

1. "The sons of Aaron"

We learn that when God commanded the people to purify themselves He made the same admonition to the priests, the sons of Aaron. Rabbi Yehuda speaks about the light of God that is stored up for the righteous in the World to Come, but that is hidden from the wicked. We are told about how difficult it is for the soul to leave the body at the time of death and about why the body must not be left unburied for very long. Rabbi Yehuda talks about the possibility of immediate reincarnation and the body of light. He tells us about the flow of holy ointment that is drawn down upon the priest.

1. "And Hashem said to Moses, Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people" (Vayikra 21:1). Rabbi Yosi said, what is the reason that this corresponds with that which is said before, "A man also or woman that is a medium or a wizard, shall surely be put to death" (Vayikra 20:27), so that THE VERSE, "Speak to the priests" is adjacent to it? HE REPLIES: once admonishing Yisrael to sanctify themselves in every manner, it also admonished the priests to sanctify themselves and the Levites as well. How do we know it admonished the priests? From the words, "Speak to the priests." And as for the Levites, it says, "Thus speak to the Levites, and say to them" (Bemidbar 18:26). Thus they will all be righteous, holy and pure.

2. "Speak to the priests the sons of Aaron": HE ASKS, what is the reason it is written here, "the sons of Aaron"? Do I not know they are the sons of Aaron? AND HE ANSWERS, THIS TEACHES US they are "the sons of Aaron" rather than 'the sons of Levi', because Aaron is the first of all the priests. For it is him that the Holy One, blessed be He, had chosen above everyone, so as to make peace in the world, and because Aaron's practices have brought him up to this. For Aaron strove throughout his life to increase peace in the world. Since these were his ways, the Holy One, blessed be He, raised him TO PRIESTHOOD, to introduce peace among the celestial retinue, FOR THROUGH HIS WORSHIP HE BRINGS ABOUT THE UNION OF THE HOLY ONE, BLESSED BE HE AND HIS SHECHINAH, WHICH BRINGS PEACE THROUGHOUT THE WORLDS. Hence, "Speak to the priests the sons of Aaron."

3. "Speak to the priests the sons of Aaron, and say to them." Rabbi Yehuda opened with the verse, "O how great is Your goodness, which You have laid up for those who fear You..." (Tehilim 31:20). "O how great is Your goodness": how superior and precious is that lofty light that is called good, as written, "And Elohim saw the light, that it was good" (Beresheet 1:4). This is the treasured light with which the Holy One, blessed be He, does good in the world. He does not withhold it any day, and the world is maintained and supported by it. "Which You have laid up for those who fear You": for we have learned that the Holy One, blessed be He, made a lofty light when He created the world, and treasured it for the righteous for the future to come. This is the meaning of, "which You have laid up for those who fear You, which You have performed for those who trust in You."

1. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה אֲמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵיהֶם לִנְפֹשׁ לֹא יִטְמָא בְּעַמּוּיוֹ. אִ"ר יוֹסִי, מ"ט דָּא לְקַבֵּל דָּא, דְּכַתִּיב לְעִילָא, וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בָהֶם אוֹב אוֹ יִדְעוֹנֵי מוֹת יוֹמָתוֹ, וְסָמִיךְ לִיה אֲמֹר אֶל הַכֹּהֲנִים. אֵלָא כִּיּוֹן דְּאַזְהַר לְהוּ לְיִשְׂרָאֵל, לְקַדְשָׁא לְהוּ בְּכָלָא, אֲזַהַר לְהוּ לְכַהֲנֵי לְקַדְשָׁא לֹון, וְכֵן לְלוּיִם. לְכַהֲנֵי מִנִּין. דְּכַתִּיב אֲמֹר אֶל הַכֹּהֲנִים. לְלוּאֵי מִנִּין. דְּכַתִּיב וְאֵל הַלוּיִם תְּדַבֵּר וְאָמַרְתָּ אֲלֵיהֶם. בְּגִין דִּישְׁתַּבְּחוּן בְּלֵהוּ זַכָּאִין קַדִּישִׁין דְּכִיּוֹן.

2. אֲמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן, מ"ט הָכָא בְּנֵי אַהֲרֹן, וְכִי לֹא יִדְעָנָא דְּבְנֵי אַהֲרֹן נִינְהוּ. אֵלָא בְּנֵי אַהֲרֹן, וְלֹא בְּנֵי לוֹי, דְּאַהֲרֹן דְּהוּא שִׁירוּתָא דְּכָל כַּהֲנֵי דְּעֻלְמָא, דְּבִיָּה אֲתֵרַעֵי קוֹדֶשָׁא בְּרִיךְ הוּא מְכַלָּא, בְּגִין לְמַעַבְדַּ שְׁלָמָא בְּעֻלְמָא, וּבְגִין דְּאַהֲרֹן אֲרַחוּי סְלִיקוּ לִיה לְהָאֵי, דְּכָל יוֹמוֹי דְּאַהֲרֹן הָוָה מְשַׁתְּדֵל לְאַסְגָּאָה שְׁלָמָא בְּעֻלְמָא. וּבְגִין דְּאוֹרְחוּי בְּךָ, סְלִיק לִיה קוֹדֶשָׁא בְּרִיךְ הוּא לְהָאֵי, לְמִיעַל שְׁלָמָא בְּפִמְלִיא דְּלְעִילָא, וּבְגִין בְּךָ אֲמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן.

3. אֲמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵיהֶם. ר' יְהוּדָה פָּתַח, מָה רַב טוֹבָךְ אֲשֶׁר צָפַנְתָּ לִירֵאִיךָ וְגו'. מָה רַב טוֹבָךְ, כִּמְה עֲלָאָה וִיקִירָא, הֵוּא נְהוּרָא עֲלָאָה דְּאֶקְרִי טוֹב, דְּכַתִּיב וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וְדָא הוּא אוֹר הַגָּנוּז, דְּבִיָּה עֲבִיד קוֹדֶשָׁא בְּרִיךְ הוּא טב בְּעֻלְמָא, וְלֹא מִנַּע לִיה בְּכָל יוֹמָא, בְּגִין דְּבִיָּה מְתַקִּיִּים עֻלְמָא, וְקָאִים עֲלִיהּ. אֲשֶׁר צָפַנְתָּ לִירֵאִיךָ, דִּתְנִן, נְהוּרָא עֲלָאָה עֲבִיד קוֹדֶשָׁא בְּרִיךְ הוּא כַּד בְּרָא עֻלְמָא, וְגִנְזוּ לִיה לְצַדִּיקָא לְזִמְנָא דְּאַתִּי. הֵה"ד, אֲשֶׁר צָפַנְתָּ לִירֵאִיךָ.

4. "Performed for those who trust in You" (Ibid.): for when the world was created, this light was shining from the beginning of the world to its end. When the Holy One, blessed be He, saw the wicked that will live in the world, He concealed that light. This is the meaning of, "And from the wicked their light is withheld" (Iyov 38:15). THE HOLY ONE, BLESSED BE HE, will shine it upon the righteous in the World to Come, so, "which You have laid up for those who fear You, WHICH YOU HAVE PERFORMED FOR THOSE WHO TRUST IN YOU." "PERFORMED" ALLUDES TO THE ACTION OF CONCEALMENT. It is also written, "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

4. פְּעֻלַּת לְחוּסִים בָּךְ. פְּעֻלַּת, בְּזִמְנָא דְאַתְבָּרִי עֲלֵמָא, הֵהוּא נְהוּרָא הוּא קָאִים וְנִהִיר מִרְיֹשָׁא דְעֲלֵמָא לְסִיּוּפֵי דְעֲלֵמָא. בְּדִ אֶסְתַּכֵּל קוּדְשָׁא בְּרִיךְ הוּא, לְאַיְנוֹן חַיִּיבִין דְּזִמְיָנִין לְקִיּוּמָא בְּעֲלֵמָא, גְּנִיז לִיה לְהֵהוּא נְהוּרָא, דְּכֹתִיב וְיִמְנַע מִרְשָׁעִים אֹרֶם. וְחִמִּין לְאַנְהָרָא לְצִדִּיקֵינָא לְעֲלֵמָא דְאַתִּי, וְדָא הוּא אֲשֶׁר צִפְנֹת לִירְאִיךָ, וּכְתִיב וְזָרְחָה לָכֶם יְרֵאֵי שְׁמִי שֶׁשֶׁשׁ צִדְקָה וּמִרְפָּא בְּכֻנְפֶיהָ.

2. When a man is about to go to that world
The Zohar give us description what happens when a peson is about to leave this world.

5. Come and see, when a man is about to go to that world, and is on his sickbed, three messengers come to him. He sees there what one cannot see while in this world. That day is Judgment day, when the King asks for His deposit BACK, NAMELY THE SOUL. Happy is the man who returns the deposit to the King as it was given him, THAT IS, UNDAIMAGED. If that deposit was soiled with bodily filth, what shall he say to the owner of the deposit?

5. תָּא חֲזִי, בְּשַׁעֲתָא דְּבֵר נָשׁ קָאִים לְמִיּהָרָא לְהֵהוּא עֲלֵמָא, וְהוּא בְּבִי מִרְעִיָּה, אֲתִיָּין עֲלֵיהָ ג' שְׁלוּחִין, וְחִמִּי תִמְזֵן, מַה דְּלֹא יָכִיל בְּרִי נָשׁ לְמַחְמֵי בְּרִי אִיהוּ בְּהֵאֵי עֲלֵמָא. וְהֵהוּא יוֹמָא, יוֹמָא דְּרִינָא עֲלָאָה הוּא, דְּמַלְכָּא בְּעֵי פְקֻדוֹנָא דִּילֵיהָ. זָכָאָה הֵהוּא בְּרִי נָשׁ, דְּפְקֻדוֹנִיָּה אֲתִיב לְמַלְכָּא כְּמַה דְּאַתִּיּוּהִיב לִיה בְּגוּיָּה. אִי הֵהוּא פְקֻדוֹנָא אֲתַטְנָף בְּטִנוּפֵי גּוּפָא, מַה יִּימָא לְמֵאֲרִי פְקֻדוֹנָא.

6. He lifts up his eyes and sees the Angel of Death standing before him with his sword drawn in his hand, the destroying angel in charge of breaking that man. Nothing is harder for the soul than its separation from the body. The man does not die until he sees the Shechinah. Through much yearning for the Shechinah the soul leaves THE BODY to welcome the Shechinah. After THE SOUL has left THE BODY, what soul CAN cleave to the Shechinah and be received within Her? These matters have been explained.

6. זָקָף עֵינָיו, וְחִמִּי לְמַלְאָךְ הַמּוֹת קָאִים קְמִיָּה, וְסִיּוּפִיָּה שְׁלִיפָא בִּידֵיהָ, קִסְטֵר בְּקִטְרִין, בְּקוּטְמָא דְּהֵהוּא בְּרִי נָשׁ. וְלִית לָהּ לְנַפְשָׁא קִשְׁיוּ בְּכֻלָּא, כְּפִרְיֹשׁ דִּילָהּ מִן גּוּפָא. וְבֵר נָשׁ לֹא מִית, עַד דְּחִמִּי לְשְׁכִינָתָא, וּמַגּוּ סְגִיאוֹת תִּיאוּבָתָא דְּשְׁכִינָתָא, נַפְשָׁא נִפְקֵת לְקַבְלָא לְשְׁכִינָתָא. בְּתֵר דְּנַפְקָא, מֵאֵן אִיהִי נַפְשָׁא דְּאַתְדַּבֵּק בָּהּ וְתִתְקַבֵּל בְּגוּיָּה וְהָא אוּקְמוּהָ לְהֵי מַלְי.

7. After the soul has left the body, and it remains spiritless, it is forbidden to leave it unburied, as written, "his body shall not remain all night upon the tree, but you shall surely bury him that day" (Devarim 21:23). For a corpse remaining unburied for 24 hours, a day and a night, causes the parts of the Chariot, WHICH IS ALLUDED TO BY THAT MAN, to weaken, and detains the actions of the Holy One, blessed be He, from being carried out. For the Holy One, blessed be He, may have decreed upon him another incarnation at once, on the very day he died, in order to help him. But as long as the body is not buried, the soul does not come before the Holy One, blessed be He, nor can it be in another body in another incarnation, for a soul is not given another body until the first one is buried. This resembles a man whose wife died. He is not qualified to marry another wife before he buries the first one. Hence the Torah said, "his body shall not remain all night upon the tree."

7. בְּתֵר דְּנִפְקָא נִפְשָׁא מִן גּוּפָא, וְאַשְׁתָּאֵר גּוּפָא בְּלֹא רוּחָא, אִסּוּר לְמַשְׁבֵּק לִיהּ בְּלֹא קְבוּרָתָא, דְּכִתִּיב לֹא תִלִּין נִבְלָתוֹ עַל הָעֵץ כִּי קִבֵּר תִּקְבְּרֵנוּ בַּיּוֹם הַהוּא. בְּגִין דְּמִיתָא דִּישְׁתֵּהִי כ"ד שָׁעוֹת, דְּאִינוּן יוֹמָם וְלַיְלָה, בְּלֹא קְבוּרָתָא, יְהִיב חֲלִישׁוֹתָא בְּשׁוּיָפוּי דְּרִתִּיכָא, וּמַעֲכָב עֲבִידָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא מִלַּעֲבַד דְּאַפְשָׁר דְּקוּדְשָׁא בְּרִיךְ הוּא גִזֵּר עָלֵיהּ, בְּגִין לְמִיתִיָּהּ בְּגִלְגּוּלָא אַחְרָא, מִיָּד בְּהָהוּא יוֹמָא דְּאַתְפָּטֵר, לְאוּטְבָא לִיהּ. וְכָל זְמָנָא דְּלֹא אֲתִקְבֵּר גּוּפָא, נִשְׁמָתָא לֹא עֹאלֶת קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא יִכְלָא לְמַהּוּי בְּגוּפָא אַחְרָא, בְּגִלְגּוּלָא תְּנִינָא, דְּלֹא יְהִיבִין לְנִשְׁמָתָא גּוּפָא אַחְרָא, עַד דִּיתְקַבֵּר קְדָמָא. וְדָא דְּמִי לִבְר נֶשׁ דְּמִיתָא אֲתִתִּיָּהּ, לֹא אֲתַחְזִי לִיהּ, לְמִיסַב אֲתִתָּא אַחְרָא, עַד דְּקִבֵּר לְקְדָמִיתָא, וּבְגִין דָּא אָמְרָה אורִינָתָא, לֹא תִלִּין נִבְלָתוֹ עַל הָעֵץ.

8. Another explanation: when the soul has left the body and wishes to go to that world, it may not enter it until it is given another body of light. Then it can enter. You may derive this from Elijah, who had two bodies, one in which he was seen by people below, and another in which he was seen above among the celestial holy angels. As long as the body is not buried, the soul suffers and the spirit of defilement is there to dwell upon that body and defile it.

8. דְּבֵר אַחֵר, כִּד אֲתַפְרָשָׁא נִשְׁמָתָא מִן גּוּפָא, וּבִעְנֵא לְמִיזֵל לְהָהוּא עֲלָמָא, לֹא תִיעוּל לְהָהוּא עֲלָמָא, עַד דִּיהִיבִין לָהּ גּוּפָא אַחְרָא מְנַהוּרָא, וּלְבִתֵּר יִכְלָא לְמִיעוּל. וּמֵאלֵיהּ תְּנַדַּע, דִּהּוּ לִיהּ תֵּרִין גּוּפִין, חַד דְּבִיָּה אֲתַחְזִי לְתִתָּא לְבָנִי נֶשָׁא, וְחַד דְּבִיָּה אֲתַחְזִי לְעִילָא, בֵּין מְלֹאכִין עֲלָאִין קְדִישִׁין. וְכָל כְּמָה דְּגוּפָא לֹא אֲתִקְבֵּר, צַעֲרָא הוּא לְנִשְׁמָתָא, וְרוּחַ מְסֻאָבָא אֲזִדְמֵן לְשִׁרְיָא עֲלוּי, וּלְסֻאָבָא לְהָהוּא גּוּפָא.

9. Since the spirit of defilement is in readiness TO DEFILE THE BODY, one must not keep the body for a night, because the spirit of defilement is present at night and spreads, NAMELY ROAMS, throughout the land to find a soulless body to defile it. THEREFORE AT NIGHT it is defiled even more. Therefore it warned the priests, saying, "There shall none be defiled for the dead among his people" (Vayikra 21:1). Since they are holy, the spirit of defilement will not dwell upon them and they shall not be defiled - FOR THE SPIRIT OF DEFILEMENT CAN DWELL ON A SPIRITLESS BODY.

9. וּבְגִין דִּהָהוּא רוּחַ מְסֻאָבָא, אֲזִדְמֵן, לֹא לְבִיעֵי לִיהּ לְאִינִישׁ, לְמִיבִת הָהוּא גּוּפָא לִילִיא חַד, בְּגִין דְּרוּחַ מְסֻאָבָא אֲשִׁתְּכַח בְּלִילִיא, וְאַשְׁתַּטַּח בְּכָל אֶרְעָא, לְאַשְׁכַּח גּוּפָא בְּלֹא נִפְשָׁא, לְסֻאָבָא לִיהּ, וְאַסְתָּאב יְתִיר, וְעַל דָּא אֲזַהֵר לְכַהֲנִי וְאָמַר, לְנֶפֶשׁ לֹא יִשְׁמָא בְּעַמּוּי, בְּגִין דְּאִינוּן קְדִישִׁין לֹא יִשְׁרִי עָלֵיהּ רוּחַ מְסֻאָבָא, וְלֹא יִסְתָּאבֹן.

10. "Speak to the priests." Rabbi Yitzchak said, "Speak to the priests" in a whisper. Just as all the services of the priests are done silently, so are all their words whispered. "Speak...and say" MEANS once and again to remind them of their sanctity so that they shall not be defiled, for whoever serves in a holy place must be holy in every respect. "There shall none be defiled for the dead," as we explained that a spiritless corpse is unholy and the spirit of defilement dwells upon it. For the spirits of defilement long for the bodies of Yisrael, once the spirit of holiness was emptied from them, and they come to join a vessel of holiness, NAMELY A BODY. The priests, who are doubly holy must not be defiled whatsoever, as written, "because the crown of his Elohim is upon his head" (Bemidbar 6:7), and "the anointing oil of his Elohim is upon him" (Vayikra 21:12).

10. אָמור אַל הַכֹּהֲנִים, רַבִּי יִצְחָק אָמַר, אָמור אַל הַכֹּהֲנִים, בְּלִחְשׁוֹ. כִּמָּה דָּכַל עוֹבְדִיהוֹן דְּכֹהֲנֵי בְּלִחְשׁוֹ, כִּן אֲמִירָה דְּלֵהוֹן בְּלִחְשׁוֹ. אָמור וְאִמְרַתְּ: זְמַנָּא חַד, וְתֵרִין זְמַנִּין, לְאַזְהָרָא לְהוּ עַל קְדוּשִׁיהוּ, בְּגִין דְּלֹא יִסְתַּאֲבוּן. דִּמְאֵן דִּמְשַׁמֵּשׁ בְּאַתֵּר קְדִישָׁא, בְּעֵינָא דִּישְׁתַּכַּח קְדִישָׁא בְּכֻלָּא. לְנֶפֶשׁ לֹא יִטְמָא, כִּמָּה דְּאוֹקִימָנָא, דְּגוּפָא בְּלֹא רוּחַ, מְסַאֲבָא הוּא, וְשָׂרִי עָלֶיהָ רוּחַ מְסַאֲבָא. דְּהָא תִּיאוּבְתָא דִּירוּחֵי מְסַאֲבֵי לְגַבֵּי גּוּפִיהוֹן דִּישְׂרָאֵל אִיהוּ, בְּגִין דְּאַתְרָק מְנִיחֵהוּ רוּחָא קְדִישָׁא, וּבְמָנָא דְּקֻדְשָׁא, אֲתִיּוֹן לְאַתְחַבְרָא. וְכֹהֲנֵי דְּאִינוּן קְדִישִׁין, קְדוּשָׁתָא עַל קְדוּשָׁתָא, לֹא בְּעִיּוֹן לְאַסְתַּאֲבָא כְּלָל, בְּגִין דְּכְתִיב כִּי נֹר אֱלֹהִיו עַל רֹאשׁוֹ. וְכְתִיב כִּי שֶׁמֶן מִשְׁחַת אֱלֹהִיו עָלָיו אֲנִי יי'.

3. Running down upon the head, running down upon the beard

The Zohar explains the flow from Binah. The work of the Kohanim, and that they have to stay pure.

11. He, THE PRIEST, like THE PRIEST above, is below, as written, "It is like the precious ointment upon the head, running down upon the beard, the beard of Aaron; running down over the hem of his garments" (Tehilim 133:2). This verse has been explained, yet "the precious ointment upon the head" is the oil of supernal holy ointment, NAMELY THE PLENTY OF MOCHIN, that flows and comes out from the location of the deepest river, BINAH. According to another explanation, it flows and comes out of the head to all heads, the most concealed among the concealed, WHICH IS THE HEAD OF ARICH ANPIN. It is surely "upon the head," the head of Adam Kadmon (Primordial Man), WHICH IS ARICH ANPIN. THE VERSE TEACHES US IT IS LIKE THE PRECIOUS OINTMENT, WHICH IS UPON THE HEAD.

11. וְהוּא כְּגִוּוֹנָא דְּלַעִילָא קָאִים לְתַתָּא, דְּכְתִיב בְּשֶׁמֶן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזָּקֵן זָקֵן אֶהְרֹן שְׂוִירָד עַל פִּי מְדוּתָיו, הָאִי קָרָא אוֹקְמוּהָ, אֲבָל בְּשֶׁמֶן הַטּוֹב עַל הָרֹאשׁ, דָּא מְשַׁח רַבּוּת קְדִישָׁא עֲלָאָה, דְּנִגְיֵד וְנִפְיָק מֵאַתֵּר דְּנִהָרָא עֲמִיקָא דְּכֻלָּא. ד"א, דְּנִגְיֵד וְנִפְיָק מֵרִישָׁא דְּכָל רִישִׁין, סְתִימָא דְּכָל סְתִימִין. עַל הָרֹאשׁ, עַל הָרֹאשׁ וְדָאִי, רִישָׁא דְּאָדָם קְדָמָאָה.

12. It is "running down upon the beard," the precious beard OF ARICH ANPIN, as has been explained. The beard of Aaron refers to the celestial High Priest, NAMELY, THE BEARD OF ZEIR ANPIN, IN THE SECRET OF CHESED OF ZEIR ANPIN. This has already been explained. This ointment, NAMELY THE PLENTY OF ARICH ANPIN, is "running down over the hem of his garments" OF ZEIR ANPIN. For it flows and comes down to the lower beings over the garments OF ZEIR ANPIN. Similarly THE HIGH PRIEST below drawns and is crowned by the anointing oil below. HE CORRESPONDS TO THE SUPERNAL HIGH PRIEST, CHESED OF ZEIR ANPIN.

12. יוֹרֵד עַל הַזָּקֵן, דָּא דִּיקְנָא וְקִירָא, כִּמָּה דְּאוֹקְמוּהָ. זָקֵן אֶהְרֹן, דָּא כֵּהֵן גְּדוֹל דְּלַעִילָא, וְהָא אוֹקְמוּהָ. וְהוּא שֶׁמֶן, יוֹרֵד עַל פִּי מְדוּתָיו, דִּמְאִינוּן מְשִׁיחֵן, נִגִּיד וְנִפְיָק וְנִחִית לְתַתָּאִי, וּכְגִוּוֹנָא דָּא נִגִּיד וְאַתְעֵטֵר כִּהְנָא תַתָּאָה, בְּמְשַׁח רַבּוּת לְתַתָּא.

13. There is a dissimilarity between the beginning and end of this verse, since it is written, "Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people." THE BEGINNING OF THE VERSE IS IN PLURAL, WHILE THE END IS IN THE SINGULAR. It should have said, 'They shall not be defiled', IN PLURAL, AS AT THE BEGINNING OF THE VERSE. Why "There shall none be defiled" IN THE SINGULAR? HE REPLIES, THE VERSE speaks about the highest priest, NAMELY THE HIGH PRIEST ABOVE. Rabbi Yehuda said, yet it is written, "And he that is the High Priest among his brethren" (Vayikra 21:10). THIS ALLUDES TO THE HIGH PRIEST ABOVE, RATHER THAN THE FIRST VERSE. HE ANSWERS, It is surely so, "THERE SHALL NONE BE DEFILED FOR THE DEAD AMONG HIS PEOPLE" ALLUDES TO THE HIGHEST PRIEST, ZEIR ANPIN, WHILE THE VERSE, "AND HE THAT IS THE HIGH PRIEST AMONG HIS BRETHREN" as we learned, speaks of the High Priest BELOW. As Rabbi Yitzchak said, The priest situated below is in the likeness of above and should be in holiness more than all the others, as we learned. HENCE THE VERSE SPOKE OF HIM SPECIFICALLY THAT HE MUST NOT DEFILE HIMSELF EVEN FOR HIS FATHER OR FOR HIS MOTHER.

13. הָאֵלֶּיךָ קָרָא, לֹא רִישֵׁי סִימָה, וְלֹא סִימָה רִישֵׁי. כְּתִיב אֲמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵיהֶם לִנְפֹשׁ לֹא יִטְמָא. לֹא יִטְמָאוּ מִבְּעֵי לֵיהּ, מִהוּ לֹא יִטְמָא. אֱלֹא, עַל הֵהוּא כֹהֵן עֹלָא מְבֻלָּהוּ קָאָמַר. אָמַר רַבִּי יְהוּדָה וְהָא כְּתִיב וְהַכֹּהֵן הַגָּדוֹל מֵאֲחָיו. אֱלֹא וְדָאִי הָכִי הוּא כְּמָה דְאִתְמַר, וְאָמַר רַבִּי יִצְחָק, כְּמָה דְקָאִים לְתַתָּא, כְּגוּנָא דְלַעִילָא, בְּקִדּוּשָׁה אֲצִטְרִיךְ לְאִשְׁתַּבַּחָא יְתִיר מִכָּלָא, כְּמָה דְאִתְמַר.

4. The secret of the candelabra

We learn why only the priest is permitted to arrange and light the lamps in the Temple.

Ra'aya Meheimna (the Faithful Shepherd)

14. The priest is commanded to daily arrange lamps in the Temple. We have explained this in relation to the candelabra. This secret is in the likeness of above, since the supernal light in the anointing oil first runs over the head of the supernal Priest, WHICH IS THE FIRST THREE SFIROT OF ZEIR ANPIN. Then he kindles the lamps, NAMELY, THE SFIROT OF MALCHUT, THE ILLUMINATIONS OF FIRE, and makes them illuminate, as written, "It is like the precious ointment upon the head" (Tehilim 133:2), and, "the anointing oil of his Elohim is upon him" (Vayikra 21:12). Thus only the priest is permitted to arrange the lamps and light them twice a day, to correspond to the illumination of unity THAT OCCURS twice, and the daily offering which is offered twice daily - all that is needed.

רעיא מהימנא

14. פְּקוּדָא דָּא, לְסַדְרָא כְּהֵנָּא בְּכָל יוֹמָא בּוֹצִינִין בְּבֵי מְקַדְשָׁא, וְהָא אוֹקִימָנָא בְּרָזָא דְּמִנּוּרָא. וְאִיהוּ רָזָא כְּגוּנָא דְלַעִילָא, בְּגִין דְּנִהֲרִי עֹלָא בְּמִשַּׁח רַבּוּ, נְחִית עַל רִישָׁא דְכְּהֵנָּא בְּקִדְמִיתָא לְבַתָּר אִיהוּ אֲדִלִיק וְאִנְהִיר כָּל בּוֹצִינִין. דְּכְתִיב כְּשֶׁמֶן הַטּוֹב עַל הָרֹאשׁ וְגו', וְכְתִיב כִּי שֶׁמֶן מִשַּׁחַת אֱלֹהִי עָלָיו וְגו'. וְעַל דָּא אֲתִיְהִיב רִשׁוּ לְכְּהֵנָּא בְּלַחֲדוּי, לְסַדְרָא בּוֹצִינִין, וְלִאֲדַלְקָא לְהוֹן בְּכָל יוֹמָא תְּרִין זְמָנִין, לְקַבֵּל נִהֲרִי דְיַחְוָדָא תְּרִין זְמָנִין, קִרְבָּנָא בְּכָל יוֹמָא, תְּרִין זְמָנִין, וְכָלָא אֲצִטְרִיךְ.

15. The candles are shining everywhere by means of the priest, above and below, so there will be rejoicing and so that joy would abound in all directions, NAMELY RIGHT AND LEFT, with the lighting of the lamps. For those two are performed by the priest so that joy would abound in every direction - the kindling of the lamps and incense. We have already explained that "Ointment and perfume (incense) rejoice the heart" (Mishlei 27:9).
End of Ra'aya Meheimna

15. וְעַל יְדֵי דְכְּהֵנָּא נִהֲרִין בּוֹצִינִין בְּכָלָא, עֹלָא וְתַתָּא לְמַחְדּוּ חִידּוּ, וְלִאֲשַׁבַּח חִידּוּ בְּכָל סְטְרִין. בְּאֲדִלְקוּתָא דְּבוֹצִינִין, דְּהָא תְּרִין אֲלִין עַל יְדֵי דְכְּהֵנָּא, לִאֲשַׁבַּח חִידּוּ בְּכָל סְטְרִין, וְאֲלִין אִינוּן אֲדִלְקוּתָא דְּבוֹצִינִין וְקִטְרֵת. וְהָא אוֹקִימָנָא שֶׁמֶן וְקִטְרֵת יִשְׂמַח לֵב.
ע"כ רעיא מהימנא

5. "and for his sister a virgin"

We are reminded of the destruction of Jerusalem, and of how God will exact vengeance against the children of Edom who destroyed it.

16. "and for his sister a virgin, that is near to him..." (Vayikra 21:3). The preceding verse says, "but for his kin, that is near to him" (Ibid. 2). Rabbi Aba opened with the verse, "Who is this that comes from Edom, with crimsoned garments from Botzrah..." (Yeshayah 63:1). "Who is this that comes from Edom," MEANS THAT the Holy One, blessed be He, will be garbed with a garment of vengeance upon Edom, for their ruining His Temple, and burning His Holy, and exiling the Congregation of Yisrael among the nations. He will take revenge upon them forever, until all the mountains in the world will fill with the dead of the nations, and the birds of the sky will be summoned upon them TO FEED UPON THEIR CADAVERS. Every wild beast will feed on them for twelve months and the birds of the sky for seven years until the land will not bear their disgrace. This is the meaning of, "for Hashem has a sacrifice in Botzrah, and a great slaughter in the land of Edom" (Yeshayah 34:6), until this raiment OF VENGEANCE will be defiled BY THOSE KILLED. This is the meaning of, "and I have stained all my raiment" (Yeshayah 63:3).

17. "With crimsoned garments from Batzrah," because legions of the world came out FROM BATZRAH to wage war against Jerusalem. They started to burn the Holy, while the children of Edom were demolishing the walls, and uprooting cornerstones. This is the meaning of, "Remember, O Hashem, against the children of Edom the day of Jerusalem, when they said, Rase it, rase it, to its very foundations" (Tehilim 137:7).

18. "this one that is glorious in His apparel" (Yeshayah 63:1), THAT IS, with the garments of vengeance He will don. "striding in the greatness of His strength" (Ibid.). Striding REFERS TO breaking, as written, "the people fall under you" (Tehilim 45:6). Yisrael said to Isaiah, Who is he that will accomplish so much? He opened with the verse, "I that speak in righteousness" (Yeshayah 63:1), He that is "mighty to save" (Ibid.), He of whom it is written, "He loves righteousness and judgment" (Tehilim 33:5), actual righteousness, NAMELY MALCHUT THAT IS CALLED RIGHTEOUSNESS - and He is "mighty to save."

19. Wherefore all that? Because they caused the Congregation of Yisrael to lie in the dust in exile and fall to the ground, as written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). For that the Holy One, blessed be He, will don for them garments of vengeance to defile them with many dead, as written, "and I have stained all My raiment" (Yeshayah 63:3).

20. And wherefore all that? SINCE it is written, "and for his sister a virgin, that is near to him, and who has had no husband," WHO IS THE HOLY SHECHINAH, SISTER TO ZEIR ANPIN, who is not the portion of Esau, and was not the lot of him of whom it says, "a cunning hunter, a man of the field" (Beresheet 25:27). "for her he may be defiled" (Vayikra 21:3), FOR HER SAKE, with those garments of vengeance that will be defiled among the multitude OF THE DEAD MENTIONED BEFORE. THEREFORE it is written, "for her he may be defiled," for Her sake, because She is lying IN EXILE in the dust, and he wants to raise Her. This is the meaning of, "Arise, shine, for your light is come" (Yeshayah 60:1).

16. וְלֹאֲחֹתוֹ הַפְּתוּלָה הַקְּרוּבָה אֵלָיו וְגו'. מִה כְּתִיב לְעִילָא, כִּי אִם לְשֹׂארוֹ הַקְּרוּב אֵלָיו וְגו'. רַבִּי אָבָא פָתַח, מִי זֶה בָּא מֵאֲדוּם חֲמוּץ בְּגָדִים מִבְּצָרָה וְגו', מִי זֶה בָּא מֵאֲדוּם, זִמְיָן קוֹדֶשָׁא בְּרִיךְ הוּא לְלִבְשָׁא לְבוּשֵׁי נֹקְמָא עַל אֲדוּם, דְּאַחֲרִיבּוּ בֵּיתָהּ, וְאוֹקִידוּ הַיִּכְלָיָה, וְגָלוּ לְכַנְסַת יִשְׂרָאֵל בֵּינֵי עַמְמֵינָא. וְלִמְעַבְדַּ לְהוֹן נִקְמַת עַלְמִין, עַד דִּישְׁתַּכְחוּן כָּל טוּרִין מְטוּרֵי עַלְמָא, מַלְיִין מְקֻטְלוּי עַמּוּין, וְלִמְקַרֵּי לְכָל עוֹפֵא דְשָׁמַיָא עֲלֵיהּ, וְכָל חַיּוֹת בְּרָא יִתְזַנּוּן מִנֵּיהּ תְּרִיסָר יָרָח, וְעוֹפֵא דְשָׁמַיָא שְׁבַע שָׁנִין, עַד דְּלֹא תִסְבֵּל אֶרְעָא נִיוּלָא דִּידְהוּ. הֵה"ד, כִּי זָבַח לֵוִי בְּבִצְרָה וְטָבַח גְּדוֹל בְּאַרְץ אֲדוּם, עַד דְּאִינוּן לְבוּשֵׁין יִסְתַּאבּוּן, הֵה"ד וְכָל מִלְּבוּשֵׁי אֲגָלָתִי.

17. חֲמוּץ בְּגָדִים מִבְּצָרָה, בְּגִין דְּמִינָה נִפְקוּ אוֹכְלוּסִין דְּעַלְמָא, לְחַיִּילָא עַל יְרוּשָׁלַם, וְאִינוּן שְׂרוּ לְאוֹקְדָא הַיִּכְלָא, וּבְנֵי אֲדוּם מִפְּגִרִין שׁוּרִין, וְרַמּוּ אֲבֵנֵי יִסוּדָא, הֵה"ד זְכוֹר יְי' לְבְנֵי אֲדוּם וְגו', הָאוֹמְרִים עָרוּ עָרוּ עַד הַיִּסוּד בָּהּ.

18. זֶה הָדוּר בְּלְבוּשׁוֹ, בְּאִינוּן לְבוּשֵׁי דְנוֹקְמָא דְזִמְיָן לְאַלְבִּישָׁא. צוּעָה בְּרוּב כַּחוּ, מִהוּ צוּעָה. מִתְבָּר. כְּמָה דְכְּתִיב עַמִּים תַּחְתִּיךָ יַפְלוּ וְגו'. אָמְרוּ יִשְׂרָאֵל לִישְׁעָהּ, מֵאֵן הוּא דִּין דִּיעֲבִיד כָּל כָּךְ. פָּתַח וְאָמַר, אֲנִי מְדַבֵּר בְּצַדִּיקָה, הֵהוּא דְאִיהוּ רַב לְהוֹשִׁיעַ, הֵהוּא דְכְּתִיב בֵּיהּ, אוֹהֵב צַדִּיקָה וּמִשְׁפָּט. וְאִיהוּ צַדִּיקָה מִמֶּשׁ, וְאִיהוּ רַב לְהוֹשִׁיעַ.

19. וְכָל כָּךְ לְמָה. בְּגִין דְּגִרְמוּ לִכ"י לְמַהוּי שְׂכִיבַת לְעַפְרָא בְּגִלּוּתָא, וְלִמְנַפֵּל לְאַרְעָא, כְּמָה דְכְּתִיב נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל. וּבג"כ, קוֹדֶשָׁא בְּרִיךְ הוּא יִלְבֹּשׁ לְבוּשֵׁי נֹקְמָא עֲלֵיהּ, לְסַאבָא לוֹן בְּסִגְיָאוֹ דְּקֻטְלוּיָא, דְכְּתִיב וְכָל מִלְּבוּשֵׁי אֲגָלָתִי.

20. וְכָל כָּךְ לְמָה, דְכְּתִיב וְלֹאֲחֹתוֹ הַפְּתוּלָה הַקְּרוּבָה אֵלָיו אֲשֶׁר לֹא הִיָּתָה לְאִישׁ. דְּלֹא חוּלְקִיה דְּעָשׂו, וְלֹא הוּוֹת בְּעַרְבִיָּה דִּיהוּא דְכְּתִיב בֵּיהּ אִישׁ יוֹדֵעַ צִיד אִישׁ שָׂדֶה, לָהּ יִטְמָא, בְּאִינוּן לְבוּשֵׁין דְּנוֹקְמָא, דְזִמְיָן לְאַסְתַּאבָּא בֵּין אִינוּן אוֹכְלוּסִין, דְכְּתִיב בֵּיהּ לָהּ יִטְמָא, בְּגִינָהּ, בְּגִין דְּאִיהוּ שְׂכִיבַת לְעַפְרָא, וְהוּא בְּעֵי לְאַקְמָא לָהּ, הֵה"ד קוּמִי אוּרִי כִּי בָא אוּרְךָ.

6. "They shall not make baldness on their head"

Rabbi Yosi tells us why the priest below must be without any blemish.

21. "They shall not make baldness (Heb. yikrechuh) on their head" (Vayikra 21:5). Rabbi Yosi said, What is the reason 'yikrechuh' is spelled with Hei AT THE END? HE ANSWERS, That supernal ointment, THE PLENTY OF ABA, is the holy anointing oil that consecrates all seven days, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, as we learned from the words, "for seven days shall he consecrate you" (Vayikra 8:33). That supernal oil is removed from him and baldness is made on him, if he blemishes his head. For the head of the High Priest, NAMELY THE FIRST THREE SFIROT OF ZEIR ANPIN, is this supernal oil, THE LIGHTS OF ABA. Hence the priest below must not demonstrate any blemish in himself, as we have already learned, FOR CORRESPONDING TO THE PRIEST ABOVE, HIS OWN DEEDS BLEMISH HIM. Hence, "MAKE BALDNESS" is spelled with Hei.

7. "for seven days shall he consecrate you"

This section correlates the seventy years of exile with the seven days of consecration and the seven Sfirot. Rabbi Aba says that the High Priest above blemishes the supernal Hei if the High Priest below blemishes the lower Hei.

22. He opened with the verse, "When Hashem brought back the captivity of Zion, we were like men in a dream" (Tehilim 126:1). "When Hashem brought back" was said during the exile in Babylon, though they spent only seventy years in that exile, as written, "That after seventy years are accomplished at Babylon I will take heed of you" (Yirmeyah 29:10), and "we were like men in a dream." What is "like men in a dream"? The friends remarked that some dreams last seventy years.

23. Come and see, it is written, "for seven days shall he consecrate you" (Vayikra 8:33). What are these seven days? It has been said that the uppermost place that includes all the other six, NAMELY BINA THAT INCLUDES IN IT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, is called seven days and also called repentance. We learned that whoever fasts on Shabbat, his verdict of seventy years standing is torn up. Seventy years are the seven facets of the King, NAMELY THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH INCLUDING TEN, THUS AMOUNTING TO SEVENTY. Even though they are unanimously agreed against him, the verdict is torn up. For what reason? Because WHOEVER FASTS is attached to that day, which includes them all, NAMELY BINA that is called seven and is called repentance. For that reason, WHEN HE IS ATTACHED TO THAT, he is attached to all SEVENTY YEARS when he repents, and any verdict in any of them is THEREFORE torn up. Therefore assuredly there are seventy years in a dream.

21. לא יקרח קרחה בראשם. רבי יוסי אמר, לא יקרח בה"א מאי טעמא. אלא, ההוא שמן עלאה, דאיהו משה רבות קודשא, דאשלים לכל שבעה יומין כמה דאתמר, דכתיב כי שבעת ימים ימלא את ידכם, ההוא שמן עלאה אתעדרי מניה ואתקרח, אי איהו אפגים רישיה. בגין דרישא דכהנא עלאה, ההוא שמן עלאה הוי, ועל דא לא ליבעי ליה לכהנא דלתתא, לאחזאה ביה בגרמיה פגיומו כלל, והא אתמר. ובגין כך כתיב בה"א.

22. פתח ואמר, בשוב יי' את שיבת ציון היינו כחולמים. בשוב יי' את שיבת, דא בגלות בבל אתמר. דלא אשתכחו יתיר בגלותא אלא שבעין שנין. דכתיב, כי לפי מלאות לבבל שבעים שנה אפקוד אתכם. וכתיב היינו כחולמים, מאי כחולמים. אלא הא אתערו חבריאי, דאיכא שבעין שנין בחלמא.

23. ותא חזי, כתיב כי שבעת ימים ימלא את ידכם. מאן שבעת ימים. הא אתמר, ההוא אתר עלאה, דהוא כללא דכל שיתא אחרנין, אקרי שבעת ימים, ואקרי תשובה. תנינן, מאן דיתיב בתעניתא בשבתא, קורעין לו גזר דינו של שבעים שנה, ושבעין שנה אינון שבע אנפי מלכא, דאפילו אסתכמו עליה כלל לביש, ההוא גזר דינא אתקרע. מ"ט. בגין דאחיד ביה בההוא יומא, בכללא דכלהו, דאקרי שבעה, ואקרי תשובה, בגין כך בכלהו אחיד, ואהדר בתשובה, ואתקרע גזר דינא בכלהו. ועל דא ודאי שבעין שנין איכא בחלמא.

24. Similarly the priest is crowned with seven, WHICH ARE BINAH that is called seven days. If THE PRIEST blemishes his head, that seven, BINAH, the whole of all SEVEN DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, makes him bald from all that overall holiness that dwells on THAT PRIEST. They were therefore careful not to make baldness on their heads, because this will render them defective in all SEVEN SFIROT. Thus the priest needs to abide in perfection more than all the others, and all the more so the most supernal, THE HIGH PRIEST.

25. Rabbi Aba said, the lower Hei in here and the supernal Hei in there. The High Priest, the highest, BLEMISHES the supernal Hei, WHICH IS BINAH, as written, "upon whose head the anointing oil was poured, and that is consecrated..." (Vayikra 21:10). "And that is consecrated" REFERS TO BINAH as written, "for seven days shall he consecrate you." THE SEVEN DAYS REFER TO BINAH, THE UPPER HEI OF YUD HEI VAV HEI. Any other priest CREATES A BLEMISH in the lower Hei OF YUD HEI VAV HEI, MALCHUT, as written, "They shall not make baldness on their head" (Vayikra 21:5), followed by, "and not profane the name of their Elohim" (Ibid. 6). This name is known AS MALCHUT, THE LOWER HEI. Hence it is written, "And he that is the High Priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments." THIS IS as we said THAT THE ANOINTING OIL INDICATES THE BOUNTY OF ABA THAT HE RECEIVES VIA IMA, THE UPPER HEI. Since he is holy in the likeness of above it is written, "neither shall he go out of the sanctuary" (Ibid. 12), JUST LIKE ABA AND IMA WHOSE UNION IS UNINTERRUPTED.

8. "Hashem, righteousness belongs to You"

Rabbi Aba says that Yisrael is blessed because God gave them the Torah of Truth. He tells us that Righteousness is truth, overall light, the illumination of the countenance and the joy of all. Confusion, the Other Side, is shame and the departure of truth. The high priest must have a beautiful and welcoming countenance.

26. Rabbi Aba opened with the verse, "Hashem, righteousness belongs to You, but to us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem" (Daniel 9:7). Happy are Yisrael, whom the Holy One, blessed be He, has chosen above all the heathen nations. For the love of them, He gave them the Torah of truth, to know the path of the Holy King. Whoever is occupied with the Torah it is as if he is occupied with the Holy One, blessed be He, for the whole Torah is the name of the Holy One, blessed be He. Therefore, whoever deals in the Torah is occupied with His name, and whoever is away from the Torah is far from the Holy One, blessed be He.

24. כְּגִוּוֹנָא דָא, כְּהֵנָא אֲתַעֲטֵר בְּשִׁבְעָה, דְּאִקְרִי שְׁבַעַת יָמִים, אִי פְגִים רִישִׁיָּה, הֵהוּא שְׁבַעַת דְּאִיהוּ כְּלָלָא דְּכֻלָּהּ, אִקְרַח מְנִיָּה כָּל הֵהוּא קְדוּשָׁא דְּכֻלָּהּ, דְּשִׂרְיָא עָלֶיהָ. וְעַד אֲזִדְּהֵרָו דְּלֹא יִקְרַח קְרַחָה בְּרֹאשָׁם, וְיִשְׁתַּכְּחוּ פְּגִימִין מִכְּלָא. וּבִג"כ כְּהֵנָא בְּעֵי לְאַשְׁתַּכְּחָא בְּשִׁלְמוֹ יִתִּיר מִכְּלָא, כ"ש הֵהוּא דְּאִיהוּ עֲלָאָה מִכְּלָהּ.

25. א"ר אבא, כּאן בּה"א תתא, כּאן בּה"א עלאה. כ"ג דאיהו עלאה מכלהו, בּה"א עלאה. דכתיב אשר יוצק על ראשו שמן המשחה ומלא את ידו וגו'. ומלא ידו דכתיב שבעת ימים ימלא את ידכם. כּהנא אחרא בּה' תתא, דכתיב, לא יקרחה קרחה בראשם, וכתיב בתריה, ולא יחללו שם אלהיהם. והאי שם הא ידיעא איהו. ובג"כ כתיב, והכהן הגדול מאחיו אשר יוצק על ראשו שמן המשחה ללבוש את הבגדים, כמה דאמרן. ובגין דאיהו קדישא כּגוּוֹנָא דלעילא, כתיב ומן המקדש לא יצא.

26. ר' אבא פתח ואמר, לך יי' הצדקה ולנו בושת הפנים כהיום הזה לאיש יהודה וליושבי ירושלם. זכאין אינון ישראל, דקודשא בריך הוא אתרעי בהו, מכל עמין עע"ז, ומגו רחיומותא דלהון, יהב להו אורייתא דקשוט, למנדע ארחא דמלכא קדישא. וכל מאן דאשתדל באורייתא, כאלו אשתדל ביה בקודשא בריך הוא, דאורייתא כלל שמיא דקודשא בריך הוא הוי. ובג"כ מאן דאתעסק באורייתא, אתעסק ביה בשמיא, ומאן דאתרחק מאורייתא, רחיקא הוא מקודשא בריך הוא.

27. Come and see, "Hashem, righteousness belongs to You" resembles the words, "Yours, Hashem, is the greatness and the power" (I Divrei Hayamim 29:11), WHICH ARE HIS ATTRIBUTES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. RIGHTEOUSNESS IS ALSO THE ATTRIBUTE OF MALCHUT. What is righteousness? It is a place to which all shining faces are attached, and which is attached to all THE SFIROT OF ZEIR ANPIN which dwell in it, THAT IS, MALCHUT, IN WHICH ARE ALL THE SFIROT OF ZEIR ANPIN. "but to us confusion of faces" is the place which all shining faces shy away from, WHICH IS THE OTHER SIDE. Righteousness, MALCHUT, is truth, overall light, the illumination of the countenance and the joy of all. Confusion, THE OTHER SIDE, is shame and the staying away of truth. For whenever one is ashamed it is because truth, which is righteousness, is gone away from him, which is the shying away of all shining countenances.

28. Come and see, the supernal priest, THE HIGH PRIEST, needs to be with a beautiful countenance, with a welcoming countenance, and more joyous than anyone. He must not look sad or angry, but in all in the likeness of above. Happy is his portion, as it is written regarding him, "I am your portion and your inheritance" (Bemidbar 18:20), and "Hashem is their inheritance" (Devarim 18:2). Hence he must look whole in every respect, in his person, in his apparel, so as not to discredit himself whatsoever, as we learned.

9. "And he shall take a wife in her virginity"

Rabbi Shimon speaks about the verse, "and, lo, he has laid accusing speeches...and they shall fine him a hundred shekels of silver... because he has brought out an evil name upon a virgin of Yisrael."

29. "And he shall take a wife in her virginity" (Vayikra 21:13). Rabbi Shimon opened with, "and, lo, he has laid accusing speeches...and they shall fine him a hundred shekels of silver...because he has brought out an evil name upon a virgin of Yisrael" (Devarim 22:17-19). HE ASKS, yet she is the virgin of her father or husband, why does it state here, "the virgin of Yisrael," WHICH MEANS, A VIRGIN THE DAUGHTER OF JACOB CALLED ISRAEL? AND HE ANSWERS, this is the meaning of, "ask your father, and he will recount it to you; your elders, and they will tell you" (Devarim 32:7). THAT REFERS TO ISRAEL YOUR FATHER, WHOSE DAUGHTER DINAH WENT OUT TO SEE THE DAUGHTERS OF THE LAND, AND THAT INCIDENT OCCURRED. SINCE THE VERSE SPEAKS ABOUT SPREADING AN EVIL NAME, IT MENTIONS THE VIRGIN OF YISRAEL, THE SAME CASE AS THAT OF THE DAUGHTER OF ISRAEL, DINAH. Here too, the priest who represents the likeness of above, "shall take a wife in her virginity," NAMELY, who will not go outside from her courtyard from time to time. We have already learned this. HE MAKES AN ANALOGY BETWEEN HER VIRGINITY AND THE VIRGIN OF ISRAEL, SO SHE WILL NOT GO OUT, AS HAPPENED TO THE VIRGIN OF ISRAEL.

10. "He has given food to those who fear Him"

Rabbi Shimon says that God gives sustenance to the righteous, who are of His household. Anyone who rises at midnight to study Torah is considered to be part of His household, and will inherit the earth.

27. תָּא חֲזִי, לָךְ יְיָ הַצְדָּקָה, כִּדָּא, לָךְ יְיָ הַגְדֻלָּה וְהַגְבוּרָה. מֵאֵן צְדָקָה. אֶתְרֵי דְכָל אַנְפִּין נְהִירִין אֶחֱדִין בֵּיהּ, וְהוּא אֶחֱדִין בְּכֻלָּהוּ, וּבֵיהּ אֲשִׁתְּכָחוּ. וְלֵנוּ בּוֹשֶׁת הַפָּנִים אֶתְרֵי דְכָל אַנְפִּין נְהִירִין אֶתְרַחֲקֵן מִנֵּיהּ. צְדָקָה, אֲמַת קְשׁוּט, וְנִהוּרָא דְכָלָא, וְנִהוּרָא דְאַנְפִּין חִידוּ דְכָלָא. בּוֹשֶׁת, כְּסוּפָא רַחֲקוּ דְקְשׁוּט מֵאֵן דְאַכְסִיף, בְּגִין דְאַמַּת דְאִיהוּ צְדָקָה, אֶתְרַחֲקֵן מִנֵּיהּ. רַחֲקוּ דְאַנְפִּין נְהִירִין.

28. ת"ח, כְּהֵנָּא עֲלָא בְּעֵי לְאַתְחֲזָא בְּשִׁפּוּרֵי דְאַנְפִּין, בְּנִהִירוּ דְאַנְפִּין, בְּחִידוּ יְתִיר מְכֻלָּא. וְלֹא בְּעֵי לְאַתְחֲזָא בֵּיהּ עֲצִיבוּ וְרוּגְזָא, אֲלֵא כְּלָא כְּגוּוּנָא דְלַעִילָא. זָכָא חוּלְקִיָּה, דְעָלִיָּה כְּתִיב, אֲנִי חִלְקֵךְ וְנִחַלְתֵךְ. וְכְתִיב יְיָ הוּא נִחַלְתּוּ. וְעַד בְּעֵי לְאַתְחֲזָא שְׁלִים בְּכָלָא, בְּגִרְמִיָּה, בְּלְבוּשִׁיָּה, דְלֹא יַפְגִּים גִּרְמִיָּה כָּלֵל, כְּמָה דְאַתְמֵר.

29. וְהוּא אִשָּׁה בְּתוּלִיָּה יִקַּח. ר' שְׁמַעוֹן פְּתַח, וְהִנֵּה הוּא שֵׁם עֲלִילוֹת דְּבָרִים וְגו'. וְכְתִיב וְעָנְשׁוּ אוֹתוֹ מֵאֵה כֶּסֶף וְגו', כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל, וְכִי בְּתוּלַת יִשְׂרָאֵל הִיא, בְּתוּלַת אָבִיהּ, אוּ בְּתוּלַת בַּעֲלָהּ הִיא, מֵהוּ בְּתוּלַת יִשְׂרָאֵל הֵכָא. הָדָא הוּא דְכְּתִיב, שְׂאֵל אָבִיךָ וַיַּגִּדְךָ זִקְנֶיךָ וַיֹּאמְרוּ לָךְ. אוֹף הֵכָא כְּהֵנָּא דְקָאִים כְּגוּוּנָא דְלַעִילָא, כְּתִיב וְהוּא אִשָּׁה בְּתוּלִיָּה יִקַּח, הֵכִי נָמִי בְּתוּלִיָּה, דְלֹא תַפּוּק מִכָּבֵד דְחִצְרָה מִזְמַנָּא לְבָר, וְהָא אֶתְמֵר.

30. Rabbi Shimon was walking along the way with Rabbi Yehuda, Rabbi Yosi and Rabbi Chizkiyah. Rabbi Shimon opened with, "He has given food to those who fear Him; He will ever be mindful of His covenant" (Tehilim 111:5). "He has given food to those who fear Him" refers to the righteous who fear the Holy One, blessed be He, for whoever fears Him is considered of the household of the King, and it is written of him, "Happy is the man who fears Hashem" (Tehilim 112:1).

31. HE ASKS, what is the meaning of, "He has given food to those who fear Him," AND ANSWERS THAT this resembles the words, "She rises also while it is yet night, and gives food to her household" (Mishlei 31:15). SINCE THE RIGHTEOUS ARE HIS HOUSEHOLD, THEY RECEIVE THIS FOOD. From this we learned that whoever studies Torah at night and rises at midnight when the Congregation of Yisrael, MALCHUT, awakens to arrange the house for the King, THAT IS, TO DRAW THE ILLUMINATION OF CHOCHMAH FOR HIM, IN ACCORDANCE WITH, "THROUGH WISDOM A HOUSE IS BUILT" (MISHLEI 24:3), such a man takes his part with her, and is considered to be of the household of the King. He is given daily from the allotments of the house. This is the meaning of, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens." "FOOD" REFERS TO THE ILLUMINATION OF CHOCHMAH, WHILE "PORTION" (ALSO: 'LAW') IS THAT THEY WILL NOT DRAW FROM ABOVE DOWNWARDS. Who are her household? Those who join her to study Torah at night are considered her house, her household members. Hence IT IS WRITTEN, "He has given food to those who fear Him."

32. HE ASKS, What is "food," AND ANSWERS, It is real food (lit. 'prey'), FOR SHE DEVOURS AND TAKES BY FORCE, WHICH ALLUDES TO JUDGMENTS THAT ARE REVEALED WITH CHOCHMAH. For she receives from a lofty faraway place, as written, "she brings her food from afar" (Mishlei 31:14), THAT IS, CHOCHMAH, AS WRITTEN, "I SAID, I WILL BE WISE; BUT IT WAS FAR FROM ME" (KOHELET 7:23). Who obtains this food? This is shown by the end of the verse, "He will ever be mindful of His covenant" (Tehilim 111:5). THIS MEANS whoever strives in the Torah to partake of it at night, AS THE TORAH IS CALLED A COVENANT. Moreover, the Holy One, blessed be He, has another certain supernal Righteous, WHO IS YESOD OF ZEIR ANPIN, and this MAN joins him TO BESTOW UPON MALCHUT, and both inherit the Congregation of Yisrael, as written, "righteous; they shall inherit the land for ever" (Yeshayah 60:21). THIS MEANS THAT THE RIGHTEOUS MAN WHO IS OCCUPIED WITH THE TORAH AT NIGHT AND THE SUPERNAL RIGHTEOUS WILL INHERIT MALCHUT CALLED EARTH.

11. "Neither shall he profane his seed among his people"

Rabbi Shimon speaks about the precept against ejaculating semen in vain, and says it is even more important for priests to obey because they must be holy in every respect. Rabbi Shimon says that Yisrael are happy because when they went into exile the Shechinah went with them. In the end God will return from exile with Yisrael.

33. He continued with the verse, "Neither shall he profane his seed among his people, for I Hashem do sanctify him" (Vayikra 21:15). Come and see, whoever ejaculates semen in vain is not worthy of beholding the face of the Shechinah, and is considered evil, as written, "For You are not an El that has pleasure in wickedness; nor shall evil dwell with You" (Tehilim 5:5). THIS REFERS TO one who emits it by hand or through another, unworthy woman. You may argue that one who ejaculates it within a woman who does not conceive IS also CONSIDERED TO BE EMITTING SEMEN IN VAIN. This is not so, but only those we mentioned.

30. רבי שמעון הוה אזיל בארְחא, והוּ עמיה ר' יהודה ר' יוסי ר' חזקיה. פתח ר"ש ואמר, טרף נתן ליראיו יזכור לעולם בריתו. טרף נתן ליראיו, אליו אינון זכאין, אינון דחלי דקודשא בריך הוא, דכל מאן דרחיל ליה, אתקרי מאינשי דביתא דמלכא, ועליה כתיב, אשרי איש ירא את יי'.

31. מהו טרף נתן ליראיו. אלא כמה דכתיב, ותקם בעוד לילה ותתן טרף לביתה. מהבא אוליפנא, דכל ב"נ דלעי באורייתא בליליא, וקם בפלגות ליליא, בשעתא דכנסת ישראל אתערת לאתקנא ביתא למלכא, האי אשתתף בהדה, והאי אקרי מבי מלכא, ויהבין ליה כל יומא מאינון תיקוני ביתא, הה"ד ותתן טרף לביתה, וחזק לנערותיה. מאן ביתה. כל אינון דמשתתפי בהדה בליליא, אקרון ביתה. ובג"כ טרף נתן ליראיו.

32. מהו טרף. טרף ממש, דאיהי נטלא מאתר רחיקא עלאה, דכתיב ממרחק תביא לחמה. ומאן זכי להאי טרף, סופיה דקרא אוכח, דכתיב, יזכור לעולם בריתו. מאן דאשתדל באורייתא, לאשתתפא בהדה בליליא. ולא עוד, אלא דצדיק חר עלאה אית ליה לקודשא בריך הוא, והוא אשתתף בהדיה, וירתין תרווייהו לכנישתא דישׂראל, דכתיב צדיקים לעולם יירשו ארץ.

33. תו פתח ואמר, ולא יחלל זרעו בעמיו כי אני יי' מקדשו. ת"ח, כל מאן דאפיק זרע לבטלה, לא זכי למחמי אפי שכינתא, ואקרי רע, דכתיב כי לא אל חפץ רשע אתה לא יגורך רע. האי מאן דאפיק ליה בידיה, או באנתו אחרא דלא כשרא. ואי תימא דאפיק ליה באנתו דלא מתעברא, הכי נמי. לא. אלא כמה דאמרן.

34. A man should therefore ask the Holy One, blessed be He, to summon him a worthy vessel, THAT IS A WORTHY WOMAN, so as not to blemish his seed. Whoever ejaculates his seed in an unworthy vessel blemishes his seed. Woe to him who causes damage in his seed. And if this is true for other people, it is much more so to a priest that is below, CORRESPONDING to a likeness of above in utmost holiness. IT IS THEREFORE WRITTEN, "NEITHER SHALL HE PROFANE HIS SEED AMONG HIS PEOPLE."

35. HE ASKS, what is the meaning of "among his people," seeing that it is written before, "A widow, or a divorced woman, or a profaned, or a harlot, these shall he not take" (Vayikra 21:14), and "Neither shall he profane his seed among his people." It should have said, 'among them'. Why "among his people"? HE ANSWERS, this MEANS this would be a disgrace among his people, a blemish among his people. Hence it is written, "but he shall take a virgin of his own people to wife" (Ibid.), "of his own people" assuredly. Everything is in the likeness of above. "for I Hashem do sanctify him." What is "sanctify him"? HE ANSWERS, it is I who daily sanctify him. Hence he must not blemish his seed and no blemish must be in him, "for I, Hashem do sanctify him," as I wish to sanctify him so that he shall be sanctified in every respect, and so that the holy will make use of what is holy.

36. Come and see, the Holy One, blessed be He, will make use of the priest, who is holy when he comes to serve. Since the Holy One, blessed be He will use the priest who is holy, the latter will be helped by a pure man, who is sanctified by his own purity. These are the Levites. Another MAN, NAMELY THE PRIEST, will be helped by another holy man, THE LEVITE, so they will all be in holiness to serve the Holy One, blessed be He. Happy are Yisrael in this world and in the World to Come, as written of them, "and have separated you from the peoples, that you should be Mine" (Vayikra 20:26). Yisrael are separated by holiness in every respect, so as to serve the Holy One, blessed be He. This is the meaning of, "Sanctify yourselves therefore, and be holy; for I am Hashem your Elohim" (Ibid. 7).

37. He opened again and said, "Salvation belongs to Hashem; Your blessings be upon Your people. Selah" (Tehilim 3:9). "Salvation belongs to Hashem": we have so learned, happy are Yisrael, for wherever they were exiled, the Shechinah went into exile with them. When Yisrael will come out of exile, whose salvation shall this be, that of Yisrael or of the Holy One, blessed be He, SEEING THAT THE SHECHINAH AS WELL WILL GO OUT OF EXILE? We have explained it in relation to several verses. Here, "Salvation belongs to Hashem," surely. When will that be? When "Your blessings be upon Your people." When the Holy One, blessed be He, cares for Yisrael with blessings so as to take them out of exile and help them, then "Salvation belongs to Hashem," BECAUSE THE SHECHINAH WILL GO OUT OF EXILE. We therefore learned that the Holy One, blessed be He, will return from exile with Yisrael. This is the meaning of, "then Hashem your Elohim will turn your captivity, and have compassion upon you" (Devarim 30:3). 'TURN' CAN BE CONSTRUED TO MEAN HE WILL RETURN WITH YISRAEL FROM EXILE.

34. ועל דא יבעי ב"נ מקודשא בריך הוא, היזמין ליה מאנא דבשרא, דלא יפגים זרעיה, מאן דאפיק זרעא במאנא דלא בשרא, פגים ליה לזרעיה, ווי למאן דפגים זרעיה. ומה בשאר בני נשא כך, בכהנא דקאים לתתא בגוונא דלעילא בקדושה עלאה, על אחת כמה וכמה.

35. בעמיו, מהו בעמיו. דהא כתיב לעילא, אלמנה וגרושה וחללה זונה את אלה לא יקח, וכתיב ולא יחלל זרעו בעמיו. בהם מבעי ליה, מהו בעמיו. אלא מלה דא קלנא בעמיו, פגימו בעמיו, ועל דא כתיב, כי אם בתולה מעמיו יקח אשה, מעמיו ודאי, כלל בגוונא דלעילא, כי אני ה' מקדשו, מהו מקדשו. אלא אנא הוא ההוא, דאיהו מקדש ליה בכל יומא, ובגין כך לא יפגים זרעיה, ולא ושתבח ביה פגימו. דהא אני יי' מקדשו דאנא בעינא לקדשא ליה ושתבח קדישא בכלל, דקדישא ישתמש על ידא דקדישא.

36. ת"ח, קודשא בריך הוא ישתמש ע"י דכהנא, ושתבח קדישא בד אתי לשמשא, ובגין דקודשא בריך הוא ישתמש על ידא דכהנא דאיהו קדישא, כהנא ישתמש ע"י דרכנא, דאתקדש בדכיותיה, ומאי איהו. ליואי. בר נש אחרא, ישתמש ע"י דקדישא אחרא, בגין דשתבחון כלל בקדושא, לשמשא לקודשא בריך הוא. זכאין אינון ישראל בעלמא דין ובעלמא דאתי, דעליוהו כתיב, ואבדיל אתכם מן העמים להיות לי. כמה פרישן ישראל מכלל, בקדושה, לשמשא לקודשא בריך הוא, הה"ד והתקדשתם והייתם קדושים כי אני יי' אלהיכם.

37. תו פתח ואמר, ליי' הישועה על עמך ברכתך סלה. ליי' הישועה. הכי תנינן, זכאין אינון ישראל, דבכל אתר דאתגלו, שכינתא אתגלויה ביהדייהו. בד יפקון ישראל מגלותא, פורקנא למאן, לישראל, או לקודשא בריך הוא. אלא הא אוקמוה בכמה קראי, והכא, ליי' הישועה ודאי, אימתי. על עמך ברכתך סלה. בשעתא דקודשא בריך הוא יסגח בברכאן עליוהו דישראל, לאפקא לון מן גלותא, ולאוטבא להו, כדן ליי' הישועה ודאי. ועל דא תנינן, דקודשא בריך הוא ויתוב עמהון דישראל מן גלותא, הה"ד, ושב יי' אליהן את שבותך ורחמך.

12. "he shall take a virgin of his own people to wife"

Moses, the Faithful Shepherd, explains why the High Priest must marry a virgin. Yisrael need to send their gifts to God by the hand of a wholesome man.

Ra'aya Meheimna (the Faithful Shepherd)

38. "but he shall take a virgin of his own people to wife" (Vayikra 21:14). The Faithful Shepherd opened and said, this commands the High Priest to marry a virgin, as said, "A widow, or a divorced woman, or a profaned, or a harlot, these shall he not take; but he shall take a virgin of his own people to wife." HE ASKS, why is it necessary for him to marry only an unblemished virgin, AND ANSWERS, a woman is a cup of blessing, WHICH IF tasted is blemished, THAT IS, IT ALLUDES TO MALCHUT CALLED A CUP OF BLESSING. A priest who offers a sacrifice before Hashem must be whole and unblemished, whole and unblemished in limbs, because blemishes make priests unfit. He should be wholesome in body, whole in his wife, so as to fulfill in him the verse, "You are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7).

39. For the sacrifice is a gift. Yisrael need to send their gift to the King by a wholesome man, as they are the opposite of the Other Side, to which they would send a gift by an appointed man who is blemished, as written, "one lot for Hashem, and the other lot for Azazel" (Vayikra 16:8). For other Elohim are all blemished on the northern side, ACCORDING TO THE MEANING OF, "OUT OF THE NORTH THE EVIL SHALL BREAK FORTH" (YIRMEYAH 1:14). In this way most heathen households are defective in respect to their wife, WHO IS a ruin, Lilit, blemished, etc.

40. The Faithful Shepherd is Vav filled WITH YUD HEI, NAMELY, ZEIR ANPIN, THE SECRET OF VAV OF YUD HEI VAV HEI, FULL OF THE BOUNTY OF YUD HEI OF YUD HEI VAV HEI, WHICH ARE CHOCHMAH AND BINAH in the following order: Yud Hei Vav. FOR THIS REASON IT INCLUDES ALL THREE LETTERS, YUD HEI VAV. The last Hei of YUD HEI VAV HEI, WHICH IS MALCHUT, is a cup filled with the blessing of Hashem from the right side, NAMELY THE CUP OF BLESSING MENTIONED BEFORE. From the side of Gvurah, which is Judgment, the Shechinah is called Hei Vav Yud Hei, SINCE IN THIS COMBINATION, HEI, WHICH IS JUDGMENT, RULES OVER VAV, WHICH IS MERCY, WHILE YUD AND HEI, THE MOCHIN, ARE AT THE END OF THE PERMUTATION, WHICH INDICATES JUDGMENT. This is the meaning of, "behold, the hand of Hashem is (Heb. hoyah, Hei Vav Yud Hei) upon your cattle which is in the field" (Shemot 9:3), WHERE MALCHUT, CALLED THE HAND OF HASHEM, IS PERMUTATED INTO HEI VAV YUD HEI IN ORDER TO EXACT PUNISHMENT OVER THE CATTLE IN EGYPT. The Faithful Shepherd rose and prostrated before him, saying, Happy is my lot, that my Master and the Queen are among my helpers.
End of Ra'aya Meheimna

13. "Whoever he be of your seed in their generations that has any blemish"

Rabbi Yitzchak tells us that a blemish on a man testifies that he has no faith and is therefore unfit to serve in a holy place. Rabbi Elazar and Rabbi Shimon test a passerby who has a defect in one eye, asking him who is the happiest man in the world. They find that the passerby is not a faithful man because he places all importance on wealth. Rabbi Elazar talks about the written Torah and the oral Torah that can not dwell on a blemished place. When Zeir Anpin and Malchut are united, everything is whole, all is one, and no place is defective; then the Congregation of Yisrael is called 'whole'. The priest must be unblemished and so must the offering. Rabbi Yosi says that when the dead rise from the dust at the resurrection they will

רעיא מהימנא

38. כִּי אִם בְּתוּלָה מֵעַמּוּי יִקַּח אִשָּׁה, פֶּתַח רַעִיָא מְהֵימְנָא וְאָמַר, פְּקוּדָא דָא, לְמִיּוֹסֵב בְּהֵנָּא רַבָּא בְּתוּלָתָא, הֵה"ד אֶלְמָנָה וְגִרוּשָׁה וְחֻלְלָה זֹנָה אֶת אֱלָה לֹא יִקַּח כִּי אִם בְּתוּלָה מֵעַמּוּי יִקַּח אִשָּׁה. וְאִמְרֵי בְעִינֵן דְּלֹא יוֹסֵב אֱלָא בְּתוּלָתָא בְּלֹא פְגִימוּ. אֱלָא, אֶתְתָּא אִיהִי כּוֹס דְּבִרְכָּה, טַעְמוּ פְּגָמוּ. וְכֵהֵנָּא דְקָרִיב קִרְבָּנָא יִי, בְּעִי דְלֵהוּי אִיהוּ שְׁלִים, בְּלֹא פְגִימוּ, שְׁלִים בְּאַבְרוּי בְּלֹא פְגִימוּ, דְמוּמִין פְּסָלִין בְּכֵהֵנָּא. שְׁלִים בְּגוּפִיהָ, שְׁלִים בְּנוֹקְבִיָּה, לְקִיּוּמָא בִּיה, כֹּלךְ יִפְה רַעִיָתִי וּמוֹם אֵין בָּךְ.

39. דְקִרְבָּנָא מְנַחָה אִיהוּ, וְצָרִיכִין יִשְׂרָאֵל לְמַשְׁלַח מְנַחָתָא דְלֵהוּן לְמַלְכָּא, בְּגִבְר שְׁלִים. דְּאִינוּן בְּהַפּוּכָא דְסִטְרָא אַחְרָא, דְּהָא בִּיד אִישׁ עָתִי פְגִים, הוּוּ שְׁלַחִין לִיה דּוֹרְנָא, דְכְתִיב גּוֹרֵל אֶחָד לַיָּי וְגוֹרֵל אֶחָד לַעֲזָאזֵל. דְּאֵלֹהִים אַחֲרִים כְּלָהוּ פְגִימִין מִסִּטְרָא דְצָפוֹן וְהָכִי רוּבָא דְבִתִּי ע"ז הֵם פְּגִימִים, בְּנוֹקְבָא דְלֵהוּן, חוּרְבָא, לִילִית, פְּגִימוּתָא וְכו'.

40. ור"מ אִיהוּ ו' מְלֵא וְאִיהוּ בְּסִדּוּרָא דָא יְה"ג. ה' בְּתִרְאָה, כּוֹס מְלֵא בְּרִכַּת ה', מִסִּטְרָא דִימִינָא וּמִסִּטְרָא דְגִבּוּרָה דְאִיהוּ דִינָא, שְׂכִינְתָּא אֶתְקִרִיָּאת הוּי"ה, הֵה"ד, הִנֵּה י"ד יְרוּ"ד הוּיָה בְּמִקְנֶךְ אֲשֶׁר בְּשָׂדֶךְ. קָם ר"מ, וְאֶשְׁתַּטַּח קִמִּיָּה. וְאָמַר זָבָאָה חוּלְקִי דְמֵאֲרִי וּמִטְרוּנִיתָא אִינְהוּ בְּעִזְרִי.
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rise with the same body they had, and God will heal them. We read of the ceremonial importance of eight days in the timing of some events. Rabbi Chiya says that God first offered the Torah to the children of Esau, and the earth trembled until it was given to Yisrael.

41. "Whoever he be of your seed in their generations that has any blemish" (Vayikra 21:17). Rabbi Yitzchak said THE REASON IS because he is blemished, and whoever is blemished is unfit to serve in the holy place. We explained that a blemished man has no faith, to which that blemish bears testimony. This is truer in a priest, who has to be whole and faithful more than the rest. We have already explained this.

42. Rabbi Elazar was sitting in his father-in-law's room, saying that a remedy MUST be found for the leak in the room, BECAUSE THE RAIN WAS LEAKING THROUGH THE ROOF. In the meanwhile a man passed who had a defect in one eye. His father-in-law said, let us seek ADVICE from him. RABBI ELAZAR said, he is blemished and therefore not trustworthy. HIS FATHER-IN-LAW SAID, let us test him. They approached to ask him. He asked him, Whoever is the happiest in the world? THAT MAN said, A rich man IS THE HAPPIEST IN THE WORLD, but when taken away FROM HIS WEALTH, woe to him. I WORRY for him most of all, SINCE IF HE LOSES HIS WEALTH, HE IS THE MOST MISERABLE MAN IN THE WORLD. Rabbi Elazar said, From his words I understand he is neither faithful nor trustworthy, SINCE HE THINKS THE RICH MAN, RATHER THAN THE RIGHTEOUS, TO BE THE HAPPIEST. Come and see, the Holy One, blessed be He, said that "whatever man he be that has a blemish, he shall not approach" (Ibid. 18), for supernal holiness does not dwell on a blemished place.

43. He opened his discourse saying, "for Torah and for testimony: Surely they will speak according to this word" (Yeshayah 8:20). "for Torah and for testimony": HE ASKS, What is the Torah and what is the testimony, AND ANSWERS that the Torah is the Written Torah, ZEIR ANPIN, while the testimony is the Oral Torah, MALCHUT. The Oral Torah does not dwell on a blemished place, because it is established on the Written Torah, SINCE MALCHUT IS BUILT BY ZEIR ANPIN, WHICH IS WHOLE. It is written, "Bind up the testimony, seal the Torah among My disciples" (Ibid. 16). "Bind up the testimony" refers to the Oral Torah, since there, IN MALCHUT, the bundle of life is bound, and with the testimony the knot of life is tied from above, FROM ZEIR ANPIN so that all will be one.

44. From there downwards, THAT IS, UNDERNEATH MALCHUT, routes and paths are separated, and from there the ways diverge throughout the worlds, as written, "and from thence it was parted, and branched into four streams" (Beresheet 2:10).

41. איש מזרעך לדורותם אשר יהיה בו מום. רבי יצחק אמר, בגין דאיהו פגים, ומאן דאיהו פגים, לא אתחזי לשמשא בקודשא. והא אוקמוה, דב"נ דאשתכח פגים, לית ביה מהימנותא, וההוא פגמו אסהיד עליה, כ"ש כהנא, דבעיא לאשתכחא שלים, מאריה דמהימנותא, יתיר מכלא, והא אוקמוה.

42. ר' אלעזר הוה יתיב בקסטרא דבי חמוי, והוא הוה אמר, זילגא דבקסטירא בעיטא שכית. אדהכי, אעבר חד ב"נ, פגים מעיניה חד. אמר חמוי, נשאל להאי. אמר, פגים הוא, ולא מהימנא. אמר, נשאל בהדיה. אתו שאילו ליה. א"ל, טופקא מאן הוא בעלמא. אמר עתירא, אבל דישראל, ווי על דא, בהדיה אנא מבלהו. אמר ר' אלעזר, במלוי אשתמע, דלאו מהימנותא גביה, ולא בר מהימנא הוא. ת"ח, קודשא בריך הוא אמר כל איש אשר בו מום לא יקרב, דהא קדושא דלעילא, לא שריא באתר פגים.

43. פתח ואמר, לתורה ולתעודה אם לא יאמרו בדבר הזה. לתורה ולתעודה. מאן הוא תורה, ומאן הוא תעודה. אלא תורה דא תורה, שבכתב. תעודה דא תורה שבעל פה. תורה שבעל פה לא שריא באתר פגים, דהא מתורה שבכתב אתבני. כתיב צור תעודה חתום תורה בלמודי, צור תעודה, דא תורה שבע"פ, בגין דתמן אתצר צורא דחיי, ובתעודה אתקשר קשרא דחיי דלעילא, למהוי כלא חד.

44. ומתמן לתתא אתפרשן אורחין ושבילין, ומתמן מתפרשין אורחין בעלמין כלהו הה"ד ומשם יפרד והיה לארבעה ראשים.

45. "seal the Torah" refers to the sealing of the Torah, the Written Torah, WHICH IS ZEIR ANPIN. Where does this happen? "among My disciples," the prophets CALLED "TAUGHT OF HASHEM," NETZACH AND HOD, as written, "And he set up the right pillar, and called its name Jachin," WHICH IS NETZACH, "and he set up the left pillar, and called its name Boaz" (I Melachim 7:21), WHICH IS HOD. From there ways extend to the faithful prophets, WHO RECEIVE FROM NETZACH AND HOD, and these support the body, ZEIR ANPIN with HIS six lights. This is the meaning of, "His legs are pillars of marble" (Shir Hashirim 5:15). HIS LEGS, THE SECRET OF NETZACH AND HOD, ARE PILLARS OF ZEIR ANPIN THAT HAS SIX SFIROT IN HIM. Everything is supported only by MEANS OF perfection, and all their holiness dwells on them only when they are in holiness. For when ZEIR ANPIN AND MALCHUT are united with each other, all is whole, all is one, and no place is rendered defective. Hence the Congregation of Yisrael is called whole, as written, "And Melchizedek king of Shalem (lit. 'whole')" (Beresheet 14:18), AS MELCHIZEDEK IS MALCHUT AND THE KING OF WHOLENESS. AND ALSO, "In Shalem also is His tabernacle" Tehilim 76:3), WHICH REFERS TO MALCHUT.

46. Therefore everything dwells only on a wholesome place, and therefore, "whatever man he be that has a blemish, he shall not approach" (Vayikra 21:18). Similarly, a blemished sacrifice shall not be offered, since it is written, "it shall not be acceptable for you" (Vayikra 22:20). You may say that the Holy One, blessed be He, only dwells in a broken place, in a broken vessel, as written, "yet with him also that is of a contrite and humble spirit" (Yeshayah 57:15). HE ANSWERS, such a place is the most wholesome, because one humbles himself so as to allow the loftiest to dwell on him, supernal loftiness. Such a one is whole. But it does not say, "I DWELL ON" (IBID.) "a blind man, or a lame, or he that has a flat nose, or anything superfluous" (Vayikra 21:18), but "with him also that is of a contrite and humble spirit," for the Holy One, blessed be He, raises him who humbles himself.

47. Therefore the priest that is below as the likeness of above needs to be more whole in every respect than anyone else, and show no blemish. The priests are therefore admonished, "Whoever he be of your seed in their generations that has any blemish..."

48. He continued with, "And if you offer the blind for sacrifice, is it not evil? And if you offer a lame or sick animal, is that not evil?" (Malachi 1:8). HE ASKS, Was it the Holy One, blessed be He, who said it is not evil? Then it is good. AND HE ANSWERS, The end of the verse shows that Yisrael used to appoint blemished priests in those days AND BLEMISHED SACRIFICES on the altar, and to serve in the Temple, and said, What does the Holy One, blessed be He, care whether it is this or another? It is they who used to say, It is not evil, and the Holy One, blessed be He, answered them with the very words they would use, saying, 'Yisrael, you say there is not evil in blemished people sacrificing for My worship'. What does the Holy One, blessed be He, care?

45. חתום תורה, חתימה דאורייתא, דאיהי תורה שבכתב באן אתר. בלמודי, אליו נביאי, כד"א ויקם את העמוד הימני ויקרא שמו יכין ויקם את העמוד השמאלי ויקרא שמו בועז. ומתמן אתפרשן אורחי לנביאי מהימני, וקיימי אליו בקיומא לגופא, לשית טהירין, הה"ד שוקיו עמודי שש. וכלא לא קיימא אלא בשלימו, ולא שריא קדושה דכלא, אלא בשלימו, כד מתחבראן דא בדא, כלא הוא שלים, כלא הוא חד, לא אתפגים אתר. ועל דא אקרי כ"י שלם, כד"א ומלכי צדק מלך שלם ויהי בשלם סכו.

46. ובגין כך לא שריא כלא, אלא באתר שלים. ועל דא כל איש אשר בו מום לא יקרב. כגוונא דא קרבנא דביה מומא לא יתקריב. מ"ט. דכתיב כי לא לרצון יהיה לכם. ואי תימא הא קודשא בריך הוא לא שארי אלא באתר תבירא, במאנא תבירא, דכתיב ואת דבא ושפל רוח. האי אתר שלים יתיר הוא מכלא, בגין דמאיך גרמיה למשרי עליה גאותא דכלא, גאותא עלאה, ודא הוא שלים. אבל לא כתיב, ואת עור ושבור וחרום ושרוע. אלא ואת דבא ושפל רוח, מאן דמאיך גרמיה, קודשא בריך הוא זקיף ליה.

47. ובגייני כך, כהנא דקאים לתתא כגוונא דלעילא, בעי למהוי שלים יתיר מכלא, ולא יתחזי פגים, וע"ד אזהר להו לכהני, דכתיב איש מזרעך לדורותם אשר יהיה בו מום.

48. תו פתח ואמר, וכי תגישון עור לזבוח אין רע, וכי תגישו פסח וחולה אין רע, וכי קודשא בריך הוא אמר אין רע, אי הכי טוב הוא. אלא סופיה דקרא אוכח, דישראל באינן יומין הוו ממנן כהני מארי דמומין, על גבי מדבחא, ולשמשא על מקדשא, ואמרי מאי אכפת ליה לקודשא בריך הוא דא, או אחרא. ואינן הוו דאמרי אין רע. וקודשא בריך הוא אתיב להון ההיא מלה דהוו אמרי. אמר: ישראל אתון אמרי כד מקרבי מארי דמומין על פולחני אין רע, מאי אכפת ליה לקודשא בריך הוא.

49. The end of the verse says, "offer it now to your governor; will he be pleased with you, or will he show you favor?" (Ibid.) If a man among you must make peace with the king and offer him a gift, will you send him a defective one or not? "will he be pleased with you, or will he show you favor" with that DEFECTIVE gift? Moreover when you bring before Me a blemished man to offer Me an offering, that offering of yours shall be given to the dog. For surely such a blemished man is defective in every respect, defective in faith. Hence it says, "whatever man he be that has a blemish, he shall not approach."

50. Rabbi Yosi said, The Holy One, blessed be He, will make Yisrael whole so they will be whole in every respect, and there will be none blemished among them. For the world will reach completion DURING RESURRECTION, like the vessels and garments of man which are completion for the body. THIS IS WHY HE WILL PERFECT THEM, as written, "and they stand as a garment" (Iyov 38:14).

51. Come and see, when they will awaken from the dust DURING RESURRECTION, they will rise as they came INTO THE GRAVE. If they entered lame or blind, they will rise lame or blind, NAMELY THEY WILL RISE with the same garment, BODY, so that none would say it is another who was revived INTO LIFE. The Holy One, blessed be He, will then heal them so they will be whole before Him, and the world will be whole in everything. Then, "on that day Hashem shall be one, and His Name One" (Zecharyah 14:9).

52. "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under its mother..." (Vayikra 22:27). Rabbi Yosi opened with, "Your righteousness is like the great mountains; Your laws are a great deep. Hashem, You preserve man and beast" (Tehilim 36:7). We have to examine this verse. Yet come and see, righteousness IS a holy supernal Sfirah, NAMELY MALCHUT. "like the great mountains" MEANS like the supernal holy mountains called mountains of pure balsam tree, WHICH ARE BINA. Since MALCHUT rises to be attached to them above, all her Judgments become equal, since this Judgment contains no Mercy. THEREFORE "Your laws are a great deep." Law, which is Mercy, descends to that grade, MALCHUT, to perfect the world, and have compassion over everything, and executes Judgment with Mercy to mitigate the world.

49. סופיה דקרא מה כתיב, הקריבהו נא למחתך הירצך או הישא פניך. בר נש מניכו, אי בעיתו לשלומי למלכא, ולקרבא קמיה דורונא, אתון משדרין ליה בפגמא, או לא. הירצך או הישא פניך בההוא דורונא, כ"ש וכ"ש דאתון מקרבין קמאי ב"נ פגים לקרבא דורונא, הא דורונא דלכון לכלכא אתמסר, דודאי ב"נ דאיהו פגים, פגים הוא מכלא, פגים הוא מהימנותא. וע"ד כל איש אשר בו מום לא יקרב.

50. א"ר יוסי, זמין קודשא בריך הוא לאשלמא להו לישראל, ולאשתכחא שלימין בכלא, דלא יהא בהון מארי דמומין כלל, בגין דיהון תקונא דעלמא, באלין מאני ולבושא דב"נ דאינון תקונא דגופא, הה"ד ויתיצבו כמו לבוש.

51. תא חזי, בד יתערון מעפרא, במה דעאלו, הכי יקומון, חגרין או סומין. עאלו חגרין וסומין, יקומון בההוא לבושא, דלא יימרן דאחרא הוא דאתער. ולבתר, קודשא בריך הוא ייסי לון, וישתכחון שלימין קמיה, וכדין יהא עלמא שלים בכלא, כדין ביום ההוא יהיה יי' אחד ושמו אחד.

52. שור או כשב או עז כי יולד והיה שבעת ימים תחת אמו וגו'. ר' יוסי פתח, צדקתך בהררי אל משפטיך תהום רבה אדם ובהמה תושיע יי'. האי קרא אית לאסתכלא ביה, אבל תא חזי, צדק: כתרא קדישא עלאה. בהררי אל: באינון טורין עלאין קדישין, דאקרון טורי דאפרסמונא דכיא. ובגין דאיהי סלקא לאתקשרא בהו לעילא, כל דינהא בשקולא חדא לכלא, דלית בההוא דינא רחמי. משפטיך תהום רבה. משפט דאיהו רחמי, נחית לתתא לההוא דרגא לתקנא עלמין וחייוס על כלא ועביד דינא ברחמי לבסמא עלמא.

53. Since it is Mercy, "Hashem, You preserve man and beast," NAMELY equally. In relation to man and beast, it has been explained as referring to a man who behaves like a beast. BUT "man and beast" MEANS the same law applies for men and beasts. For men, "And he that is eight days old shall be circumcised among you" (Beresheet 17:12). For beasts, "it shall be seven days under its mother; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to Hashem" (Vayikra 22:27), SO THAT they will spend at least one Shabbat. This has already been explained.

54. Rabbi Chiya opened, "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled, and the heavens dropped" (Shoftim 5:4). Come and see, happy are Yisrael in this world and in the World to Come, since the Holy One, blessed be He, chose them and they cleave to Him and are called holy, a holy nation, WHICH IS THE ASPECT OF BINAH. Moreover, He even raised them to a supernal grade called holiness, WHICH IS CHOCHMAH, AND THAT WHICH RECEIVES FROM HOLINESS, NAMELY BINAH, IS CONSIDERED HOLY, as is written, "Yisrael is holiness to Hashem, the firstfruits of His increase" (Yirmeyah 2:3). As we explained, that is because Yisrael cleave to Him through His name after eight days, are marked by His name, and are His, as written, "And what one nation in the earth is like Your people, like Yisrael" (Il Shmuel 7:23). The nations do not cleave to Him, nor follow His commands and the holy imprint is absent from them, so they cleave to the unholy Other Side.

55. Come and see, when the Holy One, blessed be He, wished to give the Torah to Yisrael, He summoned the children of Esau and asked them, 'Do you wish to receive the Torah?' At that moment the earth, MALCHUT, trembled, and wanted to enter a chasm in the great abyss. It said before Him, Master of the Universe, shall the delights of Your joy since 2,000 years prior to the creation of the world, WHICH IS THE TORAH, ACCORDING TO THE MEANING OF, "AND I WAS DAILY HIS DELIGHT" (MISHLEI 8:30), come before the uncircumcised who are not imprinted with Your covenant?

56. The Holy One, blessed be He, said to it, 'Throne, throne, NAMELY MALCHUT CALLED THRONE, may a thousand such nations perish, the covenant of the Torah shall not appear before them.' This is the meaning of, "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled" surely, for the Torah is given only to him who has the holy covenant in him. Whoever teaches the Torah to the uncircumcised is false to two covenants, the covenant of the Torah, AS THE TORAH IS CALLED COVENANT, AS WRITTEN, "IF I HAVE NOT APPOINTED MY COVENANT..." (YIRMEYAH 33:25), and the covenant of the Righteous and the Congregation of Yisrael. For the Torah was given to that place, THE COVENANT, and to no other, THE FORESKIN.

53. וּבִגְיוֹן דְּאִיהוּ רַחֲמֵי, אֲדָם וּבְהֵמָה תּוֹשִׁיעַ יי'. לְכֹלָא בְּשִׁקּוּלָא חֲדָא. אֲדָם וּבְהֵמָה, הָא אוֹקְמוּהּ, מֵאֵן דְּהוּא אֲדָם, וְשׂוֹי לְגִרְמִיָּה כְּבֵהֵמָה. אֲדָם וּבְהֵמָה: דִּין אֲדָם, וְדִין בְּהֵמָה, חֵד הוּא. אֲדָם: וְכֵן שְׂמֹנֶת יָמִים יְמוֹל לָכֶם כָּל זָכָר. בְּהֵמָה: וְהִיָּה שְׁבַעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהִלָּאָה יִרְצָה לְקַרְבָּן אִשָּׁה לַיי', בְּגִין דִּיעֲבֹר עָלֶיהוּ שַׁבַּת חֵד, וְהָא אוֹקְמוּהּ.

54. רַבִּי חִיָּיא פִּתַּח יי' בְּצֵאתָךְ מִשְׁעִיר בְּצַעֲדָךְ מִשְׁדָּה אֲדָם אֶרֶץ רַעְשָׁה גַם שָׁמַיִם נִטְפוּ. תָּא חִיָּיא, זַכַּאִין אֵינוֹן יִשְׂרָאֵל בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאִתִּי, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, וְאֵינוֹן מִתְּדַבְּקִין בֵּיהּ, וְאֶקְרוּן קְדִישִׁין, עִם קְדוּשָׁה. וְכֵן עַד דְּסָלִיק לֹון לְדִרְגָּא עֲלָאָה דְּאֶקְרִי קְדָשׁ, דְּכַתִּיב, קְדָשׁ יִשְׂרָאֵל לַיי' רַאשִׁית תְּבוּאָתָהּ. כְּמָה דְּאוֹקִימָנָא, דְּהָא יִשְׂרָאֵל מִתְּמַנָּא יוֹמִין מִתְּדַבְּקִין בֵּיהּ בְּשִׁמְיָהּ, וְרִשְׁמִיּוֹן בְּשִׁמְיָהּ, וְאֵינוֹן דִּילִיָּהּ. כְּמָה דְּאִתָּא אִמֵּר, וּמִי כְּעַמֵּךְ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ. וְעַמִּמִּין לֹא מִתְּדַבְּקִין בֵּיהּ, וְלֹא אֲזִלִּין בְּנִימוּסִיָּהּ, וְרִשְׁמִיָּא קְדִישָׁא אֲעִדִּיאוּ מְנִיָּהּ, עַד דְּאֵינוֹן מִתְּדַבְּקִין בְּסִטְרָא אַחֲרָא דְּלֹא קְדִישָׁא.

55. וְתָא חִיָּיא, בְּשַׁעֲתָא דְּבָעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִיָּהֵב אוּרִייתָא לְיִשְׂרָאֵל, זְמַן בְּהַ לְבָנֵי עֶשָׂו, אִמֵּר לֹון, בְּעָאן אַתּוֹן לְקַבְּלָא אוּרִייתָא. בַּהֲהִיא שַׁעֲתָא אַתְרִגִּיזַת אֶרְעָא קְדִישָׁא, וּבְעָאָת לְאֶעֱלָא לְנוֹקְבָא דְּתֵהוּמָא רַבָּה. אִמֵּרָה קְמִיָּה, מֵאִרִּי דְּעֵלְמָא, פְּסִטִּירָא דְּחֻדָּה תְּרִי אֶלְפִי שְׁנִין עַד לֹא אַתְבְּרִי עֲלֵמָא, אֲזִדְּמַן קְמִי עֲרִלִין דְּלֹא רִשְׁמִין בְּקִיּוּמָךְ.

56. אִמֵּר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, בּוֹרְסִיָּא בּוֹרְסִיָּא, יִיבְדּוּן אֶלְף אוּמִין כּוּוֹתִיָּהּ, וְקִיָּמָא דְּאוּרִייתָא לֹא יִזְדְּמַן קְמִיָּהּ, הֵה"ד יי' בְּצֵאתָךְ מִשְׁעִיר בְּצַעֲדָךְ מִשְׁדָּה אֲדָם אֶרֶץ רַעְשָׁה. וְדָאִי בְּגִין דְּאוּרִייתָא לֹא אֲתִיָּהִיבַת אֶלָּא לְמֵאֵן דְּאִית בֵּיהּ קִיָּמָא קְדִישָׁא. וּמֵאֵן דִּילִיף אוּרִייתָא לְמֵאֵן דְּלֹא אַתְגְּזֹר, מִשְׁקֵר בְּתִרִי קִיָּמִי, מִשְׁקֵר בְּקִיָּמָא דְּאוּרִייתָא, וּמִשְׁקֵר בְּקִיָּמָא דְּצַדִּיק וּכְנֶסֶת יִשְׂרָאֵל. דְּאוּרִייתָא לְהָאִי אַתְר אֲתִיָּהִיבַת, וְלֹא לְאַחֲרָא.

Rabbi Aba tells us that anyone who teaches the Torah to the uncircumcised is false to the Torah, false to the prophets and false to the Writings. We learn how a circumcised man can attain the light of the Ruach and the Neshamah and the Chayah.

57. Rabbi Aba said, WHOEVER TEACHES THE TORAH TO THE UNCIRCUMCISED is false to three high places. He is false to the Torah, false to the Prophets, false to the Writings. He is false to the Torah, as written, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44), AND NOT BEFORE THE UNCIRCUMCISED. He is false to the Prophets, as written, "And all your children shall be taught of Hashem" (Yeshayah 54:13), not others. It is also written, "seal the Torah among My disciples" (Yeshayah 8:16), among them and not among others. He is false to the Writings, as written, "For He established a testimony in Jacob, and appointed a Torah in Yisrael" (Tehilim 78:5), and, "Surely the righteous shall give thanks to Your name" (Tehilim 140:14). Who are the righteous? They are the Righteous, YESOD OF ZEIR ANPIN, and the Congregation of Yisrael, WHICH IS MALCHUT CALLED RIGHTEOUSNESS. For whoever is not circumcised or has not entered their covenant, will not give thanks to His Holy Name, which is THE STUDY OF the Torah. Rabbi Chiya said, Once the Holy One, blessed be He, was revealed on Mount Sinai to give the Torah to Yisrael, the land abated FROM ITS TREMBLING, and was quiet. Hence, "the earth feared, and was still" (Tehilim 76:9).

58. Come and see, when a man is born, no force from above is appointed over him until he is circumcised. Once he is circumcised the awakening of the spirit, NAMELY THE LIGHT OF NEFESH, was roused over him from above. If he merits to be occupied with the Torah, an additional awakening is stirred over him, THE LIGHT OF RUACH. If he merits to perform the commandments of the Torah, an additional awakening is roused over him, WHICH IS THE LIGHT OF NESHAMAH. If he was worthy to be married, begot children and taught them the ways of the Holy King, then he is whole in every respect, BECAUSE HE ATTAINED THE LIGHT OF CHAYAH. THESE FOUR LEVELS ARE FROM THE FOUR WORLDS, ATZILUT, BRIYAH, YETZIRAH AND ASIYAH, AND APPLY TO EACH INDIVIDUAL WORLD.

59. But when an animal is born, whatever force is in it at its end it has at the hour of its birth, which is appointed over it. Hence it is written, "When a bullock, or a sheep, or a goat, is brought forth" (Vayikra 22:27), for whatever it possesses at the end it has when it is born.

15. "then it shall be seven days under its mother"

We are told that an animal accepted for a burnt offering shall be at least seven days old so that it will have experienced one Shabbat. We learn about why man must undergo one Shabbat before his circumcision. The two bloods spoken of are the blood of the Pascal sacrifice and the blood of circumcision, and the blood of circumcision is itself two bloods, through which one attains the life of the World to Come.

57. רַבִּי אָבָא אָמַר, מִשְׁקַר בַּתְּלַת דּוּכְתֵי עֲלָאִי, מִשְׁקַר בַּתּוֹרָה, מִשְׁקַר בְּנִבְיָאִים, מִשְׁקַר בְּכַתּוּבִים. מִשְׁקַר בַּתּוֹרָה, דְּכַתִּיב וְזֹאת הַתּוֹרָה וְגו'. אִינוּן לַמּוֹדֵי בְּנִבְיָאִים דְּכַתִּיב וְכָל בְּנִיךָ לַמּוֹדֵי יִי'. אִינוּן לַמּוֹדֵי יִי', וְלֹא אַחֲרָא, וְכַתִּיב חֲתוּם תּוֹרָה בְּלַמּוּדֵי, אִינוּן, וְלֹא אַחֲרָא. מִשְׁקַר בְּכַתּוּבִים, דְּכַתִּיב וַיִּקֶּם עֲדוּת בַּיַּעֲקֹב וְתּוֹרָה שֵׁם בְּיִשְׂרָאֵל, וְכַתִּיב אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ. מֵאֵן צְדִיקִים. דָּא צְדִיק וְכִנְסַת יִשְׂרָאֵל. דִּמְאֵן דְּלֹא אַתְגְּזֹר, וְלֹא עָאֵל בְּקִיּוּמָא דְּלַהּוֹן, לֹא יוֹדֵן לְשִׁמְיָה קְדִישָׁא, דְּהִיא אוֹרִייתָא. אָמַר רַבִּי חֵינְיָא בִּין דְּאַתְגְּלִי קוּדְשָׁא בְּרִיךְ הוּא עַל טוֹרָא דְּסִינֵי, לְמִיּהָב אוֹרִייתָא לְיִשְׂרָאֵל, שְׂכִיבַת אֶרְעָא, וְתַבַּת בְּנִיחָא, הֵה־ד אֶרֶץ יִרְאָה וְשִׁקְטָה.

58. תָּא חֵינְיָא, בְּרִי נֶשׁ דְּאַתְיִילִיד לֹא אַתְמָנָא עָלֶיהָ חֵילָא דְּלַעִילָא, עַד דְּאַתְגְּזֹר. בִּין דְּאַתְגְּזֹר, אַתְעַר עָלֶיהָ אַתְעָרוּתָא דְּרוּחָא דְּלַעִילָא. זְכִי לְאַתְעַסְקָא בְּאוֹרִייתָא, אַתְעַר עָלֶיהָ אַתְעָרוּתָא יְתִיר. זְכִי וְעִבִיד פְּקוּדֵי אוֹרִייתָא, אַתְעַר עָלֶיהָ אַתְעָרוּתָא יְתִיר. זְכִי וְאַתְנָסִיב, זְכִי וְאוֹלִיד בְּנִין, וְאוֹלִיף לֹן אוֹרְחוֹי דְּמַלְכָּא קְדִישָׁא, הָא בְּרִין הוּא אֲדָם שְׁלִים. שְׁלִים בְּכָלָא.

59. אָבֵל בְּהֵמָה דְּאַתְיִלִידָתָּ, בְּהֵינָא שְׁעָתָא דְּאַתְיִלִידָתָּ, הֵהוּא חֵילָא דְּאִית לָהּ בְּסוּפָהּ, אִית לָהּ בְּהֵינָא שְׁעָתָא דְּאַתְיִלִידָתָּ, וְאַתְמָנָא עָלֶיהָ. וּבְגִין כֵּךְ כְּתִיב, שׁוֹר אוֹ כֶּשֶׁב אוֹ עֵז בִּי יוֹלֵד. עָגֹל אוֹ טֹלָה, אוֹ שְׁעִיר אוֹ גְּדִי לֹא אַתְמַר, אֲלֵא שׁוֹר אוֹ כֶּשֶׁב אוֹ עֵז, הֵהוּא דְּאִית לִיהָ לְסוּפָא, אִית לִיהָ בְּשְׁעָתָא דְּאַתְיִלִידָתָּ.

60. "then it shall be seven days under its mother" (Vayikra 22:27), in order for that force APPOINTED OVER IT to settle upon it and exist in it. It will exist in it when one Shabbat has rested on it. Otherwise it does not stay, FOR PEOPLE ONLY EXIST THROUGH THE LIGHT OF SHABBAT, AS WRITTEN, "AND BY THE SEVENTH DAY ELOHIM ENDED HIS WORK, WHICH HE HAD DONE" (BERESHEET 2:2). Later, when this force exists in it, it is written, "it shall be accepted for an offering made by fire to Hashem" (Ibid.), through the existence of the one Shabbat it experienced.

61. As for man, by undergoing one Shabbat, the awakening of this world and his force, NAMELY THE ANIMAL NEFESH, are established. After he is circumcised, an awakening of the Supernal Spirit, THE SECRET OF THE NEFESH AS MENTIONED, occurs, and the Congregation of Yisrael, MALCHUT, passes over him and sees him with a holy imprint. Then she is roused towards him and the spirit of that holy world dwells on him. This is written in, "and saw you weltering in your blood, I said to you, In your blood live..." (Yechezkel 16:6), NAMELY two BLOODS.

62. You may say that when Yisrael went out of Egypt, there were among them the blood of the Pascal sacrifice and the blood of circumcision. Then it is written, "In your blood live," NAMELY THE TWO BLOODS. BUT what of "In your blood" in this case? THERE IS ONLY THE BLOOD OF CIRCUMCISION? HE ANSWERS, There ARE two, one of circumcision and one of the uncovering of the corona. The blood of circumcision is OF the Congregation of Yisrael, WHICH IS MALCHUT, while that of the uncovering is OF the Righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN. Through these two bloods one attains the life of the World to Come. This is the meaning of, "In your blood live."

16. Each letter of the name is the perfection of the whole Name

We learn from Rabbi Shimon how each letter in the Holy Name reflects the perfection of the name, and the inner meaning of the seven days in Vav Hei and the seven days in Yud Hei.

63. Rabbi Shimon said, "The counsel (or: 'secret') of Hashem is with them that fear Him; and He will reveal to them His covenant" (Tehilim 25:14). "The secret of Hashem is with them that fear Him" refers to the Congregation of Yisrael, NAMELY MALCHUT CALLED THE SECRET OF HASHEM. "and He will reveal to them His covenant" refers to the Righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN THAT IS CALLED COVENANT. BOTH are joined as one.

64. Yud HAS IN IT three letters, which are overall perfection. The beginning of everything, NAMELY CHOCHMAH CALLED BEGINNING, IS Yud, which is the most superior, ABOVE ALL THE LETTERS OF YUD HEI VAV HEI, AND ALL THE SFIROT. The Vav WITHIN YUD VAV DALET IS the Central COLUMN, ZEIR ANPIN, which is perfection in every direction, SINCE IT COMPLETES THE RIGHT AND THE LEFT. It completes, NAMELY, IS A ROOT TO all the spirits, and Faith depends on it, WHICH IS MALCHUT, THE DALET IN THE YUD. It is the garden, the bundle of life, NAMELY MALCHUT. This letter Dalet is small, SINCE MALCHUT IS THE SECRET OF SMALL LETTERS, AND IS overall perfection, SINCE MALCHUT COMPLETES ALL THE SFIROT.

60. וְהָיָה שְׁבַעַת יָמִים תַּחַת אִמּוֹ, בְּגִין לְאַתִּישָׁבָא בֵּיהּ הֵהוּא חֵילָא וְאַתְקִיִּים בֵּיהּ. וּבִמָּה יִתְקִיִּים בֵּיהּ. כֹּד יִשְׂרִי עָלֶיהָ שַׁבַּת חַד, וְאִי לֹא, לֹא יִתְקִיִּים. וּלְבַתֵּר דִּיתְקִיִּים בֵּיהּ הֵהוּא חֵילָא, בְּתִיב יִרְצָה לְקַרְבָּן אִשָּׁה לַיְי, בְּקִיּוּמָא דְשַׁבַּת חַד, דְּאֵעָבֵר עָלֶיהָ.

61. וְבַר נֶשׁ, בְּקִיּוּמָא דְשַׁבַּת חַד, אֶתְקִיִּים בֵּיהּ אֶתְעֲרוּתָא דֵּהֲאִי עֲלֵמָא, וְחֵילָא דִּילִיָּהּ. בְּתֵר דְּאַתְגָּזֵר, אֶתְעֲרַעַר עָלֶיהָ אֶתְעֲרוּתָא דְרוּחָא עֲלָאָה, וּכ"י אֵעָבֵר עָלֶיהָ, וְחֵמָאֵת לִיָּהּ, בְּרִשְׁמֵימָא קְדִישָׁא, וְאַתְעֲרַת עָלֶיהָ, וְשִׂרְיָא עָלֶיהָ רוּחָא דֵּהֵהוּא עֲלֵמָא קְדִישָׁא, כְּמָה דְּאַתְּ אָמַר, וְאֵעָבֹר עָלֶיךָ וְאַרְאֶךָ מִתְבּוֹסֶסֶת בְּדַמְיֶךָ וְגו'. בְּדַמְיֶךָ: בְּתֵרִי.

62. וְאִי תִימָא, הֵתָם כֹּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, דְּשָׁכִיחַ בִּינִיָּהוּ דָם פֶּסַח וְדָם מִילָה, כְּדִין בְּתִיב בְּדַמְיֶךָ חַיִּי, הֵכָא מֵאִי בְּדַמְיֶךָ. אֶלָּא תִרִין, חַד דְּמִילָה, וְחַד דְּפִרְיָעָה. חַד דְּגִזְרֵי, דְּכִנְסַת יִשְׂרָאֵל. וְחַד דְּפִרְיָעָה, בְּצִדִּיק וְסוּד עוֹלָם. וְאַלִין תִּרִין דְּמִין דְּבַר נֶשׁ קָאִים בְּגִינִיָּהוּ בְּקִיּוּמָא דְעֲלֵמָא דְאַתִּי, הֵה"ד בְּדַמְיֶךָ חַיִּי.

63. רַבִּי שִׁמְעוֹן אָמַר, סוּד יִי' לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם. סוּד יִי' לִירְאָיו, דָּא כְּנִסַּת יִשְׂרָאֵל. וּבְרִיתוֹ לְהוֹדִיעֵם, דָּא צִדִּיק וְסוּד עוֹלָם, בְּקִשּׁוּרָא חֲדָא.

64. יו"ד, תִּלַּת אֲתוּוֹן, שְׁלִימוּתָא דְכֻלָּא. י' רֵאשִׁיתָא דְכֻלָּא. י' עֲלָאָה דְכֻלָּא. וְא"ו אֲמִצְעִיתָא, שְׁלִימוּתָא דְכָל סְטְרִין. מַעְבָּר לְכָל רוּחִין, בֵּיהּ תִּלְיָא מְהִימְנוּתָא. דִּל"ת, גִּנְתָּא, צִרּוּרָא דְחַיִּי. אֶת דָּא זַעִירָא, שְׁלִימָא דְכֻלָּא.

65. The letter Yud is closed on all sides. When it emerges, THAT IS, IS REVEALED, it does so like a king with his soldiers, and then the Yud returns on its own. Matters are concealed within it and come out TO BE REVEALED. It both conceals and discloses.

66. Hei OF THE NAME YUD HEI VAV HEI IS overall perfection above and below. We have learned Hei is known TO BE BINA. The Aleph IN THE FULLY SPELLED HEI is Yud Vav Dalet, SINCE ALEPH IS FORMED WITH VAV IN BETWEEN YUD ABOVE AND DALET BELOW. It completes the three letters at the top that are concealed in Yud OF YUD HEI VAV HEI, WHICH IS FULLY SPELLED AS YUD VAV DALET. This has already been explained and it is the same thing, since the wholeness of the Holy Name is wholeness above and below. This is why Hei takes Aleph FOR ITS FULL SPELLING when it is crowned.

67. Come and see, each letter of the Holy Name reflects the perfection of the whole Name. Yud OF YUD HEI VAV HEI has already been explained to be overall perfection. Hei OF YUD HEI VAV HEI is overall perfection, even when it is not fully spelled with Aleph, BUT with Hei only, since we learned that there is overall perfection in the shape of Hei, SINCE ITS CHARACTER IS FORMED WITH YUD, VAV AND DALET, WHICH IS OVERALL PERFECTION. Vav OF YUD HEI VAV HEI is overall perfection both ways, EITHER FULLY SPELLED OR AS IT IS. Vav Hei, NAMELY HEI OF YUD HEI VAV HEI CONNECTED WITH VAV OF YUD HEI VAV HEI is GREATER perfection that crowns all THE WORLDS, SINCE VAV HEI ARE THE SECRET OF ZEIR ANPIN AND MALCHUT WHEN UNITED. Thus, it is all one, AS EACH OF THE LETTERS OF YUD HEI VAV HEI INDICATES THE PERFECTION IN YUD HEI VAV HEI. The friends have already explained this.

68. Come and see, "then it shall be (Heb. vehayah, Vav-Hei-Yud-Hei) seven days under its mother" (Vayikra 22:27). The letters of 'vehayah' were imprinted IN ACCORDANCE WITH THE SECRET OF Yud-Vav-Dalet, Hei- Aleph, Vav- Aleph-Vav, Hei-Aleph, SINCE 'VEYAHAH' IS SPELLED WITH THE SAME LETTERS AS YUD HEI VAV HEI. The seven days were included in Vav Hei together, SINCE VAV HEI, WHICH ARE ZEIR ANPIN AND MALCHUT, ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Yud-Hei are seven days, since Yud is one, including them all, SINCE IT INCLUDES ALL THE LETTERS OF THE NAME. Hei is three, it with its two children, SINCE IT INCLUDES WITHIN ITSELF DALET AND VAV, ZEIR ANPIN AND MALCHUT. And two fathers are included in the one son, NAMELY THE VAV WITHIN THE HEI. THESE ARE THE TWO COLUMNS, CHESED AND GVURAH. Thus they are five, BINA, ZEIR ANPIN AND MALCHUT, CHESED AND GVURAH, AND MALCHUT WHICH IS INCLUDED WITHIN ZEIR ANPIN. VAV INCLUDES WITHIN IT a female daughter, WHICH IS MALCHUT, WHICH is one. Thus they are six. So the upper Hei OF YUD HEI VAV HEI includes the whole six, NAMELY BINA, ZEIR ANPIN AND MALCHUT, CHESED AND GVURAH, AND MALCHUT WHICH IS INCLUDED WITHIN ZEIR ANPIN. WITH Yud-Hei, THAT IS, TOGETHER WITH THE YUD, they are seven. THIS IS THE SECRET OF THE SEVEN SFIROT CALLED YUD-HEI. This is the meaning of the verse, "seven days and seven days, namely fourteen days" (I Melachim 8:65), WHICH IS THE INNER MEANING OF THE SEVEN DAYS IN VAV-HEI AND THE SEVEN DAYS IN YUD-HEI.

65. אֵת דָּא סְתִימָא דְכָל סְטְרִין. כִּד נָמִיק, נָמִיק כְּמִלְכָּא עִם חֵילוֹ. תָּב לְבִתְר, י' בְּלַחְדוּי, בֵּיה אִסְתִּים מְלָה, בֵּיה נָמִיק, סְגִיר וּפְתַח.

66. ה"א שְׁלִימוּתָא דְכָלָא, לְעִילָא וּלְתַתָּא. וְהָא אֲתָמַר, ה', הָא יָדִיעָא. א' הוּא יו"ד, שְׁלִימוּ דְתַלְת אֲתוּן, דְּאִינוּן בְּרִישָׁא, דְּסְתִימָן בִּי' וְהָא אוֹקְמוּהּ, וְכָלָא חֵד מְלָה הוּא, שְׁלִימוּ דְשִׁמָּא קְדִישָׁא, הוּא שְׁלִימוּ דְעִילָא וּתַתָּא. בְּגִין כֵּךְ, לְזִמְנִין ה"א נָטִיל א', בְּזִמְנָא דְהִיא מִתְעַטְרָא בְּעַטְרוּי.

67. תָּא חֲזִי, כָּל אֵת וְאֵת דְשִׁמָּא קְדִישָׁא, אֲתַחֲזִי בֵּיה שְׁלִימוּ דְכָל שִׁמָּא. יו"ד הָא אֲתָמַר שְׁלִימוּ דְכָלָא. ה' שְׁלִימוּ דְכָלָא וְאֵע"ג דְּלָאוּ אִיהוּ בְּאַלְפָּה, ה' בְּלַחְדוּי, הָא אֲתָמַר בְּדִיוֹקְנָא דָּא ה'. הוּא שְׁלִימוּתָא דְכָלָא. ו' בֵּין בְּסִטְרָא דָּא, בֵּין בְּסִטְרָא אַחֲרָא, שְׁלִימוּ הוּא דְכָלָא. ו"ה הוּא שְׁלִימוּ יְתִיר, לְאַעֲטְרָא לְכָלָא הָא דְכָלָא חֵד, וְהָא אֲתַעֲרוּ בֵּיה חֲבֵרִיָּא.

68. ת"ח, וְהִיָּה שְׁבַעַת יָמִים וְגו'. יו"ד ה"א וְא"ו ה"א אֲתַגְלִיפוּ אֲתוּן וְהִיָּה. ו' ה', הָא שְׁבַעַת יוֹמִין אֲתַכְלִילוּ בְּחֵד. י' ה', שְׁבַעַת יוֹמִין. י' חֵד, כָּלְלָא דְכָלָא. ה' תַּלְת, הִיא וְתִרִין בְּנִין. וּבְרָא חֵד תִּרִין אֲבָהָן בֵּיה כָּלִילָן, הָא חֲמִשָּׁא. בְּרִתָּא נּוֹקְבָא חֵד, הָא שִׁיתָא, אֲשַׁתְּמַע דָּה' עֲלָאָה כָּלְלָא דְשִׁיתָא. י"ה הָא שְׁבַעַה. הֵינּוּ דְכֶתִיב שְׁבַעַת יָמִים וְשְׁבַעַת יָמִים אַרְבַּעַה עָשָׂר יוֹם.

69. "then it shall be seven days under its mother," WHICH MEANS THAT under its mother, THAT IS, UNDER YUD-HEI, the seven days OF VAV HEI were adorned, as written, "Yours, Hashem, is the greatness and the power..." (I Divrei Hayamim 29:11), WHICH ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALE AND FEMALE. Therefore there are seven days below, IN MALE AND FEMALE, SINCE the glory of supernal Ima, THAT IS, AS A COUNTERPART TO THE SEVEN ASPECTS OF YUD HEI, THERE ARE "under its mother" below SEVEN DAYS. THAT IS the meaning of the words, "while the barren (Heb. akarah) has borne seven; and she that has many children has become wretched" (I Shmuel 2:5). THIS MEANS THAT the mainstay (Heb. ikar) of the whole house, WHICH IS BINAH, "has borne seven," the seven days of the festival of Sukkot, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, while "she that has many children has become wretched," which refers to the sacrifices on Sukkot, THE SEVENTY BULLOCKS SACRIFICED ON SUKKOT THAT ARE diminished in number every day. THEY CORRESPOND TO THE SEVENTY NATIONS, WHICH IS THE SECRET OF, "SHE THAT HAS MANY CHILDREN HAS BECOME WRETCHED."

70. Come and see, these SEVEN DAYS OF SUKKOT, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, rise high up, SINCE THE ILLUMINATION OF CHOCHMAH WITHIN THEM SHINES FROM BELOW UPWARDS, while those SEVENTY BULLOCKS FROM WHICH THE SEVENTY NATIONS ARE NOURISHED descend lower and lower, AS THE NATIONS DRAW THEM FROM ABOVE DOWN AS IS THEIR WONT, THUS SINKING THEM DOWN. This was stated in, "Though you do soar aloft like the eagle, and though you do set your nest among the stars, from there I will bring you down, says Hashem" (Ovadyah 1:4). But Yisrael rise from below upwards, as written, "and your seed shall be as the dust of the earth" (Beresheet 28:14), and, "and I will multiply your seed as the stars of heaven" (Beresheet 26:4). IN THIS WAY THEY RISE FROM THE DUST OF THE EARTH TO THE STARS OF HEAVEN. They then rise above all and cleave to the loftiest place, as written, "But you that did cleave of Hashem your Elohim..." (Devarim 4:4).

17. "it and its young"

The rabbis speak about the proscription against slaughtering the mother animal and its offspring on the same day. We learn that a fast is good for averting a bad dream as long as the fast is on the same day. An action below awakens a similar action above.

71. "And whether it be cow (lit. 'ox') or ewe, you shall not kill it (lit. 'him') and its young" (Vayikra 22:28). Rabbi Yosi said, THE MEANING follows its Aramaic translation, "her and her young," INSTEAD OF 'HE AND HIS YOUNG', for it is the mother's way to know her young, and HER YOUNG follows her and not the father, and we do not know who HIS FATHER is.

72. "you shall not kill it and its young both in one day." Rabbi Yehuda asks for the reason. If you say it is because it is distressing to the animal, we can slaughter one in one house and the other in another, or at different times. He said to him, some permit that, but it is not so, but SCRIPTURE FORBIDS specifically "in one day."

69. וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ. תַּחַת אִמּוֹ, אֲתַעֲטְרוּ שִׁבְעַת יָמִים, דְּכָתִיב לָךְ יִי' הַגְדּוּלָה וְהַגְבוּרָה וְגו'. וְעַל דָּא שִׁבְעַת יָמִים לְתַתָּא, לִיקְרָא דְאִימָא עֲלָאָה. תַּחַת אִמּוֹ לְתַתָּא. דְּכָתִיב עַד עֶקְרָה יִלְדָּה שִׁבְעָה וְרַבַּת בָּנִים אֲמַלְלָהּ. עֶקְרָא דְכָל בֵּיתָא, יִלְדָּה שִׁבְעָה, אֲלִין שִׁבְעַת יוֹמִין דְּחַג הַסּוּכּוֹת. וְרַבַּת בָּנִים אֲמַלְלָהּ, אֲלִין קְרַבְנִין דְּחַג, דִּנְחַתִּין בְּכָל יוֹמָא מִן מַנְיִנָא.

70. וְת"ח אֲלִין סֻלְקִין לַעֲיִלָא לַעֲיִלָא, וְאֲלִין נְחִתִּין לְתַתָּא לְתַתָּא, כַּד"א אִם תְּגַבִּיָּה בְּנֶשֶׁר וְאִם בֵּין כְּכַבִּים שִׁים קֶנֶךְ מִשָּׁם אֹרִידֶךְ נָאִם יִי'. וְיִשְׂרָאֵל סֻלְקִין מִתַּתָּא לַעֲיִלָא, דְּכָתִיב וְהָיָה זֶרַעַךְ בְּעַמֵּר הָאָרֶץ, וְכָתִיב וְהִרְבִּיתִי אֶת זֶרַעַךְ בְּכַכְבֵּי הַשָּׁמַיִם, וּלְבָתֵּר סֻלְקִין עַל כָּלָא, וּמִתְדַבֵּק בְּאַתֵּר עֲלָאָה עַל כָּלָא, הֲדָא הוּא דְכָתִיב, וְאַתֶּם הַדְּבָקִים בַּה' אֱלֹהֵיכֶם וְגו'.

71. וְשׁוֹר אִו שֶׁה אֹתוֹ וְאֵת בָּנוֹ. אָמַר רַבִּי יוֹסִי, בְּתַרְגּוּמוֹ לָהּ וּלְבָרָהּ. דְּעֶקְרָא דְאִימָא לְמַנְדַּע בְּרָהּ, וְאִזִּיל בְּתַרָּהּ, וְלֹא אִזִּיל בְּתַר אָבוּהּ, וְאִנֵּן לֹא יִדְעִינָן מֵאֵן הוּא.

72. לֹא תִשְׁחָטוּ בְּיוֹם אֶחָד. א"ר יְהוּדָה, מ"ט. אִי תִימָא מִשּׁוּם עֲגֻמַּת נֶפֶשׁ דְּבַעֲיָרָא, נִיכּוּס לְהָאִי בְּבֵיתָא חָד, וְלְהָאִי בְּבֵיתָא אַחְרָא. אִו לְהָאִי הַשְׁתָּא, וְלְהָאִי לְבָתֵּר. א"ל, אֵית מֵאֵן דְּשָׂרִי, וְלֹא הָכִי, אֲלֹא בְּיוֹם אֶחָד מִמָּשׁ.

73. Come and see, We learned that a fast is good for averting a BAD dream as fire for consuming flax, THAT IS, FOR GETTING RID OF IT. The fast is valuable only on the same day and not in any other day. The reason is that every day below has another supernal day ruling over it. We learned that when one is fasting to avert a dream, the decree is annulled before the day is over. If he postpones it to another day, then it is under the jurisdiction of another day, and no day intermingles with its neighbor day. Similarly, there is a supernal day above appointed over every day, and one should be careful not to damage any day, so that it will not remain defective in relation to other days.

74. We learned that an action below awakens an action above. If a man performs a worthy action below, the force above also awakens. If a man does kindness in the world, kindness awakens above and dwells on that day, which is crowned with it for his sake. If a man acts mercifully below, he arouses mercy upon that day, which is crowned with mercy for him. That day then stands to protect him in his time of need.

75. The same applies for the opposite case. If a man acts cruelly, he arouses the same in that day and renders THAT DAY defective. Then THAT DAY stands over him to be cruel to him and destroy him. The measure with which man measures will be measured out to him.

76. We learned that cruelty was omitted from Yisrael MORE than the rest of the nations, and no act OF CRUELTY will appear among them, for many eyed ones stand over man TO DENOUNCE HIM for that action. Happy is he who displays a worthy act below, because the awakening of something CORRESPONDING ABOVE wholly depends on that act.

73. ת"ח תגין יפה תענית לחלום, כאש לנעורת. ועקרא דתעניתא בהוא יומא ממש, ולא ביומא אחרא. מאי טעמא. בגין דלית לך יום לתתא, דלא שלטא ביה יומא אחרא עלאה. וכד איהו שארי בתעניתא דחלמא, אוליפנא דהוא יומא לא אתער, עד דאתבטל הוא גזרה. ואי דחי ליה ליומא אחרא, הא שולטנא דיומא אחרא הוא, ולא עאל יומא ביומא אחרא דחבריה. כהאי גוונא, לית לך יום דלא אתמנא עליה יומא עלאה לעילא. ובעי בר נש לאסתמרא, דלא יעביד פגמו בהוא יומא, ולא יתפגים קמי שאר יומין אחרנין.

74. ותגין, בעובדא דלתתא אתער עובדא דלעילא. אי בר נש עביד עובדא לתתא בדקא יאות, הכי אתער חילא בדקא יאות לעילא, עביד בר נש חסד בעלמא, אתער חסד לעילא, ושארי בהוא יומא, ואתער ביה בגיניה. ואי אתדבר בר נש לרחמי לתתא, אתער רחמי על ההוא יומא, ואתער ברחמי בגיניה. וכדין ההוא יומא קאים עליה למהוי אפוטרופא בגיניה, בשעתא דאצטרין ליה.

75. בגוונא דא, בהפוכא דא. אי עביד בר נש עובדא דאכזרי, הכי אתער בהוא יומא, ומגים ליה, ולבתר קאים עליה לאכזרי לשיצאה ליה מעלמא. בהיא מדה דבר נש מודר, בה מודרין ליה.

76. תנן, דישראל אכזריות אתמנע מניה, מכל שאר עמין, ולא יתחזון מניה עובדא בעלמא. דהא כמה מארי דעינין קיימין עליה דבר נש בהוא עובדא, זכא מאן דאחזי עובדא דכשרא לתתא, דהא בעובדא תליא מלתא בכלא, לאתערא מלה אחרא.

18. "there was corn in Egypt"

Rabbi Shimon tells us that when there is to be a famine, God decrees it Himself rather than delegating the announcement to one of His messengers. A man who is full must not show it so as not to be seen rejecting the word of God who decreed the famine.

77. Rabbi Shimon opened with the verse, "Now when Jacob saw that there was corn in Egypt" (Beresheet 42:1). This verse contains the secret of wisdom and we have to examine it, because its beginning and end contradict each other. FOR IN THE BEGINNING IT SAYS, "NOW WHEN JACOB SAW THAT THERE WAS CORN IN EGYPT," AND AT THE END, "JACOB SAID TO HIS SONS, WHY DO YOU LOOK AT ONE ANOTHER." IF THERE IS CORN IN EGYPT, CANNOT THEY LOOK AT EACH OTHER? WHAT IS THE CONNECTION?

78. HE ANSWERS, But come and see, when the Holy One, blessed be He, wanted to sentence the world to famine, He does not deliver this through a crier TO THE ANGELS. For a crier pronounces all other punishments in the world before they enter it, but this one OF FAMINE is not delivered to a crier, but the Holy One, blessed be He, announces it and cries. This is the meaning of, "for Hashem has called for a famine" (II Melachim 8:1). From that time other ministers are appointed over the world, due to the decree of famine.

79. A satiated man must not show himself full, because he indicates a blemish above and rejects the word of the King, WHO DECREED FAMINE. It is as if he removed the King's ministers from their position. Hence Jacob said to his sons, "why do you look at (or: 'show') one another," WHICH MEANS, why do you create a defect above and below and deny the King's declaration, and all those appointed by the KING'S crier.

80. But, "Behold, I have heard that there is corn in Egypt. Go down there" (Beresheet 42:2). There you may seem replete, but do not reject the celestial retinue here. Come and see, Jacob had much corn, but he did not want to eat it, except when they came back, so his action would not be considered defective, THAT IS, SO AS NOT TO SEEM FULL.

19. One should raise the right hand over the left
We learn that the blowing of the Shofar indicates freedom for everyone.

81. He opened again with, "And Aaron lifted up his hands towards the people, and blessed them" (Vayikra 9:22). We learned that 'hands' is spelled without Yud AND IS READ 'HAND', TO TEACH US that one should raise the right over the left. Why? To display an action below so that a CORRESPONDING act will be awakened above.

77. רַבִּי שִׁמְעוֹן פָּתַח, וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם, הָאֵי קָרָא רָזָא דְחֻכְמָתָא אִית בֵּיה, וְאִית לֵן לְאִסְתַּבְּלָא בֵּיה, דְּלֹא סִיפִיה רִישִׁיה, וְלֹא רִישִׁיה סִיפִיה.

78. אֵלָא ת"ח, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְמִידֵן עֲלָמָא בְּכַפְנָא, לֹא יְהִיב מְלָה דָּא לִידָא דְכְרוּזָא, דְּהָא כָּל דִּינִין אַחֲרֵינִין דְּעֲלָמָא, כְּרוּזָא כְּרִיז עֲלוּהִי עַד לֹא יִיתוֹן לְעֲלָמָא, וְדִינָא דָּא לֹא אֲתִיְהִיב לְכְרוּזָא, אֵלָא קוּדְשָׁא בְּרִיךְ הוּא אַכְרִיז עֲלֵיהּ וְקֹאֲרִי. הֵה"ד, כִּי קָרָא יוֹ' לְרַעֲב. מֵהֵהִיא שַׁעֲתָא אֲתַפְקֵדָן עַל עֲלָמָא מִמֵּנָן אַחֲרֵינִין, בְּפִקְדוֹ דְרַעֲב.

79. וְאִסִּיר לִיה לְבַר נֶשׁ דְּאִית לִיה שְׁבָעָא, לְאַחֲזָא בְּגִרְמִיָּה שְׁבָעָא, דְּהָא אַחֲזִי פְּגִימוֹ לְעִילָא, וְאַכְחִישׁ מְלָה דְּמַלְכָּא, וְכַבִּיכּוֹל כְּאֵלּוֹ אַעֲבַר מִמֵּנָן דְּמַלְכָּא מֵאַתְרֵיהּ. וְע"ד אִמְר יַעֲקֹב לְבָנוֹי, לְמָה תִּתְרָאוּ, לְמָה תַּעֲבִידוּ פְּגִימוֹ לְעִילָא וּלְתַתָּא, וְלֹא כַּחֲשָׂא מְלָה דְּמַלְכָּא, וְכָל אִינוֹן מִמֵּנָן בְּכִרְיֻז דִּילִיה.

80. אֲבָל הִנֵּה שִׁמְעֵתִי כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם רְדוֹ שָׁמָּה, וְתַמֵּן אַחֲזִיאוּ גִרְמִיּוֹכוֹ בְּשְׁבָעָא, וְלֹא תַכְחִישׁוּ פְּמִלִּיא דְּלְעִילָא הָכָּא. וְת"ח, יַעֲקֹב כְּמָה תְּבוֹאָה הֵוֹת לִיה, וְלֹא בְּעֵי לְשַׁבּוֹר אֵלָא בְּתוֹךְ הַפָּאִים בְּגִין דְּלֹא יִשְׁתַּבַּח פְּגִימוֹ בַּעֲבוּבָא דִּילִיה.

81. תו פָּתַח וְאָמַר, וַיִּשָּׂא אֶהָרָן אֶת יָדָיו אֶל הָעָם וַיְבָרְכֵם. וְתַנִּינָן יָדוֹ כְּתִיב, דְּבַעֵי לְזַקְפָּא יְמִינָא עַל שְׂמָאלָא. וְאָמַר. לְאַחֲזָא עוּבְדָּא לְתַתָּא, בְּגִין דִּיתַעַר עוּבְדָּא לְעִילָא.

82. It is written, "Then shall you cause the Shofar to sound on the tenth day of the seventh month" (Vayikra 25:9). HE ASKS, Why sound the Shofar, AND ANSWERS, The Shofar breaks the fetters OF THOSE IMPRISONED IN THE CHAINS OF ENSLAVEMENT, which breaks the power on all slaves. FOR 'SOUND' IS DERIVED FROM BREAKING. One should display a simple, THAT IS, STRAIGHT, Shofar, not curved, to indicate freedom to all, which that day has brought about. It behooves one always to demonstrate a deed BELOW TO AWAKEN A CORRESPONDING ONE ABOVE. Hence a Shofar is used rather than a horn, to indicate whence it comes, a place called Shofar, SINCE A SHOFAR IS THE SECRET OF BINAH AND A HORN THE SECRET OF MALCHUT.

83. Happy are Yisrael in this world and in the World to Come, for they know how to cleave to the Holy King and raise the power from above and draw their Master's holiness upon them. Hence it is written, "Happy are you, O Yisrael. Who is like to you" (Devarim 33:29), and, "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

We are reminded of the two facets of the commandments in the Torah that are 'remember' and 'keep'. Remembering is 'doing', as the mention below causes the action above.

Introduction by Ra'aya Meheimna (the Faithful Shepherd)

84. "And you shall keep My commandments, and do them" (Vayikra 22:31). We have learned about the commandments of the Master of the universe, as written, "And you shall keep My commandments, and do them." HE ASKS, If they need keeping, WHEN THEN DOES THIS INCLUDE DOING AS WELL, and why DOES IT SAY, "and do them"? Furthermore, HE ASKS, all the commandments in the Torah have two Facets that are one, NAMELY 'remember' and 'keep'; 'remember' is for the Male, NAMELY ZEIR ANPIN, and 'keep' for the Female, MALCHUT, and they are all joined into one. HE ASKS, If 'keep' is for the Female, why is it written, "And you shall keep My commandments," WHICH INDICATES ALL THE PRECEPTS ARE ONLY OF THE ASPECT OF THE FEMALE, NAMELY 'KEEPING'?

85. HE ANSWERS, everything is within this verse. "And you shall keep" refers to 'keep', while, "and do them" refers to 'remember'. It all pertains to the same secret. Remembering is doing. Whoever mentions something below causes the doing of that secret above. There are 613 commandments in the Torah, which are the whole of Male and Female, NAMELY 'REMEMBER' AND 'KEEP', ZEIR ANPIN AND MALCHUT, all pertaining to the same secret.

82. בְּתִיב וְהִעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי וְגו', שׁוֹפָר תְּרוּעָה אֲמַאי. אֶלָּא שׁוֹפָר, דְּמִתְבָּר שְׁלֹשְׁלָאִין, דְּמִתְבָּר שׁוֹלְטָנוּתָא מְכַל עֲבָדִין. וּבְעִיָּא לְאַחְזָא שׁוֹפָר דְּאִיהוּ פְּשִׁיט, וְלֹא כְּפִיף, לְאַחְזָא חִירוֹ לְכֻלָּא, דְּהָא יוֹמָא גְרִים. וּבְכֻלָּא בְּעִי לְאַחְזָא עוֹבְדָא, וְעַד שׁוֹפָר, וְלֹא קָרַן, בְּגִין לְאַחְזָא מֵאן הוּא אַתְר דְּאִקְרִי שׁוֹפָר.

83. זָכָאִין אֵינּוּן יִשְׂרָאֵל בְּעֻלְמָא דִּין וּבְעֻלְמָא דְּאַתִּי, דְּאֵינּוּן יִדְעִין לְאַתְדַּבְּקָא בְּמַלְכָּא קְדִישָׁא, וְלֹאֲתַעֲרָא חֵילָא דְּלַעֲיֻלָּא, וְלֹאֲמַשְׁכָּא קְדוּשָׁה דְּמֵאֲרִיהוּן עֲלִיָּהוּ, בְּגַ"כּ בְּתִיב אֲשֶׁרֶךְ יִשְׂרָאֵל מִי כְּמוֹךְ וְגו'. וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם חַיִּים בְּלָכֶם הַיּוֹם.

הקדמת רעיא מהימנא

84. וּשְׁמִרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אוֹתָם וְגו'. פְּקוּדִין דְּמֵאֲרִי עֻלְמָא, הָא תְּנִינָן. דְּכְתִיב וּשְׁמִרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אוֹתָם. אִי נְטוּרִי קָא בְּעִינָן, עֵיבִידָא לְמָה. תו, כָּל פְּקוּדֵי אֲוִרִיתָא אֵינּוּן בְּתִרִין גּוֹוִנִין דְּאֵינּוּן חַד, זְכוֹר וְשְׁמוֹר, זְכוֹר לְדְכוּרָא, וְשְׁמוֹר לְנוֹקְבָא. וְכֻלְהוּ כְּלָלָא חַדָּא, אִי שְׁמוֹר לְנוֹקְבָא אֲמַאי בְּתִיב וּשְׁמִרְתֶּם מִצְוֹתַי.

85. אֶלָּא כֻלָּא בְּהָאִי קָרָא, וּשְׁמִרְתֶּם: דָּא שְׁמוֹר. וַעֲשִׂיתֶם: דָּא זְכוֹר, דְּכֻלָּא רְזָא חַדָּא. זְכוּרָה דָּא אִיהִי עֲשִׂיָּה, דְּהָא מֵאן דְּאֲדַכֵּר מְלָה לְתַתָּא, אֲתַקִּין וְאַתְעֵבִיר הֵהוּא רְזָא דְּלַעֲיֻלָּא. פְּקוּדֵי אֲוִרִיתָא אֵלִין אֵינּוּן שֵׁית מֵאָה וּתְלִיסַר פְּקוּדִין, דְּאֵינּוּן כְּלָלָא דְּדְכֹר וְנוֹקְבָא, וְכֻלָּא רְזָא חַדָּא.

20. "I will be hallowed" above and below in three grades

Rabbi Shimon is talking here about the purpose of sanctity on all levels and grades above and below.

86. "Neither shall you profane My holy name; but I will be hallowed among the children of Yisrael..." (Vayikra 22:32). This commandment is to sanctify Him daily and raise His sanctity from below upwards, NAMELY, TO RAISE MAYIN NUKVIN FROM BELOW SO AS TO AWAKEN HIS SANCTITY ABOVE, just as He is holy above. Thus His sanctity will rise to the fathers, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the children, NETZACH, HOD AND YESOD OF ZEIR ANPIN, CALLED THE CHILDREN OF YISRAEL. This is the secret of, "but I will be hallowed among the children of Yisrael" above THE CHEST and below THE CHEST. FOR "I WILL BE HALLOWED" REFERS TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, CALLED FATHERS, WHO ARE ABOVE THE CHEST, AND "AMONG THE CHILDREN OF YISRAEL" REFERS TO NETZACH, HOD AND YESOD OF ZEIR ANPIN, CALLED THE CHILDREN OF YISRAEL, WHO ARE BELOW THE CHEST OF ZEIR ANPIN. Above in three grades, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN; below in three grades, NETZACH, HOD AND YESOD OF ZEIR ANPIN.

87. We have explained ABOUT THE PURPOSE OF sanctity in several places. But as there is sanctity in the highest, WHICH IS SUPERNAL ABA AND IMA, WHO ARE CALLED HOLINESS, so there is sanctity in the middle, WHICH IS ZEIR ANPIN, and sanctity below IN MALCHUT. Everything follows the lower, WHICH MEANS THE ESSENCE IS TO DRAW SANCTITY DOWN TO MALCHUT. The highest sanctity, ABA AND IMA, pertains to one secret, WHICH MEANS THEY ARE HOLINESS THEMSELVES AND ALL THAT PERTAINS TO THEM IS HOLY. The sanctity in the middle and below, ZEIR ANPIN AND MALCHUT, IS DIVIDED into three grades that are one. THIS MEANS SANCTITY IS DRAWN THROUGH THREE COLUMNS. SANCTITY IS IN THE RIGHT COLUMN, WHENCE IT IS DRAWN TO ALL COLUMNS - CHESED, GVURAH AND TIFERET IN ZEIR ANPIN, AND NETZACH, HOD AND YESOD IN MALCHUT.

88. HE EXPLAINS HIS WORDS: holy is the highest aspect found at the beginning of all grades, NAMELY ABA AND IMA, WHICH ARE CHOCHMAH, THE TOP OF THE GRADES. IT IS THE SECRET OF YUD OF YUD HEI VAV HEI, and though it is a hidden aspect that is called 'holiness', WHICH IS NOT DRAWN DOWN, AS YUD HAS NO LEG, THAT IS, EXPANSION, NEVERTHELESS an expansion emerges, shining through a thin hidden path, YESOD OF ABA AND IMA to the middle GRADE, WHICH IS ZEIR ANPIN. Once it shone upon the middle GRADE, a certain Vav is imprinted WITH THE BOUNTY OF HOLINESS, which shines into the holiness IT RECEIVED, and it is considered holy WITH VAV. From this light an expansion flows down TO MALCHUT, which is the last of the grades, NAMELY THE LAST HEI OF YUD HEI VAV HEI. Once it shone upon the end, a certain Hei OF MALCHUT is imprinted within the light, which is called sanctity WITH AN ADDITIONAL HEI. This has already been explained. THUS, WHEN THE BOUNTY OF SANCTITY ORIGINATES IN SUPERNAL ABA AND IMA, IT IS CALLED HOLINESS (HEB. KODESH). WHEN IT FLOWS TO ZEIR ANPIN, A VAV IS ADDED AND IT IS CALLED HOLY (HEB. KADOSH) WITH VAV. WHEN IT FLOWS TO MALCHUT A HEI IS ADDED AND IT IS CALLED SANCTITY (HEB. KEDUSHAH) WITH HEI.

89. That which is called 'Holy, holy, holy' should have said 'holiness' AT FIRST, because the secret OF THE FIRST 'HOLY' MEANS THE BEGINNING of everything, NAMELY SUPERNAL ABA AND IMA, WHICH ARE CALLED 'HOLINESS', since HOLINESS comes from there, AS MENTIONED IN THE PREVIOUS PARAGRAPH THAT HOLINESS IS THE ROOT OF SANCTITY. In that case, why is it called holy above, if there is no Vav there, WHICH INDICATES EXPANSION, BUT YUD THAT DOES NOT EXPAND?

86. וְלֹא תַחַלְלוּ אֶת שֵׁם קְדֹשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְגו'. פְּקוּדָא דָּא, לְקַדְּשָׁא לִיה בְּכָל יוֹמָא, לְסַלְקָא קְדוּשְׁתִּיה מִתַּתָּא לְעֵילָא, כְּמָה דְּאִיהוּ קְדִישָׁא לְעֵילָא, עַד דְּסָלִיק קְדוּשְׁתִּיה לְאַבְהֶן וּבְנֵין. וְרָזָא דָּא, וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל, עֵילָא וְתַתָּא. עֵילָא בְּג' דְּרָגִין. לְתַתָּא בְּג' דְּרָגִין.

87. קְדוּשָׁה הֵיא, אוֹקִימָנָא בְּכְמָה דּוּכְתִּי, אֲבָל כְּמָה דְּאִית קְדוּשָׁה לְעֵילָא עַל כָּלָא, הֵכִי אִית קְדוּשָׁה בְּאַמְצְעִיתָא, קְדוּשָׁה לְתַתָּא. וְכָלָא בְּרָזָא דְּלְתַתָּא, קְדוּשָׁה דְּלְעֵילָא לְעֵילָא, בְּרָזָא חָדָא. קְדוּשָׁה בְּאַמְצְעִיתָא וּלְתַתָּא תַּלְת דְּרָגִין דְּאִינוּן חָד.

88. קְדוּשָׁא אִיהוּ סֵטֶר עֲלָאָה, דְּאַשְׁתַּבַּח רֵאשִׁיתָא לְכָל דְּרָגִין. וְאֵע"ג דְּאִיהוּ סֵטֶר טְמִירָא, וְאַקְרִי קְדֹשׁ. מִתַּמֵּן אֲתַפְּשֵׁט פְּשִׁיטָא, דְּנִהִיר בְּחָד שְׁבִילָא דְּקִיקָא טְמִירָא, גוֹ אֲמַצְעִיתָא. בֵּינון דְּאַתְנַהִיר גוֹ אֲמַצְעִיתָא, בְּרִין אֲתַרְשִׁים חָד ו', דְּנִהִיר גוֹ הֵאִי קְדֹשׁ, וְאַקְרִי קְדוּשָׁה. מֵהֵאִי נִהִירוּ אֲתַפְּשֵׁט פְּשִׁיטָא, לְתַתָּא, סוּפָא דְּכָל דְּרָגִין. בֵּינון דְּאַתְנַהִיר בְּסוּפָא, בְּרִין אֲתַרְשִׁים בְּנִהִירָא חָד ה', וְאַקְרִי קְדוּשָׁה, וְהֵא אוֹקִימָנָא.

89. וּמָה דְּאַקְרִי קְדוּשָׁה קְדוּשָׁה קְדוּשָׁה, דְּהֵא קְדֹשׁ מִבְּעֵי לִיה, רָזָא דְּרֵאשִׁיתָא דְּכָלָא, הוּאִיל וּמִתַּמֵּן אֲשַׁתַּבַּח, וְאִי הֵכִי אֲמָאִי אֲקָרִי לְעֵילָא קְדוּשָׁה, דְּהֵא תַמֵּן ו' לָא אֲשַׁתַּבַּח.

90. HE ANSWERS, The meaning is as follows: assuredly Yisrael sanctify below, as the celestial angels do above, of whom it is written, "And one cried to another, and said, Holy" (Yeshayah 6:3). When Yisrael sanctify, they raise from below upwards the supernal glory, ZEIR ANPIN, until Vav, the secret of the highest heavens, rises up TO SUPERNAL ABA AND IMA. When the heavens rise up, that holiness shines on them, WHICH IS SUPERNAL ABA AND IMA. Then ZEIR ANPIN THAT ROSE up is called holy. THUS THE FIRST 'HOLY' REFERS TO ZEIR ANPIN, OR SPECIFICALLY, TO ZEIR ANPIN THAT ROSE TO SUPERNAL ABA AND IMA. Later that supernal light shines FROM SUPERNAL ABA AND IMA to the throne that is CALLED heavens, which is the heavens, NAMELY ZEIR ANPIN, that returned to their place, THAT IS, AFTER THE HEAVENS, ZEIR ANPIN, DESCENDED FROM SUPERNAL ABA AND IMA WITH THE SANCTITY THEY RECEIVED AND CAME TO THEIR PLACE BELOW, WHICH TURNED INTO A THRONE TO ABA AND IMA. They are settled in that light, and it is then called holy, NAMELY THE SECOND 'HOLY'. The light then descends WITHIN ZEIR ANPIN until a certain celestial Righteous receives all, who is a precious grade that sanctifies everything below. THIS IS YESOD OF ZEIR ANPIN THAT POURS BOUNTY DOWN TO MALCHUT. Once it receives everything it is called holy. This is the overall meaning. THUS, THE FIRST 'HOLY' IS ZEIR ANPIN THAT ABIDES IN THE PLACE OF ABA AND IMA AND RECEIVES FROM THEM. THE SECOND 'HOLY' IS ALSO ZEIR ANPIN, AFTER DESCENDING FROM ABA AND IMA INTO HIS PLACE. THE THIRD 'HOLY' IS YESOD OF ZEIR ANPIN THAT POURS UPON MALCHUT.

91. Whoever is mindful TO MEDITATE ON THE THREE TIMES 'HOLY', AS SAID ABOVE, ON ABA AND IMA, ZEIR ANPIN AND YESOD, does well. Whoever is mindful TO MEDITATE ON THEM, in the three grades of the fathers, THAT IS, THE THREE COLUMNS OF ZEIR ANPIN, as one whole, to join them through this sanctification, even if he cannot be mindful of more than that, he does well. The purpose of all that is to bring down from the highest sanctity down TO MALCHUT, so that each person OF YISRAEL will RECEIVE FROM IT AND hallow himself with that sanctity and keep it, and spread the expansion of sanctity on himself. This is the secret of, "but I will be hallowed among the children of Yisrael" (Vayikra 22:32), THAT IS, THE CHILDREN OF YISRAEL WILL RAISE MAYIN NUKVIN TO AWAKEN THE THREE TYPES OF SANCTITY ABOVE. Then, "I am Hashem who makes you holy" (Ibid.), AS YISRAEL RECEIVE SUPERNAL SANCTITY.

92. When should one hallow himself with this sanctity to include himself within it? When one reaches the holy name, Hashem Tzva'ot MENTIONED AFTER THE THIRD 'HOLY', THE SECRET OF NETZACH AND HOD. There lies the secret of, "I am Hashem who makes you holy." I found this as a secret in ancient books. But we do not do it this way; rather, after THE THREE TIMES 'HOLY', WE SAY "Hashem Tzva'ot" only, THAT IS, WE STILL DO NOT INCLUDE OURSELVES THERE. Then, when one reaches "the whole earth is full of His glory" (Yeshayah 6:3), WHEN SANCTITY IS DRAWN TO MALCHUT, one should include himself in that sanctity to be hallowed below in that lower glory, MALCHUT. This is the secret meaning of, "and it shall be sanctified by My glory" (Shemot 29:43). Then shall he do it specifically. AT FIRST, HE SHOULD INCLUDE HIMSELF IN MALCHUT, THE SECRET OF THE LOWER GLORY IN THE VERSE, "THE WHOLE EARTH IS FULL OF HIS GLORY," WHICH INCLUDES THE WHOLE EARTH AND ALL THE NATIONS. THEN HE SHOULD DRAW SANCTITY SPECIFICALLY, TO YISRAEL ALONE. In this way everything will be sanctified, AND SANCTITY WILL EXTEND FROM YISRAEL TO THE WHOLE WORLD. Whatever we do corresponds to the supernal angels, who say, 'Blessed is the glory of Hashem from His place', which is the supernal glory, ZEIR ANPIN. Then we say, 'May Hashem reign for ever...', which is the lower glory, MALCHUT. WE ALSO INCLUDE OURSELVES IN "THE WHOLE EARTH IS FULL OF HIS GLORY," WHICH IS THE LOWER GLORY, RATHER THAN IN HASHEM TZVA'OT, WHICH IS NETZACH AND HOD OF ZEIR ANPIN, AND OF THE ASPECT OF THE HIGHER GLORY, AS THE ANCIENT

90. אֵלָא רָזָא הָכִי הוּא וְדָאִי, וְיִשְׂרָאֵל מְקַדְּשִׁי לְתַתָּא, בְּגוּוּנָא דְמִלְאכֵי עֲלָאִי לְעִילָא, דְכֻתִּיב בְּהוּ, וְקָרָא זֶה אֵל זֶה וְאָמַר קְדוּשָׁה. וְכִיּוֹן דְיִשְׂרָאֵל קָא מְקַדְּשִׁי, סִלְקִי מִתַּתָּא לְעִילָא וְקָרָא עֲלָאָה, עַד דְאַסְתָּלַק ו' רָזָא דְשָׁמַיִם עֲלָאִין לְעִילָא. בִּיּוֹן דְאִינוּן שָׁמַיִם אֲסִתְּלִקוּ לְעִילָא, נְהִיר הֵהוּא קְדוּשָׁה בְּהוּ, וְכִדִּין אֲקָרִי לְעִילָא קְדוּשָׁה. וְלִבְתֵּר נְהִיר הֵהוּא נְהִירוּ עֲלָאָה, עַל כּוּרְסִיָּא דְאִיהוּ שָׁמַיִם. וְאִינוּן שָׁמַיִם תִּיַּיְבִין לְדוּכְתִּיָּהוּ, וּמִתְיַשְׁבּוּ בֵּיהּ בְּהֵהוּא נְהִירוּ, וְכִדִּין אֲקָרִי קְדוּשָׁה. לְבְתֵר נְחִית הֵהוּא נְהִירוּ, עַד דְנָטִיל כְּלָא חַד צְדִיק עֲלָאָה, דְרָגָא וְקִירָא לְקַדְּשָׁא כְּלָא לְתַתָּא. בִּיּוֹן דְאִיהוּ נָטִיל כְּלָא, כִּדִּין אֲקָרִי קְדוּשָׁה. וְדָא אִיהוּ רָזָא דְכְּלָא.

91. וּמָאן דְשָׁוִי רְעוּתִיהּ בְּהָאִי, שְׁפִיר קָא עָבִיד. וּמָאן דְשָׁוִי רְעוּתִיהּ, בְּתַלַּת דְרָגִין דְאַבְהֵן בְּכֻלָּא חֲדָא, לִיַּחְדָּא לֹון גּוּ קְדוּשָׁתָא דָּא, אִי לֹא יָכִיל לְשׁוּאָה רְעוּתִיהּ יַתִּיר, שְׁפִיר קָא עָבִיד. וְכְלָא לְנַחְתָּא מִגּוּ קְדוּשָׁתָא דְלְעִילָא לְתַתָּא, לְקַדְּשָׁא כְּלָ חַד גְּרַמְיָה בְּהָאִי קְדוּשָׁה, וּלְנִטְרָא לִיהּ, לְמַפְרֵשׁ פְּרִישׁוּ דְקְדוּשָׁתָא עַל גְּבִיָּהּ. וְרָזָא דָּא, וְנִקְדְּשִׁי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּקַדְמִיתָא, וְלִבְתֵּר אָנִי יוֹי מְקַדְּשִׁכֶּם.

92. בְּאֵן אַתְר וְקַדְּשׁ בְּר נֶשׁ גְּרַמְיָה גּוּ קְדוּשָׁתָא דָּא, לְאַכְלָלָא גְרַמְיָה בְּהּ. כִּד מְטִי בְר נֶשׁ, לְשִׁמָּא קְדוּשָׁא יוֹי צְבָאוֹת. וְרָזָא דָּא אָנִי יוֹי מְקַדְּשִׁכֶּם. דָּא אֲשַׁכְּחָנָא בְּרָזָא דְסַפְרֵי קְדָמָאִי. וְאָנִן לֹא עָבְדִּין הָכִי, אֵלָא לְבְתֵר יוֹי צְבָאוֹת בְּלַחֲדוּי. וְלִבְתֵּר כִּד מְטִי בְר נֶשׁ לְמִלָּא כָּל הָאָרֶץ כְּבוֹדוֹ, כִּדִּין יְכַלּוּל גְרַמְיָה בְּהֵהוּא קְדוּשָׁה, לְאַתְקַדְּשָׁא לְתַתָּא, גּוּ הֵהוּא כְּבוֹד דְלְתַתָּא, וְרָזָא דָּא וְנִקְדְּשׁ בְּכְבוֹדִי. וְלִבְתֵּר יַעֲבִיר אוֹרַח פְּרֵט, לְאַתְקַדְּשָׁא כְּלָא. כְּמָה דְאָנִן עָבְדִּין לְעַמְתָּם דְמִלְאכֵי עֲלָאִי, דְאִמְרֵי בְרוּךְ כְּבוֹד יוֹי מִמְקוֹמוֹ, דָּא כְּבוֹד עֲלָאָה. וְלִבְתֵּר יִמְלוֹךְ יוֹי לְעוֹלָם וְכוּ'. דָּא כְּבוֹד דְלְתַתָּא.

SAGES DID.

93. In his book, Rav Yesa Saba SAYS, 'Holy, holy, holy' refers to the sanctity with which the Written Torah, ZEIR ANPIN, is hallowed, into one, THAT IS, IN HIS THREE COLUMNS, CHESED, GVURAH AND TIFERET. Then, facing them they give praise saying: 'Blessed is His glory of Hashem', referring to the prophets, NAMELY NETZACH AND HOD OF ZEIR ANPIN. 'May Hashem reign for ever' follows, WHICH IS MALCHUT. The meaning of this is that we need sanctity, a blessing and Malchut to be present in this sanctification, so they will all be together. 'Sanctity' is as it says; 'Holy...' blessing MEANS 'Blessed is the glory of Hashem from His place'; Malchut IS IN 'May Hashem reign for ever'. We should therefore bring everything into completion. For that reason, one should meditate and be mindful of it every day.

End of Ra'aya Meheimna

93. ובספרא דרב ייסא סבא, קדוש קדוש קדוש וכו', דא איהי קדושה לאתקדשא תורה שבכתב בכלל אחר. ולבתר לעמתם ברין כבוד יי', אליו נביאים. ולבתר ימלוך יי' לעולם. רזא דא, אגן צריבין בקדושתא דא, לאשתבחא תמן קדושה וברכה ומלכות, לאשתבחא כלל אחר. קדושה, כמה דאתמר קדוש. ברכה, ברין כבוד יי' ממקומו. מלכות, ימלוך יי' לעולם. ועל דא כלל אגן צריבין לאשלמא, ועל דא יכוון בר נש, וישוי רעותיה בכל יומא.

עד כאן רעיא מהימנא

21. "The feasts of Hashem"

Rabbi Yitzchak says that when God saw the evil that would prevail in the world He hid the light for the righteous in the World to Come. He tells us about the unity that only exists when night and day are united, when light and darkness are united. Since the Congregation of Yisrael is in exile it is not presently considered to be 'one', and only when it goes out of exile can it be united with God.

94. "Speak to the children of Yisrael, and say to them, The feasts of Hashem, which you shall proclaim to be holy gatherings, these are My feasts" (Vayikra 23:2). Rabbi Yitzchak opened with the verse, "And Elohim called the light day" (Beresheet 1:5). We learned that the light that was present in the beginning used to shine from one end of the world to the other. When the Holy One, blessed be He, saw the evil that will live in the world, He hid it for the righteous for the World to Come. This is the meaning of, "And from the wicked their light is withheld" (Iyov 38:15), and, "Light is sown for the righteous" (Tehilim 97:11).

94. דבר אל בני ישראל ואמרת אליהם מועדי יי' אשר תקראו אותם מקראי קדש אלה הם מועדי. רבי יצחק פתח, ויקרא אלהים לאור יום וגו'. תנינן, אור דהוה בקדמיתא, הוה נהיר מסייפי עלמא לסייפי עלמא, כד אסתפל קודשא ברין הוא לחיבין דזמינן למיקם בעלמא, גניז ליה לצדיקיא לעלמא דאתי, הדא הוא דכתיב וימנע מרשעים אורם. וכתיב אור זרוע לצדיק.

95. Come and see, "And Elohim called the light day, and the darkness He called night." Yet we learned that "Let there be light" (Beresheet 1:3) REFERS TO light that already existed. Here, if you say THAT light MEANS day only, THAT IS, ZEIR ANPIN ALONE, it continues, "and the darkness He called night," WHICH IS MALCHUT THAT IS CALLED NIGHT. ZEIR ANPIN IS CALLED LIGHT ONLY WHEN WITH MALCHUT THAT IS CALLED NIGHT. You may argue that they are separate, NOT UNITED WITH EACH OTHER, so it continues, "And there was evening, and there was morning, one day" (Ibid. 5). THIS MEANS ZEIR ANPIN IS NOT WHOLE SAVE WHEN UNITED WITH MALCHUT, AND MALCHUT IS NOT WHOLE SAVE WHEN UNITED WITH ZEIR ANPIN. They are called one only when they are joined as one. The Holy One, blessed be He, and the Congregation of Yisrael, WHO ARE ZEIR ANPIN AND MALCHUT, are called one, but without each other they are not called one.

95. ת"ח, ויקרא אלהים לאור יום ולחשך קרא לילה, הא תנינן, יהי אור, אור דכבר הוה. והכא, אי תימא אור דאיהו יום בלחודו, הדר ואמר ולחשך קרא לילה. אי תימא כל חד בלחודו, הדר ואמר ויהי ערב ויהי בקר יום אחד. דלילה לית בלא יום, ולית יום בלא לילה, ולא אקרי אחד, אלא בזוגא חד, וקודשא ברין הוא וכנסת ישראל אקרי אחד, ודא בלא דא לא אקרי אחד.

96. Come and see, since the Congregation of Yisrael is now in exile, she is not considered one, so to speak. When is she called one? When Yisrael will go out of exile and the Congregation of Yisrael will return to her place to unite with the Holy One, blessed be He. This is the meaning of, "on that day Hashem shall be one, and His Name One" (Zecharyah 14:9). Without each other they are not called one.

97. Come and see, "The feasts of Hashem, which you shall proclaim (or: 'summon')," NAMELY, to summon everything into one place. FOR THE FEASTS OF HASHEM ARE THE SECRET OF CHESD, GVURAH AND TIFERET OF ZEIR ANPIN THAT NEED TO BE SUMMONED SO THEY WILL BESTOW UPON ONE PLACE, MALCHUT. Thus everything will be complete by the secret of one. FOR WHEN CHESD, GVURAH AND TIFERET OF ZEIR ANPIN ARE UNITED WITH MALCHUT, THEY ARE CALLED ONE, and when Yisrael will be below "one nation in the earth" (II Shmuel 7:23). HE ASKS, It is true that the Holy One, blessed be He UNITED with the Congregation of Yisrael, MALCHUT, is called one, yet Yisrael below, when established as the likeness of above, how shall they be called one, LIKE ZEIR ANPIN AND MALCHUT ABOVE?

98. AND HE ANSWERS, In terrestrial Jerusalem, Yisrael are called one, WHEN THEY DWELL IN IT. Whence do we know that? From the words, "one nation in the earth." Assuredly in the earth, BOTH IN THE LAND OF YISRAEL AND IN JERUSALEM, they are one nation. With it they are called one, but not on their own. "And what one nation...is like Your people, like Yisrael" (Ibid.) should have sufficed; WHY THEN IS IT WRITTEN, "AND WHAT ONE NATION IN THE EARTH IS LIKE YOUR PEOPLE, LIKE YISRAEL"? This is because they are called one only in the earth, united with this land as the likeness of above, FOR ZEIR ANPIN IS CALLED ONE ONLY WHEN UNITED WITH MALCHUT CALLED EARTH. For that reason everything is interconnected into one union BOTH ABOVE AND BELOW. Happy is the lot of Yisrael. "Six days shall work be done" (Vayikra 23:3). This has already been learned and explained.

99. Rabbi Yosi and Rabbi Chiya... THIS ARTICLE WAS PRINTED IN VA'ERA, 198-206.

96. תא חזי, בגין דכנסת ישראל השתא בגלותא, כביכול לא אקרי אחר. ואימתי אקרי אחר. בשעתא דיפקון ישראל מן גלותא, וכנסת ישראל אהדרת לאתרהא, לאזדוגא ביה בקודשא בריך הוא, הה"ד ביום ההוא יהיה יי' אחד ושמו אחד. ודא בלא דא לא אקרי אחר.

97. ת"ח, מועדי יי' אשר תקראו וגו'. לזמנא כלל לאתר חד, ולאשתבחא כלל בשלימו, ברזא דאחד. ולמהוי ישראל לתתא גוי אחד בארץ. תינח קודשא בריך הוא בכנסת ישראל דאקרי אחר, ישראל לתתא דאינון זמינון בגוונא דלעילא, במה יקרון אחד.

98. אלא, בירושלם דלתתא, יקרון ישראל אחד. מנא לן. דכתיב גוי אחד בארץ. ודאי, בארץ הם גוי אחד, עמה אקרון אחד, ולא אינון בלחודייהו. דהא ומי כעמך ישראל גוי אחד סגי ליה, אבל לא אקרון אחד, אלא בארץ, בזווגא דהאי ארץ בגוונא דלעילא. ובגין כך, כלל קשיר דא בדא בזווגא חדא, זכא חולקיהון דישראל. ששת ימים תעשה מלאכה אתמר, והא אוקמדה.

99. רבי יוסי ורבי חייא אזלי בארחה וכו'. ער הושיעה ימינך וענני. א"ל את חמי ואנא חמינא מפומיה דרבי שמעון שמענא מלה ובכינא. א"ל מאי האי.

22. Holiness and those summoned from holiness

Rabbi Yitzchak speaks about seeking the face of Hashem. This leads into a discussion of the festivals and holidays, and of the psalms and poetry of David, who spoke the words of Yisrael to Zeir Anpin. The celebrations draw holiness from above. Rabbi Yosi talks about the six days of work; Rabbi Chiya says that the six days are not considered holiness because it is permitted to work on them. Rabbi Yehuda tells us about the great holiness of Shabbat; on that day even the wicked in Gehenom are given respite from their punishments. He says that the day of Shabbat is a delight.

100. "These are the feasts of Hashem, holy gatherings, which you shall proclaim in their seasons" (Vayikra 23:4). Rabbi Yitzchak opened with, "Of You my heart has said, Seek My face, Your face, Hashem, I seek" (Tehilim 27:8). This verse has been explained in several places, yet we learned THE MEANING OF this verse this way: David said, "Of You my heart has said" for the Congregation of Yisrael, MALCHUT, before the Holy King, ZEIR ANPIN. What did it say, NAMELY, "Of You my heart has said" - for Your sake, ZEIR ANPIN, my heart said to the people in the world and my heart, which is attached TO MALCHUT, admonished them. It said, "Seek My face" for the supernal King, THAT IS, SEEK THE FACE OF ZEIR ANPIN, which refers to the King's crowns, MOCHIN OF ZEIR ANPIN, to which He is attached, and they to Him. They are His name, FOR THEY ARE ALSO THE MOCHIN OF MALCHUT CALLED HIS NAME, and He, ZEIR ANPIN, and His name, MALCHUT, are the same. Hence David said, "Your face, Hashem, I seek," as, "Seek Hashem, and His strength. Seek His face continually" (Tehilim 105:4).

101. Come and see, it is proper for David to recite poetry for the Congregation of Yisrael, MALCHUT, more than anyone in the world, and to convey the words of the Congregation of Yisrael to the King, ZEIR ANPIN, because he is attached to her, SINCE DAVID IS A CHARIOT TO MALCHUT.

102. Another explanation for "Of You my heart has said, Seek my face." IT MEANS for Your sake my heart has said to people in the world, "seek my face." This refers to the festivals and holidays, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHICH ARE THE FIRST THREE SFIROT OF MALCHUT AND HER FACE. "YOUR FACE, HASHEM, I SEEK" MEANS DAVID summoned all OF CHESED, GVURAH AND TIFERET TO RISE to the place called holiness, WHICH IS SUPERNAL ABA AND IMA, CALLED THE FACE OF YUD HEI VAV HEI, ZEIR ANPIN. FOR ZEIR ANPIN RECEIVES THE MOCHIN OF ABA AND IMA, WHICH IS HOLINESS, WHEN HE ASCENDS TO THEM, in order to crown each one OF CHESED, GVURAH AND TIFERET WITH MOCHIN OF ABA AND IMA, each in its own day, each in its season, so they will all draw from the deepest of the deep, from which all springs and streams emerge, NAMELY FROM SUPERNAL ABA AND IMA. Hence it is written, "holy (lit. 'holiness') gatherings"; GATHERINGS MEAN SUMMONED, for they are summoned TO RISE to that place called holiness, WHICH IS SUPERNAL ABA AND IMA, to be adorned by it and draw from it, so that all will be sanctified together and joy will abound in them.

103. Rabbi Aba said, "holiness gatherings" MEANS summoning of holiness, WHICH IS SUPERNAL ABA AND IMA, WHICH ARE CHOCHMAH. When they are summoned TO THAT PLACE CALLED HOLINESS, it is done from the flowing river, BINAH. THIS IS LIKENED to a king, who summoned people to his feast, and bestowed on them different victuals, and opened before them skins of scented wine that is good to drink. For so it ought to be, that whoever summons, does so to eat and drink. So "summoned from holiness" means that since they are invited to the king's feast, they are also invited to the goodly and worthy preserved wine. Hence it is written, "summoned from holiness, which you shall proclaim in their seasons."

100. אֵלֶּה מוֹעֲדֵי יְיָ מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם. רַבִּי יִצְחָק פָּתַח, לָךְ אָמַר לְבִי בִקְשׁוּ פָנַי אֶת פָּנֶיךָ יְיָ אֲבִקֶּשׁ. הָאֵי קָרָא אוֹקְמוּהָ חֲבֵרִיָּא בְּכֻמָּה אַתָּר, אֲבָל הָאֵי קָרָא הָכִי אַתְמַר, לָךְ אָמַר לְבִי, דְּוָד מַלְכָּא אָמַר דָּא בְּגִין כְּנֻסַת יִשְׂרָאֵל, לְקַבֵּל מַלְכָּא קְדִישָׁא. וּמַאי אָמַר. לָךְ אָמַר לְבִי, בְּגִינָךְ אָמַר לְבִי לְבָנִי עַלְמָא, וְאַזְהַר לוֹן לְבִי. דְּאִיהוּ אַחִיד בִּיה, דְּדָא בְּגִין מַלְכָּא עַלְמָא אָמַר. בִּקְשׁוּ פָנַי, אֵלֶּיךָ עֲטָרִי מַכְלָא, דְּאִיהוּ אַחִיד בְּהוּ, וְאִינוּן בִּיה. אִינוּן שְׁמִיָּה, וְאִיהוּ וְשְׁמִיָּה, מְלָא חֲדָא הוּא. בְּגִין כֵּךְ אָמַר דְּוָד אֶת פָּנֶיךָ יְיָ אֲבִקֶּשׁ, כִּד"א, דְּרִשׁוּ יְיָ וְעֻז׃ בִּקְשׁוּ פָנָיו תָּמִיד.

101. ת"ח, יֵאוֹת הוּא דְּוָד מַלְכָּא לְמִימַר שִׁירָתָא בְּגִין כְּנֻסַת יִשְׂרָאֵל, וְיִתִּיר מִכָּל בָּנֵי עַלְמָא, וְלְמִימַר מְלִי דְּכְנֻסַת יִשְׂרָאֵל לְמַלְכָּא, בְּגִין דְּאִיהוּ אַחִיד בְּה.

102. ד"א לָךְ אָמַר לְבִי בִקְשׁוּ פָנַי. בְּגִינָךְ אָמַר לְבִי לְבָנִי עַלְמָא, בִּקְשׁוּ פָנַי אֵלֶּיךָ זְמַנִּיָּא וְחֻגִיָּא דְּכֻלָּהוּ זְמַן לְהוֹן לְאַתָּר דְּאִקְרִי קֹדֶשׁ, בְּגִין לְעֲטָרָא לוֹן, כָּל חַד וְחַד בְּיוֹמִיָּה, כָּל חַד וְחַד בְּזְמַנִּיָּה, וְיִשְׁאֲבוּן כֻּלָּהוּ מִהֵוּא עֲמִיקָא דְּעִמִּיקָתָא, דְּנַחֲלִין וּמִבּוֹעֵין נִפְקִין מִנִּיה, בְּגִין כֵּךְ כְּתִיב מִקְרָאֵי קֹדֶשׁ, זְמַנִּין אִינוּן לְהֵוּא אַתָּר דְּאִקְרִי קֹדֶשׁ, לְאַתְעֲטָרָא בִּיה, וְלִאֲשַׁתְּאָבָא בִּיה, בְּגִין דִּיתְקַדְּשׁוּן כֻּלָּהוּן כְּחֲדָא, וְיִשְׁתַּכַּח בְּהוּ חֲדוּתָא.

103. רַבִּי אָבָא אָמַר, מִקְרָאֵי קֹדֶשׁ: זְמַנִּין דְּקֹדֶשׁ. וְכִד מֵהָאֵי זְמַנִּין, זְמַנִּין מִן נַחֲלָא דְּנִגִּיד וְנִפְקִי. לְמַלְכָּא דְּזְמַן בָּנֵי נָשָׂא לְסַעוּדַתִּיהָ, אֲעֲטָר קְמִיָּהוּ מִכָּל זִינֵי מִיכְלָא דְּעַלְמָא, אֲפָתַח לְהוּ גְרָבִי חֲמָרָא, שְׁפִיר בְּרִיחָא, שְׁפִיר לְמִשְׁתָּא. דְּהָכִי אַתְחִזִּי, מֵאֵן דְּמִזְמַן לְמִיכְלָא וְלְמִשְׁתָּא זְמַן. כֵּךְ מִקְרָאֵי קֹדֶשׁ, כִּיּוֹן דְּאִינוּן זְמַנִּין לְסַעוּדַתָּא דְּמַלְכָּא, זְמַנִּין אִינוּן לְחֲמָרָא טַב וְשְׁפִיר דְּמִנְטָרָא. וְעַל דָּא מִקְרָאֵי קֹדֶשׁ כְּתִיב.

104. "which you shall proclaim in their seasons." It is written, "And you shall be holy men (lit. 'men of holiness') to Me" (Shemot 22:30). Yisrael below are called men of holiness, because they are invited from holiness above, THAT IS, THEY ARE INVITED TO RECEIVE FROM THE PLENTY OF ABA AND IMA CALLED HOLINESS THAT IS RECEIVED IN MALCHUT. THE MEANING OF THE VERSE, "WHICH YOU SHALL PROCLAIM IN THEIR SEASONS" IS you men of holiness below invite those FESTIVALS, WHICH ARE CHESED, GVURAH AND TIFERET, IN THEIR SEASON. You should then prepare a meal and rejoice, because it befits you, since you are called men of holiness. Everyone will be invited from all aspects from holiness above, ABA AND IMA, and from below, FROM MALCHUT, BY YISRAEL WHO RECEIVE FROM MALCHUT.

105. Another explanation of "These are the feasts of Hashem." What are the feasts of Hashem? Rabbi Shimon said, THE FESTIVALS ARE from Hashem, NAMELY FROM ZEIR ANPIN, to whom there is attachment both from below upwards and from above downwards. All are attached to Him, and all are adorned so as to be attached together to the King's bond. The reason is that just as the King, ZEIR ANPIN, inherits Aba and Ima, is united with that holiness, and is crowned with them, so are all those who are attached to the King - NAMELY, THE FESTIVALS THAT ARE ATTACHED TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, have to reach that supernal place called holiness, ABA AND IMA, so that all will be joined as one. Therefore they are called "the feasts of Hashem," and then "holy gatherings (lit. 'summoned from holiness')," through which they can be crowned by the King.

106. "which you shall proclaim": Yisrael have two portions. From the side of the King, ZEIR ANPIN, FROM THE ILLUMINATION OF CHOCHMAH IN HIM, they have a supernal share in Him, as written, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4), and, "For Hashem's portion is His people" (Devarim 32:9). From the supernal side of holiness, Yisrael have a supernal share in it, as written, "And you shall be men of holiness to Me," and, "Yisrael is holiness to Hashem" (Yirmeyah 2:3). HASHEM therefore SAID, 'You are worthy of summoning them, THE HOLIDAYS, and arrange before them joy and a feast and rejoice in them'.

107. Whoever invites someone to him should display joy and welcoming countenance, and decorate the path of the guest, LIKE a king who invited a precious guest. He told his household people, every other day you were each at home, one doing his craft, one traveling with his merchandise and another walking to his field. This day of mine is an exception; you are all invited to my joy, for I have just invited a lofty precious guest. I do not want you to do your work, handle merchandise, or be in your field. But all of you come TO REJOICE as in my day. Prepare yourself to receive that guest with welcoming countenance, joy and singing, and prepare for him a delectable feast, so he will be invited by me in every respect, THAT IS, SO HE WILL ENJOY ON MY SIDE AND ON YOURS.

104. אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם, בְּתִיב וְאֲנָשִׁי קֹדֶשׁ תִּהְיוּ לִי, יִשְׂרָאֵל לְתַתָּא אֶקְרוֹן אֲנָשִׁי קֹדֶשׁ. בֵּינוֹן דְּזַמְיָנִין אֵינוֹן מִקֹּדֶשׁ דְּלַעֲיָלָא אֲתוֹן אֲנָשִׁי קֹדֶשׁ לְתַתָּא זְמִינָא לֵהּ, בְּדִין אֲתַקִּינוּ סְעוּדָתָא, וְחֲדוּ, דִּהָא לְכוּ אֲתַחְזִי, בְּגִין דְּאֲתוֹן אֲתַקְרוֹן אֲנָשִׁי קֹדֶשׁ, וְיִהוֹן בְּלֵהוּ זְמִינִין בְּכָל סְטְרִין דְּקֹדֶשׁ לַעֲיָלָא וְתַתָּא.

105. ד"א אֵלֶּה מוֹעֲדֵי יי'. מֵהוּ מוֹעֲדֵי יי'. ר"ש אָמַר, מִיֵּי' אֵינוֹן. דְּבִיָּה אֲתַקְשְׁרוּ מִתַּתָּא לַעֲיָלָא, וּמִתַּעֲטָרֵן בְּלֵהוּ, לְתַתָּא, בְּלֵהוּ בִּיה מִתַּקְשְׁרֵן, וּמִתַּעֲטָרֵן בְּלֵהוּ, לְאֲתַקְשְׁרָא קִשְׁרָא חֲדָא בְּקִשְׁרָא דְּמַלְכָּא. מֵאֵי טַעְמָא. בְּמַה דְּמַלְכָּא יָרִית לְאַבָּא וּלְאִמָּא, וְאַחֲדִיד בְּהָהוּא קֹדֶשׁ, וְאַתַּעֲטָר בְּהוּ. כֵּךְ כָּל אֵינוֹן דְּאַחֲדִידֵן בִּיה בְּמַלְכָּא, בְּעִיִּין לְאַזְדַּמְנָא בְּהָהוּא אֲתֵר עֲלָאָה דְּאַקְרִי קֹדֶשׁ, בְּגִין דִּיתַאחֲדוּ בְּלֵהוּ כְּחֲדָא. וְעַל דָּא מוֹעֲדֵי יי' אֶקְרִי וּלְבַתֵּר מִקְרָאֵי קֹדֶשׁ, דִּהָא בְּהוּ אֲתַעֲטָר בְּמַלְכָּא.

106. אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם, תִּרִּין חוּלְקִין אֵית לְיִשְׂרָאֵל בְּהוּ אֵי מְסֻטָּרָא דְּמַלְכָּא, חוּלְקָא עֲלָאָה אֵית לְיִשְׂרָאֵל בִּיה, דְּכְתִיב וְאַתֶּם הַדְּבָקִים בֵּינִי אֱלֹהֵיכֶם וְגו', כִּי חֵלֶק יי' עִמּוֹ. וְאֵי מְסֻטָּרָא עֲלָאָה דְּקֹדֶשׁ, חוּלְקָא עֲלָאָה אֵית לְיִשְׂרָאֵל בִּיה, דְּכְתִיב וְאֲנָשִׁי קֹדֶשׁ תִּהְיוּ לִי, וּכְתִיב קֹדֶשׁ יִשְׂרָאֵל לִי. וְע"ד לְכוּ אֲתַחְזִי לְזַמְנָא לֵהּ, וּלְתַקְנָא קַמִּיָּהוּ חֲדוּתָא וְסְעוּדָתָא וּלְמַחֲדִי בְּהוּ.

107. וּמֵאֵן דְּמִזְמֵן לְאַחֲרָא, בְּעֵי לְאַחֲזָאָה לִיה חֲדוּ, וְאַנְפִּין נְהִירִין לַעֲטָרָא אֹרְחִיָּה דִּהָהוּא אוֹשְׁפִיזָא. לְמַלְכָּא דְּזַמִּין אוֹשְׁפִיזָא וְקִירָא, אָמַר לְבָנֵי הַיְכָלִיָּה, כָּל שָׂאָר יוֹמִין הָוִיתוֹן כָּל חֲדָא וְחֲדָא בְּבִיתִיָּה, דָּא עָבִיד עֲבִידִתִּיָּה, וְדָא אָזִיל בְּסַחֲוִרְתִּיָּה, וְדָא אָזִיל בְּחַקְלִיָּה. בַּר הָהוּא יוֹמָא דִּילִי, דְּכָלְכוֹן מִתַּעֲטָרֵי בְּחֲדוּתָא דִּילִי, הִשְׁתָּא זְמִינִית אוֹשְׁפִיזָא עֲלָאָה וְקִירָא, לֹא בְּעִינָא דְּתַשְׁתַּדְּלוֹן בְּעִבְדִּיתָא, וְלֹא בְּסַחֲוִרְתָּא, וְלֹא בְּמַדְבְּרֵי אֵלָא בְּלָכוּ אֲזַדְמְנוּ, כְּגוּוֹנָא דִּהָהוּא יוֹמָא דִּילִי, וְאַתְקִינוּ גְרַמִּיכּוּ לְקַבְּלָא לִהָהוּא אוֹשְׁפִיזָא, בְּאַנְפִּין נְהִירִין, בְּחֲדוּתָא בְּתוֹשְׁבַחְתָּא. אֲתַקִּינוּ לִיה סְעוּדָתָא וְקִירָא, בְּגִין דִּיהָא זְמִינִי דִּילִי בְּכָל סְטְרִין.

108. So did the Holy One, blessed be He, say to Yisrael, 'My children, every other day you are dealing with your work and with merchandise, except in My day. I have invited now a high and precious guest. Invite him, prepare for him superior meals, and set tables, as befits this day of Mine'. Therefore SCRIPTURE SAYS, "which you shall proclaim (or: 'call') in their seasons."

109. Come and see, when Yisrael below rejoice in those festivals, praise the Holy One, blessed be He, set tables and ready themselves with glorious garments, the supernal angels say, Why do Yisrael do this? The Holy One, blessed be He, said, 'I have a precious guest, this day'. THE ANGELS say, Is it not Yours, from the place called holiness? He said to them, 'Are not Yisrael holiness? They are called holiness. They are worthy of inviting My guest, once from My aspect, since they are devoted to Me, and once from the side of holiness, as written, "Yisrael is holiness to Hashem"'. Since Yisrael are called holiness, then it is their guest surely, because the guest is summoned from holiness, as written, "holy gatherings (lit. 'summoned from holiness')." They all started saying, "Happy is that people, that is in such a case" (Tehilim 144:15).

110. Three and no more are summoned from holiness. THESE ARE the feast of unleavened bread, the holiday of Shavuot and the holiday of Sukkot. Rabbi Aba said to him, Is not Shabbat called from holiness? He said to him, No, for two reasons. The one is that it is surely considered to be holiness NO LESS THAN THE FESTIVALS, AS WRITTEN, "You shall keep the Shabbat therefore; for it is holiness to you" (Shemot 31:14). The other is that Shabbat is not called FROM HOLINESS, because SHABBAT receives the inheritance OF HOLINESS and is not called. Hence all are called from holiness, are attached to Shabbat and adorn themselves with it. Through this HOLINESS, the seventh day is adorned. Shabbat therefore is not called FROM HOLINESS.

111. SHABBAT RESEMBLES the son who comes to the house of his father and mother and eats and drinks whenever he wants to. ABA AND IMA DO NOT HAVE TO INVITE HIM. THIS IS LIKENED to a king who had an only son, beloved by him. He gave him a companion who would protect him and keep him company. The king said, It will be well to invite my son's friends and show them my love and honor, so he invited those friends. But there is no need to invite my son, but he comes in to eat and drink in his father's house whenever he wants to. This is the meaning of, "Who is like You, Hashem, among the Elim. Who is like You, glorious in holiness" (Shemot 15:11). "Glorious in holiness" surely MEANS as a son helped by his fathers, THAT IS, ZEIR ANPIN ALREADY ROSE TO ABA AND IMA AND BECAME LIKE HIM, AS IN SHABBAT. HE IS THEN "GLORIOUS IN HOLINESS" instead of summoned from holiness.

108. כִּךְ אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, בְּנִי, כָּל שָׂאָר יוֹמִין אַתּוֹן מְשַׁתְּדְּלִי בַּעֲבִידְתָּא בְּסַחֲוֶרְתָּא, בַּר הֵהוּא יוֹמָא דִּילִי. הַשְׁתָּא אוֹשְׁפִיזָא עֲלָאָה וּזְקִירָא זְמִינִית, אַתּוֹן קְבִילוּ לֵיהּ, בְּאַנְפִּין נְהִירִין, זְמִינוּ לֵיהּ, אַתְקִינוּ לֵיהּ סְעוּדְתִי עֲלָאי, פְּתוּרֵי מְסַדְרִין, כְּגוֹנָא דֵּהֵהוּא יוֹמָא דִּילִי. בְּגִ"כ תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם.

109. ת"ח, בַּשְּׁעָתָא דִּישְׂרָאֵל לְתַתָּא חֲדָאן בְּהַגִּי מוֹעֲדֵינָא, וּמִשְׁבָּחוּן שְׁבָחָא לְקוֹדֶשׁא בְּרִיךְ הוּא, מְסַדְרִין פְּתוּרֵי, מִתְקַנֵּי גְרַמִּייהוּ בְּמַאנֵי יֶקֶר, מִלְּאָבִי עֲלָאי אֲמַרִין, מַה טִּיבָן דִּישְׂרָאֵל בְּכֶךְ. קוֹדֶשׁא בְּרִיךְ הוּא אָמַר, אוֹשְׁפִיזָא עֲלָאָה אֵית לֹון יוֹמָא דָּא. אֲמַרִי וְלֹאוּ דִּילֶךְ הוּא, מַהֲהוּא אַתְר דְּאֶקְרִי קֹדֶשׁ. אָמַר לֹון וְכִי יִשְׂרָאֵל לֹאוּ קֹדֶשׁ נִיגְהוּ, וְאֶקְרוֹן קֹדֶשׁ, לֹון אַתְחִזִּי לְזַמְנָא אוֹשְׁפִיזָא דִּילִי, חַד מְסַטְרָא דִּילִי, דֵּהָא אֵינוֹן דְּבָקִים בִּי. וְחַד מְסַטְרָא דְּקֹדֶשׁ, דְּכַתִּיב קֹדֶשׁ יִשְׂרָאֵל לִנִּי, הוּאִיל וְיִשְׂרָאֵל אֶקְרוֹן קֹדֶשׁ, אוֹשְׁפִיזָא דִּלְהוֹן הוּא וְדָאי, בְּגִין דְּזְמִינוּ דֵּהָאֵי אוֹשְׁפִיזָא מִקֹּדֶשׁ הוּא, דְּכַתִּיב מִקְרָאֵי קֹדֶשׁ. פְּתַחוּ כְּלָהוּ וְאֲמַרוּ, אֲשֶׁרֵי הָעַם שְׂכָכָה לוֹ.

110. תַּלְתָּא אֵינוֹן זְמִינִין מִקֹּדֶשׁ, וְלֹא יוֹתֵר. חַג הַמִּצּוֹת. וְחַג הַשְּׁבֻעוֹת. וְחַג הַסּוּכּוֹת. א"ל רַבִּי אָבָא, וְכִי שֶׁבַת לֹאוּ מִקֹּדֶשׁ הוּא זְמִין. א"ל לֹאוּ, בְּתַרִּי סְטְרִין, חַד, דֵּהוּא וְדָאי קֹדֶשׁ אֶקְרִי, דְּכַתִּיב וּשְׁמֵרְתֶּם אֶת הַשְּׁבֻעַת כִּי קֹדֶשׁ הִיא לָכֶם. וְחַד, דְּשֶׁבַת לֹאוּ זְמִין הוּא, דֵּהָא יְרוּתָא דִּילִיָּהּ הוּא וְדָאי. יְרוּתָא דְּקֹדֶשׁ הוּא יְרִית, וְלֹאוּ זְמִינִי. וְעַל דָּא כְּלָהוֹן זְמִינִין בְּקֹדֶשׁ, וּמִתְקַשְׁרִין בְּשֶׁבַת, וּמִתְעַטְרִין בִּיהּ. בְּהָאֵי, יוֹמָא שְׁבִיעָאָה אַתְעַטֵּר בִּיהּ, וְעַ"ד שֶׁבַת לֹאוּ זְמִין הוּא.

111. לְבָרָא דְּעָאֵל לְבֵיתָא דְּאָבוּי וְאִמִּיהּ, וְאָכַל וְשָׁתִי, בַּשְּׁעָתָא דֵּהוּא בְּעִי. לְמַלְכָּא דֵּהוּא לִיהּ בָּרָא יַחֲדָאי, חֲבִיבָא דִּנְפִשִּׁיהּ, יְהִב לִיהּ שׁוֹשְׁבִינָא לְנִטְרָא לִיהּ, וְלֹאֲתַחְבָּרָא בֵּהּ. אָמַר מַלְכָּא, יֵאוּת הוּא לְזַמְנָא לְאַלִּין שׁוֹשְׁבִינִין דְּבָרִי, וְלֹאֲחֻזָּאָה יִקְרָא וְחֲבִיבוּתָא דִּילִי בֵּהּ, זְמִין לֹון לְהַגִּי שׁוֹשְׁבִינִין. בָּרָא לֹא אַתְחִזִּי לְזַמְנָא, אֲלֵא לְמִיעַל וְלְמִיכַל וְלְמִשְׁתִּי בְּבֵיתָא דְּאָבוּי, בַּשְּׁעָתָא דֵּאִיהוּ בְּעִי. דֵּהָא הוּא דְּכַתִּיב, מִי כְמוֹכָה בְּאֵלִים יְיָ מִי כְמוֹךְ נֶאֱדָר בְּקֹדֶשׁ, נֶאֱדָר בְּקֹדֶשׁ וְדָאי, כְּבֵר דְּאַתְתִּקֵּן בְּאָבוּי, נֶאֱדָר בְּקֹדֶשׁ, וְלֹאוּ זְמִין מִקֹּדֶשׁ.

112. "Six days shall work be done" (Vayikra 23:3). He asks: What are these six days? Rabbi Yosi said, It is written, "for six days Hashem made heaven and earth" (Shemot 20:11), and not 'in six DAYS'. We have explained that each day did its work, FOR WHICH REASON they are called days of work. THEY ARE THE SIX SUPERNAL DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FROM WHICH ALL THE WORKS OF CREATION WERE PERFORMED, EACH ONE IN ITS OWN DAY, CHESED IN THE FIRST, GVURAH IN THE SECOND, ETC.

113. Rabbi Yitzchak said, If it is so, AND THEY ARE THE SECRET OF THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, why are they called weekdays (lit. 'secular days'), IF THEY ARE THE HOLY SFIROT OF ZEIR ANPIN? Rabbi Yosi said, The world is led by their messengers, NAMELY, BY THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF METATRON THE ANGEL. Hence they are called secular, BECAUSE METATRON IS SECULAR.

114. Rabbi Chiya said, Since it is permitted to work on them, they are not considered holiness, EVEN THOUGH THEY ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. For those who are not considered holiness are considered secular. The friends have composed the Havdalah (lit. 'separation') between the holy and the secular. HE ASKS, What does Havdalah have to do with it, WERE THEY EVER INTERMINGLED? AND HE ANSWERS, Holiness is on its own, NOT MIXED WITH ANYTHING, BEING OF SUPERNAL ABA AND IMA, whence all the rest OF THE GRADES come. Therefore, THE SEPARATION IS since those SECULAR DAYS are meant for work while these DAYS OF HOLINESS are for keeping. When are THE WEEKDAYS kept? When they are summoned from holiness, RECEIVING FROM ABA AND IMA DURING THE HOLIDAYS.

115. Rabbi Yehuda said, Joy and keeping on the day of Shabbat is HIGH above anything, and since this day is adorned with Aba and Ima, AS ZEIR ANPIN AND MALCHUT RISE AND CLOTHE SUPERNAL ABA AND IMA, more holiness is added to their own holiness, unlike on other days. For ZEIR ANPIN is holiness, and is crowned with holiness BY CLOTHING HOLINESS, SUPERNAL ABA AND IMA, and adds holiness to its holiness. For that reason that day is the joy of the upper and lower beings. Everybody rejoices in it, and since it fills all worlds with blessings all the worlds are improved BY IT on this day, repose for higher and lower beings. On this day there is respite for the wicked in Gehenom.

116. THIS IS LIKENED to a king who had a feast for his only son, and put a superior crown on him. The king put him in command over everything. That day there is joy to all THE PEOPLE OF THE LAND. A certain officer in charge of punishing people had in his care people who should be put to death and people who should be flogged, but for the glory of the king's joy, he disregarded his punishments and kept the king's joy SO AS NOT TO INFLICT PAIN ON ANYONE.

112. שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה, שֵׁשֶׁת יָמִים מְאִי עֲבִידְתֵּיהֶו. א"ר יוֹסִי, כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלֹא כְּתִיב בְּשֵׁשֶׁת. וְהָאֵל אֲוֻקְמוּהָ, וְכָל יוֹמָא וְיוֹמָא עֲבִיד עֲבִידְתֵּיהָ, וְאֲקָרוּן יוֹמֵי מְלָאכָה.

113. א"ר יִצְחָק אֵי הָכִי אֲמַאי אֲקָרוּן שֵׁשֶׁת יָמֵי חוּל, אֲמַאי חוּל. א"ר יוֹסִי, הִשְׁתָּא אֲתַנְהִיג עֲלֵמָא עַל יְדָא דְשְׁלוּחֵיהֶו, בְּג"כ יוֹמֵי חוּל אֲקָרוּן.

114. ר' חִיָּיא אָמַר, בְּגִין דְּשָׂרֵי לְמַעְבַּד בְּהוּן עֲבִידְתָּא, וּבְג"ד לֹא אֲקָרוּן קָדֵשׁ. וּמֵאֵן דְּלֹא אֲקָרוּן קָדֵשׁ, חוּל אֲקָרוּן. וְעַל דָּא אֲתַקִּינוּ חֲבֵרֵינָא בְּהַבְדֵּלָה, בֵּין קָדֵשׁ לְחוּל. מֵאֵי הַבְדֵּלָה הָכָא. אֵלֹא קָדֵשׁ מְלָה בְּגִרְמִיָּה הוּא, וְשֹׁאֲרָא מְנִיָּה אֲתִיּוּן. וְעַל דָּא אֵלִין לְעוֹבְדָא, וְאֵלִין לְנִטְרָא. וְאִימְתִּי אֲשִׁתְּכַח נְטִירוֹ בְּהוּ. כִּד זְמִינִין מְקָדֵשׁ.

115. א"ר יְהוּדָה, חֲדוּתָא וּנְטִירוּתָא דְיוֹמָא דְשַׁבְּתָא עַל כָּלָא הוּא, וּבְגִין דְּהָא יוֹמָא אֲתַעֲטָר בְּאַבָּא וְאִימָא, וְאֲתוּסָף קְדוּשָׁה עַל קְדוּשְׁתֵּיהָ, מַה דְּלֹא אֲשִׁתְּכַח הָכִי בְּשָׂאֵר יוֹמֵי, דְּהָא הוּא קָדֵשׁ, וְאֲתַעֲטָר בְּקָדֵשׁ, וְאוּסִיף קְדוּשָׁה עַל קְדוּשְׁתֵּיהָ. בְּגִין כֵּן הָאֵי יוֹמָא חֲדוּתָא דְעֵלְאֵי וְתַתָּאֵי, כָּלָא חֲדָאן בִּיה. מְלִי בְּרַכָּאן בְּכֻלְהוּ עֲלֵמִין. כֻּלְהוּ מְנִיָּה אֲתַקְנוּ, בְּהָאֵי יוֹמָא נְיִיחָא דְעֵלְאֵי וְתַתָּאֵי. בְּהָאֵי יוֹמָא נְיִיחָא דְחֵיבֵינָא דְגִיְהֵנָם.

116. לְמַלְכָּא דְעֵבֵר הִלּוּלָא לְבָרִיָּה יַחֲדָאֵי, אַעֲטָר לִיה בְּעֵטְרָא עֲלָאָה, מְנִי לִיה מְלָכָא עַל כָּלָא. בְּהָאֵי יוֹמָא חֲדוּתָא לְכָלָא. חַד סְנִטִירָא דְאֲתַפְקֵד עַל דִּינָא דְבְנֵי נֶשָׁא, הוּוּ בִידֵיהָ גּוֹבְרִין דְּבַעֲיִין קְטוּלָא, גּוֹבְרִין דְּבַעֲיִין לְאַלְקָאָה. בְּגִין יִקְרָא דְהָאֵי יוֹמָא דְחֲדוּתָא דְמַלְכָּא, שְׂבִיק דִּינוּי, וְנִטֵּר לְחֲדוּתָא דְמַלְכָּא.

117. So is that day, SHABBAT, the feast of joy of the King with the Queen, WHO ARE ZEIR ANPIN AND MALCHUT, and the joy of Aba and Ima. The higher and lower beings rejoice in it. Everyone has joy and have no pain in it. It is therefore written, "and call the Shabbat a delight" (Yeshayah 58:13). What is a delight? HE ANSWERS, Delight only exists above, where supernal holiness dwells, NAMELY IN SUPERNAL ABA AND IMA, as written, "then shall you delight yourself in (lit. 'above') Hashem" (Ibid. 14), NAMELY, ABOVE ZEIR ANPIN. For that delight is above Hashem, NAMELY IN ABA AND IMA THAT ARE ABOVE ZEIR ANPIN. That day, SHABBAT, which is the feast of joy of the King, is adorned with that crown of delight FROM SUPERNAL ABA AND IMA. This is the meaning of, "and call the Shabbat a delight," which is not the case in other days.

117. כך ההוא יומא, הלולא דמלכא במטרונותא, חרותא דאבא ואימא עליה, חרותא דעלאין ותתאין. בחרותא דמלכא, בלהו חראן, ולא יצטערון ביה. על דא בתיב וקראת לשבת ענג. מאי ענג. ענג לא אשתכח אלא לעילא באתר דקדש עלאה שארי. כד"א, אז תתענג על יי'. דהאי ענג על יי' הוא. והאי יומא דהוא הלולא דמלכא, אתעטר בהוא עטרא דענג הה"ד וקראת לשבת ענג. מה דלא אשתכח הכי בשאר יומין.

23. The third meal of Shabbat on a holiday's eve

The rabbis discuss the importance of the meals on Shabbat and on holidays, and what to do when they fall together. We are reminded that one must not talk about business or unimportant matters on Shabbat. Rabbi Yitzchak says that one must remember the Shabbat through wine, that equates to the wine of Torah.

118. On that day it behooves the King's children to prepare three meals and set the table in honor of the King, as we explained. When a feast happens on it OF THE THREE FESTIVALS, or a holiday, ROSH HASHANAH, one must not set two tables each meal, one for Shabbat and one for the guest, THE HOLIDAY, since it is written, "for he did eat continually at the king's table" (II Shmuel 9:13). For the King's table suffices to the coming guest. Hence one should set a whole table for the King, from which he gives to the guest.

118. בהאי יומא, תלת סעודתאן בעיין בני מלכא, לזמנא, ולסדרא פתורי. בגין יקרא דמלכא, במה דאוקימנא. וכד אזדמן ביה חגא, או זמנא, לא יסדר ב"נ תרי פתורי בכל סעודתא, חד לשבת, וחד לאושפיזא, בגין דכתיב על שלחן המלך תמיד הוא אוכל, ספוקא הוא בפתורא דמלכא, לההוא אושפיזא דאתיא ליה. ועל דא בעי בר נש לסדורי פתורא שלימא למלכא, והוא יהיב מיניה לאושפיזא.

119. Rabbi Elazar said, When a guest, A HOLIDAY, happens at Shabbat's third meal, it can be omitted or not omitted. If THE THIRD MEAL is not omitted, BUT EATEN, the guest, THAT IS, THE MEAL ON THE SECOND EVENING OF THE HOLIDAY, is rejected from the King's table, BECAUSE DUE TO THE THIRD MEAL, ONE DOES NOT HAVE AN APPETITE FOR THE SECOND EVENING'S MEAL. If it is neglected, AND THE THIRD MEAL IS NOT EATEN, there is something wrong with the King's meals, SINCE THE KING, SHABBAT, MISSES ONE MEAL.

119. אמר רבי אלעזר, סעודתא תליתא דשבת, כד אערע ביה אושפיזא, שבקין ליה או לא שבקין ליה, אי לא שבקין ליה, אשתכח אושפיזא דחויא מפתורא דמלכא, אי שבקין ליה, אשתכח פגיומו בסעודתא דמלכא.

120. Rabbi Shimon his father said to him, THIS IS LIKE a king a guest came to visit. He took his own food and gave to the guest. Thus, though the king does not eat with him, the latter eats of the king's victuals, and the king gives him food. HERE TOO, SHABBAT ANNULS THE THIRD MEAL SO THE GUEST, WHO IS THE MEAL ON THE SECOND EVENING OF THE HOLIDAY, WOULD EAT HEARTILY. SO THE HOLIDAY'S SECOND EVE'S MEAL IS THE KING'S, SHABBAT'S, FOOD, BECAUSE SHABBAT POSTPONES ITS MEAL FOR ITS SAKE. All that is because it is the King's guest, THAT IS, BECAUSE THE FIRST DAY OF THE HOLIDAY OCCURS ON SHABBAT AND IS THEREFORE THE GUEST OF SHABBAT. BUT ON SHABBAT ON A HOLIDAY'S EVE, THE THIRD MEAL IS NOT OMITTED FOR THE HOLIDAY'S EVE'S MEAL. WE MUST NOT RAISE A DIFFICULTY THAT RABBI SHIMON AND RABBI ELAZAR HIS SON LIVED IN THE LAND OF YISRAEL, WHERE THERE ARE NO SECOND DAYS TO THE HOLIDAY, BECAUSE IT APPLIES TO THE SECOND DAY OF ROSH HASHANAH THAT IS CELEBRATED IN YISRAEL AS WELL, OR THEY ADDRESS THOSE LIVING ABROAD. In the house of Rav Hamnuna Saba they were not concerned about the guest at that time, BUT ATE THE THIRD MEAL. Later, ON THE EVE OF THE

120. אמר ליה רבי שמעון אבוי, למלכא דאיערע ביה אושפיזא, ונטיל מיכלא מקמיה, וסלקא לאושפיזיה, אשתכח אף על גב דמלכא לא אכל עמיה, ממילכא דמלכא קא אכיל, ומלכא יהיב ליה למיכל. וכל דא, בגין דהוא אושפיזיה דמלכא. ובבי רב המנונא סבא, לא חוישי לאושפיזא בשעתא דא, ולבתר מסדרי פתורא לאושפיזא.

SECOND HOLIDAY, they would prepare a meal for the guest.

121. On that day speech is restricted, as in, "nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13), AS YOUR SPEECH ON SHABBAT WILL NOT RESEMBLE THAT ON WEEKDAYS. We learned that it is written, "your own business," FOR YOU MUST NOT SPEAK OF YOUR OWN BUSINESS, since the whole Faith is attached to that day.

122. Rabbi Elazar said to his father, YOU SAY THAT THE THIRD MEAL IS NOT OMITTED ON A HOLIDAY'S EVE, yet what do we do so as not to hand the King's meal to the guest, NOT TO OMIT THE THIRD MEAL BEFORE THE MEAL OF THE HOLIDAY'S EVE'S THAT IS ON SHABBAT'S EVE? When the fourteenth OF NISSAN occurs on Shabbat, WE OMIT AND postpone the King's meal, THE THIRD MEAL, for the guest, WHICH IS THE PESACH'S (PASSOVER) DINNER, even though THE HOLIDAY is not the guest of Shabbat, BUT FALLS ON SUNDAY.

123. RABBI SHIMON said to him, I say that if THE HOLIDAY is the guest OF SHABBAT, WHEN IT FALLS ON SHABBAT, one can OMIT THE THIRD MEAL AND postpone IT TO THE HOLIDAY'S EVE'S MEAL. But otherwise, WHEN IT DOES NOT FALL ON SHABBAT, BUT BEGINS ON SUNDAY, one does not OMIT IT AND postpone THE THIRD MEAL FOR THE SAKE OF THE HOLIDAY'S EVE'S MEAL SO ONE WOULD EAT HEARTILY. You may argue that on the fourteenth OF NISSAN that falls on Shabbat, the King's meal, THE THIRD MEAL, is postponed because of the Pesach EVE'S meal. Pesach is different in that the third meal of Shabbat is postponed because of a few reasons. The first is that one should have an appetite to eat Matzot and bitter herbs, and another is BECAUSE OF CHAMETZ on Pesach, since there must not be LEAVENED bread since the sixth hour on, and setting the table without bread is not SETTING a meal.

124. You may say THAT ONE MAY COMPLY WITH THE REQUIREMENTS OF THE THIRD MEAL by wine. IT IS SO, and it may be done with wine, because it makes the heart hungry, AND DOES NOT SPOIL THE APPETITE. But all my life I made an effort not to annul the meal of Shabbat, THE THIRD MEAL, even on those SHABBAT days that A HOLIDAY falls on. For on that day the field of holy apple trees, MALCHUT, is blessed, and the upper and lower beings are blessed. This day is the bond of the Torah.

125. Rabbi Aba said, Rabbi Shimon would act thus: when the time came to eat the third meal on Shabbat, he would set his table and study the mystic speculations of the divine Chariot. He used to say, This is the meal of the King that will come to eat with me. Hence, Shabbat is valuable in all MATTERS more than any other time and holiday. It is called holiness, rather than summoned from holiness.

121. בְּהַאי יוֹמָא מְלוּלָא אָסִיר, הֵה"ד מִמְצוֹא חֲפֻצָּךְ וְדַבֵּר דְּבַר, וְתַנּוּן חֲפֻצָּךְ כְּתִיב, בְּגִין דְּהַאי יוֹמָא כָּל מְהִימְנוּתָא אֲתִקְשֵׁר בֵּיהּ.

122. א"ל רַבִּי אֶלְעָזָר, וְהִיךְ עֲבִידְנָא דְלָא לְסַדְרָא סְעוּדָתָא דְמַלְכָּא לְאוֹשְׁפִיזָא, דְּהָא אַרְבִּיּוֹסָר דְּחַל לְהִיּוֹת בְּשַׁבָּת, סֻלָּקָא סְעוּדָתָא דְמַלְכָּא לְפִסְחָא, אִף עַל גַּב דְּלָאוּ אִיהוּ אוֹשְׁפִיזָהּ.

123. א"ל הָכִי אָמִינָא דָּאִי הוּא אוֹשְׁפִיזָהּ, וְכָלֵא לְסֻלָּקָא לִיהּ, וְאִי לָאו לָאו סֻלָּקָא לִיהּ. וְאִי נִימָא דִּו"ד דְּחַל לְהִיּוֹת בְּשַׁבָּת, אֲתִדְחִיָּא סְעוּדָתָא דְמַלְכָּא מִקְמִי סְעוּדָתָא דְפִסְחָא. שְׁאֲנִי פִסַּח, דְּסְעוּדָתָא דְשַׁבָּת אֲתִדְחִיָּא בְּכַמָּה גֻּוּנִין. חַד, בְּגִין מִצּוֹת וּמִזְוֵרִים, דְּבַעֵי בַר נֶשׁ דִּישְׁתַּכַּח תְּאִיבָא. וְחַד, בְּגִין פִּסַּח וְהָא נֶהְמָא לָא אֲשַׁתַּכַּח מו' שָׁעוֹת וְלַמַּעֲלָה, דְּסְדוּרָא דְפִתּוּרָא בְּלֵא נֶהְמָא, לָאו הוּא סְדוּרָא.

124. וְאִי תִימָא בְּחֻמְרָא, חֻמְרָא שְׁאֲרִי, בְּגִין דְּתִאִיב לָבָא. אֲבָל מִיּוֹמִי אֲשַׁתְּדַּלְנָא דְלָא בְּטוּלְנָא סְעוּדָתָא דְשַׁבָּת, אֶפִּילוּ אִינוּן יוֹמִי, דְּאֲשַׁתַּכַּח בֵּיהּ. בְּהַאי יוֹמָא חֻקַּל דְּתַפּוּחִין קְדִישִׁין אֲתַבְּרַךְ, וּמִתַּבְּרַךְ עֲלֵאִין וְתַתָּאִין, וְהַאי יוֹמָא קְשׁוּרָא הוּא דְּאוֹרִייתָא.

125. א"ר אָבָא, הָכִי הוּא עֲבִיד ר' שְׁמַעוֹן, בְּזַמְנָא דְּאֲסַתְּלַק סְעוּדָתָא דְשַׁבָּת, מְסַדֵּר פְּתוּרִיָּה וְאֲשַׁתְּדַּל בְּמַעֲשֵׂה מְרַכְבָּה, וְהוּא אָמַר הָא סְעוּדָתָא דְמַלְכָּא דִּיִּיתִי לְמִיכָל גַּבְאִי. בְּגִינֵי כֵךְ, שַׁבָּת, אֲשַׁתַּכַּח בְּכָלֵא עֲדִיף מִכָּל זְמָנִין וְחֻגִין, וְאֶקְרִי קֹדֶשׁ וְלֵא מְקָרָא קֹדֶשׁ.

126. Rabbi Yehuda said, We call all the holidays "holy gatherings ('summoned from holiness')," but the exceptions TO THIS RULE are Rosh Hashanah and Yom Kippur, where there is no joy, since they are of Judgments. But these three, PESACH (PASSOVER), SHAVUOT AND SUKKOT, are summoned from holiness to everyone's delight, before the Holy One, blessed be He. This is the meaning of, "and you shall rejoice before Hashem your Elohim" (Devarim 12:12), and, "and rejoice before Hashem your Elohim" (Devarim 27:7). On that day of Shabbat, every sorrow and vexation and distress are removed from the whole world, since it is the day of the King's rejoicing, when souls are added IN IT TO YISRAEL, in the likeness of the World to Come.

127. Rabbi Yitzchak said to Rabbi Yehuda, It is written, "Remember the Shabbat day, to keep it holy" (Shemot 20:8). We learned one should remember it through wine. HE ASKS, Why through wine? He said to him, Because wine is the joy of the Torah, BEING THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT IS CALLED WINE, THAT SHINES UPON ZEIR ANPIN THAT IS CALLED TORAH. The wine of the Torah, which is THE MOCHIN OF ZEIR ANPIN IS everyone's joy. This wine gladdens the King, ZEIR ANPIN, with His crowns, THE MOCHIN OF THE FIRST THREE SFIROT. This is the meaning of, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). We learned that in all THINGS one should demonstrate a deed BELOW TO AROUSE ITS CORRESPONDING ROOT ABOVE, for holiness abounds only in wine, as written, "for your love is better than wine" (Shir Hashirim 1:2), WHICH MEANS it is good because it is wine. ALSO "we will praise (lit. 'remind') your love more than (through) wine" (Ibid. 4). Hence Kiddush on Shabbat is performed over wine, as we already explained and taught.

24. The two bloods, of Pesach and of circumcision

Rabbi Chiya examines the verse from Shir Hashirim that begins, "I sleep, but my heart wakes...", and talks about the exile of Yisrael, and about the opening one must find to come into God. That opening is the gates of righteousness. Rabbi Chiya talks about the blood marked on the doorposts that was Yisrael's display of Faith at the time that God killed all the firstborn in Egypt. We read about the time of the full moon, when the Klipot are hidden away and the holy union is present. Rabbi Aba explains about the four cups that correspond to the four redemptions, and about the four grades or Sfirot that bond together. He tells Rabbi Yehuda why the Hallel is not recited during the seven days of Passover.

128. "On the fourteenth day of the first month..." (Vayikra 23:5). Rabbi Chiya opened with, "I sleep, but my heart wakes. Hark, my beloved is knocking..." (Shir Hashirim 5:2). The Congregation of Yisrael said, I sleep in exile in Egypt, SINCE EXILE COMES FROM THE POWER THE LEFT EXERCISES OVER THE RIGHT, AND WITH THE JUDGMENTS OF THE LEFT, THE MOCHIN OF MALCHUT ARE GONE, WHICH IS CONSIDERED SLEEP. My children were there under harsh enslavement, "but my heart wakes" to keep them so they will not be destroyed in exile. "Hark, my beloved is knocking" refers to the Holy One, blessed be He, who said, "and I have remembered My covenant" (Shemot 6:5).

126. אָמַר רַבִּי יְהוּדָה, כָּלֵהוּ מוֹעֲדִים מִקְרָאֵי קֹדֶשׁ קְרִינָן בְּהוּ. אָבֵל נִמְקִי ר"ה וַיּוֹמָא דְכַפּוּרָא דְלֹא אִשְׁתַּבַּח בְּהוּ חֲדוּתָא, דְּהָא אֵינוֹן דִּינָא הוּא, אָבֵל אֵלִין תִּלְתָּא, זְמִינִין מִקְדָּשׁ, לְחֲדוּתָא לְכָלֵא, לְאַשְׁתַּעֲשַׂע בְּהוּ בְּקוּדְשָׁא בְּרִיךְ הוּא, הַה"ד וְשִׁמְחָתָם לִפְנֵי יי' אֱלֹהֵיכֶם, וּכְתִיב וְשִׁמְחָתָ לִפְנֵי יי' אֱלֹהֶיךָ. בְּהָאֵי יוֹמָא דְשַׁבְּתָא, אֲתַנְשִׁי כָּל צַעֲרָא וְכָל רִיגּוּזָא וְכָל דּוּחְקָא מִכָּל עֲלָמָא, בְּגִין דְּאִיהוּ יוֹמָא דְהִילּוּלָא דְמַלְכָּא, דְנִשְׁמָתִין אֲתוּסְפִין, כְּגוּוּנָא דְעֲלָמָא דְאַתִּי.

127. א"ר יִצְחָק לְרַבִּי יְהוּדָה, בְּתִיב זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ, וְתִנִּינָן זָכְרָהוּ עַל הַיֵּין, אָמַאי עַל הַיֵּין. א"ל, בְּגִין דִּינִין חֲדוּתָא דְאוּרִייתָא, וַיִּנָּא דְאוּרִייתָא, חֲדוּתָא הוּא דְכָלֵא. וְהָאֵי יוֹן חָדִי לְמַלְכָּא, וְהָאֵי יוֹן מַעֲטָרָא לְמַלְכָּא בְּעֵטְרוֹ, הַה"ד צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלָמָה בְּעֵטְרָה שְׁעֵטְרָה לֹא אָמוּ. וְתִנִּינָן בְּכָלֵא בְּעִינָא לְאַחֲזָא ב"נ עוֹבְדָא. דְּלֹא אִשְׁתַּבַּח קְדוּשָׁה אֱלָא בֵּינָן, כַּד"א כִּי טוֹבִים דוֹדִיךְ מֵיֵין, מֵיֵין אֵינוֹן טְבָאן, נִזְכִּירָה דְרִיךְ מֵיֵין. וְע"ד קְדוּשָׁה דְשַׁבָּת בֵּינָן, וְהָא אוּקְמוּהּ, וְהָא אֲתַמַּר.

128. וּבְחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ וְגו'. רַבִּי חֵינְיָא פָּתַח, אָנִי יִשְׁנָה וְלִבִּי עֵר קוֹל דְּדוּדֵי דּוּפֶק וְגו'. אָמְרָה בְּנִסְתָּ יִשְׂרָאֵל, אָנִי יִשְׁנָה בְּגִלּוּתָא דְּמִצְרַיִם, דְּהוּא בְּנִי בְּשַׁעְבוּדָא דְקִשְׁיוֹ. וְלִבִּי עֵר, לְנִטְרָא לְהוּ דְלֹא יִשְׁתִּיצוֹן בְּגִלּוּתָא. קוֹל דְּדוּדֵי דּוּפֶק, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּאָמַר וְאִזְכּוֹר אֶת בְּרִיתִי.

129. "Open to me" (Shir Hashirim 5:2) MEANS OPEN TO ME an opening as thin as a needle, and I shall open to you the celestial gates. "Open to me, my sister," since the opening to come in to Me is within you, so My children shall enter only through you. Unless you open your opening, I am closed off and cannot be found. Hence, "Open to me." "Open to me" assuredly. Therefore, when David wished to come in to the King, he would say, "Open to me the gates of righteousness. I will go in to them, and I will praise Yah. This is the gate of Hashem" (Tehilim 118:19-20). This, THE GATES OF RIGHTEOUSNESS, WHICH IS MALCHUT, is an opening through which to come in to the King. "This is the gate of Hashem" to find Him and cleave to Him. Hence, "Open to me, my sister, my love...for my head is filled with dew," to unite with you and be at peace with you forever.

130. Come and see, when the Holy One, blessed be He, was killing the firstborns Egyptian, NAMELY all those He killed at midnight, and brought the upper grades down, at that very time Yisrael entered the covenant of the holy sign by circumcising and uniting with the Congregation of Yisrael and joining her. They then displayed that blood on the lintel. So there were two kinds of blood, the one of the Pascal sacrifice and the other that of circumcision, and the mark of Faith was imprinted on the lintel, one on one side, the other on the other, and one in between. THESE ARE THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL. It is also said, "and put it on the two side posts and on the upper door post" (Shemot 12:7), to display Faith.

131. "On the fourteenth," we learned that then leavened bread and leaven are renounced, and Yisrael are gone from another dominion and are uprooted from it, and join the leavened bread in a holy bond. After they are circumcised they come into it BY MEANS OF THE MATZAH until AFTER THE GIVING OF THE TORAH, WHEN they uncovered the corona and their imprint was revealed. Then He gave them the bond in a high place in the bond of Faith, the place where it is written, "Behold, I will rain bread from heaven for you" (Shemot 16:4), exactly from heaven, NAMELY FROM ZEIR ANPIN CALLED HEAVEN. This has already been explained.

132. Come and see, on the fourteenth day AT NIGHT, when the union of the moon, MALCHUT, is in perfection with the sun, ZEIR ANPIN, the lower Sfirot OF THE KLIPTOT do not endure so much in the world. For at the time of the renewal of the moon, evil species abound and are roused to expand in the world. BUT when the union of the moon is wholly in the light of the sun, all THE KLIPTOT are gathered into one place AND HIDE, while the holy things of the King are roused. Then, "It is a night of watchfulness to Hashem" (Shemot 12:42), since the holy union is present, which is watchful in every respect.

129. פתחי לי פתחא בחדודא דמחטא, ואנא אפתח לך תרעין עלאין. פתחי לי אחותי, דהא פתחא לאעלא לי, כך הוא, דלא ויעלון לגבאי בני אלא כך, אנת הוא פתחא לאעלא לי כך, אי אנת לא תפתח פתחך, הא אנא סגיר. דלא ישכחון לי. בגין כך, פתחי לי. פתחי לי ודאי. ועל דא אמר דוד, בד בעא לאעלא למלכא, אמר פתחו לי שערי צדק, אבא בם אודה יי. זה השער לוי, דא הוא פתחא ודאי לאעלא למלכא. זה השער לוי, לאשכחא ליה, ולאתדבקא ביה, ועל דא פתחי לי אחותי רעיתי שראשי וגו'. בגין לאזדווגא עמך, ולמהוי עמך בשלם דעלמין.

130. ת"ח, בשעתא דקודשא ברין הוא הוה קטיל לבוכרי דמצראי, כל אינון דקטל בפלגות ליליא, ואחית דרגין מעילא לתתא. ביה שעתא עאלו ישראל בקיומא דאת קדישא, אתגזרו ואשתתפו בכנסת ישראל, ואתאחדו בה. כדין ההוא דמא אחזיאו ליה על פתחא. ותרין דמי הוו, חד דפסחא, וחד דמא דאתגזרו. והוה רשים על פתחא, רשימא דמהימנותא, חד הכא וחד הכא וחד בינייהו, והא אתמר, ונתנו על שתי המזוזות ועל המשקוף, בגין לאחזאה מהימנותא.

131. ובארבעה עשר, הא אתמר, דהא כדין מבטלין חמץ ושאור, ואסתלקו ישראל מרשותא אחרא, ואתעקרו מגיה, ואתאחדו במצה, קשורא קדישא. בתר דאתגזרו, עאלו בה, עד דאתפרעו, ואתגלויו רשימא דלהון, וכדין יהב להון קשורא, באתר עלאה, בקשורא דמהימנותא, באתר דכתיב הנני ממטיר לכם לחם מן השמים, מן השמים דייקא, והא אוקמוה.

132. ת"ח, בארביסר בשעתא דזווגא דסיהרא אשתכח בשלימו עם שמשא, וכתרין תתאין לא משתכחין כל כך בעלמא, דהא בחדותי דסיהרא, זיגין בישין משתכחין, ומתערי לאתפשטא בעלמא. ובשעתא דזווגא דסיהרא אשתכח בנהירו דשמשא בשלימו, מתכנשי בלהו לאתר חד, וקדושי מלכא אתערו. כדין כתיב ליל שמורים הוא לוי, דהא זווגא קדישא אשתכח, והוא שמורים בכלא.

133. Rabbi Acha said, For that reason the bride, MALCHUT, is made ready on that day, THE FOURTEENTH, and on the night OF THE FIFTEENTH DAY, the house is settled, NAMELY MALE AND FEMALE ARE UNITED. Woe to those who are not of the household, WHO DO NOT CLEAVE TO MALCHUT, when the two Torahs come to unite - THE WRITTEN TORAH, ZEIR ANPIN, AND THE ORAL TORAH, MALCHUT. Woe to those who are not recognized by them. For that reason, holy Yisrael prepare MALE AND FEMALE a home, THAT IS, A UNION, all that FOURTEENTH day, and through them those who need to, enter, THAT IS, THE MOCHIN NECESSARY FOR THE UNION OF MALE AND FEMALE. And they, MALE AND FEMALE, are glad and both sing. Happy are Yisrael in this world and in the World to Come.

134. Rabbi Yosi said, Why should we bother so much? There is a whole verse to the effect that that night the supernal holy union is awakened and is present. This is the meaning of, "It is a night of watchfulness to Hashem." Why is watchfulness WITH A PLURAL SUFFIX? HE ANSWERS THAT IT ALLUDES TO two, which are the union of the moon with the sun, MALCHUT AND ZEIR ANPIN. "for all the children of Yisrael in their generations" (Ibid.) MEANS THAT from now on YISRAEL are united and connected with the bond of the Holy Name, and have come out from another dominion. For that reason, they prepare themselves on the fourteenth and burn all the leaven among them and enter into a holy dominion. Then the groom and bride, ZEIR ANPIN AND MALCHUT, are crowned with the crowns of supernal Ima, BINAH, and man should show himself free, SINCE THE MOCHIN OF SUPERNAL IMA ARE CALLED FREEDOM.

135. Rabbi Yosi said, What is the purpose of the four cups on that night? Rabbi Aba said, The friends explained they correspond to the four redemptions, "AND I WILL BRING...AND I WILL DELIVER... AND I WILL REDEEM...AND I WILL TAKE" (SHEMOT 6:6-7). This is well EXPLAINED in the book of Rav Yesa Saba, who said that since the holy union abounds that night in all directions, BOTH IN CHOCHMAH AND CHASSADIM, the union is formed with four bonds, or four grades that are inseparable when this union is present, WHICH ARE CHOCHMAH AND BINAH, TIFERET AND MALCHUT. And we are awakened by their joy, AND DRINK FOUR CORRESPONDING CUPS, because we attained them, since whoever is attached to it, TO THE ILLUMINATION OF THE UNION, attains all FOUR GRADES, CHOCHMAH AND BINAH, TIFERET AND MALCHUT. For that reason this night is different than all other nights, and it behooves us to make AND UNIFY this name in every way, and rejoice that night since it is joy above and below.

136. He further said that these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are called four redemptions. The reason is that the last grade, MALCHUT, is called 'redeemer', NAMELY the redeeming angel. It is only called redeemer through a higher superior grade, TIFERET, that is situated over it and shines upon it. It, TIFERET, only brings light upon it by means of the two grades above it, CHOCHMAH AND BINAH, FROM WHICH TIFERET RECEIVES. Thus these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are the four redemptions, SINCE THEY ARE CONNECTED TO MALCHUT CALLED REDEEMER.

133. ר' אחא אמר, בגין כך תקונא דכלה ביהוא יומא, ובליילא אשתבח ושובא דביתא, ווי לאינון דלאו מבני ביתא נינהו, כד אתאן לאזדוגא אורייתא בחדא, ווי לאינון דלא אשתמודען גבייהו. בגין כך ישראל קדישין מתקנין לון ביתא, כל ההוא יומא, ועל ידיהו, עיילי מאן דעיילי, ואינון חדאן וזמרן תרנוייהו זכאין אינון ישראל בעלמא דין ובעלמא דאתי.

134. אמר ר' יוסי למה לן לאטרחא בולי האי, קרא שלים הוא, דהא בהאי ליליא, זוגא עלאה קדישא אתער ואשתבח, הה"ד, הוא הלילה הזה ליו' שמונים, מאי שמונים. תרי, זוגא דסיהרא בשמשא. לכל בני ישראל לדורתם, דהא מכאן ולהלאה, אתאחדו ואתקשרו בקשורא דשמא קדישא, ונפקו מרשותא אחרא. בגיני כך בארבעה עשר, מתקני גרמייהו, ומבערי חמץ מבינייהו, ועיילי ברשותא קדישא, וכדין מתעטרי חתן וכלה, בעטרוי דאימא עלאה, ובעי בר נש לאחזאה גרמייה דאיהו בר חורין.

135. א"ר יוסי, הגי ארבע כסי דההוא ליליא אמאי. א"ר אבא, הא אוקמוה חבריא, לקביל ד' גאולות. אבל שפיר הוא בספרא דרב ייסא סבא, דקאמר הואיל וזוגא קדישא אשתבח בהאי ליליא בכל סטרין, וזוגא הוא בארבע קשרין, דאינון ד' דרגין, ולא מתפרשי דא מן דא, כד זוגא דא אשתבח, ואנן בחדוותא דלהון אתערנא, בגין דהא זכינא בהו, דמאן דאחיד בדא, זכי בכלא. וע"ד אשתני ליליא דא מכל שאר ליליון, ובעינן למעבד שמא בכלא, ולמחדי בהאי ליליא, בגין דחדוותא הוא לעילא ותתא.

136. ועוד אמר, דארבע אלין ארבע גאולות קרינן להו. מ"ט. בגין דהאי דרגא בתראה, גואל אתקרי, המלאך הגואל. ולא אקרי גואל, אלא על דא דדרגא אחרא עלאה, דקיימא עלה ונהיר לה. ודא לא אפיק לה נהורא, אלא באלין תרין דרגין דעליה. אשתבח, דר' אלין ארבע גאולות נינהו.

137. Rabbi Yehuda asked Rabbi Aba: It says, "Seven days shall there be no leaven found in your houses" (Shemot 12:19), and there is joy all those seven. Why is no complete Hallel (Prayer of Thanksgiving) recited throughout the seven days OF PESACH as in Sukkot, where we daily recite Hallel with complete joy?

138. He said to him, Well asked. But it is known that here, ON PESACH, Yisrael are not bonded as wholly as they were later, because on that FIRST night when the union OF MALE AND FEMALE is present and overall joy, and Yisrael are bonded with that joy, we bring about perfection and the Hallel is complete. But later, THROUGHOUT THE DAYS OF PESACH, even though they are all present, ALL SEVEN GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT SHINE IN THE SEVEN DAYS OF PESACH, Yisrael have not yet connected to them, nor uncovered the corona so the holy imprint will be revealed in them. Nor did they receive the Torah or enter those GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, as they did later. For that reason on Sukkot there is overall perfection and overall joy IS IN IT to the utmost. But here ON PESACH they have not yet attained, and there was not so much perfection in them. Even though all seven are present, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN DURING THE SEVEN DAYS OF PESACH, they are not revealed, and Yisrael were not well connected with them yet, UNTIL AFTER THE GIVING OF THE TORAH.

139. Therefore there is overall joy and the Hallel is recited in full that FIRST night OF PESACH, because of that portion Yisrael are attached to. The reason is that union is there that night, and all the bond OF ALL THE GRADES is present from the side of union, FROM THE ASPECT OF AWAKENING ABOVE, but not from the side of Yisrael. When the union OF ZEIR ANPIN is in her, IN MALCHUT, the two grades CHOCHMAH AND BINAH were situated over her AS WELL. When these are present, the whole body, THE WHOLE STATUE OF ZEIR ANPIN, is with them. Then everything is perfected and joyous, and the Hallel is recited in full, for then the moon, MALCHUT, is adorned with everything. But this is not so after THE FIRST NIGHT, since every day OF THE SEVEN DAYS GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, is there yet Yisrael have not yet attained them. Thus the Hallel is not complete as in other times.

25. Why there are not seven days to Shavuot

We learn why the day of Shavuot is the bond of Faith that bonds everything together, and why that day is not extended to seven days.

140. Rabbi Yehuda said, This is well and assuredly it is so. I have already heard this another time this way but I forgot. Now I wish to know something else. We see that on Pesach THERE ARE SEVEN DAYS, and on Sukkot THERE ARE SEVEN DAYS, with the wholeness of joy OF SUKKOT on another day, SHMINI ATZERET. But why are there not seven days to Shavuot? It is worthy TO EXTEND SEVEN DAYS more than all others.

137. ר' יהודה שאל לר' אבא, הא כתיב שבעת ימים שאור לא ימצא בבתיכם, וחדוותא הוא כל שבעה, אמאי לא אשתלים הלל כל ז' יומין, כמו בסבות, דאשתבח ח' יומין הלילא, בשלימו דחדוותא כל יומא ויומא.

138. א"ל שפיר קאמרת, אבל ידיעא הוא, דהא הכא לא אתקשרו ישראל כל כך בכלא, במה דאתקשרו לבתר. בגין כך בהאי ליליא, דזווגא אשתבח וחדוותא דכלא אשתבח, וישראל אתקשרו בההוא חדוותא, עבירנא שלימו, והלילא אשתלים. אבל לבתר אע"ג דכלהו משתבחי, עד כען ישראל לא אתקשרו בהו, ולא אתפרעו לאתגלייא רשימא קדישא, ולא קבילו אורייתא, ולא עאלו במה דעאלו לבתר. בגין כך בסבות שלימו דכלא אשתבח ביה, וחדוותא דכלא יתיר, אבל הכא עד כען לא זכו, ולא אשתבח שלימו ביה כ"כ, אע"ג דאשתבחו כל ז', לאו הוא באתגלייא, וישראל עד לא אתקשרו בהו בדקא חזי.

139. וע"ד חדוותא דכלא ושלימו דהלילא בהאי ליליא, בגין ההוא חולקא דאתקשרו ביה. מאי טעמא. דכיון דבההוא ליליא זווגא אשתבח, כל קשורא דכלא אשתבח בסטרא דזווגא, ולא בסטרא דישראל, דכד זווגא אשתבח בה משתבחי אלין תרין דרגין דקיימין עליה. וכד אלין משתבחי, הא כל גומא אשתבח בהו, וכדין שלימו דכלא, וחדוותא מכלא, והלילא אשתלים, דהא כדין אתעטרת סיהרא בכלא. אבל לא לבתר, דכל יומא ויומא אשתבחי, וישראל עד לא זכו בהו, הא לאו הלילא שלימא, כמו בזמנין אחרנין.

140. א"ל ר' יהודה, שפיר הוא, והכי הוא ודאי. והאי זמנא אחרא שמענא ליה בהאי גוונא, ואנשינא מלי. השתא מלה אחרא פעינא למנדע, הא חזינא בפסח ז', ובסבות ז', ושלימו דחדוותא ביומא אחרא. בשבועות, אמאי לא אשתבחו ביה ז' ימים, והא הכא אתחזון יתיר מכלא.

141. He opened by quoting, "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). HE ASKS, What is the difference that here Yisrael are called one rather than in other places, AND HE ANSWERS, Since its purpose here is to specify Yisrael's praise, it called them 'one'. For the place of praise of Yisrael is one. The reason is that the whole bond of the upper and lower beings is in the place called Yisrael, NAMELY ZEIR ANPIN CALLED YISRAEL, since it is connected with that which is above, THAT IS, ABOVE ITS CHEST, WHICH IS CHASSADIM, and is connected to that which is below, THAT IS, NETZACH, HOD AND YESOD BELOW HIS CHEST, WHENCE THE PLENTY OF CHOCHMAH COMES. And it is connected with the Congregation of Yisrael, MALCHUT, WHERE CHOCHMAH IS REVEALED. Therefore, SINCE IT CONNECTS THE THREE PLACES, all is called one. Faith is known in that place, MALCHUT, and the whole bond, NETZACH, HOD AND YESOD, and the supernal holy union IN THE FIRST THREE SFIROT.

142. This is why this day OF SHAVUOT, THE CENTRAL COLUMN THAT CORRESPONDS TO ZEIR ANPIN THAT IS CALLED YISRAEL, is the bond of Faith that bonds everything. Also, it is written, "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18), SINCE THE TREE OF LIFE, ZEIR ANPIN, is a tree called one. Hence, since YISRAEL BELOW are attached AND HOLD to this place, THE TREE OF LIFE, ZEIR ANPIN, they are called ONE. For the Tree of Life is called one, since everything is attached to it, and its day, SHAVUOT, is assuredly one, bonding everything and being the center of everything, SINCE IT IS THE CENTRAL COLUMN.

143. This is the meaning of, "the Tree of Life also in the midst of the Garden" (Beresheet 2:9), AS ZEIR ANPIN CALLED THE TREE OF LIFE is actually inside, in the center and includes all directions, NAMELY, THE RIGHT AND LEFT COLUMNS, and is attached to them - hence, Pesach and Sukkot, and it, SHAVUOT, between them, SINCE PESACH IS THE RIGHT COLUMN, SUKKOT THE LEFT COLUMN, AND SHAVUOT THE CENTRAL COLUMN. For it is central to everything, which is why that day is to the praise of the Torah, BECAUSE THIS IS THE TIME OF THE GIVING OF OUR TORAH, and no more. FOR TORAH IS THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN, and it is the praise of Faith, MALCHUT, and the bonding of everything, NAMELY THE FIRST THREE SFIROT, FOR ALL THOSE ARE CONNECTED TO THE CENTRAL COLUMN. Rabbi Yehuda said, Blessed is the Merciful One that I have asked and attained these matters.

144. Rabbi Yitzchak said, Yisrael will praise the Holy One, blessed be He, with joy and song, as that praise Yisrael recite on Pesach's eve, when the Congregation of Yisrael, WHICH IS THE SECRET OF NIGHT, is sanctified with the sanctification of the King. This is the meaning of, "You shall have a song, as in the night when a holy solemnity is kept" (Yeshayah 30:29). "The night when a holy solemnity is kept" is precise, such as that UNION ON PESACH'S EVE. Blessed is Hashem for ever and ever. Amen and Amen.

141. פֶּתַח וְאָמַר, וּמִי כַעֲמֹךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ. וְכִי מֵאִי שָׁנָא הֵכָּא דְּאַקְרוֹן יִשְׂרָאֵל אֶחָד, יִתִּיר מֵאַתֵּר אַחֲרָא. אֱלֹא, בֵּינוֹן דְּשִׁבְחָא דִּישְׂרָאֵל, אֲתִיּוּא לְפִרְשָׁא, קָרָא לֹון אֶחָד, דִּהָא בְּכָל אֲתֵר שִׁבְחָא דִּישְׂרָאֵל אֶחָד הוּא. מ"ט. בְּגִין דְּכָל קְשִׁירוֹ דְּעֵלָּאִי וְתַתָּאִי, בְּהָאִי אֲתֵר דְּאַקְרִי יִשְׂרָאֵל אֲשֶׁתִּכַּח. דְּאַתְקֶשֶׁר בְּמָה דְּלַעִילָא, וְאַתְקֶשֶׁר בְּמָה דְּלַתְתָּא, וְאַתְקֶשֶׁר בְּכ"י. וְע"ד אֶקְרִי כְּלָא אֶחָד. וּבְאַתֵּר דָּא אֲשֶׁתִּמּוֹדֶעָא מֵהֵימְנוּתָא, וְקְשׁוּרָא שְׁלִימָא, וְיַחְדָּא עֲלָאָה קְדִישָׁא.

142. וְע"ד, יוֹמָא דָּא, קְשׁוּרָא דְּמֵהֵימְנוּתָא הוּא, קְשׁוּרָא דְּכָלָא. וּכְתִיב עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ אֵילָנָא הוּא דְּאַקְרִי אֶחָד. וְע"ד בְּגִין דְּאֵינוֹן מִתְקַשְּׁרִי בְּאַתֵּר דָּא, אֶקְרִי הֵכָּי. וְעַץ חַיִּים אֶחָד הוּא וְדָאִי אֶקְרִי, בְּגִין דְּכָלָא בִּיהּ אֲתְקֶשֶׁר, וְיוֹמָא דִּילִיָּהּ, אֶחָד וְדָאִי, קְשׁוּרָא דְּכָלָא, וְאַמְצָעִיתָא דְּכָלָא.

143. הָה"ד וְעַץ הַחַיִּים בְּתוֹךְ הַגֶּן, בְּתוֹךְ מִמְשָׁה, בְּמַצִּיעוֹת, וְאַחִיד בְּכָל סִטְרִין, וְאַתְקֶשֶׁר בִּיהּ. וְע"ד פֶּסַח וְסֻכּוֹת, וְהוּא בְּאַמְצָעִיתָא. בְּגִין דְּאִיהוּ אֲמַצְעִיתָא דְּכָלָא, וְדָא הוּא שִׁבְחָא דְּאוּרִיּוּתָא בְּהָאִי יוֹמָא, וְלֹא יִתִּיר, שִׁבְחָא דְּמֵהֵימְנוּתָא, וְקְשׁוּרָא דְּכָלָא. א"ר יְהוּדָה, בְּרִיךְ רַחֲמֵנָא דְּשְׁאִילָנָא, וְזָכִינָא לְהַנִּי מִיּוֹלִי.

144. א"ר יִצְחָק, חֲדוּתָא וְשִׁירָתָא, זְמִינִין יִשְׂרָאֵל לְשִׁבְחָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּהָאִי שִׁבְחָא דְּמִשְׁבַּחֵי יִשְׂרָאֵל בְּלִילִיָּא דְּפֶסַח, דְּכ"י אֲתְקַדְּשֶׁת בְּקוּדְשָׁהּ דְּמַלְכָּא. הָה"ד הַשִּׁיר יִהְיֶה לָכֶם כְּלִיל הַתְּקַדֵּשׁ חָג. כְּלִיל הַתְּקַדֵּשׁ חָג דִּיּוּקָא. בְּרוּךְ יי'. לְעוֹלָם אָמֵן וְאָמֵן.

26. The counting of the Omer and the festival of Shavuot

Rabbi Shimon says that whoever merits the Torah in this world merits it also in the World to Come. He talks about the sacrifice of the Omer and also of barley meal; the latter is a meal offering of jealousy, from "This is the Torah of jealousies," a warning for women not to go to men other than their husbands.

145. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem, in your feast of weeks, you shall have a holy gathering" (Bemidbar 28:26). Rabbi Shimon opened with, "Then shall the trees of the wood sing for joy at the presence of Hashem, because He comes to judge the earth" (I Divrei Hayamim 16:33). Happy is the lot of those who are occupied in the Torah day and night, who know the ways of the Holy One, blessed be He, and join with His name. Woe to those who are not occupied with the Torah, who have no portion in the Holy Name, and do not join it, neither in this world nor in the World to Come. For whoever merits THE TORAH in this world merits IT in the World to Come, as we have so learned that, "causing the sleepers' lips to murmur" (Shir Hashirim 7:10), even when they are in that world, their lips murmur there Torah, FROM THEIR MERIT IN THIS WORLD.

146. Come and see, until now, THAT IS, ON PESACH, Yisrael sacrificed the corn of the earth, NAMELY THE OMER, the corn of the earth indeed, WHICH IS THE ILLUMINATION OF MALCHUT CALLED EARTH. They were occupied with it, and connected to that bond. And even when it is Judgment, Judgment is in it in peace. And they offered barley since it is the first among all kinds of corn, and one should sacrifice the first, and not of those that are late, since the first attachment of Yisrael to the Holy One, blessed be He, lies here. The Holy One, blessed be He, said, 'I give you in the desert out of that place called heaven, ZEIR ANPIN, as written, "Behold, I will rain bread from heaven for you" (Shemot 16:4), while you offer barley before Me, WHICH IS THE ASPECT OF MALCHUT'.

147. The secret of this is, "This is the Torah of jealousies" (Bemidbar 5:29), spelled without Vav. It is a warning for women not to go aside to another instead of their husbands. Otherwise, barley meal is ready to be offered. From one thing we deduce another. Happy is the portion of Yisrael, since the Congregation of Yisrael is never false to the Holy King. The Congregation of Yisrael wonders AND SAYS, COULD IT BE THAT "a wife goes aside to another instead of her husband" (Ibid.), and because of that, the punishment of that woman WHO COMMITTED ADULTERY AGAINST HER HUSBAND comes from her place. Her place is that of which it is written, "who can find a woman of worth? For her price is far above rubies" (Mishlei 31:10), and "A virtuous woman is a crown to her husband" (Mishlei 12:4).

145. וּבְיוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בַּשְּׁבִיעוֹתֵיכֶם מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם וּגּו'. ר"ש פֶּתַח, אֲזִי יִרְנְנוּ עֲצֵי הַיַּעַר מִלִּפְנֵי יְיָ כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ. זָכָא חוֹלְקִיהוֹן דְּאֵינוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא יִמְמָא וְלִילִי, דִּידְעִין אֲרַחוּי דְּקוֹדֶשׁא בְּרִיךְ הוּא, וְאַתְאַחֲדֵן בְּשָׁמְיָה. וְוִי לֵאנוֹן דְּלֵא מִשְׁתַּדְּלִי בְּאוֹרֵייתָא, דְּהָא לִית לֹון חוֹלְקָא בְּשָׁמָא קְדִישָׁא, וְלֵא אֶתְאַחֲדֵן בִּיה, לֵא בְּהָא עֲלָמָא, וְלֵא בְּעֲלָמָא דְּאֵתִי. מֵאן דְּזָכִי בְּהָא עֲלָמָא, זָכִי בְּעֲלָמָא דְּאֵתִי. דְּהָכִי תֵּנִינוֹן, דּוֹבֵב שְׁפָתֵי יִשְׁנִים, אַע"ג דְּאֵינוֹן בְּהָהוּא עֲלָמָא, שְׁמוֹתֵיהוּ מִרְחָשֵׁן תַּמָּן אוֹרֵייתָא.

146. ת"ח, עַד הַשֹּׁתָא אֶקְרִיבוּ יִשְׂרָאֵל תְּבוּאֹת הָאָרֶץ, תְּבוּאֹת הָאָרֶץ וְדָאִי. וְאַתְעַסְקוּ בִּיה, וְאַתְקַשְׁרוּ בְּהָהוּא קְשׁוּרָא. וְאַע"ג דְּדִינָא אֶשְׁתַּכַּח, דִּינָא בְּשִׁלְמָא אֶשְׁתַּכַּח בִּיה. וְאַקְרִיבוּ שְׁעוּרִים, בְּגִין דְּאֵיהוּ קְדָמָא מְכָל שְׁאָר תְּבוּאָה, וּמִן קְדָמָא מִתְקַרְבָּא, וְלֵא מִהָהוּא דְּמִתְאַחֵר, דְּהָא אֶחֱידוּ קְדָמָא, דִּישְׂרָאֵל אֶתְאַחֲדוּ בִּיה בְּקוֹדֶשׁא בְּרִיךְ הוּא, הֵכָא הוּא. אֲמַר קוֹדֶשׁא בְּרִיךְ הוּא, אֲנָא יְהִיבִית לְכוּ מִן בְּמִדְבָּרָא, מִהָהוּא אֶתֵּר דְּאֶקְרִי שְׁמַיִם, דְּכַתִּיב הִנְנִי מִמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם, וְאַתּוֹן מְקַרְבִּין קָמַאי שְׁעוּרִים.

147. וְרָזָא דְּמַלְה, זֹאת תּוֹרַת הַקְּנָאִת, חֲסֵר. אֲזַהְרוּתָא לְנָשִׁי עֲלָמָא, דְּלֵא יִשְׁטוֹן תַּחוֹת בְּעֲלִיהוֹן. וְאִי לֹאוּ, קָמַח שְׁעוּרִים זְמִינָא לְקַרְבָּא. וּמִמְלָה חֲדָא, אֶשְׁתַּמּוּדַע מְלָה אַחֲרָא. זָכָא חוֹלְקִיהוֹן דִּישְׂרָאֵל, דְּהָא כְּנֶסֶת יִשְׂרָאֵל לֹא שְׁקֶרַת בְּמִלְכָּא קְדִישָׁא לְעֲלָמִין. כ"י תּוֹהֶת, אֲשֶׁר תִּשְׁטָה אִשָּׁה תַּחַת אִישָׁה, בְּגִין כִּךְ דִּינָא דְּהָאִי אֶתְתָּא מֵאַתְרָהָא קָא אֶתִּיָּא. וּמֵאן הוּא אֶתְרָהָא הָהוּא דְּכַתִּיב בָּה אִשֶׁת חֵיל מִי יִמְצָא וְרָחוֹק מִפְּנִינִים מְכָרָה. אִשֶׁת חֵיל עֲטַרַת בְּעֲלָה.

148. The barley meal that woman offers is called a meal offering of jealousy, spelled without Vav, since the Congregation of Yisrael, MALCHUT, is so called, AS THE ILLUMINATION OF THE BARLEY MEAL IS IN HER, AND SHE THEREFORE PUNISHES HER. Hence it is written of Pinchas, "because he was zealous for his Elohim" (Bemidbar 25:13), for jealousy, MALCHUT, is attached here, for jealousy, MALCHUT, is aroused to PUNISH whoever is false to the covenant. Hence IT WAS SAID that zealous people have a right to strike him. Come and see, this Omer of barley meal, once at the meal and ground, one tenth is taken away, sifted through thirteen sieves.

148. וְהָיָה קֶמַח שְׁעוּרִים, דְּאִיִּיתִית הִיא אֶתְתָּא, מִנַּחַת קִנְאָת אֶתְקָרִי, חֶסֶר, בְּנֶסֶת יִשְׂרָאֵל הָכִי אֶקְרִי. וְעַל דָּא, בְּפִנְחָס בְּתִיב, תַּחַת אֲשֶׁר קִנְאָ לְאֱלֹהִיו, דְּקִנְיָא הָכָא אֶתְאַחֵד, דִּמְאֵן דְּמִשְׁקַר בְּהָאֵי בְרִית, קִנְיָא אֶתְעֵרַת עָלֶיהָ, וְעַל דָּא קִנְיָאִין פּוֹגְעִין בּוּ. תָּא חַזִּי, קֶמַח שְׁעוּרִים, הָאֵי עוֹמֵר, דְּכִיּוֹן דִּהּוּה מְטָא לְרִיחִין דְּגֵרוּסוֹת, מְפִיקִין מִנִּיהָ עֲשָׂרוֹן מְנוּפָה בִּי"ג נֶפֶה.

27. The festival of Shavuot

We hear about the rejoicing of all the trees when Malchut is perfected. The entire bond of faith comes from the Tree, Zeir Anpin. We are told that the Congregation of Yisrael, like a bride, is given portions from each of the grades. Rabbi Shimon tells about the union of Zeir Anpin and Malchut. We hear about the tree that is the torso and about all the limbs that are the Sfirot that are attached to it. The feast days of the branches of the Tree were throughout the days of Sukkot, and after that on Shmini Atzeret is the joy of the Tree itself. The Tree atones for the Evil Inclination in man when the leavened bread is brought. The Torah is called "a Tree of Life" because its roots are in the deep river of Binah.

149. This is the meaning of, "seven complete Shabbatot" (Vayikra 23:15), WHICH MEANS THAT after seven Shabbatot have passed, the Holy King comes to unite with the Congregation of Yisrael, and the Torah is given. Then the King, ZEIR ANPIN, is adorned with the complete union, and the time of the Torah has come. All the trees that produce the firstfruits start singing, BECAUSE THEY DO SO BY THE ILLUMINATION OF THE UNION. What do they sing when THE FRUITS are gathered? "Hashem has established His throne in the heavens; and His kingdom rules over all" (Tehilim 103:19), AS THE THRONE, MALCHUT, IS BUILT AND ESTABLISHED IN THE HEAVENS, ZEIR ANPIN. THEN MALCHUT IS PERFECTED IN EVERY RESPECT, and it is written, "Your steadfast love, Hashem, is in the heavens" (Tehilim 36:6), WHICH MEANS THAT CHASSADIM FLOW FROM ZEIR ANPIN TO MALCHUT. And it is also written, "and all the trees of the field shall clap their hands" (Yeshayah 55:12), NAMELY, THE ILLUMINATION OF MALCHUT CALLED "FIELD" WILL CLAP HANDS. IN RELATION TO THIS UNION, RABBI SHIMON OPENED THE ARTICLE WITH THE VERSE, "THEN SHALL THE TREES OF THE WOOD SING FOR JOY" (I DIVREI HAYAMIM 16:33).

149. וְדָא שְׁבַע שַׁבָּתוֹת תְּמִימוֹת, לְבַתֵּר דְּסֻלְקִין שְׁבַע שַׁבָּתוֹת אֱלִין, אֶתְא מְלָכָא קְדִישָׁא לְאַזְדוּגָא בְּהַ בְּכ"י, וְאוֹרִיִּיתָא אֶתִּיִּיהִיבַת. וְכַדִּין אֶתְעֵטֵר מְלָכָא בִּיחּוּדָא שְׁלִים, וְאַשְׁתַּכַּח אַחֵר לְעִילָא וְתִתָּא. וְכַד אֶתְעֵר מְלָכָא קְדִישָׁא, וּמְטָא זְמַנָּא דְּאוֹרִיִּיתָא. כָּל אִינוּן אִילָנִין דְּמַבְכְּרִי אֲבִיָּהוּ, סֻלְקִין שִׁירָתָא. וּמֵאֵי אֲמַרִי בְּשַׁעֲתָא דְּמִלְקֻטִּי לְהוֹן, פִּתְחִי וְאֲמַרִי, יי' בְּשָׁמַיִם הֵכִין כֶּסֶּא וּמַלְכוּתוֹ בְּכָל מַשְׁלָה. יי' בְּהַשְׁמִים חֶסֶדְךָ. וּכְתִיב, וְכָל עֵצֵי הַשָּׁדָה יִמְחָאוּ כָף.

150. He continued with, "A Psalm. O sing to Hashem a new song; for He has done marvelous things" (Tehilim 98:1). It is considered a new song, THE SAME ONE THAT THE TREES RECITE WHEN THE FRUITS ARE GATHERED. For that reason IT IS WRITTEN, "when you bring a new meal offering" (Bemidbar 28:26). There, IN RELATION TO THE OMER, it is a meal offering of jealousies, THAT IS, A BARLEY MEAL OFFERING, while here it is a new offering. IT IS CONSIDERED new because the bride is renewed here, which is the bond of the bride above and below, ABOVE AND BELOW THE CHEST OF ZEIR ANPIN, the bond of Faith. Hence Jacob who is whole, ZEIR ANPIN, is adorned with his crowns and the Torah is given.

150. תו פִּתַּח וְאֲמַר, מְזִמּוֹר שִׁירוֹ לַיי' שִׁיר חֲדָשׁ בִּי גַּמְלָאוֹת עָשָׂה. שִׁיר חֲדָשׁ אֶקְרִי. בְּגִין כִּךְ בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה. הָתָם מִנַּחַת קִנְיָאוֹת, הָכָא מִנְחָה חֲדָשָׁה. חֲדָשָׁה דְּחֻדְשָׁא דְּכָלָה הָכָא. קְשׁוּרָא דְּכָלָה דְּעִילָא וְתִתָּא, קְשׁוּרָא דְּמַהִימְנוּתָא. וְע"ד יַעֲקֹב שְׁלִימָא אֶתְעֵטֵר בְּעֵטְרוֹי, וְאוֹרִיִּיתָא אֶתִּיִּיהִיבַת.

151. When the firstfruits arrived at the priest, it behooved one to say and to explain these matters as referring to that tree upon the earth that is perfected in the likeness of above, ZEIR ANPIN, in twelve regions and seventy branches. When Laban the Aramaean wished to destroy it so the world will be blemished because of it, the Holy One, blessed be He, saved the world and was adorned with His children, NAMELY THE SOULS OF YISRAEL, as we explained. For the entire bond of Faith, WHICH IS MALCHUT, comes from that tree, ZEIR ANPIN; hence MALCHUT is then CALLED a new meal offering. The reason is that the higher and lower beings and the moon, MALCHUT, rejoice in it. Whenever the moon, MALCHUT, is new, it is the bond of Faith WITH ZEIR ANPIN and its joy.

152. THIS IS LIKENED to a king who had sons and one daughter. He prepared a meal for all his sons, but the daughter did not sit at the table. When she came, she said to the king, Sir, you have invited all my brothers and have given each one certain portions, but you have not given me a portion among them. He said to her, Upon your life, daughter, you shall have a double portion, for each will give you of their share. Thus she later had a double portion, MORE than anyone. So the Congregation of Yisrael took portions from each OF THE GRADES, BOTH FROM CHOCHMAH AND CHASSADIM. Hence she is called a bride (Heb. kalah), SINCE SHE includes (Heb. kelulah), EVERYTHING, as a bride, to whom everyone gives garments, portions and jewels. Such is the Congregation of Yisrael. She is renewed in all THE GRADES and everyone gives her portions and garments, NAMELY MOCHIN AND THE GARMENTS OF MOCHIN.

153. Come and see, when the Holy King, ZEIR ANPIN, is adorned WITH THE MOCHIN OF THE FIRST THREE SFIROT, the Congregation of Yisrael rejoices BECAUSE SHE TOO IS WITH THOSE MOCHIN. When the Torah was given, the Congregation of Yisrael was adorned with celestial crowns, and since the entire bond of Faith, MALCHUT, was attached to this Tree, TO ZEIR ANPIN, it is considered one day, as written, "but it shall be one particular day which shall be known as Hashem's" (Zecharyah 14:7). Assuredly it is one day, since the Congregation of Yisrael is one day connected above, NAMELY, UNITED WITH ZEIR ANPIN, FOR ZEIR ANPIN IS CONSIDERED ONE ONLY WHEN UNITED WITH MALCHUT.

154. The connection above, IN ZEIR ANPIN, IS the head, WHICH IS the skull and the brain. THE SKULL IS KETER AND THE PARTS OF THE BRAINS (MOCHIN) ARE CHOCHMAH, BINAH AND DA'AT. Another connection is the two arms, CHESED AND GVURAH, and the torso, WHICH IS TIFERET. CHESED, GVURAH AND TIFERET are attached by means of the head, THAT IS, THEY COME FROM CHOCHMAH, BINAH AND DA'AT IN THE HEAD. Rav Hamnuna explained it as the three knots of the patriarchs, NAMELY CHESED, GVURAH AND TIFERET, the two pillars, NETZACH AND HOD that flow with the anointing oil in two grades, RIGHT AND LEFT in two rivers, THE SECRET OF SKIES, to gather the semen IN THEM, NAMELY, THE PLENTY OF CHESED, GVURAH AND TIFERET, to bring them out in another grade, THE CENTRAL COLUMN at the mouth of the penis, WHICH IS YESOD. The Tree is the torso in the middle, NAMELY TIFERET that is attached to all those, CHOCHMAH, BINAH AND DA'AT, CHESED, GVURAH AND TIFERET, NETZACH, HOD AND YESOD, and they are all attached to it, so that everything is one. And when the Matron, MALCHUT, is united with it, then it is

151. וכך מטון בכורים לגבי כהנא, הוה בעי בר נש למימר ולפרשא מלין, על ההוא אילנא דארעא, דאשתלים בגוונא דלעילא, בתריסר תחומין, בשבעין ענפין, ובקא לאוברא ליה לבן ארמאה, דאתפגים עלמא בגיניה. וקודשא בריך הוא שזיב ליה, ואתערב בבנוי כמה דאוקימנא. בגין ההוא אילנא, דכל קשרא דמהימנותא, ביה תליא. ועל דא מנחה חדשה אתקרי. מ"ט. בגין דחרוותא דעלאי ותתאי הוא, וחרוותא דסיהרא. ובכל זמנא דרתותי דסיהרא, קשרא דמהימנותא הוא, וחרוותא דילה.

152. למלכא דהוו ליה בנין, וברתא חדא, אתקין סעודתא לכלהו בנין, לא אשתכחת ההיא ברתא על פתורא. כד אתאת, אמרת למלכא, מארי, לכל אחי זמינת ויהבת לכל חד מאנין ידיען, ולי לא יהבת חולקא בינייהו. א"ל, חניך ברתא, מנא דילך ישתכח על חד תרין. הא כלא יתנון לך מחולקיהון. אשתכח לבתר בידהא חולקין, על חד תרין מלכא. כך בנסת ישראל, מפלא נטלא חולקין, ועל דא אתקרי בלה, כלולא. בכלה דכלהו מזמנין לה מאנין וחולקין ותבשיטין, כך היא כ"י, דרתותי דילה בכלא, וכלא יהבין לה חולקין ומאנין.

153. תא חזי, בשעתא דמלכא קדישא אשתכח בעטרוי, דוותא דנסת ישראל הוא. וכד אורייתא אתיהיבת, אתערטת בנסת ישראל בעטרין עלאין, ובגין דכל קשרא דמהימנותא, אתקשר בהאי אילנא, אקרי יום אחד. דכתיב, והיה יום אחד הוא יודע לוי. יום אחד ודאי, דכ"י יום אחד, בקשורא דלעילא.

154. קשורא דלעילא, רישא וגולגלתא ומוחי. קשורא אחרא, תרין דרועין וגופא. דאחידן, מחילא דרישא. ואוקמא רב המנונא, בתלת קשירין דאבהתא. תרין קיימין דלתתא דאתמשכו במשח רבות, בתרין דרגין, תרין נחלין, לאכנשא זרעא, לאפקא בדרגא אחרא, בפום אמה. אילנא דא, הוא גופא דאמצעיתא, דאחיד לכל הני, וכלא מתקשרן ביה, והוא בהון, ועל דא כלא חד. וכד אזדווגת ביה מטרוניתא, בדין הוא אחד, והא אוקימנא מלי.

one COMPLETELY. We already explained these matters.

155. Come and see, it is written, "On the eighth day you shall have a solemn assembly (Heb. Shmini Atzeret)" (Bemidbar 29:35). What is the assembly? HE ANSWERS that the place in which everything is connected together is called an assembly, WHICH IS MALCHUT THAT RECEIVES FROM ALL THE SFIROT. For what does "assembly" mean? A gathering. You may ask for the reason that it is called an assembly here. AND HE ANSWERS, Throughout the days OF SUKKOT were the feast days of the branches of the Tree, NAMELY THE SEVENTY MINISTERS THAT COME FROM THE OUTER PART OF ZEIR ANPIN - hence the seventy bullocks SACRIFICED ON THE SEVEN DAYS OF SUKKOT. After that, ON SHMINI ATZERET (THE DAY OF CONVOCATION) comes the joy of the Tree itself, ZEIR ANPIN HIMSELF. For there it is an assembly for one day, which is the joy in the Torah, the joy of the Tree, which is the body, NAMELY ZEIR ANPIN.

156. Therefore only the Holy One, blessed be He and the Congregation of Yisrael take part in this day, SHMINI ATZERET. For that reason, "you shall have a solemn assembly," you and no other, for when the King is present, everything is there in Him. We therefore learned in relation to Shmini Atzeret about the fruit of the tree, WHICH ALLUDES TO ZEIR ANPIN THAT IS CALLED TREE, WHOSE DAY IT IS. This was already explained. For that reason He is called one, BEING united with Malchut. Surely one, as we said.

157. Come and see, it is written, "You shall bring out of your habitations two wave loaves...they shall be of fine flour; they shall be baked with leaven" (Vayikra 23:17). Why is it different here, that leaven IS BROUGHT? HE ANSWERS, Since everything is attached to the tree, ZEIR ANPIN, WHEN IT IS PERFECTED ON SHAVUOT, since the branches are attached to the Tree, leaves are attached to the Tree, WHICH ARE Klipot and many Judgments on every side, AND IT MITIGATES THEM. Everything is in it, for that Tree atones for the Evil Inclination in its dwelling place in man. FOR THAT REASON LEAVEN IS BROUGHT THAT DAY, WHICH IS AN INDICATION THAT THOUGH KLIPOT ARE ATTACHED TO IT, THEY ARE NEVERTHELESS MITIGATED AND THERE IS NO FEAR OF THEIR ATTACHMENT.

158. Rabbi Elazar said, From this Tree, ZEIR ANPIN, the other trees below are nourished, WHICH ARE THE GRADES IN MALCHUT AND BRIYAH, YETZIRAH AND ASIYAH. It has its roots in a deep river that flows, which waters never stop flowing, NAMELY BINAH. It is written of it, "For he shall be like a tree planted by the waters, and that spreads out its roots by the river" (Yirmeyah 17:8), THE RIVER BEING BINAH. Hence the Torah, ZEIR ANPIN, is called "She is a Tree of Life..." (Mishlei 3:18), SINCE LIFE IS DRAWN FROM BINAH. What is meant by, "and happy are those who hold her fast" (Ibid.)? We explained it, yet "happy are those who hold her fast" is similar to, "Happy am I (Heb. oshri), for the daughters will call me blessed" (Beresheet 30:13), WHICH ALLUDES TO BINAH CALLED ASHER.

155. תָּא חֲזִי, כְּתִיב בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת. מֵאן עֲצֶרֶת. אֵלָא בְּהוּא אַתָּר, דְּכָלָא מִתְקַשְׁרֵן בְּחָדָא, אֶקְרִי עֲצֶרֶת, מֵאִי עֲצֶרֶת, בְּנִישּׁוּ. וְאִי תִּימָא הֵבָא דְּאֶקְרִי עֲצֶרֶת, מֵאִי טַעְמָא. אֵלָא בְּכָל אֵינּוֹן יוֹמִין, יוֹמֵי סְעוּדָתִי דַּעֲנָמִי אִילָנָא הוּוּ. וְעַל דָּא, שְׁבַעִים פְּרִים אֵינּוֹן. לְבַתָּר, חֲדוּתָא דְּאִילָנָא מִמֶּשׁ, וְחֲדוּתָא דְּאוּרִייתָא. וּבְגִינִיהּ הוּא יוֹמָא חָד עֲצֶרֶת. חֲדוּתָא דְּאוּרִייתָא, חֲדוּתָא דְּאִילָנָא, דְּהוּא גּוֹפָא.

156. וְעַל דָּא לִית חוּלְקָא בְּהָאֵי יוֹמָא, אֵלָא לְקוּדְשָׁא בְּרִיךְ הוּא וְכוּנִי. בְּג"כ, עֲצֶרֶת תְּהִיָּה לְכֶם, לְכֶם, וְלֹא לְאַחֲרָא. דְּהָא בְּשַׁעְתָּא דְּמַלְכָּא אֲשַׁתְּכַח, כָּלָא אֲשַׁתְּכַח בֵּיהּ. וְע"ד תְּנִינָן, בְּעֲצֶרֶת עַל פִּירוֹת הָאִילָן, וְהָא אוֹקְמוּהָ בְּג"כ אַחַד אֶקְרִי, אַחַד וְדֵאִי, כְּמָה דְּאִמְרֵן.

157. ת"ח, מַה כְּתִיב, מִמּוֹשְׁבוֹתֵיכֶם תְּבִיאוּ לַחֵם תְּנוּפֶה וְגו', סֵלֶת תְּהִינָה חֲמִץ תִּאֲפִינָה. מֵאִי שְׁנָא הֵבָא חֲמִץ, אֵלָא בְּגִין דְּכָלָא אֲחִידֵן בֵּיהּ בְּאִילָנָא, דְּהָא בְּאִילָנָא אֲחִידֵן עֲנָפִין, בְּאִילָנָא אֲחִידֵן עֲלִין, קְלִיפִין, דִּינִין סְגִיָּאִין בְּכָל סְטָרִין, כָּלָא אֲשַׁתְּכַח בֵּיהּ. וּבְגִין דְּהָאֵי אִילָנָא, מְכַפֵּר עַל יֵצֵר הָרַע, דְּהוּא בְּבִי מוֹתְבִיָּה דְּבֵר נֶשׁ.

158. אָמַר רַבִּי אֱלֶעָזָר, מֵהָאֵי אִילָנָא אֲתִזְנוּ כָּל שָׂאָר אִילָנִין לְתַתָּא. וְהוּא אֲשַׁתְּרָשָׁא עַל חָד נִהְרָא עֲמִיקָא, דְּנָגִיד וְנָמִיק וְלֹא פֶסְקִין מִיּוֹמוֹ לְעֵלְמִין. עָלִיהּ כְּתִיב וְהָיָה כַּעַץ שְׁתוּל עַל מַיִם וְעַל יוֹבֵל יִשְׁלַח שְׁרָשָׁיו, וְעַל דָּא אֶקְרִי אוּרִייתָא, עֵץ חַיִּים הִיא וְגו'. וּמֵאִי וְתוֹמְכִיהָ מְאוּשָׁר. הָא אוֹקְמוּהָ, אֲבָל וְתוֹמְכִיהָ מְאוּשָׁר, כְּד"א בְּאֲשֵׁרִי כִי אֲשֶׁרוּנִי בְּנוֹת.

28. The sacrifice of the Omer

This section tells us about the commandment to offer the sacrifice of the Omer in order to unite the Matron and her children, Yisrael. The sacrifice is made of barley and offered so as to bring love between a wife and her husband. The wife of harlotry flees the temple so that she will not perish from the test of the waters of Sotah. We are told that the secret here is that there are two sisters, the woman of valor and the wife of harlotry. Ra'aya Meheimna (the Faithful Shepherd)

159. "And he shall wave the Omer" (Vayikra 23:11). We are commanded to offer the sacrifice of the Omer. This offering is wholly attached above and below, which means that the Matron and her children, MALCHUT AND YISRAEL BELOW, go together. THIS MEANS THAT THE PURPOSE OF THIS OFFERING IS TO ESTABLISH MALCHUT ABOVE AND YISRAEL BELOW. Yisrael sacrifice this Omer in their state of purity, and this sacrifice is made of barley, offered so as to bring love between a wife and her husband.

160. The wife of harlotry distances herself from among them, YISRAEL, because she cannot remain BY THE BARLEY OFFERING. The woman of valor, MALCHUT, who approaches to come near the High Priest, ZEIR ANPIN, is assuredly pure, AND OF HER IT SAYS, "then she shall be free, and shall conceive seed" (Bemidbar 5:28), and she adds strength and love to her husband, ZEIR ANPIN. The wife of harlotry flees the Temple so as not to approach it, for if THE WIFE OF HARLOTTRY were to approach the woman of valor, when the latter is checking herself WITH THE WATERS OF SOTAH (A WIFE SUSPECTED OF ADULTERY), she would perish. THE CURSE WOULD FALL UPON HER, AND "HER BELLY SHALL SWELL, AND HER THIGH SHALL FALL AWAY" (BEMIDBAR 5:27). She therefore refuses to come near the Temple but runs away, and Yisrael remain worthy, with the secret of Faith, MALCHUT, unmixed, SINCE THE FOREIGN MIXTURE, THE WIFE OF HARLOTTRY, HAS ALREADY FLED.

161. The secret behind this mystery is that there are two sisters, THE WOMAN OF VALOR AND WIFE OF HARLOTTRY. When the one smells THE MOUTH OF the other, THE WATER OF SOTAH of her examination THAT IS IN HER WOMB, her belly OF THE WIFE OF HARLOTTRY swells and her thigh falls away. EVEN THOUGH THE WIFE OF HARLOTTRY DID NOT UNDERGO THE TEST, BUT ONLY CAME NEAR THE WOMAN OF VALOR WHO CHECKED HERSELF, WHICH IS THE SECRET OF THE BARLEY OFFERING, ALL THE CURSES FELL UPON HER AS IF SHE DRANK IT HERSELF. For the checking of the woman of valor is a poison of death to the wife of harlotry. This is the counsel the Holy One, blessed be He, gave to His children, to offer this sacrifice OF THE BARLEY OFFERING to the woman of valor, NAMELY THE TEST, SUCH AS THE WATER OF SOTAH, so that the wife of harlotry will flee her and Yisrael will remain unmixed. Happy are they in this world and in the World to Come.

End of Ra'aya Meheimna

רעיא מהימנא

159. וְהִנִּיף אֶת הָעֹמֶר וְגו'. פִּקּוּדָא דָא, לְקַרְבָּא קֶרְבֵּן הָעֹמֶר, קֶרְבֵּנָא דָא, כֹּלָא אִיהוּ בְּדִבְקוּתָא עִילָא וְתַתָּא, מְטְרוֹנִיתָא וּבִנְהָא כִּחְדָא אֲזִלִּין. עֹמֶר דָא, מְקַרְבִּין יִשְׂרָאֵל בְּדִכּוּתָא דְלֵהוּן, וְהוּא קֶרְבֵּנָא אִיהוּ מִן שְׁעוּרִים, וְדָא אֶתְקְרִיב, לְמִיעַל רַחֲמֵינוּ בֵּין אֶתְתָא וּבִעֻלָּה.

160. אִשְׁתּ זִנוּנִים, אֶתְרַחֲקַת גְּרָמָה מִבִּינְיָהּ, דְּלָא יְכִילַת לְמִיקָם עַל גָּבָהּ. אִשְׁתּ חֵיל קְרִיבַת גְּרָמָה לְקַרְבָּא לְגַבֵּי כְּהֵנָא רַבָּא, וְדָאי טְהוּרָה הִיא, וְנִקְתָּה וְנִזְרְעָה זֶרַע, וְאוּסִיפַת חֵילָא וּרַחֲמֵינוּ לְגַבֵּי בְּעֻלָּה. אִשְׁתּ זִנוּנִים עֲרַקַת מִן מְקַדְּשָׁא, דְּלָא לְמַקְרַב לְגַבֵּיהּ, דְּאִלְמָלָא בַּהּ הוּא זְמָנָא דְאִשְׁתּ חֵיל אֲבָדִיקַת גְּרָמָה, אִיהִי אֶתְקְרִיבַת לְגַבָּהּ, אֶתְאֲבִידַת מַעֲלָמָא. וְע"ד לָא בְּעִיָא לְקַרְבָּא לְמַקְדְּשָׁא, וְעֲרַקַת מְנוּיָהּ, וְאִשְׁתְּאָרוּ יִשְׂרָאֵל זִכְאִין, כֹּלָא עֲרֻבּוּבִיא אַחֲרָא, לְגַבֵּי רִזָּא דְמַהֲיִמְנוּתָא.

161. רִזָּא דְסִתְרָא דָא, תְּרִיתִין אַחְתָּן. וְכֵד אֶרְחַת דָא לְגַבֵּי דָא, בְּבִדִּיקוּ דִּילָהּ, עֲבַתָּה בְּטָנָה וְנִמְלָה יִרְכָּה. דְּהָא בְּדִיקוּ דְאִשְׁתּ חֵיל, סָמָא דְמוּתָא לְאִשְׁתּ זִנוּנִים. וְדָא אִיהוּ עֵיטָא, דִּיהֵב קוּדְשָׁא בְּרִיךְ הוּא לְבָנוּי, לְקַרְבָּא קֶרְבֵּנָא דָא בְּגִין אִשְׁתּ חֵיל, דִּתְעֲרוֹק אִשְׁתּ זִנוּנִים מְנוּיָהּ. וְאִשְׁתְּאָרוּ יִשְׂרָאֵל כֹּלָא עֲרֻבּוּבִיא אַחֲרָא, זִכְאִין אֵינוֹן בְּעֻלְמָא דִּין, וּבְעֻלְמָא דְאִתֵּי. ע"כ רעיא מהימנא

29. The counting of the Omer

Rabbi Aba says that when Yisrael were in Egypt they were attached to impurity until they were circumcised and attained the covenant. He says that seven Shabbatot need to be counted in order to merit Zeir Anpin on the holiday of Shavuot.

162. Rabbi Aba and Rabbi Chiya were walking along the way. Rabbi Chiya said, It is written, "And you shall count for yourselves from the morrow after the Shabbat, from the day that you brought the Omer of the wave offering" (Vayikra 23:15). What does this mean? He said to him, Come and see. When Yisrael were in Egypt, they were under another power, and were attached to impurity as a woman sitting in her days of uncleanness. After they were circumcised, they entered the holy portion called covenant, WHICH IS THE SECRET OF MALCHUT. Once they were attached to her, impurity stopped from among them, as a woman whose blood of uncleanness stopped from her. After THE BLOOD OF UNCLEANNESS stopped in her, it is written, "then she shall number to herself seven days" (Vayikra 15:28). Here too, once they came in the holy portion, THE COVENANT, their impurity stopped and the Holy One, blessed be He, said, 'From now on it is a reckoning for purity'.

163. In "And you shall count for yourselves," "yourselves" is specific, as written, "then she shall number to herself seven days," IN WHICH "to herself" MEANS for her sake. Here too, "for yourselves," MEANS for your own sake. Why is that? In order to be purified in supernal holy waters, NAMELY THE ILLUMINATION OF BINAH, BY MEANS OF THE COUNTING OF THE OMER. After that, IN SHAVUOT, they shall come and join the King, ZEIR ANPIN, and receive His Torah.

164. HE ASKS, There, IN RELATION TO THE MENSTRUATING WOMAN, IT IS WRITTEN, "then she shall number to herself seven days," while here it says, "seven complete Shabbatot" (Vayikra 23:15). Why are seven Shabbatot NEEDED HERE? HE ANSWERS, This is in order to be worthy of being purified by the water from the flowing and emerging river, WHICH IS BINAH, THE LIGHTS of which are called living waters. From that river seven Shabbatot come out, WHICH ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, IN EACH OF WHICH ARE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THERE ARE THE 49 SFIROT AFTER THE SECRET OF THE 49 GATES OF BINAH. For that reason, seven Shabbatot NEED TO BE COUNTED in order to merit ZEIR ANPIN ON THE HOLIDAY OF SHAVUOT AND RECEIVE THE TORAH like a wife on her night of cleanness mates with her husband.

165. It is written this way, "And when the dew fell upon the camp in the night" (Bemidbar 11:9). It is written, "upon the camp"; not, 'the dew fell in the night', but, "upon the camp." The reason is THAT DEW, NAMELY, PLENTY, falls down from that point, CHOCHMAH, upon these 49 days IN BINAH called "camp," and BINAH joined THEM through the Holy King, ZEIR ANPIN. When did the dew fall? When Yisrael approached Mount Sinai ON SHAVUOT. The dew then fell completely and purified YISRAEL as the filth was stopped from them, NAMELY THE FILTH OF THE SERPENT THAT HE INJECTED INTO EVE BY THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. They joined the King and the Congregation of Yisrael, and received the Torah. We already explained that. At that time, surely "All the rivers run into the sea" (Kohelet 1:7), to be purified and to wash, and everything is attached and joined with the Holy King, ZEIR ANPIN, THE CENTRAL COLUMN, AS THE HOLIDAY OF SHAVUOT IS AN ASPECT OF HIM.

162. ר' אבא ור' חייא הוו אזלי באורחא, אמר ר' חייא, כתיב, וספרתם לכם ממחרת השבת מיום הביאתכם את עמר התנופה. מאי קא מיירי. א"ל, הא אוקמוה חבריאי. אבל ת"ח, ישראל כד הוו במצרים, הוו ברשותא אחרא, והוו אחידן במסאבותא, כאתתא דא, כד היא יתבא ביומי דמסאבותא. בתר דאתגורו, עאלו בחולקא קדישא, דאקרי ברית. כיון דאתאחדו ביה, פסק מסאבותא מנייהו, כדא אתתא כד פסקו מנה דמי מסאבותא. בתר דאתפסקו מנה, מה כתיב. וספרה לה שבעת ימים. אוף הכא, כיון דעאלו בחולקא קדישא, פסקא מסאבו מנייהו, ואמר קודשא בריך הוא, מכאן ולהלאה חושבנא לדכיותא.

163. וספרתם לכם, לכם דייקא, כד"א וספרה לה שבעת ימים, לה: לעצמה. אוף הכא לכם: לעצמכם. ולמה. בגין לאתדבא במיין עלאין קדישין, ולבתר למיתי לאתחברא ביה במלכא, ולקבלא אורייתיה.

164. התם וספרה לה שבעת ימים, הכא שבע שבתות, אמאי שבע שבתות. בגין למזכי לאתדבא במיין, דההוא נהר דנגיד ונפיק. ואקרי מים חיים. וההוא נהר, שבע שבתות נפקו מניה. וע"ד שבע שבתות ודאי, בגין למזכי ביה, כמה דאתתא, דכיו דילה בליליא, לאשתמשא בבילה.

165. כך כתיב וברדת הטל על המחנה לילה. על המחנה כתיב, ולא כתיב וברדת הטל לילה. אלא על המחנה, בגין דיורד מההוא נקודה, על אינון יומין דאתקריאו מחנה. ומתחברת במלכא קדישא, ואימתי נחת האי טלא. כד קריבו ישראל לטורא דסיני, בדין נחת ההוא טלא בשלימו, ואדכי, ואתפסקת זוהמתן מנייהו, ואתחברו ביה במלכא וכנסת ישראל, וקבילו אורייתא, והא אוקימנא ובההוא זמנא, ודאי כל הנחלים הולכים אל הים, לאתדבא ולאסתחאה, וכלא אתקשרו ואתחברו ביה במלכא קדישא.

166. Come and see, whoever did not number this reckoning, these seven complete Shabbatot, to earn this purity is not considered pure and is not among the pure, nor is he worthy of having a portion in the Torah. And whoever arrives pure on that day, SHAVUOT, and did not lose the count, upon reaching that night OF SHAVUOT, he needs to be occupied in the Torah and unite with it, and keep supernal purity that comes to him on that night, so he is purified.

166. ת"ח, כל ב"נ דלא מני חושבנא דא, אינון שבע שבתות תמימות, למזכי לרביעותא דא. לא אקרי טהור, ולא בכללא דטהור הוא. ולא הוא כדאי למיהוי ליה חולקא באורייתא, ומאן דמטי טהור להאי יומא, וחושבנא לא אתאביד מניה, כד מטי להאי ליליא, לבעי ליה למלעי באורייתא, ולאתחברא בה, ולנטרא דכיו עלאה, דמטי עליה בההוא ליליא, ואתדכי.

30. Shavuot night

We learn that one should study the Oral Torah on the night of Shavuot so that everything will be purified, and one should study the Written Torah on the day of Shavuot so that everything will be united. We read of the preparations for that joining.

167. We learned that one should study this night OF SHAVUOT the Oral Torah, WHICH IS MALCHUT so that MALCHUT AND YISRAEL HER CHILDREN will be purified together by the flowing of the deep river, NAMELY FROM BINAH. After that, during the day ON SHAVUOT the Written Torah, WHICH IS ZEIR ANPIN, will come and join it, MALCHUT, so they will be together, united as one above. A proclamation then resounds concerning him, saying, "As for Me, this is My covenant with them, says Hashem; My spirit that is upon you, and My words which I have put in your mouth..." (Yeshayah 59:21).

167. ואולימנא, דאורייתא דבעי ליה למלעי בהאי ליליא, אורייתא דבע"פ, בגין דיתדכון כחדא, ממבועא דנחלא עמיקא. לבתר, בהאי יומא, ליתי תורה שבכתב, ויתחבר בה, וישתכחון כחדא בזוגא חד לעילא. כדין מכריזי עליה ואמרי, ואני זאת בריתי אותם אמר יי' רוחי אשר עליך ודברי אשר שמתי בפיך וגו'.

168. Therefore the pious in ancient times did not sleep that night but were studying the Torah, saying, Let us come and receive this holy inheritance for us and our children in both worlds. That night, the Congregation of Yisrael is an adornment over them, and she comes to unite with the King. Both decorate the heads of those who merit this.

168. ועל דא, חסידי קדמאי לא הוו ניימי בהאי ליליא, והוו לעאן באורייתא, ואמרי, ניתי לאחסנא ירותא קדישא, לן, ולבנן, בתרין עלמין. וההוא ליליא בנסת ישראל אתעטרא עליהו, ואתניא לאזדוגא ביה במלכא, ותרזויהו מתעטרי על רישויהו, דאינון דזכאן להכי.

169. Rabbi Shimon said the following when the friends gathered with him that night: Let us come and prepare the jewels of the bride, NAMELY DRAW MOCHIN UPON MALCHUT, so that tomorrow she will be bejeweled, THAT IS, WITH MOCHIN, and properly ready for the King. Happy is the portion of the friends, when the King will ask the Queen who prepared her jewels, illuminated her crowns and put on her adornments. No one in the world knows how to fix the adornments of the bride save the friends. Happy is their portion in this world and in the World to Come.

169. ר"ש הכי אמר, בשעתא דמתכנשי חבריא בהאי ליליא לגביה, ניתי לתקנא תכשיטי כלה, בגין דתשתכח למחר בתכשיטה, ותקונהא, לגבי מלכא כדקא יאות. זכאה חולקיהון דחבריא, כד יתבע מלכא למטרוניתא, מאן תקין תכשיטה, ואנהיר עטרהא, ושוי תקונהא. ולית לך בעלמא, מאן דידע לתקנא תכשיטי כלה, אלא חבריא, זכאה חולקיהון בעלמא דין ובעלמא דאתי.

170. Come and see, the friends prepare that night jewels for the bride, WHO IS MALCHUT, and decorate her with crowns to the King. And who attends the King, ZEIR ANPIN that night so that He will be with the bride, and unite with the Matron, MALCHUT? THAT IS the deep stream, the deepest among the rivers, which is supernal Ima, BINA, THAT READIES ZEIR ANPIN. This is the secret of, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). After BINA readied the King and crowned him, she comes to purify the Matron and those who stand by her, NAMELY THE FRIENDS THAT BUSY THEMSELVES WITH PREPARING HER.

171. THIS IS LIKENED to a King who had an only son whom he was about to marry to a lofty Matron. All that night, his mother came to the treasure chambers and brought out a superior crown surrounded by seventy precious stones, and crowned him. She took out silken garments and put them on him, and fixed him with royal embellishments.

172. HIS MOTHER then entered the bride's home and saw maidens preparing diadems, garments and jewelry to bedeck her. She said to them, Behold, I prepared a house for a ritual bath, a place of fresh water with all scents and spices around it to purify my bride. Let the bride come, my son's Matron, together with her maidens, and let them purify themselves where I prepared a ritual bath that I have of fresh water. Afterwards, bedeck her with her jewels, dress her with her garments and put on her crowns. Tomorrow, when my son shall come to unite with the lady, he shall prepare a palace where he shall live with you.

173. So it is with the Holy King, the Matron, MALCHUT, and the friends, and also supernal Ima, BINA, that prepares everything, so the supernal King, ZEIR ANPIN, the Matron and the friends live together and never separate. This is the meaning behind, "who shall abide in Your tent... He that walks uprightly, and acts justly" (Tehilim 15:1-2). Who acts justly? Those who prepare the Matron with her jewels, dress and crowns. Each one is considered one who acts righteously, SINCE MALCHUT IS CALLED RIGHTEOUSNESS. Rabbi Chiya said, Had I had merit in the world only to hear these words, it would suffice me. Happy is the portion of those who study the Torah and know the ways of the Holy King, whose desire is for the Torah. Of them it is written, "Because he has set his delight upon Me, therefore I will set him on high...I will deliver him, and honor him" (Tehilim 91:14-15).

170. ת"ח, חֲבֵרִיּא מְתַקְנִי בְּהַאי לִילִיָּא תַּכְשִׁיטָהָ לְכֻלָּהּ, וּמַעֲטִירִי לָהּ בַּעֲטָרָהָ, לְגַבִּי מַלְכָּא. וּמֵאֵן מְתַקִּין לִיהּ לְמַלְכָּא, בְּהַאי לִילִיָּא, לְאַשְׁתַּבַּח בָּהּ בְּכֻלָּהּ, לְאַזְדַּוּגָא בָּהּ בְּמִטְרוֹנִיתָא. נִהְרָא קְדִישָׁא עֲמִיקָא דְכָל נְהָרִין, אֵימָא עֲלָאָה. הֵה־ד, צְאִינָה וְרִאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֵמָה וְגו'. לְבִתָּר דְּאַתְקִינַת לִיהּ לְמַלְכָּא, וְאַעֲטַרַת לִיהּ, אֲתִינִית לְדַבְּאָה לָהּ לְמִטְרוֹנִיתָא, וְלֵאִינוּן דְּמַשְׁתַּבְּחִי גְבָהּ.

171. לְמַלְכָּא דְּהוּה לִיהּ בַּר יַחֲדָאִי, אֲתָא לְזוּגָא לִיהּ בְּמִטְרוֹנִיתָא עֲלָאָה, מֵאֵי עֲבַדַּת אֲמִיָּה כָּל הַהוּא לִילִיָּא, עֲאֻלַּת לְבִי גְנִיזָהָ, אֲפִיקַת עֲטָרָא עֲלָאָה, בְּשַׁבְּעִין אַבְנֵי יָקָר סַחְרָנָא, וְאַעֲטַרַת לִיהּ. אֲפִיקַת לְבוּשִׁין דְּמִילַת וְאַלְבִּישַׁת לִיהּ, וְאַתְקִנַּת לִיהּ בְּתַקּוּנֵי דְּמַלְכִּין.

172. לְבִתָּר עֲאֻלַּת לְבִי כֻלָּהּ, חֲמַת עוֹלִימְתָהָ, דְּקָא מְתַקְנִי עֲטָרָהָ, וְלְבוּשָׁהָ, וְתַכְשִׁיטָהָ, לְתַקְנָא לָהּ. אֲמַרָה לוֹן, הָא אֲתַקִּינַת בֵּי טְבִילָה, אֲתָר דְּמִיּוֹן נִבְעִין, וְכָל רֵיחִין וּבּוֹסְמִין סוּחְרָנִי אִינוּן מִיּוֹן, לְדַבְּאָה לְכֻלָּתִי, לִיתִּי כֻלָּתִי, מִטְרוֹנִיתָא דְּבָרִי, וְעוֹלִימְתָהָ, וְיִתְדִכּוֹן בְּהוּא אֲתָר דְּאַתְקִינַת בְּהוּא בֵּי טְבִילָה, דְּמִיּוֹן נִבְעִין דְּעַמִּי. לְבִתָּר תַּקִּינוּ לָהּ בְּתַכְשִׁיטָהָ, אֲלַבִּישׁוּ לָהּ לְבוּשָׁהָ, אֲעֲטִרוּ לָהּ בַּעֲטָרָהָ. לְמַחַר כִּד יִיתִי בְּרִי לְאַזְדַּוּגָא בְּמִטְרוֹנִיתָא, יִתְקִין הֵיכְלָא לְכֻלָּהּ, וְיִשְׁתַּבַּח מְדוּרָיָה בְּכוּ בְּחָדָא.

173. כִּךְ מַלְכָּא קְדִישָׁא וּמִטְרוֹנִיתָא, וְחֲבֵרִיּא, בְּהַאי גּוּוּנָא. וְאֵימָא עֲלָאָה דְּמַתְקִנַת כֻּלָּא. אֲשְׁתַּבַּח דְּמַלְכָּא עֲלָאָה, וּמִטְרוֹנִיתָא, וְחֲבֵרִיּא, מְדוּרֵיהוֹן בְּחָדָא, וְלֹא מִתְפָּרְשִׁין לְעֻלְמִין. הֵה־ד, יִי' מִי נִגּוּר בְּאַהֲלָךְ וְגו', הוֹלֵךְ תָּמִיד וּפּוֹעֵל צְדָק. מֵאֵן הוּא פּוֹעֵל צְדָק. אֵלָא, אֵלִין אִינוּן דְּמַתְקִנִי לְמִטְרוֹנִיתָא בְּתַכְשִׁיטָהָ, בְּלְבוּשָׁהָ, בַּעֲטָרָהָ. וְכָל חַד, פּוֹעֵל צְדָק אֲקָרִי. אִי־ר חֵיָּא, אֲלֵמְלָא לֹא זְכִינָא בַּעֲלָמָא, אֵלָא לְמַשְׁמַע מִלִּין אֵלִין דִּי. זְכָאָה חוֹלְקִיהוֹן דְּאִינוּן דְּמַשְׁתַּדְּלִי בְּאוּרִיָּיתָא, וְיִדְעִין אוּרְחוֹ דְּמַלְכָּא קְדִישָׁא, דְּרַעוּתָא דְּלֵהוֹן בְּאוּרִיָּיתָא, עֲלִייהוּ כְּתִיב בֵּי בִי חֶשֶׁק וְאַפְלִטָהוּ. וּכְתִיב אַחֲלִצָהוּ וְאַכְבַּדָהוּ.

We are told that Yisrael do not recite the Hallel in full as in the days of Pesach since they are not yet properly whole and pure. We are told about the fifty days of purification, the purpose of which is to enter the secret of the World to Come, to receive the Torah, and to draw Malchut near Zeir Anpin. 49 of those days are all the aspects of the Torah, while the fiftieth day is the secret of the Torah itself. On the fiftieth day, Shavuot, the hidden is revealed. The two loaves of the offering are the secret of the two Shechinahs, the upper and the lower, that join together. Zeir Anpin receives from above and from below, from Binah and Malchut, because Shabbat is a secret above and below.

Ra'aya Meheimna (the Faithful Shepherd)

174. "And you shall count for yourselves from the morrow after the Shabbat..." (Vayikra 23:15). We are commanded to perform the counting of the Omer, which we already explained. This is a secret, for Yisrael, even though they were purified so as to perform the Pascal sacrifice and came out of their defilement, were not yet properly whole and pure. Hence the Hallel is not recited in full as in the days of Pesach, since they are not yet properly complete.

175. THIS IS LIKE a woman who comes out of her uncleanness. From the time she comes out, "then she shall number to herself SEVEN DAYS" (Vayikra 15:28). Here too, when Yisrael came out of Egypt, they came out of impurity, and performed the Pesach, eating at their Father's table, NAMELY MALCHUT CALLED TABLE. From that time on, let them do the reckoning to draw a wife near her husband so she would join him. These are the fifty days of purification, the purpose of which is to enter the secret of the World to Come, WHICH IS BINAH THAT HAS FIFTY GATES, to receive the Torah and to draw a wife near her husband, NAMELY TO UNITE MALCHUT WITH ZEIR ANPIN.

176. Since these days are the days of the male world OF ZEIR ANPIN, only men are commanded to count. Hence the counting is done standing up. BUT that which pertains to the lower world, WHICH IS MALCHUT, is done sitting, not standing. This is the secret of the prayer recited standing up, THE AMIDAH PRAYER, and the prayer recited sitting down, FROM 'WHO FORMS THE LIGHT' TO THE AMIDAH PRAYER.

177. As for those fifty DAYS, 49 DAYS are all the aspects of the Torah, SINCE THERE ARE 49 PURE ASPECTS IN THE TORAH, while the fiftieth day is the secret of the Torah itself. There are a Sabbatical year and a Jubilee during those fifty days, SEVEN SABBATICAL YEARS AND ONE JUBILEE. You may ask how there are fifty, IF THERE ARE ONLY 49, AS WE DO NOT COUNT THE FIFTIETH. HE ANSWERS, One is hidden, and the world is supported by it. On the fiftieth day, SHAVUOT, the hidden is revealed and concealed in it, as a king coming to his friend's house to stay there. Here too, such is the fiftieth day, which secret we already explained.

רעיא מהימנא

174. וספרתם לכם ממחרת השבת וגו'. פקודא דא, לספור ספירת העמר, הא אוקימנא, ורזא דא, ישראל, אף על גב דאתרכו למעבד פסחא, ונפקו ממסאבו, לא הוו שלמין ודכיין בדקא חזי. וע"ד, לאו הלל גמור ביומי דפסחא, דער בען לא אשתלימו בדקא יאות.

175. באתתא דנפקא ממסאבו, וכיין דנפקא, מתמן ולהלאה, וספרה לה. אוף הכא ישראל, בר נפקו ממצרים, נפקו ממסאבו, ועבדו פסח, למיכל בפטורא דאבוהון, ומתמן ולהלאה יעבדון חושבנא, למקרב אתתא לבעלה, לאתחברא בהדיה, ואינון חמשין יומין דרכיו, לאעלא לרזא דעלמא דאתי. ולקבלא אורייתא, ולמקרב אתתא לבעלה.

176. ובגין דאלין יומין, יומין דעלמא דדכורא, לא אתמסר חושבנא דא אלא לגברי בלחודייהו. וע"ד חושבנא דא, בעמידה איהו, ומלין דעלמא תתאה, בשיבה, ולא בעמידה. ורזא דא, צלותא דעמידה, וצלותא מיושב.

177. ואלין חמשין, מ"ט אינון, כלל אנפי אורייתא, דהא ביומא דחמשין, איהו רזא דאורייתא ממש. ואלין אינון חמשין יומין, דביה שמטה ויובלא. ואי תימא, חמשין, מ"ט אינון. חד טמירא איהו, ועלמא אסתמיר עליה. ובהוא יומא דחמשין, אתגליא טמירא, ואתכסיא ביה. במלכא דאתי לבי שושביניה, ואשתכח תמן, אוף הכא יומא דחמשין, והא אוקימנא רזא דא.

178. The following precept is to celebrate the holiday of Shavuot, as written, "And you shall keep the feast of weeks to Hashem your Elohim" (Devarim 16:10). IT IS CALLED Shavuot (lit. 'weeks'), since Yisrael have entered the secret of the fiftieth day, which is seven weeks. THAT MEANS THE FIFTIETH DAY ALONE INCLUDES SEVEN WEEKS, BEING THE FIFTIETH GATE. Through the offering of the Omer, THE BARLEY OFFERING, the Evil Inclination, WHICH IS THE WIFE OF HARLOTRY, is voided, fleeing the woman of valor. AND WHEN THE WIFE OF HARLOTRY does not approach THE WOMAN OF VALOR, Yisrael cleave to the Holy One, blessed be He IN THE SECRET OF THE SEVEN WEEKS, and THE EVIL INCLINATION is voided from above and from below, NOT HAVING A GRASP ON ZEIR ANPIN AND MALCHUT.

179. This is why it is named Atzeret (Eng. 'assembly'), for voiding the Evil Inclination. For that reason, no sin offering is mentioned in relation to it, as during other festivals, where sin offering is mentioned. All the lights then gather to the woman of valor - THE LIGHTS OF THE SEVEN WEEKS GATHER TO MALCHUT. For that reason it is called an assembly.

180. IT IS WRITTEN Shavuot (Eng. 'weeks'), but not how many WEEKS there are. AND HE ANSWERS, Wherever it plainly says WEEKS, the name implies there are seven WEEKS, as written, "Seven weeks shall you number to you" (Devarim 16:9). Why does it say only, "weeks" WHEN THERE ARE SEVEN? So it should be WRITTEN plainly "weeks," FOR THE PURPOSE OF including THE SEVEN WEEKS above and THE SEVEN WEEKS below, WHICH ARE ALL INCLUDED IN THE FIFTIETH DAY. For whenever these, THE SEVEN WEEKS ABOVE, stir, these, THE SEVEN WEEKS BELOW, stir as well. Until Solomon came AND ATTAINED THE FIFTIETH GATE, AND THE MOON WAS FULL, they were not revealed. Once Solomon came, he individualized them, as written, "seven days, and seven days" (I Melachim 8:65). This is individualization, THAT IS, THE FOURTEEN DAYS REVEALED BY THE FIFTIETH GATE WERE DETAILED.

181. During other times, BESIDES THE DAYS OF SOLOMON, THERE ARE NO INDIVIDUAL FOURTEEN DAYS, BUT only included in weeks in general, for no one else may individualize them except Solomon. For the seven days below did not shine wholly FROM THE SEVEN DAYS ABOVE, until Solomon arrived and the moon remained full during these seven days. But here, it is plainly "feast of weeks," NOT MENTIONED IN DETAIL, because the lower SEVEN DAYS were included in the upper SEVEN DAYS and do not shine THERE as during the days of Solomon.

182. The following commandment is to offer the two loaves, as we explained that the two loaves are the secret of the two Shechinahs, the upper, BINAH, and the lower, MALCHUT, that join together, AND THE LOWER BEINGS RECEIVE FROM MALCHUT JUST AS THEY RECEIVE FROM BINAH, SINCE THEY ARE JOINED. There are two corresponding loaves of bread on Shabbat, THE DOUBLE BREAD, which is double provision from above and from below, FROM BINAH AND FROM MALCHUT. Therefore it is written, "two Omers for one man" (Shemot 16:22), WHICH ALSO ALLUDES TO BINAH AND MALCHUT. Surely they are "for one," because they come together in one place, NAMELY in that which is called one. What is it? It is, "The voice is Jacob's voice" (Beresheet 27:22), NAMELY ZEIR ANPIN, that receives from above and from below, FROM BINAH AND MALCHUT, THAT IS, two loaves together. This is because Shabbat is a secret above and below TOGETHER, and everything TOGETHER is called Shabbat, NAMELY the two loaves.
End of Ra'aya Meheimna

178. פְּקוּדָא בְּתַר דָּא, לְמַעַבְד חַג שְׁבוּעוֹת, דְּכִתְיִב וְעִשִׂית חַג שְׁבוּעוֹת לַיְי' אֱלֹהֶיךָ. שְׁבוּעוֹת: עַל דְּעָאֵלוּ יִשְׂרָאֵל לְרִזָּא רַחֲמִשִּׁין יוֹמִין, דְּאִינוּן שְׁבַעָה שְׁבוּעוֹת, וּבִקְרַבְנָא דְּעָמֵר, אֲתַבְּטֵל יִצְרַר הָרַע, דְּעִרְקַת מֵאֶשֶׁת חֵיל. וְכֵד תָּמֵן לֹא אֲתַקְרִיב, מִתְדַּבְּקִין יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאֲתַבְּטֵל מֵעִילָא וּמִתַּתָּא.

179. וּבִגִּין בְּךָ אֲקָרִי בַּגּוּוֹנָא דָּא עֲצֵרַת, דְּאִית בִּיהַּ בְּטוֹל יִצְרַר הָרַע. וְעַל דָּא לֹא כְּתִיב בִּיהַּ חֲטָאֵת, כְּשָׂאֵר זְמָנִין, דְּכִתְיִב בְּהוּ חֲטָאֵת לַיְי'. וְכִדִּין כָּל נְהוּרִין אֲתַכְנִשׁוּ לְאֶשֶׁת חֵיל, וּבִגִּין בְּךָ עֲצֵרַת.

180. שְׁבוּעוֹת, וְלֹא כְּתִיב כַּמָּה אִינוּן. אֵלָּא בְּכָל אַתְר דְּאֲתַמַּר סֵתֵם, שְׁמָא גְרִים דְּאִינוּן מִן שְׁבַע. וְכְּתִיב שְׁבַעָה שְׁבוּעוֹת תִּסְפֹּר לָךְ, אֲמַאי כְּתִיב שְׁבוּעוֹת בְּלַחֲדוּדֵי. אֵלָּא הֵכִי אֲצַטְרִין שְׁבוּעוֹת סֵתֵם, לְאֲכַלְלָא עִילָא וְתַתָּא, דְּהָא בְּכָל אַתְר דְּאֵלִין מִתְעֲרִי, אֵלִין אוּף הֵכִי מִתְעֲרִי עֲמַהוּן. עַד לֹא הוּא שְׁלֵמָה, לֹא הוּוּ אֲתַגְלִיין, בִּיּוֹן דְּאֲתָא שְׁלֵמָה, עֵבֶד מְנִיחֵהוּ פֶּרֶט. דְּכִתְיִב, שְׁבַעַת יָמִים וְשְׁבַעַת יָמִים, דָּא אִיהוּ פֶּרֶט.

181. בְּזִמְנָא אַחְרָא בְּכָלֵל, שְׁבוּעוֹת סֵתֵם. וְלֹא אֲצַטְרִין לְבַר נֶשׁ אַחְרָא לְמַעַבְד מְנַהוּן פֶּרֶט, בִּר שְׁלֵמָה. בִּגִּין דְּאִינוּן שְׁבַעַת יָמִים דְּלִתְתָּא, לֹא נְהִירוּ בְּשְׁלִימוּ, עַד דְּאֲתָא שְׁלֵמָה, וְכִדִּין קִיּוּמָא סִיּוּרָא בְּאֶשְׁלָמוֹתָא, בְּאִינוּן שְׁבַעַת יוֹמִין. וְהֵכָא חַג שְׁבוּעוֹת סֵתֵם, בִּגִּין דְּאֲתַכְלָלוּ תַתָּאי בְּעֵלְאִי, וְלֹא אֲנַהֲירוּ בְּיוּמָא דְּשְׁלֵמָה.

182. פְּקוּדָא בְּתַר דָּא, לְקַרְבָּא שְׁתֵּי הַלֶּחֶם. הָא אוּקִימָנָא, שְׁתֵּי הַלֶּחֶם: תְּרִיתִי שְׁכִינָתִי, עִילָא וְתַתָּא, וְאֲתַחְבְּרִן כְּחָדָא. לְגַבִּיהוּן, תְּרִין נְהִמִי בְּשַׁבַּת, מְזוּנָא חַד תְּרִין, דְּעִילָא וְתַתָּא. וְעַל דָּא כְּתִיב, שְׁנֵי הָעֵמֶר לְאַחַד. לְאַחַד וְדָאִי, לְאֲתַיְחַדָּא בְּאַתְר חַד. לְהֵוּא דְּאֲקָרִי אַחַד. וּמֵאֵן אִיהוּ. הַקּוֹל קוֹל יַעֲקֹב, דְּאִיהוּ יְרִית עִילָא וְתַתָּא, תְּרִין נְהִמִי כְּחָדָא. וּבִגִּין דְּשַׁבַּת אִיהוּ רִזָּא דְּעִילָא וְתַתָּא, וְכָלָא אִיהוּ שַׁבַּת, תְּרִין נְהִמִי.

ע"כ רעיא מהימנא

183. The following precept is to arrange the bread and the frankincense and to offer the Omer, as written, "And you shall offer that day when you wave the Omer a he lamb without blemish of the first year for a burnt offering TO HASHEM. AND THE MEAL OFFERING THEREOF SHALL BE TWO TENTH MEASURES OF FINE FLOUR MINGLED..." (Vayikra 23:12-13), also to sacrifice on Shavuot the two loaves, and on all holidays to sacrifice an additional sacrifice. For surely on every day during the festivals, its sacrifice should be offered, NAMELY THE DAILY SACRIFICE JUST LIKE DURING WEEKDAYS and also sacrifice the addition, NAMELY THE SECRET OF THE ADDITIONAL LIGHT ON THAT HOLIDAY. This is like an addition on the Ketubah and gifts the groom gives the bride. Also Queen Shabbat, MALCHUT, is a bride during Shabbatot and all holidays, and is in need of an addition, which are the additional sacrifices and the offerings, which are the offering from the priesthood.

184. On Shavuot, the giving of the Torah, the two tablets of the Torah were given, BINAH AND MALCHUT, from the aspect of the Tree of Life, WHICH IS ZEIR ANPIN. It behooves us to sacrifice to them the two loaves of bread, the secret of Hei Hei, NAMELY BINAH AND MALCHUT, THE TWO HEIS OF THE YUD HEI VAV HEI. For they are the bread of the Torah, ZEIR ANPIN, of which it says, "Come, eat of my bread" (Mishlei 9:5). THEY ARE Hei Hei of, 'Hamotzi...Ha'aretz (Eng. 'who brings forth bread from the earth')'. THE EARTH IS THE LOWER HEI, MALCHUT. THE HEI OF HAMOTZI IS THE FIRST HEI, BINAH.

185. This, THE TWO LOAVES, is food for man, who is Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph, WHICH HAS THE SAME NUMERICAL VALUE AS ADAM (ENG. 'MAN'), NAMELY ZEIR ANPIN THAT INCLUDES THE TWO HEIS. THIS IS THE MEANING OF, "This is the Torah: (when) a man" (Bemidbar 19:14). IT INDICATES THAT THE TORAH, WHICH IS THE SECRET OF ZEIR ANPIN, IS THE SECRET OF YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45, THE NUMERICAL VALUE OF WHICH IS THAT OF MAN. "If any man of you bring an offering to Hashem" (Vayikra 1:2) IS THE SECRET OF FOOD FOR MAN. BUT the Omer of barley is food for animals, which are the holy living creatures, of which one should offer. This is the secret of, "of the cattle" (Ibid.), THE SECRET OF the rams that lock horns AGAINST EACH OTHER in the Mishnah and the literal explanation of the Torah. THESE ARE THE SAGES THAT FIGHT EACH OTHER WHEN EXPLAINING THE MISHNAH. "of the herd" (Ibid.) REFERS TO bullocks that gore each other more forcefully in the Mishnah. "and of the flock" (Ibid.) refers to the rest of the people, whose sacrifice is prayer, of whom it says, "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31). "THE FLOCK OF MY PASTURE" ARE THOSE WHO STUDY THE LITERAL MEANING OF THE TORAH ONLY. "MEN" ARE THE SAGES WHO STUDY KABBALAH, WHO CLEAVE TO ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 45, ADAM.

We are given more details about the sacrifices and the offerings. We are told that the Kabbalah masters derive from the aspect of the Tree of Life; the rest of the people are from the side of the Tree of Knowledge of Good and Evil, that are the permissible and the forbidden. Those from the Tree of Life are men whose Torah is the bread of God.

183. פְּקוּדָא בְּתַר דָּא לְהַסְדִּיר לֶחֶם וּלְבוֹנָה, לְהַקְרִיב עֹמֶר. דְּכִתִּיב וְעָשִׂיתֶם בַּיּוֹם הַנִּימְכֶם אֶת הָעֹמֶר כֶּבֶשׂ תָּמִים לַעֲוֹלָה. וְכֵן בְּשָׁבוּעוֹת לְהַקְרִיב שְׁתֵּי הַלֶּחֶם, וְהָכִי בְּכָל יוֹמֵינָא טָבִין, לְהַקְרִיב קֶרֶבֶן דְּמוֹסָפִין. אֶלָּא וְדָאִי בְּכָל יוֹמָא דְּמוֹעֲדֵינָא צְרִיךְ לְקַרְבָּא קֶרֶבְנָא דִּילִיָּה. צְרִיךְ לְקַרְבָּא עָלֵיהּ תּוֹסַפַּת דָּאִית לִיָּה, כְּגוֹן תּוֹסַפַּת כְּתוּבָתָא וּמִתְנָתָא, דְּאוּסִיף חֲתָן לְכַלָּה. וְשַׁבַּת מְלָכְתָּא, דָּאִיָּהּ כַּלָּה, בְּשַׁבָּתוֹת וּבְכָל יוֹמֵינָא טָבִין, צְרִיכָה תּוֹסַפַּת, דְּאֵינֻן מוֹסָפִין דְּקֶרֶבְנֵין, וּמִתְנָתָא, דְּאֵינֻן מִתְנֹת כְּהוֹנָה.

184. וּבְשָׁבוּעוֹת דָּאִיָּהּ מִתֵּן תּוֹרָה, דְּאִתְיָהִיבוּ תְרִין לִוְחֵין דְּאוּרִייתָא, מִסְטָרָא דְּאֵילָנָא דְּחַיִּי, צְרִיךְ לְקַרְבָּא לְגַבִּיָּהּ, שְׁתֵּי הַלֶּחֶם דְּאֵינֻן ה"ה דְּהָא אִיָּהּ נִהְמָא דְּאוּרִייתָא, דְּאִתְמַר בֵּיהּ לָכּוּ לַחֲמוּ בְּלַחְמֵי ה"ה, מִן הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.

185. וְהָאִי אִיָּהּ מֵאֵכֶל אָדָם, דָּאִיָּהּ יו"ד ה"א וָא"ו ה"א. זֹאת הַתּוֹרָה אָדָם. אָדָם כִּי יִקְרִיב מִכֶּם קֶרֶבֶן לַיְי. עֹמֶר שְׁעוּרִין, מֵאֵכֶל בְּעִירָן, דְּאֵינֻן חֵיוֹת הַקֹּדֶשׁ, דְּמִנְהוֹן צְרִיךְ לְקַרְבָּא, הַה"ד מִן הַבְּהֵמָה. אֵלִים: מְנַגְּחִים בְּמִתְנִיתִין, בְּאֵלִין פֶּשְׁטִין. מִן הַבְּקָר: פָּרִים מְנַגְּחִים בְּמִתְנִיתִין, בְּתוֹקְפָא יְתִיר. וּמִן הָעֶאֱזָן: שְׂאֵר עֵמָא, קֶרֶבְנָא דְּלֵהוֹן צְלוּתִין, וְעֲלִיָּהּ אִתְמַר, וְאִתֵּן צֹאנִי צֹאן מִרְעִיתִי אָדָם אֶתֶם.

186. The Kabbalah masters and men of qualities, WHO ARE DEVOTED TO THE QUALITIES OF ZEIR ANPIN, derive from the aspect of the Tree of Life, WHICH IS ZEIR ANPIN, CALLED MAN. The rest of the people are from the side of the Tree of Knowledge of Good and Evil, which are the permissible and the forbidden. THIS IS THE ANGEL METATRON, WHO IS SO CALLED. HE IS A CHARIOT TO MALCHUT CALLED SECOND, AND INCLUDES THE FOUR HOLY LIVING CREATURES. Therefore, those "of the cattle" eat an Omer of barley bread, AS WRITTEN, "he measured six measures of barley, and laid it on her" (Rut 3:15). THIS IS THE SECRET OF the Oral Torah of the six Orders of the Mishnah. But those from the Tree of Life, THE KABBALAH MASTERS, are men, whose Torah is the bread of the Holy One, blessed be He, NAMELY THE FOOD OF ZEIR ANPIN THAT IS CALLED MAN. This is the meaning of, "Come, eat of my bread," namely the two loaves of bread. All the Tannaim and Amoraim rejoiced and said, who can stand before Sinai, NAMELY, BEFORE RA'AYA MEHEIMNA, WHO IS CALLED SINAI.

32. Blowing the Shofar

Rabbi Yitzchak tells us that God did Yisrael a great kindness by drawing them to Himself from afar. When the higher and lower beings are gathered for Judgment, the blowing of the Shofar causes the attribute of Judgment to turn to Mercy. The sound of the Shofar below causes the supernal Shofar to resound to awaken Mercy. By the sounds below, Yisrael give strength above. We hear about what happens to the wholly wicked, to the wholly righteous, and to the mediocre.

187. "In the seventh month, on the first day of the month" (Vayikra 23:24). Rabbi Yitzchak opened with, "Blow a Shofar at the new moon, at the full moon on our feast day" (Tehilim 81:4). Happy are Yisrael whom the Holy One, blessed be He, draw near rather than all the nations in the world, and chose them. From afar He drew them near. This is the meaning of, "And Joshua said to all the people, Thus says Hashem Elohim of Yisrael, Your fathers dwelt on the other side of the river in old time" (Yehoshua 24:2), to indicate that He desired them from a distant place and drew them near Him. It is also written, "And I took your father Abraham from the other side of the river..." (Ibid. 3). We have to examine these verses. Did not the whole of Yisrael know this and Joshua all the more? WHY THE NEED TO SAY, "THUS SAYS HASHEM..."?

188. The whole Torah is both hidden and revealed just like the Holy Name, which is hidden and revealed, SPELLED AS YUD HEI VAV HEI BUT PRONOUNCED ADONAI. This is because the whole Torah is the Holy Name, which is why it is hidden and revealed. WE ASKED, If Yisrael and Joshua knew this, why is it written, "Thus says Hashem"? HE ANSWERS, Surely the secret meaning is that the Holy One, blessed be He, did great kindness with Yisrael in choosing the patriarchs, making them into a lofty holy Chariot for His glory. He brought them from the supernal, precious and holy river, the luminary of all luminaries, NAMELY BINAH, in order to be adorned by them. This is the meaning of, "Your fathers dwelt on the other side of the river in old time." The river IS that one specific river, NAMELY BINAH.

186. דמארי קבלה, ומארי מדות, אינון מסטר דאילנא דחיי. שאר עמא מסטרא דאילנא דטוב ורע, אסור והתר. ובגין דא, מן הבהמה, מאכל דלהון, עמר לחם שעורים, וימד שש שעורים. וישת עליה, אורייתא דבעל פה, דשית סדרי משנה. אבל אלון דאילנא דחיי, דאינון אדם אורייתא דלהון, נהמא דקודשא בריך הוא. הה"ד, לכו לחמו בלחמי והיינו שתי הלחם. חרו בלהו תנאין ואמוראין, ואמרו מאן קאים קמי סיני.

187. בחדש השביעי באחר לחדש, ר' יצחק פתח, תקעו בחדש שומר בבסה ליום חגנו. זכאין אינון ישראל, דקודשא בריך הוא קריב לון לגביה, מן כל אומין ע"ז, ואתרעי בהו, ומאתר רחיקא קריב לון לגביה, הה"ד, ויאמר יהושע אל כל העם כה אמר ה' אלהי ישראל בעבר הנהר ישבו אבותיכם מעולם. לאחזאה, דהא מאתר רחיקא אתרעי בהו, וקריב לון לגביה, וכתיב, ואקח את אביכם את אברהם מעבר הנהר וגו'. הני קראי אית לאסתכלא בהו, וכי כל ישראל לא הוו ידעי דא, וכל שכן יהושע.

188. אלא אורייתא כולה סתים וגליא, במה דשמא קדישא סתים וגליא, בגין דאורייתא כולה שמא קדישא היא, ועל דא איהי סתים וגליא. אי ישראל ויהושע הוו ידעי, אמאי כתיב כה אמר יי'. אלא ודאי סתימא דמלה, טיבו סגי עבר קודשא בריך בישראל, דאתרעי בהו באבהתא, ועביר לון רתיכא קדישא עלאה ליקריה, ואפיק לון מגו נהרא עלאה יקירא קדישא, בוצינא דכל בוצינין, בגין דיתעטר בהו. הדא הוא דכתיב, כה אמר יי' בעבר הנהר ישבו אבותיכם מעולם. הנהר: ההוא נהר דאשתמודע, ואתיידע.

189. THE VERSE SAYS, "in old time (also: 'from the world')." HE ASKS, What does this convey, AND ANSWERS, This indicates Chochmah on the other side of the river, NAMELY from the world, since that river is called world. BINAH IS ALSO CALLED WORLD, AND HENCE "FROM THE WORLD" HAS THE SAME MEANING AS ACROSS THE RIVER. Hence IT SAYS, "Your fathers dwelt on the other side of the river from the world," to show the kindness and truth the Holy One, blessed be He did for Yisrael IN THIS, SINCE, "I took your father Abraham from the other side of the river." HE ASKS, What does THE VERSE teach us IN SAYING, "AND I TOOK YOUR FATHER ABRAHAM FROM THE OTHER SIDE OF THE RIVER," AND NOT SAYING, 'AND I TOOK ISAAC'? HE ANSWERS, Abraham did not cleave to that river like Isaac did, who was attached to his own aspect to draw strength.

190. Come and see, even though this river, BINAH, is not in Judgment, SINCE BINAH IS THE ATTRIBUTE OF MERCY, NEVERTHELESS Judgments come out from its side, AND JUDGMENTS are strengthened in it. When Isaac grows strong in his Judgments FROM THERE, the higher and lower beings are gathered for Judgment, the throne of Judgment, WHICH IS THE ATTRIBUTE OF JUDGMENT IN MALCHUT, is prepared, and the Holy King, ZEIR ANPIN, sits on the throne of Judgment and sentences the world. Then, "Blow a Shofar at the new moon, at the full moon on our feast day." BY THE SHOFAR THE ATTRIBUTE OF JUDGMENT TURNS INTO THE ATTRIBUTE OF MERCY. Happy are Yisrael who know how to remove the throne of Judgment and prepare the throne of mercy. How DO THEY DO IT? By the Shofar.

191. Rabbi Aba was sitting before Rabbi Shimon. He said to him, I have asked many times about the purpose of the Shofar, but never felt settled about it. He said to him, Surely this is its clear meaning. Yisrael need a Shofar rather than a horn on the day of Judgment, for the place of origin of the horn is known TO INDICATE MALCHUT, THE ATTRIBUTE OF JUDGMENT, and we should not arouse Judgment. IT IS NOT SO WITH THE SHOFAR THAT ALLUDES TO BINAH, WHICH IS MERCY. Indeed we learned that we need to indicate and rouse hidden things by deed, NAMELY, BY THE BLOWING OF THE SHOFAR AND ITS BLESSING.

192. Come and see, if the supernal Shofar, which includes all lights, is gone and does not shine upon the children, ZEIR ANPIN AND MALCHUT, Judgment is roused and thrones are prepared for the courthouse. The Shofar, BINAH, is called Isaac's ram, NAMELY Isaac's strength, SINCE 'RAM' IS DERIVED FROM STRENGTH. It gives importance to the patriarchs, CHESED, GVURAH AND TIFERET THAT RECEIVE ALL THEIR IMPORTANCE FROM THAT SHOFAR, BINAH. When the great Shofar is gone and does not shine on the children, ZEIR ANPIN AND MALCHUT, Isaac grows strong and prepares himself to judge the world.

193. When that Shofar is roused and people repent of their sins, the sound of the Shofar should resound from below. The sound arises up and then another, supernal Shofar is roused, WHICH IS BINAH. Mercy is awakened and Judgment is gone. A deed must be displayed by THE BLOWING OF the Shofar, in order to awaken another Shofar, BINAH, and to draw from the lower Shofar all those sounds, T'KIAH, SHVARIM, T'RUAH, T'KIAH, ETC., to show that all the celestial sounds included in the higher Shofar, THE THREE DETAILED COLUMNS INCLUDED IN BINAH, will be roused to emerge FROM BINAH TO ZEIR ANPIN AND MALCHUT.

189. מְעוֹלָם, מֵאִי קָא בְּעֵי הָכָא. אֵלָא לְאַחְזָא חֲכָמָתָא. מַעְבַּר הַנְּהַר מְעוֹלָם, אֵלָא הֵוָּא נְהַר עוֹלָם אֶקְרִי. וְעַל דָּא, בְּעַבְרַי הַנְּהַר יֵשְׁבוּ אֲבוּתֵיכֶם מְעוֹלָם, לְאַחְזָא טִיבוּ וְקִשּׁוּט דְּעַבְדִּי קוֹדֶשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל. וְאַקַּח אֶת אֲבִיכֶם אֶת אַבְרָהָם מַעְבַּר הַנְּהַר מֵאִי קָא מִיֵּירִי. אֵלָא אַבְרָהָם לֹא אֶתְדַבֵּק בֵּיהּ בְּהֵוָּא נְהַר, כְּמוֹ יִצְחָק דְּאֶתְדַבֵּק בֵּיהּ בְּסִטְרֵיהּ לְאַתְתַּקְמָא.

190. תָּא חַוִּי, הָאִי נְהַר, אֵף עַל גַּב דְּלָאוּ אִיהוּ דִּינָא, דִּינִין נַפְקִי מִסִּטְרֵיהּ, וְאַתְתַּקְמוּ בֵּיהּ. וְכַד יִצְחָק אֶתְתַּקֵּף בְּדִינוּ, בְּדִין עֲלָאִין וְתַתָּאִין מִתְכַּנְּפִי לְדִינָא, וְכוֹרְסִינָא דְּדִינָא אֶתְתַּקֵּן, וּמִלְכָּא קְדִישָׁא יְתִיב עַל כּוֹרְסִינָא דְּדִינָא, וְדָאִין עֲלָמָא, בְּדִין, תַּקְעוּ בַּחֲדָשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חֲגֵנוּ. זְכָאִין אִינוּן יִשְׂרָאֵל, דִּידְעִין לְסַלְקָא כּוֹרְסִינָא דְּדִינָא, וְלִתְקַנָּא כּוֹרְסִינָא דִּרְחֻמִּי. וּבְמַה. בְּשׁוֹפָר.

191. רַבִּי אַבָּא הוּהּ יְתִיב קָמִיהּ דְּרַבִּי שְׁמַעוֹן, אָמַר לֵיהּ, הָא זְמַנִּין סְגִיאִין שְׁאִילְנָא עַל הָאִי שׁוֹפָר, מֵאִי קָא מִיֵּירִי, וְעַד כָּאן לֹא אֶתִּישְׁבְּנָא בֵּיהּ. אָמַר לֵיהּ, וְדָאִי הָאִי הוּא בְּרִירָא דְּמַלְהָ, דִּישְׂרָאֵל בְּעִינִין בְּיוֹמָא דְּדִינָא, שׁוֹפָר, וְלֹא קֶרֶן. בְּגִין דְּקֶרֶן הָא אֶתִּידַע בְּאֵן אֶתֵּר אִיהוּ, וְלֹאֶתְדַבֵּק דִּינָא לֹא בְּעִינָא. אָבַל הָא תְּנִינִן, בְּמַלְיָן וּבְעוֹבְדָא, בְּעִינִין לְאַחְזָא וְלֹאֶתְעָרָא מַלְיָן סְתִימִין.

192. תָּא חַוִּי, כַּד הֵוָּא שׁוֹפָר עֲלָא, דְּנִהִירוּ דְּכָלָא בֵּיהּ, אֶסְתַּלַּק וְלֹא נִהִיר לְבָנִין, בְּדִין דִּינָא אֶתְעָר, וְכוֹרְסוֹן אֶתְתַּקְנוּ לְבִי דִּינָא, וְדָא שׁוֹפָר, אִילוּ דִּיִּצְחָק אֶקְרִי, תּוֹקְפִיהּ דִּיִּצְחָק, תּוֹשְׁבַתִּיהּ דְּאַבְהָן, כַּד אֶסְתַּלַּק הֵוָּא שׁוֹפָר גְּדוֹל, דְּלֹא יִנְקָא לְבָנִין, בְּדִין יִצְחָק אֶתְתַּקֵּף, וְאַתְתַּקֵּן לְדִינָא בְּעֲלָמָא.

193. וְכַד אֶתְעָר הָאִי שׁוֹפָר וְכַד בְּנֵי נֶשָׂא תִּיבִין מִחֲטָאֵיהוֹן, בְּעִינִין לְנִגְדָא קוֹל שׁוֹפָר מִתַּתָּא, וְהֵוָּא קָלָא סְלִיק לְעִילָא, בְּדִין אֶתְעָר שׁוֹפָרָא אַחְרָא עֲלָא, וְאַתְעָר רַחֲמִי, וְאַסְתַּלַּק דִּינָא. וּבְעִינִין לְאַחְזָא עוֹבְדָא בְּשׁוֹפָר, לְאַתְעָרָא שׁוֹפָרָא אַחְרָא, וְלֹאֶמְקָא בְּהָאִי שׁוֹפָר לְתַתָּא, אִינוּן קְלִי, לְאַחְזָא דְּכָל אִינוּן קְלִין דְּלְעִילָא, דְּכִלְיָן כְּלָהוּ בְּהֵוָּא שׁוֹפָר עֲלָא, יִתְעָרוּן לְנַפְקָא.

194. By the sounds below Yisrael give strength above. Hence a Shofar needs to be summoned on that day, to arrange the sounds, NAMELY THE PATTERNS OF T'KIAH SHVARIM T'RUAH T'KIAH, ETC. to meditate on it so as to rouse another Shofar, BINAH, in which all the upper sounds, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN are included.

195. In the first sequence OF THE THREE SEQUENCES, T'KIAH SHVARIM T'RUAH T'KIAH, ETC., a sound reverberates, adorned above IN BINAH. It rises through firmaments to be cleft between the high mountains. FROM THERE comes Abraham, CHESED OF ZEIR ANPIN, to dwell at its top. He is adorned, is roused and prepares the throne TO BE A THRONE OF MERCY. In the book of Agadah, we learned that when the first sound rises, Abraham awakens. He is adorned and prepares the throne. Aba is summoned upon him.

196. In the meantime the second sound resonates. It is strong to break harsh Judgments. This is the second sequence OF T'KIAH SHVARIM T'RUAH TEKIAH. The sound breaks with its strength. It rises TO BINAH and all Judgments that meet THERE are broken before it, until they rise to where Isaac is. When Isaac is aroused and sees Abraham preparing the throne OF MERCY to stand before it, he is subdued and breaks the harsh Judgment. Whoever blows should meditate in heart and desire upon this, in order to break that power and the strength of the harsh Judgment. This is the meaning of, "Happy is the people that know the joyful note (Heb. t'ruah)" (Tehilim 89:16). T'RUAH IS DERIVED FROM BREAKING. Assuredly they know T'ruah.

197. In the third sequence OF T'KIAH SHVARIM T'RUAH T'KIAH, a sound emerges and rises. It cleaves all firmaments and mercy is aroused. ALL THIS OCCURS IN BINAH AND FROM THERE that sound reaches Jacob's head. Jacob wakes up and sees Abraham preparing on the other side. Then both hold Isaac from one side, THE RIGHT, and the other, THE CENTER, and the power OF THE JUDGMENT OF THE LEFT cannot come out. All these three sequences are all one sequence.

198. As for the other sequence OF THE THREE TIMES T'KIAH SHVARIM T'KIAH, a sound reverberates, rises, takes Abraham from his place and draws him down to where the powers of Isaac dwell. They maintain Abraham among them.

199. In the second sequence OF T'KIAH SHVARIM T'KIAH, a broken sound reverberates, not as strong as the first. It is not because the sound he blew is weak, but it is not directed at Isaac as before, where there is great strength. But THIS SOUND is meant for the lower courthouse, WHERE JUDGMENTS are more lax. They all see Abraham by them and are subdued before him.

194. וּבְהִנֵּי קָלִין דְּלִתְתָּא, יְהִיבִין יִשְׂרָאֵל חִילָא לְעִילָא, וְעַל דָּא בְּעִינָן לְזִמְנָא שׁוֹפָר בְּיוֹמָא דָּא, וְלִסְדְּרָא קָלִין, לְכוּנָא בֵּיהּ בְּגִין לְאַתְעָרָא שׁוֹפָר אַחְרָא, דְּבֵיהּ בְּלִילָן קָלִי לְעִילָא.

195. סְדְּרָא קְדָמָא, קָלָא נָפִיק, וּמִתְעָטֵר לְעִילָא, סָלִיק רְקִיעִין, וְאַתְבָּקֵע בֵּין טוּרֵי רְמָאִי, וּמִטִּי לְגַבֵּיהּ דְּאַבְרָהָם, וְשָׂרָא בְּרִישִׁיָּהּ, וְאַתְעָטֵר, וְאַתְעָר הוּא, וְאַתְקֵן לְכוּרְסִיָּא. וּבִסְפָּרָא דְּאַגְדָּתָא תְּנִינָן, בְּשַׁעֲתָא דְּהֵהוּא קָלָא קְדָמָא סָלִיק, אַתְעָר וְאַתְעָטֵר אַבְרָהָם, וְאַתְקֵן לְכוּרְסִיָּא, פְּקָדִין עָלֶיהָ אַבָּא.

196. אֲדָהֱבִי, סֶלְקָא תְּנִינָא, תְּקִיפָא לְתַבְרָא תּוֹקְפִי רְגִיזִין. וְדָא סְדְּרָא תְּנִינָא, הֵהוּא קָלָא תְּבִירָא בְּתּוֹקְפִי. וּכְדִין סֶלְקָא, וְכָל דִּינִין דְּאַתְעָרֵן קָמִיהּ אַתְבְּרוּ, עַד דְּסָלִיק לְאַתְרֵיהּ דִּינְצָחָק. בֵּין דִּינְצָחָק אַתְעָר, וְחָמִי לְאַבְרָהָם מִתְקֵן לְכוּרְסִיָּא לְקִיּוּמָא קָמִיהּ, בְּדִין אַתְכַּפִּיָּא, וְתַבְרָא תּוֹקְפָא קְשִׁיָּא. וּבְהָאִי, בְּעִי מָאן דְּתַקֵּעַ, לְכוּנָא לְבָא וְרַעוּתָא, בְּגִין לְתַבְרָא חִילָא וְתּוֹקְפָא דִּינָא קְשִׁיָּא, הָדָא הוּא דְכַתִּיב, אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה, יוֹדְעֵי תְרוּעָה וְדָאִי.

197. סְדְּרָא תְּלִיתָא, קָלָא נָפִיק, וְסָלִיק, וּבָקֵע בָּל אִינוּן רְקִיעִין, וְרַחֲמֵי מִתְעָרֵן, וּמִטִּי הֵהוּא קָלָא לְרִישִׁיָּהּ דִּינְצָחָק וְיַעֲקֹב אַתְעָר, וְחָמִי לְאַבְרָהָם מִתְקֵן בְּגִיסָא אַחְרָא, בְּדִין אַחִידִין תְּרוּוּיָהּ בֵּיהּ בִּינְצָחָק, דָּא מֵהָאִי סְטְרָא, וְדָא, מֵהָאִי סְטְרָא וְלֹא יְכָלִין תּוֹקְפִי לְנַפְקָא לְבָר. וְהִנֵּי תְלִתָּא סְדְּרִין, בְּלָהוּ סְדְּרָא חַד.

198. סְדְּרָא אַחְרָא, קָלָא נָפִיק, וְסָלִיק, וְנָטִיל לְאַבְרָהָם מֵאַתְרֵיהּ, וְנָגִיד לִיהּ לְתַתָּא, לְאַתְרֵי דְּתּוֹקְפֵיהוּן דִּינְצָחָק שְׂרִינָן וְקִיּוּמָן לִיהּ לְאַבְרָהָם בְּגִוּוּיָּהּ.

199. סְדְּרָא תְּנִינָא, נָפִיק קָלָא תְּבִירָא, לֹא תְּקִיפָא בְּקְדָמָא, לֹא דְּחָלִישׁ הֵהוּא קָלָא דְּתַקֵּעַ, אֶלָּא דְּהֵהוּא קָלָא לֹא אִיהוּ לְגַבֵּי יַצְחָק בְּקְדָמִיתָא, דְּתַמָּן תּוֹקְפָא תְּקִיפָא שְׂרִיָּא, אֶלָּא לְגַבֵּי אִינוּן בִּי דִינָא דְּלִתְתָּא, דְּאִינוּן רְפוּיִין יְתִיר, וְכָלְהוּ חֲמָן לְאַבְרָהָם לְגַבֵּיָּהּ, וְאַתְכַּפִּינָן קָמִיהּ.

200. Then comes the third sequence OF T'KIAH SHVARIM T'KIAH. A sound emerges and rises. It is crowned on the head of Jacob and draws him down to where the Judgments of the left dwell. Before it stand Abraham on the one side and Jacob on the other. There are GVUROT inside the two of them, which are then subdued and SHINE where they are. All THREE SEQUENCES are another, INCLUSIVE sequence.

201. The last, INCLUSIVE sequence IS THREE TIMES T'KIAH T'RUAH T'KIAH. These need to raise them to their places and settle Isaac among them as before. For that reason, they need to place him in his place IN SUCH A WAY that he will not come out through the power OF HIS GVUROT. All Judgments are subdued then and Mercy awakens.

202. For that reason it behooves us to meditate and concentrate on these sounds OF THREE TIMES T'KIAH SHVARIM T'RUAH T'KIAH, THREE TIMES T'KIAH SHVARIM T'KIAH AND THREE TIMES T'KIAH T'RUAH T'KIAH. And they need to repent before their Master. Then, when Yisrael ready themselves and arrange these sounds willingly and properly with this LOWER Shofar, BINAH, the upper Shofar SHINES again. When it SHINES again, it adorns Jacob, ZEIR ANPIN, and everything is established. A different throne, THE THRONE OF MERCY, is placed. Joy abounds everywhere and the Holy One, blessed be He has mercy upon the world. Happy is the lot of Yisrael, who know how to direct and draw their Master from Judgment to Mercy, and establish the worlds by their handiwork.

203. Come and see, in correspondence to this, THE THREE SEQUENCES OF THE SHOFAR, THE THREE COLUMNS, three books are open on that day. ONE IS FOR THE WHOLLY RIGHTEOUS, THE SECRET OF THE RIGHT COLUMN, ONE FOR THE WHOLLY EVIL, THE SECRET OF THE HARSH JUDGMENT ON THE LEFT COLUMN, AND ONE FOR THE MEDIOCRE, THE SECRET OF THE CENTRAL COLUMN. Just as THROUGH THE BLOWING OF THE SHOFAR Mercy awakens and harsh Judgments are subdued and return to their place, it is below as it is above. The harsh Judgments BELOW are subdued and removed from the world. These are the wholly wicked, who are harsh Judgments. They are subdued, and removed from the world. By that they are written and sentenced to death immediately. THE WHOLLY RIGHTEOUS, A CHARIOT TO THE RIGHT, ARE WRITTEN TO LIFE IMMEDIATELY AND THE MEDIOCRE, WHO ARE A CHARIOT TO THE CENTRAL COLUMN, ARE IN SUSPENSE UNTIL YOM KIPPUR, WHEN IT IS COMPLETED THROUGH THE ILLUMINATION OF CHOCHMAH IN BINAH, THE LIGHT OF LIFE. Rabbi Aba said, Surely this is the clear meaning of the matter. Blessed is the Merciful that I have asked and attained these matters.

204. Rabbi Yehuda said, It is written, "a memorial of blowing" (Vayikra 23:24), WHICH MEANS we are reminded to direct the heart and wish IN THE MANNER MENTIONED ABOVE. Yisrael perform a memorial below, by the deed OF BLOWING THE SHOFAR so that a similar thing will be roused above.

200. אֲדַהְכִּי, סִדְרָא תְּלִיתָא, קָלָא נָמִיק, וְסָלִיק, וְאַתְעָטֵר בְּרִישִׁיהּ דִּיעֶקֶב, וְנִגִּיד לִיהּ לְתַתָּא לְהֵוּא אַתְר דְּאִינוּן גְּבוּרָאן שְׂרִיין, וְקָאִים לְקַבְּלִייהוּ, אַבְרָהָם מֵהָאִי סְטָרָא, וְיַעֲקֹב מֵהָאִי סְטָרָא, וְאִינוּן בְּאַמְצָעִיתָא. בְּדִין אַתְכַּפִּיין בְּלָהוּ, וּמִשְׁתַּכְּחִין בְּאַתְרֵיהוּ. וְהָנִי בְּלָהוּ סִדְרָא אַחְרָא תְּנִינָא.

201. סִדְרָא בְּתַרְאָה, דְּבַעֲיָא לְסַלְקָא לֹון לְאַתְרֵיהוּ, וְלִיּוֹשְׁבָא בִּינִייהוּ לִיצְחָק בְּמַלְקָדְמִין. בְּגִין דְּהָאִי בַּעֲי לִישְׂרָא לִיהּ בְּאַתְרֵיהּ, וְלֹא יִפּוֹק בְּתוֹקֶפוֹ לְבָר, בְּדִין דִּינִין בְּלָהוּ אַתְכַּפִּיין, וְרַחֲמִין אַתְעָרוּ.

202. עַל דָּא בַּעֲי לְכוּנָא לְבָא וְרַעוּתָא בְּהָנִי קְלִי, וְלִמְהֵדֵר בְּתִיבְתָּא קָמִי מְאִרֵּיהוּן. בְּדִין כִּד יִשְׂרָאֵל מִתְקַנֵּי וּמִסְדְּרֵי קְלִין בְּרַעוּתָא דְּלְבָא בְּדָקָא יֵאוּת, בְּשׁוּפְרָא דָּא, אַהֲדָר הֵוָּא שׁוּפֵר עֲלָא, וְכִד אַהֲדָר, מְעָטָרָא לִיהּ לִיעֶקֶב, וְאַתְתַּקֵּן בְּלָא. וְכוּרְסִיָּא אַחְרָא רְמִי, וּבְדִין חִידוֹ אֲשַׁתַּכַּח בְּכָלָא, וְקוּדְשָׁא בְּרִיךְ הוּא מְרַחֵם עַל עַלְמָא. זָבָא חוֹלְקִיהוּן דִּישְׂרָאֵל, דִּידַעֲיִן לְנִגְדָּא וְלֹא מִשְׁכָּא לְמְאִרֵּיהוּן, מְדִינָא לְרַחֲמִי, וְלִתְקַנָּא בְּלָהוּ עַלְמִין עַל יְדִייהוּ.

203. ת"ח, לְקַבֵּל דָּא, תְּלַת סַפְרִין פְּתִיחִין בְּיוֹמָא דָּא, וְכַמָּה דְּרַחֲמִין מִתְעָרִין, וְדִינִין קְשִׁיין אַתְכַּפִּיין וְעֲאִלִּין לְדוֹכְתֵּייהוּ. כִּךְ הוּא לְתַתָּא בְּגוּוֹנָא דְּלַעֲיָלָא, דִּינִין קְשִׁיין אַתְכַּפִּיין וְאַתְעָבְרוּ מַעֲלָמָא. וּמֵאֵן אִינוּן. אֵלִין אִינוּן רְשָׁעִים גְּמוּרִים, דְּאִינוּן דִּינִין קְשִׁיין דְּאַתְכַּפִּיין וְאַתְעָבְרוּ מַעֲלָמָא. וְעַל דָּא נִכְתָּבִים וְנַחֲתָמִים וְכו'. א"ר אָבָא, וְדָאִי דָּא הוּא בְּרִירָא דְּמַלְא, בְּרִיךְ רַחֲמָנָא דְּשָׂאִילָנָא וְרוּחָנָא בְּהָנִי מִלִּי.

204. א"ר יְהוּדָה, בְּתִיב זָכְרוֹן תְּרוּעָה, זָכְרוֹן עֲבָדִינוּן, לְכוּנָא לְבָא וְרַעוּתָא, יִשְׂרָאֵל עֲבָדִין זָכְרוֹן לְתַתָּא, בְּמָה. בְּעוּבְדָּא, בְּגִין דִּיתַעֲר מְלָה כְּהֵוָּא גּוּוֹנָא לְעִילָא.

205. Rabbi Elazar said, It is written, "at the full moon (also: 'the covering') on our feast day." THIS IS BECAUSE the moon, MALCHUT, was covered on it, FOR ON ROSH HASHANAH THE MOON IS HIDDEN. HE ASKS, How is it covered, AND ANSWERS, When there is a cloud UNDERNEATH THE SUN and the sun, WHICH IS ZEIR ANPIN, does not shine, the moon is covered, WHICH MEANS it does not shine, SINCE THERE IS NO ONE FROM WHICH TO RECEIVE LIGHT, FOR WHATEVER MALCHUT HAS, SHE RECEIVES FROM ZEIR ANPIN. Therefore, if because of the clouds, WHICH INDICATE JUDGMENTS, the sun, ZEIR ANPIN, cannot shine, the moon all the more is hidden and cannot illuminate. Hence, in "at the covering (Heb. keseh) on our feast day," KESEH IS SPELLED WITH Hei IN FINAL POSITION, TO INDICATE THAT the moon is covered BECAUSE OF JUDGMENTS. How can everything, BOTH ZEIR ANPIN AND MALCHUT, shine? Through repentance and the sound of the Shofar, as written, "Happy is the people that know the joyful note." Then, "they shall walk, Hashem, in the light of Your countenance" (Tehilim 89:16).

33. Rosh Hashanah

We learn that the day of Rosh Hashanah is a day when the moon is hidden and the world is under Judgment. God allotted the prosecutor a specific day in which to demand all the punishments in the world so that the fear of God would increase. He wants the world to know that there is judgment and there is a judge. Witnesses come on the day of Judgment and testify about all the deeds of everyone in the world; these witnesses are called the eyes of Hashem that see everything. We are told how everything is put down in writing, and how someone's verdict can be torn up if he repents. God prefers people to be saved from punishment; His love for His children overcomes His love of judgment. We hear the explanation of Isaac's blessing of Jacob instead of Esau, and of how this relates to the days between Rosh Hashanah and Yom Kippur.

Ra'aya Meheimna (the Faithful Shepherd)

206. "In the seventh month, on the first day of the month" (Vayikra 23:24). This commandment is to blow the Shofar on Rosh Hashanah, which is Judgment day to the world as we explained. We explained the words, "Blow a Shofar at the new moon, at the full moon (or: 'covering') on our feast day" (Tehilim 81:4). We learned that this day is a day when the moon, MALCHUT, is covered and the world is under Judgment. For the prosecutor covers and hides and locks the entrance to the King, WHO IS ZEIR ANPIN, AND THE MOON IS a place where Judgment abides to demand justice from the world.

207. You may wonder how the prosecutor was given permission to cover THE LIGHT OF MALCHUT and demand punishment. AND HE ANSWERS, Surely the Holy One, blessed be He, allowed the prosecutor to demand justice from the whole world. He allotted him a specific day in which to demand all the punishments in the world, for the Holy One, blessed be He, made him and placed him before Himself, so the fear of the Holy One, blessed be He, will increase and rest on everyone. This is the secret of, "and Elohim does it, so that men should fear before Him" (Kohelet 3:14). What is "does"? He did this prosecutor and made him before Himself to be a sharp sword over the whole world, all for the reason that all will fear the Holy One, blessed be He. He oversees and prosecutes the sins of people, demands punishment and seizes people; kills them and strikes them, all just as it was decided in court.

205. אָמַר ר' אֶלְעָזָר, כְּתִיב בַּכֶּסֶה לַיּוֹם חֲגֻגּוֹ דְּאַתְבַּסְיָא בֵּיהּ סִיְהֵרָא. וְהִיךְ אֶתְבַּסְיָא. אֱלָא, בְּדִין סִיְהֵרָא קִיַּימָא עֵיבָא, וְשִׁמְשָׁא לֹא נִהִיר, כְּדִין סִיְהֵרָא אֶתְבַּסְיָא, וְלֹא נִהִיר. וְעַל דָּא, מִקָּמֵי עֵיבָא שִׁמְשָׁא לֹא נִהִיר, כ"ש סִיְהֵרָא דְּאַתְבַּסְיָא וְלֹא נִהִירָא. וְעַל דָּא בַּכֶּסֶה לַיּוֹם חֲגֻגּוֹ, בִּה"א, דְּאַתְבַּסְיָא סִיְהֵרָא. וּבִמָּה נִהִיר. כִּלְא בְּתִיּוּבְתָא, וּבְקַל שׁוֹפָרָא, דְּכְתִיב אֲשֵׁרִי הָעַם יוֹדְעֵי תְרוּעָה בְּדִין יוֹי בְּאוֹר פְּנִיךְ יִהְלִכּוּ.

רעיא מהימנא

206. בַּחֲדָשׁ הַשְּׁבִיעִי בְּאַחַד לַחֲדָשׁ וְגו'. פְּקוּדָא דָּא, לְתַקּוּעַ שׁוֹפָר בְּרֵאשׁ הַשָּׁנָה, דִּהּוּא יוֹמָא דְּדִינָא לְעֵלְמָא, כִּמָּה דְּאוּקִימָנָא. וְהָא אוּקְמוּהּ דְּכְתִיב, תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם חֲגֻגּוֹ. וְהָא אֶתְמַר. דִּהּאִי אִיהוּ יוֹמָא דְּסִיְהֵרָא אֶתְבַּסְיָא בֵּיהּ, וְקֵאִים עֲלֵמָא בִּידְנָא בְּגִין, דִּהּוּא מְקַטְרָגָא, חֲמִי וְכִסִּי וְאַנְעֵל פְּתַחַא עַל מַלְכָּא, אֶתְר דְּדִינָא שְׂרִיָּא, לְמַתְבַּע דִּינָא עַל עֲלֵמָא.

207. וְאִי תִיַּמָּא, אִיךְ אֶתִּיְהִיב לִיהּ רְשׁוּ לִהּוּא מְקַטְרָגָא לְחַפָּאָה וְלְמַתְבַּע דִּינָא. אֱלָא וְדֵאִי בִידְנָא דִּהּאִי מְקַטְרָגָא, שְׁוִי קוּדְשָׁא בְּרִיךְ הוּא לְמַתְבַּע דִּינָא עַל כָּל עֲלֵמָא, וְשְׁוִי לִיהּ יוֹמָא יְדִיעָא, לְמַתְבַּע קָמִיָּה כָּל דִּינִין דְּעֵלְמָא, דִּהּא קוּדְשָׁא בְּרִיךְ הוּא עֶבֶד לִיהּ וְשְׁוִי לִיהּ קָמִיָּה, לְמַהּוֹי דְּחִילוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא סְלָקָא, וְשְׂרִיָּא עַל כָּלָא. וְרָזָא דָּא, וְהָאֱלֹהִים עֲשָׂה שְׂרִירָאוּ מְלַפְנִי. מֵאִי עֲשָׂה. עֲשָׂה לִהּאִי מְקַטְרָגָא, וְאַתְקִין לִיהּ קָמִיָּה, לְמַהּוֹי סִיּוּפָא שְׁנָנָא עַל כָּל עֲלֵמָא. וְכָל דָּא בְּגִין דִּירְחִלּוֹן מִקָּמֵי קוּדְשָׁא בְּרִיךְ הוּא כָּלָא. וְדָא אִיהוּ סְנְטִירָא, דְּתַבַּע חוּבִי בְּנֵי נֶשָׂא, וְתַבַּע דִּינָא, וְתַפִּיס בְּנֵי נֶשָׂא וְקָטִיל לֹון וְאֶלְקִי לֹון, כִּלְא כִּמָּה דְּנַפְיָךְ מִן דִּינָא.

208. It is like the minister appointed over the terrestrial court, who was given permission to mention before the court that so and so did this, and so and so transgressed that, and to demand punishment. We learned that the minister appointed over the court was given permission to lock the entrance to the court until verdicts will be meted out to all his persecution. The court is not allowed to decline him, because, "For I Hashem love justice" (Yeshayah 61:8), and He wants the world to be maintained by judgment, so as to make known that there is judgment and there is a judge. ALL THIS APPLIES TO THE TERRESTRIAL COURT.

209. The Holy One, blessed be He, did the same. He placed before Him that PROSECUTOR who demands punishment before the King for all the people in the world. On that day, he is given permission to cover the entrance of the King, ZEIR ANPIN, and the moon, MALCHUT, is hidden inside until punishment is meted out to all the people in the world. Though everything is revealed before the Holy One, blessed be He, He nevertheless desires nothing but according to Judgment.

210. Everything operates in the same way above and below. On that day, THE HOLY ONE, BLESSED BE HE, fixes the throne of Judgment, and the administrator comes and demands justice for all the deeds of the people in the world, each according to his ways and deeds. Witnesses come and testify to all the deeds of the people in the world, and these WITNESSES ARE CALLED the eyes of Hashem that roam throughout the whole world and see the deeds of the people in the world.

211. Woe to those who do not care and do not observe their doings, for the witnesses of the King stand by them, observe and see whatever they do or say. They ascend and testify before the King. The administrator stands before the King and demands punishment: so and so transgressed the law and so and so did that; here are the witnesses. As long as the Holy One, blessed be He, does not ask them, they have no permission to testify. WHEN HE ASKS THEM, they deliver their testimony.

208. כְּגִוּוֹנָא דִּהְיָהּ מְמוֹנָה בֵּית דִּין דְּלִתְתָּא, דְּאִתְיָהִיב לִיה רְשׁוּ לְאַדְבָּרָא קָמִי בִּי דִּינָא, פְּלוֹנִי עֵבֶד כֶּךָ, וּפְלוֹנִי עֵבֶר עַל כֶּךָ, וּלְמַתְבַּע עֲלִיָּהּ דִּינָא. וְתַנּוּ, רְשׁוּ אִתְיָהִיב לִהְיָהּ מְמוֹנָה בֵּית דִּין, לְאַנְעֵלָא עַל בִּי דִּינָא פְּתַח, עַד דִּיגְזָרוּן דִּינָא עַל כָּל מַה דְּאִיהוּ תִּבַּע, וְלִית רְשׁוּ לְבֵית דִּין לְדַחֲוִיא לִיה. בְּגִין כִּי אָנִי יוֹי אוֹהֵב מִשְׁפָּט. וְאִיהוּ בְּעֵי דְעֵלְמָא יִתְקַוִּים בְּדִינָא, וּלְמַנְדַּע דְּאִית דִּין וְאִית דִּינָא.

209. כִּהְיָה גִּוּוֹנָא שְׂוִי קוֹדֶשָׁא בְּרִיךְ הוּא קָמִיה לְהָא, דְּאִיהוּ תִּבַּע דִּינָא קָמִי מַלְכָּא, עַל כָּל בְּנֵי עֵלְמָא. וּבִהְיָ יוֹמָא אִתְיָהִיב לִיה רְשׁוּ, לְכַסְאָה פְּתַח דְּמַלְכָּא, וְסִיְהָרָא אֶתְחַפֵּיָא לָגוּ, עַד דִּיתְגַּזֵּר דִּינָא עַל כָּל בְּנֵי עֵלְמָא. וְאִף עַל גַּב דְּכָלָא אֶתְגַּלִּי קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא, לֹא בְּעֵי אֶלָּא בְּדִינָא.

210. כָּלָא כְּגִוּוֹנָא חֲדָא עֵילָא וְתַתָּא, אֶתְקִין בּוֹרִסָא דִּינָא בִּהְיָ יוֹמָא, וְסִנְטִירָא אֶתָּא, וְתִבַּע דִּינָא עַל כָּל עוֹבְדֵי בְּנֵי עֵלְמָא, כָּל חַד וְחַד כַּפּוּם אֲרַחוּי, וּכְפּוּם מַה דְּעֵבֶד. וְסִיְהָרָא אֶתְיִין וְסִיְהָרָא עַל כָּל עוֹבְדֵי בְּנֵי עֵלְמָא. וְאֵלִין אֵינּוֹן עֵינֵי יוֹי, דְּאֵינּוֹן מִשְׁטָטִי בְּכָל עֵלְמָא. וּכְמַה אֵינּוֹן עֵינֵי יוֹי, דְּלִית לוֹן חוֹשְׁבָנָא, דְּקָא אֲזִיל וּמִשְׁטָטִי בְּכָל עֵלְמָא, וְחֲמָאן כָּל עוֹבְדֵי בְּנֵי עֵלְמָא.

211. וְוִי לְאֵינּוֹן דְּלֹא מִשְׁגִּיחִין וְלֹא מִסְתַּבְּלִין בְּעוֹבְדֵיהוֹן, דְּהָא לְגַבִּיָּהּ קִיַּיְמִין אֵלִין סִיְהָרָא מַלְכָּא, וּמִשְׁגִּיחִין וְחֲמָאן כָּל מַה דְּאֵינּוֹן עֵבְדִין, וְקֹאמְרִי, דְּהָא אֵינּוֹן סִלְקִי וְסִיְהָרָא קָמִי מַלְכָּא. וְהָא סִנְטִירָא קָאִים קָמִי מַלְכָּא, וְתִבַּע דִּינָא, פְּלוֹנִי עֵבֶר דִּינָא, פְּלוֹנִי עֵבֶד כֶּךָ. וְהָא הָכָא סִיְהָרָא. וְעַד דְּקוֹדֶשָׁא בְּרִיךְ הוּא לֹא שְׂאִיל לוֹן, לִית לוֹן רְשׁוּ לְסִיְהָרָא. בְּדִין אֵינּוֹן סִיְהָרָא סִיְהָרָא.

212. Everything is put in writing before the King. In the King's house there is a certain chamber, full of white fire. This fire rolls in a circle with burning sparks and never ceases. Inside this chamber there is another chamber, full of black fire, which never ceases. Two scribes stand before the King at all times. During trials, all witnesses testify before the King. The scribes take from the circle of white fire and write THE VERDICT on it with the black circle.

213. The King then holds the verdict for some time, in case they will repent in the meantime. If they returned IN REPENTANCE, the writings are torn up. If not, the King sits and all the defenders stand before Him. The crier stands and announces, so and so did this; who shall defend him? If there is someone to defend him, it is well. Otherwise, he is given to the administrator FOR PUNISHMENT.

214. HE ASKS, Yet the Holy One, blessed be He, knows everything, why does He need all this? AND HE ANSWERS, This is so that people will have no excuse, but rather to show that He does everything truthfully. He prefers it when one is saved from His punishment. You may ask whence we know that. THIS was given to the sages, and even those who do not know, whoever may wish to see, may see what is divulged BELOW IN THIS WORLD, and thus know what is a mystery ABOVE, since everything follows the same pattern. For whatever the Holy One, blessed be He, does in the ways of the world, is in the likeness of above.

215. The day of Rosh Hashanah is Judgment day, and the King sits on the throne of Judgment. The administrator comes and covers the entrance to the King and demands punishment. Even though the Holy One, blessed be He, loves judgment, as written, "For I Hashem love justice," the love of His children overcame the love of judgment. When the administrator rises to speak about them, THE HOLY ONE, BLESSED BE HE, commanded to blow the Shofar in order to rouse love from below upward by that Shofar.

216. The sound rises, included of fire, wind and water, WHICH CORRESPOND TO CHESED, GVURAH AND TIFERET, that merge into one sound. Another sound from above is roused before it, WHICH IS THE CENTRAL COLUMN THAT JOINS LEFT AND RIGHT. When that sound is roused from above and from below, all the charges the prosecutors raise are confused.

212. וְכָל־אֶחָד־מֵהֵם יִשְׁכֹּחַ מִלִּפְנֵי הַמֶּלֶךְ. בְּבֵי מִלְכָּא אֵית חַד הַיְכָלָא. הַיְכָלָא דָּא מְלִיָּא אֲשָׁא חוּרָא, וְהָאֵי אֲשָׁא מְתַגְלָגְלָא בְּמִלְכָּא, וְלִהְיוּ שְׂבִיבִין וְהָאֵי לֹא פְסִיק לְעֵלְמִין. לְגוּ הָאֵי הַיְכָלָא, אֵית הַיְכָלָא אוּחְרָא, מְלִיָּא אֲשָׁא אוּכְמָא, דְּלֹא פְסִיק לְעֵלְמִין. תְּרִין סוֹפְרִין קְיָיְמִין תְּדִיר קָמִיָּה מִלְכָּא. בְּשַׁעְתָּא דְּדִינָא, סְהָדִין כָּל סְהָדֵי קָמִי מִלְכָּא. אִינוּן סוֹפְרִין נְטִלִין מִהֵּהוּא פְּלָקָא דְּאֲשָׁא חוּרָא, וְכָתְבִי עָלֶיהָ בְּהֵהוּא אֲשָׁא אוּכְמָא.

213. וּכְדִין מִלְכָּא אַחֲמִיץ דִּינָא, עַד זְמַנָּא יִדְיָעָא, דְּלִמָּא בֵּין כֶּךָ וּבֵין כֶּךָ יִהְיֶה בְּתַשׁוּבָה. אִי יִהְיֶה דְרוּן, פְּתִקִּין נִקְרָעִין. וְאִי לֹא, מִלְכָּא יְתִיב, וְכָל אִינוּן דְּבֵי זְכוּתָא קְיָיְמִי קָמִיָּה, כְּרוּזָא קָם וְכָרִיז, פְּלוּנִי עֶבֶד כֶּךָ, מֵאֵן יוֹלִיף עָלֶיהָ זְכוּת, אִי אֵית מֵאֵן דִּיּוֹלִיף עָלֶיהָ זְכוּת, יָאוּת. וְאִי לֹא הָא אַתְּמָסֵר לְסַנְטִירָא.

214. וְכָל־אֶחָד יִדְעַ קוּדְשָׁא בְּרִיךְ הוּא, אֲמַאי אַעֲטִירִךְ לְכָל דָּא. אֵלָא בְּגִין דְּלֹא, יְהֵא פְטָרָא דְּפּוּמָא לְבָנֵי עֵלְמָא. אֵלָא לְאַחֲזָאָה דְּכָל־אֶחָד עֶבֶד בְּאַרְחָ קְשׁוּט, וְנִיחָא קָמִיָּה מֵאֵן דְּאַשְׁתִּיזִב מִן דִּינִיָּה. וְאִי תִימָא מְנַלָּן. הָאֵי, אַתְּמָסֵר לְחַבִּימִי, וְאַפִּילוּ לְמֵאֵן דְּלֹא יִדְעִי, מֵאֵן דְּבַעֲי לְאַסְתַּכְּלָא, יִשְׁגַּח בְּמָה דְּאִיהוּ בְּאַתְגְּלִיָּא, וְיִדְעַ בְּמָה דְּאִיהוּ בְּסִתְרָא, דְּהָא כָּל־אֶחָד כְּגֻוּנָא חָדָא, כָּל מַה דְּפָקִיד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כָּל־אֶחָד אִיהוּ כְּגֻוּנָא דְּלַעִילָא.

215. יוֹמָא דְּר"ה, אִיהוּ יוֹמָא דְּדִינָא, וּמִלְכָּא יְתִיב בְּכוּרְסִיָּא דְּדִינָא, סַנְטִירָא קָא אֲתִי וְחָפִי פְתַחַא דְּמִלְכָּא, וְתַבַּע דִּינָא. וְאַף עַל גַּב דְּקוּדְשָׁא בְּרִיךְ הוּא רַחִים לִיָּה לְדִינָא, בְּמָה דְּאַתָּא אָמַר, כִּי אָנֹכִי יְיָ אוֹהֵב מִשְׁפָּט. נִצַּח רַחֲמֵי דְּבָנוּי, לְרַחֲמֵי דְּדִינָא. וּבְשַׁעְתָּא דְּסַנְטִירָא קָם לְמַטְעֵן מְלִין עָלֵיהּ, פָּקִיד לְמַתְקַע בְּשׁוּפָר, בְּגִין לְאַתְעָרָא רַחֲמֵי מִתַּתָּא לַעִילָא, בְּהֵהוּא שׁוּפָר.

216. סִלְקָא הֵהוּא קָלָא, כְּלִילָא בְּאֲשָׁא וְרוּחָא וּמִיָּא, וְאַתְעֵבִיד מְנִיָּהוּ קָלָא חָדָא, וְאַתְעָר קָלָא אַחְרָא לַעִילָא, כִּד הֵהוּא קָלָא אַתְעָר מַעִילָא וּמִתַּתָּא, כְּדִין כָּל טַעֲנוֹת דְּקָא טַעִין הֵהוּא מְקַטְרָגָא מִתְעַרְבֵּי.

217. On the day of Rosh Hashanah, Isaac comes out alone, THAT IS, THE LEFT COLUMN REIGNS WITHOUT THE RIGHT, WITHOUT THE JOINING OF THE CENTRAL COLUMN, WHICH ARE ABRAHAM AND JACOB. He calls Esau, THE OTHER SIDE, to give him dishes to eat of the whole world, according to their deeds, NAMELY, TO DEMAND PUNISHMENT FOR THE ACTIONS OF ALL THE PEOPLE IN THE WORLD. For at that time, "his eyes were dim, so that he could not see" (Beresheet 27:1), because he that darkens people's faces comes out from him - THAT IS, THE PROSECUTOR IS DRAWN FROM THE LEFT, WHEN IT IS WITHOUT THE RIGHT. He is separated FROM THE RIGHT AND CENTRAL COLUMN, lies on the couch of Judgment and calls Esau, WHO IS THE OTHER SIDE AND THE PROSECUTOR. And he said, "catch me some venison; and make me savory food" (Ibid. 3-4) FROM THE EVIL DEEDS OF PEOPLE, "and bring it to me" (Ibid.).

218. "And Rivkah spoke to Jacob her son..." (Ibid. 6), her heart's beloved, her beloved son given to her since the world was created. She orders him to rouse himself with his own dishes. Jacob awakens below, dons prayers and petitions, and "The voice is Jacob's voice" (Ibid. 22), with the celestial Shofar. SUPERNAL Jacob awakens, WHO IS THE CENTRAL COLUMN, towards him, ISAAC, and approaches him, BY JOINING HIM WITH ABRAHAM, WHO IS THE RIGHT. "And he brought it near to him, and he did eat" (Ibid. 25), WHICH MEANS they were incorporated within each other, AND THE MOCHIN SHONE, THE SECRET OF EATING. Once THE CENTRAL COLUMN was included in him, "he brought him wine" (Ibid.), the preserved wine, NAMELY, THE ILLUMINATION OF CHOCHMAH THAT SHINES FROM BELOW UPWARDS, FIXED BY THE CENTRAL COLUMN. The wine rejoices the heart, the secret of the World to Come, NAMELY THE ILLUMINATION OF CHOCHMAH THAT IS DRAWN FROM BINAH CALLED THE WORLD TO COME. Then, "he smelt the smell of his garments" (Ibid. 27), THAT IS, the ascending prayers and petitions, "and blessed him" (Ibid.). THAT MEANS anger abated, the heart rejoiced and everything is full of Mercy.

219. Once he is incorporated in Jacob, all the awaiting powers, harsh Judgments and anger dispersed and were no longer present there. Yisrael emerged from Judgment with happiness and blessings. "and Jacob was yet scarce gone out from the presence of Isaac his father," on that day, with joy and celestial blessings, "that Esau his brother came in from his hunting" (Ibid. 30), loaded with burdens of the deeds of the world TO DENOUNCE THEM. "And he also had made savory food" (Ibid. 31), sharpening his tongue to give charges and prepare testimony, "and brought it to his father, and said to his father, Let my father arise," rousing himself with his Judgment, "and eat" (Ibid.) the many evil deeds DONE in the whole world that I have found.

217. בְּיוֹמָא דְרֵאשׁ הַשָּׁנָה, נִפְיָק יִצְחָק בְּלַחְדוּוֹי, וְקָרִי לַעֲשׂוֹ, לְאַטְעָמָא לִיהַ תְּבַשְׂלִין דְּכָל עֲלָמָא, כָּל חַד כְּפֻם אוֹרְחוֹי, דְּהָא בְּהֵיאָא שְׁעָתָא וְתַבְּהָן עֵינָיו מִרְאוֹת, דְּנִפְיָק מִנִּיהַ מֵאן דְּאַחֲשָׁךְ אִפִּי בְרִיּוֹן, וְאַתְפָּרֶשׁ, וְשָׁכִיב עַל עֵרְסִיָּה דְרִינָא, וְקָרִי לַעֲשׂוֹ, וְאָמַר וְצוּרָה לִי צִידָה וְעֲשֵׂה לִי מְטַעֲמִים וְהִבִּיָּאָה לִי.

218. וְרִבְקָה אָמְרָה אֶל יַעֲקֹב בְּנָה, רַחֲמָא דְנִפְשָׁהּ, בְּנָה רַחֲמָא דְאַתְמָסֹר לָהּ מִיוֹמָא דְאַתְבָּרִי עֲלָמָא. וּפְקִידַת לִיהַ, לְאַתְעָרָא אִיהוּ בְּאִינוֹן מְטַעֲמִים דִּילִיָּה. וְיַעֲקֹב אֲתַעֵר מִתְתָּא, וּמִתְלַבֵּשׁ בְּצִלוֹתֵין וּבְעוֹתֵין, וְהַקּוֹל קוֹל יַעֲקֹב בְּהוּא שׁוֹפֵר דְקָא סְלִיק, וְאַתְעָר יַעֲקֹב לְגַבִּיָּה, וְאַתְקָרִיב בְּהִדִּיָּה, וַיִּגֶשׁ לוֹ וַיֹּאכַל, וְאַתְכָּלִיל דָּא בְדָא. בֵּינוֹן דְאַתְכָּלִיל בְּהִדִּיָּה, וַיָּבֵא לוֹ יֵין, דָּא יֵין דְמִנְטֵרָא, יֵין דְהוּא חִידוֹ דְלָבָא, רָזָא דְעֲלָמָא דְאַתִּי, כְּדִין וַיִּרַח אֶת רִיחַ בְּגָדֵיו, צִלוֹתֵין דְסִלְקִין וּבְעוֹתֵין. וַיְבָרְכֵהוּ, נַח רוּגְזָא, וְחֲדִי לָבָא, וְכָלֵא אִיהוּ רַחֲמִי.

219. בֵּינוֹן דְאִיהוּ אֲתְכָלִיל בְּיַעֲקֹב, כָּל אִינוֹן חִיּוּלִין וְתוּקְפִין וְרוּגְזִין דְהוּוּ זְמִינִין, אֲתַבְּדִרוּ, וְלֹא אֲשַׁתְּכְּחוּ תַמָּן. וַיִּשְׂרָאֵל נִפְקִין מִן דִּינָא, בְּחִדּוֹה וּבְבִרְכָאן. וַיְהִי אַךְ יֵצָא יֵצָא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו, בְּיוֹמָא דָּא, בְּחִדּוֹה, וּבְבִרְכָאן עֲלָאִין, וְעֲשׂוֹ אָחִיו בָּא מְצִידוֹ, טַעִין טוּעִי מְעוּבְדִי דְעֲלָמָא, וַיַּעַשׂ גַּם הוּא מְטַעֲמִים, חֲדִיד לִישְׁנִיָּה לְמַטְעֵן טַעֲנוֹת. אֲתַקִּין סְהָדִי, וַיָּבֵא לְאָבִיו וַיֹּאמֶר יָקוּם אָבִי, וַיַּתְעַר בְּדִינּוֹי, וַיֹּאכַל כְּמָה עוֹבְדִין בִּישׁוֹן דְּכָל עֲלָמָא דְקָא אֲשַׁכְּחָא.

220. "And Isaac trembled very much..." (Ibid. 33), for he could not be separated from being incorporated in Jacob, who abides in joy, "and said, Who then is he that has taken venison" by many prayers and petitions, "and I have eaten of all before you came, and have blessed him? Moreover, he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry" (Ibid. 33-34), because he saw that his venison was worthless. Eventually he said to him, "Behold, your dwelling shall be of the fatness of the earth..." (Ibid. 39), the mighty men and the multitudes of the other people. This was hardest for him, "And Esau hated Jacob" (Ibid. 41), following him and constantly denouncing him.

221. Jacob goes the days between Rosh Hashanah and Yom Kippur, and flees so as to be saved from him. He repents and fasts until Yom Kippur. Then Yisrael know that Esau comes with four hundred people, all prosecutors ready to denounce them. Forthwith, "Jacob was greatly afraid and distressed" (Beresheet 32:8), and raised many prayers and petitions, "And Jacob said, O Elohim of my father Abraham, and Elohim of my father..." (Ibid. 10), until he reached a decision, saying, "For he said, I will appease him with the present that goes before me" (Ibid. 21), "and took of that which came to his hand a present...two hundred she goats, and twenty he goats, two hundred ewes..." (Ibid. 14-15).

222. "camels..." (Ibid. 16). Such is his side, LIKE CAMELS. Camels are the PRIMORDIAL serpent THAT WAS like a camel. When THE ANGEL Samael tempted Adam TO EAT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, he was riding on a camel-like serpent. We learned that whoever sees a camel in his dream was punished by death from above but was saved from it. It is all the same, WHICH MEANS THAT THE CAMEL AND THE SERPENT THAT DELIVERED DEATH TO THE WORLD ARE THE SAME THING.

223. Esau then reverted to be Jacob's defender, yet Jacob wanted neither his honey nor his sting, BUT SAID, "Let my master, I pray you, pass over before his servant" (Beresheet 33:14). Then, "Esau returned that day on his way to Seir" (Ibid. 16). When WAS THAT? During the Neilah prayer, since then he parted from the holy nation, and the Holy One, blessed be He, forgives their iniquities and atones for them. Once the prosecutor left with the gift and separated from them, the Holy One, blessed be He, wishes to rejoice with His children. It is then written, "And Jacob journeyed to Sukkot, and built him a house...therefore the name of the place is called Sukkot" (Ibid. 17). Since Yisrael dwelt in Sukkot, they were saved from the prosecutor and the Holy One, blessed be He, rejoiced in His children. Happy is their lot in this world and in the World to Come. End of Ra'aya Meheimna

220. וַיִּחַרד יִצְחָק חֲרָדָה גְּדוֹלָה עַד מָאד, דִּהָא לֹא יָכִיל לְאַתְפָּרְשָׁא מִכְּלָלָא דִּיעֻקְב, דְּאִיהוּ בְּחֲדוּה. וַיֹּאמֶר מִי אֶפּוֹא הוּא הָצֵר צִיד, בְּכֶמֶה צְלוּתִין וּבְעוּתִין, וְאוֹכֵל מִכָּל בְּטָרִם תָּבֵא וְאַבְרָכְהוּ גַם בְּרוּךְ יִהְיֶה. בְּשִׁמּוּעַ עֲשׂו אֶת דְּבָרֵי יִצְחָק אָבִיו וַיִּצְעַק צַעֲקָה וָגו'. דְּחָמֵי דִּהָא צִידוֹ לֹא הוּא כְּלוּם. עַד לְבִתְרָא דְּאָמַר לֵיהּ, הִנֵּה מִשְׁמַנֵּי הָאָרֶץ וָגו' אֵלִין תְּקִימִין וְאוֹכְלוֹסִין דְּשָׂאֵר עַמּוּן וְדֹא קִשְׂיָא לֵיהּ מִכָּלָא. וַיִּשְׁטוּם עֲשׂו אֶת יַעֲקֹב, לְמִיזַל אֲבִתְרֵיהּ, וּלְקַטְרָגָא לֵיהּ תְּדִיר.

221. וַיַּעֲקֹב אָזִיל בְּאִינוּן יוֹמִין דְּבִין ר"ה לְיוֹם הַכְּפוּרִים, עֲרִיק לְאַשְׁתְּזוּבָא מְנִיָּה. תָּב בְּתוֹבָתָא, שְׂוִי גְרַמִּיָּה בְּתַעֲנוּתָא, עַד דְּאִתִּי י"ה, כְּדִין יִדְעֵי יִשְׂרָאֵל דִּיעֲשׂוּ בָּא, וְעַמּוּ אַרְבַּע מֵאוֹת אִישׁ, כְּלָהוּ מִקְטָרְגֵי זְמִינִין לְקַטְרָגָא לֹון, מִיַּד וַיִּירָא יַעֲקֹב מָאד וַיִּיצֵר לוֹ וְאִסְגֵי בְּצְלוּתִין וּבְעוּתִין. וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אֲבִרְהָם וְאֱלֹהֵי אָבִי וָגו'. עַד דְּנָטִיל עֵיטָא וְאָמַר, כִּי אָמַר אֲכַפְרָה פָּנָיו בְּמִנְחָה הַהוּלָכְתָּ לִפְנֵי וַיִּקַּח מִן הַבָּא בִּידוֹ מִנְחָה וָגו', עֲזִים מֵאֲתִים וְתִישִׁים עֲשָׂרִים רַחֲלִים מֵאֲתִים וָגו'.

222. גְּמָלִים וָגו', כִּךְ הוּא סְטְרָא דִּילִיָּה. גְּמָלִים הוּא נָחֵשׁ, כְּמִין גְּמָל, בְּשַׁעֲתָא דְּפִתֵי סְמַא"ל לְאָדָם, אֲרָכִיב עַל נָחֵשׁ כְּמִין גְּמָל. תְּנִינָן, מֵאן דְּחָמֵי גְמָל בְּחִלְמִיָּה, מִיתָה נִקְנְסָה עָלֵיהּ מְלַמְעָלָה, וְאַשְׁתְּזוּב מְנִיָּה. וְכָלָא חֲד.

223. וּכְדִין, אֶהְדֵּר עֲשׂו אֶפְטְרוֹפּוֹסָא דִּיעֻקְב, וַיַּעֲקֹב לֹא בָּעָא דּוּבְשִׁיָּה וְעוֹקְצִיָּה. יַעֲבֵר נָא אֲדוֹנִי לִפְנֵי עַבְדִּי. כְּדִין וַיֵּשֶׁב בַּיּוֹם הַהוּא עֲשׂו לְדִרְכּוֹ. אִימַתִּי. בְּשַׁעֲתָא נַעֲלָה, דִּהָא אֶתְפָּרֵשׁ מַעֲמָא קְדִישָׁא. וְקוּדְשָׁא בְּרִיךְ הוּא שְׂבִיק לְחוּבִיהוֹן, וְכַפֵּר עָלֵיהוּ. כִּיּוֹן דִּהָהוּא מִקְטָרְגָא אֲזִל בְּהָהוּא דִּירוּנָא, וְאַתְפָּרֵשׁ מְנִיָּהוּ, בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמַחְדֵי בְּבִנוּי, מַה כְּתִיב, וַיַּעֲקֹב נָסַע סִכְתָּה וַיִּבֶן לוֹן בֵּית וָגו'. עַל כֵּן קָרָא שֵׁם הַמָּקוֹם סוּכּוֹת, כִּיּוֹן דִּיתְבִּי בְּסִכּוֹת, הָא אֲשְׁתְּזוּבוּ מִן מִקְטָרְגָא, וְקוּדְשָׁא בְּרִיךְ הוּא חֲדֵי בְּבִנוּי. זָכָאָה חוּלְקִיהוֹן בְּהָאֵי עֲלָמָא וּבְעֲלָמָא דְּאִתִּי. ע"כ רַעִיָא מֵהִימְנָא.

We are told that on Yom Kippur Malchut is illuminated not from the light of the sun but from supernal light instead. Rabbi Aba learns from Rabbi Shimon that Zeir Anpin does not unite with Malchut except when she shines from supernal Aba, at which time Malchut is called holiness. Rabbi Aba says that Adam stands as an example to all men in that he repented after his sin, and God accepted him and had pity on him.

224. Come and see, on that day OF ROSH HASHANAH the moon is gathered, WHICH IS MALCHUT, and does not shine until the tenth day of the month, when all of Yisrael return in complete repentance and supernal Ima, BINAH, again shines upon it. On that day, YOM KIPPUR, MALCHUT receives the illuminations of Ima, BINAH, and joy abounds everywhere. Hence it is written, "for it is a day of atonement (Heb. YOM KIPPUR)" (Vayikra 23:28). It should have said 'Yom Kippur' in the singular; what is the meaning of Yom Kippurim IN THE PLURAL? This is because AT THAT TIME two lights shine together: the supernal luminary, BINAH, shines upon the lower luminary, MALCHUT. On that day, MALCHUT shines with supernal light, WHICH IS BINAH, instead of from the light of the sun, ZEIR ANPIN. Hence it is written, "at the full moon (also: 'the covering') on our feast day" (Tehilim 81:4), BECAUSE MALCHUT DOES NOT SHINE UNTIL YOM KIPPUR.

225. Rabbi Aba sent a question to Rabbi Shimon, saying, When does the union of the Congregation of Yisrael, MALCHUT, with the Holy King, ZEIR ANPIN occur? He sent to him, "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother. And she became my wife" (Beresheet 20:12). Rabbi Aba trembled and raised his voice in crying. He said, Rabbi, Rabbi, holy luminary, woe, woe to the world when you shall depart from it. Woe to that generation, which will be in the world when you shall leave them and they shall be orphaned from you. Rabbi Chiya said to Rabbi Aba, What does this VERSE he sent you mean?

226. RABBI ABA said TO HIM, Surely the King does not unite with the Matron, NAMELY, ZEIR ANPIN WITH MALCHUT, save when she shines from supernal Aba, WHEN CHOCHMAH OF IMA IS CLOTHED IN CHASSADIM OF ABA. When she shines from him, she is called holiness, since she receives it from the abode of SUPERNAL Aba, AS ABA IS THE SECRET OF HOLINESS. Then MALE AND FEMALE mate together. For the King is called holiness, as written, "Yisrael is holiness to Hashem" (Yirmeyah 2:3), receiving from the place called holiness. Then ZEIR ANPIN SAYS, "my sister; she is the daughter of my father, but not the daughter of my mother," because that name, HOLINESS, is from Aba's house, and not from my mother's house, NOT FROM BINAH. Therefore, "And she became my wife," to unite as one during that time but on no other time, THAT IS, when she receives from the house of Aba, but not when she receives from the house of Ima. Yom Kippur proves that, as intercourse is forbidden on it, since then there is no mating OF ZEIR ANPIN AND MALCHUT, as on YOM KIPPUR she receives from the house of Ima and not from the house of Aba. Rabbi Chiya said, Indeed. Happy is the generation amongst whom dwells Rabbi Shimon. Happy are those who daily stand before him.

224. ת"ח, בהאי יומא אתכסייא סיהרא, ולא נהיר עד בעשור לחדש, דישראל תיביין כלהו בתיובתא שלימתא, ואימא עלאה תאבת ונהרת לה. והאי יומא נהירו דאימא נטלא, ואשתכח חירו בכלא. ועל דא כתיב, יום הכפורים הוא. יום כפור מבעי ליה, מאן יום הכפורים. אלא בגין דתרי נהורין נהרן בחד. בוצינא עלאה, נהיר לבוצינא תתאה. ובהאי יומא מנהורא עלאה נהיר. ולא מנהורא דשמשא ובג"כ בכסה ליום חגנו כתיב.

225. ר' אבא שלח ליה לר"ש, אמר, אימתי זוגא דכנסת ישראל במלכא קדישא. שלח ליה, וגם אמנה אחותי בת אבי היא אך לא בת אמי ותהי לי לאשה. אתרגיש ר' אבא, ארים קליה, בכה ואמר, ר' ר' בוצינא קדישא, ווי, ווי לעלמא כד תפוק מניה, ווי לדרא דיהון בעלמא כד תסתלק מנהון וישתארון יתמין מנך. א"ל רבי חייא לרבי אבא, האי דשלח לקבלך. מאי קאמר.

226. אמר ודאי לאו זוגא דמלכא במטרונותא, אלא בזמנא דנהרא מאבא עלאה, וכד אתנהרא מניה, קרינן לה קדש דהא מבי אבא נטלה האי. וכדין מזדווגי בחדא, בגין דמלכא קדש אקרי, דכתיב קדש ישראל לוי, דנטיל מאתר דאקרי קדש. כדין אחותי בת אבי היא אך לא בת אמי, דהא מבי אבא שמא דא, ולא מבי אימא, ועל דא ותהי לי לאשה, לאזדווגא בחדא, בזמנא דא, ולא בזמנא אחרא, בזמנא דנטלא מבי אבא, ולא בזמנא דנטלא מבי אימא. ויום הכפורים אוכח, דתשמיש המטה אסור, בגין דזוגא לא אשתכח, דהא מבי אימא נטלא, ולא מבי אבא. אמר רבי חייא, ודאי זכאה דרא דר"ש שארי בגויה, זכאין אינון דקיימין קמיה כל יומא.

227a. Rabbi Aba said, Adam was created on Rosh Hashanah and stood on trial before his Master FOR EATING OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. He repented and the Holy One, blessed be He, accepted him. He said to him, 'Adam, you shall serve as a symbol for your descendants for generations, who are sentenced on that day. If they shall repent, I shall accept them, rise from the throne of Judgment and sit on the throne of Mercy and have pity on them'. David used to say, "I love Hashem who hears my voice and my supplications" (Tehilim 116:1). Hence it is written, "But there is forgiveness with You, that You may be feared" (Tehilim 130:4), and, "For with You is the fountain of life. In Your light we see light" (Tehilim 36:10).

We learn that it is a commandment to be afflicted on Yom Kippur, to subjugate body and soul.

Ra'aya Meheimna (the Faithful Shepherd)

227b. It is a commandment to be afflicted on Yom Kippur, to subjugate body and soul by means of the five afflictions, the five grades of Yom Kippur, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD, for the prosecutor comes to impart their sins as we learned. And they are all, ALL OF YISRAEL, repenting wholly before their Father, as we learned in different places.

End of Ra'aya Meheimna

Rabbi Chiya tells us about the ten kinds of songs in the book of Tehilim. He speaks about a Maskil, or understanding, that bestows wisdom; from it comes forgiveness and freedom. He says that a man who repents before God has his sins hidden, but if he will not repent then his sins shall be made known before everyone. Rabbi Aba explains what happens to the good deeds that were done by a man who is on balance judged to be evil, and what happens to the sins that were done by a man who is on balance judged to be worthy. He talks about the depths of the sea, where all the sins are found, and about the lot that chooses the goat for Azazel. We are told how God distracted the prosecutor from accusing Yisrael by giving him Job to occupy himself with; this left Yisrael free to cross the sea and escape from the Egyptians. The offering on Yom Kippur is for the same purpose, allowing God to forgive Yisrael without interference from the prosecutor. Rabbi Aba talks about the ritual counting of the priest as he sprinkles the blood of the offering, the purpose of which is to draw and guide the one that is supernal Ima through specific grades and to draw the deep rivers upon the Congregation of Yisrael. Rabbi Yitzchak and Rabbi Aba tell us about the High Priest as he enters the Holy of Holies and hears the wings of the Cherubs singing. Rabbi Shimon says that Malchut is only able to join with Zeir Anpin when her children Yisrael are judged to be worthy.

228. "Also on the tenth day of this seventh month there shall be a day of atonement (Heb. Yom Kippur); it shall be a holy gathering to you" (Vayikra 23:27). Rabbi Chiya opened with, "Of David. A maskil. Blessed is he whose transgression is forgiven, whose sin is covered" (Tehilim 32:1). We learned that the book of Tehilim is recited by ten kinds of songs: by the chief musician, by Maskil (Eng. 'understanding'), by Michtam (Eng. 'poem'), by a psalm, by a song, by "Blessed," by prayer, by acknowledgment, by Halleluyah. The highest is Halleluyah, as we already explained.

227(1). אָמַר רַבִּי אַבָּא, בְּרֹאשׁ הַשָּׁנָה נִבְרָא אָדָם, וְקָאִים בְּדִינָא קָמִי מֵאֲרִיָּה, וְתַב בְּתִיּוּבָתָא, וְקָבִיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. א"ל, אָדָם, אַנְתָּ תְּהֵא סִימְנָא לְבָנִיךְ לְדִרְי דְּרִין, בְּהָא יוֹמָא קִיּוּמִין בְּדִינָא, וְאִי יִתּוּבוּן אָנָּא אֶקְבֵּל לֹון, וְאִיקוּם מְכוּרְסִינָא דְּדִינָא, וְאַתְקִיִּים עַל כּוּרְסִינָא דִּרְחֻמִּי, וְאַרְחֻם עֲלֵיהּ. וְדוּד אָמַר, אֶהְבֵּתִי כִּי יִשְׁמַע יי' אֶת קוֹלִי תַחֲנוּנִי. וְעַל דָּא כְּתִיב, כִּי עִמָּךְ הַסְּלִיחָה לְמַעַן תִּוְּרָא. וְכְתִיב, כִּי עִמָּךְ מְקוֹר חַיִּים בְּאוֹרֶךְ נִרְאָה אוּר.

רעיא מהימנא

227(2). פְּקוּדָא דָּא, לְאַתְעֵנָא בְּיוֹמָא דְּכַפּוּרִי, לְאַכְנֵעָא גּוּפָא וְנַפְשָׁא, בְּרִזָּא דְּחֻמְשָׁה עֲנּוּיִין, דְּחֻמְשָׁה דְּרִגִּין דְּיוֹמָא דְּכַפּוּרִי. דְּהָא מְקַטְרְגָא קָא אֲתִי לְאַדְכָּרָא חוּבִיהוֹן, כְּמָה דְּאַתְמַר. וְכִלְהוּ בְּתִיּוּבָתָא שְׁלִימָתָא קָמִי אֲבוּהוֹן. כֻּלָּא, כְּמָה דְּאַתְמַר בְּכְמָה דּוּכְתִּי.

ע"כ רעיא מהימנא

228. אַךְ בְּעֶשְׂרִי לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכַּפּוּרִים הוּא מְקָרָא קֹדֶשׁ יְהִיָּה לָכֶם. ר' חֵינָא פִּתַּח, לְדוּד מִשְׁכִּיל אֲשֶׁרִי נִשְׁוִי פֶשַׁע בְּסוּי חֲטָאָה. לְדוּד מִשְׁכִּיל, הָא תִּנְיָנָן בִּי זִינִי זְמַרָא אֲתַקְרִי סֶפֶר תְּהִלִּים, בְּנִצּוּחַ, בְּגוֹן, בְּמִשְׁכִּיל, בְּמִכְתָּם, בְּמִזְמוֹר, בְּשִׁיר, בְּאֲשֶׁרִי, בְּתַמְלָה, בְּהוֹדָאָה, בְּהִלְלוּיָהּ, וְעַלָּא מְכֻלְהוּ הִלְלוּיָהּ, וְהָא אוֹקְמוּהָ.

229. The location of Maskil is known AS YESOD OF BINA. What is that THAT IS CALLED Maskil? It is that water which makes wise those who drink from it, NAMELY, IT BESTOWS CHOCHMAH. The place called Maskil is as in, "He who considers (Heb. maskil) his words shall find good" (Mishlei 16:20). IF MASKIL BESTOWS ON SOMETHING, THERE WILL BE GOOD IN IT, WHICH IS THE ILLUMINATION OF CHOCHMAH CLOTHED IN CHASSADIM. Since it is so called, forgiveness and the greatest freedom come from it, SINCE FORGIVENESS AND FREEDOM ARE BESTOWED FROM CHOCHMAH IN BINA. This is the secret of, "Blessed is he whose transgression is forgiven, whose sin is covered," SINCE HIS TRANSGRESSION IS FORGIVEN BY THE PLENTY OF CHOCHMAH.

230. HE ASKS, What is MEANT BY, "whose sin is covered," AND ANSWERS, It was explained that the sin he committed before the Holy One, blessed be He, is covered from people, and he confessed it before the Holy One, blessed be He. Yet come and see, when a man sins, sinning once, twice and thrice, and does not repent, his sins become public, BECAUSE they are made known above and made known below. Criers walk before him and announce, Get away from around so and so. He is chided by his Master, chided above and chided below. Woe to him for blemishing his Master's image. Woe to him, who has no fear for his Master's glory. The Holy One, blessed be He, reveals his iniquity above. This is the meaning of, "The heaven shall reveal his iniquity; and the earth shall rise up against him" (Iyov 20:27). When a man walks the path of his Master and busies himself with His service, and happens to sin, everyone covers it, the higher and lower beings. This is called, "whose sin is covered."

231. Rabbi Aba said to him, You have not yet reached the crux of the matter. You spoke well, and whatever the friends said IS fine. But if this is so, it should have said, 'covered sin'. Why does it say, "whose sin is covered (or: 'covering')"?

232. RABBI ABA ANSWERS, There are two matters of wisdom here, IN THE VERSE, "SIN COVERING," as follows. The one, as we learned that from the good deeds man performs in this world a costly garment is made in that world for him to wear. When man does good deeds, yet the evil deeds overpower him, and the Holy One, blessed be He, sees that his evil deeds are more numerous THAN HIS GOOD DEEDS, THEN he is evil, because he is guilty before his Master, SINCE THERE ARE MORE MISDEEDS THAN GOOD DEEDS. He repines and regrets the good deeds he already performed. Then he is entirely lost, from this world and the World to Come. HE ASKS, What does the Holy One, blessed be He, do from the good deeds the sinner accomplished before?

229. הָכָא מִשְׁכִּיל, אֶתְרִיָּה יָדִיעַ, מִהוּ מִשְׁכִּיל, מֵאֵי דְאַחֲבִימוּ לְאִינוּן דְּשִׁתּוּ לְהוּ, הֵהוּא אַתְר דְּאַקְרִי מִשְׁכִּיל, כְּד־א, מִשְׁכִּיל עַל דְּבַר יַמְצָא טוֹב. וּבְגִין דְּאַקְרִי הָכִי, תִּלְיָא בֵּיה סְלִיחָה, חִירוּ דְּחִירִין. הֵה־ד אֲשֵׁרִי נִשְׁוֵי פֶשַׁע בְּסוּי חֲטָאָה.

230. מַאי בְּסוּי חֲטָאָה. הָא אֻקְמוּהּ, דְּהוּא בְּסוּי מִבְּנֵי נֶשָׁא, הֵהוּא חֲטָאָה דְּחָב לְקוּדְשָׁא בְּרִיךְ הוּא, וְאוּדִי קָמִי קוּדְשָׁא בְּרִיךְ הוּא. אָבֵל ת־ח, כְּד בַּר נֶש חָטִי, וְחָב זְמָנָא חָדָא, וְתִרִין וְתִלְתָּא, וְלֹא אֶהְדֵּר בֵּיה, הָא חֻבּוּי בְּאַתְגְּלִיָּא אִינוּן וּמִפְרָסְמִי לֹון לְעִילָא, וּמִפְרָסְמִי לֹון לְתַתָּא. וְכְרוּזִי אֲזִלִּין קָמִיָּה וּמִכְרוּזִי, אֲסִתְלָקוּ מִסַּחְרֵיָּה דְּפִלְגְּנָא, נְזִיף הוּא מִמָּאֲרִיָּה, נְזִיף הוּא לְעִילָא, נְזִיף הוּא לְתַתָּא, וְוִי לִיָּה דְּפָגִים דִּינוּקָנָא דְּמָאֲרִיָּה, וְוִי לִיָּה דְּלֹא חִוּיִש לִיקְרָא דְּמָאֲרִיָּה, קוּדְשָׁא בְּרִיךְ הוּא גְּלִי חֻבִּיָּה לְעִילָא, הֵה־ד, יַגְלוּ שָׁמַיִם עֲוֹנוֹ וְאַרְעָ מִתְקוּמָהּ לוֹ. וְכְד בַּר נֶש אֲזִיל בְּאוּרְחָא דְּמָאֲרִיָּה, וְאַשְׁתַּדַּל בְּפֻלְחָנִיָּה, וְאֲזִדְמֵן לִיָּה חֲטָאָה חַד, כְּלָא מְכַסִּין עֲלוּיָה, עֲלֵאִין וְתַתָּאִין, דָּא אֲקָרִי בְּסוּי חֲטָאָה.

231. א־ל ר' אָבָא, עַד כַּעַן לֹא מָטִית לְעַקְרָא דְּמַלְהָ. וְשִׁפּוּר קָאֲמַרְתָּ. וְהֵאִי דְּקָאֲמְרוּ חֲבֵרֵיָּא שִׁפּוּר. אָבֵל אִי הָכִי, מְכוּסָה חֲטָאָה מִבְּעֵי לִיָּה, מִהוּ בְּסוּי חֲטָאָה.

232. אֵלֹא תִרִי מַלִּי דְּחֻכְמָתָא אִית בֵּיה, וְתִרְוּיָהּ הָכִי. חַד כְּמָה דְּתַנִּינוּן, דְּעוּבְדִּין טְבִין דְּבַר נֶש עֲבִיד בְּהֵאִי עֲלָמָא, עֲבִדִּין לִיָּה בְּהֵהוּא עֲלָמָא לְבוּשָׁא יְקִירָא עֲלָאָה, לְאַתְלַפְשָׁא בְּהוּ. וְכְד ב־ג אֶתְקִין עוּבְדִּין טְבִין, וּגְבִרִין עֲלִיָּה עוּבְדִּין בִּישוּן, וְאַשְׁגַּח בֵּיה קוּדְשָׁא בְּרִיךְ הוּא, וְעוּבְדוּי בִּישוּן סְגִיאִין, וְאִיהוּ רֶשַׁע, דְּאַשְׁתַּכַּח חֲטָאָה קָמִי מָאֲרִיָּה, וְתוּהָא עַל אִינוּן טְבָאן דְּעֵבֵד בְּקִדְמִיתָא, הָא אֶתְאַבִּיד הוּא מִכְלָא, מִהֵאִי עֲלָמָא, וּמִעֲלָמָא דְּאַתִּי. מַה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא מְאִינוּן טְבָאן דְּעֵבִיד הֵאִי חֲטָאָה בְּקִדְמִיתָא.

233. HE ANSWERS, Even though the wicked man is lost the good deeds and merits he committed are not lost. For there is a righteous man who walks the ways of the supernal King and has made garments from his GOOD deeds, but before completing HIS GARMENTS he departed FROM THE WORLD. The Holy One, blessed be He, completes him HIS GARMENTS from the GOOD deeds the evil sinner has committed and perfects his garment for him to put in that world. This is the meaning of, THE EVIL "may prepare it, but the just shall put it on" (Iyov 27:17). The evil man made it and the righteous man covers himself with what he made. This is the meaning of, "whose sin is a covering"; THE COVERING, NAMELY HIS GARMENT, COMES FROM THE SINNER. Hence it is not written that it is covered, but that it is a covering, BECAUSE IT REFERS TO A GARMENT.

234. The second MEANING is that the sin that a worthy MAN has committed is covered inside what is called the depths of the sea. For whatever fell into the depths of the sea is never found, since the water covers it. This is the meaning of, "And You will cast all their sins into the depths of the sea" (Michah 7:19). What are the depths of the sea? HE ANSWERS, This is a precious mystery, which Rabbi Shimon explained. He said, All those coming from the harsh side and holding on to evil species and the lower Sfirot, like Azazel on Yom Kippur is considered the depths of the sea. This is called the depths of the sea, like the oars of silver refined by fire. This is meant by, "Take away the dross from the silver" (Mishlei 25:4).

235. Thus, this AZAZEL is from the depths of the sea and is called the depths of the sea, THAT IS, the depths of that holy sea. The depths REFER TO the filth of silver. Hence all the sins of Yisrael rest in it, it receives them and they are drawn into it. The reason is that AZAZEL is called sin. Sin MEANS lessening. Hence it lessens everything, reducing body and soul and receiving the bodily filth, which is the sins done by the Evil Inclination that is called filthy and ugly.

236. Rabbi Yosi said, we learned, "And Aaron shall cast lots upon the two goats" (Vayikra 16:8). If this is so, it is an honor to Azazel, for have you ever seen a servant casting lots ON EQUAL FOOTING with his master? According to the custom a servant receives only what his master gives him. AND HE ANSWERS, Since Samael is ready to speak evil OF YISRAEL and in order not to give him any excuse, he is given a portion.

233. אֵלָא קוּדְשָׁא בְּרִיךְ הוּא, אִף ע"ג דִּהְהוּא רְשָׁע חֲטָאָה אֲתַאבִּיד. אֵינוֹן טְבָאן וְזָכִיין לֹא אֲתַאבִּידוּ. אֵית צְדִיק דְּאֵזִיל בְּאַרְחוּי דְּמַלְכָּא עֲלֵאָה, וְאַתְקִין לְבוּשׁוֹי מְעוּבְדוֹי, וְעַד לֹא אֲשֻׁלִּים לְבוּשׁוֹי, אֲסַתְלֵק. קוּדְשָׁא בְּרִיךְ הוּא אֲשֻׁלִּים לִיה, מְאִינוֹן עוּבְדִין דְּעֵבֵד הֵאִי רְשָׁע חֲטָאָה, וְאֲשֻׁלִּים לְבוּשׁוֹי, לְאַתְתַּקְנָא בְּהוּ בְּהֵהוּא עֲלֵמָא, הֵה"ד, יָכִין וְצְדִיק יִלְבָּשׁ. הֵהוּא חֲטָאָה אֲתַקִּין, וְצְדִיק אֲתַחְפִּי מִמָּה דְּאִיהוּ תַקִּין הֵה"ד בְּסוּי חֲטָאָה, וְעַל דָּא לֹא כְּתִיב מְכוּסָה, אֵלָא בְּסוּי.

234. וְחַד, דְּאַתְחַפִּי הֵהוּא חֲטָאָה דִּהְאִי זָכָאָה, בְּאֵינוֹן דְּאֲקָרוֹן מְצוּלוֹת יָם, דִּהָא מֵאן דְּנָפִיל בְּמְצוּלוֹת יָם, לֹא אֲשַׁתְּכַח לְעֵלְמִין בְּגִין דְּמִיין חֲפִין עֲלִיָּהוּ. כְּמָה דָּאָת אָמַר, וְתִשְׁלִיךְ בְּמְצוּלוֹת יָם כָּל חֲטָאָתָם. מֵאן מְצוּלוֹת יָם. אֵלָא רְזָא יִקְרָא הוּא, וְהָא אוֹקְמִיה ר' שְׁמַעוֹן, וְאָמַר, כָּל אֵינוֹן דָּאָתוּ מְסֻטְרָא תַקִּיפָא, וְאַתְאַחְדוּ בְּזִינוֹן בּוֹשִׁין, בְּכַתְרִין תַּתְּאִין, בְּגוֹן עֲזָאֵל בְּיוֹמָא דְּכַפּוּרִי, דָּא אֲקָרִי מְצוּלוֹת יָם. כְּזַפְטָא דְּכִסְפָּא, כִּד בְּחִנִּין לִיה בְּגוּרָא, הִדָּא הוּא דְּכְתִיב הִגּוּ סִיגִים מִכְּסָף.

235. כִּךְ הֵאִי, מְאִינוֹן מְצוּלוֹת יָם הוּא, וּמְצוּלוֹת יָם אֲקָרִי, מְצוּלוֹת מֵהֵהוּא יָם קְדִישָׁא, מְצוּלוֹת, זוֹהֵמָא דְּכִסְפָּא. וְעַל דָּא, כָּל אֵינוֹן חֲטָאִין דִּישְׂרָאֵל שְׂרִיין לְגִיָּה, וְהוּא קְבִיל לֹן, וְיִשְׁתַּאֲבוּן בְּגִיָּה. מֵאִי טַעְמָא. בְּגִין דְּאִיהוּ חֲטָאָה אֲקָרִי. מֵאִי חֲטָאָה. גְּרַעוֹנָא. וְעַל דָּא הוּא גְּרַעוֹנָא דְּכָלָא, וְנָטַל גְּרַעוֹנָא דְּגוּפָא וְדִנְפָּשָׁא. בְּהֵאִי יוֹמָא נְחִית הֵאִי מְצוּלוֹת יָם, זוֹהֵמָא דִּנְפָּשָׁא, וְנָטַל זוֹהֵמָא דְּגוּפָא. מֵאן הוּא זוֹהֵמָא דְּגוּפָא. דָּא אֵינוֹן חוּבִין דְּאַתְעֵבִידוּ עַל יְדֵי דִּיצַר הָרַע, דְּאֲקָרִי מְזוּהָם מְנוּזָל.

236. אָמַר רַבִּי יוֹסִי, תֵּנּוּ וְנָתַן אֶהְרֹן עַל שְׁנֵי הַשְּׁעִירִים גּוּרְלוֹת, אִי הָכִי יִקְרָא הוּא דְּעֲזָאֵל, חֲמִיתוֹן עֲבָדָא דְּשָׂדֵי עַדְבִּין בְּמֵאֲרִיָּה, אוֹרְחוּי דְּעֲלֵמָא דְּעֵבֵדָא לֹא נָטַל אֵלָא מֵה דִּיהִיב לִיה מֵאֲרִיָּה. אָבֵל, בְּגִין דְּסַמָּא"ל זִמִּין הֵאִי יוֹמָא בְּדִלְטוּרָא, וּבְגִין דְּלֹא יְהָא לִיה פְּטָרָא יְהִבִּין לִיה חוּלְקָא בְּהֵאִי.

237. The lot reaches it on its own accord, as Rabbi Yehuda said in the name of Rabbi Yitzchak: I found a celestial matter in that lot. It is written of the lot of Joshua, "According to (lit. 'by the mouth of') the lot" (Bemidbar 26:56). Surely the lot said, this is the portion of Judah, this is the portion of Benjamin, etc. Here too, once the priests put his hands, the lots were jumping and climbing the hand of the priest and come to their places. This is the meaning of, "But the goat, on which the lot fell for Azazel" (Vayikra 16:10), surely it "fell for Azazel," ON ITS OWN ACCORD.

238. Not only that, but as long as the prosecutor is ready and has permission, something should be put before him to be occupied with and leave Yisrael. On that day OF YOM KIPPUR, the prosecutor is ready to spy out the land, as written, "And Hashem said to the adversary, From where do you come?" (Iyov 1:7). We learned that "From going to and fro in the earth" (Ibid.), for this is the great prosecutor that denounces Yisrael.

239. The friends remarked that when Yisrael were ready to cross the sea and take revenge on the Egyptians, THE PROSECUTOR said, I have passed the Holy Land and I see that these are not worthy of entering it. If You mete out punishment, their punishment here IS LIKE the Egyptians. What is the difference between them? Either they will all die together or they will all return to Egypt. Was it not You, who said, "and shall serve them; and they shall afflict them four hundred years" (Beresheet 15:13), but from the reckoning only 210 years have passed, no more.

240. The Holy One, blessed be He, said, 'What shall I do? This calls for occupation. Something is needed to bring here and draw near him. I shall give him something to be occupied with, so he will leave My children. Let us find someone for him to be busy with'. Forthwith He said, "Have you considered My servant Job, that there is none like him on earth?" (Iyov 1:8). He interrupted the prosecutor with words. "Then the adversary answered Hashem, and said, Does Job fear Elohim for naught?" (Ibid. 9).

241. THIS IS LIKENED to a shepherd who wanted to pass his flock across a river. A wolf passed by and afflicted his flock. The wise shepherd said, What shall I do? He might destroy the flock while I move the lambs across. He raised his eyes and saw a wild goat, big and strong. He said, I shall throw him before the wolf. While they do battle with each other, I shall remove all the flock and they shall be saved from him.

237. וְהָאֵי עֲרֵבָא מְגֵרְמִיָּהּ הוּא דְסָלִיק בֵּיהּ, דְּאָמַר רַבִּי יְהוּדָה אָמַר ר' יִצְחָק, מַלְּאָה עֲלָאָה אֲשַׁבְּחָנָא בְּעֲרֵבָא. עֲרֵבָא דִּיהוֹשֻׁעַ, כְּתִיב בֵּיהּ, עַל פִּי הַגּוֹרֵל, עַל פִּי הַגּוֹרֵל וְדָאִי, דְּאִיהוּ אָמַר דָּא חוֹלְקָא דִּיהוּדָה, דָּא דְבִנְיָמִין וְכוּ', וְכֵן כָּלָהּ. אוּף הָכָא, בִּיּוֹן דְּכֶהֱנָא שׁוּי יָדוּי, אֵינּוֹן עֲרֵבִין מְדַלְּגִי וְסָלְקִין בִּידָא דְכֶהֱנָא, וְשֶׁאֵרֵן בְּאַתְרֵיהּ. הָדָא הוּא דְכְּתִיב, וְהִשְׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל, עָלָה עָלָיו וְדָאִי.

238. וְלֹא דָא בְּלַחְדוּי, אֲלֵא בְּכָל זְמַנָּא דְדִלְטוּרָא זְמִין, וְאַתְיָהִיב לִיה רְשׁוּתָא, בְּעִינָן לְשׁוּאָה לְקַבְּלִיה בְּמָה דִּיתַעֲסֵק, וְשְׂבִיק לֹון לְיִשְׂרָאֵל. בְּהָאִי יוֹמָא דְלְטוּרָא זְמִין לְאַלְלָא אֶרְעָא. הֵה"ד וַיֹּאמֶר יי' אֶל הַשָּׁטָן מֵאִין תָּבֵא. וְהָא תְּנִינָן, מְשׁוּט בְּאַרְץ, מֵאִי הוּא. אֲלֵא הָאִי הוּא דְלְטוּרָא רַבָּא מְקַטְרָגָא דִּישְׂרָאֵל.

239. וְהָא אֲתַעֲרוּ חֲבֵרִיָּא, בְּהָאִי שַׁעְתָּא דִּהְיוּ זְמִינִין יִשְׂרָאֵל לְמַעַבְר יָמָא, וְלֹא תַפְרָעָא מִמְצָרָאִי, אָמַר, אָנָּא אַעֲבֵרְנָא בְּאַרְעָא קְדִישָׁא, וְחִמִּינָא דְלֹא אֲתַחֲזֹן אֲלִין לְמִיעֵל, בְּגוּוּה, אִי אָנָּה דָאִין דִּינָא, דִּינִיָּהּ הָכָא בְּמִצְרָאִי, מַה שְׁנִינִן אֲלִין מֵאֲלִין, אוּ יְמוּתוֹן כָּלָהּ כְּחָדָא, אוּ יִהְדְּרוֹן כָּלָהּ לְמִצְרִים. וְלֹא אָנָּה הוּא דְאָמַרְתָּ, וְעַבְדוֹם וְעֵנּוּ אוֹתָם ד' מֵאוֹת שָׁנָה, וְהָא לֹא סָלִיקוּ מַחוֹשְׁבִּינָא אֲלֵא רַד"ג, וְלֹא יִתִּיר.

240. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מֵאִי אַעֲבִיד, אֲשַׁתְּדִלּוּתָא בְּעִיָּא הָכָא, לְאִוִּיתָאָה קְרָבָא לְקַבְּלִיה, יְהִיבְנָא לִיה בְּמָה דִּיתַעֲסֵק, וְיִשְׂבּוֹק בְּהוּ לְבִנִי, וְהָא אֲשַׁתְּכַח בְּמֵאן דִּיתַעֲסֵק, מִיָּד אָמַר לִיה, הַשְׁמַתְּ לְבָךְ אֶל עַבְדִּי אִיּוֹב כִּי אֵין כְּמוֹהוּ בְּאַרְץ. מִיָּד פִּלַּג לִיה דְלְטוּרָא בְּמִלִּין, וַיַּעַן הַשָּׁטָן אֶת יי' וַיֹּאמֶר הַחֲנָם יִרָא אִיּוֹב אֱלֹהִים.

241. לְרַעֲיָא דְבַעֲי לְאַעֲבֵרָא עֲאֲנִיָּה בְּחַד נִהְרָא, אַעֲבֵר זֹאבָא לְקַטְרָגָא לִיה בְּעֲאֲנִיָּה, רַעֲיָא הוּא חֲכִים, אָמַר מֵאִי אַעֲבִיד, דְּבַעוּד דְּאָנָּא אַעֲבֵר לְטְלוּיָא, יְקַטְרֵג הוּא בְּעֲאֲנִי. זָקָף עֵינּוּי, וְחִמָּא בִּין עֲאֲנָא, חַד תִּיּוּשָׁא מֵאֲלִין תִּיּוּשֵׁי בְרָא, דִּהּוּה רַב וְתַקִּיף. אָמַר, אֲשֶׁרִי דָא לְקַבְּלִיה, וּבַעוּד דְּמַקְטְרָגִי דָא בְּרָא, אַעֲבֵר לְכָל עֲאֲנָא, וְיִשְׁתַּזְבּוֹן מִנִּיהּ.

242. So does the Holy One, blessed be He, do. He said, 'I shall certainly throw a great, powerful and forceful goat in his way, NAMELY JOB. While he will be occupied with it, My children shall cross THE SEA, without a prosecutor over them'. Immediately, "And Hashem said to the adversary, Have you considered." Eventually, the Holy One, blessed be He, joined them together, as written, "Behold, he is in your hand" (Iyov 2:6). While he was busy with him, he left Yisrael alone, and uttered no denouncement on them.

243. Similarly, on that day OF YOM KIPPUR, the Satan is ready to spy out the land, and we should send something before him with which to be busy. While he is busy with it, he will leave Yisrael alone. There is an allegory about the lowliest in the king's house - give him a little wine, and he will praise you before the king, otherwise he will speak evil words ABOUT YOU before the king. Sometimes the superiors in the king's house receive THAT EVIL speech and the king punishes that man.

244. Rabbi Yitzchak said, THIS IS LIKENED to a fool who is in the king's presence. Give him a little wine and then tell him and show him all the abominable things you have done and all the evil, yet he will praise you and say there is none in the world like you. Here too, the prosecutor is constantly in the King's presence. Yisrael give him this offering OF THE GOAT TO AZAZEL. In this offering there is a note WHERE ALL IS WRITTEN DOWN of the evil things, the abominable things and the iniquities Yisrael did. Yet he comes and praises Yisrael and becomes their defender. And the Holy One, blessed be He, returns everything upon the heads of the wicked of his people, since it is written, "for you shall heap coals of fire upon his head" (Mishlei 25:22).

245. Rabbi Yosi said, Woe to the people of Esau, when that goat is sent to that slanderer who is appointed over them, NAMELY SAMAEL, THE MINISTER OF ESAU that comes to praise Yisrael for its sake. The Holy One, blessed be He, returns all those iniquities on the head of his people, because, it is written, "he that tells lies shall not remain in my sight" (Tehilim 101:7). Rabbi Yehuda said, If the idolaters knew of the goat, they would not let Yisrael live one day in the world.

242. כִּן קוֹדֵשׁ בְּרִיךְ הוּא. אָמַר, וְדָאִי הָא תִּיּוֹשָׁא
חַד רַב וְתִקִּיף וְאֱלִים, אֲשֶׁרִי לְקַבְּלִיהָ, וּבְעוֹד דְּהוּא
יִשְׁתַּדֵּל בֵּיהּ, יַעֲבִרוּן בְּנֵי, וְלֹא יִשְׁתַּבַּח קְטִיגוֹרָא
לְגַבְיָהּ. מִיָּד, וַיֹּאמֶר יי' אֶל הַשָּׁטָן הַשְׁמֵת לְבָךְ. עַד
דְּקוֹדֵשׁ בְּרִיךְ הוּא זָוָג לְהוּ בְּחָדָא, דְּכַתִּיב הֵנוּ
בִּידְךָ. בְּעוֹד דְּהוּא אֲשַׁתַּדֵּל בֵּיהּ, שְׂבִיק לֹון לְיִשְׂרָאֵל,
וְלֹא אֲשַׁתַּבַּח קְטִיגוֹרָא לְגַבְיָהּ.

243. אוֹף הֵכִי בְּהָא יוֹמָא, דְּלִטּוֹרָא זְמִין לְאַלְלָא
אַרְעָא, וּבְעֵינָא לְשַׁדְּרָא לְקַבְּלִיהָ בְּמָה דִּיתַעֲסֵק,
וּבְעוֹד דְּאִיהוּ אֲשַׁתַּדֵּל בֵּיהּ, שְׂבִיק לֹון לְיִשְׂרָאֵל.
וּמִתְּלָא אֲמַרִי לְזִלְזוּלָא דְּבִי מַלְכָּא, הֵב לִיה זְעִיר
חֲמָרָא, וַיִּשְׁבַּחְךָ קָמִי מַלְכָּא. וְאִי לֹאוּ וַיֵּמָא לְמַלְכָּא
מָלָה בִּישָׁא. לְזַמְנִין נְטִלִין לָהּ לְהֵהִיא מָלָה, עֲלָאִי
דְּבִי מַלְכָּא, וּמַלְכָּא עֲבִיד דִּינָא בְּגִינָהּ.

244. רַבִּי יִצְחָק אָמַר, לְשָׁטָא דְּקָאִים קָמִי מַלְכָּא,
הֵב לִיה חֲמָרָא, וּלְבַתֵּר אֵימָא לִיה, וְאַחֲזִי לִיה, כֹּל
אֵינּוֹן טַעוֹן דְּעִבְדַּת, וְכֹל אֵינּוֹן בִּישׁוֹן, וְהוּא יִיתִי
וַיִּשְׁבַּחְךָ, וַיֵּימָא דְּלֹא יִשְׁתַּבַּח בְּעֵלְמָא כְּוּתָךְ. אוֹף
הֵכָא, הָא קָאִים דְּלִטּוֹרָא תְּדִיר קָמִי מַלְכָּא, יִשְׂרָאֵל
יְהִינן לִיה הָאִי דוֹרוֹן, וּבְהָאִי דוֹרוֹן פְּתָקָא, לְכֹל
בִּישׁוֹן, וּלְכֹל טַעוֹן, וּלְכֹל חוּבִין דְּעִבְדוּ יִשְׂרָאֵל,
וְהוּא אֲתִי וּמִשְׁבַּח לְהוּ לְיִשְׂרָאֵל, וְאַתְּעִבִיד סְנִיגוֹרָא
עֲלֵיהּ, וְקוֹדֵשׁ בְּרִיךְ הוּא אֶהְדֵּר כֹּלָא לְרִישָׁא
דְּבִישׁוֹ דְּעַמִּיהּ, בְּגִין דְּכַתִּיב כִּי גִחִלִים אֶתָּה חוֹתָה
עַל רָאשׁוֹ.

245. א"ר יוֹסִי, וְוִי לֹון לְעַמָּא דְּעָשׂו, בְּשַׁעֲתָא דְּהָאִי
שְׁעִיר מִשְׁדְּרִי לְהֵהוּא דְּלִטּוֹרָא מִמְּנָא דְּעֲלִיָּהּ,
דְּבִגְיָנָהּ אֲתִי לְשַׁבַּח לֹון לְיִשְׂרָאֵל, וְקוֹדֵשׁ בְּרִיךְ
הוּא אֶהְדֵּר כֹּל אֵינּוֹן חוּבִין לְרִישָׁא דְּעַמִּיהּ, בְּגִין
דְּכַתִּיב דּוֹבֵר שְׂקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי. א"ר
יְהוּדָה, אֲלֵמְלִי הוּוּ יַדְעִי אוֹמוֹת הָעוֹלָם מֵהָאִי שְׁעִיר,
לֹא שְׂבִקִין לֹון לְיִשְׂרָאֵל, יוֹמָא חַד בְּעֵלְמָא.

246. Come and see, all that day he busies himself with that goat. Then the Holy One, blessed be He, forgives Yisrael and cleanses them in every respect, and there is no prosecutor in His presence. He then comes and praises Yisrael. THE HOLY ONE, BLESSED BE HE, then asks him, as written, "And Hashem said to the adversary, From where do you come?" and he answers by praising Yisrael. The prosecutor turns into a defender and goes his way.

247. The Holy One, blessed be He, then says to the seventy ministers that surround HIS throne, THE SECRET OF THE CELESTIAL COURTHOUSE, 'Have you seen this slanderer, how he is always about TO SLANDER My children? Behold, there is a goat by him, with a note with all their iniquities, all their abominable acts and all that they sinned and transgressed before Me. But he accepted them UPON HIMSELF'. They all agree then that these iniquities go back on his people.

248. Rabbi Aba said, All the iniquities and sins FIRST are attached to him, as written, "And You will cast all their sins into the depths of the sea" (Michah 7:19). Then they return upon the heads of his people, as written, "and the goat shall bear upon it all their iniquities to a barren land" (Vayikra 16:22). On that day, the priest is adorned with lofty crowns and is situated between the higher and lower. He atones for him, for his household, for the priests, the Temple and the whole of Yisrael.

249. We learned that when THE PRIEST entered with the bullock's blood, he meditated on the top of Faith, NAMELY THE FIRST THREE SFIROT, KETER, CHOCHMAH AND BINAH, and sprinkled it with his finger, as written, "and sprinkle it upon the covering, and before the covering" (Vayikra 16:15), THAT IS, ONE ABOVE AND SEVEN BELOW. How did he do that? He dipped the fingertip in blood and sprinkled the drops as if swinging a whip at the side of the Ark covering. HE DID NOT LET THE DROPS FALL ON THE COVERING ITSELF BUT AT ITS SIDE, AND THE DROPS FELL ON THE GROUND. He sprinkled and concentrated and started counting, 'one', which includes everything, one which is the most valuable, one to which everything turns, one that is at the top, NAMELY THE SFIRAH OF KETER. Next is 'one and one', WHICH ARE CHOCHMAH AND BINAH that dwell together willingly, in brotherhood, and never separate FROM EACH OTHER.

246. תָּא חֲזִי, כָּל הַהוּא יוֹמָא מְשַׁתְּדֵּל אִיהוּ בְּהוּא שְׁעִיר, וּבג"כ קוֹדֶשָׁא בְּרִיךְ הוּא מְכַפֵּר לְהוּ לְיִשְׂרָאֵל, וְדָכִי לֹון מְכַלָּא, וְלֹא אֲשַׁתְּכַח קְטִיגוֹרִיא קְמִיָּה. לְבַתֵּר, הוּא אֲתִי וּמִשְׁבַּח לְהוּ לְיִשְׂרָאֵל. וּכְדִין שְׁאִיל לִיָּה, כּד"א, וַיֹּאמֶר יי' אֶל הַשָּׁטָן מֵאִין תָּבֵא, אֲתִיב בְּתוֹשְׁבַתֵּיהּוּ דְיִשְׂרָאֵל, וְקְטִיגוֹרָא אֲתַעְבִּיד סְיִיגוֹרָא וְאֲזִיל לִיָּה.

247. בְּדִין קוֹדֶשָׁא בְּרִיךְ הוּא אָמַר לְשַׁבְּעִין שְׂרִין דְּסַחְרִין בּוֹרְסִיָּא, חֲמִיתוֹן הָאִי דְלִטּוֹרָא, הֵיאֵךְ קָאִים עַל בְּנֵי תְדִיר, הָא שְׁעִירָא חֲדָא דְאֲשַׁתְּכַח גְּבִיָּה, בְּפִתְקָא דְכָל חוֹבֵיָּהּוּ וְכָל טַעוּתֵיהּוּ, וְכָל מַה דְּחָטוּ וְחָבוּ קְמָאִי, וְהוּא קְבִיל לֹון. בְּדִין אֲסַתְכְּמוּ כְּלָהוּ, דִּיהֲדִרוֹן אֵינוֹן חוֹבִין עַל עֲמִיָּה.

248. ר' אָבָא אָמַר, כָּל אֵינוֹן חוֹבִין וְחָטְאִין מִתְדַּבְּקִין בִּיָּה, כְּמַה דְּכָתִיב, וְתִשְׁלִיךְ בְּמִצּוֹלוֹת יָם כָּל חָטָאתָם. וּלְבַתֵּר, כְּלָהוּ מִתְהַדְּרִין בְּרִישִׁיָּהוֹן דְּעֲמִיָּה, הֵה"ד וְנָשָׂא הַשְּׁעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם אֶל אֶרֶץ גִּזְרָה. בְּהָאִי יוֹמָא מִתַּעֲטֵר כְּהֵנָּא בְּעִטְרִין עֲלָאִין, וְהוּא קָאִים בֵּין עֲלָאִי וְתַתָּאִי, וּמְכַפֵּר עָלֵיהּ וְעַל בֵּיתֵיהּ, וְעַל כְּהֵנִי, וְעַל מְקַדְשָׁא, וְעַל יִשְׂרָאֵל כְּלָהוּ.

249. תָּאנָא, בְּשַׁעֲתָא דְּעָאֵל בְּדָמָא דְּפֶר, מְכוּיִן בְּרִישָׁא דְּמַהִימְנוּתָא וְאֲדִי בְּאַצְבָּעִיָּה, כְּמַה דְּכָתִיב, וְהָזָה אוֹתוֹ עַל הַכִּפֹּרֶת וְלִפְנֵי הַכִּפֹּרֶת וְהִיךְ עֲבִיד. בְּסִים בְּקַפְטָא דְּאַצְבָּעָא, וְאֲדִי כְּמִצְלִיף, בְּטִיפִין דְּאַצְבָּעָא, לְסַטְרֵי קַמְתּוֹרָא, אֲדִי וְאֲתַכּוּן, וְשִׂאֲרֵי לְמַמְנֵי אַחַת, אַחַת וְאַחַת. אַחַת בְּלַחוּדָהָא, אַחַת דְּכָלִיל כָּלָא, אַחַת שְׁבַחָא דְּכָלָא, אַחַת דְּכָלָא אֲהֲדָן לְקַבְלָהּ, אַחַת רִישָׁא דְּכָלָא. לְבַתֵּר אַחַת וְאַחַת, דְּאֵינוֹן שְׂרִיין כְּחֲדָא, בְּרַעוּתָא בְּאַחוּוּתָא, וְלֹא מִתְפָּרֶשׁן לְעַלְמִין.

250. Upon reaching 'and one', which is the mother of everything, NAMELY BINAH, he starts counting from here, FROM BINAH, by joining, counting and saying, 'one and two', NAMELY JOINING BINAH WITH TWO, CHESED AND GVURAH, 'one and three', JOINING BINAH TO CHESED, GVURAH AND TIFERET, 'one and four', JOINING BINAH TO CHESED, GVURAH, TIFERET AND NETZACH, 'one and five', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH AND HOD, 'one and six', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, 'one and seven', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, in order to draw and guide the one, which is supernal Ima, NAMELY BINAH, through specific grades MENTIONED ABOVE, to the Keter of lower Ima, WHICH IS MALCHUT, and draw the deep rivers, THE LIGHTS OF BINAH from their place upon the Congregation of Yisrael, WHICH IS MALCHUT. Therefore, on that day, two lights shine together, WHICH ARE supernal Ima that illuminates lower Ima, BINAH TO MALCHUT. Hence it is written Yom Kippur IN THE PLURAL as we said.

251. Rabbi Yitzchak said, A chain was tied to the feet of the High Priest, when he entered THE HOLY OF HOLIES, so that if he dies there they will take him out, SINCE IT IS FORBIDDEN TO ENTER THERE. How did they know WHETHER HE WAS ALIVE OR NOT? By a crimson colored strap. If its color did not turn WHITE, it was known at that time that the priest was there in sin. And if he came out in peace, it was known and recognized by the crimson strap that turned white. Then there is joy among the higher and lower beings. If not, they were all in sorrow and all knew that their prayer was not accepted.

252. Rabbi Yehuda said, Once he entered, he closed his eyes so as not to look where he shouldn't. When he heard the sound of the wings of the Cherubs singing and praising, the priest would know that everything is in joy and went out in peace. With all that, through his prayer he would know, since the words came out of his mouth in joy, and were properly accepted and blessed. Then joy abounded among the higher and lower beings.

253. Rabbi Elazar asked Rabbi Shimon his father, Why does this day OF YOM KIPPUR originate in that place, BINAH, AS MALCHUT, THE SECRET OF THE LEFT, ASCENDS TO BINAH, instead of from another place? It would have been appropriate for it to be of the grade where the King dwells the most, NAMELY, THAT SHE WOULD UNITE WITH HER HUSBAND ZEIR ANPIN, THE SECRET OF THE RIGHT. Rabbi Shimon said to him, My son Elazar, surely it is so, THAT IT SHOULD COME FROM BINAH, and you have asked well.

250. בְּתֵר דְּמִטָּא לְהָאִי וְאַחַת, דְּהִיא אִימָא דְכָלָא. מִכָּאן שָׂאֲרֵי לְמִמְנֵי בְּזוּגָא, וּמִנֵּי וְאָמַר, אַחַת וּשְׁתֵּי. אַחַת וְשִׁלָּשׁ. אַחַת וְאַרְבַּע. אַחַת וְחֲמִישׁ. אַחַת וְשֵׁשׁ. אַחַת וְשִׁבְעָה. בְּגִין לְאַמְשָׁכָא וּלְנִגְדָא לְהָאִי אַחַת, דְּהִיא אִימָא עֲלָא, בְּדִרְגִין יָדִיעַן, לְכַתְרָא דְאִימָא תַתָּא. וְלְאַמְשָׁכָא נְהִרִין עֲמִיקִין מֵאֲתֵרֵיהּ לְכ"ו. וְע"ד, יוֹמָא דָּא תְרִין נְהִרִין נְהִרִין כְּחָדָא, אִימָא עֲלָא נְהִרָא לְאִימָא תַתָּא. וְעַל דָּא כְּתִיב יו"ב, כְּמָה דְאֵתְמַר.

251. א"ר יִצְחָק קִפְטָרָא חָדָא קְשִׁירָא בְּרִגְלוֹי דְכִהְנָא, בְּשַׁעֲתָא דְהוּה עָאֵל, דְּאִי יָמוּת הָתָּם, יִפְקֻהּ מִלְבָּר. וּבְמָה יָדְעִי. בְּהִיּוּא זְהוּרִיתָא אֲתִיּוּדַע וְאַשְׁתַּמוּדַע, כִּד לֹא יִהְיֶה גּוֹנוֹי. בְּהִיּוּא שַׁעֲתָא אֲשַׁתְּמוּדַע, דְּכִהְנָא אֲשַׁתְּכַח לְגוּ בְּחֻטָּא. וְאִי יִפּוּק בְּשָׁלָם, בְּזְהוּרִיתָא אֲתִיּוּדַע וְאַשְׁתַּמוּדַע, דִּיהִפֵּךְ גּוֹנוֹי לְחֻזָּר. בְּדִין חֲדוּתָא הִיא בְּעֲלָאִי וְתַתָּאִי. וְאִי לֹא כֻלְהוּ אֲשַׁתְּכַחוּ בְּצַעֲרָא, וְהוּוּ יָדְעִי כֻלָּא, דְּלֹא אֲתִקְבְּלוּ צְלוֹתְהוֹן.

252. אָמַר רַבִּי יְהוּדָה, כִּינּוּן דְּהוּה עָאֵל, וְטַמְטַם עֵינוֹי דְּלֹא לְאַסְתַּכְלָא בְּמָה דְּלֹא אֲצַטְרִיךְ, וְהוּה שְׁמַע קַל גְּדַפֵּי כְּרוּבִיָּא מְזַמְרִי וּמְשַׁבְּחִי. הוּה יָדַע בְּהִנָּא, דְּכָלָא הוּה בְּחֻדָּה, וְיִפּוּק בְּשָׁלָם. וְעַם כָּל דָּא בְּצִלוֹתֵיהּ הוּה יָדַע, דְּמִלִּין נִפְקִין בְּחֻדוּתָא, וּמִתְקַבְּלִין וּמִתְבָּרְכִין כְּדָקָא יָאוּת, וּכְדִין חֲדוּתָא הִיא בְּעֲלָאִי וְתַתָּאִי.

253. רַבִּי אֱלֶעָזָר שָׁאֵל לְר"ש אָבוּי, א"ל, הֵאִי יוֹמָא אִמָּאִי הוּא בְּהֵאִי אֲתֵר תְּלִי, וְלֹא בְּדִרְגָּא אַחֲרָא, דִּיאוּת הוּא לְמַהּוּי בְּדִרְגָּא דְּמִלְכָּא שָׂאֲרִי, יִתִּיר מִכָּלָא. אָמַר לִיה ר' שְׁמַעוֹן אֱלֶעָזָר בְּרִי, הֲכִי הוּא וְהֵאִי, וְיָאוּת שָׁאֵלָת.

254. HE ANSWERS, Come and see, the Holy King left His temple and house in the hand of the Matron, MALCHUT, and left His children with her, in order for her to guide them, strike them and dwell among them. If they are worthy, the Matron enters joyfully and honorably to the King. If they are not worthy, she and they are returned into exile. We already explained this, as written, "A son of scandalous and shameful ways shall ruin his father, and drive his mother away" (Mishlei 19:26), CHASING HER INTO EXILE, and, "for your transgressions was your mother put away" (Yeshayah 50:1).

255. Therefore there is one day in the year, to look at them and observe THEIR DEEDS. When that day comes, supernal Ima, BINAH, has in her hands all kinds of freedom, NAMELY THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH CLOTHED IN CHASSADIM, THE SECRET OF FREEDOM. THEY SUBJUGATE ALL THE KLIPOT AND CAUSE THEM TO FLEE. She comes towards it, THAT DAY, to observe Yisrael, NAMELY TO BESTOW PLENTY UPON THEM, and Yisrael hasten on that day with many kinds of worship and prayers, and many afflictions, all of them meritorious. Then freedom comes upon them from the place where all freedom exists in the hand of the Matron, MALCHUT. THIS MEANS THAT MALCHUT RISES TO BINAH, AND RECEIVES ALL FREEDOM FROM BINAH. The King's children, YISRAEL BELOW, her children, who were trusted in her hands, are all meritorious without sins or iniquities. She then joins the King in light, joy, perfection and goodwill, because she raised proper children to the King, THAT IS, SHE CLEAVES TO THE RIGHT. BEFORE YISRAEL RECEIVE PURITY AND FREEDOM FROM BINAH, MALCHUT CANNOT UNITE WITH ZEIR ANPIN AND RECEIVE THE RIGHT FROM HIM. THIS SETTLES THE QUESTION OF HIS SON RABBI ELAZAR.

256. When that day is not proper, woe to them, TO YISRAEL, woe to their messenger, THE HIGH PRIEST, woe to the Matron who is distanced from the King; supernal Ima, BINAH, is gone and no freedom comes from her to the worlds. Happy are Yisrael, whom the Holy One, blessed be He, taught His ways so as to be saved from Judgment and to be meritorious before Him. This is the meaning of, "for on that day will He forgive you, to cleanse you" (Vayikra 16:30), and, "Then will I sprinkle clean water upon you, and you shall be clean. From all your uncleannesses..." (Yechezkel 36:25).

254. ת"ח, מלכא קדישא, שביק היכליה וביתיה בידא דמטרוניתא, ושבק לבנוי עמה, בגין לרברא לון, ולא לקאה לון, ולמשרי בגווייהו. דאי זכאן מטרוניתא עאלת בחדוותא ביקרא לגבי מלכא. ואי לא זכאן, היא ואינון, אתהדרו בגלותא. והא אוקימנא, במה דכתיב, משרד אב יבריה אם. וכתיב, ובפשיעכם שלחה אמכם.

255. ועל דא אית יומא חד בשתא, לאשגחא בהו, ולעינא בהו. וכד אזדמן האי יומא, אימא עלאה דכל חירו בידהא, אזדמן לקבליה, לאסתכלא בהו בישראל. וישראל אזדזו בהאי יומא, בכמה פולחנין, בכמה צלותין, בכמה ענויין, בלהו בזכותא. כדן אזדמן להו חירו, מאתר דכל חירו בידהא דמטרוניתא. בני מלכא בנהא, דאתפקדן בידהא, בלהו זכאין, בלהו בלא חטאן, בלא חובין, כדן אזדוגת לגבי מלכא, בנהירו, בחדוה, בשלימו, ברעותא. דהא רביאת בגין למלכא עלאה בדקא יאות.

256. וכד האי יומא לא אשתכחו בדקא יאות, ווי לון, ווי לשלוחיהון, ווי דהא מטרוניתא אתרחקת מן מלכא, ואימא עלאה אסתלקת, ולא נפיק מנה חירו לעלמין. זכאין אינון ישראל, דקודשא בריך הוא אוליה לון אורחוי, בגין לאשתזבא מן דינא, וישתכחון זכאין קמיה. הה"ד, כי ביום הזה יכפר עליכם. לטהר אתכם. וכתיב, וזרקתי עליכם מים טהורים וטהרתם מכל טמאותיכם וגו'.

35. "The fifteenth day"

Rabbi Aba tells Rabbi Yosi the meaning of the fifteen days in "The fifteenth day of this seventh month," saying that the first ten belong to the Matron and the next five to the King. On the fifteenth day the moon is full, and the full moon is the secret of Malchut.

257. "The fifteenth day of this seventh month" (Vayikra 23:34). Rabbi Yosi asked Rabbi Aba. He said to him, What is the meaning of those fifteen days? He said to him, Certainly they are a precious mystery. Come and see, whether above or below, everything journeys in its own way, sits in its own way, and awakens in its own way to do whatever it does. THAT IS, NOTHING RESEMBLES ANYTHING ELSE, BOTH ABOVE AND BELOW. The tenth is from the Congregation of Yisrael, THAT IS, IT ALLUDES TO MALCHUT, since the tenth day is based on the tenth SFIRAH, MALCHUT. Hence IT IS SAID, "On the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers" (Shemot 12:3). FOR THE TENTH IS MALCHUT, AND SINCE THE TEN SFIROT REACHED COMPLETION ON THE TENTH DAY, "THEY SHALL TAKE..." That day, THE TENTH DAY OF THE MONTH, is hers, while the other five days are the King's, ZEIR ANPIN'S. That day comes upon her AND FILLS HER WITH HER LIGHTS. HENCE ON THE FIFTEENTH DAY THE MOON IS FULL, for on the five days, WHEN THE FIVE SFIROT OF ZEIR ANPIN REACH COMPLETION, the King sits on the throne, WHICH IS MALCHUT, THE SECRET OF THE FULL MOON.

258. The ten always pertain to the Matron, NAMELY MALCHUT. The five above them are the King's, NAMELY THE FIRST FIVE SFIROT OF ZEIR ANPIN, who is the day that comes upon her, THAT IS ZEIR ANPIN. For that reason, after the five days of the month of Sivan, the Torah IS GIVEN, WHICH INDICATES THE FIVE FIRST SFIROT OF ZEIR ANPIN THAT BESTOWED PLENTY AT THE GIVING OF THE TORAH. You may argue that THE TORAH SHOULD HAVE BEEN GIVEN on the seventh day, NAMELY when the two parents, ABA AND IMA, are CLOTHED in him, IN ZEIR ANPIN. For the King, WHEN HE IS in them, is then adorned with everything AND IS THEN WORTHY TO GIVE THE TORAH. HE ANSWERS, The fifth and the seventh are the same issue.

259. Come and see, the fifth is surely His, as we said. Aba then shine upon Ima, and from her the fifty gates shine upon the fifth. We may argue that it is the seventh. This is because the King abides in the wholeness of the parents that shine ON HIM, AS HIS FIVE TOGETHER WITH ABA AND IMA AMOUNT TO SEVEN. MOREOVER He receives a crown from BINAH THAT IS CALLED the seventh. IF YOU COUNT FROM YESOD, BINAH IS THE SEVENTH SFIRAH. This is as written, "Go forth, O daughters of Zion, and behold KING SOLOMON WITH THE CROWN WITH WHICH HIS MOTHER CROWNED HIM..." (Shir Hashirim 3:11). Hence, the seventh day is the day when BINAH crowns the King, ZEIR ANPIN, WITH HIS CROWNS. The King ALSO inherits then Aba and Ima that unite AND SHINE INTO HIM together AS WITH HIS OWN FIVE THEY ARE SEVEN. Thus it all depends on the same thing.

36. Manna, the well and the clouds of glory

Rabbi Yehuda tells us that Moses, Aaron and Miriam, through their merit, gave Yisrael the manna, the clouds of glory and the well, and that all of these celestial gifts are attached above. He emphasizes that there were seven clouds of glory, and that after Aaron died the clouds were gone and Yisrael was no longer protected by them. Rabbi Aba says that whoever excludes himself from the shadow of Faith as represented by those clouds is worthy only of being a servant to servants of servants, yet whoever dwells under the shadow of Faith bequeaths freedom to all his descendants forever.

257. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי וְגו'. ר' יוֹסִי שָׁאַל לְרַבִּי אָבָא, אֲלֵל, הֲנִי חֲמִשָּׁה עָשָׂר יוֹם, מֵאִי קָא מִיּוּרֵי. אֲלֵל, וְהָאִי רָזָא וְקִירָא הוּא. ת"ח, בֵּין לְעִילָא בֵּין לְתַתָּא, כָּל חַד וְחַד, בְּאַרְחִיָּה נִטְלָא. וּבְאַרְחִיָּה יִתְבָּא, וּבְאַרְחִיָּה אֲתַעֵר וְעֵבִיד מֵאִי דְעֵבִיד. הָאִי עָשׂוֹר מְכַנְסַת יִשְׂרָאֵל אִינוּן. וְיוֹמָא עֲשִׂירָא, בְּעֲשִׂירָאָה קֵימָא. וְעַל דָּא בְּעָשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית וְגו'. וְהָאִי יוֹמָא, הוּא דִּילָהּ. וְחֲמִשָּׁה יוֹמִין אַחֲרָנִין, דְּמַלְכָּא הוּא. הֵהוּא יוֹמָא דְאֵתִי עָלָה. דְּהָא חֲמִשָּׁאָה, בֵּיהּ יִתִּיב מַלְכָּא, בְּכוֹרְסִינָא.

258. וּבְכָל אֲתֵר בְּעָשׂוֹר, דְּמִטְרוּנִיתָא הוּא. חֲמִשָּׁה עָלְוִיהוּ, דְּמַלְכָּא הוּא. הֵהוּא יוֹמָא דְאֵתִי עָלָה. בְּג"כ חֲמִשָּׁה יוֹמִין מִירְחָא, לְאוּרִינִיתָא. וְאִי תֵימָא שְׂבִיעָאָה, בְּזִמְנָא דְתֵרִין אַבְהֵן מִשְׁתַּבְּחִי בֵיהּ, דְּהָא מַלְכָּא בָּהוּ, וּכְדִין מִתַּעֲטֵר בְּכָלָא. וְחַד מְלָה, שְׂבִיעָאָה וְחֲמִשָּׁאָה.

259. ת"ח, חֲמִשָּׁאָה דִּילִיָּהּ הוּא וְדָאִי, כְּמָה דְאֲתַמֵּר, וּכְדִין נְהִיר אָבָא לְאִימָא, וְאֲתַנְהִירוּ מִנָּה חֲמִשִּׁין תַּרְעִין לְאַנְהָרָא לְחֲמִשָּׁאָה. וְאִי תֵימָא שְׂבִיעָאָה, בְּגִין דְּמַלְכָּא בְּשִׁלְיָמוֹ דְאֲבָהֵן, וְעֵטְרָה יְרִית מִשְׂבִּיעָאָה, כְּמָה דְכֶתִיב צְאִינָה וּרְאִינָה בְנוֹת צִיּוֹן. וְע"ד שְׂבִיעָאָה הוּא יוֹמָא דְמַעֲטָרָא מַלְכָּא בְּעֵטְרוֹי, וּכְדִין יְרִית מַלְכָּא לְאָבָא וְאִימָא, דְּמִזְדוּגִין כְּחָדָא. וְע"ד כָּלָא בְּחַד תְּלִינָא.

260a. The fifteenth day" (Vayikra 23:34). Rabbi Yehuda opened the discussion with, "And when the Canaanite, the king of Arad" (Bemidbar 21:1). We learned that three celestial gifts were given to Yisrael by the three siblings, Moses, Aaron and Miriam - the manna through the merit of Moses, the clouds of glory through the merit of Aaron and the well through the merit of Miriam. They are all attached above. The manna is by the merit of Moses, as written, "Behold, I will rain bread from heaven for you" (Shemot 16:4). "from heaven" refers to Moses, NAMELY THE CHARIOT TO ZEIR ANPIN CALLED MOSES AND ALSO CALLED HEAVEN.

260b. The clouds of glory are by merit of Aaron, A CHARIOT TO CHESED, as written, "that You Hashem are seen face to face..." (Bemidbar 14:14), and, "the cloud of the incense may cover" (Vayikra 16:13). As on the other verse, IN RELATION TO INCENSE, there are seven CLOUDS, so in the former, IN, "YOUR CLOUD STANDS OVER THEM" (BEMIDBAR 14:14), there are also seven CLOUDS. For there were seven clouds of incense joined together, and Aaron is the uppermost of the seven clouds. FOR THE SEVEN CLOUDS ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. AARON, WHO IS A CHARIOT TO CHESED, IS THE FIRST SFIRAH, and he is daily connected through it to the six other clouds, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE CLOUDS ARE THEREFORE CONSIDERED TO COME BY THE MERIT OF AARON, AS HE IS THE ASPECT OF CHESED, THE TOP CLOUD, WHICH INCLUDES THEM.

261. The well comes by merit of Miriam, WHO WAS A CHARIOT TO MALCHUT, since she is surely called a well. In the book of Agadah, WE LEARNED, "And his sister stood afar off, to know..." (Shemot 2:4). This is a well of living water, NAMELY MALCHUT, and all was bound into one, SINCE MIRIAM WAS CONNECTED TO MALCHUT. When Miriam died, the well was gone, as written, "And there was no water for the congregation" (Bemidbar 20:2). At that time, another well wished to depart, MALCHUT, that was with Yisrael, BUT when it saw the six clouds, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, that were connected to it, TO THE CLOUD OF MALCHUT, HER OWN ASPECT, MALCHUT became connected to them.

262. When Aaron died, the clouds of glory were gone, and with them was gone the SEVENTH cloud, TO WHICH the well, MALCHUT, WAS ATTACHED. Moses returned them to them, as written, "You have ascended on high, you have led captivity captive. You have received gifts from men" (Tehilim 68:19). Surely, "You have received gifts from men," the presents that were there before, NAMELY, the well and the clouds.

263. This well is Isaac's well, NAMELY MALCHUT THAT IS CALLED WELL WHEN RECEIVING THE ILLUMINATION OF CHOCHMAH FROM THE LEFT CALLED ISAAC. These clouds are Aaron's clouds, WHICH MEANS THAT CLOUDS ARE CHASSADIM, BECAUSE THEY ARE OF THE ASPECT OF AARON WHO IS CHESED. Rabbi Yitzchak said, What is the reason Aaron was worthy THAT THE CLOUDS OF GLORY WILL COME OVER YISRAEL BY HIS MERIT? This is because he is connected to the clouds, WHICH MEANS HE IS THE ATTRIBUTE OF CHESED LIKE THEM. And he, BEING A CHARIOT TO CHESED OF ZEIR ANPIN, THE TOP CLOUD, used to connect AND UNITE them all into one daily, so they will all be blessed by him.

260(1). וּבַחֲמִשָּׁה עָשָׂר יוֹם, ר' יְהוּדָה פָּתַח, וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרֹד. תִּגְיִנֶן, ג' מַתָּנָן עֲלָאִין, אֲזִדְמָנוּ לְהוּ לְיִשְׂרָאֵל, ע"י תַּלְתָּא אַחִין: מֹשֶׁה, אַהֲרֹן, וּמִרְיָם. מִן, בְּזֻכּוֹת מֹשֶׁה. עֲנִי כְבוֹד, בְּזֻכּוֹת אַהֲרֹן. בְּאֵר, בְּזֻכּוֹת מִרְיָם. וּכְלָהּ אַחֲרֵיךְ לַעֲיִלָּא. מִן בְּזֻכּוֹת מֹשֶׁה, דְּכִתְיִב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם מִן הַשָּׁמַיִם, דָּא מֹשֶׁה.

260(2). עֲנִי כְבוֹד בְּזֻכּוֹת אַהֲרֹן, דְּכִתְיִב אֲשֶׁר עֵין בְּעֵין נִרְאָה אֶתָּה יי' וְגו', וְכִתְיִב וְכִסֵּה עֵין הַקְּטָרֶת. מֵה לְהֵלֶן, שְׂבַעָה. אֵף כָּאן נִמִּי שְׂבַעָה. דְּהָא בְּקִטְרֶת שְׂבַעָה עֲנִינִן מִתְקַשְׁרִין כְּחֻדָּא. וְאַהֲרֹן רִישָׁא לְכָל שְׂבַעָה עֲנִינִן הוּא וְהוּא קָשִׁיר לְשִׁית אַחֲרֵינִן בֵּיהּ בְּכָל יוֹמָא.

261. בְּאֵר בְּזֻכּוֹת מִרְיָם, דְּהָא הִיא וְדָאִי בְּאֵר אַתְקִרִי. וּבִסְפָּרָא דְאַגְדָּתָא, וַתִּתְּצַב אַחוּתוֹ מִרְחוֹק לְדַעָה וְגו'. דָּא הוּא בְּאֵר מִים חַיִּים, וְכִלָּא קְשׁוּרָא חֹד. מִתָּה מִרְיָם, אֶסְתַּלֵּק בְּאֵר. דְּכִתְיִב, וְלֹא הָיָה מִים לָעֶרְהָ. וּבִהָיָא שְׂעֵתָא בְּעָאֵת בְּאֵר אַחֲרָא לְאַסְתַּלְקָא, דְּהוּא שְׂכִיחַ עֲמַהוֹן דִּישְׂרָאֵל. כִּד חֲמָאֵת שִׁיתָא עֲנִינִן דְּהוּ קְשִׁירִין עֲלֶהּ, אֶתְקַשְׁרַת הִיא בְּהוּ.

262. מִית אַהֲרֹן, אֶסְתַּלְקוּ אֵינוֹן עֲנִינִן, וְאַסְתַּלֵּק עֲנָא דְּבִירָא עֲמַהוֹן. אֶתָּא מֹשֶׁה, אַהֲרֹן לְהוּ. הֵה"ד, עֲלִית לְמִרוֹם שְׁבִית שְׁבִי לְקַחַת מַתָּנוֹת בְּאַדָּם. לְקַחַת מַתָּנוֹת וְדָאִי, אֵינוֹן מַתָּנוֹת דְּהוּ בְּקַדְמִיתָא בְּאֵר וְעֲנִינִן.

263. בְּאֵר, דָּא בְּאֵר דִּיצְחָק. עֲנִינִים, אֵלִין עֲנִינִים דְּאַהֲרֹן. א"ר יִצְחָק, מִפְּנֵי מַה זָכָה אַהֲרֹן לְדָא, בְּגִין דְּאִיהוּ קָשִׁיר בְּעֲנִינִים. וְהוּא אֶקְשִׁיר כָּל יוֹמָא וְיוֹמָא לְכָלְהוּ כְּחֻדָּא, דִּמְתַּבְּרָכָאן כְּלָהּ עַל יְדוּי.

264. Come and see, whatever kindness (Chesed) the Holy One, blessed be He, did to Yisrael, He attached the seven clouds of glory to it, WHICH CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And He connected them to the Congregation of Yisrael, WHICH IS MALCHUT, since her cloud was connected to the others six, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Thus Yisrael walked in the desert with all seven clouds. The reason is that they were all the bonds of Faith, ATTACHED TO MALCHUT THAT IS CALLED FAITH. In relation to that SCRIPTURE SAYS, "You shall dwell in booths seven days" (Vayikra 23:42), THE SECRET OF THE SEVEN CLOUDS OF GLORY THAT WENT WITH YISRAEL IN THE DESERT. What does that teach us? HE ANSWERS, It is written, "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Shir Hashirim 2:3), THE SECRET OF THE SHADOW OF THE CLOUDS OF GLORY AND THE SECRET OF THE SHADOW OF THE SUKKAH. Man should display himself sitting under the shadow of Faith.

265. Come and see, throughout Aaron's life Yisrael were under the shadow of Faith, under these SEVEN clouds. After Aaron died, one cloud was gone, WHICH IS CHESED OF THE CLOUDS, HIS OWN ATTRIBUTE, the one most to the right. When that was gone, the other clouds were gone with it, THE SIX SFIROT INCLUDED IN IT. Everyone OF YISRAEL were seen lacking. We explained the verse, "And when all the congregation saw that Aaron was dead" (Bemidbar 20:29). Do not pronounce it 'saw (Heb. vayir'u)' but 'were seen (Heb. vayera'u)', WHICH MEANS THAT THE CLOUDS' SHADOW DISAPPEARED FROM THEM AND THEY WERE EXPOSED. Immediately, "And when the Canaanite, the king of Arad, who dwelt in the Negev, heard that Yisrael came by the way of Atarim" (Bemidbar 21:1), he heard that the clouds of glory were gone and the great guide died, to whom all the clouds were attached.

266. Rabbi Yitzchak said, Surely it was "the Canaanite, the king of Arad, who dwelt in the Negev." When the spies Moses sent returned, they said, "Amalek dwells in the land of the Negev" (Bemidbar 13:29), in order to break their heart, since their strength was first broken by Amalek.

267. Rabbi Aba said, "the Canaanite...heard." Why is THE CANAANITE MENTIONED here, COMING after the clouds were gone? AND HE ANSWERS, It is written of Canaan, "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). We learned here FROM THE VERSE, "THE CANAANITE...HEARD," that whoever excludes himself from the shadow of Faith is worthy of being a servant to servants of servants, NAMELY TO CANAANITES. This is the meaning of, "he fought against Yisrael, and took some of them prisoners" (Bemidbar 21:1), taking himself servants from among Yisrael.

268. It is therefore written, "all that are home born in Yisrael shall dwell in booths" (Vayikra 23:42), for whoever is from the root and holy stock of Yisrael shall dwell in booths under the shadow of Faith. Whoever is not from the holy stock and root of Yisrael shall not dwell in them, but excludes himself from under the shadow of Faith.

264. תא חזי, על כל חסד דעבד קודשא בריך הוא בישראל. קשור עמהון ז' ענני יקירן, וקשור להו בכנסת ישראל, דהא עננא דילה אתקשר בשיתא אחרנין. ובכלהו שבעה, אזלו ישראל במדברא. מאי טעמא, בגין דכלהו קשרא דמהימנותא נינהו ועל דא בסכות תשבו שבעת ימים. מאי קא מיירי. בגין דכתיב, בצלו חמדתי וישבתי ופריו מתוק לחכי. ובעי בר נש לאחזאה גרמיה, דיתיב תחות צלא דמהימנותא.

265. ת"ח, כל אינון שנין דקאים אהרן, הוו ישראל בצלא דמהימנותא, תחות אלין עננין. בתר דמית אהרן, אסתלק עננא חד, דהוא ימינא דכלא. וכד האי אסתלק, אסתלקו כל שאר עמיה ואתחזיוו כללהו בגריעותא. והא אוקמוה, דכתיב ויראו כל העדה כי גוע אהרן. אל תקרי ויראו, אלא וייראו. מיד וישמע הכנעני מלך ערד יושב הנגב כי בא ישראל דרך האתרים. שמע דאסתלקו אינון עננים, ומית תיירא רברבא דכל אינון עננים אתקשרו ביה.

266. א"ר יצחק, הכנעני מלך ערד יושב הנגב ודאי. וכד אתו אינון מאללין דשדר משה, אמרו עמלק יושב בארץ הנגב, בגין לתברא לבייהו. דהא בעמלק אתבר חיליהון בקדמיתא.

267. א"ר אבא, וישמע הכנעני, מאי קא מיירי הקא. בתר דאסתלקו אינון עננים. אלא כנען כתיב ביה, ויאמר ארור כנען עבד עבדים יהיה לאחיו. הקא אוליפנא, מאן דאפיק גרמיה מצלא דמהימנותא, אתחזי למהוי עבד לעבדי עבדין, הה"ד וילחם בישראל וישב ממנו שבי. הוא נטל עבדין מישראל לגרמיה.

268. ועל דא כתיב, כל האזרח בישראל ישבו בסוכות. כל מאן דאיהו משרשא וגזעא קדישא דישראל, ישבו בסכות, תחות צלא דמהימנותא. ומאן דליתיה מגזעא ושורשא קדישא דישראל, לא יתיב בהו, ויפוק גרמיה מתחות צלא דמהימנותא.

269. It is written, "As for the merchant (also: 'the Canaanite'), the balances of deceit are in his hand" (Hoshea 12:8). This refers to Eliezer, Abraham's servant. Come and see, it is written, "Cursed be Canaan." Since this Canaan, ELIEZER, merited to serve Abraham and since he did serve Abraham and dwelt under the shadow of Faith, he was worthy of being excluded from the curse he was cursed with. Furthermore, a blessing is written about him, as written, "And he said, Come in, you blessed of Hashem" (Beresheet 24:31). This teaches us that whoever dwells under the shadow of Faith bequeaths freedom for himself and for his descendants for ever, and is blessed with a celestial blessing. Whoever excludes himself from the shadow of Faith bequeaths exile for himself and for his descendants, as written, "he fought against Yisrael, and took some of them prisoners."

270. "You shall dwell in booths (Heb. Sukkot)." SUKKOT IS SPELLED WITHOUT VAV, because THIS SUKKOT ALLUDES to one cloud only, WHICH IS CHESED, to which all SIX CLOUDS are attached. HENCE THERE ARE SEVEN DAYS, as written, "And the cloud of Hashem was upon them by day" (Bemidbar 10:34), and, "and that You go before them by day time in a pillar of cloud" (Bemidbar 14:14), which is Aaron's cloud, WHICH IS CHESED that is called "by day," as written, "Yet Hashem will command His Chesed in the daytime" (Tehilim 42:9). One cloud, WHICH IS CHESED, receives with it five other clouds, WHICH ARE GVURAH, TIFERET, NETZACH, HOD AND YESOD, so they are six. Another cloud, of which is written, "and in a pillar of fire by night" (Bemidbar 14:14), WHICH IS MALCHUT, shines on Yisrael from the illumination of the six CLOUDS.

37. The holiday of Sukkot

We learn that whoever is in the secret of the Faith dwells in a Sukkah or booth, and that one must offer a daily sacrifice on the seven days of Sukkot. Offerings are made to the other nations because God wants them to be friends with Yisrael.

Ra'aya Meheimna (the Faithful Shepherd)

271. "You shall dwell in booths (Heb. Sukkot) seven days" (Vayikra 23:42). It is a commandment to dwell in a Sukkah. We explained that its purpose is to show that Yisrael dwell in the secret of Faith, THE SECRET OF THE SHADOW OF THE SUKKAH entirely without fear OF DENOUNCING, since the prosecutor has already separated from them ON YOM KIPPUR THROUGH THE GOAT GIVEN TO AZAZEL. Whoever is in the secret of Faith dwells in a Sukkah, as we explained from the words, "all that are home born in Yisrael shall dwell in booths" (Ibid.), THAT IS, whoever is in the secret of Faith of the seed and root of Yisrael shall dwell in Sukkot. This mystery was brought in several places.

269. כְּתִיב כְּנֻעַן בְּיָדוֹ מֵאֲזֵנֵי מְרֵמָה, דָּא אֱלִיעֶזֶר עֶבֶד אַבְרָהָם. וּת"ח, כְּתִיב אֲרוּר כְּנֻעַן וּבְגִין דְּזָכָה כְּנֻעַן דָּא, לְשִׁמְשָׁא לְאַבְרָהָם, בִּיּוֹן דְּשִׁמְשָׁא לְאַבְרָהָם, יִתִּיב תַּחֲוֹת צֶלָא דְּמַהִּימְנוּתָא, זָכָה לְמִיפָק מִהֵוּא לְטִיּוּא דְּאַתְלָטִיּוּא, וְלֹא עוֹד אֱלָא דְּכְתִיב בֵּיהּ בְּרָכָה. דְּכְתִיב, וַיֹּאמֶר בֹּא בְּרוּךְ יְיָ. מֵאֵי קָא מִיִּירֵי. דְּכָל מָאן דִּיתִיב תַּחֲוֹת צֶלָא דְּמַהִּימְנוּתָא, אַחֲסִין חִירוֹ לִיהּ וּלְבָנוֹי לְעֵלְמִין, וְאַתְבָּרַךְ בְּרָכְתָּא עֲלָאָה, וּמָאן דְּאַפִּיק גְּרַמִּיהּ מִצֶּלָא דְּמַהִּימְנוּתָא, אַחֲסִין גְּלוּתָא לִיהּ וּלְבָנוֹי, דְּכְתִיב וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשָּׁב מִמֶּנּוּ שְׂבִי.

270. בְּסִכּוֹת תִּשְׁבוּ חֶסֶד, וְדָא עֲנָנָא חַד, דְּכִלְהוּ קְשִׁירִין בֵּיהּ. דְּכְתִיב, כִּי עָנָן יְיָ עָלֵיהֶם יוֹמָם. וּכְתִיב, וּבַעֲמֹד עָנָן אֶתָּה הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. דָּא הוּא עֲנָנָא דְּאַהֲרֹן, דְּאַקְרִי יוֹמָם, דְּכְתִיב יוֹמָם יֵצֵאָה יְיָ חֲסֵדוֹ. עֲנָנָא חַד, נָטִיל עֲמִיהּ חֲמֵשׁ אַחֲרֵינִין, וְאַיִנוֹן שִׁית. וְעֲנָנָא אַחֲרָא, דְּכְתִיב וּבַעֲמֹד אֵשׁ לַיְלָה, דָּא נִהְרָא לְהוּ לְיִשְׂרָאֵל, מִנְּהִירוֹ דְּאַיִנוֹן שִׁית.

רעיא מהימנא

271. בְּסִכּוֹת תִּשְׁבוּ שְׁבַעַת יָמִים וְגו', פְּקוּדָא דָּא, לְיֹשֵׁב בְּסוּכָה. וְהָא אֹקִימָנָא, בְּגִין לְאַתְחִזָּא דְּיִשְׂרָאֵל יִתְבִּי בְּרָזָא דְּמַהִּימְנוּתָא, בְּלֹא דְּחִילוֹ כְּלָל, דְּהָא מְקַטְרָגָא אֶתְפָּרֵשׁ מִנֵּיהּ. וְכָל מָאן דְּאַיְהוּ בְּרָזָא דְּמַהִּימְנוּתָא, יִתִּיב בְּסוּכָה. כְּמָה דְּאֹקִימָנָא, דְּכְתִיב, כָּל הָאֲזָרַח בְּיִשְׂרָאֵל יֵשְׁבוּ בְּסִכּוֹת. מָאן דְּאַיְהוּ בְּרָזָא דְּמַהִּימְנוּתָא, וּמִזְרַעָא וּשְׂרָשָׁא דְּיִשְׂרָאֵל, יֵשְׁבוּ בְּסִכּוֹת. וְרָזָא דָּא אֶתְמַר בְּכַמָּה דּוּכְתִי.

272. The following commandment is to offer a daily sacrifice ON THE SEVEN DAYS OF SUKKOT. Everyone should have a part in that sacrifice, in His children's joy, SINCE THE SEVENTY BULLOCKS CORRESPOND TO THE SEVENTY MINISTERS OF THE NATIONS. They are all attached to the tree, ZEIR ANPIN, since the branches below that come from the root of the tree are all blessed because of the tree. Even though they are useless, THEY are all ALSO blessed. Yisrael rejoice in their Father in heaven, NAMELY IN THE ROOT OF THE TREE, and they give a portion of the blessings to the rest of the nations, who can hold and do hold to Yisrael.

273. All those offerings, THE SEVENTY BULLOCKS, were made to give nourishment to all the ministers appointed over the other nations, since for the love the Holy One, blessed be He, has for His children, He wants all THE MINISTERS to be their friends. This is the meaning behind, "When a man's ways please Hashem, He makes even his enemies to be at peace with him" (Mishlei 16:7). THAT IS, even the highest prosecutors become again friendly with Yisrael. When the celestial forces again become friends to Yisrael, those below do so even more.

274. You may say that the sacrifices were offered to them, TO THE SEVENTY MINISTERS. This is not so, but everything was offered and sacrificed to the Holy One, blessed be He, and He divides the nourishment among the multitudes of the other sides, NAMELY THE MINISTERS OF THE SEVENTY NATIONS, so they will enjoy His children's gift and again become their friends. Thus it shall be known above and below that there is no nation like Yisrael, who are the portion and lot of the Holy One, blessed be He. And the glory of the Holy One, blessed be He, rises above and below as it should and all the celestial multitude start by saying, "And what one nation in the earth is like Your people, like Yisrael" (Il Shmuel 7:23).

End of Ra'aya Meheimna

Rabbi Elazar talks about the clouds that went with Yisrael through the wilderness. We hear about the invitation for the guests of Faith to enter the Sukkah, and how important it is to give a portion of the meal to the poor.

275. Rabbi Elazar opened with, "Thus says Hashem; I remember in your favor, the devotion of your youth..." (Yirmeyah 2:2). This verse was said about the Congregation of Yisrael, WHICH IS MALCHUT, when she was walking with Yisrael in the wilderness. "I remember in your favor (lit. 'Chesed') refers to Aaron's cloud, WHICH IS CHESD that traveled with five other CLOUDS, GVURAH, TIFERET, NETZACH, HOD AND YESOD that joined over you and shone upon you. "your love as a bride" (Ibid.) AS THOSE CLOUDS that incorporated you, adorned you and bedecked you as a bride wearing her jewelry: why all that? Because, "you did go after Me in the wilderness, in a land not sown" (Ibid.), BECAUSE SHE WALKED WITH YISRAEL IN THE WILDERNESS.

272. פְּקוּדָא בְּתַר דָּא, לְקַרְבָּא קִרְבָּנָא בְּכָל יוֹמָא, וְקִרְבָּנָא דָּא, לְמַהּוּ חוּלְקָא בְּכָלָא, בְּחֻדּוּתָא דְּבִנּוּי. בְּגִין דְּכֻלְהוּ אֲחִידִין בְּאִילָנָא. עֲנִסִין דְּלִתְתָּא דְּלִגְבֵי שְׂרָשָׁא דְּאִילָנָא, כֻּלָּא אֲתַבְּרִכֵּן בְּגִין אִילָנָא. אִף עַל גַּב דְּלִית בְּהוּ תוֹעֵלְתָא, כֻּלָּא אֲתַבְּרִכָּאן. וְחֻדּוּתָא דְּיִשְׂרָאֵל בְּאַבְדּוּהוֹן דְּלַעִילָא, יְהִיבֵי חוּלְקָא דְּבִרְכָּאן, לְכָל אִינוּן שְׂאָר עַמִּין, דְּאִית לֹון אֲחִידוֹ, וְאֲתַאֲחִדוּ בְּהוּ בְּיִשְׂרָאֵל.

273. וְכָל אֵלִין קִרְבָּנִין, לְמִיָּהב מְזוֹנָא, לְאִינוּן מִמֶּנּוּן דְּשְׂאָר עַמִּין, דְּהָא מְגוֹ רַחֲמֵינוּ דְּקָא רַחֲמֵי קוּדְשָׁא בְּרִיךְ הוּא לְבִנּוּי, בְּעֵי דְּכֻלָּא יְהוֹן רַחֲמִין דְּלַהוֹן. וְרָזָא דָּא, בְּרִצּוֹת יְיָ דְּרִכִּי אִישׁ גַּם אוֹיְבָיו יִשְׁלִים אֹתוֹ. אֲפִילוּ כָּל אִינוּן מְקַטְרְגֵי עֲלָאי כֻּלְהוּ אֲהֲדִרֵין רַחֲמִין לְיִשְׂרָאֵל וְכִד חֲוִילִין דְּלַעִילָא אֲהֲדִרוּ רַחֲמִין לְיִשְׂרָאֵל, כָּל אִינוּן דְּלִתְתָּא, עַל אַחַת כְּמָה וְכְמָה.

274. וְאִי תִימָא לְהוֹן הוּוּ מְקַרְבֵי קִרְבָּנָא, לָאוּ הָבִי, אֲלֵא כֻּלָּא לְקוּדְשָׁא בְּרִיךְ הוּא סְלִיק וּמִתְקַרְבֵי. וְאִיהוּ פְּרִישׁ מְזוֹנָא לְכֻלְהוּ אוֹכְלוּסִין דְּסִטְרִין אֲחֲרִינִין, דִּיתְהֲנוּן בְּהוּא דוֹרוּנָא דְּבִנּוּי, וְיִתְהַדְרוּן רַחֲמִין דְּלַהוֹן, דִּינִדְעוּן עֵילָא וְתִתָּא, דְּהָא לִית עֲמָא בְּעַמָּא דְּיִשְׂרָאֵל, דְּאִינוּן חוּלְקִיָּה וְעַדְבִּיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאֲסִתְלַק יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתִתָּא בְּדְקָא יָאוּת. וְכָל אוֹכְלוּסִין עֲלָאִין פְּתַחִי וְאִמְרִי, וְמִי כְּעַמְךָ בְּיִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְץ.

ע"כ רעיא מהימנא

275. רַבִּי אֶלְעָזָר פִּתַּח, כֹּה אָמַר יְיָ זְכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ וְגו'. הָאִי קָרָא עַל כ"ו אֲתָמַר, בְּשַׁעֲתָא דְּהוּת אֲזָלָא בְּמַדְבָּרָא עֲמַהוֹן דְּיִשְׂרָאֵל. זְכַרְתִּי לָךְ חֶסֶד: דָּא עֲנָא דְּאֲהֲרֹן, דִּנְטָלָא בְּחֻמֶּשׁ אֲחֲרִינִין, דְּאֲתַקְשְׁרוּ עֲלֶךְ, וְנִהְיִרוּ עֲלֶךְ. אֲהֲבַת כְּלוּלוֹתֶיךָ, דְּאֲשַׁתְּכַלְלוּ לָךְ, וְאֲעֻטְרוּ לָךְ, וְאֲתַקִּינוּ לָךְ כְּכֻלָּה דְּתַעֲדִי תְּכַשִּׁיטָהּ. וְכָל כֵּךְ לְמָה. בְּגִין לְכַתֵּךְ אֲחֲרֵי בְּמַדְבַּר בְּאַרְץ לֹא זְרוּעָה.

276. Come and see, when man sits in this apartment, IN THE SUKKAH, which is the shadow of Faith, the Shechinah spreads her wings over him from above and Abraham, WHO IS CHESED and five other righteous, THE SECRET OF GVURAH, TIFERET, NETZACH, HOD AND YESOD fix their dwelling with him. This is the meaning of, "You shall dwell in booths (Heb. Sukkot) seven days" (Vayikra 23:42). It is written, "seven days," WHICH ALLUDES TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, instead of, 'in seven days'. Similarly it is written, "for six days Hashem made heaven and earth" (Shemot 31:17), INSTEAD OF 'IN SIX DAYS'. THEY TOO INDICATE THE SUPERNAL SIX DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT MADE HEAVEN AND EARTH. One should rejoice every day with a joyful countenance in those guests, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT that dwell with him.

277. Rabbi Aba said, It is written, "You shall dwell in booths (Heb. SUKKOT) seven days," and then, "shall dwell in booths" (Vayikra 23:42). IT first SAYS, "You shall dwell" and then, they "shall dwell." HE ANSWERS, The first one is for the guests, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, AND THEREFORE THE TEXT SPEAKS IN THE SECOND PERSON. The second is for people in general, FOR WHICH REASON THE TEXT SAYS IN THE THIRD PERSON, "SHALL DWELL." The first is for the guests. Rav Hamnuna Saba, for example, when he entered the Sukkah, used to stay happily on the inner threshold of the Sukkah, and say, Let us invite the guest. He set the table, stood up and blessed, 'TO DWELL IN THE SUKKAH', then said, "You shall dwell in booths seven days." Sit down, lofty guests, sit you down. Sit down, guests of Faith, sit you down. He joyfully raised his hands and said, 'Happy is our lot, happy the lot of Yisrael, as written, "for Hashem's portion is His people" (Devarim 32:9). Then he would sit down.

278. The second MENTION IN THE VERSE, "SHALL DWELL" IN THE THIRD PERSON is for people in general, NAMELY, for whoever has a share in the nation and the holy land; he dwells in the secret of Faith to receive guests and rejoice in this world and in the World to Come. It behooves us to gladden the poor. The reason is that the portion of the guests he invited TO HIS MEAL belongs to the poor. He that sits in the shadow of Faith and invites these lofty guests, the guests of Faith, yet does not give them, NAMELY THE POOR, their share OF THE MEAL, all THE GUESTS stand back from him and say, "Do not eat the bread of him who has an evil eye..." (Mishlei 23:6). Thus the table he set is his, THE ONE WHO HAS AN EVIL EYE, and not of the Holy One, blessed be He. Of him it is written, "and spread dung upon your faces, even the dung of your feasts" (Malachi 2:3). Woe to that man when those guests of Faith stand back from his table.

276. תָּא חֲזִי, בְּשַׁעֲתָא דְּבַר נֶשׁ יְתִיב בְּמִדּוּרָא דָּא, צֵלָא דְּמַהִימְנוּתָא, שְׂכִינְתָּא פִּרְסָא גִרְפָּהָא עָלֶיהָ מְלַעִילָא, וְאַבְרָהָם וְחַמְשָׁה צְדִיקָיָא אַחֲרָנִין שׁוּיִין מְדוּרִיהוֹן עִמָּיהָ. אָמַר רַבִּי אָבָא, אַבְרָהָם וְחַמְשָׁה צְדִיקָיָא, וְדוֹד מְלָכָא, שׁוּיִין מְדוּרִיהוֹן עִמָּיהָ. הָדָא הוּא דְּכֶתִיב, בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים. שִׁבְעַת יָמִים כְּתִיב, וְלֹא בְּשִׁבְעַת יָמִים. כְּגֻזְזָא דָּא כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֶת הַשָּׁמַיִם וְגו'. וּבְעֵי בַר נֶשׁ לְמַחְדֵּי בְּכָל יוֹמָא וְיוֹמָא, בְּאַנְפִּין נְהִירִין, בְּאוֹשְׁפִיזִין אֵלִין דְּשְׂרִיין עִמָּיהָ.

277. וְאָמַר רַבִּי אָבָא, כְּתִיב בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים, וּלְבִתֵּר יֵשְׁבוּ בְּסֻכּוֹת. בְּקִדְמִיתָא תֵּשְׁבוּ, וּלְבִתֵּר יֵשְׁבוּ. אֵלָּא, קִדְמָאָה לְאוֹשְׁפִיזִי. תְּנִינָא, לְבָנֵי עֲלָמָא. קִדְמָאָה לְאוֹשְׁפִיזִי, כִּי הָא דְּרַב הַמְנוּנָא סָבָא, כִּד הוּא עֵייל לְסוּכָה הוּא חָדִי, וְקָאִים עַל פְּתִיחָא לְסוּכָה מְלָגָא, וְאָמַר נִזְמֵן לְאוֹשְׁפִיזִין. מְסִדֵּר פְּתוּרָא, וְקָאִים עַל רִגְלוֹהִי, וּמְבַרַךְ, וְאָמַר בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים. תֵּיבּוּ אוֹשְׁפִיזִין עֲלֵאִין, תֵּיבּוּ. תֵּיבּוּ אוֹשְׁפִיזִי מַהִימְנוּתָא, תֵּיבּוּ. אָרִים יְדוּי, וְחָדִי, וְאָמַר זִכָּאָה חוֹלְקָנָא, זִכָּאָה חוֹלְקִיהוֹן דִּישְׂרָאֵל, דְּכְתִיב, כִּי חֶלֶק יי' עִמּוֹ וְגו', וְהוּא יְתִיב.

278. תְּנִינָא, לְבָנֵי עֲלָמָא, דִּמָּאן דָּאִית לִיה חוֹלְקָא בְּעֵמָא וּבְאַרְעָא קְדִישָׁא, יְתִיב בְּצֵלָא דְּמַהִימְנוּתָא, לְקַבְּלָא אוֹשְׁפִיזִין, לְמַחְדֵּי בְּהָאִי עֲלָמָא וּבְעֲלָמָא דָּאִתִּי וּבְעֵי לְמַחְדֵּי לְמַסְכְּנִי. מָאִי טַעְמָא. בְּגִין דְּחוֹלְקָא דָּאִינוֹן אוֹשְׁפִיזִין דִּזְמִין דְּמַסְכְּנִי הוּא. וְהוּא דִּיתִיב בְּצֵלָא דָּא דְּמַהִימְנוּתָא, וְזִמִּין אוֹשְׁפִיזִין אֵלִין עֲלֵאִין, אוֹשְׁפִיזִי מַהִימְנוּתָא, וְלֹא יְהִיב לֹון חוֹלְקִיהוֹן, כְּלָהוּ קִיּוּמֵי מְנִיָּה, וְאָמְרֵי אֵל תֵּלַחֵם אֶת לֶחֶם רַע עֵין וְגו', אֲשֶׁתִּכַּח דְּהוּא פְּתוּרָא דְּתִקִּין, דִּילִיָּהּ הוּא, וְלֹא דְּקוּדְשָׁא בְּרִין הוּא, עָלֶיהָ כְּתִיב וְזִרְתִּי פָּרַשׁ עַל פְּנֹיכֶם וְגו', פָּרַשׁ חֲגִיבְכֶם, וְלֹא חֲגִי. וְוִי לִיָּה לְהוּא בַר נֶשׁ, בְּשַׁעֲתָא דָּאֵלִין אוֹשְׁפִיזִי מַהִימְנוּתָא קִיּוּמֵי מְפִתּוּרִיָּה.

279. Rabbi Aba said, Abraham throughout his life used to stand at the crossroad to invite guests and set the table for them. Now, ON SUKKOT, if one invites him and all the other righteous and King David but does not give them their share, Abraham stands up from the table and cries, "Depart, I pray you, from the tents of these wicked men" (Bemidbar 16:26), and everyone walks away after him. Isaac says, "but the belly of the wicked shall feel want" (Mishlei 13:25), and Jacob says, "The morsel which you have eaten shall you vomit up" (Mishlei 23:8). The rest of the righteous, NAMELY MOSES AND AARON, say, "For all tables are full of vomit and filth, so that there is no place clean" (Yeshayah 28:8).

280. King David said, And He completes the execution of His punishments, as written, "And it came to pass about ten days after, that Hashem smote Nabal, and he died" (I Shmuel 25:38). HE ASKS, What does this mean, AND ANSWERS, This is because David asked Nabal to accept him as a guest, but he declined. Also he WHO SITS AT THE SUKKAH invited him, KING DAVID, yet did not give him his share. THEREFORE KING DAVID RECITED OVER HIM THIS VERSE ABOUT NABAL. During the ten days, when King David, MALCHUT, judges the world, DURING THE TEN DAYS OF REPENTANCE, that man is punished for it, for rewarding him worse than Nabal, BY INVITING HIM YET NOT GIVING HIM HIS SHARE. NABAL AT LEAST DID NOT INVITE HIM.

281. Rabbi Elazar said, The Torah did not trouble man TO GIVE more than what he can afford, as written, "every man shall give as he is able" (Devarim 16:17). One must not say, Let me eat and be full and slake my thirst first, and give the rest to the poor. The first part belongs to the guests. He who gladdens the guests and gives them to drink, the Holy One, blessed be He, is happy with him and Abraham says about him, "then shall you delight yourself in Hashem" (Yeshayah 58:14), and Isaac calls, "No weapon that is formed against you shall prosper" (Yeshayah 54:17). Rabbi Shimon said, King David, WHO IS MALCHUT, recited this VERSE to him, because all the weapons of the King and the King's wars were delivered to David's hands. But Isaac says, "His seed shall be mighty upon earth...Wealth and riches shall be in his house..." (Tehilim 112:2-3).

282a. Jacob said, "Then shall your light break forth (Heb. Yibaka) like the morning" (Yeshayah 58:8), BECAUSE YIBAKA IS SPELLED WITH THE SAME LETTERS AS JACOB. The other righteous say, "and Hashem shall guide you continually, and satisfy..." (Ibid. 11). King David said, "No weapon that is formed against you shall prosper," because he was appointed over all the weapons in the world. Happy is the lot of the man who merited all this. Happy is the lot of the righteous in this world and in the World to Come. Of them it is written, "Your people also shall be all righteous..." (Yeshayah 60:21). We are told that it is a commandment to take a Lulav on the day of Sukkot.

Ra'aya Meheimna (the Faithful Shepherd)

279. ואמר ר' אבא, אברהם, כל יומוי הוה קאים
בפרשת אורחין, לזמנא אושפיזין, ולתקנא לון
פתורי, השתא, המזמנין ליה, ולכלהו צדיקניא,
ולדוד מלכא, ולא יהבין לון חולקיהון, אברהם
קאים מפתורא, וקרי, סורו נא מעל אהלי האנשים
הרשעים האלה. וכלהו סלקין אבתריה. יצחק אמר,
ובטן רשעים תחסר. יעקב אמר, פתך אכלת
תקיאנה. ושאר כל צדיקניא אמרי, כי כל שלחנות
מלאו קיא צואה בלי מקום.

280. דוד מלכא אמר, ואשלים דינוי, דכתיב ויהי
בעשרת הימים ויגוף יי' את נבל וימת. מאי קא
מירי. בגין דדוד שאל לנבל, ואתעביד ליה
אושפיזא, ולא בעא. ודא זמין ליה, ולא יהב ליה
חולקא, ובאינון עשרה יומין דדוד מלכא דאין
עלמא, אתדן עליה ההוא בר נש דאשלים ליה ביש
יתיר מנבל.

281. אמר רבי אלעזר אורייתא לא אטרח עליה
דבר נש יתיר, אלא במה דיכול, דכתיב איש
כמתנת ידו וגו'. ולא לימא איניש אכול ואשבע
וארווי בקדמיתא, ומה דישתאר אתן למסכני, אלא
רישא דכלא דאושפיזין הוא, ואי חדי לאושפיזין
ורוי לון, קודשא בריך הוא חדי עמיה, ואברהם קרי
עליה, אז תתענג על יי' וגו'. ויצחק קארי עליה, כל
כלי יוצר עליך לא יצלח. אמר רבי שמעון, האי,
דוד מלכא א"ל, בגין דכל זייגין דמלכא, וקרבינ
דמלכא, בידוי דדוד אתפקדו, אבל יצחק קאמר,
גבור בארץ יהיה זרעו וגו', הון ועושר וגו'.

282(1). יעקב אמר, אז יבקע בשחר אורך וגו', שאר
צדיקניא אמרי, ונחך יי' תמיד והשביע וגו', דוד
מלכא אמר, כל כלי יוצר עליך לא יצלח, דהא הוא
על כל זייגין עלמא אתפקד. ופאה חולקיה דבר נש,
דזכי לכל האי. ופאה חולקיהון דצדיקניא, בעלמא
דין, ובעלמא דאתי, עליהו כתיב ועמר כלם
צדיקים וגו'.

282b. It is a commandment to take a Lulav on that day with its kinds. We explained this secret, as did the friends. Just as the Holy One, blessed be He, takes Yisrael during those days and rejoices in them, so do Yisrael take the Holy One, blessed be He, as their portion and rejoice in Him. This is the secret of the Lulav and the kinds in it, the secret of the form of man, NAMELY THE SECRET OF THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE THREE MYRTLE BRANCHES CORRESPOND TO CHESED, GVURAH AND TIFERET, THE TWO WILLOW BRANCHES TO NETZACH AND HOD, THE LULAV TO YESOD AND THE ETROG TO MALCHUT. We already learned this.

End of Ra'aya Meheimna

רעיא מהימנא

282(2). פקדא דא ליטול לולב בהוא יומא באינון זינון היליה והאי רזא אוקימנא ואוקמוה חבריא במה דקודשא בריך הוא נטיל לון לישראל בהני יומין וחדוי בהון. אוף הכי ישראל נטילי ליה לקודשא בריך הוא לחולקיהון וחדאן ביה. ודא הוא רזא דלולב. ומינון דביה דאיהו רזא דיוקנא דאדם והא אתמר.

ע"כ רעיא מהימנא

38. An image and a likeness

Rabbi Shimon talks about how Elohim created man in His own image and gave him His name when he produced truth and law in the world, since the word for judges is Elohim. He says that man was created both Male and Female, an image and a likeness. When people mate below, God sends a certain image as the countenance of man that hovers over the union, and by that image man is created. When the man grows in the world he grows through that image that came from above and walks by that image. For holy Yisrael that image comes from the side of holiness, but for the heathen nations the image comes from the Other Side; this is why one must not mix his image with that of the heathen.

283. "And you shall take for yourselves on the first day..." (Vayikra 23:40). Rabbi Shimon opened with, "every one that is called by My name. For I have created him for My glory; I have formed him; yea, I have made him." (Yeshayah 43:7). "every one that is called by My name" refers to man, whom the Holy One, blessed be He, created by His name, as written, "So Elohim created man in His own image" (Beresheet 1:27), and called him after His name, when he produced truth and law in the world and is called Elohim, as written, "You shall not revile the judges (Heb. Elohim)" (Shemot 22:27).

283. ולקחתם לכם ביום הראשון וגו', רבי שמעון פתח, כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו. כל הנקרא בשמי, דא אדם, דקודשא בריך הוא ברא ליה בשמיה, דכתוב ויברא אלהים את האדם בצלמו. וקרא ליה בשמיה, בשעתא דאפיק קשוט ודינא בעלמא, ואקרי אלהים, דכתוב אלהים לא תקלל.

284. He called him by His name, as written, "So Elohim created man in His own image." This is well. We explained that the words, "Let Us make man in Our image, after Our likeness" (Ibid. 26) were uttered during the union OF ZEIR ANPIN AND MALCHUT. And so, when the two mate there is an image and a likeness, SINCE THE IMAGE IS FROM ZEIR ANPIN AND THE LIKENESS FROM MALCHUT. Man came out from Male and Female, NAMELY ZEIR ANPIN AND MALCHUT.

284. קרא ליה בשמיה, דכתוב ויברא אלהים את האדם בצלמו ושפיר. הא אוקימנא, דכתוב נעשה אדם בצלמנו כדמותנו, בשעתא דזווגא אתמר. וכך הוא בזווגא דתרווייהו, בצלם ודמות. ואדם מדכר ונוקבא נפק.

285. "So Elohim created man in His own image": I found in the book of King Solomon that when a union is affected below, the Holy One, blessed be He, sends a certain image as the countenance of man, imprinted and engraved with an image. It hovers over that union. If the eye had permission to behold, man would see over his head an image inscribed as a man's face. By that image man is created. Man was not created before that image, which His master sent him, is stationed over his head. This is the meaning of, "So Elohim created man in His own image."

285. ויברא אלהים את האדם בצלמו, בספרא דשלמה מלכא אשכחנא, דבשעתא דזווגא אשתכח לתתא, שדר קודשא בריך הוא חר דיוקנא כפרצופא דב"נ, רשימא חקיקא בצולמא, וקיימא על ההוא זווגא. ואלמלא אתייהיב רשו לעינא למחזי, חמי ב"נ על רישיה חר צולמא, רשימא כפרצופא דב"נ, ובהוא צולמא אתברי ב"נ, ועד לא קיימא ההוא צולמא דשדר ליה מאריה על רישיה, וישתכח תמן, לא אתברי ב"נ, הה"ד, ויברא אלהים את האדם בצלמו.

286. That image comes to him before he goes into the world. When he goes out INTO THE WORLD, he grows through the image and walks by that image. This is the meaning of, "Surely every man walks in a vain show (or: 'image')" (Tehilim 39:7). That image comes from above.

287. When those spirits leave their place, each spirit is bedecked before the Holy King with a precious ornament, the countenance existing in this world. That image comes from that shape and precious ornament. FOR THE IMAGE IS A GARMENT FOR THE SPIRIT OF THAT MAN AND COMES DOWN TOGETHER WITH IT, AS THEY ARE LIKE LIGHT AND VESSEL. It is the third counting from the spirit (Heb. Ruach), THAT IS, A THIRD CATEGORY. THE RUACH IS THE FIRST, NEFESH IS THE SECOND AND THE IMAGE IS THE THIRD. It is the first to come into the world during mating. No mating takes place in the world without an image in it, but as for holy Yisrael, that holy image comes to them from a holy place, while the image of the idolatrous comes to them from those evil species on the side of impurity. For that reason, one must not mix his image with that of the heathen, because the one is pure while the other is impure. Come and see the difference between Yisrael and the heathen nations... THE END WAS PRINTED IN VAYECHI, 196-232.

39. Shmini Atzeret

We read about the eighth day, the assembly that is Sukkot and that is the day of rejoicing. The supernal lamps cause the supernal anointing oil to burn, that draws the blessings to Yisrael. Through the deed of lighting the lamps below the lamps above are lit, because deeds below cause deeds to awaken above.

288. As it is written, "On the eighth day (Heb. shmini) you shall have a solemn assembly (Heb. atzeret)" (Bemidbar 29:35). (THIS IS THE ENDING OF THE ARTICLE FROM VAYECHI 231). For that day is from the King solely, His rejoicing in Yisrael. This is like a king who invited guests. The household people entertained them. At the end the king said TO HIS HOUSEHOLD, Until now I and you all entertained the guests. You offered sacrifices for the other nations every day, THAT IS, THE SEVENTY BULLOCKS. From now on, for one day, let you and Me rejoice. This is the meaning of, "On the eighth day you shall have a solemn assembly": "you" MEANS offering sacrifices for you. But the guests of Faith ON THE SEVEN DAYS OF SUKKOT are always with the King, ON SHMINI ATZERET AS WELL. On the day of the King's joy they all gather to Him, and stay with Him. Hence it is written, "assembly" which is translated into Aramaic as gathering.

289. On that day, Jacob, WHO IS TIFERET, is the first to rejoice and all the other guests, ABRAHAM, ISAAC, MOSES, AARON, JOSEPH AND DAVID rejoice with him. Hence it is written, "Happy are you, Yisrael. Who is like you" (Devarim 33:29), and, "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

286. הָהוּא צֶלֶם אֲדָמָן לְקַבְּלֶיהָ, עַד הַנִּמִּיק לְעֵלְמָא. כִּד נִמְק, בְּהָהוּא צֶלֶם אֲתִרְבִּי, בְּהָהוּא צֶלֶם אֲזוּל, הָה"ד אַךְ בְּצֶלֶם יִתְהַלֵּךְ אִישׁ. וְהָאִי צֶלֶם אִיהוּ מְלַעִילָא.

287. בְּשַׁעֲתָא דְאִיגוֹן רוּחִין נִמְקָן מֵאֲתִרְיָהּ, כֹּל רוּחָא וְרוּחָא אֲתִתְקֵן קָמִי מַלְכָא קְדִישָׁא בְּתַקּוּנֵי יָקָר, בְּפִרְצוּפָא דְקָאִים בְּהָאִי עֵלְמָא. וּמֵהָהוּא דִּיּוֹקְנָא תְקוּנָא יָקָר, נִמִּיק הָאִי צֶלֶם. וְדָא תְלִיתָאָה לְרוּחָא, וְאֶקְדִּימָת בְּהָאִי עֵלְמָא, בְּשַׁעֲתָא דְזוּגָא אֲשֶׁתִּכַּח. וְלִית לָךְ זוּגָא בְּעֵלְמָא, דְּלֹא אֲשֶׁתִּכַּח צֶלֶם בְּגוּוּיָהּ. אֲבָל יִשְׂרָאֵל קְדִישִׁין, הָאִי צֶלֶם קְדִישָׁא, וּמֵאֲתֵר קְדִישָׁא אֲשֶׁתִּכַּח בְּגוּוּיָהּ. וְלַעֲבוּ"ם, צֶלֶם מֵאִיגוֹן זִינִין בִּישִׁין. מִסְטָרָא דְמִסְאָבוּתָא אֲשֶׁתִּכַּח בְּגוּוּיָהּ. וְע"ד, לֹא לִיבְעִי לִיָּה לְאִינִישׁ, לְאַתְעֲרָבָא צוּלְמָא דִּילִיָּה, בְּצוּלְמָא דְעוּבְדֵי עֲבוּדָה זָרָה, בְּגִין דְּהָאִי קְדִישָׁא, וְהָאִי מִסְאָבָא. ת"ח מַה בֵּין יִשְׂרָאֵל לְעֵבוּ"ם וְכו'.

288. דְּכָתִיב בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם, דְּהָא יוֹמָא דָא, מִמְלְכָא הוּא בְּלַחוּדֵי, חֲדוּתָא דִּילִיָּה בְּהוּ בְּיִשְׂרָאֵל. מִתַּל לְמַלְכָא דְזִמִּין אוֹשְׁפִיזִין, אֲשֶׁתְּדַלּוּ בְּהוּ כֹל בְּנֵי הַיְכָלִיָּה, לְבָתֵּר אָמַר מַלְכָא, ע"כ אָנָּא וְאַתּוֹן אֲשֶׁתְּדַלְנָא כֻּלְּהוּ בְּאוֹשְׁפִיזִין, וְקִרְבָּתוֹן קִרְבָּנִין עַל שָׂאָר עַמִּין בְּכָל יוֹמָא, מִכָּאן וְלַהֲלָאָה, אָנָּא וְאַתּוֹן נִחְדִּי יוֹמָא חָד, הָה"ד בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם. לָכֶם: לְקִרְבָּא קִרְבָּנִין עֲלִיּוּכוּ. אֲבָל אוֹשְׁפִיזֵי מֵהֵימְנוּתָא, בְּמַלְכָא מִשְׁתַּכְּחִי תְדִירָא. וּבְיוֹמָא דְחֲדוּתָא דְמַלְכָא, כֻּלְּהוּ מִתְכַּנְּפִי עֲמִיָּה, וּמִשְׁתַּכְּחִין. וְעַל דָּא כָּתִיב, עֲצַרְתָּ, תִּרְגְּמוּ: בְּנִישׁוּ.

289. וְהָאִי יוֹמָא, יַעֲקֹב הוּא רִישָׁא לְחֲדוּתָא, וְכֹל אִיגוֹן אוֹשְׁפִיזֵי חֲדָן עֲמִיָּה. וְע"ד כָּתִיב, אֲשֶׁרִיךְ יִשְׂרָאֵל מִי כְמוֹךְ. וְכָתִיב, וַיֹּאמֶר לִי עֲבָדִי אֲתָה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפָּאָר.

290. "that they bring to you pure oil olive pressed for the light..." (Vayikra 24:1). Rabbi Elazar said, This was explained. But why would the Holy One, blessed be He, place this passage next to the passage of the holidays? AND HE ANSWERS, All the supernal lamps, NAMELY THE SFIROT, THE SECRET OF THE HOLIDAYS, are all lamps that cause the supernal anointing oil to burn, THAT IS, DRAW THE PLENTY OF CHOCHMAH CALLED OIL. We already learned that. Through Yisrael, the higher and lower beings are blessed and the lamps are kindled, THAT IS, THEY SHINE UPON THE WORLD. We explained it according to the words, "Ointment and perfume (or: 'incense') rejoice the heart" (Mishlei 27:9), THAT IS, it gladdens the higher and lower beings.

291. Rabbi Aba opened with, "Be glad in Hashem, and rejoice, O you righteous" (Tehilim 32:11), and, "this is the day which Hashem has made; we will rejoice and be glad in it" (Tehilim 118:24). It was explained that one should rejoice with and display a joyous face to the Holy One, blessed be He. Man should be in a state of joy on it, because that joy is of the Holy One, blessed be He, as written, "we will rejoice and be glad in it (or: 'Him')." "In it" - NAMELY on that day; "in Him" - NAMELY in the Holy One, blessed be He. It is all the same matter.

292. "Be glad in Hashem," NAMELY when Judgments are subdued and Mercy is roused. When it does, "Be glad in Hashem... O you righteous." The Righteous and Righteousness, WHICH ARE YESOD AND MALCHUT, who are called righteous, are blessed together, as we learned. For they are blessed IN ORDER TO BESTOW PLENTY upon the worlds and cause all the worlds to rejoice. "and shout for joy, all you who are upright in heart" (Tehilim 32:11) refers to people of Faith, to connect to them, TO YESOD AND MALCHUT.

293. In everything, one needs a deed below to awaken above. Come and see, whoever says there is no need for an action in every THING or to utter words by means of sound TO CAUSE AWAKENING ABOVE, may he breathe his last. The portion proves it by the kindling of the lamps, and the incense spices, as written, "Ointment and perfume (or: 'incense') rejoice the heart." For through this deed OF KINDLING THE LAMPS AND THE INCENSE BELOW, there is kindling and joy above and below, and a proper joining together OF CHOCHMAH AND BINA. FOR OIL AROUSES CHOCHMAH, AND INCENSE BINA. Rabbi Yehuda said, The altar below arouses another altar, WHICH IS MALCHUT; the priest below arouses another priest, WHO IS CHESED, SINCE by a deed below a deed above is awakened.

40. Vain talk on Shabbat

Rabbi Yitzchak tells Rabbi Yosi why it is wrong to speak of vain matters on Shabbat, because it awakens non-holiness on the holy day - this causes deficiency. Contemplation without speech is acceptable because it does not activate anything. Holy speech rises up and awakens the holy Sfirot.

290. וַיָּקָחוּ אֵלַיִךְ שֶׁמֶן זַיִת זֶךְ כִּתִּית לְמָאוֹר וְגו', א"ר אֶלְעָזָר, הָא אֹקְמוּהָ. אָבֵל אָמַאי אֶסְמִיךְ קוֹדֶשָׁא בְּרִיךְ הוּא פְּרָשָׁה דָּא, לְפָרֶשֶׁת מוֹעֲדִים. אֶלָּא, בְּלָהוּ בּוֹצִינִין עֲלָאִין, בְּלָהוּ בּוֹצִינִין לְאַדְלָקָא מִשַׁח רַבּוֹת עֲלָאָה, וְהָא אֲתָמֵר. וְעַל יְדִיּוּהוּ דִּישְׂרָאֵל, מִתְבָּרְכָאן עֲלָאִין וְתַתָּאִין, וְאַדְלִיקוּ בּוֹצִינִין, כְּמָה דְּאֹקְמוּהָ דְכִתִּיב, שֶׁמֶן וְקִטְרֵת יִשְׁמַח לָב, חֲדוּתָא דְעֲלָאִין וְתַתָּאִין.

291. רַבִּי אַבָּא פָתַח, שֶׁמְחוּ בֵּינִי וְגִילּוֹ צְדִיקִים, וְכִתִּיב, זֶה הַיּוֹם עָשָׂה יְיָ נִגִּילָה וְנִשְׂמָה בּוֹ. וְאֹקְמוּהָ, דְּהָא בְּקוֹדֶשָׁא בְּרִיךְ הוּא בְּעֵי לְמַחְדֵּי, וְלֹאֲנַהֲרָא אֲנָפִין, וְיִשְׁתַּכַּח בִּ"נ בַּחֲדוּהָ, בְּגִין דְּהָהוּא חֲדוּהָ דְקוֹדֶשָׁא בְּרִיךְ הוּא הוּי, דְכִתִּיב נִגִּילָה וְנִשְׂמָחָה בּוֹ בְּיוֹמָא. בּוֹ: בְּקוֹדֶשָׁא בְּרִיךְ הוּא, וְכָלֹא חֲד מְלָה.

292. שֶׁמְחוּ בֵּינִי, כִּד דִּינִין אֲתַכְפִּינִין, וְרַחֲמֵי אֲתַעְרוּ, וְכִד מִתַּעְרֵי רַחֲמֵי, כִּדִּין וְגִילּוֹ צְדִיקִים, צְדִיק וְצִדִּיק מִתְבָּרְכָאן כַּחֲדָא, דְּאִקְרוּן צְדִיקִים, כְּמָה דְּאֲתָמֵר, דְּהָא אֵלִין מִתְבָּרְכָאן לְעֲלָמִין, וְחֲדָאן לְעֲלָמִין בְּלָהוּ. וְהִרְגִּינוּ כָּל יִשְׂרָאֵל לָב, אֵלִין בְּנֵי מַהִימְנוּתָא, לְאַתְקִשְׁרָא בָּהוּ.

293. וּבְכָלֹא, בְּעֵי עוֹבְדָא לְתַתָּא, לְאַתְעָרָא לְעִילָא. ת"ח, מֵאן דְּאָמַר דְּלֹא בְּעִיָּא עוֹבְדָא בְּכָלֹא, אוּ מְלִין לְאַפְקָא לֹון וְלִמְעַבְדָּ קְלָא בָּהוּ, תִּיפַח רוּחִיהָ. וְהָא הָכָא פְּרָשְׁתָּא דָּא אוֹכַח, אֲדִלְקוּת בּוֹצִינֵי, וְקִטְרֵת בּוֹסְמִין, דְכִתִּיב שֶׁמֶן וְקִטְרֵת יִשְׁמַח לָב. וּבְעוֹבְדָא דָּא אֲשַׁתְּכַח אֲדִלְקוּתָא וְחֲדוּתָא לְעִילָא וְתַתָּא, וְאַתְקִשְׁרוּתָא כַּחֲדָא כַּדְקָא יָאוּת. אָמַר ר' יְהוּדָה, מְזַבֵּחַ דְּלְתַתָּא, אֲתַעֵר מְזַבֵּחַ אַחֲרָא. כְּהֵן דְּלְתַתָּא, אֲתַעֵר כְּהֵן אַחֲרָא. בְּעוֹבְדָא דְלְתַתָּא, אֲתַעֵר עוֹבְדָא לְעִילָא.

294. Rabbi Yosi and Rabbi Yitzchak were walking along the way. Rabbi Yosi said to Rabbi Yitzchak, It is written, "and call the Shabbat a delight, the holy day of Hashem honorable" (Yeshayah 58:13). "and shall honor it, not doing your own ways" (Ibid.) is fine, but what does, "nor pursuing your own business, nor speaking of vain matters" (Ibid.) mean? And what deficiency is there for the Shabbat IF ONE IS ENGAGED IN SPEAKING OF VAIN MATTERS?

295. He said to him, Assuredly a lack is caused TO THE SHABBAT, because there is not a word coming out of man's mouth that is soundless. The sound rises up and awakens another word. It is that which is called non-holiness, FOR WHATEVER IS NOT HOLY IS NON-HOLY pertaining to the non-holy workdays. When non-holiness is awakened on the holy day it surely causes deficiency. And the Holy One, blessed be He, and the Congregation of Yisrael ask about him, who is it that desires to interrupt our union? Who is he that needs the non-holy? Atika Kadisha does not appear nor dwell on the non-holy.

296. For that reason contemplation is permissible. The reason is that contemplation does not activate anything; no sound is formed from it and it does not rise. But after pronouncing words in his mouth, the speech turns into sound. It cleaves the air and firmaments and rises up to awaken another speech OF NON-HOLINESS. Hence it is written, "nor pursuing your own business, nor speaking of vain matters," BUT NOT CONTEMPLATION. If one arouses a holy speech from his mouth, a sound is formed from the words of Torah, rises up and awakens the holy ones of the supernal King, NAMELY THE HOLY SFIROT. They become crowns on his head and joy then abounds above and below.

41. He who fasts on Shabbat

Rabbi Yosi asks whether someone who fasts on Shabbat creates a lack of some kind, since joy is called for on that day. Rabbi Yitzchak explains what the effect of that sorrow is, and how it can lead to forgiveness. He says that every day has special power resting on it, and talks about those who fast because of a bad dream they had; the fast must take place on the same day because no day has authority over any other day.

297. He said to him, Surely it is so and I heard it. But, HE ASKS, does whoever fasts on Shabbat create a lack on Shabbat or not? If you say he does not, still the meals of Faith were made void and his punishment is great, since the joy of Shabbat fails in him.

294. ר' יוסי ור' יצחק הוו אֲזָלִי בְּאוֹרְחָא, א"ר יוסי לר' יצחק, כְּתִיב וְקִרְאתָ לַשַּׁבָּת עֲנֵג לְקָדוֹשׁ יוֹ מְכַבֵּד וגו', וְכִבְדָּתוֹ מַעֲשׂוֹת דְּרִכְיָךְ שְׁפִיר. אֲבָל מִמִּצּוֹא חֲפֶצֶךָ וְדִבֵּר דִּבְרֵי מַה הוּא. וּמֵאֵי גְרִיעוּתָא הוּא לְשַׁבָּת.

295. א"ל, וְדָאֵי גְרִיעוּתָא הוּא, דְּלִית לָךְ מְלָה וּמְלָה דְנִפְיֵיק מִפּוּמִיָּה דְב"נ, דְּלִית לָהּ קָלָא, וְסִלְקָא לְעִילָא, וְאַתְעֵר מְלָה אַחֲרָא. וּמֵאֵי הוּא. הֵהוּא דְאֶקְרִי חוּל, מֵאִינוֹן יוֹמִין דְּחוּל. וְכִד אַתְעֵר חוּל בְּיוֹמָא קֳדִישָׁא, גְרִיעוּתָא הוּא לְעִילָא וְדָאֵי. וְקוּדְשָׁא בְרִיךְ הוּא וְכִנְסֵת יִשְׂרָאֵל שְׁאֵלִי עֲלֵיהּ, מֵאֵן הוּא דְבִיעֵי לְאַפְרָשָׁא זְוֹגָא דִּילָן. מֵאֵן הוּא דְבִיעֵי חוּל הָבָא. עֲתִיקָא קֳדִישָׁא לֹא אַתְחֲזִי, וְלֹא שְׂרִיא עַל חוּל.

296. בְּגִין כֶּךָ, הִרְהוּר מוֹתֵר. מ"ט. בְּגִין דְּהִרְהוּר לֹא עֲבִיד מְדִי וְלֹא אַתְעֲבִיד מְנִיָּה קָלָא, וְלֹא סְלִיק. אֲבָל לְבִתֵּר דְּאֶפִּיק מְלָה מִפּוּמִיָּה, הֵהוּא מְלָה אַתְעֲבִיד קָלָא, וּבִקַּע אֲוִירִין וּרְקִיעִין, וְסִלְקָא לְעִילָא, וְאַתְעֵר מְלָה אַחֲרָא. וְע"ד מִמִּצּוֹא חֲפֶצֶךָ וְדִבֵּר דִּבְרֵי כְּתִיב. וּמֵאֵן דְּאֶפִּיק מְלָה קֳדִישָׁא מִפּוּמִיָּה, מְלָה דְּאוֹרִיּוּתָא, אַתְעֲבִיד מְנִיָּה קָלָא, וְסִלְקָא לְעִילָא, וְאַתְעֵרוּ קֳדוּשֵׁי מְלָכָא עֲלָהּ, וּמִתְעַטְרֵן בְּרִישִׁיָּה, וְכִדִּין אֲשַׁתְּכַח חֲדוּתָא לְעִילָא וְתַתָּא.

297. א"ל, וְדָאֵי הָכֵי הוּא. וְהָא שְׁמַעְנָא מְלָה. אֲבָל מֵאֵן דְּשֹׂאֲרֵי בְּתַעֲנִיתָא בְּשַׁבָּתָא, עֲבִיד גְרִיעוּתָא לְשַׁבָּת, אוֹ לֹא. אֵי תִימָא דְלֹא עֲבִיד גְרִיעוּתָא, הָא סְעוּדָתִי דְּמַהִימְנוּתָא בְּטִיל מְנִיָּה, וְעוֹנְשִׁיָּה סְגִי, הָא חֲדוּתָא דְּשַׁבָּת בְּטִיל מְנִיָּה.

298. He said to him, I heard this. Attention is paid to this from above MORE THAN to all the people in the world, because that day supplies joy above and below. It is joy above any other joy, joy that contains the whole Faith in it. Even the evil in Gehenom rest on that day. Yet that man has neither joy nor rest, he is at variance with the higher and lower beings. Everyone inquires after him what happens that so and so abides in sorrow.

299. When Atika Kadisha appears on that day, ON SHABBAT, yet that man abides in sorrow, his prayer rises and stands before Him. Then all verdicts he was sentenced to are torn up. Even if the King's courthouse agreed upon it, against him everything is torn up, for when Atika Kadisha is revealed, every kind of freedom and joy abides because he is revealed in the feast of joy of the King, ZEIR ANPIN.

300. Hence we learned that his verdict of seventy years is torn up. What are the seventy years? HE ANSWERS, IT MEANS that though all seventy Sfirot of the King, WHICH ARE CHESD, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT CONTAIN EACH TEN SFIROT, in which He was seen, agreed upon it, everything is torn up. For Atika Kadisha takes that man, THAT IS, PROTECTS HIM. This refers to the case of rousing him through a dream on Shabbat night, THAT IS, IF HE AFFLICTS HIMSELF WITH FASTING ON ACCOUNT OF A BAD DREAM, BUT NOT FOR A DIFFERENT KIND OF FAST.

301. THIS IS LIKENED to a king who made a joyful feast for his son and decreed that everybody would be joyful. On that joyful day everyone was glad except one man who was sad, bound by fetters. The king came to the feast and saw everybody glad as he decreed. He lifted his eyes and saw that man in fetters. He said, The whole world rejoices in my son's joy, yet this man is fettered. He immediately gave a command and he was liberated and released from his chains.

302. It is the same with one who fasts on Shabbat. Everybody is glad yet he is in sorrow, bound by chains. When Atika Kadisha is revealed on that day and this man is bound by fetters, even if the seventy years agreed upon him that we mentioned, THAT IS, THE SEVEN SFIROT OF ZEIR ANPIN, everything is torn up and Judgment does not rest on him. On another day, THAT IS, IF HE FASTS ON A WEEKDAY, there is permission to tear up HIS VERDICT on that day, and all the more so on Shabbat.

298. א"ל, מלך דא שְׁמַעְנָא, דְּדָא הוּא דִּאֲשַׁגְחֵן עֲלֵיהּ מַלְעִילָא, מְכַל בְּנֵי עֲלָמָא. בְּגִין דִּהְיָא יוֹמָא, חֲדוּתָא הוּא לַעֲיִלָא וְתַתָּא. חֲדוּתָא דְכָל חֲדוּן. חֲדוּתָא, דְכָל מְהִימְנוּתָא בֵּיה אֲשַׁתְּכָח. וְאִפִּילוּ רְשָׁעִים דְּגִיּהֲנָם נִיּוּחִין בִּהְיָא יוֹמָא. וְהָאִי ב"נ לִית לֵיה חֲדוּה, וְלִית לֵיה נִיּוּחָא, וְשִׁנְיָא דָא מְכַל עֲלָאִין וְתַתָּאִין. כֻּלְּהוּ שְׁאֲלִין עֲלֵיהּ, מָאִי שִׁנְיָא דִּפְלָגְנָא הוּא בְּצַעְרָא.

299. וּבְשַׁעֲתָא דַּעֲתִיקָא קְדִישָׁא אֲתַגְלִי בִּהְיָא יוֹמָא, וְאֲשַׁתְּכָח הָאִי בְּצַעְרָא, צְלוּתִיה סִלְקָא וְקִיּוּמָא קָמִיָּה, בְּדִין אֲתַקְרְעוּ כָּל גְּזָרֵי דִּינִין דִּאֲתַגְזְרוּ עֲלֵיהּ, וְאִפִּילוּ אֲסַתְּכְמוּ בְּבִי דִּינָא דְּמַלְכָּא עֲלֵיהּ לְבִישׁ, כֻּלָּא אֲתַקְרַע, בְּגִין דְּבְשַׁעֲתָא דַּעֲתִיקָא אֲתַגְלִיָּא, כָּל חִירוֹ וְכָל חִירוֹ אֲשַׁתְּכָח, בְּגִין דִּאֲתַגְלִיָּא בְּהִלּוּלָא דְּמַלְכָּא.

300. וְע"ד תְּנִינָן, קוֹרְעִין לוֹ גְּזָר דִּינֵוּ שֶׁל ע' שָׁנָה. מֵאֵן שְׁבַעִין שָׁנָה. אֲלָא אַע"ג דִּאֲסַתְּכְמוּ עֲלֵיהּ כָּל אִינוּן שְׁבַעִין כְּתָרֵי מַלְכָּא, דִּהוּא אֲתַחֲזִי בִּהּ, כֻּלָּא אֲתַקְרַע. בְּגִין דַּעֲתִיקָא קְדִישָׁא נָטִיל לֵיה לִב"ג, וְהִנֵּי מֵלִי, בַּר מִתְעָרִי עֲלֵיהּ בְּחִלְמָא בְּלִילִיָּא דְּשַׁבְּתָא.

301. לְמַלְכָּא דַּעֲבִיד הִלּוּלָא לְבִרְיָה, וְגִזָּר חֲדוּהָ עַל כֻּלָּא. בִּהְיָא יוֹמָא דִּהִלּוּלָא, כָּל עֲלָמָא הוּוּ חֲדָאן, וְכֵר נֶשׁ חַד הוּוּ עָצִיב, תַּפְּסִיס בְּקוּלְרָא. אֲתָא מַלְכָּא לְחֲדוּתָא, חֲמָא כָּל עֲמָא חֲדָאן כְּמָה דִּאִיהוּ גְּזָר. זָקָה עֵינוּ, חֲמָא הִהוּא בַּר נֶשׁ תַּפְּסִיס בְּקוּלְרָא עָצִיב. אָמַר, וּמָה כָּל בְּנֵי עֲלָמָא חֲדָאן בְּהִלּוּלָא דְּבִרִי, וְדָא תַּפְּסִיס בְּקוּלְרָא. מִיָּד פְּקִיד וְנִפְקִי לֵיה, וְשְׁאָרוֹ לֵיה מְקוּלְרִיָּה.

302. כִּךְ הָאִי דְּשָׂאֲרֵי בְּתַעֲנוּתָא בְּשַׁבְּתָא, כָּל עֲלָמָא חֲדָאן, וְאִיהוּ עָצִיב, וְהָאִי אֲתַפְּסִיס בְּקוּלְרָא. בְּשַׁעֲתָא דַּעֲתִיקָא קְדִישָׁא אֲתַגְלִיָּא בִּהְיָא יוֹמָא, וְאֲשַׁתְּכָח הָאִי בַּר נֶשׁ תַּפְּסִיס בְּקוּלְרָא, אֵף עַל גַּב דִּאֲסַתְּכִימוּ עֲלֵיהּ כָּל אִינוּן שְׁבַעִין שָׁנִין דִּאֲמָרָן, כֻּלָּא אֲתַקְרַע, וְלֹא שְׂאֲרֵי עֲלֵיהּ דִּינָא. בְּיוֹמָא אַחֲרָא אִית בֵּיה רֶשֶׁן לְמַקְרַע לֵיה, בִּהְיָא יוֹמָא, כ"ש שַׁבָּת.

303. Every day has a SPECIAL power RESTING ON IT. Whoever fasts on account of a bad dream the same day HE DREAMT IT, his punishment is torn up before that day passes, but not that of seventy years' standing as on Shabbat, because ONE SHOULD FAST on the very day and on no other day, for no day has an authority over another day. Whatever happens during a certain day, he can act on that day AND REPEAL THE PUNISHMENT. Whatever did not happen on that day he cannot act OR REPEAL THE PUNISHMENT. Hence one must not delay THE FAST from one day to another. For that reason we learned, "everything upon its day" (Vayikra 23:37), and not anything of its day on another day.

304. Come and see, Not in vain was he roused by means of a BAD dream, BUT in order to beg for mercy on himself. Woe to that man who is not aroused, nor informed in a dream, because he is called evil. Hence, "nor shall evil dwell with You" (Tehilim 5:5), and, "HE THAT HAS IT SHALL ABIDE SATISFIED; he shall not be visited with evil" (Mishlei 19:23), "he shall not be visited" BY A BAD DREAM because he is bad.

305. Rabbi Yosi said, It is written, "nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13). What is "speaking of vain matters"? EVEN SPEAKING ABOUT WHAT ONE NEEDS PERTAINS TO "YOUR OWN BUSINESS." But, HE ANSWERS, IT MEANS until that speech is pronounced and spoken, THAT IS, THE COMMAND TO SPEAK WORDS OF TORAH. Surely this is the meaning of this, which is derived from, "nor speaking of vain matters." Happy are Yisrael in this world and in the World to Come. Of them it is written, "For he said, 'Surely they are My people, children that will not lie'. So He was their deliverer" (Yeshayah 63:8).

42. "And the son of an Yisraeli woman..."

Rabbi Yehuda says that anyone who comes from polluted seed will eventually expose it before everyone. Rabbi Chiya tells us that a man has no permission to reveal concealed matters that were not disclosed in order to be revealed. Some generations are not worthy of having hidden matters revealed. During Rabbi Shimon's lifetime revelations were made and understood, but after his death they were no longer understood. We read about the consequences of the blasphemy uttered by the Yisraeli woman's son. Rabbi Yehuda says that one is not punished for swearing by his own god, but only if he blasphemes the Holy Name.

306. "And the son of an Yisraeli woman, whose father was an Egyptian man, went out..." (Vayikra 24:10). Rabbi Yehuda said he went out from the portion of Yisrael, went out from being a part of anything, went out from the whole of Faith. "strove together in the camp" (Ibid.): from this we learned that whoever came from polluted seed will eventually expose it before everyone. What brought it upon him? The pollution of the evil part in him, for he has no part among the whole of Yisrael.

303. דְּלִית לָךְ יוֹם דִּלָּא אֲשַׁתְּכַח בֵּיה חֵילָא, וּמֵאן דְּשָׂאֲרֵי בְּתַעֲנִיתָא דְּחֻלְמָא בְּהוּא יוֹמָא, לֹא סָלִיק הָהוּא יוֹמָא עַד דְּקָרַע דִּינִיָּה. אָבֵל לֹא דְשַׁבְּעִים שָׁנָה בְּיוֹמָא דְּשַׁבָּת. בִּג"כ, בְּהוּא יוֹמָא מִמָּשׁ, וְלֹא בְּיוֹמָא אַחְרָא, דְּלִית רִשׁוּ לְיוֹמָא עַל יוֹמָא אַחְרָא. כָּל יוֹמָא, מַה דְּאִירַע בְּיוֹמִיָּה, עָבִיד. דִּלָּא אִירַע בְּיוֹמִיָּה, לֹא עָבִיד. וְעַל דָּא לֹא לְבַעֲי לִיָּה לְאִינִשׁ לְסַלְקָא לִיָּה מִיוֹמָא דָּא לְיוֹמָא אַחְרָא. וּבִגִּין כֵּךְ, דְּבַר יוֹם בְּיוֹמוֹ תִּנִּינָן, וְלֹא דְּבַר יוֹם לְיוֹמָא אַחְרָא.

304. וְתָא חֲזִי, לֹא לְמַגְנָא מִתַּעֲרֵי עֲלִיָּה בְּחֻלְמָא, בִּגִּין לְמִתְבַּע עֲלִיָּה רַחֲמִי. וְוִי לְהוּא ב"נ דִּלָּא מִתַּעֲרֵי עֲלִיָּה, וְלֹא אֹדְעוּ לִיָּה בְּחֻלְמָא, דְּהָא אִקְרִי רַע. וּבִגִּינִי כֵּךְ, לֹא יְגוֹרֵךְ רַע כְּתִיב. וּכְתִיב בַּל יִפְקֹד רַע, בַּל יִפְקֹד, בִּגִּין דְּאִיָּהוּ רַע.

305. אָמַר רַבִּי יוֹסִי, כְּתִיב מִמְּצוֹא חֶפְצֶךָ וְדְּבַר דְּבַר, בִּין דְּכְתִיב מִמְּצוֹא חֶפְצֶךָ, מַהוּ וְדְּבַר דְּבַר. אֱלָא, עַד דִּיגְזֹר מְלָה כְּדָקָא יֵאוּת, וְיִמְלַל לִיָּה. וְדָאִי כֵּךְ הוּא בְּרִירָא דְּמְלָה, מִשְׁמַע דְּכְתִיב וְדְּבַר דְּבַר. זַכַּאִין אִינּוֹן יִשְׂרָאֵל בְּעֻלְמָא דִּין וּבְעֻלְמָא דְּאִתִּי, עֲלִיָּהוּ כְּתִיב, וַיֹּאמֶר אֶךְ עַמִּי הֵמָּה בָּנִים לֹא יִשְׁקְרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ.

306. וַיֵּצֵא בֶן אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן אִישׁ מִצְרִי וְגו'. וַיֵּצֵא, רַבִּי יְהוּדָה אָמַר, נִפְק מִכְּלָלָא דְּחוּלְקָא דִּישְׂרָאֵל, דְּנִפְק מִכְּלָלָא דְּכָלָא, נִפְק מִכְּלָלָא דְּמַהִימְנוּתָא. וַיִּנְצוּ בְּמַחְנֶה, מִכָּאן אוֹלִיפְנָא, כָּל מֵאן דְּאִתִּי מְזוּהָמָא דְּזֻרְעָא, לְסוֹף גְּלוּיָה לִיָּה קָמִי כָּלָא. מֵאן גְּרִים לִיָּה, זוּהָמָא דְּחוּלְקָא בּוֹשָׂא דְּאִית בֵּיה. דְּלִית לִיָּה חוּלְקָא בְּכָלָלָא דִּישְׂרָאֵל.

307. Rabbi Chiya opened with, "It is the glory of Elohim to conceal a thing; but the honor of kings is to search out a matter" (Mishlei 25:2). THIS MEANS a man has no permission to reveal concealed matters that were not disclosed for revelation, things hidden by Atik Yomin, THAT IS, THAT PERTAIN TO THE FIRST THREE SFIROT, as written, "to eat sufficiently, and for stately clothing (or: 'concealing Atik')" (Yeshayah 23:18), NAMELY, REVEALING up to that place one has permission, THAT IS, FROM THE ASPECT OF THE SIX EXTREMITIES, but no more. Hence "concealing Atik" surely, NOT REVEALING WHAT ONE HAS NO PERMISSION TO, NAMELY THE FIRST THREE SFIROT.

308. Another explanation for, "to eat sufficiently" REFERS TO the friends who know the routes and paths to properly walk the way of Faith, such as the generation when Rabbi Shimon lived. "and concealing Atik" REFERS TO other generations, none of which are worthy of eating to satiation or of having matters revealed among them, but to conceal Atik, as written, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

309. During Rabbi Shimon's life, a man would say to his neighbor, Open your mouth and let your words shine forth. After he died, they used to say, "Do not let your mouth cause your flesh to sin." During his life, "to eat sufficiently," but after his demise, "concealing Atik." The friends would stammer and not understand matters. According to another explanation, "to eat sufficiently," REFERS TO disclosed things, NAMELY EXOTERICA, while, "concealing Atik" REFERS TO undisclosed things, NAMELY, THE SECRET OF THE TORAH.

310. "and the Yisraeli woman's son blasphemed the name" (Vayikra 24:11). HE ASKS what is meant by "blasphemed (or: 'bored')". Rabbi Aba said, He surely blasphemed, as in the verse, "and bored a hole in the lid of it" (II Melachim 12:10), piercing that which was covered, WHICH IS NOW AS IF PIERCED. "and his mother's name was Shelomith, the daughter of Dibri" (Vayikra 24:11): up to this point the verse does not disclose his mother's name. Once it says, "blasphemed," he blasphemed his mother's name.

311. Rabbi Aba said, Had not the holy luminary, RABBI SHIMON, been living in the world, I would not have permission to reveal this. For permission was given to reveal this matter only to the friends among the reapers of the field, THAT IS, THOSE WHO ALREADY ENTERED THE CONCEALED WISDOM AND CAME OUT IN PEACE. May those who wish to reveal to those who do not know breathe their last.

307. רבי חייא פתח, כבוד אלהים הסתר דבר וכבוד מלכים חקור דבר. כבוד אלהים הסתר דבר, דלית רשו לבר נש לגלגא מלין סתימין, דלא אתמסרו לאתגלייא. מלין דחפא לון עתיק יומין, כד"א, לאכול לשבעה ולמכסה עתיק. לאכול לשבעה, עד ההוא אתר דאית ליה רשו ולא יתיר. ועם כל דא, ולמכסה עתיק, למכסה עתיק ודאי.

308. דבר אחר, לאכול לשבעה, אינון חבריא דידעין ארחין ושבילין למיהך בארץ מהימנותא בדקא יאות. כגון דרא דרבי שמעון שארי בגויה. ולמכסה עתיק, מדרין אחרנין דהא בלהון לא אתחזון לאכול ולשבעה ולא תגלייא מלין בגווייהו, אלא למכסה עתיק, כמה דאת אמר, אל תתן את פיך לחטא את בשרך.

309. ביומוי דרבי שמעון, הוה בר נש אמר לחבריה, פתח פיך ויאירו דבריך. בתר דשכיב, הוּו אמרי, אל תתן את פיך וגו'. ביומוי, לאכול לשבעה. בתר דשכיב, ולמכסה עתיק. דחבריא מגמגמי, ולא קיימי במלין. ד"א, לאכול לשבעה: באינון מלין דאתגליין. ולמכסה עתיק: באינון מלין דאתחפין.

310. ויקוב בן האשה הישראלית את השם, מהו ויקוב. רבי אבא אמר, ויקוב ודאי, כמה דאת אמר, ויקוב חור בדלתו, נקיב מה דהוה סתים. ושם אמו שלומית בת דברי, עד כאן סתים שמא דאמיה, כיון דכתוב ויקוב, נקיב שמא דאמיה.

311. אמר רבי אבא, אי לאו דבוצינא קדישא קיימא בעלמא, לא ארשינא לגלגא, דהא לא אתייהוב מלה דא לגלגא אלא לחבריא, דאינון בין מחצדי חקלא. תיפח רוחיהון דאינון דאתין לגלגא, לאינון דלא ידעו.

312. Come and see, it is written, "and this son of the Yisraeli woman and a man of Yisrael strove together in the camp." We already explained this verse. Yet THIS MAN OF YISRAEL is the son of his father, Shelomith's husband, from a different wife. When the Egyptian man came in to her, TO SHELOMITH, at midnight, her husband returned home and realized this. He separated from her and no longer came in to her. He married another woman and begot this man, who is called the man of Yisrael. The other man FROM THE EGYPTIAN is called the Yisraeli woman's son. HE ASKS, If they strove here together, why mention the Holy Name here, and why did he curse the Holy Name?

313. HE ANSWERS, The man of Yisrael said words during the fight about the mother OF THE SON OF THE YISRAELI WOMAN, NAMELY, HE SAID SHE WAS A WHORE. Immediately "the Yisraeli woman's son blasphemed (Heb. vayikov) the name," as in "and bored (Heb. vayikov) a hole in the lid of it." The meaning behind it is that he took the LAST Hei of the Holy Name, YUD HEI VAV HEI, WHICH IS MALCHUT, and cursed in order to defend his mother. This is the hole he pierced and mentioned the Holy Name explicitly. This was told to the reapers of the field. The secret of it is, "Likewise the way of an adulterous woman..." (Mishlei 30:20). Happy is the lot of the righteous, who know this matter yet keep it hidden. Therefore it is said, "Debate your cause with your neighbor, and do not reveal the secret of another" (Mishlei 25:9). THIS SECRET IS TOO DEEP AND CANNOT BE REVEALED.

314. The last Hei OF THE NAME YUD HEI VAV HEI was the Nukva nourishing from two sides, MERCY AND JUDGMENT. For that reason, it took the King's weapons and executed its vengeance, as written, "Bring forth him that has cursed" (Vayikra 24:14). For that reason it is written, "You shall fear every man his mother, and his father" (Vayikra 19:3), the fear of one's mother preceding the father's. Happy are Yisrael in this world and in the World to Come.

315. "And you shall speak to the children of Yisrael, saying, Whoever curses his Elohim shall bear his sin" (Vayikra 24:15). Rabbi Yehuda said, This was already explained, yet, "Whoever curses his Elohim" is general. Since it says, "his Elohim" in general, he "shall bear his sin," AND WILL NOT BE PUNISHED, because we do not know who his Elohim is, what he reveres, whether he is one of the appointed angels or one of the stars or one of the leaders of the world.

316. Rabbi Yosi said, If he were wholly righteous, he would not have awakened their powers BY CURSING THEM. Since he did so, we fear he is touched by heresy. NONETHELESS he will not die for it, because it is a general word, NOT EXPLAINING WHO HIS ELOHIM IS.

312. תָּא חֲזִי, כְּתִיב וַיִּנְצוּ בַּמַּחֲנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי, הָאִי קָרָא הָא אוֹקִימָנָא, אֲבָל דָּא בַר אֵינְתּוּ אַחֲרָא דְאַבּוּי, בַּעֲלָה דְשְׁלוּמִית הוּהּ. וְכִיּוֹן דְּאִתָּא הָהוּא מִצְרָאָה עָלָה, בַּפְּלָגוֹת לִילְיָא, תֵּב לְבֵיתָא וַיִּדַּע מְלָה, אֶתְפָּרֵשׁ מֶנָּה וְלֹא אֶתָּא עָלָה. וְנָטַל אֵינְתּוּ אַחֲרָא, וְאוֹלִיד לְהָאִי, וְאִקְרִי אִישׁ הַיִּשְׂרָאֵלִי, וְאַחֲרָא בֶן הַיִּשְׂרָאֵלִית. אִי אֵינּוֹן אֵינְצוּ הֵכָא כְּחֻדָּא, מָאִי קָא בְּעִי הֵכָא שְׁמָא קְדִישָׁא. וְאַמָּאִי קָלַל שְׁמָא קְדִישָׁא.

313. אֵלָא, אִישׁ הַיִּשְׂרָאֵלִי אָמַר מְלָה מֵאִמְיָה, מִגּוֹ קֶטְטָה. מִיָּד וַיִּקּוּב בֶּן הָאִשָּׁה הַיִּשְׂרָאֵלִית. כְּמָה דְּאִתָּא אָמַר, וַיִּקּוּב חוֹר בְּדִלְתּוֹ. רָזָא דְּמְלָה, נָטַל ה' דְּשְׁמָא קְדִישָׁא, וְלִיט, לְאַגְנָא עַל אִמְיָה. וְדָא הוּא נְקִיבָא, דְּאִיהוּ נְקִיב וּפְרִישׁ שְׁמָא קְדִישָׁא. וְלִמְחֻצְרֵי חֻקְלָא אֶתְמַר. וְרָזָא דְּמְלָה, בֶּן דֶּרֶךְ אִשָּׁה מִנְּאֻפָּת וְגו', זָכָא חוֹלְקִיהוֹן דְּצִדִּיקֵינָא, דִּידַעִין מְלָה, וּמִכְסִּיּוֹן לָהּ. וְעַל דָּא אֶתְמַר, רִיבְךָ רִיב אֶת רֵעֶךָ וְסוֹד אַחֵר אַל תִּגַּל.

314. ה' בְּתִרְאָה, הוֹת נּוֹקְבָא דִּינְקָא בְּתִרִין סְטְרִין, בְּגִין כֶּךָ נָטַל זַיִינוֹן דְּמִלְכָּא, וְנִקְמַת נִקְמָהָא, דְּכְתִיב הוֹצֵא אֶת הַמִּקְלָל. עַל דָּא כְּתִיב, אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ, דְּחִילוֹ דְּאִימָא אֲקָדִים לְאַבָּא. וְזָכָאִין אֵינּוֹן יִשְׂרָאֵל בַּעֲלָמָא דִּין וּבַעֲלָמָא דְּאִתִּי.

315. וְאֵל בְּנֵי יִשְׂרָאֵל תִּדְבֹּר לֵאמֹר אִישׁ אִישׁ כִּי יִקְלַל אֱלֹהִיו וְנָשָׂא חֲטָאוֹ. רַבִּי יְהוּדָה אָמַר, הָא אוֹקְמוּהּ. אֲבָל כִּי יִקְלַל אֱלֹהִיו סְתִים. וּבְגִין דְּאָמַר אֱלֹהִיו סְתִים, לְכַךְ וְנָשָׂא חֲטָאוֹ. דְּהָא לֹא יִדַּעִין מֵאֵן הוּא אֱלֹהִיו, מֵאֵן דְּחָלָא דִּילִיָּה, אִי אַחַד מִן הַשָּׁרִים, אוֹ חַד מִן כְּכַבְיָא, אוֹ חַד מִדְּבָרֵי עֲלָמָא.

316. א"ר יוֹסִי, אִי צְדִיק גְּמוּר הוּא, לֹא יִתְעַר חִילִּיהוֹן, וְכִיּוֹן דְּאֶתְעַר מְלָה דָּא, חִיּוּשִׁינָן מִיּוֹנָת אֲזִדְרִיקַת בֵּיהּ, וְלֹא יָמוּת עַל דָּא, בְּגִין דְּאִיהוּ מְלָה סְתִים.

317. Rabbi Yehuda said, He is judged favorably that way. Had he said, 'my Elohim' AND CURSED HIM he can argue, This is my Elohim I had until now, after which I was drawn, yet now I return IN REPENTANCE to receive the supernal Faith. But had he said 'Hashem Elohim' or Yud Hei Vav Hei, mentioning it by name, he has no case, for this is everybody's Faith, and each letter of the Holy Name amounts to the whole Name.

318. According to another explanation for, "and the Yisraeli woman's son blasphemed the name, and cursed," Rabbi Yitzchak said, Why "the Yisraeli woman's son blasphemed"? This is as we explained it. The man of Yisrael was Shelomith's husband. Rabbi Yehuda said, He was Shelomith's husband's son from another woman. Rabbi Yitzchak said they fought together, and he said about his mother THAT SHE WAS A WHORE and that his EGYPTIAN father was killed by means of the Holy Name BY MOSES as we explained the verse, "do you intend (lit. 'speak') to kill me" (Shemot 2:14). He therefore extended this speech to him, THAT IS, LET HIM KNOW WHILE THEY WERE FIGHTING.

319. This is the meaning of, "and the Yisraelite woman's son blasphemed the name, and cursed. And they brought him to Moses." The reason is that he came to Moses COMPLAINING that he killed his father by means of the Holy Name. For that reason, "they brought him to Moses." When Moses saw that, immediately, "they put him in custody" (Vayikra 24:12). Both father and son fell into Moses' hands.

43. "Whoever curses his Elohim"

Rabbi Yitzchak says that one must not allow the Evil Inclination to enter him, because then a foreign El dwells in him and then he transgresses the Torah. Therefore "whoever curses his Elohim" can claim he was cursing the Evil Inclination that is inside him, but anyone who blasphemes the name of Hashem shall be put to death in this world, and in the World to Come, because all the worlds depend on the Holy Name. While walking through the fields, Rabbi Shimon tells the rabbis that everything in the world serves the world somehow, and that one must not treat anything with contempt. Even things that seem to harm the world are actually good as they serve the world in some way.

320. "Whoever curses his Elohim shall bear his sin" (Vayikra 24:15). Rabbi Yitzchak opened with, "Hear, O My people, and I will testify against you, O Yisrael, if you will hearken to Me, there shall be no strange El among you, nor shall you worship any foreign El" (Tehilim 81:9-10). HE ASKS, Since it is written, "there shall be no strange El among you," what is meant by, "nor shall you worship any foreign El"? AND HE ANSWERS, "there shall be no strange El among you," MEANS one must not allow the Evil Inclination to enter inside himself, for whoever comes to join it, a foreign El dwells within him. For when man joins it, he promptly comes to transgress the words of the Torah and transgress the Faith in the Holy Name. Then he comes to bow before a foreign El. It therefore says, "there shall be no strange El among you." If you will have no strange El among you, you shall not come to bow to a foreign El or transgress the Faith in the Holy Name. This is the meaning of, "nor shall you worship any foreign El," which is man's evil Faith.

317. ר' יהודה אמר, דאין ליה לטב בהא, דאי אמר אלהי, וכול למטען אלהי דהוה עד השתא, דאתמשכנא אבתריה בלבאי, והשתא אהדרנא לקבלא מהימנותא עלאה. אבל אי אמר יי' אלהים, או יי', ונקיב ליה בשמא, האי לית ליה למטען בהאי, בגין דדא הוא מהימנותא דכלא, וכל את ואת דשמא קדישא דא, סלקא לשמא שלימא.

318. ד"א ויקוב בן האשה הישראלית את השם ויקלל. רבי יצחק אמר, ויקוב בן האשה, אמאי. אלא במה דאוקמוה. אבל האיש הישראלי, בעלה דשלומית הוה. רבי יהודה אמר, בריה דבעלה דשלומית מאנתו אחרא הוה. אמר רבי יצחק, נצו בחדא, וא"ל מלה מאימיה, וכי אבוי הוה דאתקטל בשמא קדישא, במה דאוקמוה דכתיב הלהרגני אתה אומר, דהא בשמא קדישא, קטיל ליה משה, ועל דא אושיט מלה לקבליה.

319. ודא הוא דכתיב, ויקוב בן האשה הישראלית את השם ויקלל ויביאו אותו אל משה. אמאי. בגין דמטא לגביה דמשה, על דקטיל לאבוהי בשמא קדישא. בגין כך ויביאו אותו אל משה. בין דחמא משה, מיד ויניחודו במשמר, ואבא וברא נפלו בידי דמשה.

320. איש איש כי יקלל אלהיו ונשא חטאו. רבי יצחק פתח, שמע עמי ואעידה בך ישראל אם תשמע לי לא יהיה בך אל זר ולא תשתחוה לאל נכר, בין דכתיב לא יהיה בך אל זר, מאי ולא תשתחוה לאל נכר. אלא לא יהיה בך אל זר, דלא ייעול ב"נ ליצר הרע בגויה, דכל מאן דאתי לאתחברא ביה, אל זר שריא בגויה, דהא בדאתחבר ב"נ ביה מיד אתי לאעברא על פתגמי אורייתא. אתי לאעברא על מהימנותא דשמא קדישא, ואתי לבתר למסגר לטעוון אחרן, ועל דא כתיב, לא יהיה בך אל זר, בין דלא יהיה בך אל זר, לא תיתי למסגר לטעוון אחרן, ולמעבר על מהימנותא דשמא קדישא. הה"ד, ולא תשתחוה לאל נכר, ומהימנותא בישא דב"נ דא הוא.

321. Therefore, "Whoever curses his Elohim" can claim he cursed that foreign El, the Evil Inclination that rests over him at times, and we can not know whether his words are true or not. Hence, he "shall bear his sin" ONLY. But, "he that blasphemes the name of Hashem, shall surely be put to death" (Vayikra 24:16).

321. ועל דא כי יקלל אלהיו, דיכול למטען דהוא לויט לההוא אל זר, יצרא בישא דשריא עליה לזמנין, ואנן לא ידעינן מלוי אי קשוט או לאו. ועל דא, ונשא חטאו. אבל ונוקב שם יי' מות יומת.

322. Rabbi Yehuda said, If that is so THAT HE SPEAKS ABOUT THE EVIL INCLINATION why IS IT WRITTEN, "shall bear his sin"? It should have said, 'his sin is forgiven.' He said to him, THIS IS like saying 'my Elohim' vaguely, as we said, not specifying WHETHER HE REFERRED TO A FOREIGN EL, WHICH IS THE EVIL INCLINATION. HENCE IT CANNOT BE WRITTEN THAT HIS SIN IS FORGIVEN BECAUSE THE MATTER IS IN DOUBT. Rabbi Chiya said, "Whoever curses his Elohim" is said in general, without specifying. Such a man surely "shall bear his sin" AND NOT BE PUNISHED. But, "he that blasphemes the name of Hashem, shall surely be put to death," for this is the source for everybody's Faith. He is allowed to plead nothing for himself. HE CANNOT CLAIM THAT HE REFERRED TO ANOTHER ELOHIM.

322. א"ר יהודה, אי הכי, אמאי ונשא חטאו, ונסלח חטאו מבעי ליה. א"ל, בגון דאמר אלהי כמה דאוקימנא סתם, ולא פירש. רבי חייא אמר, כי יקלל אלהיו סתם, ולא פירש, והא ודאי ונשא חטאו. אבל ונוקב שם יי' מות יומת, דהא הכא תלויא מהימנותא דכלא, ולית ליה רשו למטען עליה כלל.

323. Rabbi Yosi said, It is surely so, for this name, YUD HEI VAV HEI, is the Faith of the higher and lower beings. All the worlds are based on it. Thousands and tens of thousands of worlds of yearning suspend from one small letter, WHICH IS YUD, and many thousands and tens of thousands are suspended from each and every letter and rise to be connected to Faith, WHICH IS MALCHUT. All that the higher and lower beings have not comprehended is concealed in them, and the Torah comes out from them, this world and the World to Come, He and His name are One. Hence it is written, "I will take heed to my ways, that I sin not with my tongue" (Tehilim 39:2), and, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

323. אמר רבי יוסי, הכי הוא ודאי, דהא שמא דא מהימנותא דעלאי ותתאי. ועל דא קיימין עלמין בלהו, באת חד זעירא, תליין אלף אלפין ורבוא רבבן עלמין דכסופין, ועל דא תנינן, אתוון אליון, קשירין אליון באליון, וכמה אלף רבבן עלמין, תליין בכל את ואת, ואסתליקו ואתקשרו במהימנותא וסתים בהו, מה דלא אתדבקו עלאין ותתאין, אורייתא בהו תלויא, עלמא דין ועלמא דאתי, הוא ושמייה חד. ועל דא כתיב, אמרתי אשמרה דרכי מחטוא בלשוני. וכתיב אל תתן את פיך לחטוא את בשרך.

324. Rabbi Chizkiyah opened with, "no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. When the horn sounds long..." (Shemot 19:13). And if it is said of Mount Sinai, which is a mountain like any other mountain, once the glory of the Holy King appeared on it, "no hand shall touch him, but he shall surely be stoned, or shot through," it is much more so about whoever approaches the King. And if of Mount Sinai, to which one could extend a hand in a respectful and reverent manner, it is yet said, "no hand shall touch him" in a neutral way, not even in a respectful manner, it would be more emphatic about extending a hand contemptuously towards the King.

325. Rabbi Yesa opened with, "Do not come near. Put off your shoes from off your feet, for the place on which you stand is holy ground" (Shemot 3:5). It says, "Do not come near" of Moses, from whom, since the day he was born, the holy supernal splendor was not removed. THE HOLY ONE, BLESSED BE HE, said to him, 'Moses, until this moment you are not worthy to serve My glory. "Put off your shoes from off your feet"'. If this is written of Moses, EVEN THOUGH he approached in reverence and holiness, it is far more so of whoever approaches the King with contempt.

326. Rabbi Aba said, "Whoever curses his Elohim shall bear his sin." Come and see, when Yisrael lived in Egypt, they were familiar with the ministers of the world appointed over the other nations. Each had his own idol. Once they connected to the bond of Faith and the Holy One, blessed be He, drew them toward His service, they left them and drew near the supernal holy Faith. Hence it is written, "Whoever curses his Elohim," NAMELY, ONE OF THE SEVENTY MINISTERS, even though it is idolatry, since I appointed them as ministers to guide the world, whoever curses and desecrates them, "shall bear his sin" surely. For by My power they exist and guide the people in the world. But, "he that blasphemes the name of Hashem, shall surely be put to death" (Vayikra 24:16). It is not WRITTEN, that he "shall bear his sin," as in relation to those SEVENTY MINISTERS, but he "shall surely be put to death." He shall be put to death in this world and surely die in the World to Come. As for those SEVENTY MINISTERS, it is written, that he "shall bear his sin," because he behaves contemptuously towards My handiwork, towards My servant that I appoint, which is forbidden. But he is not punishable by death for that.

324. רַבִּי חִזְקִיָּה פָתַח, לֹא תִגַּע בּוֹ יָד בִּי סִקּוֹל וְסִקָּל אוֹ יָרֵה וְיִרְה אִם בְּהֵמָה אִם אִישׁ לֹא יִחְיֶה בְּמִשּׁוֹךְ הַיּוֹבֵל. וּמָה טוֹרָא דְּסִינִי, דְּאִיהּ טוֹרָא בְּשָׂאָר טוֹרֵי עֲלָמָא, בְּגִין דְּאַתְחֲזִי עָלֶיהּ יִקְרָא דְּמַלְכָּא קְדִישָׁא, כְּתִיב לֹא תִגַּע בּוֹ יָד בִּי סִקּוֹל וְסִקָּל אוֹ יָרֵה וְיִרְה, מֵאֵן דְּקָרִיב לְמַלְכָּא לֹא כ"ש. וּמָה טוֹרָא דְּסִינִי דִּיכִיל ב"נ לְאוֹשִׁיט בֵּיהּ יָדָא אַרְחָ יִקְר בְּדַחִילוֹ, כְּתִיב לֹא תִגַּע בּוֹ יָד סִתָּם, וְאַמִּילוּ בְּאַרְחָ יִקְר. מֵאֵן דְּאוֹשִׁיט יָדֵיהּ בְּאַרְחָ קִלְנָא לְקַבִּיל מַלְכָּא, לֹא כָּל שְׁבָן.

325. רַבִּי יֵסָא פָתַח וְאָמַר, אֵל תִּקְרַב הָלוֹם שֶׁל נַעֲלִיךְ מֵעַל רִגְלֶיךָ בִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קֹדֶשׁ הוּא. וּמָה מֹשֶׁה, דְּמֵן יוֹמָא דְּאַתִּילִיד זִיְהֵרָא קְדִישָׁא עֲלָאָה לֹא אַעֲדִי מִנִּיהּ, כְּתִיב בֵּיהּ אֵל תִּקְרַב הָלוֹם. א"ל מֹשֶׁה, ע"כ לֹא אַנְתָּ בְּדָאִי לְאַשְׁתַּמְשָׁא בִּיקְרִי, שֶׁל נַעֲלִיךְ. וּמָה מֹשֶׁה כֵּן, דִּהוּהָ קָרִיב בְּדַחִילוֹ בְּקְדוּשָׁה כְּתִיב בֵּיהּ הָכִי. מֵאֵן דְּקָרִיב בְּאַרְחָ קִלְנָא לְגַבִּי מַלְכָּא, עַל אַחַת כְּמָה וְכְמָה.

326. רַבִּי אָבָא אָמַר, אִישׁ אִישׁ בִּי יִקְלַל אֱלֹהִיו וְנִשָּׂא חֲטָאוֹ. ת"ח, כִּד הוּוּ יִשְׂרָאֵל בְּמִצְרַיִם, הוּוּ יִרְעִי בְּאִינוֹן רַבְרָבִי עֲלָמָא, דְּמִמְנָן עַל שָׂאָר עַמִּין, וְכָל חַד וְחַד הוּוּ לִיהּ דְּחֵלָא בְּלַחְדוֹי מְנִיְהוּ. בִּיּוֹן דְּאַתְקִשְׁרוּ בְּקִשְׁרָא דְּמַהִימְנוּתָא, וְקָרִיב לֹון קוֹדֶשָׁא בְּרִיךְ הוּא לְפִולְחָנִיהּ, אַתְפָּרְשׁוּ מִנִּיְהוּ וְקָרִיבוּ לְגַבִּי מַהִימְנוּתָא עֲלָאָה קְדִישָׁא. וּבג"כ כְּתִיב, אִישׁ אִישׁ בִּי יִקְלַל אֱלֹהִיו, וְאֵע"ג דְּפִולְחָנָא נּוֹכְרָאָה הוּא, בִּיּוֹן דְּאַנָּא פְּקִידַת לֹון מְמַנָּא לְדַבְּרָא עֲלָמָא מֵאֵן דְּלִיּוּט וּמַבְזִי לֹון, וְנִשָּׂא חֲטָאוֹ וְדָאִי, דְּהָא בְּרִשּׁוֹתֵי קִיּוּמִין וְאֲזִלִי וּמַדְבְּרִין בְּנִי עֲלָמָא. אָבֵל וְנוֹקֵב שָׁם יִי מוֹת יוֹמָת, לֹאוּ וְנִשָּׂא חֲטָאוֹ כְּמָה לְאֵלִין, אֵלָא מוֹת יוֹמָת. מוֹת בְּעֲלָמָא דִּין, יוֹמָת בְּעֲלָמָא דְּאַתִּי. לְאֵלִין וְנִשָּׂא חֲטָאוֹ, בְּגִין דְּמַבְזִי עוֹבְדֵי יְדוּי, מַבְזִי לְשִׁמְשׁוּי דְּאַנָּא פְּקִידִית, וְאַסִּיר הוּא, אָבֵל מִיתָה לֹא אַתְחַיִּיב בְּהוּ.

327. Rabbi Shimon was walking along the way together with Rabbi Elazar, Rabbi Aba, Rabbi Chiya, Rabbi Yosi and Rabbi Yehuda. They reached a furrow full of water. Rabbi Yosi walked through the water fully clothed. He said, The furrows and water channels made, WHICH PEOPLE MAKE IN THEIR FIELDS FOR THE WATER TO FLOW, I wish they did not exist. Rabbi Shimon said to him, You are forbidden TO SAY SO. It serves people, and one must not treat with contempt whatever serves the Holy One, blessed be He, EVEN IF IT IS HARMFUL. This is more so if the actions are true, LIKE THOSE CHANNELS IN THE FIELDS that exist according to the laws of celestial providence; THAT IS, THIS ACTION HAS A ROOT ABOVE.

328. He opened and said, "And Elohim saw everything that He had made, and, behold, it was very good" (Beresheet 1:31). "And Elohim saw everything that He had made" WAS SAID in general, INCLUDING even snakes, scorpions and mosquitoes. Even those that seem to harm the world, it is written of them all, "and, behold, it was very good." They all serve the world and guide the world though people do not know.

329. While they were walking they saw a snake moving before them. Rabbi Shimon said, It is surely going to perform a miracle for us. The snake moved fast before them and tangled with a viper in the middle of the road. They fought each other and died. When they reached them, they saw the two lying on the road. Rabbi Shimon said, Blessed is the Merciful who made us a miracle. For whoever look at it, THE VIPER, when it is alive, or it looks at a man, he cannot be saved from it, and more so if he comes near it. He recited over it, "No evil shall befall you, nor shall any plague come near your dwelling" (Tehilim 91:10). The Holy One, blessed be He, makes use of everything for His errands, and we must not treat lightly anything He had made. Hence it is written, "Hashem is good to all, and His tender mercies are over all His works. All Your works shall praise You, Hashem" (Tehilim 145:9-10).

44. The tulip and the lily

Rabbi Shimon talks about the special relationship that God has with the Congregation of Yisrael. He says that Malchut is the lily of the valleys because she changes, sometimes to the good and sometimes to evil, sometimes to Judgment and at other times to Mercy.

330. Rabbi Shimon opened the discussion with, "I am the tulip of the Sharon; the lily of the valleys" (Shir Hashirim 2:1). How beloved is the Congregation of Yisrael, NAMELY MALCHUT, before the Holy One, blessed be He. The Holy One, blessed be He, praises her and she praises Him constantly. How many hymns and songs did she compose always to the King! Happy is the lot of Yisrael, who are attached to the lot of the holy portion, as written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9).

327. ר"ש הוה אזיל בארְחא, וְהוה עֲמִיה ר' אֶלְעָזָר וְר' אָבָא וְר' חִינּוּא וְר' יוֹסִי וְר' יְהוּדָה מְטוּ לְחַד טִיקְלֵי דְמִינָא, פּוֹסְקֵרָא ר' יוֹסִי בְקֻטְפוּי לְגוּ מִינָא, אָמַר קוּטְרָא דְקוּסְטִי דְמִינָא וּלְוֹאֵי לֹא שְׂבִיחָא. א"ל ר' שְׁמַעוֹן, אֲסִיר לָךְ. שְׁמַשָּׁא דְעֵלְמָא הוּא, וְאֲסִיר לְאַנְהָגָא קִלְנָא בְּשִׁמְשָׁא דְקוּדְשָׁא בְּרִיךְ הוּא וְכָל שְׁכֵן דְּאִינוּן עוֹבְדֵי קְשׁוּט, בְּנִימוּסֵי דְקֻסְטִירָא עֲלָהָא שְׂבִיחָא.

328. פִּתַּח וְאָמַר, וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד. וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, סֹתָם, אֲפִילוּ נְחָשִׁים וְעֶקְרָבִים וְיִתְוָשִׁים, וְאֲפִילוּ אִינוּן דְּאַתְחָזוֹן מַחְבְּלֵי עֲלָמָא, בְּכָלְהוּ כְּתִיב וְהִנֵּה טוֹב מְאֹד כָּלְהוּ שְׁמַשֵּׁי עֲלָמָא, מִדְּבָרֵי עֲלָמָא, וּבְנֵי נִשָּׂא לֹא יֵדְעִי.

329. עַד דְּהוּוּ אֲזִילִי, חָמוּ חַד חוּיָא מְדַבֵּר קְמִייהוּ, א"ר שְׁמַעוֹן, וְדַאי דָּא אֲזִיל לְאַרְחָשָׁא לֶן נִיסָא, רְהַט הֵהוּא חוּיָא קְמִייהוּ, וְקֻטְר בַּחַד אֲפַעָה בְּקִיטְרָא דְאַוּרְחָא נֶצֶן חַד בַּחַד וּמִיתָו. כִּד מְטוֹן, חָמוּ לֶוֹן לְתִירוּוִייהוּ שְׂבִיבִין בְּאַרְחָא. אָמַר ר"ש, בְּרִיךְ רַחֲמִנָא דְרַחֲשֵׁי לֶן נִיסָא. דְּהָא כָּל מָאן דְּאַסְתַּכֵּל בְּהָאֵי, כִּד אִיהוּ בְּקִינוּמִיָּה, אִוּ אִיהוּ יִסְתַּכֵּל בְּב"ג, לֹא יִשְׁתַּזְיֵב וְדַאי, כ"ש אֵי יִקְרַב בְּהִדְיָה. קֵרָא עֲלִיהָ, לֹא תֵּאוּנָה אֵלֶיךָ רָעָה וְנִגַּע לֹא יִקְרַב בְּאַהֲלָךְ. וּבְכָלְא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא שְׁלִיחוּתָא דִּילִיָּה, וְלִית לֶן לְאַנְהָגָא קִלְנָא בְּכָל מַה דְּאִיהוּ עֲבִד. וְעַל דָּא כְּתִיב, טוֹב יְי' לְכָל וְרַחֲמֵיו עַל כָּל מַעֲשָׂיו, וּכְתִיב, יוֹדוּךָ יְי' כָּל מַעֲשִׂיךָ.

330. רַבִּי שְׁמַעוֹן פִּתַּח, אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֵמְקִים. בְּמַה חֲבִיבָה כ"י קְמִי קוּדְשָׁא בְּרִיךְ הוּא, דְּקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לִיהָ, וְהִיא מְשַׁבַּח לִיהָ תְּדִיר. וְכַמָּה שְׂבָחִין וּמְזַמְרִין אֶתְקַנְתָּ לִיהָ לְמַלְכָּא תְּדִיר. זָכָאָה חוּלְקִיהוּן דְּיִשְׂרָאֵל, דְּאַחֲרִידֵן בְּעֲדָבָא דְחוּלְקָא קְדִישָׁא, בְּמַה דְּכְתִיב בִּי חֶלֶק יְי' עִמּוֹ יַעֲקֹב חֶבֶל נָחֳלָתוֹ.

331. "I am the tulip of the Sharon" refers to the Congregation of Yisrael, MALCHUT that is called a tulip. She stands with majestic beauty in the Garden of Eden to be planted. Sharon means that she sings (Heb. sharah) and praises the supernal King, ZEIR ANPIN. According to another interpretation, "I am the tulip of the Sharon," as she, MALCHUT, needs to be watered by the flow of the deep river, the source of the streams, BINAH, as written, "the Sharon is like the Aravah" (Yeshayah 33:9). SHARON MEANS THE PLAIN. THIS MEANS THE TULIP THAT IS IN THE PLAIN IS THIRSTY FOR WATER, BECAUSE THE SUN BURNS IT.

332. "The lily of the valleys" means she is situated where it is deepest. What are the deep valleys? They feature in the verse, "Out of the depths I have cried to You, Hashem" (Tehilim 130:1). The lily of the valleys comes from the place where the water of the deep rivers comes FROM and never ceases flowing, THAT IS, WHERE BINAH IS REVEALED. The lily of the valleys IS a lily of that place that is considered the deepest, hidden in every direction, NAMELY, FROM THE HIDDEN PLACE OF BINAH.

333. Come and see, at first MALCHUT IS a green-leafed green tulip; then she is a two-colored lily, red and white. It is a lily (Heb. shoshanah) of six (Heb. shishah) leaves, a lily that changes (Heb. meshanah) its colors and changes from one color to another. A lily first is CALLED a tulip, NAMELY, when she wishes to unite with the King she is called a tulip. After uniting with the King with kisses, she is called a lily, since it is written, "his lips like lilies" (Shir Hashirim 5:13). She is the lily of the valleys because she changes, changing her colors sometimes to the good and sometimes to evil, sometimes to Judgment and at times to Mercy.

45. The sin of the Tree of Knowledge of Good and Evil

Rabbi Shimon says that when God created Adam He asked him to be always in the bond of Faith, to never change or turn, to be single-hearted in his devotion. But after Adam and Eve sinned they then clung to a place that changes from good to evil and from evil to good. They left their attachment to the highest, that is one and never changing. God then told Adam that they had left life and were now subject to death. All others on earth followed Adam's example, which is why the whole world suffers death. Lastly Rabbi Shimon tells us that in the World to Come God will destroy death forever, and all will cling to the Tree of Life.

334. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes..." (Bereshheet 3:6). Come and see, people do not know, observe or pay attention that when the Holy One, blessed be He, created Adam and honored him with supernal glory, He asked him to cleave to Him, so that he will be unique, of a single heart, in a place of single devotion - that he will never change or turn, but be in that bond of the unique Faith, to which everything is attached. This is the secret of, "the Tree of Life also in the midst of the Garden" (Bereshheet 2:9), NAMELY ZEIR ANPIN CALLED THE TREE OF LIFE, SO THAT HE WILL BE ATTACHED TO IT, AS IT HAS NOT THE DUALITY OF GOOD AND EVIL.

331. אָנִי חֲבַצֶּלֶת הַשָּׂרוֹן, דָּא כ"י, דְּאֶקְרִי חֲבַצֶּלֶת, דְּקִיּוּמָא בְּשִׁמְרוֹ דְּנוּי בְּגִנְתָּא דְּעֶרֶן לְאַתְנַטְעָא. הַשָּׂרוֹן, דְּהִיא שָׂרָה וּמִשְׁבַּחַת לִיה לְמַלְכָּא עֲלָאָה. ד"א אָנִי חֲבַצֶּלֶת הַשָּׂרוֹן, דְּבִעִיָּא לְאַשְׁתַּקָּא מִשְׁקִיּוֹ דְּנַחֲלָא עֲמִיקָא, מִבּוּעָא דְּנַחֲלִין. כד"א הִיא הַשָּׂרוֹן בְּעֶרְבָה. שׁוֹשַׁנַּת הָעֵמֶקִים, דְּקִיּוּמָא בְּעֲמִיקָתָא דְּכָלָא.

332. שׁוֹשַׁנַּת הָעֵמֶקִים. מֵאן אֵינוֹן עֵמֶקִים. כד"א מִמַּעַמְמִיקִים קְרֵאֲתִיךָ יי'. חֲבַצֶּלֶת הַשָּׂרוֹן, מִהֶהוּא אַתָּר דְּשִׁקְיוֹ דְּנַחֲלִין עֲמִיקִין נִפְקִין, וְלֹא פִסְקִין לְעֵלְמִין. שׁוֹשַׁנַּת הָעֵמֶקִים, שׁוֹשַׁנַּת דְּהֶהוּא אַתָּר דְּאֶקְרִי עֲמִיקָא דְּכָלָא, סְתִים מִכָּל סְטֵרִין.

333. תָּא חַיִּי, בְּקִדְמִיתָא חֲבַצֶּלֶת יְרוּקָא, בְּטֶרְפִּין יְרוּקִין לְבַתֵּר שׁוֹשַׁנָּה, בְּתֵרִין גּוּוּנִין סוּמָק וְחוּר. שׁוֹשַׁנָּה: בְּשִׁית טֶרְפִּין. שׁוֹשַׁנָּה: דְּשִׁנִּית גּוּוּנָהָא, וְאַשְׁתַּנִּית מְגוּוּנָא לְגוּוּנָא. שׁוֹשַׁנָּה, בְּקִדְמִיתָא חֲבַצֶּלֶת, בְּזִמְנָא דְּבִעִיָּא לְאַזְדוּגָא בִּיה בְּמַלְכָּא, אֶקְרִי חֲבַצֶּלֶת. בְּתֵר דְּאַתְדַּבַּקְתָּ בִּיה בְּמַלְכָּא, בְּאֵינוֹן נִשְׁיָקִין, אֶקְרִי שׁוֹשַׁנָּה. בְּגִין דְּכִתִּיב שְׁפֹתֶיהָ שׁוֹשַׁנִּים. שׁוֹשַׁנַּת הָעֵמֶקִים. דְּהִיא שְׁנִיית וּמִשְׁנִית גּוּוּנָהָא, זִמְנִין לְטַב, וְזִמְנִין לְבִישׁ. זִמְנִין לְדִינָא, וְזִמְנִין לְרַחֲמִי.

334. וְתָרָא הָאִשָּׁה בִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תֵאָוֶה הוּא לְעֵינַיִם וְגו'. ת"ח, דְּהָא בְּנִי נָשָׂא לֹא יִדְעִין, וְלֹא מִסְתַּכְּלִין, וְלֹא מִשְׁגִּיחִין, בְּשַׁעֲתָא דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, וְאוֹקִיר לִיה בִּיקִירוֹ עֲלָאָה, בְּעָא מְנִיָּה לְאַתְדַּבַּקָּא בִּיה, בְּגִין דִּישְׁתַּכַּח יַחֲידָאִי, וּבְלָבָא יַחֲידָאִי, וּבְאַתָּר דְּרַבִּיקוּתָא יַחֲידָאָה, דְּלֹא יִשְׁתַּנִּי וְלֹא יִתְהַפֵּךְ לְעֵלְמִין, בְּהֶהוּא קְשׁוּרָא דְּמִהִימְנוּתָא יַחֲידָאָה, דְּכָלָא בִּיה אֶתְקַשֵּׁר. הָדָא הוּא דְּכִתִּיב וַעַץ הַחַיִּים בְּתוֹךְ הָגֶן.

335. Afterwards, they strayed from the way of Faith and left the peerless supernal tree, elevated above all other trees, WHICH IS THE TREE OF LIFE, NAMELY ZEIR ANPIN. And they came to cleave to a changing place that turns from one manner to another, from good to evil and from evil to good, NAMELY TO THE TREE OF KNOWLEDGE OF GOOD AND EVIL. They descended from above downwards and cleaved below to many changes. They left the highest, which is one and never changing. This is what is meant by, "that Elohim has made man upright; but they have sought out many inventions" (Kohelet 7:29), NAMELY, THE TREE OF KNOWLEDGE OF GOOD AND EVIL THAT CONTAINS MANY CHANGES. Their heart then changed by that very aspect, AS THEY WERE sometimes inclined towards good and sometimes towards evil, sometimes to Mercy and sometimes to Judgment. Surely it resembles that to which they clung; "they have sought out many inventions" and became attached to them.

336. The Holy One, blessed be He, said to him, 'Adam, you have left life and cleaved to death. Life is as in the verse, "the Tree of Life also in the midst of the Garden," NAMELY a tree called life, BECAUSE whoever is attached to it never tastes death. And you cleaved to another tree. Surely death is before you'. This is what is meant by, "Her feet go down to death..." (Mishlei 5:5), and, "and I find more bitter than death the woman" (Kohelet 7:26). Surely he cleaved to the region of death and left the region of life. For that he and the whole world were sentenced to death.

337. HE ASKS, If he sinned, what is the sin of the whole world? WHY WAS EVERYBODY SENTENCED TO DEATH? You may say that all creatures came and ate of this tree and it was sampled by all. This is not so. When Adam rose to his feet, all creatures saw him and feared him. They followed him like servants before a king. And he said to him, you and I, "O come, let us worship and bow down, let us kneel before Hashem our maker" (Tehilim 95:6), and they all followed him. When they saw Adam bowing to that place, THE TREE OF KNOWLEDGE OF GOOD AND EVIL, and cleaving to it, they all followed him. For THAT REASON he brought death upon himself and the whole world.

338. Adam then changed in many ways, now to good and now to evil, now to wrath and now to pleasure, now to Judgment and now to Mercy, now to life and now to death. He never remains permanently at any of them. This was brought to him by that place, THE TREE OF KNOWLEDGE OF GOOD AND EVIL. Hence it is called the blade of the revolving sword from one side to another, from good to evil, from Mercy to Judgment, from war to peace. It revolves in all DIRECTIONS and is called good and evil, as written, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it" (Beresheet 2:17).

335. ולבֹּתֶר סָאטוּ מְאוּרְחָא דְמַהִימְנוּתָא, וּשְׁבָקוּ אִילָנָא יְחִידָאָה עֲלָאָה מִכָּל אִילָנִין, וְאִתּוּ לְאִתְדַבְּקָא בְּאַתֵּר דְּמִשְׁתַּנִּי וּמִתְהַפֵּךְ מִגּוּוֹנָא לְגּוּוֹנָא, וּמִטֵּב לְבִישׁ, וּמִבִּישׁ לְטֵב, וּנְחִתּוּ מֵעִילָא לְתַתָּא, וְאִתְדַבְּקוּ לְתַתָּא בְּשִׁנּוּיִן סְגִיָּאִין, וּשְׁבָקוּ עֲלָאָה דְכֻלָּא, דְּהוּא חָד, וְלֹא אֲשַׁתְּנִי לְעֵלְמִין. הִדָּא הוּא דְכִתְיִב, אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יָשָׁר וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים. וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים וְדָאִי, כְּדִין אֲתַהֲפֵךְ לְבִיּוּהוּ בְּהֵוֹא סִטְרָא מִמֶּשׁ, זְמַנִּין לְטֵב, זְמַנִּין לְבִישׁ זְמַנִּין לְרַחֲמִי, זְמַנִּין לְדִינָא. כְּהֵוֹא מְלָה דְאִתְדַבְּקוּ בָּהּ וְדָאִי. וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים, וְאִתְדַבְּקוּ בָּהּ.

336. א"ל קוּדְשָׁא בְּרִיךְ הוּא, אָדָם, שְׁבַקְתָּ חַיִּי, וְאִתְדַבַּקְתָּ בְּמוֹתָא. חַיִּי, דְכִתְיִב וְעַץ הַחַיִּים בְּתוֹךְ הַגֶּן, עֵץ דְּאִתְקַרֵּי חַיִּים, דְּמֵאֵן דְּאֶחִיד בֵּיהּ, לֹא טַעִים טַעְמָא דְּמוֹתָא לְעֵלְמִין. וְאִתְדַבַּקְתָּ בְּאִילָנָא אַחֲרָא, הָא וְדָאִי מוֹתָא הוּא לְקַבְּלָךְ. הֵה"ד, רַגְלִיָּהּ יוֹרְדוֹת מוֹת וְגו'. וְכִתְיִב וּמוֹצָא אֲנִי מִרַמּוֹת אֶת הָאִשָּׁה. וְדָאִי. בְּאַתֵּר דְּמוֹתָא אִתְדַבַּק, וּשְׁבַק אֶת־רַחֲמֵי, בְּג"כ אֲתַגְזֹר עָלֶיהָ וְעַל כָּל עֲלָמָא מוֹתָא.

337. אִי הוּא חָטָא, כָּל עֲלָמָא מֵאִי חָטָא. אִי תִימָא דְכָל בְּרִיּוֹן אִתּוּ וְאֶכְלוּ מֵאִילָנָא דָּא, וְאִתְרַמִּי מִכָּלָא. לֹא הָכִי, אֲלֵא בְשַׁעֲתָא דְּאָדָם קָאִים עַל רַגְלוּי, חָמוּ לִיהּ בְּרִיּוֹן כָּלָהוּ, וְדַחְלוּ מִקְמִיָּהּ, וְהוּוּ נְטִלִין בְּתַרְיָה, כְּעַבְדִּין קָמִי מַלְכָּא. וְהוּא אָמַר לוֹן, אֲנָא וְאַתּוֹן, בּוֹאוּ נְשַׁתְּחוּהּ וְנִכְרַעַה נִבְרָכָה לְפָנֵי יוֹי עוֹשֵׁנוּ, וְכָלָהוּ אִתּוּ בְּתַרְיָה. כִּיּוֹן דְּחָמוּ דְּאָדָם סְגִיד לְהָאִי אֶתֶר, וְאִתְדַבַּק בֵּיהּ, כָּלָהוּ אֲתַמְשְׁכוּ אֲבַתְרִיָּה, וְגָרִים מוֹתָא לִיָּהּ, וְלָכָל עֲלָמָא.

338. כְּדִין אֲשַׁתְּנִי אָדָם לְכַמָּה גּוּוֹנִין, זְמַנִּין לְטֵב, זְמַנִּין לְבִישׁ. זְמַנִּין רוּגְזָא, זְמַנִּין נִיּוּחָא. זְמַנִּין דִּינָא, זְמַנִּין רַחֲמִי. זְמַנִּין חַיִּי, זְמַנִּין מוֹתָא. וְלֹא קָאִים בְּקִיּוּמָא תְּדִיר בְּחַד מְנִיּוּהוּ. בְּגִין דְּהֵוֹא אֶתֶר גְּרָמָא לִיָּהּ. וְע"ד אַקְרִי, לְהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, מִן סִטְרָא דָּא, לְסִטְרָא דָּא, מִן טֵב לְבִישׁ, מִן רַחֲמִי לְדִינָא, מִן שְׁלוֹם לְקֶרְבָּא, אֲתַהֲפִיכָתָּהּ הִיא לְכָלָא. וְאַקְרִי טוֹב וְרַע, דְכִתְיִב וּמֵעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ.

339. The supernal King, whose mercy is upon His handiwork, reproved him, saying to him, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it." Yet he did not accept from Him but followed his wife and was banished forever, since the woman rises no higher than that place and the woman brought death unto all.

340. Come and see, of the World to Come it is written, "for as the days of a tree shall the days of My people be" (Yeshayah 65:22). "the days of a tree" REFERS TO that famous tree, THE TREE OF LIFE. Of that time it is written, "He will destroy death for ever; and Hashem Elohim will wipe away tears from off all faces" (Yeshayah 25:8). Blessed be Hashem for ever and ever, Amen and Amen. May Hashem reign for ever, Amen and Amen.

339. וּמִלְכָּא עֲלָאָה, רַחֲמָא עַל עוֹבְרֵי יָדוּי, אוֹכַח לִיה, וְאָמַר לִיה וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ, וְהוּא לֹא קָבִיל מִנִּיה, וְאֶתְמַשֵּׁךְ בְּתַר אֶתְתִּיה, וְאֶתְתַּרְךָ לְעֵלְמִין. דִּהָא אֶתְתָּא לְאַתְרֵי דָּא סִלְקָא, וְלֹא יִתִּיר. וְאֶתְתָּא גְרִים מוֹתָא לְכָלָא.

340. ת"ח, לְעֵלְמָא דְאַתִּי כְתִיב, בִּי כִימֵי הָעֵץ יִמֵּי עַמִּי. כִּימֵי הָעֵץ: הֵהוּא עֵץ דְּאַשְׁתַּמּוּדַע. בֵּיה זְמַנָּא כְתִיב, בְּלַע הַמּוֹת לְנֹצַח וּמָחָה יִי' אֱלֹהִים דְּמַעָּה יַמְעַל כָּל פָּנִים.
בְּרוּךְ יִי' לְעוֹלָם אָמֵן וְאָמֵן יִמְלֹךְ יִי' לְעוֹלָם אָמֵן וְאָמֵן