

1. "Remember now what Balak king of Moab devised"

Rabbi Chiya opens by saying how happy are those whose Master reproves them out of His care for them. Rabbi Yosi says even though God told Yisrael to remember Him, when they cry out to him He does not pay attention to them. Rabbi Yehuda disagrees, and contends that if God had not remembered them, Yisrael would not have survived even a single day in exile. He says that when a man wants some action from God he must arouse it through a holy deed or speech below. Similarly, those who want to arouse actions from the Side of Defilement arouse their aspect through action and word of mouth. Rabbi Yehuda draws a distinction between divination and enchantment, and says that Yisrael's deeds are always done in holiness - there is no divination or enchantment in them. God reminds Yisrael of the acts that He has done for them and the protection He gave them while they were attached to Him.

1. "If you walk in My statutes..." (Vayikra 26:3). Rabbi Chiya opened with the verse, "O My people, remember now what Balak king of Moab devised, and how Bilaam, the son of Beor answered him..." (Michah 6:5). "O My people, remember"; happy is the portion of this people, that their Master reproves them so. "O My people, remember," though you have deviated from the way, you are My people, and I do not wish to repay you according to your deeds.

2. Rabbi Yitzchak said: Happy is the portion of the people whose Master says to them, "O My people, what have I done to you, and wherein have I wearied you? Testify against Me" (Ibid. 3). "What Balak king of Moab devised," THAT IS, how many things did he plan to do to destroy you, and how much wizardry has he incited against you.

3. Rabbi Yosi said: The Holy One, blessed be He, said to Yisrael, "Remember now." Woe to us that we cry, we sob and weep, "Remember, Hashem, what is come upon us" (Eichah 5:1). "Remember, Hashem, against the children of Edom" (Tehilim 137:7). Yet He does not want to pay attention to us, because when He said to us, "O...remember," in words of entreaty, we did not attend to Him. We therefore shout, with words like: "Remember, Hashem, what is come upon us," "Remember, Hashem, against the children of Edom," "Remember Your congregation, which You have purchased of old" (Tehilim 74:2). "Remember me, Hashem, when You show favor to Your people" (Tehilim 106:4). Yet He does not wish to pay attention to us.

4. Rabbi Yehuda said: Surely the Holy One, blessed be He, constantly pays attention to us and remembers us, for had He not attended to Yisrael and remembered us, they would not have survived in exile a single day. Hence it says, "And yet for all that, when they are in the land of their enemies..." (Vayikra 26:44). For the Holy One, blessed be He, does not reward us in accordance with our deeds.

1. אִם בְּחֻקוֹתַי תֵּלְכוּ וְגו'. ר' חִינּוּא פָתַח, עֲמִי זָכָר נָא מֶה יַעֲץ בֶּלֶק מֶלֶךְ מוֹאָב וּמֶה עָנָה אוֹתוֹ בִּלְעָם בֶּן בְּעוֹר וְגו'. עֲמִי זָכָר נָא, זָכָאָה חוּלְקָא דְעֵמָא דָא, דְמֵאֲרִיְהוֹן אוֹכַח לוֹן הָכִי. עֲמִי זָכָר נָא, אַע"ג דְאִתּוֹן סְטָאן מֵאוֹרְחֵי, עֲמִי אִתּוֹן, דְלֹא בְעִינָא לְמַעֲבַד לְכוּ בְעוֹבְדֵיכוּ.

2. ר' יִצְחָק אָמַר, זָכָאָה חוּלְקָא דְעֵמָא, דְמֵאֲרִיְהוֹן אָמַר לוֹן, עֲמִי מֶה עָשִׂיתִי לָךְ וּמֶה הִלְאִיתִךְ עֵנָה בִּי. מֶה יַעֲץ בֶּלֶק מֶלֶךְ מוֹאָב. בְּכֻמָּה מְלִין וְעוֹבְדִין אָמַר לְשִׁיצָאָה לְכוּ מֵעֵלְמָא, וְכֻמָּה חֲרָשִׁין אִתְעַר לְקַבְלֵיכוּ.

3. א"ר יוֹסִי, אָמַר לוֹן קוּדְשָׁא בְרִיךְ הוּא לְיִשְׂרָאֵל, זָכוֹר נָא. וְוִי דְאָנָן צוּוּחִין בְּכָל צוּמָא, וְגַעֲיָנָן וּבְכִינָן, זָכוֹר יִי' מֶה הָיָה לָנוּ. זָכוֹר יִי' לְבָנֵי אֲדוּם, וְלֹא בְעִי לְאַשְׁגָּחָא עֲלָנָא, הוּא אָמַר לָן בְּבַעַז זָכוֹר נָא, אִין נָא אֵלֹא לְשׁוֹן בְּעוֹתָא, וְאָנָן לֹא אֲשַׁגְחָנָא בִּיה, כְּגוּוֹנָא דָא אָנָן צוּוּחִין, זָכוֹר יִי' מֶה הָיָה לָנוּ, זָכוֹר יִי' לְבָנֵי אֲדוּם, זָכוֹר עֲדָתְךָ קְנִיַת קָדֶם, זָכְרָנִי יִי' בְּרַצוֹן עֲמָךְ, וְלֹא בְעִי לְאַשְׁגָּחָא עֲלָן.

4. רַבִּי יְהוּדָה אָמַר, וְדַאי קוּדְשָׁא בְרִיךְ הוּא אֲשַׁגְחָ עֲלָן תְּדִיר, וְדָכִיר לָן, אִי לֹא דְאִיהוּ אֲשַׁגְחָ בְּהוּ בְּיִשְׂרָאֵל, וְדָכִיר לוֹן, לֹא יְקוּמוֹן חֵד יוּמָא בְּגָלוּתָא, הֵה"ד וְאֵף גַּם זֹאת בְּהִיוּתָם בְּאֶרֶץ אוֹיְבֵיהֶם וְגו'. קוּדְשָׁא בְרִיךְ הוּא לֹא עֲבִיד לָן בְּעוֹבְדֵינָא.

5. Come and behold: Balak was wise, and the greatest sorcerer in his deeds; even more so than Bilaam. I have learned that when a man wishes for something from the works of the Holy One, blessed be He, it behooves him to arouse it through a deed below, since through the lower deed the upper deed is aroused. The deed below should be done in Holiness, as already explained. Where there is no deed, there is speech, and it depends upon word of mouth to provoke the deed above. As supernal Holiness should be aroused by action and speech, so should all those from the Side of Defilement arouse their aspect through action and word of mouth.

6. Though Bilaam was the greatest of all the sorcerers in the world, Balak was a greater sorcerer than he, for Balak was the greatest in divination, while Bilaam WAS GREAT in enchantment. Divination and enchantment are two grades; divination is supported by deeds, while enchantment is supported by sight and speech. The Spirit of Defilement is then roused upon them to be clothed by them, and it does what it does.

7. It is not so for holy Yisrael, for they are all holy, and all their deeds are done to bring a Holy Spirit upon them, as it is written: "until a spirit be poured upon us from on high" (Yeshayah 32:15). It is therefore written: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael" (Bemidbar 23:23). For Yisrael are attached to the side of supernal Holiness. Their deeds are done in Holiness; Holiness is brought upon them, and they are clothed with.

8. Come and behold: Balak was the greatest sage in divination, and Bilaam in enchantment. Therefore, when Balak wished to join him, it is written: "And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand" (Bemidbar 22:7). Come and behold: according to word of mouth, Bilaam was the greatest sorcerer in the world, and by applying to enchantment he knew how to fix the time OF CURSING. HIS CURSES THEREFORE PREVAILED. Consequently, Balak wished to complete it with divination and enchantment, AND HENCE JOINED HIM.

5. ת"ח, בִּלְק חֲכִים הָוָה, וְרַב חֲרָשִׁין בְּעֹבְדֵי יָדָיו, יִתִּיר מִן בִּלְעָם. וְהָכִי אוֹלִיפְנָא כָּל מָה דְּבַעֵי בַר נָשׁ בְּהָאֵי עֲלֵמָא בְּפּוֹלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּעֵי לְאַתְעָרָא בְּעֹבְדָא לְתַתָּא. דְּבְעֹבְדָא דְּלַתְתָּא, אֲתַעֵר עֹבְדָא לְעִילָא, וְעֹבְדָא דָּא בְּעֵי בְּקֹדֶשָׁה, וְהָא אוֹקְמוּהּ. וּבְאַתֵּר דְּלִית עֹבְדָא, אֵית מְלָה, וּבְמִלָּה דְּפּוּמָא, תְּלִיא עֹבְדָא, לְאַתְעָרָא לְעִילָא. כְּמָה דְּבַעֲיָנָן לְאַתְעָרָא קֹדֶשָׁה עֲלָא, בְּעֹבְדָא וּבְמִלָּה. הָכִי נִמְי אִינוּן דְּאַתְיִין מִסְטָרָא דְּמִסְאֲבוּתָא, בְּעִינָן לְאַתְעָרָא סְטָרָא דְּלֵהוּן, בְּעֹבְדָא וּבְמִלָּה דְּפּוּמָא.

6. ואע"ג דְּבִלְעָם חֲרָשָׁא הָוָה רַב מִכָּל חֲרָשִׁין דְּעֲלֵמָא, חֲרָשָׁא עֲלָא מִנִּיהּ הָוָה בִּלְק. בְּקֶסֶם הָוָה בִּלְק רַב מִכָּל חֲכִימִין. וּבִלְעָם בְּנַחֲשׁ. קֶסֶם וְנַחֲשׁ תְּרִין דְּרָגִין אִינוּן, קֶסֶם תְּלִיא בְּעֹבְדָא. נַחֲשׁ לֹא תְלִיא בְּעֹבְדָא אֶלָּא בְּאַסְתְּכִלוּתָא, וּבְמִלָּה דְּפּוּמָא. וְכִדִּין מִתְעֲרִין עֲלֵיהּ רוּחָא מִסְאֲבָא, לְאַתְלַבֵּשָׁא בְּהוּ, וְעֵבִיד מַה דְּעֵבִיד.

7. וְיִשְׂרָאֵל קְדִישִׁין לֹא הָכִי, אֶלָּא כִּלְהוּ קְדִישִׁין, וְכָל עֹבְדֵיהוּ לְאַתְעָרָא עֲלֵיהּ רוּחָא קְדִישָׁא. כְּד"א, עַד יַעֲרָה עֲלֵינוּ רוּחַ מִמְרוֹם. וְע"ד בְּתִיב, בִּי לֹא נַחֲשׁ בִּיעֲקֹב וְלֹא קֶסֶם בְּיִשְׂרָאֵל, דְּהָא אִינוּן בְּסְטָרָא דְּקֹדֶשָׁה עֲלָא אֲחִידָן. וְעֹבְדֵיהוּ בְּקֹדֶשָׁה אָתוּ, וְקֹדֶשָׁה מִתְעֲרִי עֲלֵיהּ וּמִתְלַבֵּשָׁן בָּהּ.

8. וְת"ח, בְּקֶסֶם הָוָה בִּלְק רַב מִכָּל חֲכִימִין, וּבִלְעָם בְּנַחֲשׁ. וְע"ד בְּשַׁעְתָּא דְּבַעָא בִּלְק לְאַתְחַבְרָא עִמֵּיהּ, מַה בְּתִיב וַיִּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וְקֶסֶמִּים בִּיָּדָם. ת"ח, בְּמִלָּה דְּפּוּמָא הָוָה בִּלְעָם רַב מִכָּל חֲרָשִׁין דְּעֲלֵמָא, וּבְאַסְתְּכִלוּתָא דְּהָהוּא נַחֲשׁ, הָוָה יָדַע לְכוּנָא שַׁעְתָּא. וְע"ד בַּעָא בִּלְק לְאַשְׁלֵמָא מְלָה קֶסֶם וְנַחֲשׁ.

9. The Holy One, blessed be He, said to him: 'Evil man, My children preceded you. They have something among themselves for which no Evil Sides, no wicked species, nor any magic in the world can approach them; all flee them. What is this? It is the Tent of Meeting, with its vessels of Holiness and articles of service of the Temple: incense of spices that annuls any wrath and fury in the world both above and below, the daily offerings and the burnt offerings, two altars upon which to perform the service of the altar, a table and its shewbread, the laver and its pedestal. There are also its articles of service RELATED TO speech: the ark, the two tablets of the Torah and Aaron who daily atones for the people in prayer.' When that wicked man saw this, he said: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael." Why? BECAUSE "Hashem his Elohim is with him, and the trumpet blast of a king is in him" (Bemidbar 23: 21)

10. THE HOLY ONE, BLESSED BE HE, therefore SAID: "O My people, remember"; pray be mindful of the time when Balak and Bilaam united to destroy you, but could not because I held you as a father holds his child and does not leave his child in the hands of another. "From Shittim to Gilgal" (Michah 6:5). What is THE RELATION between them? HE ANSWERS: The Holy One, blessed be He, said to Yisrael: 'Please remember that as long as you were attached to Me, that evil man did not prevail against you with his magic and wizardry. Once you loosened your hands from holding to Me, and were at Shittim, as it is written: "and the people ate, and bowed down to their Elohim" (Bemidbar 25:2), and at Gilgal, as it is written, "in Gilgal they have sacrificed bullocks" (Hoshea 12:12). Then your enemies overpowered you. What is the reason for all that? "That you may know the righteous acts of Hashem" (Michah 6:5), NAMELY, all the righteous deeds I did for you when you were attached to Me. I let nothing in the world have power over you, and the wrath above and below and the wicked things were not able to come near you.'

9. א"ל קודשא בריך הוא, רשע, הא קדמוך בני. עובדא אית בגווייהו, דכל סטרין בישין וזינין בישין וחרשין דעלמא לא יכלין לקרבא בהדייהו, דכלהו ערקין מקמיה. ומאי איהו. אהל מועד, ומאני קודשא, ושמושי מקדשא, וקטרת בוסמין, דקא מבטל כל רתחא ורוגזא דעלמא, דלעילא ותתא, ועלון וקרפנין בכל יומא, ותרי מזבחות, למעבד עובדא מזבחות, ושלחן ולחם הפנים, ואת הבית ואת בנו, וכמה שמושין לעובדא, למלה דפומא, הארן ותרי לוחיא דאורייתא, ואהרן לכפרא על עמא בצלותא בכל יומא. כיון דאשגח ההוא רשע בהאי, אמר כי לא נחש פיעקב ולא קסם בישראל. מ"ט. וי' אלהיו עמו ותרועת מלך בו.

10. וע"ד עמי זכר נא, בבועו מנייכו, הוה דכירין ההוא זמנא דאתחברו בלק ובלעם לשיצאה לכו, ולא יכול, דאנא אחידנא בכו, כאבא דאחיד בבריה, ולא שביק ליה בידא דאחרא. מן השטים ועד הגלגל, מאי דא לקביל דא. אלא אמר קודשא בריך הוא לישראל, בבועו מנייכו, הוה דכירין כל זמנא דהויתון אחידן בי, ולא יכול ההוא רשע בחרשוי וקסמוי לשלטאה עלייכו. כיון דשבקתון ידייכו לאחרא בי, והויתון בשטים, מה בתיב. ויאכל העם וישתחוו לאלהיהם. בגלגל, כד"א בגלגל שורים זבחו, וכדין שליטו בכו שנאיכון. וכל דא אמאי. למען דעת צדקות יי' כל אינון צדקות, דעבדנא לכו, בזמנא דאתון אחידן בי, ולא שביקנא מלה דעלמא לשלטאה בכו, ורוגזא דלעילא ותתא, וזינין בישין, לא יכלין לקרבא בכו..

2. "And Elohim came to Bilaam at night"

Rabbi Yehuda talks about the witchcraft that Bilaam made at night by summoning the chieftain of the left side. That Elohim was also summoned by the spells of Laban and Abimelech, as the name Elohim is shared by all - even idolatry is called Elohim, namely Other Elohim, and so are the chieftains of the Other Side.

11. "And he said to them, 'Lodge here this night, and I will bring you back word, as Hashem shall speak to me'" (Bemidbar 22:8). Come and behold: when the sun sets, and all the gates are closed, night falls and it becomes dark, many legions are loosed from their chains, and roam about the world with several attendants over them to guide them. On the left side is the greatest chieftain among them all, that highest chieftain whom that evil man, BILAAM, visited by use of his spells. When he was in power with all his companions, he would perform witchcraft by night and THE CHIEFTAIN would come and be with him, and let him know what he wanted.

12. In the same manner, "Elohim came to Laban the Arammian" (Beresheet 31:24), who was with him, NAMELY WITH THE AFOREMENTIONED CHIEFTAIN. ALSO, "And Elohim came to Abimelech" (Beresheet 20:3). It is all the same; he was universally summoned by the same spells, and was therefore more frequent by night than by day, SINCE THE NIGHT IS HIS TIME OF DOMINION. This has already been explained. Abimelech had many sorcerers and wise men, as is written: "Abimelech, king of the Philistines, looked out at a window" (Beresheet 26:8). It says here, "out at a window," and elsewhere, "The mother of Sisera looked out at the window" (Shoftim 5:28). AS THE FORMER VERSE PERTAINS TO WITCHCRAFT, SO DOES THE LATTER ABOUT ABIMELECH PERTAIN TO WITCHCRAFT. THEREFORE, IT ALSO SAYS, "AND ELOHIM CAME TO ABIMELECH," NAMELY THE CHIEFTAIN THAT IS SUMMONED THROUGH WITCHCRAFT. It was already explained that Laban WAS A SORCERER, as was Bilaam. HENCE, 'ELOHIM,' MENTIONED IN RELATION TO THEM, IS THE CHIEFTAIN.

13. In relation to them all, it is therefore written, "Elohim," NOT YUD HEI VAV HEI, AS IT IS WRITTEN: "And Elohim came to Bilaam at night" (Bemidbar 22:20). "And Elohim came to Laban the Arammian"; "And Elohim came to Abimelech"; - "ELOHIM" BEING THE SAID CHIEFTAIN. He used to come to them, not they to him, since these CHIEFTAINS have no settled place. You may say it is written, "Elohim"; HOW CAN IT BE SAID IT IS THE OTHER SIDE? HE ANSWERS: The name ELOHIM is shared by all, even idolatry is called Elohim, namely Other Elohim. These chieftains are included amongst Other Elohim, and since they pertain to it, they are called BY THE NAME ELOHIM. That evil man used witchcraft to summon him, and he came to him. It is therefore written: "Lodge here this night, and I will bring you back word, as Hashem shall speak to me." IT DOES NOT SAY, "ELOHIM," since that evil man boasted AND SAID 'YUD HEI VAV HEI,' though it says of him, "And Elohim came" (Bemidbar 22: 9).

11. וַיֹּאמֶר אֲלֵיהֶם לִינוּ פֹה הַלַּיְלָה וְהַשִּׁיבוּתִי אִתְּכֶם דְּבַר כַּאֲשֶׁר יִדְבֹּר יְיָ אֵלַי. ת"ח, בְּשַׁעֲתָא דְּעָאֵל שְׁמַשׁ, וְתַרְעִין כְּלָהּ אֶסְתִּימוּ, וְעָאֵל לִילִיא וְאַתְחַשֵּׁךְ, בְּמָה חֲבִילִי שְׂרָאן מִשְׁלִשְׁלִיהוֹן, וְאִזְלוּן וְשָׁטְאן בְּעֵלְמָא, וְכִמָּה רַבְרְבִי מִמֶּנּוּ עֲלִיָּהּ דְּמַדְבְּרִי לָהּ. וְאִית מִמֶּנָּא רַבְרְבָא עַל כָּלָא מַסְטָרָא דְשִׁמְאֵלָא וְהָהוּא רִשְׁעָא הוּא שְׂכִיחַ לְגַבִּי הָהוּא מִמֶּנָּא עֲלָאָה מִכָּלָא בְּחַרְשׁוּי. וְהוּא הוּא אָמַר בְּחַרְשׁוּי בְּלִילִיא, בְּזִמְנָא דְּאִיהוּ שְׁלֵטָא בְּכָל סִיעָתָא דִּילִיָּה, וְהוּא הוּא אֲתִי לְאַשְׁתַּבְּחָא גַבִּיָּה, וְאוֹדַע לִיה מַה דְּאִיהוּ בְּעִי.

12. כְּגִוּוֹנָא דָּא וַיָּבֹא אֱלֹהִים אֶל לָבָן הָאֲרָמִי, הָהוּא דְשְׂכִיחַ גַּבִּיָּה. וַיָּבֹא אֱלֹהִים אֶל אַבִּימֶלֶךְ, כְּלָהּ כְּגִוּוֹנָא דָּא. בְּכָל אֲתַר אֶקְרוּן לִיה בְּאִינוּן חֲרָשִׁין, וְעַל דָּא הוּא שְׂכִיחַ בְּלִילִיא יַתִּיר מִבִּימָמָא. וְהָא אֻקְמוּהָ. וְכָל הָנִי חֲרָשִׁין וְחַכְמִין הוּוּ לְאַבִּימֶלֶךְ, דְּכַתִּיב וַיִּשְׁקֶף אַבִּימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחֲלוֹן. כְּתִיב הִכָּא בְּעַד הַחֲלוֹן, וְכַתִּיב הֵתֵם בְּעַד הַחֲלוֹן נִשְׁקָפָה וַתִּבְבֹּא אִם סִיסְרָא. לָבָן הָא אֻקְמוּהָ, בְּלַעַם כְּדִין.

13. וְעַל דָּא כְּלָהּ כְּתִיב אֱלֹהִים, וַיָּבֹא אֱלֹהִים אֶל בְּלַעַם, וַיָּבֹא אֱלֹהִים אֶל לָבָן, וַיָּבֹא אֱלֹהִים אֶל אַבִּימֶלֶךְ, הוּא אֲתָא לְגַבִּיָּהּ, וְלֹא אִינוּן לְגַבִּיָּה, דְּהָא לִית לָהּ אֲתַר זְמִין. וְאִי תִימָא, הָא כְּתִיב אֱלֹהִים. אֵלָא, שְׁמָא דָּא אֲשַׁתַּתֵּף בְּכָלָא, וְאִפִּילוּ ע"ז נְמִי אֱלֹהִים אֶקְרִי, אֱלֹהִים אַחֲרִים, וּבְכָלָא דְּאֱלֹהִים אַחֲרִים אֵלִין מִמֶּנּוּ, וּבְכָלָא דָּא הוּוּ, וּבְגִין כֶּךָ אֶקְרִי הָכִי. וְהָהוּא רִשְׁעָא הוּא אָמַר בְּחַרְשׁוּי וְקָרִי לִיה, וְאֲתִי לְגַבִּיָּה. וּבְגִין כֶּךָ כְּתִיב לִינוּ פֹה הַלַּיְלָה וְהַשִּׁיבוּתִי אִתְּכֶם דְּבַר כַּאֲשֶׁר יִדְבֹּר יְיָ אֵלַי. הָהוּא רִשְׁעָא קָא מְשַׁבַּח גְּרַמִּיָּה, דְּהָא לָא כְּתִיב בִּיָּה, אֵלָא וַיָּבֹא אֱלֹהִים.

3. "It pleased Hashem to bless Yisrael"

Rabbi Yehuda says that Bilaam was looking for a way to curse the children of Yisrael but found nothing since there was no great wrath hanging over the world; therefore he discontinued his enchantments.

14. Another interpretation for, "as Hashem shall speak to me" (Bemidbar 22:8), IS through a messenger of the Other Side; NAMELY THE CHIEFTAIN. One might claim he also visits him by day, AS IT IS WRITTEN: "AND ELOHIM MET BILAAM" (BEMIDBAR 23:16), WHICH HAPPENED BY DAY. AND HE ANSWERS: Surely he was using enchantments, ALSO CALLED 'ELOHIM'. At that time, he was seeking a good opportunity, as is written: "He went not, as at other times, to seek for enchantments" (Bemidbar 24:1). "And Bilaam saw that it pleased Hashem to bless Yisrael" (Ibid.). HOW DID HE SEE? At that time he was searching to find a fitting time TO CURSE YISRAEL but found nothing, unlike in other times. He saw then that there was no great wrath upon the world, and knew that it is good in the eyes of Hashem to bless Yisrael. He discontinued using any of the divinations of the world and did not observe them. Hence, it is written: "he went not, as at other times, to seek for enchantments."

15. Come and behold: during times of wrath, the left ABOVE is roused. That evil man knew a place through which to hold to the left side, in order to curse. At that time he looked but did not find any. Then, it is written: "How shall I curse, whom El has not cursed? How shall I denounce whom Hashem has not denounced?" (Bemidbar 23:8). It therefore says: "O My people, remember now what Balak king of Moab devised, and what Bilaam, the son of Beor answered him" (Michah 6:5). Blessed are Yisrael. Blessed is their portion in this world and in the World to Come.

4. "If you walk in My statutes"

We read about the statutes, the laws, and the precepts and decrees of the Oral and the Written Torah. Rabbi Yehuda says that transgressing the words of the Torah is the same as rendering the Holy Name defective. One must not only walk in God's statutes and keep His statutes - one must also perform them even as David did so that the blessings from above will be properly restored.

16. "If you walk in My statutes" (Vayikra 26:3). "My statutes," is the place upon which the decrees of the Torah depend, NAMELY MALCHUT, as is written: "and keep My statutes" (Vayikra 18:4). MALCHUT is called 'a statute', and the decrees of the Torah are comprised in it. "And keep My laws" (Vayikra 25:18). Law is another high place, ZEIR ANPIN, to which the statute, MALCHUT, cleaves, and the upper and lower cleave to each other. All the precepts of the Torah, the decrees of the Torah, and the sanctities of the Torah cleave to ZEIR ANPIN AND MALCHUT, since they are the Written Torah, ZEIR ANPIN, and the Oral Torah, MALCHUT.

14. דָּבַר אַחֵר כְּאֲשֶׁר יִדְבֹּר יי' אֵלַי, עַל יְדֵי דִּהְיוֹת שְׁלִיחָא דְסִטְרָא אַחֲרָא. וְאִי תִימָא הָא בִּימְמָא אֲשֶׁתִּכַּח לְגַבִּיָּה. אֶלָּא וְדָאִי בְּנַחֲשׁ אֲסִתְכַּלּוּתָא הוּא בִּיָּה, וּבִהְיוֹת זְמַנָּא הוּא מִסְתַּכֵּל לְכוּנָא שְׁעָתָא, הֵה"ד וְלֹא הֵלֵךְ כְּפַעַם בְּפַעַם לְקִרְאָת נַחֲשִׁים. וְיִרָא בְּלָעַם כִּי טוֹב בְּעֵינָי יי' לְבָרֵךְ אֶת יִשְׂרָאֵל. אֶלָּא דִּהְיוֹת יוֹמָא אֲסִתְכַּל לְכוּנָא שְׁעָתָא, וְלֹא אֲשֶׁתִּכַּח כְּשֶׁאֵר יוֹמִי, וּכְדִין חָמָא דִּהָא רּוּגְזָא רַבָּא לֹא אֲשֶׁתִּכַּח בְּעֵלְמָא, כְּדִין יָדַע כִּי טוֹב בְּעֵינָי יי' לְבָרֵךְ אֶת יִשְׂרָאֵל. בִּהְיוֹת זְמַנָּא שְׂבִיק גְרַמִּיָּה מְכַל נַחֲשִׁים דְּעֵלְמָא, וְלֹא אֲסִתְכַּל בְּהוּ, הֵה"ד וְלֹא הֵלֵךְ כְּפַעַם בְּפַעַם לְקִרְאָת נַחֲשִׁים.

15. תָּא חַזִּי, בִּהְיוֹת שְׁעָתָא דִּרְתָּחָא אֲשֶׁתִּכַּח, כְּדִין שְׂמָאֵלָא אֲתַעֵר, וְהוּא יָדַע הֵהוּא רִשְׁעָא אֲתַר, לְאַחֲרָא בְּסִטְרָא שְׂמָאֵלָא, לְמִילֵּט. וְאֲסִתְכַּל בִּהְיוֹת זְמַנָּא, וְלֹא אֲשֶׁתִּכַּח. כְּדִין מַה כְּתִיב, מַה אָקוּב לֹא קִבָּה אֵל וּמַה אֲזַעֲזוּם לֹא זָעַם יי'. וּבְגִין כֵּךְ, עָמִי זָכַר נָא מַה יַעֲץ בֶּלֶק וְגו'. וּמַה עָנָה אוֹתוֹ בְּלָעַם בֶּן בְּעוֹר וּזְכַאִין אֵינּוֹן יִשְׂרָאֵל, זְכַאֵה חוֹלְקִיהוֹן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֲתִי.

16. אִם בְּחֻקוֹתֵי תִלְכוּ. אִם בְּחֻקוֹתֵי, דָּא אֲתַר דְּגִזְרִין דְּאוּרִייתָא תִלְוִין בִּהְיוֹת אֲתַר, כִּד"א אֶת חֻקוֹתֵי תִשְׁמְרוּ. חוֹק הוּא דְאֶקְרִי הָכִי, וּגִזְרִין דְּאוּרִייתָא בִּה אֲתַכְלִילֵן. וְאֶת מִשְׁפָּטֵי תִשְׁמְרוּ. מִשְׁפָּטִי, דָּא הוּא אֲתַר אַחֲרָא עֲלָאָה, דִּהְיוֹת חֻקָּה אַחֲרִית בִּיָּה, וּמִתְחַבְּרֵן דָּא בְּדָא דְעִילָאִי וְתַתָּאִי. וְכֹל פְּקוּדֵי אוּרִייתָא, וְכֹל גִּזְרֵי אוּרִייתָא, וְכֹל קִדּוּשֵׁי אוּרִייתָא, בִּהְגִּי אַחֲרֵיהֶן. בְּגִין דִּהְיָא תוֹרָה שְׂבַכְתָּב, וְהָאִי תוֹרָה שְׂבַעֲלָ פִּה.

17. Hence, "My statutes," are all those decrees and judgments, punishments, and commandments, which pertain to the place called the Oral Torah; NAMELY MALCHUT CALLED 'statute'. "And keep My laws," NAMELY in the place called the Written Torah, ZEIR ANPIN, as is written: "a law of the Elohim of Jacob" (Tehilim 81:5), WHICH IS ZEIR ANPIN CALLED 'JACOB'. They are attached to each other, and all is one, the whole of the Holy Name, NAMELY THE UNION OF ZEIR ANPIN AND MALCHUT. He who transgresses the words of the Torah is as if he renders defective the Holy Name, since a statute and a law is the Name of the Holy One, blessed be He. Therefore, "If you walk in My statutes," is the Oral Torah; and, "and keep my Laws," is the Written Torah. This is the totality of the Holy Name.

18. "And do them" (Vayikra 26:3). HE ASKS: What is the meaning of "and do them"? It already says "walk," and, "keep." Why ADD, "and do them"? HE ANSWERS: He who observes the precepts of the Torah and walks in His paths is as if He made Him above. The Holy One, blessed be He, says, 'as if he made Me.' This has been explained. Therefore, "and do them," THE STATUTE AND THE LAW, ZEIR ANPIN AND MALCHUT. Indeed it says, "and do them," since through being roused by you they join each other, so that the Holy Name will properly prevail. Indeed, you "do them."

19. Rabbi Shimon discussed in the same manner the verse, "And David got himself a name" (II Shmuel 8:13). Did David do that for himself? HE ANSWERS: Since David walked in the ways of the Torah and observed the commandments of the Torah, and led the kingdom well, it is as if he made the name above. There was no king in the world who merited this like David, who used to rise at midnight and praise the Holy One, blessed be He, until the Holy Name, MALCHUT, came up with its Throne when daylight broke. THEREFORE, it is as if he really made a name. HE RAISED IT TO BE UNITED WITH ZEIR ANPIN. It is said OF THE OTHER SIDE, "and the Yisraeli woman's son blasphemed the Name, and cursed" (Vayikra 24:11). Hence, "And David got him a name." It therefore says, "and do them"; NAMELY, if you strive to do them, and properly construct the Holy Name, all the blessings from above will be by you properly set.

17. ועל דא אם בחקותי, כל אינון גזירין ודינין ועונשין ומקורין, דאינון ביהוה אטר דאקרי תורה שבעל פה, חקה. ואת משפטי תשמורו, ביהוה אטר דאקרי תורה שבכתב, כמה דאת אמר משפט לאלהי יעקב. ודא אחיד בדא ודא בדא, וכלא חד. ודא הוא כלל דשמה קדישא ומאן דאעבר על פתגמי אורייתא, באלו פגים שמה קדישא, בגין דחק ומשפט שמה דקודשא בריך הוא הוי. ועל דא, אם בחקותי תלכו: דא תורה שבעל פה. ואת משפטי תשמרו: דא תורה שבכתב. ודא הוא כלל דשמה קדישא.

18. ועשיתם אותם. מאי ועשיתם אותם, בין דאמר תלכו ותשמרו, אמאי ועשיתם. אלא, מאן דעביר פקודי אורייתא ואזיל באורחוי, בבניכול באלו עביר ליה לעילא. אמר קודשא בריך הוא, באלו עשאני ואקמוה. ועל דא ועשיתם אותם. ועשיתם אתם כתיב ודאי, והואיל ומתערי עליוכו לאתחברא דא בדא, לאשתבחא שמה קדישא בדקא יאות, ועשיתם אתם ודאי.

19. בגוונא דא אמר רבי שמעון, ויעש דוד שם, וכי דוד עבד ליה. אלא בגין דאזיל בארחי דאורייתא, ועביר פקודי אורייתא, ואנהיג מלכותא בדקא יאות, בבניכול, עשה שם לעילא. ולא הוה מלכא בעלמא דזכה להאי כדוד, דהוה קם בפלגות ליליא, והוה משבח ליה לקודשא בריך הוא, עד דסליק שמה קדישא בכורסניא, בשעתא דסליק נהורא דיממא. בבניכול הוא עבד שם ממש כד"א, ויקוב בן האשה הישראלית את השם ויקלל. ובג"כ ויעש דוד שם. ועל דא ועשיתם אותם כתיב, ואי אתון תשתדלון למעבד לון, לאתתקנא שמה קדישא בדקא יאות, כל אינון ברכאן דלעילא ושתבחון גבייכו בתקונייהון בדקא יאות.

5. "Then I will give you rain in due season"

Rabbi Shimon tells us that anyone who gives charity to the poor constructs the Holy Name.

20. "Then I will give you rain in due season" (Vayikra 26:4). Everyone will bestow of his strength upon you. Who are they? The correction you made, OF THE UNISON of the Holy Name, THE UNISON OF STATUTE AND LAW, ZEIR ANPIN AND MALCHUT, SO THAT THEY WILL BESTOW PLENTY UPON YOU. It is similarly written: "and they shall keep the way of Hashem, to do justice and law" (Beresheet 18:19). If it is written: "and they shall keep the way of Hashem," why SHOULD IT SAY, "to do justice (lit. 'charity') and law?" HE ANSWERS: Whoever keeps the ways of the Torah is as if he does charity and law. What are charity and law? They are the Holy One, blessed be He. Rabbi Shimon wept and said: Woe to the people who do not know or care for the glory of their Master, for he who daily constructs the Holy Name is he who gives charity to the poor.

20. וְנָתַתִּי גִשְׁמֵיכֶם בְּעֵתָם וְגו'. כָּל חָד וְחָד, יִתֵּן חֵילָא דִּילִיָּה עֲלֵיכוֹ. מֵאן אִינוּן. הֵהוּא תְקוּנָא דְעִבְרָתוֹן דִּהְהוּא שְׂמָא קְדִישָׁא כְּגוּוּנָא דָּא כְּתִיב, וְשָׁמְרוּ דֶּרֶךְ יי' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט. וְכִי בֵּינוֹן דְּכְתִיב וְשָׁמְרוּ דֶּרֶךְ יי'. אֲמַאי לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט. אֵלָּא מֵאן דְּנָטִיר אוֹרְחוֹי דְּאוֹרִינְתָא, כְּבִיכּוֹל הוּא עוֹשֶׂה צְדָקָה וּמִשְׁפָּט. וּמַאי צְדָקָה וּמִשְׁפָּט. דָּא קוּדְשָׁא בְּרִיךְ הוּא. בְּכָה ר"ש וְאָמַר, וּוִי לֹון לְבָנֵי נִשָּׂא, דְּלֹא יִדְעִין וְלֹא מִשְׁגִּיחִין בִּיקְרָא דְּמֵאֲרִיהוֹן, מֵאן עֲבִיד שְׂמָא קְדִישָׁא בְּכָל יוֹמָא, הוּי אִימָא מֵאן דִּיהִיב צְדָקָה לְמַסְכְּנֵי.

6. Charity to the poor

We learn from Rabbi Shimon that giving charity to the poor causes the Holy Name to be made whole since charity is the Tree of Life and it bestows blessings upon righteousness. He says that the awakening above is according to one's actions below. The poor man has nothing of his own except what he is given; the moon has no light except what the sun gives her. Rabbi Shimon says that the poor man is as if dead because he is from the Tree of Knowledge of Good and Evil, but anyone who pities him and gives him charity causes the Tree of Life to rest upon the Tree of Death. He concludes by saying that righteousness is not rectified or perfected except through charity.

21. Come and behold. It has been explained this way: the poor man is attached to Judgment, and all that he eats is through Judgment, which is the place called 'righteousness,' MALCHUT, as is written, "A prayer (Heb. tfilah) of the poor, when he faints" (Tehilim 102:1). This Tfilah is the hand Tefilin, NAMELY MALCHUT, THAT WHEN NOT UNITED WITH ZEIR ANPIN, IS POOR AND IS CALLED 'RIGHTEOUSNESS.' He who gives charity to the poor makes the Holy Name above properly whole. HE JOINS HER WITH ZEIR ANPIN THAT BESTOWS EVERYTHING UPON HER, since charity is the Tree of Life, ZEIR ANPIN, and charity gives and bestows upon righteousness, MALCHUT. When it bestows upon righteousness, they are united with each other, ZEIR ANPIN WITH MALCHUT, and the Holy Name is whole. He who affects an awakening below, BY GIVING CHARITY, is surely as if he made whole the Holy Name. In a similar manner, according to one's actions below, so is the awakening above. Hence, it is written: "Happy are they who maintain justice, and do righteousness at all times" (Tehilim 106:3). "Do righteousness," refers to the Holy One, blessed be He, whom one made so to speak.

21. ת"ח, הָא אוֹקְמוּהָ הָכִי הוּא, דְּמַסְכְּנָא אֶחָיד בִּיָּה בְּדִינָא, וְכָל מִיכְלִיָּהוּ בְּדִינָא הוּא, אֲתֵר דְּאֶקְרִי צְדָק, כּד"א תַּפְלָה לַעֲנִי כִי יַעֲטֹף. תַּפְלָה, דָּא תַּפְלָה שֶׁל יָד, וְאוֹקִימָנָא. וּמֵאן דִּיהִיב לִיָּה צְדָקָה לְמַסְכְּנָא, הוּא עֲבִיד לַעֲיֵלָא שְׂמָא קְדִישָׁא שְׁלִים בְּדָקָא יָאוּת. בְּגִין דְּצְדָקָה דָּא אִילָנָא דְּחַיִּי, וְצְדָקָה יְהִיב לַצְדָק. וְכִד יְהִיב לַצְדָק, בְּדִין אֲתַחֲבֵר דָּא בְּדָא, וְשְׂמָא קְדִישָׁא אֲשַׁתְּכַח שְׁלִים. מֵאן דְּעֲבִיד אֲתַעְרוּתָא דָּא דְּלִתְתָּא, וְדָאִי כָּאֵלּוּ עֲבִיד שְׂמָא קְדִישָׁא בְּשְׁלִימוֹ. כְּגוּוּנָא דְּאִיָּהוּ עֲבִיד לִתְתָּא, הָכִי אֲתַעֵר לַעֲיֵלָא. וְעַל דָּא כְּתִיב, אֲשֵׁרִי שׁוֹמְרֵי מִשְׁפָּט עוֹשֶׂה צְדָקָה בְּכָל יוֹם. עוֹשֶׂה צְדָקָה, דָּא קוּדְשָׁא בְּרִיךְ הוּא, כְּבִיכּוֹל הוּא עֲבִיד לִיָּה.

22. Come and behold: we learned where the poor man is; THAT IS, MALCHUT, WHEN NOT UNITED WITH ZEIR ANPIN. What is the reason thereof? It is that the poor man has nothing of his own, save that which he is given. The moon, MALCHUT, also has no light of her own, save what the sun, ZEIR ANPIN, gives her.

22. תָּא חֲזִי, מַסְכְּנָא הָא אֲתַמַּר מֵאן הוּא אֲתִרְיָה. מ"ט. בְּגִין דְּמַסְכְּנָא לֹא אִית לִיָּה מְדִילִיָּה כְּלוּם, אֵלָּא מֵה דִּיהִבִּין לִיָּה וְסִיָּהֲרָא לֹא אִית לָהּ נְהוּרָא מְדִילָהּ, אֵלָּא מֵה דִּיהִיב לָהּ שְׂמָשָׁא.

23. Come and behold: why is the poor man considered to be as a dead man? Because this is brought about by that place, as he is in a place of death, FOR MALCHUT IS THE SECRET OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. IF ONE IS WORTHY, IT IS OF GOODNESS AND LIFE, BUT IF HE IS NOT, IT IS OF EVIL AND DEATH. He is therefore called 'a dead man'. He who pities him and gives him charity CAUSES the Tree of Life, CALLED 'CHARITY,' to rest upon THE TREE OF KNOWLEDGE OF GOOD AND EVIL, WHICH IS THE TREE OF DEATH; as it is written, "but righteousness (lit. 'charity') delivers from death" (Mishlei 10:2). Thus, as man does below, IN RELIEVING THE POOR MAN, CALLED 'A DEAD MAN', so he does exactly above, IN CAUSING THE TREE OF LIFE TO REST UPON THE TREE OF DEATH. Happy is the portion of he who is worthy of making a Holy Name above, NAMELY, TO UNITE IT WITH ZEIR ANPIN. For that reason charity surpasses everything.

24. These words refer to charity for its own sake, as THIS WAY charity arouses righteousness, NAMELY ZEIR ANPIN AROUSES MALCHUT, and causes them to be together, so that everything will turn into a Holy Name properly. For righteousness is not rectified or perfected save through charity, as is written: "In charity shall you be established" (Yeshayah 54:14). This was addressed to the Congregation of Yisrael, MALCHUT, WHICH IS PERFECTED THROUGH CHARITY ALONE. It is therefore WRITTEN, "and do them" (Vayikra 26:3), AS IT IS DONE THROUGH THE AROUSAL BELOW.

7. "And I will give you peace in the land"

Rabbi Yosi says that a man lying in his bed at night should not speak about the demons that roam around seeking judgment. He tells us that when the children of Yisrael are found to be meritorious God gives them peace in the land. Rabbi Aba talks about the fact that when the leader is good the whole world is saved because of his merit, and yet Josiah was killed even though he was a worthy leader who had done honest deeds. Rabbi Shimon says that was a result of Josiah's disbelief of Jeremiah's warnings and his failure to admonish Yisrael to repent. Rabbi Aba says that the Shechinah went into exile with Yisrael and was God's pledge to them. When He will ask for His pledge back He will come to live with Yisrael. Rabbi Yehuda speaks about Moses taking the Tent and pitching it outside the camp, and Rabbi Shimon explains to him that meant that the Tent of Meeting, that was the Shechinah, should be kept in the hands of a trustee until it was known who should keep it, Yisrael having been false to God with the creation of the Golden Calf. God made Joshua the trusted one who was worthy of guarding the pledge. In spite of the fact that Yisrael sinned, God did not remove His pledge from them and they did not forsake His pledge. Rabbi Yitzchak says that God still watches them and sees them in their synagogues and schools.

25. "And I will give you peace in the land, and you shall lie down, and none shall make you afraid" (Vayikra 26:6). Rabbi Yosi opened the discussion with the verse: "Tremble, and sin not..." (Tehilim 4:5). This verse has been explained. It behooves man to have his Good Inclination cause his Evil one to tremble. This is well. But when night falls and man lies in his bed, numerous seekers of Judgment, NAMELY DAMAGING DEMONS, stir up in the world and go and roam about. Thus, men should tremble before the Holy One, blessed be He, and fear Him so that their souls will not be among them, but will be saved from them. It behooves one not to utter one word of them, NAMELY, NOT TO SPEAK OF THEM AT ALL, so as not to rouse them against him, and so that they will not be with him. Hence, it says, "commune with your own heart upon your bed, and be still" (Ibid.), WHICH MEANS that one must not talk about them.

23. ת"ח, אִמָּאֵי עֲנִי חָשׁוּב בְּמַת, מ"ט. בְּגִין דִּהְיָהוּ אֲתֵר גָּרִים לִיָּה, דִּהָא בְּאַתֵּר דְּמוּתָא הוּא שְׂכִיחַ, וּבג"כ אִקְרִי מַת. הָהוּא דְּחִיּוּס עֲלֵיָּה, הוּא זִהִיב לִיָּה צִדְקָה, אִילָנָא דְּחִי שְׂרִיָּא עֲלוּי. כּד"א, וּצִדְקָה תְּצִיל מַמּוּת. וּכְגֻוּנָא דְּעֵבִיד ב"נ לְתַתָּא, הָכִי נָמִי עֵבִיד לְעִילָא מַמָּשׁ. זָכָא חוּלְקִיָּה דְּזָכִי לְמַעְבָּד שְׂמָא קְדִישָׁא לְעִילָא, בְּג"כ צִדְקָה סָלִיק עַל כָּלָא.

24. וְהֵנִי מְלִי, צִדְקָה לְשִׁמְהָ. דִּהָא אֲתֵר צִדְקָה לְצִדְקָה, לְחִבְרָא לֹון בְּחֻדָּא, וּלְמַהוּ כָּלָא שְׂמָא קְדִישָׁא בְּדָקָא יָאוּת. דִּהָא צִדְקָה, לָא אֲתַתְּקֵן, וּלָא אֲשַׁתְּלִים, אֶלָּא בְּצִדְקָה. דְּכִתִּיב, בְּצִדְקָה תְּכוֹנְנִי, וּלְכַנֶּסֶת יִשְׂרָאֵל אֲתַמֵּר, וּבג"כ וְעֲשִׂיתֶם אוֹתָם וְגו'.

25. וְנָתַתִּי שְׁלוֹם בְּאַרְץ וּשְׁכַבְתֶּם וְאִין מַחְרִיד וְגו'. ר' יוֹסִי פָתַח, רְגֹזוּ וְאֵל תַּחֲטְאוּ וְגו'. רְגֹזוּ וְאֵל תַּחֲטְאוּ, הָאִי קְרָא אוֹקְמוּהָ, דְּבַעֲי בְּרִשׁ לְאַרְגָּזָא יֵצֵר טוֹב עַל יֵצֵר הָרַע, וּשְׁפִיר. אֲבָל בְּשַׁעֲתָא דְּרַמָּשׁ לִילִיָּא, וּבִרְשָׁא שְׂכִיב עַל עֲרִסְיָה, כְּמָה גְרִדְיָנִי נְמוּסִין מִתְּעֵרִין בְּעֵלְמָא, וְאִזְלִין וּשְׂאֲטִין, וּבְנִי נִשְׂא בְּעָאן לְאַתְרָגְזָא מְקַמִּיָּה קוּדְשָׁא בְּרִיךְ הוּא, וּלְדַחֲלָא מְנִיָּה, בְּגִין דְּלָא יִשְׁתַּבַּח נַפְשִׁיָּהּ בְּגֻיָּיהָ, וְיִשְׁתַּזְיֵב מְנִיָּיהָ. וּבַעֲיָ לִיָּה לִב"נ, דְּלָא יִפִּיק מְנִיָּיהָ מְלָה בְּפֻמִּיָּה. בְּגִין דְּלָא יִתְעַר לְהוּ לְגִבְיָהּ, וּלָא יִשְׁתַּבַּחוּן בְּהִדְיָה. הֵה"ר אִמְרוּ בְּלִבְבְּכֶם עַל מִשְׁכַּבְּכֶם וְדַמוּ סָלָה. דְּלָא יִפִּיק מְנִיָּיהָ מְלָה מְפֻמִּיָּה.

26. Come and behold: when Yisrael are found meritorious before the Holy One, blessed be He, it is written: "And I will give peace in the land." This is up above, as the Holy One, blessed be He, comes to join the Congregation of Yisrael, AS "PEACE" MEANS YESOD, AND "THE LAND" IS MALCHUT. Then, "you shall lie down, and none shall make you afraid." Why? Because "I will remove evil beasts out of the land." This is an evil kind of beast that is down below. Which? Igeret, the daughter of Machalat, AN EVIL KLIPAH, and all her companions. This is by night. By day, THE VERSE, "AND I WILL REMOVE EVIL BEASTS OUT OF THE LAND," ALLUDES TO men from her side WHO CAUSE DAMAGE IN THE WORLD. This is the meaning of, "neither shall the sword go through your land" (Vayikra 26:6).

27. Rabbi Aba said: It has been explained that even a sword of peace SHALL NOT "GO THROUGH YOUR LAND," as in the case of Pharaoh Necho, WHO WANTED TO PASS THROUGH THE LAND OF YISRAEL, BUT THE KING JOSIAH DID NOT PERMIT IT. THE MEANING of, "neither shall the sword go through your land," alludes to her companions, WHO COME FROM THE SIDE OF THE SAID KLIPAH. "I will remove evil beasts out of the land," means that THE KLIPAH ITSELF shall not have dominion over the land, nor shall it even go through - not the sword of the other nations, and not even one armed person shall pass you.

28. This is what king Josiah asked for WHEN HE DID NOT ALLOW THE SOLDIERS OF PHARAOH NECHO TO GO THROUGH THE LAND. It has been explained that he was caught in the sins of Yisrael AND WAS THEREFORE KILLED, as is written, "The breath of our nostrils, the anointed of Hashem, was taken in their pits" (Eichah 4:20). We must examine this, for we learned that if the leader of the people is good, the whole world is saved due to his merit. If the leader of the people is not honest, the whole people are caught for his sin. Yet why was Josiah, who was a worthy leader of honest deeds, caught in Yisrael's sins?

29. AND HE ANSWERS: This happened because he did not believe Jeremiah, and did not admonish Yisrael TO REPENT, for he thought they were all as righteous as he was. Yirmeyah told him of this, but he did not believe him and was therefore caught in their sins. Moreover, the moon, MALCHUT, had then the lowest light, and was about to be completely blocked, SINCE IT WAS NEAR THE DESTRUCTION OF THE TEMPLE.

26. ת"ח, בשעתא דאשתכחו ישראל זכאין קמי קודשא בריך הוא, מה כתיב, ונתתי שלום בארץ. האי לעילא. דאתי קודשא בריך הוא לאתחברא בכנסת ישראל. בדין ושכבתם ואין מחירד. מ"ט. בגין והשפתי חיה רעה מן הארץ. דא חיה דזינא בישא לתתא. ומאי איהי. אגרת בת מחלת, היא, וכל סיעתא דילה. האי בליליא. ביממא, בני נשא דאתו מסטרהא דא, הה"ד וחרב לא תעבור בארצכם.

27. ר' אבא אמר, הא אוקמוה דאמילו חרב של שלום, כגון פרעה נכה. אבל וחרב לא תעבור, דא סיעתא דילה. והשפתי חיה רעה, דלא תשלוט בארעא, ואמילו העברה בעלמא לא תעבור עליוכו, ואמילו חרב דשאר עמין, ואמילו ב"נ מזינא, לא יעבור עליוכו.

28. ודא דריש יאשיהו מלכא, ואוקמוה דהוא אתפס בחוביהו דישראל. במה דכתיב, רוח אפינו משיח יי' נלכד בשחיתותם וגו'. הכא אית לאסתכלא, דהא תנינן אי רישא דעמא הוא טב, כל עמא משתזבן בגיניה. ואי רישא דעמא לא אתכשר, כל עמא אתפסן בחוביה. והא יאשיהו רישא דכשרא הוה, ועובדוי מתכשרן. אמאי אתפס בחוביהו דישראל.

29. אלא על דלא הימין ביה בירמיהו, ולא כפית להו לישראל, דחשיב דכלהו זכאין כוותיה. והוה אמר ליה ירמיה, ולא הימין ביה. ובג"כ אתפס בחוביהו. ועוד דסיהרא הוה מאיך נהורא, ובעיא לאסתמא.

8. "And I will set My Tabernacle among you"

Rabbi Yosi tells us that God reproves and corrects those He loves but does not do so for those He hates so as not to give them a portion of Himself. Rabbi Yosi also talks about the spirits that wander about and chastise people.

30. "And I will set My Tabernacle among you" (Vayikra 26:11). The Tabernacle is the Shechinah. "My Tabernacle," means My pledge, as THE SHECHINAH was pledged because of the sins of Yisrael AND WENT INTO EXILE WITH THEM. "And I will set My Tabernacle," My pledge, surely. This is like the fable about a man who loved his neighbor. He said to him: 'I have the highest regard for you and wish to dwell with you.' HIS FRIEND said: 'How can I be sure you shall live with me?' He took all the delightful objects of his house and brought them to him. He said: 'Here is my pledge that I will never part from you.'

31. Likewise, the Holy One, blessed be He, wished to dwell among Yisrael. What did He do? He took His precious delight, THE SHECHINAH, and brought it down to Yisrael. He said to them: 'Here I give you My pledge, so that I will never part from you.' Though the Holy One, blessed be He, has gone away from us, He left the pledge in our hands, AS THE SHECHINAH IS WITH US IN EXILE, and we keep His delight. When He asks for His pledge, He will come to dwell with us. Hence, IT IS WRITTEN: "And I will set My Tabernacle (Heb. mishkan) among you," meaning I will give a pledge (Heb. mashkon) in your hands that I will dwell with you. And though Yisrael are now in exile, they have the pledge of the Holy One, blessed be He, and they never left Him.

32. "...and My Spirit shall not abhor you" (Ibid.). This is likened to a man who loved his friend and wished to dwell with him. What did he do? He took his own bed, brought it to his house and said: 'Here is my bed in your house, so that I shall not go away from you, your bed and your possessions.' So did the Holy One, blessed be He, say: "'And I will set My Tabernacle among you: and My soul shall not abhor you." Behold My bed, THE SHECHINAH, in your house. Now that My bed is with you, know that I shall not be separated from you.' Therefore, "and My soul shall not abhor you;" I WILL NOT GO AWAY FROM YOU.

33. "And I will walk among you, and will be your Elohim" (Ibid. 12). Now that I have given you My pledge, you will surely know that I walk with you, as is written: "for Hashem your Elohim walks in the midst of your camp, to deliver you, and to give up your enemies before you. Therefore shall your camp be Holy" (Devarim 23:15).

9. "And Moses would take the Tent"

34. One night, Rabbi Yitzchak and Rabbi Yehuda were in a village near the Sea of Galilee. They arose at midnight. Rabbi Yitzchak said to Rabbi Yehuda: Let us discuss the words of the Torah, for though we are in such a place, we must not be divided from the Tree of Life.

30. וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְגו'. וְנָתַתִּי מִשְׁכְּנִי, דָּא שְׂכִינְתָא. מִשְׁכְּנִי: מִשְׁכּוֹנָא דִּילִי. דְּהִיא אֶתְמַשְׁכְּנָא בְּחֻבְיָהּ דִּישְׂרָאֵל. וְנָתַתִּי מִשְׁכְּנִי, מִשְׁכּוֹנִי וְדָאִי. מִתַּל לִבִּי דְּהִיָּה רַחֲמָא לְאַחֲרָא, אֶל וְדָאִי בְּרַחֲמֵימָא עֲלָאָה דְּאִית לִי גִבָּר, בְּעִינָא לְדִיּוּרָא עִמָּךְ. אָמַר הֵיךְ אֲנִדַּע דְּתִידּוּר גִּבְאִי, נָטַל כָּל כְּסוּפָא דְּבֵיתִיהּ, וְאֵייתִי לְגִבְיָהּ, אָמַר הָא מִשְׁכּוֹנָא לְגִבָּר, דְּלֹא אֶתְפָּרַשׁ מִנָּךְ לְעֵלְמִין.

31. כִּן קוּדְשָׁא בְּרִיךְ הוּא, בְּעָא לְדִיּוּרָא בְּהוּ בִישְׂרָאֵל, מָה עֲבַד, נָטַל כְּסוּפָא דִּילִיָּהּ, וְנָחִית לְהוּ בִישְׂרָאֵל. אָמַר לוֹן, יִשְׂרָאֵל, הָא מִשְׁכּוֹנָא דִּילִי גִבְיִיכּוּ, בְּגִין דְּלֹא אֶתְפָּרַשׁ מִנִּיכּוּ לְעֵלְמִין. וְאֵעִ"ג דְּקוּדְשָׁא בְּרִיךְ הוּא אֶתְרַחֵק מִינָּךְ, מִשְׁכּוֹנָא שְׂבִיק בִּידָךְ, וְאֲנִן נִטְרִין הֵהוּא כְּסוּפָא דִּילִיָּהּ, מֵאֵן דִּיבְעִי מִשְׁכּוֹנִיהּ יִיתִי לְדִיּוּרָא גִבָּר בְּגִין וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם, מִשְׁכּוֹנָא אֶתֵּן בִּידֵיכּוּ, בְּגִין דְּאִדּוּר עִמָּכּוּן. וְאֵעִ"ג דִּישְׂרָאֵל הִשְׁתָּא בְּגִלּוּתָא, מִשְׁכּוֹנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הוּא גִבְיָהּ. וְלֹא שְׂבָקוּ לִיהּ לְעֵלְמִין.

32. וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם, לִבִּי דְּרַחֲמִים לְחֻבְרִיהּ, וּבְעָא לְדִיּוּרָא עִמִּיהּ, מָה עֲבַד, נָטַל עֲרְסָא דִּילִיָּהּ וְאֵייתִי לְבֵיתִיהּ. אָמַר דָּא עֲרְסָא דִּילִי בְּבֵיתִיךְ, בְּגִין דְּלֹא אֶרְחִיק מִינָּךְ, עֲרִסְךָ, וּמֵאֲנָךְ. כִּן קוּדְשָׁא בְּרִיךְ הוּא אָמַר, וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם, הָא עֲרְסָא דִּילִי בְּבֵיתִיכּוּ, כִּין דְּעֲרְסָא דִּילִי עִמָּכּוּן, תִּנְדַּעוֹן דְּלֹא אֶתְפָּרַשׁ מִנִּיכּוּ, וּבִגִּ"כ וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם.

33. וְהִתְלַכְתִּי בְּתוֹכְכֶם וְהִיִּיתִי לָכֶם לֵאלֹהִים, כִּין דְּמִשְׁכְּנָא דִּילִי גִבְיָהּ, בּוּדָאִי תִנְדַּעוֹן דְּאֲנָא אֲזִיל עִמָּכּוּן, כִּד"א כִּי יִי' אֱלֹהֶיךָ מִתְּהַלֵּךְ בְּקֶרֶב מַחֲנֶיךָ לְהַצִּילְךָ וְלִתֵּת אוֹיְבֶיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קֹדֶשׁ.

34. רַבִּי יִצְחָק וְרַבִּי יְהוּדָה, הוּוּ שְׂכִיחִי לִילֵיא חַד בְּכַפֵּר, קָרִיב לֵימָא דְּטַבְרִיא, קָמוּ בְּפִלְגוּת לִילֵיא אָמַר ר' יִצְחָק לְרַבִּי יְהוּדָה נִימָא בְּמִלִּי דְּאוּרִייתָא דֵּאֵעִ"ג דְּאֲנִן בְּאַתֵּר דָּא, לֹא בְּעִינָא לְאַתְפָּרַשָׁא מֵאִילָנָא דְּחַיִּי.

35. Rabbi Yehuda opened the discussion and said: "And Moses would take the Tent, and pitch it outside the camp..." (Shemot 33:7). HE ASKS: "And Moses would take the Tent." Why did he do so? AND ANSWERS: Moses said, 'Since Yisrael are false to the Holy One, blessed be He, and exchanged His glory FOR A GOLDEN CALF, let His pledge - THE SHECHINAH, CALLED 'THE TENT OF MEETING' - be in the hands of a trustee until we know with whom THE PLEDGE shall remain.

36. He said to Joshua: 'You shall be the trusted one between the Holy One, blessed be He, and Yisrael, and the pledge shall remain in your faithful hands. We shall see with whom it will remain.' It is written: "And he turned back to the camp, but his servant Joshua, the son of Nun, a young man, did not depart out of the Tent" (Ibid. 11). What is the reason HE GAVE IT to Joshua? Because IN RELATION TO MOSES, he was like the moon to the sun, AS THE MOON IS THE SECRET OF MALCHUT, CALLED 'THE TENT OF MEETING'. HENCE, he was worthy of guarding the pledge, WHICH IS OF HIS OWN SIDE. Therefore, he "did not depart out of the Tent."

37. The Holy One, blessed be He, said to Moses: 'It is not fit to do it this way, since I gave My pledge into the hands OF THE CHILDREN OF YISRAEL. And though they sinned against Me, they shall have the pledge with them and shall not part with it. Would you wish that I would part from the children of Yisrael and never return to them?' FOR THE SHECHINAH IS THE PLEDGE IN THE HANDS OF THE CHILDREN OF YISRAEL THAT HE SHALL NEVER LEAVE THEM. 'Return My pledge to them, and for its sake I shall never leave them, wherever THEY MAY BE.'

38. Though Yisrael sinned against the Holy One, blessed be He, they did not forsake His pledge, nor did the Holy One, blessed be He, take it from them. Hence, wherever Yisrael were exiled, the Shechinah was with them. Therefore, it is written: "And I will set My Tabernacle among you." This has already been explained.

10. "My beloved is like a gazelle"

39. Rabbi Yitzchak opened the discussion and said: "My beloved is like a gazelle or a young hart: behold, he..." (Shir Hashirim 2:9). Happy are Yisrael who have merited this pledge of the most High King. And though they are in exile, the Holy One, blessed be He, comes every new moon, every Shabbat, and every holiday, to look in at them and observe His pledge, His delight, that is with them.

35. פתח ר' יהודה ואמר, ומשה יקח את האהל ונטה לו מחוץ למחנה וגו'. ומשה יקח את האהל, אמאי. אלא אמר משה, הואיל וישראל קא משקרי ביה בקודשא בריך הוא, ואחליפו יקרא דיליה, הא משכונא דיליה, יהא בידיא דמהימנא, עד דנחמי במאן ישתאר.

36. אמר ליה ליהושע, אנת תהא מהימנא בין קודשא בריך הוא, ובין ישראל, וישתאר משכונא בידך בהימנותא, ונחמי במאן ישתאר. מה כתיב, ושב אל המחנה ומשרתו יהושע בן נון נער לא ימיש מתוך האהל. מאי טעמא ליהושע בגין דאיהו כסיהרא לגבי שמשא, ואיהו אתחזי לנטרא משכונא. ועל דא, לא ימיש מתוך האהל.

37. א"ל קודשא בריך הוא למשה, משה, לא אתחזי הכי, דהא משכונא דילי יהבית בירייהו, אף על גב דאינון חאבו לגבאי, משכונא יהא לגבייהו, דלא יתפרשון מניה. תבעי דאתפרש מניהו דישראל, ולא איתוב לגבייהו, לעלמין, אלא אתיב משכונא דילי לגבייהו, ובגיניה לא אשבוק להון בכל אתר.

38. אע"ג דישראל חבו לגביה דקודשא בריך הוא, האי משכונא דיליה לא שבקו, וקודשא בריך הוא לא נטיל ליה מבנייהו. ועל דא, בכל אתר דגלי ישראל, שכינה עמהון. ועל דא כתיב, ונתתי משכני בתוכם. והא אוקמוה.

39. פתח רבי יצחק ואמר דומה דודי לצבי או לעופר האילים הנה זה וגו'. זכאין אינון ישראל, דזכו דמשכונא דא למיהו גבייהו, מן מלכא עלאה. דאף על גב דאינון בגלותא, קודשא בריך הוא אתי בכל ריש ירחי ושבתיו וזמני, לאשגחא עלייהו, ולאסתכלא בהווא משכונא דאית ליה גבייהו, דאיהו בסופא דיליה.

40. THIS IS like a king against whom his Matron rebelled. He banished her out of his palace. What did she do? She took her son with her, the delight and love of the king. Since the king cared for her, he let him remain in her hands. When the king wished for the Matron and her son, he would ascend the stairs, descend the steps, and climb walls to watch them from between the lattices in the wall. When he saw them, he started to weep from behind the lattices in the wall, and then went away.

41. This is true for Yisrael. Though they left the King's palace AND WENT INTO EXILE, they did not forsake the pledge. Since the King cared for them, He left it with them. When the Holy King thought of the Matron and Yisrael, He ascended the stairs, descended the steps, and climbed walls to look at them from between the lattices in the wall. When He saw them, He began to cry. Hence, it is written: "My beloved is like a gazelle or a young hart," jumping from the wall to the roof, and from the roof to the wall. "Behold, He stands behind our wall," NAMELY in the synagogues and schools; "He looks in at the windows," for surely a synagogue must have windows; "He peers through the lattice" (Ibid.), to watch and see them. Yisrael should therefore rejoice on the day they know this and say, "This is the day which Hashem has made; we will rejoice and be glad in it" (Tehilim 118:24).

40. לַמֶּלֶךְ דִּסְרָחָא מִטְרוֹנִיתָא, אִפְקָה מֵהִיכְלִיָּה. מָה עֲבַדְתָּ. נָטַלְתָּ בְּרָה דִּילִיָּה בְּסוּפָא דְּמֶלֶכָא, רְחִימָא דִּילִיָּה. וּבִגִּין דְּרַעְתָּא דְּמֶלֶכָא עָלָה, שְׂבָקִיָּה בִידְהָא. בְּשַׁעְתָּא דְּסָלִיק רַעְוָתָא דְּמֶלֶכָא, עַל מִטְרוֹנִיתָא, וְעַל בְּרָה, הָוָה סָלִיק אֲגָרִין, וְנָחִית דְּרָגִין, וְסָלִיק כּוּתְלִין, לְאַסְתַּבְּלָא וּלְאַשְׁגָּחָא בֵּין נוֹקְבֵי כּוּתְלָא עֲלִיָּהּ, בֵּין דְּחָמֵי לוֹן, שְׂאֲרֵי בְּכִי מֵאַחוּרֵי קוּסְטֵי כּוּתְלָא, וּלְבַתָּר אֲזִיל לִיָּה.

41. כִּן יִשְׂרָאֵל, אֵף עַל גַּב דְּאִינוּן נִפְקוּ מֵהִיכְלִיָּה דְּמֶלֶכָא, הֵהוּא מְשׁוּבָּנָא לָא שְׂבָקוּ, וּבִגִּין דְּרַעְוָתָא דְּמֶלֶכָא עֲלִיָּהּ, שְׂבָקִיָּה עֲמַהוּן. בְּשַׁעְתָּא דְּסָלִיק רַעְוָתָא דְּמֶלֶכָא קְדִישָׁא, עַל מִטְרוֹנִיתָא וְעַל יִשְׂרָאֵל. סָלִיק אֲגָרִין, נָחִית דְּרָגִין, וְסָלִיק כּוּתְלִין, לְאַסְתַּבְּלָא וּלְאַשְׁגָּחָא בֵּין קוּסְטֵי כּוּתְלָא עֲלִיָּהּ. בֵּין דְּחָמֵי לוֹן, שְׂאֲרֵי וּבְכִי, הֵה"ד רֹמָה דּוּדֵי לְצַבִּי אוּ לְעוֹפֵר הָאִילִים לְדִלְגָא מְכוּתְלָא לְאִיגְרָא, וּמֵאִיגְרָא לְכוּתְלָא. הִנֵּה זֶה עוֹמֵד אַחֵר כְּתִלְנוּ, בְּבִתֵּי כְּנַסְיוֹת וּבְבִתֵּי מִדְּרָשׁוֹת מְשֻׁיָּח מִן הַחֲלוּנוֹת, דְּיֹדְעֵי בֵּי כְּנִישְׁתָּא בְּעִיָּא חֲלוּנוֹת. מִצִּיץ מִן הַחֲרָבִים, לְאַסְתַּבְּלָא וּלְאַשְׁגָּחָא עֲלִיָּהּ. וּבִגִּין כִּן, יִשְׂרָאֵל בְּעוֹ לְמַחְדֵּי בֵּהוּא יוֹמָא, דְּאִינְהוּ יִדְעֵי דָא, וְאַמְרֵי. זֶה הַיּוֹם עָשָׂה יי' נְגִילָה וְנִשְׁמַחָה בּוֹ.

11. Righteousness together with its Judgments

Rabbi Yosi tells us that God reproves and corrects those He loves but does not do so for those He hates so as not to give them a portion of Himself. Rabbi Yosi also talks about the spirits that wander about and chastise people.

42. "And if you shall despise My statutes" (Vayikra 26:15). Rabbi Yosi opened the discussion with the verse: "My son, do not despise the chastening of Hashem; nor be weary of His correction." (Mishlei 3:11). Yisrael are so beloved to the Holy One, blessed be He, that He wished to chasten them and lead them on the true path, as a father pities his child. In His love for them, His stick is always in His hand, to lead them on the true path so that they will not turn right or left. Hence, it is written: "For Hashem reproves him whom He loves, even as a father the son in whom he delights" (Ibid. 12). The Holy One, blessed be He, refrains from reproving he who He does not love but hates, and He removes the stick away from him.

42. וְאִם בְּחַקְתִּי תִמָּאֶסוּ וְגו'. ר' יוֹסִי פָתַח, מוֹסֵר יי' בְּנֵי אֵל תִּמָּאֶס וְאֵל תִּקּוֹץ בְּתוֹכָתּוֹ. כִּמָּה חֲבִיבִין יִשְׂרָאֵל קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעִי לְאוֹכְחָא לֵהוּ, וּלְדַבְּרָא לֵהוּ בְּאַרְחַ מִישֹׁר, כְּאַבָּא דְּרַחֲמִים לְבָרִיָּה, וּמִגּוֹ רְחִימּוֹ דִּילִיָּה לְגַבִּיָּה, שְׂרַבִּיטָא בִידֵּיהּ תְּדִיר, לְדַבְּרָא לִיָּה בְּאַרְחַ מִישֹׁר, דְּלֹא יוֹסְטֵי לִימִינָא וּלְשִׁמְאַלָּא. הֵה"ד כִּי אֶת אֲשֶׁר יֵאָהֵב יי' יוֹכִיחַ וְכָאֵב אֶת בֶּן יִרְצָה. וּמֵאֵן דְּלֹא רַחֲמִים לִיָּה קוּדְשָׁא בְּרִיךְ הוּא, וְסָאֲנִי לִיָּה, סָלִיק מִנִּיָּה תוֹכְחָה, סָלִיק מִנִּיָּה שְׂרַבִּיטָא.

43. It is written: "'I have loved you', says Hashem" (Malachi 1:2), and in His love the stick is always in His hand to guide us. "'And I hated Esau" (Ibid. 3), and therefore took the stick away from him, removed reproof from him, so as not to give him a portion in Me; My soul despises Him. But as for you, "I have loved you," indeed and therefore, "My son, do not despise the chastening of Hashem; nor be weary of His correction'." What is the meaning of, "do not despise (Heb. takutzu)"? IT MEANS do not despise Him, as if fleeing before thorns (Heb. kotzim), for the kings WHO ENSLAVE THE CHILDREN OF YISRAEL are like thorns in His body.

44. Come and behold: when Righteousness, MALCHUT ON HER SIDE OF JUDGMENT, is roused together with its Judgments, several aspects of spirits are awakened on the right and on the left, and many sticks come out. Some are sticks of fire, some are sticks of coals and some are sticks of flames. They all come out, roused in the world, and strike people. Under them are other harmful chieftains, forty minus one. They roam about, go down and strike, then come up, obtain permission, and enter into a hole in the great abyss. They paint themselves and climb up, and a burning fire joins them. They go out, as burning coals, and wander and go down to be among men, as is written: "then I will punish you...more" (Vayikra 26:18); I will add more to the Prosecutors' punishment.

12. "Seven times for your sins"

We learn that God will give the world only as much judgment as it can bear. If He had punished the world according to its sins, the world would never have survived. Rabbi Shimon talks about the 'daughter of seven', the Sabbatical Year and the well of seven. These things allude to a release where judgment is executed and everyone is set free. Rabbi Aba says that God repeatedly warned Yisrael about their sins, but when they did not repent he sent them into exile; nevertheless He did not send them on their own, but sent 'seven', Malchut, with them.

45. It says of this, "I will not curse the ground any more for man's sake" (Beresheet 8:21). What is the meaning of, "I will not curse the ground any more"? It means that He will give no more Judgments to the Prosecutors with which to destroy the world, but only as much as the world can bear. It is therefore written: "then I will punish you no more..." (Vayikra 26:8); He will surely give more, AS MUCH AS THE WORLD CAN BEAR.

46. Why would He give more? To punish you "seven times for your sins" (Ibid.). HE ASKS: Seven times? Had the Holy One, blessed be He, collected His due, THAT IS, PUNISHED IN ACCORDANCE WITH THE SIN, the world would not have been able to bear it for a single moment, as is written: "If You, Yah, should mark iniquities, Hashem, who could stand?" (Tehilim 130:3). Yet you say, "seven times for your sins."

43. בְּתִיב. אֶהְבֵּתִי אֶתְכֶם אָמַר יי' וְגו', מִגּו רְחִימוֹתָא דִּילִיָּה, שְׂרִבִּיטָא בִידֵיהּ תְּדִיר, לְדַבְּרָא לִיָּה. וְאֵת עֲשׂו שְׁנֵאתִי, בְּג"כ סְלִיקִית מִנִּיָּה שְׂרִבִּיטָא, סְלִיקִית מִנִּיָּה תּוֹכְחָתָא, בְּגִין דְּלֹא אִתֵּן לִיָּה בִּי חוּלְקָא, רְחִיקָא דִּנְפְשָׁאִי הוּא. אֲבָל אִתּוֹן, אֶהְבֵּתִי אֶתְכֶם וְדֹאִי. וּבְג"כ, מוֹסֵר יי' בְּנִי אֶל תַּמָּאֵס וְאֶל תְּקוּץ בְּתוֹכְחָתוֹ. מֵאִי וְאֶל תְּקוּץ. לֹא תְּקוּצוֹן בִּיָּה, כְּמֵאֵן דְּעָרַק מִגּוֹ גּוֹבִין, דְּאִינוּן מִיִּלִּין כְּגוֹבִין לְגַבִּיָּה בְּגִרְמִיָּה.

44. תָּא חֲזִי, בְּשַׁעְתָּא דְּאִתְּעַר צָרַק בְּדִינוּי. כְּמָה סְטְרֵי טְהִירִין, מִתְּעִרִין מִימִינָא וּמִשְׁמָאלָא, כְּמָה שְׂרִבִּיטִין נִפְקִין, מִנְהוֹן שְׂרִבִּיטֵי אִשָּׁא, שְׂרִבִּיטֵי גּוֹמְרִין, שְׂרִבִּיטֵי שְׁלֵהוּבָא, כְּלָהוּ נִפְקִין וּמִתְּעִרִין בְּעֵלְמָא, וְלָקֵאן לְבָנֵי נָשָׂא. תְּחוּתֵיָּהּ מִמֵּנָן אַחֲרֵנִין, מֵאִרֵּי טַפְסִין, מִמֵּנָן דְּאַרְבַּעִין חֲסֵר חָד. שְׂאֲטִין וְנִחְתִּין, לָקֵאן וְסִלְקִין, וְנִטְלִין רְשׁוּתָא, עֵיּוּלֵי בְּנוֹקְבָא דְּתֵהוּמָא רַבָּא, מִצְבָּעִין טַפְסִי, וְנֹרָא דְּדִלִיק אִתְּחַבֵּר בְּהוּ, נִפְקִי גּוֹמְרִין וְשְׂאֲטִין וְנִחְתִּין, וְאִשְׁתַּכְּחוּ לְקַבְּלִיהוֹן דְּבָנֵי נָשָׂא. וְהֵינּוּ דְּכִתִּיב, וְיִסְפְּתִי לְיִסְרָה אֶתְכֶם אִתֵּן לְמֵאֲרִיָּהוֹן דְּרִינָא, תּוֹסַפֵּת עַל דִּינָא דְּלֵהוֹן.

45. כּד"א, לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בְּעֵבוֹר הָאָדָם. מֵאִי לֹא אוֹסִיף. לֹא אִתֵּן תּוֹסַפֵּת לְמֵאֲרֵי דִּינָא לְשִׁיצָאָה עֲלֵמָא, אֲלֵא תּוֹסַפֵּת כְּגוּוֹנָא דִּיכִיל עֲלֵמָא לְמַסְבֵּל. וְע"ד וְיִסְפְּתִי אִתֵּן תּוֹסַפֵּת וְדֹאִי.

46. תּוֹסַפֵּת אֲמֵאִי. בְּגִין לְיִסְרָה אֶתְכֶם שְׁבַע עַל חֲטָאֵיכֶם. שְׁבַע, וְהָא קוּדְשָׁא בְּרִין הוּא אִי גְבִי הֵהוּא דִּילִיָּה לֹא יְכִיל עֲלֵמָא לְמַסְבֵּל אֲפִילוּ רְגַעָא חָדָא, הֵה"ד, אִם עֲוֹנוֹת תִּשְׁמֹר יְהִי יי' מִי יַעֲמֹד, וְאִתְּ אֲמַרְתָּ שְׁבַע עַל חֲטָאֵיכֶם.

47. AND HE ANSWERS: What the verse teaches us IN SAYING, "seven times," is this. Behold seven is before you. Who is she? She is the Sabbatical Year (lit. 'Release Year'), NAMELY MALCHUT SWEETENED BY BINA, which is seven. For She is called 'seven,' as it says, "At the end of every seven years you shall make a release" (Devarim 15:1). The SCRIPTURE therefore SAYS, "seven times for your sins." MALCHUT is called 'seven' and ALSO 'daughter of seven'. What is the difference between them? In saying seven only, it means to have a release, to execute Judgments, and to set everyone free. She is called 'daughter of seven' when attached to another, ZEIR ANPIN, to illuminate and rule over her kingdom and make known the Kingship throughout the land and to everyone. She is then called 'the daughter of seven'. Hence, it is written: "the name of the city is Beer-Sheva (lit. 'well of seven') to this day" (Beresheet 26:33). The well of seven is Isaac's well. Everything is one.

48. Rabbi Aba said: "and I will chastise you, even I, seven times for your sins" (Vayikra 26:28). "And I will chastise you," through other attendants, as already explained. "Even I;" "I" is ZEIR ANPIN, who is roused to save you; "seven" is MALCHUT, which is roused towards you TO SAVE YOU. THAT IS, ZEIR ANPIN AND MALCHUT SHALL BE WITH THEM IN EXILE. HENCE, THEY SHALL GET THEM OUT OF EXILE, AS WILL BE EXPLAINED.

49. Come and behold: the Holy One, blessed be He, bears a sublime love for Yisrael. THIS IS like a king who had an only son who constantly sinned against him. One day, as he sinned against the king, the king said: 'I have beaten you previously, but you have not learned. From now on, see what I shall do to you. If I drive you out of the land, and deport you from the kingdom, wild bears, wild wolves, or murderers might attack you and kill you. What shall I do? We shall both leave the country.'

50. Similarly, the words "even I," mean that I and you shall leave the land, NAMELY, GO INTO EXILE. This is what the Holy One, blessed be He, said to Yisrael: 'I have warned you but you did not lend your ears. I have brought warriors and angels of destruction upon you to beat you, but you have not hearkened. If I drive you out of the land on your own, I fear that bears and wolves will attack and kill you. What then shall I do to you? You and I shall leave the land and go into exile.' This is the meaning of, "and I will chastise you"; we shall go into exile. 'You may say that I will leave you, but "even I," am with you.' "...seven times for your sins," that is, seven, MALCHUT, will be deported with you. For what reason? "For your sins."

47. אֵלָא מַה תִּ"ל שֶׁבַע. אֵלָא הָא שֶׁבַע לְקַבְּלֵיכוֹ. וּמַאי אִיהִי. דָּא שְׁמִיטָה, דְּאִיהִי שֶׁבַע, דְּאִקְרִי שֶׁבַע, כּד"א, מִקֵּץ שֶׁבַע שָׁנִים תַּעֲשֶׂה שְׁמִיטָה. וְעַל דָּא שֶׁבַע עַל חֲטָאֵיכֶם, וְאִקְרִי שֶׁבַע, וְאִקְרִי בֵּת שֶׁבַע. מַה בֵּין הָאֵי לְהָאֵי. אֵלָא שֶׁבַע בְּלַחֲדָהּ, לְמַעַבְדַּ שְׁמִטָה, וְלְמַעַבְדַּ דִּינִין, לְאַפְקָא חִירוֹ דְּכָלָא בֵּה. בֵּת שֶׁבַע אִקְרִי, דְּאִתְחַבֵּר בְּאַחְרָא בְּחָדָא, לְאַנְהָרָא, לְמַשְׁלֵט בְּמַלְכוּתָא, לְאוּדְעָא מַלְכוּתָא בְּאַרְעָא וּבְכָלָא, בֵּת שֶׁבַע אִקְרִי. כְּתִיב, עַל בֶּן שֵׁם הָעִיר בְּאֵר שֶׁבַע עַד הַיּוֹם הַזֶּה. בְּאֵר שֶׁבַע, בְּאֵרָה דִּינִצְחָק הוּא, וְכָלָא חַד מְלָה הוּא.

48. רַבִּי אַבָּא אָמַר, וְיִסְרִיתִי אֶתְכֶם אִף אֲנִי שֶׁבַע עַל חֲטָאֵיכֶם. וְיִסְרִיתִי אֶתְכֶם, עַל יְדָא דְּמַמְנָן אַחֲרָנִין, כְּמַה דְּאוּקְמוּהָ. אִף אֲנִי, הָא אֲנָא אִתְעַר לְקַבְּלֵיכוֹ. הָא שֶׁבַע, לְאַתְעָרָא עֲלֵיכוֹ.

49. ת"ח, רְחִימוּתָא עֲלָהּ דְּקוּדְשָׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל, לְמַלְכָּא דְּהוּה לִיה בֶּר יַחֲדָאֵי, וְהוּה חֲטִי קָמִי מַלְכָּא, יוֹמָא חַד סָרַח קָמִי מַלְכָּא, אָמַר מַלְכָּא, כָּל הַנִּי יוֹמִין אֲלִיקִינָא לָךְ, וְלֹא קִבַּלְתָּ. מִכָּאן וְאִילָךְ חֲמִי מַאי אַעֲבִיד לָךְ, אִי אִתְרִיךְ לָךְ מִן אֶרְעָא, וְאַפִּיק לָךְ מִמַּלְכוּתָא, דִּילְמָא יְקוּמוּן עֲלֶיךָ דּוּבִי חֲקֵלָא, אוּ זָאבִי חֲקֵלָא, אוּ לְסִטִּין, וְיַעֲבְרוּן לָךְ מִעֲלָמָא. מַה אַעֲבִיד. אֵלָא אֲנָא וְאַנְתָּ גַּיְסוּק מִאֶרְעָא.

50. כִּךְ אִף אֲנִי, אֲנָא וְאַנְתָּ גַּיְסוּק מִאֶרְעָא. כִּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא, יִשְׂרָאֵל מַה אַעֲבִיד לָכוּ, הָא אֲלִיקִינָא לָכוּ, וְלֹא אֶרְבִּיתוּ אַדְנִיכוּ, הָא אִיִּיתִינָא עֲלֵיכוּ מֵאֲרִי תְרִיסִין, מֵאֲרִי טַפְסִין, לְאַלְקָהָא לָכוּן, וְלֹא שְׁמַעְתוּן. אִי אָפִיק לָכוּ מִאֶרְעָא לְחוּדְכוּן, דְּחִילָנָא עֲלֵיכוּ מִכְּמַה דּוּבִין, מִכְּמַה זָאבִין, דִּיקוּמוּן עֲלֵיכוּ, וְיַעֲבְרוּן לָכוּ מִעֲלָמָא. אָבֵל מַה אַעֲבִיד לָכוּן, אֵלָא אֲנָא וְאַתּוֹן גַּיְסוּק מִאֶרְעָא, וְנִהֵךְ בְּגִלּוּתָא. הֵה"ד וְיִסְרִיתִי אֶתְכֶם לְמַהךְ בְּגִלּוּתָא. וְאִי תִימְרוּן דְּאִשְׁבוּק לָכוּן, אִף אֲנִי עִמְכוּן. שֶׁבַע עַל חֲטָאֵיכֶם, דָּא שֶׁבַע דִּיתַתְרַךְ עִמְכוּן, וְאַמַּאי. עַל חֲטָאֵיכֶם.

13. "For your transgressions was your mother put away"

Rabbi Aba says that God is with Yisrael even in their exile, and when their exile is over He will return with them.

51. This is the meaning of, "for your transgressions was your mother put away" (Yeshayah 50:1). The Holy One, blessed be He, said: 'You brought it about that you and I shall not dwell in the land. Behold the Matron leaving the palace with you. Observe everything in ruin; My palace and yours, in ruins.' For the palace is not fit for a King, save when He enters it together with the Matron, MALCHUT. The King then rejoices only when He enters the Matron's palace, since She is with Her children in the palace. All may then rejoice. 'Now that the son and the Matron are not here, My palace is in ruins. What shall I do? I shall go with you.' And now, though Yisrael are in exile, the Holy One, blessed be He, is with them, and does not leave them. When Yisrael are released from the exile, the Holy One, blessed be He, will return with them, as it is written: "Hashem your Elohim will turn your captivity" (Devarim 30:3). Indeed, "Hashem your Elohim will turn;" THE HOLY ONE, BLESSED BE HE, WILL RETURN. We have already explained this.

51. ה"ה"ד, ובפשיעכם שלחה אִמְכֶם. אִמֶּר קוֹדֶשׁא בְּרִיךְ הוּא, אֶתְּוֹן גְּרַמְתוֹן, דְּאֵנָא וְאֶתְּוֹן לֹא נִידוּר בְּאַרְעָא. הָא מְטְרוֹנִיתָא נִפְקַת מִהֵיכְלָה עִמְכוֹן, הָא אֶתְחַרַב כְּלָא, הֵיכְלָא דִּילִי וּדְלִכוֹן אֶתְחַרַב. דִּהָא לְמַלְכָא לֹא אֶתְחַזִּי הֵיכְלָא, אֶלָּא כִּד אִיהוּ עֵייל עִם מְטְרוֹנִיתָא. וְחִדּוּה דְּמַלְכָא לֹא אֶשְׁתַּכַּח, אֶלָּא בְּשַׁעְתָּא דְּעָאל בְּהֵיכְלָא דְּמְטְרוֹנִיתָא, וְאֶשְׁתַּכַּח בְּרֵהָא עִמָּה בְּהֵיכְלָא, חֲדָאן כְּלָהוּ כְּחֲדָא. הִשְׁתָּא דִּלָּא אֶשְׁתַּכַּחוּ בְּרָא וּמְטְרוֹנִיתָא, הָא הֵיכְלָא חֲרִיבָא מְכָלָא. אֶלָּא אֵנָּא מַה אֶעֱבִיד. אִף אֵנָּא עִמְכוֹן. וְהִשְׁתָּא אַע"ג דִּישְׂרָאֵל אִינְהוּ בְּגִלּוּתָא, קוֹדֶשׁא בְּרִיךְ הוּא אֶשְׁתַּכַּח עִמָּהוּ, וְלֹא שְׂבִיק לֹוֹן, דְּכִד יִפְקֹון, יִשְׂרָאֵל מִן גִּלּוּתָא, קוֹדֶשׁא בְּרִיךְ הוּא, יִתּוּב עִמָּהוּ. דְּכֵתִיב, וְשָׁב יְיָ אֱלֹהֶיךָ, וְשָׁב יְיָ אֱלֹהֶיךָ וְדָאִי. וְהָא אֶתְמַר.

14. "These are the words of the Covenant"

Rabbi Yosi tells Rabbi Chiya that the curses in the Book of Vayikra were said by Gvurah and those in Devarim were said by Moses himself, and yet both were the words of the Covenant because good and evil depend on them. Righteous and Righteousness together are called 'the Covenant'. Thus 'remember' and 'keep' are also bound together, one by day and one by night. Rabbi Chiya agrees and says that Shabbat is called a Covenant. He talks about God's promise to give peace in the land. Rabbi Chiya explains that God promised not to cast Yisrael away nor to abhor them because the Shechinah, the beloved of His soul, is among them. Rabbi Yosi talks about a son's duty to honor his father even after the father's death, and the way to honor him is to walk in Truth and perfect his own actions. This increases the praise of the father both in this world and in the World to Come.

52. Rabbi Chiya and Rabbi Yosi were walking on the road when they chanced upon a cave in the field. Rabbi Chiya questioned Rabbi Yosi concerning the words: "These are the words of the Covenant... besides the Covenant..." (Devarim 28:69). Why does it say, "the words of the Covenant"? It should have said 'the words of Gvurah'. He said to him: It has been explained that these CURSES IN THE BOOK OF VAYIKRA WERE SAID by Gvurah, and that those IN DEVARIM were said by Moses himself, as we have already learned.

52. רַבִּי חִיָּיא וְרַבִּי יוֹסִי הָווּ אֶזְלִי בְּאַרְחָא, אֶעֱרַעוּ בְּהֵיא מְעַרְתָּא בְּחֻקְלָא. א"ר חִיָּיא לְרַבִּי יוֹסִי, הָאִי דְּכֵתִיב אֱלֹה דְּבְרֵי הַבְּרִית וְגו', מְלַבֵּד הַבְּרִית. מָאִי דְּבְרֵי הַבְּרִית. דְּבְרֵי גְבוּרָה מִפְּעִי לִיה. אִמֶּר לִיה הָא אֻקְמוּה, הִלְלוּ מִפִּי הַגְּבוּרָה, וְהִלְלוּ מִפִּי עֲצֻמוֹ שֶׁל מֹשֶׁה, וְהָא אֶתְמַר.

53. Come and behold: the ones as well as the others are the words of the Covenant, for though they were from Gvurah, yet they are the words of the Covenant, since good and evil depend upon them. Good comes from the Righteous, YESOD; evil comes from Judgment - the place of Judgment, Righteousness - NAMELY MALCHUT. Righteous and Righteousness, YESOD AND MALCHUT, are the Covenant and are called 'the Covenant'. Therefore, these words are the words of the Covenant. The Covenant, WHICH IS YESOD AND MALCHUT, is bound together, and hence 'remember' and 'keep', TIFERET AND MALCHUT, are bound together; 'remember' by day, and 'keep' by night. THEY ARE TOGETHER BY THE SECRET OF THE VERSE, "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5). Thus, the Covenant is YESOD AND MALCHUT together, SINCE ZEIR ANPIN IS CONNECTED TO MALCHUT ONLY THROUGH YESOD. It is therefore WRITTEN, "Covenant," since they are indeed the words of the Covenant, THE REPRIMAND IN THE BOOK OF VAYIKRA AND IN THE BOOK OF DEVARIM. Wherever the word "Covenant" is mentioned, it pertains to this place.

53. ת"ח, אֵלִין וְאֵלִין דְּבְרֵי הַבְּרִית הָווּ, דְּאַע"ג דְּמִפִּי הַגְּבוּרָה הָווּ מְלִין. מְלִי בְּרִית הָווּ, דִּהָא טַב וּבִיש בִּיה תְּלִין. טַב דָּאִתִּי מִצְדִּיק. בִּיש דָּאִתִּי מִן דִּינָא. דִּינָא, מֵאַתֵּר דִּינָא, וְהֵינּוּ צְדִק. וְצְדִיק וְצְדִק בְּרִית אֵינוֹן, בְּרִית אֶקְרוּן. וְעַל דָּא, מְלִין אֵלִין, מְלִי בְּרִית אֵינוֹן. וְקִשִּׁיר בְּרִית כְּחֲדָא. וּבִגְיָנִי כִּךְ זְכוּר וְשְׁמוֹר, קִשִּׁיר כְּחֲדָא. זְכוּר בְּיוֹם, שְׁמוֹר בְּלֵילָה. הָא בְּרִית כְּחֲדָא, וּבִגְיָן כִּךְ בְּרִית וְדָאִי, דְּבְרֵי הַבְּרִית נִינְהוּ. וּבְכָל אֶתֶר בְּרִית בְּאֶתֶר דָּא אִיהוּ.

54. Rabbi Chiya said: Surely this is so. Hence, Shabbat, which is 'remember' and 'keep', YESOD AND MALCHUT, is called a "Covenant," as is written: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations, for a perpetual Covenant" (Shemot 31:16). Everything is one and the same. This place, YESOD AND MALCHUT TOGETHER, is uniformly called 'the Covenant'.

55. Come and behold: it is written, "And I will give peace in the land" (Vayikra 26:6). "PEACE" is Yesod, which is peace in the land, household peace, and the peace of the world, SINCE MALCHUT IS CALLED 'LAND', 'HOUSE' AND 'WORLD'. "...and I will chastise you, even I, seven" (Vayikra 26:28). What is seven? Surely it is righteousness, MALCHUT ON THE SIDE OF JUDGMENT. Assuredly, this is the Covenant, and therefore these are the words of the Covenant.

15. "I will not cast them away, nor will I abhor them, to destroy them utterly"

56. Rabbi Yosi said: It is written, "And yet for all that (lit. 'and also even this'), when they are in the land of their enemies..." (Vayikra 26:44). "And also even this." 'Even,' is as, "even I" (Ibid. 28), WHICH REFERS TO ZEIR ANPIN. 'Also,' includes the Congregation of Yisrael, called 'this' (Heb. zot), MALCHUT, that never leaves them. "When they are in the land of their enemies, I will not cast them away, nor will I abhor them" - though I am not connected to them - "so that I would break My Covenant with them" (Vayikra 26:44), because if I do not redeem them, my Covenant is divided. AND THE UNION BETWEEN YESOD AND MALCHUT IS UNDONE. THE SCRIPTURE therefore SAYS, "to break My Covenant with them."

57. Rabbi Chiya said: I have heard something new that Rabbi Elazar said: "I will not cast them away (also: 'detest them'), nor will I abhor them, to destroy them utterly" (Ibid. 44). It should have been written, 'I will not hit them, nor will I kill them to destroy them utterly'. HE ANSWERS: THE MEANING OF, "I will not cast them away, nor will I abhor them," is that a man who hates someone is abhorred and detested by Him. But here, "I will not cast them away, nor will I abhor them." Why? Because the beloved of My soul is among them, NAMELY THE SHECHINAH, for whose sake they are all My friends.' Hence, it says, "lechalotam" (lit. 'to destroy them utterly'). Lechalotam is spelled without the Vav AS AN ALLUSION TO THE SHECHINAH, CALLED 'BRIDE' (HEB. KALAH). LECHALOTAM IS AS 'FOR THE KALAH'. 'It is for THE BRIDE that I do not detest or abhor them, because She is the beloved of My soul, and the beloved of My soul is among them.'

58. THIS IS like a man who loves a woman who lives in a market of tanners WHO SMELL DISAGREEABLY. Were she not there, he would never have entered there. Since she is there, THE TANNERS' MARKET seems to him like a market of spice merchants, where there are all the best odors in the world.

54. אָמַר רַבִּי חִיָּיא, וְדָאֵי הָכִי הוּא, וּבג"כ שַׁבָּת דְּאִיהוּ זְכוּר וְשִׁמּוּר, אֶקְרִי בְרִית. דְּכֵתִיב, וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. וְכָלֵא מְלָה חֵד, וְאַתֵּר דָּא, אֶקְרִי בְרִית בְּכָל אֲתֵר.

55. ת"ח, כְּתִיב וְנָתַתִּי שְׁלוֹם בָּאָרֶץ, הוּא יְסוֹד, דְּאִיהוּ שְׁלָמָא דְּאֶרְעָא, שְׁלָמָא דְּבֵיתָא, שְׁלָמָא דְּעָלְמָא. וְיִסְרַתִּי אֶתְכֶם אֶף אֲנִי שְׁבַע. מֵאֵי ז'. דָּא צִדֵּק. הָא וְדָאֵי בְרִית, וּבג"כ דְּבְרֵי הַבְּרִית נִינְהוּ.

56. א"ר יוֹסִי כְּתִיב. וְאֶף גַּם זֹאת בְּהִיּוֹתָם בָּאָרֶץ אוֹיְבֵיהֶם וְגו'. וְאֶף גַּם זֹאת, וְאֶף, כד"א, אֶף אֲנִי. גַּם, לְרִבּוֹת כ"ו, דְּאֶקְרִי זֹאת, דְּלֹא שְׁבַקְתָּ לֹון לְעָלְמִין. בְּהִיּוֹתָם בָּאָרֶץ אוֹיְבֵיהֶם, בְּהִיּוֹתָם כָּלֵא בְּחֵדָא. לֹא מְאַסְתִּים וְלֹא גַעְלַתִּים בְּגִין דְּלֹא אֶתְחַבֵּר בָּהוּ. לְהַפֵּר בְּרִיתִי אִתָּם, דָּאִי לֹא אֶפְרוֹק לְהוּ, הָא בְּרִיתִי פְּלִיג, וּבג"כ לְהַפֵּר בְּרִיתִי אִתָּם.

57. א"ר חִיָּיא, אֲנָא שְׁמַעְנָא מְלָה חֵדָתָא, דְּאָמַר רַבִּי אֶלְעָזָר לֹא מְאַסְתִּים וְלֹא גַעְלַתִּים לְכַלְתֶּם, לֹא הִבִּיתִים וְלֹא הִרְגַתִּים לְכַלּוֹתָם מִבְּעֵי לִיה. אֶלֹא לֹא מְאַסְתִּים וְלֹא גַעְלַתִּים, מֵאֵן דְּסָאֲנִי לְאַחֲרָא מְאִיס הוּא לְקַבְּלִיה, וְגַעְלָא הוּא בְּגִיעוּלָא קְמִיה. אֲבָל הָכָא, לֹא מְאַסְתִּים וְלֹא גַעְלַתִּים. מ"ט. בְּגִין דְּחִבִּיבוּתָא דְּנִפְשָׁאֵי בִּינִיּוּהוּ. וּבְגִינָה כָּלְהוּ חִבִּיבִין גְּבָאֵי, הֵה"ד לְכַלְתֶּם. לְכַלְתֶּם כְּתִיב, חֲסֵר וי"ו, בְּגִינָה לֹא מְאַסְתִּים וְלֹא גַעְלַתִּים, בְּגִין דְּאִיהִי רַחֲמִיתָא דְּנִפְשָׁאֵי, רַחֲמִיתָא דִּילִי גְּבָהָא.

58. לב"ג דְּרַחֲמִים אִתְתָּא, וְהוּוֹת דְּיִירָא בְּשׁוּקָא דְּבוּרְסָקִי, אִי לֹא הוּוֹת הִיא תַּמָּן, לֹא עָיִיל בָּה לְעָלְמִין. כִּיּוֹן דְּהִיא תַּמָּן, דְּמִי בְּעִינוּי בְּשׁוּקָא דְּרוּכְכֵי, דְּכָל רִיחִין דְּעָלְמִין טְבִין אֶשְׁתַּכְּחוּ תַּמָּן.

59. Here too, "And yet for all that, when they are in the land of their enemies," which is a tanners' market OF EVIL SMELL, "I will not cast them away, nor will I abhor them." Why? "to destroy them utterly (Heb. lechalotam)"; 'because their Bride (Heb. kalatam), THE SHECHINAH, who abides there, is My love, and the Beloved of My soul. It therefore seems to Me like the best fragrance in the world, due to the Bride that dwells among them.' Rabbi Yosi said: Had I come only to hear this, it would be enough.

59. אוף הקא, ואף גם זאת בהיותם בארץ אויביהם, דאיהו שוקא דבורסקי, לא מאסתים ולא געלתים. ואמאי. לכלתם. בגין כלתם, דאנא רחימנא לה, דאיהי רחימתא דנפשאי, דשריא תמן, ודמי עלי ככל ריחין טבאן דעלמא, בגין ההיא כלה דבגווייהו. א"ר יוסי, אלו לא אתינא הקא, אלא למשמע מלה דא דיי.

16. "A son honors his father"

60. He opened the discussion and said: "A son honors his father, and a servant his master" (Malachi 1:6). "A son honors his father," as it says, "Honor your father and your mother" (Shemot 20:12). It has been explained THAT HONORS ARE SHOWN in food, drink, and in everything during his life. If you think that he is exempt from honoring him after his death, it is not so. Since he is dead, it behooves one to honor him more, as it is written, "Honor your father" - AFTER HIS DEATH AS WELL. If the son treads the crooked way, he surely despises his father and disgraces him. If the son treads the way of Truth and amends his actions, he honors his father. He honors him in this world among men, and honors him in the World to Come by the Holy One, blessed be He. The Holy One, blessed be He, has compassion for him, and puts him on His Throne of Glory. Surely, "A son honors his father."

60. פתח ואמר, בן יכבד אב ועבד אדניו. בן יכבד אב, כד"א כבד את אביך ואת אמך, ואוקמוה, במיכלא ומשתתא ובכלא. האי בחייו דאתחייב ביה. בתר דמית, אי תימא הא פטור מניה הוא, לאו הכי. דאע"ג דמית, אתחייב ביקריה יתיר, דכתיב כבד את אביך. דאי ההוא ברא אזיל בארץ תקלא, ודאי מבזה לאבוי הוא, ודאי עבד ליה קלנא. ואי ההוא ברא אזיל בארץ מישר, ותקין עובדוי, ודאי דא אוקיר לאבוי, אוקיר ליה בהאי עלמא גבי בני נשא, אוקיר ליה בההוא עלמא, גבי קודשא בריך הוא. וקודשא בריך הוא חייס עליה, ואותיב ליה בכורסיא דיקריה. ודאי בן יכבד אב.

61. Rabbi Elazar for example, who honored his father in this world and in that world, now increases the praise of Rabbi Shimon in both worlds - in this world and in the World to Come, more so than during his life, for he merited holy sons and holy scions. Happy are the righteous, who merit holy children and holy scions. It says of them, "all that see them shall acknowledge them, that they are the seed which Hashem has blessed" (Yeshayah 61:9). Blessed be Hashem for ever Amen and Amen. Hashem will reign for ever, Amen and Amen. End of the book of Vayikra.

61. כגון רבי אלעזר, דאיהו אוקיר ליה לאבוי בהאי עלמא, ובההוא עלמא השתא אסגי שבחא דר"ש בתרין עלמין, בהאי עלמא, ובההוא עלמא יתיר מחייו. דזכה לבנין קדישין, ולגזעין קדישין. זכאין אינון צדיקיא, דזכאן לבנין קדישין, לגזעין קדישין. עליהו אתקרי, כל רואיהם ופירום כי הם זרע ברכי יי'. ברוך יי' לעולם אמן ואמן. ומלוך יי' לעולם אמן ואמן. סליק ספר ויקרא.