

1. "After the death of the two sons of Aaron"

Rabbi Yehuda and Rabbi Shimon discuss the words 'spoke' and 'said' in "Hashem spoke to Moses" and "Hashem said to Moses" and we learn that they are from two levels, judgment and mercy, but nevertheless are from the same source, that is Zeir Anpin. Rabbi Yitzchak says that one verse says to serve Hashem in fear and another says to come before him with singing, and that these two verses seem contradictory. Rabbi Shimon says that if one shows awe and reverence, he will then deserve the joy and singing. One should not rejoice too much over worldly matters, so that he will be able to perform the precepts with gladness. We are told that fear of God is the beginning of service to Him. We read of the several reasons that Nadab and Abihu died while giving the offering, and that they were still under the authority of Aaron at the time. Rabbi Chiya tells how he encountered two men studying the Torah in a cleft in the mountain, and of how they were discussing poems and psalms and songs, and speaking about the sons of Korah who did not die. They say that every time a righteous person dies it brings forgiveness for the sins of the whole generation. The memory of the two sons of Aaron serves as atonement for Yisrael while they are in exile, because Nadab and Abihu are each considered equal to the seventy members of the Sanhedrin who served before Moses.

1. "And Hashem spoke to Moses after the death of the two sons of Aaron... and Hashem said to Moses" (Vayikra 16:1). Rabbi Yehuda comments: Since the verse says, "And Hashem spoke to Moses," what need is there to repeat "and Hashem said to Moses, Speak to your brother Aaron..."? The first statement should have sufficed. HE ANSWERS: We learn that it is written, "And Hashem (lit. 'He') called to Moses and (lit. 'Hashem') spoke to him" (Vayikra 1:1) and also, "And He said to Moses, Come up to Hashem" (Shemot 24:1). It has already been established that the discourse here, NAMELY "AND HE CALLED TO MOSES" OR "AND HE SAID TO MOSES" represents one level, NAMELY MALCHUT. Afterwards, the words, "AND HASHEM SPOKE TO HIM" OR "COME UP TO HASHEM" represent another level, NAMELY ZEIR ANPIN. Here too in our text, "And Hashem spoke to Moses" represents one level, NAMELY THE LEVEL OF JUDGMENT REFERRED TO AS 'SPEAKING', and afterwards the verse, "And Hashem said to Moses, Speak to your brother Aaron" represents another level, NAMELY THE QUALITY OF MERCY REFERRED TO AS 'SAYING'. IN BOTH INSTANCES THE NAME YUD HEI VAV HEI IS MENTIONED, which reveals that they carry one equal scale and all are joined from one source. THIS MEANS THAT BOTH LEVELS, JUDGMENT AND MERCY, ARE OF ONE SCALE FROM ONE SOURCE, WHICH IS ZEIR ANPIN REFERRED TO AS YUD HEI VAV HEI.

2. "After the death of the two sons of Aaron": Rabbi Yitzchak opened the discussion saying, "Serve Hashem in fear, and rejoice with trembling" (Tehilim 2:11). It is also written, "Serve Hashem with gladness: come before Him with singing" (Tehilim 100:2). These verses appear to contradict one another, as ONE SAYS TO SERVE IN FEAR AND TREBLING WHILE THE OTHER SAYS WITH GLADNESS AND SINGING. HE ANSWERS: We have learned that "serve Hashem in fear" means that one must first show fear and awe in every act he wishes to perform before his Master. As a result of this reverence before his Master, he will merit to serve with joy the commandments of the Torah. Therefore, it is written, "What does Hashem your Elohim require of you, but to fear" (Devarim 10:12). THROUGH FEAR, HE WILL MERIT IT ALL.

3. "And rejoice with trembling," MEANING that man must not overly rejoice in this world, referring only to worldly matters, but one must rejoice in the matters of Torah and the performance of precepts. Then, AS ONE WILL REFRAIN FROM REJOICING IN MUNDANE MATTERS, man will find himself able to perform Torah and precepts with happiness, as is written, "Serve Hashem with gladness."

1. וַיִּדְבֹר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן וְגו'.

וַיֹּאמֶר יי' אֶל מֹשֶׁה. רַבִּי יְהוּדָה אָמַר, בֵּין דְּכַתִּיב וַיִּדְבֹר יי' אֶל מֹשֶׁה, אִמָּאִי זְמַנָּא אַחֲרָא וַיֹּאמֶר יי' אֶל מֹשֶׁה דְּבַר אֶל אֶהֱרֹן אַחִיךָ, דְּהָא בְּמַלּוּלָא קְדָמָא סָגִי. אֶלָּא הָכִי תִּנּוּנָן, כְּתִיב, וַיִּקְרָא אֶל מֹשֶׁה וַיִּדְבֹר יי' אֵלָיו. וְכַתִּיב, וְאֶל מֹשֶׁה אָמַר עֲלֶה אֵל יי'. וְהָא אוֹקְמוּה מְלֶה, דְּהִכָּא דְּרָגָא חַד. וּלְבַתֵּר, דְּרָגָא אַחֲרָא. אוֹף הִכָּא, וַיִּדְבֹר יי' אֶל מֹשֶׁה דְּרָגָא חַד. וּלְבַתֵּר וַיֹּאמֶר יי' אֶל מֹשֶׁה דְּבַר אֶל אֶהֱרֹן אַחִיךָ, דְּרָגָא אַחֲרָא. וְכֹלָא, בְּחַד מַתְקֵלָא סֻלָּקָא, וּמִן שְׂרָשָׁא חַד כֹּלָא אֶתְחַבֵּר.

2. אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן. רַבִּי יִצְחָק פִּתַּח, עֲבֹדוּ אֶת יי' בִּירְאָה וְגִילּוֹ בְּרַעְדָּה. וְכַתִּיב, עֲבֹדוּ אֶת יי' בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה. הֵנִי קְרָאִי קְשִׁינָא אֶהֱדְרִי, אֶלָּא הָכִי תֵּאֲנָא, עֲבֹדוּ אֶת יי' בִּירְאָה. דְּכָל פּוֹלְחָנָא דְּבַעֲי ב"נ לְמַפְלַח קָמִי מֵאֲרִיָּה, בְּקִדְמִיתָא בְּעֵי יִרְאָה, לְדַחֲלָא מְנִיָּה, וּבְגִין דְּחִלָּא דְּמֵאֲרִיָּה, יִשְׁתַּבַּח לְבַתֵּר דִּיעֵבִיד בְּחִדּוּתָא פְּקוּדֵי אוֹרִייתָא. וְעַל דָּא כְּתִיב, מָה יי' אֱלֹהֶיךָ שׂוֹאֵל מֵעַמְּךָ כִּי אִם לִירְאָה.

3. וְגִילּוֹ בְּרַעְדָּה. דְּאֶסִּיר לִיָּה לִב"נ לְמַחְדֵּי יִתִּיר בְּעֵלְמָא דִּין. הָאִי בְּמִלֵּי דְּעֵלְמָא, אֲבָל בְּמִלֵּי דְּאוֹרִייתָא וּבְמִקְדֵּי דְּאוֹרִייתָא, בְּעֵי לְמַחְדֵּי. לְבַתֵּר, יִשְׁתַּבַּח בְּר נֶשׁ דִּיעֵבִיד בְּחִדּוּתָא פְּקוּדֵי אוֹרִייתָא. דְּכַתִּיב, עֲבֹדוּ אֶת יי' בְּשִׂמְחָה.

4. Rabbi Aba said, "Serve Hashem in fear": What fear is meant here? IN OTHER WORDS, WHAT IS THE EXPLANATION IN THIS CONTEXT OF FEAR? HE ANSWERS: As we have established, it is written, "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7) and "the fear of Hashem is the beginning of wisdom" (Tehilim 111:10), so the Holy One, blessed be He, is referred to in this name, "Fear of Hashem," NAMELY MALCHUT. Rabbi Elazar said: IN EXPLANATION OF RABBI ABA'S WORDS, "Serve Hashem in fear," MEANING he who wishes to perform the service of his Master, from what point should he begin and to which area should he aim his service in order to unify the name of his Master? He repeats his words "with fear," because fear, WHICH IS MALCHUT, is the start OF SERVICE going from below upwards, AS THE FIRST SFIRAH GOING FROM BELOW UPWARDS IS MALCHUT.

5. Come and see: It is written: here, "After the death" and later, "Speak to Aaron your brother...Thus shall Aaron come." (Vayikra 16:2-3). WHAT CONNECTION IS THERE BETWEEN "AFTER THE DEATH OF" TO THE VERSE, "THUS (LIT. 'WITH THIS') SHALL AARON COME"? HE ANSWERS: FROM THE DEATH OF THE SONS OF AARON commences the warning to each of the priests that they must be mindful of Zot (Eng. 'this' fem.), which is the fear of Hashem, WHICH IS MALCHUT. FOR THE DEATHS OF THE SONS OF AARON WERE AS A RESULT OF THEIR NEGLIGENCE IN RELATION TO MALCHUT.

6. Another explanation for, "After the death of the two sons of Aaron." Rabbi Yosi said: It should have read, 'After the death of Nadab and Abihu', so what is the reason THAT IT SAYS, "The two sons of Aaron"? It is obvious that they were his sons. HE ANSWERS: We have learned that until that time they were not adults but still under the authority of their father; CONSEQUENTLY, THE VERSE REFERS TO THEM AS THE SONS OF AARON. Hence, "when they came near before Hashem, and died" (Vayikra 16:1), they were rushing the time OF OFFERING INCENSE during the lifetime of their father, AS IS INDICATED LATER, and there was more, MEANING OTHER CAUSES PRECIPITATED THEIR DEATH. ALSO, because of the sin they committed "when they offered a foreign fire" (Bemidbar 3:4) as we learned, in one place it is written, "When they offered a foreign fire," AND FOR THIS REASON THEY DIED. In another place, it is written, "When they came near before Hashem," THEY DIED BECAUSE THEY SACRIFICED, BECAUSE THEY RUSHED THE TIME TO BURN INCENSE DURING THE LIFETIME OF THEIR FATHER, AS MENTIONED ABOVE. THIS MEANS THE COMBINATION OF both matters CAUSED THEIR DEATHS, so it is written: here, "The two sons of Aaron" TO TEACH THAT THEY WERE STILL UNDER THE AUTHORITY OF AARON, AS DECLARED ABOVE. It is written, "When they came near," FOR THE DEATH WAS AS A RESULT OF THEIR APPROACH BEFORE HASHEM, DURING THE LIFETIME OF THEIR FATHER.

7. Rabbi Chiya said: One day I was traveling to Rabbi Shimon to be taught by him the laws of the Pesach (Passover). I encountered a mountain and I saw clefts and cavities in one rock, and two men were in there. As I approached, I heard the voices of these people who were saying, "A song, a psalm for the sons of Korah, Great is Hashem and highly to be praised..." (Tehilim 48:1-2). Wherefore "A song, a psalm"? HE ANSWERS: Thus do we learn on behalf of Rabbi Shimon: The song is two-fold, NAMELY A SONG AND A PSALM, and since it is a better song than other songs, it is named "song" twice. Similarly, "A psalm, a poem for the Shabbat day" (Tehilim 92:1), MEANING THAT IT IS MORE PRAISEWORTHY THAN OTHER SONGS. In the same fashion, "the song of songs which is Solomon's" (Shir Hashirim 1:1), INDICATING a song that stands above all other songs.

4. ר' אבא אמר, עבדו את יי' ביראה. רזא דמלכה הוא, עבדו את יי' ביראה, מה יראה הכא. אלא כמה דאוקימנא, דכתיב, יראת יי' ראשית דעת, וכתיב, ראשית חכמה יראת יי'. יראת יי', קודשא בריך הוא הכי אקרי. ר' אלעזר אמר, עבדו את יי' ביראה, מאן דבעי למעבד פולחנא דמאריה, מאן אתר שארי, ובאן אתר יכוון פולחנא ליחדא שמא דמאריה. הדר ואמר ביראה, ביראה הוא שירותא, מתתא לעילא.

5. ת"ח, מה כתיב הכא אחרי מות, ולבתר דבר אל אהרן אחיך וגו' בזאת יבא אהרן, אלא מכאן, שירותא לאזהרא לכהני, כל מאן, דבעיין לאזהרא בהאי זאת, ודא היא יראת יי'.

6. דבר אחר. אחרי מות שני בני אהרן. ר' יוסי אמר, אחרי מות נדב ואביהוא, מפעי ליה, מ"ט שני בני אהרן, והא ידיע דבנוי הוו. אלא הכי תאנא, דער כאן לאו ברשותיהו קיימי, אלא ברשותא דאבהון, ובג"כ, בקרבתם לפני יי' וימותו, דאינון דחקו שעתא בחיי דאבהון, וכלא הוה, בגין ההוא חובא דעבדו, דכתיב בהקריבם אש זרה. דתניא, באתר חד, כתיב בהקריבם אש זרה, ובאתר חד כתיב, בקרבתם לפני יי'. והאי והאי הוה, ובג"כ כתיב הכא בני אהרן, וכתיב בקרבתם.

7. א"ר חייא, יומא חד הוּינא אַזיל באַרחא, למיהך גבי דרבי שמעון, למילף מניה פרשתא דפסחא. ערעית בחד טורא, וחמינא בקיעין גומין בחד טינרא, ותרין גוברין בה. עד דהוּינא אַזיל, שמענא קלא דאינון גוברין, והוּ אַמרין, שיר מזמור לבני קרח גדול יי' ומהלל מאד וגו'. מאי שיר מזמור. אלא הכי תאנא משמיה דר' שמעון, שיר דאיהו כפול, שיר דאיהו משופח משאר שירין, ועל דאיהו משופח משאר שירין, תרין זמנין אתמר ביה שירתא, וכן מזמור שיר ליום השבת. כה"ג, שיר השירים אשר לשלמה, שירתא לעילא מן שירתא.

8. ALSO HERE, WHERE IT IS WRITTEN, "A song, a psalm," THIS SONG IS SUPERIOR TO OTHERS. It is a song describing the Holy One, blessed be He, which the sons of Korah were singing about those who were dwelling in the doorway of Gehenom. Who were THE SONS OF KORAH? They were the brothers of those residing at the gates of Gehenom, AS THE HOLY SAGES COMMENT ON THE VERSE, "THE SONS OF KORAH DID NOT DIE" (BEMIDBAR 26:11), BUT A PLACE WAS SET FOR THEM IN GEHENOM. As a result, this song was recited on Monday IN THE TEMPLE. I approached them and said to them: What are you doing in this place? They replied: We are merchants, but twice weekly we leave our community to study Torah here because IN THE SETTLEMENT, WE ARE DISTURBED EACH DAY by people and they do not allow us TO STUDY TORAH. I replied to them: How fortunate is your lot.

8. שיר מזמור, שירתא דקודשא בריך הוא, דקא מזמרי בני קרח על אינון דיתבי, על פתחא דגיהנם. ומאן אינון, אחוהון דאינון דיתבי בתרעי דגיהנם. וע"ד, שירתא דא ביום שני אתמר. קריבנא גביהו, אמינא להו, מאי עסקיכו באתר דא. אמרו מזמרי אנו, ותרי יומי בשבתא, בדילנא מישוכא ונעסק באורייתא. בגין דלא שבקין לן בני נשא, כל יומא יומא. אמינא זכאה חולקיכון.

9. Furthermore, they said: Every time that the righteous depart this world, there is likewise annulled from this world all the harsh decrees, and the death of the righteous brings forgiveness for the sins of the generation. Therefore, we read the portion dealing with the sons of Aaron on Yom Kippur (Day of Atonement) to bring forgiveness for the sins of Yisrael. The Holy One, blessed be He, says, 'Contemplate the death of these pious ones, and it will be accredited for you, as if you offered sacrifice this day to attain forgiveness'. We have learned that as long as Yisrael will be in exile and neither be able to offer offerings on this day nor will they be able to offer the two goats, they will at least have the memory of the two sons of Aaron. Thus, it will serve as atonement for them.

9. תו פתחו ואמרו. בכל זמנא דצדיקיא מסתלקי מעלמא, דינא אסתלק מעלמא, ומיתתהון דצדיקיא מכפרת על חובי דרא. ועל דא פרשתא דבני אהרן, ביומא דכפורי קרינן לה, למהו כפרה לחוביהון דישראל. אמר קודשא בריך הוא, אתעסקו במיתתהון דצדיקיא אלין, ויתחשב לכו כאלו אתון מקרבין קרבנין בהאי יומא לכפרא עליכו. דתנינן, כל זמנא דישראל יהון בגלותא, ולא יקרבון קרבנין בהאי יומא, ואינון תרין שעירין לא וכלין לקרבא, יהא להו דכרנא, דתרי בני אהרן, ויתכפר עליהו.

10. We have learned that it is written, "These are the names of the sons of Aaron, the priests" (Bemidbar 3:3) and also, "Nadab the firstborn, and Abihu, Elazar and Itamar" (Ibid. 2). HE QUESTIONS: It should read: 'And Elazar and Itamar' JUST LIKE IT SAYS "AND ABIHU," so why write "Elazar and Itamar"? WHY DELETE THE CONNECTING 'AND' (VAV) FROM ELAZAR? HE ANSWERS: Abihu was equal to his two brothers. The VERSE EQUATES ABIHU TO ELAZAR AND ITAMAR, and Nadab is equal to all the others.

10. דהכי אוליפנא, דכתיב ואלה שמות בני אהרן הפהנים וגו'. וכתיב, הבכר נדב ואביהוא אלעזר ואתמר. ואלעזר ואתמר מבעי ליה, מהו אלעזר ואתמר. אלא שקול הוה אביהוא כתרי אחיו. ונדב בכלהו.

11. The firstborn Nadab stands on his own merits and Abihu rests on his own, AND FOLLOWING THEM ELAZAR AND ITAMAR ARE READ AS JOINED TOGETHER TO TEACH that each one OF NADAB AND ABIHU are considered in the eyes OF SCRIPTURE as both Elazar and Itamar TOGETHER. But BOTH Nadab and Abihu by themselves are each considered equal to the seventy members of the Sanhedrin who served before Moses. For this reason, their deaths atoned for Yisrael. Therefore, it is written, "But let your brethren, the whole house of Yisrael bewail the burning" (Vayikra 10:6). Rabbi Shimon said: THEREFORE THE VERSE SPECIFIES "Nadab the firstborn," meaning he is the one that all acclaim and praise are his. How much more so with Nadab and Abihu TOGETHER, because these two have no equal among all Yisrael.

11. ואִית דְּמַתְנֵי הַבְּכֹר נָדָב, דָּא בְּלַחֲדוּי, וְאַבְיָהוּא בְּלַחֲדוּי, וְכָל חַד אֶתְחַשֵּׁיב בְּעֵינֵיהּ, בְּתַרְוִיחָהּ, כְּאַלְעָזָר וְאַתָּמָר. אָבֵל נָדָב וְאַבְיָהוּא בְּלַחֲדוּיָהּ, שְׁקוּלִין הֵווּ לְקַבֵּל שְׁבַעִין סְנֵהֲרִין, דִּהְווּ מִשְׁמַשְׁנִין קָמֵי מֹשֶׁה. וּבְגִין כֵּן, מִיתְתָּהוֹן מִכְּפָרָא עַל יִשְׂרָאֵל. וְעַל דָּא כְתִיב, וְאַחִיכֶם כָּל בֵּית יִשְׂרָאֵל יִבְכוּ אֶת הַשְּׂרָפָה. וְאָמַר ר' שְׁמַעוֹן, הַבְּכֹר נָדָב, כְּלוּמַר, הֵהוּא, דְּכָל שְׁבָחָא וְיִקְרָא דְלֵיהּ. נָדָב וְאַבְיָהוּא, עַל אַחַת בְּמָה וּכְמָה, דִּהְיוּ תְרֵי, לָא אֶשְׁתַּכְחוּ כּוֹתִייהוּ בְּיִשְׂרָאֵל.

2. "Jacob, who redeemed Abraham"

We learn that Jacob redeemed Abraham just because God saw that Jacob would descend from Abraham. Rabbi Chizkiyah questions why Hananiah, Mishael and Azariah (who threw themselves into a burning fire) are referred to as descendants of Jacob, when in fact they were the descendants of Judah. Rabbi Shimon explains that is because in their time of danger they referred to Jacob, and God took note of this and protected them, and those who had ridiculed the name of Jacob were killed by the flame.

12. "And Hashem spoke to Moses after the death of the two sons of Aaron" (Vayikra 16:1): Rabbi Chizkiyah opened the discussion saying, "Therefore, thus says Hashem concerning the house of Jacob, who redeemed Abraham..." (Yeshayah 29:22). This verse is troublesome. It should read, 'Therefore, thus says Hashem, who redeemed Abraham'. Why does it say "Therefore, thus says Hashem concerning the house of Jacob, who redeemed Abraham"?

12. וַיְדַבֵּר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן. רַבִּי חִזְקִיָּה פִתַּח וְאָמַר, לְכֹן כֹּה אָמַר יי' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם וְגו'. הָאִי קָרָא קְשִׁיָּא, לְכֹן כֹּה אָמַר יי' אֲשֶׁר פָּדָה אֶת אַבְרָהָם מִבְּעֵי לֵיהּ. מָאִי, כֹּה אָמַר יי' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם.

13. We have already learned that Jacob surely redeemed Abraham. At the time that ABRAHAM fell into THE FURNACE OF the Chaldeans' fire, his fate was being decided before the Holy One, blessed be He. In what merit should this one be saved as he lacks ancestral merits? THE HOLY ONE, BLESSED BE HE, said TO THE COURT ON HIGH: 'He should be saved because of his sons.' As we have learned, a son can bring merits for his father. The others replied: But Ishmael will descend from him. The Holy One, blessed be He, replied, 'But Isaac WILL DESCEND FROM HIM, who will extend his throat FOR THE SACRIFICE on the altar'. The others said: But Esau will derive from Isaac. THE HOLY ONE, BLESSED BE HE, said, 'But Jacob will DESCEND FROM HIM, who is a whole throne, and all his sons are perfect before Me.' They concurred by saying: Surely for this merit, Abraham shall be rescued. Such is the meaning of, "who redeemed Abraham."

13. אֵלָּא הָא אֹקְמוּהּ וְהָא אֶתְמַר, דִּיעֲקֹב פָּדָה אֶת אַבְרָהָם וְדָאִי. דְּבַהֲהִיא שַׁעְתָּא דְּנִפְל בְּגוּ נֹרָא דְּכִשְׁדָּאִי, דְּנוּ דִּינָהּ קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין מָאִי יִשְׁתַּזְיֵב הָאִי, זְכוּת אַבְהֵן לִית לֵיהּ. א"ל, יִשְׁתַּזְיֵב בְּגִין בְּנוֹי, דִּהְכִי תִנָּיָא, בְּרָא מִזְכֵּי אָבָא. אָמְרוּ, הָא יִשְׁמַעְאֵל דְּנִפְסִיק מִנֵּיהּ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הָא יַצְחָק, דִּיּוֹשִׁיט קְדְלִיהּ עַל גְּבִי מִדְּבַחָא. אָמְרוּ, הָא עֶשָׂו דְּנִפְסִיק מִנֵּיהּ. אָמַר, הָא יַעֲקֹב, דִּיאִהוּ כּוּרְסִיָּא שְׁלִימָתָא, וְכָל בְּנוֹהֵי שְׁלִימִין קָמֵאִי. אָמְרוּ, הָא וְדָאִי בְּזָכוּתָא דָּא יִשְׁתַּזְיֵב אַבְרָהָם הֵ"ר אֲשֶׁר פָּדָה אֶת אַבְרָהָם.

14. IT IS WRITTEN, "Jacob shall not now be ashamed, neither shall his face now grow pale; when he sees his children, the work of My hands, in the midst of him, sanctifying My name" (Yeshayah 29:22-23). HE QUESTIONS: Who are "his children, the work of My hands"? HE ANSWERS: They are Hananiah, Mishael, and Azariah, WHO THREW THEMSELVES INTO A BURNING FIRE TO SANCTIFY MY NAME. HE QUESTIONS, "Jacob shall not now be ashamed": What is Jacob doing here? For it is written, "These were among the descendants of Judah: Daniel, Hananiah, Mishael, and Azariah" (Daniel 1:6). NOTE, they are referred to as scions of Judah. As a result, it should read: 'Judah shall not now be ashamed'. Why then does it state, "Jacob shall not now be ashamed"?

15. HE ANSWERS: We have learned at the time they bound HANANIAH, MISHAEL AND AZARIAH in order to cast them into fire, each raised his voice and spoke before all the gathered nations, kings and nobles. Hananiah said, "Hashem is with me, I will not fear: what can man do to me? Hashem takes my part with those who help me: therefore I shall gaze upon those who hate me. It is better to take refuge in Hashem..." (Tehilim 118:6-8). Mishael said, "Therefore fear you not, My servant Jacob, says Hashem...For I am with you, says Hashem, to help you, for I will make a full end of all the nations" (Yirmeyah 30:10-11). At that moment, when THE NATIONS AND THE NOBLES heard the name Jacob, they were disgusted and began mockingly to laugh, BECAUSE HE PUT HIS TRUST IN JACOB. Azariah commenced to proclaim, "Hear O' Yisrael, Hashem our Elohim; Hashem is One" (Devarim 6:4).

16. This is what is written, "One shall say, I am Hashem's..." (Yeshayah 44:5). "One shall say, I am Hashem's" refers to Hananiah, WHO DECLARED THAT "HASHEM TAKES MY PART..." "And another shall call himself by the name of Jacob" (Ibid.): This is Mishael, WHO SAID, "FEAR YOU NOT, O MY SERVANT JACOB." "And another shall subscribe with his hand to Hashem, and surname himself by the name of Yisrael" (Ibid.). This is Azariah, WHO SAID, "HEAR O' YISRAEL..." At that moment, the Holy One, blessed be He, assembled His heavenly council, NAMELY THE ANGELS, and said to them, 'For which word among the words that these three uttered, should I save them?' They replied, "That they may know that You alone, whose name is Hashem, are the most high over all the earth" (Tehilim 83:19), MEANING SAVE THEM, BECAUSE THEY TRUSTED IN HASHEM.

17. At that hour, the Holy One, blessed be He, said to the throne, WHICH IS MALCHUT, 'My throne, for which word, among all the words THEY UTTERED, should I save these righteous men?' It replied: For the word that all the others mocked, I would save them, NAMELY THE MERIT OF JACOB, "Jacob shall not now be ashamed, neither shall his face now grow pale," SO THEY WILL SEE THAT THEY WERE SAVED IN HIS MERIT. Just as THE MERIT OF Jacob stood fast when Abraham was cast into the fire, now it will stand fast for these - NAMELY HANANIAH, MISHAEL AND AZARIAH. This is what is written, "Thus says Hashem concerning the house of Jacob, who redeemed Abraham, Jacob shall not now be ashamed..." namely by the contempt and the mockery with which THE NATIONS AND NOBLES RIDICULED HIM.

14. לא עתה יבוש יעקב ולא עתה פניו יחורו כי בראותו ולדיו מעשה ידי בקרבו יקדישו שמי. מאן אינון ולדיו מעשה וגו'. אליו אינון, חנניה מישאל ועזריה. בני יהודה אקרון, ובג"כ לא עתה יבוש יהודה מבעי ליה, מאי לא עתה מאי בעי הכא יעקב, והא כתיב, ויהי בהם מבני יהודה דניאל חנניה מישאל ועזריה. בני יהודה אקרון, ובג"כ לא עתה יבוש יהודה מבעי ליה, מאי לא עתה יבוש יעקב.

15. אלא הכי תנינן. בהאי שעתא דאתכפיתו, למנפל בנורא, כל חד ארים קליה ואמר, גבי כל אינון עמין ומלכין ואפרכיא, חנניה אמר, יי' לי לא אירא מה יעשה לי אדם יי' לי בעוזרי ואני אראה בשונאי טוב לחסות ביי' וגו'. מישאל פתח ואמר, ואתה אל תירא עבדי יעקב נאם יי' וגו' כי אתך אני נאם יי' להושיעך כי אעשה וגו'. בההיא שעתא, דשמעו בלהו שמא דיעקב. תוהו וחייכו בלצנותא. עזריה פתח ואמר, שמע ישראל יי' אלהינו יי' אחד.

16. הה"ד, זה יאמר ליי' אני וגו'. זה יאמר לה' אני, דא חנניה, וזה יקרא בשם יעקב, דא מישאל, וזה יכתוב ידו ליי' ובשם ישראל יכנה, דא עזריה, ביה שעתא כנש קודשא בריך הוא פמליא דיליה, אמר לון, במאן מלה, מאינון מלין דאמרו אליו תלתא, אשויב לון. פתחו ואמרו, וידעו כי אתה שמך יי' לבדך עליון על כל הארץ.

17. בה שעתא אמר קודשא בריך הוא לכורסויא, כורסויא דילי, במאן מלה מאינון מלין, אשויב לאינון צדיקיא. אמר ליה, בהאי מלה דכלהו חייבין בה, אשויב לון לא עתה יבוש יעקב ולא עתה פניו יחורו. כמה דקאים יעקב לגבי דאברהם בנורא, וקום השתא לגבי אליו, הה"ד, כה אמר יי' אל בית יעקב אשר מדה את אברהם לא עתה יבוש יעקב וגו'. מהאי כסופא דלצנותא.

18. We have learned that all those who ridiculed this word, NAMELY "JACOB," were consumed by that fire, and a spark of flame killed them. Who saved Hananiah, Mishael and Azariah? HE DID, because they prayed before the Holy One, blessed be He, Hashem, and unified His Name properly. Because they unified His Name properly, they were saved from that consuming fire.

18. תָּנָא, בְּלֵהוּ דְהוּ חַיִּיכִין מִמֶּלֶךְ דָּא, אֲתוּקְדוּ בְּהוּא נּוֹרָא, וְקִטְל לֹון שְׂבִיבָא דְנוֹרָא. מֵאן שְׂוִיב לְאֵלִין. עַל דְּהוּ מִצְלָן קְמִי קוּדְשָׁא בְּרִיךְ הוּא וּמִיחְדָן שְׁמִיה בְּדָקָא יְאוּת, וְעַל דְּמִיחְדָן שְׁמִיה בְּדָקָא יְאוּת, אֲשִׁתְּזִיבוּ מֵהוּא נּוֹרָא יְקִידָתָא.

3. Nadab and Abihu

Rabbi Shimon says that in a way Nadab and Abihu died twice, once before God when offering the sacrifice, and once because they left no children, as someone who does not merit children is considered as though dead. We learn that Nadab and Abihu died physically but did not die spiritually because they were reincarnated in Pinchas. The reason they were reincarnated together in one body was because they had not married and so were only considered a half body each. Their sin was later corrected by Pinchas' action in slaying the foreign woman. The two sons of Aaron and Zimri had essentially committed the same sin, that is, bringing near something that was far from holiness. Rabbi Shimon talks about the covenant of peace. We learn that Rabbi Yosi had said that people have their sins forgiven when they feel compassion for afflictions visited upon the just; therefore during Yom Kippur people read about the death of the two sons of Aaron, and they feel distress for them so that their own sins are forgiven. Also, they are reassured that their own children will not die during their lifetimes.

19. The two sons of Aaron offered a foreign fire, as they did not unify His Name properly and, therefore, were consumed in fire. Rabbi Yitzchak stated that it is written, "After the death" and it is later written, "and died" IN THE SAME VERSE. If it states "after the death of the two sons of Aaron" (Vayikra 16:1), wouldn't I know that they died? HE ANSWERS: We are taught that there were two deaths, one before Hashem and one because they left no children, for one who does not merit children is CONSIDERED dead. For this reason, it is written, "After the death...and died"; NAMELY, "AFTER THE DEATH" IS TO BE UNDERSTOOD LITERALLY AND "AND DIED" REFERS TO THEIR NOT HAVING CHILDREN.

19. תְּרִי בְּנֵי אֶהֱרִן קְרִיבוּ אֶשָּׁא נּוֹכְרָאָה, דְּלֹא אֲתִיחְדוּ שְׁמִיה בְּדָקָא יְאוּת, וְאֲתוּקְדוּ בְּנוֹרָא. רַבִּי יִצְחָק אָמַר, כְּתִיב, אַחֲרֵי מוֹת. וְכְתִיב וַיָּמוּתוּ. כִּיּוֹן דְּאָמַר אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אֶהֱרִן, לֹא יִדְעָנָא, דְּהָא וַיָּמוּתוּ. אֱלָא הֵכִי תַנִּינָן, תְּרִי מִיתוּת הוּא, חֵד לִפְנֵי יוֹי וְחֵד, דְּלֹא הוּא לְהוּ בְּנִין, דְּכָל מֵאן דְּלֹא זָכִי לְבְנִין מִית הוּא. בְּגִין כֵּךְ, אַחֲרֵי מוֹת, וַיָּמוּתוּ.

20. Rabbi Aba said that it is written, "And Nadab and Abihu died before Hashem, when they offered a foreign fire before Hashem in the wilderness of Sinai, and they had no children: and Elazar and Itamar ministered in the priest's office" (Bemidbar 3:4). HE QUESTIONS: What connection does one have with the other in saying, "And they had no children: and Elazar and Itamar ministered in the priest's office"? DID THE LATTER INHERIT THE PRIESTHOOD FROM NADAB AND ABIHU BECAUSE THEY WERE CHILDLESS? HE ANSWERS: This is what I have said THAT they died because they had no children AND WERE CONSIDERED AS IF DEAD. This is definite, but not like other people even though they did not marry, for they died only a physical death and not a spiritual one.

20. רַבִּי אָבָא אָמַר, מֵאִי דְכְּתִיב, וַיָּמָת נָדָב וַאֲבִיהוּא לִפְנֵי יוֹי בְּהִקְרִיבָם אֶשׁ זָרָה לִפְנֵי יוֹי בְּמִדְבַּר סִינֵי וּבְנִים לֹא הָיוּ לָהֶם וַיִּכְהֶן אֶלְעָזָר וְאִתָּמָר. מֵאִי דָא לְגַבֵּי דָא, דְּכְּתִיב, וּבְנִים לֹא הָיוּ לָהֶם, וַיִּכְהֶן אֶלְעָזָר וְאִתָּמָר. אֱלָא רָזָא דְּמִלְתָּא. הָאִי דְּאִמִּינָא, וַיָּמוּתוּ, דְּלֹא הוּא לְהוּ בְּנִין. וְהֵכִי הוּא וְדָאִי. אֲבָל לֹא כְּשָׂאֵר בְּנֵי עֲלָמָא, אַע"ג דְּלֹא אֲנָסִיבוּ, דְּהָא אֵלִין לֹא מִיתוּ אֱלָא מִיתַת גְּרָמִיּהוֹן, אֲבָל מִיתַת נַפְשָׁהוֹן לֹא מִיתוּ.

21. From where do we know THAT THEY DID NOT DIE A SPIRITUAL DEATH? For it is written, "And Elazar, son of Aaron took him one of the daughters of Putiel to wife; and she bore him Pinchas: these are the heads of the fathers of the Levites according to their families" (Shemot 6:25). HE QUESTIONS: IT SAYS "these," yet Pinchas alone is mentioned, and it says, "heads of the fathers of the Levites" OF PINCHAS ALONE. THIS IS BECAUSE NADAB AND ABIHU WERE REINCARNATED IN PINCHAS; THEREFORE, THE VERSE READS OF HIM, "THESE ARE THE HEADS," A PLURAL EXPRESSION. According to this, their deaths were physical not spiritual, as THEY WERE REINCARNATED IN PINCHAS. Rabbi Elazar said: THIS IS SO and it is understood WHEN IT IS WRITTEN ABOUT HIM, "These," A PLURAL EXPRESSION. It is likewise inherent WHEN IT IS WRITTEN ABOUT HIM, "Heads," A PLURAL EXPRESSION.

21. מִנָּ"ל, דְּכְּתִיב, וְאֶלְעָזָר בֶּן אֶהֱרִן לָקַח לוֹ מִבְּנוֹת פּוּטִיאל לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת פִּנְחָס אֶלֶּה רְאִשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפְּחוֹתָם. אֵלֶּה, וְהָא פִּנְחָס בְּלַחְדוּי הוּא. וְכְתִיב, רְאִשֵׁי אֲבוֹת הַלְוִיִּם, בְּג"כ, מִיתַת גְּרָמִיּהוֹן מִיתוּ, מִיתַת נַפְשָׁהוֹן לֹא מִיתוּ. א"ר אֶלְעָזָר וְדָאִי מִשְׁמַע אֵלֶּה, וּמִשְׁמַע רְאִשֵׁי.

22. Due to this, it is written, "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:7) and also it is written, "And Pinchas son of Elazar, son of Aaron" (Shoftim 20:28) was a priest in those days. It should simply read: 'Pinchas, the son of Elazar the priest'; WHY MENTION "SON OF AARON THE PRIEST"? He wished to tell us that whenever Pinchas is mentioned, IT IS WRITTEN, "son of Aaron the priest." BUT WITH REGARD TO ELAZAR, it is only written, "Elazar the priest" AND NO MENTION OF SON OF AARON, as we find written, "Before Elazar the priest" (Bemidbar 27:21) or "And Elazar the priest said" (Bemidbar 31:21). THIS IS DUE TO THE FACT THAT NADAB AND ABIHU, SONS OF AARON, WERE REINCARNATED IN PINCHAS; THEREFORE, THE VERSE MENTIONS 'SON OF AARON' REGARDING HIM. Consequently, their deaths were physical but spiritually they did not die, AS THEY WERE REINCARNATED IN PINCHAS.

23. We have learned from the secret of the Mishnah THAT THE NAME PINCHAS IS FORMED FROM two NAMES, WHICH CONSTITUTE a pair, Pin and Chas. Indeed, Pinchas is spelled with a small Yud-PE YUD NUN CAF SAMECH-for the Yud incorporates the two together. This is the profound explanation that we have already been taught.

24. Rabbi Elazar inquired of his father: Behold, NADAB AND ABIHU were two individuals, why were there not two, MEANING WHY WERE THEY NOT REINCARNATED INTO TWO PEOPLE, BUT ONLY IN PINCHAS? He replied: Each was a half body because they did not marry, AND ONE WHO DOES NOT MARRY IS CONSIDERED A HALF PERSON. For this reason, the two are incorporated in one, as it is written, "And she bore him Pinchas: these are the heads."

25. The Yud in Pinchas was put in him to enjoin the letters only when he has been zealous for the Holy One, blessed be He, and came to straighten that which was crooked upon seeing the sign of the member of the holy covenant that Zimri inserted into another territory. NADAB AND ABIHU were corrected here from their earlier deviation, for NADAB AND ABIHU deviated in a foreign female, as it is written, "When they offered a foreign fire" (Bemidbar 3:4). They were corrected through the foreign woman THAT PINCHAS SLEW, as it is written, "And has married the daughter of a strange El" (Malachi 2:11). Just as in the first case there was a foreign fire, here too was a foreign woman.

26. HE QUESTIONS: What is apparent here, MEANING WHAT IS THE CONNECTION BETWEEN A FOREIGN FIRE TO A FOREIGN WOMAN? HE ANSWERS: At the beginning, they brought near TO THE HOLINESS something that was far removed FROM HOLINESS AND DEFILED THE HOLINESS, as is written, "When they offered a foreign fire." Here too, Zimri COMMITTED THE VERY SAME SIN in that he brought near THAT which was far FROM HOLINESS - NAMELY, THE FOREIGN WOMAN TO THE HOLINESS - BECAUSE he brought near the name of the King, THE SIGN OF THE HOLY COVENANT, to the distant one - NAMELY, THE FOREIGN WOMAN. Immediately, "When Pinchas, the son of Elazar, the son of Aaron the priest, saw it, he rose up from among the congregation" (Bemidbar 25:7). At this point, he corrected the earlier crookedness. Then the Yud was added to his name to enjoin the letters together, THE SECRET OF YESOD THAT CONNECTS ZEIR ANPIN WITH MALCHUT. Thus, he was promised peace, WHICH IS YESOD REFERRED TO AS PEACE, as it is written, "Wherefore say, Behold, I give to him My covenant of peace" (Ibid. 12), My very covenant, NAMELY YESOD.

22. ובג"כ כתיב, פנחס בן אלעזר בן אהרן הכהן וכתוב ופנחס בן אלעזר בן אהרן הכהן היה כהן בימים ההם, פנחס בן אלעזר הכהן מבני ליה, אלא בכל אתר דאתא פנחס בן אהרן הכהן כתיב, ואלעזר לא כתיב אלא אלעזר הכהן. דכתיב ולפני אלעזר הכהן. ויאמר אלעזר הכהן וגו'. ועל דא מיתת גרמיהון מיתו, מיתת נפשון לא מיתו.

23. ותנינן ברזא דמתניתין, תרי זוג, פן חס. והא אתמר, יו"ד זעירא ביני אתוון דפנחס. דהאי יו"ד כליל תרי בחדא, ודא הוא רזא דמלה, והא אתמר.

24. ר' אלעזר שאל לאבוי, א"ל, והא תרי אינון ותרי הוו, אמאי לא אשתכחו תרי. א"ל, תרי פלגי גופא הוו, דהא לא אנסיבו, ובג"כ, בחד אתכלילו, דכתיב, ותלד לו את פנחס אלה ראשי וגו'.

25. ויו"ד דפנחס, לא אתייהיב ביה לחברא אתוון, אלא בשעתא דקני לקודשא בריך הוא, ואתא לישראל עקימא, דחמא דהאי את ברית קדישא, עייל זמרי ברשותא אחרא. ובמה דאתעקם בקדמיתא, אתתקן הכא. בנוכראת אתעקם בקדמיתא, דכתיב, בהקריבם אש זרה, הכא בנוכראת, אתתקן, במה דכתיב, ובעל בת אל נכר. מה להלן אש זרה, אף כאן נמי אשה זרה.

26. מאי אתחזי הכא. אלא בקדמיתא רחיקא קריבו, דכתיב, בהקריבם אש זרה. אוף הכא זמרי, הוה קריב רחיקא, שמא דמלכא, הוה קריב גבי רחיקא, מיד, וירא פנחס בן אלעזר בן אהרן הכהן ויקם מתוך העדה. הכא אתקין עקימא דקדמיתא, כדין אתייהיב יו"ד בשמיה לחברא אתוון בחדא, ואתבשר בשלום, דכתיב, לכן אמור הנני נותן לו את בריתי שלום. בריתי ממש.

27. HE ASKS: What is this 'peace' we speak of here WHEN IT SAYS, "BEHOLD, I GIVE TO HIM MY COVENANT OF PEACE"? HE ANSWERS: At first they sinned against this Sfirah, YESOD, BY OFFERING FOREIGN FIRE, AS EARLIER MENTIONED. They damaged this Sfirah in instigating a quarrel BETWEEN ZEIR ANPIN AND MALCHUT, AS WRITTEN ABOVE. Now that it is corrected, it is written, "Behold I give him My covenant of peace," My actual covenant, NAMELY THE SFIRAH OF YESOD WHICH GOES BY THE NAME COVENANT. It will be at peace with him, NAMELY THE PEACE BETWEEN ZEIR ANPIN AND MALCHUT. For this reason, a small Yud was added to his name, WHICH HINTS AT YESOD, which is of the small letters to show that what was earlier crooked has already been corrected, MEANING THAT YESOD WHICH WAS CURVED EARLIER HAS BEEN STRAIGHTENED, AS WAS SAID BEFORE, and now MALCHUT is perfected through YESOD. Rabbi Elazar kissed his hands and said: Blessed is the Merciful One for allowing me to ask this thing so it should not get lost from me.

28. We have learned that Rabbi Yosi said: It was established to read this chapter OF THE SONS OF AARON on this day of Yom Kippur, in order to bring atonement for Yisrael in exile WHO ARE UNABLE TO OFFER SACRIFICES. For this reason the order OF SACRIFICES for this day, YOM KIPPUR, was established here IN THE PORTION ABOUT THE SONS OF AARON, AND RECITING IT COMES IN PLACE OF SACRIFICE. FURTHERMORE, the deaths of the sons of Aaron atone for Yisrael.

29. We also learn from here that every person who has affliction visited upon him from his Master, they serve as atonement for sins. All who have distress for affliction brought upon the just will have their sins pass away from this world. For this reason, on this day, YOM KIPPUR, we read about, "After the death of the two sons of Aaron" so that the congregation listens and feels distress for the pious who were lost and thus the congregation have their sins forgiven. Of him, who feels sorrow for the righteous who perished, or sheds tears for them, the Holy One, blessed be He, announces, "And your iniquity is taken away, and your sin is purged" (Yeshayah 6:7). Furthermore, he is reassured that his children will not die during his lifetime and it is written about him, "He shall see his seed, he shall prolong his days" (Yeshayah 53:10).

27. מַאי שְׁלוֹם הָכָא, אֱלָא בְּהוּא כְּתָרָא, חָבוּ בְּקַדְמִיתָא, בְּהוּא כְּתָרָא, אֲתַעְרוּ קְטָטוּתָא בְּקַדְמִיתָא, וְהִשְׁתָּא דְּאֲתַתְקֵן, כְּתִיב הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם. בְּרִיתִי מִמָּשׁ, תְּהָא עֲמִיָּה בְּשְׁלוֹם, וּבְגִין כֵּן, אֲתִיִּיחִיב יו"ד זַעִירָא בְּשִׁמְיָהּ, דְּהָא מֵאֲתוֹן זַעִירָאן הִיא, לְאֲתַחְזָא דְּהָא אֲתַתְקֵן מֵה דְּאֲתַעְקֵם בְּקַדְמִיתָא, וְהָא אֲשֻׁלִּימַת עֲמִיָּה. אֲתָא ר' אֲלַעְזָר וְנָשִׁיק יָדָיו. אָמַר, בְּרִיךְ רַחֲמֵנָא דְּשִׁאִלְנָא הָאִי מְלָה, וְלֹא אֲתַאבִּיר מִנָּאִי.

28. תָּאנָא א"ר יוֹסִי, בְּהָאִי יוֹמָא דְּכַפּוּרִי, אֲתַתְקֵן לְמַקְרִי פִּרְשָׁתָא דָּא, לְכַפֵּרָא לְיִשְׂרָאֵל בְּגִלּוּתָא, בְּגִין דָּא, סִדְרָא דְּיוֹמָא דָּא, הָכָא אֲתַסְדֵּר, וּבְגִין דְּמִיתַתְּהוֹן דְּבִנֵּי אַהֲרֹן, מְכַפֵּרָא עַל יִשְׂרָאֵל.

29. מִכָּאֵן אֲוִלִּימָנָא, כָּל הֵהוּא ב"נ דְּיִסּוּרֵי דְּמֵאֲרִיָּה אֲתִיִּין עָלֶיהָ, כְּפָרָה דְּחֻבּוֹי אִינוּן. וְכָל מָאן דְּמַצְטַעַר עַל יִסּוּרֵיהוֹן דְּצַדִּיקָא, מַעֲבִירִין חֻבִּיָּא דְּלֵהוֹן מַעֲלָמָא. וְע"ד בְּיוֹמָא דָּא, קוֹרִין, אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן, דְּיִשְׁמַעוֹן עֲמָא, וְיִצְטַעְרוּן עַל אַבּוּדְהוֹן דְּצַדִּיקָא, וְיִתְכַפֵּר לֵהוֹן חֻבִּיָּהּ. וְכָל דְּמַצְטַעַר עַל אַבּוּדְהוֹן דְּצַדִּיקָא, אוֹ אַחִית דְּמַעֲיִן עָלֶיהָ, קוֹדֶשָׁא בְּרִיךְ הוּא מְכַרִּיז עָלֶיהָ וְאֹמֵר, וְסַר עֲוֹנְךָ וְחַטָּאתְךָ תְּכּוּפֵר. וְלֹא עוֹד, אֱלָא דְּלֹא יָמוּתוּן בְּנוֹי בְּיוֹמוֹי. וְעָלֶיהָ כְּתִיב, יִרְאֶה זֶרַע יֶאֱרִיךְ יָמִים וְגו'.

4. "All the rivers run into the sea"

Rabbi Shimon wonders how people can ignore the wishes of God for so long, and says that no one lends his ear or wakens his heart. He says that in later generations people will have forgotten the Torah entirely; there will never be another generation like Rabbi Shimon's until the generation in the time of the coming of Messiah, when knowledge will reawaken in the world again. We read about the river, Binah, in which the roots of the Tree of Life are spread. We read of the Sfirot that come forth from this river and the anointing oil that replenishes the Garden of Eden. These streams flow down to the righteous and join together in the sea of wisdom, Malchut. When the wicked interfere, the blessings of these streams are not felt, and judgment is awakened in the world instead of peace. Then people can be blessed only through the priest.

30. "And Hashem said to Moses, Speak to Aaron your brother, that he come not at all times into the holy place" (Vayikra 16:2). Rabbi Shimon said, "All the rivers run into the sea; yet the sea is not full..." (Kohelet 1:7). Rabbi Shimon said: I wonder about people, that they have no eyes to see, no heart to observe, they do not know, or pay attention to the wishes of their Master. How asleep they are and do not awaken before the day will come when thick darkness will cover them; the owner of the deposit will demand his due accounting from them.

31. An announcement is called out about them daily and their soul testifies within them day and night. The Torah raises its voice in all directions and says, "How long, fools, will you love foolishness" (Mishlei 1:22.). "Whoever is a fool, let him turn in here: as for him that lacks understanding, she says to him, Come, eat of my bread, and drink of the wine which I have mixed" (Mishlei 9:4-5). No one lends his ear or wakens his heart.

32. Come and see: Later generations will come when Torah will be forgotten among them, the wise will gather in their own place and there won't be found anyone who can begin to explain and finalize THE TORAH. Woe to that generation. From here on, there will not be a generation like the present one until the generation in the time of King Messiah, when knowledge will awaken in the world, as it is written, "For they shall all know Me, from the lowest of them to the greatest of them" (Yirmeyah 31:33).

33. It is written, "And a river went out of Eden" (Beresheet 2:10). We have learned the name of this river. We established that its name is Yuval, NAMELY BINAH, as it is written, "And that spreads out its roots by the river (Heb. yuval)" (Yirmeyah 17:8). In the book of Rabbi Hamnuna Saba (the elder), IT SAYS that its name is life, NAMELY BINAH, whence life comes to the world, which is referred to as the life of the King. We established that it is that great and strong tree, WHICH IS ZEIR ANPIN, that feeds all and is called the Tree of Life, MEANING the tree that has planted its roots in that life ABOVE, NAMELY BINAH. And all is appropriate.

34. We have learned that this river gave forth deep streams, WHICH REPRESENT THE THREE SFIROT - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN - with the anointing oil to replenish the Garden of Eden, WHICH IS MALCHUT, and water the trees and plants, NAMELY THE SFIROT OF MALCHUT. Of this, it is written, "The trees of Hashem have their fill; the cedars of Lebanon, which He has planted" (Tehilim 104:16). These streams, NAMELY CHESED, GVURAH AND TIFERET, flow and continue on and join two pillars that the Baraitas refer to as Yachin and Boaz, NAMELY NETZACH AND HOD. These NAMES are appropriate. From there, NETZACH AND HOD come out all these streams, NAMELY CHESED, GVURAH AND TIFERET, and rest in a certain level referred to as Righteous, NAMELY YESOD, as is written, "But the righteous is an everlasting foundation (Heb. yesod)" (Mishlei 10:25). All together they join in that level referred to as "sea" that is the sea of wisdom, NAMELY MALCHUT. This is the meaning of the verse, "All the rivers run into

30. וַיֹּאמֶר יי' אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אֶחָיו וְאֵל יִבְא בְּכָל עֵת אֶל הַקֹּדֶשׁ וְגו' ר"ש פֶּתַח וְאָמַר, כָּל הַנְּחָלִים הַזֵּה הַיָּם וְהַיָּם אֵינוֹ מֵלֵא וְגו'. אָמַר רַבִּי שְׁמַעוֹן, תְּנוּהֵנָּה עַל בְּנֵי עֲלָמָא, דִּהָא לִית לְהוּ עֵינִין לְמַחְזִי, וְלָבָא לְאַשְׁגָּחָא, וְלֹא יִדְעִין, וְלֹא שׁוֹיִין לְבִיּוּהוּ לְאַסְתַּכְּלָא בְּרַעוּתָא דְּמֵאֲרִיהוֹן, הֵיךְ נִיּוּמִין, וְלֹא מַתְעִרִי מִשְׁנַתִּיּוּהוּ, עַד לֹא יִתִּי הֵהוּא יוֹמָא דְּחָפִי עֲלֵיּוּהוּ חֲשׂוּכָא וְקַבְלָא, וְיִתְבַּע הֵהוּא מֵאֲרִיָּה דְּפִקְדוֹנָא, חוֹשְׁבָנָא מִנִּיּוּהוּ.

31. וְכִרְזָא כָּל יוֹמָא קָאֲרִי עֲלֵיּוּהוּ, וְנִשְׁמַתְהוֹן, אֲסַהֲיֶדָה בְּהוֹן בְּכָל יוֹמָא וְלִילֵיא, אֲוִרִיתָא רָאֵמַת קָלִין לְכָל עֵבֶר, מִכְרָזָא וְאֲוִמְרַת, עַד מְתִי פְתָאִים תֵּאֲהָבוּ פְתִי מִי פְתִי יִסּוּר הֵנָּה חֲסֵר לֵב אֲמַרְהָ לוֹ. לְכוּ לְחַמוּ בְּלַחְמִי וּשְׁתוּ בֵּינָן מִסְכָּתִי. וְלִית מֵאן דִּירְכִּין אֲוִרִיָּה, וְלִית מֵאן דִּיתַעַר לְבִיָּה.

32. ת"ח, זְמִינִין דְּרִי בְּתֵרָאִי דִּיִּתּוֹן, דִּיתַנְשִׁי אֲוִרִיתָא מִבִּינִיּוּהוּ, וְחִפְיִמִּי לָבָא יִתְכַנְשׁוֹן לְאַתְרִיָּהוּ, וְלֹא יִשְׁתַּכַּח מֵאן דְּסִגִּיר וּפְתַח. וְוִי לְהֵהוּא דְּרָא. וּמִכָּאן וְלֵהֲלָאָה, לֹא יֵהָא דְּרָא כְּדָרָא דָּא, עַד דְּרָא דִּיִּתִּי מִלְכָּא מְשִׁיחָא, וּמִנְדַּעָא יִתַּעַר בְּעֲלָמָא, דְּכֵתִיב, כִּי כֻלָּם יִדְעוּ אוֹתִי לְמִקְטָנָם וְעַד גְּדוּלָּם.

33. ת"ח, בְּתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן. וְתַנִּינָן, מֵה שְׁמִיָּה דִּהֵהוּא נָהָר. אֲוִקִימָנָא יוֹבֵל שְׁמִיָּה, דְּכֵתִיב, וְעַל יוֹבֵל יִשְׁלַח שְׂרָשָׁיו. וּבִסְפָּרָא דְּרַב הַמְנוּנָא סָבָא, חַיִּים שְׁמִיָּה, דְּמַתְמָן נִפְקִין חַיִּים לְעֲלָמָא, וְאֵינוֹן אֲקִרוֹן חַיִּי מִלְכָּא. וְהָא אֲוִקִימָנָא, הֵהוּא אֵילָנָא רַבָּא וְתַקִּיפָא, דְּמִזּוֹן לְכָלֵּא בֵּיהּ. אֲקִרִי עֵץ חַיִּים. אֵילָנָא דְּנִטַּע שְׂרָשׁוֹ בְּאֵינוֹן חַיִּים, וְכָלֵּא הוּא שְׁפִיר.

34. וְתֵאֲנָא, הֵהוּא נָהָר אֲפִיק נְחָלִין עֲמִיקִין, בְּמִשַּׁח רַבּוּת, לְאַשְׁקָאָה גִּנְתָּא, וְלִרְוּאָה אֵילָנִין וְנִטְעִין, דְּכֵתִיב יִשְׁבְּעוּ עֲצֵי יי' אֲרִצִּי לְבָנוֹן אֲשֶׁר נָטַע, וְאֵינוֹן נְחָלִין, נִגְדִין וְאַתְמַשְׁכִּין וּמִתְכַנְשִׁין בְּתֵרִין סְמִכִין וְאֵינוֹן בְּרִיתִי קִרִּינָן לָהּ, וְכִי"ן וּבֹעִ"ן, וְשְׁפִיר. וּמַתְמָן נִפְקִין כָּל אֵינוֹן נְחָלִין, וְשְׂרִינִין לֹון בְּחַד דְּרָגָא דְּאֲקִרִי צְדִיק, דְּכֵתִיב, וְצְדִיק יִסּוּר עוֹלָם. וְכָלֵהוּ אֲזִלִין וּמִתְכַנְשִׁין לְהֵהוּא אֲתֵר דְּאֲקִרִי יָם, וְהוּא יָמָא דְּחִכְמָתָא, הֵה"ר, כָּל הַנְּחָלִים הַזֵּה הַיָּם וְגו'.

the sea" (Kohelet 1:7).

35. If you should say that when the streams reach this spot, NAMELY MALCHUT, they stop and don't come back, yet immediately following that, it says, "To the place where the rivers flow, thither they return (lit. 'return to go')" (Ibid.), for the river never stops its waters. "They return": To where do THEY return? HE ANSWERS: They "return" to the two pillars, Netzach and Hod. They "go" to this Righteous, WHICH IS YESOD, to seek out blessings and joy. This is the secret of what we learned, "This is the Leviathan, whom You have made to play therein" (Tehilim 104:26). It is the righteous.

36. "These wait all upon You: that You may give them their food in due season" (Ibid. 27). What is meant by "in due season"? This is the Matron, NAMELY MALCHUT, known as the time of the Righteous, WHICH IS YESOD. For this reason, all look up to this "due season," all that are sustained here below. They are fed from this source, AS THE LOWER BEINGS RECEIVE ONLY FROM MALCHUT. This secret meaning was established in, "These wait all upon You..." as we have established.

37. Come and see: When this "all," WHICH IS YESOD, KNOWN AS "KOL (LIT. 'ALL')," perfumes "due season," WHICH IS MALCHUT, which joins with him, all the world rejoices in blessings and peace is found among the upper and lower beings. However, when the wicked cause, that blessings of these streams are not present - NAMELY, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and this season receives nourishment from another side, NAMELY JUDGMENT, then Judgments are awakened in the world and there is no peace. When people want to be blessed, they can do so only through the priest, who could arouse his Sfirah, WHICH IS CHESED. Thus, the Matron, WHO IS MALCHUT, is blessed and the blessings will prevail throughout the worlds.

5. "That he come not at all times into the holy place"

We learn that God told Moses that he should speak to his brother, Aaron, since Aaron was given the blessings for above and below. There are times when one may go before God and ask petitions, because it is a time of goodwill; there are other times when harsh decrees are aroused and blessings are not forthcoming. Sometimes judgments are present but impending, held over the world to frighten it. We learn that these cycles occur in the year, in the week, in the day and even in the hour. Rabbi Shimon says that things are good in their due season. Analyzing the scripture, "That he come not at all times into the holy place," Rabbi Shimon tells his son that God was admonishing Aaron not to make the same mistake that his sons did, so that he will not damage this time that is Malchut. He also says that incense is the most praiseworthy of all sacrifices, because incense in Aramaic means 'connecting'.

38. We have learned that AFTER THE DEATHS OF THE SONS OF AARON, Moses was seeking from the Holy One, blessed be He, this matter, WHICH IS CHESED. MOSES said to Him: If people return in repentance to You, by whom will they be blessed? The Holy One, blessed be He, replied: 'You are speaking to Me? "Speak to Aaron your brother," for in his hands are given the blessings for above and below', FOR HE IS THE CHARIOT FOR CHESED, AS MENTIONED ABOVE.

35. וְאִי תִימָא, דְּהָא מָטוּ לְאַתָּר דָּא, וּפְסִקִין, וְלֹא תִיִיבִין, לְבָתֵּר כְּתִיב, אֶל מְקוֹם שְׁהִנְחָלִים הוֹלְכִים שָׁם הֵם שְׂבִים לָלֶכֶת, בְּגִין דְּהָהוּא נִהְרָא לֹא פְסִיק לְעֵלְמִין. הֵם שְׂבִים, לֹאן אַתָּר שְׂבִים, לְאִינוּן תְּרִין קִיּוּמִין, נֶצַח וְהוֹד. לָלֶכֶת, בְּהָאֵי צַדִּיק, לְאַשְׁכְּחָא בְּרַכָּאן וְחִידוֹ. וְהֵינּוּ רְזָא דְתַנִּינוּן, לוֹיֹתָן זֶה יִצְרֵת לְשַׁחֵק בּוֹ, דָּא צַדִּיק.

36. כֻּלָּם אֵלֶיךָ יִשְׁבְּרוּן לְתַת אֲכָלָם בַּעֲתוֹ. מֵאן עָתוֹ. דָּא מְטְרוֹנִיתָא, דְּאֶקְרִי עָתוֹ דְּצַדִּיק, וּבִג"כ כִּלְהוּ מַחְכָּאן לְהָאֵי עָתוֹ, כִּלְהוּ דְּאַתְּזֻן לְתַתָּא, מֵאֲתָר דָּא אַתְּזֻן, וְרְזָא דָא אֻקְיָמָנָא, עֵינֵי כָל אֵלֶיךָ יִשְׁבְּרוּ וְגו' כְּמָה דְּאֻקְיָמָנָא.

37. ת"ח, בְּשַׁעֲתָא דְּהָאֵי כָל, מְבָסָם לְעָתוֹ, וּמִתְחַבְּרָא עִמֶּיהָ, כִּלְהוּ עֵלְמִין בְּחִידוֹ, כִּלְהוּ עֵלְמִין בְּבְרַכָּאן, כְּדִין שְׁלָמָא אֲשַׁתְּכַח בְּעֵלְאֵי וְתַתָּאֵי. וְכֵד גְּרַמִּין חִיִּיבֵי עֵלְמָא, דְּתַמֵּן לֹא אֲשַׁתְּכַחוּ בְּרַכָּאן דְּאִינוּן נְחָלִי, וְיִנְקָא, הָאֵי עֵת, מְסַטְרָא אַחֲרָא, כְּדִין דִּינִין מִתְעָרִין בְּעֵלְמָא, וּשְׁלָמָא לֹא אֲשַׁתְּכַח. וְכֵד בַּעֲאן בְּנֵי עֵלְמָא לְאַתְּבְּרָא, לֹא יִכְלִין אֲלֵא עַל יְדָא דְּכֻהֲנָא, בְּגִין דִּיתַעַר כְּתָרָא דִּילֵיהּ, וְיִתְבַּרַךְ מְטְרוֹנִיתָא, וְיִשְׁתְּכַחוּ בְּרַכָּאן בְּכֻלְהוּ עֵלְמִין.

38. תָּאנָא, בְּהָיָא שַׁעֲתָא, בַּעֲא מֹשֶׁה קָמִי קוּדְשָׁא בְּרִיךְ הוּא, מֶלֶךְ דָּא, אָמַר לֵיהּ, אֵי בְנֵי עֵלְמָא יִתּוּבוּן קָמְךָ, עַל יְדֵי דְמֵאן מִתְבְּרַכָּאן. א"ל קוּדְשָׁא בְּרִיךְ הוּא, וְלִי אַתָּה אֹמֵר, דְּבִר אֶל אַהֲרֹן אַחֲיָךְ, דְּהָא בִּידֵיהּ מְסִירָאן בְּרַכָּאן לְעֵילָא וְתַתָּא.

39. "And Hashem said to Moses, Speak to Aaron your brother, that he come not at all times into the holy place" (Vayikra 16:2). Rabbi Aba said: There are times before the Holy One, blessed be He, when His goodwill is found, blessings are available and one may ask petitions. There are other times when His graciousness is unavailable, blessings are not forthcoming and harsh decrees are aroused in the world. There are times when Judgment is impending. There are times during the year when graciousness is present and there are times during the year when decrees are present. There are other times when Judgment is present but is impending, MEANING TO SAY THE JUDGMENT IS HELD IN ABEYANCE TO FRIGHTEN THE WORLD, BUT IT IS NOT YET IN EFFECT. There are also times during the month when graciousness is to be found and times when Judgments are present and impending over everything.

40. There are times during the week when graciousness abounds and there are times during the week when decrees are in the world. There are times during the day when graciousness prevails and the world is pampered. There are times during the day when the Judgments are impending and are present. Even during the hour, THERE ARE VARIOUS TIMES. Consequently, it is written, "And a time for every purpose" (Kohelet 3:1). It is also written, "But as for me, let my prayer be to You, Hashem, in an acceptable time" (Tehilim 69:14) and "Seek Hashem while He may be found" (Yeshayah 55:6). Another verse reads, "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" (Tehilim 10:1) and another verse reads, "From afar Hashem appeared to me" (Yirmeyah 31:2). At other times, He is close as it is written, "Hashem is near to all those who call upon Him" (Tehilim 145:18). Due to this, it is written, "that he will not come at all times into the holy place..."

41. Rabbi Shimon said: We have ascertained that something in its due season IS EXCELLENT. This is sure. At this point, the Holy One, blessed be He, came to warn Aaron not to err with the same sin with which his sons erred. This due season is well known TO BE MALCHUT. For this reason, he must not err by joining a different time to the King. This is the meaning of the verse, "That he come not at all times into the holy place." Even when he will see that the time is given over to another, NAMELY THE OTHER SIDE, to run the world, IT SHOULD BE given over to its hands in order to enjoin and bring the world near to holiness, as I and My Name are one, SINCE EVEN THE OTHER SIDE SERVES ONLY ME. For this reason, "that he come not at all times (or: 'with every time') into the holy place." If he wishes to know with what he should approach, the answer is with zot (Eng. 'this' fem.), WHICH IS MALCHUT OF HOLINESS, "With this (Heb. zot fem.) shall Aaron come into the holy place" (Vayikra 16:3). This zot is the time that holds to My name through Yud, WHICH IS YESOD, that is imprinted in My name AND WITH IT he may come into the holy place, not at all times, but "he come not at all times."

39. וַיֹּאמֶר יי' אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אֶחָיו וְאֵל יבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ וְגו'. אָמַר רַבִּי אַבָּא, זְמַנִּין אֵית קָמִי קוּדְשָׁא בְּרִיךְ הוּא, לְאַשְׁתַּבַּח רַעְוֹן, וְלַאשְׁתַּבַּח בְּרַכָּאן, וְלִמְתַּבַּע בְּעוֹתֵי, וְזְמַנִּין דְּרַעְוֹן לֹא אֲשַׁתַּבַּחוּ, וּבְרַכָּאן לֹא מְזַדְּמָנִין, וְדִינִין קְשִׁינִין מִתַּעְרִין בְּעֵלְמָא. וְזְמַנִּין דְּדִינָא תְּלִי. תָּא חֲזִי, זְמַנִּין אֵית בִּשְׁתָּא, דְּרַעְוָא אֲשַׁתַּבַּח. וְזְמַנִּין אֵית בִּשְׁתָּא, דְּדִינָא אֲשַׁתַּבַּח. וְזְמַנִּין אֵית בִּירְחִי, דְּרַעְוָא אֲשַׁתַּבַּח בְּהוּ. וְזְמַנִּין אֵית בִּירְחִי, דְּדִינִין אֲשַׁתַּבַּחוּ, וְתִלְיִין עַל כֻּלָּא.

40. זְמַנִּין אֵית בְּשַׁבּוּעִי, דְּרַעְוֹן מִשְׁתַּבַּחֲךָ, וְזְמַנִּין אֵית בְּשַׁבּוּעִי, דְּדִינִין מִשְׁתַּבַּחֲךָ בְּעֵלְמָא. וְזְמַנִּין אֵית בְּיוֹמֵי, דְּרַעְוָא אֲשַׁתַּבַּח בְּעֵלְמָא וְעֵלְמָא אֲתַבְּסָמָא. וְזְמַנִּין אֵית בְּיוֹמֵי דְּדִינִין תְּלִינִין וּמִשְׁתַּבַּחֲךָ, וְאִמְלוּ בְּשַׁעְתֵּי. וְעַל דָּא כְּתִיב, וְעַתָּה לְכָל חַפֵּץ וְגו'. וְכְּתִיב, וְאֲנִי תַפְלִיתִי לָךְ וְגו'. וְכְּתִיב, דְּרִשׁוּ יי' בְּהִמְצָאוֹ. וְכְּתִיב, לְמָה יי' תַעֲמֹד בְּרָחוֹק תַעֲלִים לַעֲתוֹת בִּצְרָה. וְכְּתִיב, מִרְחוֹק יי' נִרְאָה לִי. וְזְמַנִּין דְּאִיהוּ קְרוֹב, דְּכְתִיב, קְרוֹב יי' לְכָל קוֹרְאָיו. בְּג"כ, וְאֵל יבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ וְגו'.

41. רַבִּי שִׁמְעוֹן אָמַר, הָא אוֹקִימָנָא. מְלָה בְּעֵתוֹ, וְהָכִי הוּא וְדָא, וְהָכָא אֲתָא קוּדְשָׁא בְּרִיךְ הוּא לְאַזְהָרָא לְאַהֲרֹן, דְּלֹא יִטְעִי בְּהֵוָה חוּבָא, דְּטַעוּ בְּנוֹי, דְּהָא הָאִי עֵת יִדְעָא, בְּג"כ לֹא יִטְעִי לְחַבְרָא עַתְּ אַחְרָא, לְגַבִּי מְלָכָא. הֵה"ד, וְאֵל יבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ. כְּלוּמַר, אִף עַל גַּב דִּיחְמֵי עֵידֵן, דְּאֲתַמְסֵר בִּידָא אַחְרָא, לְאַתְנַהֲגָא עֲלֵמָא, וְיִתְמַסֵּר בִּידוֹ לְיִיחֻד בֵּיהּ לְקַרְבָּא לִיהּ לְקוּדְשָׁא, דְּהָא אָנָּא וְשְׁמִי חַד הוּא. וּבְגִינֵי כֶךְ, וְאֵל יבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ. וְאִי בְּעִי לְמַנְדַּע בְּמָה יִיעוּל. בְּזָאת. בְּזָאת יבֹא אֶהֱרֹן אֶל הַקֹּדֶשׁ. דְּהָאִי זָאת, הִיא עֵת דְּאַחִידֵת בְּשְׁמִי, בְּהָאִי יי', דְּרִשְׁמִיָּא בְּשְׁמִי, יִיעוּל אֶל הַקֹּדֶשׁ. וְאֵל יבֹא בְּכָל עֵת.

42. Rabbi Yosi said that it is written, "He has made every thing beautiful in its time" (Kohelet 3:11). This matter was explained by the holy luminary, and it is so that we learned that "He has made every thing beautiful in its time." Assuredly everything, WHICH IS YESOD NAMED ALL, He did in its time REFERS TO MALCHUT CALLED TIME, one with another, and no other thing may come between them. It is literally "in its time," MEANING MALCHUT and not in another. For this reason, it is a warning to Aaron "that he come not at all times into the holy place." With what may he enter? With Zot, MEANING MALCHUT CALLED ZOT, as we established from the verse, "Thus (with zot) shall Aaron come into the holy place" (Vayikra 16:3).

43. Rabbi Elazar was sitting before his father. He said to him that it is written about the congregation of Korah, "And they perished from among the congregation" (Bemidbar 16:33). What is meant by "and they perished"? It is similar to that which is written, "The same person will I destroy from among his people" (Vayikra 23:30). Rabbi Shimon said that the sons of Aaron are different THAN THE CONGREGATION OF KORAH, because 'perish' is not written about them, as it does about the congregation of Korah, where it is written, "And they perished from among the congregation." It is also written, "Behold, we die, we perish, we all perish" (Bemidbar 17:27), which included the 250 people who offered the incense. THEY surely perished; however, THE SONS OF AARON did not perish.

44. He replies that it is written, "That he come not at all times into the holy place." Another verse reads, "Thus (Heb. with zot) shall Aaron come into the holy place." HE QUESTIONS: If the verse stated "that he will not come at all times," why doesn't it write at what time he may come? IT SHOULD READ THAT ON THE TENTH OF THE MONTH, HE SHALL COME INTO THE HOLY PLACE, BUT INSTEAD IT SAYS, "THUS SHALL AARON COME INTO THE HOLY PLACE," YET GIVES NO EXPLICIT TIME. He said to him: Elazar, we learned that it is the same word and same time, FOR TIME AND ZOT ARE THE SAME WORD, NAMELY BOTH ARE NAMES OF MALCHUT, which the priests knew. But in relation to his sons sinning, the Holy One, blessed be He, wanted to admonish here, NAMELY, THAT HE SHOULD NOT DAMAGE THIS TIME WHICH IS MALCHUT AS HIS SONS DID. We have already learned this. He replied: I also thought so, but I wanted TO HEAR THIS FROM YOU in order to reconcile this matter.

45. He said to him: Elazar, my son, come and see that all sacrifices and burnt offerings bring gratification to the Holy One, blessed be He. But there is no truer gratification BEFORE HIM than the incense, for the incense is the most praiseworthy. This is the reason that it is offered in the innermost chambers, NAMELY THE HOLY OF HOLIES, silently. We have learned that. For this reason people were not punished for other kinds of sacrifices and burnt offerings as for incense, because in the whole of the service of the Holy One, blessed be He, this is the most joined and connected. That is why it is called incense, BECAUSE INCENSE IN ARAMAIC MEANS CONNECTING, so it says, "Ointment and incense rejoice the heart" (Mishlei 27:9).

42. תָּאנָא אָמַר ר' יוֹסִי כְּתִיב אֶת הַכֹּל עָשָׂה יָפָה בְּעֵתוֹ הָאִי מְלָה אוֹקְמָה בּוֹצִינָא קְדִישָׁא וְהָכִי הוּא דִּתְנִינָא אֶת הַכֹּל עָשָׂה יָפָה בְּעֵתוֹ וְהָכִי הוּא וְדָאִי. אֶת הַכֹּל וְדָאִי. עָשָׂה יָפָה בְּעֵתוֹ, דָּא בְּדָא, וְלֹא יִתְעַרְבּוּן אַחֲרָנִין בִּינִייהוּ. בְּעֵתוֹ מִמֶּשׁ, וְלֹא בְּאַחֲרָא. בְּגִינֵי כֶּךָ, אֲזַהְרוּתָא לְאַהֲרֹן, וְאֵל יָבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ. אָבֵל בְּמָה יִיעוֹל. בְּזֹאת, כְּמָה דְּאוֹקִימָנָא, דְּכְתִיב בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ.

43. רַבִּי אֶלְעָזָר הוּא יְתִיב קָמִי אָבוּהּ, אָמַר לֵיהּ, כְּתִיב בְּכִנְיֹשְׁתָּא דְקָרַח, וַיֵּאבְדּוּ מִתּוֹךְ הַקֹּהֵל, מֵאִי וַיֵּאבְדּוּ. אֵלֹא כְּמָה דְכְתִיב, וְהֵאבְדְתִי אֶת הַנֶּפֶשׁ הַהִיא מִקֶּרֶב עַמָּה. א"ר שְׁמַעוֹן, שְׂאִנִּי אֵינוֹן בְּנֵי אַהֲרֹן, דְּלֹא כְתִיב בְּהוּ אֵבֶדָה, כְּאֵינוֹן דְּכִנְיֹשְׁתָּא דְקָרַח, דְּכְתִיב בְּהוּ, וַיֵּאבְדּוּ מִתּוֹךְ הַקֹּהֵל. וְכְתִיב, הֵן גּוֹעֲנֵנוּ אֵבֶדְנוּ כָּלֵנוּ אֵבֶדְנוּ. לֹאכֻלָּלֹא אֵינוֹן דְּאַקְרִיבּוּ קֹטֶרֶת בּוֹסְמִין, מֵאֵתָן וְחֻמְשִׁין, דְּאֵתְאֲבִידּוּ וְדָאִי, וְאֵלִין לֹא אֵתְאֲבִידּוּ.

44. א"ל כְּתִיב, וְאֵל יָבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ. וְכְתִיב, בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. בִּיּוֹן דְּאָמַר, וְאֵל יָבֹא בְּכָל עֵת, אָמַאי לֹא כְתִיב, בְּמָה זְמַנָּא יִיעוֹל. א"ל אֶלְעָזָר, הָא אֲתָמַר, וּמְלָה חַד הוּא, וְזְמַנָּא חַד הוּא הוּוּ יִדְעִי כְּהִנֵּי. אָבֵל עַל מָה דְּחָאבוּ בְּנוֹי, בְּעָא לְאַזְהָרָא הָכָא, וְהָא אֲתָמַר. א"ל, וְאָנָּה הָכִי סְבִירָנָא, וּבְגִין לְאַתִּישְׁבָּא מְלָה בְּעִינָא.

45. א"ל, אֶלְעָזָר בְּרִי ת"ח, כָּל קִרְבָּנִין וְכָל עֲלוּן, נִיּוּחָא הוּא דְקוּדְשָׁא בְרִיךְ הוּא, אָבֵל לֹא הוּא נִיּוּחָא, כְּמָה דְּהָאִי קֹטֶרֶת, דְּקֹטֶרֶת מַעֲלִיא מִכָּלֹא. וּבג"כ, הוּוּ מַעֲלִין לֵיהּ לְגוּ בְּגוּ, בְּלִחִישׁוֹ. וְהָא אֲתָמַר. וּבג"כ, לֹא אֲתַעֲנִשׁוּ כָּל בְּנוֹי נִשְׂא בִשְׂאָר קִרְבָּנִין וְעֲלוּן כְּמוֹ בְּקֹטֶרֶת, דְּכָל פּוֹלְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא, הָכָא אֲתַקְטֵר וְאֲתַקְשֵׁר יְתִיר מִכָּלֹא. וְע"ד אַקְרִי קֹטֶרֶת. וְהָא אֲתָמַר, שְׁמֹן וְקֹטֶרֶת יִשְׂמַח לָב.

6. "Therefore do the virgins love you"

Rabbi Shimon tells how the fragrance of the incense rises and joins with the flow of the holy ointment (the Sfirah of Zeir Anpin); they waken each other and are then good for illumination. The oil is then poured down from level to level to Malchut and thence to all the worlds. The Congregation of Yisrael is like the incense and Zeir Anpin is like the ointment.

46. Rabbi Shimon opened the discussion saying, "Your ointments are fragrant..." (Shir Hashirim 1:3). I have closely studied this verse and this is the explanation: What is meant by "fragrant"? IT MEANS THAT the fragrance of the incense is subtle and finer, more interior than anything else. When this fragrance rises to join with the anointing oil of the fountain streams, WHICH ARE THE SFIROT OF ZEIR ANPIN, they wake one another and connect together. Then these ointments are good for illumination, as the verse says, "Your ointments are fragrant (lit. 'good for fragrance')."

47. The oil was then poured from level to level among the levels that are called the Holy Name, WHICH IS MALCHUT, and the verse then reads, "For your flowing oil you are renowned: therefore do the virgins love you" (Ibid.). What is meant by "virgins" (Heb. alamot)? It is worlds (Heb. olamot), as we mentioned, actual worlds. INASMUCH AS THE OIL POURS TO MALCHUT CALLED NAME, ALL WORLDS RECEIVE FROM HER. Another explanation for alamot is as written, "A song to Alamot" (Tehilim 46:1), MEANING GRADES REPRESENTING ASPECTS OF CHASSADIM THAT IS REFERRED TO AS ALOMOT, DERIVED FROM THE WORD HE'ALEM (LIT. 'HIDDEN'). It all comes to the same thing. THE WORD OLAMOT (LIT. 'WORLDS') ALSO COMES FROM THEIR BEING CONCEALED

48. In the book of Rabbi Hamnuna Saba, it is written: what is the meaning of 'worlds (Heb. olamot)'? It is according to the verse, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). THIS IS THE SECRET OF THE SEVEN CHAMBERS OF BRIYAH, WHICH SERVICE MALCHUT AND ARE REFERRED TO AS MAIDENS. These maidens ARE "the virgins (Heb. alamot) love you," to bless Your name and to sing praises before You. From there, there are blessings among all the lower beings, and the upper and lower beings are blessed.

49. Another explanation for "the virgins (Heb. alamot) love you": It is fine to read this verse as: 'over death (Heb. al mavet) they love you', for with this, NAMELY OIL WHICH DENOTES CHASSADIM, the harsh prosecutors embalm themselves, AS 'ALAMOT' IS SPELLED WITH THE SAME LETTERS AS 'AL MAVET'. For incense, SIGNIFYING THE ILLUMINATION OF CHOCHMAH, joins with the higher level ointment, WHICH IS CHASSADIM, and is held in high esteem before the Holy One, blessed be He, more than all sacrifices and burnt offerings. The Congregation of Yisrael said: I am like the incense, DENOTING MALCHUT, AS MALCHUT IS THE SECRET MEANING OF LOWER CHOCHMAH, and You, DENOTING ZEIR ANPIN, are like ointment, DENOTING CHASSADIM. THEREFORE, "Draw me, we will run after you" (Shir Hashirim 1:4). "We will run" IS A PLURAL EXPRESSION, as in, "therefore do the virgins love you," THAT IS, I and all my troops, who all hold onto me. Hence, "draw me," as they are all dependent on me.

50. "The king has brought me into his chambers" (Ibid.): If the King will bring me into His chambers, then "we will be glad and rejoice in you" (Ibid.), meaning I and all the troops. We have learned that all the forces rejoice when the Congregation of Yisrael is joyous and blessed, and harsh decrees do not transpire in the world. Hence, it says, "Let the heavens rejoice, and let the earth be glad" (Tehilim 96:11).

46. פתח ר' שמעון ודרש, לריח שמניך טובים וגו'. האי קרא אסתכלנא ביה, והכי הוא. לריח, מאי ריח. ריח דקטרת דאיהו דקיקא ומעליא ופנימאה מכלא, וכד סליק ההוא ריח לאתקשרא, בההוא משח רבות הנחלי מבועא, אתערנו דא בדא ואתקטרו בחדא. וכדין אינון משחן טבאן לאנהרא. כד"א, לריח שמניך טובים.

47. וכדין אתרק משחא מדרגא לדרגא, באינון דרגין דאקרון שמא קדישא, הה"ד, שמן תורק שמך על בן עלמות אהבוך. מאי עלמות. כמה דאוקימנא עלמות, עלמות ממך, ד"א על בן עלמות אהבוך. כד"א, על עלמות שיר. וכלא חד.

48. ובספרא דרב המנונא סבא בתיב, מאי עלמות. כמה דאת אמר, ותתן טרף לביתה וחק לנערותיה. נערותיה הני עלמות, אהבוך, לברכא שמך, ולומר קמן, ומתמן אשתבחן ברכאן בכלהו תתאי, ומתברכין עלאין ותתאין.

49. ד"א ע"כ עלמות אהבוך. שפיר הוא מאן דאמר. על מות אהבוך, דהא במלה דא מאריהון דדינן אתבסמן, ובגין דהאי קטרת, אתקטר במשחא דלעילא יתיר, אתחשב קמיה דקודשא בריך הוא, מכל קרבנין ועלוון. אמרה כ"י, אנא בקטרת, ואנת במשחא, משכני אחריך נרוצה וגו'. נרוצה: כד"א, על בן עלמות אהבוך. אנא וכל אוכלוסין, דהא בלהו בי אחידן, ועל דא משכני, דהא בי תליין.

50. הביאני המלך חדריו. אם יועול לי מלכא באדריו, נגילה ונשמחה בך, אנא וכלהו אוכלוסין. תאנא. בלהו אוכלוסין, בשעתא דכנסת ישראל חדאת ומתברכא, בלהו חדאן, ודינא לא שריא בדין בעלמא. ועל דא בתיב, ושמחו השמים ותגל הארץ.

7. "For I appear in the cloud upon the ark cover"

Rabbi Yehuda brings up various verses where a cloud or a storm of wind are mentioned. Speaking about the cloud upon the ark cover, he says that

this is the place where the cherubs, Metatron and Sandalfon, rested, and that a miracle occurred three times a day when the Shechinah revealed herself in their wings. Rabbi Shimon tells what song the cherubs sang when the Shechinah came down.

51. "For I appear in the cloud upon the ark cover" (Vayikra 16:2). Rabbi Yehuda said: Fortunate are the righteous, whom the Holy One, blessed be He, delights to honor. We have learned about a king of flesh and blood, that if someone rides on his horse, he has committed a capital offense. However, the Holy One, blessed be He, placed Elijah on His own, as is written, "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11) AND IT IS WRITTEN, "HASHEM ANSWERED JOB OUT OF THE STORM" (IYOV 38:1). It is written: here "that he die not: for I appear in the cloud upon the ark cover." The Holy One, blessed be He, brought Moses into the cloud, as it says, "And Moses went into the midst of the cloud" (Shemot 24:18), meaning into the midst of the cloud, DENOTING MALCHUT. IT IS WITHIN THE SAME CLOUD, OF WHICH IT SAYS, "For I appear in the cloud upon the ark cover." This is the meaning of, "And Hashem will create upon every dwelling place of Mount Zion and upon its assemblies, a cloud and smoke by day" (Yeshayah 4:5), "For the cloud of Hashem was upon the tabernacle by day" (Shemot 40:38). ALL THESE CLOUDS HINT AT MALCHUT.

52. We have learned that it is written, "And Hashem descended in the cloud" (Shemot 34:5) and "I appear in the cloud upon the ark cover." We have learned that this is the place, NAMELY MALCHUT, where the Cherubs rested, WHO ARE METATRON AND SANDALFON, as we learned. The Cherubs were in place by means of a miracle (Heb. nes), MEANING UPON MALCHUT THAT IS CALLED NES. We have learned that three times daily - THE SECRET MEANING OF THE THREE COLUMNS - a miracle (Heb. nes) occurred, MEANING THAT THE SHECHINAH REVEALED HERSELF in their wings. At the moment when the sanctity of the King revealed itself upon them, they raised their wings of their own accord, spread them, and covered over the ark cover. Afterwards, they closed their wings and held them against their bodies, as the verse says, "And the Cherubs shall stretch out their wings on high" (Shemot 25:20). The verse uses the term "stretch out," MEANING AT TIMES THEY WOULD SPREAD AND AT TIMES CLOSE. The verse does not read 'stretched out', WHICH WOULD BE CORRECT WERE THEY PASSIVE; IN THE SAME WAY, 'overspreading' instead of 'were overspread'. This is WHAT THEY SAID, 'they were erect by means of a miracle and were rejoicing in the Shechinah'.

53. Rabbi Aba said: What does THE VERSE wish to say with the statement, "I appear in the cloud upon the ark cover," WHICH MEANS THAT PRIEST SEES THE SHECHINAH? ALSO, in the verse, "Thus (with zot) shall Aaron come," WHICH IS THE SHECHINAH IS REFERRED TO AS ZOT. Behold, the priest did not see the Shechinah when he entered THE HOLY OF HOLIES. HE ANSWERS: The cloud, WHICH IS THE SHECHINAH, would come down. In coming down, it reached the covering of the ark, the wings of the Cherubs would stir and the Cherubs would strike with their wings and sing a song. FROM THIS, THE PRIEST WOULD REALIZE THAT THE SHECHINAH WAS NOW APPEARING. THIS IS WHAT IS MEANT BY, "I APPEAR IN THE CLOUD UPON THE ARK COVER."

51. בִּי בָעֵנָן אֶרְאֶה עַל הַכַּפֶּרֶת. א"ר יְהוּדָה, וְכַאֲיֵן אֵינוֹן צְדִיקָא, דְּקוּדְשָׁא בְרִיךְ הוּא בְּעֵי בִיקְרִיהוֹן. וְתַנִּינָא, מֶלֶךְ בֶּשֶׁר וְדָם, אִי ב"נ רָכִיב עַל סוּסָא דִּילִיָּה, בַּר קְטָלָא הוּא, קוּדְשָׁא בְרִיךְ הוּא אֶרְכִיב אֵלֵיהּ עַל דִּילִיָּה, דְּכְתִיב, וַיַּעַל אֵלָיו בַּסַּעֲרָה הַשָּׁמַיִם וְגו'. הֵכָא מָאִי כְתִיב, וְלֹא יָמוּת בִּי בָעֵנָן אֶרְאֶה עַל הַכַּפֶּרֶת. וְקוּדְשָׁא בְרִיךְ הוּא עֵינִילִיָּה לְמֹשֶׁה בֵּיה, הֵה"ד, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעֲנָן, בְּתוֹךְ הָעֲנָן מֹמֶשׁ, בִּי בָעֵנָן אֶרְאֶה עַל הַכַּפֶּרֶת. הֵה"ד, וּבְרָא יי' עַל כָּל מְכוּן הָרַ צִוּן וְעַל מִקְרָאֵיהּ עֵנָן יוֹמָם וְעֶשֶׂן. וְכְתִיב, בִּי עֵנָן יי' עַל הַמִּשְׁכָּן יוֹמָם.

52. וְתַנָּא, הָאִי דְכְתִיב, וַיֵּרֶד יי' בָּעֵנָן. בָּעֵנָן אֶרְאֶה עַל הַכַּפֶּרֶת. תַּנָּא, אַתְרֵהּ דְּהוּוּ שְׂרָאן אֵינוֹן כְּרוּבִי, כְּמָה דְּאוּקְיָמָנָא, כְּרוּבִים עַל אֶת הוּוּ יִתְבִּין. וְתַנָּא, ג' זְמָנִין בְּיוֹמָא אֶתְרַחֵשׁ נִיסָא, בְּגַדְפִּיָּהּ. בְּשַׁעֲתָא דְּאַתְגַּלִּי עֲלֵיהּ קְדוּשָׁה דְּמַלְכָּא, אֵינוֹן מְגַרְמִיָּהּ סֻלְקִין גַּדְפִּיָּהּ, וּפְרָסִין לֹון, וְחַפִּיִּין עַל כְּפוֹרֶתָא. לְבַתֵּר קְמִיטִין גַּדְפִּיָּהּ, וְנֶאֱחָזִין בְּגוּפִיָּהּ כְּד"א וְהִיוּ הַכְּרוּבִים פּוֹרְשֵׁי כְנָפִים לְמַעַלָּה, פּוֹרְשֵׁי וְלֹא פּוֹרְשֵׁי. סוֹכְכִים וְלֹא סוֹכְכִים. דָּא בָּאֵת הוּוּ קְיָיְמִי וְחֻדָּאן בְּשִׁכְיָנְתָּא.

53. א"ר אַבָּא, מַה בָּעָא הֵכָא, בִּי בָעֵנָן אֶרְאֶה עַל הַכַּפֶּרֶת. וְכְתִיב בְּזֹאת יָבֹא אֶהְרֶן, וְהָא כְּהֵנָּא לֹא חָמִי לְשִׁכְיָנְתָּא בְּשַׁעֲתָא כְּדֵ הוּהָ עָאֵל. אֵלָּא עֲנָנָא הוּהָ נְחִית, וְכֵד הוּהָ נְחִית מָטָא עַל הָאִי כְּפֶרֶת, וּמִתְעֲרִין גַּדְפִּיָּהּ דְּכְרוּבִין, וְאַקְשֵׁי לְהוּ וְאַמְרֵי שִׁירְתָּא.

54. HE QUESTIONS: What song did they sing? HE ANSWERS, "For Hashem is great, and greatly to be praised: He is to be feared above all Elohim" (Tehilim 96:4). THEY SAID this when they raised their wings, WHICH IS THE ASPECT OF THE RIGHT COLUMN, MEANING CHESED TERMED "GREAT." When they spread them, they would say, "For all the Elohim of the nations are idols: but Hashem made the heavens" (Ibid. 5). THIS IS THE ASPECT OF THE LEFT COLUMN THAT SUBDUES THE ENTIRE OTHER SIDE. When they covered the ark cover, they would say, "Before Hashem; for He comes to judge the earth: with righteousness shall He judge the world, and the people with equity" (Tehilim 98:9). THIS IS THE ASPECT OF THE CENTRAL COLUMN DENOTING TIFERET, REFERRED TO AS JUSTICE.

8. "And their faces shall look one to another"

Rabbi Shimon says that when the priest heard the voices of the Cherubs he placed the incense in the right place and had the correct intent, so that the blessings should flow to all. The wings of the cherubs were moving up and down, singing and covering the ark. We learn that the Cherubs are male and female, which establishes equity. Rabbi Yitzchak says that whenever there are not both female and male present, one is not worthy to look at the Shechinah.

55. When the priest heard their voices in the Temple, he placed the incense in its right place and meditated on something, in order that the blessing should flow to all. The wings of the Cherubs were moving up and down, singing and covering the ark. Then they would raise them. This is the meaning of "overspreading." "Overspreading" is precise. Where do we derive that their voices were heard? NAMELY from the verse, "I heard the noise of their wings" (Yechezkel 1:24).

56. Rabbi Yosi said, "and the people with equity (Heb. meisharim)" (Tehilim 98:9): What is meant by Meisharim? HE ANSWERS: As the verse says, "sincerely (Heb. meisharim) they love you" (Shir Hashirim 1:4). THE SHECHINAH includes BY THIS the two Cherubs, METATRON AND SANDALFON, who are assuredly called "meisharim," and IT SAYS about this, "And the people with equity (Heb. meisharim)." BEFORE THIS, IT IS WRITTEN, "WITH RIGHTEOUSNESS SHALL HE JUDGE THE WORLD" (Tehilim 98:9) AND "JUDGE" REFERS TO ZEIR ANPIN, WHILE "RIGHTEOUSNESS" DENOTES MALCHUT. LATER, THE VERSE INCLUDES ALSO THE CHERUBS AND THUS SAYS, "AND THE PEOPLE WITH EQUITY."

57. It is written, "Then he heard the voice speaking to him from off the covering that was upon the ark of Testimony, from between the two Cherubs: and it spoke to him" (Bemidbar 7:89). Rabbi Yitzchak said: From here, we learned that whenever there are not both male and female present, one is not worthy to behold the presence of the Shechinah. THEREFORE, HE HEARD THE VOICE SPEAKING ONLY FROM BETWEEN THE TWO CHERUBS. This is the intent of the verse, "The upright (Heb. yesharim) shall dwell in Your presence" (Tehilim 140:14), MEANING THE CHERUBS REFERRED TO AS MEISHARIM. We have learned that there is a verse, "Just and right is He" (Devarim 32:4), DENOTING male and female. "JUST" REFERS TO THE MALE, MEANING YESOD, AND "RIGHT" REFERS TO THE FEMALE, MEANING MALCHUT. Here also, the Cherubs are male and female, as it is written of them, "You have established equity (Heb. meisharim in plural)" (Tehilim 99:4) AND ALSO "the people with equity (Heb. meisharim)," AS MENTIONED ABOVE. For this reason, "And their faces shall look one to another" (Shemot 25:20), THE SECRET OF FACE TO FACE UNION, as we have established.

9. "Behold, how good and how pleasant"

54. ומה שירתא אמרי בי גדול יי' ומהלל מאד נורא הוא על כל אלהים. האי בד סלקי גרפיהו. בשעתא דפרסין להו אמרי, בי כל אלהי העמים אלילים ויי' שמים עשה. בד חפיון על כפורתא, אמרי, לפני יי' כי בא לשפוט הארץ ושפוט תבל בצדק ועמים במישרים.

55. וקלהון הוה שמע כהנא במקדשא, ברין שוי קטרת באתריה, ואתכוון במה דאתכוון, בגין דיתברך בלא. וגדפי ברוביאי, סלקין ונחתין, וזמרי שירתא, מחפיון לכפורתא וסלקי להו. הה"ד סוככים סוככים. דייקא ומנ"ל דקלהון אשתמע, בד"א ואשמע את קול וגו'.

56. א"ר יוסי, ועמים במישרים. מהו במישרים. בד"א, מישרים אהבוך, לאכללא תרין ברובין, דכר ונוקבא, מישרים ודאי. ועל דא, ועמים במישרים.

57. ובתיב, וישמע את הקול מדבר אליו מבין שני הכרובים וידבר אליו. ר' יצחק אמר, מכאן אוליפנא דבכל אתר דלא אשתכח דכר ונוקבא, לאו כדאי למחמי אפי שכינתא. הה"ד, ישבו ישרים את פניך, ותנינן, בתיב, צדיק וישר הוא, דכר ונוקבא, אוף הכא כרובים דכר ונוקבא. ועליהו בתיב, אתה כוננת מישרים. ועמים במישרים. ובגיני כך, ופניהם איש אל אחיו, והא אוקימנא.

Rabbi Shimon talks about "how good and how pleasant it is for brothers to dwell together in unity," explaining that it means male and female turned toward one another. He says that righteousness and justice go together, otherwise things are not well with the world. The rabbis had been complaining because rain was needed, and Rabbi Shimon says that is because male does not reside within the female, but everything is about to return to its proper place and there will soon be rain. then they talk about the interpretations of "I am black, but comely" and the following verses. Returning to the title verse, we hear that it refers to the friends, who fear God and speak about Him to one another, and have peace and brotherly love.

58. We have learned that Rabbi Yosi said, once the world needed rain. Rabbi Yesa, Rabbi Chizkiyah and other friends came before Rabbi Shimon. They found him and his son going to see Rabbi Pinchas ben Yair. When he saw them, he said, "A poem of ascent of David. Behold, how good and how pleasant it is for brothers to dwell together in unity" (Tehilim 133:1). HE QUESTIONS: What is meant by "brothers to dwell together in unity"?

59. HE ANSWERS: THIS IS as is said, "And their faces shall look one to another (lit. 'man to his brother') (Shemot 25:20), BROTHERS MEANING MALE AND FEMALE, for the time that ZEIR ANPIN AND MALCHUT faced each other, it is written, "How good and how pleasant." However, when the male turns his face away from the female, woe is to the world. Then it is written, "But sometimes ruin comes for want of justice" (Mishlei 13:23) and assuredly without justice, MEANING WITHOUT ZEIR ANPIN CALLED JUSTICE, WHO DOES NOT LOOK OR GIVE ABUNDANCE TO THE FEMALE CALLED RIGHTEOUSNESS. The verse, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15) means that one does not go without the other. When justice, WHICH IS ZEIR ANPIN, moves afar from righteousness, WHICH IS MALCHUT, woe is to the world.

60. I see that you have come now because the Male does not reside within the Female AND, AS A RESULT, THERE IS NO RAIN IN THE WORLD. He said, If you have come to me for this reason, then go back, as this day I have seen that everything will return to be face to face AND THERE WILL BE NO LACK OF ABUNDANCE OF RAIN IN THE WORLD. However, if you have come here to study Torah, then stay with me. They replied to him: We came to our master for both of them, FOR RAINFALL AND FOR STUDY OF TORAH. Allow one of us to report to our brethren ABOUT THE SALVATION OF RAIN, while we, and the other friends with us, will remain with our master.

61. As they were walking, he said, "I am black, but comely, O daughters of Jerusalem..." (Shir Hashirim 1:5). The Congregation of Yisrael said before the Holy One, blessed be He: I may be black in exile but I am comely with the commandments of the Torah. Even though Yisrael are in exile, they do not forsake THE PRECEPTS. "Like the tents of Kedar" (Ibid.), MEANING EVEN THOUGH I AM like the children of Keturah, whose faces are always black, still I am like "the curtains of Solomon" (Ibid.), MEANING like the view of heaven for purity, as it is written, "Who stretches out the heavens like a curtain" (Tehilim 104:2). SOLOMON (HEB. SHLOMO) IS THE HOLY ONE, BLESSED BE HE, THE KING OF PEACE (HEB. SHALOM).

62. "Do not look upon me, because I am black" (Shir Hashirim 1:6), MEANING what is the reason you should not look upon me? Because I am black AND THEREFORE YOU CANNOT SEE ME. "Because the sun has scorched me" (Ibid.), MEANING the sun did not look at me, REFERRING TO ZEIR ANPIN, to properly shed light upon me. What do Yisrael say to this? "My mother's children were angry with me" (Ibid.). Who are the children of my mother? These are appointed ministers who protect the other nations.

58. תְּנִינָא א"ר יוסי, זְמַנָּא חָדָא, הָוָה צְרִיכָא עֲלֵמָא לְמַטְרָא, אַתּוּ לְקַמִּיָּה דר"ש, ר' יוֹסֵא וּרְבִי חֲזַקִּיָּה וְשָׂאֵר חֲבֵרֵיָּא. אֲשַׁבְּחוּהוּ דִּיהוּ אֲזִיל לְמַחְמִי, לְר' פִּנְחָס בֶּן יָאִיר, הוּא ור"א בְּרִיָּה. בֵּינוּ דְחָמָא לוֹן, פִּתְחָ וְאָמַר, שִׁיר הַמַּעֲלוֹת הִנֵּה מָה טוֹב וְמָה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד. מֵאֵי שֶׁבֶת אַחִים גַּם יָחַד.

59. כד"א, ופניהם איש אל אחיו, בשעתא דהוּ חָדָא בְּחָד מְשִׁיחִין אֲנָפִין בְּאֲנָפִין, כְּתִיב, מָה טוֹב וְמָה נָּעִים. וְכֵד מְהֵרָא דְכוּרָא אֲנָפִין מִן נֹקְבָא, וְוִי לְעֵלְמָא. כְּדִין כְּתִיב, וְיֵשׁ נִסְפָּה בְּלֹא מִשְׁפָּט. בְּלֹא מִשְׁפָּט וְדָאִי, וְכְתִיב, צֶדֶק וּמִשְׁפָּט מְכוּן כְּסָאךָ, דְּלֹא אֲזִיל דָּא בְּלֹא דָא, וְכֵד מִשְׁפָּט, מִתְּרַחֵק מִצֶּדֶק, וְוִי לְעֵלְמָא.

60. וְהִשְׁתָּא חֲמִינָא, דְּאַתּוּן אֲתִיתוּן, עַל דְּכוּרָא לָא שְׂרִיא בְּנוֹקְבָא, אָמַר, אִי לְדָא אֲתִיתוּן גְּבָאִי תִיבּוּ. דְּהָאִי יוֹמָא אֶסְתַּבְּלָנָא, דִּיתְהֵדָר בְּלֹא לְמַשְׁרִי אֲנָפִין בְּאֲנָפִין. וְאִי לְאֻרִייתָא אֲתִיתוּן, שְׂרוּ גְבָאִי. אָמַרוּ לִיהּ, לְכָלָא, קָא אֲתִינָא לְגַבִּי דְמֹר, יִשְׁתַּמִּיט חָד מִינָן, לְבִשְׂרָא לְאַחְנָא, שְׂאֵר חֲבֵרֵיָּא, וְאֲנִן נִתִּיב לְקַמִּיָּה דְמֹר.

61. עַד דִּהּוּ אֲזִילִי, פִּתְחָ וְאָמַר, שְׁחוּרָה אֲנִי וְנֶאֱוָה בְּנוֹת יְרוּשָׁלַיִם וְגו'. אָמְרָה בְּנִסְתָּ יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא, שְׁחוּרָה אֲנִי בְּגִלּוּתָא, וְנֶאֱוָה אֲנִי בְּפִקּוּדֵי אֻרִייתָא, דֹּאע"ג דִּישְׂרָאֵל בְּגִלּוּתָא לָא שְׂבָקִי לוֹן. בְּאֵהֱלִי קִדְרָא, דְּאִינוּן בְּנֵי קְטוּרָה, דְּאַתְקִדְרוּ אֲנַפִּיָּהוּ תְדִירָא, וְעַם כָּל דָּא בִּירֵיעוֹת שְׁלֹמָה, בְּהֵוָה חִיזוּ שְׁמִיָּא לְמַדְבֵּי, דְּכְתִיב, נוֹטָה שָׁמַיִם בִּירֵיעָה.

62. אֵל תִּרְאוּנִי שְׂאֲנִי שְׁחִרְחוּרָת. מ"ט אֵל תִּרְאוּנִי, בְּגִין שְׂאֲנִי שְׁחִרְחוּרָת. שְׁשׁוּפְתֵנִי הַשֶּׁמֶשׁ, דְּלֹא אֶסְתַּבְּל בִּי שְׁמֵשׁ, לְאַנְהֵרָא לִי בְּדָקָא יְאוּת. יִשְׂרָאֵל מָה אִינוּן אֲמִרִין. בְּנֵי אֲמִי נִחְרוּ בִּי. מֵאֵן אִינוּן בְּנֵי אֲמִי, אֵלִין רַבְרַבִּין מִמֶּנּוּ תְרִיסִין עַל שְׂאֵר עַמִּין.

63. Another explanation is that THE SHECHINAH SPOKE literally OF "my mother's children," REFERRING TO THE SFIROT OF ZEIR ANPIN, THE CHILDREN OF BINAH WHO IS THE MOTHER OF THE SHECHINAH, as the verse says, "And cast down from heaven (to) earth..." (Eichah 2:1). So when ZEIR ANPIN threw from heaven the earth, MEANING THE SHECHINAH, "they made me the keeper of the vineyards" (Shir Hashirim 1:6), REFERRING TO THE NATIONS OF THE WORLD. SHE HAS TO POUR ABUNDANCE TO THE NATIONS OF THE WORLD SO THAT YISRAEL WILL DRAW SUSTENANCE FROM THEM. What is the reason? BECAUSE "my own vineyard," NAMELY YISRAEL, "I have not kept" (Ibid.), BECAUSE THEY SINNED. We thus learn that "the children of my mother," NAMELY THE SFIROT OF ZEIR ANPIN, agreed against me, TO DISTANCE ME, meaning the earth was removed with this, REFERRING TO MALCHUT, from heaven, DENOTING ZEIR ANPIN. We established that it is written, "And his sister stood afar off" (Shemot 2:4). THE SHECHINAH, CALLED THE SISTER OF ZEIR ANPIN, STOOD FROM A DISTANCE, MEANING ZEIR ANPIN HAD CAUSED HER TO STAND AT A DISTANCE.

64. IN CONTRAST TO WHAT IS WRITTEN, "AND HIS SISTER STOOD AFAR OFF," it is surely said, "Behold, how good and how pleasant it is for brothers to dwell together (Heb. gam) in unity" WHEN MALCHUT, WHICH IS THE SISTER OF ZEIR ANPIN, STANDS NOT AT A DISTANCE BUT TOGETHER. Regarding them, ZEIR ANPIN AND MALCHUT, we have explained "also together" the same way as "And yet (Heb. gam) for all that (Heb. zot fem.)" (Vayikra 26:44), GAM BEING THE SECRET OF MALCHUT CALLED ZOT. SIMILARLY, "GAM IN UNITY" REFERS TO MALCHUT. IN TRUTH, it would have been included in the brothers sitting together AND THERE WOULD BE NO NEED TO INSCRIBE THE WORD GAM. Since "Gam (Eng. 'also')" is written it is meant to include all of those higher above ZEIR ANPIN AND MALCHUT; THAT IS, THEY ARE YISRAEL-SABA AND TEVUNAH. For the whole reign is now in that place - YISRAEL-SABA AND TEVUNAH.

65. Another explanation for, "Behold, how good and how pleasant..." These are the friends, when they sit together and don't sit apart from one another. At first they appear as people at war with each other, wanting to kill one another. Afterwards, they return to each other in brotherly love. What does the Holy One, blessed be He, say ABOUT THEM? "Behold how good and pleasant it is for brothers to dwell together (Heb. gam, Eng. 'also') in unity." The word gam comes to include the Shechinah. Moreover, the Holy One, blessed be He, pays attention to what they say, and has enjoyment and rejoices with them. This is the essence of the verse, "Then they who feared Hashem spoke to one another: and Hashem hearkened, and heard it, and a book of remembrance was written before Him..." (Malachi 3:16).

66. My friends, just as you have had affection for each other until now, do not part from one another from now on until the Holy One, blessed be He, rejoices with you. He will call peace upon you and, for your merits, peace will prevail in the world. This is the meaning of the verse, "For my brethren and friends' sakes, I will now say, Peace be within you" (Tehilim 122:8).

63. ד"א, בְּנֵי אִמִּי מִמֶּשׁ. כִּד"א, הַשְּׁלִיךְ מִשְׁמִים אֶרֶץ וְגו'. וְכִד הַשְּׁלִיךְ מִשְׁמִים אֶרֶץ, שְׁמוֹנֵי נֹטְרָה אֶת הַבְּרָמִים. מ"ט. דְּבָרַי שְׁלִי לֹא נִטְרָתִי. וְתִנִּינָן, בְּנֵי אִמִּי וְדָאִי אֶסְתַּבְּמוּ עָלַי, בְּלוֹמַר, כִּד אֶתְעָדִי אֶרֶץ, מִשְׁמִים, כְּמָה דְּאוֹקִימָנָא, דְּכֵתִיב, וְתִתְּצַב אַחוֹתוֹ מִרְחוֹק.

64. וְהִכָּא אֶתְמַר וְדָאִי, הִנֵּה מָה טוֹב וּמָה נְעִים שְׁבֵת אַחִים גַּם יַחַד. וּבְהוּ אוֹקִימָנָא, גַּם יַחַד. כִּד"א וְאִף גַּם זֹאת בְּהִיוֹתָם, שְׁבֵת אַחִים בְּכָלֵל, בֵּינוֹן דְּכֵתִיב, גַּם, לֹאכְלִלָא כָּל אֵינוֹן דְּלַעִילָא, דְּכָל שׁוֹלְטָנוּתָא בְּהִיוֹתָ אֶתְרֵי אֶשְׁתַּבַּח.

65. ד"א. הִנֵּה מָה טוֹב וּמָה נְעִים וְגו'. אֵלִין אֵינוֹן חֲבֵרָיָא, בְּשַׁעֲתָא דְּאֵינוֹן יִתְבִּין בְּחָדָא, וְלֹא מִתְפָּרְשֵׁן דָּא מִן דָּא. בְּקִדְמִיתָא אֶתְחַזֵּן גּוֹבְרֵי מַגִּיחֵי קֶרְבָּא, דְּבָעוּ לְקַטְלָא דָּא לְדָא. לְבִתְרָא, אֶתְהַדְּרוּ בְּרַחֲמֵימוֹתָא דְּאַחוּהּ. קוֹדֶשָׁא בְּרִיךְ הוּא מְהוּ אוֹמַר, הִנֵּה מָה טוֹב וּמָה נְעִים שְׁבֵת אַחִים גַּם יַחַד. גַּם, לֹאכְלִלָא עֲמֵהוֹן שְׂכִינְתָּא. וְלֹא עוֹד, אֶלָּא קוֹדֶשָׁא בְּרִיךְ הוּא אֶצִּית לְמַלּוּלֵיהוּ, וְנִיחָא לִיהּ וְחָדִי בְּהוּ. הֵה"ד אֲזַ נְדַבְּרוּ יִרְאִי יִי' אִישׁ אֶל רֵעֵהוּ וַיִּקְשֹׁב יִי' וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זִכְרוֹן לְפָנָיו וְגו'.

66. וְאַתּוֹן חֲבֵרָיָא דְּהִכָּא, כְּמָה דְּהִיוֹתוֹן בְּחִיבּוּתָא בְּרַחֲמֵימוֹתָא, מְקַדְּמַת דְּנָא, הִכִּי נָמִי, מִכָּאן וְלַהֲלָאָה לֹא תִתְפָּרְשׁוֹן דָּא מִן דָּא, עַד דְּקוֹדֶשָׁא בְּרִיךְ הוּא יַחְדֵּי עִמָּכוֹן, וַיִּקְרִי עָלֵיכוּ שְׁלָם. וַיִּשְׁתַּבַּח בְּגִינִיכוֹן שְׁלָמָא בְּעֻלְמָא. הֵה"ד לְמַעַן אַחֵי וְרַעֲי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ.

67. They went. As they were going, they reached the home of Rabbi Pinchas ben Yair. Rabbi Pinchas ben Yair came out, kissed RABBI SHIMON, and said: I have earned the right to kiss the Shechinah. How fortunate is my lot. He set up for them expensive bed sheets. Rabbi Shimon said: The Torah does not require this. He removed THE SPREADS and they sat down. Rabbi Pinchas said: Before we eat, we will hear a discourse from the master of Torah, as all the words of Rabbi Shimon are open as a revelation. He is a man who need not be afraid from above or below of preaching them. He fears not what is above, as the Holy One, blessed be He, agrees with him. He is also not fearful of those below, just as a lion fears not the flock of sheep. Rabbi Shimon said to Rabbi Elazar, his son: Elazar, stand where you are and recite a novel Torah interpretation before Rabbi Pinchas and the other friends.

67. אָזָלוּ. עַד דִּהְיוּ אֲזָלִי, מָטוּ לְבִי רַבִּי פִּנְחָס בֶּן יָאִיר. נִפְקַר רַבִּי פִּנְחָס, וְנִשְׁקִיָּה. אָמַר, זָכִינָא לְנִשְׁקָא שְׂכִינְתָּא. זָכָאָה חוּלְקִי אֶתְקִין לֵהוּ טִיקְלֵי דְעֶרְסִי, קְפִטוּרֵי דְקִילְטָא. אָמַר רַבִּי שְׁמַעוֹן, אֲוִרִיתָא לֹא בְּעֵי הָכִי, אֲעֵבֵר לְהוֹן, וְיִתִּיבוּ. א"ר פִּנְחָס, עַד לֹא נִיכּוֹל, נִשְׁמַע מִמַּאֲרִיָּה דְאֲוִרִיתָא מְלָה. דִּהָא ר"ש כָּל מְלוֹי בְּאַתְגָּלִיָּיא אֵינוֹן, אִיהוּ גְבֵרָא דְלֹא דְחִיל מַעֲיָלָא וּמִתְתָּא, לְמִימַר לוֹן, לֹא דְחִיל מַעֲיָלָא, דִּהָא קוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבֵּם בֵּיה, לֹא דְחִיל מִתְתָּא, כְּאֲרִיָּה דְלֹא דְחִיל מִבְּנֵי עֵנָא. אָמַר רַבִּי שְׁמַעוֹן לְרַבִּי אֶלְעָזָר בְּרִיָּה, אֶלְעָזָר קוּם בְּקִיּוּמְךָ, וְאִימָא מְלָה חֲדָתָא, לְגַבִּי דְרַבִּי פִּנְחָס וּשְׂאָר חֲבֵרָיָא.

10. "After the death of the two sons of Aaron"

We learn from Rabbi Shimon that God wished only Aaron to deal with the sweet incense, for Aaron increased peace in the world; when his sons offered the incense during their father's lifetime, they made a great mistake.

68. Rabbi Elazar rose and opened the discussion saying, "And Hashem spoke to Moses after the death of the two sons of Aaron..." (Vayikra 16:1). This verse needs introspection, for it appears that it is superfluous, as it writes afterwards, "And Hashem said to Moses, Speak to Aaron your brother." Now WE SHOULD ASK, if at the beginning of the portion, in the first verse it says, "And Hashem spoke to Moses," what did He say to him, SEEING THAT afterwards it is written, "And Hashem said to Moses"?

68. קָם ר' אֶלְעָזָר פָּתַח וְאָמַר, וַיְדַבֵּר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן וְגו'. הָאִי קָרָא אֵינִת לְאַסְתַּכְּלָא בֵּיה, דְּאַתְחֲזִי דִּיתִירָא אִיהוּ. דִּהָא כְּתִיב בְּתֵרִיָּה, וַיֹּאמֶר יי' אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחֲיָךְ. מִכָּאֵן שִׁירוּתָא דְפִרְשָׁתָא, הָאִי קָרָא דְלַעֲיָלָא, מָאִי הוּא, דְּכְתִיב, וַיְדַבֵּר יי' אֶל מֹשֶׁה. מָאִי הוּא דְאָמַר לֵיה, וּלְבַתֵּר וַיֹּאמֶר יי' אֶל מֹשֶׁה.

69. HE ANSWERS: At the time when the Holy One, blessed be He, gave the sweet incense to Aaron, He wanted no one else to deal with this during his lifetime. For what reason? Because Aaron increased peace in the world. The Holy One, blessed be He, said to him: 'Since you wish to increase peace in the world, peace will multiply above through you. The sweet incense will be transmitted to you from now on, AS INCENSE INCREASES PEACE ABOVE, and during your life, no one else will be permitted to deal with it.' During their father's lifetime, Nadab and Abihu hastened to offer that which was not given to them, and this matter caused them to make a mistake BY OFFERING A FOREIGN FIRE.

69. אֶלָּא בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא יְהִיב קְטֹרֶת בּוֹסְמִין לְאַהֲרֹן, בְּעָא, דְלֹא יִשְׁתַּמֵּשׁ בֵּיה בְּחַיּוּי ב"נ אַחֲרָא. מ"ט. בְּגִין דְּאַהֲרֹן אֶסְגִּי שְׁלָמָא בְּעֵלְמָא. א"ל קוּדְשָׁא בְּרִיךְ הוּא, אֵת בְּעֵי לְאַסְגָּאָה שְׁלָמָא בְּעֵלְמָא, עַל יְדֵךְ יִסְגִּי שְׁלָמָא לְעֵילָא, הָא קְטֹרֶת בּוֹסְמִין, יְהִי מְסוּר בִּידְךָ מִכָּאֵן וּלְהֵלָּאָה, וּבְחַיִּיךָ לֹא יִשְׁתַּמֵּשׁ בֵּיה ב"נ אַחֲרָא. נָדָב וַאֲבִיהוּא אֶקְדִּימוּ בְּחַיּוּ דְאַבּוּהוֹן, לְאַקְרָבָא מַה דְלֹא אֶתְמַסֵּר לֵהוּ. וּמְלָה דָא, גְּרִים לְהוֹן דְטַעוּ בֵּיה.

70. We have learned Moses was pondering who caused them to make this mistake OF OFFERING FOREIGN FIRE, and was sad. It is written, "And Hashem spoke to Moses after the death of the two sons of Aaron." What did He say to him? "When they came near before Hashem, and died" (Vayikra 16:1) It is not written: 'offered', but "came near." The Holy One, blessed be He, said to Moses, 'This is what caused them this, for they hurried the hour TO OFFER INCENSE during the lifetime of their father.' They erred in this, IN OFFERING FOREIGN FIRE, so the verse says, "Which He commanded them not" (Vayikra 10:1). They were not commanded to OFFER, for only Aaron did He command. SO THE EXPLANATION OF THE VERSE, "AND OFFERED FOREIGN FIRE BEFORE HASHEM" (IBID.) IS THAT THEY ERRED IN THIS BECAUSE "HE COMMANDED THEM NOT" TO OFFER INCENSE BUT HE COMMANDED AARON ALONE. And if the two sons of Aaron, by rushing the time during their father's lifetime, brought all this on themselves, this is all the more true for me, in relation to my father and Rabbi Pinchas and the other friends. I AM NOT PERMITTED TO RUSH THE HOUR AND SAY NOVEL TORAH INTERPRETATIONS IN THEIR STEAD. Rabbi Pinchas came forth, and kissed and blessed him.

11. "Sixty valiant men"

Rabbi Shimon tells us that the name Solomon (Shlomo) refers to Zeir Anpin, to whom the peace (shalom) belongs. We read about Malchut's aspect of harsh judgment and the fire guards and Metatron on whose side is the mighty bright sword and on whose other side are burning coals. The sword is received from the place called 'fear', and night is the time for judgment. We read about the many creature aspects of the flow of Mochin, about the archangels and the crocodiles and the four shapes of the faces that appear. We read about large faces and small faces, about the judgments named hair, and many other wonders. In the end we learn that the priest needs to meditate on sublime matters, to bring holiness to the proper place and to expel the Other Side. If people knew the judgment that could come upon them they would pay more attention to their deeds and stop sinning. We are reminded that God has a covenant with those who study the Torah.

71. Rabbi Shimon opened the discussion saying, "Behold the bed of Solomon sixty valiant men are round about it..." (Shir Hashirim 3:7). "Behold the bed of Solomon": What is meant by "his litter"? It refers to the throne of glory of the King, NAMELY MALCHUT CALLED BED. It is written about it, "The heart of her husband safely trusts in her" (Mishlei 31:11) and Solomon (Heb. Shlomo) REFERS TO THE King that the peace (Heb. shalom) is His, REFERRING TO ZEIR ANPIN. "Sixty valiant men are round about it": They are attached to MALCHUT'S aspect of harsh Judgment and are connoted as sixty fire guards, MEANING SIXTY GUARDIANS FROM FIRE. That youth, MEANING METATRON, clothes himself with them.

72. On the right side OF METATRON is the mighty bright sword, and on the left are strong burning coals that enjoin his imprints with 70,000 flames of consuming fire. They are sixty mighty ones heavily armed with the mighty Gvurot of supernal Gvurah of the Holy One, blessed be He, NAMELY ZEIR ANPIN. This is what is meant by, "Of the mighty ones of Yisrael" (Shir Hashirim 3:7), NAMELY GVURAH OF ZEIR ANPIN REFERRED TO AS YISRAEL.

70. וְתֹאנָא, מֹשֶׁה הָיָה מְהִרְהֵר, מֵאֵן גֵּרַם לֹון טְעוּתָא דָא, וְהָיָה עֲצִיב. מֵה כְּתִיב, וַיְדַבֵּר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן. וְמָה אָמַר לֵיהּ, בְּקִרְבָּתָם לִפְנֵי יי' וַיָּמוּתוּ. בְּהִקְרִיבָם לֹא כְּתִיב, אֶלָּא בְּקִרְבָּתָם. אִלֵּן קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, דָּא גִרְמָא לְהוּ, דְּדַחֲקוּ שְׁעָתָא בְּחַיֵּי אֲבוּהוֹן, וְטָעוּ בְּה, וְהֵינֵנוּ דְכְּתִיב, אֲשֶׁר לֹא צָוָה אוֹתָם, אוֹתָם לֹא צָוָה, אֲבָל לְאֶהֱרֹן צָוָה. וְמָה תְּרִין בְּנֵי אֶהֱרֹן, עַל דְּדַחֲקוּ שְׁעָתָא בְּחַיֵּי אֲבוּהוֹן גִּרְמוּ לְגִרְמִייהוּ כָּל כֶּךָ, אֲנָא לְגַבֵּי אַבָּא וְרַבֵּי פְנַחַס וְשָׂאֵר חֲבֵרָיָא, עַל אַחַת כְּמָה וְכְמָה. אֲתָא רַבֵּי פְנַחַס נִשְׁקִיָּה וּבִרְכִיָּה.

71. רַבֵּי שִׁמְעוֹן פָּתַח וְאָמַר, הִנֵּה מִטָּתוֹ שְׁלֹשְׁמָה שְׁשִׁים גְּבוּרִים סְבִיב לָהּ וְגו'. הִנֵּה מִטָּתוֹ שְׁלֹשְׁמָה, מֵאֵי מִטָּתוֹ. דָּא בּוּרְסֵי יִקְרָא דְּמַלְכָּא, דְּכְּתִיב בֵּיהּ, בְּטַח בָּהּ לֵב בַּעֲלָהּ. שְׁלֹשְׁמָה, מַלְכָּא דֵּי שְׁלָמָא כָּלָא דִּילִיָּהּ הוּא. שְׁשִׁים גְּבוּרִים סְבִיב לָהּ, דְּאֶתְאַחֲדֵן בְּסִטְרָהּ מְדִינָא קְשִׁיָּא, וְאֶקְרוּן, שְׁתִּין פּוֹלְסֵי דְנּוּרָא, דְּהָהוּא נֵער, אֶתְלַבֵּשׁ בְּהוּ.

72. מִימִינִיָּהּ, שְׁנֹנָא דְחֶרְבָּא תְּקִיפָא, מִשְׁמָאלִיָּהּ גּוּמְרֵי דְנּוּרָא תְּקִיפָא, דְּמִתְאַחֲדָא בְּגִלְיָמוֹי, בְּשִׁבְעִין אֶלְף לְהִטֵּי נּוּרָא דְאֶכְלָא, וְאֵינּוֹן שְׁתִּין מְזִינֵי זֵינּוּי קְשִׁיָּין, מֵאֵינּוֹן גְּבוּרֵן תְּקִיפִין, דְּהָהִיא גְבוּרָה עֲלָאָה דְּקוּדְשָׁא בְּרִיךְ הוּא. הָה"ד מְגִבּוּרֵי יִשְׂרָאֵל.

73. We have learned that this bed, REFERRING TO MALCHUT, it is written regarding it, "She rises also while it is yet night" (Mishlei 31:15). When she nurtures from the side of Judgment, MEANING WHEN MALCHUT RISES TO POUR THE ABUNDANCE OF THE ILLUMINATION OF CHOCHMAH, IT IS NIGHT, MEANING JUDGMENT, SINCE HER CHOCHMAH IS GIVEN ONLY WITH JUDGMENTS. AS EARLIER MENTIONED, "RISING" REFERS TO THE ILLUMINATION OF CHOCHMAH. "And gives food (Heb. teref) to her household" (Ibid.): What is meant by "teref"? It is the same as in, "And tears down (Heb. taraf) in pieces, and none can deliver" (Michah 5:7), NAMELY THE JUDGMENTS ATTACHED TO THIS CHOCHMAH FROM WHICH THERE IS NO SAVING. This is what is meant by, "All girt with swords, and expert in war" (Shir Hashirim 3:8). They are ready to execute Judgment everywhere and are called wailers and moaners.

74. "Every man has his sword upon his thigh" (Ibid.): It is as you say, "Gird your sword upon your thigh, O mighty one" (Tehilim 45:4). THE SECRET MEANING OF THE SWORD HAS ALREADY BEEN EXPLAINED, "because of the fear by nights" (Shir Hashirim 3:8), they explained it as the fear of Gehenom. Yet, "because of the fear by nights" is saying where they receive it from - from fear, from the place called fear, as the verse says, "And the fear of Isaac, had been with me" (Beresheet 31:42), WHICH IS GVURAH OF ZEIR ANPIN, THE LEFT COLUMN KNOWN AS ISAAC. Just as this verse reads, "And Jacob swore by the fear of his father Isaac" (Ibid. 53), "by nights" REFERS TO those times designated for Judgments to be done, AS NIGHT IS THE TIME FOR JUDGMENT.

75. We have learned that it is written, "She considers a field, and buys it" (Mishlei 31:16). This is like what is written, "Where all the wild beasts (lit. 'beasts of the field') play" (Iyov 40:20), WHICH REFERS TO THE ASPECT OF JUDGMENT OF MALCHUT, WHOSE SECRET IS NIGHT AS MENTIONED EARLIER, AND IS ALSO REFERRED TO AS FIELD. "THE WILD BEASTS" REFLECTS THE SECRET OF YESOD, AND "PLAY" REFERS TO MATING, and about this is written, "So is this great and wide sea...There go the ships; there are the Leviathan, whom You have made to play therein" (Tehilim 104:25-26). LEVIATHAN IS THE SECRET OF YESOD, "TO PLAY" ALLUDES TO UNION, AS IT IS WRITTEN, "AND, BEHOLD, ISAAC WAS SPORTING WITH HIS WIFE" (BERESHEET 26:8). This is as the verse, "She is like the merchant ships: she brings her bread from afar" (Mishlei 31:14); "from afar" surely. FOR "HER BREAD," WHICH IS THE SECRET ILLUMINATION OF CHOCHMAH, DOES NOT SHED LIGHT SAVE FROM "AFAR," MEANING IT DOES SO WITH JUDGMENTS THAT REMOVE THE EXTERNAL FORCES FAR AWAY SO THEY WOULD NOT NURTURE FROM THIS GREAT LIGHT. THIS IS THE SECRET OF, "HASHEM APPEARED TO ME FROM AFAR" (YIRMEYAH 31:2). AND THE SECRET OF THE UNION PERTAINS TO NIGHT AND TO THE FIELD, AS MENTIONED EARLIER, AS IT BRINGS HER LIGHT from the brain inside the head, NAMELY CHOCHMAH, and from that which is above the head, NAMELY THE BLESSED ENDLESS LIGHT. THEREFORE, SHE NEEDS PROTECTION FROM EXTERNAL FORCES. "She brings her bread," NAMELY through the means of the righteous man, DENOTING YESOD. When they join together, there is universal joy. This is the meaning of the verse, "There are the dolphins (Heb. Leviathan) who you have made to play therein," THE LEVIATHAN BEING YESOD, WHILE "TO PLAY" REFERS TO MATING, AS EARLIER MENTIONED.

73. וְתֹאנָא, בְּהַאי עֲרֵסָא, מַה כְּתִיב בָּהּ, וְתִקֵּם בְּעוֹר לִילָה, בְּדַ יִנְקָא מִסְטֵרָא דְדִינָא. וְתִתֵּן טָרֶף לְבֵיתָהּ. מֵאֵי טָרֶף, כְּדִ"א וְטָרֶף וְאֵין מִצִּיל. הֵה"ר כֻּלָּם אַחוּזֵי חֶרֶב מְלוּמְדֵי מִלְחָמָה, זְמִינִין בְּכָל אֲתֵר לְמַעַבְדַּ דִּינָא, וְאֶקְרוּן מֵאֲרֵי דִיכְבָּא וִילָלָה.

74. אִישׁ חָרְבּוֹ עַל יָרְכּוֹ. כְּדִ"א, חֲגוֹר חֶרֶבְךָ עַל יָרֶךְ גְּבוּר. מִפְּחַד בְּלִילוֹת. הָא אֻקְמוּהָ, מִפְּחַדָּה דְּגִיְהִנָּם וְכו' אֲבָל מִפְּחַד בְּלִילוֹת, כְּלוּמַר, כָּל דָּא מֵאֵן אֲתֵר נִטְלִין, מִפְּחַד, מַהֲהוּא אֲתֵר דְּאֶקְרִי פְחַד, כְּדִ"א וּפְחַד יִצְחָק הִיָּה לִי. וְיִשְׁבַּע יַעֲקֹב בְּפְחַד אָבִיו יִצְחָק. בְּלִילוֹת, בְּזְמַנִּין דְּאֵינּוֹן מִתְּפַקְדִּין לְמַעַבְדַּ דִּינָא.

75. וְתֹאנָא, כְּתִיב זְמַמָּה שָׂדֶה וְתִקְחָהּ. הֵה"ר, וְכָל חַיַּת הַשָּׂדֶה יִשְׁחָקוּ שָׁם. וְעַל דָּא כְּתִיב, זֶה הַיָּם גְּדוֹל וְרָחֵב יָדַיִם וְגו' שָׁם אֲנִיּוֹת יִהְלְכוּן וְגו' כְּדִ"א. הִיָּתָה כְּאֲנִיּוֹת סוֹחֵר מִמֶּרְחָק תְּבִיא לַחֲמָה. מִמֶּרְחָק וְדֵאֵי. מִרִּישָׁא דְּמוֹחָא, וּמַעִילָא דְּרִישָׁא, תְּבִיא לַחֲמָה. עַל יְדָא דְּצָדִיק, כְּדַ מְזִדְּוֹנָן כְּחַד, כְּדִין חִירוֹ בְּכָלָא. הֵה"ר, לוֹיָתָן זֶה יִצְרֵת לִשְׁחָק בּוּ.

76. We have learned that 1,500 sword-bearers wielding authority are linked to the side of these SIXTY mighty ones. In the hands of the one known as the youth, NAMELY METATRON, are four large keys, REFERRING TO FOUR ANGELS - MICHAEL, GABRIEL, URIEL AND REPHAEL. THEY ARE REFERRED TO AS LARGE KEYS, BECAUSE THEY CAUSE THE MOCHIN OF GREATNESS TO FLOW TO THOSE BELOW. Crocodiles, NAMELY THE GRADES OF CHOCHMAH, move under the ship, WHICH IS MALCHUT, THAT IS, IN BRIYAH, of the great sea, BINAH, FROM WHICH MALCHUT RECEIVES HER LIGHT, to HER four corners. The one moves to this side, SOUTH, and the other moves to this side, NORTH, and it is so with all of them, ALSO EASTWARD AND WESTWARD, WHICH ARE THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT. The four shapes of the face appear in them, MEANING IN THESE CROCODILES, AND ARE LION, OX, EAGLE AND MAN, FOR THEY ARE DRAWN FROM THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM, WHICH IS THE FACE OF A MAN. When they are joined within the one WHICH IS MALCHUT, it is written, "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). THIS MEANS the face of all of them, NAMELY THE THREE SHAPES OF LION, OX, EAGLE, RECEIVES A HUMAN FACE LIKE MALCHUT WHEN ALL ARE INCLUDED IN IT.

77. Large faces REPRESENT THE MOCHIN OF GREATNESS and small faces, MEANING MOCHIN OF SMALLNESS, join together above, IN ZEIR ANPIN AND MALCHUT. Two, MEANING THE TWO COLUMNS - RIGHT AND CENTRAL - rise and wander with two shovels in their hands. A thousand mountains rise and arrive daily TO DRAW NOURISHMENT from the potions of that sea, NAMELY BINAH, AS THE LIGHT OF CHOCHMAH ALSO KNOWN AS A THOUSAND MOUNTAINS IS DRAWN THROUGH BINAH ALONE. Afterwards, they are pulled away from it, FROM BINAH, and move into the other sea, NAMELY MALCHUT.

78. There is no count to those holding on to the hair OF MALCHUT, MEANING THE JUDGMENTS THEREIN NAMED HAIR. Two sons suckle daily FROM MALCHUT called the spies of the earth and this is the secret written in the Hidden Book (Heb. Safra Det'zeniuta) AT THE END OF TRUMAH, "And Joshua the son of Nun sent out of Shitim two men to spy secretly, saying" (Yehoshua 2:1). These TWO SONS nurturing from under the sides of the wings OF MALCHUT ARE THE SECRET OF CHESED AND GVURAH. Now two daughters, WHOSE SECRET IS TWO HARLOTS, are under the feet OF MALCHUT, MEANING NETZACH AND HOD OF MALCHUT. Therefore, it is written ABOUT THEM, "And the sons of Elohim saw the daughters of men" (Beresheet 6:2). They, THE SONS AND DAUGHTERS OF THE KLIPAH, hold on to the nails of that bed, NAMELY MALCHUT, AS HER NAILS MEAN THE BACK PART OF THE FINGERS OF THE HANDS AND FEET. This is what the verse teaches us, "Then came there two women, that were harlots, to the king" (I Melachim 3:16), "Then came" but not before. And when Yisrael are down, turning their backs on the Holy One, blessed be He, it is written, "As for My people, children are their oppressors, and women rule over them" (Yeshayah 3:12), surely REFERRING TO THE TWO WOMEN MENTIONED ABOVE.

76. תַּאנָּא, אֶלֶף וְחֲמִשׁ מָאָה, מֵאֲרֵי תְרִיסִין, מֵאֲרֵי דְשׁוּלְטָנוּתָא, אֶתְאַחֲדִין מֵהָאֵי סְטָרָא, דְּאִינוּן גִּיבְרִין. בִּידּוּי דִּהְהוּא דְאֶקְרִי נֶעַר, אַרְבַּע מִפְתָּחִין רַבְרָבִין. תְּנִינִיָּא אֲזִלִּין תַּחֲתֵּי סְפִינָה, דִּהָא יִמָּא רַבָּא, לְאַרְבַּע זְוִיִּין. דָּא אֲזִיל לְסְטָרָא דָּא, וְדָא אֲזִיל לְסְטָרָא דָּא. וְכֵן בְּלָהוּ. אַרְבַּע חִיזוּ דְאַנְפִּין אֶתְחַזְזִין בָּהוּ, וְכֵן אֶתְבְּלִילִין בְּחַד, כְּתִיב, וְדַמּוּת פְּנֵיהֶם פְּנֵי אָדָם, פְּנֵיהֶם דְּכָלָא.

77. אִפִּי רַבְרָבִי, וְאִפִּי זוּטְרִי, בְּלִילִין בְּחַד לְעִילָא, תְּרֵי סְלָקִין וְשִׁאטִּין, וְתֵרִין מְגֻרּוּפִין בִּידִיָּהוּ. אֶלֶף טוּרִין סְלָקִין וְעֵאלִין בְּכָל יוֹמָא, מְשָׁקִיו דִּהְהוּא יִמָּא, לְבַתָּר, אֶתְעַקְרוּ מִנָּה, וְסְלָקִין לִיִּמָּא אַחֲרָא.

78. לִית חוּשְׁבָּנָא לְאִינוּן דְּאֶתְאַחֲדִין בְּשַׁעְרָהָ, תְּרִין בְּנִין יִנְקִין כָּל יוֹמָא, דְּאֶקְרוּן מֵאֲלִילֵי אֶרֶעָא. וְדָא הוּא רְזָא דְסַפְרָא דְצִנִּיעוּתָא, דְּכְתִיב, וַיִּשְׁלַח יְהוֹשֻׁעַ בֶּן נֹון מִן הַשָּׁטִים שְׁנַיִם אַנְשִׁים מִרְגְּלִים חָרָשׁ לֵאמֹר. וְאֵלִין, יִנְקִין מִתַּחֲתֵּי סְטְרֵי אַבְרָהָא, תְּרִין בְּנוֹת בְּתָחוֹת רַגְלָהָא, וְעַל דָּא כְּתִיב, וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם. וְאֵלִין מִתְאַחֲדִין בְּטוּפְרֵי דִּהְיָא עֶרְסָא, וְדָא הוּא דְתְנִינִין, דְּכְתִיב, אִזְ תְּבֹאנָה שְׁתֵּימ נְשִׁים זֹנוֹת אֶל הַמֶּלֶךְ. אִזְ תְּבֹאנָה, וְלֹא מְקַדְמַת דִּנָּא, וּבְזִמְנָא דִּישְׂרָאֵל לְתַתָּא, אֶהְדְּרוּן קֶדֶל מִבַּתָּר קוּדְשָׁא בְּרִיךְ הוּא, מֵאִי כְּתִיב, עַמִּי נֹגְשָׁיו מְעוֹלִל וְנָשִׁים מְשָׁלוּ בּוֹ. וְדָאִי.

79. In the left hand, MEANING FROM THE LEFT COLUMN OF MALCHUT, seventy branches COME OUT, WHO ARE THE SEVENTY CHIEFTAINS OF THE WORLD NATIONS, who are raised among the fish of the sea, REPRESENTING THE LEVELS OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT, REFERRED TO AS FISH. THE SEA MEANS MALCHUT. All of them are red like a rose, BECAUSE OF THE JUDGMENTS WITHIN THEM, AS THE JUDGMENTS OF THE LEFT ARE RED. Above them, one branch is extremely red. THAT IS THE HARSHTEST JUDGMENT OF ALL, NAMELY SAMAEL. It goes up and down, MEANING ATTRACTS CHOCHMAH FROM ABOVE DOWNWARD. IT IS HE WHO RODE ON THE SERPENT AND ENTICED ADAM TO DRAW CHOCHMAH FROM ABOVE DOWNWARD, WHICH IS THE SECRET OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. All of them are covered with hair OF MALCHUT, MEANING HER JUDGMENTS REFFERED TO AS HAIRS.

80. When the chief slanderer, THE SERPENT, descends, it begins to jump over the hills and skip over the mountains until there is prey seized by the nails, which it eats. Then it becomes calm and its tongue speaks well, MEANING THAT ITS SLANDERING TALK ENDS AND BECOMES GOOD TALK. Fortunate are Yisrael who prepare food for it, and THE SERPENT returns to its place and enters the hole of the great abyss.

81. When the countless spearmen and swordsmen rise around these supernal sixty MIGHTY MEN THAT STEM FROM THE LEFT COLUMN, who circle the bed, NAMELY MALCHUT, AND THE LEFT JOINS THE RIGHT BECAUSE OF THEM, THEN thousands upon thousands and tens of ten thousands stand along all sides of THAT supernal bed. From it, THE BED WHICH IS MALCHUT, they are sustained and all rise in its presence, IN ACCORDANCE WITH THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15).

82. Underneath all of them, MEANING BELOW ALL LEVELS OF HOLINESS MENTIONED BEFORE, many thousands and tens of thousands OF KLIPOT come out, IN ACCORDANCE WITH THE SECRET MEANING OF THE VERSE, "A THOUSAND SHALL FALL AT YOUR SIDE, AND TEN THOUSAND AT YOUR RIGHT HAND: BUT IT SHALL NOT COME NEAR YOU" (TEHILIM 91:7). They come down and wander through the world until the Shofar blowers blow, THAT IS THE SECRET OF UNITY OF THE THREE COLUMNS - KNOWN AS FIRE, WATER AND AIR - THAT ARE INCLUDED IN THE SOUND EMANATING FROM THE SHOFAR. Then they reassemble and hold to the scum found in the nails, NAMELY IN THE REFUSE MATTER OF THE ILLUMINATION OF THE BACK SIDE KNOWN AS NAILS, AS MENTIONED ABOVE.

83. This bed, NAMELY MALCHUT, includes them, NAMELY ALL THOSE LEVELS MENTIONED ABOVE. This bed's legs link to the four directions of the world, MEANING IT CONTAINS IN IT THE FOUR SFIROT OF CHESED, GVURAH, TIFERET AND MALCHUT - WHICH IS THE SECRET OF THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. Everything is counted, BOTH what there is above, NAMELY THE GRADES OF ZEIR ANPIN, AND what is below, NAMELY HER OWN GRADES. THIS IS THE SECRET OF "in heaven above," NAMELY ZEIR ANPIN, "and upon the earth beneath" (Devarim 4:39), NAMELY MALCHUT, KNOWN AS EARTH. Therefore, it is written, "Behold," MEANING "BEHOLD THE BED OF SOLOMON." What is meant by "Behold"? It means it is ready TO SHED LIGHT to all above and below, and this bed is impressed by all. It is called Adonai, which means master (Heb. adon) over all, marked among its armies.

79. בִּידָא שְׁמָאֵלָא, שְׁבַעִין עֲנָפִין, דְּמַגְדְּלִין בֵּין נוּגֵי יַמָּא, בְּלֵהוּ סוּמְקֵי כְּוֹרְדָּא. וְעִילָא מְנַהוּן, עֲנָפָא חַד סוּמְקָא יַתִּיר, דָּא סְלִיק וְנָחִית. וּבְלֵהוּ אֶתְחַמֵּין בְּשַׁעְרָהָא.

80. מְאֲרֵי דְלִישְׁנָא בִישָׂא. בְּד נָחִית חוּזָא. אֶתְעָבִיד מְקַפֵּץ עַל טוּרִין, מְדַלְגָּא עַל טַנְרִי. עַד דִּישְׁכַּח טְרַפָּא, דְּאֶחָיד בְּטוּפְרֵי וַיִּכּוֹל. בְּדִין שְׂכִיךְ, וְאֶתְחַזֵּר לִישְׁנִיה לְטָב. זָכָאִין אֵינּוֹן יִשְׂרָאֵל, דְּמִזְמִינִין לִיה טְרַפִּיה. אֶהְדֵּר לְאַתְרֵיהּ, עֵייל בְּנוּקְבָא דְתַהוּמָא רַבָּא.

81. בְּד סְלִקִין מְאֲרֵי דְרוּמְחִין וְסִינִינִין, דְּלִית לוֹן חוּשְׁבָּנָא, סוּחְרִנִיָּהוּ דְּאֵינּוֹן שְׁתִּין עֲלָאִין, דְּסוּחְרִנִיָּה דְּהָאִי עֲרָסָא, אֶלֶף אֲלָפִין, וְרַבּוּא רַבּוּוֹן, קִיּוּמִין בְּכָל סְטָרָא דְּהָאִי עֲרָסָא לְעִילָא. וּמִנִּיה אֶתְזַנֵּן, בְּלֵהוּ מְקַמִּיה יְקוּמוֹן.

82. מִתַּחֲוֹת בְּלֵהוּ, נִפְקִין כַּמָּה אֶלֶף וְרַבְבֵּן, דְּלִית לוֹן חוּשְׁבָּנָא, וְנָחִיתִין וְשֹׁאטִין בְּעֵלְמָא, עַד דְּתַקְעִי מְאֲרֵי שׁוּפְרָא, וּמִתְכַּנְשִׁי. וְהִנֵּי בּוֹזְהֵמָא דְטוּפְרֵי אֶחֱידָן.

83. דָּא עֲרָסָא כְּלִיל לוֹן, דָּא עֲרָסָא, רְגִלוּהִי אֶחֱידָן בְּאַרְבַּע סְטְרֵי עֲלְמָא, כְּלָא עָאֲלִין בְּכֻלָּלָא, דְּאֶשְׁתַּכַּח לְעִילָא, וְאֶשְׁתַּכַּח לְתַתָּא, בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, וְעַל דָּא בְּתִיב הִנֵּה. מֵאִי הִנֵּה. בְּגִין דְּזִמְינָא לְכֻלָּא לְעִילָא וְתַתָּא. וְרִשׁוּמָא הָאִי עֲרָסָא מְכֻלָּא, אֲדָנִי אֶתְקַרֵּי, רַבּוּנָא דְכֻלָּא, רְשִׁימָא בֵּין חַיִּילָהָא.

84. Because of this, the priest needs to meditate upon sublime matters, to unify the Holy Name from that place that requires unity, MEANING TO DRAW IN THE ILLUMINATION OF CHOCHMAH ONLY TO MALCHUT. Therefore, we learned that it is written, "Thus (with zot) shall Aaron come into the holy place" (Vayikra 16:3). Through zot, DENOTING MALCHUT, he needs to bring holiness near its place AND TO EXPEL THE OTHER SIDE, WHICH DESIRES TO DRAW FROM HER THE ILLUMINATION OF CHOCHMAH FROM ABOVE DOWNWARD. From this place, FROM MALCHUT, man needs to fear the Holy One, blessed be He, MEANING THAT WITH THE ILLUMINATION OF CHOCHMAH THAT IS REVEALED AT MALCHUT HARSH JUDGMENTS THAT PUNISH THE WICKED AND MOVE THE OTHER SIDE FAR AWAY ARE ALSO REVEALED. AS A RESULT, ONE FEARS HER. About this, it is written, "O that they were wise, that they understood this (Heb. zot)" (Devarim 32:29). Immediately, "they would consider their latter end" (Ibid.). This means that if people would look at the penalty AND SEE how ZOT, NAMELY MALCHUT, is united together with her hosts, MEANING SHE GIVES LIGHT TO THEM ONLY FROM THE ASPECT OF BELOW UPWARDS, and how all these members of the hosts, who are attached to her to serve her were appointed before her to punish and repay the wicked, WHO WISH TO DRAW DOWN HER LIGHT FROM ABOVE DOWNWARDS, immediately "they will understand their latter end" and pay attention to their deeds and not sin before the Holy King.

85. Rabbi Shimon said further, this Zot keeps everyone who merits to learn Torah and keep Zot, NAMELY MALCHUT, and makes another covenant with him, in addition to the existing covenant, that she will not part from him, from his children or grandchildren eternally. This is the meaning of the verse, "As for me, this is My covenant with them..." (Yeshayah 59:21). They sat down to eat. As they were eating, Rabbi Shimon said to his friends: Each one of you should say some new thoughts of the Torah at the table in the presence of Rabbi Pinchas.

12. "The tongue of the learned"

Rabbi Chizkiyah tells us how lucky Yisrael are that God chose them for His own and called them holy, and that it was because they merited the Torah. We read about the flow of holiness or Chochmah from the highest all the way to Malchut, and that when the secrets of Torah come out of her she is called 'the holy tongue'. We then learn of the flow that results in 'the tongue of the learned' that goes out to awaken the sublime holy ones. God gave this tongue to Rabbi Shimon and raised him higher and higher to the upper worlds.

86. Rabbi Chizkiyah opened the discussion saying, "Hashem Elohim has given me the tongue of the learned, that I should know to sustain him that weary" (Yeshayah 50:4). How fortunate are Yisrael that the Holy One, blessed be He, chose them from among all nations and called them "holy," as is written, "Yisrael is holy to Hashem" (Yirmeyah 2:3). He gave them a share to maintain the Holy Name. With what right can they hold on to the Holy Name? It is because they merited the Torah, as anyone who merits Torah merits his portion in the Holy One, blessed be He.

84. בג"כ, כהנא בעי לכונא מלי דלעילא, ליחדא שמה קדישא מאתר דבעא ליחדא, ועל דא תנינן, כתיב, בזאת יבא אהרן אל הקדש, בהאי בעי לקרבא קדושה לאתריה, מהאי אתר, בעי בר נש לדחלא מקמי קודשא בריך הוא. ועל דא כתיב, לו חכמו ושכילו זאת מיד ובינו לאחריתם. כלומר, אי יסתכלון בני נשא בעונשא, היך אחידת זאת בין חיילהא, והיך אתמנו קמה כל אינון בני חיילין, ואחידן בפולחנא לאתפרעא מן חייביא, מיד ובינו לאחריתם, ויסתמרון עובדיהון, ולא יחובון קמי מלכא קדישא.

85. תו אמר ר"ש, כל ב"נ דזכי למילף אורייתא, ונטיל לה להאי זאת. האי זאת נטירת ליה, וגזר עמיה קיימא על קיימא דיליה, דלא יתעדו מניה, ומן בנוהי ומן בני בנוהי לעלמין. הה"ד, ואני זאת בריתי אותם וגו'. יתבו למיכל. עד דאכלו, אר"ש לחברייא, כל חד וחד לימא מלה חדתא דאורייתא. על פתורא, לקמיה דר' פנחס.

86. פתח ר' חזקיה ואמר, יי' אלהים נתן לי לשון למודים לדעת לעות את יעף דבר וגו'. זכאין אינון ישראל, דקודשא בריך הוא אתרעי בהו מכל שאר עמין, וקראן, קדש. דכתיב, קדש ישראל לי'. ויהיב להו חולק, לאתאחדא בשמה קדישא. ובמה אחידו ישראל בשמה קדישא. בגין דזכו באורייתא, דכל מאן דזכי באורייתא זכי ביה בקודשא בריך הוא.

87. We have learned before my master what is Holiness - It is perfection of all called the highly sublime Chochmah, WHICH IS THE SECRET OF SUPERNAL ABA AND IMA. From this place flows the holy anointing oil through known paths to the place called supernal Binah, THE SECRET OF YISRAEL-SABA AND TEVUNAH. From there flow streams and fountains in every direction, MEANING BOTH TO CHOCHMAH AND TO CHASSADIM until they reach this zot (Eng. 'this'), NAMELY MALCHUT. When blessed, this zot is called holiness and is called Chochmah and we call her the Spirit of the Holiness, meaning spirit, NAMELY THE SIX ENDS, from this holiness of higher above, MEANING THE SIX EXTREMITIES OF CHOCHMAH. When the secrets of Torah exit and stir from her, she is then called 'the holy tongue'.

88. When the anointing oil flows to these two pillars, referred to as "students of Hashem" (Yeshayah 54:13), and are called Tzevaot, NAMELY NETZACH AND HOD, it gathers there. When it exits from there through that level called Yesod AND ARRIVES at the smaller Chochmah THAT IS MALCHUT, KNOWN AS THE SMALL CHOCHMAH BECAUSE IT CONTAINS ONLY SIX CORNERS OF CHOCHMAH AS EXPLAINED EARLIER, it is called the 'tongue of the learned'. FROM HER, it goes out to awaken the sublime holy beings. At that point, it is written, "Hashem Elohim has given me the tongue of the learned." Why? "That I should know how to sustain him that weary." The Holy One, blessed be He, gave this to the holy luminary, Rabbi Shimon. Furthermore, he raised him higher and higher TO UPPER WORLDS. For this reason, all his words are said manifestly, and are not concealed. About him, it is written, "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8).

13. The moon in its fullness

Rabbi Yesa says that during Solomon's days the moon was full, and God gave wisdom and knowledge to Solomon. Reading that there was peace between Solomon and Hiram, Rabbi Shimon says that Hiram had announced himself to be a deity until Solomon persuaded him otherwise with his wisdom. We learn that all those who study the Torah at night have their images carved above before God, who pays attention to them.

89. Rabbi Yesa opened the discussion saying, "And Hashem gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon..." (I Melachim 5:26). "And Hashem gave Solomon wisdom": This is what we learned that during the days of King Solomon, the moon, DENOTING MALCHUT, remained in its fullness; THEN MALCHUT IS CALLED CHOCHMAH, AS MENTIONED. And He gave it to Solomon "as he promised him," MEANING as was said to him, "Wisdom and knowledge are granted to you" (II Divrei Hayamim 1:12).

90. "And there was peace between Hiram and Solomon": HE ASKS: What is THE CONNECTION between them? HE ANSWERS: We have learned that "Hashem gave Solomon wisdom." How did he establish this wisdom? Rabbi Yosi said: This is how he established this wisdom. Solomon caused Hiram to descend from that level where he said, "I sit in the seat of Elohim" (Yechezkel 28:2). We have learned that Hiram, King of Tyre, announced himself a deity, MEANING HE WAS DEVOTED TO OTHER ELOHIM WHO DRAW CHOCHMAH FROM ABOVE DOWNWARD, AS MENTIONED, AND BEHAVED LIKE THEM. Afterwards, SOLOMON came and, with his wisdom, caused Hiram to depart from this counsel OF OTHER ELOHIM. Thus, he thanked Solomon for this. For this reason, "there was peace between Hiram and Solomon."

87. וְתִנֵּן קַמִּיהָ דְמַר, מֵאֵי קֹדֶשׁ. שְׁלִימוּתָא דְכָלָא דְאֶקְרִי חֲכָמָה עֲלָאָה, וּמֵהָאֵי אֲתֵר נְגִיד מִשַּׁח רַבּוּת קְדִישָׁא בְּשִׁבְלִין יִדְעֵן, לְאֲתֵר דְאֶקְרִי בִינָה עֲלָאָה, וּמִתְמֵן נִפְקִין מְבוּעֵין וְנַחֲלִין לְכָל עֵבֶר, עַד דְמָטוּ לְהָאֵי זֹאת. וְהָאֵי זֹאת כֹּד מִתְבָּרְכָא, אֶקְרִי קֹדֶשׁ, וְאֶקְרִי חֲכָמָה, וְקָרָאן לִיהָ רוּחַ הַקֹּדֶשׁ. כְּלוּמַר, רוּחַ, מֵהָהוּא קֹדֶשׁ דְלַעִילָא. וְכֹד נִפְקִין וּמִתְעָרִין מִנָּה רְזִי אִוְרִייתָא, כְּדִין אֲתֶקְרִי לְשׁוֹן הַקֹּדֶשׁ.

88. וּבְשַׁעְתָּא דְנְגִיד הָהוּא רַבּוּת קְדִישָׁא, לְאִינוּן תְּרִי קִיּוּמִין, דְאֶקְרוּן לְמוֹדֵי ה', וְאֶקְרוּן צְבָאוֹת, אֲתִכְנִשׁ תְּמֵן, וְכֹד נִפְקִין מִתְמֵן, בְּהָהוּא דְרָגָא דְאֶקְרִי יְסוֹד, לְהָהוּא חֲכָמָה זְעִירָא, כְּדִין אֲתֶקְרִי לְשׁוֹן לְמוֹדִים. וְנִפְקִין לְאֲתֶקְרָא לְאִינוּן קְדִישֵׁי עֲלִיוֹנִים. כְּדִין כְּתִיב, יי' אֱלֹהִים נָתַן לִי לְשׁוֹן לְמוֹדִים. וְלָמָּה. לְדַעַת לַעֲוֹת אֶת יַעֲקֹב דְּבַר. וְקוּדְשָׁא בְּרִיךְ הוּא יְהִיב הָאֵי לְבוּצִינָא קְדִישָׁא, ר"ש. וְעוֹד דְסָלִיק לִיהָ לַעִילָא, לַעִילָא בְּג"כ, כָּל מְלוֹי בְּאַתְגָּלִיּוּא אֲתִמְרוּ, וְלֹא אֲתִכְסִיּוּן. עֲלִיהָ כְּתִיב, פֶּה אֶל פֶּה אֲדַבֵּר בּוֹ וּמִרְאָה וְלֹא בְחִידוֹת.

89. פְּתַח רַבִּי יִיסָא וְאָמַר, וַיִּי' נָתַן חֲכָמָה לְשִׁלְמָה בְּאֶשֶׁר דְּבַר לוֹ וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וְגו'. וַיִּי' נָתַן חֲכָמָה לְשִׁלְמָה, דָּא הוּא דְתִנֵּינָן, בְּיוֹמֵי דְשְׁלֹמֹה מְלָכָא, קִיּוּמָא סִיְהָרָא בְּאֶשְׁלֹמֹתָא, בְּאֶשֶׁר דְּבַר לוֹ, כְּמָה דְאֲתִמְרָא לִיהָ, הַחֲכָמָה וְהַמְדָּע נָתַן לָךְ.

90. וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה. וְכִי מַה בֵּין הָאֵי לְהָאֵי. אֶלָּא הֵכִי תִנֵּינָן, וַיִּי' נָתַן חֲכָמָה לְשִׁלְמָה. וְהָאֵי חֲכָמָה בְּמֵאֵי אֻקִּים לָהּ. אָמַר ר' יוֹסִי, אֻקִּים לָהּ בְּהָאֵי, בְּקִדְמִיתָא, דְשְׁלֹמֹה עֵבֶר דְנַחֲתָא לְחִירָם מֵהָהוּא דְרָגָא, דְהוּא אָמַר, מוֹשֵׁב אֱלֹהִים יִשְׁבְּתִי וְגו', דְתִנֵּינָא, חִירָם מֶלֶךְ צוּר עֵבֶר גְּרַמִּיָּה אֱלוֹהִי. בְּתֵר דְשְׁלֹמֹה אֲתָא, עֵבֶר לִיהָ בְּחֲכָמְתִּיהָ, דְנַחֲתָא מֵהָהוּא עֵיטָא, וְאוּרִי לִיהָ לְשִׁלְמָה. וּבְג"כ, וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה.

91. We have learned that Rabbi Yitzchak said in the name of Rabbi Yehuda: SOLOMON sent TO HIRAM a demon that lowered him to the seven chambers of Gehenom, and then raised him up. Then, he sent him letters daily until he repented FROM HIS DEEDS, and thanked Solomon ABOUT THIS. We have learned that Solomon inherited the moon, DENOTING MALCHUT, in all its aspects, BOTH CHOCHMAH AND CHASSADIM, for he ruled over all this with his wisdom. Rabbi Shimon bar Yochai ruled with his wisdom over mankind, and all those that rise to his level only rise to perfect MALCHUT with him.

92. Rabbi Yosi said, "My dove, who is in the clefts of the rock, in the secret places of the cliff" (Shir Hashirim 2:14). "My dove" refers to the Congregation of Yisrael, DENOTING MALCHUT. Just as a dove never forsakes her mate, so the Congregation of Yisrael never forsakes the Holy One, blessed be He. "In the clefts of the rock": These are the Torah scholars that find no peace in this world, AND ARE HIDING, SO TO SPEAK, IN THE CRACKS OF THE ROCK FROM THEIR ENEMIES. "In the secret places of the cliff": These are the modest scholars WHO CONCEAL THEIR LEVEL FROM PEOPLE. Among them are the pious who fear the Holy One, blessed be He, from whom the Shechinah never departs. Then, the Holy One, blessed be He, demands from the Congregation of Yisrael on behalf of the pious and says, "Let me see your countenance, let me hear your voice; for sweet is your voice" (Ibid.), for no voice is heard above except the voice of those who toil in the Torah.

93. We have learned that all those that toil in Torah at night have their images carved above before the Holy One, blessed be He. The Holy One, blessed be He, enjoys Himself with them all day and pays attention to them. That voice rises and penetrates all firmaments until it arises before the Holy One, blessed be He. Then the verse writes, "For sweet is your voice, and your countenance is comely" (Ibid.). Now the Holy One, blessed be He, has carved the image of Rabbi Shimon on high, whose voice rises higher and higher and is crowned with the holy crown until the Holy One, blessed be He, crowns him throughout the worlds and commends him. About him, it is written, "And said to Me, You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

14. The souls until their descent to the world

Rabbi Chiya tells us that everything and everyone that exists now and that will exist in the future existed before the world began. Some souls are distanced from God before birth and also in this lifetime, although they may repent later and get back their saintly part. Rabbi Chiya says that the two sons of Aaron were righteous, and he can not understand how God could have wished them to perish considering their own merits, their ancestral merits and the merits of Moses. Rabbi Shimon says that God made sure their souls were not lost, and Pinchas had already been born to house their souls. He also tells us that righteous souls are prepared above and given names before ever they come to this world.

91. וְתִנֵּנָן, א"ר יִצְחָק א"ר יְהוּדָה, דְּשָׁדֵר לֵיהּ, חַד שִׂידָא, וְנָחִית לִיד שְׁבַע מְדוּרִין דְּגֵיהֶנָּם וְסִלְקֵיהּ, וְשָׁדֵר לֵיהּ פְּתִקִּין בְּכָל יוֹמָא וְיוֹמָא בִּידֵיהּ, עַד דְּאַהֲדַר, וְאוּרִי לֵיהּ לְשִׁלְמָה. וְתִנֵּנָן. שְׁלֵמָה יָרִית לָהּ לְסִיְהָרָא, בְּכָל סְטְרוּי. בְּג"כ, בְּכָל שְׁלִיט בְּחֻמְתֵּיהּ. וְר"ש בֶּן יוֹחָאי, שְׁלִיט בְּחֻמְתֵּיהּ עַל כָּל בְּנֵי עֲלָמָא, כָּל אִינוּן דְּסִלְקִין בְּדִרְגוּי, לֹא סִלְקִין אֲלֵא לְאִשְׁלָמָא עֲמִיהּ.

92. פֶּתַח ר' יוֹסִי וְאָמַר, יוֹנְתִי בַּחֲגוּי הַסֵּלַע בְּסֶתֶר הַמְּדֻרְגָה וְגו'. יוֹנְתִי, דָּא כ"י, מַה יוֹנָה לֹא שְׂבָקָת בֶּן זוּגָה לְעֲלָמִין, כִּךְ כ"י לֹא שְׂבָקָת לְקוּדְשָׁא בְּרִיךְ הוּא לְעֲלָמִין. בַּחֲגוּי הַסֵּלַע, אֵלִין ת"ח, דְּלֹא מְשַׁתְּבָּחִי בְּנִיחָא בְּעֲלָמָא דִּין. בְּסֶתֶר הַמְּדֻרְגָה, אֵלִין ת"ח, הַצְנוּעִין, דְּבִהוֹן חֲסִידִין דְּחָלִי קוּדְשָׁא בְּרִיךְ הוּא, דְּשְׂכִינְתָּא לֹא אַעֲדִי מְנִיחֵהוּ לְעֲלָמִין. בְּרִין, קוּדְשָׁא בְּרִיךְ הוּא מִתְבַּע בְּגִינִיּוּהוּ לִכ"י, וְאָמַר, הָרְאִינוּ אֶת מְרַאֲיָךְ הַשְּׁמִיעֵנִי אֶת קוֹלְךָ בִּי קוֹלְךָ עָרֵב, דְּלִית קָלָא מְשַׁתְּמַע לְעִילָא, אֲלֵא קָלָא דְּאִינוּן דְּמִתְעַסְקִי בְּאוּרִיּוּתָא.

93. וְתַנְא, כָּל אִינוּן דְּמִתְעַסְקִי בְּאוּרִיּוּתָא, בְּלִילֵיא, דְּיוֹקְנֵיהוֹן אֲתַחֲקֵק לְעִילָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתְּעֵשׂ בְּהוּ כוּלִּיהּ יוֹמָא, וּמִסְתַּבֵּל בְּהוּ. וְהוּא קָלָא, סִלְקֵי וּבְקַע כָּל אִינוּן רְקִיעִין, עַד דְּסִלְקֵי קְמִי קוּדְשָׁא בְּרִיךְ הוּא. כְּדִין כְּתִיב, בִּי קוֹלְךָ עָרֵב וּמְרַאֲךָ נָאוֹה. וְהִשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא חֲקֵק דְּיוֹקְנָא דְּר"ש לְעִילָא וְקָלִיהּ לְעִילָא לְעִילָא סִלְקָא, וּמִתְעַטְרָא בְּכִתְרָא קְדִישָׁא, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מִתְעַטֵּר בִּיהּ בְּכָלְהוּ עֲלָמִין. וּמִשְׁתַּבַּח בִּיהּ. עָלִיהּ כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אֲתָה יִשְׂרָאֵל אֲשֶׁר בָּרַךְ אֶתְפָּאֵר.

94. Rabbi Chiya said, "That which is, already has been; and that which is to be has already been..." (Kohelet 3:15). "That which is, already has been." We have learned that before the Holy One, blessed be He, created this world, He created worlds and destroyed them - THIS IS THE SECRET OF THE BREAKING OF THE VESSELS - until it entered the will of the Holy One, blessed be He, to create this world. First, He took counsel with the Torah, THE SECRET OF THE CENTRAL COLUMN, then He put on His adornments and was crowned with His crowns and created this world. All that is found in this world was there before Him, AT THE TIME OF CREATION, and was prepared before Him.

95. We have learned that all leaders of every generation were present before the Holy One, blessed be He, in their forms before they came to the world. Furthermore, before they came into the world, all human souls were carved before Him in the heavens with the same forms literally as they are in this world. All that these souls learn in this world, they already knew before coming to this world. We have learned that all this holds true with the people of true piety.

96. All of these that are not found to be just in this world, even there ABOVE BEFORE COMING TO THE WORLD, distance themselves from the presence of the Holy One, blessed be He. They enter the chasm of the great abyss and hurry to descend to this world. And we learned that their souls are stiff necked in this world, as they were before coming to this world. They throw away the saintly part that THE HOLY ONE, BLESSED BE HE, gave to them FROM THE SIDE OF HOLINESS and go wander about and become impure in that chasm of the great abyss. They take their share there, precipitate the hour and descend to earth. If a man later gains merit and repents before his Master, he will receive back his own portion, NAMELY, THE HOLY PORTION THAT HE THREW UPWARD, AS MENTIONED. This is the meaning of the verse, "That which is, already has been; and that which is to be has already been..."

97. Come and see that the sons of Aaron had no equal in Yisrael, except for Moses and Aaron. They were called "the nobles of the children of Yisrael" (Shemot 24:11) and they died because they erred before the Holy King. HE QUESTIONS: Did the Holy One, blessed be He, wish that they should perish? Did we not learn in the secret of the Mishnah that the Holy One, blessed be He, does kindness with everyone, and even evildoers He does not wish to cause to perish. But these most saintly ones, NADAB AND ABIHU, will it enter your mind that they should perish from the world? Where were their merits, the merits of their ancestors and also the merit of Moses? How could they have perished?

94. פֶּתַח רַבִּי חִיָּיא וְאָמַר, מִה שֶׁהָיָה כְּבֵר הוּא וְאֲשֶׁר לְהִיטּוֹת וְגו'. מִה שֶׁהָיָה כְּבֵר, הָיְינוּ דִּתְנִינִן, עַד לֹא בָּרָא קוּדְשָׁא בְּרִיךְ הוּא הָאִי עֲלֵמָא, הוּהּ בְּאֲרִי עֲלֵמִין וְחֲרִיב לֹון, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא סְלִיק בְּרַעוּתִיהּ, לְמַבְרִי הָאִי עֲלֵמָא, וְאֲמִלִּיךְ בְּאוּרִייתָא. כְּדִין אֲתַתְּקֵן הוּא בְּתַקּוּנֹוי, וְאֲתַעֲטֵר בְּעֲטָרוֹי, וּבְרָא הָאִי עֲלֵמָא. וְכָל מְאִי דְאֲשַׁתְּכַח בְּהָאִי עֲלֵמָא, הָא הוּהּ קִמְיָה, וְאֲתַתְּקֵן קִמְיָה.

95. וְתָאנָא, כָּל אֵינֻן דְּבְרִי עֲלֵמָא, דְּאֲשַׁתְּכַחוּ בְּכָל דְּרָא וְדָרָא, עַד לֹא יִיתֹון לְעֲלֵמָא, הָא הוּוּ קִינְמִי קִמְיָה בְּדִיוקְנִיהוּן. אֲפִילוּ כָּל אֵינֻן נִשְׁמָתִין דְּבְנֵי נִשָּׂא, עַד לֹא יַחֲתוּן לְעֲלֵמָא, כְּלָהוּ גְלִיפִין קִמְיָה בְּרַקִּיעָא, בְּהֵוֹא דִּיוקְנָא מִמֶּשׁ, דְּאֵינֻן בְּהָאִי עֲלֵמָא. וְכָל מִה דְּאוּלְפִין בְּהָאִי עֲלֵמָא, כְּלָא יִרְעוּ עַד לֹא יִיתֹון לְעֲלֵמָא. וְתִנְיָנָא, הָאִי בְּאֵינֻן זְכָאִי קְשׁוּט.

96. וְכָל אֵינֻן דְּלֹא מִשְׁתַּבְּחִין זְכָאִין בְּהָאִי עֲלֵמָא, אֲפִילוּ תַמָּן, מִתְּרַחֲקִין מִקְמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְעָאֲלִין בְּנוֹקְבָא דְּתַהוּמָא רַבָּא, וְדַחֲקִין שַׁעְתָּא, וְנַחֲתִין לְעֲלֵמָא. וְהָיָא נִשְׁמָתָא דְּלַהוּן, הָא אוּלְפִנָא, כְּמָה דְּאֵינֻן קְשִׁי קְדָל בְּהָאִי עֲלֵמָא, כִּךְ הוּוּ עַד לֹא יִיתֹון לְעֲלֵמָא. וְהָוֹא חוּלְקָא קְדִישָׁא דִּיְהִיב לֹון רַמָּאן לִיָּה, וְאֲזִלִּין וְשִׁאטִּין וְאִסְתַּבְּבוּן, בְּהֵוֹא נֹוקְבָא דְּתַהוּמָא רַבָּא, וְנִטְלִי חוּלְקִיהוּן מִתַּמָּן, וְדַחֲקִין שַׁעְתָּא וְנַחֲתִי לְעֲלֵמָא. אִי זְכִי לְבַתֵּר, וְתַב בְּתִיבְתָּא קְמִי מְאִרִיָּה, הוּא נִטִּיל הוּוֹא חוּלְקָא דִּילִיָּה מִמֶּשׁ, הֵה"ד, מִה שֶׁהָיָה כְּבֵר הוּא וְאֲשֶׁר לְהִיטּוֹת וְגו' כְּבֵר הָיָה.

97. ת"ח בְּנֵי אֶהֱרֹן לֹא אֲשַׁתְּכַחוּ בִּישְׂרָאֵל בְּוִתִּיָּהוּ, בְּרַ מֹשֶׁה וְאַהֲרֹן, וְאֵינֻן אֶקְרוּן אֲצִילֵי בְנֵי יִשְׂרָאֵל. וְעַל דְּטַעוּ קְמִי מַלְכָּא קְדִישָׁא, מִיתוּ. וְכִי קוּדְשָׁא בְּרִיךְ הוּא בַּעַל לְאוּבְדָא לֹון, וְהָא תְנִינִן בְּרָזָא דִּמְתְּנִיתִין, דְּקוּדְשָׁא בְּרִיךְ הוּא עֲבַד חֲסֵד בְּכָלָא, וְאֲפִילוּ בְּרַשִׁיעֵי עֲלֵמָא לֹא בַּעֲי לְאוּבְדָא לֹון. וְהָנִי זְכָאִי קְשׁוּט ס"ד דְּאֵינֻן אֲתַאבִּידוּ מִעֲלֵמָא, זְכוּתָא דְּלַהוּן אֵן הוּא. זְכוּתָא דְּאֶבּוּהוּן אֵן הוּא. זְכוּתָא דִּמֹּשֶׁה הָכִי נִמִּי. וְאֵינֻן הִיךְ אֲתַאבִּידוּ.

98. HE ANSWERS: We have learned from the holy luminary that the Holy One, blessed be He, concerned Himself with their honor, so inwardly their bodies were tinged with fire, but their soul was not lost, as we have already established. Come and see that even before the deaths of Aaron's sons, it is written, "And Elazar, Aaron's son took of the daughters of Putiel to wife; AND SHE BORE HIM PINCHAS" (Shemot 6:25). He was called Pinchas because he was destined to straighten that which is crooked, MEANING TO CORRECT THE DAMAGE OF NADAB AND ABIHU, AS EXPLAINED EARLIER, EVEN THOUGH NADAB AND ABIHU HAD NOT YET DIED. This is the essence of the verse, "And that which is to be has already been."

99. We have learned that before coming to the world, all the true pious people were prepared above and were given names. From the day that the Holy One, blessed be He, created the world, even Rabbi Shimon bar Yochai was prepared and came before the Holy One, blessed be He. The Holy One, blessed be He, called him by his name. How fortunate is his lot above and below. About him, is addressed the verse, "Let your father and your mother be glad" (Mishlei 23:25). "Your father" is the Holy One, blessed be He, and "your Mother" is the Congregation of Yisrael.

15. "While the King was reclining at his board"

Rabbi Aba opens by saying that the title verse means that Yisrael emitted a wonderful fragrance when they stood at Mount Sinai to receive the Torah. While Moses went up to receive the tablets, Yisrael deserted their wonderful fragrance and turned to the golden calf. Rabbi Aba explains the verses from the esoteric point of view, telling us about the flow of wisdom and understanding down from the highest realms and culminating in the union of Zeir Anpin and Malchut; this brings blessings to every level.

100. Rabbi Aba opened the discussion with the verse, "While the king was reclining at his board, my nard sent forth its fragrance" (Shir Hashirim 1:12). This verse has been explained by the friends. When the Holy One, blessed be He, was ready and present on Mount Sinai to give Torah to Yisrael, "my nard sent forth its fragrance," as Yisrael emitted a wonderful fragrance that has shielded them for countless generations. This was what they said then, "All that Hashem has said will we do, and obey" (Shemot 24:7). Another explanation of, "While the King was reclining at his board": While Moses went up to receive the Torah from the Holy One, blessed be He, which was engraved within the two tablets of stone, Yisrael deserted that wonderful fragrance that crowned them and said to the golden calf, "These are your Elohim, Yisrael" (Shemot 32:4).

101. Now, LET US EXPLAIN this verse from the standpoint of the secret of wisdom. Come and see, "And a river went out of Eden to water the garden" (Beresheet 2:10). This river, DENOTING BINAH, spreads on all sides when this Eden, NAMELY CHOCHMAH, joins with it in complete union in this path not known above or below, DENOTING YESOD OF CHOCHMAH, as in the verse, "There is a path which no bird of prey knows" (Iyov 28:7). Thus, CHOCHMAH AND BINAH desire not to part from one another. Then fountains and streams exit FROM THEM, DENOTING THE MOCHIN OF ZEIR ANPIN, and crown the holy son, ZEIR ANPIN THE SON OF YUD HEI, with all these crowns, DENOTING MOCHIN. It is then written, "With the crown with which his mother crowned him" (Shir Hashirim 3:11), DENOTING MOCHIN ALSO KNOWN AS CROWN. At that time, that son ZEIR ANPIN will inherit the inheritance of his father and mother, NAMELY THE MOCHIN THAT EXUDES FROM THE UNION OF CHOCHMAH AND BINAH THAT ARE REFERRED TO AS ABA AND IMA. Then, He will delight in pleasures and delight

98. אֵלָא הָכִי אוֹלִיפְנָא מְבוֹצִינָא קְדִישָׁא, דְּקוּדְשָׁא בְּרִיךְ הוּא חָס עַל יְקָרָא דְּלֵהוּן, וְאַתּוּקְדָּר גְּרַמִּיהוּן לָגוּ, וְנִשְׁמַתְהוּן לֹא אֶתְאַבִּידוּ, וְהָא אוֹקִימְנָא. וְת"ח עַד לֹא מִיתוּ בְּנֵי אֶהְרֹן בְּתִיב, וְאַלְעָזָר בֶּן אֶהְרֹן לָקַח לוֹ וְגו', אֶקְרִי שְׁמִיהּ פִּנְחָס, דְּהוּה זְמִין לְאַתְתְּקְנָא עֲקִימָא, הֵה"ד וְאֶשֶׁר לִהְיוֹת כְּבֹר הָיָה.

99. וְתַאנָּא, בְּלֵהוּ זְבָאֵי קְשׁוּט, עַד לֹא יִיתוּן לְעֵלְמָא, בְּלֵהוּ אֶתְתְּקְנוּ לְעִילָא, וְאַקְרוּן בְּשִׁמְהוֹן. וְר"ש בֶּן יוֹחָאִי, מִן יוֹמָא דְּבִרָא קוּדְשָׁא בְּרִיךְ הוּא עֵלְמָא, הוּה אֶזְדָּמֵן קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְאַשְׁתַּכַּח עֲמִיהּ. וְקוּדְשָׁא בְּרִיךְ הוּא קָרִי לִיהּ בְּשִׁמְיָהּ, זְבָאָה חוֹלְקִיהּ לְעִילָא וְתַתָּא, עֲלִיהּ בְּתִיב יִשְׁמַח אֲבִיךָ וְאִמְךָ, אֲבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאִמְךָ: דָּא כ"י.

100. פִּתַּח ר' אָבָא וְאָמַר עַד שֶׁהַמֶּלֶךְ בְּמִסְבּוֹ נִרְדִּי נִתֵּן רִיחוֹ. הָאִי קָרָא אוֹקְמוּהּ חֲבֵרְיָא, בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אֶשְׁתַּכַּח וְזְמִין בְּטוּרָא דְּסִינִי, לְמִיָּהֵב אוֹרִייתָא לְיִשְׂרָאֵל, נִרְדִּי נִתֵּן רִיחוֹ, יִשְׂרָאֵל יִהְיֶה וְסִלִּיקוּ רִיחָא טַב, דְּקָאִים וְאִגִּין עֲלִיָּהוּ לְדְרִי דְרִין. וְאָמַר, כָּל אֲשֶׁר דִּבֵּר יי' נַעֲשֶׂה וְנִשְׁמַע. ד"א עַד שֶׁהַמֶּלֶךְ בְּמִסְבּוֹ, בַּעֲד דְּסִלִּיק מִשָּׁה לְקַבְּלָא אוֹרִייתָא מְקוּדְשָׁא בְּרִיךְ הוּא, וְאַתְחַקֵּק בְּתִרִי לַחֲזִי אֲבָנִין, יִשְׂרָאֵל שְׁבָקוּ הֵהוּא רִיחָא טַבָּא דְּהוּה מִתַּעֲטָר עֲלִיָּהוּ, וְאָמְרוּ לַעֲגַל, אֵלֶּה אֱלֹהֵינוּ יִשְׂרָאֵל.

101. הִשְׁתָּא הָאִי קָרָא בְּרָזָא דְּחֻכְמָתָא הוּא, ת"ח, בְּתִיב וְנִהְרַ יוֹצֵא מַעְרֵן לְהִשְׁקוֹת אֶת הַגֶּן, הָאִי נִהְרָא אֶתְפָּשֵׁט בְּסִטְרוֹ, בְּשַׁעְתָּא דְּמִזְדָּוֵג עֲמִיהּ בְּזוּגָא שְׁלִים, הָאִי עֵדֵן בַּהּ הוּא נִתִּיב, דְּלֹא אֶתִּיידַע לְעִילָא וְתַתָּא, כּד"א נִתִּיב לֹא יִדְעוּ עֵיט. וְאַשְׁתַּכַּחוּ בְּרַעוּתָא דְּלֹא מִתְפָּרֶשֶׁן תְּדִירָא חַד מַחַד. בְּדִין נִפְקִין מְבוּעִין וְנַחֲלִין, וּמַעֲטָרִין לְבֵן קְדִישָׁא, בְּכָל אִינוּן בְּתִרִין, בְּדִין בְּתִיב בַּעֲטָרָה שְׁעָטָרָה לוֹ אָמוֹ. וּבַהֲהִיא שַׁעְתָּא יֵרִית הֵהוּא בֶּן אַחֲסִנְתָּא דְּאָבוֹי וְאִמִּיהּ, בְּדִין הוּא אֶשְׁתַּעֲשַׁע, בַּהּ הוּא עֲנוּגָא וְתַפְנוּקָא.

102. We have learned that when the supernal King, NAMELY ZEIR ANPIN, with delicacies fit for kings sits crowned, it is written, "While the king was reclining at his board, my nard sent forth its fragrance." "MY NARD" refers to Yesod that emits blessings so that the holy King, ZEIR ANPIN, joins with the Queen, NAMELY MALCHUT. Then blessings are given to the worlds and those in the upper and lower worlds are blessed. Now the holy luminary is crowned by this level, MEANING THE MOCHIN OF ZEIR ANPIN FROM ABA AND IMA, ALSO KNOWN AS CROWNS. He and the friends lift up the praise from below upward, NAMELY FROM MAYIM NUKVIN (FEMALE WATERS), and MALCHUT crowns herself with these praises AS SHE JOINS WITH ZEIR ANPIN. Now there are blessings to pour from above downward to all friends of this MENTIONED level. Rabbi Elazar, his son, should now say some of the praiseworthy words he heard from his father.

102. וְתֵאֵנָה, בְּשַׁעֲתָא דְּמַלְכָּא עֲלָא בְּתַפְנוּקֵי מַלְכִין, יְתִיב בְּעֵטְרוֹי, בְּדִין בְּתִיב עַד שְׁהַמְלִךְ בְּמַסְבּוֹ נִרְדֵּי נִתֵּן רִיחוֹ. דָּא יְסוּד דְּאַפִּיק בְּרַכָּאן לְאַזְדוּגָא מַלְכָּא קְדִישָׁא בְּמִטְרוֹנִיתָא. וְכִדִּין אֲתִיְהִיבּוֹן בְּרַכָּאן בְּכֻלְהוּ עֲלָמִין, וּמִתְבָּרְכֵן עֲלָיִן וְתִתְאַיֵּן. וְהִשְׁתָּא הָא בּוֹצִינָא קְדִישָׁא מִתְעַטֵּר בְּעֵטְרוֹי דֵּהֲאִי דְּרָגָא, וְהוּא וְחִבְרִיָּא סְלִיקוּ תּוֹשְׁבָחַן מִתְתָּא לְעִילָא, וְהִיא מִתְעַטְרָא בְּאִינוֹן תּוֹשְׁבָחַן. הִשְׁתָּא אִית לְאַפְקָא בְּרַכָּאן לְכֻלְהוּ חִבְרִיָּא מִעִילָא לְתִתָּא, בְּהִיא דְּרָגָא קְדִישָׁא, וּר' אֶלְעָזָר בְּרִיה לִימָא מֵאִינוֹן מִלִּין מַעֲלִיִּין דְּאֻלִּיף מֵאֲבוּי.

16. "And behold a well in the field"

Rabbi Elazar talks about "the well that the princes dug out," saying that the well is filled with blessings from Netzach, Hod and Yesod; the well sustains everyone above and below. The great stone that was rolled over the well's mouth refers to harsh judgment, that is removed when the blessings flow through the Sfirot. In a similar way, God poured blessings on the generation of Rabbi Shimon.

103. Rabbi Elazar opened the discussion saying, "And he looked, and behold a well in the field...And there were all the flocks gathered" (Beresheet 29:2-3). These verses need to be examined, as they contain the secret of wisdom that I learned from my father. So I learned, "And he looked, and behold a well in the field." What is the "well"? It is the one mentioned in "the well that the princes dug out, that the nobles of the people delved" (Bemidbar 21:18), MEANING MALCHUT THAT IS EMBELLISHED FROM ABA AND IMA REFERRED TO AS PRINCES. "And, lo, there were three flocks of sheep lying by it" (Beresheet 29:2): These represent Netzach, Hod and Yesod, which rest by it and stand over it. From them the well was filled with blessings.

103. פֶּתַח ר' אֶלְעָזָר וְאָמַר, וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֶה וְגו'. וְנֶאֱסַפּוּ שָׁמָּה כָּל הָעֵדְרִים וְגו'. הֵנִי קְרָאִי אִית לְאַסְתַּכְּלָא בָּהּ, וּבְרָזָא דְּחֻכְמָתָא אִינוֹן, דְּאֻלִּיפְנָא מֵאֲבָא, וְהִכִּי אֻלִּיפְנָא, וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֶה, מֵאֵן בְּאֵר. דָּא הוּא דְּכְתִיב, בְּאֵר חֲפֻרָה שְׂרִים כְּרוּה נְדִיבֵי הָעָם. וְהִנֵּה שָׁם שְׁלֹשָׁה עֲדָרֵי צֶאֱן רוֹבְצִים עָלֶיהָ, אֵלִין אִינוֹן נִצַּח הוּד יְסוּד, דְּאֵלִין אִינוֹן רְבִיעִין עָלֶיהָ, וְקוּימִין עָלֶיהָ, וּמֵאֵלִין אֲתַמְלִיא בְּרַכָּאן הֵיא בְּאֵר.

104. "For out of that well they watered the flocks" (Ibid.), because all are sustained from that well, higher and lower beings, and together they are blessed. "And a great stone was upon the well's mouth" (Ibid.) refers to the harsh Judgment THAT IS KNOWN AS THE GREAT ROCK, which stands upon it from the Other Side to suckle from it. "And there were all the flocks gathered": These are the six Sfirot of the King, ZEIR ANPIN - NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - which all assemble and draw blessings from the head of the King, NAMELY FROM THE THREE FIRST SFIROT OF ZEIR ANPIN KNOWN AS HEAD. They pour into it and, when they all merge together and feed into it, it is written, "And they rolled the stone from the well's mouth" (Ibid. 3), meaning they roll away the harsh Judgment, KNOWN AS A STONE, and remove it.

104. כִּי מֵן הַבְּאֵר הֵיא וְשָׁקוּ הָעֵדְרִים, דֵּהֲא מֵן הֵיא בְּאֵר אֲתֻזְנוּ עֲלָאִין וְתִתְאַיֵּן, וּמִתְבָּרְכָאן כְּלָהּ כְּחֻדָּא. וְהָאֵבֶן גְּדוֹלָה עַל פִּי הַבְּאֵר, דָּא הוּא דִּינָא קְשִׁיָּא, דְּקִימָא עָלֶיהָ מַסְטְרָא אַחְרָא לִינְקָא מִינָהּ. וְנֶאֱסַפּוּ שָׁמָּה כָּל הָעֵדְרִים, אֵלִין אִינוֹן שִׁית בְּתָרֵי מַלְכָּא, דְּמִתְכַּנְשֵׁי כְּלָהּ, וְנִגְדֵי בְּרַכָּאן מִרִישָׁא דְּמַלְכָּא, וּמְרִיקֵן בָּהּ. וְכֵד אֲתַחְבְּרָאן כְּלָהּ כְּחֻדָּא לְאַרְקָא בָּהּ, בְּתִיב וּגְלָלוּ אֶת הָאֵבֶן מֵעַל פִּי הַבְּאֵר, מִגְּנִדְרִין לְהֵוּא דִּינָא קְשִׁיָּא, וּמַעֲבָרֵן לִיה מִינָהּ.

105. "And watered the sheep" (Ibid.), MEANING they pour out blessings from this well to the higher and lower levels. Afterwards, they "put the stone back upon the well's mouth" (Ibid.), MEANING the Judgment returns to its position. It is because it is needed in order to bring fragrance and correction to the world. Now, the Holy One, blessed be He, has poured upon you blessings from the springs of the fountain stream and from you are blessed all the members of your generation. How fortunate is your share in this world and in the World to Come. About you, it is written, "And all your children shall be taught of Hashem; and great shall be the peace of your children" (Yeshayah 54:13).

105. וְהִשְׁקוּ אֶת הַצֹּאן, מְרִיקִין בְּרָכָאן מִהֵיאָה בְּאֵר, לְעֵלְאִין וְתַתְּאִין לְבִתֵּר וְהִשִּׁיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר לְמִקְוָמָהּ. תָּב הָהוּא דִּינָא לְאַתְרֵיהּ, בְּגִין דְּאַצְטְרִיךְ לִיהּ לְבִשְׁמָא עֲלָמָא, וְלִתְקִנָּא עֲלָמָא. וְהִשְׁתָּא הָא קוּדְשָׁא בְּרִיךְ הוּא אֲרִיךְ עֲלֵיכֻם בְּרָכָאן, מִמְּבוּעָא דְנַחֲלָא, וּמִנֵּיכֻם כָּל בְּנֵי דְרָא מִתְּבָרְכִין. זָכָא חוֹלְקִיכֻם בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְאֵתִי עֲלֵיכֻם כְּתִיב, וְכָל בְּנֵיךְ לְמוֹדֵי יְיָ וְרַב שְׁלוֹם בְּנֵיךְ.

17. "The twelve...and this"

Rabbi Shimon tells how the Torah is crowned with the thirteen attributes of mercy, and the knot of Faith is tied with those thirteen attributes. Jacob blessed his sons in the name of the faith according to the blessing of each attribute. Rabbi Shimon says that Rabbi Pinchas ben Yair binds the highest knot, the knot of holiness, the knot of Faith.

106. Rabbi Shimon opened the discussion saying, "Let the pious be joyful in glory: let them sing aloud upon their beds" (Tehilim 149:5). We have learned that the knot of Faith, NAMELY MALCHUT, is tied with the thirteen attributes OF MERCY so that blessings are to be available for all. The entire Faith of the Holy One, blessed be He, is enclosed in three, NAMELY THREE COLUMNS, THE SECRET OF THIRTEEN, AS THEY ENLIGHTEN EACH OF FOUR SFIROT - CHESED, GVURAH, TIFERET AND MALCHUT WITHIN IT. NOW, THREE TIMES FOUR EQUALS TWELVE AND, TOGETHER WITH MALCHUT THAT CONTAINS THEM, THERE ARE THIRTEEN. Consequently, the Torah is crowned with the thirteen attributes, as we have established IN THE BARAITHA OF RABBI YISHMAEL, namely using the arguments of an inference from minor to major and comparison by analogy. We have explained this several times. The Holy Name, NAMELY MALCHUT, is crowned with this.

106. פֶּתַח ר"ש וְאָמַר, יַעֲלִזוּ חֲסִידִים בְּכָבוֹד יִרְנְנוּ עַל מִשְׁכְּבוֹתָם וְגו', תָּאנָא בִּי"ג מְכִילָן, אֶתְקַשְׁרָ קֶשֶׁר דְּמַהֲיִמְנוּתָא, לְאַשְׁתַּכְּחָא בְּרָכָאן לְכָלָא. וְכָל מַהֲיִמְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּתַלְתָּא אֶסְתִּימוּ. וְעַל הָאֵי, בִּי"ג מְכִילָן, אֹרִייתָא מִתְעַטְרָא, כְּמָה דְּאוּקִימָנָא מִק"ו וּמִג"ש וְכו', וְכְמָה זְמַנִּין אוּקִימָנָא הָאֵי. וְשְׁמָא קְדִישָׁא בְּהָאֵי מִתְעַטְרָא.

107. Come and see that when Jacob wished his sons to be blessed in the name of the Faith, it is written, "All these are the twelve tribes of Yisrael: and this (Heb. zot fem.) IS THAT WHICH THEIR FATHER SPOKE TO THEM" (Bereshheet 49:28). TWELVE AND ZOT are thirteen, since the Shechinah, CALLED ZOT, participated with them and the blessings were fulfilled. This is the meaning of the verse, "Every one according to his blessing he blessed them" (Ibid.). What is meant by "according to his blessing"? MEANING according to the resemblance to that which is above, THE THIRTEEN ATTRIBUTES OF MERCY, NAMELY according to the blessing of each attribute.

107. ת"ח, בְּהֵיאָה שְׁעָתָא דְּבַעָא יַעֲקֹב, דִּיתְבָּרְכוּן בְּנוֹי בְּשְׁמָא דְּמַהֲיִמְנוּתָא. מַה כְּתִיב, כָּל אֱלֹהִים שְׂבִטֵי יִשְׂרָאֵל שְׁנִים עָשָׂר וְזֹאת, הָא תְּלִיסֵר, דְּאַשְׁתַּתֵּף עִמָּהוֹן שְׂכִינָתָא, וְאַתְקִימוּ בְּרָכָאן. וְהֵינּוּ דְכְּתִיב, אִישׁ אֲשֶׁר כִּבְרַכְתּוֹ בִּרְךְ אוֹתָם. מֵאִי כִּבְרַכְתּוֹ. בְּהוּא דּוּגְמָא דְלַעִילָא, כִּבְרַכְתּוֹ דְּכָל מְכִילָא וּמְכִילָא.

108. We have learned that all these attributes OF MALCHUT rise and become crowned and rest in a head OF ZEIR ANPIN. There is crowned the head of the King, He that is called by the highest level of Piety, NAMELY ZEIR ANPIN, WHOSE CHESED CONVERTS TO CHOCHMAH. The pious ones THAT CLING TO ZEIR ANPIN inherit all that glory of above, WHICH IS MALCHUT WITH HER THIRTEEN ATTRIBUTES, as is written, "Let the pious be joyful in glory," NAMELY in this world, DENOTING MALCHUT. "Let them sing aloud upon their beds," MEANING in the World to Come, DENOTING BINAH. "The high praises of El are in their mouths" (Tehilim 149:6), MEANING they know to bind the bond of Faith properly, AS MALCHUT IS CALLED EL. Then "and a two-edged sword in their hand" (Ibid.). What is "a two-edged sword"? This is Hashem's sword, DENOTING MALCHUT FROM THE ASPECT OF JUDGMENT, REFERRED TO AS SWORD. "Two-edged sword" implies that it flames with two Judgments, NAMELY JUDGMENTS OF LEFT AND JUDGMENTS OF THE CURTAIN. For what purpose is all this? It is "to execute vengeance upon the nations..." (Ibid.)

108. וְתָאנָא, כָּל אֵינּוֹן מְכִילִין סֻלְקִין, וּמִתְעַטְרִין וְנִיחִין בְּרִישָׁא חָדָא, וְתַמֵּן מִתְעַטְרָא רִישָׁא דְּמַלְכָּא, הָהוּא דְּאֶקְרִי בְּרִגָּא עֲלָאָה דְּחֲסִידוּת. וְחֲסִידִים, יִרְתִּין כָּל הָהוּא כְּבוֹד דְּלַעִילָא, דְּכְּתִיב יַעֲלִזוּ חֲסִידִים בְּכָבוֹד, בְּהָאֵי עֲלָמָא. יִרְנְנוּ עַל מִשְׁכְּבוֹתָם בְּעֲלָמָא דְאֵתִי. רּוּמְמוֹת אֵל בְּגִרְוֹנָם, דִּידַעִין לְקֶשֶׁרָא קֶשֶׁרָא דְּמַהֲיִמְנוּתָא כְּדָקָא יֹאֵת, וְכִדִּין חֶרֶב פִּיפּוּת בִּידָם. מֵאֵן חֶרֶב פִּיפּוּת. דָּא הוּא חֶרֶב לָהּ, חֶרֶבָא דְּקוּדְשָׁא בְּרִיךְ הוּא. פִּיפּוּת: לְהִיטָא בְּתֵרִין דִּינִין. וְלָמָּה. לַעֲשׂוֹת נִקְמָה בְּגוֹיִם וְגו'.

109. Behold, here is Rabbi Pinchas ben Yair, who is Sfirah of Chesed, a supernal head OF ZEIR ANPIN, MEANING THAT HIS CHESD HAS BECOME CHOCHMAH, WHICH IS HEAD. For this reason, he inherits the glory of most High and binds the highest knot, the knot of holiness, the knot of Faith, MEANING THE UNITY OF ZEIR ANPIN WITH MALCHUT. How fortunate is his share in this world and in the World to Come. About this table is said, "This is the table that is before Hashem" (Yechezkel 41:22). Rabbi Pinchas rose and kissed him and blessed him. He kissed Rabbi Elazar and all the friends and blessed them. He then took the cup and said a blessing.

109. וְהָא ר' פִּנְחָס בֶּן יָאִיר, בְּתָרָא דְחֶסֶד, רִישָׁא עֲלָא. בְּג"כ בְּבוֹד דְּלַעִילָא יֵרִית, וְהוּא קְשִׁיר קְשָׁרָא עֲלָא, קְשָׁרָא קְדִישָׁא, קְשָׁרָא דְמַהֲיִמְנוּתָא. זִבְאָה חוֹלְקִיה בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאִתִּי. עַל הָאֵי פְתוּרָא אֲתָמֵר, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יי'. קָם ר' פִּנְחָס, וְנָשִׁיק לִיה, וּבִרְיָךְ לִיה, וְנָשִׁיק לְר' אֶלְעָזָר, וְלִכְלָהוּ חֲבֵרָיָא, וּבִרְיָךְ לֹון, נָטַל בֶּסָא וּבִרְיָךְ.

18. "You prepare a table before me"

We read of how the scholars spend all day speaking about the Torah and rejoicing in it and in each other.

110. He opened the discussion saying, "You prepare a table before me in the presence of my enemies" (Tehilim 23:5). They sat there all day long. The friends were rejoicing with words of Torah and the joy of Rabbi Shimon was great. Rabbi Pinchas took hold of Rabbi Elazar and did not leave him all that day and night, and rejoiced with him. He referred to a verse about him, "Then you shall delight yourself in Hashem" (Yeshayah 58:14). All this great joy and pleasure are in my portion, AS RABBI ELAZAR WAS HIS DAUGHTER'S SON. Sometime in the future, they will in that world announce about me: Fortunate is your lot, Rabbi Pinchas, that you have merited all this and "peace, peace be to you, and peace to your helpers; for your Elohim helps you" (I Divrei Hayamim 12:19). They rose to depart. Rabbi Pinchas rose, held onto Rabbi Elazar and did not let him leave. Rabbi Pinchas escorted Rabbi Shimon and blessed him and all the scholars. As they were departing, Rabbi Shimon said to the friends, "It is time to act for Hashem" (Tehilim 119:126).

110. פִּתַּח וְאָמַר, תַּעֲרוֹךְ לִפְנֵי שֻׁלְחָן נֶגֶד צוּרְרֵי וְגו', יִתְּבוּ תַמָּן, כָּל הֵהוּא יוֹמָא, וְהוּוּ חֲבֵרָא בְלָהוּ חֶדֶן בְּמַלִּי דְאֹרִייתָא, וְחֲדוּתָא דְר"ש הוּוּ סָגִי. נָטַל ר' פִּנְחָס לְר' אֶלְעָזָר, וְלֹא שִׁבְקִיה כָּל הֵהוּא יוֹמָא וְכָל לַילִיא, וְהוּוּ חֲדֵי עֲמִיָה, קָרָא עֲלִיה, אֲזַ תַּתְּעַנֵּג עַל יי', כָּל חֲדוּתָא וְעֲנוּגָא יִתִּירָא דָא דְחוֹלְקֵי הוּא, זְמִינִין בְּהֵהוּא עֲלֵמָא לֹאכְרָזָא עֲלֵי, זִבְאָה חוֹלְקֵי ר' פִּנְחָס, דְאֵנָת זִכִּית לְכָל הָאֵי, שְׁלוֹם לָךְ וְשְׁלוֹם לְעוֹזְרֵךְ בִּי עוֹרֵךְ אֱלֹהֶיךָ. אֲשַׁכֵּימוּ לְמִיזַל, קָם ר' פִּנְחָס וְאַחִיר בֵּיה בְר' אֶלְעָזָר, וְלֹא שִׁבְקִיה לְמִיָהָ. אֲוִיָּה ר' פִּנְחָס לְר"ש וּבִרְכִיָה, וְלִכְלָהוּ חֲבֵרָיָא. עַד דְּהוּוּ אֲזִלִּי אָמַר לָהּ ר' שְׁמַעוֹן לְחֲבֵרָיָא, עֵת לַעֲשׂוֹת לִי.

19. "And Aaron shall cast lots upon the two goats"

Rabbi Aba wonders what the "lots" in the title verse were for. Rabbi Shimon begins his explanation by talking about why Shimon was the brother chosen by Joseph to be taken away and bound. Shimon was from the aspect of harsh judgment, and he had allied himself with Levi who was also from the side of judgment. We learn of two spirits who pursue judgment, and who spy on the land every day. We are reminded how Yisrael is beloved of God above all other nations, and that God gave them one day a year to purify themselves so that they will rule over all the prosecutors and spirits. Rabbi Shimon says that one of the goats in the title verse was for Hashem and one for Azazel. If both goats had been for Azazel the world would not have been able to bear it. The goat cannot slander the children of Yisrael on Yom Kippur because it finds them doing good deeds, and in fact it becomes their defender. As a result of the sacrifice of the goat, judgment no longer rules over Yisrael.

111. It is written, "And Aaron shall cast lots upon the two goats..." (Vayikra 16:8). Rabbi Aba came and asked: What where those lots for? Why did it require Aaron to place the lots? What is this Torah portion for? I have learned before my master the order OF THE YOM KIPPUR service, and also this matter I wish to know.

111. אֲתָא רַבִּי אַבָּא וְשִׁאִיל, בְּתִיב וְנָתַן אֶהָרִן עַל שְׁנֵי הַשְּׁעִירִים גּוֹרְלוֹת וְגו'. הֲנִי עֲדָבִין לָמָּה. וְאֶהָרִן לָמָּה לִיָה לְמִיָהב עֲדָבִין. וּפְרָשְׁתָא דָא לָמָּה. וְהָא אֹלִיפְנָא קָמִי דְמַר סְדְרָא דִּיּוֹמָא, וְהָאֵי בְעֵינָא לְמַנְדַּע.

112. Rabbi Shimon opened the discussion saying, "And took from them Simeon, and bound him before their eyes" (Beresheet 42:24). He questions: For what reason did Joseph see fit to take Simeon with him rather than any one of the OTHER brothers? HE ANSWERS: Joseph said that Simeon always was the opening for Judgment. When I left my father to go to my brothers, Simeon first began the Judgment, as the verse says, "And they said one to another, Behold, this dreamer comes. Come now therefore..." (Beresheet 37:19). Later in Shechem, "that two sons of Jacob, Simeon and Levi..." (Beresheet 34:25). All these actions pertain to Judgment. THEREFORE, it is better to take this one and not allow him to arouse quarreling among all the tribes.

113. We have learned, what did Simeon see in attaching himself to Levi more than to the others? Reuben was also his brother and close to him, JUST AS LEVI, SO WHY DID HE NOT STICK WITH REUBEN? HE ANSWERS: Simeon saw and realized that Levi was of the aspect of Judgment and Simeon was caught up with even harsher Judgment, so he said: Let us join one with the other and we could destroy the world. What did the Holy One, blessed be He, do? He took Levi aside to His place and said, 'From this point on, let Simeon stay bound with ropes alone.'

114. We have learned that from the aspect of Ima there are two spirits who pursue Judgment attached to the left hand. We have established that they daily spy on (or 'from the feet of') the land, NAMELY MALCHUT, MEANING THEY NOURISH FROM NETZACH, HOD, YESOD OF MALCHUT, REFERRED TO AS FEET. This is the secret of, "two men to spy" (Yehoshua 2:1).

115. We have learned that Yisrael has a more fortunate share than the idolatrous nations, as the Holy One, blessed be He, desired to purify them and have mercy for them as they are His portion and inheritance. It is written, "For Hashem's portion is His people..." (Devarim 32:9) and "He made him ride on the high places of the earth" (Ibid. 13). "On the high places" exactly, as they join up higher and higher WITH ZEIR ANPIN. Therefore, the love of the Holy One, blessed be He, is clinging to them, as it is written, "'I have loved you', says Hashem" (Malachi 1:2) and, "But because Hashem loved you" (Devarim 7:8). From this excessive love, He gave them one day during the year to purify them and clear them from their sins, as is written, "for on that day..." (Vayikra 16:30). This was in order that they may be meritorious in this world and in the World to Come, and that no sin may be found in them. Consequently on this day, Yisrael are crowned and rule over the prosecutors and all spirits.

112. פתח ר"ש ואמר, ויקח מאתם את שמעון ויאסור אותו לעיניהם. וכי מה חמא יוסף למיסב לשמעון עמיה יתיר מאחזה. אלא, אמר יוסף, בכל אתר שמעון פתיחותא דדינא איהו, וההיא שעתא דאזילנא מאבא לגביהו דאחי, שמעון פתח בקדמיתא בדינא, הה"ד ויאמרו איש אל אחיו הנה בעל החלומות הלזה בא ועתה לכו וגו'. לבתר בשכם, ויקחו שני בני יעקב שמעון ולוי, בלהו בדינא הוו. טב למיסב דא, ולא יתער קטטותא בכלהו שבטין.

113. ותנינן, מאי קא חמא שמעון לאזדוגא בלוי יתיר מכלא. והא ראובן הוה אחוה וסמיך ליה, אלא שמעון חמא וידע דלוי מסטרא דדינא קא אתי, ושמעון מסטרא דדינא קשיא יתיר אתאחד. אמר נתערב חד בחד ואנן נחריב עלמא. מה עבד קודשא בריך הוא, נטל ליה לחולקיה ללוי, אמר מכאן ולהלאה שמעון ליתיב בקופטורא בהדיה בלחורוי.

114. תאנא בסטרא דאימא, תרין גרדיני טהירין אתאחדן בידא שמאלא, והא אוקימנא דאינון מאללי ארעא בכל יומא ויומא, והיינו רזא דכתיב שנים אנשים מרגלים.

115. ותאנא, זכאה חולקיהון דישראל יתיר מכל עמין ע"ז דקודשא בריך הוא בעי לדכאה להו, ולרחמא עליהו, דאינון חולקיה ועדביה, הה"ד כי חלק יי' עמו וגו', וכתיב ירביהו על במתי ארץ. על במתי ארץ דייקא. דהא אינון אתאחדן לעילא לעילא. וע"ד קודשא בריך הוא רחימותא דיליה אתדבק בהו, הה"ד אהבתי אתכם אמר יי', וכתיב כי מאהבת יי' אתכם וגו', ומגו רחימותא יתירא דרחים להו, ירב לון יומא חד בשתא לדכאה להו, ולזכאה להו מכל חוביהון, דכתיב כי ביום הזה וגו'. בגין דיהון זכאין בעלמא דין, ובעלמא דאתי, ולא ישתבח בהו חובא. וע"ד ביומא דא, מתעטרין ישראל, ושלטין על כלהו גרדינין, ועל כלהו טהירין.

116. We have learned that "And Aaron shall cast lots upon the two goats." "Aaron shall cast," WHY ONLY AARON? Because he stems from the aspect of Chesed, AND THUS IS ABLE TO PERFECT MALCHUT WITH CHASSADIM. "Upon the two goats": BEHOLD "upon" is to be understood precisely, HINTING ABOUT MALCHUT WHICH IS ABOVE THE TWO GOATS, so as to give fragrance to the Matron, DENOTING MALCHUT. "One lot for Hashem, and the other lot for Azazel" (Vayikra 16:8). HE QUESTIONS: These two goats SYMBOLIZE JUDGMENTS, so why should one of them be for Hashem? HE ANSWERS: The Holy One, blessed be He, said, 'Let one GOAT stay with Me and let the other wander around in the world, for if both joined together, the world would not be able to bear it.'

117. This GOAT comes out and roams around the world. It finds Yisrael performing various kinds of worship on various levels and a variety of good practices and it can not overcome them. Among them all, peace reigns and the goat can not commence to slander them, MEANING TO INSTIGATE AGAINST THEM. This goat is sent with the burden of all the sins of Yisrael.

118. We have learned that numerous bands of demons are ready under the authority OF THIS GOAT, prepared to spy out the land against all those transgressing the Torah, but on that day, YOM KIPPUR, it is unable to find words of slander against Yisrael. When this goat OF AZAZEL arrives at the mountain, multiple joys burst forth from it to all. Even he who pursued Judgment that emerged, NAMELY THE SUPERNAL GOAT, recants and speaks praise of Yisrael. The prosecutor has become the defense attorney, MEANING THE SLANDERER HAS NOW BECOME THE CHAMPION SPOKESMAN FOR YISRAEL.

119. Come and see not only this alone, but everywhere that Yisrael need to cleanse themselves their sin, the Holy One, blessed be He, gives them a plan to bind the accusers, SO THEY WILL NOT ACCUSE. It is also to pacify them through the means of sacrifices and burnt offerings that they offer before the Holy One, blessed be He. From then on, they are unable to cause harm and on that day, YOM KIPPUR, more than any other day, just as Yisrael below plead everyone delight, THROUGH THE TWO GOATS, so they all accusers. All of this is as a result of the sacrifice and the service of the Holy One, blessed be He.

120. We have learned that at that time it is written that Aaron "shall take the two goats..." (Vayikra 16:7), these TWO GOATS are stirred up that very day above. They wish TO JOIN TOGETHER, AS MENTIONED, to rule and to set out into the world. When the priest offers the two goats down below in the Temple, they are offered above, and when the lots are spread in every direction, the priest casts lots down below. Then the priest, WHO IS CHESED, casts the lots on high. Just as one remains with the Holy One, blessed be He, REFERRING TO THE ONE GOAT ALLOTTED TO HASHEM, below, and one, NAMELY THE GOAT OF AZAZEL, is brought out to the desert, so it is on high. One remains with the Holy One, blessed be He, IN THE CENTRAL COLUMN, and one goes out and wanders in the world into the desert on high, MEANING THE JUDGMENTS THAT BECOME REVEALED WITH THE EMERGENCE OF CHOCHMAH, WHICH ARE CONSIDERED OF THE ASPECT OF DESERT AND FOREBODING WILDERNESS. The one joins with another, MEANING THEY SHED LIGHT ONE UPON THE OTHER.

116. תֵּאָנָא וְנָתַן אֶהָרִן עַל שְׁנֵי הַשְּׁעִירִים גּוֹרְלוֹת. וְנָתַן אֶהָרִן, בְּגִין דְּאֵתִי מַסְטְרָא דְחָסֵד. עַל שְׁנֵי הַשְּׁעִירִים, עַל דִּיּוּקָא, בְּגִין דְּתַתְּבָסָם מַטְרוֹנִיתָא. גּוֹרֵל אֶחָד לֵינִי וְגּוֹרֵל לְעִזָּאזֵל וְהָא תְרִין שְׁעִירִין אֵינּוּן, אֲמַאי חַד לֵינִי. אֲלָא אֲמַר קוּדְשָׁא בְרִיךְ הוּא, יְתִיב הָאִי גְבָאִי, וְחַד יִזִּיל וְיִשׁוּט בְּעֵלְמָא, דְּאֵלְמַלִּי תְרוּיְהוּ מְזִדּוּגָן, לֹא יָכִיל עֵלְמָא לְמַסְבֵּל.

117. נֶפֶק הָאִי, אֲזִיל וְשָׂאט בְּעֵלְמָא, וְאִשְׁבַּח לְהוּ לְיִשְׂרָאֵל, בְּכֻמָּה פּוֹלְחָנִין, בְּכֻמָּה דְרָגִין, בְּכֻמָּה נְמוּסִין טְבָן, לֹא יָכִיל לְהוּ, כְּלָהוּ שְׁלָמָא בִּינִיּוּהוּ, לֹא יָכִיל לְמִיעֵל בְּהוּ בְּדִלְטוּרָא. הָאִי שְׁעִירָא שְׁלַחִין לֵיהּ בְּמִטּוּלָא דְכָל חוֹבִיּוּהוּ דְיִשְׂרָאֵל.

118. תֵּאָנָא, בְּמָה חֲבִילִי טְרִיקִין מְזִדְמָנָן, דְּאֵינּוּן תַּחוּת יְדֵיהּ, וּמִמָּנָן לֹאֲלֵלָא אֶרְעָא, עַל כָּל אֵינּוּן דְּעִבְרִין עַל פְּתַגְמֵי אוֹרִיּוּתָא. וְהָהוּא יוֹמָא, לֹא שְׂכִיחַ דְּלְטוּרָא לְמַלְלָא בְּהוּ בִּישְׂרָאֵל. כִּד מָטָא הָאִי שְׁעִירָא לְגַבֵּי טוּרָא, בְּמָה חִידוֹ עַל חִידוֹ מִתְבַּסְמִין כְּלָהוּ בֵּיהּ. וְהָהוּא גִרְדִּינָא דְנַפְיָק, אֶהָדָר וְאֲמַר תּוֹשְׁבַחָתָא דְיִשְׂרָאֵל, קְטִיגוּרָא אֲתַעְבִּיד סְנִיגוּרָא.

119. וְת"ח, לֹאֹ דָא בְּלַחְדוּי הוּא, אֲלָא בְּכָל אֶתְרַ דְּבַעֲיִין יִשְׂרָאֵל לֹאֲתַרְבָּאָה מַחוֹבִיּוּהוּ, קוּדְשָׁא בְרִיךְ הוּא יְהִיב לֹון עֵיטָא לְקַשְׂרָא מֵאֲרֵי דְרִינָא, וּלְבַסְמָא לְהוּ בְּאֵינוּן קְרַבָּנִין וְעֵלּוּן, דְּקַרְבִּין קָמִי קוּדְשָׁא בְרִיךְ הוּא, וּבְדִין לֹא יָכִילִין לְאַבְאָשָׁא. וְהָהוּא יוֹמָא יְתִיר עַל כָּלָא, בְּמָה דְּמַבְסָמִין יִשְׂרָאֵל לְתַתָּא לְכָלָא, הָכִי מַבְסָמִין לְכָל אֵינוּן דְּאִית לְהוּ דְּלְטוּרָא וְכָלָא קְרַבָּנָא הוּא וּפּוֹלְחָנָא דְּקוּדְשָׁא בְרִיךְ הוּא.

120. תֵּאָנָא, בְּהָהוּא שַׁעְתָּא דְכְּתִיב, וְלָקַח אֶהָרִן אֶת שְׁנֵי הַשְּׁעִירִים וְגו', מִתְעַרִּין אֵינוּן בְּהָהוּא יוֹמָא לְעִילָא, וּבַעֲיִין לְשַׁלְטָאָה וּלְמִיפָק בְּעֵלְמָא. בִּיּוֹן דְּכֻהֲנָא מְקַרְבֵּי אֵלִין לְתַתָּא, מִתְקַרְבִּין אֵינוּן לְעִילָא. בְּדִין עַרְבִין סִלְקִין בְּכָל סְטְרִין, כְּהֵנָּא יְהִיב עַרְבִין לְתַתָּא, כְּהֵנָּא יְהִיב עַרְבִין לְעִילָא. בְּמָה דְּחַד אֲשַׁתָּאר בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא לְתַתָּא. וְחַד אֲפִקִין לֵיהּ לְהָהוּא מִדְּבָרָא, הָכִי נָמִי לְעִילָא, חַד אֲשַׁתָּאר בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא, וְחַד נָפִיק וְשָׁט בְּעֵלְמָא, לְהָהוּא מִדְּבָרָא עֲלָאָה, וְחַד בְּחַד מִתְקַשֵּׁר.

121. It is written, "And Aaron shall lay both his two hands on the head of the live goat, and confess over him..." (Ibid. 21). Hence it is written, "And Aaron shall lay both his two hands," WHICH ARE THE SECRET OF THE RIGHT AND LEFT COLUMNS so that the Holy One, blessed be He, THE CENTRAL COLUMN, will harmonize his hands. In "On the head of the live goat," "the live" is precise, AS IT COMES to include the goat above.

122. "And confess over him all the iniquities" (Ibid.) is similar to "that he shall confess that he has sinned in that thing (lit. 'over her')" (Vayikra 5:5). We established that "over her" means that the person becomes cleansed and that sin rests on her, ON THE SHEEP. So also here "and confess over him," implies that after the priest makes a confession on behalf of Yisrael over him, ALL THE SINS will rest "over him."

123. Rabbi Aba said to him: If so, behold it is written, "And they shall no more offer their sacrifices to the demons (also: 'goats')" (Vayikra 17:7), SO HOW CAN YOU SAY THAT THE GOAT OF AZAZEL CORRESPONDS WITH THE GOAT ABOVE? He answered him: Here things are different as there they used to offer sacrifices to goats, as it is not written: 'And they shall no more offer their sacrifices goats', but rather "to the goats" as they worshipped goats AND GAVE THEM authority. Here ONLY "and the goat shall bear upon it all their iniquities" (Vayikra 16:22), and the sacrifice was made only for the Holy One, blessed be He. Come and see: as a result of this sacrifice, those on high and those below are perfumed, and Judgment neither dwells nor rules upon Yisrael.

20. An appointed man

We learn that certain people are prepared for certain things, so that one man is fit for achieving blessings while another is fit for curses. Bilaam was ready for evil but not prepared for good; even when he blessed his blessings were not fulfilled, but his curses always prevailed. There was a man who was recognizably fit to be the one to take the goat to the mountain and push it off. The goat is purchased with money from the whole congregation so that it atones for everyone.

124. We have learned about "and shall send him away by the hand of an appointed man into the wilderness" (Vayikra 16:21). What is meant by appointed? HE ANSWERS: The secret of the matter is as follows. Whatever needs to be done, THE DOER needs to be ready to do it. There are people through whom the blessing comes true more than through others. THE REASON IS DUE TO HIS PREPARATION FOR THE MATTER. Come and see what is written about the priest. "He that has a good eye shall be blessed" (Mishlei 22:9). Do not read 'shall be blessed', but rather 'He shall bless'. As a result of his good eye, he is ready so that the blessing will thus prevail through him.

121. כְּתִיב וּסְמַךְ אֶהָרֹן אֶת שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׂעִיר הַחַי וְהִתְוֹדָה עָלָיו וְגו'. בְּג"כ וּסְמַךְ אֶהָרֹן אֶת שְׁתֵּי יָדָיו, דְּקוּדְשָׁא בְּרִיךְ הוּא יְסַתְּבֵם עַל יָדָיו. עַל רֹאשׁ הַשְּׂעִיר הַחַי, הַחַי דִּיִּיקָא, לְאַכְלֵלָא הַהוּא דְלַעִילָא.

122. וְהִתְוֹדָה עָלָיו אֶת כָּל עֲוֹנוֹת, בְּמָה דְכְּתִיב וְהִתְוֹדָה אֲשֶׁר חָטָא עָלֶיהָ. וְאוֹקִימָנָא עָלֶיהָ, דְּאִתְדְּבִי ב"נ וְאִשְׁתָּאֵר עָלֶיהָ כָּל הַהוּא חוּבָא. אוֹף הָכִי וְהִתְוֹדָה עָלָיו, בְּתַר דְּאוּדִי בְּהֵנָּא בְּגִינֵיהּ דִּישְׂרָאֵל, עָלָיו: כְּלוּמַר, יִשְׁתָּאֲרוֹן כְּלָהּ עָלָיו.

123. א"ל ר' אבא, אִי הָכִי וְהָא כְּתִיב וְלֹא יִזְבְּחוּ עוֹד אֶת זְבַחֵיהֶם לְשַׁעִירִים, אָמַר לִיה שְׂאֲנִי הָכָא, דְּהֵתֶם לְשַׁעִירִים הוּוּ קְרִבִּין קְרִבָּנָא, וּבג"כ לֹא כְּתִיב וְלֹא יִזְבְּחוּ עוֹד אֶת זְבַחֵיהֶם שְׁעִירִים, אֶלָּא לְשַׁעִירִים, דְּהֵתֶם לְשַׁעִירִים הוּוּ עֲבָדֵי פוֹלְחָנָא, וְשׁוֹלְטָנוּתָא. וְהָכָא וְנִשָּׂא הַשְּׂעִיר עָלָיו אֶת כָּל עֲוֹנוֹתֶם, וְקְרִבָּנָא לֹא אִתְעִבִיד אֶלָּא לְקוּדְשָׁא בְּרִיךְ הוּא. ת"ח, דְּבְּגִינֵי קְרִבָּנָא מִתְבַּסְּמִין עָלָיִן וְתַתָּאִין, דִּינָא לֹא שְׂרִיא וְשַׁלְטָא עָלֵיהּ דִּישְׂרָאֵל.

124. תָּאנָא, וְשַׁלַּח בְּיַד אִישׁ מִיִּד הַמְדַּבֵּרָה. מִהוּ אִישׁ עָתִי. אֶלָּא רָזָא דְּמַלְהָ הָכִי הוּא בְּכָל מַה דְּאִתְעִבִיד, בְּעֵי ב"נ זְמִין לְהֵיכָא מְלָה. אִית ב"נ דְּבִרְכָתָא אִתְקִיִּים עַל יְדֵיהּ יְתִיר מֵאַחֲרָא. ת"ח, מַה כְּתִיב בֵּיה בְּכֵהֲנָא, טוֹב עֵין הוּא יְבוֹרֵךְ, אֶל תְּקִרִי יְבוֹרֵךְ, אֶלָּא יְבוֹרֵךְ, בְּגִין דְּהוּא זְמִין דִּיתְקִיִּים בְּרִכָתָא עַל יְדֵיהּ בְּהָאִי.

125. There is a man who is fit for curses to occur through him. Wherever he looks, there would be curses, anathemas and confusions. For example, Bilaam was called evil-eyed, as he was ready for every evil but not prepared for good. Even when he blessed, his blessing was no blessing and it was not fulfilled. But when he cursed, it prevailed; even in one instance IT WOULD COME TO BE. Therefore, it is written, "Whose eyes are open," (Bemidbar 24:3). Every place his eye had seen was cursed.

126. Come and see what is written, "But he set his face toward the wilderness" (Ibid. 1) for the purpose of arousing the force that rules there, NAMELY THE OTHER SIDE, so it should come slandering and denouncing Yisrael. It is written of the priests, "He that has a good eye shall be blessed," as he is ready for this and the blessing prevails where he aims his eyes. As a result, we have learned that a person should turn away even from one hundred ways and avoid meeting someone who has an evil eye.

127. Also here, "And shall send him away by the hand of an appointed man," MEANING THAT he is ready for this and marked for it. The priest recognized him, because one eye was slightly larger than the other, the skin above the eye, NAMELY THE EYELIDS, was covered by large hairs and the eye was blue-colored and looked squintingly. This is the person appointed for this matter, TO SEND THE GOAT TO AZAZEL, and he is fitting for this. Therefore, it is written, "By the hand of an appointed man."

128. In Gush Chalav, there was a person that would kill wherever he struck with his hand, and people would not approach him. In Syria, there was a person that wherever he looked, even if he meant well, everything would turn to bad. One day, there was a person going to the market and his face was aglow, so that person came and stared at him and his eye burst. Hence, in all THINGS, EITHER GOOD OR BAD, there is someone fit for either the one or the other. Consequently, the verse says, "He that has a good eye shall be blessed." Do not pronounce it: 'shall be blessed', but 'shall bless'.

125. ואֵית ב"נ דְּהוּא זְמִין לְאַתְקִימָא לְוֹטִין עַל יְדִיה, וּבְכָל מַה דְּיִשְׁגַּח לִיתִי לְוֹטִיָא וּמֵאַרְה וּבְעִיתָא כְּגוֹן בְּלָעַם, דְּאִקְרִי רַע עֵין, דְּהוּא זְמִין בְּכָל בִּישׁ, וְלֹא הָוֵה זְמִין לָטֵב. וְאַף עַל גַּב דְּבִרְךְ, בְּרַכְתִּיהָ לֹא בְרַכְתָּא, וְלֹא אֲתַקְיָם. וְכֵד הָוֵה לְוִיט, כָּל מֵאן דְּלִיט אֲתַקְיָם, וְאַמִּילוּ בְּרַגְעָא חֲדָא, וְעַל דָּא כְּתִיב, שְׁתֵּם הָעֵין. בְּכָל אֶתְר דְּעִינִיה שְׁלֵטָא אֲתַלְטִיָא.

126. ת"ח מַה כְּתִיב. וַיִּשֶׁת אֶל הַמִּדְבָּר פָּנָיו, בְּגִין דִּיתַעַר מֵהָהוּא סֵטְרָא הָהוּא דְשִׁלְטָא תַּמָּן, וַיִּיתִי בְּדִלְטוּרִיא עַלְוִיהוּ דְיִשְׂרָאֵל. מַה כְּתִיב בְּהוּ בְּכַהְנִי, טוֹב עֵין הוּא יְבוֹרֵךְ, דְּהוּא הָוֵה זְמִין בְּהָא, וְשִׁאֲרֵי בְּרַכְתָּא בְּאַשְׁגַּחוּתָא דִּילִיה. וְע"ד תַּנִּינָן, יִסְטִי ב"נ אֲמִילוּ מִמָּאָה אֲרַחֵן, וְלֹא יֵאָרַע בְּב"נ דְּאֵית לִיה עֵינָא בִּישָׁא.

127. אוּף הָכָא וְשִׁלַּח בְּיַד אִישׁ עֵתִי, דְּהוּא זְמִין לְהָאִי. וְרָשִׁים לְהָאִי, וְכַהְנָא הָוֵה אֲשֶׁתְּמוּדַע בֵּיה, חֲד עֵינָא יְתִיר מֵאַחֲרָא פּוֹרְתָא. סוּרְטָא דְעַל עֵינָא אֲתַחֲפִיא בְּשַׁעְרֵין סְגִיָאִין. מִכְּחֵלָא עֵינָא, וְלֹא מִסְתַּכֵּל בְּמִישָׁר. הָאִי הוּא ב"נ זְמִין לְהָאִי, וְכִדְקָא חֲזִי לִיה. וְע"ד כְּתִיב בְּיַד אִישׁ עֵתִי.

128. בְּגוּשׁ חֲלָבָא הָוֵה ב"נ, דְּבְכָל אֶתְר דְּמַחֵי בִידּוּי, הָוֵה מִית, וְלֹא הוּוּ בְּנִי נָשָׂא מְקַרְבִּין בְּהַדְיָה. בְּסוּרִיא הָוֵה ב"נ, דְּבְכָל אֶתְר דְּאַסְתַּכֵּל אֲמִילוּ לָטֵב, כָּלָא אֲתַהֲפֵךְ לְבִישׁ. יוֹמָא חֲד הָוֵה חֲד בְּר נָשׁ אֲזִיל בְּשׁוּקָא, וְהוּוּ אֲנַפּוּי נְהִירִין. אֲתָא הָהוּא בְּר נָשׁ וְאַסְתַּכֵּל בֵּיה, וְאַתְבַּקַּע עֵינִיה. בְּג"כ, בְּכָלָא הָוֵה ב"נ זְמִין, לְהָאִי וּלְהָאִי. וְעַל דָּא כְּתִיב טוֹב עֵין הוּא יְבוֹרֵךְ, אֵל תִּקְרִי יְבוֹרֵךְ אֶלָּא יְבִרְךְ.

129. We have learned this person would go WITH THE GOAT to the desert. When he arrived there with the goat, he would ascend the mountains, push the goat off with both hands and it would not even reach halfway through the mountain when its limbs would fall apart. That man would say: So may be blotted all the sins of Your people. THROUGH THIS, the prosecutors would turn to defend Yisrael. Then would the Holy One, blessed be He, take all sins of Yisrael, and all that is written with the verdicts on high, which mention the sins of men. And He would cast them out in this manner, AS THE GOAT WAS CAST OFF FROM THE MOUNTAIN, to a place called the depths of the sea, WHICH IS THE SECRET OF A PLACE OF DARKNESS AND OF THE JUDGMENTS OF THE LEFT THAT IS BENEATH MALCHUT THAT IS CALLED SEA. This is the meaning of the verse, "And You will cast all their sins into the depths of the sea" (Michah 7:19).

130. We have learned that "And he shall take from the congregation, of the children of Yisrael two kids of the goats for a sin offering" (Vayikra 16:5). THE VERSE SAYS, "from the congregation." THIS IS TO TEACH that they should buy it with everyone's MONEY, and atonement will thus come to all, as all sins of Yisrael are impending here and all will attain atonement from this act. THEREFORE, it is not enough TO TAKE MONEY from one person. From where is it taken? The money is taken from the public fund boxes in the sanctuary, and they bring THE GOATS with this money, which is the contributed property of everyone.

131. They make from the outset a sin offering of the other goat that remained before the Holy One, blessed be He, and we have already established to which place it is attached. Afterwards, they are sacrificed and all things become better, and Yisrael remain in the clear before the Holy One, blessed be He, from all sins committed. This is the essence of the verse, "For on that day will He forgive you..." (Vayikra 16:29).

21. The two goats

We learn that the two goats were parted and one remained for the portion of God. On that day the priest offered sacrifices for his own sins and then for the sins of all the people.

132. Rabbi Shimon said, "And Jacob said to Rivkah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man" (Beresheet 27:11). What is this statement hinting at? Surely, Esau was a hairy (Heb. sa'ir) man, of him that is called goat (Heb. seir), WHICH IS THE OTHER SIDE, as it comes from the same aspect. "And I am a smooth (Heb. chalak) man," MEANING a man WHO WAS GIVEN (HEB. NECHELAK) from what He allotted (Heb. chalak) to the ministers of the other nations, as it is written, "Which Hashem your Elohim has allotted to all the nations" (Devarim 4:19) and, "For Hashem's portion (Hbe. chelek) is His people" (Devarim 32:9). Furthermore, "a smooth man" MEANS the two goats WERE PARTED and there remained one PORTION, which the priest divided (Heb. chilek). One went to the portion OF JACOB and one for the Holy One, blessed be He. Why? In order that THE GOAT carry upon its shoulders all Jacob's sins, as written, "And the goat shall bear upon it all their iniquities (Heb. avonotam)" (Vayikra 16:22). THESE COMPRISE THE LETTERS, Avonot (Eng. 'sins') tam (lit. 'a perfect man'), REFERRING TO THE SINS OF JACOB KNOWN AS THE PERFECT MAN.

129. וְתֹאנָא, הָאֵי ב"נ דְּהוּה אָזִיל לְמַדְבָּרָא, בְּרִיךְ מִטָּא בֵּיהּ בְּהוּא שְׁעִירָא הָוָה סְלִיק לְטוּרָא, וְדָחִי לֵיהּ בְּתֵרִין יָדָיו. וְלֹא הָוָה נָחִית לְפַלְגוֹת טוּרָא, עַד דְּאִתְעַבִּיד שְׂיִיפִין שְׂיִיפִין. וְהָוָה ב"נ הָוָה אָמַר, בְּרִיךְ יִמְחוּ עֲוֹנוֹת עַמְךָ וְגו'. וּבְגִין דְּסְלִיק הָוָה קְטִיגוּרִיא וְאִתְעַבִּיד סְנִיגוּרִיא דִּישְׂרָאֵל, בְּרִיךְ קוּדְשָׁא בְּרִיךְ הוּא, כֹּל חוּבֵיהּ דִּישְׂרָאֵל, וְכֹל מַה דְּכֹתִיב בְּאִינוֹן פְּתִיקִין דְּלַעִילָא, לְאַדְבָּרָא חוּבֵיהּ דְּבְנֵי נָשָׂא, נְטוּל לֹון וְרִמֵּי לֹון בְּהָאֵי גּוּוּנָא, לְאַתֵּר דְּאִתְקַרֵּי מְצוּלוֹת יָם. הָה"ד, וְתִשְׁלִיךְ בְּמְצוּלוֹת יָם כֹּל חֲטָאתָם.

130. תֹּאנָא, וּמֵאֵת עֶרְת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי שְׁעִירֵי עֲזִים לְחֲטָאתָא, וּמֵאֵת עֶרְת, בְּגִין דִּיהָא מְכַלְהוּ, וְיִתְכַפֵּר לְכָלָהּ. דְּהָא כֹּל חוּבֵיהּ דְּבְנֵי יִשְׂרָאֵל הֵכָא תְלִין, וְכָלָהּ מִתְכַּפְּרֵי בְּדָא. וְלֹא סְגִי מִב"נ חָד. וּמֵאֵן אֲתֵר אֲתִנְסִיבוּ מֵאִינוֹן קוּפִין דְּבַעֲזָרָה נְטִלִין אֲגָרָא, וְאִייתִי לְהוּ מֵאִינוֹן דְּמִי דְּהוּ מְכַלְהוּ.

131. וְהָוָה שְׁעִירָא אַחֲרָא, דְּהוּה אֲשֶׁתָּאֵר לְקוּדְשָׁא בְּרִיךְ הוּא, עַבְדִּין לֵיהּ חֲטָאת בְּקִדְמִיתָא. וְהָא אוֹקִימָנָא בְּאֵן אֲתֵר הָוָה מִתְקַשְׂרָא. וְלִבְתֵּר דָּא מִתְקַרְבִּין הֵנִי, וּמִתְבַּסְמִין כָּלָא, וְאֲשֶׁתָּאֵרוּ יִשְׂרָאֵל זְכָאִין קָמִי קוּדְשָׁא בְּרִיךְ הוּא, מְכַל חוּבִין דְּעַבְדוּ וְחָבוּ קָמִיהּ. הָה"ד בֵּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם וְגו'.

132. תּוּ אָמַר ר' שְׁמַעוֹן, וַיֹּאמֶר יַעֲקֹב אֶל רִבְקָה אִמּוֹ הֵן עָשׂוּ אָחִי אִישׁ שְׁעִיר וְאֲנֹכִי אִישׁ חָלָק. מֵאִי קָא רְמִיזָא, אֶלָּא וְדָאֵי עָשׂוּ אִישׁ שְׁעִיר, הוּא מֵהָוָה דְּאִקְרִי שְׁעִיר, דְּהָא מֵהָוָה סְטָרָא אֲתִי. וְאֲנֹכִי אִישׁ חָלָק: גְּבַר מֵהָוָה דְּפָלִיג לְכָל שְׂאֵר עַמּוּן רַבְרָבִין מִמֶּנּוּ. דְּכֹתִיב אֲשֶׁר חָלָק יי' אֱלֹהֶיךָ אוֹתָם, וְכֹתִיב בֵּי חָלָק יי' עַמּוֹ וְגו'. תּוּ אִישׁ חָלָק, מִתְרֵי שְׁעִירִים וְאֲשֶׁתָּאֵר חָדָא. דְּכִהְנָא פְּלִיג לֵהּ, חָד לְחוּלְקִיָּה, וְחָד לְקוּדְשָׁא בְּרִיךְ הוּא. אֲמַאי. בְּגִין דִּיטַעִין עַל כְּתָפוּי כֹּל חוּבֵי דִיעֲקֹב, דְּכֹתִיב וְנָשָׂא הַשְּׁעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם, עֲוֹנוֹתָם תָּם.

133. We have learned that numerous doors opened before Yisrael on this day to receive their prayers. How fortunate is the lot of Yisrael that the Holy One, blessed be He, wishes to give them merit and to purify them. This is what the verse says, "For on that day will He forgive you..." On this day, the priest is bedecked with numerous crowns. On this day, the service of the priest is full of glory and far greater than on any other service. Everyone was given a share of these sacrifices to the Holy One, blessed be He. On this day Chesed is crowned in the world by the priest, who offers sacrifices for the sins of the people. First, HE OFFERED for his own sins and afterward for the sins of the people. He offered burnt offerings for himself and the nation. We have already established these matters.

133. תָּאנָא, בְּהוּא יוֹמָא כַּמָּה פְּתִיחִין פְּתִיחִין לְקַבְּלֵיהוֹן דִּישְׂרָאֵל לְקַבְּלָא צְלוּתֵיהוֹן. זִבְאָה חוֹלְקֵיהוֹן דִּישְׂרָאֵל, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּעָא לְזִבְאָה לֹון, וְלִרְכָּאָה לֹון, הֵה"ד כִּי בְיוֹם הַזֶּה יִכַּפֵּר וְגו'. בְּהָא יוֹמָא אֲתַעֲטֵר כְּהֵנָּא בְּכַמָּה עֲטָרִין. בְּהָא יוֹמָא פּוֹלְחָנָא דְכְּהֵנָּא יִקְרָא וְרַב מְכַל פּוֹלְחָנִין. לְכֻלָּא יְהִי חוֹלְקָא בְּאִינוֹן קְרַבְנִין דְּקוּדְשָׁא בְּרִיךְ הוּא. בְּהָא יוֹמָא אֲתַעֲטֵר חֶסֶד בְּעֵלְמָא עַל יְדָא דְכְּהֵנָּא, מְקַרְבִּי קְרַבְנִין עַל חוֹבֵיהוֹן דְּעַמָּא. עַל חוֹבֵיהֶּ בְּקִדְמִיתָא, וְלִבְתֵּר עַל חוֹבֵיהוֹן דְּעַמָּא. מְקַרְבִּי עֲלוֹן עֲלֵיהּ וְעַל עַמָּא וְהָא אוֹקִימְנָא מְלִי.

22. A goat to Azazel

The goat is dispatched to Azazel so that the Other Side will be separated from Yisrael and will not testify against Yisrael before God. We are told that every single thing in the world, whether good or bad, is needed, even the Angel of Death. The entire remedy depends on this, not to arouse the secret of judgment on high and thus intensify this judgment to annihilate mankind. That judgment is aroused through the sins of mankind.

Ra'aya Meheimna (the Faithful Shepherd)

134. It is commanded that the High Priest should perform the service of that day as need be, and should dispatch the goat to Azazel. The secret is as you said, in order THAT THE OTHER SIDE be separated from the holy nation and not make demands for their sins before the King. He should not accuse them, as he has neither strength nor authority but when anger is intensified above. With this gift OF THE GOAT TO AZAZEL, he is then converted to be their guardian. As a result he is banished from before the King. We established that this is so, because he represents the end of all flesh.

רַעִיָא מֵהֵימְנָא

134. פְּקוּדָא דָּא, לְמַפְלַח כְּהֵנָּא רַבָּא פּוֹלְחָנָא דְּהוּא יוֹמָא כַּמָּה דְּאַצְטְרִיךְ, וְלַמְשַׁלַּח שְׁעִיר לְעִזְאֵזֶל. רְזָא דָּא כַּד"א, בְּגִין לְאַתְפָּרְשָׁא מֵעַמָּא קְדִישָׁא, וְלֹא יִתְבַּע חוֹבֵיהוֹן קָמִי מַלְכָּא. וְלֹא יִקְטֹרֵג עֲלֵיהוֹ, דְּהָא לִית לֵיהּ תְּקִיפּוֹ וְשׁוֹלְטָנוֹ, בְּרַב אֲתַקָּה רּוּגְזָא מְלַעִילָא, וּבְהוּא דּוֹרֹנָא אֲתַהֲפֹךְ לְבִתֵּר אֲפּוֹטְרוֹפּוּסָא עֲלֵיהוֹ, וְעַל דָּא אֲתַדְחִיָּא מְקָמִי מַלְכָּא. וְהָא אוֹקִימְנָא, בְּגִין דְּאִיהוּ קֶץ כָּל בָּשָׂר.

135. The holy nation gives to him what is needed for him, NAMELY a goat (Heb. seir). This is the secret of "Behold, Esau my brother is a hairy (Heb. sa'ir) man" (Bereshheet 27:11), AS HE IS AN ASPECT OF THE OTHER SIDE. IT CONTAINS MALE AND FEMALE CHARACTERISTICS, and just as in the side of holiness there is male and female, so too in the side of defilement there exist a male and female. A popular saying goes like this: Throw a bone to a dog and he will lick the dust off your feet; HERE ALSO, WE GIVE TO THE OTHER SIDE A GOAT AND HE IS CONVERTED TO BE A DEFENDER.

135. וְעַמָּא קְדִישָׁא יְהִיבִין לֵיהּ כַּמָּה דְּאַצְטְרִיךְ לֵיהּ שְׁעִיר, וְרְזָא דָּא הֵן עָשׂוּ אַחֵי אִישׁ שְׁעִיר. כַּמָּה דְּאִיהוּ בְּסֵטֵר דְּקְדוּשָׁה דְּכַר וְנוֹקְבָא, אוּף הָכִי בְּסֵטֵר מְסַאֲבוּ דְּכַר וְנוֹקְבָא. מִתְּלָא אַמְרִי, לְכֻלָּא אַרְמִי לֵיהּ גְּרָמָא, יַלְחֹךְ עַמְרָא דְּרַגְלֶךְ.

136. They ask ben Zoma: Is it permissible FOR US to emasculate a dog? He replies, "Neither shall you do thus in your land" (Vayikra 22:24). THE MEANING IS, you shall not do thus to anything in your land, EVEN TO A DOG, for as the world needs one thing, it needs another, MEANING THERE IS NOTHING IN THE WORLD THAT IS NOT NEEDED. Therefore, we learned that "and, behold, it was very good" (Bereshheet 1:31) refers to the Angel of Death that he should not be blotted from the world, BECAUSE the world needs him. Even though it is written about him, THE ANGEL OF DEATH, "Yea, the dogs are greedy, they never have enough..." (Yeshayah 56:11). IT IS NOT GOOD that they should become extinct from the world. Everything is needed, BOTH good and bad.

136. שְׁאַלוּ לְבֵן זוֹמָא, מַהוּ לְסְרוּסִי בְּלָבָא. אָמַר לְהֵם, וּבְאַרְצְכֶם לֹא תַעֲשׂוּ, כָּל שְׂבָאֲרִצְכֶם לֹא תַעֲשׂוּ. כַּמָּה דְּאַצְטְרִיךְ עֲלֵמָא לְהָא, הָכִי אַצְטְרִיךְ עֲלֵמָא לְהָא. וְעַל דָּא אֲתַמַּר, וְהִנֵּה טוֹב מְאֹד דָּא מְלַאךְ הַמּוֹת. לִית לְבִטְלָא לֵיהּ מִן עֲלֵמָא, עֲלֵמָא אַצְטְרִיךְ לֵיהּ, אַע"ג דְּכִתְיִב בֵּיהּ, וְהַכְּלָבִים עֲזִי נִפְשׁ לֹא יִדְעוּ שְׂבַעָה וְגו', לֹא יִתְבַּטְּלוּן מִן עֲלֵמָא. כָּלָא אַצְטְרִיךְ טוֹב וְרַע.

137. Hence, we need on this day to throw a bone to the dog, MEANING THE GOAT OF AZAZEL. While he is dragging THE BONE, people may enter the palace of the King and no one dares to stop them, FOR THE ACCUSER IS PREOCCUPIED WITH HIS GIFT. Afterwards, he will still be wagging his tail, MEANING HE WILL BECOME A DEFENDER.

138. It is written, "And confess over him all the iniquities of the children of Yisrael" (Vayikra 16:21) and "the goat shall bear upon it all their iniquities" (Ibid. 22). When THE OTHER SIDE sees this goat, his desire towards it IS AROUSED to be with it, and he does not know which of the sins the goat took upon himself. He then returns to Yisrael and sees that they are free and clear of sins and blemishes, as all sins are upon the head of the goat. He ascends and praises them before the Holy One, blessed be He. The Holy One, blessed be He, pays attention to the testimony of the accuser and, since His desire is to have mercy on His people, He extends mercy to Yisrael even though He is aware of all that transpired.

139. The entire REMEDY depends upon this, not to arouse the secret of the Judgment on high and thus intensify this Judgment to annihilate mankind. All this can come from harsh Judgment. If this JUDGMENT is awakened, it is awakened by the sins of mankind, since it is aroused to ascend high up to instigate the harsh Judgment only if it is as a result of the sins of mankind. When a person commits a sin, it gathers and joins other thousands who assist it. They assemble there and take it so as to bring it up. May the Merciful One protect us. For all of this, The Holy One, blessed be He, gave counsel to Yisrael to be save in every aspect, as written: "Happy is the people, that is in such a case: Happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

End of Ra'aya Meheimna

23. "As cold water to a thirsty soul"

As the rabbis are praying in a field, a fiery cloud descends and surrounds them. Rabbi Shimon tells them that Solomon gave three books to the world, Shir Hashirim, Kohelet and Mishlei, and that these correspond to Chochmah, Binah and Da'at. He says every verse speaks about two subjects, the Left and Right Columns, and thus they equate to the Central Column. Rabbi Shimon then examines the verse "A cold water to a thirsty soul" and "good news from a far country."

140. As they were going, they stayed in a field and prayed. A fiery cloud descended and surrounded them. Rabbi Shimon said: I believe that the wish of the Holy One, blessed be He, is here. Let us sit down. They sat and discussed words of Torah. He said, "As cold water to a thirsty soul, so is good news from a far country" (Mishlei 25:25). I examined the words of King Solomon and found that they were said with wisdom.

137. ובגינוי כך אית לן ביומא דא למרמי ליה גרמא לכלבא, עד דאיהו גריר, ויעול מאן דיועול לגבי היכלא דמלכא, ולית מאן דימחי בידוי. לבתר יכשפש ליה בזנביה.

138. מה בתיב והתודה עליו את כל עונות בני ישראל, ובתיב ונשא השעיר עליו את כל עונותם. בין דאיהו חמי האי שעיר. תיאובתיה לגביה, ולאשתכללא בהדיה, ולא ידע מאינון חובין דקא נטיל שעיר. תב לגבייהו דישראל, חמי לון בלא חובין, בלא פשעין, דהא בלהו שראן ברישא דשעיר, סליק לעילא, ושבח לון קמי קודשא בריך הוא. וקודשא בריך הוא חמי סהדותא דההוא מקטרגא, והואיל ותיאובתיה לרחמא על עמיה, אע"ג דאיהו ידע כל עובדא, חס עלייהו דישראל.

139. וכלא שריא בדא, בגין דלא יתער רזא דדינא מלעילא, ויתקף האי וישתצון בני עלמא, דהא דא מסטרא דדינא קשיא קא אתי. ואי יתער האי, בחובי בני אינשא אתער. דהא לית ליה אתער לסקא לעילא לאתערא דינא קשיא בר בדיל חובי בני נשא. דהא בשעתא דב"ג עביר חובא, אתבנש האי, וכמה אלף סייען דיליה, ומתבנמי תמן, ונטלי ליה, וסלקי לעילא רחמנא לישזבן. ועל כלא יחב קודשא בריך הוא עיטא לישראל לאשתזבא מכל סטרין. וע"ד בתיב, אשרי העם שפכה לו אשרי העם שיי' אלהיו. ע"כ רעיא מהימנא

140. עד דהוו אזלי, יתבו בחד חקל, וצללו נחת חד ענא דאשא, ואסחר לון. א"ר שמעון, הא חמינא דקודשא בריך הוא רעותא דיליה הכא. ניתיב. יתבו והוו אמרי מלי דאורייתא. פתח ואמר, מים קרים על נפש עיפה ושמועה טובה מארץ מרחק, הא אסתכלנא במלוי דשלמה מלכא, וכלהו בחכמה אמרן.

141. Come and see that Solomon did present to the world three books of wisdom and all contain heavenly wisdom. Shir Hashirim represents wisdom, Kohelet represents understanding and Mishlei represents knowledge. Corresponding to these three, NAMELY CHOCHMAH, BINAH AND DA'AT, he formulated these books - Shir Hashirim corresponds to Chochmah, Kohelet to Tevunah, and Mishlei to Da'at. THIS IS THE SECRET OF THE THREE COLUMNS. How is this shown? HE ANSWERS: All these verses appear in two styles. The beginning OF THE VERSE and the end OF THE VERSE appear as two distinct styles, MEANING IT SPEAKS ABOUT TWO SUBJECTS, THE ASPECTS OF THE TWO COLUMNS, RIGHT AND LEFT. When you examine the verses, you find that they are each comprised in the other, THAT THE TWO SUBJECTS IN THE VERSE ARE INCLUDED ONE IN THE OTHER. For this reason, it is equivalent to Da'at, THE SECRET OF THE CENTRAL COLUMN THAT INCLUDES RIGHT AND LEFT TOGETHER. FROM HERE, WE DERIVE THAT ALL HIS WORDS APPEAR IN THE SECRET OF THE THREE COLUMNS AND SO HIS BOOKS ARE DIVIDED INTO THREE COLUMNS, NAMELY CHOCHMAH, BINAH AND DA'AT.

142. HE EXPLAINS HIS WORDS: In this verse, its beginning is not its end, nor does its end match up with its beginning, MEANING THEY ARE TWO DIFFERENT IDEAS. But when I examine them closely, I see common characteristics included from one to the other, both for its beginning to its end or vice versa. IT IS WRITTEN, "good news from a far country" and "As cold water to a thirsty soul," IN WHICH "as cold water to a thirsty soul" IS ONE CONCEPT and "good news from a far country" IS A SEPARATE CONCEPT. YET THEY ARE RELATED ONE TO THE OTHER, as both speak of satisfaction; just as the one gives satisfaction, so does the other give satisfaction. THIS IS THE CENTRAL COLUMN INCLUDING BOTH CONCEPTS, AS WE SAID.

143. As they were sitting, someone arrived and said that the wife of Rabbi Shimon was healed from her illness. The friends heard a proclamation that the Holy One, blessed be He, forgave the sins of the generation. Rabbi Shimon said: Now was fulfilled the verse, "good news from a far country" which gives satisfaction "as cold water to a thirsty soul." He said to them: Let us rise and go as the Holy One, blessed be He, is performing for us miracles.

144. He opened the discussion saying, "Cold water to a thirsty soul" is referring to Torah. Of all those who merit to toil in Torah and satiate their souls from it, it is written, "good news from a far country." The Holy One, blessed be He, announces about many favors for him in this world and in the World to Come. This is the meaning of "good news." Whence do they come TO BE GOOD? "From a far country," MEANING from the place in which the Holy One, blessed be He, was far off from him at the beginning, MEANING where He was in enmity with him at first, as it is written, "And the earth shall rise up against him" (Iyov 20:27). From this place, they welcome him with peace. This is the meaning of, "A far country." It is also written, "Hashem appeared to me from afar, saying, I have loved you with an everlasting love: therefore I have remained true to you" (Yirmeyah 31:2). THE END OF THE ARTICLE IS MISSING.

141. ת"ח ג' ספרין דחכמתא אפיק שלמה לעלמא, וכלהו בחכמתא עלאה. שיר השירים חכמה, קהלת תבונה, ומשלי דעת. לקבל ג' אליון, עבר ג' ספרים. שיר השירים כנגד חכמה הכי הוא. קהלת לקבל תבונה, הכי הוא. משלי לקבל דעת. במאי אתחזי. אלא כל אינון קראי בתרי גוויי אינון, רישא וסיפא תרי גוויי אתחזי. וכד מסתבלי קראי, דא כליל בדא, ודא כליל בדא, בג"כ שקיל לקבליה דרעת.

142. האי קרא לאו רישיה סיפיה ולא סיפיה רישיה. וכד אסתכלנא ביה, בלא כליל חד בחד, בין מסיפיה לרישיה, בין מרישיה לסיפיה. שמועה טובה מארץ מרחק מים קרים על נפש עיפה. מים קרים על נפש עיפה ושמועה טובה מארץ מרחק, ודא ודא נייחא דרוחא, במה דהאי נייחא דרוחא, כך האי נייחא דרוחא.

143. עד דהוו יתבי, אתא חד בר נש, אמר, אנתו דרבי שמעון אתסיאת ממרעהא. וחברייא שמעו קלא, דקודשא בריך הוא שבק לאינון חובי דדרא. א"ר שמעון, הא אתקיים הכא קרא, ושמועה טובה מארץ מרחק, הכי הוא נייחא דרוחא, כמו מים קרים על נפש עיפה. אמר להו נקום וגזיל דקודשא בריך הוא ארחיש לן בנסין.

144. פתח ואמר, מים קרים על נפש עיפה, דא אורייתא. דכל מאן דזכי למלעי באורייתא, ומרוי נפשא מנה, מה כתיב ושמועה טובה מארץ מרחק קודשא בריך הוא אכריז עליה במה טבאן לאוטבא ליה בעלמא דין ובעלמא דאתי. הה"ד, ושמועה טובה, מאן אתר מארץ מרחק, מאתר דקודשא בריך הוא הוה רחיק מניה בקדמיתא, מאתר דהוה ב"ג בדבבו עמיה בקדמיתא, דכתיב וארץ מתקוממה לו, מההוא אתר מקדימין ליה שלם, הה"ד, מארץ מרחק. וכתיב מרחוק יי' נראה לי ואהבת עולם אהבתיו על כן משכתיך חסד.

and thousands more at twilight. Rabbi Yosi elaborates on this by saying that with the first light of day judgment is stilled, so they all say words of praise. The morning is of Abraham, Chesed. Rabbi Yosi goes on to tell about what happens at twilight when Isaac judges the wicked and what happens after midnight. Additional information is given about the rulers who awaken above and below, Heiman and Yedutun. With the arrival of night everything is stilled and the opening in the door is not to be found. After midnight, Asaf is appointed above and below. When morning comes, Metatron arises, and this is a time of goodwill when Zeir Anpin talks with the Queen. Then Zeir Anpin extends a thread of blessing over her and over all who study the Torah.

145. "And he shall go out to the altar that is before Hashem, and make atonement for it" (Vayikra 16:18). Rabbi Yehuda opened the discussion saying, "A psalm of Asaf. El, Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). We have learned that 1,550 tens of thousands of singers sing to the Holy One, blessed be He, with the first light of day, and 1,548 with the FIRST LIGHT OF moon, MEANING NIGHT. Another 1,590 tens of thousands SING PRAISE at the time of twilight.

146. Rabbi Yosi EXPLAINS THE WORDS OF RABBI YEHUDA, saying that with the light of day, all those who wail, MEANING THOSE DRAWN FROM THE LEFT COLUMN, SINCE FROM WHERE JUDGMENTS ARE DRAWN THEY WAIL CONSTANTLY. AND they praise with words of praise towards this morning, WHICH IS THE LIGHT OF CHASSADIM, because with the stirring of this morning, they all find fragrance, and Judgment is stilled. Thus they say words of praise. This is what is written, "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). At this time, joy and blessings are found in the world when the Holy One, blessed be He, stirs Abraham, FOR HE IS THE SECRET OF CHESED, to revive him, and take pleasure in him and make him ruler over the world. THIS IS THE SECRET OF THE RULE BY DAY. How do we know that this morning is of Abraham, NAMELY CHESED? From the verse, "And Abraham rose up early in the morning" (Beresheet 22:3).

147. At twilight, all of these 1,590 tens of thousands THAT ARE DRAWN THERE, ARE called those who lament. They sing at that time and dissent is then dominant in the world. That hour is when the Holy One, blessed be He, awakens Isaac, REPRESENTING THE LEFT COLUMN OF ZEIR ANPIN. He rises and judges the wicked that violate the words of the Torah. Seven rivers of fire - CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - are drawn out and hover over the heads of the wicked, and a flame of fiery coals stirs from above downward. Then Abraham, THE SECRET OF CHESED, returns to his position, MEANING THAT CHESED RETURNS TO ITS SOURCE AND DISAPPEARS FROM THE ONES BELOW, as the verse says, "And Abraham returned to his place" (Beresheet 18:33). The day departs and the wicked in Gehennom cry out and say, "Woe to us! For the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4). At that time, one should be prudent with the Minchah prayer.

145. וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יי' וַכֹּפֶר עָלָיו. ר' יְהוּדָה פָּתַח וַאֲמַר, מִזְמוֹר לְאַסָּף אֶל אֱלֹהִים יי' דָּבָר וַיִּקְרָא אֶרֶץ מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ. תֵּאֵנָה, אֵלֶּף וַחֲמִשׁ מֵאָה וַחֲמִשִּׁין רְבּוּא מֵאֲרִי שִׁירָתָא, מִזְמִרִין לְקוֹדֶשָׁא בְּרִיךְ הוּא, כִּד נְהִיר יַמְמָא. וְאֵלֶּף וַחֲמִשׁ מֵאָה וָאַרְבַּעִין וַתְּמִנָּיָא בְּסִיְהָרָא. וְאֵלֶּף וַחֲמִשׁ מֵאָה וַתְּשַׁעִין אֵלֶּף רְבּוּא בְּהֵיָא שַׁעֲתָא דְאַקְרִי בֵין הָעֶרְפִּים.

146. ר' יוֹסִי אָמַר, כִּד נְהִיר יַמְמָא, כָּל אֵינוֹן מֵאֲרִי דִּיבְבָא, מִשְׁבָּחִין בְּמִלֵּי תוֹשְׁבָּחִין, לְקַבְּלִיָּה דְהָאֵי בִקְר. דְּכִד אֲתַעֵר הָאֵי בִקְר, כָּלְהוּ מִתְבַּסְמִין, וְדִינָא אֲשַׁתְכִּין, וְאִמְרִין תוֹשְׁבָּחִין. הֵה"ד, בְּרִן יַחַד כְּכִי בִקְר וַיִּרְעוּ כָּל בְּנֵי אֱלֹהִים. וְהָהוּא זְמָנָא, חֲרוּתָא וּבְרָכָאן מִשְׁתַּבְּחִין בְּעֵלְמָא, וְקוֹדֶשָׁא בְּרִיךְ הוּא אֲתַעֵר לְאַבְרָהָם לְאַחֲוִיָּא לִיָּה, וְאֲשַׁתְּעִשֶׁע בֵּיהּ, וְאֲשַׁלְטִיָּה בְּעֵלְמָא. וּמָנָא לֶן דְּהָאֵי בִקְר דְּאַבְרָהָם הוּא. דְּכְתִיב וַיִּשְׁכֶּם אַבְרָהָם בְּבִקְר.

147. בְּהָהוּא זְמָנָא דִּבֵּין הָעֶרְפִּים, כָּל אֵינוֹן אֵלֶּף וַחֲמִשׁ מֵאָה וַתְּשַׁעִין אֵלֶּף רְבּוּא מֵאֲרִי דִּילְלָה אֶקְרוּן, וּמִזְמִרִין בְּהֵיָא שַׁעֲתָא, וְקֻטְטוּתָא שְׂרִיָּא בְּעֵלְמָא, וְהֵיָא שַׁעֲתָא אֲתַעֵרוּתָא דְאַתַּעֵר קוֹדֶשָׁא בְּרִיךְ הוּא לִיצְחָק, וְקָם וְדָאִין לְחַיִּיבֵיָא דְעֵבְרִין עַל פְּתַגְמֵי אוֹרִיָּתָא, וְשַׁבְעָה נְהִירֵי אֲשָׁא נִגְדִין וְנִמְקִין וְחִלִּין עַל רִישֵׁיהוֹן דְּרִשְׁעֵיָא, וְשַׁלְהוּבֵי גוֹמְרִין דְּנוֹרָא מִתְעֵרִין מֵעִילָא לְתַתָּא, וְכִדִּין תָּב אַבְרָהָם לְאַתְרֵיהּ. כִּד"א, וְאַבְרָהָם שָׁב לְמִקְוֵמוֹ. וַיּוֹמַר אֶתְפָּנִי, וְחַיִּיבֵי גִיהֶנֶם צוֹחִין וְאִמְרִין אוּי לָנוּ כִּי פָנָה הַיּוֹם כִּי וְנָטוּ צִלְלֵי עָרְב. וְהֵיָא שַׁעֲתָא, בְּעֵי ב"נ לְאַזְדַּהֲרָא, בְּצִלוּתָא דִּמְנַחָה.

148. With the arrival of night, these 1,548 tens of thousands THAT ARE THEN DRAWN are called outside of the curtain, where they recite songs. Then all the Judgments from below, MEANING THE JUDGMENTS OF MALCHUT, are stirred and go and wander through the world. These recite songs until the middle of the night, MEANING one watch and a half WATCH. After midnight, all the others come together, MEANING THOSE OF THE WATCH AND THE HALF WATCH FOLLOWING MIDNIGHT, and say praise, such as, "And they shall proclaim the praises of Hashem" (Yeshayah 60:6). Rabbi Yehuda said: When goodwill is present in the morning, the praise of Hashem will be recounted, BUT NOT AT NIGHT.

149. Rabbi Yosi said: After the north wind is stirred at midnight and then moves on, BEING THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT SIDE CALLED THE NORTH WIND, THEN the praises can be proclaimed until the advent of morning. When this morning is stirred, WHICH IS THE LIGHT OF CHASSADIM, joy and blessings are prevalent on the world, WHICH ARE NOT CALLED 'PRAISES' AS DESCRIBED IN THE ADJACENT PARAGRAPH.

150. We have learned that Rabbi Aba said: EVERYTHING THAT RABBI YEHUDA AND RABBI YOSI SAID is so. Above them are three Chiefs. HE EXPLAINS: At that time, when this morning is awakened and the praises are roused of all the 1,550 tens of thousands, there is appointed upon them one chief by the name of Heiman who counters HEIMAN of below, WHO IS MENTIONED IN TEHILIM. Under his officialdom, officers are appointed over them to set up the hymns. HEIMAN EQUALS THE LETTERS IN YEMIN (LIT. 'RIGHT'), AS HE DRAWS HIS STRENGTH FROM THE RIGHT.

151. When the period of twilight is activated and all 1,590 tens of thousands of lamenters are singing praise, there is appointed upon them one chief named Yedutun, who counters YEDUTUN from below MENTIONED IN TEHILIM. Beneath him chief officials are appointed to improve that song, as the verse states, "The song of tyrants" (Yeshayah 25:5), WHICH REFERS TO THE DESTRUCTION OF THE WICKED, AS EVEN THEIR MELODIES DEVASTATE THE WICKED. IN YEDUTUN ARE THE LETTERS OF YAD (ENG. 'HAND') AND YADUN (ENG. 'HE WILL JUDGE'), WHICH INDICATES THAT HE IS FROM THE LEFT HAND AND THAT JUDGMENTS STEM FROM HIM.

152. With the arrival of night, all these ANGELS who are outside of the veil stir MEANING THOSE THAT ARE DRAWN FROM THE BACK OF MALCHUT AND FROM HER EXTERNAL PART. Then, everything is stilled and there is no opening IN THE DOOR. The Judgments from below, THOSE OF MALCHUT - THE LOWEST OF ALL SFIROT - are all aroused, MEANING ALL THE JUDGMENTS are assigned together, these over those until midnight. After the assembly of all THE ANGELS THAT ARE DRAWN FROM THE CENTRAL COLUMN after midnight, one minister is appointed over them; he gathers all the camps, as the verse says, "The rearward (Heb. me'asef) of all camps" (Bemidbar 10:25). His name is Asaf (Eng. 'he gathered'), and he corresponds to ASAF down below, WHO IS MENTIONED IN TEHILIM. All appointed ministers and heralds of praise are under his tutelage.

148. בְּזִמְנָא דְּמִטִּי לִילִיא אֵינוֹן אֶלֶף וְה' מָאָה וָאַרְבַּעִין וְתַמְנִיא, אֶקְרוֹן מִבְּרָא לְפָרוּכְתָּא, וְאִמְרִין שִׁירְתָּא בְּדִין דִּינִין דִּלְתַּתָּא מִתְעָרִין, וְאִזְלִין וְשֹׁאטִין בְּעֵלְמָא, וְאִלִּין אִמְרִין שִׁירְתָּא עַד דִּיתְפְּלִיג לִילִיא מִשְׁמֶרֶה וּפְלָגָא. בְּתַר דִּיתְפְּלִיג לִילִיא מִזְרְמִנִי בְּלָהוּ אַחֲרִינִי בְּחָדָא, וְאִמְרִי תְהִלּוֹת, כְּדָא וְתְהִלּוֹת יוֹי יִבְשָׁרוּ. ר' יְהוּדָה אָמַר כִּד רַעְוָא אֲשֶׁתִּכַּח בְּצַפְרָא, תְּהִלּוֹת יוֹי מִבְּשָׂרִין.

149. רַבִּי יוֹסִי אָמַר, בְּתַר דְּרוּחָא דְּצָפוֹן אֲתַעַר בְּפִלְגוֹת לִילִיא וְאִזְלִי לֵיה, תְּהִלּוֹת מִבְּשָׂרִי, עַד דִּינִי צַפְרָא, וְאֲתַעַר הָאִי בִקָּר, בְּדִין חֲדוּתָא וּבְרַכָּאן אֲשֶׁתִּכַּח בְּעֵלְמָא.

150. תָּאנָא, א"ר אָבָא, בְּלָהוּ הָכִי, וְעִילָא מְנַהוֹן סָרְכִין תְּלַתָּא. בְּהֵיא שְׁעָתָא דְּאֲתַעַר הָאִי בִקָּר, וּמִתְעָרִין תּוֹשְׁבָחִין, כָּל אֵינוֹן אֶלֶף וְחֲמִשׁ מָאָה וְחֲמִשִּׁין רַבּוּא, אֲתַמְנָא עֲלִייהוּ חַד מִמְנָא, וְהִימֵן שְׁמִיָּה לְקַבְּלִיה דִּלְתַּתָּא, וְתַחוֹת יְדִיה סָרְכִין מִמֶּנּוּ עֲלִייהוּ לְאֲתַקְנָא שִׁירְתָּא.

151. בְּהֵיא שְׁעָתָא דְּאֲתַעַר זְמַנָּא דִּבִּין הָעֲרִבִים, וְחֲמִין כָּל אֵינוֹן אֶלֶף וְחֲמִשׁ מָאָה וְתִשְׁעִין אֶלֶף רַבּוּא מֵאֲרִי דִּילְלָה, אֲתַמְנָא עֲלִייהוּ חַד מִמְנָא וְיִדּוּתוֹן שְׁמִיָּה, לְקַבְּלִיה דִּלְתַּתָּא, וְתַחוֹת יְדִיה סָרְכִין מִמֶּנּוּ עֲלִייהוּ, לְאֲתַקְנָא הָהוּא זְמַרָא, כְּדָא זְמִיר עֲרִיצִים.

152. בְּהֵיא שְׁעָתָא דְּמִטִּי לִילִיא, מִתְעָרִין כָּל אֵינוֹן דְּמִבְּרָא לְפָרוּכְתָּא, בְּדִין שְׂכִיךְ כָּלָא, וּפְטָרָא לָא אֲשֶׁתִּכַּח, וְדִינִין דִּלְתַּתָּא מִתְעָרִין, בְּלָהוּ אֲתַמְנָן בְּחָדָא, אִלִּין עַל אִלִּין, עַד דְּאֲתְפְּלִיג לִילִיא. בְּתַר דְּאֲתְפְּלִיג לִילִיא, וּמִתְבַּנְשִׁי בְּלָהוּ, אֲתַמְנָא עֲלִייהוּ חַד מִמְנָא וּכְנִישׁ לְכָל מִשְׁרִיין, כְּדָא מְאַסֵּף לְכָל הַמַּחֲנוֹת וְגו', וְאַסֵּף שְׁמִיָּה, לְקַבְּלִיה דִּלְתַּתָּא, וְתַחוֹת יְדִיה כָּל אֵינוֹן סָרְכִין מִמֶּנּוּ, וּמִבְּשָׂרִי תְהִלּוֹת.

153. This goes on until morning. When morning arrives, the youth rises, METATRON, who is nurtured at the breast of his mother, MALCHUT, to cleanse them, NAMELY THE ANGELS OF THE NIGHT, and he comes in to serve. The early morning is a period of goodwill when the Queen talks with the King, NAMELY ZEIR ANPIN. The King extends from Himself a single thread of blessings, NAMELY CHASSADIM, and spreads over the Queen and those allied with her, NAMELY those that toil in Torah at midnight.

154. Rabbi Shimon said: How fortunate is the share of he who comes with the Queen when she welcomes the King, ZEIR ANPIN, to talk with Him, for he is with her at the time when the King extends His right hand, DENOTING THE LIGHTS OF CHASSADIM, to receive the Queen, as it is written, "If I take the wings of dawn, and dwell in the uttermost parts of the sea" (Tehilim 139:9). What is "uttermost parts of the sea"? This is the hour OF MORNING WHEN SHE WELCOMES ZEIR ANPIN, the uttermost parts of the sea, MALCHUT. The middle OF THE NIGHT is then her beginning, AS THEN SHE BEGINS TO SHINE, and it pertains to Judgment, AS LONG AS NIGHT PREVAILS, DUE TO LACK OF CHASSADIM TO CLOTHER HER CHOCHMAH. WITH THE ARRIVAL OF MORNING, it is her "uttermost parts," as her Judgments end and she enters beneath the wings of the King, DENOTING ZEIR ANPIN, AS IF TO SAY SHE IS CLOTHING HERSELF WITH HIS CHASSADIM, she and all those RIGHTEOUS PEOPLE joined with her. The verse states, "And dwell in the uttermost parts of the sea."

155. We have learned that all those toiling in Torah in the middle of the night join with the Shechinah. When the morning arrives and the Queen, NAMELY THE SHECHINAH, joins with the King, ZEIR ANPIN, they too are with the King, and the King spreads His wings over all of them. This is the meaning of, "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9).

156. We have learned that at that hour, THE ARRIVAL OF MORNING, the Patriarchs - NAMELY CHESED, GVURAH, TIFERET OF ZEIR ANPIN - meet with the Queen and proceed to speak with her and join us with her. The Holy One, blessed be He, ZEIR ANPIN, speaks with her through them, and He calls her to spread His wings upon her. This is the meaning of the verse, "A psalm of Asaf. El, Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof." El refers to light of Chochmah and is called Chesed, NAMELY THE RIGHT COLUMN, DENOTING CHESED THAT RISES TO BECOME CHOCHMAH. Elohim denotes Gvurah, REFERRING TO THE LEFT COLUMN. Hashem refers to total perfection, to mercy, NAMELY THE CENTRAL COLUMN THAT BRINGS TOGETHER RIGHT TO LEFT. Therefore, THE CENTRAL COLUMN "has spoken and called the earth," DENOTING MALCHUT, AND IN THAT IT PERFECTS MALCHUT.

153. עַד דְּאֵתִי צַפְרָא, בֵּינָן דְּאֵתִי צַפְרָא, קָם הָהוּא נַעֲרָא, יוֹנֵק מִשְׁרֵי אִמּוּיָהּ, לְדַבְּרָא לָהּ, וְעָלָא לְשִׁמְשָׁא. בְּדִ אֶתְעֵר בֶּקֶר, בְּדִין הִיא שְׁעָתָא דְרַעוּא, דְּאִשְׁתַּעֲי מִטְרוֹנִיתָא בְּמַלְכָּא, וּמַלְכָּא מְשִׁיךְ מִנִּיהּ חֵד חוּטָא דְּבִרְכָּאן וּפְרִיס עַל מִטְרוֹנִיתָא, וְעַל אֵינוֹן דְּמִזְדוּגֵי לָהּ. מֵאן אֵינוֹן דְּמִזְדוּגֵי עִמָּה. אֵינוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא בְּלִילִיָּא, בְּדִ אֶתְפַּלֵּג.

154. ר' שִׁמְעוֹן אָמַר, זָכָא חוּלְקִיָּה מֵאן דְּאֵתִי עִם מִטְרוֹנִיתָא, בְּשְׁעָתָא דְּאֶתְתָּ לְקַבְּלָא אֲנָפִי מַלְכָּא, לְאִשְׁתַּעֲי בִּיהּ. וְאִשְׁתַּבַּח עִמָּה. בְּשְׁעָתָא דְּאִשְׁוִיט מַלְכָּא יְמִינָא, לְקַבְּלָא לְמִטְרוֹנִיתָא. הָה"ד אֶשָּׂא כְּנָפֵי שָׁחַר אֲשַׁכְנָה בְּאַחֲרִית יָם. מֵאן אַחֲרִית יָם. הִיא שְׁעָתָא אַחֲרִית דְּהָהוּא יָם הוּא. דְּכִד אֶתְפַּלֵּג, שִׁירוּתָא הָהּ, וְדִינָא הָהּ, וְהִשְׁתָּא אַחֲרִית הוּא דִּילָהּ, דְּמִסְתַּלְקִין דִּינָהָא. וְעָלָת בְּגִדְפוֹי דְּמַלְכָּא, הִיא וְכָל אֵינוֹן דְּמִזְדוּגִין לָהּ, הָה"ד אֲשַׁכְנָה בְּאַחֲרִית יָם.

155. וְתָאנָא, כָּל אֵינוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא בְּשְׁעָתָא דְּאֶתְפַּלֵּיג לִילִיָּא. אִשְׁתַּתַּף בְּשְׁכִינְתָּא. וְכִד אֵתִי צַפְרָא, וּמִטְרוֹנִיתָא אֶתְחַבְּרַת עִם מַלְכָּא, הוּא אִשְׁתַּבַּח עִמָּה עִם מַלְכָּא. וּמַלְכָּא פְרִיס עַל כְּלָהּ גִּדְפוֹי, הָה"ד יוֹמָם יִצְוָה יְיָ חֲסִדוֹ וּבְלִילָהּ שִׁירָה עִמִּי וְגו'.

156. תָּאנָא, בְּהִיא שְׁעָתָא, אָבָהָן מְזַדְמִינִן בְּמִטְרוֹנִיתָא, וְקַדְמִין לְאִשְׁתַּעֲי בְּהִדָּה, וּלְאֶתְחַבְּרָא עִמָּה. וְקוּדְשָׁא בְּרִיךְ הוּא מְלִיל עִמָּה בְּהוּ. וְהוּא קֹארי לָהּ לְפָרְסָא לָהּ גִּדְפוֹי, הָה"ד מְזַמּוֹר לְאַסָּף אֵל אֱלֹהִים יְיָ דְּבִר וּיְקָרָא אֶרֶץ וְגו'. אֵל: דָּא נְהִירוֹ דְּחֻכְמָתָא, וְאֶקְרִי חֲסֵד. אֱלֹהִים: דָּא גְבוּרָה. יְדוּ"ד: דָּא שְׁלִימוֹ דְּכָלָא, רַחֲמִי. וְעַל דָּא, דְּבִר וּיְקָרָא אֶרֶץ וְגו'.

25. Yud Hei Vav Hei with the vowelization of Elohim

Rabbi Elazar asks his father why, when Elohim always denotes judgment, Yud Hei Vav Hei should ever be pronounced with the vowels of Elohim. Rabbi Shimon says that he knows that there may sometimes be judgment where there is mercy, and vice versa, and when the wicked convert mercy to judgment then it is read 'Elohim'. We are told in detail of the three grades that are called with names of judgment, Binah, Gvurah and Malchut. The level of Binah is called Yud Hei Vav Hei with the vowelization of Elohim; the level of Gvurah is pronounced also with the lettering of Elohim; and the level of Malchut is pronounced Adonai, within which are the letters of judgment, Din.

157. Rabbi Elazar was sitting before Rabbi Shimon, his father. He said to him: We have learned that THE NAME Elohim always denotes Judgment. The name Yud Hei Vav Hei is sometimes pronounced Elohim, MEANING WHEN IT IS WITH THE VOWELS OF ELOHIM, such as "Adonai Yud Hei Vav Hei" (Beresheet 15:8), PRONOUNCED WITH THE PUNCTUATION OF ELOHIM. HE QUESTIONS: Why pronounce it "Elohim" when its letters, NAMELY YUD HEI VAV HEI, always denote Mercy?

158. He said to him that it is written in the scripture, "Know therefore this day, and consider it in your heart, that Hashem He is Elohim" (Devarim 4:39). It is also written, "Hashem He is the Elohim" (I Melachim 18:39). He said to him: I know that where there is Judgment, there can be Mercy and sometimes where there is Mercy, there may be Judgment. THEREFORE, THE VERSE STATES "HASHEM HE IS THE ELOHIM." He continued: See that it is so, Yud Hei Vav Hei always stands for Mercy. But when the wicked convert Mercy to Judgment, the verse is written, "Yud Hei Vav Hei," but it is read "Elohim."

159. Come and analyze the secret of the matter. There are three degrees, yet each degree is independent even though they are one, connected into one and do not separate one from the other. Come and see: All the plants - NAMELY THE SFIROT - and all these candles - NAMELY THE SFIROT OF MALCHUT KNOWN AS THE FIERY LIGHTS - shine and blaze. All are watered and blessed from that river that continually flows, NAMELY BINAH, in which everything is included, AS ALL MOCHIN STEM FROM IT, and the sum of everything is within it.

160. This river is called the mother of the Garden of Eden, DENOTING MALCHUT, AS BINAH IS REFERRED TO AS MOTHER (HEB. EM, ALEPH MEM), AS IT IS WRITTEN, "IF (HEB. IM, ALEPH MEM) YOU CRY AFTER BINAH" (MISHLEI 2:3), being higher than the Garden. IT IS CALLED MOTHER, because Eden, DENOTING CHOCHMAH, joins with it and does not leave it. For this reason, all the springs OF MOCHIN come out, draw FROM IT and water all sides, BOTH TO THE RIGHT OR TO THE LEFT, and open doors within it. Hence, there is Mercy coming from it, DENOTING THE CENTRAL COLUMN and Mercy opened in it AS THE BEGINNING OF THE OPENING OF THE CENTRAL COLUMN, WHICH RECONCILES AND JOINS RIGHT WITH LEFT BEING THE PERFECTION OF EVERYTHING, STARTS AT BINAH.

161. For this reason, they call BINAH mother, DENOTING Nukva and Gvurah, and Judgment comes forth from it. HENCE, it is referred to as Mercy on its own, ITS OWN QUALITY. However, from its aspect, the Judgments are aroused and THE NAME BINAH is written with Mercy, MEANING WITH THE LETTERS YUD HEI VAV HEI, WHICH INDICATES MERCY. Its vowels are of Judgment, MEANING THAT HER FOUR LETTERS OF YUD HEI VAV HEI ARE VOWELED AS IN THE NAME OF ELOHIM. THUS, the letters OF THE NAME ARE of Mercy, yet Judgments are drawn from its aspect, AS HINTED IN THE VOWELIZATION OF THE NAME as YeHeVoH. This is one grade.

157. רַבִּי אֶלְעָזָר הָיָה יוֹשֵׁב בְּפָנֵי רַבִּי שִׁמּוֹן, אָבִיו. אָמַר לֵיהֶם, הָאֵל תִּגְנוֹן אֱלֹהִים בְּכָל אֲתֵר דִּינָא הוּא. וְיָדִי הִיא וְאִי הִיא. אֵת אֲתֵר דְּאֶקְרִי אֱלֹהִים, בְּגוֹן אֲדִנְיָ יְהוָה. אֲמַאי אֶקְרִי אֱלֹהִים, וְהָאֵתוּן רַחֲמֵי אִינוּן בְּכָל אֲתֵר.

158. אָמַר לֵיהֶם, הֵכִי הוּא כְּתִיב בְּקֶרֶא, כְּתִיב וְיָדַעַתְּ הַיּוֹם וְהַשְׁבוֹתָ אֶל לִבְבְּךָ כִּי יְיָ הוּא הָאֱלֹהִים, וְכְתִיב וְיָיִ הוּא הָאֱלֹהִים. אָמַר לֵיהֶם מַלְּהָ דָא יָדַעְנָא, דְּבִאֲתֵר דְּאֵית דִּינָא, אֵית רַחֲמֵי. וְלִזְמָנָא, בְּאֲתֵר דְּאֵית רַחֲמֵי, אֵית דִּינָא, אִלּוּ תָא חֲזִי דְּהֵכִי הוּא, יָדִי דְּבְכָל אֲתֵר רַחֲמֵי. וּבְשַׁעֲתָא דְּמַהֲפָכִי חֲזִיבִיא רַחֲמֵי לְדִינָא, כְּדִין כְּתִיב יְהוָה, וְקִרְיָנָא לֵיהֶם אֱלֹהִים.

159. אָבֵל תִּחַ רְזָא דְּמַלְּהָ, ג' דְּרָגִין אִינוּן, וְכָל דְּרָגָא וְדְּרָגָא בְּלַחְדוּי, וְאֵע"ג דְּכָלָא חַד, וּמִתְקַשְׁרִי בְּחַד, וְלֹא מִתְפָּרְשִׁי דָא מִן דָּא. תִּחַ, כְּלָהּ נְטִיעָן, וְכָל אִינוּן בּוֹצִיעִין כְּלָהּ נְהִירִין וּמִתְלַהֲטִין וּמִשְׁתַּקְּיוּן וּמִתְפָּרְקָן, מַהֲהוּא נְהִירָא דְּנִגִיד וְנִפְיָק, דְּכָלָא כְּלִיל בֵּיה, וְכָלָלָא דְּכָלָא בֵּיה.

160. וְהָאֵי נְהִירָא אֲתַקְרִי אִם לְגַנְתָּא, וְעִילָא מְגַנְתָּא, בְּגִין דְּעֵרָן מִשְׁתַּתָּהּ בְּהִדָּה, וְלֹא פְרִישׁ מִנָּה. וּבְגִין כֶּךָ, כָּל מְבוֹעֵין נִפְקִין וְנִגְדִין וְאֲשַׁתְּקִיין לְכָל עֵיבֵר. וּפְתִיחִין בָּהּ פְּתִיחִין, וְעַל דָּא רַחֲמֵי מִנָּה מִשְׁתַּבְּחִין, וְרַחֲמִין פְּתִיחִין בָּהּ.

161. וּבְגִין דְּקִרְיָנָא לָהּ אִם, נּוֹקְבָא גְבוּרָה, וְדִינָא מִנָּה נִפְיָק. אֶקְרִי רַחֲמֵי בְּלַחְדָּהּ, הָא מְסַטְרָהּ דִּינָא מִתְעָרִין. וּבְגִין כֶּךָ כְּתִיב בְּרַחֲמֵי, וְנִקְוֵר בְּדִינָא. אֲתוּן בְּרַחֲמֵי, וְאֲתַנְגִיד דִּינָא מְסַטְרָהּ, כְּגִוּוֹנָא דָא יְהוָה, הָאֵי דְּרָגָא חַד.

162. The second grade: From the aspect of the first GRADE, WHICH IS BINAH, another grade named Gvurah, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN, comes out and is stirred. It is pronounced Elohim, NOT MERELY IN ITS VOWELS, AS IN BINAH, BUT with its actual letters. Its origin is Zeir Anpin, MEANING CHESED OF ZEIR ANPIN, WHENCE STEMS GVURAH that is included in it, AS THE LEFT COLUMN OF ZEIR ANPIN IS INCLUDED IN THE RIGHT COLUMN OF ZEIR ANPIN, WHICH IS CHESED. Since it is included in CHESED, it is THEREFORE written, "Hashem He is the Elohim" as Yud Hei Vav Hei - DENOTING CHESED - is the Elohim - DENOTING GVURAH. And here, IT DOES NOT MERELY HAVE THE VOWELS OF ELOHIM, AS IN BINAH, BUT IT IS INCLUDED in the letters OF ELOHIM, and they become one, JOINED ONE WITH THE OTHER. This is the second grade.

163. The third grade is righteousness, DENOTING MALCHUT, which is the last Sfirah. This becomes the court of the King, OF ZEIR ANPIN. We have learned THAT THE NAME Adonai is thus spelled and thus pronounced. The Congregation of Yisrael, REFERRING TO MALCHUT, is called by this name. HOWEVER, THE NAME OF ZEIR ANPIN IS WRITTEN YUD HEI VAV HEI AND IS PRONOUNCED ADONAI. This name is completed in this place, MALCHUT. These are three levels called with names of Judgment, AS THE LEVEL OF BINAH IS CALLED YUD HEI VAV HEI WITH THE VOWELIZATION OF ELOHIM. THE LEVEL OF GVURAH IS PRONOUNCED ALSO WITH THE LETTERING OF ELOHIM AND THE LEVEL OF MALCHUT IS PRONOUNCED ADONAI. THESE ARE THE THREE NAMES OF JUDGMENT, AS WE DISCUSS HERE THE LEFT COLUMN, WHICH IS JUDGMENT, WHOSE SOURCE IS BINAH. THEREFORE, IT IS ONLY HINTED AT WITH THE VOWELIZATION OF ELOHIM, AND FROM THERE, IT IS DRAWN TO THE LEFT COLUMN OF ZEIR ANPIN. THERE IT IS ACTUAL YET INCLUDED IN THE RIGHT; HENCE, THE SECRET OF ELOHIM IS ALSO IN ITS LETTERING. FROM HERE IT MOVES TO MALCHUT, WHICH IS ENTIRELY BUILT FROM THE LEFT COLUMN AND IS THEREFORE PRONOUNCED ADONAI (ALEPH DALET NUN YUD), WHICH CONTAINS THE LETTERS OF JUDGMENT (DIN, DALET YUD NUN) EXPLICITLY. All join one with the other without separation as we have established.

26. Eheyeh Asher Eheyeh

Rabbi Elazar does not understand the title verse, that means "I will ever be what I now am," and his father says that the name "Eheyeh" comprises everything, and is completely concealed. "Asher Eheyeh" means "I will draw, and give birth to all" - Ima/Binah is impregnated and ready to give forth all the details and to reveal the exalted name Yud Hei Vav Hei. God had explained the secret of the Holy Name to Moses, and Rabbi Shimon found in King Solomon's book that "Asher" means that the chamber, Binah, is in connection with Eden, Chochmah, when in the exalted knot. "Asher" is derived from happy and "Eheyeh" means prepared to give birth. At the time of birth it is not written "Asher" because the heavenly pair is separated, but rather "Eheyeh" which means that now it will produce and give birth, and all will be corrected. After the birth of Zeir Anpin, those other names were forsaken and it says Yud Hei Vav Hei.

164. He said to him: If it is pleasing before my father, I heard that it is written about this, "I will ever be what I now am" (Heb. eheyeh asher eheyeh) (Shemot 3:14) and I do not understand it; NAMELY, I DO NOT UNDERSTAND ITS EXPLANATION. He replied: Elazar, my son, the friends have established it, and now it all connects to the same matter.

165. The secret of the matter is this. THE NAME "Eheyeh" comprises everything, BEING THE SUPERNAL ABA AND IMA WHO ARE THE THREE FIRST SFIROT OF BINAH, ALWAYS IN THE SECRET OF THE VERSE, "HE DELIGHTS IN MERCY (HEB. CHESED)" (MICHAH 7:18) AND NEVER RECEIVE CHOCHMAH, AS when the paths are blocked and not clear, and are all included in one place. Then they are called Eheyeh, which includes all. It is concealed and does not become revealed.

162. דְּרָגָא תְּנִינָא, מְסֻטְרָא דְּהָאִי קְדָמָא, נִמְכִּי וְאַתְעֵר דְּרָגָא אַחְרָא אֶקְרִי גְבוּרָה, וְהָאִי אֶקְרִי אֱלֹהִים, בְּאֵלִין אֲתוּן מִמֶּשׁ. וְשִׁירוּתָא מְזַעִיר אֲנָפִין הוּא, וּבִיָּה אֲתֵאֲחִיד. וּבְגִין דְּאֲתֵאֲחִיד בְּהָאִי, כְּתִיב יי' הָאֱלֹהִים, כִּי יי' הוּא הָאֱלֹהִים, בְּאֵלִין אֲתוּן, וְהוּא חַד, וְדָא הוּא דְּרָגָא תְּנִינָא.

163. דְּרָגָא תְּלִיתָא, צִדֵּק. כְּתִירָא בְּתִרָא, הָאִי בִי דִינָא דְּמִלְכָּא. וְתֵאנָא אֲדִנִּי הִכִּי כְּתִיב, וְהִכִּי אֶקְרִי, וּכִי בְּהָאִי שְׂמָא אֲתֵקְרִי. וְהָאִי שְׂמָא בְּאַתֵּר דָּא אֲשֵׁתִּלִּים. וְאֵלִין אֵינּוּן ג' דְּרָגִין, דְּאֶקְרוּן בְּשִׁמְהוֹן דְּדִינָא. וְכֹלָא מִתְקַשֵּׁר חַד בְּחַד בְּלֹא פְּרוּדָא, כְּמָה דְּאוּקִימָנָא.

164. אָמַר לִיה, אִי נִיחָא קָמִיָּה דְּאַבָּא, הָא שְׂמַעְנָא בְּהָאִי, דְּכְתִיב אֱהִיָּה אֲשֶׁר אֱהִיָּה, וְלֹא קִיּוּמָא בִּיָּה. א"ל אֶלְעָזָר בְּרִי, הָא אוּקְמָהּ חֲבֵרִיָּא, וְהִשְׁתָּא בְּחַד מְלָה אֲתֵקְשֵׁר בְּלֹא.

165. וְרָזָא דְּמְלָה הִכִּי הוּא. אֱהִיָּה, דָּא כָּלְלָא דְּכָלָא. דְּכַד שְׁבִילִין סְתִימִין וְלֹא מִתְפָּרְשִׁין, וְכִלְיִין בְּחַד אֲתֵר. כִּדִּין אֶקְרִי אֱהִיָּה, כָּלְלָא כָּלָא, סְתִים וְלֹא אֲתַגְלִיָּא.

166. After the beginnings OF the REVELATION OF MOCHIN emerges from it, and that river WHICH IS YISRAEL-SABA AND TEVUNAH, becomes pregnant, WITH MALE AND FEMALE, in order to draw everything, the beginnings is called "Asher Eheyeh." IT MEANS, I will draw, and give birth to all. "Eheyeh" means that now I include everything, the inclusion of every detail, MEANING EACH AND EVERY GRADE. "Asher Eheyeh" MEANS that Ima, WHICH IS BINAH, is impregnated and ready to give forth all the details and to reveal the exalted Name YUD HEI VAV HEI.

167. Afterwards, Moses wanted to know the details of the matter. Then THE HOLY ONE, BLESSED BE HE, explained it to him, "THUS SHALL YOU SAY TO THE CHILDREN OF YISRAEL, Eheyeh" (Shemot 3:14). THIS NAME is specific TO YISRAEL-SABA AND TEVUNAH. Therefore, it is not written here: 'Asher Eheyeh'. I have found in the book of King Solomon that "Asher" MEANS the chamber, BINAH, is in connection with Eden, DENOTING CHOCHMAH, when in the exalted knot, as it is written, "Happy am I (Heb. oshri), for the daughters will call me blessed" (Bereshheet 30:13). ALSO HERE, "ASHER" IS DERIVED FROM HAPPY, "Eheyeh" MEANS prepared to give birth.

168. Come and see how it came down from level to level in order to tell the secret of the Holy Name to Moses. At first there was "Eheyeh," which comprises everything in general. It is hidden and not revealed at all, BEING SUPERNAL ABA AND IMA as I have said. This is understood from, "Then I was (Eheyeh) by Him as a nursing" (Mishlei 8:30), and, "Man cannot know its price" (Iyov 28:13). FOR CHOCHMAH, BEING THE SECRET OF THE SUPERNAL ABA AND IMA, ARE CONCEALED AND IT IS WRITTEN ABOUT THEM, "MAN CANNOT KNOW ITS PRICE," AS CHOCHMAH IS HIDDEN WITHIN THEM AND NOT KNOWN AT ALL. Afterwards, SUPERNAL ABA AND IMA caused the river, which is supernal Ima, to emanate, and it became pregnant and was about to give birth. Then the verse says, "Asher Eheyeh," MEANING I am prepared to give birth and correct everything. Following this, she begins to give birth. THEN, it is not written: 'Asher', BECAUSE AT THE TIME OF BIRTH THE HEAVENLY PAIR IS SEPARATED AS MENTIONED, but "Eheyeh" which means that now it will produce and give birth and everything will be corrected.

169. After everything had emerged and each one was established in its proper place, MEANING AFTER ZEIR ANPIN WAS BORN AND CAME BELOW TO ITS PLACE, He forsook everything, MEANING ALL THE ABOVE MENTIONED NAMES, and said Yud Hei Vav Hei. This is a detail, MEANING THE SPECIFIC GRADE OF ZEIR ANPIN UNCONNECTED TO IMA. This is sustenance, MEANING ZEIR ANPIN THAT MOCHIN REFERRED TO AS SUSTENANCE. At that moment, Moses became aware of the secret of the Holy Name, the concealed and the revealed. He became attached as no other human LIKE HIM had. How fortunate is his lot. Rabbi Elazar approached and kissed his hands.

166. בְּתֵר דְּנִפְק מְנִיָּה שִׁירוּתָא, וְהוּא נְהִר אֲתַעְבֵּר לְאַמְשָׁכָא כָּלָא, בְּדִין אֶקְרִי אֲשֶׁר אֶהְיָה. כְּלוּמַר, ע"כ אֶהְיָה, אֶהְיָה זְמַן לְאַמְשָׁכָא וּלְאוּלְדָא כָּלָא. אֶהְיָה: כְּלוּמַר, הִשְׁתָּא אָנָּה הוּא כָּלָל כָּלָא, כָּלָלָא דְכָל פְּרָטָא. אֲשֶׁר אֶהְיָה: דֹּאֲתַעְבֵּרְתָּ אִימָא, וְזְמִינַת לְאַפְקָא פְּרָטִין כָּלָהוּ, וּלְאַתְגְּלִיָּא שְׁמָא עֲלָהָ.

167. לְבִתֵּר בְּעָא מֹשֶׁה לְמַנְדַּע פְּרָטָא דְּמִלָּה מֵאן הוּא, עַד דְּפָרִישׁ וְאָמַר אֶהְיָה, דָּא הוּא פְּרָטָא, וְהָכָא לֹא כְּתִיב אֲשֶׁר אֶהְיָה. וְאַשְׁכַּחנָּא בְּסַפְרָא דְּשִׁלְמָה מְלָכָא, אֲשֶׁר: בְּקִיטוּרָא דְּעִדּוּנָא קְסִטִּירָא בְּחִבְרוּתָא עֲלָהָ אֲשֶׁתְּכַח. כְּד"א, בְּאֲשֶׁרִי כִי אֲשֶׁרוּנִי בְּנוּת, אֶהְיָה זְמִינָא לְאוּלְדָא.

168. ת"ח הִיךְ נְחִית מִדְּרָגָא לְדְרָגָא, לְאוּדְעָא רְזָא דְּשְׁמָא קְדִישָׁא לְמֹשֶׁה. בְּקַדְמִיתָא אֶהְיָה, כָּלָלָא דְכָלָא, סְתִים דְּלֹא אֲתַגְּלִיָּא כָּלָל, כְּמָה דְּאִמְינָא. וְסִימָן, וְאֶהְיָה אֲעֲלוּ אֲמוֹן וְגו', וְכְתִיב לֹא יָדַע אֲנוּשׁ עֶרְכָּהּ וְגו'. לְבִתֵּר אֶפִּיק הוּא נְהִרָא, אִימָא עֲלָהָ, אֲתַעְבֵּרְתָּ, וְזְמִינָא לְאוּלְדָא. וְאָמַר אֲשֶׁר אֶהְיָה, זְמִינָא לְאוּלְדָא, וּלְתַקְנָא כָּלָא. לְבִתֵּר שְׁאִרֵי לְאוּלְדָא, וְלֹא כְּתִיב אֲשֶׁר, אֶלָּא אֶהְיָה: כְּלוּמַר, הִשְׁתָּא יָפִיק וְיִתְתֵּקֵן כָּלָא.

169. בְּתֵר דְּנִפְק כָּלָא, וְאַתְתֵּקֵן כָּל חַד וְחַד בְּאַתְרֵיהּ, שְׁבַק כָּלָא, וְאָמַר יְהו"ה. דָּא פְּרָטָא, וְדָא קִיּוּמָא. וּבְהֵיאָה שְׁעָתָא יָדַע מֹשֶׁה, רְזָא דְּשְׁמָא קְדִישָׁא, סְתִים וְגִלְיָא וְאַתְדַּבֵּק מֵה דְּלֹא אֲתַדְבֵּקוּ שְׁאֵר בְּנֵי עֲלָמָא, זִכָּאָה חוּלְקִיָּה. אֲתָא ר' אֶלְעָזָר וְנָשִׁיק יָדָיו.

27. The proper order of writing the Name Yud Hei Vav Hei

Rabbi Shimon tells his son that it is critical to write the Holy Name properly. He reiterates the information in the previous section by reference to the individual letters of Yud Hei Vav Hei.

170. He said to him: Elazar, my son, be careful not to write the Holy Name improperly from now on. For of him who does not know to write the Holy Name properly and to tie the bond of Faith, the bond of one and one, OF ZEIR ANPIN AND MALCHUT, ACCORDING TO THE SECRET OF THE VERSE, "HASHEM SHALL BE ONE, AND HIS NAME ONE" (ZECHARYAH 14:9), so as to unify the Holy Name, it is written, "Because he has despised the word of Hashem, and has broken His commandment, that soul shall utterly be cut off" (Bemidbar 15:31). This is even if he causes a degradation of one level or one unity from just one letter among them.

171. Come and see that the Yud ? at the beginning OF THE NAME, YUD HEI VAV HEI, includes it all. It is concealed on all sides, and no paths open WITHIN IT. It encompasses male and female, NAMELY THE SUPERNAL ABA AND IMA, AS THE YUD IS THE SECRET OF ABA AND TWO LETTERS OF THE YUD FULLY SPELLED - NAMELY VAV AND DALET - ARE IMA. THEY ARE CONCEALED AND UNOPENED. The tip at the top of the Yud hints at naught, MEANING KETER CALLED SO, SINCE THERE IS NO CONCEIVING IT. Afterwards, the Yud, THE SECRET OF EDEN, issued from itself that river that continually flows out, NAMELY BINAH. From it, Hei will conceive WITH A SON AND A DAUGHTER, WHICH ARE VAV AND DALET. ITS SHAPE HINTS AT ZEIR ANPIN AND MALCHUT AS EMBRYOS WITHIN IT, IN THE SHAPE OF DALET AND VAV. Of this HEI, it is written, "And a river went (lit. 'goes') out of Eden" (Beresheet 2:10). IT IS WRITTEN "goes out," MEANING CONTINUOUSLY FLOWING, not 'went out', IN THE PAST TENSE. For this reason, THE HEI need not part FROM THE YUD. As a result, it is written, "my love" (Shir Hashirim 4:1) IN RELATION TO HEI, WHICH IS WITH YUD AS TWO FRIENDS THAT NEVER PART FROM ONE ANOTHER.

172. You may ask why "a river" is written indicating one, but in reality there are three; NAMELY BINAH, THAT IS PREGNANT WITH ZEIR ANPIN AND MALCHUT, AS DISCUSSED. HE ANSWERS: This is for sure that the Yud produced three. All are included in the three. This Yud issued this river before it, NAMELY BINAH, and two offspring with which Ima (Eng. 'mother') nurses and is impregnated and bears them afterwards. The Hei has this form: DALET WITHIN WHICH THERE IS THE VAV, WHICH IS THE CUT LEG WITHIN THE HEI, and these, DALET AND VAV, are the offsprings that are below Aba and Ima, WITH WHICH IMA IS PREGNANT, AS DISCUSSED.

173. After BINAH gave birth, she produced a male child, placed him before her, NAMELY ZEIR ANPIN, and there is a need to write Vav, WHICH HINTS ABOUT THE SON; NAMELY, ZEIR ANPIN AFTER HE WAS BORN AND CAME FORTH TO HIS PLACE. This one, THE SON, inherits Aba and Ima. AND ZEIR ANPIN inherits two portions, ONE FOR HIMSELF AND ONE FOR MALCHUT. From him is nurtured the daughter. Therefore, it is necessary to write afterwards Vav-Hei together, ONE AFTER ANOTHER, just as the first Hei IS JOINED together WITH THE YUD, MEANING Yud Hei. There must be no separation between them. Also here Vav Hei are together and there is no need to separate them. We already established these matters. These matters here are also taken up to another place. Fortunate is the portion of the righteous, who understand supernal secrets of the Holy King and are worthy to be thankful before Him. Thus, it is written, "Surely the righteous shall give thanks to Your name: the upright shall dwell in Your presence" (Tehilim 140:14).

170. א"ל, אֶלְעָזָר בְּרִי, מִכָּאן וּלְהֵלָא, אֲזַדְהָר דְּלֹא לְמַכְתָּב שְׁמָא קְדִישָׁא, אֶלָּא בְּדִקָּא יָאוּת. דְּכָל מֵאן דְּלֹא יָרַע לְמַכְתָּב שְׁמָא קְדִישָׁא בְּדִקָּא יָאוּת, וּלְקִשְׁרָא קִשְׁרָא דְּמַהֲיִמְנוּתָא קִשְׁרָא דְּחַד בְּחַד, בְּגִין לִיחְדָּא שְׁמָא קְדִישָׁא. עָלֵיהּ כְּתִיב, כִּי דְּבַר יִי' בְּזָה וְאַתְּ מַצִּיתוֹ הִפֵּר הִכְרַת תְּכַרַת וּגו'. אֶפִּילוּ דְּגָרַע חַד דְּרָגָא, אוֹ חַד קִשְׁרָא, מֵאַתְּ חַד מְנִייהוּ.

171. ת"ח, י' בְּקִדְמִיתָא, בְּלָלָא דְּכָלָא, סְתִים מִכָּל סְטָרִין, שְׁבִילִין לֹא מִתְפַּתְחִין, בְּלָלָא דְּרַבְר וְנוֹקְבָא. קוֹצָא דִּיז"ד דְּלַעֲיָלָא, רְמִיזָא לְאִין. לְבַתָּר, י' דְּאֶפִּיק הֵהוּא נִהְרָא דְּנִגִיד וְנָפִיק מִנִּיהּ, וּלְאַתְעֵבְרָא מִנִּיהּ ה', בְּהֵאֵי כְּתִיב וְנִהַר יוֹצֵא מֵעֵדֶן. יוֹצֵא וְלֹא יוֹצֵא. בְּג"כ לֹא בְּעֵיָא לְאַתְפָּרְשָׁא מִנִּיהּ. וּבְג"כ כְּתִיב רַעֲיָתִי.

172. וְאִי תִימָא נִהַר כְּתִיב, מִשְׁמַע חַד, וְהָא הֵכָא ג'. הָכִי הוּא וְדָאִי, י' אֶפִּיק תְּלָתָא, וּבְתַלְתָּא אֲתַפְּלָל בְּלָא. י' אֶפִּיק לְקַמִּיהּ הֵהוּא נִהַר, וְתִרִין בְּגִין דִּינִקָּא לְהוּ אִימָא, וְאַתְעֵבְרַת מִנִּייהּ, וְאֶפִּיק לֹון לְבַתָּר. ה': כְּגוֹנוֹנָא דָּא ה', וְאִינוֹן בְּגִין תַּחוֹת אַבָּא וְאִימָא.

173. בְּתַר דְּאוֹלִידַת, אֶפִּיקַת בֶּן דְּכַר, וְשׁוּיָה לְקַמָּה, וּבְעֵי לְמַכְתָּב ו', וְהֵאֵי יָרִית אַחְסִנְתָּא דְּאַבָּא וְאִימָא, וְיָרִית תִּרִין חוֹלְקִין, וּמִנִּיהּ אֲתָזֶן בְּרִתָּא. וְעַל דָּא, בְּעֵי לְמַכְתָּב לְבַתָּר, ו"ה בְּחֻדָּא כְּמָה דְּה"א קְדַמָּא ו"ה בְּחֻדָּא, וְלֹא בְּעֵי לְאַפְרָשָׁא לֹון, אוּף הֵכָא ו"ה בְּחֻדָּא, וְלֹא בְּעֵי לְאַפְרָשָׁא לֹון. וְהָא אוֹקִימָנָא מְלִי. וְלֵאמָר אַחְרָא סְלִקִין הָנִי מְלִי. זַבְאָה חוֹלְקִיהוֹן דְּצִדִּיקָיָא, דִּינְדַּעִין רְזִין עֲלָאִין דְּמַלְכָּא קְדִישָׁא, וְיִתְחַזֵּן לְאוֹדָאָה לֵיהּ, הַה"ד אֵךְ צִדִּיקִים יוֹרֵדוּ לְשִׁמְךָ יִשְׁבּוּ יִשְׂרָאֵל אֶת פָּנֶיךָ.

174. We have learned that Rabbi Yehuda said, "El Elohim, Hashem, has spoken, and called the earth" (Tehilim 50:1). "EL, ELOHIM AND YUD HEI VAV HEI" REFER TO CHESED, GVURAH AND TIFERET, WHICH ARE perfection of all, the perfection of the holy patriarchs - NAMELY CHESED, GVURAH AND TIFERET. "Has spoken and called the earth": SPOKEN MEANS POURING AND EARTH REFERS TO MALCHUT in order to be in the Congregation of Yisrael in perfection and in joy. From what place is He with her? He repeated, "Out of Zion, the perfection of beauty, Elohim has shown forth" (Ibid. 2), MEANING FROM YESOD OF MALCHUT KNOWN AS ZION.

174. תָּאנָא א"ר יְהוּדָה, אֵל אֱלֹהִים יְי' דְּבַר וִיקְרָא אָרֶץ. שְׁלִימוֹ דְּכָלָא, שְׁלִימוֹ דְּאַבְהֵן קְדִישִׁי. דְּבַר וִיקְרָא אָרֶץ, לֹא שְׁתַּבְּחָא בְּכ"י בְּשְׁלִימוֹ בְּחֲדוּתָא. וּמֵאֵן אֲתֵר הוּא אֲשַׁתְּבַּח עִמָּה. הָדָר וְאָמַר, מִצִּיּוֹן מְכַלֵּל יוֹפִי אֱלֹהִים הוֹמִיעַ.

28. As is done below so is done above

Rabbi Shimon explains how Jerusalem and Zion were established by God because He wanted to create the lower world similar to the upper world. Rabbi Yehuda says that there is no service of worship above until the priest performs his service below. When Yisrael stop their service below then it also stops above, and thousands of hosts above that are connected to the children of Yisrael hold up their service. Yet for all this God does not abandon Yisrael even when they sin. Rabbi Elazar deduces that perfection above and below depend on the priest, who makes atonement for himself and for everyone else. Lastly we hear from Rabbi Yitzchak that when Yisrael are in exile it is as if God is with them since the Shechinah never leaves them.

175. We have learned that when the Holy One, blessed be He, wanted to create the lower world, He made it all similar to the upper. He made Jerusalem the center of the entire earth, and one place above it called Zion, WHOSE SECRET IS YESOD. It receives blessings from this place. Through this place of Zion, the earth started to be built, and through it the world was built. This is what the verse says, "El Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). From which place? "Out of Zion, the perfection of beauty, Elohim has shown forth" (Ibid. 2), meaning Elohim did appear from Zion, which is the ultimate beauty of the world. Come and see that Jerusalem, WHICH IS MALCHUT, was blessed only from Zion, WHICH IS YESOD, and Zion WAS BLESSED from above, MEANING ZEIR ANPIN. Everything is one, one bonded into one, AS ZEIR ANPIN AND MALCHUT, THE SECRET OF ONE ON ONE, ARE JOINED BY ZION.

175. תָּאנָא כַּד בַּעַל קוּדְשָׁא בְּרִיךְ הוּא לְמַבְרִי עֲלֵמָא דְּלִתְתָּא, כָּלָא כְּגוּוֹנָא דְּלַעֲיִלָּא עֲבַד לִיה. עֲבַד יְרוּשָׁלַיִם, אֲמַצְעִיתָא דְּכָל אָרֶעָ. וְאַתֵּר חַד דְּאִקְרִי צִיּוֹן, עָלָה. וּמֵהָאִי אֲתֵר מִתְּבָרְכָא. וּבִהָאִי אֲתֵר דְּצִיּוֹן שְׂאֵרֵי עֲלֵמָא לֹא תִתְּבַנָּא, וּמִנִּיהּ אֲתַבְּנִי. הֵה"ד, אֵל אֱלֹהִים יְי' דְּבַר וִיקְרָא אָרֶץ מִמְזֹרַח שֶׁמֶשׁ עַד מְבֹאֵו. וּמֵאֵן אֲתֵר. מִצִּיּוֹן מְכַלֵּל יוֹפִי אֱלֹהִים הוֹמִיעַ. כְּלוּמַר, מִצִּיּוֹן דְּהוּא שְׁלִימוֹ דְּיוֹפִי דְּעֲלֵמָא, אֱלֹהִים הוֹמִיעַ. ת"ח, לֹא אֲתַבְּרָכָא יְרוּשָׁלַם, אֶלָּא מִצִּיּוֹן. וְצִיּוֹן מַעֲיִלָּא, וְכָלָא חַד בְּחַד אֲתַקְשֵׁר.

176. Rabbi Yehuda said that it is written, "And he shall go out to the altar that is before Hashem, and make atonement for it" (Vayikra 16:18). "To the altar" is WRITTEN without further qualification, HINTING AT THE CELESTIAL ALTAR, NAMELY THE SECRET OF YESOD OF MALCHUT. As it is done below, so it is done above. All is intertwined one with one THROUGH THE ALTAR THAT IS YESOD OF MALCHUT. We have learned that just as on this day the priest procures forgiveness here below, IN THE TEMPLE, so it is above. When the priest here performs his service, so does the celestial priest, REPRESENTING CHESED OF ZEIR ANPIN THAT POURS ABUNDANCE TO MALCHUT. There is no SERVICE above, WHICH IS THE SECRET OF CHESED POURING TO MALCHUT, until there is SERVICE OF THE PRIEST below, since the holiness of the supernal King starts to rise from below. All worlds are in one unity before the Holy One, blessed be He.

176. תָּאנָא, אָמַר רַבִּי יְהוּדָה, וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְי' וַיִּכְפֹּר עָלָיו. אֶל הַמִּזְבֵּחַ סֵתָם. כִּמְה דְּאֲתַעְבִּיד לְתַתָּא, אֲתַעְבִּיד לְעִילָא, וְכָלָא אֲתַקְשֵׁר חַד בְּחַד. וְתָאנָא, כִּמְה דְּבִהָאִי יוֹמָא מְכַפֵּר כִּהְנָא לְתַתָּא, הָכִי נָמִי לְעִילָא. וְכַד כִּהְנָא לְתַתָּא מְסַדֵּר פּוֹלְחָנִיה, כִּהְנָא דְּלַעֲיִלָּא הָכִי נָמִי, לֹא אֲשַׁתְּבַּח לְעִילָא, עַד דְּאֲשַׁתְּבַּח לְתַתָּא. וּמִתְּתָא שְׂאֵרֵי לְסַלְקָא קְדוּשָׁה דְּמִלְכָּא עֲלָא, וּמִשְׁתַּבְּחִין כְּלָהוּ עֲלֵמִין חַד קָמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא.

177. Rabbi Yehuda said: If Yisrael knew why the Holy One, blessed be He, visited to punish them more than all other nations, they would be aware that the Holy One, blessed be He, overlooks and forgives His own and does not punish them even one percent. We have learned how many Chariots and how many hosts are possessed by the Holy One, blessed be He, and how many rulers and appointees are in His service. When He designated Yisrael in this world, He crowned them with holy crowns similar to those above and caused them to dwell in the Holy Land, WHICH CORRESPONDS TO MALCHUT, in order that they should worship Him. And He connected all the exalted beings with Yisrael.

178. No joy enters before Him, and the service is not performed before Him above until Yisrael perform below. As long as they are found below in the service of their Master, so it is above. But when Yisrael stop the service below, it stops above also, so no service is performed above or below. Since Yisrael voided the service of the Holy One, blessed be He, when they dwelt in the land of Yisrael it was likewise so above, and certainly later IN EXILE.

179. The Holy One, blessed be He, said, 'O Yisrael, if you would only know how many troops, how many hosts hold up THEIR SERVICE because of you ABOVE, you would have realized that you do not deserve to be in this world even one instant.' In spite of this, it is written, "And yet for all that, when they are in the land of their enemies, I will not cast them away..." (Vayikra 26:44). THEREFORE, in "And he shall go out to the altar," "the altar" is written unspecified AND DOES NOT NECESSARILY INDICATE THE LOWER ALTAR IN THE TEMPLE. ALSO, "that is before Hashem," is again unqualified, NOT NECESSARILY IN THE TEMPLE. YET THE ALTAR ALLUDES TO THE SUPERNAL ALTAR, WHICH IS MALCHUT THAT IS BEFORE HASHEM, ZEIR ANPIN. Afterwards, it reads, "And make atonement for it," then "offer his burnt offering, and the burnt offering of the people..." (Vayikra 16:24). HE ASKS: IF THE ALLUSION IS TO MALCHUT, then what is the meaning of, "And make atonement for it"? IS ATONEMENT APPLICABLE ABOVE? Rabbi Yosi said, "AND MAKE ATONEMENT FOR IT" MEANS to awaken Chesed in the world first.

180. We have learned that it is written, "And he shall make atonement for the holy place, because of the uncleanness of the children of Yisrael" (Ibid. 16). HE QUESTIONS: What is meant by "and he shall make atonement for the holy place"? However, Rabbi Elazar said: Behold, we learned that the wicked cause a defect above and awaken Judgments. They cause the sanctuary to become unclean and the mighty snake begins to reveal itself. At that point, Judgments are awakened in the world. On this day, the priest needs to bring purification to all and to crown His holy Sfirah, NAMELY CHESED OF ZEIR ANPIN, which is the head of the King, AS CHESED IS HIS FIRST SFIRAH, in order that the King come to dwell with the Queen, NAMELY MALCHUT. As the head of the King travels, all move along, MEANING ALL HIS SFIROT, to join with the Queen and instill joy and blessings in the world.

177. א"ר יהודה, אלמלא הוּו ידעו ישראל אמאי קודשא בריך הוא פקיד עליהו ישראל, לאוכחא להו יתיר מכל שאר עמין, ינדעון דהא קודשא בריך הוא שביק ידיה, ולא גבי מנהון חר ממאה. תאנא, קודשא בריך הוא במה רתיבין, במה חיילין אית ליה, במה שולטנין ממנן משתבחין בפולחניה, כד זמין להו לישראל בהאי עלמא, אכתר לון בכתרין קדישין בגוונא דלעילא, אשרי לון בארעא קדישא, בגין דישתכחו בפולחניה, קשיר לכלהו עלאי בהו בישראל.

178. וחדוון לא עאלין קמיה, ופולחנא לא אתעביד קמיה לעילא, עד דישראל עבדין לתתא. כל זמנא דישראל משתבחין בפולחניה דמאריהון לתתא, הכי נמי לעילא. בזמנא דישראל בטלי פולחנא לתתא. בטלי לעילא, ופולחנא לא אשתבח לא לעילא ולא לתתא. ועל דישראל בטלו פולחנא דקודשא בריך הוא כד שארן בארעא, הכי נמי לעילא, כ"ש לבתר.

179. אמר קודשא בריך הוא, ישראל אי אתון ידעין, במה אוכלוסין, במה חיילין, מתעבבין בגנייכו, תנדעון דלית אתון בדאי למיקם בעלמא, אפילו שעתא חדא. ועב"ד מה כתיב, ואף גם זאת בהיותם בארץ אויביהם לא מאסתים וגו', ויצא אל המזבח, אל המזבח סתם, אשר לפני יי' סתם. וכפר עליו לבתר, ויצא ועשה את עולתו ואת עולת העם וגו'. וכפר עליו מאי קא מיירי. א"ר יוסי, לאתער א חסד בעלמא בקרמיתא.

180. תאנא, כתיב וכפר על הקדש מטמאות בני ישראל. מאי וכפר על הקדש. אלא א"ר אלעזר, הא תנינן, חייביא עבדין פגמוותא לעילא, ומתערין דינין, וגרמין לאסתאבא מקדשא. וחויא תקיפא שארי לאתגלאה. וכדין דינין מתערין בעלמא, ובהאי יומא, בעי בהנא לדבא פלא, ולא תעטר א כתר קדישא דיליה, דהיא רישא דמלכא. בגין דייתי מלכא לאשרא במטרוניתא, וכד רישא דמלכא נטיל, פלא נטיל, וייתי לאזדוגא במטרוניתא ולא תערא חידו וברכאן בעלמא.

181. It is apparent that perfection above and below depend on the priest. If his Sfirah is awakened, all are awakened and perfection is present. Therefore, it is written, "And he shall make atonement for the holy place." At first, "he shall make atonement for the holy place," MEANING to increase peace in the world and multiply joy in the world. When there is the joy of the joining of the King and Queen, all courtiers of the palace and all that serve show joy. All sins done before the King are atoned for, as it is written, "That you may be clean from all your sins before Hashem" (Ibid. 30). For this reason, it is written, "And there shall be no man in the Tent of Meeting when he goes in to make atonement in the holy place, until he comes out" (Ibid. 17). This is at the time when he enters to join them. At that hour, when the King and Queen are joined, he will "have made atonement for himself, and for his household" (Ibid.).

182. "And there shall be no man in the Tent of Meeting." Rabbi Yitzchak said, "Then will I remember My covenant with Jacob, and also My covenant with Isaac..." (Vayikra 26:42). This verse has been explained. Come and see: When Yisrael are in exile, it is as if the Holy One, blessed be He, is with them in exile, as the Shechinah never forsakes them. When Yisrael were in exile in Babylon, the Shechinah resided among them and returned with them from exile. In the merits of these righteous people who remained in the land, She resided in the land and never left them. Rabbi Yehuda said: Then the Queen returned to the King and all returned TO BE IN the banquet of joy of the king. For this, they are called the men of the Great Assembly. The Great Assembly surely, AS MALCHUT CALLED ASSEMBLY RETURNED FROM ITS DIMINISHED STATUS DURING THE EXILE TO REGAIN HER PROMINENCE.

29. "Then will I remember My covenant with Jacob"

Rabbi Yehuda says that whenever the children of Yisrael are in exile, God brings them out of exile if they are found worthy, but even if they are not worthy He does not forget them. We learn why Jacob is mentioned first in the title verse.

183. We have learned that whenever Yisrael are in exile and are found worthy, the Holy One, blessed be He, hastens His mercy for them and draws them out from exile. If they are not found worthy, He keeps them in exile until the time He originally decreed. If that time arrives yet they are not worthy OF REDEMPTION, the Holy One, blessed be He, is mindful of the glory of His Name, and does not forget them in exile. This is the meaning of the verse, "Then will I remember My covenant with Jacob..." (Vayikra 26:42). For they are everyone's patriarchs, REFERRING TO CHESED, GVURAH AND TIFERET, the secret of the Holy Name, YUD HEI VAV HEI, AS HE IS MINDFUL OF THE GLORY OF HIS NAME.

181. אֲשַׁתְּכָּה דָּכַל שְׁלִימוֹ דְּעִילָא וְתַתָּא, בְּכֹהֵנָא תְּלִינָא. דְּאִי אַתְּעַר בְּתֵרָא דִּילִיָּה, כְּלָא אַתְּעַר וְכְלָא בְּשְׁלִימוֹ אֲשַׁתְּכָּה. וְעַד כְּתִיב וְכָפַר עַל הַקֹּדֶשׁ. בְּקִדְמִיתָא וְכָפַר עַל הַקֹּדֶשׁ. לְאַסְגָּאָה שְׁלָמָא בְּעֵלְמָא, וְלְאַסְגָּאָה חִידוֹ בְּעֵלְמָא. וְכֹד חִידוֹ דְּזוּגָא אֲשַׁתְּכָּה בְּמִלְכָּא וּבְמִטְרוֹנִיתָא, כָּל שְׁמַשִּׁין, וְכָל בְּנֵי הַיְכָלָא, כְּלָהוּ אֲשַׁתְּכָּחוּ בְּחִידוֹ. וְכָל חוּבִין דְּחָבוּ קָמִי מִלְכָּא, אַתְּכָפַר לֵהוּ. הֵה"ד, מִכָּל חֲטָאֵיכֶם לִפְנֵי יוֹי תְּטַהֲרוּ. וּבִג"כ בְּתִיב וְכָל אֲדָם לֹא יִהְיֶה בְּאֵהָל מוֹעֵד בְּבָאוּ לְכָפַר בְּקֹדֶשׁ עַד צֵאתוֹ. בְּשַׁעֲתָא דְּעָאֵל לְזוּגָא לֵהוּ, וּבְשַׁעֲתָא דְּמִזְדוּגִין מִלְכָּא וּמִטְרוֹנִיתָא, הֵהִיא שַׁעֲתָא וְכָפַר בְּעֵרוֹ וּבְעֵד בֵּיתוֹ.

182. תָּאנָא, וְכָל אֲדָם לֹא יִהְיֶה בְּאֵהָל מוֹעֵד, רַבִּי יִצְחָק פָּתַח, וְחִכְרֵתִי אֶת בְּרִיתִי יַעֲקֹב וְאֶת בְּרִיתִי יִצְחָק וְגו', וְהָאִי קָרָא אוֹקְמוּהָ. תָּא חֲזִי, בְּשַׁעֲתָא דִּישְׂרָאֵל בְּגִלוּתָא, כְּבִיכּוֹל קוֹדֶשׁא בְּרִין הוּא עֲמַהוּן בְּגִלוּתָא, דְּהָא שְׂכִינְתָא לֹא אַתְּעַדִּי מְנִיָּהוּ לְעֵלְמִין. ת"ח, בְּזִמְנָא דִּישְׂרָאֵל אֲשַׁתְּכָּחוּ בְּגִלוּתָא דְּבָבֵל, שְׂכִינְתָא פִּינִיָּהוּ שְׂרִיא, וְתֹאבַת עֲמַהוּן מִן גִּלוּתָא. וּבְזִכּוֹת אֵינּוּן צְדִיקִיָּא דְּאֲשַׁתְּאֲרוּ בְּאַרְעָא, שְׂאֵרַת בְּאַרְעָא, וְלֹא אַעֲדִי מְנִיָּהוּ לְעֵלְמִין. א"ר יְהוּדָה, דְּאֲתַהֲדֵרַת מִטְרוֹנִיתָא בְּמִלְכָּא, וְאֲתַהֲדֵרַת כְּלָא בְּהִלּוּלָא דְּמִלְכָּא, בִּג"כ אֶקְרוּן אֲנָשֵׁי כְנֵה"ג, כְּנֵה"ג וְדָאִי.

183. תָּאנָא, בְּכָל זְמַנָּא דִּישְׂרָאֵל בְּגִלוּתָא, אִי אֵינּוּן זְכָאִין, קוֹדֶשׁא בְּרִין הוּא אֶקְדִּים לְרַחֲמָא עֲלֵיהוּ, וְלֹאֲפָקָא לֹון מִגִּלוּתָא. וְאִי אֵינּוּן לֹא זְכָאִין, מְעַבְבִּי לֹון בְּגִלוּתָא, עַד הֵהוּא זְמַנָּא דְּאֲתַגְזֹר. וְכֹד מְטָא זְמַנָּא, וְאֵינּוּן לֹא אַתְּחַזִּיין, קוֹדֶשׁא בְּרִין הוּא אֲשַׁגַּח לִיקְרָא דְּשִׁמְיָא, וְלֹא אֲנָשֵׁי לֵהוּ בְּגִלוּתָא, הֵה"ד וְחִכְרֵתִי אֶת בְּרִיתִי יַעֲקֹב וְגו'. אֵלִין אַבְהֵן דְּכְלָא, רְזָא דְּשִׁמָּא קִדִּישָׁא.

184. Rabbi Chiya said: What is the reason that Jacob is MENTIONED first in the verse, AS IT READS, "THEN WILL I REMEMBER MY COVENANT WITH JACOB" AND LATER ISAAC AND LATER ABRAHAM? HE ANSWERS: Jacob, TIFERET, is the principal of the fathers, AS TIFERET ABSORBS WITHIN IT CHESED AND GVURAH, ALSO KNOWN AS ABRAHAM AND ISAAC. He is the holy tree, MEANING ZEIR ANPIN THAT INCLUDES ALL SIX ENDS. As such, the Vav of the Holy Name YUD HEI VAV HEI holds to him, so we pronounce Jacob with a Vav. Rabbi Yitzchak said: Vav FULLY SPELLED with all its letters HAS THE NUMERICAL VALUE OF THIRTEEN, NAMELY the thirteen attributes OF MERCY, AS JACOB, BEING ZEIR ANPIN, inherits the inheritance of the thirteen springs of the Holy sealed spring KNOWN AS ARICH ANPIN. FROM HIS BEARD ARE DRAWN THIRTEEN CORRECTIONS TO ZEIR ANPIN CALLED JACOB AND FOR THIS REASON, JACOB IS SPELLED WITH VAV.

184. רבי חייא אמר, מאי טעמא יעקב קדמא הכא. אלא, בגין דיעקב כללא דאבהן, והוא אילנא קדישא. בג"כ, ו' דשמא קדישא ביה אחידא, והכי קרינן יעקוב ב'. ר' יצחק, אמר וא"ו באתווי י"ג מכילן, דירית ירותא די"ג מבועין דמבועא סתימא קדישא.

30. The Vav has a silent Aleph in it

We learn the inner meaning of the Aleph in the pronunciation of Vav as Vav Aleph Vav. Similar inferences can be drawn from the pronunciation of Nun as Nun Vav Nun and from the open and closed Mem of Mem. We are reminded again of the importance of the priest in his role of awakening peace above and below.

185. Rabbi Aba said: Why does the letter Vav contain Vav-Aleph-Vav ??? IN THIS PRONUNCIATION? HE ANSWERS: Vav, MEANING ZEIR ANPIN, sits on the throne, REFERRING TO MALCHUT CALLED THRONE, as the verse reads, "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26), REFERRING TO ZEIR ANPIN. The Aleph is silent within VAV and is not revealed, AS THE ALEPH REPRESENTS ARICH ANPIN, CLOTHED FROM THE CENTER DOWNWARD WITH ZEIR ANPIN, AND IS NOT REVEALED OUTSIDE OF ZEIR ANPIN. This is what is written, "'By Myself have I sworn', says Hashem" (Beresheet 22:16), AS ZEIR ANPIN SWORE BY ARICH ANPIN WHO IS CLOTHED WITHIN HIM. For this reason, THE ALEPH is written but not pronounced, MEANING WHEN WE READ THE VAV, THE ALEPH IS SILENT AND IS NOT HEARD IN ITS PRONUNCIATION, AS IT HINTS AT ARICH ANPIN WHO IS CONCEALED AND INCOMPREHENSIBLE. The last VAV comprises the first and we have established that THE LAST VAV is Yesod, the ending of the body, TIFERET, and comprises it all, AS IT IS PART OF THE BODY. Therefore, the letters are connected one with the other, Vav-Aleph-Vav being the beginning and end, MEANING TIFERET AND YESOD THAT ARE ONE, AND THE ALEPH REPRESENTS ARICH ANPIN CLOTHED IN TIFERET, as we have explained.

185. ר' אבא אמר, וא"ו אמאי כליל ו' א' ו'. אלא, ו' דיתיב על כורסיא, כד"א ועל דמות הכסא דמות במראה אדם עליו מלמעלה. א' סתים בגויה ולא אתגלייא, ודא הוא דכתיב בי נשבעתי נאם יי', בג"כ כתיב, ולא אקרי, בתראה, כללא דקדמא. בתראה, הא אוקימנא דא יסוד, דאיהו סיומא דגומא, וכללא דיליה. וע"ד כלילן אתוון דא בדא, וא"ו, רישא וסיומא, במה דאוקימנא. וא

186. We have learned in relation to these two letters that the same thing I said about the Vav is true about the Nun ??? Even though they have established this matter IN ANOTHER WAY, the Nun can be explained so. The bent Nun ? refers to the Queen, and next to it is Vav ?, which is Yesod, so that MALCHUT attains blessing from it. The straight final Nun ? is the expansion of Tiferet, so the letters are brought together and united one with the other. AS TIFERET, WHICH IS THE STRAIGHT NUN, REACHES OUT TO INSPIRE YESOD, WHICH IS VAV; AND YESOD REACHES OUT TO INFLUENCE MALCHUT, WHICH IS THE BENT NUN. If you ask why does the Vav turn its face away from the bent Nun and show its face to the straight final Nun? This is done to show honor to the King, WHO IS THE STRAIGHT NUN, MEANING TIFERET AS MENTIONED. THEREFORE, YESOD turns its face towards the King, MEANING THAT YESOD AND TIFERET ARE ALWAYS AS ONE AS IT APPEARS IN THE ADJACENT PARAGRAPH.

186. וְתֵאנָא, תְּרִין אַתּוּן אִינוּן, בְּהַאי גּוּוּנָא וְאִ"ו
דְּאַמִּינָא, נו"ן אוּף הָכִי. וְאֵע"ג דְּאוּקְמוּהָ מְלָה, נו"ן
הָכִי מִתְפָּרְשָׁא: נ' כְּפֻפָּה, דָּא מְטְרוֹנִיתָא. וְסְמִיכָא
לָהּ ו', דְּאִיהוּ יְסוֹד, בְּגִין לְאַתְבָּרְכָא מְנִיָּה. וְ
פְּשׁוּטָה, אֲתַפְּשׁוּתָא דְתַפְּאֶרֶת. וְע"ד כְּלִילָן אַתּוּן,
וּמִתְאַחֲדִין דָּא בְּרָא. וְאִי תִימָא, אֲמַאי אֶהְדֵּר ו'
אַנְפּוּי מְנוּ"ן כְּפֻפָּה, וְאֶהְדֵּר אַנְפּוּי לְגִבִּי ו' פְּשׁוּטָה.
אַלָּא בְּגִין יִקְרָא דְמַלְכָּא, אֶהְדֵּר אַנְפּוּי לְקַבְּלִיָּה
דְּמַלְכָּא.

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187. We have learned that the Mem ? does not include within it any other letter, AS THE LETTER IN THE FULL SPELLING IS ALSO MEM, but Mem is open ? and final Mem is closed ?. The open Mem INDICATES MALCHUT WHEN the male joins with her AND IT IS OPEN IN ORDER TO RECEIVE THE ABUNDANCE. The closed Mem POINTS TO Jubilee, MEANING BINAH, WHOSE WAYS ARE CONCEALED. THEREFORE, THE FINAL MEM IS ALSO CLOSED FROM ALL SIDES AND, even though THAT BINAH spreads out AT times, IT IS CONSIDERED CLOSED MEM. Some learn about this matter, from, "A garden enclosed is my sister, my bride; a spring shut up, a fountain sealed" (Shir Hashirim 4:12), NAMELY THAT ALSO THE CLOSED FINAL MEM HINTS AT MALCHUT, WHEN IT IS CALLED A SEALED FOUNTAIN.

187. וְתֵאנָא, מ"ם לֹא כְלִיל בְּגִיָּה אֶת אַחֲרָא, אֶלָּא
מ' פְּתוּחָה, מ' סְתוּמָה. מ' פְּתוּחָה: דְּהוּא כֹּד דְּכֹר
אַתְחַבֵּר עִמָּה. מ' סְתוּמָה: יוֹבְלָא. דְּהָא סְתִימִין
אַרְחָהָא וְאֵע"ג דְּמִתְפָּשְׁטִין לְזַמְנִין, וְאִית דְּמִתְנִי
בְּהַאי כד"א גֵּן נְעוּל אַחוּתִי כְּלָה גַּל נְעוּל מַעֲיָן
חָתוּם.

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188. Rabbi Yitzchak said: When the Holy King remembers Yisrael for His Name's sake and returns the Queen to her position, it is written, "And there shall be no man in the Tent of Meeting when he goes in to make atonement in the holy place" (Vayikra 16:17). At the time the priest enters to unify the Holy Name and makes atonement in the holy place to join the King with the Queen, it is then written, "And there shall be no man in the Tent of Meeting..."

188. אָמַר ר' יִצְחָק, בְּשַׁעֲתָא דְּמַלְכָּא קְדִישָׁא אֲדִכֵּר
לְהוּ לְיִשְׂרָאֵל בְּגִין שְׁמִיָּה, וְאַהֲדַרְתּ מְטְרוֹנִיתָא
לְאַתְרָהָא, כְּתִיב, וְכָל אָדָם לֹא יִהְיֶה בְּאֵהָל מוֹעֵד
בְּבֹאוֹ לִכְפֹּר בְּקֹדֶשׁ. כֵּךְ בְּהֵנָּא, בְּשַׁעֲתָא דְּעָאֵל
לִיחֲדָא שְׁמָא קְדִישָׁא, וְלִכְפֹּרָא בְּקוֹדֶשׁ, לְזוּגָא
לְמַלְכָּא בְּמְטְרוֹנִיתָא. כְּתִיב וְכָל אָדָם לֹא יִהְיֶה
בְּאֵהָל מוֹעֵד וְגו'.

189. We have learned that Rabbi Yehuda said: The priest awakens peace in the world above and below. We have learned that he enters the first level OF MALCHUT and washes his body. He departs this level to the next, OF ZEIR ANPIN, washes his body and extends peace to this one and that one, ZEIR ANPIN AND MALCHUT. He sanctifies his hands and they are blessed together. In everything, he needs to show action BELOW IN ORDER TO TRIGGER ITS COUNTERPART ABOVE. He needs to show that the garments he wears should be in line with his actions and he should aim to organize everything as needed. Then the upper and lower beings will be blessed.

189. תֵּאנָא, ר' יְהוּדָה אָמַר, בְּהֵנָּא אֲתַעֵר שְׁלָמָא
בְּעֵלְמָא, לְעִילָא וְתַתָּא. וְתֵנִיָּא עָאֵל בְּדִרְגָּא חַד,
אַסְחִי גּוּפִיָּה. נִפְיָק מֵהַאי דִּרְגָּא, לְדִרְגָּא אַחֲרָא אַסְחִי
גּוּפִיָּה. אַחֲדִי שְׁלָמָא בְּהַאי וּבְהַאי, קֹדֶשׁ יְדוּי,
וּמִתְבָּרְכָאן כְּחָדָא. וּבְכָלָא בְּעִי לְאַחֲזָא עוֹבְדָא,
וּבְעִי לְאַחֲזָא לְבוּשׁוּי, דִּיתְלַבֵּשׁ כְּגוּוּנָא דְּעוֹבְדָא
דִּיתְכַּוֵּן, עַד דִּיסְדֵּר כָּלָא כְּמָה דְּאַצְטְרִיךְ, וְיִתְבָּרְכוּן
עָלָי וְתַתָּאי.

31. The Yud with its engravings

Rabbi Shimon explains the movement and meaning of the letters in the Holy Name.

190. Rabbi Shimon taught, the Yud makes an opening with its engraving, and the letters SPREAD to the sides, MEANING EACH LETTER FROM THE NAME YUD HEI VAV HEI SPREADS IN THREE COLUMNS and joins up with the Yud. EACH OF THE COLUMNS IS TIED TO YUD, DENOTING CHOCHMAH AND THE RIGHT COLUMN. The Yud moves towards the Yud; THAT IS, CHOCHMAH, THE FIRST YUD OF THE NAME YUD ALEPH HEI DALET VAV NUN HEI YUD, MOVES TO MALCHUT, ITS LAST YUD. The Yud, MALCHUT, rises to the Yud, CHOCHMAH. LATER, the Yud OF CHOCHMAH moves to Vav, WHICH IS ZEIR ANPIN. BUT FIRST, THE LIGHT OF CHOCHMAH assembles inside the Hei, BINAH, which then directs Da'at, AS DA'AT IS PLACED BETWEEN CHOCHMAH AND BINAH. AND LATER, the Hei joins with the Vav.

191. HE SAYS: The upper Hei OF THE NAME YUD HEI VAV HEI, NAMELY BINAH, maintains its gates, MEANING THE FIFTY GATES OF BINAH, in its design and arrangement, MEANING ITS ORDERLY DESIGN. THEN, it grasps the glow of 1,570 covered parlors. ONE THOUSAND IS THE SECRET OF CHOCHMAH AND THE RIGHT COLUMN, FIVE HUNDRED IS THE SECRET OF BINAH AND THE LEFT COLUMN AND SEVENTY IS THE SECRET OF DA'AT, THE CENTRAL COLUMN. Then the Hei, NAMELY BINAH, rises to be crowned fifty times for its fifty gates OF BINAH, which maintain whatever is maintaining. When BINAH is designed with her crowns - MEANING HER TWO CROWNS, WHICH IS THE SECRET OF HER DA'AT - the face of the King, ZEIR ANPIN, glows FROM HERE. The Vav spreads to 22 engravings, NAMELY THE NAME OF AYIN BET.

192. The Hei adorns the Vav with 70,500 crowns - THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF CHOCHMAH, THE SECRET OF SEVENTY THOUSAND, WHICH IS THE RIGHT COLUMN. CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF BINAH ARE THE SECRET OF FIVE HUNDRED, THE LEFT COLUMN, which are adorned with one crown, BEING THE SECRET OF DA'AT THAT UNIFIES AND INCLUDES THEM. This is the essence of the verse, "With the crown with which his mother crowned him" (Shir Hashirim 3:11). BINAH IS CONSIDERED THE MOTHER OF VAV THAT IS ZEIR ANPIN. IT TURNS OUT THAT the Vav's top is engraved with two tops, NAMELY CHOCHMAH AND BINAH. THEREFORE, THERE ARE TWO TIPS WRITTEN AT THE TOP OF THE VAV, one tip higher, HINTING AT CHOCHMAH, and one tip lower, HINTING AT BINAH. The Yud, NAMELY CHOCHMAH, lowers then on to the Vav, MEANING THAT THE VAV IS JOINED WITH THE YUD LIKE THE HEI. The main impression of all the engravings, MEANING THE CENTRAL COLUMN, between THE TWO TOPS, IS the seventy faces adorned from above downwards. Goblets and flowers hover in it. This one rises, NAMELY FLOWERS, the other descends and they are engraved one in the other.

190. תָּאנָא ר' שְׁמַעוֹן, פִּתַּח יו"ד בְּגִלְפוֹי, אֲתוּוֹן בְּסִטְרִין, אֲתַקְשְׁרֵן בְּיו"ד. יו"ד אָזִיל לְיו"ד יו"ד סָלִיק בְּיו"ד. יו"ד אָזִיל לְיו"ו, מִתְבַּנְּשִׁי בַּה'. וּמַכְיוֹן דְּעֵתָא, אֲתַחְבֵּר ה' בּוֹא"ו.

191. ה' עֲלָא אַחִיד תִּרְעוּי בְּגִלְפוֹי תְּכִסִּינִין, אַחְדָּא בְּנִהִירוֹ אֶלֶף וַחֲמִשׁ מֵאָה וְשִׁבְעִין אַבְסֻדְרִין סְתִימִין. סָלִיק ה', וְאֲתַעֲטֵר חֲמִשִּׁין זְמָנִין, לָן תִּרְעִין קִיּוּמִין דְּקִיּוּמִין, כִּד אֲתַגְלֵף בְּעֵטְרוֹי, נִהְרִין אֲנָפִין דְּמִלְכָּא, וְא"ו אֲתַפְּשֵׁט לַע"ב גְּלִיפִין.

192. מַעֲטֵר ה' לו', בַּע' אֶלֶף וְה' מֵאָה כְּתִרִין, דְּמַתְעַטְרֵן בְּחַד כְּתָרָא, הַה"ד בְּעֵטְרָה, שְׁעֵטְרָה לוֹ אָמוּ. ו' בְּתִרִין רִישִׁין, גְּלִיפָא רִישָׁא, קוּצָא חַד לַעֲיֹלָא, וְקוּצָא חַד לְתַתָּא, וּי' נְחִית לוֹ, גְּלִיפָא דְּגִלְוּפִין בְּגוּיָהּ, שְׁבַעִין אֲנָפִין דְּעֵטְרִין מַעֲיֹלָא לְתַתָּא. בֵּיה טָאסִין גְּבוּעִין וּפְרָחִין, דָּא סָלִיק, וְדָא נְחִית מִתְגַּלְפִּין חַד בְּחַד.

193. The Yud is tied to the Hei ?, the Hei with the Vav and the Vav with the Hei. One is tied with the other, MEANING THAT THE VAV, WHICH IS ZEIR ANPIN, IS CONNECTED WITH THE HEI, WHICH IS MALCHUT. Just as you say in the verse, "But his bow abode in strength, and the arms of his hands were made supple by the hands of the mighty One of Jacob" (Beresheet 49:24), IN WHICH "STRENGTH" IS YESOD AND "HIS BOW" IS MALCHUT. THUS YESOD OF ZEIR ANPIN IS ATTACHED TO MALCHUT, and "Strong is your dwelling place, and you put your nest in a rock" (Bemidbar 24:21), WHEREBY "STRONG" REFERS TO YESOD AND "ROCK" IS MALCHUT. They are tied together, one with another, and the keys are aglow WITH THE ILLUMINATION OF CHOCHMAH. All faces are illuminated, WHICH IS THE SECRET OF SEVENTY FACES MENTIONED EARLIER. Then they all prostrate and tremble AS A RESULT OF THE JUDGMENTS REVEALED WITH THE ILLUMINATION OF CHOCHMAH, and they say: 'Blessed is the name of the glory of His kingdom forever and ever'.

193. אֶתְקַשֵּׁר י' בַּה', ה' בּו', ו' בַּה'. דָּא אַחִיד בְּדָא, כְּמָה דְּאֵת אָמַר, וְתִשָּׁב בְּאֵיתָן קִשְׁתּוֹ וַיַּחֲזוּ זְרוּעֵי יָדָיו מִיָּדֵי אָבִיר יַעֲקֹב. וּכְתִיב, אֵיתָן מוֹשְׁבֶךָ וְשִׁים בְּסִלַּע קֶנֶךָ. כְּדִין אֶתְקַשֵּׁר כָּלֵא חַד בְּחַד, דָּא בְּדָא, נִהְרִין מִמִּתְחִין, וְנִהְרִין אֲנָפִין כָּלֵהוּ, כְּדִין כָּלֵהוּ נִפְלִין עַל אֲנָפִיָּהוּ, וּמִזְדַּעְזַעַן, וְאִמְרֵי בְרִיךְ שְׁמָא יִקְרָא מַלְכוּתֵיהּ לְעֵלָם וּלְעֵלְמֵי עָלְמִין.

ד

32. "From all your sins before Hashem, that you may be clean"

We learn that the high priest is capable of bringing atonement on the people because he is a chariot to Zeir Anpin; he is the voice of Zeir Anpin. We read about God's forgiveness of sins. We read about the high priest when he enters the Holy of Holies and hears the sounds of the cherubs' wings. As a result of his actions, there is joy above and below.

194. The voice, NAMELY ZEIR ANPIN, THE CENTRAL COLUMN, joins with the priest, MEANING THE PRIEST BECOMES A CHARIOT TO ZEIR ANPIN. He says to them, "That you may be clean" (Vayikra 16:30). BEING A CHARIOT TO THE CENTRAL COLUMN, HE CAN BRING ON THEM THE ILLUMINATION OF CHOCHMAH THAT BRINGS FORGIVENESS OF SINS AND CLEANSING. Neither the people nor any other priest say, "That you may be clean," except the High Priest when the voice is attached to him, MEANING ZEIR ANPIN. THEN HE IS CAPABLE OF BRINGING ATONEMENT ON THEM AND HE PROCLAIMS "THAT YOU MAY BE CLEAN."

194. קָלָא מִתְקַשֵּׁר עֲמִיה דְּכֹהֵנָא, וְהוּא אָתִיב לְגַבְיָהּ. וְאָמַר תְּטַהֲרוּ. תְּטַהֲרוּ לָא אֲמַרִין שְׂאֵר כְּהֵנִי וְעַמָּא, בְּרַ כְּהֵנָא רַבָּא, כִּד אֶתְקַשֵּׁר בֵּיהּ הֵהוּא קָלָא.

195. We have learned "from all your sins before Hashem" (Ibid.). HE QUESTIONS: If he already wrote, "TO CLEANSE YOU from all your sins," why WRITE "before Hashem THAT YOU MAY BE CLEAN"? Rabbi Yitzchak said, "THAT YOU MAY BE CLEAN...before (lit. 'in the face of') Hashem," MEANING THE ILLUMINATION OF THE FACE OF HASHEM. AS THE ILLUMINATION OF HASHEM'S FACE IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, ACCORDING TO THE SECRET MEANING OF THE VERSE, "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1). IT ATONES FOR SINS AND BRINGS CLEANSING.

195. תָּאנָא, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יוֹ', בֵּינָן דְּכִתְיִב מִכָּל חַטָּאתֵיכֶם, אָמַאי לִפְנֵי יוֹ'. אֵלָא א"ר יִצְחָק, לִפְנֵי יוֹ' מִמָּשׁ.

196. We have learned that from the new moon, MEANING ROSH HASHANAH (THE JEWISH NEW YEAR), the books are opened and the judges judge. The courts start to judge daily until that day known as the ninth day of the month. On that day, all judicial decisions go up to the judge. They prepare a supernal throne of Mercy for the Holy King. On this day, Yisrael need to rejoice in joy before their Master who will on the second day be sitting on His throne of Mercy for them, His throne of absolution MEANING FORGIVENESS OF SINS.

196. דִּתְנִיָּא, מִרִּישָׁא דִּירְחָא סַפְרִין פְּתִיחִין, וְדִינֵי דִינִין. בְּכָל יוֹמָא וְיוֹמָא בְּתֵי דִינִין אֲתַמְסְרִין, לְאַתְפַּתְחָא בְּדִינָא, עַד הֵהוּא יוֹמָא דְּאִקְרִי תְּשַׁעָּה לִּירְחָא. בְּהֵהוּא יוֹמָא, סִלְקִין דִּינִין כָּלֵהוּ לְמֵאֲרֵי דִּינָא, וּמִתְקַנֵּי בּוֹרְסֵיָא עֲלָא דְּרַחֲמֵי, לְמַלְכָּא קְדִישָׁא. בְּהֵהוּא יוֹמָא בְּעָאן יִשְׂרָאֵל לְתַתָּא, לְמַחְדֵּי בְּחִירוֹתָא לְקַדְמוֹת מְאִרְיָהוֹן, דְּזִמִּין לְיוֹמָא אַחֲרָא, לְמִיתֵב עֲלֵיהּ בְּכוֹרְסֵיָא קְדִישָׁא דְּרַחֲמֵי, בְּכוֹרְסֵיָא דְּוִתְרָנוֹתָא.

197. All these books are open before Him and are recorded before Him all these sins. He credits them and cleanses them from all sins. This is the essence of the verse, "From all your sins before Hashem, that you may be clean." "Before Hashem" literally; THIS REFERS TO THE ILLUMINATION OF THE FACE OF HASHEM, THE SECRET OF THE ILLUMINATION OF CHOCHMAH WHICH FORGIVES ALL SIN. Those that recite this verse only to this point are permitted to do so, NAMELY UNTIL "BEFORE HASHEM" but no more, as no one else is permitted to announce "that you may be clean" but the High Priest ALONE, who performs the service and unifies the Holy Name. When he unifies THE HOLY NAME and the blessing is in his mouth, that voice, NAMELY ZEIR ANPIN, comes down, strikes him and causes the word to glow in the mouth of the priest, and he says, "That you may be clean." He performs his service and thus the rest of the supernal beings are blessed.

198. Afterwards, he washes his body and sanctifies his hands to enter into another holy service. Then he aims to enter another most holy, lofty place; NAMELY, THE HOLY OF HOLIES. Three rows surround THE HIGH PRIEST-his colleague priests, Levite and the rest of the people. THEY REPRESENT THE THREE COLUMNS, PRIEST AND LEVITE REPRESENT RIGHT AND LEFT AND YISRAEL REPRESENT THE SECRET OF THE CENTRAL COLUMN. They raise their hands towards him in prayer. A knot OF ROPE of gold hangs from his leg, FROM FEAR PERHAPS HE WOULD DIE IN THE HOLY OF HOLIES, AND THEY WOULD NEED TO PULL HIM OUT WITH THIS ROPE.

199. He takes three steps, but the others remain where they are and do not follow. He takes another three steps and returns to his place. He walks three paces, closes his eyes, connects to that which is above and enters that certain place, NAMELY THE HOLY OF HOLIES. He hears the sound of wings of the Cherubs, singing and fanning their wings that are stretched upward. When he would offer the incense, the sound of their wings quieted and they were silently clasped together.

200. Since joy prevails above, if the priest merits it here too, BELOW, at that time the goodwill of light is manifested and scented with the fragrance of mountains of the pure supernal balsam, which fragrance spreads throughout that place. It enters the two nostrils of the priest and his heart is satisfied. Then there is silence with no fault to be found. The priest opens his mouth in prayer willingly and with joy, and he utters his prayer.

197. וְכָל אֵינוֹן סִפְרִין דְּפִתְיָחִין קָמִיָּה, וְכִתְיָבִין קָמִיָּה כָּל אֵינוֹן חוּבִין, הוּא מְזַכֵּי לֹוֹן, וּמַדְבִּי לֹוֹן מִכְלָהוּ, הֵה"ד מִכָּל חֲטָאֵיכֶם לִפְנֵי יוֹי תִּטְהָרוּ. לִפְנֵי יוֹי מִמֶּשׁ, אֵינוֹן דְּאִמְרֵי קָרָא, עַד הֵכָא אִמְרִין, וְלֹא יִתִּיר. וְלִית רִשׁוֹ לְאַחְרָא דִּילְמָא תִּטְהָרוּ, אֲלֵא כִּהְנָא רַבָּא, דְּפִלַּח פּוֹלְחָנָא, וְקָשֶׁר שְׁמָא קְדִישָׁא בְּפּוֹמִיָּה, וְכִד הוּא אֲתִקְשֶׁר וּמִתְבָּרַךְ בְּפּוֹמִיָּה, הֵהוּא קָלָא נְחִית וּבִטֵּשׁ בֵּיָה, וְאִתְנַהֵּיר מְלֵה בְּפּוֹמִיָּה דִּכְהָנָא, וְאוּמֵר תִּטְהָרוּ. פִּלַּח פּוֹלְחָנָא, וּמִתְבָּרַכִּין כָּל אֵינוֹן עַלְאִין דְּאִשְׁתָּאֲרוּ.

198. וּלְבַתֵּר אֲסַחֵי גּוֹפִיָּה, וְקָדֵשׁ יְדוּי, לְאֵעֵלָא בְּפּוֹלְחָנָא אַחְרָא קְדִישָׁא. עַד דִּיתְכַּוֹּן לְמִיעֵל לְאַתֵּר אַחְרָא עֲלָאָה, קְדִישָׁא מִכָּלָא. ג' שׁוּרִין סִחְרִין לִיָּה, כִּהְנִי אַחוּי, וְלִיוָאִי, וּמִכָּל שְׁאָר עֲמָא כִּלְהוּ. זְקָפִין יְדִין עֲלֵיהּ בְּצִלּוֹתָא וְקִטְרָא דִּדְהָבָא זְקָפָא בְּרַגְלֵיהּ.

199. נָטִיל ג' פְּסִיעֵן, וְכִלְהוּ קִיּוּמִין בְּקִיּוּמֵיהוּ, וְלֹא נָטִלִין בְּתֵרִיָּה נָטִיל ג' פְּסִיעֵן אַחְרָן, אֲסַחֵר לְדּוּכְתִּיָּה. נָטִיל ג' פְּסִיעֵן, אֲסַתִּים עֵינִין, וְאִתְקִשֶׁר לְעִילָא. עָל לְאַתֵּר דְּעָאֵל, שְׁמַע קוֹל גְּדַפֵּי דְכְּרוּבִיא מְזַמְרִין, וְאִקִּישֵׁן גְּדַפִּין פְּרִישָׁאֵן לְעִילָא. הוּא אִקְטִיר קְטוֹרֶת, מִשְׁתַּכָּבָא קוֹל גְּדַפֵּיהוּ וּבִלְחִישׁוֹ אִתְדַבֵּקִין.

200. אִי כִּהְנָא זָכִי, דִּהָא לְעִילָא בְּחִירוֹ אֲשֶׁתִּכַּח, אוּף הֵכָא בִּהְיָא שְׁעָתָא נָמִיק רַעוּא דִּנְהוּרָא, מִתְבַּסְמָא מְרִיחִין דְּטוּרֵי אֲפִרְסִמוֹנָא דְכִּיָּא דְלְעִילָא, וְאִזְלָא בְּכָל הֵהוּא אַתֵּר, אֲעִיל רִיחָא בְּתֵרֵי נּוֹקְבֵי דְחוּטְמִיָּה, וְאִתְיִשְׁבָּא לָבָא. כְּרִין כָּלָא הוּא בְּלַחִישׁוֹ, וּפְטָרָא לֹא אֲשֶׁתִּכַּח תַּמָּן. פֶּתַח כִּהְנָא פּוֹמִיָּה בְּצִלּוֹתָא בְּרַעוּתָא בְּחִדּוּתָא, וְצִלֵי צִלּוֹתֵיהּ.

201. After he completes HIS PRAYER, the Cherubs raise their wings as before and sing. At that point, the priest realizes that goodwill prevails, a time of joy for all. The people know that his prayer was accepted, as the verse reads, "Though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). THE PRIEST steps back and utters his prayer. How fortunate is the share of the priest. As a result of him, there is joy upon joy that day on high and low. Concerning that hour, it is written, "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

201. בְּתֵר הַסִּיּוֹם, זָקְפִין כְּרוּבוֹיָא כְּמִלְקָדְמִין גְּדַפְיָהּ, וּמְזַמְרִין. כְּדִין יָדַע בְּהֵנָּה דְרַעוּתָא הוּוּ, וְעִידֵן חֲדוּתָא לְכֻלָּא, וְעַמָּא יִרְעִין דְּאַתְקַבֵּל צְלוּתִיה, כְּמָה דְכְּתִיב אִם יִהְיוּ חַטָּאִיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ. וְהוּא תָב לְאַחֲרִיָּה, וְצִלִּי צְלוּתִיה. זָכָא חוּלְקִיָּה דְכֻהֲנָא, דְּהָא עַל יָדוּי חִידוּ עַל חִידוּ אֲשֶׁתִּכַּח הֵהוּא יוֹמָא לְעִילָא וְתַתָּא, עַל הֵהוּא שְׁעָתָא כְּתִיב, אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ, אֲשֶׁרִי הָעַם שָׁוִי אֱלֹהֵיו.

33. "With my soul have I desired You in the night"

Rabbi Shimon tells Rabbi Chiya that God is the spirit and soul of everyone, so that everyone desires to cling to Him. We hear different explanations of the title verse.

202. "And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls..." (Vayikra 16:29). Rabbi Chiya said, "With my soul have I desired You in the night; with my spirit within me I seek You..." (Yeshayah 26:9). HE QUESTIONS, "With my soul have I desired You in the night": It should simply read: 'My soul at night'. What does it mean, "With my soul have I desired You in the night"? ALSO, "with my spirit within me I seek You" should have said: 'It seeks You'. HE ANSWERS: We have learned that the Holy One, blessed be He, is the spirit and soul of all, so Yisrael are saying, "You are my soul and spirit." For this reason, I have desired You, to cling to You. "I seek You" to find Your goodwill.

202. וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֲדָשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֲדָשׁ תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם וְגו'. רַבִּי חִיָּיא פְּתַח, נַפְשִׁי אֲוִיתִיךָ בְּלִילָה אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָ וְגו'. נַפְשִׁי אֲוִיתִיךָ בְּלִילָה. נַפְשִׁי בְּלִילָה מִבְּעֵי לִיָּה, מֵאִי נַפְשִׁי אֲוִיתִיךָ. אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָ, יִשְׁחַרְךָ מִבְּעֵי לִיָּה. אֵלָּא הֵכִי תֵּאֵנָּה, קוּדְשָׁא בְּרִיךְ הוּא רוּחָא וְנַפְשָׁא דְכֻלָּא, וְיִשְׂרָאֵל אָמְרִי נַפְשִׁי וְרוּחִי אֲנִי. בְּגִין כֵּךְ אֲוִיתִיךָ לְאַדְבָּקָא בְּךָ, וְאֲשַׁחֲרֶךָ לְאַשְׁבָּחָא רַעוּתֶךָ.

203. Rabbi Yosi said: At the time one sleeps in his bed, his soul departs, ascends and testifies about him concerning that person's activities of that entire day. THEREFORE, the body says to the soul, "My soul, have I desired you in the night," WHEN YOU GO OUT OF ME, "my spirit within me, I seek you."

203. ר' יוֹסִי אָמַר, בְּשַׁעֲתָא דְב"נ נָאִים בַּעֲרִסְיָה. נִפְקָא נַפְשִׁיהּ, סִלְקָא וְאַסְהִידַת בֵּיהּ בְּב"נ, עַל כָּל מַה דְּעָבֵד בְּכָל יוֹמָא. גּוֹפָא אָמַר לְנַפְשָׁא, נַפְשִׁי אֲוִיתִיךָ בְּלִילָה, אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָ.

204. Another explanation for, "With my soul have I desired You in the night..." The Congregation of Yisrael said before the Holy One, blessed be He, "With my soul have I desired You in the night," MEANING so long as I find myself in exile among other nations and withhold my soul from all evil that is connected with the nations. "With my soul have I desired You" in order to return to my place. "With my spirit within me I seek You," meaning even though they subject my children to every kind of oppression, the Holy Spirit does not depart from them in order that they should seek You and perform Your commandments.

204. ד"א נַפְשִׁי אֲוִיתִיךָ, אָמְרָה בְּנִסְתַּת יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא, נַפְשִׁי אֲוִיתִיךָ בְּלִילָה, בַּעֲוֹד דְּאָנָּה בְּגִלּוּתָא בֵּינִי עַמְמִיָּא, וּמְנוּעָא נַפְשִׁי מִכָּל בִּישְׁתָּא דְּקוּטְרָא בְּנִי עַמְמִיָּא, נַפְשִׁי אֲוִיתִיךָ, בְּגִין לְאַתְבָּא לְאַתְרִי. אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָ, כְּלוּמַר, אַע"ג דְּאִינוּן מְשַׁעְבְּדִין לְבָנִי, בְּכָל שַׁעְבּוּדָא, רוּחָא קְדִישָׁא לֹא אֶתְעָדִי מִנָּאי, בְּגִין לְמַשְׁחַר לָךְ, וְלְמַעַבְדַּ פְּקוּדֶיךָ.

205. Rabbi Yitzchak said: Yisrael said before the Holy One, blessed be He, so long as my soul is within me "have I desired You in the night." Wherefore "in the night"? It is because the Nefesh at that time needs to covet You. "With my spirit within me I seek You," MEANING when the Holy Spirit stirs within me, I seek You with excitement in order to do Your will. "For when Your sentences are on the earth," MEANS at the time when justice, MEANING ZEIR ANPIN, comes down to earth, MEANING to bring fragrance to the world, TO MALCHUT. Then "the inhabitants of the world learn righteousness" (Ibid.), which means that they are capable of tolerating the Judgments of righteousness and mankind should not perish as a result of it. When will "the inhabitants of the world learn righteousness"? "When Your sentences are on the earth." Rabbi Chizkiyah said, "With my soul (Nefesh) have I desired You in the night" refers to the Congregation of Yisrael, NAMELY MALCHUT, while "with my spirit (Ruach) within me I seek You" refers to the Holy One, blessed be He. MALCHUT IS THE SECRET OF NEFESH AND THE HOLY ONE, BLESSED BE HE, IS THE SECRET OF RUACH.

34. "As the hart pants"

Rabbi Shimon says that all those who take pleasure in the Torah need have no fear, as the Torah is called 'delights'; the righteous take great delight in God and He in them. The Congregation of Yisrael deeply desires to be watered from Elohim in this world and in the World to Come, and that flow is enabled by the righteous.

206. Rabbi Aba was staying with Rabbi Shimon. Rabbi Shimon rose at midnight to study Torah, and Rabbi Elazar and Rabbi Aba rose with him. Rabbi Shimon opened the discussion saying, "As the hart pants after the water brooks, so my soul pants for You, Elohim" (Tehilim 42:2). The friends have established this verse. Fortunate are Yisrael more than all nations that the Holy One, blessed be He, gave them the Holy Torah and bequeathed to them saintly souls from a holy source in order that they should observe His commandments and take pleasure with the Torah. All those who take pleasure in the Torah need not fear anything, as it is written, "Unless Your Torah had been my delights, I should have perished in my affliction" (Tehilim 119:92).

207. What are my delights? The Torah as the Torah is called delights, as it is written, "And I was daily His delight" (Mishlei 8:30). We have learned that the Holy One, blessed be He, comes to delight Himself with the righteous in the Garden of Eden. What is meant by 'delight Himself'? IT MEANS to rejoice in them. As we learned, fortunate are the righteous about whom it is written, "Then you shall delight yourself in Hashem" (Yeshayah 58:14), so as to take pleasure from the drink of the stream, MEANING BINAH, as is written, "And satisfy your soul in drought" (Ibid. 11). It is as if the Holy One, blessed be He, delights in them by means of that drink of the stream that the righteous take pleasure in, so He comes to have delight with the righteous. All those that toil in the Torah will merit to find delight in the righteous from that drink of the stream, MEANING BINAH.

205. ר' יצחק אמר, אמרו ישראל קמי קודשא בריך הוא, בעוד דנפשי בי, אויתך בלילה. מאי טעמא בלילה, אלא בגין דהאי נפש בהאי שעתא, אצטריך לחמדה לך. אף רוחי בקרבי אשחרך, בד אתער בי רוחא קדישא, אשחרך באתערותא למעבד רעותך. כי כאשר משפטיך לארץ בזמנא דמשפט נחית בארעא, לבסמא עלמא, כדן צדק למדו יושבי תבל. כלומר וכלין למסבל דינא דצדק, ולא ישתצו עלמא מניה. אימתי צדק למדו יושבי תבל, כאשר משפטיך לארץ רבי חזקיה אמר, נפשי אויתך בלילה, דא כנסת ישראל. אף רוחי בקרבי אשחרך, דא קודשא בריך הוא.

206. רבי אבא אבא הוה יתיב קמיה דרבי שמעון, קם ר' שמעון בפלגו ליליא, למלעי באורייתא. קמו ר' אלעזר ורבי אבא עמיה. פתח ר' שמעון ואמר, כאיל תערוג על אפיקי מים כן נפשי תערוג אליך אלהים. האי קרא אוקמוה חברינא, זכאין אינון ישראל מכל עמין, דקודשא בריך הוא יהב לון אורייתא קדישא, ואורית לון נשמתינן קדישין מאתר קדישא, בגין למעבד פקודוי, ולאשתעשעא באורייתא, דכל מאן דאשתעשע באורייתא, לא דחיל מפלא. דכתיב לולי תורתך שעשועי אז אברתי בעניי.

207. מאן אינון שעשועי. אורייתא דאורייתא שעשועים אקרי, דכתיב ואהיה שעשועים יום יום. ודא הוא דתנינן, קודשא בריך הוא אתי לאשתעשעא עם צדיקניא בגנתא דערן. מאי לאשתעשעא. בגין למחדי בהו. דתנינן, זכאין אינון צדיקניא, דכתיב בהו, אז תתענג על יי, בגין לאתענגא מההוא שקיו דנחלא, כד"א והשביע בצחצחות נפשך. כביכול, קודשא בריך הוא משתעשע בהו, מההוא שקיו דנחלא דמתענגי, בהו צדיקניא. ועל דא אתי לאשתעשעא עם צדיקניא. וכל מאן דאשתדל באורייתא, זכי לאשתעשעא עם צדיקניא, מההוא שקיו דנחלא.

208. We have learned that "as the hart (Heb. ayal) pants after the water brooks" refers to the Congregation of Yisrael, NAMELY MALCHUT, as the verse says, "O my strength (Heb. eyal), haste You to help me" (Tehilim 22:20). "MY STRENGTH" REFERS TO MALCHUT. "Pants after the water brooks," MEANING to be watered by the water of the spring, REFERRING TO BINAH, through the aid of the Righteous, NAMELY YESOD. "Pants (Heb. ta'arog)" as the verse says, "To the beds (Heb. arugot) of spices" (Shir Hashirim 6:2). "So my soul pants for You, Elohim," MEANING to be watered from You in this world and the World to Come.

209. HE QUESTIONS: What are the sources of the spring? HE ANSWERS: THERE IS one spring above, NAMELY BINAH, as it is written, "And a river went out of Eden to water the Garden..." (Beresheet 2:10). It flows on from there and waters the Garden, NAMELY MALCHUT. All these streams, NAMELY THE SFIROT OF ZEIR ANPIN THAT RECEIVE FROM THE RIVER, flow out and join in the two springs known as Netzach and Hod OF ZEIR ANPIN. These are called water brooks AND POUR in that level called Righteous, MEANING YESOD OF ZEIR ANPIN, from which it continues and goes out; and the Garden is watered, NAMELY MALCHUT. For this reason, the hart and the deer are together, REFERRING TO righteousness and the Righteous, NAMELY YESOD AND MALCHUT THAT ARE TOGETHER. HART STANDS FOR MALCHUT AND DEER FOR YESOD.

35. "The voice of Hashem makes the hinds to calve"

We hear several explanations of the title verse, all having to do with the fact that Zeir Anpin strengthens and nurtures his warriors.

210. We have learned that it is written, "The voice of Hashem makes (lit. 'frightens') the hinds (Heb. ayalot) to calve" (Tehilim 29:9). IT IS PRONOUNCED "ayalot," yet spelled without Vav. This is the gazelle (Heb. ayelet) of dawn, REFERRING TO MALCHUT. Another explanation of the wild hinds: We have learned that at midnight, when the Holy One, blessed be He, enters the Garden of Eden to delight in the righteous, this voice, NAMELY ZEIR ANPIN, goes out and strikes pain to all those hinds that surround the holy throne of glory, NAMELY MALCHUT. This is what is written, "Sixty valiant men are round about it..." (Shir Hashirim 3:7). Another explanation, "Makes (Heb. yecholel) the hinds to calve" as it says "his hand slew (Heb. cholelah, also: 'created') the slant serpent" (Iyov 26:13), WITH CHOLELAH MEANING THAT HE CREATED AND STRENGTHENED. ALSO, "YECHOLEL" MEANS HE STRENGTHENS THE HINDS THAT ARE THE SIXTY WARRIORS. "And strips the forests bare" (Tehilim 29:9), as the verse says, "honeycomb (lit. 'forest of honey')" (I Shmuel 14:27), and, "I had eaten my honeycomb with my honey" (Shir Hashirim 5:1), MEANING THAT ZEIR ANPIN, WHICH IS THE SECRET OF THE VOICE OF HASHEM, nurtures those SIXTY VALIANT MEN CALLED HINDS as a mother nurtures her children. THEREFORE, IT IS WRITTEN, "THE VOICE OF HASHEM MAKES THE HINDS TO CALVE," MEANING IT NURTURES AND MAINTAINS THEM.

36. The seventy sounds of a woman in labor

The Faithful Shepherd, Moses, says that at the time before the coming of Messiah, the sages of Kabbalah will have a time of hardship; they will be in distress, sadness and poverty like the pains of the one who has given birth, the Shechinah. At that time she will open to give birth to the two Messiahs, due to the pain of those people who are so good and kind and truthful, who love and fear God.

Ra'aya Meheimna (the Faithful Shepherd)

208. תָּאנָא, בְּאֵיל תַּעְרוֹג עַל אֲמִיקֵי מַיִם, דָּא כְּנֻסְתָּ יִשְׂרָאֵל. כְּדֵּ"א, אֵילוֹתַי לַעְזֶרְתִּי חוֹשָׁה. תַּעְרוֹג עַל אֲמִיקֵי מַיִם, וְדַאי לַאֲשַׁתְּקֵי מִשְׁקִיו דְּמִבּוּעֵי דִנְחָלָא, עֵ"י דְּצִדִּיק. תַּעְרוֹג: כְּדֵּ"א, לַעְרוֹגַת הַבּוֹשֶׁם, כֵּן נַפְשִׁי תַּעְרוֹג אֵלֶיךָ אֱלֹהִים. לַאֲשַׁתְּקֵי מִנְךָ, בַּעֲלָמָא דִּין וּבַעֲלָמָא דְּאַתִּי.

209. מִבּוּעֵי נִחְלָא מֵאֵן אֵינוֹן. מִבּוּעָא חַד לַעֲיִלָּא, דְּכִתִּיב וְנָהַר יוֹצֵא מַעַרְן לְהַשְׁקוֹת אֶת הַגֵּן וְגו'. וּמִתַּמֵּן נָגִיד וְנָפִיק, וּמִשְׁקֵי גִנְתָּא, וְכָל אֵינוֹן נִחְלִין, נִגְדִין וְנִמְקִין וּמִתְבַּנְשִׁין בְּתַרֵּי מִבּוּעֵין, דְּאִקְרוּן נִצַּח וְהוֹד, וְאֵלִין אִקְרוּן אֲמִיקֵי מַיִם, בְּהֵוָּא דְּרָגָא דְּצִדִּיק, דְּמִנְיָה נָגִיד וְנָפִיק וּמִשְׁתַּתְּקֵי גִנְתָּא. בְּגִין כֵּן אֵיל וְצִבִּי כְּחָדָא מִשְׁתַּכְּחִי, צֶדֶק וְצִדִּיק.

210. תָּאנָא, בְּתִיב קוֹל יְיָ יַחֲלֹל אֵילוֹת, אֵילוֹת, אֵילַת בְּתִיב חֶסֶד, דָּא אֵילַת הַשְּׁחַר. דֵּ"א אֵילוֹת הַשְּׁדָה, דִּתְנִיָּא, בְּפִלְגוֹת לֵילִיָּא, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא עָאֵל לְגִנְתָּא דְּעַרְן לַאֲשַׁתְּעִשְׂעָא עִם צִדִּיקוּיָּא, הָאֵי קוֹל נָפִיק, וְכָאִיב כָּל אֵינוֹן אֵילַתָּא דְּסַחְרֵי בּוֹרְסִיָּא וְקִירָא קְדִישָׁא, הֵה"ד שְׁשִׁים גְּבוּרִים סְבִיב לָהּ. דֵּ"א יַחֲלֹל אֵילוֹת, כְּדֵּ"א חוֹלְלָה יְרוֹ נַחַשׁ בְּרִיחַ. וַיַּחֲשׂוּף יַעֲרוֹת כְּדֵּ"א. בְּיַעֲרַת הַדְּבַשׁ, וְכִתִּיב אֶכְלֹתִי יַעֲרֵי עִם דְּבָשִׁי, וַיִּנְקָא לָהּ כְּאִמָּא דִּינְקָא לְבָנוֹן.

211. The Faithful Shepherd, NAMELY THE SOUL OF MOSES, said, at that time, BEFORE THE COMING OF MESSIAH, the Mishnah scholars, sages of supernal wisdom, scholars of Kabbalah, scholars of the secrets in the Torah, will have a time of hardship, AS THEY HAVE NOTHING TO SUPPORT THEM. This is the meaning of, "As the hart (Heb. ayal) pants after the water brooks" (Tehilim 42:2) as they, NAMELY THE SAGES MENTIONED EARLIER, are springs of water of Torah flowing to the Shechinah, AS TORAH IS REFERRED TO AS WATER. Torah is the central pillar, MEANING ZEIR ANPIN, THE CENTRAL COLUMN. These springs of water, NAMELY THE SAGES MENTIONED EARLIER FROM WHICH COMES FORTH TORAH MEANING WATER, are in distress, in sadness and in poverty. These are the pains and distresses of the one who has given birth, namely the Shechinah, as it is written in regard to Her, "And let her who bore you rejoice" (Mishlei 23:25). She will be in those labor pains, MEANING with their distress OF THE SCHOLARS OF WISDOM AND TORAH, AS MENTIONED, AS THEIR AGONY IS CONSIDERED AS THE LABOR PAINS OF THE SHECHINAH.

212. The seventy members of the heavenly Sandhedrin are alerted with these pains of birth that She cries, until Her voice reaches Yud Hei Vav Hei. Immediately, "the voice of Hashem makes the hinds to calve" (Tehilim 29:9). This refers to the ABOVE MENTIONED masters of the Mishnah THAT ARE THE SECRET MEANING OF "the virgins, her companions that follow her" (Tehilim 45:15). All of them will be trembling as the one who gives birth, literally with distress, as the time presses upon them with many bites of the Evil Inclination, which is the snake that bites at them with various TYPES OF distress.

213. At that time, She is opened to give birth to Messiah. This is owing to the pain and distress of the pious, men of good qualities, sages of secrets of the Torah, people of humility and shame, of fear and love, of kindness, men of valor, fearing Elohim, truthful men, who despise bribes, for whom it is a time of poverty. This is what the sages of the Mishnah have explained. In the times in which the son of David will come, a valiant men will go circulating from city to city but will not be shown favor. Those that fear sin will be despised and the wisdom of scribes will be sullied. Truth will be absent and the vine will give its fruit but wine will be expensive.

214. From these sounds that She cries, the seventy SOUNDS equaling the seventy words IN THE PSALM, "May Hashem hear you in the day of trouble" (Tehilim 20), Her womb is opened. This refers to the letter Bet (=two) MEANING CHAMBER OF (HEB. BEIT) THE WOMB, encompassing two chambers in order to give birth FROM THEM to two Messiahs - MESSIAH, SON OF DAVID AND MESSIAH, SON OF JOSEPH. She brings her head between her knees. Her head is the central pillar, MEANING ZEIR ANPIN. HER KNEES ARE two thighs, Netzach and Hod, which are the two prophets. From there are born two Messiahs, AS MENTIONED. At that time, He "strips the forests bare," MEANING CHOCHMAH WILL BE REVEALED. The serpent will be removed from the world, AS THE ILLUMINATION OF CHOCHMAH WILL DO AWAY WITH ALL KLIPOT.
End of Ra'aya Meheimna

רעיא מהימנא

211. אָמַר רַעִיָא מְהִימְנָא, בְּהוּא זְמַנָּא, אֱלִין מְאֲרִי מִתְנִיתִין מְאֲרִי חֲכֻמָּתָא עֲלָאָה, מְאֲרִי קְבֻלָּה, מְאֲרִי רְזִי תוֹרָה, שְׁעָתָא דְּחִיקָתָא לֹון. וְהָאִי אִיהוּ דְּאִמְר כְּאִיל תַּעְרוּג עַל אֶפְיָקִי מַיִם, דְּאִינוּן אֶפְיָקִי מַיִם דְּאוֹרִייתָא לְגַבֵּי שְׂכִינְתָּא. וְלִית תוֹרָה, אֵלָא עֲמוּדָא דְּאִמְצָעִיתָא. דִּיהוּן אֱלִין אֶפְיָקִי מַיִם, בְּצַעְרָא בִּיגוּנָא בְּעִנּוּתָא, וְאֱלִין אִינוּן חֲבָלִים צִירִין דִּינֻלְדָּה, דְּאִיהִי שְׂכִינְתָּא, דְּאִתְמַר בָּהּ, וְתִגַּל יוֹלְדָתָךְ. וּבְאִינוּן חֲבָלִים, תְּהָא בְּצַעְרָא דִּלְהוּן.

212. וּבְאִינוּן חֲבָלִים דְּצוּחַת בְּהוּן, אִתְעַרַת שְׁבַעִין סְנֵהֲדִרִין דְּלַעִילָא, עַד דִּיתַעַר קוֹל דִּילָהּ עַד יְהוָה, וּמִיד קוֹל יְיָ יַחֲלִיל אֵילוֹת, דְּאִינוּן מְאֲרִי מִתְנִיתִין, בְּתוֹלוֹת אַחֲרִיָּה רַעוּתִיָּה, בְּלֵהוּן יְהוּן לֹון חֵיל כִּינֻלְדָּה מִמֶּשׁ, בְּרַחֲקִין, דְּרַחֲקָא לֹון שְׁעָתָא, בְּכַמָּה נְשִׁיבִין דִּיצַר הָרַע, דְּחוּיָא דְּנָשִׁיךְ לֹון בְּכַמָּה רַחֲקִין.

213. בְּהוּא זְמַנָּא אִתְפַּתַּח לְאוֹלְדָא מְשִׁיחָא, בְּגִין חֲבָלִים וְרוּחִקִים דְּצִדִּיקִים, וּמְאֲרִי מְדוּת, וּמְאֲרִי רְזִין דְּאוֹרִייתָא, מְאֲרִי בּוֹשֶׁת וְעִנּוּה, מְאֲרִי יִרְאָה וְאֶהֱבָה, מְאֲרִי חֶסֶד, אֲנָשִׁי חֵיל יִרְאִי אֱלֹהִים, אֲנָשִׁי אֱמֶת, שׁוּנְאִי בְּצַע, דְּרַחֲקָא לֹון שְׁעָתָא. וְהָאִי הוּא דְּאוֹקְמוּה מְאֲרִי מִתְנִיתִין, דּוֹר שְׁבִין דּוֹר בָּא, אֲנָשִׁי חֵיל יִסּוּבְבוּ מַעִיר לַעִיר וְלֹא יַחֲוֹנְגוּ, וִירְאִי חֲטָא יִמָּאָסוּ, וְחֲכֻמַּת סוֹפְרִים תִּסְרַח, וְתִהִי הָאֱמֶת נַעֲדָרַת, וְהִגְמִן תַּתָּן פְּרִיָּה, וְהִינֵן בִּיּוֹקֵר.

214. וּמְאִינוּן קִלִּין דִּיהִיבַת, דְּאִינוּן שְׁבַעִין, לְקַבֵּל שְׁבַעִין תִּיבִין דִּיעֲנֵךְ יְיָ בְּיוֹם צָרָה, אִתְפַּתַּח רַחֲמָה, דְּאִיהִי ב', כְּלִילָא מִתְרִין בֵּיתִין, לְאוֹלְדָא ב' מְשִׁיחִין, וְאֵעִילַת רִישָׁה בֵּין בְּרַכָּהָ, דְּאִיהוּ רִישָׁא דִּילָהּ, עֲמוּדָא דְּאִמְצָעִיתָא. תְּרִין שׁוֹקָהָ, נֶצַח וְהוֹד, תְּרִין נְבִיאִים. מִתְמֵן אוֹלִידַת תְּרִין מְשִׁיחִין. בְּהִיא זְמַנָּא וַיַּחֲשׁוּף יַעֲרוֹת, וַתַּעֲבֵר נַחֲשׁ מִעֲלָמָא.
ע"כ רעיא מהימנא

37. Nefesh and Ruach

Rabbi Shimon tells Rabbi Aba that just as the Nefesh and Ruach cling to the body who loves them, man must love God and cling to Him, as the love of the soul and spirit. Men who rise every night to study the Torah will be blessed with God's love. The righteous ones, whose spirits and souls cling to God with the proper love, will rule on the earth below, and what they decree for the world will happen. We learn that when the holy souls come from above and the righteous of the world draw them through mating, there are very few that merit it. From the very beginning the souls of the great

righteous ones have stood before God who watches them until it is time for them to come into a body; they deserve to ascend to heaven while they are still alive, like Elijah and Enoch. The levels of the souls of the righteous are greater than the angels, and they come down in every generation, in the future God will renew the world with them.

215. Rabbi Aba said to him, "With my soul (Nefesh) have I desired You in the night; with my spirit (Ruach) within me I seek You..." (Yeshayah 26:9). HE QUESTIONS: It should simply state "my Nefesh in the night," MEANING IT SHOULD SAY, 'MY SOUL IN THE NIGHT; WITH MY SPIRIT WITHIN ME I SEEK YOU.' Why write also "I seek You," when it should say, 'it seeks You', AS IT REFERS TO HIS SPIRIT. He answered: We have established? that it resembles "in whose hand is the soul of every living thing, and the breath (lit. 'Ruach') of all mankind" (Iyov 12:10), MEANING THAT MY NEFESH AND MY RUACH ARE NOT HIS OWN NAMES, BUT ARE TWO LIGHTS - RUACH AND NEFESH - CLAD IN A BODY, AS EXPLAINED FURTHER.

216. Come and see that the Nefesh and Ruach always exist jointly in the world. We have learned the total service that man must serve the Holy One, blessed be He, is as we have learned, "And you shall love Hashem, your Elohim..." (Devarim 6:5). He needs to love the Holy One, blessed be He, with his very soul. This is referred to as an utter love, the love of his Nefesh and Ruach. Just as these NEFESH AND RUACH cling to the body and the body loves them, so must man love the Holy One, blessed be He, and cling to Him, as the love of the Nefesh and Ruach. This is in essence the verse, "With my soul have I desired You in the night," MEANING my very soul THAT IS CLAD IN MY BODY.[YB1]

217. "With my spirit within me I seek You," MEANING I will cling to You with much love at night. Man needs to rise every night out of love for the Holy One, blessed be He, to toil with His service until morning rises, so there will be drawn upon him a thread of grace. We have learned that fortunate is the portion of man that loves the Holy One, blessed be He, with this love. The world survives thanks to these truly righteous ones who so love the Holy One, blessed be He, and they have sway over all harmful edicts that appear above and below.

218. We have learned that the pious one, whose Ruach and Nefesh cling to the above, to the Holy King, with the proper love, will rule upon the earth below and what he decrees for the world will come to pass. How do we know this? From Elijah, as it is written, "As Hashem the Elohim of Yisrael lives, before whom I stood, there shall not be dew or rain these years, but according to my word" (I Melachim 17:1).

215. א"ל ר' אבא, נפשי איתך בלילה אף רוחי בקרבי אשחרך, נפשי בלילה מבעי ליה. אשחרך, ישחרך מבעי ליה. א"ל הא אוקמוה, כד"א אשר בידו נפש כל חי ורוח כל בשר איש.

216. ת"ח נפשא ורוחא אשתתפי כחדא לעלמין. תנא פולחנא שלימתא דבעי בר נש למפלח לקודשא בריך הוא, כמה דתנינן ואהבת את יי' אלהיך וגו'. דירחים ליה לקודשא בריך הוא רחימותא דנפש ממש, ודא הוא רחימותא שלימתא, רחימותא דנפשיה ורוחיה. כמה דאתדבקו אלן בגופא, וגופא רחים לון. כן יתדבק ב"נ לרחמא ליה לקודשא בריך הוא, רחימותא דנפשיה ורוחיה, לאדבקא ביה. הה"ד נפשי איתך בלילה נפשי ממש.

217. אף רוחי בקרבי אשחרך, אתדבקא בך ברחימותא סגיא, בלילה. דבעי בר נש מרחימותא דקודשא בריך הוא, למיקם בכל ליליא, לאשתדלא בפולחניה, עד דיתער צפרא, ויתמשך עליה חוטא דחסד. דתניא, זכאה חולקיה דההוא ב"נ דרחימותא דא רחים ליה לקודשא בריך הוא, והני זכאי קשוט דמרחמין ליה לקודשא בריך הוא הכי, עלמא מתקיימא בגיניהון, ושלטין על כל גזירין קשין דלעילא ותתא.

218. תאנא, ההוא זכאה דאתדבק ברוחיה ונפשיה לעילא, במלכא קדישא, ברחימותא בדקא יאות. שליט בארעא דלתתא, וכל מה דגזר על עלמא אתקיים. מנ"ל, מאליהו. דכתיב חי יי' אשר עמדתו לפניו אם יהיה השנים האלה טל ומטר כי אם לפי דברי.

219. Come and see: When the holy souls come from above downwards and the pious of the world draw them from the King and the Queen, NAMELY FROM THE UNION OF MALE AND FEMALE, there are few THAT MERIT it, that at the precise moment when they descend TO EARTH, they are standing AND SERVING before the King, who pleases to look at it. AFTERWARDS, IT DESCENDS INTO THE WORLD. When the Holy One, blessed be He, blew the breath INTO EVERY SINGLE SOUL AND into every angel in Heaven, all the hosts were created and stood complete, as we have established. This is what the verse says, "And all the hosts of them by the breath of His mouth" (Tehilim 33:6). Among THE SOULS, there are those that remain STANDING BEFORE THE HOLY ONE, BLESSED BE HE, AS MENTIONED, until the Holy One, blessed be He, causes them to descend.

220. We have learned that from the day the world was created, THE SOULS OF THE GREAT PIOUS ONES have stood before the Holy One, blessed be He, held back IN HIS PRESENCE. THE HOLY ONE, BLESSED BE HE, WATCHES THEM until the time arrives to send them below, MEANING TO BECOME CLOTHED WITH A BODY, and they rule above and below. Thus the verse, "As Hashem the Elohim of Yisrael lives, before whom I stood." It doesn't say, 'I stand', but 'I stood,' MEANING BEFORE DESCENDING TO THIS WORLD. Afterwards, he returned to his place IN HEAVEN and entered his chamber. Other SOULS do not ASCEND TO THEIR PLACE until they die. This is because they never stood earlier BEFORE THE HOLY ONE, BLESSED BE HE, ON THAT LEVEL of the others, NAMELY ENOCH AND ELIJAH THAT MERITED TO ASCEND TO THEIR PLACE WHEN STILL ALIVE. For this reason, Elijah became a messenger and angel above, AND ENOCH TOO. And these were those that clung most to the King, MEANING MORE THAN AN ANGEL.

221. I found in the book of Adam that all Holy Spirits above, MEANING ANGELS, do the mission OF THE HOLY ONE, BLESSED BE HE, and all come from one place. The souls of the righteous COME from two levels joined into one. Therefore, they ascend higher THAN ANGELS and their levels are greater THAN ANGELS. This is so. All those that were hidden there went down and up during their lifetime, such as Enoch, who did not die. We have already established this matter regarding Enoch and Elijah.

222. We have learned that 125,000 levels of the pious souls arose in the desire OF THE HOLY ONE, BLESSED BE HE, before the world was created. The Holy One, blessed be He, designated them for this world in every generation. They ascend, fly in the world, and join in the bundle of life, MEANING MALCHUT. In the future, the Holy One, blessed be He, will renew the world with them. About them, it is written, "For as the new heavens and the new Earth..." (Yeshayah 66:22).

219. תָּא חַיִּי, בְּשַׁעֲתָא דְּאַתְיִין נִשְׁמָתִין קְדִישִׁין מֵעִילָא לְתַתָּא, וְאִינוּן זָכָאֵי עֲלֵמָא, מְשַׁלְפֵי לְהוּ מִמְּלָכָא וּמִטְרוּנִיתָא, זְעִירִין אִינוּן, דְּבִהֵהוּא שַׁעֲתָא דְּנַחִית, קִיּוּמָא קָמֵי מְלָכָא, וְרַעוּתָא דְּמִלְכָּא לְאַסְתַּכְלָא בֵּהּ, כְּמָה דְּאוּקִימָנָא, בְּשַׁעֲתָא דְּנִשְׁבַּ קוּדְשָׁא בְּרִיךְ הוּא רוּחָא בְּכָל חֵילָא וְחֵילָא דְּשִׁמְיָא, כְּלָהוּ חֵיילִין אֶתְעֵבִידוּ, וְקִיּוּמֵי בְּקִיּוּמֵיהוּ, הֵה־ד וּבְרוּחַ פִּיו כָּל צְבָאָם. וּמִנֵּיהוּ אֶתְעֵבְבוּ עַד דְּקוּדְשָׁא בְּרִיךְ הוּא אָחִית לְהוּ לְתַתָּא.

220. וְתַנָּא, מִיּוּמָא דְּאַתְבְּרֵי עֲלֵמָא, קִיּוּמֵי קָמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאַתְעֵבְבוּ עַד דְּמָטָא זְמָנָא לְאַחֲתָא לֹון בְּאַרְעָא, וְאַלִין שְׁלִיטוּ לְעִילָא וְתַתָּא, הֵה־ד חֵי יִי אֲשֶׁר עֲמַדְתִּי לִפְנֵיו, אֲשֶׁר אֲנִי עוֹמֵד לֹא כְּתִיב, אֶלָּא אֲשֶׁר עֲמַדְתִּי. לְבַתַּר אַהֲדַר לְאַתְרֵיהּ, וְסָלִיק לְאַדְרֵיהּ, וְאִינוּן אַחֲרָנִין לֹא סָלְקִין עַד דִּימּוּתוֹן. בְּגִין דְּלֹא קִיּוּמוֹ קוּדְם לָכֵן כְּאִינוּן אַחֲרָנִין. וּבְגִין כִּךְ אֱלִיהוּ אֶתְעֵבִיד שְׁלִיחָא, מְלָאכָא לְעִילָא, וְאַלִין דְּמַתְדַּבְּקֵן יְתִיר לְמִלְכָּא.

221. אֲשַׁכְחָנָא בְּסַפְרָא דְּאַדָּם קְדַמָּא דְּכָל רוּחִין קְדִישִׁין דְּלְעִילָא, עֲבָדִין שְׁלִיחוּתָא, וְכָלָהוּ אֲתִינוּן מֵאַתַּר חַד. דְּנִשְׁמָתָהוּן דְּצַדִּיקָא מַתְרֵי דְּרִגִין דְּכָלִילִין בַּחַד, וּבְגִין כִּךְ סָלְקִין יְתִיר, וְדִרְגֵיהוּן יְתִיר, וְהָכִי הוּא. וְכָל אִינוּן דְּהוּ טְמִירִין תַּמָּן, נַחְתוּ וְסָלְקוּ בְּחֵייהוּן, כְּגוֹן חֲנוּךְ דְּלֹא אֲשַׁתְּכַח בֵּיהּ מִיתָה. וְהָא אוּקִימָנָא מְלָה דָּא, בְּחֲנוּךְ וְאַלִיָּהוּ.

222. וְתַנָּא מָאָה וְעֶשְׂרִין וְחֲמֵשׁ אֱלָף דְּרִגִין לְנִשְׁמָתָהוּן דְּצַדִּיקָא, סָלְקוּ בְּרַעוּתָא, עַד לֹא אֲתְבְּרֵי עֲלֵמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא מְזַמְנָא לְהוּ בְּעֲלֵמָא דִּין, בְּכָל דְּרָא וְדָרָא, וְסָלְקִין וְטָאסִין עֲלֵמָא, וּמַתְקִשְׁרֵי בְּצִרּוּרָא דְּחַיִּי, וְזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְחַדְתָּא עֲלֵמָא בֵּהּ, עֲלִיָּהוּ כְּתִיב, כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה וְגו'.

223. "You shall afflict your souls..." (Vayikra 16:29). It says "your souls" in order that Yisrael be found meritorious before the Holy King, and meet with the goodwill of the Holy One, blessed be He. They must cling to Him in order that all their sins may be forgiven. Therefore, whoever eats and drinks on the ninth day and pleasures his soul with food and drink will find himself with the affliction on the tenth day doubled, and it will be considered as if he fasted on the ninth and tenth. "Your souls" includes all, body and soul, to surrender on this day in order to have atonement for sins.

224. We have learned that "for on that day will He forgive you" (Ibid.). HE ASKS: IT SAYS, "on that day," but it should read 'that day'. HE ANSWERS, "On that day" is precise, as Atika Kadisha, MEANING KETER, is revealed in it to forgive everyone's sins.

38. "A little city"

Rabbi Aba talks about the verse, "There was a little city, and few men within it," saying that there are few who deserve to live there, and that God comes to join with them and live there and protect it. There is a wise man who lives there, and he is wise because he studies the Torah and keeps its precepts. But his wisdom is despised, as people do not want to pay attention to the Torah.

225. Another explanation for, "You shall afflict your souls" (Vayikra 16:29): Rabbi Aba opened the discussion saying, "There was a little city, and few men within it" (Kohelet 9:14). "A little city" has been explained. Yet the little city is as in, "We have a strong city; He sets up salvation..." (Yeshayah 26:1) and, "And I will not come as an enemy (also: 'in a city')" (Hoshea 11:9), WHERE CITY REFERS TO MALCHUT. "A little city" is small, because it is the last of all SFIROT and the lowest of them all. Its walls are large, strong and holy, and it is called a holy city. "And few men within it": Few are those who merit to enter within and dwell there, as the verse says, "Who shall ascend into the mountain of Hashem? or who shall stand in His holy place?..." (Tehilim 24:3). Therefore, "and few men within it."

226. "And there came a great King against (or: 'to') it" (Kohelet 9:14). This refers to the Holy One, blessed be He, who comes to join with it and reside in it. "And besieged (or: 'circled') it" as the verse says, "'For I', says Hashem, 'will be to her a wall of fire round about...'" (Zecharyah 2:9). "And built great siegeworks against it" (Kohelet 9:14) means that He builds its big, strong, fine, beautiful and holy walls, MEANING THE PROTECTION THAT EXTERNAL FORCES WILL NOT BE NURTURED FROM IT. It is called the holy city. All the majesty of the King He brought within. Therefore, it alone comprises all crowns of the King, BEING THE MOCHIN OF ZEIR ANPIN, ACCORDING TO THE SECRET OF THE VERSE, "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4). ZEIR ANPIN IS NOT CROWNED WITH THE ILLUMINATION OF CHOCHMAH, SAVE WHEN HE IS UNITED WITH MALCHUT, SINCE CHOCHMAH IS REVEALED IN MALCHUT ONLY, and all crowns of the King are decorated with it. For this reason, there are "few men within it," AS NOT ALL PEOPLE MERIT IT.

223. תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם, נַפְשׁוֹתֵיכֶם קֹאֵמֶר, בְּגִין דִּישְׂרָאֵל מִשְׁתַּכְּחִין קָמִי מַלְכָּא קְדִישָׁא זַכָּאִין, וְיֵהָא רַעוּתָא דְּלֵהוּן לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא תִדְבֹּקָא בֵּיהּ, בְּגִין דִּיתַכְפֹּר לֵהוּ חוּבִיָּהּ. וְעַל דָּא, מֵאֵן דְּאָכַל וְשָׁתִי בְּתַשְׁיַעָּא, וּמַעֲנָא נַפְשִׁיהּ בְּמִיכְלָא וּמִשְׁתֵּינָא, אֲשֶׁתִּכַּח בְּעִשְׂרָאָה עֲנוּיָא דִּנְפִשָׁא בְּתֵרִין חוּלְקִין, וְאֲשֶׁתִּכַּח בְּאֵלּוּ אֲתַעֲנוּ תַשְׁיַעָּא וְעִשְׂרָאָה. אֶת נַפְשׁוֹתֵיכֶם: לֹא כֻלָּל בְּלֹא, גּוּפָא וְנַפְשָׁא, וְלֹא תִכְנַעַת בְּהֵאֵי יוֹמָא, לֹא תִכְפֹּרָא עַל חוּבִיָּהּ.

224. תֵּאֲנָא בִּי בְיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם. בְּיוֹם הַזֶּה. הַיּוֹם הַזֶּה מִבְּעֵי לִיהּ. אֱלָא בְיוֹם הַזֶּה דִּיּוּקָא, דְּבִיהּ אֲתַגְלִי עֲתִיקָא קְדִישָׁא, לְכַפֵּרָא עַל חוּבִיָּהּ דְּכָלָא.

225. ד"א תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם. ר' אַבָּא פָתַח וְאָמַר, עֵיר קְטַנָּה וְאֲנָשִׁים בָּהּ מַעֲט וְגו', עֵיר קְטַנָּה, הָא אֻקְמוּהָ. אֲבָל עֵיר קְטַנָּה, כּד"א, עֵיר עֲזוֹ לָנוּ יִשׁוּעָה יִשִּׁית וְגו'. וּכְתִיב וְלֹא אָבֹא בְּעִיר. עֵיר קְטַנָּה, זַעֲיִרָא הִיא, דְּהִיא בְּתַרְאָה מַכְלָא, תַּתְּאָה מַכְלָא, שׁוּרוֹי רַבְרַבִּין, תְּקִיפִין, קְדִישִׁין, עֵיר הַקֹּדֶשׁ אֶקְרִי. וְאֲנָשִׁים בָּהּ מַעֲט, זַעֲרִין אֵינוֹן דְּזַכָּאן לְסַלְקָא לְגִוּוּהָ, וְלִמְשָׁרֵי בָהּ, כּד"א מִי יַעֲלֶה בְּהַר יְיָ וּמִי יִקּוּם בְּמִקּוֹם קֹדֶשׁוֹ וְגו'. וְע"ד אֲנָשִׁים בָּהּ מַעֲט.

226. וְכֹא אֵלֶיהָ מֶלֶךְ גָּדוֹל, דָּא קוּדְשָׁא בְּרִיךְ הוּא. לֹא זְרוּגָא בָּהּ, וְלִמְשָׁרֵי בָּהּ, וְסַבֵּב אוֹתָהּ, כּד"א וְאֵנִי אֶהְיֶה לָּהּ נָאֵם יְיָ חוֹמַת אֵשׁ סָבִיב וְגו'. וּבְנָה עָלֶיהָ מְצוּדִים גָּדוֹלִים, דְּבְנָה שׁוּרוֹי, רַבְרַבִּין תְּקִיפִין יֵאָיֵן וְשִׁפְרִין קְדִישִׁין. עֵיר הַקֹּדֶשׁ אֶקְרִי, וְכָל יִקְרָא דְּמַלְכָּא עֵייל בְּגִוּוּהָ. וּבג"כ, הִיא בְּלַחֲזָהּא כְּלִילָא מְכַל עֲטָרֵי דְּמַלְכָּא, וְכָל עֲטָרֵי מַלְכָּא בָּהּ מִתְעַטְרִין. בּג"כ, וְאֲנָשִׁים בָּהּ מַעֲט כְּתִיב.

227. "Now there was found in it a poor (Heb. miskin) wise man" (Kohelet 9:15). This resembles what is written, "He that has clean hands, and a pure heart" (Tehilim 24:4). HE IS CALLED "Miskin" in accordance with the words, "And they built for Pharaoh treasure (Heb. miskenot) cities" (Shemot 1:11), MEANING he is crowned with crowns of strength, with the crowns of Torah and with the crowns of the Torah precepts of the King. He is called wise, because he merits wisdom, AS MALCHUT IS CALLED THE LOWER CHOCHMAH BECAUSE IN HER CHOCHMAH REVEALED, AS MENTIONED. ALSO, HE IS CALLED wise, because he is wiser than all PEOPLE to contemplate the service of his Master, so he may gain enough merit to enter that service. This is the idea of the verse, "And he by his wisdom saved the city" and "saved" is to be understood as, "Let me go away, I pray you, and see my brothers" (I Shmuel 20:29). Also, "let me escape there" (Beresheet 19:20) SPEAKS ABOUT RESCUE. Here also, "And he by his wisdom saved the city": THROUGH HIS MEDITATION, HE SAVED IT FROM THE EXTERNAL FORCES FEEDING UPON IT.

228. "Yet no man remembered that poor man" (Kohelet 9:15) MEANING THAT no one remembered to perform the commandment of the Torah and to toil in the Torah as that poor man that joined to everything in order to merit it. "Then said I, wisdom is better than strength" (Kohelet 9:16), MEANING permission to enter that world is given only to truly righteous men, to those who toil in Torah day and night, as well as crown themselves with the commandments of the Torah in this world to arrive with them in the World to Come.

229. "Nevertheless the poor man's wisdom is despised, and his words are not heard" (Ibid.). As people do not WISH TO look at him, they do not want to be with him and pay attention to his words. We have learned that all who pay attention to the words of Torah are fortunate in this world. It is as if they have received the Torah from Sinai. One should even listen to words of the Torah from anyone. One who lends an ear to him gives honor to the Holy King and glory to the Torah, and about him is written, "This day you are become the people of Hashem your Elohim" (Devarim 27:9).

227. וּמִצָּא בָּהּ אִישׁ מִסְכֵּן וְחָכֵם, הֵה"ד נָקִי כַפַּיִם וְכָר לֵבָב. מִסְכֵּן: כִּד"א וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפָרֹעַ, מִתַּעֲטָר בַּעֲטָרִין תְּקִיפִין, בַּעֲטָרֵי אֹרִייתָא, בַּעֲטָרֵי פְקוּדֵי אֹרִייתָא דְּמַלְכָּא. וְחָכֵם, דִּזְכִּי בָּהּ בִּהְיוֹת חֲכָמָה. וְחָכֵם, דִּהוּא חָכִים יִתִּיר מְכַלָּא לַעֲיוּנָא בְּפֻלְחָנָא דְּמֵאֲרִיָּה, בְּגִין לְמִזְכִּי בָּהּ, וְלֹאֲעֵלָא בָּהּ. הִדָּא הוּא דְּכֻתִּיב, וּמִלֵּט הוּא אֶת הָעִיר בְּחֻכְמָתוֹ. וּמִלֵּט: כְּמוֹ אֲמִלְטָה נָא וְאַרְאָה אֶת אַחֵי, אֲמִלְטָה נָא שְׁמָה. אוֹף הֵכָא וּמִלֵּט הוּא אֶת הָעִיר בְּחֻכְמָתוֹ.

228. וְאַדָּם לֹא זָכַר אֶת הָאִישׁ הַמִּסְכֵּן הַהוּא, וְאַדָּם לֹא זָכַר, לְמַעַבְדַּ פְּקוּדֵי אֹרִייתָא, לְאַשְׁתַּדְּלָא בְּאֹרִייתָא, כִּהְיוּא גְבַר מִסְכְּנָא דְּאַתְחַבְר בְּכָלָא, בְּגִין לְמִזְכִּי בָּהּ. וְאַמְרֵתִי אֲנִי טוֹבָה חֲכָמָה מִגְבוּרָה. דִּהּוּא כִּהְיוּא עֲלָמָא, לֹא יִהְיוּ רְשׁוֹ לְמִיעֵל, בְּרֵי הָנִי זְכָאֵי קְשׁוּט, הָנִי דְּמִשְׁתַּדְּלֵי בָּהּ בְּאֹרִייתָא יוֹמָא וְלֵילִי, וּמִתַּעֲטָרֵי בְּפְקוּדֵי אֹרִייתָא בִּהְיוּ עֲלָמָא, לְמִיעֵל בְּהוּ לְעֵלְמָא דְּאַתִּי.

229. וְחֻכְמַת הַמִּסְכֵּן בְּזוּיָה וּדְבָרָיו אֵינָם נִשְׁמָעִים. דִּהּוּא בְּנֵי נִשְׂא לֹא מִסְתַּכְלִין בִּיהּ, וְלֹא בַּעָאן לְאַתְחַבְרָא בִּיהּ, וְלֹאֲצִית לְמַלּוּי. דִּתְנָא, כָּל מֶאֵן דְּאַצִּית לְמַלּוּי דְּאֹרִייתָא, זְכָאֵה הוּא בִּהְיוּ עֲלָמָא, וּכְאֵלוּ קְבִיל תּוֹרָה מִסִּינֵי. וְאַפִּילוּ מְכַל בְּרֵי נִשְׁנִי בְּעֵי לְמִשְׁמַע מַלּוּי דְּאֹרִייתָא. וּמֶאֵן דְּאַרְכִּין אֲוִדְגִּיָּה לְקַבְּלִיהּ, וְהִיב יְקָרָא לְמַלְכָּא קְדִישָׁא, וְהִיב יְקָרָא לְאֹרִייתָא. עָלֶיהָ כְּתִיב, הַיּוֹם הַזֶּה נִהְיִיתָ לְעַם לִי, אֱלֹהֶיךָ.

39. "Just and victorious"

Rabbi Shimon says that the nations of the Other Side have taken the abundance that should have belonged to Yisrael. But the righteous will eventually be victorious and the queen, Malchut, will return to them. We learn about the seven pillars that the world rests on, and the one pillar, the righteous, or Yesod, that they rest on. Lastly Rabbi Shimon talks about the everlasting statute that God has made for Yisrael.

230. We have learned that one day the friends were walking with Rabbi Shimon. Rabbi Shimon said, I see all nations are higher above and Yisrael are below all. Why? It is because the King has dismissed the Queen from Him, and invited a maid in her stead, as the verse says, "For three things the earth is disquieted...for a slave when he becomes king...and a handmaid that is heir to her mistress" (Mishlei 30:21-23). Who is this handmaid? She is the foreign kingdom OF THE OTHER SIDE, whose firstborn Hashem smote in Egypt, as is written, "Even to the firstborn of the maidservant that is behind the mill" (Shemot 11:5). At first, she used to sit behind the millstone, but now she is "a handmaid that is heir to her mistress." INSTEAD OF EXTENDING HER ABUNDANCE TO HOLY MALCHUT, THIS MAID OF THE OTHER SIDE TAKES ALL THE ABUNDANCE AND EXTENDS IT TO THE NATIONS THAT ARE FROM HER SIDE.

231. Rabbi Shimon wept and said: A king without a queen is not considered a king, so a king who clings to a maid who is the servant of the queen, where is his honor? A voice will inform the Queen saying, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold your king comes to you: he is just and victorious" (Zecharyah 9:9). The Righteous, YESOD, is victorious, because until now he rode in a place that is not his, in a strange place, NAMELY THE MAID, and nurtured it. NOW THE QUEEN RETURNS TO HIM.

232. About this, it is written, "Humble, and riding upon an ass" (Ibid.), as he was poor at first "and riding upon an ass." As we have established, it refers to the lower crowns of the idolatrous nations, the firstborn of which Hashem killed in Egypt, AS THEY ARE CONSIDERED "AN ASS." This is the meaning of, "And all the firstborn of cattle" (Shemot 11:5). We have established this matter so to speak with "just and victorious" MEANING that he is more VICTORIOUS than anyone. Until now, the Righteous, NAMELY YESOD, resided without righteousness, DENOTING MALCHUT. Now that THE RIGHTEOUS AND RIGHTEOUSNESS are joined, he is "just and victorious," because he NO LONGER dwells in the Other Side. We have learned that "the righteous perishes (lit. 'is lost'), and no man lays it to heart" (Yeshayah 57:1). This verse is complicated. IT READS "lost" when it should be written 'is lost'. So what is the meaning of "lost"? HE ANSWERS: He really lost. What did he lose? The Queen - and he joined another place called maid.

233. Rabbi Yitzchak said to Rabbi Shimon: If it pleases my master, we have learned "but the righteous is an everlasting foundation" (Mishlei 10:25). Some explain that the world rests upon seven pillars, but some say the world rests on one pillar, NAMELY YESOD, AS THE VERSE SAYS, "BUT THE RIGHTEOUS IS AN EVERLASTING FOUNDATION." How do we reconcile these words SO THAT THEY DON'T CONFLICT? He answered: They all pertain to the same idea. There are seven - THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - and among them, there is one pillar called Righteous, WHO IS YESOD. THE SEVEN rest upon it and the world is sustained upon it. As it rests upon it, it is as if it rests upon all the seven, SINCE YESOD CONSISTS OF SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Therefore, it is written, "But the righteous is an everlasting foundation (Heb. Yesod)" and we have several times established these matters.

230. תָּאנָא, יוֹמָא חָד הוּוּ אֶזְלֵי חֲבֵרִינָא עִמֵּיהּ דְּרַבִּי שְׁמַעוֹן, אָמַר ר"ש, חֲמִינָא אֲלִין עַמּוּן כְּלָהּ עֲלָאִי, וְיִשְׂרָאֵל תִּתָּאִי מִכְלָהּ, מַאי טַעמָא. בְּגִין דְּמַלְכָּא אֲשֶׁר מִטְרוֹנִיתָא מִינָהּ, וְאֶעִיל אִמְהוּ בְּאַתְרָהּ. כּד"א, תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ וּגו'. תַּחַת עֶבֶד כִּי יִמְלֹךְ וּגו'. וְשִׁפְחָה כִּי תִירֶשׁ גְּבִירָתָהּ. מֵאֵן שִׁפְחָה. הִיא כְּתֵרָא נּוֹכְרָא, דְּקִטְל קוֹדֶשָׁא בְּרִיךְ הוּא בּוֹכְרָא דְלֵהוּן בְּמַצְרִים. דְּכְתִיב עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחֲרֵי הָרָחִים. אַחֲרֵי הָרָחִים הוּת יִתְבָּא בְּקִדְמִיתָא, וְהִשְׁתָּא, הֵיא שִׁפְחָה תִירֶשׁ גְּבִירָתָהּ.

231. בְּכָה ר"ש וְאָמַר, מַלְכָּא בְּלָא מִטְרוֹנִיתָא, לָא אֶקְרִי מַלְכָּא. מַלְכָּא דְאַתְדַּבֵּק בְּשִׁפְחָה בְּאִמְהוּ דְּמִטְרוֹנִיתָא, אֵן הוּא יִקְרָא דִּילִיָּהּ. וְזִמְינָא קְלָא לְבִשְׂרָא לְמִטְרוֹנִיתָא, וְלִימָא גִילִי מֵאֵד בַּת צִיּוֹן הָרִיעִי בַת יְרוּשָׁלַם הִנֵּה מַלְכָּךְ יָבֵא לָךְ צָדִיק וְנוֹשֶׁעַ הוּא. כְּלוּמַר, צָדִיק הוּא נוֹשֶׁעַ, בְּגִין דְּהוּה רַכִּיב עַד הַשְׁתָּא בְּאַתֵּר דְּלָאו דִּילִיָּהּ, בְּאַתֵּר נּוֹכְרָא, וְנִינִיק לִיָּהּ.

232. וְעַל דָּא כְּתִיב עָנִי וְרוֹכֵב עַל חֲמוֹר, עָנִי הוּהּ בְּקִדְמִיתָא, וְרוֹכֵב עַל חֲמוֹר, כִּמָּה דְּאוֹקִימָנָא, אֵינוֹן כְּתִרִין תִּתָּאִין דְּעַמּוּן ע"ז, דְּקִטְל קוֹדֶשָׁא בְּרִיךְ הוּא בּוֹכְרָא דְלֵהוּן בְּמַצְרִים, הֵה"ד וְכָל בְּכוֹר בְּהֵמָה, וְהָא אוֹקִימָנָא מְלִי. בְּבִיכּוֹל צָדִיק וְנוֹשֶׁעַ הוּא, וְדָאִי יִתִּיר מְכָלָא. בְּגִין דְּעַד הַשְׁתָּא שְׂאִרֵי צָדִיק בְּלָא צָרָה. וְהַשְׁתָּא דִּיזְדוּגוֹן כְּחָדָא, צָדִיק וְנוֹשֶׁעַ הוּא, דְּהָא לָא יִתִּיב בְּסִטְרָא אַחֲרָא. תָּאנָא, הַצְדִּיק אֲבָד וְאִין אִישׁ שָׁם עַל לֵב וּגו', הֵיא קְרָא קְשִׁיָּא, הַצְדִּיק אֲבָד, נֶאֱבָד מִבְּעֵי לִיָּהּ, מֵהוּ אֲבָד. אֱלָא אֲבָד מִמֶּשׁ, וּמַאי אֲבָד. אֲבָד לְמִטְרוֹנִיתָא, וְאַתְדַּבֵּק בְּאַתֵּר אַחֲרָא, דְּאֶקְרִי שִׁפְחָה.

233. א"ר יִצְחָק לִר' שְׁמַעוֹן, אִי נִיחָא קָמִי דְּמֹר, הָא דְּתַנִּינֵן, דְּכְתִיב וְצָדִיק יְסוֹד עוֹלָם, מֵאֵן דְּאָמַר, דְּעַל שְׁבַע קוּימִין קוּימָא עֲלֵמָא. וּמֵאֵן דְּאָמַר, עַל חָד קוּימָא עֲלֵמָא, הִיךְ מְתִישְׁבֵּן מְלִי. אָמַר לִיָּהּ, כְּלָא מְלָה חָד הוּא, דְּהָא ז' אֵינוֹן וּבֵהוּ אֵית חָד קוּימָא, דְּאֶקְרִי צָדִיק, וְקוּימִי עֲלִיָּהּ, וְעֲלֵמָא בְּהָאִי אֲתִקְוִימָא. וְכֵד אֲתִקְוִימָא עֲלֵמָא עֲלִיָּהּ, כְּאֵלּוּ אֲתִקְוִים עַל כְּלָהּ שְׁבַע. וְע"ד כְּתִיב, וְצָדִיק יְסוֹד עוֹלָם. וְהָא אוֹקִימָנָא מְלִי בְּכֵמָה אַתֵּר.

234. We have learned that this maid would eventually rule the Holy Land below, just as the Queen ruled at first, as it says, "Righteousness lodged in it" (Yeshayah 1:21), REFERRING TO MALCHUT CALLED RIGHTEOUSNESS, but now "a handmaid that is heir to her mistress" in every respect, BOTH ABOVE AND BELOW. However, the Holy One, blessed be He, will in the future return the Queen to her original position and then whose joy will it be? One says: The joy of the King and Queen. It is the joy of the King for returning to her and casting off the maid as we said. It is the joy of the Queen, because she has returned to join the King. This is the essence of, "Rejoice greatly, O daughter of Zion."

235. Come and see that it is written, "And this (Heb. zot fem.) shall be an everlasting statute to you" (Vayikra 16:34). HE QUESTIONS: It should read, 'It shall be...to you'. Wherefore the word zot? HE ANSWERS: THE EXPLANATION OF THE VERSE IS as we said. It is an everlasting statute, WHICH IS MALCHUT, which is always referred to as "an everlasting statute," WHICH MEANS the decree of the King, as He placed all His laws in this place, MALCHUT, and sealed them as one seals everything in a storehouse. IT IS assuredly "an everlasting statute." In this "zot" DENOTING MALCHUT, He marks and engraves all His storehouses and hidden things.

40. "You shall afflict your souls"

Rabbi Shimon tells us that one should eat and drink on the ninth of the month more than any other day. On the tenth day, the judgments cause wisdom to be revealed. We read that the children of Yisrael were only exiled because they renounced God, and He forgives them on the Day of Atonement.

236. "In the seventh month, on the tenth day of the month" (Vayikra 16:29). Tenth is exact as we have learned THAT TENTH DENOTES MALCHUT. "You shall afflict your souls" (Ibid.): This is exact. We have learned "your souls (Nefashot)" indeed, as it all depends upon Nefesh, AS THE LIGHT OF MALCHUT IS CALLED NEFESH AND NEFESH ALWAYS DENOTES MALCHUT. For this reason, one should eat and drink from the ninth of the month, DENOTING YESOD, more than any other day. Even though we learned this in another manner, it is all very well. They amount to the same thing and each thing is in its own place. This is how it should be.

237. We have learned that on that day, all joy and every light and every indulgence in the worlds, NAMELY FORGIVENESS OF SINS, all depend on supernal Ima. All springs are drawn and flow from it, MEANING BOTH THE ILLUMINATION OF CHOCHMAH AND THE ILLUMINATION OF CHASSADIM. Then all these candles glow, BEING THE SECRET OF THE LIGHTS OF THE FIRE WITHIN MALCHUT, and they glow with light and joy until everything becomes fragrant. At that point, all Judgments are within the glow, AS THOSE JUDGMENTS DRAWN FROM THE FIVE AFFLICTIONS CAUSE CHOCHMAH TO SHINE FORTH. IF NOT FOR THEM, THE CHOCHMAH WOULD NOT BECOME REVEALED AS MENTIONED. The Judgment is not being carried out, BUT IS MERELY IMPENDING. This is the meaning of, "You shall afflict your souls," TO ENABLE THE ILLUMINATION OF CHOCHMAH.

234. וְתֵאֵנָה, הִיא שְׂמֵחָה זְמִינָא לְשִׁלְטָא בְּאַרְעָא קְדִישָׁא דְלִתְתָּא, בְּמָה דְהוּת מְטְרוֹנִיתָא שְׁלֵטָא בְּקְדָמִיתָא, דְכְתִיב צֶדֶק וְלֵין בָּהּ, וְהִשְׁתָּא שְׂמֵחָה כִּי תִירֵשׁ גְּבִירְתָּהּ בְּכָלָא. וְחִמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְאַתְבָּא לְמְטְרוֹנִיתָא לְאַתְרָהּ בְּקְדָמִיתָא, וּכְדִין מִמָּאן הוּא חֲדוּתָא, הוּי אִימָא חֲדוּתָא דְמַלְכָּא, וְחֲדוּתָא דְמְטְרוֹנִיתָא. חֲדוּתָא דְמַלְכָּא, בְּגִין דִּיתוּב לָהּ וְיִתְפָּרֵשׁ מִשְׂמֵחָה, כְּדָק אֲמִינָא. וְחֲדוּתָא דְמְטְרוֹנִיתָא, בְּגִין דְתִיתוּב לְאַזְדוּגָא בְּמַלְכָּא, הֵה"ד גִּילִי מְאֹד בַּת צִיּוֹן וְגו'.

235. תָּא חֲזִי, כְּתִיב וְהִיְתָה זֹאת לָכֶם לְחֻקַּת עוֹלָם. וְהִיְתָה לָכֶם מִבְּעֵי לֵיהּ, מֵאִי זֹאת. הָא דְאַמְרֵן, לְחֻקַּת עוֹלָם. בְּכָל אֶתֶר וְאֶתֶר חֻקַּת עוֹלָם אֲתִקְרִי, גְּזֵרָה דְמַלְכָּא, דְעִייל כָּל נְמוּסוֹי בְּאֶתֶר דָּא, וְאַסְתִּים לֵוִן, בְּמָאן דְסִתִּים כָּלָא, בְּאַסְקוּפָא חֲדָא. חֻקַּת עוֹלָם וְדָאִי. בְּהָאִי זֹאת רְשִׁים וְחֻקַּק כָּל גְּנִיזוֹן דִּילֵיהּ, וְכָל טְמִירִין דִּילֵיהּ.

236. בְּחֶרֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ. בְּעֶשְׂרֵי דְיִיקָא, בְּמָה דְאֻקִּימָנָא. תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם, וְדָאִי הֵכִי הוּא, וְהָא אֲתָמֵר נַפְשׁוֹתֵיכֶם וְדָאִי. דְהָא בְּנַפְשָׁא תְלִיא מְלֵתָא, וּבְגִין כֵּן, אֲכִילָה וְשִׁתְיָה מִתְשִׁיעָא, יִתִּיר מִיּוֹמָא אַחֲרָא. וְאֵע"ג דְהָאִי מְלָה אֲתָמֵר בְּגוּוֹנָא אַחֲרָא, וְכָלָא שְׁפִיר, וְהָאִי וְהָאִי מְלָה חֲדָא, וְכָל חַד בְּאַתְרֵיהּ, וְהֵכִי הוּא.

237. וְתֵאֵנָה, בְּהָאִי יוֹמָא, כָּל חֵידוֹ, וְכָל נְהִירוֹ, וְכָל וְתִרְנוּתָא דְעֵלְמִין, כְּלָהוּ תְלִין בְּאִימָא עֲלָאָה, דְכָל מְבוּעִין נִגְדִין וְנִמְקִין מִנָּה. וּכְדִין נְהִירִין כָּל אִינוֹן בּוֹצִינִין, וְנִהְרִין בְּנִהְירוֹ בְּחֲדוּתָא, עַד דְמִתְבַּסֵּם כָּלָא. וּכְדִין כָּל אִינוֹן דִּינִין אֲשִׁתְּכַחוּ בְּנִהְירוֹ, וְדִינָא לָא אֲתַעְבִּיד, וְעַל דָּא תַעֲנוּ אֶת נַפְשׁוֹתֵיכֶם.

238. Rabbi Aba said: My master has told us from the text of the Mishnah that Yisrael were only exiled from their land for renouncing the Holy One, blessed be He, as it is written, "We have no part in David, neither have we inheritance in the son of Yishai" (II Samuel 20:1). DAVID DENOTES MALCHUT, SO THEY WERE SAYING, "WE HAVE NO PART IN MALCHUT." I have found another verse on this. It is written, "Now see to your own house, David" (I Melachim 12:16). HE QUESTIONS: DOES THE HOUSE OF DAVID ALSO DENOTE MALCHUT? He replied: Certainly MALCHUT is referred to as the house of David, as it is written, "O house of Jacob, come, and let us walk in the light of Hashem" (Yeshayah 2:5). The house of Jacob is similar to that which is written in, "And I will glorify My house of glory (Tiferet)" (Yeshayah 60:7), SINCE JACOB IS TIFERET AND THE HOUSE OF TIFERET IS MALCHUT. IN THE SAME MANNER, THE HOUSE OF DAVID POINTS TO MALCHUT. THE EXPLANATION OF THE VERSE, "O HOUSE OF JACOB, come, and let us walk in the light of Hashem": IT HAS THE SAME MEANING as in, "And a river went out of Eden to water the garden" (Beresheet 2:10). RIVER REFERS TO ZEIR ANPIN THAT WATERS THE GARDEN THAT IS MALCHUT. He planted the Garden to enjoy himself there with the pious ones who dwell within. THEREFORE, IT IS SAID, "O HOUSE OF JACOB," DENOTING MALCHUT, "COME, AND LET US WALK IN THE LIGHT OF HASHEM," WHICH IS ZEIR ANPIN THAT WATERS MALCHUT.

239. We have learned that it is written, "Also (lit. 'but') on the tenth day of this seventh month there shall be a day of atonement...and you shall afflict your souls" (Vayikra 23:27). It is also written, "And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls" (Vayikra 16:29). IN THE LATTER IT DOES NOT SAY, "BUT ON THE TENTH." What is meant by "but ON THE TENTH" that is written in this verse? He replied to him: It comes to exclude, FOR WHEREVER THE WORD "BUT (HEB. ACH)" IS WRITTEN, ITS PURPOSE IS TO EXCLUDE. Since it is written, "And you shall afflict your souls: on the ninth day of the month" (Vayikra 23:32), so it says later "but on the tenth day." It should merely say, 'but tenth day', ONLY IT TEACHES US that with the tenth rests the whole matter OF "YOU SHALL AFFLICT YOUR SOULS," YET NOT ON THE NINTH DAY OF THE MONTH.

240. He said to him: If so, "but on the first day you shall have put away leaven out of your houses" (Shemot 12:15). We have learned "but" sets a dividing line, meaning for a half day the eating of leaven is prohibited and for a half day it is permitted. It is also written here, "But on the tenth day of the month," meaning a half time forbidden to eat and a half time permitted. So He said to him here also, "And you shall afflict your souls." There is a separation, in that affliction takes place from midday onward, MEANING AFTER THE TIME ALLOTTED TO EATING. Thus "but" divides. This applies to "and you shall afflict your souls" as well.

241. Rabbi Elazar said: It is written, "For on that day will He forgive you..." (Vayikra 16:30). It should say, 'will I forgive you', AS IF SOMEONE IS SPEAKING FOR HIMSELF. HE ANSWERS, "Will He forgive you" SPOKEN IN THIRD PERSON includes Jubilee, DENOTING BINA, from which springs flow, MEANING THE ILLUMINATION OF CHOCHMAH, to water on this day all sides and to water and satiate everything. This is the meaning of "you," namely "for you," in order to cleanse you this day, as it says, "that you may be clean of all your sins before Hashem" (Ibid.). Harsh Judgment will not affect you.

238. אָמַר רַבִּי אַבָּא, הָא אֹקִיָּם לָהּ מֶרֶ, מִן גּוֹפָא דְמִתְנִיתָא, לֹא גָלוּ יִשְׂרָאֵל מֵאַרְצָם, עַד שְׁכַפְרוּ בְּקוּדְשָׁא בְּרִיךְ הוּא. דְּכִתְיִב, אֵין לָנוּ חֵלֶק בְּדוֹד וְלֹא נַחֲלָה בְּבֶן יִשִּׁי, וְהָא אֲתָמֶר. קָרָא אַחֲרִינָא אֲשַׁבְּחָנָא בְּהָא, דְּכִתְיִב, רְאֵה בֵּיתְךָ דְּדוֹד. א"ל, הֲכִי הוּא וְדָאֵי, בֵּית דְּוֹד אֲקָרִי, בְּמָה דְּכִתְיִב בֵּית יַעֲקֹב לָכוּ וְנִלְכָּה בְּאוֹר יוֹ. בֵּית יַעֲקֹב, כְּד"א וּבֵית תַּמְאַרְתִּי אֲפָאֵר. לָכוּ וְנִלְכָּה בְּאוֹר יוֹ, דְּכִתְיִב וְנִהַר יוֹצֵא מַעְדָּן לְהַשְׁקוֹת אֶת הַגֶּן, וְנִטַּע הָאֵי גֶן לְאַשְׁתַּעֲשָׂא בֵּיה עִם צְדִיקָיָא, דְּבִיה שְׂרִיין.

239. תָּאנָא, כְּתִיב אַךְ בַּעֲשׂוֹר לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכַּפּוּרִים הוּא וְגו' וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם. וְכִתְיִב וְהִיְתָה לָכֶם לַחֲקַת עוֹלָם בַּחֲדָשׁ הַשְּׁבִיעִי וְגו'. אַךְ דְּכִתְיִב מֵאֵי קָא בְּעֵי הֵכָא. א"ל, לְמַעוּטָא קָא אֲתִיָּא. דְּכִיּוֹן דָּאֲמַר וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם בַּתְּשַׁעָּה לַחֲדָשׁ, אָמַר לְבַתֵּר אַךְ בַּעֲשׂוֹר. אַךְ עֲשׂוֹר מִבְּעֵי לִיָּה, דְּבַעֲשׂוֹר תִּלְיָא מִלְתָּא.

240. א"ל אֵי הֲכִי, אַךְ בְּיוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ שְׂאוֹר מִבִּתְיֵיכֶם, וְתִנְיִן אַךְ חֵלֶק, חֲצִי אֲסוּר בְּאֲכִילַת חֶמֶץ, וְחֲצִי מוּתָר. אוֹף הֵכָא אַךְ בַּעֲשׂוֹר לַחֲדָשׁ, אִימָא דְּחֲצִי אֲסוּר בְּאֲכִילָה, וְחֲצִי מוּתָר. א"ל אוֹף הֵכָא בּוֹעֲנִיתֶם אֶת נַפְשׁוֹתֵיכֶם תִּלְיָא, דְּהָא עָנּוּי לֹא אֲשַׁתְּכַח אֲלֹא מִפְּלָגוֹת יוֹמָא וְלֵהֲלָאָה, וְשִׁפּוּר הוּא אַךְ חֵלֶק בּוֹעֲנִיתֶם אֶת נַפְשׁוֹתֵיכֶם.

241. אָמַר רַבִּי אֶלְעָזָר, כְּתִיב, כִּי בְּיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם וְגו'. אֲכַפֵּר עֲלֵיכֶם מִבְּעֵי לִיָּה. אֲלֹא יִכַּפֵּר עֲלֵיכֶם, לְאַכְלֵלָא יוּבְלָא, דְּנִגִּיד מִבּוֹעֵי לְאַשְׁקָאָה בְּהָאֵי יוֹמָא לְכָל עִיבָר, לְאַרְוָאָה כָּלָא, וְלֹאֲשַׁקָּאָה כָּלָא. וְדָא עֲלֵיכֶם, כְּלוּמַר, בְּגִינִיכּוֹן לְדַכָּאָה לְכוֹן בְּהָאֵי יוֹמָא, דְּכִתְיִב לִפְנֵי יוֹ תַּתְּהִירוּ. וְלֹא יִשְׁלוּט עֲלֵיכֶם דִּינָא.

242. Rabbi Yehuda said: How lucky were Yisrael that the Holy One, blessed be He, craved them and wished to cleanse them, so that no sin would be found with them, in order that they could be members of His chamber and dwell in His palace. Regarding the future, it is written, "Then will I sprinkle clean water upon you..." (Yechezkel 36:25).

242. רַבִּי יְהוּדָה, אָמַר זָכָאִין אֵינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתֵרְעֵי בְּהוּ, וּבְעֵי לְדַבְּרָא לְהוּ, דְּלֹא יִשְׁתַּכַּח בְּהוּ חוּבָה, בְּגִין דִּיהוּן בְּנֵי הִיכְלִיָּה, וְיִדְרוּן בְּהִיכְלִיָּה. וְלִזְמַנָּא דְאַתִּי בְּתִיב, וְזִרְקְתִי עֲלֵיכֶם מִים טְהוֹרִים וְגו'.

41. "Out of the depths I have cried to You, Hashem"

Rabbi Yehuda says that when God wanted to create the world He consulted the Torah, who said that if He did create man, man would sin and make Him angry. The Torah warned God that if he reacted to man's sinful actions the world would not survive. Therefore God did not create the world until He created repentance, and repentance is always available for mankind so people can be cleansed from their sins.

243. Rabbi Yehuda opened the discussion saying, "A song of ascent. Out of the depths I have cried to You, Hashem" (Tehilim 130:1). We have learned that when the Holy One, blessed be He, created the world, He wanted to create man. He took counsel in the Torah. She said before Him: You wish to create this man, he will sin before you. He will anger You and, if You react to him according to his deeds, the world then will not survive before You, certainly not man. THE HOLY ONE, BLESSED BE HE, said to her, "Am I for no reason called an "El, merciful and gracious longsuffering" (Shemot 34:6).

243. רַבִּי יְהוּדָה פָּתַח, שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קְרָאתִיךָ יי'. תְּנִינֵן, בְּשַׁעֲתָא דְּבִרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, בְּעָא לְמַבְרֵי בְּרִי נֶשׁ, אֲמַלִּיךְ בְּאוּרִיָּתָא, אֲמַרְהָ קַמִּיהָ, תְּבַעֵי לְמַבְרֵי הָאִי בְּרִי נֶשׁ, זְמִין הוּא לְמַחְטֵי קַמָּךְ, זְמִין הוּא לְאַרְגָּזָא קַמָּךְ. אִי תַעֲבִיד לִיהָ בְּעוֹבְדוּי, הָא עֲלֵמָא לֹא יָכִיל לְמִיקָם קַמָּךְ, כ"ש הֵהוּא בְּרִי נֶשׁ. א"ל, וְכִי לְמַגְנָא אֲתַקְרִינָא, אֵל רַחוּם וְחַנוּן אַרְךְ אֲפִים.

244. Before He created the world He created repentance. The Holy One, blessed be He, said to repentance, WHICH IS THE SECRET OF BINA CALLED REPENTANCE: 'I wish to create man in the world on the condition if they turn to you from their sins, you will be ready to forgive their sins and render atonement.' At every hour, repentance is available for mankind. When mankind repents from their iniquities, this repentance, NAMELY BINA, returns to the Holy One, blessed be He, MEANING EXTENDS MOCHIN TO ZEIR ANPIN and atones for all. The Judgments are all subdued and mitigated, and man is purified of his sins.

244. וְעַד לֹא בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, בְּרָא תְּשׁוּבָה, אָמַר לָהּ לְתְּשׁוּבָה, אָנָּא בְּעִינָא לְמַבְרֵי בְּרִי נֶשׁ בְּעֵלְמָא, עַל מְנַת דְּכַד יִתּוּבוּן לָךְ מִחוּבִיָּהוּן, דְּתַהוּי זְמִינָא לְמַשְׁבַּק חוּבִיָּהוּן, וּלְכַפְּרָא עֲלִיָּהוּ. וּבְכָל שַׁעֲתָא וְשַׁעֲתָא תְּשׁוּבָה זְמִינָא לְגַבֵּי בְּנֵי נֶשָׁא, וְכַד בְּנֵי נֶשָׁא תִּיבִיבִין מִחוּבִיָּהוּ, הָאִי תְּשׁוּבָה תֵּבַת לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְכַפֵּר עַל כָּלָא, וְדִינִין אֲתַכְפִּיין, וּמִתְבַּסְּמֵן כָּלָהוּ, וּבְרִי נֶשׁ אֲתַדְכִּי מִחוּבִיָּה.

245. HE QUESTIONS: When is he cleansed from his sin? HE ANSWERS: When he properly enters repentance. Rabbi Yitzchak said: When he returns before the supernal King and prays from the depths of the heart, as the verse states, "Out of the depths I have cried to You, Hashem."

245. אֵימַתִּי אֲתַדְכִּי ב"נ מִחוּבִיָּה בְּשַׁעֲתָא דְּעָאֵל בְּהָאִי תְּשׁוּבָה בְּדָקָא חֲזִי. ר' יִצְחָק אָמַר, דְּתַב קָמִי מְלָכָא עֲלָאָה, וְצִלִּי צִלּוֹתָא מִעוּמָקָא דְּלֵבָא, הֵה"ד מִמַּעַמְקִים קְרָאתִיךָ יי'.

246. Rabbi Aba said, "Out of the depths I have cried to You, Hashem" MEANS there is a hidden spot above. It is the depth of the well, DENOTING BINA. From here flow streams and springs in every direction and the deepest part is called repentance. One who wishes to return and cleanse oneself from sins in this depth needs to call upon the Holy One, blessed be He, as the verse says, "Out of the depths I have cried to You, Hashem."

246. רַבִּי אַבָּא אָמַר, מִמַּעַמְקִים קְרָאתִיךָ יי', אֲתֵר גְּנִיזָא הוּא לְעֵילָא, וְהוּא עֲמִיקָא דְּבִירָא, וּמֵהָאִי נִפְקִין נַחְלִין וּמַבּוּעִין לְכָל עֵיבֵר, וְהָהוּא עֲמִיקָא דְּעֲמִיקָתָא אֲקָרִי תְּשׁוּבָה. וּמֵאֵן דְּבַעֵי לְאַתְבָּא וּלְאַתְרַבָּא מִחוּבֵי, בְּהָאִי עוּמָקָא אֲצִטְרִיךְ לְמַקְרִי לְקוּדְשָׁא בְּרִיךְ הוּא, הֵה"ד מִמַּעַמְקִים קְרָאתִיךָ יי'.

247. We have studied that when one sins before his Master, Mercy is awakened if he offers his sacrifice on the altar and the priest attains forgiveness for him and prays his prayer for him. The Judgments are mitigated and repentance, NAMELY BINAH, pours out blessings in the springs that emerge and flow. All candles are blessed together, NAMELY THE SFIROT OF MALCHUT, and one is cleansed from his sin.

247. תָּאנָא, בְּשַׁעְתָּא דְּהוּה ב"נ חב קמי מאריה, וְקָרִיב קִרְבָּנִיהָ עַל מִדְּבָחָא, וְכֹהֵנָּא מְכַפֵּר עֲלֵיהָ, וּבְעֵי בַּעוֹתֶיהָ עֲלֵיהָ, מִתְּעָרִין רַחֲמֵי, וְדִינִין מִתְּבַסְּמִין, וְתִשׁוּבָה אֲרִיק בְּרַכָּאן, בְּמִבּוּעֵין דְּנִגְדִין וְנִפְקִין, וּמִתְּפָרְקִין כְּלָהוּ בּוֹצִינִין כְּחָדָא, וְכֵן נִשְׁ אֶתְדַּכִּי מַחוּבִּיהָ.

42. Ten types of Chochmah

We read how God (Ein Sof) produced ten Sfirot, and we are told that He is they and they are He, like a flame attached to a burning coal. We also read of the unholy Chochmot, or wisdoms, that are Klipot. These contain all types of sorcery like the kind that the Egyptians used, and Yisrael learned these erroneous ways from the Egyptians. We learn why Isaac blessed Jacob with both Chassadim and Chochmah.

248. Come and see: The Holy One, blessed be He, THE SECRET OF THE ENDLESS LIGHT, produced ten Sfirot, holy lofty crowns, with which He is crowned and clothed. He is they and they are He, as a flame attached to a burning coal. There is no separation BETWEEN THE ENDLESS LIGHT, BLESSED BE HE, AND THE SFIROT THAT CLOTHE HIM. Correspondingly, there are ten Sfirot that are not holy below, held by the filth of the nails of one holy Sfirah called Chochmah, DENOTING MALCHUT CALLED THE LOWER CHOCHMAH. THE ILLUMINATING LIGHTS AT HER BACK PARTS ARE CALLED NAILS AND WITHIN THEIR REFUSE, CALLED THE FILTH OF THE NAILS, THE KLIPOT ARE ATTACHED. Therefore, they are called Chochmot (lit. 'wisdom' plural).

248. תָּא חַיִּי, קוּדְשָׁא בְּרִיךְ הוּא, אִפִּיק עֶשֶׂר כְּתָרִין, עֶטְרִין קְדִישִׁין לְעִילָא, דְּאִתְעֵטֵר בְּהוּ, וּמִתְלַבֵּשׁ בְּהוּ, וְהוּא אֵינוֹן, וְאֵינוֹן הוּא, בְּשִׁלְהוּבָא דְּאֲחִידָא בְּגוּמְרָא, וְלִית תָּמֵן פְּרוּדָא. לְקַבִּיל דְּנָא, אִית עֶשֶׂר כְּתָרִין דְּלֹא קְדִישִׁין לְתַתָּא, וְאֵינוֹן אֲחִידָן בְּזוּהָמָא דְּטוּמְרָא דְּחַד עֵטֶר קְדִישָׁא, דְּאֲקָרִי חֲכָמָה. וְעַל דָּא אֲקָרוּן חֲכָמוֹת.

249. We have learned that ten types of these Chochmot, OF KLIPOT, descended to the world and all WERE GIVEN TO and became unclean in Egypt, except for one that spread THROUGHOUT THE WORLD EXCEPT EGYPT. They consisted of all types of sorcery, and from them the Egyptians knew sorcery more than the rest of mankind. When the Egyptians wished to gather kinds of sorceries for their purposes, they used to go out into the field to the high mountains and offer sacrifices. They made diggings in the ground and surrounded the diggings with blood while the rest of the blood gathered within the diggings. They placed upon it flesh. They offered the sacrifice to evil beings. And these evil beings gathered and approached together, and were appeased by them on that mountain.

249. וְתָאנָא, עֶשְׂרֵה זֵינֵי חֲכָמוֹת אֲלִין נְחָתוּ לְעֵלְמָא. וְכִלְהוּ אִסְתָּאבוּ בְּמִצְרַיִם, בַּר מַחַד דְּאִתְפַּשֵּׁט בְּעֵלְמָא, וְכִלְהוּ זֵינֵי חֲרָשֵׁי אֵינוֹן, וּמִנִּיָּהוּ יִדְעֵי מִצְרַיִם חֲרָשִׁין, עַל כָּל בְּנֵי עֵלְמָא. וְכֵן מִצְרָאִי בָּעָאן לְמַעַבְד כְּנוּסִיָּא בְּחֲרָשֵׁיהוּ לְעוֹבְדֵיהוּן, הוּוּ נִפְקֵי לְחַקְלָא לְטוּרֵי רִמָּאִי, וְדִבְחִין דְּבַחִין, וְעַבְדִין גּוּמִין בְּאַרְעָא, וְסַחְרִין הֵהוּא דְּמָא סוֹחְרָנִיהָ דְּהֵנִי גּוּמִין, וְשָׂאֵר דְּמָא מִתְכַּנְפִּי בְּהֵנֵהוּ גּוּמִין, וּבִשְׂרָא שׁוּין עֲלִיָּהוּ. וְקָרְבִין קִרְבָּנִיהוּן, לְאֵינוֹן זֵינִין בִּישׁוּין, וְאֵינוֹן זֵינִין בִּישׁוּין מִתְכַּנְשִׁין וּמִתְקָרְבִין כְּחָדָא, וּמִתְפִּיִסִין בְּהִדְיָהוּ בְּהוּא טוּרָא.

250. Yisrael, who were subjugated by the Egyptians, approached them, learned from them, followed their erroneous ways, as the verse says, "After the doings of the land of Egypt, in which you dwelt, shall you not do: and after the doings of the land of Canaan..." (Vayikra 18:3). It is also written, "And they shall no more offer their sacrifice to demons..." (Vayikra 17:7). We have learned that when they were offering before them upon the field and preparing the blood and offering their sacrifices, all these evil types assembled and they saw them as demons, as they were full of hair and they told them what they wanted.

250. יִשְׂרָאֵל דְּהוּוּ בְּשַׁעְבוּדֵיהוּן, הוּוּ מִתְקָרְבִין לְהוּן, וְאוֹלְפוּ מִנִּיָּהוּ, וְהוּוּ טַעָאן בְּתִרְיָהוּ, וְהֵינֵנוּ דְּכִתְיִב כְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם אֲשֶׁר יִשְׁבַתֶּם בָּהּ לֹא תַעֲשׂוּ וְכְמַעֲשֵׂה אֶרֶץ כְּנָעַן וְגו', וְכִתְיִב וְלֹא יִזְבְּחוּ עוֹד אֶת זִבְחֵיהֶם לְשִׁעִירִים וְגו'. תָּאנָא, בְּשַׁעְתָּא דְּהוּוּ מְקָרְבִין לְהוּן עַל גְּבִי חַקְלָא, וְהוּוּ מְזַמְנֵי הֵהוּא דְּמָא, וּמְקָרְבִי קִרְבָּנִיהוּ, הוּוּ מִתְכַּנְפִּי כָּל אֵינוֹן זֵינִין בִּישִׁין, וְחֲמָאן לְהוּן כְּגוּוֹנָא דְּשִׁעִירִים, כְּלָהוּ מְלִיִין שַׁעֲרָא, וּמוֹדְעֵי לְהוּ מַה דְּאֵינוֹן בַּעֲיִין.

251. Come and see what is written concerning Isaac, "And Jacob went near to Isaac his father; and he felt him" (Beresheet 27:22). He said: He is lacking only the dew from heaven that flowed upon the earth, MEANING THAT HE LACKS ONLY THE BOUNTY OF ZEIR ANPIN CALLED HEAVEN, THE LIGHT OF CHASSADIM, AS HE IS A CHARIOT FOR ZEIR ANPIN. BUT HE DOES NOT NEED THE ILLUMINATION OF CHOCHMAH. Rabbi Yosi spoke, "And the fatness of the earth" (Ibid. 28) IS ALSO WRITTEN DENOTING THE ILLUMINATION OF CHOCHMAH, and he blessed him with everything, BOTH CHASSIDIM AND CHOCHMAH. Why DID HE BLESS HIM WITH THE ILLUMINATION OF CHOCHMAH? When he saw him with hair, DENOTING JUDGMENTS, he said, in order to remove this FROM HIM, he needs "the fatness of the earth" DENOTING THE ILLUMINATION OF CHOCHMAH, but not the filth of the earth, LIKE THE OTHER SIDE THAT FEEDS UPON THE FILTH OF THE NAILS. This filth comes from the earth, DENOTING MALCHUT. When the dew of Heaven and the fine fruit of the earth join, DENOTING ZEIR ANPIN AND MALCHUT, that filth passes.

251. ת"ח, יצחק מה כתיב ביה, ויגש יעקב אל יצחק אביו וימשהו, אמר, דא לא אתעדני, אלא מטלא דשמיא דנגיד על ארעא. אמר רבי יוסי, ומשמי הארץ, בכלא ברכיה. מ"ט. בגין דחמא ליה בשער, אמר למעבר דא, ומשמי הארץ אצטריך, ולא זוהמא דארעא, דהאי זוהמא הוא דארעא, וכד טלא דשמיא ומגדא דארעא מתחבראן אתעבר האי זוהמא.

43. "One who inquires of the dead"

The rabbis discuss the last of the lower unholy Sfirot, Malchut of the Other Side. They say that the souls of evildoers who died are the demons of the world, and while they are punished part of the time in Gehenom they also hover over the world and mislead wicked people. The souls mourn for their bodies which are being eaten by worms, and the sorcerers perform their witchcraft at the graves.

252. Rabbi Chiya said the last of these lower unholy Sfirot is that which is mentioned in the verse, "Or one who inquires of the dead" (Devarim 18:11). This is the tenth of all THE SFIROT, NAMELY MALCHUT OF OTHER SIDE. THERE ARE TEN TYPES OF SORCERY IN THE VERSE CORRESPONDING TO THE TEN SFIROT OF THE OTHER SIDE. According to what we have learned, Rabbi Yitzchak said: The souls of evildoers THAT DIED are the demons of the world, AND ABOUT THEM, THE VERSE DESCRIBES "WHO INQUIRES OF THE DEAD."

252. אמר ר' חייא, בתרייתא דאינון כתרין תתאין דלא קדישין, האי הוא הה"ד ודורש אל המתים, ודא הוא עשירא דכלא. דתניא א"ר יצחק אמר רבי יהודה, נפשתא דרשיעניא אלין אינון מזיקין דעלמא.

253. Rabbi Yosi said: If so, it is pleasing to the wicked to become harming forces in the world. Where is the punishment of Gehenom and where is the bad that awaits them in that world? Rabbi Chiya replied: We have learned and established that many prosecutors are ready to receive the souls of the wicked at the time they depart the world and deliver them to Gehenom. They receive three punishments daily in Gehenom. Later, DEMONS join them and the souls go, hover over the world and mislead the wicked people against whom repentance has been closed. Then they are returned to Gehenom to be punished there - and this continues daily.

253. אמר רבי יוסי, אי הכי טב להו לחיביא דאתעבדין מזיקין בעלמא, אן הוא עונשא דגיהנם. אן הוא בישא דזמינא להון בההוא עלמא. אמר רבי חייא, הכי תנינן, והא אוקימנא מלי, נפשתא דרשיעניא בשעתא דנפקין מעלמא, כמה גרדיני נמוסין מזדמני לקבלא להו, ולאעלאה להו לגיהנם, ועאלין להו בתלת דינין בכל יומא, בגיהנם. לבתר מזדווגי בהו, ואזלין ושאטין בעלמא, ומטען להו לרשיעניא, לאינון דקא אסתים תשובה מקמייהו. לבתר תייבין להו לגיהנם, ואתדנון תמן, וכך בכל יומא.

254. After THE DEMONS go with them through the world, they return them to their graves and they see body worms picking at THEIR flesh. THE SOULS mourn for them, FOR THE BODIES. These sorcerers go to the cemeteries and perform their sorcery, make an image of a human form and slaughter before it a goat. Later, they bring that goat to that grave and that image they shatter to four directions and raise it to the four corners of the grave. Then they perform their sorcery. All these groups assemble with evil kinds and bring this soul, which enters the grave, and speaks with them.

254. לְבִתֵּר דְּאִזְלִין בְּהוּ, וְשֹׁאטִין בְּהוּ בְּעֶלְמָא, מִהֲדִרִין לְקַבְּרִייהוּ, וְחֻמֵּן תּוֹלְעָתָא דְּגוּפָא מִנְקְרִי בְּשָׂרָא וּמִתְאַבְּלֵן עֲלֵיהוּ, וְאִינוּן חֲרָשִׁין הוּוּ אִזְלִי לְבֵי קְבָרִי, וְחֲרָשִׁי בְּחֲרָשִׁייהוּ, וְעִבְרִין חֲדָא צִלְמָא דְּבִר נֶשׁ, וְדִבְחִין קָמִיָּה חֲדָא צִפְרָא. לְבִתֵּר עֲאֲלִין לְהֵוּא צִפְרָא, בְּהֵוּא קְבָרָא, וְהֵוּא צִלְמָא מִתְבָּרִין לִיה לְאַרְבַּע סְטָרִין, וּמַעֲלִין לִיה לְאַרְבַּע זִיּוּיִין דְּקְבָרָא. כְּדִין מְחָרְשִׁי בְּחֲרָשִׁייהוּ, וּמִתְכַּנְפִּי אִינוּן כְּנוּפִי, וְאִינוּן זִיגִין בִּישִׁין, וּמִיִּיתִין הֵיּא נַפְשָׁתָא, וְעֹאֵל בְּקְבָרָא וּמִשְׁתַּעֵי בְּהֲרִייהוּ.

44. Nefesh, Ruach, Neshamah

We read about the three levels of soul of a righteous person, Nefesh, Ruach and Neshamah. If he deserves the spiritual soul, he is given the Ruach, and then there is awakened in him a higher desire to learn about God. Then he deserves the highest level, the Neshamah. We are told how the Nefashot of the righteous who died are in this world to protect living people; the deceased are aware of distress in the world. The Ruach of the righteous dead go to the earthly Garden of Eden, and the Neshamah go to the supernal Garden of Eden, called the Bond of Life. We learn how the levels of soul communicate with one another to draw God's mercy to the world.

255. Rabbi Yitzchak said: How fortunate are the pious in this world and the World to Come, as they are all holy. Their bodies are holy and their Nefesh is holy. Their Ruach is holy and their Neshamah is the Holy of Holies. There are three levels - NEFESH, RUACH AND NESHAMAH - just like above, reflecting MALCHUT, TIFERET AND BINAH OF ABOVE. As Rabbi Yehuda has taught, it is written, "Let the earth bring forth living creatures (Heb. 'nefesh')" (Beresheet 1:24), which refers to the soul of Adam. Come and see: These three levels - Nefesh, Ruach and Neshamah - join together, and the superior one is Neshamah.

254. א"ר יִצְחָק, זְכַאִין אִינוּן צְדִיקִיָּא בְּעֶלְמָא דִּין, וּבְעֶלְמָא דְּאִתִּי, דְּהָא בְּלָהוּ קְדִישִׁין. גּוּפָא דְּלָהוּן קְדִישָׁא. נַפְשָׁא דְּלָהוּן קְדִישָׁא. רוּחָא דְּלָהוּן קְדִישָׁא. נִשְׁמָתָא דְּלָהוּן קְדִישָׁא. תִּלְת דְּרָגִין אִינוּן, כְּגוּנָא דְּלַעֲיִלָּא. דְּתִנָּיָא א"ר יְהוּדָה, כְּתִיב תוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה, דָּא הֵיא נִשְׁמָתָא דְּאָדָם קְדָמָא. תָּא חַיִּי, תִּלְת דְּרָגִין אִינוּן, וְאִתְדַבְּקוּ כְּחַד, נֶפֶשׁ, רוּחַ, נִשְׁמָה. וְעֹלָאָה מְנִיָּה, נִשְׁמָה.

256. As Rabbi Yosi said, every person has a Nefesh, an ANIMALISTIC NEFESH and he has a supernal Nefesh, DENOTING a SPIRITUAL Nefesh. If man merits that soul, he is given a crown called Ruach, as the verse says, "Until a spirit be poured upon us from on high" (Yeshayah 32:15). Then there awakens in man a different supernal awakening to search the ways of the Holy King. When man merits the Ruach, he is crowned with a heavenly, holy, all - inclusive Sfirah called Neshamah, called the Neshamah of Eloha.

256. דָּא"ר יוֹסִי, בְּכָלְהוּ בְּנֵי נֶשָׁא אִית נֶפֶשׁ, וְאִית נֶפֶשׁ עֲלָאָה מְנַפֶּשׁ. זְכָה ב"נ בְּהָאֵי נֶפֶשׁ, מְרִיקִין עֲלֵיהּ עֶטְרָא חֲדָא, דְּאִקְרִי רוּחַ. הֵה"ר, עַד יַעֲרָה עֲלֵינוּ רוּחַ מְמָרוֹם. כְּדִין אִתְעַר ב"נ בְּאַתְעָרוּתָא אַחֲרָא עֲלָאָה, לְאַסְתַּכְּלָא בְּנוּמוּסֵי מַלְכָּא קְדִישָׁא. זְכָה בִּר נֶשׁ בִּיָּה בְּהֵוּא רוּחָא, מְעַטְרִין לִיה בְּכִתְרָא קְדִישָׁא עֲלָאָה, דְּכָלִּיל כָּלָא, דְּאִקְרִי נִשְׁמָה. דְּאִתְקְרִי נִשְׁמָת אֱלֹהִי.

257. We studied in the greatest secret, among the mysteries of the book of King Solomon, this verse that states, "So I praised the dead that are already dead" (Kohelet 4:2). If it is written, "So I praised the dead," why CONTINUE "that are already dead"? HE ANSWERS: THIS REFERS TO those that already died in this world doing the service of their Master, THEY RENOUNCE THE WORLD (LIT. 'DIE') FOR THE SERVICE OF THEIR MASTER, AS TORAH IS SUSTAINED ONLY BY THOSE WHO GIVE THEMSELVES UP FOR IT.

257. וְתֵאנָא בְּרָזָא דְּרִזּוֹן, בְּגוֹ רִזּוֹן דְּסַפְרָא דְּשִׁלְמָה מַלְכָּא. הָאֵי קְרָא, דְּכְתִיב וְשַׁבַּח אֲנִי אֶת הַמֵּתִים שְׁכָבֵר מֵתוֹ, בֵּינָן דְּכְתִיב וְשַׁבַּח אֲנִי אֶת הַמֵּתִים, אֲמַאי שְׁכָבֵר מֵתוֹ. אֵלָּא שְׁכָבֵר מֵתוֹ בְּהָאֵי עֲלָמָא בְּפֻלְחָנָא דְּמֵאֲרִיהוּן.

258. IN THE BOOK OF KING SOLOMON, it is written that the Holy One, blessed be He, made three dwellings for righteous people, FOR THEIR NEFESH, RUACH AND NESHAMAH AFTER THEIR DEMISE. One is for the Nefashot (Heb. plural) of the righteous that did not depart this world and are still in this world, AS THE NEFESH OF THE DECEASED DOES NOT DEPART THIS WORLD. When the world needs mercy and living PEOPLE are in distress, the Nefashot pray for them. They go and tell this to those who slumber in Hebron, MEANING THE PATRIARCHS, who awaken and go to the earthly Garden of Eden, where the Ruach of the righteous are clothed with crowns of light, take counsel with them and make a decree. And the Holy One, blessed be He, fulfills their wish and shows mercy to the world.

259. These Nefashot of the righteous are in this world to protect living PEOPLE. This is known as Nefesh. It does not depart this world and is present in this world to watch and know about and to protect the generation. The friends say that the deceased are aware of distress in the world and the punishment of the wicked in the land is by that NEFESH, as it is written, "That Nefesh shall be cut off from his people" (Vayikra 7:20).

260. The second dwelling is the earthly Garden of Eden. In it, the Holy One, blessed be He, made upper precious dwellings that are similar to this world and similar to the supernal world, MEANING THEY ARE INCLUDED WITH ASPECTS OF MALCHUT AND ASPECTS OF BINAH. THE GARDEN IS THE SECRET OF MALCHUT AND EDEN IS THE SECRET OF BINAH. The chambers are ALSO of two types LIKE THE DWELLING without number, and trees and grasses and fragrances rise daily. In that place rests that which is called Ruach of these righteous. This is the dwelling in which Ruach dwells. Each Ruach is clothed with precious garments of the likeness of this world and the supernal world.

261. The third dwelling is the holy dwelling on high called the bundle of Life, MEANING THE GARDEN OF EDEN ON HIGH. There, the highest, holy level called Neshamah has pleasure. It clings to find pleasure in the most high Eden and it is written, "Then you shall delight yourself in Hashem; and I will cause you to ride..." (Yeshayah 58:14). THE GARDEN OF EDEN ON HIGH IS CALLED THE HIGH PLACES OF THE EARTH.

262. We have learned that when the world needs Mercy, THEN the Nefesh of these meritorious righteous men, which is in this world in order to defend the world, rises, flies across the world and alerts the Ruach. The Ruach rises, adorns itself and alerts the Neshamah. The Neshamah alerts the Holy One, blessed be He, and then He has mercy on the world. Then He descends from above downwards, the Neshamah informs the Ruach and the Ruach informs the Nefesh.

258. וְתָמַן כְּתִיב, תִּלְתּ מְדוּרִין עֲבַד קוֹדֶשׁא בְּרִיךְ הוּא לְצַדִּיקֵי, חַד לְנַפְשָׁן דְּאִינוּן צַדִּיקֵי, דְּלֹא אִסְתַּלְקוּ מֵהָאֵי עֲלָמָא, וְשָׂכִיחִין בְּהָאֵי עֲלָמָא. וְכַד אֲצַטְרִיךְ עֲלָמָא רַחֲמִין, וְאִינוּן חַיִּין יְתִבִּין בְּצַעְרָא, אִינוּן מְצִלוּ צְלוּתָא עֲלֵיהֶּן, וְאִזְלִין וּמוֹדְעִין מִלָּה לְאִינוּן דְּמִיכִין דְּחִבְרוּן, וּמִתְעֲרִין, וְעֲלִין לִגְ"ע דְּאַרְעָא, דְּתָמַן רוּחֵיהוֹן דְּצַדִּיקֵי, מִתְלַבֵּשׁ בְּעֲטָרִין דְּהוּרָא, וְאַתִּייעֵטוּ בְּהוּ, וְגִזְרִין גִּזְרָה, וְקוֹדֶשׁא בְּרִיךְ הוּא עֲבִיד רַעוּתָא דְּלֵהוֹן, וְחָס עַל עֲלָמָא.

259. וְאִינוּן נַפְשָׁן דְּצַדִּיקֵי, מְשַׁתְּכִין בְּהָאֵי עֲלָמָא, לְאַגְנָא עַל חַיִּיא, וְהָאֵי אֶקְרִי נַפֶּשׁ, וְדָא לֹא אִסְתַּלְקָא מֵהָאֵי עֲלָמָא, וְשָׂכִיחָא בְּהָאֵי עֲלָמָא, לְאַסְתַּכְּלָא וּלְמַנְדַּע וּלְאַגְנָא עַל דְּרָא. וְהָאֵי הוּא דְּאִמְרוּ חֲבֵרֵי, דְּמִתִּי יָדְעִי בְּצַעְרָא דְּעֲלָמָא. וְעוֹנָשׁ דְּחַיִּיבִין דִּי בְּאַרְעָא, בְּהָאֵי הוּא, דְּכְתִיב וְנִכְרְתָה הַנֶּפֶשׁ הַזֹּאת מֵעַמֶּיהָ.

260. וּמְדוּרָא תְּנִינָא הוּא ג' ע' דִּי בְּאַרְעָא. בֵּיה עֲבַד קוֹדֶשׁא בְּרִיךְ הוּא מְדוּרִין עֲלִין וְקִירִין, כְּגוּוֹנָא דְּהָאֵי עֲלָמָא, וְכְגוּוֹנָא דְּעֲלָמָא עֲלָא. וְהִיכְלִין בְּתֵרִין גּוּוֹנִין, דְּלִית לֵהוֹן חוּשְׁבָּנָא, וְאִילָנִין וְעִשְׂבִּין וְרִיחִין דְּסִלְקִין בְּכָל יוֹמָא. וּבְהָאֵי אֲתֵר שְׁאֵרֵי הַהוּא דְּאֶקְרִי רוּחַ דְּאִינוּן צַדִּיקֵי, וּמְדוּרָא דְּהוּא רַחֲמָא בֵּיה שְׁאֵרֵי. וְכָל רוּחַ וְרוּחַ מִתְלַבֵּשׁ בְּלְבוּשׁ וְקִירָא, כְּגוּוֹנָא דְּהָאֵי עֲלָמָא, וְכְגוּוֹנָא דְּהוּא עֲלָמָא עֲלָא.

261. מְדוּרָא תְּלִיתָא, הוּא מְדוּרָא עֲלָא קְדִישָׁא, דְּאִיתְקְרִי צְרוּרָא דְּחַיִּי. דְּתָמַן מִתְעַדְנָא הוּא דְּרָגָא עֲלָא קְדִישָׁא, דְּאֶקְרִי נִשְׁמָה. וְהָאֵי אֲתֵדְבֵק לְאַתְעֵנָא בְּעֵדוּנָא עֲלָא. עֲלֵיהּ כְּתִיב, אֲזַ תִּתְעַנֵּג עַל יְיָ וְהִרְבַּבְתִּיךָ וְגו'.

262. וְתֵאנָא, בְּשַׁעְתָּא דְּאֲצַטְרִיךְ עֲלָמָא רַחֲמִין, וְאִינוּן צַדִּיקֵי זְכָאִין. הוּא נַפֶּשׁ דְּאִשְׁתַּבְּחָא בְּעֲלָמָא, לְאַגְנָא עַל עֲלָמָא. נַפֶּשׁ סָלִיק וְאִזְלִי וְשֹׁאט בְּעֲלָמָא, וּמוֹדַע לְרוּחַ. וְרוּחַ סָלִיק וְאַתְעֵטֵר, וּמוֹדַע לְנִשְׁמָה. וְנִשְׁמָה לְקוֹדֶשׁא בְּרִיךְ הוּא. וְכַדִּין חָס קוֹדֶשׁא בְּרִיךְ הוּא עַל עֲלָמָא. כַּדִּין נַחְתָּא מֵעִילָא לְתַתָּא, נִשְׁמָה אוֹדַע לְרוּחַ, וְרוּחַ אוֹדַע לְנַפְשָׁא.

263. Every Shabbat and new Moon, NEFESH, RUACH, AND NESHAMAH join and clothe themselves together until they are united to come forth and bow before the most high King. Afterwards, they return to their positions. This is the essence of the verse, "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come..." (Yeshayah 66:23).

264. When the world needs mercy, the living go and inform the Nefashot (Heb. plural) of the righteous, and weep on their graves. Those who are worthy to inform the righteous men: what is the reason THEY ARE WORTHY? BECAUSE they concentrate on clinging to Nefesh with Nefesh; then the Nefashot of the righteous awaken, assemble, fly to the slumberers of Hebron, inform them of the distress of the world, and they all ascend to the door of the Garden of Eden to inform the Ruach. These Ruchot (Heb. plural) that are adorned in the Garden of Eden, with celestial angels going among them, all inform the Neshamah, the Neshamah informs the Holy One, blessed be He, and all beg for mercy for the living. And the Holy One, blessed be He, shows Mercy to the world on their behalf. This is what Solomon meant in, "So I praised the dead that are already dead."

45. "One who inquires of the dead," part two

Rabbi Aba tells how people can take a scroll of Torah to the gravesites of righteous men, which awakens their souls, and the dead then realize that the world is in distress but there is no one who knows how to inform the dead about the problem. The rabbis talk about the importance of repentance and fasting, and about how critical it is to never change a single letter of the Torah. They say that when there are no more righteous men in the world, the world will survive only by the merits of the deceased. We learn that when a righteous person leaves this world he is then found in all three worlds, Briyah, Yetzirah and Asiyah. He shields the world during his lifetime and even more after death.

265. Rabbi Chiya said: I wonder if anyone knows how to notify the deceased besides us. Rabbi Aba replied: The pain THAT PEOPLE SUFFER, informs them. The Torah informs them. At the time when no one has knowledge, NAMELY HOW TO ALERT THE SOULS OF THE RIGHTEOUS MEN, they bring out a scroll of Torah near the graves and the souls are awakened wondering as to what reason the Torah appears exiled at this place. Then THE ANGEL Dumah informs them.

266. Rabbi Yosi said: they realize that the world is in distress, and the living people are neither worthy of nor know how to inform them. At that very time everyone wails the Torah - we have failed and the Torah has been exiled to this place. If people return WITH REPENTANCE and cry with a complete heart, they then return to the Holy One, blessed be He. All assemble and seek mercy, and inform the slumberers of Hebron, and enter and inform the Ruach in the Garden of Eden, as we have mentioned.

263. וּבְכָל שַׁבָּת וְשַׁבָּת, וְרִישׁ יָרֵחַ, כָּלֵהוּ, מִתְחַבְּרִין וּמִתְעַטְרִין בְּחֵד, עַד דְּאִזְדָּוְגוּ לְמִיתֵי לְסִגְרָא לְמַלְכָּא עֲלָאָה. וּלְבִתְרָא תִּיּוּבִין לְאַתְרֵיהוּ. הָה"ד וְהִיא מִדֵּי חֵדָּשׁ בְּחֵדָּשׁ, וּמִדֵּי שַׁבָּת בְּשַׁבָּת יָבֵא כָל בָּשָׂר וְגו'.

264. וּבְשַׁעֲתָא דְּאַצְטְרִין עֲלֵמָא רַחֲמִי, וְחֵיָא אֲזֵלִי וּמוֹדְעִי לְהוּ לְנַפְשֵׁיהוּ, דְּצְדִיקֵיָא, וּבְכָאן עַל קְבָרֵיהוּ, אֵינֻן דְּאַתְחִזּוּ לְאוֹדְעָא לְהוּ. מ"ט. דְּשׁוּיִין רַעוּתָא דְּלֵהוּן לְאַתְדַּבְּקָא נַפְשָׁא בְּנַפְשָׁא, בְּדִין אֲתַעְרִין נַפְשֵׁיהוּ דְּצְדִיקֵיָא, וּמִתְכַּנְפִּי וְאֲזֵלִין וְשֹׁאטִין לְדַמִּיכֵי חֲבֵרוֹן, וּמוֹדְעִי לְהוּ צַעְרָא דְּעֲלֵמָא. וְכֵלֵהוּ עֲאֵלִין בְּהֵהוּא פְתָחָא דַּג"ע, וּמוֹדְעִי לְרוּחַ. וְאֵינֻן רוּחִין דְּמִתְעַטְרִין בַּג"ע, מִלְּאָבִי עֲלֵאִין אֲזֵלִי בִּינֵיהוּ. וְכֵלֵהוּ מוֹדְעִין לְנִשְׁמָה. וְנִשְׁמָה אוֹדַעַת לְקוֹדֶשָׁא בְּרִיךְ הוּא, וְכֵלֵהוּ בְּעָאן רַחֲמֵי עַל חַיִּין, וְחַס קוֹדֶשָׁא בְּרִיךְ הוּא עַל עֲלֵמָא בְּגִינֵיהוּ. וְעַל דָּא אָמַר שְׁלֵמָה, וּשְׁבַח אֲנִי אֶת הַמֵּתִים שֶׁכָּבֵר מֵתוֹ וְגו'.

265. אָמַר ר' חֵיָא, תְּוֹהֵנָּא אִי אֵית מָאן דִּידַע לְאוֹדְעָא לְהוּ לְמִתֵּיָא, בַּר אָנָּן. אָמַר רַבִּי אַבָּא, צַעְרָא מוֹדַעָא לְהוּ. אוֹרִייתָא מוֹדַעָא לְהוּ. דְּהָא בְּשַׁעֲתָא דְּלִית מָאן דִּידַע בְּהָא, אֲפָקִי אוֹרִייתָא סְמוּךְ לְקְבָרֵי, וְאֵינֻן מִתְעַרִּי, עַל אוֹרִייתָא עַל מַה אֲתַגְלִיָּא לְהֵהוּא אֲתֵר, בְּדִין דּוּמָה אוֹדַע לְהוּן.

266. אָמַר ר' יוֹסִי, וְאֵינֻן יָדְעִי דְּהָא עֲלֵמָא בְּצַעְרָא, וְחֵיָא לֹא אֲתַחֲזוּן, וְלֹא יָדְעִי לְאוֹדְעָא לְהוּ. בֵּיה שַׁעֲתָא כָּלֵהוּ צְוּחִין עַל אוֹרִייתָא דְּאַתְקַלְנָא וְאַתְגְּלִיָּא לְהֵהוּא אֲתֵר. אִי בְּנֵי נֶשָׂא תִּיּוּבִין וּבְכָאן בְּלָבָא שְׁלִים, וְתִיּוּבִין קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא, כָּלֵהוּ מִתְכַּנְפִּי, וּבְעָאן רַחֲמֵי, וּמוֹדְעִין לְאֵינֻן דַּמִּיכֵי חֲבֵרוֹן, וְעֲאֵלִין וּמוֹדְעִין לְרוּחַ דַּבְּג"ע, בְּמַה דְּאֲמָרִין.

267. If they do not repent whole heartedly, entreating and crying for the distress of the world, woe to them, in that they assembled for nothing. They say: Who caused the Holy Torah to be exiled because of them who failed to do repentance. Then they come to list their sins. Therefore, none should go there without repenting or without fasting to seek requests. Rabbi Aba said: Not without three fasts. Rabbi Yosi says: Even one FAST SUFFICES, but it must be on that same day as long as the multitudes sit in great distress. Then they would come together, MEANING NEFESH, RUACH AND NESHAMAH, seeking mercy upon the world.

268. We have learned that Rabbi Yehuda said: One day, Rabbi Chizkiyah and Rabbi Yesa were going along the road and they encountered A PLACE CALLED Gush Chalav. It was in a state of destruction. They sat adjacent to the cemetery. Rabbi Yesa had in his possession one portion of a ripped scroll of Torah, MEANING HE HAD IN HIS HAND A PORTION OF A RIPPED SCROLL OF THE TORAH WITH A COLUMN WITHIN IT. As they were sitting, one grave quivered before them, and cried: Woe, Woe, the world is in distress as the Torah has been exiled here, or maybe the living have come to mock and to shame us with their Torah. Rabbi Chizkiyah and Rabbi Yesa quivered.

269. Rabbi Chizkiyah said TO THE GRAVE: Who are you? He answered: I am dead. I was just awakened for the sake of the Torah scroll. Once the world was in distress and the living came here with a Torah scroll to awaken us. My associates and I hurried to the slumberers at Hebron and, when they joined the spirits of the righteous in the Garden of Eden, it was found that the Torah scroll brought before us by the living was unfit. They were false to the name of the King, because an extra Vav was found in the Torah in the verse, "Whatever parts the hoof, and is clovenfooted" (Vayikra 11:3), WHICH WAS SPELLED WITH A REDUNDANT VAV. They said that since they were false to the name of the King, AS THE TORAH IS THE NAME OF THE KING, they would not return to them TO LET THEM KNOW IF THEIR PRAYER WAS ACCEPTED. They then dismissed me and my associates from the Yeshivah.

270. Until one elder man who was among them went and brought the Torah scroll of Rav Hamnuna Saba (the elder). Then the son of Rabbi Shimon, Rabbi Elazar, who was buried with us, was awakened. He went and prayed in the Garden of Eden for them and the world was healed. Then they allowed us TO RETURN TO THE YESHIVAH. From the time they took Rabbi Elazar from this cemetery IN GUSH CHALAV and placed him near his father IN MERON, there is no one who will awaken to rise before the slumberers of Hebron, for we are afraid to do so since the day when they dismissed me and my friends FROM THE YESHIVAH. Now, you have come to us with your Torah scroll. Therefore, I am shaken up as I say: Who will hasten to notify these genuine righteous men slumbering in Hebron. Rabbi Yesa slipped away AND WENT OFF with that remnant of the Torah scroll. Rabbi Chizkiyah said: Heaven forbid, the world is not in distress and we did not come for this reason.

267. ואי אינון לא תייבין בלפא שלים למבעי ולמבבי על צערא דעלמא. ווי להון, דכלהו מתכנפי לריקא אמרי מאן גרם לאורייתא קדישא דאתגלייא על ידיהו בלא תשובה. וכלהו אתאן לאדכרא חוביהו בגיני כך לא יתבון תמן בלא תשובה ובלא תעניתא למבעי בעותא קמיהו. ר' אבא אמר, בלא תלת תעניתא. רבי יוסי אמר, אמילו חד, ובההוא יומא, ובלבד דעלמא יתיב בצערא טפי, כדין בלהו מזדווגי למבעי רחמין על עלמא.

268. תאנא, אמר רבי יהודה, יומא חד הוה אזלי רבי חזקיה ור' ייסא באורחא, ערעו בגוש חלב, והוה חריב, יתבו סמיך לבי קברי, ור' ייסא הוה בידיה חד קיטרא דס"ת דאקרע, עד דיתבו אתרגיש חד קברא קמיהו, וצווח ווי ווי, דהא עלמא בצערא שכיח, הא אורייתא הכא דאתגלייא, או חייא אתו לחייבא עלן, ולכספא בכסופא עלן באורייתיהו. אזדעזעו רבי חזקיה ור' ייסא.

269. אמר ר' חזקיה מאן את. אמר ליה מיתא אנא, והא אתערנא לגבי ס"ת. דזמנא חדא הוה יתיב עלמא בצערא, ואתו חייא הכא, לאתערא לן בספר תורה, ואנא וחבראי אקדימנא לגבי דמיכי חברון, וכד אתחברו בגן עדן ברוחיהון דצדיקניא, אשתבח קמיהו, דההוא ס"ת דאייתו לקמן אינון חייא הוה פסול ומשקר בשמא דמלכא, על דאשתבח וא"ו יתיר בההוא קרא דושסעת שסע שתי פרסות, ואמרו דהואיל ושרו בשמא דמלכא דלא יתובון לגביהון, ודחו לי ולחבראי בההיא שעתא מבי מתיבתא.

270. עד דחד סבא דהוה בינייהו, אזל ואייתי ספרא דרב המנונא סבא, וכדין אתער רבי אלעזר בר"ש, דהוה קביר עמנא, ואזל ובקא בג"ע עלייהו, ואתסי עלמא, כדין שארו לן, ומן ההוא יומא דסליקו ליה לר"א מבי קברא דא, ואתייהוב לגבי אבוב, לית מאן דאתער למיקם קמייהו דדמיכי חברון, דמסתפינא מן ההוא יומא דדחו לי ולחברי. והשתא אתיתון לגבן, וספר תורה גביכון, אמינא דהא עלמא בצערא אשתכח. וע"ד אודעזענא, דאמינא מאן יקדים לאודעא לאינון זכאי קשוט דמיכי חברון, אשתמיט ר' ייסא בההוא קיטרא דספר תורה. אמר ר' חזקיה, חס ושלום לית עלמא בצערא, ואנן לא אתינן להאי.

271. Rabbi Chizkiyah and Rabbi Yesa left. They said surely when there are no righteous men in the world, the world will survive only by the merits of the deceased. Rabbi Yesa said: When the world needs rain, why do people go to the deceased TO PRAY? Does it not say about "one who inquires of the dead" that it is prohibited? He replied: You have not perceived the wing of the bird in Eden, REFERRING TO THE SECRET OF BINAH, MEANING YOU HAVE NOT ATTAINED THE LEVEL OF BINAH, SINCE THE VERSE "one who inquires of the dead" literally means the dead, denoting the world's evildoers from the idolatrous nations that are always dead, AS THE WICKED EVEN DURING THEIR LIFETIME ARE CALLED DEAD. But about Yisrael, who are truly righteous, Solomon said, "So I praised the dead that are already dead" (Kohelet 4:2), those that have already died at a different time, MEANING THEY GAVE THEMSELVES FOR THE TORAH, but not this time. They have already died, and now they are alive.

271. קמו רבי חזקיה ור' ייסא ואזלו. אמרי, ודאי בשעתא דזכאין לא אשתכחו בעלמא, עלמא לא מתקיימא אלא בגיניהון דמתיא. אמר ר' ייסא, בשעתא דאצטריך עלמא למטרא, אמאי אזלינן לגביהון דמתיא, והא כתיב ודורש אל המתים ואסיר. א"ל עד כאן לא חמיתא גרפא דצפרא דערן. ודורש אל המתים, אל המתים דייקא. דאינון חייבי עלמא, דאינון מעמין ע"ז, דאשתכחו תדיר מתים. אבל ישראל דאינון זכאי קשוט, שלמה קרא עלייהו ושבח אני את המתים שכבר מתו, בזמנא אחרא ולא השתא. שכבר מתו, והשתא אינון חיון.

272. Furthermore, when other nations come before their deceased, they come with sorcery to awaken kinds of evil beings. When Yisrael come to their deceased, they come in great repentance before the Holy One, blessed be He, with a broken heart and fasting. All this is done so that the holy souls will ask for mercy for their sake before the Holy One, blessed be He. And the Holy One, blessed be He, shows mercy to the world on their behalf.

272. ועוד, דשאר עמין כד אתאן למתיהון, אתיין בחרשין, לאתערא עלייהו זינין בושין. וכד ישראל אתאן למתיהון, אתיין בכמה תשובה לקמי קודשא בריך הוא. בתבירו דלבא, בתעניתא לקבליה, וכלא בגין דנשמתין קדישין יבעון רחמי לקמי קודשא בריך הוא עלייהו, וקודשא בריך הוא חייס על עלמא בגיניהון.

273. Therefore, we have learned that the righteous are not gone or lost from all worlds, even when he has departed this world. He is to be found in all the worlds even more than during his lifetime, as he was located only in this world during his lifetime. Afterwards, he is in three worlds - NAMELY BRIYAH, YETZIRAH AND ASIYAH - and he is in them all, as it is written, "Therefore do the virgins (Heb. alamot) love you" (Shir Hashirim 1:3). Do not pronounce it alamot but olamot (lit. 'worlds'). Blessed is their share.

273. ועל דא תנינן, צדיקא אע"ג דאתפטר מהאי עלמא, לא אסתלק ולא אתאביד מכלהו עלמין, דהא בכלהו עלמין אשתכח יתיר מחייו. דבחיווי אשתכח בהאי עלמא בלחורוי, ולבתר אשתכח בתלת עלמין, וזמין לגבייהו, דכתיב עלמות אהבך, אל תקרי עלמות, אלא עולמות. זכאה חולקיהון.

274. We have learned that it is written, "Yet the soul (Nefesh) of my master shall be bound in the bond of life" (I Samuel 25:29). HE QUESTIONS: It says "the Nefesh of my Master," but it should read 'the Neshamah of my master', BECAUSE NEFESH REMAINS IN THIS WORLD AND ONLY NESHAMAH RISES TO THE BUNDLE OF LIFE. HE ANSWERS: As we said, fortunate is the share of the righteous men that everything is tied one to another - Nefesh with Ruach, Ruach with Neshamah and Neshamah with the Holy One, blessed be He. The result is that Nefesh is tied to the bond of life, AS IT IS CONNECTED TO NESHAMAH, WHICH IS THE BUNDLE OF LIFE.

275. Rabbi Elazar said: Regarding that which the friends have said, it is forbidden to exile a Torah scroll even to be taken from one synagogue to another and certainly into the street. If so, why DO WE TAKE IT OUT into the street? Rabbi Yehuda replied: So it will awaken them to seek mercy for the world. Rabbi Aba said that when the Shechinah went into exile, it also moved from place to place until She said, "Oh, that I were in the wilderness, in a lodging place of wayfaring men..." (Yirmeyah 9:1). Here too, at first the Torah is exiled from one synagogue to another and later into the street. Afterwards it is "in the wilderness, in a lodging place of wayfaring men." Rabbi Yehuda said: The Babylonians are reverent and do not pass the Torah scroll even from synagogue to synagogue and certainly not there, INTO THE STREET.

276. We have learned that Rabbi Shimon said to the friends: In my day, there will not be a need for mankind to do this, TO BRING OUT A TORAH SCROLL INTO THE STREET. Rabbi Yosi said to him: The righteous shield the world during their lifetime and even more so after their death, as it is written, "For I will defend this city to save it for My own sake, and for the sake of David My servant" (Yeshayah 37:35). Yet during the lifetime OF DAVID, it was not expressed. Rabbi Yehuda said, Why is this verse different, saying, "For My own sake, and for the sake of David My servant," giving the two equal importance? HE ANSWERS: The reason is that David merited to be joined to the holy Chariot of the patriarchs, AS HE IS FOURTH TO THEM, THE SECRET OF MALCHUT. For this reason, everything is one. Blessed is He for ever and ever.

46. Tamar

Rabbi Yitzchak says that the Holy Name is both concealed and revealed, that the Torah is both concealed and revealed, and that every verse and portion of the Torah is both concealed and revealed, there is always both a literal explanation and its mystery. The rabbis talk about Tamar, and Rabbi Aba wonders about "the entrance of eyes" spoken of in scripture. Rabbi Shimon explains that it has to do with the door or entrance by which one can see God. He interprets the story of Tamar as told in Beresheet, and it is obvious that there are both literal and esoteric explanations. Rabbi Aba says that the concealed matters of the Torah are given to saintly people, while the revealed, or obvious, matters are given to the rest of the people.

277. "After the doings of the land of Egypt, in which you dwelt, shall you not do" (Vayikra 18:3). Rabbi Yitzchak opened the discussion saying, "That men may declare the name of Hashem in Zion, and His praise in Jerusalem" (Tehilim 102:22). From there, we learned that the Holy Name is both concealed and revealed. THE CONCEALED IS YUD HEI VAV HEI AND THE REVEALED IS ADONAI. The Torah, which is the Holy Name on high OF ZEIR ANPIN, is concealed and revealed. Every verse in the Torah, every portion of Torah is concealed and revealed, MEANING THERE IS A LITERAL EXPLANATION AND ITS MYSTERY.

274. תָּאנָא, כְּתִיב וְהִיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בְּצִרוֹר הַחַיִּים, וְהִיְתָה נֶפֶשׁ אֲדוֹנִי נִשְׁמַת אֲדוֹנִי מִבְּעֵי לֵיהּ. אֵלָּא כִּמָּה דְּאִמְרֵן, דְּזִכָּא חוּלְקִיהוֹן דְּצִדִּיקָיָא דְּכָלָא אֲתִקְשָׁר דָּא בְּדָא, נֶפֶשׁ בְּרוּחַ וְרוּחַ בְּנִשְׁמָה, וְנִשְׁמָה בְּקוּדְשָׁא בְּרִיךְ הוּא. אֲשֶׁתִּכַּח דְּנֶפֶשׁ צְרוּרָה בְּצִרוֹר הַחַיִּים.

275. א"ר אֶלְעָזָר, הָאִי דְּאִמְרוּ חֲבֵרַיָּא, גְּלוּתָא דְּס"ת אִפִּילוּ מִבֵּי בְּנוֹשְׁתָּא לְבֵי בְּנוֹשְׁתָּא אַחֲרָא אֶסוּר. וּכ"ש לְבֵי רַחוּב, אִמְאִי לְבֵי רַחוּב. א"ר יְהוּדָה, כִּמָּה דְּאִמְרֵן, בְּגִין דִּיתְעֲרוּן עֲלֵיהּ וְיִתְבַּעוּן רַחֲמֵי עַל עַלְמָא. אָמַר ר' אָבָא, שְׂכִינְתָּא כִּד אֲתַגְלִיָּא הָכִי נִמִּי מֵאֲתֵר לְאֲתֵר, עַד דְּאִמְרָה מִי יִתְנַנִּי בְּמִדְבַּר מְלוֹן אוֹרְחִים וְגו', אוֹף הָכָא בְּקִדְמִיתָא מִבֵּי בְּנוֹשְׁתָּא לְבֵי בְּנוֹשְׁתָּא, לְבִתֵּר לְבֵי רַחוּב, לְבִתֵּר בְּמִדְבַּר מְלוֹן אוֹרְחִים. א"ר יְהוּדָה, בְּנִי בָּבֶל מִסְתַּמּוּ וְלֹא קָא עֲבְרִי אִפִּילוּ מִבֵּי בְּנוֹשְׁתָּא לְבֵי בְּנוֹשְׁתָּא, כ"ש הָאִי.

276. תִּנְיָא, אָמַר לְהוּ ר"ש לְחֲבֵרַיָּא, בְּיוֹמָאֵי לֹא יִצְטָרְכוּן בְּנֵי עַלְמָא לְהָאִי. א"ל רַבִּי יוֹסִי, צִדִּיקָיָא מְגִינִין עַל עַלְמָא בְּחַיִּיהוֹן, וּבְמִיתָתְהוֹן יוֹתֵר מְחַיִּיהוֹן. הֵה"ד וְגִנוּתִי עַל הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעַנִי וּלְמַעַן דּוֹר עַבְדִּי, וְאִילוּ בְּחַיִּיוֹהִי לֹא כְּתִיב. א"ר יְהוּדָה מֵאִי שָׁנָא הָכָא דְּכְתִיב לְמַעַנִי וּלְמַעַן דּוֹר עַבְדִּי, דְּשָׁקִיל הָאִי לְגַבִּי הָאִי. אֵלָּא, בְּגִין דְּדוֹר זָכָה לְאֲתִקְשָׁרָא בְּרִיתָא קְדִישָׁא דְּאַבְהָתָא, וּבְג"כ כָּלָא חַד, בְּרִיךְ הוּא לְעָלַם וּלְעָלְמֵי עַלְמִיָּא.

277. כְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם אֲשֶׁר יֹשְׁבֵתָם בָּהּ לֹא תַעֲשׂוּ, ר' יִצְחָק פָּתַח, לְסַפֵּר בְּצִוּוֹן שֵׁם יי' וְתַהֲלִיתוֹ בְּיִירוּשָׁלַם. תַּמָּן תִּנְיָנָן, שְׁמָא קְדִישָׁא סְתִים וְגִלְיָא. וְאוֹרִייתָא דְּהִיא שְׁמָא קְדִישָׁא עֲלָא, סְתִים וְגִלְיָא. וְכָל קְרָא דְּבְאוֹרִייתָא, וְכָל פִּרְשָׁתָא דְּאוֹרִייתָא, סְתִים וְגִלְיָא.

278. We have learned that Rabbi Yehuda said: From the boldness of one righteous woman, many good things came to the world. Who is She? It is Tamar, as it is written, "And sat by the entrance of Enayim (lit. 'eyes')" (Beresheet 38:14). Rabbi Aba said: This portion proves TO US that Torah is both concealed and revealed, AND IT CONTAINS REVEALED MATTERS AND HIDDEN. I have looked through the entire Torah and I have not found anywhere a place called the entrance of eyes. This is because it is all concealed, mysteries among mysteries.

279. We have learned, what did this pious woman contemplate that she did such a thing? HE ANSWERS: She understood from being in the house of her father-in-law the ways of the Holy One, blessed be He, NAMELY how He conducts this world with its human beings. Because she knew this, the Holy One, blessed be He, set up this matter to happen through her. This matter goes along the same line, as we have learned. Batsheba was designated FOR DAVID from the six days of Creation to be the mother of King Solomon. Here too, Tamar was designated for this from the creation of the world.

280. "And sat by the entrance of Enayim": HE QUESTIONS: What is "the entrance of Enayim"? HE ANSWERS: It is as it says, "As he sat by the tent door" (Beresheet 18:1), "Hashem will pass over the door" (Shemot 12:23) and, "Open to me the gates of righteousness" (Tehilim 118:19). "Enayim (lit. 'eyes')": The eyes of the whole world look to this door "which is by the way to Timna" (Beresheet 38:14). What is Timna? The verse reads, "And the similitude (heb. tmunah) of Hashem does he behold" (Bemidbar 12:8). So we explained that Tamar carried this out below, flowers appeared and branches sprouted in the secret of the Faith.

281. "But Judah still rules with El, and is faithful with holy ones" (Hoshea 12:1). "When Judah saw her, he thought her to be a harlot..." (Beresheet 38:15) as the verse states, "Likewise the way of an adulterous woman" (Mishlei 30:20). "Because she had covered her face" (Beresheet 38:15): We have learned that "she had covered her face," MEANING similar to what you say, "She eats, and wipes her mouth" (Mishlei 30:20). She torched the world with her flames, "and says, I have done nothing wrong" (Ibid.). What is the reason? It is "because she had covered her face" and no one knows her ways in order to save themselves from her. "And he turned to her by the way" (Beresheet 38:16), to the way literally, to make white join with red. "And said, I pray you, let me come in to you..." (Ibid.). We established THAT "let me" always MEANS INVITATION.

282. "For he knew not that she was his daughter in law (Heb. kalah)" (Ibid.), MEANING the destruction (Heb. kelayah) of the world, as translated into Aramaic, WHICH MEANS THAT HE DID NOT KNOW SHE WAS DESTROYING THE WORLD, as kalah is derived from kelayah. Why did he not know? Because she welcomed him so as to receive from him. She came there to be alleviate and bestow mercy upon the world. ANOTHER EXPLANATION FOR, "She was his daughter in law" is literally a bride (Heb. kalah), as is written, "My bride (Heb. kalah), with me from Lebanon" (Shir Hashirim 4:8).

278. דַּתְנִיָּא א"ר יְהוּדָה, מַחְצִיפּוּתָא דְצִדְקָתָא חֲדָא, נִפְקֵן כְּמָה טְבָאן לְעֵלְמָא. וּמָאן הִיא. תָּמָר. דְּכִתְיִב וַתֵּשֶׁב בַּפֶּתַח עֵינִים. אָמַר רַבִּי אָבָא, פֶּרְשָׁתָא דָּא מוֹכַח, דְּאוּרִייתָא סְתִים וְגִלְיָא. וְהָא אֶסְתַּבְּלָנָא בְּאוּרִייתָא כְּלָא, וְלֹא אֲשַׁכְחָנָא אֶתְרִ דְּאֶקְרִי פֶתַח עֵינִים, אֲלֵא כְּלָא סְתִים, וְרָזָא דְרִזּוּן הוּא.

279. וַתְּנִיָּא, מֵאֵי חֲמַת צִדְקָתָא זֶה לְעוֹבְדָא דָּא. אֲלֵא יָדַעַת בְּבֵיתָא דְחֲמוּהִי אֲרַחוּי דְקוֹדֶשָׁא בְּרִיךְ הוּא, הֵיךְ מְדַבֵּר הָאֵי עֵלְמָא עִם בְּנֵי נֶשָׂא. וּבְגִין דְּהִיא יָדַעַת, קוֹדֶשָׁא בְּרִיךְ הוּא אוֹקִים מְלָה עַל יָדָהּ. וְאֲזַלָּא הָא כְּמָה דְּתַנִּינָן, אֲזַדְמַנַּת הוּת בֵּת שְׁבַע מו' יָמֵי בְּרֵאשִׁית לְמַהוּי אֲמִיהָ דְשִׁלְמָא מְלָכָא. אוּף הֵכָא אֲזַדְמַנַּת הוּת תָּמָר לְדָא, מִיּוֹמָא דְאַתְבָּרִי עֵלְמָא.

280. וַתֵּשֶׁב בַּפֶּתַח עֵינִים, מָאן פֶּתַח עֵינִים כְּמָה דְּאֵת אָמַר, וְהוּא יוֹשֵׁב פֶּתַח הָאֵהֶל. וּכְתִיב, וּפִסַּח יְיָ עַל הַפֶּתַח. וּכְתִיב פֶּתַחוּ לִי שַׁעְרֵי צֶדֶק וְגו'. עֵינִים: דְּכָל עֵינִין דְּעֵלְמָא לְהָאֵי פֶתַח מִצְפָּאן. אֲשֶׁר עַל דֶּרֶךְ תְּמַנְתָּה, מֵאֵי תְּמַנְתָּה. כַּד"א וְתַמּוּנַת יְיָ יָבִיט. וְהִכִּי אוֹקִימָנָא, תָּמָר אוֹקִימַת מְלָה לְתַתָּא, וּפְרַחַת פְּרַחִין, וְאֲנִיצַת עֲנַפִּין בְּרָזָא דְמַהִימְנוּתָא.

281. וְיְהוּדָה עוֹד רַד עִם אֵל וְעִם קְדוּשִׁים נֶאֱמָן. וְיִרְאָה יְהוּדָה וַיַּחֲשֹׁבָה לְזוֹנָה וְגו'. כַּד"א, בֵּן דֶּרֶךְ אִשָּׁה מְנַאֲפַת. כִּי כִסְתָה פָּנֶיהָ, וְאוֹקִימָנָא כִּי כִסְתָה פָּנֶיהָ, כַּד"א, אֲכָלָה וּמַחַתָּה פִּיהָ, אוֹקִידַת עֵלְמָא בְּשִׁלְהוּבוּי, וְאֲמָרָה לֹא פְעַלְתִּי אֲנִי. מ"ט. בְּגִין כִּי כִסְתָה פָּנֶיהָ, וְלִית מָאן דִּידַע אוֹרְחָהּ, לְאַשְׁתַּזְבָּא מִנָּה. וַיֵּט אֵלֶיהָ אֶל הַדֶּרֶךְ, אֶל הַדֶּרֶךְ מִמֶּשׁ, לְאַתְחַבְּרָא חוּרָא בְּסוּמְקָא. וַיֹּאמֶר הִבָּה נָא אָבָא אֵלַיךְ וְגו', הָא אוֹקִימָנָא הִבָּה בְּכָל אֶתְרִ.

282. כִּי לֹא יָדַע כִּי כָלְתוּ הִיא. כִּי כָלְתוּ הִיא דְּעֵלְמָא, מִתְּרַגְמִינָן אֲרִי שְׁצִייתָא דְּעֵלְמָא הִיא. מֵאֵי טַעְמָא לֹא יָדַע. בְּגִין דְּהָא מְנַהֲרָן אֲנַפְהָא, לְקַבְּלָא מִנָּה, וְאֲזַדְמַנָּא לְאַתְבַּסְמָא וּלְרַחֲמָא עֵלְמָא דַּכָּא כִּי כָלְתוּ הִיא, דָּא כָלָה מִמֶּשׁ, דְּכִתְיִב אֲתִי מִלְּבָנוֹן כָּלָה.

283. "And she said, What will you give me, that you may come in to me?" (Beresheet 38:16). Now the bride needs jewels. "And he said, I will send you a kid from the flock" (Ibid. 17). THIS IS LIKE a king who had a son born to him from a maidservant who used to walk about the palace. The king wanted to marry a lady from high nobility and bring her to the palace. So she said: Who allowed this one in the king's palace? The king said: From now on, I will expel the son of the maidservant from my palace.

284. Also here, "I will send you a kid from the flock." We established WHAT IS MEANT BY A KID IN, "You shall not boil a kid" (Shemot 34:26). IT REFERS TO THE OTHER SIDE THAT NURSES FROM MALCHUT BEFORE SHE IS PURIFIED, and all these stem from the firstborn of cattle. Therefore, it is not written: 'I will give', but "I will send," MEANING I will expel and send it away so it shall not be in my palace.

285a. "And she said, Will you give me a pledge, till you send it?" (Beresheet 38:17) These are the marks of a Queen blessed by the King during her nuptials. And he said: What pledge shall I give you? And she said: Your signet, and your cord, and your staff (Ibid. 18). These are the heavenly bonds, the jewels of the Bride who is blessed by these three - NAMELY Netzach, Hod and Yesod. Everything is contained within these three. The Bride is blessed from this. Immediately, "he gave it her, and came in to her, and she conceived by him" (Ibid.).

285b. "And it came to pass about three months after" (Ibid. 24). HE QUESTIONS: What is meant by three months? HE ANSWERS: After a tripled month. The three months ARE CHESED, GVURAH AND TIFERET, as we have established. HERE IT IS WRITTEN, "About three months," MEANING as the fourth month began, DENOTING MALCHUT, to stir up the Judgments in the world due to the sins of mankind and to nurture from the Other Side. Then, "it was told Judah, saying, Tamar your daughter in law has played the harlot" (Ibid.), so the bride is found on the Other Side. It is written, "Bring her out" (Ibid.) as the verse says, "And cast down from heaven (to) earth the beauty of Yisrael" (Eichah 2:1). "And let her be burnt" (Beresheet 38:24) with a flaming fire in exile.

285c. It is written, "When she was brought forth" to be drawn into the exile, "She sent to her father-in-law, saying, By the man whose these are, I AM WITH CHILD" (Ibid. 25). It is not written: 'from whom these are', but "whose these are," WHICH MEANS these items are proof of him by whom I am with child. THESE WERE BRIDAL ORNAMENTS AND THEY HAD ALREADY BECOME HERS, AS EARLIER MENTIONED, BUT ONLY HE GAVE THEM. Immediately, "And Judah acknowledged them, and said, She has been more righteous (Heb. tzedakah) than I" (Ibid. 26). Assuredly she is righteous, for this was brought about by that name, FOR SO IS MALCHUT CALLED. What brought upon her this name? He continued, "than I (also: 'from me')," as it is written, "For Hashem is righteous, He loves righteousness (Heb. tzedakah); the upright shall behold His face" (Tehilim 11:7). This is because tzedakah is justice (Heb. tzedek) and Hei, and she received that name from me. She inherited IT from me and all this is come from me.

283. וְתֹאמַר מֶה תִּתֶּן לִי כִּי תָבֹא אֵלַי. הַשְׁתָּא כְּלָה בְּעִיָּא תְּכַשִּׁיטָהּ. וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי עֲזִים מִן הָעֵאָן. לְמַלְכָּא דְּהוּה לִיה בְּרָא מֵאֲמָהוּ חֲדָא, וְאִזִּיל בְּהִיכְלָא, בְּעָא מַלְכָּא לְאַתְנַסְבָּא בְּמִטְרוֹנִיתָא עַלְלָהּ, וְלֹאֲעֵלְלָהּ בְּהִיכְלִיָּה. אֲמָרָה מֵאֵן יְהִיב לִיה לְדִין בְּהִיכְלִיָּה דְּמַלְכָּא. אֲמַר מַלְכָּא, מִכָּאן וְלַהֲלָאָה אֲשֶׁר וְאַתְרִין לְבָרָא דְּאֲמָהוּ מֵהִיכְלָא דִּילִי.

284. כִּךְ נָמִי הָכָא, אָנֹכִי אֲשַׁלַּח גְּדִי עֲזִים מִן הָעֵאָן. וְהָא אֹקִימְנָא, בְּלֹא תְּבַשֵּׁל גְּדִי. וְכָל אִינוּן בְּסִטְרָא דְּבִכּוּר בְּהֵמָה קָא אָתוּ. וְעַל דָּא לֹא בְּתִיב אָנֹכִי אָתָן, אֲלֹא אָנֹכִי אֲשַׁלַּח, אֲתְרִין וְאֲשֶׁר לִיה, דְּלֹא יִשְׁתַּכַּח בְּהִיכְלִי.

285(1). וְתֹאמַר אִם תִּתֶּן עֶרְבוֹן עַד שְׁלַחְךָ. אֵלַיִן אִינוּן סִימְנִין דְּמִטְרוֹנִיתָא, דְּאַתְבָּרְכָא מִן מַלְכָּא בְּזוּגָהּ. וַיֹּאמֶר מֶה הָעֶרְבוֹן אֲשֶׁר אָתָן לָךְ, וְתֹאמַר חֻתְמְךָ וּפְתִילְךָ וּמִטְּךָ. אֵלַיִן אִינוּן קֶטְרִי עַלְלָאִי, תְּכַשִּׁיטָהּ דְּכָלָה אֲתְבָרְכָא מִתְּלָתָא אֵלַיִן, נֶצַח הוּד יִסוּד, וְכָלָא אֲשַׁתְּכַח בְּתְלָתָא אֵלַיִן וְכָלָה מֵהָכָא מִתְבָּרְכָא. מִיָּד וַיִּתֵּן לָהּ וַיָּבֹא אֵלֶיהָ וַתְּהַר לּוֹ.

285(2). וַיְהִי בְּמִשְׁלַשׁ חֳדָשִׁים. מֵאֵן מִשְׁלַשׁ חֳדָשִׁים. בְּתַר דִּיתְלָתוֹן יִרְחֵא, וְהָא ג' יִרְחִין אֹקִימְנָא. וְהָכָא כְּמִשְׁלַשׁ חֳדָשִׁים, דְּשָׂאֲרִי יִרְחָא רְבִיעָאָה לְאַתְעָרָא דִּינִין בְּעֵלְמָא בְּחוּבֵי בְּנֵי נֶשָׂא, וְהִיא יִנְקָא מִסִּטְרָא אַחְרָא. כְּדִין, וַיּוֹגֵד לִיהוּדָה לֵאמֹר זָנְתָה תָמָר כְּלָתְךָ, הָא כְּלָה בְּסִטְרָא אַחְרָא אֲשַׁתְּכַחַת. מֶה בְּתִיב, הוֹצִיאֶוּהָ. בְּמָה דְּכְתִיב, הַשְׁלִיךְ מִשְׁמִים אֶרֶץ תַּפְאֶרֶת יִשְׂרָאֵל. וְתִשְׁרֹף, בְּשִׁלְהוּבֵי טִיהָרָא בְּגִלּוּתָא.

285(3). מֶה בְּתִיב, הִיא מוֹצֵאת, לְאַתְמִשְׁכָּא בְּגִלּוּתָא. וְהִיא שְׁלַחָה אֶל חֲמִיָּה לֵאמֹר לֹאִישׁ אֲשֶׁר אֵלֶּה לּוֹ. לֹאִישׁ אֲשֶׁר אֵלֶּה מִמֶּנּוּ לֹא בְּתִיב, אֲלֹא לֹאִישׁ אֲשֶׁר אֵלֶּה לּוֹ. דִּילִיָּה סִימְנִין אֵלַיִן מִשְׁתַּכְּחִין, אָנֹכִי הִרָה. מִיָּד וַיִּכְר יְהוּדָה וַיֹּאמֶר צְדָקָה מִמֶּנִּי. צְדָקָה וְדָאִי, וְשִׁמָּא גָרִים. מֵאֵן גָּרִים לָהּ, שְׁמָא דָּא. הָדָר וַאֲמַר מִמֶּנִּי, דְּכְתִיב כִּי צְדִיק יוֹי צְדָקוֹת אֱהָב יִשְׂרָאֵל וַיַּחֲזוּ פָנָיו. צְדָקָה: צְדָק ה', דְּמִמֶּנִּי נִטְלָת שְׁמָא דָּא. מִמֶּנִּי יִרְתָּא. מִמֶּנִּי אֲשַׁתְּכַחַת.

286. Rabbi Yosi said: What is the reason that in one place it states, "her father-in-law" and in another place it states, "And Judah"? He replied: Everything is intertwined. "Her father-in-law" refers to a subliminal meaning.

287. Rabbi Elazar said: We have established this portion in esoteric terms in several ways. When we look into these words, we hear from it the secrets of the ways of the Holy One, blessed be He, and His Judgments everywhere, AS WE EARLIER EXPLAINED. TAMAR knew ALL THIS and she prepared herself for this to complement the ways of the Holy One, blessed be He, in order that kings and rulers would descend from He who will rule the world. Ruth did the same thing; ALSO RUTH IMPORED BOAZ FOR A LEVIRATE MARRIAGE LIKE TAMAR.

288. Rabbi Aba said: This portion is tied to esoteric wisdom of the Torah. It is all concealed yet revealed, MEANING THERE IS IN IT ESOTERIC AND LITERAL EXPLANATIONS. The entire Torah is similar this way, IN HIDDEN SUBLIME MEANINGS AND THE LITERAL EXPLANATIONS. There is not a matter of Torah in which the Holy subliminal Name is not impressed, which is both concealed and revealed. The concealed matters of Torah are bequeathed to the highly saintly ones and THE REVEALED MATTERS are revealed to the rest of the people. In relation to this, it is written, "That men may declare the name of Hashem in Zion, and His praise in Jerusalem" (Tehilim 102:22). "In Zion" refers to the Temple, where it is permitted to pronounce the Holy Name, YUD HEI VAV HEI, in the proper fashion. However, outside THE TEMPLE, only the appellation can be mentioned, NAMELY ADONAI, BUT NOT THE WAY IT IS WRITTEN. Everything is concealed and yet revealed, AS THE NAME, YUD HEI VAV HEI, WHICH ONE IS FORBIDDEN TO MENTION, IS CONCEALED, BUT THE NAME ADONAI WHICH WE MENTION IS REVEALED. ALL MATTERS ARE IN THIS WAY. We have learned that anyone who deducts one letter from the Torah or adds one letter is like one who is false to the supernal Holy Name of the King.

47. The practices of Egypt

Rabbi Yitzchak talks about the idolatry of the Egyptians, and Rabbi Chiya says that in the future God will cleanse His land from all the idolatrous nations.

289. Rabbi Yitzchak said: IT WAS the practices of Egypt THAT THEY USED to worship the maidservant, MEANING THE KLIPAH CALLED MAIDSERVANT, as we have explained. The practice of Canaan WAS TO worship THAT PLACE called "the captive that was in the dungeon" (Shemot 12:29). Therefore, it is written, "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). For this reason, they all falsified in matters of holiness and everything practiced IDOLATRY. For this reason, IT IS WRITTEN, "After the doings of the land of Egypt, in which you dwelt..." (Vayikra 18:3). Rabbi Yehuda said: They created evil Judgments that will rule over the land, NAMELY MALCHUT, as the verse says, "That your land be not defiled" (Devarim 21:23) and, "And the land is defiled" (Vayikra 18:27).

286. א"ר יוסי, מ"ט חמיה בתיב באתר חר, יהודה באתר אחרא. א"ל, בלא אתקטר דא בדא. חמיה, באתר עלאה תלי.

287. א"ר אלעזר, פרשתא דא אוקימנא ברזא עלאה, בכמה גוונין. כד יסתכלון מלי, מינה ישתמע רזין דאורחוי דקודשא בריך הוא, ודינוי בכל אתר. והיא ידעת ואקדימת גרמא למלה דא, לאשלמא אורחוי דקודשא בריך הוא, בגין דינפקו מינה מלכין שליטין, וזמינן לשלטאה על עלמא. ורות כהאי גוונא עבדת.

288. א"ר אבא, פרשתא דא ברזא דחכמתא דאורייתא אתקשרא, וכלא סתים וגליא. ואורייתא בלא כהאי גוונא אשתכחת. ולית לך מלה באורייתא, דלא רשים בה שמא קדישא עלאה, דסתים וגליא. בגיני כך, סתימי דאורייתא, קדישי עליונן ירתין לה, ואתגליא בשאר בני עלמא. כגוונא דא בתיב, לספר בציון שם יי' ותהלתו בירושלם, דהא בציון במקדשא, שרי לאדכרא שמא קדישא בדקא חזי. ולבר בכינויו. ועל דא בלא סתים וגליא. תאנא, כל מאן דגרע את חר מאורייתא. או יוסיף את חר באורייתא, כמאן דמשקר בשמא קדישא עלאה דמלכא.

289. א"ר יצחק, עובדא דמצרים פלחין לשפחה, כמה דאוקימנא. עובדא דכנען, פלחין לההוא דאקרי שבי אשר בבית הבור. ועל דא בתיב, ארור כנען עבד עבדים יהיה לאחיו. בג"כ בלהו מכדבין במלין קדישין, ועבדין עובדין בכלא. בגיני כך כמעשה ארץ מצרים אשר ישבתם בה וגו'. ר' יהודה אמר, דעבדין דינן בישין לשלטא על ארעא, כד"א ולא תטמא את אדמתך. ובתיב ותטמא הארץ.

290. "After the doings of the land of Egypt": Rabbi Chiya said, "That it might take hold of the ends of the earth, that the wicked might be shaken out of it" (Iyov 38:13). We have learned that the Holy One, blessed be He, in the future will cleanse His land, MALCHUT, from all the defilement of the idolatrous nations that defiled it, just as one takes hold of a garment and shakes out from it all the filth, referring to all THE WICKED buried in the Holy Land. SO HE WILL SHAKE OUT THE LAND in order to cast them out and IN ORDER to purify the Holy Land, DENOTING MALCHUT, from the Other Side. It is as if it was sustaining the other ministers of the nations, from whom it received defilement in order to guide them. And He will cleanse it and remove THE MINISTERS OF THE NATIONS to the outside.

290. בְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם וְגו', רַבִּי חִיָּיא פָּתַח, לְאַחֲזוֹ בְּכַנְפוֹת הָאָרֶץ וְגו', תָּאנָא, זְמַיִן קוֹדֶשׁא בְּרִיךְ הוּא לְדַבְּרָא לְאַרְעִיָּה, מִכָּל מַסָּאבוֹתָא דְעַמּוּיִן ע"ז, דְּסָאִיבוּ לָהּ. בְּהַאי מָאן דְּאַחִיד בְּטְלִיתִיָּה, וְאַנְעֵר טְנוּפָא מִנִּיהּ. וְכָל אִינוּן דְּאַתְקַבְּרוּ בְּאַרְעָא קְדִישָׁא, לְמַשְׁדֵּי לֹון לָבֵר, וְלְדַבְּרָא אֶרְעָא קְדִישָׁא מַסְטְרָא אַחְרָא, בְּבִיכּוֹל דְּהוּה מַתְּנָא לְשָׂאֵר רַבְרַבֵּי עַמּוּיִן, וְלִקְבֹּל מַסָּאבוֹתָא דְלֵהוּן, וְלְדַבְּרָא לֹון. וְזְמַיִן לְדַבְּרָא לָהּ לְאַעֲבֹרָא לֹון לָבֵר.

48. "But when you entered, you defiled My land"

Rabbi Yehuda tells us how fortunate people are who live in the Holy Land, and how they will deserve later to live in the higher Holy land. He speaks about the consequences of dying in the Holy Land and dying elsewhere.

291. Rabbi Shimon was cleansing the marketplaces of Tiberias. He dug out all the dead that were there, and cleansed the land. We have learned that it is written, "But when you entered, you defiled My land" (Yirmeyah 2:7). Rabbi Yehuda said: Fortunate is the portion of he who deserves during his lifetime to make his dwelling in the Holy Land. All who merit it will cause the dew of the heaven above to continue to descend upon the earth, so all who deserve the Holy Land in this lifetime will later deserve the higher Holy Land, MALCHUT.

291. ר' שִׁמְעוֹן הוּה מְדַבֵּי שׁוּקֵי דְּטִבֵּרְיָא, וְכָל דְּהוּה תָּמָן מִית, הוּה סָלִיק לִיָּה, וּמְדַבֵּי אֶרְעָא. תָּאנָא, בְּתִיב וְתָבֹאוּ וְתַטְמְאוּ אֶת אֶרְצִי וְגו', אָמַר רַבִּי יְהוּדָה זְכָאָה חוֹלְקִיָּה מָאן דְּזָכִי בְּחַיָּוִי לְמַשְׁרֵי מְדוּרָא בְּאַרְעָא קְדִישָׁא. דְּכָל מָאן דְּזָכִי לָהּ, זָכִי לְאַנְגְרָא מַטְלָא דְשָׁמַיָּא דְלַעֲיֹלָא, דְנִחִית עַל אֶרְעָא. וְכָל מָאן דְּזָכִי לְאַתְקַשְׁרָא בְּחַיָּוִי בְּהַאי אֶרְעָא קְדִישָׁא, זָכִי לְאַתְקַשְׁרָא לְבִתֵּר בְּאַרְעָא קְדִישָׁא עֲלָאָה.

292. About all those who did not merit during their lifetime TO BE IN THE HOLY LAND and are brought there later to be buried, it is written, "And made My heritage an abomination" (Ibid.). His spirit expired under another, strange dominion and his body came under the dominion of the Holy Land, so he made, so to speak, the sacred profane and the profane sacred. Those who deserve that their souls expire in the Holy Land will have their sins forgiven and will merit to be bound under the wings of the Shechinah, as it is written, "And will forgive His land" (Devarim 32:43). Moreover, if he merits during his lifetime TO BE IN THE HOLY LAND, he will merit to have drawn upon him consistently the Holy Spirit. Those who dwell under another dominion, MEANING OUTSIDE THE HOLY LAND, will have drawn upon them a foreign spirit.

292. וְכָל מָאן דְּלֹא זָכִי בְּחַיָּוִי, וּמִיָּיתִין לִיָּה לְאַתְקַבְּרָא תָּמָן, עָלִיָּה בְּתִיב, וְנַחֲלָתִי שְׁמָתָם לְתוֹעֵבָה. רוּחִיָּה נָפִיק בְּרִשׁוּתָא נּוֹכְרָאָה אַחְרָא, וְגוֹפִיָּה אֲתִי תַּחוֹת רִשׁוּתָא דְאַרְעָא קְדִישָׁא בְּבִיכּוֹל, עֲבִיד קֹדֶשׁ חוֹל, וְחוֹל קֹדֶשׁ. וְכָל מָאן דְּזָכִי לְמִיפָק נְשָׁמָתִיָּה בְּאַרְעָא קְדִישָׁא, אֲתַכְפְּרוּ חוּבוּי, וְזָכִי לְאַתְקַשְׁרָא תַּחוֹת גְּדַפּוּי דְשְׁכִינָתָא, דְכְּתִיב וְכָפַר אֲדָמָתוֹ עִמּוֹ. וְלֹא עוֹד אֵלָא אִי זָכִי בְּחַיָּוִי, זָכִי לְאַתְמַשְׁכָּא עָלִיָּה רוּחָא קְדִישָׁא תְּדִיר, וְכָל מָאן דִּיתִיב בְּרִשׁוּתָא אַחְרָא, אֲתַמְשֵׁךְ עָלִיָּה רוּחָא אַחְרָא נּוֹכְרָאָה.

293. We have learned that when Rav Hamnuna Saba (the elder) ascended there, THE HOLY LAND, he had with him twelve members of his Yeshiva students. He said to them: If I go this way, it is not for my own sake that I do so but to return the pledge to its owner. We have learned that all those who did not merit this, TO LIVE IN THE HOLY LAND, during their lifetime must return the Master's pledge to another, NAMELY THE SOUL THAT WAS GIVEN TO THEM, TO THE OTHER SIDE.

293. תָּאנָא, בְּדִ סָלִיק רַב הַמְנוּנָא סָבָא לְהֵתָם, הוּוּ עָמִיָּה תְּרִיסְרַ בְּנֵי מְתִיבְתָּא דִּילִיָּה, אָמַר לֹון, אִי אָנָא אֲזִיל לְאַרְחָא דָּא, לָאוּ עַל דִּידִי קָא עֲבִידְנָא, אֵלָא לְאַתְבָּא פְּקֻדּוֹנָא לְמֵאֲרִיָּה. תְּנִינן כָּל אִינוּן דְּלֹא זָכִי לְהַאי בְּחַיָּוִי, אֲתִיבִין פְּקֻדּוֹנָא דְמֵאֲרִיָּהוּן לְאַחְרָא.

294. Rabbi Yitzchak said: Because of this, whoever brings into the land any of the evil beings or other domains defiles the land. Woe is to him, woe to his soul, as the Holy Land will not receive him after that. Of him, it is written, "The sinners will be consumed out of the earth" (Tehilim 104:35) in this world and the World to Come. Then, "the wicked will be no more" (Ibid.) during the resurrection of the dead. Then "Bless you Hashem, my soul, Haleluyah" (Ibid.).

294. א"ר יצחק, בגיני כך, כל מאן דאעבר מאינון זינן פישין, או רשותא אחרא בארעא, ארעא אסתאבת, ווי ליה להווא גבר, ווי לנפשיה, דהא ארעא קדישא לא מקבלא ליה לבתר. עליה כתיב, יתמו חטאים מן הארץ, בעה"ז, ובעה"ב, ורשעים עוד אינם, בתחיית המתים, כדין ברכי נפשי את יי' הללויה.

49. The Holy One, blessed be He, the Torah and Yisrael

Rabbi Aba says that because of the holy covenant, Yisrael are fortunate that God has given them truthful statutes and planted them with the Tree of Life and placed the Shechinah among them. Rabbi Shimon says there are three levels intertwined with each other, meaning God, the Torah and Yisrael; each of them has a hidden level and a revealed level. All who are circumcised are given the revealed words of the Torah and are given the strict commandments, and only those who are of higher levels are given the supernal meanings of the Torah.

295. "You shall do My Judgments, and keep My ordinances, to walk in them..." (Vayikra 18:4). Rabbi Aba said: Fortunate is the lot of Yisrael that the Holy One, blessed be He, desires them above all the idolatrous nations. As a result of His love for them, He gave them truthful statutes, planted with them the Tree of Life, ZEIR ANPIN, and caused the Shechinah to dwell in their midst. What is the reason? It is because Yisrael are marked with the holy impression in their flesh and so are recognized as His and members of His temple.

295. את משפטי תעשו ואת חקתי תשמרו ללכת בהם וגו', רבי אבא אמר, זכאה חולקא דישראל, דקודשא בריך הוא אתרעי בהו מכל עמין עע"ז, ובגין רחימותא דיליה עליהו, זיהיב לון נימוסין דקשוט, נטע בהו אילנא דחיי, אשרי שכינתא ביניהו. מ"ט. בגין דישראל רשימין ברשימא קדישא בבשריהון. ואשתמודען דאינהו דיליה, מפני היכליה.

296. Because of this, all those that are not marked in their flesh with the holy impression, MEANING THEY ARE NOT CIRCUMCISED, are not His people. They are not OF THE HOLY ONE, BLESSED BE HE. It is apparent that they stem from the direction of impurity and it is prohibited to fraternize with them and speak with them regarding matters of the Holy One, blessed be He. It is prohibited to relate words of Torah to them, as the entire Torah is the name of the Holy One, blessed be He. Every letter of the Torah is connected with the Holy Name; THEREFORE, ANYONE whose flesh is not marked with the holy impression must not be informed of Torah words, and one must not study with him.

296. ובגיני כך, כל אינון דלא רשימין ברשימו קדישא בבשריהון לאו אינון דיליה, ואשתמודען דכלהו מסטרא דמסאבותא אתיין, ואסיר לאתחברא בהו, ולאשתעי בהדיהו, במלוי דקודשא בריך הוא ואסיר לאודעא להו מלי דאורייתא, בגין דאורייתא כלא שמא דקודשא בריך הוא, וכל את דאורייתא, מתקשרא בשמא קדישא. וכל מאן דלא אתרשים ברשימא קדישא בבשריה, אסיר לאודעא ליה מלה דאורייתא. וכ"ש לאשתדלא ביה.

297. Rabbi Shimon opened the discussion saying, "This is the ordinance of the Pesach: no stranger shall eat of it" (Shemot 12:43). It is also written, "But every man's servant..." (Ibid. 44) and "a foreign and a hired servant shall not eat of it" (Ibid. 45). If something like eating the pascal lamb is forbidden to the uncircumcised just because it hints at a holy matter - MEANING BECAUSE "HASHEM WILL PASS OVER THE DOOR..." (IBID. 23) - then how much more should the Torah, which is the Holy of Holies, the sublime name of the Holy One, blessed be He, be forbidden to them.

297. ר"ש פתח, זאת חקת הפסח כל בן נכר לא יאכל בו, וכתיב וכל עבד איש וגו'. וכתיב תושב ושכיר לא יאכל בו. ומה פסחא דאיהו בשרא למיכלא, על דאתרמיוז במלה קדישא, אסיר לכל הני למיכל ביה, ולמיהב להו למיכל, עד דאתגזרו. אורייתא דהיא קדש קדשים שמא עלאה דקודשא בריך הוא, עאכ"ו.

298. Rabbi Elazar asked of Rabbi Shimon his father: We learned that it is prohibited to teach Torah to idolaters and very beautifully did the Babylonian scholars explain that which is written, "He has not dealt so with any other nation" (Tehilim 147:20). But ONE COULD ASK since it is written, "He declares His word to Jacob" (Ibid. 19), so why write again, "His statutes and His Judgments (lit. 'justices') to Yisrael"? IT IS A REDUNDANT EXPRESSION. He replied: Elazar. Come and see how fortunate are Yisrael within whom this supernal portion was planted by the Holy One, blessed be He, as it is written, "For I give you a good doctrine" (Mishlei 4:2) - to you and not to the idolatrous nations.

299. Because she is supernal, precious and hidden, His very name in the entire Torah is both concealed and revealed, AS IT CONTAINS THE ESOTERIC AND LITERAL MEANING in the secret of His name. Hence, Yisrael find themselves on two levels, MEANING concealed and revealed, as we learned there are three levels intertwined with each other, MEANING the Holy One, blessed be He, the Torah and Yisrael. Each OF THEM has one level above another, MEANING a hidden and a revealed one. As the Holy One, blessed be He, is a level upon level, concealed and revealed, the Torah is also concealed and revealing. Yisrael too is a level upon a level. This is what is written, "He declares His word to Jacob, His statutes and His Judgments (lit. 'justices') to Yisrael." Here are two levels, Jacob and Yisrael, one revealing, THE LEVEL OF JACOB, and one concealed, THE LEVEL OF YISRAEL.

300. HE QUESTIONS: What does the verse mean IN THE WORDS, "HIS STATUTES AND HIS JUDGMENTS (LIT. 'JUSTICES') TO YISRAEL"? HE ANSWERED: everyone who is circumcised and marked with the Holy Name is passed on with the revealed words of the Torah. He is informed generally of basic matters in brief, and has placed upon him the very strict CARE of the commandments of the Torah, and not more until he is elevated to another level. This is what the verse says, "He declares His word to Jacob," but "His statutes and His Judgments (lit. 'justices') to Yisrael" is a higher level, as it is written, "Your name shall not be called any more Jacob..." (Beresheet 35:10). THUS, ISRAEL IS MORE ESTEEMED THAN JACOB. THEREFORE, it is written, "His statutes and His Judgments (lit. 'justices') to Israel." These are the secrets of the Torah, the statutes of the Torah and the hidden parts of the Torah, which are not revealed except to one who finds himself to be on a more lofty level, as is proper.

50. It is prohibited to teach the Torah to the uncircumcised

We read that the Torah must be taught only to the circumcised, and that even some of them are considered idolaters if they do not follow the commandments of the Torah. We learn of the supernal meaning of the alphabet, and most particularly of the letter Aleph.

301. If it is so to Yisrael, THAT TORAH IS NOT TO BE REVEALED BUT TO ONE WHO IS IN THE UPPER LEVEL, it is all the more so with the idolatrous nations. If one gives to all those who are uncircumcised even a single letter of the Torah, it is considered as if he devastated the world and was false to the name of the Holy One, blessed be He. It is all dependent upon this, CIRCUMCISION. One is bound to the other, TORAH IS CONNECTED TO CIRCUMCISION, as it is written, "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25).

298. רבי אלעזר שאיל לרבי שמעון אביו, א"ל, הָא תַנִּינָן אֲסוּר לְלַמֵּד תּוֹרָה לְעֹבְדֵי עֲשָׂה בֵּן לְכָל גּוֹי, אֲבָל חֲבֵרִיָּא דְבָבֶל, דְּכָתִיב לֹא עָשָׂה בֵּן לְכָל גּוֹי, אֲבָל בֵּינָן דְּאָמַר מִגִּיד דְּבָרֵינוּ לְיַעֲקֹב, אֲמַאי חֲקִינוּ וּמִשְׁפָּטֵינוּ לְיִשְׂרָאֵל. א"ל, אֲלַעְזָר ת"ח, זָכָאִין אֵינוֹן יִשְׂרָאֵל, דְּחוֹלְקָא עֲלָאָה קְדִישָׁא דָּא נָטַע בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, דְּכָתִיב כִּי לָקַח טוֹב נָתַתִּי לָכֶם, לָכֶם, וְלֹא לַעֲמִין ע"ז.

299. וּבְגִין דְּאִיהִי גְּנוּזָא עֲלָאָה וְקִירָא, שְׁמִיהּ מִמֶּשׁ, אֲוִרִיָּתָא כְּלָא סָתִים וְגִלְיָא, בְּרָזָא דְשְׁמִיהּ. וְעַל דָּא, יִשְׂרָאֵל בְּתָרִין דְּרָגִין אֵינוֹן, סָתִים וְגִלְיָא, דְּתַנִּינָן תַּלְתָּ דְּרָגִין אֵינוֹן מִתְקַשְּׁרִין דָּא בְּדָא, קוּדְשָׁא בְּרִיךְ הוּא, אֲוִרִיָּתָא, וְיִשְׂרָאֵל. וְכָל חַד, דְּרָגָא עַל דְּרָגָא, סָתִים וְגִלְיָא. קוּדְשָׁא בְּרִיךְ הוּא דְּרָגָא עַל דְּרָגָא, סָתִים וְגִלְיָא. אֲוִרִיָּתָא הָכִי נָמִי סָתִים וְגִלְיָא. יִשְׂרָאֵל הָכִי נָמִי דְּרָגָא עַל דְּרָגָא, הָדָא הוּא דְּכָתִיב, מִגִּיד דְּבָרֵינוּ לְיַעֲקֹב חֲקִינוּ וּמִשְׁפָּטֵינוּ לְיִשְׂרָאֵל. תְּרֵי דְּרָגִין אֵינוֹן, יַעֲקֹב וְיִשְׂרָאֵל, חַד גִּלְיָא, וְחַד סָתִים.

300. מַאי קָא מִיירִי. אֶלָּא כָּל מָאן דְּאִתְגַּזֵּר וְאִתְרַשִּׁים בְּשֵׁמָא קְדִישָׁא, יְהִיבִין לֵיהּ בְּאֵינוֹן מְלִין דְּאִתְגַּלְיִין בְּאֲוִרִיָּתָא, כְּלוּמַר, מוֹדִיעִין לֵיהּ בְּרִישֵׁי אֲתוּוֹן, בְּרִישֵׁי פְּרָקִין, יְהִיבִין עֲלֵיהּ חוּמְרָא דְּפִקּוּדֵי אֲוִרִיָּתָא, וְלֹא יִתִּיר, עַד דְּיִסְתַּלַּק בְּדְרָגָא אַחְרָא, הֵה"ד מִגִּיד דְּבָרֵינוּ לְיַעֲקֹב. אֲבָל חֲקִינוּ וּמִשְׁפָּטֵינוּ לְיִשְׂרָאֵל, דְּאִיהוּ בְּדְרָגָא עֲלָאָה יִתִּיר. וְכָתִיב לֹא יִקְרָא שִׁמְךָ עוֹד יַעֲקֹב וְגו'. חֲקִינוּ וּמִשְׁפָּטֵינוּ לְיִשְׂרָאֵל, אֵלִין רְזִי אֲוִרִיָּתָא וְנִמּוּסֵי אֲוִרִיָּתָא, וְסִתְרֵי אֲוִרִיָּתָא, דְּלֹא יִצְטָרְכוּן לְגַלְיָא אֶלָּא לְמָאן דְּאִיהוּ בְּדְרָגָא עֲלָאָה יִתִּיר כְּדָקָא חֲזִי.

301. וְמָה לְיִשְׂרָאֵל הָא, לַעֲמִין ע"ז עֲאכ"ו, וְכָל מָאן דְּלֹא אִתְגַּזֵּר וְיְהִיבִין לֵיהּ אֶמִילוּ אֶת זַעִירָא דְּאֲוִרִיָּתָא, כְּאֵלוּ חֲרִיב עֲלֵמָא, וּמִשְׁקַר בְּשֵׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכְלָא בְּהֵאִי תַלְיָא, וְדָא אִתְקַשֵּׁר, דְּכָתִיב אִם לֹא בְּרִיתִי יוֹמָם וּלְיָלָה חֲקוֹת שָׁמַיִם וָאָרֶץ לֹא שִׁמְתִּי.

302. Come and see: It is written, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44). "Before the children of Yisrael" he set it, but not before the other nations, so for this reason, speak to the children of Yisrael. "You shall say to the children of Yisrael" (Vayikra 20:2), and it is so in all places, ONLY TO YISRAEL. May they rest, the fathers of the world, Hillel and Shamai, who spoke so to Onkelos, but they did not reveal Torah topics to him until he was circumcised.

303. Come and see: The first subject of the Torah we give to children is the Alphabet. This is a matter that mankind cannot comprehend, nor can it rise in their minds, not to mention saying it with their mouths. Even supernal angels and the most sublime can not comprehend it, as these matters are the mysteries of the Holy Name. There are 14,050,000 worlds dependent upon the stroke of the Aleph ?, MEANING THE STROKE OF THE UPPER YUD OF THE ALEPH, and 72 holy names are engraved in the impressed letters in them. The high and low beings; heaven, earth and the seat of glory of the King - are hanging from one side to the other side, MEANING FROM THE UPPER STROKE TO THE LOWER STROKE of the expansion of the Aleph. They sustain all the worlds and are the supports of the upper and lower beings within the secret of wisdom.

304. Concealed paths, THE SECRET OF THE 32 PATHS OF CHOCHMAH, and deep rivers, THE SECRET OF THE SFIROT OF BINAH, ten sayings, THE SECRET OF THE TEN SFIROT OF DA'AT THAT UNIFIES CHOCHMAH AND BINAH, DENOTING THE SECRET OF CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, all come out AND FLOW INTO THE WORLDS from the lower tip underneath the Aleph. FOR THE LOWER YUD OF THE ALEPH IS THE SECRET OF MALE AND FEMALE, AS MENTIONED, WHOSE LIGHTS FLOW THROUGH THE LOWER TIP OF THE YUD. THEREFORE, IT IS COLLECTIVE, AS ALL ARE COLLECTED WITHIN THE ALEPH. From here on begin THE LIGHTS OF Aleph to spread to the Bet. One can not keep track of the wisdom that is engraved here.

305. For this reason, the Torah, THE SECRET OF ZEIR ANPIN, is the sustenance of everything and the Faith of all to bind the bond of Faith, NAMELY MALCHUT, one with another properly. He who is circumcised is bound with that bond of Faith, but he who is not circumcised is not bound with it, as it is written, "No stranger shall eat of the holy thing" (Vayikra 22:10) and "for no uncircumcised man shall eat of it" (Shemot 12:48). The spirit of defilement is stirred up from him and it comes to intermingle with holiness. Blessed is the Merciful One who set apart His children, Yisrael, who are marked with the holy impression, from them and their filth. About them, it is written, "And I had planted you a noble vine, an entirely right seed" (Yirmeyah 2:21). For this reason, IT IS WRITTEN, "You will show truth to Jacob" (Michah 7:20) and to no one else, a true Torah to a true seed. Rabbi Elazar approached and kissed him on his hands.

302. תָּא חֲזִי, כְּתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל. לִפְנֵי בְנֵי יִשְׂרָאֵל שָׂם, אֲבָל לְשָׂאֵר עַמּוּיִן לֹא שָׂם. בְּגִ"כ דְּבַר אֵל בְּנֵי יִשְׂרָאֵל. וְאֵל בְּנֵי יִשְׂרָאֵל תֹּאמַר. וְכֵן כָּלָהוּ. יִנּוּחוּן אֲבֵהֶן דְּעֵלְמָא, אֵינּוּן הֵלֵל וְשִׁמְאִי, דְּהָכִי אָמְרוּ לְאוֹנְקֵלוֹס, וְלֹא אוֹדְעוּ לֵיה מַלְה דְּאוֹרִייתָא עַד דְּאֶתְגָּזֵר.

303. וְתָא חֲזִי, מַלְה קְדַמָּא דְּאוֹרִייתָא, דִּיהִבִּין לִינוּקִי, אֶל־ף בִּי"ת, דָּא מַלְה דְּלֹא יַכְלִין בְּנֵי עֵלְמָא לְאַדְבָּקָא בְּסוּכְלָתְנוּ, וְלִסְלָקָא לֵיה בְּרַעוּתָא, וּכ"ש לְמַלְלָא בְּסוּמִיָּהוּן. וְאֶפִּילוּ מַלְאכֵי עֲלָאִי, וְעֲלָאִי דְּעֲלָאִי, לֹא יַכְלִין לְאַדְבָּקָא, בְּגִין דְּאֵינּוּן סְתִימִין דְּשִׁמְא קְדִישָׁא. וְאַלְף וְאַרְבַּע מָאָה וְחֲמִשׁ רִבְבִין דְּעֵלְמִין, כָּלָהוּ תַלְיִין בְּקוּצָא דְּאֶל־ף, וְשִׁבְעִין וְתֵרִין שְׁמֵהּ קְדִישִׁין גְּלִיפִין בְּאַתּוּוֹי רְשִׁימִין, דְּקִיּוּמוֹ בְּהוּ עֲלָאִי וְתַתָּאִי, שְׁמִיא וְאַרְעָא, וְכוּרְסִיָּא וְקְרָא דְּמַלְכָּא, תַלְיִין מְסִטְרָא חֲדָא לְסִטְרָא חֲדָא, דְּפִשְׁטוּתָא דְּאֶלְף, קִיּוּמָא דְּעֵלְמִין כָּלָהוּ, וְסִמְכִין דְּעֲלָאִין וְתַתָּאִין בְּרָזָא דְּחֻכְמָתָא.

א

304. וְשִׁבְלִין סְתִימִין, וְנִהְרִין עֲמִיקִין, וְעֶשֶׂר אֲמִירִין, כָּלָהוּ נִפְקִין מֵהוּא קוּצָא תַתָּא דְּתַחֲוֹת אֶלְף. מִכָּאן וְלַהֲלָאָה שְׁאֵרֵי לְאַתְפְּשֻׁטָא אֶלְף בְּבֵית. וְלִית חוּשְׁבֵן לְחֻכְמָתָא דְּהָכָא אֶתְגְּלִיף.

305. בְּגִינֵי כֶךְ, אוֹרִייתָא קִיּוּמָא דְּכָלָא, וּמֵהִימְנוּתָא דְּכָלָא, לְקִשְׁרָא קִשְׁרָא דְּמֵהִימְנוּתָא דָּא בְּדָא בְּדָקָא חֲזִי. וּמֵאן דְּאֶתְגָּזֵר, אֶתְקִשֵׁר בְּהוּא קִשְׁרָא דְּמֵהִימְנוּתָא. וּמֵאן דְּלֹא אֶתְגָּזֵר, וְלֹא אֶתְקִשֵׁר בֵּיה, כְּתִיב בֵּיה, וְכָל זֶר לֹא יֹאכַל קֹדֶשׁ. וְכָל עֶרֶל לֹא יֹאכַל בּוֹ. דְּהָא אֶתְעֵר רוּחַ מְסִטְרִיה, וְאֵתִי לְאַתְעֲרָבָא בְּקִדּוּשָׁה. בְּרִיךְ רַחֲמֵנָא, דְּפִרִּישׁ לְיִשְׂרָאֵל בְּנוֹי, רְשִׁימִין בְּרִשְׁמָא קְדִישָׁא, מְנִיָּהוּ וּמְזוּהָמָא דְּלָהוּן. עֲלִיָּהוּ כְּתִיב, וְאֲנֹכִי נִטְעַתִּיךְ שׁוֹרֵק כָּלָה זֶרַע אֲמֵת. וּבְגִינֵי כֶךְ, תַּתֵּן אֲמֵת לְיַעֲקֹב, וְלֹא לְאַחֲרָא. תּוֹרַת אֲמֵת, לְזֶרַע אֲמֵת. אֲתָא רַבִּי אֶלְעָזָר וְנִשְׁקִיָּה עַל יָדָיו.

306. Rabbi Chizkiyah said: It is written, "For Hashem will not abandon His people for His great name's sake..." (I Samuel 12:22). "Hashem will not abandon His people" for what reason? "for His great name's sake" as everything is interconnected. With what are Yisrael connected to the Holy One, blessed be He? It is with that holy impression marked in their flesh. For this reason, Hashem will not abandon His people. And why? IT IS DUE to His great Name marked on them.

307. We have learned that the Torah is called "covenant." The Holy One, blessed be He, is called covenant and this holy mark, MEANING CIRCUMCISION, is called "covenant." So they are all intertwined and not apart one from another. Rabbi Yesa said to him that Torah and Yisrael ARE CALLED COVENANT, and that is fine. But how do we know that the Holy One, blessed be He, is called covenant? He replied: Because it is written, "And He remembered for them His covenant" (Tehilim 106:45) and it is well known THAT THE SECRET OF IT IS YESOD, as we have learned.

308. "And keep My ordinances" (Vayikra 18:4): "My ordinances" are the customs of the King, NAMELY ZEIR ANPIN. "My Judgments (lit. 'justices') (Ibid.) are the decrees of the Torah. Rabbi Yehuda said: All these customs stem from the place called righteousness, DENOTING MALCHUT. They are called "My ordinances" and are Royal decrees. Wherever something is called Justice, it refers to Royal Laws of the Holy King, the Holy One, blessed be He, the King to whom all peace is His, being the Holy King in a place where two portions are held one with another, MEANING Judgment and Mercy. Therefore, it is written, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15) and they are Judgment and Mercy. For this reason, THEY ARE ordinance and Judgment. Of this, it is written, "His statutes and His Judgments (lit. 'justices') to Yisrael" (Tehilim 147:19) to Yisrael, but not to any other nation.

309. It is later written, "He has not dealt so with any other nation" (Ibid. 20). We have learned that even though he was circumcised, if he does not perform the commandments of the Torah he is to be considered an idolater throughout. It is thus forbidden to teach him the words of the Torah. We have learned that "you will make Me an altar of stone" (Shemot 20:22). This, CIRCUMCISION, is considered literally an altar of stone, MEANING IT SOFTENS HIS STONE HEART, but for he WHO IS CIRCUMCISED YET DOES NOT OBSERVE THE COMMANDMENTS OF THE TORAH, the hardness of his heart remains as is and the filth does not cease from him. For this reason, the circumcision did not succeed nor did it help him. Therefore, it is written, "For if you lift up your tool upon it, you have defiled it" (Ibid.). THIS MEANS THAT EVEN THOUGH YOU RAISED YOUR SWORD UPON IT, MEANING IF ONE IS CIRCUMCISED, YET DOES NOT OBSERVE THE COMMANDMENTS, "YOU HAVE DEFILED IT" - THE CIRCUMCISION BECOMES DEFILED AND IS TO NO AVAIL. THUS, IT IS PROHIBITED TO TEACH HIM TORAH.

306. רבי חזקיה אמר, בתיב כי לא יטוש יי' את עמו בעבור שמו וגו', כי לא יטוש יי' את עמו, מ"ט בעבור שמו הגדול. בגין דכלא אתקשר דא בדא, ובמה אתקשרו ישראל בקודשא בריך הוא. בההוא רשימא קדישא דאתרשים בבשריהון. ובגיני כך, לא יטוש יי' את עמו. ולמה. בעבור שמו הגדול דאתרשים בהו.

307. תאנא, אורייתא אקרי ברית, וקודשא בריך הוא אקרי ברית. והאי רשימא קדישא אקרי ברית. ועל דא כלא אתקשר דא בדא, ולא אתפרש דא מן דא. א"ל ר' יוסא, אורייתא וישראל שפיר אבל קודשא בריך הוא מנלן דאקרי ברית. א"ל דכתיב ויזכור להם בריתו, והא אתיידע, והא אתמר.

308. ואת חקתי תשמרו, תקותי: אלין אינון נמוסי מלכא. משפט: אלין אינון גזרי אורייתא, רבי יהודה אמר, כל אינון נמוסין מאתר דאקרי צדק, אקרון חקותי, ואינון גזרת מלכא. ובכל אתר דאקרי משפט אקרון דינא דמלכא, דאיהו מלכא קדישא, קודשא בריך הוא, מלכא דשלמא כלא דיליה. הוא דהוא מלכא קדישא, באתר דתרין חולקין אחידן דא בדא. ועל דא כתיב, צדק ומשפט מכון כסאך, ואינון דינא ורחמי. ובגיני כך חק ומשפט. וע"ד כתיב חקיו ומשפטיו לישראל. לישראל ולא לשאר עמין.

309. בתריה מה כתיב, לא עשה כן לכל גוי. ותנינן, אע"ג דאתגזר ולא עביר פקודי אורייתא, הרי הוא כגוי בכלא, ואסיר למילף ליה פתגמי אורייתא. וע"ד תנינן מזבח אבנים, דא מזבח אבנים ממש. והא קשיו דלביה באתריה קיימא, וזהמא לא אתפסק מניה. בגיני כך, לא סליק ביריה ההוא גזירו, ולא מהניא ליה. וע"ד כתיב, כי חרבך הנפת עליה ותחללה.

310. For this reason, "He has not dealt so with any other nation." "NATION," is unspecified, INCLUDING ALSO HIM THAT IS CIRCUMCISED YET DOES NOT PERFORM THE PRECEPTS. "And as for His ordinances they have not known them" forever and ever. Another interpretation, MEANING ACCORDING TO THE LITERAL MEANING OF THE TORAH AND THE PRECEPTS, we do not hand to them, and surely not the esoteric explanations of Torah and the ordinances of Torah. It is written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9) and "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

310. בְּגִינֵי כֶךְ, לֹא עָשָׂה כֵן לְכָל גּוֹי סָתֵם. וּמִשְׁפָּטִים בַּל יִדְעוּם לְעֵלָם וּלְעֵלְמֵי עֲלָמִין. מִלֵּה אַחֲרָא, לֹא יִהְיֶינָן לֵהוּ, כִּשְׁ רִזֵּי אֹרִייתָא, וְנִמוּסֵין דְּאֹרִייתָא. וּכְתִיב, כִּי חֵלֶק יְיָ עָמוֹ יַעֲקֹב חֵבֶל נַחֲלָתוֹ, אֲשֶׁרִי הָעָם שִׁכְבָּה לֹא אֲשֶׁרִי הָעָם שִׁנִּי אֱלֹהֵיו.

51. Four keys

We learn what the Mishnah says about the ways of the lights, and about the four keys of different colors that were made for the directions of the world. Many supernal secrets are spoken of, with the number four being the link between them. We read of the sixty warriors who are led by a strong youth, and of the swords they wield.

311. We have learned in the Mishnah about the ways of the lights. Four keys were made for the directions of the world, and there is one KEY for the four directions in their corners. There are four DIRECTIONS for each direction and they are engraved with one color. In the color ARE MIXED blue, purple, scarlet, white and red. One blends into the color of the other and ITS COLOR, MEANING THAT OF ITS NEIGHBOR, is found in it.

311. מִתְּנִיתִין, בְּנִמוּסֵי טְהִירִין. אַרְבַּע מִפְתָּחִין שְׁוִיין, לְאַרְבַּע סְטְרֵי עֲלָמָא. בְּזוּייתָהוֹן אֲשֶׁתְּכָחוּ. חַד לְסֵטֶר אַרְבַּע, וְאַרְבַּע לְסֵטֶר חַד. אֶתְגַּלְפֵּן בְּחַד גּוּוֹנָא. בְּהוּא גּוּוֹנָא, תְּכֵלֵא, וְאַרְגָּוֹנָא וְצִבְעֵי זְהוּרִי, וְחוּרָא, וְסוּמְקָא. דָּא עֵינִל בְּגוּוֹנָא דְּחִבְרִיָּה, וְדִירִיָּה בִּיהַ רְשִׁים.

312. Four heads rose together joined as one form. One head arose from the washing, where it was washed. Two gazelles of equal size rose from that washing, as it is written, "Like a flock of shorn (also: 'measured') ewes, which came up from the washing" (Shir Hashirim 4:2). Within their hair is the appearance of a precious stone of four colors.

312. אַרְבַּע רִישֵׁין כְּחָדָא אֶסְתְּלִיקוּ, וּבְחַד דִּיוֹקְנָא מִתְּדַבְּקִין. חַד רִישָׁא אֶסְתְּלִיק, מִגּוֹ סָחִין דְּאֶסְתְּחִין. תְּרִי אֵינִילְתָּא קְצִיבִין בְּשִׁיעוּרָא חַד, סִלְקֵן מִהוּא סָחִיוֹתָא, דְּכְתִיב בְּעֶדֶר הַקְּצוּבוֹת שָׁעֲלוּ מִן הַרְחָצָה. בְּשִׁיעָרָא דְּלֵהוֹן, חִיזוּ דְּאֶבֶן טָבָא דְּאַרְבַּע גּוּוֹנִין.

313. Four wings cover the body with small hands beneath their wings, each engraved with five. They fly high above the chamber that is beautiful in form and handsome in appearance.

313. אַרְבַּע גְּדַפִּין דְּכֶסֶּיִן עַל גּוּפָא, וִידִין זְעִירִין תַּחוֹת גְּדַפֵּיהוּ. וְחֲמֵשׁ בְּחֲמֵשׁ גְּלִיפֵן. טָאסִין לְעִילָא לְעִילָא מִהִיכְלָא, דְּשִׁפּוּרָא בְּרִיוּא וִיָּאָה לְמַחֲזִי.

314. One strong youth came out with a sharp sword that turns into males and females, who carry the measuring of an efa between heaven and earth, sometimes carrying it throughout the world. All are measured by it, as is written, "A just efa" (Vayikra 19:36).

314. חַד עוֹלִים רַבִּיא, נָפִיק שֶׁנֶּן חֲרָבָא, דְּמִתְהַפְּכָא לְגוּבְרִין לְנוֹקְבִין. נְטִלִין לְמִשְׁיחָא דְּאִיפָּה בֵּין שָׁמַיָא וּבֵין אֶרֶעָא. לְזִמְנִין נְטִלִין לָהּ בְּכָל עֲלָמָא, וְכָל מְשִׁיחִין בָּהּ מְשִׁיחִין, דְּכְתִיב אֵיפַת צֶדֶק וְגו'.

315. There is a crystal mirror on one sword. On the top of that sword glistens the color of red in the midst of the crystal. From the two sides very deep impressions appear in that sword. One strong warrior, a youth standing in thirteen worlds, is girded with that sword to do vengeance. With him are sixty other mighty warriors girded with swords, all trained to be victorious in war. This is the meaning of the verse, "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). It is also written, "All girt with swords, and expert in war..." (Shir Hashirim 3:8). They turn forward in several ways, and no one knows them except one worm that swims among the fish of the sea. All rocks that pass over them break up.

316. At that time, the sound that is emitted from those girded with swords, NAMELY THE SIXTY WARRIORS, breaks eighteen large mountains. No one lends his ear, everyone is blind and has a closed heart. There is no one to see that this construction is about to shatter. When unseemly deeds are done and people turn away from the correct way, the right is removed, DENOTING THE ILLUMINATION OF CHASSADIM, and the left rules WITHOUT THE RIGHT. Then there is nakedness. Woe to the wicked who bring it upon the world, as there is no blessing above before these EVILDOERS are vanquished here below. This is what the verse says, "And the wicked will be no more. Bless You Hashem, O my soul, Halleluyah" (Tehilim 104:35).

52. An apple tree and a rose

Rabbi Chiya says that the Congregation of Yisrael praises God with the image of an apple. From Rabbi Shimon we learn that is because it includes color, fragrance and taste, and because the apple is a cure-all. He says that God praises the Congregation of Israel with the image of a rose because of the fragrance of their good deeds.

317. "The nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 18:7). Rabbi Chiyah opened the discussion saying, "Like the apple tree among the trees of the wood, so is my beloved among the sons..." (Shir Hashirim 2:3). This verse has been expounded by the friends. Yet, how beloved is the Congregation of Yisrael before the Holy One, blessed be He, that she lauds Him in this VERSE. We should look into this. Why does she laud Him through the apple and not with something else or with something THAT HAS color, or fragrance or taste.

315. חָד חִיזוּ דְּבְרוּלְחָא, קִיּוּמָא עַל חֶרֶבָא חָד, בְּרִישָׁא דִּיהוּא חֶרֶבָא מְלֵהֶטָא סוּמְקָא מְגוּ בְּדוּלְחָא. תְּרִין סְטְרִין מֵהָאִי גִיסָא וּמֵהָאִי גִיסָא, אֶתְחַזִּי הוּא חֶרֶבָא, בְּרִשְׁמִין עֲמִיקִין, חָד גָּבַר תְּקִיף, עוֹלְמָא דְקִיּוּמָא בִּי"ג עֲלָמִין. חֲגִיר הוּא חֶרֶבָא, לְמַעַבְדּוּ נֻקְמִין. עֲמִיה חֲגִירִין שְׁתִּין אַחֲרָנִין, בְּלֵהוּ מִתְּיַלְפִי נִצְחִין קְרָבָא, הָה"ד חֲגוּר חֶרֶבְךָ עַל יָרֵךְ גְּבוּר הוּדְךָ וְהִדְרְךָ. וּכְתִיב בְּלָם אַחֲזִי חֶרֶב מְלוּמְדִי מִלְחָמָה וְגו'. בְּכַמָּה גּוֹנִין מִתְּהַפְכִין אֲנִפִּיָהוּ, לִית דִּירַע לֹון, בְּר חָד תּוֹלַעְתָּא דְשָׂאט בֵּין נוּנֵי יָמָא, כָּל אֲבָנִין דְּאֵעָבַר עֲלֵיהוּ מִתְּבַקְעִין.

316. בְּהוּא זְמָנָא, קְלָא דְנִפְיָק מְאִינוּן דְּחֲגִירֵי חֶרֶבָא, מְבַקַּע תְּמַנְיִסָר טוּרִין רַבְרְבִין, וְלִית מֶאן דִּירְבִּין אֹדְנִיה. בְּלֵהוּ עֲלָמָא סְתִימִין עֵינִין, אֲטִימִין לְבָא, לִית מֶאן דִּישְׁגַּח דְּהָא בְּנִינָא לְסִתּוֹר כֹּד עֲבָדִין עוֹבְדִן דְּלָא מִתְּבַשְׁרִין, סָאטִין מְאֲרָחָא דְתִקְנָא, יְמִינָא אַעֲדִי, וּשְׂמָאֲלָא שְׁלֵטָא, כְּדִין עֲרִיין אֲשִׁתְּכֻחוּ. וְוִי לְחַיִּיבֵינָא דְגִרְמִין דָּא בְּעֲלָמָא, דְּהָא לָא מִתְּבַרְכִין לְעִילָא, עַד דִּישְׁתַּצֹּן אִינוּן לְתַתָּא. הָה"ד וּרְשָׁעִים עוֹד אִינָם בְּרַכִּי נִפְשִׁי אֶת יְיָ הַלְלוּהָ. (ע"ב..)

317. עֲרוֹת אֲבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה רַבִּי חִיָּא פָתַח. כְּתִפּוּחַ בְּעֵצֵי הַיָּעַר כֵּן דּוּרֵי בֵּין הַבָּנִים וְגו'. הָאִי קָרָא אוּקְמוּהָ חֲבֵרִיָּא, אֲבָל בְּמָה חֲבִיבָה בְּנִסְתָּ יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא. דְּהִיא מְשַׁבַּחַת לִיה בְּהָאִי. הֵכָא אִית לָאִסְתַּבְּלָא, אֲמַאי מְשַׁבַּחַת לִיה בְּתַפּוּחַ, וְלֹא בְּמִלָּה אַחֲרָא, אוּ בְּגוֹנוּן אוּ בְּרִיחָא אוּ בְּטַעְמָא.

318. HE ANSWERS: Since it is written "apple tree," IT TURNS OUT she is lauding him in every manner, with color, fragrance and with taste. Just as the apple is a cure-all also the Holy One, blessed be He, is a cure for all. Just as apple appears in colors - as we established, IT HAS WHITE, RED, GREEN - so does the Holy One, blessed be He, appear in supernal colors - NAMELY CHESED, GVURAH AND TIFERET THAT ARE THE SECRET OF WHITE, RED AND GREEN. As the apple tree has a fine fragrance MORE than other trees, so about the Holy One, blessed be He, it is written, "And His fragrance like the Lebanon" (Hoshea 14:7). Just as the apple's taste is sweet, so also is the Holy One's, blessed be He, as it is written, "His mouth is most sweet" (Shir Hashirim 5:16).

319. And the Holy One, blessed be He, praises the Congregation of Yisrael like a rose, and we have already explained why HE PRAISED HER as a rose. Rabbi Yehuda said: When righteous men increase in the world, the Congregation of Yisrael, DENOTING MALCHUT, raises good fragrance BEING THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT SHINES FROM BELOW UPWARD AS FRAGRANCE, and is blessed WITH CHASSADIM from the Holy King, and her face shines. But when the wicked increase in the world, it is as if the Congregation of Yisrael does not raise up the good fragrance, and tastes from the bitter FEEDING of the Other Side. Then it is written, "And cast down from heaven (to) earth..." (Eichah 2:1), MEANING THE COUPLING OF ZEIR ANPIN CALLED HEAVEN AND MALCHUT CALLED EARTH HAS BEEN DISBANDED, and her face is dark.

320. Rabbi Yosi said, when righteous men multiply in the world, it is written, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6), MEANING THE RIGHT AND THE LEFT JOIN IN UNITY, ONE WITH ANOTHER. When the wicked multiply in the world, it is written, "He has drawn back His right hand from before the enemy" (Eichah 2:3), AND THE LEFT RULES WITHOUT THE RIGHT. THEN ALL JUDGMENTS ARE POURED DOWN FROM IT. Rabbi Chizkiyah said, We understand it from here, WHERE IT IS WRITTEN, "and a whisperer separates close friends" (Mishlei 16:28), meaning that the King separates from the Queen, BECAUSE OF THE EVIL MAN CALLED WHISPERER. This is the meaning of the verse, "The nakedness of your father, or the nakedness of your mother, shall you not uncover" MEANING YOU SHOULD NOT CAUSE THE UNCOVERING OF JUDGMENTS ABOVE TO THE NURTURING OF THE OTHER SIDE THROUGH WHICH A SPLIT IN THE HOLY UNION WILL OCCUR.

53. "That his mother taught him"

Rabbi Shimon tells his son that as long as the children of Yisrael obey the will of God, He stays with them, but when they disobey Him he leaves them, yet still the Shechinah stays with them and thus she is separated from God. Because she produced Solomon, her wise son, there was great rejoicing when Solomon attained wisdom and recited Shir Hashirim; then God made his residence with her. At that time all the children of Yisrael merited the higher levels, and there was joy above and below.

318. אָבֵל הוּאִיל וּכְתִיב תַּפּוּחַ, בְּכָל־אֵלֶּה הִיא מְשַׁבַּחַת לִיה, בְּגוּוֹנִין, בְּרִיחָא, וּבְטַעְמָא. מַה תַּפּוּחַ הוּא אֲסוּתָא לְכָל־אֵלֶּה, אוֹף קוּדְשָׁא בְּרִיךְ הוּא אֲסוּתָא לְכָל־אֵלֶּה. מַה תַּפּוּחַ אֲשַׁתְּכַח בְּגוּוֹנִי, בְּמַה דְּאוּקִימָנָא, אוֹף קוּדְשָׁא בְּרִיךְ הוּא אֲשַׁתְּכַח בְּגוּוֹנִין עֲלָאִין. מַה תַּפּוּחַ אֵית בֵּיה רִיחָא דְקִיק מְכַל שְׁאָר אִילָנִי, אוֹף קוּדְשָׁא בְּרִיךְ הוּא כְּתִיב בֵּיה וְרִיחַ לוֹ בְּלִבְנוֹן. מַה תַּפּוּחַ טַעְמִיה מְתִיקָא, אוֹף קוּדְשָׁא בְּרִיךְ הוּא כְּתִיב בֵּיה חֲבו מִמֶּתְקִים.

319. וְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לָהּ לִבִּי בְּשׁוֹשְׁנָה, וְהָא אוּקִימָנָא מְלִי, אֲמַאי בְּשׁוֹשְׁנָה, וְהָא אֲתַמֵּר. ר' יְהוּדָה אָמַר, בְּשַׁעֲתָא דְּאַסְגִּיאוּ זְכָאִי בְּעֵלְמָא, כְּנִסְת יִשְׂרָאֵל סִלְקָא רִיחִין טְבִין, וּמִתְבָּרְכָא מִמְּלַכָּא קְדִישָׁא, וְאַנְפָּהָא נְהִירִין. וּבְזִמְנָא דְּאַסְגִּיאוּ חֵיבִין בְּעֵלְמָא, כְּבִיכּוּל כִּי לֹא סִלְקָא רִיחִין טְבִין, וְאַטְעַמַת מַסְטָרָא אַחְרָא מְרִירָא. כְּדִין, כְּתִיב הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ וּגו', וְאַנְפָּהָא חֲשׁוֹכָן.

320. רַבִּי יוֹסִי אָמַר, בְּשַׁעֲתָא דְּאַסְגִּיאוּ זְכָאִין בְּעֵלְמָא, כְּתִיב שְׁמָאלוֹ תַּחַת לְרֵאשִׁי וְיָמִינוֹ תַּחְבָּקְנִי. וּבְזִמְנָא דְּאַסְגִּיאוּ חֵיבִין בְּעֵלְמָא, כְּתִיב הִשִּׁיב אַחֲוֵר יָמִינוֹ. רַבִּי חִזְקִיָּה אָמַר מֵהֵכָא, וְנִרְגָן מִפְּרִיד אֱלוֹף, כְּלוּמַר פְּרִישׁ מְלָכָא מִן מְטְרוֹנִיתָא, הֵה־ד עֲרוֹת אֲבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה.

321. Rabbi Elazar was sitting before his father. He said to him. If there is an advocate in the world, he goes to the Queen, if there is an accuser, he goes to the Queen, BUT NOT HIGHER THEN MALCHUT. HE ASKS, why IS THIS SO? He replied IT IS SIMILAR to a king who had a son with the queen; as long as the son carries through the wishes of the king, the king will maintain his residence with the queen. If the son does not obey the king, the king removes his residence from the queen.

322. It is so with the Holy One, blessed be He, and the Congregation of Yisrael. As long as Yisrael obey the will of the Holy One, blessed be He, He installs His residence with the Congregation of Yisrael. When Yisrael disobey His will, the Holy One, blessed be He, no longer places His residence with the Congregation of Yisrael. Why? It is because Yisrael are firstborn of the Holy One, blessed be He, as it is written, "Yisrael is My son, My firstborn" (Shemot 4:22). The Congregation of Yisrael is the mother of Yisrael, as it is written, "And do not forsake the Torah of your mother" (Mishlei 1:8).

323. Come and see: As long as Yisrael are distant from the King's palace, so to speak, the Queen distances herself with them FROM THE KING. What is the reason? It is because the Queen did not whip that son before, so he should walk in the right path. For the King never strikes his son, but leaves it to the hand of the Queen; she should manage the palace, punish her son, and guide him in the truthful way before the King.

324. The secret of the matter, it is written, "The words of King Lemuel, the prophecy, that his mother taught him" (Mishlei 31:1). His mother is Batsheba, NAMELY, THE SECRET OF MALCHUT CALLED BATSHEBA (LIT. 'DAUGHTER OF SEVEN'). We have learned that it is written, "The proverbs of Solomon. A wise son makes a glad father: but a foolish son is the grief of his mother" (Mishlei 10:1). Assuredly he is the grief of his mother. See what is written, "A wise son makes a glad father," MEANING so long as the son walks in a straight path, and he is wise, he "makes a glad father." This refers to the Holy King above, MEANING ZEIR ANPIN, as it is written, "Makes a glad father" without specifying, WHICH POINTS TO THE FATHER ABOVE. AND IF this son is on a stumbling manner, it is written, "But a foolish son is the grief of his mother." For sure it is the grief of his mother, referring to the Congregation of Yisrael, DENOTING MALCHUT. The secret of the matter is the words, "And for your transgressions was your mother put away" (Yeshayah 50:1), WHO IS MALCHUT.

321. רַבִּי אֶלְעָזָר הָיָה יוֹשֵׁב לִפְנֵי אָבִיו, אָמַר לֵיהּ, אִי פְּרָקְלִיטָא בְּעֵלְמָא בְּמִטְרוֹנִיתָא אֲשֶׁתְּכַח, וְאִי קִטְיֹגוֹרִיא בְּעֵלְמָא, בְּמִטְרוֹנִיתָא אֲשֶׁתְּכַח, אֲמַאי. אָמַר לֵיהּ, לְמַלְכָּא דְּהוּה לֵיהּ בַּר מִמִּטְרוֹנִיתָא, כֹּל זְמָנָא דְּהוּא בְּרָא עֲבִיד רְעוּתָא דְּמַלְכָּא, מַלְכָּא עֲבִיד מְדוּרִיָּה בְּמִטְרוֹנִיתָא. וְכֹל זְמָנָא דְּלֹא הוּהּ הָהוּא בַּר עֲבִיד רְעוּתָא דְּמַלְכָּא, מַלְכָּא פְּרִישׁ מְדוּרִיָּה מִמִּטְרוֹנִיתָא.

322. כִּן קוּדְשָׁא בְּרִין הוּא וכו', כֹּל זְמָנָא דִּישְׂרָאֵל עֲבָדִין רְעוּתָא דְּקוּדְשָׁא בְּרִין הוּא, קוּדְשָׁא בְּרִין הוּא שְׁוֵי מְדוּרִיָּה בְּכִנְסַת יִשְׂרָאֵל. וְכֹל זְמָנָא דִּישְׂרָאֵל לֹא עֲבָדִין רְעוּתָא דְּקוּדְשָׁא בְּרִין הוּא, קוּדְשָׁא בְּרִין הוּא לֹא שְׁוֵי מְדוּרִיָּה בכו'. מ"ט. בְּגִין דִּישְׂרָאֵל הוּא בְּרָא בּוֹכְרָא דְּקוּדְשָׁא בְּרִין הוּא, דְּכֹתִיב בְּנֵי בְּכוּרֵי יִשְׂרָאֵל. אֲמַא, דָּא הִיא כְּנִסַּת יִשְׂרָאֵל דְּכֹתִיב וְאֵל תִּשׁוּשׁ תּוֹרַת אֲמִן.

323. ת"ח, כֹּל זְמָנָא דִּישְׂרָאֵל רַחֲקִין מֵהִיכְלָא דְּמַלְכָּא, כְּבִיכּוּל מִטְרוֹנִיתָא אֲתִרְחַקַּת עִמָּהוּן. מ"ט. בְּגִין דְּמִטְרוֹנִיתָא לֹא אֶקְדִּימַת קִיסְטָא לְהָאִי בַר, לְאַלְקָאָה לֵיהּ, לְמִיָּהֵךְ בְּאוּרַח מִיִּשְׁרָאֵל. בְּגִין דְּמַלְכָּא לֹא אֶלְקִי לְבִרְיָה לְעֵלְמִין. אֶלָּא שְׁבִיק כֹּלָּא בִּידָא דְּמִטְרוֹנִיתָא, לְאַנְהָגָא הִיכְלָא, וְלַאֲלַקָּאָה בְּרָה, וְלְדַבְּרָא לֵיהּ בְּאוּרַח קְשׁוּט, לְקַבְּלִיהּ דְּמַלְכָּא.

324. וְרָזָא דְּמַלְכָּה דְּכֹתִיב דְּבָרֵי לְמוֹאֵל מֶלֶךְ מִשָּׁא אֲשֶׁר יִסְרְתוּ אָמוּ, דָּא בַת שֶׁבַע, וְהָא אֲתָמַר כְּתִיב, מִשְׁלֵי שְׁלֹמֹה בֵּין חָכָם וְשֹׁמֵחַ אָב וּבֵין כְּסִיל תּוֹגַת אָמוּ. תּוֹגַת אָמוּ וְדָאִי. חָמִי מַה כְּתִיב, בֵּין חָכָם וְשֹׁמֵחַ אָב, בְּעוֹד דְּהָאִי בַר אֲזִיל בְּאוּרַח מִיִּשְׁרָאֵל, וְהוּא חָכִימָא, יִשְׁמַח אָב, דָּא מַלְכָּא קְדִישָׁא לְעִילָא. יִשְׁמַח אָב סָתָם. אֲשֶׁתְּכַח הָאִי בַר בְּאוּרַחָא תְּקִלָּא, מַה כְּתִיב וּבֵין כְּסִיל תּוֹגַת אָמוּ. תּוֹגַת אָמוּ וְדָאִי, דָּא כְּנִסַּת יִשְׂרָאֵל. וְרָזָא דְּמַלְכָּה כְּתִיב, וּבִפְשַׁעְכֶּם שְׁלַחָה אֲמַכֶּם.

325. Come and see: There was not such joy before the Holy One, blessed be He, as on the day that Solomon attained wisdom and recited Shir Hashirim. Then the face of the Queen shone, the King placed His residence with her, as it is written, "And Solomon's wisdom excelled..." (I Melachim 5:10). What is meant by "excelled"? IT MEANS THAT the beauty of the Queen increased, and her levels grew above all other levels SHE HAD EVER HAD, because the King put His residence with her. And why is all that? Because she produced this wise son.

326. When she produced Solomon, MEANING SHE INSPIRED HIM WITH HER WISDOM, she produced all Yisrael. All merited the high levels as Solomon, as the Holy One, blessed be He, rejoiced with them and they with Him. On the day that Solomon constructed the Temple below, the Queen prepared the house for the King, they placed their residence together, her face glowed with total joy. Then there was joy for all, above and below. Why so? Because it is written, "That his mother taught him," as she guided according to the King's wishes.

327. When this son, as I said, does not conduct himself to the satisfaction of the King, then there is nakedness everywhere, CAUSING THE REVELATION OF JUDGMENTS IN MALCHUT, THE SECRET OF THE UNCOVERING OF NAKEDNESS, nakedness on all sides, BOTH RIGHT AND LEFT. For the King now moves apart from the Queen, the Queen is distanced from His palace, so there is nakedness everywhere. Is this not nakedness if the King is not with the Queen, and the Queen without the King? Therefore, it is written, "The nakedness of your father, or the nakedness of your mother, shall you not uncover: she is your mother" (Vayikra 18:7), surely, DENOTING MALCHUT, and she dwells with you. Therefore, "you shall not uncover her nakedness."

54. "He shall mightily roar because of His habitation"

Rabbi Shimon reveals the secret that when the lower Hei is withheld from receiving blessings, the upper Hei withholds blessings from every level. This happens when Zeir Anpin and Nukva are separated, and the source of the spring of blessings stops. Therefore from the day that the Temple was destroyed there has not been a day without curses or a day when blessings are found in the world. When people do not repent, the day eventually comes that the rulers of other nations are given permission to rule over Yisrael, and the upper Hei pours its blessings to the Other Side.

328. Rabbi Shimon clasped his hands and wept. He cried: Woe if I do speak and reveal the secret, woe if I do not and the friends lose THIS matter. Ah Hashem Elohim! Will You make a full end of the remnant of Yisrael?" (Yechezkel 11:13). What is meant by "Ah" and what is meant by "Will You make a full end"? HE ANSWERS: The secret of the matter is, that when the lower Hei OF YUD HEI VAV HEI, WHICH IS MALCHUT, is expelled from the chamber of the King, the other upper Hei OF YUD HEI VAV HEI, DENOTING BINAH, withholds the blessings for its sake. Then is written, "Ah (Aleph Hei Hei)...Will You make a full end," BECAUSE THE IMPAIRMENT REACHES BOTH HEIS OF YUD HEI VAV HEI, BINAH AND MALCHUT, because when THE LOWER HEI IS WITHHELD from receiving blessings, the other UPPER Hei withholds BLESSINGS from all, NOT SPREADING EVEN TO ZEIR ANPIN. What is the reason? It is because blessings are to be found only where there are Male and a Female, AND SINCE MALCHUT IS EXPELLED FROM ZEIR ANPIN, THERE ARE NO BLESSINGS IN ZEIR ANPIN BECAUSE OF HIS BEING WITHOUT THE FEMALE.

325. ת"ח, לא אשתכח חרוותא קמי קודשא בריך הוא, ביומא דסליק שלמה לחכמתא, ואמר שיר השירים. בדין נהירו אנפוי דמטרוניתא, ואיתי מלכא למשרי מדוריה עמה. הה"ד, ותרב חכמת שלמה וגו'. מאי ותרב. דסלקא שפירו דמטרוניתא, ואתרביאת בדרגהא על כל שאר דרגין, בגין דמלכא שוי מדוריה בה. וכל כך למה. בגין דאפיקת ברא חכימא דא לעלמא.

326. וכד אפיקת ליה לשלמה, לכל ישראל אפיקת, וכלהו הוו בדרגין עלאין זכאין בשלמה. דקודשא בריך הוא חדי בהו, ואינון ביה. וביומא דשכלל שלמה ביתא לתתא, אתקינת מטרוניתא ביתא למלכא. ושוי מדוריהון בחדא, ונהירו אנפיהא בחדוה שלימו. בדין אשתכח חרוותא לכלא, לעילא ותתא. וכל כך למה. בגין דכתיב, משא אשר יסרתו אמו, דדברת ליה לרעותא דמלכא.

327. וכד האי בר כמה דאמינא, לא אתדבר לרעותיה דמלכא. בדין היא ערייתא דכלא, ערייתא דכל סטרין דהא מלכא פריש ממטרוניתא, ומטרוניתא אתרחקת מהיכליה, ובג"כ ערייתא היא דכלא. וכי לא ערייתא הוא, מלכא בלא מטרוניתא, ומטרוניתא בלא מלכא. וע"ד כתיב, ערות אביך וערות אמך לא תגלה אמך היא. אמך היא ודאי, ושריא עמר, בגיני כך לא תגלה ערותה.

328. ר"ש אקיש ידוי ובכה, ואמר ווי אי אימא וגלינא רזא, ווי אי לא אימא, דייבדון חבריאי מלה. אהה יי' אלהים בלה אתה עושה את שארית ישראל. מאי אהה. ומאי בלה אתה עושה. אלא רזא דמלה, בזמנא דה' תתאה אתתרכת מהיכלא דמלכא, ה' אחרא עלאה בגינה מנעת ברכתא. וכדין כתיב, אהה בלה אתה עושה. בגין דכד איהי אתמנעת מברכאן, ה' אחרא מנעת לון מכלא. מאי טעמא. בגין דברכאן לא משתבחי, אלא באתר דשריין דכר ונוקבא.

329. So it is written, "Hashem shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar because of His habitation" (Yirmeyah 25:30), because of His actual habitation, namely the Queen, WHO IS GONE. It is surely so THAT HE ROARS. What does He say? **THUS: woe that I have demolished My house.** "My house" **MEANS** the union with the Queen. This is surely the meaning of, "The nakedness of your father, or the nakedness of your mother, shall you not uncover." From all directions there is nakedness, **NAMELY BLEMISH. FOR WHEN MALCHUT, YOUR MOTHER, PARTED DUE TO THE SIN OF THE LOWER BEINGS, THEN THE LIGHTS DEPARTED FROM ZEIR ANPIN AS WELL. THUS, ZEIR ANPIN, YOUR FATHER, WAS DAMAGED.** Then "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3), **MEANING ZEIR ANPIN REFERRED TO AS HEAVEN, as the place of the reception of blessings of the springs' sources, WHICH ARE IN BINAH which were flowing and watering ZEIR ANPIN properly, withdrew AND STOPPED.**

330. We have learned that when the King parted from the Queen and there were no blessings, ZEIR ANPIN is called 'woe (Vav Yud)', **MEANING WOE IS TO ME. Why IS IT CALLED "woe"? IT IS** as we learned that the head of Yesod is the Yud, as Yesod ITSELF is a small Vav, and the Holy one blessed be He, **MEANING ZEIR ANPIN, is a large higher Vav. Therefore, Vav is fully spelled with two Vav's together, POINTING TO ZEIR ANPIN AND YESOD. The top of this Yesod is Yud. When the Queen is separated from the King and the blessings are withheld from the King, DENOTING ZEIR ANPIN, and there is no coupling at the head of Yesod, THEN the upper Vav, NAMELY ZEIR ANPIN, takes the head of Yesod, namely Yud, and draws it to itself. Then THE COMBINATION becomes Vai (woe), MEANING "woe" to all, the upper and the lower; SINCE THE LOWER BEINGS DO NOT RECEIVE, THE UPPER DO NOT RECEIVE SO AS TO POUR UPON THEM, AS MENTIONED.**

331. Therefore, we learned from the day that the Temple was destroyed, blessings are not to be found in the world, and there is not a day in which there are no curses, as the blessings **THAT ARE SUPPOSED TO COME** daily are withheld, **AND INSTEAD BECOME CURSES.** He replied, if so, If it was written: Oy or Hoy, **AND NOT VAI** what is **THEIR EXPLANATION?**

332. He said to him: When things depend upon repentance and people do not repent, the sublime Hei OF YUD HEI VAV HEI, **BEING BINAH, takes and attracts the Vav and the Yud to itself, as they are not repenting. It then BECOMES A COMBINATION OF HEI-VAV-YUD called Hoy, MEANING Hoy (lit. 'ah'), when the King, ZEIR ANPIN, departs higher and higher TO BINAH. People cry but no one pays attention. SOMETIMES, that supernal concealed NAME, EHEYEH, DENOTING KETER, raises the Vav, ZEIR ANPIN, and the Yud, BEING THE HEAD OF YESOD, to itself, because one's prayer is not accepted, AND IT BECOMES THE COMBINATION OY (ALEPH VAV YUD). Then it is called Oy, as the Aleph THAT IS EHEYEH brings up to it the Vav and the Yud. Then repentance is not available, so the Hei departs from these letters, as it is no longer dependent on repentance, WHICH IS THE SECRET OF BINAH CALLED HEI.**

329. וְעַל דָּא כְּתִיב, יי' מִמְרוֹם יִשָּׁאג וּמִמַּעַן קִדְשׁוֹ יִתֵּן קוֹלוֹ שָׁאג יִשָּׁאג עַל נוֹהוּ עַל נוֹהוּ מִמֶּשׁ. דָּא מִטְרוּנִיתָא, וְדָא הוּא וְדָאִי. וּמֵאִי אֹמֵר. אוֹי שֶׁחֲרַבְתִּי אֶת בֵּיתִי וְכוּ'. בֵּיתִי זְוֹגָא דְּמִטְרוּנִיתָא. וְדָא הוּא וְדָאִי, עֲרוֹת אֲבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה. דְּהָא מִכָּל סִטְרִין עֲרִייתָא הוּא. וְכַדִּין, לְבִשׁוּ שָׁמַיִם קִדְרוֹת וְשָׁק הוֹשֵׁם כְּסוּתָם דְּהָא אֶתְר אַחֲסִנַת בְּרַכָּאן דִּמְבוּעִין דִּנְחָלִין דִּהּוּ נִגִּידִין וְשִׁקְיִין בְּדָקָא חָזוּ, אֲתַמְנְעוּ.

330. תְּנִינָן, כִּד אֲתַמְרֵשׁ מַלְכָּא מִמִּטְרוּנִיתָא, וּבְרַכָּאן לֹא מִשְׁתַּבַּחְתָּן, בְּדִין אֶקְרִי וי'. מ"ט וי'. דִּתְנִינָא, רִישָׁא דִּיסוּד י', דְּהָא יִסּוּד ו' זַעִירָא הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא ו' רַבְרַבָּא עֲלָאָה. וְע"ד כְּתִיב וי' תְּרִין ווִין בְּחֻדָּא, וְרִישָׁא דְּהָאִי יִסּוּד י' הוּא. וְכִד אֲתַרְחַקַת מִטְרוּנִיתָא מִמַּלְכָּא, וּבְרַכָּאן אֲתַמְנְעוּ מִמַּלְכָּא, וְזְוֹגָא לֹא אֲשַׁתַּבַּח בְּרִישָׁא דִּיסוּד, נָטִיל ו' עֲלָאָה לְהָאִי רִישָׁא דִּיסוּד דְּהוּא י', וְנִגִּיד לִיה לְגַבִּיָּה, בְּדִין הוּא וי', וי' לְכָלָא, לְעֲלָאִין וְתַתָּאִין.

331. וְע"ד תְּנִינָן, מִיּוֹמָא דְּאֲתַחֲרִיב יְרוּשָׁלַם, בְּרַכָּאן לֹא אֲשַׁתַּבַּחוּ בְּעֲלָמָא, וְלִית לָךְ יוֹם דְּלֹא אֲשַׁתַּבַּח בִּיה לְוֹוֹטִין, דְּהָא בְּרַכָּאן אֲתַמְנְעוּ בְּכָל יוֹם. אֲמַר לִיה, אוֹ הֲכִי, אוֹי אוֹ הוֹי, מַהוּ.

332. אֲמַר לִיה, כִּד מְלָה תִּלְיָא בְּתַשׁוּבָה, וְלֹא תִּיַּיְבִין, בְּדִין ה' עֲלָאָה נָטִיל לֹון, וְאֲנִגִּיד לֹואוּ וי', לְגַבִּיָּה, בְּגִין דְּלֹא תִּיַּיְבִין, בְּדִין אֶקְרִי הוּי. הוּי כִּד אֲסַתְּלַק מַלְכָּא לְעִילָא לְעִילָא, וְצוּוּחִין בְּנֵי נִשָּׂא וְלֹא אֲשַׁנַּח בֵּהוּ. וְהָהוּא עֲלָאָה אֵהִיָּה טְמִירָא, סְלִיק לֹו, וי' לְגַבִּיָּה, בְּגִין דְּלֹא אֲתַקְבִּיל צְלוּתִיה, בְּדִין אֶקְרִי אוֹי, דְּהָא א' סְלִיק לְגַבִּיָּה דֹו וי'. וְכַדִּין תַּשׁוּבָה לֹא אֲשַׁתַּבַּח. וְע"ד אֲסַתְּלַק מֵאֲלִין אֲתוּון ה', דְּהָא בְּתַשׁוּבָה לֹא תִּלְיָא.

333. Surely this is when sins in the world multiply excessively. At first, repentance was available but they did not want TO REPENT, then the Hei takes off, BEING BINAH, THE SECRET OF REPENTANCE and the Aleph, BEING KETER, raises the Vav Yud to it, so it is now called Oy. When the Temple was destroyed and repentance was gone, then they cried and said, "Woe (Oy) to us! For the day declines" (Yirmeyah 6:4). What is meant by "For the day declines"? It refers to the supernal day, MEANING BINAH called repentance, which departed and is not available. This is that specific day that extends its right hand to welcome evildoers. It has departed from all and is not available. Therefore, they say Oy instead of Hoy "for the shadows of the evening are lengthened" (Ibid.), MEANING PERMISSION has been granted to the rulers over other nations to rule over YISRAEL.

334. We have learned that the Vav, DENOTING ZEIR ANPIN, ascended high up TO KETER, BEING THE SECRET OF ALEPH, AS MENTIONED. The sanctuary was consumed, the people exiled, the Queen expelled, and the Temple was in ruins. Later, as the Vav returned to its position, it took notice of the Temple and found it in ruins. It sought the Queen, but she moved far away. It saw its sanctuary, but it was consumed by fire, and it looked for the people but they were exiled. It saw the blessings of the deep streams FROM BINAH that were flowing, but now ceased. Then it is written, "And on that day did Adonai Elohim Tzevaot call to weeping, and to mourning, and to baldness, and to girding with sackcloth" (Yeshayah 22:12). Then, "I clothe the heavens, ZEIR ANPIN, with blackness."

335. Then the Vav and Yud draw one towards the other. THE YUD, BEING THE HEAD OF YESOD, IS DRAWN TO THE VAV, ZEIR ANPIN, AND SEPARATES FROM MALCHUT. The upper Hei OF YUD HEI VAV HEI, BEING BINAH, pours its sources to the Other Side, and no blessings abound, because no Male and Female are present, ZEIR ANPIN AND MALCHUT, and they do not dwell together. Then "He shall mightily roar because of His habitation" (Yirmeyah 25:30), MALCHUT. Rabbi Shimon wept and Rabbi Elazar wept. Rabbi Elazar said: There is a lament placed in my heart on one side and a joy in my heart on the other, as I have heard words that I never heard until now. How blessed is my lot.

55. "The nakedness of your father's wife shall you not uncover"

Rabbi Shimon says that there is concealed knowledge in the words of the title verse. He says that "your father's wife" is the wife of Zeir Anpin who is in exile with Yisrael and who is far from Him. When she is called "your mother" she is with the King, and the command is to be careful not to separate them through sinning. Even when she is in exile a man must be careful not to alienate her so that she will not cease to stand guard over him.

336. "The nakedness of your father's wife shall you not uncover" (Vayikra 18:8). HE QUESTIONS: Who is your father's wife? Rabbi Shimon said: We learned that all the words of the Torah are concealed yet revealed, just as the Holy Name is concealed yet revealed. IT IS WRITTEN YUD HEI VAV HEI AND READ ADONAI. The Torah, which is the Holy Name, is also concealed and revealed. Here IN THIS VERSE, all is openly manifest, MEANING ACCORDING TO THE LITERAL MEANING THE VERSE IS SPEAKING ABOUT THE WIFE OF THE FATHER. BUT THERE IS IN IT concealed knowledge, as we have established.

333. וְדָאִי בְּדִ אֶסְגִּיאוֹ חוּבֵי עֲלֵמָא טַפִּי, וְתִשׁוּבָה הִוָּה תִּלְיָא בְּקִדְמִיתָא, וְלֹא בָּעוּ, בְּדִין אֶסְתִּלֵּק ה', וְא' סָלִיק לִו' יו"ד לְגִבְיָהּ, וְאֶקְרִי אוּי. וְכִד חֲרִיב בִּי מִקְדָּשָׁא, וְתִשׁוּבָה אֶסְתִּלֵּקְתָּ, בְּדִין צְוּחוּ וְאָמְרוּ, אוּי לָנוּ כִּי פָנָה הַיּוֹם. מָאִי כִּי פָנָה הַיּוֹם. דָּא הוּא יוֹמָא עֲלָאָה, דְּאֶקְרִי תִּשׁוּבָה, דְּאֶסְתִּלֵּק וְאֶתְעֵבֵר, וְלֹא שְׂכִיחַ. הֵהוּא יוֹמָא דְּאֶשְׁתַּמוּדֵּעַ, לְפִשְׁטָא יְמִינָא לְקַבְּלָא חַיִּיבִין, וְהָא אֶתְפָּנִי מִכָּלָא, וְלֹא אֶשְׁתַּבַּח, וְעַל דָּא אָמְרוּ אוּי, וְלֹא הוּי. כִּי יִנְטוּ צִלְלֵי עָרְב, דְּהָא אֶתִּיחֵיב רְשׁוֹ לְרַבְרַבִּי מִמֶּנָּן דְּשָׂאֵר עַמִּין, לְמִשְׁלַט עֲלֵיחֵהּ.

334. תָּאנָא, סָלִיק ו' לְעִילָא לְעִילָא, וְהִיכְלָא אֶתּוּקְדָּה, וְעַמָּא אֶתְגַּלִּי, וּמִטְרוּנִיתָא אֶתְתַּרְכַּת, וּבֵיתָא אֶתְחַרְבַּת. לְבַתָּר בְּדִ נַחִית וו' לְאֶתְרִיָּה, אֶשְׁגַּח בְּבִיתֶיהָ וְהָא אֶתְחַרְיב, בְּעִי לְמִטְרוּנִיתָא, וְהָא אֶתְרַחַקַת וְאִזְלַת. חָמָא לְהִיכְלִיָּה, וְהָא אֶתּוּקְדָּה. בְּעָא לְעַמָּא, וְהָא אֶתְגַּלִּי. חָמָא לְבִרְכָּאֵן דִּנְחִלִין עַמִּיקִין דִּהוּוּ נִגְדִין, וְהָא אֶתְמַנְעוּ. בְּדִין כְּתִיב, וַיִּקְרָא יי' אֱלֹהִים צְבָאוֹת בַּיּוֹם הַהוּא לְבָבִי וּלְמִסְפָּד וּלְקִרְחָה וּלְחִגּוֹר שָׁק. וּכְדִין לְבָשׁוּ שָׁמַיִם קִדְרוֹת.

335. בְּדִין ו' י' אֶתְנַגִּיד חֵד לְקַבִּיל חֵד. וְה' עֲלָאָה, נִגִּיד מְבוּעֵי לְסִטְרָא אַחְרָא, וּבִרְכָּאֵן לֹא מִשְׁתַּבַּחֵן. דְּהָא דְּכֵר וְנוֹקְבָא לֹא אֶשְׁתַּבַּחוּ, וְלֹא שְׂרִינִין בְּחֵדָּא. בְּדִין שָׂאג יִשְׂאָג עַל נִוְהוּ. בְּכָה ר"ש, וּבְכָה ר' אֶלְעָזָר, אָמַר ר' אֶלְעָזָר, בְּכִיָּה תְּקִיעָא בְּלָבָאֵי מִסְטְרָא חֵדָּא, וְחִדּוּתָא בְּלָבָאֵי מִסְטְרָא אַחְרָא. דְּהָא שְׁמַעְנָא מַלְיָן, דְּלֹא שְׁמַעְנָא עַד הַשְׁתָּא, זְכָאָה חוּלְקִי.

336. עֲרוֹת אִשְׁתְּ אַבִּיךָ לֹא תִגְלֶה, מֵאֵן אִשְׁתְּ אַבִּיךָ. אר"ש, הָא תְּנִינֵן, כָּל מְלוֹי דְּאוּרִייתָא סְתִימִין וּגְלִיָּא, כְּמָה דְּשִׁמָּא קְדִישָׁא סְתִימִין וּגְלִיָּא, אוּרִייתָא דְּהִיָּא שְׁמָא קְדִישָׁא, הָכִי נִמְי סְתִימִין וּגְלִיָּא. הָכָא כָּלָא בְּאֶתְגַּלְיָּא, וְדִיעָא סְתִימִין כְּמָה דְּאוּקִימָנָא.

337. This verse is such, "Your father's wife" we have learned. As long as the Queen is with the King and she nurtures you, FROM HER ABUNDANCE, she is called your mother. Now, IN EXILE, she has been exiled with you and is far from the King, so she is called "your father's wife." She is the wife of the Holy King, ZEIR ANPIN, as she was never set free with a divorce. She is surely His wife, as it is written, "Thus says Hashem, Where is the bill of your mother's divorcement, with which I have put her away?" (Yeshayah 50:1). Surely she is the wife of the King even though she was exiled.

338. Therefore, He commanded about her twice, once when she sits united with the King and is called "your mother," as written, "The nakedness of your mother, shall you not uncover," MEANING do not cause them to separate from each other, or her to be sent away because of your sin, as it is written, "And for your transgressions was your mother put away" (Ibid.). The other was when she is in exile with you, exiled from the palace of the King, called THEN wife of the King. Even though she was distanced from THE KING, do not cause her to turn away from you, and thus your enemies will gain control over you and she will not guard you in exile. This is what is written, "The nakedness of your father's wife shall you not uncover." What is the reason? Because she is "your father's nakedness." Although she was distanced from the King, the King's supervision is still upon her constantly, so one needs to watch himself more carefully in relation to her, so as not to sin against her.

56. "That He see no unclean thing in you"

Rabbi Shimon begins speaking about the Shechinah and how she protects Yisrael, especially when they are in exile, from the other nations. Only when they sin is her power to protect them weakened. We learn that the children of Yisrael are detained in exile for three reasons: because they treated the Shechinah with contempt, because they turned their faces away from her, and because they defiled themselves.

339. Rabbi Shimon opened the discussion saying, "For Hashem your Elohim walks in the midst of your camp, to deliver you..." (Devarim 23:15). "For Hashem your Elohim" refers to the Shechinah prevailing in Yisrael, all the more so in exile, to shield them always from all sides and from all other nations so that they cannot destroy Yisrael.

340. We have learned that the foes of Yisrael are not capable of harming them until Yisrael weaken the power of the Shechinah before the appointed ministers of other nations. Only then can the enemies of Yisrael overcome them, rule them and decree many harsh decrees regarding them. When Yisrael return towards Her WITH REPENTANCE, THE SHECHINAH smashes the power and strength of these appointed chiefs, breaks the power and strength of the enemies of Yisrael and takes revenge against them all.

337. וְהָאֵי קָרָא הָכִי הוּא, אִשֶּׁת אָבִיךָ תֵּאֵנָה, כָּל זְמַנְךָ דְּמִטְרוּנִיתָ אִשְׁתְּכֶחַת בְּמִלְכָּא, וַיִּנְקֵא לָךְ, אֶקְרִי אִמְךָ. הִשְׁתָּא דִּאתְגַּלִּיא עִמָּךְ וְאִתְרַחַקַת מִן מִלְכָּא, אִשֶּׁת אָבִיךָ אִתְקִרִי. אֲנִתּוּ הִיא דְּמִלְכָּא קִדִּישָׁא לֹא אִתְפָּטְרַת בְּתִרוּכִין מִינָהּ, אֲנִתְתִּיהּ הִיא וְדָאִי. בְּמָה דְכֶתִיב, כֹּה אָמַר יי' אִי זֶה סֵפֶר בְּרִיתוֹת אִמְכֶם אֲשֶׁר שִׁלַּחְתִּיהּ. אֵלֶּא וְדָאִי אֲנִתּוּ הִיא דְּמִלְכָּא, אַע"ג דִּאתְגַּלִּיּוּא.

338. וְע"ד פְּקִיד עֲלֵה תְרֵי זְמַנִּי, בְּדַ יִתְבָּא בְּמִלְכָּא בְּזוּגָא חַד, וְאִתְקִרִי אִמְךָ, דְכֶתִיב עֲרוֹת אִמְךָ לֹא תִגְלֶה, לֹא תַעֲבִיד דִּיתְרַחֲקוֹן דָּא מִן דָּא, וְתִשְׁתַּלַּח עַל חוּבְךָ, בְּמָה דְכֶתִיב וּבִסְשַׁעְכֶם שִׁלַּח אִמְכֶם. וְחַד, בְּדַ הִיא בְּגִלוּתָא עִמָּךְ, וְאִתְגַּלִּיּוּא מִהִיכְלָא דְּמִלְכָּא, וְאִתְקִרִי אֲנִתּוּ דְּמִלְכָּא. אַע"ג דִּאתְרַחַקַת מִינָהּ לֹא תַעֲבִיד בְּגִין דְּתַעֲדִי מִבִּינָךְ, וַיִּשְׁלֹטוֹן בְּךָ שְׁנֵאךְ, וְלֹא תִסְתַּמֵּר עַלְךָ בְּגִלוּתָא. הֵה"ד עֲרוֹת אִשֶּׁת אָבִיךָ לֹא תִגְלֶה. מֵאִי טַעְמָא. בְּגִין כִּי עֲרוֹת אָבִיךָ הִיא. אַע"ג דִּאתְרַחַקַת מִן מִלְכָּא, אִשְׁגַּחוּתָא דְּמִלְכָּא בְּהַ תְּדִירָא, וּבַעֲיָא לֹא־סִתְּמָרָא לְקַבְּלָהּ וְתִיר, וְלֹא תִיחַוּב לְגַבְהָ.

339. רַבִּי שְׁמַעוֹן פָּתַח, כִּי יי' אֱלֹהֶיךָ מֵתַהֲלֵךְ בְּקֶרֶב מַחֲנֶךָ לְהַצִּילְךָ וְגו'. כִּי יי' אֱלֹהֶיךָ: דָּא שְׂכִינְתָּא, דִּאִשְׁתְּכַחַת בְּהוּ בִּישְׂרָאֵל, וּכ"ש בְּגִלוּתָא, לֹא־גָנָא עָלֵיהּ תְּדִירָא מִכָּל סַטְרִין, וּמִכָּל שָׂאֵר עַמִּין, דִּלֹּא יִשְׁיַצּוֹן לָהּ לִישְׂרָאֵל.

340. דִּתְנִיָא, לֹא יִכְלִין שְׁנֵאִיהוֹן דִּישְׂרָאֵל לְאַבְּאָשָׁא לָהּ, עַד דִּישְׂרָאֵל מַחְלִישִׁין חֵילָא דְשְׂכִינְתָּא מִקְּמִי רַבְרְבֵי מִמֶּנּוּ דְשָׂאֵר עַמִּין. בְּדִין יִכְלִין לָהּ שְׁנֵאִיהוֹן דִּישְׂרָאֵל, וְשִׁלְטִין עָלֵיהּ, וְגִזְרִין עָלֵיהּ בְּמָה גִזְרִין בִּישִׁין. וְכַד אִינוֹן תִּיבִין לְקַבְּלָהּ, הִיא מִתְּבַרַת חֵילָא וְתוֹקְפָא דְכָל אִינוֹן מִמֶּנּוּ רַבְרְבִין, וְתִבְרַת חֵילָא וְתוֹקְפָא דְשְׁנֵאִיהוֹן דִּישְׂרָאֵל, וְאִתְפָּרַעָא לָהּ מִכָּלָא.

341. Therefore, "shall your camp be holy" (Ibid.). One must SEE that he does not become defiled through his sins and through transgressing the words of Torah. If he does so, they defile him, as it is written, "That you should be defiled (Heb. venitmetem) by them" (Vayikra 11:43). The word "Venitmetem" is written without Aleph, POINTING TO AN EXTRA MEASURE OF DEFILEMENT. We have learned that there are 248 limbs in the body and all become defiled when one becomes defiled, meaning as soon as he wants to become defiled, it IMMEDIATELY ACQUIRES DEFILEMENT.

"Therefore shall your camp be holy." What is meant by "your camp"? This refers to the limbs of the body. "That He see no unclean (lit. 'nakedness of') thing in you" (Devarim 23:15). What is a "nakedness of thing"? This is an allusion THAT YOU MUST NOT BRING a strange nakedness to come to this thing, FOR IT IS STRANGE TO MALCHUT CALLED 'THING', as we have established. If YOU DO so, He will surely "turn away from you" (Ibid.). Therefore "your father's wife shall you not uncover" (Vayikra 18:8). What is the reason? It is because it is written, "It is your father's nakedness" (Ibid.), as we have established.

342. We have learned that Yisrael are detained in exile for three things: For treating the Shechinah with contempt in exile; for turning away their face from the Shechinah, AS IT IS WRITTEN, "FOR THEY HAVE TURNED THEIR BACK TO ME, AND NOT THEIR FACE" (YIRMEYAH 2:27). Finally, for defiling themselves before the Shechinah, WITHOUT CONSIDERING THAT THE SHECHINAH IS WITH THEM IN EXILE. We explained them all in our Mishnah.

57. A man who had a mark on his face

The rabbis encounter a man with a mark on his face, and they deduce that he has transgressed the Torah through some kind of incest. The man confesses that he did lay with his sister, after which he intervened in an argument and was struck on the forehead. A doctor saved him by giving him spiritual healing, and the doctor was Rabbi Samlai. Because the man repents, Rabbi Aba cures his mark on the spot. The man promises to toil day and night in the Torah from now on. Another time, we hear that same man lecturing on the Torah, saying that evil people are rewarded in this world but that God will obliterate them in the World to Come, where they will be dust under the feet of the righteous. Anyone who transgresses the Torah is marked by the Torah so that the eyes of Hashem recognize him and warn others to stay away from him.

343. Rabbi Aba was going to Cappadocia with Rabbi Yosi. As they were going, they saw a man approaching there who had a mark on his face. Rabbi Aba said: Let us leave this road as this man's face testifies that he transgressed the rules of incest in the Torah. Therefore, his face is marked. Rabbi Yosi replied: If he had this mark since childhood, what incest would be then with him? He replied: I see his face testifying that he transgressed on a sexual misconduct mentioned in the Torah.

341. ועל דא וְהָיָה מַחֲנֶיךָ קָדוֹשׁ, דְּבַעֲי בִּינָה דְלֹא יִסְתָּאב בְּחֻבּוּי, וְיַעֲבֹר עַל פְּתִגְמֵי אֹרִייתָא. דְּאִי עֵבִיד הָכִי, מִסְּאָבִין לִיה, כְּמָה דְכֹתִיב וְנִטְמַתָּ בָם, בְּלֹא א'. וְתֵאנָא, מֵאֵתָן וְתִמְנִיא וְאַרְבַּעִין שְׁיִיפִין בְּגוּפָא, וְכֻלְהוּ אִסְתָּאבִין, כִּד אִיהוּ אִסְתָּאב. כְּלוּמַר, כִּד בַּעֲי לְאִסְתָּאבָא. וְעִד, וְהָיָה מַחֲנֶיךָ קָדוֹשׁ. מֵאִי מַחֲנֶיךָ, אֲלִין אִינוּן שְׁיִיפֵי גוּפָא. וְלֹא יִרְאֶה בֶן עֲרוֹת דְּבַר, מֵאִי עֲרוֹת דְּבַר. עֲרִייתָא נֹכְרָאָה לְהֵאִי דְּבַר רְמִז, כְּמָה דְּאֹקִימָנָא. דְּאִי הָכִי, וְשֵׁב מֵאַחֲרֶיךָ וְדֵאִי. וְעַל דְּאֵ עֲרוֹת אִשְׁתְּ אַבִּיךָ לֹא תִגְלֶה. מ"ט. בְּגִין דְּכֹתִיב עֲרוֹת אַבִּיךָ הוּא, כְּמָה דְּאֹקִימָנָא.

342. תֵּאנָא, עַל ג' מְלִין מִתְעַבְבִּין יִשְׂרָאֵל בְּגִלּוּתָא. עַל דְּעֵבִידִין קִלְנָא בְּשִׁכְיִנְתָּא בְּגִלּוּתָא. וּמֵהֲדָרֵי אֲנַפְיָהוּ מִן שְׁכִינְתָּא, וְעַל דְּמִסְּאָבֵי גְרַמְיָהוּ קָמִי שְׁכִינְתָּא. וְכֻלְהוּ אֹקִימָנָא בְּמִתְנִיתָא דִּילָן.

343. רַבִּי אַבָּא, הָוָה אָזִיל לְקַפּוּטִיקָא, וְהָוָה עֲמִיה רַבִּי יוֹסִי. עַד דְּהוּוּ אָזִיל, חָמוּ חַד בַּר נָשׁ, דְּהָוָה אֵתִי, וְרִשְׁמֵי חַד בְּאַנְפּוּי. א"ר אַבָּא, נִסְטִי מֵהֵאִי אֹרְחָא, דְּהָא אֲנַפּוּי דְּרִין אִסְהִידוּ עֲלֵיהּ, דְּעֵבִר בְּעֲרִייתָא דְּאֹרִייתָא, בְּגִינִי כֶּךָ אֲתִרְשִׁים בְּאַנְפּוּי. א"ל רַבִּי יוֹסִי, אִי הָאִי רִשְׁמֵי הָוָה לִיה כִּד הָוָה יְנוּקָא, מֵאִי עֲרִייתָא אִשְׁתַּכַּח בֵּיה. א"ל, אָנָּא חֲמִינָא בְּאַנְפּוּי, דְּאִסְהִידוּ בְּעֲרִייתָא דְּאֹרִייתָא.

344. Rabbi Aba called him. He said to him, Tell me this, what is this mark on your face? He replied: Please do not punish anymore this man, as his sins caused this mark. Rabbi Aba said: What happened? He answered: One day my sister and I were traveling, we stayed in one inn and we become intoxicated. All night, I held my sister. In the morning, I awoke and found the innkeeper arguing with another man. I intervened IN ORDER TO SEPARATE THEM. They struck me, one from one side and the other from the other side. This mark has remained on my forehead. I was saved by a doctor who was among us.

345. He said to him: Who is the doctor? He replied: He is Rabbi Samlai. He asked: What cure did he give you? He replied: Spiritual healing. From that day, I returned with repentance. Every day I see my face in the mirror, WITHOUT ANY CHANGE. I have wept before the Holy One, blessed be He, '?? ?? the Master of the world for that sin. With these tears, I have washed my face. Rabbi Aba said: If repentance would not have been withheld from you, I would have removed the impression on your face, but I will announce upon you, "And your iniquity is taken away, and your sin is purged" (Yeshayah 6:7). He told him to repeat this three times. He said it three times and the mark disappeared.

346. Rabbi Aba said: Surely your Master wished to remove THE MARK from you, as you were in a state of repentance. He said to him: I vow from this day ONWARD to toil in Torah day and night. He said to him: What is your name? He replied: Elazar. He responded: El Azar, (lit. 'God helped'), surely the name has some bearing, as your Elohim helped you and was with you. Rabbi Aba sent him off and blessed him.

347. Another time, Rabbi Aba went to Rabbi Shimon. He entered his city and found THAT VERY SAME PERSON WHO PREVIOUSLY HAD THE MARK sitting and lecturing, "A brutish man does not know; nor does a fool understand this" (Tehilim 92:7). "A brutish man does not know..." Look how foolish people are, for they do not pay attention, know, nor examine in order to know the ways of the Holy One, blessed be He, for what purpose they are in the world. What blocks them from perceiving their own stupidity? It must be due to their not toiling in the Torah, for if these people would toil in Torah, they would comprehend the ways of the Holy One, blessed be He.

344. קרא ליה רבי אבא, אל אימא מלה, האי רשימא דאנפך, מה הוא. אמר לון, במטותא מנייכו, לא תענשו יתיר לההוא בר נש, דהא חובוי קא גרמו ליה. אמר רבי אבא מהו אמר ליה. יומא חד הוינא אזיל בארחא אני ואחתי, שרינא בחד אושפיזא, ורוינא חמרא, וכל ההוא ליליא אחידנא באחתי. בצמרא קמנא, ואושפיזאי קטט בחד גברא, עיילנא בינייהו, וקטרו לי דא מהאי גיסא, ודא מהאי גיסא, ורשימא דא הוה עייל לבי מוחא, ואשתזבנא על ידא דחד אסיא דאית בגוון.

347. לזמנא אחרא, הוה רבי אבא אזיל לגבי ר"ש, עאל במאתיה, אשכחיה דהוה יתיב ודריש, איש בער לא ידע וכסיל לא יבין את זאת. איש בער לא ידע וגו', במה טפשינ אינון בני עלמא, דלא משגיחין ולא ידעין ולא מסתכלין למנדע אורחוי דקודשא בריך הוא, על מה קיימין בעלמא. מאן מעבב להו למנדע טפשותא דלהון. בגין דלא משתדלי באורייתא, דאילו הו משתדלי באורייתא ינדעון אורחוי דקודשא בריך הוא.

348. "Nor does a fool understand this (Heb. zot)," MEANING they do not look into nor know the practices of "zot," MEANING MALCHUT REFERRED TO AS ZOT, in the world. Even though THE HOLY ONE, BLESSED BE HE, judges the world with His Judgments and PEOPLE see the Judgments of Zot, they come upon the righteous people and do not affect the guilty evildoers who transgress the words of Torah, as it is written, "When the wicked spring like grass..." (Ibid. 8). They inherit this world in all aspects and harsh penalties do not affect them, YET PEOPLE DO NOT KNOW WHY. Unless King David revealed this at the end of the verse, they would not know, as it is said, "That they shall be destroyed forever" (Ibid). HE PAYS THEM REWARD FOR THEIR GOOD DEEDS IN THIS WORLD in order to obliterate them from the World to Come. They will be THERE dust under the feet of the righteous, as it is written, "And you shall tread down the wicked; for they shall be ashes under the soles of your feet" (Malachi 3:21).

349. Furthermore, He began to say, "And my leanness rising up against me bears witness to my face" (Iyov 16:8). HE QUESTIONS: What is the verse speaking about? HE ANSWERS: Fortunate is the man who toils in Torah in order to recognize the ways of the Holy One, blessed be He, for whoever toils in the Torah, it is as if he deals in His actual Name. Just as the Name of the Holy One, blessed be He, creates laws IN THE WORLD, so does the Torah. Come and see: One who infringes with matters of Torah, the Torah rises and then descends to make impressions on the face of that person in order that those on high and those below see him. All send their curses upon his head, AND THIS IS THE ESSENCE OF THE VERSE, "AND MY LEANNESS RISING UP AGAINST ME BEARS WITNESS TO MY FACE," MEANING THE MARKS THE TORAH MADE IN HIS FACE.

350. We have learned that all these eyes of Hashem, THE ANGELS OF PROVIDENCE, go and roam throughout the world to learn of the actions of men. They raise their eyes and all look at the face of that person, see him, and open their mouths: Woe, woe, woe to him in this world and woe to him in the World to Come. Remove yourselves from around him, as his face testifies that the spirit of defilement rests upon him. THIS IS THE ESSENCE OF THE VERSE, "BEARS WITNESS TO MY FACE," AS THE LEANNESS TESTIFIES TO HIS FACE. All these days, that mark testifies on his face. If he begets a son, he draws upon him the spirit of defilement. Such are the evildoers of the world, insolent people, whose Master allows them to stay in this world in order to vanquish them in the World to Come.

348. וְכִסִּיל לֹא יָבִין אֶת זֹאת, דִּלְא מְסַתְכֵל וְלֹא יָדַע
נִימוּסֵי דְזֹאת בְּעֵלְמָא. דַּע"ג דְּרָאִין עֵלְמָא בְּרִינוּי
וְחֻמָּאן לְרִינוּי דִּהְאִי זֹאת, דְּמִטָּאן עַל בְּנֵי נָשָׂא
דְּאִינוּן זִכָּאִין, וְלֹא מִטָּאן עַל רְשִׁיעֵינָא, חֲזִיבִין,
דְּעִבְרִין עַל פְּתַגְמֵי אִוְרִייתָא, דְּכְתִיב בְּפִרוּחַ רְשָׁעִים
כְּמוֹ עֶשֶׂב וְגו'. דִּהְאִי עֵלְמָא יִרְתִּין לִיה בְּכָל סְטֵרוּי,
וְרִינוּי לֹא מִטָּוֶן עֵלְוִי בִּהְאִי עֵלְמָא. וְאַלְמֵלֵא דְדוּד
מִלְכָּא אִוְדַעִיה בְּסוּפִיה דְקָרָא, לֹא יִדְעִינָן, דְּכְתִיב
לְהַשְׁמֵדֵם עֲדֵי עַד, לְשִׁיצָאָה לְהוֹן מִהֵוּא עֵלְמָא,
וְלִמְהוּי עִפְרָא תַּחֲוֹת רְגְלֵיהוֹן דְּצִדִּיקָיָא, דְּכְתִיב
וְעִסּוֹתֵם רְשָׁעִים כִּי יִהְיוּ אֶפֶר תַּחַת כַּפּוֹת רְגְלֵיכֶם.

349. תּוֹ פְּתַח וְאָמַר, וַיִּקֶּם בִּי כַּחֲשִׁי בִפְנֵי יַעֲנֶה.
בְּמֵאִי קָא מִיּוּרֵי. אֵלֵא, זִכָּאָה חוּלְקִיה דְּב"נ
דְּאַשְׁתַּדֵּל בְּאִוְרִייתָא, לְמַנְדַּע אִוְרָחוּי דְקוּדְשָׁא בְּרִין
הוּא. דְּכָל מָאן דְּאַשְׁתַּדֵּל בְּאִוְרִייתָא, כְּאֵלוּ אֲשַׁתַּדֵּל
בְּשָׁמִיָּה מִמֶּשׁ. מַה שָּׁמִיָּה דְקוּדְשָׁא בְּרִין הוּא עֲבִיד
נִימוּסִין. אוּף אִוְרִייתָא הֵכִי נִמְי. ת"ח, הֵאִי מָאן
דְּעִבֵּר עַל פְּתַגְמֵי אִוְרִייתָא, אִוְרִייתָא סִלְקָא וְנַחְתָּא
וְעִבְדָּא בִּיה בְּב"נ רְשִׁימִין בְּאַנְפוּי, בְּגִין דִּיסְתַּבְּלוּן
בִּיה עֵלְאִי וְתַתְּאִי, וְכִלְהוּ אוֹשְׁדָן לְוֹטִין עַל רִישִׁיה.

350. וְתַאנָּא, כָּל אִינוּן עֵינֵי יו', דְּאִזְלוּן וְשִׁאטִּין
בְּעֵלְמָא לְמַנְדַּע אִוְרָחוּי דְּבְנֵי נָשָׂא, כְּלֵהוֹן זְקִפִּין
עֵינִין, וּמְסַתְכֵלִין בְּאַנְפוּי דִּהְוּא ב"נ, וְחֻמָּאן לְהוּ,
וְכִלְהוּ פְּתַחֲחִין עֲלִיה וו'. וו' לִיה בִּהְאִי עֵלְמָא, וו'
לִיה בְּעֵלְמָא דְאִתִּי. אֲסַתְּלֵקוּ מְסוּחְרָגִיָּה דְפִלְגִיָּא,
דִּהְא סִהְדוּתָא בְּאַנְפוּי, וְרוּחָא דְמִסְאָבָא שְׂרִיָּא עֵלְוִי.
וְכָל אִינוּן יוֹמִין דְּאַשְׁתַּבַּח רְשִׁימוּ בְּאַנְפוּי לְסִהְדוּתָא,
אִי אוֹלִיד בְּר, אֲשִׁלִּיף לִיה רוּחָא מְסִטְרָא דְמִסְאָבָא.
וְאַלִּין אִינוּן חֲזִיבֵי דְרָא, תְּקִיפֵי אֲנָפִין, דְּמֵאֲרִיָּהוֹן
שְׁבִיק לֹון בִּהְאִי עֵלְמָא, לְשִׁיצָאָה לְהוּ בְּעֵלְמָא
דְּאִתִּי.

351. We have learned that the righteous who toils in Torah day and night, the Holy One, blessed be He, draws upon him a thread of grace, which is marked on his face. From that mark, both those on high and those below have fear. Likewise, whoever violates the words of Torah, a spirit of defilement is drawn upon him, which is marked on his face and causes those high and low to flee from before him. They all proclaim: Leave the vicinity of he, who violated the Torah and the commandments of his Master. Woe to him and to his soul, and this person draws the spirit of defilement that is with him and transmits it to his son. In such a man the Holy One, blessed be He has no part, and He spares him in order to destroy him in the World to Come.

352. Rabbi Aba said to him: You have spoken well. Where did you acquire this? He replied: I studied this. I also learned that this evil inheritance OF THE SPIRIT OF DEFILEMENT is acquired by all his children if they do not turn to penance, as nothing can stand in the way before repentance. So have I learned. This cure, NAMELY REPENTANCE, was given me once upon a time, when my face was marked. One day, I was walking and met one meritorious person, and through him was the mark removed from my face. He asked me my name. I replied Elazar. He announced me to be a different Elazar. RABBI ABA said to him: Blessed is the Merciful One that I have met you and deserved to see you accomplishing this. Blessed is your share in this world and the World to Come. It was I who met you.

58. Batsheba

The formerly marked man, Elazar, tells Rabbi Aba of a time when a passerby told him that his red cow is called Batsheba, mother of Solomon, as long as he merits forgiveness. Rabbi Aba explains to him that it was because everything referring to the cow is in sevens, and all pertain to sacrifice and cleansing.

353. THIS MAN ELAZAR prostrated himself before him. He brought him home, prepared three measures of bread and a three year old calf. After eating, the man said to him: Rabbi, tell me one thing. I had a red cow, the mother of this calf whose flesh we are eating. One day, before she became pregnant and gave birth, I followed her to her pasture in the desert. As I led her, a man came by and asked me for the name of the cow. I replied that from the day she was born, I never called her by name. He said to me: Batsheba, mother of Solomon, is she called if you merit forgiveness FOR YOUR SINS. When I turned around, I saw him no more. I laughed at this thing.

351. תְּנִינָן, הָאִי צְדִיקָא זָכָא דְאַשְׁתַּדֵּל בְּאוּרֵייתָא יִמְמָא וְלִילֵיא, קוּדְשָׁא בְּרִיךְ הוּא מְשִׁיךְ עָלֶיהָ חַד חוּטָא דְחֶסֶד. וְאַתְרָשִׁים לִיה בְּאַנְפּוּי, וּמִהֵהוּא רְשִׁימָא דְחָלִי עָלָי וְתַתָּאִי. הָכִי נָמִי מֵאֵן דְּעֵבֵר עַל פְּתֻגְמֵי אוּרֵייתָא, מְשַׁכָּאן עָלֶיהָ רוּחָא דְמִסְאָבָא, וְאַתְרָשִׁים לִיה בְּאַנְפּוּי, וּמִנִּיהָ עֶרְקִין עָלָי וְתַתָּאִי. וְכֹלֵא מְכַרְזֵי עָלֶיהָ, אֶסְתַּלְקוּ מִסְחָרְגִייה דְּפִלְגִינָא, דְּעֵבֵר עַל פְּתֻגְמֵי אוּרֵייתָא, וְעַל פְּקוּדֵי דְמֵאֲרִייה, וְוִי לִיה, וְוִי לְנַפְשִׁיהָ. הָאִי אֲשֶׁלִּיף רוּחָא דְמִסְאָבָא, דְּאַשְׁתַּכַּח עִמֶּיהָ, וְאוּרִית לִיה לְבָרִייה, וְהָאִי הוּא דְקוּדְשָׁא בְּרִיךְ הוּא לִית לִיה בֵּיה חוּלְקָא, וְשְׁבִיק לִיה, לְשִׁיצָאָה לִיה לְעֵלְמָא דְאַתִּי.

352. אָמַר לִיה ר' אָבָא, שְׁפִיר קְאָמַרְתָּ, מָנָא לָךְ הָאִי. אָמַר לִיה הָכִי אוּלִיפְנָא. וְאוּלִיפְנָא, דְּהָאִי יְרוּתָא בִּישָׁא, אַחְסִינוּן בְּלָהוּ בְּנוֹי, אִי לֹא יִתּוּבוּן, דְּהָא לִית מְלָה קִיּוּמָא קָמִי תְּשׁוּבָה. וְאַנָּא הָכִי אוּלִיפְנָא, דְּאַסּוּתָא דָּא יָהֲבוּ לִי זְמָנָא חֲדָא, דְּהוּינָא רְשִׁים בְּאַנְפָּאִי, וְיוּמָא חַד הוּינָא אָזִיל בְּאוּרְחָא, וְאַעֲרַעְנָא בְּחַד זָכָא, וְעַל יְדוֹי אֶתְעֵבֵר מִנָּאִי הֵהוּא רְשִׁימָא. אָמַר לִי, מַה שְּׁמֶךְ. א"ל אֶלְעָזָר, וְקָרִי עָלִי אֶלְעָזָר אַחֲרָא. א"ל, בְּרִיךְ רַחֲמֵנָא, דְּחִמִּינָא לָךְ, וְחִינָא לְמַחְמֵי לָךְ בְּהָאִי. זָכָא חוּלְקֶךָ בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי, אָנָּא הוּא דְאַעֲרַעְנָא לָךְ.

353. אֲשֶׁתַּטַּח קָמִיהָ, אִוִּיתִיהָ לְבֵיתִיהָ, אֶתְקִין קָמִיהָ טְרִיטִיסָאִי דְנִהְמָא, וּבִשְׂרָא דְעֵגְלָא תְּלִיתָאָה. בְּתֵר דְּאֶכְלוּ, א"ל הֵהוּא גִבְרָא, ר' אִימָא לִי חַד מְלָה, חֲדָא תּוֹרְתָא סוּמְקָא אִית לִי, אִימָא דְעֵגְלָא דְּבִישְׂרָא דָּא דְאֶכִּילָנָא, וְיוּמָא חַד עַד לֹא אֶתְעֵבֵרְתָּ וְאוּלִידְתָּ, אָזִילָנָא בְּתֵרָאָה לְמַרְעָא לְמַדְבָּרָא, עַד דְּדִבְרָנָא לָהּ אַעֲבֵר קָמָאִי חַד גִּבְרָא, א"ל, מַה שְּׁמָה דְּתּוֹרְתָא דָּא. אִימִינָא, מִן יוּמָא דְאֶתִּוִּילִידְתָּ לֹא קָרִינָא לָהּ בְּשִׁמָּא. א"ל, בֵּת שְׁבַע אִם שְׁלָמָה אֶתְקָרִי, אִי תִזְכֶּה לְכַפֶּרָה. וְאַנָּא בְּעוֹד דְּאַהֲדָרְנָא רִישָׁאִי, לֹא חִמִּינָא לִיהָ, וְחִיכְנָא מִהֵהוּא מְלָה.

354. Now that I have merited Torah, I have been rushed up again about that matter. From the day Rabbi Samlai departed from here, there was no one who could shed light on Torah as he. I fear to state words of Torah that I have not learned. The thing THAT MAN TOLD ME, I have realized it to be a matter of wisdom, but I do not understand it. He replied: It surely is a matter of wisdom, being a supernal hint above and below.

355. Come and see: SHE, THE RED COW, is actually called Batsheba according to the secret of wisdom, DENOTING MALCHUT NAMED COW FROM HER LEFT ASPECT, AS THE MALE IS CALLED AN OX AND THE FEMALE A COW. SHE IS RED DUE TO GVUROT. That is why everything referring to her is in sevens, FOR IN THE CHAPTER THERE IS MENTION OF cow seven TIMES; ALSO, seven burnings, seven sprinkles, seven washings, seven unclean, seven clean and seven priests with Moses and Aaron included in the count of seven. THEY ARE ALSO CALLED PRIESTS, as it is written IN THE CHAPTER, "And Hashem spoke to Moses and Aaron..." (Bemidbar 19:2). That man that spoke of Batsheba (lit. 'daughter of seven') spoke very well. All this pertains to the secret of wisdom.

356. He said to him: Blessed is the Merciful One that I was able to hear this thing. Blessed is he who offered me first a greeting of peace, in order to merit this, as it is written, "Peace, peace, both for far and near", says Hashem" (Yeshayah 57:19). When I was far off, the Holy One, blessed be He, greeted me first in peace, MEANING HE INVITED ME to be near. Rabbi Aba announced about him, "Peace be both to you, and peace to your house, and peace to all that you have" (I Shmuel 25:6).

59. Two female spirits

We learn that after Cain killed Abel, Adam lived apart from his wife for 130 years, not wanting to produce more children that would be destroyed. Female spirits used to couple with him at that time, and they produced demons or plagues. Cain had been born from the filth of the serpent, and from that line all the evildoers of the world have come. For this reason, all spirits and demons in the world are partly of people below and partly of angels.

357. "You shall not uncover the nakedness of your father's sister..." (Vayikra 18:12). Rabbi Chiya opened the discussion saying, "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness..." (Vayikra 20:17). We have learned that Adam lived apart from his wife for 130 years and did not beget children, since Adam did not want to copulate with his wife after Cain slew Abel. Rabbi Yosi taught that from the time death was decreed for him and all mankind, he has said, why should I beget children that will be destroyed? He immediately separated from his wife.

354. וְהִשְׁתָּא דְּזִכְיָנָא בְּאוּרִייתָא, אֲתַעְרָנָא עַל הָהִיא מְלָה, וּמִן יוֹמָא דְּאֲתַפְטֹר ר' שְׁמַלְאִי מֵהֶכָּא, לֹא הוּא ב"נ דִּינְהִיר לֵן בְּאוּרִייתָא כּוּוֹתִיה. וְאַנָּא דְּחִילָנָא לְמִימַר מְלָה דְּאוּרִייתָא דְּלֹא אוֹלִיפְנָא. וּמְלָה דָּא דְּאֲסֵתְכִלָּנָא דְּמְלָה דְּחֻכְמָתָא הִיא, וְלֹא יִדְעָנָא. א"ל, וְהִיא מְלָה דְּחֻכְמָתָא הִיא, וּרְמִיזָא עֲלָהּ הִיא לְעִילָא וּלְתַתָּא.

355. אָבֵל ת"ח, בַּת שֶׁבַע אֲתַקְרִי מִמֶּשׁ בְּרָזָא דְּחֻכְמָתָא. בְּג"כ כְּתִיב בָּהּ כָּלֹא בְּשֶׁבַע. ז' פְּרוֹת. ז' שְׂרָפוֹת. ז' הִזָּאוֹת. ז' כְּבוֹסִים. ז' טַמְאִים. ז' טְהוּרִים. ז' כְּהֻנִּים. וּמֹשֶׁה וְאַהֲרֹן בְּחוֹשְׁבָנָא דְּהָא כְּתִיב, וַיִּדְבֹּר יי' אֶל מֹשֶׁה וְאַהֲרֹן וְגו'. וְשִׁפּוּר קְאָמַר הָהוּא גְּבֵרָא, דְּאָמַר בַּת שֶׁבַע, וְכָלֹא רָזָא דְּחֻכְמָתָא הִיא.

356. א"ל, בְּרִיךְ רַחֲמָנָא דְּשִׁמְעָנָא מְלָה דָּא. בְּרִיךְ הוּא דְּהָא אֶקְדִּים לִי שְׁלָם בְּקִדְמִיתָא, לְמַזְכִּי לְהֵאֵי. דְּכְתִיב שְׁלָם שְׁלָם לְרַחוּק וּלְקְרוֹב אָמַר יי'. אָנָּא כִּד הוֹיָנָא רַחוּק, קוֹדֶשָׁא בְּרִיךְ הוּא אֶקְדִּים לִי שְׁלָם לְמַהוּי קְרוֹב. קְרָא עֲלֵיהּ ר' אָבָא, אֵתָּה שְׁלָם וּבִיתְךָ שְׁלָם וְכָל אֲשֶׁר לְךָ שְׁלָם.

357. עֲרוֹת אָחוֹת אֲבִיךָ לֹא תִגְלֶה. רַבִּי חִיָּיא פָּתַח, וְאִישׁ אֲשֶׁר יִקַּח אֶת אָחוֹתוֹ בַּת אָבִיו אוֹ בַת אִמּוֹ וְרָאָה אֶת עֲרוֹתָהּ וְגו'. תַּמָּן תַּנִּינָן, מָאָה וּתְלָתִין שָׁנִין, אֲתַפְרֹשׁ אָדָם מֵאֲתַתִּיה, וְלֹא הוּא אוֹלִיד. מִדְּקֻטֵּל קִינָן לְהַבֵּל, לֹא בַּעַל אָדָם לְאֻזְדוּגָא בְּאֲתַתִּיה. רַבִּי יוֹסִי אָמַר, מִשְׁעָתָא דְּאֲתַגְזֹר עֲלֵיהּ וְעַל כָּל עֲלָמָא מִיתָהּ, אָמַר, אֲמַאי אָנָּא אוֹלִיד לְבַעֲתוּתָא. מִיּוֹד אֲתַפְרֹשׁ מֵאֲתַתִּיה.

358. Two female spirits used to come and couple with him and they gave birth. They gave birth to demons called the plagues of mankind. They would fly to people and rest at their doors, wells and restrooms. Therefore all DEMONS flee and distance themselves from people who have on their door posts the holy name Shadai of the supernal Sfirot. This is the essence of the verse, "Nor shall any plague come near your dwelling" (Tehilim 91:10). What is meant by "nor shall any plague come near"? It is the MENTIONED plagues of people.

359. We have learned that when Adam descended with the supernal image, a holy form, and those on high and below saw him, they approached him and crowned him ruler over this world. Later, when the serpent came upon Eve, it injected its filth in her. Following this, she gave birth to Cain; SHE DELIVERED CAIN FROM THE FILTH OF THE SERPENT. From that genealogy were the subsequent generations of the world's evildoers and the habitations of demons and spirits come from there and his side. For this reason, all spirits and demons in the world are partly of people below and partly of the angels on high, AS THEY ARE BORN HALF FROM THE FILTH OF THE SERPENT, UPON IT WHICH THE ANGEL SAMAEL RODE. THEREFORE, HALF STEM FROM THE ANGELS. THEIR OTHER HALF IS HUMAN, BECAUSE THEY WERE BORN FROM CAIN WHO WAS HUMAN. These other DEMONS born from Adam THROUGH TWO FEMALE SPIRITS, AS MENTIONED ABOVE, are all similar as they stem half from below and half from above.

60. Lilit and Na'amah

We are told that Adam also had daughters that were beautiful, and we hear about Tubal Cain and Na'amah, about the demons and spirits, and about the role of Lilit. If a man is holy God sends three angels to guard him and his house. Asmodeus, the king of the demons, told Solomon about the many kinds of impurity that people contract if they are not saved through the Torah.

360. After THE DEMONS were born to Adam, he had daughters from these spirits that were similar in beauty to those on high and those below. Therefore, it is written, "The sons of Elohim saw that the daughters of men were fair" (Bereshheet 6:2). All were going astray after them. There was one male, who was born to the spirit from the aspect of Cain, and he was named Tuval Cain. A female was born with him. People were going astray after her, and she was called Na'amah. From her came other spirits and demons. They were hovering in the air, revealing matters to the others who were below, IN THE WORLD.

361. This Tuval Cain introduced weaponry to the world, AS HE SHARPENED ALL EARTHENWARE, COPPER AND IRON. While attached to her aspect, this Na'amah used to be in a state of great commotion. She still lives, dwelling among the roars of the great sea. She comes out, sports with people, warms herself by them in a man's dream by his lust, and attaches herself to him. She takes FROM HIM that passion, but not more. From that lust, she becomes pregnant and produces many species OF DEMON in the world.

358. וְתָרִין רוּחִין נוֹקְבִין, הֵּוּ אֶתִּיין וְאִזְרוּגִין עֲמִיה, וְאוֹלִידוּ. וְאִינוּן דְּאוֹלִידוּ הֵּוּ מְזִיקִין דְּעֶלְמָא, וְאֶקְרוּן נִגְעֵי בְּנֵי אָדָם. וְאֵלִין סָאטֵן לְבָנֵי אָדָם, וְשְׂרִיין בְּפִתְחָא דְּבֵיתָא, וּבְבִירָאִי, וּבְבִתִּי כִסְאִי. וְעַד בִּ"נ, דְּאִשְׁתַּכַּח בְּפִתְחָא דְּבֵיתִיהָ שָׁמָא קְדִישָׁא שְׂדֵי בְּכַתְרִין עֲלָאִין, כִּלְהוּ עֶרְקָאן וְאַתְרַחֲקֵן מִנִּיה, הֵּה"ד וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶךְ. מֵאִי וְנִגַּע לֹא יִקְרַב. אֵלִין נִגְעֵי בְּנֵי אָדָם.

359. וְתַאנָא, בְּשַׁעֲתָא דְּנִחַת אָדָם בְּדִיוֹקְנָא עֲלָאָה, בְּדִיוֹקְנָא קְדִישָׁא, וְחֲמוּ לִיה עֲלָאִי וְתַתָּאִי, כִּלְהוּ קְרִיבוּ גְבִיָּה, וְאַמְלִכוּהוּ עַל הָאִי עֶלְמָא. בְּתַר דְּאֶתָא חוּיָא עַל חוּה, וְאַטִּיל בֵּה זִוְהָמָא, לְבַתַּר אוֹלִידַת קִין. מִתְּמָן נִתְיַחֲסוּ כָּל דְּרִין חַיִּיבִין דְּעֶלְמָא. וּמְדוּרָא דְּשְׂדִין וְרוּחִין, מִתְּמָן אִשְׁתַּכַּחוּ, וּמִסְטְרוּי. וּבִגְיֵנִי כִּךְ כָּל רוּחִין וְשְׂדִין, פִּלְגוּתָא אִית בֵּהוּ מִבְּנֵי נֶשָׁא דְּלַתְתָּא, וּפִלְגוּתָא מִמְּלָאכֵי עֲלָאִי דְּלַעִילָא. וְכֵן כִּד אֶתִּילִידוּ מֵאָדָם אִינוּן אַחֲרָנִין, כִּלְהוּ אִשְׁתַּכַּחוּ כִּדְאִי גּוּוּנָא, פִּלְגוּ מִתַּתָּאִי, וּפִלְגוּ מִעֲלָאִי.

360. בְּתַר דְּאֶתִּילִידוּ מֵאָדָם, אוֹלִיד מֵאִינוּן רוּחִי בְּנָתָן, דְּרַמִּין לְשִׁפְיָרוּ דְּעֲלָאִי, וּלְשִׁפְיָרוּ דְּתַתָּאִי. וְעַד כְּתִיב, וַיִּרְאוּ בְּנֵי הָאֱלֹהִים אֶת בָּנוֹת הָאָדָם כִּי טוֹבוֹת הֵנָּה וְגו', וְטַעַן כִּלְא בְּתַרְיִיהוּ. וְחַד דְּכוּרָא אִשְׁתַּכַּח, דְּאֶתָא לְעֶלְמָא מְרוּחִיָּה דְּסִטְרָא דְּקִין, וְקִרִין לִיה תּוּבֵל קִין. וְחַדָּא נּוֹקְבָא נִפְקַת עֲמִיה, וְהוּ בְּרִיין וְטַעַן בְּתַרְאָה, וְאַתְקִרִי נַעֲמָ"ה. מִינָּה נִפְקוּ רוּחִין וְשְׂדִין אַחֲרָנִין. וְאִינוּן תְּלִין בְּאוּרָא, וְאוֹדְעִין מְלִין לְאִינוּן אַחֲרָנִין דְּשְׂכִיחִין לְתַתָּא.

361. וְדָא תּוּבֵל קִין, אִפִּיק זִינֵי קְטוּלָא לְעֶלְמָא. וְדָא נַעֲמָה אַתְרִגִּישַׁת בְּרִיגְשָׁהָ, וְאַתְדַּבְּקַת בְּסִטְרָהָ. וְעַד כַּעַן הִיא קְיִימָא, וּמְדוּרָהָ בֵּין רִיגְשֵׁי יִמָּא רַבָּא, וְנִפְקַת וְחַיִּיכַת בְּבָנֵי נֶשָׁא, וְאַתְחַמַּמַת מְנִיִּיהוּ בְּחֶלְמָא, בַּהּוּא תִּיאוּבָתָא דְּבִ"נ, וְאַתְדַּבְּקַת בִּיה. תִּיאוּבָתָא נְטִלַת וְלֹא יִתִּיר. וּמַהּוּא תִּיאוּבָתָא אַתְעַבְרַת, וְאַפִּיקַת זִינֵין אַחֲרָנִין לְעֶלְמָא.

362. These children, NAMELY DEMONS AND SPIRITS, that she bore to humans are SEEN IN DREAMS to human females who conceive from them and bear spirits. They go to the primordial Lilit and she rears them. She goes out into the world, seeks children, sees human children and attaches herself to them in order to kill them. Then she joins with the spirits of the children and goes with that spirit. Three holy spirits come. They fly before her, take from her that spirit, place it before the Holy one, blessed be He. There they study before Him.

363. For this reason, the Torah warns people, "You shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44). Surely, if a man is holy, he need not fear LILIT. Then the Holy One, blessed be He, designates these three holy angels which we spoke about, and they guard that child, so she cannot harm him. This is the meaning of the verse, "No evil shall befall you, nor shall any come near your dwelling" (Tehilim 91:10). For what reason is it that "no evil shall befall you"? "For He shall give His angels charge over you" (Ibid. 11) and, "Because he has set his delight upon Me, therefore will I deliver him" (Ibid. 14).

364. If a person is not holy, but draws a spirit from the side of defilement, then LILIT comes and plays with the child. If she kills him, she clings to the spirit OF THE CHILD and never lets go. If you ask, What about the others THAT DID NOT DRAW SPIRIT FROM DEFILEMENT? She kills them and there appear before her these three holy SPIRITS who take away his spirit. Behold, these people were never in the side of defilement, so why does she have the ability to kill them? HE ANSWERS: This is so when they are not sanctified; THEREFORE, SHE CAN KILL THEM. They never had any intention to become unclean and they did not become unclean. Therefore, she only has control over his body, TO KILL HIM but not the spirit, AS THE SPIRIT IS BROUGHT BEFORE THE HOLY ONE, BLESSED BE HE.

365. Sometimes it happens that Na'amah goes out into the world to heat herself against people, and a man would find himself bound to her with desire. He awakens from his sleep, joins and lies with his wife, but his thoughts are STILL with the desire he had in his dream. Then the child born stems from Na'amah, because all this happened while he had a desire for her. When Lilit comes out and sees the child, she understands the situation THAT HE STEMS FROM NA'AMAH. She clings to him and raises him like the other children of Na'amah. Also, she stays with him a long time, but does not kill him, AS HE PERTAINS TO HER SIDE.

362. וְאֵלֶּיךָ בְּנֵי דְאוֹלִידַת מִבְּנֵי נִשָּׂא, מִשְׁתַּכְּחִין לְקַבְּלֵי נֹקְבֵי בְּנֵי נִשָּׂא, וּמִתְעַבְּרִין מִנִּיּוּהוּ, וְאוֹלִידִין רוּחִין, וְכִלְהוּ אוֹלִיּוֹן לְלִילִית קְדִישָׁתָא, וְהִיא מְגַדֶּלֶת לוֹן. וְהִיא נִפְקַת לְעֵלְמָא, וּבַעֲיָא רַבִּיּוּהָא, וְחֻמַּת רַבִּי בְּנֵי נִשָּׂא, וְאַתְדַּבְּקַת בָּהּ, לְקַטְלָא לָהּ, וְלֹא שְׁתֵּאבָּא בְּרוּחֵיהּ דְּרַבִּי בְּנֵי נִשָּׂא וְהִיא אוֹלִית אֶזְלָת בְּהוּא רוּחָא, וְאַזְדַּמְנָן תַּמָּן ג' רוּחִין קְדִישִׁין, וְטָאסִין קָמָה, וְנִטְלִין הֵהוּא רוּחָא מִנָּה, וּמְנִיחִין לִיהָ קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְתַמָּן מִתְאַלְפִי קָמִיָּה.

363. בְּגִינֵי כִךְ אוֹרִייתָא אֶזְהַרַת לָהּ לְבָנֵי נִשָּׂא, וְהִתְקַדְּשְׁתָּם וְהִיטָתָם קְדוּשִׁים וְדָאֵי. אִי אִשְׁתַּכַּח ב"נ קְדִישָׁא, לֹא מִסְתַּמִּי מִיָּנָה, דְּכִדִּין זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאֵלֶּיךָ ג' מַלְאָכִין קְדִישִׁין דְּאִמְרָן, וְנִטְרִין לִיהָ לְהוּא רַבִּיּוּא, וְהִיא לֹא יְכָלָא לְאַבְאָשָׁא לִיהָ, הֵה"ד לֹא תֵאוּנָה אֵלֶיךָ רָעָה וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶיךָ. מֵאִי טַעְמָא לֹא תֵאוּנָה אֵלֶיךָ רָעָה. בְּגִין כִּי מַלְאָכֵי יִצְוָה לָךְ, וְכֹתִיב כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ.

364. דָּאֵי ב"נ לֹא אִשְׁתַּכַּח קְדִישָׁא, וְאַשְׁלִיךְ רוּחָא מִסְטָרָא דְּמִסְאָבָא, כִּדִּין הִיא אֲתִיָּא וְחִיבַת בִּיהָ בְּהוּא רַבִּיּוּא. וְאִי קְטִילַת לִיהָ, אִשְׁתַּאֲבַת בְּהוּא רוּחָא, וְלֹא תַעֲדִי מִיָּנָה לְעֵלְמִין. וְאִי תֵימָא אִינוּן אַחֲרָנִין, דְּקְטִילַת לוֹן, וְאַזְדַּמְנוּ קָמָה אִינוּן תִּלְתָּא קְדִישִׁין, וְנִטְלִין מִנָּה הֵהוּא רוּחָא, הָא לֹא בִסְטָרָא דְּמִסְאָבָא אִשְׁתַּכַּחוּ, אֲמֵאִי שְׁלֵטָא לְקַטְלָא לָהּ. אֶלָּא, הֵאִי כִד ב"נ לֹא אִתְקַדְּשׁ, אֲבָל לֹא אִתְבָּוִן לְאַסְתַּאבָּא וְלֹא אִסְתַּאב, בְּגִין כִּי יְכָלָא לְשִׁלְטָא בְּגוּפָא, וְלֹא בְּרוּחָא.

365. וְזִמְנִין אִשְׁתַּכַּח דְּנִפְקַת נַעֲמָה לְעֵלְמָא, לְאַתְחַמְמָא מִבְּנֵי נִשָּׂא, וְאַשְׁתַּכַּח ב"נ בְּקִשְׁרָא דְּתִיאוּבְתָא עָמָה, וְאַתְעַר מִשְׁנִיתָהּ, וְאַחִיד בְּאַנְתִּיתָהּ, וְשָׁכִיב עָמָה, וְרַעוּתָא דִּילִיהָ בְּהוּא תִיאוּבְתָא דִּיהוּא לִיהָ בְּחִלְמִיָּה, כִּדִּין הֵהוּא בְּ דְאוֹלִיד, מִסְטָרָא דְּנַעֲמָה קָא אֲתִיָּא, דְּהֵא בְּתִיאוּבְתָא דִּילָהּ אִשְׁתַּכַּח הֵאִי, כִּד נִפְקָא לִילִית וְחֻמַּת לִיהָ, יִדְעַת מְלָה, וְהִיא אִתְקַטְרַת בִּיהָ, וּמְגַדֶּלֶת לִיהָ כְּאִינוּן אַחֲרָנִין בְּנוֹי דְּנַעֲמָה, וְאַשְׁתַּכַּח עָמִיָּה זְמִנִּין סְגִיָּאִין, וְלֹא קַטְלָא לִיהָ.

366. Such a man, with every NEW moon, becomes defective and she never gives up with him. With the renewal of the moon, NAMELY THE START OF THE NEW MONTH, Lilit goes out, visits all THE CHILDREN in her care and jests with them. That person is then defective at that time. Fortunate are the just, who sanctify themselves with the sanctity of the King. About them, it is written, "And it shall come to pass, that every new moon, and every Shabbat..." (Yeshayah 66:23).

367. King Solomon revealed these things in his book about Asmodeus, king OF THE DEMONS. I found in it 1,405 kinds of impurity that people contract. This was revealed by Asmodeus to Solomon, the king.

368. Woe to those people who are all obtuse and blind and neither know, listen nor pay attention to the reason they are in the world. Advice and cure are before them, but they do not see, for people cannot be saved, except with the guidance of Torah, as it is written, "If there be among you any man, that is not clean by reason of uncleanness that chances by night" (Devarim 23:11). "That is not clean" is precise, MEANING THAT HIS BIRTH WAS COME THROUGH THE SPIRIT OF DEFILEMENT, AS MENTIONED. "Uncleanness that chances by night" exactly, MEANING AT SLEEP WHEN DREAMING. We have already established these matters with the counsel of the holy Torah, as it is written in the Torah, "You shall therefore sanctify yourselves, and you shall be holy, for I am Hashem your Elohim" (Vayikra 20:7); THEN NO EVIL WILL BEFALL YOU.

61. Seth

This section tells us that all the righteous in the world come from the lineage of Seth, who was born after Cain and Abel died. God increased Chesed in the world, and with each male a female was born to populate the world.

369. We have learned that after the passing of Cain and Abel, Adam returned to his wife. A different spirit enveloped him and he begot Seth. From this lineage, the righteous trace their line in the world. The Holy One, blessed be He, increased Chesed in the world, and with each was also born a female to populate the world, just as above, AS ZEIR ANPIN AND MALCHUT WERE BROTHER AND SISTER. The friends have established in the general Mishnah that it is written ABOUT THEM, "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness... It is a disgraceful (Heb. chesed, it is confusing but the word chesed can mean disgraceful or kindness) deed" (Vayikra 20:17). Assuredly it is Chesed, for after Chesed rests, offspring and roots come out underneath upwards, and branches spread, MEANING ZEIR ANPIN AND MALCHUT. What was near moved away. Then the branches grew, ZEIR ANPIN AND MALCHUT, and came to join into one in a tree. This was in the beginning, in the concealed state of the world. It is written, "For I have said, the world is built by love (chesed)" (Tehilim 89:3). THEREFORE, from now on, people in this situation THAT MARRY THEIR SISTER "shall be cut off in the sight of their people" (Vayikra 20:17).

366. האי הוא ב"נ, דבכל סיהרא וסיהרא אתפגים, ולא אתיאשא מניה לעלמין, דהא בכל סיהרא וסיהרא כד אתחדשא בעלמא, לילי"ת נפקא, ופקדא על כלהו דהיא מגדלת, וחייבא בהו, וכדין ההוא ב"נ פגים בההוא זמנא, זכאין אינון צדיקיא, דמתקדשי בקדושה דמלכא, עליהו כתיב והיה מדי חדש בחדשו ומדי שבת בשבתו וגו'.

367. במלין אלין גלי שלמה מלכא, בספרא דאשמדאי מלכא, ואשכחנא ביה אלף וארבע מאה וחמש זיני מסאבותא, דמסתאבי בהו בני נשא. דגלי דא אשמדאי לשלמה מלכא.

368. ווי להו לבני נשא, דכלהו אטימין וסתימין עיינין, ולא ידעין, ולא שמעין, ולא משגיחין, הין קיימין בעלמא. והא עיטא ואסוותא קמיהו, ולא מסתכלין. דהא לא וכלין בני נשא לאשתזבא, אלא בעיטא דאורייתא. דכתיב, כי יהיה בך איש אשר לא יהיה טהור מקרה לילה אשר לא יהיה טהור דייקא, מקרה לילה דייקא, והא אוקימנא מלי, בעיטא דאורייתא קדישא. דהכי כתיב באורייתא קדישא, והתקדשתם והייתם קדושים כי אני יי' אלהיכם.

369. תאנא, בתר דאסתלקו קין והבל, אתהדר אדם לאנתתיה, ואתלבש ברוחא אחרא, ואוליד לשת. מכאן אתייחסו דרי דצדיקיא בעלמא. ואסגי קודשא בריך הוא חסד בעלמא, ובכל חד אתוילידת נוקבא עמיה, לאתישבא עלמא. כגוונא דלעילא. והא אוקמיה חבריא בסתימאה דמתניתין, דכתיב ואיש אשר יקח את אחותו בת אביו או בת אמו וגו', חסד הוא. חסד הוא ודאי, ובתר דשאר חסד, גזעין ושרשין נפקין מתחות לעילא, ואתפרשן ענפין, וקריב אתרחק. כדין ענפא אסגי, ואתי לאתחברא בזוגא חד באילנא. האי בקדמיתא, האי בסתימא דעלמא. בגין דכתיב אמרתי עולם חסד יבנה. אבל מכאן ולהלאה בני נשא דישתכחון ביה, ונכרתו לעיני בני עמם.

370. We have learned that "the nakedness of your father's sister" is TO BE EXPLAINED as revealing in that which is hidden. It is written, "For the ways of Hashem are right, and the just do walk in them..." (Hoshea 14:10). How blessed is the lot of the just that know the ways of the Holy One, blessed be He, and walk in them. They are made known to them. Blessed is their share.

370. תָּאנָא עֲרוֹת אַחוֹת אַבִּיךָ, כִּמָּה דַּתְגְּלִינָא בְּסִתְיָמָא. כְּתִיב, כִּי יִשְׂרָאֵל דְּרַבִּי יוֹיָכָן וְצִדִּיקִים וְלִכּוּ בָּם וְגו', זָכָא חוֹלְקִיהוֹן דְּצִדִּיקָא, דִּידְעֵי אֲרַחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִזְלִין בְּהוּ, וְאִשְׁתַּמּוּדְעֵן גְּבִייהוּ. זָכָא חוֹלְקִיהוֹן.

62. Chesed came and separated them

We read about the movement of the letters Yud Hei Vav Hei in the Holy Name, and how Chesed causes the mating of Malchut with Zeir Anpin. We learn also that Chochmah and Binah are never parted, for their union does not depend on Chesed.

371. We have learned that the upper Hei, BINAH, became pregnant lovingly and fondly, for the Yud, CHOCHMAH, never parts from it (her). She conceived and delivered Vav, BEING ZEIR ANPIN, WHICH IS THE SECRET OF VAV IN THE HEI. Afterwards, it stands before her, MEANING THE VAV THAT IS AFTER THE YUD HEI IN THE NAME OF YUD HEI VAV HEI, and she nurses it. This Vav when departing FROM BINAH, its pair MALCHUT comes out with it, Chesed rouses itself towards him, ZEIR ANPIN, separates them ONE FROM THE OTHER, and stems shoot forth from bottom to top. The branches spread, ZEIR ANPIN AND MALCHUT, and grow. The lower Hei is formed. Its branches grow higher and higher until MALCHUT pairs with the supernal tree, BEING ZEIR ANPIN, and Vav then joins, BEING ZEIR ANPIN, with the Hei, DENOTING MALCHUT, AS SAID EARLIER. Who brought this about? "It is a disgraceful (Heb. 'chesed') deed." Chesed certainly joins them together.

371. תָּאנָא, אֲתַעֲבֵרַת ה"א עֲלָא בְּרַחֲמֵימָא וְחִבִּיבֻתָּא דְּלֹא מִתְפָּרֵשׁ מִנָּה יו"ד לְעֵלְמִין. אֲתַעֲבֵרַת וְאִפִּיקַת וְא"ו, לְבִתְרָא קָאִים קָמָה, וְיִנְקָא לִיהּ. וְדָא וְא"ו כִּד נִפְקָא, בֵּת זִוְגוּ נִפְקָא עִמֶּיהּ. אֲתֵיָא חֶסֶד אֲתַעֲרָ גְּבִיָּה, וּפְרִישׁ לוֹן, וְנִפְקוּ גִזְעִין מִתַּחוּת לְעֵילָא, וְאֲתַפְּשְׁטוּ עֲנַפִּין, וְאִסְגִּיאוּ, וְאֲתַעֲבִידַת ה"א תַּתָּא. וְאֲתַרְבִּיאת בְּעֲנַפָּהָ לְעֵילָא לְעֵילָא, עַד דִּאֲזְדוּגַת בְּאִילָנָא עֲלָא, וְאֲתַחֲבְרוּ וְא"ו עִם ה"א, מֵאן גָּרִים לוֹן. חֶסֶד הוּא. חֶסֶד הוּא וְדָאִי. דְּחִבֵּר לוֹן כְּחָדָא.

372. The joining of Yud with supernal Hei, CHOCHMAH WITH BINAH, is not dependent on Chesed, AS ARE ZEIR ANPIN AND MALCHUT, but their joining and attachment and dependent on Mazal, BEING THE BEARD OF ARICH ANPIN WHO JOINS CHOCHMAH WITH BINAH, for they never separate. The Yud is tied with the Hei and the Hei is tied to the Vav. The Vav is tied to the LAST Hei and the Hei is tied to all, YUD-HEI-VAV. All is considered one knot, and one thing; they never separates from each other, so to speak. If one causes division, it is considered as if he is destroying the world. This is referred to as the nakedness of all.

372. יו"ד עִם ה"א עֲלָא. לֹא תֵלִיָא חֲבוּרָא דְּלֵהוֹן בְּחֶסֶד, אֶלָּא בְּמִזְלָא תֵלִיָא חֲבוּרָא דְּלֵהוֹן, וְחִבִּיבֻתָּא דְּלֵהוֹן, דְּלֹא מִתְפָּרֵשׁ לְעֵלְמִין. יו"ד אֲתַקְשֵׁר בֵּה"א, וְה"א אֲתַקְשֵׁר בּוֹא"ו, וְא"ו אֲתַקְשֵׁר בֵּה"א, וְה"א אֲתַקְשֵׁר בְּכָלָא. וְכָלָא חֶד קְשׁוּרָא הוּא, וְחֶד מְלָה. לֹא אֲתַפְּרְשׁוּ דָא מִן דָּא לְעֵלְמִין. כְּבִיכּוּל, מֵאן דְּגָרִים פְּרוּדָא, כָּאֵלּוּ חָרִיב עֲלֵמָא, וְאִקְרִי עֲרִיטָא דְּכָלָא.

63. "Hashem shall be one, and His name One"

We are told that Hashem is not One now because Zeir Anpin and Malchut are parted, and at present the flow from Binah does not sustain Zeir Anpin. In the future, however, God will return the Shechinah to her position and everything will find itself in one unity. Before that final unity, the kingdom of Esau will be judged.

373. In the future, the Holy One, blessed be He, will return the Shechinah to Her position, as everything will find itself in one unity, as it is written, "On that day Hashem shall be one, and His name One" (Zecharyah 14:9). If you ask: So now, He is not one? No, as now the evildoers cause ZEIR ANPIN AND MALCHUT not to be as one, as the Queen distances herself from the King, and they do not find themselves joined. Supernal Ima, BEING BINAH, distances herself from the King and does not nourish Him.

373. וְלִזְמַנָּא דָּאֲתִי, זְמַן קוּדְשָׁא בְּרִיךְ הוּא לְאַתְבָּא שְׁכִינָתָא לְאַתְרָהָא, וְלֹאֲשַׁתְּכָחָא כָּלָא בְּזוּגָא חֶד דְּכְתִיב בְּיוֹם הַהוּא יְהִי יי' אֶחָד וְגו'. וְאִי תִימָא הֲשָׁתָא לֹא הוּא אֶחָד. לֹא, דְּהָא הֲשָׁתָא חִיבֻי עֲלֵמָא גְּרָמּוּ, דְּלֹא אֲשַׁתְּכַח חֶד. דְּהָא מְטְרוּנִיתָא אֲתַרְחַקַת מִן מַלְכָּא, וְלֹא מִשְׁתַּכְּחִי בְּזוּגָא. אִמָּא עֲלָא אֲתַרְחַקַת מִן מַלְכָּא וְלֹא יִנְקָא לִיהּ.

374. BINAH DOES NOT SUSTAIN ZEIR ANPIN, because the King without the Queen is not crowned with the crowns of Ima, as He used to be in the beginning when He was joined with the Queen, WHEN IMA USED TO ADORN HIM with several crowns, numerous lights, with supernal holy crowns, as it is written, "Go forth, daughters of Zion, and behold King Solomon with the crown with which his mother crowned him..." (Shir Hashirim 3:11). When He joined with the Queen, supernal Ima crowned Him properly. Now that the King is not with the Queen, the supernal Ima takes back her crowns, withholds from Him the sources of the streams and He is not part of the one connection. CONSEQUENTLY, He is not found to be one, so to speak.

375. At the time when the Queen returns to the chamber, the King will rejoin her in one mating, and everything will join together without division. Therefore, it is written, "On that day Hashem will be one, and His name one." "On that day," MEANING when the Queen will return to the palace, everything will be one without division. Then "liberators shall ascend upon Mount Zion to judge the mountain of Esau" (Ovadyah 1:21).

376. We have learned that Rabbi Shimon said: The Queen will not enter in joy in His palace until the kingdom of Esau will be judged, and she will have her vengeance for causing all this. Then she will join with the King and joy will be complete. This is the meaning of the verse, "And liberators shall ascend upon Mount Zion to judge the mountain of Esau" at first, then "and the kingdom shall be Hashem's" (Ibid.). What is meant by kingdom? It refers to the Queen. This is the meaning of, "And the kingdom shall be Hashem's." After they rejoin, it is written, "And Hashem shall be the King over all the earth: on that day Hashem shall be one, and His name One."

64. Supernal Ima is a friend, lower Ima a bride

Rabbi Yehuda interprets "You shall not uncover the nakedness of your father's brother...your mother's sister" to mean that through the sins of Yisrael Jerusalem below is destroyed. Malchut is from Aba and Ima together, from Chochmah and Binah together.

377. "You shall not uncover the nakedness of your father's brother" (Vayikra 18:14): Rabbi Yehuda said that this verse speaks of Yisrael below, AS YISRAEL ARE THE BROTHERS OF ZEIR ANPIN, WHO IS YOUR FATHER. "Your mother's sister" (Ibid. 13) is Jerusalem on earth, THE SISTER OF MALCHUT ABOVE, YOUR MOTHER. Through these sins IS UNCOVERED THE NAKEDNESS OF YISRAEL, MEANING Yisrael will be in exile among the nations. THE NAKEDNESS OF JERUSALEM IS UNCOVERED, MEANING Jerusalem below will be destroyed. About this, we learned of the love of the Holy One, blessed be He, in that He called Yisrael brothers, as it is written, "For my brethren and friends' sake, I will now say..." (Tehilim 122:8). THEREFORE, THE VERSE SAYS ABOUT THEM, "THE NAKEDNESS OF YOUR FATHER'S BROTHER."

374. בגין דמלכא בלא מטרוניתא, לא מתער בטריו דאמא, במה בקדמיתא בד אתחבר במטרוניתא, דעטרא ליה, בכמה עטרין, בכמה זהירין בעטרין קדישין עלאין. דכתיב צאינה וראינה בנות ציון במלך שלמה וגו', דאזדוג במטרוניתא, כדין עטרא ליה אימא עלאה בדקא יאות. והשתא דלא אשתבח מלכא במטרוניתא, כדין אימא עלאה נטלת עטראה ומנעת מניה מבועי דנחלין, ולא אשתבח בקשורא חד. בבכיכל לא אשתבח חד.

375. ובזמנא דתיתוב מטרוניתא לאתר היכלא, ומלכא יזדוג עמה בזוגא חד. כדין, יתחבר כלל כחדא, בלא פרודא, ועל דא כתיב, ביום ההוא יהיה יי' אחד ושמו אחד. ביום ההוא: בזמנא דיתוב מטרוניתא להיכלא, כדין בלא אשתבח חד בלא פרודא. וכדין ועלו מושיעים בהר ציון לשפוט וגו'.

376. דתניא, אמר ר' שמעון, לא תיעול מטרוניתא בחדוותא בהיכליה עד דיתדן מלכותא דעשו, ותיסב מניה נוקמין דגרמא כל האי. לבתר תזדוג במלכא, ויהא חדו שלים, הה"ד, ועלו מושיעים בהר ציון לשפוט את הר עשו בקדמיתא, ולבתר והיתה ליי' המלוכה. מאן מלוכה, דא מטרוניתא. הה"ד, והיתה ליי' המלוכה. ולבתר יזדוגן כחדא, מה כתיב. והיה יי' למלך על כל הארץ ביום ההוא יהיה יי' אחד ושמו אחד.

377. ערות אחי אביך לא תגלה. תאני רבי יהודה, דא ישראל לתתא. ואחות אמך: דא ירושלם דלתתא. דבחובין אלין, יגלון ישראל ביני עממיו, ויתחריב ירושלם לתתא. וע"ד תנינן, רחימותא דקודשא בריך הוא דקרא לישראל אחים, שנאמר למען אחי ורעי אדברה נא וגו'.

378. Rabbi Yehuda said: If it says "brethren," why IS WRITTEN "friends" and if "friends," why WRITE "brethren"? HE ANSWERS: We have learned that something that is never interrupted is called a friend, as it is said, "Do not forsake your own friend, and your father's friend" (Mishlei 27:10). This is the secret of what Rabbi Shimon said: Supernal Ima, NAMELY BINAH, is called "friend," because the love of Aba never ceases from her. The Ima below, MEANING MALCHUT, is called bride and is called sister, as we have explained the verse, "We have a little sister" (Shir Hashirim 8:8), DENOTING MALCHUT.

379. This is like the Mishnah that is unspecific, MEANING THAT WITH WHAT WAS MENTIONED THAT ABA AND IMA ARE NEVER SEPARATED, THE GENERAL WORDS OF THE MISHNAH WILL BE UNDERSTOOD. It is written here, "The nakedness of your sister, the daughter of your father, or daughter of your mother" (Vayikra 18:9). Since it is said, "the daughter of your father," what is "or daughter of your mother"? HE ANSWERS: If she is from the side of Aba, MEANING THE SIDE OF ABA IS DOMINANT IN HER, MALCHUT is named Chochmah. If she is from the side of Ima, MEANING THAT THE SIDE OF IMA IS DOMINANT IN HER, she is called Binah. At any rate, whether from here or there, she is from Aba and Ima TOGETHER, for the Yud, WHICH IS ABA, never parts from the Hei, NAMELY IMA. This is the secret in the verse, "Whether she is born at home" (Ibid.) WHEN SHE IS from the side of Aba and "or born abroad" (Ibid.) WHEN SHE IS from the side of Ima, AS IMA IS THE EXTERNAL PART OF ABA. THE END OF THE VERSE EXPLAINS ITS BEGINNING.

380. Rabbi Aba said, "Through wisdom a house is built" (Mishlei 24:3). What is a house built with Chochmah? Some say it is the river flowing from Eden, MEANING BINAH. For this reason it is WRITTEN, "born at home," MEANING MALCHUT BORN FROM BINAH CONSIDERED A HOUSE FOR CHOCHMAH. "Or born abroad," MEANING when MALCHUT comes out of the Vav, BEING ZEIR ANPIN, as it is written WHEN ADAM, ZEIR ANPIN, SAID ABOUT EVE, MALCHUT, "Bone of my bones, and flesh of my flesh" (Beresheet 2:23). It is also written, "And He took one of his sides" (Ibid. 21), SO MALCHUT IS COMING OUT FROM ZEIR ANPIN. This is "born abroad," from the place where Zeir Anpin is, WHICH IS CONSIDERED ON THE OUTSIDE OF IMA, as we have learned.

65. Yisrael are brothers to the Holy One, blessed be He
Rabbi Yehuda says that the children of Yisrael are brothers to God because His love for them has never been interrupted. Rabbi Yitzchak talks about "the tribes of Yah" and the twelve boundaries that spread from Zeir Anpin, the Tree. Rabbi Chizkiyah concludes that all their discussion shows that anyone who causes a defect below causes one above, although the explanation given to most people of the scripture "you shall not uncover the nakedness..." is the obvious one, that one should not lay with those who are related to them. Because of this sin, the Shechinah leaves them.

381. Rabbi Yehuda continued: Yisrael are called brothers to the Holy One, blessed be He, as His love for them has never been interrupted. Jerusalem below is called "your mother's sister" (Vayikra 18:13), as it is written, "Jerusalem, built as a city that is compact together..." (Tehilim 122:3), MEANING THAT JERUSALEM BELOW IS LIKE THE CITY THAT IS COMPACT TOGETHER, MALCHUT. What is meant by "compact together"? It means that the King joined, in the six ends, ZEIR ANPIN, with all aspects of the King, with the grade of the Righteous, YESOD, in which all Sfirot of the King are included. This is the meaning of, "that is compact together," MEANING TOGETHER WITH ALL SFIROT OF ZEIR ANPIN.

378. א"ר יהודה, אי אחי למה רעי, ואי רעי למה אחי. אלא תאנא, ההוא מלה דלא אתעדי לעלמין, אקרי רע, כד"א רעך ורע אביך אל תעזוב. והאי רזא דמלה דאמר ר"ש, אימא עלאה, רעיא אקרי, בגין דלא אתעדי רחימותא דאבא מנה לעלמין. ואימא תתאה כלה אקרי, ואקרי אחות, במה דאוקימנא אחות לנו קטנה.

379. והיינו סתם מתניתא דילן, דכתיב הכא, ערות אחותך בת אביך או בת אמך, בין דאמר בת אביך, מאי או בת אמך. אלא, אי מסטרא דאבא אשתכחת, חכמה אתקרי. ואי מסטרא דאימא, בינה אתקרי. ועכ"פ בין האי ובין האי, מאימא ואבא אשתכחת. דהא יו"ד לא אתעדי מן ה' לעלמין. ודא הוא רזא דמלה, מולדת בית: מסטרא דאבא. או מולדת חוץ: מסטרא דאימא.

380. רבי אבא אמר, בחכמה יבנה בית, מאן הוא בית דאתבני בחכמה. הוי אימא דא נהר דנפיק מערן, בגיני כך מולדת בית. או מולדת חוץ. כד נפקת מן ו', במה דכתיב, עצם מעצמי ובשר מבשרי. וכתיב ויקח אחת מצלעותיו, ודא הוא מולדת חוץ, מאתר דזעיר אנפין אשתכח, במה דאתמר.

381. וע"ד א"ר יהודה, ישראל אחין אקרון לקורשא בריך הוא, דלא אעדי רחימותא דלהון לעלמין. ירושלם דלתתא אחות אמך אתקרי, במה דכתיב ירושלם הבנויה בעיר שחוברה לה יחדיו וגו'. מאי שחוברה לה יחדיו. בגין דאזדווג בה מלכא משית סטרין, בכל סטרי מלכא, בדרגא דצדיק, וכל כתרי מלכא כלילן ביה. והיינו שחוברה לה יחדיו.

382. Rabbi Yitzchak said, "There the tribes used to go, the tribes of Yah" (Ibid. 4). Who are the tribes? HE ANSWERS: These are the twelve boundaries that spread from that large and strong tree, BEING ZEIR ANPIN, BEING THE SECRET OF FOUR SFIROT - CHESED, GVURAH, TIFERET AND MALCHUT. EACH HAS THREE COLUMNS WHICH ARE TWELVE BOUNDARIES. FROM ZEIR ANPIN, THEY ARE DRAWN TO MALCHUT, WHERE THEY ARE CALLED BY THE NAME OF TWELVE TRIBES that HE inherited from Aba and Ima. This is what is written, "The tribes of Yah," MEANING from the good testimony that the holy son gives, as it is written, "The tribes of Yah, an appointed practice (lit. 'testimony') for Yisrael," AS THE TWELVE BOUNDARIES ARE THE SECRET OF THE TESTIMONY, MEANING THE ILLUMINATION OF EDEN (CHOCHMAH). These are the deep rivers flowing from Yah (Yud Hei), WHICH ARE ABA AND IMA. It is all for the purpose "to give thanks to the name of Hashem" (Ibid. 4). THEREFORE, "for there are set thrones of Judgment, the thrones of the house of David" (Ibid. 5), in order to bequeath the Holy Kingdom to him and his sons for generations. This is the poem recited by David concerning the holy, supernal kingdom.

383. Rabbi Chizkiyah said: All is according to the supernal secret to show that one who causes a defect below causes a defect above. "You shall not uncover the nakedness of your daughter in law" (Vayikra 18:15): We have learned that the marital visits of the scholars are on Shabbatot, as they know the secret of the matter. They will meditate with their hearts with a complete wish, and the offspring they produce are called children of the King. If these cause a flaw down below, it is as if they cause harm to the bride on high, NAMELY MALCHUT. Then we find written, "You shall not uncover the nakedness of your daughter in law (Heb. kalah, also: 'bride')." This EXPLANATION is for those who comprehend Torah ways. For the rest of the people, THE EXPLANATION IS the revealed one, MEANING literally your actual daughter-in-law, THE WIFE OF HIS SON. Because of this sin, the Shechinah departs from them, NAMELY, HE ALSO HINTS THAT THE BRIDE ON HIGH DEPARTS BECAUSE OF THIS DEFECT BELOW.

66. The Holy Name is engraved in certain ways

We learn how the Holy Name is engraved with the 22 letters, and what this has to do with the flow from above. The section talks about the secret of seventy and 72, and about how the letters of the name Ayin-Bet ascended in ways known only to truly righteous men. Whoever wishes to know and understand the permutations of the Holy Names needs to know the letters marked in every individual Sfirah, and then he will know and have power in everything. Moses was able to stand among the holy angels because he knew the Holy Names that the angels did not.

384. We have learned that the Holy Name is engraved in certain ways, with the letters of the 22 letters imprinted: Yud in Aleph, Aleph in Yud, Yud in Bet, Bet in Yud, Yud in Dalet, Dalet in Yud, Yud in Hei, Yud in Gimel, Hei in Yud, Gimel in Yud, Vav in Yud. So they are all engraved in the Yud. The Yud lifts them AS IT LIFTS ALL 22 LETTERS.

385. The Hei OF THE NAME YUD HEI VAV HEI, BEING BINAH, is included in the Yud OF YUD HEI VAV HEI. It emerges from it, AS BINAH EMANATES FROM CHOCHMAH. Then CHOCHMAH AND BINAH, WHICH ARE YUD HEI OF YUD HEI VAV HEI crown the patriarchs, MEANING CHESED, GVURAH AND TIFERET OF ZEIR ANPIN CALLED ABRAHAM, ISAAC AND JACOB. The Hei is opened with its streams, MEANING WITH THE FIFTY GATES OF BINAH IN IT, and crowns the head of the Vav, MEANING IT SUPPLIES THE FIRST THREE SFIROT TO ZEIR ANPIN, THE SECRET OF VAV OF YUD HEI VAV HEI, where the patriarchs dwell. THIS MEANS THAT THE PATRIARCHS, CHESED, supernal GVURAH AND TIFERET, RISE AND BECOME HEAD - MEANING CHOCHMAH, BINAH AND DA'AT - THROUGH THE ILLUMINATION OF THE FIFTY GATES OF BINAH.

382. רבי יצחק אמר, ששם עלו שבטים שבטי יה. מאן שבטים. אליו תריסר תחומין, דמתפרשן מההוא אילנא רבא ותיקיף, דאחסין לון מסטרא דאבא ואימא. הה"ד שבטי יה, משפר סהדותא, דאסהיד ברא קדישא דכתיב שבטי יה עדות לישראל, ואינון נהרין עמיקין, דנגדין ואתמשכן מן יה. וכל כך למה. להודות לשם יי'. כי שמה ישבו כסאות למשפט כסאות לבית דור, לאחסנא מלכותא קדישא הוא ובנוי לדרי דרין, ודא היא שירתא דאמר דוד על מלכו עלאה קדישא.

383. רבי חזקיה אמר, כלא ברזא עלאה הוא, לאחזאה דמאן דפגים לתתא, פגים לעילא. ערות כלתך לא תגלה, דתנינן עונתן של ת"ח משבת לשבת. בגין דידעין רזא דמלה, ויכוונון לבא, וישתבחו רעותהון שלים. ובגין דאולידו אקרון בגין דמלכא. ואי אלין פגימו מלה לתתא, כביכול פגמין אינון בכלה דלעילא, כדין כתיב ערות כלתך לא תגלה. דא בגין אינון דידעין אורחין דאורייתא. שאר עמא ההוא דאתגליא, כלתך ממך, ובחובא דא שכינתא אסתלקת מבינייהו.

384. תאנא, אתגליף שמא קדישא בסטרין ידיען, באתון רשימין דעשרין ותרין י' בא' א' בי' י' בב', ב' בי' י' בד', ד' בי' י' בה', י' בג'. ה' בי' ג' בי'. בי'. כלהו מתגלמי ביו"ד וי"ד סליק לון.

385. ה"א כליל ביו"ד, מניה נפקת, כדין מעטרין לאבהן. אתפתחת ה"א בנחלוי, ואעטר לרישא דו', דתמן שריין אבהן.

386. HE SAYS: Vav consists of six letters, MEANING IT IS MADE UP OF SIX LETTERS FROM ALEPH TO VAV THAT PRECEDE IT. The Yud includes them all, AS THE YUD CONTAINS ALL NINE LETTERS THAT PRECEDE IT, AMONG WHICH IS THE VAV AND THE SIX LETTERS INCLUDED THEREIN. THIS IS THE YUD THAT IS ABOVE THE VAV, AS MENTIONED. This Yud is engraved with marks, MEANING WITH THE INCLUSION OF THE NINE LETTERS THAT PRECEDE IT, and ascends TO THE YUD OF YUD HEI VAV HEI, THAT INCLUDES ALL 22 LETTERS to be crowned with the twelve other letters FROM YUD TO TAV. THEN IT IS ALSO PART OF THE 22 LETTERS LIKE THE YUD OF YUD HEI VAV HEI. THEN ten engraved sayings, MEANING TEN SFIROT, come out of it, and all of the paths of the supernal most precious way. Then the other Hei OF YUD HEI VAV HEI, MALCHUT, contains them all, MEANING, IT RECEIVES FROM ALL LIGHTS AS MENTIONED, carved from the part of the concealed peg, YESOD OF ZEIR ANPIN, to give birth below, MEANING TO BE WORTHY TO BEAR SOULS.

387. ALL THE LIGHTS THAT WERE IN YUD, WHICH IS ATOP THE VAV - THE FIRST THREE SFIROT OF ZEIR ANPIN - are marked by the 42 letters, as we have explained in our Mishnah. All ascend to the head of the King, MEANING THE FIRST THREE SFIROT OF ZEIR ANPIN, AS EARLIER DISCUSSED.

388. Seven complete weeks, MEANING SEVEN SFIROT OF MALCHUT THAT IS CALLED SHABBAT, WHEN THEY ARE COMPLETED, are expressed by seventy letters OF THE NAME OF AYIN-BET (72). THE MAIN BODY IS SEVENTY, AND TWO EXTRA ARE THE SECRET OF WITNESSES OR SCRIBES. HE EXPLAINS HIS WORDS: When the 72 ascended, they ascended by the letters Vav, DENOTING ZEIR ANPIN, IN ITS CHESED, GVURAH AND TIFERET, which are listed in the portion of Beshalach in the verses, "And the angel...removed...and it came... And Moses stretched out" (Shemot 14:19-21). When the Shechinah receives FROM ZEIR ANPIN and the seven impressions are stamped on Her BY HIM, NAMELY SEVEN COMPLETE SFIROT, THEN seventy imprinted letters OF THE NAME AYIN-BET rise from Her. We have learned that the letters OF THE NAME AYIN-BET ascended through certain marks and hidden ways KNOWN only to truly righteous men, pillars of the world.

389. Rabbi Shimon said to Rabbi Elazar: Come and see that these 22 letters engraved in the Torah are all explained in the ten sayings, THE TEN SFIROT - KETER, CHOCHMAH, BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Each and every saying of these ten, the Sfirot of the King, are engraved by certain letters, IN AS MUCH AS THE LETTERS ARE THE SECRET OF THE VESSELS OF THE SFIROT AND EACH SFIRAH HAS ITS OWN SPECIAL VESSELS. For this reason, the Holy Name, YUD HEI VAV HEI, is enveloped with other letters, MEANING WITH ADONAI, AS THE VESSELS OF ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI, ARE CLOTHED AND ENVELOPED WITH THE VESSELS OF MALCHUT, THE SECRET OF ADONAI. Each saying lends letters to the saying above it, as one is included in the other. Therefore, we pronounce the Holy Name YUD HEI VAV HEI with the other letters OF ADONAI, as they are covered AND DRESSED one with the other until they are connected together.

386. ו' כָּלִיל שֵׁית אֲתוּן, וְכֻלּוֹ כָּלִיל יו"ד. יו"ד אֲתַגְלִיף בְּגִלּוּפוֹ, וְסֻלֵּק לְאַתְעֵטְרָא בְּתַרְיִסָּר אֲתוּן אַחֲרָנִין, מִנִּיה נִפְקוּ עֶשֶׂר אֲמִירָן בְּגִלּוּפוֹ, וְכֻלּוֹ שְׂבִילִין דְּאוֹרְחָא עֲלָא, יִקְרָא דְכֻלָּא. כְּדִין ה"א אַחֲרָא אֲתַבְּלִילַת מִן כֻּלָּהּ, גְּלִיפָא מִסְטֵרָא מִתִּיחָא טְמִירָא, לְאוֹלָדָא לְתַתָּא.

387. אֲתַגְלִימוּ כֻלּוֹ בְּאַרְבַּעִין וַתְּרִין אֲתוּן, וְכֻלּוֹ פְּרִישָׁנָא בְּמַתְנִיתָא דִּידָן, וְכֻלּוֹ סֻלֵּק בְּרִישָׁא דְמַלְכָּא.

388. שֶׁבַע שַׁבְּתִין שְׁלִימִין, מִתְּפַרְשִׁין בְּשַׁבְּעִין אֲתוּן. שֶׁבַעִין וַתְּרִין אֲסַתְּלָקוּ, וְאַסְתְּלָקוּ בְּאוֹת ו', רְשִׁימָן בִּם' וַיְהִי בְּשִׁלַּח פְּרַעַה בְּקֶרָא וַיִּסַּע וַיָּבֵא וַיֵּט. כִּד נִטְלַת שְׂכִינְתָּא, וַד' רְשִׁימִין אֲתַרְשִׁימוּ בֵּיה, שֶׁבַעִין אֲסַתְּלָקוּ מִנִּיה, בְּאַתְוּן רְשִׁימִין. תָּאנָּא, אֲסַתְּלָקוּ אֲתוּן בְּרְשִׁימִין יִדְעֵן, וְאַרְחִין סְתִימִין, בִּד' לְזַבְּאֵי קְשׁוּט, סִמְכֵי עֲלֵמָא.

389. אָמַר רַבִּי שִׁמְעוֹן לְר' אֶלְעָזָר, ת"ח, הֲנִי עֲשִׂרִין וַתְּרִין אֲתוּן דְּגִלְפִין בְּאוֹרִיתָא, כֻּלּוֹ מִתְּפַרְשָׁן בְּהֲנִי עֶשֶׂר אֲמִירָן. כָּל אֲמִירָה וְאַמִּירָה מֵאֵלִין עֶשֶׂר, דְּאִינוּן כְּתָרִי מַלְכָּא כֻלּוֹ גְּלִיפִין בְּאַתְוּן יִדְעֵן, בְּגִינִי כִּךְ שְׁמָא קְדִישָׁא אֲתַבְּסִיָּא בְּאַתְוּן אַחֲרָנִין, וְכָל אֲמִירָה, אוֹזִיף לְאַמִּירָה עֲלָא מִנָּה אֲתוּוֹי, בְּגִין דְּאַתְבְּלִיל הָאֵי בְּהָאֵי. וְע"ד שְׁמָא קְדִישָׁא, גְּלִיפָנָא לִיָּה בְּאַתְוּן אַחֲרָנִין, בְּגִין דְּאַתְבְּסִיָּין דָּא בְּדָא, וְדָא בְּדָא, עַד דְּמַתְקַשְׁרֵן כֻּלּוֹ בְּחֻדָּא.

390. He who wishes to know AND TO UNDERSTAND the permutations of the Holy Names NEEDS to know these letters marked in every individual Sfirah; then he will know and have power in everything. We copied them with the letters written in and specific to every Sfirah from the supernal book of Solomon. We succeeded in this and the friends wrote them. It is well THAT THEY WROTE THEM, as every Sfirah lends letters, WHICH ARE NECESSARY TO KNOW AND REMEMBER, to its neighbor, as we established IN THE ADJACENT PARAGRAPH. Sometimes it is only necessary TO KNOW those letters listed in THE SFIRAH itself, BUT NOT THE LETTERS LENT TO IT. The friends know this and we have established this.

391. Happy are the righteous in both this world and the World to Come, as the Holy One, blessed be He, desires to honor them and reveals to them esoteric matters concerning His Holy Name that He did not even reveal to holy supernal ANGELS. Therefore, Moses was able to be adorned even among the holy ANGELS, and they were unable to approach him as if he were a burning fire and flaming hot coals. THE REASON WAS THAT HE MENTIONED THE HOLY NAMES THAT THE ANGELS DID NOT KNOW. Were it not for that, what did Moses have THAT HE WOULD BE ABLE to stand among them? Blessed was Moses' lot that when the Holy One, blessed be He, began to speak with him, he wanted to know His Holy Name, both the concealed and revealed, each one properly. Then he united and knew more than all mankind.

392. Come and see: At the time Moses ascended the cloud and entered among the holy ANGELS, one angel, by the name Kemuel, came to him in a flame of fire with burning eyes and flaming wings, and wanted to swallow him. Then Moses mentioned one Holy Name which was engraven with twelve letters. He trembled and shook, and Moses was thus able to ascend among them. So happened with each one. Blessed is his lot. We discussed this earlier.

67. The nakedness of a woman and her daughter

We are reminded of the laws against incest. Rabbi Yosi says that repentance brings good results as long as the one who repents also stops sinning. He says that David did not sin in his relationship with Bathsheba, because she was destined for him from the Day of Creation, but he did sin by causing Uriah's death.

393. "You shall not uncover the nakedness of mother and daughter" (Vayikra 18:17). We have learned that these kinds of incest are among the laws of the Queen, even though they are both revealed and hidden. There are listed "her son's daughter, or her daughter's daughter" (Ibid.), for the world needs them to populate the world, as we have learned. One who reveals one nakedness of these, woe to him and woe to his soul, as because of this he will uncover other nakednesses.

390. ומאן דבעי למנדע צרופי שמהן קדישין, לינדע אינון אתון דרשימין בכל כתרא וכתרא, וכדין לינדע ויתקיים בכלא. והא גליפנא לון, בכל אינון אתון דרשימין וידיען בכל כתרא וכתרא, מספרא עלאה דשלמה. והכי סליק בידן, וחבריא גליפין לון, ושפיר הוא, דהא כל כתרא וכתרא אוזיף לחבריה אתווי, כמה דאוקימנא, ולזמנין דלא אצטריך אלא, באתווי אינון דרשימין ביה. וכלהו ידיען לגבי חבריא והא אוקימנא לון.

391. זכאין אינון צדיקיא בעלמא דין ובעלמא דאתי, דקודשא בריך הוא בעי ביקריהון, ומגלי להון רזין עלאין דשמייה קדישא, דלא גלי לעלאין קדישין, וע"ד וכול משה, לאתעטרא ביני קדישין, וכלהו לא וכלי למקרב בהדיה, כנורא וקידתא, וגומרי דאשא. דאי לאו הכי, מאן הוה ליה למשה, למיקם בינייהו. אלא זכא חולקא דמשה, דהא כד שארי למללא עמיה קודשא בריך הוא, בעא למנדע שמייה קדישא, סתים וגליא, בכל חד וחד כדקא חזי, וכדין אדבק וידע ויתיר מכל בני עלמא.

392. תא חזי, בשעתא דסליק משה גו עננא וקירא, עאל ביני קדישין. פגע ביה חד מלאכא בשלהובי נורא, בעיינין מלהטן, וגדפוי מוקדן, בעא לשאפא ליה בגויה. והוא מלאכא קמוא"ל שמייה, כדין אדבר משה חד שמא קדישא. דהוה גליף בתריסר אתון, ואזדעזע ואתרגש, עד דסליק משה בינייהו. וכן לכל חד וחד, זכא חולקיה והא אוקימנא מלי.

393. ערות אשה, ובתה לא תגלה. תאנא, בתקוני מטרוניתא אוקימנא אלין עריין, אע"ג דאינון באתגלייא ובסתימא, ותמן בת בנה ובת בתה. דהא עלמא אצטריך לון, ואינון ישובא דעלמא, כמה דאוקימנא. ומאן דגלי חד עריותא מנייהו, ווי ליה, ווי לנפשיה, דהא גלי בגין דא עריין אחרנין.

394. We have learned the last statement of the Ten Commandments of the Torah, reads, "You shall not covet your neighbor's wife" (Shemot 20:14), as this generally represents the whole of them. He who covets another woman is considered transgressing the entire Torah. However, nothing stands before repentance, all the more so if he is willing to accept upon himself his penalty like King David. Rabbi Yosi said: We have learned that repentance does much good to whoever has sinned and then parted from the sin. If he does not PART FROM IT, repentance does not help and is to no avail. HE QUESTIONS: How was it that David did not part from Batsheba afterwards? He replied: Batsheba was his. He took what was his, as her husband had died.

395. We have learned that Batsheba was chosen for David from the day of Creation. What had delayed HIS TAKING HER was because he took the daughter of King Saul. That day, Uriah took her mercifully even though she was not to be his. Later, David came and took what was his. Since David forced time before the Holy One, blessed be He, to kill Uriah and behave in this way, he sinned before Him. So He punished David, because the Holy One, blessed be He, wanted to return BATSHEBA to David in order to sustain for his sake the holy supernal kingdom, AS BATSHEBA WAS THE CHARIOT OF MALCHUT. So what he yearned for was really his.

396. We have learned that Rabbi Yosi said: It is written, "I am Hashem" (Vayikra 18:30), MEANING I am Hashem, who will give good reward for the righteous in the World to Come. I am Hashem who will take revenge upon the wicked in the World to Come, MEANING upon those about whom it is written, "That have rebelled against Me" (Yeshayah 66:24). HE QUESTIONS: It is written, "I am Hashem," WHICH POINTS TO THE QUALITY OF MERCY and it is written, "I kill, and I make alive" (Devarim 32:39), WHICH POINTS TO THE QUALITY OF JUDGMENT. HE ANSWERS: Even though I have the quality of Mercy, the evildoers convert Me to the quality of Judgment. We have learned that Yud Hei Vav Hei Elohim is a full name. YUD HEI VAV HEI STANDS FOR MERCY AND ELOHIM FOR JUDGMENT, MEANING if they merit it, then it is Yud Hei Vav Hei. If they do not merit, it is Elohim. Rabbi Shimon said, The evildoers cause a defect above. What is the defect? It is, as we established, a real defect as explained EARLIER.

394. וְתִנֵּינָא מַלְה בְּתִרְאָה דְּעֶשֶׂר אֲמִרִין דְּאֻרִייתָא, לֹא תַחֲמוֹד אִשֶּׁת רֵעֶךָ, בְּגִין דְּהָאִי כָּלְלָא דְכֻלְהוּ. וּמֵאֵן דְּחֲמִיד אֲתֵתָא אַחֲרָא, כְּאֵלּוּ אַעֲבֹר עַל אֻרִייתָא כְּלָא. בְּרַם לֹא אִית מַלְה דְּקִיּוּמָא קָמִי תְּשׁוּבָה. וּכ"ש אִי קָבִיל עֲוֹנָשִׁיה בְּדוֹר מַלְכָּא. אָמַר רַבִּי יוֹסִי, תִּנְיִנָּן, כָּל מֵאֵן דְּחָב וְאֲתַפְרֹשׁ מֵהֵוּא חֻבָּא, תְּשׁוּבָה קָא מַעֲלִינָא לִיה טַפְּסִי. וְאִי לֹא, לֹא סָלִיק בִּידֵיהָ תְּשׁוּבָה, וְלֹא מַעֲלִינָא לִיה. אִי הָכִי, דְּוֹר הֵיךְ לֹא אֲתַפְרֹשׁ מִבֶּת שְׁבַע לְבִתָּר. אָמַר לִיה, בֶּת שְׁבַע דִּירֵיהָ הֵוֶה, וְדִירֵיהָ נָטִיל, דְּהָא מִית בַּעֲלָהּ.

395. דְּתִנֵּינָא, אֲזִדְמַנַּת הֵוֶה בֶּת שְׁבַע לְדוֹר, מִיּוּמָא דְּאֲתַבְרִי עֲלֵמָא, וּמָה עֲכָבָא לִיה. דְּנָטֵל בְּרִיתָהּ דְּשָׂאוֹל מַלְכָּא, וְהֵוּא יוּמָא נָטֵל לָהּ אֻרִיָּה בְּרַחֲמִי, אֶף עַל גַּב דְּלֹא הֵוֶה דִּילִיה. לְבִתָּר אֲתָא דוֹר, וְנָטִיל דִּילִיה, וְעַל דְּדוֹר דְּחִיק שְׁעֵתָא קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא לְקַטְלָא לְאֻרִיָּה וּלְמַעַבְדֵּי הָכִי. אַבְאִישׁ קָמִיהָ, וְאַעֲנֹשׁ לִיה לְדוֹר, דְּהָא קוֹדֶשָׁא בְּרִיךְ הוּא בְּעָא לְאַתְבָּא לִיה לְדוֹר, לְקִיּוּמָא לִיה מַלְכוּתָא קְדִישָׁא עֲלָאָה. וְכַד תֵּאב, לְדִירֵיהָ תֵּאב.

396. תֵּאנָא, א"ר יוֹסִי, מֵאִי דְכֻתִּיב אָנִי יי'. אָנִי יי': עֲתִיד לִיתֵּן שְׂכָר טוֹב לְצַדִּיקִים לְעֲתִיד לָבָא. אָנִי יי' עֲתִיד לְהַפְרֹעַ מִן הָרָשָׁעִים לְעֲתִיד לָבָא. אֵינּוֹן דְּכֻתִּיב בְּהוּ הַפּוֹשְׁעִים בִּי. כְּתִיב אָנִי יי', וְכֻתִּיב אָנִי אֱמִית וְאַחִיהָ. אַעֲפ"י שְׂאֵנִי בְּמִדַּת הַרְחָמִים, הָרָשָׁעִים הוֹפְכִים אוֹתִי לְמִדַּת הַדִּין. דְּתִנֵּינָא, שֵׁם מַלְא: יי' אֱלֹהִים. זָכוּ יי', וְאִי לֹא אֱלֹהִים. א"ר שְׁמַעוֹן, חִיבִין עֲבָרֵי פְּגִימוֹתָא לְעִילָא. מֵאִי פְּגִימוֹתָא כְּמָה דְּאֻקִּימָנָא פְּגִימוֹתָא מִמֶּשׁ, וְהָא אֲתַמַּר.

68. "A woman in the impurity of her menstrual flow"

Rabbi Yehuda taught that because Rabbi Shimon's generation were righteous, it was all right for secrets to be revealed, but in other generations they will be hidden.

397. We have learned it is written, "Also you shall not approach to a woman in the impurity of her menstrual flow, to uncover her nakedness" (Vayikra 18:19). Rabbi Yehuda taught, the generation in which Rabbi Shimon bar Yochai dwells are all meritorious, all pious, all sin fearing, the Shechinah dwelling in their midst. Not so in other generations. For this reason, these things are expounded and not concealed, IN HIS GENERATION. In other generations it is not so, and supernal secrets can not be revealed. And those who do know them are afraid TO REVEAL. When Rabbi Shimon would relate the secret of this verse among all the friends, their eyes would flow with tears. All the words he said were being revealed before their very eyes, as the verse says, "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8).

397. תָּאנָא כְּתִיב וְאֵל אִשָּׁה בְּנֶדֶת טוּמְאָתָהּ לֹא תִקְרַב לְגִלּוֹת עֲרוּתָהּ, תִּנִּי רַבִּי יְהוּדָה, דְּרָא דְרִשְׁבִּי שְׂאֲרֵי בְּגוּיָהּ, כְּלָהּ זַכָּאִין, חֲסִידִין, כְּלָהּ דְּחֵלִי חֲטָאָה נִינְהוּ. שְׂכִינְתָּא שְׂרִיא בִּינִיָּהּ, מַה דְּלִית בֵּין בְּדִרִין אַחֲרָנִין. בְּגִינִי כִּךְ מִלִּין אִינוּן מִתְפָּרְשִׁין, וְלֹא אֲתַטְמֵרן בְּדִרִין אַחֲרָנִין לֹא הֵכִי, וּמִלִּין דְּרִזִּי עֲלָאָה לֹא יִכְלִין לְגַלָּאָהּ, וְאִינוּן דִּידְעֵי מִסְתָּמוּ. דְּר"ש כִּד הוּא אָמַר רְזָא דְהָאִי קָרָא, חֲבֵרִיא כְּלָהּ עֵינִיהוּן נִבְעִין דְּמַעֲסִין, וְכִלְהוּ מִלִּין דְּאָמַר הוּא בְּעֵינִיהוּן גְּלִיָּין, כְּמַה דְּכְתִיב פֶּה אֶל פֶּה אֲדַבֵּר בּוֹ וּמְרָאָה וְלֹא בְּחִידוֹת.

69. A true egg

The rabbis consider the secrets of the higher levels and wonder how it is possible to reveal them, because they seem so mysterious. They are told not to try to reveal them, for it is not time to bring the higher wisdom down to the lower levels.

398. One day, Rabbi Yesa asked about the following. He said: A true egg that laid the bird who dwells in fire breaks up into four sides. Two rise from them, one is lowered and one squats by the great sea. Rabbi Aba said: Are you making before Rabbi Shimon the holy into profane, about whom it is written, "With him I speak mouth to mouth" (Bemidbar 12:8)? Rabbi Shimon said to him: BEFORE the time of the egg to split, you will depart from this world. This happened in the gathering of Rabbi Shimon.

398. דְּיוּמָא חַד שְׂאִיל ר' יֵסָא אָמַר, בִּיעָא דְקוּשְׁטָא, דְּנִפְקָא מִעוּפָא דְשְׂרִיא בְּנוּרָא, וְאֲתַבְקַע לְאַרְבַּע סְטָרִין. תְּרִין סִלְקִין מִנִּיָּהּ, וְחַד מֵאִינְךָ, וְחַד רַבִּיעַ בְּרַבִּיעָא דִּימָא רַבָּא. א"ר אָבָא, עֲבַדְתָּ קָמִיָּה דְר"ש, קִדְשׁ חוּל, דְּהָא כְּתִיב פֶּה אֶל פֶּה אֲדַבֵּר בּוֹ. א"ל ר"ש, עַד לֹא יִתְבַּקַּע בִּיעָא, תִּסְתַּלַּק מִעָלְמָא. וְכִךְ הוּא בְּאַדְרָא דְר"ש.

399. We have learned that during the days of Rabbi Shimon a person would say to his friend: Open your mouth and let your words shine forth. After the demise of Rabbi Shimon, they would say, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5), MEANING DO NOT REVEAL SECRETS.

399. תָּאנָא, בְּיוֹמוֹי דְר"ש הוּא אָמַר בְּרִנְשׁ לְחֲבֵרִיָּהּ, פִּתַּח פִּיךָ וַיֵּאִירוּ דְבָרֶיךָ. בְּתַר דְּשְׂכִיב ר"ש, הוּא אָמַרִי אֶל תִּתֵּן אֶת פִּיךָ לְחֲטִיאָא אֶת בִּשְׂרָךְ.

70. "A woman in the impurity of her menstrual flow," part two

Rabbi Shimon taught that if people would read the Torah they would not make God angry. We learn that as a result of people's sins the serpent above was awakened and injected his poison in the female; therefore the male left her since she was unclean. The world will be in woe if he joins with her when she is unclean.

400. We have learned Rabbi Shimon said that if people would look at what is written in the Torah, they would not come to anger their Master. We have learned when harsh Judgments are stirred to descend to the world, IT IS then WRITTEN, "To a woman in the impurity of her menstrual flow..." (Vayikra 18:19). About this, it is written, "The secret of Hashem is with them that fear Him" (Tehilim 25:14). We have learned this in the Holy gathering and here I wish to reveal this secret. Here it is proper to do, MEANING HERE IS THE PLACE TO REVEAL IT.

400. תִּנִּיא אַר"ש, אִי בְּנֵי עָלְמָא מִסְתַּכְלִין בְּמַה דְּכְתִיב בְּאוֹרֵיָתָא, לֹא יִיתוּן לְאַרְגָּזָא קָמִי מֵאֲרִיָּהוּן. תָּאנָא, כִּד מִתְעֲרִין דִּינִין קְשׁוּיִין לְאַחְתָּא בְּעָלְמָא, וְאֵל אִשָּׁה בְּנֶדֶת טוּמְאָתָהּ וְגו', הֵכָא כְּתִיב סוּר יְיָ לִירְאִיו, וּבְאֲדָרָא קְדִישָׁא אֲתָמַר, הֵכָא אֲצִטְרִיכְנָא לְגַלָּאָהּ, דְּהָא לְאַתָּר דָּא אֲסִתְלַק.

401. We have learned that when the strong serpent from above was awakened as a result of earth's sins, he dwelt and joined the female and injected his poison in her. Then the male departed from her because she was unclean, and she was called unclean. Then it would not be proper for the male to approach her. Woe TO THE WORLD, if he would become unclean with her when she was unclean.

401. דִּתְנִינִן, בְּשַׁעֲתָא דְחֻיָּא תְּקִיפָא דְלַעִילָא אֲתַעֵר, בְּגִין חֻבִּי עֲלָמָא, שְׁאֵרִי וְאֲתַחְבֵּר עִם נֹקְבָא, וְאֵטִיל בָּהּ זִוְהָמָא, אֲתַפְּרֵשׁ דְּכוּרָא מִינָהּ, בְּגִין דִּהָא אֲסִתָּאֲבַת, וְאֲתַקְרִיאת מִסְּאָבָא, וְלֹא אֲתַחְזִי לְדְכוּרָא לְמִקְרַב בְּהָדָה, דְּוִי אִי אֲסִתָּאֲב הוּא בְּהָדָה, בְּזִמְנָא דְאִיהִי אֲסִתָּאֲבַת.

71. Kinds of impurity

We learn of the many kinds of impurity that descended with the serpent and how some of them clung to the female; when she is defiled harsh judgments circulate in the world. When the woman wants to be purified she must cut her hair and her nails.

402. We have learned that 125 kinds of impurity descended to earth joined AND HELD BY the side of the mighty serpent, and the greater 27 of them hold to the female to join with her. Woe to anyone approaching her at this time, for one who does approach her points to a defect above. With this sin, the mighty serpent above is awakened to spew poison in places where he should not, and he joins the female. The hairs of the male grow and the female is defiled. Her hair grows and her nails grow. Then harsh Judgments begin circulating in the world and everything becomes defiled. This is the essence of the verse, "Because he has defiled the sanctuary of Hashem" (Bemidbar 19:20). The sanctuary of Hashem was defiled due to sins of mankind.

402. וְתֵאֵנָא, מָאָה וְעֶשְׂרִין וְחֲמִשׁ זִינֵי מִסְּאָבוֹתָא נֶחְתּוּ לְעֲלָמָא, דְּמִתְאַחְדֵּן מִסְטָרָא דְחֻיָּא תְּקִיפָא, וְשִׁבְעָה וְעֶשְׂרִין רַבְרַבִּין מְנִייהוּ, מִתְאַחְדֵּן בְּנוֹקְבֵי, וְאֲתַדְבֵּקֵן בָּהּ. וְוִי לְמָאן דִּיקְרַב בְּהָדָה בְּהוּא זִמְנָא, דְּמָאן דִּיקְרַב בְּהָדָה, אַחְזִי פְּגִימוֹתָא לְעִילָא, דִּהָא בְּחוּבָא דָּא, אֲתַעֵר חֻיָּא תְּקִיפָא לְעִילָא, וְאֲשֵׁרֵי זִוְהָמָא בְּאַתֵּר דְּלֹא אֲצִטְרִיךְ, וְאֲתַחְבֵּר בְּנוֹקְבָא, וְאֲתַרְבִּי שְׁעָרֵיהּ לְדְכוּרָא, בְּנוֹקְבָא אֲסִתָּאֲבַת, וְשְׁעָרָהּ רַבָּא, וְטוּפְרָהּ סְגִיאוֹ, וְכִדִּין דִּינִין שְׁרִיין לְאֲתַעֵרָא בְּעֲלָמָא, וְיִסְתָּאֲבֹן כָּלָא. הֵה־ד, כִּי אַתְּ מְקַדֵּשׁ יְיָ טָמֵא, מְקַדֵּשׁ יְיָ אֲסִתָּאֲב, בְּחוּבֵייהוּ דְּבִנֵי נֶשָׁא.

403. We have learned that which is written, "And I will put enmity (Heb. ve'eivah) between you and the woman" (Beresheet 3:15). The serpent placed 24 types of defilement in the female when he joined with her, according to the numerical value of "ve'eivah," 24 types stir above and 24 below. The hairs grow and nails grow, then Judgments are awakened in the world. We have learned that when a woman wishes to purify, she needs to cut THE AMOUNT OF hair that grew from the time she became unclean and needs to cut her nails and all the filth within them.

403. תֵּאֵנָא, מֵאִי דְכְּתִיב וְאִיבָה אֲשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה, אַרְבַּעַה וְעֶשְׂרִים זִינֵי מִסְּאָבוֹתָא אֵטִיל חֻיָּא בְּנוֹקְבָא, כִּד אֲתַחְבֵּר עִמָּה, כְּחוּשְׁבֵּן וְאִיבָה, וְעֶשְׂרִין וְד' זִינִין מִתְעָרִין לְעִילָא, וְעֶשְׂרִין וְאַרְבַּע לְתַתָּא. וְשְׁעָרָא רַבָּא, וְטוּפְרִין סְגִיאוֹ, וְכִדִּין דִּינִין מִתְעָרִין בְּכָלָא. וְתֵאֵנָא כִּד בַּעַת אֲתַתָּא לְאֲתַדְבָּא, בַּעִיָּא לְסַפְּרָא הֵהוּא שְׁעָרָא דְרַבִּי בְיוֹמָא דְאִיהִי מִסְּאָבָא, וְלְסַפְּרָא טוּפְרָהּ, וְכָל הֵהוּא זִוְהָמָא דִּי בְהוּן.

72. The filth of the nails

We are told that one who eradicates his nails entirely has awakened kindness in the world, because many bad spirits are aroused by the filth in the nails. Sorcerers can perform witchcraft with them, and a person can be harmed if someone steps on their nails.

404. We have learned that in the secrets of defilement, the filth of the nails stir other filth, MEANING THE FILTH OF THE SERPENT. For this reason, it is necessary to hide them. One who eradicates them entirely, BY BURNING THEM, is considered as having awakened Chesed in the world. We have learned that man does not need to leave a memorial for those evil kinds. As we have learned, 1,405 bad types are caught up in the filth that the mighty serpent spews. All are roused by that filth in the nails.

405. Anyone who wants to, can perform witchcraft with them on people, due to these DEMONS that derive from them. He who eradicates them, MEANING BURNS THEM, is considered as if he multiplies kindness in the world so that evil Judgments are not present, and that filth will be annulled, and its nails that are marked by it, BY THAT FILTH. We have learned that one who steps by foot or shoes on the nails might be harmed. If it is so with the remnants of what was left of the refuse above, then howmuch more so the woman that welcomes and joins with the serpent in whom he injected his refuse. Woe to the world who will receive from her AT THIS TIME, SINCE IT RECEIVES from that refuse. "Also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19), MEANING NOT TO RECEIVE FROM MALCHUT AT THE TIME THE SERPENT JOINS HER, BECAUSE OF THE SIN OF LOWER BEINGS, AND INJECTS FILTH INTO HER.

73. Bring before Me atonement

Rabbi Shimon says that God said: 'Bring before Me atonement on the New Moon,' and he describes what this means. He says that God asks this in order that Malchut will become fragrant and the serpent will pass away from her.

406. Rabbi Shimon said: The Holy One, blessed be He, said, 'Bring atonement before Me on the New Moon', BECAUSE I HAVE REDUCED THE MOON, MALCHUT. "Before Me" surely MEANS ON MY BEHALF, in order to remove the serpent FROM NURSING FROM MALCHUT, and to perfume the one who needs to, NAMELY MALCHUT. "Before (lit. 'upon') Me" TO BE EXPLAINED, as "Serafim stood above him" (Yeshayah 6:2), WHICH DOES NOT MEAN OVER HIM, HEAVEN FORBID, BUT FOR HIS SAKE AND FOR HIS GLORY. HERE TOO, "UPON ME" IS TO BE EXPLAINED AS 'FOR MY SAKE'. Therefore, it is written regarding Korah, "Who are gathered together are against (lit. 'upon') Hashem" (Bemidbar 16:11), WHICH ALSO MEANS "FOR HASHEM," MEANING for them, BECAUSE OF THE SIN OF KORAH AND HIS CONGREGATION, someone was awakened from their side, MEANING THE OTHER SIDE, TO BLEMISH HASHEM. Also here, "Bring before Me your atonement" upon Me literally, MEANING FOR MY SAKE AND FOR ME, in order that MALCHUT will have fragrance and the serpent will pass from her and not be found where it dwelt, MEANING IN A PLACE OF LACK DUE TO THE DIMINISHED MOON. What is all this for? Because I reduced the moon, NAMELY MALCHUT, and he who should not has sway over her. Hence, "also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19), AS IN THE ADJACENT PARAGRAPH.

404. דִּתְּאַנָּא בְּרִיזִי דְּמִסְאָבוּתָא, זוּהֵמָא דְּטוּפְרִין, יִתְעַר זוּהֵמָא אַחֲרָא, וּבְגִינִי כֵךְ, בְּעִיּוֹן גְּנִיזָא, וּמֵאֵן דְּאֶעְבֵּר לוֹן לְגַמְרִי, כְּאֵלּוּ אֶתְעַר חֶסֶד בְּעֵלְמָא. דְּתִנָּיָא לֹא לְבַעֲי לִיָּה לְאִינִישׁ לְמִיָּהֵב דּוּכְרָנָא לְזִינּוֹן בִּישׁוּן. דְּתִנּוּן אֶלְף וְאַרְבַּע מָאָה וְה' זִינּוֹן בִּישׁוּן, מִתְאַחֲדֵן בְּהוּא זוּהֵמָא, דְּאֵטִיל חוּיָא תְּקִיפָא, וְכִלְהוּ מִתְעַרִין בְּהוּא זוּהֵמָא דְּטוּפְרִין.

405. וְאֵפִילוּ מֵאֵן דְּבַעֲי, יַעֲבִיד בְּהוּ חֲרָשִׁין לְבָנִי נֶשָׂא, מְשׁוּם אִינּוֹן דְּתִלְיוֹן בְּהוּ, וּמֵאֵן דְּאֶעְבֵּר לוֹן, כְּאֵלּוּ אֶסְגִּי חֶסֶד בְּעֵלְמָא, וְדִינּוֹן בִּישׁוּן לֹא מִשְׁתַּכְּחִין. וְיַעֲבֵר הֵהוּא זוּהֵמָא וְטוּפְרָהָא דְּרָשִׁים בִּיָּה. דְּתִנָּיָא, מֵאֵן דְּרִירִךְ בְּרַגְלִיָּה, אוֹ בְּמִסְאָנִיָּה עֲלִיָּהּ, וְכִיל לְאַתְּקָא. וּמָה בְּהֵאֵי שְׁוִירֵי דְּשְׁוִירֵי דְּזוּהֵמָא דְּלַעֲיִלָּא כֵךְ, אֶתְתָּא דְּמִקְבֵּלָא וְאַתְחַבְרַת בְּחוּיָא, וְאֵטִיל בְּהוּ זוּהֵמָא, עֵאכ"ו. וְוִי לַעֲלָמָא דְּמִקְבֵּלָא מִיָּנָה מְהֵהוּא זוּהֵמָא, בְּגִינִי כֵךְ וְאֵל אִשָּׁה בְּנִת טוּמְאָתָה לֹא תִקְרַב.

406. אָמַר רַבִּי שְׁמַעוֹן, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הֵבִיאוּ עָלַי כִּפָּרָה בְּר"ח. עָלַי וְדָאִי, בְּגִין דִּיתְעַבֵּר הֵהוּא חוּיָא, וְיִתְבַּסֵּם מֵאֵן דְּבַעֲיָא. עָלַי: כְּמָה דְּכְתִיב שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ. וְע"ד כְּתִיב בְּקֶרֶח, הַנּוֹעֲדִים עַל יְיָ, דְּבְּגִינִיָּהוֹן אֶתְעַר מֵאֵן דְּאֶתְעַר דְּאֵתִי מְסֻרִיָּהּ. אוּף הֵכִי הֵבִיאוּ עָלַי כִּפָּרָה, עָלַי מִמֶּשׁ. בְּגִין דִּיתְבַּסֵּם וְיִתְעַבֵּר וְלֹא אֶשְׁתַּכַּח חוּיָא בְּאַתֵּר דְּשִׁאֲרֵי. וּכ"כ לְמָה. עַל שְׁמַעְטָתִי אֶת הַיָּרֵחַ, וְשִׁלְטָא בְּהוּ מֵאֵן דְּלֹא אֶצְטְרִיךְ. וּבְג"כ כְּתִיב וְאֵל אִשָּׁה בְּנִת טוּמְאָתָה לֹא תִקְרַב.

407. Happy is the generation that Rabbi Shimon dwells therein. Happy is his lot among the higher and lower beings. Regarding him, it is written, "Happy are you, O land, when your king is free" (Kohelet 10:17). What is meant by "free"? His head stands straight and he states matters without fear, as one who is free. He says what he wants and fears not. Who is "your king"? This refers to Rabbi Shimon bar Yochai, master of Torah, master of wisdom. When Rabbi Aba and the sages would see Rabbi Shimon, they would run after him saying, "They shall walk after Hashem, who shall roar like a lion" (Hoshea 11:10).

407. זָכָאָה דְּרָא, דַּר"ש בֶּן יוֹחָאי שְׂאֲרֵי בְּגִיָּיה. זָכָאָה עַדְבִּיָּה בֵּין עֲלָאִין וְתַתָּאִין. עָלֶיהָ כְּתִיב, אֲשֵׁרֶיךָ אֶרֶץ שְׂמִלְכָךְ בֶּן חוֹרִין. מִהוּ בֶּן חוֹרִין. דְּזָקִיף רִישָׁא לְגַלְאָה, וּלְפָרְשָׁא מְלִין וְלֹא דְחִיל. כְּהֵאִי דְּאִיהוּ בֶּן חוֹרִין, וְיִימָא מָאִי דְּבַעִיָּא וְלֹא דְחִיל. מִהוּ מְלַכָּךְ. דָּא הוּא רַשְׁב"י, מְאֲרִיָּה דְּאֻרִּיָּתָא, מְאֲרִיָּה דְּחֻכְמָתָא. דִּכְדָּר הוּא ר' אָבָא וְחֻבְרֵיָּא חֲמָאן לִר' שְׁמַעוֹן, הוּוּ רַהֲטִי אֲבַתְרִיָּה, וְאִמְרִי, אַחֲרֵי יוֹי וְלִכּוּ בְּאֲרִיָּה יִשְׁאָג.

74. "And it shall come to pass, that every new moon"

Rabbi Shimon talks about "every new moon, and every Shabbat," saying that they all pertain to one level. There is universal joy when Atika Kadisha, Keter, is revealed to them. He talks about the festival of the New Moon, and how the sun glows with the joy of the light of Atika above.

408. Rabbi Shimon said: It is written, "And it shall come to pass, that every new moon, and every Shabbat..." (Yeshayah 66:23). HE QUESTIONS: Why are they compared, MEANING WHY ARE BOTH CONSIDERED TOGETHER IN THE VERSE? HE ANSWERS: All pertain to one level and the one is united with the other. SHABBAT, BEING ZEIR ANPIN, IS UNITED WITH THE NEW MOON, DENOTING MALCHUT. There is no joy of one in the other, WHEN THEY ARE NOT UNITED. Only when Atika Kadisha, KETER, is revealed TO THEM, is there universal joy. We have learned that it is written, "A psalm, a poem for the Shabbat day" (Tehilim 92:1). It is expressly for the Shabbat day, ZEIR ANPIN, THE SECRET OF THE SHABBAT DAY, denoting the praise which the Holy One, blessed be He, recites. Then is found joy and an additional soul, due to the fact that Atika was revealed and the union OF ZEIR ANPIN AND MALCHUT is occurring.

408. אָמַר ר' שְׁמַעוֹן, כְּתִיב וְהָיָה מִדֵּי חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבְּתוֹ, אֲמַאי שְׁקִיל דָּא בְּדָא. אֱלָא כֻּלָּא בְּחֹד דְּרִגָּא סְלִיק, דָּא אֲזֻדְוּג בְּדָא. וְחֲדוּתָא דְּדָא בְּדָא לֹא אֲשַׁתְּכַח, אֱלָא כִּד אֲתַגְלִי עֲתִיקָא קְדִישָׁא, וּכְדִין חֲדוּתָא דְּכֻלָּא. וְתַנִּינָן, כְּתִיב מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת, לַיּוֹם הַשַּׁבָּת מִמֶּשׁ. שְׁבַחָא דְּקָא מִשְׁבַּח קוֹדֶשׁא בְּרִיךְ הוּא. כְּדִין חֲדוּתָא אֲשַׁתְּכַח, וְנִשְׁמַתָּא אֲתוּסְפַת. דְּהָא עֲתִיקָא אֲתַגְלִי וְזוּגָא יִזְדָּמָן.

409. It is the same with the renewal of the moon, MEANING AT THE NEW MOON. The sun, DENOTING ZEIR ANPIN, shines on it with the joy of the light of Atika above. For this reason, the sacrifice of the New Moon is above in order to bring fragrance to all, and joy should be prevalent in the world. Therefore, 'bring atonement before Me'. This wording is literal IN ORDER TO AWAKEN THE UNION.

409. אוּף הַכִּי בְּחֲדָתוּתֵי סִיְהָרָא, דְּהָא נְהִיר לָהּ שְׁמַשָּׁא בְּחֲדוּתָא דְּנְהִירוֹ דְּעֲתִיקָא לְעִילָא. בְּגִינֵי כֶךְ הָאִי קֶרְבָּנָא הוּא לְעִילָא, בְּגִין דִּיתְבַּסֶּם כֻּלָּא, וְיִשְׁתַּבַּח חֲדוּתָא בְּעֵלְמָא, וְע"ד הִבִּיאוּ עָלֵי כְפָרָה, דִּיִּיקָא מְלָה.

410. We have learned that it is written, "This is the burnt offering of every Shabbat, beside (lit. 'over') the continual burnt offering" (Bemidbar 28:10), MEANING one needs to aim his heart much higher this day than other days. Therefore, "over the continual burnt offering" is to be understood literally, AS "OVER" IS TO BE EXPLAINED ABOVE THE CONTINUAL OFFERING. We have learned that it is written concerning Hannah, "And prayed to (lit. 'over') Hashem" (I Shmuel 1:10). "Over" literally, MEANING ABOVE HASHEM, ZEIR ANPIN, as children are dependent on the holy Mazal, THE BEARD OF ARICH ANPIN. We have established this TO BE HIGHER THAN ZEIR ANPIN. Not a single thing in the Torah, or small letter in the Torah, does not hint at the supernal wisdom. Mounds and mounds (Heb. tilim) of supernal wisdom depend upon it. This is the meaning of, "His locks (Heb. taltalim) are wavy" (Shir Hashirim 5:11), as we have already learned.

410. תָּאנָא, כְּתִיב עוֹלֹת שַׁבַּת בְּשַׁבְּתוֹ עַל עוֹלֹת הַתָּמִיד, דְּבַעִי לְכַוּנָא לְבָא לְעִילָא לְעִילָא, וְתִיר מִשְׁאֵר יוֹמִין. וְע"ד עַל עוֹלֹת הַתָּמִיד דִּיִּיקָא. תַּנִּינָא, כְּתִיב בְּחֻנָּה וְתַתְּפַלֵּל עַל יוֹי, עַל דִּיִּיקָא, בְּגִין דְּכַנִּין בְּמִזְלָא קְדִישָׁא תַלְיוֹן, כְּמָה דְּאֻקִּימָנָא וְלִית לֶךְ מְלָה בְּאֻרִּיָּתָא, אוֹ אֵת זְעִירָא בְּאֻרִּיָּתָא. דְּלֹא רְמִיזָא בְּחֻכְמָתָא עֲלָאָה, וְתַלְיוֹן מְנִיָּה תַלִּי תַלִּין רִזִּין דְּחֻכְמָתָא עֲלָאָה, הֵה"ר קוּצוּתֵינוּ תַלְתַּלִּים, וְהָא אֲתַמַּר.

75. "Cast your burden upon Hashem"

We learn that the title verse means 'above Hashem', namely Mazal, for this is a prayer for sustenance. The righteous are fortunate in this world and in the World to Come because they are able to draw that sustenance from a high place.

411. Rabbi Yosi found Rabbi Aba sitting and reading this verse, "Cast your burden upon Hashem" (Tehilim 55:23). "Upon" is precise, MEANING ABOVE HASHEM, ZEIR ANPIN. Sustenance is dependent on Mazal, THE BEARD OF ARICH ANPIN. Rabbi Yehuda used to read, "For (lit. 'upon') this (Heb. zot fem.) shall everyone that is godly pray to You in a time when You may be found" (Tehilim 32:6). "Upon Zot" surely, MEANING ABOVE MALCHUT CALLED ZOT, BEING TIFERET THAT IS ABOVE MALCHUT. "In a time...be found," we established that it REFERS TO A WOMAN. Yet "in a time...be found" is like the words, "Seek Hashem while He may be found, call upon Him while He is near" (Yeshayah 55:6), REFERRING TO THE TEN DAYS OF REPENTANCE. Another explanation for, "In a time...be found," MEANING when the rivers, THE LIGHTS OF BINAH, flow and are drawn continuously. The patriarchs, BEING CHESED GVURAH TIFERET, receive and all are blessed, FOR EVERY PIOUS MAN SHOULD PRAY FOR THIS. What is meant by "the flood of great waters" (Tehilim 32:6)? HE ANSWERS: It is the depth of the springs and rivers, BEING ATIKA KADISHA, FROM WHICH ARE DRAWN THE LIGHTS AND SPRINGS TO BINAH. For who will merit it, and who will merit to come near and ascend there! This is what is meant by the verse, "The flood of great waters shall not come near him." It is because they are not worthy and not capable OF RECEIVING FROM ATIKA.

412. Rabbi Yitzchak said: It is written, "One thing have I desired of Hashem, that I will seek after...to behold the beauty of Hashem" (Tehilim 27:4). Blessed are the pious that numerous supernal treasures await them in that world, DENOTING BINAH, as the Holy One, blessed be He, delights in them in these worlds, as we have explained. FOR THEIR SAKE HE ASKED TO BEHOLD the beauty of Hashem. We have already learned THAT IT IS THE GLOW OF ATIKA THAT IS DRAWN IN BINAH. RABBI YITZCHAK DISPUTES WITH RABBI YEHUDA, WHO SAID THAT "THE FLOOD OF GREAT WATERS SHALL NOT COME NEAR HIM" REFERS TO THE LIGHTS OF ATIKA THAT CANNOT BE CONCEIVED. HOWEVER, THERE ARE SOME RIGHTEOUS WHO MERIT THIS TOO. Rabbi Chizkiyah says: From here, IT SEEMS THAT THERE ARE PIOUS WHO DO MERIT THE LIGHT OF ATIKA, as written, "Neither has the eye seen, that an Elohim, beside You, should do such a thing for him that waits for Him" (Yeshayah 64:3). HE ASKS, 'He should do': It should have said, 'You should do', SINCE IT WRITES "BESIDE YOU," A TERM OF SECOND PERSON. HE REPLIES: Rather, 'he should do' is precise, BECAUSE IT REFERS TO ATIKA. THEREFORE, HE SPEAKS IN TERMS OF THIRD PERSON. Similarly, "behold, I (lit. 'he') will add to your days fifteen years" (Yeshayah 38:5). IT SHOULD HAVE SAID, 'I WILL ADD', SINCE IT PRECEDES IT WITH "BEHOLD (LIT. 'HERE I AM')." IT IS ONLY BECAUSE IT ALLUDES TO ATIKA, WHO IS NOT CONCEIVED TO BE HERE. THEREFORE, HE SAYS IN THIRD PERSON, "HE WILL ADD." IT IS BECAUSE LIFE IS DRAWN FROM MAZAL, MEANING FROM THE BEARD OF ATIKA. Similarly, "Cast your burden upon Hashem" MEANS ABOVE HASHEM, NAMELY MAZAL, FOR THIS IS A PRAYER FOR SUSTENANCE. It is also written, "And prayed to (lit. 'over') Hashem," ALSO REFERRING TO MAZAL THAT IS HIGHER ABOVE OF HASHEM, AS THIS PRAYER WAS FOR CHILDREN. Yet all is one, FOR IT IS ALL DRAWN FROM THE MAZAL, THE BEARD OF ATIKA KADISHA. THUS, IT IS POSSIBLE TO RECEIVE AND DRAW ABUNDANCE ALSO FROM ATIKA KADISHA, UNLIKE RABBI YEHUDA'S WORDS.

411. ר' יוסי אשכחיה לר' אבא, דהוה יתיב וקארי, האי קרא דכתיב, השלך על יי' יהבך, על הייקא, דהא מזוני במזלא תליין. ר' יהודה הוה קארי, על זאת ותפלל כל חסיד אליך לעת מצא. על זאת ודאי. לעת מצא, הא אוקימנא. אבל לעת מצא, כמה דכתיב דרשו יי' בהמצאו קראוהו בהיותו קרוב. ד"א לעת מצא, בשעתא דנהרין נגדין ואתמשכאן, ומסתפקי אבהן, ומתברכאן בלא. רק לשטף מים רבים, מאן שטף מים רבים, דא עמיקא דמבועין ונהרין, דמאן יזכה ליה, ומאן יזכה לקרבא ולסלקא תמן. הה"ד ביה, רק לשטף מים רבים אליו לא יגיעו דהא לא זבאן, ולא יכלין.

412. רבי יצחק אמר, בתיב אחת שאלתי מאת יי' אותה אבקש וגו'. זבאין אינון צדיקניא, דכמה גניזין עלאין טמירין להו בההוא עלמא, דקודשא בריך הוא משתעשע בהו באינון עלמין, כמה דאוקימנא בנעם יי', והא אתמר. ר' חזקיה אמר מהכא, עין לא ראתה אלהים זולתך יעשה למחבה לו. יעשה, תעשה מבעי ליה. אלא יעשה ודאי, היינו יוסיף על ימין חמש עשרה שנה. והיינו השלך על ה' יהבך. וכתיב ותתפלל על יי'. וכלא חדר.

413. Fortunate is the portion of the righteous in this world and the World to Come. Regarding them, it is written, "But let all those that put their trust in You rejoice: let them ever shout for joy, because You do defend them: and let those who love Your name be joyful in You" (Tehilim 5:12). It is also written, "Surely the righteous shall give thanks to Your name: the upright shall dwell in Your presence" (Tehilim 140:14) and "They that know Your name will put their trust in You: for You, Hashem, have not forsaken those who seek You" (Tehilim 9:11).

Blessed is Hashem forever. Amen and Amen. May Hashem reign forever. Amen and Amen.

413. זָכָאָה חוֹלְקֵיהוֹן דְּצַדִּיקִיָּא, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאַתִּי, עַלִּייהוּ בְּתִיב וּשְׂמַחוּ כָּל חוֹסֵי בְּךָ לְעוֹלָם יִרְגְּנוּ וְתִסַּךְ עֲלֵימוּ וְיַעֲלִצוּ בְּךָ אוֹהֲבֵי שְׁמֶךָ. וּבְתִיב אַךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ יֹשְׁבוּ יִשְׂרָאֵל אֶת פְּנֶיךָ. וּבְתִיב וַיִּבְטְחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא עֲזַבְתָּ דוֹרְשֶׁךָ יי'.

בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן. יִמְלֹךְ יי' לְעוֹלָם אָמֵן וְאָמֵן.