

# 1. "And Hashem called to Moses"

Rabbi Elazar begins by telling us that through the higher letters drawn from Binah and the lower letters drawn from Malchut, the earlier generations gained wisdom in how to manage the activities of the world. They knew how to permute the letters given to Moses at Mount Sinai. We are told about the two clouds of Moses, one over the Tabernacle and one over the mountain. Rabbi Elazar speaks at length about the movement, role and impact of the various letters and the ministers and angels associated with them. He says that when God called to Moses, the summons to enter the Tabernacle issued forth from the permutations of the letters.

1. Rabbi Elazar opened the discussion with the verse: "Ask a sign (or: 'letter') of Hashem your Elohim; ask it either in the depths, or in the height above" (Yeshayah 7:11). I looked at the earlier generations and the later generations. What is the difference between the earlier generations and the later generations? The earlier generations knew and perceived the supernal wisdom and knew to permute the letters, which were given to Moses at Sinai. Even the wicked people among Yisrael, SUCH AS ACHAZ, were familiar with letters of supernal wisdom, FOR THE PROPHET SAID TO HIM, "ASK A SIGN (HEB. OT)." IF ACHAZ WAS UNVERSESED IN SUPERNAL WISDOM, THE PROPHET WOULD NOT HAVE SPOKEN TO HIM THUS. And through higher letters DRAWN FROM BINAH, and lower letters DRAWN FROM MALCHUT, they gained wisdom that helped them manage their lives.

2. This is because each and every letter (Heb. ot) that was transmitted to Moses was crowned and rose over the heads of the holy supernal living creatures, THE SECRET OF THE SUPERNAL CHARIOT, WHICH ARE CHESD, GVURAH, TIFERET AND MALCHUT. All the living creatures were crowned WITH THE LETTERS, EVEN THE LIVING CREATURES OF THE LOWER CHARIOT, WHICH IS IN MALCHUT. They flew in the air OF YISRAEL-SABA AND TEVUNAH, which descends from the supernal air that is fine and unknown, WHICH IS IN SUPERNAL ABA AND IMA.

3. Both great letters and small letters would go up and down, great letters going down from the supernal chamber which is concealed from all, BINAH, and the small letters going down from another lower chamber, MALCHUT. All of these were transmitted to Moses at Sinai.

4. The joining of the letters, which secretly join in every letter, such as Aleph, which is a single letter secretly joined by two other letters, namely, Lamed Pe, IN PRONOUNCING THE LETTER. SO TOO, IN ARTICULATING THE NAME OF THE LETTER BET, IT IS JOINED BY YUD AND TAV. They were all transmitted to Moses at Sinai as well, and all are known in secret by the friends. They are fortunate.

5. "Ask a sign (Heb. ot)" MEANS literally a letter (Heb. ot). Everyone was conversant in the secrets of the letters. With Rachav, what is written? "and give me a true token (Heb. ot)" (Yehoshua 2:12). This refers to the letter Vav, which is called a true letter. If you infer from this that the other letters are not true, that is not so. Nonetheless, this letter Vav is called the true letter UNLIKE THE OTHER LETTERS WHICH ARE NOT SO CALLED, FOR VAV INDICATES ZEIR ANPIN, CALLED TRUTH, AS IN THE VERSE: "YOU SHALL SHOW TRUTH TO JACOB" (MICHAH 7:20).

1. רַבִּי אֱלֶעָזָר פָּתַח, שֶׁאֵל לָךְ אוֹת מֵעַם יי' אֱלֹהֶיךָ הֵעֵמָּה שְׂאֵלָה אוֹ הַגְּבֹהַּ לַמַּעַלָּה. אֶסְתַּבְּלָנָא בְּדִרְיִין קְדָמָאִין וְדִרְיִין בִּתְרָאִין, מַה בֵּין דִּרְיִין קְדָמָאִין לְדִרְיִין בִּתְרָאִין. דִּרְיִין קְדָמָאִין הוּא יִדְעִין וּמִסְתַּבְּלִין בְּחֻכְמָתָא עֲלָאָה, וְיִדְעִין לְצַרְפָּא אֲתוּן דְּאֲתִיְהִיבוּ לִיהּ לְמֹשֶׁה בְּסִינִי, וְאִמְלוּ חַיִּיבִין דְּבִהוּן בְּיִשְׂרָאֵל, הוּא יִדְעִין גּוֹ אֲתוּן חֻכְמָתָא עֲלָאָה. וְיִדְעִין גּוֹ אֲתוּן עֲלָאִין, וְגוֹ אֲתוּן תִּתָּאִין, חֻכְמָתָא לְאַנְהָגָא עוֹבְדִין בְּהָאֵי עֲלָמָא.

2. בְּגִין דְּכָל אֵת וְאֵת דְּאֲתַמְסֵר לִיהּ לְמֹשֶׁה, הוּא מִתְעַטְרִין וְסִלְקִין עַל רִישֵׁיהוּ דְּחִיוּן עֲלָאִין קְדִישִׁין. וְכִלְהוּ חִיוּן הוּא מִתְעַטְרִי בְּהוּ, וּפְרַחִין גּוֹ אֲוִירָא, דִּנְחָתָא מִגּוֹ אֲוִירָא עֲלָאָה, דְּקִיק דְּלֹא יִדְעִי.

3. וְסִלְקִין וְנִחְתִּין אֲתוּן רַבְרְבִין וְאֲתוּן דְּקִיקִין. אֲתוּן רַבְרְבִין נִחְתִּין מִגּוֹ הֵיכְלָא עֲלָאָה טְמִירָא דְּכָלָא, וְאֲתוּן דְּקִיקִין הוּא נִחְתִּין מִגּוֹ הֵיכְלָא אַחֲרָא תִתָּאָה, וְאִלִּין וְאִלִּין אֲתַמְסְרוּ לִיהּ לְמֹשֶׁה בְּסִינִי.

4. וְחִבּוּרָא דְּאֲתוּן דְּאִינוּן מִתְחַבְּרָאן בְּטִמְיִירוּ בְּכָל אֵת וְאֵת, כְּגוֹן א, אֵת יְחִידָא, מִתְחַבְּרָאן עִמָּה בְּטִמְיִירוּ תְרִין אַחֲרֵנִין לָהּ. וְכֵן כִּלְהוּ אֲתַמְסְרוּ לִיהּ לְמֹשֶׁה בְּסִינִי, וְכִלְהוּ טְמִירִין גּוֹ חִבְרִיָא זְכָאִין אִינוּן.

5. שֶׁאֵל לָךְ אוֹת, אוֹת מִמֶּשׁ. דְּכִלְהוּ הוּא נִטְלִין בְּרָזָא דְּאֲתוּן. וְכֵן בְּרַחֲב מַה כְּתִיב, וְנִתַּתָּם לִי אוֹת אֱמֶת, דָּא אֵת ו', דְּדָא אֶקְרִי אוֹת אֱמֶת. וְאִי תִימָא שְׂאֵר אֲתוּן לֹא אִינוּן אֱמֶת. אִין אֵלָא אוֹת דָּא אוֹת אֱמֶת אֶקְרִי.

6. "ask it either in the depths" refers to the last Hei of the Holy Name YUD HEI VAV HEI, while "or in the height above" refers to the letter Yud, the head of the Holy Name YUD HEI VAV HEI. This is the hidden meaning of the verse: "Ask a sign (lit. 'letter') of Hashem your Elohim" WHICH MEANS a letter from the Holy Name. It is implied by the verse: "A SIGN of Hashem," which is a name of the Holy One, blessed be He, one letter of it. The tabernacle, WHICH IS MALCHUT, WHICH IS CALLED YOUR ELOHIM, is based on this LETTER BECAUSE MALCHUT RECEIVES FROM ZEIR ANPIN, WHICH IS YUD HEI VAV HEI. THEREFORE, THE VERSE STATES "HASHEM YOUR ELOHIM."

7. Come and behold: When the cloud rose over the tabernacle and rested on it, all of those Chariots and all of those vessels of the supernal tabernacle, MALCHUT, were within the cloud. THEREFORE, it is written, "And Moses was not able to enter the Tent of Meeting, for the cloud rested on it" (Shemot 40:35). HE QUESTIONS: It is written, "And Moses went up into the midst of the cloud...and Moses was in the mountain forty days and forty nights" (Shemot 24:18). If Moses could not enter the tabernacle BECAUSE OF THE CLOUD WHICH RESTED ON IT, how could he ENTER THE CLOUD AND remain on the mountain for forty days?

8. HE ANSWERS, There were two clouds, one CLOUD which Moses entered AND IN WHICH HE REMAINED ON THE MOUNTAIN FORTY DAYS AND FORTY NIGHTS - THIS CLOUD IS OF MALCHUT - and one CLOUD which rested on the tabernacle. THIS CLOUD IS DRAWN FROM THE LEFT COLUMN OF BINAH AND MOSES WAS UNABLE TO ENTER IT. Come and behold what is written, "And the glory of Hashem filled the tabernacle" (Shemot 40:34). Literally it is not written, "filled," but "was full," WHICH IMPLIES THAT a fullness was achieved on high IN BINAH and below IN MALCHUT with THE ENCLOTHING OF THE CLOUD IN the tabernacle below. A concealed means of perfection WHICH IS CALLED "CLOUD" descended FROM THE LEFT COLUMN OF BINAH down TO THE SHECHINAH, WHICH IS CALLED TABERNACLE AND TENT OF MEETING, and the Shechinah was perfected.

9. Four aspects of camps OF THE ANGELS, WHICH ARE IN MALCHUT, CALLED LOWER CHARIOT were concealed BY THE CLOUD, WHICH DESCENDED ON THE TABERNACLE, WHICH IS MALCHUT. The first mending OF THIS CLOUD WAS in the first watch of the four camps OF THE SHECHINAH before everything was mended. The head of the right side is Tzadkiel, chief minister, superior of the camps under the dominion of Michael, and with him all the camps under him were mended.

10. One minister was placed in command over four TIMES three, WHICH ARE the four ASPECTS below, EACH COMPRISED OF THREE. When all of these supernal camps descend below, their names are changed into other names. When they remain on high, THEIR NAMES remain unchanged. That minister Tzadkiel stands over them from within and one letter glitters on their heads, a small Aleph. When this letter glitters, they all travel to the place where the sparkle glitters.

6. הַעֲמֵק שְׂאֵלָה, דָּא אוֹת ה' בְּתִרְאָה דְּבִשְׁמָא קְדִישָׁא. אוֹ הַגִּבָּה לְמַעְלָה, דָּא אֶת יו"ד רִישָׁא דְּבִשְׁמָא קְדִישָׁא. וְדָא אִיהוּ רִזָּא דְּכִתִּיב, שָׁאֵל לְךָ אוֹת מֵעַם יי' אֱלֹהֶיךָ, אוֹת מִשְׁמָא קְדִישָׁא, מִשְׁמַע דְּכִתִּיב מֵעַם יי', דְּדָא אִיהוּ שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אֶת חֵד דְּבִיָּה, וּמִשְׁכְּנָא קָאִים עַל דָּא.

7. תָּא חֲזִי, בְּד סָלִיק עֲנָנָא עַל מִשְׁכְּנָא וְשָׂרָא עֲלוּי, כָּל אֵינֻן רְתִיכִין, וְכָל אֵינֻן מְאִנִּי מִשְׁכְּנָא דְּלַעִיל, כְּלָהוּ הוּוּ גוֹ עֲנָנָא. מַה כְּתִיב, וְלֹא יָכוֹל מֹשֶׁה לָּבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעֶנָן. וְכִתִּיב, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעֶנָן, וַיְהִי מֹשֶׁה בְּהָר אֲרָבָעִים יוֹם וָאַרְבָּעִים לַיְלָה אִי מֹשֶׁה לֹא הָוָה יָכוֹל לָאֶעֱלֹא לְמִשְׁכְּנָא, אֲמַאי הָוָה יְתִיב בְּטוֹרָא כָּל אֵינֻן אֲרָבָעִין יוֹמִין.

8. אֵלָא תְּרִי עֲנִי הוּוּ, חֵד דְּעָאֵל בִּיָּה מֹשֶׁה. וְחֵד דְּשָׂרָאֵי עַל מִשְׁכְּנָא. תָּא חֲזִי, מַה כְּתִיב וְכָבוֹד יי' מִלֹּא אֶת הַמִּשְׁכָּן, מִלֹּא לֹא כְּתִיב, אֵלָא מִלֹּא, דְּהָוָה שְׁלִים לַעֲיֹלָא וְתַתָּא, עִם מִשְׁכְּנָא דְּלַתַּתָּא. תְּקוּנָא טְמִירָא דִּנְחַת לַתַּתָּא וְאַתְתַּקְנַת שְׂכִינְתָּא.

9. אַרְבַּע סְטָרִין דְּמִשְׁרִיין אֲתַגְנִיזוּ. תְּקוּנָא קְדָמָא דְּחֵד מִשְׁמֶרֶה, מְאִינֻן ד' מִשְׁרִיין, כָּלָא עַד דְּאַתְתַּקְנוּ. רִישָׁא לְסֵטֶר יְמִינָא צְדָקִיא"ל, רַב מְמָנָא, רַב מִשְׁרִיין, דְּאִיהוּ תַּחוֹת שׁוֹלְטָנָא דְּמִיכָא"ל, וְעִמִּיהּ הוּוּ מִתְתַּקְנֵן כָּל אֵינֻן מִשְׁרִיין תַּחוֹת יְדִיָּה.

10. וְחֵד מְמָנָא אֲתַקֵּם עַל אַרְבַּע תַּלְת, אַרְבַּע לַתַּתָּא, בְּגִין דְּכָל אֵינֻן מִשְׁרִיין עֲלָאִין, בְּד נְחִתִּין לַתַּתָּא, מִשְׁנִיין שְׁמָא דְּלָהוּן, בְּשִׁמְהֵן אַחֲרֵינִין, בְּד אֵינֻן עֲלָאִין לֹא מִשְׁתַּנִּין לְעֲלָמִין. וְהָאִי מְמָנָא עֲלָאָה צְדָקִיא"ל קָאִים עֲלִיָּהוּ לְגוֹ. אֶת חֵד נְצִיץ עַל רִישֵׁיָּהוּ, וְאִיהִי א' זְעִירָא, בְּד הָאִי אֶת נְצִיץ, כְּלָהוּ נְטִלִין לְהָהוּא אֲתֵר דְּנְצִיץ הָאִי נְצִיצוּ.

11. Inside them, THAT IS, WITHIN THE ASPECT OF MALCHUT, NAMELY TIFERET, is Raziel, high minister and superior of the camps, who stands within under the dominion of Michael, WHO IS CHESED. With him are all of the camps under him. A minister named Rumiel is in charge over them at the portal, surrounded by twelve ministers, three times four, FOR HE HIMSELF BEING TIFERET OF THE SIDE OF TIFERET COMPRISES TWELVE. FOR THIS SIDE OF TIFERET HAS THREE ANGELS, MICHAEL WHO IS CHESED OF TIFERET, RAZIEL WHO IS GVURAH OF TIFERET, AND RUMIEL WHO IS TIFERET OF TIFERET. TIFERET OF TIFERET ALONE ALSO CONSISTS OF TWELVE, JUST AS THE FOUR SIDES OF MICHAEL DO. Raziel, high minister, is in charge over them all, for his name is not changed. One letter glitters on the heads of all these camps, the letter Resh. When it glitters, they all travel in the direction of that gleam. This letter is prepared to punish those who reveal the secrets, as indicated by "poverty (Heb. reish) and shame" (Mishlei 13:18) AS THE NAME 'REISH' INDICATES JUDGMENTS.

12. Inside them, THAT IS, WITHIN THE ASPECT OF TIFERET, NAMELY GVURAH, is Yofiel, high minister and superior over the camps under the dominion of Michael; with him were fitted out all of the camps under him. Not all the camps here are revealed in terms of numbers. THIS IS THE ILLUMINATION OF CHOCHMAH WHICH PREVAILS IN THE LEFT COLUMN WHICH IS GVURAH AS EXPLAINED EARLIER. This is because they are not complete here until they come to the Eternal House, THE SECRET OF THE TEMPLE BUILT BY KING SOLOMON, where they all achieve completeness and the camps grow in perfection. That which is stated here IN REFERENCE TO THE TABERNACLE BEFORE THEY ACHIEVE COMPLETENESS is that all of these camps under YOFIEL were given over at that time to enter with him. One minister is in charge over them, named Chachamiel and twelve ministers surround him, three on each side as stated earlier. THUS, THE SIDE OF GVURAH ALSO HAS THREE ANGELS - MICHAEL, YOFIEL AND CHACHAMIEL - BEING CHESED, GVURAH AND TIFERET OF THE ASPECT OF GVURAH. AND CHACHAMIEL, WHO IS TIFERET OF GVURAH CCCIN HIMSELF CONSISTS OF TWELVE, AS DOES THE WHOLE ASSEMBLY, FOR TIFERET ALWAYS INCLUDES EVERYTHING. And Yofiel, high minister, is in charge over all of them, for his name does not change.

13. One letter glitters over the heads of all these camps, the letter Kuf FOR THIS LETTER GLITTERS ON THE ASPECTS OF GVURAH. When it glitters, they all travel in the direction of that glittering. This letter Kuf is suspended in the air and the Judgments in it are subdued three times a day. THIS IS THROUGH THE RADIANCE OF THE THREE SUPERNAL COLUMNS OF ZEIR ANPIN, WHICH IS CALLED DAY. HOWEVER, BEFORE IT IS MITIGATED BY THE THREE COLUMNS, it goes up and down, MEANING THAT THE CHOCHMAH IN IT IS DRAWN TO DESCEND DOWNWARD AND THEN THE KUF IS IN JUDGMENTS. THEN, one of these two letters - Kuf and Resh, which are the letters in the middle OF THE WORD VAYIKRA (VAV YUD KUF RESH ALEPH) - covers the letter Aleph OF VAYIKRA and one covers the letter Yud OF VAYIKRA, which follows THE LETTER KUF WHEN STARTING FROM MALCHUT, WHICH IS ALEPH.

11. לָגוּ מִנִּיּוּהוּ, רִזְיָא"ל רַב מַמְנָא, רַב מִשְׁרִיין, דְּקִיּוּמָא לָגוּ תַּחוּת שׁוּלְטָנוּתָא דְּמִיכָא"ל. וְעַמִּיּה כָּל אֵינּוֹן מִשְׁרִיין דְּתַחוּת יְדִיּה. וְחַד מַמְנָא קְאִים עֲלִיּוּהוּ בְּתַרְעָא, דְּאֶתְקְרִי רֹמִיָּא"ל. וְסַחְרִין לִיּה י"ב מַמְנָן, תֵּלַת תֵּלַת ד' זְמַנִּין. וְרִזְיָא"ל רַב מַמְנָא קְיִימָא עַל כְּלָהוּ, דְּלֹא אֶשְׁתַּנִּי שְׁמִיּה. אֶת חַד נְצִיץ עַל רִישׁוּיּוּהוּ דְּכָל אֵינּוֹן מִשְׁרִיין, וְאִיּוּהִי אֶת ר'. כִּד הָאִי נְצִיץ, נְטִלִין כְּלָהוּ לִהְיוּא סְטְרָא דְּהִיּוּא נְצִיצוּ, הָאִי אֶת קְיִימָא עַל עֹנָשָׁא דְּמַגְלָה רִזִּין וְסִימְנִין רִישׁ וְקִלּוֹן.

12. לָגוּ מִנִּיּוּהוּ, יוֹפִיָּא"ל רַב מַמְנָא, רַב מִשְׁרִיין, תַּחוּת שׁוּלְטָנוּתָא דְּמִיכָא"ל, וְעַמִּיּה הוּוּ מִתְתַּקֵּן כָּל אֵינּוֹן מִשְׁרִיין דְּתַחוּת יְדִיּה. וְלֹא אֶתְגַּלִּיין הֵכָא בְּחִשְׁבָּנָא, בְּגִין דְּלֹא אֶשְׁתַּלִּימוּ הֵכָא עַד דְּאֵתוּ לְבֵית עוֹלָמִים. דְּתַמֵּן אֶשְׁתַּלִּימוּ כְּלָהוּ, וְאַסְגוּ מִשְׁרִיין בְּשִׁלְיָמוּ. וְמָה דְּאֶמְרֵן הֵכָא, כָּל אֵינּוֹן מִשְׁרִיין דְּתַחוּת יְדִיּה, דְּאֶתְמַסְרוּ בְּהִיּוּא שְׁעָתָא לֹאֲעֵלָא עַמִּיּה וְחַד מַמְנָא קְיִימָא עֲלִיּוּהוּ, וְחֻכְמִיָּא"ל שְׁמִיּה, וְי"ב מַמְנָן סַחְרִין לִיּה לְכָל עֵיבַר תֵּלַת תֵּלַת, כְּמָה דְּאֶמְרֵן. וְיוֹפִיָּא"ל רַב מַמְנָא קְיִימָא עַל כְּלָהוּ, דְּלֹא אֶשְׁתַּנִּי שְׁמִיּה.

13. אֶת חַד נְצִיץ עַל רִישׁוּיּוּהוּ דְּכָל אֵלִין מִשְׁרִיין, וְאִיּוּהִי אֶת ק'. כִּד נְצִיץ דָּא, נְטִלִין כְּלָהוּ לִהְיוּא סְטְרָא דְּהִיּוּא נְצִיצוּ. הָאִי אֶת ק' תִּלְיּוּא בְּאִוִּירָא, וְאַכְפִּיָּא תֵּלַת זְמַנִּין בְּיוֹמָא. וְסַלְקָא וְנַחְתָּא, תֵּרִין אֲתוּן אֵלִין קר, אֵינּוֹן אֲתוּן דְּקִיּוּמִין בְּאֻמְצָעִיתָא, חַד דְּחֻפִּי לֹאֲתָא, וְחַד דְּחֻפִּיָּא עַל י', דְּאִיּוּהִי לְבַתְרָא.

14. Inside them, THAT IS, WITHIN THE ASPECT OF GVURAH, NAMELY CHESED, is K'dumiel, high minister and superior over the camps under the dominion of Michael; and with him were fitted out all of the camps under him. One minister named Ariel is in charge over them at the portal and twelve ministers surround him, three on each side OF THE FOUR SIDES. THUS, THE ASPECT OF CHESED HAS THREE ANGELS: MICHAEL, BEING CHESED OF CHESED; K'DUMIEL, BEING GVURAH OF CHESED AND ARIEL, BEING TIFERET OF CHESED. ARIEL IN HIMSELF CONSISTS OF TWELVE, AS DOES THE WHOLE ASSEMBLY. This high minister K'dumiel is in charge over them, for his name never changes. There is a letter over their heads, the letter Yud. When it glitters, they all travel in the direction of that sparkling glittering. The letter Kuf, as stated, covers this letter Yud and the Resh covers the Aleph OF VAYIKRA.

15. In the innermost, in the place called Kodesh (lit. 'Holiness'), BINAH, a letter glitters hidden and in secrecy. This is the letter Vav, WHICH IS THE CENTRAL COLUMN, WHOSE SOURCE OF ORIGIN IS THAT IT ARISES AND RECONCILES BETWEEN THE TWO COLUMNS, RIGHT AND LEFT OF BINAH. This letter glitters with a radiance over all the letters, MEANING THAT IT RECONCILES BETWEEN RIGHT AND LEFT OF ALL THE LETTERS IN ZEIR ANPIN AND MALCHUT. A voice issues forth from between these letters, THE VAV WHICH IS CALLED 'VOICE', WHICH IS INAUDIBLE IN BINAH, BUT HERE, AS EXPLAINED EARLIER, AMONG THE LETTERS OF ZEIR ANPIN AND MALCHUT, AN AUDIBLE VOICE ISSUES FORTH. THEN, IT MITIGATES THE LETTERS KUF AND RESH AND THE LETTERS YUD-KUF-RESH-ALEPH (YIKRA) ARE UNBLOCKED. Then the glittering of the Vav strikes the glittering of the Yud. This glittering OF THE VAV, which originates from the place called Holy, BINAH, strikes the glittering, MEANING THAT IT RELEASES the letter Yud FROM ITS BLOCKAGE AND IT ILLUMINATES.

16. Then the glittering of the letter Yud strikes the glittering of the letter Kuf. The glittering of the letter Kuf issues forth and strikes the glittering of the letter Resh and all of these glitterings issue forth and join into the glittering of the stationary letter Aleph, WHICH IS MALCHUT WHICH RECEIVES ALL THAT IS IN YUD-KUF-RESH, WHICH ARE CHESED, GVURAH AND TIFERET. A voice issues forth and strikes all the glitters of the letters together IN ORDER TO CONNECT THEM TO THE SECRET OF THIS CALLING, the glittering of the Vav to the Yud, the glittering of Yud to the Kuf, the glittering of the Kuf to the Resh and the glittering of Resh to the Aleph. The outlines of the glitters OF THE LETTERS join and then issue forth TO THEIR FUNCTION, FOR after the glitters are connected the voice issues forth from them and they are joined in the hidden meaning OF: "And Hashem called (Heb. vayikra) to Moses" (Vayikra 1:1). Moses used to observe all of these days that he didn't enter THE TENT OF MEETING, WHICH IS MALCHUT.

17. After this, the letters returned and were turned in their imprints by the permutation of letters which were given to Adam in the Garden of Eden, to induct the letter Aleph, WHICH IS MALCHUT, into concealment in the place called Holy, IMA. Then the Vav issued forth and yielded place AT THE BEGINNING OF THE WORD to the letter Aleph, and the Aleph connected with the letter Vav which is followed by THE LETTERS Kuf-Resh. The Yud, WHICH IS CHESED, entered between the letters Kuf-Resh to form Kuf-Yud-Resh. They were imprinted and glittered as before, and the voice, WHICH IS THE SECRET OF THE CENTRAL COLUMN, issued from among them. The glitters of the letters connected and emerged outside and were revealed to all the camps that traveled with these letters, WHICH ARE THE CAMPS OF THE FOUR CHARIOTS OF MICHAEL, AS MENTIONED ABOVE. When the glitterings of the letters join, BECOMING COMBINED, a voice strikes among them and their imprint is visible to all the Chariots IN THE COMBINATION Aleph-Vav-Kuf-Yud-Resh (okir). The voice returns from them and calls among

14. לגו מנייהו, קדומיא"ל רב ממנא, רב משריין, תחות שולטנותא דמיכא"ל, עמיה הו מתתקנן כל אינון משריין תחות ידיה. וחד ממנא קיימא עלייהו בתרעא, דאתקרי אריא"ל. וי"ב ממנן סחריין ליה, תלת תלת לכל סטר. והאי ממנא קדומיא"ל קיימא עלייהו, דלא אשתני שמייה לעלמין. חד את קיימא נציץ על רישייהו, והוא את י, בך האי נציץ, נטלין בלהו לההוא נציצו דנציץ. אות ק' דקאמרן חפאי על האי את י' ר' חפאי על א'.

15. לגו לגו, באתר דאקרי קדש, נציץ חד את בטמירו ובגניזו, ואיהי את ו'. והאי את ו' נציץ בנציצו על בלהו אתון. וקלא נפיק מבינייהו דאלין אתון, כדין בטש נציצו דאת ו', לנציצו דאת ו', ונפך ההוא נציצו מגו אתר דקדש ובטש לגו נציצו דאת ו'.

16. וכדין נציצו דאת ו', בטש לגו נציצו דאת ק' ונפך נציצו דאת ק', ובטש לגו נציצו דאת ר', ונפך נציצו בלהו, ומתחברין לגו נציצו דאת א', דקיימא. וקלא הוא נפיק, ובטש בכל אינון נציצין דאתון בחדא, נציצו דאת ו' ביו"ד, נציצו דיו"ד בק', נציצו דק' בר', נציצו דר' בא'. ומתחברין גליפין דנציצין, ונפך לבתר. ובתר דמתחברין בניצוציהו, נפיק קלא מביניהו, ומתחברין ברזא דא ויקרא אל משה. ומשה הוה מסתכל כל אינון יומין דלא עאל.

the Chariots, "I will make men more rare (Heb. okir) than fine gold, and mankind more than the pure gold of Ophir" (Yeshayah 13:12).

18. Fortunate is Moses' lot, for he saw all this except the combination OKIR (Aleph-Vav-Kuf-Yud-Resh), which was not seen by Moses' eyes. Only the first combination Vayikra (Vav-Yud-Kuf-Resh-Aleph) did Moses see. This latter combination was not revealed to him, for we do not state one's praise in his presence. A sign of this is: "Come out you three" (Bemidbar 12:4). It is written, "And called to Aaron and Miriam" (Ibid. 5). It is also written, "With him I speak mouth to mouth" (Ibid. 8) and it is written, "My servant Moses is not so" (Ibid. 7). ALL OF THIS IS BEING SAID TO AARON AND MIRIAM NOT TO MOSES, because we do not state one's praise in his presence.

19. The letters arose in this fashion and returned to all of these camps in the combination Okir (Aleph-Vav-Kuf-Yud-Resh). The voice issued forth and declared, "I will make men more rare (Heb. okir) than fine gold..." Then the letters were drawn down and glittered on the heads of all these Chariots, and they subsided until they were set in their places.

20. The head to the left side, MALCHUT is Chizkiel, high minister and superior over the camps of all these who stand at the portal of the tabernacle, WHICH IS MALCHUT, under the dominion of Gabriel. FOR MICHAEL RULES OVER THE RIGHT OF MALCHUT AND GABRIEL OVER HER LEFT. With him are fitted at that portal all these camps under him. One minister named Gazriel is placed in charge over the portal from the outside. With him are twelve ministers who surround him, three on each side at all four sides.

17. לְבַתֵּר אֶתְהַדְרוּ אֶתְוֹן, וְהוּ מִתְגַּלְגֵּלִין בְּקוֹלָפוֹי, בְּצִרוּפִין דְּאֶתְוֹן דְּאֶתְמַסְרוּ לְאָדָם בְּגִנְתָּא דְּעָרָן. אֵתָא לֹא־עֵלָא בְּגוֹ טְמִירָא, לְאַתֵּר דְּאֶקְרִי קִדְשׁ, וְנִפְק ו', וְיִהְיֵב דּוּכְתָא לְאֵת א', וְאֶתְחַבֵּר א' לְגוֹ ו', דְּבִתְרִיהּ קר, וי' עֵאל בֵּין ק' ור' וְאֶשְׁתַּבַּח קִיר. וְאֶתְגַּלִּיפוּ וְאֶתְנַצִּיצוּ בְּמַלְקָדְמִין, וְקֵלָא נִפְק מִבִּינִיָּהּ, וּמִתְחַבְּרָן נְצִיצִין דְּאֶתְוֹן, וְנִפְק לְבַר וְאֶתְגַּלִּינן לְגַבֵּי כָּל אֵינוֹן מִשְׁרִינן, דְּהוּ נִטְלִין אֵינוֹן אֶתְוֹן. וְכֵד מִתְחַבְּרָן נְצִיצִין דְּאֶתְוֹן, קֵלָא בְּטַשׁ בִּינִיָּהּ, אֶתְחַזֵּן בְּגִלּוּפִיָּהּ לְכָל אֵינוֹן רְתִיכִין אֻקִּיר. וְקֵלָא אֶהְדֵּר מִבִּינִיָּהּ וְקִירֵי בֵּין אֵינוֹן רְתִיכִין אֻקִּיר אָנוּשׁ מִפְּזָ וְאָדָם מִכְתָּם אֻפִּיר.

18. זָכָאָה חוֹלְקִיָּה דְּמֹשֶׁה דְּחָמִי כָּל דָּא, אָבֵל צִרוּפָא דָּא לֹא אֶתְחַמֵּי לְעֵינוֹי דְּמֹשֶׁה, אֵלָא צִרוּפָא קְדָמָאָה דְּאִיהוּ וְיִקְרָא, דָּא הוּא חָמִי מֹשֶׁה, הֵה־ד וְיִקְרָא אֵל מֹשֶׁה. וְצִרוּפָא דָּא אַחֲרָא לֹא גִלִּינן לִיהּ. בְּגִין דְּשִׁבְחָא דְּב"נ לֹא מוֹדְעִין לְקַמִּיָּה. וְסִימְנִין, צָאוּ שְׁלִשְׁתָּכֶם, וְכָתִיב וְיִקְרָא אֶהְרֵן וּמִרְיָם, וְכָתִיב פֹּה אֵל פֹּה אֲדַבֵּר בּוֹ, וְכָתִיב לֹא כֵן עֲבָדִי מֹשֶׁה, בְּגִין דְּלֹא מוֹדְעִין שְׁבַחִיָּה דְּב"נ לְקַמִּיָּה.

19. סִלְקִין אֶתְוֹן, וְאֶתְהַדְרוּ בְּכָל אֵינוֹן מִשְׁרִינן בְּגוֹנוֹנָא דָּא, בְּצִרוּפָא דָּא אֻקִּיר. וְקֵלָא נִפְק וְאֶכְרִיז וְאָמַר, אֻקִּיר אָנוּשׁ מִפְּזָ וְגו'. לְבַתֵּר אֶתְמַשְׁכוּ אֶתְוֹן, וְהוּ נְצִיצִין עַל רִישֵׁיהּ דְּכָל אֵינוֹן רְתִיכִין, וְאֶשְׁתַּכְּכוּ עַד דְּאֶתְתַּקְּנוּ לְדּוּכְתֵּיָּהּ.

20. רִישָׁא לְסִטֵּר שְׁמָאֵלָא חֲזַקִּיא"ל רַב מְמַנָּא, רַב מִשְׁרִינן לְכָל אֵינוֹן דְּקִיּוּמֵי לְתַרְעָא דְּמִשְׁכָּנָא, תַּחְתּוֹת שׁוֹלְטָנוּתָא דְּגַבְרִיא"ל. וְעַמִּיָּה מִתְתַּקֵּן בְּהִיּוּא תַרְעָא, כָּל אֵינוֹן מִשְׁרִינן תַּחְתּוֹת יְדִיָּהּ. וְחַד מְמַנָּא אֶתְקַם עַל תַּרְעָא לְבַר, וְגַזְרִיא"ל שְׁמִיָּהּ. וְעַמִּיָּה י"ב מְמַנֵּן דְּסַחְרִין לִיָּה תֵּלֶת תֵּלֶת לְכָל סִטֵּר, לְד' סִטְרִין.

21. These are the ones whose hands hold the blade of the revolving sword. This minister, Chizkiel, is in charge over them much higher on the inside. One letter glitters over their heads, the letter Aleph, WHICH IS THE SIDE OF MALCHUT IN GABRIEL, for these camps stand and travel only according to the secret of Aleph, which is the right - WHICH IS MALCHUT THAT ISSUES FORTH WITH CHASSADIM, WHICH IS THE RIGHT SIDE. For the left OF GABRIEL travels only with the right, MEANING BY BEING ENCLOSED IN CHASSADIM, and the right travels always to the left, MEANING WITH THE INCLUSION OF THE LEFT. The Aleph is a letter, which glitters and issues forth from the right, MEANING MALCHUT FROM THE ASPECT OF CHASSADIM IN HER. Then, ALL THE CAMPS travel to that place where that glitter radiates.

22. Inside them, THAT IS, WITHIN THE ASPECT OF MALCHUT, MEANING THE ASPECT OF TIFERET, IS THE MINISTER Rahatiel, superior of the camps who stand within under the dominion of Gabriel. With him are all the camps under him. One minister named Kadshiel is in charge over them at the portal and twelve ministers surround him, four times three. That minister Rahatiel is in charge over all of them, for his name does not change. HERE TOO, IN THE ASPECT OF TIFERET THERE ARE THREE ANGELS, CHESD, GVURAH AND TIFERET, NAMELY GABRIEL, RAHATIEL AND KADSHIEL. One letter glitters over the heads of all the camps; it is the letter Zayin, WHICH IS THE SIDE OF TIFERET IN GABRIEL. It is exchanged with the setting of the tabernacle for the letter Lamed, MEANING THAT IT IS MITIGATED WITH BINAH, WHICH IS REPRESENTED BY THE LAMED WHICH IS A TOWER FLYING IN THE AIR. This exchange is alluded to in the verse: "He shall pour (Heb. yizal) the water out of his bucket" (Bemidbar 24:7), FOR BINAH IS THE BUCKET OF TIFERET. The Zayin is exchanged in the engraving of the letters and is called the substitute of Lamed. When this letter glitters on the head of all these camps, they all travel to the side of that glittering.

23. Inside, THAT IS, WITHIN THE ASPECT OF TIFERET, MEANING THE ASPECT OF GVURAH, is Kaftziel, high minister and superior of the camps under the dominion of Gabriel. With him are fitted all these camps under him, those which are entrusted to him at that time. One minister named Azael is in charge over them and twelve ministers surround him, three on each side, as we have established. HERE TOO, IN THE SIDE OF GVURAH OF GABRIEL, THERE ARE THREE ANGELS, CHESD, GVURAH AND TIFERET, NAMELY GABRIEL, KAPTZIEL AND AZAEL. AZAEL BY HIMSELF, WHO IS TIFERET, CONTAINS TWELVE, AS EXPLAINED ABOVE. And Kapztziel, high minister, is in charge over all of them. One letter glitters over the heads of all these camps. It is the letter Dalet, WHICH IS THE SIDE OF GVURAH OF GABRIEL, and they all travel towards the glittering of that letter. This letter is suspended in the air over two other letters, ALEPH AND LAMED.

24. Inside them, THAT IS, WITHIN THE ASPECT OF GVURAH OF GABRIEL, MEANING HIS ASPECT OF CHESD, IS Sham'iel, high minister. This one changes to four names, because he does not remain in his position. At times he is on the right side and at times he is on the left side, AT TIMES TO THE EAST AND AT TIMES TO THE WEST. HE IS NAMED ACCORDING TO HIS FUNCTION. With him are twelve ministers who surround him, three on each side, as we have established. Ragshiel, high minister, is over these twelve MINISTERS, under the other minister SHAMIEL. HERE TOO, IN THE SIDE OF CHESD OF GABRIEL, THERE ARE THREE ANGELS OF CHESD, GVURAH AND TIFERET, NAMELY GABRIEL, SHAMIEL AND RAGSHIEL. RAGSHIEL BY HIMSELF CONTAINS TWELVE. One letter glitters on the heads of all these camps, the letter Hei. This letter is suspended in the air over all the other letters, ALEPH AND LAMED, as we stated regarding the letter Dalet. These two LETTERS, DALET HEI, rise above all the others, FOR THEY ARE CHESD AND GVURAH WHICH ARE THE FIRST THREE SFIROT. They all travel to that glittering which is suspended from that letter Hei.

21. וְאֵלֶּיךָ שֹׁנֵא דְלִהָטָא דְחִרְבָּא דְמִתְהַפֵּכָא בִּידְיֵיהּ. וְהָאֵל מִמֶּנָּה חִזְקִיָּא"ל, קָאִים עֲלֵיהּ לְעִילָא לְעִילָא לְגו. אֶת חַד נְצִיץ עַל רִישִׁיּוּהּ, וְאִיהִי אֶת א'. דְּהָא לֹא קִיּוּמִי אֵלֶיךָ, וְלֹא נְטִיל, אֶלָּא בְּרָזָא דָּא', דְּאִיהִי יְמִינָא. בְּגִין דְּשִׁמְאַלָּא לֹא נְטִיל אֶלָּא בִּימִינָא. יְמִינָא נְטִיל תְּדִיר לְשִׁמְאַלָּא, דָּא' אֶת נְצִיץ וְנִמְיָק מִן יְמִינָא. בְּדִין נְטִילִין לְהֵוּא אֶתְר דְּנְצִיץ דְּהֵוּא נְצִיצוּ.

22. לְגו מִנִּיה רַהֲטִיָּא"ל רַב מְשָׁרִיין, דְּקִיּוּמָא לְגו תַּחֲוֹת שְׁלִטְנוּתָא דְּגַבְרִיָּא"ל. וְעַמִּיָּה כָּל אֵינוֹן מְשָׁרִיין תַּחֲוֹת יְדִיהּ. וְחַד מִמֶּנָּה קָאִים עֲלֵיהּ בְּתַרְעָא, דְּאֶתְקְרִי קְדִישִׁיָּא"ל, וְסַחְרִין לִיה י"ב מִמֶּנָּה, תֵּלַת תֵּלַת ד' זְמַנִּין. וְהֵוּא מִמֶּנָּה רַהֲטִיָּא"ל קִיּוּמָא עַל כֻּלָּהּ, דְּלֹא אֲשַׁתְּנִי שְׁמִיהּ. אֶת חַד נְצִיץ עַל רִישִׁיּוּהּ דְּכָל אֵלֶיךָ מְשָׁרִיין, וְאֶת דָּא אִיהוּ ד', וְאִיהוּ אֶתְחַלֵּף גּו תְּקוּנָא דְּמִשְׁכָּנָא בָּאֵת ל'. הָאֵי אֶתְחַלֵּף בְּרָזָא דִּיזַל מִים מִדְּלִין. וְאֶתְחַלֵּף בְּגִלּוּמִי אֶתְוּן, וְאֶקְרִי חֲלוּפָא ל'. כִּד הָאֵי נְצִיץ עַל רִישִׁיּוּהּ דְּכָל אֵלֶיךָ מְשָׁרִיין, בְּדִין כֻּלָּהּ נְטִילִין לְהֵוּא סְטָרָא דְּהֵוּא נְצִיצוּ.

23. לְגו מִן דָּא, קַפְצִיָּא"ל רַב מִמֶּנָּה, רַב מְשָׁרִיין, תַּחֲוֹת שְׁלִטְנִיה דְּגַבְרִיָּא"ל, וְעַמִּיָּה הוּוּ מִתְתַּקֵּן כָּל אֵינוֹן מְשָׁרִיין דְּתַחֲוֹת יְדִיהּ, אֵינוֹן דְּאֶתְמַסְרוּ לִיה בְּהֵוּא שְׁעָתָא, וְחַד מִמֶּנָּה קָאִים עֲלֵיהּ עֲזָא"ל שְׁמִיהּ. וי"ב מִמֶּנָּה סַחְרִין לִיה לְכָל עֵיבֵר, תֵּלַת תֵּלַת כְּמָה דְּאֻקִּימָנָא, וְקַפְצִיָּא"ל רַב מִמֶּנָּה קִיּוּמָא עַל כֻּלָּהּ. אֶת חַד נְצִיץ עַל רִישִׁיּוּהּ דְּכָל אֵלֶיךָ מְשָׁרִיין, וְאִיהִי אֶת ד', וְכֻלָּהּ נְטִילִין לְהֵוּא נְצִיצוּ דְּהֵוּא אֶת. הָאֵי אֶת תְּלִיָּא גּו אֻיָּרָא, עַל תְּרִין אֶתְוּן אַחֲרָנִין.

24. לְגו מִן דָּא שְׁמַעִיָּא"ל רַב מִמֶּנָּה, הָאֵי אֶתְחַלֵּף לְד' שְׁמֵהּ, בְּגִין דְּלֹא קִיּוּמָא בְּגִלּוּפִי. זְמַנִּין לְסֵטֶר יְמִינָא, וְזְמַנִּין לְסֵטֶר שְׁמַלְאָא, וְעַמִּיָּה י"ב מִמֶּנָּה דְּסַחְרִין לִיה לְכָל עֵיבֵר תֵּלַת תֵּלַת, כְּמָה דְּאֻקִּימָנָא, וְרַגְשִׁיָּא"ל רַב מִמֶּנָּה עַל אֵלֶיךָ י"ב, תַּחֲוֹתִיה דְּהֵוּא מִמֶּנָּה אַחֲרָא. וְאֶת חַד נְצִיץ עַל רִישִׁיּוּהּ לְעִילָא, וְאֶת דָּא אִיהִי אֶת ה', וְדָא תְּלִיָּא בְּאֻיָּרָא עַל כָּל שְׂאֵר אֶתְוּן, בְּהֵוּא אֶת ד' דְּקַאמְרִין. אֵלֶיךָ תְּרִין סְלִיקוּ לְעִיל עַל כָּל שְׂאֵר אַחֲרָנִין, וְכֻלָּהּ נְטִילִין לְהֵוּא נְצִיצוּ דְּתְּלִיָּא מִהֵוּא אֶת.

25. In the innermost in the place called Holy (Heb. kodesh), BINAH, one letter glitters in the concealment of Holy, the letter closed Mem, FOR THE CLOSED FINAL MEM ALWAYS ILLUMINATES AT THE LEFT SIDE OF BINAH. It glitters with a spark over all the letters - ALEPH, LAMED, DALET AND HEI - and a voice issues from among the letters. The glittering of this letter, THE CLOSED MEM, strikes and takes the last two letters, which are glitterings suspended in the air - namely, Dalet and Hei - leaving Aleph-Lamed, that connects with the others to the right, VAYIKRA. They strike each other and they all travel, and the first LETTERS, VAYIKRA, return TO GLEAM as before. They issue forth FROM MALCHUT outside TO MOSES, whereon "Hashem called to (Heb. vayikra el) Moses." THE CALL AND SUMMONS TO MOSES TO ENTER THE TENT OF MEETING ISSUED FORTH FROM THESE PERMUTATIONS OF LETTERS.

## 2. "I came to my garden"

Rabbi Chiya and Rabbi Shimon discuss the title verse and give several explanations for it. Having chosen Yisrael for His own, God wished to separate them from others and to protect them. The very day that the tabernacle was erected on earth, another tabernacle was erected on high, but Moses could not enter the newly built tabernacle until sacrifices were offered. The title verse also refers to the Upper Garden of Eden, since all are sustained by the flow of the river that issues from there.

26. "And Hashem called to Moses, and spoke to him out of the Tent of Meeting saying" (Vayikra 1:1). Rabbi Chiya opened the discussion with the verse: "I came to my garden, my sister, my bride. I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1). The beginning of the verse disagrees with its ending and its ending with its beginning. It says, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" and following this IT IS WRITTEN, "Eat, O dear ones" (Ibid.). One who invites others TO EAT does so when the food is set before him. However, once he has eaten, how can he invite another TO EAT WITH HIM? YET, IT IS WRITTEN, "I HAVE EATEN MY HONEYCOMB...I HAVE DRUNK MY MILK," INDICATING THAT HE HAS ALREADY EATEN.

27. HE ANSWERS, Yisrael were fortunate that the Holy One, blessed be He, wanted to purify them and chose them from among all the nations. Having chosen them, He wanted to distance them from all persecutors in the world. Come and see, the very day that the tabernacle was erected below, another tabernacle on high was erected with it on the very same day, as is written, "the tabernacle was erected" (Shemot 40:17), not specifying further BECAUSE IT ALSO INCLUDES THE TABERNACLE ON HIGH, WHICH IS MALCHUT. That day was the time of rejoicing for the Holy One, blessed be He.

28. What is written once the tabernacle was erected? "And Moses was not able to enter the Tent of Meeting" (Shemot 40:35). When the Holy One, blessed be He, saw this, He said, 'THE TABERNACLE was erected by Moses, yet he remains out of it?' Immediately, "And Hashem called to Moses" (Vayikra 1:1). He said to him, 'Moses, what does a housewarming dedication (Heb. chanukat habayit) consist of? a feast!' "If any man of you bring an offering to Hashem" (Ibid. 2). HE THEREFORE BEGAN TO SPEAK OF SACRIFICES, WHICH ARE A FEAST FOR A SWEET SAVOR, AN OFFERING MADE BY FIRE TO HASHEM. This is the meaning of: "I came to my garden, my sister, my bride" (Shir Hashirim 5:1). THIS VERSE IS INTERPRETED AS A REFERENCE TO THE SACRIFICES.

25. לגו לגו, באתר דאקרי קדש, נציץ את חד גו טמירו דקדש, ואיהי את ם סתימא. האי נציץ בנציצו על בלהו אתון, וקלא הוא נפיק מבינייהו דאלין אתון. כדין בטש נציצו דהאי את, ונטיל תרין אתון אחרנין נציצין דתליין באוירא, ואינון ד' ה' ואשתאר אל, ואתחברן באלין אחרנין דסטר ימינא, ובטשו אלין באלין, ונטלי בלהו, ואתהדרן קדמאי במלקדמין ונפקי לבר, וכדין אקרון ויקרא אל משה.

26. ויקרא אל משה וידבר יי' אליו מאהל מועד לאמר. רבי חניא פתח ואמר, באתי לגני אחותי בלה אריתי מורי עם בשמי אכלתי יערי עם דבשי שתיתי ויני עם חלבי וגו', האי קרא לאו רישיה סיפיה, ולא סיפיה רישיה. כתיב אכלתי יערי עם דבשי שתיתי ויני עם חלבי, לבתר אכלו רעים. מאן דמזמן לאחרא, כד מזונא מתתקן קמיה. בטר דאיהו אכל האין יזמן לאחרא.

27. אלא זכאין אינון ישראל, דקודשא בריך הוא בעא לדבא להון, ואתרעי בהון מכל שאר עמין ע"ז, ומדאתרעי בהון בעא לסלקא להון מכל מקטרגי עלמא. ת"ח, ביומא דאתקם משכנא לתתא, בהוא יומא אתתקם משכנא אחרא לעילא עמיה, דכתיב הוקם המשכן סתם, והוא יומא חרותא דקודשא בריך הוא הוה.

28. כיון דאתקם משכנא מה כתיב, ולא יכול משה לבא אל אהל מועד. כד חמא קודשא בריך הוא כן אמר, ומה ע"י דמשה אתקם, ואיהו לבר, מיד ויקרא אל משה. א"ל: משה, חנוכא דביתא במאי הוה, בסעודתא, אדם כי יקריב מכם קרבן ליי'. הה"ד באתי לגני אחותי בלה וגו'.

29. Another explanation: "I came to my garden" refers to the upper Garden of Eden. "My sister, my bride" refers to the Congregation of Yisrael, NAMELY MALCHUT. On the day IN WHICH THE TABERNACLE WAS ERECTED, pairs were coupled in all SIX EXTREMES OF ZEIR ANPIN, WHICH ARE ALLUDED TO IN THE VERSE: "I CAME TO MY GARDEN." Pairs were also coupled in that UPPER Garden of Eden OF ZEIR ANPIN AND MALCHUT, for all of them were blessed from the flow of the river, WHICH IS BINAH, and each bonded with its fellow. Thus, it is written, "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Ibid.), for they were all irrigated and saturated from the fountain spring of the river, WHICH IS YESOD OF BINAH.

30. "Eat, O dear ones, and drink; drink deep, O loving companions" (Ibid.). THIS REFERS TO all those lower LEVELS IN BRIYAH, YETZIRAH AND ASIYAH and all the branches, which are all blessed and sustained when these ZEIR ANPIN AND MALCHUT, WHICH ARE ALLUDED TO IN THE VERSE "I CAME," are blessed on high. Through what are they blessed and sated? Entirely through the aroma of the sacrifices.

31. Come and see: When the Congregation of Yisrael, MALCHUT, descended to rest on earth IN THE TABERNACLE, the Holy One, blessed be He, addressed MALCHUT with this verse: "I CAME..." for blessings and joy were present throughout the worlds. She, MALCHUT, was sweetened so that blessings may go forth from her to all. For when the six EXTREMES OF ZEIR ANPIN are blessed, WHICH ARE ALLUDED TO IN THE VERSE "I CAME," then all the worlds are blessed together below and on high, and Yisrael are blessed from all of them. Another explanation of: "I came to my garden, my sister, my bride." Rabbi Yitzchak said, The Holy One, blessed be He, unites with the Congregation of Yisrael, MALCHUT, only when these six EXTREMES OF ZEIR ANPIN, WHICH ARE ALLUDED TO IN THE VERSE: "I CAME," are saturated from the flow of the river which does not stop, BINAH. Ra'aya Meheimna (the Faithful Shepherd)

32. He opened the discussion with the verse: "I came to my garden, my sister, my bride." This is Malchut, WHICH IS CALLED Adonai. "I have gathered my myrrh" refers to Chesed, which is the level of Abraham regarding whom it states: "I will get me to the mount of myrrh" (Shir Hashirim 4:6), MEANING THE MOUNTAIN OF MORIAH. "With my balm" refers to Netzach, which is the level of Aaron regarding whom it states: "Take you also to you the best spices" (Shemot 30:23). They are THE UNION OF the right arm, WHICH IS CHESED, with the right leg, WHICH IS NETZACH. This is alluded to in the verse: "at Your right hand are pleasures for evermore (Heb. netzach)" (Tehilim 16:11). The two corresponding blessings IN THE AMIDAH PRAYER are, 'Magen Abraham (lit. 'Shield of Abraham')', WHICH IS CHESED, and the other is 'Retze (lit. 'be favorable')' WHICH IS NETZACH.

33. "I have eaten my honeycomb" (Shir Hashirim 5:1): This is Gvurah, WHICH IS CALLED 'The fear of Isaac'. "With my honey" (Ibid.): This is Hod, the level of David, and this is THE UNION OF the left arm, WHICH IS GVURAH, with the left leg, WHICH IS HOD. "I have drunk my wine with my milk": This is the torso, WHICH IS TIFERET, and the member of the Covenant, WHICH IS YESOD, that is, Jacob, WHO IS TIFERET, with Solomon, WHO IS YESOD. Then come: "Eat, O dear ones, and drink; drink deep, O loving companions," who are the Twelve Tribes and the twelve blessings OF THE AMIDAH PRAYER and the additional blessing regarding heretics, THAT IS 'VELAMALSHINIM (LIT. 'AND FOR SLANDERERS')'. Who eats it? The one regarding whom it states: "I came to my garden, my sister, my bride."

29. ד"א באתי לגני, דא גן עדן דלעילא. אחותי כלה, דא כנסת ישראל, דבהוא יומא אזדוגו זוגין בכלא, אזדוגו זוגין בהוא גן עדן, בגין דאתברכו בלהו משקיו דנחלא, ואתקשרו כל חד בחבריה, הדא הוא דכתיב אריתי מורי עם בשמי אכלתי יערי עם דבשי שתיתי ייני עם חלבי כלהון אתשקין ואתרו ממבועא דנחלא.

30. אכלו רעים שתו ושכרו דודים, כל אינון דלתתא. וכלהו ענפין כלהו, אתברכו ואתזנו, בד אלון אתברכו לעילא. ובמה מתברכאן ומתבסמאן, כלהו בריחא דקרבנא.

31. תא חזי, בשעתא דנחתת כ"י לאשרהא דיורהא בארעא, קודשא בריך הוא אמר ליה, להאי קרא, בגין דאשתכחו ברכאן וחדוה בכלהו עלמין, ואתבסמת היא, לנפקא מנה ברכאן לכלא. דכד אלון שית אתברכאן, כדון כלהו עלמין אתברכאן כחדא לתתא, ומתברכאן לעילא. וישראל אתברכו מכלהו. ד"א באתי לגני אחותי כלה. ר' יצחק אמר, לא אזדוגא קודשא בריך הוא בכ"י, אלא בזמנא דאלון שית אתרוון, משקיו דנחלא דלא פסק.

רעיא מהימנא

32. פתח ואמר באתי לגני אחותי כלה, איהי מלכות, אדנ"י. אריתי מורי, דא חסד, דרגא דאברהם, דאתמר עליה אלך לי אל הר המור. עם בשמי, דא נצח, דרגא דאהרן, דכתיב ביה ואתה קח לך בשמים ראש. ואינון דרועא ימינא, בירכא ימינא. ורזא דמלה, נעימות בימינך נצח. ואינון תרין ברבן לקבליה, חד מגן אברהם, ותניינא עבודה, דהוא רצה.

33. אכלתי יערי, דא גבורה פחד יצחק. עם דבשי הוד, דרגא דדוד, והיינו דרועא שמאלא, עם ירכא שמאלא. שתיתי ייני עם חלבי, גוף וברית, יעקב עם שלמה. לבתר אכלו רעים שתו ושכרו דודים, י"ב שבטים, בי"ב ברכאן. תוספת ברכת המינין, מאן אכיל לה, ההוא דאתמר ביה באתי לגני אחותי כלה.

34. Some divide THE SIX EXTREMES OF ZEIR ANPIN according to a different hidden meaning. "I have gathered my myrrh with my balm" refers to the torso and the member of the Covenant, TIFERET AND YESOD. "I have eaten my honeycomb with my honey": These are the right leg and the left leg, WHICH ARE NETZACH AND HOD. "I have drunk my wine with my milk" is the left arm with the right, WHICH ARE CHESED AND GVURAH, for wine refers to Gvurah and milk to Chesed.

End of Ra'aya Meheimna

3. "Eat, O dear ones, and drink; drink deep, O loving companions"

Rabbi Yehuda and Rabbi Aba give their interpretations of the verse, but Rabbi Shimon tells them that the secret meaning is that "Eat, O dear ones" refers to those above, and "drink deep, O loving companions" to those below. Those above are Eden, Aba, and the river, Ima - thus the source and the flow are never parted. Those below are male and female, who unite occasionally but not constantly as do Aba and Ima. The eating and drinking are the completion of all.

35. Rabbi Yehuda said, "Eat, O dear ones, and drink; drink deep, O loving companions" (Shir Hashirim 5:1). These are all those who sob and wail, FOR THEY ARE DRAWN FROM THE LEFT COLUMN AND THE JUDGMENTS OF THE LEFT PREVAIL OVER THEM, WHEREFORE THEY CONSTANTLY SOB AND WAIL. This is because they were all sated and blessed together ON THE DAY THAT THE TABERNACLE WAS ERECTED, for they all enjoyed the King's feast, WHICH IS THE CENTRAL COLUMN. When do they all eat? When the King comes joyously. Therefore, the King is made happy and He first gladdens the Queen. Then, they all eat and rejoice.

36. Rabbi Aba said, "Eat, O dear ones, and drink; drink deep, O loving companions" These are the six EXTREMES OF ZEIR ANPIN, which we have stated. Regarding these, it states, "The king has brought me into his chambers" (Shir Hashirim 1:4). "drink deep, O loving companions" ALLUDES TO that wine which satiates all. THIS IS THE ILLUMINATION OF CHOCHMAH, WHICH IS CALLED WINE. Rabbi Elazar says about all the lower beings, THE ANGELS AND SOULS OF BRIYAH, once these six EXTREMES OF ZEIR ANPIN are blessed, all the lower beings are blessed.

37. Rabbi Shimon said, All this is fine, but the secret meaning is "Eat, O dear ones" above and "drink deep, O loving companions" below. Rabbi Elazar said to him: Who are those above and who are below? Rabbi Shimon said to him: You asked well. ABOVE refers to a lofty place where they are in unity and joy and they never part from each other, SUPERNAL ABA AND IMA, and these are called "dear ones." Thus, it is written, "And a river went out of Eden" (Beresheet 2:10). Eden, ABA, and that river, IMA, never part. They are always in goodwill, unity and joy. "drink deep, O loving companions" refers to those below, who are called "loving companions," MALE AND FEMALE, WHICH UNITE at certain times DURING PRAYER, ON SHABBAT AND FESTIVALS, BUT NOT CONSTANTLY AS DO SUPERNAL ABA AND IMA. This has been explained.

34. וְאֵיךְ דִּפְלִיג לֹון בְּרָזָא אַחְרָא, אֶרֶינִי מוֹרִי עִם  
בְּשָׁמִי, גּוֹף וּבְרִית, יַעֲרִי עִם דְּבָשִׁי, שׁוֹקָא יְמִינָא עִם  
שְׁמָאלָא. יוֹנִי עִם חֲלָבִי, דְּרוּעָא שְׁמָאלָא בִּימִינָא,  
דְּאִינוֹן יוֹנִי גְבוּרָה, חֲלָבִי חֶסֶד.  
ע"כ רעיא מהימנא

35. ר' יְהוּדָה אָמַר, אֲכָלוּ רַעִים שְׁתוּ וּשְׁכְּרוּ דוּדִים,  
אֵלִין כָּל מֵאֲרִי דִּיבְבָא וִילָלָה, דְּאֲתַבְּסְמוּ בְּלֵהוּ  
וְאֲתַבְּרְכוּ בְּחֵדָא. דְּהָא מְסַעוּדָתָא דְּמַלְכָּא מִתְּהַנִּין  
כָּלָא. וְאִימְתִּי אֲכָלוּ בְּלֵהוּ. בְּשַׁעֲתָא דְּמַלְכָּא אֲתִי  
חֲדִי. וְעַל דָּא מַלְכָּא אֲתַחֲדִי, וְחֲדִי לְמַטְרוֹנִיתָא  
בְּקַדְמִיתָא, לְבַתָּר בְּלֵהוּ אֲכָלָן וְחֵדָאן.

36. ר' אָבָא אָמַר, אֲכָלוּ רַעִים שְׁתוּ וּשְׁכְּרוּ דוּדִים,  
אֵלִין אִינוֹן שִׁית דְּקֵאמֶרֶן, וְאֵלִין אִינוֹן דְּכִתִּיב בְּהוּ,  
הִבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו וְגו'. שְׁתוּ וּשְׁכְּרוּ, מִהֵהוּא יוֹן  
דְּרֵיו לְכָלָא. רַבִּי אֶלְעָזָר אָמַר, כָּל אִינוֹן דְּלִתְתָּא,  
דְּכִין דְּאִינוֹן שִׁית אֲתַבְּרְכָּאן, בְּלֵהוּ דְּלִתְתָּא  
מִתַּבְּרְכָּאן.

37. ר' שְׁמַעוֹן אָמַר, כָּלָא שְׁפִיר, אֲבָל רָזָא דְּמַלְכָּה,  
אֲכָלוּ רַעִים לַעֲיֹלָא, שְׁתוּ וּשְׁכְּרוּ דוּדִים לְתַתָּא. אָמַר  
לִיה רַבִּי אֶלְעָזָר, מֵאֵן אִינוֹן לַעֲיֹלָא, וּמֵאֵן אִינוֹן  
לְתַתָּא. אָמַר לִיה יָאוֹת שְׁאִילְתָּא, דָּא אֲתֵר עֲלָא  
דְּאִינוֹן בְּאַחַדוֹתָא בְּחֵדוֹתָא דְּלֵא מִתְּפַרְשֵׁן לַעֲלָמִין,  
אֵלִין אֶקְרוּן רַעִים. הֵה"ר וְנֵהָר יוֹצֵא מֵעֵדֶן, וְעֵדֶן  
וְהֵהוּא נֵהָר לֹא מִתְּפַרְשֵׁן לַעֲלָמִין, וְאִשְׁתַּכְּחוּ  
לַעֲלָמִין בְּרַעוּתָא בְּאַחַדוֹתָא בְּחֵדוֹתָא. שְׁתוּ וּשְׁכְּרוּ  
דוּדִים, אֵלִין אִינוֹן לְתַתָּא, דְּאֶקְרוּן דוּדִים, לְזַמְנִין  
יִדְעֵן וְהָא אוֹקִימָנָא.

38. Come and see: With regard to those above, ABA AND IMA, we find written only eating but not drinking. What is the reason? It is because one who has bottles of wine needs to eat. And since there BY SUPERNAL ABA AND IMA is the preserved wine, therefore, eating is mentioned by them. Yet in regard to those below, MALE AND FEMALE, who are in need of irrigation, drinking is mentioned, for all the plantings need irrigation from the Deep River, WHICH IS BINAH. Therefore, in regard to 'the ones' IT IS WRITTEN eating and 'the others' drinking. SUPERNAL ABA AND IMA are CALLED "dear ones" while MALE AND FEMALE are CALLED "loving companions."

39. Rabbi Elazar said to him: It appears that the loving companions are in love, so why are they below? Rabbi Shimon said, MALE AND FEMALE, WHICH ARE LOWER THAN ABA AND IMA, desire one another but are not always together. Therefore, they are called loving companions. SUPERNAL ABA AND IMA, who are constantly TOGETHER and are never concealed or parted from each other, are called dear ones. Therefore, the dear ones are in goodwill and unity constantly and the loving companions are in desire at times, BUT NOT CONSTANTLY. THE EATING AND DRINKING STATED IN THE VERSE are the completion of all, in order that the Congregation of Yisrael, WHICH IS MALCHUT, be blessed. Then, joy prevails throughout the worlds.

40. Rabbi Chizkiyah explained the verse: "EAT, O DEAR ONES..." as referring to sacrifices, for they are the King's feast to be offered before Him and the masters of Judgment enjoy them. All are sated and joy is found amongst all.

41. Rabbi Acha explained the verse: "EAT, O DEAR ONES..." as referring to when the Shechinah entered the tabernacle, where there was blessing and joy everywhere. The Shechinah entered THE TABERNACLE like a bride to the Chupa (marriage canopy), and Yisrael then achieved perfection below and were united with the Holy One, blessed be He, on earth. Thus, it is written, "And let them make Me a sanctuary; that I may dwell among them" (Shemot 25:8). Then the higher beings and the lower beings were sated.

4. "The flowers appear on the earth"

Rabbi Shimon examines, "the flowers appear on the earth; the time of the singing bird is come, and the voice of the turtle is heard in our land." We learn from this that the Holy Land is blessed from the plantings that God made, and that turtledove (tor) is the Oral Torah, the great voice who shows the way. Moses is connected to the Written Torah, Zeir Anpin.

42. "And Hashem called to Moses" (Vayikra 1:1). Rabbi Shimon opened the discussion with the verse: "the flowers appear on the earth; the time of the singing bird is come, and the voice of the turtledove is heard in our land" (Shir Hashirim 2:12). This verse must be examined. It is already written, "appear on the earth," so why does it state again "is heard in our land"? It would suffice to mention the land once. HE ANSWERS, the flowers refer to the saplings which the Holy One, blessed be He, uprooted and planted elsewhere, where they grew as plantings producing flowers.

38. ת"ח באינון עלאי כתיב בהו אכילה בלא שתיה. מ"ט. מאן דאית ליה גרבי דחמרא, אכילה בעיא. ובגין דתמן שריא חמרא דמנטרא, כתיב בהו אכילה. ובאינון תתאי דבעין שקיו, כתיב בהו שתיה, דהא כל נטיען שקיו בעין מנחלא דעמיקא. ועל דא, באלין אכילה, ובאלין שתיה. אלין רעים ואלין דודים.

39. א"ל רבי אלעזר, אתחזי דהא דודים חביבותא אינון, אמאי אינון תתאי. א"ל, אינון דתאבין דא לדא, ולא משתבחין תדיר, אקרו דודים. ואינון דמשתבחין תדיר, ולא מתבסין ולא מתפרשן דא מן דא, אקרו רעים. וע"ד, אלין דודים, ואלין רעים, אלין ברעותא באחדותא תדיר, ואלין בתיאובתא לזמנין. ודא הוא שלימותא דכלא, בגין דתתברך ב"י, וכדין חדותא בכלהו עלמין.

40. רבי חזקיה אוקים האי קרא בקרבנין, בגין דאינון סעודתא דמלכא, לקרבא קמיה, ומתהניין מיניה מאריהון דדינין, ומתבסמן בלהו, ואשתבח חדותא בכלא.

41. רבי אחא אוקים האי קרא, בשעתא דעאלת שכינתא למשכנא, דאשתבחו ברכאן וחדוון בכלא, ועאלת שכינתא בכלה לחופה, וכדין אשתלימו ישראל לתתא, ואתאחדו ביה בקודשא בריך הוא בארעא. הה"ד ועשו לי מקדש ושכנתי בתוכם, וכדין עלאי ותתאי אתבסמו.

42. ויקרא אל משה. ר"ש פתח, הנצנים נראו בארץ עת הזמיר הגיע וקול התור נשמע בארצנו. האי קרא אית ביה לאסתכלא, ביון דכתיב נראו בארץ, מהו דכתיב נשמע בארצנו, דהא בחר ארץ סגיא. אלא הנצנים, אלין אינון נטיען דעקרון קודשא בריך הוא ושתיל לון באתרא אחרא, ואתרביאו בנטיעתא כד אפיק פרחין.

43. "appear on the earth": That land, MALCHUT, was blessed from them, as is proper. FOR NOW MALCHUT IS BLESSED FROM ZEIR ANPIN AND BINAH. And who is it? It is the Holy Land, the supernal Land, MALCHUT, which assuredly is a land. "The time of the singing bird (also: 'pruning') is come" means that the time arrived to uproot the dominion of the ministers of the nations so that they would no longer have power over Yisrael. This was the time when the tabernacle was erected.

44. "And the voice of the turtledove is heard in our land": This is the land below, which Yisrael inherited through Joshua. What is the "voice of the turtledove?" It is the great guide (Heb. tayar is similar to tor - 'turtledove') WHO SHOWS THE WAY. THIS IS ZEIR ANPIN, WHICH IS CALLED TORAH, which coupled with MALCHUT when Solomon built the Temple below. Then the Holy One, blessed be He, was bedecked with His crowns - THE MOCHIN OF THE FIRST THREE SFIROT OF IMA WHICH ARE CALLED CROWNS - as a groom with a bride, as is written, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11).

45. In the Book of Agadah, it states that "the voice of the turtledove" (Heb. tor) refers to the Oral Torah, WHICH IS MALCHUT, for the Written Torah, WHICH IS ZEIR ANPIN, is simply called Torah. The Oral Torah is called Tor, as you say the variants Vayiker and Vayikra, where VAYIKRA implies perfection while VAYIKER does not. SO, TORAH TOO IS PERFECTION, WHICH IS ZEIR ANPIN, AND TOR IS MALCHUT, WHICH IS NOT AS PERFECT AS HE. I have explained it as I stated, and so it is.

46. Come and see: When the Shechinah descended on the tabernacle, it is written, "Moses had finished (Heb. kalot)" (Bemidbar 7:1), without Vav. THE HEBREW WORD KALOT WAS APPARENTLY SPELLED IN THEIR TORAH WITHOUT VAV, for she was certainly the bride (Heb. kalat) of Moses, MALCHUT. FOR MOSES IS THE LEVEL OF ZEIR ANPIN as we have explained. The secret of the matter is that Moses' bride is the Congregation of Yisrael, MALCHUT, and it is all one matter, which was addressed to the supernal King, WHICH MEANS THAT MOSES IS THE SECRET OF THE SUPERNAL KING, ZEIR ANPIN. When the tabernacle was erected, Moses stood outside and said, it was not proper to enter without permission. Immediately, "called to Moses." Who called? She to whom the house belongs, that is the bride, MALCHUT to whom the whole house belongs. "And (lit. 'and Hashem') spoke to him" (Ibid.) refers to he who is called Voice, ZEIR ANPIN, to whom Moses is connected, FOR MOSES IS THE CHARIOT TO ZEIR ANPIN.

5. "Why, when I came, was there no man"

We are told that when the children of Yisrael perform good deeds, the Holy Name is complete, but when they do not, and when they are punished by exile, that Name is not complete. Even though they are in exile, God is still among them; yet although He comes to the tabernacle, no one is there whose spirit is awakened.

47. "He called to Moses" (Vayikra 1:1). Rabbi Elazar opened the discussion with the verse: "Why, when I came, was there no man? When I called, was there none to answer? Is My hand limited, that it cannot redeem?" (Yeshayah 50:2). Yisrael are fortunate, because the Holy One, blessed be He, is wherever they are, and prides Himself with Yisrael, as it is written, "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

43. נִרְאוּ בָּאָרֶץ, דִּהְיָ אֶרֶץ מִתְבָּרָכָא מִנִּיּהּ כִּדְקָא חַיִּי. וּמַאי אִיְהִי. אֶרֶץ קְדִישָׁא, אֶרֶץ עֲלֵאָה, אֶרֶץ וְדַאי. עַתָּה הַזְמִיר הִגִּיעַ, עֵידֶן לְאַעְקָרָא שׁוֹלְטָנוּתָא דְרַבְרָבֵי עַמּוּיִן דְּלֹא יִשְׁלֹטוּן בְּהוּ בְּיִשְׂרָאֵל, בְּשַׁעֲתָא דְאַתְתָּקֶם מִשְׁכְּנָא.

44. וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ, דָּא אֶרֶץ דִּלְתַּתָּא, דְּאַחְסָנוּ יִשְׂרָאֵל עַל יְדָא דִּיהוֹשֻׁעַ. מֵאֵן הוּא קוֹל הַתּוֹר. דָּא הוּא תַּיִיר עֲלֵאָה, דְּאַזְדֵּיג עִמָּה בְּדַ בְּנָה שְׁלֵמָה בִּי מְקַדְּשָׁא לְתַתָּא, וּבְדִין אֶתְעֵטֵר קוֹדֶשָׁא בְּרִיךְ הוּא בְּעֵטְרוֹי, בְּחֶתֶן בְּכֻלָּהּ. כִּד"א צְאִינָה וְרֵאנָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֵמָה וְגו'.

45. בְּסִפְרָא דְאַגְדָּתָא אָמַר, קוֹל הַתּוֹר, דָּא תּוֹרָה שְׂבַעַל פָּה, דִּתּוֹרָה דְּבִכְתָּב אֶקְרִי תּוֹרָה סֵתֶם, תּוֹרָה שְׂבַעַל פָּה אֶקְרִי תּוֹר, כִּד"א וִיקֵר וִיקְרָא, דָּא שְׁלִימוּ, וְדָא לֹא הָכִי, וְאַנָּא אוֹקִימָנָא בְּמָה דְאַתְמֵר, וְהָכִי הוּא.

46. תָּא חַיִּי, בְּדַ נְחַתַּת שְׂכִינָתָא לְמִשְׁכְּנָא, בְּתִיב בְּלַת מֹשֶׁה, חֶסֶר ו', בְּלַת מֹשֶׁה וְדַאי, וְאוֹקְמוּהָ. אֲבָל רְזָא דְמִלָּה, בְּלַת מֹשֶׁה: דָּא בְּנִסְתַּת יִשְׂרָאֵל, וְכֻלָּא חַד מְלָה, וְלִמְלָכָא עֲלֵאָה אֶתְמֵר. בִּיּוֹן דְאַתְתָּקֶם מִשְׁכְּנָא קָאִים מֹשֶׁה לְבֵר, אָמַר לָא אֶתְחַיִּי לְמִיעַל אֶלָּא בְּרִשׁוּתָא, מִיָּד וִיקְרָא אֶל מֹשֶׁה. מֵאֵן וִיקְרָא. דָּא הֵיכָא דְבִיּוֹתָא דִּילָהּ הִיא, הֵיכָא כֻּלָּהּ דְּכָל בִּיּוֹתָא בְּרִשׁוּתָא דִּילָהּ. וְיַדְבֵּר יו' אֱלֹוִי, הֵהוּא דְאַקְרִי קוֹל, הֵהוּא דְאַחִיד בֵּיהּ מֹשֶׁה.

47. וִיקְרָא אֶל מֹשֶׁה, רַבִּי אֶלְעָזָר פְּתַח, מִדּוּעַ בָּאתִי וְאִין אִישׁ קִרְאָתִי וְאִין עוֹנָה הַקְצוֹר קִצְרָה יְדֵי מַפְדּוֹת. זְכָאִין אִינוּן יִשְׂרָאֵל, דְּבִכְלָ אֶתְרָא דְאַשְׁתְּכַחוּ, קוֹדֶשָׁא בְּרִיךְ הוּא אֶשְׁתַּבַּח עִמָּהוּן, וְקוֹדֶשָׁא בְּרִיךְ הוּא אֶשְׁתַּבַּח בִּינִיהוּן, וּמִתְפָּאֵר בְּהוּ בְּיִשְׂרָאֵל, הֵה"ד יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאֵר.

48. Furthermore, Yisrael make whole the Faith - THE SECRET OF MALCHUT - on earth. Yisrael is the perfection of the Holy Name. When Yisrael are perfected in their GOOD deeds, as it were, the Holy Name is complete, but when they are not complete in their deeds below and are punished by exile, it is as if the Holy Name on high is not complete. We have learned that one rises and the other descends, for the supernal Yisrael, ZEIR ANPIN, withdraws and rises on high; the Congregation of Yisrael, MALCHUT, descends below, and they withdraw from one another and the Holy Name remains incomplete. All this is because the Congregation of Yisrael is in exile.

49. Although Yisrael are in exile, the Holy One, blessed be He, is amongst them and comes early to the synagogue. He calls and says, "Return, faithless children, and I will heal your backsliding" (Yirmeyah 3:22), but there is no one whose spirit is awakened. Then the Holy One, blessed be He, says, "Why, when I came, was there no man? When I called, was there none to answer?" I came early, yet there is no one whose spirit awakened.

#### 6. "An offering to Hashem"

As soon as the tabernacle was complete, God rested in it and called out to Moses, informing him that because Yisrael would sin in the future, their tabernacle would be taken away from them. Therefore they must offer sacrifices. Rabbi Chizkiyah and Rabbi Shimon discuss the offerings that are done to awaken mercy and not judgment. It is important that one stands by the altar with a broken spirit, feeling remorse for his actions so that judgment may be softened.

50. Come and see: On the day that the tabernacle was complete, the Holy One, blessed be He, quickly come and rested in it. Immediately, literally, "He called to Moses, and Hashem spoke to him out of the Tent of Meeting, saying..." (Vayikra 1:1). "And Hashem spoke to him...": He informed him that in the future Yisrael will sin before Him, and this Tent of Meeting will be taken as pledge because of their sins and will not remain in their hands. This is what is written, "And Hashem spoke to him out of the Tent of Meeting," meaning regarding the Tent of Meeting that it will be taken as pledge in the future because of Yisrael's sins, and it will not remain in existence. The remedy for this is: "If any man of you bring an offering to Hashem" (Vayikra 1:2). Here are sacrifices for you, which protect for all.

48. ולא עוד, אלא דישראל אשלימו מהימנותא בארעא. וישראל שלימו דשמא קדישא אינון. וכד ישראל אשתלימו בעובדיהו, כביכול, שמא קדישא אשתלים. וכד ישראל לא אשתלימו לתתא בעובדיהו, ואתחייבו גלותא, כביכול שמא קדישא לא שלים לעילא. דתנן דא סליק ודא נחית, ישראל דלעילא סליק לעילא. כנסת ישראל נחיתת לתתא, אתרחקו דא מן דא, כביכול אשתאר שמא קדישא בלא שלימו. וכלא בגין דכנסת ישראל בגלותא.

49. ואף על גב דישראל בגלותא, קודשא בריך הוא אשתכח בינייהו, ואתי ואקדים לבי כנישתא, וקרי ואמר, שובו בנים שובבים ארפא משובותיכם. ולית מאן דאתער רוחיה, כדין קודשא בריך הוא אמר, מדוע באתי ואין איש קראתי ואין עונה. אקדמית, ואין איש, ולית מאן דיתער רוחיה.

50. תא חזי, בההוא יומא דאשתכלל בי משכנא, קודשא בריך הוא אקדים ושארי ביה. מיד, ויקרא אל משה וידבר יי' אליו מאהל מועד לאמר. וידבר יי' אליו, ואודע ליה דזמין ישראל למיחב קמיה, ולא תמשכנא האי אהל מועד בחובייהו, ולא יתקנים בידייהו, הה"ד וידבר יי' אליו מאהל מועד לאמר. מאי א"ל. מאהל מועד, מעסקי אהל מועד, דזמין לאתמשכנא בחובייהו דישראל, ולא יתקנים בקיומיה. אבל אסוותא להאי, אדם כי יקריב מכם קרבן ליי'. הרי לך קרבנין דאגין על כלא.

51. Rabbi Chizkiyah was in the presence of Rabbi Shimon. He said to him: That which is called an offering (Heb. korban) should have been titled 'bringing near' (Heb. keruv) or 'drawing near' (Heb. krivut). Why then is it called an offering (Heb. korban)? He responded: It is known among the friends that an offering is THE DRAWING NEAR of those holy crowns, NAMELY THE SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, who are all drawn together and mutually connected until they all form a perfect unity so that the Holy Name be properly set. That is THE MEANING OF, "An offering to Hashem," an offering IS THE DRAWING NEAR of those holy crowns - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - to Yud Hei Vav Hei, WHICH PERTAINS TO MERCY, DENOTING THE CENTRAL COLUMN. Thus this Holy Name may be perfected and unified properly so that mercy can prevail throughout the worlds and the Holy Name will assume its crowns to perfume everything.

52. All this is done to awaken Mercy and not to awaken Judgment. Therefore it is to Yud Hei Vav Hei and not to Elohim, FOR YUD HEI VAV HEI INDICATES MERCY WHILE ELOHIM INDICATES JUDGMENT, and we require Mercy and not Judgment. Rabbi Chizkiyah said, Happy is my portion that I have asked and merited these words. It is a clear explanation, but is it not written: "The sacrifices of Elohim are a broken spirit. A broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:19). Thus, it is written, "The sacrifices of Elohim" instead of, 'the sacrifices of Hashem'.

53. RABBI SHIMON responded: Certainly this is true; namely, 'the offerings of Elohim' is not written but "The sacrifices of Elohim." THIS ALLUDES ONLY TO THE ACTUAL SLAUGHTERING THAT IS DESIGNATED BY THE NAME ELOHIM, for which reason it was performed at the north side of the altar, FOR THE NORTH SIDE ALLUDES TO THE NAME OF ELOHIM WHICH IS JUDGMENT. Sacrificing is to the name of Elohim, which is the side of Gvurah so that the spirit of Judgment will be mitigated and broken and Judgment thus be weakened, thus bringing Mercy to overpower Judgment. Therefore, IT IS WRITTEN, "The sacrifices of Elohim" to break the strength and power of harsh Judgment, as it is written, "A broken spirit." This implies that the strong spirit of Judgment is broken, and its spirit and power shall not be overpowering. Thus, man is to stand by the altar with a broken spirit and feel remorse for his actions, in order that this strong spirit be broken, so that Judgment may be softened and Mercy overpower Judgment.

54. Rabbi Elazar said, The scriptural verse: "If any man of you bring an offering to Hashem" should have been written in this manner: 'If any man brings an offering to Hashem'. Why is the phrase "of you" interposed here? HE ANSWERS, The scriptural verse comes to exclude the first man, who also brought an offering when the Holy One, blessed be He, created the world. HE DID NOT BRING AN SACRIFICIAL OFFERING FROM THE CATTLE AND SHEEP, BUT A HORNED OX WITH ONE HORN. We have stated that "of you" alludes to any man, so "If any men of you bring an offering..." would exclude the other man, IMPLYING THE FIRST MAN, since he is not one "of you." Rabbi Shimon said to him, you explained it quite satisfactorily! Indeed it is so.

51. רבי חזקיה, הוה שכיח קמיה דרבי שמעון, אמר ליה, האי דאקרי קרבן, קירוב מבעי ליה, או קריבות, מאי קרבן. א"ל הא ידיע הוא לגבי חבריאי, קרבן מאינון בתרין קדישין, דמתקרבי בלהו פחדא, ומתקשרן דא בדא, עד דאתעבידו בלהו חד, ביחודא שלים, לאתקנא שמא קדישא בדקא חזי, הה"ד קרבן לוי'. קרבן דאינון בתרין קדישין לוי' הוא, לאתתקנא שמא קדישא, וליחדא ליה בדקא יאות, בגין דישתכחו רחמין בכלהו עלמין. ושמא קדישא דאתעטר בעטרוי לאתבסמא בלא.

52. וכל דא בגין לאתערא רחמי, ולא לאתערא דינא. ובגין כך לוי' הוא, ולא לאלהים. לוי': אנון צריכים לאתערא רחמי, ולא לאלהים, רחמי בעינון ולא דינא. אמר, זכאה חולקי דשאינא ורוחנא מלין אלין, ודא ברירו דמלה. אבל הא בתיב זבחי אלהים רוח נשברה, לב נשבר ונרבה אלהים לא תבזה. זבחי אלהים בתיב, ולא זבחי יי'.

53. אמר ליה, ודאי הכי הוא, קרבן אלהים לא בתיב, אלא זבחי אלהים. ועל דא שחיתתן בצפון, דהא זביחה הוא בגין אלהים, ההוא סטר גבורה, דיתבסם ויתבר רוחא דדינא, ויתחלש דינא, ויתגברון רחמי על דינא. ועל דא זבחי אלהים, לתברא חילא ותוקפא דדינא קשיא, דכתיב רוח נשברה, למהוי ההוא רוחא תקיפא נשברה, ולא יתגבר רוחיה וחיליה ותוקפיה. וב"נ בעי כדין, למיקם על מדבחא, ברוח נשברה, ויכסף מעובדוי, בגין דיהוי ההוא רוחא תקיפא תבירא, וכלא בגין דינא יתבסם, ויתגברון רחמי על דינא.

54. אדם כי יקריב מכם קרבן לוי'. א"ר אלעזר, האי קרא הכי הוה ליה למכתב, אדם כי יקריב קרבן לוי'. מהו מכם. אלא לאפוקי אדם הראשון, דהוא אקריב קרבנא בד ברא קודשא בריך הוא עלמא, והא אוקמוה, והבא מכם בתיב, האי אדם, לאפוקי אדם אחרא, דלא הוה מכם. א"ל ר' שמעון, שפיר קאמרת, והכי הוא.

king, that Hashem is not great without Malchut. When they join, everyone rejoices and the Congregation of Yisrael is blessed.

55. Rabbi Aba introduced the following psalm: "A song, A psalm for the sons of Korah" (Tehilim 48:1). This hymn transcends all other psalms of hymns the sons of Korah merited to praise Him. It is a double chant being a song and a Psalm, indicating a praise upon a praise, a praise that was divided into two praises.

56. The sons of Korah merited to sing and recite the praise of the Congregation of Yisrael. What is it? It is in the phrase: "Great is Hashem, and highly praised in the city of our Elohim, in the mountain of His holiness" (Ibid. 2). TO CLARIFY, when is the Holy One, blessed be He, called great? When the Congregation of Yisrael, THAT IS MALCHUT, is with Him, as is written, "in the city of our Elohim," He is great. TO ELUCIDATE, together with the city of Elohim, WHICH IS MALCHUT, HE IS GREAT!

57. Rabbi Yehuda said to him: Why did it have to say here "our Elohim"? WOULD IT NOT HAVE SUFFICED TO SAY, 'IN THE CITY OF THE MOUNTAIN OF HIS HOLINESS'? He said to him: Assuredly it is so, for this city, MALCHUT, IS CALLED the fear of our Elohim, and it is a praise of Yisrael. What does THE VERSE teach us? It teaches us that a king without a queen is no king. He is neither great nor highly praised, AS WAS SAID BEFORE. Hence, whoever is not comprised of male and female is devoid of all praise, and is not even a man. Moreover, he does not deserve to be blessed.

58. It is written, "So that this man was the greatest of all the men of the east" (Iyov 1:3). We have learned in the book of Rav Hamnuna Saba that Job's spouse was his equal in fearing the Holy One, blessed be He, and he was called great from his wife's side. Here also, "Great is Hashem, and highly praised": In what is He great? He repeated the words: "in the city of our Elohim, in the mountain of His holiness" - NAMELY, MALCHUT. FROM HER SIDE HASHEM IS CALLED GREAT, BECAUSE CHOCHMAH, THE SECRET OF GREATNESS, DOES NOT EMANATE TO ZEIR ANPIN, SAVE WHEN HE IS WITH THE FEMALE.

59. For this reason, this praise is uttered on Monday, AS THE FIRST THREE DAYS OF THE WORKS OF CREATION CORRESPOND TO THE THREE COLUMNS OF ZEIR ANPIN, THE SECOND DAY BEING THE LEFT COLUMN WHENCE CHOCHMAH IS DRAWN TO MALCHUT IN ACCORDANCE WITH THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD..." (SHIR HASHIRIM 2:6). You may ask why it is not written, 'That it was good' of the second day, SEEING IT IS OF SUCH VALUE THAT CHOCHMAH IS DRAWN FROM IT. HE ANSWERS, The reason is that they are destined to be separated. The secret of the words: "It is not good that the man should be alone" (Beresheet 2:18) is that as long as he is alone, WHEN THE FEMALE IS NOT YET TAKEN FROM HIM, it is written, "not good." Thus, it is not written, 'that it is good' of the second day.

60. "Great is Hashem, and highly praised" MEANS as we said THAT HE IS GREAT ONLY WHEN HE IS WITH MALCHUT. "Beautiful for situation, the joy of the whole earth: Mount Zion" (Tehilim 48:3) is the praise to their union. "Beautiful for situation" is the Holy One, blessed be He, that is, the Righteous, NAMELY YESOD OF ZEIR ANPIN. It is "the joy of the whole earth," for then everyone rejoices and the Congregation of Yisrael, MALCHUT, is blessed.

55. רַבִּי אַבָּא פָּתַח, שִׁיר מְזֻמֹּר לְבְנֵי קִרַּח. הָאִי שִׁיר תּוֹשְׁבַחְתָּא מְעֻלָּא הוּא, עַל כָּל שְׂאָר תּוֹשְׁבַחִין, דִּזְכוּ לְשַׁבְּחָא לֵיהּ בְּנֵי קִרַּח. שִׁיר מְזֻמֹּר: תּוֹשְׁבַחְתָּא עַל תּוֹשְׁבַחְתָּא. תּוֹשְׁבַחְתָּא דַּאֲתַפְּלַג לְתֵרִין תּוֹשְׁבַחִין.

56. וְזָכוּ בְּנֵי קִרַּח לְשַׁבְּחָא לָהּ לְכַנֶּסֶת יִשְׂרָאֵל. וְשַׁבְּחָא דְכַנֶּסֶת יִשְׂרָאֵל קָא אָמְרִי. וּמַאי הוּא. דְּכַתִּיב גְּדוֹל יְיָ וּמַהֲלֵל מְאֹד בְּעִיר אֱלֹהֵינוּ הֵר קִדְשׁוֹ. אֵימַתִּי אֶקְרִי קוֹדֶשׁא בְּרִיךְ הוּא גְּדוֹל, בְּזִמְנָא דְכַנֶּסֶת יִשְׂרָאֵל אֲשַׁתְּכַחַת עִמֶּיהָ, הֵה"ד בְּעִיר אֱלֹהֵינוּ, הוּא גְּדוֹל בְּעִיר אֱלֹהֵינוּ, עִם עִיר אֱלֹהֵינוּ.

57. אָמַר לֵיהּ רַבִּי יְהוּדָה, אֱלֹהֵינוּ מַאי בְּעִי הָכָא. א"ל הָכִי הוּא וְדָא, הָאִי עִיר דְּחָלָא אֱלֹהֵינוּ, וְתּוֹשְׁבַחְתָּא דִּישְׂרָאֵל הוּא. מַאי מְשַׁמַּע. אֲשַׁתְּמַע, דְּמַלְכָּא בְּלֹא מְטְרוּנִיתָא, לֹא הוּא מַלְכָּא, וְלֹא הוּא גְּדוֹל, וְלֹא מַהוּלֵּל. וּבִגִּין כֵּךְ, כָּל מֶאֵן דְּלֹא אֲשַׁתְּכַח דְּכַר וְנוֹקְבָא, כָּל שַׁבְּחָא אֲעֲדוּי מְנִיָּה, וְלֹא הוּא בְּכַלְלָא דְּאָדָם. וְלֹא עוֹד אֶלָּא דְּלֹא אִיהוּ בְּדָאִי לְאַתְּבָרְכָא.

58. כְּתִיב וַיְהִי הָאִישׁ הַהוּא גְּדוֹל מְכַל בְּנֵי קְדָם, תְּנִינָן בְּסִפְרָא דְּרַב הַמְּנוּנָא סָבָא, דְּבֵית זֻגּוּ בְּדַחִילוֹ דְּקוֹדֶשׁא בְּרִיךְ הוּא הוּת בְּוֹתִיָּה, וּמִסְטָרָא דַּאֲתַתִּיָּה אֶקְרִי גְּדוֹל. אוֹף הָכָא, גְּדוֹל יְיָ וּמַהֲלֵל מְאֹד, וּבִמְהָ הוּא גְּדוֹל. הֵדֵר וְאָמַר, בְּעִיר אֱלֹהֵינוּ הֵר קִדְשׁוֹ.

59. וּבִגִּין כֵּךְ, תּוֹשְׁבַחְתָּא דָּא בְּשַׁנִּי. וְאִי תִימָא אָמַאי לֹא כְּתִיב כִּי טוֹב בְּשַׁנִּי. בְּגִין דְּזִמְיִנִין לְאַתְּפָרְשָׁא. וְרָזָא דְּמַלְהָ לֹא טוֹב הֵיּוֹת הָאָדָם לְבִדּוֹ, בְּזִמְנָא דְּאִיהוּ לְבִדּוֹ לֹא טוֹב כְּתִיב. וְעַל דָּא לֹא כְּתִיב כִּי טוֹב בְּשַׁנִּי.

60. גְּדוֹל ה' וּמַהֲלֵל בְּדִקְאֻמָּרָן. יִפְה נּוֹף מְשׁוֹשׁ כָּל הָאָרֶץ, תּוֹשְׁבַחְתָּא דְּזֻוּגָא דְּלֵהוּן. יִפְה נּוֹף, דָּא קוֹדֶשׁא בְּרִיךְ הוּא, וְדָא צְדִיק, מְשׁוֹשׁ כָּל הָאָרֶץ, בְּדִין הוּא חֲדוּתָא דְּכָלָא, וְכַנֶּסֶת יִשְׂרָאֵל מִתְּבָרְכָא.

61. "Elohim is known in her palaces for a fortress" (Ibid. 4). These are Netzach and Hod, CALLED PALACES, whence all blessings are gathered and joys are gathered that issue from thence by the grade called Righteous, NAMELY YESOD. There IN YESOD, the blessings gather to cheer the holy city, MALCHUT, so that it will be blessed from thence. "For, lo, the kings were assembled" (Ibid. 5). These are all the Sfirot of the King, ZEIR ANPIN, joined as one UNDER THE NAME OF KING. MALCHUT TOO IS CALLED KING, AND BOTH ARE CALLED "THE KINGS." These words lead us to another matter.

#### 8. Whoever is unmarried is defective

This section says that there are no blessings on a man who has no wife, and his offering is not considered an offering. This is because 'a man' consists of male and female together; otherwise the Shechinah does not dwell on him.

62. Come and see: When a man improves his deeds by an offering, everything is perfumed and joins each other in a perfect unison. Hence, "If any man of you bring an offering" (Vayikra 1:2), bring things to properly join them.

63. Come and see, "If any man of you bring an offering" excludes any man who has not wed a wife, for his offering is not considered an offering and there are no blessings with him, neither above nor below. This is understood from the verse: "If any man of you bring an offering." He is different because he is not a man, not a part of mankind, and the Shechinah does not dwell on him because he is defective and is considered deformed. A deformed man is distanced from everything, most of all from the altar and from bringing an offering.

64. Nadab and Abihu prove this, as it says in the verse: "And a fire went out from Hashem" (Vayikra 10:2), BECAUSE THEY WERE NOT MARRIED. Hence, it is written, "If any man of you bring an offering." A man consisting of both male and female is worthy of bringing an offering, but no other.

65. Rabbi Aba said, Although we interpreted Nadab and Abihu in a different way, it is surely so THAT IT HAPPENED BECAUSE THEY WERE NOT MARRIED. But incense is superior to any offering in the world, since for its sake the upper and lower beings are blessed. Yet they were not worthy of bringing this offering, which is higher than any offering, as they were not married to a woman. THEREFORE, they were not worthy of bringing an offering, all the more so higher matters LIKE INCENSE, FOR THEY WERE NOT WORTHY OF IT that the world shall be blessed through them.

61. אֱלֹהִים בְּאַרְמוֹנוֹתֶיהָ נֹדֵעַ לְמִשְׁגֵּב וְגו', אֵלֶּיךָ אֵינוֹן נֶצַח וְהוֹד, דְּתָמֵן בְּנוֹשׁוֹתָ דְּכָל בְּרָכָאן, בְּנוֹשׁוֹתָ דְּחִדּוּתָא. מִתְמָן נִפְקָא ע"י דֵּהאִי דְּרִגָא דְּאַקְרִי צְדִיק, וְתָמֵן אֲתִכְנֶשׁוּ בְּרָכָאן, לְבִסְמָא לֵהאִי עִיר קְדִישָׁא, וְלֹאֲתַבְרָכָא מִתְמָן. כִּי הִנֵּה הַמַּלְכִּים נֹעֲדוּ. אֵלֶּיךָ כָּל כְּתָרֵי מַלְכָּא בְּכָלֵּלָא חֲדָא, וְלֹאֲתַר אַחֲרָא מְלִין אֵלֶּיךָ סֻלְקִין.

62. ת"ח, בְּשַׁעֲתָא דְּבֵר נֶשׁ מִתְקֵן עֹבְדָיו ע"י דְּקִרְבָּנָא, כֹּלָּא אֲתַבְסֵם וְאֲתַקְרַב, וְאֲתַקְשֵׁר דָּא בְּדָא, בִּיחּוּדָא שְׁלִים. הָדָא הוּא דְּכִתִּיב אֲדָם כִּי יִקְרִיב מִכֶּם. כִּי יִקְרִיב לְקִשְׁרָא מְלִין בְּדָקָא חֲזִי.

63. ת"ח, אֲדָם כִּי יִקְרִיב, לְאַמּוּקֵי מֵאן דְּלֹא אֲתַנְסִיב, דֵּהא קִרְבָּנִיהָ לֹאֹ קִרְבָּן, וּבְרָכָאן לֹא מִשְׁתַּכְחֵן לְגַבִּיָּה, לֹא לְעִילָא, וְלֹא לְתַתָּא. מִמִּשְׁמַע דְּכִתִּיב אֲדָם כִּי יִקְרִיב, שְׁאֵנִי הֵבָא, דְּלֹאֹ אִיהוּ אֲדָם, וְלֹא בְּכָלֵּלָא דְּאֲדָם הוּא, וּשְׂכִינְתָּא לֹא שְׂרִיא עֲלוּהִי, בְּגִין דְּאִיהוּ פְּגִים, וְאַקְרִי בְּעַל מוּם, וּמֵאֲרִי דְּמוּמָא אֲתַרְחָקָא מִכָּלָא, כ"ש לְמַדְבַּחָא לְקִרְבָּא קִרְבָּנָא.

64. וְנָדָב וְאַבִּיהוּא אוֹכְחֵן, דְּכִתִּיב וַתֵּצֵא אֵשׁ מִלִּפְנֵי יי'. וּבְגִינֵי כִךְ כְּתִיב, אֲדָם כִּי יִקְרִיב מִכֶּם קִרְבָּן לַיי', אֲדָם דְּאֲשַׁתְּכַחוּ דְּכִר וְנוֹקְבָא, הֵאִי חֲזִי לְקִרְבָּא קִרְבָּנָא דָּא, וְלֹא אַחֲרָא.

65. וְאָמַר רַבִּי אַבָּא, אַע"ג דְּאוּקְמוּהָ לְנָדָב וְאַבִּיהוּא בְּמַלְהָ אַחֲרָא, הֵכִי הוּא וְדָאִי. אֲבָל קִטְרֶת, עֲלָאָה הוּא מִכָּל קִרְבָּנִין דְּעֵלְמָא, דְּעֵלְיָה אֲתַבְרָכֵן עֲלָאִי וְתַתָּאִי. וְקִרְבָּנָא דָּא דְּאִיהוּ לְעִילָא מִכָּל קִרְבָּנִין לֹא אֲתַחֲזֹן אֵינוֹן לְקִרְבָּא, דֵּהא לֹא אֲתַנְסִיבוּ, לְקִרְבָּנָא לֹא אֲתַחֲזֹן, כֹּל שְׁכֵן לְמִלִּין עֲלָאִין, דִּיתַבְרָכֹן עַל יְדִיָּיהוּ.

66. You may say: "And a fire went out from Hashem, and devoured them." (Vayikra 10:2) Wherefore WERE THEY SO SEVERELY PUNISHED? HE ANSWERS, It is like the story of a man who came before the queen to announce that the king would come to her house and stay WITH THE QUEEN to rejoice with her. The man came before the king, and the king saw that the man was deformed. The king said, It is beneath my honor that through this crippled man I shall come to the queen. In the meantime, the queen prepared her house for the king. When she saw that the king was ready to come to her, yet that man caused the king to stay away from her, the queen gave orders to kill that man.

67. When Nadab and Abihu likewise came in holding incense, the Queen, MALCHUT, rejoiced and prepared herself to accept the King, ZEIR ANPIN. When the King saw that these men were flawed and deformed, the King did not want to come to the Queen through them to stay with her. Thus, the King went away from her. When the Queen saw that it was because of them that the King was gone from her, immediately "a fire went out from Hashem, and devoured them."

68. The reason for all this is that he who is unmarried is flawed and deformed in the eyes of the King, and the holiness of the King is gone from him, for it does not dwell on a flaw. Of this, it is written, "If any man of you bring an offering." Let he who is considered a man bring it, but he who is not considered a man - NAMELY, HE WHO IS UNMARRIED - shall not bring an offering.

69. "Of the cattle" (Vayikra 1:2) is a generalization, INCLUDING ALL KINDS OF ANIMALS, UNCLEAN AND CLEAN. "Of the herd, and of the flock" (Ibid.) is a specification AFTER THE GENERALIZATION, FOR THE GENERAL CONTAINS ONLY WHAT IS IN THE PARTICULAR; NAMELY, ONLY those which are kosher for eating. It is forbidden to bring as an offering those animals which are not kosher to eat. IT HAS BEEN DISCUSSED ELSEWHERE WHICH ANIMALS ARE KOSHER AND WHICH ARE NOT KOSHER, AND THE SECRET MEANING THEREOF.

9. "If his offering be a burnt sacrifice"

Rabbi Chiya says that God's thought is the beginning of everything, emanating ways and paths. Just so is man's thought, that emanates ways and paths, including the Evil Inclination and sinful deeds. From Rabbi Shimon we learn that the thought of the burnt offering rises to the place of thought and the deed of the offering draws near to the ending of thought.

66. ואִי תִימָא וְתִצָא אֵשׁ מִלִּפְנֵי יי' וְתֹאכַל אוֹתָם, אֲמַאי. לִב"נ דְּאֵתָא קָמִי מִטְרוּנִיתָא, לְבִשְׂרָא לָהּ דְּהָא מַלְכָּא אֲתִי לְבֵיתָהּ, וְיִשְׂרֵי בֵּה בְּמִטְרוּנִיתָא, לְמַחְדֵּי עֲמָהּ. אֵתָא לְקָמִי מַלְכָּא, חֲמָא מַלְכָּא הֵהוּא ב"נ דְּאִיהוּ מֵאֲרִי דְּמוּמִין. אָמַר מַלְכָּא, לֹא הוּא יִקְרָא דִּילִי, דְּעַל יְדוּי דְּהָאִי פָּגִים, אִיעוּל לְמִטְרוּנִיתָא. אֲדִהֲכִי אֲתַקְנַת מִטְרוּנִיתָא בֵּיתָא לְמַלְכָּא, בִּיּוֹן דְּחֻמָּאֵת דְּמַלְכָּא הוּא זְמִין לְמִיתִי לְגַבְהָ, וְהֵהוּא ב"נ גָּרִים לְאַסְתֵּלְקָא מַלְכָּא מִינָהּ, בְּדִין פְּקִידַת מִטְרוּנִיתָא לְקַטְלָא לְהֵהוּא ב"נ.

67. כִּךְ בְּזִמְנָא דְּעָאֵלוּ נָדָב וַאֲבִיהוּא, וְקִטְרַת בִּידְוִיהוּ, חֲדַת מִטְרוּנִיתָא, וְאֲתַתְקַנַּת לְקַבְלָא לְמַלְכָּא. בִּיּוֹן דְּחֻמָּא מַלְכָּא אֵינּוֹן גְּבִרִין פְּגִימִין, מֵאֲרִי דְּמוּמִין, לֹא בַּעַל מַלְכָּא דְּעַל יְדִוִּיהוּ יוּתִי לְמִשְׁרֵי עֲמָהּ, וְאַסְתֵּלְקַת מַלְכָּא מִנָּהּ. כִּד חֲמַת מִטְרוּנִיתָא דְּבִגְיָנִיהוֹן אֲסְתֵּלְקַת מַלְכָּא מִנָּהּ, מִיד וְתִצָא אֵשׁ מִלִּפְנֵי יי' וְתֹאכַל אוֹתָם.

68. וְכֹל דָּא בְּגִין דְּמָאן דִּלָּא אֲתַנְסִיב הוּא פָּגִים. מֵאֲרִיָּה דְּמוּמִין קָדָם מַלְכָּא, קְדוּשָׁה דְּמַלְכָּא אֲסְתֵּלְקַת מִנָּהּ, וְלֹא שְׂרִיא בְּפָגִימוֹ. וְעַל דָּא כְּתִיב אָדָם כִּי יִקְרִיב מִכֶּם קֶרֶבֶן, מֵאֵן דְּאִקְרִי אָדָם יִקְרִיב, וּמֵאֵן דִּלָּא אִקְרִי אָדָם לֹא יִקְרִיב.

69. מִן הַבְּהֵמָה כָּלִל. מִן הַבֶּקֶר וּמִן הַצֹּאן פֶּרֶט, לְבַתֵּר אֵלִין דְּכִשְׂרִין לְמִיכַל, וְדִלָּא בְּשִׂרְיָן לְמִיכַל אֲסִיר לְקֶרְבָּא. וְלֹאֲתֵר אַחֲרָא אֲסְתֵּלִיקוּ אֵינּוֹן דְּכִשְׂרִין וְאֵינּוֹן דִּלָּא בְּשִׂרְיָן.

70. "If his offering be a burnt sacrifice" (Vayikra 1:3). Rabbi Chiya opened the discussion with the verse: "For My thoughts are not your thoughts, neither are your ways My ways" (Yeshayah 55:8). "My thoughts (Heb. machshevotai)" has a defective spelling without a Vav. Come and see: The thought of the Holy One, blessed be He, THE SFIRAH OF CHOCHMAH, is the highest and the beginning of everything. Ways and paths emanate from that thought, so that the Holy Name is present and established properly. From that thought, the waters of the Garden of Eden issue forth to refresh all things. From that thought are maintained the higher and lower beings. That thought gives existence to the Written Torah, ZEIR ANPIN, and the Oral Torah, MALCHUT; THAT IS, THEY EMANATE FROM IT.

71. Man's thought is the beginning of everything; ways and paths emanate from that thought that turn his ways in this world and in the World to Come. From that thought issues and comes out the filth of the Evil Inclination to harm him and everything. Transgressions, sins and malicious deeds prevail from that thought, as do idolatry, incest and bloodshed. SCRIPTURE therefore SAYS ABOUT IT: "For My thoughts are not your thoughts."

72. Since THOUGHT IS THE BEGINNING OF EVERYTHING, it starts first of all with: "If his offering be a burnt sacrifice" (Vayikra 1:3), AS A BURNT SACRIFICE ATONES FOR THOUGHTS. "Of the herd" (Ibid.), but not ANY OF the herd. What then? ONLY a male, a young bullock AND NOT A COW, WHICH IS A FEMALE. Rabbi Yitzchak said, "Of the herd" is unspecified, INDICATING BOTH MALE AND FEMALE. Scripture then specifically adds: "Let him offer a male without blemish" (Ibid.) and not a female, because the male is considered to be above THE FEMALE and the female is considered to be below THE MALE. Similarly, "of the flock" (Ibid.), namely, of the sheep or of the goats, BUT NOT FEMALES.

73. All that is brought as a burnt sacrifice is male and not female, because the burnt sacrifice (Heb. olah, also: 'rises') rises above the heart. Surely it is above the heart; TO WIT, THOUGHT IS HIGHER THAN THE HEART. It is known what is above the heart - NAMELY THOUGHT - FOR THOUGHT, CHOCHMAH, IS CONSIDERED MALE AND THE HEART A FEMALE, NAMELY BINAH. THIS IS THE SECRET OF THE UNDERSTANDING HEART AS IT RECEIVES FROM CHOCHMAH. THE BURNT SACRIFICE thus rises higher and is male exclusively. The verse therefore begins with the burnt sacrifice rather than the other offering, because thought is the beginning of everything.

70. אם עולה קרבנו, ר' חייא פתח, כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי. כי לא מחשבותי מחשבותיכם, מחשבתי כתיב חסר בלא ו, ת"ח, מחשבה רקודשא ברין הוא, היא עלאה ורישא דכלא, ומההיא מחשבה אתפשטו ארחין ושבילין, לאשתכחא שמא קדישא, ולא תקנא ליה בתקנוי בדקא יאות. ומההיא מחשבה אתנגיד ונמיק שקיו דגנתא דעדן, לאשקאה כלא. ומההיא מחשבה, קיימין עלאין ותתאין. ומההיא מחשבה, משתכח תורה שבכתב ותורה שבע"פ.

71. מחשבה דב"נ, היא רישא דכלא, ומההיא מחשבה, אתפשטו ארחין ושבילין, לאסטאה אורחוי, בהאי עלמא, ובעלמא דאתי. ומההיא מחשבה, אתנגיד ונמיק זוהמא דיצר הרע, לאבאשא ליה ולכלא. ומההיא מחשבה, אשתכחו עבירות חטאות וזדונות, ע"ז, ג"ע וש"ד. ועל דא, כי לא מחשבתי מחשבותיכם.

72. ובג"כ, רישא דכלא כתיב, אם עולה קרבנו. מן הבקר, ולא בקר, ומאן איהו. פר בן בקר איהו, דאיהו דבר. ר' יצחק אמר, מן הבקר סתם, וחזר ופירש זכר תמים וקריבנו, זכר ולא נקבה, דהא דבר אשתמודע לעילא, ונוקבא אשתמודעא לתתא. וכן מן הצאן מן הכבשים ומן העזים.

73. מאן דאתי לעולה, בלהו דבר, ולא נוקבא, בגין דעולה עולה על הלב, על הלב ודאי, ואשתמודע מאן דקאים על הלב. ובג"כ סלקא לעילא, וכלהו דברין. ועל דא פתח קרא ברישא בעולה יתיר מכל שאר קרבנין, דהא מחשבה רישא דכלא.

74. Rabbi Yehuda said, If this is so, then THE BURNT SACRIFICE should have been offered to the place of high thought, NAMELY THE SFIRAH OF CHOCHMAH. Why then is it brought before a low place, NAMELY YESOD? RABBI CHIYA could offer no explanation. He came before Rabbi Shimon, who said to him: The beginning of everything is thought - NAMELY THE SFIRAH OF CHOCHMAH, THE BEGINNING OF ZEIR ANPIN - and the ending of thought is the place called morning (Heb. bakar). What is it? It is the final part of the body that perfumes the Female, NAMELY YESOD, THE ENDING OF ZEIR ANPIN THAT IS CALLED BODY. Similarly, man's thought is the beginning of everything. Thought ends when the deed HE CONTEMPLATED is done. When IS THAT? In the morning (boker), as is written, "Woe to them that devise iniquity, and work evil on their beds!" (Michah 2:1) When? "When the morning (Heb. boker) is light, they execute it" (Ibid.). THE MORNING LIGHT ALLUDES TO YESOD THAT IS SO CALLED. Hence, the thought OF THE OFFERING rises to the place of thought, CHOCHMAH, and the deed OF THE OFFERING surely draws near to the ending of thought, YESOD.

74. אָמַר ר' יְהוּדָה, אִי הָכִי בְּאַתֵּר דְּמַחְשְׁבָה דְּלַעִילָא בְּעִיָּא לְקַרְבָּא, אִמְאִי לְתַתָּא יְתִיר. לֹא הוּא בִידֵיהּ. אַתָּא לְקַמִּיהּ דְּרַבִּי שְׁמַעוֹן, אָמַר לֵיהּ, רִישָׁא דְּכָלָא מַחְשְׁבָה הוּא, וְסִיּוּמָא דִּהִיא מַחְשְׁבָה אַתָּר דְּאֶקְרִי בָקֶר, וּמְאִי אִיהוּ. הֵהוּא סִיּוּמָא דְּגוּפָא, דְּמַבְסָם לְנוֹקְבָא. כֵּךְ מַחְשְׁבָה דְּב"נ, רִישָׁא דְּכָלָא. סִיּוּמָא דִּהִיא מַחְשְׁבָה, כִּד אַתְעֵבִיד עוֹבְדָא. אִימְתִּי. בְּבָקֶר. הֵה"ד הוּי חוֹשְׁבִי אֶן וּפּוֹעֲלִי רַע, אִימְתִּי, עַל מַשְׁכָּבוֹתָם בְּאוֹר הַבָּקֶר יַעֲשׂוּהָ. וְע"ד לֵהוּא אַתָּר דְּמַחְשְׁבָה, מַחְשְׁבָה אֶסְתְּלִיק. וְעוֹבְדָא מִתְקַרְבָּא לְסִיּוּמָא דְּמַחְשְׁבָה וְדֹאֵי.

10. "The virgin of Yisrael is fallen; she shall no more rise"

Rabbi Yehuda tells us that because she is called Bathsheba, daughter of seven, "the virgin of Yisrael" means a virgin blessed by the seven Sfirot. But he also says that in other verses of lamentation "the virgin" clearly means the Congregation of Yisrael, so Rabbi Yehuda is confused, and goes to Rabbi Shimon for an interpretation. Rabbi Shimon uses an allegory to explain that although in the first exiles there was always a set time limit, in the final exile there is not; at the end of the earlier exiles the congregation of Yisrael returned to God, but in the final exile, God will come and raise her Himself.

75. Rabbi Acha was walking with Rabbi Yehuda on the way. As they were walking, Rabbi Yehuda said, We have learned that the virgin of Yisrael MEANS a virgin blessed by the seven SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, as she is called Bathseba (lit. 'daughter of seven'), NAMELY MALCHUT. We have explained it in many places. The virgin below inherits seven blessings for herself. Yet the words, 'Son of man, take up a lamentation for the virgin of Yisrael', assuredly relate to the Congregation of Yisrael, WHICH IS MALCHUT. HENCE it is more difficult to understand than anything else. For it is written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). The interpretation of the friends, NAMELY, "THE VIRGIN OF YISRAEL IS FALLEN; SHE SHALL NO MORE" FALL AGAIN BUT "RISE," is correct. But we would have said so, if the passage were said by way of consolation. But IN THIS PASSAGE a lamentation was uttered. This verse proves so, LITERALLY, THAT IT IS A LAMENTATION.

75. רַבִּי אַחָא הָוָה אָזִיל בְּאַרְחָא, וְהָוָה עִמֵּיהּ ר' יְהוּדָה, עַד דִּהוּוּ אָזִיל, א"ר יְהוּדָה, הָא דְתַנִּינָן בְּתוּלַת יִשְׂרָאֵל, בְּתוּלָה דְּאַתְפְּרָכָא מִן שְׁבַע, דְּאֶקְרִי בֵּת שְׁבַע, וְאוֹקְמוּהָ בְּכַמְהָ אַתָּר. וּבְתוּלָה לְתַתָּא, יִרְתָּא ד' בְּרוּכוֹת בְּגִינָה. וְהָא כְּתִיב וְאַתָּה בֵּן אָדָם שָׂא קִינָה עַל בְּתוּלַת יִשְׂרָאֵל, וְדֹאֵי עָלֶיהָ אַתְמַר, עַל כְּנַסַּת יִשְׂרָאֵל. וְדָא קְשִׁיָּא מְכָלָא, דְּכְתִיב נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל. וְהָאִי דְקָא אִמְרִי כְּלָהוּ חֲבֵרְיָא בְּמַלְהָ דָּא שְׁמִיר הוּא. אֲבָל אִי פִרְשְׁתָּא אַתְמַר בְּאַרְחָה נִחְמָה הוּינָן אִמְרִי הָכִי. אֲבָל בְּהָאִי קִינָה אַתְמַר, וְהָא קָרָא אוֹכַח הָכִי.

76. He said to him, assuredly it is so, A LAMENTATION, and this was the most difficult for me to understand, and I came to Rabbi Shimon with a darkened face. He said to me, from the look on your face what is in your heart is seen. I said to him, indeed my mouth and heart speak the same. He said to me, speak up. I said to him, it is written, "The virgin of Yisrael is fallen; she shall no more rise." So if a man who is angry with his wife and she goes away, she will never go back to him. If so, woe to the children who are exiled with her. He said to me, is what the friends said about this not sufficient to you? I said, I have heard what they say, and it is graceful. But my mind is not yet clear about it.

76. א"ל וְדֹאֵי הָכִי הוּא, וְהָא הָוָה קְשִׁיָּא לִי הֵהוּא מְלָה יְתִיר מְכָלָא, וְאַתִּינָן לְגַבִּי דִּר' שְׁמַעוֹן, בְּחִשּׁוֹכָן דְּאַנְפִּין. אָמַר לִי, מִחִיזוּ דְאַנְפִּךְ, אֲשֶׁתְּמוֹדַע מַה דְּבִלְבָךְ. אִמְינָא לֵיהּ וְדֹאֵי, דְאַנְפִּי וְלִבִּי שׁוּין. אָמַר לִי אִימָא לִי מֶלֶךְ. אִמְינָא לֵיהּ, כְּתִיב נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, מֵאֵן דְּאִית לֵיהּ רוּגְזָא בְּדִבְיָתָהּ, וְנִפְקָא מִגִּינָה, לֹא תִהְדָּר לְעִלְמִין, אִי הָכִי וְוִי לְכַנֵּן דְּאַתְתְּרָכוּ עִמָּה. אָמַר לִי, וְלֹא סָגִי לָךְ מַה דְּאִמְרוּ כְּלָהוּ חֲבֵרְיָא. אִמְינָא, הָא שְׁמַעְנָא מְלִיּוּהוּ, דִּהוּ מִרְחָמִי, וְלֹא מִתִּישְׁבָּן בְּלִבָּאִי.

77. He said to me, everything the friends have said is good, but woe to the generation where there are no shepherds, and the flock wanders and goes without knowing whither, neither right nor left. Assuredly this verse needs to be familiar, and everything is revealed to those who look through the way of the Torah in a true way.

78. Come and see: For all the exiles of Yisrael, He set a time and limit to them all. In them all, they turned to the Holy One, blessed be He, and the virgin of Yisrael, MALCHUT, returned to her place in the time decreed. On the last exile, it is not so, for she will not return as in the times of the other exiles. This verse teaches this, for it is written, "The virgin of Yisrael is fallen; she shall no more rise" and not written, 'is fallen; I shall no more raise her'.

79. There is an allegory of a king who was angry with the queen and cast her away from her palace for a certain time. At the appointed time, the queen immediately returned and came before the king. It happened so once, twice, thrice. On the last time, she went far away from the king's palace and the king cast her from his palace for a long time. The king said, This time is different than other times. She will not come to me but I shall go together with all the retinue of my palace and seek her.

80. When he reached her, he saw her lying in the dust. Who has ever seen the glory of the queen at that time and the entreaties of the king before her? Eventually the king held her in his hands, raised her and brought her to his palace and swore to her that he would never separate from her again, nor stay away from her.

81. The Holy One, blessed be He, will do likewise. Whenever the Congregation of Yisrael was in exile, when the time came, she returned and came before the King. But in this exile, the Holy One, blessed be He, Himself will hold her hands, raise her, reconcile Himself to her and bring her to His palace. Come and see: It is indeed so as written, "The virgin of Yisrael is fallen; she shall no more rise" BY HERSELF. Therefore, it is written, "On that day I will raise up the tabernacle of David that is fallen" (Amos 9:11). She will no more rise as in other times, but I shall raise her, SHE WILL NOT RISE OF HERSELF. This is why it is written, "On that day I will raise up the tabernacle of David that is fallen." I will raise up the tabernacle of David. What is the tabernacle of David? It is the virgin of Yisrael "that is fallen," as in the words: "is fallen." It is to the glory of the virgin of Yisrael and to her praise THAT SHE WILL NO MORE RISE OF HERSELF, BUT THE HOLY ONE, BLESSED BE HE, WILL RAISE HER. I have learned this at that time.

77. אָמַר, כָּל מֶה דָּאָמְרוּ חֲבֵרֵינָא כְּלָא שְׁפִיר וְיָאוֹת, אָבֵל וְוִי לְדָרָא בְּדַר רַעֲיִין לֹא מִשְׁתַּכְּחִין, וְעָנָא סָאטָן וְאַזְלִין, וְלֹא יִדְעִין לֶאֱן אַתְרֵי אֲזִילִי, לֹא לִימִינָא וְלֹא לְשִׁמְאַלָא. וְדַאי הָאִי קָרָא בְּעֵינָא לְמַנְדַּע, וְכִלְהוּ גְלִיזִין לְאִינֹן דְּחִמָּאן בְּאַרְחָא דְּאוּרִינְתָא בְּאַרְחָ קְשׁוּט.

78. ת"ח, בְּכִלְהוּ גְלוּתָא דְּגִלּוּ יִשְׂרָאֵל, לְכִלְהוּ שְׁוִי זְמָנָא וְקֶצֶא, וּבְכִלְהוּ הוּוּ יִשְׂרָאֵל תְּיִיבִין לְקוּדְשָׁא בְּרִיךְ הוּא, וּבְתוּלַת יִשְׂרָאֵל הוּהָ תַּבַּת לְאַתְרָהָא, בְּהֵוָה זְמָנָא דְּגִזְרַי עָלֶיהָ. וְהִשְׁתָּא בְּגִלוּתָא דָּא בְּתַרְאָה לֹאֻ הִכִּי, דְּהָא הִיא לֹא תִיתּוּב הִכִּי בְּזְמַנִּין אַחֲרָנִין, וְהָאִי קָרָא אוֹכַח, דְּכִתִּיב נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, נִפְלָה וְלֹא אוֹסִיף לְהִקְימָהּ לֹא כְּתִיב.

79. מִתַּל לְמַלְכָּא דְּרִגְזוּ עַל מְטְרוֹנִיתָא, וְאַשְׁדִּי לָהּ מֵהִיכְלִיָּה, לְזְמָנָא יִדְעָא. בְּדַר הוּהָ מְטִי הֵוָה זְמָנָא, מִיַּד מְטְרוֹנִיתָא הָוֶה עֲאֵלַת וְתַבַּת קָמִי מַלְכָּא. וְכֵן זְמָנָא חַד, וְתִרִין, וְתַלַּת זְמַנִּין. לְזְמָנָא בְּתַרִּינְתָא, אַתְרַחֲקַת מֵהִיכְלָא דְּמַלְכָּא, וְאַשְׁדִּי לָהּ מַלְכָּא מֵהִיכְלִיָּה לְזְמָנָא רַחִיקָא. אָמַר מַלְכָּא, הָאִי זְמָנָא לֹא הוּא בְּשָׂאֵר זְמַנִּין דְּהִיא תִּיתִי קָמִאי הִכִּי, אֵלָא אֲנָא אִיזִיל עִם כָּל בְּנֵי הַיְכָלִי וְאַתְּבַע עָלֶיהָ.

80. בְּדַר מְטָא לְגַבְהָ, חֲמָא לָהּ דְּהוּהָ שְׁכִיבַת לְעַפְרָא. מֵאֵן חֲמָא יִקְרָא דְּמְטְרוֹנִיתָא בְּהֵוָה זְמָנָא, וּבְעוֹתִין דְּמַלְכָּא לְקַבְלָהּ עַד דְּאַחִיד לָהּ מַלְכָּא בִּידּוּי, וְאוֹקִים לָהּ, וְאִיִּיתִי לָהּ לְהִיכְלִיָּה, וְאוּמִי לָהּ דְּלֹא יִתְפַּרֵּשׁ מִיָּנָה לְעֵלְמִין, וְלֹא יִתְרַחֵק מִיָּנָה.

81. כִּן קוֹדֶשׁא בְּרִין הוּא, כֹּל זְמַנִּין דְּכִנְסַת יִשְׂרָאֵל בְּגִלוּתָא, כִּד הוּה מְטִי זְמַנָּא, הִיא אֲתִיַּאת וְהִדְרַת קְמִי מַלְכָּא. וְהִשְׁתָּא בְּגִלוּתָא דָּא לֹאוּ הִכִּי, אֵלֹא קוֹדֶשׁא בְּרִין הוּא יוֹחִיד בִּידְהָא, וְיוֹקִים לָהּ, וְיִתְפָּיִס בְּהִדָּה וְיִתִּיב לָהּ לְהִיכְלִיָּה. וְתָא חֲזִי דְהִכִּי הוּא, דְּהָא כְּתִיב נִפְלָה לֹא תוֹסִיף קוּם, וְעַל דָּא כְּתִיב, בְּיוֹם הַהוּא אָקִים אֶת סִכַּת דְּדוֹר הַנִּפְלָת, הִיא לֹא תוֹסִיף קוּם בְּזְמַנִּין אַחֲרָנִין, אֲבָל אֲנָא אֹקִים לָהּ. וְעַל דָּא כְּתִיב בְּיוֹם הַהוּא אָקִים אֶת סִכַּת דְּדוֹר הַנִּפְלָת, אֲנִי אָקִים אֶת סוֹכַת דְּדוֹר. מֵאֵן סִכַּת דְּדוֹר. דָּא בְּתוּלַת יִשְׂרָאֵל. הַנּוֹפֶלֶת: כְּמָה דְכְּתִיב נִפְלָה. וְדָא הִיא יִקְרָא דְּבְתוּלַת יִשְׂרָאֵל, וְתוֹשְׁבַתָּא דִּילָהּ. וְדָא אוֹלִיפְנָא בְּהִיא שְׁעָתָא.

82. Rabbi Yehuda said, Surely you have persuaded me and it agrees with me. This is the explanation of this matter. This agrees with another explanation, which I have heard but forgotten, but now I have regained it. We learned what Rabbi Yosi said that the Holy One, blessed be He, will proclaim about the Congregation of Yisrael saying, "Shake yourself from the dust; arise, and sit down, O Jerusalem" (Yeshayah 52:2); namely, like one holding his friend's hand, saying, Shake yourself and rise. So will the Holy One, blessed be He, hold her and say, Shake yourself, arise.

82. א"ר יְהוּדָה, וְדָאִי מְלִילְתָּא עַל לְבָאִי, וְאֲתִישְׁבָּא, וְדָא בְּרִירוּ דְּמַלְהָ. וְאִזְלָא הָאִי, כְּמַלְה חֲדָא דְּשִׁמְעָנָא וְשִׁכְחָנָא, וְהִשְׁתָּא רוּחָנָא לָהּ, דְּתַנִּינָן, א"ר יוֹסִי, זְמִין קוֹדֶשׁא בְּרִין הוּא לְאַכְרִזָּא עַל כְּנִסַּת יִשְׂרָאֵל וְיִימָא, הַתְּנַעֲרִי מַעַפֵּר קוּמִי שְׂבִי יְרוּשָׁלַם, כְּמֵאֵן דְּאֲחִיד בִּידָא דְּחִבְרִיָּה וְיִימָא הַתְּנַעֲרִי, קוּם, כִּן קוֹדֶשׁא בְּרִין הוּא יוֹחִיד בָּהּ וְיִימָא הַתְּנַעֲרִי, קוּמִי.

83. Rabbi Acha said to him: All the retinue of the King's palace started also TO SPEAK TO HER in this language: "Arise, shine; for your light is come" (Yeshayah 60:1), for the King is here. Surely then, when the King makes peace with her, it is her glory and the joy of everyone. On every occasion, she came before the King and rose before Him, as written, "And she came into the king's presence, and stood before the king" (I Melachim 1:28). This time it is not so, but the King will come to her and placate her and return her to His palace. Hence, it is written, "Behold, your king comes to you" (Zecharyah 9:9) and not you to him. He "comes to you" to pacify you and to raise you. He comes to you to perfect you in everything and He comes to you to raise you to His palace and join you in a CONSTANT everlasting union, as written, "And I will betroth you to Me in faithfulness" (Hoshea 2:22).

83. א"ל ר' אַחָא, וְכֵן כֹּל אִינוּן בְּנֵי הַיִּכְלָא דְּמַלְכָּא בְּלִישְׁנָא דָּא פְּתַחֲיוֹן, הֵה"ד קוּמִי אוּרִי כִּי בָּא אוּרְךָ, הָא מַלְכָּא הִכָּא, וְדָאִי כְּדִין הוּא יִקְרָא דִּילָהּ, וְחִדְוּתָא דְּכָלָא, כִּד מַלְכָּא אֲתִפָּיִס בְּהִדָּה. בְּכָל אִינוּן זְמַנִּין אִיהִי אֲתַת לְגַבִּי דְּמַלְכָּא, וְקָמַת קָמִיָּה, הֵה"ד וְתָבֹא לִפְנֵי הַמֶּלֶךְ, וְתַעֲמוּד לִפְנֵי הַמֶּלֶךְ. אֲבָל בְּזְמַנָּא דָּא לֹאוּ הִכִּי, אֵלֹא מַלְכָּא יִיתִי לְגַבִּיהָ, וְיִתְפָּיִס בְּהִדָּה, וְיִתִּיב לָהּ לְהִיכְלִיָּה. הֵה"ד הִנֵּה מַלְכִּךְ יָבֹא לָךְ וְדָאִי, וְלֹא אֲנִי לְגַבִּיָּהּ, יָבֹא לָךְ, לִפְנֵיָּסָא לָךְ. יָבֹא לָךְ, לְאַקְמָא לָךְ. יָבֹא לָךְ, לְאַשְׁלֵמָא לָךְ בְּכָלָא. יָבֹא לָךְ, לְאַעֲלָאָה לָךְ לְהִיכְלִיָּה, וְלֹאֲזִדְוּגָא עִמָּךְ זְוּגָא דְּעֵלְמִין, כִּד"א וְאַרְשִׁתִּיךְ לִי בְּאֵמוּנָה.

11. "And then the voice of the Shofar sounded louder and louder"

Rabbi Aba says that in "the voice of the Shofar," two things are being referred to: the voice, and the Shofar. He says that the Torah issues from here, and that it was given from the place that comprises all voices. The first tablets were engraved from this place, from where all freedom comes. Rabbi Aba concludes by telling us that there is nothing in the Torah that is weak or broken; any weakness or emptiness comes from the individual.

84. While they were walking, Rabbi Aba came towards them. They said, here comes the man of wisdom. Let us welcome the presence of the Shechinah. When they approached him, he came down from the saddle and went to them.

85. He opened the discussion saying, "And then the voice of the Shofar sounded louder and louder..." (Shemot 19:19). The ancient books are divided on this subject, all stumbling on the same thing. Some say that "the voice of the Shofar" is two, the voice being one and the Shofar one, NAMELY TIFERET AND BINAH. This is strengthened by the words, which do not say, 'The Shofar sounded louder and louder', but "the voice of the Shofar," which indicates the voice coming out of the Shofar, AS THE VOICE IS ZEIR ANPIN, WHICH COMES OUT OF THE SHOFAR THAT IS BINAH. Assuredly BINAH is called a Shofar, as written, "A great Shofar shall be blown" (Yeshayah 27:13). This BINAH is a great Shofar through which slaves are given everlasting freedom, FOR THE FIFTIETH YEAR IS THE SECRET OF BINAH, WHICH ILLUMINATES AND SETS SLAVES FREE. ALL THE ENSLAVING KLIPTOT ARE ABOLISHED THROUGH ITS LIGHTS. We have already established this.

86. Some learn and specify that it is all one, since it is written, "The voice of the Shofar"; namely, the voice that is called Shofar, BINAH. Whence do we know that BINAH is called a voice? From the words: "A great voice which was not heard again" (Devarim 5:19). This great voice, BINAH, is called a Shofar. Therefore, it is written, "And then the voice of the Shofar sounded (lit. 'went')." Whither did it go? If you say to Mount Sinai or to Yisrael, it should have said 'descended', but the Torah issues from here, FROM BINAH, AND THE WORD "WENT" REFERS TO THE TORAH. THE TORAH was given from this place, BINAH, which comprises all voices. When you look at things, all is one, FOR THERE IS NO CONFLICT BETWEEN THE TWO EXPLANATIONS.

87. SINCE THE TORAH CAME OUT OF BINAH, the first tablets were engraved from this place, FROM BINAH. This is the secret meaning of the words: "engraved (Heb. charut) on the tablets" (Shemot 32:16). Do not pronounce it 'charut' but cherut (lit. 'freedom'), FOR IT IS real freedom, BEING the place on which any freedom depends. FOR FREEDOM FROM ALL KLIPTOT COMES ONLY THROUGH THE LIGHTS OF BINAH. Come and see that there is nothing in the Torah ON WHICH THERE IS DISAGREEMENT, about which all friends argue and discuss this one so and that one so, that does not wholly follow into the same place, MALCHUT, and gather into one source, YESOD.

88. "AND THEN THE VOICE OF THE SHOFAR sounded (lit. 'went')": THIS HAS THE SAME MEANING as "All the rivers run (lit. 'go') into the sea" (Kohelet 1:7); NAMELY, INTO MALCHUT CALLED SEA. It is also written, "All go to one place" (Kohelet 3:20), NAMELY INTO MALCHUT. "Louder (lit. 'becomes very strong')" is as we have learned THAT BINAH IS THE SECRET of a vessel that contains forty measures. "Very strong" TEACHES that there is nothing in the Torah that is weak or broken. When you look at it and know it, you shall find it strong as a hammer that breaks rocks. If it is weak, it comes from you, as we established from the verse: "For it is not an empty thing" (Devarim 32:47). If you find it empty, it is "from you." Therefore, Scripture says, "very strong."

84. עד דהוו אזלי פגע בהו רבי אבא. אמרו, הא מאריה דחכמתא אתי, נקבל אנפי שכינתא. בד קריבו בהדיה, אשתמיט מקסטורא דקופטרא, ונחת גבון.

85. פתח ואמר, ויהי קול השופר הולך וחזק מאד וגו'. ויהי קול השופר, הכא מפליגו ספרי קדמאי, וכלהו בחד מלה אתתקעו. אית מאן דאמר, קול השופר תרי, קול חד, השופר תרי. ודיוק לה, מדלא כתיב ויהי השופר הולך וחזק, אלא קול השופר, קול דנפיק משופר, דודאי שופר אקרי, כד"א יתקע בשופר גדול, והאי איהו שופר גדול, דביה נפקין עבדין לחירות עלמין. והא אוקמוה.

86. ואית מאן דתני ודיוק דכלא חד, בגין דכתיב קול השופר, קול דאקרי שופר. ומנ"ל דאקרי קול. ממה דכתיב קול גדול ולא יסף, והאי קול גדול אקרי שופר. ועל דא קול השופר הולך כתיב. לאן הולך. אי תימא להר סיני, או לישראל. יורד מבני ליה. אלא אורייתא מהכא נפקא. ומאתר דא, דאיהו כלל דכל שאר קלין אתייהיבת, וכד יסתכלון מלי כלל חד.

87. ועל דא, לוחי קדמאי רשימין מהאי אתר הוו, ודא הוא רזא דמלה דכתיב חרות על הלוחות, אל תקרי חרות, אלא חירות, חירות ממש, אתר דכל חירו ביה תליא. ות"ח, לית לך מלה באורייתא, דאמרין בלהו חברייתא דא הכי ודא הכי, דלא אזיל כלל לאתר חד, ולמבועא חד אתבנש.

88. הולך: כד"א, כל הנחלים הולכים אל הים. וכתיב הכל הולך אל מקום אחד. וחזק מאד, במה דתנינן בלי מחזיק ארבעים סאה. וחזק מאד, דלית לך מלה באורייתא חלשא או תבירא, דכד תסתכל ותנדע בה, דלא תשכח לה תקיפא בפטישא דמתבר טיגריין. ואי איהי חלשא, מינך הוא. במה דאוקמוה, דכתיב כי לא דבר רק הוא, ואם רק הוא, מכס איהו. ועל דא וחזק מאד.

voice of Zeir Anpin, and that nothing proceeded from the mouth of Moses alone. Yet whatever Moses spoke was included in the voice of Elohim.

89. It is written, "Moses speaks, and Elohim answers him by a voice" (Shemot 19:19). In this place, high things are comprised, NAMELY HIGH MYSTERIES. We indeed learned that: "And Elohim answers him by a voice" REFERS TO Moses' voice, the voice which Moses held on to, NAMELY ZEIR ANPIN CALLED VOICE. We should look into this, for it used to say the opposite: "And Elohim spoke," yet here it says, "Moses speaks."

90. Some say that it is because it is written, "And they said to Moses, Speak you with us, and we will hear; but let not Elohim speak with us" (Shemot 20:16) that "Moses speaks, and Elohim answers him by a voice," UNLIKE WHAT WAS BEFORE, WHERE IT IS WRITTEN, "AND ELOHIM SPOKE." There is nothing in the Torah that comes from the mouth of Moses alone, as we said in relation to the curses in the book of Devarim that Moses uttered with his own mouth. We did not say by himself but with his own mouth, WHICH MEANS that these CURSES IN VAYIKRA were uttered by the mouth of Hashem (Gvurah), WHICH IS MALCHUT. Meanwhile, he uttered those IN THE BOOK OF DEVARIM with his own mouth, the mouth of the voice to which he held, ZEIR ANPIN that is so called. This matter is well explained.

91. In the Rabbinical Academy's book of Agadah, it has been said that, although the whole Torah was uttered by the mouth of Hashem (Gvurah), WHICH IS MALCHUT, it was uttered also by Moses himself, WHO IS ZEIR ANPIN. What exactly? For example, the curses in the book of Devarim. They were then included in the mouth of Gvurah. It therefore says, "Moses speaks, and Elohim answers him by a voice." "Moses speaks": This is the voice of Moses, NAMELY ZEIR ANPIN, "and Elohim answers him by a voice." This is Gvurah, NAMELY MALCHUT, that acknowledged the voice. Hence, it "answers him by a voice," that is, by the voice of Moses. Now, he who opened the discussion with words of the Torah, let him speak up. They sat down.

13. "But if a priest's daughter be married to a stranger"

We learn from Rabbi Aba that when God completed the world below, He wished to complete the body of man with the soul, so He created him male and female. Only when a man joins with his wife and they have a son and daughter is man complete in the likeness of above. If a man does not have children his soul does not join the Holy Name when he dies. Rabbi Aba tells us that "a priest's daughter" is the holy soul, because it issued from the union of Zeir Anpin and Malchut. He adds that "no stranger shall eat of it" means that anyone who did not have children will not be able to partake of the supernal delight in God.

92. Rabbi Aba opened the discussion with the verse: "But if a priest's daughter be a widow, or divorced, and have no child..." (Vayikra 22:13). Happy is the portion of Yisrael above all the heathen nations, for when the Holy One, blessed be He, created the universe, He created it solely for Yisrael, so that they would receive the Torah on Mount Sinai and would be completely purified and righteous before Him.

89. כְּתִיב מֹשֶׁה יִדְבֹר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל, בְּאֶתֶר  
דָּא אֲתַכְּלִלוּ מְלִין עֲלָאִין, הָא אוֹקְמוּהּ וְהָאֱלֹהִים  
יַעֲנֵנוּ בְּקוֹל, בְּקוֹלוֹ שֶׁל מֹשֶׁה, בְּהֵוָה קוֹל דְּאֶחִיד  
בֵּיהּ מֹשֶׁה. הֵכָא אֵית לֵאסְתַּכְּלָא דְהָא אַפְכָּא הוּהוּ,  
דְּכְתִיב וַיִּדְבֹר אֱלֹהִים, וְהֵכָא כְּתִיב מֹשֶׁה יִדְבֹר.

90. אֵלָּא אֵית דְּאִמְרִי, בְּגִין דְּכְתִיב, וַיֹּאמְרוּ אֶל  
מֹשֶׁה דְּבַר אֶתְּה עִמָּנוּ וְנִשְׁמָעָה וְאֵל יִדְבֹר עִמָּנוּ  
אֱלֹהִים. וְעַד מֹשֶׁה יִדְבֹר, וְהָאֱלֹהִים יַעֲנֵנוּ. בְּגִין  
דְּלֵא אֲשַׁתְּכַח מְלָה בְּאוֹרֵייתָא מִפּוּמָא דְּמֹשֶׁה  
בְּלַחְדוּרֵי, וְדָא הוּא דְּאוֹקְמוּהּ, קְלָלוֹת שְׁבַמְשְׁנָה  
תּוֹרָה מֹשֶׁה מִפִּי עֲצָמוּ אִמְרָן. מִעֲצָמוּ לֹא תִּנְיִן,  
אֵלָּא מִפִּי עֲצָמוּ, הִלְלוּ מִפִּי הַגְּבוּרָה. וְהִלְלוּ מִפִּי  
עֲצָמוּ, מִפִּי הֵוָה קוֹל דְּאֶחִיד בֵּיהּ, דְּאִקְרִי הָכִי.  
וְשִׁפּוּר מְלָה.

91. וּבִסְפָּרָא דְּאֶגְדָּתָא דְּבִי רַב אִמְרִי, אַע"ג  
דְּאוֹרֵייתָא מִפִּי הַגְּבוּרָה אֲתַמַּר כּוּלָּהּ, מִפִּי עֲצָמוּ שֶׁל  
מֹשֶׁה כִּמוֹ כֵּן אֲתַמַּר. וּמֵאִי אִיהוּ. כְּגוֹן קְלָלוֹת  
שְׁבַמְשְׁנָה תּוֹרָה. וּלְבַתֵּר אֲתַכְּלִילֵן בְּגְבוּרָה, הֵה"ד  
מֹשֶׁה יִדְבֹר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל. מֹשֶׁה יִדְבֹר, דָּא  
קוֹלוֹ שֶׁל מֹשֶׁה. וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל, דָּא גְבוּרָה,  
דְּאוֹרֵי לִיָּה לְהֵוָה קָלָא. הֵה"ד יַעֲנֵנוּ בְּקוֹל בְּהֵוָה  
קוֹל דְּמֹשֶׁה. וְהִשְׁתָּא מֵאן דִּפְתַּח בְּמַלִּי דְּאוֹרֵייתָא,  
לִיפְתַּח וַיִּימָא, יִתְּבוּ.

92. פֶּתַח רַבִּי אַבָּא וְאָמַר, כְּתִיב וּבֵת כֹּהֵן כִּי תִהְיֶה  
אִלְמָנָה וּגְרוּשָׁה וְזָרַע אֵין לָהּ וְגו', זָכָא חוֹלְקִיהוּן  
דִּישְׂרָאֵל מִכָּל עַמּוּן עַז"ז, דְּהָא קוֹדֶשׁא בְּרִין הוּא  
כִּד בְּרָא עֲלֵמָא, לֹא בְּרָא לִיָּה אֵלָּא בְּגִינִיהוּן  
דִּישְׂרָאֵל, בְּגִין דִּיקְבִּלוּן אוֹרֵייתָא בְּטוֹרָא דְּסִינִי,  
וַיִּתְּכּוּן בְּכֵלָא, וַיִּשְׁתַּכְּחוּן זָכָאִין קָמִיָּה.

93. Come and see: When this world was completed in Yisrael as above, NAMELY LIKE THE UPPER MALE AND FEMALE, and Adam was placed on earth with his head reaching the top of the sky, the Holy One, blessed be He, wanted to complete the holy soul from above downward, so that they would be united and connected to each other, the SOUL WITH THE BODY AND THE BODY WITH THE SOUL. Hence, it says, "And Hashem Elohim formed man of the dust of the ground, and breathed into his nostrils the breath (lit: 'soul') of life" (Beresheet 2:7), so that they would cleave to one another, and he would be complete in the likeness of above and prepare himself in this way.

94. He therefore created him male and female, so that he would be whole. When is man called whole like above? When he is united with his spouse with joy and desire and he and his wife issue a son and a daughter. Then is man complete in the likeness of above and he completes below the likeness of the supernal Holy Name, AS YUD-HEI ARE THE SECRET OF ABA AND IMA AND VAV-HEI ARE THE SECRET OF SON AND DAUGHTER. Then, he is called by the name of the Holy Supernal Name.

95. A man who refuses to complete the Holy Name below, NAMELY TO BEGET A SON AND A DAUGHTER AS EXPLAINED, it is better for him not to be born, for he does not partake of the Holy Name. When his soul leaves him, it does not at all join THE HOLY NAME, for he diminished the image of his Master BY NOT ESTABLISHING HIS LIKENESS AFTER HIM, WHICH IS THE IMAGE OF ELOHIM. This is so until the soul is attached and wholly rectified.

96. This is the meaning of: "But if a priest's daughter be a widow, or divorced, and have no child..." "A priest's daughter" is the holy soul, called a King's daughter, for the holy soul issues from the union of the King and Queen, ZEIR ANPIN AND MALCHUT, as we have explained. As the body below is composed of male and female, the soul above TOGETHER WITH THE BODY, IS MALE AND FEMALE, THE SOUL BEING FEMALE AND THE BODY MALE. THIS IS THE MEANING OF THE WORDS: "be a widow"; TO WIT, THE SOUL WOULD BE WIDOWED without the body to which she cleaved, for it died; "or divorced," for it was divorced from its portion in the Holy Name. And all this is for what reason? Because it would "have no child" in whom it may find the likeness above with which to attach itself to the Holy Name, AS EXPLAINED BEFORE. THEREFORE, it "has returned to her father's house" (Vayikra 22:13). What is "returned"? Just 'returned', namely it corrects itself as it used to be before DESCENDING INTO A BODY. Then it "has returned to her father's house": This is the Holy One, blessed be He, "as in her youth" (Ibid.) as before, AFTER IT IS RIGHTED, "she shall eat of her father's bread" (Ibid.) and delight in the delights of the King.

93. תא חזי, כד אשתלים האי עלמא בהו בישראל, כגוונא דלעילא, ודהוא אדם אתנעין בארעא, ורומיה מטי עד צית שמיא, בעא קודשא בריך הוא לאשלמא נשמתא קדישא מעילא לתתא, בגין דיתאחיד ויתקשר דא בדא, הה"ד ויצר יי' אלהים את האדם עפר מן האדמה וגו'. למהוי קשיר דא בדא, וישתבח שלים כגוונא דלעילא, וישלם ויתקן גרמיה הכי.

94. ובג"כ ברא ליה דבר ונוקבא, למהוי שלים. ואימתי אקרי ב"נ שלים כגוונא דלעילא בשעתא דאזדווג בבת זוגיה באחדותא בחדוותא ברעותא, ויפיק מניה ומנוקביה בן ובת. וכדין הוא בר נש שלים כגוונא דלעילא, ואשלם הוא לתתא, כגוונא דשמא קדישא עלאה, וכדין אתקרי שמא קדישא עלאה עליה.

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95. ובר נש דלא בעי לאשלמא שמא קדישא לתתא, טב ליה דלא אתברי, דהא לית ליה חולקא כלל בשמא קדישא. וכד נפיק נשמתיה מניה, לא אתאחדא ביה כלל, דהא אזערא דיוקנא דמאריה עד דאתקשרא ואתתקנת בכלא.

96. הה"ד ובת כהן כי תהיה אלמנה וגרושה וגו'. ובת כהן, דא נשמתא קדישא, דאתקרי ברתא דמלכא, דהא אוקמוה דנשמתא קדישא מזווגא דמלכא ומטרוניתא נפקת. ובגיני כך היך גופא דלתתא מדבר ונוקבא, אוף הכי נשמתא לעילא. כי תהיה אלמנה מההוא גופא דאזדווגת ביה, ומית. וגרושה, דאתתרכת מההוא חולקא דשמא קדישא. וכל כך למה, בגין דזרע אין לה לאשתבחא כגוונא דלעילא, ולאשתקשרא בשמא קדישא. ושבה אל בית אביה, מאן ושבה. ושבה סתם, לאשתקנא במלקדמין. וכדין ושבה אל בית אביה, דא קודשא בריך הוא. כנעוריה: כקדמיתא. מלחם אביה תאכל, לאתענגא בעונגא דמלכא.

97. From now on, "no stranger shall eat of it (lit. 'holiness')"(Ibid.), who is a stranger - he who did not establish the Holy Name below, NAMELY DID NOT BEGET A SON AND A DAUGHTER, has no part in it. 'Shall not eat of it': He has no part in the supernal pleasure, which has THE ASPECT OF eating, as written, "Eat, O dear ones" (Shir Hashirim 5:1), referring to supernal eating, the delight of the Holy One, blessed be He. This delight dwells wherever DELIGHT dwells, when the savor of the offering would rise.

97. מִכָּאֵן וּלְהֵלֵא, וְכָל זֶר לֹא יֹאכַל קֹדֶשׁ. מֵאֵן הוּא זֶר. הֵהוּא דְּלֹא אוֹקִים שְׁמָא קְדִישָׁא דְּתַתָּא, וְלִית לֵיהּ בֵּיהּ חוּלְקָא. לֹא יֹאכַל קֹדֶשׁ, לִית בֵּיהּ חוּלְקָא מִעֲנוּגָא דְּלַעֲיִלָּא דְּאִית בֵּיהּ אֲכִילָה, דְּכַתִּיב אֲכָלוּ רַעִים, אֲכִילָה דְּלַעֲיִלָּא, עֲנוּגָא דְּקוּדְשָׁא בְּרִיךְ הוּא הוּי, וְהָי עֲנוּגָא שְׂרָיָא, בְּאַתֵּר דְּשְׂרָיָא בְּדִ רִיחָא דְּקֶרְבָּנָא הוּהּ סְלִיק.

#### 14. Yisrael sustain their Father in heaven

We learn that the meal is made of the savor of the offering when it rises to God. The savor is for His servants and the sweetness is for God, who does not eat until He has prepared a meal for his servants. Only the souls of the righteous partake of God's meal.

98. Come and see, when there are victuals below there are victuals above. This is like a king who prepared his own meal, but not one for his servants. After preparing one for his servants, he would eat his own meal. Hence, it is written, "I have eaten my honeycomb with my honey" (Ibid.). This is the King's meal. "Eat, O dear ones, and drink; drink deep, O loving companions" (Ibid.): This is HIS SERVANTS' meal. THE MEAL IS MADE OF the savor of the offering when the savor of the offering rises. It is therefore called "a sweet savor to Hashem" (Vayikra 1:9). The savor, THE ILLUMINATION OF CHOCHMAH FROM THE LEFT, is for His servants and the sweetness, THE ILLUMINATION OF CHASSADIM FROM THE RIGHT, is for Hashem. The King's meal was therefore delayed for His servants' meal. This is why we have learned that Yisrael sustain their heavenly Father, for He eats not before preparing a meal for His servants. Who then partakes of the King's meal? Only the souls of the righteous.

98. תָּא חֲזִי, בְּשַׁעֲתָא דְּאַשְׁתַּכַּח מְזוּנָא לְתַתָּא, אֲשַׁתַּכַּח מְזוּנָא לַעֲיִלָּא. לְמַלְכָּא דְּאַתְקֵן סַעוּדָתָא דִּילֵיהּ, וְלֹא אַתְקֵן לַעֲבֻדוּהִי. בְּדִ אַתְקֵן לַעֲבֻדוּהִי, אֲכִיל הוּא סַעוּדָתָא דִּילֵיהּ, וְאִינוּן אֲכִילֵי סַעוּדָתֵיהּ, הֵה"ד אֲכַלְתִּי יַעֲרִי עִם דְּבָשִׁי, דָּא סַעוּדָתָא דְּמַלְכָּא. אֲכָלוּ רַעִים שְׁתֵּי וּשְׁכָרוּ דוּדִים, דָּא סַעוּדָתָא דִּידְהוּ מְרִיחָא דְּקֶרְבָּנָא, בְּדִ רִיחָא דְּקֶרְבָּנָא הוּהּ סְלִיק. וּבְגִינִי כִּךְ אֲקָרִי רִיחַ נִיחָח לִי. רִיחַ לַעֲבֻדוּהִי. נִיחָח לִי. וְעַל דָּא סַעוּדָתָא דְּמַלְכָּא אֲתַעֲבָב, בְּגִין סַעוּדָתָא דְּעַבְדוּהִי. וּבְגִין כִּךְ, יִשְׂרָאֵל מִפְּרָסִי לְאַבְיָהּן שְׁבַשְׁמִים תְּנִינוּ. וּמִסַּעוּדָתָא דְּמַלְכָּא מֵאֵן אֲכִיל. אֲלֹא אִינוּן נִשְׁמָתֵין דְּצַדִּיקֵינָא.

#### 15. "How good and how pleasant"

We are reminded that God gave the children of Yisrael neither to a minister nor a messenger, but holds to them Himself, and calls them His servants, His children and His brethren.

99. He again opened the discussion, saying, "How good and how pleasant it is for brothers to dwell together in unity" (Tehilim 133:1). Happy are Yisrael that the Holy One, blessed be He, gave them neither to a minister nor to a messenger, but Yisrael hold to Him and He holds to them. The Holy One, blessed be He, called them servants for the love He had for them, as written, "For to Me the children of Yisrael are servants; they are My servants" (Vayikra 25:55). Afterwards, He called them children, as written, "You are the children of Hashem your Elohim" (Devarim 14:1). Later still, He called them brethren, as written, "For My brethren and companions' sake" (Tehilim 122:8). Since He called them brothers, He wanted to place His Shechinah on them and not to stir from them. Then it says, "How good and how pleasant it is for brothers to dwell together in unity."

99. תו פִּתַּח וְאָמַר, הִנֵּה מָה טוֹב וְמָה נְעִים שְׁבַת אֲחִים גַּם יַחַד, וְכַאֲיֵן אִינוּן יִשְׂרָאֵל, דְּלֹא יְהֵב לוֹן קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרָבָא, אוֹ לְשְׁלִיחָא, אֲלֹא יִשְׂרָאֵל אֲחִידֵן בֵּיהּ, וְהוּא אֲחִיד בְּהוּ, וּמַחְבִּיבוּתָא דְּלַהוֹן קָרָא לוֹן קוּדְשָׁא בְּרִיךְ הוּא עַבְדִּין. הֵה"ד כִּי לִי בְנֵי יִשְׂרָאֵל עַבְדִּים עַבְדֵי הֵם. לְבַתֵּר קָרָא לוֹן בְּנִים, הֵה"ד בְּנִים אַתֶּם לִי אֱלֹהֵיכֶם. לְבַתֵּר קָרָא לוֹן אֲחִים, הֵה"ד לְמַעַן אֲחִי וְרַעִי וְגו'. וּבְגִין דְּקָרָא לוֹן אֲחִים, בְּעָא לְשׁוּאָה מְדוּרִיָּה בְּהוּ, וְלֹא יַעֲרִי מְנִיָּהּ. בְּדִין כְּתִיב הִנֵּה מָה טוֹב וְמָה נְעִים שְׁבַת אֲחִים גַּם יַחַד.

#### 16. "And if a man shall take his sister"

From the book of Rabbi Yeba Saba (the elder), we learn that when the Congregation of Yisrael is in unity, they rejoice in God and He in them. The word "one" indicates complete union, whereby Yisrael are united with God. Rabbi Shimon had also said that "one" means the union of male and female, but now, at the time of this exile, God is not called "one," because the union of Zeir Anpin and Malchut is undone. We then hear about the oil of the holy ointment that is drawn from Atika Kadisha; as the ointment flows down it must be met by the incense rising from below.

100. The holy luminary said that "How good and how pleasant it is for brothers to dwell together in unity..." (Tehilim 133:1) resembles the words: "And if a man shall take his sister" (Vayikra 20:17). HE EXPLAINS HIS WORDS. Rabbi Yeba Saba (the elder) said in his book: "A man" is the Holy One, blessed be He, and "shall take his sister" refers to the Congregation of Yisrael. Why is it so? "It is a disgraceful deed (Heb. chesed)" (Ibid.). Indeed it is Chesed, as we already explained. Therefore, "how good and how pleasant it is for brothers to dwell together (lit. 'also') in unity"; NAMELY, the Holy One, blessed be He, and the Congregation of Yisrael. The word "also" adds Yisrael below, because when the Congregation of Yisrael is in unity - TO WIT, JOINED FACE TO FACE WITH THE HOLY ONE, BLESSED BE HE- Yisrael below also rejoice in the Holy One, blessed be He. It is therefore written, "also together." Rav Hamnuna Saba says in his book that "also together" includes the Righteous, YESOD, in the Congregation of Yisrael, who are united as one. HENCE, IT SAYS "TOGETHER (HEB. YACHAD)," AS YACHAD IS DERIVED FROM ECHAD (LIT. 'ONE'), THUS COMBINING BOTH EXPLANATIONS to mean one thing.

101. HE EXPLAINS WHY THE WORD ONE INDICATES COMPLETE UNION, SAYING, we learned the portion of "Hear, O Yisrael, Hashem our Elohim; Hashem is one" (Devarim 6:4). What is "one"? It is the Congregation of Yisrael united with the Holy One, blessed be He, ZEIR ANPIN. As Rabbi Shimon said, the union of male and female is called one. The place where the Female rests is called One. What is the reason thereof? A male without a female is considered half a body and half is not one. When two halves of a body become one body, then they are called one.

102. Now, IN EXILE, the Holy One, blessed be He, is not called one. The secret meaning of this is that the Congregation of Yisrael, MALCHUT, is in exile and the Holy One, blessed be He, ZEIR ANPIN, rises high above. The union OF ZEIR ANPIN AND MALCHUT is undone and the Holy Name is not wholly one nor is it called one. When is it called one? When the Queen is with the King and they are joined together. Hence, it is written, "And the kingdom (Heb. meluchah) shall be Hashem's" (Ovadyah 1:21). What is the "kingdom (Heb. meluchah)? It is the Congregation of Yisrael when Malchut is attached to her, and "on that day Hashem shall be one, and His name One" (Zecharyah 14:9). Therefore, SCRIPTURE SAYS, "How good and how pleasant it is for brothers to dwell together in unity."

100. וּבּוֹצִינָא קְדִישָׁא הָכִי אָמַר, הִנֵּה מָה טוֹב וְמָה נְעִים וְגו', כּד"א וְאִישׁ אֲשֶׁר יִקַּח אֶת אָחוֹתָו. וּבִסְפָּרָא דְרַב יִיבָא סָבָא, וְאִישׁ: דָּא קוּדְשָׁא בְרִיךְ הוּא. אֲשֶׁר יִקַּח אֶת אָחוֹתָו: דָּא כְנָ"י. וְכָל כֵּךְ לְמָה. חֶסֶד הוּא, חֶסֶד הוּא וְדָא, וְהָא אֻקְמוּהָ. וְעַל דָּא הִנֵּה מָה טוֹב וְמָה נְעִים שְׁבַת אַחִים גַּם יָחַד, קוּדְשָׁא בְרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל. גַּם, לְרַבּוֹת יִשְׂרָאֵל דִּלְתַּתָּא. כְּדָאמְרִינָן, דִּהָא בְּשַׁעְתָּא דְּכְנֶסֶת יִשְׂרָאֵל בְּאַחֲדוּתָא בְּקוּדְשָׁא בְרִיךְ הוּא, יִשְׂרָאֵל דִּלְתַּתָּא שְׂרִיין בְּחֲדוּתָא גַּם אֵינּוּן בְּקוּדְשָׁא בְרִיךְ הוּא. וּבִג"כ גַּם יָחַד כְּתִיב. וּבִסְפָּרָא דְרַב הַמְנוּנָא סָבָא, גַּם יָחַד, לְרַבּוֹת צְדִיק. בֵּה, בְּכְנֶסֶת יִשְׂרָאֵל, דְּאֵינּוּן זְוֹגָא חַד, וְכָלֵא מְלָה חַד.

101. וְתַנִּינָן בְּפִרְשָׁתָא דְּשִׁמְעַת יִשְׂרָאֵל יי' אֱלֹהֵינוּ יי' אֶחָד, מֵהוּ אֶחָד. דָּא כְּנֶסֶת יִשְׂרָאֵל דְּאַחֲד בֵּיה בְּקוּדְשָׁא בְרִיךְ הוּא. דְּאָמַר רַבִּי שִׁמְעוֹן, זְוֹגָא דְּדָכֵר וְנוֹקְבָא אֶקְרִי אֶחָד. בְּאַתֵּר דְּנוֹקְבָא שְׂרִיָּא, אֶחָד אֶקְרִי. מֵאִי טַעְמָא. בְּגִין דְּדָכֵר בְּלֹא נּוֹקְבָא פְּלֵג גּוֹפָא אֶקְרִי, וּפְלֵג לֹא הוּא חַד. וְכֵד מִתְחַבְּרָן בְּחֲדָא תְּרֵי פְּלֵגֵי גּוֹפָא, אֲתַעֲבִידוּ חַד גּוֹפָא, וְכֵדִין אֶקְרִי אֶחָד.

102. וְהִשְׁתָּא קוּדְשָׁא בְרִיךְ הוּא לֹא אֶקְרִי אֶחָד. וְרָזָא דְּמְלָה, כְּנֶסֶת יִשְׂרָאֵל בְּגִלּוּתָא, וְקוּדְשָׁא בְרִיךְ הוּא סְלִיק לְעֵילָא לְעֵילָא, וְזְוֹגָא אֲתַפְּרֵשׁ, וְשִׁמְא קְדִישָׁא לֹא אֲשַׁתְּכַח שְׁלִים, וְאַחַד לֹא אֶקְרִי. וְאֵימַתִּי יִתְקְרִי אֶחָד, בְּשַׁעְתָּא דְּמִטְרוּנִיתָא תִּשְׁתְּכַח בֵּיה בְּמִלְכָּא, וְיִזְדְּוֹגוּן בְּחֲדָא. הֵה"ד, וְהִיתָה לַיי' הַמְּלֹכָה. מֵאֵן מְלֹכָה. דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּמִלְכוּ בֵּה אֲתַקְשֹׁר, כְּדִין בְּיוֹם הֵהוּא יִהְיֶה יי' אֶחָד וְשִׁמוּ אֶחָד. וְעַל דָּא, הִנֵּה מָה טוֹב וְמָה נְעִים שְׁבַת אַחִים גַּם יָחַד.

103. "It is like the precious ointment on the head" (Tehilim 133:2). HE ASKS, What is the precious ointment? HE ANSWERS, It is the oil of the holy ointment that is drawn and flows from Holy Ancient One (Atika Kadisha,) WHICH IS KETER, FOR THIS OIL IS THE LIGHTS OF ATIKA found in the supernal river, BINAH, that suckles the children, MALE AND FEMALE. Thus, the candles - NAMELY, THE SFIROT OF MALE AND FEMALE - are lit and oil, AS THE MALE AND FEMALE SUCKLE FROM BINAH, flows on the King's head and from His head to His precious beard. From thence, it flows on all the raiments of glory the King dons, NAMELY ALL THE SFIROT OF ZEIR ANPIN. Hence, it is written, "Running down over the hems (or: attributes) of his garments" (Ibid.), the hems being the King's crowns, NAMELY THE SFIROT CALLED ATTRIBUTES, whose Holy Name is in them.

104. Come and see: Each flow and every joy in the worlds descends to bless THE WORLD only by the holy crowns, NAMELY THE SFIROT OF ZEIR ANPIN, which are the Name of the Holy King; NAMELY, YUD HEI VAV HEI, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT. Thus, scripture says, "running down (Heb. al pi) over the hems of his garments." Surely, it is running down over the hems, as it says, "By the order (Heb. al pi) of Aaron and his sons" (Bemidbar 4:27). Plenty flows by its hems, descending to all the worlds, so that there will be blessings for all. Come and see, this precious ointment is not present until the service below rises and they meet each other, as is written, "Ointment and perfume (or: incense) rejoice the heart" (Mishlei 27:9). The ointment is THE PLENTY above and incense is THE SERVICE below, WHICH ENCOUNTER EACH OTHER to everybody's joy. Rabbi Acha and Rabbi Yehuda raised their hands and thanked Rabbi Aba.

#### 17. "And Elohim came to Abimelech"

Rabbi Acha tells us that when Elohim is mentioned it always means the minister appointed over them, as in the title verse. The question arises of who is being sinned against in "for I also withheld you from sinning against me." Rabbi Shimon offers the explanation that a people's minister above is removed from power as a result of the sins they committed below. The sins of men always cause a defect above, to wit, that they end the rule of their minister above. For this reason an offering must be brought.

105. Rabbi Acha opened the discussion with the verses: "And Elohim came to Abimelech in a dream by night" (Beresheet 20:3) and "And Elohim said to him in a dream, I too know that you did do this in the integrity of your heart" (Ibid. 6). THE WORDS, "And Elohim came to Abimelech" make us ask why the difference between the nations of the worlds, of which it says, "And Elohim came" and Yisrael, of which it does not say, "AND ELOHIM CAME." HE ANSWERS, We have so learned that every "Elohim" mentioned here is that power, the minister appointed over them, just as "Elohim came to Bilaam at night" (Bemidbar 22:20) is also the power appointed over him.

103. בְּשֶׁמֶן הַטּוֹב עַל הָרֹאשׁ. מֵאֵן שֶׁמֶן הַטּוֹב. דָּא מִשַּׁח רַבּוּת קוּדְשָׁא, דְּנִגִּיד וְנִמְיָק מִעֲתִיקָא קְדִישָׁא, דְּאַשְׁתַּכַּח בְּהוּא נְהַר עֲלָאָה, דִּינְקָא לְבָנִין, לְאַדְלָקָא בּוֹצִינִין, וְהוּא מִשַּׁח נִגִּיד בְּרִישָׁא דְּמַלְכָּא, וּמְרִישִׁיָּה לִיקִירוֹ דְּדִיקְנָא קְדִישָׁא, וּמִתַּמֵּן נִגִּיד לְכָל אֵינוֹן לְבוּשֵׁי יָקָר דְּמַלְכָּא אֲתַלְבֵּשׁ בְּהוּ. הָה"ד שְׁנוּרָד עַל פִּי מְדוּתָיו. עַל פִּי מְדוּתָיו מִמֶּשׁ, וְאַלִּין אֵינוֹן בְּתָרֵי מַלְכָּא דְּשָׁמִיָּה קְדִישָׁא אֲשַׁתַּכַּח בְּהוּ.

104. תָּא חַזִּי, כָּל נִגִּידוֹ, וְכָל חִירוֹ דְּעֲלָמִין, לָא נַחִית לְבִרְכָּא, אֲלֵא עַל יָדָא דְּאַלִּין בְּתָרִין קְדִישִׁין, דְּאֵינוֹן שְׁמָא דְּמַלְכָּא קְדִישָׁא, וּבג"כ שְׁנוּרָד עַל פִּי מְדוּתָיו. עַל פִּי מְדוּתָיו וְדָאִי כד"א עַל פִּי אֲהָרֹן וּבָנָיו תְּהִיָּה. כֵּךְ עַל פִּי מְדוּתָיו, נַחִית וְנִגִּיד לְכָלְהוּ עֲלָמִין, לְאַשְׁתַּכַּח בְּרַכָּא לְכָלְהוּ. וְתָא חַזִּי, הָאִי שֶׁמֶן טוֹב לָא זָמִין, עַד הוּא זָמַנָּא דְּפּוֹלְחָנָא דְּלִתְתָּא הוּא סָלִיק, וְאַתְעֲרַעֵן דָּא בְּדָא, הָה"ד שֶׁמֶן וְקִטְרֵת יִשְׁמַח לֵב. שֶׁמֶן לְעִילָא, וְקִטְרֵת לְתַתָּא, כְּדִין הוּא חֲדוּתָא דְּכָלְהוּ. רַבִּי אַחָא וְרַ' יְהוּדָה זְקִיפּוּ יָדֵין, וְאֹדּוּ לְרַבִּי אַבָּא.

105. ר' אַחָא פָּתַח, וַיָּבֹא אֱלֹהִים אֶל אֲבִימֶלֶךְ בְּחִלּוֹם הַלַּיְלָה, וּכְתִיב וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בְּחִלּוֹם גַּם אֲנֹכִי יָדַעְתִּי כִּי בָתָם לְבַבְךָ עָשִׂיתָ זֹאת. הָאִי וַיָּבֹא אֱלֹהִים אֶל אֲבִימֶלֶךְ, מֵאִי שָׁנָא בְּאוֹמוֹת הָעוֹלָם, וַיָּבֹא אֱלֹהִים, וְלִישְׂרָאֵל לֹא. אֲלֵא הָכִי תִּנְיִן, כָּל אֱלֹהִים דְּהָכָא, הוּא חִילָא רַבְרָבָא דְּמִמְנָא עֲלִיָּהּ הוּא, כְּגוֹנוּנָא דָּא וַיָּבֹא אֱלֹהִים אֶל בַּלְעָם לַיְלָה, הוּא חִילָא דְּאַתְפָּקֵד עֲלֵיהּ.

106. If you say that in the verse: "And Elohim said to him in a dream... FOR I ALSO WITHHELD YOU FROM SINNING AGAINST ME" (Beresheet 20:6), of necessity THE WORDS "SINNING AGAINST ME" ALLUDE TO THE HOLY ONE, BLESSED BE HE. HE ANSWERS, Surely IT ONLY ALLUDES TO HIS MINISTER. HE EXPLAINS THE WORDS: "I too know": Why does it say here "too"? It stands for an addition. Though it is known to higher than me, I too know. In "for I also withheld," the word "also" stands for an addition; THOUGH YOU WERE WITHHELD FROM ABOVE, I ALSO WITHHELD YOU. "You from sinning (Heb. mechato) against Me": The word "Mechato" has a defective spelling without Aleph. HE ASKS, What is He implying? The sin is not against the minister BUT AGAINST THE HOLY ONE, BLESSED BE HE, SO WHY DID HE SAY, "FROM SINNING AGAINST ME"?

107. HE ANSWERS, We have learned that it was for the sins of people below that a blemish was caused above. It is for the sins of the people below that their minister above was removed from power. Hence, it says, "I also withheld you." Though this depends on higher than me, "I also withheld you" includes himself, FOR HE TOO WITHHELD HIM "from sinning (Heb. mechato) against me." Thus YOUR SINS shall not be on me like a needle (Heb. machat) stuck in the flesh, so that you shall not cause by your sin that my rule be ended and that they will abhor me like a needle stuck in the flesh, as written, "I abhorred (Heb. akutz) them" (Vayikra 20:23) like thorns (Heb. kotz) stuck in the flesh. What does that teach us? It teaches us that the sins of men cause a defect above. What is THE DEFECT? It is like the verse: "And for your transgressions was your mother put away" (Yeshayah 50:1). THE TRANSGRESSIONS OF THE NATIONS, TOO, BLEMISH THEIR MINISTER IN THAT HIS RULE IS ENDED.

108. Due to this reason THAT THE SINS OF THE LOWER BEINGS CAUSE A DEFECT ABOVE, an offering is brought. What is an offering? We have explained it in relation to the words: "And for your transgressions was your mother put away." The sin causes separation BETWEEN ZEIR ANPIN AND MALCHUT by its blemish, AS MALCHUT WAS SENT AWAY FOR THE SIN. The offering THAT IS BROUGHT brings near the supernal world, ZEIR ANPIN, and the lower world, MALCHUT, and all becomes one. Rabbi Aba and Rabbi Yehuda came and thanked Rabbi Acha.

#### 18. "Serve Hashem with gladness"

Rabbi Yehuda reminds us that man must perform every service for God with a glad and willing heart so that his service will be complete. The difficulty is that a man cannot come before God in gladness when he has sinned, because he should be broken- hearted. The gladness, therefore, is accomplished through the priests, for they are far removed from judgment, and through the Levites, who are responsible for singing. Man must approach God through two gates - Chesed and Fear.

109. Rabbi Yehuda opened the discussion saying, "Serve Hashem with gladness; come before His presence with singing" (Tehilim 100:2). We have learned that any service man wants to perform before the Holy One, blessed be He, should be done with gladness and a willing heart so that his service will be complete. If you say that it is impossible to do so with the service of the offering, because that man transgressed his Master's precept, the precept of the Torah, and repented before his Master, how would he face Him? With a broken spirit at least. Where is gladness, where is singing?

106. ואי תימא ויאמר אליו האלהים בחלום. הכי הוא ודאי, גם אנכי ידעתי, גם אמאי הכא. אלא לרבות קא אתא, דאע"ג דלעילא מנאי ידיע, גם אנכי ידעתי. ואחשוך גם אנכי, גם לרבות, אותך מחטו לי, מחטו חסר אלף כתיב, מאי קאמר בגין דחטאה לאו בחילא קיימא.

107. אלא הכי אוליפנא, בחוביהון דעמא דלתתא, אתפגים לעילא. בחובי עמא דלתתא, אתעבר רברבא דלהון דלעילא משולטניה. הה"ד ואחשוך גם אנכי אותך, דאע"ג דלעילא מנאי תליא מלתא, גם אנכי לרבות לגרמיה, מחטו לי, בגין דלא ישתכחו גבאי, כהאי מחט דנעיץ בבשרא, דלא תגרום לי את בחובך לאעברא לי משולטני, ויקוצון בי, דלא תקוץ לי במחטך, כד"א ואקץ בם, כהני קוצין דנעיצין בבשרא. מאי משמע. משמע דבחובי בני אנשא, עבדין פגיומו לעילא, מאי איהו. כד"א ובפשעכם שלחה אמכם.

108. וע"ד קרבן אתקריב, מאי קרבן. האי דקאמרן דכתיב, ובפשעכם שלחה אמכם. דהא חטא גרים פרוצא בחוביה. קרבן קריב עלמא עלאה בעלמא תתאה ואתעביד בלא חד. אתו ר' אבא ור' יהודה, ואודו ליה לרבי אחא.

109. פתח רבי יהודה ואמר, עבדו את יי' בשמחה וגו'. עבדו את יי' בשמחה, הכי אוליפנא, דכל פולחנא דבעי ב"נ למפלח לקודשא בריך הוא, בעי בחירותא, ברעותא דלפא, בגין דישתכח פולחניה בשלימו. ואי תימא פולחנא דקרבנא הכי הוא. לא אפשר, דהא ההוא בר נש דעבר על פקודא דמאריה, על פקודא דאורייתא, ותב לקמי דמאריה, במאן אנפין יקום קמיה, הא ודאי ברוח תבירא, ברוח עצוב, אן הוא שמחה, אן הוא רננה.

110. HE ANSWERS, oHWe have learned this. A man who has sinned before his Master and transgressed His precepts should be of low spirit, a broken spirit when he comes to bring an offering and rectify himself. It is best if he cries. There is no gladness or singing. They are contrived by the priests and the Levites, who add gladness and singing to him. Gladness is established in the priest, for he is always far removed from Judgment. The priest should always have a more joyful and happier countenance than the rest of the people, for his crown OF PRIESTHOOD causes him this. Singing is in the Levites, because the Levites are always responsible for singing, as we explained.

111. The priests and Levites stand by him and the service of the Holy One, blessed be He, is completed through them. The priest stands by him and proceeds with gladness and joy to properly unify the Holy Name, and the Levites proceed with a song. Then it says, "Know that Hashem He is Elohim" (Tehilim 100:3). This is the offering (lit. 'drawing near'), which draws Mercy nearer to Judgment and then everything is mitigated, FOR HASHEM IS MERCY AND ELOHIM JUDGMENT, AND they ARE PERFUMED TOGETHER AS ONE.

112. Now that there are no offerings, whoever has sinned before his Master and has repented is surely bitter, sad and of a broken spirit. How can he observe gladness and singing, seeing that they are not in him? We have learned that the praises he offers to his Master, the rejoicing in the Torah and singing the Torah are the actual gladness and singing. We also learned that it should not be done in sadness; NAMELY, man should not stand before his Master in sadness. If he cannot, FOR HE IS BROKEN-HEARTED FOR HIS SINS, what should he do?

113. HE REPLIES: The secret of this matter is that we learned that a man should always enter the distance of the opening of two gates, then say his prayer. Hence, it says "waiting at the posts of my doors" (Mishlei 8:34); NAMELY, HE SHOULD ENTER TWO GATES. Could you possibly think that these are LITERALLY two gates? Rather, the amount of the distance of the opening two gates. Here is an allusion to David's words: "Lift up your heads, O you gates" (Tehilim 24:9). These are the Temple and the sanctuary that are the inner and innermost at the beginning of the grades CALLED Chesed and Fear, NAMELY GVURAH. These are the gates of the world. It behooves man, therefore, to direct his prayer towards the Holy of Holies, that is the Holy Name, and then say his prayer. These are the two gates, the two crowns, NAMELY THE TWO SFIROT - CHESED AND GVURAH OF ZEIR ANPIN.

110. אֵלֶּא תַמֵּן תַּנִּינָן, הֵהוּא ב"נ דְּחָטִי קָמִי מֵאֲרִיָּה, וְעֵבֶר עַל פְּקוּדָיו, וְאֵתִי לְקִרְבָּא קִרְבָּנָא, וּלְתַקְנָא גְרָמִיָּה, בְּרוּחַ תְּבִירָא, בְּרוּחַ עֲצִיבָא בְּעִי לְאִשְׁתַּבַּחָא, וְאִי בְכִי שְׁפִיר מְכַלָּא. הָא שְׂמַחָה הָא רִנָּה לֹא אִשְׁתַּבַּח. אֵלֶּא בְּמֵאִי אֲתַתְּקֵן. בְּהִנְהוּ בְּהִנְי וְלִיּוּאִי, דְּהָא אֵינּוֹן אֲשֻׁלִּימוּ שְׂמַחָה וּרְנָה בְּגִינִיָּה. שְׂמַחָה בְּכִהְנָא אֲתַקִּיִּים, בְּגִין דְּהוּא רַחִיקָא מִן דִּינָא תְּדִיר, וְכִהְנָא בְּעִי לְאִשְׁתַּבַּחָא תְּדִיר בְּאַנְפִּין נְהִירִין, חֲדָאן יִתִּיר מְכַל עֲמָא. דְּהָא כְּתָרָא דִּילִיָּה גָרִים. רִנָּה בְּלִיּוּאִי, וְהִכִּי הוּא, דְּהָא לִיּוּאִי מִשְׁתַּבַּחִי עַל שִׁיר לְעֵלְמִין, כְּמָה דְּאוּקְמוּהָ.

111. וְאֵלִין קִיּוּמִין עֲלִיָּה, וְבִיָּה אִשְׁתַּלִּים פּוֹלְחָנָא לְקוּדְשָׁא בְּרִיךְ הוּא. כְּהֵנָּה קָאִים עֲלִיָּה וְכוּן מִלִּין, בְּחֲדוּתָא בְּרַעוּתָא, לִיחְדָּא שְׂמָא קְדִישָׁא בְּדָקָא יָאוּת. וְלִיּוּאִי בְּשִׁיר. כְּדִין כְּתִיב דְּעוּ כִּי יְיָ הוּא אֱלֹהִים. דָּא הוּא קִרְבָּן לְקִרְבָּא רַחֲמֵי בְּדִינָא, וּמִתְבַּסֵּם כְּלָא.

112. הַשְׁתָּא דְּלֹא אִשְׁתַּבַּח קִרְבָּנָא, מֵאֵן דְּחָטִי קָמִי מֵאֲרִיָּה וְתֵב לְגַבִּיָּה, וְדָאִי בְּמִרְיָו דִּנְפָשָׁא, בְּעֲצִיבּוּ, בְּבִכִּיָּה, בְּרוּחַ תְּבִירָא, הֵיאֲךָ אוּקִים שְׂמַחָה וּרְנָה, הָא לֹא אִשְׁתַּבַּחוּ גַבִּיָּה. אֵלֶּא הִכִּי אוּקְמוּהָ, דְּתוֹשְׁבָחָן דְּמֵאֲרִיָּה, וְחֲדוּתָא דְּאוּרִיָּיתָא, וּרְנָה דְּאוּרִיָּיתָא, דָּא הוּא שְׂמַחָה וּרְנָה. וְהָא תַּנִּינָן וְלֹא מִתּוֹךְ עֲצָבוֹת וְכוּ', דְּלֹא יָקוּם בְּרַשׁ קָמִיָּה מֵאֲרִיָּה בְּעֲצִיבּוּ וְהָא לֹא יָכִיל וּמֵאִי תַקְנִיתִיהָ.

113. אֵלֶּא רְזָא דְּמַלְהָ, הָא תַּנִּינָן לְעוֹלָם יִכְנֵס אֲרָם שְׁעוֹר שְׁנֵי פִתְחִים וְכוּ', וַיְצַלִּי צְלוּתִיָּה דְּרָא הוּא דְּכְתִיב, לְשִׁמּוֹר מְזוּזוֹת פִּתְחֵי, שְׁנֵי פִתְחִים ס"ד, אֵלֶּא אֵימָא שְׁעוֹר שְׁנֵי פִתְחִים. כָּאן רָמַז לְמָה שְׂאֵמֶר דּוֹד, שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, אֵינּוֹן מְעוֹן וּמְכוֹן, דְּאֵינּוֹן גּוֹ לְגוֹ, שִׁירוּתָא דְּרִיגָּתִין חֶסֶד, וּפְחָד. וְאֵינּוֹן פִּתְחִין דְּעֵלְמָא. עַל דָּא אֲצַטְרִיךְ בְּרַשׁ דִּיתְבָּחוּן בְּצְלוּתִיָּה לְקַבֵּל קִדְשׁ קוּדְשִׁין, דְּאֵינּוֹן שְׂמָא קְדִישָׁא, וַיְצַלִּי צְלוּתִיָּה. וְהִנְהוּ אֵלִין שְׁעוֹר ב' פִּתְחִין, ב' כְּתִרִין.

114. Some understand it this way: Gladness is the Congregation of Yisrael, MALCHUT CALLED GLADNESS. Gladness, as we explained, is like in the verse: "For you shall go out with joy" (Yeshayah 55:12), WHICH MEANS THAT Yisrael are destined to go out of exile with joy. What is it? It is the Congregation of Yisrael, MALCHUT. Hence, Scripture says, "Serve Hashem with gladness," NAMELY WITH THE ASPECT OF MALCHUT, as written, "Thus (lit. 'with this' (Heb. zot fem.)) shall Aaron come into the holy place" (Vayikra 16:3), WHICH MEANS WITH THE ASPECT OF MALCHUT CALLED ZOT. HERE TOO, THE MEANING IS TO SERVE HASHEM WITH THE ASPECT OF MALCHUT CALLED GLADNESS, and all is one; NAMELY, MALCHUT IS CALLED 'ZOT' AND GLADNESS.

115. "Come before His presence with singing": This makes her perfect, for gladness is in the heart and singing in the mouth, and there is more perfection IN THE MOUTH. The perfection of this gladness is revealed and it is known WHAT IT IS. It is the correction of man WHO SHOULD BE PERFECTED before his Master AND BE WORTHY OF IT. WHEN ONE IS WORTHY OF IT, then "know that Hashem He is Elohim," FOR HE FORMS THE UNITY OF 'HASHEM IS ELOHIM.' BOTH INTERPRETATIONS come to the same conclusion that the Holy Name should then be well unified and that one would be connected to the other, so that all will be one. Such is the service of the Holy One, blessed be He. Rabbi Acha and Rabbi Aba said to him: Surely this is so. Happy is the portion of the righteous, who are occupied in the Torah and know the ways of the Holy One, blessed be He. They rose and walked three miles with Rabbi Aba.

19. "But as for me, I will come into your house in the multitude of your love"

Rabbi Aba says that the title verse refers to Abraham, Isaac and Jacob, who composed the prayer before God; therefore a man should consult them before he goes to the synagogue and prays.

116. Rabbi Aba opened the discussion saying, "But as for me, I will come into Your house in the multitude of Your love" (Tehilim 5:8). We have learned that it is not good for a man to go to a synagogue before consulting Abraham, Isaac and Jacob, because they instituted the prayer before the Holy One, blessed be He. Hence, in the verse: "But as for me, I will come into Your house in the multitude of Your love," "I will come into Your house" is Abraham, "I will worship towards your Temple" (Ibid.) is Isaac, and "in the fear of You" (Ibid.) is Jacob. They should be included first and then he may enter the synagogue and say his prayer. Then does it say: "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

20. "If his offering be a burnt sacrifice"

Rabbi Yosi says that people are to sacrifice what they can afford - an animal of the herd, or an animal of the flock, or a bird. Rabbi Elazar says that people should sacrifice in correlation to the sin they have committed; he explains that the rich man must compensate for pride, but the average man is not so proud. As the poor man has the humblest spirit of all he therefore brings the smallest offering. Rabbi Elazar asks his father Rabbi Shimon why God then kills the poor from famine but let the rich survive, as the rich will continue to sin even more. Rabbi Shimon reminds him that God avenges Himself on the wicked by giving them peace in this world but causing them to perish in the next world. We are introduced to Yehuda the other, who divided all his possessions and gave them away, and settled himself down to study Torah every night. Yehuda the other tells us that God comes before whoever brings Him an offering with a willing heart. He says that the poor man brings God two offerings: one is his own fat and blood, and the other is his sacrifice; the poor man's offering is the most worthy of all.

114. ואֵית דַּמְתָּנִי הֵכִי, שְׂמֵחָה, דָּא כְּנֻסַּת יִשְׂרָאֵל. וְשְׂמֵחָה הָא אֻקְמוּהָ, כְּדִכְתִּיב, כִּי בְשִׂמְחָה תֵּצֵאוּ וְגו'. וְזִמְיִנִין יִשְׂרָאֵל לְנִמְקָא מִן גְּלוּתָא, בְּהָאֵי שְׂמֵחָה. וּמֵאֵן אֵיהִי כְּנֻסַּת יִשְׂרָאֵל. וְעַד עֲבָדוּ אֶת יו' בְּשִׂמְחָה, כְּמָה דְכְתִיב בְּזֹאת יָבֵא אֶהְרִן אֶל הַקֹּדֶשׁ, וְכָלֵא חָד.

115. בָּאוּ לְפָנָיו בְּרִנָּה, דָּא שְׁלִימוּ דִילָהּ. דְּשִׂמְחָה בְּלֵב, וּרְנָנָה בְּפִה. וְדָא הוּא שְׁלִימוּ יְתִיר. וְשְׁלִימוּ דְהָאֵי שְׂמֵחָה הָא אֲשִׁתְּמוּדְעָא, וְהָא יְדִיעָא. וְדָא הוּא תְקוּנָא דְכֵר נֶשׁ לְקַמִּיָּה מְאִרִיָּה. כְּדִין דְּעוּ כִי יו' הוּא הָאֱלֹהִים. וְכָלֵא בְּחָד מְלָה אֲתִיָּא, דְּבַעֵי לְבַתָּר לִיְחִידָא שְׂמָא קְדִישָׁא כְּדָקָא יָאוּת, וְלִקְשָׁרָא דָּא בְּדָא לְמַהוּ כְּלָא חָד, וְדָא הוּא פּוֹלְחָנָא דְקוּדְשָׁא בְּרִין הוּא. אָמְרוּ לִיה רַבִּי אַחָא וְר' אָבָא, וְדָאֵי הֵכִי הוּא. זְכָאָה חוֹלְקִיהוֹן דְּצְדִיקִיָּא דְּמִשְׁתַּדְּלִי בְּאוּרִיָּיתָא, וְיַדְעֵי אֲרַחוּ דְקוּדְשָׁא בְּרִין הוּא, קְמוּ וְאִזְלוּ אֲבַתְרִיָּה דְרַבִּי אָבָא, ג' מִילִין.

116. פִּתַּח ר' אָבָא וְאָמַר, וְאֲנִי בְּרֹב חֲסֵדָךְ אָבָא בֵּיתְךָ, הֵכִי אֻקְמוּהָ, דְּלֵא לְבַעֵי לִיה לְכֵר נֶשׁ לְמִיעַל לְבִי כְּנִישְׁתָּא, אֵלֵא אִי אִימַלְךָ בְּקַדְמִיתָא, בְּאַבְרָהָם וַיִּצְחָק וַיַּעֲקֹב. בְּגִין דְּאִינוּן תְּקִינוּ צְלוּתָא לְקַמִּי דְקוּדְשָׁא בְּרִין הוּא, הֵה"ד, וְאֲנִי בְּרֹב חֲסֵדָךְ אָבָא בֵּיתְךָ. אָבָא בֵּיתְךָ: דָּא אֲבַרְהָם. אֲשִׁתְּחֹה אֶל הַיִּכָּל קְדִשְׁךָ: דָּא יִצְחָק. בִּירְאֲתְךָ: דָּא יַעֲקֹב, וּבַעֲא לְאַכְלָלָא לֹון בְּרִישָׁא, וַיַּעֲזֹל לְבִי כְּנִישְׁתָּא, וַיִּצְלִי צְלוּתִיהָ. כְּדִין כְּתִיב, וַיֹּאמֶר לִי עֲבָדִי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר.

117. "If his offering be a burnt sacrifice of the herd" (Vayikra 1:3). Rabbi Yosi said, What difference does it make WHETHER HE BRINGS a burnt sacrifice of the herd, of the flock or of the birds? If they are the same, why are they separated from each other, seeing that they all become the same thing, NAMELY, A BURNT OFFERING. HE ANSWERS, He who can afford it offers of the herd. If he cannot, HE BRINGS of the flock and if he cannot afford even this, HE SHOULD BRING of the birds. Thus, it is written, "And if he be poor, and his means do not suffice" (Vayikra 14:21), for the Holy One, blessed be He, does not overload on a man that which he cannot bear.

118. Rabbi Elazar said, One should offer in correlation to the sin. The rich man whose heart is proud at times should offer a bullock, for his heart is more bent on sinning before his Master. An average man should bring of the flock, because his spirit is not proud enough to sin. The poor man, whose heart is not proud and whose spirit is humbler than them all, brings the slightest offering; NAMELY, OF THE BIRDS. All of their offerings are acknowledged individually, and the Holy One, blessed be He, judges each one with balanced scales.

119. Rabbi Elazar asked his father, Rabbi Shimon: We heard that for three sins of the world famine comes on the world, NAMELY THE PRIESTLY TITHE ON PRODUCE (HEB. TRUMAH), TITHING, AND SETTING ASIDE A PIECE OF DOUGH FOR THE PRIEST (HEB. CHALAH) THAT THEY DO NOT TAKE. All these sins are common among the rich only, because their hearts are proud, but not common among the poor. What justice is there that the Holy One, blessed be He, kills the poor and lets alone the rich, AS ONLY THE POOR DIE OF HUNGER AND NOT THE RICH? Now THE RICH will continue to sin even more before Him, BECAUSE THEY ARE NOT HARMED. He said to him: You have asked well. This was explained by the friends, who said that when the Holy One, blessed be He, wishes to avenge Himself on the wicked and cause them to perish from the world, He gives them peace IN THIS WORLD AND fulfills their every wish.

120. Come and see that of all people, none are closer to the highest King than the vessels He uses. What are they? "A broken and contrite heart" (Tehilim 51:19) and "of a contrite and humble spirit" (Yeshayah 57:15). These are the vessels of the King. When there is drought in the world and famine and Judgment become harsh on the poor, they cry and shout to the King. And the Holy One, blessed be He, brings them nearer than any man. Hence, "for He has not despised nor abhorred the affliction of the poor" (Tehilim 22:25). The Holy One, blessed be He, then remembers why famine has come on the world. Woe to the evil, who brought this famine.

117. אם עולה קרבנו מן הבקר. אמר רבי יוסי, מאי שנא מן הבקר לעולה, ומן הצאן לעולה, ומן העוף לעולה. אי כלל אחר, בגין מה שניא דא מן דא, דהא מן כלל אתעביר חד מלה. אלא, מאן דארבך ידיה לדא, מקריב מן הבקר. ואי לא יכיל, מן הצאן. ואי לא יכיל מן העוף. דהא כתיב, ואם דל הוא ואין ידו משגת, דהא קודשא בריך הוא לא אטרח עליה דבר נש יתיר, במלה דלא יכיל.

118. אמר רבי אלעזר, במה דהוה חטאה הכי הוה מקריב. עתירא, דזמנין דלביה גס ביה, הוה מקריב תורא. בגין דלביה חשיב יתיר למחטי קמיה מאריה. בינוני, מקריב מן הצאן, בגין דרעותיה לאו גס ביה כל כך למחטי. מסכנא דלביה לא גס ביה, רעותיה נמוך מכלא, מקריב מההוא קליל מכלא. ואשתמודען קרבניהון לבלהו, כל חד וחד בלחוריהו, וקודשא בריך הוא דאין דינא כל חד וחד במתקלא ישרה.

119. רבי אלעזר שאיל לר' שמעון אבאיה, א"ל, הא תנינן דעל תלת חובי עלמא רעב בא לעולם, וכלהו חובי לא משתכחי אלא בעתירי, בגין דלביה גס בהו, ולא משתכחי במסכני, מה דינא הוא, דקודשא בריך הוא קטיל למסכני, וקאים לעתירי, דהא מהשתא יוספון למחטי קמיה. אמר ליה יאות שאלת והא אוקמהו חבריא ואמרו, כד בעא קודשא בריך הוא לאתפרעא מן רשיעין ולאובדא להו מן עלמא, כדן יחיב להו שלום, ואשלים להו בכלא.

120. אבל ת"ח, דכל בני עלמא לא משתכחין קריבין למלכא עלאה, כאלין מאנין דאיהו אשתמש בהו. ומאן אינון. לב גשבר ונדכה. ואת דבא ושפל רוח. אלין אינון מאני דמלכא. וכד אשתכח בצורת בעלמא, וכפנא ודינא אתתקף על מסכני, כדן בכאן וגעאן קמי מלכא, וקודשא בריך הוא קריב לון יתיר מכלא, הה"ד כי לא בזה ולא שקץ ענות עני. וכדן קודשא בריך הוא פקיד על מה אתיא כפנא לעלמא. ווי לאינון חייבין דגרמי האי.

121. When the King is aroused to take care of the world and the sound OF THE CRY of the poor men, may the Merciful save us from them and their shame. It is written, "I will surely hear (lit. 'hearing will I hear') their cry" (Shemot 22:22). It is twice written, "hear"; one is for paying attention to their cry and the other to take revenge on those who caused them to do this. Hence, it also says "that I will hear; for I am gracious" (Ibid. 26) and "My anger shall be inflamed" (Ibid. 23). Therefore, woe to the evil rich when there is famine in the world, for the sound OF THE CRY of the poor men before the Holy One, blessed be He.

122. Come and see: The poor man's offering is the lightest, because his heart is broken. Even if he meditates on sinning, the sin passes from him because his sorrow and the sorrow of his household suffice. Therefore, each and every offering are all individually known to the priest.

123. There is a story of a certain rich man who brought two pigeons before the priest. When the priest saw him, he said to him: This offering is not for you. He came home sad. His brothers said to him: Why are you sad? He said to them: The priest did not sacrifice my offering. They said to him: What was THE OFFERING? He said to them: Two pigeons. They said, But this is for the poor, not for you, as it is written, "And if he be poor, and his means do not suffice" (Vayikra 14:21). But you should bring your own offering. He said to them: What is it? They said to him: A bullock.

124. He said to them: So contemplating sin is so grave THAT A BULLOCK SHOULD BE BROUGHT AS A BURNT OFFERING FOR IT. I vow that no sinful thought shall ever enter my heart. From that time on, what did he do? He occupied himself with commerce by day and slept at night. When he woke from sleep, he called his brothers who taught him the words of the Torah, which he studied until daybreak. He thus became knowledgeable in the study of the Torah. He was called Judah the other. One day, Rabbi Yesa Saba saw him dividing his possessions, half to the poor and half to sailors to sell on the sea, and then settling down to study the Torah.

121. כִּד אֶתְעַר מֶלֶכָא לְאַשְׁגָּחָא בְּעֵלְמָא עַל קְלָא דְּמִסְכָּנֵי, רַחֲמָנָא לִישְׁזַבֵּן מִנֵּיהּ, וּמַעֲלִבְנֵיהּ, כְּדִין כְּתִיב, שְׁמוֹעַ אֲשַׁמַּע צַעֲקָתוֹ. שְׁמוֹעַ אֲשַׁמַּע תְּרֵי זְמָנִי: חֵד לְאַשְׁגָּחָא בְּקִלְיָהּ. וְחֵד לְאַתְפָּרַעַא מִן אִינוֹן דְּגִרְמִין לֹון הָאִי. הֵה־ד, וְשִׁמְעַתִּי כִי חֲנוּן אֲנִי וְחֵרָה אִפִּי וְגו'. וְעַל דָּא בִּשְׁעָתָא דְּכִפְּנָא אֲשַׁתְּכַח בְּעֵלְמָא, וְוִי לְאִינוֹן עֲתִירִי לְחַיִּיבָא, בְּקִלְיָהּ דְּמִסְכָּנֵי לְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא.

122. תָּא חֲזִי דִּיהוּא קְרִבָּנָא דְּמִסְכָּנָא, קָלִיל מִכָּלָא, בְּגִין דְּלִבָּיהּ תְּבִיר, וְאֵע"ג דְּחָשִׁיב לְמַחְסִי, אֶתְעַבֵּר מִנֵּיהּ. דִּהָא הִי לִיה בְּצַעֲרֶיהָ, וְדִאִינְשֵׁי בִיתֶיהָ. וְע"ד כָּל קְרִבָּנָא וְקְרִבָּנָא, כָּל חֵד וְחֵד בְּלַחֲדוּי, אֲשַׁתְּמוּדְעֵן כָּלְהוּ לִגְבִי בִּהְנָא.

123. עוֹבְדָא בִּיהוּא עֲתִירָא, דְּקָרִיב קָמִי בִּהְנָא תְּרִין יוֹנִין, כִּד חָמָא לִיה בִּהְנָא, אָמַר לִיה, לָאו הִידֶךְ הוּא הָאִי קְרִבָּנָא. אֶתָּא לְבִיתֶיהָ וְהוּה עָצִיב. אָמְרוּ לִיה אַחֵוּ אָמְאִי אֶתָּא עָצִיב. אָמַר לֵהּ, דָּלָא קָרִיב לִי בִּהְנָא קְרִבָּנָא דִּילִי. אָמְרוּ לִיה וּמְאִי אִיהוּ. אָמַר לֵהּ תְּרִין יוֹנִין. אָמְרוּ לִיה, וְהָא מִן מִסְכָּנָא אִיהוּ, וְלָאו הִידֶךְ. דִּהָא כְּתִיב, וְאִם דָּל הוּא וְאִין יָדוּ מִשְׁגַּת וְגו'. אֶלָּא קָרִיב קְרִבָּנָךְ. אָמַר לֵהּ מְאִי אִיהוּ. אָמְרוּ לִיה חֵד תּוֹרָא.

124. אָמַר לֵהּ, וּמָה כָּל כֶּךָ חֲמִירָא מַחְשְׁבָה דְּחֻטָּא. נִדְרָנָא, דָּלָא אֶסְלַק עַל לְבָאִי מַחְשְׁבָה דְּחֻטָּא. מִתְמָן וְלִהְלָאָה מָה עָבַד. כָּל יוֹמָא אֲשַׁתְּדַּל בְּסַחֲוֶרְתָּא, וּבְלִילֵיא הוּה נָאִים, כִּד אֶתְעַר, הוּה קָרִי לְאַחֵוּ, וְאוֹלִימֵו לִיה מִילֵי דְּאוֹרִייתָא, וְהוּה לָעִי עַד דְּסָלִיק יָמָמָא. וְאֲשַׁתְּכַח דְּאוֹלִיף אוֹרִייתָא, וְהוּה קֶאֱרִי לִיה יְהוּדָה אַחֲרָא. יוֹמָא חֵד אִיעֲרַע בֵּיה רַבִּי יִיסָא סָבָא, וְהוּה פְּרִישׁ נִכְסוּי, פִּלְגוּ לְמִסְכָּנֵי וּפִלְגוּ לְסַחֲוֶרְתָּא עַל יָמָא, בְּאִינוֹן גְּבָרִין פְּרִישֵׁי יָמִין. וְהוּה יְתִיב וְלָעִי בְּאוֹרִייתָא.

125. JUDAH THE OTHER opened the discussion saying, "And Moses said to the Kenites" (I Shmuel 15:6). Who are the Kenites? They are the children of Jethro, Moses' father-in-law, who built their nest (Heb. ken) in the desert like a sparrow in order to study the Torah, as written, "Even the sparrow has found a home (Heb. ken)" (Tehilim 84:4). The Torah has neither need of pleasure nor of merchandise, but one should labor in it night and day. Therefore, they went to the desert away from the pleasures of Jericho. Hence, "the children of the Kenites, Moses' father-in-law, went up out of the city of palm trees" (Shoftim 1:16).

126. "For You have shown kindness to all the children of Yisrael" (I Shmuel 15:6). He gave delight to Moses in his house and Moses comprised the whole of Yisrael. Then, he also added one portion to the Torah, thus being kind to all Yisrael.

127. Why is this matter brought up in relation to the war with Amalek? HE ANSWERS, Saul said that when Yisrael came out from Egypt, none of the nations in the world came to persecute Yisrael except for Amalek, which caused evil and waged war on Yisrael. But THE KENITES hastened to come in peace and did kindness with all. Therefore, you are not worthy of joining AMALEK.

128. Moreover, it is written of Jethro: "And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for Elohim" (Shemot 18:12), as he brought an offering to the Holy One, blessed be He, and intended to convert. The verse teaches us that his offering was of value to the Holy One, blessed be He. When he brought an offering before the Holy One, blessed be He, it is written, "And Aaron came, and all the elders of Yisrael, to eat bread with Moses' father-in-law before Elohim" (Ibid.). "Before Elohim" is precise, for it teaches us and we learn from it that the Holy One, blessed be He, comes before the man who brings an offering with a willing heart.

129. Come and see: The poor man's offering is of great worth before the Holy One, blessed be He, as he brings before Him two offerings: the one is his fat and blood and the other is the sacrifice he is offering. Though he has no food for himself, he still brings an offering. **THUS HIS FAT AND BLOOD LESSENERD.** The offering of the poor is the lightest, two young turtledoves or two young pigeons, or he may even bring a little flour and he is forgiven. At that time, a proclamation resounds, saying, "For He has not despised nor abhorred the affliction of the poor." Wherefore is that? Because the offering of the poor man is the worthiest of all. For **THE POOR MAN'S OFFERING THAT I WANTED TO BRING** caused me to be in the portion of the Holy One, blessed be He, in the portion of the Torah. I therefore gave all my possessions to the poor, for they - **NAMELY, THEIR OFFERING** - brought this on me.

125. פתח ואמר, ויאמר שאול אל הקני. מאן הוא קני. אלן בני יתרו חמוי דמשה, דעברו קנא במדברא, בהאי דרור, כד"א, ודרור קן לה. בגין למלעי באורייתא. דאורייתא לא בעיא תפנוקין, ולא סחורתא, אלא לאעמלא בה יממא ולילי. בג"כ נטלו למדברא, מענוגא דיריחו, הה"ד ובני קני חותן משה עלו מעיר התמרים וגו'.

126. ואתה עשית חסד עם כל בני ישראל. בגין דאהני למשה בביתיה. ומשה כללא דכל ישראל הוה. ותו, בגין דאולף פרשתא חדא יתיר באורייתא, ובדא עביר חסד עם ישראל.

127. אמאי קא אתא הכא מלה דא במלחמתא דעמלק. אלא אמר שאול, כד נפקו ישראל ממצרים, מכל שאר אומין דעלמא לא הוה מאן דאזדוג להו לישראל לקטרגא להו, אלא עמלק, והוא עבד ביש לישראל ואגח קרבא בהו, ואנת אקדמת להו שלם, ועבדת חסד עם כללו, ובגיני כך לית אנת בדאי לאתחברא בהו.

128. ולא עוד, אלא מה כתיב ביה ביתרו, וינקח יתרו חותן משה עולה וזבחים לאלהים, דהוא אקריב קרבנא לקודשא ברין הוא, ואתא לאתגאירא. מאי קא מיירי. דקרבניה חשיב קמי קודשא ברין הוא. ובגין דאיהו אקריב קרבנא לקודשא ברין הוא, כתיב, ויבא אהרן וכל זקני ישראל לאכל לחם עם חותן משה לפני האלהים. לפני האלהים דיוקא. מכאן אולימנא דכל מאן דאקריב קרבנא ברעותא דלבא, קודשא ברין הוא אזדמן לקבליה.

129. ת"ח, קרבנא דמסכנא חשיב קמי קודשא ברין הוא, דהא הוא קריב תרי קרבנין לקמיה. חד חלביה ודמיה. וחד ההוא דקריב. דהא לית ליה למיכל, והוא אייתי קרבנא. קרבנא דעני קליל מכלא תרין תורין, או תרין בני יונה, ואי לאו, זעיר קמחא, ומתכפר ביה וההוא שעתא מכריזין ואמרי, כי לא בזה ולא שקץ ענות עני. כל כך למה. בגין דקרבנא דעני עדיף מכלא. דהא הוא גרים לי למהוי בעדביה דקודשא ברין הוא, הוא גרים לי למהוי בחולקא דאורייתא. בג"כ פליגנא כל נכסי למסכני, דהא אינון גרמו לי כולי האי.

130. As the poor man boils his fat and blood, so is the flour he brought fried with precious oil. From this we learned that everyone offers a meal offering in a pan or a deep pan offering. Just as the sin heats his fat and blood with the fire of the Evil Inclination and all his body parts are heated in the fire, so does this offering burn in the very same manner, for the essence of the offering is like sin. It behooves one to offer before the Holy One, blessed be He, the desire of his heart, spirit and soul, for He prefers it to anything else.

131. Happy is the portion of the righteous, who bring this offering daily before the Holy One, blessed be He. What is it? They bring before Him themselves and their souls. I wish to bring this offering, for this is what the Holy One, blessed be He, asks of man in this world. A real offering is better, for it is THROUGH IT that all the worlds are blessed.

#### 21. "Blessed be Hashem out of Zion"

We learn that the title verse refers to Malchut whenever the moon shines by the light of the sun and they draw close to each other, never removing their light from each other. Sometimes the moon is called by the name Yud Hei Vav Hei, and sometimes even an angel is called by that name.

132. He also spoke, saying, "Blessed be Hashem out of Zion, He who dwells at Jerusalem. Haleluyah" (Tehilim 135:21). HE ASKS, Is ZEIR ANPIN, CALLED YUD HEI VAV HEI, blessed out of Zion, WHICH IS MALCHUT, but was He not blessed out of the supernal deep river, BINAH? WHY DID IT SAY, "BLESSED BE HASHEM OUT OF ZION"? (IBID.) HE REPLIES: "Blessed be Hashem" ALLUDES TO MALCHUT whenever the moon, MALCHUT, shines by the light of the sun, ZEIR ANPIN, and they draw close and do not remove their lights from each other. THE REASON IT SAYS, "BLESSED BE HASHEM (YUD HEI VAV HEI)" IS that the moon, MALCHUT, is sometimes called by the name of the King, ZEIR ANPIN. Just as He is called Yud Hei Vav Hei, so is she called Yud Hei Vav Hei, as written, "Then Hashem rained on S'dom and on Amorah brimstone and fire from Hashem out of heaven" (Beresheet 19:24). THE FIRST YUD HEI VAV HEI REFERS TO MALCHUT AND THE SECOND YUD HEI VAV HEI REFERS TO ZEIR ANPIN. Moreover, even a messenger, NAMELY AN ANGEL, is called by the King's name, YUD HEI VAV HEI.

133. Another interpretation FOR: "Blessed be Hashem out of Zion." Whence is it made known that the Holy One, blessed be He, is blessed? He says again "out of Zion," from the place called Zion - THAT IS THE YESOD OF MALCHUT - it is made known He is blessed. What is the reason thereof? Because it is written, "For there Hashem has commanded the blessing..." (Tehilim 133:3) AND SINCE HE POURS BLESSING ON ZION, IT IS MADE KNOWN THERE THAT HE IS BLESSED, FOR THE BLESSED POURS BLESSING. Rabbi Yesa said to him: Happy is your portion, that you have merited all this. Happy are those who study the Torah, for it is as if he who studies the Torah is attached to the Holy One, blessed be He, as is written, "But you that did cleave to Hashem your Elohim are alive, everyone of you this day" (Devarim 4:4).

130. כִּמְה דְּמִסְכְּנָא אֶרְתַּח חֲלִבִּיה וּדְמִיה, כִּךְ הָהוּא קִמְחָא מִרְתַּחֲיִן לִיה בְּמִשַּׁח רַבּוּת. וְהָכִי אוֹלִיפְנָא, דְּאִמְלוּ כָּל בַּר נֶשׁ מִקֶּרֶב הָאִי מִנְחָה עַל הַמִּחְבֵּת וּמִנְחַת מִרְחָשֶׁת. בְּגִין, דְּכִמְה דְּחֻטָּא אֶרְתַּח חֲלִבִּיה וּדְמִיה בְּאִשָּׁא דִּיצַר הָרַע, וְכָל שְׂוִיפוֹי רִתְחוּ בְּאִשָּׁא, כִּךְ קִרְבָּנָא דָּא, כְּהָאִי גּוּוֹנָא מִמֶּשׁ. וְעִקְרָא דְּקִרְבָּנָא כְּגוּוֹנָא דְּחֻטָּא, וְלִקְרָבָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, רַעוּתָא דְּלִבִּיה, וְרוּחִיה וְנַפְשִׁיה, דְּהָאִי חֲבִיבָא מִן כָּלָא קָמִיה.

131. זָכָא חוֹלְקִיהוֹן דְּצִדִּיקִיָּא, דְּאִינוּן מִקְרָבִין בְּכָל יוֹמָא וְיוֹמָא הָאִי קִרְבָּנָא לְקָמִי קוּדְשָׁא בְּרִיךְ הוּא. וּמָאִי אִיהוּ, גְּרַמִּיָּהוּ וְנַפְשִׁיָּהוּ דְּמִקְרָבִין קָמִיה. וְאִנָּא בְּעִינָא לְקִרְבָּא הָאִי קִרְבָּנָא, וְדָא בְּעִי קוּדְשָׁא בְּרִיךְ הוּא מִבְּנִי בְּהָאִי עֲלֵמָא. וְעַם כָּל דָּא קִרְבָּנָא מִמֶּשׁ עֲדִיף, בְּגִין דִּיתְבָּרְכוּן עֲלֵמִין כָּלְהוּ.

132. תו פתח ואמר, ברוך יי' מציון שוכן ירושלם הללויה. וכי מציון הוא ברוך, והא מנהרא עמיקא עלאה איהו ברוך. אלא ברוך יי', כד נהיר סיהרא מנהירו דשמשא, ומתקרבי דא בדא, ולא אעדיאו נהורא דא מן דא. ולזמנן דסיהרא אתקרי בשמא דמלכא, כמה דאיהו אקרי יהוה, כך היא נקראת יהוה. כמה דאת אמר, ויי' המטיר על סדום ועל עמורה גפרית ואש מאת ה' מן השמים. ולא דא בלחודוהי, אלא אמילו חד שליחא, לזמנן אתקרי בשמא דמלכא.

133. דבר אחר ברוך יי' מציון. מאן אתר אשתמודע דקודשא בריך הוא הוא ברוך. הדר ואמר מציון, מאתר דציון אשתמודע דהוא ברוך. מאי טעמא. בגין דכתיב כי שם צוה יי' את הברכה וגו'. אמר ליה רבי ייסא זכאה חולקך דזכית לכולי האי. זכאין אינון דמשתדלין באורייתא, דכל מאן דאשתדל באורייתא, כאלו אחיד בקודשא בריך הוא, הה"ד, ואתם הדבקים ביי' אלהיכם חיים כלכם היום.

## 22. Seven firmaments and seven lands

Rabbi Yehuda tells us that when God created the universe He created seven firmaments above, seven lands below, seven seas, seven rivers, seven days, seven weeks, seven years, seven times, and seven millennia in which the world exists - and God is to be found in the seventh of each of these. We hear a description of the firmaments and the lands, and the differing creatures that are found in each of them, and the role that Adam plays and where he dwells.

134. "And if his offering be a sacrifice of peace offering" (Vayikra 3:1). Rabbi Yehuda opened the discussion with the verse: "And Elohim said, Let there be a firmament in the midst of the waters..." (Bereshheet 1:6). Come and see: When the Holy One, blessed be He, created the universe, He created seven firmaments above, created seven lands below, seven seas, seven rivers, seven days, seven weeks, seven years, seven times, seven millennia in which the world exists. TO WIT, IT ENDURES FOR 6,000 YEARS AND FOR 1,000 IT IS IN RUINS. The Holy One, blessed be He, is to be found in every seventh OF ALL THAT IS MENTIONED ABOVE; NAMELY, IN THE SEVENTH MILLENNIUM, SEVENTH YEAR, AND SO ON.

135. There are seven firmaments above with stars and constellations in each, and attendants ministering in each and every firmament. In all those FIRMAMENTS, there are Chariots on Chariots that take on themselves the yoke of their Master's kingdom. In all the firmaments, there are Chariots and suns that are different from each other, the ones on the others, some with six wings and some with four wings, some with four faces and some with two faces, and some with one face. Some are of flames of fire, some of water and some of wind. Hence, it says, "Who makes the winds His messengers, the flames of fire His ministers" (Tehilim 104:4).

136. All the firmaments are on top of each other like onion shells clothing each other, some below and some above, FOR THOSE THAT ARE INSIDE ARE CONSIDERED TO BE BELOW AND THOSE ON THE OUTSIDE TO BE ABOVE. All firmaments tremble with the fear of their Master by whose decree they journey, by whose decree they stand still. Above them all is the Holy One, blessed be He, who carries everything in His might and strength. It is similar with the seven lands, all of whom are inhabited, only that the first are higher and the latter are lower. The land of Yisrael is superior to them all and Jerusalem is superior to any inhabited place.

137. Our friends who dwell in the south saw in ancient books and in the book of Adam that all these lands are divided below in the same way as the firmaments above, namely the ones above the others and between each two lands a dividing firmament. Therefore, all lands are called by names, and among them are the Garden of Eden and Gehennom. There are creatures in them, different from each other, as above IN THE FIRMAMENTS. Some of them have two faces, some four faces and some have one. The appearance of the ones are not like THE APPEARANCE of the others.

134. אִם זָבַח שְׁלָמִים קָרְבָּנוּ. רַבִּי יְהוּדָה פָּתַח, וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וְגו'. ת"ח, בְּשַׁעֲתָא דְּבִרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, בְּרָא ז' רָקִיעִים לְעִילָא, בְּרָא ז' אֲרָצוֹת לְתַתָּא, ז' יָמִים, ז' נְהָרוֹת, ז' יוֹמִין, ז' שָׁבוּעוֹת, ז' שָׁנִים. ז' פְּעָמִים. ז' אֶלְפֵי שָׁנִין דִּהּוּי עֲלֵמָא, קוּדְשָׁא בְּרִיךְ הוּא בְּשִׁבְעָא דְּכָלָא.

135. ז' שְׁחָקִים לְעִילָא, וּבְכָל חַד וְחַד כִּכְבָּיִם וּמִזְלוֹת, וְשִׁמְשֵׁין דְּמִשְׁמָשִׁין בְּכָל רָקִיעָא וּרְקִיעָא. וּבְכָלָהּ מֵאֲלִין, רְתִיבִין אֲלִין עַל אֲלִין, לְקַבְּלָא עֲלֵיהּ עוֹל מַלְכוּתָא דְּמֵאֲרִיהוֹן. וּבְכָלָהּ רָקִיעִין אֵית רְתִיבִין וְשִׁמְשֵׁין, מְשַׁנִּין דָּא מִן דָּא, אֲלִין עַל אֲלִין, מְנַהוֹן בּו' גְּדָפִין, וּמְנַהוֹן בְּד' גְּדָפִין. מְנַהוֹן בְּד' פָּנִים. וּמְנַהוֹן בְּתֵרִין פָּנִים, וּמְנַהוֹן בְּחַד. מְנַהוֹן אֶשָׁא דְּלֵהִיט. מְנַהוֹן מֵיָא. מְנַהוֹן רוּחָא. הִדָּא הוּא דְּכַתִּיב, עוֹשֶׂה מְלָאכֵיו רַחוּת מִשְׁרָתוֹ אֵשׁ לֵהט.

136. וּכְלָהּ רָקִיעִין, אֲלִין עַל אֲלִין בְּגִלְדֵּי בְּצִלִים, אֲלִין לְתַתָּא, וְאֲלִין לְעִילָא. וְכָל רָקִיעָא וּרְקִיעָא, אֲזֵלָא וְרַעְשָׁא מֵאִימַתָּא דְּמֵאֲרִיהוֹן. עַל פּוּמִיָּה נִטְלִין, וְעַל פּוּמִיָּה קִיּוּמִין. וְעִילָא מְכָלָהּ קוּדְשָׁא בְּרִיךְ הוּא, דְּנָטִיל כָּלָא בְּחִילִיָּה וְתוֹקְפִיָּה. בְּגוּוּנָא דָּא שְׁבַעָא אֲרָצוֹת לְתַתָּא, וּכְלָהּ בִּישׁוּבָא בְּר דָּאֲלִין עֲלָאִין וְאֲלִין תַּתָּאִין. וְאַרְץ יִשְׂרָאֵל עֲלָא מְכָלָא, וִירוּשָׁלַם עֲלָא מְכָל יִשׁוּבָא.

137. וְחִבְרָנָא יְתִבִי דְּרוּמָא, חָמוּ בְּסַפְרֵי קְדָמָאִי, וּבְסַפְרָא דְּאָדָם, דִּהְכִי מַחֲלַק כָּל אֵינוֹן אֲרָצוֹת, דְּכָלָהּ מִשְׁתַּבְּחִי לְתַתָּא, בְּגוּוּנָא דְּאֵינוֹן רָקִיעִין דְּלְעִילָא. אֲלִין עַל אֲלִין, וְאֲלִין עַל אֲלִין וּבִין כָּל אֲרַעָא וְאַרְעָא, רָקִיעַ דְּמִפְרָשׁ בֵּין דָּא לְדָא. וְעַד כָּלָהּ אֲרָצוֹת פְּרִישָׁן בְּשִׁמְהָן. וּבִינֵיהוּ ג"ע וְגִיהֶנֶם. וְאֵית בִּינֵיהוּ בְּרִיין מְשַׁנִּין, אֲלִין מִן אֲלִין, בְּגוּוּנָא דְּלְעִילָא. מְנַהוֹן בְּתֵרִין אֲנָפִין, וּמְנַהוֹן בְּד', וּמְנַהוֹן בָּא'. וְחִיזוּ דָּאֲלִין לָאוּ בָּאֲלִין.

138. You may wonder how all the inhabitants of the world issued from Adam. Did the first man descend into all these lands and beget children? And how many wives did he have?! HE ANSWERS, Adam dwells solely in the uppermost world called Universe (Heb. tevel), as we said, as it is written, "playing with the universe (Heb. tevel), His earth" (Mishlei 8:31). This universe cleaves to the firmament above where it holds to the supreme Name. Hence, it says, "And He will judge the universe in righteousness" (Tehilim 9:9), with righteousness indeed, WHICH IS MALCHUT CALLED RIGHTEOUSNESS. For this reason, the children of Adam are in the supernal land called Tevel and are superior to all, in the likeness of above, AS THE SUPERNAL MAN IS SUPERIOR TO ALL, AS WILL BE TALKED OF.

139. What is the reason THAT MAN BELOW IS IN THE LIKENESS OF ABOVE? It is that above all firmaments, there is a firmament superior to them all, on which sits the throne of the Holy One, blessed be He, as written, "The likeness of a throne, in appearance like a sapphire stone: and on the likeness of the throne was the likeness as the appearance of a man above on it" (Yechezkel 1:26). WHICH IS THE SECRET OF YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF MEM HEI (45), CORRELATING TO THE NUMERICAL VALUE OF ADAM. So here too, in this 'Tevel', there is a king above all. Who is he? Man. That is not the case among the lower beings.

140. HE ASKS, Whence do the lower beings come from? HE REPLIES, From the vapors of earth and by the help of the firmament above come out creatures different in their appearance from each other. Some of them are clothed, some in shells like worms that are found on the earth, some of them with red, black and white shells, and some from any color. All creatures are like that, with a life span of ten years only!

141. Rav Hamnuna Saba (the elder) explains further in his book that the entire inhabited land rolls around like a ball, so that some are up and some are down. TO WIT, THE CREATURES AROUND THE GLOBE ARE OPPOSITE EACH OTHER AND THE SEVEN SECTIONS OF THE GLOBE ARE SEVEN LANDS. All the creatures OF SIX OF THE LANDS are different in their appearance according to the difference in the atmosphere in each place, and they live like any other man.

142. There is an inhabited place, so that when there is light on some - ON THAT SIDE OF THE GLOBE - it is dark for others ON THE OTHER SIDE OF THE WORLD. THUS when it is day for one group, it is night for the others. There is an inhabited place where there is day only and no night, save for a little while. It has been said in ancient books and in the book of Adam THAT THERE ARE SEVEN LANDS, THE ONE BELOW THE OTHER, WITH A FIRMAMENT SEPARATING EACH AND EVERY LAND, and this is correct. TO WIT, HE DOES NOT DISAGREE WITH THEM IN HIS WORDS THAT THEY ARE ALL ONE GLOBE THAT IS DIVIDED INTO SEVEN PARTS, AS SHALL BE EXPLAINED. It is written as such in: "I will praise You; for I am fearfully and wonderfully made; marvelous are Your works" (Tehilim 139:14) and "How manifold are Your works, Hashem" (Tehilim 104:24). All is therefore well, FOR BOTH ARE WORDS OF THE LIVING ELOHIM. WE MUST NOT QUESTION HOW BOTH INTERPRETATIONS CAN BE RIGHT, SEEING THAT THEY CONTRADICT EACH OTHER, because this secret has been transmitted to men of wisdom, and not to those who set AND DIVIDE NATURAL limits, and it is a deep mystery of the Torah.

138. ואי תימא, הא כל בני עלמא מאדם נפקו, וכי נחית אדם הראשון לכלהו ארצות, ואוליד בנין, וכמה נשין הוו ליה. אלא, אדם לא אשתבח אלא בהאי עלמא עלאה מכלהו, דאקרי תבל, בדאמרינן דכתיב ויצו לתבל ארצו. והאי תבל אחידא ברקיע דלעילא, ואתאחידא בשמא עלאה. הה"ד והוא ישפוט תבל בצדק. בצדק ודאי. בג"כ בנוי דאדם, אשתכחו בהאי ארעא עלאה דאקרי תבל. ואינון עלאין על כלא, בגוונא דלעילא.

139. מ"ט. כמה דלעילא לכלהו רקיעים, אית רקיע עלאה, מכלהו, ולעילא אשתבח כסא דקודשא ב"ה, כד"א כמראה אבן ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה. אוף הכא בהאי תבל, אשתבח מלכא דכלא, ומאן איהו אדם. מה דלא אשתבח בכלהו תתאין.

140. ואינון תתאין מאן אתו. אלא מקסטורא דארעא, וסיועא דרקיעא דלעילא, נפקין בריין משניין אלין מן אלין, מנהון בלבושין, מנהון בקליפין, כאלין תולעין דמשתבחי בארעא, מנהון בקליפין סומקין, אוכמין חורין, ומנהון מכל גוונין. כך כל בריין בגוונא דא. ולא אשתכחו בקיומא בר עשר שנין.

141. ובספרא דרב המנונא סבא, פריש יתיר, דהא כל ישובא מתגלגלא בעגולא כבדור, אלין לתתא, ואלין לעילא, וכל אינון בריין משניין בחזווייהו משנויא דאורא. כפום כל אתר ואתר, וקיימין בקיומיהו כשאר בני נשא.

142. ועל דא אית אתר פישובא, כד נהיר לאלין, חשיך לאלין, לאלין וממא, ולאלין ליליא. ואית אתר דכוליה וממא, ולא אשתבח ביה ליליא, בר בשעתא חדא זעירא. והאי דאמר בספרי קדמאי, ובספרא דאדם הראשון הכי הוא. דהכי כתיב, אורך על כי נוראות נפילתי נפלאים מעשיך. וכתיב, מה רבו מעשיך ה'. ועל דא, כלא שפיר. ורזא דא אתמסר למאריהון דחכמתא, ולא למפלגין תחומין, בגין דאיהו רזא עמיקא דאורייתא.

143. Similarly, there exist creatures in the sea of different appearances. Hence, it says, "So is this great and wide sea, wherein are creeping things innumerable, both small and great beasts. There go the ships; there is the Livyatan..." (Tehilim 104:25). All are interdependent, all in the likeness of above. In all the worlds, none rules over everything but man, and the Holy One, blessed be He, rules over him.

144. Rabbi Nehorai Saba sailed on the great sea. There was a storm on the sea and all those aboard the ship perished. A miracle happened to him, and he descended through certain paths at sea and came out underneath the sea into a civilization. He saw creatures, all of them small, who were praying, but he did not understand what they said. A miracle happened to him and he came up. He said, Happy are the righteous who labor in the Torah and know the mysteries of the supernal secrets; woe to those who disagree with what they said and are not believers.

145. From that day ONWARD, he cried when THE SAGES spoke words of the Torah in the house of learning. They said to him: Why are you crying? He said to them: Because I sinned against belief in the words of the sages; THAT IS, HE DID NOT BELIEVE THERE WERE SEVEN LANDS, IN WHICH THERE WERE STRANGE CREATURES, UNTIL HE SAW THEM, AS EXPLAINED. And I fear retribution in that world.

## 23. The allusions of the four letters of Yud Hei Vav Hei

We learn from Rabbi Yehuda that the firmament that divided between the upper and lower waters is the reason that there is peace between them; the world is established upon peace, and God's name is peace. Rabbi Aba talks about the letters in the name of God, Yud Hei Vav Hei, and concludes by saying that the Yud is the essence and root and perfection of everything.

146. "And Elohim said, Let there be a firmament in the midst of the waters, AND LET IT DIVIDE WATER FROM WATER" (Bereshheet 1:6). Rabbi Yehuda said, Were it not for that firmament that divided between the upper and lower waters, THE SECRET OF RIGHT AND LEFT, BETWEEN WHICH THERE IS CONTROVERSY, controversy would have come to the world from them. But this firmament, THE SECRET OF THE CENTRAL COLUMN, made peace between them and the world is established on peace alone. Come and see, the Holy One, blessed be He, is called peace. He is peace and His Name is peace. Thus, everything is connected to peace. Rabbi Aba said, I see, that the Supernal Name is wholly of peace, NAMELY IN ALL ITS GRADES, and it is all one. Its ways separate into this side and that side, NAMELY RIGHT AND LEFT.

147. The Yud of the Holy Name is connected with three ties. Hence Yud has an upper tip, a lower tip and a middle one. Therefore, these three links evolve into a chain as follows: The upper tip is the supernal crown, higher than all the high beings, the beginning of every beginning, which stands above everything.

143. כְּגֹוֹנָא דָּא אֵית בִּימָא. דְּאֵית בֵּיה כְּמָה בְּרִינָן מְשַׁנִּין דָּא מִן דָּא. הֵה"ד זֶה הֵיךְ גְּדוֹל וְרַחֵב יָדִים שֶׁם רִמְשׁ וְאִין מִסְפֵּר חַיּוֹת קְטָנוֹת עִם גְּדוֹלוֹת שֶׁם אֲנִיּוֹת יִהְיֶכּוֹן לְוִיתָן וְגו'. וְכֹלָא תְּלִינָא דָּא בְּדָא, וְכֹלָא כְּגֹוֹנָא דְּלַעִילָא. וּבְכֹלָהּ עֲלָמִין לֹא שְׁלֵטָא בְּכֹלָא בְּר אָדָם, וְקוּדְשָׁא בְּרִיךְ הוּא עָלֶיהָ.

144. ר' נְהוֹרַאי סָבָא פְּרִיש לִימָא רַבָּא, וְאַתְרָגִישׁ ימָא, וְאַתְאֲבִידוּ כָּל אֵינֹון דִּהּוּ בְּאַרְבָּא, וְאַתְרָחִישׁ לִיָּה גִיסָא, וְנַחַת בְּשַׁבִּילִין יָדִיעֵן בְּלָבָא דִּימָא, וְנִמְקַ תַּחוֹת ימָא לִישׁוּבָא חָדָא, וְחִמָּא מֵאֵינוֹן בְּרִינָן, כְּלָהּ זַעִירִין. וְהוּא מִצְּלִי צְלוֹתָא, וְלֹא יָדַע מַאי קָא אֲמַרִי. אַתְרָחִישׁ לִיָּה גִיסָא, וְסָלִיק. אָמַר, זָכָאִין אֵינוֹן צְדִיקָאִין, דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא, וְיָדַעִין סְתִימִין דְּרִזִּי עֲלָאִי. וְוִי לֵאֲנוֹן דְּאַפְלִיגוּ עַל מְלִיחֹון וְלֹא מֵהִימְנִי.

145. מֵהֵהוּא יוֹמָא, כִּד הָוָה אֶתִּי לְבִי רַב, וְאַמְרִי מִלְתָּא דְּאוֹרֵייתָא, הָוָה בְּכִי. אֲמַרִי לִיָּה, אֲמַאי קָא בְּכִית. אָמַר לֹון, בְּגִין דְּעִבְרָנָא עַל מֵהִימְנוֹתָא דְּמִלִּי דְּרַבָּנָן, וּמִסְתַּפִּינָא מְדִינָא דִּהֵהוּא עֲלָמָא.

146. וַיֹּאמֶר אֱלֹהִים יִהְיֶה רָקִיעַ בְּתוֹךְ הַמַּיִם. ר' יְהוּדָה אָמַר, אֲלֵמָלָא הָהוּא רָקִיעָא דְּאַפְרִישׁ בֵּין מִיּוֹן עֲלָאִי לְתַתָּאִי, הָוָה פְּלִיגוּ בְּעֲלָמָא מְנוּיָהּ. אָבֵל הָאִי רָקִיעַ, עֲבִיד שְׁלָמָא בִּינֵינָהּ, וְעֲלָמָא לֹא מִתְקִינָמָא אֲלָא עַל שְׁלוֹם. ת"ח, קוּדְשָׁא בְּרִיךְ הוּא אֲקָרִי שְׁלוֹם, הוּא שְׁלוֹם. וְשְׁמִיָּה שְׁלוֹם, וְאַתְקַשְׁר כָּלָא בְּשְׁלוֹם. ר' אָבָא אָמַר, חֲמִינָא דִּהָאִי שְׁמָא קְדִישָׁא עֲלָאָה כָּלָא הוּא שְׁלוֹם, וְכֹלָא חַד. וְאַרְחֹן מִתְפַּרְשָׁאן לְהָאִי סְטָרָא, וְלְהָאִי סְטָרָא.

147. יו"ד דְּשְׁמָא קְדִישָׁא אֲתַקְשֵׁר בְּתַלְתָּ קֶשְׁרִין, בְּגִין דָּא, הָאִי י', קוֹצָא חַד לְעִילָא, וְקוֹצָא חַד לְתַתָּא, וְחַד בְּאַמְצָעִיתָא. בְּגִין דְּתַלְתָּ קֶשְׁרִין אֲשַׁתְּלִשְׁלוּ בָּהּ חַד קוֹצָא לְעִילָא, כְּתָרָא עֲלָאָה, דִּהוּא עֲלָאָה מְכָל עֲלָאִין, רִישָׁא דְּכָל רִישִׁין, וְהוּא קָאִים עַל כָּלָא.

148. The tip in the middle OF THE YUD is another beginning, for there are three tops TO THE YUD, each a top in itself. Thus, the tip in the middle is another beginning that comes from the upper tip. It is the beginning of all beginnings, through which the Holy Name is built. This head is more concealed than everything. IT IS CALLED CHOCHMAH, THAT EMANATES FROM THE FIRST TOP, THE SUPERNAL KETER.

149. THE LOWER TIP, WHICH IS another lower top OF THE YUD, is BINAH, the head, which waters the Garden - MALCHUT - a source of water by which all plants are watered, BECAUSE ALL THE MOCHIN OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH FLOW FROM BINAH. This is the secret of the Yud of three knots - KETER, CHOCHMAH AND BINAH - which is therefore called a chain, for it is like a chain OF THREE RINGS connected to each other. And all is one.

150. We have learned from the book of Enoch that when he was shown the wisdom of high mysteries and saw the tree in the Garden of Eden, ZEIR ANPIN, THE TREE OF LIFE IN THE GARDEN, he was shown wisdom. NAMELY, THE LOWER CHOCHMAH, KNOWN AS MALCHUT, by a high mystery, UNITED WITH ZEIR ANPIN, WHICH IS ABOVE HER. And he saw that all the worlds are interconnected. He asked them: Upon what are they established? They said to him that they all are established on Yud, NAMELY CHOCHMAH, from which they were established and evolved, as written, "In wisdom have You made them all" (Tehilim 104:24). He saw that they all trembled for fear of their Master, and that they were named after Him.

151. In his book, King Solomon said that the Yud expands through a chain of three rings that are part of the knots of its body. One is feared by all, NAMELY KETER, BEFORE WHICH ALL TREMBLE WITH FEAR; another is a concealed path, CONCEALED CHOCHMAH, and another is a deep river, BINAH.

152. Afterwards, he explained in detail about the letters OF THE NAME YUD HEI VAV HEI. The house completely built is Yud Vav Dalet, Hei Aleph; NAMELY, IN ACCORDANCE WITH THE SECRET OF THE WORDS "THROUGH WISDOM A HOUSE IS BUILT" (MISHLEI 24:3). It builds everything. HE EXPLAINS: The perfection of the Holy Name is Yud, THE Yud being the beginning of all, it fathers all, NAMELY CHOCHMAH. The Vav OF THE YUD FULLY SPELLED is the son it begot and issued, NAMELY ZEIR ANPIN, from whence comes the Dalet OF THE YUD FULLY SPELLED, which is a daughter, and the Matron, NAMELY MALCHUT, who is in charge of all Judgments, WHO ARE MALE AND FEMALE OF CHOCHMAH. They are hidden throughout the worlds, for the upper beings, MALE AND FEMALE OF ATZILUT, issue from it and sustain the upper and lower beings together. THESE MALE AND FEMALE OF CHOCHMAH, ARE THE SECRET OF YISRAEL- SABA AND TEVUNAH, NAMELY BINAH, FROM WHICH ALL THE WORLDS ISSUE AND ARE SUSTAINED, BOTH THE HIGHER, WHICH ARE MALE AND FEMALE OF ATZILUT, AND THE LOWER, WHICH ARE THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. Thus is Yud the perfection of everything, and the Holy Name YUD HEI VAV HEI is built by it and hidden within it.

148. חֵד קוֹצָא בְּאַמְצְעִיתָא, דְּהוּא רִישָׁא אַחְרָא. בְּגִין דְּתִלַּת רִישֵׁין הֵווּ, וְכָל חֵד וְחֵד רִישָׁא בְּלַחְדוּי. וְעַד קוֹצָא דְּאַמְצְעִיתָא, דָּא הוּא רִישָׁא אַחְרָא, דְּנִפְיָק מְקוֹצָא דְּלַעִילָא, וְהוּא רִישָׁא לְכָל שְׁאָר רִישֵׁין, לְאַתְבָּנְהָא שְׁמָא קְדִישָׁא, וְהָאִי רִישָׁא סְתִימָא דְּכָלָא.

149. רִישָׁא אַחְרָא תַתָּא, הוּא רִישָׁא לְאַשְׁקָאָה לְגַנְתָּא, וְהוּא מְבוֹעַ דְּמִיּוּן, דְּכָל נְטִיעָן אֲשִׁתְּקִיּוּן מִנֶּיהָ. וְדָא הוּא י' בְּתִלַּת קְשָׁרִין. וְעַל דָּא שְׁלֹשֶׁת אֲקָרִי. כְּהָאִי שְׁלֹשֶׁת, דְּאַתְקָשֶׁר דָּא בְּדָא, וְכָלָא חֵד.

150. תָּאנָא בְּסִפְרָא דְּחֲנוּךְ, בְּשַׁעְתָּא דְּאַחֲזִיאוּ לִיהּ חֲכָמְתָּא דְּרִזִּין עֲלָאִין, וְחָמָא אִילָנָא דְּגַנְתָּא דְּעֶרֶן, אַחֲזִיאוּ לִיהּ חֲכָמְתָּא, בְּרָזָא עֲלָאָה. וְחָמָא, דְּכָלָהּ עֲלָמִין הֵווּ מִתְקָשְׁרִין דָּא בְּדָא, שְׁאִיל לֹן, עַל מַה קְיָיִמִין. אָמְרוּ לִיהּ, עַל י' קְיָיִמִי בְּלָהּ. מִנֶּיהָ אֲתַבְּנִיאוּ וְאַשְׁתַּלְשְׁלוּ. דְּכִתִּיב, כֹּלֶם בְּחֲכָמָה עֲשִׂיתָ. וְחָמָא, דְּכָלָהּ מְזִדְעָזְעוּ מִדְּחִילוּ דְּמֵאֲרִיחוּן, וְעַל שְׁמִיהָ אֲתַקְרוּן בְּלָהּ.

151. וּבְסִפְרָא דְּשִׁלְמָה מֶלֶכָא אָמַר, מָטוֹן דִּי בְּקִטְמוֹרָא דְּתִלְתָּא, דְּכָלִילִן בְּקִיטְמָא דְּגוֹפִיָּה. חֵד דְּחִילוּ דְּכָלָא. חֵד סְתִימָא שְׁבִילִין. חֵד נְהַר עֲמִיקָא.

152. לְבַתֵּר פְּרִיט בְּאַתְוּוֹן, בֵּיתָא בְּשַׁכְּלולִיָּה יו"ד ה"א. בְּנִינָא דְּכָלָא. שְׁלִימוּ דְּשְׁמָא קְדִישָׁא י' רִישָׁא דְּכָלָא, אָב לְכָלָא. ו' בֶּן דְּאוֹלִיד וְנִפְיָק מִנֶּיהָ. וּמִנֶּיהָ אֲשִׁתְּכַח ד', בַּת. מְטְרוֹנִיתָא דְּכָל דִּינִין בִּיּוֹדָא אֲשִׁתְּכַחוּ טְמִירָא בְּכָלָהּ עֲלָמִין, דְּעֲלָאִין נִמְקִין, וְעֲלָאִין וְתַתָּאִין מִנָּה אֲתַזְנוּ. הָא יו"ד שְׁלִימוּ דְּכָלָא, וְשְׁמָא קְדִישָׁא אֲשִׁתְּכַלֵּל בִּיהּ, וְאַשְׁתְּכַח סְתִימָא בְּגִיָּה.

153. Afterwards, the Yud let out everything and chained everything in one connection to each other. Thus, the holy luminary has explained it. The Yud, CHOCHMAH, produced from it a river, BINAH, AS MALE AND FEMALE OF CHOCHMAH BECAME BINAH, of which it is written, "And a river went out of Eden to water the garden" (Beresheet 2:10). This is the FIRST Hei OF YUD HEI VAV HEI, AS VAV-DALET OF THE YUD FULLY SPELLED, THE SECRET OF MALE AND FEMALE OF CHOCHMAH WERE FORMED INTO HEI, WHICH IS THE IMAGE OF DALET OVER VAV, the secret of Binah. It is the supernal Ima , NAMELY YISRAEL-SABA AND TEVUNAH.

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

#### 24. Ten names

By examining the letter Yud, we find that it is the essence of duality, Zeir Anpin and Malchut, male and female. The Yud is the father of all, and the source of the first ten letters, and of the ten names. The names are Yah, Yud Hei Vav Hei called Elohim, El, Elohim, Yud Hei Vav Hei, Tzva'ot (the sixth and seventh), El Chai, Adonai and Eheyeh. Next Rabbi Aba talks about the burnt offerings ritually slaughtered on the north side, about the peace offerings slaughtered on the south side, and about sin offerings and guilt offerings. He says that incense is the best of all offerings because it is offered for joy. Rabbi Elazar returns to the ten names, and tells us that they are all written in the Torah. He talks about their gradual revelation from the most concealed to the most revealed, and how important it is to write the Holy Name perfectly. He makes the connection between the names and the Sfirot. The ten names are connected together in a complete union by the secret of incense.

155. We learned that ten names were constructed and came from this Yud. The Yud is the tenth letter IN THE ALPHABET. The Yud immersed them all in the holy river, BINAH, which became pregnant with them. All the ten names are concealed within one SUPERNAL NAME, all concealed within the Yud. The Yud contains them and the Yud issues them. It is the father of all, father of the fathers - NAMELY, CHESED, GVURAH AND TIFERET.

156. From THE YUD come out Vav-Dalet, WITH WHICH IT IS FULLY SPELLED. This is alluded to by their numerical value, which is ten LIKE THE YUD. The letters of Yud include Vav Dalet, which are the perfection of everything. Vav Dalet are male and female, ZEIR ANPIN TYPIFYING VAV AND MALCHUT PERSONIFYING DALET, WHICH ARE MALE AND FEMALE OF CHOCHMAH. They are called Du (spelled Dalet Vav), which means two. Therefore, man is created with two faces. These faces were male and female like it is above. THEY ARE READ AS Vav Dalet from above downward, STARTING WITH VAV, INFERRING ZEIR ANPIN, FOLLOWED BY DALET, IMPLYING MALCHUT. THEY ARE READ AS Dalet Vav from below upward, WHEREBY MALCHUT IS FIRST AND THEN ZEIR ANPIN. It all amounts to the same thing. The thirteen attributes of Mercy depend on the Yud, NAMELY ON THE UPPER TIP OF THE YUD, WHICH IS KETER, IN WHICH ARE THE THIRTEEN ATTRIBUTES OF MERCY. The Yud therefore includes Vav Dalet AS AN INDICATION OF THE MALE AND FEMALE INSIDE IT, FROM WHICH YISRAEL-SABA AND TEVUNAH, THE SECRET OF BINAH, WERE MADE. THEY ARE TURNED AGAIN TO BE CHOCHMAH, WHENCE ALL MOCHIN EMERGE, THE PERFECTION OF EVERYTHING, THE SECRET OF THE FULL SPELLING WITH VAV DALET OF THE SAME NUMERICAL VALUE AS YUD, as we have learned and established.

153. לְבִתֵּר יוֹד אִמִּיק בְּלֹא, וְשִׁלְשַׁל בְּלֹא בְּקִשּׁוֹרָא, חֲדָא, דָּא בְּדָא. וְהָא אוֹקְמִיה בּוֹצִינָא קְדִישָׁא, י' אִמִּיק הֵהוּא נָהָר, דְּכִתִּיב בֵּיהּ וְנָהָר יוֹצֵא מֵעֵדֶן לְהִשְׁקוֹת אֶת הַגֶּן. דָּא ה', רָצָא דְּבִינָה, וְהִיא אִימָא עֲלָאָה.

154. וְהֵהוּא נָהָר, אִמִּיק תְּרִין בְּנִין, בְּמָה דְּאִתְּמַר. וּמָנָה אִתְּזֵנוּ. לְבִתֵּר נִפְקִין תְּרִין בְּנִין, וּבִרְתָּא אִתְּזֵנָה מִפֶּן, דָּא ו', הָא בֶּן הָאִי מְלָכָא דְּשִׁלְמָא בְּלֹא דִּילִיָּה, רָצָא דִּת"ת. וּלְבִתֵּר אֲשֶׁתִּכַּח ה', דְּאִתְּזֵנָה מִן ו'. וְהָא אוֹקְמִיה. אֲשֶׁתִּכַּח, דִּי עֲקָרָא וְשִׁרְשָׁא וְשִׁלְמוּ דְּכָלָא. הֵה"ד בְּחֻכְמָה יְבֻנָּה בֵּית.

155. תֵּנָן, י' שְׁמוֹת אֲשֶׁתִּכְלְלוּ וְנִפְקוּ מֵהָאִי יוֹד. י' דְּהִיא עֲשִׂירָאָה דְּאִתְּוּן. וְכֻלְהוּ אָעִיל לֹון לְהֵהוּא נָהָר קְדִישָׁא, כִּד אִתְּעַבְרָא. וְעִשְׂרָה שְׁמֵהּ בְּלָהוּ סְתִימִין בְּחָד. וְכֻלְהוּ סְתִימִין בִּי. י' בְּלִיל לֹון. י' אִמִּיק לֹון. הוּא אָב לְכָלָא. אָב לְאֲבָהוּ.

156. מִנִּיהּ נִפְקוּ ו"ד. רְמֵז לְעִשְׂרָה בְּחֻשְׁבוֹן. אִתְּוּן יוֹד בְּלִיל לֹון ו"ד, שְׁלִימוּ דְּכָלָא. ו"ד: דְּכִר וְנוֹקְבָא. דו קְרִינֵן לֹון, תְּרִין. וְע"ד אָדָם דו פְּרִצוּמִין אִתְּבְּרִי, וְאִינוּן פְּרִצוּמִין דְּכִר וְנוֹקְבָא הוּו, כְּגוּוּנָא דְּלְעִילָא. ו"ד מְעִילָא לְתַתָּא. ד"ו מִתְּתָא לְעִילָא. וְכָלָא חָד מְלָה. י"ג מְכִילֵן תְּלִין בֵּיהּ, וְע"ד יוֹד בְּלִיל ו"ד בְּמָה דְּאִתְּמַר, וְהָא אוֹקְמוּהָ.

157. Come and see, the ten names correspond to the ten letters, TO WIT, TO THE YUD, THE TENTH LETTER IN THE ALPHABET. IT THEREFORE CONSISTS OF TEN LETTERS. In his book, Rav Hamnuna Saba said that there are eight NAMES FROM BINAH DOWNWARDS, and the two grades, KETER AND CHOCHMAH, correspond to two firmaments. THAT IS, THEY ARE HIDDEN AND UNNAMED, BECAUSE A NAME MEANS REVELATION, AND WHAT IS INCOMPREHENSIBLE CANNOT BE KNOWN BY NAME. THE NUMBER OF names changes into ten WHEN COUNTING FROM KETER, nine WHEN COUNTING FROM CHOCHMAH, eight WHEN COUNTING FROM BINAH and seven WHEN STARTING FROM CHESED.

158. HE STARTS COUNTING FROM CHOCHMAH, SAYING the first NAME is Yah (Yud-Hei), WHICH IS CHOCHMAH, since Yud includes Hei within it. TO WIT, THE YUD FULLY SPELLED INCLUDES VAV DALET, WHICH FORM THE SHAPE OF HEI, and Hei OF YUD HEI VAV HEI comes out of Yud. IT IS FORMED OF VAV DALET, WITH WHICH YUD IS FULLY SPELLED. IT CAME OUT OF YUD, THE SECRET OF CHOCHMAH, AND BECAME BINAH. THUS THE TWO LETTERS YUD HEI ARE INCLUDED WITHIN YUD, WHICH IS CHOCHMAH. Chochmah is therefore called Yah.

159. The second NAME is Yud Hei Vav Hei called Elohim, NAMELY YUD HEI VAV HEI WITH THE VOWELING OF ELOHIM, WHICH IS BINAH. For that river, BINAH, is of Mercy. But since Judgments rouse from it DUE TO THE RISING OF MALCHUT TO BINAH, NOT FROM ITSELF, ITS NAME IS THEREFORE spelled with the letters of Mercy, YUD HEI VAV HEI, with the vowelizing of Elohim; TO WIT, WITH THE VOWELS E, O, I. But it is not SPELLED WITH THE LETTERS OF Elohim, which represent Judgment.

160. The third NAME is El. It is greatness, NAMELY CHESED. It is called the great El. The fourth NAME is Elohim, from which Judgments awaken. It is severe Judgment, NAMELY THE SFIRAH OF GVURAH. The fifth NAME is Yud Hei Vav Hei that includes absolute Faith. It is mercy perfected, THE SFIRAH OF Tiferet. The sixth and seventh NAMES OF NETZACH AND HOD are called Tzvaot.

161. The eighth NAME is living El, as written, "For there Hashem has commanded the blessing, even life..." (Tehilim 133:3). This is the Righteous, NAMELY YESOD, from whom all life comes. It is called Yud Hei Vav Hei, as written, "Hashem (Yud Hei Vav Hei) tries the righteous" (Tehilim 11:5). It is the small Vav of the Holy Name, and therefore the fully spelled Vav OF THE HOLY NAME COMPRISES two Vavs, THE FIRST VAV BEING TIFERET AND THE SECOND VAV YESOD.

162. The ninth NAME is Adonai. It is the holy Malchut from which Judgments come into the world. It is the last crown, NAMELY THE LAST SFIRAH, of all names. The name Eheyeh is inclusive, concealed in the first SFIRAH, supernal Keter, beginning of all beginnings. Its name is concealed and is not revealed, FOR EHEYEH MEANS I WILL BE REVEALED, BUT NOW I AM NOT YET REVEALED, as has been explained. In the book of Agadah, the ten names are spelled differently, but I have not learned it that way.

157. ות"ח, י' שמהן אינון, לקבל י' אתון. ובספרא דרב המנונא סבא תמניא אינון, ותריין דרגין, לקבל תריין רקיעין. ומשתניין שמהן, עשרה, ותשעה, ותמניא, ושביעאה.

158. קדמאה י"ה, בגין די' כליל ה'. וה' נפקא מן י'. בג"כ חכמה י"ה אקרי.

159. תניינא יהוה דאקרי אלהים. בגין דההוא נהר רחמי, ובגין דדינין מתערי מניה, אתון דרחמי כתיב, ונקוד אלהים. ולא אלהים דינא.

160. תליתאה, אל. והוא גדולה, והוא אקרי האל הגדול. רביעאה, אלהים. דינין ביה אתערן, והוא דינא תקיפא. חמישאה, יהו"ה. כלל דכל שלימו דמהימנותא, ודא הוא רחמי בשלימו ודא הוא תפארת. שתיתאה ושביעאה, צבאות אקרון.

161. תמינאה, אל חי. בד"א בי שם צוה יי' את הברכה חיים וגו'. ודא צדיק, דכל חיים נפקין מתמן, ואקרי יהו"ה. בד"א יי' צדיק ובחן. ודא היא ו' זעירא דשמא קדישא. בג"כ ו' ויין תריין.

162. תשיעאה, אדנ"י. ודא מלכות קדישא, דינין נפקין מתמן לעלמא. ודא הוא בתרא בתראה, דכלהו שמהן. ושם אהי"ה, כלל וסתימא דקדמיתא. ודא הוא בתרא עלאה, רישא דכל רישין, שמה סתים ולא אתגלויא, ואתמר. ובספרא דאגדתא, עשר שמהן כתיבן בגוונא אחרא ואנא לא תנינא הכי.

163. Rabbi Aba opened the discussion with the verse: "Awake, north wind; and come, you south; blow on my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat its choicest fruits" (Shir Hashirim 4:16). "Awake, north wind": These are burnt offerings ritually slaughtered on the north (Heb. tzafon) side of the altar, because they are DUE TO thoughts hidden (Heb. tzefunim) in the heart and in a place of Judgment, AS THE NORTH SIDE IS LEFT AND JUDGMENT. This is because thoughts come at night, a time of Judgment. The north wind blows at midnight when people wake from their sleep, and David's harp, THE SECRET OF MALCHUT PLAYING TO THE HOLY ONE, BLESSED BE HE, plays on its own. People's thoughts then awaken.

164. "And come, you south": These are peace offerings that are slaughtered on the south side of the altar - THE SIDE OF CHESED, RIGHT - because they bring peace to everyone, peace to the upper and lower beings, AS PEACE OFFERINGS (HEB. SHLAMIM) BRINGS PEACE (HEB. SHALOM) AND PERFECTION (HEB. SHLEMUT). They are the perfection of the directions of the world, overall perfection from the aspect of Faith, MALCHUT. Since peace offerings are overall peace, the owners eat of them and enjoy them, for it gives one peace and everyone is on the same level. Sin offerings and guilt offerings are eaten by the priests alone, NOT BY THE PEOPLE WHO BROUGHT THEM, since it is for the priests to atone for them and to commute their sins. Of all offerings, the peace offerings are the most beloved by the Holy One, blessed be He, because they bring peace to the upper and lower beings.

165. Best of all offerings is incense, which is completely wholesome and not burned for sin, nor for any inadvertent trespass, nor any wrongdoing, but for joy, as written, "Ointment and incense rejoice the heart" (Mishlei 27:9), as we have already explained. Incense therefore is offered only when oil is offered. Hence, it is written, "And Aaron shall burn on it sweet incense every morning: when he dresses the lamps, he shall burn incense on it" and "And when Aaron lights the lamps at evening, he shall burn incense on it" (Shemot 30:7-8). This is so that incense and oil shall be together, AS OIL ALLUDES TO CHOCHMAH AND INCENSE TO BINAH, AND CHOCHMAH AND BINAH ARE ALWAYS TOGETHER. Come and see: peace offerings bring peace to everything and thus, dissension and persecution never appear in the world, but incense binds the bond of Faith BY DRAWING MOCHIN TO MALCHUT CALLED FAITH.

166. Rabbi Elazar said, All ten names are written IN THE TORAH, and we learned THAT the first name, "I will be (Heb. eheyeh)" (Shemot 3:14), is concealed high above, as one saying: I am what I am, without it being known who he is. IT IS KETER. It is then written "that I will be (Heb. asher eheyeh)" (Ibid.), WHICH IS CHOCHMAH, MEANING I will be revealed in these OTHER crowns. At first, it is concealed, NAMELY IN KETER, and then it begins to be revealed, NAMELY IN CHOCHMAH AND BINAH, until the Holy Name is revealed IN TIFERET.

163. רבי אבא פתח, עורי צפון ובאי תימן הפיחי גני יזלו בשמינו ובא דודי לגנו ויאכל פרי מגדיו. עורי צפון, אליו עולות הנשחטות בצפון, בגין דאינון מחשבות בצפוני לבא, ובאתר דינא. בגין דמחשבה אשתכח בליליא, בזמנא דינא אשתכח. רוח צפון מנשבא בפלוגתא דליליא, כד מתערי אנשי, וכנור דדוד מנגן מאליו, ומחשבתן דבני נשא מתערי.

164. ובאי תימן, אליו שלמים הנשחטין בדרום, בגין דאינון שלמא דכלא, שלמא דעלאי ודתתאי. ואליו שלימו דסטרי עלמא. שלימו דכלא מסטרא דמהימנותא. ושלמים: בגין דאינון שלמא דכלא. בעלים אכלין מניה, ומתהניין מניה. דהא שלמא הוא ליה, ולכל עלמא, בדרגא חדא. חטאות ואשמות נאכלין לכהני, בגין דאינון זמינין לכפרא עליהו, ולא עברא חוביהו. ומכל קרבני לא חביבין קמי קודשא בריך הוא כמו שלמים, בגין דאשתכח שלמא בעלאי ותתאי.

165. ועילא מכלהו קטרת, דאיהו שלים מכלא, ולא אתיא לא על חטא, ולא על אשם, ולא על עון, אלא על שמחה. כד"א שמן וקטרת ישמח לב, והא אוקמוה. וע"ד, קטרת לא מתקרב אלא בזמנא דשמן מתקרב, הה"ד והקטיר עליו אהרן קטרת סמים בבקר בבקר בהטיבו את הנרות וקטירנה. ובתב, ובהעלות אהרן את הנרות בין הערבים וקטירנה. בגין דאשתכחו שמן וקטרת כחדא. ת"ח, שלמים בכלא הוא שלמא. וקטטה וקטרוגא לא אתער בעלמא, אבל קטרת, קשיר קשירו דמהימנותא.

166. ר' אלעזר אמר, בלהו עשרה שמהן כתיבי, ואנן תנינן. קדמאה, אהיה, דא סתימא עלאה, כמאן דאמר אנא מאן דאנא, ולא אתיידע מאן הוא. לבתר אשר אהיה, אנא דזמין לאתגליא, באינון כתרין, דהא בקדמיתא סתים, ולבתר שרי לאתגליא, עד דמטי לגלויא דשמא קדישא.

167. Thus, it is first written by Moses, Eheyeh, which is concealed more than everything, NAMELY KETER, WHICH MEANS, I am what I am; then "asher Eheyeh (lit. 'that I will be')," WHICH IS CHOCHMAH, MEANING I will be revealed. Then comes the last Eheyeh, NAMELY "EHEYEH HAS SENT ME TO YOU" (IBID. 15), WHICH IS BINAH. This is when Ima becomes pregnant WITH MALE AND FEMALE, yet the name is still concealed. When is the name revealed? When it is written, "Go, and gather the elders of Yisrael together, and say to them, Hashem the Elohim of your fathers..." (Ibid. 16). This NAME is overall perfection and here lies the revelation and unity of the Holy Name, WHICH IS TIFERET.

168. Therefore, the first NAME before all is Eheyeh, KETER. The second is Yah, WHICH IS CHOCHMAH, as Chochmah, YUD, issued Hei, BINAH, which is concealed in it and never separates FROM THE YUD. THIS IS THE SECRET OF BINAH INCLUDED WITHIN CHOCHMAH, AND THEY ARE CALLED SUPERNAL ABA AND IMA. CHOCHMAH IS THEREFORE CALLED BY THE NAME YAH. We have already explained the words: "And a river went out of Eden" (Bereshheet 2:10), WHICH MEANS THAT BINAH, CALLED RIVER, COMES OUT OF EDEN, CHOCHMAH. THIS BINAH IS THE SECRET OF YISRAEL-SABA AND TEVUNAH, MEANING LOWER CHOCHMAH AND BINAH. THEY LOOK like the shape of Hei ?. THAT IS, THE RIGHT ANGLE OF THE LETTER HEI IS THE SECRET OF YUD, WHICH IS CHOCHMAH REFERRED TO AS LOWER ABA, AND IS CALLED ALSO YISRAEL-SABA. THE LETTER HEI, WHICH IS BINAH CALLED LOWER IMA AND CALLED TEVUNAH, EXTENDS FROM IT.

169. I have learned from my father that Yud is CHOCHMAH, as we said. Then came Yah, WHEN CHOCHMAH PRODUCED BINAH INSIDE IT IN THE SECRET OF VAV DALET OF THE FULLY SPELLED LETTER YUD, THE SECRET OF SUPERNAL ABA AND IMA, who never separate from each other. AFTERWARDS, Yud produced Hei in the shape of Hei, ?. THIS HEI HAS A MARK OF A YUD AT THE CORNER OF THE HEI. Thus we have Yud, WHICH IS YISRAEL-SABA, and the river that comes out from it, WHICH IS TEVUNAH, THE ACTUAL HEI THAT EXTENDS FROM THE YUD IN ITS CORNER. AND THEY ARE THE SECRET OF THE FIRST HEI IN THE NAME YUD HEI VAV HEI.

170. Drawn down FROM HEI, NAMELY YISRAEL-SABA AND TEVUNAH, are two children coming out from them. From the aspect of LOWER ABA, who is Yud AT THE CORNER OF THE HEI, a son comes out, ZEIR ANPIN, who cleaves to Yud, YISRAEL-SABA, CALLED ABA, and cleaves to the river, TEVUNAH CALLED IMA, THE ACTUAL HEI EXPANDING FROM YUD. From the side of Ima, THE ACTUAL HEI, a daughter comes out, MALCHUT, the lower river. This son, ZEIR ANPIN, that comes out and issues from them - YISRAEL-SABA AND TEVUNAH - is the Vav OF YUD HEI VAV HEI, who inherits ABA and IMA THAT ARE YISRAEL-SABA AND TEVUNAH. HE RECEIVES THEIR MOCHIN, THOUGH THEY ARE NOT HIS OWN, HE ONLY INHERITS THEM. The overall Faith, MALCHUT, is attached to Him, and the daughter is nourished from Him, from the inheritance He received FROM YISRAEL-SABA AND TEVUNAH, MEANING THAT HE ILLUMINATES UPON HER FROM THOSE MOCHIN.

167. וְכֵן כְּתִיב בְּמֹשֶׁה, אֱהִיָּה בְּקִדְמִיתָא, סְתִימוּ דְכָלָא, אֲנָא הוּא מֵאֵן דְּאֲנָא. לְבִתְרָא אֲשֶׁר אֱהִיָּה, אֲנָא זְמִין לְאַתְגְּלִיָּא. לְבִתְרָא אֱהִיָּה בְּתִרְאָה, וְדָא כִּד אִימָא מִתְעַבְרָא, וְעֵדִיין הוּא סְתִים. אִימָתִי אֲתַגְלִיָּא. בְּזִמְנָא דְכְּתִיב לָךְ וְאַסְפֵּת אֶת זְקֵנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם יְיָ אֱלֹהֵי אֲבוֹתֵיכֶם וְגו', דָּא שְׁלִימוּ דְכָלָא, וְהִכָּא הוּא גְלוּיָא וְקְשׁוּרָא דְשִׁמָּא קְדִישָׁא.

168. בַּג"כ, קְדַמָּא דְכָלָא, אֱהִיָּה. תְּנִינָא, יְהִי. בְּגִין דְּחֻכְמָה אֲפִיק ה', וְסְתִים בִּיָּה, וְלֹא אֲתַפְרָשָׁא לְעֵלְמִין מִנִּיהּ. וְהָא אוּקְמוּהָ דְכְּתִיב, וְנָהָר יוֹצֵא מִעֵדֶן כְּהַאי גִּוּוּנָא. ה.

169. וְהִכִּי אוּלִּיפְנָא מֵאַבָּא, י' כְּמָה דְּאֲתַמֵּר. לְבִתְרָא י"ה, דְּלֹא מִתְפָּרֵשׁ לְעֵלְמִין, י' אֲפִיק ה', כְּהַאי גִּוּוּנָא ה' הָרִי י'. וְהִהוּא נָהָר דְּנִפְיָק מִנִּיהּ. ה

170. וְאַתְמַשְׁךָ מִנִּיהּ וּלְתַתָּא, תְּרִין בְּנִין דְּנִפְקִין מִנִּיהּ. מִסְטָרָא דְּאַבָּא י', נִפְיָק בֵּן, דְּהָא אֲחִיד בִּיָּה בִּי, וְאַחִיד בְּהִהוּא נָהָר. וּמִסְטָרָא דְּאִימָא נִפְקַת בַּת, דְּאִיהּ נָהָר תַּתָּא, וְהָא בֵּן אֲתַמַּשְׁךָ לְבִתְרָא וְנִפְיָק מִנִּיהּ, וְהוּא ו', וְדָא יְרִית לְאַבָּא וּלְאִימָא, וְאַתְקַשְׁר בִּיָּה מְהִימְנוּתָא דְכָלָא. וּמִנִּיהּ אֲתַזְנַת בְּרִתָּא, מְהִהוּא יְרוּתָא דְּאִיהּ יְרִית.

171. The Holy Name should therefore be spelled first with Yud. First a tip SHOULD BE DRAWN above THE YUD, then a tip in the middle OF THE YUD, and a tip at the bottom OF THE YUD. THIS IS THE SECRET OF KETER, CHOCHMAH AND BINAH ALLUDED TO IN YUD, as we already learned. Then IT BEHOOVES US TO WRITE Yud Hei, which never separate from each other, in the shape of the letter Hei. THAT IS, FIRST A YUD SHOULD BE DRAWN AT THE UPPER RIGHT ANGLE, THEN TWO LINES SHOULD BE DRAWN FROM IT, ONE UP AS A ROOF AND ONE BELOW AS THE RIGHT LEG WITH A SMALL LINE AS THE LEFT LEG. Thus, both will be completely perfect, a father and a mother INCLUDED WITHIN THE YUD, THE SUPERNAL ABA AND IMA. THEN YUD ISSUES ITS FULL SPELLING VAV DALET AND THE LETTER HEI IS FORMED FROM THEM IN THE FORM OF HEI, WHICH ARE a son and a daughter OF YUD. FOR VAV DALET OF THE FULLY SPELLED YUD ARE THE SECRET OF ZEIR ANPIN AND MALCHUT INCLUDED WITHIN CHOCHMAH AND ARE CALLED A SON AND A DAUGHTER. In the same manner Yud Hei SHOULD BE WRITTEN. Behold Faith perfected, WHICH IS BINAH.

172. Afterwards Faith has spread, WHICH IS BINAH, and two children come out from it, from the whole and go their DIFFERENT ways. The son, ZEIR ANPIN, issues from them both, FROM YISRAEL-SABA AND TEVUNAH. He is Vav of the Holy Name YUD HEI VAV HEI. The daughter, MALCHUT, issues from the side of Ima, TEVUNAH. She is the last Hei of the Holy Name YUD HEI VAV HEI. She is completed only with Vav, AS MALCHUT REACHES PERFECTION ONLY THROUGH ZEIR ANPIN, for she is sustained, NAMELY, RECEIVES HER FLOW OF PLENTY, from Him. Therefore, THE FORM OF HEI should be drawn first as Vav ?, then Hei-like this ?- WHICH IS ZEIR ANPIN AND MALCHUT INCLUDED WITHIN MALCHUT. Behold Vav, together with the expansion coming from it THAT COMPLETES THE SHAPE OF HEI, RESEMBLE the river TEVUNAH that comes out of Yud THAT IS YISRAEL- SABA, AS WAS EXPLAINED IN THE FORM OF THE FIRST HEI OF YUD HEI VAV HEI IN THE EARLIER PARAGRAPH. As THE HEI, WHICH IS BINAH, is nourished from YUD, THE SAME HOLDS FOR THE LAST HEI - ONE SHOULD FIRST DRAW VAV AND THEN DRAW FROM IT THE SHAPE OF HEI, BECAUSE THIS HEI IS NOURISHED FROM THE VAV. This Vav, FORMING THE FIRST OUTLINE OF THE HEI, is the son that comes out FROM VAV OF YUD HEI VAV HEI downward INTO THE LAST HEI; TO WIT, IT IS ZEIR ANPIN WITHIN MALCHUT.

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

171. ועל דא בעי למכתב שמה קדישא, ו' בקדמיתא, קוצא חר לעילא, וקוצא חר באמצעיתא, וקוצא חר לתתא, והא אתמר. לבתר יה, דלא מתפרשן דא מן דא לעלמין, בגוונא דא ה. בגין דישתכחו תרווייהו בשלימו דכלא, אב ואם בן ובת. בגוונא דא י"ה. הרי לך כל שלימו דמהימנותא.

172. לבתר אתפשט מהימנותא, ונפקין תרין בנין מכללא חר, בארחייהו. בן נפיק מתרווייהו, והוא ו' דשמה קדישא. בת נפקת מסטרא דאימא, והיא ה' בתראה דשמה קדישא. ולא אשתלימת אלא עם ו', בגין דמניה אתזנת. ועל דא בעי למכתב ו', ולבתר ה', בגוונא דא ה, הרי ו' והוא אתפשטותא דנפיק מניה, בגוונא דהוא נהר דנפיק מן ו', בגין דמניה אתזנת. ו' הרי בן דנפיק מניה לתתא.

ו

ה

173. והא מלין אלין אוקים לון אבא, והא אתמרו. ואנא כד מטינא למלין אלין, אימא לון, בגין דפקדונא דאבא הכי. והכי בעי ב"נ לאזדהרא בשמה קדישא, דיכתוב שמה קדישא בגוונא דא, ודא איהו בדקא חזי. ואי לאו, לא אקרי שמה קדישא ואקרי פגים. ומאן דפגים שמה קדישא, טב ליה דלא אתברי.

174. AFTER EXPLAINING THE FIRST TWO NAMES, EHEYEH AND YAH, KETER AND CHOCHMAH, HE EXPLAINS the third NAME, which is Yud Hei Vav Hei called Elohim, NAMELY BINAH. As we learned, BINAH IS ACTUALLY of Mercy, but Judgment comes out from it. IT IS THEREFORE SPELLED YUD HEI VAV HEI, MERCY, BUT PRONOUNCED ELOHIM, JUDGMENT, AS IT IS VOWELED WITH THE VOWELS OF ELOHIM. This is the river that comes out from Eden, WHICH IS BINAH. The fourth NAME is great El. We have already learned that it is greatness, NAMELY THE SFIRAH OF CHESD. The fifth NAME is Elohim, which is always Gvurah. The sixth NAME is Yud Hei Vav Hei, Mercy, overall perfection, the essence of everything, the bond of Faith, which holds on to all ends, AS IT INCLUDES ALL OF THE SIX EXTREMITIES - CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD. It is the glory (Tiferet) of Yisrael.

175. The seventh and eighth NAMES are called together Tzva'ot. THESE ARE NETZACH AND HOD. Thus, the name Yud Hei Vav Hei, TIFERET, is close to everything and attached to all ends, for sometimes IT IS WRITTEN, "Hashem (Yud Hei Vav Hei) Elohim," AN INDICATION that Tiferet has an affinity to Gvurah. Other times, IT IS WRITTEN, "Hashem Tzva'ot," AN INDICATION that Tiferet has an affinity to Netzach and Hod called Tzva'ot. We learned that it can be concluded from the words of the true prophets that when they had proclaimed, "Thus says Hashem Elohim" and "Thus says Hashem Tzva'ot," they knew the place from where the words OF PROPHECY had come.

176. The ninth NAME is Shadai, NAMELY YESOD, which said to the world 'enough (Heb. dai)'. Enough MEANS it is satisfied IN ALL ITS NEEDS. Satisfaction comes to the world only from the righteous, the foundation of the world, who said to the world 'enough'; NAMELY, ALL ITS NEEDS ARE SATISFIED. The tenth NAME is Adonai, MALCHUT, because the Judgment of Malchut is true Judgment (Heb. din) indeed AND ADONAI IS SPELLED WITH THE LETTERS OF DIN. It is used for waging the wars of the King, NAMELY ZEIR ANPIN, in the world. It is CALLED lower Gvurah and is CALLED righteousness.

177. These are the ten names of the Holy One, blessed be He with which He is called. They are attached to each other in a complete union. These TEN NAMES are the holy Sfirot of the King, KETER, CHOCHMAH, BINAH, CHESD, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, through which He is made known. They are His name and He is they. When they are all connected as one by the scent of incense, then it is considered there as incense, WHICH MEANS BOND IN ARAMAIC, the bond that THE GRADES have together. Happy is the portion of the righteous, who know the ways of the Torah and know how to acknowledge the glory of their Master. Of them, it is written, "And they shall come, and see My glory" (Yeshayah 66:18).

174. תְּלִיתָא, יְהו"ה דְּאֶקְרִי אֱלֹהִים כְּמָה דְּאֶתְמַר, רַחֲמִי, וְנִמְיָק מִנִּיה דִּינָא. וְדָא הוּא הֵהוּא נְהָר, דְּנִגְיָד וְנִמְיָק מִעֵדָן. רַבִּיעָא, אֵל גְּדוֹל. וְהָא אֶתְמַר, וְדָא גְדוֹלָה. חֲמִשָּׁא, אֱלֹהִים. וּבְכָל אֶתְר הוּא גְבוּרָה. שְׁתִּיתָא, יְהו"ה, רַחֲמִי, שְׁלִימוּ דְכָלָא. עֲקֵרָא דְכָלָא. קִשְׁרָא דִּי מְהִימְנוּתָא. אַחִיד לְכָל סְטָרִין. וְדָא תַפְאֶרֶת יִשְׂרָאֵל.

175. שְׁבִיעָא וְתַמִּינָא צְבָאוֹת. וְעַל דָּא, יְהו"ה קָרִיב בְּכָל סְטָרִין, לְזַמְנִין יו" אֱלֹהִים, דְּהָא קָרִיבִין אֵינוֹן תַּפְאֶרֶת לְגַבִּי גְבוּרָה. לְזַמְנִין יו" צְבָאוֹת, דְּהָא קָרִיבִין אֵינוֹן תַּפְאֶרֶת לְגַבִּי נֶצַח וְהוּד, דְּאֶקְרוּן צְבָאוֹת. וְהָא אֶתְמַר דְּאֶשְׁתַּמוּדְעָן מִלִּי נְבִיאִי מְהִימְנִי מִפּוּמִיָּהּ. כִּד אֲמַרִי, כֹּה אָמַר יו" אֱלֹהִים. וְכִד אֲמַרִי, כֹּה אָמַר יו" צְבָאוֹת. וְהוּוּ יִדְעִין מֵאֵן אֶתְר אֲתִיִּן מִלִּין.

176. תְּשִׁיעָא שְׁדִי. דְּאֲמַר לְעֵלְמָא דִּי, דְּהָא דִּי סְפּוּקָא הוּא. וְסְפּוּקָא לָא אֲתִי לְעֵלְמָא, אֵלָא מִן צִדִּיק, דְּאִיהוּ יְסוּד עוֹלָם, דְּאֲמַר לְעוֹלָם דִּי. עֲשִׂירָא, אֲדִנִּי. דְּהָא דִּינָא דְּמַלְכוּתָא דִּינָא וְדָאִי. וְהָאִי לְאַגְחָא קָרִיבִין דְּמַלְכָא בְּעֵלְמָא. וְדָא גְבוּרָה תַפְאֶרֶת, וְדָא אִיהוּ צִדִּיק.

177. וְאֵלִין אֵינוֹן עֲשֶׂרָה שְׁמֵהֶן דְּקוּדְשָׁא בְּרִין הוּא אֶקְרִי בְּהוּ, מִתְקַשְׁרִין דָּא בְּדָא, בְּיַחוּדָא שְׁלִים. וְאֵלִין אֵינוֹן כְּתָרִין קְדִישִׁין דְּמַלְכָּא, דְּהוּא אֶשְׁתַּמוּדְעָ בְּהוּ, וְאֵינוֹן שְׁמִיָּה, וְהוּא אֵינוֹן. וְכִד מִתְקַשְׁרִין בְּלָהוּ בְּחָדָא, עַל רִיחָא דְּקִטְרֵת, בְּדִין אֶקְרִי קִטְרֵת, קִשְׁרָא דְּמִתְקַשְׁרִין בְּחָדָא. זָכָא חוֹלְקִיהוֹן דְּצִדִּיקִיָּא, דִּידְעִין אוֹרְחִין דְּאוֹרֵיָתָא, וִידְעִין לְאֶשְׁתַּמוּדְעָא בִּיקְרָא דְּמֵאֲרִיָּהוֹן, עֲלִיָּהוּ כְּתִיב וּבָאוּ וְרָאוּ אֶת כְּבוֹדִי.

## 25. "Ten shekels apiece"

Rabbi Shimon speaks about the ten works of Creation and the ten sayings (or commandments) in the Torah. When Yisrael are occupied with the Torah, the world prevails. Rabbi Shimon places the ten statements of Creation in Beresheet side by side with the ten commandments and points out their correlation. He says that as in the title verse, these two tens were weighed in the same scales, and due to this the world endures.

178. "And if his offering be a sacrifice of peace offering" (Vayikra 3:1). Rabbi Shimon said, it is written, "Weighing ten shekels apiece (Heb. kaf), after the shekel of the sanctuary" (Bemidbar 7:86). HE ASKS, Wherefore does it say literally "ten, ten" TWICE? HE ANSWERS, Ten are in the works of Creation and ten in the giving of the Torah, FOR THERE ARE ten sayings in the works of Creation; NAMELY, TEN TIMES "AND ELOHIM SAID." THE VERSE: "IN THE BEGINNING" IS ALSO CONSIDERED A SAYING and there are ten sayings, NAMELY THE TEN COMMANDMENTS, in the giving of the Torah. HE ASKS, What does that teach us? HE ANSWERS, The world was created solely for the Torah and, as long as Yisrael are occupied with the Torah, the world prevails. When Yisrael are idle from the Torah, it is written, "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). THIS MEANS THAT IF IT WERE NOT FOR THE TORAH, ABOUT WHICH IT SAYS "BUT YOU SHOULD MEDITATE THEREIN DAY AND NIGHT" (YEHOShUA 1:8), "IT WERE AS IF I HAD NOT APPOINTED THE ORDINANCES OF HEAVEN AND EARTH." THE LESSON IN THE VERSE IS THAT CAF (=20) IS MALCHUT, WHICH COMPRISES TWICE TEN OF THE CREATION AND OF THE GIVING OF THE TORAH THAT ARE INTERDEPENDENT.

179. Come and see, there are ten sayings in the works of Creation, as we learned that the world was created by ten sayings. The ten sayings of the giving of the Torah are the ten commandments. The ONES CORRESPOND TO THE OTHER, FOR WERE IT NOT FOR THOSE OF THE GIVING OF THE TORAH, THOSE OF THE WORKS OF CREATION WOULD NOT HAVE PREVAILED. It is written, "I am Hashem your Elohim" (Shemot 20:2) IN THE GIVING OF THE TORAH, and it is written in the works of Creation: "Let there be light: and there was light" (Beresheet 1:3). For the Faith of the Holy One, blessed be He, MALCHUT, WHICH IS THE SECRET OF "I AM" is called light, as written, "Hashem is my light and my salvation; whom shall I fear?" (Tehilim 27:1). THUS, THEY ARE ONE.

180. It is written, "You shall have no other Elohim beside Me" (Shemot 20:3), WHICH RESEMBLES the words: "Let there be a firmament in the midst of the waters" (Beresheet 1:6). "Let there be a firmament" MEANS let Yisrael, who are the portion of the Holy One, blessed be He, be gathered to the place called heaven, WHICH IS ZEIR ANPIN. This is the meaning of what Rabbi Yesa Saba once asked of Rabbi Ilai: The Holy One, blessed be He, placed all the other nations under the charge of appointed ministers, but where did He put the children of Yisrael? He sent him this: "And Elohim set them in the firmament of heaven" (Ibid. 17). A goodly answer did he send to him, THAT YISRAEL ARE UNITED IN HEAVEN, WHICH IS ZEIR ANPIN.

181. "In the midst of the waters" (Beresheet 1:6), NAMELY in the midst of the words of the Torah, FOR THE TORAH IS CALLED WATER. "And let it divide water from water" (Ibid). TO WIT, the Holy One, blessed be He, who is called a well of living water, from idolatry, which is called "broken cisterns, that can hold no water" (Yirmeyah 2:13). This is bitter water, muddy water, gathered water foul and filthy. Holy Yisrael therefore divide water from water, the HOLY ONE, BLESSED BE HE, FROM IDOLATRY. THUS, THIS VERSE RESEMBLES THE WORDS "YOU SHALL HAVE NO OTHER ELOHIM BESIDE ME."

178. וְאִם זֶבַח שְׁלָמִים קָרְבָּנוּ. ר"ש אומר, כְּתִיב עֲשֶׂה עֲשֶׂה הִכָּה בְּשֶׁקֶל הַקֹּדֶשׁ. עֲשֶׂה עֲשֶׂה לְמַאי קָא אֲתִיָּא. אֵלָּא, עֲשֶׂה לְמַעֲשֶׂה בְּרֵאשִׁית. וְעֲשֶׂה לְמַתָּן תּוֹרָה. עֲשֶׂה מֵאֲמֹרוֹת בְּמַעֲשֶׂה בְּרֵאשִׁית, וְעֲשֶׂה מֵאֲמֹרוֹת בְּמַתָּן תּוֹרָה. בְּמַאי קָא מֵיירִי. בְּגִין דְּעֵלְמָא לָא אֲתַבְּרִי אֵלָּא בְּגִין אֲוֵרִייתָא, וְכָל זְמַנָּא דִּישְׂרָאֵל מִתְּעַסְקִי בְּאֲוֵרִייתָא, עֵלְמָא מִתְּקִימָא. וְכָל זְמַנָּא דִּישְׂרָאֵל מִתְּבַטְּלִי מֵאֲוֵרִייתָא, מַה כְּתִיב, אִם לֹא בְּרִיתִי יוֹמָם וּלְיָלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא שָׁמַתִּי.

179. תָּא חֲזִי, עֲשֶׂה מֵאֲמֹרוֹת לְמַעֲשֶׂה בְּרֵאשִׁית, כְּדִתְנִן בְּעֲשֶׂה מֵאֲמֹרוֹת נִבְרָא הָעוֹלָם. עֲשֶׂה מֵאֲמֹרוֹת לְמַתָּן תּוֹרָה, אֵלּוּ עֲשֶׂה הַדְּבָרוֹת. כְּתִיב אֲנֹכִי יי' אֱלֹהֶיךָ. וְכִתִּיב בְּמַעֲשֶׂה בְּרֵאשִׁית יְהִי אֹר וְיְהִי אֹר. דָּא מְהִימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֹר אֲקָרִי, דְּכְתִיב יי' אֹרִי וְיִשְׁעִי מִמִּי אִירָא וְגו'.

180. כְּתִיב לֹא יְהִי לָךְ אֱלֹהִים אֲחֵרִים עַל פְּנֵי. וְכְתִיב בְּמַעֲשֶׂה בְּרֵאשִׁית, יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְגו'. יְהִי רְקִיעַ, אֵלִין יִשְׂרָאֵל, דְּאִינוּן חוּלְקָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאֲחֻדִּין בְּהֵוָּא אֲתָרָא דְּאֲקָרִי שָׁמַיִם. וְהֵינּוּ רְזָא, דְּזִמְנָא חָדָא שָׁאֵל רַבִּי יִיסָא סְבָא לְרַבִּי אֲלֵעָא, אָמַר, הָא שָׁאֵר עַמִּין יְהִי לֹון קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרְבִין מְמַנֵּן שְׁלִיטִין, יִשְׂרָאֵל בָּאֵן אֲתָר יְהִי לֹון. שְׁלַח לֵיהּ, וְיִתֵּן אֲתָם אֱלֹהִים בְּרְקִיעַ הַשָּׁמַיִם, וְשִׁפּוּר שְׁלַח לֵיהּ.

181. בְּתוֹךְ הַמַּיִם, בֵּין מְלֹולֵי אֲוֵרִייתָא. וְיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם, בֵּין קוּדְשָׁא בְּרִיךְ הוּא, דְּאֲקָרִי בְּאֵר מַיִם חַיִּים. וּבֵין ע"ז, דְּאֲקָרִי בּוֹרוֹת נִשְׁבָּרִים וְגו'. דְּאִינוּן מַיִם הַמְרִים, מַיִם עֲבוּרִין, מְכַנְּסִים, סְרוּחִים וּמְטוּנָפִים. וְע"ד יִשְׂרָאֵל קְדִישִׁין מְבַדִּילִין בֵּין מַיִם לְמַיִם.

182. It is written, "You shall not take the name of Hashem your Elohim in vain" (Shemot 20:7) and it is written in the works of Creation: "Let the waters under the heaven be gathered together to one place" (Beresheet 1:9). Come and see: Whoever swears falsely by the Holy Name, it is as if he separates Ima, MALCHUT, from her place above. Thus, the holy Sfirot do not settle in their place as it says, "And a complainer separates close friends (also: 'chief')" (Mishlei 16:28). The chief is none other than the Holy One, blessed be He. It is written, "Let the waters under the heaven be gathered together to one place" (Beresheet 1:9), WHICH MEANS not to cause separation BETWEEN THE GRADES CALLED WATER by swearing falsely, but "to one place" as worthy of the place of truth. They must not EXPAND AND flow to another place, which is false. What is a lie? It is when the water flows to another place, THE OTHER SIDE, which is not His, OF THE HOLY ONE, BLESSED BE HE. THE VERSES THEREFORE RESEMBLE EACH OTHER.

183. It is written, "Remember the Shabbat day, to keep it holy" (Shemot 20:8) and in the works of Creation: "Let the earth bring forth grass, herb yielding seed" (Beresheet 1:11). When was the holy earth, MALCHUT, glorified and adorned with its crowns? From this you may infer it is on Shabbat, for then the Bride, MALCHUT, was joined with the King, ZEIR ANPIN, in producing herbs and blessings to the world. THE VERSES THEREFORE RESEMBLE EACH OTHER.

184. It is written, "Honor your father and your mother" (Shemot 20:12) and in the works of Creation: "Let there be lights in the firmament of heaven" (Beresheet 1:14). What does this teach us? That the lights are your father and mother; your father is the sun, ZEIR ANPIN, and your mother is the moon, MALCHUT. The sun is none other than the Holy One, blessed be He, as written, "For Hashem Elohim is a sun and shield" (Tehilim 84:12) and the moon is none other than the Congregation of Yisrael, MALCHUT, as written, "Nor shall your moon withdraw itself" (Yeshayah 60:20). Therefore, THE TWO VERSES are one.

185. It is written, "You shall not murder" (Shemot 20:13) and it is written in the works of Creation: "Let the waters swarm abundantly with living creatures (lit. 'a living Nefesh')" (Beresheet 1:20). THIS TEACHES US THAT you must not murder man that is called A LIVING SOUL, for it is written, "And the man became a living soul" (Beresheet 2:7). You shall not be like the fishes, of which the bigger swallow the smaller. THE VERSES THEREFORE RESEMBLE EACH OTHER.

186. It is written, "You shall not commit adultery" (Shemot 20:13) and written in the works of Creation: "Let the earth bring forth living creatures after their kind" (Beresheet 1:24). From this, we learned that a man should not be false by being with another woman who is not his spouse. It is therefore written, "Let the earth bring forth living creatures after their kind." A woman should bear children only to her own kind. What is her own kind? Her husband.

182. כְּתִיב לֹא תִשָּׂא אֶת שֵׁם יי' אֱלֹהֶיךָ לְשׁוֹא, וְכִתִּיב בְּמַעֲשֵׂה בְּרָאשִׁית, יָקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד. תָּא חֲזִי, כָּל מֵאן דְּאוּמִי בְּשֵׁמַא קְדִישָׁא לְשַׁקְרָא, בְּאִילוּ פְרִישׁ אִימָא מֵאַתְרָהּ לְעִילָא. וְכִתְרִין קְדִישִׁין לֹא מִתְיַשְׁבִּי בְּדוּכְתִּינְהוּ, כְּמָה דְּאַתְּ אָמַר, וְנִרְגָן מִפְּרִיד אֱלֹהִי. וְאִין אֱלֹהִי אֵלָא קוּדְשָׁא בְּרִיךְ הוּא. וְכִתִּיב יָקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד, לֹא תִשׁוּי פְּרִידָא, בְּגִין אוּמָא דְּשַׁקְרָא. אֶל מָקוֹם אֶחָד, בְּדָקָא חֲזִי בְּאַתְרֵי דְּקִשּׁוּט, וְלֹא בְּאַתְרֵי אַחְרָא לְשַׁקְרָא. וְיִמָּאֵי שַׁקְרָא. הוּא דְּאִזְלִין מֵיָא לְאַתְרֵי אַחְרָא, דְּלֹאֵי אִיהוּ דִּילִיָּהּ.

183. כְּתִיב זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, וְכִתִּיב בְּמַעֲשֵׂה בְּרָאשִׁית, תִּדְשָׂא הָאָרֶץ דָּשָׁא עֵשֶׂב. אִימָתִי אֲתַרְבִּינָא אֶרְעָא קְדִישָׁא וְאַתְעֵטֶרֶת בְּעֵטְרָהּ, הוּי אוּמִר בְּיוֹם הַשַּׁבָּת, דְּהָא בְּדִין אֲתַחֲבֵרֶת כְּלָה בְּמִלְכָּא, לְאַפְקָא דְּשִׁאִין וּבְרַכָּאן לְעֵלְמָא.

184. כְּתִיב כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ. וְכִתִּיב בְּמַעֲשֵׂה בְּרָאשִׁית, יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם. מֵאִי קָא מִיּוּרִי. אֵלָא אֵלִין מְאֹרֹת, דָּא הוּא אָבִיךָ וְאִמְךָ. אָבִיךָ, דָּא שְׁמֵשׁ. אִמְךָ, דָּא סִיְהָרָא. וְאִין שְׁמֵשׁ אֵלָא קוּדְשָׁא בְּרִיךְ הוּא, דְּכִתִּיב כִּי שְׁמֵשׁ וּמָגֵן יי' אֱלֹהִים. וְלִית סִיְהָרָא אֵלָא כְּנִסַּת יִשְׂרָאֵל, דְּכִתִּיב וַיִּרְחַךְ לֹא יֵאָסֶף, וְעַל דָּא כְּלָא חֲדָא.

185. כְּתִיב לֹא תִרְצַח, וְכִתִּיב בְּמַעֲשֵׂה בְּרָאשִׁית, יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה, וְאַנְתָּ לֹא תִקְטֹל בֶּרֶךְ נֶשׁ, דְּאִקְרִי חַיָּה, דְּכִתִּיב וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה. וְלֹא תִהְיוּ כְּדָגִים הַלֵּלוּ, דְּרַבְרְבִי בְּלַעֲי לְזוּטְרִי.

186. כְּתִיב לֹא תִנָּאֵף, וְכִתִּיב בְּמַעֲשֵׂה בְּרָאשִׁית, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ. מִכָּאן אוּלִיפְנָא, דְּלֹא יִשְׁקֵר בֶּרֶךְ נֶשׁ בְּאַנְתּוֹ אַחְרָא דְּלֹאֵי אִיהוּ בֵּת זִוְגִיָּה. וְעַד כְּתִיב, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ, דְּלֹא תוֹלִיד אֶתְתָּא אֵלָא מִמִּינָהּ, וּמֵאן אִיהוּ מִינָהּ, דָּא בֶן זִוְגָהּ.

187. It is written, "You shall not steal" (Shemot 20:13) and written in the works of Creation: "And Elohim said, Behold, I have given you every herb yielding seeds" (Beresheet 1:29). NAMELY, whatever I have given you and entrusted to you shall be yours, and you shall not steal anything from another.

188. It is written, "You shall not bear false witness against your neighbor" (Shemot 20:13) and in the works of Creation: "And Elohim said, Let Us make man in Our image" (Beresheet 1:26), WHICH MEANS THAT you shall not bear false witness against whoever is in the King's image. Whoever bears false witness against his neighbor, it is as if he bore false witness against that which is high.

189. It is written, "You shall not covet your neighbor's wife" (Shemot 20:14) and written in the works of Creation: "It is not good that the man should be alone" (Beresheet 2:18). Here is a spouse before you, FOR EVE, HIS WIFE WAS GIVEN HIM. Therefore, "you shall not covet your neighbor's wife."

190. This is WHAT WE SAID ABOUT the ten sayings of the works of Creation and the ten sayings of the giving of the Torah. Hence, it says, "weighing ten shekels apiece, after the shekel of the sanctuary" (Bemidbar 7:86) AS THESE TWO TENS were weighed together in the same scales (Heb. mishkal). Due to this the world endures and peace abides in it. Therefore, "And if his offering be a sacrifice of peace offering" (Vayikra 3:1) is meant to preserve the world in peace. Furthermore, it atones for positive precepts and negative precepts in order to bring peace to all.

## 26. Peace offerings

Rabbi Shimon tells us that truth and peace are connected together, and that peace offerings represent perfection and overall peace since they are attached to both the positive and negative precepts. He and the other rabbis talk in depth about the offering of thanksgiving.

191. It is written, "Dominion and fear are with Him, He makes peace in His high places" (Iyov 25:2). This verse was explained by the friends. Furthermore, "dominion" is Abraham, of whom it is written, "Hear us, my master: you are a mighty prince among us" (Beresheet 23:6) and, "And I will bless you, and make your name great" (Beresheet 12:2). "fear" is Isaac, as written, "And the Fear of Isaac, had been with me" (Beresheet 31:42); "He makes peace in His high places" is Jacob, as written, "You will show truth to Jacob" (Michah 7:20), and "love the truth and peace" (Zecharyah 8:19). For truth and peace, WHICH ARE THE SECRET OF TIFERET AND YESOD are connected to each other. Therefore Jacob is overall perfection.

187. כְּתִיב לֹא תִגְנוֹב, וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זֶרַע, מֵאִי דִיהֲבִית לָכֹו וְאִמְקִידֶת לָכֹו יִהְיֶה לָכֹו, וְלֹא תִגְנוֹבוּ מִה דֶּהוּא מֵאַחֲרָא.

188. כְּתִיב לֹא תַעֲנֶה בִרְעֶךָ עַד שָׁקֶר, וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ. מֵאֵן דֶּהוּא בְּדִיוקְנָא דְּמַלְכָּא, לֹא תִסְהִיד בִּיה שָׁקֶר. וּמֵאֵן דֶּאֱסִהִיד שָׁקֶר בְּחֲבִרִיה, כְּאִילוּ אֱסִהִיד לְעִילָא.

189. כְּתִיב לֹא תַחֲמוֹד אִשֶּׁת רֵעֶךָ, וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, לֹא טוֹב הָיִית הָאָדָם לְבִדּוֹ וְגו'. הָא בַּת זִוְגָךָ לְקַבֵּלְךָ, וְעַד לֹא תַחֲמוֹד אִשֶּׁת רֵעֶךָ.

190. וְהֵינּוּ עֲשָׂרָה מֵאֲמֹרוֹת לְמַעֲשֵׂה בְּרֵאשִׁית, וְעֲשָׂרָה מֵאֲמֹרוֹת לְמִתֵּן תּוֹרָה. וְהֵינּוּ דְכִתִּיב, עֲשָׂרָה עֲשָׂרָה הֵכֶּה בְּשִׁקְל הַקֹּדֶשׁ. אֶתְקִלוּ בְּחֲדָא בְּשִׁקּוּלָא חֲדָא. וּבְגִין כִּךְ קָאִים עֲלֵמָא, וְאִשְׁתַּכַּח בִּיה שְׁלָמָא. וְעַל דָּא, וְאִם זִבַּח שְׁלָמִים קִרְבָּנוּ, לְקִיּוּמָא עֲלֵמָא בְּשְׁלָמָא. וְלֹא עוֹד, אֲלֵא דְמַכְפֵּר עַל מִצְוֹת עֲשֵׂה, וְעַל מִצְוֹת לֹ"ת, בְּגִין לְאַטְלָא שְׁלוֹם עַל כָּלָא.

191. כְּתִיב הַמֶּשֶׁל וּפְחַד עִמּוֹ עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הָאִי קָרָא אוֹקְמוּהָ חֲבִרְיָא. אֲבָל הַמֶּשֶׁל, דָּא אֲבִרְהָם, דְּכִתִּיב בִּיה נָשִׂיא אֱלֹהִים אֶתָּה בְּתוֹכְנוּ, וְכִתִּיב וְאֲבִרְכֶךָ וְאִגְדִּלָּה שְׁמֶךָ. וּפְחַד, דָּא יִצְחָק. דְּכִתִּיב, וּפְחַד יִצְחָק הָיָה לִי. עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו, דָּא יַעֲקֹב. דְּכִתִּיב, תִּתֵּן אֱמֶת לְיַעֲקֹב, וְכִתִּיב וְהָאֱמֶת וְהַשְׁלוֹם אֶהְיֶה. דֶּאֱמֶת וְשְׁלוֹם קְשִׁיר דָּא בְּרָא. וְעַד הוּא שְׁלִימוּתָא דְּכָלָא.

192. Peace offerings (Heb shlamim) represent perfection (Heb. shlemut) and overall peace. He who brings peace offerings increases peace in the world, SINCE PEACE OFFERINGS ARE THE ASPECT OF THE CENTRAL COLUMN LIKE JACOB. Jacob makes peace as we said, being attached to this one and that one; NAMELY, THE RIGHT COLUMN AND LEFT COLUMN ARE JOINED IN HIM, THE SECRET OF ABRAHAM AND ISAAC. Peace offerings are attached to the positive precepts, THE SECRET OF THE RIGHT COLUMN, and the negative precepts, THE SECRET OF THE LEFT COLUMN, NAMELY to this side and that side LIKE JACOB, BEING ALSO THE CENTRAL COLUMN. They are therefore called peace offerings. The secret of the words: "And Jacob was a plain man" (Beresheet 25:27), WHICH MEANS a perfect man, AS EVERY PERFECTION ABIDES IN THE CENTRAL COLUMN, is that he is whole above IN ZEIR ANPIN and whole below IN MALCHUT.

193. Rabbi Acha said, It is written, "If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil..." (Vayikra 7:12). HE ASKS, What does this teach us, WHY IS THERE NEED TO SACRIFICE UNLEAVENED CAKES WITH IT? HE ANSWERS, This is like the verse: "That he shall confess that he has sinned in that thing (lit. 'on her')" (Vayikra 5:5), where "on her" is precise, FOR THE SIN HE COMMITTED AGAINST AND THE BLEMISH TO MALCHUT. HERE TOO, THE THANKSGIVING OFFERING IS BROUGHT BECAUSE OF THE BLEMISH HE CAUSED IN MALCHUT. FOR THE THANKSGIVING OFFERING IS BROUGHT FOR DELIVERY FROM SUFFERING - THERE ARE FOUR THAT ARE REQUIRED TO GIVE THANKS - AND NO SUFFERING COMES WHERE THERE IS NO SIN. SO IT MUST FOLLOW THAT EACH THANKSGIVING OFFERING IS FOR SOME INIQUITY, BUT THIS INIQUITY INFRINGES ONLY ON MALCHUT, LIKE THE GUILT OFFERING WHERE IT ALSO SAYS "ON HER." Therefore, one should bring unleavened cakes. We explained WHAT ARE the unleavened cakes and wherefore they are brought, THAT THE UNLEAVENED CAKES ARE THE ASPECT OF MALCHUT AND THEY ARE BROUGHT BECAUSE MALCHUT WAS BLEMISHED. The words Matzot -chalot (unleavened cakes) have a defective spelling WITHOUT VAV, because a sin was committed against MALCHUT AND THEREFORE VAV, TIFERET, DOES NOT SHINE WITHIN HER.

194. Rabbi Chiya taught that it is written, "These to be added to his peace offerings of thanksgiving" (Vayikra 7:13). This is overall perfection. "peace offerings" indicates the dual. We know WHAT thanksgiving IS. Rabbi Yehuda said to him: We know thanksgiving TO BE MALCHUT, but as for peace offerings, wherefore are there two, AS YOU SAID? He said to him: They are the two Vav's, TIFERET AND YESOD, namely his peace offerings, an indication of overall peace.

195. Rabbi Yitzchak said "his peace offering of thanksgiving" MEANS He decrees there to be peace in everything and awakens Mercy throughout the worlds. "His peace offering of thanksgiving": Rabbi Yosi said that what Rabbi Chiya said is well, for the Congregation of Yisrael, MALCHUT, is blessed by these two, TIFERET AND YESOD, which constitute overall peace. Rabbi Yosi says, It is known that leavened bread IS AN INDICATION OF THE HOLD OF THE EXTERNAL FORCES. We learned that in relation to the sin OF ALLOWING THE EXTERNAL FORCES A FOOTHOLD, so should one sacrifice in exactly the same manner. THEREFORE, LEAVENED BREAD IS BROUGHT.

192. וְשִׁלְמִים שְׁלִימוֹתָא הוּא, וְשִׁלְמָא דְכָלָא. וּמֵאֵן דְּאֶקְרִיב שְׁלָמִים אֲסָגִי שְׁלָמָא בְּעֵלְמָא. יַעֲקֹב אִיהוּ עֲבִיד שְׁלוֹם, בְּמָה דְּאֶמְרֵן. בְּגִין דְּאֶחֱיד לְהָאִי וּלְהָאִי. וְשִׁלְמִים אֶחֱידֵן בְּמִצּוֹת עֲשָׂה, וּבְמִצּוֹת לֹא תַעֲשֶׂה, בְּהָאִי סְטָרָא, וּבְהָאִי סְטָרָא. וְעַל דָּא אֶקְרִי שְׁלָמִים. וְרָזָא דְּמִלָּה, דְּכִתִּיב, וַיַּעֲקֹב אִישׁ תָּם: גִּבֹּר שְׁלִים. שְׁלִים לְעִילָא, וְשְׁלִים לְתַתָּא. דְּבֵר אַחֵר הַמֶּשֶׁל דָּא מִיכָאֵל. וּפְחַד דָּא גְבִרְיָאֵל. דָּא יְסוּדָא דִּילִיָּה מִמְּיָא וְדָא יְסוּדָא דִּילִיָּה מֵאֲשָׁא וְקוּדְשָׁא בְּרִיךְ הוּא עֲבִיד שְׁלָמָא בִּינְיָהוּ דְּכִתִּיב עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו.

193. רַבִּי אַחָא אָמַר, כְּתִיב אִם עַל תּוֹדָה יִקְרִיבוּ וְהִקְרִיב עַל זֶבַח הַתּוֹדָה וְגו'. מֵאִי קָא מְוִירִי. בְּמָה דְּאֵת אָמַר, וְהַתּוֹדָה אֲשֶׁר חָטָא עָלֶיהָ, עָלֶיהָ דִּיִּיקָא. וְעַד חֵלֶת מִצּוֹת וְגו'. וְחֵלֶת מִצּוֹת, הָא אֻקְמוּהָ, וְעַל מָה אֵתִיָּא. מִצַּת וְחֵלֶת כְּתִיב חֶסֶר, בְּגִין דְּחָטָא עָלֶיהָ.

194. תַּאֲנִי רַבִּי חִיָּיא, כְּתִיב עַל זֶבַח תּוֹדַת שְׁלָמָיו, דָּא שְׁלִימוֹ דְּכָלָא. שְׁלָמָיו: תְּרִי. תּוֹדָה, אֲתִיִּידַע. אָמַר לִיה רַבִּי יְהוּדָה, תּוֹדָה יָדִיעַ, שְׁלָמָיו מֵהוּ תְּרִי. אָמַר לִיה, תְּרִין וָוִין, וְיֹ דְהֵינּוּ שְׁלָמָיו, שְׁלָמָא דְּכָלָא.

195. אָמַר רַבִּי יִצְחָק, תּוֹדַת שְׁלָמָיו, דְּאֲטִיל שְׁלָמָא בְּכָלָא, וְאֲתַעֵר רַחֲמֵי בְּכָלְהוּ עֲלֵמִין. תּוֹדַת שְׁלָמָיו, רַבִּי יוֹסִי אָמַר, הָא דְּאָמַר רַבִּי חִיָּיא שְׁמִיר, דְּכ"ו אֲתַבְּרָכָא מֵאִינוֹן תְּרִי, דְּאִינוֹן שְׁלָמָא דְּכָלָא. רַבִּי יוֹסִי אָמַר, לָחֵם חֲמִץ הָא יָדִיעַ, וְהָא אֲתַמַּר בְּמָה דְּהוּא חָטָא, כִּךְ הוּא מְקַרֵּב בְּהוּא גּוֹנָא מִמֶּשׁ.

196. Come and see: Chalot-Matzot (lit. 'unleavened cakes') has a defective spelling WITHOUT VAV, as we learned. "Mingled with oil, and unleavened wafers anointed with oil" (Ibid. 12). What does this allude to? Rabbi Shimon said, THEY SWEETEN the bright blade of the revolving sword, for all those OF THE ASPECT OF THE BRIGHT BLADE OF THE REVOLVING SWORD are in charge over the ways of men and over those who transgress the precepts of the Torah. Therefore, all is made of fine flour mingled with oil in order to draw the anointing oil from the highest place, SUPERNAL ABA, downward so that everyone shall be blessed by the oil of holy ointment, THE ABUNDANCE FROM ABA.

197. This is the libation wine THAT ONE BRINGS, WHICH IS DRAWN FROM IMA. We have explained that it should contain the fourth part of a hin, WHICH IS A MEASUREMENT OF MALCHUT CALLED THE FOURTH PART OF A HIN. One place, MALCHUT CALLED ALTAR, is filled with wine and oil and water for a drink offering. We explained that water is THE SECRET OF CHASSADIM DRAWN FROM THE RIVER, BINAH, to water the garden, MALCHUT, and all its plantings, NAMELY HER GRADES. There is therefore HOLY water and PROUD water OF THE OTHER SIDE. In relation to wine too, there is a goodly place and a place which THE WINE comes to punish, being Judgment.

198. Therefore, if someone sees wine in his dream, it is good for some, but punishment for others. If he be a scholar of the Torah, it is written, "And wine that makes glad the heart of man" (Tehilim 104:15) and "For your love is better than wine" (Shir Hashirim 1:2). It is the preserved wine that makes everyone glad. If he is not A SCHOLAR OF THE TORAH, IT IS SAID OF HIM: "Give strong drink to him that is ready to perish, and wine to those of heavy hearts" (Mishlei 31:6), for there is another kind of wine which is Judgment. It is therefore a good thing to bring these things as an offering in order to remove Judgment and awaken mercy, remove the wine OF THE OTHER SIDE, WHICH IS JUDGMENT, and bring the wine OF HOLINESS, WHICH IS MERCY. Similarly, in everything ONE SHOULD REMOVE JUDGMENT AND STIR MERCY.

199. And his offering shall never want oil, except the meal offering of jealousy, as written, "He shall pour no oil on it" (Bemidbar 5:15). It does not require mercy, being completely of Judgment, as written, "And her belly shall swell, and her thigh shall fall away" (Ibid. 27), and "Hashem make you..." (Ibid. 21). It says of it: "And this is the Torah of the peace offerings, which he shall offer to Hashem. If he offer it for a thanksgiving..." (Vayikra 7:11).

27. "Behold, bless Hashem, all you servants of Hashem"

Rabbi Yitzchak says that the faithful are those who rise at midnight to study the Torah and to praise God. Then everyone above and below joins in that praise.

196. ת"ח, חלת מצת חסר, כמה דאתמר בלולות בשמן ורקיני מצות משוחים בשמן. למאי קא רמיזא. אמר ר' שמעון, הני אינון להט החרב המתהפכת וגו'. בגין דכלהו אתמנן על ארחייהו דבני נשא, על אינון דעברין על פקודי אורייתא, ועל דא בלא סלת בלולה בשמן, לאמשכא משח רבות מאתר עלאה לתתא, ויתברכון בלהו בחדא, מההוא משח רבות קודשא.

197. ודא הוא יין לנסך, והא אוקימנא רביעית ההין. ואתר חר מלי יין ושמן ומים לנסוך, והא אוקימנא מלי, מים לאשקאה גנתא, וכל אינון נטיען. ועל דא, אית מים ואית מים. יין, אית אתר דאיהו טוב, ואית אתר דאיהו לאענשא דאיהו דינא.

198. על דא, מאן דחמי יין בחלמיה, אית למאן דאיהו טב, ואית למאן דאיהו דינא. אי תלמיד חכם הוא, כתיב ויין ישמח לבב אנוש. וכתיב כי טובים דורך מיין, ודא הוא יין דמנטרי, דחדי לכלא. ואי לא, תנו שכר לאובד ויין למרי נפש. אית יין אחרא דאיהו דינא. ועל דא, יאות לקרבא אליו מלין בקרבניה, בגין דיתעבר דינא, ויתער רחמי. אעבר יין, ואייתי יין, וכן בכלא.

199. ושמן לא אעדי מקרבניה לעלמין, בר ממנחת קנאות דכתיב לא יצוק עליו שמן וגו'. דהא הכא לא בעיא רחמי, דהא בלא דינא, דכתיב וצבתה בטנה ונפלה ירכה. וכתיב יתן יי' וגו', ועל דא וזאת תורת זבח השלמים אם על תודה יקריבנו.

200. Rabbi Chizkiyah visited Rabbi Yitzchak. They woke up at midnight to study the Torah. Rabbi Yitzchak opened the discussion saying, "Behold, bless Hashem, all you servants of Hashem..." (Tehilim 134:1). This verse has been studied by the friends. Furthermore it is a praise for all the faithful. And who are the faithful? Those who study the Torah and know how to properly bring about the unison of the Holy Name. The faithful praise Him by rising at midnight to study the Torah and cleave to the Congregation of Yisrael, MALCHUT, in order to praise the Holy One, blessed be He, with words of the Torah.

201. Come and see: When a man rises at midnight to study the Torah and a northern wind, THE SECRET OF THE ILLUMINATION OF THE LEFT, stirs at midnight, the doe, MALCHUT, stands up to praise the Holy One, blessed be He, ZEIR ANPIN. When she stands up, many thousands and tens of thousands, maintained, stand with her. All of them start to praise the Holy King.

202. The Holy One, blessed be He, listens to the deserving one who rises at midnight to study the Torah, as we explained in relation to the verse: "You that dwell in the gardens, the companions hearken for your voice; cause me to hear it" (Shir Hashirim 8:13). All the crowd up above and those who praise and who sing to their Master are all quiet before the praises of those who study the Torah, and declare, "Behold, bless Hashem, all you servants of Hashem" (Ibid.). Bless Hashem, you WHO STUDY THE TORAH, bless the Holy King, bedeck the King.

203. That doe, MALCHUT, adorns herself with that man, stands before the King and says, See with what son I have come to You, with what son I have risen before You. Who are those whose every praise is to the King? He repeated, "Who stand by night, in the house of Hashem" (Ibid.). Those called the servants of Hashem are worthy of blessing the King, and their blessing is indeed a blessing. Hence, it says, "Lift up your hands to the sanctuary, and bless Hashem..." (Ibid. 2). You merit the blessings of the Holy King, for the blessing on your hands is a real blessing.

200. רבי חזקיה הוה יתיב קמיה דרבי יצחק, קמו בפלגות ליליא למלעי באורייתא. פתח רבי יצחק ואמר, הנה ברכו את יי' כל עבדי יי' וגו', האי קרא הא אוקמוה חבריאי, והא אתמר. אבל האי שבחא הוא דכל אינון בני מהימנותא. ומאן אינון בני מהימנותא. אינון דמשתדלי באורייתא, וידעין ליחדא שמא קדישא בדקא יאות. ושבחא דאינון בני מהימנותא, אינון דקיימין בפלגו ליליא למלעי באורייתא ומתדבקי בה בכנסת ישראל, לשבחא ליה לקודשא בריך הוא במילי דאורייתא.

201. ת"ח, בשעתא דבר נש קם בפלגות ליליא למלעי באורייתא, ורוח צפון אתער בפלגות ליליא, ההיא אילתא קיימא ומשבחא ליה לקודשא בריך הוא. ובשעתא דהיא קיימא, כמה אלף, וכמה רבבן, קיימין עמה בקיומיהו, וכלהו שארן לשבחא למלכא קדישא.

202. ההוא מאן דזכי וקם בפלגות ליליא למלעי באורייתא, קודשא בריך הוא אצית ליה, כמה דאוקמוה, דכתיב היושבת בגנים חברים מקשיבים לקולך השמיעני. וכל אינון אוכלוסין לעילא, וכל בני תושבחתא דמזמירין למאריהון, בלהו משתככי בגין תושבחתא דאינון דלעו באורייתא, ומכריזי ואמרי, הנה ברכו את יי' כל עבדי יי'. אתון ברכו את יי'. אתון שבחו למלכא קדישא אתון אעטרו ליה למלכא.

203. וההיא אילתא מתעטרא ביה בההוא בר נש, וקמת קמי מלכא, ואמרת חמי במאי ברא אתינא לקמך, במאי ברא אתערנא לגבך, ומאן אינון דשבחא בלא דלהון קמי מלכא. הדר ואמר, העומדים בבית יי' בלילות. אליון אקרון עבדי יי', אליון אתחזון לברכא למלכא. וברכתא דלהון ברכתא, הה"ד שאו ידיכם קדש וברכו את יי' וגו'. אתון אתחזון דמלכא קדישא יתברך על ידיכו וברכתא דעל ידיכו ברכתא היא.

28. "Lift up your hands in the sanctuary"

Here we learn that the sanctuary is the highest place, Chochmah, and that Malchut receives blessings from God through the Righteous. The righteous, because he is deserving, increases peace above and below, as do the words of Torah.

204. "Lift up your hands in the sanctuary" (Tehilim 134:2): HE ASKS, What is the sanctuary? HE SAYS, IT IS the highest place, CHOCHMAH, whence the source of the deep river, BINAH, comes from, as written, "And a river went out of Eden to water" (Beresheet 2:10), THE RIVER BEING BINAH and Eden the name of the highest sanctuary. Hence, "lift up your hands in the sanctuary"; TO WIT, ONE SHOULD RAISE HIS HANDS TO CHOCHMAH AND RECEIVE THEREFROM HOLINESS IN ABUNDANCE. A man who does so and attains it, they proclaim of him: "May Hashem...bless you out of Zion" (Ibid. 3). TO WIT, you shall bless the Holy One, blessed be He, out of the place called the supernal sanctuary, and He will bless you out of the place called Zion, so that you and the Queen shall be blessed together.

205. As your union OF THAT MAN AND MALCHUT is made in order to praise the King, the Congregation of Yisrael is also blessed out of that place, NAMELY OUT OF ZION, WHICH IS HER YESOD, out of which place He will call forth blessings on you. Hence, it says, "Hashem shall bless you out of Zion: and you shall see the good of Jerusalem" (Tehilim 128:5). What is the good of Jerusalem? These are the blessings that come to MALCHUT from the King through the holy grade of the Righteous, NAMELY YESOD OF ZEIR ANPIN. Of this, Scripture says, "Hashem shall bless you out of Zion: and you shall see the good of Jerusalem." It is all the same.

206. "And you shall see your children's children..." (Ibid. 6). HE ASKS, "And you shall see your children's children" is very well. What though is this latter phrase in the verse: "And peace on Yisrael"? What does "on Yisrael" imply here? HE ANSWERS, Since THAT MAN increases peace above because he is so deserving, he increases peace above and below, peace on Yisrael - NAMELY, YISRAEL BELOW - and peace, which is the praise of the upper and lower, the praise of all the worlds. Words of Torah increase peace in the world, as written, "Hashem will give strength to His people; Hashem will bless His people with peace" (Tehilim 29:11).

#### 29. "If a soul shall sin"

Rabbi Yosi says that before the soul is born, God advises it with promises and punishments so that it will observe His commandments. When the soul is in the body and it sins, the Torah wonders how this can be. Rabbi Yosi and Rabbi Elazar agree that the soul must repent of its sins before the time comes to die. Rabbi Shimon says that anyone who forgets the words of the Torah or refuses to study it is as though he forgot God altogether.

207. "If a soul shall sin" (Vayikra 4:2): Rabbi Yosi opened the discussion saying, "Before the day cools, and the shadows flee away..." (Shir Hashirim 2:17). How much should men fear sinning, so as not to sin before their Master! For every day a crier comes forth and declares: people, waken your hearts before the Holy King, arise to beware of your sins, rouse the holy soul He placed in you, out of the supernal holy place.

204. שָׂאוּ יְדֵיכֶם קֹדֶשׁ. מִהוּ קֹדֶשׁ. אֶתֶר עֲלָאָה, דִּמְבוּעָא דִּנְחֵלָא עֲמִיקָא נְפִיק מִנִּיהּ. דְּכֶתִיב, וְנָהָר יוֹצֵא מֵעֵרֶן לְהִשְׁקוֹת. וְעֵרֶן הוּא דְאֶקְרִי קֹדֶשׁ עֲלָאָה, בְּגִין כֵּן שָׂאוּ יְדֵיכֶם קֹדֶשׁ. וּבִר נֶשׁ דְּעֵבִיד בֵּן, וְזָכִי לְהָא, מֵאִי קָא מְכַרְזֵי עֲלֵיהּ. יְבָרְכֵךְ יי' מְצִיּוֹן, אֶת תְּבַרְךְ לְקוֹדֶשׁא בְּרִיךְ הוּא, מֵאֶתֶר דְּאֶקְרִי קֹדֶשׁ עֲלָאָה. וְהוּא יְבָרְךְ לֵךְ מֵאֶתֶר דְּאֶקְרִי צִיּוֹן, דְּאֶת וּמִטְרוֹנִיתָא תִּתְבָּרְכוּן בְּחֻדָּא.

205. בְּמָה דְּזוּגָא דִּלְכוּן הוּא בְּחֻדָּא לְשִׁבְחָא לְמַלְכָּא. כֵּן מִהוּא אֶתֶר דִּמְתְּבָרְכָא בְּנֶסֶת יִשְׂרָאֵל, מִהוּא אֶתֶר יוֹמִין לֵךְ בְּרָכָאן, הֵה"ד יְבָרְכֵךְ יי' מְצִיּוֹן וְרָאָה בְּטוֹב יְרוּשָׁלַם. מֵאֵן הוּא טוֹב יְרוּשָׁלַם. אִינוּן בְּרָכָאן דִּנְפָקָא לָהּ מִמַּלְכָּא, ע"י דְּהוּא דְּרָגָא קְדִישָׁא דְּצִדִּיק. וְעַל דָּא, יְבָרְכֵךְ יי' מְצִיּוֹן וְרָאָה בְּטוֹב יְרוּשָׁלַם, וְכָלֵא חֹד מְלָה.

206. וְרָאָה בְּנִים לְבָנֶיךָ וְגו', וְרָאָה בְּנִים לְבָנֶיךָ שְׁפִיר, מִהוּ שְׁלוֹם עַל יִשְׂרָאֵל, מֵאִי קָא בְּעֵי הָבָא עַל יִשְׂרָאֵל. אֵלָא, בְּגִין דְּאֶסְגִּי שְׁלָמָא לְעִילָא, דְּכִד הוּא זָכִי לְכוּלֵי הָאִי, אֶסְגִּי שְׁלָמָא לְעִילָא וְתַתָּא. שְׁלוֹם עַל יִשְׂרָאֵל, סֵתָם. וְשְׁלוֹם שְׁבָחָא הוּא דְּעִלָּאִי וְתַתָּאִי, שְׁבָחָא הוּא דְּכָל עֲלָמִין. וּמִלֵּי דְּאוּרִייתָא אֶסְגִּיאוּ שְׁלָמָא בְּעִלְמָא, דְּכֶתִיב יי' עֹז לְעַמּוֹ יִתֵּן יי' יְבָרְךְ אֶת עַמּוֹ בְּשְׁלוֹם.

207. נֶפֶשׁ כִּי תִחַטָּא. רַבִּי יוֹסִי פָתַח, עַד שְׁיִמּוּחַ הַיּוֹם וְנָסוּ הַצִּלְלִים וְגו', בְּמָה אֵית לָהּ לְבָנִי נֶשָׂא לְאַזְדָּהָרָא מַחֲבִיחוֹן, דְּלֹא לְמַחֲטִי קָמִי מְאִרְיָהוֹן, דְּהָא בְּכָל יוֹמָא וְיוֹמָא בְּרוּזָא נְפִיק וְקָאֲרִי, אֶתְעֵרוּ בְּנֵי עֲלָמָא לְפִיּוּכּוֹ לְקָמִי מַלְכָּא קְדִישָׁא. אֶתְעֵרוּ לְאַזְדָּהָרָא מַחֲבִיּוּכּוֹ. אֶתְעֵרוּ נְשִׁמְתָּא קְדִישָׁא דִּיהִב בְּגוּוּיּוּכּוֹ מֵאֶתֶר קְדִישָׁא עֲלָאָה.

208. We learned that when the Holy One, blessed be He, takes out the soul to bring it down amongst men, He advises it with many promises and many punishments, so that it will observe His precepts. Furthermore, He passes it through a thousand and eight worlds, to have delight and see in them the honor of those who study the Torah. It stands before the King with a precious garment of a worldly shape. With a precious supernal garment, it daily beholds the King's glory and He adorns it with many crowns.

209. When the time comes to descend into this world, it fixes its abode in the Garden of Eden for thirty days to behold the preciousness of the Master of the righteous. It then rises to its place above. Afterwards, it descends into the world. The Holy King adorns it with seven crowns and it then comes into a man's body. When it is in a man's body and sins in this world and is occupied with darkness, the Torah then wonders at it and says, why, with all this glory and perfection with which the most high King perfected the soul, does it sin before Him? "If a soul shall sin." Wherefore does it sin?

210. Rabbi Yosi said, "If a soul shall sin." Let us return to the verse: "Before the day cools." This is advice to the soul to beware of its sins and return to be cleansed "before the day cools" of this world. Then that harsh day will come when the King will demand to execute Judgment and take it out of this world. "And the shadows flee away": It is a secret among the friends, who say that when a man's time comes to leave this world, the man's image leaves him. Hence, it says, "Before the day cools," before the day passes and leaves this world "and the shadows (Heb. tzelalim) flee away," as the image (Heb. tzelem) departs to return before its Master.

211. Rabbi Elazar said, Man has two images (Heb. tzelamim) when he is alive, one big and the other small, as it written "shadows (Heb. tzelalim)" IN THE PLURAL, THE LEAST OF WHICH IS two. When they are together, man is alive. It is therefore written, "And the shadows flee away." It behooves a man then to examine his actions, and to rectify them before his Master and confess them, for the Holy One, blessed be He, is called merciful and gracious and accepts them who repent before Him.

208. דְּתִינֵנּוּ, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִמְיָא נִשְׁמַתָּא לְנַחְתָּא בְּבִנְי נָשָׂא, אֲסֵהִיד בְּהַ בְּכֻמָּה יַעוּדִין, בְּכֻמָּה קִסְטוּרִין, בְּגִין לְנִטְרָא פְּקוּדוֹי. וְלֹא עוֹד אֵלָּא דְּאֶעְבֵּר לָהּ בְּאַלְף וּתְמִנָּא עֲלָמִין לְאַשְׁתַּעֲשַׂע, וְלִמְחֲמִי בְּהוּ יִקְרָא דְּאִינוֹן דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא. וְקִימָא קָמִי מַלְכָּא בְּלָבוֹשׁ יָקָר, בְּדִיוקְנָא דְּהָאִי עֲלָמָא, בְּלָבוֹשׁ יָקָר עֲלָאָה אֲסַתְכַּלַּת בִּיקְרָא דְּמַלְכָּא כָּל יוֹמָא, וְאֶעֱטֵר לָהּ בְּכֻמָּה עֲטָרִין.

209. בְּשַׁעֲתָא דְּמִטִּי זְמַנָּא לְנַחְתָּא לְעֲלָמָא, עֲבַרְתָּ מְדוּרָהָא בְּגִנְתָּא דְּעָרִין דְּאַרְעָא תְּלָתִין יוֹמִין, לְמַחְמִי יִקְרָא דְּמֵאֲרִיהוֹן דְּצִדִּיקִיָּא, וְסִלְקָא לְאַתְרָהָא לְעִילָא, וּבְתֵר דָּא נַחְתָּת לְעֲלָמָא, אֶעֱטֵר לָהּ מַלְכָּא קְדִישָׁא, בְּשִׁבְעַ עֲטָרִין, עַד דְּאַתָּת וְעֲאֻלַּת בְּגוּ גּוּפָא דְּב"נ. וְכֵד אִיהִי בְּגוּפָא דְּב"נ, וְחֻבַּת בְּהָאִי עֲלָמָא, וְאַשְׁתַּדְּלַת בְּחִשּׁוּכָהָ. אוּרִייתָא תְּוֹהָא עֲלָהּ, וְאַמְרַת, וְמָה כָּל יִקְרָא דָּא, וְכָל אֲשִׁלְמוּתָא אֲשִׁלִּים לְנַפְשָׁתָא מַלְכָּא עֲלָאָה, וְהִיא חֲבָאֵת קָמִיָּה, נֶפֶשׁ כִּי תִחַטָּא, מָה דִּין הוּא דְּתִחַטָּא.

210. אָמַר ר' יוֹסִי, נֶפֶשׁ כִּי תִחַטָּא אֲהֲדַרְנָא לְקָרָא עַד שְׁיִפּוּחַ הַיּוֹם, עֵיטָא לְהָאִי נֶפֶשׁ לְאַזְדַּהֲרָא מִחוּבָהָ, וְתִיתּוּב לְאַתְרָכָאָה, עַד שְׁיִפּוּחַ הַיּוֹם, עַד שְׁלֹא יִפּוּחַ יוֹמָא דְּהָאִי עֲלָמָא, וְיִיתִי הֵהוּא יוֹמָא תְּקִיפָא, דִּיתְבַּע לָהּ מַלְכָּא דִּינָא, לְנַפְקָא מֵהָאִי עֲלָמָא. וְנָסוּ הַצִּלָּלִים, דָּא הוּא רְזָא בִּין חֲבֵרִיָּא דְּקָא אֲמַרִי, דְּבִשְׁעִתָּא דְּמִטִּי זְמַנָּא דְּב"נ לְנַפְקָא מִן עֲלָמָא, צוּלְמָא דְּבֵר נָשׁ אֲתַעְבֵּר מִנִּיהּ, הֵה"ד עַד שְׁיִפּוּחַ הַיּוֹם, עַד דְּלֹא יִנְשׁוּף יוֹמָא לְנַפְקָא מֵהָאִי עֲלָמָא. וְנָסוּ הַצִּלָּלִים, דְּאַתְעֵבֵר צוּלְמָא, יִתּוּב קָמִי מֵאֲרִיָּה.

211. רַבִּי אֶלְעָזָר אָמַר, תֵּרִין צוּלְמִין אֵית לִיהּ לְב"נ כֹּד אִיהוּ בְּקִיּוּמִיהּ, חַד רַבְרָבָא, וְחַד זַעִירָא, דְּכַתִּיב הַצִּלָּלִים, תֵּרִי. וְכֹד מִשְׁתַּכְּחִי כַּחְדָּא, כְּדִין הוּא ב"נ בְּקִיּוּמִיהּ. וְעַל דָּא, וְנָסוּ הַצִּלָּלִים כְּתִיב. כְּדִין בְּעֵי בֵּר נָשׁ לְאַסְתַּכְּלָא בְּעוּבְדוֹי, וְלִתְקַנָּא לִין קָמִי מֵאֲרִיָּה, וְיִוְדִי עֲלִיָּיהּ. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִקְרִי רַחוּם וְחֻנּוּן, וּמִקְבֵּל לְאִינוֹן דְּתִבִּין קָמִיָּה.

212. This continues "until the day cools and the shadows flee away." When these shadows depart from him and he is put in chains AND ABOUT TO DIE, it is considered repentance as well IF HE THEN REPENTS, but not as good as repentance he does when alive. King Solomon declares, "Remember now your Creator in the days of your youth, before the evil days come..." (Kohelet 12:1).

213. Therefore, "before the day cools" it behooves man to make good his deeds, for when his time comes to depart from the world, the Holy One, blessed be He, wonders at him and says, "If a soul shall sin and hear the voice of adjuration" (Vayikra 5:1). I have made it swear by oath in My name that it will not be false to Me, and warned it when it descended into the world. "And is a witness" (Ibid.), for several times I admonished it to keep My precepts. Hence, since a man is a witness when he returns before the King, "whether he has seen or known of it" (Ibid.), "whether he has seen" the sins he committed and looked at them, "or known" clearly that he transgressed his Master's command, "if he does not utter" (Ibid.) and confess before his Master, when he departs from the world, THEN "he shall bear his iniquity" (Ibid.). When he bears his iniquity, how will an opening be opened to him and how shall he stand up before his Master?! It is therefore written, "If a soul shall sin."

214. "If a soul shall sin." Rabbi Aba opened the discussion with the verse: "All this is come on us, yet we have not forgotten You, nor have we been false to Your covenant" (Tehilim 44:18). "All this is come on us": HE ASKS, why didn't it say 'All these are come', INSTEAD OF 'COME' IN THE FEMININE SINGULAR. HE ANSWERS, All the Judgments above INCLUDED IN "ZOT (LIT. 'THIS' FEM.)" have come on us; TO WIT, IT SAYS "ALL THIS (HEB. ZOT)" BECAUSE "ZOT" IS MALCHUT, WHICH INCLUDES ALL THE UPPER JUDGMENTS. SCRIPTURE THEREFORE SAYS, "IS COME" IN THE FEMININE. "Yet we have not forgotten You"; NAMELY, we have not forgotten the words of Your Torah. From this, we learned that he who forgets the words of the Torah and refuses to study it, it is as if he forgot the Holy One, blessed be He, as the whole Torah is the name of the Holy One, blessed be He.

30. "Nor have we been false to Your covenant"

We read here of the importance of the holy covenant of circumcision. The Torah is also called a covenant. Rabbi Shimon says that the two Sfirot of Judgment and Mercy join together and are the openings to all the other Sfirot; the covenant is attached to them day and night. We hear about the difference between the children of Yisrael and the heathen nations.

212. וְדָא הוּא עַד שְׁיִטְמוּ הַיּוֹם וְנָסוּ הַצִּלְלִים, דְּכִיּוֹן דְּאִינוּן צִלְלִים מִתְעַבְרִין מִנִּיה, וְאִיהוּ תָּמִיס בְּקוּלְרָא, תְּשׁוּבָה הִיא אָבֵל לֹא מַעֲלִיא כ"כ בְּזִמְנָא דְקָאִים אִיהוּ בְּקִיּוּמִיה. וְשִׁלְמָה מַלְכָּא אֲכָרִיז וְאָמַר, וְזִכּוֹר אֶת בּוֹרְאֲךָ בְּיָמֵי בַחֲוֹרוֹתֶיךָ עַד אֲשֶׁר לֹא יָבֹאוּ יָמֵי הָרָעָה וְגו'.

213. וְע"ד עַד שְׁיִטְמוּ הַיּוֹם, דְּבָעֵי בְּרֵי נֶשׁ לְאַתְקְנָא עוֹבְדוֹ. דְּכֵד מָטוֹן יוֹמוֹי לְאַסְתַּלְקָא מִן עֲלְמָא, קוּדְשָׁא בְּרִיךְ הוּא תוֹהֵא עֲלֵיה, וְאָמַר, וְנִפְשׁ בִּי תַחֲטָא וְשִׁמְעָה קוֹל אֱלֹה, וְהָא אוֹמִינָא לָהּ בְּאוֹמָא דְשָׁמַי דְּלֹא לְשַׁקְרָא בִּי, וְאַסְהֵדִית בְּה בְּרִי נְחִתָּת לְעֲלְמָא, וְהוּא עַד וְדָאִי, מִכְּמָה זְמַנִּין דְּאַסְהֵדִית בְּה, לְנִטְרָא פְקוּדֵי. בְּגִין כֵּךְ הוּאִיל וּב"נ הוּא עַד, בְּשַׁעֲתָא דִּיתוּב קָמִי מַלְכָּא, אוֹ רָאָה אוֹ יָדַע. אוֹ רָאָה, אִינוּן חוֹבִין דְּעֵבֵד וְאַסְתַּכֵּל בְּהוּ. אוֹ יָדַע בְּבִירוֹרָא דְּמִלָּה דְּעֵבֵר עַל פְּקוּדָא דְּמֵאֲרִיה, אִם לֹא יִגִּיד, אִם לֹא יוֹדִי עֲלִיָּהוּ קָמִי מֵאֲרִיה בְּרִי יִפּוֹק מֵהָאִי עֲלְמָא, וְנִשָּׂא עֲוֹנוֹ. וְכֵד יִשָּׂא עֲוֹנוֹ, הִיאֲךָ פִּתְחִין לִיה פִּתְחָא, וְהִיאֲךָ יָקוּם קָמִי מֵאֲרִיה, וְעַל דָּא נִפְשׁ בִּי תַחֲטָא בְּתִיב.

214. נִפְשׁ בִּי תַחֲטָא. רַבִּי אַבָּא פִּתַּח, כָּל זֹאת בְּאַתְנוּ וְלֹא שְׂכַחְנוּךָ וְלֹא שִׁקְרָנוּ בְּבִרְיָתְךָ. כָּל זֹאת בְּאַתְנוּ, כָּל אֱלֹו בָּאוּ עֲלֵינוּ מִבְּעֵי לִיה. אֶלָּא כָּל דִּינִין דְּלַעֲיִלָּא אֶתּוּ עֲלָנָא. וְלֹא שְׂכַחְנוּךָ, וְלֹא אֲנִשְׁוִנָּא מִלּוּלֵי אוֹרִייתְךָ. מִכָּאן אוֹלִיפְנָא, כָּל מָאן דְּאֲנִשְׁוִי מִלּוּלֵי אוֹרִייתָא, וְלֹא בְּעֵי לְמַלְעֵי בְּה, בְּאֱלֹו אֲנִשְׁוִי לְקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא אוֹרִייתָא כְּלָה שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא הוּי.

215. "Nor have we been false to Your covenant" (Tehilim 44:18). Whoever is false to the sign of the holy covenant imprinted on him, it is as if he is false to the name of the King, as the King's name is imprinted on man THROUGH CIRCUMCISION. There is another verse which teaches this, saying, "If we had forgotten the name of our Elohim, or stretched out our hands to a strange El" (Ibid. 21). "If we had forgotten the name of our Elohim" is parallel to "yet we have not forgotten You" (Ibid. 18). AND THE WORDS: "or stretched out our hands to a strange El" correlate to "nor have we been false to Your covenant." This all amounts to the same thing. What is falsity here? Stretching out the hands to a strange El and being false to the sign of the covenant. The Torah therefore adheres to this COVENANT OF CIRCUMCISION. Whoever keeps this covenant, it is as if he keeps the whole Torah. And he who is false to it, it is as if he is false to the whole Torah.

216. Come and see: Before Abraham was circumcised, it did not say that he kept the Torah. Once he was circumcised, it is written, "Because Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws" (Beresheet 26:5). All this is said of him for the reason that he was circumcised and the holy impression was imprinted on him, which he kept properly. It is written of him as if he kept the whole Torah. Of Isaac, it is also written, "But My covenant will I establish with Isaac" (Beresheet 17:21). The Torah therefore is called a covenant.

217. Come and see: It is because Joseph kept this covenant of circumcision and refused to be false to it that he attained honor in this world and honor in the World to Come. Moreover, the Holy One, blessed be He, caused His name to dwell inside him, as written, "He designated it in Jehosef for a testimony" (Tehilim 81:6) BY ADDING THE NAME YUD HEI VAV TO JOSEPH. He was thus worthy of the blessings of this world and the blessings of the World to Come.

218. Rabbi Yitzchak said that it is written, "The firstling of hisherd (ox), grandeur is his" (Devarim 33:17). It is because Joseph kept this covenant that he deserved the ox, the first among the offerings. Rabbi Yehuda said to him: Why was he blessed by something which pertains to the left, A SIGN OF JUDGMENT? He should have been blessed from the right. Indeed it is written, "The face of an ox on the left side" (Yechezkel 1:10). He said to him: So that he will be protected from the sin of Jeroboam, WHOSE SIN WAS CAUSING THE LEFT TO OVERCOME THE RIGHT THROUGH HIS IDOL WORSHIP.

215. וְלֹא שָׁקְרָנוּ בְּבְרִיתְךָ, דְּכָל מֵאן דְּמִשְׁקֵר בֵּיהּ בְּהָאֵי אֶת קוּיָמָא קְדִישָׁא דְרִשְׁשִׁים בֵּיהּ, כְּאֵלּוּ מִשְׁקֵר בְּשִׁמְא דְּמִלְכָּא, בְּגִין דְּשִׁמְא דְּמִלְכָּא אֲתִרְשִׁים בֵּיהּ בְּבֵר נָשׁ. וְקָרָא אַחֲרָא אוֹדֵי בֵּיהּ בְּהָאֵי קָרָא, דְּכִתְיִב אִם שְׂכַחְנוּ שֵׁם אֱלֹהֵינוּ וְנִפְרֹשׁ כְּפִינוּ לֹאֵל זֶר. אִם שְׂכַחְנוּ שֵׁם אֱלֹהֵינוּ, כְּדִ"א וְלֹא שְׂכַחְנוּ. וְנִפְרֹשׁ כְּפִינוּ לֹאֵל זֶר, כְּדִ"א, וְלֹא שָׁקְרָנוּ בְּבְרִיתְךָ. וְכֹלֵא חֲדָ מְלָה. מֵאֵי שְׁקָרָא הָכָא. דְּפִרִּישׁ כְּפִיו לְרִשְׁוֹתָא אַחֲרָא, וּמִשְׁקֵר בְּהָאֵי בְרִית. וְעַד אוֹרִייתָא אַחֲדִית בְּהָאֵי, דְּכָל מֵאן דְּנָטִיר הָאֵי בְרִית, כְּאֵלּוּ נָטִיר אוֹרִייתָא כְּלָה, וּמֵאן דְּמִשְׁקֵר בְּהָאֵי, כְּאֵלּוּ מִשְׁקֵר בְּאוֹרִייתָא כְּלָה.

216. ת"ח, אַבְרָהָם עַד לֹא אֲתַגְזֹר, הָא לֹא אֲתַמַּר דְּאִיהוּ נָטִיר אוֹרִייתָא, בִּינן דְּאֲתַגְזֹר מֵה בְּתִיב, עֶקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי וַיִּשְׁמֹר מִשְׁמֵרַי מִצְוֹתַי חֻקֹּתַי וְתוֹרֹתַי. וְכֹלֵא בְּגִין דְּאֲתַגְזֹר, אֲתִרְשִׁים בֵּיהּ רִשְׁיָמָא קְדִישָׁא, וְנָטִיר לִיהּ בְּדָקָא יָאוֹת, סְלִיק לִיהּ כְּאִילוּ נָטִיר אוֹרִייתָא כְּלָה. וַיִּצְחָק אוֹף הָכִי בְּתִיב, וְאֵת בְּרִיתִי אֲקִים אֶת יִצְחָק. וְעַל דָּא אוֹרִייתָא אֲקִירִי בְרִית.

217. ת"ח, יוֹסֵף בְּגִין דְּנָטִיר לִיהּ לְהָאֵי בְרִית, וְלֹא בְּעָא לְשִׁקְרָא בֵּיהּ, זָכָה לִיקְרָא בְּהָאֵי עֲלֵמָא, וְלִיקְרָא לְעֵלְמָא דְּאִתִּי. וְלֹא עוֹד, אֲלֵא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשֶׁרִי שְׁמִיהּ בְּגוּיָהּ, דְּכִתְיִב עֲדוֹת בִּיהוֹסֵף שְׁמוֹ. וְזָכָה לְבִרְכָתָא דְּהָאֵי עֲלֵמָא, וְלְבִרְכָתָא דְּעֵלְמָא דְּאִתִּי.

218. א"ר יִצְחָק, בְּתִיב בְּכוֹר שׁוּרוֹ הָדָר לוֹ וְגו'. יוֹסֵף בְּגִין דְּנָטִיר לְהָאֵי בְרִית, זָכָה בְּשׁוּר, דְּאִיהוּ קְדָמָאָה לְקִרְבָּנָא. א"ל רַבִּי יְהוּדָה, אִי הָכִי אֲמַאי אֲתַבְרַךְ בְּמִלָּה דְּאִיהוּ שְׁמַאלָא, בִּימִינָא מִבְּעֵי לִיהּ, דְּהָא בְּתִיב וּפְנֵי שׁוּר מֵהֶשְׁמַאל. א"ל בְּגִין דִּיגִין עַל חוּבֵי דִּירְבַּעִם.

219. He said to him: I have learned a mystery from this verse. This is because Joseph kept this covenant, which is attached to two grades, YESOD AND MALCHUT, BOTH BEING CALLED A COVENANT, and these two upper grades are called by names. We learned in the portion of the red heifer that this heifer, MALCHUT, is one of these two supernal grades OF THE COVENANT, and the spouse of the heifer is called an ox. TO WIT, SINCE MALCHUT OF THE COVENANT IS CALLED A HEIFER, THEN YESOD, WHICH IS ATTACHED TO HER, IS CALLED BY THE NAME OF OX. This is the meaning of THE VERSE: "The firstling of his herd, grandeur is his, and his horns are like the horns of a wild ox." Surely he has grandeur, AS IT IS FROM THE ILLUMINATION OF THE LEFT CALLED OX THAT BEAUTY AND GRANDEUR COME. This is not A COMMON OX like other oxen of the world, but "his horns are like the horns of a wild ox," for his horns are superior to all others. Therefore, "with both of them he shall push the peoples altogether to the ends of the earth" (Devarim 33:17).

220. Rabbi Aba said, From this, it is understood that these two supernal grades are attached to whoever keeps the sign of the holy imprint, to keep him in everything and adorn him with supernal glory. JOSEPH therefore attained two kingdoms, one for himself and one for his descendant, NAMELY JEROBOAM. Since King Solomon adhered to foreign women, the kingdom was given to Jeroboam, for the covenant is more precious than everything.

221. Rabbi Shimon said, Therefore, a man who begets a son is attached to the Shechinah, which is an opening to every supernal opening, an opening which is attached to the Holy Name YUD HEI VAV HEI, AS EVERY SFIRAH IS AN OPENING TO A HIGHER ONE. The blood which flows from the child DURING CIRCUMCISION is kept before the Holy One, blessed be He. When Judgments are awakened in the world, the Holy One, blessed be He, sees that blood and saves the world. Hence, it is written, "And any male son that is eight days old shall be circumcised among you..." (Beresheet 17:12), FOR THE EIGHTH DAY ALLUDES TO BINAH, WHICH IS EIGHTH FROM BELOW UPWARD, FROM WHICH FLOWS THE ILLUMINATION OF THE FACE OF AN OX, NAMELY FROM THE LEFT COLUMN OF BINAH. THEREFORE, IT BEHOOVES US TO WAIT FOR THE EIGHTH DAY. It is also written, "Or if by reason of special strength, eighty years" (Tehilim 90:10); TO WIT, IF HE DRAWS LIFE FROM BINAH, THE EIGHTH SFIRAH. All is deduced from the same argument.

222. We have learned that through the blood OF CIRCUMCISION, the world merits to be scented by Chesed and all worlds endure, as written, "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). HE ASKS, "If My covenant be not" is well, so why DOES THE VERSE ALSO NEED TO SAY "day and night"?

219. א"ל, רָצָא אוֹלִיפְנָא בְּהַאי קָרָא, דְּכִינּוּ דְיוֹסֶף נָטַר לִיה לְהַאי בְּרִית, דְּהַאי בְּרִית אַחִיר בְּתֵרִין דְּרֵגִין, וְאִינוּן תֵּרִין דְּרֵגִין לְעִילָא, בְּשִׁמְהֵן אֲתַקְרוּן. וְאוֹלִיפְנָא בְּפִרְשֵׁת פֶּרָה אֲדוּמָה, דְּהַאי פֶּרָה חַד דְּרֵגָא מְאִינוּן תֵּרִין דְּרֵגִין עֲלָאִין הוּי, וְזוּגָא דְּפִרְה שׁוֹר אֲקָרִי, וְדָא הוּא בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְקֶרְנֵי רָאִם קֶרְנֵי הָדָר לוֹ וְדָאִי. וְלֹא הֵאִי בְּשׁוֹר דְּעֲלָמָא, אֲלֵא וְקֶרְנֵי רָאִם קֶרְנֵי. קֶרְנָא עֲלָאָה הוּא עַל כָּל אַחֲרֵנִין, וְעַל דָּא בְּהֵם עַמִּים יַנְגַּח יַחֲדֵיו אַפְסֵי אֶרֶץ.

220. א"ר אבא, מִשְׁמַע, דְּכָל מֶאֵן דְּנָטִיר לְהַאי אֶת רְשִׁימָא קְדִישָׁא, אִינוּן תֵּרִין דְּרֵגִין עֲלָאִין אֲתַקְשְׁרוּן בֵּיה. לְנָטִירָא לִיה בְּכֻלָּא, וְלֹא עֲטָרָא לִיה בִּיקְרָא עֲלָאָה. וְעַל דָּא זָכָה בְּתֵרִין מַלְכוּ. חַד הוּא. וְחַד בְּנוּ. דְּכִינּוּ דְּשִׁלְמָה מַלְכָּא אֲתַדְבֵּק בְּנָשִׁים נְכָרִיּוֹת, אֲתִיְהִיב מַלְכוּתָא לִירְבַּעַם, וְעַל דָּא בְּרִית חֲבִיב מְכֻלָּא.

221. בְּגִין כֵּךְ א"ר שְׁמַעוֹן, הֵאִי בֶר נֶשׁ דְּאוֹלִיד בֶּר, אֲתַקְשֵׁר בְּשְׁכִינְתָּא, דְּהֵיא פִתְחָא דְּכָל פִּתְחִין עֲלָאִין, פִּתְחָא דְּאֲתַקְשֵׁר בְּשִׁמָּא קְדִישָׁא. וְהֵהוּא דְּמָא דְּנָפִיק מִהֵהוּא רַבִּינָא, נָטִיר קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וּבְשַׁעֲתָא דְּרִיגִין מִתְעֵרִין בְּעֲלָמָא, אֲשַׁגַּח קוּדְשָׁא בְּרִיךְ הוּא בְּהֵהוּא דְּמָא, וְשׁוֹיב עֲלָמָא. וּבְגִין כֵּךְ כְּתִיב וּבֶן שְׁמֹנֶת יָמִים יִמּוֹל לָכֶם כָּל זָכָר. וּכְתִיב וְאִם בְּגִבּוֹרוֹת שְׁמֹנִים שָׁנָה. וְכֻלָּא בְּחַד מִתְקַלָּא סְלָקָא.

222. תָּאנָא בְּהֵהוּא דְּמָא, זְכִי עֲלָמָא לְאַתְבַּסְמָא בְּחָסֵד, וְקִיַּמִּין כְּלָהוּ עֲלָמִין, דְּכְתִיב אִם לֹא בְּרִיתִי יוֹמָם וְלַיְלָה חֲקוֹת שָׁמַיִם וָאָרֶץ וְגו'. אִם לֹא בְּרִיתִי תִינַח. יוֹמָם וְלַיְלָה לָמָּה.

223. Rabbi Shimon said, We have learned that two Sfirot join together, ZEIR ANPIN AND MALCHUT, and that they are the openings to all the other Sfirot. We learned that the one, MALCHUT, is of Judgment, and the other, ZEIR ANPIN, is of Mercy. The Male and the Female are perfumed from each other. On the side of the Male, ZEIR ANPIN, Chesed abides and on the side of the Female, MALCHUT, abides Judgment. The one is white and the other is red. In order to be perfumed by each other, they join each other and the covenant is attached to them day and night, WHICH ARE Judgment and Chesed, NAMELY ATTACHED TO MALCHUT AND ZEIR ANPIN. The covenant begins with Judgment, IN ACCORDANCE WITH THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6). Then Chesed dwells in it and everything is perfumed WITH BOTH CHOCHMAH AND CHASSADIM. This is the covenant called day and night, NAMELY OF THE VERSE: "IF MY COVENANT BE NOT DAY AND NIGHT," which is attached to them both, TO ZEIR ANPIN CALLED DAY AND MALCHUT CALLED NIGHT.

224. Whoever deserved to keep this covenant well and did not sin against it all his life IS A CHARIOT TO YESOD. He is attached to day and night, WHICH ARE MALE AND FEMALE, LIKE YESOD, and attains both this world and the World to Come. Abraham is therefore called complete, as written, "Walk before Me, and be perfect" (Beresheet 17:1). When is he called perfect, WHICH MEANS COMPLETE? When he attains both day and night, as written, "Hashem will command His steadfast love (lit. Chesed) in the daytime, and in the night His song shall be with me" (Tehilim 42:9). Abraham inherited both, but Chesed did not prevail in him completely until he was circumcised. Once he was circumcised, CHESED prevailed in him. Since he attained them both, he was considered complete.

225. We have learned that much from the verse: "As he sat in the tent door in the heat of the day" (Beresheet 18:1). The tent door is the tenth Sfirah of the King, NAMELY MALCHUT, the opening to the whole holy tabernacle of the other Sfirot. King David named it opening too, as written, "Open to me the gates of righteousness" (Tehilim 118:19), WHICH IS MALCHUT, and "This is the gate of Hashem" (Ibid. 20), AS THE TENT DOOR IS MALCHUT. "The heat of the day" prevails when the light of Chesed OF ZEIR ANPIN shines, which is ABRAHAM'S portion of inheritance. As he sits BY THE TENT DOOR, MALCHUT, so does he sit BY ZEIR ANPIN, BY ITS CHESED CALLED THE HEAT OF THE DAY. When were BOTH prevalent in him? When he was circumcised. It is therefore called the covenant of day and night. We studied the verse: "Hashem will pass over the door" (Shemot 12:23). What is the meaning of "Hashem will pass over the door"? IT MEANS that Chesed rests on the door, MALCHUT, so as to perfume the door "and will not allow the destroyer..." (Ibid.).

226. Rabbi Elazar said, We learned that when the proselyte is circumcised and brought under the wings of the Shechinah, he is called a proselyte by conviction (lit. of righteousness,) but nothing more. He is a proselyte of righteousness, BECAUSE he is worthy of entering the Sfirah CALLED righteousness, MALCHUT. Yet you say "day and night," THAT HE WHO IS CIRCUMCISED attains both, NAMELY ZEIR ANPIN AS WELL.

223. א"ר שִׁמְעוֹן, תְּנִינָן תְּרִין כְּתִרִין אֶתְאַחֲדִין בְּחָדָא, וְאִינוּן פְּתָחָא דְכָל שְׁאָר כְּתִרִין, וְתַאנָּא, חַד דִּינָא, וְחַד רַחֲמִי, וּמִתְבַּסְמָן דָּא בְּדָא, דְּכֵר וְנוֹקְבָא. בְּסִטְרָא דְדְכוּרָא שְׂרִיא חֶסֶד. בְּסִטְרָא דְנוֹקְבָא שְׂרִיא דִּינָא. חַד חוּרָא וְחַד סוּמְקָא. וּבְגִין לְאַתְבַּסְמָא דָּא בְּדָא, מִתְקַשְׁרִין דָּא בְּדָא. וְהָאִי בְרִית אַחִיד בְּהוּ בְיוֹמָם וּלְיָלָה, בְּדִינָא וְחֶסֶד. בְּדִינָא בְּקִדְמִיתָא. וּלְבִתֵּר שְׂרִיא בִּיהּ בְּחֶסֶד, וְאַתְבַּסֵּם בְּכֻלָּא. וְדָא הוּא בְרִית דְּאַקְרִי יוֹמָם וּלְיָלָה, דְּאַחִיד בְּתִירוּוִיָּהּ.

224. וּמָאן דְּזָכִי לְנִטְרָא לְהָאִי בְרִית בְּדָקָא יְאוּת, וְלֹא חָטִי בִּיהּ כָּל יוֹמוֹי, אַחִיד בְּהוּ בְיוֹמָם וּלְיָלָה. וְזָכִי לְתִרִין עֲלָמִין, עֲלָמָא דָּא וְעֲלָמָא דְאַתִּי. וְעַל דָּא אַקְרִי אַבְרָהָם שְׁלִים, דְּכְתִיב הִתְהַלֵּךְ לִפְנֵי וְהָיָה תָמִים, וְאִמְתִּי אַקְרִי שְׁלִים. כִּד זָכָה בְּתִירוּוִיָּהּ, בְּיוֹמָם וּלְיָלָה. דְּכְתִיב יוֹמָם יֵצֵא וַי' חֲסֵדוֹ וּבְלִילָה שִׁירָה עָמִי. וְתִירוּוִיָּהּ אַחֲסִין אַבְרָהָם. וְלֹא אֶתְקִימָא בִּיהּ חֶסֶד בְּקִיּוּמָא שְׁלִים, עַד דְּאַתְגַּזֵּר. בִּינוּן דְּאַתְגַּזֵּר, אֶתְקִיָּם בִּיהּ, וְזָכָה לְתִירוּוִיָּהּ, וְאַקְרִי שְׁלִים.

225. כְּמָה דְּתִנִּינָן דְּכְתִיב, וְהוּא יוֹשֵׁב פֶּתַח הָאֵהָל כְּחוּם הַיּוֹם. פֶּתַח הָאֵהָל, דָּא הוּא כְּתִרָא עֲשִׂירָאָה דְּמַלְכָּא, דְּאִיהוּ פֶּתַח לְכָל מְשַׁכְּנָא קְדִישָׁא דְשְׁאָר כְּתִרִין, וְקְרִיָּה דְּדוֹר מַלְכָּא פֶּתַח, דְּכְתִיב פֶּתַחוּ לִי שַׁעֲרֵי צֶדֶק, וְכְתִיב זֶה הַשַּׁעַר לִי. כְּחוּם הַיּוֹם. כִּד נִהְרָא נְהִירוֹ דְּחֶסֶד, חוּלֵק עַרְבִיָּה, כְּמָה דִּיְתִיב בְּהָאִי, יְתִיב בְּהָאִי. אִימְתִּי אֶתְקִימוּ בִּיהּ, כִּד אֶתְגַּזֵּר. וּבְגִין כִּךְ אַקְרִי בְרִית יוֹמָם וּלְיָלָה. תַּאנָּא כְּתִיב, וּפָסַח יי' עַל הַפֶּתַח. מָאִי וּפָסַח יי' עַל הַפֶּתַח. דְּשְׂרִיא עַל הָאִי פֶּתַח חֶסֶד, לְאַתְבַּסְמָא. וּבְגִינִי כִךְ וְלֹא יִתֵּן הַמַּשְׁחִית וְגו'.

226. אָמַר רַבִּי אֱלֶעָזָר, הָא תְּנִינָן, גִּיּוּרָא כִּד אֶתְגַּזֵּר וְעִיּוּל תַּחוּת גְּדַפֵּי דְשְׂכִינְתָּא, אַקְרִי גַר צֶדֶק וְלֹא יִתִּיר, גַּר צֶדֶק וְדָאִי, זָכִי לְמִיעַל בְּהָהוּא כְּתִרָא דְצֶדֶק וְאַתְ אֲמַרְתָּ יוֹמָם וּלְיָלָה דְּזָכוּ לְתִירוּוִיָּהּ.

227. Rabbi Shimon said to him: Elazar my son, he who comes from a holy root, a scion of truth, is not like he who comes of an evil stock, from the root of hard and evil dirt. It is written of Yisrael: "And I had planted you a noble vine, an entirely true seed" (Yirmeyah 2:21). Of the heathen nations, it is written, "Whose members were like those of asses, and whose issue was like that of horses" (Yechezkel 23:20).

228. Therefore, Yisrael are holy, a seed of truth, a stock which was perfumed on Mount Sinai, from which every filth was stopped. THEREFORE, they all perfume themselves and receive the holy sign of day and night, so as to be perfect in everything LIKE WE SAID. It is difficult to remove the filth from the heathen nations, even up to three generations. Hence, he is CALLED a proselyte of righteousness, SINCE HE ENTERS ONLY THE SFIRAH OF MALCHUT CALLED 'RIGHTEOUSNESS', BUT NOT ZEIR ANPIN.

229. As Rabbi Hamnuna Saba (the elder) said, Before they are circumcised, the abode of the heathen nations is by the lower, unholy crowns, and the spirit of defilement rests on them. When they convert and circumcise themselves, they abide by the holy crown, which dwells above all the other lower crowns, NAMELY MALCHUT, and the Holy Spirit rests on them. But Yisrael, holy children to holy people by stock and root, who were perfumed on Mount Sinai and entered the complete, holy Faith, when they are circumcised, they abide everywhere, NAMELY IN ZEIR ANPIN AND MALCHUT CALLED DAY AND NIGHT, as written, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

### 31. The waters of Noah

This section is essentially about peace, and about how it is brought to the world above and the world below through the righteous. The righteous man must argue on behalf of the whole world when God proposes to destroy it, even if he is informed that he himself will be saved. Moses is our model for this, rather than Noah, who did not beg for mercy for the world. In this sense "the waters of Noah" were Noah's fault; it was due to him that all the people in the world died. But it was also due to Noah that the land endured after the earlier generations had corrupted it.

230. "Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away" (Vayikra 5:23). Rabbi Yosi said, "For this (Heb. zot) is as the waters of Noah to Me: as I have sworn that the waters of Noah should no more go over the earth" (Yeshayah 54:9). This is a difficult verse, for it is written "that the waters of the flood were on the earth" (Beresheet 7:10) and "neither shall all flesh be cut off any more by the waters of the flood" (Beresheet 9:11). It is written, "The waters of the flood" and not "the waters of Noah." Moreover, it is written, "For this is," while it should have been 'For these are'.

227. א"ל ר"ש, אלעזר ברי, לא דמי מאן דאתי משרשא קדישא, ומגזעא דקשוט, למאן דאתי מגזעא בישא, ומשרשא דגעלי בושין תקימין. בישראל כתיב בהו, ואנכי נטעתין שורק בלה זרע אמת. באומות ע"ז כתיב אשר בשר חמורים בשרם וזרמת סוסים זרמתם.

228. ובגין כך, ישראל קדישין זרעא דקשוט, גזעא דאתבסמו בטורא דסיני, ואתפסק מנייהו כל זוהמא, בלהו מתבסמין, וכלהו עיילי בקיימא קדישא דיומם ולילה, למהוי שלמים בכלא. אבל באומות עובדי ע"ז, קשיא למעבר מנייהו זוהמא, ואפילו עד ג' דרין. ובגין כך גר צדק. ודאי.

229. דאמר רב המנונא סבא, אומות עובדי ע"ז, עד לא אתגזרו שריין בכתרין תתאין דלא קדישין, ורוח מסאבא שריא עלייהו. כיון דאתגזרו ואתגזרו, שריין בכתרא קדישא דשריא על שאר כתרין תתאין, ורוחא קדישא שריא עלייהו. אבל ישראל, קדישין בגי קדישין, דגזעין ושרשין, ואתבסמו בטורא דסיני, ועאלו במהימנותא שלימתא קדישא. בשעתא דאתגזר שריא בכלא, דכתיב ואתם הדבקים בני' אלהיכם חיים כלכם היום.

230. והיה כי יחטא ואשם והשיב את הגזלה וגו'. רבי יוסי אמר, כי מי נח זאת לי אשר נשבעתי מעבור מי נח. האי קרא קשיא, כתיב ומי המבול היו על הארץ. וכתיב ולא יפרת כל בשר עוד ממי המבול. מי המבול כתיב, ולא מי נח, והכא כתיב כי מי נח זאת לי. זאת לי, הם לי מפעי ליה.

231. Yet we have learned that when there are many righteous men in the world, the Holy One, blessed be He, rejoices and takes pride in them. We have learned that when a righteous man is in the world and dwells in it, he brings peace to the world, WHICH IS MALCHUT, and the whole world is blessed for his sake. He brings peace to the retinue above. Whence do we know that? From the verse: "Or let him take hold of my strength, that he shall make peace with Me; peace shall he make with Me" (Yeshayah 27:5). Why is peace mentioned twice here? Because "he shall make peace with Me" MEANS he brings peace to Male and Female, ZEIR ANPIN AND MALCHUT, while "peace shall he make with Me" is when the patriarchs are blessed - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.

232. What is the difference between "HE SHALL MAKE PEACE WITH ME" AND "PEACE SHALL HE MAKE WITH ME"? Rabbi Yosi said, When the patriarchs, CHESED GVURAH AND TIFERET, are blessed, IT SAYS, "peace shall he make with Me" FOR peace precedes everything BECAUSE IT IS OF MORE IMPORTANCE. Peace is therefore WRITTEN first, NAMELY "PEACE SHALL HE MAKE WITH ME." "He shall make peace with Me": Why here does not the word peace come first? Because the serpent should first be removed, which dwells by the Female, MALCHUT. Then the Male, ZEIR ANPIN, will come to dwell in His place WITH MALCHUT. Hence "he shall make" comes first; TO WIT, FIRST HE WILL WORK TO REMOVE THE SERPENT, then there is "peace" BETWEEN ZEIR ANPIN AND MALCHUT.

233. We learned that when there is a righteous man in the world, no Judgment stirs or rules over the world because that righteous man is a sign in the world; NAMELY, HE IS OF THE ASPECT OF YESOD CALLED SIGN. The Holy One, blessed be He, desires his honor, and the world exists due to him!

234. We learned that Rabbi Yosi said that when men are found guilty before the Holy One, blessed be He, if there is a righteous man in the world, the Holy One, blessed be He, will be reconciled with them, and will influence him so that the man asks for mercy on behalf of the world. What does the Holy One, blessed be He, do? He speaks with him about the wicked men of the world and tells him He will be good to him alone and destroy everybody. What course does the righteous man take? He minds not himself, but takes it on himself TO ARGUE IN FAVOR of the whole world, so that the Holy One, blessed be He, will be reconciled to them.

235. Whence do we know that? From Moses. When the Holy One, blessed be He, said to him: Yisrael have sinned, "they have made them a molten calf, and have worshipped it..." (Shemot 32:8), he also said to him: "Let Me alone, that I may destroy them..." (Devarim 9:14). Moses then said, If for the sake of my honor Yisrael shall be annihilated from the world, then I prefer death rather than have them say that for my honor I neglected that of the whole world. Straightway, "And Moses besought Hashem his Elohim" (Shemot 32:11) and delivered himself to death several times for Yisrael, as written, "Yet now, if You will forgive their sin; and if not, blot me, I beg you, out of Your book..." (Ibid. 32). We learned that Moses did not move from there until the Holy One, blessed be He, forgave Yisrael. Hence, it says, "Hashem relented of the evil which He thought to do to His people" (Ibid. 14) and "Hashem said, I have pardoned according to your word" (Bemidbar 14:20).

231. אֵלֹהִים הָיָה תְּאֵנָה, בְּדָוִד זְכוּתוֹ סָגִיאוֹ בְּעֵלְמָא, קוֹדֶשׁא בְּרִיךְ הוּא חֲדֵי וּמִשְׁתַּבַּח בְּהוּ. דְּתַנִּינִן בְּדָוִד שְׂאֵרֵי זְכוּתָא בְּעֵלְמָא, וְאִשְׁתַּבַּח בֵּיהּ, כְּבִיכּוּל אֲטוּל שְׁלָמָא בְּעֵלְמָא, וְכָל עֲלָמָא מִתְּבָרַכָא בְּגִינֵיהּ, וְאֲטוּל שְׁלָמָא בְּפִמְלִיא שֶׁל מַעְלָה. מִנָּא לָן. דְּכִתְיִב, אוֹ יִחְזַק בְּמַעְזֵי יַעֲשֶׂה שְׁלוֹם לִי שְׁלוֹם יַעֲשֶׂה לִי. תְּרִין שְׁלָמִין אֲמַאי הָכָא. אֵלֹהִים יַעֲשֶׂה שְׁלוֹם לִי, דְּאֲשֵׁרֵי דְּבָר וְנוֹקְבָא. שְׁלוֹם יַעֲשֶׂה לִי, דְּמִתְּבָרַכָאן אֲבָהוּ.

232. מֵאֵי אֵינְכָא בִּינִינְהוּ, אָמַר רַבִּי יוֹסִי, בְּדָוִד מִתְּבָרַכָאן אֲבָהוּ, שְׁלוֹם יַעֲשֶׂה לִי, דְּאֲקָדִים שְׁלָמָא בְּכָלָא. וּבְגִין כֵּךְ שְׁלוֹם קָדִים. יַעֲשֶׂה שְׁלוֹם לִי, מֵאֵי טַעְמָא לֹא אֲקָדִים שְׁלוֹם הָכָא. אֵלֹהִים בְּגִין דִּיתַעְבֵּר חוּיָא דְּשֵׁרִיא בְּנוֹקְבָא בְּקִדְמִיתָא, וְיִיתִי דְּכוּרָא לְמִשְׁרֵי בְּאַתְרֵיהּ, וּבְגִין כֵּךְ יַעֲשֶׂה אֲקָדִים, וְלִבְתָּר שְׁלוֹם.

233. תְּאֵנָה בְּזִמְנָא דְּזְכוּתָא שְׂאֵרֵי בְּעֵלְמָא, דִּינִין לֹא מִתַּעְרִין, וְלֹא שְׁלִטִין בְּעֵלְמָא, מִשּׁוּם דְּהָהוּא בְּרַשׁ זְכוּתָא הוּא אוֹת בְּעֵלְמָא, וְקוֹדֶשׁא בְּרִיךְ הוּא בְּעֵי בִּיקְרִיָה, וְעֵלְמָא מִתְקִיִּים בְּגִינֵיהּ.

234. תְּנִיא א"ר יוֹסִי, בְּזִמְנָא דְּבִנֵּי עֲלָמָא אִשְׁתַּכְּחוּ חֲנִיבִין קָמֵי קוֹדֶשׁא בְּרִיךְ הוּא, הָהוּא זְכוּתָא דְּאִשְׁתַּכְּח בְּעֵלְמָא, קוֹדֶשׁא בְּרִיךְ הוּא אִשְׁתַּעִי בְּהִדְיָה, בְּגִין דִּיבְעֵי רַחֲמִין עַל עֲלָמָא, וְיִתְפָּיִס בְּהִדְיָהוּ. מָה עָבַד קוֹדֶשׁא בְּרִיךְ הוּא, אִשְׁתַּעִי בְּהִדְיָה עַל אִינוֹן חֲנִיבֵי עֲלָמָא. א"ל לְאוֹטְבָא לִיָּה בְּלַחוּדוֹי, וְלִשְׁיַצָּאָה לְכָלָהוּ. מָה אֶרְחִיָה דְּהָהוּא בְּרַשׁ זְכוּתָא. שְׂבִיק דִּידִיָּה, וְנָסִיב לְדְּכוּלֵי עֲלָמָא בְּרִיל דִּיתְפָּיִס קוֹדֶשׁא בְּרִיךְ הוּא בְּהִדְיָהוּ.

235. מִנָּא לָן. מִמֶּשֶׁה. דָּאִמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא, חֲבוּ יִשְׂרָאֵל, עֲשׂוּ לָהֶם עֵגֶל מִסֵּכָה וַיִּשְׁתַּחֲווּ לוֹ וְגו' תו אָמַר לִיה, הֲרָף מִמֶּנִּי וְאַשְׁמִידֵם וְגו', בְּהֵאֵי שְׁעָתָא אָמַר מֶשֶׁה אִי בָּגִין יִקְרָא דִּידִי וַיִּשְׁתַּחֲווּ יִשְׂרָאֵל מַעֲלָמָא, טַב לִי מוֹתָא, וְלֹא יִימְרוּן דְּשִׁבְיָנָא הָאִי דְּכוּלֵּי עֲלָמָא, בָּגִין יִקְרָא דִּילִי. מִיָּד וַיַּחַל מֶשֶׁה אֶת פָּנָיו יְיָ אֱלֹהָיו. וְאוֹשִׁיט גְּרָמִיָּה לְמִיתָה בְּכַמָּה אֲתָרֵי בְּגִינֵיהוֹן דִּישְׂרָאֵל, דְּכִתִּיב וְעָתָה אִם תִּשָּׂא חֲטָאתָם וְאִם אֵין מַחְנֵי נָא מִסַּפְרָךְ וְגו'. וְתֵאנָא, לֹא זֶו מֶשֶׁה מִתְמַן, עַד דְּמַחַל קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, הֲדָא הוּא דְּכִתִּיב וַיִּנָּחֵם יְיָ עַל הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לַעֲמוֹ. וְכִתִּיב וַיֹּאמֶר ה' סְלַחְתִּי כְּדַבְּרְךָ.

236. But of Noah, it is written, "And Elohim said to Noah, The end of all flesh is come before Me..." (Beresheet 6:13). Noah said to him: What will You do to me? He said to him: "But with you will I establish My covenant..." (Ibid. 18). "Make yourself an ark of gofer wood" (Ibid. 14). He did not beg for mercy on the world, rain came down and the inhabitants of the world perished. Therefore, it is written of Noah: "the waters of Noah." Surely they were "the waters of Noah," for they were due to him, SINCE he did not ask for mercy on the world.

236. וְאֵלֹהִים בִּנְחָ כְּתִיב, וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל בָּשָׂר בָּא לִפְנֵי וְגו'. אָמַר לִיה נַח, וְלִי מַה אֶת עֲבִיד. א"ל וְהַקִּימוֹתִי אֶת בְּרִיתִי אִתְּךָ וְגו' עֲשֵׂה לָךְ תֵּיבַת עֲצֵי גֹפֶר. וְלֹא בַּעַל רַחֲמֵי עַל עֲלָמָא, וְנַחֲתוּ מִיָּא, וְאוֹבִידוּ בְּנֵי עֲלָמָא, וּבָגִין כִּךְ מִי נַח כְּתִיב. מִי נַח וְדָאִי, דְּבִיָּה הוּוּ תַלְיִין, דְּלֹא בַּעַל רַחֲמֵי עַל עֲלָמָא.

237. Rabbi Yosi then quoted the words: "And Noah began (Heb. vayachel) to be a husbandman" (Beresheet 9:20). The word "Vayachel" has the same meaning as in: "He shall not break (Heb. yachel) his word" (Bemidbar 30:3), for he became non-spiritual (Heb. chol). "Husbandman (lit. 'man of the land') means it was due to him that all the inhabitants of the world perished, because he did not ask for mercy on them. Another explanation: "Man of the land," because it was for his sake that THE LAND endured after the earlier generations corrupted it, as written, "I will not again curse the ground any more for man's sake" (Beresheet 8:21).

237. מִכָּאן א"ר יוֹסִי, מֵאִי דְּכִתִּיב וַיַּחַל נֹחַ אִישׁ הָאֲדָמָה. וַיַּחַל: כַּד"א, לֹא יַחַל דְּבָרוֹ, דְּאֲתַעְבִּיד חוּל. אִישׁ הָאֲדָמָה, דְּבִגִּינֵיהּ אֲשִׁתְּצִיאוּ בְּנֵי עֲלָמָא, דְּלֹא בַּעַל רַחֲמֵי עֲלֵיהּ. ד"א אִישׁ הָאֲדָמָה, דְּבִגִּינֵיהּ אֲתַקְּיִימַת לְבִתֵּר דְּאֲשִׁתְּצִיאוּ קְדָמָאִי, דְּכִתִּיב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בְּעִבּוֹר הָאָדָם וְגו'.

32. The Holy One, blessed be He, decrees a sentence and the righteous man nullifies it  
We learn that the rainbow appears in the sky as a sign of God's protection only when there is no righteous man in the world to protect the world with his prayer. In Rabbi Shimon's day the world did not need the sign of the rainbow, for he himself could nullify any decree that was pronounced over the world. So God decrees and the just man nullifies. When God sees that men perform good deeds, the face of Atika Kadisha is revealed in Zeir Anpin, and everyone is blessed. When transgressions increase in the world, the Ancient One is concealed; this is how the wicked turn mercy into judgment.

238. We learned they are called "the waters of Noah," because it was after him that they were so named; TO WIT, BECAUSE HE DID NOT PRAY FOR THEM. BUT what is the meaning of "For (Heb. zot) this is...to Me"? (Yeshayah 54:9). HE ANSWERS, The Holy One, blessed be He, said, The waters of Noah brought it on Me, that Zot appeared in the world, WHICH IS MALCHUT CALLED ZOT THAT APPEARED IN THE SECRET OF THE RAINBOW TO PROTECT THE WORLD, as written, "As for Me, this is My covenant with them" (Yeshayah 59:21) and "This (Heb. zot) is the token of the covenant...I have set My bow in the cloud" (Beresheet 9:12-13) SO AS TO PROTECT THE WORLD. To wit, THE RAINBOW IS AN INDICATION THAT no one cares FOR THE WORLD TO PRAY FOR IT but I, WHO DOES IT for the glory of My name that is alluded to in zot. Who caused this? The waters of Noah, WHO DID NOT PRAY, NOR PROTECTED THE WORLD.

238. תֵּאנָא מִי נַח אֲקָרוּן, דְּהוּא גָרִים דְּאֲקָרוּן עַל שְׁמִיָּה. א"ר יוֹסִי, זֹאת לִי מֵאִי קָא מַיִירִי. אֵלָא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מִי נַח גְּרָמוֹ לִי, דְּאֶגְלִי זֹאת בְּעֲלָמָא. דְּכִתִּיב וְאֲנִי זֹאת בְּרִיתִי אִוְתָם. זֹאת אוֹת הַבְּרִית וְגו'. אֶת קִשְׁתִּי נָתַתִּי בְּעֵנָן. כְּלוֹמַר לִית מֶאֵן דְּאֲשַׁגַּח אֵלָא לִיקְרָא דְּשְׁמִי דְּרַמְיָא בְּזֹאת. וּמֶאֵן גָּרִים לִיה, מִי נַח.

239. This is a sign for a pious and righteous man, that the rainbow never appears in his days and that during his life the world is not in need of this sign, AS HE PROTECTS THE WORLD WITH HIS PRAYER. Who is such a man that could ask for mercy on the world, and is worthy of protecting it? A man like Rabbi Shimon, in whose days the world was not in need of this sign, as this sign is a token in the world THAT THERE IS NO ONE TO GIVE PROTECTION, SAVE THE HOLY ONE, BLESSED BE HE, AS EXPLAINED.

240. There was not a decree that was pronounced above over the world that RABBI SHIMON did not nullify. This is the meaning of: "He that rules over men" (II Shmuel 23:3); NAMELY, THE VERSE: "THE ROCK OF YISRAEL SPOKE TO ME, HE THAT RULES OVER MEN MUST BE JUST, RULING IN THE FEAR OF ELOHIM." The Holy One, blessed be He, rules over men. Who, as it were, rules over the Holy One, blessed be He? The righteous man RULES, for the Holy One, blessed be He, decrees and he nullifies.

241. Rabbi Shimon, the son of Yochai, sat one day by the gate of Lod. He lifted up his eyes and saw the sun shining and concealing its light three times. While it happened, the light darkened and black and green appeared on the sun. He said to Rabbi Elazar his son: Follow me, son, and let us inquire, for assuredly a decree has been pronounced above, and the Holy One, blessed be He, wishes to inform me. Indeed, the decree impends above thirty days and the Holy One, blessed be He, does not act before informing the righteous. Hence, it says, "Surely Hashem Elohim will do nothing, without revealing His secret to His servants the prophets" (Amos 3:7).

242. While they were walking in the vineyard, they saw a snake coming with its mouth open, glowing on the ground in the dust. Rabbi Shimon was distressed and his hands struck the snake's head. The snake stopped and closed its mouth. RABBI SHIMON saw its tongue hissing and said to it: O snake, go and tell the supernal serpent, THE PERSECUTOR AND DENOUNCER, that Rabbi Shimon is in the world. THE SNAKE put its head inside a hole in the ground. RABBI SHIMON said, I decree that as this low snake returned to a hole in the ground, so will the supernal serpent return to the hole in the great abyss.

243. Rabbi Shimon whispered a prayer. While they were praying, they heard a voice SAYING, the decrees were stopped, go back to where you were. The plagues of the demons are no longer in the world, because Rabbi Shimon, son of Yochai, nullified them. Happy are you, Rabbi Shimon, whose Master is desirous of your honor more than that of all the inhabitants of the world. Of Moses, it is written, "And Moses implored (also: 'trembled')" (Shemot 32:11). It also implies that he was struck with an illness, but you, Rabbi Shimon, decree and the Holy One, blessed be He, establishes it; and He decrees and you nullify it.

239. מִכַּאן סִימָנָא לְחֲסִידָא זָכָא, דְּלֹא אֲתַגְלִיָּיא הָאֵי קֶשֶׁת בְּיוֹמוֹי, וְלֹא אֲצַטְרִיךְ עֲלֵמָא בְּיוֹמוֹי לְהָאֵי אוֹת. וּמֵאֵן אִיהוּ. הֵהוּא דְּבִעֵי רַחֲמֵי עַל עֲלָמָא, וְאַתְחֲזִי לְאַגָּנָא עֲלוּי. כְּגוֹן רַשְׁבִּי, דְּלֹא אֲצַטְרִיךְ עֲלֵמָא בְּיוֹמוֹי לְהָאֵי אוֹת, דְּהָא הוּא אוֹת סִימָנָא בְּעֲלָמָא הוּה.

240. דְּלֹא הוּה גְזֵרָה דְּאַתְגָּזֵר עַל עֲלָמָא לְעִילָא, דְּלֹא מְבַטֵּל לָהּ. וְהֵינֵנוּ דְּכַתְיִב, מוֹשֵׁל בְּאֲדָם, קוֹדֶשׁא בְּרִיךְ הוּא מוֹשֵׁל בְּאֲדָם. וּמִי מוֹשֵׁל בְּקוֹדֶשׁא בְּרִיךְ הוּא כְּבִיכּוֹל. צְדִיק. דְּקוֹדֶשׁא בְּרִיךְ הוּא גְזִיר, וְאִיהוּ מְבַטֵּל.

241. כְּגוֹן ר"ש בֶּן יוֹחָאֵי, דְּיוֹמָא חֵד הוּה יָתִיב אַבְבָּא דְּתֵרְעָא דְּלוֹד, זָקָף עֵינוּי, חָזָא שְׁמַשָּׁא דְּנִהְיָר, וְאַסְתִּים נִהְרָא ג' זְמָנִין, אֲדַהְכִּי אֲתַחֲשַׁךְ נִהְרָא, וְאַתְחֲזִי בֵיהּ בְּשִׁמְשָׁא אוֹכְמָא וִירוֹקָא. א"ל לְר' אֶלְעָזָר בְּרִיָּה, תָּא אֲבַתְרָאֵי בְּרִי, וְנַחֲמֵי דְּהָא וְדָאֵי גְזֵרָה אֲתַגְזֵר לְעִילָא, וְקוֹדֶשׁא בְּרִיךְ הוּא בְּעִי לְאוֹדְעָא לִי, דְּוִדָּאֵי תַלְתִּין יוֹמִין תְּלִיא הֵהוּא מְלֵתָא דְּאַתְגָּזֵר לְעִילָא. וְלֹא עֲבִיד קוֹדֶשׁא בְּרִיךְ הוּא, עַד דְּאוֹדְעִיהּ לְצַדִּיקָאֵי, הֵה"ד כִּי לֹא יַעֲשֶׂה יי' אֱלֹהִים דְּבַר כִּי אִם גָּלָה סוֹדוֹ אֶל עַבְדֵּי הַנְּבִיאִים.

242. עַד דְּהוּוּ אֲזִלִּי עָאֵלוּ בְּהוּא כְּרָם. חָמוּ חֵד חוּיָא דְּהוּה אֲתִי, וּפּוּמִיָּה פְתִיחָא, וּמְלַהֲטָא בְּאַרְעָא בְּעַפְרָא. אֲשַׁתְּנִיק ר"ש, וְקִטְפֵּר יָדָיו בְּרִישִׁיָּה דְּחוּיָא, שְׂכִיךְ חוּיָא, מֵאִיךְ פּוּמִיָּה. וְחָמָא לִישְׁנִיָּה מִרְחִישׁ. א"ל חוּיָא חוּיָא, זִיל וְאִימָא לְהֵהוּא חוּיָא עֲלָאָה, דְּהָא ר"ש בֶּן יוֹחָאֵי בְּעֲלָמָא שְׂכִיחַ. עֵינִיָּה לְרִישִׁיָּה לְחֵד נּוֹקְבָא דְּעַפְרָא. אָמַר גְּזִיר אָנָּא, כְּשֵׁם דְּתַתָּאָה אֲתַחֲזֵר לְנוֹקְבָא דְּעַפְרָא, כֵּן עֲלָאָה יִתְחַזֵּר לְנוֹקְבָא דְּתַהוּמָא רַבָּא.

243. רַחֲשׁ ר"ש בְּצִלּוֹתָא, עַד דְּהוּוּ מְצִלִּי שְׁמַעוּ חֵד קָלָא, פּוֹטְקָרָא דְּקִיטְפָא עוֹלוּ לְאַתְרֵיכּוֹ, קִטְפִּירָא דְּבוּרִינֵי לֹא שְׂרָאן בְּעֲלָמָא, דְּהָא, ר"ש בֶּן יוֹחָאֵי בְּטִיל לוֹן. זָכָאָה אָנְתָּ ר"ש, דְּמֵאֲרַךְ בְּעִי בִיקְרַךְ עַל כָּל בְּנֵי עֲלָמָא. בְּמִשָּׁה כְּתִיב וַיַּחַל מִשָּׁה וְגו', דְּמִשְׁמַע דְּאַחִיד לִיהּ פְּרָגוּדָא, וְאַנְתָּ ר"ש גְּזִיר, וְקוֹדֶשׁא בְּרִיךְ הוּא מְקַיֵּים. הוּא גְזִיר, וְאַנְתָּ מְבַטֵּל.

244. In the meantime, he saw the sun shining and the blackness gone. Rabbi Shimon said, Surely this is because the world was scented. He came home and discussed the verse: "For Hashem is righteous, He loves righteousness; the upright shall behold His face" (Tehilim 11:7). What is "His face" and wherefore "Hashem is righteous, He loves righteousness"? Because "the upright shall behold His face," namely the upper face of the inhabitants of the world, for they have to beg the Holy One, blessed be He, for mercy in all their needs.

245. Rabbi Elazar, his son, said to him: In that case, it should have said "an upright shall behold" in the singular or in the plural. Why DOES IT SAY "the upright (singular) shall behold (plural)"? He said to him: It is a supernal mystery. The olden days, NAMELY THE SFIROT of the most hidden Atika Kadisha, KETER, and the days of the world, THE SFIROT of Zeir Anpin called "His face," look AT EACH OTHER directly to see what needs seeing. TO WIT, THE FACE OF ZEIR ANPIN SEES THE FACE OF ATIKA AND THE FACE OF ATIKA SEES THE FACE OF ZEIR ANPIN DIRECTLY, WITHOUT TURNING RIGHT OR LEFT. THIS IS THE IMPORTANCE OF THE VERSE: "THE UPRIGHT SHALL BEHOLD HIS FACE."

246. We learned that when the Holy One, blessed be He, heeds the world and sees that the deeds of men are proper, Atika Kadisha is revealed, WHICH IS KETER, in Zeir Anpin, TIFERET. All these faces OF ZEIR ANPIN look at the concealed face OF ATIKA and everyone is being blessed. Wherefore are they blessed? Because they look at each other in a direct way, TO WIT, BY WAY OF THE CENTRAL COLUMN, which turns not right nor left. Hence, "the upright shall behold His face," FOR THE FACE OF ATIKA AND ZEIR ANPIN LOOK AT EACH OTHER IN A DIRECT MANNER; NAMELY, IN THE ASPECT OF THE CENTRAL COLUMN. Then everyone is blessed as though rivers of blessings flow from one to another, until all the worlds are blessed and all the worlds are as one. Then it is considered that "Hashem shall be one, and His name One" (Zecharyah 14:9).

247. When transgressions increase in the world, Atika Kadisha is closed and they do not look at each other face-to-face. Then Judgments stir in the world, thrones are placed and the Ancient One (Atik Yomin), KETER, is closed and not revealed. This is the meaning of: "As I looked, thrones were placed, and an ancient of days did sit" (Daniel 7:9). "Thrones are placed" REFERS TO the supernal crowns that water all others to sustain them. Who are they? The Patriarchs, CHESD, GVURAH AND TIFERET OF ZEIR ANPIN. "And an ancient of days did sit": He is not revealed AND, THEREFORE, HE IS CONSIDERED TO BE SITTING, FOR HE WHO SITS DIMINISHES HIS STATURE. Then, the wicked in the world turn Mercy into Judgment.

33. From the side of Ima Klipot come out, which examine laws

We are told that the Klipot cause judgment to overpower mercy, and dissension arises in all the worlds. When people improve their deeds, mercy overcomes judgment and all of the Sfirot are blessed; repentance is considered complete, and the world is atoned for. Rabbi Shimon says how important it is for people to rectify their deeds.

244. אֲדַהְבִי חֶמָּא דְנִהִיר שְׁמַשׁ, וְאִתְעֵבֵר הָהוּא אוֹכְמָא, אֲר"ש, וְדָאִי הָא עֲלָמָא אֲתַבָּסָם, עָאֵל לְבִיתִיהּ וְדִרְשׁ, בִּי צְדִיק יִי' צְדָקוֹת אֱהֵב יִשְׂרָאֵל יַחְזוּ פָנֵינוּ. מ"ט בִּי צְדִיק יִי' צְדָקוֹת אֱהֵב, מְשׁוּם דְיִשְׂרָאֵל יַחְזוּ פָנֵינוּ. מָאִי פָנֵינוּ. פָּנִים עֲלָאִין דְּבָנֵי עֲלָמָא, בְּעוֹן לְמַבְעֵי רַחֲמֵי מַגִּיה, עַל כָּל מַה דְּאַצְטְרִיכָן.

245. א"ל רַבִּי אֶלְעָזָר בְּרִיה, אִי הָכִי יִשְׂרָאֵל יַחְזוּ פָנֵינוּ מִבְּעֵי לִיה, אוֹ יִשְׁרִים יַחְזוּ, מָאִי יִשְׂרָאֵל יַחְזוּ. א"ל רְזָא עֲלָאָה, דְּאִינוּן יָמֵי קָדָם דְּעִתִּיקָא קְדִישָׁא, סְתִימָא דְכָל סְתִימִין. וְיָמֵי עוֹלָם, דְּזַעִיר אֲנָפִין, דְּאִינוּן אֶקְרוּן פָּנֵינוּ, חֶמָּאן בְּאַרְח מִיִּשְׂרָאֵל מַה דְּאַצְטְרִיךְ לְמַחֲמֵי.

246. דִּתְאַנָּא בְּשַׁעְתָּא דְקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁגַּח בְּעֲלָמָא, וְחֶמָּא דְמִתְבָּשְׂרָן עוֹבְדֵיהוֹן דְּבָנֵי נָשָׂא לְתַתָּא, אֲתַגְלִיָּא עִתִּיקָא קְדִישָׁא בְּזַעִיר אֲנָפִין, וּמִסְתַּבְּלָן כָּל אִינוּן אֲנָפִין בְּאַנְפִין סְתִימִין, וּמִתְבָּרְכָן כָּלָהוּ. מ"ט מִתְבָּרְכָן. מְשׁוּם דְּמִסְתַּבְּלִין אֵלִין בְּאַלִּין בְּאַרְח מִיִּשְׂרָאֵל, דְּלֹא סָטוּ לִימִינָא וְלִשְׁמָאלָא, הֵה"ד יִשְׂרָאֵל יַחְזוּ פָנֵינוּ. וּמִתְבָּרְכָן כָּלָהוּ, וּמִשְׁקִינִין דָּא לְדָא, עַד דְּאַתְבָּרְכָן כָּלָהוּ עֲלָמָא. וּמִשְׁתַּבְּחִי כָלָהוּ עֲלָמִין בְּחָד, וּבְדִין אֲתַקְרִי יִי' אַחַד וְשְׁמוֹ אַחַד.

247. וְכִד חוֹבֵי עֲלָמָא סְגִיאוּ, אִסְתִּים עִתִּיקָא קְדִישָׁא, וְלֹא מִשְׁגַּחִין אֲנָפִין בְּאַנְפִין, וּבְדִין דִּינִין מִתְעָרִי בְּעֲלָמָא, וְכוּרְסוֹן רַמְיוּ, וְעִתִּיק יוֹמִין אִסְתִּים, וְלֹא אֲתַגְלִיָּא. הֵדָא הוּא דְכִתִּיב חֲזָה הֵוִית עַד דִּי כוּרְסוֹן רַמְיוּ וְעִתִּיק יוֹמִין יְתִיב. עַד דִּי כוּרְסוֹן רַמְיוּ, דְּאִינוּן בְּתִרִין עֲלָאִין, דְּמִשְׁקִינִין לְכָלָהוּ אַחֲרֵינִין, לְאוֹקוּמֵי בְּקִיּוּמֵיהוּ. וּמָאן אִינוּן. אֲבָהָן. וְעִתִּיק יוֹמִין יְתִיב, וְלֹא אֲתַגְלִיָּא. וּבְדִין מִהֲפָכִין חֵיבֵי עֲלָמָא רַחֲמֵי לְדִינָא.

248. We learned that from the side of Ima Klipot come out, which examine laws, take hold of the legislations of Gvurah, NAMELY THE LEFT COLUMN WHICH IS JUDGMENT and overpower Mercy, as written, "Gathered together against (lit. 'above') Hashem" (Bemidbar 16:11), truly above Hashem, NAMELY BINAH, WHICH IS ABOVE ZEIR ANPIN CALLED YUD HEI VAV HEI. The worlds are then found wanting as they are not whole, and dissension arises in them all.

249. When the inhabitants of the world better their deeds below, Judgments are mitigated and removed, and Mercy stirs and overpowers that evil which arose from the Judgment. When Mercy stirs, joy and consolations abide, because they overpower evil. Hence, "Hashem relented of the evil" (Shemot 32:14), for the Judgment is subdued and Mercy reigns.

250. We learned that when Judgments are mitigated and Mercy reigns, each Sfirah prevails again and all of them are blessed together. When they do so, Ima is mitigated by the coming together of the decrees that returned to her aspect. Then repentance is considered complete and the world is atoned for. Ima sits completely joyful, as written, "As a joyful mother of children" (Tehilim 113:9). She is then called Yom Kippur (Day of Atonement), of which it is written, "That you may be clean from all your sins" (Vayikra 16:30). Then fifty gates are opened of the sides of the decrees.

251. We studied the words: "Then it shall be, because he has sinned, and is guilty" (Vayikra 5:23). Why DOES IT BEGIN WITH THE WORDS: "He has sinned" and then at the end, IT SAYS, "and is guilty"? HE ANSWERS, Indeed we learned "because he has sinned" refers to those transgressions called sins, as written, "Any sins that man commit" (Bemidbar 5:6); "and is guilty (Heb. ashem)" is equivalent to "let the trespass (Heb. asham) which is recompensed to Hashem" (Ibid. 8). "And is guilty" MEANS it behooves him to rectify it. The meaning of "THEN IT SHALL BE, BECAUSE HE HAS SINNED" is that if he rectifies his deeds, then "he shall restore that which he took violently away" (Vayikra 5:23). Rabbi Yosi said, This is understood from the words "that he shall restore," WHICH MEANS HE RESTORES IT OF HIS OWN INITIATIVE BECAUSE HE IS DESIROUS OF RECTIFYING HIS DEEDS. It does not say "that he should restore" IN THE IMPERATIVE, but "he shall restore," which is accurate AND MEANS OF HIS OWN ACCORD.

#### 34. Four times a year

We learn that four times a year, judgments stir; if people repent, God causes the judgments to return to their places, but if they do not the voice is stopped and the judgments are fulfilled. Rabbi Yisa had said that God swore an oath not to enter the celestial Jerusalem until the children of Yisrael enter the terrestrial Jerusalem, and until that time there will be anger in the world.

248. תָּאנָא. מִסְטָרָא דְאִימָא, נִפְקִין גְּרֵדִינִין נִימוּסִין קְלִיפִין, וְאַחֲדִין בְּקוּלְפוֹי דְּגְבוּרָה, שְׁלֹטִין עַל רַחֲמֵי, כְּדִ"א הַנוֹעֲדִים עַל יוֹי, עַל יוֹי מִמֶּשׁ. וְכִדִּין אֲשֶׁתְּכַחוּ עֲלֵמִין חֲסִרִין, דְּלֹא שְׁלֵמִין, וְקִטְטוּתָא אֲתַעֵר בְּכֻלָּהּ.

249. וְכִד בְּנֵי עֲלָמָא מְכַשְׂרִין עוֹבְרֵיהוֹן לְתַתָּא, מִתְבַּסְמֵן דִּינִין, וּמִתְעַבְרֵן, וּמִתְעַרֵי רַחֲמֵי וְשְׁלֹטֵן עַל הָהוּא בִישָׁא דְאֲתַעֵר מִן דִּינָא קְשִׁיָּא. וְכִד מִתְעַרֵן רַחֲמֵי, חֲדוּה וְנִיחוּמִין מִשְׁתַּבְּחִין, מִשּׁוּם דְּשְׁלִיטִין עַל הָהוּא בִישָׁא. הֵה"ד וְיִנָּחֵם יוֹי עַל הָרַעָה. וְיִנָּחֵם מִשּׁוּם דְּאֲתַכְפִּיָּא דִּינָא קְשִׁיָּא, וְשְׁלֹטִין רַחֲמֵי.

250. תָּאנָא, בְּשַׁעֲתָא דְּמִתְבַּסְמֵן דִּינִין, וְשְׁלֹטִין רַחֲמֵי, כָּל כְּתָרָא וְכְתָרָא תָב בְּקִיּוּמֶיהָ, וּמִתְבָּרְכָאן כְּלָהוּ בְּחֻדָּא. וְכִד תִּיַּיְבִין כָּל חַד וְחַד לְאַתְרֶיהָ, וּמִתְבָּרְכָאן כְּלָהוּ בְּחֻדָּא, וּמִתְבַּסְמָא אִימָא בְּקִלְדִּיטֵי גְלִיפִין וְתִיַּיְבִין לְסִטְרָהָא, כִּדִּין אֲקָרִי תְשׁוּבָה שְׁלִימָה, וְאַתְכַּפֵּר עֲלָמָא, דְּהָא אִימָא בְּחֻדּוּתָא שְׁלִימָתָא יִתְבָּא, דְּכְתִיב אִם הַבְּנִים שְׂמַחָה, וְכִדִּין אֲתַקְרִי יוֹם הַכְּפּוּרִים, דְּכְתִיב בֵּיה לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם. וּמִתְפַּתְּחִין נ' תְּרַעִין דְּסִטְרִין גְּלִיפִין.

251. תָּאנָא, כְּתִיב וְהָיָה כִּי יַחְטָא וְאָשֵׁם, מַהוּ כִּי יַחְטָא, וּלְבִסּוּף וְאָשֵׁם. אֵלָּא הֲכִי תָאנָא, כִּי יַחְטָא מֵאִינוֹן חוּבִין דְּאֲקָרוֹן חָטָא, דְּכְתִיב מִכָּל חַטָּאוֹת הָאָדָם. וְאָשֵׁם: כְּדִ"א הָאָשֵׁם הַמוֹשֵׁב לִיּוֹי. וְאָשֵׁם: וְיִתְקַן, כְּלוּמַר אִם יִתְקַן עוֹבְדוֹי, וְהָשִׁיב אֶת הַגּוֹזְלָה אֲשֶׁר גָּזַל. א"ר יוֹסִי מִמֶּשְׁמַע דְּכְתִיב וְהָשִׁיב, וְהָשִׁיב לֹא כְתִיב אֵלָּא וְהָשִׁיב, וְהָשִׁיב דִּיּוּקָא.

252. We learned that the voice is stopped and Judgments stir four times a year. Penitence then impends until it is made ready. When Judgments stir, a voice resounds and the four corners of the world go up and down. A herald proclaims but no one takes heed to awaken. The Holy One, blessed be He, is ready and in case they repent, JUDGMENTS return TO THEIR PLACES. If they do not, the voice is stopped and the Judgments are enacted. Then He is considered as "it grieves Him at His heart" (Beresheet 6:6), NAMELY in the external houses.

253. Rabbi Yehuda said, We learned that since the Temple was destroyed, not a day passes without evil anger. Why is it so? As we learned, Rabbi Yudai said that Rabbi Yesa said that the Holy One, blessed be He, swore an oath not to enter the celestial Jerusalem, NAMELY MALCHUT, until Yisrael enter the terrestrial Jerusalem. For that reason, there is anger in the world. THE OATH WAS REGARDING PERMANENCE, BECAUSE ON A TEMPORARY BASIS, THERE IS A UNION BETWEEN ZEIR ANPIN AND MALCHUT, EVEN DURING THE DAYS OF EXILE, THAT IS DURING PRAYER SERVICES, ON SHABBAT AND FESTIVALS.

35. "The nakedness of your mother, shall you not uncover"

Rabbi Yosi says that the evil inclination always grows stronger through immoral sexual conduct alone, that all sins are attached to nakedness. When Malchut is uncovered, her children below are also uncovered; when she is covered all the grades return one by one and are all blessed, this is considered repentance because all the grades become repaired again.

254. Rabbi Yosi said, It is written, "The nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 18:7) and "She is your mother; you shall not uncover her nakedness" (Ibid.). We learned that your mother is surely MALCHUT, YISRAEL'S MOTHER. If he uncovered her nakedness, why should he return it; BY MEANS OF REPENTANCE. Surely he should rectify his uncovering, AS WILL BE EXPLAINED.

255. According to what we learned, when the Evil Inclination grows stronger within man, it does so through immoral sexual conduct alone. All sins are attached to that nakedness. It is written, "shall you not uncover." When one makes amends, one does so for uncovering it. This is called repentance.

256. Rabbi Yitzchak said, All the sins of the world are connected TO THE UNCOVERING OF NAKEDNESS, so much that mother, MALCHUT, is uncovered for the sins; TO WIT, HER NAKEDNESS IS UNCOVERED. When it is, all her children, YISRAEL BELOW, MALCHUT'S CHILDREN, are uncovered. It is also written, "You shall not take the mother bird together with the young" (Devarim 22:6). When the lower world is corrected, everything is corrected until the correction rises to holy Ima, MALCHUT. She is then corrected and that which was uncovered is covered. It is therefore written, "Blessed is he whose transgression is forgiven, whose sin is covered" (Tehilim 32:1). She is then called repentance indeed, and called Yom Kippur, as it says "that you may be clean from all your sins before Hashem" (Vayikra 16:30).

252. תְּנִינָא, בְּאַרְבַּע תְּקוּמִין דְּשִׁתָּא, קָלָא אֶתְפָּסֶק, וְדִינִין מִתְעָרִין, וְתִשׁוּבָה תִּלָּא עַד דְּאֶתְתֵּקֵן. וְכֵד דִּינִין מִתְעָרִין, קָלָא נָפִיק, וְד' זְוּוּיִין דְּעֵלְמָא, סִלְקִין וְנִחְתִּין. בְּרוּזָא קָרִי, וְלִית מָאן דִּישְׁגַּח וְיִתְעַר. וְקוּדְשָׁא בְּרִיךְ הוּא זְמִין, אִם יִתּוּבוּן יְתוּב, וְאִי לֹא, קָלָא אֶתְפָּסֶק, וְדִינָא אֶתְעִבִּידוּ וְכֵדִין אֶתְקָרִי וְיִתְעַצֵּב, וְיִתְעַצֵּב בְּבִתִּי בְּרָאִי.

253. א"ר יהודה, תנינן, מן יומא דאתחרב בי מקדשא, לית יומא דלא אשתכח ביה רתחא בישא. מ"ט. משום דתנינן, א"ר יודאי א"ר יוסא, נשבע הקודשא בריך הוא שלא יכנס בירושלם דלעילא, עד שיכנסו ישראל בירושלם דלתתא. ובגין כך, רתחא אשתכח בעלמא.

254. א"ר יוסי, כתיב ערות אביך וערות אמך לא תגלה. וכתיב, אמך היא לא תגלה ערותה. ותנינן אמך היא ודאי. הא אם גלה ערייתה, למאן בעי לאתבא לה, ודאי לתקנא. מאי דגלי.

255. דתנינא בד סגיא יצרא בישא בב"נ, לא סגי אלא באינון עריין, וכלהו חובי אחידן בההוא עריא. וכתיב לא תגלה. בד אתתקן, אתתקן לקבל ההוא דגלי, ודא אקרי תשובה.

256. א"ר יצחק, כל חובי עלמא אחידן בדא, עד דאימא אתגליא בגיניהון. וכד איהי אתגליא, כל אינון בגין אתגליין. וכתיב לא תקח האם על הבנים. וכד אתתקן עלמא לתתא, אתתקן כללא, עד דסלקא תקונא לאימא קדישא, ומתתקנא, ואתבסיא ממה דאתגליא. ובגין כך כתיב, אשרי נשוי פשע כסוי חטאה, וכדין אקרי תשובה, תשובה ודאי. וכדין יום הכפורים אתקרי, כמה דכתיב מכל חטאתיכם לפני יי' תטהרו.

257. Rabbi Yehuda said, When is MALCHUT called repentance? When the mother, WHICH IS MALCHUT, is covered and stands joyfully by the children. SHE THEN PROVIDES THEM WITH EVERY GOODNESS, as written, "A joyful mother of children." She is established AS SHE WAS BEFORE THEY INFECTED HER WITH DEFECT and that which was closed and concealed returns to its place. All the grades return one by one, EACH LOWER ONE ASCENDS TO THE HIGHER ONE, and are blessed every one of them. Then it is considered repentance, repentance in general that includes everything, BECAUSE ALL GRADES BECAME REPAIRED AGAIN.

258. Rabbi Yitzchak said, When the world, MALCHUT, is corrected, all of it is corrected at once, AS it is written, "For Your steadfast love (Heb. chesed) is great above the heavens" (Tehilim 108:5). "Above the heavens" means that MALCHUT rises above the place called heavens. What is it? It is Ima, NAMELY BINAH, FOR ZEIR ANPIN IS CALLED HEAVENS AND BINAH IS ABOVE ZEIR ANPIN. WHEN MALCHUT GOES UP THERE, IT IS CORRECTED AT ONCE LIKE IMA. This is considered repentance (lit. 'return'), BECAUSE MALCHUT RETURNS TO BINAH.

259. Rabbi Yehuda said, It is written precisely "above (Heb. me'al) the heavens." If it would have said 'Al (lit. 'above') the heavens', it would have meant the place which is situated above the heavens, BINAH, and no more. Since it says me'al (lit. 'above'), it refers to the place situated high above the heavens, WHICH IS ATIKA KADISHA, AS WILL BE EXPLAINED.

260. We learned that when deeds are improved below and Ima is joyful, Atika Kadisha, KETER, is revealed and the light returns to Zeir Anpin. Everyone is glad then, all is perfect and blessings abide everywhere. Mercy is available and all the worlds rejoice. Hence, it says, "He will again (lit. 'return and') have compassion on us; He will suppress our iniquities" (Michah 7:19). Who will do it again? Atika Kadisha will again be revealed in Zeir Anpin, and that which was concealed from the start will be uncovered again. Everything is considered repentance AFTER ATIKA KADISHA, WHO AGAIN WILL BE REVEALED.

261. Rabbi Yehuda said, Everything is included within the "He will return" LIKE ATIKA KADISHA. 'Everything' is general, WITHOUT EXCEPTION, it is also written, "that Hashem may turn (return) from the fierceness of His anger, and show you mercy" (Devarim 13:18). Rabbi Yitzchak said, Assuredly everything is comprehended IN REPENTANCE. We stated as much before Rabbi Shimon.

36. "That he shall restore that which he took violently away"

Rabbi Shimon says that someone who steals must pay reparation four or five times because he feared the humans from whom he stole more than he feared God. On the other hand, someone who steals with violence must pay only by restoring what he took, because he feared men and God equally. The person who takes "violently away" is sinning with both body and soul, and when he corrects his actions the flow of the abundance of above will be restored.

257. אָמַר רַבִּי יְהוּדָה אֵימַתִּי אֶתְקָרִי תְּשׁוּבָה. בְּדֹאמַא מִתְּכַסִּיא וְקִיּוּמָא בְּחֻדָּה עַל בְּנִין, דְּכֵתִיב אִם הַבְּנִים שְׂמִיחָה. וְתַבָּאת בְּקִיּוּמָא וּמֵאן דִּהוּה סְגִיר, תָּב לְאַתְרֵיהּ. וְכִלְהוּ תְּבִין חֵד לְחֵד, וּמִתְּבַרְכָּאן כָּל חֵד וְחֵד, וְכֵדִין אֶתְקָרִי תְּשׁוּבָה, תְּשׁוּבָה סְתָם לְאַכְלֵלָא כָּלָא.

258. אָמַר רַבִּי יִצְחָק, בְּדֹ מִתְּכַשֵּׁר עֲלֵמָא, בּוֹלִיָּה מִתְּכַשֵּׁר כְּחָדָא. כְּתִיב כִּי גִדּוֹל מֵעַל שָׁמַיִם חֶסֶדְךָ. מֵעַל שָׁמַיִם, דְּסִלְקָא לְעִילָא מֵאַתֵּר דְּאֶקְרִי שָׁמַיִם. וּמֵאִי אִיהוּ. דָּא אִיהִי אִימָא. וְהֵינּוּ דְּאֶקְרִי תְּשׁוּבָה.

259. ר' יְהוּדָה אָמַר, דִּיּוּקָא דְּכֵתִיב מֵעַל שָׁמַיִם. אֲלֵמָלָא כְּתִיב עַל שָׁמַיִם, מִשְׁמַע הֵהוּא אֶתֵּר דְּקִיּוּמָא עַל שָׁמַיִם, וְלֹא יִתִּיר. בֵּינָן דְּאָמַר מֵעַל שָׁמַיִם, מִשְׁמַע הֵהוּא אֶתֵּר דְּקִיּוּמָא עַל הַשָּׁמַיִם לְעִילָא לְעִילָא.

260. דִּתְאַנָּא, בִּהְהוּא זְמַנָּא דְּמִתְּכַשֵּׁר עוֹבְדִין לְתַתָּא, וְאִימָא בְּחֻדּוֹתָא, אֲתַגְלִיָּא עֵתִיקָא קְדִישָׁא, וְתָב נְהוּרָא לְזַעִיר אֲנָפִין, וְכֵדִין כָּלָא בְּחֻדּוֹתָא, כָּלָא בְּשִׁלְמוֹ, כָּלָא אֲשַׁתְּכּוּ בְּבִרְכָּאן, וְרַחֲמִין זְמַנִּין, וְעֲלֵמִין כִּלְהוּ בְּחֻדּוֹתָא, הֵה־דִּי שׁוּב יִרְחַמְנוּ וְכַבּוּשׁ עֲוֹנוֹתֵינוּ. מֵאן יִשׁוּב. יִשׁוּב עֵתִיקָא קְדִישָׁא לְאַתְגְּלִיָּא בְּזַעִירָא, יִשׁוּב לְאַתְגְּלִיָּא דִּהוּה סְתִים בְּקִדְמִיתָא, וְכָלָא אֶתְקָרִי תְּשׁוּבָה.

261. אָמַר ר' יְהוּדָה, כָּלָא בְּכִלְל, כָּלָא סְתָם. וְכֵתִיב לְמַעַן יִשׁוּב יִי' מִחֶרֶן אָפּוֹ וְנָתַן לָךְ רַחֲמִים. א"ר יִצְחָק, כָּלָא הוּא וְדָאִי, וְהָא אֲוִקִימָנָא מְלִי קַמִּיה דִּר"ש.

262. "That he shall restore that which he took violently away" (Vayikra 5:23). In relation to this, the friends asked why it says in relation to taking by force that one should restore that which he took and no more, WHILE OF A THIEF IT SAYS THAT HE SHOULD PAY TWICE, EVEN FOUR OR FIVE TIMES? HE ANSWERS, We have established that HE WHO TAKES VIOLENTLY AWAY treats equally the upper with the lower fear, FEAR OF MAN, TO WIT, HE FEARS NEITHER THE HOLY ONE, BLESSED BE HE, NOR PEOPLE. He who steals has placed before him the lower fear OF PEOPLE, but not the upper fear. THUS, HE HAS PUT MORE VALUE ON THE FEAR OF PEOPLE THAN ON THE FEAR OF HASHEM.

263. It is written before, "If a Nefesh (lit. 'person') shall sin..." (Vayikra 4:2). As we said, the Torah and the Holy One, blessed be He, wonder at it and say, "If a Nefesh shall sin" or "If a Nefesh commit a trespass..." (Vayikra 5:15) or "if a Nefesh swear..." (Ibid. 4). Rabbi Yitzchak said, IN ALL THESE VERSES, it says "Nefesh" not Ruach or Neshamah, BECAUSE THE RUACH AND NESHAMAH DO NOT SIN, BUT ARE ONLY BLEMISHED BECAUSE OF THE SINNING NEFESH, while here, IN RELATION TO TAKING VIOLENTLY AWAY (ROBBERY), body and Nefesh, as written, "Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away." IS IT SAID of him who comes to correct his actions "HE SHALL RESTORE," as we discussed it? "He shall restore": What is the meaning thereof? Someone who corrects his action so that the springs of water, THE ABUNDANCE ABOVE, will be restored to their places to water the plants, THE SFIROT. By his sins, he caused ABUNDANCE to be withheld from them. Hence, IT SAYS of this "that he shall restore that which he took violently away..." as we said.

37. "The righteous man flourishes like the palm tree"

Rabbi Shimon likens the righteous man to the palm tree, that grows slowly as both male and female for seventy years. Then he says that the righteous is God, who returned to Babylon after seventy years of exile, and that God is also the cedar in "He grows like a cedar in Lebanon"; that Lebanon is the supernal Eden. Rabbi Shimon also speaks briefly about the time of redemption and the time when the world will be destroyed and rebuilt.

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

265. "The righteous man flourishes like the palm tree" talks of the exile in Babylon, from which the Shechinah returned to Her place only after seventy years. Hence, it says, "That after seventy years are accomplished at Babylon I will take heed of you" (Yirmeyah 29:10). This is "the righteous man flourishes like the palm tree," for it grows as male and female for seventy years. The righteous is the Holy One, blessed be He, WHO RETURNED TO BABYLON AFTER SEVENTY YEARS. Hence, it is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7), "Hashem is righteous" (Shemot 9:27) and "Say of the righteous that it shall be well with him" (Yeshayah 3:10). INDEED, THE HOLY ONE, BLESSED BE HE, IS CALLED RIGHTEOUS.

262. וְהָשִׁיב אֶת הַגְּזֻלָּה, תָּמָן שְׂאִילוֹ חֲבֵרִיּוֹא, מִפְּנֵי מָה בְּגִזְלָה כְּתִיב, וְהָשִׁיב אֶת הַגְּזֻלָּה וְלֹא יִתִּיר. אֲלֹא הָאֵל אוֹקִימָנָא, דָּא שְׂוִי דְּחִילוֹ עֲלָאָה כְּתִתָּאָה. וְדָא דְּגָנִיב, שְׂוִי דְּחִילוֹ תִּתָּאָה לְקַבְּלִיָּה, וְלֹא דְּחִילוֹ עֲלָאָה.

263. מָה כְּתִיב לְעִילָא, נֶפֶשׁ כִּי תַחְטָא. בְּדִקְאֻמְרָן, דְּאוֹרִייתָא וְקוֹדֶשָׁא בְּרִיךְ הוּא תְּוֹהִינן עֲלֵיהּ, וְאִמְרִי נֶפֶשׁ כִּי תַחְטָא וְגו'. וְכְתִיב נֶפֶשׁ כִּי תַמְעוֹל מַעַל וְגו'. אוֹ נֶפֶשׁ כִּי תִשָּׁבַע וְגו'. אָמַר ר' יִצְחָק, נֶפֶשׁ כְּתִיב, וְלֹא רוּחַ, וְלֹא נִשְׁמָה. וְהִכָּא גּוֹפָא וְנֶפֶשׁ. דְּכְתִיב, וְהָיָה כִּי יַחְטָא וְאָשָׁם וְהָשִׁיב אֶת הַגְּזֻלָּה. מֵאֵן דְּבַעֵי לְתַקְנָא עוֹבְדוּי, כִּמְה דְּאִמְרָן וְהָשִׁיב. מֵאֵן וְהָשִׁיב, אֲלֵא כִּמְאֵן דִּיתְקֵן עוֹבְדִין, בְּגִין דִּיתִיב מִבּוֹעֵי מִיָּא לְאַתְרֵיהּ, לְאַשְׁקָאָה נְטִיעָן, דְּהָא הוּא גְרָם בְּחוּבוֹי לְאַתְמַנְעָא מִנֵּיהּ. וְעַד וְהָשִׁיב אֶת הַגְּזֻלָּה וְגו'. כִּמְה דְּאִתְמַר.

264. רַבִּי אַבָּא הוּא יְתִיב קָמִיה דְּר"ש, עָאֵל ר' אֲלַעְזָר בְּרִיָּה, אָמַר ר"ש, כְּתִיב, צְדִיק כְּתָמַר וּפְרַח וְגו'. צְדִיק כְּתָמַר, מֵאֵי כְּתָמַר. דְּהָא מְכַל אִילָנֵי עֲלֵמָא לִית דְּמִתְעַבְב לְאַפְרָחָא, כְּמוֹ תָמַר. דְּסָלִיק לְשַׁבְעִין שָׁנִין. מ"ט כְּתָמַר. אֲלֵא אַע"ג דְּקָרָא אֶסְהִיד, חֲבֵרִיּוֹא כִּלְהוּ לֹא בַּעוּ לְגַלְלָאָה.

265. אֲבָל צְדִיק כְּתָמַר וּפְרַח, עַל גְּלוּתָא דְּבִבְלָא אִתְמַר, דְּהָא לֹא תַבַּת שְׁכִינְתָּא לְאַתְרָהּ, אֲלֵא בְּסוּף שַׁבְעִין שָׁנִין. הָה"ד כִּי לָפִי מְלֵאת לְבַבִּי שְׁבָעִים שָׁנָה אֶמְקוֹד אֶתְכֶם. וְדָא הוּא צְדִיק כְּתָמַר וּפְרַח, דְּסָלִיק דְּכַר וְנוֹקְבָא לְשַׁבְעִין שָׁנִין. צְדִיק: דָּא קוֹדֶשָׁא בְּרִיךְ הוּא, הָה"ד כִּי צְדִיק יִי' צְדָקוֹת אֱהֵב. וְכְתִיב, יִי' הַצְדִּיק. וְכְתִיב, אִמְרוּ צְדִיק כִּי טוֹב.

266. "He grows like a cedar in Lebanon" (Tehilim 92:13). What is a cedar? HE REPLIES, It is the Holy One, blessed be He, as written, "Excellent as the cedars" (Shir Hashirim 5:15). "He grows...in Lebanon" (Ibid.), surely in the Lebanon which is the supernal Eden, NAMELY CHOCHMAH, of which it is written, "Neither has the eye seen an Elohim besides You" (Yeshayah 64:3). The cedar, ZEIR ANPIN, will grow in that high place, TO WIT, WHEN IT ASCENDS TOWARDS IT.

267. In the last exile, THE HOLY ONE, BLESSED BE HE, is like a cedar that is slow to FLOURISH AND grow. From the time it starts growing until it is mature - NAMELY, UNTIL REDEMPTION COMES - a day passes; NAMELY THE DAY OF THE HOLY ONE, BLESSED BE HE, WHICH IS A THOUSAND YEARS LONG. And the beginning of the second day, until it throws a shadow in the daylight - NAMELY, AFTER MIDDAY WHEN THE SUN BEGINS TO DECLINE - WHICH, IN THE DAY OF THE HOLY ONE, BLESSED BE HE, LASTS 500 YEARS. AFTER 1,500 YEARS, REDEMPTION WILL COME. And the cedar grows only when supplied with water, as it says, "Like cedar trees beside the waters" (Bemidbar 24:6) so "he grows like a cedar in Lebanon," whence, FROM LEBANON, WHICH IS CHOCHMAH, a source of water and a river - WHICH IS BINAH - issues to water THE CEDAR. The cedar is the Holy One, blessed be He, ZEIR ANPIN, WHICH RECEIVES THE WATER, as written, "Excellent as the cedars."

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

### 38. "A complainer separates close friends"

Rabbi Shimon opens with, "A perverse man sows strife: and a whisperer separates close friends." He says that evil men cause a blemish above because they separate men from God and male from female and Zeir Anpin from Malchut. He causes the plants to nourish from the side of Judgment. Rabbi Shimon says that the penitent stands in a higher place than the wholly righteous, because the penitent draws abundance down to the place of the righteous, and the righteous draw it down to the world. He also talks about the loss of faithfulness.

269. He opened the discussion again, saying, "A perverse man sows strife: and a complainer separates close friends (also: 'chief')" (Mishlei 16:28). As we said, "a perverse man sows strife" means that evil men cause a blemish above, FOR STRIFE MEANS A BLEMISH. "And a complainer separates a chief" means that he separates the chief of the world, the Holy One, blessed be He.

266. בָּאֶרֶז בְּלִבְנוֹן יִשָּׁא, מִהוּ אֶרֶז. דָּא קוּדְשָׁא בְּרִיךְ הוּא. דְּכִתִּיב, בַּחוּר בְּאַרְזִים. בְּלִבְנוֹן יִשָּׁא, בְּלִבְנוֹן וְדָא, וְדָא הוּא עֶרֶן דְּלַעִילָא, דְּעָלִיָּה כְּתִיב עֵין לֹא רָאָתָה אֱלֹהִים זּוּלָתָךְ. וְהָאִי אֶרֶז, בְּהֵהוּא אֲתֵר עֲלָאָה, יִשָּׁא.

267. וְדָא בְּגִלוּתָא בְּתִרְאָה הוּא בְּהָאִי אֶרֶז, דְּאֲתַעֲכַב לְסִלְקָאָה. וּמִשְׁעֵתָא, דְּסִלִּיק עַד דְּקָאִים בְּקִיּוּמָהּ, הוּא יוֹמָא. וְשִׁירוּתָא דְּיוֹמָא אַחֲרִינָא, עַד דְּעֵבִיד צֶל בְּנֵהוּרָא דִּימָמָא. וְאֶרֶז לֹא סִלִּיק, אֲלָא בְּעֵרּוּנָא דִּמְיָא. כַּד"א בְּאַרְזִים עָלִי מַיִם. כִּךְ אֶרֶז בְּלִבְנוֹן יִשָּׁא. דְּמִתְמָן נָפִיק מִבּוֹעָא וְנִהְרָא דִּמְיָא, לְאַשְׁקָאָה. וְאֶרֶז, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּכִתִּיב בַּחוּר בְּאַרְזִים.

268. שְׁתּוּלִים בְּבֵית יי', לְזִמְנָא דְּמִלְכָּא מְשִׁיחָא. בַּחֲצוֹת אֱלֹהֵינוּ יִפְרִיחוּ, בְּתַחֲנִית הַמַּתִּים. עוֹד יִנּוּבוֹן בְּשִׁיבָה, בְּהֵהוּא יוֹמָא דִּישְׁתַּכַּח עֲלֵמָא חֲרוּב. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ, לְבִתֵּר דְּכִתִּיב הַשְׁמִים הַחֲדָשִׁים וְהָאֶרֶץ הַחֲדָשָׁה, וְכִדִּין יִשְׁמַח יי' בְּמַעֲשָׂיו כְּתִיב. וְכ"כ לְמָה לְהַגִּיד כִּי יֵשֶׁר יי' צוּרִי וְלֹא עוֹלָתָהּ בּוֹ.

269. תּוֹ פִּתַּח וְאָמַר, אִישׁ תְּהַפּוּכוֹת יִשְׁלַח מְדוֹן וְנִרְגָן מִפְּרִיד אֱלוֹף. אִישׁ תְּהַפּוּכוֹת יִשְׁלַח מְדוֹן, כְּמָה דְּאָמְרֵן, חֲיִיבֵיא עֲבָדֵי פְּגִימוֹ לַעִילָא. וְנִרְגָן מִפְּרִיד אֱלוֹף, מִפְּרִיד אֱלוֹמוֹ שֶׁל עוֹלָם, וְדָא קוּדְשָׁא בְּרִיךְ הוּא.

270. Another explanation for: "A perverse man sows strife (Heb. madon)" (Ibid): What is "sows"? It means he sows strife by the plants, MALE AND FEMALE; TO WIT, HE CAUSES THEM to nourish from the side of Judgment, THE LEFT SIDE OF BINAH, WHICH IS JUDGMENT. STRIFE MEANS JUDGMENT. "And a complainer separates close friends": As we said, an evil man causes a blemish above. "Separates" alludes to a lack of union BETWEEN MALE AND FEMALE, for he separates the Queen from the King and the King from the Queen. Hence, it is not considered one, because one is only when ZEIR ANPIN AND MALCHUT are together in a union. Woe to the wicked who cause a separation above. Happy are the righteous who preserve the upper establishment, NAMELY THE UNION OF MALE AND FEMALE, and happy are the repentants who return everything to its place.

271. We learned that where the repentants stand, the wholly righteous may not. What is the reason thereof? HE ANSWERS, THE REPENTANTS are placed in the high place where the garden's potion is; NAMELY, BINAH WHICH WATERS THE GARDEN, MALCHUT. This is repentance, AS EXPLAINED ABOVE, THE RETURNING OF MALCHUT TO BINAH. They are therefore called repentants (lit. 'men of return'). THE WHOLLY RIGHTEOUS are placed in a different place called the Righteous, YESOD OF ZEIR ANPIN.

272. THE PENITENTS therefore dwell in an elevated place, BINAH, and THE WHOLLY RIGHTEOUS in a small place, NAMELY YESOD OF ZEIR ANPIN. What is the reason thereof? THE PENITENTS return the water, ABUNDANCE, to its place from the supernal place of the deep river, BINAH, to the place called Righteous, YESOD OF ZEIR ANPIN. The wholly righteous draw that abundance from where they dwell, NAMELY YESOD OF ZEIR ANPIN, to this world. THE PENITENTS are therefore high and the wholly righteous are lower. Happy is the portion of the repentant sinner WHO DRAWS ABUNDANCE FROM BINAH INTO YESOD OF ZEIR ANPIN. Happy is the portion of the righteous to whom the world owes its existence, FOR THEY DRAW ABUNDANCE FROM YESOD OF ZEIR ANPIN INTO THIS WORLD.

273. It is written, "Then it shall be, because he has sinned, and is guilty" (Vayikra 5:23). It is written before "Or have found that which was lost, and have lied concerning it..." (Ibid. 22), FOR THE SINNER CAUSES A BLEMISH ABOVE. The Holy One, blessed be He, is therefore gone from everything, as if the Holy One, blessed be He, were nonexistent, because the Congregation of Yisrael, MALCHUT, was separated from her place. Hence, it says, "Faithfulness is perished" (Yirmeyah 7:28). What is faithfulness? It is the Congregation of Yisrael, as written, "And Your faithfulness every night" (Tehilim 92:3), NIGHT BEING MALCHUT. "Faithfulness is perished" resembles the words: "Why does the land perish" (Yirmeyah 9:11). It is all the same, FOR MALCHUT IS CALLED BOTH FAITHFULNESS AND LAND. We explained that it is written as a transitive verb, "perish (also: 'lose')," WHICH MEANS THAT MALCHUT LOST HER SPOUSE, YESOD. It is not written as a passive verb, WHICH WOULD MEAN SHE HERSELF WAS LOST. It is likewise written, "The righteous perishes (also: 'loses')" (Yeshayah 57:1). It is not written that he is lost, but that he loses, WHICH MEANS HE LOST HIS SPOUSE, MALCHUT. Therefore, it is written, "Faithfulness has lost" and it is also written, "He shall restore that which he took violently away...or the thing (lost object) which he has deceitfully acquired" (Vayikra 5:23). MALCHUT THAT HAS BEEN DEFECTED BY HIS SIN IS CONSIDERED A LOST OBJECT AND IT IS REQUIRED TO RETURN THAT LOST OBJECT TO THE RIGHTEOUS, THAT IS, YESOD, WHO LOST HER.

270. ד"א איש תהפוכות ישלח מדון. מהו ישלח. ישלח לאינון גטען. מדון: דינקן מסטרא דרינא. ונרגן מפריד אלון, כמה דאמרן, חייביא עבדין פגיומו לעילא. מפריד: דיחודא לא אשתכח, מפריד, למטרוניתא ממלכא. ולמלכא ממטרוניתא. ובגין כך לא אקרי אחר, דאחר לא אקרי, אלא כד אינון בזוגא חדא. ווי לאינון חייביא דעבדין פרידא לעילא. זכאין אינון צדיקיא, דאינון מקיימן קיומא דלעילא, זכאין אינון מאריהון דתשובה דתייבין כלל לאתרייהו.

271. ועל דא תנינן, אתר דבעלי תשובה יתבי, צדיקים גמורים לא יתבי ביה. מ"ט. אלא אינון אתתקנו באתר עלאה, באתר דשקיו דגנתא משתכח מתמן. ודא הוא תשובה. ועל דא אקרון בעלי תשובה. ואלין אתתקנו באתר אחרא, דאקרי צדיק.

272. ועל דא אלין יתבין באתר עלאה, ואלין יתבין באתר זוטרא. מ"ט. אלין תייבין מיא לאתרייהו, מאתר עלאה דנהרא עמיקא, עד ההוא אתר דאקרי צדיק. וצדיקים גמורים, נגדין לון מההוא אתר דאינון יתבי, להאי עלמא. וע"ד אלין עלאין ואלין תתאין. זכאה חולקיהון דמארי תשובה. וזכאה חולקיהון דצדיקיא, דבגיניהון עלמא מתקיימא.

273. הה"ד והיה כי יחטא ואשם וגו'. מה כתיב לעילא, או מצא אבדה וכחש בה וגו', דהא בגין דא אסתלק קודשא בריך הוא מכלא. כביכול קודשא בריך הוא לא אשתכח בקיומיה, דהא כנסת ישראל אתפרשא מאתרהא, הה"ד, אבדה האמונה. מאי אמונה. דא כנסת ישראל. כד"א ואמונתך בלילות. אבדה האמונה כד"א על מה אבדה הארץ, וכלא חד. והא אוקימנא אבדה, ולא נאבדת, ולא אבדה. כגוונא דא, הצדיק אבד, אבוד, או נאבד, לא כתיב, אלא אבד. הדא הוא דכתיב אבדה האמונה, בגין כך והשיב את הגזלה או את האבדה וגו'.

### 39. There are places in Gehenom

The Faithful Shepherd tells us that there is a place in Gehenom for every sin. The Satan is in charge over every chieftain who rules those places, and he is appointed over all sins. But if one repents, the record of every sin is blotted from its place in Gehenom. The sages of the Mishnah taught that an evil man's sins are engraved on his bones while a righteous man's merits are engraved on his bones. The souls of evil men will be burned by the fire of the throne, the fire of the four fiery living creatures that surround the throne of Judgment.

Ra'aya Meheimna (the Faithful Shepherd)

274. The Faithful Shepherd WHO IS MOSES said, There are places in Gehenom reserved for those who desecrate the Shabbat in public and did not repent the desecration. There are chieftains appointed over them. There are also places in Gehenom for those who commit sexual misconduct, who interpret the Torah improperly and those who shed the blood of the clean. Also for those who swear falsely, who sleep with a menstruating woman or with a woman who worships a strange El, a whore or a maid, and even for those who trespass the 365 negative precepts.

275. For every sin, there is a place in Gehenom and a chieftain over it. The Satan, one's Evil Inclination, is appointed over all sins and places and those in charge over them. If one repents, it is written, "I have blotted out, as a thick cloud, your transgression" (Yeshayah 44:22). The record of each and every sin is blotted from its place in Gehenom.

276. Some sins are recorded above but not below IN THIS WORLD and some are written below but not above; some are recorded below and above. If THE SINS are blotted below IN THIS WORLD THROUGH REPENTANCE, they are blotted above after repentance. The sages of the Mishnah explained further that an evil man's sins are engraved on his bones and a righteous man's merits are engraved on his bones. Why? So that they will be recorded among the sinners by which they will be recognized. A voice resounds, saying of him: This is an evil man, let his bones be burned in Gehenom.

277. We explained that it is the souls of evil men who are harming spirits in the world. Their punishment, according to the sages of the Mishnah, is that their souls will be burned and become ashes under the feet of the righteous. How are they burned? By the fire of the throne, MALCHUT, of which it says, "His throne was fiery flames, its wheels being burning fire" (Daniel 7:9), NAMELY, BY THE FIRE of the four fiery living creatures that surround the throne of Judgment, Adonai, HINTED AT BY THE PROVERB: 'The law (Judgment) of the government (Malchut) is indeed the law'.

### 40. Nahar Dinur (The river of fire)

We are told that the souls of the righteous bathe and cleanse themselves in the river of fire but the souls of the wicked are consumed by it like straw by fire. The Faithful Shepherd describes the lion of fire that descends from the living creatures by the throne of Judgment and who burns the offering and the demons in charge of the sinning members. Then the living creatures in charge over the merits draw near from the throne of mercy, repentance. The name Yud Hei Vav Hei brings peace between the living creatures and allows water to draw near fire without either of them

### רעיא מהימנא

274. אָמַר ר"מ, דּוֹכְתִּין אֵית בְּגִיהֶם, רְשִׁימִין לְמַחְלֵי שְׁבָתוֹת בְּפִרְהֶסְיָא, וְלֹא חֲזִרִין בְּתִיבְתָּא מְאוּתוֹ חֲלוּל. וּמִמֶּנּוּ עֲלִיָּהּ. וְאוֹף הָכִי דּוֹכְתִּין אֵית בְּגִיהֶם, לְאִינוֹן דְּמַגְלֵי עֲרִיין. וְלְאִינוֹן דְּמַגְלִין פְּנִים בְּתוֹרָה שְׁלֹא בְּהִלָּכָה. וְלְאִינוֹן דְּשִׁפְכִין דָּם נָקִי. וְלְאִינוֹן דְּאוּמִין לְשִׁקְרָא. וְלְאִינוֹן דְּשִׁכְבִין עִם גֵּדָה. אוּ בֵּת אֵל נֶכֶר. אוּ זוֹנָה. אוּ שִׁפְחָה. וְאוֹף הָכִי, לְעוֹבֵר עַל שֵׁס"ה לֹא תַעֲשֶׂה.

275. לְכָל חוּבָא, אֵית דּוֹכְתָא בְּגִיהֶם, וּמִמֶּנָּא עֲלִיָּה. וְשִׁטָּן יֵצֵר הָרַע דִּילִיָּה, מִמֶּנָּא עַל כְּלָהּ חוּבִין, וְדּוֹכְתִין וּמִמֶּנּוּ דִּילִיָּה. וְאִי הָדָר בְּתִיבְתָּא, מַה כְּתִיב, מַחֲיִיתִי כְּעַב פֶּשְׁעִיךָ, אֶתְמַחוּ רְשִׁימִין דְּרִשְׁעֵיָא דְּדּוֹכְתָא דְּגִיָּהֶם מִכָּל חוּבָה וְחוּבָה.

276. וְאֵית חוּבִין רְשִׁימִין לְעִילָא, וְלֹא לְתַתָּא. וְאֵית דְּרִשְׁימִין לְתַתָּא, וְלֹא לְעִילָא. וְאֵית דְּרִשְׁימִין לְתַתָּא וְלְעִילָא. אֶתְמַחוּן לְתַתָּא אֶתְמַחוּן לְעִילָא, בְּתַר דְּאֶהְדֵּר בְּתִיבְתָּא. וְעוֹד אוּקְמוּהּ מְאִרֵי מִתְנִיתִין, רָשַׁע עֲוֹנוֹתָיו חֲקוּקִים לוֹ עַל עֲצְמוֹתָיו. צְדִיק, זְכוּתָיו חֲקוּקִים לוֹ עַל עֲצְמוֹתָיו. אִמְאִי. בְּגִין לְמַהוּי רְשִׁימִין בֵּין בְּעִלֵי חוּבֵיהוֹן, לְאַשְׁתְּמוּדְעָא בְּהוּ, וְקֵלָא נִפְיָק עֲלֵיהּ, הֵאֵי רָשַׁע אִיהוּ יִשְׁרְפוּ עֲצְמוֹתָיו בְּגִיָּהֶם.

277. וְאוּקִימָנָא, נִשְׁמוֹת שֶׁל רָשָׁעִים הֵן הֵן הַמְזִיקִים בְּעוֹלָם. וְדִינָא דְּלֵהוֹן אוּקְמוּהּ עֲלִיָּהּ מְאִרֵי מִתְנִיתִין, דְּנִשְׁמַתְהוֹן נִשְׂרָפָת וְנַעֲשִׂית אֶפְרָת תַּחַת כַּפּוֹת רַגְלֵי הַצְּדִיקִים. וּבְמֵאֵי אֶתְוֹקְדוֹן. בְּאִשׁ דְּכוּרְסִיָא, דְּאֶתְמַר בֵּיהּ, כּוּרְסִיָּה שְׂבִיבִין דִּי נוֹר גְּלָלוּהּ נוֹר דְּלִיק. מִדְּ חִיוּן דְּאֶשָּׁא, דְּסַחְרִין לְכוּרְסִיָא דִּדִין, דְּאִיהוּ אֲדָנִי, דִּינָא דְּמַלְכוּתָא דִּינָא.

extinguishing the other.

278. It is written of that river, "A fiery stream issued and came forth from before Him" (Daniel 7:10). The souls of the righteous bathe and cleanse themselves in it and the souls of the wicked are sentenced in it and consumed by it like straw by fire; namely, the fire devouring fire. Yud Hei Vav Hei WITH THE VOWELING OF ELOHIM, WHICH IS BINAH, is the sun. Adonai is its sheath. This is the mystery which has been explained that in the future, the Holy One, blessed be He, will take the sun out of its sheath, SO THAT THE NAME ADONAI, MALCHUT, WILL NOT COVER THE NAME OF YUD HEI VAV HEI WITH THE VOWELING OF ELOHIM, WHICH IS BINAH. THEN, THE FIRE OF JUDGMENT OF THE LEFT COLUMN OF BINAH WILL BE UNCOVERED WITHOUT THE SHEATH OF MALCHUT. The righteous are healed in it and the evil men are judged by it.

279. From THE FIRE OF the living creatures of the throne of Judgment, a lion of fire descends to devour AND BURN the offerings and the appointed chieftains, for to every sinning member there is a demon prosecutor APPOINTED OVER IT. We have established that he who commits one sin acquires one prosecutor. As soon as a fire descends from up high and burns the body parts, the fat and the portions of the bullocks, the sheep, the he-goats and the she-goats, WHICH IS A SECRET OF Yud Hei Vav Hei that descends like a lion of fire to burn them. Their members are burned and the demons in charge of the SINNING members are burned. Yisrael's sins are atoned for, who are the members of the Shechinah.

280. The living creatures in charge over the merits then draw near from the throne of Mercy, repentance; NAMELY, the supernal Ima, BINAH. How do they draw near? By the name of Yud Hei Vav Hei which enters them. Therefore it is an offering to (lit. 'approaching') Yud Hei Vav Hei, for no one could draw near the living creatures and elements and bring peace between them except the name YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, THE CENTRAL COLUMN. By its name, YUD HEI VAV HEI, water draws near fire, NAMELY THE RIGHT COLUMN TO THE LEFT COLUMN, yet they do not extinguish each other. And air, THE CENTRAL COLUMN, draws near the dust, MALCHUT, with no one to separate them.

#### 41. The six combinations of Yud Hei Vav

When the living creatures and elements (fire, water, air and dust) are completed, they are called holy. We read about the six permutations of Yud Hei Vav and the tree, Tiferet, that connects them all, and the final Hei that completes each of them as a peace offering. The significance of the number eighteen is explained, and how the addition of Hei changes life (chai) to animal (chayah). The Faithful Shepherd also brings the ark of Noah into the discussion, and talks about six grades, six directions, and six Sfirot, concluding with the fact that the letters arranged properly, Yud Hei Vav Hei, rise and expand, incorporating the Sfirot and having Cholan as a crown on all the letters.

281. At that time, these living creatures and elements are peace offerings. They are called sacrifices, for none is defiled among them. Moreover, the peace offerings (Heb. shlamim) are last Hei OF THE NAME YUD HEI VAV HEI, NAMELY MALCHUT. It is the completion of the central pillar, ZEIR ANPIN, with all the Yud Hei Vav Hei's included within ZEIR ANPIN in its six extremities, the six Sfirot CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. ZEIR ANPIN HIMSELF IS THE SECRET OF YUD HEI VAV HEI OF YUD HEI VAV HEI, WHICH COMPRISES SIX PERMUTATIONS, AS WAS SAID BEFORE, AND THE LAST HEI COMPLETES EACH PERMUTATION.

278. וְהָיָה נָהָר, אֶתְמַר בֵּיהּ, נָהָר דִּי נֹר נָגִיד וְנִמְק מִן קְדָמוּהִי. נִשְׁמַתְהוֹן דְּצִדִּיקָיָא, טַבְלִין וּמִתְדַכִּין בֵּיהּ. וְנִשְׁמַתְהוֹן דְּרִשְׁעִי, נְדוּנִין בֵּיהּ, וְאַתְבָּעִירוּ קָמִיָּה, בְּקֶשׁ לִפְנֵי אֵשׁ, וְהֵינּוּ אֵשׁ אוֹכֶלֶת אֵשׁ. יְהוּה אִיהִי חֲמָה. נִרְתִּיקָה דִּילִיָּה, אֲדָנִי. וְהֵינּוּ רָזָא דְאוֹקְמוּהָ, לְעֵתִיד לְבָא מוֹצִיא הַקּוֹדֶשׁא בְּרִיךְ הוּא חֲמָה מִנְרִתִּיקָה צִדִּיקִים מִתְרַפְּאִין בָּהּ, וְרִשְׁעִים נְדוּנִין בָּהּ.

279. וּמַחֲיוֹן דְּכוֹרְסִיָּא דְדִינָא, הוּה נַחִית אֲרִיָּה דְאֶשָּׁא לְמִיכַל קְרַבְנִין, אֵינּוֹן דְּמִמֶּנּוּ, עַל כָּל אֶבֶר דְּחַב מַחְבֵּל קְטִיגוֹר אַחַר, כְּמָה דְאוֹקְמוּהָ, עֲשָׂה עֵבִירָה אַחַת, קָנָה לוֹ קְטִיגוֹר א'. וּמִיד דְנַחַת אֵשׁ שֶׁל גְבוּהָ, וְאוֹקִיד לוֹן לְאַלִּין אֶבְרִין וּפְדִרִין וְאַמּוּרִין דְּפָרִים וּכְבָּשִׁים וְעִתּוּדִים וְעִזִּים. יְהוּ"ה דְנַחִית כְּאֲרִיָּה דְאֶשָּׁא לְאוֹקְדָא לוֹן, אֶתּוֹקְדוֹן אֶבְרִים דְלֵהוֹן, אֶתּוֹקְדוֹן מַחְבָּלִים דְּמִמֶּנּוּ עֲלִיָּהוּ, וּמִתְכַּפְּרִין חוּבִין דְיִשְׂרָאֵל, דְאֵינּוֹן אֶבְרִים דְשְׁכִינְתָּא.

280. בְּהָיָה זְמַנָּא, חֲיוֹן מִתְקַרְבִּין דְּמִמֶּנּוּ עַל זְכוּוֹן, דְאֵינּוֹן מְכוֹרְסִיָּא דְרַחֲמִי, דְאִיהִי תְשׁוּבָה, אֵינּוּמָא עֲלָאָה. וּבְמָה מִתְקַרְבִּין. בְּשֵׁם יְהוּ"ד, דְּעָאֵל בְּהוֹן. וּבְגִין דָּא, קְרַבֵּן לִירוּ"ד. דְלִית מָאן דִּיכִיל לְקַרְב חֲיוֹן וִיסוּדִין, לְאֶעֱלָא שְׁלָם בִּינְיָהוּ, אֵלָא שְׁמִיָּה, דְקָרִיב בְּשְׁמִיָּה מִים לָאֵשׁ, וְלֹא מְכַפֵּה דָא לְדָא, וְקָרִיב רוּחָא לְעַפְרָא, וְלֹא מְפָרִיד לִיָּה.

281. בְּהָיָה זְמַנָּא, אֵינּוֹן שְׁלָמִים חֲיוֹן וִיסוּדִין, וְאַתְקִרְיָאוּ קְדָשִׁים, דְלִית טְמָאִים בִּינְיָהוּ. וְעוֹד, שְׁלָמִים דָּא ה' בְּתִרְעָאָה, דְאִיהִי שְׁלִימוֹ דְעֻמּוּדָא דְאַמְצַעִיתָא, בְּכָל הַוִּיּוֹת דְכִלְיָן בֵּיהּ, לְכָל שֵׁית סְטָרִין דִּילִיָּה, דְאֵינּוֹן שֵׁית סְפִירָאֵן.

282. The secret of this, AS WAS SAID IN THE BOOK OF FORMATION (HEB. SEFER YETZIRAH), is that He sealed the top and turned upwards to Yud Hei Vav on the right side, which is Chesed, THE FIRST PERMUTATION. Then, He turned to Hei Vav Yud on the left side, Gvurah, THE SECOND PERMUTATION; to Vav Hei Yud on the central pillar, TIFERET, THE THIRD PERMUTATION; to Yud Vav Hei in Netzach, THE FOURTH PERMUTATION; to Hei Yud Vav in Hod, THE FIFTH PERMUTATION; to Vav Yud Hei in Yesod, THE SIXTH PERMUTATION. The tree which connects them all is Tiferet, AS TIFERET COMPRISES ALL OF THE SIX DIRECTIONS. It is a fruit-bearing tree. Whenever the tree falls, there will be Yud Hei Vav, AN ALLUSION THAT TIFERET IS CALLED BY THE THREE LETTERS YUD HEI VAV ALONE, AND THE LAST HEI, MALCHUT, IS CONNECTED TO IT. THEREFORE, ITS SIX DIRECTIONS ARE DISTINGUISHED BY THE SIX PERMUTATIONS OF YUD HEI VAV. Similarly, in every Yud Hei Vav Hei OF THE SIX DIRECTIONS, there is Hei as last letter, a peace offering (Heb. shlamim) TO YUD HEI VAV HEI, AS THE LAST HEI COMPLETES (HEB. MASHLEMET) YUD HEI VAV HEI. And all the Yud Hei Vav Hei's OF THE SIX DIRECTIONS are attached to it thus, Yud Hei Vav together with Hei turns into Yud Hei Vav Hei; Hei Vav Yud together with Hei is Hei Vav Yud Hei; Vav Hei Yud with Hei is Vav Hei Yud Hei. So it is with the other Yud Hei Vav Hei's.

283. THE SIX PERMUTATIONS OF YUD HEI VAV consist of eighteen letters of the six directions CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, included in the Righteous, the life (Heb. chai=18) of the worlds, WHO IS YESOD OF ZEIR ANPIN. Together with Hei, MALCHUT, it becomes Chayah (lit. 'animal'). The mystery of this is Hei, such as the ark of Noah, MALCHUT, in which every kind was gathered two and two, and seven and seven of the animals for offering. Two and two are four, seven and seven are fourteen, AND TOGETHER they are eighteen (Heb. chai). The ark itself is Hei, BEING MALCHUT; thus, the WORD Chayah is completed.

284. The Righteous, YESOD, is comprised of six grades, NAMELY SIX DIRECTIONS, for which reason it has been decreed that the bettering of a bad dream is performed with three times peace, THREE VERSES IN WHICH PEACE IS MENTIONED, and three ransoms, THREE VERSES IN WHICH RANSOM IS MENTIONED. FOR YESOD is Vav, and they TOGETHER amount to six CORRESPONDING TO THE SIX GRADES OF YESOD, AS THE BETTERING OF A BAD DREAM IS DONE THROUGH YESOD. It is the ladder in Jacob's dream, which comprises six Sfirot. It is "set up on the earth" (Bereshheet 28:12), NAMELY the lower Shechinah, MALCHUT CALLED EARTH, the last Hei. "And the top" (Ibid.) is Yud, of which the Righteous, YESOD, is seventh. It "reached to heaven" (Ibid.), to supernal Ima. This is the supernal Hei, NAMELY BINAH OF BINAH of the side of the dream, WHICH IS OF THE ASPECT OF THE LEFT. Hei rules over Yud which is the top of the ladder, WHICH IS THE SECRET OF Hei Yud of Elohim. Hence, "the angels of Elohim ascending and descending on it" (Bereshheet 28:12), not the angels of Yud Hei Vav Hei.

285. The letters, arranged properly, YUD HEI VAV HEI, ascend through the dot of Cholem (the vowel O), which is Keter, above them. The four letters expand from Chochmah to holy Malchut, as Chochmah is Yud, Binah is Hei, the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD are Vav and Malchut is the last Hei. Cholem is a crown on all the letters.  
End of Ra'aya Meheimna

282. וְרָא דְמִלָּה, חֲתָם רוּם וּפְנֵה לְמַעַלָּה, בִּיהִ"ו, לְיְמִינָא דְחֶסֶד. בִּיהו"י, לְשִׁמְאַלָּא דְגְבוּרָה וְהִ"ו, בְּעִמּוּדָא דְאַמְצַעִיתָא. יו"ה בְּנִצָּח. בְּהוֹד הִ"ו. בִּיסוֹד וִ"ה. אִילָנָא דְאַחִיד לֹון בְּלָהוּ, תַּפְאֶרֶת. עֵץ עוֹשֶׂה פְרִי. וּבְגִין דָּא מְקוֹם שְׁיפּוּל הָעֵץ, שֵׁם יְהִ"ו. וְאוֹף הָכִי בְּכָל הַיּוֹה, ה' בְּתִרְאָה שְׁלָמִים לָהּ. וּלְכָל הַוּוּיִין, דְּאַחִידֵן בָּהּ. כְּגוּוֹנָא דָּא, יְהִ"ו עִם ה', יְהוֹה. הוֹ"י עִם ה', הַיּוֹה. וְהִ"ה וְהִ"ה וְאוֹף הָכִי שְׁאֵר הַוּוּיִין.

283. וְאִינוּן חִ"י אֲתוּוֹן דְּשִׁית סְטְרִין, דְּכָלִּילֵן בְּצִדִּיק חִי עֲלָמִין, וְעִם ה' אֲתַעְבִּיר חִי"ה. וְרָא דְמִלָּה אִיהִי ה', כְּגוֹן תִּיבַת נֹחַ, דְּאֲתַכְנִישׁ בָּהּ מְכָל מִין וּמִין, דְּאִינוּן שְׁנַיִם שְׁנַיִם שְׁבַע שְׁבַע לְקַרְבָּנָא. שְׁנַיִם שְׁנַיִם אַרְבַּעַה. שְׁבַע שְׁבַע אַרְבַּעַה עָשָׂר. הָא י"ח. וְתִיבָה ה', בָּהּ אֲשַׁתְלִים חָהּ.

284. וְצִדִּיק אִיהוּ כָּלִיל ו' דְּרִגּוֹן. וּבִגְדִי תַקִּינוּ לְמַפְתָּר בִּיהַ חֶלְמָא בְּג' שְׁלֹמֹת, בְּג' פְּדִיוֹנוֹת, דְּאִיהוּ ו', בְּחוּשְׁבָן ו'. וְאִיהוּ סֵלֶם דְּחֶלְמָא דִּיעֶקֶב, כָּלִיל ו' סְפִירָאן. מוּצָב אַרְצָה, שְׁכִינְתָּא תַתָּא, וְדָא ה' תַתָּא. וְרָאשׁוּ, דָּא ו', בִּיהַ אִיהוּ צִדִּיק שְׁבִיעִי. מְגִיעַ הַשְׁמִימָה, דָּא אִימָא עֲלָא, וְדָא ה' עֲלָא, דְּמַסְטְרָא דְּחֶלְמָא, ה' שְׁלֵטָא עַל ו', דְּאִיהוּ רִישָׁא דְּסוּלָמָא, הִ"י מִן אֱלֹקִים. וּבְגִין דָּא, וְהִנֵּה מִלְּאֲכֵי אֱלֹהִים עוֹלִים וְגו', וְלֹא מִלְּאֲכֵי יְדוֹ"ד.

285. אֲתוּוֹן בְּסִדְרֵן, עוֹלִים בְּחֵלֶם, דְּאִיהוּ כְּתָר עַל ד' אֲתוּוֹן, דְּאֲתַפְּשׁוּתָא דְּלָהוּן, מַחְכְּמָה עַד מַלְכוּת קְדִישָׁא. בְּגִין דְּחֶכְמָה אִיהִי ו', בִּינָה ה', שִׁית סְפִירָאן ו', מַלְכוּת ה' בְּתִרְאָה. חֵלֶם כְּתָר עַל כָּל אֲתוּוֹן.

ע"כ רעיא מהימנא

eternal flow from Binah. The secret meaning of this is that no blessings rest on a place without a male and a female. Two alternate explanations of the title verse are given, both of which place importance on righteous men and on school children who study the Torah.

286. "If the priest that is anointed do sin to bring guiltiness on the people" (Vayikra 4:3). Rabbi Aba opened the discussion with the verse: "Tell me, O you whom my soul loves...if you know not, O you fairest among women" (Shir Hashirim 1:7-8). These verses were explained by the friends to refer to Moses, when he departed from the world, for he said, "Let Hashem, the Elohim of the spirits of all flesh...appoint who may go out before them" (Bemidbar 27:16-17). HE THEN TOLD THE HOLY ONE, BLESSED BE HE, "TELL ME, O YOU WHOM MY SOUL LOVES, WHERE (OR: 'HOW') YOU FEED..." WHO WOULD YOU APPOINT TO FEED YISRAEL. We learned that this was said of the exile.

287. Come and see: These verses were said by the Congregation of Yisrael, MALCHUT, to the Holy King, ZEIR ANPIN. "Tell me, O you whom my soul loves," WHICH MAY BE READ AS: 'YOU, WHO LOVES MY SOUL' as in "Have you seen him who loves my soul?" (Shir Hashirim 3:3). To the Holy King, it was said, "O you who loves my soul...how would you feed" (Ibid. 1:7).

288. Rabbi Hamnuna Saba said in his book, As long as the Congregation of Yisrael is with the Holy One, blessed be He, the Holy One, blessed be He, so to speak, is perfected and willingly feeds Himself and others. He feeds Himself by sucking milk from supernal Ima, BY RECEIVING THE ABUNDANCE FROM BINAH. From the sucking, He waters all the others and suckles them. We learned that Rabbi Shimon said that as long as the Congregation of Yisrael is with the Holy One, blessed be He, the Holy One, blessed be He, is in perfection and joy. Blessings rest on Him and from Him go to all the others, NAMELY TO ALL THE WORLDS. Whenever the Congregation of Yisrael is not with the Holy One, blessed be He, the blessings, so to speak, are withheld from Him and from others.

289. The secret meaning of this is that no blessings rest on a place without a male and a female. The Holy One, blessed be He, therefore wails and cries, as written, "He shall mightily roar because of His habitation" (Yirmeyah 25:30). What does He say? 'Woe to Me for having destroyed My house and burned My palace.'

290. When the Congregation of Yisrael went into exile, she said before Him, "Tell me, O you whom my soul loves," on whom all the love of my soul is set. "Where you feed": How will You feed from the deep river, BINAH, which never stops flowing? How will You feed on the illumination of the supernal Eden, CHOCHMAH? "Where you make your flock to rest at noon" (Shir Hashirim 1:7): How will You feed all the others who usually receive water from You?

286. אִם הִכְהֵן הַמְּשִׁיחַ יַחְטֵא לְאַשְׁמַת הָעָם. רַבִּי אָבָא פָּתַח הַגִּידָה לִי שְׂאֵהְבָה נַפְשִׁי וְגו', אִם לֹא תִרְעֵי לְךָ הַיָּמָה בְּנָשִׁים צָאִי לְךָ וְגו', הֲנִי קִרְאִי אוֹקְמוּהָ חֲבֵרִיָּא בְּמֹשֶׁה, בְּשַׁעְתָּא דְּהוּה סָלִיק מִעֲלָמָא, דָּאֲמַר וַפְקוּד יְיָ אֱלֹהֵי הַרוּחוֹת לְכָל בֶּשָׂר וְגו', אֲשֶׁר יֵצֵא לִפְנֵיהֶם וְגו', וְתַנִּינָן דְּעַל גְּלוּתָא אֲתָמַר.

287. וּת"ח, הֲנִי קִרְאִי כ"י אֲמֶרֶן לְמַלְכָּא קְדִישָׁא. הַגִּידָה לִי שְׂאֵהְבָה נַפְשִׁי, כַּד"א אֶת שְׂאֵהְבָה נַפְשִׁי רְאִיתֶם. וְלְמַלְכָּא קְדִישָׁא אֲתָמַר, אַנְתָּ שְׂאֵהְבָה נַפְשִׁי אֵיכָה תִרְעָה.

288. בְּסִפְרָא דְּרַב הַמְּנוּנָא סָבָא אָמַר, כָּל זְמַנָּא דְּכ"י אֲשֶׁתִּכַּח בֵּיהּ בְּקוּדָשָׁא בְּרִיךְ הוּא, כְּבִיכּוֹל קוּדָשָׁא בְּרִיךְ הוּא בְּשִׁלְיָמוֹ, וְרַעֲי בְּרַעוּתָא לִיהּ וּלְאַחֲרָנִין זֶן לִיהּ לְגַרְמִיָּה, מַהֲהוּא יוֹנִיקוּ דְּחִלְבָּא דְּאִימָא עֲלָאָה, וּמַהֲהוּא יוֹנִיקוּ דְּאִיהוּ יוֹנִיק, אֲשֶׁקִי לְכָל שָׂאֵר אַחֲרָנִין, וְיוֹנִיק לֹזֶן. וְאוֹלִיפְנָא דְּאֶרֶ"שׁ, כָּל זְמַנָּא דְּכ"י אֲשֶׁתִּכַּחַת בְּקוּדָשָׁא בְּרִיךְ הוּא, קוּדָשָׁא בְּרִיךְ הוּא בְּשִׁלְיָמוֹ, בְּחֻדּוֹה, בְּרַכָּאֵן בֵּיהּ שְׂרִיין, וְנִמְקִין מִנִּיהּ לְכָל שָׂאֵר אַחֲרָנִין. וְכָל זְמַנָּא דְּכֻנְסַת יִשְׂרָאֵל לֹא אֲשֶׁתִּכַּחַת בֵּיהּ בְּקוּדָשָׁא בְּרִיךְ הוּא, כְּבִיכּוֹל בְּרַכָּאֵן אֲתַמְנַעוּ מִנִּיהּ וּמִכָּל שָׂאֵר אַחֲרָנִין.

289. וְרִזָּא דְּמִלְתָּא, בְּכָל אֲתַר דְּלֹא אֲשֶׁתִּכַּח דְּכַר וְנוֹקְבָא, בְּרַכָּאֵן לֹא שְׂרָאֵן עֲלוּי, וְעַל דָּא קוּדָשָׁא בְּרִיךְ הוּא גָּעִי וּבְכִי, כַּד"א שָׂאֵג יִשְׂאֵג עַל נִוְהוּ. וּמַאי אוֹמַר, אוֹי שֶׁהַחֲרַבְתִּי אֶת בֵּיתִי וְשָׂרַפְתִּי אֶת הַיִּכְלִי וְכו'.

290. וּבְשַׁעְתָּא דְּכ"י נִפְקַת בְּגְלוּתָא, אֲמַרְתָּ קַמִּיָּה, הַגִּידָה לִי שְׂאֵהְבָה נַפְשִׁי, אַנְתָּ רַחֲמִימָא דְּנַפְשָׁאִי, אַנְתָּ דְּכָל רַחֲמִימֵי דְּנַפְשִׁי בִּךְ. אֵיכָה תִרְעָה, אֵיךְ תִּזּוֹן גְּרַמְךָ, מִעֲמִיקָא דְּנַחְלָא דְּלֹא פְסִיק. אֵיךְ תִּזּוֹן גְּרַמְךָ מִנְהִירוֹ דְּעֵדֶן עֲלָאָה. אֵיכָה תִּרְבִּיץ בְּצַהֲרִים, אֵיךְ תִּזּוֹן לְכָל אֵינוֹן אַחֲרָנִין דְּאֲשֶׁתִּקְיִין מִנְךָ תִּדְרִירָא.

291. I used to be nourished by you daily and to receive water. I watered all the lower WORLDS and Yisrael were sustained by me. And now "why should I be like one who cloaks himself" (Ibid.): How will I cover myself without blessings? When the blessings will be wanted, they shall not be in my hands. "By the flocks of your companions" (Ibid.): How could I stand by them, yet not be leading and nourishing them? "the flocks of your companions" are Yisrael, the children of the patriarchs - ABRAHAM, ISAAC AND JACOB - the holy Chariot above, NAMELY CHESD, GVURAH AND TIFERET OF ZEIR ANPIN. SHE THEREFORE CALLS THEM "YOUR COMPANIONS."

292. The Holy One, blessed be He, said TO THE CONGREGATION OF YISRAEL: 'Let alone what is Mine; TO WIT, SHE IS NOT TO TALK ABOUT THE NEEDS OF ZEIR ANPIN, for what is Mine is too secret to be made known. But "If you know not" (Ibid. 8) WHAT CONCERNS yourself, here is some advice: "O you fairest among women" (Ibid.) resembles "Behold, you are fair, my love" (Shir Hashirim 4:1) THAT IS THE NAME OF THE CONGREGATION OF YISRAEL. "Go your way forth by the footsteps of the flock" (Shir Hashirim 1:8): these are the righteous trodden by the heels; TO WIT, EVERYBODY TREADS ON THEM WITH THEIR HEELS, and through them strength will be given you to survive. "And feed your kids beside the shepherds' tents" (Ibid.): These are school children, for whose sake the world endures. They give strength to the Congregation of Yisrael during the time of exile. "Beside the shepherds' tents" (Ibid.): these are the schools and their teachers' houses of learning, where the Torah always dwells.

293. Another explanation for: "If you know not, O you fairest among women." Come and see: When there are righteous men and school children who study the Torah in the world, the Congregation of Yisrael can exist due to them in exile. But if THERE ARE not ENOUGH OF THEM, IT IS AS IF she and they cannot exist in the world. If there be righteous men, they are caught first AND DIE TO ATONE FOR PEOPLE OF THEIR GENERATION. If not, the kids for whose sake the world endures are caught first, and the Holy One, blessed be He, takes them from the world, even though they are without sin. Not only that, He even removes the Congregation of Yisrael away from Him and SHE goes out into exile.

291. וְאֵנָּה הָיְנָה אֶתְּזָנָה מִנֶּךָ בְּכָל יוֹמָא, וּמִשְׁתַּקִּיָּא, וְאַשְׁקִינָה לְכָל אֵינֹן תַּתָּאי, וְיִשְׂרָאֵל אֶתְּזָנוּ בִּי, וְהִשְׁתָּא שְׁלָמָה אֶהְיָה בְּעוֹטִיָּה, אֵיךְ אֶהְיָ מִתְּעַטָּמָא, בְּלֹא בִרְכָאן, בְּדַ יַצְטָרְכוּן אֵינֹן בִּרְכָאן, וְלֹא יִשְׁתַּבְּחוּן בִּידֵי. עַל עַדְרֵי חֲבֵרִיךְ, הֵיאֵךְ אֵיקוּם עֲלִיָּהוּ, וְלֹא אֶהְיָה רַעֲנָא לָהּ, וְזָנָה לָהּ. עַדְרֵי חֲבֵרִיךְ, אֵלִין אֵינֹן יִשְׂרָאֵל, דְּאֵינֹן בְּנֵי אֲבָהוֹן, דְּאֵינֹן רְתִיבָא קְדִישָׁא לְעִילָא.

292. א"ל קודשא בריך הוא, שבוק אנת ידי, דהא ידי מלה טמירא הוא לאתידע. אבל אם לא תדעי לך, לגרמך, הרי לך עיטא. היפה בנשים, כד"א הנך יפה רעיתי. צאי לך בעקבי הצאן, אליו אינון צדיקניא, דאינון נדשין בין עקבין, ובגיניהון יהיב לך חילא לקיימא. ורעי את גריותיך על משכנות הרועים, אליו אינון תנוקות של בית רבן, דעלמא מתקיימא בגיניהון, ויהבין חילא לכ"י בגלותא. משכנות הרועים, אליו בתי רבן אתר בית מדרשא דאשתבח אורייתא בהון תדירא.

293. ד"א אם לא תדעי לך היפה בנשים וגו'. ת"ח, בשעתא דצדיקניא אשתבחז בעלמא, ואינון תנוקות של בית רבן משתבחי ולעאן באורייתא, וכלא כ"י לקיימא עמהון בגלותא. ואי לאו, כביכול היא ואינון לא יכלי לאתקיימא בעלמא. ואי זכאין אשתבחז, אינון אתפסן בקדמיתא. ואי לא, אינון גדיין דעלמא מתקיימא בגיניהון, מתפסין בקדמיתא, וקודשא בריך הוא סליק לון מעלמא, אע"ג דלא אשתבח בהו חובה. ולא דא בלחודוי, אלא רחיק מניה לכ"י ואתגלויא בגלותא.

43. "If the priest that is anointed do sin"

We are told that the anointed priest only sins because of the guiltiness of the people. Rabbi Yitzchak talks about Abraham, Isaac and Israel, saying that Israel is complete in every respect. God made the patriarchs swear by the supernal patriarchs, Chesed, Gvurah and Tiferet of Zeir Anpin. Rabbi Yosi wonders when a priest sins who will bring an offering for him and make atonement for him. Rabbi Chiya says that another priest brings his offering and then the high priest himself brings an offering; this is acceptable to the Holy King.

294. It is written, "If the priest that is anointed do sin to bring guiltiness on the people" (Vayikra 4:3): THE ANOINTED PRIEST IS THE HOLY ONE, BLESSED BE HE, and wherefore should He sin? BECAUSE OF the guiltiness of the people; TO WIT, because of the sins of the world that brought it on Him; it is surely because of the guiltiness of the people, not His own. "Do sin" MEANS that He will withhold His goodness and judge everything using Judgment, as written, "I and my son Solomon shall be counted offenders" (I Melachim 1:21). Another explanation: "If the priest that is anointed" or the Holy One, blessed be He, as we said, "do sin," THAT IS, withhold from the Congregation of Yisrael and from the world, by not giving them blessings according to their needs. Why should He do so? Assuredly it is because of the "guiltiness of the people," because of the sins of the people. THE TWO EXPLANATIONS ARE CLOSE IN MEANING AND THE SECOND ADDS WHAT THE FIRST LACKS.

295. "If the priest that is anointed do sin": Rabbi Yitzchak opened the discussion with the verse: "Remember Abraham, Isaac and Yisrael Your servants" (Shemot 32:13). This is a difficult verse. It should have been written, 'Remember Abraham and Isaac and Yisrael'. Why is it written 'Isaac' WITHOUT 'AND'? HE ANSWERS, We have learned that the left is always included within the right and is part of the right, for the right was made to always include the left. It therefore does not divide THE WORDS BY 'AND ISAAC', AS IT WOULD HAVE DIVIDED BETWEEN ABRAHAM AND ISAAC, so as to include ISAAC, WHO IS LEFT, in Abraham, WHO IS RIGHT. It is therefore WRITTEN, "Abraham, Isaac" in one alliance and then "and Yisrael," A SECOND ALLIANCE. For he holds them both with his wings. Thus, he is complete in every respect.

296. "To whom You did swear by Your own self" (Ibid.). The Holy One, blessed be He, made the patriarchs swear by the supernal patriarchs - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Hence, it is written, "To whom You did swear by Your own self"; "YOUR OWN SELF," NAMELY, by those above, those who dwell in Your own self; TO WIT, HE SWORE BY HIS OWN CHESED, GVURAH AND TIFERET. "And did say to them, I will multiply your seed...that I have spoken of" (Ibid.). HE ASKS, IT SAYS "that I have spoken." It should have said 'that You have spoken', FOR YOU CANNOT SAY THAT THE HOLY ONE, BLESSED BE HE, SAID, "THAT I HAVE SPOKEN," SINCE HE JUST SWORE AND SAID THAT TO THEM. SURELY MOSES SAID THIS, BUT HE SHOULD HAVE SAID 'THAT YOU HAVE SPOKEN'. HE ANSWERS, The Holy One, blessed be He, said it to the patriarchs once and again, AND IT IS POSSIBLE THAT HE SAID "THAT I HAVE SPOKEN," WHICH MEANS THAT HE HAS ALREADY SPOKEN TO THEM BEFORE. MOREOVER, "that I have spoken" MEANS that which I desired with my soul. THERE IS NO NEED TO SAY THAT HE ALREADY SPOKE TO THEM, for speaking MEANS desiring. Hence, it says, "Hashem said that He would dwell in the thick darkness" (I Melachim 8:12) and "Whatever your soul desires (lit. 'says'), I will do for you" (I Shmuel 20:4).

297. "And they shall inherit it forever (lit. 'for the world')" (Shemot 32:13). HE ASKS, What is "the world"? HE REPLIES: it is the supernal world, ZEIR ANPIN, to which the land, MALCHUT, is attached and by which it is sustained. If the land is driven INTO EXILE AND IS NOT ATTACHED TO ZEIR ANPIN, what is it due to? The "guiltiness of the people." IT IS THEREFORE WRITTEN, "AND THEY SHALL INHERIT IT FOR EVER"; TO WIT, MALCHUT WILL BE UNITED WITH ZEIR ANPIN FOREVER AND WILL NOT GO INTO EXILE. HE THUS EXPLAINED THE VERSE: "IF THE PRIEST THAT IS ANOINTED" (ZEIR ANPIN) "DO SIN," IN WITHHOLDING UNION FROM MALCHUT SO THAT SHE WILL GO INTO EXILE, IT IS BECAUSE OF THE "GUILTINESS OF THE PEOPLE."

294. הה"ד אם הכהן המשיח יחטא לאשמת העם. אמאי יחטא. לאשמת העם, בגין חובי עלמא דג'רמו האי, לאשמת העם ודאי, ולא לאשמה דיליה. יחטא: יגרע טוביה, ודאין דיניה בכלא, כד"א והייתי אני ובני שלמה חטאים. ד"א אם הכהן המשיח, דא קודשא בריך הוא בדקאמרן. יחטא, יגרע מן כ"י ומעלמא, דלא יהיב להון ספוק ברכאן. אמאי. איהו לאשמת העם ודאי, בגין חובה דעמא היא.

295. אם הכהן המשיח יחטא. רבי יצחק פתח, זכור לאברהם ליצחק ולישראל עבדיך, האי קרא קשיא, הכי מפעי ליה למכתב, זכור לאברהם וליצחק ולישראל, מאי ליצחק. אלא הכי תנינן, בכל אתר שמאלא אתכליל בימינא, ובכללל דימינא הוא. דהאי ימינא, אתתקנת לעלמין, לאכללל ביה שמאלא. ועל דא לא פליג, בגין לאכללל ליה ביה באברהם. ובג"כ לאברהם ליצחק כללל חד. ולישראל, דהא בתרווייהו אחיד לון בגדפוי, והוא שלים בכלא.

296. אשר נשבעת להם בך. אומא אומי קודשא בריך הוא לאבהן, באבהן דלעילא דהא הוא דכתיב אשר נשבעת להם בך, באינון דלעילא באינון דשראן בך. ותדבר אליהם ארבה את זרעכם וגו'. אשר אמרתי, אשר אמרת מפעי ליה. אלא קודשא בריך הוא אמר בך לאבהן, זמנא ותרין זמנין. אשר אמרתי: דצביתי ברעו נפשי, דהא אמירה רעותא הוא, הה"ד אדני אמר לשכון בערפל. ועוד מה תאמר נמשך ואעשה לך.

297. ונחלו לעולם, מאי לעולם. עולם דלעילא, דאחידא ביה ההיא ארץ, ואתונת מההוא עולם, ואי האי ארץ אתרכת, במאי הוא. לאשמת העם הוא דהוי.

298. Rabbi Yitzchak said, "If the priest that is anointed do sin" refers to the priest below, who prepares himself for service IN THE TEMPLE and a sin is found in him, it "brings guiltiness of the people," FOR THE PEOPLE WILL BE BLAMED FOR IT, BECAUSE woe to those who rely ON HIS SERVICE. Similarly, if a sin is found in the cantor, woe to those who count on him. Rabbi Yehuda said, All the more so the priest, to whom all Yisrael above and below look and expect to be blessed by.

299. We have learned that when the priest starts to meditate and bring the supernal offering - TO WIT, BRING ABOUT THE UNISON BETWEEN MALCHUT AND ZEIR ANPIN - everyone is blessed and joyful. The right, CHESED, begins to awaken and the left, JUDGMENT, is included within the right, and everything is attached and connected to each other. All are blessed together. Thus, through the priest, the upper and lower beings are blessed, as we already explained. Hence, IF HE SINS, an offering should be brought for him, so that his sin will be atoned for.

300. Rabbi Yosi said, We learned that through the priest, a man's sin is atoned for when he brings an offering for him. HE ASKS, Now that he himself sinned, who will bring an offering for him and who shall make atonement for him? You may say that he should bring an offering for himself, yet he sinned and he is unworthy that the upper and lower beings be blessed by him, for if the lower beings are not blessed by him, all the more so the upper ones. Rabbi Yehuda said, Yet it is not wholly so, since it is written, "And have made atonement for himself, and for his household" (Vayikra 16:17). Why should he need ANOTHER to make atonement for himself for his sin, IF HE CAN make atonement for himself, as written, "And have made atonement for himself."

301. Rabbi Chiya said, It is known to what place the High Priest is attached, WHICH IS CHOCHMAH, and to what place the other priest is attached, who is called his deputy, CHESED. Another priest therefore brings the offering OF THE HIGH PRIEST, THE ONE WHO IS CALLED AN ANOINTED PRIEST, first and raises him to where he himself is attached, NAMELY TO CHESED OF ZEIR ANPIN. After the priest raises THE OFFERING to that place, CHESED, THE HIGH PRIEST is not stopped from rising it further to his place, CHOCHMAH, in order to atone for his sin. Therefore, another priest brings his offering, and since another brings it, it does not suffice, BECAUSE HE CAN RAISE IT ONLY UP TO CHESED, AND THE ASPECT OF THE HIGH PRIEST IS CHOCHMAH. THEN afterwards THE HIGH PRIEST HIMSELF brings an offering, and the upper ones all join to atone for his sin. It is acceptable to the Holy King. In the same manner, he who prays and errs, let another take his place.

298. ר' יצחק אמר, אם הכהן המשיח יחטא, דא כהן דלתתא, דאתתקן לעבודה ואשתכח ביה חטאה, לאשמת העם הוא דהוי ודאי. ווי לאינון דסמיכין עליה, בגוונא דא, שליחא דצבורא דאשתכח ביה חטאה, ווי לאינון דסמיכין עליה. א"ר יהודה, וכ"ש כהנא, דכל ישראל, ועלאין ותתאין בלהו מחבאן ומצפאן לאתברכא על ידוי.

299. דהא תנינן, בשעתא דכהנא שארי לכוונא מלין, ולקרבא קרבנא עלאה, בלא אשתכחו בברכתא ובחדוותא. ימינא, שארי לאתערא. שמאלא אתכליל בימינא, וכלא אתאחיד ואתקשר דא בדא, ואתברכון בלהו כחדא. אשתכח, דעל ידא דכהנא, מתברכאן עלאי ותתאי, והא אוקמוה. ובגין כך בעי לקרבא קרבנא עליה, בגין דיתכפר חוביה.

300. אמר רבי יוסי, הא תנינן, דעל ידא דכהנא אתכפר חובא דב"נ, כד קריב קרבנא. השתא דאיהו חטי, מאן מקריב עליה, ומאן יכפר עליה. אי תימא דאיהו מקריב על נפשיה, הא איהו אתקלקל, ולא איהו בדאי דיתברכון עליה עלאי ותתאי. תתאי לא יתברכון על ידיה, כל שכן עלאי. אמר רבי יהודה, ולא. והא כתיב וכפר בעדו ובעד ביתו, אמאי בעיא לכפרא עליה, בגין דאיהו חב יכפר על גרמיה, דכתיב וכפר בעדו.

301. אמר רבי חייא, הא ידיע באן אתר אתקשר כהנא רבא. ובאן אתר אתקשר כהנא אחרא, וההוא דאקרי סגן ידיעא. בגין כך, כהן אחרא קא מקריב קרבניה בקדמיתא, וסליק ליה עד ההוא אתר דאתקשר ביה. בתר דכהנא סליק לההוא אתר, לא מעבבין ליה לסלקא לאתריה, ולא תכפרא חוביה. ועל דא, אחרא קא מקריב עליה קרבניה. ביון דאחרא הוא מקריב, ולא מסתפקין כל כך על ידיה, לבתר איהו מקריב, ואינון עלאין, בלהו מתחברין לכפרא חוביה. ומלבא קדישא אסתבם על ידיהו. בגוונא דא, המתפלל וטעה יעמוד אחר תחתי.

#### 44. The blowing of the Shofar

Rabbi Elazar tells about the blowing of the Shofar on Rosh Hashanah and on Yom Kippur, and about the day that Isaac was bound. On that day God raised Abraham, teaching us that the right was constructed and perfected by binding the left. God told Yisrael that they should not be afraid of the judgments of the Left Column, for He detains those judgments from coming out. When the sound of the Shofar rises up, the prosecutors above are pushed aside by the sound and cannot prevail. Rabbi Elazar talks about the worthiness of the messenger, saying that a priest and a Levite should

be examined before they begin their service to be sure they are worthy of it. Then they shall put incense on the altar so that everything is perfumed, and so that blessings will prevail in all the worlds.

302. Rabbi Elazar and Rabbi Aba were sitting. Rabbi Elazar said, I saw that my father, on the day of Rosh Hashanah (The Jewish New Year) and on Yom Kippur, refused to listen to the prayer of a man, unless he was with him three days in advance to purify him. As Rabbi Shimon used to say, by the prayer of the man who I purify, the world is atoned for. All the more so by the blowing of the Shofar, for he did not accept the Shofar blowing of a man who did not have the knowledge of blowing according to the meditation on the secret meaning of blowing.

302. רבי אלעזר ורבי אבא היו יתבי. א"ר אלעזר, חמינא לאבא ביומי דראש השנה ויום הכפורים, דלא בעי למשמע צלותא מכל בר נש, אלא אי קאים עליה תלתא יומין קודם, לדבאה ליה. דרבי שמעון הוה אמר הכי, בצלותא דהאי בר נש דאנא מדבינא, אתכפר עלמא. וכל שכן בתקיעה דשופר, דלא מקבל תקיעתא דב"נ דלאו איהו חבים למתקע ברזא דתקיעה.

303. We have learned that Rabbi Yesa Saba discussed the order of the Shofar blowings: The first ORDER comprises all of them; TO WIT, INCLUDING SHEVARIM AND T'RUAH IN THIS ORDER: T'KIAH, SHEVARIM, T'RUAH, T'KIAH. The second ORDER COMPRISES one T'KIAH duly IN THE BEGINNING, one T'KIAH PEAL duly IN THE END, a great Gvurah, NAMELY SHEVARIM in between. THE ORDER IS T'KIAH, SHEVARIM, T'KIAH. The third ORDER IS one T'KIAH on the one side, IN THE BEGINNING, AND one T'KIAH on that side, IN THE END, AND A PLAIN Gvurah, WHICH IS T'RUAH in between. The Shevarim rises up TO THE PEAL OF GVURAH, and the T'ruah sound goes down TO MALCHUT. The one sound is harsh JUDGMENT, NAMELY SHEVARIM, and the other is mild JUDGMENT, NAMELY T'RUAH. This has already been explained. There are ten sounds: T'KIAH, SHEVARIM, T'RUAH, T'KIAH; T'KIAH, SHEVARIM, T'KIAH; T'KIAH, T'RUAH, T'KIAH. Yet they are only nine sounds, SINCE one IN THE MIDDLE OF THE FIRST ORDER, SHEVARIM T'RUAH, IS NOT TWO SOUNDS, BUT is inclusive; TO WIT, ONE SOUND THAT INCLUDES TWO. THERE ARE THEREFORE NO MORE THAN NINE SOUNDS.

303. דתנינן, ר' ייסא סבא אמר, הגי תקיעתא בסדרן. קדמאה, כלילא מכלא. תניינא, חדא בסדרא וחדא בסדרא, גבורה גדולה בינייהו. תליתאה, חד הכא וחד הכא גבורה בינייהו. פוסקא סלקא, קומטרא נחתא. חד תקיפא וחד רפיא. והא אוקמוה. ואינון עשרה. ואינון תשע. חד כללא דכלא.

304. On that day, Isaac, WHO IS GVURAH AND THE LEFT COLUMN, is adorned to be at the head of the patriarchs. On that day, it is written, "The sinners in Zion are afraid" (Yeshayah 33:14) on the day Isaac was bound and bound everything. Sarah wails and the peal of the Shofar grows very strong. Happy is the portion of he who passes between them and escapes them. Rabbi Aba said, The reason we read the portion OF THE BINDING of Isaac on that day is that the day Isaac was bound below, he was also tied to the one above. When was he tied? At the time that it is written, "And he bound Isaac his son..." (Beresheet 22:9).

304. ובהאי יומא מתעטרא יצחק, והוא רישא לאבהן. בהאי יומא כתיב, פחדו בציון חטאים. בהאי יומא יצחק אתעקד, ועקיד כלא, ושרה מיללת וקול שופרא תקיף לחדא. זבאה חולקיה, מאן דעבר בינייהו, ואשתזיב מניהו. א"ר אבא, בג"כ קרינן פרשתא דיצחק בהאי יומא, דבהאי יומא אתעקד יצחק לתתא, ואתקשר בההוא דלעילא. אימתי אתקשר. בשעתא דכתיב ויעקוד את יצחק בנו וגו'.

305. Rabbi Elazar said, On that day ISAAC WAS BOUND, Isaac crowned Abraham WITH THE MOCHIN OF THE FIRST THREE SFIROT THAT ARE CALLED CROWN, IN ACCORDANCE WITH THE MEANING OF THE VERSE: "WITH THE CROWN WITH WHICH HIS MOTHER CROWNED HIM" (SHIR HASHIRIM 3:11). It is written, "That Elohim did test (Heb. nisa) Abraham" (Ibid. 1). What is "nisa"? It has the same meaning as in the verse: "And set up my standard (Heb. nisi) to the peoples" (Yeshayah 49:22) and "called the name of it Adonai Nisi (lit. 'Hashem is my banner')" (Shemot 17:16). IT IS THE LANGUAGE OF ELEVATION AND EXALTATION, NOT OF TESTING, FOR IN THE BINDING OF ISAAC, HE RAISED AND ELEVATED ABRAHAM. HE ASKS, What does that teach us? HE ANSWERS, IT TEACHES US that the right was constructed and perfected BY BINDING THE LEFT. Hence, it is written "Elohim did test Abraham." It is accurate to use 'Elohim', being the fear of Isaac, THAT IS, THE ATTRIBUTE OF GVURAH, THE LEFT COLUMN.

306. Rabbi Aba said that it is written, "But Elohim is the judge: He puts one down, and lifts up another" (Tehilim 75:8). "But Elohim is the judge": ELOHIM IS GVURAH AND THE JUDGE IS TIFERET CALLED JUSTICE. THE MEANING OF THIS IS THAT if the Judgment of Isaac, THE SECRET OF GVURAH AND THE LEFT COLUMN, were removed from where Jacob dwelt, WHO IS THE SECRET OF TIFERET AND THE CENTRAL COLUMN, and were mitigated there, woe to the world who meets ITS JUDGMENT. This is the secret of the words: "For by fire will Hashem execute Judgment" (Yeshayah 66:16). THE FIRE ON THE LEFT IS JUDGED BY YUD HEI VAV HEI, THE CENTRAL COLUMN, WHICH JOINS IT WITH THE RIGHT. This is how the world is perfumed.

307. Since Isaac, THE LEFT COLUMN, enters the place of Jacob, THE CENTRAL COLUMN, and Jacob holds on to him, the fire is appeased and its coals cool, NAMELY THE JUDGMENTS OF THE LEFT COLUMN. THIS IS LIKE a man who put on arms in his anger and went out to kill people. A wise man stood by his door, seized him AND DID NOT LET HIM GO OUT. THE ANGRY MAN said to him: Were it not for you who held me and opposed me, there would be killing in the world. As they were arguing with each other and seizing each other, his anger cooled off with his desire to kill. THE WISE MAN thus proved who endures the anger and the harshness of that man's rage; namely, whoever stands by the door TO DETAIN HIM FROM COMING OUT.

308. Thus spoke the Holy One, blessed be He, THE SECRET OF THE CENTRAL COLUMN, to Yisrael: My children, do not be afraid OF THE JUDGMENTS OF THE LEFT COLUMN, for I stand by the door TO DETAIN THE JUDGMENTS FROM COMING OUT. Cheer up on this day and give me strength. With what? With the Shofar. If the sound of the Shofar is found worthy and people meditate on it below, the sound rises AND JOINS THE RIGHT AND LEFT by which the fathers are crowned. ABRAHAM AND ISAAC are in Jacob's abode, BECAUSE HE BRINGS ABOUT THIS UNISON. One should therefore be careful with the Shofar, to know that sound and meditate on it.

305. אָמַר רַבִּי אֶלְעָזָר, בְּהַאי יוֹמָא אָעֵטֵר יִצְחָק לְאַבְרָהָם, דְּכִתִּיב וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. מָאִי נִסָּה. כְּדָא, וְאֵל עַמִּים אָרִים נָסִי. וְיִקְרָא שְׁמוֹ יוֹ נָסִי. מָאִי קָמָל. בְּגִין דְּאִשְׁתַּכְּלִיל יְמִינָא וְאִשְׁתַּלֵּם. הָהִי דְּוְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. וְהָאֱלֹהִים דִּיִּיקָא, וְדָא הוּא וּפְחִיד יִצְחָק.

306. רַבִּי אַבָּא אָמַר, כְּתִיב בִּי אֱלֹהִים שׁוֹפֵט זֶה יִשְׁפִּיל זֶה יָרִים. בִּי אֱלֹהִים שׁוֹפֵט, אֲלֻמָּלָא דְּאֶעְבֵּר דִּינָא דִּיִּצְחָק, בְּאַתֵּר דִּיעֻקֵּב שְׂאֲרֵי, וְאַתְּבַסֵּם תַּמָּן, וְוִי לַעֲלֻמָּא דִּיעֵרַע בְּגִינֵיהּ, וְרָזָא דְּמֵלָה, בִּי בָּאֵשׁ יוֹ נִשְׁפֵּט. וְדָא הוּא אֲתַבְּסָמוּתָא דְּעֻלָּמָא.

307. וְכִיּוֹן דְּעָאֵל בְּאַתְרָא דִּיעֻקֵּב, וְיַעֲקֹב אַחִיד בֵּיהּ, בְּדִין שְׂכִיךְ אִשָּׁא, וְאַצְטַנְנוּ גּוֹמְרִיָּה. לִבִּי, דְּהָוָה רָגִיז, וְחָגַר וְחִיּוֹן גְּרָמִיָּה, וְנָפַק בְּרוּגְזִיָּה לְקַטְלָא לְבָנֵי נִשָּׂא. חַד חֲכִימָא קָם עַל פִּתְחָא, וְאַחִיד בֵּיהּ, אָמַר אֲלֻמָּלָא לֹא אַחִיד בִּי וְאַתְתַּקֵּף בִּי, הָא קְטוּלָא בְּבָנֵי נִשָּׂא אִשְׁתַּכַּח. בְּעוֹד דְּאַתְתַּקְפוּ דָּא בְּדָא, וְאַחִיד דָּא בְּדָא, אֲצַטְנֵן רוּגְזִיָּה עַל דְּנָפַק לְקַטְלָא. נָפַק לְאוֹכְחָא, מֵאֵן סָבִיל רוּגְזָא וְתוֹקְפָא דְּדִינָא דְּהָהוּא בִּי. הוּי אִימָא, דָּא דְּקָאִים אֶפְתַּחָא.

308. כֵּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, בְּנֵי, לֹא תִדְחֻלוּן, הָא אֲנָא קָאִים עַל פִּתְחָא, אֲבָל אֲזִדְרִזוּ בְּהַאי יוֹמָא וְהָבוּ לִי חִילָא. וּבְמָה. בְּשׁוֹפָר. דָּאִי אִשְׁתַּכַּח קוֹל שׁוֹפָר בְּדָקָא יְאוּת, וּמִכּוּוֹנֵי בֵּיהּ לְתַתָּא, הָהוּא קָלָא סְלִיק, וּבֵיהּ מִתְעַטְרֵי אֲבָהֵן, וְקִיּוּמֵי בְּמִשְׁכְּנֵיהּ דִּיעֻקֵּב. וְעַד בְּעִי לְאַזְדַּהֲרָא בְּשׁוֹפָרָא, וּלְמַנְדַּע בְּהָהוּא קָלָא וּלְכוּוֹנָא.

309. There is no sound of the Shofar which does not ascend to a certain firmament, and all the crowd in that firmament gives room to this sound. They say: "And Hashem utters His voice before His army..." (Yael 2:11). That sound stands in that firmament until another sound comes and they assemble and rise, joined to another firmament. We therefore learned that there is a sound that raises a sound. What is it? It is the sound of Yisrael blowing below.

310. When the sounds below are joined, they rise to the highest firmament in which the Holy King, THE CENTRAL COLUMN, abides. They are all adorned before the King. Then the thrones OF JUDGMENT are overthrown and another throne of Jacob, THE CENTRAL COLUMN, is fixed and prepared.

311. I have found that Rav Hamnuna Saba said in his book in the section of the prayers of Rosh Hashanah about the prayer and the sound of the Shofar a righteous man makes with the Shofar, that comes out from his spirit and soul, that that sound rises up. On that day, prosecutors stand ready above. But when the sound of the Shofar rises, they are all pushed aside by it and cannot prevail. Happy is the portion of the righteous who know how to concentrate their will before their Master, and who know how to mend the world on that day by the sound of the Shofar. It is therefore written, "Happy is the people that know the joyful note (Heb. T'ruah)" (Tehilim 89:16). It is written, "know" not 'blow'.

312. On that day, the people should see that a man who is perfect in every way, who knows the ways of the Holy King and the glory of the King, says the prayer for them on that day and introduces the sound of the Shofar to every world with the meditation of the heart, wisdom, will and perfection. With his help, Judgment will be removed from the world. Woe to those whose messenger is found unworthy, for the sins of the world will be remembered because of him. Hence, "if the priest that is anointed do sin," the messenger of all of Yisrael, it is for the "guiltiness of the people" (Vayikra 4:3), because Judgment rests on the people.

309. וְלִית לָךְ קֶלֶא בְּשׁוּפְרָא, דְּלֵא סְלִיק רְקִיעָא חַד. וְכָל אִינוּן אוֹכְלוּסִין דִּהְהוּא רְקִיעָא, יִהְיִין אֶתְרִי לִהְהוּא קֶלֶא, וּמֵאִי קֵא אִמְרִי. וְיִי נָתַן קוֹלוֹ לִפְנֵי חֵילוֹ וְגו'. וְקָאִים הֵהוּא קֶלֶא בִּהְהוּא רְקִיעַ, עַד דִּאֲתִי קֶלֶא אַחְרָא, וְאֲתַעְתְּדוּ בְּחָדָא, וְסִלְקִין בְּזוּגָא לְרְקִיעָא אַחְרָא. וְעַל דָּא תְנִינָן, אִית קוֹל דְּסְלִיק קוֹל, וּמֵאִי אִיהוּ. הֵהוּא קֶלֶא דִּתְקִיעָתָא דִּישְׂרָאֵל דִּתְתָּא.

310. וְכִינוּן דִּמְתַּחְבְּרָן כָּל אִינוּן קְלִין דִּלְתַּתָּא, וְסִלְקִין לִהְהוּא רְקִיעָא עֲלָא דִּמְלַבָּא קְדִישָׁא שְׁאִרֵי בֵיה, מִתַּעֲטָרָן כְּלָהוּ קָמִי מְלַבָּא, וְכַדִּין כּוֹרְסוֹן רְמִיו כּוֹרְסִינָא אַחְרָא דִּיעֲקֵב קָאִים וְאֲתַתְקֵן.

311. עַל דָּא אֲשַׁבְּחָנָא בְּסַפְרָא דְרַב הַמְנוּנָא סָבָא, בְּאִינוּן צְלוֹתֵי דִר"ה, דִּהּוּ אִמְר, צְלוֹתָא וְקַל שׁוּפְרָא דִּאֲפִיק הֵהוּא זַכָּא, דִּאֲשַׁתְּכַח מְרוּחִיהּ וּמִנְפְּשִׁיהּ בִּהְהוּא שׁוּפְרָא, דִּהְהוּא קוֹל סְלִיק לְעִילָא. וּבִהְהוּא יוֹמָא קִיּוּמִין וּמִשְׁתַּבְּחֵי מְקַטְרְגִין לְעִילָא. וְכַד סְלִיק הֵהוּא קֶלֶא דְשׁוּפְרָא, כְּלָהוּ אֲתַדְחִינָן קָמִיהּ, וְלֵא יִכְלִין לְקִיּוּמָא. זַכָּא חוֹלְקִיהוּן דִּצְדִיקִינָא, דִּידְעִין לְכוּנָא רְעוּתָא לְקָמִי מֵאֲרִיהוּן, וְיִדְעִין לְתַקְנָא עֲלָמָא בְּהֵאִי יוֹמָא, בְּקַל שׁוּפְרָא. וְעַל דָּא כְּתִיב, אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה. יוֹדְעֵי, וְלֵא תוֹקְעֵי.

312. בְּהֵאִי יוֹמָא, בְּעֵי עֵמָא לֹאֲסַתְכֵּלָא בְּב"נ שְׁלִים מְכֵלָא, דִּידְעֵי אֲרַחוּי דִּמְלַבָּא קְדִישָׁא, דִּידְעֵי בִיקְרָא דִּמְלַבָּא, דִּיבְעֵי עֲלִיּוּהוּ בְּעוּתָא בְּהֵאִי יוֹמָא. וְלִזְמָנָא קַל שׁוּפְרָא בְּכֵלָהוּ עֲלָמִין, בְּכוּנָה דִּלְבָּא, בְּחִכְמָתָא, בְּרְעוּתָא, בְּשְׁלִימוּ. בְּגִין דִּיסְתַּלַּק דִּינוּא עַל יְדֵי מִן עֲלָמָא. וְיִי לֵאִינוּן דְּשְׁלִיחָא דִּלְהוּן לֹא אֲשַׁתְּכַח בְּדָקָא יָאוּת, דִּהָא חוּבֵי עֲלָמָא אֲתִינָן לְאַדְכְּרָא בְּגִינִיהּ. הֵה"ד, אִם הִכְהִן הַמְּשִׁיחַ יַחֲטָא, דִּהוּא שְׁלִיחָא דְכָל יִשְׂרָאֵל, לֹאֲשַׁמֵּת הָעַם הוּא, בְּגִין דִּדִּינוּא שְׂרִיָּא עֲלִיּוּהוּ.

313. When the cantor is worthy, happy are the people, for all Judgments are removed from them by him. All the more so for the priest, for whose sake the upper and lower beings are blessed. Rabbi Elazar said, A priest and a Levite should therefore be examined before they begin their service, to search their ways and actions. Otherwise, they may not rise to start their service. Also in the Sanhedrin, in relation to judging, NO MAN IS ACCEPTED TO BECOME A MEMBER OF THE SANHEDRIN BEFORE HE IS CHECKED TO SEE WHETHER HE IS WORTHY OF IT.

314. If THE PRIEST OR THE LEVITE is found worthy, a restrictive measure due to the greater import of the Temple is put on him, but if not, he does not start his service. Hence, it says, "And of Levi he said, Let your Tummim and your Urim be with your pious one" (Devarim 33:8). Wherefore is he worthy of the Urim and Tummim and of performing service? We conclude this from: "Whom you did prove at Massa" (Ibid.), BECAUSE YOU TESTED HIM BEFORE AND FOUND HIM WORTHY. "Who said of his father and of his mother, I have not seen him..." (Ibid. 9). When he is in these grades, then "they shall teach Jacob Your Judgments...they shall put incense" (Ibid. 10). THEY SHALL PUT INCENSE so that anger will be soothed and peace invited. "and whole burnt sacrifice upon Your altar" (Ibid.) so that everything will be perfumed and blessings will prevail in all the worlds. Then, "bless, Hashem, his substance..." (Ibid. 11).

#### 45. Lilit who was first with Adam

Rabbi Shimon says that when God made man He created him whole, male and female, and the female was included within the male. Then he talks about Lilit, who was Adam's first wife and who lives in a hole in the great abyss. At first Adam's body was created without a spirit, and God had to prevent thousands of spirits of the left side from entering his body. Until Eve appeared, Lilit was always with Adam. When he received a living soul, Eve was stuck by his side, and then God separated them. When Lilit saw this, she fled, but she is still capable of harming people. Rabbi Shimon says that she is the destruction of the world, and the only protection against her for one joining with his wife is for him to devote himself to holiness.

315. "And if the whole congregation of Yisrael sin through ignorance, and the thing be hid..." (Vayikra 4:13). Rabbi Shimon opened the discussion with the verse: "Rise up, you women that are at ease, hear my voice..." (Yeshayah 32:9). How much should man regard his Master's glory, so as to be a whole creature before the Holy One, blessed be He. When the Holy One, blessed be He, created man, He created him whole, as it says "that Elohim has made man upright" (Kohelet 7:29). "Man" TEACHES US that they were male and female and that the female WAS included within the male. Then it says, he is "upright," but later "they have sought out many inventions" (Ibid.).

313. וְכִּדְ שְׁלִיחָא הוּא זָכָא בְּדָקָא יְאוּת, זָכָאִין אִינוּן עֲמָא, דְּכָל דִּינִין מְסַתְּלִין מִנֵּיהּ עַל יְדֵיהּ, כ"ש בְּהִנָּא, דְּעֵלִיָּה מִתְּבָרְכָן עֲלָאִי וְתַתָּאִי. א"ר אֶלְעָזָר, וְע"ד, בְּהִין וְלֹא עַד לֹא יִסְלַק לְפִלְחָנָא, בְּדָקִין אֲבִתְרֵיהּ, וְיִדְעִין אֲרַחוּ וְעוֹבְדוּי, וְאִי לֹא, לֹא סָלִיק לְפִלְחָנָא, וְכֵן בְּסִנְהֶדְרִין לְמִידָן דִּינָא.

314. וְאִי אֲשַׁתְּכַח בְּדָקָא יְאוּת, יְהִיבִין עֲלֵיהּ חוּמְרָא דְּמִקְדָּשָׁא. וְאִי לֹא, לֹא סָלִיק לְפִלְחָנָא. הֵה"ד, וְלֹלֹי אֲמַר תּוֹמִיךְ וְאוּרִיךְ לְאִישׁ חֲסִידֶךְ. מִפְּנֵי מַה זָכָה לְאוּרִים וּלְתוֹמִים, וְלִמְפַלַּח פּוֹלְחָנָא. הוּא אוֹמֵר אֲשֶׁר נִסִּיתוֹ וְגו'. הָאוֹמֵר לְאָבִיו וּלְאִמּוֹ לֹא רְאִיתוֹ וְגו'. וְכִיוֹן דְּאֲשַׁתְּכַחוּ בְּאֵלִין דְּרִגְיִן, בְּדִין יוֹרוּ מִשְׁפָּטֵיךְ לִיעֲלָב וְגו', יִשְׁימוּ קְטוֹרֶה וְגו'. לְשַׁכְּכָא רוּגְזָא, וְלִזְמָנָא שְׁלָמָא. וְכִלִּיל עַל מִזְבִּיחֶךָ, בְּגִין דִּיתַבְּסֻמוֹן כָּלָא, וְיִשְׁתַּכְּחוּן בְּרַכָּאן בְּכֻלְהוּ עֲלֵמִין, בְּדִין בְּרַךְ יִי חֵילוֹ וְגו'.

315. וְאִם כָּל עַדְתַּי יִשְׂרָאֵל יִשְׁגּוּ וְנַעֲלִם וְגו'. ר"ש פָּתַח, נָשִׁים שְׁאֵנָנוֹת קוֹמָנָה שְׁמַעְנָה קוֹלִי וְגו'. בְּמַה אֵית לִיהּ לִב"נ, לְאַסְתַּכְּלָא בִּיקְרָא דְּמֵאֲרִיָּה, בְּגִין דִּישְׁתַּכַּח בְּרִיָּה שְׁלִים קָמִיָּה קוֹדֶשָׁא בְּרִיךְ הוּא, דְּכִד בְּרָא קוֹדֶשָׁא בְּרִיךְ הוּא לִב"נ בְּרָא לִיהּ שְׁלִים, בְּמַה דְּאִתְמַר, אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יִשְׂרָאֵל וְגו'. אֶת הָאָדָם דְּכִד וְנוֹקְבָא. וְנוֹקְבָא אֲתַכְלִילַת בְּדְכוּרָא, וְכִדִּין יִשְׂרָאֵל כְּתִיב. לְבָתֵּר וְהָמָּה בִקְשׁוּ חֲשׁוֹנוֹת רַבִּים.

316. Come and see: In a hole by the great, supernal abyss, there is a certain female, a spirit above all spirits. We have explained that its name is Lilit. She was first with Adam, BEING HIS WIFE. When Adam was created and his body perfected, a thousand spirits came on the body from the left side. This one wanted to enter it and that one wanted to enter it, but they could not. The Holy One, blessed be He, scolded them. Thus, Adam lay down spiritless, green in appearance, with all those spirits around him.

317. At that time, a cloud descended and pushed aside all the spirits WHICH SURROUNDED ADAM. At that time, it is written, "And Elohim said, Let the earth bring forth living creatures (Nefesh)" (Beresheet 1:24). We have explained that the Female, MALCHUT, conceived from the Male, ZEIR ANPIN, and was with the Nefesh of the FIRST man, and that she, MALCHUT, brought forth the Ruach to breathe within that man, which is included of two sides, MALE AND FEMALE. Hence, it says, "And breathed into his nostrils the breath of life; and man became a living soul (Nefesh)" (Beresheet 2:7), a truly living Nefesh; TO WIT, THAT INCLUDES MALE AND FEMALE. Whoever is not sure whether this living creature is a lower living creature, MALCHUT, or a living creature named Yisrael, ZEIR ANPIN, whether it is male or female, LET HIM BE PRECISE. It does not say, 'the living Nefesh', WHICH WOULD REFER TO A SPECIFIC LIVING CREATURE, but just "a living Nefesh," which means general; TO WIT, THIS LIVING NEFESH COMPRISES EVERYTHING.

318. When Adam rose AFTER RECEIVING THE LIVING NEFESH, his Female was stuck by his side and the holy Neshamah within him expanded to this side OF THE MALE and that side OF THE FEMALE and sufficed for both of them, THE MALE AND THE FEMALE. It therefore included MALE AND FEMALE. Afterwards, the Holy One, blessed be He, sawed Adam and prepared his wife. Hence, it is written, "And Hashem Elohim had made the side..." (Beresheet 2:22). We explained that the words "the side" have the same meaning as "the second side of the tabernacle" (Shemot 26:20). "And brought her to the man" (Beresheet 2:22): TO WIT, HE BROUGHT HER adorned like a bride under the Chupah (Eng. 'marriage canopy').

319. When Lilit saw all this, she fled and is now by the sea towns. To this day, she is capable of harming people. When the Holy One, blessed be He, will destroy evil Rome, so that it will be forever destroyed, Lilit will rise from the sea. And He will put her in the ruins OF ROME, for she is the destruction of the world, as written, "Lilit also shall rest there, and find for herself a place of rest" (Yeshayah 34:14).

316. תָּא חַיִּי, מְנוּקָבָא דִּתְהוּמָא רַבָּא עֲלָאָה, אֲשֶׁתִּבְחַת חֹד נֻקְבָּא רוּחָא דְכָל רוּחִין, וְהָא אוֹקִימָנָא לִילִית שְׁמָהּ. וְהִיא אֲשֶׁתִּבְחַת בְּקִדְמִיתָא לְגַבֵּי אָדָם. וּבִשְׁעַתָּא דְאַתְבָּרִי אָדָם, וְאֲשֶׁתִּלִּים גּוּפִיהָ, אֲזִדְמְנוּ עַל הָהוּא גּוּפָא אֶלֶף רוּחִין מְסֻטְרָא דְשְׁמָאלָא. דָּא בְרָא לֹאֲעֵלָא בֵּיהּ, וְדָא בְּעָא לֹאֲעֵלָא בֵּיהּ, וְלֹא הָווּ יְכָלִי, עַד דְּגָעַר בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, וְאָדָם הָוֵה שְׂכִיב גּוּפָא בְּלֹא רוּחָא, וְחַיּוֹ דִּילִיהּ יְרוּקָא הָוֵה, וְכָל אִינוּן רוּחִין סַחְרִין עָלֶיהָ.

317. בְּהֵיכָא שְׁעַתָּא נְחִית עֲנָנָא חֹד, וְדָחָא לְכָל אִינוּן רוּחִין. וּבִשְׁעַתָּא דָּא בְּתִיב, וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה וְהָא אוֹקִימָנָא, דְּנוּקְבָא אֲתַעֲבַרַת מִן דְּכוּרָא מִן הָהוּא נֶפֶשׁ דְּאָדָם, וְהִיא אֲפִיקַת הָהוּא רוּחָא, לְנִשְׁבָּא בֵּיהּ בְּאָדָם, כְּלִיל מִתְרִין סֻטְרִין בְּדָקָא חַיִּי, הֵה־ד וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה. לְנֶפֶשׁ חַיָּה מִמֶּשׁ. וּמִאֵן דְּאִסְתַּפֵּק בְּהָאִי, בְּגִין דְּלֹא יָדַע, אִי חַיָּה זֶה הִיא חַיָּה תַתָּא, אוֹ חַיָּה דְשְׁמָהּ יִשְׂרָאֵל, אוֹ מִדְּכוּרָא אוֹ מְנוּקְבָא. אָבֵל לֹא בְּתִיב לְנֶפֶשׁ הַחַיָּה, אֶלָּא לְנֶפֶשׁ חַיָּה סֵתָם, דְּמִשְׁמַע כְּלָא.

318. וְכִד קָם אָדָם, הָווּת נֻקְבָתִיה תְּקוּעָה בְּסֻטְרוֹי. וְהֵיכָא נִשְׁמַתָּא קְדִישָׁא דְבֵיהּ, הָוֵה אֲסָגִי לְהָאִי סֻטְרָא, וְלְהָאִי סֻטְרָא, וְסָגִי לְהָאִי וְלְהָאִי, בְּגִין דְּהָכִי אֲתַכְלִילַת. לְבַתֵּר נִסַּר קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, וְתִקִּין לְנוּקְבִיהָ, הֵה־ד וַיִּבֶן יְיָ אֱלֹהִים אֶת הַצֶּלַע וְגו'. אֶת הַצֶּלַע הָא אוֹקִימָנָא, כִּד־א וְלַצֶּלַע הַמִּשְׁכָּן. וַיְבִיאָהָ אֶל הָאָדָם, בְּתַקְוָנָהָ כְּכֹלָה לְחֻפָּהָ.

319. בִּינוּן דְּחִמַּת לִילִית דָּא, עֲרֻקַת, וְהִיא בְּכִרְכִּי יָמָא, וְעַד כְּעַן הִיא זְמִינָא לְאַבְאָשָׁא בְּנוֹי עֲלֵמָא. וְכִד זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְחַרְבָּא רוּמֵי רְשִׁיעֻתָא, וְלִמְהוּי חוּרְבָן לְעֵלְמִין, יִסְלַק לְהָאִי לִילִית, וַיִּשְׁרֵי לָהּ לְהָאִי חוּרְבָא, בְּגִין דְּהִיא חוּרְבָנָא דְעֵלְמָא. הֵה־ד אֵךְ שֵׁם הַרְגִיעָה לִילִית וּמִצָּאָה לָהּ מְנוּחָ.

320. In ancient books, it has been said that LILIT fled from Adam before that, NAMELY BEFORE EVE WAS PREPARED. We did not understand it this way, because this female, LILIT, was with him. As long as this woman, EVE, was not made to be with Adam, LILIT was with him. When EVE was designed to be with him, LILIT fled to the sea, destined to harm the world.

321. The remedy AGAINST LILIT DOING ANY HARM is that when a man joins his wife FOR PROCREATION, he should devote his heart to his Master's holiness and speak the following: The one wrapped with a sheet, NAMELY LILIT WHO IS ALWAYS WRAPPED AND WAILING, THE NAME LILIT DERIVED FROM WAIL (HEB. YELALAH), is come. Get you hence, get you hence; you shall not come in nor come out. This is not yours, nor pertains to you. Return, return, the sea rages, its waves beckon to you. I cleave to the holy portion. I am wrapped with the King's holiness.

322. He should cover his head and his wife's head for up to an hour as long as THEY MATE up to three days to the conception OF THE SPERM, for the sperm which A WOMAN does not conceive for three days, she will never conceive. In the book that Asmodeus handed to Solomon, he said IT IS UP TO thirty days. He also said that after the deed is done, it behooves him to sprinkle clear water around his bed. This is the best protection.

#### 46. A woman who suckles her baby

We learn that a woman who suckles her child must not have intercourse with her husband until the baby is asleep, and she should not afterwards suckle her child for an hour.

323. A woman who suckles her child must not have intercourse with her husband unless the child is asleep. She should not afterwards suckle her baby for an hour, THE EQUIVALENT OF A two mile WALK, or one mile, if she cannot WAIT, so as not to distress the baby, if the baby cries! If she does this, she will never have anything to fear her, LILIT.

324. Happy are the righteous whom the Holy One, blessed be He, teaches deep mysteries from high up and from below, all for the sake of the Torah. Whoever studies the Torah is crowned with the crowns of His Holy Name, for the Torah is a Holy Name. And he who studies it is marked and crowned with the Holy Name, for he knows then hidden ways and deep mysteries from high up and below and is never afraid.

#### 47. Women rule over the world

Rabbi Shimon says that because a woman was the first to sin, women rule over men on the side of severe judgment when men sin before God. These women are the sharp brightness coming from the revolving sword. Rabbi Shimon adds that woe is to the world when women rule over the people.

320. ובספרי קדמאי אמרי, דאיהי ערקת מן אדם מקדמת דנא, ואנן לא תנינן הכי, בגין דהא נוקבא דא אשתפחת עמיה, אבל עד לא אתתקנת נוקבא דא עמיה דאדם בדקא יאות, הות מזדווגא עמיה וכד האי אתתקנת עמיה בדקא יאות, ערקת היא לימא, וזמינא לאבאשא בני עלמא.

321. אסוותא להאי, בההיא שעתא דאזדווג בר נש באתתיה, יכוון לביה בקדושה דמארי, ולימא הכי, עטיפא בקטפא אזדמנת, שארי שארי, לא תעול ולא תנפוק, לא דירך ולא בעדך. תוב תוב, ימא אתרגישא, גלגלוי לין קראן, בחולקא קדישא אחידנא, בקדושה דמלכא אתעטפנא.

322. ולחפאי ליה לרישיה ולאיתתיה עד שעתא חדא, וכן בכל זמנא, עד ג' יומין לקליטה, דכל הרפבה דלא קולטת לג' יומין, תוב ליתא קולטת. ובספרא דאנח אשמדאי לשלמה מלכא אמר, תלתין יומין. ואמר דלבתר דסיים עובדא, לישדיו מיין צלילן סוחרניה לערסיה. ונטורא דכלא.

323. מאן דינקא לרביא, לא תזדווג לבר נש, אלא בשעתא דרביא נאים. ולבתר לא תניק ליה, עד שעתא חדא, כתרין מילין, או חד מיל, אי לא יכלא בגין צערא דרביא, בזמנא דאיהו בכי. ובדא לא מסתפי מנה לעלמין.

324. זכאין אינון צדיקווא, דקודשא בריך הוא אוליה לון רזין עמיקין דלעילא ותתא, וכלא בגין אורייתא, דהא אורייתא, מאן דישתדל בה, מתעטר בעטרין דשמא קדישא, דהא אורייתא שמא קדישא הוא. ומאן דישתדל בה, אתרשים ואתעטר בשמא קדישא, וכדין ידע ארחין סתימין, ורזין עמיקין דלעילא ותתא, ולא מסתפי לעלמין.

325. On the day THAT ADAM WAS BORN, they were commanded concerning a certain tree, THE TREE OF KNOWLEDGE OF GOOD AND EVIL, but they transgressed the commandment of their Master. Since the woman was the first to sin and the serpent came in to her, it is written, "And he shall rule over you" (Beresheet 3:16). From then on, whenever men were guilty before the Holy One, blessed be He, we explained that women, who are on the side of severe Judgment, would rule over them on the side of severe Judgment. Hence, it says, "As for My people, children are their oppressors, and women rule over them" (Yeshayah 3:12) and surely women rule over them.

326. Those WOMEN are called "the bright blade of a revolving sword" (Beresheet 3:24). It is not that they themselves are the revolving sword, but they are the sharp brightness coming from the sword, called "a sword...that shall avenge My covenant" (Vayikra 26:25) and "the sword of Hashem is filled with blood" (Yeshayah 34:6). The bright blade revolves, so that it is sometimes men and sometimes women, as we have already understood.

327. Woe to the world when women rule over the world. When a prophet in Yisrael saw Yisrael deviating from their way, and are sinful before their Master, he said "you women that are at ease" (Yeshayah 32:9) how can you be still, how can you sit without stirring in the world? "Rise up" AND RULE OVER MEN. We explained this verse elsewhere, and the friends explained it.

328. They spoke only of instances such as we find in Deborah, as written, "She judged Yisrael at that time" (Shoftim 4:4). We therefore learned that woe is to man, whose wife says grace for him at his table; TO WIT, THAT SHE SPEAKS FOR HER HUSBAND WHEN SAYING GRACE, SINCE HE DOES NOT KNOW HOW TO DO IT. So was Deborah, who judged Yisrael at that time. Woe to the generation in which there is no one to judge the people, but a woman.

325. תָּא חַיִּי, בְּהוּא יוֹמָא אֲתַפְקְדוּ עַל אֵילָנָא חַד, וְעִבְרוּ עַל פְּקוּדָא דְמֵאֲרִיָּהוֹן, וּבְגִין דְּאֲתַתָּא הִיא חֶבֶת בְּקִדְמִיתָא, וְאַתָּא עָלָה הָהוּא נָחֵשׁ, כְּתִיב, וְהוּא יִמְשׁוֹל בָּךְ. מִכָּאן וּלְהֵלָא, בְּכָל זְמַנִּין דְּגוֹבְרִין אֲשֵׁתְכֻחוּ חַיִּיבִין קָמִי קוּדְשָׁא בְּרִיךְ הוּא, הָא אוֹקִימְנָא דְאֵינוֹן נָשִׁים מְסֻטְרָא דְדִינָא קְשִׁיָּא, זְמִינִין לְשַׁלְטָאָה עֲלֵיהוֹן, מְסֻטְרָא דְדִינָא קְשִׁיָּא, הֵה"ר עָמִי נֹגְשִׁיו מְעוּלָל וְנָשִׁים מְשֻׁלוּ בּוּ, נָשִׁים מְשֻׁלוּ בּוּ וְהִיא.

326. וְאֵלִין אֲקִרֹן לְהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, לְאוּ דְאֵינוֹן חֶרֶב הַמִּתְהַפֶּכֶת, אֶלָּא לְהַט מֵהוּא חֶרֶב, דְּאֲקִרֵי חֶרֶב נֹקֶמֶת נָקַם בְּרִית, חֶרֶב לִינִי מֵלֶאָה דָּם. וְהוּא לְהַט הַחֶרֶב מִתְהַפֶּכֶת, לְזְמַנִּין גּוֹבְרִין וּלְזְמַנִּין נֹקְבִין, וְהָא אוֹקִימְנָא.

327. וְוִי לְעֵלְמָא, כִּד אֵינוֹן נָשִׁין שְׁלֹטֵן בְּעֵלְמָא, כִּד חָמָא נְבִיאָה, דִּישְׂרָאֵל מַעֲקָמִי אֲרַחֲיָהוּ, וְאֵינוֹן אֲשֵׁתְכֻחוּ בַּחוּבִין קָמִי מֵאֲרִיָּהוֹן, כְּדִין אָמַר, נָשִׁים שְׂאֲנָנוּת הֵיךְ אַתּוֹן שְׂקִיטָאן, הֵיךְ אַתּוֹן יִתְבֵּן דְּלֹא לְאַתְעָרָא בְּעֵלְמָא, קוֹמְנָה. וּבְאַתְרָא אַחְרָא אוֹקִימְנָא לְהִיא קְרָא וְהָא אוֹקְמוּהָ חֲבֵרִיָּא.

328. אֲבָל לֹא אַתְמַר, אֶלָּא כִּמָּה דְּאֲשַׁכְּחֵן בְּדְבוּרָה. דְּכְתִיב הִיא שׁוֹפְטָה אֶת יִשְׂרָאֵל בַּעֲת הַהִיא. וְעַל דָּא תִּנְיִן, וְוִי לִבִּי דְּאֲתַתָּא קָא מְבָרְכָא לִיהָ לְפִתּוּרָא. כִּן דְּבוּרָה, הִיא שׁוֹפְטָה אֶת יִשְׂרָאֵל בַּעֲת הַהִיא, וְוִי לְדָרָא דְּלֹא אֲשֵׁתְכֻחַ בְּהוּ מֵאן דְּדֹאִין לְעֵמָא, אֶלָּא חַד נֹקְבָא.

48. There were two women in the world

We learn about Deborah and Hannah, who praised God more than any man ever did. Hannah opened the gate of faith in the world, and she prophesied that Samuel would be the equal of Moses and Aaron. Rabbi Shimon analyzes a long portion of 1st Shmuel, the central message of which is that the strength of severe judgment will be broken by the illumination of Binah. From what Deborah said we learn that God invited all the nations to receive the Torah, but none of them wanted it. Rabbi Shimon tells us that because people sinned in Jerusalem, the whole nation sinned.

329. Come and see: There were two women in the world who praised the Holy One, blessed be He, such as no men in the world did. Who are they? Deborah and Hannah. Hannah said, "There is none holy as Hashem; for there is none besides You" (I Shmuel 2:2) and all THE FOLLOWING verses. She thus opened the gate of Faith in the world, such as: "He raises up the poor out of the dust, and lifts up the beggar from the dunghill" (Ibid. 8). This is the gate of Faith, WHICH IS MALCHUT, WHICH IS CALLED A POOR ONE AND A BEGGAR WHEN THE GENERATION IS SINFUL. WHEN THEY REPENT, IT SAYS OF HER, "HE RAISES UP THE POOR OUT OF THE DUST." "To set among princes" (Ibid.): This is the upper Faith where the patriarchs abide: CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. FOR who are the princes? They are the patriarchs, as written, "The nobles of the peoples are gathered together, the people of Elohim of Abraham" (Tehilim 47:10). THUS, FROM THE ASPECT OF THE FATHERS THEY ARE CALLED NOBLES.

330. Another explanation for: "To set among princes": She prophesied of Samuel that he would equal Moses and Aaron, as written, "Moses and Aaron among His priests and Samuel among those who call on His name" (Tehilim 99:6). "And to make them inherit the throne of glory" (I Shmuel 2:8). What is "make them inherit"? It is Samuel, who made two kings, SAUL AND DAVID, inherit the glory of kingship. Another explanation for: "And to make them inherit the throne of glory" (Ibid.): It is the Holy One, blessed be He, who makes His servants inherit His throne. This is the meaning of: "And to make them inherit the throne of glory."

331. "The adversaries of Hashem will be broken in pieces" (Ibid. 10): Merivav (lit. 'adversaries') is spelled without Yud, THE MARK OF PLURAL. What does this teach us? HE ANSWERS, Merivav contains the letters Meriv Vav. This is the Holy King, NAMELY ZEIR ANPIN CALLED VAV OF YUD HEI VAV HEI, THE CENTRAL COLUMN. The secret of wisdom was spoken here: when Judgments awakened and the rulers OF THE SIDE OF JUDGMENT overpower Mercy, THE CENTRAL COLUMN, Mercy is subdued BEFORE THE RULERS OF JUDGMENT. When the Holy One, blessed be He, is blessed by the source of the river, BINAH, Mercy, THE CENTRAL COLUMN, overpowers, and Judgments, WHICH ARE DRAWN FROM THE LEFT, are subdued. Hence, "the adversaries of Hashem will be broken in pieces." Meriv Vav, NAMELY JUDGMENTS, THE ADVERSARY (HEB. MERIV) OF THE VAV, THE CENTRAL COLUMN, WILL BE BROKEN IN PIECES BY THE ILLUMINATION OF BINAH.

332. "Out of heaven shall be thunder on him" (Ibid.): Who is "him"? HE ANSWERS, When dew, NAMELY THE ABUNDANCE OF Atika Kadisha, KETER, rests on him and fills his head, NAMELY THE FIRST THREE SFIROT CALLED HEAD, in the place called heaven, NAMELY ZEIR ANPIN, then there shall be thunder, and the strength and might of severe Judgment will be broken. "And He shall give strength to His king" (Ibid.): This is the Holy One, blessed be He, ZEIR ANPIN. "And exalt the horn of His anointed" (Ibid.): This is the Congregation of Yisrael, NAMELY MALCHUT called ram's horn, as we explained. His anointed carries the same meaning as in the words: "The anointed of Elohim of Jacob" (II Shmuel 23:1), WHICH WAS SAID OF DAVID, THE ASPECT OF MALCHUT. It therefore says, "the horn of his anointed," which has already been explained.

329. תָּא חֲזִי, תְּרִין נָשִׁין אֵינּוֹן דָּא שְׂתַּכְּחוּ בְּעֵלְמָא, וְאִמְרִי תוֹשְׁבַחְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל גּוֹבְרִין דְּעֵלְמָא לֹא יִימְרוּן הֵכִי. וּמֵאֵן אֵינּוֹן. דְּבוּרָה. וְחַנָּה. חַנָּה אָמְרָה, אֵין קְדוֹשׁ בִּינִי בִּי אֵין בִּלְתָּךְ וְכִלְהוּ קָרְאִי. דְּהִיא פִּתְחַת פִּתְחָא דְּמַהִימְנוּתָא לְעֵלְמָא, כְּגוֹן מְקִים מַעֲפָר דֵּל מַאֲשָׁפוֹת יָרִים אַבְיוֹן, הָא פִּתְחָא דְּמַהִימְנוּתָא. לְהוֹשִׁיבִי עִם נְדִיבִים, הָא מַהִימְנוּתָא דְּלַעִילָא, בְּאַתָּר דְּאַבְהֶן שְׂרִיין. מֵאֵן נְדִיבִים. אֵלִין אַבְהֶן, בְּדַכְתִּיב נְדִיבִי עַמִּים נְאַסְפוּ.

330. ד"א לְהוֹשִׁיבִי עִם נְדִיבִים, נִבְּאָה עַל שְׁמוּאֵל, דְּאִיהוּ זְמִין לְאַתְקְשָׁא עִם מֹשֶׁה וְאַהֲרֹן, דְּכִתִּיב מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנֵי וְשְׁמוּאֵל בְּקוֹרְאֵי שְׁמוֹ. וְכֹסֵא כְבוֹד יִנְחִילֵם. מֵאֵן יִנְחִילֵם. דָּא שְׁמוּאֵל. דְּאַחֲסִין יִקְרָא דְּמַלְכוּתָא לְתֵרִין מַלְכִין. ד"א וְכֹסֵא כְבוֹד יִנְחִילֵם, דָּא קוּדְשָׁא בְּרִיךְ הוּא דְּהוּא אַחֲסִין בּוֹרְסִיָא דִּילִיָּה לְעַבְדוּהִי, הֵה"ד וְכֹסֵא כְבוֹד יִנְחִילֵם.

331. יִי' יַחְתּוּ מְרִיבּוֹ, מְרִיבּוֹ חֶסֶר, מֵאֵי קָא מִיּוּרִי. אֶלֶּא מְרִיבּוֹ תַנִּין, מְרִיבּוֹ ו', וְדָא מַלְכָּא קְדִישָׁא וְרָזָא דְּחֻכְמָתָא אֲתַמַּר הֵכָא, בְּשַׁעְתָּא דְּרִינִין מִתְעַרִין וְשְׁלִטִין שְׁלִטִין עַל רַחְמִי, וְרַחְמִי אֲתַכְפִּיין, וּבְשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַבְרַךְ מִמְּבוּעָא דִּנְחֻלָּא, בְּדִין גְּבִרִין רַחְמִי וְאַתְכְּפִיין דִּינִי, הֵה"ד יִי' יַחְתּוּ מְרִיבּוֹ מְרִיבּוֹ ו'.

332. עָלִיו בְּשָׁמַיִם יִרְעֵם. עָלִיו. מֵאֵי עָלִיו. בְּשַׁעְתָּא דְּטָלָא דְּעִתִּיקָא קְדִישָׁא שְׂרִיָא עָלֶיהָ, וּמִלּוֹא רִישָׁהּ, בְּהֵוּא אֲתַר דְּאֶקְרִי שָׁמַיִם, בְּדִין יִרְעֵם: יִתְבַּר חִילִיהוֹן וְתוֹקְפִיהוֹן דְּרִינִין תְּקִיפִין. וְיִתֵּן עֹז לְמַלְכוֹ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְיִרְם קֶרֶן מְשִׁיחוֹ, דָּא כ"י דְּאֶקְרִי קֶרֶן הַיּוֹבֵל כְּמָה דְּאֻקִּימְנָא. מְשִׁיחוֹ כַּד"א מְשִׁיחַ אֱלֹהֵי יַעֲקֹב, בְּג"כ קֶרֶן מְשִׁיחוֹ, וְהָא אֲתַמַּר.

333. When Deborah came to praise the Holy King, SHE SAID, "Hashem, when You did go out of Seir, when You did march out of the field of Edom" (Shoftim 5:4). This teaches us that the Holy One, blessed be He, invited all nations to receive the Torah, but they did not want it. HE ASKS, Was it not known to Him that they would not want it? WHEREFORE DID HE INVITE THEM? HE ANSWERS, So that they would have no excuse to say that they would have kept the Torah had the Holy One, blessed be He, given it to them. HE THEREFORE INVITED THEM. All the verses uttered by Deborah are in the secret of wisdom until she praised herself, as it says, "Until I Deborah arose, I arose a mother in Yisrael" (Ibid. 7). According to our explanation, the spirit of prophecy then quit her, and hence SHE SAID, "Awake, awake, Deborah: awake, awake, utter a song" (Ibid. 13). SHE HAD TO AWAKE AGAIN THE SPIRIT OF PROPHECY.

334. All this occurred when men were sinful and unworthy of the Holy Spirit resting on them. Surely, "if the whole congregation of Yisrael sin..." (Vayikra 4:13). As we explained, they erred in their instructions. Yet IT SAYS, "And if the whole congregation of Yisrael sin," while it should have said, 'And if the whole of Yisrael sin'. What is the meaning of "the congregation of Yisrael"? THE WORD CONGREGATION IS REDUNDANT. HE ANSWERS, It REFERS TO the dwellers of Jerusalem, whence the Torah spreads to the whole people. If people erred there, so did the whole of Yisrael. According to what we learned, since there IN JERUSALEM they erred, the whole people erred, because everybody follows them. "And the thing be hid from the eyes of the assembly" (Vayikra 4:13). The eyes of the assembly are the Sanhedrin, who are in charge over Yisrael.

#### 49. The greater Sanhedrin and the smaller Sanhedrin

We learn about the greater Sanhedrin of Moses and the smaller Sanhedrin of Aaron, both of which had seventy members. Moses was the best man of the King, Tiferet, while Aaron was the best man of the Queen, Malchut. This section tells about the seventy tongues, the seventy aspects of the Torah, the seventy interpretations of the holy tongue in the Torah, the numerical value of secret (sod), the chariot of seventy seats, and the seven Sfirot of Zeir Anpin each comprising ten. Moses and Aaron, the heads of the Sanhedrin, complete the number of the Sanhedrin to 72. Ra'aya Meheimna (the Faithful Shepherd)

335. It is a precept to bring an offering for the greater Sanhedrin if they erred. LISTEN, Tannaim and Amoraim, there were seventy members in the greater Sanhedrin when Moses was over them and seventy in the smaller Sanhedrin when Aaron was over them. WHEN MOSES WAS IN CHARGE OVER THEM THEY WERE CONSIDERED A GREATER SANHEDRIN, AND WHEN AARON WAS OVER THEM THEY WERE CONSIDERED SMALLER SANHEDRIN. The sages therefore said that Moses was the best man of the King, Tiferet; NAMELY, HE CONDUCTED TIFERET TO JOIN MALCHUT. Therefrom is the Sanhedrin great, WHO BEARS THE ASPECT OF TIFERET. Aaron was the best man of the Queen, Malchut, whom we call the small Hei, as in: "I will serve you seven years for Rachel your younger (lit. 'smaller') daughter" (Beresheet 29:18). FOR RACHEL IS MALCHUT, AND IS CONSIDERED SMALL and they are called the smaller Sanhedrin after her. SO WHEN AARON, MALCHUT'S BEST MAN, WHO RAISES HER TO ZEIR ANPIN, PRESIDED OVER THE SANHEDRIN, THE SANHEDRIN WAS CONSIDERED SMALL.

333. דְּבוֹרָה דָּאֵתָת לְשַׁבְּחָא שְׁבַחָא דְּמַלְכָּא קְדִישָׁא, יי' בְּצֵאתְךָ מִשְׁעִיר בְּצַעֲדְךָ מִשְׁדֶּה אֲדוֹם. מִלְּמֹד, דְּקוֹדֶשׁא בְּרִיךְ הוּא אֲזִמִּין לְכָל שָׂאָר עַמִּין לְקַבְּלָא לְאוֹרֵייתָא, וְלֹא בָּעוּ. וְכִי לֹא הָוָה גָּלִי קָמִיָּה דְּלֹא בָּעָאן, אֲלֵא דְּלֹא יָהֵא לֹון פְּתִחוֹן פֶּה, דְּאֲלַמְלֵא יָהֵב לֹון קוֹדֶשׁא בְּרִיךְ הוּא אוֹרֵייתָא הוּוּ נָטְרִי לָהּ. וְכָל אִינוֹן קְרָאִי דְּאִמְרָה דְּבוֹרָה, בְּלֵהוּ בְּרֹזָא דְּחִכְמָתָא, עַד הָהִיא שְׁעָתָא דְּשַׁבְּחַת גְּרָמָה, שְׁנֹאמְרָ עַד שְׁקָמְתִי דְּבוֹרָה שְׁקָמְתִי אִם בְּיִשְׂרָאֵל, דְּהָא אוֹקְמוּהָ דְּאִסְתַּלַּק מִנָּה רוּחַ נְבוּאָה, וּבִג"כ עוֹרִי עוֹרִי דְּבוֹרָה עוֹרִי עוֹרִי דְּבָרִי שִׁיר.

334. וְכָל דָּא, כִּד אֲשַׁתְּכֵחוּ גּוֹבְרִין בְּחֻטְאָה, וְלֹא אִינוֹן בְּדָאִין לְמַשְׁרֵי עֲלִייהוּ רוּחַ קוֹדֶשׁא וְדָאִי. וְאִם כָּל עַדְת יִשְׂרָאֵל יִשְׁגּוּ וְגו', כִּמָּה דְּאוֹקִימְנָא בְּהוֹרָאָה דְּטַעוּ בָּהּ. אָבֵל וְאִם כָּל עַדְת יִשְׂרָאֵל יִשְׁגּוּ, וְאִם כָּל יִשְׂרָאֵל יִשְׁגּוּ מִבְּעֵי לִיָּה, מֵאִי כָּל עַדְת יִשְׂרָאֵל. אֲלֵא אִינוֹן דְּאֲשַׁתְּכֵחוּ בִּירוּשָׁלַם, דְּהָא מִתְּמֵן נִפְקָא אוֹרֵייתָא לְכָל עַמָּא, וְאִי אִינוֹן דְּהוּוּ תְּמֵן טַעָאן, כָּל יִשְׂרָאֵל טַעָאן, וְתִנְיִן דְּכִיוֹן דְּתִמֵּן טַעָאן, כָּל עַמָּא טַעָאן, בְּגִין דְּכֻלְהוּ מִשְׁכִּי אֲבַתְרִייהוּ. וְנַעֲלָם דְּבַר מַעֲיָנִי הַקָּהֵל, עֵינִי הַקָּהֵל אֵלִין סְנֵהֲדִרִי, אֵלִין אִינוֹן דְּמִמֵּן עַל יִשְׂרָאֵל.

#### רעיא מהימנא

335. פְּקוּדָא דָּא לְהַבִּיא קְרָבָן עַל סְנֵהֲדִרִי גְדוֹלָה שְׁטַעוּ, תְּנַאֲן וְאִמּוֹרָאִין ע' סְנֵהֲדִרִי גְדוֹלָה הִיוּ, וּמֹשֶׁה עֲלִייהוּ. וְע' סְנֵהֲדִרִי קֻטְנָה הִיוּ, וְאַהֲרֹן עֲלִייהוּ. וּבְגִין דָּא אָמְרוּ מֵאִרִי מִתְּנִיתִין, מֹשֶׁה שׁוֹשְׁבִינָא דְּמַלְכָּא הוּוּ, וְדָא תַּפְאֶרֶת, מִתְּמֵן סְנֵהֲדִרִי גְדוֹלָה. אַהֲרֹן שׁוֹשְׁבִינָא דְּמִטְרוֹנִיתָא, וְדָא מַלְכוּת, ה"א זַעִירָא קְרִינָן לִיָּה, כְּגוֹן אֶעְבְּדְךָ שְׁבַע שָׁנִים בְּרַחֵל בְּתַךְ הַקֻּטְנָה. וְעַל שְׁמָה אֲתַקְרִי סְנֵהֲדִרִי קֻטְנָה.

336. From there the Sanhedrin drew their knowledge of seventy languages, the seventy aspects of the Torah. For there are seventy languages on the side of the evil kingdom, all of which are different. Hence, "By these were the isles of the nations divided in their lands; everyone after his language" (Beresheet 10:5), since all these seventy languages are different from each other.

337. In the Torah, however, there are seventy interpretations in one language, THE HOLY LANGUAGE. This is Yesod, WHICH INCLUDES THE SEVEN SFIROT OF ZEIR ANPIN, EACH COMPRISING TEN. THEY ARE SEVENTY ALTOGETHER. Yud OF YESOD is one Halachah, small Chochmah, NAMELY Malchut, which contains seventy languages, the numerical value of sod (lit. 'secret'=70) of Yesod. Yesod is the holy language, the secret of the Chariot of seventy seats. In relation to them we learned that whoever replies, 'Amen. May His great name be blessed' with all his might, a decree of seventy years standing against him is torn. The one language, YESOD, is seventy languages by the small measure of small Chochmah, which is a small Yud, TO WHICH THE YUD OF YESOD ALLUDES. AND THE NUMERICAL VALUE OF YESOD IS THE SEVENTY LANGUAGES THAT ILLUMINATE YUD, TOGETHER COMPRISING THE LETTERS OF YESOD. Bet (=2) is MOSES AND AARON, THE HEADS OF THE SANHEDRIN. THEY ARE two, the two lips, NAMELY NETZACH AND HOD. THIS IS FROM THE ASPECT OF SFIROT. FROM THE ASPECT OF MOCHIN they comprise Da'at and Tevunah, AS MOSES IS THE SECRET OF DA'AT AND AARON THE SECRET OF TEVUNAH. With them, THE NUMBER OF THE SANHEDRIN is completed to 72; NAMELY, WHICH CORRESPONDS TO THE NAME OF AYIN BET (=72).  
End of Ra'aya Meheimna

336. ומתמן הוו ידעין סנהדרין שבעין לשון, דאינון שבעים פנים לתורה, דאית שבעים לשון מסטרא דמלכות הרשעה וכו', כלא בפרודא. הה"ד מאלה נפרדו איי הגוים בארצותם ללשונותם בלהו שבעין לשון בפרודא דא מן דא.

337. אבל באורייתא, ע' פנים לתורה בלשון חד. ודא יסוד. י' הלכה חדא, חכמה זעירא מלכות, דבה שבעין לשון, בחושבן סוד, מן יסוד. ויסוד איהו לשון הקדש, סוד המרכבה, בשבעין קתדראין, עליהו אתמר כל העונה אמן יהא שמייה רבא מברך בכל כחו, קורעין לו גזר דינו של שבעים שנה. לשון חד, איהו שבעים לשון, על מדה זעירא דחכמה זעירא, דאיהי י' זעירא. ב', תרין שמוון, דבהון דעת ותבונה, בהון אשתלימו שבעין ותריין.  
ע"כ רעיא מהימנא

50. "I acknowledge my sin to you"

Rabbi Chiya tells us that a man can only open the gate of penitence if he reveals his sins to God, and even more so if he cries. Confession of sins causes Mercy to overpower Judgment, and glorifies God. There are two glorifications, one in this world and one in the World to Come. Rabbi Shimon says that David addressed the words in the title psalm to the kingdom of heaven, that is a messenger or a mediator. He adds that peace offerings are brought by confession. Anyone who wants a favor from the King should bring the unison of the Holy Name with all his will from below upward and from above downward; then in this unison he can include his petition.

338. Rabbi Chiya and Rabbi Yosi were walking along the road. While they were walking, Rabbi Yosi said to Rabbi Chiya: Let us study the words of the Torah, the words of Atik Yomin (lit. 'the Ancient of Days'). Rabbi Chiya opened the discussion saying, "I acknowledge my sin to You" (Tehilim 32:5). From this, I learned that a man who hides his sins and does not confess them before the Holy King to ask for mercy on them cannot open the gate of penitence, because he conceals from Him. If he uncovers them before the Holy One, blessed be He, He takes pity on him and Mercy overcomes Judgment.

338. רבי חניא ורבי יוסי הוו אזלי באורחא, עד דהוו אזלי. אמר ר' יוסי לר' חניא, נשתדל במלי דאורייתא, במלי דעתיק יומין. פתח רבי חניא ואמר, חטאתי אודיעך וגו', מכאן אוליפנא, דכל ב"נ דמכסי חטאוי ולא מפרש לון קמי מלכא קדישא, ויתבע עליהו רחמי, לא יהבין ליה למפתח פתחא דתשובה, בגין דאיהו מכסי מניה. ואי איהו פריש לון קמי קודשא בריך הוא, קודשא בריך הוא חייס עליה ויתגברון רחמי על דינא.

339. All the more so if he cries, because he opens all the closed doors by crying and his prayer is accepted. Confessing his sins, therefore, glorifies the King. It causes Mercy to overpower Judgment. It is therefore written, "Whoever offers praise glorifies Me (Heb. Yechabdaneni)" (Tehilim 50:23). Why Yechabdaneni, INSTEAD OF THE COMMON YECHABDENI? This is because there are two glorifications, one above and one below; NAMELY, one in this world and one in the World to Come.

340. The whole verse is difficult, because of its excess of words. The words, "I will confess my transgressions" (Tehilim 32:5) suffice. Why then does he say, "I acknowledge my sin to You, and my iniquity I have not hid" (Ibid.). Then he says, "I will confess my transgressions to Hashem." It should have been 'to You', LIKE HE SAID BEFORE: "I ACKNOWLEDGE MY SIN TO YOU" AND NOT 'TO HASHEM.'

341. HE ANSWERS, David said all his words by the Holy Spirit. He addressed them to the kingdom of heaven, that is a mediator and a messenger that takes the message from below upwards, BEING A GATE TO THE UPPER SFIROT, AND MAN HAS TO ENTER IT FIRST and from above downwards SINCE IT RECEIVES ABUNDANCE FROM THE UPPER SFIROT AND POURS IT DOWNWARDS. Whoever needs the King should first notify it. Therefore, "I acknowledge my sin to You" is addressed to the kingdom of heaven and "my iniquity I have not hid" from the Righteous of the world, YESOD OF ZEIR ANPIN. "I said, I will confess my transgressions to Hashem" to the Holy King, ZEIR ANPIN, that the whole peace is His. It behooves man to bring peace to Him by confession; NAMELY, HE SHOULD CONFESS HIS SINS. For peace offerings are brought by confession, as written, "His peace offering of thanksgiving (derived from 'confess')" (Vayikra 7:13). "And You did forgive the iniquity of my sin. Sela" (Tehilim 32:5) is high above BY THE SUPERNAL ABA AND IMA, where Atika Kadisha, KETER, dwells. This verse is therefore attached to everything, TO MALCHUT, YESOD, TIFERET AND THE SUPERNAL ABA AND IMA, ON WHICH KETER RESTS.

342. In the same manner, he who pleads for a favor of the King should bring the unison of the Holy Name with his will from below upward, FROM MALCHUT TO KETER, and from above downward, FROM KETER TO MALCHUT. And he should bind everything into one unison WITH THE BLESSED ENDLESS LIGHT. In this unison, it behooves him to include his petition. Rabbi Yosi said, Who is wise to ask his request like King David did, who guarded the gate of the King, BEING A CHARIOT TO MALCHUT CALLED THE GATE OF THE KING. Rabbi Chiya said to him: Surely this is so. The Torah therefore teaches us the ways of the Holy King, so that we shall know how to follow Him, as written, "You shall walk after Hashem your Elohim..." (Devarim 13:5).

339. וכ"ש אי איהו בְּכִי, דְּהָא כָּל פְּתִיחִין סְתִימִין אִיהוּ פֶּתַח, וְאִתְקַבַּל צְלוּתִיהּ, וְעַל דָּא, פְּרִישׁוּ דְחֻטָּאוֹ, יִקְרָא הוּא דְמַלְכָּא, לְאַגְבָּרָא רַחֲמֵי עַל דִּינָא. וְעַל דָּא בְּתִיב זֹבַח תּוֹרָה יִכְבְּדִנְנִי. מִהוּ יִכְבְּדִנְנִי. תְּרִין כְּבוֹדִין אֵינּוּן, חַד לְעִילָא, וְחַד לְתַתָּא, חַד בְּעֵלְמָא דִּין, וְחַד בְּעֵלְמָא דְאַתִּי.

340. הָאִי קָרָא קִשְׁיָא בְּכָלָא, בְּסִגְיָאוֹת מַלְיִן, דְּהָא בְּאוֹרָה עָלֵי פִשְׁעֵי סָגִי. מִהוּ חֻטָּאתִי אֹדִיעֶךָ וְעוֹנִי לֹא כִסִּיתִי, וּלְבַתֵּר אֹרְהָ עָלֵי פִשְׁעֵי לִינִי, וְעוֹד דְּהָא אֹרְהָ עָלֵי פִשְׁעֵי לִינִי, לָךְ מַבְעֵי לִיָּהּ.

341. אֵלָא דּוֹד, כָּל מַלּוּי בְּרוּחַ הַקֹּדֶשׁ אֲמָרִן, וְלִמְלָכוֹתָא דְשִׁמְיָא אֲמַר, בְּגִין דְּאִיְהִי שְׁלִיחָא מִתַּתָּאִי לְעִילָאִי, וּמַעֲיִלָאִי לְתַתָּאִי, וּמֵאֵן דְּבַעֵי לְמַלְכָּא, לָהּ אֹדַע בְּקִדְמִיתָא. וְעַל דָּא חֻטָּאתִי אֹדִיעֶךָ, לְמַלְכוֹתָא דְשִׁמְיָא קְאָמַר וְעוֹנִי לֹא כִסִּיתִי, מִצְדִּיקוֹ שֶׁל עוֹלָם. אֲמַרְתִּי אֹרְהָ עָלֵי פִשְׁעֵי לִינִי, דָּא מַלְכָּא קְדִישָׁא, דְּשַׁלְמָא כָּלָא דִּילִיָּהּ, וּשְׁלָמָא דְּבַעֵי ב"ג לְאַעֲלָאָה קָמִיָּה בְּהוֹדָאָה. דְּהָא שְׁלָמִים הָכִי מִתְקַרְבִּין בְּהוֹדָאָה, דְּכְתִיב עַל זֹבַח תּוֹרַת שְׁלָמִיו. וְאַתָּה נִשְׁאֵת עוֹן חֻטָּאתִי סְלָה. דָּא לְעִילָא לְעִילָא, אַתֵּר דְּעִתִּיקָא קְדִישָׁא שְׂרִיא. בְּג"כ, הָאִי קָרָא אַחִיד בְּכָלָא.

342. כְּגִוּוֹנָא דָּא, מֵאֵן דִּיתְבַּע בְּעוֹתִיָּה לְמַלְכָּא, בְּעִי לִיחְדָּא שְׁמָא קְדִישָׁא בְּרַעוּתִיָּה, מִתַּתָּא לְעִילָא וּמַעֲיִלָא לְתַתָּא, וּלְקִשְׁרָא כָּלָא בְּחַד קִשְׁרָא, וּבְהִהוּא קִשְׁרָא אֲשַׁתְּכַח בְּעוֹתִיָּה. א"ר יוֹסִי, מֵאֵן הוּא חֲבִימָא, לְמַתְבַּע בְּעוֹתִיָּה כְּדוֹד מַלְכָּא, דְּהוּא הָוָה נָטִיר פְּתַחא דְּמַלְכָּא. א"ל ר' חִינְיָא וְדָאִי הָכִי הוּא. וְע"ד אֹרִייתָא אֹלִיף לָן, אַרְחֵי דְּמַלְכָּא, קְדִישָׁא, בְּגִין דְּנִנְדַּע לְמִיָּהָר אֲבַתְרִיָּה, כּד"א אַחֲרֵי יוֹי' אֱלֹהֵיכֶם תֵּלְכוּ וְגו'.

# 51. "Rachel weeping for her children"

Rabbi Yosi says that whenever a prophet begins his words, whichever name is mentioned at first indicates either Judgment or Mercy. He talks about the Shechinah's sorrow when the Temple was destroyed and Yisrael were sent into exile. He says that Yisrael would never have gone into exile nor would the Temple have been destroyed if all of Yisrael had not been found guilty before God and the leaders of the world first. Once the leaders of the people sinned, all the people followed them. After this discussion, Rabbi Chiya and Rabbi Yosi miraculously find a cave in which they can hide from robbers who were chasing them.

343. Rabbi Yosi opened the discussion with the verse: "Thus says Hashem, A voice was heard in Rama, lamentation and bitter weeping..." (Yirmeyah 31:14). "Thus says Hashem": It has been understood that whenever a prophet opens his words, they are recognized BY THE NAME MENTIONED AT THE BEGINNING, WHETHER THE NAME INDICATES JUDGMENT OR MERCY, ZEIR ANPIN OR MALCHUT, ETC. "Thus says Hashem": This is the Holy One, blessed be He, NAMELY ZEIR ANPIN. What does He say? "A voice was heard in Rama" OF MALCHUT, AS WILL BE EXPLAINED.

344. We have learned that on the day the Temple was destroyed and Yisrael went into exile with a millstone around their necks and their hands bound behind them, the Congregation of Yisrael, THE SHECHINAH, was driven from the King's house to follow them INTO EXILE. When THE SHECHINAH descended, She said, Let me go first to lament My dwelling place, THE TEMPLE, My children, YISRAEL, and My husband ZEIR ANPIN, WHO SEPARATED FROM HER. When She came down, She saw her abode ruined with much blood of the pious flowing in it, and the Temple and Her house consumed by fire.

345. She then raised Her voice IN WEeping, and the upper and lower beings were in a tumult. The voice reached up to where the King, ZEIR ANPIN, abides. The King then wanted to bring the world back into chaos. Many legions and hosts OF ANGELS came down to console Her but She took no consolation. Hence, "a voice was heard in Rama, lamentation and bitter weeping...Rachel weeping for her children; she refused to be comforted for her children," because she would not be consoled by them. "Because he is not" (Ibid.): The Holy King has risen above and is not inside Her. Hence, it says, "because he is not" and not 'they are not', SINCE IT ALLUDES TO THE HOLY KING.

346. Rabbi Chiya said to him: Why does it say "Rachel weeping for her children"? IT SHOULD HAVE SAID THAT THE SHECHINAH WAS WEeping FOR HER CHILDREN. He said to him: We learned that RACHEL is the Congregation of Yisrael, NAMELY THE SHECHINAH. Surely she is Jacob's wife, NAMELY THE WIFE OF ZEIR ANPIN CALLED JACOB, as written, "And Jacob loved Rachel" (Beresheet 29:18) and "but Rachel was barren" (Ibid. 31). It is also written, "He makes the barren woman to keep house, and be a joyful mother of children" (Tehilim 113:9). ALL THESE VERSES SPEAK OF THE SHECHINAH.

347. Another interpretation for: "Because he is not": It resembles the words: "There is none greater in this house than I" (Beresheet 39:9). "NONE" DOES NOT SIMPLY MEAN THAT HE IS NOT, BUT THAT THERE IS NO ONE GREATER IN THE HOUSE THAN I. IT IS WRITTEN IN GENERAL AND HAS MANY MEANINGS, 1) "he is not" because THE HOLY ONE, BLESSED BE HE, is gone above, away from everything; 2) "he is not" united with her and 3) "he is not," BECAUSE HIS NAME, THE SHECHINAH, is no longer His great name, BUT IS IN EXILE.

343. רבי יוסי פתח ואמר, כה אמר יי' קול ברמה נשמע נהי בכי וגו'. כה אמר יי', ה' אוקמוה, בכל אתר דנביאה שרי למלא, הו' מלוי אשתמודען, והב' האי כה אמר יי', קודשא בריך הוא. ומה אמר, קול ברמה נשמע.

344. הכי תנינן, דבהווא יומא דאתחרב בי מקדשא לתתא, וישראל אזלו בגלותא, ריחזין על צאוריהון, וידיהון מהדקן לאחורא. וכנסת ישראל, אתתרכת מבית מלכא למיהך בתריהון. בשעתא דנחתת, אמרת איהך בקדמיתא ואבכה על מדוראי, ועל בני, ועל בעלי. בד נחתת, חמת אתרעא חריב, וכמה דמא דחסידי אתושד בגוה, והיכלא קדישא וביתא אתוקד באשא.

345. ברין ארימת קלא, ואתרגישו עלאי ותתאי, ומטא קלא לעילא, עד אתר דמלכא שרי ביה. ובטא מלכא לאהדרא עלמא לתהו ובהו, עד דנחתו במה אוכלוסין, וכמה משריין, לקבלה ולא קבלה תנחומין מנייהו. הה"ד קול ברמה נשמע נהי בכי תמרורים רחל מבכה על בניה מאנה להנחם על בניה, דלא קבלה מנייהו תנחומים. כי איננו בגין דמלכא קדישא הוה סליק לעילא לעילא, ולא אשתכח בגוה, הה"ד כי איננו, ולא כתיב כי איננו.

346. אמר ליה רבי חייא, מאי רחל מבכה על בניה. אמר ליה אוליפנא, דהיא כנסת ישראל. ודא אנתו דיעקב ודאי, דכתיב ויאבה יעקב את רחל. וכתיב, ורחל עקרה. וכתיב, התם מושיבי עקרת הבית אם הבנים שמחה.

347. דבר אחר כי איננו, במה דאתמר, איננו גדול בבית וגו', איננו: דהא אסתליק לעילא ואתרחיק מכלא. איננו: בזוגא בה. איננו: לאשתבחא שמייה רבא.

348. Rabbi Chiya said, Whence is the starting point of the Shechinah's exile? He said to him: From the Temple, where She dwelt. She then went around all the land of Yisrael. When She left the land and stood in the desert, after sitting there for three days, She led the crowd, the camps and the inhabitants of the King's house FROM JERUSALEM and cried to it: "How does the city sit solitary" (Eichah 1:1). Rabbi Chiya and Rabbi Yosi wept.

349. Rabbi Yosi said, Yisrael would never have gone into exile from the land of Yisrael, nor would the Temple have been destroyed, had not all of Yisrael been found guilty before the King and the leaders of the world first, as written, "They that lead you cause you to err, and destroy the way of your paths" (Yeshayah 3:12). Once the leaders of the people went the way of evil, the whole people were drawn after and followed them. Rabbi Chiya said, We learn this from the verse: "And if the whole congregation of Yisrael sin through ignorance" (Vayikra 4:13). In what way? Since "the thing be hid from the eyes of the assembly" (Ibid.), for the eyes of the people are their chiefs, after whom the whole people are drawn and follow.

350. While they were walking, they saw a lush place with a river flowing through it. They sat down. While they were sitting, a bird flew past them. Rabbi Chiya said, Let us go from here because wild cocks abide here, NAMELY ROBBERS. They rose and left. When they looked back they saw robbers chasing them. A miracle happened to them and they found before them a rock, in which there was a cave. They entered it and sat there all that day and all the night.

52. "I will save you from afar"

Rabbi Chiya talks about the possible meanings of "from afar." Rabbi Shimon explains that Zeir Anpin rises high up to Chochmah and pours the abundance down from afar. He says that Zeir Anpin will eventually return and descend to rejoin the Congregation of Yisrael so that none need be afraid of Isaac, the Left Column, or judgments. Just so God saved Rabbi Chiya and Rabbi Yosi by giving them the cave to be safe in.

351. Rabbi Chiya opened the discussion saying, "Therefore fear you not, O My servant Jacob...for, lo, I will save you from afar" (Yirmeyah 30:10). HE ASKS, "From afar"? It should have said, 'from near by'. We explained in relation to this verse that "from afar" is like 'they return from a far country'; TO WIT, IT ALLUDES TO A PLACE. Yet, "from afar" HAS THE SAME MEANING as the words: "Hashem appeared to me from afar" (Yirmeyah 31:2) and "she brings her food from afar" (Mishlei 31:14). What is this? It is the deep river, CHOCHMAH CALLED FAR, AS WRITTEN, "I SAID, I WILL BE WISE; BUT IT WAS FAR FROM ME" (KOHELET 7:23). This is the place from whence the river, BINAH, comes out and flows.

348. א"ר חֵיָא, מֵאֵן אֶתֶר שְׂרִיָא לְאַתְגָּלָא. אָמַר לִיה, מִבֵּי מִקְדָּשָׁא. דְּתָמֵן שְׂרִיָא וּלְבִתֵּר אֶסְחָרַת כָּל אֶרְעָא דִּישְׂרָאֵל. לְבִתֵּר כִּד נִפְקַת מִן אֶרְעָא, קָמַת עַל מִדְבָּרָא וַיְתִיבַת תָּמֵן תֵּלַת יוֹמִין. דְּבֵרַת אוּכְלָסָהָּ וּמְשִׁירֵיהָּ וַיְתַבְּהָּ מִבֵּי מַלְכָּא, וְקִרְאֵת עֲלֶהּ אֵיכָּה יִשְׁבָּה בְּדֵר וְגו'. בְּכּו רַבִּי חֵיָא וְרַבִּי יוֹסִי.

349. אָמַר רַבִּי יוֹסִי, לֹא גָלוּ יִשְׂרָאֵל מֵאֶרְעָא, וְלֹא אֶתְחַרַּב בֵּי מִקְדָּשָׁא, עַד דִּישְׂרָאֵל כֻּלְּהוּ אֶשְׁתַּכְּחוּ בְּחִיּוּבָא קָמִי מַלְכָּא, וְעַד דְּרַבְרִי עֲלָמָא אֶשְׁתַּכְּחוּ בְּחִיּוּבָא בְּקִדְמִיתָא. הֵה"ד עָמִי מֵאֲשֵׁרִיךְ מִתַּעִים וְדֶרֶךְ אוֹרְחוֹתֶיךָ בִּלְעוּ. דְּכִיּוֹן דְּרִישִׁי עֲמָא אֲזִלִּין בְּחִיּוּבָא, כָּל עֲמָא אֶתְמַשְׁכוּ אֲבַתְרֵיהּ. רַבִּי חֵיָא אָמַר מִדְּכָא, וְאִם כָּל עַדְתּוֹ דִּישְׂרָאֵל יִשְׁגּוּ, בְּמֵאִי הִוִּי. בְּגִין וְנַעֲלָם דְּבֵר מַעֲיָנִי הַקָּהֵל. דְּעֵינִי עֲמָא אֵינוֹן רִישֵׁיהּ, דְּכָל עֲמָא אֶתְמַשְׁכֵּן אֲבַתְרֵיהּ.

350. אֲזִלּוּ. עַד דִּהּוּ אֲזִלִּי חֲמוּ חֵד אֶתֶר מִדְּשָׁנָא בְּעִשְׁבִּין, וְנִהַר מֵיָא דִּהּוּ נָגִיד בֵּיה. יְתַבּוּ. עַד דִּהּוּ יְתַבִּי, פָּרַח חֵד עוֹפָא וְרַחֲשִׁשׁ קִמֵּיהּ. אָמַר רַבִּי חֵיָא, נִיקוּם מִהֲכָא, דְּוִדָּאִי נִגְרִי טוֹרִיא הֲכָא מִשְׁתַּכְּחִין, קָמוּ וְאֲזִלּוּ. עַד דִּאֶהֱדֵרוּ רִישֵׁיהּ, חֲמוּ אֵינוֹן לִסְטִין דִּרְהֻטִין אֲבַתְרֵיהּ, אֶתְרַחֲשִׁשׁ לוֹן נִיסָא, וְאֶשְׁכְּחוּ קִמֵּיהּ חֵד טִינָרָא, וְחֵד מַעֲרָתָא בֵּיה, עָאלוּ תָּמֵן יְתַבּוּ כָּל הָהוּא יוֹמָא וְכָל לַילִיא.

351. פִּתַּח רַבִּי חֵיָא וְאָמַר, וְאַתָּה אֵל תִּירָא עֲבָדֵי יַעֲקֹב וְגו', כִּי הִנְנִי מוֹשִׁיעַךְ מִרְּחוֹק. מִרְּחוֹק, מִקְּרוֹב מִבְּעֵי לִיה. וְהָא אוּקְמוּהּ הָאִי קָרָא, מִרְּחוֹק, כִּד"א וְשָׁבוּ מֵאֶרֶץ מִרְּחוֹק. אֲבָל מִרְּחוֹק, כִּדְהוּא דְּכִתְיִב מִרְּחוֹק יִי' נִרְאָה לִי. וְכִתְיִב מִמְּרַחֵק תָּבִיא לַחֲמָה. וּמֵאֵן הִיא. עֲמִיקָא דִּנְחָלָא, אֶתֶר דִּהּוּא נִהַר נָגִיד וְנַמִּיק. וְשָׁב יַעֲקֹב, כִּיּוֹן דְּכִתְיִב אֵל תִּירָא עֲבָדֵי יַעֲקֹב, מֵהוּ וְשָׁב יַעֲקֹב. אֵלָּא כִּמָּה דְּתַנִּינָן, קוֹדֶשָׁא בְּרִיךְ הוּא סְלוֹק לַעֲיִלָּא לַעֲיִלָּא, כִּמָּה דְּכִתְיִב לָמָּה יִי' תַעֲמוֹד בְּרַחוּק, וּמִהּהוּא אֶתֶר רְחוֹק הִנְנִי מוֹשִׁיעַךְ.

352. "And Jacob shall return" (Yirmeyah 30:10). HE ASKS, Since it already says, "Therefore fear you not, O My servant Jacob," wherefore also does it say, "And Jacob shall return, AND SHALL BE QUIET AND AT EASE, AND NONE SHALL MAKE HIM AFRAID" (Ibid.), WHICH IS A REPETITION? HE ANSWERS, As we have learned, the Holy One, blessed be He, NAMELY ZEIR ANPIN, rises high up, NAMELY TO CHOCHMAH, as written, "Why, Hashem, stand You afar off" (Tehilim 10:1) IN CHOCHMAH, AS EXPLAINED ABOVE. From that far place, "I will save you," NAMELY, POUR THE ABUNDANCE OF CHOCHMAH. "And Jacob shall return": TO WIT, ZEIR ANPIN CALLED JACOB SHALL RETURN FROM CHOCHMAH AND DESCEND to his place to join the Congregation of Yisrael, MALCHUT. Yesod is quiet and at ease, which MEANS THAT IT IS AT EASE to set his abode in her, IN MALCHUT. "None shall make him afraid," NAMELY of Isaac, WHO IS THE LEFT COLUMN AND OF JUDGMENTS, as written, "And Isaac trembled very much" (Bereshheet 27:33). It is therefore written, "And the fear of Isaac" (Bereshheet 31:42), WHO IS THE LEFT COLUMN. When that fear is aroused, Yesod is gone elsewhere AND DOES NOT BESTOW PLENTY ON MALCHUT. Hence, "the sinners in Zion are afraid" (Yeshayahu 33:14). THEY WILL FEAR THE JUDGMENTS OF THE LEFT COLUMN CALLED FEAR THAT REMOVES THE YESOD, SO IT WILL NOT GIVE PLENTY TO MALCHUT. Zion is accurate, BECAUSE ZION IS YESOD OF MALCHUT, BECAUSE YESOD OF ZEIR ANPIN LEAVES HER DUE TO THE JUDGMENTS OF THE LEFT. Hence, it says, "And none shall make him afraid." The Holy One, blessed be He, saved us from afar and hid us in this place, IN THE CAVE, in quiet and peace, with none to make us afraid. When the Holy One, blessed be He, makes a miracle, He does so completely.

353. Rabbi Yosi opened the discussion with the verse: "And Barak said to her, If you will go with me, then I will go" (Shoftim 4:8). HE ASKS, What does it mean? HE ANSWERS, Since the Holy Spirit rests on her, Barak said I will be saved in her merit and shall come to no harm. As Barak put his Faith on a woman to be saved by her merit, how much more we, when the Torah is with us, which is the name of the Holy King.

53. "I will give You thanks for ever, because You have done it"

The rabbis are delighted when they hear two merchants talking outside their cave, discussing the title verse; they come out of the cave to talk to them. Rabbi Chiya says that men give thanks to God every day for the world that He has made. The merchant tells of overhearing Rabbi Shimon say that King David gave thanks for the last world, namely Malchut. Rabbi Shimon also explained the meaning of "Now therefore, our Elohim, hear the prayer of Your servant, and his supplications...for the sake of Adonai," and we learn that the name Adonai symbolizes the Shechinah and is attached to the Temple, her dwelling place.

354. They sat inside the cave all that day. When night fell, the moon shone into the cave. Two merchants passed by with their mules laden with wine and food for themselves. They rested on their load. They said to each other: Let us pass the night here. We shall give food and drink to the donkeys and go into the cave. His friend said to him: Before we do so, please explain this verse which I cannot understand.

352. וְשָׁב יַעֲקֹב, לְאַתְרֵיהּ, לְאַזְדוּגָא בְּכִנְסַת יִשְׂרָאֵל. וְשָׁקֵט: דָּא יְסוּד. וְשָׁאֲנָן, לְמִשְׁרֵי דִּיּוּרִיהּ בְּה. וְאִין מַחְרִיד, מִיַּצְחָק. כְּמָה דָּאֵת אָמַר, וַיַּחְדָּר יִצְחָק חֲרָדָה גְּדוּלָּה וְעַל דָּא וַפְּחָד יִצְחָק כְּתִיב. וְהָהוּא פְּחָד בְּד אַתְעָר, אֶסְתַּלַּק יְסוּד לְאַתָּר אַחְרָא, הָה"ד פְּחָדוֹ בְּצִיּוֹן חֲטָאִים. בְּצִיּוֹן דִּיּוּקָא, וְעַל דָּא וְאִין מַחְרִיד, וְהִשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא שְׂוִיב לֵן מַרְחִיק, וְאַסְתִּיר לֵן בְּהָאֵי אַתָּר, בְּהִשְׁקֵט וּבְשִׁלּוּהּ, וְאִין מַחְרִיד מִכְּלָא. דְּכֵד קוּדְשָׁא בְּרִיךְ הוּא עֲבִיד נִיסָא בְּכָלֵא עֲבִיד.

353. רַבִּי יוֹסִי פָתַח, וַיֹּאמֶר אֵלֶיהָ בָּרַק אִם תִּלְכִּי עִמִּי וְהִלַּכְתִּי וְגו', מֵאֵי קָא מִיּוּרֵי. אֲלָא אָמַר בָּרַק הוֹאִיל וְרוּחַ קֳדִישָׁא שְׂרִיא עֲלֶיהָ, בְּזִכּוּתָהּ אִשְׁתּוּיב, וְלֹא לִישְׁרֵי עָלֵי נִזְקָא. וּמָה בָּרַק סָמִיךְ עַל אַתְתָּא לְאַשְׁתּוּבָא בְּגִינָה. אֲנִן דְּאוֹרִייתָא עֲמָנָא דְּהִיא שְׁמִיהָ דְּמַלְכָּא קֳדִישָׁא, עֲאכ"ו.

354. יִתְּבוּ גּוֹ הָהוּא מְעַרְתָּא כָּל הָהוּא יוֹמָא, בְּד רַמְשׁ לִילֵיא, אַתְנָהִיר סִיְהָרָא בְּמְעַרְתָּא. עֲבְרוּ תְּרֵי טַיִיעִי, וַחֲמַרִּיהוֹן טַעֲנִינִן מַחְמָרָא וּמִיכְלָא לְגַרְמִיּוּהוּ שְׂאֲרֵי עַל מְטוּלָא. אָמְרֵי הָאֵי לְהָאֵי, נְבִית הֶכָּא, נִיְהֵב מִיכְלָא וּמִשְׁתִּיָּא לְחַמְרֵי, וְאֲנִן נְעוּל לְמְעַרְתָּא דָּא. א"ל חֲבֵרִיהָ עַד לֹא נִיעוּל, תִּימָא הָאֵי קָרָא דְּלֹא מְתִישְׁבָּא.

355. He said to him: Which one? He said to him: A word in the verse: "I will give You thanks for ever, because You have done it..." (Tehilim 52:11). Why does it say "You have done" without specifying what HE HAS DONE? It is also written, "For it is good, before Your saints" (Ibid.). Is it not good to others? INDEED THE HOLY ONE, BLESSED BE HE, IS GOOD TO ALL. He had no ANSWER. He said, Woe to our merchandise, for which we left the Holy One, blessed be He. Rabbi Chiya and Rabbi Yosi who sat in the cave, LISTENING TO THEIR WORDS, rejoiced. Rabbi Chiya said to Rabbi Yosi: Did I not tell you that when the Holy One, blessed be He, makes a miracle, He does so completely. They came out OF THE CAVE TOWARDS THE MERCHANTS.

356. When they came out, Rabbi Chiya was the first to open with the verse: "Peace, peace both for far and near" (Yeshayah 57:19). There is peace twice here, one for the far and one for the near, and all is one; to wit, to the far one who became near, who is a repentant sinner, who was far before and now is near. Also, far MEANS that when man strays far from the Torah, he is far from the Holy One, blessed be He. The Holy One, blessed be He, draws him who is near the Torah near Him. HE SAID TO THE MERCHANTS: Join us and come into the cave. The merchants came and joined them. They took the loads off the mules and gave them food. Then they all went out to the mouth of the cave.

357. One of the merchants said, Let the sages of the Torah explain to us the verse: "I will give You thanks forever (lit. 'the world'), because You have done it: and I will wait for Your name." What is "You have done," without saying what? It is also written, "For it is good, before Your saints," so is He not good towards others?

358. Rabbi Chiya said, indeed "You have done." What have You done? The world, TO WIT, THE MEANING OF THE VERSE IS THAT I WILL GIVE YOU THANKS, BECAUSE YOU HAVE MADE THE WORLD. It is for the world which the Holy One, blessed be He, made and fixed, that man gives thanks daily to the Holy One, blessed be He. "And I will wait on Your name, for it is good, before Your saints." Surely this is so. The name of the Holy One, blessed be He, is good before the saints, not before the evil who scorn it daily by not studying the Torah. THE MERCHANT said to him: This is well, yet I heard something from behind the wall, which I fear to reveal. Rabbi Chiya and Rabbi Yosi said to him: Speak up. The Torah is not bequeathed to one place alone.

355. א"ל מאי הוא. א"ל מלה חד, דכתיב אורך לעולם כי עשית וגו'. מהו כי עשית, ולא כתיב מה. וכתיב כי טוב נגד חסידך. וכי לגבי אחרא לאו איהו טוב, לא הוה בידיה. אמר ווי לטוענא, דשבקנא לקודשא בריך הוא בגיניה. רבי חייא ור' יוסי דהוו יתבי במערתא חדו, א"ר חייא לרבי יוסי, ולא אמרית לך דכד עביר קודשא בריך הוא ניסא, בכלא עביר. נמקו.

356. בד נמקו אקדים ר' חייא ופתח, שלום שלום לרחוק. תרי שלמא הכא, חד לרחוק, וחד לקרוב, וכלא חד. לרחוק, דאתעביר קרוב. דא הוא מאריה דתשובה, קודם הוה רחוק, והשתא איהו קרוב. תו רחוק, בד בר נש אתרחיק מאורייתא. רחיק הוא מקודשא בריך הוא. ומאן דקריב לאורייתא, קריב ליה קודשא בריך הוא בהדיה, והשתא אתחברו עמנא ועלו למערתא אתו אינון טויעין ואשתתפו עמהון. אשתנקלו לחמרייהו, ואתקנו למיכל, נמקו בלהו לפום מערתא.

357. אמר חד מן טויעין נימרו לן מארי דאורייתא, האי קרא אורך לעולם כי עשית ואקוה וגו'. כי עשית, מהו כי עשית, ולא כתיב מה. וכתיב כי טוב נגד חסידך, וכי לגבי אחרא לאו הוא כי טוב.

358. א"ר חייא, כי עשית ודאי, ומה עשית. לעולם. דבגין האי עולם, דעבד קודשא בריך הוא ואתקן ליה, אודי בר נש לקודשא בריך הוא בכל יומא. ואקוה שמך כי טוב נגד חסידך, הכי הוא ודאי, לקבל אינון זכאין, שמא דקודשא בריך הוא טוב. ולא לקבלי חייביא, דמבזין ליה בכל יומא ולא משתדלי באורייתא. א"ל, יאות הוא. אבל מלה שמענא מבתר כותלא, ומסתפינא לגלאה. אמרו ליה רבי חייא ורבי יוסי, אימא מילך, דאורייתא לאו איהו ירותא לאתר חד.

359. He said to them: I went to Lod one day. I came into the town and leaned against a wall. Rabbi Shimon, son of Yochai, was in that house and I heard from his mouth this verse: "I will give You thanks forever (lit. 'the world'), because You have done it." "I will give thanks" was said by King David about the last world, NAMELY MALCHUT, He made, to which world King David is attached, in which he inherited the kingdom. "And I will wait for Your name, for it is good": This is the Holy One, blessed be He, in the unification of this world that is called good, NAMELY YESOD. HE EXPLAINS THE VERSE: When is it called good? "before Your saints." HE ASKS, Who are Your saints?

360. HE ANSWERS, There is Chesed and there is Chesed, NAMELY AN UPPER CHESED, CHESED OF ZEIR ANPIN, AND A LOWER CHESED, CHESED CLOTHED WITH MALCHUT VIA NETZACH AND HOD. The ones ON NETZACH AND HOD are called "the sure loving promises (Heb. chassadim) of David" (Yeshayah 55:3). When the Chassadim of David, NETZACH AND HOD, are filled with the goodness flowing from Atika Kadisha, KETER, then Yesod is called good and it is good BEFORE YOUR SAINTS (HEB. CHASSIDECHA), WHO ARE NETZACH AND HOD. When YESOD is in it, IN GOODNESS, it perfumes the last world, MALCHUT, and everything is blessed. David therefore awaited this grade, YESOD CALLED GOOD which shines on the world, to which he cleaves, NAMELY MALCHUT.

361. I have heard these words this way but do not know what they mean. Rabbi Chiya and Rabbi Yosi approached him and kissed his head. Rabbi Chiya said, Who could cover your eyes with dust, Rabbi Shimon? From your place, you cause high mountains to tremble and even the birds of the sky rejoice in your words. Woe to the world when you shall depart from it.

362. THE MERCHANT also said, I have heard yet another thing from him at that time, the verse which says, "Now therefore, our Elohim, hear the prayer of Your servant, and his supplications...for the sake of Adonai" (Daniel 9:17). He said the following: If the name ADONAI is more important than any other name, it is well THAT HE SAID "FOR THE SAKE OF ADONAI," for thus PEOPLE speak: Do for the sake of the king. But it is known that the name ADONAI is the courthouse, NAMELY MALCHUT, from which Judgments go forth into the world. Who has seen that the King is thus spoken to: 'Do for your servant, or for something lesser than yourself'?

359. אָמַר לוֹן, יוֹמָא חַד הָיִינָא אָזִיל לְלוֹד, עָאֻלָּנָא לְמִתָּא, וְאַסְמִכְנָא גְרַמָּאֵי בְתַר כּוּתְלָא חַד, וּר"ש בֶּן יוֹחָאֵי הוּהּ בְּהֵוּא בִּיתָא, וְשִׁמְעֵנָא מִפּוּמִיָּה הָאֵי קָרָא, אוֹדֵךְ לְעוֹלָם בִּי עֲשִׂיתָ. אוֹדֵךְ, הוּד הַמֶּלֶךְ ע"ה אָמְרוּ, עַל הֵהוּא עוֹלָם בְּתַרְאָה, דְּאִיהוּ עֶבֶד דְּדוֹד מְלָכָא אַחִיד בִּיה בְּהֵוּא עוֹלָם, וּבִיה יְרִית מְלָכוּתָא. וְאַקוּה שְׁמֵךְ כִּי טוֹב, דָּא קוּדְשָׁא בְּרִיךְ הוּא, בִּיחּוּדָא דְּהָאֵי עֲלֵמָא דְּאִקְרִי טוֹב. אִימַתִּי אִקְרִי טוֹב. נִגְד חֲסִידִיךְ. מֵאן אֵינוֹן חֲסִידִיךְ.

360. אֵלָא אֵית חֶסֶד וְאֵית חֶסֶד, וְאֵלִין אִקְרוֹן חֲסִדֵּי דְּדוֹד הַנְּאֻמָּנִים. וְכַד אֵלִין חֲסִדֵּי דְּדוֹד אַתְּמַלְיוּן מֵהֵוּא טִיבוּ דְּנִגְיָדוּ דְּעִתִּיקָא קְדִישָׁא, כְּדִין אִקְרִי יְסוֹד טוֹב. כְּדִין אֲשַׁתְּכַח טוֹב לְגַבְיָהּ. דְּהָא כְּמָה דְּאֲשַׁתְּכַח דְּאִיהוּ בִּיה, הִכִּי אִיהוּ מְבָסֵס לְהָאֵי עֲלֵמָא בְּתַרְאָה. וְכֹלָא אֲשַׁתְּכַח בְּבִרְכָּה, וְעַל דָּא דְּדוֹד הוּהּ מַחְבָּה לְהָאֵי דְּרָגָא, דְּנִהִיר לְהָאֵי עוֹלָם דְּאִיהוּ אַחִיד בִּיה.

361. מְלִין אֵלִין הִכִּי שִׁמְעֵנָא לוֹן, אֲבָל לֹא יָדְעָנָא מֵאֵי הוּא. אָתוּ רַבִּי חִיָּיא וְרַבִּי יוֹסִי וְנִשְׁקוּ לִיה בְּרִישִׁיָּה. אָמַר רַבִּי חִיָּיא, מֵאן חָפִי עֵינֶיךָ בְּעַפְרָא ר"ש בֶּן יוֹחָאֵי, דְּאֵנָת בְּאַתְרֵךְ וְאֵנָת מְרַעִישׁ טוּרֵיא עֲלָאֵי, וְאַפִּילוּ צְפוּרֵי שְׁמַיָּא וְכֹלָא חֲדָאן בְּמַלְאָךְ וּוִי לְעֲלֵמָא בְּהֵוּא שְׁעָתָא כַּד תִּסְתַּלַּק מִנִּיהּ.

362. תו פְּתַח וְאָמַר הֵהוּא גְבַרָא, הָא מְלָה אַחֲרָא שִׁמְעֵנָא מִנִּיהּ בְּהֵוּא שְׁעָתָא, בְּקָרָא דְּכְתִיב, וְעַתָּה שִׁמַּע אֱלֹהֵינוּ אֶל תַּפִּלַּת עַבְדְּךָ וְאֶל תַּחֲנוּנָיו וְגו' לְמַעַן אֲדָנִי. וְאָמַר הִכִּי, אִי שְׁמָא דָּא מַעֲלִיא מְכֹלָא, שְׁפִיר הוּא, דְּהִכִּי אָמְרִין עֲבִיד בְּדִיל מְלָכָא. אֲבָל שְׁמָא דָּא, הָא יָדִיעַ דְּהוּא אָתַר בִּי דִּינָא, דְּמִנִּיהּ נִפְיָק דִּינָא לְעֲלֵמָא. מֵאן חָמָא דְּאָמְרִין לְמְלָכָא, עֲבִיד בְּגִין עַבְדְּךָ, אוּ בְּגִין מְלָה זְעִירָא מִנֵּךְ.

363. HE ANSWERS, SURELY it ought to be so said AS HAS BEEN SAID, since this name ADONAI has fixed a house for the King and the Temple below, and they cleave to each other. FOR THE NAME ADONAI, SYMBOLIZING THE SHECHINAH, IS ATTACHED TO THE TEMPLE, HER DWELLING PLACE, since they are mutually attached. When the Temple stands below, the name ADONAI stands above. This is LIKE saying to the king: Build this house and this temple, so that the queen shall not sit outside her temple. Here, too, "and cause Your face to shine on Your sanctuary that is desolate, for the sake of Adonai" (Daniel 9:17) MEANS wherefore DO I ASK FOR YOUR DESOLATE SANCTUARY? IT IS for the sake of Adonai, so that THE NAME ADONAI, MALCHUT, will not be outside its abode, THE TEMPLE.

363. אֵלֶּא הָכִי אֶצְטִירֶךָ, דְּשִׁמָּא דָּא אֲתִקִּין בֵּיתָא לְמַלְכָּא, וְכִי מְקַדָּשָׁא לְתַתָּא, וְדָא אֲחִיד בְּדָא, בְּגִין דְּאֲתִקְשָׁר דָּא בְּדָא. וְכִד מְקַדָּשָׁא לְתַתָּא קְאִים בְּקִיּוּמִיהּ, הָאִי שִׁמָּא לְעִילָא קְאִים בְּקִיּוּמִיהּ. וְדָא הוּא כְּמָאן דְּאִמֵּר לְמַלְכָּא בְּנִי בֵּיתָא דָּא, וְהִיכְלָא דָּא, בְּגִין דְּלֹא יִשְׁתַּכַּחַת מִטְרוּנִיתָא דִּיתְבָּא לְבַר מִהִיכְלָהּ. אוּף הָכָא, וְהָאֵר פְּנִיךָ עַל מְקַדָּשְׁךָ הַשָּׁמַיִם לְמַעַן אֲדֹנִי. מִ"ט לְמַעַן אֲדֹנִי. דְּלֹא יִשְׁתַּכַּח לְבַר מִן דְּיִוְרִיָּה.

54. "Elohim, You are my El, earnestly I seek You"

The merchant says that when David said his psalm in the desert he was attached to the name Elohim, that is Gvurah. Rabbi Shimon explains that even though David was driven away from Jerusalem, and was therefore outside the place where the Shechinah dwells, he nevertheless continued looking for God. The Shechinah is a well of living water, yet David was in a dry and thirsty land. The rabbis spend the night in the cave and hear the sounds of growling animals at midnight.

364. Rabbi Chiya and Rabbi Yosi were astonished, and rejoiced that night. After they ate, his friend the merchant said, I shall tell you something which I studied on that day, the verse saying, "A Psalm of David, when he was in the wilderness of Judah" (Tehilim 63:1). David uttered this psalm when he fled his father-in-law AND WAS IN THE DESERT. HE ASKS, Why did he say, "Elohim, You are my El; earnestly I seek You...IN A DRY AND THIRSTY LAND" (Ibid. 2)? "Elohim, You are my El" means that I am always attached to the name Elohim, which is Gvurah, BECAUSE HE IS IN THE DESERT. "I seek You" is difficult to understand, since David could not have sought the Holy One, blessed be He, in a far land, driven as he was from the land where the Shechinah dwelt, JERUSALEM.

364. תְּוֹהוּ רַבִּי חִיָּא וְרַבִּי יוֹסִי, וְחָדוּ בַּהֲוָא לִילְיָא. בְּתַר דְּאָכְלוּ, פְּתַח חֲבֵרִיָּה טִייעָא וְאָמַר, אֵימָא קְמִיכוּ מְלָה חַד, דְּאִשְׁתַּדְּלָנָא בֵּיהּ הָאִי יוֹמָא, הָאִי קָרָא דְכֵתִיב, מִזְמוֹר לְדָוִד בְּהִיטּוֹ בְּמִדְבַּר יְהוּדָה, דָּוִד אָמַר שִׁירָתָא, כִּד הוּא עָרִיק מִחֲמוּי, אָמַי אִמֵּר אֱלֹהִים אֵלִי אַתָּה אֲשַׁחֲרֶךָ צִמָּאָה לָךְ נַפְשִׁי וְגו'. אֱלֹהִים אֵלִי אַתָּה, דְּהָא בְּגִבּוּרָה אֲחִידָא תְדִירָא. אֲשַׁחֲרֶךָ, וְכִי דָוִד הֵיךְ יָכִיל לְשַׁחֲרָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּאַרְעָא רַחִיקָא, וְאַתְתֵּרֶךָ מֵאַרְעָא דְשְׁכִינְתָּא שְׂרִיא.

365. HE ANSWERS, Even though DAVID was driven away from there, he did not quit his business of seeking the Holy One, blessed be He. I have heard that "I seek You" is like someone saying: I wish to see you, but I cannot. I seek you, but I am outside the dwelling place of the Shechinah AND CANNOT SEEK YOU. "My soul thirsts for You" (Ibid.), for my soul and body long to be seen in Your presence but I cannot, because I am "in a dry and thirsty land, where no water is" (Ibid.). Outside the dwelling place of the Shechinah, it is considered "a dry and thirsty land," because there is no living water. What is living water? It is the Shechinah, as it is written, "A well of living water" (Bereshheet 26:19). It is therefore written, "A dry and thirsty land, where no water is."

365. אֵלֶּא, אַע"ג דְּאַתְתֵּרֶךָ מִתַּמָּן, לֹא שְׁבִיק דִּידִיָּה לְשַׁחֲרָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וְאַנָּא שְׁמַעְנָא, אֲשַׁחֲרֶךָ: כְּמָאן דְּאָמַר, אֵיזִיל לְאַתְחִזָּאָה קַמָּךְ, בַּר דְּלֹא יָכִילָנָא. כִּן אֲשַׁחֲרֶךָ, בַּר דְּאַנָּא לְבַר מֵאַתֵּר דְשְׁכִינְתָּא שְׂרִיא. צִמָּאָה לָךְ נַפְשִׁי, דְּהָא נַפְשָׁאִי וְגוּפָא דִּילִי תֵּאִיבִין לְגַבְךָ, לְאַתְחִזָּאָה קַמָּךְ, וְלֹא יָכִילָנָא, בְּגִין דְּאַנָּא בְּאַרְץ צִיָּה וְעֵינִי בְּלִי מַיִם, דְּהָא אֲרֶץ צִיָּה וְעֵינִי אֲקָרִי לְבַר מֵאַתֵּר דְשְׁכִינְתָּא שְׂרִיא. בְּגִין דְּמַיִם חַיִּים לֹא שְׁכִיחַ הָכָא. וּמָאן אֵינּוֹן מַיִם חַיִּים. דָּא שְׁכִינְתָּא, דְכֵתִיב בַּהּ בְּאֵר מַיִם חַיִּים, וְע"ד אֲרֶץ צִיָּה וְעֵינִי בְּלִי מַיִם כְּתִיב.

366. Rabbi Chiya and Rabbi Yosi said, Surely the road is ready before us. They entered the cave and slept. At midnight, they heard the sounds of growling desert animals and woke up. Rabbi Chiya said, This is the time to help the Congregation of Yisrael, NAMELY MALCHUT, which praises the King, NAMELY ZEIR ANPIN. They said, Let each say what he has heard and knows from the Torah. All of them sat.

#### 55. The morning doe

Rabbi Yosi tells us that the morning doe is the Congregation of Yisrael, and Rabbi Shimon says that she comes from the morning, or Chesed. He tells us of the travels of the souls at night when people sleep, and reminds us why it is good to wake up at midnight and study the Torah at the time when God is delighting himself with the righteous in the Garden of Eden.

367. Rabbi Chiya opened the discussion saying, "To the chief Musician on the morning doe, A psalm of David" (Tehilim 22:1). Who is the morning doe? It is the Congregation of Yisrael called "a loving hind and a pleasant roe" (Mishlei 5:19). HE ASKS, Is MALCHUT a doe in the morning, not during the whole day? HE ANSWERS, The explanation is that the doe is from the place called a loving hind and a pleasant roe. She comes from the place called morning, as in the verse: "His going forth is sure as the morning" (Hoshea 6:3), FROM CHESED. King David said this of the Congregation of Yisrael, as understood from the words "on the morning doe," WHICH IS MALCHUT WHEN CLOTHED IN CHESED.

368. Come and see: When night falls, the gates of the upper and lower beings are found closed, and all the far ones, NAMELY THE EXTERNAL FORCES, rise to walk and roam the world, to go about the bodies of men and around their homes and beds. They see the image of the Holy King THAT PROTECTS THEM, and they are afraid OF HARMING THEM, since PEOPLE strengthen themselves in their beds with the words of the Holy Name AND PROTECT THEMSELVES. People's souls ascend, each as it deserves, as has been already explained. Happy is the portion of the righteous whose souls ascend while they sleep and are not needlessly detained in an undesirable area.

369. At midnight, a herald sounds a proclamation and the gates are opened. A wind from the north side stirs, THE ILLUMINATION OF CHOCHMAH OF THE LEFT COLUMN, strums on David's harp, MALCHUT, which plays by itself and praises the King, ZEIR ANPIN. The Holy One, blessed be He, delights Himself with the righteous in the Garden of Eden.

366. אָמְרוּ רַבִּי חִיָּיא וְרַבִּי יוֹסִי, וְדָאִי אוֹרְחָא תְּקִינָא קָמֵן, עָאִלוּ לְמַעְרְתָּא וּדְמָכוּ. בְּפִלְגּוֹ לַיְלִיא, שְׁמַעוּ קַל חֵיוֹתָא בְּמַדְבְּרָא דְנִהְמִי. אֲתַעְרוּ. אָמַר ר' חִיָּיא, הָא עֵידֵן הוּא לְסִינְעָא לְכַנְסַת יִשְׂרָאֵל, דִּהְיָא מְשַׁבַּחַת לְמַלְכָּא. אָמְרוּ, כָּל חַד וְחַד לִימָא מְלָה מִמָּה דְשָׁמַע וִידַע בְּאוֹרֵייתָא, יִתְבוּ כְּלָהּוּ.

367. פִּתַּח רַבִּי חִיָּיא וְאָמַר, לְמַנְצַח עַל אֵילַת הַשַּׁחַר מְזִמּוֹר לְדָוִד. מֵאֵן אֵילַת הַשַּׁחַר. דָּא בְּנִסַּת יִשְׂרָאֵל. דְּאֶקְרִי אֵילַת אֱהָבִים וְיַעֲלֵת חָן. וְכִי אֵילַת הַשַּׁחַר, וְלֹא כָּל יוֹמָא. אֱלָא, אֵילַת: מֵהֵוּא אֲתָר, דְּאֶקְרִי אֵילַת אֱהָבִים וְיַעֲלֵת חָן. וְהִיא אֲתִיָּא מֵהֵוּא אֲתָר דְּאֶקְרִי שַׁחַר, כַּד"א בְּשַׁחַר נִכּוֹן מוֹצָאוֹ, וְדָוִד מְלָכָא עַל בְּנִסַּת יִשְׂרָאֵל קָאֻמַּר דָּא, מְשַׁמַּע דְּכַתִּיב עַל אֵילַת הַשַּׁחַר.

368. תָּא חֲזִי, בְּשַׁעֲתָא דְרַמְשׁ לַיְלִיא, פִּתְחִין סְתִימִין דְּעֵלָאִי וְתַתָּאִי מְשַׁתְּבָּחִי. וְכָל אִינוּן רַחִיקִין, מִתַּעְרִין וְאִזְלִין וְשִׁטְאן כָּל עֲלָמָא, וּמֵהֲדָרִין עַל גּוֹפֵי בְּנֵי נָשָׂא, וְסַחְרֵי לְאַתְרֵיהּוּ וְלַעֲרִסְיֵיהּוּ. וְחִמָּאן דִּיוִּקְנָא דְּמַלְכָּא קְדִישָׁא, וּמִסְתַּתְּפִי. דִּהָא אֲתַקְפוּ בְּעֲרִסְיֵיהּוּ בְּמַלְי דְּשִׁמָּא קְדִישָׁא. וּבְנֵי נָשָׂא, נִשְׁמַתְהוּן סְלָקִין כָּל חַד וְחַד בְּדַחֲזֵי לֵיהּ, וְהָא אוֹקְמוּהּ. זְבָאָה חוֹלְקִיהוּן דְּצַדִּיקָיָא, דְּנִשְׁמַתְהוּן סְלָקִין לַעֲיִלָּא, וְלֹא מִתַּעֲבִי בְּאַתָּר אַחֲרָא דְּלֹא אֲצִטְרִין.

369. בְּדִ אֲתַפְּלַג לַיְלִיא, כְּרוּזָא קָאִים וְכְרִיז, וּפִתְחִין פְּתִיחוּ. בְּדִין רוּחָא חַד דְּסִטֵּר צִפּוֹן אֲתַעֵר, וְאֶקִּישׁ בְּכִנּוֹר דְּדָוִד, וּמִנְגֵן מֵאֲלִיו. וְשַׁבַּחַת לְמַלְכָּא, וְקוֹדֶשׁא בְּרִין הוּא מְשַׁתַּעֲשַׁע בְּצַדִּיקָיָא בְּגִנְתָּא דְּעֵדֶן.

370. Happy is the portion of he who wakes up from sleep at that time and labors in the Torah. He is called the friend of the Holy One, blessed be He, and the Congregation of Yisrael. Moreover, they are called His brethren and companions, as written, "For my brethren and companions' sakes, I will now say, Peace be within you" (Tehilim 122:8). They are called companions to the supernal hosts and angels, as written, "The companions hearken for your voice" (Shir Hashirim 8:13).

371. When day comes, a herald sounds a proclamation, the gates of the south side are opened and the stars and constellations awaken. The gates of mercy open and the King sits to receive the praises OF THE FRIENDS WHO ROSE AT NIGHT. The Congregation of Yisrael takes then the words OF PRAISE and rises TO THE KING, ZEIR ANPIN. All the friends WHO ROSE AT NIGHT cleave to the wings OF MALCHUT, and their words OF PRAISE come to rest in the lap of the King. The King then commands to record all these words.

372. In the book are recorded all the members of His household WHO RISE AT NIGHT, and a thread of grace is drawn on them DURING THE DAY. By this thread of grace, man is crowned with the King's crown, WHICH IS THE SECRET OF THE FIRST THREE SFIROT, and is feared by the upper and lower beings. He passes through all the King's gates and none dares stop him. Even when the prosecutors judge the world, they do not sentence him, because he is marked with the King's imprint, and it is known that he is of the King's palace. He is therefore not judged. Happy is the portion of the righteous who study the Torah, especially when the Holy One, blessed be He, is desirous of words of the Torah, AT MIDNIGHT.

373. Come and see: The secret meaning of this is that the Congregation of Yisrael does not stand before the King, ZEIR ANPIN, unless it is with the Torah. As long as all of Yisrael in the land of Yisrael are occupied with the Torah, the Congregation of Yisrael dwells among them. When they lay idle of the words of the Torah, the Congregation of Yisrael cannot be with them even for an instant. Hence, when the Congregation of Yisrael awakens towards the King with the Torah OF THE LOWER BEINGS, its (her) power strengthens, and the Holy King is happy to receive her.

374. When the Congregation of Yisrael comes before the King without the Torah, she grows weak. Woe to those who weaken the higher power. Therefore, happy are those who do study the Torah, especially when it behooves them to participate with the Congregation of Yisrael, NAMELY AT MIDNIGHT. The Holy One, blessed be He, then declares about them, "and said to me, You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

370. זָכָאָה חוֹלְקִיהָ מֵאֵן דְּאַתְעֵר בְּהוּא זְמַנָּא וְאַשְתַּדֵּל בְּאוּרִייתָא, וְכָל מֵאֵן דְּקָאִים בְּהוּא זְמַנָּא וְאַשְתַּדֵּל בְּאוּרִייתָא, אֶקְרִי חֲבֵרִיה דְּקוּדְשָׁא בְּרִיךְ הוּא וּבְנִסְת יִשְׂרָאֵל. וְלֹא עוֹד, אֵלֹא דְּאֵלִין אֶקְרוּן אַחִים וְרַעִים לִיה. דְּכְתִיב לְמַעַן אַחֵי וְרַעִי אֲדַבְּרָה נָא שְׁלוֹם בֵּךְ. וְאַקְרוּן חֲבֵרִים בְּהִי מְלֹאכִין עֲלֵאִין, וּמְשֻׁרִין עֲלֵאִין, דְּכְתִיב חֲבֵרִים מְקַשִּׁיבִים לְקוֹלֶךְ.

371. בֵּר אֶתִּי יִמְמָא, בְּרוּזָא קָאִים וְכָרִיז, וּפְתַחִין דְּסֵטֶר דְּרוּמָא אֲתַפְתְּחוּ. וּמִתְעֲרִין כְּכַבִּים וּמִזְלוֹת, וּפְתַחִין דְּרַחֲמִין אֲתַפְתְּחוּ. וּמְלָכָא יְתִיב וְקָבִיל תּוֹשְׁבָחוֹ. כְּדִין בְּנִסְת יִשְׂרָאֵל נְטִלָא לְאִינוּן מְלִין וְסִלְקָא. וְכָל אִינוּן חֲבֵרִים אַחִידִן בְּגִדְפָהָא, וּמְלִיּוּהוּ אֲתִין וּשְׁרִין בְּחִיקָא דְּמְלָכָא. כְּדִין פְּקִיד מְלָכָא, לְמַכְתָּב כָּל אִינוּן מְלִין.

372. וּבְסִפְרָא כְתִיבוּ כָל אִינוּן בְּנֵי הַיְכָלִיָּה, וְחוּטָא דְּחֶסֶד אֲתַמְשֵׁךְ עֲלֵיהוּ, דְּמַהּהוּא חוּטָא אֲתַעֲטֵר בִּ"נ בְּעֵטְרָא דְּמְלָכָא, וּמְנִיָּה דְּחֵלִין עֲלֵאִין וְתַתְּאִין, הוּא עָאֵל בְּכָל תְּרַעֵי מְלָכָא, וְלִית מֵאֵן דִּימְחֵי בִידּוּי. וְאַפִּילוּ בְּזְמַנָּא דְּמֵאֲרִיָּהוּן דְּדִינָא קִיּוּמִין לְמִידִן עֲלֵמָא, לֹא דִיּוּנִין עֲלִיהָ דִּינָא. בְּגִין דְּהָא אֲתַרְשִׁים בְּרַשִּׁימוֹ דְּמְלָכָא, דְּאַשְתַּמּוּדְעָא דְּאִיְהוּ מַהִיכְלָא דְּמְלָכָא, וּבְגִין דָּא לֹא דִיּוּנִין עֲלִיהָ דִּינָא. זָכָאָה חוֹלְקִיהוּן דְּצִדִּיקָא דְּמִשְׁתַּדְּלֵי בְּאוּרִייתָא, וְכָל שְׁכָן בְּזְמַנָּא דְּמְלָכָא תְּאִיב עַל מְלִי דְּאוּרִייתָא.

373. ת"ח, רְזָא דְּמִלָּה, לֹא קִיּוּמָא בְּנִסְת יִשְׂרָאֵל קָמִי מְלָכָא אֵלֹא בְּאוּרִייתָא. וְכָל זְמַנָּא דִּישְׂרָאֵל בְּאַרְעָא אֲשְתַּדְּלוּ בְּאוּרִייתָא. בְּנִסְת יִשְׂרָאֵל שְׂרָאת עִמְהוּן. כִּד אֲתַבְטְלוּ מִמְּלִי אוּרִייתָא, לֹא יְכָלָא לְקִיּוּמָא עִמְהוּן שְׁעָתָא חֲדָא. בְּגִינֵי בֵּךְ, בְּשַׁעְתָּא דְּכְנִסְת יִשְׂרָאֵל אֲתַעֲרַת לְגַבִּי מְלָכָא בְּאוּרִייתָא, אֲתַתְּקִיף חִילָהָא, וּמְלָכָא קְדִישָׁא חֲדִי לְקַבְּלָא לָהּ.

374. וְכָל זְמַנָּא דְּכְנִסְת יִשְׂרָאֵל אֲתַת לְקָמִי מְלָכָא, וְאוּרִייתָא לֹא אֲשַׁתְּכַחַת עִמָּה, כְּבִיכּוֹל תִּשְׁשׁ חִילָהָא. וְוִי לְאִינוּן דְּמַחְלָשִׁין חִילָא דְּלַעִילָא, בְּגִינֵי בֵּךְ, זָכָאִין אִינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרִייתָא, וּכ"ש בְּהִיָּא שְׁעָתָא דְּאַצְטְרִיךְ לְאַשְתַּתַּמָּא בְּהָ בְּכְנִסְת יִשְׂרָאֵל. כְּדִין קוּדְשָׁא בְּרִיךְ הוּא קָאֲרִי עֲלֵיהָ, וַיֹּאמֶר לִי עֲבָדִי אֲתָהּ יִשְׂרָאֵל אֲשֶׁר בֵּךְ אֲתַפְּאֵר.

# 56. "Watchman, what of the night?"

Rabbi Yosi talks about the time of exile in Edom, whose termination is not known. He likens "the night" to Malchut who is not joined to Zeir Anpin. God calls to His people to return with penance so that the captivity will end.

375. Rabbi Yosi opened the discussion saying, "The burden of Dumah (lit. 'silence'). One calls to me out of Seir, Watchman, what of the night? Watchman, what of the night?" (Yeshayah 21:11). This verse has been explained by the friends in several places, yet the "burden of Dumah" MEANS THAT as long as Yisrael are in exile, the time and termination of their exile is set. But the exile in Edom is the burden of Dumah, for its termination is not known like that of the others.

376. The Holy One, blessed be He, said, "One called to me out of Seir," WHICH MEANS I heard a voice in the exile of Seir of the oppressed, of those who lie in the dust. What do they say? "Watchman, what of the night (Heb. lailah)? Watchman, what of the night (Heb. layil)?" They beg Me on account of My Queen, WHO IS CALLED NIGHT, AND SAY, What have You done to My Queen?

377. The Holy One, blessed be He, then gathered His retinue - NAMELY, HIS NEAREST SUPERNAL ANGELS - and said, 'Behold My beloved children oppressed in exile. Yet mindless of their sorrow, they ask for the Queen and say to Me, Watchman, You who are called watchman, what of Your watch, where is the watch over Your house? "What of the night?" what have You done with the night, WITH MALCHUT CALLED NIGHT. Is this how You watched over her?' What of layil ALSO REFERS TO MALCHUT, for she is sometimes called lailah and sometimes layil. BEFORE SHE IS ATTACHED TO ZEIR ANPIN, SHE IS CALLED LAYIL AND WHEN SHE IS ATTACHED, SHE IS CALLED LAILAH. Hence, it is written, "It is a night (Heb. layil) of watchfulness" (Shemot 12:42) and, "This night (Heb. lailah)" (Ibid.).

378. The Holy One, blessed be He, then answered TO YISRAEL: 'Here is she whom I watch, whom I will receive and be with'. Hence, "the watchman said" (Yehayah 21:12), He who watches over the house, NAMELY THE HOLY ONE, BLESSED BE HE. "The morning comes and also the night" (Ibid.): First, THE HOLY ONE, BLESSED BE HE, has ascended and raised with Him the morning, YESOD, which is constantly with Him. Now "morning comes," ready to be attached to the night, MALCHUT, and also the night is prepared FOR THE UNION WITH YESOD. They are withheld because of you. If you desire it, why are you dallying? "Return" (Ibid.), return with penance. "Come," come to Me and we will be in the same lodging and return all to our places. Hence, it is written, "Then Hashem your Elohim will turn back your captivity" (Devarim 30:3). It does not say, 'cause to turn', but it twice says turn, once to the Congregation of Yisrael, WHO WILL TURN TOWARDS THE HOLY ONE, BLESSED BE HE, and once to the Holy One, blessed be He, WHO WILL TURN TOWARDS THE CONGREGATION OF YISRAEL. It is written, "Then Hashem your Elohim will turn your captivity, and have compassion on you, and will return (or: 'turn') and gather you from all nations."

375. רַבִּי יוֹסִי פָתַח וְאָמַר, מִשָּׂא דְּוֹמָה אֵלַי קוֹרָא מִשְׁעִיר שׁוֹמֵר מַה מְלִילָה שׁוֹמֵר מַה מְלִיל. הָאִי קָרָא אוֹקְמוּהּ חֲבֵרֵינָא, בְּכֻמָּה אֲתָר. אֲבָל מִשָּׂא דְּוֹמָה, כָּל זְמַנֵּן דְּיִשְׂרָאֵל אֲשֶׁתְּכַחוּ בְּגִלּוּתָא, אֲתִיידַע זְמַנָּא וְקִצָּא דְּלֵהוּן, וְזְמַנָּא וְקִצָּא דִּיהוּא גִלּוּתָא. וְגִלּוּתָא דְּאֵדוֹם, הוּא מִשָּׂא דְּוֹמָה, דִּלָּא אֲתַגְלִינָא וְלֹא אֲתִיידַע בְּאִינוּן אַחֲרֵינִין.

376. קוֹדֶשָׁא בְּרִיךְ הוּא אָמַר, אֵלַי קוֹרָא מִשְׁעִיר, קָלָא שְׁמַעְנָא בְּגִלּוּתָא דְּשְׁעִיר, אִינוּן דְּרַחֲקֵי בִּינִינְהוּ, אִינוּן דְּשַׁכְּבֵי לַעֲפָרָא. וּמֵאֵי אָמְרִי. שׁוֹמֵר מַה מְלִילָה שׁוֹמֵר מַה מְלִיל אִינוּן תִּבְעֵן לִי עַל מִטְרוּנִיתָא, מַה עֲבַדִּית מִן מִטְרוּנִיתָא דִּילִי.

377. בְּדִין קוֹדֶשָׁא בְּרִיךְ הוּא בְּנִישׁ לְפַמְלִיָּא דִּילִיָּה, וְאָמַר, חָמוּ בְּנֵי רַחֲמֵי, דְּאִינוּן דְּחִיקִין בְּגִלּוּתָא, וְשִׁבְקִין צַעְרָא דְּלֵהוּן, וְתִבְעֵן לִי עַל מִטְרוּנִיתָא. וְאָמְרִי, שׁוֹמֵר: אַנְתָּ דְּאֶקְרִי שׁוֹמֵר, אֵן הוּא שְׁמִירָה דִּילָךְ אֵן הוּא שְׁמִירָה דְּבֵיתְךָ. מַה מְלִילָה: מַה עֲבַדִּית מְלִילָה, הֲכִי נִטְרַת לָהּ. מַה מְלִיל. דִּהָא לְזַמְנִין אֲתַקְרִי לַיְלָה, וְלְזַמְנִין אֲתַקְרִי לַיִל, הֵה־ד לַיִל שְׁמוּרִים הוּא. וְכֹתִיב הוּא הַלַּיְלָה הַזֶּה.

378. בְּדִין קוֹדֶשָׁא בְּרִיךְ הוּא אָתִיב לוֹן, הָא שְׁמִירָה יְדִידִי אֲשֶׁתְּכַח, דִּהָא אֲנָא זְמִין לְקַבְּלָהּ, וְלֹא שְׁתַּבְּחָא בְּהֶדְרָה, הֵה־ד אָמַר שׁוֹמֵר, הֵהוּא דְּנִטְרִי בֵּיתָא, אֲתָא בְּקֶר וְגַם לַיְלָה. דִּהָא בְּקֶדְמִיתָא אֲסַתְּלַק לַעֲיֹלָא לַעֲיֹלָא, וְסָלִיק לַהּ הוּא בְּקֶר דְּאֲזַדְמֵן בֵּיה תַּדִּירָא. הִשְׁתָּא אֲתָא בְּקֶר. הָא זְמִין לְאֲתַחֲבָרָא בְּלִילָה. וְגַם לַיְלָה, הָא זְמִינָא הִיא. אֲבָל בְּגִינִיכּוֹן אֲתַעֲבָבוּ. וְאִי אֲתוֹן בַּעָן דָּא, עַל מַה אֲתוֹן מִתַּעֲבָבִי, שׁוּבוּ. שׁוּבוּ בְּתַשׁוּבָה. בְּדִין אֲתִיו, אֲתוּ לְגַבְּאִי, וְנִהְיִי כְּלָא בְּמִדּוּרָא חָדָא, וְכִלְנָא נְתוּב לְאַתְרָנָא. הֵה־ד וְשָׁב יְי' אֱלֹהֶיךָ אֶת שְׁבוּתְךָ, וְהָשִׁיב לָא נְאֻמָּה, אֲלָא וְשָׁב תִּרִין וְשָׁב וְשָׁב כְּתִיב הֵכָא. אֲלָא, חֵד לְכַנְסַת יִשְׂרָאֵל. וְחֵד לְקוֹדֶשָׁא בְּרִיךְ הוּא. הֵה־ד וְשָׁב יְי' אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְשָׁב וְקִבְּצֵךְ מִכָּל הָעַמִּים.

# 57. "When the morning stars sang together"

The merchant tells us that when God goes to the Garden of Eden to delight himself with the righteous, everyone and everything praise him with joy. In the morning Mercy prevails and all the stars and constellations praise and chant to God. The merchant wonders then why are shouts (T'ruah) called for if judgments are removed at the time of Mercy. Rabbi Shimon explains that this means the shouts broke the power of severe judgments. This all happened because Abraham awoke and went to plant a tamarisk in Beer-Sheva.

379. The merchant opened the discussion saying, "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). Come and see: When the Holy One, blessed be He, goes to be delighted together with the righteous in the Garden of Eden, all things, NAMELY ALL GRADES, of the lower world MALCHUT, and all the upper and lower beings awaken towards Him. All the trees, THE GRADES of the Garden of Eden, start praising Him, as written, "Then shall the trees of the forest sing for joy at the presence of Hashem because He comes..." (I Divrei Hayamim 16:33). Even the fowls on earth all mutter praises before Him. A flame then comes out and strikes the wings of the cock, and it cries and praises the Holy King, cries for men to labor in the Torah, in the praise of their Master and in His service. Happy is the portion of those who rise from their beds to study the Torah.

380. When morning comes, the gates on the south, CHESD, are opened and the gates of healing venture into the world. The east wind, ZEIR ANPIN, awakens, Mercy prevails and all the stars and constellations, WHICH ARE GRADES, appointed under the reign of the morning, WHICH IS YESOD, SHINING WITH CHASSADIM, all begin to praise and chant to the supernal King. Hence, "when the morning stars sang together, and all the sons of Elohim shouted for joy." HE ASKS, What is the business of the sons of Elohim, BEING JUDGMENT, calling for shouts (lit. 'T'ruah') in this morning, THE TIME OF CHESD, if all Judgments are removed when Chesed awakens in the world? HE ANSWERS, "All the sons of Elohim shouted for joy" MEANS that the strength of the severe Judgments was broken and their power was broken, SINCE SHOUTED (HEB. YARIU) LITERALLY MEANS SHATTERED, as written, "The earth is utterly broken down (Heb. roa'h)" (Yeshayah 24:19).

381. This all happened, THAT THE SEVERE JUDGMENTS WERE BROKEN, because the morning arose in the world, WHICH IS YESOD, and Abraham, CHESD, awakened and went to plant a tamarisk in Beer-Sheva, A TAMARISK BEING ZEIR ANPIN AND BEER-SHEVA BEING MALCHUT. FOR THROUGH ABRAHAM, WHO IS CHESD, ZEIR ANPIN AND MALCHUT WERE UNITED. I heard that it was indeed in Beer-Sheva, WHICH IS MALCHUT. It is also written, "And called there on the name of Hashem, the everlasting El" (Beresheet 21:33); NAMELY, THE UNISON OF ZEIR ANPIN AND MALCHUT AS HASHEM IS ZEIR ANPIN AND THE EVERLASTING EL IS MALCHUT.

# 58. "As soon as the morning was light"

The other merchant says that "the morning was light" means that judgments are removed and mercy settles in the world. He says that everything pertains to specific grades, and tells us that the sun is a supernal grade. The rabbis then leave the cave, as it is morning.

379. פֶּתַח הַהוּא טִייעָא וְאָמַר, בְּרִין יַחַד כְּכַבִּי בְקָר וִירִיעוּ כָּל בְּנֵי אֱלֹהִים. ת"ח, כִּד קוּדְשָׁא בְרִין הוּא אֲתִי לְאַשְׁתַּעֲשַׂע עִם צְדִיקָיָא בְּגִנְתָּא דְּעֵדֶן, כָּל מְלִי דְּעֵלְמָא תִּתְּאָה, וְכָל עֲלָאִין וְתַתְּאִין מִתְּעִרִין לְקַבְּלִיהּ. וְכָל אִילָנֵי דְּבְּגִנְתָּא דְּעֵדֶן, פִּתְחֵי שְׂבָחָא לְקַבְּלִיהּ. הֵה"ד, אִזּוּ יִרְנְנוּ עֲצֵי הַיַּעַר מִלִּפְנֵי יו' כִּי בָא. וְאִמְלִילוּ עוֹמֵי דְאַרְעָא, כִּלְהוּ מִרְחָשֵׁי שְׂבָחָא קָמִיָּה. בְּרִין שְׁלֵהוּבָא נֶפֶק, וּבִטֵּשׁ בְּגִדְפוּי דְּתִרְנַגּוּלָא, וְקָרִי וְשִׁבַּח לְמַלְכָּא קְדִישָׁא. וְקָרִי לְבִנֵּי נִשְׂא דִישְׁתַּדְּלוּן בְּאוּרִיתָא, וּבִשְׂבָחָא דְּמֵאֲרִיהוּן, וּבְפִלְחָנִיָּה. זָכָאָה חוֹלְקִיהוּן דְּמָאֵן דְּקִיּוּמִין מֵעֲרִסִיָּהוּ, לְאַשְׁתַּדְּלָא בְּאוּרִיתָא.

380. כִּד אֲתִי צַפְרָא, פִּתְחִין דְּדִרּוּמָא נִפְתָּחִין, וְתִרְעֵי דְאַסּוּתָא נֶפְקִין לְעֵלְמָא, וְרוּחָא דְּמִזְרַח אֲתַעֵר, וְרַחֲמֵי אֲשַׁתְּבַּחוּ, וְכָל אִינוּן כְּכַבִּיָּא וּמִזְלֵי דְּמִמְנָן תַּחֲתֵי שׁוֹלְטָנִיָּה דְּהָאִי בְקָר, כִּלְהוּ פִּתְחִין שְׂבָחָא וְחִמְרִין לְמַלְכָּא עֲלָאָה. הֵה"ד, בְּרִין יַחַד כְּכַבִּי בְקָר וִירִיעוּ כָּל בְּנֵי אֱלֹהִים, מַה בְּעָאֵן הֶכָּא בְּנֵי אֱלֹהִים, דְּאִינוּן מִזְמִנִין תְּרוּעָה בְּהָאִי בְקָר, וְהָא כָּל דִּינִין אֲתַעֲבְרוּ בְּזִמְנָא דְּחֶסֶד אֲתַעֵר בְּעֵלְמָא. אֵלָּא וִירִיעוּ כָּל בְּנֵי אֱלֹהִים, הָא אֲתַבֵּר תּוֹקְפָא דְּדִינִין קִשְׁיִין, אֲתַבֵּר חֵילָא דְּלֵהוּן, כִּד"א רַעָה הִתְרוּעָה אֶרֶץ.

381. וְכָל כֶּךָ, בְּגִין דְּהָאִי בְקָר אֲתַעֵר בְּעֵלְמָא, וְאַבְרָהָם אֲתַעֵר וְאֲתִי לְמִנְטַע אֶשֶׁל בְּבֵאֵר שֶׁבַע. מֵלָה דָּא הָכִי שְׁמַעְנָא לָהּ, בְּבֵאֵר שֶׁבַע וְדָאִי, וּכְתִיב וַיִּקְרָא שָׁם בְּשֵׁם יו' אֶל עוֹלָם.

382. The other merchant opened the discussion with the verse: "As soon as the morning was light, the men were sent away" (Beresheet 44:3). What does it mean "the morning (Heb. boker) was light"? HE ANSWERS, I have learned it this way: what is "morning"? IT MEANS THAT when morning comes, when Judgments are removed and Chesed wishes to awaken, all those of that side OF CHESED visit (Heb. mevakrim) their place, CHESED, and produce blessings to the world. Hence, it says, "the morning was light," for Mercy settles in the world and Chesed remains in its place. Then the morning is light, and it is written, "And Elohim saw the light that it was good" (Beresheet 1:4), AS THE "LIGHT" IS CHESED AND "GOOD" IS YESOD, CALLED "GOOD" AND CALLED "MORNING." CHESED IS AWAKENED BY THE MORNING, YESOD. THIS IS THE MEANING OF "THE MORNING WAS LIGHT."

383. Come and see that everything pertains to specific grades. It is known that night IS MALCHUT and it is well known that "the morning was light" is a supernal grade, YESOD, which is always IN MALCHUT WHEN SHE IS LUMINOUS. When IS IT WITHIN MALCHUT? When the sun shines. It is known that the sun is a supernal grade that perfumes everything and shines on everything, NAMELY TIFERET, as written, "For Hashem Elohim is a sun and shield" (Tehilim 84:12). "The morning was light": is YESOD THAT shines with the light of the sun, TIFERET, and YESOD shines on night, MALCHUT. Everything, therefore, is interdependent. When "the morning was light" stirs, all the inhabitants of the world, NAMELY ALL THE GRADES OF MALCHUT CALLED WORLD, are joined together with joy and abide in the world. Now that day has broken, it is a good time to be on our way.

384. Rabbi Chiya and Rabbi Yosi blessed them, kissed their heads and sent them on their way. Rabbi Chiya said to Rabbi Yosi: Blessed be the Merciful One, who prepared our way before us. Surely, it is the Holy One, blessed be He, who sent them to for us. Happy are those who study the Torah and do not slacken from it even for an instant. Rabbi Chiya and Rabbi Yosi came out OF THE CAVE and went their way. Rabbi Yosi said, Surely my heart is bound with love for these merchants. Rabbi Chiya said, I do not wonder about that, for even the birds in the sky utter wise words during the days of Rabbi Shimon, for his words are heard above and below.

59. As long as Moses was alive

Rabbi Chiya says that since Moses there has been no generation like his, who beheld the glory of God. At that time even a maid saw at the parting of the sea what Ezekiel could not see. If those people in the desert had such wisdom, how much more has Rabbi Shimon and those who study with him. In the future when Rabbi Shimon has departed, people will seek words of wisdom but it will be hidden, and there will be no one to reveal the depths of wisdom found in the Torah. Rabbi Yehuda says that at the time of Messiah God will reveal the deep mysteries of the Torah, and everyone will know God, from the least of them to the greatest of them.

382. פתח חבֿריה טייעא ואמר, הבקר אור והאנשים שלחו וגו', מאי הבקר אור. הכי אוליפנא, מהו בקר. אלא בזמנא דאתי צפרא, ודינן מתעברן, וחסד בעא לאתערא, כל אינון דאתין מסטרא דא, מבקרי לאתרייהו, לזמנא ברכאן לעלמא. ודא הוא הבקר אור, דהא רחמי מתישבי לעלמא, וחסד קאי באתריה, כדין הוא בקר אור. וכתיב וירא אלהים את האור כי טוב.

383. תא חזי, כלל הוא בדרגין ידיען. ליליא, הא ידיעא. בקר אור, הא ידיעא, והוא דרגא עלאה דאשתכח ביה תדירא. אימתי. בד נהיר שמשא. שמשא ידיעא, והוא דרגא עלאה, דמבסם לכלל, ונהיר לכלל, כמה דאת אמר, כי שמש ומגן יי' אלהים. והאי בקר אור, נהיר שמשא, ודא נהיר ליליא. בגין כך, כלל תליא דא בדא. והאי בקר אור בד אתער, כל בני עלמא אתאחדן באחדותא באחדותא, ומשתבחי בעלמא, והשתא הא נהיר יממא, עידן רעותא הוא, למהך באורחא.

384. בריכו לון רבי חייא ורבי יוסי, ונשקו לון ברישיהו, ושדרו לון. אמר ר' חייא לרבי יוסי, בריך רחמנא, דתקין ארחנא קמן, ודאי קודשא בריך הוא שדר לון גבן. זכאין אינון דמשתדלי באורייתא, ולא ארפין מינה שעטא חדא. נפקו רבי חייא ורבי יוסי, ואזלו לארחייהו. אמר רבי יוסי, ודאי רחימותא דלפאי קשיר באלין טייעו. א"ר חייא, לא תוהנא על דא, דהא ביומוי דרבי שמעון, אפילו צפרי שמיא מרחשן חכמתא, דהא מלוי אשתמודען לעילא ותתא.

385. Rabbi Chiya opened the discussion with the verse: "And Hashem said to Moses, Behold, you shall sleep with your fathers..." (Devarim 31:16). Come and see: As long as Moses was alive in the world, he admonished Yisrael not to be found sinful before the Holy One, blessed be He. Since Moses was among them, there is no generation like that one until the generation when King Messiah will come, who beholds the glory of the Holy One, blessed be He, like they did, because they attained what no other generation did.

386. We have learned that a maid saw on the sea what the eye of the prophet Ezekiel could not. If THE MAIDS reached thus far, all the more so the wives of Yisrael, and their children even more, and the men even more. The Sanhedrin all the more, and the chiefs even more, and all the more so the supernal, faithful prophet Moses, who is above everyone. Now, if these merchants in the desert uttered such wisdom, all the more so the sages of the generations and even more those who stay with Rabbi Shimon and study from him every day. All the more so to Rabbi Shimon, who is above everyone.

387. After Moses died, it is written, "And this people will rise up, and go astray..." (Ibid.). Woe to the world when Rabbi Shimon will depart from it, when the springs of wisdom will be sealed from the world, when man will seek words of wisdom, but there will be none to utter it. The whole world will err in the Torah and there shall be none to awaken it with wisdom. Of that time, it says, "And if the whole congregation of Yisrael sin through ignorance" (Vayikra 4:13), NAMELY if they sin through ignorance of the Torah, it is because they will not know its ways. Why? Because "the thing be hid from the eyes of the assembly" (Ibid.), for there will be no one to reveal the depth of the Torah and its ways. Woe to the generation then in the world!

388. Rabbi Yehuda said, The Holy One, blessed be He, will reveal deep mysteries of the Torah at the time of Messiah, "for the earth shall be full of the knowledge of Hashem, as the waters cover the sea" (Yeshayah 11:9), "And they shall teach no more every man his neighbor, and every man his brother, saying, Know Hashem: for they shall all know Me, from the least of them to the greatest of them" (Yirmeyah 31:33). Amen. May it be so.

385. פתח רבי חייא ואמר, ויאמר יי' אל משה הנך שוכב עם אבותיך וגו'. ת"ח, כל זמנא דהוה משה קיים בעלמא, הוה ממחי בידיהו דישראל, בגין דלא ישתבחון בחיובא קמי קודשא בריך הוא ובגין דמשה אשתבח ביניהו לא יהא כההוא דרא עד דרא דיייתי מלכא משיחא דיחמו יקרא דקודשא בריך הוא כוותיהו דאינון אתדבקו מה דלא אתדבקו דרין אחרנין.

386. דתנינן, חמאת שפחה חרא על ימא, מה דלא חמאת עינא דיחזקאל נביאה. אי אינון אתדבקו כל כך, נשיהו דישראל כ"ש. בנייהו כ"ש. גוברין כ"ש. סנהדרין כ"ש. נשיאים כ"ש, וכ"ש נביאה עלאה מהימנא משה, דאיהו על כלא. והשתא אלן טויעו מדברא מרחשין חכמתא כל כך, כ"ש חכימי דרא, כ"ש אינון דקיימי קמיה דר"ש, ואולמי מיניה בכל יומא. כ"ש וכ"ש ר"ש דהוא עלאה על כלא.

387. בתר דמית משה, מה כתיב, וקם העם הזה וזנה וגו'. כך, ווי לעלמא כד יסתלק מניה ר"ש, דמבועי דחכמתא יסתתמו מעלמא, ויבעי ב"נ מלה דחכמתא, ולא ישבח מאן דיימא, וטעאן כל עלמא באורייתא, בגין דלא ישתבח ביניהו, מאן דאתער בחכמתא. על ההוא זמנא כתיב, ואם כל ערת ישראל ישגו. ואם ישגו באורייתא, ולא ינדעון אורחא, במאי הוא, בגין ונעלם דבר מעיני הקהל, דלא ישתבח מאן הידע לגלאה עמיקתא דאורייתא ואורחא. ווי לאינון דרין דמשתבחי כרין בעלמא.

388. אמר רבי יהודה, זמין קודשא בריך הוא לגלאה רזין עמיקין דאורייתא, בזמנא דמלכא משיחא, בגין דמלאה הארץ דעה את יי' במים לים מכסים. וכתיב, ולא ילמדו עוד איש את אחיו ואיש את רעהו לאמר דעו את יי' כי כלם ידעו אותי למקטנם ועד גדולם אכיר.

60. "When a ruler has sinned"

Rabbi Yitzchak wonders why it is implied that a ruler will sin while a priest might sin. Rabbi Shimon explains that a ruler will sin through the pride of knowing that all the people are under his charge - the matter of his sinning is not in doubt. This is why the gift of stones to be placed on the Efod and the breastplate over the priest's heart must be brought by the rulers and not by other men. In this way the rulers atone for themselves.

389. "When a ruler has sinned, and done something through ignorance...and has incurred guilt" (Vayikra 4:22). Rabbi Yitzchak taught, why it is always written "If," such as, "if the priest that is anointed do sin" (Ibid. 3), or "And if the whole congregation of Yisrael sin through ignorance" (Ibid. 13). Yet here IT IS WRITTEN, "When a ruler has sinned" instead of, 'If the ruler will sin'. What does this teach us?

390. HE ANSWERS, Priests are not very sinful, as a priest always guards himself because his Master's burden is on him daily, the burden of the whole of Yisrael and the burden of each of them. It is a great wonder if he sins. It is therefore written, "If" and also "And if the whole congregation of Yisrael sin through ignorance." It is a wonder if they are all found committing the same sin, for if some sin, others do not. It is therefore written, "And if." But here, "When a ruler has sinned," surely HE HAS SINNED, for his heart is swelled with pride because all the people follow him and are under his charge. Hence, it says, "When a ruler has sinned," namely in transgressing a negative precept and sinning against one of them. It therefore does not say of him 'and if', because this matter OF HIS SINNING is not in doubt.

391. Rabbi Yehuda opened the discussion with the verse: "And the rulers brought onyx stones, and stones to be set, for the efod, and for the breastplate" (Shemot 35:27). HE ASKS, What is the difference here? Why were these brought by the rulers and not by other men? Indeed it is written, "Whoever is of a willing heart, let him bring it, an offering of Hashem" (Ibid. 5) and "and onyx stones, and stones to be set for the efod and for the breastplate" (Ibid. 9). EVERY MAN IS COMMANDED CONCERNING THIS.

392. HE REPLIES, The Holy One, blessed be He, said, 'Though this donation is open for everyone, let these stones be brought by the rulers'. What is the reason for this? THE STONES are placed on the priest's heart, so the Holy One, blessed be He, said, 'Let the rulers, whose heart is proud, come and bring these stones that are on the priest's heart, and their heart's pride will be atoned for'. It is also written, "And they shall be on Aaron's heart, when he goes in before Hashem" (Shemot 28:30). This is why the rulers brought the onyx stones, to atone for themselves.

393. Therefore, it is surely written, "When a ruler has sinned, and done something through ignorance against any one of the commandments of Hashem his Elohim concerning things which should not be done" (Vayikra 4:22). We explained that he did this by transgressing one of the negative precepts. "If his sin, wherein he has sinned, come to his knowledge" (Ibid. 23): It is only because his heart has swelled with pride that he did not care about his sins. Only later was it made known to him, and he did penance.

389. אֲשֶׁר נָשִׂיא יַחְטָא וַעֲשֶׂה אֶחָת וְגו' בְּשִׁגְגָה וְאָשֶׁם. תָּאֵנִי ר' יִצְחָק, מ"ש בְּכָל אֶתֶר דְּכִתִּיב בָּהּ וְאִם, כִּד"א אִם הִכְהֵן הַמְּשִׁיחַ יַחְטָא. וְאִם כָּל עַדֹת יִשְׂרָאֵל יִשְׁגּוּ, וְהִכָּא אֲשֶׁר נָשִׂיא יַחְטָא, וְלֹא כְּתִיב וְאִם נָשִׂיא יַחְטָא, מֵאִי קָא מֵיירִי.

390. אֵלָּא, אֵלֵּין כְּהֵנָּא לֹא מִשְׁתַּכְּחִי הָכִי בַּחֲטָא, דִּהָא כְּהֵן נָטִיר גְּרָמִיָּה תְּדִירָא, בְּגִין דְּמִטּוּלָא דְּמֵאֲרִיָּה עָלֵיהּ בְּכָל יוֹמָא, וּמִטּוּלָא דְּיִשְׂרָאֵל כְּלָהּ, וּמִטּוּלָא דְּכָל חַד וְחַד, וְע"ד תְּוֹהָא אִיהוּ כִּד יַחְטָא, וּבג"כ וְאִם כְּתִיב. וְכֵן וְאִם כָּל עַדֹת יִשְׂרָאֵל יִשְׁגּוּ, תְּוֹהָא הוּא דְּכָלְהוּ יִשְׁתַּכְּחוּ בַּחוּבָה חַד, דָּאִי אֵלֵּין יַחְטָאוּ, אֵלֵּין לֹא יַחְטָאוּ, וּבְגִינֵי כֶךְ וְאִם כְּתִיב. אֲבָל הִכָּא אֲשֶׁר נָשִׂיא יַחְטָא, וְדָאִי, בְּגִין דְּלִבִּיהּ גִּס בִּיָּה, וְעַמָּא אֲזִלִּין אֲבַתְרִיָּה, וְאַתְמַנּוּן תַּחוּתֵּיהּ. וְע"ד אֲשֶׁר נָשִׂיא יַחְטָא. כְּגוֹן דְּעֵבֵר עַל מִצְוֹת לֹא תַעֲשֶׂה, וְהוּא עֵבִיד חַד מִנֵּיהּ, וְע"ד לֹא כְּתִיב בִּיָּה וְאִם, דִּהָא מְלוֹי לֹא בְּסַמְקָא הוּא.

391. רַבִּי יְהוּדָה פָּתַח, וְהַנְּשִׂאִים הֵבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי הַמְּלוּאִים לְאֹפֹד וּלְחֹשֶׁן. מ"ש דְּמִלִּין אֵלֵּין אֲקָרִיבוּ נְשִׂאִים, וְלֹא ב"נ אַחֲרָא, וְהָא כְּתִיב כָּל גִּרְיָב לָבוּ וְבִיָּאָה אֶת תְּרוּמַת יִי, וְכְתִיב וְאַבְנֵי שֹׁהַם וְאַבְנֵי מְלוּאִים לְאֹפֹד וּלְחֹשֶׁן.

392. אֵלָּא, אָמַר קוּדְשָׁא בְּרִין הוּא, אַע"ג דְּבִכְלָא תְּלִיָּא הָאִי נִדְבָּה, סְלִיקוּ אֵלֵּין אַבְנֵים לְנְשִׂאִים. מ"ט, בְּגִין דְּעַל לָבָא דְּכֵהֲנָא אֲשַׁתְּכְּחוּ. אָמַר קוּדְשָׁא ב"ה, לִיתּוּ נְשִׂאִים דְּלִבִּיָּהּ גִּס בָּהּ, וְיִיתְּנוּ אֵלֵּין אַבְנֵים דְּאִינוּן מִשְׁתַּכְּחִי עַל לָבָא דְּכֵהֲנָא, וְיִתְכַּפֵּר עָלֵיהּ מִגִּסּוֹת לִבִּיָּהּ, וְכְתִיב וְהָיוּ עַל לֵב אֶהְרֹן בְּבֹאוֹ לִפְנֵי יִי, וְע"ד וְהַנְּשִׂאִים הֵבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי הַמְּלוּאִים לְכַפֵּרָא עָלֵיהּ.

393. וּבג"כ אֲשֶׁר נָשִׂיא יַחְטָא וְדָאִי. וַעֲשֶׂה אֶחָת מִכָּל מִצְוֹת יִי אֱלֹהֵיוּ אֲשֶׁר לֹא תַעֲשֶׂנָּה, כְּמָה דְּאֹקְמוּהָ, דְּעֵבֵר עַל מִצְוֹת לֹא תַעֲשֶׂה. אוּ הוֹדַע אֵלָיו חֲטָאתוֹ. דְּבְּגִין דְּלִבִּיהּ גִּס בִּיָּה, לֹא אֲשַׁח בַּחֲטָאִיהָ, וְלִכְתָּר אֲתִיידַע לִיהּ, וְעֵבֵר מִנִּיהּ תְּשׁוּבָה.

61. A flame under the wings of the cock

We learn that the Torah is understood more clearly at night because the Oral Torah is the secret of Malchut called night. The rooster crows at midnight because he is awakened by the flame of Gvurah and needs to awaken the world to chant the Torah. When day breaks, God puts a thread of

grace on those who studied Torah in the night so that they are saved from everything. We learn that any verse that mentions "my maker" is referring to the Holy One, blessed be He.

394. Rabbi Yehuda and Rabbi Yosi sat one night occupied with the Torah. Rabbi Yehuda said to Rabbi Yosi: I see that the Torah studied at night is clearer than THE TORAH STUDIED by daytime. Why is it so? He said to him: Because the clarity of the Written Torah is within the Oral Torah, THE SECRET OF MALCHUT CALLED NIGHT AND CALLED THE ORAL TORAH, while the Oral Torah, WHICH IS MALCHUT, rules by night and is awake more than by day. When MALCHUT reigns, the Torah is clear.

395. Rabbi Yosi opened the discussion saying, "But none says, Where is Eloha my maker, who gives songs in the night" (Iyov 35:10). Come and see: When the north wind stirs at midnight, we explained that a flame comes out and strikes under the wings of the rooster, and he flaps his wings and crows. When the flame touches him and stirs against him, he looks at it, trembles and cries, looking and searching for his Master's glory to do His bidding and cries to men TO RISE AND WORSHIP THE HOLY ONE, BLESSED BE HE.

396. He is therefore called a rooster, derived from watching and a cock (Heb. ge'ever), since he is awakened by the flame of Gvurah and comes from the side of Gvurah to awaken the world. The faithful stand there and give might and strength to the Congregation of Yisrael, MALCHUT. This is called the chanting of the Torah. For WAKING UP AT MIDNIGHT, David attained the kingdom for himself and his sons forever and ever, for all generations.

397. When the cock crows and people sleep in their beds and do not rise, the cock crows later and says that which he says, as we already explained. He then flaps his wings and says, Woe to so-and-so, reproached by his Master and abandoned by his Master, since his spirit did not wake and he did not behold the glory of the King.

398. When day breaks, a herald cries and says of him: "But none says, Where is Eloha my maker, who gives songs in the night" IN ORDER to help him with praises, so that everything will help. HE ASKS, "My maker (lit. 'makers')": It should have been in the singular. Why does it say "my makers." HE ANSWERS, This applies when man rises at midnight and is occupied with the chanting of the Torah, as the chanting of the Torah is recited solely at night, when he studies the Torah. When day breaks, the Holy One, blessed be He, and the Congregation of Yisrael put on him a thread of grace so that he will be saved from everything and so as to shine upon him among the high and low beings.

394. רבי יהודה ור' יוסי הוו יתבי חד ליליא, ולעאן באורייתא. א"ר יהודה לרבי יוסי, חמינא דצחותא דאורייתא בליליא, הוא יתיר מביממא, אמאי. א"ל, בגין דצחותא דתורה שבכתב, תורה שבעל פה הוא. ותורה שבעל פה, בליליא שלטא ואתערת יתיר מביממא, ובזמנא דאיהי שלטא, כדין איהו צחותא דאורייתא.

395. פתח ר' יוסי ואמר, ולא אמר איה אלוה עושי נותן זמירות בלילה. תא חזי, בשעתא דאתער רוח צפון, ואתפלג ליליא, הא אוקמוה, דשלהובא חד נמיק, ובטש תחות גדפוי דתרנגולא, ואקיש גדפוי וקארי. והוא שלהובא בזמנא דמטי גביה, ואתער לקבליה, אסתבי ביה, ואזדעזע וקארי, ואסתבי ואשגח בגין יקרא דמאריה, למעבד רעותיה, וקארי לון לבני נשא.

396. ועל דא אקרי שכו, אשגחא. ואקרי גבר, בגין דאתער בשלהובא דגבורה, בסטרא דגבורה קא אתיא לאתערא בעלמא. כדין אינון בני מהימנותא קיימין, ויהבין גבורה וחילא לכנסת ישראל, וכדין אקרי רנה דאורייתא. ועל דא, ירית דוד מלכותא הוא ובנוי לעלמין ולדרי דרין.

397. וכד תרנגולא קארי, ובני נשא ניימי בערסייהו, ולא מתערי. תרנגולא קארי לבתר, ואמר מה דאמר, והא אוקמוה. לבתר בטש בגדפוי, ואמר, ווי לפלגיא נזוף דמאריה, שבקא דמאריה, דלא אתער רוחיה, ולא אשגח ליקרא דמאריה.

398. כד נהיר יממא, ברוזא קרי עליה ואמר, ולא אמר איה אלוה עושי נותן זמירות בלילה, לסייעא ליה באינון תושבחן, ולמהוי כלא בסיועא חדא. עושי, עושני מבעי ליה, מהו עושי. אלא, בשעתא דב"נ קם בפלגות ליליא, ואשתדל ברנה דאורייתא, דרנה דאורייתא לא אתקרי, אלא בליליא. וכד איהו אשתכח באורייתא, כד נהיר יממא, קודשא בריך הוא וכנסת ישראל מתקני ליה בחד חוטא דחסד לאשתזבא מכלא ולנהרא ליה בין עלאין ותתאין.

399. Rabbi Yehuda said, I heard that Rabbi Aba discoursed the verse SAYING, "Where is Eloha my makers." It should have said, 'who makes me'. Why say, "my makers"? HE ANSWERS, As you said, when man rises at midnight and studies the Torah, at daybreak Abraham awakens by his thread OF GRACE, of which it is written, "From a thread even to a shoe latchet..." (Beresheet 14:23). The Holy One, blessed be He, and the Congregation of Yisrael model him and make him daily into a new creature. Hence, "Eloha my makers."

400. We have explained THAT ELOHA IS SPELLED EI Vav Hei. EI is Abraham, of whom it is written, 'the great EI'. Vav is the Holy One, blessed be He, NAMELY ZEIR ANPIN. Hei is the Congregation of Yisrael, NAMELY MALCHUT. This is Eloha, WHICH HINTS AT CHESED, ZEIR ANPIN AND MALCHUT. They make man and model him daily. Hence the verses, "my makers," as "Let Yisrael rejoice in his makers" (Tehilim 149:2), allude to the Holy One, blessed be He. Rabbi Yosi said, Surely this is so, and everything amounts to the same thing.

62. "Or if his sin, wherein he has sinned, come to his knowledge"

Rabbi Shimon says that God ordered the Congregation of Yisrael to inform a man with their judgments of any sin that he has committed. Whenever a man sins but does not repent before God, his very soul rises and testifies before God. When the Congregation of Yisrael judges a man his spirit awakens to do penance before God, and so he is humbled and brings an offering. Rabbi Shimon offers the additional explanation that a man who rises up at night to study the Torah is informed of his sin by the Torah, as a mother who tells her child with soothing words; then he repents on his own. We are also informed why David was punished through his son, Absalom.

401. Rabbi Yehuda opened the discussion with the verse: "Or if his sin, wherein he has sinned, comes to his knowledge (lit. 'cause him to know his sin') (Vayikra 4:23). HE ASKS, "cause him" from which side, WHO SHOULD CAUSE HIM TO KNOW? It should have said, 'or if he knew his sin', why "cause him to know"? HE ANSWERS, The Holy One, blessed be He, ordered the Congregation of Yisrael to inform a man of the sin he committed. With what does she inform him? With her punishment, as written, "The heaven shall reveal his iniquity; and the earth shall rise up against him" (Iyov 20:27). THE MEANING OF "cause him to know" is like that of someone ordering another TO INFORM HIM, AS IT IS WRITTEN IN THE IMPERATIVE; TO WIT, HE ORDERS MALCHUT TO INFORM HIM.

402. We learned that when a man sins before the Holy One, blessed be He, yet does not care for his sin to repent about it before the Holy One, blessed be He, but throws it behind his shoulder, his very soul rises and testifies before the Holy One, blessed be He. The King commands the Congregation of Yisrael, saying, "cause him to know his sin, wherein he has sinned" NAMELY send him punishments and let him know his sin, as in the verse: "Cause Jerusalem to know her abominations" (Yechezkel 16:2). IN WHICH 'CAUSE TO KNOW' IS IN THE IMPERATIVE.

399. רבי יהודה אמר, אֵנָּה שְׁמַעְנָא דְאִמְר רַבִּי אַבָּא הָאִי קָרָא, אֵינָּה אֱלֹהִים עוֹשֵׂי, עוֹשֶׂה לִּי מַבְעֵי לֵיָּהּ, מֵהוּ עוֹשֵׂי. אֵלֹא כִּמָּה דְאִמְרַת, בְּשַׁעֲתָא דְאִיְהוּ קָם בְּפִלְגוּת לִילִיָּא, וְאִשְׁתַּדַּל בְּאוּרֵייתָא, בְּד נָהָר יִמָּמָא, אֲתַעֵר אַבְרָהָם בַּהּ הוּא חוּטָא דִּילֵיהּ, דְּכַתִּיב בֵּיהּ אִם מַחוּט וְעַד שְׁרוּךְ נָעַל וְגו'. וְקוּדְשָׁא בְּרִיךְ הוּא וְכִנְסַת יִשְׂרָאֵל מִתְקַנֵּי לֵיהּ, וְעַבְדֵּי לֵיהּ בְּכָל יוֹמָא בְּרִיָּה חֲדָשָׁה, הֵה"ד אֱלֹהִים עוֹשֵׂי.

400. וְהָא אִימְרָהּ, א"ל ל ו"ה. א"ל: דָּא אַבְרָהָם. דְּכַתִּיב, בֵּיהּ, הָאֵל הַגָּדוֹל. ו' דָּא קוּדְשָׁא בְּרִיךְ הוּא. ה' דָּא כִנְסַת יִשְׂרָאֵל. וְדָא הוּא אֱלֹהִים. וְאִינוּן עַבְדֵּינָּה לֵיהּ לִב"נ, וּמִתְקַנֵּין לֵיהּ בְּכָל יוֹמָא, וּבִג"כ בְּתִיב, עוֹשֵׂי, כִּד"א יִשְׁמַח יִשְׂרָאֵל בְּעוֹשָׁיו. א"ר יוֹסִי, וְדָאִי כֵן הוּא, וְכֹלָא חֲדָא מְלָה.

401. רַבִּי יְהוּדָה פָּתַח וְאָמַר, אוּ הוֹדַע אֱלִיו חֲטָאתוֹ אֲשֶׁר חָטָא. הוֹדַע אֱלִיו, מַסְטָרָא דִּמְאָן, אוּ יָדַע חֲטָאתוֹ מַבְעֵי לֵיהּ, מֵהוּ הוֹדַע אֱלִיו. אֵלֹא קוּדְשָׁא בְּרִיךְ הוּא פָּקִיד לְכִנְסַת יִשְׂרָאֵל, לְאוֹדַעָא לֵיהּ לְבַר נֶשֶׁךְ, הֵהוּא חוּבָא דְהוּא חָב, וְכִמָּה מוֹדַע לֵיהּ, בְּדִינָהָ. כִּד"א יִגְלוּ שְׁמִים עֹנֹו וְאֶרֶץ מִתְקוֹמְמָה לוֹ. הוֹדַע אֱלִיו, כִּמְאָן דְּפָקִיד לְאַחֲרָא.

402. דִּתְנִינָן בְּשַׁעֲתָא דִּב"נ חָב קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא אֲשַׁגַּח בְּחֲטָאֵיהּ לְאַהֲדָרָא בְּתִיּוּבָתָא קָמִי מְאֲרִיָּה, וְאֲשַׁדִּי לֵיהּ בְּתַר כְּתִפֶּיהּ, נִשְׁמַתִּיהּ מִמֶּשׁ סָלַקַת וְאַסְהִידַת קָמִי קוּדְשָׁא בְּרִיךְ הוּא. בְּדִין, פָּקִיד מְלָכָא לְכִנְסַת יִשְׂרָאֵל, וְאָמַר אוּ הוֹדַע אֱלִיו חֲטָאתוֹ אֲשֶׁר חָטָא, אוֹשִׁיט דִּינָא עָלֶיהּ, וְאוֹדַע לֵיהּ חוּבִיָּהּ, כִּד"א הוֹדַע אֶת יְרוּשָׁלַם אֶת תּוֹעֲבוֹתֶיהָ.

403. When Judgment reaches him, his spirit awakes to do penance before his Master. He is humbled and brings an offering, for he of a proud heart sins and forgets his sin and does not mind it. The Holy One, blessed be He, therefore is ready for him and orders to cause him to know his sin, so that he shall not forget it.

404. Rabbi Yosi said, Assuredly this is so. We have seen in David that after he did the deed by Bathseba, he did not pay attention to it. The Holy One, blessed be He, said to him: You have forgotten it, I shall remind you of it. Straight away, it is written, "You are the man. Thus, says Hashem the El of Yisrael" (II Shmuel 12:7). You are the man who did not remember the sin, you are the man who forgot it. With what did he inform him? Using Judgment.

405. The Holy One, blessed be He, also said, "Cause him to know his sin, wherein he has sinned" (Vayikra 4:23). These words are true and it is so, for it is not written, 'Or if it be known to him', as in "or if it be known that the ox has long been in the habit of goring" (Shemot 21:36). Whoever rises up at night to study the Torah, the Torah informs him of his sin. It is not harshly punishment, but as a mother who tells her child with soothing words. And he does not forget but repents before his Master.

406. You may say that David used to rise at midnight. Why did they come on him TO LET HIM KNOW HIS SIN through punishment? HE ANSWERS, David is different because he sinned against that to which he was attached, NAMELY MALCHUT, and which required punishment. So he was judged according to his sin. For he sinned against the holy Malchut TO WHICH HE WAS ATTACHED, BEING HER CHARIOT, and holy Jerusalem, WHICH CORRESPONDS TO MALCHUT. He was therefore expelled from Jerusalem and his kingdom was taken from him, until he made amends AND properly REPENTED.

407. Rabbi Yehuda said, Why did the Holy One, blessed be He, punish David through his son, as written, "Behold, I will raise up evil against you out of your own house" (II Shmuel 12:11)? Rabbi Yosi said, We explained that the reason for this is when another man will rise against him, he will take no pity on him. He said to him: But Absalom wished to kill his father with evil counsels more than any other man. He said to him: I have not heard this.

403. בְּתֵר דְּמַטִּי עָלֶיהָ דִּינָא, כְּדִין אֶתְעַר רִחוּא לְמַהֲדֵר בְּתִיבְתָּא קָמִי מֵאֲרִיָּה, וְאַתְכַּנֵּעַ לְמַקְרַב קְרַבְנָא, דְּהָא מֵאֵן דְּלִבִּיהָ גָּס בִּיהָ, חָטִי, וְאַנְשֵׁי חֲטָאִיהָ, וְלֹא אֲשַׁגַּח עָלֶיהָ, וְקוּדְשָׁא בְּרִיךְ הוּא זְמִין לְקַבְּלֶיהָ, וּפְקִיד לְאוּדְעָא לִיהָ לְהֵהוּא חוּבָא, בְּגִין דְּלֹא יִתְנַשֵּׁי מִנֶּיהָ.

404. א"ר יוסי, הכי הוא ודאי והכי אשכחנא בדוד, דכיון דעבד ההוא עובדא דבת שבע, לא אשגח ביה. א"ל קודשא בריך הוא, את אנשית ליה, אנא אדכרנא לך. מיד מה כתיב, אתה האיש כה אמר ה', אתה האיש דלא דכרת ליה, אתה האיש דאנשית ליה, ובמה אודע ליה בדינא.

405. אוף הכא, קודשא בריך הוא קאמר, הודע אליו חטאתו אשר חטא ושפיר מלה, והכי הוא, דלא כתיב או נודע אליו, כמה דכתיב או נודע כי שור נגח הוא, ומאן דקאים בליליא למלעו באורייתא, אורייתא קא מודעא ליה חוביה, ולא באורח דינא אלא כאימא דאודעא לברה, במלה רכיך, והוא לא אנשי ליה, ותב בתויבתא קמי מאריה.

406. ואי תימא דוד, דהוה קם במלגו ליליא, אמאי אתער עיליה בדינא, אלא שאני דוד, דאיהו עבר במה דאתקשר, ובעא דינא, ובמה דעבר אתדן. הוא חטא לקבליה דמלכותא קדישא ולגבי ירושלם קדישא, ובג"ד אתתרך מירושלם, ומלכותא אעדיו מניה, ער דאתתקן בדקא יאות.

407. אמר ר' יהודה, מהו דקודשא בריך הוא אעניש ליה לדוד על ידא דבריה, דכתיב הנני מקים עליך רעה מביתך. אמר ר' יוסי, הא אוקימנא, בגין דאי יקום עיליה ב"ג אחרא, לא ירחם עיליה. א"ל, והא אבשלום בעא לקטלא לאבוי בכמה עיטין בושין עיליה, ותיור מב"ג אחרא. א"ל לא שמענא.

408. He said to him: I heard that David sinned with a Bathseba, THE SECRET OF MALCHUT. The Holy One, blessed be He, said, Let a son of a daughter of a foreign El come and take revenge. Who is this? It is Absalom, who was the son of a good-looking woman taken prisoner during the war. From this, we learned that whoever takes such a woman at war and covets her, a disloyal and defiant child issues from her in the end. Why? Because the filth has not yet been stopped from him, as we have already explained.

408. א"ל, אָנָא שְׁמַעְנָא, דּוּד חָטָא בְּבֵת שְׁבַע סָתָם. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, לִיתִי בְּרָא דְּבֵת אֵל גִּבּוֹר, וַיִּנָּקוּם נֹקְמָתָא, וּמֵאֵן אִיהוּ. דָּא אַבְשָׁלוֹם, דְּבֵרָה דִּיפְתָּ תוֹאֵר הוּה, מְקַרְבָּא. מִכָּאן אֹלִיפְנָא, מֵאֵן דְּנָטִיל אֶתְתָּא דָּא בְּקַרְבָּא, וְחֲמִיד בְּה, לְסוּף נָפִיק מִנָּה בֵּן סוֹרֵר וּמוֹרֵה. מ"ט בְּגִין דְּעַד כְּעַן, לֹא סִפְקָא מִנָּה זִוְהָמָא, וְהָא אֹקְמוּהָ.

### 63. "Hashem has sworn by His right hand"

We learn that whenever a man sins before God there is a grade above that corresponds to this particular sin, and it examines and judges the man. If he repents the sin is erased, but if he does not repent the sin is recorded in that grade. If he keeps on sinning he adds grade on grade until he reaches five grades. Then judgment is made complete and rests on the man, and the left is included within the right.

409. Rabbi Yosi opened the discussion saying, "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8). This verse has already been explained, yet come and see: as long as man sins before the Holy One, blessed be He, there is a certain grade above which corresponds to this sin that judges man and examines him. If he wholly repents before his Master, the sin passes away and no Judgment has power over him or reaches him. If he does not repent, the sin is recorded in that grade. If he keeps sinning, another grade comes against him, which agrees with THE JUDGMENT OF the first grade. He then needs greater penance. If he keeps sinning, he adds grade on grade until he reaches five grades.

409. ר' יוֹסִי פָתַח וְאָמַר, נִשְׁבַּע יי' בְּיָמִינוּ וּבְזִרְעֵנוּ, הָאִי קָרָא אֹקְמוּהָ. אָבֵל ת"ח, כָּל זְמַנָּא דְּב"נ חָטִי קָמִי דְּקוּדְשָׁא בְּרִיךְ הוּא, אֵית דְּרָגָא דְּאִשְׁתַּמוּדְעָא לְעִילָא לְקַבְּלֵי הָאִי חָטָא, לְדִינָא לִיָּה לִב"נ, וְאִסְתַּבֵּל עָלֶיהָ, אִי תָב בְּתִיּוּבָתָא שְׁלִימָתָא קָמִי מֵאֲרִיָּה, אֶתְעַבֵּר חוּבִיָּה, וְדִינָא לֹא שְׁלֵטָא עָלָיו, וְלֹא מֵאֲטִי עָלָיו. אִי לֹא תָב, אֶתְרָשִׁים הֵהוּא חָטָא לְגַבֵּי הֵהוּא דְּרָגָא. אוֹסִיף לְמַחֲטִי, הָא דְּרָגָא אַחְרָא אֲזִדְמָן לְקַבְּלֵיהָ, וְאִסְתַּבֵּל בְּדִרְגָּא קְדָמָא, כְּדִין בְּעִיָּא תְּשׁוּבָה יָתִיר. וְאִי אוֹסִיף לְמַחֲטִי, אוֹסִיף דְּרָגָא עַל דְּרָגָא, עַד דְּאִשְׁלִים לְחֻמְשָׁה דְּרָגִין.

410. When the right is set against THAT MAN and agrees with THAT JUDGMENT, the left is ready to agree with the right to be included within it. As soon as the left agrees with the right, it no longer depends on repentance. This has already been explained. Everything is then in agreement concerning THAT MAN to use Judgment, and Judgment rests on him.

410. בֵּינָן דְּאֶתְתַּקֵּן יְמִינָא לְקַבְּלֵיהָ, וְאִסְתַּבֵּל עָלֶיהָ. הָא שְׁמַאלָא זְמִינָא, לְאַסְכְּמָא בְּיָמִינָא, וְלֹא תִבְלָלָא בִּיָּה. בֵּינָן דְּשְׁמַאלָא אִסְתַּבֵּל בְּיָמִינָא, כְּדִין לֹא תִלָּא בְּתִשׁוּבָה, וְהָא אֹקְמוּהָ, וְכְדִין כָּלָא אִסְתַּבֵּל עָלֶיהָ בְּדִינָא, וְדִינָא שְׂרִיא עָלֶיהָ.

411. When Judgment is made complete and rests on man, it is concluded and the fingers are placed five against five, right within the left, as an indication that everybody agreed on that Judgment. Then his hands are straightened; TO WIT, THE FINGERS ARE INTERLACED, which shows that it was done without the man's intention and without his meaning to do so. It is therefore written, "Your right hand, Hashem, is glorious in power: Your right hand Hashem, has dashed the enemy in pieces" (Shemot 15:6), WHICH MEANS that left was included within the right and Judgment is complete. Then everything is resolved. Therefore, when the Holy One, blessed be He, wishes that everything be set, it is written, "Hashem has sworn by His right hand, and by the arm of His strength. Surely I will no more give your corn to be food for your enemies..." (Yeshayah 62:8).

411. וְכֵד דִּינָא אִשְׁתַּבֵּל וְשְׂרִיא עָלֶיהָ דְּב"נ, כְּדִין אִסְתַּבֵּל וְאֶתְתַּקֵּן אֶצְבָּעֵן, חֲמִשׁ בְּגוֹ חֲמִשׁ, יְמִינָא בְּשְׁמַאלָא, לְאַחְזָא דְּהָא כָּלָא אִסְתַּבֵּל עָלֶיהָ בְּהֵוָה דִּינָא, וַיְדוּ מִתִּישְׁרֹן, לְאַחְזָא מְלָה כָּלָא כּוֹנֵה דְּב"נ, וְלֹא יִתְבָּוֶן בִּיָּה. וְע"ד כְּתִיב, יְמִינִךָ יי' נֹאדְרֵי בִּפְחֵי יְמִינֶךָ יי' תִּרְעֵץ אוֹיֵב. לְאַתְבְּלָלָא שְׁמַאלָא בְּיָמִינָא, וְאִשְׁלִים דִּינָא, וְכְדִין הוּא קָיִמָּא דְּכָלָא. וְע"ד, כֵּד בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְקָיִמָּא כָּלָא, כְּתִיב נִשְׁבַּע יי' בְּיָמִינוּ וּבְזִרְעֵנוּ עֲזוֹ וְגו'.

#### 64. The four kinds

Rabbi Yehuda says that man is called a tree, and that the woman that was taken from his side refers to the fruit of the citrus tree. He speaks as well about the palm tree that grows for seventy years. Rabbi Yosi says that the fruit of the citrus tree is an altar, Malchut, because all of the seventy years give Malchut a portion and she is blessed by them all. From this he deduces that whoever sins and renders the altar, Malchut, defective, sins against and renders all the seven Sfirot of Zeir Anpin defective. We read about zot, the altar anointed by Aaron; the children of Yisrael circle the altar during the Feast of Sukkot, thus bringing offerings for all the nations of the world. The altar is circled in order to supply it with blessings from the source of the spring, Binah. The numbers seven and seventy are heavily emphasized in this section for our consideration.

412. Rabbi Yehuda opened the discussion with the verse: "The fruit of the citrus tree, branches of palm trees" (Vayikra 23:40). What is the fruit of the citrus tree? It is the Etrog. HE ASKS, Does the Etrog grow on a citrus tree? There are many thorns to the tree of the Etrog around it in every direction, and you say, "the fruit of the citrus tree." HE ANSWERS, The secret of these words is that it is written, "And of the side, which Hashem Elohim had taken from the man, He made a woman, and brought her to the man" (Bereshheet 2:22). It is also written, "Bone of my bones and flesh of my flesh" (Ibid. 23). This refers to the fruit of the citrus tree. Whence do we know this? Because man is called a tree, as written, "For is the tree of the field a man" (Devarim 20:19).

413. "branches of palm trees": The palm tree grows for seventy years, AN ALLUSION TO YESOD OF ZEIR ANPIN, in which are constructed the seventy supernal years, THE SECRET OF THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - EACH INCLUDING TEN, ALTOGETHER SEVENTY. It is tied (Heb. nichpat), namely attached above TO ZEIR ANPIN and below TO MALCHUT. It is therefore called branches (Heb. kapot), WHICH MEANS BOUND, SINCE YESOD rises to this place and that, ZEIR ANPIN AND MALCHUT. Hence, the words: "For all that is in heaven and on earth" (I Divrei Hayamim 29:11) are accurate, MEANING THAT YESOD CALLED "ALL" IS ATTACHED TO HEAVEN, ZEIR ANPIN, AND EARTH, MALCHUT.

414. Rabbi Yosi said, The fruit of the citrus tree is an altar, MALCHUT, which produces fruit and buds in every direction. Why IS IT CALLED THE FRUIT OF A CITRUS TREE? Because all of the seventy years, THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, EACH INCLUDING TEN, WHICH MAKES THEM SEVENTY - give MALCHUT a portion and she is blessed by them all AND ZEIR ANPIN IS CALLED A CITRUS TREE. What does that teach us? That whoever sins and renders the altar defective, MALCHUT, sins against and renders all THE SEVEN SFIROT OF ZEIR ANPIN defective, for MALCHUT is attached to that which is bound AND CONNECTED above, YESOD OF ZEIR ANPIN. They are therefore mutually attached, MALCHUT AND THE SEVEN SFIROT OF ZEIR ANPIN, and it is written, "The fruit of the citrus tree, branches (Heb. kapot) of palm trees," TO SHOW THAT THEY ARE TIED (HEB. KEFUTIM) TO EACH OTHER, instead of 'and (Vav) branches', IN WHICH THE VAV WOULD HAVE INTERRUPTED BETWEEN THE FRUIT OF THE CITRUS TREE, MALCHUT, AND THE DATES, WHICH ARE YESOD. RABBI YOSI AND RABBI YEHUDA ARE NOT IN DISAGREEMENT EXCEPT FOR THE ORDER OF THE VERSES.

415. It is written, "This (Heb. zot) is the portion of the anointing of Aaron, and of the anointing of his sons" (Vayikra 7:35). What does this teach us? That Zot is the altar, MALCHUT, anointed by Aaron, WHO IS CHESED OF ZEIR ANPIN, as written, "And you shall anoint the altar of the burnt offering, and all its vessels" (Shemot 40:10). "And of the anointing of his sons": THESE ARE THE REST OF THE SFIROT OF ZEIR ANPIN WHICH COME DOWN FROM CHESED, since THE ALTAR, MALCHUT, is anointed by all of them, magnified, blessed and purified.

412. רַבִּי יְהוּדָה פָּתַח, כְּתִיב פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים. פְּרִי עֵץ הָדָר, מֵאֵן הוּא. דָּא אֲתֵרוֹג. וְכִי אֲתֵרוֹג מֵעֵץ הָדָר הוּא, וְהָא כַּמָּה קוֹצִין אֵית סַחְרָנִיָּה, מִכָּאן וּמִכָּאן, וְאֵת אֲמַרְת פְּרִי עֵץ הָדָר. אֲלֵא רְזָא דְמִלָּה, דְּכְתִיב וַיִּבֶן יי' אֱלֹהִים אֶת הַצֶּלֶע אֲשֶׁר לִקַּח מִן הָאָדָם לְאִשָּׁה וַיְבִיֶּאֱהָ אֶל הָאָדָם. וְכְתִיב עֵצִים מַעֲצָמֵי וּבֶשֶׂר מִבֶּשָׂרִי, וְדָא הוּא פְּרִי עֵץ הָדָר. מִנְלֵן דָּאָדָם עֵץ אֲקָרִי. דְּכְתִיב כִּי הָאָדָם עֵץ הַשָּׂדֶה.

413. בַּפֹּת תְּמָרִים, דְּסָלִיק לְשַׁבְּעִין שָׁנִין, וּבִיָּה אֲשֶׁתְּכֻלָּו שַׁבְּעִין שָׁנִין עֲלָאִין. וְדָא אַכְפֹּת וְאֲתַקְשָׁר לְעֵילָא וְתַתָּא. וְע"ד אֲקָרִי כַּפּוֹת, כַּד"א כַּפִּיתוּ, דְּסָלִיק לְהֵכָא וּלְהֵכָא. הַה"ד כִּי כָל בְּשָׂמִים וּבֶאֱרָץ דְּיוֹקָא.

414. ר' יוֹסִי אָמַר, פְּרִי עֵץ הָדָר דָּא מְזֻבָּח, דְּעֵבִיד פִּירִין, וְסָלִיק אֲבִין לְכָל סִטְרִין. מֵאִי טַעְמָא. בְּגִין דְּכָל ע' שָׁנִין, יְהִיבִין לָהּ חוּלְקָא, וְאֲתַפְּרָכָא מְכַלְהוּ. מֵאִי קָא מִיִּירִי. בְּגִין דְּמֵאן דְּחִטִּי לְגַבֵּי מְזֻבָּח, בְּכָלֵא חִטִּי, דְּהָא כַּפִּית לְקַבְּלֵי הָהוּא דְּכַפִּית לְעֵילָא, וְעַל דָּא אֲתַקְשָׁר דָּא בְּדָא, פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וְלֵא כְּתִיב וְכַפֹּת תְּמָרִים.

415. כְּתִיב זֹאת מִשְׁחַת אֶהְרֹן וּמִשְׁחַת בְּנָיו. מֵאִי קָא מִיִּירִי. אֲלֵא, זֹאת: דָּא מְזֻבָּח, דְּאֲתַמְשַׁח עַל יְדָא דְּאֶהְרֹן, דְּכְתִיב וּמִשְׁחַת אֶת מְזֻבַּח הָעוֹלָה וְאֵת כָּל כֵּלָיו. וּמִשְׁחַת בְּנָיו, דְּהָא מְכַלְהוּ אֶתְמַשַּׁח, וְאֲתַרְבִּי, וְאֲתַפְּרָכָא, וְאֲתַדְּבָא.

416. Come and see that the altar is circled once every day and seven times in the end on the holiday OF SUKKOT. What does that teach us? A king invited guests and was occupied with them. The king had an only daughter. She said to him: My Master the king, you do not care for me because of the guests. He said to her: Upon your life daughter, each day I will give you a gift that is worth the like of them all.

417. Similarly did Yisrael bring an offering every day during the holiday for the nations of the world, SEVENTY BULLS CORRESPONDING TO THE SEVENTY NATIONS. The altar, MALCHUT, said to the Holy King, ZEIR ANPIN, Wherefore is everyone given parts and portions, NAMELY FOR THE NATIONS, and to me what do You give? He said to it: You shall be circled every day by the seven supernal days, THE SECRET OF THE SEVEN SFIROT OF ZEIR ANPIN AS EACH INCLUDES ALL OF THEM, in order to bless you. They shall give you seventy parts daily, AS EACH INCLUDES TEN, against the seventy bulls offered during the holiday FOR THE SEVENTY NATIONS. THUS, EVERY DAY YISRAEL BRING OFFERINGS FOR THE NATIONS OF THE WORLD.

418. Rabbi Yehuda said, There are seven PARTS every day AND, THOUGH THERE IS ONLY ONE CIRCLING, this is because MALCHUT is DAILY blessed by them all, AS THE SEVEN SFIROT ARE INCLUDED WITHIN EACH OTHER. THE PARTICULAR SFIRAH OF EACH DAY INCLUDES THE WHOLE SEVEN, BUT THEY ARE NOT SEVENTY PARTS CORRESPONDING TO THE SEVENTY NATIONS. By the end of the seven days, NAMELY ON HOSHANA RABA, MALCHUT is blessed by the place whence the anointing oil comes, NAMELY FROM BINAH, WHERE ABUNDANCE OF CHOCHMAH LIES, CALLED OIL. IT IS THEREFORE CIRCLED seven times in correspondence with these seven days, THE SEVEN SFIROT OF ZEIR ANPIN, in order to DRAW AND supply it with blessings from the source of the spring, BINAH, which always flows and never stops. Thus, it is daily blessed ON THE SEVEN DAYS OF THE FEAST OF SUKKOT until the seventh day, from the source of the river, YESOD OF ZEIR ANPIN. IT DOES NOT ALWAYS FLOW, BUT STOPS, FOR IT WHOLLY ILLUMINATES ONLY DURING PRAYER, AND ON SHABBATOT (HEB. PLURAL) AND HOLIDAYS. And also one other time ON HOSHANA RABA, WHEN THE ALTAR IS CIRCLED SEVEN TIMES, IT IS BLESSED seven times together and all the blessings are then established in it from the supernal place, where the source comes and never stops, WHICH IS BINAH, as we have said.

419. On every day OF THE HOLIDAY, a proclamation sounds regarding it (she), saying, "While the barren has born seven; and she that has many children has become wretched" (I Shmuel 2:5). "While the barren has born seven": This is the Congregation of Yisrael, which is daily blessed BY THE SEVEN SFIROT OF ZEIR ANPIN and EVENTUALLY rises to be part of the supernal count, NAMELY BINAH, AS WAS EXPLAINED BEFORE. "And she that has many children has become wretched": These are the heathen nations that receive a big number on the first day, NAMELY THIRTEEN BULLOCKS, which gradually diminishes every day UNTIL THEY ARE ONLY SEVEN BULLOCKS. The altar therefore atones for the sins of Yisrael, purifies them and causes blessings to flow on them from above downward.

416. ת"ח, בחג סוכבים את המזבח זמנא חדא בכל יומא, ושבעה זמנין לבתר. מאי קא מיירי. אלא, למלכא דזמין אושפיזין, ואתעסק בהו, והוה ליה למלכא בת יחידא, אמרה ליה, מארי מלכא, בגין אושפיזין לא אשגחת עלי. א"ל, חניך ברת פרקטא חדא אסליק לך בכל יומא, דשוי בכלהו.

417. כן, בכל יומא ויומא דחג, מקריבין ישראל לקבל אומין דעלמא. אמר מזבח למלכא קדישא, לכלהו משתבחי מאנין וחולקין, ולי מה אנת יהיב. אמר לה, בכל יומא ויומא יסובבון לך שבעה יומין עלאין, לברכא לך, ויהיבין לך שבעין חולקין בכל יומא, לקבל שבעין פרים דמתקרבין בחג.

418. רבי יהודה אמר, שבעה בכל יומא, בגין דהא אתברכא מכלהו, ולסוף, שבעה יומין, מתברכא מאתר דמשח רבותא אשתבח. שבעה זמנין, לקבל כל אינון שבעה יומין, בגין לקיימא לה ברכאן מן מבועא דנחלא, דנגיד תדיר ולא פסיק, אשתבח דאתברכא בכל יומא ויומא, עד שבעה יומין דאתברכא ממבועא דנחלא. וכן זמנא אחרא שבעה זמנין כחדא ואתקיימו ברכאן לבתר מאתר עלאה דמבועא נמיק ולא פסק, כדקאמרן.

419. בכל יומא, מכריזין עלה ואמרין, עד עקרה ילדה שבעה ורבת בנים אמללה. עד עקרה ילדה שבעה: דא כנסת ישראל, דאתברכא משבעה בכל יומא, וסליק לחושבן עלאה. ורבת בנים אמללה, אליון אומין עע"ז, דסלקין ביומא קדמא לחושבן רב, ולבתר מתמעטין ואזלין בכל יומא ויומא. וע"ד, מזבח מכפר על חוביהון דישראל מזבח מדכי להון, ואריק להון ברכאן מעילא לתתא.

420. "And the boughs of a thick leaved tree" (Vayikra 23:40). This is the Holy King, TIFERET, attached to both sides, CHESD AND GVURAH, AS TIFERET IS THE CENTRAL COLUMN INCLUDING IN IT THE TWO COLUMNS. Of the myrtle, therefore, three BRANCHES ARE TAKEN. "A thick leaved tree" MEANS a bough that would become a bough of a thick leaved tree, that will be attached on every side TO THE RIGHT AND TO THE LEFT. "And willows of the brook" (Ibid.) are two pillars, NAMELY NETZACH AND HOD, from whence abundance flows on the palm fronds, NAMELY YESOD. The palm trees are attached above TO ZEIR ANPIN and below TO MALCHUT, as we have already said. The Etrog, MALCHUT, comes from the tree thorns, NAMELY THE JUDGMENTS CALLED THORNS OF ZEIR ANPIN CALLED TREE, FOR SHE IS BUILT FROM THE JUDGMENTS OF ZEIR ANPIN. Similarly, the fronds of the palm trees, WHICH ARE YESOD, are always attached TO THE THORNS OF THE TREE, THE JUDGMENTS OF ZEIR ANPIN, SINCE YESOD TENDS TOWARDS THE LEFT OF ZEIR ANPIN, WHERE JUDGMENTS LIE. Surely whatever emanates into the world comes from here, and from here they arrive, NAMELY FROM THE FOUR KINDS.

420. וְעֵנַף עֵץ עֲבוֹת: דָּא מַלְכָּא קְדִישָׁא, דְּאָחִיד לְתֵרִין סְטָרִין. וּבג"כ הִדָּס תֵּלַת עֵנָף, דִּיתַעְבֵּד עֵנָף עֵץ עֲבוֹת, דְּאָחִיד לְכָל סְטָרָא. וְעֵרְבֵי נֹחַל: אֵלִין תֵּרִין קִיּוּמִין, דִּמְהֵכָא נָפִיק, לְכַפּוֹת תְּמָרִים. כַּפּוֹת תְּמָרִים, אָחִיד לְעֵילָא וְאָחִיד לְתַתָּא, וְהָא אֲתַמֵּר. אֲתַרוּג נָפְקָא מִגּוֹ כּוּבִין דְּאֵילָנָא וְהָכִי הוּא. כַּפּוֹת תְּמָרִים הָכִי נִמְי אָחִיד בְּהוּ וְדָאִי, כָּל מַה דְּנָפִיק לְעֵלְמָא מְהֵכָא נָפְקָא וּמְהֵכָא אֲתִיּוּן.

65. "If a person commit a trespass"

Rabbi Yosi speaks about "the altar of Elohim" and says that the world inherits both Judgment and Mercy. Rabbi Yitzchak talks about sinning and says that it is the Nefesh, not the Neshamah or the Ruach, which sins; therefore reward and punishment apply mostly to the Nefesh. When a man is sanctified with the holiness of God he is clothed with a holy Neshamah, and then inherits everything; such men are called the children of God. Rabbi Yitzchak says, Woe to those evil men whose Nefesh have no merit in this world or the World to Come; they are the demons of the world. We then read about the Shechinah, that journeys with the three Columns so that they all become one crown and the Holy Name will be seen in their midst.

421. Rabbi Yosi opened the discussion with the verse: "Then will I go to the altar of Elohim" (Tehilim 43:4). What is "the altar of Elohim"? It is the upper altar, NAMELY MALCHUT, which is SURELY the altar of Elohim, A SIGN OF JUDGMENT. It is also the well of Isaac, NAMELY MALCHUT CALLED WELL, WHICH IS CONSTRUCTED BY GVURAH, THE SECRET OF ELOHIM CALLED ISAAC. Sometimes, it is also called the altar of Yud Hei Vav Hei, WHICH IS THE NAME OF MERCY, as written, "He arose from the altar of Hashem" (I Melachim 8:54). The worlds therefore inherit FROM MALCHUT Judgment and Mercy, because she sucks from both sides; NAMELY, THE SIDE OF JUDGMENT AND THE SIDE OF MERCY. This has already been explained.

421. רַבִּי יוֹסִי פָתַח, וְאָבּוּאָה אֶל מִזְבֵּחַ אֱלֹהִים. מֵאֵן מִזְבֵּחַ אֱלֹהִים. דָּא הוּא מִזְבֵּחַ דְּלַעִילָא, מִזְבֵּחַ אֱלֹהִים וְדָאִי. וְהֵינּוּ בְּאֵר דִּי צַחֲקָא. וְלִזְמַנִּין מִזְבֵּחַ יִי, כַּד"א קָם מִלְפָּנֵי מִזְבֵּחַ יִי, וְע"ד יִרְתִּין עֲלָמִין מְהֵכָא דִּינָא וְרַחֲמִי, בְּגִין דְּהִיא יִנְקָא בְּהָאִי סְטָרָא וּבְהָאִי סְטָרָא, וְהָא אוֹקְמוּהָ מְלָה.

422. "If a Nefesh (lit. 'person') commit a trespass..." (Vayikra 5:15): Rabbi Yitzchak said, We have explained that it is the Nefesh, NOT THE NESHAMAH OR THE RUACH, FOR THEY DO NOT SIN BUT LEAVE BEFORE THE SIN. It is written, "Yet the soul (Nefesh) of my master shall be bound in the bond of life with Hashem your Elohim" (I Shmuel 25:29) and "the souls (Nefesh) of your enemies, them shall He sling out, as out of the hollow of a sling" (Ibid.). THUS, REWARD AND PUNISHMENT APPLY MOSTLY TO THE NEFESH.

422. נֶפֶשׁ כִּי תַמְעוּל מֵעַל וְגו', רַבִּי יִצְחָק אָמַר, הָא אוֹקְמוּהָ נֶפֶשׁ וְדָאִי. כְּתִיב וְהִיתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בְּצִרוֹר הַחַיִּים אֶת יִי אֱלֹהֶיךָ, וּכְתִיב וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלַע.

423. Blessed are the righteous for they take part in the Holy One, blessed be He, in the holy portion and in the sanctifications of the King, for they consecrate themselves with the sanctifications of their Master. Whoever is hallowed, the Holy One, blessed be He, makes him holy, as written, "Sanctify yourselves therefore, and be holy" (Vayikra 20:7). Man sanctifies himself from below and is sanctified from above. When man is sanctified with the holiness of his Master, he is clothed with a holy Neshamah, the heritage of the Holy One, blessed be He, and the Congregation of Yisrael, AS THE NESHAMAH IS THE ISSUE OF MALE AND FEMALE. He then inherits everything. Such men are called the children of the Holy One, blessed be He, as written, "You are children of Hashem your Elohim" (Devarim 14:1). This has already been explained.

423. זָבָאִין אֵינוֹן צְדִיקָיָא דְאִית לֹון חוּלְקָא עֲלָאָה  
בְּקוּדְשָׁא ב"ה, בְּחוּלְקָא קְדִישָׁא, בְּקְדוּשֵׁי מַלְכָּא,  
בְּגִין דְּאֵינוֹן מְקַדְשֵׁי גְרַמְיִיהוּ בְּקְדוּשֵׁי דְמַאֲרִיהוֹן.  
וְכָל מָאן דְּאִתְקַדַּשׁ, קוּדְשָׁא בְרִיךְ הוּא מְקַדַּשׁ לֵיה,  
דְּכְתִיב וְהִתְקַדַּשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים. בְּרַגְשׁ מְקַדַּשׁ  
גְרַמְיָה מְלַרַע, מְקַדְשִׁין לֵיה מְלַעֲיִלָא, וְכֵד אִתְקַדַּשׁ  
ב"ג בְּקְדוּשָׁה דְמַאֲרִיה, מְלַבִּישִׁין לֵיה נִשְׁמָתָא  
קְדִישָׁא, אַחְסָנָא דְקוּדְשָׁא בְרִיךְ הוּא וּכְנֻסַת יִשְׂרָאֵל,  
וְכֵדִין יְרִית כָּלָא. וְאֵלִין דְּאִקְרוּן בְּגִין לְקוּדְשָׁא בְרִיךְ  
הוּא, כְּמָה דְכְתִיב בְּנִים אַתֶּם לַיְי' אֱלֹהֵיכֶם, וְהָא  
אוּקְמוּה.

424. Come and see that it is written, "Let the earth bring forth living creatures (Nefesh)" (Beresheet 1:24). We explained that a living Nefesh is not specified. It is from this portion that King David received an inheritance to which he was attached with an upper bond and inherited the kingdom, as we have learned. Hence, "yet the soul (Nefesh) of my master shall be bound in the bond of life." We explained that the Nefesh is attached to the Ruach, the Ruach to the Neshamah and the Neshamah to the Holy One, blessed be He; THEREFORE, THEY ARE CALLED THE BUNDLE OF LIFE. Happy is the portion of he who inherits this high inheritance.

424. תָּא חַזִּי כְתִיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה, וְאוּקְמוּהָ  
נֶפֶשׁ חַיָּה סֶתֶם. וּמַהֲהוּא חוּלְקָא יְרִית דְּוֹד מַלְכָּא,  
וְאִתְקַשְׁר בְּקִשּׁוּרָא עֲלָאָה, וְאַחְסִין מְלֻכּוּתָא, כְּמָה  
דְּאִתְמַר. וּבְגִין כֵּךְ וְהִיִּתָּה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בְּצִרוּר  
הַחַיִּים. וְהָא אוּקְמוּהָ דְנֶפֶשׁ אִתְקַשְׁר בְּרוּחַ, וְרוּחַ  
בְּנִשְׁמָה, וְנִשְׁמָה בְּקוּדְשָׁא בְרִיךְ הוּא. זָבָאָה חוּלְקִיה  
מָאן דְּיְרִית יְרוּתָא דָּא עֲלָאָה.

425. Woe to those evil men whose Nefesh has no merit in this world, not to mention the World to Come. Of them, it is written, "And the souls (Nefesh) of your enemies, He shall sling them out, as out of the hollow of a sling." They roam about the world, but do not find a resting place to stay in. They are defiled by the defiled side. A herald cries out, saying: "If a person (Nefesh) commit a trespass...of Hashem," "he has defiled the sanctuary of Hashem" (Bemidbar 19:20), NAMELY HIS NEFESH. THIS IS NOT REALLY THE TEMPLE OF HASHEM, for since he did not enter holiness and was not included within it, HOW COULD HE HAVE DEFILED IT? They are the demons in the world, NAMELY THE NEFESH OF THE EVIL, because they cleave TO THE OTHER SIDE and become unholy.

425. וְוִי לֹאֵינוֹן רְשִׁיעֵינָא דְנִפְשָׁאן דְּלֵהוֹן לֹא זָבָאן  
בְּעֵלְמָא דִּין, כָּל שְׂכָן בְּעֵלְמָא דְאִתִּי. עֲלִיְהוּ כְתִיב  
וְאִת נֶפֶשׁ אוֹיְבֶיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלַע. דְּאִזְלֹן  
וְשִׁטָּאן בְּעֵלְמָא, וְלֹא אֲשַׁכַּחן אֲתֵר לְנִיּוּחָא,  
לְאִתְקַשְׁרָא בֵּיה, וְאַסְתַּאבֵּן בְּגוּ סְטֵרָא דְמִסְאָבוּתָא,  
וְכִרְזָא קֹאֲרִי וְאָמַר, נֶפֶשׁ כִּי תִמְעוֹל מֵעַל בֵּינִי  
מְקַדַּשׁ יִי' טַמֵּא. דְּהָא בְּקְדוּשָׁה לֹא עֵיִל, וְלֹא  
אִתְכַּלִּיל. וְאֵינוֹן מְזִיקֵי עֵלְמָא, בְּגִין דְּמִתְדַּבְּקֵן בְּהוּ,  
וּמִסְתַּאבֵּן.

426. Rabbi Yitzchak said, We have explained that a Nefesh, when the Congregation of Yisrael, MALCHUT, is adorned by the Holy King, ZEIR ANPIN, and MALCHUT is named the bundle of life, since everything is attached to her, THE NEFESH IS ATTACHED TO HER FROM BELOW AND ZEIR ANPIN FROM ABOVE. Rabbi Elazar said, When the Shechinah journeys, WHICH IS MALCHUT, she journeys together with the fathers - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Hence, it is written, "And the angel of Elohim, who went before the camp of Yisrael, removed..." (Shemot 14:19). THESE ARE THE THREE VERSES (SHEMOT 14:19-21) THAT INDICATE THE THREE COLUMNS, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, OF WHICH THE SHECHINAH IS THE RECIPIENT AND WITH WHICH SHE JOURNEYS.

426. רַבִּי יִצְחָק, אָמַר הָא אוּקְמוּהָ, נֶפֶשׁ, כֵּד  
מִתְעַטְרָא כ"י בְּמַלְכָּא קְדִישָׁא, אִתְעַטֵּר, וְאִקְרִי  
צְרוּרָא דְחַיִּי, בְּגִין דְּבָה אִתְקַשְׁר כָּלָא. רַבִּי אֶלְעָזָר  
אָמַר, שְׂכִינְתָא כֵּד נִטְלָא, בְּאַבְהָתָא נִטְלָא, הֵה"ד  
וְיִסַע מִלֶּאךְ הָאֱלֹהִים הַהוּלֵךְ וְגו'.

427. Rabbi Aba said everything, THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - AND THE SHECHINAH became one crown, so that they will be crowned together and the Holy Name, NAMELY THE NAME OF AYIN BET (=72), will be seen in their midst. At that time ZEIR ANPIN is called: "Like the apple tree among the trees of the wood, so is my beloved among the sons" (Shir Hashirim 2:3), FOR THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - ARE THE SECRET OF THE THREE COLORS WHITE, RED AND GREEN SEEN IN THE APPLE. Yisrael then saw ON THE SEA a supernal precious splendor journeying before them. We have learned this from: "And brought you out, He Himself being present, with His mighty power out of Egypt" (Devarim 4:37). These are the patriarchs - CHESED, GVURAH AND TIFERET OF "AND THE ANGEL...REMOVED... AND IT CAME...AND MOSES STRETCHED OUT..." - and therefore, this name, MALCHUT, breaks mountains and breaks rocks and it may bring good and evil. Happy is the portion of Yisrael.

We are told that anyone who trespasses in the holy things must bring both the capital and a fifth part more. This is the secret of the capital awaiting one in the World to Come. Ra'aya Meheimna (the Faithful Shepherd)

428. It is a commandment that he who trespasses in the holy things should bring the capital (Heb. keren) and add the fifth part, as written, "And add the fifth part to it" (Vayikra 5:16). The capital (also: 'horn') IS THE SECRET OF Vav OF THE YUD HEI VAV HEI, NAMELY ZEIR ANPIN, and its fifth part is Hei, NAMELY MALCHUT, AS THERE ARE FIVE ASPECTS TO ZEIR ANPIN, KETER, CHOCHMAH, BINAH, TIFERET AND MALCHUT, OF WHICH MALCHUT IS THE FIFTH PART. This is the ram's horn (Heb. 'Yovel'); TO WIT, THE HORN, ZEIR ANPIN, RECEIVES FROM JUBEILEE (HEB. YOVEL,) BINAH. THIS IS THE SECRET OF the horn that was on the forehead of the bull that the first man sacrificed. THIS HORN (HEB. KEREN) ALLUDES TO ZEIR ANPIN, FOR BY BRINGING AN OFFERING, HE BROUGHT MALCHUT TO ZEIR ANPIN. This, NAMELY BRINGING THE FIFTH PART TO THE CAPITAL, is the principal part in every offering. THIS IS THE SECRET OF the capital (Heb. keren), ZEIR ANPIN, awaiting one in the World to Come, BINAH; NAMELY, HE RECEIVES FROM BINAH while one may enjoy its fruits in this world, WHICH IS MALCHUT THAT RECEIVES FROM ZEIR ANPIN. This is Hei Hei, THE FIRST HEI OF THE YUD HEI VAV HEI, BINAH, AND THE LAST HEI OF THE NAME YUD HEI VAV HEI, MALCHUT. VAV, ZEIR ANPIN, STANDS BETWEEN THEM, RECEIVING FROM THE FIRST HEI, THE SECRET OF THE CAPITAL AWAITING HIM IN THE WORLD TO COME, AND GIVING PLENTY TO THE LAST HEI, THE SECRET OF THE FRUIT IN THIS WORLD.

End of Ra'aya Meheimna

Rabbi Shimon says that a goat must be brought for an offering because it atones for the spirit of defilement that passed over the sinner.

429. Come and see why a goat is brought as an offering. Rabbi Shimon said that it was brought because of her name goat (Heb. ez), from which we deduce that it is the Evil Side and an evil species, FOR 'Ez' INDICATES HARSH (HEB. AZ) AND SEVERE JUDGMENTS. WHY THEREFORE IS SHE BROUGHT FOR AN OFFERING? HE ANSWERS, Rabbi Shimon said that she has to be offered, because if a spirit of defilement passed over him or he dealt with it, he should offer the goat, NAMELY, in accordance with his manner of sinning.

427. רבי אבא אמר, כלל אתעביר חד עטרא, בגין דיתעטר בחדא, ושמה קדישא אתחזי בגווייהו. בהדיא שעתא, אקרי בתפוח בעצי היער בן דודי בין הבנים. והו חמאן ישראל זיו יקרא עלאה נטיל קמיהו, ודא הוא דתנינן, ויוציאך בפניו בכחו הגדול ממצרים. אלין אבהתא, ובג"כ, האי שמה מתבר טורין, ומתבר טנרין, ואית ביה לטב ולביש. זכא חולקיהון דישראל.

רעיא מהימנא

428. פקודא דא, המועל בהקדש צריך להביא קרן וחומש. הה"ד, ואת חמשתו יוסף עליו קרן ו'. חומש דיליה ה'. ודא קרן היובל. קרן דהוה במצחיה דההוא פר דהקריב אדם הראשון. האי, איהו עקרא דכל קרבנא. הקרן קיימת לו לעולם הבא, ופירות דיליה בעלמא דין. ודא ה' ה'.  
עד כאן רעיא מהימנא

429. תא חזי, עז לקרבנא, אמאי. והא א"ר שמעון, עז שמה דיליה גרים, לאוליה מן שמה, דהא סטרא בישא זינא בישא הוא. אלא הכי אמר ר"ש, דא בעי לקרבא, דהא אי אעבר עליה רחא דמסאבא, או אתעסק ביה, האי עז קרבניה, בההוא גוונא דאיהו חטי ביה.

#### 66. Nefesh-Ruach-Neshamah

We are told by Rabbi Shimon that some people attain a Neshamah, some attain the awakening of the Ruach, and some attain only the Nefesh. The latter cleave to the defiled side, and the evil side comes to these people in dreams to tell them some true things but also some false things about what will happen in the near future. We read about the three grades of evil ones. We are told about what happens to the soul of man at night when it rises while he sleeps. When the righteous who have attained a Neshamah go with the doe at midnight, they are adorned with her before God. Rabbi

Shimon says that there is a difference between Yisrael and the heathen nations, in that even a man of Yisrael who has only a Nefesh still has a supernal grade on him, if he wishes to attain a Ruach and a Neshamah, he merits it and thus attains it. But the heathen nations can only attain the Nefesh. Rabbi Shimon describes the fire consuming fire, the fire that consumes the defiled side, and says that the man who brings his offering stands beside it and he is forgiven.

430. Rabbi Shimon also said that we learned that some attain a Neshamah, some attain the awakening of the Ruach, and some attain the Nefesh only. He who merits the Nefesh alone and does not rise further TO ATTAIN RUACH AND NESHAMAH, cleaves to the defiled side. When he sleeps, the Evil Sides come and cleave to him and let him know in a dream about the affairs of the world, some of them true and some false. Sometimes they mock him and show him falsehoods and grieve him in his dream. In the heathen nations, therefore, some see in their dreams true things, because the side they cleave to LETS THEM KNOW. All of them are things that will happen in the near future.

431. Come and see: In these evil kinds, there are three grades, one on the other. The highest grade is of those who hang in the air, WHO HEAR THAT WHICH WAS DECREED ABOVE, BUT DO NOT COME INTO THIS WORLD. The lowest grade contains those that mock at people and grieve them in their dreams, because they are impudent as dogs. There is a higher grade, NAMELY THE MIDDLE ONE, where there are both of those above and those below. THEY HEAR THINGS FROM THE THE ONES ABOVE, NAMELY THOSE HANGING IN THE AIR, and announce things to men IN A DREAM, some lies and some truths. The words of truth concern that which WILL happen in the near future.

432. In relation to the grade of those who hang in the air, who are higher; he who attains but a Nefesh, when that Nefesh desires to be perfected and receive a Ruach, then before attaining A RUACH, AT NIGHT, WHILE SLEEPING, something comes out of the Nefesh, and expands in the world. THIS MEANS THAT NOT THE WHOLE NEFESH COMES OUT OF MAN, WHILE HE SLEEPS, BUT A PART THEREOF, FOR A MEASURE OF VITALITY REMAINS. It desires yet desires not to rise ABOVE AMONG THE ANGELS, until it meets those KLIPOT in the air that tell it things, some of them THAT WILL HAPPEN IN THE near FUTURE and some THAT WILL HAPPEN IN THE distant FUTURE. It is to this grade OF THOSE HANGING IN THE AIR to which he is attached in his dream, until he attains a Ruach.

433. Upon attaining a Ruach, that Ruach comes out and smashes mountains and rocks, THAT ARE THE EXTERNAL FORCES. It rises and expands, comes among the supernal holy angels, SINCE THE RUACH COMES FROM THE WORLD OF YETZIRAH WHERE THE ANGELS ARE. It knows there some things, and learns from them and then returns to its place. Then a man is attached to holiness, until he merits a Neshamah and attains it.

434. When he attains a Neshamah, it ascends high up, NAMELY INTO THE WORLD OF BRIYAH, FROM WHENCE THE NESHAMAH COMES. The guards by the gates do not detain it, so it expands FURTHER up among the righteous who are bound in the bundle of life, WHICH IS MALCHUT OF ATZILUT, where it beholds the delights of the King and enjoys the supernal splendor.

430. וא"ר שמעון, הא תנינן אית מאן דזכה בנשמה, ואית מאן דזכה באתערותא דרוח, ואית מאן דלא זכי אלא בנפש. האי מאן דלא זכי אלא בנפש, ולא סליק יתיר, הא אתדבק בהוא סטרא מסאבא, וכד איהו נאים, אינון סטרינ בישין אתיון ומתדבקן ביה, ומודעין ליה בחלמא מלין דעלמא. מנהון כדיבין, ומנהון קשוט. ולזמנן דחייכון ביה, ואחזיאו ליה מלי שקר, וצערינ ליה בחלמיה. וע"ד אומין ע"ז, מנהון דחמאן בחלמייהו מלי קשוט, בגין ההוא סטרא דמתדבקן ביה. וכלהו מלין לזמן קריב.

431. ת"ח, באלין זינין בישין, אית תלת דרגין, אלון על אלון. דרגא עלאה דלהון הנהו דתליאן באוירא. דרגא תתאה דלהון אינון דחייכון בבני נשא, וצערן להו בחלמייהו, בגין דכלהו חציפין ככלבי. ואית דרגא עלאה עלייהו, דאינון מעלאי ותתאי, ואלין מודעי ליה לב"נ מלין, מנהון כדיבין, ומנהון קשוט. ואינון מלי דקשוט בלהו לזמן קריב.

432. והוא דרגא מאינון דתליין באוירא, דאינון עלאין יתיר. ההוא דלא זכי יתיר אלא בנפש, והוא נפש בעי לאתתקנא לקבלא רוחא, עד לא רוח ליה, נפקא מה דנפקא מההוא נפש, ואתפשט בעלמא, ובעא לסלקא, ולא בעי, עד דאערע בהו באינון דאוירא, ואינון מודעין ליה מלין, מנהון קריבין, ומנהון רחיקין יתיר, ובההוא דרגא אזיל ואתקשר בחלמיה, עד דקני רוח.

433. ביון דקנה רוחא, ההוא רוחא נפיק, מתבר טורין וטגרינ, סליק ואתפשט ואעיל בין מלאכי עלאי קדישי, ותמן ידע מה דידע, ואוליף מלין, ואתהדר לאתריה. בדין הוא קשורא דב"נ בקדושה, עד דזכי בנשמה וקני לה.

434. ביון דקנה נשמה, היא סלקא לעילא לעילא, וגטורי פתחין לא מעבבי לה, ואזלא ומתפשטא ועיילא בין אינון צדיקיא דצריך בצרורא דחיי, ותמן חמי ענוגא דמלכא ומתהניא מן זיוא עלאה.

435. When the sacred doe, WHICH IS MALCHUT, is woken by the north wind, NAMELY AT MIDNIGHT, she descends, and the righteous who has attained a Neshamah awakes and strengthens himself as a mighty lion with the Torah until daylight. Then he goes with the sacred doe to be seen before the King, and receive from Him a thread of grace. What is it? It is the thread of Abraham, NAMELY THE LIGHT OF CHESED, which he attained, as written, "From a thread even to a shoe latchet" (Beresheet 14:23). He derives no enjoyment from anything else, but said "from a thread..." He thus merited that thread, THE LIGHT OF CHESED. This is called Abraham's thread.

436. When the righteous comes with the doe, MALCHUT, he is adorned with her before the King, and David says, "To the chief musician on the morning doe" (Tehilim 22:1), which is the Congregation of Yisrael, MALCHUT. The morning doe is the hymn of the Congregation of Yisrael sung in exile: "My El, my El, why have You forsaken me..." (Ibid. 2)

437. Rabbi Shimon said, Fortunate are those who have a Neshamah, men of the Torah, those who serve the Holy King. Woe to the evil ones who neither merit to cleave to their Master nor merit the Torah, for he who does not merit the Torah does not attain Ruach or Neshamah, but cleaves to the side of the evil species. Such a one has no portion in the Holy King, nor in holiness. Woe to him when he departs from this world, for it is known that he is with the evil species, impudent like dogs, messengers of the fire of Gehenom, who do not pity him.

438. Come and see the difference between Yisrael and the heathen nations. As for Yisrael, even if a man of Yisrael attains but a Nefesh, there is a supernal grade on him, for if he wishes to attain a Ruach and if he wishes to attain a Neshamah, he attains and merits it. However, the heathen nations can never attain MORE THAN THEIR UNHOLY NEFESH; only if they are circumcised, thus attaining a Nefesh from another HOLY place.

439. Yisrael who stay in the lowest grade of Nefesh and do not wish to attain more, their punishment is severe. Woe to that evil man who forgets the precepts of the Torah, who is not occupied with the Torah and forgets his Master. Of him, it is written, "Let sinners cease out of the earth" (Tehilim 104:35).

435. וְכֵן אֶתְעַר אֵיילָתָא קְדִישָׁא, בְּרוּחַ צָפוֹן, נִחְתָּא, וְקָם הָהוּא זָכָא דְקִנֵּי לָהּ, וְאַתְגַּבַּר בְּאַרְיֵה תְּקִיפָא בְּאוּרֵייתָא, עַד דָּאֲתִי צַמְרָא, וְאַזִּיל בְּהֵיִיא אֵיילָתָא קְדִישָׁא לְאַתְחַזָּא קָמִי מַלְכָּא, לְקַבְּלָא חַד חוּטָא דְחֶסֶד, וּמֵאִי אִיהוּ דָּא חוּטָא דְאַבְרָהָם, דְּהוּא קִנֵּי לִיהּ, דְּכִתִּיב אִם מַחוּט וְעַד שְׂרוּךְ נָעַל, הוּא לֹא אֶתְהַנֵּי מֵאַחֲרָא כָּלוּם, וְאָמַר אִם מַחוּט, זָכָא לְהָאִי חוּטָא, וְדָא אֶקְרִי חוּטָא דְאַבְרָהָם.

436. וְכֵן אֲתִי הָהוּא זָכָא בְּהָאִי אֵיילָתָא, בְּרִין אֶתְעַטָּר עִמָּה קָמִי מַלְכָּא, וְדוּד קָאֻמַּר, לְמַנְצָח עַל אֵילַת הַשָּׁחַר, דָּא כְּנֶסֶת יִשְׂרָאֵל, אֵילַת הַשָּׁחַר שִׁירָתָא דְכְּנֶסֶת יִשְׂרָאֵל, דְּקָאֻמְרִי בְּגִלּוּתָא אֵלִי אֵלִי לְמָה עֲזַבְתָּנִי וְגו'.

437. אָמַר ר"ש, זָכָאִין אֵינוֹן מֵאֲרִי דְנִשְׁמָתָא, מֵאֲרִי דְאוּרֵייתָא, בְּנִי פוֹלְחָנָא דְמַלְכָּא קְדִישָׁא. וְוִי לֹאֵינוֹן חֵיבֵינָא, דְּלֹא זָכָאִין לְאַתְדַּבְּקָא בְּמֵאֲרֵיהוֹן, וְלֹא זָכָאִין בְּאוּרֵייתָא, דְּכָל מָאן דְּלֹא זָכִי בְּאוּרֵייתָא, לֹא זָכִי לֹא בְּרוּחַ, וְלֹא בְּנִשְׁמָה. וְאַתְדַּבְּקוּתָא דְלֵהוֹן, בְּהֵהוּא סְטָרָא דְזִינוּן בִּישׁוּן. וְהָאִי לִית לִיהּ חוּלְקָא בְּמַלְכָּא קְדִישָׁא, לִית לִיהּ חוּלְקָא דְקְדוּשָׁה. וְוִי לִיהּ כֵּד יִפּוּק מֵהָאִי עֲלָמָא, דְּהָא אֶשְׁתַּמוּדַע הוּא לְגַבִּי אֵינוֹן זִינוּן בִּישׁוּן, מֵאֲרִי חֲצִיפוּתָא, תְּקִיפִי כְּכִלְבָּא, שְׁלַחוּי דְנוּרָא דְגִייהֶנֶם, דְּלֹא מִרְחַמִּי עֲלֵיהוּ.

438. ת"ח, מֵה בֵּין יִשְׂרָאֵל לְעַמּוּן עַ"ז. וְיִשְׂרָאֵל, אַע"ג דְּלֹא זָכִי ב"נ יִשְׂרָאֵל, אֶלָּא בְּנִפְשׁ, דְּרִגָּא עֲלָאָה קָאִים עֲלֵיהּ, וְאִי אִיהוּ בְּעִי לְמַקְנֵי רוּחַ, וְאִי אִיהוּ בְּעִי לְמַקְנֵי נִשְׁמָה, קִנֵּי וְזָכִי בָּהּ. אֲבָל עַמּוּן עַ"ז, לֹא קִנֵּי לְעַלְמִין, בַּר אִי אֶתְגַּזֵּר, דְּקִנֵּי נִפְשׁ מֵאַתָּר אַחֲרָא.

439. וְיִשְׂרָאֵל דְּקִיּוּמִי בְּרִגָּא תַתָּא בְּנִפְשׁ, אִי אִיהוּ לֹא בְּעִי לְמַזְכִּי יְתִיר, עוֹנְשִׁיהּ סְגִיָּא. וְוִי לְהֵהוּא חֵיבֵינָא, דְּאֲנָשִׁי פְּקוּדֵי דְאוּרֵייתָא, וְלֹא אֶשְׁתַּדַּל בְּאוּרֵייתָא, אֲנָשִׁי לְמֵאֲרֵיהּ, עֲלֵיהּ כְּתִיב יִתְמוּ חַטָּאִים מִן הָאָרֶץ.

440. Come and see: Some people cleave to that side OF DEFILEMENT, because they have attained no more than the Nefesh. When the spirit of defilement passes over them, it rests on them and they cleave to it. Then the sin that the man has committed is from the side of the spirit of defilement and his offering is one goat, since this is the animal that comes from that side to atone for his sin.

441. Rabbi Elazar, his son, said to him that it is written, "His body shall not remain all night on the tree...that your land be not defiled" (Devarim 21:23), because the land is holy, and so the spirit of defilement shall not find a place in the holy land on which to rest. If this be so, since the spirit of defilement rests on this animal, THE GOAT, and comes from her aspect, why is she brought as offering to the holy side? He said to him: You have asked well.

442. Yet come and see, my son, it is written, "For Hashem your Elohim is a consuming fire" (Devarim 4:24). There is a fire consuming fire, a fire of the Holy One, blessed be He, which consumes the other fire of the Other Side. Come and see: There are angels who sing before the Holy One, blessed be He. When they finish singing, they are extinguished by the spark of the consuming fire THAT BURNS THEM. Down below, the Holy One, blessed be He, prepared the fire on the altar, THE SECRET OF THE FIRE OF MALCHUT, OF HER JUDGMENTS. This fire eats and consumes that defiled side, which is brought to naught by the tongue of fire and nothing remains from it in the world. The man who brings his offerings stands by it and, by means of the rising smell of the sacrifice, the side of the spirit of defilement that rests on him is removed from him, and he is forgiven. Thus, everything is brought to naught and is consumed, and nothing withstands that fire OF THE ALTAR.

67. "And let the skies pour down righteousness"

Rabbi Chiya talks about "Shower, O heavens, from above," which refers to the nourishment from God. We learn that nourishment does not depend on merit. When the heavens receive nourishment from above the skies pour down righteousness; manna is therefore ground for the righteous. It is to be wished that every kind of mercy and goodness in the world will increase and there will be food for everyone in the world and that every world will be blessed.

443. Rabbi Acha was walking on the way, when he met Rabbi Chiya and Rabbi Yosi walking together. Rabbi Acha said, Surely we are going to welcome the Shechinah. They joined and went together. Rabbi Acha said, Let each of us say something in relation to the Torah as we walk.

440. ות"ח אית בני נשא דאתדבקן בהאי סטרא, בגין ההוא נפש דלא זכאן יתיר, וכד אעבר עליהו ההוא רוחא מסאבא, אשרי עליהו ואתדבקו ביה. ברין ההוא חטאה דחטי ב"ג, הוא מסטרא דההוא רוח מסאבא, וקרבניה איהו חר עז, בגין דאיהו בעירא דאתי מההוא סטרא, לכפרא על חוביה.

441. אמר ליה ר' אלעזר בריה, והא כתיב לא תלין נבלתו על העץ וגו', ולא תטמא את ארמתך. בגין דארעא היא קדישא, ורוח מסאבא לא ישתכח אתרא בארעא קדישא למשרי עלוי, אי הכי, כיון דההוא בעירא שארי עליה רוח מסאבא ואתי מסטרהא, אמאי מקריבין ליה לסטר קודשא. א"ל יאות שאלת.

442. אבל ת"ח ברי, כתיב כי יי' אלהיך אש אוכלת הוא, אית אשא אכיל אשא. אשתא דקודשא בריך הוא, אכיל אשא אחרא. ות"ח אית מלאכין דאמרין שירתא קמי קודשא בריך הוא, ואינון מתבטלי בד מסימי ההיא שירתא, בניצוצא דאשא אכלא. לתתא זמין קודשא בריך הוא אשא דמדבחא, והאי אשא אכלא ושצי לכל ההוא סטרא, ואתבטל ההוא סטרא, בההוא שלהובא דאשא, ולא אשאר מניה בעלמא. וההוא ב"ג דמקרב קרבניה, קאים עליה, ובההוא ריחא דקרבנא דסליק, אתעבר מניה סטרא דרוח מסאבא דשריא עלוי, ויתכפר. בגיני כך כלא אתבטיל וישתצי, ולית מאן דקאים לגבי ההוא אשא.

443. רבי אחא הוה אזיל באורחא, ורבי חניא ורבי יוסי אערעו בחדא. א"ר אחא, וראי אנן תלת, זמינן לקבלא אנמי שכינתא, אתחברו בחדא ואזלו. אמר ר' אחא, כל חר וחד לימא מלה דקטורא דאורייתא וגזיל.

444. Rabbi Chiya opened the discussion saying, "Shower, O heavens, from above" (Yeshayah 45:8). This verse is the secret of wisdom, which I learned from the holy luminary. "Shower, O heavens, from above": What is "Shower"? It is like the words: "My doctrine shall drop as the rain" (Devarim 32:2). It speaks about the rain, which is everybody's food. The eyes of the whole world, therefore, look towards the Holy One, blessed be He, for sustenance, since He gives food for all and feeds everyone, as written, "The eyes of all wait on You..." (Tehilim 145:15).

445. You may say that it depends on the place called heaven, ZEIR ANPIN, yet we learned that NOURISHMENT does not depend on merit. Merit, as we explained, is charity, NAMELY ZEIR ANPIN, as charity is translated into Aramaic as merit, while charity and heaven are the same thing. IT THUS DOES NOT DEPEND ON HEAVEN, WHICH IS ZEIR ANPIN. It is written here: "Shower, O heavens, from above," NAMELY HEAVEN FROM HIGHER ABOVE; "from above" is surely from Atika Kadisha, ARICH ANPIN, WHENCE NOURISHMENT IS FROM, not from the place called heaven and merit, but precisely from above.

446. "And let the skies pour down righteousness" (Yeshayah 45:8). When the heavens, ZEIR ANPIN, receive nourishment from above, from the supernal place resting on them, ARICH ANPIN, FROM THE SECRET OF THE BEARD (HEB. DIKNA) CALLED MAZALA, then "the skies pour down righteousness." What are the skies? It is a place where manna is ground for the righteous. And what are those? Netzach and Hod, which surely grind manna for the righteous. To whom? To the place called the Righteous, YESOD, since they grind manna that comes from above, FROM ARICH ANPIN. All goodness is gathered within them to be given to the grade CALLED the Righteous, YESOD, so that righteousness, MALCHUT, shall be blessed from their flow. Manna is therefore ground for the righteous. Who are the righteous? Righteous and righteousness, WHICH ARE Joseph and Rachel, YESOD AND MALCHUT, who are called righteous, when joined together.

447. NETZACH AND HOD indeed grind manna for the righteous, RIGHTEOUS AND RIGHTEOUSNESS. THE VERSE therefore SAYS, "Let the skies" NETZACH AND HOD "pour down righteousness." Then, "let the earth open" (Ibid.) below "and let them bring forth salvation" (Ibid.), NAMELY, the inhabitants of the world. "And let it cause righteousness (also: 'charity') to spring up also" (Ibid.), so that every kind of mercy and goodness in the world will increase, there will be food for men in the world and there will be joy upon joy and every world will be blessed. Rabbi Acha said, Had I come only to hear this, it would suffice.

444. פתח רבי חייא ואמר, הרעיפו שמים ממעל וגו', האי קרא רזא הוא דחכמתא, דאוליפנא מבוצינא קדישא. הרעיפו שמים ממעל. מאי הרעיפו. כד"א יערוף במטר לקחי. ועל סטרא דמטרא דהוא מזונא דכלא קאמר. ועל דא, כל עיני עלמא מצפן לקודשא בריך הוא למזוני, בגין דאיהו יהיב מזונא לכלא, וזן כל, כד"א, עיני כל אליך ישפרו וגו'.

445. ואי תימא דבאתר דא דאקרי שמים תליא מלתא. הא תנינן, דלאו בזכותא תליא מלתא. וזכותא, הא אוקמוה צדקה. ותרגום צדקה, זכותא. וזכותא ושמים חד מלה הוא, והכא הרעיפו שמים. כתיב ממעל, ממעל ודאי, מעתיקא קדישא קא אתיא, ולא מההוא אתר דאקרי שמים, ואקרי זכותא, אלא ממעל דייקא.

446. ושחקים יזלו צדק, דכר שמים נטיל ליה ממעל, מההוא אתר עלאה דשארני עלוי, ברין שחקים יזלו צדק. מאן שחקים. אתר דטחנין מנא לצדיקיא. ומאי גינהו. נצח והוד, דאינון ודאי טחנין מנא לצדיקיא. למאן. לההוא אתר דאקרי צדיק דהא אינון טחנין ליה לההוא מנא דאתיא מלעילא, וכל ההוא טיבו מתבניש בגווייהו, למיהב ליה לדרגא דצדיק, בגין דיתברכון צדק מההוא נזילו דלהון, ועל דא טחנין מנא לצדיקיא. מאן צדיקיא דא צדיק וצדק, יוסף ורחל, דכר מזדווגן כחדא צדיקים אקרו.

447. ואלין טחנין מנא לצדיקיא ודאי, ועל דא ושחקים יזלו צדק. ברין תפתח ארץ לתתא. ויפרו ישע, בני עלמא. וצדקה תצמיח יחד, כל רחמי, וכל טיבו דעלמא סגיא, ומזונייהו דבני נשא משתבחי בעלמא, ברין חרזה על חרזה אתוסף, וכל עלמין מתברכאן. אמר רבי אחא, אלמלא לא אתינא אלא למשמע דא דיי.

68. "My heart goes out to the governors of Yisrael"

Rabbi Yosi says that with an intent heart and great desire men must draw from the deep river, Binah, by praying to God. Then there will be blessings drawn down from the Light and spread throughout the world.

448. Rabbi Yosi opened the discussion saying, "My heart goes out to the governors of Yisrael, that offered themselves willingly among the people. Bless Hashem" (Shoftim 5:9). Come and see, it behooves man to extend blessings from above downward willingly and with the meditation of his heart to unite together the Holy Name. He needs to draw, by prayer to the Holy One, blessed be He, with desire and an intent heart, from the deep river, BINAH, as written, "Out of the depths I have cried to You, Hashem" (Tehilim 130:1). There is the depth of everything in the supernal depths, the supreme beginning where Aba and Ima are united, NAMELY CHOCHMAH AND BINAH OF BINAH. Here too, "my heart goes out to the governors of Yisrael." Who are the governors (Heb. chokekim) of Yisrael? It is not written, 'Those engraven (Heb. chakukim) on Yisrael', but the "governors of Yisrael" are Aba and Ima, who engrave, NAMELY GIVE MOCHIN, to holy Yisrael, ZEIR ANPIN, that is drawn from between them.

449. "That offered themselves willingly (Heb. hamitnadvim) among the people" are the patriarchs - NAMELY, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN - called princes (Heb. nedivim), as written, "The nobles (Heb. nedivim) of the peoples are gathered together, the people of the Elohim of Abraham" (Tehilim 47:10). TO WIT, THE PATRIARCHS THAT ARE COME FROM ABRAHAM, CHESED OF ZEIR ANPIN, ARE CALLED THE NOBLES OF THE PEOPLES. Then "Bless Hashem," to draw from Him blessings downwards, so that there will be blessings throughout the world. When BLESSINGS from above are here, IN THIS WORLD BELOW, everyone is joyful and everything is in perfection, AS NO LIGHT IS COMPLETED, SAVE WHEN IT IS DRAWN TO THIS WORLD. Happy is the portion of Yisrael, for the Holy One, blessed be He, pours plenty of blessings on them, and hears their prayer. Of them, it is written, "He heeds the prayer of the destitute, and does not despise their prayer" (Tehilim 102:18).

448. פֶּתַח ר' יוֹסִי וְאָמַר, לְבִי לְחֻקֵּי יִשְׂרָאֵל הַמִּתְנַדְּבִים בָּעַם בָּרְכוּ יי'. ת"ח, כָּל רְעוּתָא, וְכָל לָבָא, דְּבִעֵי ב"נ לְאַרְקָא בְּרַכָּאן מֵעִילָא לְתַתָּא, לְיַחְדָּא שְׁמָא קְדִישָׁא. לְבִעֵי בְּצִלּוֹתָא לְקוּדְשָׁא בְּרִיךְ הוּא בְּרַעוּתָא וּבִכְוֹנָה דְּלָבָא, לְנִגְדָּא מֵהוּא נִחְלָא עֲמִיקָא, כְּמָה דְּכְתִיב, מִמַּעַמְקִים קְרָאתִיךָ יי', דְּתַמֵּן עוֹמְקָא דְּכָלָא, בְּעֲמִיקֵי עֲלָא, דְּאִינוּן שִׁירוּתָא עֲלָא, דְּאָבָא וְאִמָּא מְזֻדְּוֹגִין. אוּף הָבָא לְבִי לְחֻקֵּי יִשְׂרָאֵל, מֵאֵן חֻקֵּי יִשְׂרָאֵל. לֹא כְּתִיב חֻקֵּי יִשְׂרָאֵל, אֲלֵא לְחֻקֵּי. אֲלֵין אָבָא וְאִמָּא, דְּאִינוּן מְחֻקֵּי לְיִשְׂרָאֵל קְדִישָׁא, דְּאִיהוּ נְגִיד מִבִּינִיָּהּ.

449. הַמִּתְנַדְּבִים בָּעַם, אֲלֵין אִינוּן אֲבָהֵן, דְּאִקְרוּן נְדִיבִים, כְּד"א נְדִיבֵי עַמִּים נֶאֱסָפוּ עִם אֱלֹהֵי אֲבֵרָהֶם. כְּדִין בָּרְכוּ יי', לְנִגְדָּא מִנִּיהּ בְּרַכָּאן לְתַתָּא, וְיִשְׁתַּכְּחוּן בְּרַכָּאן בְּעֲלָמָא כְּלָהוּ, דְּכֵד הָבָא מִשְׁתַּכְּחִין בְּרַכָּאן מִלְּעִילָא כְּלָא הוּא בְּחֻדּוֹתָא כְּלָא הוּא בְּשְׁלִימוֹ. זָכָא חוֹלְקִיהוּן דִּישְׂרָאֵל, דְּקוּדְשָׁא ב"ה מֵרִיק עֲלִיהוּן בְּרַכָּאן, וְצִיִּית צִלּוֹתְהוּן, וְעֲלִיָּיהוּ כְּתִיב, פָּנָה אֶל תַּפְלַת הָעָרָעָר וְלֹא בָּזָה אֶת תַּפְלָתָם וְגו'.