

1. "Send you men"

Rabbi Chiya says that when the sun begins to set, the energy of the sun, Zeir Anpin, is less powerful, and that is when the left dominates and judgments pertain. At that time one must pray.

1. "And Hashem spoke to Moses, saying, 'Send you men, that they may spy out the land of Canaan...'" (Bemidbar 13:1). Rabbi Chiya opened the discussion saying, "Have you commanded the morning since your days began; and caused dayspring to know its place" (Iyov 38:12). It is written "dayspring" WITHOUT THE HEI (DEFINITE ARTICLE). Hei has been far from dawn. What is the reason? Rabbi Chiya said: When the evening shadows lengthen and the sun - THAT IS, ZEIR ANPIN - begins to set, MEANING AFTER MIDDAY, the strength OF THE SUN is less powerful, WHICH IS ZEIR ANPIN. This is when the left rules and Judgments spread over the world. Then a person is required to pray and direct his desire to his Master.

1. וַיִּדְבֹּר יי' אֶל מֹשֶׁה לֵאמֹר, שְׁלַח לְךָ אֲנָשִׁים וַיְתוּרוּ אֶת אֶרֶץ כְּנָעַן וְגו'. רַבִּי חֵיָא פָתַח, הַמִּימִיךְ צִוִּיתָ בְּקֹר יִדְעַת הַשָּׁחַר מְקוֹמוֹ. שָׁחַר כְּתִיב, ה"א אֶתְרַקָא מִשָּׁחַר. מ"ט. אֵלֶּא א"ר חֵיָא, בְּשַׁעֲתָא דְנָטִי עָרְב, וְשִׁמְשָׁא נָטִי לְמִיעֵל, כְּדִין אֶתְחַלֵּשׁ תּוֹקֶפִיָּה, כְּדִין שְׁלֵטָא שְׁמַאלָא, וּמִשְׁתַּבַּח דִּינָא בְּעֵלְמָא, וְאַתְפָּשֵׁט. וְכִדִּין בְּעִי ב"נ לְצִלָּאָה, וּלְכוּנָא רַעוּתָא קָמִי מֵאֲרִיָּה.

2. The name that rules after midnight

Rabbi Yesa describes what happens when night falls and midnight comes. We read a detailed description of the thirteen carved letters in the Holy Name that dominates from midnight onward.

2. As Rabbi Yesa said, when the sun is about to set, THAT IS ZEIR ANPIN, and is losing its strength, MEANING PAST MIDDAY, an aperture in the sun opens - THE DOOR OF THE DOMINATION OF THE LEFT - AND THE SUN'S power is gathered in, THAT IS ZEIR ANPIN AND THE CENTRAL COLUMN, and the left reigns. Isaac, WHO IS THE LEFT COLUMN, digs the well underneath, WHICH IS MALCHUT THAT SUCKLES FROM THE LEFT, AND THEN HE ESTABLISHES HER.

2. דָּאֲמַר רַבִּי יֵסָא, כְּדִן נָטִי שִׁמְשָׁא, וְאַתְחַלֵּשׁ, כְּדִין אֶתְפָּתַח חֹד פְּתִיחוֹ בְּשִׁמְשָׁא, וְאַתְכַּנִּישׁ חֵילִיָּה, וְשִׁמְאֵלָא שְׁלִיט. וַיִּצְחַק כְּרִי בִירָא תַּחֲוִיתִיה.

3. When the night falls, the written edicts are in their pockets. Many harmful demons spread out in the world, which all roam around in confusion. They go about and mock at the souls of the wicked and inform them of various matters, some false and some true. If any PERSON is found among them, they are given permission to do harm. Everyone is sleeping and tasting the taste of death, as we have already explained.

3. בֵּיוֹן דְּעָאֵל לִילִיָּא, פְּתָקָא דְקוּטָפָא בְּאַחֲמַתִּיהַ שְׂכִיחַ. וְכַמָּה חֲבִילִין טְרִיקָן אֶתְפָּשְׁטוּ בְּעֵלְמָא, וְכִלְהוּ שְׁטָאן בְּעַרְבוּכִיָּא, וְאֲזִלִּי וְחִיכָאן בְּנַפְשָׁן דְּרִשְׁוִיעִיָּא, וּמוֹדְעִין לֹון מְלִין, מְנַהֵן כְּדִיכּוֹן, וּמְנַהֵן קְשׁוּט, וּמֵאן דְּאֶשְׁתַּבַּח בִּינְיָהוּ, אֶתִּיְהִיב לֹון רְשׁוֹ לְחַבְלָא, וְכִלְהוּ בְּנִי עֵלְמָא נְיִימִין, וְטַעֲמִין טַעֲמָא דְמוֹתָא, וְהָא אוֹקִימָנָא.

4. Come and see: When the north wind stirs, the Congregation of Yisrael WHICH IS MALCHUT, is received in the left OF ZEIR ANPIN. They join together and she rests in her place in the LEFT arm and the Holy One, blessed be He, comes to delight Himself with the just who are in the Garden of Eden. Whoever is awakened to study the Torah during that period is participating WITH MALCHUT, because she and all her multitudes praise the high King, WHO IS ZEIR ANPIN. All who are present at the praising of the Torah are registered among the inhabitants of the temple, and are proclaimed there by their names. These are recorded during the daytime; THAT IS, THEY ARE REGISTERED TO RECEIVE CHASSADIM, WHICH IS THE MEASURE OF DAY, WHICH IS ZEIR ANPIN.

4. ת"ח, כְּדִן אֶתְעַר רוּחַ צָפוֹן, כְּדִין אֶתְקַבְּלָא כְּנֶסֶת יִשְׂרָאֵל בְּשִׁמְאֵלָא, וְאַתְחַבְרוּ בְּחָדָא וְשְׂרִיָּא בְּרוּעָא בְּאַתְרָהָא. וְקוּדְשָׁא בְּרִיךְ הוּא אֶתִּי לְאַשְׁתַּעֲשַׂע עִם צְדִיקֵיָּא דְּבִגְנֹתָא דְּעָרֵן, וְכִדִּין כָּל מֵאן דִּיתַעַר לְמַלְעִי בְּאוֹרֵייתָא בְּהוּא שְׁעָתָא. הָא אֶשְׁתַּתַּף בְּהִדָּה, בְּגִין דְּהִיא וְכָל אַכְלוּסִין דִּילָּהּ, מִשְׁבַּחַן לְמַלְכָּא עֲלָאָה, וְכָל אִינוּן דְּאֶשְׁתַּבַּחוּ בְּתוֹשְׁבַּתָּא דְּאוֹרֵייתָא, כִּלְהוּ כְּתִיבִין בְּבִנֵי הַיִּכְלָא, וְאַקְרוּן בְּשִׁמְהוֹן, וְאֵלִין רְשִׁימִין בִּימָמָא.

5. Come and see that there is a Holy Name of carved letters that rules from midnight onward. It is of these letters: Kuf-Lamed-final Kaf, Samech-Ayin- Pe-Hei, Yud-Aleph-Ayin-Vav-Tzadik-Hei, the final Mem-final Nun of 'final Mem-final Nun-final Tzadik-final Pe-final Kaf' inclusive. Mem was explained in the secret writing of: "For the increase (Heb. Iamarbeh of the realm" (Yeshayah 9:6), WHERE A CLOSED FINAL MEM IS WRITTEN IN THE MIDDLE OF THE WORD, WHICH ALLUDES TO BINAH DURING THE DOMINATION OF THE LEFT WHEN THE LIGHTS ARE ENCLOSED WITHIN HER. Nun was hiding this and this, MEANING THE BENT NUN IN THE SECRET MEANING OF, "THE VIRGIN OF YISRAEL IS FALLEN; SHE SHALL NO MORE RISE" (AMOS 5:2), WHICH CONCEALS BINAH AND MALCHUT. For then the Sfirot were included, MEANING THAT MALCHUT AND BINAH WERE INCLUDED ONE WITHIN THE OTHER, AND BINAH WAS FALLEN LIKE MALCHUT. The Vav of the Holy Name restored MALCHUT, WHICH IS THE SECRET OF NUN, AND DREW THE LEFT COLUMN UPON HER IN THE FORM OF VAV. AT THAT POINT, SHE RISES FROM HER FALL. HOWEVER, he closed up her springs, SINCE, DUE TO THE DOMINATION OF THE LEFT, THE LIGHTS WERE CONGEALED AND FROZEN. THROUGH THIS, BINAH WAS CONCEALED BY THE DOMINATION OF THE LEFT COLUMN. THAT IS WHY BINAH IS THEN CONSIDERED A CLOSED MEM. After BINAH gave birth TO THE VAV OF YUD HEI VAV HEI - WHICH IS ZEIR ANPIN, THAT IS THE SECRET OF THE CENTRAL COLUMN - OR MALCHUT GAVE BIRTH TO THE SOUL, it became open in one end, MEANING THE CLOSED FINAL MEM WAS OPENED ON THE BOTTOM AND BECAME AN OPEN MEM.

6. When the Temple was destroyed, MEANING WHEN THERE WAS NO UNION BETWEEN ZEIR ANPIN AND MALCHUT, WHEN THE TEMPLE WAS DESTROYED, WHICH IS MALCHUT, the springs OF MALCHUT were blocked from all sides. THAT MEANS, IT BECAME A CLOSED MEM IN THAT ALL ITS LIGHTS WERE FROZEN. THE CLOSED MEM is comprised of other letters, which are seven letters FROM THE HOLY NAME MENTIONED ABOVE. Three are from one side, WHICH ARE SAMECH, AYIN AND VAV, and four are from another side, WHICH ARE ALEPH, AYIN, TZADIK, AND HEI. Kaf-Lamed -Final Kaf, Yud-Pe-Hei REMAIN FROM THE HOLY NAME. This is derived from: "You are all fair (Heb. Kulach [Kuf-Lamed-Final Kaf] Yafah [Yud -Pe-Hei]), my love; there is no blemish in you" (Shir Hashirim 4:7). THAT IS THE SECRET OF FINAL NUN ALLUDING TO male and female in one composition. FINAL NUN is composed of three letters from this side, WHICH ARE KAF-LAMED-FINAL KAF, and three from that side, WHICH ARE YUD- PE-HEI, so there are six LETTERS. We have explained that these two letters, final Mem and final Nun, include the thirteen letters OF THE HOLY NAME - KAF-LAMED-FINAL KAF, SAMECH-AYIN-PE-HEI, YUD-ALEPH- AYIN-VAV-TZADIK-HEI, since two ASPECTS result from them, one ASPECT in one letter, WHICH IS FINAL MEM, and one in another letter, WHICH IS FINAL NUN.

7. Kaf-Lamed-final Kaf, Samech-Ayin-Pe-Hei, Yud-Aleph-Ayin-Vav-Tzadik -Hei: Thus were the letters engraved. That is the secret meaning, in the portion of, "When you go forth to war" (Devarim 21:10), of the words, "If a girl (Heb. na'arah) that is a virgin" (Devarim 22:23), which is spelled "naara" WITHOUT HEI. After the night is gone and the morning light shines, the Hei ascends and is included in the letter above. Then IT IS SAID: "And caused dayspring to know its place" (Iyov 38:12). Dawn, WHICH IS ZEIR ANPIN, knows the place of the Hei, and the latter is composed in it.

5. ת"ח שְׁמָא חָדָא קְדִישָׁא אִית בְּגִלּוּמֵי אֲתוּן, דְּהוּא שְׁלֵטָא מִפְּלִגּוּ לִילּוּא וְאִילָךְ, וְאִינוּן אֲתוּן כָּל"ךְ סַעֲפָה יֵאֵעוּצָה ס"ן דְּמִנְצָפֶךְ כָּלִיל לֹון, ם אוֹקְמוּהּ, לְסַרְבָּה הַמְשָׁרָה. נ' הוּא אִסְתִּים לְהֵאִי וְלֵהֵאִי, בְּדִין כְּתָרִין כָּלִילִן הוּא ו' דְּשְׁמָא קְדִישָׁא אֲתָקִין לִיה. וְסִתִּים מְבוּעָהָ. בְּתַר דְּאוֹלִידַת, פְּתִיחָא הוּת בְּחַד רִישָׁא דְּפִתְחָא.

6. בְּד אֲתַחְרִיב בִּי מִקְדָּשָׁא, אִסְתִּימוּ מְבוּעִין מִכָּל סְטָרִין. וְאִכְלִיל אֲתוּן אַחֲרָן, וְאִינוּן שְׁבַעַה. תֵּלַת מֵהֵאִי סְטָרָא, וְאַרְבַּע מֵהֵאִי סְטָרָא. כָּל"ךְ. יִפָּה וְסִימָן כָּלֶךְ יִפָּה רְעִיתִי וּמוֹם אֵין בָּךְ, ן' דְּכַר וְנוֹקְבָא כָּלִיל בְּחָדָא, דָּא כָּלִיל תֵּלַת מִכָּאן וְתֵלַת מִכָּאן וְאִינוּן שִׁית. וְאוֹקִימָנָא בְּאַלִּין תָּרִין אֲתוּן ס' ן' אֲתַכְּלִלוּ תֵּלִיסָר אֲתוּן סָלִיק מְנִייהוּ תָּרִי. חַד לָאֵת חַד, וְחַד לָאֵת חַד.

7. כָּל"ךְ סַעֲפָה יֵאֵעוּצָה וְצָא, הָכִי אֲתַגְלִימוּ אֲתוּן, וְרָזָא דָּא בְּכִי תֵצֵא לְמַלְחָמָה, קָרָא דְּכִתְיִב, בִּי יְהִיָּה גְעָרָה בְּתוּלָה. גְּעָר כְּתִיב, בְּתַר דְּאִסְתָּלֵק לִילּוּא, וְצִפְרָא גְהִיר, בְּדִין ה' סָלֵקָא וְאֲתַכְּלִילַת בְּנֵהוּרָא עֲלָאָה. וּבְדִין יִדְעַת הַשְׁחָר מְקוּמוֹ, דִּידַע שְׁחָר מְקוּמוֹ דִּה"א, וְאֲתַכְּלִילַת בְּגִיּוּהָ.

3. The moon shines only when the sun sets

We are told that God told Moses he could not enter the promised land because he was the sun, and the sun and the moon could not stand together since the moon would not shine while the sun was around. God suggested that Moses send men to spy out the land if he wanted to know about it. Moses was shown the land from Mount Avarim and he was also shown all the leaders who would arise in every successive generation. Finally we are told that Moses asked his spies to find out whether there was a tree in the land, and he was looking to see if it contained the Tree of Life.

8. Come and see, Moses was THE ASPECT OF the sun, WHICH IS ZEIR ANPIN, and he wished to enter the land of Yisrael. The Holy One, blessed be He, told him, 'Moses, when the sunlight arrives, the moon, WHICH IS MALCHUT, is included in it AND HER QUALITY IS INVISIBLE. Now, you are the sun, AND IF YOU ENTER THE LAND WHICH IS THE SECRET OF THE MOON, MEANING MALCHUT, how can the sun and the moon stand together if the moon shines only when the sun is gathered in? However, now you can not ENTER THE LAND, and if you wish to know about it, "send you men" (Bemidbar 13:1), MEANING for your sake, so that you shall know.'

9. Come and see: If you think Moses did not know at that time that he would not enter the land of Yisrael, it is not so. He most certainly knew and he wished to know about it before he departed; therefore, he sent spies. Since they did not report to him properly, he did not send more until the Holy One, blessed be He, showed IT to him, as it is written: "Go up into this mount Avarim...and behold the land" (Devarim 32:49). It is also written: "And Hashem showed him all the land" (Devarim 34:1). Not only WAS HE SHOWN this, but Moses was shown all those LEADERS who were destined to arise in each successive generation, as we have learned. This was already explained by the friends.

10. As soon as Moses began to send out his spies, what did he say to them? "Whether there is a tree in it" (Bemidbar 13:20). What is the reason that he said this? Do you think that he did not know IF THERE WAS A TREE THERE? However, this is what Moses said: If "there is a tree in it," I know that I will enter the land. What tree? That is the Tree of Life. It was not there, but rather in the terrestrial Garden of Eden. MOSES said to himself: If that tree is in it, I will enter there and if not, I cannot enter.

4. Zelophehad was gathering sticks

Rabbi Chiya and Rabbi Shimon talk about the sin of the man who gathered sticks on the Shabbat. and who died in his own sin. Since he received his punishment of death, his sin was forgiven; this made it difficult for Moses to know what sentence to give his daughters. We learn that a person must never exchange the Tree of Life for the world, and that the Ark, Malchut, and the Torah, Zeir Anpin, exist as one. The Ark is the abode for the Torah. Moses had wanted to find out if the Tree of Life existed in the promised land, but his spies brought him only fruits from regular trees. Rabbi Yitzchak says that faithful messengers refresh the soul of their master.

11. Rabbi Chiya said that it is written: "They found a man gathering sticks (also: 'trees') upon the Shabbat day" (Bemidbar 15:32). What are the trees involved here and who is THAT MAN? HE RESPONDS: That must be Zelophehad, who was particular IN KNOWING exactly about these trees, WHICH ARE ZEIR ANPIN AND MALCHUT, which of them was greater than the other. He did not care for the glory of his Master and exchanged the Shabbat to the other Shabbat. This is what is written: "But he died in his own sin (Heb. chet'o - Chet Tet Aleph Vav)" (Bemidbar 27:3), MEANING in the sin (Chet Tet Aleph) of the Vav, SINCE HE MADE A BLEMISH IN ZEIR ANPIN, WHICH IS REFERRED TO BY THE VAV OF YUD HEI VAV HEI, he died. Therefore, his sentence was left unsaid and not explained as other sentences. HE IS DESCRIBED SIMPLY AS A GATHERER OF STICKS, NOT SPECIFIED, because this matter had to be in secrecy and NEEDED TO BE veiled and not made known. Therefore, it was not mentioned openly and the Holy One, blessed be He, glorified His own glory.

8. ת"ח, מֹשֶׁה הָיָה שְׁמֵשׁ, וּבָעָא לְאַעְלָא לְאַרְעָא. א"ל קוֹדֶשׁא בְּרִיךְ הוּא, מֹשֶׁה, בְּדֵר אֲתִי נְהוּרָא דְשְׁמֵשׁ, אֲתַבְּלִיל סִיְהָרָא בְּגוּוּיָהּ, הִשְׁתָּא דְאַנְתָּ שְׁמֵשׁ, הֵיךְ יְקוּמון בְּחֶרָא שְׁמֵשׁ וְסִיְהָרָא, לֹא נְהוּרָא סִיְהָרָא אֵלֹא בְּשַׁעְתָּא דְאַתְבְּנִישׁ שְׁמֵשׁ, אֲבָל הִשְׁתָּא לִית אֲנָת וְכִיל. אִי תְּבַעֵי לְמַנְדַּע מְנָה שְׁלַח לְךָ אַנְשִׁים, לְגַרְמַךְ, בְּגִין לְמַנְדַּע.

9. ת"ח, מֹשֶׁה, אִי תִימָא דְהוּא לֹא יָדַע דְלֹא יוּעוּל לְאַרְעָא בְּזִמְנָא דָּא. לֹאוּ הָכִי, אֵלֹא יָדַע, וְהוּא בְּעֵי לְמַנְדַּע מְנָה, עַד לֹא יִסְתַּלַּק, וְשְׁלַח לְאַלְפִין מְאַלְלִי, בֵּין דְלֹא אֲתִיבוּ מֵלָה בְּדָקָא יְאוּת, לֹא שְׁלַח זִמְנָא אַחְרָא, עַד דְקוֹדֶשׁא בְּרִיךְ הוּא אַחְזִי לִיה, דְכִתִּיב עַלֵּה אֶל הָרֵ הָעֵבְרִים הַזֶּה וְרָאָה אֶת הָאָרֶץ. וְכִתִּיב וְיִרְאֶהוּ יְיָ אֶת כָּל הָאָרֶץ. וְלֹא דָא בְּלַחֲדוּי, אֵלֹא כָּל אִינוּן דְזִמְיָנִין לְמִיקָם בְּכָל דְרָא וְדָרָא, כְּלָהוּ אַחְזִי לִיה לְמֹשֶׁה. וְאַתְמַר, וְאוֹקְמוּהָ חֲבֵרִיָּא.

10. בֵּין דְשִׁאֲרֵי מֹשֶׁה לְמַשְׁלַח, מַה אָמַר לוֹן. הִישׁ בְּהָ עֵץ. וְכִי מַה הוּא דְקִאֲמַר, וְאִי תִימָא דְלֹא יָדַע. אֵלֹא הָכִי אָמַר מֹשֶׁה, אִם יֵשׁ בְּהָ עֵץ, הָא יִדְעָנָא דְאַנָּא אִיעוּל לְתַמֵּן. מֵאִי עֵץ. דָּא אִילָנָא דְחַיִּי. וְתַמֵּן לֹא הָיָה אֵלֹא בְּג"ע דְאַרְעָא. אָמַר אִם יֵשׁ בְּהָ עֵץ דָּא, אָנָּא אִיעוּל לְתַמֵּן. וְאִי לֹא, לֹאוּ אָנָּא וְכִיל לְמִיעוּל.

11. אָמַר רַבִּי חִיָּיא, כְּתִיב וַיִּמְצְאוּ אִישׁ מִקֹּשֶׁשׁ עֵצִים בַּיּוֹם הַשַּׁבָּת. מֵאֵן עֵצִים הָכָא. וּמֵאֵן הוּא דָּא. אֵלֹא דָּא צִלְפָּחֵד, וְהוּא דִּיּוֹק עַל אֲלִין אִילָנִין, הִי מְנִיְהוּ רַב עַל אַחְרָא, וְלֹא חֲשַׁשׁ לִיקְרָא דְמֵאֲרִיָּה, וְאַחֲלַף שַׁבַּת לְשַׁבַּת. הֵה"ד, כִּי בְּחֶטְאוֹ מֵת, בְּחֶטְא ו' מֵת. בְּגִין כֵּךְ, הָיָה דִּינִיָּה סְתִים, וְלֹא אֲתַפְּרֵשׁ דִּינִיָּה. כְּדִינִין אַחֲרָנִין. בְּגִין דְּמֵלָה דָּא בְּעֵי בְּחֶשְׁאֵי וְסְתִים וְלֹא גְלוּיָא. וְע"ד לֹא אֲתַמַּר בְּאַתְגְּלוּיָא, וְקוֹדֶשׁא בְּרִיךְ הוּא עֲבַד יְקָר לִיקְרִיָּה.

12. Rabbi Yosi said: He was gathering other trees, INDICATING THE SEVENTY EXTERNAL CHIEFS, together with the Shabbat, AND WAS COMPARING AND MATCHING THE LEVEL OF THE SEVENTY CHIEFS TO THE LEVEL OF THE SHABBAT DAY. He received his timely punishment and his iniquity was forgiven. Therefore, Moses had difficulty in judging the sentence of his daughters, since he was not sure if HIS SIN was forgiven, and if his daughters would take their lot and inheritance IN THE LAND OF YISRAEL or not. As soon as the Holy One, blessed be He, mentioned his name, as is written: "The daughters of Zelophehad speak right" (Ibid.), it became known that his sin was forgiven.

13. Come and see that there are two trees: One above, WHICH IS THE TREE OF LIFE, ZEIR ANPIN, and one below, WHICH IS THE TREE OF KNOWLEDGE OF GOOD AND EVIL, THE FEMALE. In the one there is life and in the other death. Whoever exchanges them - MEANING THAT HE CONSIDERS THE FEMALE WHEN SHE IS SEPARATE MORE THAN ZEIR ANPIN, WHO IS THE TREE OF LIFE - causes himself death in this world, and has no part in the World to Come. About this, Solomon said, "Have you found honey? eat as much as is sufficient for you" (Mishlei 25:16).

14. The Ark and Torah, THAT ARE MALCHUT WHICH IS CALLED ARK AND ZEIR ANPIN THAT IS CALLED TORAH, are as one, MEANING IN UNITY. The Torah THAT IS IN THE ARK is primary and the Ark is the abode FOR THE TORAH. Therefore, the Ark is spelled without Vav wherever it is mentioned; that is, the Ark of the Covenant, the Ark of Testimony, SINCE THE TORAH INSIDE THE ARK IS THE SECRET OF VAV. Aaron is always the right arm, except once where it is written: "All that were numbered of the Levites, whom Moses and Aaron numbered" (Bemidbar 3:39), which has dots above it TO INDICATE THAT HERE HE WAS NOT THE RIGHT ARM, WHICH IS CHESED, BUT RATHER AN ASPECT OF MALCHUT CALLED ARK, AS MENTIONED.

15. Rabbi Yitzchak said: Moses was attached to the Tree of Life and therefore he wanted to find out if he existed in the land or not. Therefore, he said, "Whether there is a tree in it, or not. And be of good courage, and bring of the fruit of the land" (Bemidbar 13:20), since the Tree of Life is pleasant to all. But they brought only grapes, pomegranates and figs, which are attached to another tree, MEANING THE FEMALE, AND NOT IN ZEIR ANPIN, WHICH IS THE TREE OF LIFE.

16. Come and see that in "send you men," "you" MEANS for your sake. Rabbi Yehuda opened the discussion saying, "Like the cold of snow in the time of harvest, so is a faithful messenger to those who send him: for he refreshes the soul of his master" (Mishlei 25:13). "Like the cold of snow in the time of harvest": BECAUSE THEN THE CHILL is good for the body and soul. "A faithful messenger to those who send him": these are Caleb and Pinchas, who were faithful messengers of Joshua AT THE TIME WHEN HE SENT THEM TO SPY ON JERICHO. "For he refreshes the soul of his master": they returned the Shechinah to rest on Yisrael, and She did not part from them.

17. These SPIES, whom Moses sent, caused grief for latter generations, SINCE ON THAT DAY, THE FIRST AND SECOND TEMPLES WERE DESTROYED. This caused thousands and tens of thousands of Yisrael to die and furthermore caused the Shechinah to leave the land of Yisrael. IT SAYS ABOUT those whom Joshua dispatched: "For he refreshes the soul of his master."

12. רבי יוסי אמר, שאר עצים בהרי שבת הוה מקושש, וקביל עונשא לפום שעתא, ואתכפר חוביה. וע"ד אתקשי משה בדינא דבנתא, דלא ידע אי אתכפר למיהוי לבנתיה חולק ואחסנא אי לאו. כיון דדכר שמייה קודשא בריך הוא, דכתוב כן בנות צלפחד דוברות, אתידע דהא אתכפר חוביה.

13. ת"ח, ב' אילנין אינון, חד לעילא, וחד לתתא, בדא חיון, ובדא מותא. מאן דאחלף לון, גרים ליה מותא בהאי עלמא, ולית ליה חולקא בההוא עלמא. וע"ד אמר שלמה, דבש מצאת אכול דיך וגו'.

14. ארון ותורה בחד קיימי. תורה עקרא, ארון ביתא. וע"ד, ארן חסר בלא וא"ו בכל אתר, ארן הברית, ארן העדות. בכל אתר אהרן דרועא ימינא, בר בחר, דכתוב כל פקודי הלוי אשר פקד משה ואהרן, נקוד לעילא.

15. א"ר יצחק, משה אילנא דחיי נקט, וע"ד בעא למנדע, אי הוה שכיח בארעא, אי לאו, ובג"כ אמר, היש בה עץ אם אין והתחזקתם ולקחתם מפרי הארץ. דהא אילנא דחיי אתחמד לכלא. ואינון לא אייתיאו אלא ענבים ורמונים ותאנים, באילנא אחרא תליין ואחידן.

16. ת"ח, שלח לך אנשים: בגינך. רבי יהודה פתח, בצנת שלג ביום קציר ציר נאמן לשולחיו ונפש אדוניו ישיב. בצנת שלג ביום קציר, דאהני לגופא ולנפשא. ציר נאמן לשולחיו, אלו כלב ומנחם דהוו שליחי מהימני לגבי יהושע. ונפש אדוניו ישיב, דאהדרו שכינתא לדיורא בהו בישראל, ולא אסתלקא מניהו.

17. ואלין דשדר משה, גרימו בכייה לדרין בתראין, וגרימו לאסתלקא מישראל כמה אלה ורבבן. וגרימו לסלקא שכינתא מארעא מביניהו דישראל. אינון דשדר יהושע, ונפש אדוניו ישיב.

5. "That which befalls the sons of men befalls the beasts"

The rabbis encounter a traveler who they think knows nothing of the Torah, and yet he invites them to place their difficulty before him, which is the verse from Kohelet, "For that which befalls the sons of men befalls the beasts." The traveler tells the rabbis that Solomon was only repeating what the foolish people of the world say, and Solomon was calling those ignorant people beasts. He explains that the following verse tells that the spirit of man goes upwards to a holy place to be sustained by the supernal light, and the spirit of the beast does not go to the place designated for humans. The fools who believe men and beasts go to the same place will remain in Gehenom. The traveler continues talking about the wicked who lack faith, and who will not dwell with God. After the traveler leaves the rabbis discover that he is Rabbi Chagai who has been sent to find out things from Rabbi Shimon and the friends, and Rabbi Chiya says that through his modesty Rabbi Chagai is a faithful messenger. Rabbi Chiya tells about Eliezer who was a faithful messenger to his master Abraham.

18. Rabbi Chizkiyah and Rabbi Yesa were traveling along the road. Rabbi Yesa said to Rabbi Chizkiyah: I see by your face that you are thoughtful. He said: Certainly so, I read this verse, where Solomon said, "For that which befalls the sons of men befalls the beasts; even one thing befalls them both..." (Kohelet 3:19). We have learned that King Solomon's sayings are made unclear with grades of wisdom. If so, we must contemplate it, since we find an opening here for the faithful.

19. He answered him: It is most certainly true THAT THERE EXISTS AN OPENING TO NON-BELIEVERS. It is important to be aware of it and pay attention to it. While talking, they noticed a man who approached them and asked for water, since he was thirsty and tired from the sun's strong heat. They said to him: Who are you? He responded: I am Jewish and I'm tired and thirsty. They asked him: Do you study Torah? He said to them, Before I engage in a conversation with you, let me climb this mountain. There I will take water and drink.

20. Rabbi Yesa took out a skin-hide full of water and presented it to him. After he drank, he said: Let us ascend with you TO THE MOUNTAIN for water. They climbed the mountain and found a narrow stream of water and filled a container. They sat down. That man said to them: Ask now, since I strive in the Torah through one of my sons that I have enrolled in the Rabbi's house, AND HE TAUGHT ME TORAH. For his sake, I have made gains in the Torah. Rabbi Chizkiyah said: If YOU MADE GAINS IN TORAH through your son, it is nice. However, I must elevate what we are discussing at present to another height, MEANING THAT HE IS NOT WISE ENOUGH TO EXPLAIN THEIR QUESTION. That man spoke: Speak up, since sometimes in the grain-receiver of the poor, THAT IS THE VESSEL ON TOP OF THE MILLSTONE, you will find a precious stone.

18. רבי חזקיה ור' ייסא הוו אזלי בארְחא, אַמר רבי ייסא לר' חזקיה. חמינא באַפך דהרהורא אית בגוּך. אַמר ליה, הא ודאי האי קרא אַסתַּבְּלנא ביה, ביון דאמר שלמה, כי מקרה בני האדם ומקרה הבהמה ומקרה אחר להם וגו'. ותנינן, דכל מלוי דשלמה מלכא, בלהו סתימין מדרגין דחכמתא. אי הכי, האי קרא אית ביה לאַסתַּבְּלא, דהא פתחא לאינון דלאו בני מהימנותא אַשתַּבַּח ביה.

19. א"ל ודאי הכי הוא, ואית ביה למנרע ולאַסתַּבְּלא. אדהכי חמו חר ב"נ דהוה אתי, שאל לון מינא, דהוה צחי, והוה לאי בתוקפא דשמשא. אַמרו ליה, מאן את. אַמר לון יודאי אַנא, ואַנא לאי וצחינא. אַמרו לעית באורייתא, אַמר לון, עד דאַנא עמכון במלון, אַסלק להאי טורא, ותמן אַסב מינא ואַשתי.

20. אפיק רבי ייסא חר זמירא מלי מיין, ויהב ליה. בתר דשתה, אַמר נסלק עמך למינא. סליקא לטורא, ואַשתַּבְּחו חר חוטא דמינא דקיק, ומלי קטפורא חר. יתבו. אַמר לון ההוא ב"נ, השתא שאילג, דהא אַנא אַשתַּבְּלנא באורייתא, על ידוי דחר ברי, דאַנא עיילית ליה לבי רב, ובגיגיה רוחנא באורייתא. אַמר רבי חזקיה אי על ידא דברך, טב הוא. אַבל מלה דאַנן ביה, אַנא חמינא דלאַתר אַחרא בעי לאַסתַּלקא. אַמר ההוא ב"נ, אימא מלך, דלזמנין באַפרקסתא דענייא תשַׁבַּח מרגינתא.

21. He quoted the verse that Solomon spoke, and related to him THE ENTIRE DILEMMA. He asked him: How are you different from other people who do not know? They replied to him: How DO YOU EXPLAIN THE VERSE? He said to them: Regarding it, Solomon said this verse, but he did not say it FROM HIS OWN IDEAS AS HE SAID the rest; he simply repeated what the fools of the world say. What do they say? That is: "for that which befalls the sons of men befalls the beasts..." The fools who are not aware and do not see things with wisdom say that this world is led by chance. The Holy One, blessed be He, is not paying attention to them, but "that which befalls the sons of men befalls the beasts; even one thing befalls them both..."

22. When Solomon gazed at the fools who said this, he called them beasts, since they made themselves actual beasts by what they said. From where do we derive this? The preceding verse proves it, since it is written: "I said in my heart, after the speech of the sons of men, that the Elohim has chosen them out, but only to see that they themselves are but as beasts" (Kohelet 3:18). "I said in my heart" and I planned to observe. Observe what? "The speech of the sons of men" and the foolish sayings that they utter, THAT THE WORLD CONTINUES BY CHANCE. "That the Elohim has chosen them out," MEANING THAT ELOHIM HAS PICKED THEM OUT to be separated and they should not join with other people that have Faith, "but only to see that they themselves are but as beasts." "TO SEE" MEANING that those who have Faith will see that these are really beasts, and they think like animals. "They themselves" MEANS THAT they are on their own and they shall not bring these foolish ideas to those who are faithful. Therefore, it is "they themselves" and not others. What is their idea? ABOUT THIS, THE VERSE CONCLUDES: "That which befalls the sons of men befalls the beasts; even one thing befalls them both..." Let these beasts die, these foolish ones who lack Faith. Woe to them and woe to their souls. It would have been better to them if they would not have come into this world.

23. And what did Solomon respond to them? This FOLLOWS in the next verse and says: "Who knows whether the spirit of man goes upwards, and the spirit of the beast goes downwards to the earth" (Ibid. 21). "Who knows" these foolish who are not cognizant in the reverence of the uppermost King and do not look into the Torah. "The spirit of man goes upwards," MEANING to a higher place, to a precious place, to a holy place. It goes upward to be sustained by the supernal light, by the light of the Holy King, to be bound in the bundle of life and to be present in the presence of the Holy King as a perfectly pure burnt offering. That is the meaning of "goes upwards."

21. א"ל האי קרא דאמר שלמה, סח ליה. אמר ליה, וכי במה אתון פרישן משאר בני נשא דלא ידעי. אמרו ליה ובמה. אמר לון, על דא אמר שלמה האי קרא, ולא אמר האי מגרמיה, בשאר אינון מלין. אלא אהדר אינון מלין דטפשיאי עלמא דאמרי כן, ומאי אמרי. כי מקרה האדם ומקרה הבהמה וגו', טפשיאי דלא ידעי ולא מסתכלן בחכמתא אמרי דהאי עלמא אזיל במקרה, וקורשא בריך הוא לא אשגח עלייהו, אלא מקרה האדם ומקרה הבהמה מקרה אחד וגו'.

22. וכד שלמה אסתפל באלין טפשיאין דקאמרי דא קרא לון בהמה, דאינון עבדין גרמניהו בהמה ממש, בגין דאמרי מלין אלין. ומנלן. קרא דעליה אוכח, דכתיב אמרתי אני בלבי על דברת בני האדם לברם האלהים ולראות שהם בהמה המה להם. אמרתי אני בלבי וחשיבנא בהאי לאסתפל לא על מה, על דברת בני האדם. על ההוא מלה דטפשוטא, דאינון אמרי לברם האלהים בלחודניהו, ולא יתחברון בהדי בני נשא אחרנין דאית לון מהימנותא, ולראות שהם בהמה המה להם. ולראות בהו אינון בני מהימנותא, שהם בהמה ממש, ודעתניהו כבעירא. המה להם בלחודניהו, ולא לאעלאה לבני מהימנותא בדעתא דטפשוטא דא, וע"ד המה להם, ולא לאחרנין. ומה דעתא דלהון. כי מקרה בני האדם ומקרה הבהמה ומקרה אחד לכלם וגו'. תיפח רוחיהון דאינון בעירי. אינון טפשיאי. אינון מחוסרי מהימנותא. ווי לון ווי לנפשיהו. טב להו דלא יתון לעלמא.

23. ומה אתיב לון שלמה על דא. קרא אפתריה, ואמר, ומי יודע רוח בני האדם העולה היא למעלה ורוח הבהמה היורדת היא למטה לארץ. מי יודע באינון טפשיאי, דלא ידעי ביקרא דמלכא עלאה, ולא מסתכלי באורייתא, רוח בני האדם העולה, היא למעלה, לאתר עלאה, לאתר יקר, לאתר קדישא, ולא תזנא מנהירו עלאה, מנהירו דמלכא קדישא, למהוי צרורא בצרורא דחיי, ואשתכחת קמי מלכא קדישא עולה תמימה ודא הוא העולה היא למעלה.

24. "And the spirit of the beast goes downwards to the earth": It is not to the same place designated for all the humans, about whom it is written: "For in the image of Elohim made He man" (Beresheet 9:6). It is further written: "The soul of man is the candle of Hashem" (Mishlei 20:27). How could these fools, those who are not of the Faith, say, "They have all one breath" (Kohelet 3:19) and let their winds be deflated. About them, it is written: "Let them be as chaff before the wind; the angel of Hashem thrusting them" (Tehilim 35:5). They shall remain in Gehenom, in its lower levels, and shall not ascend from there for generations to come. About them, it is written: "They will be consumed out of the earth, and the wicked will be no more. Bless you Hashem, O my soul, Haleluyah" (Tehilim 104:35). Rabbi Chizkiyah and Rabbi Yesa approached and kissed his head. They said: there is so much in you, yet we did not know. Happy is this time that we have met with you.

25. Furthermore, he said: Did Solomon wonder about this alone? We find him saying something similar on another occasion. He opened the discussion with the verse: "This is an evil in all things that are done under the sun" (Kohelet 9:3). "This is an evil": Certainly, what is evil? That is one who spills his seed in vain and destroys his path, since he does not reside with the Holy One, blessed be He, and will not have a part in the World to Come. This is what is written: "For you are not an El that has pleasure in wickedness: nor shall evil dwell with You" (Tehilim 5:5). About this, he said, "This is an evil," for he will have no dwelling above, "that there is one event to all: yea, also the heart of the sons of men is full of evil, and madness is in their heart" (Kohelet 9:3). While they live, foolishness is stuck in their heart. They are lacking Faith and have no part in the Holy One, blessed be He, or in these faithful ones, not in this world and not in the World to Come, as is written: "And after that they go to the dead" (Ibid.).

26. Come and see that the Holy One, blessed be He, warns the inhabitants of the world and says, "Therefore choose life, that both you and your seed may live" (Devarim 30:19). That is the life of that world. And these wicked who lack Faith, what do they say? "For to him that is joined (choose) TO ALL THE LIVING THERE IS HOPE" (Kohelet 9:4). Although the man will choose that world, as he says, it means nothing, as we have this tradition handed to us. "To all the living there is hope," MEANING THE LIFE IN THIS WORLD. They have that tradition handed to them, "for a living dog is better than a dead lion" (Ibid.). How can we have life in that world? Therefore, "this is an evil" and certainly they will not dwell by the King up high and will have no part in Him. And although you could find other supports, NAMELY INTERPRETATIONS, for all these verses, yet most certainly Solomon came to reveal to the wicked lacking Faith that they have no part in the Holy One, blessed be He, not in this world nor in the World to Come.

24. וְרוּחַ הַבְּהֵמָה הַיּוֹרֶדֶת הִיא לְמַטָּה לָאָרֶץ, וְלֹא לִהְיוֹת אֶתֶר דֶּהוּהָ כָּל בִּנִי, דְּכֹתִיב בֵּיהּ בְּצִלָּם אֱלֹהִים עֲשֵׂה אֶת הָאָדָם, וְכֹתִיב גַּר יְיָ נִשְׁמַת אָדָם. הֵיךְ אֲמַרְי אֵינּוֹן טַפְשָׁאֵי דְלֹא מִבְּנֵי מֵהֵימְנוּתָא, וְרוּחַ אֶחָד לְכָל, תִּיפַח רוּחִיהוֹן, עֲלִייהוּ בְּתִיב, וְהִיוּ כְּמוֹץ לְפָנֵי רוּחַ וּמִלָּאךְ יְיָ דּוֹחָה. אֵלִין יִשְׁתַּאֲרוֹן בְּגִיחָהֶם, לֹאִינוֹן דְּרִגִּין תִּתְּאוּן, וְלֹא יִסְתַּלְקוֹן לְדְרֵי דְרִין. עֲלִייהוּ בְּתִיב יִתְּמוּ חֻטָּאִים מִן הָאָרֶץ וּרְשָׁעִים עוֹד אֵינֶם בְּרָכִי נִפְשֵׁי אֶת יְיָ הַלְלוּהָ. אֲתוּ רַבֵּי חֲזָקִיָּה וּרַבֵּי יוֹסָא, וְנִשְׁקוּ רִישֵׁיהּ, אֲמָרוּ וּמָה כָּל כֵּךְ הוּהּ עִמָּךְ וְלֹא יִדְעָנָא, זָכָאָה הָאִי שְׁעָתָא דְאֶעֱרַעְנָא בָּךְ.

25. תוּ אֲמַר, וְכִי עַל דָּא בְּלַחְדוּי תְּוָה שְׁלֵמָה, וְהָא בְּאַתֵּר אַחְרָא אֲמַר בְּגוֹנוֹא דָּא, פְּתַח וְאֲמַר, זֶה רַע בְּכָל אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמַשׁ. זֶה רַע וְדָאִי. מָאִי זֶה רַע. דָּא הוּא מָאן דְּאוֹשִׁיד זֶרְעָא בְּרִיקְנֵיָא, וְחָבִיל אוֹרְחוֹי, בְּגִין דִּהֲאִי לֹא מְדוּרִיָּה בְּקוּדְשָׁא בְּרִין הוּא, וְלֹא יְהֵא לִיהּ חוּלְקָא בְּעֵלְמָא דְאַתִּי. הֵה־דְּ בִי לֹא אֵל חֶפֶץ רִשְׁעֵי אַתָּה לֹא יְגוֹרֵךְ רַע. עַל דָּא אֲמַר, זֶה רַע, דְּלֹא יְהֵא לִיהּ מְדוּרָא לְעִילָא. בִּי מְקָרָא אֶחָד לְכָל וְגַם לֵב בְּנֵי הָאָדָם מְלֵא רַע וְהוֹלְלוֹת בְּלִבְבָם. בְּחֵייהֶם שְׁטוּתָא תְּקִיעַ בְּלִבֵּיהוּ, וְאֵינּוֹן מְחוּסְרֵי מֵהֵימְנוּתָא, וְלִית לוֹן חוּלְקָא בְּקוּדְשָׁא בְּרִין הוּא, וּבְאֵינוֹן בְּנֵי מֵהֵימְנוּתָא, לֹא בְּעֵלְמָא דִּין, וְלֹא בְּעֵלְמָא דְאַתִּי, הֵה־דְּ וְאַחֲרֵיו אֶל הַמֵּתִים.

26. ת"ח, קוּדְשָׁא בְּרִין הוּא אֲזַהֵר לְבִנֵי עֲלֵמָא וְאֲמַר, וּבְחֶרֶת בְּחַיִּים לְמַעַן תַּחֲיָה, וְחַיִּין דִּהְיוּא עֲלֵמָא גִּינְהוּ. אֵינוֹן חֲזִיבִין מְחוּסְרֵי מֵהֵימְנוּתָא מָאִי קָא אֲמַרְי. בִּי מִי אֲשֶׁר יִבְחַר וְגו'. אַע"ג דִּיבְחַר בִּרְ נֶשׁ בִּהְיוּא עֲלֵמָא כְּמָה דְאֲמַר, לֹא הוּא כְּלוּם, דִּהֲא מְסִירָא דָּא בִּידְנָא, אֶל כָּל הַחַיִּים יֵשׁ בְּשַׁחוּן, וּמְסִירָא דָּא בִּידְנֵיהוּ, בִּי לְכָלֵּב חַי הוּא טוֹב מִן הָאֲרִיָּה הַמֵּת. הֵיךְ יְהֵא לֵן חַיִּין בִּהְיוּא עֲלֵמָא. וַע"ד זֶה רַע וְדָאִי, דְּלֹא יִדְרוֹן בְּמִלְכָּא עֲלֵאָה, וְלֹא יְהֵא לוֹן חוּלְקָא בֵּיהּ. וְאַע"ג דְּכָל הַנִּי קָרְאִי תִּשְׁכַּח סְמִיכִין חֲבֵרֵיָא בְּמִלִּין אַחֲרָנִין, אֲבָל וְדָאִי שְׁלֵמָה קָא אַתָּא לְגֵלְאָה עַל אֵינוֹן חֲזִיבִין מְחוּסְרֵי מֵהֵימְנוּתָא, דִּלִּית לוֹן חוּלְקָא בְּקוּדְשָׁא בְּרִין הוּא בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

27. They said to him: Would you like us to join you so that you will go with us? He replied to them: If I do this, the Torah calls me a fool and not only that, I would be risking my life. They asked him why. He replied to them: Since I am a messenger sent on a mission, and King Solomon said, "He that sends a message by the hand of the fool cuts off his own feet, and drinks in damage" (Mishlei 26:6). Come and see: The spies, because they were found to be unfaithful and untrustworthy messengers, risked their lives in this world and the World to Come. He kissed them and left.

28. Rabbi Chizkiyah and Rabbi Yesa continued traveling along. As they went, they met some people. Rabbi Chizkiyah and Rabbi Yesa asked about him. They said: What is the name of that person? They replied: That is Rabbi Chagai and he is a friend among the friends. The friends sent him from Babylon to find out about things from Rabbi Shimon bar Yochai and the rest of the friends. Rabbi Yesa said: That must be the Rabbi Chagai who all his life did not wish to show off what he knows and, therefore, he told us that his son has merited the gain of his Torah knowledge. Since he said: "See you a man wise in his own eyes? There is more hope of a fool than of him" (Mishlei 26:12). He most certainly is a faithful messenger and praised is he who dispatches his matters by the hand of a faithful messenger.

29. Come and see that Eliezer, the servant of Abraham, was from the children of Canaan, as is written: "As for the merchant (Heb. knaan), the balances of deceit are in his hands" (Hoshea 12:8). About Canaan, it is written: "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). Because Eliezer was a faithful messenger, it is written about him: "Come in, you blessed of Hashem" (Beresheet 24:31), really blessed of Hashem. Therefore, it is written so in the Torah since he has emerged from the curse OF CANAAN, and became blessed. He was not only excluded FROM THE CURSE, but he was also blessed with the name of the Holy One, blessed be He. And I learned that an angel came and inserted this - THAT HE SHOULD CALL HIM "BLESSED OF HASHEM" - into the mouth of Laban.

27. א"ל, תבעי דנתחבר בהך ותזיל בהך. אמר להו, אי עבירנא הכי, אורייתא יקרי עלי כסיל, ולא עוד אלא דאתחייבנא בנפשאי. אמרו ליה למה. אמר לון דהא שליחא אנא, ושדרו לי בשליחותא, ושלמה מלכא אמר, מקצה רגלים חמס שותה שולח דברים ביד כסיל. ת"ח, מרגלים על דלא אשתכחו בני מהימנותא ושלחי מהימנותא, אתחייבו בנפשיהו בעלמא דין ובעלמא דאתי. נשק לון, ואזל ליה.

28. אזלו רבי חזקיה ור' ייסא, עד דהוו אזלו פגעו באינון בני נשא. שאילו ר' חזקיה ורבי ייסא עליה, אמרו מה שמיא דההוא ב"נ. אמרו, ר' חגי הוא, וחברא דבין חבריא הוא, ושדרו ליה חבריא דבבל, למנדע מלין מר' שמעון בן יוחאי ושאר חבריא. א"ר ייסא, ודאי דא הוא ר' חגי, דכל יומיו לא בעא לאחזאה גרמיה במה הידע, ועל דא אמר לן דהא בריה זכה ליה באורייתא, בגין דאמר קרא, ראית איש חכם בעיניו תקוה לכסיל ממנו. ודאי שליחא מהימנא איהו, וחכא איהו מאן דשדר מלוי בידא דשליחא מהימנא.

29. ת"ח, אליעזר עבד אברהם מבני כנען הוה, כד"א, כנען בידו מאזני מרמה. וכנען כתיב עליה, ארור כנען עבד עבדים יהיה לאחיו. ובגין דהוה שליחא מהימנא, מה כתיב ביה. בא ברוך יי'. ברוך יי' ממש. ועל דא אכתיב הכי באורייתא, בגין דנפק מההיא קללה, ואתברך. ולא די ליה דנפיק מנה, אלא דאתברך בשמיא דקודשא בריך הוא. ואולימנא דאתא מלאך, ואעיל מלה דא בפומיה דלבן.

6. Joshua and Caleb

The rabbis examine the scriptures concerning the behavior of the spies who Moses sent into the Promised Land. We hear how Moses, when he sent him to Yisrael, changed Oshea's name to Joshua to indicate that he was attached to the Shechinah. Rabbi Shimon talks about Moses' need to distinguish if the land was worthy of the Tree, Zeir Anpin, or of Ayin Ayin, Arich Anpin: thus he would know if there was a tree in it, or not (ayin). We are told about Caleb, who went to pray on the graves of the patriarchs in Hebron in order to be rescued from the misguided decisions of the rest of the spies. Rabbi Shimon says that the Shechinah was robed in Caleb to bring tidings to the Patriarchs, and that the three spies were descendants of the Nefilim.

30. "And Moses...sent them...all those men" (Bemidbar 13:3), MEANING THAT all were righteous and chiefs of Yisrael. However, they took bad counsel for themselves. Why did they take this counsel? It was because they thought: if Yisrael entered the land, we would be removed as chiefs and Moses would appoint other chiefs; since we deserved to be chiefs only in the desert, in the land we would not deserve TO BE CHIEFS. Due to having taken bad counsel for themselves, they died, as did all those who accepted their counsel.

31. "These are the names of the men whom Moses sent..." (Bemidbar 13:4). Rabbi Yitzchak said: Moses observed and was aware that they, THAT IS THE SPIES, would not succeed in their mission, and he then prayed about Joshua. Caleb was then in distress. He said: What shall I do, since Joshua goes forth with the utmost help of Moses, that he inspired in him the illumination of the moon, WHICH IS MALCHUT. He shone upon him with his light in his prayer, since he is THE ASPECT OF the sun, WHICH IS ZEIR ANPIN. So what did Caleb do? He dropped back from THE SPIES, and came to the burial place of the patriarchs, and prayed his prayer there.

32. Rabbi Yehuda said: Caleb went a different way and took winding paths, MEANING THAT HE FOLLOWED TWISTED PATHS. He reached the burial plots of the patriarchs and endangered himself, as is written: "Where Ahiman, Sheshai, and Talmi, the children of Anak, were" (Ibid. 22). However, just as someone in distress does not pay attention to anything, so too it was with Caleb. Because he felt distress, he was not observant, and came to pour his prayers upon the burial plots of the patriarchs, in order to be saved from the counsel OF THE SPIES.

33. "And Moses called Hosea son of Nun, Joshua" (Bemidbar 13:16). Rabbi Yitzchak said: Did the scripture ever call him Hosea? Is it not written: "And Moses said to Joshua" (Shemot 17:9) and "Joshua, the son of Nun, a young man" (Shemot 33:11) and "Joshua harried" (Shemot 17:13)? HE RESPONDS: However, Moses told him Yud-Hei will save you (Heb. yoshia) from them, SINCE JOSHUA IS SPELLED WITH THE LETTERS YUD HEI WILL SAVE (HEB. YOSHIA).

34. Rabbi Aba said: As soon AS MOSES sent Joshua to go there, TO THE LAND OF YISRAEL, he needed to be perfect. And in what way? With the Shechinah, SINCE THE LAND OF YISRAEL IS THE SECRET OF THE SHECHINAH. Until that time, he was considered a young man, as we have explained, MEANING THAT HE WAS ATTACHED TO METATRON REFERRED TO AS YOUNG MAN. At that time, Moses tied him to THE SHECHINAH. He was referred to in the scriptures prior to that as Joshua because the scriptures referred to him according to what he was destined to be called. Moses said: Most certainly, it is not proper for him to arrive there except by the Shechinah and that is appropriate. THEREFORE, HE CALLED HIM JOSHUA ADDING THE YUD TO HIS NAME, BECAUSE THAT IS THE SECRET OF THE SHECHINAH.

30. וַיִּשְׁלַח אוֹתָם מֹשֶׁה וְגו', כֻּלָּם אַנְשִׁים. כָּלֵהוּ זִכְרֹן הוּא, וְרִישֵׁי יִשְׂרָאֵל הוּא. אָבֵל אִינוֹן דְּבָרוֹ לְגִרְמִיּוֹהוּ עֵיטָא בִישָׁא. אֲמַאי גִטְלִי עֵיטָא דָא. אֵלָא אָמְרוּ, אִי יוֹעֲלוֹן יִשְׂרָאֵל לְאַרְעָא, נִתְעַבֵּר אָנֹן מִלְמֶהוּי רִישִׁין, וַיִּמְנִי מֹשֶׁה רִישִׁין אַחֲרָנִין, דִּהָא אָנֹן זְכִינָן בְּמִדְבָּרָא לְמֶהוּי רִישִׁין, אָבֵל בְּאַרְעָא לֹא נֹזְבִי. וְעַל דְּגִטְלִי עֵיטָא בִישָׁא לְגִרְמִיּוֹהוּ, מִיתוּ אִינוֹן, וְכָל אִינוֹן דְּנִטְלָן מִלִּיּוֹהוּ.

31. אֵלָה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר שָׁלַח מֹשֶׁה וְגו', אָמַר רַבִּי יִצְחָק, מֹשֶׁה אֶסְתַּבֵּל וַיִּדַּע דְּלֹא יִצְלָחוֹן בְּאַרְחִיּוֹהוּ, כְּדִין צָלִי עָלֵיהּ דִּיהוֹשֻׁעַ. כְּדִין כָּלֵב הָוָה בְּדוּחָקָא, אָמַר, מַה אֶעֱבִיד, הָא יְהוֹשֻׁעַ אֲזִיל בְּסִינֵיעָתָא עֲלָאָה דְּמֹשֶׁה, דְּשָׁדֵר בֵּיהּ נְהִירוֹ דְּסִיּוּרָא, וְהוּא אֲנֵהִיר עָלֵיהּ בְּצִלּוֹתֵיהּ, בְּגִין דֵּאִיהוּ שְׁמַשָּׁא. מַה עָבַד כָּלֵב. אֲשַׁתְּמִיט מַנִּיּוֹהוּ, וְאֵתִי לִגְבִי קְבָרֵיִיא דְּאַבְהֹן, וְצָלִי תַמָּן צִלּוֹתֵיהּ.

32. א"ר יְהוּדָה, אֲרַח אַחֲרָא גִטְלִי, וְעָקִים שְׁבִילִין, וּמָטָא עַל קְבָרֵי דְאַבְהֹן, וְאֶסְתַּבֵּן בְּגִרְמִיָּהּ, דִּהָא כְּתִיב וְשֵׁם אַחִימָן שָׁשִׁי וְתַלְמִי יִלְדֵי הָעֵנֶק. אָבֵל מֵאֵן דֵּאִיהוּ בְּדוּחָקָא, לֹא אֶסְתַּבֵּל מְדִי. כִּךְ כָּלֵב, בְּגִין דִּהָוָה בְּדוּחָקָא, לֹא אֶסְתַּבֵּל מְדִי, וְאֵתָא לְצִלָּאָה עַל קְבָרֵי אַבְהֹן, לְאַשְׁתַּזְבָּא מֵעֵיטָא דָא.

33. וַיִּקְרָא מֹשֶׁה לְהוֹשֻׁעַ בֶּן נֹון יְהוֹשֻׁעַ. רַבִּי יִצְחָק אָמַר, וְכִי הוֹשֻׁעַ קָרְאִיהּ קָרָא, וְהָא כְּתִיב וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ. וַיְהוֹשֻׁעַ בֶּן נֹון נֶעַר. וַיַּחְלוֹשׁ יְהוֹשֻׁעַ. אֵלָא א"ל מֹשֶׁה, יְהִי יוֹשִׁיעַךְ מַנִּיּוֹהוּ.

34. רַבִּי אָבָא אָמַר, כִּיּוֹן דְּשָׁדְרִיָּה לְמִיעַל לְתַמָּן, אֲצִטְרִיךְ לְמֶהוּי שְׁלִים. וּבְמַה. בְּשְׁכִינָתָא. דְּעַד הָהִיא שְׁעָתָא נֶעַר אֲקָרִי, כְּמַה דְּאוּקִימָנָא. וּבִהִיא שְׁעָתָא קָשִׁיר לִיָּה מֹשֶׁה בְּהִדְרָה, וְאֵע"ג דְּאַשְׁבַּחֹן יְהוֹשֻׁעַ בְּקְדָמִיתָא, קָרָא קְרִיָּיָה הָכִי עַל הָהוּא דְּזִמִּין לְמִקְרִיָּיָה. אָמַר מֹשֶׁה, וְדָאִי לֹא אֲצִטְרִיךְ דָּא לְמִיעַל תַּמָּן, אֵלָא בְּשְׁכִינָתָא, וְהָכִי אֲתַחֲזִי.

35. "Whether there is a tree in it, or not..." (Bemidbar 13:20). Rabbi Chiya said: Did Moses not know that there are a variety of trees there, different one from the other? Isn't he the one who praised the land several times WITH ITS OLIVES, GRAPES, POMEGRANATES? Was he doubtful about this? Didn't the Holy One, blessed be He, tell Moses originally that this was a land flowing with milk and honey? Rabbi Yosi said the friends already noted that it is written: "There was a man in the land of Utz, whose name was Job" (Iyov 1:1), MEANING THAT HE WISHED TO INQUIRE OF THEM WHETHER JOB WAS THERE TO PROTECT THEM. AND TREE (HEB. ETZ) IS LIKE UTZ.

36. Rabbi Shimon said: He was alluding to what they asked before, as is written: "Is Hashem among us, or not (Heb. ayin)" (Shemot 17:7) - BEING THE QUESTION OF WHETHER ZEIR ANPIN, REFERRED TO BY YUD HEI VAV HEI, IS STAYING WITH THEM, OR ARICH ANPIN IS AMONG THEM, REFERRED TO BY AYIN (LIT. 'NOT'). He said: There IN THE LAND, you will recognize if it is worthy of this, OF ZEIR ANPIN WHO IS REFERRED TO AS TREE, or of this, OF ARICH ANPIN WHO IS REFERRED TO BY AYIN AYIN (LIT. 'NAUGHT'). He further told them, if you notice that the fruits of the land are similar to those in the other countries in the world, then "there is a tree in it," which is the Tree of Life, MEANING ZEIR ANPIN, but not from a higher place. However, if you notice that the fruits of the land are decidedly different from other fruits in other countries of the world, you will know that the supernal difference flows, that it is drawn from Atika Kadisha and THAT IT CONTAINS from all the places in the world. Through this, you will be able to recognize if there is a tree in it - THAT IS, ZEIR ANPIN - or not (Heb. Ayin), ATIKA KADISHA, THAT IS ARICH ANPIN. That is what you set out to discern in the beginning, as is written: "Is Hashem among us" - and "among us" is specific SINCE THEY INQUIRED IF ZEIR ANPIN RESTS AMONG THEM, or not - Ayin REFERRING TO ARICH ANPIN. Therefore, "And be of good courage, and bring of the fruit of the land" (Bemidbar 13:20), to know the difference in them, MEANING TO BE AWARE IF THERE IS A DIFFERENCE IN THEM OR NOT.

37. "Now the time (days) was the time of the firstripe grapes" (Ibid.). HE INQUIRES: "Now the days": What is it meant to convey, since it would have been sufficient TO SAY, "Now was the time of the firstripe grapes." HE RESPONDS: However, "now the days" are those that were made known, MEANING THE SIX DAYS WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. All were attached at that time to the tree with which the first man sinned, WHICH IS MALCHUT, and we have learned that it was the grapes (tree). THEREFORE, WE SEE THAT GRAPES IS MALCHUT. As a result, the days that were already known TO BE THE SIX ENDS OF ZEIR ANPIN are the season of firstripe grapes, WHICH IS MALCHUT; THAT IS, THE SIX ENDS IN ZEIR ANPIN GOT JOINED TOGETHER AT THAT TIME IN MALCHUT.

38. "And they ascended into the Negev, and (he) came to Hebron" (Bemidbar 13:22). HE INQUIRES: It should have said, 'And they came' in plural. HE ANSWERS: However, Rabbi Yosi said it refers to Caleb, who came to pray upon the graves of the patriarchs IN HEBRON. Caleb thought to himself: Joshua, indeed! Moses blessed him with the help of the Highest Holiness and he could extricate himself and save himself from them; what shall I do? He took counsel to pray a prayer in the burial place of his patriarchs, in order to be rescued from the misguided decisions of the rest of the spies.

35. הַיֵּשׁ בָּהּ עֵץ אִם אֵין וְגו', רַבִּי חִיָּיא אָמַר, וְכִי לֹא הָיָה יָדַע מֹשֶׁה דְּאִית בָּהּ כַּמָּה אֵילָנִין מִשְׁנִיין דָּא מִן דָּא, וְהָא הוּא שִׁבַּח לָהּ לְיִשְׂרָאֵל בְּכַמָּה זְמָנִין, וְהוּא אֶסְתַּמֵּךְ בְּדָא. וְהָא קוּדְשָׁא בְּרִיךְ הוּא קָאָמַר לֵיהּ לְמִשְׁה בְּקִדְמִיתָא, דְּהִיא אֶרֶץ זֶבֶת חֶלֶב וְדִבְשׁ. אָמַר רַבִּי יוֹסִי, הָא אֲתַעְרוּ חֲבֵרִיָּיא, דְּכִתְיִב אִישׁ הָיָה בְּאֶרֶץ עוֹץ אִיּוֹב שְׁמוֹ.

36. אָמַר רַבִּי שִׁמְעוֹן, רִמְזוּ לָהֶם רְמִיזָא דְּחֻכְמָתָא, עַל מַה דְּשָׂאִילוּ בְּקִדְמִיתָא. דְּכִתְיִב הַיֵּשׁ יֵי' בְּקִרְבָּנוּ אִם אֵין. אָמַר, תָּמָן, תַּחֲמוֹן, אִי הִיא אֲתַחֲזִיא לְהָאִי, אוֹ לְהָאִי. אָמַר לוֹן, אִי תַּחֲמוֹן דְּאִיבָא דְּאֶרֶעָא כְּשָׂאֵר אֶרְעֵי דְּעֵלְמָא, יֵשׁ בָּהּ עֵץ אֵילָנָא דְּחַיִּי, וְלֹא מֵאֲתֵר עֲלָאָה יִתִּיר. וְאִי תַּחֲמוֹן דְּאִיבָא דְּאֶרֶעָא יִתִּיר וּמִשְׁנִיָּיא מִכָּל אֲתֵר דְּעֵלְמָא, תִּנְדְּעוֹן, דְּהָא מַעֲתִיקָא קְדִישָׁא קָא נִגִיד וְאֲתַמְשֵׁךְ הֵהוּא שְׁנוּיָא עֲלָאָה, מִכָּל אֲתֵרֵי דְּעֵלְמָא. וּבְדָא תִּנְדְּעוֹן, הַיֵּשׁ בָּהּ עֵץ, אִם אֵין, וְדָא בְּעִיתוֹן בְּקִדְמִיתָא לְמִנְדַּע דָּא, דְּכִתְיִב הַיֵּשׁ יֵי' בְּקִרְבָּנוּ. בְּקִרְבָּנוּ דִּיִּיקָא, אוֹ אִם אֵין. וְעַד וְהִתְחַזְקֵתָם וּלְקַחְתָם מִפְּרֵי הָאֶרֶץ, לְמִנְדַּע שְׁנוּיָא דִּילֵיהּ.

37. וְהַיָּמִים יָמֵי בְּכוּרֵי עֲנָבִים. וְהַיָּמִים, מֵאִי קָא מִיִּירִי, דְּהָא וְאִזְ בְּכוּרֵי עֲנָבִים סָגִי לֵיהּ. אֶלָּא וְהַיָּמִים, אֵינּוֹן דְּאֶשְׁתַּמּוּדְעָן, כְּלָהּ הוּא מִתְחַבְרָן בְּהֵהוּא זְמָנָא בְּהֵהוּא אֵילָנָא דְּחֻטָּא בֵּיהּ אָדָם הָרֵאשׁוֹן. כַּמָּה דִּתְנִינָן עֲנָבִים הֵיוּ וְעַל דָּא, וְהַיָּמִים: אֵינּוֹן דְּאֶשְׁתַּמּוּדְעָן, יָמֵי בְּכוּרֵי עֲנָבִים דִּיִּיקָא.

38. וַיַּעֲלוּ בְּנֵגֶב וַיָּבֹאוּ עַד חֶבְרוֹן. וַיָּבֹאוּ מִבְּעֵי לֵיהּ. אֶלָּא אָמַר רַבִּי יוֹסִי, כָּלֵב הוּא דְּאֲתָא לְעֲלָאָה עַל קְבָרֵי אֲבֹהֵתָא. אָמַר כָּלֵב, יְהוֹשֻׁעַ הָא בְּרַכִּיָּה מֹשֶׁה בְּסִיוְעָא עֲלָאָה קְדִישָׁא, וַיְכִיל לְאֶשְׁתַּזְבָּא מְנוּיָהּ, וְאֵנָּה מַה אַעֲבִיד. אֵימַלְךְ, לְמַבְעֵי בְּעוֹתָא עַל קְבָרֵי אֲבֹהֵתָא, בְּגִין דִּישְׁתַּזְבִּיב מְעִיטָא בִּישָׁא דְּשָׂאֵר מְאֻלְלִין.

39. Rabbi Yitzchak said, "AND (HE) CAME" MEANS whoever is more important than the rest, it enters into him; THAT IS, THE SHECHINAH ENTERED AND WAS CLOTHED IN CALEB since in it, IN THE SHECHINAH, everything depends. Come and see: Who has the advantage over the rest, to be able to come there, TO HEBRON, since it is written: "And there were Ahiman, Sheshai, and Talmai." As a result of fearing them, who would be able to come EVEN TO HIDE in the cave? But the Shechinah was clothed there in Caleb to bring tidings to the Patriarchs. The time has arrived for their children to enter the land which the Holy One, blessed be He, had sworn to them, and that is why he: "came to Hebron." IT DOESN'T SAY, "AND THEY CAME," SINCE IT ALLUDES TO THE SHECHINAH.

40. From whom were Ahiman, Sheshai and Talmai descended? They were the offspring of the Nefilim (lit. 'fallen ones') that the Holy One, blessed be He, dropped from the HEAVEN to the earth, and they produced offspring from the daughters of the earth. From them emerged the mighty men of old, as is written: "The same were mighty men of old, men of renown" (Beresheet 6:4). "Of old" MEANS they were present from the time the world was created and "men of renown" are Ahiman, Sheshai and Talmai, MEANING THAT THEIR NAMES WERE WELL KNOWN IN THE WORLD.

41. "And they came to the wadi of Eshkol (cluster valley)..." (Bemidbar 13:23). Rabbi Yehuda opened the discussion with the verse: "Thus says the El, Hashem, He that created the heavens, and stretched them..." (Yeshayah 42:5). How much people need to observe the activities of the Holy One, blessed be He. How much need there is to inquire in matters of Torah, for it is as if everyone that studies Torah brings all the offerings in the world to the Holy One, blessed be He. Not only that, but the Holy One, blessed be He, also wipes away all his iniquities, and prepares many thrones for him in the World to Come.

7. Before the world was created, how could it be written: "And... died"

Rabbi Yehuda wonders why God created Adam if He knew that Adam would sin and that He would have to sentence him to death. He wonders why those who study the Torah die in this world just like those who don't. Rabbi Yehuda and Rabbi Aba discuss why they are permitted to seek out the mysteries in the Torah but they have no right to inquire about the ways of God, as for example when it pertains to things like the question above. The conclusion is that there are things that are secret to God and that no one should even ask about them, except for Rabbi Shimon who can explain things to his generation openly.

42. Rabbi Yehuda was walking along the way with Rabbi Aba. He said: I wish to ask you one thing. Since the Holy One, blessed be He, was aware that Adam was going to commit sin in His presence and that He would sentence him to death, why did He create him? Didn't the Torah exist 2,000 years prior to the creation of the world, MEANING BEFORE THE SIN OF ADAM? It is written: "When a man dies in a tent" (Bemidbar 19:14), "if a man die," "and...died" and "such and such lived and died." What did the Holy One, blessed be He, want from man in this world? If man studies Torah day and night he will die, and if he does not study Torah he will die. The same course applies to all, except that THE SINNER gets removed from the World to Come. HOWEVER, IN THIS WORLD ALL ARE EQUAL, as it is written: "As is the good, so is the sinner" (Kohelet 9:2).

39. רבי יצחק אמר, מאן דהוה רשים מכלהו דא עאל בגוויה דביה תליא בלא. ות"ח, מאן הוא משאר אחרי דיכול לאעלא תמן, דהא כתיב ושם אחימן ששי ותלמי, ומדחילו דלהון מאן יכיל לאעלאה במערתא. אלא שכינתא עאלת תמן בכלב, לבשרא לאבהן, דהא מטא זמנא לאעלא בנייהו לארעא, דאומי לון קודשא בריך הוא, ודא הוא ויבא עד חברון.

40. תאנא, אחימן ששי ותלמי, ממאן נפקו. זרעא הוּוּ מאינן נפילין, דאפיל לון קודשא בריך הוא בארעא, ואולידו מבנת ארעא, ומנייהו נפקו גיברי עלמא, כמה דכתיב, הִמָּה הגבורים אשר מעולם אנשי השם. אשר מעולם, מדאתברי עלמא משתבחי. אנשי השם אחימן ששי ותלמי.

41. ויבאו עד נחל אשכול וגו', רבי יהודה פתח, כה אמר האל יי' בורא השמים ונוטיהם וגו'. כמה אית להו לבני נשא לאסתכלא בפולחנא דקודשא בריך הוא, כמה אית להו לאסתכלא במלי דאורייתא, דכל מאן דאשתדל באורייתא, כאילו מקרב כל קורבנן דעלמא לקמי קודשא בריך הוא. ולא עוד אלא דקודשא בריך הוא מכפר ליה על כל חובוי, ומתקנין ליה כמה בורסיין לעלמא דאתי.

42. ר' יהודה הוה אזיל בארחא בהדי ר' אבא, שאל ליה, אמר מלה חד בעינא לשאלא, ביון דידע קודשא בריך הוא דזמין ב"נ למחטי קמיה, ולמגזר עליה מיתה, אמאי ברא ליה. דהא אורייתא הוה תרי אלמין שנין עד לא איברי עלמא. וכתיב בה באורייתא, אדם כי ימות באהל. איש כי ימות. וימת. ויחי פלוני וימת. מאי קבעי קודשא בריך הוא לב"נ בהאי עלמא, דאפילו אי אשתדל באורייתא יממא וליליא ימות, ואי לא אשתדל באורייתא ימות, בלא בחד ארחא, בר פרישותא דההוא עלמא, כד"א בטוב כחוטא.

43. He said to him: Why do you need to toil in the ways of your Master and the edicts of your Master? Ask about that which you have permission to know and gaze at, and about that which you have no permission to know, it is written: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5), since we have no right to inquire about the ways of the Holy One, blessed be He, and His mysteries, the utmost high secrets that He covered and hid. He said to him: If so, the entire Torah is concealed and hidden, since it is the most Holy Name and whoever studies the Torah, it is as if he deals in His Holy Name. If so, we are not permitted to inquire and gaze IN THE TORAH.

44. He said to him: The entire Torah is both concealed and revealed and the Holy Name is both concealed and revealed, as it is written: "The secret things belong to Hashem our Elohim: but those things which are revealed belong to us and to our children" (Devarim 29:28). "But those things which are revealed belong to us," meaning that we have permission to inquire and observe and gaze at them to know them. However, "the secret things belong to Hashem our Elohim": They are His and to Him they are proper, since who could know and comprehend His concealed mind, let alone even ask about it.

45. The people of the world are not permitted to talk about the concealed matters and explain them, besides the holy luminary, Rabbi Shimon, since the Holy One, blessed be He, acceded to him. Since his generation is distinguished above and below, the matters are therefore said through him openly. There will be no other generation like the generation that he resides in, until the coming of King Messiah.

8. The Holy One, blessed be He, has three worlds

We are told the secret that God has three worlds in which He is concealed. The first is the uppermost world of which nothing is known. The second is the world by which God is known. The third is the world below them where division exists, and it consists of Briyah, Yetzirah and Asiyah; this constitutes the world within which the highest angels dwell and where God is sometimes present and sometimes not. We also hear about three realms, the first of which is the realm of division, meaning this world. The second world, the terrestrial Garden of Eden, is the realm that is connected to the highest realm. The third world is the higher world that is hidden and secret. We hear that the children of God merit all three worlds. The Torah warns that people should not mutilate themselves in grief for the dead because the righteous dead are not lost and they exist in high and precious realms in a state of happiness. We hear that because of Adam's sin man does taste the taste of death prior to entering into the other realms. The conclusion is that God tells people that if they follow His paths and do His work He will bring them to good worlds and higher realms.

46. Come and see, it is written: "So Elohim created man in His own image, in the image of Elohim He created him" (Bereshheet 1:27). The secret of the matter is that the Holy One, blessed be He, has three worlds in which He is concealed. The first world is the uppermost world that is concealed from all, at which we should not gaze. Nothing is known of it except that He is concealed in it. THIS IS THE WORLD OF ZEIR ANPIN OF ATZILUT.

43. א"ל, אורחוי דמארך, וגזרי דמארך, מה לך למטרך בהו. מה דאית לך רשו למנדע ולאסתכלא שאיל, ודלית לך רשו למנדע, בתיב אל תתן את פיך לחטיא את בשרך, דאורחוי דקודשא בריך הוא וסתריין, גניזין עלאין, דהוא סתים וגניז לית לן לשאלא. א"ל, אי הכי, הא אורייתא בלא סתים וגניז, דהא היא שמא קדישא עלאה הוי, ומאן דמתעסק באורייתא באלו אתעסק בשמיה קדישא, ואי הכי, לית לן לשאלא ולאסתכלא.

44. א"ל אורייתא בלא סתים וגלויא, ושמיה קדישא סתים וגלויא, וכתיב הנסתרות לה' אלהינו והנגלות לנו ולבנינו, לנו, הנגלות דאית רשו לשאלא, ולעינא ולאסתכלא בהו ולמנדע בהו. אבל הנסתרות ליו' אלהינו, דיליה אינון, וליה אתחזיין, דמאן יכיל למנדע ולאסתכלא דעתוי סתימא, וכ"ש למשאל.

45. ת"ח, לית רשו לבני עלמא למימר מלין סתימין ולפרשא לון, בר בוצינא קדישא, ר"ש דהא קודשא בריך הוא אסתבם על ידוי. ובגין דדרא דיליה רשימא הוא לעילא ותתא, וע"ד מלין אתמרו באתגלויא על ידוי, ולא יהא דרא בדרא דא דאיהו שארי בגויה, עד דייתי מלכא משיחא.

46. אבל ת"ח, בתיב ויברא אלהים את האדם בצלמו בצלם אלהים ברא אותו רזא דמלה, תלת עלמין אית ליה לקודשא בריך הוא, דאיהו גניז בגווייהו. עלמא קדמאה, ההוא עלאה טמירא דכלא, דלא אסתכל ביה, ולא אתידע ביה, בר איהו, דאיהו גניז בגווייהו.

47. The second world, which is tied to that WORLD above, is the one by which the Holy One, blessed be He, is known, as it is written: "Open to me the gates of righteousness" (Tehilim 118:19) and "This is the gate of Hashem" (Tehilim 118:20). AND THAT IS THE WORLD OF MALCHUT IN ATZILUT, WHICH IS THE GATE TO ZEIR ANPIN and constitutes the second world.

48. The third world is the world below them, where division exists. THAT IS BRIYAH, YETZIRAH AND ASIYAH, ABOUT WHOM IT IS SAID: "AND FROM THENCE IT WAS PARTED..." (BERESHEET 2:10). It constitutes the world within which the highest angels dwell, and the presence of the Holy One, blessed be He, is apparent and not so apparent in it. Now He seems in it, yet when there is a wish to observe and to know Him, He disappears from them and is not visible until all ask: "Where is the place of His glory." "Blessed be the glory of Hashem from His place" (Yechezkel 3:12), and that is the realm where He is not always.

49. In the same manner: "For in the image of Elohim made He man" (Beresheet 9:6). Then he has the three realms. The first realm is that world that is referred to as the realm of division, MEANING THIS WORLD. The man is existent and not existent in it, since when you wish to look at him, he departs from there and is no longer visible.

50. The second world is the realm that is connected to the highest realm. That is the terrestrial Garden of Eden, which is tied to another higher world, and from that REALM is known the concept of another world.

51. The third world is the higher world that is concealed, hidden and secret. There is nobody that knows it, as is written: "Neither has the eye seen, that Elohim, beside You, should do such a thing for him that waits for Him" (Yeshayah 64:3). All is similar to the above, as is written: "For in the image of Elohim made He man."

52. SINCE THEY MERIT THE THREE WORLDS, about this it is written: "You are children of Hashem your Elohim..." (Devarim 14:1), as we have explained. These are in the image of Elohim and these inherit the highest legacy, similar to His - THAT IS, THREE WORLDS. Therefore, it was warned in the Torah that "you shall not gash yourselves, nor make any baldness between your eyes for the dead" (Ibid.) since one is not lost after his death and he exists in good realms, supernal and precious, and they should be in a state of happiness when a righteous one departs from this world.

47. עֲלָמָא תְּנִינָא, דְּאִיהוּ קָשִׁיר בְּהָהוּא דְּלַעֲיָלָא, וְדָא הוּא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשֶׁתְּמוּדַע מְנִיָּה, כְּמָה דְּכִתְיִב פִּתְחוּ לִי שְׁעֵי צְדָק, זֶה הַשַּׁעַר לַיְי'. וְדָא הוּא עֲלָמָא תְּנִינָא.

48. עֲלָמָא תְּלִיתָא, הֵהוּא עֲלָמָא תְּתָא תְּנִינָא, דְּאֲשֶׁתְּכַח בֵּיה פְּרוּדָא, וְדָא הוּא עֲלָמָא, דְּמִלְאָבֵי עֲלָי שְׂרִינ בְּגוּוּיָה, וְקוּדְשָׁא בְּרִיךְ הוּא אֲשֶׁתְּכַח בֵּיה, וְלֹא אֲשֶׁתְּכַח. אֲשֶׁתְּכַח בֵּיה הַשְׁתָּא, כִּד בְּעָאן לְאֲסִתְּכֵלָא וּלְמַנְדַּע לִיָּה, אֲסִתְּלַק מְנִיָּהּ, וְלֹא אֲתַחְזִי, עַד דְּכִלְהוּ שְׁאֲלֵי אִיָּה מְקוּם כְּבוֹדוֹ. בְּרוּךְ כְּבוֹד יְי' מִמְּקוּמוֹ. וְהֵאֵי הוּא עֲלָמָא דְּלֹא אֲשֶׁתְּכַח בֵּיה תְּדִירָא.

49. כְּגוּוּנָא דָא, בְּצֻלָם אֱלֹהִים עֲשָׂה אֶת הָאָדָם. כְּדִין אִית לִיָּה תְּלַת עֲלָמִין. עֲלָמָא קְדָמָא: הֵאֵי עֲלָמָא דְּאֶקְרִי עֲלָמָא דְּפִירוּדָא, וּב"נ אֲשֶׁתְּכַח בֵּיה וְלֹא אֲשֶׁתְּכַח. כִּד בְּעָאן לְאֲסִתְּכֵלָא בֵּיה, אֲסִתְּלַק מְנִיָּהּ וְלֹא אֲתַחְזִי.

50. עֲלָמָא תְּנִינָא, עֲלָמָא דְּאִיהוּ קָשִׁיר בְּהָהוּא עֲלָמָא עֲלָא, וְדָא הוּא ג"ע דִּי בְּאַרְעָא, דְּדָא הוּא קָשִׁיר בְּעֲלָמָא אַחְרָא עֲלָא, וּמֵהֵאֵי אֲתִידַע וְאֲשֶׁתְּמוּדַע עֲלָמָא אַחְרָא.

51. עֲלָמָא תְּלִיתָא, עֲלָמָא עֲלָא טְמִירָא, גְּנִיז וְסֻתִּים, דְּלִית מֵאן דִּידַע לִיָּה, כְּמָה דְּכִתְיִב עֵין לֹא רָאָתָה אֱלֹהִים זֹולַתְךָ יַעֲשֶׂה לְמַחְבֵּה לוֹ. וְכֹלָא כְּגוּוּנָא עֲלָא, דְּכִתְיִב בְּצֻלָם אֱלֹהִים עֲשָׂה אֶת הָאָדָם.

52. עַל דָּא כְּתִיב, בְּנִים אַתֶּם לַיְי' אֱלֹהֵיכֶם וְגו', כְּמָה דְּאֻקְמוּהָ. וְאֵלִין אֵינּוּן בְּצֻלָם אֱלֹהִים, וְאֵלִין יִרְתִּין יְרוּתָא עֲלָא כְּגוּוּנָא דִּילִיָּה. וְע"ד אֲזַהֵר בְּאוּרִינָתָא, לֹא תִתְּגוּדְרוּ וְלֹא תִשְׁמִימוּ קִרְחָה. דְּהֵא לֹא אֲתַאבִּיד, וְהֵא שְׂכִיחַ בְּעֲלָמִין טְבִין עֲלָיִין וְיֻקִּירִין, לְהוּן חֲדָן כִּד אֲסִתְּלַק צְדִיקָא מֵהֵאֵי עֲלָמָא.

53. Come and see: If Adam would not have sinned, he would not have tasted the taste of death in this world during his passing into the other realms. However, due to his sinning, he does taste the taste of death prior to entering into these realms. The spirit gets divested from this body and leaves it in this world. The spirit gets cleansed in the River Dinur to receive its punishment and then enters in to the Garden of Eden on this earth. Another vessel of light that is precisely similar to the form of the body which he previously had on this world is ready for it. It vests and prepares itself in it and there, IN THE GARDEN OF EDEN, is its permanent residence. On the first of each month and Shabbat, the spirit connects to the soul and ascends and crowns itself higher and higher, IN THE MOST HIGH GARDEN OF EDEN. This is what is written: "And it shall come to pass, that every new moon" (Yeshayah 66:23).

54. "That every new moon": HE INQUIRES: Why SPECIFICALLY ON THE FIRST OF THE MONTH? HE RESPONDS: The secret of the matter is due to the renewal of the moon that gets adorned to illuminate from the sun at that time, MEANING THE TIME WHEN THERE IS THAT UPPER MATING OF ZEIR ANPIN AND THE FEMALE CALLED SUN AND MOON. Similarly on "every Shabbat," "every" is the moon, WHICH IS MALCHUT and "Shabbat" is the sun, WHICH IS ZEIR ANPIN, since the light comes to her from Him. Therefore, it is all the same thing, THAT THE FIRST OF THE MONTH AND THE SHABBAT ARE INDICATIVE OF THE SAME, BECAUSE IT IS THE TIME WHEN ZEIR ANPIN AND MALCHUT ARE IN CONJUGATION. HOWEVER, THERE IS A DEGREE OF DIFFERENCE IN THE ELEVATION, THAT ON THE NEW MOON, THEY ARE IN THE LEVEL OF YISRAEL-SABA AND TEVUNAH, AND ON THE SHABBAT IN THE LEVEL OF ABA AND IMA. That is the clear definition of this matter, except for the sinners who are sentenced to death in all the realms, which means being cut off from all the realms and losing all if they have not come to repentance. Rabbi Yehuda said: Blessed is the All Merciful that I asked and gained these, and came to understand THESE MEANINGS.

55. Rabbi Shimon said: From this portion, I have learned the secret meaning of wisdom, from which are derived lofty and precious secrets. Come and see that the Holy One, blessed be He, praises the Torah and says, 'Go in My paths and be labor in My service, and I will bring you to good worlds and higher realms.' To those people who do not know, or have no Faith and do not look, the Holy One, blessed be He, says, 'Go seek out and and look at that better world, that supernal and exquisite realm.' They reply: How could we possibly do that and how could we know all this?

53. ות"ח, אֶלְמָלִי לֹא חָב אָדָם, לֹא יִטַּע טַעַם דְּמוּתָא בְּהָאֵי עֲלָמָא, בְּזִמְנָא דְּעֵייל לְעֲלָמִין אַחֲרָנִין. אֲבָל בְּגִין דְּחָב, טַעַם טַעַם דְּמוּתָא, עַד לֹא יִיעוּל לְאִינוּן עֲלָמִין, וְאַתְפָּשֵׁט רוּחָא מֵהָאֵי גּוּפָא, וְאַשְׁאֵר לִיָּה בְּהָאֵי עֲלָמָא, וְרוּחָא אֶסְתַּחֲיָא בְּנִהַר דִּינוּר לְקַבְּלָא עוֹנָשָׁא. וּלְבַתֵּר עֵיילָא לִג"ע דְּבִאֲרַעָא, וְאַדְמִנָּא לִיָּה מֵאֲנָא אַחֲרָא דְּנִהוּרָא, בְּהָאֵי פְרִצּוּפָא דִּגּוּפָא דְּהָאֵי עֲלָמָא מִמֶּש. וְאַתְלָבֵשׁ וְאַתְתַּקֵּן בֵּיה. וְתַמָּן הוּא מְדוּרָא דִּילִיָּה תְדִיר. וְאַתְקַשֵּׁר בְּרִישׁ יְרֵחִי וְשַׁבְתִּי בְּנִשְׁמַתָּא. וְסָלִיק וְאַתְעֵטֵר לְעֵילָא לְעֵילָא, הֵה"ד וְהִיָּה מִדֵּי חֹדֶשׁ בְּחֹדֶשׁוֹ וְגו'.

54. מִדֵּי חֹדֶשׁ בְּחֹדֶשׁוֹ אֲמַאי. אֵלָא רְזָא דְּמַלְא, בְּגִין חֲדָתוּתִי דְּסִיָּהֲרָא, דְּאַתְעֵטֵרָא לְאַנְהֲרָא מִן שְׁמַשׁא בְּהִיָּה זְמָנָא. וְכֵן מִדֵּי שַׁבַּת בְּשַׁבְתּוֹ, מִדֵּי שַׁבַּת דָּא סִיָּהֲרָא. בְּשַׁבְתּוֹ דָּא שְׁמַשׁא. דְּנִהוּרָא אֲתִיָּא לָהּ מִן תַּמָּן. וְעַל דָּא כָּלָא חֹד מְלָא. וְדָא הוּא בְּרִיָּא דְּמַלְא, פֶּר לְחִיבִיָּא דְּכְתִיב בְּהוּ מִיתָה לְכָלְהוּ עֲלָמִין, כֶּרֶת מְכָלְהוּ עֲלָמִין. וְאַשְׁתַּצִּיין מְכָלָא, כִּד לֹא עֵיילִי בְּתִשּׁוּבָה. אֲמַר רַבִּי יְהוּדָה, בְּרִיךְ רַחֲמֵנָא, דְּשְׁאִילָנָא וְרוּחָנָא מְלִין אֵלִין, וְקַאיִמְנָא עֲלִיָּהוּ.

55. אֲמַר ר' שְׁמַעוֹן, מִפְּרִשְׁתָּא דָּא אוֹלִימָנָא רְזָא דְּחִכְמָתָא, וְאַשְׁתַּמְעוּ מִנָּה רִזִּין עֲלָאִין וְיִקְרִיין. ת"ח, קוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח בְּאוּרִיָּתָא, וְאֲמַר אֲזִילוּ בְּאוּרְחִי, אֲשְׁתַּדְּלוּ בְּפוּלְחָנִי, וְהָא אָנָּא מְעִייל לְכוּן לְעֲלָמִין טְבִין, לְעֲלָמִין עֲלָאִין. בְּנִי נָשָׂא דִּלָּא יִדְעִי, לֹא מֵהִימְנִי, וְלֹא מִסְתַּכְלִי, קוּדְשָׁא בְּרִיךְ הוּא אֲמַר, אֲזִילוּ אֲלִילוּ הֵהוּא עֲלָמָא טָבָא, הֵהוּא עֲלָמָא עֲלָאָה דְּכִסּוּפָא. אִינוּן אֲמַרִי, אִיךְ נִיכּוּל לְאַלְלָא לִיָּה, וְלִמְנַדֵּעַ כָּל הָאֵי.

9. "Go up this way by the south"

We learn that God tells people to strive in the Torah and they will then recognize that it is available to support them, and they will be able to see if the just that live in the Garden of Eden got there by having overpowered their inclinations with strong effort, or if they studied the Torah day and night. They will be able to see what type of world it is and whether the Tree of Life is present forever. We hear warnings against those who think they can achieve the Garden of Eden with a lazy attitude and meaningless effort.

56. It is written THAT THE HOLY ONE, BLESSED BE HE, TELLS THEM: "Go up this way by the south" (Bemidbar 13:17), MEANING strive in the Torah and you will then recognize that it stands in good stead for you. Through it, you will know that WORLD "and see the country, what it is..." (Ibid. 18), MEANING you will recognize through her that world, which is an inheritance and a legacy, to which I bring you.' "And the people who dwell in it" (Ibid.): these are the righteous in the Garden of Eden, who stand row by row in the highest glory on the highest grades.

57. "Whether they are strong or weak..." (Ibid.) MEANING you will see in her if they gained all these due to having overpowered their inclination WITH STRONG EFFORT and broken it, or whether they did it WEAKLY WITHOUT ANY EFFORT. Or see if they enhanced their strength in Torah by studying it day and night or if they have they loosened their hands of it, AND YET IN SPITE OF THAT they merited all these. "Are they few or are they many" (Ibid.): Are there many who are involved in My service and getting stronger by the Torah, so that they therefore merit all these, or not?

58. "And what the land is, whether fat or lean" (Ibid. 19): through the Torah, you will know what the land is, MEANING what type of world it is - whether there is a great deal of beneficial good from above to its dwellers, or whether it is lacking anything. "Whether there is a tree in it, or not" (Ibid. 20): is the Tree of Life - THAT IS, ZEIR ANPIN - present forever and ever? And does it contain the bundle of life, WHICH IS YESOD, or not?

59. "And they ascended into the Negev, and (he) came to Hebron" (Ibid. 22). "And they ascended into the Negev" MEANS that people elevate themselves within her, THE TORAH, and "into the Negev" means with a lazy heart, as one whose effort is dry and meaningless, because he believes that there is no recompense in that. He sees that he has lost the world's riches due to her and thinks that everything is LOST. "Into the Negev" is as written: "The face of the ground was dry" (Beresheet 8:13), "dry" being translated into Aramaic as negivu.

60. Following that: "And (he) came to Hebron," MEANING that he has come to adhere to the Torah, and he reads and studies her. "Where Ahiman, Sheshai and Talmai..." (Bemidbar 13:22), MEANING he sees there many divisions: unclean and clean, forbidden and permitted, punishment and recompense. These are the paths of the Torah, the specifics of the Torah. "The children of Anak" (Ibid.): MEANING that they were born from the side of Gvurah.

56. מה כתיב. עלו זה בנגב, אשתדלו באורייתא, ותחמונה דהא היא קיימא קמייכו, ומנה תנדעון ליה. וראיתם את הארץ מה היא וגו'. תחמונה מנה ההוא עלמא, דהא ירותא דאחסנא, דאנא עייל לכו בה. ואת העם היושב עליה, אינון צדיקיא דבגנתא דערן, דקיימן שורין שורין ביקרא עלאה, בדרגין עלאין.

57. החזק הוא הרפה, בה תחמו אי זכו לכל האי בד אתקפו על יצריהון, ותברו ליה, אי לא. או בד אתקפו באורייתא, למלעי בה יממא וליליא. או אי ארפו ידיהו מנה. וזכו לכל האי. המעט הוא אם רב, אי סגיאין אינון דאשתדלו בפולחני, ואתקופו באורייתא, בגין דזכו לכל האי אי לא.

58. ומה הארץ השמנה הוא אם רזא. מדאורייתא תנדעון מה הארץ. מה ההוא עלמא אי אסגי טיבו עלאה ליתבהא, או אי אזעיר מנה כלום. היש בה עץ אם אין, האית בה אילנא דחיי, לעלם ולעלמי עלמין, או אי צרורא דחיי אשתכח בגווה, אם לא.

59. ויעלו בנגב ויבא עד חברון. ויעלו בנגב, בני נשא סלקין בגווה בנגב, בלבא עצלא, כמאן דאשתדל במגנא, בנגיבו, דחשיב דלית בה אגר, חמי דהא עותרא דהאי עלמא אביד בגינה, חשיב דכלא הוא. בנגב: כד"א חרבו המים, ומתרגמינן נגיבו.

60. לבתר ויבא עד חברון, עד דאתי לאתחברא בה, קארי ושאני בה. ושם אחימן ששי ותלמי, תמן חמי פליגן סגיאין, טמא וטהור, אסור ומותר, עונשין ואגריין. אלין אינון ארחי דאורייתא, דקדוקי אורייתא. ולידי הענק, דאתילידו מסטרא דגבורה.

10. The spies

We are told that Hebron is the Oral Torah because whoever strives in her is referred to as Chaver, or comrade; it emerges from the written Torah, Zeir Anpin. Reference is made to homiletical interpretations and Agadah that surround the Torah like grapes in a cluster. Those who do not study the Torah for its own sake cause a flaw in the faith because they consider the written and oral Torahs to be two rather than one; this leads to the separation of Zeir Anpin and Malchut. People recant from the true path, saying that the world above might indeed be good, as the Torah says, but who could possibly deserve it? It takes too much work. We read of the difficulties of poverty and weakness of body among those who study the Torah, but of the great reward that comes to them and the great connection they make with God. We are told the inner meaning of Joshua and Caleb who carried between them the branch with the cluster of grapes. The rabbis talk about the giants who came against them, and Rabbi Shimon tells of the slanderous spies who told lies about the promised land. It was as if by speaking slanderously about the Holy Land they spoke badly about God, and God later caused the destruction of both temples on the anniversary of that day. Had Moses not prevailed with his prayer the children of Yisrael would have been destroyed from the world.

61. "Now Hebron was built seven years" (Bemidbar 13:22): These are the seventy faces of the Torah. It contains seventy aspects, THE TORAH THAT IS THE SECRET OF ZEIR ANPIN THAT HAS SIX ENDS AND CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT TOTAL SEVEN SFIROT. To each aspect, there is ten, MEANING THAT EACH ONE IS COMPRISED OF TEN SFIROT, TOTALLING SEVENTY. Hebron is the Torah, because whoever strives in her is referred to as Chaver, or friend. "Before Zoan in Egypt" (Ibid.): We learned that there exists Torah corresponding to a Torah and that is the written Torah, WHICH IS ZEIR ANPIN, and oral Torah, WHICH IS MALCHUT. That Hebron, WHICH IS THE ORAL TORAH THAT IS MALCHUT, comes out from the written Torah, ZEIR ANPIN, as it says: "Say to wisdom, 'You are my sister'" (Mishlei 7:4). And it was built seven years, MEANING THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Therefore, it was referred to as Bathsheba, daughter of seven. "Before Zoan in Egypt" as it says: "Solomon's wisdom" - THAT IS MALCHUT - "excelled of all the children of the east country, and all the wisdom of Egypt" (I Melachim 5:10).

62. "And they came to the wadi of Eshkol" (Bemidbar 13:23): these refer to matters of Agadah and homiletical interpretation that are derived from the aspect of Faith, WHICH IS MALCHUT, SINCE HOMILETICAL INTERPRETATIONS AND AGADAH ARE DEPENDENT ON TORAH AND SURROUND HER LIKE GRAPES IN A GRAPE CLUSTER. "And cut down from thence a branch..." (Ibid.): they learned from there the headings of the chapters and the highlights of the matters. The faithful rejoice with these matters, which are blessed within them. They notice that they stem from one source and principal and there is no division that divides them. Those who are not of Faith and do not study the Torah for its own sake cause the Faith, WHICH IS MALCHUT, to be separated FROM ZEIR ANPIN, SINCE THEY CAUSE A FLAW IN THE PAIRING OF ZEIR ANPIN AND MALCHUT - WHICH ARE THE WRITTEN TORAH AND THE ORAL TORAH. THEY DO NOT ACCEPT THE BELIEF THAT THEY ARE ONE ESSENCE AND ONE SOURCE. This is what is written: "And they carried it between two on a pole (Heb. mot)" (Ibid.), WHICH MEANS THEY CAUSED a division BETWEEN THE WRITTEN AND ORAL TORAH AND CONSIDER THEM, HEAVEN FORBID, AS TWO. What is the meaning of "mot"? It is as is written: "He will not suffer your foot to be moved (Heb. lamot)" (Tehilim 121:3) and "of the pomegranates (Heb. rimonim), and the figs (Heb. te'enim)" (Bemidbar 13:23). They have placed these matters entirely into the Other Side, to the side of heretics, and the side of separation, SINCE RIMONIM IS DERIVED FROM MINIM (LIT. 'HERETICS'). AND TE'ENIM IS DERIVED FROM: "BUT ELOHIM ALLOWED IT (HEB. INAH) TO HAPPEN TO HIM" (SHEMOT 21:13), MEANING THAT IT HAPPENED BY CHANCE, AS THEY DO NOT BELIEVE IN PROVIDENCE AND SAY EVERYTHING IS BY CHANCE, AND SEPARATE THE BLESSED NAME FROM THE WORLD.

63. This is what is written: "And they returned from searching the land" (Bemidbar 13:25). "And they returned" means they returned to the Evil Side and recanted from the true path, saying, What result did we get, to this day we have not experienced any worldly benefits for our labor in the Torah. The house was empty and we were settled among the lower class of the people. Who will merit that world and who will reach to enter into it? It might be better for us not to work so hard. "And they told him, and said..." (Ibid. 27), Here we labored and studied in order to know that part of the world, AS YOU ADVISED US: "And indeed it flows with milk and honey" (Ibid.). That world above is indeed good, as we were informed in the Torah, but who could deserve it?

61. וְחֶבְרוֹן שִׁבַּע שָׁנִים נִבְנְתָה, אֲלֵיּוֹן אֵינוֹן שִׁבְעִין אֲנָפִין, דְּאוֹרֵייתָא, שִׁבְעִין פָּנִים אֵית לָהּ, לְכָל סֵטְרָא עֲשָׂרָה. וְחֶבְרוֹן, דָּא אוֹרֵייתָא, מֵאֵן דְּאִשְׁתַּדַּל בַּהּ אֲקָרִי חֶבֶר. לִפְנֵי צוּעֵן מִצְרִים, תִּנְיִן אוֹרֵייתָא אֵית לְקַבֵּל אוֹרֵייתָא. וְהֵינּוּ תוֹרָה שִׁבְכָתָב, וְתוֹרָה שִׁבַּע"פ. וְהֵיא חֶבְרוֹן. מִתּוֹרָה שִׁבְכָתָב נִפְקֵת. כַּד"א אָמור לְחֻכְמָה אַחוּתִי אֶת. וְהֵיא נִבְנְתָה שִׁבַּע שָׁנִין, דְּבַג"כ אֲקָרִי בֵּת שִׁבַּע. לִפְנֵי צוּעֵן מִצְרִים, כַּד"א וְתֵרַב חֻכְמַת שְׁלֵמָה מִחֻכְמַת כָּל בְּנֵי קָדָם וּמִכָּל חֻכְמַת מִצְרִים.

62. וַיָּבֹאוּ עַד נַחַל אֶשְׁכּוֹל, אֲלֵיּוֹן אֵינוֹן מְלֵי אַגְדָּה, דְּרִשָּׁה, דְּתַלְמִין מְסִטְרָא דְּמַהֲיִמְנוּתָא. וַיְכַרְתּוּ מִשָּׁם זִמּוֹרָה וְגו', אוֹלָפִין מִתַּמֵּן רִאשֵׁי פְּרָקִין. רִאשֵׁי מְלִין, אֵינוֹן דְּבִנֵּי מַהֲיִמְנוּתָא, חֲדָאן בְּמִלִּין, וּמִתְבָּרְכֵן מְלִין בְּגוּוֹיָהּ, וּמִסְתַּבְּלֵן שְׂרָשָׁא חֲדָא וְעַקְרָא חֲדָא, וְלֹא אִשְׁתַּכַּח בְּהוּ פְּרוּדָא. אֵינוֹן דְּלֹא מִשְׁתַּבְּחֵי בְּנֵי מַהֲיִמְנוּתָא, וְלֹא אוֹלָפִי אוֹרֵייתָא לְשִׁמָּה, שׁוֹיֵן לִיהּ לְמַהֲיִמְנוּתָא בְּפְרוּדָא, הַה"ד וַיִּשְׁאוּהוּ בְּמוֹט בְּשָׁנִים, בְּפְרוּדָא. מַהוּ בְּמוֹט. כַּד"א אֶל יִתֵּן לְמוֹט רִגְלָךְ. וּמֵן הֶרְמוֹנִים וּמֵן הַתְּאֵנִים, כָּלֹא שׁוֹיֵן לְהֵנִי מִלִּי לְסִטְרָא אַחֲרָא, לְסִטְרָא דְּמִינְאִי, לְסִטְרָא דְּפְרוּדָא.

63. הַה"ד וַיִּשׁוּבוּ מִתּוֹר הָאָרֶץ. וַיִּשׁוּבוּ, תִּיּוֹבִין לְסִטְרָא בִּישָׁא, וְתִיּוֹבִין מֵאֲרַחָא דְּקִשׁוּט. אֲמַרִי, מֵאִי אִכְפַּת לָן. עַד יוֹמָא לֹא חֲמִינָא טַב לְעַלְמָא, אֲעֻמְלָנָא בַּהּ, בֵּיתָא רִיקָם. יְתִיבְנָא בְּקַלְנָא דְּעֻמָּא, וְלַהּוּא עֻלְמָא מֵאֵן יִזְכִּי וּמֵאֵן יִיעוֹל לְגוּוֹיָהּ, טַב לָן דְּלֹא אֶטְרַחְנָא כּוֹלִי הָאִי. וַיִּסְפְּרוּ לוֹ וַיֹּאמְרוּ וְגו', הָא אֲעֻמְלָנָא וְלֹאִינָא, בְּגִין לְמַנְדַּע חוּלְקָא דְּהִלּוּא עֻלְמָא. וְגַם זִבְתָּ חֶלֶב וּדְבַשׁ הִיא, טַב הוּא הִלּוּא עֻלְמָא עֻלְמָא, כְּמָה דִּידְעָנָא בְּאוֹרֵייתָא, אֲבָל מֵאֵן יְכִיל לְמַזְבִּי בִּיהּ.

64. "But the people are strong" (Ibid. 28). Powerful is the NATION THAT MERITED THE WORLD ABOVE, which did not value the whole world of making deals and getting great wealth. Who is he THAT COULD ACT THAT WAY to gain merits in the world above? Certainly, "but the people are strong that dwell in this land." Whoever wishes to make gains in her must be wealthy and strong as it says: "But the rich answers with impudence (lit. 'strength') (Mishlei 18:23). "and the cities are fortified and very great" (Bemidbar 13:28), MEANING nothing will be lacking in homes filled with all goodness. "And moreover we saw the children of Anak there" (Ibid.), meaning it requires a firm body strong as a lion, since the Torah diminishes the strength of a person when he deals in the forbidden and the permissible, the defiled and the cleansed, the fit and the rejected. Who could merit her?

65. Furthermore, "Amalek dwells in the land of the Negev" (Ibid. 29). If a person should think to himself that even with all this, he will deserve TO BE STRENGTHENED, "Amalek dwells in the land of the Negev." Here is the bad inclination that prosecutes upon the person, always present in the body. "And the Hittites...and the Amorites..." (Ibid.). How many prosecutors exist there to prevent a person from ever entering that world at all? Who will have merit for it and who will enter into it? With these words, "they disheartened the children of Yisrael" (Bemidbar 32:9), since they have implicated Yisrael in bad deeds, as it says: "They spread an evil report of the land" (Ibid.).

66. What did these faithful say? "If Hashem delights in us...and give it us" (Bemidbar 14:8), MEANING that if a person strives with a willing heart for the Holy One, blessed be He, HE WILL MERIT HER, since He only wants his heart and they will preserve that Holy Sign. THAT IS THE HOLY COVENANT, as is written: "Your people also shall be righteous: they shall inherit the land for ever" (Yeshayah 60:21), MEANING THOSE WHO PRESERVE THE COVENANT, WHO ARE CALLED THE JUST.

67. However, "only rebel not against Hashem" (Bemidbar 14:9). It is necessary not to rebel against the Torah, since Torah neither requires wealth, nor utensils of silver and gold. "Nor fear the people of the land" (Ibid.), for if a broken body will engage to study the Torah, it will find a remedy in everything. This is what is written: "It shall be a health to your navel, and marrow to your bones" (Mishlei 3:8). and it is also written: "And health to all their flesh" (Mishlei 4:22). All the prosecutions PRESENT UPON THE PERSON BECOME HELPFUL TO HIM. They proclaim and make room for such-and-such, servant of the King, MEANING THAT NO ONE WILL DETER HIM FROM COMING TO THE KING TO SERVE HIM.

64. אָפֶס כִּי עַז הָעָם, תְּקִיף הוּא, דָּלָא יַחְשִׁיב כָּל עֲלָמָא כָּלָל, בְּגִין דִּיהָא לִיה עוֹתָרָא סְגִיָא לְאַשְׁתַּדְלָא בִּיה, מֵאן הוּא דִּיזְבִּי בִּיה. וְדַאי אָפֶס כִּי עַז הָעָם הַיּוֹשֵׁב בְּאֶרֶץ, מֵאן דְּבַעֵי לְמִזְבִּי בִּיה, בְּעִי לְמַהוּי תְּקִיף בְּעוֹתָרָא, כְּד־א וְעֲשִׂיר יַעֲנֶה עֲזוֹת. וְהָעָרִים גְּדוֹלוֹת בְּצוּרוֹת. בְּתִין מְלִיּוֹן כָּל טוֹבָא, דָּלָא יַחְסְרוֹן מִכָּלָא. וְעַם כָּל דָּא וְגַם יְלִידֵי הָעֵנֶק רְאִינוּ שָׁם, בְּעִי גּוֹפָא תְּקִיף, גִּיבָר בְּאֶרֶץ. בְּגִין דִּיהָא מִתְּשַׁת חִילִּיה דְּב־נ לְאַשְׁתַּדְלָא בִּיהוּא אִיסוּר וְהִתֵּר, טַמָּא וְטָהוֹר, בְּשֵׁר וּפְסוּל. מֵאן יִיכּוֹל לְזַבְּאָה בִּיה.

65. וְעוֹד, עֲמֶלֶק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב. אִי יוֹמָא בְּר נֶשׁ, דְּאִמְלִי בְּכָל דָּא יִזְכִּי. עֲמֶלֶק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב, הָא יִצְרָא בִּישָׂא, קְטִיגוֹרָא, מְקַטְרָגָא דְּבֵר נֶשׁ, דִּישְׁתַּכַּח תְּדִיר בְּגוֹפָא. וְהַחֲתִי וְהָאִמּוֹרִי וְגו', כְּמָה מְקַטְרָגִי מִשְׁתַּכַּחֵי תִּמְנָן. דָּלָא יִכִּיל בְּר נֶשׁ לְמִיעֵל בִּיהוּא עֲלָמָא כָּלָל, מֵאן יִזְבִּי לִיה, וּמֵאן יוֹעִיל בְּגִוְיָה, בְּמִלִּין אֱלִין, וַיִּנְיֹאוּ אֶת לֵב בְּנֵי יִשְׂרָאֵל. בְּגִין דְּאִפִּיקוּ שׁוּם בִּישׁ עָלָה, כְּד־א וַיּוֹצִיאוּ אֶת דִּבְת הָאֶרֶץ.

66. אִינוּן בְּנֵי מַהִימְנוּתָא מַאי קָא אֲמַרִי, אִם חֲפִץ בְּנֵי יִי' וְנִתְּנָה לְנוּ. כִּינֹן דִּישְׁתַּדְלָא בְּר נֶשׁ בְּרַעוּתָא דְּלִבָּא לְגַבֵּי קוֹדֶשָׁא בְּרִיךְ הוּא, לֹא בְּעִי מִנֹּן אֱלָא לִבָּא, וַיִּסְתַּמְרוּן הֵהוּא רְשִׁימָא קְדִישָׁא, דְּכִתִּיב וְעִמָּךְ כָּלִם צְדִיקִים לְעוֹלָם וַיִּרְשׁוּ אֶרֶץ.

67. אָבֵל, אַךְ בִּינִי אֵל תִּמְרֹדוֹ, בְּעִי דָּלָא יִמְרֹדוֹן בְּאוֹרֵייתָא, דְּאוֹרֵייתָא לֹא בְּעִי עוֹתָרָא, וְלֹא מֵאִנִּי דְּכִסְפָּא וְדַהֲבָא. וְאַתָּם אֵל תִּירָאוּ אֶת עַם הָאֶרֶץ, דִּהָא גּוֹפָא תְּבִירָא, אִי יִשְׁתַּדְלָא בְּאוֹרֵייתָא, יִשְׁכַּח אֲסוּתָא בְּכָלָא. הֵה־ד, רַפְאוּת תְּהִי לְשִׁרְךָ וְשְׁקוּי לְעַצְמוֹתֶיךָ. וְכִתִּיב וּלְכָל בָּשָׂר מִרְפָּא. וְכָל אִינוּן מְקַטְרָגִי, אִינוּן מְכַרְזָאן וְאִמְרִי, פָּנוּ אֶתֶר לְפִלְגְנִיָא עֲבָדָא דְּמִלְכָּא.

68. Therefore, "nor fear the people of the land; for they are bread for us" (Bemidbar 14:9). THE PROSECUTORS themselves prepare food daily for those who study Torah, as it says: "And I have commanded the ravens to feed you there" (I Melachim 17:4). It is further written: "And the ravens brought him bread and meat" (Ibid. 6). ALTHOUGH THE RAVENS ARE UNCLEAN, FROM THE OTHER SIDE, STILL THEY WERE FEEDING HIM. "Their defense (shadow) is departed from them" (Bemidbar 14:9): What is meant by shadow? That is the harshness of heavy judgment IN THEM THAT WAS REMOVED AND VOIDED. What is the reason that it was gone? "And Hashem is with us: fear them not" (Ibid.): All their power was voided as a result of the Torah. Praised is the lot of those who deal with and study Torah for its own sake, because they really get connected to the Holy One, blessed be He. They are considered brethren and friends and this is what is written: "For my brethren and friends' sakes, I will now say, 'Peace be within you'" (Tehilim 122:8).

69. "And they came to the wadi of Eshkol." Rabbi Aba said, They cut off the cluster (Heb. Eshkol) of grapes, which they tried to lift up, and were not able. They tried to move it FROM ITS PLACE and were unable. Joshua and Caleb came, took hold of it, raised it and it was upright through them. This is what is written: "And they carried it between two on a pole" MEANS by the only two WHO DID NOT SIN, WHICH ARE JOSHUA AND CALEB. HE ASKS: What purpose did "a branch" serve? HE RESPONDS: It is only that the cluster was attached hanging to it and, while it is attached on location, it is called a branch. After THEY CUT IT OFF, it is called pole, as is written: "And they carried it...on a pole," MEANING that specific one, the one they severed FROM THE TREE.

70. From this, SEEING THAT THEY ARE ABLE TO TAKE THE CLUSTER AND YET THE OTHERS WERE UNABLE TO DO IT, Joshua and Caleb realized that they deserved to enter the promised land and that they would have a part and an inheritance. While THE SPIES were still traveling, they made a decision in council about them - JOSHUA AND CALEB - SINCE THE OTHERS WERE JEALOUS OF THEM THAT THEY WERE ABLE TO CARRY THAT CLUSTER. AND THEY DECIDED IN COUNCIL TO MURDER THEM. Caleb stood up over the fruit and said, Fruit, fruit, if for your sake we get killed, why are we in your part. Immediately, THE CLUSTER made itself lighter, SO THAT ALL COULD CARRY IT. And they passed it on to them.

71. Rabbi Elazar said, They did not give THE CLUSTER to others, since it is clearly written: "And they carried it between two on a pole," INDICATING THE TWO OUTSTANDING AND SEPARATED FROM THE REST. Among all of them, there were no other two like them. From this, Joshua took a lesson at a later date, TO SEND JUST TWO SPIES, as is written: "And Joshua the son of Nun sent out of Shittim two men to spy secretly" (Yehoshua 2:1). Those two have already been explained by the ancient ones. When JOSHUA AND CALEB reached back to Yisrael and handed to them THE CLUSTER, they remained silent AND SAID NOTHING TO YISRAEL. IT WAS ONLY THE REST OF THE SPIES WHO SAID, "AND THIS IS THE FRUIT OF IT" (BEMIDBAR 13:27) and they pretended themselves to be the least.

68. בגין כך אל תיראו, כי לחמנו הם, איננו בגרמייהו מזמןן מזוני בכל יומא לאינון דמשתדלי באורייתא. כד"א ואת העורבים צויתי לכלכלך. וכתוב והעורבים מביאים לו לחם ובשר. סר צלם מעליהם. מאן צלם. דא תוקפא דדינא קשיא. מאי טעמא אעדי. משום דינ' אתנו אל תיראום. כללא אעדיאו בגין אורייתא. זכאה חולקהון דאינון דמשתדלי באורייתא לשמה, דהא מתקשרי בקודשא בריך הוא ממש. ואקרון אחים ורעים. הה"ד למען אחי ורעי אדרבה נא שלום בך.

69. ויבאו עד נחל אשכול וגו'. רבי אבא אמר, ברתו ההוא אשכול, אתו לסלקא ליה לא ויכלו. אתו לנטלא ליה, לא ויכלו. אתו כלב ויהושע, נטלו ליה, וסליקו ליה, ואזרקו על ידיהו. הה"ד וישאוהו במוט בשנים. בשנים באינון שנים יחידן. זמורה מאי קא בעאן. אלא אשכול הוה תלויא ביה, ובעוד דהוה מתחבר באתריה, אקרי זמורה. לבתר קרייה מוט, דכתיב וישאוהו במוט. ההוא דאשתמודע. ההוא דכרתו.

70. מכאן ידעו יהושע וכלב, דאינון אתחזיון למיעל לארעא, ולמהוי לון בה חלק ואחסנא. עד דהו אתיון אמלכו עליהו בלהו, קאים כלב באיבא, אמר איבא איבא, אי בגינך אנן מתקטלין, מה אנן בחולקך. מיד קליל גרמיה. ויהבו לון.

71. ר' אלעזר אמר, לא יהבו לאחרי, דהא כתיב וישאוהו במוט, וכתוב בשנים, ובכלהו לא הו שנים כותייהו. ומכאן אולף יהושע לבתר, דכתיב וישלח יהושע בן נון מן השטים שנים אנשים מרגלים. והני שנים הא אוקמוה קדמאי. וכד מטו לגבייהו דישראל, יהבו לון, ואינון אשתארו, ועבדו גרמייהו שיריים.

72. Rabbi Yitzchak said, When the spies reached those giants, they put in front of them the staff of Moses and were saved. How do we know that he gave them the staff? Since it is written: "And he said to them, 'Go up this way (Heb. zeh) by the south.'" It is written here: "Zeh" or this and it is written there: "This (Heb. hazeh) rod..." (Shemot 4:17). AND WE HAVE LEARNED OF A SIMILAR EQUATION USING SIMILAR LANGUAGE EXPRESSION WITH ZEH - THIS. Due to this staff, they were saved. If you think that those giants simply left them alone, IT WAS NOT SO. The giants in fact came to capture them, but they put the staff in front of the giants and saved themselves. Rabbi Yehuda said, Tradition is that Moses passed on to them the Holy Name. Due to this, they were saved and survived.

73. Rabbi Chiya said, They were referred to by three names - Nefilim (lit. 'fallen ones'), Anakim (lit. 'giants'), Refaim (lit. 'lax ones') - and all of them lived long. First they were called Nefilim, the fallen, AT THE TIME THEY WERE DROPPED DOWN FROM HEAVEN. After they joined up with the females of human kind and had children from them, THE CHILDREN were called Anakim. Following that, when they continued to spread about the world and become lax, and let go of the WORLD above, they were referred to as Refaim.

74. Rabbi Yehuda said, Behold, it is written: "The shades (Heb. refaim). tremble" (Iyov 26:5) and "who also were considered Refaim as the Anakim" (Devarim 2:11). HOW CAN YOU SAY THAT "REFAIM" IS FROM THE LINGUISTIC ROOT OF LAX, WEAK? RABBI CHIYA said to him: The explanation is because those giants were from two sides, MEANING FROM AN ANGELIC SOURCE AND A HUMAN FEMALE SOURCE, AND WERE MADE more hopeless TO EXIST on the earth. Similarly, the Refaim that resulted and were born FROM ANAKIM WERE EVEN MORE DESPAIRING UNTIL THEY RELEASED THEMSELVES ALTOGETHER FROM THE ABOVE and were living long lives. When they became weaker, half their body became weakened AND DIED and half their body remained LIVING - SINCE THEY WERE COMPOSED HALF OF ANGELS THAT DO NOT DETERIORATE AND DIE, AND HALF OF HUMANS THAT DO EVENTUALLY DIE. When half of their body was deceased, they used to pick herbs from the field grasses, MEANING POISONOUS HERBS, swallowed them and died. Because they wished to kill themselves, they were called Refaim, or lax ones, SINCE THEY LET THEMSELVES LOOSE FROM LIFE. Rabbi Yitzchak said, They used to throw themselves into the great sea and drown, and they died. That is what it is written: "The shades (Heb. refaim) tremble; the waters beneath with the inhabitants thereof."

75. Rabbi Shimon said, Had Yisrael entered the promised land under the stigma of THE SPIES' slanderous speech, the world could not have withstood it even for a moment. Who is the artisan of slanderous speech, MEANING ITS SOURCE? The serpent. The secret of the matter is that when the serpent violated Eve, REFERRING TO THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, he inflicted her with impurity, MEANING HIS UNCLEANNES, FROM WHICH COME ALL HUMAN SINS. Rabbi Shimon said about all of them, Forgiveness was granted by the Holy One, blessed be He, except for slanderous speech, since it is written: "Who have said, 'With our tongue we will prevail; our lips are our own: who is lord over us'" (Tehilim 12:5).

72. ר' יצחק אמר, כד הוו מטאן לגביהו דאינון ענקים, הוו שוויין ההוא חוטרא דמשה קמיהו, ואשתזיבו. ומנלן דההוא חוטרא יהיב לון. הה"ד, ויאמר אליהם עלו זה בנגב. כתיב הכא עלו זה, וכתיב התם ואת המטה הזה וגו', ובגיניה אשתזיבו. דאי תימא הני ענקיא שבקי לון. אלא אתו לנסבא לון, והוו שוויין לקמיהו ההוא חוטרא, ומשתזבי מקמיהו. רבי יהודה אמר, מסורת שמא קדישא מסר לון משה, ובגיניה אשתזיבו מנייהו.

73. רבי חייא אמר, תלת שמיהן אקרון, נפילים. ענקים. רפאים. וכלהו אורכי יומי. נפילין אקרון בקדמיתא, לבתר כד אתחברון בבנת בני נשא, ואולידו מנייהו, אקרון ענקים. לבתר דהוו אזלי ושטאן בהאי עלמא, ומתרפיין מההוא דלעילא, אקרון רפאים.

74. אמר ר' יהודה, והא כתיב הרפאים יחוללו, רפאים יחשבו אף הם בענקים. א"ל, הכי הוא, בגין דענקים אתו מהאי סטרא ומהאי סטרא, ואתיאשו יתיר בארעא. כגוונא דא רפאים, ומנייהו נפקי, והוו אורכי יומי. וכד מתחלשי אתחלש פלגות גופא, ופלגות קאים. כיוון דפלגות גופא הוה מית, הוו נסבי עשבא מעשבי ברא ושדיין לפומיהו, ומתו. ובגין דאינון בעאן לקטלא גרמיהו, אקרון רפאים. אמר ר' יצחק, שדיין גרמיהו בימא רבא, וטבען ומתין. הה"ד הרפאים יחוללו מתחת מים ושוכניהם.

75. ר' שמעון אמר, אלמלא הוו עיילין ישראל לארעא, בסימנא דלישנא בישא, לא הוה קאים עלמא רגעא חד. מאן אומנא דלישנא בישא, נחש. ורזא דמלה, מדאתא נחש על חיה אטיל בה זוהמא. אמר ר' שמעון, ועל כלא מחל קודשא בריך הוא, בר מן לישנא בישא. בגין דכתיב, אשר אמרו ללשוננו נגביר שפתינו אתנו מי אדון לנו.

76. Come and see, the slanderous language OF THE SPIES caused that decree that our ancestors not enter the land. Those who spoke SLANDEROUSLY died, and weeping for generations to come was decreed, SINCE ON THE ANNIVERSARY OF THAT DATE WAS ALSO THE DESTRUCTION OF BOTH TEMPLES. It was as if, by speaking SLANDEROUSLY about the Holy Land, they spoke badly about Him. Therefore, the Holy One, blessed be He, took action on it. And the children of Yisrael were about to be destroyed from the world had not Moses prevailed with his prayer.

77. "And they told to him and said to him...": Rabbi Chiya said, What is the change here THAT IT IS WRITTEN: "And they told"? It is not using the words 'speak' or 'say'? HE RESPONDS: Each one interpreted the matters separately: "And spoke": wherever IT IS WRITTEN "THEY SPOKE" it is alluding to wisdom and we already learned that. "And he said" simply MEANS the thoughts of the heart IN THE SAME LINE OF SPEECH, AS IS WRITTEN: "NOW HAMAN THOUGHT (LIT. 'SAID') IN HIS HEART" (ESTER 6:6). "And they said" MEANS giving an order, as we already defined it in several places. "And they told" always MEANS relating matters, THAT EACH ONE LAID OUT HIS EXPLANATION OF THE MATTERS.

78. "We came to the land": HE ASKS: It should have said, 'We went TO THE LAND'. HE RESPONDS: Yet "we came" MEANS we entered that land that you praised daily, and said that there is nothing like it. "And indeed it flows with milk and honey": Rabbi Yitzchak said, Whoever wants to lie about something starts first with some truthful matters, in order to have them believe his deceptions. THEREFORE, THEY BEGAN FIRST: "AND INDEED IT FLOWS WITH MILK AND HONEY."

79. Rabbi Chiya said, This is what they said: We came to the land which you were praising every day. You said that there is nothing like her "and indeed it flows with milk and honey," and you exaggerated her praise above all THE LANDS. It is not so, since "this is the fruit of it." In fact, they cut down one of the smallest clusters AND SHOWED IT TO THEM. They said, If this is the land that the Holy One, blessed be He, wishes as an inheritance for the children of Yisrael, and for which they suffered all these hardships and troubles, we find in the land of Egypt clusters of fruits that are doubly finer than these.

80. "But the people are strong": THEY SAID, It is the custom of the world that the strong ones, who do battles, stay outside THE CITIES to guard the roads. Here, even the city dwellers are powerful and strong "and the cities are fortified." Even if all the kings of the world gather against them, they will not be able to make a dent in their defenses. Rabbi Yosi said, Everything they said was with evil speech, and the harshest of all is what is written: "Amalek dwells in the land of the Negev." This is like a person who was bitten by a snake. When they wish to threaten him, they say to him, Here comes the snake.

76. ת"ח, כִּמָּה עָבַד הָהוּא לְיֹשֵׁנָא בִּישָׁא, גִּזֵּר עַל אֲבֵהֶתְנָא דְלֹא וִיעוּל לְאַרְעָא וּמִיתוּ אִינוּן דְאָמְרוּ. וְאִתְגַּזֵּר בְּכִיה לְדְרֵי דְרִין. בְּבִיכּוּל בֵּינוּן דְאָפִיקוּ עַל אֲרַעָא קְדִישָׁא, כְּאִילוּ אָפִיקוּ עֲלֶיהָ. בְּגִין כֵּךְ קָנִי קוּדְשָׁא בְרִין הוּא עַל דָּא, וְקָאִימוּ יִשְׂרָאֵל כְּלָהוּ לְאַשְׁתַּצָּא מֵעֲלָמָא, אֲלֵמָלָא בְּעוּתִיהָ דְמִשָּׁה.

77. וְיִסְפְּרוּ לוֹ וְיֹאמְרוּ וְגו'. אָמַר רַבִּי חִיָּיא, מ"ש הָכָא וְיִסְפְּרוּ, וְלֹא כְּתִיב וְיִגִּידוּ, אוֹ וְיֹאמְרוּ. אֲלֵא כָּל חַד אוֹלִיף מְלָה בְּלַחֲדוּי. וְיִגִּידוּ, בְּכָל אֲתֵר רִמּוּ קֹא רִמּוּ בְּחֻכְמָתָא, וְהָא אֲתֵמַר. וְיֹאמַר, אֲמִירָה בְּעֲלָמָא. וְיֹאמְרוּ, הִרְהוּרָא דְלָבָא. וְיֹאמְרוּ, תַּפְקִידָתָא. וְהָא אוֹקִימָנָא בְּכֻמָּה אֲתֵר. וְיִסְפְּרוּ, פְּרִישׁוּתָא דְמְלָה בְּכָל אֲתֵר.

78. בָּאֲנוּ אֶל הָאָרֶץ, הִלְכְּנוּ מִבְּעֵי לִיה. אֲלֵא בָּאֲנוּ, עָאֲלָנָא לְתַמֵּן לְהֵיכָא אֲרַעָא דְהוּיָת מִשְׁבַּח בְּכָל יוֹמָא, וְהוּיָת אֲמֵרַת דְּלִית דְּכוּוּתָהּ. וְגַם זָבַת חֶלֶב וְדָבַשׁ הִיא. רַבִּי יִצְחָק אָמַר, מֵאֵן דְּבִעֵי לְמִימַר כְּדִיבָא, אָמַר מְלָה דְקִשׁוּט בְּקִדְמִיתָא, בְּגִין דִּיהֶמְנוּ לִיה כְּדָבוּי.

79. רַבִּי חִיָּיא אָמַר, הֵכִי אָמַרְוּ, עָאֲלָנָא לְהֵיכָא אֲרַעָא דְהוּיָת מִשְׁבַּח לָהּ כָּל יוֹמָא וְאֲמֵרַת דְּלִית דְּכוּוּתָהּ, גַּם זָבַת חֶלֶב וְדָבַשׁ הִיא, וְאֲרִימַת שְׂבָחָא עַל כָּלָא. וְלֹאוּ הֵכִי, דְהָא זֶה פְּרִיָּה, אֲתַכְּלָא חַד מֵאִינוּן זְעִירִין קִטְפוּ. אָמַרְוּ, אִי לְדָא אַחֲסִין קוּדְשָׁא בְרִין הוּא לְיִשְׂרָאֵל, וְסָבְלוּ כָּל אִינוּן עֲקָתִין וְלִיאוּתִין, הָא בְּאַרְעָא דְמִצְרַיִם אִית אֲתַכְּלִין וְאִיבִין דְאַרְעָא יִתִּיר, עַל חַד תְּרִין.

80. אָפִס בֵּי עַז הָעַם, אוֹרְחִיָּה דְעֲלָמָא דְאִינוּן גְּבָרִין מְגִיחֵי קְרָבָא יִתְבִּין לְבָר, לְאַסְתַּמְרָא אֲרַחֲיָן. וְהָכָא אָפִילוּ אִינוּן בְּנֵי מֵתָא, תְּקִיפִין גְּבוּרִין. וְהָעָרִים בְּצוּרוֹת, דְאָפִילוּ כָּל מַלְכִין דְעֲלָמָא וְתַכְּנְשׁוּ עֲלֵיהוּ. לֹא יַעֲבִדוּן בְּהוּ פְּגִימוּתָא. א"ר יוֹסִי, כָּל מַה דְאָמְרִי, בְּלִישְׁנָא בִּישָׁא אָמְרוּ, וְקִשְׁיָא מְכַלְהוּ, דְכְּתִיב עֲמָלֶךְ יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב. לְבָר נֶשׁ דְּנִשְׁכִּיָּה חוּיָא, כִּד בְּעָאן לְאַגְזָמָא לִיה, אָמְרִי הָא חוּיָא הָכָא.

81. Rabbi Aba said, This certainly posed more difficulty than everything else they said, meaning to say THAT THEY SAID that the one who wages battle with everyone lives here. Where? In the land of the Negev, which is an area THROUGH WHICH entrance is gained TO THE LAND. Immediately, "all the congregation lifted up their voice, and cried" (Bemidbar 14:1). They set a weeping pattern for generations to come that night, SINCE IT WAS THE EVENING OF THE NINTH OF AV, AT WHICH DATE BOTH TEMPLES WERE DESTROYED.

82. Rabbi Yosi said, They have conspired among themselves to spread an evil report about everything. What is about everything? Meaning, about the land and the Holy One, blessed be He. Rabbi Yitzchak said, about the land it is correct. About the Holy One, blessed be He, where do we know that from? He told him that is derived from what is written: "But the people are strong," MEANING TO INDICATE there might be no one who could possibly vanquish them. "The people are strong" is exact, MEANING TO SAY THAT EVEN THE HOLY ONE, BLESSED BE HE, COULD NOT GO AGAINST THEM, AND THAT IS SLANDERING THE HOLY ONE, BLESSED BE HE. It is further written: "Amalek dwells in the land of the Negev." They then caused everything, as we learned, and the Holy One, blessed be He, wished to annihilate them from the world. This is what is written: "Therefore He said that He would destroy them, had not Moses His chosen one stood before Him in the breach..." (Tehilim 106:23).

11. A man in the world is similar to above

The rabbis tell us that the world was only created for the sake of the children of Yisrael so that they could study the Torah, since Zeir Anpin and Malchut are united through it. They compare the body of man with its heart and brain to the body of the world.

83. "And now, I pray you, let the power of my lord be great" (Bemidbar 14:17). Rabbi Acha and Rabbi Yosi say, Praised are the children of Yisrael over all the nations in the world that the Holy One, blessed be He, was desirous of them, called them by His name and was glorified by them. The world was only created for the sake of the children of Yisrael, so they could study the Torah, since one and one are united through it, MEANING ZEIR ANPIN AND MALCHUT. The children of Yisrael below in this world are His existence, SINCE THROUGH THEIR GOOD DEEDS THEY ELEVATE MAYIN NUKVIN (LIT. 'FEMALE WATERS') FOR THEIR UNION. They are the cause of endurance of all the nations, MEANING THEY EXIST FOR YISRAEL'S SAKE. When is this? It is when they do the wishes of their Master.

84. Come and see, when the Holy One, blessed be He, created man in the world, He prepared him similarly to the above. He gave him strength and energy in the midst of his body, where the heart lies, which is the energy of the entire body. From there, the entire body gets sustained and the heart gets attached and strengthened in the high area above, which is the brain in the head that rests above. And one is connected to the other.

81. ר' אבא אמר, ודאי דא קשיא מכל מה דאמרי, כלומר, ההוא דאגח קרבא בכלא, הא הכא זמין. ובאן אתר. בארץ הנגב, דהא הוא אתר לאעלאה ביה. מיד ותשא כל העדה ויתנו את קולם. קביעו בביה לדורות, לעלמין, בההוא ליליא.

82. א"ר יוסי, עיטא נסיבו על כלא, לאפקא שום ביש. מאי על כלא. על ארעא, ועל קודשא בריך הוא. א"ר יצחק, על ארעא תינח. על קודשא בריך הוא מנין. א"ל משמע דכתיב, אפס כי עז העם. מאן יכול בהו. כי עז העם דיוקא. וכתיב עמלק יושב בארץ הנגב, כדין גרמו כל האי, כמה דאתמר. ובעא קודשא בריך הוא לשיצאה לון מן עלמא, הה"ד ויאמר להשמידם לולי משה בחירו עמד בפרץ לפניו וגו'.

83. ועתה יגדל נא כח יי'. ר' אחא ור' יוסי אמרי, זכאי אינון ישראל מעמין עכו"ם דעלמא. דקודשא בריך הוא אתרעי בהו, ואתכני בהו, ואתפאר בהו, דהא עלמא לא אברי אלא בגיניהון דישראל, דישתדלון באורייתא, בגין דחד בחד אתקשרן. וישראל לתתא בהאי עלמא, אינון קיומא דיליה, וקיומא דכל שאר עמין, אימתי בזמן דעבדי רעותא דמאריהון.

84. ת"ח, בד ברא קודשא בריך הוא בר נש בעלמא, אתקין ליה בגוונא עלאה, ויהב ליה חיליה ותוקפיה באמצעיתא דגופא, דתמן שריא לבא. דהוא תוקפא דכל גופא, ומתמן אתון כל גופא. והא לבא אחיד ואתקף באתר עלאה דלעילא. דאיהו מוחא דרישא, דשאר ליעילא, ודא אתקשר בדא.

85. In a similar pattern, the Holy One, blessed be He, has prepared the world. He made it one body and He assembled the body organs around the heart, the heart in the center of the whole body, and all the organs take their nourishment from that heart that provides the energy to all of them. Everything is dependent on it. And that heart is connected and united to the upper brain that rests above, as was explained before.

85. ובגוונא דדא, אתקין קודשא בריך הוא עלמא. ועבר ליה חר גופא, ואתקין שיימי דגופא סחרגיה דלבא, ולבא שארי באמצעיתא דכל גופא. וכל אינון שיימין אתזנו מההוא לבא, דהוא תוקפא דכלא, וכלא ביה תליין. וההוא לבא, אתקשר ואתאחד במוחא עלאה דשריא לעילא.

12. This world is similar to those above

This section tells how the temple courts of Yisrael are inside the temple mount which is inside Jerusalem which is inside the settlement of all seventy nations which is inside the oceanic sea that God created to surround the whole inhabitable planet. The description goes deeper into the Temple treasures and the altar area and the front entrance hall and the temple and the Holy of Holies and eventually the Ark itself; here is the heart of the land and the world - from here all the organs of the body of the world get their nourishment. The heart and the brain unite. All this is parallel to the structure above in the world of Atzilut. The body organs receive from the heart and the heart receives from the brain. Next the Zohar explains the Chariot of Malchut in its three aspects. Rabbi Chiya concludes by saying that with the same measure that a person measures, he gets measured from above.

86. Come and see, when the Holy One, blessed be He, created the world, He installed the ocean that surrounds the whole inhabitable planet, and the settlement of all seventy nations surrounding Jerusalem. Jerusalem is situated in the center of all this settled area and it surrounds the temple mount. The temple mount surrounds all the temple courts of Yisrael, and these Temple courts encircle the Temple treasures for congregational sacrifices, MEANING TO SAY, IN TERMS OF ITS IMPORTANCE, whose compartments also include the seat of the high court of the Sanhedrin. We have learned that there were no seating privileges in these Temple courts, with the exception made to the kings of the house of David. IN SPITE OF ALL THESE, THEY SURROUNDED THE TEMPLE TREASURES FOR CONGREGATIONAL SACRIFICES, WHERE THE SEAT OF THE SANHEDRIN ABIDES. AND HE TELLS HERE ABOUT SEVEN ASPECTS, ONE MORE IMPORTANT THAN THE ONE BEFORE, IN PARALLEL WITH THE SEVEN SFIROT.

86. ת"ח, כד ברא קודשא בריך הוא עלמא, אשרא לימא דאוקינוס דאסחר כל ישובא דעלמא. וישובא דכל שבעין אומין בלא אסחר לירושלם. וירושלם באמצעיתא דכל ישובא שריא. והיא אסחרא להר הבית. והר הבית אסחר לעזרות דישראל. ואינון עזרות סחרן ללשכת הגזית, דתמן סנהדרי גדולה יתבין. ותנינן, לית ישיבה בעזרה, אלא למלכי בית דוד בלחודייהו.

87. The Temple treasures for congregational sacrifices surround the altar, and the altar area surrounds the front entrance hall. That hall surrounds the temple and the temple the Holy of Holies, wherein are found the Shechinah and the ark cover and the Cherubs and the ark. Here is the heart of the land and the world. From here, all the settled inhabitable areas, which are the organs of this body get their nourishment - MEANING OF THE WORLD. This heart, WHICH IS THE SHECHINAH, gets its nourishment from the brain in the head, WHICH IS MALCHUT OF ATZILUT, and they unite with each other. This is what is written: "In the sanctuary, Hashem, which Your hands have established" (Shemot 15:17). It is similar to this high above, IN THE WORLD OF ATZILUT, and THE HEART is in the secret of the supernal King, WHICH IS ZEIR ANPIN, THE BRAIN ABOVE BEING in the secret BRAIN, the precious and concealed, MEANING THE CONCEALED BRAIN OF ARICH ANPIN, FROM WHICH ZEIR ANPIN, THE SECRET OF THE HEART, RECEIVES THROUGH ABA AND IMA.

87. ולשכת הגזית אסחר למזבח. והמזבח אסחר לבית האולם. והאולם להיכל. והיכל לבית קדש הקדשים, דתמן שכינה שריא, וכפרת וכרובים וארון. והכא הוא לבא, דכל ארעא ועלמא. ומהכא אתזנו כל אינון אתרי דישובא, דאינון שיימי דגופא. ולבא דא אתזן ממוחא דרישא, ואתאחיד דא ברא, הה"ד מכוון לשבתך פעלת יי'. כגוונא דא לעילא לעילא, ואיהו ברא דמלכא עלאה, ברא יקירא סתימאה.

88. The upper sea, WHICH IS MALCHUT OF ATZILUT, corresponds to that. IT ALSO CONTAINS THE SAME MENTIONED THREE ASPECTS IN ITS CHARIOT, WHICH ARE THE ASPECT OF THE BODY ORGANS, THE HEART IN THEIR CENTER - FROM WHICH THE BODY ORGANS RECEIVE - AND THE BRAIN IN THE HEAD, FROM WHICH THE HEART RECEIVES. There is a sea above the sea OF THIS WORLD - MEANING TO SAY, JUST LIKE THERE IS A SEA IN THIS WORLD, SO THERE IS ABOVE IN ATZILUT A SEA, WHICH IS MALCHUT. There is also a sea from the sea, THERE IS ADDITIONALLY EVEN A HIGHER SEA ABOVE THE HIGH SEA THAT IS MALCHUT, SINCE BINAH IS ALSO CALLED SEA. NOW THE ZOHAR EXPLAINS THE CHARIOT OF MALCHUT IN ITS THREE ASPECTS, EACH ASPECT INCLUDING SEVERAL ASPECTS. AND HE SAYS, Come and see, the river Dinur (lit. 'of fire'). surrounds several camps OF ANGELS. Across from it emerge seventy aspects OF ANGELS, inscribed with seven torches, WHICH ARE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - OF THE FLAME OF GVURAH, WHERE EACH ONE IS COMPRISED OF TEN THAT GUARD THE SHECHINAH. They encircle those who serve on the interior of them, and they surround the four Chariots, WHICH IS THE SECRET OF THE FOUR ANGELS - MICHAEL, GABRIEL, URIEL, RAPHAEL - WHERE EACH ONE IS COMPRISED OF THREE THAT CARRY MALCHUT. AND UP TO HERE IS THE ASPECT OF THE BODY AND THE EXTERIOR ASPECT OF MALCHUT. They encircle this holy city that reclines over them, WHICH IS MALCHUT OF ATZILUT, THAT IS THE SECRET OF THE HEART IN THEM. EXCEPT THAT SHE TOO SPLITS UP TO SEVERAL ASPECTS, AS HE CONTINUES ON TO SAY.

89. NOW HE EXPLAINS THAT MALCHUT ITSELF IS DIVIDED UP INTO SEVERAL ASPECTS AND JUST THE MOST INTERIOR OF IT, THAT IS THE HEART, RECEIVES FROM THE BRAIN, WHICH IS ZEIR ANPIN. HE SAYS, We learned that there, IN MALCHUT, there is a Temple court within a Temple court, WHICH IS THE SECRET OF THE SEVEN SFIROT BELOW OF MALCHUT. There is no seating in that court, only for the kings of the house of David that reside and sit there, MEANING TO SAY THAT THE KINGS OF THE HOUSE OF DAVID ARE ATTACHED TO IT. The High Court of the Sanhedrin is located in the Treasury Chambers, WHICH IS THE SECRET OF THE SIX ENDS OF THE FIRST THREE SFIROT IN MALCHUT, and the courthouse above them, THE SECRET OF THE FIRST THREE OF THE FIRST THREE SFIROT that serves that place, MEANING TO SAY THAT THEY ARE SERVING EXCLUSIVELY FOR MALCHUT ITSELF AND NOTHING OF THEM IS CARRIED FURTHER DOWN FOR THE LOWER GRADES. Judgment is carried from there to the uppermost holy, MEANING TO SAY THAT THE JUDGMENTS IN THERE THAT FLOW DOWN OVER THE HEADS OF THE WICKED ALONE ARE CONCEIVABLE TO THE MOST HOLY IN THE SECRET MEANING OF WHAT IS WRITTEN: "AND THEY SHALL GO FORTH, AND LOOK UPON THE CARCASSES OF THE MEN..." (YESHAYAH 66:24) until it reaches the area considered Holy of Holies, WHICH IS THE INNERMOST INTERIOR OF MALCHUT; THAT IS, YESOD OF ITS GREATNESS in which everything exists. The heart lies there - that is, the one that gets nourished from the upper brain - WHICH IS ZEIR ANPIN, and they unite with each other.

90. HE RETURNS TO THE MATTERS MENTIONED AND DEFINES THEM MORE THOROUGHLY. It is similar to this up above, IN ATZILUT, and that is, THE HEART, in the secret meaning of the supernal King THAT IS ZEIR ANPIN, AND THE BRAIN in the secret of the precious concealed BRAIN OF ARICH ANPIN FROM WHICH ZEIR ANPIN RECEIVES THROUGH ABA AND IMA. Consequently, the result is that everything is nourished from the higher brain OF ARICH ANPIN, that is hidden from everything. When attention is paid to these matters, IT IS APPARENT that all things are connected to each other.

88. יִמָּא עֲלָאָה לְקַבִּיל דָּא. דְּאִית יִמָּא לְעִילָא מִן יִמָּא, וְיִמָּא מִן יִמָּא. תָּא חֲזִי, נְהַר דִּינֹור אֶסְחָר לְכַמָּה מִשְׁרִיין. מְקַבְּלִיה שְׁבַעִין סְטָרִין, גְּלִיפִין מְשַׁבְּעָה דְּלִיקִין, וְאִינוּן סַחְרִין, לְאִינוּן שְׁמַשִּׁי דְּלִגּוּ מְנִיָּהּ. וְאִינוּן סַחְרִין לְאַרְבַּע רְתִיכִין. וְאִינוּן סַחְרִין לְהֵיָא קְרִתָּא דְּקְדִישָׁא דְּרַבִּיעָא עֲלִיָּהּ.

89. וְתַאנָּא, תַּמָּן עֲזֻרוֹת לְגוּ מַעְזָרוֹת. וְלִית יְשִׁיבָה בְּעֲזָרָה דְּתַמָּן, אֶלָּא לְמַלְכִּיהוֹן דְּבֵית דְּוֹד בְּלַחֲדִיָּהּ, וְתַמָּן מִשְׁתַּבְּחִי וְיִתְבִּי. וְסִהְנִדְרִי גְדוֹלָה, מִשְׁתַּבְּחִי תַּמָּן בְּלִשְׁכַּת הַגְּזִית. וְהָהוּא בִּי דִינָא עֲלִיָּהּ, דְּמִשְׁמַשׁ לְאַתֵּר דְּמִשְׁמַשׁ. וְדִינָא אֲתִיָּהִיב מִתַּמָּן, לְקְדִישִׁין עֲלִיוֹנִין, עַד דְּמִטָּא לְאַתֵּר דְּאֶקְרִי קְדָשׁ הַקְּדָשִׁים, דְּבִיָּה בְּלָא, וְתַמָּן הוּא לְבָא שְׂרִיָּא, וְדָא אֲתַן מִן מוֹחָא דְּלְעִילָא, וְאַתְאַחִיד דָּא בְּדָא.

90. בְּגוּוֹנָא דָּא לְעִילָא לְעִילָא, וְאִיהוּ בְּרָזָא דְּמַלְכָּא עֲלָאָה, בְּרָזָא יְקִירָא סְתִימָאָה. עַד דְּאִשְׁתַּבַּח, דְּכָלָא אֲתַן מִמוֹחָא עֲלָאָה, סְתִימָאָה דְּכָלָא. וְכַד יִסְתַּבְּלוּן מְלִי, כָּלָא אֲתַקְשֵׁר דָּא בְּדָא וְדָא בְּדָא.

91. Come and see: When the concealed Atika shines - THAT IS THE CONCEALED BRAIN OF ARICH ANPIN - in the brain - THAT IS ABA - then the brain illuminates the heart - THAT IS ZEIR ANPIN - in the pleasant path of Hashem; THAT IS, THROUGH BINAH CALLED THE PLEASANTNESS OF HASHEM. We have explained that this is "the power of Hashem" (Bemidbar 14:17). meaning that energy flows from Atika Kadisha, who is concealed of all concealed. "Be great" (Ibid.) MEANS that it will grow and increase higher above and flow, and should be carried down. "According as you have spoken" (Ibid.) is as was explained THAT HE IS LONGSUFFERING BOTH TO THE JUST AND THE WICKED. "Saying" (Ibid.), meaning that the following later generations should take lessons from this forever and meaning that they should mention this in times of trouble, and say it in times of abundance. Say what? That is: "Hashem is longsuffering..." (Ibid. 18), and we have already defined these things.

92. Rabbi Yitzchak said, Why is "truth" missing here, MEANING THAT "AND ABUNDANT IN LOVE AND TRUTH" (SHEMOT 34:6), IS NOT MENTIONED HERE AS IT IS MENTIONED AT THE THIRTEEN MEASURES IN THE PORTION OF KI TISA. Rabbi Chiya said, THE SPIES caused it to be removed from here - HASHEM AND TRUTH - since they carried on with deception, and with the same measure that a person measures, he gets measured FROM ABOVE. Likewise, the other measures were gone, so that Moses could not mention them, SINCE WE FIND HERE ONLY NINE MEASURES OF COMPASSION AND NOT THIRTEEN. This was brought about BY THE SPIES. "I have pardoned according to your word" (Bemidbar 14:20). means actually your word. This was already commented on by the friends and we have learned it.

13. The dean of the Yeshivah (Torah academy)

This section records the start of a supernal experience of the rabbis. They hear a mysterious saying that is eventually explained to them. They heard a voice saying that whoever stops shall be stopped, whoever curtails shall be curtailed and whoever curtails shall be prolonged. The rabbis hear many secrets and are then deemed worthy of going to a higher level. They are given a rose and inhale its fragrance, as the illumination of wisdom is called scent. They learn from the Mishnah scholars thirty laws that they hadn't known and other secret meanings in the Torah. They see people digging graves and dying and immediately reincarnating with bright holy bodies. They hear another set of riddles full of hidden meanings. We hear of the heads of the Yeshivot and how they travel with Aaron and fly like eagles to the Yeshivah of light, the Yeshivah of Moses. The face of Moses is radiant so that it cannot be looked upon, and there is a curtain between him and the wise men. Acting as an intermediary, Aaron takes Moses' explanations to the heads of the Yeshivot. We also hear how all the virtuous women of the desert generation came to Miriam to study about God. The generation of the desert is the most blessed because they left the Yeshivah of Moses and flew to the Yeshivah of the firmament, Metatron; those who are worthy take flight to the highest Yeshivah, the Yeshivah of God.

93. THE BEGINNING OF THIS ARTICLE IS MISSING. They spoke with each other what they could not speak before this. They emerged from that opening and sat in the garden underneath the trees. They said to each other, Since we were here and saw all this, if we die here, we will most certainly attain the World to Come. They sat down. A sleep fell upon them. In the meanwhile, the one appointed came and woke them up. He told them to get up and go into the orchard outside, MEANING TO THE EXTERIOR LEVEL. They went out. They noticed the scholars of the scriptures, who talked of this verse: "In this wilderness shall they be consumed" (Bemidbar 14:35), but not in another place, THAT IS THAT THEY WILL MERIT THE WORLD TO COME. "And there they shall die" (Ibid.), but not in another place, MEANING THAT THEY WILL HAVE THE LIFE OF THE WORLD TO COME. That concerns the bodies - THAT EVEN IN THIS WORLD, THEY WILL ONLY DIE FROM THE ASPECT OF THE BODY - but not their souls, WHICH WILL BE similar to the denizens of the Garden, MEANING THE SOULS WILL MERIT THE GARDEN OF EDEN.

91. ת"ח, כד אנהיר עתיקא סתימא במוחא, ומוחא אנהיר ללבא, בדרך נעם יי'. והא אוקימנא, ודא הוא כח יי'. ההוא חילא דאתי מעתיקא קדישא. סתימא דכל סתימין. יגדל נא, דיתרבי ויסגי לעילא לעילא. ויתנגיד ויתמשך לתתא. באשר דברת, כמה דאוקמוה. לאמר, למילף מהכא כל דרין בתראין, לעלם ולעלמי עלמין. לאמר, למימר לדא בשעתא דעקתא. למימר דא, בשעתא דרווחא. ומאי הוא יי' ארך אפים וגו', והא אוקימנא מלי.

92. אמר ר' יצחק, אמת אמאי סליק מכאן. אמר רבי חייא, אינון גרמו ליה דאסתליק מכאן, דהא בשקרו דברו גרמיהו ביהוא מדה דב"נ מורד בה, מודדין ליה. וכן שאר אחרי אסתלקו, דלא יכול משה למימרינהו, בגין דאינון גרמו. סלחתי בדברין, בדברין ממש, והא אתערורי חברייא, והא אתמר.

93. דא עם דא, מה דלא הוו יכלין למללא מקדמת דנא. נפקו מההיא פתחא, ויתבו בגנתא תחת אילנין. אמרו דא לדא, ביון דאנן הכא, וחמינן כל דא, אי נמות הכא, ודאי ניעול לעלמא דאתי. יתבו. שינתא נפלת עליהו. ודמכו. אדהכי, הא ההוא ממנא אתא, ואתער לון, אמר לון, קומו פוקו לגו פריס דאברא. נפקו, חמו לאלין מארי מקרא, דהוו אמרי ביהוא קרא, במדבר הזה יתמו, הא באתר אחרא לא. ושם ימותו, הא באתר אחרא לא, ודא בגופין, אבל בנשמתין לא, בגוונא דבני גנתא.

94. The appointed one told them to leave. They left with him. He asked them, Did you hear something on that level? They said, We heard that a voice was saying that whoever stops shall be stopped, whoever curtains shall be curtailed and whoever curtains shall be prolonged. He said to them, Do you understand what this means? They said no. He said to them, Did you see that great eagle and that child that picks grasses? This was Rabbi Ila'i from Netzivin, he and his son. They arrived here and they saw him and his boy and this cave. As soon as they entered into this darkness, they were not able to stand it and died.

95. That child, his son, stands daily in front of Betzalel, when he descends from his high Yeshivah, and said to him three things, prior to Betzalel's divulgence of the concealed secrets of wisdom. All his sayings are concealed secrets, since "neither has the eye seen, that Elohim, beside You" (Yeshayah 64:3). That is what is said: Whoever stops, shall be stopped means whoever ceases from the sayings of Torah in order to speak of vain matters, his life will be ended from this world. His judgment remains for the World to Come. Whoever curtains shall be curtailed means that whoever cuts short the Amen and does not extend it leisurely, BUT SAYS IT ABRUPTLY, shall have his life shortened in this world. Whoever curtains shall be prolonged means that whoever said Echad (Eng. 'One') must hurry with the Aleph OF ECHAD and shorten its pronunciation, and not dally with this letter at all. Whoever acts this way shall have his life extended.

96. He said more: They are two and one joins them. They become three and when they are three, they are one. He told them, These are the two names, Yud Hei Vav Hei and Yud Hei Vav Hei in Sh'ma Yisrael (the recital of the Sh'ma). "Our Elohim" was united with them and that is the seal of the ring, truth. When they get joined together, they are one in one union.

97. He said more: They are two and to one he returned. When he dominates, he flies on the wings of the wind and loiters and wanders into a group of two hundred thousand ones and hides there. He said to them, These are the two Cherubs upon which the Holy One, blessed be He, was riding. From the day that Joseph was hidden from his brothers, one was stored away and one remained with Benjamin as it is written: "And He rode upon the Cherub, and did fly: He soared on the wings of the wind" (Tehilim 18:11). AND WHAT HE SAID, And was hidden in two hundred thousand and was hidden, that refers to the one who rides on it, THAT IS CONCEALED IN TWO HUNDRED THOUSAND, that those two hundred thousand that are stored away are His, blessed is He.

94. אָמַר לוֹן הֵהוּא מִמָּנָא, פּוֹקוּ. נִפְקוּ בְּהִדְיָה, אָמַר לוֹן, שְׁמַעְתּוֹן מְדִי לְגוּ הֵהוּא דְרָגָא. אָמְרוּ, שְׁמַעְנָא דְהָא חַד קְלָא הוּהּ אָמַר, מֵאן דְפִסַּק, יִתְפַּסֵּק. מֵאן דְקִצֵּר, יִתְקַצֵּר. מֵאן דְקִצֵּר, יִתְאַרְךְ. אָמַר לוֹן, יִדְעָתּוֹן מֵאֵי הָאֵי. אָמְרוּ לֹא. אָמַר לוֹן, חֲמִיתּוֹן הֵהוּא נִשְׂרָא רַבְרָבָא, וְהֵהוּא יְנוּקָא דְקָא מְלָקֵט עֲשָׁבִין, ר' אֵילָאִי דְנִצְיָבִין הוּהּ. הוּא וּבְרִיָּה, וּמָטָא הָבָא, וְחָמָא הוּא וְיְנוּקָא בְרִיָּה מְעֵרְתָא דָא, בֵּיוֹן דְעָאֵלוּ לְגוּ חֲשׁוֹךְ, לֹא יָכִילוּ לְמַסְבֵּל, וּמִיתּוּ.

95. וְהֵהוּא יְנוּקָא בְרִיָּה, קִיּוּמָא בְּכָל יוֹמָא קָמִיהּ דְבִצְלָאֵל, בְּשַׁעְתָּא דְנִחִית מִמְתִּיבְתָּא עֲלָאָה, וְאָמַר קָמִיהּ תֵּלֶת מְלִין, עַד לֹא יִפְתַּח בְּצִלְאֵל בְּרִזִּין סְתִימִין דְחֻכְמָתָא, דְכָל מְלוֹי רִזִּין סְתִימִין אֵינוֹן, דְעִין לֹא רָאתָה אֱלֹהִים זֹלָתָךְ. הָאֵי דְאָמַר, מֵאן דְפִסַּק יִתְפַּסֵּק. מֵאן דְפִסַּק מְלִין דְאֹרִיּוּתָא, עַל מְלִין בְּטָלִין, יִתְפַּסְקוֹן חִיוֵהִי מֵהָאֵי עֲלֵמָא, וְדִינָה קִיּוּמָא בְּהֵהוּא עֲלֵמָא. מֵאן דְקִצֵּר יִתְקַצֵּר, מֵאן דְקִצֵּר אָמֵן, וְלֹא מְאָרִיךְ בֵּיהּ גּוּ נְיִיחָא, יִתְקַצֵּר מַחֲיִין דְהָאֵי עֲלֵמָא. מֵאן דְקִצֵּר יִתְאַרְךְ, מֵאן דְאָמַר אַחַד, אֲצַטְרִיךְ לַחֲטָפָא אֶלֶף, וְלִקְצָרָא קְרִיָּאָה דִּילָהּ, וְלֹא יַעֲבֹב בְּהָאֵי אֶת כָּלֵל. וּמֵאן דְעָבִיד דָא, יִתְאַרְכּוֹן חַיָּיו.

96. אָמְרוּ לִיהּ, תּוּ אָמַר, תְּרִין אֵינוֹן, וְחֻדָּא אֲשַׁתְתַּף בְּהוּ, וְאֵינוֹן תֵּלֶתָא. וְכֵד הוּוּ תֵּלֶתָא, אֵינוֹן חַד. אָמַר לוֹן, אֵלִין תְּרִין שְׁמֵהֶן דְשְׁמַע יִשְׂרָאֵל, דְאֵינוֹן יי' יי'. אֱלֹהֵינוּ אֲשַׁתְתַּף בְּהוּ, וְאִיהוּ חוֹתָמָא דְגּוֹשְׁפִנְקָא, אָמַת. וְכֵד מִתְחַבְּרֵן בְּחֻדָּא אֵינוֹן חַד בְּיַחְוָדָא חֻדָּא.

97. תּוּ אָמַר, תְּרִין אֵינוֹן וְחַד אֲתַהֲדֵר. כֵּד שְׁלִיט. טָאס עַל גְּדַפֵּי רוּחָא, וְשָׂאט בְּמֵאתָן אֶלֶף, וְאֲתַטְמֵר. אָמַר לוֹן, אֵלִין תְּרִין בְּרוּבִים, דְהוּהּ רַכִּיב בְּהוּ קוֹדֶשָׁא בְרִיךְ הוּא. וּמֵן יוֹמָא דְאֶגְגִּיזוּ יוֹסֵף מֵאֲחוּי, אֶגְגִּיזוּ חַד, וְאֲשַׁתְּאֵר חַד לְגַבֵּי בְנִימִין, הַה"ד וְיִרְכַּב עַל בְּרוּב וְיַעֲף וְיֵדָא עַל בְּנֵפִי רוּחַ. וְאֶגְגִּיזוּ בְּמֵאתָן אֶלֶף עֲלִמִין וְאֲתַטְמֵר, הֵהוּא דְרַכִּיב עֲלִיהּ, דְאֵינוֹן מֵאתָן אֶלֶף גְּגִיזִין, אֵינוֹן דִּילָיָה, בְּרִיךְ הוּא.

98. THE APPOINTED ONE told them, Go out from here. You are righteous AND DESERVING A HIGHER LEVEL. They emerged. The appointed one presented them with a rose, WHICH IS THE SECRET OF MALCHUT IN THE ASPECT OF LOWER CHOCHMAH and they left. When they left, the opening of the cave was concealed and was not visible at all. They noticed the eagle, WHICH IS THE SECRET OF THE FACE OF AN EAGLE, which descended from a tree and entered into a different cave. They inhaled the scent of the rose, AS THE ILLUMINATION OF CHOCHMAH IS CALLED SCENT, and entered there. They discovered the eagle on the mouth of the cave. He told them, Enter friends, the truly righteous, since I have not felt the gladness of having company since the day that I have been here, except through you.

99. They entered another orchard, MEANING TO ANOTHER LEVEL, and the eagle was with them, THAT IS THE SECRET OF THE FACE OF AN EAGLE. When they arrived at those scholars of the Mishnah, the eagle converted back to the shape of a man, MEANING TO THE SECRET OF THE FACE OF A MAN with a glowing robe like them, and sat together with them. He said to the MISHNAH SCHOLARS that were seated, Give honor to the Mishnah scholars that arrived here, since their Master shows them great wonders. One of them said to them, Have you a sign THAT YOU ARE WORTHY OF BEING HERE? They replied, Yes. They slipped out two roses and smelled them, THEREBY ALLUDING TO MALCHUT AND BINAH THAT ARE COMBINED TOGETHER IN THE SECRET OF THE TWO ROSES. They said, Be seated, deans of the Yeshivah. Be seated, truly righteous men. They held on to them and they sat. At that time, they learned from them thirty Halachot (lit. 'laws') that they did not know of before, and other secret meanings in the Torah.

100. They then returned to the scriptural scholars, and they found them studying and saying: "I had said, 'You are angels (Heb. Elohim), all of you sons of the most High'" (Tehilim 82:6), MEANING "I had said" during the time when you acted before listening, for "You are Elohim..." However, since you were drawn after your bad inclination, "nevertheless, you shall die like a man..." (Ibid. 7), just like the death of man brings him to dust in order to erase the bad inclination in his corpse. It is that bad inclination that dies and decays within.

101. The older man who led them said, It is also written here: "But as for you, your carcasses (Heb. pigreichem) shall fall in this wilderness" (Bemidbar 14:32). IF IT WAS JUST THE DEMISE OF THE BAD INCLINATION, what is the meaning of "your carcasses" IN PLURAL FORM? IT IS ONE EVIL INCLINATION THAT APPLIES TO ALL OF THEM. HE RESPONDS: That Evil Inclination is combined of male and female, AND "YOUR CARCASSES" MEANS the things lacking in you, since the bad inclination is called lack, as it always descends to an area that is lacking IN THE PERSON and does not ascend. Hence, we always promote things pertaining to holiness, not to decrease. In defilement, there is always a decrease and never an increase. Therefore, THE BAD INCLINATION IS REFERRED TO AS, "your carcasses," MEANING those things lacking within you, as is written: "Who were too weak (Heb. pigru) to go over the wadi" (I Shmuel 30:10). The final sequence of the verse is proof THAT IT REFERS TO THE BAD INCLINATION, since it is written: "(they) shall fall" (Bemidbar 14:39) and IT IS not WRITTEN: '(you) shall fall'. So, too, "in this wilderness they shall be consumed" (Ibid. 35) these carcasses, MEANING, THE BAD INCLINATIONS, "and there they shall die," since it is the wish of the Holy One, blessed be He, to eliminate these carcasses from the world forever.

98. פוקו מהכא, זכאין אתון, נפקו, יֵהב לון ההוא ממנא וורדא חדא ונפקו. כד נפקו אסתים פום מערתא, ולא אתחזי כלל. חמו ההוא נשרא, דהוה נחית מההוא אילנא, ועאל גו מערתא אחרא. ארחו אינון בההוא וורדא, ועאלו תמן, אשכחו ההוא נשרא אפום מערתא, אמר לון עולו זכאי קשוט חברין, דהא לא חמינא חדוה דחברותא, מן יומא דאנא הכא, אלא בכו.

99. עאלו מאטו לפרדס אחרא, ודהוא נשרא בהדיהו, כד מטו לגבי אינון מאריהון דמשנה, אתהדר ההוא נשרא בדיוקנא דאדם, בלבוש יקר, מנהרא כוותייהו, ויתיב עמהון כחדא, אמר לאינון דיתבי, הבו יקר למארי מתניתא דאתו הכא, דהא מאריהון אחמי לון פליאן רברבן הכא. אמר חד מנייהו, אית בכו סימנא. אמרו הין. אפיקו תרין ורדין, וארחו בהו. אמרו, תיבו מארי מתיבתא, תיבו זכאי קשוט, אחידו בהו, ויתבו. בההיא שעתא, אולפו תמן תלתין הלכות, דלא הוו ידעי מקדמת דנא, ורזין אחרנין דאורייתא.

100. אהדרו לגבי אינון מארי מקרא, אשכחו דהוו אמרי, אני אמרתי אלהים אתם ובני עליון כלכם. אני אמרתי, בשעתא דאקדימתון עשיה לשמיעה. דהא אלהים אתם וגו'. כיון דאמשכתון בתר יצר הרע, אכן באדם תמותון וגו'. מה מיתתו של אדם אחית ליה לעפרא, בגין דיתמחי ההוא יצר הרע די בגייה, ודהוא יצר הרע איהו דמית, ואתעבל בגייה.

101. אמר ההוא סבא דעלייהו, אוף הכא כתיב, ופגריכם אתם יפלו במדבר הזה. מאי פגריכם. דא יצר הרע, כליל דכר ונוקבא. חסרונין דאית בכו, דיצר הרע נחית תדיר לחסרונא, ולא סליק. בקדש מעלין ולא מורידין, במסאבו מורידין תדיר, ולא מעלין. וע"ד אקרון פגריכם, חסרונין דלכון. כד"א אשר פגרו מעבור את הנחל וגו', סופא דקרא אוכח, דכתיב יפלו, ולא תפלו. וע"ד, במדבר הזה יתמו אינון פגרים ושם ימותו, בגין דרעותא דקודשא בריך הוא לשיצאה להני פגרים מעלמא, לעלם.

102. Rabbi Ila'i said to them: truly righteous men, enter and see, since permission is given to you to proceed to the area where the veil is spread. Praised is your lot. They rose and entered a place where there were scholars of Agadah, whose faces were bright as the sunlight. They said: Who are these? He said to them: These are the Agadah scholars, and they properly see the light of the Torah, daily. They remained and listened to several new illuminations in the Torah, but were not given authority to join with them.

103. Rabbi Ila'i told them to enter another area and look around. They entered into another garden and also saw, BESIDES OTHER THINGS, people digging graves. Immediately they die, and immediately reincarnate with bright holy bodies, SINCE THESE WERE THE DECEASED OF THE DESERT. They said to him, What is this? He replied to them, They do this every day and, when they die, the evil filth which they received before immediately decays. They quickly rise up with bright new bodies, with these holy bodies that they had when they stood on Mount Sinai, exactly as you see THEM, since all stood on Mount Sinai with bodies totally free of dirt. As soon as they drew upon themselves the Evil Inclination, they again had other bodies other than the bodies they had prior to that, strange bodies - MEANING THAT THE FILTH OF THE SERPENT WAS AGAIN UPON THEM. About this, it is written: "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6).

104. A voice stirred and said, Go and congregate there. Aholiav stands on his spot and there are chairs before him. Suddenly, everything disappeared and they saw nothing. They remained alone under the trees in the garden. They noticed another door. They entered there, saw a chamber and sat down there. There were two youths there. They raised their eyes and saw a dwelling that was embroidered in all the kinds of artistry and colors existing in the world. On it was spread a curtain of sparkling light, at which the eyes were not able to gaze. Beyond that, they saw nothing.

105. They inclined their ears and heard a voice that was saying, Betzalel is the fourth to the supernal lights. Joseph is the fourth in the lights of the Adam. HE IS the elevation above, most beloved of all. About him, the verse is written: "And its drink offering shall be the fourth part of a hin...in the holy place..." (Bemidbar 28:7). Whoever gazes and looks, his eyes will be blinded. Whoever does not gaze will be open-eyed and see. A tree of eighteen, when it bends itself, will return upright and endure. If it does not bend itself, the evil snake will consume it. Whoever enters two Cherubs forward, his wish will be accomplished. Whoever contemplates is far from his will. The offering of a youth is perfect to be accepted. And the voice stopped. ALL THOSE POINTS WILL BE EXPLAINED IN THE ZOHAR FURTHER ON.

102. אָמַר לָהֶם רַבִּי אִילָאִי, זָכָאֵי קְשׁוּט, עוֹלוּ וְתַחֲמוּ, דְּהָא רִשׁוּ אַתְמָסֶר לְכוּ, לְמִיעַל עַד הָהוּא אַתְר דְּפְרוּכְתָא פְּרִיסָא. זָכָאֵה חוּלְקִכוֹן. קָמוּ וְעָאלוּ גוּ דּוּכְתָא חָדָא, וְהוּוּ תַמָּן מְאָרִיהוֹן דְּאַגְדָּה, וְאַנְפִּיהוֹן מְנַהֲרָן בְּנִהִירוּ דְּשִׁמְשָׁא. אָמְרוּ מֵאן אֵלִין. אָמַר לָהֶם, אֵלִין מְאָרִיהוֹן דְּאַגְדָּה. וְחָמָאן בְּכָל יוֹמָא נִהִירוּ דְּאוּרִייתָא בְּדָקָא יָאוּת. קִיּוּמָא, וְשִׁמְעוּ בְּמָה מְלִין חֲדָתִין בְּאוּרִייתָא, וְלֹא אַתִּיהִיב לֹון רִשׁוּ לְמִיעַל לְגוּיִיהוּ.

103. א"ל ר' אילאי, עולו לדוכתא אחרא ותחמו. עאלו לגו גנתא אחרא, וחמו אוף הכי כראן קברין, ומתהדרין חין בגופין מנהרן קדישין. אמרי ליה, מאי האי. א"ל, דא עבדי בכל יומא, ומיד דשכבי מתעבלא ההוא וזהמא בישא דקבילו בקדמיתא, וקיימין מיד בגופין חדתין מנהרין, באינון גופין קדישין דקיימי על טורא דסיני, בגוונא דאתון חמאן, קיימו בלהו על טורא דסיני, בגופין בלא לכלוכא כלל, בין דאמשיכו עליהו יצה"ר, אתהדרו בגופין אחרנין, דגופין קדמאין, גופין נוכראין, הה"ד ויתנצלו בני ישראל את עדים מהר חורב.

104. קָלָא אַתְעֵר, זִילוּ אַתְכַּנְשׁוּ, הָא אַהֲלִיאב קָאִים עַל קִיּוּמִיה, וְכָל אִינוּן קַתְרָאִין קָמִיה. לְשַׁעְתָּא פִּרְחוּ בְּלָהוּ, וְלֹא חָמוּ מְדִי, אֲשַׁתְּאֲרוּ בְּלַחוּדִיִּיהוּ תַּחוּת אֵילָנִין דְּגִנְתָּא. חָמוּ פִּתְחָא אַחְרָא, עָאלוּ תַמָּן, חָמוּ הֵיכְלָא חָדָא, עָאלוּ וַיְתִיבוּ תַמָּן. תְּרִין עוֹלִימִין הָווּ תַמָּן. זָקְמוּ עֵינִין, וְחָמוּ חַד מִשְׁכְּנָא מְרַקְמָא בְּכָל זִינֵי צִיּוּרִין וּגְוּוּנִין דְּעֵלְמָא, וְעָלִיה פְּרִיס פְּרִיסָא דְּנִהוּרָא מְנַצֵּצָא, דְּלֹא יִכְלִין עֵינִין לְאַסְתַּבְּלָא, מִתַּמָּן וּלְהֵלָאֵה לֹא חָמוּ בְּלוּם.

105. אַרְבִּינוּ אוּרְנִין, וְשִׁמְעוּ חַד קָלָא דְּהוּה אָמַר, בְּצִלָּל רְבִיעָא אִיהוּ לְנִהוּרִין עֲלָאִין. יוֹסֵף רְבִיעָא אִיהוּ גוּ נִהוּרִין דְּאָדָם קְדָמָא. סְלִיקוּ דְּלֵעִילָא, חֲבִיבָא דְּכָלָא. עָלִיה בְּתִיב, וְנִסְכּוּ רְבִיעִית הֵינן בְּקֶדֶשׁ וְגו'. מֵאן דִּיִּסְתַּבֵּל וְחָמִי, יִסְמוֹן עֵינִיה. מֵאן דְּלֹא יִסְתַּבֵּל, חָמִי וְאַתְפַּתַּח. אֵילָנָא דְּתַמָּנִי סְרִי, בְּדַ בְּפִיָּה, יִזְקוֹף וַיְתַקֵּים. אִי לֹא בְּפִיָּה, חוּיָא בִּישָׁא אָכִיל לִיה. מֵאן דְּעָאל תְּרִין בְּרוּבִין לְגוּ, רְעוּתִיה אַתְעֵבִיד. מֵאן דְּמַעֲיִין, רַחֵיק מִרְעוּתִיה. קְרַבְנָא דְּרַבִּנָּא, שְׁלִים לְאַתְקַבְּלָא. פֶּסֶק הָהוּא קָלָא.

106. Those two youths asked, Have you a sign with you? They answered, Yes. They took out the two roses and smelled them. They were told to be seated while they heard two of the ancient secrets from the dean of the Yeshivah, which they shall keep forever secret. They agreed.

107. Rabbi Shimon said, All these points and all that they observed, they wrote down. When they reached here, AS THEY WERE TOLD TO KEEP THESE THINGS SECRET, it was written, MEANING IT WAS WRITTEN ABOUT THEM: "I will take heed to my ways, that I sin not with my tongue" (Tehilim 39:2). I inquired of my father, Father, what was referred to by these two items? He said to me, Your life, my son. These two matters have built worlds and destroyed worlds, for whoever made use of them.

108. As soon as they heard these two items, the youths told them, Leave, leave, for you have no permission to listen to more. One of them then took out an apple, gave it to them and said, Smell this. They smelled it and left. And of all that they saw, they forgot nothing. They left.

109. Another appointed one came and he said to them, Friends, Rabbi Ila'i has sent me to you. Wait for him here at the entrance of the cave and he will come and tell you about supernal matters of which you knew nothing, for he asked permission from the Yeshivah to have authority to reveal the matters to you. They emerged with him and waited at the entrance of the cave and they were repeating the points to each other, of all that they beheld and learned there.

110. In the meantime, Rabbi Ila'i arrived and was shining like the sun. They inquired of him, Have you heard anything new in the Torah? He told them, Certainly. I have been granted permission to relate it to you. They joined together at the cave entrance and sat down. He told them, You are worthy that your Master has revealed to you the likeness of the World to Come, and you have no fear nor awe. They responded, Certainly, we have already forgotten the way of people, and is it any wonder, after all that we observed on this mountain?

106. אָמְרוּ אֵינֹן תְּרִין עוֹלָמִין, סִימָנָא אֵית בְּגוּיכֹּ. אָמְרוּ הֵין. אֶפִּיקוּ אֵינֹן תְּרִין וִרְדִּין, אֲרַחוּ בְּהוּ, אָמְרוּ תִיבּוּ, עַד דְּתִשְׁמַעוּן תְּרִין מַלְיָן, בְּרִזִּין עֲתִיקִין, מְגוּ מֵאֲרִי מְתִיבְתָּא, וִיהוֹן תְּדִיר בְּרָזָא בְּגוּיכֹ. אָמְרוּ הֵין.

107. אָמַר רַבִּי שִׁמְעוֹן, כָּל הַנִּי מַלְיָן, וְכָל מַה דְּחֻמוֹ, כְּתִבּוּ. וְכַד מְטוּ הֶכָא, הוּהּ כְּתִיב אֲשַׁמְרָה דְּרַכִּי מִחֻטָּא בְּלִשׁוֹנִי. וְאִנָּא שְׁאִילָנָא לֵאבִי אָבָא, כַּמָּה הוּוּ אֵינֹן תְּרִין מַלְיָן, וְאָמַר לִי חֵינֵךְ בְּרִי, אֵינֹן תְּרִין מַלְיָן, בְּאִנּוּ עֲלָמִין, וְחֲרִיבּוּ עֲלָמִין, מֵאֵן דְּאִשְׁתַּמֵּשׁ בְּהוּ.

108. בֵּינָן דְּשִׁמְעוּ אֵלִין תְּרִין מִלְיָן, אָמְרוּ אֵינֹן יְנוּקִי, פּוֹקוּ פּוֹקוּ, לִית לָכוּ רְשׁוּתָא יְתִיר לְמִשְׁמַע. אֶפִּיק חַד מִנֵּיהּ, תַּפּוּחַ אֶחָד, וַיִּהֲב לֹן. וְאָמַר, אֲרַחוּ בְּדָא, אֲרַחוּ בֵּיהּ, וְנִפְקוּ, וּמְכַל דְּחֻמוֹ לֹא אֲנִשׁוּ כְּלוּם. נִפְקוּ.

109. הָא מִמְנָא אַחְרָא, אַתָּא אָמַר לֹן, חֲבֵרִיא, ר' אִילָאִי שְׁדַרְנִי לָכוּ, תּוֹרִיכּוּ לִיהּ הֶכָא אַפּוּם מַעֲרֵתָא, וְהוּא יִיתִי וְיִזְדַּע לָכוּ מַלְיָן עֲלָאִין דְּלֹא יִדְעִתוּן. דְּאִיהוּ תִבַּע מְגוּ מְתִיבְתָּא, דִּיהָא לִיהּ רִשׁוּ לְגַלְאָה לָכוּ מַלְיָן. נִפְקוּ בְּהִדְיָה וְאוֹרִיכּוּ אַפּוּם מַעֲרֵתָא, וְהוּוּ מִהֲדִרִין מְלִי דָא לְדָא, מְכַל מַה דְּחֻמוֹ וְאוֹלְפּוּ תַמָּן.

110. אֲדַהְבִּי, הָא ר' אִילָאִי אַתָּא, נְהִיר כְּשִׁמְשָׁא. א"ל אוֹרִיָּתָא חֲדָתָא שְׁמַעְתָּא. אָמַר לֹן וְדָאִי, וְרִשׁוּ יִהְיֶה לִי לְמִימַר לָכוּ מַלְיָן. אַתְחַבְּרָא בְּחָדָא אַפּוּם מַעֲרֵתָא, וְיִתְבּוּ. אָמַר לֹן זְכָאִין אַתּוּן, דְּאֲחֻמִּי לָכוּן מְאִרִיכּוֹן בְּגוּזָנָא דְּעֲלָמָא דְּאֲתִי, וְהָא לִית לָכוּ דְּחִילוּ וְאִמְתָּנוּ, אָמְרוּ וְדָאִי הָא אַתְנָשִׁי מִנָּן אֲרַחָא דְּבִנִי נָשָׂא, וְתוֹוְהָא אִיהוּ עַל כָּל מַה דְּחֻמִּין בְּהָאִי טוֹרָא.

111. He said to them, Have you seen all these mountains? All are heads of Yeshivot to this nation OF PEOPLE WHO DIED in the desert. They now achieve what they had not merited while they were alive. And these heads of the Yeshivot all gather on new moons, on Shabbat and holidays, at the mountain of Aaron the priest, get roused to him and enter his Yeshivah. They are renewed there with the purity of the holy dew that flows down on the head of Aaron and the anointing oil that flows down on him. With him, all become renewed with the new interpretations of the Holy King's love, so that it is called here the Yeshivah of love.

112. He, AARON, travels with the entire Yeshivah and secretly and lightly they fly like eagles to the Yeshivah of light, which is the Yeshivah of Moses. Everyone stays outside and does not enter inside, except for Aaron exclusively, EXCEPTING only those that are called by name on specific times, MEANING, ON SHABBAT AND NEW MOON.

113. No one can see Moses, since a veil is drawn over his face and seven clouds of glory surround him. Aaron stands within the surrounding curtain, WHICH IS THE PARTITION, below Moses. That fence is separating and not separating between them, MEANING THAT IT DOES NOT SERVE AS A COMPLETE SEPARATION. All the heads of the Yeshivot are on the outside of that curtain, which is this partition, MEANING THAT IN FACT, IT IS A COMPLETE SEPARATION. And all the rest OF THE WISE MEN are beyond the seven clouds THAT SURROUND HIM. The brightness of these clouds is in accordance with the new Torah illuminations that are revealed.

114. They were refined in the fineness of that light until MOSES' mask was visible to them. From that mask, they were able to see a light that is brighter than any light in the world. And that, THE MASK, IS the face of Moses, since his face is not at all visible. There is nobody who could see it, except for that light that emanates from this mask behind all these clouds.

115. Moses told Aaron the matter simply, WITHOUT EXPLANATIONS, and Aaron then explained it to the heads of the Yeshivot. In what way did he explain THE MATTERS? With all these streams, THAT IS THE LEVELS, that were blocked FROM JOSHUA AND THE REST OF YISRAEL, when Joshua's time came TO LEAD THE GENERATION, MEANING THE THREE HUNDRED LAWS AND EIGHT HUNDRED DOUBTFUL MATTERS THAT HAD BEEN CONCEALED FROM HIM. Now, Moses returned them to them through many wonders and sources, and springs and streams that flow from each and every matter.

111. אָמַר לוֹן, חֲמִיתוֹן אֵלֶיךָ טוֹרֵא, כָּלֵהוּ רָאִשֵׁי מְתִיבְתֵי לַעֲמָא דָּא דְּבַמְדַּבְּרָא. וְזָכוּ הַשְׁתָּא, מַה דְּלֹא זָכוּ בְּדֵי הוּא בְּחִיּוֹן. וְאֵלֶיךָ רִישֵׁי מְתִיבְתֵי, כָּלֵהוּ בְּרִישׁ יִרְחֵי וְשַׁבְּתֵי וּמוֹעֲדֵי, מִתְּבַנְשֵׁי לְגַבֵּי טוֹרָא דְּאַהֲרֹן כְּהֵנָּא, וּמִתְעַרֵּי לְגַבִּיָּה, וְעֹאֲלִין גּוֹ מְתִיבְתָּא דִּילִיָּה, וּמִתְחַדְשֵׁן תַּמָּן, בְּדַכּוֹ דְּטָלָא קְדִישָׁא דְּנִחִית עַל רִישֵׁיהּ, וּמִשַּׁח רַבּוּ דְּנִגִּיד עֲלֶיהָ, וְעַמִּיָּה מִתְחַדְשֵׁן כָּלֵהוּ בְּחִדּוּשֵׁין דְּרַחֲמִין דְּמַלְכָּא קְדִישָׁא, עַד דְּאַקְרִי הֵכָּא מְתִיבְתָּא דְּרַחֲמִימוּתָא.

112. וְאִיהוּ נָטִיל בְּכָל מְתִיבְתָּא, בְּטַמִּירוּ דְּקִיק מִתְעַפְפֵּן בְּנִשְׁרִין גּוֹ מְתִיבְתָּא דְּנִהוּרָא, וְאִיהוּ מְתִיבְתָּא דְּמִשָּׁה, וְכָלֵהוּ קִיּוּמֵי לְבַר, וְלֹא עֹאֲלִין לְגוֹ, בְּרֵי אַהֲרֹן בְּלַחְדוּרֵי וּכְפּוּם שְׁעָתָא אֲקִרוּן בְּשָׂמָא.

113. וְלִית מָאן דְּחָמֵי לִיהּ לְמִשָּׁה, דִּהָא הֵהוּא מְסוּהָ דְּאַנְפּוּי, פְּרִיס קְמִיָּה. וְשַׁבַּע עֲנְנֵי יָקָר סַחְרִיָּה. אַהֲרֹן קָאִים גּוֹ פְּרָגוּדָא דְּלִתְתָּא מִן מִשָּׁה. וּפְרָגוּדָא פְּסִיק, וְלֹא פְּסִיק בְּגִוְיָהוּ. וְכָל רִישֵׁי מְתִיבְתֵי, לְבַר מְפֻרְכְּתָא דְּפְרָגוּדָא דָּא. וְכָל שְׂאָר, לְבַר מְאִינוֹן עֲנִיָּן. וּכְפּוּם חִדּוּשֵׁי דְּנִהוּרֵי דְּאוּרִיָּתָא דְּאַתְנַהֲרָא, הֵכִי מְנַהֲרֵן אִינוֹן עֲנִיָּן.

114. וְאַתְקְלִישׁוּ בְּדְקִיקוֹ דְּנִהוּרָא, עַד דְּאַתְחַזִּי הֵהוּא מְסוּהָ, וּמַגּוּ הֵהוּא מְסוּהָ, חֲמָאן נִהוּרָא דְּנִהוּרֵי יִתִּיר מְכָל נִהוּרִין דְּעֻלְמָא. וְאִינוֹן אֲנַפֵּי מִשָּׁה. אֲנַפּוּי לֹא אֲתַחְזוֹן כָּלֵל, וְלִית מָאן דְּחָמֵי לוֹן, בְּרֵי הֵהוּא נִהוּרֵי דְּנִפְּיָק מַגּוּ הֵהוּא מְסוּהָ, בְּתַר כָּל אִינוֹן עֲנִיָּן.

115. מִשָּׁה אָמַר מְלֵה סֵתָם לְאַהֲרֹן, וְאַהֲרֹן פְּרִישׁ לְרַבְרְבֵי מְתִיבְתֵי. בְּמַה פְּרִישׁ. בְּכָל אִינוֹן מִבּוּעִין דְּאַסְתִּימוּ מְנִיָּה, בְּדֵי מְטָא זְמַנִּיָּה דִּיהוּשָׁע. וְהַשְׁתָּא אִיהוּ מְהֻדָּר לוֹן. בְּכַמָּה פְּלִיאָן, וּמְקוּרִין וּמִבּוּעִין וּנְחָלִין דְּנִבְעִין מְכָל מְלֵה וּמְלָה.

116. All the virtuous women of that generation, MEANING THE DESERT GENERATION, also came to Miriam in those times and they all ascended TO HER like smoke columns from the desert. That day is referred to as feast day. In the Shabbat and holiday evenings, all the women came to Miriam and engaged in trying to understand the world's creator. Praised is this generation - THAT IS, THE GENERATION OF THE DESERT - from all the rest of the generations in the world. They left the Yeshivah of Moses and flew to the Yeshivah of the firmament, WHICH IS THE YESHIVAH OF METATRON. Those that are worthy take flight to the highest Yeshivah, WHICH IS THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE. About that generation, it is written: "Happy is that people, that is in such a case: happy is that people whose Elohim is Hashem" (Tehilim 144:15).

116. כָּל נָשִׁין זָכִיין דִּהאי דְרָא, אֲתָאן לְמַרְיָם אוּף
הָכָא בְּהַנִּי זְמַנִּין. וּכְדִין סִלְקִין בְּלֵהוּ, כְּתַמְרוֹת עֶשֶׂן
גּוּ מִדְּבָרָא דָא. וְהָהוּא יוֹמָא, אֲקָרִי יוֹמָא דִּהְלֹלָא.
נָשִׁין בְּלִילֵי שַׁבָּתוֹת וּבְלִילֵי יוֹמֵין טָבִין, בְּלֵהוּ אֲתָאן
לְגַבֵּי מַרְיָם, וְיַדְעִין אֲשֶׁתְּדִלּוּתָא בִּידְעִיָּה דְמַאֲרִי
עֲלֵמָא. זָכָא דְרָא דָא, מִכָּל דְרִין דְעֲלֵמָא. נִפְקִי
מִמְתִּיבְתָּא דְמֹשֶׁה, וּפְרָחִי לְגַבֵּי מְתִיבְתָּא דְרִקִּיעָא,
וְאִינוּן דְאַתְחֻזּוֹן פְּרָחִי לְגַבֵּי מְתִיבְתָּא עֲלָאָה. עַל
הָהוּא דְרָא כְּתִיב, אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ אֲשֶׁרִי הָעַם
שׂוֹיִי אֱלֹהִיו.

14. The difference between Tam and Tamim

Rabbi Ila'i explains why Abraham was referred to as Tamim, perfect, while Jacob was referred to as Tam, perfect, and says that the difference has to do with the fact that Jacob was more perfect, being circumcised. With the wholeness of male and female together, Tam takes the letter aleph to become Emet, truth, as in "You will show truth to Jacob." When Abraham circumcised himself he entered into Tam and also into its levels that are together called Yam, ocean, thus becoming Tamim that combines the letters of both; thus he was connected with the right. Everyone should contain the holy levels and be Tam Yam in order to be able to accept the aleph, the secret of Jacob, to become Emet or truth. Rabbi Ila'i tells us how Malchut is covered on the outside with blue that was taken from the ocean so that those who look at her with the evil eye will draw the blue color that is judgment; internally, however, all the colors sparkle in her and are embroidered with the light of Chochmah. Similarly the man who wears the blue tzitzit becomes Tamim every day. He becomes elevated afterward to higher levels by the wearing of the Tefilin, to the levels of Zeir Anpin. It now appears that seven days have passed since the righteous rabbis began their supernal experience, and Rabbi Ila'i now tells them the explanation of the six sections of the mysterious riddle they heard earlier.

117. Rabbi Ila'i opened the discussion saying, "You shall be perfect (Heb. tamim). with Hashem your Elohim" (Devarim 18:13). HE ASKS: What is the difference between Tam (lit. 'perfect') and Tamim (lit. 'perfect'). HE RESPONDS: By Abraham, it is written: "Walk before me, and be perfect (Heb. tamim)" (Beresheet 17:1). By Jacob, who was more perfected, it is written: "And Jacob was a plain (perfect - tam) man" (Beresheet 25:27). Why was he called a perfect man? Since no refuse was left with him, as the uncovering of the membrane at circumcision was performed on him.

117. פֶּתַח ר' אִילָאִי וְאָמַר, תָּמִים תִּהְיֶה עִם יי'
אֱלֹהֶיךָ. מָה בֵּין תָּם לְתָמִים. בְּאַבְרָהָם כְּתִיב,
הִתְהַלֵּךְ לִפְנֵי וְהָיָה תָּמִים. וַעֲקֵב דְאַשְׁתָּלִים יִתִּיר,
כְּתִיב בֵּיהּ, וַעֲקֵב אִישׁ תָּם. אֲמַאי אֲקָרִי אִישׁ תָּם.
בְּגִין דְּלֹא אֲשֶׁתָּאֵר בֵּיהּ פְּסוּלַת כָּלִל, דִּהָא פְּרִיעָה
הָוָה בֵּיהּ.

118. HE INQUIRES: How did he perform that membrane uncovering and become cleansed from that refuse? HE RESPONDS: That area that strengthens the refuse within - THAT EXISTS where the membrane is - is an ox, WHICH IS the left image of His throne. FOR IN THE CHARIOT OF THE THRONE ARE THE IMAGE FACE OF THE LION TO THE RIGHT AND THE IMAGE FACE OF THE OX TO THE LEFT. That ox is referred to as an ox that has not gored (Heb. tam), since there exists an impression of that Covenant in the Chariot of that throne. Therefore, this ox is called an unblemished ox. Jacob is connected with it and with this ox, he has performed the membrane uncovering and has removed the soil of that refuse entirely.

118. בְּמָה אֲתַפְרֵעַ, וְאֲתַדְבִּי מֵהָהוּא פְּסוּלַת בְּגִין
דִּהָהוּא אֲתֵר דְאַתְקִיף לְפְסוּלַת, דְּלָגוּ אֲתֵר דְּפְרִיעָה
שְׂאֲרֵי, אִיהוּ שׁוֹר, דִּיוֹקְנָא דְשִׁמְאֵלָא דְכִרְסָיָא דִּילִיָּה.
וְהָהוּא שׁוֹר, אֲקָרִי שׁוֹר תָּם. דִּהָא רְתִיבָא דְכִרְסָיָא,
רְשִׁימָא דְבְּרִית אִית בֵּיהּ. וְעַד, הָאִי שׁוֹר אֲקָרִי תָּם.
וַעֲקֵב אֲחִיד בֵּיהּ בְּגִינוּיָהּ, וּבְהָאִי שׁוֹר עָבִיד פְּרִיעָה,
וְאֲעַבֵּר זֹהֲמָא דְפְּסוּלַת כָּלִא.

119. In the Baraita of Betzalel, it is written: "And Elohim remembered Rachel" (Beresheet 30:22). HE INQUIRES: About Sarah, it is written "visited," as in: "AND HASHEM VISITED SARAH" (BERESHEET 21:1), but about Rachel, it is written "remembered." Why? HE RESPONDS: "Remember," WHICH IS THE SECRET OF YESOD, is impressed on Jacob, who was a complete covenant, when Joseph was born. How WAS THIS PERFECT COVENANT ACHIEVED? It is when he took with him the ox that assails the Other Side, WHICH ASSAILS AND DESTROYS THE SOILED REFUSE OF THE OX THAT GORED THRICE THAT DWELLS WITHIN THAT MEMBRANE TO BE REMOVED, AS MENTIONED NEARBY. Therefore, Joseph is referred to as "the firstling of his herd" (Devarim 33:17), meaning the ox's firstborn that Jacob took and pushed aside that ox OF THE OTHER SIDE, WHICH IS THE OX THAT GORED THRICE.

120. The unblemished (Heb. tam) ox, MEANING "and Jacob was a plain (Heb. tam) man" MEANS a sovereign ruler, the master of the house within which that unblemished ox dwells; THAT IS, MALCHUT FROM WHICH IS DRAWN THE UNBLEMISHED OX, AS MENTIONED NEARBY. Because there exists an ox that has gored thrice on the side of the foreskin and the skin of the uncovered membrane, MEANING THE ENTIRE FORESKIN AND THE REFUSE THAT IS ABSORBED IN THE SKIN OF THE MEMBRANE THAT GETS UNCOVERED, AS MENTIONED, many prosecutors emanate and result from it until the lowest level that is referred to as "Shin Aleph Yud Hei," that HARMFUL DEMON, which fells the houses that are empty of people. All result from that ox who gored thrice when joined with the evil ass. THE ASS IS THE SECRET OF THE HARSH JUDGMENT OF MANULA (ENG. 'THE LOCK') THAT, WHEN JOINED WITH THE OX THAT GORED THRICE, IT SAYS OF IT, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). FOR THE JUDGMENT OF THE MANULA, THE SECRET OF THE ASS IS REVEALED. THUS, AN OX AND AN ASS ARE JOINED TOGETHER FOR AN OVERALL DESTRUCTION. Therefore, "you shall not plow with an ox and an ass together" (Devarim 22:10) in order not to incite them.

121. In the Yeshivah of Betzalel and also in the two Yeshivot, MEANING IN THE YESHIVAH OF METATRON AND THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE, THEY SAID THAT "And Jacob was a plain (Heb. tam) man" MEANS the husband of that Tam, WHICH IS MALCHUT. Who is he, THE HUSBAND OF TAM? That is the Aleph, which is in the secret of Vav, FULLY SPELLED VAV-ALEPH-VAV, SINCE JACOB IS THE SECRET OF ALEPH AND MALCHUT IS THE SECRET OF TAM. When they are the wholeness of male and female together, then Jacob takes all these letters - ALEPH, TAM - THE SECRET of Aleph Tav Mem. These are THE LETTERS OF emet (Eng. 'truth') and it is written: "You will show truth to Jacob" (Michah 7:20), SINCE TRUTH combines the male and female together, AND THEN they are in complete perfection.

122. Abraham was not commanded about the uncovering of the membrane. When he entered, MEANING HE CIRCUMCISED HIMSELF, he entered into Tam and into its levels that are called in combination Yam (Eng. 'ocean'). This is Tamim, WHICH CONTAINS THE LETTERS IN TAM YAM. Following this, Abraham was elevated and entered the innermost interior, and was connected with the uppermost right.

119. בְּמִתְנִיתָא דְּבִצְלָאֵל כְּתִיב, וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל. בְּשָׂרָה כְּתִיב פְּקִידָה, וּבְרָחֵל כְּתִיב זְכִירָה, אֲמַאי. בְּגִין דְּזִכֹּר אֶתְרָשִׁים בִּיעֲקֵב, דְּאִיהוּ בְּרִית שְׁלִים, כִּד אֶתְיִילַד יוֹסֵף. וּבִמָּה. כִּד נָטַל שׁוֹר בְּהָרִידָה, דְּלֹא יִתְקִיף לְסִטְרָא אַחְרָא. וּבג"כ, אֶתְקַרִי יוֹסֵף בְּכוֹר שׁוֹר, בְּכוֹר דִּהְוּא שׁוֹר דְּנָטַל יַעֲקֹב בְּכוֹר שׁוֹרוֹ, וְדָחִי לִהְוּא שׁוֹר.

120. שׁוֹר תָּם, וַיַּעֲקֵב אִישׁ תָּם. רַבּוֹן וְשְׁלִיט, מְאִרִּיה דְּבֵיתָא, דִּהְוּא שׁוֹר תָּם שְׂאֲרֵי בְּגִיּוּתָהּ. בְּגִין דְּאִית שׁוֹר מוֹעֵד בְּסִטְר עֲרָלָה פְּרִיעָה. וּכְמָה גְּרִינִי נִימוּסִין נִפְקִין מִנִּיה, עַד דְּרָגָא בְּתַרְיִיתָא דְּאֶקְרִי שְׂאִי"ה. הֵוּא דְּאֶפִּיל בִּיתוֹן דְּעֵלְמָא, דְּלֹא דִּיּוּרִין בְּהוּ בְּנֵי נֶשָׂא. וּכְלָהוּ נִפְקָא מִהְוּא שׁוֹר מוֹעֵד. וְדָא בְּחִבּוּרָא דְּחִמּוֹר בִּישָׂא. וּבג"כ לֹא תַחְרוּשׁ בְּשׁוֹר וּבְחִמּוֹר יַחְדָּיו. בְּגִין דְּלֹא לְאַתְעָרָא לָהּ.

121. וּבִהְוּא מְתִיבְתָּא דְּבִצְלָאֵל, וְכֵן בְּתַרִּין מְתִיבְתָּא, וַיַּעֲקֵב אִישׁ תָּם. בְּעֵלָה דִּהְוּא תָּם. וּמֵאן אִיהוּ א' רִזָּא דִּין'ו. וְכִד הוּוּ כָּלֵל דְּכֵר וְנוֹקְבָא כְּחָדָא, כְּדִין נָטִיל כָּל אֶתְוּן אֵלִין אֶת"ם, וְאִיהוּ אֶמ"ת. תַּתָּן אֶמֶת לַיַּעֲקֹב, כָּלֵל דְּכֵר וְנוֹקְבָא כְּחָדָא, שְׁלִימוּ דְּכָלָא.

122. אַבְרָהָם לֹא אֶתְפַּקֵּד עַל פְּרִיעָה, וְכִד עָאֵל, עָאֵל לֵהֲאִי תָם, וּלְגוּ דְּרִגִּין דִּילִיָּה, דְּאֶקְרוּן כְּחָדָא יָם. וְהֵינּוּ תָמִים. לְבַתֵּר אֶסְתַּלֵּק אַבְרָהָם, וְעָאֵל לְגוּ, וְאַתְקַשְׁר עִם יְמִינָא עֲלָאָה.

123. "You shall be perfect (Heb. tamim) with Hashem your Elohim," certainly. Just like He is tamim in one principle, SINCE YAM WAS INCLUDED IN TAM, AS MENTIONED. You, too, be perfect (Heb. tamim) with Him, with Him certainly. Through what does a person become Tamim? - MEANING that he be Tam Yam IN ONE COMBINATION. All the holy levels OF MALCHUT THAT IS REFERRED TO AS TAM are called Yam and never separate from it. You likewise remove from yourself all the foreign levels, THAT IS THE SECRET OF THE THREE UNCLEAR KLIPOT, and get connected with tamim. So you should contain the holy levels, which are the secret of Yam and the holy level Tam, THAT SHOULD BE READY to accept AFTERWARDS the Aleph, which is the secret of Jacob. AND THE COMBINATION, EMET, WILL BE MADE, AS WE MENTIONED PREVIOUSLY. Every day man must be Tam Yam, in exactly the same way.

124a. Someone explained in the Yeshivah that the holy moon, WHICH IS THE SECRET OF MALCHUT, is white in color, WHICH IS THE SECRET OF THE LIGHT OF CHESED. All the colors sparkle within her and get embroidered, MEANING ALSO THE LIGHT OF CHOCHMAH, and she has the same as that actual beauty and whiteness of the sun, WHICH IS THE SECRET OF ZEIR ANPIN. In that ocean OF MALCHUT within a period of seventy years, a certain fish emerges and takes out from it the color blue, and she takes this dye and prepares it and covers herself from outside with that color.

124b. It is not that the blue color is her dress, since IT IS WRITTEN: "Her clothing is fine linen and purple" (Mishlei 31:22), BUT BLUE IS NOT APPROPRIATE FOR HER DRESS. However, this color IS ONLY an exterior cover OVER MALCHUT. Similar to this, it was at the tabernacle that is entirely of beautiful embroidery internally and after that: "And shall spread over it a cloth wholly of blue" (Bemidbar 4:6) ON THE OUTSIDE. What is the reason? It is because below this ocean, WHICH IS MALCHUT, there are depths of the sea, WHICH ARE KLIPOT that are comprised of male and female. They have an evil eye with which to stare and, when they stare AT MALCHUT - MEANING THAT THEY WISH TO DRAW ILLUMINATION OF CHOCHMAH FROM HER FROM ABOVE TO BELOW IN THE MANNER OF THE KLIPOT - the blue color is ready for their eyes, WHICH IS THE SECRET OF THE JUDGMENTS THAT ARE INCLUDED IN MANULA (ENG. 'THE LOCK'), THROUGH WHOM THE LIGHT OF CHOCHMAH IS REMOVED. Their eyes cannot affect MALCHUT AND THAT IS ONLY EXTERNALLY. HOWEVER, she is fixed internally by all embroidery colors, WHICH IS THE SECRET OF WHITE, RED AND GREEN, as is proper FOR CONTINUATION OF CHOCHMAH. They spread to the four sides of the world, MEANING TO SAY THAT THESE THREE COLORS WHICH ARE THE THREE COLUMNS ARE INCLUDED IN EACH OF CHESED AND GVURAH, TIFERET AND MALCHUT WITHIN HER, THAT ARE THE FOUR CORNERS OF THE WORLD, WHICH ARE TWELVE ASPECTS. AND THE WORD "SPREAD" ALLUDES TO THE TWELVE BORDERS THAT ARE SPREAD IN THE FOUR DIRECTIONS.

123. תָּמִים תִּהְיֶה עִם יי' אֱלֹהֶיךָ וְדָא, בְּמָה דְּאִיהוּ תָּמִים כָּלְלָא חָדָא, אוּף אַנְתָּ תִּהְיָ עִמִּיהּ תָּמִים, עִמִּיהּ וְדָא. בְּמָה אֲתַעְבִּיד בְּר נֶשׁ תָּמִים, דִּיהָא ת"ם יָם. תָּם בְּמָה דְּאֲתַמַּר. י"ם כָּל אִינוּן דְּרִגִּין קְדִישִׁין דִּילִיה אֲקִרוּן י"ם, וְלֹא אֲתַפְרֶשׁן מִנִּיהּ לְעֵלְמִין. אוּף אַנְתָּ כְּגוּוּנָא דָא, לְאֲעֲדָא מִנָּךְ דְּרִגִּין נּוֹכְרָאִין, וְלֹאֲתַקְשְׂרָא בְּתָמִים, לְמִדְּהוּי בְּךָ דְּרִגִּין קְדִישִׁין, רְזָא דִּים, וְדִרְגָא קְדִישָׁא, ת"ם. לְקַבְלָא א' רְזָא דִּיעֻקְב. ב"נ אֲצַטְרִיךְ לְמִדְּהוּי בְּכָל יוֹמָא, ת"ם י"ם. כְּגוּוּנָא דָא מִמֶּשׁ.

124(1). הַשְׁתָּא פְּרִישׁ מֵאן דְּפְרִישׁ, בְּמַתִּיבְתָּא, דְּסִיחֶרָא קְדִישָׁא שְׁפִירָא, אִיהוּ בַּחוּרָו, וְכָל גּוּוּנִין מִנְּצִצָן בֵּהּ וּמִרְקָמָן, וְאִיהוּ כְּהוּא שְׁפִירו וְחוּרָו דְּשִׁמְשָׁא מִמֶּשׁ. וּבְהוּא יִמָּא דִּילָהּ, גּוּ שְׂבַעִין שְׁנִין, נִפְקָא נּוּנָא חָדָא, וְאַפִּיק מִנִּיהּ גּוּוֹן תְּכֵלֶת, וְאִיהוּ נִטְלָא גּוּוֹן דָּא, וְתִקְיִנַּת לִיהּ, וְאֲתַחֲפִיָא לְבַר בְּהַאי גּוּוֹן.

124(2). לֹא דְּהַאי גּוּוֹן לְבוּשָׁא דִּילָהּ, דְּהָא שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה. אֲבָל חוּפָּאָה דְּלִבְר הַאי גּוּוֹן הוּא. כְּגוּוּנָא דָא הוּהּ מִשְׁכָּנָא, דְּכּוּלִּיהּ בְּשִׁפּוּרָו מִרְקָמָא לָגוּ, וּלְבַתֵּר וּפְרָשׁוּ בְּגַד כָּלִיל תְּכֵלֶת. מ"ט. בְּגִין דְּתַחוּת יָם דָּא, אֵית מִצּוּלוֹת י"ם, כָּלִל דְּכַר וְנוֹקְבָא, וְאֵית לוֹן עֵינָא בּוּשָׁא לְאַסְתִּכְלָא, וְכַד מִסְתַּכְלִין, זְמִין לְעִינֵיהּ גּוּוֹן תְּכֵלֶת, וְלֹא יִכְלָא עֵינֵיהּ לְשַׁלְטָאָה, וְאִיהוּ אֲתַתְּקֵנַת לָגוּ, בְּכָל גּוּוּנִין מִרְקָמָן בְּדָקָא יְאוּת, מִתַּתְּחֻמָּן לְד' סְטְרִין דְּעֵלְמָא.

125. Likewise, a man who wears Tzitzit (lit. 'fringed garment') becomes tamim every day. HE RECEIVES THE ASPECT OF Tam OF MALCHUT with the four corners OF THE GARMENT that are properly made. THE ASPECT OF Yam HE RECEIVES FROM MALCHUT with the blue OF THE TZITZIT THAT IS THE SECRET of the fish of seventy levels in the sea, AS MENTIONED, so that the Evil Side will not be able to harm him with the evil eye when it stares at this person, MEANING HE WILL NOT BE ABLE TO DRAW HIM TO THE DOMINION OF THE OX THAT GORED THRICE, AS MENTIONED, SINCE THE BLUE PREVENTS THEM, AS MENTIONED NEARBY. Then he is Tam Yam with Hashem his Elohim in whole correction, SINCE MALCHUT TOO GETS ESTABLISHED AND COVERED EXTERNALLY WITH THE BLUE COLOR, AS MENTIONED - she above and he below.

126. Following this, MALCHUT ascends to higher levels, THAT IS, TO THE LEVELS OF ZEIR ANPIN. So, the person also gets elevated afterward with the Tefilin to higher levels OF ZEIR ANPIN. About this, it is said: "You shall be perfect (Heb. tamim) with Hashem your Elohim," with Him definitely. Certainly at once, at one moment MALCHUT is fixed above - FIRSTLY, BY TAM YAM, AND AFTERWARDS, IN ADHERENCE WITH ZEIR ANPIN. A person is prepared likewise below. FIRSTLY, HE GETS RESTORED BY THE TZITZIT, WHICH IS THE LEVEL OF TAM YAM, AND THEN BY TEFILIN, WHICH IS THE LEVEL OF ZEIR ANPIN.

127. Rabbi Ila'i said, All these over here, MEANING THE GENERATION OF THE WILDERNESS, get restored in a similar way, so each one is Tam Yam with Hashem. About this secret, IT IS SAID, "In this wilderness they shall be consumed (Heb. yitamu)," MEANING THAT THEY WILL RECEIVE THE ASPECT OF TAM. If you shall think that when this was said it was meant for bad, AND NOT TO PRAISE THEM, most certainly this is so. IT IS NO PRAISE TO THEM, since they should have each striven to be Tamim with Hashem in the holy land, in a place where the Holy One, blessed be He, dwells face to face together WITH MALCHUT. And now, there, each one is Tamim in this wilderness outside, a place distant FROM THE HOLY LAND, where MALCHUT does not look face to face to be with Hashem as required. "And there they shall die" means as you saw them doing every day. THAT THEY DIE AND ARE REVIVED.

128. Praised is your lot, holy friends, that you have merited all this. You will not find anyone there in those other two caves of yours, because they are in the Yeshivah of Moses. They sit from afar and, therefore, it says about Moses: "Very meek, more so than all the men" (Bemidbar 12:3), since the greatest prophet saw fit to receive them into his Yeshivah. Behold, from the day THAT THOSE RIGHTEOUS began to see all this to that time, seven days had already passed. They have not looked at this world at all, MEANING TO SAY THAT THEY WERE COMPLETELY REMOVED FROM ALL THAT IS MATERIAL.

129. Rabbi Ila'i said to them: Holy righteous, I will list the things that you have heard, MEANING THOSE WORDS MENTIONED ABOVE. The first thing is when you will understand the measuring of the measure of the inscribed name, which is pronounced YUD HEI VAV HEI. You will understand that Betzalel is the fourth of the above lights, since it is written: "And I have filled him with the spirit of Elohim, in wisdom, and in understanding, and in knowledge" (Shemot 31:3).

125. כְּגֹוֹנָא דָא ב"נ דְּלְבִישׁ צִיצִית, אֶתְעֵבִיד בְּכָל יוֹמָא תָמִים. ת"ם, בְּד' כְּנָפִים מִתְקֵנן בְּדָקָא יָאוּת. י"ם, בְּהוּא תְכֵלֶת דְּנוּנָא, דְּשִׁבְעִין דְּרָגִין דִּימָא, סְטָרָא בִישָׁא כִּד אֶסְתַּכֵּל בְּהַאי בַר נֶשׁ לֹא יָכִיל לְאַבְאָשָׁא לִיה בְּעֵינָא בִישָׁא. וְכִדִּין אִיהוּ תָם י"ם, עִם יו" אֱלֹהִיו מִמֶּשׁ, בְּתִקּוּנָא חֲדָא, אִיהִי לְעִילָא, וְאִיהוּ לְתַתָּא.

126. לְבַתָּר אֶסְתַּלְקַת אִיהִי גו דְּרָגִין עֲלָאִין. אוֹף הָכִי בַר נֶשׁ, אֶסְתַּלַּק אִיהוּ לְבַתָּר בְּתַפְלִין, גו דְּרָגִין עֲלָאִין. וְע"ד תָּמִים תְּהִיָּה עִם יו" אֱלֹהֵיךְ, עֲמִיָּה וְדָאִי. וְדָאִי בְּשַׁעְתָּא חֲדָא, בְּרַגְעָא חֲדָא, אִיהִי אֶתְקַנָּת לְעִילָא, וּב"נ אֶתְקַן לְתַתָּא.

127. א"ר אִילָאִי, כָּל אֲלִין דְּהֵכָא, כְּגֹוֹנָא דָא מִתְקֵנן, לְמַהּוֹי כָּל חַד תָּמִים עִם יו". וְעַל רְזָא דָא, בְּמִדְבַר הַזֶּה יִתְמוּ. אִי תִימְרוּן דְּכִד אֶתְמַר לְבִישׁ אֶתְמַר, הָכִי הוּא וְדָאִי, דְּהוּא לֹון לְמַהּוֹי כָּל חַד תָּמִים עִם יו" בְּאַרְעָא קְדִישָׁא, אֶתֶר דִּינִי שְׁאֵרֵי תַמּוּן, לְמַהּוֹי אֲפִין בְּאַפִּין כְּחֲדָא עֲמִיָּה, וְהַשְׁתָּא כָּל חַד הוּי תָּמִים בְּמִדְבָּרָא דָא לְבַר, אֶתֶר רַחִיק מִתַּמּוּן, דְּלֹא יִסְתַּכֵּל אֲנָפִין בְּאַנָּפִין בְּהִדְיָה לְמַהּוֹי עִם יו" בְּדָקָא יָאוּת. וְשֵׁם יָמוּתוּ, כְּמָה דְּחִמִּיתוּן דְּעֵבְדִין בְּכָל יוֹמָא.

128. זְכָאָה חוּלְקִכוֹן חֲבֵרִיָּא קְדִישִׁין, דְּזְכִיתוּן לְכָל הָאִי. הָנִי תִרִי מְעַרְתִּי אַחֲרָנִין דִּילְכּוּ, דְּלֹא תִשְׁכְּחוּ כָּל דָּא תַמּוּן, דְּאִינוּן גו מְתִיבְתָּא דְּמֹשֶׁה, יִתְבִי מִרְחִיק. וְע"ד כְּתִיב בְּמֹשֶׁה, עָנוּ מֵאֵר מִכָּל הָאָדָם. וּנְבִיאָה עֲלָאָה, קְבִיל לֹון לְמְתִיבְתָּא דִּילִיָּה, מִיּוֹמָא דְּשְׁאֵרֵי לְמַחֲמִי כָּל דָּא, עַד הֵיכָא שַׁעְתָּא שְׁבַעָה יוֹמִין. וְהָא לֹא הוּוּ מִסְתַּכְלִין בְּהַאי עֲלֵמָא כְּלוּם.

129. אָמַר לֹון רַבִּי אִילָאִי, זְכָאִין קְדִישִׁין, אִימָא לְכוּ מְלִין דְּשִׁמְעָתוּן. וּמְלָה קְדִמָּאָה כִּד תְּנַדְּעוּן מְדִירוּ דְּמִשְׁחָתָא, בְּשִׁמָּא גְלִיפָא מְפָרֶשׁ, תְּנַדְּעוּן דְּבִצְלָל רְבִיעָאָה אִיהוּ, דְּנִהוּרִין עֲלָאִין. דְּכְתִיב, וְאִמְלֵא אוֹתוֹ רוּחַ אֱלֹהִים בְּחֻכְמָהּ וּבְתַבּוּנָהּ וּבְדַעַתָּהּ. מֵאֵן דְּלֹא אֶסְתַּכֵּל חֲמִי וְאַתְפַּתַּח.

130. NOW HE EXPLAINS THE SECOND POINT THAT IS MENTIONED ABOVE, SAYING whoever does not gaze sees, and his eyesight is restored with great clarity. Whoever does not look at these three concealed matters - what is above, what is below, what is before and what is after - IT SEEMS THAT HE COUNTS WHAT WILL BE AND HOW IT WAS AS ONE ITEM - he is destined to regain sight in the Torah and open his eyes through it. THE THIRD ITEM: A tree of eighteen, as it bends, so it will stand upright and endure, MEANING the man's spine, THAT CONSISTS OF EIGHTEEN VERTEBRAE, when he bends it before his Master, MEANING WHEN HE STOOPS IN THE PRAYER OF MODIM (WE GIVE THANKS), he will stand upright and will endure at the revival of the dead. If he does not stoop at Modim, he becomes a snake and has no resurrection in the future to come. THAT IS WHAT IS SAID THERE: 'AND IF HE DOES NOT BEND, AN EVIL SNAKE CONSUMES HIM.'

131. THE FOURTH POINT: Whoever proceeds between the two Cherubs inward MEANS that whoever enters a measure of two doors inside the synagogue is attached to his Master, and his wishes get fulfilled. THE FIFTH POINT: Whoever contemplates his prayer and searches it - THAT IS TO SAY, HE THINKS IN HIS HEART THAT HIS REQUEST MUST BE GRANTED SINCE HE PRAYS WITH INTENTION - is far from being granted his wishful request. THE SIXTH POINT: A child offering is the most perfect to be accepted, MEANING when a person brings his son to school and to circumcision, which is an acceptably perfect offering. From here on, my beloved, you continue.

15. The cave of the Machpelah

Rabbi Elazar is told about how all the patriarchs are buried with their wives in the Cave of Machpelah, and exactly how they were laid out in the cave, women next to women and men next to men. And as these pairs were buried, so they will rise in the exact same manner; then Leah will rejoice with Messiah the son of David, who is her offspring and Rachel will rejoice with Messiah the son of Joseph, who is her offspring.

132. (THE BEGINNING IS MISSING HERE.) Elazar, my son, according to what you have learned, you speak intelligently. However, heaven forbid, even though Rachel was barren during that period, Jacob was wise. And if he would not have known that Leah was his wife, he would not have buried her in the cave OF MACHPELAH to be continuously next to her. Instead, he would have buried her outside of the cave. However, he brought Leah to the land, THAT IS THE CAVE OF MACHPELAH, and Rachel he interred outside OF THE CAVE OF MACHPELAH. When Jacob died, he was buried inside THE CAVE OF MACHPELAH, jointly WITH LEAH.

133. As the rest of the patriarchs did, so did Adam. Eve died first and was buried there, IN THE CAVE OF MACHPELAH, and there Adam became aware that this place was appropriate for him. When Adam died, he was buried there jointly WITH EVE. When Sarah died, she was buried there. Eve saw her and was glad, and she rose and welcomed her. The measured DISTANCE of Eve from Sarah is two cubits and not more. Abraham died and was buried next to Sarah, jointly connected WITH HER. Rivkah died and she was buried there. Sarah saw this, and rose and welcomed her. When Isaac died, he was jointly buried with her in one connection. When Leah died, she was buried there and Rivkah rose and welcomed her. When Jacob died, he connected with her in one joining. And all were male and female together, jointly connected.

130. מֵאֵן דְּלֹא אֶסְתַּבֵּל, בְּאִינוּן תִּלְתַּ מְלִין טְמִירִין, מַה לְעֵילָא, מַה לְתַתָּא וְכוּ'. זְמִין אִיהוּ לְאַתְפַּתְחָא בְּאוּרִייתָא, וּלְמַקְחָא עֵינָנִין בֵּה. אִילָנָא דְתַמְנֵי סֵרִי, שְׁדִרְתּוּ דב"נ, כִּד כְּפִיָּה קָמִי מְאֲרִיָּה, יִזְקוּף וְיִתְקַיֵּים לְתַחֲיִית מִתִּיבָא. אִי לֹא כְּפִיָּה בְּמוֹדִים, אֶתְעַבִּיד חֲוִיָּא, וְלִית לִיה תְּקוּמָה לְהֵוָּא זְמָנָא.

131. מֵאֵן דְּעָאל בֵּין תְּרִין כְּרוּבִים לָגוּ. מֵאֵן דְּעָאל שִׁיעוּר תְּרִין פְּתָחִין, לָגוּ בִי כְּנִשְׁתָּא, אֶתְדַּבֵּק בְּמְאֲרִיָּה, וּרְעוּתִיה אֶתְעַבִּיד. מֵאֵן דְּמַעֲיִין בְּצִלּוּתִיה, וְאַסְתַּבֵּל בֵּה, רַחֵיק מְרַעוּתִיה דְּשָׂאִיל. קְרַבְנָא דְרַבִּינָא, כִּד קְרַב ב"נ בְּרִיָּה לְבִי סַפְרָא, אוּ לְמִילָה, דָּא קְרַבְנָא שְׁלִים לְאַתְקַבְּלָא. מִכָּאן וְלַהֲלָאָה רַחֲמִינִין, זִילּוּ.

132. אֶלְעָזָר בְּרִי, שְׁפִיר קְאֻמְרַת, כְּפֻם מַה דְּאוּלִּיפַת. אָבֵל ח"ו, דֹּאע"ג דְּרַחֵל הוּת עֶקְרָא בְּהֵוָּא זִימָנָא, יַעֲקֹב חֲבִים הוּה. וְאַלְמָלָא לֹא יָדַע יַעֲקֹב, דְּלָאָה אֲנַתִּיָּה, לֹא קְבִיר לָהּ בְּמַעֲרֵתָא, לְאַתְחַבְּרָא בְּהִידִּיה, בְּחַבּוּרָא חֲדָא, וְיִהְיֶה קְבִיר לָהּ לְבִר מְאֲרֵעָא. אָבֵל לְלָאָה אָעִיל לָהּ גּוּ אֲרַעָא, וְלְרַחֵל שְׂוִי לְבִיר. מִית יַעֲקֹב, אֶתְקַבֵּר בְּגֻזָּה, בְּחַבּוּרָא חֲדָא.

133. כִּמָּה דַּעֲבָדוּ כָּל שְׂאֵר אֲבָהֵן, אוֹף הָכִי אָדָם.
 מִתָּה חוּהַ בְּקִדְמִיתָא, אֶתְקַבְּרַת תַּמָּן. וְתַמָּן יָדַע
 אָדָם, דִּהְיָא דּוֹכְתָא אֶתְחַזִּי לִיה. מִית אָדָם, אֶתְקַבְּרַת
 בְּגִנּוּהַ בְּחַבּוּרָא חָדָא. מִתָּה שָׂרָה אֶתְקַבְּרַת תַּמָּן,
 וְחוּהַ חֲמָאָת, וְחִדְאָת לְקַבְּלָהּ, וְקַמַּת וְקַבְּלָהּ לָהּ.
 שְׂעוּרָא דְחוּהַ לְגַבִּי שָׂרָה, שְׂעוּרָא דְתַרִּין אֲמִין,
 וְלֹא יִתִּיר. מִת אֲבִרָהָם, אֶתְקַבְּרַת לְגַבִּי שָׂרָה, בְּחַבּוּרָא
 חָדָא. מִתָּה רִבְקָה, אֶתְקַבְּרַת תַּמָּן, וְשָׂרָה חֲמָאָת,
 וְקַמַּת וְקַבְּלָת לָהּ. מִת יִצְחָק, אֶתְקַבְּרַת בְּהִדְהַ בְּחַבּוּרָא
 חָדָא. מִתָּה לָאָה, אֶתְקַבְּרַת תַּמָּן, וְרִבְקָה חֲמָאָת,
 וְקַמַּת, וְקַבְּלָהּ לָהּ. מִת יַעֲקֹב, אֶתְחַבֵּר בְּהִדְהַ
 בְּחַבּוּרָא חָדָא. וְכֻלְהוּ דְכֹר וְנוֹקְבָא כְּחָדָא, בְּחַבּוּרָא
 חָדָא.

134. HE INQUIRES: In what order were they laid out? HE RESPONDS: Women next to women and males next to males. Adam at first and, next to him, Eve. Sarah is next to Eve, Abraham is close to Sarah, Isaac is close to Abraham, Rivkah is close to Isaac, Leah is close to Rivkah and Jacob is close to Leah. The result leaves Adam on this side and Jacob on the other side, one at the beginning and one at the end.

134. סְדוּרָא דִּלְהוֹן הֵיךְ שְׂכִנִּי. נָשִׁין לְגַבִּי נָשִׁין,
 וְדְכוּרִין לְגַבִּי דְכוּרִין. אָדָם בְּרִישָׁא, חוּהַ סְמִיךְ לִיה.
 שָׂרָה לְגַבִּי חוּהַ. אֲבִרָהָם סְמִיךְ לְשָׂרָה. יִצְחָק סְמִיךְ
 לְאֲבִרָהָם. רִבְקָה סְמִיךְ לְיִצְחָק. לָאָה סְמִיךְ לְרִבְקָה.
 יַעֲקֹב סְמִיךְ לְלָאָה. אֲשִׁתְּכָּח אָדָם בְּסִטְרָא דָא, יַעֲקֹב
 בְּסִטְרָא דָא, דָא רִישָׁא, וְדָא סִיפָא.

135. In the book of King Solomon, it is properly set. So it is Adam and Eve at first, Sarah and Abraham nearby, Isaac and Rivkah in the other corner OPPOSITE in a straight line and Jacob and Leah in the middle. They are women next to women and men next to men; that is Adam and Eve, Sarah and Abraham, Jacob and Leah and Rivkah and Isaac. THE RESULT IS that Adam is in one end and Isaac is in the other far end. Jacob is in the middle, for Isaac to be next to his father is not the way of the world. Therefore, it was necessary for Jacob to be in the middle.

135. בְּסִפְרָא דְשְׁלֹמֹה מְלָכָא אִיהוּ בְּדִקָּא יֵאוּת וְהָכִי
 הוּא, אָדָם וְחוּהַ בְּקִדְמִיתָא. וְשָׂרָה וְאַבְרָהָם סְמִיךְ
 לּוֹן. יִצְחָק וְרִבְקָה לְזוּיָא אַחֲרָא, בְּאַרְחַ מִישֵׁר בְּשׁוּרָה
 חָדָא. יַעֲקֹב וְלָאָה בְּאַמְצְעִיתָא. וְאַיְנוּן נָשִׁין לְגַבִּי
 נָשִׁין. וְדְכוּרִין לְגַבִּי דְכוּרִין. וְאַדָם וְחוּהַ, שָׂרָה
 וְאַבְרָהָם, יַעֲקֹב וְלָאָה, רִבְקָה וְיִצְחָק. אָדָם בְּסִטְרָא
 דָא, וְיִצְחָק בְּסִטְרָא דָא, וְיַעֲקֹב בְּאַמְצְעִיתָא. יִצְחָק
 לְגַבִּי אֲבוּהַ לְאוּ אֲרַח עֲלֵמָא. וְעַכְ"ד יַעֲקֹב אֲצִטְרִיךְ
 בְּאַמְצְעִיתָא.

136. And all these pairs, as they were buried, in the same manner they will rise AT THE RESURRECTION OF THE DEAD. And so it will happen. Leah will rejoice with Messiah, the son of David, who is her offspring, inside THE CAVE OF MACHPELAH. Rachel will rejoice with Messiah, the son of Joseph, who is her offspring, outside of Jerusalem - MEANING IN THE AREA SHE WAS BURIED, ON THE WAY TO EFRAT - and each one in his area.

136. וּבְכָל אֵינּוֹן זִוגִין, כִּמָּה דְאֶתְקַבְּרוּ, הָכִי יְקוּמוּן,
 וְהָכִי יִשְׁתַּבְּחוּן. לָאָה תַּחְדֵּי בְּהַדִּי מְשִׁיחַ, בְּרִיָּה
 דְּדָוִד, דְּנִמְסִיק מִנָּה לְגוּ. רָחֵל תַּחְדֵּי בְּהַדִּי מְשִׁיחַ,
 בְּרִיָּה דְיוֹסֶף, דְּנִמְסִיק מִנָּה לְבֵר מִירוּשָׁלַם. וְכָלֵא
 לְדּוֹכְתֵּיהוּ.

16. Reading of the Torah

We hear about a tower of precious stone in the midst of other towers; it rises to the high firmament and is not yet visible. Upon it the head of the Yeshivah inscribed: "The name of Hashem is a strong tower: the righteous runs to it, and is safe." We are given an analogy whereby the tower is the ark in which the Torah scroll is kept. From here it is derived that the cantor of the synagogue must be righteous and of the form of the supernal righteous, Yesod, and that the sixth person called up to read the Torah must be righteous, as the sixth alludes to Yesod. We hear more marvelous details about the tower, and are told that in it there is a light in the form of a Torah scroll that will be read in the future by King Messiah. He will explain all the Torah matters to the students of the Yeshivah, and they will then be elevated to the Yeshivah of Metatron. We are told that no one could withstand seeing that Torah scroll except Messiah, as its letters are sparkling flames of four colors that are from a higher world.

137. (THE BEGINNING OF THE ARTICLE IS MISSING) these here and these there, since all are towers of fine stone. Among the towers, there is a tower of precious stone in its midst. That one reaches to the lofty firmament and is not visible at present, until that time when it will appear. The head of the Yeshivah saw it and inscribed on it above this verse: "The name of Hashem is a strong tower: the righteous runs to it, and is safe" (Mishlei 18:10). This scriptural verse was explained by the head of the Yeshivah this way: "A strong tower" refers to the Congregation of Yisrael, MEANING MALCHUT; "the righteous runs (Heb. yarutz) to it," MEANING THAT the desire of a righteous one, WHICH IS YESOD, is always for it. SINCE YARUTZ IS FROM THE SAME LINGUISTIC ROOT AS RATZON (ENG. 'DESIRE'), therefore, that tower of strength "and is safe," so that it will never AGAIN fall as it did.

138. Rabbi Cruspedai, who delights the heart, explained this scriptural verse prior to his departing and defined it nicely. "A strong tower" is the ark, to insert in it the Torah scroll, which is strong, and to remove it from the chamber, which is the image of the internal chamber. THAT IS THE SECRET OF IMA from which the Torah emanates, WHICH IS ZEIR ANPIN. That tower, WHICH IS THE ARK, is the name of Hashem and His form, MEANING MALCHUT, and it needs to be in six steps, IN ACCORDANCE WITH CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD IN MALCHUT.

139. "The righteous runs to it." HE ASKS: To what WILL HE RUN? To the tower or the Torah scroll? HE RESPONDS: We can only interpret this verse one way or the other, EITHER TO THE TOWER OR TO THE TORAH SCROLL. When you interpret 'to the tower', then the righteous one needs to be the cantor of the synagogue AND HE SHALL BE truly righteous and of the form of the supernal righteous, THAT IS YESOD. When we interpret it to mean 'to the Torah scroll', then whoever rises up to read the Torah should be just and be called righteous. Of all SEVEN THAT ARE CALLED UP TO THE READING OF THE TORAH, who is called righteous? That is the sixth one, which is called up for the reading among those seven, SINCE THE SIXTH READING PORTION ALLUDES TO YESOD THAT IS CALLED RIGHTEOUS. Rabbi Shimon said, Definitely, IT IS SO since RABBI CRUSPEDAI has always been called up to rise only for the sixth READING PORTION throughout his life, among the others who were also called for the reading OF THE TORAH. THAT WAS ALLUDING TO THE RIGHTEOUS YESOD. "The righteous runs to it" MEANS THEN, the words of this righteous will run to the Torah scroll. HE ASKS: "And is safe" from whom? HE ANSWERS: From fearing the Angel of Death, since he shall have an extended life and he will never get hurt.

140. In that tower that rises among the towers stands a light in the form of a Torah scroll. When a bird arrives, it takes the tower from its place and places it to stand in the middle of the court within the wings of the Cherubs. And what was high as the lofty heavens lowered and entered under the Cherubs, and the walls OF THE TOWER stood between the heads of the Cherubs.

141. There are three hundred openings IN THAT TOWER. In the central opening is this light in the form of a Torah scroll standing, in which the king of Yisrael is destined to read in the portion of "Hak'hel (Eng. 'gather')." That will be King Messiah, and no other.

137. אֵלֵין הָכָא וְאֵלֵין הָכָא. דְּאִינוּן מִגְדָּלִין דְּאִבְן טָבָא כְּלָהּ. בֵּין כְּלָהּ מִגְדָּלִין אֵית חַד מִגְדָּל דְּאִבְן טָבָא בְּאַמְצְעִיתָא. וְדָא סְלִיק לְרוּם רְקִיעָא, וְלֹא אֲתַחְזִי הִשְׁתָּא, עַד הָהוּא זְמַנָּא דִּיתְגַּלִּי. רַב מְתִיבְתָּא חֲמָא לֵיהּ, וְהוּהוּ רְשִׁים בֵּיהּ לַעֲיֹלָא הָאִי קָרָא, מִגְדָּל עֹז שֵׁם יְיָ בּוּ יְרוּץ צְדִיק וְנִשְׁגָּב. וּפְרִישׁ רַב מְתִיבְתָּא קָרָא דָּא, מִגְדָּל עֹז: דָּא בְּנִסְת יִשְׂרָאֵל. בּוּ יְרוּץ צְדִיק: בֵּיהּ רַעוּתִיהּ דְּצְדִיק תְּדִיר. וְע"ד, וְנִשְׁגָּב הָהוּא מִגְדָּל, דְּלֹא יִנְפֹּל לַעֲלָמִין, כְּמָה דְּהוּה.

138. וְרַבֵּי כְרוּסְפַדַּי חֲמִיד לְבָא, פְּרִישׁ הָאִי קָרָא עַד לֹא אֶסְתַּלֵּק, וּפְרִישׁ שְׁפִיר. מִגְדָּל עֹז: דָּא תִיבָה, וּס"ת דְּאִיהוּ עֹז, לְשׁוּאַה בֵּיהּ, וְלֹאֲפָקָא לֵיהּ מִגּוּ הֵיכַל, דִּינוּקְנָא דְּהֵיכַל פְּנוּמָא, דְּמַנְיָה נִפְקָא תּוֹרָה, וְהָהוּא מִגְדָּל שֵׁם יְיָ אִיהוּ, וְדִינוּקְנָא דִּילִיָּהּ וְאַצְטְרִיךְ בְּשִׁית דְּרַגִּין.

139. בּוּ יְרוּץ צְדִיק, בְּמָאן. בְּמִגְדָּל, אוּ בִס"ת. אֵלָא קָרָא דְרִישׁ בְּהָאִי וּבְהָאִי. כִּד דְּרִשׁ בְּמִגְדָּל, אֲצְטְרִיךְ צְדִיק דָּא דְּלִיהוּ חֲזֵן הַבְּנִסְת, זָכָא דְקִשּׁוּט, וְדִינוּקְנָא דְּצְדִיק עֲלָא. כִּד דְרִישׁ לִס"ת, מָאן דְּסְלִיק לִס"ת לְמַקְרִי אוּרְיָתָא, אֲצְטְרִיךְ צְדִיק. וְצְדִיק אֲקָרִי. מָאן אֲקָרִי צְדִיק מְכָלָהּ. שְׁתִּיתָא, דְּסְלִיק מְאִינוּן שְׁבַע. א"ר שְׁמַעוֹן, וְדָאִי, דְּאִיהוּ לֹא סְלִיק כָּל יוֹמוּי, אֵלָא שְׁתִּיתָא לְאִינוּן דְּסְלִקִין. בּוּ יְרוּץ צְדִיק, בִּס"ת יְרוּץ דְּבָרֵי צְדִיק דָּא. וְנִשְׁגָּב מִמָּאן. מִדְּחִילוּ דְּמִלָּאךְ הַמּוֹת, דְּהָא אוּרִיךְ יוֹמִין. וְנִשְׁגָּב דְּלֹא יִתְנַזֵּק לַעֲלָמִין.

140. בְּהָהוּא מִגְדָּל דְּסְלִקָא בֵּין אִינוּן מִגְדָּלִין, קִיַּמָּא נְהִירוּ חַד, בְּדִינוּקְנָא דִּס"ת, כִּד אֲתִי הָהוּא צִיפְרָא, נְטָלָא הָהוּא מִגְדָּל מֵאַתְרִיהּ, וְקָאִים גּוּ אֲמַצְעִיתָא דְּעֶזְרָה, גּוּ גְדִפִי דְּכְרוּבִים. וְמָה דְּהוּה, רִומִיָּה לְרוּם שְׁמַיָּא מְאִיךְ וְעָל תַּחוֹת אִינוּן כְּרוּבִים, וְשׁוּרוֹי בֵּין רִישֵׁי כְרוּבִים.

141. תֵּלֶת מָאָה פְּתֻחִין תַּמָּן, בְּפִתְחָא דְּאַמְצְעִיתָא, קִיַּמָּא נְהִירָא דָּא, דִּינוּקְנָא דִּס"ת, בֵּיהּ זְמִין מֶלֶךְ יִשְׂרָאֵל לְמַקְרִי בְּפִרְשֵׁת הַקֵּהל. וְדָא לִיהוּי מִלְכָּא מְשִׁיחָא, וְלֹא אַחֲרָא.

142. With the Torah scroll of this light, MEANING WITH THE ILLUMINATION OF SIX ENDS OF CHOCHMAH IN THAT TORAH SCROLL, THE AUTHOR TURNS TO THE LISTENER AND SAYS, Oh, holy pious one, glad is the one who will hear from the mouth OF MESSIAH. The sweet voice of his discourse is in the concealed matters of the Torah that he will explain. THAT IS, IN THE LIGHT OF THAT TORAH SCROLL, MENTIONED ABOVE, every new moon, Shabbat and holiday and festival. When all the students of the Yeshivah wish to ascend to the lofty heavenly heights of the Yeshivah, THAT IS THE YESHIVAH OF METATRON, all congregate around King Messiah. And He will explain to them the TORAH matters. Through the sweetness of his words and through desire, they get elevated TO THE HEAVENLY YESHIVAH. AND THE AUTHOR OF THIS SAYING TURNS AGAIN TO THE LISTENER AND SAYS TO HIM, All the ten points of the matters, THAT MESSIAH DEFINED, will be stored for you for that day of your requests, MEANING FOR THAT DAY WHEN YOU WILL PRAY FOR IT.

143. When that tower stands in the middle of the court and that door is open, MEANING THE DOOR THAT IS IN THE CENTRAL COLUMN OF THE TOWER, the Cherubs open their mouths, and spread their wings, TO HIDE THE FIRST THREE SFIROT OF CHOCHMAH, AS MENTIONED. They illuminate with the higher light on that opening and that Torah scroll is open, and the Cherubim open up and say: "Oh how great is Your goodness, which You have laid up for those who fear You..." (Tehilim 31:20). FOLLOWING THAT, they close the doors and the Torah scroll is rolled up.

144. Who has witnessed the illuminating light of that Torah scroll? It is a bright light in its entirety, its letters are flames of fire of four colors, which are from a higher world and all are conspicuously sparkling. Nobody could withstand seeing that except Messiah.

145. When that door IN THE TOWER is closed, the Cherubs are still. That tower flies and takes its place among the rest of the towers, MEANING THAT IT RETURNS TO JOIN ITS FIRST THREE SFIROT WITH ZEIR ANPIN. AND THE ATTRIBUTE OF MALCHUT VANISHES AGAIN, AS IT IS COMBINED WITH ZEIR ANPIN.

17. The crown of Messiah

The (unknown) author of this section tells of what will happen when King Messiah receives from a dove His magnificent crown of gold that is hidden in the tower.

146. At that door in the center OF THE TOWER APERTURES, AS MENTIONED ABOVE, there is a most magnificent crown of gold hidden, which is presently invisible, elaborately engraved and embellished with all kinds of precious stones. It is destined to be installed upon the head of King Messiah, when the time comes and he will ascend that tower. And two eagles on each side will take this CROWN in their hands.

142. וְבַהּ הוּא סֵ"ת דִּהְיוּא נְהִירוֹ, אִי חֲסִידָא קְדִישָׁא, זָכָא אִיהוּ דְּמִפּוּמִּיהּ יִשְׁמְעוּ, קֵל נְעִימוּ דְּמִלּוֹי מְאִינוֹן מְלִין סְתִימִין דְּפָרִישׁ בְּאוֹרֵייתָא. בְּכָל רִישׁ יְרָחִי, וְשַׁבְּתִי וּמוֹעֲדֵיָא וְחֻמְנֵיָא, בְּדַ בְּעָאן כָּל בְּנֵי מְתִיבְתִּי לְסַלְקָא לְעִילָא לְגוּ מְתִיבְתָּא דְּרַקִּיעָא, כְּלָהוּ מִתְכַּנְפִּי לְגַבֵּי מַלְכָּא מְשִׁיחָא, וְאִיהוּ פְּרִישׁ מְלִין, וּמְגוּ מְתִיקוּ דְּמִלּוֹי בְּתִיאֻבְתָּא, סֻלְקִין. כְּלָהוּ עֶשֶׂר מְלִין, גְּנִיזוֹן לָךְ מְאִינוֹן מְלִין דְּאִיהוּ פְּרִישׁ, לְיוֹמָא דְּשַׁאֲלָתָן דִּילָךְ.

143. בְּדַ קִּיּוּמָא הֵהוּא מְגַדֵּל בְּאַמְצָעוּ דְּעֻזְרָה, וּפְתַחַא דָּא פֶּתַח, פְּתַחִין אִינוֹן כְּרוּבִין פּוּמִיָּהוּ, וּפְרָשֵׁי גְדַפִּיָּהוּ, וְנְהִיר נְהִירוֹ עֲלָאָה עַל הֵהוּא פְּתַחַא. וְהֵהוּא סֵ"ת פְּתִיחַ, וְאִינוֹן כְּרוּבִים פְּתַחִי וְאִמְרִי מָה רַב טוֹבָךְ אֲשֶׁר צִפְנָתָ לִירְאִיךָ וְגו'. סְגִירוּ פְּתַחִין, וּסֵ"ת אֶתְגַּלִּיל.

144. מֵאֵן חֲמָא, נְהִירוֹ דְּנְהִירָא דִּהְיוּא סֵ"ת, בּוּלִיָּה נְהוּרָא דְּנְהִיר, אֶתּוּן דִּילִיָּה, שְׁלֵהוּבֵי דְּאֶשָּׁא מִד' גּוּזִי, דְּאִינוֹן דְּעֻלְמָא עֲלָאָה, כְּלָהוּ בְּלִטִּי וּמִנְצִצִי, לִית מֵאֵן דִּיכִיל לְמִיקָם בְּהוּ, בְּרַ מְשִׁיחַ.

145. סְגִיר פְּתַחַא דָּא, כְּרוּבִים מְשַׁתְּכֵבִי. וְהֵהוּא מְגַדֵּל פֶּרַח, וְקִיּוּמָא בְּאַתְרֵיהּ בֵּין שְׁאָר מְגַדְלִין.

146. בְּהֵהוּא פְּתַחַא דְּאַמְצָעִיתָא, אִית עֵטְרָה דְּפִז עֲלָאָה וִיקִירָא גְּנִיזָא, דְּלֹא אֶתְחַזִּי הִשְׁתָּא, גְּלִיפָא וּמַחְקָא בְּכָל זִינֵי אַבְנֵי יָקָר, וְחֻמְנָא לְמַהוּי עַל רִישָׁא דְּמַלְכָּא מְשִׁיחָא, בְּדַ סְלִיק בְּהֵהוּא מְגַדֵּל, וְתִרִין נְשָׂרִין, דָּא מְסֻטְרָא דָּא, וְדָא מְסֻטְרָא דָּא, נְטִילֵי לִיהּ בִּירְיָהוּ.

147. When King Messiah, ascends THIS TOWER, the eagles will get ready and take this crown. When he begins to read THE TORAH, another aperture will open. From there will emerge the dove that Noah sent in the days of the flood, as is written: "Also he sent forth the dove" (Beresheet 8:8), the dove WITH THE DEFINITE ARTICLE, meaning the renowned dove that the ancient ones have not discussed and were not aware of. However, it is from here that she goes out on her mission.

148. During the time that it says: "Which returned not again to him any more" (Ibid. 12), no person knew where she went. She returned to her assigned place and was stored in this opening. She will take the crown in her mouth and place it on the head of King Messiah, reaching but not touching. About then, it is written: "You set a crown of pure gold on his head" (Tehilim 21:4).

149. As soon as King Messiah reads in the Torah scroll, the two eagles will rise from each side and the dove will lower HERSELF TO DESCEND. King Messiah will step down with the crown on his head to the last level and two eagles will fly above his head. The dove will return with the crown in her mouth, and the two eagles will welcome her.

150. King David is called a fresh olive in the presence of the Holy One, blessed be He, as is written: "But I am like a green olive tree in the house..." (Tehilim 52:10), a leaf of an olive tree that is King Messiah, son of David. That is what the dove indicated during the time of Noah, as is written: "And, lo, in her mouth was an olive tree plucked off" (Beresheet 8:11). THE DOVE plucked off that olive leaf, WHICH IS MESSIAH, and grabbed his glory, MEANING THE CROWN. How? With her mouth, SINCE THE CROWN stands on his head and receives glory from the dove. That is why it says, "plucked off" IN MASCULINE FORM and not in feminine form, SINCE IT INDICATES that she is like a male gaining strength and she prevails. In the heavenly Yeshivah, THEY SAID this dove is a male because the NAME Yonah (Eng. 'dove'), by which it is called, is sometimes written female, IN FEMININE FORM AND SOMETIMES as male, IN MASCULINE FORM. When she receives this glory, SHE IS REFERRED TO IN MALE FORM. (THE END IS MISSING HERE).

151. When this tower returned into its place, MEANING AFTER THE TORAH READING WHEN MALCHUT RETURNS TO JOIN WITH THE FIRST THREE SFIROT OF ZEIR ANPIN, SEE THERE, it is bright like the light of the sun - MEANING, LIKE THE LIGHT OF ZEIR ANPIN THAT IS CALLED SUN, WHICH IS COVERED CHASSADIM. It is written: "And his throne shall be like the sun before Me" (Tehilim 89:37). MALCHUT THAT IS REFERRED TO AS THE THRONE IS LIKE THE SUN, AS ZEIR ANPIN although He has another throne also, with great miracles and marvels, MEANING TO SAY THAT ALTHOUGH EVEN PRIOR TO THE RETURN OF THE TOWER TO THE FIRST THREE IN ZEIR ANPIN, IT IS ALSO REFERRED TO AS THE THRONE. IT IS WITH GREAT MARVELS, THAT IS WITH CHOCHMAH, NONETHELESS, IT IS NOT ABOUT THIS THAT IT IS SAID "HIS THRONE SHALL BE LIKE THE SUN"; IT REFERS TO IT ONLY AFTER ITS RETURN TO ZEIR ANPIN. At the top of this tower - THAT IS, WHEN IT IS BELOW, PRIOR TO ITS RETURN TO THE FIRST THREE IN ZEIR ANPIN - there are birds of flame which chirp. When the bird ascends - MEANING DURING THE TIME WHEN CHOCHMAH OF MALCHUT, WHICH IS CALLED BIRD, BECOMES APPARENT - FIERY BIRDS BECOME APPARENT. THAT IS, THEY CONTAIN FIRE THAT IS JUDGMENTS TO DISTANCE THOSE ON THE OUTSIDE, AND CHIRP

147. כִּד סִלִּיק מַלְכָּא מְשִׁיחָא, מִתְתַּקְנִין נִשְׂרִין, וְנִטְלִי עֵטְרָא דָּא, בְּשַׁעֲתָא דִּישְׁרֵי לְמַקְרִי, יִתְפַּתַּח פְּתָחָא אַחְרָא, וּמִתְמָן תַּפּוּק הֵיאָה יוֹנָה, דְּשִׁדְר נַח בְּיַמֵּי טוֹפָנָא, דְּכְתִיב וַיִּשְׁלַח אֶת הַיּוֹנָה, הַיּוֹנָה: הֵיאָה דְּאִשְׁתַּמוּדְעָא, וְלֹא מִלִּילוּ בָּהּ קִדְמָאִי, וְלֹא יָדְעוּ מַה הִיא, אֲלֵא מֵהֶכָּא נִפְקַת, וְעִבְדַּת שְׁלִיחוּתָא.

148. וּבְשַׁעֲתָא דְּכְתִיב וְלֹא יָסָפָה שׁוּב אֵלָיו, עוֹד לֹא יָדַע בֶּר נֶשׁ לֹאֵן אֲזֻלָּת, וְהִיא תִּבְתַּל לְאַתְרָהּ, וְאַתְגְּנִיזַת בְּפִתְחָא דָּא וְאִיהִי תִטּוּל עֵטְרָה בְּפּוּמָהָא, וְתִשּׁוּי עַל רִישִׁיהָ דְּמַלְכָּא מְשִׁיחָא, מְטִי וְלֹא מְטִי, וְכִדִּין כְּתִיב, תִּשִּׁית לְרֹאשׁוֹ עֵטֶרֶת פָּז.

149. וְכִינּוּן דִּיקְרִי מַלְכָּא מְשִׁיחָא בִּסְ"ת. יְקוּמוּן תְּרִין נִשְׂרִין, דָּא מִכָּאן וְדָא מִכָּאן, וַיּוֹנָה מֵאִינְר, וּמִלְכָּא מְשִׁיחָא נְחִית, וְעֵטְרָה עַל רִישִׁיהָ, עַד דְּרָגָא בְּתִרְאָה. וְתִרִין נִשְׂרִין פִּרְחִין לְעִילָא עַל רִישִׁיהָ, וַיּוֹנָה תִּבְתַּל וְעֵטְרָה בְּפּוּמָהּ, וַיִּקְבְּלוּן לָהּ אֵלִין תְּרִין נִשְׂרִין.

150. דְּוֹד מַלְכָּא, זֵית רַעֲנָן אֲקָרִי קַמִּיהָ קוּדְשָׁא בְּרִיךְ הוּא, דְּכְתִיב וְאֲנִי כְּזֵית רַעֲנָן בְּבֵית וגו'. עֲלָה זֵית, דָּא מַלְכָּא מְשִׁיחָא בְּרִיה דְּדוֹד. וְדָא אִיהוּ דְּרַמִּיז יוֹנָה דָּא בְּיוֹמוֹי דְּנַח, דְּכְתִיב וְהִנֵּה עֲלָה זֵית טָרֶף בְּפִיהָ. הֵהוּא עֲלָה זֵית, טָרֶף וְחֻטָּף לִיקְרָא דִּילִיָּהּ. בְּמָה. בְּפִיהָ. דְּקִיּוּמָא עַל רִישִׁיהָ, וּמִקְבְּלָא יְקָר מֵהֵאִי יוֹנָה וְהֵאִי דְּכְתִיב טָרֶף, וְלֹא טָרְפָה, בְּדְכוּרָא דָּא, דְּעֵבִיד חִילָא וְנִצָּח. בְּמִתִּיבְתָּא דְּרַקִּיעַ, יוֹנָה דְּכָר הוּא, מְגוּ דְּאֲקָרִי יוֹנָה, כְּתִיב כְּנוֹקְבָא, וְכְתִיב בְּדְכוּרָא, בְּזִמְנָא דְּמִקְבְּלָא יְקָר דָּא.

151. מְגִדֵּל דָּא כִּד תֵּב לְאַתְרִיהָ, נִהִיר כְּנִהִירוֹ דְּעִינָא דְּשִׁמְשָׁא, דְּכְתִיב, כִּסְאוֹ בְּשִׁמְשׁ נִגְדִי. וְאַף דְּכִרְסִיּוּא אַחְרָא לִיהוּי לִיהָ בְּנִסְיָן וְאַתִּין רַבְרַבִּין. בְּרִישׁ מְגִדֵּל דָּא, אֵית עוֹפִין דְּנוֹר דְּקָא מְצַפְצָפָאן, כִּד סִלִּיק צִפְרָא, צִפְצוּפָא דְּנְעִימוֹ, דְּלִית נְעִימוֹ וְגוֹנָא כְּהֵהוּא נְעִימוֹ.

with a pleasant sound, for there is no delight and song like this delight.

18. Letters soaring

We hear of the birds that rise and descend, rise and descend, and are told that these are the great and the small letters. When the letters fly, a person sees written in the air temporarily, in great letters, "In the beginning Elohim created...", followed by the other sayings in the acts of creation. The author says that whoever preserves the covenant places himself to follow the Shechinah and is guarded from behind by the supernal righteous, with great love. We hear that when the firmament revolves it performs music from the sound of the waters that flow, but the lower grades are not capable of hearing it. Whoever deserves to receive from those waters stands there in happiness and in awe, since both come from serving God.

152. Above all of them, THAT IS IN BINAH, there are other varieties and other turtledoves that fly in the air IN THE SECRET OF THE ASCENSION OF MALCHUT TO BINAH. THAT IS THE SECRET OF THE YUD THAT ENTERS IN THE LIGHT (HEB. OR - ALEPH VAV RESH) OF BINAH AND THE LIGHT BECOMES AIR (HEB. AVIR - ALEPH VAV YUD RESH). Rising and descending, descending and rising, WHEN THE YUD ENTERS THE AIR THEY DESCEND TO A LOWER LEVEL, AND WHEN THE YUD LEAVES THE AIR AND RETURNS TO THE LIGHT, THEY RISE AGAIN. They never rest quietly AND HE EXPLAINS WHY IT IS SO. IT IS BECAUSE great letters THAT ARE BINAH and small letters THAT ARE MALCHUT fly between them, SINCE SOMETIMES THE SMALL LETTERS RISE IN THE GREAT LETTERS - THAT IS, MALCHUT IN BINAH - AND SOMETIMES THE SMALL LETTERS RETURN AND EMERGE FROM THE GREAT LETTERS. THAT IS, MALCHUT COMES BACK AND EMANATES FROM BINAH, WHICH IS THE SECRET YUD THAT ENTERS THE LIGHT AND LEAVES THE LIGHT, AS MENTIONED ABOVE.

153. Oh, holy pious one. When the letters fly, a person sees written in great letters, WHICH ARE BINAH, in the air temporarily: "In the beginning Elohim created..." (Beresheet 1:1), SINCE THESE WORDS ARE FROM BINAH; THAT IS, THE SECRET OF GREAT LETTERS. THEN the small letters strike them, MEANING MALCHUT RISES AND IMPACTS IN BINAH; THAT IS TO SAY THAT IT REDUCES HER IN THE SECRET OF THE YUD THAT ENTERED THE LIGHT AND FORMED INTO AIR. Then they fly and it is seen written about them: "And Elohim said, 'Let there be light'... And Elohim saw the light..." (Beresheet 1:3-4). Then the small letters again strike the large letters, MEANING THAT AGAIN MALCHUT RISES ON BINAH AND DIMINISHES HER. It is seen through them that it is written: "And Elohim said, 'Let there be a firmament...' (Ibid. 6) and so on in all of the acts of creation. The acts of these letters are great marvels and gladness to the eyes. Praised is the nation for whom all this awaits.

154. Oh, holy, pious one. Whoever preserves the covenant places himself to follow THE SHECHINAH, AND THE SHECHINAH is in the lead. If you inquire as to who will guard him from behind, HE RESPONDS, There is a higher greater protection that protects him from everything. What is it? It is the supernal Righteous, THAT IS YESOD IN ZEIR ANPIN THAT PROTECTS HIM, with great love. Consequently, he enters between the Righteous, THAT IS YESOD, and righteousness, THAT IS MALCHUT, and is thus protected on all sides - THE YESOD FROM BEHIND AND MALCHUT IN FRONT. Praised is the one who preserves this covenant. Therefore, Yisrael, all the males that uphold this covenant, shall be seen in the presence of the Holy One, blessed be He, AS IS WRITTEN: "THREE TIMES IN THE YEAR ALL YOUR MALES SHALL APPEAR" (SHEMOT 23:17). Who is it that can harm a son whose father is on one side and his mother is on the other side, and he is in the middle between them? That is when he follows Hashem, MEANING ONLY BEHIND MALCHUT, AS MENTIONED ABOVE.

152. לְעִילָא מִכְּלָהּ, זִינִין אַחֲרָנִין, וְשִׁפְנִינִין אַחֲרָנִין, דְּקָא פִּרְחִין בְּאוּרָא, סִלְקִי וְנַחְתִּי, נַחְתִּי וְסִלְקִי, לֹא מִשְׁתַּכְּכִין לְעִלְמִין. אֲתוּן רַבְּרָבִן, וְאֲתוּן זַעֲרִין, פִּרְחִין בִּינִיּהוּ.

153. אִי חֲסִידָא קְדִישָׁא, בְּשַׁעֲתָא דְּאֲתוּן פִּרְחִין, חֲמִי ב'נ' בְּאֲתוּן רַבְּרָבִן. כְּתִיב בְּאוּרָא לָמוּס שַׁעֲתָא, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ בְּטָשִׁי אֲתוּן זַעֲרִין בָּהּ, וּפִרְחִין, וְאֲתַחֲזִי מְנִיּהוּ כְּתִיב, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וְגו', וַיֵּרָא אֱלֹהִים אֶת הָאוֹר וְגו'. לְבַתֵּר מֵהֲדָרֵי אֲתוּן זַעֲרִין, וּבְטָשִׁי בְּאֲתוּן רַבְּרָבִן, וּמִתַּחֲזִי מְנִיּהוּ דְּכְתִיב, וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ וְגו'. וְכֵן כָּל עוֹבְדָא דְּבְרָאשִׁית, פְּלִיאָן רַבְּרָבִן, וְחָדוּ לְעֵינֵין עוֹבְדָאן דְּאֲתוּן אֱלִין, זַכָּא עֲמָא דְּכָל דָּא מַחְבָּאן.

154. אִי חֲסִידָא קְדִישָׁא, מֵאן דְּנָטִיר בְּרִית, שְׂוִי לִיהּ אֲבִתְרוּי, וְאִיהּ לְקָמָא. וְאִי תִימָא, מֵאן נָטִיר לְאַחֲוָרָא. הָא נָטִירוּ רַב וְעִלָּא מְכָלָא, דְּנָטִיר לִיהּ. וּמֵאן אִיהּ. צְדִיק עִלָּא בְּרַחֲמֵי סָגִי. עָאֵל בֵּין צְדִיק וְצֶדֶק. וְאַשְׁתַּכַּח נָטִיר מְכָל סִטְרִין. זַכָּא מֵאן דְּנָטִיר בְּרִית דָּא. וְע"ד יִשְׂרָאֵל, אֲתַחֲזוּן כָּל דְּכוּרִין, דְּנָטְרִין אֶת קוּימָא דָּא, קָמִי מְלָכָא קְדִישָׁא. מֵאן אִיהּ דִּיכִיל לְנִזְקָא לְבָרָא, דְּאִיהּ בְּאֲמָצְעוּ אָבוּהּ מִכָּאן, וְאִמִּיהּ מִכָּאן, וְאִיהּ בִּינִיּהוּ. וְדָא כֹּד אִיהּ אַחֲרֵי יו'.

155. Come and see that firmament, WHICH IS ZEIR ANPIN, when it revolves in the circle, MEANING WHEN IT ROTATES ITS THREE COLUMNS IN THREE PLACES, DURING WHICH TIME THE CHOCHMAH BECOMES REVEALED. It performs music, SINCE CHOCHMAH GETS REVEALED IN THE SECRET OF MUSIC, and from the sound of the waters that flow - THAT IS TO SAY FROM THE INCREASE IN ABUNDANCE OF CHASSADIM THAT PREVAILS IN ZEIR ANPIN - that song is not known, MEANING THAT THE LOWER LEVELS ARE INCAPABLE OF RECEIVING FROM IT FOR THE REASON THAT CHOCHMAH DOES NOT GET REVEALED IN PLACE OF ZEIR ANPIN, ONLY IN PLACE OF MALCHUT, WHICH IS THE SECRET OF THE LOWER CHOCHMAH. All of these basins on the four sides OF ZEIR ANPIN, THE FOUR MALCHUTS ON THE FOUR SIDES - CHESD, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN REFERRED TO AS BASINS - IN THE SECRET OF WHAT IS WRITTEN: "YOUR NAVEL IS LIKE A ROUND GOBLET" (SHIR HASHIRIM 7:4), are filled from waters that flow. THEY ARE FILLED FROM CHASSADIM THAT RECEIVE FROM THE FOUR SPRINGS OF ZEIR ANPIN AND ARE COVERED FROM CHOCHMAH, SINCE THEY ARE IN A PLACE OF ZEIR ANPIN. Whoever is inside - THAT IS, WHO MERITS TO RECEIVE FROM HIM - stands there in two aspects. One in happiness, since there is no other happiness in the world like fulfilling: "Serve Hashem with gladness" (Tehilim 100:2). And one is with awe, since there no other awe in the world like fulfilling: "Serve Hashem with fear" (Tehilim 2:11).

19. The spring of water

We are told about the spring that was mentioned by Ezekiel. When the waters flow and rise all kinds of gems in the world, the grades referred to as gems, rise. The gems and the colors of a button and blossom that surround the spring are described in glowing terms, and the author says that since one cannot look at the button and blossom the importance of their activities can not be known. Many marvelous things are outlined for our contemplation. We read a description of a branch that emerges at the center of a spring; the branch covers worlds, and it is not possible to know about its fruit. The author concludes by telling us about a firmament from which dew flows to this spring; the dew produces fruit on the branch, and the firmament circles faster than the eye can see.

156. One spring of water flows from the east side, WHICH IS TIFERET - THE CENTRAL COLUMN OF ZEIR ANPIN THAT INCLUDES RIGHT AND LEFT - the one that the prophet Ezekiel mentioned (YECHZEKEL 41:1). The entire world cannot give enough praise for that spring, SINCE IT COMBINES RIGHT AND LEFT, UNRAVELS ALL THE LIGHTS IN BINA, CHASSADIM AND CHOCHMAH TOGETHER, AND DRAWS THEM TO THE LOWER LEVELS. At the place where it was born, that is, to the east side, the measure of its depth and height is no more than a span, MEANING THAT THE SOURCE OF THE CENTRAL COLUMN AT ITS BEGINNING OF BIRTH IS ONLY THE POWER OF THE CURTAIN OF CHIRIK IN IT THAT IS REFERRED TO AS A SPAN. WITH IT, IT SUBDUES THE LEFT COLUMN AND UNITES IT WITH THE RIGHT, SINCE ALL THE MOCHIN RESULT FROM THIS UNITY.

157. When the waters flow and rise, all kinds of gems in the world rise. WHEN THE WATERS OF THE SPAN - WHICH IS THE CENTRAL COLUMN OF ZEIR ANPIN - BESTOW THE ILLUMINATION OF CHOCHMAH TO MALCHUT, WHOSE LEVELS ARE REFERRED TO AS GEMS, THEY ASCEND HIGHER. SINCE ITS LIGHTS OF CHOCHMAH ARE ONLY ILLUMINATED FROM BELOW UPWARDS, they do not fall outside; THAT IS TO SAY, THEY DO NOT SHINE FROM ABOVE DOWNWARDS; THEN IT WOULD HAVE BEEN CONSIDERED THAT THEY FELL OUTWARD TO THE KLIPOT. AND THE LIGHT OF CHOCHMAH THAT IS CONTAINED WITHIN THEM ARE IN THREE COLUMNS, ONE AFTER THE OTHER, WHICH ARE THREE HUES - WHITE, RED AND GREEN - AND EACH ONE IS COMPOSED OF ALL THREE. For a while, they appear in one color and temporarily they fall, MEANING THAT THIS COLOR IS TEMPORARILY REMOVED. Then other GEMS ascend of another color AND SIMILARLY in all other colors existing in the world, MEANING ALL COLORS OF MALCHUT REFERRED TO AS THE WORLD, WHOSE ESSENCE IS WHITE, BLACK AND RED. These gems fall outside ONE AFTER THE

155. ת"ח ההוא רקיע כד סחרא בגלגולא מנגנא בגונא, ומקל נהימו דמיין דנבעין, לא ידוע ההוא נגונא. כל אינון אגנין די בארבע סטרין, מליין מנביעו דמיין דנבעין. מאן דאיהו לגו, בתרין סטרין קיימא תמן. חד בחדוה, דלית חדוה כההיא חדוה בעלמא, לקיימא עברו את יי' בשמחה. וחד ביראה, דלית דחילו כההוא דחילו בעלמא, לקיימא עברו את יי' ביראה.

156. חד מעיינא דמינא, דנביע מסטר מזרח, דא הוא דאמר יחזקאל נביאה. מהאי מעיינא, לא יכלין לסיימא שבחא כל בני עלמא. באתר דאתיליד תמן לסטר מזרח, לית עומקא ורומא דיליה, אלא זרתא ולא יתיר.

157. כד נבעין מיא וסלקין, סלקין כל זיני מרגלאן דעלמא, ולא נפלין לבר, השתא אתחזון בגוון חד, למום שעתא נפלין אלין, והא סלקין, אחרנין, בגוון אחרא, בכל זיני גוויין דעלמא. נפלי אינון מרגלאן, ולא נפלי לבר.

OTHER, ONE SINKING AND ONE FLOATING UP, but they do not fall outward, SINCE THEY DO NOT BESTOW FROM ABOVE TO THE LOWER UPON THE EXTERIOR FORCES.

158. Surrounding that spring is a button and blossom, WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF CHOCHMAH THAT CIRCLE AROUND IN THE ENCIRCLING LIGHT AND DO NOT ILLUMINATE THE INSIDE OF THE SPRING. All the inhabitants of the world cannot comprehend the variety of colors that is in them, THEM BEING THE FIRST THREE SFIROT, SINCE all are glowing flames and it is not possible to gaze at them. THEREFORE, the importance of their activities is not known. The petals THAT ARE IN THE FLOWER BLOSSOM sparkle with a variety of colors.

159. Embroidery, which is the artistry of The Creator of the world, covers over the 375 Cherubs below them over other covering tapestry layers that are inside, since these covering tapestry layers surround the inside of the court.

160. Grapevines are spread above THE CHERUBS, since the Cherubs are underneath the grapevines, all spreading out their wings and intertwined one into the other. Here, the head of the Yeshivah said that whoever gazes at these grapevines, his face shines like sunlight.

161. These tapestry grid covers, WHICH ARE THE LIGHTS OF BINAH THAT ARE ROBED IN MALCHUT, are unfurled round about in the courtyard. FROM INSIDE, all are embroidered in strands of lights in multitudes of colors, SINCE THE THREADS OF BINAH AND THREADS OF MALCHUT ARE EMBROIDERED AND INTERWOVEN IN ONE ANOTHER AND SHINE TOGETHER, AND THREADS ARE THE SECRET OF ILLUMINATION OF CHASSADIM. They flame with four kinds of fiery glows of brightness, WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT COLUMN - WHICH IS THE SECRET OF THE ILLUMINATIONS OF CHOCHMAH THAT SHINE WITH JUDGMENTS THAT ARE CALLED FIRES. The flames, WHICH ARE THE SECRET OF THE CHOCHMAH ILLUMINATIONS, rise, IN THAT THEY LIGHT FROM THE BOTTOM UP and the hues sparkle. Sometimes, AT THE TIME OF SMALLNESS, the flames are soothed and the lights and colors rise; THAT IS, THEY ILLUMINATE FROM BELOW UPWARDS, FOR AT THE TIME OF SMALLNESS THEY SHINE ONLY FROM BELOW UPWARDS. Then they clash one with the other. THE ILLUMINATIONS OF MALCHUT CLASH WITH THE ILLUMINATIONS OF BINAH AND DIMINISH THEM.

162. And 6,000 basins lie next to these networks, WHICH IS MANY MALCHUTS THAT ACCEPT SIX ENDS OF CHOCHMAH FROM THE NETWORKS - WHICH ARE SIX PARALLELS TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD TOTALING A THOUSAND, NAMED AFTER CHOCHMAH THAT IS CALLED THOUSAND. They are four hues to the four sides of the courtyard; THAT IS, CHESED, GVURAH, TIFERET AND MALCHUT. These are large, MEANING THEY ARE IN THE ASPECT OF THE SIX ENDS OF GREATNESS. And a spring of living water is found on each side, THAT IS, CHASSADIM AND CHOCHMAH TOGETHER - WATER AFTER CHASSADIM AND LIFE AFTER CHOCHMAH. They drop into these basins and get absorbed there, MEANING THAT THEY ARE NOT INFLUENCED FROM ABOVE TO BELOW, WHICH IS OUTSIDE THEIR TERRITORY. These waters do not know where they are flowing to, SINCE BEING WITH CHOCHMAH THAT IS NOT BESTOWED FROM ABOVE DOWNWARDS, THEY CONTAIN NO KNOWLEDGE OF WHERE THEY ARE GOING.

158. סַחֲרָנִין דִּהְיוּ גִבֵּעוֹ, חִיזוּר וְשׁוֹשֵׁן סַחֲרִין. וְלֹא יִכְלִין כָּל בְּנֵי עֲלָמָא לְמִיקָם עַל אֵינוֹן גּוֹוִינִין, כִּלְהוֹ שְׁלֵהוּבִין מְלֵהָטָאן, וְלֹא יִכְלִין לְאַסְתַּכְּלָא בְּהוּ. לֹא יֵרִיעַ חֲשִׁיבוֹ דְּעוֹבְדָא. טְרַפִּין דִּלְהוֹן מִנְּצָצִין בְּכִמְהָ גּוֹוִינִין.

159. עוֹבֵד צִיּוֹר, אוֹמְנוֹ דְּמֵאֲרֵי עֲלָמָא, חֲפִיִּין עַל תְּלַת מְאָה וְשִׁבְעִין וְחֲמִשָּׁה כְּרוּבִין דִּתְחוּתֵיהוּ, בְּתֵר שְׂבָכִין אַחֲרָנִין לָגוֹ. וְאֵינוֹן שְׂבָכִין סָחוּר דְּעִזְרָה לָגוֹ.

160. וְלַעֲיֹלָא מְנַהוֹן, אֵינוֹן גּוֹפִין פְּרִישָׁאן, תְּחוּת גּוֹפִנִין אֵינוֹן כְּרוּבִין, כִּלְהוֹ גְּדַפִּין פְּרִישָׁן, מְשַׁלְבִין אֵלִין בְּאֵלִין. הָכָא אָמַר רַב מִתִּיבָתָא, דְּכָל מֶאֶן דְּאַסְתַּכְּלָא בְּאֵינוֹן גּוֹפִנִין, מְנַהֲרִין אֲנָפוּי כְּנֵהִירוֹ דְּשִׁמְשָׁא.

161. אֵינוֹן שְׂבָכִין דְּאַתְחָמֶן סָחוּר סָחוּר דְּעִזְרָה, כִּלְהוֹ מְרָקְמֶן, בְּחוּטִין דְּנֵהֲרִין בְּגּוֹוִינִין סְגִיֵּאִין, מְלֵהָטֶן בְּד' מִינֵי זְהוּרִין דְּאִשָּׁא. שְׁלֵהוּבִין סְלָקִין, וְגּוֹוִינִין מִנְּצָצִין, וְלִזְמַנִּין שְׁלֵהוּבִין מְשַׁתַּכְבִּין, וְנֵהוּרִין וְגּוֹוִינִין סְלָקִין, וּבְטָשִׁי אֵלִין בְּאֵלִין.

162. שִׁית אֱלֹף אֲגֻנִין, לְגִבֵּי אֵינוֹן שְׂבָכִין, ד' גּוֹוִינִין, לְד' סְטָרִין דְּעִזְרָה, אֵלִין אֵינוֹן רַבְרָבִין, וְנִבְיָעוּ דְּמִיִּין חִיִּין בְּכָל סְטָרֵי. וְאֵינוֹן נִפְלִי בְּאֵינוֹן אֲגֻנִין, וּבְלַעֲי בְּאַתְרֵיהוּ וְאֵלִין מִיִּין לֹא יֵרִיעִי לֶאֱן אֲזִלִּין.

163. In the center of the court, WHICH IS IN THE CENTRAL COLUMN OF MALCHUT, all Yisrael will stand and be seen in the presence of the Holy King, FROM WHOM YISRAEL RECEIVES CHOCHMAH THAT IS ALSO CALLED SIGHT. On the South side of the court, WHICH IS THE RIGHT COLUMN OF MALCHUT, AND CHESED a new water spring is born and it seems that the waters will flood the whole world. Whoever enters into them will enter to his knees. If a mighty man enters, he will enter to his knees, and if a baby no older than a day ENTERS THEM, he shall still enter to his knees. Whoever drinks of them shall become filled with wisdom.

164. This spring emerges from one small gem in the South wall. These waters get absorbed in their area and from there, they will continue to flow out of the Temple until they reach up to the spring of Shitim. They will rinse away that obscenity that the waters of the spring of Shitim brought about. Therefore, once the males that came to be seen at the waters in the court drank from them, they had no fear of the females who came to be seen before the Holy King. Moreover, THROUGH THE WATER, they would become more knowledgeable about the concealed matters of the Supernal King. In this temple, all thoughts must be forgotten except for the thought of the Holy King's rejoicing.

165. One branch emerges at the center of that spring. The head of the Yeshivah said, When I approached that branch in the spring, the branch went high above. The closer I approached, THE HIGHER it went. The foundation and the root of that branch are only in the water. This branch covers worlds and all the hues in the world ARE VISIBLE in its leaves. What kind of fruit it bears is unknown, and it is not possible to find out. THE HEAD OF THE YESHIVAH said that he asked Messiah about this fruit and was told that this fruit is stored away for "every man with his staff in his hand for very age" (Zecharyah 8:4). Whoever deserves to experience this will understand.

166. One firmament exists above this CENTRAL branch, FROM THE RIGHT ASPECT that is spread over it from above. From that firmament dew flows to this spring and no further. When a person gazes at this firmament from a distance, it looks similar to blue. When he approaches nearer, it seems reddish and when he approaches even closer, it seems greenish. When he draws even nearer, it seems white and no other white in the world is like it. The dew that flows from it gets drawn into the branch and produces the fruit, and it grows. The firmament circles faster than the eye can see.

163. באמצעו דעזרה, יקומון כלהו ישראל, ויתחזון קמי מלכא קדישא. בסטר דרום בעזרה דא, אתייליד חד מעיינא דמיא, ואתדמי דקא ישטפון מיא כל עלמא. מאן דייעול בהו, יהון עד ברבים, ויעול בהו גיבור רב ויעול בהו עד ברבים, אי תינוק בר יומא עד ברבים. מאן דשתי מנייהו יתחכם, ויתפקח בחכמתא.

164. מעיינא דא נפיק מגו מרגלא חדא זעירא, בכותלא דדרום. אינון מיין בלעי גו אתרא, ומתמן יפקון לבר ממקדשא, עד דייעלו לנחל שטים, ישטפון ההוא זמה, דאולדין מיא דשטים. וע"ד מיין אלין בעזרה, בגין אינון דאתחזון תמן דכוורין. הוו שתאן מן מיא, לא חיושי בנוקבי, במיתיהון לאתחזאה קמי מלכא קדישא. תו, דהא יתפקחון למנדע מלין סתימין דמלכא עלאה, גו מקדשא דא כל הרהורין ושתבחון, בר הרהורא דחדוה דמלכא קדישא.

165. ענפא חד נפיק, גו אמצעו דההוא מעיינא. אמר רב מתיבתא, בד קריבנא לההוא ענפא גו מעיינא, אסתלק ענפא לעילא לעילא, כל מה דקריבנא, הכי אסתלק, יסודא ושרשא דההוא ענפא לאו איהו אלא במיא. ההוא ענפא חפי עלמין. כל גוונין דעלמא באינון טרפין דיליה. איבא דיליה, לא ידיע מהו. ולא יכלין למנדע. ואמר, דקא שאיל למשיח על ההוא איבא, ואמר, איבא דא גניז, לאיש משענתו בידו מרוב ימים. מאן דזכי למנדע דא, לינדע.

166. רקיע חד אית על ההוא ענפא, פריש לעילא. מההוא רקיע, אזיל טלא ע"ג מעיינא דא, ולא יתיר. בד אסתכל ב"נ לההוא רקיע מרחיק, דמי תכלא קריב יתיר, דמי סומקא. קריב יתיר, דמי ירוק, קרוב יתיר, דמי חור, דלית חור בעלמא בגיניה. טלא דקא אזיל מניה, אשתאיב בההוא ענפא, ועביר איבא דא, ואתרבי. ההוא רקיעא, איהו אזיל בגלגולא יתיר, ממה דעיינון יכלין לאסתכלא.

20. "All your males shall appear"

We read about the requirement for all circumcised males to appear before God three times a year for the honor of the three patriarchs who accepted the covenant upon themselves. As soon as a man is circumcised and perfected, he is fit to walk behind the Shechinah instead of in front of her.

Because Noah was circumcised and perfect but his membrane was not uncovered, he walked with the Elohim rather than in front of the Shechinah. We read that God traveled before Yisrael in the pillar of cloud and fire until they sinned and weakened, at which time the angel of God moved behind them. This section concludes with an incomplete fragment about the two Messiahs.

167. All those who preserve the holy covenant must show themselves in the presence of the Holy King, since they are not there to be seen except for the purpose of showing that they are members of the holy covenant. Therefore, "all your males shall appear" (Shemot 23:17) who are members of the holy covenant. The head of the session points out that it says "Zchur" (Eng. 'your males') and not 'Zichrecha' (Eng. 'your memory'), since the word "zachar" is written, NAMELY MALES, and not 'zachor' or memory, SINCE IT DOES NOT MEAN 'YOUR MEMORY'. Why "your males", - WHY JUST MALES? It is only those who preserve their holy covenant and do not sin with it who are worthy children of the King, who gets praised through them daily and always remembers them. Therefore, THE SCRIPTURE SAYS: "your males," MEANING the King remembers those who have a holy covenant every day, since there is no praise before the sublime King as the one who preserves this covenant.

168. Therefore, there is a requirement to be seen in His presence three times a year. Why exactly three times? It is only for the honor of the three patriarchs that accepted upon themselves this covenant as a first priority to all other commandments in the Torah. Therefore, it is three times a year. Abraham accepted the covenant and Isaac accepted the covenant. Jacob was most perfect of all, SINCE ABRAHAM AND ISAAC CORRESPOND TO THE RIGHT AND LEFT AND JACOB CORRESPONDS TO THE CENTRAL COLUMN THAT IS COMPOSED OF THE OTHER TWO. Therefore it is written by him: "And Jacob was a plain (tam: perfect) man" (Beresheet 25:27), MEANING MORE PERFECT THAN THE OTHERS.

169. Abraham was called Tamim (Eng. 'perfect'), but he was not all that perfect. However, Tam is most perfect. It is written about Noah: "A just man and perfect (Heb. tamim) in his generations" (Beresheet 6:9), for he was impressed with a holy mark among them. The head of the Yeshivah said, Anywhere that is written Tamim, its MEANING IS that he is inscribed with the holy mark of the sign of circumcision. Since he preserved the covenant, he was called Tamim in his generation, while all the others were not so, MEANING THAT THE OTHERS DID NOT KEEP THE COVENANT, as they corrupted their paths.

170. Therefore, it is written: "And Noah walked with the Elohim" (Ibid.). HE ASKS: Who could possibly walk with THE ELOHIM? HE REPLIES: The Shechinah joins anyone that keeps the holy covenant. Therefore, it says, "You shall be perfect (Heb. tamim) with Hashem your Elohim" (Devarim 18:13), WHICH MEANS to first be perfect and then you will be joined "with Hashem your Elohim." If he preserves this covenant, he will be with Hashem and not separate from him.

167. כָּל אִינוֹן נְטוּרֵי קִיּוּמָא קְדִישָׁא, בְּעוֹן לְאַתְחָזָא קְמִי מַלְכָּא, דְּהָא לֹא אֶתְחָזוֹן, אֲלֵא בְּגִין לְאַתְחָזָא דְּאִינוֹן בְּנֵי גִזְרֵי קְדִישָׁא. וְעַד יִרְאֶה כָּל זְכוּרָה, אִינוֹן בְּנֵי קִיּוּמָא קְדִישָׁא. דִּיּוֹק רַב מִתִּיבְתָּא, זְכוּרָה, וְלֹא זְכוּרָה. דְּהָא זְכוּר כְּתִיב, וְלֹא זְכוּר, מֵאִי זְכוּרָה אֲלֵא כָּל אִינוֹן דְּנִטְרִין קִיּוּמָא קְדִישָׁא, וְלֹא חֲבָאן בֵּיהּ, אִינוֹן הוּוּ בְּנֵי מַלְכָּא, דְּבִבְלָא יוֹמָא מְשֻׁבָּח בְּהוּ וְדְכִיר לֹון תְּדִיר. וְעַד זְכוּרָה, הֵהוּא דְּאִית בֵּיהּ קִיּוּמָא קְדִישָׁא, דְּדְכִיר לֹון מַלְכָּא בְּכָל יוֹמָא, דְּלִית שְׁבָחָא קְמִי מַלְכָּא עֲלָאָה, אֲלֵא כְּמֵאן דְּנִטְרֵי קִיּוּמָא דָּא.

168. וְעַד בְּעִי דִּיתְחָזוֹן תְּלַת זְמָנִין בְּשַׁתָּא קְמִיָּה. תְּלַת זְמָנִין אֲמַאי. אֲלֵא בְּגִין אֲבָהֶן קְדְּמָאִי, דְּקִבְּלוּ לְהֵאִי בְּרִית, קְדְּמָאָה לְכָל פְּקוּדֵין דְּאוּרִיּוּתָא, וּבִגְ"כ תְּלַת זְמָנִין אִינוֹן בְּשַׁתָּא. אֲבָרְהָם קִבֵּיל בְּרִית. יִצְחָק קִבֵּיל בְּרִית. יַעֲקֹב הוּוּ שְׁלִים מְכֻלָּהוּ, וְעַד כְּתִיב בֵּיהּ, וַיַּעֲקֹב אִישׁ תָּם, שְׁלִים מְכֻלָּא.

169. אֲבָרְהָם תָּמִים אֲקָרִי, וְלֹא הוּוּ כְּ"כ שְׁלִים, אֲבָל תָּם: שְׁלִים מְכֻלָּא. מֵה כְּתִיב בְּנֹחַ, אִישׁ צַדִּיק תָּמִים הָיָה בְּדוֹרוֹתָיו. הוּוּ רְשִׁים בְּרִשְׁמוֹ קְדִישָׁא בִּינִיָּהוּ. וְאָמַר רַב מִתִּיבְתָּא, בְּכָל אֶתֶר דְּכְּתִיב תָּמִים, דְּרִשְׁוִים בְּרִשְׁמוֹ קְדִישָׁא, בְּאֶת קִיּוּמָא דְּבְּרִית, וּבְגִין דְּנִטְרֵי בְּרִית, אֲקָרִי תָּמִים בְּדוֹרוֹתָיו. מֵה דְּלֹא הוּוּ כְּלָהוּ הָכִי, דְּאִינוֹן מְחַבְּלָן אֶרְחִיָּהוּ.

170. וְעַד כְּתִיב, אֶת הָאֱלֹהִים הִתְהַלֵּךְ נֹחַ. וְכִי מֵאן יָכִיל לְמִיָּהֵךְ עִמִּיהּ. אֲלֵא כָּל מֵאן דְּנִטְרֵי בְּרִית קְדִישָׁא, אֲדוּוּגַת בֵּיהּ שְׁכִינְתָּא, וְשְׂרִיאת עֲלֵיהּ. וּבִגְ"כ, תָּמִים הָיָה עִם יְיָ אֱלֹהֵיךְ. תָּמִים תְּהִיָּה, וּלְבָתֵּר עִם יְיָ אֱלֹהֵיךְ. בְּזוּגָא חֲדָא. דְּכִינוּן דְּנִטְרֵי בְּרִית דָּא, עִם יְיָ לְהוּי, וְלֹא אֶתְפָּרַשׁ מִנִּיהּ.

171. Of Abraham, it says, "Walk before Me, and be perfect (Heb. tamim)" (Beresheet 17:1), MEANING the sign of circumcision THAT IS CALLED TAMIM: "Walk before Me." From here, we take it that a male should not walk behind a woman but rather in front of her, which is the fit way. HE INQUIRES: It is written: "Behold, I send an angel before you" (Shemot 23:20), WHICH MEANS THE SHECHINAH REFERRED TO AS ANGEL and also: "And I will send an angel before you" (Shemot 33:2). HENCE, THE SHECHINAH WAS GOING IN FRONT OF THEM AND THEY BEHIND HER. HE REPLIES: Abraham, who was not circumcised, was pushed in front of her, AND SHE DID NOT ALLOW HIM TO WALK BEHIND HER. Therefore, it is not written: 'Be perfect and walk before Me', but rather "Walk before Me" AS LONG AS YOU HAVEN'T YET BEEN CIRCUMCISED, since you are not worthy yet TO GO BEHIND ME until you will be perfected, MEANING UNTIL YOU GET CIRCUMCISED. It is the same with everybody. As soon as the person is perfected and preserves his perfection, the Shechinah immediately is in front of him and he is behind her, since he is now fit for it.

172. Noah was circumcised and perfect, but his membrane was not uncovered. Because he did not perform this act of uncovering the membrane, it is written: "AND NOAH WALKED with the Elohim" and not behind the Elohim. He wasn't in front of the Shechinah, because he was circumcised and he wasn't behind the Shechinah, because he didn't perform this act of uncovering the membrane. How was it with him? "With the Elohim," meaning close to Him, but who could not observe HIS BACK since he was not that worthy - AND ALL THIS, SINCE HE DIDN'T PERFORM THE ACT OF UNCOVERING THE MEMBRANE (HEB. PRIAH).

173. About Yisrael, it says: "And Hashem went before them by day in a pillar of a cloud...and by night in a pillar of fire..." (Shemot 13:21), MEANING THAT THEY TRAVELED BEHIND HASHEM. As soon as Yisrael said, "Because there were no graves in Egypt...for it had been better for us to serve Egypt" (Shemot 14:11-12), their minds seemingly weakened. THEREFORE, it is written: "And the angel of Elohim who went before the camp of Yisrael, removed and went behind them" (Ibid. 19), MEANING THEY WERE PUSHED IN FRONT OF HASHEM. He "removed" to do vengeance on them. (THE CONTINUATION IS MISSING).

174. (THE BEGINNING IS MISSING) and about this, Messiah was glad and the head of the Yeshivah rejoiced when told of this. The head of the Yeshivah, who was elaborating, inquired of Messiah and said, From where did Daniel know that he said, "Your kingdom is divided and given to Maday and Persia" (Daniel 5:28)? He learned it from these letters of "ufarsin" (Ibid. 25. THAT WAS WRITTEN. Why is this here, MEANING TO SAY WHAT CAN WE LEARN FROM THIS REGARDING MESSIAH? He said to him, Certainly it is so, THAT HE IS ALLUDING HERE TO KING MESSIAH, your (Belshazzar's) evil Kingdom shall be divided through the other Messiah, MEANING MESSIAH OF JOSEPH. Following that, the king of Persia will dominate and conquer many kingdoms and rule the Holy Land for twelve months. And he will rule and kill many, AMONG THEM Messiah, THE SON OF JOSEPH. After that, THE KING OF PERSIA will fall and holy supernal ones will receive the Kingdom. Therefore, here too, the word "ufarsin" indicates the king of Persia.

171. בְּאַבְרָהָם כְּתִיב, הִתְהַלֵּךְ לִפְנֵי הוֹיָה תָּמִים, גִּזְרוּ דָּאת קַיִמָּא. הִתְהַלֵּךְ לִפְנֵי, מִהֲבָא, דְּלֹא יִהְיֶה גִבֵּר בְּתַר אֲתַתָּא, אֲלֵא קִמָּהָ, אֲרַח כְּשֵׁר אִיהוּ וְהָא כְּתִיב, הִנֵּה אֲנֹכִי שׁוֹלַח מִלֶּאךָ לִפְנֵיךָ. וְשִׁלַּחְתִּי לִפְנֵיךָ מִלֶּאךָ. לְאַבְרָהָם דְּלֹא הוּא גִזְרֵי, דִּחָה לִּיהַּ לְקִמָּה. וְעַד לֹא כְּתִיב הִיָּה תָּמִים, וְהִתְהַלֵּךְ לִפְנֵי. אֲלֵא הִתְהַלֵּךְ לִפְנֵי, דְּלֹא יָאוּת אֲנִתָּ, עַד שֶׁתֵּהָא תָּמִים. וְכֵן בְּכֻלָּהּ, בֵּינוֹן דְּבִ"נ תָּמִים, וְנִטִּיר לִיהַּ, מִיָּד הִיא לְקִמָּה, וְאִיהוּ אֲבַתְרָהּ, כְּשֵׁר אִיהוּ לְדָא. לְגַרְעוֹנָא מַה כְּתִיב, כִּי שָׁב מֵאַחֲרֵי.

172. נַח גִּזְרֵי הוּא, וְתָמִים, פְּרִיעָה לֹא הוּא בִּיהַּ, וּבְגִין דְּלֹא הוּא בִּיהַּ פְּרִיעָה מַה כְּתִיב, אֶת הָאֱלֹהִים, וְלֹא אַחֲרֵי הָאֱלֹהִים, לְקִמָּא לֹא הוּא, בְּגִין דִּהוּא גִזְרֵי, לְאַחֲרָא לֹא הוּא, בְּגִין דְּלֹא אֲתַפְרַע. אִיךָ הוּא. אֶת הָאֱלֹהִים, סְמִיךְ לִיהַּ, וְלֹא יָכִיל לְאַסְתַּבְּלָא בִּיהַּ, דְּלֹא כְּשֵׁר כ"ב.

173. בְּיִשְׂרָאֵל כְּתִיב, וַיֵּי הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן וּלְיָלָה בְּעַמּוּד אֵשׁ וָגו'. בֵּינוֹן דְּאָמְרוּ יִשְׂרָאֵל, הַמְבִּלִי אֵין קְבָרִים בְּמִצְרַיִם וָגו'. כִּי טוֹב לָנוּ עֲבוּד אֶת מִצְרַיִם. כְּבִיכּוּל, אֲתַחְלֵשׁ דַּעְתָּא. כְּתִיב וַיִּסַּע מִלֶּאךָ הָאֱלֹהִים הַהוּלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם, וַיִּסַּע לְמַעַבְדָּ בְּהוּ נֹקְמִין.

174. וְעַד חֲדַי מְשִׁיחַ, וְחֲדַי רַב מְתִיבְתָּא, דְּקָא אֲתַבְּשֵׁר בְּדָא. וְאָמַר רַב מְתִיבְתָּא, דִּהָא דִּינִיק לְמְשִׁיחַ וְאָמַר, מָנָא הוּא לְדִנְיָאֵל דְּקָאֵמַר, פְּרִיס פְּרִיסַת מַלְכוּתָךְ וְהִיבַת לְמַדֵּי וּפְרַס. מְאִינוֹן אֲתוּן דּוּפְרַסִּין אֲשֶׁתַּמַּע לִיהַּ. וְהָכָא מְאִי הוּא. א"ל, הָכִי הוּא וְדְאִי, פְּרִיס פְּרִיסַת מַלְכוּתָךְ חֲיִיבָא, ע"י דְּמְשִׁיחַ אַחֲרָא, וּלְבַתֵּר יִשְׁלוּט מֶלֶךְ פְּרַס, וַיִּטּוּל מַלְכוּן סְגִיָּאִין, וְהוּא יִשְׁלַט עַל אֶרְעָא קְדִישָׁא תְּרִיסֵר יִרְחִי, וְהוּא יִשְׁלוּט וַיִּקְטוּל סְגִיָּאִין, וְהוּא מְשִׁיחָא, וּלְבַתֵּר יַפּוּל, וַיִּקְבְּלוֹן מַלְכוּתָא קְדִישִׁי עַלְיוֹנִין. וְעַד, וּפְרַסִּין, מַלְכָּא דְּפְרַס, אֲשֶׁתַּמַּע הָכָא.

21. The spring of water

We hear about the trees that grow in the spring of water, all the parts of which are destined for healing; there is no hunger, worry nor sorrow among them. The author tells Rabbi Shimon about the river Jordan that is drawn yearly into the river that emerges from Eden. Then the flow from Eden spreads to the earth of the Temple, and when it withdraws after three days it leaves behind in the earth of the tabernacle all kinds of paintings that God produces in the Garden of Eden.

175. Oh, holy pious one, how much happiness upon happiness is in that spring? In that spring grow all kinds of trees that the Holy One, blessed be He, planted in the Garden of Eden. All are destined for healing, the leaves, the fruits and the branches, and always to the gladness of the heart. There is no hunger, worry nor sorrow among them. Praised is the nation for whom all this awaits and is stored up.

176. Rabbi Shimon said, All these wonders are available in the earth of the Temple. He said to him, Oh, my teacher. Praised is your lot that...(PART IS MISSING HERE)... it is embroidered on that spring, but there is no one that could look at it. Sometimes its light is bright and sometimes it is dim, and sometimes it is in the color purple. It sparkles until the eyes can not look up. The head of the Yeshivah did not define any of that which you asked, holy pious one, about that Temple's earth, since it is stored in the Jordan River, and what I already told is said here. However, this has been asked and you shall know that which you know.

177. The Jordan, WHICH IS THE YESOD OF MALCHUT, enters and gets drawn once a year, MEANING ONE TIME WHICH IS THE SECRET OF ONE COLUMN, FROM THREE TIMES A YEAR, WHICH IS THE SECRET OF THREE COLUMNS AND THAT IS IN THE SECRET OF THE LEFT COLUMN, into that river that emerges from Eden, THAT IS THE YESOD OF ZEIR ANPIN, SINCE THE START OF THE COUPLING IS IN THE ASPECT OF THE LEFT COLUMN, not into the four rivers that spread out from it, but actually in it, INTO THE RIVER THAT EMANATES FROM EDEN ITSELF. As soon as it reaches it, it spreads and expands and enters into the Jordan, FROM THE ASPECT OF THE LEFT COLUMN FIRST, IN THE SECRET OF RECONCILIATION. AS SOON as it reaches the earth of the temple, WHICH IS THE SECRET OF MALCHUT OF MALCHUT, it remains there three days - THAT IS, IN THE SECRET OF THE THREE COLUMNS - and does not spread and extend to another area. The head of the Yeshivah said, When that river, WHICH EMANATES FROM EDEN, returns to its original place, it leaves behind IN THE EARTH OF THE TABERNACLE all kinds of paintings that the Holy One, blessed be He, produces in the Garden of Eden, which are drawings stored underneath their area...(THE END IS MISSING).

175. אִי חֲסִידָא קְדִישָׁא, כַּמָּה חֲדוּהַ עַל חֲדוּהַ, בְּהוּא מְעִינָא. בְּהוּא מְעִינָא, מִגְדֵּלָא כָּל זֵינֵי אִילָנִין, דְּנִצְיָב קוּדְשָׁא בְּרִיךְ הוּא בִּג"ע, וְכֻלְהוּ קִיּוּמֵי לְאַסּוּתָא, טְרַפִּין וְאִיבִין וְעַנְפִּין, וְלַחְדוּ לְבָא תְּדִיר. וְלִית בִּינֵיהוּ כַּפְנָא, וְדָאגָה, וְאַנְחָה, לְעֵלְמִין. זָכָא עֲמָא דְכָל דָּא מַחְכָּאן, וְכָל דָּא גָּנִיז לֹון.

176. אר"ש, בְּקֶרַע דְּהָאֵי מִקְדָּשָׁא, אֵית מֵאֲלִין פְּלִיאָן, א"ל, אִי רַבִּי, אִי ר', זָכָא חוּלְקֶךָ דְכָל הָאֵי. בְּהוּא. ע"ג הוּא מְעִינָא רְקִימָא, אָבֵל לִית מֵאן דִּיכִיל לְאַסְתַּבְּלָא בֵּיה, לְזִמְנִין נְהִירוּ דִּילִיה נְהוּרָא. לְזִמְנִין חֲשׁוּכָא, לְזִמְנִין גּוּן אֶרְגוּנָא. מִנְצֵצֵן דֵּלָא יְכֻלִּין עֵינֵין לְאַסְתַּבְּלָא לְעִילָא. הָהִיא דְשִׁאלַת חֲסִידָא קְדִישָׁא, מִהוּא קֶרַע דְּמִקְדָּשָׁא, רַב מְתִיבְתָּא לֹא פְּרִישׁ מִנִּיהּ, דְּהָא גָּנִיז אִיהוּ גוּ יִרְדְּנָא, וְהָא אֲמִינָא לֶךְ מַה דְּאֲמִינָא, אָבֵל נִשְׁאֵל מְלָה דָּא, וְתִנְדַּע מַה דְּתִנְדַּע.

177. יִרְדֵּן דָּא, עָאֵל וְאַתְמַשְׁךָ זִמְנָא חֲדָא בְּשַׁתָּא, גוּ הוּא נְהַר דְּנִפְיָק מֵעֵדֶן, לֹאֵו מֵאִינוּן אַרְבַּע נְהִרִין דְּאַתְמַשְׁכֵּן מִנִּיהּ, אֶלָּא בֵּיה מִמֶּשׁ. כִּיּוֹן דְּמִטִּי לְגַבִּיהּ, אִיהוּ אֲתַמַּשְׁךָ וְאַתְפַּשֵּׁט וְעָאֵל גוּ יִרְדְּנָא. וְכִיּוֹן דְּמִטִּי גוּ קֶרַע דְּמִקְדָּשָׁא, אֲשַׁתְּכַח תַּמָּן תַּלַּת יוֹמִין, וְלֹא אֲתַפַּשֵּׁט וְלֹא אֲתַמַּשְׁךָ לְאַתְרֵי אַחְרָא. וְאָמַר רַב מְתִיבְתָּא, דְּכִד אַהֲדָר הוּא נְהַר לְאַתְרֵיהּ, שְׂבִיק תַּמָּן, כָּל זֵינֵי צִיּוּרִין, דְּקָא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא בִּג"ע, דְּאִינוּן צִיּוּרִין גָּנִיזִין, דְּתַחוּת דּוּכְתִּייהוּ.

22. Pillars and eagles

We are told about the pillars that drip incense into basins, and how the incense will be burned daily in the presence of God in the time to come. We read about the flight of the eagles and the letters that fly from their mouths and the lamps suspended between the pillars; the candles in those lamps burn every day and are put out at night because of the pain of Yisrael. When morning comes they light up spontaneously. Next Rabbi Shimon is told that on the next day he will be granted the revelation of the rest of the secrets, and his teachers fly away.

178. (THE BEGINNING IS MISSING) these here and those there, and they ascend and descend as at first. On the south side, WHICH IS THE RIGHT COLUMN THAT IS ALL CHESED, there are 350 pillars of all kinds of gems, and those are the ones that are always bright. They drip spices that are concealed and are never visible. Four basins are inserted in every pillar and when the fragrant droplets flow down from the pillars, they drip INTO THE BASINS. All the basins get filled and the spices do not flow out.

179. In the future to come they will burn incense daily from these spices in the presence of the Holy King. That incense will not be from ingredients crushed by humans. It is not known what the essence of these fragrances is nor what their ingredients are. They are just flowing in from those pillars.

180. Two eagles in every individual pillar sparkle and shine in all hues, so there are altogether seven hundred eagles IN THE 350 PILLARS. They fly in all directions, those here and these there, with the revolutions of the pillars. And when they turn about, the eyes are incapable of watching them.

181. Three letters protrude and fly from the mouth of this one to the mouth of that one, when the pillars and eagles circle. All the letters get embroidered in fire of white and gold and green. There are 2,100 lamps suspended between these pillars and 2,100 candles are in each individual lamp. They burn every day and are put out at night, because of the pain of Yisrael. When morning approaches, they light up spontaneously.

182. While still seated, they mentioned that the night had fallen. He said to Rabbi Shimon, Oh, holy pious one, the light of the world. Take a scroll from this container, THAT IS A VESSEL IN WHICH WRITINGS ARE STORED, and take a candle and write these words. Since our time has arrived, each one should visit his grave until midnight. AND THEN the Holy One, blessed be He, enters the Garden of Eden to make merry with the just, and each one of us flies there. Tomorrow, we will be with you, since permission was granted us to complete the present that was sent to you, MEANING THE COMPLETION OF THE REVELATION OF THE SECRETS. They flew away. Rabbi Shimon cried and wailed.

178. אֵלֵּין הָכָא וְאֵלֵּין הָכָא, וְסֻלְקֵי וְנִחְתִּי בְּדִקְדָּמִיתָא. בְּהֵוּא סֵטֶר דְּרוּם, אִית תְּלַת מָאָה וְחֻמְשִׁין עֲמוּדִין, מְכַל זִיגֵי מְרָגְלָאן. וְאֵלֵּין אֵינוּן דְּנִהְרִין תְּדִיר, וְנִטְפִין בּוֹסְמִין טְמִירִין, דְּלֹא אֲתַגְלוּ לְעֵלְמִין. אַרְבַּע אֲגָנִין בְּכָל עֲמוּדָא וְעֲמוּדָא נְעִיצִין. וְכֵד אֵינוּן בּוֹסְמִין נִטְפִין, מֵאֵינוּן עֲמוּדִין, נִפְלִי בְּהוּ, וְאֲתַמְלִיזִין כְּלֵהוּ אֲגָנוֹת, וְלֹא נִפְקִין בּוֹסְמִין לְבֵר.

179. מֵאֵינוּן בּוֹסְמִין, זְמִינִין לְזַמְנָא דְאַתִּי, לְאַקְטָרָא בְּכָל יוֹמָא קְטוֹרֶתָא, קִמֵּי מַלְכָא קְדִישָׁא. דְּלֹא יְהוּ מִכְתִּישוּ דְּבִנֵּי נָשָׂא. אֵינוּן בּוֹסְמִין לֹא יָדִיעַ עֲקָרָא דְלֵהוּן, וּמָמָה הוּוּ, אֲלֵא מֵאֵינוּן עֲמוּדִין נִפְלִין תַּמָּן.

180. תְּרִין נִשְׂרִין בְּכָל עֲמוּדָא וְעֲמוּדָא, מִתְנַצֵּץ וּמִתְלַהֲטִין בְּכָל גּוּוּנִין. שְׁבַע מָאָה נִשְׂרִין. אֵינוּן, פִּרְחִין, אֵלֵּין הָכָא וְאֵלֵּין הָכָא, בְּגִלְגּוּלָא דְעֲמוּדִין. כֵּד אֲסַתְחָרֵן, לֹא יִכְלִין עֵינֵין לְאַסְתַּכְלָא, דּוּכְתָא דְבֵהוּ.

181. תְּלַת אֲתוּון בִּלְטִין וּפִרְחִין, מְפּוּמָא דָּא לְפּוּמָא דָּא. בְּגִלְגּוּלָא דְעֲמוּדִין וְנִשְׂרִין. כָּל אֵינוּן אֲתוּון מְרָקְמֵן בְּאִשָּׁא חוּרָא, וְדִהָבָא יוֹקָא. תְּרִין אֲלִפִּין וּמָאָה מְנֶרְתִּין, תְּלִיזִין בֵּין אֵינוּן עֲמוּדִין. וְתִרִין אֲלִפִּין וּמָאָה שְׂרָגִין, בְּכָל מְנֶרְתָּא וּמְנֶרְתָּא. דְּלִקִּין בִּימָמָא, וּבְלִילִיא מִתְדַעְבִּי, עַל צַעֲרָא דְיִשְׂרָאֵל. כֵּד אֲתִי צַפְרָא, דְּלִקִּין כְּלֵהוּ מְגַרְמִייהוּ.

182. אֲדֵהוּ יִתְבִּי, אֲמַרִי הָא רְמֵשׁ לִילִיא. א"ל לר"ש, אִי חֲסִידָא קְדִישָׁא, נִהִירוּ דְעֵלְמָא, טוֹל פְּנוֹקְסָא דְאַחְמָתָא דָּא, וְטוֹל שְׂרָגָא, וְכְתוּב מְלִין אֵלֵּין, דְּהָא מָטָא זְמַנָּא דִּילָן, לְפַקְדָּא כָּל חַד וְחַד לְגוּ קְבִרְיָהּ, עַד פִּלְגּוּ לִילִיא, דְקוּדְשָׁא בְּרִיךְ הוּא עָל גּוֹ גִּנְתָּא לְאַשְׁתַּעֲשַׂע בְּהִדִּי צְדִיקֵינָא וּכְדִין כָּל חַד וְחַד פִּרְחַ לְתַמָּן. וּלְמַחֵר נִהְוֵי גִבָּר, הוּאִיל וְיִהְבּוּ לֵן רְשׁוּ, לְאַשְׁלָמָא דּוֹרוּנָא דְקָא מְשֻׁדְּרִי לָךְ. פִּרְחִי, בְּכֵה ר"ש וְגַעָא.

23. "A loving hind"

All night Rabbi Shimon writes what he has seen in the supernal realms. In the morning he sees the light of the holy Temple in the firmament. Two emissaries come from the head of the Yeshivah to reveal one thing to him.

183. He opened the discussion saying, "A loving hind and a pleasant roe; let her breasts satisfy you at all times; and be you ravished always in her love" (Mishlei 5:19). O Torah, Torah, light of all worlds, how many seas and rivers and fountains and springs spread from you to all directions. From you comes everything, upon you stand those above and below. The supernal light emanates from you. Torah, Torah, what shall I tell you? You are a loving hind and a pleasant roe. Those above and below are your admirers who would deserve to properly suckle from you. Torah, Torah, the delight of your Master, who is capable of revealing and speaking of the concealed and stored in you? He cried, placed his head between his knees and kissed the dust.

184. During this, Rabbi Shimon noticed several faces of his friends surrounding him. They told him, Do not fear, son of Yochai, do not be frightened, holy luminary, it is written that you shall rejoice in the happiness of your Master. He wrote all these things that he heard that night and he repeated them and studied them, and forgot nothing. The candle light illuminated for him all that night until the approach of the morning. When morning came, he raised his eyes and noticed a light that was bright in the sky. He lowered his eyes downwards, repeated as before and saw light that was brightening the whole firmament. On that light emerged the form of the house, MEANING THE TEMPLE HOUSE, SHOWING THAT THE UNION WAS ACHIEVED BETWEEN MALCHUT AND ZEIR ANPIN, pictured in several scenarios. Rabbi Shimon rejoiced and instantly the light was hidden away.

185. Meanwhile, two emissaries arrived. They found him with his head between his knees. They told him, Peace be on you, my lord, peace to whom those above and below wish to welcome peacefully. Rise. Rabbi Shimon rose and rejoiced with them. They said to him, Have you not seen the satisfaction that your Master had for you? You have beheld the light of the Temple in the firmament, MEANING THE ILLUMINATION OF THE COUPLING OF MALCHUT IN ZEIR ANPIN THAT IS REFERRED TO AS FIRMAMENT. He told them, I have seen. They said to him, At the same time, the Holy One, blessed be He, removed the abyss, WHICH IS THE CURTAIN of the house of the Temple, WHICH IS MALCHUT, and transferred it through the great ocean, THAT IS BINAH. From its light, MEANING THE SWEETENING LIGHT OF THE CURTAIN OF MALCHUT IN BINAH, there was a shining in the firmament - THE FORM OF THE HOUSE OF THE TEMPLE, WHICH IS THE SECRET OF THE UNION.

186. They said to him, The head of the Yeshivah sends you greetings, since he is aware that we are emissaries to you. Many new items from the Atik were told in the Torah this night. He said to them, I beg you please say something from them. They said to him, We are not allowed TO REVEAL TO YOU by the fact that we came here to you. However, we have one new point for you at present.

183. פתח ואמר, אילת אהבים ויעלת חן דדיה ירווך בכל עת באהבתה תשגה תמיד. אורייתא אורייתא, נהירו דכל עלמין, במה ימין, ונחלין, ומקורין, ומבועין, מתפשטי מנך לכל סטרין. מנך בלא, עלך קיימי עלאין ותתאין, נהירו עלאה מנך נפקא. אורייתא אורייתא, מה אימא לגבך, אילת אהבים אנה, ויעלת חן עילא ותתא רחימין דילך. מאן יזבי לינקא מנך בדקא יאות. אורייתא אורייתא שעשועים דמארך, מאן וכול לגלאה, ולמימר סטרין וגניזין דילך. בכה, ואעיל רישיה בין ברכוי, ונשק לעמרא.

184. אדהכי חמא במה היוקנין דחברייא סחרניה. א"ל, לא תדחל בריה היוחאי, לא תדחל בוצינא קדישא, כתוב וחדוי גז חדוה דמארך. כתב כל אינון מלין דשמע בהווא ליליא, ולעא לון, ולהג לון, ולא אנשי מלה. והווא שרגא נהיר קמיה כל ההוא ליליא, עד דאתא צמרא. בד אתא צמרא, זקף עינוי, וחמא חד נהירו דהוה נהיר ברקיעא, מאיך עינוי לתתא. אהדר במלקדמין, וחמא נהירו בכל רקיע, דנהיר וסליק בהווא נהירו דיוקנא דבייתא, בכמה ציורין. חדא ר"ש, ולפום רגעא, אגניז ההוא נהורא.

185. אדהכי, הא אינון תרין שליחן אתיין. אשבחוהו רישיה בין ברכוי. אמרו ליה שלמא עליה דמר, שלמא למאן דעלאין ותתאין בעאן לאקדמא ליה שלם. קום. קום ר"ש וחדא בהו. אמרו ליה, ולא חמית נייחא דרוחא דעבד לך מארך, חמית נהירו דבייתא ברקיעא. אמר לון חמינא, אמרו ליה ביה שעתא, אפיק תהומא בי מקדשא, ואעבריה קודשא בריך הוא בימא רבא, ומנהירו דיליה, הוה נהיר ברקיעא.

186. אמרו ליה, רב מתיבתא בעא בשלמך, ודא ידע דאנן שליחן לגבך. וכמה מלין חדתיך עתיקין, אתחדש באורייתא בהאי ליליא. אמר לון, במטו מנייכו, אמרו חד מלה מנייהו. אמרו, לא אתייהיב לן רשו למאי דאתינן לגבך, אבל מלה חדתא הוה לגבך השתא.

The emissaries are told things by the head of the Yeshivah that they had not been previously privileged to hear, because they were charged with revealing it to Rabbi Shimon. The topic has to do with God's admonition to Abram to leave his country; the head of the Yeshivah gives them the hidden meaning about the essence of the soul and why it does not shine in this place but is worthy to shine in a different place. He also tells them why levirate marriage allows a man's spirit to be rebuilt after he dies without having children. Rabbi Shimon asks the emissaries to find out if he can know whether women in the higher world get the opportunity to ascend higher.

187. THEY SAID TO HIM, The head of the Yeshivah opened the discussion saying, "Now Hashem said to Abram, 'Get you out of your country...' (Bereshheet 12:1). That is because the light shone to him in this manner, MEANING THAT THE HOLY ONE, BLESSED BE HE, TOLD HIM, "GET YOU OUT..." BECAUSE HE COULD NOT GET THE LIGHT IN ANOTHER MANNER, JUST IN THIS MANNER. Since he has no merit in this place, let him go and take himself to another place, and be worthy there. If a piece of wood is lit and yet the light does not catch on and illuminate in it, let them shake it until the fire catches on and it shines. THE EMISSARIES said, We had been prepared to hear THE CONTINUATION OF THE TEACHINGS FROM THE HEAD OF THE YESHIVAH. However, since we have to come to you, we did not wish to tarry. Rabbi Shimon was glad.

188. They said to him, Oh, holy pious one. All our matters in the Torah are short and to the point, MEANING THEY WERE SAID IN VERY CONCISE FORM. How great and supernal are these succinct teachings, so as to be immeasurable, since we have no doubts but only wish to establish the clarity of the Torah. Now the head of the Yeshivah explained matters that are concealed over this, about the essence of the soul and why it does not shine in this place but is worthy to shine in a different place. Until now, we have not been worthy of it, because WE HAD TO come to you.

189. We deserved to hear another thing from him. A spirit that goes naked in the world without children, his wife becomes a vessel, so he could be built up THROUGH LEVIRATE MARRIAGE. What is the reason for this? It is because his wife is like a candle that is lit from him and both were one candle, the one light coming out from this light. When this one is extinguished, MEANING HE DIED WITHOUT LEAVING ANY CHILDREN, it is lighted from the very light of his WIFE, since they were one light.

190. Now, Rabbi, let's get back to OUR first points. When we return to our area, we will receive permission from the head of the Yeshivah about the information that we received from him, and we will tell you. Praised is your lot that you deserved the concealed lights from all directions, from above and from below, from this world and from another world. Rabbi Shimon said, I wish to find out one thing if you could inform me: if women in that world get the opportunity to ascend higher, or in what state they are there. He said to him, Oh, Rabbi. Oh, Rabbi. We have a precious secret about this. However, we are unable to reveal the hidden things of that place, but let this one go and get permission and we will tell you. Meanwhile, one flew off, disappeared from them and went away.

187. פתח רב מתיבתא ואמר ויאמר יי' אל אברם
לך לך מארצך וגו', דא בגין דאתנהרא ביה נהירו
בגוונא דא. מאן דלא זכי באתר דא, יהך וינטל
גרמיה לאתר אחרא, ויזכי ביה. אעא דדליק,
ונהורא לא סליק ונהיר ביה, ינענען ליה, ויסלק
ביה נהורא, ואנהיר. והוינן זמינן למשמע, אבל
בגין למיתוי גבר, לא בעינן לאתעכבא, חדי ר'
שמעון.

188. אמרו ליה, אי חסידא קדישא, כל מלין די
בגוון באורייתא, מלין זעירין אינון, בכל מלה
ומלה. ואינון מלין זעירין, כמה אינון מלין רברבין
ועלאין, עד דלית לון שיעורא. דהא לית בגוון
ספקא, אלא ברירו דאורייתא על בורייה. והשתא
רב מתיבתא פריש מלין סתימין על דא, בגין
דעקרא דנשמטא, אמאי לא נהיר באתר דא, וזכי
לאתנהרא באתר אחרא. ועד כען לא זכינן בהו,
בגין למיתוי גבר.

189. ומלה אחרא זכינן למשמע מניה, רחא
דאזלא בערטורא בהוא עלמא בלא בנין, אנתתיה
יתעביד ליה מאנא לאתבנאה איהו. מאי טעמא.
אנתתיה איהי שרגא, דאתדליקת מניה, ותרווייהו
שרגא חדא הוו, נהורא דא נפק מנהורא דא,
אתדעך דא, אתדליק מגו נהוריה ממש, בגין דחדא
נהורא הוו.

190. השתא רבי, נהדר למלין קדמאין, וכד נהדר
לאתרין, נטול רשו מרב מתיבתא, באינון מלין
דנקבל מניה, ונימא קמך. זבאה חולקך, דאת זכי
לנהורין סתימין, מכל סטרין, מעילא ומתתא,
מהאי עלמא, ומעלמא אוחרא. אמר ר' שמעון,
מלה חדא בעינא למנדע, אי תיכול לאודעא לוי.
נשין בהוא עלמא, אי זכאין לסלקא לעילא, או
היך אינון תמן. אמר ליה, אי רבי אי רבי, בדא אית
לן רזא יקירא. בגין דלא לגלאה סתרין דתמן, אבל
דא יהך ויטול רשו, ונימא לך. אדהכי פרח חד,
ואתבסי מניהו, ואזל ליה.

25. The judgment of one person in the Garden of Eden

The emissary returns with a letter for Rabbi Shimon, which the Rabbi reads all night until the letter flies away in the morning. The emissaries tell him about the judgment of a man standing at the entrance to the Garden of Eden, where the man is sentenced to remain outside in pain for forty days and then be tortured in Gehenom for an hour and a half. These punishments arose since the man put another friend to shame by not assisting him when he was trying to define some points in Torah.

191. Instantly, he returned to them and said to them, I was ready to enter and everyone was in one circle, MEANING THEY WERE SEATED IN A CIRCLE. They were in session judging a person that stood at the entrance to the Garden of Eden. The Cherubs grabbed him and did not allow him to enter there. He was in pain between them and was screaming loudly in the entrance. All the just that were there heard, and now all the members of that Yeshivah gathered to enter to Messiah, to give some thought about the judgment. And I came to inform you. And my associate here needs to go there, since a proclamation was passed among all the members of the Yeshivah that they should gather to welcome Messiah. He took a letter and presented it to Rabbi Shimon. He said, Take it and peruse what is WRITTEN in it, until we come back to you. Both flew away.

192. Rabbi Shimon took the note and saw whatever he saw of the secrets that were in it all day long. At night, he saw a candle, sleepiness overcame him and he fell asleep until morning. When daylight broke, the letter rose and flew away from him. Behold, those two arrived. They told him, Get up, Rabbi. Blessed is your lot, rise. Due to you, we saw and deserved to know several supernal secrets. We were shown so much gladness when they permitted us to reveal to you all that you desire. The head of the highest Yeshivah came out to us and said, Give greetings to the son of Yochai. Bar Yochai's place has been available to him for several days and there is nobody that comes close to him. Happy is he.

193. Rabbi, Rabbi. When we flew away from you, we entered and saw all the members of the Yeshivah gathering to a certain sanctuary where Messiah was present. They were discussing the judgment of that man that stood at the entrance. We have no authority to reveal his name. Rabbi Shimon became sad about it. He told him, Do not feel sad about this, Rabbi, you will get to know all about this, this night in your dreams. However, they passed a judgment about him in accordance with the edict of Messiah, that this person shall remain outside with this pain for forty days. At the end of forty days, he will get tortured with the pain of Gehenom for an hour and a half.

191. ולפום שעתא תב לגבייהו, אמר לון, זמינא הוינא למיעאל, והוּו כלהו בעטורא חדא, דדיני דיןא דחד בר נש, דקאים על פתחא דגן עדן, ואינון כרובין אחידו ביה, ולא שבקו ליה למיעאל תמן, והוה בצערא בינייהו, וצווח צווחין על גבי פתחא, ושמעו כולהו צדיקניא דתמן, והשתא הוּו מתכנפי כל בני מתיבתי, למיעאל לגבי מלכא משיחא, לעינא דדיניא. ואתינא לאודעא לכו, ודא חבראי אצטריך למחר תמן, דכרוזא הוה אעבר בכל אינון בני מתיבתי. דליהוון בנישין השתא קמי משיח. נטל פתקא חדא, ויהב לר' שמעון. אמר, טול דא, ועיין במה דתמן, עד דינתי גבך, פרחו תרווייהו.

192. ור' שמעון נטל פתקא, וחמא מה דחמא, ברין דתמן, כל ההוא יומא. בליליא חמא שרגא, ונכיל ביה שינתא, ודמך עד צפרא. בד נהר יממא, קם ופרח ההוא פתקא מגיה, והא אינון תרווייהו אתוין, אמר ליה, קום רבי, זכאה חולקך, קום. בגינך חמינן וזכינן לכמה סתרינ עלאין, במה חדוה אחזיו לן, בד יהבו רשו לגלאה לך, כל מה דאת בעי. ריש מתיבתא עלאה נפק לגבן, ואמר, שאילו בשלמיה דבר יוחאי, אתריה דבר יוחאי, הא פנו ליה מכמה יומין. לית מאן דיקרב לגביה, זכאה איהו.

193. רבי רבי, בד פרחנא מגבך, עאלנא וחמינא כל בני מתיבתי, דהא מתכנפי לגו היכלא חדא, דמשיח תמן, ודינו דיןא דההוא בר נש, דקאים על פתחא, שמיא לית לן רשו לגלאה. אצטער ר' שמעון על דא, אמר ליה, לא תצטער רבי על דא, אנת תרע בדא ליליא בחלמך. אבל דיןא דינו עליה, דגזר משיח, דלהוי ההוא בר נש לבר בההוא צערא ארבעין יומין. לסוף ארבעין יומין, יצערון ליה בדינא, בצערא דגיהנם, שעתא ופלגא.

194. All this is because one day, one of the friends was defining some points in the Torah. When he attempted one item, that person was aware that he would fail in it and told his friends to keep quiet and say nothing. Since the friends kept quiet, he stumbled on it and was put to shame. Due to causing that person shame, he was judged harshly, since the Holy One, blessed be He, does not allow inequities in the Torah, even as a hair's breadth.

194. וְכָל דָּא, בְּגִין דְּיוֹמָא חָדָא, חָד מִן חֲבֵרִיָּא הוּא פְּרִישׁ מְלִין דְּאוֹרֵייתָא, כְּד מְטָא לְחַד מְלָה, יָדַע הָאִי ב"נ דִּיתְבָּשַׁל בֵּיה, וְאָמַר לְחֲבֵרִיָּא שְׁתּוּקוּ, לֹא תִימְרוּן מְדִי. וּבְגִין דְּשְׁתִּיקוּ חֲבֵרִיָּא אֲתִבָּשַׁל בְּהוּא מְלָה, וְאִכְסִיף. וְהוּא כְּסוּפָא. דְּגָרִים הָאִי בְּר נֶשׁ, דִּינִין לִיה בְּהָאִי דִּינָא קִשְׂיָא, בְּגִין דְּלֹא בְּעִי קוּדְשָׁא בְּרִיךְ הוּא לְשִׁבְקָא חוּבָא דְּאוֹרֵייתָא, אֲפִילוּ כְּמִלָּא נִימָא.

26. The sanctuaries of the female souls

The emissary tells Rabbi Shimon about the sanctuary where Batyah the daughter of Pharaoh lives, and how she goes out to see Moses' image three times a day. Batyah and the other women are clothed in light bodies and study the Torah. In another sanctuary there is Serach the daughter of Ashur, with many other women who study the Torah; she goes three times a day to see a light in the image of Joseph. In another sanctuary lives Yocheved the mother of Moses with many other women, and three times a day they all thank and praise God, and they sing the song of the sea. The fourth sanctuary of the Matriarchs is that of Deborah the prophetess. The emissary talks about the nightly coupling of the souls - soul to soul, light to light. Those unions produce the souls of those who get converted; this is the secret meaning of "The fruit of the righteous is a Tree of Life."

195. They passed his sentence and all the members of the Yeshivah left. I begged for permission, since the son of Yochai asked this question. Therefore, I was shown what I did not know before. Oh, Rabbi, I was shown six sanctuaries with a variety of delights and pleasures, in the place where the dividing curtain was unfurled in the Garden, since from that curtain and further on, no males can enter at all.

195. דִּינֵנוּ דִּינִיָּה, וְנִפְקוּ כָּל בְּנֵי מְתִיבְתָּא. וְאַנָּא שְׂאִילְנָא רְשׁוּ, דְּהָא בְּרִיָּה דִּיחֻאִי, שְׂאִיל שְׂאֵלְתָּא דָּא. וְעַל דָּא אֲחֻזּוּ לִי, מַה דְּלֹא יָדַעְנָא מִקְדָּמַת דִּנָּא. אִי רַבִּי, שִׁית הֵיכְלִין אֲחֻזּוּ לִי, בְּכַמָּה עֲנוּגִין וְעֲדוּגִין, בְּאַתָּר דְּפִרוּכְתָּא פְּרִישָׁא בְּגִנְתָּא. דְּהָא מִהוּא פְּרוּכְתָּא וְלֹהֲלָא, לֹא עָאֲלִין דְּכוּרִין כָּלִל.

196. In one sanctuary, Batyah the daughter of Pharaoh dwells, and many tens of thousands of virtuous women are with her. Each and every one of them occupies her place of brightness and pleasures very comfortably. Three times daily, they proclaim, Here comes the form of Moses, the faithful prophet. Batyah goes out to her specified partition and observes Moses's image, bows before him and says, Praised is my part that I brought up this light. That is her SPECIFIED pleasure more than all the others.

196. בְּהֵיכְלָא חָדָא, אֵית בְּתִיָּה בִּת פְּרַעָה, וְכַמָּה רַבּוּא וְאַלְפֵי נָשִׁין, זְכוּין בְּהִדָּה, וְכָל חָדָא וְחָדָא מְנִיָּהּ, דּוּכְתִּין דְּנִהוּרִין וְעֲדוּגִין, בְּלֹא דְחָקָא כָּלִל אֵית לָהּ. תְּלַת זְמָנִין בְּכָל יוֹמָא, כְּרוּזִי אֲכָרִיזוּ, הָא דִּיּוֹקְנָא דְּמֹשֶׁה נְבִיאָה מְהִימְנָא אֲתִי, וּבְתִיָּה נִפְקַת, לְאַתָּר דְּפִרְגוּדָא חָדָא דְּאֵית לָהּ, וְחֻמָּתָא דִּיּוֹקְנָא דְּמֹשֶׁה, וְסִגִּיַת לְגַבִּיָּה, וְאִמְרָה, זָכָא חוּלְקִי דְּרַבִּינִי נִהִירוּ דָּא. וְדָא אִיהוּ עֲנוּגִין דִּילָהּ, יִתִּיר מִכְּלָהּ.

197. Batyah returns to the women and they deal in the precepts of the Torah. All are in the form they were in this world, in a robe of light similar to the robes of the males, except that they are not quite as bright AS THE ROBES OF THE MALES. They study in that world the precepts of the Torah and their explanations that they did not deserve to fulfill in this world. All those women that dwell IN THE SAME SANCTUARY with Batyah, daughter of Pharaoh, are referred to as serene women, since they were not troubled at all in the pains of Gehenom.

197. אֶהְדָּרַת לְגַבִּי נָשִׁין, וְאֶשְׁתַּדְּלִין בְּפִקּוּדֵי אוֹרֵייתָא. כְּלָהּ בְּאִינוּן דִּיּוֹקְנִין דִּהּוּ בְּהָאִי עֲלֻמָּא, בְּלִבּוּשָׁא דְּנִהוּרָא, כְּלִבּוּשָׁא דְּדְכוּרִין, בְּר דְּלֹא נִהְרִי הָבִי, פְּקוּדִין דְּאוֹרֵייתָא דְּלֹא זָכוּ לְקִיּוּמָא לֹון בְּהָאִי עֲלֻמָּא, מִשְׁתַּדְּלִי בְּהוּ, וּבִטְעֻמֵּיהוּ, בְּהוּא עֲלֻמָּא. וְכָל הָנִי נָשִׁין, דִּיתְבִּין בְּהִדִּי בְּתִיָּה בִּת פְּרַעָה, אֲקִרוּן נָשִׁים שְׂאֲנָנוֹת, דְּלֹא אֲצִטְעֵרוּ בְּצַעְרָא דְּגִיְהֵנָם כָּלִל.

198. In another sanctuary dwells Serah, the daughter of Ashur, and thousands and thousands of women are with her. Three times daily, they proclaim in her presence, Here comes the form of Joseph the righteous. She is gladdened and goes out to her specific partition, and sees a light in the image of Joseph. And she is glad and bows to him, saying, Praised is that day when I told your news to my grandfather. She then returns to the rest of the women, and they deal in the praises of the world's Master and give thanks to His name. How varied are the areas of happiness that each and every woman has. Then they return to deal with the precepts of the Torah and their reasons.

199. In one sanctuary dwells Jochebed, the mother of Moses, the faithful prophet, and several thousand and ten thousands are with her. In this sanctuary, there are no proclamations at all. However, three times daily, she thanks and praises the Master of the universe, she and all women with her. They also sing the song of the sea daily and she begins, on her own here: "And Miriam the prophetess...took a timbrel in her hand..." (Shemot 15:20). All the righteous in the Garden of Eden listen to her pleasant voice and many holy angels join her to thank and praise the Holy Name.

200. In another sanctuary dwells Deborah, the prophetess. Likewise, all the women with her thank and chant the song that she composed in this world. Oh, Rabbi. Oh Rabbi. Who observed the happiness of the righteous and virtuous women that serve the Holy One, blessed be He? In the inner sanctums of these temples, there exist four concealed sanctuaries of the holy Matriarchs that were not given to be divulged, and nobody ever saw them. Every day, they are themselves separate as I said to you and the men also ARE SEPARATE.

201. Every night they get together, since the time of coupling is at midnight, both in this world and that world. The coupling of that world is accomplished by the adherence of one soul to the other, light with light. The coupling in this world is body to body. Everything is as it should be, one kind with similar kind. A match with its equal, body to body, THAT IS IN THIS WORLD. In the other world, it is light with light. The sanctuaries of the four Matriarchs are referred to as the Sanctuaries of trusting daughters and I did not have enough merit to observe them. Praised is the lot of the righteous, males and females that follow the honest path in this world and merit all the pleasures in the World to Come.

198. בְּהִיכָלָא אַחְרָא, אֵית סֶרַח בַּת אֲשֹׁר, וְכַמָּה נָשִׁין רַבּוֹא וְאַלְפִין בְּהֵדָה. תֵּלֶת זְמַנִּין בְּיוֹמָא מְכַרְיִזִין קָמָה, הָא דְיוֹקְנָא דְיוֹסֵף צְדִיקָא אַתָּא, וְאִיהִי חֲדָא, וְנִפְקַת לְגַבִּי פְּרָגוּדָא חֲדָא דְאִית לָהּ, וְחֻמָּאָתָא נִהִירוּ דְדִיוֹקְנָא דְיוֹסֵף, וְחֲדָא, וְסָגִידָתָא לְגַבִּיָּהּ, וְאִמְרַת, זָכָאָה הָאִי יוֹמָא, דְאַתְעָרִית בְּשׁוּרָה דִּילָךְ לְגַבִּי סְבָאִי. לְבַתֵּר אַהֲדַרְתָּ לְגַבִּי שָׂאֵר נָשִׁין, וּמִשְׁתַּדְּלִין בְּתוֹשְׁבָחַן דְּמֵאֲרִי עֲלֵמָא, וְלֹאֻדָּאָה שְׁמִיָּהּ. וְכַמָּה דּוֹכְתִּין וְחִידּוֹ, אֵית לְכָל חֲדָא וְחֲדָא. וְלְבַתֵּר אַהֲדָרְןָ לְאַשְׁתַּדְּלָא בְּפִקּוּדֵי אֹרִייתָא, וּבְטַעֲמִייהוּ.

199. בְּהִיכָלָא אַחְרָא, אֵית יוֹכְבֵד, אִמְיָה דְּמֹשֶׁה נְבִיאָה מְהִימְנָא, וְכַמָּה אַלְפִין וּרְבָבָן בְּהֵדָה. בְּהִיכָלָא דָּא, לֹא מְכַרְזִי כָּלִל, אֲלֵא ג' זְמַנִּין בְּכָל יוֹמָא וְיוֹמָא, אִוְדַת וּמִשְׁבַּחַת לְמֵאֲרִי עֲלֵמָא, אִיהִי וְכָל אֵינוֹן נָשִׁין דִּי בְּהֵדָה. וְשִׁירָתָא דִּימָא מְזַמְרִין בְּכָל יוֹמָא, וְאִיהִי בְּלַחֲוֹדָהּ אִמְרַת מֵהֶכָא, וְתִקַּח מִרְיָם הַנְּבִיאָה וְגו', אֶת הַתּוֹף בִּידָהּ וְגו'. וְכָל אֵינוֹן צְדִיקָאִי דִּי בְּגֵן עֵדֶן, צִיִּיתִין לְקַל נְעִימוֹ דִּילָהּ. וְכַמָּה מְלָאכִין קְדִישִׁין אִוְדָאֵן וּמִשְׁבַּחַן עֲמָה לְשִׁמָּא קְדִישָׁא.

200. בְּהִיכָלָא אַחְרָא, אֵית דְּבוּרָה, אוֹף הָכִי וְכָל שָׂאֵר נָשִׁין בְּהֵדָה, אוֹדֵן וּמְזַמְרֵן בְּהֵיא שִׁירָתָא דְּאִיהִי אִמְרַת בְּהֵאִי עֲלֵמָא. אִי רַבִּי, אִי רַבִּי, מֵאֵן חֲמִי חֲדוּהָ דְּצְדִיקָאִי, וְדִנְשִׁין זְכִינֵן דְּעֵבְדִין לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא. לְגוּ לְגוּ דְּאֵינוֹן הִיכְלִין, אֵית אַרְבַּע הִיכְלִין טְמִירִין, דְּאִמְהָן קְדִישִׁין דְּלֹא אַתְּמַסְרֵן לְאַתְגָּלָאָה, וְלִית מֵאֵן דְּחֲמִי לוֹן. בְּכוּלִּיהּ יוֹמָא אֵינוֹן בְּלַחֲוִידֵיהוֹן, כְּמָה דְּאִמִּינָא לָךְ, וְגוֹבְרִין אוֹף הָכִי.

201. ובכל ליליא אתכלילן בלהו בחדא, בגין דשעתא דזוגא איהו בפלגות ליליא, בין בהאי עלמא, בין בההוא עלמא. זוגא דההוא עלמא, אתדבקוּתא דנשמתא בנשמתא נהורא בנהורא. זוגא דהאי עלמא, גופא בגופא. וכלא כמה דאתחזי, זינא בתר זיניה, זוגא בתר זוגא, גופא בתר גופא זוגא דההוא עלמא, נהורא בתר נהורא. היכלין דארבע אמהן, אקרן היכלין דבנות בוטחות. ולא זכינא בהו למחמי. זכאה חולקהון דצדיקיא, גוברין ונוקבי דאזלי בארץ מישר בהאי עלמא, וזכאין לבלהו ענוגין דההוא עלמא.

202. Oh, Rabbi. Oh Rabbi. If you weren't the son of Yochai, it would not have been passed on to divulge this to you. The union in that world produces more fruit than the coupling in this world. When they pair up in the pairing in that world with their combined desire and when the souls cling one to another, they produce results. And lights emerge and candles are produced. These are the souls of those that get converted, and all the SOULS THAT WERE BORN FROM THESE CONNECTIONS enter one sanctuary.

202. אי רבי, אי רבי, אלמלא בר יוחאי אנת, לא אתמסר לגלאה. זוגא דההוא עלמא, אתעביד איבא יתיר, מאיבא דאתעביד בהאי עלמא. בזוגא דלהון, בזוגא דהוא עלמא, בתיאובתא דלהון בחדא, כד מתדבקן נשמתין דא עם דא, עבדי איבין, ונפקי נהורין מנייהו, ואתעבדי שרגין. ואינן נשמתין, לגיורין דמתגיירין, וכל הני עיילין להיכלא חדא.

203. When a foreigner gets converted, a soul flies from that sanctuary and enters under the wings of the Shechinah. AND THE SHECHINAH kisses her, since she is the fruit of righteous SOULS, dispatches her into that proselyte and dwells within him. From that time on, he is referred to as a just proselyte. This is the secret meaning of what is written: "The fruit of the righteous is a Tree of Life" (Mishlei 11:30). Just as a Tree of Life, WHICH IS ZEIR ANPIN, produces souls, so too the righteous have similar fruits by producing souls.

203. וכד מתגיירא גיורא חדא, פרחא מדההוא היכלא נשמתא, ועאלת תחות גרפהא דשכינתא, ונשקת לה, בגין דאיהו איבא דצדיקיא, ומשדרת לה לגו ההוא גיורא, ושראת ביה. ומההוא זמנא, אקרי גר צדק. והיינו רזא דכתיב, פרי צדיק עץ חיים. מה אילנא דחיי אפיק נשמתין, און הכי צדיק, איבא דיליה עביד נשמתין.

204. The head of the Yeshivah said that it is written: "But Sarai was barren; she had no child" (Beresheet 11:30). HE ASKED, From what it says, "But Sarai was barren," we understand that she had no child. Why write "she had no child"? This is what the head of the Yeshivah said, She wasn't giving birth to children. However, she did give birth to souls with the binding desire of these two righteous ones. They were producing souls for the proselytes during all the time that they were in Haran, as the just were producing in the Garden of Eden, as is written: "And the souls that they have acquired (lit. 'made') in Haran" (Beresheet 12:5). They definitely made souls.

204. רב מתיבתא אמר, כתיב ותהי שרי עקרה אין לה ולד. ממאי דאמר ותהי שרי עקרה, לית אנא יודע דלית לה ולד, מאי אין לה ולד. אלא הכי אמר רב מתיבתא, ולד לא הות מולדא, אבל נשמתין הות מולדא באתדבקוּתא דתיאובתא דאינן תרין זכאין, הוּ מולדי נשמתין לגיורי כל ההוא זמנא דהוּ בחרן. כמה דעבדין צדיקיא בגן עדן. כמה דכתיב, ואת הנפש אשר עשו בחרן, נפש עשו ודאי.

205. Rabbi Shimon rejoiced. That man said to him, Oh, Rabbi. What should I say to you? Every new moon, Shabbat, holidays and appointed days, the males go up to be seen in the presence of the Holy King, males and not females, as you indicated: "All your males shall appear" (Shemot 23:17). When they return, they come back with a variety of new topics, and they repeat them to the head of the Yeshivah.

205. חֲדֵי ר"ש, א"ל הֵהוּא גִבְרָא, אִי רַבִּי, מָה אֵימָא לָךְ, בְּכָל רִישׁ יְרַחֵי וְשַׁבְּתֵי וּמוֹעֲדֵיִיא וְזִמְנֵיִיא, אֵינּוֹן דְּכוּרִין סֻלְקִין לְאַתְחָזָא קַמִּי מַלְכָא קְדִישָׁא, דְּכוּרִין וְלֹא נֻקְבִין, כְּדִ"א יֵרָאֶה כָּל זְכוּרָךְ. וְכֵד אֶהְדְּרֵן מֵהֲדְרֵן בְּכַמָּה מְלֵי חֲדָתִין, וְאַהְדְּרֵן מְלִין קַמִּי רַב מְתִיבְתָּא.

27. The sanctuaries of the male souls

We learn why it is possible that 'a wicked man that it is good with him, and a just man that it is bad with him.' Through hardship and punishment the soul is made to illuminate the body; when its light is lit from the soul, the body praises God. It is impossible for the wicked ones to illuminate however much they are hit because they are incapable of illumination. The emissary tells Rabbi Shimon that at night the righteous spirits enter the supernal Yeshivah and are taught secret matters; when they ascend they leave their robes of this world, and when they descend they again dress up in those robes.

206. On these days, new matters were repeated to the head of the Yeshivah about ancient secrets; 'a wicked man thrives, a righteous man suffers.' All the souls ascend into the weighing scale of that tree, WHICH IS MALCHUT, prior to their descent into this world and according to the weight they get in this world. The head of the Yeshivah came down and divulged what he heard above. He revealed one point and nothing else. If wood doesn't kindle, they shake it and strike it and it gives off light. If the light of the soul does not come up in the body, strike it until it will light up with the soul, and unite together THE BODY WITH THE SOUL to give off light.

206. יוֹמָא דָּא אֶהְדְּרֵן מְלִין חֲדָתִין קַמִּי רַב מְתִיבְתָּא, עַל רְזִין עֲתִיקִין, צְדִיק וְטוֹב לוֹ, צְדִיק וְרַע לוֹ. דְּכֻלְהוּ סֻלְקִין גּוֹ מִתְקַלָּא דְאֵילָנָא, עַד לֹא יִיתּוֹן לְעֵלְמָא, וּכְפּוֹם טְקֵלָא דְּמִתְקַלָּא, הָכִי אֵית לֹון בְּהָאֵי עֵלְמָא. רַב מְתִיבְתָּא, נַחֲוִית וּגְלִי מִמָּה דְשִׁמַּע לְעֵילָא, מְלָה חֲדָא גְלִי וְלֹא יִתִּיר. אָעָא דְלֹא סָלִיק נְהוּרִיָּה, יִבְטָשׁוֹן בִּיהּ וְאַנְהִיר. גּוּפָא דְלֹא סָלָק בִּיהּ נְהוּרָא דְנִשְׁמָתָא, יִבְטָשׁוֹן בִּיהּ, וְיִסְלַק נְהִירוֹ דְנִשְׁמָתָא, וְיִתְאַחֲדוֹן דָּא בְּדָא לְאַנְהֵרָא.

207. A body exists but the light of the soul does not illuminate in it until they hit it. Then the light of the soul brightens and gets unified with the body, and the body is unified with her. When its light is lit from the soul, the body glorifies and exults and praises and lays out its prayer and request and blesses his Master. Behold, then everything is bright. AND THEREFORE THERE IS SUCH A THING AS A RIGHTEOUS MAN FOR WHOM THINGS ARE BAD, BECAUSE HIS SOUL IS NOT ILLUMINATED UNTIL HIS BODY IS HIT.

207. בְּגִין דָּאֵית גּוּפָא דְנְהִירוֹ דְנִשְׁמָתָא לֹא נְהִיר בִּיהּ, עַד דִּיבְטָשׁוֹן בִּיהּ, כְּדִין נְהִיר נְהִירוֹ דְנִשְׁמָתָא, וְאַתְאַחֲדַת בְּגּוּפָא, וְגּוּפָא אֶתְאַחֲד בָּהּ. גּוּפָא כְּדִין סָלִיק נְהִירוֹ מְגוֹ נִשְׁמָתָא, מֵהֲדֵר מְרוּמָם וּמִשְׁבַּח, מְצִלִי צְלוּתִיהּ וּבְעוּתִיהּ, מְבַרַךְ לְמֵאֲרִיָּה, הָא כְּדִין כָּלָא נְהִיר. בְּגִין דָּאֵית גּוּפָא, דְלֹא יְכִילַת נִשְׁמָתָא לְאַנְהֵרָא בִּיהּ, עַד דִּיבְטָשׁוֹן בִּיהּ, כְּדִין נְהִיר וְאַתְאַחֲד דָּא בְּדָא. אֵית אָעָא דְלֹא אֶתְאַחֲד בְּנְהוּרָא, וְלֹא סָלִיק נְהוּרָא בִּיהּ, עַד דִּיבְטָשׁוֹן בִּיהּ, וּכְדִין נְהִיר.

208. The other side wishes to do the same thing and hits the wicked ones. As much as he punishes by hitting them, it is written: "But the candle of the wicked shall be put out" (Mishlei 13:9), since he blasphemes and curses all sides and is incapable of illumination at all. It is then written: "For what can the man do who comes after the king?" (Kohelet 2:12), for he wishes to imitate him but is incapable of it. Therefore, "Hashem tries the righteous" (Tehilim 11:5) and hits him. Then he shines and gets strengthened with the light - "tries" is as it says in: "a tried stone" (Yeshayah 25:16). Rabbi Shimon bent over and kissed the dust. He said, Word, word, I have chased you since the day I became A MAN. And now this word is revealed to me from the source and essence of everything.

209. He said to him, Oh Rabbi. Oh Rabbi. When all the spirits, male and female, ascend above, AT NIGHT DURING SLEEP, at that time they hear new and old matters. They descend and enter into the Yeshivah and the matters are repeated to the head of the Yeshivah, and he teaches them every matter well. When they leave, they undress from their robes OF THIS WORLD and ascend. When they descend, THEY AGAIN dress up in the robes of that body.

28. One who is small is great

We hear that the head of the Yeshivah said that God made a person great only if he belittled himself, and that God belittled only those who are haughty. While Rabbi Shimon and the emissary are speaking they hear the song of the Sea in the most exquisite voice that was ever heard since the sweet voice of chanting was created.

210. Oh, Rabbi. Oh, Rabbi. How new are these matters of the head of the Yeshivah. Praised is he who lowers himself in this world. How great and lofty is he in that world. That is how the head of the Yeshivah began: Whoever is small is great. Whoever is great is small. And it is written: "And Sarah was a hundred year and twenty year and seven years old: these were the years of Sarah's life" (Beresheet 23:1). "Hundred," since it is a large number is written with "year," the least number of years, it was diminished to one. "seven," that is a small number, he increased and made it bigger, by writing "seven years," IN PLURAL. Come and see that the Holy One, blessed be He, made one great only if he had belittled himself. And THE HOLY ONE, BLESSED BE HE, belittled only he who is haughty. Praised is the one that humiliates himself in this world. How exultingly great is he in his ascension in that world.

208. סֵטְרָא אַחֲרָא, בְּעֵי לְמַעַבְדַּר הַכִּי, וּבִטְשׁ בְּחִיבֵינָא, וְכָל מַה דְּבִטְשׁ, בְּדִין וְנֵר רְשָׁעִים יִדְעָר. מִחֲרָף וּמִגִּדָּף לְכָל סֵטְרִין, וְלֹא יָכִיל לְאַנְהָרָא כָּלָל, וּבְדִין בְּתִיב בִּי מַה הָאָדָם שָׁיבָא אַחֲרֵי הַמֶּלֶךְ. וּבְעֵי לְאַתְדָּמֵי לֵיהּ, וְלֹא יָכִיל. וְעַל דָּא יֵי צְדִיק יִבְחָן, וּבִטְשׁ בֵּיהּ, וּבְדִין נָהִיר וְאַתְקָף בְּנִהִירוֹ. יִבְחָן, כַּד "א אָבֵן בָּחֵן. גָּחִין ר' שְׁמַעוֹן, וְנָשִׁיק לְעַפְרָא. אָמַר, מְלָה מְלָה אֲבִתְרָךְ רְדִיפְנָא, מִיּוֹמָא דְהִיוֵּנָא, וְהִשְׁתָּא אֲשֶׁתְּמוֹדַעָא לִי מְלָה, מִגּוֹ שְׂרָשָׁא וְעַקְרָא דְכָלָא.

209. א"ל, אִי רַבִּי, אִי רַבִּי, בַּד סִלְקִין לְעִילָא, כָּל אֵינּוֹן רוּחִין דְּכוּרִין וְנוֹקְבִין, בְּהֵוָה זְמָנָא, שְׁמַעִין מְלִין חֲדָתִין וְעִתִּיקִין, נַחְתִּין וְעָאֲלִין לְגוֹ מְתִיבְתָּא, וְאַהֲדָרִן מְלִי קָמִי רַב מְתִיבְתָּא, וְאִיהוּ אוֹלִיף לֹון מְלָה עַל קִיּוּמִיהּ. בַּד סִלְקִין מִתַּפְשֻׁטִין מְלַבּוּשִׁיהוֹן וְסִלְקִין. בַּד נַחְתִּי, מִתַּלְבָּשִׁין בְּלַבּוּשִׁיהוֹן דְּהֵוָה גּוֹפָא.

210. אִי רַבִּי, אִי רַבִּי, כִּמָּה חֲדָתִין מְלִין מִגּוֹ רַב מְתִיבְתָּא. זָכָא אִיהוּ מֵאן דְּאֲזַעֵר גְּרַמִּיהּ בְּהֵאֵי עֲלָמָא, כִּמָּה אִיהוּ רַב וְעֲלָא בְּהֵוָה עֲלָמָא. וְהַכִּי פְתַח רַב מְתִיבְתָּא, מֵאן דְּאִיהוּ זַעִיר, אִיהוּ רַב. וּמֵאן דְּאִיהוּ רַב, אִיהוּ זַעִיר. דְּכִתִּיב, וַיְהִי חַיִּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים. מֵאָה דְּאִיהוּ חֲשֹׁבֹן רַב, בְּתִיב בֵּיהּ שָׁנָה, זַעִירוֹ דְּשָׁנִין, חֲדָא זַעִיר לִיהּ. שְׁבַע, דְּאִיהוּ חֲשֹׁבֹן זַעִיר, אֲסָגִי לִיהּ, וְרַבִּי לִיהּ דְּכִתִּיב שְׁבַע שָׁנִים. ת"ח, דְּלֹא רַבִּי קוּדְשָׁא בְּרִין הוּא, אֲלֵא לְדִאֲזַעִיר. לֹא אֲזַעִיר אֲלֵא לְדְרַבִּי. זָכָא אִיהוּ מֵאן דְּאֲזַעִיר גְּרַמִּיהּ בְּהֵאֵי עֲלָמָא, כִּמָּה אִיהוּ רַב בְּעֲלֻיָּא בְּהֵוָה עֲלָמָא.

211. While they were talking, they heard the song of the Sea in the most exquisite voice that was ever heard since the sweet voice of chanting was created, as this sweet sound in which it was said. When they finished, "Hashem shall reign for ever and ever" (Shemot 15:18). They noticed four images of men in the heavens and one of them was greater and higher above all of them; that greater and loftier of all raised his voice and said, "Thus says Hashem; I remember in your favor, the devotion of your youth, your love as a bride..." (Yirmeyah 2:2). He flew into the firmament and was hidden. And another one rose after him and said, "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known..." (Yeshayah 42:16). He finished and flew into the firmament and was hidden.

29. The dead of the wilderness

Four images of men in the heavens appear and say various things and fly. In the morning the rabbis hear the sound of legions and encampments praising God. The entire wilderness is covered in clouds of glory shining and sparkling in a multitude of colors. The rabbis say that the wilderness generation will be the first to arise when King Messiah comes in the future.

212. The other one opened the discussion saying, "The wilderness and the arid land shall be glad; and the desert shall rejoice, and blossom like the tulip" (Yeshayah 35:1). He flew into the firmament and was hidden. Another one opened the discussion saying, "But now thus says Hashem that created you, O Jacob" (Yeshayah 43:1). "Thus says Hashem, who makes a way in the sea, and a path in the mighty waters..." (Ibid. 16). "The beast of the field shall honor Me, the jackals and the owls..." (Ibid. 20). He concluded and flew into the firmament and disappeared. Then they were overtaken with an awesome fear.

213. When the daylight broke, a voice arose as before and said, A nation, strong as a lion, powerful as tigers, give honor to your Master, as is written: "Therefore shall the strong people glorify You..." (Yeshayah 25:3). They heard the sound of legions and encampments that said, "Yours, Hashem, is the greatness, and the power, and the glory, and the victory, and the majesty..." (I Divrei Hayamim 29:11) until "which is exalted above all blessing and praise" (Nechemyah 9:5). They were filled with wonder, and left. During this time, the day became bright. They turned their heads and saw the entire wilderness covered in clouds of glory that shine and sparkle in a multitude of colors.

214. One said to the other, Certainly, the Holy One, blessed be He, wishes to be praised with praises of the generation of the wilderness, since there never existed such a lofty generation as that generation and there will not be until the coming of King Messiah. Certainly, all that we were shown by the Holy One, blessed be He, was only to inform us about their Master's great love for them, to let us know that they have a good portion and merit the World to Come. In the future, when the Holy One, blessed be He, will revive the dead, these, THE WILDERNESS GENERATION, will be destined to rise first, as it says, "The dead men of Your people shall live" (Yeshayah 26:19). That refers to the desert generation.

211. אֲדַהְכִּי שְׁמֵעוּ שִׁירְתָּא דִּימָא, בְּקַל נְעִימוּ דְלָא שְׁמֵעוּ מִיּוֹמָא דְאַתְבָּרִיא, קַל נְעִימוּ דְשִׁירְתָּא, כִּהְהוּא נְעִימוּ דְהוּא אֲמַרִי. וְכַד סִימּוּ יִי' וּמְלוֹךְ לְעוֹלָם וָעֶד. חָמוּ ד' דְּיוֹקְנֵין בְּרָקִיעַ. וְחַד מִנֵּיהוּ רַב וְעֵלָא מִכְלָהוּ. וְהָהוּא רַב וְעֵלָא מִנֵּיהוּ, אֲתַעַר קָלָא וְאָמַר, כֹּה אָמַר יִי' זְכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבְתָּ בְּלוֹלוֹתֶיךָ וְגו'. שָׁאט בְּרָקִיעָא וְאֲגִנִּיז, קָם אַחֲרָא אֲבַתְרִיהּ וְאָמַר, וְהוֹלַכְתִּי עוֹרִים בְּדֶרֶךְ לָא יָדְעוּ בְּנִתְיָבוֹת לָא יָדְעוּ וְגו'. סִיִּים וְשָׁאט בְּרָקִיעָא וְאֲגִנִּיז.

212. פִּתַּח אֵידֶךְ וְאָמַר, יִשׁוּשׁוּם מִדְּבַר וְצִיָּה וְתִגַּל עֲרֵבָה וְתִתְרַח כְּחִבְצֵלַת. וְשָׁאט בְּרָקִיעָא, וְאֲגִנִּיז. פִּתַּח אֵידֶךְ וְאָמַר, כֹּה אָמַר יִי' בּוֹרְאֵךְ יַעֲקֹב וְגו', כֹּה אָמַר יִי' הַנּוֹתֵן בֵּינִי דֶרֶךְ וּבִמִּים עֲזִים נִתְיָבָה וְגו'. תְּכַבְּדֵנִי חַיִּת הַשְּׂדֵה תַנִּים וּבְנוֹת יַעֲנָה וְגו'. סִיִּים וְשָׁאט בְּרָקִיעָא, וְאֲגִנִּיז. בְּדִין דְּחִילוֹ סָגִיא וְאֲמַתְנִי נִפְל עֲלֵיהוּ.

213. בְּדִ הוּא נְהִיר יִמְמָא, קָלָא אֲתַעַר בְּמַלְקְדֵּמִין, וְאָמַר, עָמָא תְּקִיפָא כְּאַרְיָה, גְּבָרִין בְּנִמְרִין, הָבוּ יָקָר לְמַאֲרִיכוֹן. דְּכִתִּיב עַל כֵּן יִכְבְּדוּךָ עִם עוֹ וְגו'. שְׁמֵעוּ קַל. חִילִין וּמִשְׁרִיין דְּהוּא אֲמַרִי, לָךְ יִי' הַגְּדוּלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד וְגו', עַד וּמְרוֹמָם עַל כָּל בְּרָכָה וְתַהֲלָה. תְּהוּהוּ וְאִזְלוּ. אֲדַהְכִּי נְהִר יִמְמָא, אֲהִדְרוּ רִישָׁא, וְחָמוּ כָל מִדְּבָרָא חֲפִי בַּעֲנֵנֵי יָקָר, מִנְהִרְןָ, מִנְּצִצָן, בְּגוֹוִנִין סָגִיאִין.

214. אָמְרוּ דָּא לְדָא, וְדָאִי קוּדְשָׁא בְּרִיךְ הוּא בְּעִי לְאַשְׁתַּבַּח בְּתוֹשְׁבַּחְתָּא דְּרָא דְּמִדְּבָרָא, דְּלָא הוּא בְּעֵלְמָא, דְּרָא עֵלָא, בְּרָא דָּא. וְלֹא יֵהָא עַד דִּיִּיתִי מְלָכָא מְשִׁיחָא וְדָאִי כָל מַה דְּאַחֲמִי לָן קוּדְשָׁא בְּרִיךְ הוּא, לֹא הוּא, אֶלָּא בְּגִין לְאוּדְעָא לָן חֲבִיבוֹ דְּמַאֲרִיהוֹן עֲלִיָּהוּ. לְאוּדְעָא דְּאִית לֹון חוֹלְקָא טְבָא, וְאִינוּן בְּעִי עֵלְמָא דְּאִתִּי. וְלִזְמָנָא דְּאִתִּי בְּדִ יוֹקִים קוּדְשָׁא בְּרִיךְ הוּא מִתְּיָא, זְמִינִין אֵלִין לְאַחֲוִיא בְּקִדְמִיתָא. כַּד"א יַחֲיוּ מִתִּיךְ, וְאֵלִין אִינוּן דְּרָא דְּמִדְּבָרָא.

30. Three sounds that are never lost

Rabbi Shimon wishes to know about the echo, and he is told about three sounds that never get lost besides the sounds of Torah and prayer. These are: 1) the sound of a woman in labor; 2) the sound of the person when the soul escapes its body; and 3) the sound of a snake when it sheds its skin. These sounds, which are all of pain, linger in the air and wander around the world. When a person raises his voice those sounds are awakened, although the voice of the snake can only be aroused when a person beats something. One kind of sound follows its own kind, so on the day of Rosh Hashanah the sound of the Shofar awakens the sound of another Shofar.

215. He said to him, If you know something new that I am in want of knowing, please tell me. He said to him, Speak. He said, I wish to understand the echo. A person sounds his voice in the field or in any other place. Another voice returns AFTER THAT and it is not known WHERE IT COMES FROM. He said to him, Oh, holy devout one. About this matter, many voices were raised and several concepts were placed in front of the head of the Yeshivah. When the head of the Yeshivah descended, he said, This is how they explained it in the heavenly Yeshivah, and it is a precious secret.

216. Come and see: There are three sounds that never get lost; besides the sounds of Torah and prayer that ascend above and split the firmaments, there are these other sounds that do not ascend and yet do not get lost.

217. These are the three sounds: 1) The sound of a woman in labor, when she stands on a footstool, goes about and wanders in the air from one end to the other end of the world; 2) The sound of the person when the soul escapes his body loiters and wanders in the air from one end of the world to the other end, and 3) The sound of the snake when it sheds his skin loiters in the air and wanders around the world from one end to the other.

218. Oh, holy pious one, how great and important is this matter. What is produced by these sounds and whereto do they enter and dwell? These sounds are of pain. They linger and wander in the air and travel from one end of the world to the other, and enter into cracks and tunnels in the dust and lie hidden there. When a person sounds his voice, they are awakened toward that voice. ONLY the voice of the snake is not roused towards the voice of man. How does it awaken then? By beating. That is, when a person beats AT SOMETHING, the sound of the snake that was hidden there, IN AN EMPTY PLACE OR IN THE FIELD, reverberates to the sound of that BEATING, but not towards another HUMAN voice. A sound reverberates to a sound; HOWEVER, a kind goes after its own kind. THIS IS TO SAY THAT THE FIRST TWO SOUNDS WHICH ARE OF HUMANS ARE AWAKENED TOWARDS OTHER HUMAN SOUNDS, AND THE THIRD SOUND, WHICH IS OF THE SNAKE, GETS STIRRED UP TOWARD A BEATING SOUND.

215. א"ל, אי מלה חדתא ידעת, דאנא ערטירא בה. א"ל אימא. אמר קלא דהדרא בעינא למנדע. ב"נ יהיב קלא בחקלא, או באתר אחרא, והדרא קלא אחרא, ולא ידיע. א"ל, אי חסידא קדישא, על מלה דא, במה קלין אתער, וכמה דקרוקין הוו קמי רב מתיבתא, וכד נחת רב מתיבתא, אמר, הכי אוקמוה מלה במתיבתא דרקייעא, ורזא יקירא איהי.

216. תא חזי, תלת קלין אינון, דלא אתאבדו לעלמין, בר קלין דאורייתא וצלוחתא, דאלין סלקין לעילא, ובקעין רקיעין. אבל קלין אחרנין אינון דלא סלקין, ולא אתאבדו.

217. ואינון תלת: קול חיה בשעתא דאיהי על קלביטא, ההוא קלא משטטא ואזלא באוירא, מסייפי עלמא עד סייפי עלמא. קול דבר נש, בשעתא, דנפיק נשמתיא מגופיה, ההוא קלא משטטא ואזלא באוירא, מסייפי עלמא עד סייפי עלמא. קול נחש, בשעתא דפשיט משביה, ההוא קלא משטטא באוירא, ואזלא מסייפי עלמא עד סייפי עלמא.

218. אי חסידא קדישא, במה מלה דא רבא ויקירא. אלין קלין, מה אתעביד מינייהו, ולאן אתר עאלין ושראן. אלין קלין דעצרא אינון, ואזלין ומשטטי באוירא, ואזלי מסייפי עלמא, עד סייפי דעלמא, ועאלין גו נקיקין ומחילין דעפרא, ואתטמון תמן. וכד יהיב ב"נ קלא, אינון מתערין לגבי ההוא קלא. קלא דנחש, לא אתער לגבי קלא דב"נ. היאך יתער. במחאה. בר מחי ב"נ מחאה אתער קלא דנחש, דאתטמר לגביה ההוא קלא, ולא קלא אחרא. קלא אתער בתר קלא, זינא בתר זיניה.

219. Consequently, on the day of Rosh Hashanah (the Jewish New Year), the sound of the Shofar awakens the sound of another Shofar, THE SECRET OF THE SOUND OF BINAH. One sort follows its own sort. The manner of the snake is inclined for evil, to kill and to beat. Thus, in the voice of a real PERSON, no snake sound gets stirred. It only follows its own type and this happens when a person hits the ground with a stick, which is a sound that calls its kind. Then the sound of the snake awakens to answer its own type and this is a hidden secret.

220. Rabbi Shimon said, Certainly this is a hidden matter. I wonder why King Solomon was not aware of this, SINCE HE SAID, "THERE ARE THREE THINGS...THE PATH OF A SNAKE UPON A ROCK" (Mishlei 30:18-19). He said to him, King Solomon knew, but not that much. However, what he did not know was of that sound, what benefit it has and how it is settled.

221. The head of the Yeshivah said it this way. This specific point is what Solomon the king did not know, since that sound is composed of the Ruach, the Nefesh, the breath of the bones and the composition of the flesh. AND THE SOUND hovers in the air and each one OF THOSE THREE separated from each other. WHEN THE SOUND reaches that place where it entered, it sits as if dead. All the wizards and magicians are aware of these areas with their witchcraft; they bend themselves to the ground and hear these sounds, to which the Ruach, Nefesh and breath of the bones connect. They inform them of the matters THAT THEY INQUIRE ABOUT, and it is written: "A medium, out of the ground" (Yeshayah 29:4). That is why Solomon pursued the knowledge of what happens with this sound, and could not find out. Praised is your lot, Rabbi, that you have discerned a clear truth.

222. When a person raises a sound, that sound is instantly awakened, OF THE WOMAN GIVING BIRTH OR OF THE DEPARTURE OF THE SOUL. It is not authorized to be longer, just EQUAL TO the sound that the person aroused and not more. If a person prolongs his voice, it does not extend its sound as much with him, but rather it gets roused at the end of the voice OF THE PERSON, since it is incapable of being prolonged. What is the reason? It is because when it first left him, it was extended from one end of the world to the other end of the world. Now that it has entered there, it cannot extend the sound any more, since there is no more room there to extend it as before.

223. Rabbi Shimon rejoiced and said, If I would have deserved to hear only this, it would have been sufficient to make me happy, since I managed to hear words of truth about that world. He said to him, Oh, holy pious one. If you would have known the rejoicing in these matters about that world in the presence of the head of the Yeshivah, you would have rejoiced even more.

219. ועל דא ביומא דר"ה, קול שופר, אתער קול שופר אחרא, זינא בתר זיניה אזלא. ארחיה דנחש לביש איהו, לקטלא ולמחאה, בהוא קלא ממש, לא אתער קלא דהאי נחש, אלא בתר זיניה. ודא איהו, כד ב"נ מחי בחוטרא בארעא, וקרי ליה לזיניה, כדן אתער ההוא קלא דנחש, לאתבא לזיניה. ורזא דא איהו טמירו.

220. אר"ש, ודאי מלה דא מלה סתימא היא. ותוהנא איך שלמה מלבא לא ידע מלה דא. א"ל, שלמה מלבא מנדע ידע, ולא כ"כ. אבל מה דלא ידע, ההוא קלא מה תועלתא אית בה, והיך יתבא.

221. ורב מתיבתא הכי אמר, דקדוקא דא לא ידע שלמה מלבא, דהא ההוא קלא, איהו כלילא רוחא ונפשא, והבל גרמי מעצבונא דבשרא, ומשטא באוירא, וכל חר מתפרש דא מן דא. וכד מטא להוא אתר דעאל ביה, יתבא כמיתא. וכל אינון חרשין וקוסמין ידעין אתרין אליון בחרשייהו, וגחנין לארעא, ושמעין קלא דא, דמתחברין אינון רוחא ונפשא, והבל דגרמי, ואודעין מלה ודא איהו אוב מארץ. ועל דא רדוף שלמה, למנדע מה דאתעביד מההוא קלא, ולא ידע. זבאה חולקך רבי, דאתבריר לך מלה דקשוט.

222. כד ב"נ אתער קלא, מיד אתער ההוא קלא, ולית ליה רשו לארפא יתיר. אלא כעין ההוא קלא, דאתער ב"נ, ולא יתיר. ואי אריך ב"נ קליה, איהו לא אריך כל כך בהדיה, אלא לסופא דקלא, בגין דלא יכיל לארפא מאי טעמא. בגין דכד נפקא בקדמיתא, אתאריך מסייפי עלמא עד סייפי עלמא, והשתא דעאל תמן, לא יכיל לארפא קלא, דהא לית ליה אתר לאתפשטא תמן בדבקדמיתא.

223. חדי ר"ש ואמר, אלמלי לא זכינא למשמע, אלא מלה דא, די לי, למהוי חדי, דזכינא למשמע מלין דקשוט, דההוא עלמא. א"ל, אי חסידא קדישא. אלמלי ידעת חדוה דמלין בההוא עלמא קמי רב מתיבתא, תהא חדי יתיר.

31. "And Joseph shall put his hand on your eyes"

We learn that we must close the eyes of a dead person because the eyes are the colors of this world, and the appearance and shape of this world is

contained in them, so this world and its appearance must be closed off to him. It was Joseph who closed his father's eyes because he was so beloved, and with this action he was taking his father's sight now that his father's sight from this world is lost. From that point on his father is having a different sight of the other world prepared for him. During the time of the resurrection of the dead, not the tiniest thing will occur of the activities of this world; everything will first be destroyed and the person will be purified, and then his body will be made like a new creation. This is like it is now in the upper world even before the resurrection.

224. He said to him, What new discovery was there now when you came to me? He said, The teacher of the Yeshivah opened the discussion saying, "And Joseph shall put his hand on your eyes" (Beresheet 46:4). THAT IS A TIDING of gladness. HE INQUIRES: Why is it required to close the eyes of a dead one? HE RESPONDS: Since the eyes are the colors of this world and the appearance and shape of this world is contained in them, IT FOLLOWS THAT WITH THE CLOSING OF THE EYES, he closes off to him this world and its appearance. When his eyes are closed, the entire world is dimmed to him AND IF they dim for him the sight of his eyes, he has no sight of this world from there onwards. Rabbi Shimon said, The expositions of those who went before us are beautiful; their wisdom surpasses those of the holy angels.

225. He said to him: Why should it have been Joseph who placed his hand rather than all the other sons? If you think that he told him so as a result of his good tidings, THAT JOSEPH IS STILL ALIVE, then it should have said, 'You shall see Joseph alive'. WHY DID HE SAY: "AND JOSEPH SHALL PUT HIS HAND ON YOUR EYES"? He said to him: "put his hand" is because he was his beloved. Therefore, he closed from him the light of this world and he took it himself. Whoever closes the eyes of his beloved shows by that: Your sight from this world is lost, and I take your sight instead. From now on, they will prepare for you a different sight of that world. THIS IS THE REASON THAT THIS MATTER WAS GIVEN TO JOSEPH, SINCE HE WAS MORE BELOVED TO JACOB THAN ANY OF HIS SONS.

226. Rabbi Shimon asked, What good will this provide to the dead and what benefit is there in it? Whoever will ask about this, IT IS NECESSARY to tell him that there is a need to open the eyes OF THE DEAD in order to show him that he is still ready to return to appearance in this world as before - MEANING, HE WILL BE RESURRECTED WITH THE DEAD TO LIFE.

227. He said to him, Oh, holy pious one. Certainly, if the sight of this world were not closed off to him entirely and he didn't lose it completely, he would have no sight and portion in that next world, for this world has an opposite polarity from the world that we are in. During the time of the resurrection of the dead, even the tiniest thing will not occur of the activities of this world, since everything will first be destroyed by that dew, MEANING THE DEW OF LIFE'S REVIVAL. It will remove from him all the filth and then he will become like dough, and from it the body will be made like a new creation. So it is here, IN THE UPPER WORLD EVEN BEFORE THE RESURRECTION.

224. א"ל, מאי חדושא הוה השתא, כד אתית לגבי. אמר, רב מתיבתא פתח ואמר, ויוסף ישית ידו על עיניך. חדרה הוא. אמאי סתימו דעינין למיתא. בגין דעינין, גוונן דהאי עלמא אינון, וחיזו ודיוקנא דהאי עלמא בהו, איהו אסתים מניה האי עלמא, חיזו דהאי עלמא. אסתים עינו, כל חיזו דהאי עלמא, הא אתחשך מניה. וחשכין מניה חיזו דעינו, לית ליה חיזו בהאי עלמא, מתמן ולהלאה. אר"ש, יאות תקונא דקדמאי, וחכמתא דלהון יתיר ממלאכין קדישין.

225. א"ל, יוסף אמאי ישית ידו מכל בנוי. ואי תימא על בשורה דיליה, מפעי ליה ויוסף חי תראה. א"ל ישית ידו בגין דרחימו דיליה הוה, ובג"כ דא אסתים מיניה נהירו דהאי עלמא, ודא נטיל ליה. מאן דאסתים עינו, רחימא דיליה אחזי הכי: חיזו דילך דהאי עלמא אתאביר, הא אנא חיזו דילך באתרך. מכאן ולהלאה יתתקנון לך חיזו אחרא, דההוא עלמא.

226. אר"ש, מה אתהני האי למיתא, ומה תועלתא אית ליה בהאי. מאן דיבעי למשאל יומא מה דאצטרך לאפקחא עינו, בגין לאחזאה דעדין אודמן איהו, לאתבא לחיזו דהאי עלמא בדבדמין.

227. א"ל אי חסידא קדישא, ודאי אי לא אסתים מניה כל חיזו דהאי עלמא, ולא אתאביר כללא מניה, לא להוי ליה חיזו וחולקא דההוא עלמא. עלמא דא, בהפוכא איהו מההוא עלמא דאנן ביה, דבזמנא דתחיית מתניא, אפילו כחוטא דשערא לא הוה מעובדא דהאי עלמא, דכללא אתאביר בקדמיתא, בההוא טלא ויתעבר מניה כל זוהמא, ולבתר יתעביר כחמירא דא, ומניה יתעביר גופא בריה חרתא, כך הכא.

32. The garments of that world

Rabbi Shimon knows that those he is speaking with are dressed with the dear robe of a purely holy body and wonders whether anything similar happens in this world. He is answered with the story of Esther who put on her royal apparel and went to see King Ahasuerus; he saw her clothed in

a robe of light and he lost his soul for an instant. Mordechai too was enshrouded in the robes of that world. Rabbi Shimon understands that the just in this world get shrouded with the robe of Malchut. The Satan wants to prevent the righteous from being garbed in the pure and holy garment because as soon as they are so robed all the bad inclinations are removed. The spirits tell Rabbi Shimon why they visit the cemetery at the beginning of every night.

228. Rabbi Shimon said to him, I certainly am aware that you are dressed there with the dear robe of a pure holy body. HE ASKS: Is there something similar in this world? IS THERE a person who appears here in that body, as you stand in that world?

229. He said to him, This matter was asked by two youths, MEANING YOUNG MEN, in the presence of the dean of the Yeshivah. They were clothed among us after suffering pain about a sin that is improper to reveal, and this question was put to the head of the Yeshivah. He replied that something similar happened in this world. How do we know? Since it is written: "Now it came to pass on the third day, that Esther put on her royal apparel" (Ester 5:1), MEANING that she was robed in the fashion of that world, Malchut, WHICH MEANS HERE, the Holy Spirit. For the Kingdom of Heaven, WHICH IS MALCHUT IN ZEIR ANPIN THAT IS CALLED HEAVEN, blows a wind (spirit) from the spirit of the air of that world, and Esther was robed in it.

230. When she entered in the presence of King Ahasuerus and he saw that robe of light, her form seemed to him like an angel of Elohim, and he lost his soul for an instant. Mordechai too WAS ENSHROUDED IN THE ROBES OF THAT WORLD, as is written: "And Mordechai went out from the presence of the king in royal (lit. 'of Malchut') apparel" (Ester 8:15), verily the apparel of Malchut that is the form of that world. Therefore, it is written: "Because the fear of Mordechai had fallen upon them" (Ester 9:3), the fear of Mordechai and not the fear of Ahasuerus, THAT IS, NOT BECAUSE Ahasuerus HAD MADE HIM GREAT, BUT RATHER BECAUSE OF HIS GARMENT OF THAT WORLD. Rabbi Shimon said, How sweet are these matters. Praised is my lot. I am aware that the just in this world get shrouded with that robe that is called the robe of Malchut, and that is definitely so.

231. He said to him, The air of the Garden of Eden is the blowing of the Holy Spirit and the righteous are robed in it similarly to how they existed in this world. Then, the Holy Spirit dwells upon the head of each individual. He gets adorned with it and it becomes a crown to him. The same happened to Mordechai, since it is written: "in apparel" of Malchut, WHICH MEANS in the form of that world. After that, "and with a great crown of gold"; that is, in the crown that rests on the heads of the righteous in that world. When the children of Yisrael accepted the Torah, they also had similar to this, MEANING THE ROBES OF THAT WORLD, until they sinned, as is written: "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6).

228. א"ל רבי שמעון, ודאי ידענא דאתון מלובשין תמן, בלבוש יקר, דגופא דכיא קדישא. אי הוה בגוונא דא בהאי עלמא, ב"נ דאתחזי בההוא גופא, כגוונא דאתון קיימין בההוא עלמא.

229. א"ל, מלה דא שאילו קמי רב מתיבתא, תרין עולימין דאתלבשו ביננא, בתר דסבלו צערא על חובא, דלא אתחזי לגלאה, ושאילו דא קמי רב מתיבתא. ואיהו אמר, דהא הוה בהאי עלמא הכי. מנלן. דכתיב ויהי ביום השלישי ותלבש אסתר מלכות, אתלבשת בההוא דיוקנא דההוא עלמא. מלכות: דא רוחא דקודשא, דהא מלכות שמיא, נשיב רוחא, מההוא רוחא דאוריך דההוא עלמא, ואתלבשא ביה אסתר.

230. וכד עאלת קמי מלכא אחשורוש, וחמא ההוא לבושא דנהורא, דיוקנא ארמי למלאך אלהים. פרחא מניה נשמתא לפום שעתא. מרדכי אוף הכי, דכתיב ומרדכי יצא מלפני המלך בלבוש מלכות. לבוש מלכות, ודאי, דיוקנא דההוא עלמא. ועד כתיב, כי נפל פחד מרדכי עליהם. פחד מרדכי, ולא פחד אחשורוש. אמר רבי שמעון, כמה מתיקין אינון מלין, זכאה חולקי, והא ידענא דצדיקייא בהאי עלמא, מתלבשן בלבושא דאקרי לבוש מלכות, והכי הוא ודאי.

231. א"ל, אוריך דג"ע, נשיבו דרוח קודשא אינון, ומתלבשן ביה צדיקייא, כגוונא דהוּו בהאי עלמא. ולבתר, רוח קודשא שראת, על רישא דכל חר וחר. ואתער ואתעבידא ליה עטרא. וכך הוה למרדכי, דכתיב בלבוש מלכות, דיוקנא דההוא עלמא. ולבתר ועטרת זהב גדולה, דא עטרת, דשריאת על רישיהון דצדיקייא בההוא עלמא. כד קבילו ישראל אורייתא, כגוונא דא הוה להון. עד דחבו, דכתיב בהו, ויתנצלו בני ישראל את עדים מהר חורב. אתפשטו מההוא לבושא.

232. Similarly, we find written about Joshua, the High Priest, "Take off the filthy garments from him...and clothed him with garments" (Zecharyah 3:4-5). These are the robes of that world. From here, WE DERIVE our earlier words THAT THERE IS A NEED TO FIRST CLOSE THE EYES FROM ALL SIGHTS OF THIS WORLD, WHICH ARE CONSIDERED AS FILTHY GARMENTS. THEN YOU COULD DESERVE TO SEE THE SIGHT OF THAT WORLD, WHICH ARE NEW ROBES, WITH WHICH THEY DRESSED JOSHUA. From here, we learn that during the entire period that the body of this world, WHICH IS REFERRED TO AS "FILTHY GARMENTS," is in existence in the grave, the spirit does not acquire the robe of that world, since it is written first: "Take off the filthy garments from him." Then it is written: "And clothed him with garments." AND IT IS WRITTEN: "And the angel of Hashem stood by" (Ibid. 5). HE INQUIRES: What is the meaning of "stood"? HE RESPONDS: Only that this is the crown, referred to as the angel of Hashem, that stands upon the heads of the righteous, AS MENTIONED BEFORE. That is WHAT IS WRITTEN: "stood," MEANING it stands above the head after they are adorned with this dear garment.

233. Two bodies together cannot exist. As long as the one OF THIS WORLD exists, the spirit cannot accept another ROBE FROM THAT WORLD. When this one, FROM THIS WORLD, gets removed, the other one is instantly ready. Assuredly, this one leaves and that one enters. It is similar to the Good Inclination and bad inclination in this world, both of which the Holy One, blessed be He, does not wish to exist simultaneously in one BODY. IF THE BAD INCLINATION DOMINATES, THE GOOD INCLINATION FLEES AND IF THE GOOD INCLINATION DOMINATES, THE BAD INCLINATION FLEES.

234. He said to him, I wonder about what is written: "And the adversary standing at his right hand to thwart him" (Ibid. 1). If it is this way with Joshua, the son of Josedech, it could most definitely happen to the rest of the people. He said to him, Holy pious one, how hidden and concealed those matters are. Although our friends are familiar with matters of that world, they are unable to comprehend such secrets.

235. He said to him, Since a person is in that world, what benefit is there for the Satan to thwart him? He is not satisfied that he already took his soul and killed him? He said to him, Oh, pious, holy one, praised is your lot. Come and observe. The only desire that the Satan had was to prevent that righteous one, JOSHUA SON OF JOSEDECH, from getting robed in this pure and holy garment. As soon as the Satan realized that his dress, THAT IS, THE SOILED GARMENTS, were pushed aside and were not considered worthy, he then tried to thwart him. What is the reason? Because once he gets robed in that dear garment, instantly that soiled garment and the evil activity of the Satan would be voided and removed from the world. THAT IS WHY the Satan tried to prevent this.

236. In addition, as long as he did not get dressed IN THE SHROUD OF THAT WORLD, the spirit visits that soiled body of his, and the Satan is pleased. However, as soon as he dressed up in that dear shroud OF THAT WORLD, all types of the bad inclinations were voided, his body was removed and there was never any memory of it.

232. וְכֵן כְּתִיב בִּיהוֹשֻׁעַ כְּהֵנָּה רַבָּא, הִסִּירוּ הַבְּגָדִים הַצּוֹאִים מֵעָלָיו. וְכְתִיב וַיִּלְבִּישׁוּהוּ בְּגָדִים, אֱלִין לְבוּשֵׁין דִּהְהוּא עֲלֵמָא. מֵהֵכָא מְלִין קְדַמָּאִין. וּמֵהֵכָא, דְּכָל זְמַנָּא דְּגוּפָא דִּהְיָא עֲלֵמָא קְיֻמָּא בְּקַבְרָא בְּקֻימָא, לֹא אֶתְלַבֵּשׁ רוּחָא בְּלְבוּשָׁא דִּהְהוּא עֲלֵמָא. דְּכְתִיב וַיִּסִּירוּ הַבְּגָדִים הַצּוֹאִים מֵעָלָיו בְּקְדַמִּיתָא. וּלְבָתֵּר וַיִּלְבִּישׁוּהוּ בְּגָדִים. וּמֵלֶאךָ יוֹי עוֹמֵד, מֵהוּ עוֹמֵד. אֲלֵא דָא הוּא עֶטְרָא, דְּאֶקְרִי מֵלֶאךָ יוֹי, דְּקֻימָא עַל רִישִׁיהוֹן דְּצַדִּיקָיָא וְדָא אִיהוּ עוֹמֵד. עוֹמֵד עַל רִישָׁא לְעִילָא. לְבָתֵּר דְּאֶתְלַבֵּשׁן בְּהָאִי לְבוּשָׁא דִּיקָר.

233. תְּרִין גּוּפִין בְּחֶדְרָא, לֹא יִכְלִין לְמִיקָם, כָּל זְמַנָּא דִּהְיָא קְיֻים, רוּחָא לֹא מְקַבְּלָא אַחֲרָא. אֶתְעֵבֵר דָּא, הָא אַחֲרָא זְמִינָא מִיָּד, וְדָאִי, דָּא נְמִיק, וְדָא עָאֵל. כְּגֻוּנָא דִּינִצֵּר טוֹב וַיִּצֵּר רַע. בְּהָאִי עֲלֵמָא. לֹא בְּעִי קוּדְשָׁא בְּרִיךְ הוּא דִּתְרוּוּיָהּ וְקוּמוֹן בְּחֶדְרָא.

234. אָמַר לֵיהּ, תִּוּוּהֵנָּא עַל מַה דְּכְתִיב וְהִשְׁטָן עוֹמֵד עַל יְמִינוֹ לְשֹׁטְנוֹ. וְכִי יְהוֹשֻׁעַ בֶּן יְהוֹצֶדֶק בֶּר, שָׂאֵר בְּנֵי עֲלֵמָא עַל אַחַת כַּמָּה וְכַמָּה. אֲ"ל, חֲסִידָא קְדִישָׁא, כַּמָּה טְמִירִין סְתִימִין מֵאֱלִין אֱלִין, אַע"ג דְּחִבְרִיָּא יִדְעִין בְּמִלִּין דִּהְהוּא עֲלֵמָא, לֹא יִכְלִין לְמַנְדַּע בְּרִזִּין אֱלִין.

235. אֲ"ל, בִּיּוֹן דְּבֵר נֶשׁ בְּהָהוּא עֲלֵמָא, מַה תּוּעֵלְתָּא אֵית לֵהּהוּא שְׁטָן לְאַסְטָאָה לֵיהּ, וְלֹא הִי לֵיהּ דְּאֶפִּיק נִשְׁמָתָהּ מִנִּיהּ, וְקָטִיל לֵיהּ. אָמַר לֵיהּ אִי חֲסִידָא קְדִישָׁא, זָכָאָה חוּלְקָךְ, ת"ח תִּיאֻבְתָּא דְּשְׁטָן לֹא הָוֵה, אֲלֵא בְּגִין דְּלֹא יִתְלַבֵּשׁ הָהוּא זָכָאָה בְּלְבוּשָׁא דְּכִינָא קְדִישָׁא, דְּכִיּוֹן דְּחִזִּי הָהוּא שְׁטָן, דְּלְבוּשָׁא דִּילִיָּה אֶתְדַּחֵיָא, וְלֹא אֶתְחַשֵּׁיב, עַל דָּא אֶסְטִי לֵיהּ. מֵאִי טַעְמָא. בְּגִין דָּאִי אֶתְלַבֵּשׁ בְּהָהוּא לְבוּשׁ יָקָר, מִיָּד לְבוּשָׁא דְּזוּהָמָא, וְעִבִידְתָּא דִּהְהוּא שְׁטָן, יִתְבַּטֵּל וַיַּעֲבֵר מֵעֲלֵמָא, וְלֹא נִיחָא לֵיהּ לְשֹׁטְן.

236. וְתוּ, דְּבִכָּל זְמַנָּא דְּלֹא אֶתְלַבֵּשׁ, פְּקָדָא רוּחָא לֵהּהוּא גּוּפָא דְּזוּהָמָא דִּילִיָּה, וְנִיחָא לֵיהּ לְשֹׁטְן. וְכִיּוֹן דְּאֶתְלַבֵּשׁ בְּהָהוּא לְבוּשׁ יָקָר, הָא אֶתְבַּטֵּל גּוּוֹנִי דִּינִצֵּרָא בִּישָׁא, וְגוּפָא דִּילִיָּה, וְלִית לֵיהּ דּוּכְרָנָא בְּהִדְרָה לְעֵלְמִין.

237. If you should ask here, we THE SPIRITS visit the cemetery at the beginning of each night, EVEN IF THE BODY HAS ALREADY BEEN REMOVED FROM THE WORLD. THE QUESTION MUST BE POSED AS TO WHY WE VISIT THE GRAVE. HE RESPONDS: This visit is not about the body, but rather about the Nefesh. As long as the flesh ON THE BODY is still in existence, the Ruach visits the Nefesh and the Nefesh visits the body. However, WHEN THE FLESH OF THE BODY DISAPPEARED FROM THE WORLD, our visiting is to the Nefesh that has quieted down and remained embedded in the bones OF THE BODY, SINCE A CERTAIN BONE WILL ALWAYS REMAIN IN THE GRAVE, FROM WHICH IT IS BUILT AT THE RESURRECTION OF THE DEAD. Therefore, at the beginning of each night, the visiting of the spirit is for the Nefesh and not for the flesh.

33. Building the body of man

Rabbi Shimon is told about the composition of a man's spirit and flesh; when the man dies only the part that was given by the Holy Spirit and its Chariots endures. The Satan stands by to thwart a person as long as his flesh is in existence but once the flesh is consumed he loses his authority to do this.

238. Oh, pious, holy one. Rise and I will divulge to you concealed matters. The composition of a man's spirit is this: HIS spirit is DRAWN FROM the Holy Spirit, WHICH IS MALCHUT. HIS Neshamah IS DRAWN from the Tree of Life. And since the Holy Spirit, WHICH IS MALCHUT, grants of its strength, its Chariots give of their power immediately. Their power is the bones and limbs; all are from the side of MALCHUT'S CHARIOTS, and correct each other, THAT IS, BONE OVER BONE AND LIMB OVER LIMB. The Other Side provides the flesh and from his side, only the flesh is provided and nothing else. His, THE OTHER SIDE'S, Chariots provide all the veins and arteries to carry the blood to the flesh. After these give their energy, the heavens, THAT ARE ZEIR ANPIN, provide their energies. What does this consist of? It is the skin that is spread over all of it, as they are, MEANING LIKE THE HEAVENS THAT SURROUND AND ENCOMPASS EVERYTHING.

239. Following this, heavens and earth are joined together, THAT IS, ZEIR ANPIN AND MALCHUT, and provide these four foundations: fire, water, air and dust, to protect these and to cover everything. Then, WHEN IT DIES, each one takes back his part that he provided TO THAT BODY, and it becomes void. The part of the Holy Spirit and its Chariots THAT WAS PROVIDED TO THE PERSON endures. The Holy Spirit: Behold, its spirit and the Neshamah exist, and they ascend above. The Chariots of the Holy Spirit, behold their bones endure. Therefore, the importance of the body is the bones and it is written: "And make strong your bones" (Yeshayah 58:11), but flesh is not mentioned this way.

237. ואי תימא, דאנן פקדין לבי קברי פריש כל ליליא, לאו על גופא אלא על נפשא. דהא כל זמנא דבשרא קיימא, רוחא פקדא עלה דנפשא, ונפשא פקדא לגופא. אבל השתא, פקדונא דילן איהו לנפשא, דאיהי משתכבא. ואשתארת בשכובי גו גרמי. ובג"כ, פריש כל ליליא, פקדונא דרוחא לנפשא, ולא על בשרא.

238. אי חסידא קדישא, תא ואגלי לך מלה סתימא. בננינא דגופא דבר נש הכי הוא, רוחא מעם רוחא דקודשא. נשמתא מגו אילנא דחיי. ביון דרוחא קדישא, יתב חילא, מיד רתיכין דיליה. יתבין חילייהו. חילא דלהון, גרמי ושייפין. בלהו מסטרא דלהון, ותקונייהו דא על דא. סט"א יתבת בשרא, ומסטרא דילה, אתיא בשרא, ולא מלה אחרא. רתיכין דילה, יתבין כל אינון גידין וערקין, לאמשכא דמא לבשרא. בתר דאלין יתבי חילייהו, שמיא יתבי חילייהו, ומאן אינון. עור דאתמשך על בלא. בגוונא דלהון.

239. לבתר מתחברן שמיא וארעא בחדא, ויהבי ד' יסודי אליון: אשא, ומיא ואוירא, ועפרא. לאגנא על אליון, ולחמיא על בלא. לבתר, כל חד נטיל חולקיה דיהב, ואתבטל. רוחא דקודשא, ורתיכין דיליה, חולקיהו קיימא. רוחא דקודשא, רוחא דילה קיימא ונשמתא סלקא. רתיכין דרוחא דקודשא, גרמין דלהון קיימין. וע"ד חשיבו דגופא, גרמין הו. ובג"כ בתיב, ועצמותיך יחליץ. ובשרא לא בתיב ביה הכי.

240. As long as the flesh from the Other Side stays in existence, the Satan is standing there to thwart. Once the flesh is consumed, he loses his authority to thwart. Since he has no element of support, HE NO LONGER HAS A PART IN HIM. About this, it is written: "His flesh is consumed away that it cannot be seen; and his bones that were not seen stick out" (Iyov 33:21). "THAT IT CANNOT BE SEEN" MEANS the Satan, who is ready to denounce, but who is unable to see because "his flesh is consumed." "His bones that were not seen stick out" means that they are not seen by the Satan who would get close to him, since he has no part in him once each is detached, MEANING EVERY BONE from its place. He cannot prosecute them and be there to denounce them. After the flesh is consumed, no judgment can be obtained and he is not available to incriminate, since he has no element of support. And he does not mention that person in any way in the world. Rabbi Shimon said, Now I understand these things properly, MEANING WHAT IT IS WRITTEN, "AND THE ADVERSARY STANDING AT HIS RIGHT HAND TO THWART HIM." Certainly, he can incriminate him, AS LONG AS HE HAS NOT YET REMOVED HIS SOILED GARMENTS.

240. וְכָל זְמַנָּא דְּבִשְׂרָא דְּסִטְרָא אַחֲרָא קֵינָמָא בְּקִינָמָא, הָהוּא שְׁטֵן קֵינָמָא לְאַסְטֵנָא אֶתְאֲבִיד בְּשִׂרָא, לִית לִיה רִשׁוֹ לְאַסְטֵנָא, דְּהָא לִית לִיה עַל מַה דִּי־סִתְמִיךְ. וְעַד כְּתִיב, וְכָל בָּשָׂרוֹ מִרְוֵאִי וְשִׁפּוֹ עֲצָמוֹתָיו לֹא רָאוּ. מִהֵהוּא חִיזוּ דְּשְׁטֵן דְּקֵינָמָא לְאַסְטֵנָא, דְּלֹא יָכִיל, בֵּינוֹן דִּיכָל בָּשָׂרוֹ. וְשִׁפּוֹ עֲצָמוֹתָיו לֹא רָאוּ, לֹא אֶתְחִזּוֹן לְקִרְבָּא לְגַבִּיָּה, דְּלִית לִיה בְּהוֹן חוּלְקָא, בֵּינוֹן דְּשִׁף כָּל חָד וְחָד מְדוּכָתִיָּה, לֹא תִבֵּעַ עֲלֵיָּהּ, וְלֹא קָאִים לְאַסְטֵנָא בְּגִינִיָּהּ. לְבִתֵּר דְּבִשְׂרָא מִתְעַכְלָא, הָא לֹא יִתְבַּע דִּינָא, וְלֹא קָאִים לְאַסְטֵנָא, דְּהָא לִית לִיה עַל מַה דִּי־סִתְמִיךְ, וְלֹא אֲדַכֵּר לְבִי בְּשׁוּם מַלְא דְּעֵלְמָא. אִ"ר שְׁמַעוֹן, הִשְׁתָּא יִדְעָנָא מְלִין עַל תְּקוּנִיָּהּ, וְדָאִי יָאוּת הוּא לִיה לְאַסְטֵנָא.

34. Women are light-minded

Rabbi Shimon is told that his question about the lightness of women's minds is forbidden to ask. However, he can be told about the light cloud upon which Hashem rides, that is called Da'at of that bride, the fear of Hashem, and that is positioned in the center as the uppermost Da'at.

241. He said to him, Rabbi, gird yourself with your weapon and prepare yourself. If you wish to understand the matters which you have started to study, tell me. He said to him, Certainly, I know that my wife is dead, since I know nothing about her. But the friends do know ABOUT HER. What is the reason that women have a light mind (Heb. da'at)?

241. אִ"ל ר', חֲגוּר זֵינִךְ, וְתִקֵּן גִּרְמֶךָ, אִי תִבֵּעִי לְמַנְדַּע מְלִין דְּשִׂאֲרִית. אוֹ אִי תִשְׁאֵל בְּהִנִּי מְלִין, אֵינָמָא לִי. אִ"ל וְדָאִי, הָא יִדְעָנָא דְּבִיתָאִי שְׂכִיבָת, דְּלֹא יִדְעָנָא מִנָּה כְּלוּם. וְחֲבֵרִיָּא יִדְעִין. נִשְׁוִין מִ"ט דְּעִתִּיָּהּ קִלָּה.

242. He said to him, Da'at OF ZEIR ANPIN comes in six levels and each one takes its part. Whatever remains is light. But the precious one, were it not for the wife of foolishness that joined her... Do not inquire about this, SINCE IT IS FORBIDDEN TO ASK ABOUT THIS. I know, IN RELATION TO WHAT YOU SAID THAT YOUR WIFE IS DEAD, AND THAT YOU KNOW NOTHING WHATSOEVER ABOUT HER, that you did not ask about your wife. However, IT IS PERMITTED TO ASK about the verse: "Behold, Hashem rides upon a swift cloud" (Yeshayah 19:1). That light cloud is called Da'at of that bride, the fear of Hashem, WHICH IS MALCHUT, and she is positioned in the center, as the uppermost Da'at. Yet she is considered light and I know what your question is.

242. אִ"ל דְּעִתָּא אֶתִּיא בְּשִׂית דְּרִגִּין, וְכָל חָד נָטוּל חוּלְקִיָּה, מַה דְּאִשְׁתָּאֵר, קַל אִיהוּ. אֲבָל וּקִירָא דָּא, אִי לֹאוּ דְּאִשְׁתְּ כְּסִילוֹת אִשְׁתַּתַּף בָּהּ. בְּמַלְא דָּא לֹא תִשְׁאֵל, דְּהָא יִדְעָנָא דְּלֹאוּ עַל דְּבִיתָךְ שְׂאֵלָת, אֶלָּא עַל מַה דְּכְתִיב, הִנֵּה יְי' רוֹכֵב עַל עָב קֵל. וְהָהוּא עָב קֵל אֶקְרִי דַּעַת, מִהֵהוּא כְּלָה יִרְאֵת יְי', וְאִיהִי קֵינָמָא בְּאֻמְצָעִיתָא כְּגוּנָא דִּדְעַת עֲלָאָה, אֲבָל אֶקְרִי קֵל. וְהָא יִדְעָנָא שְׂאֵלָתָא דִּילָךְ מֵאִי הִיא.

35. Pillars and circles

The spirit tells Rabbi Shimon about the inner hall of the court in the temple house and about its twelve entrances over each of which is marked the name of one of the twelve tribes. Each person must come in at the entrance of his own tribe. We hear about the living pillars and the song of praise that they sing, a new song. The spirit talks of Sarai and Abram and the renewal of their youth in their ability to have children. He tells Rabbi Shimon of great marvels to do with the pillars and the letters that move and roll, and he describes wonderful images of lions and apples and eagles and rings. At the end he says the eagles raise their voice and chant a lovely melody, then hide.

243. However, start to gird your weapon and tie your knot, since it is time to divulge, as you started the matter. Upon the width of the temple house, there is the inner hall of the court. At that court are twelve entrances according to the number of the tribes of Yisrael. On one entrance, it is written Reuben. On the second entrance, it is written Shimon. Similarly, the rest of the tribes of Yisrael are marked on these entrances during the period when they will come up to be seen in the presence of the Master of the world. Whoever enters at the opening that is marked Reuben, the entrances accept him if he is from Reuben's tribe. If not, THE ENTRANCES expel him to the exterior. Similarly with all of them, the entrances do not accept anyone unless they are from the tribe that is marked on them. That way, each one gets investigated and identified.

244a. And 365 pillars of glowing light are on each side of the four sides IN THE COURT. All these pillars are called living pillars, since their light does not remain still in one position, since some of these PILLARS ascend and some descend, and make room for each other. Those ascending strike at each other and sing a tune and so also do those that descend.

244b. Which tune do the ascending PILLARS sing? That is an anonymous tune, NO NAME IS MENTIONED AS TO WHO COMPOSED IT. "A psalm. O sing to Hashem a new song; for He has done marvelous things..." (Tehilim 98:1). HE INQUIRES: "A new song"? Is there such a thing as an old song? It is only that song through which, until the present, the angels have not praised Him yet, since it is new. What is the reason that it is new? It is because it is him that renews his youth, MEANING THE YOUTH METATRON, who praises him and says it. So spoke the head of the Yeshivah. METATRON is considered new and he is new, BECAUSE IT REVITALIZES HIS YOUTH REGULARLY and it is because he is attached to the sun, THAT IS ZEIR ANPIN, and is not separated from it. This excludes the Other Side, which contains nothing new, as is written of it: "And there is nothing new" (Kohelet 1:9) since he is old and wilted and does not refresh.

245. Again, the head of the Yeshivah began. Sarah was rejuvenated with delight, as her level, THAT IS A FEMALE, brought it, as written: "After I am grown old shall I have pleasure (Heb. ednah) (lit. 'pleasure was to me') (Beresheet 18:12). What is "ednah"? That is the continuation of the supernal Eden, WHICH IS CHOCHMAH. Since it was drawn upon her from the feminine aspect, it is written with Hei. Therefore, it is written "was," using a feminine and not a masculine suffix.

243. אָבֵל שְׂאֵרֵי וְחִגּוּר זֵינְךָ, וְקָטִיר קֶטְרְךָ, דִּהְיָ עֵידֵנָא הוּא לְגִלְיָה, כְּמָה דְשִׁאֲרִית עוֹבְדָא. דְּעַל אֲנָפִי רוּחַב בֵּיתָא, אוּלָם דְּעִזְרָה לְגוּ. בְּהֵאֵי עִזְרָה, אֵית תְּרִיסַר פִּתְחִין, לְפֻם חוֹשְׁבֵן שְׁבֻטֵי דִישְׂרָאֵל. בְּפִתְחָא חָדָא, כְּתִיב רְאוּבֵן. וּבְפִתְחָא אַחְרָא, כְּתִיב שִׁמְעוֹן. וְכֵן כָּל שְׁבֻטֵי דִישְׂרָאֵל, רְשִׁימִין עַל אֵינוֹן פִּתְחִין. בְּזִמְנָא דִּיסְלָקוֹן לְאַתְחִזָּא קָמִי מֵאֲרִיָּה דְּעֵלְמָא. מֵאֵן דְּעִיִּיל בְּפִתְחָא דְרִשִׁים בֵּיה רְאוּבֵן, אִי מְשַׁבֵּט דְרְאוּבֵן אִיהוּ, מְקַבְּלִין לֵיה פִּתְחִין, וְאִי לֹא פִלְטִין לֵיה לְבַר. וְכֵן בְּכֻלָּהוּ, דְּלֹא יְקַבְּלוֹן פִּתְחִין, אֲלֹא לְמֵאֵן דְּאִיהוּ מֵהֵהוּא שְׁבֻט דְרִשִׁים בְּהוֹן. וּבְדָא יִתְחַקְקוֹן וְיִשְׁתַּמּוּדְעֵן כָּל חַד וְחַד.

244(1). תִּלְת מֵאָה וְשִׁתִּין וְחֲמֵשׁ עֲמוּדִין דְּנִהוּרָא מְלֵהָטָא, אֵית בְּכָל סִטְרָא, מֵאֵינוֹן אֲרַבַּע סִטְרִין. כָּל אֱלִין עֲמוּדִין, אֲקִרוּן עֲמוּדִים חַיִּים. בְּגִין דְּלֹא קָיִמָא נְהוּרָא דִּלְהוֹן שְׁכִיךְ בְּאַתֵּר חַד. וְכֻלָּהוּ, אֱלִין סִלְקִין וְאֱלִין נְחִתִּין. יְהִיבֵי דוּכְתָא דָא לְדָא. אֱלִין דְּסִלְקִין בְּטִשְׁיִן דָא בְּדָא, וּמִנְגְּגִי נְגוּנָא. וְאֱלִין דְּנְחִתִּי אוּף הֵבִי.

244(2). אֱלִין דְּסִלְקִי דְנִגְגִי, נְגוּנָא, מֵאִי נְגוּנָא מִנְגְּגִי. שִׁיר יִתְמָא. מִזְמוֹר שִׁירֵי לֵינִי שִׁיר חֲדָשׁ בִּי נִפְלְאוֹת עָשָׂה וְגו'. שִׁיר חֲדָשׁ, וְכִי אֵית שִׁיר עֲתִיק. אֲלֹא שִׁיר, דְּעַד כְּעַן מְלֹאכִין קְדִישִׁין לֹא שְׁבָחוּ לֵיה, בְּגִין דְּאִיהוּ חֲדָשׁ. מֵאִי טַעְמָא אִיהוּ חֲדָשׁ. בְּגִין דִּיהוּא דְּמִחְדָּשׁ עוֹלִימּוֹ, מְשַׁבַּח לֵיה, וְאָמַר לֵיה. וְהִכִּי אָמַר רַב מְתִיבֵתָא, דָא אֲקִרִי חֲדָשׁ וְאִיהוּ חֲדָשׁ. בְּגִין דְּרַבִּיק בְּשִׁמְשָׁא, וְלֹא אֲתַפְרֵשׁ מִנִּיה. לְאַפְקָא סִטְרָא אַחְרָא, דְּלִית בֵּיה חֲדוּשָׁא, דְּכְתִיב בֵּיה וְאִין כָּל חֲדָשׁ. זָקֵן הוּא וְאֲתַבְּלִי, וְלֹא אֲתַחְדָּשׁ.

245. תּו פִּתַּח רַב מְתִיבֵתָא. שָׂרָה אֲתַחְדָּשֶׁת בְּעֶדְוָא, דְּרָגָא דִּילָה גְרִים, דְּכְתִיב אַחֲרֵי בְלוֹתִי הִיְתָה לִי עֶדְנָה. מֵאִי עֶדְנָה, מְשִׁיכוּ דְּעֶדֶן עֲלָאָה. וּבְגִין דְּאֲתַמְשֵׁךְ עָלָה מִסֵּטֶר דְּנוֹקְבָא, כְּתִיב עֶדְנָה בְּה"א וּבג"כ כְּתִיב הִיְתָה, וְלֹא הִיָּה.

246. "My lord being old also" (Ibid.). HE ASKS: Because he is aged, is he not ready to have children? WE FIND THAT OLD PEOPLE CAN ALSO HAVE CHILDREN. HE REPLIES: However, she said something significant IN SAYING, due to that old one, WHICH IS THE OTHER SIDE, THAT HAS NO REJUVENATION OR FECUNDITY AS MENTIONED. ABRAM is not rejuvenated and producing children, because if THE OTHER SIDE would have produced offspring, he would have made the world blurred. About this, the Holy One, blessed be He, replied, "Why did Sarah laugh..." (Ibid. 13). THAT IS TO SAY, SAYING THAT OLD ONE OF THE OTHER SIDE IS DOMINANT IN ABRAM. HE ASKS: You may wonder that it is written: "And Abram was old, advanced in age (lit. 'coming with days')" (Beresheet 24:1), SO WE SEE THAT EVEN THE SCRIPTURE CONSIDERS ABRAM OLD. HE REPLIES: It is only because THE VERSE READS "coming with days," meaning that he is coming with days, the high days above OF ZEIR ANPIN, that renew their youthfulness like an eagle. Therefore, DUE TO THOSE HIGHER DAYS, this melody OF: "A PSALM. O SING TO HASHEM A NEW SONG" is the tune of that new one, WHICH IS METATRON, WHO IS ATTACHED TO THE HIGHER DAYS OF ZEIR ANPIN. "Have gained Him the victory" (Tehilim 98:1): Have gained who the victory? That is, gain victory to the new one, WHO CONTAINS the right of the King up high, WHICH IS ZEIR ANPIN, and His arm, MEANING, ALSO THE LEFT. THEREFORE, IT IS WRITTEN: "HIS RIGHT HAND, AND HIS HOLY ARM" (IBID.).

247. UNTIL HERE, HE EXPLAINED THE SONG OF THE PILLARS THAT ARE ASCENDING UPWARDS. AND NOW HE EXPLAINS, Those PILLARS that descend FROM ABOVE DOWNWARDS also sing the music and chant another authorless song, MEANING THAT NO NAME IS ASCRIBED TO ITS COMPOSER. What is it? That is "a psalm of thanksgiving" (Tehilim 100:1), which is also authorless.

248. The light OF THE PILLARS appears as one light and when they roll around, five phases of light appear in each pillar. These pillars are all hollowed from the inside and, when they go up and down, flames of fire are spurting out similar to pomegranates and blossoms. Above each individual pillar are situated three apples, to which three colors are attracted - red, green, white. In each individual color glow prominently letters from green flames of fire, which never rest. There is no one that will understand AND HAVE ANY CONCEPTION OF THEM.

249. Four embroidered circles expand and encircle each and every pillar OF THE 365 PILLARS MENTIONED ABOVE THAT ARE ON EACH SIDE OF THE COURT. In these circles, there are great marvels. When they turn, they exude tongues of gold and precious stones and they instantly get gathered back into them. They do not fall to the ground. During the period when these tongues of gold and precious stones are exuding, a sound is heard from within the turning of the circles that says, "This is the heritage of the servants of Hashem and the recompense of their righteousness appointed by Me," says Hashem" (Yeshayah 54:17).

246. וְאֵלֶי זָקֵן. וְכִי אֵעָ"ג דְּאִיהוּ זָקֵן, לֹא אֶתְחַזֵּי לְאוֹלָדָא. אֲלֵא לֹא מִלְתָּא זְעִירָתָא אֲמַרְהָ לְגִבְיָהּ, דְּבִגִּין הֵהוּא זָקֵן, לֹא אֶתְחַדֵּשׁ וְלֹא עֲבִיר תּוֹלְדִין, דְּאִלְמָלָא הוּהּ עֲבִיר תּוֹלְדִין הוּהּ מִטְשָׁטְשָׁא עֲלֵמָא. וְעַל דָּא אֶהְדֵּר מַלְיָן קוֹדֵשָׁא בְּרִיךְ הוּא, לְמָה זֶה צְחָקָה שְׂרָה וְגו'. וְאִי תִימָא וְהָא כְּתִיב וְאַבְרָהָם זָקֵן בָּא בְּיָמָיו. אֲלֵא בָּא בְּיָמָיו, בְּאִינוּן יוֹמִין עֲלָאִין, דְּמִחְדָּשֵׁי עוֹלָמִין בְּנִשְׂרָא. וְעַד נִגְוָנָא דָּא נִגְוָנָא דִּיהוּא חֲדָשׁ אִיהוּ. הוֹשִׁיעָה לוֹ, לְמָאן. לִיהוּא חֲדָשׁ, הוֹשִׁיעָה יְמִינָא דְּמִלְכָּא עֲלָאָה, וּדְרוּעָא דִּילֵיהּ.

247. אִינוּן דִּנְחָתִי, אוֹף הָכִי מְנַגְנִי, וְאֲמַרִי שִׁירָה אַחֲרָא יִתְמָא. וּמָאן אִיהוּ. מְזִמּוֹר לְתוֹדָה, דְּאִיהוּ יִתְמָא, אוֹף הָכִי.

248. נְהוּרָא דִּלְהוֹן חֵד אֶתְחַזֵּי. וְכֵד מִתְגַּלְגְּלִי, אֶתְחַזֵּן חֲמִשׁ גּוּוֹנִין דִּנְהוּרִין. בְּכָל עֲמוּדָא וְעֲמוּדָא. עֲמוּדִין אֵלִין בְּלֵהוּ חֲלָלִין מִלְּגָאוּ. וְכֵד סִלְקִי וְנִחָתִי, נִפְקִי מִנֵּיהּוּ שְׁלֵהוּבִין דִּנְוֵרָא, בְּגוּוֹנֵי חִיזוֹר וְשׁוּשָׁן. לְעֵילָא מִכָּל עֲמוּדָא וְעֲמוּדָא, אֵית תִּלְת תְּפּוּחִין, דְּבִטְשִׁי בְּהוּ תִלְת גּוּוֹנִין, סוּמָק יְרוֹק וְחַוּוֹר. בְּכָל גּוּוֹן וְגוּוֹן מִלְּהָטֵן אֶתְוּוֹן בְּלִטִּי, מִשְׁלֵהוּבָא יְרוֹקָא דְּאִשָּׁא, וְלֹא מִשְׁתַּכְּבִי לְעֵלְמִין. וְלִית מָאן דִּיקוּם עֲלִייהוּ.

249. אַרְבַּע גִּלְגְּלִין מִתְחַמֵּן עוֹבֵד צִיּוֹר, בְּכָל עֲמוּדָא וְעֲמוּדָא. בְּאִינוּן גִּלְגְּלִין, אֵית פְּלִיאָן רַבְּרָבָן. כֵּד מִסְתַּחֲרֵן מִפְקִין מִנֵּיהּוּ זִגִין דְּדִהָבָא וְאַבְנֵי יָקָר. וּמִיר מִתְכַּנְשִׁי בְּגוּוֹיֵיהּ, וְלֹא נִפְלִי לְאַרְעָא. כֵּד נִפְקִין אִינוּן זִגִין דְּדִהָבָא, וְאִינוּן אֲבָנֵי יָקָר גּוּ אֶסְתַּחֲרוּתָא דְּגִלְגְּלִין, אֶשְׁתַּמַּע קֵלָא דְּאֲמַרִי, זֹאת נִחַלַת עַבְדֵי יְי' וְצִדְקָתָם מֵאֵתִי נָאִם יְי'.

250. There are two lions in each individual circle, one lion from one side and one lion from the other side. All are of green fire. THE LIONS embrace each other in the orbit in which the circles turn, and all go in a circle attached one to the other. When the pillars rise, the lions roar at each other and apples fly in the air ascending above and knock each other in the air. Then they return to their spot and from there they drop. The lions extend their paws to receive them AND THE APPLES rise on their own. Oh, pious, holy one, who saw the wisdom of this craftsmanship that the Holy One, blessed be He, fashioned in those pillars!

250. תְּרִין אֲרִיִּין בְּכָל גִּלְגָּלָא וּגְלִילָא, אֲרִיא חָדָא מְסֻטָּא חָדָא, וְאֲרִיא חָדָא מְסֻטָּא חָדָא, וְכָלֵהוּ מֵאֲשָׁא יְרוּקָא, וּבְגִלְגּוּלָא דְקָא מְסֻתְחָרִין גִּלְגְּלִין, מִתְחַבְּקִין אֵלִין בְּאֵלִין. וְאֲזִלִּי כְּלָהוּ, בְּגִלְגּוּלָא מִתְדַבְּקִין דָּא בְּדָא. כִּד סִלְקִין עֲמוּדִין, מְנַהֲמִין אֲרִיִּין אֵלִין בְּאֵלִין, וְתַפּוּחִין פְּרָחִין בְּאֹיֶרָא, וְסִלְקִין לְעִילָא, וּבִטְשֵׁי אֵלִין בְּאֵלִין בְּאֹיֶרָא. וְתָבוּ לְאַתְרֵיהּ, וּמִתְמָן נִפְלִי. וְאֲרִיִּין פִּשְׁטֵי יְדֵיהּ לְגִטְלָא לֹון, וְסִלְקִין אֵלִין מִגְרַמֵּיהּ. אִי חֲסִידָא קְדִישָׁא, מֵאֵן חָמָא חֲכָמָתָא דְאַוּמְנֹו, דְצִיִּיר קוּדְשָׁא בְּרִיךְ הוּא בְּעֲמוּדִין אֵלִין.

251. At midday, two eagles leave in each individual ring. They rest on the heads of the lions. At that point, the pillars and the rings become still and stay in their position. Apples fall onto the eagles' mouths and they accept them, and instantly, THE APPLES fly from mouth to mouth. About an hour and a half later, the eagles raise their voice and chant a lovely melody, then hide.

251. בְּפִלְגּוֹ יוֹמָא נִפְקִי תְּרִין נְשָׂרִין בְּכָל גִּלְגָּלָא וּגְלִילָא, וְלֹא יָדִיעַ אֶתְרֵי דְנִפְקִי מִתְמָן, וְשָׂרִיִּין עַל רִישֵׁיהוֹן דְּאֵלִין אֲרִיִּין. וְכִדִּין מְשִׁתְכְּבֵי עֲמוּדִין וּגְלִילִין, וְקִיִּימֵי בְּקִיּוּמֵיהּ. וְתַפּוּחִין נִפְלִי עַל פּוּמֵיהּ דְנִשְׂרִי, וּמִקְבְּלֵי לֹון. וּמִיד פְּרָחִין מְפּוּמָּא לְפּוּמָּא, וְאֲזִלִּין וּמִשְׁטְטֵי בִּינֵיהּ, וְתָבוּ לְאַתְרֵיהּ, וְלֹא יָדִיעַ מֵאֵן הִיא. לְבַתֵּר שַׁעֲתָא וּפְלָגָא, נְשָׂרִין אֲרִיִּיִן קָלָא, וּמִנְגְּנִין נְגוּנָא תְּאִיבָא, וְאַתְטַמְרִין, וְלֹא יָדִיעַ בְּהִי אֶתְרֵי.

36. "Half of them towards the eastern sea..."

We hear that the teacher of Yeshivah explained the verse, "And on that day, living water shall go out from Jerusalem; half of them towards the eastern sea, and half toward the western sea," and then that a child's voice was heard questioning his explanation. The child was brought into the Yeshivah and expounded upon the verse, and then said 27 explanations in the Torah. We learn that the child had died because he openly embarrassed his teacher in front of everyone with argumentative questions. Lastly he speaks about two cherubim in the center of the court, underneath which all the children of Yisrael are destined to stand and receive their illumination.

252. Around the pillars, there exist network carpets of embroidery, WHICH IS THE SECRET OF THE ILLUMINATING BINAH THAT IS ENSHROUDED THERE. IT IS ENMESHED, ENTWINED AND KNOTTED TOGETHER WITH MALCHUT AND THEREFORE IT IS CALLED A COVERING OF EMBROIDERY. IT IS KNITTED from red fire, WHICH IS THE ILLUMINATION OF THE LEFT, and from white fire, WHICH IS THE ILLUMINATION OF THE RIGHT, and gold strands, WHICH IS THE LEFT ILLUMINATION IN BINAH CALLED GOLD. It is encircled from all directions by a spring of water, as it says, "And on that day, living water shall go out from Jerusalem; half of them towards the eastern (also: 'primordial') sea, and half toward the western (last) sea" (Zechariah 14:8).

252. סְחַרְנֵיהּ דְּאִיגוֹן עֲמוּדִין, אֵית שְׂבָכִין עוֹבֵד צִיּוֹר. אֲשָׁא סוּמְקָא, וְנִהוּרָא חוּרָא, וְחוּטִין דְּדִהְבָּא, סְחֹר סְחֹר, סְחָרִין לֹא סֶטֶר. וּמַעֲיִנָּא דְּמֵא כַּד"א וְהִיא בְּיוֹם הַהוּא יֵצְאוּ מִיָּם חַיִּים מִירוּשָׁלַיִם חֲצִים אֶל הַיָּם הַקְדָּמוֹנִי וְחֲצִים אֶל הַיָּם הָאַחֲרוֹן.

253. The head of the Yeshivah explained this verse inside and his voice was heard on the outside. When he finished explaining this verse, a child's voice was raised outside. THAT WAS the child that left his teaching and learned in the presence of a pillar of the world, the son of Rabbi Yehuda from Ravit Anat, WHICH IS A NAME OF A PLACE. He was being held BY PROSECUTING ANGELS to be judged and his voice was raised on the outside. WHEN HE HEARD of this verse FROM THE MOUTH OF THE TEACHER OF THE YESHIVAH, he said, How could waters that are below IN JERUSALEM rise to a place that is higher from it by several steps, MEANING TO THE PRIMORDIAL SEA, WHICH IS BINAH? FURTHERMORE, what need is there for those waters above, IN BINAH? AND FURTHERMORE, how could a place that all the water springs and rivers leave from, and where there is no discontinuation to THOSE springs and rivers THAT EXIT FROM THERE WHICH IS THE PRIMORDIAL SEA, THAT IS BINAH, be irrigated from a dry place, WHICH IS JERUSALEM? Whoever saw a hole that has been dug giving water to a water spring that flows? Could Jerusalem give water to the primordial sea, which is a location from where all the waters come and flow? Oh, pious, holy one, HE SAID TO RABBI SHIMON, to this voice. Everyone who was there from the members of the Yeshivah became quiet and listened. Therefore, the prosecutors could not get close to him AND JUDGE HIM.

254. Rabbi Shimon cried. He said to him, Do not cry, holy luminary. Praised is your lot that even children speak of you, BECAUSE OF YOUR MERIT IN concealed secrets in the Torah. Come and I will tell you what the Yeshivah members did for the sake of that child's voice. When the voice of the child entered inside piercing like an arrow, everyone paid attention. At that time, the head of the Yeshivah was startled, as were all those that were in his presence, so he said, Who are those that do not allow this one, a son of a living Elohim, to enter? Three pillars, WHICH ARE THE SECRET OF ILLUMINATION IN THE THREE COLUMNS, that were standing in front of the head of the Yeshivah rose and held on to him, and he entered. All the members of the Yeshivah gathered around him. The head of the Yeshivah said, Speak your verse, holy son.

255. THAT CHILD said, Until now I was afraid, since I was from a different Yeshivah. That is what they told me when those prosecutors held on to me. He said to him, Do not fear, holy son. Here you will stay with us seven days and you will wash yourself with the holy dew every day. Then, they will take you up to that Yeshivah of the rest of the children here.

253. הָכָא פְּרִישׁ רַב מְתִיבְתָּא קָרָא דָּא לְגוּ, וְקָלִיָּה אֲשֶׁתִּמַּע לְבָר. מִדְּהוּה פְּרִישׁ קָרָא דָּא. קַל יְנוּקָא אַתְּרָא מְלָבָר, הֵהוּא יְנוּקָא דְּהוּה פְּרִישׁ תְּלִמּוּדִיָּה, וְגַמְיָר קָמִי חֹד עֲמוּדָא דְּעֵלְמָא, בְּרִיָּה דְּרַבִּי יְהוּדָה, דְּרַבִּית אַנָּת. וְהוּוּ אַחֲדִי בֵּיה לְדִינָא, וְקָלִיָּה אַתְּרָא מְלָבָר, בְּהָאֵי קָרָא, וְאָמַר, מִיָּא דְּאִינוּן מְלָרַע הֵיךְ סִלְקִין לְעִילָא מְנִיָּה, לְאַתְרָא עֲלָאָה יַתִּיר מְנִיָּה, בְּכִמָּה דְּרָגִין, וְמָה אֲצִטְרַךְ לֹון לְאִינוּן מִיּוֹן לְעִילָא. וְמָה אַתְרָא דְּכָל מְבוּעִין וְנַחֲלִין נִפְקִין מְנִיָּה, וְלִית פְּסִיקוּ לְמְבוּעֵי וְנַחֲלֵי, אַתְּשָׁקִיָּא מְאַתְרָא נְגִיב, מֵאן חָמָא חֲפִירָא דְּבִירָא, וְהִיב מִיּוֹן לְמְבוּעָא דְּנָבִיעַ. וְכִי יְרוּשָׁלַם, וְהִיב מִיּוֹן אֶל הַיָּם הַקְדָּמוֹנִי, אַתְרָא דְּכָל מִימִין דְּעֵלְמָא נִפְקִי מִתְּמָן, וְנִבְעִין מְנִיָּה. אִי חֲסִידָא קְדִישָׁא, לְקָלָא דָּא אֲשֶׁתְּכֹבֵד, וְצִוִּיתוּ כָּל קָלִין דְּבָנֵי מְתִיבְתֵי דְּתִמָן, וּבִג"כ לֹא יָכִילוּ מֵאֲרִי דְּדִינָא לְמִקְרַב גְּבִיָּה.

254. בְּכָה ר' שְׁמַעוֹן, א"ל לֹא תִבְכִּי בּוֹצִינָא קְדִישָׁא, זַכָּאָה חוּלְקָךְ, דְּאִפִּילוּ יְנוּקֵי, מִנָּךְ אֲמָרִי רִזִּין סְתִימִין דְּאוּרִייתָא. תָּא, וְאִימָא לָךְ, מָה דְּעֵבְדוּ בְּנֵי מְתִיבְתֵי עַל קָלִיָּה דְּהֵהוּא יְנוּקָא, בְּדַ עָאֵל קָלִיָּה דְּהֵהוּא יְנוּקָא, בְּגִירָא לְגוּ, וְכִלְהוּ צִוִּיתִי לִיה. בְּהֵיָא שְׁעָתָא אֲזִדְעֹזַע רַב מְתִיבְתָּא, וְכָל אִינוּן דְּהוּוּ קָמִיָּה, וְאָמַר, מֵאן אִינוּן דְּלֹא שְׁבָקִין לְהֵהוּא בְּרָא דְּאֱלֹהָא חֲוִיָּא, לְמִיעַל. קָמוּ וְאַחֲדִדוּ בֵּיה תְּלַת עֲמוּדִין דְּקִוּיָּמִי קָמִי רַב מְתִיבְתָּא, וְעָאֵל. וְכָל בְּנֵי מְתִיבְתֵי אַתְּכַנְשׁוּ לְגִבְיָה, אָמַר רַב מְתִיבְתָּא, אִימָא קְרִאִיךְ בְּרָא קְדִישָׁא.

255. אָמַר, עַד כַּעַן דְּחִילָנָא, דְּהָא אָנָּא מִמְתִּיבְתָּא אַחֲרִינָא הוּינָא, וְהָכִי אָמְרוּ לִי, בְּדַ מֵאֲרִי דְּדִינָא הוּוּ אַחֲדִין בֵּיה, א"ל, לֹא תִדְחַל בְּרָא קְדִישָׁא, הָכָא תְּהָא בִּינָנָא שְׁבַעַה יּוֹמִין, וְתַתְּסַחִי בְּכָל יּוֹמָא מְטָלָא קְדִישָׁא. וְלִבְתָּר יִסְלָקוּן לָךְ. לְגוּ הֵהוּא מְתִיבְתָּא בְּשָׂאָר יְנוּקָא דְּהָכָא.

256. That child opened the discussion saying, "And it shall come to pass, on that day" (Zecharyah 14:9). HE ASKS: "That": It is not known which it is. HE REPLIES: It is only wherever "that day" is mentioned, it is the last of days. Why is it called "that (Heb. hahu) day"? It is only because it is a day in which the end is connected to the beginning, WHICH IS BINAH. Its beginning is referred to as "he (Heb. hu)," as it says: "But the Levites shall do the service (lit. 'serve him')" (Bemidbar 18:23), since the performance of the Levite is for the level that is called "he" (Heb. hu) that is concealed and hidden. BECAUSE IT IS HIDDEN, IT IS THEREFORE CALLED "HE" (HEB. HU) IN THE THIRD PERSON. When it is read Hahu WITH THE DEFINITE ARTICLE HEI, WHICH IS MALCHUT, it comes to indicate that the end of all the levels, THAT IS MALCHUT, is the beginning OF THE STEPS, WHICH IS BINAH, since all is one. Since THE WORD HAHU is the end, MEANING MALCHUT, Hei was added to it, MEANING THE HEI THAT IS MALCHUT WAS ADDED TO THE WORD HU, WHICH IS BINAH, WHICH IS ENVELOPED WITHIN MALCHUT WITH THE RESULT THAT THE WORD HAHU IS MALCHUT, BUT ONLY WHEN BINAH IS ENVELOPED WITHIN HER.

257. Jerusalem is destined to produce water and to become a flowing spring. Here it would be possible to say that the end of all steps, REFERRED TO BY HAHU, is not Jerusalem. However, Jerusalem and "that day" are most certainly all one, SINCE BOTH ARE MALCHUT. What is the difference between this and this? It is only that when Jerusalem gets surrounded by all her holy steps she is called Jerusalem. That is the way they appear. There are steps that surround, called the Temple court. These are the inner ones and some SURROUND IT from outside. There are steps FURTHER WITHIN, when they surround, called chambers. There are steps when they surround that are called the temple and the sanctuary. At the innermost of all these steps, there is one point: "The king's daughter is all glorious within" (Tehilim 45:14). THAT IS THE SECRET OF THE POINT OF MANULA (ENG. 'LOCK') THAT IS HIDDEN AND STORED IN MALCHUT WITHIN THE INNERMOST. That point is called "that day." This is derived from "(Heb. Hahu) which was called the land" (Devarim 3:13). THAT IS, MALCHUT IS CALLED LAND, BUT JUST HER HIDDEN POINT.

258. When "that day" will be established, WHICH IS THE POINT OF THE HIDDEN LOCK, THAT IS, AT THE END OF CORRECTION, from the networks in the court, WHICH ARE THE SECRETS OF THE ILLUMINATION OF BINAH THAT IS ENVELOPED IN MALCHUT, a spring of water will rise. That spring will come from the primordial sea THAT IS BINAH, FROM WHICH IT CONTINUES TO MALCHUT, AND IS LIKE a mother that has her son between her arms. Due to the great amount of milk that he suckles, his mouth is filled up and overflowing, UNTIL he returns the milk to his mother's mouth. That is meant by "half of them towards the primordial sea."

259. The head of the Yeshivah took him and kissed him. He said to him, On your life! That is the way they explained it in the Yeshivah of the heavens. And that certainly is so. "The last sea" MEANS her last steps, MEANING THE LOCKING POINT. Oh, pious holy one, SAID THE SOUL TO RABBI SHIMON, how much gladness over happiness was added by that child between the members of the Yeshivah. The child said 27 explanations in the Torah, and seventy crowns were adorned to his father on that day. Praised is the lot of someone who deserved to teach his son. Rabbi Shimon inquired, Did not his father deserve to teach him? He replied that his father died.

256. פֶּתַח הָהוּא יִנּוּקָא וְאָמַר, וְהָיָה בַּיּוֹם הַהוּא. הָהוּא, לֹא יָרִיעַ מֵאֵן הוּא. אֲלֵא בְּכָל אֶתֶר בַּיּוֹם הָהוּא, יוֹמָא בִּתְרָאָה הוּא, אֲמַאי אֶקְרִי יוֹם הָהוּא. אֲלֵא דָא הוּא יוֹמָא דְאַחִיד סוּפָא בְּשִׁירוּתָא. שִׁירוּתָא אֶקְרִי הוּא, כִּד"א וְעֵבֶד הִלּוּי הוּא פּוֹלְחָנָא דִּלּוּי, לְדִרְגָא דְאַקְרִי הוּא, טְמִיר וְגִנְיָו. וְאֶקְרִי הָהוּא, לְאַחֲזָאָה סוּפָא דְכָל דִּרְגִין, דְּאִיהוּ שִׁירוּתָא, וְכָלֵא חֵד. וּבְגִין דְּאִיהוּ סוּפָא, אֲתוּסָף בֵּיה ד'.

257. זְמִינָא יְרוּשָׁלַם לְאַפְקָא מִיּוֹן, וּלְנַבְעָא נְבִיעוּ, הָכָא אֵינִת לּוֹמֵר, סוּפָא דְכָל דִּרְגִין, לֹא אִיהוּ יְרוּשָׁלַם, אֲלֵא וְדָאי יְרוּשָׁלַם וְיוֹמָא הָהוּא כָּלֵא חֵד. מַה בֵּין הָאֵי לְהָאֵי. אֲלֵא יְרוּשָׁלַם, כָּל דִּרְגִין קְדִישִׁין דִּילָהּ, כִּד אֲסִתְחַרְןָּ, אֶקְרוּן יְרוּשָׁלַם. וְהָכִי אֲתַחֲמָאן. וְאֵינִת דִּרְגִין דְּסַחֲרָן, וְאֶקְרוּן עֲזוּרָת, אֵלִין פְּנִימָאִין, וְאֵלִין לְבַר. וְאֵינִת דִּרְגִין דְּאַקְרוּן כִּד אֲסִתְחַרְןָּ, לְשִׁכּוֹת. וְאֵינִת דִּרְגִין דְּאַקְרוּן כִּד אֲסִתְחַרְןָּ. הִיכַל וְדְבִיר. לְגוּ מִכָּל אֵינוֹן דִּרְגִין, אֵינִת חֵד נְקוּדָה, כְּבוֹדָה בֵּת מֶלֶךְ פְּנִימָה. נְקוּדָה דָא, אֶקְרִי יוֹם הָהוּא, וְסִימְנִין הָהוּא יִקְרָא אֶרֶץ.

258. וְכִד יְקוּם יוֹמָא דָא, מְגוּ שְׂבָכִין דְּעֲזָרָה יְקוּם נְבִיעוּ דְּמִיָּא, וְהָהוּא נְבִיעוּ מִן הַיָּם הַקְּדָמוֹנִי לְהוּי. כְּגוּנָא דְּאָמָא, דְּבִרָה בֵּין דְּרוּעָהָ, וּמִסְגִּיאוּ חֲלָבָא דִּינִיק, אֲתַמְלִי פּוּמִיָּה, וְאַתְרָבִי בֵּיה, אֶרִיק חֲלָבָא לְפּוּמָא דְּאָמִיָּה. כֵּן חֲצִים אֵל הַיָּם הַקְּדָמוֹנִי.

259. נְטִלָּיהָ רַב מִתִּיבָתָא, וְנִשְׁקִיָּה. אָמַר חֲתִיךְ, הָכִי אֻקְמוּהָ בְּמִתִּיבָתָא דְּרִיקִיעָא, וְהָכִי הוּא וְדָאי. יָם הָאַחֲרוֹן: דִּרְגִין בִּתְרָאִין דִּילָהּ. אֵי חֲסִידָא קְדִישָׁא, כְּמַה חֲדוּהָ עַל חֲדוּהָ, אֲתוּסָף בְּהָהוּא יִנּוּקָא, גּוּ בְּנִי מִתִּיבָתִי. כ"ז טַעְמִי דְּאוּרִייתָא, אָמַר הָהוּא יִנּוּקָא. וְשִׁבְעִין כְּתָרִין אַעֲטֹרוּהָ לְאַבּוּהָ בְּהָהוּא יוֹמָא. זְכָאָה חוֹלְקִיָּה, מֵאֵן דְּזָכִי לְמִילָף לְבִרְיָה. אָמַר רַבִּי שְׁמַעוֹן, לֹא זָכָה אָבּוּהָ לְמִילָף לִיהָ. אָמַר, אָבּוּהָ שְׂבָכָה.

260. A hidden secret was with that child, why he departed from the world and why they wished to have him judged, and he was saved from it. That is because he openly embarrassed his teacher in front of everybody with the argumentative questions and difficulties that he posed to him, FOR HE WAS UNABLE TO SETTLE THEM IN RESPONSE. He was not afraid to go to another TEACHER to improve his studies and thereby his teacher's mind was diminished. Consequently, they wished to judge him harshly. Therefore, even though he was saved from the court officials, he was not saved here, as seven days passed by before his image was perfected. When he washed, it was with great pain in front of everyone all these seven days, until his image was completed. Do not ask why he departed from the world. Oh, Rabbi. Oh Rabbi. Praised is your lot.

261. HE NOW RETURNS TO EXPLAIN IN ANOTHER MANNER AND IN OTHER WORDS, WHAT IT SAYS IN THE VERSE: "HALF OF THEM TOWARDS THE PRIMORDIAL SEA." Come and see, Under the ring of those networks that exist there, IN THE COURTYARD, THAT IS THE SECRET OF THE ILLUMINATION OF BINAH THAT IS IN MALCHUT THAT IS PLEATED WITH HER, AS MENTIONED. In these waters of the flowing spring THAT EXIST THERE, there is one distinct spring that expands and flows out and enters the great sea; THAT IS THE SECRET OF MALCHUT FROM THE ASPECT OF CHOCHMAH. It delineates in it a path to the heart of the sea, WHERE THE DOMINATION OF MALCHUT THAT IS SWEETENED BY BINAH EXISTS; THAT IS THE SECRET OF THE POINT OF MIFTECHA (ENG. 'KEY'). From it, the Leviathan drinks until he is happily satiated, and grows and enlarges greatly. THAT IS THE SECRET OF "HALF OF THEM TOWARDS THE PRIMORDIAL SEA," MEANING TO THE HEART OF THE SEA. When another spring flows out, that spring continues to expand secretly under the depths, MEANING UNDER MALCHUT OF THE KEY REFERRED TO BY DEPTHS, into the last sea, THAT IS MALCHUT OF LOCK THAT IS HIDDEN. All these harsh and maligning waters he pushes and forces down, that they should not be able to harm the inhabitants of the world. This is derived from the verse: "Who makes a way in the sea, and a path in the mighty waters" (Yeshayah 43:16), NAMELY IN THE LAST SEA.

262. In the center of that court exist two cherubim, a product of craftsmanship by the Holy King. THAT IS THE SECRET OF SMALL FACE. The high ones and the lower grades are unable to stand on top of them, SINCE THEIR FIRST THREE SFIROT ARE COVERED WITH WINGS. But underneath them, THAT IS, IN THE ASPECT OF SIX EXTREMITIES OF THE FIRST THREE IN THEM, all Yisrael are destined to stand, MEANING TO RECEIVE THEIR ILLUMINATION, PROVIDED that they will not leave to go out from under their wings, MEANING THAT THEY WON'T PEEK AT THE FIRST THREE THAT ARE COVERED BY THE WINGS. All those that enter under the wings OF THE CHERUBS will be happy, since thirteen thousand towers of the sun, WHICH IS ZEIR ANPIN, MEANING TWELVE PERMUTATIONS OF YUD HEI VAV HEI AND THAT WHICH CONTAINS THEM, THAT IS THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, WHICH IS IN EACH OF THE THREE COLUMNS, illuminate upon the figures as required, MEANING THE CHERUBS. FIGURES MEANS MINIATURE FACES, AS IS WRITTEN: "OF FIGURED WORK" (II DIVREI HAYAMIM 3:10). The head of the Yeshivah gained through this, BY ENTERING UNDER THE WINGS OF THE CHERUBIM, to have all that glory.

260. וְרָצָא סְתִימָא הוּא בְּהַאי יְנוּקָא, עַל מָה דְּאַסְתֵּלַק מֵעֲלָמָא, וְעַל דְּבִעוּ לְמִידָן דִּינִיָּה, וְאַשְׁתִּיב מִנִּיָּה, דָּא הוּא בְּאַתְגְּלִיָּא, דִּהוּה מְכַסִּיף לְרַבִּיָּה קָמִי כָּלָא, בְּשַׁאֲלָתִין וְקוּשְׁיִין דִּילִיָּה, וְלֹא חִיִּישׁ לְמַהֲךְ לְאַחֲרָא, לְאַתְקֵנָא תַלְמוּדוֹ, וְחִלִּישׁ דְּעֵתָא דְרַבִּיָּה. וְע"ד בְּעוּ לְמִידָן לִיה בְּדִינָא תְּקִיפָא. וּבג"כ, אִף עַל גַּב דְּאַשְׁתִּיב מִמַּאֲרִיָּהוֹן דְּדִינָא, לֹא אֲשְׁתִּיב הָכָא. שְׂבַעָה יוֹמִין הוּי דְּלֹא אֲשְׁתִּלִּים דִּיּוֹקְנִיָּה. וְכִד הוּא אֲסִתְּחִי, בְּכַאֲבָא יִתִּירָא קָמִי כָּלָא כָּל אִינוֹן שְׂבַעָה יוֹמִין עַד דְּאַשְׁתִּלִּים דִּיּוֹקְנִיָּה. וְעַל דְּאַסְתֵּלַק מֵעֲלָמָא לֹא תִבְעִי לְמַנְדָּע. אִי רַבִּי, אִי רַבִּי, זָכָא חוּלְקָךְ.

261. ת"ח, תַּחֲוֹת עֲגוּלָא דְּאִינוֹן שְׂבַכִּין, דְּתַמֵּן בְּאִינוֹן מִיִּין דִּהוּא נִבְיָעוּ דְּמַעֲיִנָא, אֲתַרְשִׁים נִבְיָעוּ חַד, וְאַתְפָּשֵׁט וְנָפִיק לְבַר, וְעַאֲל גּוּ יִמָּא רַבָּא. וְרָשִׁים בִּיָּה אֲרַחָא בְּלָבָא דִּימָא, וּמִינִיָּה שְׁתִּי לִוְתָן, וְרוּי, וְחֲדִי, וְאַתְרַבִּי בְּרַבּוּיָא. וְכִד נָפִיק נִבְיָעוּ אַחֲרָא, דִּהוּא נִבְיָעוּ אֲתַפָּשֵׁט וְאִזִּיל בְּטַמִּירוֹ, תַּחֲוֹת תְּהוּמָא, לְגוּ יִמָּא בְּתַרְאָה. וְכָל אִינוֹן מִים זְרוּנִים, וּמִיִּין תְּקִיפִין, מֵאִיךְ לִוְן, וְכַפִּיף לִוְן, דְּלֹא יַפְקוֹן לְחַבְלָא בְּגִי עֲלָמָא. וְסִימָן הַנּוֹתֵן בֵּינָם דֶּרֶךְ וּבִמִּים עֲזִים נְתִיבָה.

262. וּבְאַמְצֵיָּתָא דִּהִיא עֲזָרָה, אֵית תְּרִין כְּרוּבִים, עוֹבְדָא דְּאוּמָנָא דְּמַלְכָּא קְדִישָׁא. וְלֹא יִכְלִין לְקִיּוּמָא בְּהוּ, עֲלֵאִין וְתַתְּאִין. וְתַחֲוִיתִיהוּ זְמַנִּין כָּל יִשְׂרָאֵל לְקִיּוּמָא, דְּלֹא יַפְקוֹן מִתַּחֲוֹת גְּרַפְיָהוּ לְבַר, זָכָאִין לִיהוּן, כָּל דְּעֵאֲלִין תַּחֲוֹת גְּרַפְיָהוּ. תְּלִיסַר אֲלָפִי מַגְדְּלִין דְּשִׁמְשָׁא, דְּנִהִיר בְּצַעְצוּעָא, בְּדָקָא יָאוּת. רַב מְתִיבְתָּא בּג"כ זָכָא לְהוּא יָקָר.

We hear that every Sabbatical year all members of the faith ascend to the Yeshivah above in heaven; Metatron tells them new and old things, and there is great rejoicing.

263. Who could speak of all those things that get newly discovered in the presence of the head of the Yeshivah? Oh, Rabbi. Every time the spirits of males ascend above, precisely then the women leave and gather at the sanctuary of Batyah, THE DAUGHTER OF PHARAOH, and they rejoice there with several ancient matters. From there, they all go out and enter together, AND BATYAH with them, to the sanctuary of Serah, DAUGHTER OF ASHER, to rejoice with several matters, old and new. From there, they leave, AND SERAH is with them, and enter the sanctuary of Jochebed; likewise in all these sanctuaries.

264. Now, Rabbi, I will tell you one secret. Come and see: Each and every Sabbatical year, a proclamation is declared in the Garden of Eden: Gather together, men and women, and all those members of the Faith, and ascend. Then all get undressed and ascend, men, women and babies that stopped suckling, to the Yeshivah above in heaven, WHICH IS THE YESHIVAH OF METATRON, and rejoice about their ascension. And there is happiness upon happiness. The youth, MEANING METATRON, that has the keys of his Master in his hands, rises and tells them new and old things, and they all see gladness. There is no happiness such as that rejoicing.

265. Following that, they all enter inside. Many curtains and chambers are stored there, which illuminate in the pleasantness of Hashem within the chamber of love of the Holy One, blessed be He. This is what it is said: "To behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4). Following this, the children WHO FINISHED SUCKLING MILK fly higher, MEANING TO A HIGHER YESHIVAH, and THE MEN AND WOMEN fly lower, SINCE THEIR PLACE IS THERE, to come back to their place IN THE LOWER GARDEN OF EDEN. AND THEY GET DRESSED THERE IN THEIR GARMENT as before. Praised is the nation for whom all the good of that world is waiting.

266. Rabbi Shimon said, How sweet are these things which I have heard. Praised is my lot that I managed to hear all these. Praised is the day that I left to come here. They said to him, Rabbi, we have authorization for three days to come to you. And after one day. Your gladness... (THE CONTINUATION IS MISSING).

38. The cry of the rooster

The author says that after midnight Gabriel calls and then all the roosters of this world call, and we are told what words he calls out at each hour. Gabriel writes down all the activities of the world's inhabitants every day, and at night he reads everything he wrote during the day. We hear about the 365 sanctuaries in the inner part of the courtyard, and it is said that no one knows what is in those sanctuaries. The lights of the sanctuary on the east side are greater than those of the three other directions.

263. מֵאֵן יָכִיל לְמִימֵר, מֵאִינוֹן מִלֵּין דְּקָא מִתְחַדָּשׁן בְּכָל יוֹמָא, מִקְמֵי רַב מְתִיבְתָּא, אִי רַבִּי, בְּכָל זְמַנָּא דִּירוּחִין דְּכוּרִין סִלְקִין לְעִילָא. נִשְׁיִן בְּהֵוּא זְמַנָּא נִפְקֵי בְּלֵהוּ, וּמִתְבַּנְשֵׁי לְגוּ הֵיכְלָא דִּבְתִּיָּה תַמָּן, וְחֻדְאִין תַּמָּן, בְּכֻמָּה מִלֵּין עֲתִיקִין. וּמִתַּמָּן נִפְקִין, וְעָאֲלִין בְּלֵהוּ. וְהִיא עֲמֵהוּן, לְגוּ הֵיכְלָא דְסֶרַח. וְחֻדְאִין בְּכֻמָּה מִלֵּין חֲדָתִין וְעֲתִיקִין, וּמִתַּמָּן נִפְקִין וְהִיא עֲמֵהוּן, וְעָאֲלִין לְגוּ הֵיכְלָא דִּיּוֹכְבֵּד. וְכֵן בְּכָל אִינוֹן הֵיכְלִין.

264. הֲשֵׁתָא ר' אִימָא לָךְ רְזָא חֲדָא. ת"ח, בְּכָל שְׁמֻטָּה וְשְׁמֻטָּה, כְּרוּזָא נְפִיק, אֲתַבְנִישׁוּ גּוּבְרִין וְנִשְׁיִין, וְכָל אִינוֹן בְּנֵי מְהִימְנוּתָא, וְסִלְקוּ. בְּדִין בְּלֵהוּ מִתַּפְשְׁטִין דְּכוּרִין וְנִשְׁיִין, וְסִלְקִין. וְכָל אִינוֹן יְנוּקֵי מִחֻלְב, עָאֲלִין לְגוּ מְתִיבְתָּא דְרִקִיעָא, וְחֻדְאִין חֲדָה, וְעָלִיָּא דְלֵהוּן, וְתַמָּן חֲדוּ עַל חֲדוּ. וְהֵוּא נֶעַר דְּמִפְתָּח דְּמֵאֲרִיָּה בִידִיָּה, קָם, וְאָמַר לוֹן כְּמָה מִלֵּין חֲדָתִין וְעֲתִיקִין, וְכָלֵהוּ חֲמָן חֲדָה, דְּלִית חֲדָה בְּהֵיא חֲדָה.

265. לְבִתֵּר עָאֲלִין בְּלֵהוּ לְגוּ כְּמָה פְּרוּכְתִין, וְכֻמָּה הֵיכְלִין גְּנִיזִין תַּמָּן. דְּאִינוֹן נִהְרִין בְּנֻעָם יי', בְּגוּ הֵיכְלָא דְאַהֲבָה דְקוּדְשָׁא בְּרִיךְ הוּא. וְדָא הוּא דְכְּתִיב, לַחֲזוֹת בְּנוּעָם ה' וּלְבַקֵּר בְּהֵיכְלוֹ. לְבִתֵּר פְּרָחִין יְנוּקִין לְעִילָא וְאִינוֹן פְּרָחִין לְתַתָּא, וּמִהֲדִרִין לְדוּכְתִיָּהוּ וּמִתְלַבֵּשׁן כְּדְבַקְדְּמִיתָא. זְכָאָה עֲמָא דְכָל טוּבָא דִּהֵוּא עֲלָמָא מִחֻבָּאן.

266. אר"ש, כְּמָה מְתִיקִין מִלֵּין דְּשְׁמַעְנָא. זְכָאָה חוּלְקָא דִּידֵי, דְּזְכִינָא לְכָל הָאֵי לְמִשְׁמַע, זְכָאָה יוֹמָא דְנִפְיָקְנָא הָכָא. אֲמַרִי לִיָּה רַבִּי, תִּלַּת יוֹמִין אֵית לָן רְשׁוֹ לְמִיתֵי גַבְרָא, וּלְבִתֵּר חֲד יוֹמָא חֲדָה דִּילָךְ.

267. (THE BEGINNING IS MISSING) he stretched from his side and was hidden and covered under an area that is called the cell of the runners until midnight. After midnight, a flame emerged from the pillar of Isaac, THAT IS THE LEFT COLUMN, and struck at the rooster called Gever (Eng. 'male/rooster'), WHO IS GABRIEL, similar to another geveer higher above him - WHICH IS GVURAH OF ZEIR ANPIN, THE PILLAR OF ISAAC. Once THE FLAME IN THE LEFT COLUMN struck at the male, WHO IS GABRIEL, he called out and gave six sounds, and all were intelligent.

268. At the time he, MEANING GABRIEL, calls, all the roosters of this world call. Another flame emerges from him, FROM GABRIEL, reaches them under their wings and they call. What does he, GABRIEL, call? In the first hour, he calls and says: "The voice of Hashem is powerful; the voice of Hashem is full of majesty" (Tehilim 29:3-9). In the second hour, he calls and says, "The voice of Hashem breaks the cedars." In the third hour, he calls and says: "The voice of Hashem divides the flames of fire." In the fourth hour, he calls and says: "The voice of Hashem shakes the wilderness..." In the fifth hour, he calls and says: "The voice of Hashem is upon the waters..." In the sixth hour, he calls and says: "The voice of Hashem makes the hinds to calve..." Then he says: "A voice says, 'Cry,' and he said, 'what should I cry?'" (Yeshayah 40:6). That one is GABRIEL. He is the rooster that continues calling and does not get quieted. After that, he repeats and calls as before.

269. HE ASKS: What is GABRIEL crying AFTER THAT? HE REPLIES: He calls out all the activities of the people in the world, since he is the keeper of the case, MEANING THAT IN HIS AUSPICES IS THE CONTAINER THAT HOLDS ALL THE SCRIPT LETTERS AND THE FINAL JUDGMENTS AND EDICTS. The inkwell of the writer is at his waist and he writes down all the activities of the world's inhabitants every day. At night, after he finishes reading out all these calls MENTIONED ABOVE, he reads everything he wrote during the day.

270a. If not for the fingers of his feet that contain IN THEM two steps, one IS THE FINGER standing in the middle, which is large AND ONE IS THE FINGER that stands behind, which is small, IF NOT FOR THESE TWO FINGERS that deter him, he would have burned the world with his flames. What is done as soon as the morning light breaks and a thread of grace comes out of the south side? All join, MEANING THE MIDDLE FINGER WITH THE REAR FINGER, and they become two hoofs on EACH OF both legs, like a calf to uphold what is written: "And the sole of their feet was like the sole of a calf's foot" (Yechezkel 1:7). You already know this secret. You asked about the branch of the threshing ground... (THE REST IS MISSING).

270b. In the inner part of this courtyard, WHICH IS THE SECRET OF MALCHUT, there are 365 sanctuaries, as the number of days in the year. At each and every entrance AT EACH SANCTUARY, it is written: "Peace be within your walls, and prosperity within your palaces" (Tehilim 122:7). It is not known what is in those sanctuaries, except that all encircle EACH OTHER in artistic tapestry; seven orders of gems ring within one another, in each and every one, MEANING IN EACH AND EVERY SANCTUARY.

267. אִיהוּ מְשִׁיךְ מְשִׁיכוֹ מִסְטָרָא דִּילִיָּה, וְאַתְּטָמַר וְאַתְחַפָּא תַּחוֹת אֲתָר דְּאַקְרִי תָא הֲרָצִים, עַד פְּלָגוֹ לִילִיָּא. מִבְּתָר פְּלָגוֹ לִילִיָּא, שְׁלֵהוּבָא דְעִמּוּדָא דִּינְצָחַק נָפִיק, וּבִטְשׁ בְּהַאי תְּרַנְגּוּלָא דְאַקְרִי גְבֵר, כְּגוּוּנָא דְגְבֵר אַחְרָא עֲלָאָה עֲלִיָּה. כִּיּוֹן דְּבִטְשׁ בֵּיה הָאִי גְבֵר, קָרִי וְהִיב שִׁית קִלִּין, וְכִלְהוּ בְּסִכְלָתָנוּ.

268. בְּשַׁעְתָּא דְאִיהוּ קָרִי, כָּל תְּרַנְגּוּלִין דְּהַאי עֲלָמָא קְרָאן, וְנָפִיק מִנִּיהּ שְׁלֵהוּבָא אַחְרָא, וּמְטִי לֹון תַּחוֹת גְּדִפְיָהּ, וְקְרָאן. אִיהוּ מַה קָרִי. בְּשַׁעְתָּא קְרִמָּאָה קָרִי וְאָמַר, קוֹל יִי' בְּפָח קוֹל יִי' בְּהֶדֶר. וּבְשַׁעְתָּא תְּנִינָא קָרִי וְאָמַר, קוֹל יִי' שׁוֹבֵר אֲרָזִים. בְּשַׁעְתָּא תְּלִיתָאָה קָרִי וְאָמַר, קוֹל יִי' חוֹצֵב לֵהֲבוֹת אֵשׁ. בְּשַׁעְתָּא רְבִיעָאָה קָרִי וְאָמַר, קוֹל יִי' יַחִיל מִדְּבַר וְגו'. בְּשַׁעְתָּא חֲמִישָׁאָה קָרִי וְאָמַר, קוֹל יִי' עַל הַמּוֹיִם וְגו'. בְּשַׁעְתָּא שְׁתִּיתָאָה קָרִי וְאָמַר, קוֹל יִי' יַחֲוֹלֵל אֵילוֹת וְגו'. לְבִתָּר קָרִי וְאָמַר, קוֹל אוֹמֵר קְרָא וְאָמַר מַה אֶקְרָא וְגו'. וְדָא אִיהוּ תְּרַנְגּוּלָא דְקָרִי, וְלֹא שְׂכִיךְ וּלְבִתָּר קָרִי בְּמִלְקָדְמִין.

269. וּמַאי קָרִי. כָּל עוֹבְדִין דְּבִנֵּי עֲלָמָא, בְּגִין דְּאִיהוּ מְאֲרִיָּה דְאַחֲמַתָּא וְקִסְתָּהּ הַסּוֹפֵר בְּחֶרְצוֹ. וְכָל עוֹבְדִין דְּבִנֵּי עֲלָמָא כְּתִיב בְּכָל יוֹמָא. וּבִלְיָלִיָּא, בְּתָר דְקָרִי כָּל קְרִיאָן אֵלִין, קָרִי כָּל מַה דְכָתֵב בְּיוֹמָא.

270(1). וְאַלְמָלָא רְגְלוֹי אֶצְבָּעָן דִּילִיָּה, דְאִינוּן תְּרִין דְּרָגִין, חֵד הֵהוּא דְקִיּוּמָא בְּאַמְצָעִיתָא. דְאִיהוּ רַב. וְהֵהוּא דְקִיּוּמָא מְאַחֲוֵרָא, דְאִיהוּ זְעִיר, דְקָא מְעַבְבִּין לִיָּה, יְהֵא מוֹקִיד עֲלָמָא בְּשְׁלֵהוּבוֹי. וְמַה עֲבָדִי. כִּיּוֹן דְסָלִיק צַפְרָא, וְחוּטָא דְנִהֲיִירוֹ נָפִיק מִסְטָר דְרוּם, כְּדִין מִתְחַבְּרִין כְּלָהָה, וְאַתְעֵבְרִין תְּרִין רְגְלִין תְּרִין טַלְפִּין כְּעֵגְלָא, לְקִיּוּמָא דְכְּתִיב וְכָף רְגְלֵיהֶם כְּכַף רְגֵל עֵגֶל, וְהָא יִדְעַת רְזָא דָא. שְׁאֵלַת עֲנָפָא דִּיגוּרָן.

270(2). לָגוּ בַּעֲזָרָה דָא, אֵית תַּלְת מְאָה וְשִׁתִּין וְחֲמִשָּׁה הֵיכְלִין, כְּחוּשְׁבָן יוֹמֵי שָׁתָא. וּבְכָל פְּתָחָא וּפְתָחָא כְּתִיב, יְהִי שְׁלוֹם בְּחִילָךְ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ. לֹא יָדִיעַ מַאי הוּא בְּהַנִּי הֵיכְלִין, אֵלָא כְּלָהָה, אֲתַחְמֵן עוֹבֵד צִיּוֹר. שְׁבַע סְדְרִין דְמִרְגְּלָאן אֲתַחְמֵן אֵלִין בְּאֵלִין, בְּכָל חֵד וְחֵד.

271. Oh, pious, holy one. How much the head of the Yeshivah was praising one sanctuary that was situated at the top of the east side of this court, because there are four ASPECTS in the court, to the four corners of the world - WHICH ARE CHESED AND GVURAH ON THE RIGHT, AND THE LEFT WHICH IS SOUTH AND NORTH, AND TIFERET AND MALCHUT ON THE EAST AND WEST. But the lights of the sanctuary on the east side are greater than all of them.

271. אִי חֲסִידָא קְדִישָׁא, בְּמָה מְשַׁבַּח רַב מִתִּיבְתָּא הֵיכְלָא חָדָא, דְּאִיהוּ בְּרִישׁ סֵטֶר מְזֻרְחָ דְּעֻזָּה דָּא, בְּגִין דְּאַרְבַּע אֵינֻן בְּד' סִטְרִין דְּעֵלְמָא, אֲבָל הֵיכְלָא דְּסֵטֶר מְזֻרְחָ, אֲסֻגֵּי נְהוּרִין דְּלִילִיהּ יְתִיר מִכְלָהּ.

39. Two tears, one to Sagdon and one to Gilba

We are told about the gem called Sagdon that the Leviathan pulled up from the depths of the great sea; on the day the gem was pulled up the temple house was destroyed. The gem is one of the two tears of God that He sheds when He remembers His children; the other tear is sunk in the depth called Gilba.

272. One day, the Leviathan goes out on the great sea. The entire ocean trembles and all the fish scatter in every direction. When the Leviathan reaches the entrance of the depth, he begins to rejoice that the depths are stilled there...(THE REST IS MISSING)...except for that one, which is similar to a spring. The lights get dimmer and all the lights are not visible, except the light in that sanctuary on the eastern side.

272. יוֹמָא חָד, בִּימָא רַבָּא, לְוִיתָן נָפִיק, וְכָל יָמָא אֲזִדְעָזָע, וְכָל נוּנֵי אֲזִלִּין לְכָאן וּלְכָאן, בְּד' מְטֵי לְוִיתָן בְּפִתְחָא דְּפִתְחָא דְּתַהוּמָא, שְׂאֵרֵי לְמַחְדֵּי, וְאַשְׁתַּכְּךְ תַּמָּן תַּהוּמֵי, אֲלָא הָהוּא בְּחִיזוּ דְּמַעֲיִין, וְאַתְחַפִּיין נְהוּרִין, וְלֹא אִתְחַזֵּן כָּל אֵינֻן נְהוּרִין, בְּד' נְהוּרָא דְּהֵיכְלָא דְּבִסְטֵר מְזֻרְחָ דָּא.

273. HE ASKS: The gem that the leviathan pulled out from that depth is called Sagdon. What is it made of? HE REPLIES: That day that the Leviathan pulled up THE GEM, and the ocean was shaking, was the day when the temple house was destroyed, the ninth of Av. About that gem, it is when the Holy One, blessed be He, remembers His children and spills two tears into the great ocean. One TEAR falls onto this depth called Sagdon and one TEAR drops into another depth called Gilba.

273. הָהוּא מְרַגְלָא דְּקָא אָפִיק לְוִיתָן, מִגּוּ הָהוּא תַּהוּמָא דְּאֶקְרִי סַגְדוֹן, מִמָּה אִתְעַבִּיד. אֲלָא יוֹמָא דָּא דְּקָא אָפִיק לְוִיתָן, דְּאַזְדַּעְזָע יָמָא, יוֹמָא דְּאַתְחָרַב בֵּי מִקְדָּשָׁא, ט' בָּאָב אִיהוּ. וְהָהוּא מְרַגְלָא, דְּכִד דְּכִיר קוּדְשָׁא בְּרִיךְ הוּא לְבָנוּי, וְאוֹשִׁיר תְּרִין דְּמַעֲיִן לָגוּ יָמָא רַבָּא, חָד נָפִיל לָגוּ תַּהוּמָא דָּא דְּאֶקְרִי סַגְדוֹן, וְחָד נָפִיל לָגוּ תַּהוּמָא אַחְרָא דְּאֶקְרִי גִילְבָּא.

274. Five other depths exist in the great ocean but are not as important as these others, WHICH ARE SAGDON AND GILBA. As soon as these tears drop, they are frozen within one depth and one TEAR is sunk into the depth called Gilba.

274. בְּגִין דְּחִמְשׁ תַּהוּמֵי אַחֲרָנִין אֵינֻן בִּימָא רַבָּא. אֲבָל לֹא חֲשִׁיבִין כְּהֵנִי אַחֲרָנִין, וְכִיוֹן דְּנִפְלִי אֵינֻן דְּמַעֲיִן, קָפְאָן גּוּ תַּהוּמֵי חָד. וְחָד אֲטַבַּע גּוּ תַּהוּמָא, דְּאֶקְרִי גִילְבָּא.

40. The first destroyer

The author talks about the four sources that do damage to the world. These are the ox, the pit, the consumer and fire. Because some information is missing here from the text, the topic jumps to the observation of a person looking at a sanctuary, where it seems to change size until it has no measurements at all.

275. On the bottom, within the wine's sediment, the bad sediments, emerges one who disrupts, the first destroyer IN THE WORLD. He is in the secret of a human image when he approached near to holiness. As soon as he was removed FROM SANCTITY and wished to descend to the bottom, to dress up in a garment to harm the world, he came down with his Chariots. The first garment that he acquired was the likeness of an ox, the image of an ox, and the first of these four SOURCES OF HARM is OX, AS IS MENTIONED AT THE BEGINNING OF BABA KAMA, THE OX, THE PIT, THE CONSUMER AND FIRE. These are four sources to do damage in the world and all the other three sources of damage, besides the ox, also belong TO THAT OX.

276. About this, it is written: "Thus they exchanged their glory for the likeness of an ox that eats grass" (Tehilim 106:20). HE ASKS: What is the meaning of: "That (he) eats grass"? HE REPLIES: We already dealt with it, but the essence of it is that he has no part in the seven types of grains nor the essence of bread, WHICH ARE FROM MALCHUT, and it is improper for him to be there, MEANING TO SAY THAT HE IS NOT WORTHY TO SUCKLE FROM HUMAN FOOD, WHICH IS MALCHUT. AS A RESULT, IT SAYS: "THAT EATS GRASS."

277. (THE BEGINNING OF THE SUBJECT IS MISSING)...from their location. These sit in their location, even before those that leave these are ready. The eyes cannot stand their light and sparkling. They circle around and never have any rest.

278. When a person looks at this sanctuary, at his first observation, it seems to him somewhat small and not so small. He looks a little longer and it seems large. He observes longer and it looks larger. The longer he stares at it, the more it seems to expand and the higher it gets, until his final gaze, AT THAT SANCTUARY, when a hair's breadth seems to him SO LARGE THAT it has no measurements any more.

279. Many works are inside whose craftsmanship is unknown, from which the court and all that is inside shines, besides the Cherubs, whose light rises to the lofty firmament in a variety of colors and sparkling brightness. There are 1,575 grapevines producing fruits in that courtyard. (BECAUSE THE BEGINNING AND END OF SUBJECT IS MISSING, I CAN'T EXPLAIN IT).

275. דַּתְתָּא גּוֹ שְׁמַרִים דְּחִמְרָא, דּוֹרְדִין בִּישׁוּן, נְמִיק
חַד עֲרַעוּרָא מְקַטְרָגָא, מְזִיקָא קְדָמָא, וְאִיהוּ בְּרוּחָא
דְּיוֹקְנָא דְאָדָם, בְּד קָרִיב לְגוֹ קוּדְשָׁא. כִּיּוֹן דְּמַתְעַבְר
מִתַּמֵּן, וּבְעֵי לְנַחֲתָא לְתַתָּא, לְאַתְלָבֶּשׂא בְּלִבוּשָׁא
לְנֻזְקָא עֲלָמָא, נַחֲתָא הוּא וּרְתִיכוּי. וּלְבוּשָׁא קְדָמָא
דְּקָא נְקִיט תְּבֻנִית שׁוּר, דְּיוֹקְנָא דְשׁוּר. וְקְדָמָא
לְנֻזִיקִין מְאִינוֹן אַרְבַּע, שׁוּר אִיהוּ. וְאִינוֹן אַרְבַּע
אַבוֹת לְנֻזְקָא עֲלָמָא. וְכִלְהוּ תַלְתָּא אַבוֹת נֻזִיקִין, בְּר
שׁוּר, כִּלְהוּ דִּילִיָּה.

276. וע"ד כתיב, וַיִּמְרוּ אֶת כְּבוֹדָם בְּתֻבִּנִית שׁוּר
אוֹכֵל עֵשָׂב. מִהוּ אוֹכֵל עֵשָׂב. הָא דְרִשְׁיוֹן בֵּיה אֶבֶל
עֲקָרָא דְמַלְאָה, מִתַּמְצִית הַלָּחֶם, וְלֹא שְׂבַעַת זֵינֵי דְגֵן,
לִית לִיה בְּהוּ חוּלְקָא, וְלֹא יָאוֹת לִיה לְמַהוּי תַמֵּן.

277. מְדוּכְתִּיָּהוּ, וְאֵלִין יִתְבִּין בְּדוּכְתִּיָּהוּ, עַד לָא
נִפְקִי אֵלִין, זְמִינִין אֵלִין, נִהִירוּ וּנְצִיצוּ דְלֵהוֹן, לָא
יִכְלִין עֵינָיו לְמַסְבֵּל. אֲזֵלִין בְּסַחְרָנִין, לִית לֵהוֹן
שְׂכִיבוּ לְעֵלְמִין.

278. בְּד אֶסְתַּבֵּל ב"נ בְּהָאֵי הֵיכְלָא, מִיָּד
בְּאַסְתַּבְלוּתָא קְדָמָא, אֲתַחְזִי זְעִיר וְלֹא זְעִיר,
אֶסְתַּבֵּל וְתִיר, אֲתַחְזִי רַב. תּוּ אֶסְתַּבֵּל, אֲתַחְזִי וְתִיר
רַב, כָּל מָה דְאַסְתַּבֵּל, הֵכִי אֲתַחְזִי בְּאַתְמַשְׁטוּתָא רַב
וְעֲלָא, עַד דְּדָמִי בְּאַסְתַּבְלוּתָא כְּמֵלָא נִימָא, דְּלִית
לִיה שִׁיעוּרָא.

279. עוֹבְדִין סְגִיָּאִין לְגוֹ, דְּלֹא יָדִיעַ אוּמְנוּ דְלֵהוֹן,
מִנִּיה נִהְרָא עֲזָרָה, וְכָל מָה דְאִית בֵּיה, בְּר כְּרוּבִים
דְּנִהוּרָא דְלֵהוֹן סֻלְקָא עַד רוּם רְקִיעָא, בְּגוּוֹנִין
סְגִיָּאִין, וְנִהוּרִין מְנַצֵּצִין. אֵלֶּף וְחֲמִשׁ מָאָה וְחֲמִשָּׁה
וְשִׁבְעִין גּוּפָנִין, עוֹבְדִין אִיבִין בַּעֲזָרָה דָּא.

41. "Folds his hands together" and "eats his own flesh"

We hear that after a person's death the evil one consumes his flesh but has no control over the Holy Spirit or the sanctified soul. The author says that the angel of death has no joy in killing a person; it's just that he is happy to do the will of God.

280. (THE BEGINNING OF THE SUBJECT IS MISSING). More. THE FOOL, THAT IS THE OTHER SIDE, "folds his hands together" (Kohelet 4:5) in bitterness and mourning and then in spite of himself "eats his own flesh" (Ibid.), since THE OTHER SIDE has no permission to control anything else BESIDES FLESH. What pleasure he derives from all that he has done and worked for, UNTIL HE KILLED HIM, because after that he has no permission TO ENJOY FROM HIM except what belongs to him, WHICH IS THE FLESH, SINCE THE OTHER SIDE PROVIDES MAN WITH HIS FLESH. He then dances and rejoices like a completely mindless fool. He goes without any purpose and consumes the flesh, and he has no authority over the rest. Bitterness prevails above and below, when the children of Yisrael are in trouble and their enemies consume them, and Yisrael do not give power with their good deeds to extricate themselves FROM THE OTHER SIDE.

281. Even from the flesh of that side, the Holy One, blessed be He, is unhappy TO GIVE TO THE OTHER SIDE, since He is compassionate and merciful. However, as for what is His, OF THE HOLY ONE, BLESSED BE HE, that is the Holy Spirit and the holy soul, the upper and lower grades cannot have any power over it. As a result, at the end the evil one, THE OTHER SIDE, is unable to dominate the Holy Spirit which he meant to do by means of all his libelous plots and false accusations, so he must again "eats his own flesh." What benefit did he get FROM ALL HIS ACCUSATIONS ...(SEVERAL WORDS ARE MISSING HERE). Furthermore, they cover everything like a heavy fog and the upper and lower beings have no rest.

282. Come and I will tell you something. If you say that the Angel of Death feels joy when he kills a person, it is not true. It is only that he sees that this is his Master's wishes, so he seems happy to do the will of the Holy One, blessed be He, as is written: "Stormy wind fulfilling His word" (Tehilim 148:8). Rabbi Shimon said to him, yet he is going merrily along and dancing in front of the women? He said to him: Oh, pious, holy one. It is most certainly so, in order to demonstrate before the King that it gives him pleasure to do the King's bidding. However, his satisfaction is at the women's eulogy, so he dances and listens to the eulogy.

283. They said to him, If so, why does he go to accuse the person up high and mention his sins, IF HE TAKES NO JOY IN KILLING A PERSON? He said to him, Because he is an old fool and plans to control the spirit and dominate it. That is all he lusts after. However, eventually he has power only over what is his own. The flesh is his. Therefore, it is written: "His mischief shall return upon his own head" (Tehilim 7:17), MEANING THAT HE DOES NOT DERIVE ANY PLEASURE FROM HIS LABOR IN DENOUNCING BELOW AND DENOUNCING ABOVE.

280. יתיר חובק את ידיו, במרירו ואנינו דיליה, ולבתר אוכל את בשרו בעל פרחיה, דלית ליה רשו לשלטא על מלה אחרא. מה אתהני ליה בכל מה דאסטי ועביר ועמל, דלבתר לית ליה רשו, אלא על דיליה לבתר מרקיד וחדו, בבסיל בלא דעתא כלל, ואזיל בלא תועלתא, ואכיל לבשרא. ובשאר לית ליה רשו. מרירו דעילא ותתא, כד ישראל בעאקו, ואכלי לון שנאיהון ולא יהבי חילא בעובדין טבין דלהון, לאפקא מניה.

281. ואפילו מבשריה דאיהו מהאי סטר, אבאיש קמי מלכא קדישא, דאיהו רחום וחנון. אבל על דיליה, רוחא קדישא ונשממתא קדישא, לית עלאין ותתאין יכלין לשלטא עליו כלל. וע"ד כל תסקומין, וכל מה דאסטי ההוא רע, דחשוב למשלט על רוחא קדישא, ולבתר לא יכיל, וישוב ואוכל את בשרו. מה תועלתא הוה ליה. ועוד דאינון חפאן בלהו בערטיקא תקיף, ולית שכיכו לעלאין ותתאין.

282. תא ואימא לך מלה. אי תימא, דחדו הוא למלאך המות, כד קטיל בני נשא. לאו. אלא בגין דחמי דרעותא דמאריה בכך, אחזי גרמיה בחדו, למעבד רעותיה דקודשא בריך הוא, דכתיב רוח סערה עושה דברו. א"ל ר"ש, והא איהו אזיל ומרקד בחדוה קמי נשין. א"ל אי חסידא קדישא, ודאי הכי הוא, לאחזא קמי מלכא דניחא ליה ברעותיה דמלכא. אבל נייחא דיליה בהספרא דנשין, איהו רקיד ואורניה להספרא.

283. א"ל אי הכי, אמאי אזיל ואסטי על ב"נ לעילא, ואדכר לחובוי. א"ל, בגין דאיהו זקן וכסיל, וחישוב למשלט על רוחא, וכל תאובתיה בגיני כך איהו, לסוף לא שלוט אלא על דיליה. בשאר דיליה. וע"ד כתיב, ושוב עמלו בראשו.

42. Boiling tears

We are told that the two tears that God weeps into the great ocean are boiling hot and that they congeal the water in the sea. The tears cause the waves to roar so loudly that they awaken the ancient patriarchs in the cave of Machpelah.

284. (THE BEGINNING IS MISSING) goes and wishes to disturb the world. And the waters rise from other depths and want to flood the world. These tears, MEANING THE TWO TEARS THAT THE HOLY ONE, BLESSED BE HE, DROPS INTO THE GREAT OCEAN, are boiling hotter than any fire in the world. From the energy of their boiling, they congeal the water in the gelled sea, SINCE THE RED TEAR THAT DROPS INTO THE DEPTH CALLED SAGDON CONGEALS THE WATER, AS THEY STIR UP THE DOMINATION OF THE LEFT - AND THE DOMINATION OF THE LEFT WITHOUT THE RIGHT CONGEALS THE SEA. If the Holy One, blessed be He, would not have hinted WHO IS THE CENTRAL COLUMN THROUGH THE CURTAIN OF THE CHIRIK, THUS HINTING at the blowing of a wind from the side of Abraham, WHICH IS CHASSADIM, from his pillar, THAT IS THE RIGHT COLUMN, THAT WOULD COMBINE TO ONE WITH THE LEFT and show HIS ILLUMINATION over the world, the world could not withstand it even for an instant.

285. When these tears drop into the sea, the sound between the waves is heard up to the cave of Machpelah. From the roaring sounds of the waves that is heard there when they enter the sea, the ancient patriarchs are awakened and rise, and think that the Holy One, blessed be He, wishes to turn the world upside down, until the voice comes out and tells them: Do not fear, holy beloved. Due to you, the Holy One, blessed be He, remembers your children and desires to redeem them, and you will see.

43. The Alphabets and the names

We hear of the movement and permutation of the Alphabets as the letters fly in the air; no one can understand them except for Messiah.

286. (THE BEGINNING OF THE SUBJECT IS MISSING) all the permutations of the Alphabets fuse and interlock with each other to form the permutation of the Holy Name. After the appearance of the letters in this combination, these LETTERS are stored away and others emerge AND JOIN TO A DIFFERENT PERMUTATION. And this is how they are; these are hidden and these emerge, and all within the hollowness of these buttons.

287. THE LETTERS also fly three times a day in the air and make their exit, and the name is suspended in four letters in the air for an hour and a half. After that, this NAME gets hidden and immediately the name of twelve letters emerges from the air, from its hollowness. It flies suspended in the air, one hour and not more. Then this NAME gets stored away and immediately, another combination of letters emerges. That is the name of 22 letters. They hang suspended in the air another hour, and become hidden. Immediately, other letters emerge from another empty space, the name of 28 letters. All get adorned with their crowns and stay for an hour and a half, and THIS NAME gets hidden. Immediately the name of 25 letters with their combinations emerges, hanging in the air, and remains an hour and three minutes,...(MISSING HERE)...emerge letters with 42 letters...(THERE IS SOMETHING MISSING HERE)...stays forever...(THE REST IS MISSING).

284. אָזיל וּבְעֵי לְאַרְגָּשָׁא עֲלָמָא, וּמִיָּא סְלִיקִין מִגּוֹ שְׂאָר תְּהוּמִין, וּבְעָאן לַחֲפִיָּא עֲלָמָא, אֵינוֹן דְּמַעִין רְתִיחִין יְתִיר מִכָּל אֲשָׁא דְעֲלָמָא. וּמִגּוֹ תוֹקֶף דְּרִתִּיחוֹ דְּלֵהוֹן, אֶקְפוּ מִיָּא, גּוֹ יִמָּא דְנִקְפָּא. וְאַלְמֵלָא דְרִמְז קוּדְשָׁא בְּרִיךְ הוּא חָד נְשִׁיבוּ מַסְטָרָא דְאַבְרָהָם, מַעֲמֻדָּא דִּילִיָּהּ, וְאַחֲזִי עַל עֲלָמָא, לֹא יָכִיל לְמִיקָם אֲפִילוּ רְגַעָא חָדָא.

285. אֵינוֹן דְּמַעִין כֹּד נִפְלִין גּוֹ יִמָּא, אֲשַׁתְּמַע קְלָא בֵּין יִמָּא, עַד מַעֲרֵתָא דְכַפְלָתָא. מְקַל נְהִימוּ דְלֵהוֹן דְּקָא אֲשַׁתְּמַע תַּמָּן, כֹּד עָאֲלִין גּוֹ יִמָּא, מִתַּעֲרָן אֲבָהָן קְדָמָי, וְקָמוּ, וְחֲשָׁבוּ דְקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְאַהֲפָכָא עֲלָמָא, עַד דְּקָלָא נָפִיק וְאָמַר לוֹן, לֹא תִדְחִלוּ רְחִימִין קְדִישִׁין, בְּגִינְכוֹן דְּכִיר קוּדְשָׁא בְּרִיךְ הוּא לְבַנִּיכוֹן, וְאִיהוּ בְּעֵי דְמַפְרֵק לוֹן, וְאַתּוֹן תַּחֲמוֹן.

286. אֲלָפָא בֵּיתִין בְּלָהוּ, מִשְׁלָבָן וּמִתְצַרְפָּאן אֲלִין בְּאֲלִין, וְאַתְחַבְרָן בְּצֻרְפָּא דְשִׁמָּא קְדִישָׁא. בֵּיוֹן דְּאַתְחַזֵּון אֲתוֹן בְּצֻרְפָּא דָּא, אֲלִין גְּנִיזִין, וְנִפְקִין אַחֲרָנִין, וְכֵן בְּלָהוּ. אֲלִין גְּנִיזִין, וְאַלִין נִפְקִין, בְּלָהוּ לְגוֹ בְּחֻלּוֹלָא דְאֵינוֹן בְּסַתּוּרִים.

287. תּוֹ פְּרָחֵי תֵּלֶת זְמָנִין בְּיוֹמָא בְּאִוִּירָא וְנִפְקָא לְבָר, וְקִיּוּמָא שְׁמָא בְּאַרְבַּע אֲתוֹן, תֵּלִיין בְּאִוִּירָא שְׁעָתָא וּפְלָגָא, לְבִתְרָ גְּנִיזָ דָּא, מִיַּד נָפִיק מִגּוֹ אִוִּירָא מִחֻלּוֹלָא דִּילִיָּהּ, שְׁמָא דְתִרְיֹסָר אֲתוֹן, פֶּרַח וְתֵלִיא בְּאִוִּירָא, שְׁעָתָא חָדָא, וְלֹא יְתִיר. לְבִתְרָ גְּנִיזָ דָּא, וְנִפְקָא מִיַּד צֻרְפָּא דְאֲתוֹן אַחֲרָנִין, שְׁמָא דְכ"ב אֲתוֹן, וְתֵלִיין בְּאִוִּירָא שְׁעָתָא אַחֲרָא, וְאַגְנִיזוּ. וּמִיַּד נִפְקִי אֲתוֹן מִחֻלּוֹלָא אַחֲרָא, שְׁמָא דְתַמְנִיָּא וְעֶשְׂרִין אֲתוֹן, מִתְעַטְרִין בְּלָהוּ בְּכַתְרֵיהוּ, וְקִיּוּמֵי שְׁעָתָא וּפְלָגָא, וְאַגְנִיזוּ דָּא. וּמִיַּד נִפְקִי תֵּלִיא בְּאִוִּירָא, שְׁמָא דְעֶשְׂרִין וְחֲמִשׁ אֲתוֹן בְּצֻרְפֵּיהוּ, וְקִיּוּמָא שְׁעָתָא וְתֵּלֶת רְגַעֵי, נִפְקִי אֲתוֹן דְּאַרְבַּעִין וְתֵּרִין אֲתוֹן. לְעֲלָמָא קִיּוּמָא.

288. (THE BEGINNING IS MISSING) the names. All these letters never rest. They stand out and sparkle externally, and rise and descend. No one could understand anything about them, except for Messiah with great toil. That NAME gets hidden after staying around for two hours and 22 minutes and that name, which is engraved in 72 letters, emerges. It stays suspended in the air an hour and a half. All these names do not emerge and do not appear except once a day, but the letters of the Alphabet are visible flying in the air and combining LETTERS WITH LETTERS, three times a day.

289. When the letters of the Alphabet fly, some of them fly from here and some FLY from here, and all combine. When the head of the Yeshivah descended there, he said, Messiah saw in the permutations of the letters of the Alphabet, as Daniel saw in them, when he saw the letters, Mem Mem Tav Vav Samech, Nun Nun Kuf Pe Yud, Aleph Aleph Lamed Resh final Nun. HE KNEW TO COMBINE FROM THEM, "MENE MENE TEKEL UFARSIN" (DANIEL 5:25), FOR THE FIRST THREE LETTERS OF THESE THREE COMBINATIONS FORMS MENE. THE SECOND SET OF THREE LETTERS ALSO COMBINE TO MENE, THE THIRD SET COMBINE TO TEKEL, THE FOURTH SET OF THREE LETTERS COMBINE TO UFAR AND THE FIFTH SET COMBINE TO SIN.

44. Souls ascend and descend

We are told about the great joy on each Shabbat eve when the Tree of Life is awakened and produces sanctified souls. When the Shabbat arrives the souls come down to rest on a holy nation and the souls of the righteous ascend to the higher Garden of Eden. When the Shabbat ends those additional souls that dwelt upon the children of Yisrael rise above and the souls of the just descend. The souls that rose stand in the presence of God who queries them about what new things in the Torah they learned in the world. When a soul says a new interpretation God gathers His entourage and tells them about it in both Yeshivot.

290. Each Shabbat eve when the children of Yisrael sanctify the day below, the proclamation goes out to the four corners of the world to assemble holy camps and prepare the thrones. Who saw such joy, WHEN in 390 firmaments many appointed ones and many rulers gather to their stations. As soon as Yisrael below sanctify THE DAY, the Tree of Life, THAT IS ZEIR ANPIN, gets awakened and a wind blows from the World to Come, WHICH IS BINAH, and beats at its leaves. The branches in the tree shake and exude fragrances from the World to Come. TREE IS ZEIR ANPIN, ITS BRANCHES ARE HIS SFIROT, ITS LEAVES ARE THE SOULS THAT IT PRODUCES. THE 390 FIRMAMENTS ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, OF WHICH EACH IS COMPRISED OF ONE HUNDRED EXCEPT FOR MALCHUT THAT LACKS TEN LAST ONES, THESE BEING FROM MALCHUT OF MALCHUT WHICH ARE FROM THE MEASURE OF JUDGMENT, AND ARE STORED AWAY, AND THEREFORE THEY ARE FOUR HUNDRED MINUS TEN.

291. The Tree of Life awakens and produces sanctified souls, and spreads THEM over the world. With all this, souls come and souls go, MEANING TO SAY THAT SOULS GO OUT TO BE DRESSED IN YISRAEL IN THIS WORLD AND THE SOULS OF THE RIGHTEOUS ASCEND FROM THE LOWER GARDEN OF EDEN AND ENTER ABOVE TO THE GARDEN OF EDEN UP HIGH. Those THAT LEAVE stir those TO ENTER. Therefore, these leave and these ascend and the Tree of Life, THAT IS ZEIR ANPIN, is joyful.

288. שְׁמָהּ. אֵלָא אֲתוּן כּוֹלֵהוּ, לֹא מִשְׁתַּכְּבִי לְעֵלְמִין, בְּלִטִּי וּמִנְצְצִי לְבָר, וְסֻלְקִי וְנִחַתִּי, לִית מֵאן דִּיכֻל לְקִיּוּמָא בְּהוּ, בְּר מְשִׁיחַ בְּטוֹרַח סְגִי. דָּא גְּנִיז, לְבִתְר דְּקִיּוּמָא תְּרִין שְׁעָתִין וְעֶשְׂרִין וְתֵרִין רְגָעִין, וְהָאִי שְׁמָא גְּלִיפָא דַּע"ב אֲתוּן קָא נְפִיק. וְקִיּוּמָא וְתִלְיָא בְּאוּרָא, שְׁעָתָא וּפְלָגָא. כָּל הַנִּי שְׁמָהּ לֹא נִפְקִי, וְלֹא אֲתַחְזוּן, אֵלָא זְמַנָּא חָדָא בְּיוּמָא, אֲבָל אֵינּוֹן אֲלֵפָא בִּיתִין, אֲתַחְזוּן פְּרָחִין בְּאוּרָא, וּמִצְרָפִין אֵלִין בְּאֵלִין, תֵּלֵת זְמַנִּין בְּיוּמָא.

289. בְּר פְּרָחִין אֲתוּן דְּאֲלֵפָא בִּיתִין, אֵלִין פְּרָחִין מִכָּאן, וְאֵלִין מִכָּאן, וּמִתְצַרְפִּין כְּלָהוּ. בְּר נִחַת תַּמָּן רַב מִתִּיבְתָּא, שָׁאֲרִי, מְשִׁיחַ חָמָא בְּצִרוּפָא דְּאֲלֵפָא בִּיתָא, אֲתוּן כְּמָה דְּחָמָא דְּנִיּוּל, דְּאֵינּוֹן מִמַּתּוּס נִנְקְפִי אֲאֵלְרִין.

290. כָּל מַעְלֵי שַׁבָּתָא, בְּר מְקַדְּשֵׁין יִשְׂרָאֵל יוּמָא לְתַתָּא, כְּרוּזָא כְּרִיז לְאַרְבַּע סְטְרֵי עֲלֵמָא, אֲתַכְנָשׁוּ מִשְׁרִינִין קְדִישִׁין, אֲתַקְנוּ בְּרִסְיִין. מֵאן חָמִי חֲדוּה, בְּתֵלֵת מָאָה וְתִשְׁעִין רְקִיעִין, כְּמָה מְמִנִּין, כְּמָה שְׁלִטוֹנִין, מִתְבְּנָשִׁין לְאַתְרֵיהוּ. בֵּינּוֹן דִּישְׂרָאֵל לְתַתָּא מְקַדְּשֵׁין, בְּדִין אֲתַעַר אֵילָנָא דְּחַיָּא, וְאִקִּישׁ בְּאֵינּוֹן טְרָפִין דִּילִיָּה, רַחֵם נְשִׁיבּוּ חָד מְגוּ עֲלֵמָא דְּאֲתִי, וְאֵינּוֹן עֲנִפִּין דְּאֵילָנָא מִתְנַעֲנַע, וְסֻלְקִין רִיחִין דַּעֲלֵמָא דְּאֲתִי.

291. הֵהוּא אֵילָנָא דְּחַיָּי אֲתַעַר, וְאִפִּיק נִשְׁמָתִין קְדִישִׁין, וּפְרִישׁ עַל עֲלֵמָא. וְעַם כָּל דָּא, נִשְׁמָתִין נִפְקִין, וְנִשְׁמָתִין עֲאֵלִין, אֵלִין מִתְעַרִּי אֵלִין, אֵלִין נִפְקִין וְאֵלִין עֲאֵלִין, וְאֵילָנָא דְּחַיָּי בְּחֲדוּה.

292. Then all of Yisrael are adorned with the crowns of these sanctified souls, THE SECRET OF THE ADDITIONAL SOULS, and all are in happiness and repose. And all of the Shabbat, they enjoy that happiness and satisfaction. All the just that are in the Garden ascend and take pleasure in that uppermost pleasure of the World to Come, IN THE GARDEN OF EDEN, UP HIGH. When Shabbat ends, all the souls fly away FROM YISRAEL and go up ABOVE.

293. Come and see: When the Shabbat arrives, the souls come down, MEANING THE ADDITIONAL SOULS, to rest on a holy nation. And the souls of the righteous, FROM THE LOWER GARDEN OF EDEN, ascend above TO THE HIGHER GARDEN OF EDEN. When the Shabbat ends, those souls that dwelt upon the children of Yisrael rise above, THAT IS THE ADDITIONAL SOULS, and the souls of the just descend, THOSE THAT ROSE TO THE HIGHER GARDEN OF EDEN, AND ARE NOW RETURNING TO THE LOWER GARDEN OF EDEN.

294. As soon as all the souls that dwelt on Yisrael have risen above, they rise and stand, in form, in the presence of the sanctified King. The Holy One, blessed be He, asks all of them, What new things in the Torah have you had in that world? Praised is the one that says in His presence a new illumination in the Torah, as so much joy is produced by the Holy One, blessed be He. He gathers His entourage, MEANING THE HIGHER SOULS AND ANGELS, and says, Hear the new words of Torah, which that soul of so-and-so is recounting. All explain that point in the two Yeshivot, MEANING IN THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE, AND THE YESHIVAH OF METATRON; they below, and the Holy One, blessed be He, above seals that item.

295. Come and see: When some novel interpretation in Torah is discovered and the additional soul that came down in Shabbat was involved in this novel interpretation of the Torah, and ascends higher above, AFTER THE SHABBAT, the entire entourage above listen to that matter. The sanctified holy beasts are enlarged by their outstretched wings and put on their wings. When He asks THE SOULS ABOUT THE TORAH'S NOVEL INTERPRETATIONS, they do not respond, but remain quiet. Then it is written about the sanctified holy living creatures: "When they stood still, they let down their wings" (Yechezkel 1:25). "STOOD STILL" MEANS IN THEIR SILENCE, as it says: "Because they stand there, and answer no more" (Iyov 32:16). "And when he opened it, all the people stood up" (Nechemyah 8:5), MEANING THEY WERE STILL.

296. If you wonder why silence is referred to by standing, HE REPLIES it is because during speech, there are seven limbs that move WHILE TALKING, which are the heart, lung, voice pipe, tongue, teeth, lips and flesh. When silenced, they stay in their position without moving. Therefore, he calls silence standing.

292. וְכֵדִין, יִשְׂרָאֵל כָּלֵהוּ מִתַּעֲטְרִין בְּעֵטְרֵין דְּאִינוּן נִשְׁמָתֵין קְדִישִׁין, כָּלֵהוּ בַּחֲדוּה בְּנִיחָא. וְכָל הַשַּׁבָּת, אֵית לֹון הֵהוּא חֲדוּה, וְהֵהוּא נִיחָא, וְכָל צְדִיקָיָא דִּי בִּגְנִתָא, כָּלֵהוּ סִלְקִין וּמִתְעַנְגִּין בְּעֻנְגָא עֲלָא, דְּעֲלָמָא דְּאִתִּי. בֵּינן דְּנִפְיָא שַׁבָּתָא, כָּלֵהוּ נִשְׁמָתֵין פְּרָחִין וְסִלְקִין.

293. ת"ח, בְּד עֵינֵי שַׁבָּתָא נִשְׁמָתֵין נִחְתִּין לְשָׁרִינָא עַל עֲמָא קְדִישָׁא. וְנִשְׁמָתֵין דְּצְדִיקָיָא סִלְקִין לְעֵילָא. בְּד נִפְיָא שַׁבָּתָא, נִשְׁמָתֵין סִלְקִין, אִינוּן דְּשָׂאֵרֵי עֲלִיָּהוּ דְּיִשְׂרָאֵל. וְנִשְׁמָתֵין נִחְתִּין, אִינוּן נִשְׁמָתֵין דְּצְדִיקָיָא.

294. בֵּינן דְּסִלְקִין כָּלֵהוּ נִשְׁמָתֵין דְּשָׂאֵרֵי עֲלִיָּהוּ דְּיִשְׂרָאֵל. סִלְקִי וְקִימִין בְּדִיוֹקְנָא קָמִי מַלְכָא קְדִישָׁא, וְקוֹדֶשָׁא בְּרִיךְ הוּא שְׂאִיל לְכָלֵהוּ, מֵאִי חֲדוּשָׁא הָוָה לְכוּ בְּהֵהוּא עֲלָמָא בְּאוֹרֵייתָא. זָכָא אִיהוּ מֵאֵן דְּחֲדוּשָׁא דְּאוֹרֵייתָא אִמְרַת קָמִיה. כִּמְה חֲדוּה עֲבִיד קוֹדֶשָׁא בְּרִיךְ הוּא, בְּנִיש לְפִמְלִיא דִּילִיָּה, וְאִמְר, שְׁמַעוּ חֲדוּשָׁא דְּאוֹרֵייתָא, דְּאִמְרַת נִשְׁמָתָא דָא דְּפִלּוּנִי, וְכָלֵהוּ מוֹקְמִי הֵהִיא מְלָה בְּתָרֵי מְתִיבְתִּי. אִינוּן לְתַתָּא, וְקוֹדֶשָׁא בְּרִיךְ הוּא לְעֵילָא, חֲתִים לְהֵהִיא מְלָה.

295. ת"ח, בְּד מְלָה אֶתְחַדֵּשׁ בְּאוֹרֵייתָא, וְנִשְׁמָתָא דְּנִחְתָּא בְּשַׁבָּתָא אֶתְעַסְקַת בְּאִינוּן מְלִין חֲדָתִין, וְסִלְקִי לְעֵילָא. כָּל פִּמְלִיא דְּלְעֵילָא, צִוִּיתִין לְהֵהוּא מְלָה, וְחִיּוֹת הַקֹּדֶשׁ מִתְרַבִּין בְּגִדְפִין, וּמִתְלַבְּשִׁין בְּגִדְפִין. וְכָד שְׂאִיל לֹון קוֹדֶשָׁא בְּרִיךְ הוּא, וְלֹא תָבִין וְשִׁתְקִין, בְּדִין חִיּוֹת הַקֹּדֶשׁ מֵה כְּתִיב, בְּעַמְדָם תִּרְפִּינָה כְּנִפְיָהֶם, כִּמְה דָּאֵת אִמְר כִּי עֲמָדוּ לֹא עָנוּ עוֹד. וְכִפְתָּחוּ עֲמָדוּ כָּל הָעָם.

296. וְאִי תִימָא, שְׁתִּיקָה אִמָּאֵי קְרוּ לִיה עֲמִידָה. אֲלֹא, בְּדִבּוּרָא אֵית ד' שְׁוִיפִין דְּמִתְנַעֲנֵן בְּהֲרִיָּה, לְבָא. רִיָּאָה. קִנָּה. לְשׁוֹן. שְׁנִיִּים. שְׁפּוּן. בָּשָׂר. וּבְשִׁתִּיקָה קִימוּ בְּקִימוּיָהוּ, בְּלֹא נְעֻנְעָא. וְע"ד קְרִי לְשִׁתִּיקָה עֲמִידָה.

297. (THE BEGINNING IS MISSING...) because Rabbi Hamnuna Saba (the elder) said, "May He send you help from the sanctuary..." (Tehilim 20:4-5); the sanctuary that is the sanctifying of the hands, MEANING THE FIRST WASHING BEFORE THE MEAL. "And strengthen you out of Zion": That is the blessing on the bread, which satisfies the heart of a person. "May He remember all your offerings": "All" indicates something else in addition, which is the washing of the hands at the end, MEANING THE LAST WATERS. "And accept with favor your burnt offering": That is blessing after the meal in the company of the required quorum. If you do so, "May He grant you your heart's desire, and fulfill all your counsel" and on the Shabbat, THE WORD "sanctuary" alludes to the great sanctification (Heb. Kiddush) IN THE MORNING. About this matter, the just in the Garden of Eden were adorned with crowns, from one Shabbat to the next Shabbat...(THE END IS MISSING).

297. דְּהָא רַב הַמְנוּנָא סָבָא אָמַר, יִשְׁלַח עֲזָרָךְ מִקֹּדֶשׁ וְגו'. מִקֹּדֶשׁ, דָּא קֳדוֹשׁ יְדִים. וּמִצִּיּוֹן יִסְעֶדְךָ, דָּא הַמוֹצֵיא, דְּאִיהוּ סְעִיד לְבָא דְּבֵר נֶשׁ. יִזְכּוֹר כָּל מִנְחוֹתֶיךָ, כָּל לֹא־סָגָא מִלָּה אַחֲרָא, דָּא נְטִילַת יְדִים בְּתַרְיִיתָא. וְעוֹלָתְךָ יִרְשְׁנָה סֵלָה, דָּא בְּרַבַּת הַמְזוֹן בְּזִמּוֹן. וְאִי אֵת עֶבֶיד כֵּן, יִתֵּן לָךְ כְּלָבְכָךְ וְכָל עֲצָתְךָ יִמְלֵא. וּבִשְׁבַת מִקֹּדֶשׁ, דָּא קְדוּשָׁא רַבָּא. וְעַל מִלָּה דָּא, אֲתַעֲטְרוּ צְדִיקָיָא בְּגִן עֵדֶן, מִשְׁבַּת לְשַׁבַּת אַחֲרָא.

45. "Behold, His reward is with Him. And His hire before Him"

The spirit talks about the future when the Shechinah will ascend from the mount of Avarim and proclaim the good tidings to the world. God will proclaim rewards for everyone according to their deeds, and all the idol worshipers will see the good reward of the righteous. When Jerusalem is raised the righteous in the Garden of Eden will have additional joy. The soul who has new interpretations of the Torah will be praised, and his father will be crowned for his sake.

298. In addition, he opened the discussion saying, "You that bring good tidings to Zion, get you up into the high mountain..." (Yeshayah 40:9). "Into the high mountain" definitely means the mountain of Avarim, AT which Moses was buried. We have already explained that the Shechinah will ascend from there and will proclaim the good tidings to the world. However, all is inclusive in her, MEANING THE EXPRESSION: "GOOD TIDINGS TO ZION" COMPRISES THE VARIETY OF LITERAL INTERPRETATIONS. "You that bring good tidings to Zion" is Hephzibah, the wife of Nathan son of David, who is the mother of Messiah, Menachem son of Amiel, WHO WAS HER DESCENDANT. She shall go out and bring the tidings ABOUT REDEMPTION and she is part of the general meaning of: "You that bring good tidings to Zion."

298. תָּנוּ פָּתַח וְאָמַר, עַל הָר גְּבוּהָ עָלִי לָךְ מִבְּשֶׁרֶת צִיּוֹן וְגו'. עַל הָר גְּבוּהָ, הָאִי וְדָאִי הָר הָעֵבְרִים, אֲתָר דְּמֹשֶׁה אֲתַקְבֵּר. וְהָא אֹקְמוּהָ, דְּשְׂכִינְתָּא תְּסַלֵּק לְתַמּוֹן, וְתִבְשֹׁר עֲלֵמָא. אֲבָל כָּלָא אִיהוּ, מִבְּשֶׁרֶת צִיּוֹן, דָּא אִיהִי חֶפְצִי בָּהּ, אֲתַתָּא דִּנְתָן בֶּר דָּוִד. אִימָא אִיהִי דְּמִשְׁיַחָא, מִנְחָם בִּ"ר עֲמִיאֵל, וְאִיהִי תִיפּוֹק וְתִבְשֹׁר, וְאִיהִי בְּכָלֵּלָא דְּמִבְּשֶׁרֶת צִיּוֹן.

299. A voice will be heard around the world and two kings in the world will get aroused to wage battle. THEN, the sanctified name will emerge TO REIGN over the world. What tidings will she bear and declare? That is "Behold, Hashem Elohim, will come with might, and His arm shall rule for Him: behold, His reward is with Him. And His hire before Him" (Yeshayah 40:10). "Behold, His reward is with Him" means that the Holy One, blessed be He, will proclaim for the entire entourage above and command them to assemble and hold court. 'Whoever gave his soul for the sake of My name's sanctity, what is his reward? They will pronounce that much and so much. Whoever suffered so many disparaging remarks and curses for My sake, what is his reward? They will pronounce that amount. Whoever was daily punished for My sake, what is his reward? And they will say, it is this.' That is the meaning of: "Behold, His reward is with Him. And His hire before Him."

299. קָלָא יִשְׁתַּמַּע בְּעֲלָמָא, וְתִרִין מַלְכִין יִתְעֲרוּן בְּעֲלָמָא, לְאַגְחָא קֳרָבָא, וְיַפּוֹק שְׁמָא קְדִישָׁא עַל עֲלָמָא. מַה תִּבְשֹׁר וְתִימָא. הִנֵּה יוֹי אֱלֹהִים בְּחֹזֶק יָבָא וְזִרְעוּ מוֹשְׁלָה לוֹ. הִנֵּה שְׂכָרוֹ אֲתוּ וּמַעוֹלָתוֹ לְפָנָיו. הִנֵּה שְׂכָרוֹ אֲתוּ, דְּקוּדְשָׁא בְּרִיךְ הוּא כְּרִיז בְּכָל פְּמִלְיָא דְּלַעִילָא, וְיִימָא לוֹן, אֲתַכְנָשׁוּ וְדָאִינוּ דִּינָא. מֵאן דְּמָסַר נַשְׁמָתִיהָ עַל קְדוּשַׁת שְׁמִי, אֲגָרִיָּה מֵאִי הוּא. וְאִינוּן יִימְרוּן כֶּךָ וְכֶךָ. מֵאן דְּסָבִיל בְּמַה חְרוּפִין וְגִדּוּפִין בְּכָל יוֹמָא עָלֵי, מַהוּ אֲגָרִיָּה. אִינוּן אֲמָרִי כֶךָ. מֵאן דְּאֲתַעֲנֵשׁ בְּכָל יוֹמָא עָלֵי, מַהוּ אֲגָרִיָּה. אִינוּן אֲמָרִי כֶךָ. הִנֵּה שְׂכָרוֹ אֲתוּ וּמַעוֹלָתוֹ לְפָנָיו.

300. HE INQUIRES: What is the meaning of: "And His hire (also: 'deed')"? HE REPLIES: It is as written: "Oh how great is Your goodness, which You have laid up for those who fear You; which You have performed for those who trust in You" (Tehilim 31:20). That is his deed. What is the meaning of: "In the sight of the sons of man"? (Ibid). HE REPLIES: It means in contrast to those idol worshipers, THAT ALL OF THEM WILL SEE THE GOOD REWARD OF THE RIGHTEOUS. In "which You have laid up for those who fear You," what is the meaning of, "which You have laid up"? Who would want to rob and take away what He wishes to grant, as written "laid up"? AND WHY WOULD HE NEED TO HIDE IT?

301. HE REPLIES: Just go and see the compassionate action that the Holy One, blessed be He, takes, since, when He beats someone, He therein provides a remedy. How does He hurt? With the left, since He draws near with the right and through the left He inflicts blows. Behold: through that which He uses to hurt, He also brings the remedy, since it is written: "Out of the north the evil shall break forth" (Yirmeyah 1:14). THAT IS THE LEFT, since He hurls the blows at the left. From there, all the judgments and harsh edicts emanate and in it dwells all good recompense and kindness that the Holy One, blessed be He, has destined to grant Yisrael. In the future to come, the Holy One, blessed be He, will call on the north, THAT IS LEFT, and tell him, 'In you I have provided all benefits and good wages to My children who have suffered so many calamities in this world for the sake of the sanctity of My name. Pay out all the good wages that I have entrusted to you!'

302. This is what it says: "I will say to the north, Give up; and to the south, Keep not back..." (Yeshayah 43:6). HE ASKS: Is this then the manner of the south, WHICH IS RIGHT, to deprive blessings? Aren't all the blessings from the south side, and good comes from the south? Yet he says to the south, "Keep not back."

303. HE REPLIES: It is only that, at that period, the Holy One, blessed be He, will awaken Abraham and tell him, Rise, because the time has arrived in which I will redeem your children and grant them good compensation for all they suffered in the exile. This is due to the fact that Abraham was involved in their sale TO THE EXILE as is written: "Unless their Rock had sold them" (Devarim 32:30), which refers back to Abraham. He therefore acted as if this was not favorable in his eyes and showed himself as if he wished them to be hurt more for their iniquities, saying a payback should be collected for their iniquities and sins. The Holy One, blessed be He, said to Abraham, 'I am aware that whatever you said was just said on the surface, BUT NOT MEANT TRUTHFULLY OUT OF YOUR HEART. I too will be like that, I'LL DEAL WITH YOU on the surface AND SAY TO YOU, "Keep not back." I wish to please you for the sake of your children. Do not deprive them of kindness and do not deprive them of good compensation. They suffered so much for their iniquities. Therefore, "I will say to the north, Give up", SO THE NORTH WILL PROVIDE GOOD WAGES. Everything else, THE SOUTH WILL NOT KEEP BACK and that is the meaning of: "which You have laid up (Heb. tzafanta)," WHICH IS DERIVED FROM NORTH (HEB. TZAFON), WHICH PROVIDES EVERYTHING. This is the good tidings that she brings, MEANING WHAT IT SAYS ABOVE: "YOU THAT BRING GOOD TIDINGS TO ZION, GET YOU UP INTO THE HIGH MOUNTAIN..."

300. מהו ופעולתו. אלא במה דכתיב, מה רב טובך וגו'. פעלת לחוסים כך. דא הוא פעולתו. נגר בני אדם מהו. אלא נגר עכו"ם. אשר צפנת ליראיך, מהו אשר צפנת. וכי מאן יגזול ויטול מן ידוי, מה דהוא בעי למיהב, דכתיב צפנת.

301. אלא פוק וחמי עוברין דרחמנו דעבר קודשא בריך הוא, במה דאיהו מחי, ביה יהיב אסוותא. במה מחי בשמאלא, בימינא קריב, ובשמאלא מחי. במה דמחי, ביה יהיב אסוותא לעולם, כתיב מצפון תפתח הרעה, ובצפון מחי. דמתמן נפקי כל דינין וכל גזירי קשיין. וביה שרי כל אגר טב, וכל טיבו, דימין קודשא בריך הוא למיהב לישראל. לזמנא דאתי, קרי קודשא בריך הוא לצפון, ויימא ליה, כך יהבית כל טיבו, וכל אגר טוב לבני, דסבלו במה בישין בהאי עלמא, על קדושת שמי. הב אגרין טבין דיהבית כך.

302. הה"ד אומר לצפון תני ולתימן אל תכלאי וגו'. וכי ארחא הכי הוא דדרום, לממנע ברכאן, והא כל ברכאן מסטרא דדרום, וכל טבין דעלמא מדרום נפקי, ואיהו אמר לתימן אל תכלאי.

303. אלא בההיא שעתא, יתער קודשא בריך הוא לאברהם, ויימא ליה קום, דהא מטא זמנא דאנא פריק לבנך, למיהב לון אגר טב, על כל מה דסבלו בגלותא. ומגו דאברהם הוה בזבינו דלהון, דכתיב אם לא כי צורם מכרם, דא אברהם. הוה ליה במאן דלא טב בעינו, ואחמי גרמיה, במאן דבעי דילקון על חוביהון יתיר, ויימא גבו מחוביהון, גבו מחטאיהון. א"ל קודשא בריך הוא לאברהם, ידענא כלא איהו מה דאמרת לאנפין. אנא אוף הכי לאנפין. אל תכלאי, אנא בעי לפייסא לך על בנך. לא תמנע טיבו מנהון, לא תמנע אגר טב מנהון, במה וכמה סבלו על חוביהון, ובגיני כך אומר לצפון תני. והיינו אשר צפנת, ודא הוא מלה דההיא מבשרת.

304. In addition, she will bring tidings for the second time when the Shechinah will be on that high mountain, and she will go with the tidings to the patriarchs. Swiftly, THE SHECHINAH will visit Jerusalem and see its destruction. She will enter Zion and there she will batter the wall as before, over her original dwelling house and the glory SHE ENJOYED at that location. And she will swear that she will not leave there until the Holy One, blessed be He, redeems her children. The same Hephzibah will bring tidings as before and declare, "Cry out and shout, you inhabitant of Zion: for great is the Holy One of Yisrael in the midst of you" (Yeshayah 12:6). What is "great...in the midst of you"? That is the Holy One, blessed be He, who comes to her to raise her from the dust and say to her, "Shake yourself from the dust; arise, and sit down, O Jerusalem" (Yeshayah 52:2). THE SHECHINAH is Jerusalem and Jerusalem is assuredly her name.

305. (THAT IS THE COMPLETION OF THE ABOVE ARTICLE FROM VERSES 290-296). By this too, how much additional joy will the righteous have in the Garden of Eden? As a result of this, praised is he whose soul bears witness on the Shabbat in the presence of the King with his new interpretations of the Torah. Through this, the Holy One, blessed be He, and His entire entourage above and all these righteous in the Garden of Eden are adorned with that NOVEL INTERPRETATION.

306. Additionally, I heard from the holy luminary. How much glory upon glory and adornment upon adornment they crown the father of that man, WHOSE SOUL BEARS WITNESS ABOUT THE INNOVATIVE TORAH INTERPRETATIONS. During that time, the Holy One, blessed be He, says TO HIS ENTOURAGE, 'Gather to listen to new innovative matters in the Torah of so-and-so, son of so-and-so', BECAUSE AT THAT POINT, THE HOLY ONE, BLESSED BE HE, MENTIONS THE FATHER OF THE INNOVATOR. How many are they that kiss on the head OF THE INNOVATOR'S FATHER? How many righteous adorn him when they descend? Praised is the lot of all those who study and deal in the Torah, and especially on the Shabbat even more than the rest of the weekdays.
(up to here spoke the head of the Yeshivah).

304. וְתוֹ תְּבַשֵּׂר זְמַנָּא תְּנִינָא, בְּשַׁעֲתָא דְּשְׁכִינְתָּא תַּסְלִיק עַל הָהוּא טוֹרָא עֲלָאָה, וְתֵהֵךְ וְתַבְשִׁיר לְאַבְהֵן, מִיַּד תֵּהֵךְ לִירוּשָׁלַם, וְתַחֲמִי לָהּ בְּחֶרֶבְנָא. תִּיעוֹל לְצִיּוֹן, וְתַמֵּן תִּקְרָקֵר קִירָא בְּמַלְקֶדְמִין, עַל אֶתֶר בִּי מוֹתְבָה, וְעַל יִקְרָא דִּילָהּ בְּהָהוּא אֶתֶר. וְתַמֵּן אֻמִּיָּאת, דְּלֹא תִיטוֹל מִתַּמֵּן, וְלֹא תַפּוֹק, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא יַפְרוֹק לְבָנָהּ, וְדָא חֲפָצִי בָּהּ תְּבַשֵּׂר בְּמַלְקֶדְמִין וְאַמְרַת, צִהְלִי וְרַנִּי יוֹשְׁבַת צִיּוֹן בִּי גְדוֹל בְּקֶרֶבְךָ וְגו'. מַאי גְדוֹל בְּקֶרֶבְךָ. דָּא קוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ אֶתִּי לְגַבְהָ, לְאַקְמָא לָהּ מַעְפְּרָא, וְיִימָא לָהּ הַתְּנַעֲרִי מַעְפֵּר קוּמִי שְׁבִי יְרוּשָׁלַם. יְרוּשָׁלַם אִיהִי, וִירוּשָׁלַם שְׁמָהּ וְדָאִי.

305. וּבְדָא אוֹף הָכִי, בְּמָה חֲדוּ עַל חֲדוּ הוּי לְצִדִּיקָיָא בְּגֵן עֵדֶן. וּבג"כ זָכָאָה אִיהָ, מֵאן דְּנִשְׁמָתִיהָ בְּשַׁבַּת אֶסְהִידַת קָמִי מַלְכָּא, עַל חֲדוּשָׁא דְּאוֹרִייתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל פְּמִלְיָא דִּילֵיהּ, וְכָל אֵינוֹן נִשְׁמָתִין דְּצִדִּיקָיָא דְּהוּוּ בְּגֵן עֵדֶן, כְּלָהוּ מִתַּעֲטִרִין בְּהָהוּא מְלָה.

306. תּוֹ שְׁמַעְנָא בּוֹצִינָא קְדִישָׁא, דְּכַמָּה יִקְרָא עַל יִקְרָא, וְעֵטְרָה עַל עֵטְרָה, מַעְטָרֵן לְאַבְהָהּ דְּהָהוּא ב"נ תַּמֵּן, בְּשַׁעֲתָא דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֶתְבַּנְשִׁי לְמִשְׁמַע חֲדוּשָׁא וּמְלִין חֲדָתִין דְּאוֹרִייתָא, מִשְׁמִיָּה דְּפִלּוּנִי בְּר פִּלּוּנִי, בְּמָה אֵינוֹן דְּנִשְׁקִין עַל רִישִׁיָּה. בְּמָה צִדִּיקָיָא מַעְטִרִין לֵיהּ, כִּד נַחְתִּין. זָכָאָה חוֹלְקִיהוֹן דְּכָל אֵינוֹן דְּמִשְׁתַּדְּלִין בְּאוֹרִייתָא, יוֹמָא דְּשַׁבְּתָא מִשְׁאֵר יוֹמִין.

46. "A cake of the first of your dough for a gift"

We hear of the inner meaning of the offering of the cake (chalah) of the first of the dough. We are told that chalah is the Shechinah, and we learn that paternal merit ends for the wicked as they receive their reward in this world and they do not have Chassadim. The Shechinah indicates merit for her children when she receives from the right, where the 248 positive commandments are.
Ra'aya Meheimna (the Faithful Shepherd)

307. "You shall offer up a cake (Heb. chalah) of the first of your dough for a gift" (Bemidbar 15:20). This commandment is to separate a piece of dough for chalah. Chalah's numerical value is Mem Gimel (=53). THIS INDICATES THAT DOUGH DOES NOT ACQUIRE THE SIZE WHEN CHALAH IS TO BE REMOVED FROM IT, UNLESS IT CONTAINS 43 and 1/5 of an eggs's size OF AN EGG. There are times when fifth means one of fifty, which is final Nun (= fifty). This is derived from Mem Gimel final Nun, which is the initials of Michael, Gabriel and Nuriel, WHICH CORRESPOND TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Chalah is the Shechinah, for wherever these angels MEM GIMEL FINAL NUN, are, there are the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET. Wherever the patriarchs are, THAT IS, CHESED, GVURAH AND TIFERET, there the Shechinah is found, SINCE CHESED, GVURAH AND TIFERET ARE THE SECRET OF THREE COLUMNS AND MALCHUT RECEIVES FROM THEM. And in her, IN MALCHUT, one beseeches, for in her one prays. SHE IS REFERRED TO AS PRAYER, as written: "And Moses besought (Heb. Vayechal) Hashem his Elohim..." (Devarim 3:24) and "O Hashem Elohim, you have begun (Heb. hachilota) to show Your servant..." (Shemot 32:11). In her Chalah, NAMELY, the paternal merits begin, WHICH IS DERIVED FROM HACHILOTA. In her, paternal merit ends for the wicked, SINCE PATERNAL MERIT DOES NOT STAND FOR THEM as they receive their reward in this world.

308. Since from the right side, where the Yud is, that is Chochmah, BECAUSE CHOCHMAH IS AT THE RIGHT AND BINAH IS AT THE LEFT, THAT ARE YUD-HEI, which is the beginning of the name Yud Hei Vav Hei, THE SHECHINAH indicates merit for her children WHEN SHE RECEIVES from the right, where the 248 positive commands are, THAT IS THE SECRET OF CHASSADIM, and from the side of the last Hei OF HEI VAV YUD HEI, that is to the left of Gvurah, SINCE MALCHUT IS ERECTED FROM THE LEFT SIDE. PRIOR TO THAT, IT RECEIVES FROM THE RIGHT, where the negative commands exist, which total 365 THAT ARE ON THE LEFT, where the totally wicked are sentenced. FOR THEM, paternal merit has ended, BECAUSE THEY STILL DO NOT HAVE CHASSADIM FROM CHESED, GVURAH AND TIFERET, WHO ARE CALLED FATHERS. The name of Yud Hei Vav Hei is reversed to Hei Vav Hei Yud, MEANING BACKWARDS, INDICATING JUDGMENT. We learn this from the wicked Haman, BECAUSE HE SAID, "Yet all this avails me nothing" (Ester 5:13). THE LETTERS AT THE END OF THE VERSE FORM HEI VAV HEI YUD, WHICH IS AN INDICATION OF JUDGMENTS.
End of Ra'aya Meheimna

רעיא מהימנא

307. ראשית עריסותיכם חלה תרימו וגו', פקודא דא להפריש חלה לכהן. חל"ה הכי חושבניה, מ"ג ביצים, וחומש ביצה, חר מחמש. ואית חומש חר מן חמשין, דאיהו ו'. ודא סימן מג"ן, דאיהו מיכאל גבריאל נוריא"ל. חלה, שכינתא. דבאתר דאלין מלאכין תמן, אבהן תמן. ובאתרא דאבהן תמן, שכינתא תמן. ובה ויחל, בה צלינא, הה"ד ויחל משה את פני יי' אלהיו. אדני ידוד אתה החלות להראות את עבדך. ובה חלה זכות אבות. ובה תמה זכות אבות לרשעים. דהו מקבלים אגרייהו בהאי עלמא.

308. דמסטרא דימינא, דתמן י' דאיהו חכמה, שרותא דשמא דידוד, דאיהו אחזי זכותא על בנהא מימינא, דתמן רמ"ח פקודין דעשה. מסטרא דאת ה' בתראה, דאיהו לשמאלא דגבורה, דתמן לא תעשה, דאינון שס"ה, דתמן נדונין רשעים גמורים, תמה לון זכות אבות, ואתהפך לון שם יהו"ה, הוה"י. ואוליפנא מהמן הרשע, וכל זה אינונו שוה לי.

ע"כ רעיא מהימנא

47. Moses' birth

Rabbi Chizkiyah says that God gave Yisrael the Torah and also faithful prophets to lead them. All the prophets beheld God's glory from a high place, but not as near as Moses, who was closer to God than any of them. Rabbi Chizkiyah interprets the scripture beginning "And there went a man of the house of Levi, and took to wife the daughter of Levi," as meaning that Zeir Anpin joined with Malchut. We learn that the Shechinah hid Moses for three months because he was present above in the higher realm before he descended to this world. She allowed Moses to sail among the angels because he was later destined to go up among them to receive the Torah. We are told that the daughter of Pharaoh came from the left aspect of harsh judgment, and that she saw the child Moses stamped with the signature of Zeir Anpin and Malchut when she found him in the box of papyrus. From all this Rabbi Shimon derives that the souls of the righteous come from a high place, and that the soul has a father and a mother. Everything comes from and exists from male and female; Malchut is seen to be the mother of the soul of the first man.

309. "And Hashem spoke to Moses, saying, 'Speak to the children of Yisrael, and bid them that they make them fringes in the corners of their garments throughout their generations....'" (Bemidbar 15:37-38). Rabbi Chizkiyah opened the discussion saying, "And He showed me Joshua the High Priest..." (Zecharyah 3:1). How happy are Yisrael that He desires their glory above all the people, has granted them the Holy Torah and given them faithful prophets that lead them according to Torah on the true path.

309. ויאמר יי' אל משה לאמר דבר אל בני ישראל וגו' ועשו להם ציצית על כנפי בגדיהם לדורותם וגו'. ר' חזקיה פתח, ויראני את יהושע הכהן הגדול וגו'. במה זכאין אינון ישראל, דקודשא בריך הוא בעי ביקרהון על כל בני עלמא, ויהב לון אורייתא קדישא, ויהב לון נביאי מהימני, דמדבריי להו באורייתא, בארץ קשוט.

310. Come and see all the various groups of prophets that the Holy One, blessed be He, set up for everyone in Yisrael. The Holy One, blessed be He, revealed Himself on the highest holy levels and they beheld the King's Holy Radiance of Glory from a lofty location - but not as near as Moses, who was closer to the King than any of them since his lot was more blessed than that of any other man. About him, it is written: "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8). The rest of the prophets saw from a distant place, as you say, "Hashem appeared of old (also: 'from afar') to me" (Yirmeyah 31:2).

311. Rabbi Chizkiyah said, This is how I learned. It is written: "And there went a man of the house of Levi, and took to wife the daughter of Levi" (Shemot 2:1). "And there went a man": That is the Holy One, blessed be He, THAT IS ZEIR ANPIN, as it says, "Hashem is a man of war" (Shemot 15:3). "The house of Levi" is the Holy One, blessed be He, WHO WENT FROM the area where the uppermost high Chochmah and that bright radiance, WHICH IS SUPERNAL BINAH, join together and never separate. HE INTERPRETS "LEVI" AS DERIVED FROM ATTACHMENT, AS IN 'LIVYUT' (ENG. 'ACCOMPANIMENT'). ANOTHER EXPLANATION OF: "Of the house of Levi" is that the Leviathan, THAT IS THE YESOD OF ZEIR ANPIN, has inspired all enjoyment in the world AND HE INTERPRETS "LEVI" AS DERIVED FROM LEVIATHAN, as is written: "There is the Leviathan, whom You have made to play therein" (Tehilim 104:26). "And took to wife the daughter of Levi": That is the Holy One, blessed be He, which is the place where the moon is bright, THAT BEING MALCHUT.

312. "And the woman conceived, and bore a son" (Shemot 2:2). Surely, "the woman" IS MALCHUT, as it says, "she (Heb. zot) shall be called woman" (Beresheet 2:23) AND "ZOT" IS THE NAME OF MALCHUT. At first, SHE IS CALLED "the daughter of Levi" and certainly it is so. Why did he first CALL HER the daughter of Levi and now a woman? HE RESPONDS: This is what we have learned. Before she is married, a woman is referred to as the daughter of so-and-so, but after she is married, she is referred to as a woman. Here too, daughter and woman pertain to the same level, MEANING MALCHUT. HOWEVER, BEFORE HE TOOK HER IN MARRIAGE, SHE WAS REFERRED TO AS THE DAUGHTER OF LEVI, AND AFTER THAT, A WOMAN.

313. "She hid him three months" (Shemot 2:2): These are the three months when heavy Judgment rests in the world. Which ones are they? Tamuz, Av and Tevet. AND THEREFORE, THE SHECHINAH HID HIM. HE ASKS: What is it trying to tell us by this? HE REPLIES: IT LETS US KNOW that before Moses went down to the world, he was above. Therefore, the Shechinah joined him since the day he was born, AND PROTECTED HIM. From here, Rabbi Shimon took it to say that the spirits of the righteous are above before they descend into this world.

310. תָּא חֲזִי, כָּל נְבִיאֵי וּנְבִיאֵי דְּאַוּקִים קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, כְּלָהּ אֲתַגְלִי קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהּ, בְּדִרְגִין עֲלָאִין קְדִישִׁין, וְחֻמוֹ זִיּוּ יִקְרָא קְדִישָׁא דְּמַלְכָּא מֵאַתֵּר עֲלָא, אֲבָל לֹא קְרִיב בְּמֹשֶׁה, דְּהוּא קְרִיב לְמַלְכָּא יְתִיר מִכָּלָּא, דְּהָא זְכָאָה חוֹלְקִיהּ יְתִיר מִכָּל בְּנֵי עֲלָמָא, דְּעֵלִיָּה כְּתִיב, פֶּה אֶל פֶּה אֲדַבֵּר בּוֹ וּמֵרָאָה וְלֹא בְּחִידוֹת. וְשָׂאֵר נְבִיאֵי, הוּוּ חֲמָאן מֵאַתֵּר רְחִיקָא, כְּמָה דְּאַתְּ אָמַר מִרְחוֹק יוֹי נִרְאָה לִי.

311. א"ר חֲזַקְיָה, הָכִי אוֹלִיפְנָא, כְּתִיב וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת בַּת לֵוִי. וַיֵּלֶךְ אִישׁ: דָּא קוּדְשָׁא בְּרִיךְ הוּא כְּד"א יוֹי אִישׁ מַלְחָמָה. מִבֵּית לֵוִי: דָּא קוּדְשָׁא בְּרִיךְ הוּא, אֲתֵר דְּחֻכְמָה עֲלָא, וְהָהוּא זוּהֵר מִתְחַבְּרֵן בְּחָדָא, דְּלֹא מִתְפָּרֵשׁן לְעֵלְמִין. מִבֵּית לֵוִי: דְּאַשְׁרֵי לוֹיִתָּן כָּל חִירוֹ בְּעֵלְמָא, הָה"ד לוֹיִתָּן זֶה יִצְרָתָא לְשַׁחֵק בּוֹ. וַיִּקַּח אֶת בַּת לֵוִי, דָּא קוּדְשָׁא בְּרִיךְ הוּא, אֲתֵר דְּנִהֲרֵי דְּסִיְהֵרָא נִהֵר.

312. וַתֵּהֵר הָאִשָּׁה וַתֵּלֶד בֶּן. הָאִשָּׁה וְדָאִי, כְּד"א לִזְאֵת יִקְרָא אִשָּׁה. בְּקִדְמִיתָא בַת לֵוִי, הָכִי הוּא וְדָאִי. וְכִי בַת לֵוִי בְּקִדְמִיתָא, וְהִשְׁתָּא אִשָּׁה. אֶלָּא הָכִי אוֹלִיפְנָא, אֲתַתָּא עַד לֹא אֲזִדְּוֹגַת, אֲתַקְרִיאת בַת פְּלוֹנִי, בְּתֵר דְּאֲזִדְּוֹגַת. אֲתַקְרִי אִשָּׁה, וְהִכָּא, בַת וְאִשָּׁה, כָּלָא בְּחָד דְּרִגָּא הִיא.

313. וַתִּצְפְּנֶהּ ג' יָרְחִים, אֵלִין תְּלַת יָרְחִין דְּדִינָא קְשִׁיָּא שְׂרִיָּא בְּעֵלְמָא. וּמָאִי גִינְהוּ. תְּמוּז' וְאַב' וְטֵב' ת. מָאִי קָא מְשַׁמַּע לָן. דְּעַד דְּלֹא נַחַת מֹשֶׁה לְעֵלְמָא, שְׂכִיחַ הָוָה הוּא לְעֵילָא, וְעַל דָּא אֲזִדְּוֹגַת בֵּיהּ שְׂכִינְתָּא מִן יוֹמָא דְּאַתִּילִיד. מִכָּאן אָמַר רַבִּי שְׁמַעוֹן, רוּחִיהוֹן דְּצַדִּיקָאִי שְׂכִיחִין אִינוּן לְעֵילָא, עַד לֹא יַחְתוּן לְעֵלְמָא.

314. "And when she could no longer hide him" (Ibid. 3). HE ASKS: What is the meaning of: "She took for him a box made of papyrus"? (Ibid). HE REPLIES: She coated it with conserving ingredients to keep it safe from these sea fish, MEANING HIGH ANGELS, that swim in the great ocean, as is written: "Wherein are creeping things innumerable" (Tehilim 104:25). She coated it so that he should be kept from them, with a coat from the precious Jubilee, THAT IS BINAH, in two colors, white and black. THAT IS THE SECRET OF CLAY AND TAR, WHICH CORRESPONDS TO THE TWO COLUMNS, RIGHT AND LEFT, SINCE TAR IS THE SECRET OF THE LEFT, EXCEPT THAT IT IS BLENDED WITH MALCHUT OF THE ATTRIBUTE OF JUDGMENT. THEREFORE, THE RED IN THE LEFT TURNS TO BLACK; THAT IS THE SECRET OF THAT BLACK BEING RED, EXCEPT THAT IT WAS BLEMISHED. She allowed Moses to sail among them, THE ANGELS, and to become known among them, because he was destined to go up among them at a later date to receive the Torah.

315. "And the daughter of Pharaoh came down to wash herself at the River" (Shemot 2:5). This DAUGHTER OF PHARAOH came from the left aspect of harsh Judgment, as is written: "To wash herself at the River." "At the River" is exact, instead of "at the sea," SINCE THE SEA INDICATES MALCHUT. HOWEVER, THE RIVER IS HARSH JUDGMENT FROM THE LEFT SIDE, WHICH THE EGYPTIANS HAVE MADE THEIR DEITY. If you wonder about this, that it is written: "And your rod, with which you smote the river" (Shemot 17:5), although Moses never struck the river but rather the sea. The verse refers to it as river INDICATING THAT THE TERM RIVER IS NOT ACCURATE. HE REPLIES: It is indeed the river which Aaron struck under Moses direction, and the scripture assigned it as if Moses himself did the striking.

316. Similarly, "And seven days were completed, after Hashem had smitten the River" (Shemot 7:25). EVEN THOUGH Aaron struck it, it is only because it came from the Holy One, blessed be He, WHO COMMANDED HIM, that the scripture referred to it as: "Hashem had smitten." Later on, it was referred to in the name of Moses, FOR THE SAME REASON; "and her maidens walked along" (Shemot 2:5): These are the rest of the camps that came from that LEFT side.

317. "And when she had opened it, she saw him, the child" (Shemot 2:6). HE INQUIRES: What is: "she saw him"? "She saw" was the proper way to use. Why "she saw him"? Didn't Rabbi Shimon say that there was nothing in the Torah, or even one letter in the Torah, that does not contain highly valuable secrets? HE RESPONDS: That is how we have learned. The impression of the King and the Matron, THAT ARE ZEIR ANPIN AND MALCHUT, THE SECRET OF VAV-HEI OF YUD HEI VAV HEI, was found upon him, and that is the impression of Vav-Hei THAT WERE ADDED TO "SHE SAW (HEB. VATERE)." THEREFORE, IT IS SPELLED "VATIR'EHU (ENG. 'SHE SAW HIM')." Instantly, "she had compassion on him..." (Ibid.). Up to here it relates to the higher, TO HIGHER REALMS. From here on, IT DISCUSSES THIS WORLD below, except for this verse, in which is written: "And his sister stood afar off" (Ibid. 4). HE INQUIRES: Whose sister, AND REPLIES: The sister of the one, MEANING ZEIR ANPIN, who called the Congregation of Yisrael my sister, as it says, "Open to me, my sister" (Shir Hashirim 5:2). "afar off" MEANS as in, "Hashem appeared from afar to me" (Yirmeyah 31:2).

314. וְלֹא יָכְלָה עוֹד הַצְמִינוּ וְתַקַּח לוֹ וְגו' מֵאֵי וְתַקַּח לוֹ תִּיבַת גִּמָּא. דְּחֶפֶת לִיה בְּסִימְנָהּ, לְמַהּוּ נָטוּר מֵאִינוֹן נוֹנִי יִמָּא, דְּשִׂאטִּין בִּימָא רַבָּא, בְּמַה דְּכֶתִיב שֶׁם רָמַשׁ וְאִין מִסְפֵּר. וְהִיא חֶפֶת לִיה לְמַהּוּ נָטוּר מִנִּיּוּהוּ בְּחֶפְזוֹ דְּסִטְרָא דִּיּוֹבְלָא יִקְרָא בְּתָרֵי גּוֹוִינִין, בְּחִיּוּר וְאוֹכֶם, וְאַנָּח לִיה לְמַשָּׁה לְמִישֵׁט בִּינִיּוּהוּ, לְאַשְׁתַּמּוּדַע בִּינִיּוּהוֹן, בְּגִין דְּזִמִּין הוּא לְסַלְקָא בִּינִיּוּהוּ, זִמְנָא אַחְרָא, לְקַבְּלָא אוֹרִיּוּתָא.

315. וְתִרְדּוּ בַת פֶּרַעַה. דָּא הִיא, דְּאֵתִיָּא מִסְטְרָא שְׂמָאֲלָא דְרִינָא קִשְׂיָא, בְּמַה דְּאֵתְמַר לְרַחוּץ עַל הַיָּאֹר. עַל הַיָּאֹר דִּיּוֹקָא, וְלֹא עַל הַיָּם. וְאֵי תִימָא, הָא כְּתִיב וּמִטָּךְ אֲשֶׁר הִכִּיתָ בּוֹ אֶת הַיָּאֹר. וּמַשָּׁה לָא הִכָּה אֶלָּא בַּיָּם, וְקִרְיָה קְרָא יָאֹר. אֶלָּא יָאֹר הוּא דְּמַחָא אַהֲרֹן עַל יְדָא דְּמַשָּׁה, וְשׁוּוּיָה קְרָא דְּאִיהוּ עֵבֶר.

316. בְּהֵאִי גּוֹוִנָא וְיִמְלָא שְׁבַעַת יָמִים אַחֲרֵי הַכּוּת יוֹי אֶת הַיָּאֹר, וְאַהֲרֹן הִכָּה, אֶלָּא עַל דָּא דְּאֵתָא מִסְטְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, קִרְיָה קְרָא הַכּוּת יוֹי, לְבָתֵּר קִרְיָה בְּשְׂמָא דְּמַשָּׁה. וְנַעֲרוּתִיהּ הוֹלְכוֹת, אִינוֹן שְׂאֵר מִשְׁרִינִין דְּאֵתִינִין מִסְטְרָא דָּא.

317. וְתַפְתַּח וְתִרְאָהּ אֶת הַיֶּלֶד. וְתִרְאָהּ, וְתִרָא מִבְּעֵי לִיה, מֵאֵי וְתִרְאָהּ. וְהָא אָמַר רַבִּי שְׁמַעוֹן לִית לָךְ מְלָה בְּאוֹרִיּוּתָא, אוֹ אֶת חַד בְּאוֹרִיּוּתָא, דְּלֹא אֵית בֵּיה רִזִּין וְקִירִין וְעֵלְאִין. אֶלָּא הָכִי אוֹלִיפְנָא, רְשִׁימָא דְּמִלְכָּא וּמִטְרוּנִיָּתָא אֲשֶׁתִּכְחַת בֵּיה, וְאִינוֹן רְשִׁימָא דְּוָא יוֹ ה"א, מִיַּד וְתַחמוֹל עָלָיו וְגו'. עַד כָּאן לְעִילָא. מִכָּאן וְלַהֲלָא לְתַתָּא, בְּרֵי הָאֵי קְרָא, דְּכֶתִיב וְתַתְּצַב אַחוֹתוֹ מִרְחוֹק. אַחוֹתוֹ דְּמָאן. אַחוֹתוֹ דְּהָאֵי אִיהוּ, דְּקָרָא לְכַנְסַת יִשְׂרָאֵל אַחוֹתִי, כַּד"א פְּתַחִי לִי אַחוֹתִי. מִרְחוֹק: כַּד"א, מִרְחוֹק יוֹי נִרְאָה לִי.

318. HE INQUIRES: What is to be derived FROM THIS PASSAGE? HE REPLIES: It means that all these righteous, prior to their descent to the world, are made known to all above. THAT APPLIES TO ALL THE RIGHTEOUS, and most certainly to Moses. It means that the souls of the righteous are derived from a lofty place, SINCE "of the house of Levi" ALLUDES TO THE SUPERNAL CHOCHMAH AND BINAH, as we have explained. We learned the secret of the matter, which means that there are a father and a mother to the soul, as there are a father and mother to the body on earth, SINCE A MAN IS ZEIR ANPIN AND "DAUGHTER OF LEVI" IS MALCHUT. AND FROM THEIR UNION, THE SOUL OF MOSES WAS BORN.

319. It seems on all sides, both above, THE MALE AND FEMALE PRINCIPLES, and below, ABA AND IMA OF THIS WORLD, that is comprised of male and female. That is how the secret of the scripture was explained: "Let the earth bring forth living creatures (Heb. Nefesh)" (Beresheet 1:24). "The earth" refers to the Congregation of Yisrael THAT IS MALCHUT; the living Nefesh IS the Nefesh of supernal Adam, as we have learned, SINCE MALCHUT IS THE MOTHER OF THE NEFESH OF THE FIRST MAN. Rabbi Aba approached him and kissed him. He said, You certainly spoke properly, and it is as you say.

320. Moses, the faithful prophet, is praised above all the rest of the prophets. Therefore, when he departed, no one else dealt with him besides the Holy One, blessed be He, who raised him to His presence. Therefore, Moses has surpassed in his lofty prophecy and glorious levels all the prophets, while the other prophets saw as if behind many walls.

48. The Tzitzit (fringed garment)

Rabbi Yitzchak says that any person not fortunate enough to become adorned in this world with the covering of a good deed stands in a soiled garment and stands trial for it in the next world.

321. "And He showed me Joshua the High Priest..." (Zecharyah 3:1). HE ASKS: What did he see? HE RESPONDS that he was standing in the presence of the angel dressed in filthy clothes until the proclamation came forth and said, "Remove the soiled clothes from him" (Ibid. 4). Rabbi Yitzchak said that it is written here: "And he stood in the presence of the angel" (Ibid 3). What is the meaning of: "In the presence of the angel"? It means that he was judging him, he about whom it is written: "Nor say before the angel, that it was an error" (Kohelet 5:5). What is this telling us? That whoever did not merit in this world to be wrapped with a religious covering, and dressed with a religious garment, MEANING WITH THE TZITZIT, has a soiled garment that must not be SO, and is judged for it.

318. מאי משמע. משמע דאינון זכאין, עד דלא נחתו לעלמא, אשתמודען אינון לעילא לגבי כלא, וכ"ש משה. ומשמע דנשמתהון דצדיקיא, אתמשך מאתר עלאה, במה דאוקימנא. ורזא דמלה אוליפנא, דמשמע דאב ואם אית לנשמתא, במה דאית אב ואם לגופא, בארעא.

319. ומשמע דבכל סטרין, בין לעילא, בין לתתא, מדכר ונוקבא בלא אתיא ואשתבח. והא אוקמוה רזא דכתיב, תוציא הארץ נפש חיה. הארץ, דא בנסת ישראל. נפש חיה, נפשא דאדם קדמאה עלאה, במה דאתמר. אתא רבי אבא ונשקיה, אמר ודאי שפיר קא אמרת, והכא הוא בלא.

320. זכאה חולקיה דמשה נביאה מהימנא, על כל שאר נביאי עלמא. בגין כך, לא אשתדל ביה בד אסתלק מעלמא, בר קודשא ברין הוא, דאעליה לפרגודיה. ועל דא סליק משה בנבואה עלאה, ובדרגין יקירין, מכל נביאי עלמא, ושאר נביאי חמאן בתר כותלין סגיאין.

321. ויראני את יהושע הכהן הגדול, מאי קא חמא, דהוה קאים קמי מלאכא, ומתלבש בלבושין מלובלכין, עד דכרוזא נפיק, ואמר הסירו הבגדים הצואים מעליו. אמר רבי יצחק, כתיב הכא ועומד לפני המלאך, מאי לפני המלאך. דהוה דאין דינוי, ההוא דכתיב ביה, ואל תאמר לפני המלאך כי שגגה היא. מאי קא משמע לן. דכל בר נש דלא זכי בהאי עלמא, לאתעטפא בעטופא דמצוה, ולא תלבשא בלבושא דמצוה. כד עייל בההוא עלמא, קאים בלבושא טנופא, דלא אצטריך, וקאים בדינא עליה.

322. Come and see the variety of garments available in that world. That person that did not merit in this world religious garments, MEANING THE TALIT AND TZITZIT, when he enters that world, they dress him with a certain dress that is known to the masters of Gehenom. Woe to him who is dressed in that garb, since many legal investigators will seize him and usher him into Gehenom. King Solomon cried out and said, "Let your garments be always white" (Kohelet 9:8).

323. We learned in the secret of Safra Det'zniuta (the Concealed Book) that four kings come out AND EMANATE in the presence of four. They come out from them like grapes in a cluster. Seven runners are incorporated in them, and they testify. They never stand still WHEN THEY TESTIFY.

We learn about the reason for wearing the tzitzit, and for the plate of pure gold that must be gazed at. We are told that there is blue in the tzitzit to remind people to fear God and we learn about the strands on the tzitzit.

Ra'aya Meheimna (the Faithful Shepherd)

324. The Tzitzit (lit. 'fringed garment'): This command is to remember all the precepts of the Torah through it, as it says, "That you may look upon it, and remember all the commandments of Hashem, and do them" (Bemidbar 15:39). That is the sign of the King to remember and do.

325. It is written: "And you shall make a plate of pure gold" (Shemot 28:36). We have already explained that the secret of the plate (Heb. tzitz) is to adorn the High Priest with it. It is REFERRED TO AS Tzitz, WHICH MEANS SEEING, DERIVED FROM HE PEEPED (HEB. HETZITZ) AND WAS HURT. So the eyes will gaze at it, for it is a sign of the world above, THAT IS ZEIR ANPIN, WHERE THE SECRET OF BESTOWING THE ILLUMINATION OF CHOCHMAH IS INFERRED BY GAZING OF THE EYES, with which the High Priest was adorned.

326. Because of this, looking UPON THE GOLD PLATE serves as absolution from insolence (lit. 'impudence of face'), since nothing prevails in its presence except a face of truth, which is the secret of every supernal face. THAT IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH CLOTHED WITH CHASSADIM, WHICH IS REFERRED TO AS FACE, which is true face, MEANING the true face that is incorporated in the truth of Jacob THAT IS ZEIR ANPIN, IN ACCORDANCE WITH THE SECRET OF THE SCRIPTURE: "YOU WILL SHOW TRUTH TO JACOB" (MICHAH 7:20).

327. Tzitzit is feminine, which is the secret of the lower world, MEANING MALCHUT, that is a look for the purpose of remembering, MEANING AS IT SAYS, "THAT YOU MAY LOOK UPON IT, AND REMEMBER" (BEMIDBAR 15:39). Tzit is masculine, MEANING ZEIR ANPIN, and Tzitzit is feminine, WHICH IS MALCHUT. That TZITZIT is for every man, while Tzit is just for the priest.

322. ת"ח, כִּמָּה לְבוּשֵׁינִי מִזְדַּמְנִין בְּהָהוּא עֲלֵמָא, וְהָהוּא בֵּר נֶשׁ דְּלֵא זָכִי בְּהָאֵי עֲלֵמָא בְּלְבוּשֵׁינִי דְּמִצְוָה, כִּד עֵייל לְהָהוּא עֲלֵמָא, מְלַבְּשֵׁין לִיה בַּחַד לְבוּשָׁא דְּאַשְׁתַּמּוּדַע לְגַבִּי מְאַרְיָהוֹן דְּגִיָּהֲנָם, וְהָהוּא לְבוּשָׁא, וְוִי לְמָאן דְּאַתְלָבֶשׁ בִּיה. דְּהָא כִּמָּה גְרַדִּינִי נְמוּסִין, זְמִינִין לְאַחַדָּא בִּיה, וְעֵיילִי לִיה לְגִיָּהֲנָם. וְשִׁלְמָה מְלָכָא צֻוּחַ וְאָמַר בְּכָל עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים.

323. תֵּאנָא בְּרָזָא דְּסַפְרָא דְּצִנִּיעוּתָא, אַרְבַּע מְלָכִין נִפְקִין לְקַדְמַת אַרְבַּע. בְּהוּ תְלִין בְּעַנְבִּים בְּאַתְבְּלָא, צִרְיָן בְּהוּ ז' רְהִיטִין, סְהָדִין סְהָדוּתָא. וְלֹא קִיּוּמִין בְּדוּכְתִּיָּהוּ.

רַעִיָּא מְהִימְנָא

324. צִינִיָּת, פְּקוּדָא דָּא אִיהוּ, לְאַדְכָּרָא כָּל פְּקוּדֵי אִוְרִיָּתָא בְּגִיָּה. כִּד"א וְרֵאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ וַעֲשִׂיתֶם אוֹתָם. דָּא אִיהוּ סִימְנָא דְּמְלָכָא, לְאַדְכָּרָא וּלְמַעֲבָד.

325. כְּתִיב וַעֲשִׂיתָ צִיץ זָהָב, וְהָא אִוְקִימְנָא רָזָא דְּצִיץ לְאַתְעֵטְרָא בִּיה כְּהֵנָּא רַבָּא. וְדָא אִיהוּ צִיץ, לְאַסְתַּבְּלָא בִּיה עֵינִין, דְּאִיהוּ סִימֵן דְּעֲלֵמָא עֲלָאָה, דְּאַתְעֵטְר בִּיה כְּהֵנָּא רַבָּא.

326. וּבְגִין כִּן אִסְתַּבְּלוּתָא דִּילִיָּה מְכַפְּרָא עַל עֲזוֹת פָּנִים, דְּלֹא קִיּוּמָא לְקַמִּיָּה, אֲלֵא פָּנִים דְּקִשּׁוּט, רָזָא דְּכָל אִינוּן פָּנִים עֲלָאִין, דְּאִינוּן פָּנִים דְּקִשּׁוּט, פָּנִים דְּאַמֶּת. דְּכִלְיָן בְּאַמֶּת דִּיעֻקֵּב.

327. צִינִיָּת אִיהוּ נִוּקְבָּא, רָזָא בְּעֲלֵמָא תַּתָּאָה. אִסְתַּבְּלוּתָא לְאַדְכָּרָא. צִיץ דְּכֵר, צִינִיָּת נִוּקְבָּא, וְדָא לְכָל בֵּר נֶשׁ. צִיץ לְכַהֲנָא.

328. We have learned that it is forbidden to gaze at the Shechinah. Therefore, there is blue IN THE TZITZIT (LIT. 'FRINGED GARMENT'), since blue is a throne for the house of David, THAT IS MALCHUT, and its restoration. That is in order to have fear of the presence of Hashem, to fear that area. Therefore, "That you may look upon it, and remember all the commandments of Hashem, and do them" (Bemidbar 15:39). AND BLUE is the throne at which criminal law is judged, as was explained, that all colors are good in a dream except blue, since that throne rises to judge criminal law.

329. It is written: "And that they put upon the fringe of each corner a thread of blue" (Bemidbar 15:38). It is not written: 'They shall put upon the corner', but rather "They put upon the fringe," since it covers over the rest of the threads, MEANING THAT TZITZIT ALLUDES TO THE ILLUMINATION OF CHOCHMAH. THEREFORE, ONLY THEY REQUIRE A COVER AND PROTECTION FROM THE BLUE THREAD. THAT IS WHY IT IS WRITTEN: "AND THAT THEY PUT UPON THE FRINGE."

330. "And you shall see it and remember": IT IS AS WHAT is written: "Remember what Amalek did to you" (Devarim 25:17). What is the reason? It is SIMILAR to a son that breaches a fence and gets bitten by a dog. Every time the father wants to reprove his son, he says to him, Remember when the dog bit you? Here too, "you shall see it and remember," since THE BLUE is the area where the souls ascend to be judged. THEREFORE, IT IS ALSO SIMILAR TO WHAT IS WRITTEN: "REMEMBER WHAT AMALEK DID TO YOU."

331. Similarly, "and it shall come to pass that every one that is bitten, when he looks upon it, shall live" (Bemidbar 21:8). Why is this? It is only when he raised his eyes and saw the form of that which bit him, he was afraid and prayed to Hashem, and knew that this was punishment for the wicked. As long as a son sees his father's strap, he fears his father. If he is saved from the strap, so is he saved from everything. Who caused him to be saved? His seeing the strap with his own eyes. SO the strap caused him to be saved. Hence, "when he looks upon it, shall live." He saw the strap that beat him, and it caused him to be saved. Here too, "that you may look upon it, and remember all the commandments of Hashem, and do" certainly. If not, here is the strap, MEANING THE BLUE that will cause you to return always to My service. Then, "do."

332. "And that you seek not after your own heart" (Bemidbar 15:39). ONCE YOU SAW THE BLUE, it prevented you from other evil ways. Assuredly, "you seek not" and commit no evil. Therefore, the sight of the blue is over THE TZITZIT. This blue is similar to the throne of glory. Just as the throne of glory causes a person to follow the upright path to purify him, so too this blue causes him to walk the straight path. Certainly every person should have fear of this place, thus walking in the straight path.

328. וְתִינֵן, אֲסוּר לְאַסְתַּכֵּל בְּשִׁכְנָתָא, בִּגְ"כ אֵי תִכְלָא, בְּגִין דְּתִכְלָת, אִיהוּ בְּרִסְיָא לְבֵית דָּוִד, וְתִקְוָא דִּילִיָּה. וְדָא אִיהוּ דְּחָלָא מִן קָדָם יוֹ' לְדְחָלָא מִהֵוּא אַתָּר. וְעַל דָּא וְרֵאִיתֶם אוֹתוֹ וְזִכְרְתֶם אֶת כָּל מִצְוֹת יוֹ', וְדָא בְּרִסְיָא דְּרֵינִין בְּה דֵּינִי נִפְשׁוֹת, בְּמָה דְּאוֹקְמוֹה, דְּכָל גּוֹוִינִין טָבִין לְחֻלְמָא, בְּר תִכְלָא, דְּאִיהוּ בְּרִסְיָא דְּסֻלִּיק בְּרִינָא דְּנִפְשׁוֹת.

329. בְּתִיב וְנָתַנוּ עַל צִיצִית הַכֶּנֶף פְּתִיל תִּכְלָת. וְנָתַנוּ עַל הַכֶּנֶף לֹא בְתִיב, אֲלָא וְנָתַנוּ עַל צִיצִית. דְּדָא אִיהוּ דְּחָפִי עַל שְׂאֵר חוּטִין.

330. וְרֵאִיתֶם אוֹתוֹ וְזִכְרְתֶם, וְכְתִיב, זָכוֹר אֶת אֲשֶׁר עָשָׂה לָךְ עַמְלֶק. מ"ט דָּא. אֲלָא לְבָרָא דְּפְרִיץ גְּדָרָא, וְנִשְׁכִּיָּה בְּלָבָא. כָּל זִמְנָא דְּאָבוּי בְּעֵי לְאוֹכְחָא לְבְרִיָּה, הוּא אָמַר הוּי דְּכִיר בְּר נָשִׁיךְ לָךְ בְּלָבָא. אוֹף הָכָא וְרֵאִיתֶם אוֹתוֹ וְזִכְרְתֶם, דְּדָא אִיהוּ אַתָּר דְּסֻלִּיקִין נִשְׁמָתִין לְמִידָן.

331. בְּגוֹוִנָא דָּא, וְהִיָּה כָּל הַנִּשּׁוֹךְ וְרָאָה אוֹתוֹ וְחֵי, אָמַי. אֲלָא בְּר סֻלִּיק לְעִינוֹי, וְחָמִי דִּיוֹקְנָא דְּהֵוּא דְּנָשִׁיךְ לִיָּה, הוּא דְּחִיל, וְצִלִּי קָדָם יוֹ', וְהוּא יָדַע דְּאִיהוּ עוֹנֵשָׁא דְּחִיבָא. כָּל זִמְן דְּבָרָא חָמִי רְצוּעָה דְּאָבוּי, דְּחִיל מְאָבוּי. אֲשֶׁתְּזִיב מְרְצוּעָה, אֲשֶׁתְּזִיב מִכְלָא. מֵאן גְּרִים לִיָּה לְאֲשֶׁתְּזִיבָא. הֵוּא דְּחָמִי בְּעִינוֹי הֵוּא רְצוּעָה, הֵוּא רְצוּעָה גְּרִים לִיָּה לְאֲשֶׁתְּזִיבָא. וְע"ד וְרָאָה אוֹתוֹ וְחֵי, חָמִי רְצוּעָה דְּאֲלָקִי לִיָּה, וְאִיהוּ עֲבִיד לִיָּה לְאֲשֶׁתְּזִיבָא. אוֹף הָכָא וְרֵאִיתֶם אוֹתוֹ וְזִכְרְתֶם, וְעֲשִׂיתֶם וְדָאִי. וְאִי לֹא, הָא רְצוּעָה, דְּהָאִי יִגְרוּם לְכוּן, לְמַהוּי תְּבִין לְפֻלְחָנָא דִּילִי תְּרִיר, וְכִדִּין וְעֲשִׂיתֶם.

332. וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם, יִמְנַע מִנְכוֹן בִּישׁוּן אַרְחִין אַחֲרֵינִין, וְדָאִי, לֹא תִתּוּרוּ, וְלֹא תַעֲבִדוּ בִישׁוּן. וְעַל דָּא סֻלְקָא גּוֹוִן תִּכְלָא. דָּא תִכְלָת, דְּמִיָּא לְבָסָא הַכְּבוֹד, מַה כְּסָא הַכְּבוֹד, עֲבִיד לְבָר נֶשׁ לְמַהךְ לְאַרְחָא דְּמִישׁוּר, לְדַכָּאָה לִיָּה. אוֹף הָאִי תִכְלָת, עֲבִיד לְב"ג לְמַהךְ בְּאַרְח מִישׁוּר, וְדָאִי דְּכָלָא אֵי תִכְלָא מַהֲאִי אַתָּר, לְמִיָּהךְ בְּמִישׁוּר.

333. It is written: "From the uttermost part of the earth have we heard songs, glory to the righteous. But I said, 'my leanness (also: 'secret')...' (Yeshayah 24:16). "From the uttermost part of the earth" refers to the corner of the Tzitzit, which is the edge of the earth, MEANING THE CORNER OF MALCHUT CALLED EARTH. "Have we heard songs": These are all the threads that come out and hang from a high place, within those lofty paths that emerge from supernal Chochmah. "Glory to the righteous": That is the Righteous that lives forever, WHICH IS YESOD OF ZEIR ANPIN, since the threads of the Tzitzit are His beauty. From Him, they emanate AND ARE GIVEN TO MALCHUT, and each thread is comprised of two aspects, MEANING CHASSADIM AND CHOCHMAH, WHICH ARE RIGHT AND LEFT. When I gaze, I say: "my secret, my secret" (Ibid.), since they come out from the high secret of the whole Faith AS THEY ARE THE WHOLE OF THE LIGHTS OF MALCHUT, REFERRED TO AS FAITH. And when I gaze at the blue and see a strap for beating, which is the place of awe that inspires fear, I say, "Woe to me" (Ibid.), because people do not know enough to watch and observe why they are punished for lying. "Traitors have dealt treacherously" (Ibid.), since they read the recital of Kriat Sh'ma without the Tzitzit and give false evidence. These are the traitors who have dealt treacherously, since they are false to themselves.

334. "Traitors have dealt very treacherously" (Ibid.): their garment when without Tzitzit is considered "traitors (Heb. beged) have dealt very treacherously," that is, a garment (Heb. beged) of those traitors who are treacherous, who lie and give false testimony every day. Woe to them and woe to their souls, since they will ascend to that blue throne to HAVE THEM judged. About them, it is written: "He that tells lies shall not remain in My sight" (Tehilim 101:71). That garment of theirs is known to all the prosecutors. Woe to them that they have no part in the World to Come. Praised are the righteous, whose garments and works are known above to benefit them in this world and in the World to Come.

335. This commandant is the precept of Tzitzit, which is comprised of blue and white, MEANING FOUR WHITE THREADS AND ONE THREAD OF BLUE, that are Judgment and Mercy in fire. White fire does not consume, but the blue consumes and destroys everything. "And consumed the burnt offering" (II Divrei Hayamim 7:1), MEANING the white FIRE on the right and the blue FIRE from the left. The Central pillar, MEANING THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT, is the union between the two, and is green FIRE. Therefore, the masters of the Mishnah have established: 'When does one read the Sh'ma in the morning: when one can distinguish between blue and white'. THAT IS, WHEN ONE CAN DISCRIMINATE BETWEEN JUDGMENT AND CHESED, BECAUSE THEN ONE WILL ADHERE TO CHESED, WHICH IS THE SECRET OF THE READING OF SH'MA. Therefore, it has been established to recite the passages about Tzitzit in union... (THE ENDING IS MISSING).

End of Ra'aya Meheimna

Rabbi Yehuda tells us that God has many witnesses to testify for a person, all of whom provide counsel for the person. If he listens to them all is well, but if not they testify about his iniquities above. Rabbi Yehuda tells us what a person is reminded of when he dons the Tefilin and the tzitzit. He reminds us of the precept to remember all the commandments of God. Rabbi Shimon says that God is destined to extricate the children of Yisrael from the exile, and in that day His name will be praised throughout the earth. God will perform signs and miracles in the world, and His name will be One.

333. כְּתִיב מִכֶּנֶף הָאָרֶץ וּמִירוֹת שְׁמַעְנוּ צְבִי לְצַדִּיק וְאוֹמֵר רְוֵי לִי וְגו'. מִכֶּנֶף הָאָרֶץ, דָּא כְּנָף דְּצִיצִית, דְּאִיהוּ כְּנָף הָאָרֶץ. וּמִירוֹת שְׁמַעְנוּ, אֵלִין שְׁאֵר חוּטִין, דְּנִפְקִין וְתַלְיִין מֵאַתֵּר עֲלָא, גּוֹ אֵינוֹן שְׂבִילִין עֲלָאִין, דְּנִפְקִין מִחֲכָמָה עֲלָא. צְבִי לְצַדִּיק, דָּא צַדִּיק חֵי הָעוֹלָמִים, דְּאֵינוֹן חוּטִין אֵינוֹן שְׁפִירו דִּילִיָּה, דְּהָא מְנִיָּה נִפְקִין, וְכָל חוּטָא כְּלִילָא בְּתֵרִין סְטֵרִין. וְכֵד אֶסְתַּבְּלָנָא, אֲמִינָא רְוֵי לִי רְוֵי לִי, דְּהָא מְגוֹ רְזָא עֲלָא דְּכָל מְהִימְנוֹתָא נִפְקִין. וְכֵד אֶסְתַּבְּלָנָא בְּתַכְלָתָא, וְחֲמִינָא רְצוּעָה לְאַלְקָא, אֲתֵר דְּחִילוֹ לְמַדְחַל, אֲמִינָא אוּי לִי, דְּבִנֵּי נֶשָׂא לֹא יִדְעוּ לְאַשְׁגָּחָא וּלְאַסְתַּבְּלָא עַל מַה מִתְעַנְשִׁין לְשִׁקְרָא, בְּהָאֵי בּוּגְדִים בְּגָדוֹ, דְּהָא קוֹרִין ק"ש בְּלֹא צִיצִית, וְסֵהֲרִין סֵהֲרוֹתָא דְּשִׁקְרָא, וְאֵלִין אֵינוֹן בּוּגְדִים דְּבִגְדוֹ, מְשַׁקְרֵי דְּגִרְמִיָּהוּ.

334. וּבְגָד בּוּגְדִים בְּגָדוֹ, לְבוּשָׁא דְּלֵהוֹן בְּלֹא צִיצִית, אֲקָרִי בְּגָד בּוּגְדִים. לְבוּשָׁא דְּאֵינוֹן בּוּגְדִים דְּבִגְדוֹ, דְּמְשַׁקְרֵי וְסֵהֲרִין סֵהֲרוֹתָא דְּשִׁקְרָא בְּכָל יוֹמָא. וּוי לֹון, וּוי לְנִפְשִׁיהוֹן, דְּסִלְקֵי בְּהוּא כְּרִסְיָא דְּתַכְלָא לְמִידָן. וְעֲלִיָּהוּ כְּתִיב, דּוֹבֵר שְׁקֵרִים לֹא יִכּוֹן לְנֶגֶד עֵינֵי, הֵהוּא בְּגָד דְּלֵהוֹן אֶשְׁתַּמוּדַע לְגִבִּי כָּל מְאִרְיָהוֹן דְּדִינִין. וּוי לֹון, דְּלִית לֹון חוּלְקָא בְּעֵלְמָא דְּאִתִּי. וְכֵאִין אֵינוֹן צַדִּיקָא, דְּמִלְבוּשִׁיהוֹן וְתַקּוּנִיהוֹן אֶשְׁתַּמוּדַע לְעִילָא, לְאוּטְבָא לֹון בְּהָאֵי עֵלְמָא וּבְעֵלְמָא דְּאִתִּי.

335. פְּקוּדָא דָּא מְצוֹת צִיצִית, כְּלִיל תַּכְלָת וּלְבָן, דִּינָא וְרַחֲמֵי בְּנוּרָא. אֶשָּׂא חוּרָא לֹא אֲכִיל, תַּכְלָא אֲכִיל וְשָׂצִי. וְתֹאכַל הָעוֹלָה, חוּר מִימִינָא, תַּכְלָת מְשַׁמָּאלָא. עֲמוּדָא דְּאֶמְצַעִיתָא יְחוּד בֵּין תְּרוּוּיָהוּ, יְרוֹק. וּבג"ד אֶקְמוּהָ מְאִרֵּי מִתְנִיתִין, מְאִימְתִּי קוֹרִין אֶת שְׁמַע בְּשַׁחֲרִית, מְשִׁיבִיר בֵּין תַּכְלָת לְלָבָן. וּבג"ד תְּקִינוּ פֶּרֶשֶׁת צִיצִית לְמַקְרֵי לָהּ בְּיַחוּדָא. ע"כ רַעִיא מְהִימְנָא.

336. Rabbi Yehuda said, How many witnesses has the Holy One, blessed be He, set up to testify for the person. All are in counsel and testify before him. When he gets up in the morning and stretches his leg forward to start walking, the witnesses stand before him and declare and say, "He will keep the feet of the pious ones..." (I Shmuel 2:9) as well as "Keep your feet when you go" (Kohelet 4:17) and "Make even the path of your foot" (Mishlei 4:26). When he opens his eyes to look around the world, the witnesses say, "Let your eyes look right on" (Ibid. 25). He starts to talk and the witnesses say, "Keep your tongue from evil..." (Tehilim 34:14). He extends his hands to worldly things and the witnesses say, "Depart from evil, and do good" (Ibid. 15).

337. If he obeys them it is well, and if not, it is written: "And the adversary standing at his right hand to thwart him" (Zecharyah 3:1) All testify about him and his iniquities above. If a person wishes to strive in the service of the Holy One, blessed be He, all the witnesses become good advocates for him and are ready to give a good TESTIMONY for him when he needs it.

338. When he rises in the morning, he recites several blessings, puts on Tefilin on his head between his eyes. When he wishes to raise his head, he sees the supernal Holy Name attached to and marked over his head, and straps hanging from each side over his heart. He thereby observes the glory of his Master. He extends his hands and sees the other hand tied with the knot of the Holy Name. He returns his hand and gazes at the glory of his Master. He wraps himself in a Tzitzit, with the four corners of his garment. Four kings come before four, MEANING four true witnesses of the King, WHICH ARE THE FOUR THREADS OF THE TZITZIT hanging from the four corners, like grapes on a cluster.

339. Just like a grape cluster is one cluster but has several grapes hanging on each side, so too this TZITZIT is one commandment, with grapes, grapeskin and little branches hanging from it, MEANING SEVERAL DIFFERENT LEVELS. Seven runners are entwined in them. They are the seven bands of the blue that one has to bind to each or to add up to thirteen BUNCHES. If adding, one must not add beyond thirteen and if decreasing one must not make less than seven.

340. We have learned that this blue is the secret of King David, THAT IS MALCHUT. It is the thread of Abraham, which he merited for himself and his descendants after him. What is the meaning of blue (Heb. tchelet)? It is the purpose (Heb. tachlit) of everything, SINCE ITS AIM IS THE ENDING (HEB. TACHLIT) OF ALL THE WORLDS. Rabbi Yehuda says it is called the throne of glory, WHICH IS MALCHUT.

336. אָמַר רַבִּי יְהוּדָה, כַּמָּה סְהָדִי עֲבִיד קוֹדֶשׁא בְּרִיךְ הוּא לְאַסְהָדָא בְּהוּ בְּבִנֵּי נָשָׂא, וְכֻלְהוּ בְּעִיטָא וּבְסִדְרוֹתָא קִיּוּמִין לְקַבְּלִיהּ. קָם בְּצַמְרָא אוֹשִׁיט רַגְלוֹ לְמַהֲךְ, סְהָדִיָּא קִיּוּמִין לְקַבְּלִיהּ, מְכַרְיִזִין וְאִמְרִין, רַגְלֵי חֲסִידֵי וְשְׁמוֹר וְגו'. שְׁמוֹר רַגְלֶךָ כַּאֲשֶׁר תֵּלֶךְ. פִּלַּס מַעְגַּל רַגְלֶךָ. אִפְתַּח עֵינָיו לְאַסְתַּכְלָא בְּעֵלְמָא, סְהָדִיָּא אִמְרִי, עֵינֶיךָ לִנְכַּח יַבִּיטוּ. קָם לְמַלְלָא, סְהָדִיָּא אִמְרִי נִצּוֹר לְשׁוֹנְךָ מֵרַע וְגו'. אוֹשִׁיט יָדָיו בְּמַלֵּי עֵלְמָא, סְהָדִיָּא אִמְרִי סוּר מֵרַע וַעֲשֵׂה טוֹב.

337. אִי צִוִּית לְהוּ, נָאוֹת. וְאִי לֹא, כְּתִיב וְהִשְׁטָן עוֹמֵד עַל יְמִינוֹ לְשַׁטְנוֹ. כֻּלְהוּ סְהָדִין עָלֶיהָ בַּחוּבֵי לְעִילָא. אִי בְּעִי בִּי לְאַשְׁתַּדְלָא בְּפוֹלְחָנָא דְקוֹדֶשׁא בְּרִיךְ הוּא, כֻּלְהוּ סְהָדִין סְנִיגוֹרִין קָמֵיהּ, וְקִיּוּמִין לְאַסְהָדָא עָלֶיהָ טְבָאן, בְּשַׁעְתָּא דְאַצְטְרִיךְ לִיהּ.

338. קָם בְּצַמְרָא, מְבָרַךְ כַּמָּה בְּרָכָאן. אֲנַח תְּפִילִין בְּרִישִׁיָּה בֵּין עֵינָיו. בְּעִי לְזַקְפָּא רִישִׁיָּה, חָמִי שְׁמָא קְדִישָׁא עֲלָאָה, אַחִיד וְרָשִׁים עַל רִישִׁיָּה. וְרִצּוּעִין תְּלִינ מֵהָאִי גִיסָא וּמֵהָאִי גִיסָא עַל לְבִיָּהּ. הָא אִסְתַּכַּל בִּיקְרָא דְמֵאֲרִיָּה. אוֹשִׁיט יָדָיו, חָמִי יָדָא אַחְרָא, מִתְקַשְׂרָא בְּקִשּׁוֹרָא דְשְׁמָא קְדִישָׁא. אַהֲדָר יָדֵיהּ וְאִסְתַּכַּל בִּיקְרִיָּה דְמֵאֲרִיָּה. אִתְעַטֵּף בְּעֵטוּפָא דְמִצּוּהָ, בְּאַרְבַּע זְוִינִין דְכִסּוּתִיָּה, אַרְבַּע מַלְכִין נִמְקִין לְקִדְמוֹת אַרְבַּע. אַרְבַּע סְהָדִי קְשׁוּט דְמַלְכָּא, תְּלִיָּא מֵאַרְבַּע זְוִינִין, וְתִלְיָין בְּהוּ כַּעֲנָבִים בְּאַתְכַּלָּא.

339. מָה אִתְכַּלָּא, דְאִיהוּ חָד, וְתִלְיָין בִּיָּה כַּמָּה עֲנָבִים, מֵהָאִי סֵטֶר וּמֵהָאִי סֵטֶר. כִּךְ הָאִי, מִצּוּהָ חָדָא, וְתִלְיָין בִּיָּה כַּמָּה עֲנָבִים, וְזִגִין וְזִמּוֹרִין צְרִירִין בְּהוּ, שְׁבַעָה רְהִיטִין אֵלִין אֵינּוֹן שְׁבַעָה צְרִירִין דִּתְכַלְתָּא, דְּבְעִי לְכַרְכָּא בִּיָּה בְּכָל חָד וְחָד, אוֹ לְאַסְגָּאָה עַד תְּלִיסֶר, מֵאֵן דְּיוֹסִיף, לֹא יוֹסִיף עֲלִיָּהּ עַל תְּלִיסֶר. מֵאֵן דְּיִמְעַט, לֹא יִמְעַט מִשְׁבַּעָה.

340. וְתֵאנָא, הָאִי תְכַלַּת, הוּא רָזָא דְדוֹד מַלְכָּא. וְדָא חוּטָא דְאַבְרָהָם, דְּזָכָה בִּיָּה לְבָנוֹי בְּתָרוּי. מֵאִי תְכַלַּת. תְּכַלִּית דְּכֻלָּא. רַבִּי יְהוּדָה אוֹמֵר, כִּסָּא הַכְּבוֹד אֲקָרִי.

341. Rabbi Yitzchak said: Seven wraps THAT ARE BOUND OVER THE TZITZIT is the Shechinah, which is the seventh of everything definitely, since She is blessed from the other six SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, through the Righteous, WHO IS YESOD. THEREFORE, SHE COMPRISES ALL SEVEN. If thirteen WRAPS are done, then the thirteen is as was set in the thirteen attributes of Mercy. MALCHUT is the entrance to all AND, THEREFORE, CONTAINS THIRTEEN.

342. This BLUE is one thread marked in Her color. Her color is produced from a certain fish in the sea of Kineret (Galilee) called Kineret after her, MALCHUT. Because of that, there is a violin (Heb. kinor) hanging above David's bed, THE VIOLIN BEING THE SECRET OF MALCHUT, which is surely David's violin that played on its own to the supernal Holy King, THAT IS, ZEIR ANPIN. Therefore, the colors OF BLUE rise to the firmament, THAT IS ZEIR ANPIN, and from the firmament to the throne, THAT IS BINAH.

343. Here a precept is written, MEANING: "AND YOU SHALL REMEMBER ALL THE COMMANDMENTS OF HASHEM," BECAUSE MALCHUT IS CALLED PRECEPT, as is written: "For the king's commandment was" (II Melachim 18:36). THAT ALLUDES TO MALCHUT; "Why do you transgress the king's commandment" (Ester 3:3), "For it was the king's commandment" (Nechemyah 11:23) - ALL THESE ALLUDE TO MALCHUT, WHICH IS CALLED THE KING'S COMMANDMENT. We learned that Yesod, WHICH IS THE LAST SFIROH IN ZEIR ANPIN, and the root, WHICH IS KETER, THE SOURCE OF EVERYTHING, get adorned altogether in Malchut. This, MALCHUT, is the memory and the opening to all the rest of the Sfirot, as is written: "Open to me the gates of righteousness" (Tehilim 118:19), WHICH IS MALCHUT THAT IS CALLED RIGHTEOUSNESS. It is written IN THE FOLLOWING VERSE: "This is the gate of Hashem" (Ibid. 20), HER BEING THE GATE TO ALL THE SFIROT. Therefore it is written: "that you may look upon it, and remember all the commandments of Hashem," SINCE THE SCRIPTURE COMES to include in it, IN MALCHUT, all the rest of the Sfirot. FOR IN MALCHUT THAT IS REFERRED TO AS COMMANDMENT, ALL THE SFIROT INCLUDED IN HER ARE CALLED COMMANDMENTS. Therefore, WE LEARNED they give their testimony but do not stay in place, BECAUSE THE SFIROT OF ZEIR ANPIN GIVE TESTIMONY BY REVEALING THE ILLUMINATION OF CHOCHMAH THAT IS CALLED TESTIMONY, AND DO NOT REMAIN IN THEIR PLACE IN ZEIR ANPIN. For she is a commandment, SINCE THE TZITZIT IS THE SECRET OF MALCHUT CALLED COMMANDMENT AND THE SFIROT OF ZEIR ANPIN THAT ARE INCLUDED IN HER ARE CALLED COMMANDMENTS. AND THEREFORE they are not in their place, IN ZEIR ANPIN, BUT RATHER IN MALCHUT.

344. We have learned that ritual articles, THAT IS OF MALCHUT, can be thrown away. If you wonder about the Lulav and willow twigs, WHERE THE LULAV ALLUDES TO YESOD OF ZEIR ANPIN, AND THE WILLOW TWIGS TO NETZACH AND HOD OF ZEIR ANPIN, FOR WHICH REASON THEY ARE NOT RITUAL ARTICLES, BUT RATHER sacred articles, MEANING IN ZEIR ANPIN, so why are they discarded? HE ANSWERS: That is because sacred articles are marked in the writing of the Holy Name. HOWEVER, LULAV AND THE WILLOW TWIGS, EVEN THOUGH THEY ALLUDE TO ZEIR ANPIN, ARE NEVERTHELESS AS RITUAL ARTICLES AND CAN BE THROWN AWAY.

341. רבי יצחק אמר, שבעה בריכן דאיהי שכינתא שביעתא דכלא ודאי. דהא היא מתברכא משיתא אחרנין, על ידא דצדיק. ואי תלת עשר, תלת עשר אינון, במה דאוקמוה בתלת עשר מכילן. והאי היא פתחא דכלהו.

342. והיא חוטא חד, ורשימא בגוונהא, וגוונא דילא נפיק, מחד נונא דאזיל בים כנרת. וכנרת על שמה אתקרי. ועל דא, כנור הוה תלוי לעילא מערסא דדוד, דהא ודאי איהו כנור דדוד, מנגן מאליו למלכא קדישא עלאה. ובג"כ, גונוני עייל עד רקיעא, ומרקיעא עד כורסיא.

343. והכא כתיב מצוה, כד"א מצות המלך היא. מדוע אתה עובר את מצות המלך. כי מצות המלך. ותאנא, יסודא ושרשא במלכא מתעטרין כחדא. והאי הוא דוכרנא ופתחא לכל שאר בתרין. דכתיב, פתחו לי שערי צדק. וכתיב, זה השער ליי'. וע"ד כתיב, וראיתם אותו וזכרתם את כל מצות יי', לאכללא בהאי כל שאר בתרין. וע"ד אינון סהדי סהדותא, ולא קיימי בדוכתייהו בגין דאיהי מצות.

344. ותנינן, תשמישי מצוה, נזרקין. ואי תימא, הא לולב וערבה וכו', תשמישי קדושה אינון, אמאי נזרקין. אלא תשמישי קדושה, בגין דרשימין בכתיבה דשמא קדישא.

345. Rabbi Yitzchak said, The purpose of the threads OF THE TZITZIT is to show how they are suspended from this and that place, and from here to the four corners of the world, and she, MALCHUT, rules over them all in the secret of the heart (Heb. lev - Lamed Bet), being the heart of the whole world, and the heart of the higher beings, MEANING IN THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, and originates in the highest heart OF ZEIR ANPIN. Everything is in THE SECRET OF the heart that emerges from the highest wisdom, INDICATING THE LAMED BET (=32) PATHS OF WISDOM THAT SHINE IN IT. Rabbi Yitzchak said, We have learned its measure and length, OF THE TZITZIT, in the engraved letters of Rabbi Elazar.

346. Rabbi Yehuda said, The Holy One, blessed be He, says, 'Whoever wishes to follow the awe of Me should follow this heart, WHICH IS MALCHUT, and the eyes that are over it.' Who are these eyes? It is as in, "The eyes of Hashem are towards the righteous" (Tehilim 34:16). THESE ARE ZEIR ANPIN'S EYES. However, "you seek not after your own heart and your own eyes." What is the reason for this? It is because "after which you go astray" (Bemidbar 14:39).

347. Rabbi Chiya said, What is the reason that the exodus from Egypt is MENTIONED here, as it says: "Who brought you out of the land of Egypt" (Shemot 20:2). HE REPLIES: It is only because, when they left Egypt, they entered this part, WHICH IS MALCHUT, and through it, IN MALCHUT, the Holy One, blessed be He, slaughtered those killed in Egypt. Therefore, THE EXODUS FROM EGYPT is mentioned in its rightful place. At that place, He has warned them about it, AS IT IS WRITTEN: "I AM HASHEM YOUR ELOHIM, WHO BROUGHT YOU OUT..." Why is it in its place? It is because this precept OF THE TZITZIT is its place OF MALCHUT.

348. Rabbi Yesa taught that it is written: "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). HE INQUIRES: It says, "As in the days," but it should have said, 'As in the day', since they left at once and did not tarry. HE RESPONDS: THE EXPLANATION IS as in these lofty days, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, the Congregation of Yisrael was blessed with. So will the Holy One, blessed be He, extricate the children of Yisrael from exile THROUGH THE DAYS OF ZEIR ANPIN. Then it is written: "And in that day shall you say, Praise Hashem, call upon His name... Sing to Hashem; for He has done excellent things: this is known in all the earth" (Yeshayah 12:4-5). What is "this (Heb. zot) is known"? HE RESPONDS: Now, Zot, WHICH IS MALCHUT, is known the THE TALIT, MEANING IN TZITZIT. At that time, Zot will be renowned in its various ways when the Holy One, blessed be He, will perform signs and miracles in the world. Then it is written: "On that day Hashem shall be one and His Name One" (Zecharyah 14:9). Blessed is Hashem for evermore. Amen and Amen. Hashem will reign for evermore. Amen and Amen.

345. א"ר יצחק, איננו חושין, לאחזאה היך תליין מכאן ומכאן, לד' סטרי עלמא, מהאי אתר. ואיהו שלטא על כלא. ברזא דלב, דאיהו לבא דכל האי עלמא, ולבא דעלאי, ותליא בלב עלאה. וכלא הוא בלב, דנפק מחכמה עלאה. א"ר יצחק, שעורא דהאי, ואורכא דהאי, אתמר באתון גליפן דר' אלעזר.

346. א"ר יהודה, אמר קודשא ברין הוא, מאן דבעי למיחך בתר דחלתי, יהך בתר לבא דא, ובתר עינין דקיימין עלה. מאן איננו עינין. כד"א, עיני יי' אל צדיקים אבל אתם לא תתורו אחרי לבבכם ואחרי עיניכם. מ"ט בגין דאתם זונים אחריהם.

347. אמר ר' חייא, מאי טעמא הכא יציאת מצרים, דכתיב אשר הוצאתי אתכם מארץ מצרים. אלא, בגין דכד נפקו ממצרים, בהאי חולקא עאל. ובהאי קטיל קודשא ברין הוא קטולא דמצרים. ועד באתריה אתדכר, ובאתריה אזדהר להו בדא. מאי באתריה. בגין דהאי מצוה, היא אתר דילה.

348. תאני ר' ייסא, כתיב כימי צאתך מארץ מצרים אראנו נפלאות. כימי, כיום מבועי ליה, דהא בחד זמנא נפקו ולא אתעכבו. אלא באינון יומין עלאין, דאתברכא בהו כנסת ישראל. כך זמין קודשא ברין הוא לאפקא להו לישראל מן גלותא, וכדין כתיב ואמרתם כיום ההוא הודו ליי' קראו וגו', זמרו יי' כי גאות עשה מודעת זאת בכל הארץ. מאי מודעת זאת. בגין דהשתא אשתמודעא זאת בעטופא דמצוה. בההוא זמנא אשתמודעא זאת, בכמה נמוסין דילה, דיעביד קודשא ברין הוא אתין ונסין בעלמא, כדין כתיב כיום ההוא יהיה יי' אחד ושמו אחד.

ברוך יי' לעולם אמן ואמן. ומלוך יי' לעולם אמן ואמן.