

1. "This is the Torah of the burnt offering"

Rabbi Shimon talks about the burnt offering, saying that it is the Torah. He shows how Malchut is attached to the middle Column, and that this happens through the secret of man with the desire of the priests, the prayers of Yisrael and the singing of the Levites. He says that the burnt offering is the Holy of Holies since it ties three spirits together - the lower spirit called the Holy Spirit, the middle spirit, and the secretly concealed Upper Spirit. The spirit of defilement then has no power, and it is removed from the side of Holiness. Rabbi Shimon talks about the sacrifice of cattle and the sacrifice of birds. He concludes by saying that "and let birds fly above the earth" is the secret of the Chariot, as the birds are the angels Michael and Gabriel.

1. "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Shimon opened the discussion saying, "Your righteousness is like the great mountains; Your judgments are a great deep" (Tehilim 36:7). We have explained and learned this verse. Come and behold: the burnt offering (lit. 'rising') causes the Congregation of Yisrael to rise and be attached above, and cleaves to the World to Come, BINAH, so that everything will be one, connected together in joy. Since it rises higher and higher up TO BINAH, it is written: "This is the Torah," which is the secret of Male and Female together, NAMELY ZEIR ANPIN AND MALCHUT, which are the Written Torah and the Oral Torah, rising with love TO BINAH. "THIS (HEB. ZOT)" IS THE SECRET OF MALCHUT, THE ORAL TORAH, AND THE TORAH IS THE SECRET OF ZEIR ANPIN, THE WRITTEN TORAH.

2. We explained in relation to the verse: "His left hand is under my head," (Shir Hashirim 2:6) THAT MALCHUT RECEIVES FROM THE LEFT COLUMN OF ZEIR ANPIN. When the North Side stirs, WHICH IS GVURAH OF ZEIR ANPIN, THE LEFT COLUMN, MALCHUT then rises with love to be adorned with the right OF ZEIR ANPIN, WHICH IS CHESED. She, MALCHUT, is attached to the middle, NAMELY THE CENTRAL COLUMN OF ZEIR ANPIN, WHICH IS TIFERET OF ZEIR ANPIN, and everything shines from within the secret of the Holy of Holies, BINAH. This happens through the secret of man by the wish of the priests, WHO ARE THE RIGHT COLUMN, the prayers OF THE CHILDREN OF YISRAEL, WHO ARE THE CENTRAL COLUMN, and the singing OF THE LEVITES, WHO ARE THE LEFT COLUMN.

3. We have explained that the burnt offering is the Holy of Holies, according to the secret of the Supernal Spirit, BINAH. For three spirits are connected TO THE BURNT OFFERING: 1) The lower spirit called the Holy Spirit, MALCHUT; 2) the Middle Spirit called 'the spirit of Chochmah and Binah', WHICH IS ZEIR ANPIN, THE SON OF CHOCHMAH AND BINAH. It is also called a 'low spirit', BEING LOWER IN RELATION TO BINAH, yet this spirit comes out of the Shofar that includes fire and water; and 3) the secretly concealed Upper Spirit, BINAH, in which all the Holy Spirits are sustained, FROM WHICH all faces shine. The burnt offering therefore becomes a real spirit again.

4. Then, with the secret of the cattle OFFERED, THE EXTERNAL FORCES feed and content themselves, so that another spirit will be joined TO HOLINESS, a spirit within them, one of Defilement, through the tallow and fat sacrificed, as we learned. The burnt offering is therefore the Holy of Holies, and the purpose of all other sacrifices is to produce peace throughout the whole world from different factions and from the antagonists IN THE WORLD - to remove them and to radiate from within a desire to be scented. They are called 'sacrifices (lit Holies) of a minor grade', since they are not adorned high above in the Holy of Holies, NAMELY BINAH. They are therefore sacrifices of a minor grade and may be slaughtered everywhere, as explained. A burnt offering, which is the secret of the Holy of Holies, is not like the other sacrifices, because all that is connected to it is Holy.

1. זאת תורת העולה וגו'. רבי שמעון פתח ואמר, צדקתך בהררי אל משפטין תהום רבה וגו', האי קרא אוקימנא ליה ואתמר, ת"ח, האי עולה, סליקו וקשירו דכ"י לעילא, ודבוקא דילה בגו עלמא דאתי, למהוי בלא חר, בקשורא חדא, בחידו. ובגין דסלקא לעילא לעילא, בתיב זאת תורת, רזא דכר ונוקבא בחדא, תורה שבכתב, ותורה שבעל פה, לסלקא בבחיבותא.

2. בד אתער סטרא דצפון, במה דאוקימנא דכתיב, שמאלו תחת לראשי, כדין איהי סלקא בבחיבותא, ואתערטא בימינא, ואתחברא באמצעיתא, ואתנהיר בלא מרזא דקדש הקדשים, ודא מגו דרזא דאדם, ברעו דכהנא, ובצלוחא, ובשירתא.

3. והא אוקימנא דעולה קדש קדשים, ברזא דרוח עלאה, בגין דתלת רוחין קשין בחדא, רוח תתאה דאקרי רוח הקדש. רוח דלגו באמצעיתא, דאקרי רוח חכמה ובינה. וכן אקרי רוח תתאה. אבל האי רוח, דנפיק מגו שופר, כלילין באשא ומיא. רוח עלאה דאיהו סתים בחשאי, דביה קיימין כל רוחין קדישין, וכל אנפין נהירין. ובג"כ אהדרת עולה רוח ממש.

4. ולבתר מרזא דבהמה, מסתפקי ואתזנו, לאתקשרא רוחא אחרא, דאיהי גו מסאבו, מאינון תרבין ושמנונין, במה דאתמר. ובגין כך עולה קדש קדשים, שאר קרבנין למעבד שלמא בעלמא בלהו, מכמה סטרין ומארי דדינין. לאתעברא ולאנתהרא מגו רעותא לאתבסמא, אקרון קדשים קלים, בגין דלא מתערטרי לעילא לעילא בקדש הקדשים. וע"ד אינון קדשים קלים, ונכיסו דלהון בכל אתר כמה דאוקמוה, אבל עולה דאיהי רזא דקדש הקדשים, לאו איהי בשאר קרבנין, דכל עובדהא קדש.

5. Come and behold: "And the priest shall put on his linen (Heb. bad garment)" (Vayikra 6:3). This is a garment especially designed for Holiness. The Hebrew word 'bad' IS AS 'badad' (lit. 'apart'), meaning set apart for Holiness. It is also written: "These are holy garments; therefore shall he bathe his flesh in water, and so put them on" (Vayikra 16:4). Why is it holy? The secret thereof is that the burnt offering is the Holy of Holies, since everything rises to be adorned by the Holy of Holies, NAMELY BINAH, in one bond. The Spirit of Defilement that defiles everything then turns and passes away and has no power, nor does it come near the Temple. It is removed from all the aspects of Holiness, and everything remains holy in Holiness alone!

6. Rabbi Shimon said: We learned that it is written, "Hashem, You preserve man and beast" (Tehilim 36:7). Thus, the secret of man rises from the aspect of man THROUGH DESIRE AND PRAYER, and the beast from that aspect of the cattle WHICH IS SACRIFICED ON THE ALTAR. It is therefore written: "If any man of you bring an offering..." (Vayikra 1:2). A man's sacrifice is indeed IN DESIRE AND PRAYER; to tie a knot above IN THE SECRET OF MAN. Then comes that of the cattle. Everything is in the verse: "man and beast." This is the secret reason why both man and cattle are needed for a sacrifice, as it says. Come and behold: when the Holy One, blessed be He, created the world, He did it thus: "man and beast."

2. Turtledoves and young pigeons

Rabbi Shimon continues from the previous essay by saying that the two birds are sacrifices that are made in order to raise Malchut to Zeir Anpin. Rabbi Elazar asks where the desire of the devout priests, Levites and children of Yisrael rises to.

7. You may say that yet, it is written: "And let birds fly above the earth" (Beresheet 1:20), from which sacrifices are offered and even burnt offerings, as written: "And if the burnt sacrifice for his sacrifice to Hashem be of birds" (Vayikra 1:14). THUS, "CATTLE" IS NOT ACCURATE, AS YOU EXPLAINED. HE ANSWERS: Come and behold. Of all the birds, only turtledoves and young pigeons are offered. There is a secret to it, which is that what is fit in the one is unfit in the other. THE COLOR RED IS SUITABLE FOR TURTLEDOVES, BUT NOT FOR YOUNG PIGEONS. THE REASON IS THAT THE YOUNG PIGEON is the right and THE TURTLEDOVE is the left. HENCE, RED IS SUITABLE FOR IT, WHICH ALLUDES TO THE LEFT COLUMN, and all is one.

8. "And let birds fly above the earth" (Beresheet 1:20). We explained this to be the secret of the Chariot, AS THEY ARE THE ANGELS MICHAEL AND GABRIEL, WHO ARE CALLED 'BIRDS'. The Spirit of Holiness, WHICH IS MALCHUT, arises through them TO MATE WITH ZEIR ANPIN. They are two, one on the right, the other on the left. "Bird" is on the right, which is Michael, and "fly" is to the left, which is Gabriel. Thus, there is one to the right and one to the left.

9. This is why these two are sacrificed, TURTLEDOVES AND YOUNG PIGEONS, THE SECRET OF MICHAEL AND GABRIEL, in order to raise the Holy Spirit, MALCHUT, TO ZEIR ANPIN. The left OF ZEIR ANPIN adorns and arms below the left side OF MALCHUT, and the right does so to the right, so that a woman joins her husband, NAMELY, MALCHUT JOINS ZEIR ANPIN, to become one. Everything ascends to be attached together above and below. The Holy One, blessed be He, rises, and He alone is exalted.

5. ת"ח, מה כתיב ולבש הכהן מדו בד, אליו לבושין מיוחדין לקדושה. בד יחידאי, מיוחד לקדושה. וכתיב בגדי קדש הם ורחץ במים את בשרו ולבשם. מ"ט דא קדש. אלא רזא דמלה, בדקאמר דאיהו קדש קדשים, דסלקא כלא ואתעטרך בקדש הקדשים, בקשורא חדא. ולבתר ממני ואעבר רוח מסאבא, דמסאב כלא, דלא שלטא, ולא יתקריב גו מקדשא, ואתעבר מכל סטרי דקודשא, ואשתאר כלא קדש בקדושה יחידאי.

6. ואמר ר"ש, הא אתמר, דכתיב, אדם ובהמה תושיע יי'. והכי סלקא רזא דאדם, מסטרא דאדם. בהמה, מסטרא דבהמה. ובגין כך כתיב אדם כי יקריב מכם. אדם ודאי, דהא קרבניה לעילא, לקשרא קשרא. ולבתר מן הבהמה. וכלא איהו בקרא, אדם ובהמה. ודא איהו רזא, דאצטריך לקרבנא אדם ובהמה, בדקאמר. תא חזי, בד ברא קודשא בריך הוא עלמא, הכי עבר אדם ובהמה.

7. ואי תימא דהא כתיב ועוף ועופף על הארץ, דהא מנייהו מקרבין קרבנא, ואפילו עולה, במה דכתיב ואם מן העוף עולה קרבנו. תא חזי, מכל אינון עופין לא מקרבין אלא מן התורים או בני יונה. אלא רזא דא, מה דאתבשר בדא, פסיל בדא. דא ימינא, ודא שמאלא, וכלא חד.

8. עוף ועופף על הארץ, הא אוקימנא דאינון רזא דרתיכא. ובהו תסתלק רוח הקדש, לסלקא לעילא. דאינון תרי, חד לימינא, וחד לשמאלא. עוף לימינא, ודא מיכאל. ועופף לשמאלא, ודא גבריאל. דא לימינא, ודא לשמאלא.

9. ובג"כ מקרבין תרין אליו, לסלקא רוח קודשא, ושמאלא מעטר חזין לתתא, להווא סטר שמאלא. וימינא לימינא. ואתקשרת אתתא בבעלה, למהוי חד. וכלא מסתלק ומתקשר בחדא, לעילא ותתא וקודשא בריך הוא אסתלק בלחודוי ואתתקף.

10. In ancient books, IT IS SAID THAT the poor WHO SACRIFICE TURTLEDOVES AND YOUNG PIGEONS give no portion to sustain THE WORLDS, but rather to bring unity above. Yet everything above and below is properly attached to its own side, as we already explained.

10. וּבִסְפָּרֵי קְדָמָאֵי, מְסַבְנָא לָא יְהִיב חוּלְקָא לְאַתְזָנָא, אֶלָּא לְעִילָא לְאַתְקַשְׁרָא, אֲבָל כֹּלָא לְעִילָא וְתַתָּא כָּל חַד מִתְקַשֵּׁר לְסִטְרֵיהּ בְּדָקָא יְאוּת, וְהָא אוֹקִימָנָא.

3. Whither does the cleaving of the wish rise up to?

Rabbi Shimon answers by saying that their devotion rises to the endless world. He speaks about the great mystery of the endless world, where there are no desires, no lights and no candles, and tells us that all the lights and candles in Atzilut depend on the endless world for their existence, but are not perceivable. No knowledge pertains to the endless world. When Chochmah and Binah rise by their illumination, only the odor is known, not the savor. Rabbi Shimon says that tzav is idolatry, and that Yisrael have tzav, the Other Side, at their disposal to separate it from holiness by means of the burnt sacrifice. The goal of the desire and prayer and sacrifice is to separate the Spirit of Defilement from Holiness.

11. Rabbi Elazar asked his father, Rabbi Shimon: Everything is bound in the Holy of Holies, BINAH, so as to illuminate. Yet whither does the cleaving of the wish of the priests, the Levites and Yisrael rise?

11. ר' אֶלְעָזָר שָׁאִיל לְר"ש אָבּוּי וְאָמַר, הָא קְשׁוּרָא דְכֹלָא אֲתַקְשֵׁר בְּקֶדֶשׁ הַקְדָּשִׁים לְאַתְנֶהְרָא, אֲתַדְבָּקוּתָא דְרַעוּא דְכַהֲנֵי לְיוֹאֵי וְיִשְׂרָאֵל לְעִילָא, עַד הֵיכָן אִיהוּ סֻלְקָא.

12. He said to him: We have explained THAT THEIR DEVOTION RISES to the endless world, since any bond, union or perfection secretly conceals that which is not to be comprehended or known, in which the desire of all desires lies. The endless world can not be known, nor has it an end or beginning. It is not like "Ayin (lit. 'naught')," WHICH IS KETER CALLED 'AYIN', the first to produce a head (lit. 'beginning') and an end (Heb. sof). What is the head? It is a supernal point, the head to all that is concealed, existing within thought. THIS IS CHOCHMAH CALLED 'BEGINNING'. CHOCHMAH EMANATES FROM KETER CALLED 'AYIN', IN ACCORDANCE WITH THE SECRET OF THE VERSE: "BUT WHERE (LIT. FROM 'AIN') SHALL WISDOM BE FOUND?" (IYOV 28:12). It produced an end, MALCHUT, called "the end of the matter" (Kohélet 12:13). However, IN THE ENDLESS WORLD, there is no end.

12. א"ל הָא אוֹקִימָנָא, עַד אֵין סוּף, דְּכָל קְשׁוּרָא וְיַחְדָּא וּשְׁלִימוֹ, לְאַצְנָעָא בְּהוּא צְנִיעוּ, דְּלֹא אֲתַדְבֵּק, וְלֹא אֲתִיידַע, דְּרַעוּא דְּכָל רַעוּיָן בִּיה. א"ס לֹא קִיּוּמָא לְאוֹדְעָא, וְלֹא לְמַעַבְד סוּף, וְלֹא לְמַעַבְד רֹאשׁ. כְּמָה דְּאֵין קְדָמָאָה, אֶפִּיק רֹאשׁ וְסוּף, מֵאֵין רֹאשׁ. דָּא נְקוּדָה עֲלָאָה, דְּאִיהִי רִישָׁא דְּכֹלָא סְתִימָאָה, דְּקִיּוּמָא גּוּ מַחְשְׁבָהּ. וְעֵבִיד סוּף, דְּאֶקְרִי סוּף דְּבַר, אֲבָל לְהַתֵּם אֵין סוּף.

13. There are no wishes, no lights, and no candles in the endless world. All these lights and candles IN ATZILUT depend upon THE ENDLESS WORLD for their existence but are not perceivable. That which is known yet unknown, NAMELY, THAT IT IS POSSIBLE TO SPEAK OF FROM THE POINT OF VIEW OF KNOWLEDGE, is nothing but the most concealed supernal wish, CALLED 'Ain (lit. 'naught')', WHICH IS KETER. BUT NO KNOWLEDGE PERTAINS TO THE ENDLESS WORLD.

13. לֹא רַעוּתִין, לֹא נְהוּרִין, לֹא בּוּצִינִין בְּהוּא א"ס, כָּל אֵלִין נְהוּרִין וּבּוּצִינִין תְּלִינן לְאַתְקִיּוּמָא בְּהוּ, וְלֹא קִיּוּמִי לְאַתְדְּבָקָא, מֵאֵין דִּידַע וְלֹא יַדַע, לֹא אִיהוּ אֶלָּא רַעוּ עֲלָאָה סְתִימָאָה דְּכָל סְתִימִין, אֵין.

14. When the supernal point, CHOCHMAH, and the World to Come, BINAH, rise BY THEIR ILLUMINATION, only the smell is known, like smelling an odor and being perfumed by it. This is not CONSIDERED pleasure (Heb. nachat) CALLED 'SAVOR (LIT. 'NICHACH')', as written: "And I will not smell the odor of your sweet savors," (Vayikra 26:31) AS ODOR AND SAVOR ARE DIFFERENT THINGS. The odor of sweet savor MEANS the odor of wish, namely of all those wishes in a prayer, the wish of singing and the wish of the priests, all of which are the secret of man. They were all made then into one wish, called 'savor' or 'wish' in the Aramaic translation. Everything is then connected and properly shines together, as we have learned.

14. וְכִד נְקוּדָה עֲלָאָה, וְעֲלָמָא דְּאֲתִי, אֲסִתְלַק, לֹא יַדַעִין בְּרִיחָא, כְּמֵאֵין דְּאֶרַח בְּרִיחָא וְאַתְבָּסָם, וְלֹא דָא נִיחָא, דְּהָא בְּתִיב וְלֹא אֶרִיחַ בְּרִיחַ נִיחָחְכֵם, דְּהָא רִיחַ נִיחָח רִיחָא דְּרַעוּתָא, דְּכָל הֲנִי רַעוּתָא דְּצִלּוּתָא, וְרַעוּתָא דְּשִׁירָתָא, וְרַעוּתָא דְּכַהֲנֵי, דְּכֹלָהוּ רֹא דְּאָדָם, כְּדִין כֹּלָהוּ אֲתַעֲבִידוּ רַעוּתָא חֲדָא, וְהוּא אֶקְרִי נִיחָח, רַעוּתָא: כְּתִרגוּמוֹ. כְּדִין כֹּלָא אֲתַקְשֵׁר וְאַתְנַהִיר כְּחֲדָא בְּדָקָא יְאוּת, כְּמָה דְּאֲתַמַּר.

15. The Other Side was therefore given into the hands of the priest, as written: "Command Aaron and his sons, saying" (Vayikra 6:2). There is a mystery here, as we have learned that 'command' is idolatry, NAMELY THE OTHER SIDE. Here he was given an opportunity to burn that evil thought and remove it from Holiness by the wish that rises up, by the smoke and the burning fat, so that they would be removed from the Holiness. They have this 'command', THE OTHER SIDE, at their disposal to separate it from the Holiness by means of that sacrifice. You may ask, in, "Command the children of Yisrael," HOW IS 'COMMAND' TO BE INTERPRETED AS THE OTHER SIDE? HE ANSWERS: Here too, IT MEANS THAT THE OTHER SIDE is at their disposal, for as long as the children of Yisrael perform the desire of their Master, the Other Side cannot have power over them.

16. This verse, "COMMAND AARON AND HIS SONS," comes to show the secret meaning of this, to adorn that Holy Spirit high above and to separate the Spirit of Defilement and bring it very low - the one, NAMELY THE CHILDREN OF YISRAEL, by wish and prayer, and the other, NAMELY THE PRIESTS, by the act of sacrifice, each as befits him.

17. This verse is the indication, as written: "Command Aaron and his sons, saying." "Command" is idolatry, the Spirit of Defilement. "Saying" is the woman called 'fear of Hashem', NAMELY MALCHUT, as it is written here, "saying" and elsewhere, "It was said (lit. 'saying'), 'If a man put away his wife'" (Yirmeyah 3:1). AS IN THE VERSE, "SAYING," ALLUDES TO A WOMAN, SO HERE, "SAYING" ALLUDES TO A WOMAN. We have already asserted that. Hence, everything is said in this verse, NAMELY, THE ADORNING OF MALCHUT AND THE LOWERING OF THE OTHER SIDE. And the role of the priest is to rectify everything according to the secret of man and beast.

18. Happy is the portion of the righteous in this world and in the World to Come, for they know the ways of the Torah and tread it in the path of Truth. About them, it is written: "Hashem, on them men live" (Yeshayah 38:16). What are, "them"? They are the ways of the Torah, and "men live," MEANS they endure in this world and in the World to Come.

4. "This is the Torah of the burnt offering," part two

Rabbi Chiya says that "This is the Torah" is the Congregation of Yisrael, and that "the burnt offering" means it rises to be adorned on high. Another explanation is that "the burnt offering" is an evil thought that arises in a man's mind, and that that evil thought should be burnt by fire. Rabbi Chiya tells how the other side is subdued by the river of fire. We learn from Rabbi Shimon that the fire of the altar should never be allowed to go out so that its power and strength will not weaken, and lastly he tells us of the five kinds of fire that descend on the offering.

19. Come and behold: it is written, "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Chiya said: I have interpreted this verse in the following manner: "This is the Torah," is the Congregation of Yisrael, NAMELY MALCHUT. It is "the burnt offering (lit. 'rising')," since it rises to be adorned high up, properly attached even to the place called 'the Holy of Holies', BINAH.

15. וְעַד אֲתִיבֵיבֵת הָאִי סֵטְרָא אַחְרָא בִידָא דְכִהְנָא, דְּכִתִּיב צו אֶת אֶהֱרֹן וְאֶת בָּנָיו לֵאמֹר. רְזָא הֵכָא, דְּהָא אוֹקִימָנָא, לִית צו אֶלָּא ע"ז. וְהֵכָא אֲתִיבֵיבֵת לִיה לְאַתּוֹקְדָא הֵהוּא מִחֻשְׁבָּה רְעָה, וְלֹאֲעֲבָרָא לָהּ מִגּוֹ קוּדְשָׁא, בְּהָאִי רְעוּתָא דְסִלְקָא לְעִילָא, וּבְהָאִי תִנָּנָא וְתִרְבִּין דְאַתּוֹקְדָן, בְּגִין לְאַתְעֲבָרָא מִן קוּדְשָׁא, וְהָאִי צו בְּרִשּׁוּתִיהוּ קִימָא, לְאַפְרָשָׁא לָהּ מִן קוּדְשָׁא מִגּוֹ הָאִי קִרְבָּנָא וְאִי תִימָא צו אֶת בְּנֵי יִשְׂרָאֵל, הֵכִי נִמִּי דְהָא בְּרִשּׁוּתִיהוּ קִימָא, כָּל זִמְנָא דְעֲבָדִי רְעוּתָא דְמֵאֲרִיחוּן, דְּלֹא יִכְלָא לְשַׁלְטָאָה עָלֶיהוּ.

16. וְהָאִי קָרָא כָּלָא אֲתִיב לְאַחֲזָאָה רְזָא דְמִלְּהָ, לְאַעֲטָרָא לְהָאִי רוּחַ קוּדְשָׁא לְעִילָא לְעִילָא, וְלֹאֲפְרָשָׁא לָהּ לְדָא רוּחַ טוּמְאָה, לְנַחֲתָא לָהּ לְתַתָּא לְתַתָּא. דָּא בְּרִעוּתָא וּבְצִלוּתָא בְּדִקְאֻמְרֹן, וְדָא בְּעוּבְרָא כָּלָא בְּדִקְחוּ לִיה.

17. וְהָאִי קָרָא מוֹכָחָא עָלֶיהוּ, דְּכִתִּיב צו אֶת אֶהֱרֹן וְאֶת בָּנָיו לֵאמֹר. צו: דָּא ע"ז, רוּחַ מִסְּאָבָא. לֵאמֹר: דָּא אֲתַתָּא, דְּאֶקְרִי יִרְאֵת יי'. כְּתִיב הֵכָא לֵאמֹר, וְכְתִיב הֵתֵם לֵאמֹר הֵן יִשְׁלַח אִישׁ אֶת אִשְׁתּוֹ. וְהָא אוֹקְמוּהּ. בְּג"כ כָּלָא אֲתַמֵּר, וְכִהְנָא קִימָא לְאַתְתַּקְנָא כָּלָא בְּרִזָּא דְאֲדָם וּבְהִמָּה.

18. זָכָאָה חוּלְקִיהוּן דְּצִדִּיקָא בְּעִלְמָא דִּין וּבְעִלְמָא דְּאֲתִי, דְּאִינוּן יַדְעִי אוּרְחִי דְּאוּרִייתָא, וְאִזְלִי בַּהּ בְּאַרְחַ קְשׁוּט, עָלֶיהוּ כְּתִיב יי' עָלֵיהֶם יַחֲיוּ. מֵאן עָלֵיהֶם. אֵלִין אֲרֻחִי דְּאוּרִייתָא. יַחֲיוּ: יִתְקַיְּמוּן, בְּעִלְמָא דִּין וּבְעִלְמָא דְּאֲתִי.

19. ת"ח, כְּתִיב זֹאת תוֹרַת הָעוֹלָה, אָמַר ר' חִינָא, הָאִי קָרָא אוֹקִימָנָא לִיה בְּהָאִי גּוּוּנָא, זֹאת תוֹרַת, דָּא כ"י. הָעוֹלָה: דְּהִיא סִלְקָא, וּמִתְעַטָּרָא לְעִילָא לְעִילָא, לְאַתְקַשְׂרָא בְּדִקָּא יָאוּת, עַד אֲתֵר דְּאֶקְרִי קִדְשׁ קְדָשִׁים.

20. Another explanation: "This is the Torah" is the Congregation of Yisrael, MALCHUT, and the burnt offering is an evil thought that arises in man's mind to make him deviate from the way of Truth. It is "the burnt offering," which rises and accuses man. It should be burnt by fire, so as not to give it room for accusations.

21. Hence, it "shall be burning upon the altar all night" (Ibid.). What is night? It is the Congregation of Yisrael, MALCHUT, which is "Zot (lit. 'this')," that purifies man from that wish. It is "upon the altar," referring to the River of Fire as a place for burning all those which do not endure, NAMELY THE OTHER SIDE, since they are passed through that burning fire and their power is removed from the world. Therefore, in order for it to have no power, it should be upon the altar all night. It is then subdued and has no power.

22. When that OTHER SIDE is subdued, the Congregation of Yisrael, MALCHUT, rises, which is the Holy Spirit, rising to be adorned above. She rises when that other power is subdued and separated from Her. Hence, the secret of the sacrifice is needed to separate that side, THE OTHER SIDE, from the Holy Spirit, MALCHUT, and to give it a share so that the Holy Spirit will rise up.

23. Rabbi Aba opened the discussion, saying: "And the fire upon the altar shall be kept burning in it..." (Vayikra 6:5). HE ASKS: "And the fire upon the altar shall be kept burning in it." For what reason? "And the priest shall burn wood on it every morning" (Ibid.). For what reason? Why should a priest BURN WOOD UPON THE FIRE? We learned that fire is always Judgment, and the priest comes from the right side and is far from Judgment, for the priest does not come into the world through Judgment. Yet here it indicates that he should burn Judgment in the world, MEANING HE SHOULD BURN WOOD, as written: "And the priest shall burn wood on it."

24. HE ANSWERS: We learned that when a man is about to sin before his Master, he burns himself with the flame of the Evil Inclination, which in turn comes from the Spirit of Defilement, hence the Spirit of Defilement dwells in him. Sometimes the sacrifice is known to come from that side, NAMELY THE GOAT, for he should offer on the altar that which is like him, LIKE THE SINNER. That Spirit of Defilement is not consumed or negated, neither from the sinning man nor from that side from which he comes, save by the fire on the altar, since this fire destroys the Spirit of Defilement and evil species. The priest concentrates on this when he kindles fire that consumes evil species from the world. THERE IS, THEREFORE, THE NEED FOR A PRIEST TO DO IT, AS A PRIEST IS FROM THE RIGHT, AND THE RIGHT CONSUMES THE LEFT.

20. ד"א זאת תורת, דא בנסת ישראל. העולה: דא מחשבה רעה, דאיהי סלקא על רעותא דב"נ לאסטאה ליה מארח קשוט, היא העולה, היא דסלקא ואסטיאת ליה לבר נש, ובעי לאוקרא לה בגורא. בגין דלא יתיהיב לה דוכתא לאסטאה.

21. ובג"כ, על מוקדה על המזבח כל הלילה. מאן לילה. דא כ"י. דאיהי זאת, בגין דאתי לדבא לב"נ מההוא רעותא. על מוקדה, בגין דנהר דינור איהו אתר לאוקרא לכל אינון דלא קיימי בקיומיהו, דהא עאלין לון בההוא גורא דדליק, ומעברי שולטניהון מעלמא, ובגין דלא ישלוט, אצטריך על מוקדה על המזבח כל הלילה, ואתכמא ולא שלטא.

22. ועל דא, בד אתכמא האי, סלקא כ"י, דאיהי רוח קודשא, דסלקא ואתעטרא לעילא, דהא סליקו דילה, בד אתכמא האי חילא אחרא, ואתפרש מנה. ובגין כך בעינן ברזא דקרבנא, לאפרשא להאי סטרא, מרוח קודשא, ולמיהב לה חולקא, בגין דרוח קודשא תסתלק לעילא.

23. רבי אחא פתח ואמר, והאש על המזבח תוקד בו וגו', והאש על המזבח תוקד בו, אמאי. ובער עליה הכהן עצים בפקר בפקר, אמאי. וכהנא אמאי. והא תנינן אשא בכל אתר דינא הוא, וכהנא מסטרא דימינא קא אתי, ורחיקא הוא מן דינא, דהא כהנא לא אודמן דינא לעלמין, והכא הוא בעי לאוקרא דינא בעלמא, דכתיב ובער עליה הכהן.

24. אלא הכי אוליפנא, ב"נ דאתי למחטי קמי מאריה, הוא אוקיר גרמיה בשלהוביתא דיצר הרע. ויצר הרע מסטרא דרוח מסאבא קא אתיא, והא שריא ביה רוח מסאבא. ולזמנין אשתמודען קרבני דאתין מהאי סטרא, ובעא לקרבא על מדבא כדדמי ליה. ולא אשתצי, ולא אתבטל ההוא רוח מסאבא, בין מב"נ, ובין מההוא סטרא דאתי מניה, אלא באשא דמדבא, דההוא אשא מבטרא רוח מסאבא, וזינין בישין מעלמא, וכהנא בדא אתכוון, לתקנא אשא דיבער זינין בישין מעלמא.

25. It must therefore never be extinguished, but "THE FIRE SHALL EVER BE BURNING," (IBID. 6) so that its power and strength will not weaken with which it can break the evil's mighty hold from the world. It must therefore never go out. The priest should arrange a fire upon it early in the morning when his side reigns - FOR THE RIGHT SIDE REIGNS IN THE MORNING-and awakens in the world to perfume it BY ARRANGING FIRE UPON THE ALTAR. The Judgments will be subdued and will never awaken in the world. In relation to this, we learned that there is a fire consuming fire, since the upper fire OF MALCHUT consumes another fire and the fire on the altar consumes another fire OF THE OTHER SIDE. Therefore, this fire must never go out, and so the priest arranges it daily.

Ra'aya Meheimna (the Faithful Shepherd)

26. It is a commandment to sacrifice the burnt offering properly. Of this, it says: "This is the Torah of the burnt offering..." (Vayikra 6:2). There are five kinds of fire that used to descend upon the offering: 1) A consuming fire which does not drink; 2) A fire that drinks but does not consume; 3) A consuming and drinking fire; 4) A fire which consumes both moist and dry things; 5) A fire which does not consume nor drink. Corresponding to these are the verses: 1) "This is the Torah of the burnt offering"; 2) "It is the burnt offering, which shall be burning" (Ibid.); 3) "upon the altar" (Ibid.); 4) "all night" (Ibid.); 5) "And the fire of the altar shall be kept burning in it" (Ibid.).

5. Burnt offering, sin offering and guilt offering

Rabbi Shimon likens the plain interpretations of the Torah to dry wood and the mysteries of the Torah to fresh wood. He talks about the sacrifices brought for the positive and negative precepts. We learn about the ways of the Halachah where one must look carefully for any explanations or pieces that seem to be missing in the Mishnah, and we find that Moses and Elijah are those who help to teach those who study the Torah, and help to explain its mysteries. Rabbi Shimon says that the sight of the burning bush was mentioned five times, and this sight is revealed on the 248 positive precepts that are the five books of the Torah. He talks about the concealed wisdom of the Torah, and says that only Moses saw directly into the shining mirror, the secret of Chassadim of Zeir Anpin. The Faithful Shepherd, Moses, tells us about the burnt offering, the sin offering, the guilt offering and the peace offering. We hear that Elijah will come and separate Malchut from the Klipot, which will happen at the end of the correction. Guilt and sin are like adhesions that restrict Malchut from flying up to Zeir Anpin and blowing by the Holy Spirit.

27. The sages of the Mishnah explained that the burnt offering wholly rises high up. This is Binah, THE FIRST Hei OF YUD HEI VAV HEI, AND CALLED THUS AFTER her Hei (=five) visions; NAMELY, THE ABOVE MENTIONED FIVE FIRES DRAWN TO MALE AND FEMALE FROM BINAH. Yud is an only daughter, NAMELY THE PUPIL (LIT. 'DAUGHTER') OF THE EYE, MALCHUT, OF WHICH IT SAYS: "And the sight of the glory of Hashem was like a devouring fire" (Shemot 24:17). Vav, WHICH IS TIFERET, THE CENTRAL COLUMN THAT IS A FIRE THAT EATS AND DRINKS, is the light of the daughter of the eye. WHEN MALCHUT RECEIVES FROM THE VAV, She too is a fire that drinks all the water of the Torah and devours all the sacrifices in the prayer. She eats both what is moist and dry. HE EXPLAINS: SHE DRAWS the literal interpretations of the Torah, which are like dry wood, and DRAWS the mysteries of the Torah, which are like fresh wood. This is the fire that consumes both what is moist and dry.

25. ועל דא בעי, דלא ידעבון ליה לעלמין, ולא יתחלש חילא ותוקפא דיליה, לתברא חילא דתוקפא אחרא בישא מעלמא, ועל דא לא תכבה. וכהנא יסדר עליה אשא בבקר בבקר, בזמנא דשלטא סטרא דיליה ואתער בעלמא, בגין לבסמא עלמא, ואתכפין דינון, ולא מתערי בעלמא, ועל דא תנינן, אית אשא אכלא אשא. אשא דלעולא אכלא אשא אחרא, אשא דמדבחא אכלא אשא אחרא, ועל דא, אשא דא לא תכבה לעלמין, וכהנא מסדר ליה בכל יומא.

רעיא מהימנא

26. פקודא לעשות העולה כמשפטה, ועלה אתמר זאת תורת העולה וגו'. חמש אשים הוו נחתין על קרבנא. אש אוכל ואינו שותה. אש שותה ואינו אוכל. אש אוכל ושותה. אש אוכל לחים ויבשים. אש שאינו אוכל ואינו שותה. לקבלייהו אינון, זאת תורת העולה, חר. היא העולה על מוקדה, ב'. על המזבח, ג'. כל הלילה, ד'. ואש המזבח תוקד בו ה'.

27. ואוקמוה מארי מתניתין, עולה כולה סלקא לגבוה. ודא בינה, ה', ה' מראות דילה. י', בת יחידה, ומראה כבוד יי' באש אוכלת. ו' אור דבת עינא, והיא אש שותה כל מין דאורייתא, ואוכלת כל קרבנין דצלוחא. ואוכלת לחין ויבשין, אינון פשטי דאורייתא דאינון בעצים יבשים. ורזי אורייתא אינון בעצים לחים. והאי איהו אש אוכלת לחין ויבשין.

28. WE SHOULD further EXPLAIN THAT the moist things which she devours ARE all the sacrifices presented in prayer, AS IN: "SO WE WILL OFFER THE WORDS OF OUR LIPS INSTEAD OF CALVES" (HOSHEA 14:3), for positive precepts. SHE EATS dry things, NAMELY, all the sacrifices presented in prayer for the negative precepts PUNISHABLE BY FOUR KINDS OF DEATH, stoning, burning, beheading and strangulation. THESE ARE THE SACRIFICES, brought for the positive and negative precepts of the Shechinah THAT IS CALLED prayer. THEY ARE OFFERED for the positive and negative precepts. Five prayers were established for Yom Kippur (Day of Atonement) in correspondence to the five visions THAT ARE DRAWN FROM BINA. In correspondence to the pupil of the eye, MALCHUT, WHICH IS YUD, there are ten days of penitence. The FIRST Hei OF YUD HEI VAV HEI corresponds to the light of the pupil of the eye DRAWN UPON IT FROM THE VAV. The five afflictions on Yom Kippur, OF NOT EATING OR DRINKING, correspond to the last Hei OF YUD HEI VAV HEI.

29. The next commandment is properly to sacrifice the sin offering: Tanna'im and Amoraim, you have come from the aspect of the attributes of the Holy One, blessed be He. You have labored much to purify my daughter the Halachah, NAMELY MALCHUT, from the Klipot of the mixed multitude, which are the evil questions which cannot be interpreted or explained away. Of them it says: "That which is crooked cannot be made straight, and that which is wanting cannot be numbered" (Kohelet 1:15). But "It is undecided (Heb. teiku)," applies to them, WHICH IS THE INITIALS OF 'TISHBI (THE PROPHET ELIJAH) WILL SOLVE SUCH PUZZLES AND PROBLEMS'. Every undecided concerning a prohibition is handled as a restriction. It is a correction (Heb. tikun) without final Nun, INDICATING THAT it can not be corrected, since it lacks final Nun, which symbolizes the World to Come, NAMELY BINA THAT HAS NUN (=FIFTY) GATES. For undecided (Heb. teiku) in the World to Come is silence, as in 'Be silent, for so it has arisen in My thought'.

30. There are questions that are the garments of the Halachah, NAMELY THE GARMENTS OF MALCHUT, of which it says "inwrought with gold" - as it is written: "The King's daughter is all glorious within: her clothing is inwrought with gold" (Tehilim 45:14). You, AMORAIM, cut THE GARMENT INWROUGHT WITH GOLD into several legal sentences and later fix and explain them away using various arguments.

31. If one chapter of the Mishnah is missing, and it has been maintained that something is missing from the Mishnah, you fix it. FOR EXAMPLE, IN PLACES WHERE IT IS STATED IN THE GEMARA: "A CLAUSE HAS BEEN OMITTED, FOR THIS IS THE WAY WE HAVE LEARNED IT...", such is wanting that can be numbered. If a simpleton comes and spreads an evil report of the craftsman that cuts the garments, saying: The Torah is lacking - STATING THAT IN THIS PARAGRAPH OF THE MISHNAH, A CLAUSE HAS BEEN OMITTED. Yet, it is written: "The Torah of Hashem is perfect," (Tehilim 19:8) perfect in all the members of the body, the 248 positive precepts, as written: "You are all fair, my love; there is no blemish in you," (Shir Hashirim 4:7), and perfect in her garments. How can anything be lacking in the Mishnah?

28. ועוד אוכלת לחין, כל קרבנין דהו קרבין בצלותא, על מצות עשה. ויבשין, כל קרבנין דהו קרבין בצלותא, על מצות לא תעשה. והאי איהו, סקילה שריפה הרג וחנק, על מצות עשה, ועל מצות לא תעשה, אליו אינון קרבניא דשכינתא, צלותא, דפקודין דעשה ולא תעשה. ולקבל ה' מראות אליו, תקינו חמש צלותי ביומא דכפורי. ולקבל בת עינא, אינון עשרת ימי התשובה ה' לקבל אור דבת עינא. ה' ענוין, לקבל ה' בתראה.

29. פקודא בטר דא, לעשות החטאת במשפטה. תנאים ואמוראים, אתון דמסטרין דמדות דקורשא ברין הוא אתיתו, דטרחתון סגי לנפא ברתא דילי דאיהי הלכה, מאליו קליפין, דערב רב, קושיון בישין, דלית לון תירוש, ולא פרוקא, דעליהו אתמר, מעות לא יוכל לתקון, וחסרון לא יוכל להמנות, אלא אתמר תיקו בהון. וכל תיקו דאסורא לחומרא, ואיהו תיקו חסר ו' דלית ליה תקן. חסר נון, דאיהי עלמא דאתי, דתיקו דעלמא דאתי, שתיקה. בגון שתוק כך עלה במחשבה.

30. ואית קושיון דאינון לבושין דהלכה, דאתמר בהון משבצות זהב. הה"ד, כל כבודה בת מלך פנימה ממשבצות זהב לבושה. ואתון, פסקין לון בכמה פסקות, ולבתר מתקנין ומפרקין לון בכמה פרוקין.

31. ואי חסר שום פסק ממתניתין, כמה דאוקמוה זה חסר מן המשנה, אתון מתקנין לון, והאי הוא חסרון שיוכל להמנות. ואי ויתו טפש ויפיק שום ביש על ההוא אומנא דחתיך לבושין, ויומא וכו' אורייתא איהי חסר, והא כתיב תורת יי' תמימה, תמימה בכל אברין דגופא, דאינון רמ"ח פקודין. הה"ד כלך ופה רעיתי ומום אין בך. תמימה בלבושהא, ואיך חסר מן המשנה.

32. HE ANSWERS: Say to him - look carefully and find the MISSING piece. You may find it mixed with other verses and Mishnahyot, MEANING, IT IS THE CUSTOM OF THE TORAH TO BE LACKING IN ONE PLACE AND RICH IN ANOTHER. For it is the way of the craftsman to cut garments into several pieces, AND THAT WHICH IS MISSING IN ONE PLACE IS FILLED UP IN ANOTHER. The students, inexperienced in connecting the Halachah to those pieces THAT ARE IN ANOTHER PLACE, confuse the sentences and questions, and cannot explain the dilemmas until the craftsman comes and explains all the doubts they have. At that time, Halachah the daughter, NAMELY MALCHUT, rises before the King, perfect in everything, in body, garments and jewelry. And in it the verse comes true: "And I will look upon it, that I may remember the everlasting Covenant" (Beresheet 9:16). Sometimes the craftsman has an experienced student whom he sends to correct them, NAMELY ELIJAH, AS WAS MENTIONED BEFORE.

33. They all rose and said: Faithful Shepherd, surely you are the craftsman, for it says of you, "Moses received the Torah from Sinai." From that time onward, everyone is your student, from Joshua to the end of all generations. This is what we learned, that he "transmitted it to Joshua; Joshua to the elders; the elders to the prophets," to the end of all. Who is your skilled student MENTIONED ABOVE? We see that it has been said to let everything wait until Elijah comes. HENCE, ELIJAH IS YOUR EXPERIENCED STUDENT.

34. He said to them: Surely it is so, THAT ELIJAH is my companion student, of whom it says: "The son of Aaron the priest" (Bemidbar 25:7), AS SAID, THAT PINCHAS IS ELIJAH. As is said of Aaron: "And he shall be to you as a mouth" (Shemot 4:16), similarly, his son, ELIJAH, will be to me as a mouth, FOR HE WILL IMPROVE the Oral Torah. For just as I was slow of speech (lit. 'mouth') and of a slow tongue, so will the Holy One, blessed be He, raise me, IN THE END OF CORRECTION, slow of speech in the Oral Torah and of a slow tongue in the Written Torah, so that those who knew me not will not say it is someone else - MEANING, AS IT HAS BEEN SAID, THAT THE DEAD WILL RISE WITH THEIR DEFECTS, SO THAT IT WILL NOT BE SAID THAT IT IS SOMEONE ELSE. Elijah will be to me as a mouth to explain all those doubts and interpret them.

35. At that time, IT SAYS: "This (Heb. zot) is the Torah of the burnt offering (Heb. olah)," (Vayikra 6:2) NAMELY the daughter, WHO IS MALCHUT THAT IS CALLED 'ZOT' AND IS CALLED 'TORAH', who was degraded and humiliated in exile. She rises (Heb. olah) above all the grades above, as written: "Many daughters have done virtuously, but you excelled them all" (Mishlei 31:29). She rises to Aba, who is to the right and is Chesed, of which IT SAYS that he who wishes to acquire wisdom should turn south; NAMELY, CHESED, WHICH IS IN THE SOUTH, WHENCE CHOCHMAH COMES. FOR DURING GREATNESS, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN BECOME CHOCHMAH, BINAH AND DA'AT, SO THAT CHESED OF ZEIR ANPIN BECOMES CHOCHMAH, WHICH IS ABA. HENCE, CHESED IS FROM THE SOUTH, whence Chochmah is from, WHICH IS COMPOSED OF THE LETTERS OF 'Coach-Mem Hei (lit. 'the strength of Mem Hei')', ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPH'S, WHICH NUMERICAL VALUE AMOUNTS TO MEM HEI (45). AND CHESED THAT BECAME CHOCHMAH IS HIS STRENGTH.

32. אתון תימרון ליה, דוק ותשכח חתיכה, ותשכח לה מעורבת בשאר פסקות ומשניות. דאורח אומנא למחתך לבושין בכמה חתיכות, ותלמיד דלאו איהו בקי למקשר ההלכה באלין חתיכות, מתחלפי ליה פסקות וקושיון, ולא אשכח לון פרוקא. עד דיייתי אומנא, ופריק לון כל אלין ספקות דלהון. בההוא זמנא, הלכה דאיהו בריתא, סליקת קדם מלכא, שלימא בכלא, בגופא בלבושא ובתכשיטה, ואתקיים בה וראייתה לזכור ברית עולם. ולזמנין אית לאומנא תלמיד בקי, הישר ליה לתקנא לון.

33. קמו בלהו ואמרו, ודאי אנת הוא אומנא ר"מ. דאתמר בך משה קבל תורה מסיני, ומתמן ואילך בלהו תלמידים אינון דילך, מן יהושע עד סוף כל דרין. הדא הוא דאמר ומסרה ליהושע, ויהושע לזקנים, וזקנים לגביאים, עד סוף בלהו. תלמיד בקי דילך מאן הוא הא חזינא דאתמר, הכל יהא מונח עד שיבא אליהו.

34. אמר לון, ודאי הכי הוא, דאיהו תלמיד חבר, דעליה אתמר בן אהרן הכהן. כגוונא דאתמר באהרן הוא יהיה לך לפה, הכי נמי בריה, יהיה לי לפה, דאיהו אורייתא דבעל פה. בגין דהיכי דהוינא בקדמיתא כבד פה וכבד לשון, והכי יוקים לי קודשא בריך הוא, כבד פה באורייתא דבע"פ, וכבד לשון באורייתא שבכתב, דלא וימרון אלין דלא אשתמודעין לי, אחרא איהו. ואליהו הוא יהיה לי לפה, ויתי לתקנא כל אלין ספקות, ולפרקא לון.

35. בההוא זמנא, זאת תורת העולה, בריתא, דהות מהדקא שפלה בגלותא, סליקת על כל דרגין דלעילא, הה"ד רבות בנות עשו חיל ואת עלית על כלנה, וסליקו דילה תהא לאבא דאיהו לימינא חסד, דביה הרוצה להחכים ידרים, מתמן חכמ"ה, כ"ח מ"ה.

36. One Tanna said: Surely this is why it says of you, "THAT CAUSED HIS GLORIOUS (HEB. TIFERET) ARM to go at the right hand of Moses" (Yeshayah 63:12). Since only through your bride, CALLED 'THE ARM OF TIFERET', you shall attain perfection. When you are made perfect through Her, MALCHUT, it says of you: "With him, I speak mouth to mouth, manifestly (lit. 'in sight'), and not in dark speeches" (Bemidbar 12:8). "In sight," like a bride undressed of her garments unites with her husband in the proximity of flesh of her 248 body parts, without covering any of them. This is "bemar'eh (Lit. 'in sight')," which is 248 in numerical value.

37. The Holy luminary, NAMELY RABBI SHIMON, said: This sight was first revealed to you, of which it says, "in sight," NAMELY MALCHUT, which is for you the great sight of the bush - as the bush is mentioned five times. THIS IS THE SECRET OF: "IN A FLAME OF FIRE OUT OF THE MIDST OF A BUSH" (SHEMOT 3:2). This sight is now revealed to you with the 248 POSITIVE precepts, which are the five books of the Torah. "And not in dark speeches," are Her garments through which the prophets saw Her. It is not the custom of the Bride, MALCHUT, to be revealed in the flesh, save before Her groom, MOSES, WHO COULD GAZE INTO THE SHINING MIRROR, THE SECRET OF CHASSADIM OF ZEIR ANPIN. THE OTHER PROPHETS GAZED INTO THE MIRROR THAT DOES NOT SHINE, NAMELY HER GARMENTS CALLED 'DARK SPEECHES' AND ALSO 'INWROUGHT WITH GOLD', AND DID NOT SEE HER WITHOUT THOSE GARMENTS.

38. At that time, this verse: "And they were both naked, the man and his wife, and they felt no shame" (Beresheet 2:25), like Adam and his wife BEFORE THE SIN, will be fulfilled in relation to them, TO ZEIR ANPIN, CALLED MOSES AND MALCHUT. For the evil mixture, the mixed multitude, which is a bad question, NAMELY, EVIL JUDGMENTS, was already removed from the world. They are the nakedness of the Holy One, blessed be He, and the Shechinah, WHICH IS the nakedness of Yisrael, and your nakedness, Faithful Shepherd all the more, AND THE NAKEDNESS of your Halachah, MALCHUT, for whose sake the mysteries of the Torah had to be concealed, as written: "It is the glory of Elohim to conceal a thing," (Mishlei 25:2) until they are removed from the world. There are no kings but Yisrael, as it was explained that Yisrael are kings, for at that time, BY THE END OF CORRECTION, IT SAYS, "But the honor of kings (NAMELY, YISRAEL) is to search out a matter" (Ibid.). The Faithful Shepherd, MOSES, said TO RABBI SHIMON: May you be blessed before Atik Yomin, KETER, whence you are like a branch extending from the tree. So are the souls its branches.

39. THE FAITHFUL SHEPHERD SAID TO THEM: Tannaim and Amoraim, surely the burnt offering, the sin offering, and guilt offering are three precepts, which are the Three Fathers, NAMELY CHESD, GVURAH AND TIFERET. And the peace offering is the Queen, MALCHUT, a body part OF ZEIR ANPIN, NAMELY, ITS TENTH SFIRAH, which completes every body part OF ZEIR ANPIN, like the first day of a feast WHERE A PILGRIM'S BURNT OFFERING IS SACRIFICED, BY WHICH MALCHUT ASCENDS AND COMPLETES EACH AND EVERY BODY PART OF ZEIR ANPIN INTO TEN SFIROT.

36. אָמַר חַד תָּנָא, בּוֹדְאֵי בְּגִין דָּא אֲתָמַר בֵּךְ, מוֹלִיךְ לִימִין מִשָּׁה בְּגִין כְּלָה דִּילְךָ, דִּלָּא יְהֵא לָךְ שְׁלִימוּ אֵלָא בֵּה. דְּכֵד אַנְתָּ תִּהְיָ שְׁלִימָא בֵּה, אֲתָמַר בֵּךְ כֵּה אֵל כֵּה אֲדַבֵּר בּוֹ וּמִרְאָה וְלֹא בַּחֲדוּת. בְּמִרְאָה: כְּגוּנָא דְכָלָה דֹּאֲתַפְשֶׁט מִלְּבוּשָׁהּ, וּמִתְיַחֲדָת עִם בְּעֵלָה בְּקִירוב בָּשָׂר, בְּרַמ"ח אַבְרָיִם דִּילָהּ, וְלֹא כְּסִיאת אֶבֶר חַד מִנָּה. וְהֵאֵי אִיהוּ בְּמִרְאָה רַמ"ח בְּחוּשְׁבָּן.

37. אָמַר בּוֹצִינָא קְדִישָׁא, בְּקַדְמִיתָא אֲתַחֲזִי לָךְ הָאֵי חִיזוּ, דֹּאֲתָמַר בֵּה בְּמִרְאָה, דֹּאִיהוּ לָךְ הִמְרָאָה הַגְּדוֹל בְּסֵנָה, דֹּאֲדַבֵּר בֵּיה חֲמִשָּׁה זְמָנִין הַסֵּנָה. וְכַעַן אֲתַגְלִיָּא לָךְ חִיזוּ דָּא, בְּרַמ"ח פְּקוּדִין, דֹּאִינוּן בַּחֲמִשָּׁה חוּמְשֵׁי תוֹרָה. וְלֹא בַּחֲדוּת, דֹּאִינוּן לְבוּשִׁין דִּילָהּ, דְּבַהוּן חֲזוּ כָּל נְבִיאֵי. דִּלִּית אֲרַח לֵאֲתַגְלִיָּא כְּלָה בְּקִירוב בָּשָׂר, אֵלָא לַחֲתָן דִּילָהּ.

38. בְּהֵוֹא זְמָנָא יִתְקַיִים בֵּהוּ, וַיְהִי שְׁנִיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבוּשְׁשׁוּ. כְּגוֹן אָדָם וְאִשְׁתּוֹ דְּכִבֵּר אֲתַעֲבֵר עֲרֻבֵיָּא בִּישָׁא, עֲרַב רַב, קוּשִׁיא בִּישָׁא מַעֲלָמָא, דֹּאִינוּן עֲרִינִין דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינִתִּיהּ, עֲרִינִין דִּישְׂרָאֵל. כ"ש עֲרִינִין דִּילְךָ רַעֲנָא מְהִימָנָא. וּמַהֲלָכָה דִּילְךָ. דְּבִגְיֻנִיהוּ צִרִיךְ לְכַסָּאָה רִזִּין דֹּאֲוִרִיתָא, כְּמָה דֹּאֲוִקְמוּהָ כְּבוֹד אֱלֹהִים הַסֵּתֵר דְּבַר, עַד דְּמַתְּעַבְרִין מַעֲלָמָא. וְלִית מַלְכִּים אֵלָא יִשְׂרָאֵל, כְּמָה דֹּאֲוִקְמוּהָ, כָּל יִשְׂרָאֵל בְּנֵי מַלְכִּים הֵם, בְּהֵוֹא זְמָנָא, וְכְבוֹד מַלְכִּים חֲקוֹר דְּבַר. אָמַר רַעֲנָא מְהִימָנָא, בְּרִיךְ אַנְתָּ לַעֲתִיק יוֹמִין, דְּמַתְּמָן אַנְתָּ, כְּעֻנְפָּא דֹּאֲתַפְשֶׁט מֵאִילָנָא, הֵכִי נִשְׁמַתִּין עֻנְפָּא מִנִּיהּ.

39. תָּנָאִים וְאִמּוֹרָאִין, הָא וְדָאֵי עוֹלָה וְחֻטָּאת וְאַשָּׁם, תְּלַת פְּקוּדִין אִינוּן, תְּלַת אֲבָהֵן. שְׁלָמִים מִטְרוּנִיתָא. אֶבֶר, דֹּאִיהוּ תְּשֻׁלוּמִין דְּכָל אֶבֶר, כְּגוּנָא דִּיּוֹמָא קְרַמָּאָה דְּחָג.

40. It says of whoever does not celebrate the first holiday of the feast, WHO DOES NOT BRING A PILGRIM'S BURNT OFFERING AND HOLIDAY PEACE OFFERING WITH WHICH TO ATTACH MALCHUT TO ZEIR ANPIN AND AFTER THE HOLIDAY HE HAS NOT YET BROUGHT THEM: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered" (Kohelet 1:15). It is the sin offering, NAMELY, A SIN that detains the burnt offering, AS HE DETAINS MALCHUT FROM RISING TO ZEIR ANPIN, WHICH IS THE SECRET OF THE BURNT OFFERING, BY NOT BRINGING PILGRIM'S BURNT OFFERING. Sin is Male and the sin offering Female, AS BOTH CARRY THE SAME MEANING. At times, the sin offering, NAMELY THE SIN, is perfumed and separates from the burnt offering - NOT HOLDING MALCHUT FROM RISING ANY LONGER - by that he-goat, as it says: "And one kid of the goats for a sin offering" (Bemidbar 15:24).

41. THE TRANSGRESSION, FOR WHICH A trespass offering for doubtful guilt IS BROUGHT, is attached to them both, as if it is holding to this one and that and is suspended in the middle BETWEEN THEM; NAMELY, IT DAMAGES THE CENTRAL COLUMN THAT CONTAINS RIGHT AND LEFT. Similarly, everything is pending for Elijah to come and separate Her, MALCHUT, from there, FROM THE KLIPOT, WHICH WILL HAPPEN AT THE END OF THE CORRECTION. So does the trespass offering for doubtful guilt hold on to both, DAMAGING THE RIGHT AND THE LEFT, until THE OTHER SIDE is given its food and bribe FROM THE TRESPASS OFFERING FOR DOUBTFUL GUILT. THE OTHER SIDE will then be separated from it and the limbs of the Bride, NAMELY THE TWO COLUMNS, RIGHT AND LEFT OF MALCHUT, come near each other. Guilt and sins are like adhesions to the lungs, NAMELY, THEY ARE LIKE MEMBRANES ATTACHING THE LOBES OF THE LUNGS TO EACH OTHER, not allowing MALCHUT to fly and ascend TO ZEIR ANPIN and blow by the Holy Spirit (or: 'wind').

42. A lamb is sacrificed as a burnt offering, as written: "But where is the lamb for a burnt offering?" (Beresheet 22:7). It says of it: "Your lamb shall be without blemish (Heb. tamim), a male," (Shemot 12:5) as, "a plain (Heb. tamim) man," (Beresheet 25:27) MEANING PERFECT. ALSO, "A LAMB WITHOUT A BLEMISH," MEANS IT IS PERFECT, BEING A BURNT OFFERING, WHICH IS ON THE RIGHT. The lamb is to the right and a he-goat is to the left, namely, "and one kid of the goats for a sin offering," AS GOATS (HEB. IZIM) INDICATE HARSH (HEB. AZIM) JUDGMENTS OF THE LEFT. There is a he-goat and there is a he-goat, NAMELY one he-goat for Hashem and one he-goat for Azazel, as written: "And Aaron shall cast lots upon the two goats; one lot for Hashem and the other lot for Azazel" (Vayikra 16:8). It was concerning this he-goat (Heb. seir) that it says of Esav, that he is "a hairy (Heb. sair) man" (Beresheet 27:11). This is THE ASPECT OF the liver (Heb. kaved lit. 'heavy'), which receives AND ABSORBS all the yeast in the blood, WHICH ARE boils, smallpox, skin sores and all kinds of leprosy. Hence, it is written: "And the goat shall bear upon itself all their sins (Heb. avonotam) to a barren land" (Vayikra 16:22). AVONOTAM IS COMPOSED OF THE LETTERS OF Avonot-tam, the sins of the perfect, that is, the heart, CALLED 'PERFECT'. It then stops being a part of the heart, THE SECRET OF MALCHUT, which is then perfumed, and AZAZEL is made heavy with those sins IT CARRIES UPON ITSELF, and is not light enough to rise to Jacob, the perfect man, THE SECRET OF ZEIR ANPIN. THE FAITHFUL SHEPHERD DID NOT UTTER HIS QUESTION BECAUSE HE WANTED THEM TO ASK IT. The sages of the Mishnah and the heads of the Yeshivah, who came down with the Tannaim and the Amoraim, rejoiced.

40. מי שלא חג יו"ט הראשון על חג עליה אתמר מעות לא יוכל לתקון וחסרון לא יוכל להמנות. והאי איהו חטאת דמעבב לעולה. חטא איהו דבר. חטאת, נוקבא. ולזמנין דהא אתבסם חטאת, ואתפרש מעולה. בההוא שעיר, דאתמר ושעיר עזים אחר לחטאת.

41. אשם תלוי אחיד בתרווייהו, במאן דאחיד לכאן ולכאן, ואיהו תלוי באמצעיתא. כגון, הכל תלוי עד שיבא אליהו, ויפריש לה מתמן. הכי אשם תלוי, איהו אחיד בתרווייהו, עד דיהבין ליה מזונא דיליה, שוחד דיליה, ויתפרש מתמן, ומתקרבין אברין דכלה דא לדא. דהכי איהו אשם וחטאת, בסרכות דאחידן בריאה, ולא מניחין לה לפרחא לסלקא לגבי עילא, לנשבא ברוחא דקודשא.

42. שה איהו לעולה, דכתיב ואיה השה לעולה. ואתמר ביה שה תמים זכר, הה"ד איש תמים. והא צריך למשאל, דהא שה איהו לימינא, שעיר איהו לשמאלא, דהיינו שעיר עזים אחר לחטאת, ואית שעיר, ואית שעיר. שעיר אחר ליי, ושעיר אחר לעזאזל. והיינו דכתיב, ונתן אהרן על שני השעירים גורלות גורל אחד ליי וגורל אחד לעזאזל. ובההוא שעיר, אתמר בעשו, איש שעיר. ודא כבד. דנטיל כל אינון שמרים דדם. שחין אבעבועות פורחות, ספחת, וכל מיני צרעת. והיינו דכתיב, ונשא השעיר עליו את כל עונותם אל ארץ גזרה. ואינון עונות תם, דאיהו לבא, וכדין אתפרש מלערבא בלבא, וכדין אתבסם, ואיהו כבד באלין חובין, ולא קל לסלקא לגבי יעקב איש תם. חדו מארי מתניתין דמתיבתאן, דקא נחתי עם תנאין ואמוראין.

43. One of them rose. He said: Faithful Shepherd, allow me to ask a question, after having merited to hear these precious words from your mouth, for this Torah coming out of your mouth "is more precious than pearls: and all the things you can desire are not to be compared to her" (Mishlei 3:15). For all that, it is a Halachah and I need to learn it. You said well that the goat sent to Azazel IS ON THE LEFT, but where is the pending sin offering?

44. He said to him: Blessed are you, my son. You asked well, yet the Central Pillar, with the Right and Left attached to it, which are Chesed and Gvurah, is like a man's body holding two arms, or an eagle with two wings attached to it with which to fly. FOR THE FACE OF AN EAGLE IS THE CENTRAL COLUMN OF THE FOUR LIVING CREATURES, COMPRISED OF RIGHT AND LEFT. It is also similar to a dove, THE SECRET OF MALCHUT, CALLED 'DOVE' IN SHIR HASHIRIM, to which two wings are attached. She is likened to the Torah and her wings to the positive precepts, THE SECRET OF RIGHT AND CHASSADIM, with which she rises and flies up TO ZEIR ANPIN. In the same manner, the negative precepts, WHICH ARE OF THE LEFT AND JUDGMENTS, are her snares like birds caught in a trap, and all her snares keep her from flying UP TO ZEIR ANPIN AND BINAH. They are called 'adhesions', NAMELY, TISSUES ATTACHED TO THE LOBES OF THE LUNGS, the membranes that keep the wings of the lungs from blowing.

45. Such is the guilt (offering). For Yisrael are attached to the wings of the Shechinah, which are the living creatures carrying the Throne. THE SIN (OFFERING) PREVENTS MALCHUT from ascending through them, by the merits of Yisrael, to the Holy One, blessed be He, ZEIR ANPIN, FOR THEIR SIN (OFFERINGS) detain Her and make the wings heavy. The guilt (offering) is the mother of the mixed multitudes. It is the adhesion that is attached to the Throne where the Queen is, NOT TO THE WINGS ONLY, LIKE THE SIN (OFFERING). It does not let Her go out from exile, and the meritorious deeds OF YISRAEL hold on to Her, to raise Her FROM EXILE. She THEREFORE remains in the air like an adhesion suspended in the air, AIR being the Central Column. MEANING, SHE IS SUSPENDED LIKE AN ADHESION TO THE CENTRAL PILLAR, ZEIR ANPIN, SINCE DUE TO THE GUILT (OFFERING,) SHE CANNOT BE UNITED WITH HIM, SAVE BY A GUILT OFFERING. IT IS THEREFORE CALLED A 'TRESPASS OFFERING FOR DOUBTFUL (LIT. 'PENDING') GUILT', SINCE IT IS SUSPENDED IN THE AIR. Hence, the guilt depends on the Righteous, YESOD OF ZEIR ANPIN, WHERE IT DAMAGES, AND THE GUILT OFFERING RECTIFIES, which is pending between heaven, ZEIR ANPIN, and earth, MALCHUT. AND WE CONSIDER IT SUSPENDED BETWEEN ZEIR ANPIN AND MALCHUT. THEREFORE, IT IS CALLED 'TRESPASS OFFERING FOR DOUBTFUL (LIT. 'PENDING') GUILT'.

46. The sin (offering) is the lobe of the liver (Heb. kaved lit. 'heavy'), since it lies heavy on MALCHUT with sins of the filthy iniquities of Yisrael as the liver burdens the arteries of the heart with yeast, which is blood. So those sin (offerings) lie heavy on the wings of the Shechinah, which are the positive precepts likened to the wings of a dove. The negative precepts burden the positive, AS WE SAID, MEANING THAT when the iniquities of Yisrael are more numerous than the merits, it then says of the Torah, the body, NAMELY ZEIR ANPIN CALLED 'BODY': "And it cast down the Truth to the ground" (Daniel 8:12). MALCHUT cries: "Hashem has delivered me into the hands of those against whom I am not able to rise up" (Eichah 1:14). She "is fallen; she shall no more rise" (Amos 5:2).

43. קם חד מנניהו ואמר, רעיא מהימנא, הב לי רשו למשאל, בתר דזכינא למשמע מלין וקירין אלין מפומך, דאורייתא דא דנפקת מפומך וקרה היא מפנינים וכל חפצך לא ישוו בה, ועל כל דא הלכה היא וללמוד אני צריך. הא שעיר דעזאזל שפיר, אשם תלוי באן אתר איהו.

44. אמר ליה, בריך אנת ברי, שפיר קא שאלת. אלא, מה עמודא דאמצעינתא, אחיד ביה ומינא ושמאלא, דאינון חסד וגבורה, כגופא דאחיד בין תרין דרועין דבר נש. או כנשר, דאחידן ביה תרין גרפין לפרחא בהון. וכיונה, דאחידת בה תרין גרפין, דאמתילת לאורייתא, וגרפין דילה למצות עשה, ובהון היא העולה, ופרחת לעילא. הכי פקודין דלא תעשה, אינון תמישו דילה, כגון צפרים הנאחזים בפח. וכל תפשוין דילה, דמעבבין לה לפרחא, אתקריאו סרכות כאלין סרכות, דמעבבי לכנפי ריאה, לנשבא.

45. הכי אשם. דישראל אחיד בגרפוי דשכינתא, דאינון חיוון דכורסויא, דלא תהא עולה בהון בזכוון דישראל, לגבי קודשא בריך הוא, ומעבבין לה, ומכבדין גרפאה חטאות דלהון. ואשם אימא דערב רב, סרכא אחידא בכורסויא, דתמן מטרוניתא, ולא מנחת לה לסלקא מגלותא. וזכוון אחידן בה לסלקא, אשתארת באוירא, כגון סרכא תלוי באוירא. ודא עמודא דאמצעינתא. הכי אשם תלוי בצדיק, דאיהו אחיד בין שמיא וארעא.

46. חטאת איהי יותרת הכבד, אכבידת עלה בחטאות, דלכלוכין דחובין דישראל, כגוונא דכבד מכבד שמרים, דאינון דמים, על ערקין דלפא. הכי אלין חטאות, מכבדין על גרפוי דשכינתא, דאינון פקודין דעשה, דדמיין לכנפי יונה. לא תעשה בד אינון מכבדין על עשה, דאינון בד חובין דישראל מרובין מזכוון, אתמר באורייתא דאיהו גופא, ותשלך אמת ארצה, ואיהי צווחת נתנני יי' בידי לא אוכל קום נפלה לא תוסיף קום.

47. For that reason, the Tannaim and the Amoraim composed prayers in place of the sacrifices to remove sins and guilt from MALCHUT. That is why the Shacharit service was composed as the morning sacrifice, the prayer of Minchah as the evening sacrifice, and the Arvit prayer as the portions of the sacrifice and the fatty parts that were consumed on the altar all night. The three patriarchs, who composed three prayers in correspondence with the Chariot to which they are attached, WHO ARE CHESED, GVURAH AND TIFERET, as we said, are the very Chariot. "They four had the face of a lion, on the right side" (Yechezkel 1:10), WHICH IS CHESED, THE FACE OF THE OX, GVURAH AND THE FACE OF AN EAGLE, TIFERET. CORRESPONDING TO THEM ARE THE THREE PRAYERS. End of Ra'aya Meheimna

48. "The fire shall ever be burning upon the altar; it shall never go out" (Vayikra 6:6). Rabbi Chiya opened the discussion with the verse: "And Isaac said to Abraham his father, and said, 'My father. And he said, 'Here I am, my son.' And he said, 'Behold the fire...'" (Beresheet 22:7). The word, "said," is mentioned three times by Isaac and once by Abraham. Why is it so? HE ANSWERS: IN CORRESPONDENCE WITH THE three DAYS of the Creation there were three "SAID" by Isaac. The one "SAID" by Abraham CORRESPONDS TO the fourth DAY OF CREATION, as written: "Here I am, my son." THE ABSENCE OF THE WORDS, "AND ABRAHAM SAID, 'HERE I AM, MY SON,'" INDICATES THAT HE SAID "I am" in distress. THIS CORRESPONDS to the words: "Let there be luminaries (Heb. me'orot) in the firmaments of heaven," (Beresheet 1:14), where the word "me'orot" is spelled without Vav, "ME'EROT (CURSES)," A SIGN OF THE COMPLAINTS OF THE MOON.

49. You may say that the number of times "said" MENTIONED IN THIS PORTION is more numerous. WHY THEN SHOULD I SPEAK OF ONLY FOUR "SAIDS"? HE ANSWERS: The others "SAIDS" MENTIONED IN THE PORTION are concealed in thought, while these four are revealed out of the darkness. "And Isaac said to Abraham," CORRESPONDS TO the verse, "And Elohim said, 'Let there be light', and there was light." Also, "And said, 'My father,'" CORRESPONDS TO the verse: "And Elohim said, 'Let there be a firmament in the midst of the waters, and let it divide water from water'" (Beresheet 1:6). "And he said: 'Behold the fire,'" CORRESPONDS TO the verse, "and Elohim said: 'let the waters gather.'" Finally, "And he said, 'Here I am,'" CORRESPONDS TO the verse, "And Elohim said, 'Let there be luminaries'" (Beresheet 1:14).

6. "The fire shall ever be burning upon the altar"

We learn that the fire of the Torah will never go out, for one may put out a precept like a candle but not put out the Torah. When a man commits a transgression he puts out his own Neshamah; a transgression is truly darkness. A precept of the sages of the Torah is never extinguished because they shine upon the precept with mysteries of the Torah. Ra'aya Meheimna (the Faithful Shepherd)

47. ובגין דא, תקינו תנאים ואמוראים צלותין באתר דקרבנין, לאעפרא חטאות ואשמות מינה. ובגין דא תקינו צלותא דשחרית, בקרבן השחר. וצלותא דמנחה, בקרבן בין הערפים. וצלותא דערבית, באמורים ופדרים דהוה מתאכלים כל הלילה. ותלת אבהן דתקינו תלת צלותין, לקבל מרכבתא דאינון קטירין בה. כמה דאוקמוה, האבות הן הן המרכבה, דאינון פני אריה אל הימין לארבעתם.

ע"כ רעיא מהימנא

48. אש תמיד תוקד על המזבח לא תכבה. רבי חייא פתח, ויאמר יצחק אל אברהם אביו ויאמר אבי ויאמר הנני בני וגו', ויאמר ויאמר תלת זמנין דיצחק, ויאמר חד דאברהם, אמאי הכי. אלא, ג' למעשה בראשית, דאינון תלת דיצחק הוה. וחד דאברהם ברביעי, דכתיב הנני בני דחיקא הנני. וכתיב, והי מארת ברקיע השמים מארת חסר.

49. ואי תימא ויאמר ויאמר יתיר אינון. אלא, אינון סתימין הוה במחשבה. ואלין, אתגליין מגו חשוכא. ויאמר יצחק אל אברהם, וכתיב ויאמר אלהים יהי אור ויהי אור. ויאמר אבי, וכתיב ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים. ויאמר הנה האש, ויאמר אלהים יקוו המים. ויאמר הנני, ויאמר אלהים יהי מאורות.

50. WE SHOULD also INTERPRET THE WORDS: "The fire shall ever be burning upon the altar..." (Vayikra 6:6). This is the Torah CALLED 'FIRE', of which it says: "'Is not My word like a fire?' says Hashem" (Yirmeyah 23:29), AS IT SHOULD ALWAYS SHINE UPON THE ALTAR, WHICH IS MALCHUT. "It shall never go out" (Vayikra 6:6); surely THE FIRE OF THE TORAH SHALL NOT GO OUT, since a transgression does not put out the Torah. But a transgression puts out a precept, and he who commits a transgression puts out a precept, which is CALLED 'a candle'. He thus puts out his candle from his own body, NAMELY, THE SOUL THAT IS CALLED 'A CANDLE', of which it says: "A man's soul is the candle of Hashem" (Mishlei 20:27). It is extinction indeed, for the body remains in darkness. He who causes the Shechinah to go away from Her abode THROUGH HIS ACTIONS, brings about extinction and darkness into that place. A transgression is darkness, "and a handmaid that is heir to her mistress," (Mishlei 30:23) FOR A TRANSGRESSION THAT IS A HANDMAID AND DARKNESS INHERITS THE PLACE OF THE MISTRESS, THE SHECHINAH, WHICH WAS REMOVED FROM HER PLACE.

51. Regarding the ascension of a precept on the side of the common people, WHO ARE WITHOUT KNOWLEDGE OF THE TORAH - for them A TRANSGRESSION extinguishes a precept. The words: "And the wicked shall be silent in darkness," (I Shmuel 2:9) are fulfilled in them. As for the sages of the Torah, THEIR PRECEPT is never extinguished because they shine upon the precept with several mysteries of the Torah. For light is called 'a secret', Raz, NAMELY THE NUMERICAL VALUE OF LIGHT (HEB. OR) - 207 - WHICH ALLUDES TO THE SECRETS OF THE TORAH BEING LIGHTS. The precepts of the Torah, which the sages observe, are considered in them to be just like the Torah. They will never be extinguished, night or day, because they observe in relation to her: "But you shall meditate therein day and night" (Yehoshua 1:8).

רעיא מהימנא

50. ועוד אש תמיד תוקד על המזבח וגו'. דא אורייתא, דאתמר בה הלא כה דברי נאם יי'. לא תכבה ודאי, דעבירה אינה מכבה תורה. אבל עבירה מכבה מצוה, ומאן דעביר עבירה דמכבה מצוה דאיהי נר, הכי מכבה נר דיליה, דאתמר בה נר יי' נשמת אדם מגופיה, והאי הוא כבוי, דאשתאר גופא בחשוכא. והכי מאן דסליק שכינתא מאתרהא, גרים כבוי וחשוכא להווא אתר. וחשוכא איהי עבירה, ושפחה כי תירש גבירתה.

51. וסליקו דמצוה מסטרא דעמי הארץ, להון מכבה מצוה, לקיים בהון, ורשעים בחשך ידמו. אבל לגבי מארי תורה, לית ליה כבייה עולמית, בהון דנהרין לה בכמה רזין דאורייתא, דאור ר"ז אתקרי. ומצות דאורייתא דמקיימין לה רבנן, תורה איהו לגבייהו, לילה ויומם לא תכבה עלייהו, בגין דמקיימין בה והגית בו יומם ולילה.

7. The smoke from the wood on the altar

We are told that by the order of the smoke and the cloud of incense of which the Torah, Zeir Anpin, is the smoke, Zeir Anpin will rise in the heart, Binah, and rise to Chochmah that resembles the brain; it is like a cloud since a cloud stirs in the understanding heart. The smoke is the Central Column that unites Chochmah and Binah. We hear of the scholars of the law who are from the side of the Tree of Life and who are thus called 'woods' that will be burned with the flame of the Torah. The constant daily offerings are the dimensions of God, or the Sfirot, and while all the Sfirot are one, still a different one reigns on every Shabbat and feast.

52. The smoke coming up from the mouths OF THE SAGES OF THE TORAH with words of the Torah is like the smoke of the wood set on the altar, THE SECRET OF MALCHUT, CALLED A SET, SINCE She is set for Her husband, ZEIR ANPIN. This is so in the verse: "When you light (lit. 'raise') the candles," (Bemidbar 8:2) WHICH SPEAKS OF RAISING MALCHUT, THE SECRET OF THE CANDLES, TO ZEIR ANPIN, as it says of them: "To cause (lit. 'raise') the candle to burn always" (Shemot 27:20), NAMELY MALCHUT, CALLED 'CANDLE'. THIS IS AFFECTED BY THE SMOKE OF THE WOOD SET ON THE EXTERNAL ALTAR, AS SMOKE IS CONSIDERED TO BE MALCHUT. By the smoke from the wood and the cloud of incense IN THE INTERNAL ALTAR, of which the Torah, ZEIR ANPIN, is the smoke, ZEIR ANPIN will awaken in the heart, BINAH, AND RISE to Chochmah that resembles the brain. FOR THE HEART AND THE BRAIN ARE CHOCHMAH AND BINAH, AND THE SMOKE FROM THE WOOD ON THE INNER ALTAR, WHICH IS ZEIR ANPIN, RISES TO THEM BY MEANS OF MAYIN NUKVIN TO UNITE CHOCHMAH AND BINAH. It is like a cloud since a cloud stirs in the heart, as written: "But there went up a mist from the earth" (Beresheet 2:6); NAMELY, ZEIR ANPIN, CALLED 'MIST', WHICH IS SMOKE, WILL RISE FROM BINAH, THE SECRET OF THE SUPERNAL LAND, "and water the whole face of the ground" (Ibid.). FOR AFTER ZEIR ANPIN HAS RISEN BY MEANS OF MAYIN NUKVIN AND RECEIVED PLENTY FROM CHOCHMAH AND BINAH, HE WATERS THE WHOLE FACE OF THE GROUND, WHICH IS MALCHUT.

52. ועשן דסליק מפומייהו במלי דאורייתא, איהו עשן המערכה, דמסדרין לה, ומעריכין לה לגבי בעלה, כגון בהעלותך את הנרות, דאתמר בהון להעלות נר תמיד. ובעשן המערכה וענן הקטרת, דאורייתא עשן דילה, יתער מלבא, לגבי חכמתא, דאיהו כמוחא, כגוונא דעננא. דאתערותא דעננא מלבא, הדא הוא דכתיב ואר יעלה מן הארץ, ולבתר והשקה את כל פני האדמה.

53. AND HE EXPLAINS HIS WORDS: Thus, the smoke arises from Binah, which is in the heart, considered to be an understanding heart. It rises to Chochmah, which is like the brain. What is the smoke? It is the Central Column, ZEIR ANPIN, THAT RISES AND UNITES CHOCHMAH AND BINAH AND BECOMES DA'AT TO THEM, THE SECRET OF a heart that understands knowledge (Heb. da'at). FROM THE HEART, BINAH, DA'AT RISES, WHICH IS THE CENTRAL COLUMN THAT UNITES CHOCHMAH AND BINAH.

54. HE EXPLAINS HIS WORDS: The smoke, ZEIR ANPIN, AND DA'AT descends from Chochmah to Binah, of which one is to the left and the other to the right, BINAH BEING TO THE LEFT OF ZEIR ANPIN AND CHOCHMAH TO ITS RIGHT. After it words descends full with ABUNDANCE OF Aba and Ima, CHOCHMAH AND BINAH, full with ABUNDANCE OF Yud-Hei to burn the woods, the Torah scholars, who are from the side of the Tree of Life, ZEIR ANPIN. THEY ARE THEREFORE CALLED 'WOODS' (LIT. 'TREES'), who are the limbs of the body, where Hei (lit. 'the') of the trees lies. THEY ARE THE BODY PARTS OF MALCHUT THAT IS CALLED BODY AND CALLED HEI, AS THE SOULS OF THE TORAH SCHOLARS ARE THE OFFSPRING OF ZEIR ANPIN AND MALCHUT. Most certainly, THE INTENTION IS to burn them with the flame of the Torah, as it is written: "'Is not my word like a fire?' says Hashem" (Yirmeyah 23:29), by the flame of the candle we are commanded to light, with love - NAMELY, BY THE FLAMES OF FIRE OF LOVE FOR PRECEPTS.

55. It is commanded to offer daily offerings every day and then kindle a fire, as it is written: "A fire shall ever be burning upon the altar; it shall never go out" (Vayikra 6:6). And then to remove the ashes from the altar, and to bring a sacrifice for a vow or a voluntary sacrifice. Tannaim and Amoraim, all these daily offerings are the attributes of the Holy One, blessed be He, NAMELY THE SFIROT, which should have rest. All the Sfirot are one, yet each and every Sfirah is appointed over specific Shabbat periods and holidays; NAMELY, ON EVERY SHABBAT AND FEAST, A DIFFERENT SFIRAH REIGNS. The reigning attribute at that time includes all the Sfirot, SINCE EACH SFIRAH INCLUDES ALL TEN SFIROT, and they are all named after the reigning Sfirah. If it is Chesed, then Chassadim, and if Gvurah, then Gvurot. IF THE RULING SFIRAH AT A SPECIFIC SHABBAT TIME PERIOD IS CHESD, THEN ALL TEN SFIROT THAT ARE INCLUDED IN IT ARE CALLED 'CHASSADIM'. IF THE RULING SFIRAH AT A SPECIFIC SHABBAT TIME PERIOD IS GVURAH, THEN ALL TEN SFIROT INCLUDED IN IT ARE CALLED 'GVUROT'. Thus, it is with all these RULING attributes!

8. Resting from work

This section says that everyone, whether they carry the yoke of the Kingdom of Heaven or the yoke of a heathen kingdom, should rest from their work on Shabbat and holidays. At the coming of Shabbat or a holiday, Binah descends upon the Kingdom of Heaven and is engraved upon the tablets, Malchut. We read of the signs of the Name of Hashem and of the sign of the name Shadai, that is, Metatron called 'a servant'. We learn that the ignorant man should be generous toward the student of the Torah and observe the precepts, and then God will preserve him from theft and robbery and the Angel of Death.

56. All should rest from their work ON SHABBAT AND HOLIDAYS, EACH ACCORDING TO ITS OWN ASPECT, like the ox that carries a yoke, and a donkey that carries a burden. This is also the case among those WHO TAKE UPON THEMSELVES the yoke of the Kingdom of Heaven, such as Tefilin - THEY ARE EXEMPT ON SHABBAT AND HOLIDAYS, or the yoke of a heathen kingdom; EVERYBODY, according to their actions, have rest from their work. For he who is not occupied with the Torah and the precepts takes upon himself the yoke of a heathen kingdom, while he who is occupied in the Torah and precepts takes upon himself the yoke of the Kingdom of Heaven, which is the last Hei OF YUD HEI VAV HEI, called the 'Kingdom of Heaven'!

53. הכי יתער עשן, מבינה, דאיהו בלבא, דאוקמוה לגביה, הלב מבין. וסליק לגבי חכמה, דאיהו כמוחא. ומאן עשן. דא, עמודא דאמצעיתא, דעת לב מבין דעת.

54. לבתר דנחית עשן, חכמה לגבי בינה, דאינון דא לשמאלא, ודא לימינא. איהו נחית מלא מאבא ואימא, מלא י"ה, לאוקרא עצים דאינון ת"ח, מסטרא דעץ חיים, דאינון אברים דגופא, דתמן ה' העצים ודאי, לאוקרא לון בשלהובין דאורייתא, דאתמר ביה הלא כה דברי באש נאם יי'. בשלהובין דנר מצוה ברחימו.

55. פקודא להקריב בכל יומא תמידין. ואבתריה להדליק אש, הה"ד אש תמיד תוקד על המזבח לא תכבה. ואבתריה, תרומת הדשן. ואבתריה, קרבן נדר או נדבה. תנאים ואמוראים, כל אלן תמידין, אינון מדות דקודשא בריך הוא, דצריכי למהוי לון נייחא. ואע"ג דכל ספירן בלהו חד, מ"מ, כל ספירה וספירה ממנא על שבתות וזמנין ויומין טבין, וההיא מדה דשולטנותא דההוא זמנא, כל ספירן אתכלילו בה, ואתקריאו בלהו ע"ש ההיא מדה, בחסד חסדים, בגבורה גבורות והכי בכל מדה.

56. ואית השבתת מלאכה, כגון שור, דאית ליה עול. וחמור, דאית ליה משאוי. בין עול מלכות שמים, כגון תפילין. בין עול מלכות עכו"ם, כפום עובדיהו, באלין יומין אית לון השבתת מלאכה ונייחא. מאן דלא אתעסק באורייתא ובפקודין, אית ליה עול מלכות עכו"ם. ומאן דאתעסק באורייתא ובפקודין, אית לון עול מלכות שמים, דאיהו ה' בתראה, מלכות שמים אתקריאת.

57. Surely it is the yoke of the precepts, since all creatures that are in heaven and earth were created by it, AS THE WHOLE REALITY OF THE THREE WORLDS BRIYAH, YETZIRAH, ASYAH CAME OUT OF MALCHUT. Hence, it says, "These are the generations of the heaven and of the earth when they were created (BeHibaram)" (Bereshheet 2:4), which has the letters BeHei-Bra'am (lit. 'He created them with Hei'). At the coming of Shabbat or a holiday, Binah descends, which is Yud-Hei-Vav - CHOCHMAH, BINAH, AND DA'AT OF BINAH - upon Hei, which is the Kingdom of Heaven, WHICH IS THEN an additional Neshamah. And She, BINAH, is "engraved (Heb. charut) upon the tablets" (Shemot 32:16). THE TABLETS ARE MALCHUT, AND THE INSPIRATION OF BINAH UPON HER GIVES HER FREEDOM (HEB. CHERUT) FROM ALL THE KLIPTOT. SHE IS THE SECRET OF "I am," of the Exodus, NAMELY THE WORDS, "I AM HASHEM YOUR ELOHIM, WHO HAS BROUGHT YOU OUT OF THE LAND OF EGYPT" (SHEMOT 20:2). BINAH spread Her wings upon the Daughter, MALCHUT, and upon Her camps, and they have rest. It says of the camps of Samael and the Serpent: "And all people of the earth shall see that you are called by the Name of Hashem; and they shall be afraid of you" (Devarim 28:10). THE NAME OF HASHEM IS THE SIGN OF THE TEFILIN, BUT the sign of the Tefilin, the sign of the Shabbat, the sign of holidays, and the sign of the Covenant are all the same. IT SAYS OF ALL OF THEM: "AND ALL PEOPLE OF THE EARTH SHALL SEE THAT YOU ARE CALLED BY THE NAME OF HASHEM."

58. There is the sign of the name Shadai, THE ANGEL Metatron, CALLED 'a servant'. Several servants follow him. They are in charge over those who observe the precepts for the sake of a reward, OVER WHOM Metatron and his legions are in charge. Of them, it is written: "That your ox and your donkey may rest; and your slave and handmaid" (Shemot 23:12). Those who do not observe the precepts for the sake of a reward are the children of the King and Queen, ZEIR ANPIN AND MALCHUT, and on weekdays they are crowns and diadems on the heads of the mentioned servants. Of them, it says: "he that makes use of the crown shall perish," FOR HE WHO MAKES USE OF THOSE CHILDREN, WHO ARE DIADEMS TO THE SERVANTS, DEPARTS AND PASSES AWAY FROM THE WORLD. The stranger who approaches them, THOSE SONS, shall die, SINCE ON WEEKDAYS THEY ARE considered as Shabbat in relations to the servants.

59. For this reason WE RECITE, ON MUSAF OF ROSH HASHANAH (THE JEWISH NEW YEAR), 'either as children or as servants'. 'Either as children', as it says: "You are the children of Hashem your Elohim" (Devarim 14:1), or 'as servants', AS WRITTEN, "For to Me the children of Yisrael are servants" (Vayikra 25:55), and not the other nations. Those wicked who are not occupied in the Torah and the precepts, and do not take upon themselves the yoke of the Torah and the yoke of the Tefilin and the other precepts, are servants to the nations of the world that enslave them, as in: "We were the slaves of Pharaoh in Egypt" (Devarim 6:21).

60. If they observe the Shabbat and holidays, it says of them: "And Hashem our Elohim brought us out of Egypt" (Ibid.). The verse that says of them: "That your ox and your donkey may rest," shall be fulfilled, SINCE THEY ARE like donkeys in relation to the Torah and the precepts. "And the son of your handmaid and your cattle...may be refreshed." The ignorant are called 'cattle'. For after one makes himself under THE ASPECT OF a man of the Torah, this verse shall be fulfilled: "Hashem, You preserve man and beast" (Tehilim 36:7). THAT IS, this will be fulfilled if he is like a horse which is patient, and does not kick him when his master rides on it; SO SHOULD HE BEHAVE, LIKE A HORSE UNDER THE KNOWLEDGEABLE STUDENT OF THE TORAH.

57. עול מצות איהו ודאי, בגין דבה אתבריו כל ברין דשמיא וארעא, הה"ד אלה תולדות השמים והארץ בהבראם. בה' בראם. וכר ייתי שבת וי"ט, נחתת בינה דאיהו יד"ו, על ה', דאיהו מלכות שמים נשמה יתירה, ואיהו חרות על הלחות. אנכי ביציאת מצרים, ופרישת גרפהא על בריתא, ועל משריין דילה, ואית לון ניוחא. ואתמר במשריין דסמא"ל ונחש, וראו כל עמי הארץ כי שם יי' נקרא עליך ויראו ממך, אות תפלין ואות שבת, ואות דיומין טבין, ואות ברית כללו שקילין.

58. ואית אות דשד"י, דאיהו מטטרו"ן עבר, וכמה עבדין תליין מניה, דממנא על אלין דעבדין פקודי על מנת לקבל פרס. מטטרו"ן ומשריין דילה ממנן עליהו. בגינייהו אתמר, למען ינוח שורך וחמורך ועבדך ואמתך. אבל אינון דעבדין פקודין שלא על מנת לקבל פרס, אינון בנוי דמלכא ומטרוניתא. ואינון כתרין ותגין על רישא, דעבדין ביומין דחול. ובגינייהו אתמר ודאשתמש בתגא חלף, והזר הקרב לגבייהו יומת. דשבתות אתקריאו לגבי עבדין.

59. ובג"ד, אם כבנים אם כעבדים. אם כבנים, דאתמר בהון בנים אתם ליי' אלהיכם. אם כעבדים, כי לי בני ישראל עבדים ולא שאר אומין. אבל אינון חייביא דלא משתדלין באורייתא ומצות, ולית עלייהו עול תורה ועול תפלין, ושאר פקודין, אינון עבדין לאומין דעלמא, ומשתעבדין בהו. כגון עבדים היינו לפרעה במצרים.

60. ואי נטרי שבתות וימים טובים, אתמר בהו ויוציאנו יי' אלהינו. ויתקיים בהו, למען ינוח שורך וחמורך, חמור בתורה ובמצות, וינפש בן אמתך ובהמתך, עם הארץ בהמה אקרי. ולבתר דייעול גרמיה תחות אדם בתורה, יתקיים ביה אדם ובהמה תושיע יי'. אם הוא כסוס דרכיב עליה מאריה, וסביל ליה, ולא מבועט מאריה.

61. Why should the ignorant be patient with a wise student? Since the Torah scholar is like the Shabbat day, he should BE AS ONE who has nothing of his own, AS THE WEEKDAYS MAKE PREPARATIONS FOR SHABBAT AND SHABBAT HAS NOTHING. If the ignorant man is generous toward him with his money and is in the habit of doing his wish, to attend upon him and observe the precepts as he desires, "Hashem, you preserve man and beast," shall be fulfilled in him. He will preserve him from theft and robbery and from the Angel of Death, so that he will have no power to slaughter him with his blemished knife. Whatever is slaughtered with a blemished knife is a carcass not slaughtered ritually, of which it is written: "You shall cast it to the dogs" (Shemot 22:30), which is Samael, WHO IS CALLED 'A DOG'.

61. וּמֵאֵי סְבִילוֹ דְּעָם הָאָרֶץ לַת"ח. בְּגִין, דַּת"ח כְּיוֹם שַׁבָּת צָרִיךְ אִיהוּ דְּלִית לֵיהּ מְדִילִיָּה, וְאֵי עָם הָאָרֶץ סְבִיל לֵיהּ בְּמֻמּוֹנִיָּה, וְאַתְנָהִיג בֵּיהּ כְּמוֹם רַעוּתִיהּ לְשִׁמְשָׁא לֵיהּ, וְלֹאֲתַנְהָא בְּפִקּוּדֵין כְּמוֹם רַעוּתִיהּ, יִתְקַיֵּים בֵּיהּ אַרְם וּבִהְמָה תּוֹשִׁיעַ יְיָ. יוֹשִׁיעַ לֵיהּ מִשּׁוֹד וּגְזֵלָה, יוֹשִׁיעַ לֵיהּ מִמַּלְאָךְ הַמּוֹת, דְּלֹא שְׁלִיט עָלֶיהּ, וְיִשְׁחַט לֵיהּ בְּסַכִּין פְּגוּם דִּילִיָּה. וְכָל מֵאֵן דְּשָׁחִיט בְּסַכִּין פְּגוּם, נִבְלָה אִיהוּ, דְּאַתְמָר בֵּיהּ לִכְלָב תְּשְׁלִיכּוֹן אוֹתוֹ, דְּאִיהוּ סָמָא"ל.

9. Nefesh, Ruach and Neshamah of weekdays and of Shabbat

The Faithful Shepherd, Moses, says that the Nefesh of the learned scholar is called 'queen Shabbat' since it is the additional Nefesh bestowed on Shabbat. This additional Neshamah is drawn from Aba and Ima who are the Chariot to the Cause of Causes, Arich Anpin, which is totally concealed. The additional Nefesh is watered by the additional Ruach that is Zeir Anpin, the river that flows from Eden. We learn about the origin of the Neshamah and the Ruach and also that the Ruach is the aspect of "remember the Sabbath day" and the Nefesh is the aspect of "keep". Scholars of the Torah have nothing of their own, and anyone who treats them with contempt is showing contempt toward the Shabbat and the festivals. The wise student takes poverty upon himself because the Torah is food for man. We see the correspondence between the four faces of man, the four kinds of food, and the four Sfirot Chesed, Gvurah, Tiferet and Malchut. A man should sacrifice offerings, do confession, and concentrate on destroying his bestial Nefesh so that he can bring out his Ruach. The sages of the Mishnah taught that a man should always regard himself as though the whole world depended on him, and as though he were balanced against all the people of the world. Rabbi Chiya and Rabbi Yitzchak talk about the River of Fire, the burnt offering, a fiery stream, and the fire in the vision that Elijah saw. "And after the fire a silent fine voice" refers to Malchut, that is finer and smaller than all the Sfirot of Atzilut.

62. The Nefesh of the Torah scholar is called 'queen Shabbat', since it is the additional Nefesh of Shabbat. And its delight is the Neshamah of life and the mental Ruach, which are the additional Neshamah, THE NESHAMAH OF ALL LIVING and a Ruach additional to the Neshamah - Ruach and Nefesh, the servants that rule over the body during weekdays. The additional Neshamah is the secret of the crown upon the head of the righteous, who is the Shabbat day, ZEIR ANPIN CALLED 'THE SHABBAT DAY', WHOSE CROWN COMES FROM ABA AND IMA. This additional Neshamah shall praise Yud-Hei, which are Aba and Ima, of whom it says: "Neither has the eye seen Elohim beside you" (Yeshayah 64:3), since they are the Chariot to the cause of causes, ARICH ANPIN, which is concealed and over which the eye has no power. Therefore, "neither has the eye seen," EVEN IN ABA AND IMA WHO ARE ITS CHARIOTS, FROM WHOM THE ADDITIONAL NESHAMAH OF SHABBAT IS DRAWN, BEING KETER OF ZEIR ANPIN.

62. וְנֶפֶשׁ דַּת"ח אַתְקַרִּיאת שַׁבָּת מַלְכָּתָא, נֶפֶשׁ יְתִירָה דְּשַׁבָּת. וְעַגְגֵּי דִילִיָּה נִשְׁמַת חַיִּים, וְרוּחַ שְׁכָלִי. וְאִינוּן נִשְׁמָה יְתִירָה, רוּחַ יְתִירָה, עַל נִשְׁמָה וְרוּחָא וְנֶפֶשָׁא, דְּאִינוּן עֲבָדִין, דְּשִׁלְטִין בְּגּוֹפָא, דְּיוֹמִין דְּחוּל. נִשְׁמָה יְתִירָה, נִשְׁמַת כָּל חַי, כְּתֵר בְּרָאשׁ צְדִיק, דְּאִיהוּ יוֹם שַׁבָּת. וּבִהְאֵי נִשְׁמָה יְתִירָה תְּהִלָּל יָהּ, דְּאִינוּן אָבָא וְאִמָּא, דְּעֵלָה אַתְמָר, עֵין לֹא רֵאתָה אֱלֹהִים זּוּלָתָךְ, בְּגִין דְּאִיהוּ מְרַכְּבָה לְעֵלָת הָעֲלֹת, דְּאִיהוּ מְכוּסָה וְלֹא שְׁלִיט עָלֶיהּ עֵינָא, וּבג"ד עֵין לֹא רֵאתָה.

63. The additional Ruach is the river that flows from Eden, NAMELY from between Aba and Ima. IT IS ZEIR ANPIN, THE SECRET OF THE SON OF YUD-HEI, SINCE IT EMANATES FROM YUD-HEI, ABA AND IMA, and its distance is a 500 years' walk - THAT IS, THE FIVE SFIROT: CHESSED, GVURAH, TIFERET, NETZACH AND HOD THAT ARE DRAWN UPON IT FROM BINAH, IN WHICH THE SFIROT ARE COUNTED BY THE HUNDREDS, THUS AMOUNTING TO 500 YEARS. It reaches the sixth SFIRAH, that is righteous, NAMELY YESOD, to water the garden, the additional Nefesh, Malchut.

63. רוּחָא יְתִירָה, נְהַר דְּנִפְתִּיק מִעֵדֶן, מִבֵּין אָבָא וְאִמָּא. וּמֵהֲלָכוּ חֲמֵשׁ מָאָה שָׁנִין, וּמַטִּי לְשִׁתִּיתָאָה, דְּאִיהוּ צְדִיק. לְהִשְׁקוֹת אֶת הַגֶּן, דְּאִיהוּ נֶפֶשׁ יְתִירָה, מַלְכוּת.

64. The Neshamah that rules on weekdays over the servant of Hashem comes from the Throne of Glory, WHICH IS THE WORLD OF BRIYAH, CALLED 'THE THRONE OF GLORY'. According to the explanation of the sages of the Mishnah, all the Neshamot are cut from under the Throne of Glory. The Ruach that rules during weekdays over the servant of Hashem comes from the King's servant Metatron, OF THE WORLD OF YETZIRAH. He includes the six orders of the Mishnah, THE SECRET OF HIS SIX SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - BY WHICH HE IS SECOND (HEB. MISHNEH) TO ZEIR ANPIN, and is the six steps of the Throne, AS CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF YETZIRAH ARE THE SIX STEPS TO THE WORLD OF BRIYAH, CALLED 'THRONE'. The Nefesh, which rules during weekdays, comes from the Throne of Judgment, NAMELY THE WORLD OF ASIYAH, from Sandalfon, THE SECRET OF the blue in the Tzitzit (the fringes). IT IS THE SECRET OF: "Paved work (Heb. ma'aseh) of a sapphire stone" (Shemot 24:10), DERIVED FROM ASIYAH. But the King's daughter, the mental Nefesh OF THE WISE STUDENT, IS, on Passover, the secret of a night of watchfulness, Leil-Shimurim, a guarded Matzah, Shemurah, AS IT IS DRAWN FROM MALCHUT, CALLED 'A NIGHT OF WATCHFULNESS' AND 'A GUARDED MATZAH', TO ADD TO HER STATURE. The corresponding guarded Ruach, THE ASPECT OF DAY, is a holiday and the Shabbat day. They are "Remember" and "Keep." THE RUACH IS THE ASPECT OF "REMEMBER," WHICH IS ZEIR ANPIN, "THE SHABBAT DAY," (SHEMOT 20:8) AND THE NEFESH IS THE ASPECT OF "KEEP (LIT. 'GUARD')," MALCHUT, THE SECRET OF THE NIGHT OF WATCHFULNESS AND SHABBAT NIGHT, being THE NEFESH of Atzilut from Malchut.

65. Similarly, the Torah scholars, the children of the King and Queen, WHOSE NEFESH IS FROM MALCHUT OF ATZILUT AND WHOSE RUACH IS FROM ZEIR ANPIN OF ATZILUT, AS MENTIONED ABOVE, are called 'Shabbatot' and 'holidays', and have nothing of their own, THE SAME AS THE SHABBAT AND HOLIDAYS. They are not working men like the other servants, people of THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, WHICH ARE workdays. Their reward in this world and in the World to Come is to delight them with all sorts of victuals and drinks, and they are glorified with beautiful garments like the Shabbat, of which it was said to honor with clean garments. It behooves man to do everything he does for the glory of Shabbat and the holidays.

66. He who desecrates the Shabbat is punishable by stoning, and he who exploits the crown of Torah shall also perish. He who makes use of one who recites the Halachah, who desecrates the Torah, and all the more so he who treats him with contempt, is as if he shows contempt towards the Shabbat and the festivals. The sages of the Mishnah taught us that he who treats the festivals contemptibly denies the basic doctrines of the faith.

67. As all the vessels in the Temple are called 'Holy', so are all those who attend on the Torah scholars called 'Holy'. The students of the Rabbi correspond to the members of the RABBI'S body. They are called the most Holy or the Holy of Holies. The secret of this is alluded to in the verse: "And the veil shall be for you as a division between the Holy place and the most Holy" (Shemot 26:33). Metatron, you and your legions should bring them as offerings before Hashem every night.

64. נִשְׁמָה דְּשִׁלְטָא בְּיוֹמֵין דְּחוּלָא, עַל עֶבֶד יוֹי, אִיהִי מְכַסָּא הַכְּבוֹד. כְּמָה דְּאוּקְמוּהָ מֵאֵרִי מִתְּנִיתִין, כָּל הַנִּשְׁמֹת גְּזוּרוֹת מִתַּחַת כְּסֵא הַכְּבוֹד. וְרוּחַ דְּשִׁלְטָא בְּיוֹמֵי דְּחוּל, עַל עֶבֶד יוֹי, אִיהִי מַעֲבְדָּא דְּמַלְכָּא מְטַטְרוּן, כָּלִיל שֵׁית סְדְרֵי מִשְׁנָה, וְאִיהִי שֵׁשׁ מַעֲלוֹת לְכְסֵא. וְנֶפֶשׁ דְּשִׁלְטָא בְּחוּל, אִיהִי מְכַסָּא דִּין, סְגִדְלָפוֹן, תְּכֵלֶת שְׁבַעֲיָצִית, כְּמַעֲשֵׂה לְבָנֵת הַסְּפִיר. אֲבָל בְּרֵתָא דְּמַלְכָּא. בְּפִסְחָא, אִיהִי נֶפֶשׁ הַשְּׁכֵלִית, לִיל שְׁמוּרִים, מִצָּה שְׁמוּרָה, וְרוּחַ שְׁמוּר לְקַבְלִיהָ אִיהִי יוֹי, וְאִיהִי יוֹם שַׁבָּת, זְכוּר וְשְׁמוּר. בְּגִין דְּאִיהִי אֲצִילוֹת מִמַּלְכוּת.

65. וְהָכִי ת"ח, בְּנוֹי דְּמַלְכָּא וּמְטַרְוִינָא, אֶתְקִרְיָאוּ שַׁבָּתוֹת וְיוֹמֵים טוֹבִים, וְלִית לֹון מִדְּלָהוֹן, דְּלָאוּ אִינוּן בְּעָלֵי מְלָאכָה, כְּשָׂאָר עֲבָדִין בְּנוֹי דְּחוּלִין. אֲגָרָא דְּלָהוֹן בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאִתִּי, לְעִנְגָא לֹון בְּכָל מִינֵי מַאֲכָל וּמִשְׁתָּה, וְלֹאֻקְרָא לֹון בְּלְבוּשֵׁין שְׁפִירִין, כְּגִוּוֹנָא דְּשַׁבָּת, דְּאֶתְמַר בֵּיהּ, כְּפִדְהוּ בְּכִסּוֹת נִקְיָה. כָּל מָה דְּעֵבֶד בְּרֵי נֶשׁ לְשַׁבָּתוֹת וְיוֹמֵים טוֹבִים, אִית לְמַעֲבַד לֹון.

66. וּמָאן דְּמַחְלֵל שַׁבָּת חַיִּיב סְקִילָה. וְהָכִי מָאן דְּאֶשְׁתַּמֵּשׁ בְּתַגָּא, חִלָּף. וְהָכִי הוּא הַמִּשְׁתַּמֵּשׁ בְּמִי שְׁשׁוּנָה הַלְכוּת, דְּמַחְלֵל תּוֹרָתִיהּ. וּכ"ש הַמְּבַזָּה לֵיהּ, כְּאִילוּ מְבַזָּה שַׁבָּתוֹת וּמוֹעֲדוֹת. וְאוּקְמוּהָ מֵאֵרִי מִתְּנִיתִין, כָּל הַמְּבַזָּה אֶת הַמוֹעֲדוֹת, כְּאִילוּ כּוֹפֵר בְּעִיקָר.

67. וּכְגִוּוֹנָא דְּכָל מְאֵנִי בֵּית הַמִּקְדָּשׁ וְאֶתְקִרְיָאוּ קֳדָשׁ, הָכִי כָּל אִינוּן דְּמִשְׁמָשִׁי תַלְמִידֵי חֲכָמִים, אֶתְקִרְיָאוּ קֳדָשׁ. וְתַלְמִידֵי דְּרַב דְּאִינוּן לְקַבֵּל אֲבָרִים דְּגוּפָא, אֶתְקִרְיָאוּ קֳדָשׁ קֳדָשִׁים. וְרוּזָא דְּמַלְכָּה קָא רְמִיז בְּהוּן, וְהִבְדִּילָהּ הַפְּרִכְתָּ לָכֶם בֵּין הַקֳּדָשׁ וּבֵין קֳדָשׁ הַקֳּדָשִׁים. וּמְטַטְרוּן, אֶת וּמִשְׁרִיין דִּילָךְ, צְרִיכִין לְקַרְבָּא לֹון קְרַבְנָא קְדָם יוֹי בְּכָל לֵילָא.

68. The deed ONE MUST DO in order to take upon oneself the yoke of the Kingdom of Heaven is to take upon oneself the sorrows of poverty, WHICH, to the Torah student, is the death of his animal body. The food of the Torah is the food of the mental Neshamah, Ruach and Nefesh, which are the priest, the Levite, and Yisrael. A priest has the Yud in him, which is Chochmah, a Levite has the Hei, Tevunah, and Yisrael have the Vav, Da'at. The additional Nefesh is the last Hei OF YUD HEI VAV HEI, MALCHUT, INCLUDING the 248 positive precepts and 365 negative precepts. The Torah is man, ZEIR ANPIN, as written: "This is the Torah: when a man (Heb. adam)" (Bemidbar 19:14). "Adam," which is 45 in numerical value, includes the four letters of Yud Hei Vav Hei, fully spelled with Alephs. The Torah is food for man with his four faces, THE FACE OF THE LION, THE FACE OF AN OX, THE FACE OF AN EAGLE AND THE FACE OF A MAN, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, SINCE MAN'S FACE INCLUDES ALL OF THE FOUR FACES. THIS CORRESPONDS TO THE FOUR KINDS OF food OF THE bestial BODY: bread, wine, meat, and all sorts of fruit. "Elohim has made the one as well as (or: corresponding to) the other" (Kohelet 7:14). FOR BREAD CORRESPONDS TO THE FACE OF A LION, NAMELY CHESED; WINE TO THE FACE OF AN OX, NAMELY GVURAH; MEAT TO THE FACE OF AN EAGLE, NAMELY TIFERET; AND THE FRUIT TO THE FACE OF MAN, MALCHUT.

69. Every night, a man should sacrifice offerings before Hashem pertaining to the bestial Nefesh, Ruach and Neshamah. Man should also confess several kinds of confessions and raise them in his thought when reciting the Sh'ma, in order to bring them out as sacrifices before Hashem, MEANING he should concentrate upon bringing out his Ruach, which pulses in the arteries of his heart. He should concentrate upon burning, slaughtering and piercing the Nefesh, like the priests who slaughtered by piercing, as written: "And wring off its head from its nape, but shall not divide it asunder" (Vayikra 5:8). This is strangulation. HERE, ONE TAKES UPON HIMSELF THREE KINDS OF DEATHS: BURNING AND SLAUGHTERING, WHICH ARE CONSIDERED SLAYING, AND SLAUGHTER BY PIERCING, CONSIDERED AS STRANGULATION. These three deaths are red bile, green BILE, and black BILE, and they lie in the liver, the gall bladder and the spleen. They are like the three shells of a nut.

70. Before that, it behooves him to construct A KIND OF an altar of stone; namely, to concentrate on using it for stoning - MEANING HE SHOULD TAKE UPON HIMSELF DEATH BY STONING. This comes from the white bile, WHICH CORRESPONDS TO CHOCHMAH, that governs the lobes of the lungs, WHICH ALSO CORRESPONDS TO CHOCHMAH, AS WAS EXPLAINED BEFORE - NAMELY those adhesions, THE KLIPOT THAT GLUE THE LOBES OF THE LUNGS TO EACH OTHER SO THEY CANNOT PROPERLY BREATHE. For these beasts, NAMELY HIS BESTIAL NEFESH, RUACH AND NESHAMAH, are trapped there. A blue fire then descends FROM MALCHUT and consumes them, and these BESTIAL NEFESH, RUACH AND NESHAMAH assume THE APPEARANCE OF pure animals, cattle and birds that may be brought as sacrifices to Hashem so that His name will rest upon them. At that time, the verse which says of them: "But you that did cleave to Hashem your Elohim are alive," (Devarim 4:4) will be fulfilled. They will be like a horse with its master riding on it, NAMELY A CHARIOT TO HASHEM, as written: "That you ride upon your horses, your chariots of salvation" (Chavakuk 3:8). Then, "Hashem, You preserve man and beast" (Tehilim 36:7), WHICH ARE THE MENTAL NEFESH, RUACH AND NESHAMAH CALLED 'MAN', AND THE BESTIAL NEFESH, RUACH, NESHAMAH CALLED 'BEAST'.

68. עֲשֵׂיהָ לִקְבֹּל עָלֶיהָ עוֹל מַלְכוּת שָׁמַיִם, דָּא קְבֻלָּת יִסּוּרִין דְּעִנּוּת לֵת"ח אִיהוּ מוֹת לְגוּפָא דְּבַעֲיָרָן. דְּמִזּוּנָא דְּאוּרִייתָא, אִיהוּ מִזּוּנָא דְּנִשְׁמָתָא וְרוּחָא וְנִפְשָׁא שְׁכָלִיִּים, דְּאִינוּן כֵּהֵן לְוִי וְיִשְׂרָאֵל. כֵּהֵן בֵּיה י', חֲכָמָה וְדָאִי. לְוִי, בֵּיה ה', תְּבוּנָה. יִשְׂרָאֵל, בֵּיה דַּעַת, וְדָא ו'. נִפְשׁ יִתִּירָה, ה' בְּתִרְאָה, רמ"ח מִצְוֹת עֲשֵׂה וּשְׁס"ה לֹא תַעֲשֶׂה. וְתוֹרָה דָּא אָדָם, הָדָא הוּא דְּכַתִּיב, זֹאת הַתּוֹרָה אָדָם. וְדָא כָּלִיל שְׁמָא מִפְּרֶשׁ, יו"ד ה"א וָא"ו ה"א. הָאִי אִיהוּ אוּרִייתָא מִזּוּנָא לְאָדָם, בְּד' אֲנָפִין הִילִיָּה. מִזּוּנָא דְּבַעֲיָרָן, נִהְמָא וְחִמְרָא וּבִשְׂרָא, וְכָל מִינֵי פִירוֹת, זֶה לַעֲמֵת זֶה עֲשֵׂה הָאֱלֹהִים.

69. וְצִרִיךְ בְּר נֶשׁ, לְקַרְבָּא בְּכָל לֵילִיא, קִרְבָּן נִפְשָׁא וְרוּחָא וְנִשְׁמָתָא דְּבַעֲיָרָן, קָדָם יי'. וְיִתְדָה בְּכָמָה מִינֵי וְדוּוּיִן, וְיִסְלַק לֹון בְּמַחֲשַׁבְתִּיהָ, קִרְבָּנָא קָדָם יי'. לְאִפְקָא לֹון בְּק"ש, לְקַמֵּי קִדְשָׁא בְּרִיךְ הוּא, וְיַפִּיק רוּחִיהָ דְּרַפִּיק בַּעֲרִיקִין דְּלִבָּא. נִפְשׁ, יִכּוּן בְּשִׁרְפָתָהּ, וּבְשִׁחִיטָתָהּ, וּבְנִחִירָתָהּ, דְּהוּ נִחִירִין כֶּהֱנִיָּא, הַה"ד וּמֶלֶךְ אֵת רָאשׁוּ מִמּוֹל עֲרְפּוֹ וְלֹא יִבְדִּיל. וְהֵינּוּ חֲנֻק. וְתִלְתָּא מִיתוֹת אֵלִין, הוּוּ בְּמֶרֶה סוּמְקָא, יְרוּקָא, אוּכְמָא. דְּאִינוּן בְּכָבֵד בְּמֶרֶה בְּטָחוֹל, וְאִינוּן כְּתִלַת קְלִיפִין דְּאִגּוּזָא.

70. וְקוֹדָם דָּא, יִתְקַן מִזְבֵּחַ אֲבָנִים, וְיִכּוּן לְמַעַבְדָּה סְקִילָה, מִמֶּרֶה חוּרָא, דְּשִׁלְטַת בְּכַנְפֵי רִיָּא, בְּאִינוּן סְרִכּוֹת דְּאֵלִין בַּעֲיָרָן תְּמוּסִין תִּמְן. וְנִחִיתָת אֲשָׁא תְּכֵלָא, וְיִשְׁצִי לֹון, וְיִהוּן חִיוּן וּבַעֲיָרָן וְעוֹפִין דְּכִיּוּן, לְקַרְבָּא לִי, וּלְשִׁרְיָא שְׁמִיָּה עֲלִיּוּהוּ. בְּהוּא זְמַנָּא יִתְקִיִּים בְּהוּ, וְאַתָּם הִדְבָּקִים בֵּינִי אֱלֹהֵיכֶם חַיִּים. וְיִהוּן כְּסוּסִיא דְּרָכִיב מֵאֲרִיָּה עֲלִיּוּהוּ, הַה"ד כִּי תִרְכַּב עַל סוּסִיךָ מִרְכַּבוֹתֶיךָ יְשׁוּעָה, וּבְהוּא זְמַנָּא אָדָם וּבְהִמָּה תוֹשִׁיעַ יי'.

71. Come and behold: man should also REGARD HIMSELF as balanced against the students of the Torah. Thus, he should weigh himself on the side of the Torah, NAMELY THE MENTAL NEFESH, RUACH, NESHAMAH and the side of the limbs in the body, NAMELY THE SIDE OF THE BESTIAL NEFESH, RUACH AND NESHAMAH. He should regard himself as balanced against all the peoples of the world. As taught by the sages of the Mishnah, a man should forever see himself as if the whole world depends upon him. He should THEREFORE concentrate upon his Nefesh, Ruach and Neshamah, to make them into sacrifices, together with all the inhabitants of the world. And the Holy One, blessed be He, joins a goodly thought to a deed. This way, "Hashem, You preserve man and beast." All the Tannaim and Amoraim rose towards him and said in one voice: You are a Faithful Shepherd and you have permission to do all this, because you are balanced against all Yisrael. The Holy One, blessed be He, therefore sent you amongst them.
End of Ra'aya Meheimna
Tosefta (Addendum)

72. "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Chiya said: We explained this verse in the following manner. "This is the Torah," is the Congregation of Yisrael; "the burnt offering," is an evil thought that occurs to man, to turn him away from the True way; and, "it is the burnt offering (lit. 'rising')" (Ibid.), since it rises and accuses man. It should therefore be burnt by fire, in order not to let it bring accusations. Therefore, it shall be "upon the altar all night" (Ibid.). What is "night"? It is the Congregation of Yisrael, NAMED AT THE BEGINNING OF THE VERSE, "This," so as to purify man of that desire.

73. "Which shall be burning" (Ibid.), NAMELY IN NAHAR DINUR (THE RIVER OF FIRE), since the River of Fire is where all those who are not found as they ought to be are burning. They are brought into that burning fire and their government is removed from the world. In order for it not to have power, it should be "upon the altar all night." It is then subdued and loses its power.
End of Tosefta

74. It is written: "And behold, Hashem passed by, and a great and strong wind rent the mountains..." (I Melachim 19:11). The great wind IS, as we said, THE STORM WIND STANDING BEFORE EVERYTHING TO GUARD HOLINESS, AS THE SKULL PROTECTS THE BRAIN. It is also written: "But Hashem was not in the wind: and after the wind an earthquake (Heb. ra'ash)" (Ibid.). WHAT IS THE QUAKE? IT IS LIKE the one mentioned in the verse: "Then a spirit (also: 'wind') took me up, and I heard behind me a voice of a great rushing (Heb. ra'ash), SAYING, 'BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE'" (Yechezkel 3:12). Thus great quaking comes after the wind, LIKE THE TUMULT OF ELIJAH. IT IS EXPLAINED HERE THAT THE SHAKING WAS BECAUSE THEY SAID: "BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE." "And after the earthquake a fire." WHAT IS THE FIRE? It is like that in the verse: "A Fiery Stream issued and came forth from before him" (Daniel 7:10). THIS IS THE FIRE ELIJAH SAW.

71. ות"ח איהו שקיל לכל מארי תורה, והכי צריך למהוי שקיל גרמיה מסטרא דאורייתא, ומסטרא דאברים דגופא, צריך למשקל גרמיה לכל עמי הארץ. כמה דאוקמה מארי מתניתין, לעולם יראה אדם עצמו, כאלו כל העולם כלו תלוי בו. ויכוין בנפשיה וברוחיה ובנשמתיה, למעבד לון קרבנין, עם כל בני עלמא. וקודשא בריך הוא מצרף מחשבה טובה למעשה. ובדא אדם ובהמה תושיע יי'. קמו בלהו תנאין ואמוראין לגביה, ואמרו בלהו בקלא חדא, אנת הוא רעיא מהימנא, דאית לך רשו למעבד כל דא, דאנת שקיל לכל ישראל, ובג"ד שלח לך קודשא בריך הוא בינייהו.
ע"כ רעיא מהימנא

תוספתא

72. זאת תורת העולה. א"ר חייא, האי קרא אוקימנא ליה בהאי גוונא, זאת תורת: דא כנסת ישראל. העולה דא מחשבה רעה, דאיהי סלקא על רעותא דב"נ, לאסטאה ליה מארחא דקשוט. היא העולה: היא היא דסלקא ואסטייה ליה לב"נ, בעי לאוקדא ליה בנורא. בגין דלא יתייהב ליה דוכתא לאסטאה, ובג"כ על המזבח כל הלילה. מאן לילה. דא כנסת ישראל, דאיהי זאת לאתדכאה ב"נ מההוא רעותא.

73. על מוקדה, בגין דנהר די נור איהו אתר לאוקדא, לכל אינון דלא קיימי בקיומיהו, דהא עאלין לון בההוא נורא דדליק ומעברי שולטניהון מעלמא. ובגין דלא תשלוט אצטריך על מוקדה כל הלילה, ואתכפויא ולא שלטא.
ע"כ תוספתא

74. כתיב והנה יי' עבר ורוח גדולה וחזק וגו'. רוח גדולה דאמרן, וכתיב לא ברוח יי'. ואחר הרוח רעש דכתיב ותשאני רוח ואשמע אחרי קול רעש גדול. הרי רעש אבתריה דרוח. ואחר הרעש אש, דא הוא דכתיב נהר די נור נגיד ונפק מן קדמוהי וגו'.

75. CONCERNING THE FIRE ELIJAH SAW, Rabbi Yitzchak said: It is written, "As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches: it goes among the beasts and flashes into fire, and out of the fire went forth lightning" (Yechezkel 1:13). THIS IS THE FIRE ELIJAH SAW AND THESE LIVING CREATURES ARE A CHARIOT TO MALCHUT, FOR IT IS WRITTEN: "And after the fire a still small voice." The voice is the last voice, NAMELY MALCHUT, which is silence, having nothing of Her own. It is silent by Herself, SINCE MALCHUT HAS NOTHING OF HER OWN, NOR DOES SHE RECEIVE ANYTHING, BUT EVERYTHING IS GIVEN TO HER BY ZEIR ANPIN. When THE SFIROT OF ZEIR ANPIN gather about Her TO GIVE HER ABUNDANCE, Her voice is heard throughout all the worlds; NAMELY, ALL THE WORLDS, BRIYAH, YETZIRAH AND ASIYAH RECEIVE FROM HER, and they all tremble from Her. Why is She called 'still and small'? IT SHOULD HAVE SUFFICED TO CALL HER 'A STILL VOICE'. IT IS BECAUSE She is MORE STILL AND smaller than all THE SFIROT OF ATZILUT.

10. The fire of Isaac

Rabbi Chiya tells us of the esoteric meaning of the altar fire, the coals, the step where the priests stand, the sparks and the winds. We find that the altar is attended by legions upon legions of celestial beings.

76. Rabbi Chiya said: "A constant fire shall be burning upon the altar; it shall never go out" (Vayikra 6:6). This is Isaac's fire, as written: "Behold the fire and the wood," (Beresheet 22:7) WHICH ARE JUDGMENTS DRAWN FROM THE LEFT COLUMN BEFORE ITS INTEGRATION WITH THE RIGHT. This is the ever-burning fire, always PRESENT IN MALCHUT, SO THAT SHE WILL RECEIVE CHASSADIM FROM ZEIR ANPIN. The wood is the wood of Abraham, NAMELY CHASSADIM DRAWN FROM THE RIGHT COLUMN, CALLED 'ABRAHAM', as written: "And the priest shall burn wood on it every morning," THE PRIEST BEING A MAN OF CHESED.

77. We learned that from Isaac's fire, THE SECRET OF JUDGMENT OF THE LEFT COLUMN OF ZEIR ANPIN, a glowing coal descends and reaches this altar, MALCHUT. One glowing coal goes out to the east side, one glowing coal to the west side, one glowing coal to the north side and one glowing coal to the south side, THAT ARE CHESED, GVURAH, TIFERET AND MALCHUT, to the four corners of the altar. The priest returns it to the four corners.

78. On the altar, there is a ramp, NAMELY A STEP, ON WHICH THE PRIESTS STAND WHEN THEY SERVE ON THE ALTAR. It has certain grades, THE SECRET OF THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - and the lowest grade, MALCHUT, reaches down to the upper abyss, BINA OF THE KLIPAH, through a certain hole THAT REACHES FROM IT TO THE ABYSS. When the burning coals reach the four corners OF THE ALTAR, a fiery spark stirs and descends through that hole into the upper abyss. FROM THIS SPARK, THE KLIPAH GETS STRENGTH TO PUNISH THE WICKED.

75. רבי יצחק אמר היינו דכתיב ודמות החיות מראיהן כגחלי אש בוערות כמראה הלפידים היא מתהלכת בין החיות ונגה לאש ומן האש יוצא ברק ואחר האש קול דממה דקה. קול דא, קול בתראה, דהיא דממה, דלית לה מלה פרטא, אלא היא דממה מגרמה. וכד מתבנשי עלה, היא אשתתמע בכלהו עלמין, וכלהו מזדעזעי מנה. דממה דקה, אמאי היא דקה. בגין דאיהי זעירא מכלא.

76. ר' חייא אמר, אש תמיד תוקד על המזבח לא תכבה, דא אשו דיצחק. דכתיב, הנה האש והעצים, והיינו אש תמיד, דקיימא תדיר. והעצים, אליו עצים דאברהם, דכתיב ובער עליה הכהן עצים בבקר בבקר.

77. תנן, מאשא דיצחק נגיד ומטי להאי מזבח, ונפיק גומרא חד לסטר מזרח, וגומרא חד לסטר מערב, וגומרא חד לסטר צפון, וגומרא חד לסטר דרום, לר' זווין דמדבחא, וכהנא אסחר לה לר' זווין.

78. במדבחא אית כבש חד, בדרגין ידיען. ודרגא תתאה, מטי ונחית לתהומא עלאה, מגו שית חד. ובשעתא דאינון גומרין מטו לר' זווין, חד זיקא אתער ונחית להווא תהומא עלאה.

79. On that place - NAMELY ON THE RAMP - there are legions upon legions of celestial beings OF THE RIGHT COLUMN, CHESED, that say, 'Holy,' in a great, supernal voice. On another side, they, WHO ARE FROM THE LEFT COLUMN, GVURAH, say, 'Holy', in a supernal, pleasant voice. On another side, there are other legions OF THE CENTRAL COLUMN, TIFERET, that say, 'Holy', and so on in the four corners OF THE RAMP. There are six billion legions, SIX BEING THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THE ILLUMINATION OF BINAH, THE SECRET OF HUNDREDS, FROM CHOCHMAH THE SECRET OF THOUSANDS, FROM KETER, THE SECRET OF TEN THOUSANDS, AND FROM THE ASPECT OF YESOD COMES THE SECRET OF LEGIONS. NAMELY, THERE IS UPON THEM THE ILLUMINATION OF THE FIRST THREE SFIROT. They are on every corner OF THE RAMP, and over them there is an appointee. They all wear an efod, IN THE SECRET OF THE PRIESTLY CLOTHES, and they stand ON THE RAMP to carry the service of the altar, MALCHUT, which corresponds to the lower beings IN THE TEMPLE.

80. On another place, OPPOSITE THE RAMP, there are rumbling sea waves. THIS IS THE SECRET OF, "AND RAISED THE STROMY WIND, WHICH LIFTED UP THE WAVES THEREOF" (TEHILIM 107:25), WHICH IS THE MEANING, "AND AFTER THE WIND AN EARTHQUAKE," descending through certain grades, where the legions say in a pleasant voice: "Blessed be the glory of Hashem from his place" (Yechezkel 3:12). THIS IS THE SECRET OF, "AND I HEARD BEHIND ME A VOICE OF GREAT RUSHING, SAYING, 'BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE,' SINCE THEY SLAVED BEFORE THOSE ARMIES THAT ARE SITUATED ON THE RAMP OF THE ALTAR AND SAY, 'HOLY, HOLY, HOLY'. THIS IS THE SECRET OF, 'FACING THEM THEY GIVE PRAISE. SAYING: 'BLESSED IS THE GLORY OF HASHEM FROM HIS PLACE.' 'They all praise with hymns and are never silent day and night. All offer praises in a pleasant voice.

81. On another place, there are legions upon legions standing with fear, trembling and dread, as written: "They were so high that they were dreadful (lit. 'they had fear')" (Yechezkel 1:18), THOSE WHO SAY 'HOLY' CORRESPOND TO CHESED, THE RIGHT COLUMN. THOSE WHO SAY 'BLESSED' CORRESPOND TO GVURAH, THE LEFT COLUMN. THOSE PRESENT CORRESPOND TO TIFERET. They all look to NAMELY, RECEIVE BOWNTY from the altar above, MALCHUT.

82. When Isaac's fire, THE JUDGMENTS OF THE LEFT COLUMN, reaches the altar, several sparks go up and down on every side and some of the mighty, powerful warriors of the world are set aglow by them. Were it not for the priest, who stood upon the altar arranging the wood, the world would not have been able to withstand them. The backs of the living creatures are set ablaze from those glowing coals and sparks that come from them, as written: "As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches" (Ibid. 13).

79. ובהוא אתר, אית חיילין חיילין דאמרי קדוש, בקל רב עלאה. ומסטרא אחרא אמרי קדוש, בקל נעימותא עלאה. ומסטרא אחרא, חיילין אחרנין דאמרי קדוש. וכן לד' זווין. שית מאה אלף רבון חיילין בכל זוויןא אשתבח, ועלייהו חר ממנא, וכלהו מתלבשי אפודא, וקיימי לסדרא פולחנא דמדבחא לקבל תתאי.

80. באתר אחרא משתבחי גלגלי ומא דנהמין, ונחתין בדרגין ידיען, ותמן חיילין אמרין בקל נעימותא, ברין כבוד יי' ממקומו. וכלהו משבחי בשירתא, ולא משתבכי ביממא ובלילא, וכלהו מסדרי שבחא בקל נעימותא.

81. באתר אחרא, משתבחי חיילין חיילין, קיימינן בדחילו בזיע ברית, כד"א וגבה להם ויראה להם. וכלהו מסתכלי לגבי הוא מדבחא דלעילא.

82. ובשעתא דמטי אשא דיצחק על גבי מדבחא, במה זיקין סלקין ונחתין לכל עיבר, ומתלהטין מנייהו, במה תקיפין מארי דחילא, גיברין דעלמא. ואלמלא דכהנא קאים על מדבחא, ומסדר אעין, לא יכול עלמא למיקם קמיהו. מאלין גומרין וזיקין דנפקין, מתלהטן גביהון דאיגון חיוון, כד"א דמות החיות מראיהם כגחלי אש בוערות כמראה הלפידים.

83. On the right side of these living creatures, a wind stirs from above, FROM CHESED OF ZEIR ANPIN, blowing and settling upon that fire OF THE LIVING CREATURES. It blazes up and becomes perfumed and glows, silent, with a precious splendor, shining upon several legions posted on the right side. On the left side OF THE LIVING CREATURES, another strong wind stirs FROM GVURAH OF ZEIR ANPIN. It breaks rocks and blows into that fire OF THE LIVING CREATURES. It grows stronger and mightier until that wind of the left side OF ZEIR ANPIN is encompassed by that fire and shines upon several legions that stand on that side, THE LEFT SIDE OF THE CREATURES. Thus, from the four corners - CHESED, GVURAH, TIFERET AND MALCHUT - in relation to the four legions FROM THE FOUR CORNERS - CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN - FOUR WINDS COME UPON THE FOUR LEGIONS OF CHESED, GVURAH, TIFERET AND MALCHUT OF THE LIVING CREATURES. All are perfumed when the priest ascends to the altar.

83. מִסְטָרָא דִּימִינָא דְאִינוּן חִיוּן, אֲתַעַר רוּחָא חָדָא מְלַעִילָא, נָשִׁיב וְיָתִיב בְּהָוָא אֲשָׁא, וּמִתְלַהֵטָא וּמִתְבַּסְמָא, וְלֵהִיט, וְשָׁכִיךְ בְּזִיוּוָא יְקִירָא, וְנִהִיר לְכַמָּה חֵילִין דְּקִיּוּמִין בְּסִטְרָא דִּימִינָא. מִסְטָרָא דְשְׂמָאלָא, אֲתַעַר רוּחָא אַחֲרָא תְּקִיפָא, מִתְבַּר טַנְרִין, וְנָשִׁיב בְּהָוָא אֲשָׁא, וְאֲתַתְקַף וְאֲתַגְבֵּר. כִּדִּין אֲתַלְבֵּשׁ מַגִּיהָ הָהוּא רוּחָא דְמִסְטָרָא דְשְׂמָאלָא, וְנִהִיר לְכַמָּה חֵילִין דְּקִיּוּמִין לְהָוָא סֵטֵר. וְכֵן לְאַרְבַּע סְטֵרִין, לְד' מִשְׁרִיין. וְכֻלְהוּ מִתְבַּסְמִין בְּשַׁעֲתָא דְכֻהֲנָא סָלִיק עַל מִדְבַּחָא.

11. Two altars

Rabbi Aba speaks about the two altars below and the two altars above; the golden altar above is the bond of Faith, and the brass altar above is where the Archangel Michael gives sacrifice to God. Rabbi Aba tells us about the meaning of the inner altar and the outer altar. There is some disagreement among the rabbis about the number of altars, and Rabbi Shimon finally clarifies by saying that there are indeed two altars; the inner stands over the outer and the outer is sustained by the inner, they are mutually tied together. Rabbi Chizkiyah turns to the issue of impending judgment, and says that since a man never knows when judgment will rest upon him and he might die, he must always keep himself from sinning.

84. Rabbi Aba said: There are two altars below and two altars above. OF THE TWO UPPER ALTARS, one is innermost where inner fine incense is burned, WHICH IS the bond of Faith. The Highest Priest ties this incense to the bond of Faith. It is called the golden altar, whence the bond of Faith is tied and offered, THAT UNITES EVERYTHING into one knot. The other altar is called the brass altar. It is outside, and Michael, the Great Minister, sacrifices upon it a savory offering to the Holy One, blessed be He. THE TWO ALTARS down below, IN THE TEMPLE, are the golden altar and the brass altar, one for incense and the other for tallow and the portion of the sacrifices.

84. אָמַר ר' אַבָּא תְּרִין מִדְבַּחָאן אִינוּן לְתַתָּא, וְתְרִין לְעִילָא. חָד פְּנִימָאָה דְכָלָא, דְּמִתְקַרֵּב בֵּיהּ קְטֹרֶת פְּנִימָאָה, וְדָקָה. קְשׁוּרָא דְמַהֲיִמְנוּתָא, וְכֻהֲנָא עֲלָאָה מְכָלָא, אֶקְטֵר קְטוּרֶתָא דָּא, בְּקְשׁוּרָא דְמַהֲיִמְנוּתָא, וְדָא אֲתַקְרִי מִזְבַּח הַזֶּהָב, וּמַהֲבָא אֲתַקְטֵר וְאֲתַקְשֵׁר קְשׁוּרָא דְמַהֲיִמְנוּתָא, בְּחָד קְשָׂרָא. וְחָד מִדְבַּחָא אַחֲרָא, וְאֶקְרִי מִזְבַּח הַנְּחֹשֶׁת, וְדָא הוּא לֵבֵר, וּמִיכָאֵל הַשֵּׁר הַגָּדוֹל, מְקַרִּיב עָלֵיהּ קְרִבְנָא נִיּוּחָא דְקוּדְשָׁא בְּרִיךְ הוּא. וְלְתַתָּא, מִזְבַּח הַזֶּהָב, וּמִזְבַּח הַנְּחֹשֶׁת, בְּדָא קְטֹרֶת. וּבְדָא חֲלָבִין וְאַמּוּרִין.

85. It is therefore written: "Oil and incense rejoice the heart" (Mishlei 27:9), and not 'oil, tallow and the portions of the sacrifice rejoice the heart'. Though they TOO soothe the Wrath and Judgment, LIKE THE OIL AND INCENSE, THERE IS A DIFFERENCE. The oil and incense, WHICH ALLUDE TO THE UNION OF CHOCHMAH AND BINAH - AS OIL IS CHOCHMAH AND INCENSE BINAH - gladden all and are not of the side of Wrath and Judgment, FOR THEY HAVE IN THEM NO JUDGMENT AT ALL. THE TALLOW AND PORTIONS OF THE SACRIFICE ARE NOT SO, FOR THROUGH THEM THE UNION BETWEEN ZEIR ANPIN AND MALCHUT IS DONE. IT DOES NOT SAY OF THEM "REJOICE THE HEART," BECAUSE JUDGMENT MAY HAVE HOLD UPON THEM. This is the inner altar, where the finest frankincense, BINAH, WHICH IS INCONCEIVABLE BECAUSE OF HER FINENESS, is in the bond of Faith, BEING TIED TO MALCHUT, CALLED 'FAITH'. The altar is called 'a still small voice', being the inner altar that is tied by the bond of Faith.

85. וְעַל דָּא כְּתִיב, שֶׁמֶן וְקְטֹרֶת יִשְׂמַח לֵב. וְלֹא כְּתִיב שֶׁמֶן וְחֲלָבִין וְאַמּוּרִין יִשְׂמַח, אַע"ג דְּאֲתַבְּסְמוּתָא דְּרוּגְזָא וְדִינָא אִינוּן. אֲבָל שֶׁמֶן וְקְטֹרֶת, חֲדוּתָא דְכָלָא אִיהוּ, וְלֹא מִסְטָרָא דְּרוּגְזָא וְדִינָא. וְדָא מִדְבַּחָא דְאִיהוּ פְּנִימָאָה דְקְטֹרֶת דְּקָה, בְּדִקּוּתָא דְכָלָא, בְּקְשׁוּרָא דְמַהֲיִמְנוּתָא, אֶקְרִי קוֹל דְּמָמָה דְּקָה, וּבִגִּין דְאִיהוּ מִדְבַּחָא פְּנִימָאָה, דְּאֲתַקְשֵׁר בְּקְשׁוּרָא דְמַהֲיִמְנוּתָא.

86. The other altar is called 'the outer altar'. The inner one is called 'the altar of Hashem' and the other is 'the brass altar', as written: "Because the altar of brass that was before Hashem was too little to receive" (I Melachim 8:64). Rabbi Yosi said: IT IS UNDERSTOOD from the words, "And whole burnt sacrifice upon Your altar" (Devarim 33:10), that "ALTAR" MAY BE READ IN THE PLURAL, NAMELY two. IT IS ALSO WRITTEN: "YOUR ALTARS, HASHEM TZVA'OT" (TEHILIM 84:4) NAMELY TWO.

87. RABBI ACHA DISAGREES WITH RABBI ABA AND RABBI YOSI, AND SAYS: THERE IS BUT ONE ALTAR WHICH IS SOMETIMES CALLED INNER AND SOMETIMES OUTER, AS WAS SAID BEFORE. HE SAYS: It is written, "And Moses built an altar..." (Shemot 17:15). He built this in correspondence to the inner one, so it is called, 'Yud Hei Vav Hei-nissi (lit. 'my banner'),' SINCE THE INNER ONE IS CALLED 'THE ALTAR OF YUD HEI VAV HEI'. Why 'my banner'? Because he inscribed AND ESTABLISHED the mark of the sign of the Holy Covenant. When Amalek wanted to remove this sacred mark, NAMELY OF CIRCUMCISION, from Yisrael, the altar, MALCHUT, stood before them to avenge that sign of the Covenant. MALCHUT is therefore called 'the sword avenging the covenant', and this MALCHUT validated this holy mark on Yisrael. Moses then built an altar for this and called it 'Yud Hei Vav Hei-nissi'. This is the inner altar that is called 'a still small voice'.

88. Of THE INNER ALTAR, IT SAYS: "The fire shall ever be burning upon the altar..." (Vayikra 6:6), which is the ever-present fire. What is it? It is Isaac's fire, NAMELY THE JUDGMENTS OF THE LEFT COLUMN, WHICH ARE ALWAYS PRESENT. Then THE ALTAR is named Adonai, NAMELY, OF THE ASPECT OF JUDGMENT. IT IS THEN CALLED 'THE OUTER ALTAR'. When the priest arranges that wood upon it, WHICH IS CHASSADIM, BY WHICH THE LEFT COLUMN IS ENCLOTHED, the ALTAR'S name is perfumed and called by the name of Mercy, 'Yud Hei Vav Hei', named after THE ALTAR OF YUD HEI VAV HEI. IT IS THEN THE INTERNAL ALTAR. The altar sometimes stands like this, IN THE ASPECT OF JUDGMENT, AND IT IS THEN THE EXTERNAL ALTAR, and sometimes it stands IN THE ASPECT OF MERCY, AND IT IS THEN THE INTERNAL ALTAR. BUT THEY ARE NOT TWO SEPARATE ALTARS. Rabbi Shimon said: There are two, the inner standing over the outer altar and the outer sustained by the inner, and both are mutually tied.

12. The Name El

Rabbi Chizkiyah wonders about the name El, which should always be of Chesed but seems sometimes to be of Judgment. Rabbi Shimon explains that the wicked turn Mercy into Judgment. A further question arises of "an El who is angry every day," and Rabbi Shimon answers that if people have merit the name El prevails, but if they do not the name 'Mighty' prevails; so for those who are wicked, El is angry every day. A better explanation, however, is that El prevails daily because it is universally the illumination of the supernal Wisdom. The existence of everything is due to the fact that El pushes the decree away every day, and to the fact that Abraham awakened and pushed away all the verdicts. Rabbi Shimon explains the meaning of "wonderful, counselor, a mighty El, the everlasting Father, Prince of Peace." He talks about the sacrifice, saying that when the priest brings the sacrifice below, the priest above (Chesed), brings about the union of Malchut and Zeir Anpin.

89. This is the offering of Aaron" (Vayira 6:13). Rabbi Chizkiyah opened the discussion with the verse: "Hashem is righteous in all His ways, and gracious in all His works" (Tehilim, 145:17). We learned how much men should watch the glory of their Master and not deviate from their ways outwards, for each and every day there is a decision impending upon the world. The world was created by decree and prevails in Judgment.

86. מִדְּבַחַּא אַחֲרָא, אֶקְרִי מִזְבֵּחַ הַחֻצוֹן. וּפְנִימָאָה אֶקְרִי מִזְבֵּחַ יי'. אַחֲרָא, אֶקְרִי מִזְבֵּחַ הַנְּחֹשֶׁת, כַּד"א מִזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי יי' קִטָּן מֵהֵכִיל וְגו'. רַבִּי יוֹסִי אָמַר מֵהֵכָא, וְכֻלִּיל עַל מִזְבֵּחַךְ, תְּרִי. וּכְתִיב עַל מִזְבְּחוֹתַי לְרִצּוֹן.

87. רַבִּי אַחָא אָמַר, כְּתִיב וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וְגו', לִקְבֹּל הֵהוּא פְּנִימָאָה בְּנֵה הָאִי, וְעַל דָּא אַתְקֵרִי יי' נְסִי. מֵהוּ נְסִי. דְּרִשִׁים רְשִׁימָא דָּאֵת קִיּוּמָא קְדִישָׁא. דְּבִשְׁעָתָא דְּעַמְלָק אַתָּא לֹאֲעֵבְרָא הָאִי רְשִׁימָא קְדִישָׁא מְנִייהו דִּישְׂרָאֵל, הָאִי מִזְבֵּחַ קִיּוּמָא לִקְבֻלָּיה לְנֻקְמָא הֵהוּא נֻקְמָא דָּאֵת קִיּוּמָא, וְעַל דָּא אַתְקֵרִי חֶרֶב נֻקְמָת נֶקֶם בְּרִית. וְדָא אַתְקֵנַת לֵהוּ לִישְׂרָאֵל רְשִׁימָא קְדִישָׁא. וּמֹשֶׁה בְּנֵה לִקְבֹּל הָאִי מִזְבֵּחַ, וְקֵרִי לִיָּה יי' נְסִי. וְדָא הוּא מִזְבֵּחַ פְּנִימִי, קוֹל דְּמָמָה דְּקָה.

88. וְעַל דָּא אֵשׁ תָּמִיד תּוֹקֵד עַל הַמִּזְבֵּחַ וְגו', אֵשׁ דְּאִשְׁתַּכַּח תְּדִירָא. וּמָאִי אִיהוּ. אֲשָׁא דִּינִצְחָק. וּכְדִין, שְׂמָא דָּא, אֲדִנְי. וְכַד יִסְדֵּר עָלָה כְּהֵנָּא אֵינוֹן אֵעִין, אַתְבַּסְמָא בְּשִׂמָּא, וְקֵרִינָן לָהּ בְּשִׂמָּא דְּרַחֲמִי, יי', וְקֵרִינָן לָהּ בְּשִׂמָּא דָּא. וּלְזִמְנִין קִיּוּמָא כְּגִוּוּנָא דָּא, וּלְזִמְנִין קִיּוּמָא כְּגִוּוּנָא דָּא. ר' שְׁמַעוֹן אָמַר, תְּרִי הוּא, וּפְנִימָאָה קִיּוּמָא עַל הֵהוּא דְּלִבֵּר, וּמִנָּה אַתָּוִן, וְאַתְקַשְׂרָא דָּא בְּדָא.

89. זֶה קִרְבָּן אֶהְרִן. ר' חִזְקִיָּה פִתַּח, צְדִיק יי' בְּכָל דְּרָכָיו וְחֹסֵד בְּכָל מַעֲשָׂיו. צְדִיק יי' בְּכָל דְּרָכָיו, הָא תְּנִינָן, כְּמָה אֵית לֹוֹן לְבָנֵי נָשָׂא לֹאֲסַתְכֵּלָא בִּיקְרָא דְּמֵאֲרִיהוֹן, וְלֹא יִסְטוּ מֵאֲרִיחֵיהוּ לְבָר. דְּהָא בְּכָל יוֹמָא וְיוֹמָא דִּינוּא תְּלִי בַּעֲלָמָא, בְּגִין דְּעַלְמָא עַל דִּינוּא אַתְבָּרִי וְקִיּוּמָא.

90. Man should therefore keep himself from sinning, since he knows not the time when Judgment will rest upon him. He sits at home and judgment rests upon him, he goes outside his house and judgment dwells on him, and he cannot know whether he shall return home or not, FOR HE MIGHT DIE AND NOT RETURN HOME. When traveling, he should FEEL all the more that HE MIGHT NOT RETURN HOME, since then judgment goes out before him, as written:

"Righteousness shall go before him" (Tehilim 85:14). Man should therefore hasten to ask for mercy before the King, to be saved from the judgment when it dwells upon the world. For each and every day, Judgment dwells in the world, as it says: "And an El who has indignation every day" (Tehilim 7:12).

91. Now is the time to raise a question. We learned and the friends remarked that the name 'El' is always of Chesed, as written: "The Great El" (Devarim 10:17). This is the illumination of the supernal Chochmah, SINCE CHESED RISES TO BECOME SUPERNAL CHOCHMAH WHEN ZEIR ANPIN IS IN GREATNESS. You say, "And an El who has indignation every day" (Tehilim 7:12), in which the verse disregards all those names THAT INDICATE CHESED, and holds on to this JUDGMENT. The words are not true then. It is also written: "A mighty El" (Yeshayah 9:5). IT IS DIFFICULT, since we should either establish that THE NAME El is of judgment or that THE NAME El is of Mercy.

92. HE ANSWERS: I have heard this, that the wicked turn Mercy into Judgment, for throughout the supernal Sfirot of the Holy King there are none in which Mercy is not included within Judgment, and Judgment within Mercy. The wicked turn Mercy into Judgment. HENCE, THOUGH THE NAME 'EL' IS CHESED, THE WICKED TURN IT INTO JUDGMENT.

93. Rabbi Yehuda said to him: This is a good explanation that says: "A mighty El (Ibid.)," BECAUSE FOR THE WICKED IT TURNS INTO JUDGMENT. But OF THE VERSE: "And an El who has indignation every day" (Tehilim 7:12), what DO YOU SAY OF ITS MEANING - that He is of Judgment each and every day, whether people in the world be righteous or not? He was not able TO EXPLAIN IT. They went to ask Rabbi Shimon. He said to them: Assuredly, El has indignation every day. It has already been explained by the friends that THE NAME EL is now Judgment and then Mercy. If people of the world have merit, the Name El prevails as Chesed. If they have no merit, it prevails by the name 'Mighty'. That is on a daily basis EVERY DAY SOME ARE MERITORIOUS AND OTHERS ARE NOT. HENCE, FOR THOSE WHO ARE NOT, "AND AN EL WHO HAS INDIGNATION EVERY DAY" (TEHILIM 7:12).

94. The better explanation is that El is universally the illumination of the supernal Chochmah, NAMELY CHESED. It prevails daily, as written: "The Mercy of El endures continually" (Tehilim 52:3). Were it not for the awakening of THE NAME El in the world, the world would not have endured for an instant under the harsh Judgments daily aroused in the world. Hence, "these are the generations of the heaven and of the earth when they were created" (Beresheet 2:4). Do not read it Be'Hibaram (lit. 'when they were created'), but as Be'Abraham (lit. 'by Abraham'), WHO IS CHESED. Heaven and earth remain through Abraham awakening. When Abraham stirred himself in the world, WHO IS THE ATTRIBUTE OF CHESED, he pushed out all the Judgment that are present each and every day, and they could not stand against him.

90. ועל דא, בעי ב"נ לאסתמרא מחובוי, דלא ידע זמנא דדינא שריא עלוי. יתיב בביתיה, דינא שריא עלוי. נפק מביתיה לבר, דינא שריא עלוי. ולא ידע אי יתוב לביתיה אי לאו. נפיק לארחא, על אחת במה וכמה, דהא כדין דינא נפקא קמיה, הה"ד צדק לפניו יהלך. בג"כ, בעי לאקדמא ולמבעי רחמי קמי מלכא, בגין דישתזיב מן דינא, בשעתא דשריא בעלמא. דהא כל יומא ויומא שריא דינא בעלמא, הה"ד ואל זועם בכל יום.

91. השתא אית למימר, הא תנינן, ואתערו חברינא, אל בכל אתר חסד הוא, כד"א האל הגדול, ודא נהירו דחכמה עלאה, ואת אמרת ואל זועם בכל יום, שביק קרא כל אלון שמהן, ואחיד בהאי, אי הכי לא קיימין מילוי. ועור, דכתיב אל גבור, או נוקים ליה דינא, או נוקים ליה רחמי.

92. אלא הכי שמענא, חייבינא מהפכי רחמי לדינא. דלית לך בכל אינון כתרין עלאין דמלכא קדישא, דלא כלילין רחמי בדינא, ודינא ברחמי. וחייבינא, מהפכי רחמי לדינא.

93. א"ל ר' יהודה, שפיר בהוא דכתיב אל גבור, אלא אל זועם בכל יום מה, דהא בכל יומא ויומא קיימא בדינא, בין דבני עלמא זכאין, בין דלא זכאין. לא הוה בידיה, אתו שאילו ליה לר"ש. אמר לון, ודאי אל זועם בכל יום, והא אוקמוה חברינא, לזמנין הוא דינא, לזמנין הוא רחמי. אי זכאין בני עלמא, הא אל קיימא, והוא חסד. ואי לא זכאין, הא אל קיימא, ואקרי גבור, ועל דא קיימא בכל יומא.

94. אבל מלה שפיר הוא, אל בכל אתר, נהירו דחכמתא עלאה הוא, וקיימא בקיומיה בכל יומא, דכתיב חסד אל כל היום. ואלמלא דהאי אל אתער בעלמא, לא יכיל עלמא למיקם אפילו שעתא חדא, מקמי דינין תקיפין דמתערין בעלמא בכל יומא, הה"ד אלה תולדות השמים והארץ בהבראם, אל תקרי בהבראם, אלא באברהם, באתערותא דאברהם קיימי, וכד אתער אברהם בעלמא, כל אינון דינין דמשתכחי בכל יומא ויומא דחי להו לבר, ולא קיימין קמיה.

95. "And an El who has indignation every day": It does not say 'He is angry' or 'made' so, but that He has indignation, for each and every day that there is a decree, He pushes it outside and He remains to perfume the world. Hence, it is written: "Hashem will command His love in the daytime" (Tehilim 42:9). Were it not for this, the world would not have been able to remain even for a single moment. The existence of everything is therefore due to Abraham, WHO IS CHESED.

96. The words, "A mighty El" (Yeshayah 9:5), do not MEAN THAT THE NAME El is mighty, but the verse alludes to the Patriarchs, CHESED, GVURAH AND TIFERET and alludes to the supernal Holy Faith, BINA, as written: "wonderful, counselor, a mighty El, the everlasting Father, Prince of Peace" (Yeshayah 9:5). Supernal Chochmah is a wonder, hidden from everything, as written: "If there arises a matter too hard (lit. 'wonderful') for you in judgment" (Devarim 17:8), 'WONDERFUL' IN THE MEANING OF HIDDEN. "Counselor" is the supernal river that is drawn and flows out and never stops, BINA. It counsels to and waters everything. El is Abraham, as we explained that "the great El" IS CHESED. Mighty is Isaac, as it does not say "the mighty." IT DOES NOT SAY 'THE MIGHTY EL' LIKE "THE GREAT EL," BUT "A MIGHTY EL," WHICH MEANS THAT MIGHTY IS NOT AN ATTRIBUTE OF EL, BUT A SPECIFIC NAME, INDICATING ISAAC, NAMELY THE ATTRIBUTE OF GVURAH. The Everlasting Father is Jacob, who holds to this side, RIGHT, and that side, LEFT, whose existence is whole, FOR EVERLASTING FATHER ALLUDES TO WHOLENESS. "Prince of Peace" is the Righteous - NAMELY YESOD - the peace of the world, household peace, the Queen's peace.

97. Rabbi Chizkiyah and Rabbi Yehuda came to him and kissed his hands. They wept and said: Happy is our portion for asking this. Happy is the generation that you dwell in their midst.

13. Zeh and Zot

Rabbi Shimon explains that the purpose of the sacrifices brought by Aaron and his sons is to bring together zot (Malchut) and zeh (Zeir Anpin), that are separated by the wicked in the world.

98. Rabbi Shimon said: It is written, "This is the sacrifice of Aaron and his sons, which they shall offer to Hashem" (Vayikra 6:13). Come and behold: the wicked in the world cause the Holy One, blessed be He, to depart from the Congregation of Yisrael. Hence, it is written: "A perverse man sows strife: and a mischief-maker separates close friends" (Mishlei 16:28). Who is the close friend? It is the Holy One, blessed be He, as written: "You are the close friend of my youth" (Yirmeyah 3:4). They separate zot ('this', fem.), MALCHUT, from zeh ('this', masc.), ZEIR ANPIN, which is household peace, NAMELY YESOD, they who are united together.

99. The holy Aaron and his sons came. By their efforts, the two were brought near and zeh, ZEIR ANPIN, joined zot, MALCHUT. Hence, "with this (Heb. zot) shall Aaron come into the Holy" (Vayikra 16:3), and, "this (Heb. zeh) is the sacrifice of Aaron and his sons." They mate the Holy Supernal King, ZEIR ANPIN, with the Matron, MALCHUT. Through them, the upper and lower are blessed and blessings abound in all the worlds. And everything is one without separation.

95. ה"ה"ד, וְאֵל זֶעַם כָּכָל יוֹם, נִזְעַם, אוֹ זֶעַם כָּכָל יוֹם, לֹא כְּתִיב, אֶלָּא זֶעַם. כָּכָל יוֹמָא וְיוֹמָא דְרִינָא אֲשֶׁתִּכַּח, דְּחֵי לֹון לְבָר, וְקִיּוּמָא הוּא וּמִבְסָם עֲלֵמָא, ה"ה"ד יוֹמָם יִצְוָה יי' חֲסֵדוֹ. וְאֵלְמָלָא הָאִי, לֹא יָכִיל עֲלֵמָא לְמִיקָם אֲפִילוּ רְגַעָא חֲדָא. וְעַל דָּא כָּלָא קִיּוּמוֹ בְּגִינִיָּה דְאַבְרָהָם.

96. וְהָאִי דְכְּתִיב אֵל גְּבוּר, לֹאֹ דְאִיהוּ גְבוּר, אֶלָּא הָאִי קָרָא רִמּוֹ הוּא דְקָא רִמּוֹ לְאַבְהָן, וְרִמּוֹזָא הוּא דְקָא רִמּוֹז לְמַהִימְנוּתָא עֲלָאָה קְדִישָׁא, דְכְּתִיב פִּלָּא יוֹעֵץ אֵל גְּבוּר אָבִי עַד שֶׁר שְׁלוֹם. פִּלָּא, דָּא חֲכֻמָּתָא עֲלָאָה, דְּהִיא פִּלְיָאָה וְאַתְכַּסְיָא מְכָלָא, כַּד"א כִּי יִפְלֵא מִמֶּךָ דְּבָר. יוֹעֵץ, דָּא הוּא נִהַר עֲלָאָה דְנִגִּיד וְנִמִּיק, וְלֹא פְסָקָא, וְדָא יוֹעֵץ לְכָלָא, וְאַשְׁקִי לְכָלָא. אֵל דָּא אַבְרָהָם, בְּמָה דְאֻקִּימָנָא הָאֵל הַגָּדוֹל. גְּבוּר, דָּא יִצְחָק, דְּלֹא כְּתִיב הַגְּבוּר. אָבִי עַד, דָּא יַעֲקֹב, דְּאֲחִיד לְהָאִי סְטָרָא וּלְהָאִי סְטָרָא, וְקִיּוּמָא בְּקִיּוּמָא שְׁלִים. שֶׁר שְׁלוֹם, דָּא צְדִיק, דְאִיהוּ שְׁלֵמָא דְעֲלֵמָא, שְׁלֵמָא דְבֵיתָא, שְׁלֵמָא דְמִטְרוּנִיתָא.

97. אָתּוּ ר' חֲזַקְיָה וְר' יְהוּדָה, וְנִשְׁקֻוּ יָדָיו. בָּכוּ, וְאַמְרוּ זָכָאָה חוֹלְקָנָא, דְּשְׁאִילָנָא הָאִי. זָכָאָה הוּא דְרָא, דָּאֵת שְׁאֲרֵי בְּגוּוּיָהּ.

98. א"ר שְׁמַעוֹן, כְּתִיב. זֶה קֶרְבֵּן אֶהְרֹן וּבָנָיו אֲשֶׁר יִקְרִיבוּ לַיהוָה. ת"ח, חֲתִיבֵי עֲלֵמָא, גְּרָמִין לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, לְאַסְתַּלְקָא מִכ"י. ה"ה"ד, אִישׁ תִּהְפּוּכוֹת יִשְׁלַח מִדּוֹן וְנִרְגָּן מִפְּרִיד אֱלֹהִים. מֵאֵן הוּא אֱלֹהִים. דָּא קוּדְשָׁא בְּרִיךְ הוּא, כַּד"א, אֱלֹהִים נִעֲוִירֵי אֶתָּה. וְאִינוּן מִפְּרִישִׁין לְזֹאת מְזָה, דְאִיהוּ שְׁלֵמָא דְבֵיתָא, וְאִינוּן זְווגָא חֲדָא.

99. אָתָּא אֶהְרֹן קְדִישָׁא וּבָנוּי, וְעַל יְדִיָּהּ מִתְקַרְבִּין תְּרוּוּיָהּ, וְאִזְדוּגָא זֶה בְּזֹאת. ה"ה"ד, בְּזֹאת יָבֵא אֶהְרֹן אֶל הַקֹּדֶשׁ. זֶה קֶרְבֵּן אֶהְרֹן וּבָנָיו. וְאִינוּן מְזוּוּגִי לְמַלְכָּא קְדִישָׁא עֲלָאָה בְּמִטְרוּנִיתָא, וְעַל יְדִיָּהּ מִתְבָּרְכָן עֲלָאִין וְתַתָּאִין, וּמִשְׁתַּכְּחִין בְּרַכָּאן בְּכָלָהּ עֲלֵמִין, וְאַשְׁתַּכַּח כָּלָא חַד בְּלֹא פְרוּדָא.

100. You may ask why it does not say: "This (Heb. zot) is the sacrifice," WHICH MEANS drawing near Zot, MALCHUT, to Her place, ZEIR ANPIN. WHY DOES IT SAY ZEH (LIT. 'THIS') IS THE SACRIFICE," (VAYIKRA 6:13) WHICH ONLY ALLUDES TO ZEIR ANPIN? IT IS MALCHUT THAT WE SHOULD DRAW NEAR ZEIR ANPIN, AND NOT THE OTHER WAY ROUND. HE ANSWERS: This is not so. WHEN THE PRIEST BRINGS THE SACRIFICE BELOW, the priest above, REFERRING TO THE SFIRAH OF CHESED, begins to bring about the union to the Congregation of Yisrael, MALCHUT, until he reaches Zeh, DENOTING ZEIR ANPIN, and attaches it to Zot, INDICATING MALCHUT, and brings them together. AS THE PRIEST BELOW DRAWS MALCHUT NEAR ZEIR ANPIN, SO DOES THE PRIEST ABOVE DRAW ZEIR ANPIN NEAR MALCHUT. The priest therefore completes the sacrifice and brings about the mating. Happy is their portion in this world and in the World to Come.

100. ואי תימא, אמאי לא כתיב זאת קרבן, לקרבא זאת לאתריה. לאו הכי, דהא בהנא מעילא קא שרי לאייתא זוגא לה לכנסת ישראל, עד דמטי להאי זה, לאזדוגא בזאת ולקרבא לון בחדא. ובג"כ בהנא אשלים קרבנא וקריב זוגא, זכא חולקיהון בעלמא דין ובעלמא דאתי.

14. Zion and Jerusalem

Rabbi Yosi speaks about the masculine and feminine referrals to Zion and Jerusalem, their inner and outer aspects, and their aspects of mercy and judgment. He then wonders whether there could be defilement above to correspond to the defilement below. Rabbi Chiya answers that deeds are stirred above by deeds below. He says that there is no good and evil or Holiness and Defilement without its essence and root above, and the same is true of those things that depend on words.

101. Rabbi Chiya and Rabbi Yosi walked together from Usha to Tiberias. Rabbi Chiya said: It is written, "For Hashem has chosen (in) Zion: He has desired it for His habitation. 'This (Heb. Zot) is My resting place forever; Here will I dwell; for I have desired her'" (Tehilim 132:13-14). HE ASKS: Sometimes the friends address THE NAME ZION in the masculine, since Zion, YESOD OF MALCHUT, is Mercy. Yet here, the scripture addresses it IN THE FEMININE, AS WRITTEN: "HE HAS DESIRED IT FOR HIS HABITATION (HEB. MAS)... FOR I HAVE DESIRED HER."

101. ר' חניא ור' יוסי הוו אזלי מאושא לטבריה, אמר רבי חניא, כתיב כי בחר יי' בציון וגו'. זאת מנוחתי וגו', לזמנין קראן להאי חברינא בלהו דכורא, בגין דציון איהו רחמי. והכא קרא נוקבא קרא ליה.

102. Rabbi Yosi said: I have heard from the holy luminary that when they, ZEIR ANPIN AND MALCHUT, mate and are joined together, in order to show that the Nukva is included WITHIN ZEIR ANPIN into one whole, the Nukva is then called by the name of the Male. Then, the blessings of Malchut abide and there is no division in Her at all. It is therefore written: "His habitation," in the masculine. It is also written: "For Hashem has chosen in Zion." "In Zion" is accurate, WHICH MEANS INSIDE ZION, NAMELY the one that is within Her and dwells in Her, NAMELY, THE INNER YESOD OF MALCHUT. It therefore does not say "to Zion," WHICH WOULD REFER TO ITS OUTER SIDE. HENCE, everything is one, whether it is in the masculine or in the feminine, since everything is the same and of the same grade. THE SCRIPTURE THEREFORE ADDRESSES IT SOMETIMES IN THE MASCULINE, AND SOMETIMES IN THE FEMININE, NAMELY "FOR I HAVE DESIRED HER."

102. אמר ר' יוסי, הכי שמיע לי מבוצינא קדישא, בשעתא דזוגא אזדוג בחדא, לאחזאה דהא נוקבא אתכלילת ביה בכללא חדא, אתקרי נוקבא בשמא דדכורא, דהא כדן ברכאן דמטרוניתא אשתכחו, ולא הוי בה פרישותא כלל. ועל דא למושב לו כתיב. וכתיב כי בחר יי' בציון, בציון דייקא, בההוא דאית בגייה דשריא ביה, ולא כתיב לציון. וכלא חד, בין דקרא להאי בשמא דדכורא, ובין דקרא להאי בשמא דנוקבא כלא חד ובדרגא חד קיימין.

103. It is therefore written: "But of Zion it shall be said, 'Man and that man was born in her'" (Tehilim 87:5). IT SAYS 'MAN' TWICE, one of Judgment and another of Mercy. YESOD OF MALCHUT, CALLED "ZION," CONTAINS TWO ASPECTS, WHICH ARE JUDGMENT AND MERCY. THAT JUDGMENT IN HER IS CALLED 'JERUSALEM', yet when ZEIR ANPIN AND MALCHUT are united together in one nation, YESOD OF MALCHUT is then called ONLY BY THE NAME Zion. Zion and Jerusalem are then known in this manner, WITH ZION THE INNER SIDE OF YESOD OF MALCHUT AND JERUSALEM THE OUTER SIDE OF YESOD OF MALCHUT. Thus, they are interdependent.

103. ועל דא כתיב, ולציון יאמר איש ואיש יולד בה חר לדינא, וחד לרחמי. כד מזדוגי בחדא בזוגא חד, כדן ציון אקרי, וציון וירושלים אשתמודע, ואשתכח דדא בדא תלויא.

15. By an action below an action above is awakened

Rabbi Chiya says that any vocalized word below arouses another pronouncement from above, that is called "the word of Hashem". Good arouses

good and evil arouses evil.

104. Rabbi Yosi opened the discussion with the verse: "Sanctify yourselves therefore, and be holy" (Vayikra 20:7). He who sanctifies himself below is sanctified from above; he who defiles himself below is defiled from above. HE ASKS: It is well that he is sanctified from above, WHICH MEANS that the Holiness of his Master rests upon him, but defile him? Whence IS HE DEFILED? If you say that it is from above, is there defilement above?

105. Rabbi Chiya said: It corresponds to what we have studied, that by a deed below, a deed above is stirred. If the deed below is in Holiness, a Holiness above is provoked and comes to rest UPON THAT MAN, and he is sanctified by it. If he defiles himself from below, a Spirit of Defilement arouses itself from above and comes to rest upon him, and he is defiled by it. It depends upon the MAN'S deed.

106. There is no good and evil or Holiness and Defilement without its essence and root above. Through the deed below, a deed above is roused. Depending on the deed, a deed is roused above and the deed is done. And whatever depends upon words occurs through words, for when a word is pronounced BELOW, it is so roused above.

107. You may ask in relation to words: What is aroused ABOVE? HE ANSWERS: It is written, "Nor speaking of vain matters (lit. a word)" (Yeshayah 58:13). That word arouses another pronouncement from above, which is called 'word', NAMELY MALCHUT, AS WRITTEN: "The word of Hashem" (Hoshea 1:1), "and the word of Hashem was precious" (I Shmuel 3:1), and, "by the word of Hashem were the heavens made" (Tehilim 33:6). ALL OF THESE ALLUDE TO MALCHUT, CALLED 'WORD' (HEB. DAVAR). For we learned that MAN'S word rises, piercing firmaments until it rises to its place and arouses that which it arouses. If it is good, then good is aroused; if it is evil, then evil is aroused. NAMELY, IT EITHER ROUSES MALCHUT OF HOLINESS OR MALCHUT OF DEFILEMENT TO INFLUENCE HIM. It is therefore written: "Then keep you from every evil thing (Heb. davar)" (Devarim 23:10).

104. פתח ר' יוסי ואמר, בתיב והתקדשתם והייתם קדושים. מאן דמקדש גרמיה מלרע, מקדשין ליה מלעילא. מאן דמסאיב גרמיה מלרע, מסאבין ליה מלעילא. מקדשין ליה מלעילא ואות, דהא קדושה דמאריה שריא עליה, אבל מסאבין ליה מאן אתר. ואי תימא מלעילא, וכי מסאבותא שריא לעילא.

105. א"ר חייא, היינו דתנינן, בעובדא דלתתא אתער עובדא לעילא. אי עובדא דלתתא היא בקדושה, אתער קדושה לעילא, ואתי ושריא עליה, ואתקדש ביה. ואי איהו אסתאב לתתא, אתער רוח מסאבותא לעילא, ואתי ושריא עליה, ואסתאב ביה. דהא בעובדא תליא מלתא.

106. דהא לית לך טב וביש, קדושא ומסאבותא, דלית ליה עקרא ושרשא לעילא. ובעובדא דלתתא אתער עובדא דלעילא, מה דתלי בעובדא, בעובדא אתער לעילא, ואתעביר עובדא. ומה דתלי במלין, במלין. כד אתגזר במלה, אתער הכי לעילא.

107. ואי תימא, מלה מה אתער. אלא הכי בתיב, ודבר דבר. ההוא דבר, אתער מלה אחרא לעילא, דאקרי דבר. דבר יי' אשר היה. ודבר יי' היה יקר. בדבר יי' שמים נעשו. דהא תנינן, ההיא מלה סלקא, ובקע רקיעין עד, דסלקא בדוכתיה, ואתער מה דאתער, אי טב, אי ביש, ביש. ועל דא בתיב, ונשמרת מכל דבר רע.

16. The four kinds and Hoshana Raba

This essay tells about the three boughs of myrtle, the two willows, the lulav and the etrog; these are waved to observe the precept and then the seven Sfirot above are stirred. We read of the infinite flow of abundance down through the Sfirot from Binah to Malchut, the Congregation of Yisrael. Waving the fresh branches draws blessings to this world. Rabbi Yosi says that on the seven days of Sukkot, actions are needed, not just words, and he emphasizes the number seven in regard to voices, Sfirot, days, and times that the altar must be circled. Rabbi Chiya explains that the illumination of Chochmah comes down and is revealed only with Judgment. Through the deed and sacrifice of the priest below, both the upper and lower are corrected. On the day that God orders the verdicts, Judgments are brought to an end and the evil tongue is ended in the world. God pronounces a decree and then it is referred to as though the punishment has already happened, although it is still to come. He tells of the necessity for the priests, the Levites and the children of Yisrael to participate in the sacrifice so that their transgressions will be atoned for.

108. There are four kinds in the lulav, which are seven; NAMELY, THREE BOUGHS OF MYRTLE, AND TWO BOUGHS OF WILLOW, LULAV AND ETROG. It may be argued that there are seven kinds but it is not so, for there are four divided into three more, THE MYRTLE INTO THREE AND THE WILLOWS INTO TWO. THUS, TWO WERE ADDED TO THE MYRTLE AND ONE TO THE WILLOW; HENCE THERE ARE SEVEN. Through the action of WAVING THEM TO OBSERVE THE PRECEPT, other seven are stirred above - THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE THREE BOUGHS OF MYRTLE CORRESPOND TO CHESED, GVURAH AND TIFERET, THE TWO BOUGHS OF WILLOW TO NETZACH AND HOD, THE LULAV TO YESOD, AND THE ETHROG TO MALCHUT. All are to do good for the world in several respects, THROUGH THE ABOVE MENTIONED SEVEN SFIROT.

109. Although it is part of the seven Sfirot, the Congregation of Yisrael, MALCHUT, is blessed from all the six SFIROT ABOVE HER (MALCHUT) - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - and from the deep river that is drawn from its source. These waters never stop to be drawn to THE SIX SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. She suckles the Daughter, MALCHUT, for she is her daughter, the daughter of the supernal world, BINAH, and the lower world, ZEIR ANPIN, and receives blessings from them when they stir. When they bless the Congregation of Yisrael, all the worlds are blessed, FOR THEY RECEIVE FROM HER. Hence the encircling of the altar, as we learned, ON THE SEVEN DAYS OF THE FEAST OF SUKKOT (HOLIDAY OF THE BOOTHS), SINCE THE ALTAR CORRESPONDS TO MALCHUT, WHICH RECEIVES FROM BINAH AND ZEIR ANPIN. BY THE SEVEN CIRCLINGS, SHE IS FILLED WITH THE SEVEN SFIROT.

110. Moreover, by this stirring, BY WAVING THE FOUR KINDS, all six SFIROT - NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - are blessed with water, NAMELY ABUNDANCE, and are satisfied with it. They all draw from the source of the deepest river, BINAH, and take it down to the world. All THE FOUR KINDS therefore need to be fresh, not dry, SINCE FRESH REFERS TO THEIR BEING FULL TO ABUNDANCE, to draw blessings to the world. Those trees, MYRTLE, WILLOW AND LULAV, are always fresh and their leaves are ever present IN THE TREE, WHETHER SUMMER OR WINTER. The time of their joy is ON THE SEVEN DAYS OF SUKKOT.

111. We learned in the book of Rav Hamnuna Saba that the minister appointed over those trees, OF THE FOUR KINDS, each receive joyful blessings from above only at that time. They all rejoice above, and the rejoicing of those trees is below at the time OF THE DAYS OF SUKKOT. Their stirring depends upon the holy men of the King; NAMELY, UPON YISRAEL WAVING THE LULAV. When Yisrael wave them, everything is stirred at that time and the world, MALCHUT, is blessed and pours blessings upon THIS world.

108. ד' מינין בלולב, ואינן שבעה. ואי תימא דז' מינין אינן. לאו הכי, אלא ארבעה נינהו ואינן מתפרשין לתלתא אחרנין. ובעובדא דלהון אתערן שבעה אחרנין לעילא, לאוטבא עלמא בכמה סטרין.

109. כ"י, אע"ג דאיהי בכללא, מתברכא מכלהו שית, ומנחלא דעמיקא דמבועא, דנגיד ולא פסיק לעלמין מימיו מלנגדא עליהו, וינקא לבת. דהא בגין דאיהי בת לה לעלמא עלאה ותתאה, אתברכא מנייהו באתערותא דא. דהא בשעתא דכנסת ישראל אתברכא מנייהו, בלהו עלמין אתברכן. ע"ד סוכבים את המזבח כמה דאתמר.

110. ועוד באתערותא דא, שיתא בלהו מתברכא במיא, לאסתפקא ביה, ואשתאבין בלהו ממבועא דנחלא עמיקא דכלא, לנחתא לעלמא. ובג"כ, בעיין בלהו לחין ולא יבשין, לאמשכא ברכאן לעלמא, בגין דאילני אלין, בלהו לחין תדירא, וטרפין דלהון משתבחין תדירא, וזמן חרותא דלהון בהאי זמנא.

111. ותנינן בספרא דרב המנונא סבא, דהא ההוא חילא דאתפקדא על אילנין אלין, כל חד וחד מאלין, לא נטיל ברכאן דחרותא לעילא, אלא בזמנא דא. וחרותא דלהון בלהו לעילא, וחרותא דאילנין אלין לתתא, בלהו בזמנא דא הוא. ואתערותא דלהון באינן קדישי מלכא תליין. וכד ישראל נטילי לון, כלא אתער בזמנא דא, ועלמא מתברכא, לארקא ברכאן לעלמא.

112. It is written: "The voice of Hashem is upon the waters: El of Glory" (Tehilim 29:3). Rabbi Yosi said: This is Abraham, NAMELY, THE ATTRIBUTE OF CHESED. "The voice of Hashem is powerful" (Ibid. 4), is Yitzchak, NAMELY GVURAH; "the voice of Hashem is full of majesty" (Ibid. 4), is Jacob, NAMELY TIFERET; "the voice of Hashem breaks the cedars" (Ibid. 5), is Netzach; "The voice of Hashem divides the flames of fire" (Ibid. 7), is Hod; "the voice of Hashem shakes the wilderness" (Ibid. 8), is the Righteous, YESOD; and "the voice of Hashem makes the hinds to calve" (Ibid. 9) is Righteousness, NAMELY MALCHUT. They all grow by the sea, BINAH, and are given water, NAMELY THE ABUNDANCE OF BINAH, in order to grow. Hence, it says: "And a river went out of Eden to water the garden" (Beresheet 2:10). They all arouse blessings to the world by the drink they give all.

113. Come and behold: these seven voices - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - depend upon the words of the mouth throughout the year, but ON THE SEVEN DAYS OF SUKKOT, they depend only upon deed. We need then an action, not a speech, since during the time OF THE SEVEN DAYS OF SUKKOT, the whole year is blessed.

114. On the seventh day of the feast, NAMELY HOSHANA RABA, Judgment of the world comes to an end. Sentences are sent from the King's house and Gvurot are aroused and ended on that day. The willows of the brook depend upon them, THESE GVUROT. One needs to arouse the Gvurot toward the water and to circle the altar, WHICH CORRESPONDS TO MALCHUT, seven times - AGAINST CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - in order to imbue the altar with Yitzchak's water; NAMELY, WITH THE ILLUMINATION OF CHOCHMAH OF THE LEFT COLUMN, CALLED 'ISAAC'. That water will fill Isaac's well, NAMELY MALCHUT, THAT WHEN SHE RECEIVES FROM THE LEFT, IT IS CALLED BY THAT NAME. When she is filled, the whole world is blessed with water.

115. On that day, HOSHANA RABA, there is need of Gvurot IN ORDER TO DRAW water, THE SECRET OF THE MENTIONED ILLUMINATION OF CHOCHMAH, WHICH IS DRAWN ONLY TOGETHER WITH GVUROT AND JUDGMENTS, and to conclude them later. On that day, Judgment is concluded, AS THERE IS NO FURTHER NEED TO DRAW THE ILLUMINATION OF CHOCHMAH DRAWN THROUGH JUDGMENT. Hence, one needs to beat THE WILLOW BOUGHS on the ground and end them, NAMELY THEIR ILLUMINATION, so there will not be any. On that day, there is the stirring OF CHOCHMAH and the conclusion OF CHOCHMAH, and we make use of the willows of the brook, WHICH ALLUDES TO NETZACH AND HOD THROUGH WHICH CHOCHMAH IS REVEALED BY MEANS OF JUDGMENTS.

116. Rabbi Chiya said: This is surely so, and it is well spoken. The willows of the brook are so CALLED because from the side of the brook, NAMELY BINAH, Gvurot come out, NAMELY THE ILLUMINATION OF CHOCHMAH WITH THEIR JUDGMENTS. On that day, they are aroused and ended. Of that day, it is written: "And Isaac dug again the wells of water" (Beresheet 26:18). The word Beerot (lit. 'wells') is written without the Vav, SINCE IT ALLUDES TO MALCHUT CALLED 'WELL' (HEB. BEER). What is "again"? The first day of the month, NAMELY ON ROSH HASHANAH, is the day of the beginning of Judgments throughout the world, and Isaac, THE SECRET OF THE LEFT COLUMN, rose to the Throne of Judgment to sentence the world. On that day OF HOSHANA RABA, Isaac again stirred the decrees and brought verdicts to an end. "Isaac dug the wells of water," NAMELY, he poured Gvurot upon the Congregation of Yisrael, WHICH IS MALCHUT CALLED "WELL," in order to arouse the water, THE SECRET OF THE ILLUMINATION OF CHOCHMAH. Water descends upon the world through Gvurot; NAMELY, THE

112. כְּתִיב קוֹל יי' עַל הַמַּיִם אֶל הַכְּבוֹד, א"ר יוֹסִי, דָּא אֲבִרָהֶם. קוֹל יי' בְּכַח: דָּא יִצְחָק. קוֹל יי' בְּהִדְרָ: דָּא יַעֲקֹב. קוֹל יי' שׁוֹבֵר אֲרָזִים: דָּא נִצַּח. קוֹל יי' חוֹצֵב לַהֲבוֹת אֵשׁ: דָּא הוֹד. קוֹל יי' יַחֲלֵל מִדְּבַר: דָּא צְדִיק. קוֹל יי' יַחֲלֵל אֵילֹת: דָּא צֶדֶק. וְכֻלְהוּ מִתְגַּדְּלֵי עַל יְמָא וְאַתְשָׁקִיין בְּמֵיָא, לְגַדְלָא. הַה"ד, וְנִהָר יוֹצֵא מַעְדָן לְהַשְׁקוֹת אֶת הַגֶּן. וְכֻלְהוּ הָנִי מִתְעָרִי בְּרַכָּאן לְעַלְמָא, מֵהֵוּא שְׁקִי, דָּאִתְשָׁקִיין כֻּלְהוּ.

113. ת"ח, הָנִי שְׁבַע קְלִין, תְּלִין בְּמֵלָה דְּפּוּמָא בְּשָׂאֵר יוֹמֵי שְׁתָּא, וְהַשְׁתָּא, לֹא תְלִין אֱלָא בְּעוֹבְדָא, וְאַנָּן עוֹבְדָא קָא בְּעִינָן, וְלֹא מֵלָה. בְּגִין דְּבִזְמַנָּא דָּא, מְבַרַךְ לְכָל שְׁתָּא.

114. בְּיוֹמָא שְׁבִיעָאָה דְּחַג, הוּא סִיּוּמָא דְּדִינָא דְּעַלְמָא, וּפְתִקִּין נְפִקִין מִבֵּי מַלְכָּא, וּגְבוּרָן מִתְעָרִי וּמְסִימִין בְּהָא יוֹמָא, וְעֲרְבֵי נַחַל תְּלִין בְּהוּ. וּבְעִינָן לְאַתְעָרָא גְבוּרָן לְמֵיָא. וְלִסְחָרָא ד' זְמַנִּין, לְרוּוּאָה לְהָאִי מְזֻבָּח, מִמֵּיָא דִּיצְחָק, בְּגִין דָּאִתְמַלִּיא מֵיָא הָאִי בִּירָא דִּיצְחָק, וְכִד הוּא אִתְמַלִּיא, כָּל עַלְמָא אִתְבְּרַכָּא בְּמֵיָא.

115. וּבְהָאִי יוֹמָא גְבוּרוֹת בְּעִינָן לְמֵיָא, וְלִסְיִימָא לֹון לְבִתֵּר, דְּהָא בְּהָאִי יוֹמָא מְסִימִין דִּינָא. וּבְג"כ בְּעִינָן לְבִטְשָׁא לֹון בְּאַרְעָא, וְלִסְיִימָא לֹון דְּלֹא מְשִׁתְּכֻחַ, דְּהָאִי יוֹמָא אִתְעָרוּתָא וְסִיּוּמָא הוּא. וְע"ד אִתְעָרוּתָא וְסִיּוּמָא הוּא דְּעִבְדִּין בְּעֲרְבֵי נַחַל.

116. א"ר חִיָּיא וְדָאִי הָכִי הוּא, וְשְׁפִיר. וְעֲרְבֵי נַחַל, מְסִטְרָא דְּנַחַל, נְפִקִי גְבוּרָאן. וּבְהָאִי יוֹמָא מִתְעָרִי וּמְסִימִין. בְּהָאִי יוֹמָא כְּתִיב, וַיֹּשֶׁב יִצְחָק וַיַּחְפּוּר אֶת בְּאֵרֵת הַמַּיִם. בְּאֵרֵת כְּתִיב חֶסֶד. וַיֹּשֶׁב, מֵהוּ וַיֹּשֶׁב. אֱלָא יוֹמָא קְדָמָא דִּינְרָחָא, שִׁירוּתָא דְּדִינָא הוּא בְּכָל עַלְמָא, וַיִּצְחָק קִיּוּמָא לְכוּרְסִיָּא לְמִידָן עַלְמָא. בְּהָאִי יוֹמָא, וַיֹּשֶׁב יִצְחָק לְאַתְעָרָא דִּינָן וְלִסְיִימָא דִּינָן. וַיַּחְפּוּר אֶת בְּאֵרֵת הַמַּיִם, לְאַרְקָא גְבוּרָן לְכַנְסַת יִשְׂרָאֵל, לְאַתְעָרָא לְמֵיָא, דְּהָא מֵיָא גְבוּרָן נַחְתָּן לְעַלְמָא.

ILLUMINATION OF CHOCHMAH COMES DOWN ONLY COUPLED WITH JUDGMENT.

117. Since these Gvurot descend only by means of clouds, WHICH ARE JUDGMENTS, and on a cloudy day the wind of the pillars of the world rests upon them only SINCE IT MUST BE SO since the world needs them. Why is it so? Because the world was created through decrees. NAMELY, ON ROSH HASHANAH. HENCE JUDGMENTS SHOULD ALWAYS BE REVEALED TOGETHER WITH WATER, WHICH MEANS THE ILLUMINATION OF CHOCHMAH, SO THE WICKED WILL NOT GET HOLD OF THE LEFT COLUMN AND BRING BACK THE JUDGMENTS OF ROSH HASHANAH. And everything must be this way, because it all depends upon actions. Therefore, through the deed and correction that the priest does below, NAMELY THE ACTION OF SACRIFICING, the upper and lower are aroused to be corrected, and are corrected by him. IN THE SAME MANNER, THROUGH THE DEED OF THE FOUR KINDS AND THE WILLOW OF HOSHANA RABA, CHOCHMAH IS CORRECTED BY MEANS OF JUDGMENTS, WHICH ARE REVEALED TOGETHER WITH IT SO THAT THE WICKED WILL NOT BE ABLE TO TAKE HOLD OF IT.

118. Rabbi Yosi said: We learned that the willow resembles lips on that day. What is the meaning of this? Rabbi Chiya said: This is only according to homiletic interpretation, yet it is surely so. It depends upon lips, since on the day that the King orders the verdicts given to the officer in charge of them, Judgments are brought to an end and evil speech is ended in the world. The beginning of the verdict and its ending is on the first day of the month, as has been explained.

119. Come and behold: on that day, the heathen nations complete and terminate their blessings and abide in Judgment. On that day, the children of Yisrael end their judgments and abide in blessings, since on another day - NAMELY SHMINI ATZERET (THE DAY OF CONVOCATION) - they will take delight with the King and take blessings from Him for the whole year. On that festival day, Yisrael alone are with the King, and only he who sits with the King receives them. Whatever he wishes he asks, and THE KING gives him. Yisrael therefore begin TO RECEIVE BLESSINGS and the heathen nations terminate THEIR BLESSINGS. It is therefore written: "'I have loved you', says Hashem" (Malachi 1:2).

120. He said to him: Yet we see Esav lived calmly, reigning in great, superior cities, ruling over the world, and yet you say, "And laid his mountains waste" (Ibid. 3). He said to him: It is always so. When the Holy King pronounces a decree and places it amongst His verdicts, scripture testifies to it as if it has already been performed, THOUGH IT HAS NOT YET BEEN EXECUTED. It therefore says: "And laid his mountains waste - " since I have already considered in My verdict, AND IT WILL BE CARRIED OUT IN DUE TIME. This is also true for the goodness He decreed for Yisrael, IN THAT IT WILL BE IN DONE ITS TIME, as written: "I Hashem have spoken and have done it" (Yechezkel 17:24).

117. ובגין דאלין גבורין, לא נחתין אלא בעיבא, ויומא דעיבא לא נויחא רוחיהון דקיימי עלמא, אלא בגין דעלמא אצטריך להו. מאי טעמא. בגין דעלמא בדינא אתברי, וכלא בעיא הכי. בג"כ כלא בעובדא תליא מלתא. וע"ד, בהנא בעובדא ותקונא דאיהו עביר לתתא, אתערו עלאין ותתאין לתקנא לון, ומתקני על ידוי.

118. א"ר יוסי הא תנינן, הערבה דדמיא לשפון בהאי יומא, ומאי היא. אמר ר' חייא, אע"ג דלדרשא הוא דאתי, הכי הוא ודאי. דהא בהאי יומא בשפון תליא, בהאי יומא פקיד מלכא למיהב פתקין לסגטירא, ומסתיימי דינין, ואסתים לישינא בישא מעלמא. ביומא קדמא דירחא שירותא דדינא הוא, וסיומא הוא בהאי יומא. והא אתמר.

119. ת"ח, ביומא דא שלמין ומסיימי עמין עע"ז ברכאן דלהון, ושראן בדינא. וישראל ביומא דא מסיימי דינין דלהון ושראן בברכתא. דהא ליומא אחרא זמינן לאשתעשעא במלכא, לנטלא מיניה ברכאן לכל שתא, ובהוא חדותא לא משתכחי במלכא אלא ישראל בלחודיהו. ומאן דיתב עם מלכא, ונטל ליה בלחודיה, כל מה דבעי שאיל, ויהיב ליה. וע"ד ישראל שראן, ועמין עע"ז מסיימי. וע"ד כתיב, אהבתי אתכם אמר יי' וגו'.

120. אמר ליה, הא חמינא ליה לעשו בשלוח, במלכו, בכריכן עלאין, ושלט על עלמא, ואת אמר ואשים את הריו שממה. א"ל, בכל אתר הכי הוא. כיון דמלכא קדישא גזר גזרה, ושוי ההיא גזרה בפתיקה, קרא אסהיד כמה דאתעביר. וע"ד ואשים את הריו שממה, הא שויתי בפתיקה דילי. וכן כל אינון טבן דגזר עליהו דישראל, דכתיב אני יי' דברתי ועשיתי.

121. "And this (Heb. zot) is the Torah of the guilt offering" (Vayikra 7:1); "and this (Heb. zot) is the Torah of the meal offering" (Vayikra 6:7); "and this (Heb. zot) is the Torah of the peace offerings" (Vayikra 7:11); and "this (Heb. zot) is the Torah of the sin offering" (Vayikra 6:18). Rabbi Yitzchak said: It has been explained that down below, Zot is within everything, and up above, Zot is within everything, SINCE ZOT, MALCHUT, INCLUDES ALL LIGHTS FROM HER AND ABOVE, SINCE SHE RECEIVES THEM ALL INTO HER. ALSO, BELOW SHE GIVES ABUNDANCE TO ALL THE WORLDS FROM HER AND DOWNWARDS, AND SHE INCLUDES THEM ALL. THE NAME ZOT THEREFORE APPEARS IN CONNECTION WITH ALL THESE SACRIFICES, AS SHE INCLUDES THEM ALL. He who is occupied in the Torah takes Her, MALCHUT, as his portion entirely, and joins with all Her aspects - THE GUILT OFFERING, THE MEAL OFFERING, THE PEACE OFFERING AND THE SIN OFFERING. Hence, he need not bring a sacrifice for himself, as we have already learned.

17. The three grades over the offering

122. Rabbi Yitzchak opened the discussion, saying: "The priests said not, 'Where is Hashem?' They that handle the Torah knew Me not; and the rulers also transgressed against Me" (Yirmeyah 2:8). 'The priests' refers to those who serve as high priests, bring the Holy words to their place and bring everything into a union properly. "They that handle the Torah." Who are "they that handle the Torah," if the priests do not handle the Torah? HE ANSWERS: These are the Levites who handle the lyre that comes from the side of the Torah. The Torah was given through their side, THE LEFT SIDE, GVURAH, and they are in charge over singing the praises of the Holy King, to properly unify Him in complete union. "The shepherds also transgressed against Me" (Ibid.). These are the ministers of the people who lead the people, like a shepherd leads his flock.

123. These are the three grades, NAMELY THE THREE COLUMNS - RIGHT, LEFT AND CENTRAL - which always need to be found by the sacrifice so that there will be good will above and below, and so that there will be blessings in all the worlds. The priest brings a sacrifice and concentrates upon uniting the Holy Name in a proper manner, and he awakens his own side, THE RIGHT SIDE, CHESED. The Levites concentrate on awakening their own side, THE LEFT SIDE, GVURAH, through singing, to be included within the priest's side. Yisrael, WHO ARE THE SHEPHERDS, THE CENTRAL COLUMN, TIFERET, concentrate with their hearts and desires upon complete repentance, and they submit before the Holy King, who takes everything. Thus are their transgressions atoned for, and joy abides in the upper and lower realms.

18. "Who lays beams of His chambers in the waters"

Rabbi Yehuda tells about the time that God created the world, dividing the waters into two and establishing the world upon the lower half, then making a firmament between the two halves. He says that legions of angels were established to sing praises, some in the daytime and some at night, and that the abysses on the Other Side were also established where the angels of destruction dwell and where the river of fire runs. The rising smoke from the altar feeds the side of holiness and the other side as well.

121. וְזֹאת תּוֹרַת הָאֵשֶׁם וְזֹאת תּוֹרַת הַמִּנְחָה וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים וְזֹאת תּוֹרַת הַחֹטֵאת. ר' יִצְחָק אָמַר, הָא אֻקְמוּהָ אִי לְתַתָּא דָּא בְּכָלָא. אִי לְעִילָא דָּא בְּכָלָא. וּמֵאן דְּאִשְׁתַּדַּל בְּאוּרִייתָא, נִטְלָא לְחוּלְקִיה בְּכָלָא, וְאִתְאַחִיד בְּכָל סְטָרִין, וְלֹא בְּעֵי לְקַרְבָּא קַרְבָּנָא עַל נַפְשִׁיהּ, וְהָא אִתְמַר.

122. רַבִּי יִצְחָק פָּתַח, הַכֹּהֲנִים לֹא אָמְרוּ אִיָּהּ יְיָ וְתוֹפְשֵׁי הַתּוֹרָה לֹא יָדְעוּנִי וְהַרְעִים פְּשָׁעוֹ בִּי. הַכֹּהֲנִים, אֵלֶּיךָ כֹּהֲנִים דְּמִשְׁמָשִׁין בְּכַהֲוֶנָּה גְדוּלָּה, וּמִקְרָבִין מִלֵּין קְדִישִׁין לְאַתְרֵיהּ, וּמִיַּחְדִּין יַחְדָּא כָּל חַד וְחַד בְּדָקָא חֲזִי. וְתוֹפְשֵׁי הַתּוֹרָה מֵאן אֵינּוּן תוֹפְשֵׁי הַתּוֹרָה, וְכִי כֹהֵנִי לֹא תוֹפְשֵׁי הַתּוֹרָה נִינְהוּ. אֲלֵא, אֵלֶּיךָ אֵינּוּן לִיּוּאִי, דְּתַפְשִׁי בְּכַנּוּרוֹת, דְּאִתִּין מִסְטָרָא דְּאוּרִייתָא. וְאִתִּיבֵיבַת מִסְטָרָא דְּלֵהוּן אוּרִייתָא. וְאֵינּוּן מִמֶּנּוּן עַל שְׂבָחָא דְּתוֹשְׁבַתָּא דְּמִלְכָּא קְדִישָׁא, לִיַּחְדָּא לִיָּהּ יַחְדָּא שְׁלִים בְּדָקָא יְאוּת. וְהַרְעִים פְּשָׁעוֹ בִּי. אֵלֶּיךָ אֵינּוּן רַבְרְבֵי עֲמָא, דְּאֵינּוּן רַעִיין לְעֲמָא, כְּרַעִיא דְּמַדְבַּר עֲאֲנִיָּה.

123. וְאֵלֶּיךָ אֵינּוּן ג' דְּרָגוֹן, דְּבַעִיא לְאַשְׁתַּבַּחַת תְּדִיר עַל קַרְבָּנָא, לְאַשְׁבַּחַת רַעֲוָא לְעִילָא וְתַתָּא, וְלְאַשְׁתַּבַּחַת בְּרַכָּאן בְּכַלְהוּ עֲלֵמִין. בְּהָנָא מִקְרָב קַרְבָּנָא, וְאִתְבְּוֹן לִיַּחְדָּא שְׁמָא קְדִישָׁא בְּדָקָא חֲזִי, וְלְאַתְעָרָא סְטָרָא דִּילִיָּהּ. וְלִיּוּאִי אִתְבְּוֹנֵן בְּשִׁיר, לְאַתְעָרָא סְטָרָא דִּלְהוּן, וְלְאַתְבַּלָּל בְּסְטָרָא דְּכֶהֱנָא. וְיִשְׂרָאֵל אִתְבְּוֹן לְפָא וְרַעוּתָא לְתִיּוּבַתָּא שְׁלִימַתָּא, וְאִתְבְּנַע קְמִי מִלְכָּא קְדִישָׁא, וְהָאִי נִטְוִיל כָּלָא, וְאִתְבְּרַח חוּבִיָּהּ, וְאַשְׁתַּבַּח חֲדוּתָא בְּעֵלְאִי וְתַתְּאִי.

124. Rabbi Yehuda opened the discussion with the verse: "Who lays the beams of His chambers in the waters" (Tehilim 104:3). When the Holy One, blessed be He, created the world, He took it out of the water and arranged it upon water. What did He do? He divided the water into two HALVES, a half below and a half above, and did certain things with them. With the lower half, He made and established this world. He set it on this half and established the world above it. Hence, it is written: "For He has founded it upon the seas" (Tehilim 24:2). He raised the other half and paneled it with high ceilings. Hence, it is also written: "Who lays the beams of his chambers in the waters..."

125. He made a firmament between these two halves, as it says: "Let there be a firmament in the midst of the waters..." (Bereshheet 1:6). On them, He formed and arranged supernal holy angels from His mouth's breath, as is written: "And all the host of them by the breath of His mouth" (Tehilim 33:6).

126. With these ANGELS, He established and arranged those who sing His praises by day. They mixed with flames of fire. These hosts of armies sing by day, praises in the morning and hymns in the evening. When night comes, they all stop singing BECAUSE OTHER ANGELS SING AT NIGHT, AS THOSE WHO SING BY DAY DO NOT DO SO BY NIGHT. Above them, there are legions of fire of a strong flame. They smell the consuming fire and return to their places.

127. There are on the Other Side, NAMELY WITH THE KLIPOT, abysses, the one on top of the other - an upper abyss, BINAH OF THE KLIPOT, and a lower abyss, MALCHUT OF THE KLIPOT. Opponents of the side of Harsh Judgment abide in all of them. In the aspect of the lower abyss, there are flares that burn sparks of fire, which are in charge over decrees in the world, and they burn the wicked in the fire that is drawn from the River of Fire. They are all fire and their appearance is of scorching flames. They stand between the upper and the lower realms.

128. When the smoke rises from the altar, THOSE DEMONS whose function is to destroy and annihilate are removed and lost from that grade, NAMELY THE LOWER ABYSS. That flow of strong fire from the River of Fire, which is strong and high, goes back to its place, and all EXTERNAL forces enjoy the smoke from the altar because it was established in respect to the supernal altar. This is the reason why they enjoy it. They draw that SMOKE near, THE SMOKE OF THE PORTIONS OF THE SACRIFICE AND THE FATS THAT ARE CONSUMED BY NIGHT, FROM WHICH THE EXTERNAL FORCES ARE FED. Another smoke rises, as we explained, THE SMOKE THAT RISES FROM THE SACRIFICES BY DAY, WHICH IS MEANT FOR HOLINESS, for THE SMOKE FEEDS each and every one, WHETHER IT PERTAINS TO HOLINESS OR TO THE OTHER SIDE. It is the goodwill of everything that rises above, since it gives pleasure to the Holy King.

124. רַבִּי יְהוּדָה פָּתַח, הַמְקָרָה בַּמַּיִם עֲלִיּוֹתָיו וְגו'. קוֹדֶשׁא בְּרִיךְ הוּא כִּד בְּרָא עֲלֵמָא, מִגּוּ מַיָּא אִפִּיק לִיה, וְסִדֵּר לִיה עַל מַיָּא. מַה עֲבַד. פִּלַּג מַיָּא לְתַרִּין. פִּלְגוּתָא לְתַתָּא, וּפִלְגוּתָא לְעִילָא. וְעִבִּיד מַנְיָהּ עוֹבְדִין, מִפִּלְגוּתָא תַתָּא עֲבַד וְתַקֵּן עֲלֵמָא דָּא, וְסִדֵּר לִיה עַל פִּלְגוּתָא דָּא, וְאַתְקִין לִיה לְעִילָא עֲלִיָּהּ. הֵה"ד כִּי הוּא עַל יָמִים יִסְדֶּה. וּפִלְגוּ אַחֲרָא סֻלְקִיה לְעִילָא, וְתַקֵּר בֵּיה תַקְרָאִין עֲלָאִין, הֵה"ד הַמְקָרָה בַּמַּיִם עֲלִיּוֹתָיו וְגו'.

125. וְעֲבַד רְקִיעַ בֵּין תַּרִּין פִּלְגוּתָא אֱלִין, הֵה"ד יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְגו', וְעֲלִיָּהּ אֶתְקִין וְסִדֵּר מַלְאָכֵי עֲלָאֵי קְדִישִׁי, מִגּוּ רוּחָא דְאַתְגִּזֵּר מִפּוּמִיָּה. דְּכִתְיִב וּבְרוּחַ פִּיו כָּל צִבְאָם.

126. וּבְאֱלִין אֶתְקִין וְסִדֵּר מְזַמְרֵי תוֹשְׁבַחְתִּיה בְּיוֹמָא, וְאַתְעֲרְבוּ בְּשִׁלְהוּבֵי אֲשָׁא. וְאִינוּן גְּדוּדֵי חַיִּילִין, אֲמִרִין שִׁירְתָּא בְּיוֹמָא, תוֹשְׁבָחִין בְּצַפְרָא, וְזַמְרִין בְּרִמְשָׁא. כִּד מְטִי לִילִיא, כֻּלְהוּ פִּסְקֵי שִׁירְתָּא. לְעִילָא מַנְיָהּ, גְּדוּדִין דְּאֲשָׁא, בְּשִׁלְהוּבָא תַקִּין, קִיּוּמִין וּמְרִיחִין אֲשָׁא דְאַכְלָא, וְאַהֲדִירֵי לְאַתְרֵיהּ.

127. וְאִית בְּסִטְרָא אַחֲרָא, דְּתַהוּמִין סֻלְקִין אֱלִין עַל אֱלִין. וְאִית תַּהוּמָא עֲלָא, וְתַהוּמָא תַתָּא, וּבִכְלָהוּ שְׁאֵרִין מְאִירֵהוּן דְּדִינִין מְסִטְרָא דְּדִינָא קְשִׁיָּא. וְאִית בְּגוּ סִטְרָא דְּתַהוּמָא תַתָּא, שִׁלְהוּבִין דְּאוּקְרִין זִיקִין נוּרִין, מִמֶּנּוּ עַל דִּינִין דְּעֲלֵמָא, לְאוּקְרָא לְחַיִּיבֵיָּא בְּנוּרָא, דְּנִגְדֵי מַהוּא נֶהָר דִּינוּר. וְכֻלְהוּ אֲשָׁא, וְחִיּוֹז דְּלַהוּן אֲשָׁא דְּלַהִיט, וְקִיּוּמִין בֵּין עֲלָאֵי וְתַתָּאֵי.

128. וְכִד תִּנָּנָא דְּמִדְּבַחָא סֻלִּיק, מִתְעַבְרִין וְסֻלְקִין מַהוּא דְּרָגָא, דְּקִיּוּמִין לְשִׁינָא וּלְאוּבְדָּא, וְהוּא נִגִּידוּ דְּאֲשָׁא תַקִּיפָא דְּנֶהָר דִּינוּר, דְּאִיהוּ תַקִּיף וְעֲלָא, אַהֲדֵר לְאַתְרֵיהּ. וְכֻלְהוּ, מִתְהַנֵּינן מִתִּנָּנָא דְּמִדְּבַחָא, בְּגִין דְּאַתְתַּקְנַת לְקַבְּלֵי מִדְּבַחָא עֲלָא, וּבִג"כ מִתְהַנֵּינן מִנִּיהּ, וְאִינוּן קְרִבִּין לְהֵבָא. וְתִנָּנָא אַחֲרָא סֻלִּיק, וְהָא אוּקִימָנָא, לְכָל חַד וְחַד, רַעוּתָא דְּכָלָא דְּסֻלְקָא לְעִילָא, דְּאִיהוּ נִיּוּחָא דְּרוּחָא, לְגַבֵּי מִלְכָּא קְדִישָׁא.

19. A fire of the altar crouches like a lion

We are told that the priests and people could see that the offering was welcome to God by the appearance of a lion crouching in the fire on the altar.

This fire is the angel Uriel. If the sacrifice was unworthy the shape of a dog appeared in the fire instead.

129. We learned that when Uriel was seen upon the altar in the likeness of a mighty lion that crouches on its prey, the priests and Yisrael saw and were glad, for they knew that their sacrifice was welcome to the Holy King. Another fire, Holy and supernal, came down FROM ABOVE, WHICH IS THE ANGEL URIEL, against the lower fire KINDLED ON THE ALTAR. The man would then go trembling before his Master and complete repent.

130. This is like a king to whom THE PEOPLE sent a gift which was welcome to him. He said to his servant: Go and take this gift which they brought me. So did the Holy One, blessed be He, say to the angel Uriel: 'Go and take the gift which My children offered Me.' How much joy and sweetness was in everything when the priests, the Levites and he who brought the sacrifice were intent upon sacrificing the offering properly, in complete union.

131. Come and behold: it is written, "And there came out a fire out from before Hashem, and consumed upon the altar the burnt offering..." (Vayikra 9:24). THIS FIRE is Uriel, who came down with the appearance of a scorching flame until he rested on the altar to receive the gift, THE SACRIFICE. He looked like a great lion, crouching on the sacrifice.

132. When Yisrael were not found worthy, or when he who brought the sacrifice did not do so properly and his sacrifice was not accepted, they saw the smoke rising unevenly. A certain wind from the hole OF THE KLIPOT on the north came to the altar, and they saw the shape of an impudent dog crouching on the offering. They then knew that the sacrifice was not welcome.

133. This is like a king to whom they sent a gift that was not worthy of being brought before him. The king said: Take away that gift and give it to the dog, because it is not worthy of being brought before me. When the sacrifice is brought and it is not accepted, it is given to the dog. This is why they saw the shape of a dog on the altar.

129. הָא אֶתְמַר, דְּבַמְדַּבְּחָא סֻלְקָא וְאֶתְחַזִּי אֹרִיא"ל, בְּחִיזוּ דְּחַד אַרְיָה תְּקִיפָא, רַבִּיעַ עַל טְרַמִּיה. וְהוּ חֲמָאן בְּהִנֵּי וַיִּשְׂרָאֵל, וַחֲדָאן, דְּהוּ יִדְעִין דְּאֶתְקַבֵּל בְּרַעְוָא קָמִי מַלְכָּא קְדִישָׁא. וְאִשָּׁא אַחֲרָא עֲלָא קְדִישָׁא נְחִית, לְקַבְּלָא אִשָּׁא תַתָּא, בְּדִין ב"נ אֲזִיל וְאֶזְדַּעַז קָמִי מֵאֲרִיָּה, וְתָב בְּתִיבְתָּא שְׁלִימְתָּא.

130. לְמַלְכָּא דְּשִׁדְרוּ לִיה דּוֹרוֹנָא, וְאֶתְיִשְׁר קָמִיה, אָמַר לְעִבְרִיָּה, זֵיל וְטוֹל דּוֹרוֹן דָּא, דְּאִיִּתִּיאוּ לִי. בְּךְ אָמַר קוֹדֶשָׁא בְּרִיךְ הוּא לְאֹרִיא"ל, זֵיל וְקַבִּיל דּוֹרוֹנָא דְּבִנֵּי מְקַרְבִּין קָמִאי. בְּמָה חֲדוּה מִשְׁתַּבְּחִי בְּכֻלָּא, בְּמָה בְּסִימוּתָא בְּכֻלָּא מִשְׁתַּבַּח, כִּד בְּהִנָּא וְלִיּוּאָה, וְהוּא דְּמְקַרֵּב קֶרְבָּנָא, מְכוּוֹנִי לְקַרְבָּא קֶרְבָּנָא בְּדָקָא יְאוּת, בִּיחּוּדָא שְׁלִים.

131. תָּא חֲזִי, בְּתִיב, וְתַצָּא אִשׁ מִלְּפָנֵי יו"י וְתֹאכַל עַל הַמִּזְבֵּחַ אֶת הָעוֹלָה וְגו'. דָּא אֹרִיא"ל, דְּנְחִית בְּחִיזוּ דְּאִשָּׁא בְּשִׁלְהוּבָא, עַד דְּנְחִית לְמַדְבְּחָא, לְקַבְּלָא דּוֹרוֹנָא וְאֶתְחַזִּי בְּאַרְיָה רַבְרָבָא, רַבִּיעַ עַל קֶרְבָּנָא.

132. וְכִד יִשְׂרָאֵל לֹא אֶשְׁתַּבְּחוּ זָפֵאִין, אוּ הוּא דְּמְקַרֵּב קֶרְבָּנָא לֹא קָרִיב בְּדָקָא יְאוּת, וְלֹא אֶתְקַבֵּל קֶרְבָּנִיה, הוּוּ חֲמָאן דְּלֹא סָלִיק תְּנָנָא בְּאַרְח מִיִּשְׁר, וְהוּוּ קָם חַד רוּחָא מְנוּקָבָא דְּצִפּוֹן, וְעָל לְמַדְבְּחָא, וְהוּוּ חֲמָאן דְּיוֹקְנָא דְּחַד בְּלָבָא חֲצִיפָא, רַבִּיעַ עַל קֶרְבָּנָא. בְּדִין הוּוּ יִדְעִי דְּלֹא אֶתְקַבֵּל בְּרַעְוָא הוּא קֶרְבָּנָא.

133. לְמַלְכָּא דְּשִׁדְרוּ לִיה דּוֹרוֹן, חֲמָא לִיה מַלְכָּא דְּלֹא אִיהוּ בְּדָאִי לְקַרְבָּא קָמִיה, אָמַר מַלְכָּא, אֶסִּיקוּ הוּא דּוֹרוֹנָא, וְהִבּוּ לִיה לְכֻלָּבָא, דְּלֹא אִיהוּ בְּדָאִי לְאַעֲלָא קָמִאי. כִּךְ בְּשַׁעֲתָא דְּקֶרְבָּנָא אֶתְקָרִיב, וְלֹא אֶתְקַבֵּל בְּרַעְוָא, דּוֹרוֹנָא לְכֻלָּבָא אֶתְמַסֵּר. וּבג"כ הוּוּ חֲמָאן, דְּיוֹקְנָא דְּכֻלָּבָא ע"ג מַדְבְּחָא.

134. Come and behold: It is written: "And there came a fire out from before Hashem, and consumed upon the altar the burnt offering" (Vayikra 9:24). Rabbi Yehuda said: This is Uriel, who looks like a scorching flame upon the altar as he crouches on the sacrifice, as we learned. Then all rejoiced, since it was willingly accepted, as written: "And the glory of Hashem appeared to all the people" (Ibid. 23). Were it not for the confusion brought by THE DEATH OF Aaron's sons ON THAT DAY, there would not have been, since the day they left Egypt, a greater satisfaction above and below.

134. ת"ח כתיב ותצא אש מלפני יי' ותאכל על המזבח את העולה. א"ר יהודה, דא אוריאל, דאתחזי בשלהוביתא דאשא על מדבחא, כמה דאתמר רביע על קרבנא. וכדין חדוותא הוה בכלא, דהא אתקבל ברעווא, כמה דכתיב, וירא כבוד יי' אל כל העם. ואי לא הוה ערפוביא דבני אהרן, מן יומא דנפקו ישראל ממצרים, לא אשתכח רעוא הכי לעילא ותתא.

20. Burning of holy things

This section tells us that when the children of Yisrael are in trouble they are saved for Isaac's sake; the ashes of Isaac rise before God, and therefore the sacrifice needs to be burned to ashes. We hear of the three fires to the candle, white, black and blue, corresponding to the priests, Levites and children of Yisrael. Blue is the judgment that eats sacrifices and burnt offerings. A person should repent before he dies, when the angel Michael who is the High Priest ritually slaughters him. We hear of how the Nefesh, the Ruach and the Neshamah are affected at death. One should concentrate his thoughts on saying a confession and accept death with one heart. Then we hear of the qualities of the priest, and how wisdom and mercy are essential qualities of the learned scholar, who rules over his own body and over his bestial Nefesh, Ruach and Neshamah. Since he is righteous, God does not reward him for his good deeds; he is poor, but is constantly with the Shechinah, who provides for Zeir Anpin through the prayers of Yisrael. We learn of the four reasons that Aaron's sons died. Ra'aya Meheimna (the Faithful Shepherd)

135. It is one of the precepts to burn sacrifices by fire. Then "but that which remains of the flesh of the sacrifice on the third day shall be burnt with fire" (Vayikra 7:17). Tannaim and Amoraim, you shall find holiness, sacrifices (lit. 'Holies') and the Holy (lit. 'Holiness') of Holies among the secrets of the Torah. HE ASKS: What pleasure does the Holy One, blessed be He, derive from burnt sacrifices? It is done on account of Isaac, for when Yisrael are in trouble, the ashes of Isaac rise before Him, FOR WHICH REASON THE SACRIFICE OUGHT TO BE BURNT TO ASHES, AS A REMINDER OF HIS MERIT. If they are punishable by fire, they will be saved for his sake. This is only a homiletic interpretation. You may also say it was for the sons of Aaron that were like the burning of Holies, of whom it is written: "And a fire went out from before Hashem and devoured them, and they died" (Vayikra 10:2). Their deaths atone for Yisrael, like the burning of Holies. This is also a homiletic interpretation.

רעיא מהימנא

135. פקודא דא לשרוף קדשים באש. ואבתריה והנותר מבשר הזבח ביום השלישי באש ישרף. תנאין ואמוראין. בסתרי תורה, אית קדש, ואית קדשים, ואית קדש קדשים. מה הנאה אית לקורשא בריך הוא בקדשים דאתוקדו. אי תימא בגין יצחק, דבשעתא דישראל בעקו, סליק אפרו של יצחק קמיה, דאי חייבין שריפה אשתויבו בגיניה. האי לדרשא איהו. ואי תימרין בגין בני אהרן דהוו שריפת קדשים, דכתיב בהון ותצא אש מלפני יי' ותאכל אותם וימותו. ומיתתהון כפרה לישראל כמו שריפת קדשים, אוף דא לדרשא קא אתי.

136. HE ANSWERS: There are three fires to the candle, a white fire, a black fire and a blue fire, conforming to the Torah, the Prophets and the Writings, which correspond to the priests, Levites, and Yisrael. Blue corresponds to the Shechinah, which is near us, AS SHE DWELLS AMONG THE LOWER BEINGS. She holds on to those wicks, the wings of a precept, of which it says: "That they shall make them Tzitzit" (Bemidbar 15:38). The blue is the Shechinah, the Judgment that eats sacrifices and burnt offerings.

136. אלא, תלת אשין בשרגא: אשא חנורא, ואשא אוכמא, ואשא תכלתא. לקבל: תורה, נביאים, וכתובים. לקבל: כהן, לוי, וישראל. ותכלת איהי שכינתא, קריבא לן, ואיהי אחידא באינון פתילות, בכנפי מצוה, דאתמר בהון ועשו להם ציצית. והאי תכלת דאיהי שכינתא, איהי דינא, דאכילת קרבנין ועלוין.

137. If She, MALCHUT, THE SECRET OF BLUE, finds men to be as dry wood, like dry wicks without oil, which is the Torah and Mercy, MALCHUT is a fire to them and burns them. For the ignorant are cattle, an abomination according to our explanation, and the blue, THE NAME Adonai, NAMELY MALCHUT, burns them, since they approach Her holding a worm, which is the Evil Inclination and also a stranger. Hence, it is written: "And the stranger that comes near shall be put to death" (Bemidbar 3:10).

138. They should repent before they die, when the angel Michael, who is the High priest, ritually slaughters them, who is the lion that devours the offerings - descends to sacrifice them as an offering-up before Hashem.

139. Before expiring it behooves you to make several confessions, so that when it comes time for your soul to leave you may concentrate on completing the name - SPECIFICALLY, PERFECTING THE UNION OF MALCHUT, CALLED 'NAME', WITH THE UNION, "Hear, O Yisrael" THE UNION OF ZEIR ANPIN - and 'Blessed be the Name' - THE UNION OF MALCHUT - thus bringing your soul as a sacrifice to the name Eheyeh. One should then confess before the Holy One, blessed be He, so that He will accept and bring the burning and consuming Hei, MALCHUT, near to His Name, YUD HEI VAV HEI, and cause THE Hei to repent before Yud-Hei-Vav Eheyeh, which has a numerical value of 42. THAT IS, TO RETURN THE HEI BACK TO YUD-HEI-VAV SO AS TO AFFECT THE SUPERNAL UNION WITHIN BINAH OF YUD HEI VAV HEI EHEYEH, YUD HEI VAV HEI BEING CHOCHMAH AND EHEYEH BINAH. BEFORE THE UNION IS COMPLETED, MALCHUT is called 'Adonai' (Aleph-Dalet-Nun-Yud), containing the LETTERS OF DIN (JUDGMENT), AN INDICATION FOR THE MEANING OF 'the law (Aramaic Dina, Dalet Yud Nun Aleph) of the kingdom is the Law'. THUS THE UNION OF YUD HEI VAV HEI EHEYEH IS INCOMPLETE.

140. One should concentrate upon the Name pronounced in full, which is Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph, NAMELY YUD-HEI -VAV-HEI FULLY SPELLED WITH ALEPHS, WHICH IS ZEIR ANPIN, SO AS TO DECLARE THE UNITY with a whole heart, MALCHUT, CALLED 'HEART'. One should concentrate on it while giving up his Ruach, and with his Nefesh be willing to accept death and suffering. With his Neshamah, it behooves him to confess several times and repent.

141. HE EXPLAINS HIS WORDS: With his Nefesh, he takes upon himself death, slaughtering and burning. If he is punishable by the four forms of capital punishment, which are stoning, burning, slaying, and strangulation, he should take them upon his Nefesh from Adonai. With his Neshamah, he should make several confessions and repent before the name Eheyeh, WHICH IS BINAH, which is attached to the two names Yud Hei Vav Hei Yud Hei Vav Hei.

137. אי אשכחת בני נשא, דאינון עצים יבשים, כגוונא דאינון פתילות יבשין, בלא משחא, דאיהי אורייתא רחמי, איהי לון שריפה, ואוקידת לון. ובגין דעמי הארץ אינון בעירן, במה דאוקמוה דאינון שקץ. תכלת, דאיהי אדני, אוקידת לון, בגין דקרבין לגבה עם שרץ, דאיהו יצר הרע, זר, הה"ד והזר הקרב יומת.

138. ואי במיתתהון חזרין בתשובתא, בדר שחיט לון מלאך מיכאל דאיהו כהנא רבא, אריה דאכיל קרבנין, נחית עליהו, לקרבא לון קרבנא קדם יי'.

139. וקדם דתפוק נשמתייה, מתוודה בכמה ודויין, וכד נמיק נשמתייה הוא הוה מתכוון לגמור את השם, שמע ישראל וברוך שם, לקרבא נשמתייה קרבנא לשם יהו"ה, וצריך למתודה לקודשא בריך הוא, לקבלא לקרבא ה' בשמיה, דאכיל ושחי, ולאחזרה בתשובתא לגבי יה"ו, אהי"ה כחושבן מ"ב. דאדני קרינא ליה דינא דמלכותא דינא.

140. ויכוון בשמא מפרש, דאיהו יו"ד ה"א ו"א ו"ה, בלב אחד. וביה פוק רוחיה. בנפש דיליה מקבל עליה מיתה ויסורין. ובנשמתא מודה בכמה ודויין ומתחרט.

141. בנפש מקבל עליה מיתה שחיטה שריפה, ואי צריך ד' מיתות בית דין, דאינון סקילה שריפה הרג חנק, מקבל ליה מאדני בנפש דיליה. ובנשמתייה מודה בכמה ודויין, וחוזר בתשובתא לגבי אהי"ה, דאחיד בתרין שמיה, יהו"ה יהו"ה.

142. One should concentrate his thoughts upon uttering a confession WITH HIS MOUTH and undertake death with a whole heart. THAT IS, ONE SHOULD UNITE MALCHUT, CALLED 'HEART', BY MEANS OF THE UNITY OF "HASHEM IS ONE," which is the Name pronounced in full as Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. THIS IS YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, THE SECRET OF ZEIR ANPIN, upon which the priests would kneel, bow and prostrate upon their faces and say: 'Blessed be the Name of the Glory of His kingdom for ever and ever.' The term "Glory (Heb. kavod)" (Caf-Bet-Vav-Dalet) in numerical value is Lamed-Bet (Lev; lit. 'heart') (= 32), WHICH IS MALCHUT, CALLED 'HEART'. With it did he concentrate upon perfecting the Name, NAMELY CONCLUDING THE UNION OF MALCHUT WITH YUD HEI VAV HEI.

143. Tannaim and Amoraim, how can the ignorant know ALL THESE MEDITATIONS? HE ANSWERS: Assuredly, the ignorant are like an ox, a lamb, a goat, a turtledove or a pigeon THAT ARE SACRIFICED ON THE ALTAR. The ignorant are like the cattle who do not know the Torah, which is the Name Yud Hei Vav Hei. Only Michael the High Priest - who brings the Name as a burnt offering, sacrificing it before Hashem - concentrates upon the Name that is pronounced in full when his Ruach ascends. So, WITH ALL THESE INTENTIONS, it will finally go out of this life with one heart in just the same manner as a man's Ruach rises every night.

144. The sages therefore taught: "Return a day before you die," for a man should daily return in repentance and deliver his Ruach to Him, so it will leave with 'One'. Hence, it says: "Into Your hand I commit my spirit" (Tehilim 31:6).

145. If he be a Torah scholar, it says of him: "A righteous knows the soul of his cattle" (Mishlei 12:10). There is none as wise as the priest - WHO IS CHESED. As we said, he who wants to be wiser should turn south; NAMELY, CLEAVE TO CHESED, THE SECRET OF THE SOUTH. THIS IS BECAUSE CHESED OF ZEIR ANPIN, WHILE IN GREATNESS, BECOMES CHOCHMAH. If he be a Torah scholar, he should have Chesed in him; then, together with Yud, which is Chochmah IN HIM, he becomes pious (Heb. chasid). He who has no Chochmah in him is not considered pious. It was therefore said that 'the ignorant man is not pious' (Avot 2:5), that is, Chasid. If he has in him the FIRST Hei, BINAH, THE SECRET OF the five books of the Torah that were given from the left, he is called 'Mighty' in the Torah and is fearful of sin. If he is ignorant, WITHOUT ANY TORAH IN HIM, it says of him "nor are the ignorant fearful of sin."

146. He who attains Tiferet, which is Vav, and is a man of wisdom, of understanding. In the Torah and fearful of sin, he inherits his Malchut, THE LAST Hei, if he observes the King's commands. When he attains the Name Yud Hei Vav Hei, he is worthy of the Tetragrammaton Name pronounced in full, called 'Adam' (Lit. 'Man'), WHICH IS YUD HEI VAV HEI FULLY SPELLED WITH ALEPH. THE NUMERICAL VALUE OF ADAM, NAMELY MAH, IS 45, LIKE THIS, Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph Vav-Hei-Aleph- -AN INDICATION OF ZEIR ANPIN WHEN IN GREATNESS. At that time, he has control over the body, the partner of the bestial Nefesh and the bestial Ruach. The bestial Nefesh makes the vanities of the world, the BESTIAL Ruach speaks of the vanities of the world, and the BESTIAL Neshamah harbors all kinds of meditations and thoughts about the vanities of the world. The Torah scholar rules over them, NAMELY over THE BODY AND THE BESTIAL NEFESH, RUACH, AND NESHAMAH.

142. בְּמַחְשַׁבְתִּיהָ יִכּוֹן לְאַפְקָא וְדוּי, וְקִבְּלַת מִיתָה עֲלֶיהָ, בְּלֵב א', דְּאִיהוּ שְׁמַא מְפָרֵשׁ, בְּגוּוֹנָא דָא יו"ד ה"א וָא"ו ה"א. בִּיה כְּהֲנִים כּוֹרְעִים וּמִשְׁתַּחֲוִים עַל פְּנֵיהֶם, וְאוֹמְרִים בִּשְׁכַּמְלָו. כְּבוֹד, אִיהוּ ל"ב בְּחוּשְׁבָן. וְבִיה הִיא מִתְכַּוֵּן לְגִמּוּר אֶת הַשֵּׁם.

143. וְתִנָּאִין וְאַמּוֹרָאִין, אִי תִימְרוּן וְכִי עִם הָאָרֶץ מִנָּא יֵדַע דָּא. אֵלָא וְדָאִי עִם הָאָרֶץ אִיהוּ כְּשׁוֹר, אוּ שְׁה, אוּ עִז, אוּ תוֹר, אוּ יוֹנָה. מַה בְּעִירָן לֹא יֵדְעִי אוֹרִינִיתָא, דְּאִיהוּ שֵׁם יו"ד. הִכִּי עִם הָאָרֶץ, לֹא יֵדַע. אֵלָא מִיכָאֵל כְּהֵנָּא רַבָּא, אִיהוּ עֲבִיד לִיה עוֹלָה וְקִרְבָּנָא קֳדָם יי', וְאִיהוּ מְכוּוֹן בְּשְׁמַא מְפָרֵשׁ, בְּסֻלְקוֹ דְּרוּחִיהָ, דִּתְפּוֹק בְּלֵב אַחֵר, בְּגוּוֹנָא דְּכִד נְפִיק רוּחָא דְּב"נ בְּכָל לַיְלָא.

144. וּבְגִין דָּא אוֹקְמוּהָ רַבָּנִן, שׁוּב יוֹם א' לַפָּנִי מִיִּתְתָּךְ, דְּבְכָל יוֹם וְיוֹם צְרִיךְ ב"נ לְאַהֲדָרָא בְּתִיבְתָּא, וּלְמַמְסַר רוּחִיהָ לְגַבִּיהָ, דִּיפּוֹק בְּאַחֵר, הֵה"ד בִּידְךָ אֶפְקִיד רוּחִי.

145. וְאִם הוּא ת"ח, עֲלִיהָ אֶתְמַר יוֹדַע צְדִיק נֶפֶשׁ בְּהִמְתּוֹ דְּלִית חֶכֶם, כְּמוֹ כְּהֵנָּא. כְּמַה דְּאוֹקְמוּהָ הָרוּצָה לְהַחֲכִים יְדֵרִים. וְאִם ת"ח הוּא, צְרִיךְ שְׂיָהָא בִּיה, חֶסֶד, וְעַם י' דְּאִיהוּ חֶכְמָה, חֶסֶד. וּמֵאֵן דְּלִית בִּיה חֶכְמָה, לֹא אִיהוּ חֶסֶד. וּבג"ד אוֹקְמוּהָ, וְלֹא עִם הָאָרֶץ חֶסֶד. וְאִי אִית בִּיה ה', חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, דְּאִתְיָהִיבוּ מִשְׁמַאֲלָא, אֶתְקִרִי גְבוּר בְּתוֹרָה, וִירָא חֲטָא. וְאִי אִיהוּ בּוֹר, אֶתְמַר בִּיה, אִין בּוֹר יִרָא חֲטָא.

146. וּמֵאֵן דְּזָכִי לְתַפְאֶרֶת, דְּאִיהוּ ו', וְאִיהוּ חֶכֶם מִבֵּין בְּתוֹרָה וִירָא חֲטָא, יִרִית מְלַכּוּתִיהָ, דְּאִיהוּ ה"א, מְצוֹת הַמֶּלֶךְ, אִי עֲבִיד פְּקוּדֵי מַלְכָּא. בִּיּוֹן דְּזָכִי לְשֵׁם יְהו"ה, זָכִי לְשְׁמַא מְפָרֵשׁ דְּאֶתְקִרִי אֲדָם, וְדָא יו"ד ה"א וָא"ו ה"א. בְּהֵוָה זְמָנָא שְׁלִיט עַל גּוֹפִיָּה, דְּאִיהוּ שׁוֹתֵפוּ דְּנֶפֶשׁ הַבְּהִמִּית. וְרוּחַ הַבְּהִמִּית דְּבִנְפֶשׁ הַבְּהִמִּית עֲשִׂית הַבְּלִי עֲלֵמָא, רוּחַ מְמַלְלָא בְּהַבְּלִי עֲלֵמָא נִשְׁמָה דְּבָה כָּל הָרְהוּרִין וּמַחְשָׁבוֹת דְּהַבְּלִי עֲלֵמָא. וְת"ח שְׁלִיט עָלֶיהוּ.

147. This is the meaning of the verse: "And let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth" (Beresheet 1:26). HERE, "THE FISH OF THE SEA" ALLUDES TO THE NESHAMAH, "THE BIRDS OF THE SKY" TO THE RUACH, AND "THE CATTLE" TO THE NEFESH. What is "over all the earth"? It is the body, a small world. They are afraid of THE TORAH SCHOLARS, WHO RULE OVER THEM, as written: "And the fear of you and the dread of you..." (Beresheet 9:2). He rules over them on the right side, CHESED, and of CHESED IT SAYS: "And let them have dominion," which has the same meaning as, "May he have dominion also from sea to sea" (Tehilim 72:8), WHICH IS AN EXPRESSION OF DOMINION. On the left side, GVURAH, they fear him, as written: "And their fear of you and the dread of you." It says of him: "A righteous man knows the soul (lit. 'the Nefesh') of his cattle," NAMELY HE HAS CONTROL OVER HIS BESTIAL NEFESH.

148. Since he is righteous, THE HOLY ONE, BLESSED BE HE, does not give him a reward for his good deeds and he receives no reward in this world, nor food for the BODY AND THE bestial NESHAMAH, RUACH AND NEFESH. A poor man is regarded as a dead man, but he is, above all, constantly with the Shechinah.

149. "For Hashem your Elohim is a consuming fire" (Devarim 4:24). This fire, THE SHECHINAH, needs Him to be with Her always, as She is never put out but consumes all the sacrifices, WHICH ARE the prayers and the words of the Torah. For She, THE SHECHINAH provides for Him, FOR ZEIR ANPIN. In what way IS SHE CONSIDERED HIS PROVIDER? Through the prayers OF YISRAEL, WHICH SHE RECEIVES. Hence, it is written: "Open for Me," (Shir Hashirim 5:2) meaning open with prayer, for it is said of Her: "Adonai, open my lips," for She is "My sister, (Heb. ra'ayati) My love (Heb. ra'ayati)" (Shir Hashirim 5:2) - My love being My provider, BY THE TERMS RA'YAH, AS IN, "HASHEM IS MY SHEPHERD (HEB. RO'EH)" (TEHILIM 23:1). By Her the, Holy children, NAMELY THE CHILDREN OF YISRAEL, prepare food for THE sacrifices of the King, ZEIR ANPIN, including many victuals, which are the bread of the Torah.

150. It is said of Her: "Come, eat of My bread" (Mishlei 9:5), on the Right, CHESED, and with wine, the wine of the Torah on the Left, THE SIDE OF GVURAH, and with water libation, WHICH IS RIGHT, and the wine of the Written and Oral Torah, WHICH IS LEFT of the Central Column, TIFERET, which includes them both, AS IT COMPRISES RIGHT AND LEFT, WHICH ARE CHESED AND GVURAH. And with flesh, the holy flesh and with several sacrifices, NAMELY MALCHUT, which the sages of the Mishnah explained, that we are dealing with the flesh that comes down from heaven. What is "from heaven"? It is the Central Column, WHICH IS ZEIR ANPIN, CALLED 'HEAVEN'. It says of her, AS ZEIR ANPIN, THE SECRET OF ADAM, SAID OF HER: "And flesh of my flesh" (Beresheet 2:23). End of Ra'aya Meheimna

151. The holy flesh is MALCHUT, burning in several flames on the side of Gvurah. She burns with love for Her husband, ZEIR ANPIN, with the love of the recital of the Sh'ma and the love of union, which is never put out day and night. Friends! Upon you rests, "Give Him no rest" (Yeshayah 62:7), meaning the Holy One, blessed be He, UNTIL He is engulfed by the flame of love for His union in the recital of the Sh'ma, so that this verse will be fulfilled: "The fire shall ever be burning upon the altar; it shall never go out" (Vayikra 6:6).

147. הה"ד וירדו ברגת הים ובעוף השמים ובבהמה ובכל הארץ. מאי ובכל הארץ. דא גופא, עולם קטן, ורחליו מניה, הה"ד ומוראכם וחתכם. מסטרא דימינא, שליט עליהו, ביה וירדו, כד"א, וירד מים עד ים. מסטרא דשמאלא, רחליו מניה, הה"ד ומוראכם וחתכם. ועליה אתמר, יודע צדיק נפש בהמתו.

148. בתר דאיהו צדיק, לא יהיב ליה שכר מצות, לית ליה אגרא בעלמא דא, ולא מזונא לבעירן דעני חשוב כמת. איהו עם שכינתא בקביעו עמה על כלא.

149. בי יי' אלהיך אש אוכלת הוא. האי אש, צריך ליה תמיד עמה, דלית ליה בביה, דאיהו אכיל כל קרבנין דצלותין, ומליון דאורייתא. דאיהו שכינתא איהו פרנסה דיליה, ובמה. בצלותין, הה"ד, פתחי לי. פתחי לי, בצלותא דאתמר בה אדני שפתי תפתח, דאיהו אחותי רעיתי, ולית רעיתי אלא פרנסתי, דבה מתקנין מאכלין דקרבנין דמלכא בגין קדישין, בכמה מיני מאכלים, בנהמא דאורייתא.

150. דאתמר בה לכו לחמו בלחמי, מימינא. ובחמרא, דאיהו יינא דאורייתא, משמאלא. בנסוך המים, ויון דאורייתא דבכתב ובע"פ, מעמודא דאמצעיתא, דכליל תרווייהו. בבשרא, דאיהו בשר הקדש, בכמה קרבנין, דעלה אוקמוה מארי מתניתין בבשר היורד מן השמים עסקינן. מאי מן השמים. עמודא דאמצעיתא. דעלה אתמר, ובשר מבשרי.

עד כאן רעיא מהימנא

151. ודא בשר הקדש, דארליקת בכמה שלהובין, מסטרא דגבורה ברחימו דבעלה, אתוקדת ברחימו דאהבה בק"ש, ברחימו דיחודא, דליליא ויומם לא תכבה. וחבריא בחיכון אל תתנו דמי לו לקודשא בריך הוא, למהוי איהו בשלהובין דרחימו דיחודיה דק"ש. לקיימא ביה, אש תמיד תוקד על המזבח לא תכבה.

21. Oil and incense

152. Come and behold: although Aaron's sons died at that time, AND WERE NOT SAVED THROUGH THE GREATNESS OF THE DAY, it was justified in several ways. It was not the time of incense-burning, as incense is burned only at certain times, NAMELY IN THE MORNING AND IN THE EVENING, as written: "And Aaron shall burn upon it sweet incense early in the morning" (Shemot 30:7). When? "When he trims the candles" (Ibid.), so that there will be oil and incense together. It is also written: "And when Aaron lights the candles at evening, he shall burn incense" (Ibid. 8).

153. During these times, IN THE MORNING AND IN THE EVENING, and not at any other time, INCENSE is burned, except when there is plague upon the world, WHEN IT IS BURNED APART FROM REGULAR TIMES, as in the verse: "And Moses said to Aaron, 'Take a censer, and put fire in it...'" (Bemidbar 17:11). Aaron's sons did not burn it when oil and incense were together, NAMELY IN THE MORNING AND EVENING, WHICH ALLUDES TO THE UNION OF CHOCHMAH AND BINAH, OIL BEING CHOCHMAH AND INCENSE BEING BINAH. THEY THEREFORE DIED.

154. They also forced the time TO BURN INCENSE during their father's lifetime, AND IT WAS NOT ALLOWED FOR ANY MAN TO BURN INCENSE DURING HIS LIFETIME. Moreover, they were not married and were defective, for he who has not taken a wife is defective and is not worthy that blessings would be present in the world by him, or THEIR BEING DRAWN by him to others. We also learned that they were drunk. Therefore: "And a fire went out from before Hashem, and devoured them" (Vayikra 10:2), for the incense is most beloved OF ALL SACRIFICES, the joy of the upper and lower. It is also written, "Oil and incense rejoice the heart" (Mishlei 27:9). Ra'aya Meheimna (the Faithful Shepherd)

155. A man is a leper only if he was conceived during the time of menstruation; NAMELY, THAT HIS MOTHER CONCEIVED HIM WHEN SHE WAS IN HER DAYS OF IMPURITY. There are five kinds of blood in the blood of the menstrual period, all of them impure. There are five kinds of blood that are pure. Whoever transgresses by them is considered as if he has transgressed the Ten Commandments, which include all of the 613 precepts.

156. The KLIPAH CALLED 'a maid', who is the Evil Inclination, is full of defects. Any man who has defects must not come near. The priests therefore must not come near he who has any of the defects in the world, since it says of the Matron, MALCHUT: "You are all fair, My love; there is no blemish in you" (Shir Hashirim 4:7). No one who is defective should approach Her, and a stranger must not come near Her, or "the stranger that comes near shall be put to death" (Bemidbar 3:38). This is the secret of the bastard (Heb. mamzer), the letters of Mum-Zar (lit. 'a strange defect'), WHICH ARE THE MALE AND FEMALE OF THE KLIPOT, the defect being Mum, the Female, and the strange Zar, the Male. It is for this reason that He commanded: "Also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19). Of those who did come near her, NAMELY NADAB AND ABIHU, it says: "And offered strange (Heb. zarah) fire before Hashem, which he commanded them not. And a fire went out from before Hashem, and devoured them, and they died" (Vayikra 10:1-2).

152. תָּא חֲזִי, אַע"ג דְּבִנֵּי אֶהָרָן מִיתוּ בְּהֵיחָא שְׁעָתָא, יָאוּת הוּה בְּכַמָּה גּוּוּנִין. חֲדָא, דְּלֹא הוּה שְׁעָתָא דְּקֻטְרָת, דְּהָא קֻטְרָת לֹא סִלְקָא, אֶלָּא בְּזִמְנִין יָדִיעֵן, דְּכִתִּיב וְהִקְטִיר עָלָיו אֶהָרָן קֻטְרָת סָמִים בְּבֹקֶר בְּבֹקֶר. וְאִימַתִּי בְּהִטִּיבוּ אֶת הַנֵּרוֹת וְגו' לְאַשְׁתַּכְּחֵא שָׁמֶן וְקֻטְרָת בְּחֲדָא. וְכִתִּיב וּבַהֲעֹלוֹת אֶהָרָן אֶת הַנֵּרוֹת בֵּין הָעֶרְבִים יִקְטִירֶנָּה וְגו'.

153. וּבְזִמְנִין אֵלִין אֶתְקָרִיב, וְלֹא בְּזִמְנָא אַחֲרָא, בְּרִ בְּזִמְנָא דְּמוֹתָנָא שְׂרִיָּא בְּעֵלְמָא, בְּמָה דְּאֶעְרַע דְּכִתִּיב וַיֹּאמֶר מֹשֶׁה אֶל אֶהָרָן קַח אֶת הַמִּחְתָּה וְתֵן עָלֶיהָ אֵשׁ וְגו'. וּבִנֵּי אֶהָרָן לֹא קָרִיבוּ בְּשְׁעָתָא דְּשָׁמֶן וְקֻטְרָת מִשְׁתַּכְּחֵי בְּחֲדָא.

154. וְעוֹד דְּרַחֲקוּ שְׁעָתָא בְּחֵי דְּאִבּוּהוּן. וְעוֹד דְּלֹא אֲנָסִיבוּ, וְהוּוּ פְּגִימִין, דִּמְאֵן דְּלֹא אֲנָסִיב, פְּגִים הוּא, וְלֹא הוּא כְּדָאי לְאַשְׁתַּכְּחֵא בְּרַכָּאן בְּעֵלְמָא עַל יְדוּי, עָלוּי לֹא שְׂרִיָּין, כ"ש עַל יְדוּי לְאַחֲרִים. וְעוֹד, דְּהָא תִּנָּן רְוִי חֲמָרָא הוּוּ, וּבְגִין כֶּךָ, וְתִצָּא אֵשׁ מִלִּפְנֵי יו' וְתֹאכַל אוֹתָם וְגו'. דְּהָא קֻטְרָת חֲבִיב הוּא מִכְּלָא, וְחֲדוּתָא דְּעֵלְאִין וְתַתְּאִין, וְכִתִּיב שָׁמֶן וְקֻטְרָת יִשְׁמַח לָב.

רַעִיָּא מַהִימְנָא

155. לִית מְצוּרַע אֶלָּא הֵהוּא דְּאֶתְעֵבִיד בְּזִבּוּתָא. דְּחֻמְשׁ דְּמִים אֵינּוּן דְּדָם נִדָּה מְסַאֲבִין, דְּאֵינּוּן כְּלָהוּ דָם טָמֵא. וְה' דְּמִין דְּכִיּוּן. וּמֵאֵן דְּאֶעְבֵּר עָלֵיהּ, כְּאֵלּוּ אֶעְבֵּר עַל עֶשֶׂר דְּבִרוֹת, דְּאֵינּוּן כָּלֵל תְּרִי"ג פְּקוּדִין.

156. וְשִׁפְחָה יֵצֵה"ר אִיהִי מִלֵּיא מוֹמִין. וּבִגִּין דָּא, כָּל אֲשֶׁר בּוֹ מוֹם לֹא יִקְרָב. וּבִגִּין דָּא, כִּהְנָא לֹא הָוָה צָרִיךְ לִקְרָבָא לְגַבֵּי מֵאן דְּאִית בֵּיה מוֹמָא, מִכָּל מוֹמִין דְּעֵלְמָא. בִּגִּין דְּמִטְרוּנִיתָא אֲתָמַר בֵּיה, כָּלךְ יִפָּה רַעִיטִי וּמוֹם אֵין בֶּךְ, הִכִּי לֹא צָרִיךְ לִקְרָבָא לְגַבֵּה מֵאן דְּאִית בֵּיה מוֹם, וְאוֹף הִכִּי לֹא צָרִיךְ לְמִקְרָב לְגַבֵּה זֶר וְהָזֶר הִקְרָב יוֹמַת וְהֵינּוּ מִמּוֹז"ר, מוֹ"ם זֶר. מוֹם נוֹקְבָא, זֶר זָכֵר. וּבִגִּין דְּמִנִּי וְאֵל אִשָּׁה בְּנִתָּה טוֹמְאָתָה לֹא תִקְרָב וְעַל אֵינוֹן דְּקָרִיבִין לָהּ, כְּתִיב בְּהוֹן וַיִּקְרִיבוּ לִפְנֵי יי' אֵשׁ זֶרֶה אֲשֶׁר לֹא צִוָּה אוֹתָם וַיֵּצֵא אֵשׁ מִלִּפְנֵי יי'. וַתֹּאכַל אוֹתָם וַיָּמוּתוּ.

22. Two fires

The Faithful Shepherd says that the two fires are a supernal fire, called the Throne of Mercy, and a lower fire, called the Throne of Judgment. When Tiferet clings to the two fires Binah and Malchut, Chochmah rests upon it. We learn of the numerical value of Yud Hei Vav Hei fully spelled out, and are told that all of the 42 letters are in a man, his wife and children; a man is therefore not complete except when he has a son and daughter.

157. The offering of the letters, NAMELY THE UNION OF THE LETTERS OF THE NAME, is Yud in a man and Hei in a woman, THE SECRET OF ABA AND IMA. Vav is in a son, the groom, THE SECRET OF ZEIR ANPIN, and Hei in the daughter, the bride, THE SECRET OF MALCHUT. Happy is he who unites and draws near the letters of Yud Hei Vav Hei - in him and his wife, CONFORMING TO YUD-HEI, and in his son and daughter, CONFORMING TO VAV-HEI - in holiness, with blessings, purity, modesty, humility and all the good qualities mentioned by the sages of the Mishnah.

158. They warm themselves by the holy fires of man and woman, THE SECRET OF YUD-HEI, a fire going up and going down - AS THE FIRE OF THE FEMALE GOES FROM BELOW UPWARDS, AND THE FIRE OF THE MALE GOES FROM ABOVE DOWNWARDS. The holy fire of the arranged woods, which are the holy trees, the holy limbs and the fire going down from above, the Holy of Holies. It is due to these two fires that the prophet said: "Wherefore glorify Hashem in the regions of light" (Yeshayah 24:15). They are the fires of the Shechinah, of which it is written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24).

159. THE FAITHFUL SHEPHERD EXPLAINS HIS WORDS, SAYING: THESE TWO FIRES are a supernal fire, called the Throne of Mercy and a lower fire, dubbed the throne of Judgment. They are Binah THE SECRET OF MERCY and Malchut THE SECRET OF JUDGMENT. Malchut is a fire going up FROM BELOW UPWARDS, and Binah is a fire going down, FROM ABOVE DOWNWARD. Yud Hei Vav Hei is the Central Column, TIFERET, attached to them both. THEREFORE, THE UPPER FIRE IS THE SECRET OF Yud-Hei- Vav, YUD-HEI BEING THE SECRET OF BINAH AND THE VAV THE SECRET OF THE TIFERET, WHICH CLEAVES TO HER. THE LOWER FIRE IS THE SECRET OF THE LAST Hei, Malchut.

157. וְקָרְבֵּן דְּאֲתָוּן אֵינוֹן, י' בְּאִישׁ, ה' בְּאִשָּׁה, ו' בֶּבֶן חֵתָן, ה' בְּכֹלָה. זָכָא אִיהוּ מֵאן דְּאִקְרִיב אֲתָוּן דִּירוּ"ד, בֵּיה וּבְאֲתָתִיָּה וּבְבִרְיָה וּבְבִרְתִּיָּה, בְּקִדּוּשָׁה וּבְבִרְכָּה בְּנִקּוּי בַּעֲנֻה וּבְבִשְׁת פְּנִים בְּכָל מִדּוֹת טָבִין דְּכְתִיבִין עַל מְאִירֵי מִתְּנִיתִין.

158. וּמִתְחַמְּמִין בְּאֲשֵׁין קְדִישִׁין, דְּאִישׁ וְאִשָּׁה דְּאֵינוֹן אֵשׁ, עוֹלָה וְיוֹרֵד, אֵשׁ קָדֶשׁ דְּעֵצֵי הַמַּעֲרָכָה, דְּאֵינוֹן עֵצֵי הַקָּדֶשׁ אֲבָרִין קְדִישִׁין, וְאֵשׁ שֶׁל גְּבוּהָ נְחִית, דְּאִיהוּ קָדֶשׁ הַקְדָּשִׁים, וּבִגִּין תְּרִין אֲשֵׁין אֵלִין אָמַר נְבִיא, בְּאוֹרִים כְּבִדּוּ יי'. דְּאֵינוֹן אֲשֵׁין דְּשְׁכִינָתָא, דְּבֵיה כְּתִיב כִּי יי' אֱלֹהֶיךָ אֵשׁ אוֹכֵלָה הוּא.

159. וְאֵינוֹן אֵשׁ עֹלָאָה כְּסֵא רַחֲמִים. אֵשׁ תַּתָּאָה כְּסֵא דִין. וְאֵינוֹן בִּינָה וּמַלְכוּת מַלְכוּת אֵשׁ עוֹלָה. בִּינָה אֵשׁ יוֹרֵד. יְהוּ"ה, עֲמוּדָא דְּאֲמֻצָּעִיתָא, אַחִיד בְּתִירוּוִיָּהּ. בִּינָה יְהוּ"ה מַלְכוּת.

160. When Tiferet cleaves to them both, THE TWO FIRES BINAH AND MALCHUT, Chochmah rests upon it. In Chochmah, we find the Hebrew pair of letters Caf-Chet, and Mem-Hei. Mem-Hei (=45) is Yud-Vav-Dalet, Hei- Aleph, Vav-Aleph-Vav, Hei- Aleph, THE NUMERICAL VALUE OF WHICH IS 45. Caf-Chet (=28) IS THE SECRET OF THE FULLY WRITTEN YUD HEI VAV HEI WITH ALEPH'S, FULLY SPELLED. THUS: Yud-Vav Dalet, Vav-Aleph-Vav, Hei-Aleph. Aleph-Lamed-Pe, Vav-Aleph Vav, Aleph -Lamed-Pe, Vav-Aleph-Vav, Hei-Aleph, Aleph-Lamed-Pe. TOGETHER WITH THE FOUR SIMPLE LETTERS OF YUD HEI VAV HEI, NOT FULLY SPELLED, THEY ARE 42, NAMELY THE FOUR SIMPLE LETTERS OF YUD HEI VAV HEI WITHOUT FILLING, THE TEN LETTERS OF YUD HEI VAV HEI FULLY SPELLED, AND THE 28 LETTERS OF THE FULLY SPELLED NAME THEMSELVES SPELLED OUT. All of the 42 letters are in a man, his wife and children, THE SECRET OF THE FOUR LETTERS OF YUD HEI VAV HEI, WHICH TOGETHER WITH THE SECRET OF FULL SPELLING AND THE FULLY SPELLED NAME ARE 42 LETTERS. Man is therefore not complete, save when he has a son and a daughter. End of Ra'aya Meheimna

161. YUD OF YUD HEI VAV HEI is gone from he who has not a son, who is Vav OF YUD HEI VAV HEI. Gone from he who does not have a daughter is the last Hei OF YUD HEI VAV HEI, the supernal HEI OF YUD HEI VAV HEI, the mother of his mate, since the letters do not remain the one without the other. For this reason, the rests upon a man and a woman with and a son and daughter Yud Hei Vav Hei who were properly conceived. They are called: "You are children of Hashem your Elohim" (Devarim 14:1).

23. "This is the anointing of Aaron"

Rabbi Yosi says that it is due to Aaron that Malchut was anointed and blessed with holy ointment. The priests draw blessings from the oil, Chochmah, and then draw it downward to anoint Malchut.

162. "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons" (Vayikra 7:35): Rabbi Yosi said: "Zot," WHICH IS MALCHUT, is surely an anointment of Aaron. For Aaron was anointed FROM CHOCHMAH; he brought down the supernal oil of ointment from above, CHOCHMAH, and drew it downward TO MALCHUT. It is due to Aaron that MALCHUT was anointed and blessed with holy ointment. It therefore says, "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons," most certainly.

163. Rabbi Yehuda opened the discussion with the verse: "And Elisha said to her, 'What shall I do for you? tell me, what have you in the house?'" (II Melachim 4:2). From this we learned that blessings do not abide upon an empty table or an empty thing. "And she said, 'Your handmaid has nothing in the house, except a pot of oil'" (Ibid.). ELISHA said to her: 'Surely this was done by a miracle', THAT YOU HAVE OIL, WHICH ALLUDES TO CHOCHMAH, 'for surely it is in its place', THE PLACE OF CHOCHMAH, 'whence blessings come out to dwell', BELOW. It is written: "They brought the vessels to her; and she poured out" (Ibid. 5). It says only, "she poured," WITHOUT MENTIONING WHO POURS, SINCE IT REFERS TO CHOCHMAH.

160. תמארת כד אחיד לון, שריא עליה חכמה, דביה כ"ח מ"ה. מ"ה: איהו יו"ד ה"א וא"ו ה"א. כח דיליה, יו"ד וא"ו דל"ת. ה"א אל"ף. וא"ו אל"ף וא"ו. ה"א אל"ף. וכלהו מ"ב אתון, משתכחין בב"נ ובאתתיה ובבנוי, ובגין דא לית ב"נ שלום, אלא בבן ובת. ע"כ רעיא מהימנא

161. ומאן דלית ליה בן דאיהו ו', אסתלק י' מיניה. ומאן דלית ליה בת, דאיהו ה', אסתלק ה' עלאה, דאיהו אם, מן בת זוגיה. דאתון לא שרין דא בלא דא. ובג"ד, באיש ואשה בן ובת, דאתעבירו כדקא יאות, שריא עליהו יהו"ה, ואתקריאו בנים לקודשא בריך הוא. הדא הוא דכתיב בנים אתם ליהו"ד אלהיכם.

162. זאת משחת אהרן ומשחת בניו. רבי יוסי אמר, זאת ודאי משיחותא דאהרן. דהא אהרן אתמשח, ואייתי ממשח רבות עלאה מעילא, ונגיד ליה לתתא. ועל ידא דאהרן אתמשח, משיחותא קדישא לאתברכא, ועל דא זאת משחת אהרן ומשחת בניו ודאי.

163. רבי יהודה פתח, ויאמר אליה אלישע מה אעשה לך הגידי לי מה יש לך בבית. מהבא אולימנא, דלית ברבכא שריא בפתורא ריקנא, ועל מלה ריקנית. ותאמר אין לשמחתך כל בבית כי אם אסוך שמן. אמר לה, ודאי סיועא דניסא הוא, דהא ודאי באתריה הוא, ומתמן ברבאן נפקין ושריין. מה כתיב הם מגישים אליה והיא מוצקת. והיא מוצקת סתם.

164. Rabbi Yosi said: "And the oil stopped flowing" (Ibid. 6). This resembles the words: "In the corner of Ben Shemen (lit. 'oil')" (Yeshayah 5:1), "CORNER" MEANING MALCHUT, AND "OIL" MEANING CHOCHMAH. It is also written: "For your flowing oil you are renowned," (Shir Hashirim 1:3) WHICH MEANS THE OIL, CHOCHMAH, FLOWS ON YOUR NAME, MALCHUT. This shows that from this oil, CHOCHMAH, blessings are drawn by the priests, and the priests draw it downward to anoint Zot, MALCHUT. Hence, it says: "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons," WHICH MEANS THAT "ZOT," MALCHUT, IS ANOINTED BY AARON, WHO DREW THE OIL FROM CHOCHMAH. It is also written: "It is like the precious oil upon the head" (Tehilim 133:2). THE OIL IS DRAWN UPON AARON'S HEAD AND FLOWS ON TO MALCHUT. We already learned this.

24. "For with You is the fountain of life"

Rabbi Chiya talks about the "fountain of life" that is the supernal oil which is drawn and never ceases, that dwells inside the Chochmah that is superior to everything. This fountain dwells with God in sublime love and never separates from Him. He talks about the Tree of Life, Zeir Anpin, that is rooted at the source of life, Binah. We read about the light that is treasured for the righteous in the World to Come. Another interpretation of the "fountain of life" has to do with the Garden of Eden. Rabbi Yitzchak says it has to do with the High Priest above and the High Priest below, and tells us of the seven days of consecration for the Priest below in this world so that everything will resemble that which is above. Rabbi Elazar tells Rabbi Chizkiyah about the seven lights that were created before the world was created.

165. "Take Aaron and his sons with him, and the garments" (Vayikra 8:2). Rabbi Chiya opened the discussion, saying: "For with You is the fountain of life: in Your light we see light" (Tehilim 36:10). "For with You is the fountain of life." This is the supernal oil that is drawn and never ceases, which dwells inside Chochmah that is superior to all. Hence, "for with You," since it dwells "with You," in sublime love, and never separates from You, "the fountain of life," BINAH, FOR CHOCHMAH AND BINAH CLEAVE TOGETHER IN AN EVERLASTING MATING. BINAH IS CALLED 'THE FOUNTAIN OF LIFE', since She is the source and spring of life, WHICH IS THE ABUNDANCE OF CHOCHMAH, CALLED 'LIFE'. She issues life OUT OF CHOCHMAH for the supernal tree, ZEIR ANPIN, and for the kindling of the candles OF MALCHUT. That tree, ZEIR ANPIN, is therefore called 'the Tree of Life'. It is the tree planted and rooted at the source of life, BINAH.

166. Therefore, "in Your light we see light." Your light is the light treasured for the Righteous for the World to Come, as written: "And Elohim saw the light, that it was good" (Beresheet 1:4). By that light, of Yisrael will shine upon the World to Come.

167. Another interpretation of: "For with You is the fountain of life..." (Tehilim 36:10). This is the Holy One, blessed be He, the supernal tree, ZEIR ANPIN, in the middle of the Garden of Eden, MALCHUT, that comprises all the sides, INCLUDING RIGHT AND LEFT. Why is it so? Because the source of life, BINAH, is attached to it and adorns it with supernal diadems around the Garden, SINCE THE GARDEN, MALCHUT, ENCOMPASSES AND SURROUNDS ZEIR ANPIN. THEN ZEIR ANPIN RECEIVES MOCHIN OF THE FIRST THREE SFIROT, THE SECRET OF DIADEMS, FROM BINAH, WHICH IS like a mother crowning her son over all. Hence, it says: "Go forth, O daughters of Zion, and behold King Solomon with the diadem with which his mother crowned him" (Shir Hashirim 3:11). Of this, it says: "For with You is the fountain of life...in Your light we see light."

164. רבי יוסי אמר, ויעמוד השמן, במה דאוקמוה, דכתיב בקרן בן שמן. וכתיב שמן תורק שמך, לאחזאה דהא מהאי שמן, נגידין ברכאן על ידא דכהנא, וכהנא נגיד להו לתתא, ואמשח להאי זאת, הה"ד זאת משחת אהרן ומשחת בניו, וכתיב בשמן הטוב על הראש והא אתמר.

165. קח את אהרן ואת בניו ואת הבגדים. רבי חייא פתח כי עמך מקור חיים באורך נראה אור. כי עמך מקור חיים, דא שמן עלאה, דנגיד ולא פסיק לעלמין, דשריא בגו חכמה עלאה דכלא, הה"ד כי עמך, עמך שריא, ולא מתפרשא מנך לעלמין, בחביבותא דכלא. מקור חיים, בגין דהיא מקורא ומבועא דחיים, לאפקא חיים לאילנא עלאה, ולאדלקא בוצינן. וע"ד ההוא אילנא אקרי עץ חיים, אילנא דנטיע ואשתרשא בגין ההוא מקורא דחיים.

166. וע"ד באורך נראה אור. באורך: דא אור דגניז לצדיקניא לזמנא דאתי, דכתיב וירא אלהים את האור כי טוב. ומההוא נהירו זמנין ישראל לאנהרא לעלמא דאתי.

167. ד"א כי עמך מקור חיים וגו', דא קודשא בריך הוא, דאיהו אילנא עלאה במציעות גנתא, דאחיד לכל סטריין. מ"ט. בגין דאחיד ביה ההוא מקור חיים, ואעטר ליה בעטריין עלאין סחרניה דגנתא. באימא דמעטרא לברה על כלא, הדא הוא דכתיב, צאינה וראינה בנות ציון וגו'. ובג"כ כי עמך מקור חיים, וע"ד באורך נראה אור.

168. Rabbi Yitzchak said: "For with You is the fountain of life," refers to the High Priest above, CHESED OF ZEIR ANPIN. Correspondingly, there is the High priest below, IN THIS WORLD. The priest, CHESED, therefore draws the Holy supernal anointing oil, CHOCHMAH, downward TO MALCHUT, and kindles the supernal candles, THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The High priest, CHESED, is filled with the wholeness of the seven supernal days - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - and is adorned with all THE SFIROT, SINCE CHESED INCLUDES ALL THE SEVEN SFIROT IN IT.

169. There are seven days of consecration of the priest below IN THIS WORLD to correspond to THAT WHICH IS ABOVE, so that everything will resemble that which is above. They are called 'days of consecration', WHICH MEANS days of completeness, to perfect the priest, WHO IS CORRESPONDS TO CHESED, with the other days OF THE SEVEN SFIROT, so that the seven SFIROT are completed together. They are therefore called 'days of consecration', literally 'filling', since the other SFIROT are united in him. HE ASKS: What does this mean? HE ANSWERS: THE MEANING IS that if the priest is aroused TO GIVE ABUNDANCE, the other SFIROT are aroused with him to give abundance, SINCE THEY ARE UNITED WITH HIM.

170. It is therefore written: "And you shall not go out of the door of the Tent of Meeting...until the days of your consecration" (Vayikra 8:33), seven days, surely, IN ORDER TO COMPLETE SEVEN SFIROT. The priest below is then adorned entirely in the likeness of above, so that when the priest below is roused, everything will be roused by him above, ALL THE SEVEN SFIROT, and blessings will abide above and below.

171. Rabbi Aba said: Why is it different that Moses, TIFERET, anointed Aaron, CHESED, WHICH IS HIGHER THAN TIFERET? HE ANSWERS: Because he is a son to that place which is the source of life, BINAH. It is also written: "That caused His glorious arm to go at the right hand of Moses" (Yeshayah 63:12). Moses also attended upon these seven days of consecration, so that they would all rest upon Aaron.

172. Rabbi Chizkiyah sat before Rabbi Elazar. He said to him: How many lights were created before the world was created? He said to him: Seven. They are the light of the Torah, the light of Gehenom, the light of the Garden of Eden, the light of the Throne of Glory, the light of the Temple, the light of repentance and the light of Messiah, THE SECRET OF THE SEVEN SFIROT OF BRIYAH, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. They were created before the world was created. Seven lights and candles, NAMELY SEVEN SFIROT, were united with Aaron, who kindled the candles AND DREW FROM THE SEVEN CANDLES above TO THE SEVEN CANDLES below.

168. רבי יצחק אמר, כי עמך מקור חיים, דא ביה גדול לעילא, לקבליה בהן גדול לתתא. בגין כך, אנגיד בהנא משח רבות עלאה קדישא לתתא, ואדליק בוצינן לעילא. דכהן גדול שלים בשלימו ד' יומין עלאין, ולא תעטרא על כלא.

169. לקבל דא ד' ימי מלואים, לכהנא דלתתא, לאשתכחא כלא בגוונא דלעילא. וע"ד ימי מלואים אקרון: יומי אשלמותא. בגין דישתלים בהנא בשאר יומין אחרנין, לאשלמא ד' כחדא. ואלין ימי מלואים אקרון, בגין דאתאחדן שאר אחרנין ביה. מאי קא מיירי. דכד בהנא אתער, כל שאר אחרנין מתערין עמיה.

170. ובג"כ בתיב ומפתח אהל מועד וגו', עד יום מלאת וגו'. ד' יומין ודאי, כדין אתעטר בהנא לתתא בכלא, בגוונא דלעילא. בגין דבשעתא דכהנא דלתתא אתער, כלא יתערון על ידיה לעילא, וישתכחון ברכאן לעילא ותתא.

171. רבי אבא אמר, מאי שנא דמשח משה לאהרן. אלא, בגין דאיהו ברא דההוא אתר מקורא דחיי. וכתוב מוליך לימין משה זרוע תפארתו. ומשה שמש כל אינון ד' ימי מלואין, לאשראה כלא עמיה דאהרן.

172. רבי חזקיה הוה יתיב קמי דרבי אלעזר, א"ל, כמה נהורין אתבריואו עד לא אברי עלמא. א"ל ד'. ואלין אינון: אור תורה. אור גיהנם. אור גן עדן. אור כסא הכבוד. אור בית המקדש. אור תשובה. אורו של משיח. ואלין אתבריואו עד לא אתבריו עלמא. ד' נהורין בוצינן אתאחדו ביה באהרן, והוא אדליק בוצינן מעילא לתתא.

25. "All is of the dust"

Rabbi Elazar says that the dust is that found under the Holy Throne of Glory, Binah. Rabbi Yesa Saba said in his book that the dust is Malchut. The better explanation is that the dust is of the Holy Temple, Malchut, and that this dust is of the supernal dust from Binah because this world was created from Binah; even the sun was of the dust. Rabbi Shimon says that the Congregation of Yisrael is called a "kingdom of priests" because the priests made it a kingdom by drawing Chassadim upon it, and in it Chochmah is clothed with Chassadim so the kingdom then illuminates and rules. When united with Zeir Anpin she rules over all the King's treasures, over His armory, over the upper and lower, and over the whole world.

173. Rabbi Elazar opened the discussion with the verse: "All is of the dust, and all returns to dust" (Kohelet 3:20). We learned that all is of the dust, even the sun wheel. What is the dust? It is that dust found under the Holy Throne of Glory, WHICH IS BINAH.

174. In his book, Rabbi Yesa Saba said that all is of the dust, NAMELY the place that gathers everything, MALCHUT. He explains that paths lead to this side and that side, NAMELY RIGHT AND LEFT, and are gathered to illuminate ON EVERY SIDE, like dust thrown in every direction. Hence, "all are of the dust, and all return to dust." ACCORDING TO THIS, DUST MEANS MALCHUT. THIS RAISES DIFFICULTIES CONCERNING THE WORDS OF RABBI ELAZAR, WHO SAID THAT DUST MEANS THE DUST UNDER THE HOLY THRONE OF GLORY, MALCHUT OF BINAH.

175. HE ANSWERS: But "of the dust," MEANS OF THE DUST of the Temple, NAMELY MALCHUT, AS RABBI YESA SABA SAID. This dust is of the supernal dust FROM BINAH, as said, "and it has dust of gold," (Iyov 28:6) WHICH REFERS TO BINAH, CALLED 'GOLD'. As there is an action below IN MALCHUT, likewise there is also one above, IN BINAH. We explained that dust MEANS the dust in the Temple, since this world, MALCHUT, was created by Hei, WHICH IS BINAH, and even the wheel of the sun WAS OF THE DUST. It is written: "These are the generations of the heaven and of the earth when they were created (Heb. BeHibaram)," WHICH MEANS BeHei Bara'am (lit. 'he created them with Hei'). THUS, THE HEAVEN TOO, WHICH IS THE WHEEL OF THE SUN, WAS CREATED BY HEI. For this reason, all is of the dust. What is the dust? It is that which dwells under the Holy Throne of Glory, THAT IS, BINAH.

176. It is written: "You are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7). "You are all fair, my love," is the Congregation of Yisrael, MALCHUT. And, "there is no blemish in you," refers to the members of the Sanhedrin, corresponding to the 72 names WITHIN MALCHUT. THEY ARE MAINLY SEVENTY, THE SECRET OF THE SEVENTY MEMBERS OF THE SANHEDRIN, WITH TWO WITNESSES. THEY CORRESPOND TO the seventy souls that came down with Jacob, and with the Holy One, blessed be He, above them all, THEY ARE 72. Therefore, the Sanhedrin and above are not checked FOR DEFECTS.

177. We learned the verse: "And you shall be to Me a kingdom of priests, and a Holy Nation" (Shemot 19:6). What is "a kingdom of priests"? It is like, "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons," WHICH MEANS THAT "ZOT," MALCHUT, WAS ANOINTED BY AARON, for when the Congregation of Yisrael, MALCHUT, was blessed by the priests, she was called after them, as written: "a kingdom of priests."

173. ר' אלעזר פתח הכל היה מן העפר והכל שב אל העפר. הא תנינן, הכל היה מן העפר, אפילו גלגל חמה. מאן העפר. ההוא דשרי תחות כורסי יקרא קדישא.

174. בספרא דבי רב ייסא סבא, הכל היה מן העפר, אתר דכניש לכלא, מלמד, דנפקו שבילין להאי סטרא ולהאי סטרא, ואתכנשו לאנהרא, בעפרא דא דזרקין לה לכל עבר. וע"ד הכל היה מן העפר, והכל שב אל העפר ודאי.

175. אלא מן העפר, דבי מקדשא קדישא. והאי עפר מעפרא עלאה, כד"א ועפרות זהב לו. כמה דאשתכח עובדא לתתא, הכי נמי הוא לעילא בגוונא דא. ואוקימנא עפר עפר דבי מקדשא. דעלמא דא בה' אתברי. וע"ד, אפילו גלגל חמה. כמה דאת אמר, אלה תולדות השמים והארץ בהבראם, בה' בראם. ובגיני כך, הכל היה מן העפר. מאן עפר. ההוא דשרי תחות כורסי יקרא קדישא.

176. כתיב כלך יפה רעיתי ומום אין בך. כלך יפה רעיתי, דא כנסת ישראל. ומום אין בך, אלו סנהדרין דאינון לקביל שבעין ותירין שמהן. ע' נפש דנחתו עם יעקב, וקודשא בריך הוא על כלא. ועל דא אין בודקין מן הסנהדרין ולמעלה.

177. תנן, כתיב ואתם תהיו לי ממלכת כהנים וגוי קדוש. מאן ממלכת כהנים. כד"א, זאת משחת אהרן ומשחת בניו, דכד אתברכא כנסת ישראל על ידא דכהני, כדין אתקרי על שמהון, ה"ד ממלכת כהנים.

178. Rabbi Shimon said: Come and behold. It is not called 'Malchut of Priests', but "mamlechet" of Priests, since the priests, WHO ARE CHESED, made her high BY DRAWING CHASSADIM UPON IT, AND IN IT CHOCHMAH IS CLOTHED WITH CHASSADIM. THEN IT ILLUMINATES AND RULES. They made it mistress over all. Yet it is not called 'Malchut of Priests', since IN THE ASPECTS OF HER BEING DRAWN FROM HEAVEN, ZEIR ANPIN, She is called 'Malchut', NAMELY the kingdom of heaven, assuredly. Here, SHE IS CALLED "mamlechet," because the priests made Her ruler and joined Her to the King, ZEIR ANPIN. WHEN UNITED WITH ZEIR ANPIN, she rules over all the King's treasures, over the King's armory, over the upper and lower, and over the whole world.

178. ר"ש אָמַר, תָּא חֲזִי, מַלְכוּת בְּהִנִּים לֹא אֶקְרִי, אֶלֶּא מַמְלָכֶת, דְּאִמְלֹכוּ לָהּ בְּהִנִּי, וְעִבְדוּ לָהּ גְּבִירָתָא עַל כָּלָא. אָבֵל מַלְכוּת בְּהִנִּים לֹא אֶקְרִי, דִּהָא מִן הַשָּׁמַיִם אֶקְרִי מַלְכוּת, מַלְכוּת שָׁמַיִם וְדָאִי. וְהִכָּא מַמְלָכֶת, כְּדָא דְּכִהְנִי אִמְלֹכוּ לָהּ, וּמַחְפְּרָאן לָהּ בְּמַלְכָּא, וּכְדִין הִיא מַמְלָכֶת, עַל כָּל גְּזוּי מַלְכָּא. מַמְלָכֶת עַל כָּל זִינֵי מַלְכָּא. מַמְלָכֶת בְּעֵלָאִי וְתַתָּאִי. מַמְלָכֶת עַל כָּל עֲלָמָא.

26. "And has founded His bundle on the earth"

This section talks about how the union of Zeir Anpin with Malchut, the completion of the three Columns, the service of the priest in giving sacrifice, and the blessing of the upper and the lower Sfirot, all have a bearing on the establishment of God's community on earth.

179. Rabbi Yosi said: It is written, "And has founded His bundle (Heb. v'agudato) on the earth" (Amos 9:6). It is His "bundle" when the King, ZEIR ANPIN, mates towards MALCHUT, CALLED 'EARTH', with all those holy diadems gathered as one. Then it says, "His bundle."

179. ר' יוֹסִי אָמַר, בְּתִיב וְאִגְדָּתוֹ עַל אֶרֶץ יִסְדָּהּ. וְאִגְדָּתוֹ: כִּד אִזְדוּגוֹ מַלְכָּא לְקַבְּלָהּ, בְּכָל אֵינוֹן עֲטָרִין קְדִישִׁין, בְּכִנוּפֵיָא חַד, בְּדִין וְאִגְדָּתוֹ בְּתִיב.

180. Rabbi Yitzchak said: "His bundle," (Heb. v'agudato) resembles the words, "And take a bunch (Heb. agudat) of hyssop" (Shemot 12:22). HE ASKS: What does this mean? HE ANSWERS: When ZEIR ANPIN AND MALCHUT are joined together, and MALCHUT is blessed by THE THREE COLUMNS OF ZEIR ANPIN, She rules over everything; NAMELY, THE THREE COLUMNS OF ZEIR ANPIN ARE CLOTHED BY HER AND SHE RULES OVER THEM. She then illuminates above and below. All this is when the priest is at his service offering a sacrifice, burning incense, concentrating upon drawing everything near into one union. Then it is written: "...and has founded his bundle on the earth."

180. רַבִּי יִצְחָק אָמַר, וְאִגְדָּתוֹ: כְּדָא, וּלְקַחְתָּם אֶגְדַּת אִזּוּב. מַאי קָא מֵיירִי. דְּכִד מִתְחַפְּרָאן בְּחָדָא, וְאִתְבָּרְכָא מִנִּיָּהּ, בְּדִין שְׁלֵטָא עַל כָּלָא, וְנִהְרָא לְעֵילָא וְתַתָּא. וְכָלָא בְּשַׁעְתָּא דְּכִהְנָא פִּלַּח פּוֹלְחָנָא, וְאֶקְרִיב קִרְבָּנָא, וְאֶקְטֵר קִטְרֵת, וּמִכּוּוֹן מְלִין לְקִרְבָּא כָּלָא בְּחָדָא. בְּדִין בְּתִיב, וְאִגְדָּתוֹ עַל אֶרֶץ יִסְדָּהּ.

181. Rabbi Yosi said: When Aaron, THE SECRET OF THE RIGHT COLUMN, CHESED OF ZEIR ANPIN, journeys TO GIVE ABUNDANCE TO MALCHUT, they all journey with him, NAMELY ALL THE THREE COLUMNS, until the Congregation of Yisrael is blessed BY THE THREE COLUMNS. The upper beings, THE SFIROT OF ZEIR ANPIN, are blessed as are the lower beings, THE SFIROT OF MALCHUT. Then, it is written: "Blessed be Hashem out of Zion, he who dwells in Jerusalem, Halleluyah" (Tehilim 135:21), AS ZEIR ANPIN, CALLED 'YUD HEI VAV HEI' IS BLESSED OUT OF ZION, YESOD OF MALCHUT. "And blessed be His glorious Name for ever and let the whole earth be filled with His glory; Amen and Amen" (Tehilim 72:19), SINCE THE NAME OF HIS GLORY, WHICH IS MALCHUT, IS BLESSED FROM ZEIR ANPIN.

181. רַבִּי יוֹסִי אָמַר, כִּד נָטַל אֶהְרֵן כָּלָא נְטִלִין עַמִּיָּה, עַד דְּאִתְבָּרְכָא בְּנִסַּת יִשְׂרָאֵל, וְאִתְבָּרְכָאן עֲלָאִי וְתַתָּאִי. בְּדִין בְּתִיב, בְּרוּךְ יְיָ מִצִּיּוֹן שׁוֹכֵן יְרוּשָׁלַם הַלְלוּיָהּ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וּמְלָא כְּבוֹדוֹ אֶת כָּל הָאָרֶץ אָמֵן וְאָמֵן.

27. "And I have put My words in your mouth"

Rabbi Elazar says that God covers every man who studies and speaks about the Torah, and the Shechinah spreads her wings over him. That man sustains the world, and God rejoices with him as on the day that He created the heavens and the earth. When the Torah is bound up and sealed in God's disciples, Malchut is bound to Yesod to receive the abundance that flows from above.

182. Rabbi Elazar was traveling from Cappadocia to Lod in the company of Rabbi Yosi And Rabbi Chizkiyah. Rabbi Elazar opened the discussion, saying: "And I have put My words in your mouth, and I have covered you in the shadow of My hand" (Yeshayah 51:16). We learned that the Holy One, blessed be He, covers every man who is occupied with the Torah, whose lips speak the words of the Torah, and the Shechinah spreads Her wings over him. Hence, it says: "And I have put My words in your mouth, and I have covered you in the shadow of My hand." Moreover, he sustains the world and the Holy One, blessed be He, rejoices with him, as on the day He planted heaven and earth. Hence, the verse CONCLUDES WITH: "that I may plant the heavens, and lay the foundations of the earth, and say to Zion, 'You are My people'" (Ibid.).

183. From here, we learned that Yisrael are called by the name Zion, as written: "And say to Zion, 'You are My people'." We saw that the Congregation of Yisrael is called by the name Zion, as written: "Zion shall be redeemed with Judgment, and those that return to her with righteousness" (Yeshayah 1:27).

184. He further quoted: "Bind up the testimony, seal the Torah among My disciples" (Yeshayah 8:16). "Bind up the testimony." This is David's testimony, NAMELY MALCHUT, as written: "And My testimony that I shall teach them" (Tehilim 132:12). "Bind" refers to a bond, as in fastening to make a bond in one place, AND "BIND UP THE TESTIMONY," MEANS MALCHUT IS BOUND. "Seal the Torah among My disciples" MEANS sealing the Torah, ZEIR ANPIN, with all the abundance and greatness drawn from above. Where is his seal, NAMELY ITS END? It is "among My disciples," NETZACH AND HOD, CALLED "TAUGHT OF HASHEM," (YESHAYAH 54:13) since greatness and oil are gathered between the two pillars, NETZACH AND HOD, to dwell there. They are the place of all greatness and oil that flows from above, FROM TIFERET CALLED 'THE TORAH', and they pour it into the mouth of Yesod to empty it into the testimony, MALCHUT. Then everything is fastened into a faithful bond. THE LESSON OF THE VERSE IS, "BIND UP THE TESTIMONY." THE BOND OF MALCHUT IS CAUSED BY THIS, TO "SEAL THE TORAH IN MY DISCIPLES," SO THAT THE ABUNDANCE OF THE TORAH IS SEALED, NAMELY CONCLUDED IN NETZACH AND HOD, AND FROM THEM YESOD. THEN IS MALCHUT BOUND TO YESOD TO RECEIVE ABUNDANCE, AND ALL IS TIED INTO ONE BOND.

28. The difference between Torah and prophets

We are told that those who study the Torah are in a much higher grade than the prophets; those who say things from the Holy Spirit are the lowest since the Holy Spirit is drawn from Malchut, that is the lowest. Those who study Torah stand above in the place called Torah, Zeir Anpin, that sustains Malchut. The rabbis meet a man with three branches of myrtle tied together to represent the fragrance of Abraham, Isaac and Jacob.

182. ר' אלעזר הוה אזיל מקפוטקיא ללוד, והוה עמיה ר' יוסא ורבי חזקיה. פתח ר' אלעזר ואמר, ואשים דברי בפיך ובצל ידי כסיתך וגו'. תנינן, כל ב"נ דאשתדל במלי דאורייתא, ושפוטיה מרחשן אורייתא, קודשא בריך הוא חפא עליה, ושכינתא פרשא עליה גדפהא, הה"ד ואשים דברי בפיך ובצל ידי כסיתך. ולא עוד, אלא דהוא מקיים עלמא, וקודשא בריך הוא חדי עמיה, באלו ההוא יומא נטע שמיא וארעא. הה"ד, לנטוע שמים וליסוד ארץ ולאמר לציון עמי אתה.

183. מכאן אוליפנא, דישראל אקרון בשמא דציון, דכתיב ולאמר לציון עמי אתה, וחמינא דכנסת ישראל אקרי בשמא דציון, דכתיב ציון במשפט תפדה ושביה בצדקה.

184. תו פתח ואמר, צור תעודה חתום תורה בלמודי. צור תעודה. דא סהדותא דדור, דכתיב וערותי זו אלמדם. צור: היא קשורא, כמאן דקטר קטורא באתר חד. חתום תורה בלמודי. חתום תורה: חתימה דאורייתא, וכל נגידו ורבו דנגיד מלעילא, באן חתימה דיליה. בלמודי. בגין דתמן אתבנש רבו ומשחא, בין תרין קיימין, דתמן שריין, אתר כנישו דכל רבות ומשח דנגיד מלעילא, לאשדאה ליה בפומא דאמה, ולארקא ליה בהאי תעודה. וכדין אתקשר כלל קשרא חד מהימנא.

185. Come and behold: what is the difference between those who are occupied with the Torah and the faithful prophets? IT IS THAT those who are occupied with the Torah are always more valuable than the prophets. Why? They are in a much higher grade than the prophets, since they who are occupied in the Torah stand above in the place called 'the Torah', ZEIR ANPIN, which sustains all the Faith, MALCHUT, WHICH HAS NOTHING BUT WHAT ZEIR ANPIN GIVES HER. The prophets stand below, NAMELY, UNDER THE CHEST OF ZEIR ANPIN, in the place called 'Netzach' and 'Hod'. Those who are occupied with the Torah are of more importance than the prophets and are superior to them, for the ones stand above and the others stand below. Those who say things through the Holy Spirit are the lowest, SINCE THE HOLY SPIRIT IS DRAWN FROM MALCHUT, WHICH IS THE LOWEST.

186. Happy are those who labor in the Torah, who are of the highest grade of all. He who labors in the Torah needs neither sacrifices nor burnt offerings, because the Torah is better than everything. It is the bond of everyone's Faith, NAMELY THE BOND OF MALCHUT. It is therefore written: "Her ways are ways of pleasantness, and all her paths are peace," (Mishlei 3:17) and, "great peace have they who love the Torah, there is no stumbling to them" (Tehilim 119:165).

29. The fragrance

We learn that man attains an additional Neshamah on Shabbat, and that it leaves when Shabbat leaves. The fragrance of the myrtle brings the man's Nefesh and Ruach together, and they rejoice. These also draw near the supernal Ruach and Nefesh, Zeir Anpin and Nukva. The smell of the myrtle and the smell of the sacrifice draw everything together. We read of the two candles, one above and one below; the smoke from the candle below and from the offering rises up and lights the supernal candles. Lastly we are told that it is necessary to praise God for the wonderful things He has done.

187. While they were walking, they met a man with three branches of myrtle on his hand. They approached him and said to him: Why do you have them? He said: To give relief to the lost one, NAMELY THE ADDITIONAL NESHAMAH, WHICH IS LOST TO A MAN'S NEFESH BY THE END OF SHABBAT. Rabbi Elazar said: This is well, yet why three? ONE WOULD HAVE BEEN ENOUGH. He said to him: One for Abraham, one for Isaac, and one for Jacob, THE THREE COLUMNS - CHESD, GVURAH AND TIFERET. I bound them together and smelled them because of the verse: "Your oils are fragrant; for your flowing oil you are renowned" (Shir Hashirim 1:3). It is for this fragrance that the weakness of the Nefesh is sustained, and Faith, MALCHUT, is sustained, and blessings are drawn from above and from below. Rabbi Elazar said, 'Happy is the portion of Yisrael in this world and in the next.'

188. Come and behold: the world is sustained by this fragrance alone. From the fragrance SMELLED BELOW, another fragrance is made known ABOVE, THE SECRET OF THE ILLUMINATION OF CHOCHMAH. When Shabbat leaves, the additional Nefesh MAN ATTAINS ON SHABBAT is gone, and man's Nefesh and Ruach remain isolated and sad. This fragrance comes, WHICH IS DRAWN BY THE ODOR OF THE MYRTLE, AND THE NEFESH AND RUACH are brought close to one another THROUGH IT, and they rejoice.

185. תָּא חֲזִי, מַה בֵּין אֵינוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא, לְגַבִּיאי מְהִימְנִי. אֵינוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא, עֲדִימִי מִגַּבִּיאי בְּכָל זְמַנָּא. מֵאי טַעְמָא. דְּאֵינוֹן קִימִי בְּדִרְגָּא עֲלָאָה, יְתִיר מִגַּבִּיאי, אֵינוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא קִימִי לְעִילָא, בְּאַתְרָא דְּאֶקְרִי תוֹרָה, דְּהוּא קִיּוּמָא דְּכָל מְהִימְנוּתָא. וְגַבִּיאי קִימִי לְתַתָּא, בְּאַתְר דְּאֶקְרוּן נִצַּח וְהוֹד. וְעַל דָּא, אֵינוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא, עֲדִימִי מִגַּבִּיאי, וְעֲלִינן מִנְהוֹן יְתִיר. דְּאֵלִין קִימִין לְעִילָא, וְאֵלִין קִימִין לְתַתָּא. אֵינוֹן דְּאִמְרִי מִלִּין בְּרוּחַ הַקֹּדֶשׁ, קִימִי לְתַתָּא מִכְּלָהוּ.

186. זָכַאִין אֵינוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא, דְּאֵינוֹן בְּדִרְגָּא עֲלָאָה יְתִיר עַל כָּלָא. מֵאן דְּלַעִי בְּאוֹרֵייתָא, לֹא אֶצְטְרִיךְ לֹא לְקַרְבָּנִין, וְלֹא לְעִלּוּן. דְּהוּא אוֹרֵייתָא עֲדִיף מִכָּלָא, וְקִשּׁוּרָא דְּמְהִימְנוּתָא דְּכָלָא. וְעַל דָּא בְּתִיב, דְּרַכִּיָּה דְּרַכִּי נָעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. וּכְתִיב, שְׁלוֹם רַב לְאוֹהֲבֵי תוֹרָתְךָ וְאֵין לָמוּ מִכְשׁוֹל.

187. עַד דְּהוּוּ אֲזִילִי, אֲשַׁכְּחוּ חַד גַּבְרָא דְּהוּוּ אֲתִי, וְג' עֲנִימֵי הִדָּס בִּידֵיהָ, קְרִיבוּ גַבִּיָּה, אֲמְרוּ לִיה לְמַה לָּךְ הָאִי. אֲמַר לְרוּחָא אוּבְדָּא. אֲמַר רַבִּי אֶלְעָזָר שְׁפִיר קְאָמְרַת. אָבֵל ג' אֵלִין לְמַה. אֲמַר לִיה, חַד לְאַבְרָהָם. חַד לְיִצְחָק, וְחַד לְיַעֲקֹב. וְקִשְׁיִרְנָא לְהוּ כְּחֻדָּא, וְאַרְחָנָא בְּהוּ. בְּגִין דְּכְתִיב, לְרִיחַ שְׁמָנִיךָ טוֹבִים שְׁמֵן תוֹרַק שְׁמֶךָ. בְּגִין דְּבִהֲאִי רִיחָא, אֲתַקְוִיָּים חוּלְשָׁא דְּנַפְשָׁא, וּבְהִימְנוּתָא דָּא אֲתַקְוִיָּמָא, וְאַתְנַגִּידוּ בְּרַכָּאן מֵעִילָא וְתַתָּא. אֲמַר רַבִּי אֶלְעָזָר זָכָאָה חוּלְקִיהוֹן דִּישְׂרָאֵל בְּעִלְמָא דִּין וּבְעִלְמָא דְּאֲתִי.

188. תָּא חֲזִי, לִית עֲלְמָא מִתְקִיּוּמָא, אֶלָּא עַל רִיחָא, וּמִרִיחָא דָּא אֲשַׁתְּמוּדְעָא רִיחָא אַחְרָא. דְּהוּא בְּשַׁעֲתָא דִּנְפִיק שְׁבִתָּא, וְסִלְקָא נַפְשָׁא יְתִירָא, וְאַשְׁתְּאַרוּן נַפְשָׁא וְרוּחָא מִתְפָּרְשֵׁן עֲצִיבִין, אֲתָא רִיחָא דָּא, וּמִתְקַרְבֵּן דָּא בְּדָא וְחֻדָּאן.

189. MAN'S Ruach therefore needs the other UPPER Ruach, WHICH IS ZEIR ANPIN, in order to receive the fragrance, the SECRET OF THE ILLUMINATION OF CHOCHMAH. When the smell is accepted, THE UPPER RUACH AND NEFESH, MALE AND FEMALE, AND ALSO MAN'S RUACH AND NEFESH, come near each other and rejoice. It is the same with the smell of the sacrifice. Through this smell, everything draws together, NAMELY ALL THE SFIROT OF ZEIR ANPIN, and all the candles are set ablaze, THE SFIROT OF MALCHUT, and rejoice.

190. Come and behold: There are two candles, one above and one below. When man lights the candle below and extinguishes the candle above, the smoke from the lower candle rises and kindles the upper candle. So it is with the smoke from the offering. The smoke rises FROM THE OFFERING AND CAUSES THE FLOWING OF THE ILLUMINATION OF CHOCHMAH UP ABOVE, and lights the supernal candles, ZEIR ANPIN AND MALCHUT. They are lit together, and all THE SFIROT draw near through this smell, since it is a sweet savor to Hashem. This has already been explained.

191. The smell of the sacrifice therefore sustains everything and sustains the world, and the sacrifice is by the priest, who sacrifices everything. For this reason, the seven days of consecration are completed by him, WHICH CORRELATE TO THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - so that everyone will be blessed by his service and joy, and blessings will abide above and below.

30. Faith is at night

We learn that Malchut is called 'faith' and also 'night', and that faith is at night. In the morning God will purify Yisrael of their sins and they will be cleansed.

192. It is written: "Hashem, You are my Elohim; I will exalt You, I will praise Your Name; for You have done wonderful things - counsels of old in Faithfulness and Truth" (Yeshayah 25:1). This verse has been explained. "Hashem, you are My Elohim," MEANS that, man should give thanks to the Holy Name and praise Him for everything. Whence is His praise? This has been explained. It comes from the deepest of all, KETER, as written: "For You have done wonderful things." Wonderful things HAS THE SAME MEANING as in the verse "and His Name is called (Yeshayah 9:5), WHICH IS KETER. We have already learned THE WORDS, "counsels of old." "Counsels," is as in WONDERFUL, "COUNSELOR," NAMELY BINAH, CALLED 'COUNSEL' and "of old (lit. 'from afar')," resembles the words, "Hashem appeared of old to me" (Yirmeyah 31:2). "She brings her food from afar" (Mishlei 31:14) ALLUDES TO CHOCHMAH, FROM WHICH COUNSELS, NAMELY BINAH, RECEIVES.

193. "In Faithfulness and Truth" is like "El of Truth (also: 'Faith') and without iniquity" (Devarim 32:4). It was explained that Faith is at night, MALCHUT CALLED 'NIGHT' AND ALSO CALLED 'FAITH', as written: "And Your faithfulness every night," (Tehilim 92:2) and, "They are new every morning; great is Your Faithfulness..." (Eichah 3:23). The Holy One, blessed be He, will purify Yisrael from their sins, as written: "Then will I sprinkle clean water upon you, and you shall be clean from all your uncleanness and from all your idols, will I cleanse you" (Yechezkel 36:25). May Hashem be blessed forever. Amen and amen.

189. וְעַל דָּא, בְּעֵי רוּחָא בְּתַר רוּחָא, לְקַבֵּל רִיחָא, בֵּינָן דְּאִתְקַבֵּל רִיחָא מִתְקַרְבִּין בְּחֻדָּא וְחֻדָּאן. כִּי הָאֵי גֻוּנָא רִיחָא דְקוֹרְבָנָא, בְּרִיחָא מִתְקַרְבִּין כֻּלָּא בְּחֻדָּא, וּמִתְלַהֲטִין בּוֹצִינֵי וְחֻדָּאן.

190. ת"ח, תְּרֵי בּוֹצִינֵי, חָד לְעֵילָא וְחָד לְתַתָּא, אֵי לְהֵיט ב"נ הָאֵי בּוֹצִינָא דְלְתַתָּא, וְכִבִּי לָהּ לְהֵוֹא דְלְעֵילָא, הֵוֹא תִנָּא דְסֵלִיק מִבּוֹצִינָא תַתָּא, לְהֵיט הֵוֹא בּוֹצִינָא עֲלָא. כִּךְ תִּנָּא דְקַרְבָּנִין, הָאֵי תִנָּא דְסֵלִיק, לְהֵיט בּוֹצִינֵי עֲלָאֵי, וּמִתְלַהֲטִין בְּחָד, וּמִתְקַרְבִּין כֻּלָּהוּ בְּחֻדָּא, בְּרִיחָא דָּא. וּבג"כ, רִיחַ נִיחַח לֵינִי, וְהָא אֻקְמוּהָ.

191. וְעַל דָּא, רִיחָא דְקַרְבָּנָא, קִיּוּמָא דְכֻלָּא, וְקִיּוּמָא דְעֻלְמָא. וְקַרְבָּנָא עַל יְדָא דְכֻהֲנָא, דְמִקְרַב כֻּלָּא. וּבג"כ, שְׂבַעַה יּוֹמֵי אֲשֻׁלְמוּתָא, אֲשֻׁתְלִימוּ בֵיהּ, בְּגִין דִּיתְבָּרְכוּן כֻּלָּהוּ בְּפֻלְחָנִיהּ, וְיִשְׁתַּכְחוּ חֲדוּוּאן וּבִרְכָּאן לְעֵילָא וְתַתָּא.

192. כְּתִיב יי' אֱלֹהֵי אֲתָהּ אֲרוּמֶמֶךְ וְגו', הָאֵי קָרָא אֻקְמוּהָ, יי' אֱלֹהֵי אֲתָהּ. דְּבֵעֵי ב"נ לְאוֹדָאָה לְשִׁמָּא קְדִישָׁא, וּלְשִׁבְחָא לֵיהּ עַל כֻּלָּא. וּמֵאֵן אֲתֵר שְׂבָחָא דִּילֵיהּ, כִּמָּה דְאֻקְמוּהָ. וְהָכָא מְעַמִּיקָא דְכֻלָּא, דְּכְתִיב כִּי עֲשִׂיתָ פֶּלֶא. פֶּלֶא: כִּמָּה דְכְתִיב, וְיִקְרָא שְׁמוֹ פֶּלֶא, וְהָא אֲתָמֵר. עֲצוֹת מִרְחוֹק, עֲצוֹת: כד"א, יוֹעֵץ. מִרְחוֹק: דְּכְתִיב מִרְחוֹק יי' נִרְאָה לִי. וְכְתִיב, מִמִּרְחָק תָּבִיא לַחֲמָה.

193. אֲמוּנָה אֲמֵן, כד"א, אֵל אֲמוּנָה וְאֵין עוֹל. וְאֻקְמוּהָ אֲמוּנָה בְּלִילָהּ, כד"א וְאֲמוּנָתְךָ בְּלִילוֹת. וְכְתִיב חֲדָשִׁים לְפָקְרִים רַבָּה אֲמוּנָתְךָ, וְזִמִּין קוֹדֶשׁא בְּרִיךְ הוּא לְדַבָּאָה לֹון לְיִשְׂרָאֵל מַחֲוִיבֵיהוּן, כִּמָּה דְכְתִיב וְזָרַקְתִּי עֲלֵיכֶם מִיַּם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם. בִּילָא ו'.

