

1. "Now Korah..."

Rabbi Yitzchak tells us that if the children of Yisrael had followed the Torah they would not have been exiled, because whoever deals in the Torah has freedom from everything including death. The Torah is the power of the right, and whoever exchanges the left for the right is as if he destroys the world. Rabbi Yitzchak says that Aaron is right and the Levites are left, and that Korah wanted to exchange them in that he desired the priesthood; this is why he was punished. Korah had an evil tongue, he took bad counsel, he chased after something that was not his, and he turned to disagreement which brought conflict instead of peace. The Shabbat is the peace of the upper and lower grades, and by this peace the world endures; whoever creates dissension in this peace will be destroyed.

1. "Now Korah, the son of Izhar, the son of Kohath, the son of Levi took..." (Bemidbar 16:1). Rabbi Aba opened the discussion with the verse: "more to be desired are they than gold, even much fine gold: sweeter also than honey and the honeycomb" (Tehilim 19:11). How supreme are matters of Torah, and how precious they are. They are desired above and they are desired by all, because they constitute the Holy Name. Whoever toils in the Torah strives for the Holy Name and is saved from all EVIL; he is saved in this world and rescued in the World to Come. Come and behold: whoever deals in the Torah is attached to the Tree of Life and, since he is attached to the Tree of Life, he is part of everything, as is written: "she is a tree of life to those who lay hold on her..." (Mishlei 3:18).

2. Rabbi Yitzchak said: Whoever deals in the Torah is free from everything, even free from death, as mentioned, since liberty, WHICH IS BINAH, dwells upon him and is attached to him. If Yisrael had adorned themselves with Torah, they would have been saved from everything and would not have found themselves in exile. This is what is written: "engraved (Heb. charut) upon the tablets" (Shemot 32:16). Do not read it WITH AN 'A', but rather WITH AN 'E', as "Cherut," since this freedom (Heb. cherut) is available in the Torah. The Torah is the power of the right, as it is written: "from His right hand went a fiery law for them" (Devarim 33:2), and the left is included in the right. Whoever makes the right left and the left right is as if he destroys the world.

3. Come and behold: Aaron is right, WHICH IS CHESED, and the Levites are left, WHICH IS GVURAH. Korah wanted to exchange the right for left; HE DESIRED THE PRIESTHOOD, WHICH IS RIGHT, FOR THE LEVITES, WHO ARE LEFT; therefore, he was punished. Furthermore, he had the evil tongue, BY SPEAKING OUT AGAINST MOSES, and was punished for everything. Rabbi Yehuda said: The left is always contained in the right, BECAUSE THAT IS HOW THE LEFT IS CORRECTED. Korah wished to substitute the correction of above and below, SINCE HE ASPIRED TO THE DOMINATION OF THE LEVITES, WHICH ARE LEFT, SO THAT THEY SHOULD NOT BE INCLUDED IN THE PRIESTS, WHICH ARE RIGHT. Therefore, he was annihilated from above and below.

4. "Now Korah...took" (Bemidbar 16:1). HE ASKS: What is the meaning of "took"? HE RESPONDS: He took faulty counsel for himself. If one chases after something that does not belong to him, it escapes from him and he even loses what he has. Korah chased after something that was not his. Therefore, he lost his own and no one else gained.

1. וַיִּקַּח קָרַח בֶּן יִצְחָר בֶּן קָהָת בֶּן לֵוִי וְגו'. רַבִּי אָבָא פָתַח הַנְּחֻמִּים מִזֶּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וְנוֹפֶת צוּפִים. כִּמָּה עֲלָאין פִּתְגָמֵי אוֹרֵייתָא, כִּמָּה יְקִירִין אִינוּן, תְּאִיבִין אִינוּן לְעִילָא, תְּאִיבִין אִינוּן לְכָלָא. בְּגִין דְּאִינוּן שְׁמָא קְדִישָׁא. וְכָל מָאן דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא, אִשְׁתַּדַּל בְּשְׁמָא קְדִישָׁא, וְאִשְׁתַּזִּיב מְכָלָא, אִשְׁתַּזִּיב בְּעֵלְמָא דִּין, וְאִשְׁתַּזִּיב בְּעֵלְמָא דְּאִתִּי. ת"ח, כָּל מָאן דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא, אֲחִיד בְּאִילָנָא דְּחַיִּי. בִּינוּן דְּאֲחִיד בֵּיהּ, בְּכָלָא אֲחִיד, דְּכִתִּיב עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְגו'.

2. רַבִּי יִצְחָק אָמַר, כָּל מָאן דְּיִשְׁתַּדַּל בְּאוֹרֵייתָא, חִירוֹ אֵית לֵיה מְכָלָא, חִירוֹ מִמֵּיתָה, כִּמָּה דְּאִמְרִין. בְּגִין דְּחִירוֹ עָלִיה שְׁרָא, וְאֲחִיד בֵּיהּ. אִילוֹ יִשְׂרָאֵל מִתַּעֲטְרִין בְּאוֹרֵייתָא, יִשְׁתַּזִּבוּ מְכָלָא, וְלֹא יִשְׁתַּכְּחוּ בְּגִלּוּתָא, וְדָא הוּא דְּכִתִּיב חֲרוּת עַל הַלְּחוֹת, אֵל תִּקְרִי חֲרוּת אֶלָּא חִירוֹת. וְחִירוֹת דָּא בְּאוֹרֵייתָא אִשְׁתַּכְּחַ, אוֹרֵייתָא אִיהִי חִילָא דִּימִינָא, כַּד"א מִימִינוֹ אִש דָּת לְמוֹ, וְשְׁמָלָא אֲתַבְּלִיל בִּימִינָא, מָאן דְּעָבִיד יְמִינָא שְׁמָלָא, וְשְׁמָלָא יְמִינָא, הָא אִיהוּ בְּאִילוֹ חָרִיב עֲלֵמָא.

3. ת"ח, אֲהָרִן יְמִינָא. לִיוָאֵי שְׁמָלָא, קָרַח בְּעִי לְמַעַבְדַּ חֲלוּפָא דִּימִינָא לְשְׁמָלָא, בַּג"כ אֲתַעֲנֵשׁ. וְלֹא עוֹד אֶלָּא דְּאִשְׁתַּכְּחַ בֵּיהּ לִישְׁנָא בִּישָׁא, וְאֲתַעֲנֵשׁ בְּכָלָא. רַבִּי יְהוּדָה אָמַר, שְׁמָלָא אֲתַבְּלִיל תְּדִיר בִּימִינָא, קָרַח בְּעָא לְאַחֲלָפָא תְּקוּנָא דְּלְעִילָא וְתַתָּא, בַּג"כ אֲתַאבִּיד מְעִילָא וְתַתָּא.

4. וַיִּקַּח קָרַח, מֵאֵי וַיִּקַּח. נָסִיב עֵיטָא בִּישָׁא לְגִרְמִיָּה, כָּל דְּרָדָף בְּתַר דְּלָאו דִּילִיָּה, אִיהוּ עָרִיק מְקַמִּיָּה. וְלֹא עוֹד, אֶלָּא מָה דְּאִית בֵּיה אֲתַאבִּיד מִנִּיָּה. קָרַח רָדִיף בְּתַר דְּלָאו דִּילִיָּה, דִּילִיָּה אָבִיד, וְאַחֲרָא לֹא רְיוּחַ.

5. Korah turned to disagreement. What is the meaning of disagreement? Distancing and repulsion; the distancing and repulsion of what is above and below, and whoever wishes to postpone the restoration of the universe will become lost from all the worlds. Conflict is a distancing of peace, and whoever is in conflict about peace is in disagreement with His Holy Name, because His Holy Name is called 'Peace'.

6. Come and behold: the world does not exist except through peace. When the Holy One, blessed be He, created the world, it could not endure until He came and made peace dwell upon them. What is it? It is the Shabbat, which is the peace of the upper and the lower grades. And then the world endured. THEREFORE, whoever creates dissension about this PEACE will be lost from the world.

7. Zelophehad was in dissension with the Shabbat because he was gathering wood (or: 'trees'). What were these trees? These were the other trees OF THE SEVENTY CHIEFTAINS, as we mentioned. These were secular matters and secular concerns do not prevail in sanctity. HENCE, he was in conflict with the world peace, WHICH IS SHABBAT, BECAUSE HE BLENDED THE SECULAR WITH THE SHABBAT.

8. Rabbi Yosi says that it is written: "great peace have they who love Your Torah" (Tehilim 119:165). The Torah is peace, as is written: "and all her paths are peace" (Mishlei 3:17). And Korah came to blemish that peace of above - WHICH IS THE TORAH, MEANING THE CENTRAL COLUMN THAT IS CALLED 'TORAH' THAT PRODUCES PEACE BETWEEN THE RIGHT AND LEFT, and of below, OF MOSES. Therefore, he was punished from the higher and the lower aspects BY FIRE AND BY THE OPENING OF THE EARTHLY CHASM.

2. "Summoned to the congregation"

Rabbi Shimon explains how the higher world is like the lower one, so that when the Congregation of Yisrael are gathered together for festivals, the higher Sfirot are summoned by the Upper Temple. He says that the men of renown who came against Moses and Aaron were not men of God, since they emerged from the aspect of Gvurah, and that those men created dissension.

9. "And they rose up before Moses..." (Bemidbar 16:2). This verse has been explained by the friends. Rabbi Shimon says: "regularly summoned (Heb. kri'ei) to the congregation (Heb. mo'ed)" (Ibid.), is missing a Yud. Why is it written "Kriei"? HE RESPONDS: It is only that the earthly kingdom is like heavenly kingdom, MEANING THAT MALCHUT BELOW IS LIKE MALCHUT ABOVE. That is the secret meaning of all these higher Sfirot onto which the Holy Name holds. All are summoned from the place that is called 'Holiness', THAT IS THE SECRET OF SUPERNAL ABA AND IMA, as it is written: "which you shall proclaim to be (also: 'summoned from') holy gatherings" (Vayikra 23:37). When is this? When mo'ed prevails in the world, THAT IS, DURING FESTIVALS AND APPOINTED TIMES (HEB. MO'ED). Just as these higher Sfirot are summoned by the Upper Temple, SO AS TO SANCTIFY THEM, similarly the Lower Sanctity summons its legions to adorn and uplift them. THESE ARE THREE WORLDS BRIYAH, YETZIRAH AND ASIYAH, WHICH ARE THE LEGIONS OF MALCHUT THAT ADORNS THEM AND UPLIFTS THEM TO ATZILUT.

5. קָרַח אָזִיל בְּמַחְלוּקָתָא. מֵאֵי מַחְלוּקָתָא. פְּלוּגְתָּא. פְּלוּגְתָּא דְלַעִילָא וְתַתָּא. וּמֵאֵן דְּבַעֵי לְאַפְלָגָא תְּקוּנָא דְעֵלְמָא, יִתְאַבִּיד מִכְּלָהוּ עֲלָמִין. מַחְלוּקָתָא, פְּלוּגְתָּא דְשָׁלוֹם. וּמֵאֵן דְּפָלִיג עַל שָׁלוֹם, פְּלִיג עַל שְׂמָא קְדִישָׁא, בְּגִין דְּשְׂמָא קְדִישָׁא, שָׁלוֹם אֲקָרִי.

6. ת"ח, לִית עֲלֵמָא קָאִים אֱלָא עַל שָׁלוֹם, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, לֹא יָכִיל לְאַתְקִימָא, עַד דְּאֵתָא וְשָׂרָא עֲלִייהוּ שָׁלוֹם. וּמֵאֵי הוּא. שַׁבָּת, דְּאִיהוּ שְׁלָמָא דְעֵלְאֵי וְתַתָּאֵי, וּכְדִין אֲתִקְיִים עֲלֵמָא. וּמֵאֵן דְּפָלִיג עֲלִיהּ, יִתְאַבִּיד מֵעֲלֵמָא.

7. צִלְפַּחַד פְּלִיג עַל שַׁבָּת, דִּהּוּה מְקוּשֶׁשׁ עֲצִים. וּמֵאֵן אֵינוֹן עֲצִים. אֵינוֹן אֵילָנִין אַחֲרָנִין כְּדָאמְרֵן. וְאֵינוֹן מְלִין דְּחֹל, וְחֹל בְּקֶדֶשׁ לֹא שְׂרִינָא, דְּפָלִיג עַל שְׁלָמָא דְעֵלְמָא.

8. רַבִּי יוֹסִי אָמַר, בְּתִיב שָׁלוֹם רַב לְאוֹהֲבֵי תוֹרַתְךָ וְגו'. אוֹרִייתָא הוּא שָׁלוֹם, דְּכְתִיב וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. וְקָרַח אֶתָּא לְאַפְגָּמָא שָׁלוֹם דְלַעִילָא וְתַתָּא, בְּג"כ אֲתַעֲנוּשׁ הוּא מַעִילָא וְתַתָּא.

9. וַיִּקְוּמוּ לִפְנֵי מֹשֶׁה וְגו'. הָאֵי קְרָא אֻקְמוּהָ חֲבֵרִינָא. ר' שְׁמַעוֹן אָמַר, קְרִינֵי מוֹעֵד קְרִינֵי בְתִיב, חֲסֵר יו"ד, אֲמֵאֵי קְרִינֵי. אֱלָא הָכִי הוּא, מְלָכוּתָא דְאַרְעָא בְּעִין מְלָכוּתָא דְרִקִיעָא. וְרָזָא דָא, כָּל אֵינוֹן בְּתִרִין עֲלָאִין, דְּשְׂמָא קְדִישָׁא אֲתַאֲחִיד בְּהוּ, כְּלָהוּ זְמִינִין מֵאֲתֵר דְּאֲקָרִי קֶדֶשׁ, הֵה"ר מְקָרִי קֶדֶשׁ. וְאֵימְתִי בְּשַׁעֲתָא דְמוֹעֵד זְמִין בְּעֵלְמָא, כְּגוּוֹנָא דְאֵינוֹן בְּתִרִין עֲלָאִין, דְּזְמִינִין מְקָדֶשׁ עֲלָאָה, ה"נ קֶדֶשׁ תַּתָּא זְמִין לְחִילוּי, לְאַעֲטָרָא וּלְאַעֲלָאָה לְהוּ.

10. The higher Holiness is known AS ABA AND IMA ABOVE, and the lower Holiness is the wisdom of Solomon, MEANING MALCHUT, which also summons all her legions TO SANCTIFY THEM WITH HER HOLINESS. These legions are all invited to be adorned in this lower Holiness at a time when a festival prevails in the world. As her legions are standing above IN ATZILUT SUMMONED BY MALCHUT, so are the appointed of the nation, MEANING THE CHIEFTAINS OF YISRAEL, according to her example below, IN THIS WORLD. Therefore, it is written as: "summoned to the congregation (Heb. mo'ed)," and of those below it is written, "summoned (Heb. kri'ei) to the congregation"; "Kriei" is missing a Yud. However, they are then in increased wholeness.

11. "...men of renown (also: 'name')..." (Bemidbar 16:2) is most certainly said and not 'men of Hashem' - MEANING THE PEOPLE OF MALCHUT CALLED 'NAME', but not 'men of Hashem', THAT IS ZEIR ANPIN. That is the secret of: "and he who blasphemes the Name of Hashem shall be put to death" (Vayikra 24:16). We established THAT IT ALLUDES TO MALCHUT THAT IS CALLED 'NAME' and, therefore, they were certainly considered men of name, since they emerged from the aspect of Gvurah, WHICH IS MALCHUT CALLED 'THE LOWER GVURAH'. They are men of name and that WAS SAID to increase their praise. However, they took HER for themselves, MEANING THEY SEPARATED MALCHUT FROM ZEIR ANPIN, and held on to a dissension WITH MOSES, WHO IS THE SECRET OF ZEIR ANPIN.

3. Holy, pure

Rabbi Shimon says that Moses asked Korah and the others to come before him in the morning because morning is the time of holiness, of Chesed, and therefore of the priests. Essentially Moses was saying to them that if they remained on the side of Judgment the morning would not tolerate them and they would not be found holy and worthy of the priesthood. The matter would be tested by the offering of the incense, and the man who God chooses must be holy and not pure: the priest is holy and the Levite is pure.

12. "Tomorrow morning Hashem will show who is His" (Bemidbar 16:5). HE INQUIRES: Why in the morning, PRECISELY, and why "holy" and not pure, MEANING "AND WHO IS HOLY; AND WILL CAUSE HIM TO COME NEAR TO HIM" (IBID.)? IT SHOULD HAVE SAID, 'AND WHO IS PURE'. HE REPLIES: For they, THE CONGREGATION OF KORAH, came from the pure side, SINCE THE LEVITES ARE IN THE ASPECT OF PURE, AND NOT HOLY, and the priest is holy. Moses said in the morning when the Sfirah of the priest, WHICH IS CHESED, gets awakened in the world: 'If you are priests, here is the morning. Let them perform the service of the morning,' WHICH IS CHESED. Then, "Hashem will show who is His, and who is holy." "...who is His..." is unspecific, which is the Levi. "...and who is holy..." is the priest. Then, "and will cause him to come near to Him," HE WHO IS HOLY. There is no one who can discern the matter except the morning. THUS, HE SPOKE TO THEM: 'If you find yourself remaining on the side of Judgment, the morning, WHICH IS CHESED, will not tolerate you, since that is not the time of Judgment. But if you see yourselves remaining in Chesed, then here is its time. And you will stay with it, and it will accept you'.

13. In what WILL THE MATTER BE TESTED? In the offering of the incense, since the incense must be brought through the groom's best man in all OF THE LEVELS and be connected THROUGH THEM, SINCE THE SCENT OF THE INCENSE RISES AND BINDS ALL THE LEVELS INTO ONE. Who is that groom's man? It is the priest, WHO IS CHESED. Therefore, the man whom Hashem chooses shall be holy and not pure, since holy and pure are two distinct levels: the priest is "holy" and the Levite is "pure." Therefore, it is written: "and who is holy."

10. קָדַשׁ עֲלֵאָה יָדִיעָא, קָדַשׁ תַּתָּא חֻכְמַת שְׁלֵמָה, ה"נ אִיהִי זְמִינַת לְכָל חִילָהָא. וְאִינוּן חִוּלִין כּוֹלָהוּ, זְמִינִין לְאַתְעֵטְרָא בְּהֵאֵי קָדַשׁ תַּתָּא, בְּזִמְנָא דְּמוֹעֵד שְׂרִיָּא בְּעֵלְמָא. וּכְגֻוּנָא דְּחִילָהָא קִיּוּמִין לְעִילָא, ה"נ קִיּוּמִי מִמֶּנּוּ דְּעֵמָא, כְּדֻגְמָא דִּילָהּ לְתַתָּא, וְע"ד אֶקְרוּן קְרָאִי מוֹעֵד. וּבְגִין דְּאִינוּן לְתַתָּא, קְרָאִי מוֹעֵד חֶסֶד, אֲבָל בְּשְׁלִימוֹ יִתִּיר אִינוּן.

11. אֲנָשִׁי שֵׁם וְדָאִי, וְלֹא אֲנָשִׁי יי'. וְדָא הוּא רְזָא, בְּנֻקְבוֹ שֵׁם יוֹמָת, וְאֻקְיָמָנָא. וְעַל דָּא אֶקְרִי הַכָּא, אֲנָשִׁי שֵׁם וְדָאִי, בִּינּוּן דְּמִסְטָרָא דְּגִבּוּרָה קָא אֲתִינּוּ, אֲנָשִׁי שֵׁם אִינוּן, הָא שְׁבַחָא דִּלְהוֹן יִתִּיר, אֲבָל אִינוּן נִטְלוּ לְגִרְמִייהוּ. וְאַתְאַחֲרוּ בְּמַחְלֻקָתָא.

12. בְּקֹר וְיִוְדַע יי' אֶת אֲשֶׁר לוֹ. אֲמַאי בְּקֹר, וְאֲמַאי קְדוּשׁ וְלֹא טְהוֹר. אֲלֵא אִינוּן מִסְטָרָא דְּטְהוֹר קָא אֲתִינּוּ, וְקְדוּשׁ כְּהֵנָּא. אֲמַר מֹשֶׁה, בְּקֹר, דְּכִדִּין כְּתָרָא דְּכְהֵנָּא אֲתַעֵר בְּעֵלְמָא, אִי אֲתוּן כְּהֵנִי, הָא בְּקֹר, פִּלְחוּ עֲבוּדָה דְּבְקֹר, וּכְדִין וְיִוְדַע יי' אֶת אֲשֶׁר לוֹ וְאֶת הַקְּדוּשׁ. אֶת אֲשֶׁר לוֹ סֵתָם, דָּא לִיּוּאִי. וְאֶת הַקְּדוּשׁ, דָּא כְּהֵנָּא, כְּדִין וְהִקְרִיב אֵלָיו. וְלִית מֶאֵן דְּאֲבַחִין מְלָה, אֲלֵא בְּקֹר, אִי תַתְּחִזּוּן לְאַשְׁתַּאֲרָא בְּסֵטֵר דִּינָא, בְּקֹר לֹא סְבִיל לְכוּ, דְּהָא לֹא זְמִינָה הוּא. וְאִי תַתְּחִזּוּן לְאַשְׁתַּאֲרָא בְּחֶסֶד, הָא זְמִינָה הוּא, וְתַשְׁתַּאֲרוּן גְּבִיָּה, וְיִקְבֵּל לְכוּ.

13. בְּמָה. בְּקֻטְרָתָא. דְּהָא קֻטְרָת בְּעִי לְשׁוּשְׁבִּינָא, לְאַתְקֻטְרָא עַל יְדִיהָ בְּכֵלָא, וְלֹאֲתַקְשְׂרָא. מֶאֵן שׁוּשְׁבִּינָא. דָּא כְּהֵנָּא. וּבִג"כ, וְהִזָּה הָאִישׁ אֲשֶׁר יִבְחַר יי' הוּא הַקְּדוּשׁ, וְלֹא הַטְהוֹר. תְּרִין דְּרָגִין אִינוּן: קְדוּשׁ. וְטְהוֹר. כְּהֵן, קְדוּשׁ. לִוִי, טְהוֹר. וְע"ד הַקְּדוּשׁ כְּתִיב.

4. "El, the Elohim of the spirits"

We read how when Moses and Aaron fell on their faces they gave themselves up to death. Rabbi Yehuda says that men are repaid with the deeds that they do, but if they repent God will gather them back to Himself. Rabbi Yosi draws an analogy with Levirate marriage where the brother must set his heart upon the redemption of his brother in order to build him back up; his motives must not be lust for the brother's wife. We hear that the Ruach and Neshamah are in the hands of God and He has compassion on human beings so that they shall not be lost from this world or the next.

14. "And they fell upon their faces, and said, 'El, Elohim of the spirits of all flesh'" (Bemidbar 16:22). Come and behold: Moses and Aaron gave themselves up to death. How? It is written: "and they fell upon their faces, and said, 'El, Elohim of the spirits (Heb. ruchot)'." Ruchot is spelled with the Vav missing. Therefore, that is the Tree of Death, WHICH IS MALCHUT, and the falling on the face is always to that side. Therefore, IT IS WRITTEN, "El, Elohim of," as is written: "and El Who has indignation every day" (Tehilim 7:12), WHICH REFERS TO MALCHUT. "...Elohim of the spirits..." is the source where all the world's souls are bound together and all the souls ascend there. From there they come, THAT IS, MALCHUT.

15. Rabbi Yehuda opened the discussion with the verse: "hear my words O wise men; and give ear to me, you who have knowledge" (Iyov 34:2). Elihu spoke this verse. Come and behold: it is written, "also against his three friends did his anger burn, because they had found no answer" (Iyov 32:3), since they did speak but Iyov was not consoled by them. From here we take a lesson that whoever comes to console the mourner must structure his speech first, SO THAT THEY ARE WORTHY TO CONSOLE HIM. Job's friends spoke words of truth but not to console him, and since it requires words that THE MOURNER will acknowledge, then he will accept upon himself the Judgment. And he acknowledged the Holy King, as is written: "now Elihu had waited to speak to Iyov" (Ibid. 4), since he acknowledged himself afterward to the Holy One, blessed be He, and accepted upon himself the sentence of heaven.

16. Come and behold: it is written, "therefore hearken to me, you men of understanding: far be it from El, that He should do wickedness; and from Shadai, that He should commit iniquity" (Iyov 34:10). "Therefore hearken to me, you men of understanding" (Ibid.); these are the most perfected who can discern the matters. And "far be it from El that He should do wickedness." This is what is written: "and El Who has indignation every day" (Ibid.); THAT REFERS TO MALCHUT THAT IS CALLED 'EL'. "...and from Shadai, that He should commit iniquity" (Ibid.); this one is close to that one, SINCE SHADAI IS YESOD THAT IS NEAR EL, WHICH IS MALCHUT. It was already explained that in, "El Shadai," EL REFERS TO MALCHUT AND SHADAI REFERS TO YESOD. "For the work of a man shall He pay back to him" (Ibid. 11). If a person walks about in this world performing deeds and sins before his Master, that deed impends upon Him to reward him with Judgment. This is what it says: "that the man's deed will pay him," as that particular act THAT HE PERFORMED will pay him.

17. With all this, "if he set his heart upon Him" (Ibid. 14). As soon as a person places his heart and will to return to his Master, then El, the Elohim, will "gather to Himself his spirit and his breath (Heb. neshamah)" (Ibid.). He will gather to him to bind them in the bundle of life and he does not leave his Nefesh out to be judged in another Judgment.

14. וַיִּפְּלוּ עַל פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר. ת"ח, מִשֶּׁה וְאַהֲרֹן מָסְרוּ גַרְמֵיהֶם לְמִיתָה. בְּמָה, בְּגִין דְּכִתִּיב וַיִּפְּלוּ עַל פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחוֹת, רוּחַת כְּתִיב, חֶסֶד וְא"ו. וּבִג"כ אֵילָנָא דְּמוֹתָא הוּא, וּבְכָל אֲתָר נְפִילַת אַנְפִּין לְהֵוָּא אֲתָר הוּי. וְע"ד אֵל אֱלֹהֵי, אֵל: הַה"ד וְאֵל זֹעֵם בְּכָל יוֹם. אֱלֹהֵי הָרוּחוֹת, דְּאִיהוּ אֲתָר צְרוּרָא דְּנִשְׁמָתִין דְּעֵלְמָא, וְכָל נִשְׁמָתִין תָּמָן סֻלְקִין, וּמִתָּמָן אֲתִיּוּן.

15. רַבִּי יְהוּדָה פָּתַח, שְׁמַעוּ חֲכָמִים מִלִּי וְיֹדְעִים הָאֲזִינוּ לִי. הָאֵי קָרָא אֱלִיהוּא אָמְרוּ. ת"ח, מַה כְּתִיב וּבִשְׁלֹשֶׁת רַעֲיוֹ חָרָה אָפּוֹ עַל אֲשֶׁר לֹא מָצְאוּ מַעֲנָה וְגו'. דִּהָא אֵינֻן הֵווּ אֲמַרִין מִלִּין, וְאִיּוֹב לֹא הוּא אֲתִנְחִים עֲלֵיהֶוּ. מִדְּכָא אֹוִלִיפְנָא, מֵאֵן דְּעָאֵל לְנַחְמָא לְאַבֵּל, בְּעֵי לְיִסְדָּא מִלִּין בְּקִדְמִיתָא, דִּהָא חֲבֵרְיָא דְּאִיּוֹב הֵווּ אֲמַרִי מִלִּי קְשׁוּט, אֲבָל לְנַחְמָא לִיהָ לֹא, בְּגִין דְּבְעֵי מִלִּין דְּאִיהוּ יוֹדֵי עֲלִיּוּהוּ, וּבְדִין יִקְבֹּל עֲלֵיהָ דִּינָא, וְיֹדֵי לְמַלְכָּא קְדִישָׁא עֲלֵיהָ. מַה כְּתִיב, וְאֱלִיהוּ חָכָה אֶת אִיּוֹב בְּדִבְרָיִם וְגו'. דְּאֹדִי לְבִתֵּר לְקוֹדֶשָׁא בְּרִיךְ הוּא, וְקִבֹּיל עֲלֵיהָ דִּינָא דְּשִׁמְיָא.

16. ת"ח, כְּתִיב לְכֹן אֲנָשִׁי לִבְבִּי שְׁמַעוּ לִי חֲלִילָה לֹאֵל מִרְשָׁע וְשָׂדֵי מַעוֹל. לְכֹן אֲנָשִׁי לִבְבִּי שְׁמַעוּ לִי, שְׁלִימִין בְּכֹלָא, לְאַבְחָנָא מִלִּין. חֲלִילָה לֹאֵל מִרְשָׁע, הַה"ד וְאֵל זֹעֵם בְּכָל יוֹם. וְשָׂדֵי מַעוֹל, דָּא סְמוּךְ לְקִבְלָא דָּא, וְהָא אֹוִקְמוּהָ אֵל שָׂדֵי. כִּי פֻעֵל אֲדָם יִשְׁלַם לוֹ, הָא ב"נ אֲזִיל בְּהָאֵי עֵלְמָא, וְעֵבִיד עֲבִידָתוֹ וְחָטִי קָמִי מֵאֲרִיָּה, הֵוָּא עֹבְדָא תְּלִיָּא עֲלֵיהָ, לְשִׁלְמָא לִיהָ דִּינָא, הַה"ד כִּי פֻעֵל אֲדָם יִשְׁלַם לוֹ, הֵוָּא עֹבְדָא יִשְׁלַם לוֹ.

17. וְעַם כָּל דָּא, אִם יִשִּׁים אֱלִיוֹ לְבוֹ, כִּיּוֹן דְּבֵר נִשְׁ שׁוּי לְבִיָּה וְרַעוּתִיָּה לְאַתְבָּא קָמִי מֵאֲרִיָּה, כְּדִין אֵל אֱלֹהֵי הָרוּחוֹת רוּחוֹ וְנִשְׁמָתוֹ אֱלִיוֹ וְאִסּוּף לְאַתְצַרְרָא בְּצְרוּרָא דְּחַיִּי, וְלֹא שְׁבִיק לְנַפְשִׁיהָ לְבֵר, לְאַתְדָּנָא בְּדִינָא אַחְרָא.

18. Rabbi Yosi said: That matter is a secret among the concealed Judgments of the Holy One, blessed be He, since, "for the work of a man shall He pay back to him," means to be sentenced in his Judgment, according to the activities he performed in this world. He raises him to be judged accordingly and he is lost from the world. The following verse says: "who has given Him charge over the earth? Who has disposed the whole world?" (Ibid. 13). "Who has given Him charge over the earth?" is the one WHO APPOINTED IN CHARGE OVER HIM his brother that redeems him. "Who has placed the whole world under Him?" means THAT HIS BROTHER constructs a house, BY PERFORMING LEVIRATE MARRIAGE WITH HIS WIFE, and builds an everlasting structure and restoration and inhabitation OF THE WORLD. Following that, it is written: "if he set his heart upon Him," since that person that was appointed AS THE REDEEMER to erect the structure needs to have an attentive heart and desire for that dead person, IN ORDER TO ERECT HIS NAME FOR HIM. The lesson from here is that if a person takes that woman in levirate marriage for her beauty and his lust, then the everlasting edifice does not get built, since his desire and heart were not directed for the sake of the one who died.

19. Therefore, it is written: "if he set his heart upon him." It must be in the desire of the heart that the intention is towards THE DEAD one. Then, "gather to Himself his spirit and his breath," because he continues through him to be built up in this world. It is then written: "all flesh shall perish together, and man shall return to dust" (Ibid. 15). "All flesh shall perish together," so that his body and flesh will rot in the dust. Now, AFTER THIS, "man shall return to dust," so there will be the REVIVAL of the structure as before. "...and it will return the dust..." (Ibid. 15) in the composition of another body, as it first was. For the Ruach and Neshamah are in the hands of the Holy One, blessed be He, and He has compassion on human beings, so that they shall not be lost from this world nor the other world. Therefore, it is written: "El, Elohim of the spirits of all flesh."

5. "Take a censer"

Rabbi Chiya interprets the title verse by saying that people must be careful not to be sinful because their deeds are all recorded before God; if during the time of judgment a righteous person is in the world to plead for the sinful, God relents of His anger and uses compassion.

20. "And Moses said to Aaron, 'Take a censer...'" (Bemidbar 17:11). Rabbi Chiya opened the discussion with the verse: "the wrath of a king is as messengers of death: but a wise man will pacify it" (Mishlei 16:14). How particular people need to be to prevent themselves from giving in to their iniquities and to be careful with their activities. At various occasions, the world is judged. And on a daily basis, their deeds are entered upon the scale of Justice, are monitored from above, and are recorded before Him. When a person's acts are not fit for the King, anger rises and Judgment is stirred. This is what is written: "the wrath of a king is as messengers of death." Therefore, a person must be on watch for his iniquities each and every day.

18. רבי יוסי אמר, האי מלה רזא הוא, בדינין טמירין דקודשא בריך הוא. כי פועל אדם ישלם לו, לאתדנא בדיניה, ובאינון עובדין דבר נש עביר בהאי עלמא, וסליק ליה לאתדנא בעובדיו, ויתאביד מעלמא, מה כתיב בתריה, מי פקד עליו ארצה ומי שם תבל בלה. מי פקד עליו ארצה, דא הוא אחוה דפריק ליה. ומי שם תבל בלה, דבאנו ביתא, ובנו בניין עלמא, ותקונא וישובא. מה כתיב בתריה, אם ישים אליו לבו. האי בר נש, דפקיד עליה למבני בניינא, בעי לכוונא לבא ורעותא לגביה דההוא מיתא. מכאן, בר נש דאתי על ההיא אתתא, בגין שפירו ותואובתא דילה, הא בניין עלמא לא אתבני, דהא רעותא ולבא לא אתכוון לגבי מיתא.

19. ובגין כך כתיב, אם ישים אליו לבו, ברעותא דלבא דיכוין לגביה, כדין רוחו ונשמתו אליו יאסוף, ואתמשך גביה, לאתבנא בהאי עלמא, מה כתיב בתריה, יגוע כל בשר יחד ואדם על עפר ישוב, יגוע כל בשר יחד, ההוא גופא יתבלי בעפרא, וכל ההוא בשרא. והשתא, אדם על עפר ישוב, הא חרותין דבנינא במלקדמין, ויתוב על עפרא דבניינא דגופא אחרא, במה דהיה בקדמיתא. ועל דא, רוחא ונשמתא בידיו דקודשא בריך הוא, וחייס עליוהו דבני נשא, דלא יתאבידו מהאי עלמא, ומעלמא אחרא, בגין כך אל אלהי הרוחות לכל בשר.

20. ויאמר משה אל אהרן קח את המחתה וגו'. רבי חייא פתח חמת מלך מלאכי מות ואיש חכם יכפרנה. במה אית להו לבני נשא. לאסתמרא מחוביהו, ולנטרא עובדיהו, דהא בכמה זמנין עלמא אתדן, ובכל יומא ויומא עובדין במתקלא סלקין, ומשגיחין עלייהו לעילא, ואכתיבו קמיה. וכד עובדיהו דבני נשא, לא מתבשרין קמי מלכא, סליק רוגזא, ודינא אתער, הה"ד חמת מלך מלאכי מות, וע"ד בכל יומא ויומא בעי ב"נ לאזהרא מחוביו.

21. "But a wise man will pacify it," during the time when prosecutors prevail on the world and anger impends. If the righteous man is at hand in that generation who is distinguished above, the Holy One, blessed be He, looks at him and the anger subsides. This is SIMILAR to a king who is angry at his servants and demands the officer that carry out justice. In the meantime, the beloved of the king arrives and stands in front of him and, as soon as the king sees him, his face shines. When that friend of the king begins to speak with him, the king is glad. After this, when the police official arrives and sees the king's face in happiness, he departs and no longer carries out the sentence. Then that beloved of the king beseeches the king on behalf of his servants and the king forgives them. As a result of this, "a wise man will pacify it."

22. Here too, when Moses saw the anger pending, Moses immediately said to Aaron: 'He is the groom, MEANING THAT FRIEND, of the Queen, and the incense does not rise except through his hands, since he increases peace in the world and ties the knot of Faith,' THAT IS MALCHUT. Incense was already set and explained. That is the joy above and below, the tie of Faith and the disappearance of anger. This is what is written: "ointment and perfume rejoice the heart" (Mishlei 27:9). Then, "a wise man will pacify it," will clean and purify that anger and compassion will be stirred.

6. "Do not cut off the tribe of the families of the Kohathites

Rabbi Elazar says that the Levites can approach the Holy only through the priest, and that the priest hides and covers anything that they are not permitted to see. This is because everything of the priest is done in a whisper, secretly, while the Levites' speech and activities are in the raising of song and revelation of secrets. The priest's words are not spoken openly because he is of the right, Chesed. Rabbi Elazar tells us that when judgment prevails on the world from the left aspect, the right draws near by the burning of incense that is done quietly in secret. When Aaron ran into the midst of the congregation to stop the plague that was killing them he stood between the dead and the living, that is, between the Tree of Life and the Tree of Death. Thus the Tree of Life that is from the right came close to the priest, who was from the right, and the plague was stopped. Rabbi Elazar says that the priest has power above and below, and he is the cause of peace above and below; at all times the left serves the right.

23. Rabbi Elazar said: "Do not cut off the tribe of the families of the Kohathites from among the Levites" (Bemidbar 4:18), since they are the trunk and root of the Levites. "...but thus do to them, that they may live, and not die..." (Ibid.). The priest must establish that for them; even though they are nearing to the Holy, they should only approach with the amendment of the priest, since he is aware of the signal, UP TO WHERE he can reach and not further. When they cover the holy vessels, another coverage prevails from above and it is forbidden FOR THE LEVITES to approach and look, since anything that is in a whisper, THAT IS, A SECRET, applies only to the priests, since their speech and activities are in secret and they whisper. The Levites' speech and activities are in the raising of the voice IN SONG.

21. ואִישׁ חָכֵם יִכְפָּרֶנָּה, בְּשַׁעֲתָא דְּמֵאֲרִיָּהוֹן דְּרִינִין קִיּוּמִין עַל עֲלָמָא, וְרוּגְזָא תְּלִי, אִי אֲשַׁתְּכַח בְּדִרְא זָכָא דְּרִשִׁים לְעִילָא, קוּדְשָׁא בְּרִיךְ הוּא אֲשַׁגַּח בִּיה, וְאֲשַׁתְּכֵךְ רוּגְזָא. לְמַלְכָּא דְּאַתְרָגְזוּ עַל עֲבָדָיו, וְהוּא תָּבַע עַל סַנְטִירָא לְמַעַבְדִּי דִּינָא, אֲדַהְכִּי עַל רַחֲמֵי דְּמַלְכָּא, וְקָם קָמִיָּה, בִּיּוֹן דְּחֵמָא לִיה מַלְכָּא, אֲתַנְהִירוּ אֲנָפוּי. שְׁאֲרֵי הֵהוּא רַחֲמֵי דְּמַלְכָּא לְאֲשַׁתְּעִי בְּהִדְיָה, וּמַלְכָּא חֲדִי. לְבַתֵּר בְּדִ אֲתָא סַנְטִירָא, חָזָא אֲנָפוּי דְּמַלְכָּא חֲדָן, אֲסַתְלַק וְאִזְוִל לִיה, וְלֹא עָבִיד דִּינָא. וּכְדִין, הֵהוּא רַחֲמֵי בְּעִי לְמַלְכָּא עַל עֲבָדָיו, וּמַכְפָּר לֵהוּ. וּבִגְ"כ, וְאִישׁ חָכֵם יִכְפָּרֶנָּה.

22. אוֹף הָכָא, בְּדִ חֵמָא מִשָּׁה דְּרוּגְזָא הוּא תְּלִי, מִיֵּד וְיֵאמֵר מִשָּׁה אֶל אֶהָרִן, בְּגִין דְּאִיהוּ שׁוֹשְׁבִינָא דְּמִטְרוּנִיתָא, וְקִטְרַת לֹא סִלְקָא אֶלָּא בִידּוֹ, דְּאִיהוּ אֲסִיגִי שְׁלָמָא בְּעֲלָמָא, וְקִשִׁיר קִשְׂרָא דְּמַהִימְנוּתָא. קִטְרַת, הֵא אֲוִקְמָהּ, חֲדוּתָא דְּעִילָא וְתָתָא, קִשׁוּרָא דְּמַהִימְנוּתָא, סִלְקוּ דְּרוּגְזָא, הֵה"ד שְׁמֵן וְקִטְרַת יִשְׁמַח לֵב, וּכְדִין וְאִישׁ חָכֵם יִכְפָּרֶנָּה, יִנְקִי וִידְבִּי לֵהוּא רוּגְזָא, וְרַחֲמִין מִתְעֲרִין.

23. רַבִּי אֶלְעָזָר אָמַר, אֶל תְּכַרִּיתוּ אֶת שִׁבְט מִשְׁפַּחֹת הַקֹּהֲתִי מִתּוֹךְ הַלְוִיִּם, בְּגִין דְּאִינוּן גִּזְעָא וְשִׁרְשָׁא דְּלִיּוּאִי. וְזֹאת עָשׂוּ לָהֶם וְחָיוּ וְלֹא יָמוּתוּ, דְּבִעֵי כְּהֵנָּא לְאַתְקֵנָּא לֵהוּ, דֹּאע"ג דְּקִרְיָבִין אִינוּן לְקוּדְשָׁא, לֹא יִיעֲלוּן אֶלָּא בְּתַקְוָנָא דְּכְהֵנָּא, דְּהוּא יָדַע סִימְנָא דִּימְטוֹן לְגַבְיָה, וְלֹא יִתִּיר. וְכִד מְכַסִּיָּא לְמֵאנִי קוּדְשָׁא, בְּדִין כְּסוּיָא אַחֲרָא שְׂרִי, וְאִסִּיר לוֹן לְקִרְבָּא לְמַחְמִי, דְּהָא מְלָה בַּחֲשָׁאִי לֹא אִית לְגַבְיָהּ, אֶלָּא לְכְהֵנָּא, דְּמְלָה דְּלֵהוּן וְעוּבְדָּא דְּלֵהוּן בְּרָזָא וּבַחֲשָׁאִי וְלִיּוּאִי לְאַרְמָא קְלָא.

24. Therefore, all the activities of the priests are performed quietly and secretly. Consequently, wine is forbidden to them, since wine is for raising the voice, FOR SONG, and revelation of secrets. The Levites are given to attend the raising of voice because they are connected to Judgment and Judgment is open in order to publicize it to all. However, all the priest's words are secretive and in a whisper, they are not spoken openly because he is of the right, THAT IS CHESED. When Judgments prevail on the world from the left aspect, the right draws near. By means of what? By the burning of incense, which is done quietly in secret, more subtle and refined than anything, THAT IS BINAH.

25. Come and behold: when this other altar, THE EXTERNAL ALTAR, WHICH IS MALCHUT, begins to stir the awakening OF JUDGMENT, and no righteous people are around TO PROTECT it, the inner altar, BINAH, awakens to him and stands up against him, and the Judgments are subdued. Therefore, THIS one stands opposite the other one and then Judgment departs.

26. Rabbi Elazar says: "This shall be the service of the sons of Kohath in the Tent of Meeting, namely, the most holy thing" (Ibid. 4). During the period of time that the sons of Kohath came to take the Holy of Holies, the priest approached and covered everything prior to their approach, and they never saw what they carried. Instead, everything was covered from them, as it says, "and when the camp sets forward, Aaron shall come, and his sons, and they shall take down the veil of the screen" (Ibid. 5). Most of the casings for the Temple's utensils were colored blue. The significance of blue was already explained and taught. After everything was covered, the children of Kohath, who carried it, came near. They did not get any closer than the poles that extended out, as it is written: "and when Aaron and his sons have made an end of covering the Sanctuary...as the camp is to set forward; after that, the sons of Kohath shall come to bear it..." (Ibid. 15).

27. Therefore, burnt incense, which is inward, and all that is in secret is given over to the priest. Therefore, "Aaron took as Moses commanded, and ran into the midst of the congregation...and he put on incense" (Bemidbar 17:12), because it is of the innermost, the secret of the priest WHO IS ALSO WITHIN. Then, "and made atonement for the people. And he stood between the dead and the living..." - that is, between the Tree of Life and the Tree of Death. Then the right causes one to approach the other, MEANING THE TREE OF LIFE, THAT IS RIGHT, COMES CLOSE TO THE PRIEST, WHO IS RIGHT, "and the plague was stayed." Praised is the priest's lot, since the priest has power above and power below, and he is the cause of peace above and below. And at all times, the left serves the right. This is what it says: "that they may be joined to you, and minister to you" (Bemidbar 18:2); and the right THAT IS INCLUDED in the left is prevalent in the Temple.

24. בג"כ כִּהְיֵינוּ בַּחֲשָׁאֵי וּבְרָזָא, וְעַד אֲסִיר לֹוֹן חֲמָרָא, דְּחֲמָרָא לְאַרְמָא קָלָא, וּלְגַלְיָה רִזּוֹן אִיהוּ. בג"כ לְיוֹאֵי אֲתַמְסְרוּ לְאַרְמָא קָלָא, דְּהָא בְּרִינָא אֲתַאֲחֹד, דִּינָא בְּאַתְגְּלִינָא אִיהוּ, וּלְפִרְסָמָא מְלָה קָמִי כָלָא. אֲבָל כִּהְנָא, כָּל מְלוֹי בְּרָזָא וּבַחֲשָׁאֵי, וְלֹא בְּאַתְגְּלִינָא. בְּגִין דְּאִיהוּ יְמִינָא, כִּד דִּינִין שְׂרִינִין בְּעֵלְמָא מְסֻטְרָא דְשִׁמְאָלָא, יְמִינָא יְהָא מְקַרְבָּא, וּבִמְהָ. בְּקֻטְרָתָא, דְּאִיהוּ בַּחֲשָׁאֵי, בְּרָזָא דְקִיקָא, וּפְנִימָא מְכָלָא.

25. ת"ח, כִּד הָאֵי מְדַבְּחָא אַחֲרָא, שְׂאֵרֵי לְאַתְעָרָא אֲתַעְרוּתָא, כִּד לֹא יִשְׁתַּכְּחוּ זַכָּאִין, מְדַבְּחָא פְּנִימָאָה אֲתַעַר לְגַבִּינָה, וְקָאִים לְקַבְּלִיהָ, וְדִינִין מִשְׁתַּכְּבִּי. וְעַד קִיּוּמָא לְקַבֵּל דָּא, וּכְדִין דִּינָא אֲסֵתֶלֶק.

26. ר' אֶלְעָזָר אָמַר, זֹאת עֲבוֹדַת בְּנֵי קָהָת בְּאַהֲלֵ מוֹעֵד קֹדֶשׁ הַקִּדְשִׁים, בְּשַׁעֲתָא דְּבְנֵי קָהָת נִטְלִין קֹדֶשׁ קִדְשִׁים, כְּדִין אֲתֵי כִּהְנָא, וְחָפִי כָלָא, עַד לֹא יִקְרְבוּן לְנִטְלָא לִיהָ, וְלֹא הוּוּ חֲמָאן לְעֵלְמִין מִה דְּאִינוּן נִטְלִין, אֲלָא כָלָא בְּכִסּוּיָא מְנִינָהוּ. כִּמְה דְּכִתְיִב וּבָא אֲהֵרֹן וּבְנָיו בְּנִסּוּעַ הַמִּחְנֶה וְהוֹרִידוּ אֶת פְּרוֹכֶת הַמָּסַךְ. וְרֹב כִּסּוּיָא דְּמֵאנֵי מְקַדְּשָׁא, תִּכְלַת אִיהוּ, בְּגִין דְּתִכְלַת הָא אֻקְמוּהָ וְאֲתַמַּר. בְּתַר דְּאַתְבַּסְּיָא כָלָא, מְקַרְבִּין בְּנֵי קָהָת דְּנִטְלִין, וְלֹא מְקַרְבִּין אֲלָא בְּאִינוּן בְּדִים דְּנִפְקִין לְבַר. הַה"ד, וְכֹלָה אֲהֵרֹן וּבְנָיו לְכַסֹּת אֶת הַקֹּדֶשׁ וְגו', בְּנִסּוּעַ הַמִּחְנֶה וְאַחֲרֵי כֵן יָבֹאוּ בְּנֵי קָהָת לְשֹׂאת וְגו'.

27. בג"כ קֻטְרַת דְּאִיהִי פְּנִימָאָה, וְכָל מִה דִּי בְּרָזָא, לְכִהְנָא אֲתַמְסֹר. וְעַד וִיקַח אֲהֵרֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיִּרָץ אֶל תּוֹךְ הַקֹּהֶל וַיִּתֵּן אֶת הַקֻּטְרֶת, דְּאִיהִי פְּנִימָאָה, רָזָא דְּכִהְנָא, כְּדִין וַיִּכְפֹּר עַל הָעָם וַיַּעֲמֹד בֵּין הַמֵּתִים וּבֵין הַחַיִּים, בֵּין אֵילָנָא דְּחַיִּי, וּבֵין אֵילָנָא דְּמוֹתָא, כְּדִין יְמִינָא קְרִיב דָּא בְּדָא, וְתַעֲצֹר הַמִּגְפָּה, זַכָּאָה חוּלְקָא דְּכִהְנָא, דְּכִהְנָא אֵית לִיהָ חֵילָא לְעֵילָא, וְאֵית לִיהָ חֵילָא לְתַתָּא, וְהוּא גְרִים שְׁלֵמָא לְעֵילָא וְתַתָּא, וּבְכָל זְמָנָא, שְׁמָאֲלָא פְּלַח לְיְמִינָא, הַה"ד וְלֹוּ עֲלִיךְ וַיִּשְׁרְתוּךָ, וַיְמִינָא בְּשִׁמְאָלָא מִשְׁתַּכְּחִי בְּמִקְדָּשׁ.

7. "Whatever your hand finds to do, do it with your strength"

Rabbi Shimon explains to his son that a person must include life from the Tree of Life in his life here, because life, the secret of illumination of wisdom, prevails only here, in Malchut. All the words of King Solomon were spoken in the secret of Wisdom, and his verses mean that a person

must always include the left in the right; when his actions are on the right side God will dwell with him in this world and will gather him to Himself in the World to Come. A person cannot decide to ask for mercy after death because "there is no work, nor device, nor knowledge, nor wisdom" after he leaves this world. All his deeds here must be done for the sake of God. Rabbi Shimon says that every night a person must account for his actions that day, repent of them and ask for compassion for them. Whoever strives through knowledge and wisdom to know God will not be among the wicked who are judged in Gehenom at Sheol; he will instead be raised higher and higher to the place of many lights.

28. Rabbi Elazar was standing in the presence of his father, Rabbi Shimon. He told him that it says: "live joyfully with the wife whom you love all the days of the life of your vanity" (Kohelet 9:9). WHAT IS THE EXPLANATION? He said to him: Come and behold. The verse: "live joyfully with the wife whom you love," is the secret that a person must include life, FROM THE TREE OF LIFE, THAT IS ZEIR ANPIN, in this place, WHICH IS MALCHUT REFERRED TO AS 'WOMAN'. One does not go without the other, ZEIR ANPIN WITHOUT MALCHUT. A person must include the measure of the day at night; THAT IS, A MEASURE OF ZEIR ANPIN, REFERRED TO AS 'DAY' IN MALCHUT, REFERRED TO AS 'NIGHT', AND VICE VERSA, the measure of night in the day. That is the meaning of: "live joyfully with the wife whom you love all the days of the life of your vanity." What is the reason? "For that is your portion in life," since life, THAT IS, THE SECRET OF ILLUMINATION OF CHOCHMAH, does not prevail except on this, ON MALCHUT, SINCE THE ILLUMINATION OF CHOCHMAH DOES NOT BECOME REVEALED IN ANY OTHER PLACE THAN HER. "And in your labor in which you do labor under the sun" (Ibid.) is as you say: "in all your ways acknowledge (Heb. da'ehu) Him, and He shall direct your paths" (Mishlei 3:6). DA'EHU INCLUDES THE LETTERS OF KNOW (HEB. DA) VAV-HEI, WHICH ARE ZEIR ANPIN AND MALCHUT.

29. Come and behold: all the worlds of King Solomon are deeply concealed in Wisdom. These verses seem as if the restriction has been removed, since it says following that: "whatever your hand finds to do, do it with your strength, for there is no work, nor device..." (Kohelet 9:10). This verse must be studied carefully. Did Solomon, who had higher wisdom than any world inhabitants, indeed say this?

30. HE RESPONDS: It is only that all the words of Solomon, the king, were spoken in the secret of Wisdom. Come and behold: "whatever your hand finds to do, do it with your strength." That means that a person needs to include the left in the right, and everything he does should only be composed of the right. "whatever your hand finds to do," is the left, WHICH IS CALLED 'HAND', and, "to do...with your strength," is right, as it is written, "Your right hand, Hashem, is glorious in power" (Shemot 15:6). As soon as a person is careful so that all his actions are on the right side, he will gather the left into the right, and the Holy One, blessed be He, will dwell within him in this world and will gather him to be with Him in the World to Come.

28. רַבִּי אֶלְעָזָר הָיָה קָאִים קָמִיָּה דְּרַבִּי שְׁמַעוֹן אֲבוּהָ, א"ל, כְּתִיב רָאָה חַיִּים עִם אִשָּׁה אֲשֶׁר אֹהֶבֶת כָּל יְמֵי חַיֵּי הַבֶּלֶךְ. א"ל, ת"ח, רָאָה חַיִּים עִם אִשָּׁה אֲשֶׁר אֹהֶבֶת דָּא הוּא רְזָא, דְּבַעֲי בִּר נָשׁ לְאַכְלֵלָא חַיִּים בְּאַתֵּר דָּא, דָּא בְּלֹא דָא לֹא אֲזָלָא. וּבַעֲי ב"נ לְאַכְלֵלָא מִדַּת יוֹם בְּלִילָה, וּמִדַּת לַיְלָה בַּיּוֹם. וְדָא הוּא רָאָה חַיִּים עִם אִשָּׁה אֲשֶׁר אֹהֶבֶת מֵאִי טַעְמָא כִּי הִיא חֹלְקָא בְּחַיִּים, דְּחַיִּים לֹא שְׂרָאָן אֲלֵא עַל דָּא. וּבַעֲמֵלָךְ אֲשֶׁר אֵתָּה עֹמֵל תַּחַת הַשֶּׁמֶשׁ, כְּמָה דְּאָמַר בְּכָל דְּרֵכֶיךָ דַּעְהוּ וְהוּא יִישֹׁר אַרְחוּתֶיךָ.

29. וּת"ח כָּל מְלוֹי דְּשִׁלְמָה מְלָכָא, בְּלָהוּ סְתִימִין לְגוּ בְּחֻכְמָתָא, וְהִנֵּי קְרָאִי אֶתְחִזּוֹן דְּהוּתָּרָה רְצוּעָה, כְּמָה דְּכְתִיב בְּתַרְיָה, כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַךְ עֲשֵׂה כִּי אֵין מַעֲשֶׂה וְחֻשְׁבוֹן וְגו'. הֵאִי קְרָא אֵית לְאַסְתַּבְּלָא בֵּיה, כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַךְ עֲשֵׂה, וְכִי שִׁלְמָה דְּחֻכְמָתָא עֲלָאָה בֵּיה, יִתִּיר עַל כָּל בְּנֵי עֲלָמָא, אָמַר הָכִי.

30. אֲלֵא כָּל מְלוֹי דְּשִׁלְמָה מְלָכָא עַל רְזָא דְּחֻכְמָתָא אֶתְמַרְו. ת"ח, כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַךְ עֲשֵׂה, דָּא הוּא דְּבַעֲי בִּר נָשׁ לְאַכְלֵלָא שְׁמַאלָא בְּיְמִינָא, וְכָל מָה דְּהוּא עֲבִיד, מְבַעֲי לִיה דְּלֹא יְהוֹן אֲלֵא כְּלִילָן בְּיְמִינָא. כָּל אֲשֶׁר תִּמְצָא יָדְךָ, דָּא שְׁמַאלָא. לַעֲשׂוֹת בְּכַחַךְ: דָּא הוּא יְמִינָא, כַּד"א יְמִינָךְ יִי' נֹאדְרֵי בְּכַח. וְכִיּוֹן דְּבִר נָשׁ יִזְדַּהֵר דְּכָל עוֹבְדוֹי יְהוֹן לְסַטְרָא דְּיְמִינָא, וְיִכְלִיל שְׁמַאלָא בְּיְמִינָא, כְּדִין קוֹדֶשׁא בְּרִיךְ הוּא שְׂאֵרֵי בְּגוּוּיָה בְּהֵאִי עֲלָמָא, וְיִכְנִישׁ לִיה לְגַבְיָה לְהוּא עֲלָמָא דְּאֵתֵי.

31. A person should not say, 'When I get to that world, then I will ask the King for mercy and I will repent in His presence,' because IT IS FOR THIS THAT IT IS SAID: "for there is no work, nor device, nor knowledge, nor wisdom" after the person departs from this world. However, if a person desires the Holy King to illuminate him in this world and grant him a part in the World to Come, he should toil in this world to gather his activities to the right. All his deeds should be for the sake of the Holy One, blessed be He, for after departing this world to be judged in harsh Judgment and to be punished in Gehenom, there is no recourse to counsel, wisdom or understanding to be saved from that sentence.

32. Another explanation of: "for there is no work, nor device, nor knowledge, nor wisdom, in Sheol." There are levels upon levels in Gehenom, and the lowest level is "Sheol." An even lower level is "Avadon," and one is near the other. Whoever descends to Sheol will be put on trial. From there he can rise in a whistle, as it is written: "He brings down to Sheol, and brings up" (I Shmuel 2:6). Whoever is lowered to "Avadon" never rises FROM THERE.

33. For whoever has a good deed or is of those who do reckoning, it was already explained that each and every night, before he sleeps, he must make an accounting of the actions that he did all that day, repent for them, and ask for compassion for them. What is the reason THAT HE MUST DO THE ACCOUNTING at that time? Because during that period, the Tree of Death prevails on the world and all the world's inhabitants get a taste of death. THEREFORE, at that time, a person must make an accounting of his deeds and confess them, since it is a time of death. And they are called 'those who do reckoning'.

34. Similarly, this is the case for whoever strives in knowledge and wisdom to know his Master. AFTER HIS DEATH, WHEN THEY WILL BYPASS HIM to look and gaze at these wicked that are being judged in Gehenom at the level "Sheol," where all scream from these levels, he will not remain there and not be among them. About this, IT IS WRITTEN: "for there is no work, nor device, nor knowledge, nor wisdom, in Sheol." THERE IS NO ONE THERE WHO HAS A GOOD DEED, NOR ANYONE WHO HAS DEVICE, RECKONING, OR KNOWLEDGE, NAMELY, ONE WHO STRIVES TO KNOW, BECAUSE ALL THESE ARE NOT IN "SHEOL." And he will be found higher and higher, where many lights and candles and delightful things are present. And the Holy One, blessed be He, comes to be merry with the rest of the righteous in the Garden of Eden. Praised is the lot of the Righteous in this world and the World to Come. About them, it is written: "surely the righteous shall give thanks to Your Name: the upright shall dwell in Your presence" (Tehilim 140:14).

31. וְלֹא יֵימָא בַּר נֶשׁ בְּשַׁעֲתָא דְּאַתִּינָא לְהֵוּא עֲלֵמָא, בְּרִין אֲתַבַּע מִן מַלְכָּא רַחֲמִי, וְאִיתוּב קָמִיָּה, אֲלֵא בִּי אֵין מַעֲשֶׂה וְחֻשְׁבּוֹן וְדַעַת וְחֻכְמָה, בְּתַר דִּיסְתַּלַּק בַּר נֶשׁ מֵהָאֵי עֲלֵמָא, אֲלֵא אִי בְּעֵי בַּר נֶשׁ, דְּמַלְכָּא קִדִּישָׁא יִנְהִיר לֵיהּ לְהֵוּא עֲלֵמָא, וְיִתֵּן לֵיהּ חוּלְקָא לְעֵלְמָא דְּאַתִּי, וְיִשְׁתַּדַּל בְּהָאֵי עֲלֵמָא, לְאַכְלֵלָא עוֹבְדוֹי בִּימִינָא, וְכָל עוֹבְדוֹי יְהוֹן לְשִׁמָּא דְּקוּדְשָׁא בְּרִין הוּא, דְּהָא לְבַתַּר כִּד יִתְכַנְיֵשׁ מֵהָאֵי עֲלֵמָא, לְאַתְרָנָא בְּדִינָא תְּקִיפָא, בְּדִינָא דְּגִיּהֶנָּם, לֵית תַּמָּן עֵיטָא וְחֻכְמָה וְסַכְלָתָנּוּ לְאַשְׁתַּזְבָּא מִן דִּינָא.

32. ד"א בִּי אֵין מַעֲשֶׂה וְחֻשְׁבּוֹן וְדַעַת וְחֻכְמָה בְּשָׁאוּל. בְּגִיּהֶנָּם, אִית בִּיהּ מְדוּרִין עַל מְדוּרִין. מְדוּרָא תַּתָּא שָׁאוּל. מְדוּרָא תַּתָּא מִנִּיהּ, אֲבָדוֹן. וְדָא סְמִיךְ לְדָא. מֵאן דְּנַחֲתִית לְשָׁאוּל, יִדְוֹנוּן לֵיהּ וּמִתַּמָּן יִצְמַצֵּף וְעוֹלָה. הֵה"ד מוֹרִיד שָׁאוּל וְעַל. וּמֵאן דְּנַחֲתִית לְאַבְדוֹן, תּוּ לֹא סְלִיךְ לְעֵלְמִין.

33. מֵאן דְּאִית בִּיהּ עוֹבְדָא טָבָא, אוּ דְּאִיהוּ מְאִרִי דְּחוּשְׁבָּנָא, הָא אוּקְמוּהּ דְּבָכָל לִילֵיא וְלִילֵיא עַד לֹא יִשְׁכַּב, וְעַד לֹא נָאִים, בְּעֵי בַּר נֶשׁ לְמַעַבְדַּר חוּשְׁבָּנָא מְעוֹבְדוֹי דְּעֵבֵד כָּל הָהוּא יוֹמָא, וְיִתוּב מִנִּיָּהּ, וְיַבְעֵי עֲלִיָּהּ רַחֲמִי. מ"ט בְּהֵיא שַׁעֲתָא. בְּגִין דְּהֵיא שַׁעֲתָא אִילָנָא דְּמוֹתָא שְׂאִרִי בְּעֵלְמָא, וְכָל בְּנֵי עֲלֵמָא טַעֲמִין טַעֲמָא דְּמוֹתָא, וְבְּעֵי בְּהֵיא שַׁעֲתָא לְמַעַבְדַּר חוּשְׁבָּנָא מְעוֹבְדוֹי, וְיִוְרִי עֲלִיָּהּ, בְּגִין דְּאִיהוּ שַׁעֲתָא דְּמוֹתָא, וְאֵלִין אֲקִרֹן מְאִרִי דְּחוּשְׁבָּנָא.

34. וְכֵן מֵאן דְּאַשְׁתַּדַּל בְּדַעַת וּבְחֻכְמָה לְמַנְדַּע לְמֵאֲרִיָּה, כִּד יַעֲבִרוּן לֵיהּ לְאַסְתַּכָּאָה וְלְאַסְתַּבְּלָא בְּאִינוּן חֵיבִין דְּאַתְרִידוּ בְּגִיּהֶנָּם, וּבְדִרְגָּא דְּשָׁאוּל, וְכִלְהוּ צוּחִין מְאִינוּן דְּרִגִּין, הוּא לֹא יִשְׁתַּאֲר תַּמָּן, וְלֹא יִשְׁתַּכַּח בִּינִיָּהּ, וְעַל דָּא אֵין מַעֲשֶׂה וְחֻשְׁבּוֹן וְדַעַת וְחֻכְמָה בְּשָׁאוּל, וְלֹא יִשְׁתַּכַּח אֲלֵא לְעוֹלָא לְעוֹלָא, בְּאַתְר דְּכֻמָּה נְהוּרִין וּבּוֹצִינִין, וְכֻמָּה כְּסוּפִין שְׂאֵרן בִּיהּ, וְקוּדְשָׁא בְּרִין הוּא אֲתִי לְאַשְׁתַּעֲשַׂע עִם שְׂאֵר צְדִיקֵיא דִּי בְּגִין עֲדָן. זִבְאָה חוּלְקָהוֹן דְּצְדִיקֵיא בְּהָאֵי עֲלֵמָא, וּבְעֵלְמָא דְּאַתִּי, עֲלִיָּהּ כְּתִיב אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ וְיִשְׁבּוּ יִשְׂרָאֵל אֶת פָּנֶיךָ.

Rabbi Aba tells us that when God wanted to create the world He did so with the Torah, and through it the world became perfected. When Adam emerged into the world the world was perfected, but when the spirits and demons emerged the world seemed to be faulty and lacking. However, when the children of Yisrael were sanctified the Levites were placed on the left side to restore the left. For this reason the Levites must be cleansed, for they who completed the perfection of the left side ended the flaw of the world. Rabbi Aba says that if judgment had not existed in the world people would not have followed the Torah nor would they have performed the entire service that has to be done for God, and which is done by the Levites. Rabbi Yitzchak tells us that in the future God will brighten the light of the moon to be as bright as the sun, and that He will brighten the sun seven times what it is now.

35. "But the Levites (lit. 'Levite, he') shall do the service of the Tent of Meeting..." (Bemidbar 18:23). Rabbi Aba opened the discussion with the verse: "it is he that sits upon the circle of the earth" (Yeshayah 40:22). Come and behold: when the Holy One, blessed be He, wanted to create the world, it rose in His wish and He created it with the Torah, and through it, it became perfected. This is what is written: "when He established the heavens, I was there" (Mishlei 8:27), and it is written, "then I was by Him, as a nursling (Heb. amon)" (Ibid. 30). It was explained that we should not pronounce it 'amon', but rather, 'oman (lit. 'craftsman')'; SHE WAS FOR HIM THE CRAFTSMAN OF THE UNIVERSE.

36. When He came to create Adam, we were taught that the Torah said, 'is it in vain, that You are called long suffering and abundant in love?' AND IF THERE WILL BE NO MAN WHO WILL SIN, FOR WHOM WILL YOU RESTRAIN ANGER? At the time that Adam emerged into the world, the luster of his face was from above and from below. All the creatures were fearful of him, as it was explained. Come and behold: the world had no endurance and was not perfected until that time when Adam emerged in total perfection and that day was sanctified. A Holy Throne was prepared for the King, WHICH IS MALCHUT. Then the upper and the lower grades were considered complete, and joy was attained in all the worlds.

37. At the moment when the day wished to be sanctified, spirits and demons emerged to have a body created for them. However, the day was sanctified and they were not created. The world appeared to be left as if faulty in its work and lacking, BECAUSE OF THE PRESENCE OF THESE SPIRITS AND DEMONS. However, as soon as Yisrael were sanctified and perfected in their level, the Levites were placed on the left side. Then that flaw of the world was perfected, WHAT WAS DONE on the left, DUE TO THE EXISTENCE OF THE SPIRITS AND DEMONS, BECAUSE THROUGH THE LEVITES, THE LEFT WAS GATHERED INTO THE RIGHT AND THE LEFT WAS THEREBY RESTORED.

38. Therefore, the Levites must be cleansed and everything must be gathered into the right so that the world is not flawed. Due to this, it is written: "but the Levite, he shall do the service." He who completed the perfection of the left side ended the flaw of the world. Even that northern side that was missing in the world when the Holy One, blessed be He, created the world, THE LEVITES ALSO COMPLETED, SINCE the Levites at the Ark completed everything. What is the meaning of 'at the Ark'? It means with that burden they carried at the Tabernacle, DURING THE TRAVEL PERIOD OF THE TABERNACLE, all that was flawed was restored to perfection.

35. וְעַבְד הַלְוִי הוּא אֶת עֲבוֹדַת אֹהֶל מוֹעֵד וְגו'. רַבִּי אָבָא פָתַח, הַיּוֹשֵׁב עַל חוּג הָאָרֶץ וְגו'. ת"ח, כִּד בְּעָא קוּדְשָׁא בְרִיךְ הוּא לְמַבְרִי עֲלָמָא, סְלִיק בְּרַעוּתָא קַמִּיהּ, וּבְרָא לִיהּ בְּאוֹרֵייתָא. וְכֵה אֲשַׁתְּכַלֵּל. הַה"ד בְּהַכִּינוּ שָׁמַיִם שֵׁם אֲנִי. וּכְתִיב וְאֶהְיָ אֶצְלוֹ אֲמוֹן. וְהָא אֻקְמוּהּ, אֵל תְּקָרִי אֲמוֹן, אֵלָא אֻמָּן.

36. כִּד אֶתִּי לְמַבְרִי אָדָם, וְהָא אֶתְמַר, אֲמַרְה תּוֹרָה וְכִי לְמַגְנָא אֶתְקֵרִיאת אַרְךְ אַפִּים וְרַב חֶסֶד. בְּהֵיכָא שְׁעָתָא דְנִפְיָק אָדָם לְעֲלָמָא, הוּהּ זִיו פְּרִצּוּפָא דִּילִיָּה מַעִילָא וּמַתָּתָא, וְהוּוּ דְחָלִין מַגִּיָּה כָּל בְּרִיין, וְאֻקְמוּהּ. ת"ח, לֹא אֶתְקִיִּים עֲלָמָא, וְלֹא אֲשַׁתְּלִים, עַד הָהִיא שְׁעָתָא דְנִפְיָק אָדָם בְּשִׁלְמוֹ דְכָלָא, וְאֶתְקַדַּשׁ יוֹמָא, וְאֶתְתַּקֵּן כְּרִסְיָא קְדִישָׁא לְמַלְכָּא, כְּדִין אֲשַׁתְּלִימוֹ עֲלָי וְתַתָּאי, וְאֲשַׁתְּכַחוּ חֲדוּן בְּכֻלָּהוּ עֲלָמִין.

37. בְּהֵיכָא שְׁעָתָא דְבְּעָא יוֹמָא לְאֶתְקַדַּשׁ, הוּוּ נִפְקִי רוּחֵיהוֹן דְּשִׁדִּין לְאֶתְבְּרִי גּוּפָא דְלֵהוֹן, וְאֶתְקַדַּשׁ יוֹמָא, וְלֹא אֶתְבְּרִיאוּ, וְאֲשַׁתָּאֵר עֲלָמָא כְּמָה דְאֶתְפָּגִים מַעֲבִידָתָא וְאֶתְחַסֵּר, בֵּינן דְאֶתְקַדַּשׁוּ יִשְׂרָאֵל, וְאֲשַׁתְּלִימוֹ בְּדִרְגִיָּהוֹן, וְאֲשַׁתְּכַחוּ לִיּוֹאֵי בְּסִטֵּר שְׁמָאֵלָא, כְּדִין אֲשַׁתְּלִים הֵהוּא פְּגִימָא דְעֲלָמָא, דְּמַסְטֵר שְׁמָאֵלָא.

38. וּע"ד בְּעָאן לְאֶתְדַכָּא לִיּוֹאֵי, וּכְדִין כָּלָא אֶתְכַלִּיל בִּימִינָא, וְעֲלָמָא לֹא אֶתְפָּגִים, וּבג"כ כְּתִיב, וְעַבְד הַלְוִי הוּא. הוּא אֲשֵׁלִים לְסִטֵּר שְׁמָאֵלָא. הוּא אֲשֵׁלִים לְפָגִימוֹ דְעֲלָמָא. וְאֶמִּילוּ הֵהוּא סִטְרָא דְצִפּוֹן, דְאֲשַׁתָּאֵר חֶסֶר בְּעֲלָמָא, כִּד בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלָמָא. לִיּוֹאֵה בְּאֵרוּנָא אֲשֵׁלִים לְכָלָא. מֵאֵי בְּאֵרוּנָא. בְּהֵהוּא מְטוּלָא דְהוּוּ נְטִלִי בְּמַשְׁכְּנָא, אֲשַׁתְּלִים כָּל הֵהוּא פְּגִימוֹ עַל יְדִיהּ.

39. "BUT THE LEVITE, HE SHALL SERVE"; "he" alludes to the left above, meaning THAT HE RESTORES THE LEFT ABOVE. The pronoun "he" indicates that it is included in the right. In addition, "he" is the Ancient One, THAT IS, KETER. FOR HIS SERVICE AND RESTORATION REACHES ALL THE WAY TO KETER, SINCE "HE" INDICATES THE HIDDEN. If Judgment, WHICH IS THE SECRET OF THE AMENDMENT OF THE LEVITES, had not existed in the world, people would not have been aware of the highest Faith. And people would not have engaged in the Torah, and the commandments of the Torah would not have been kept, nor would people have performed the entire service that is to be done in this world for the Holy King. Who performs it? One says: The Levites.

40. "But the Levite, he shall serve"; "he" is as it is written, "Hashem, He is the Elohim" (Devarim 4:35), SINCE THROUGH HIM THIS UNIFICATION IS ACCOMPLISHED. He finalizes that perfection so that all shall be one, so THAT ALL THE LEVELS WILL COMBINE AND UNIFY TO BECOME ONE. "He" INDICATES the extension OF THE LEFT towards the Congregation of Yisrael, WHICH IS MALCHUT, as it says, "His left hand is under my head" (Shir Hashirim 2:6), in order to connect AFTERWARDS. This mating together IS THE SECRET MEANING OF, "AND HIS RIGHT ARM EMBRACES ME." Who awakens this love OF, "HIS LEFT HAND IS UNDER MY HEAD," WHICH IS THE SECRET OF MARITAL LOVE? One says that it is "he," THE LEVI and also, "He," as it is written, "it is He who made us, and we belong to Him" (Tehilim 100:3), WHICH ALLUDES TO THE HOLY ONE, BLESSED BE HE. Therefore, "He" POINTS downward TO REPAIR THE FLAW THAT IS IN THE WORLD, and "He" is above TO RESTORE THE LEFT UP HIGH. "He" openly REVEALS FAITH AND SERVICE IN THE WORLD, and "He" is concealed, WHICH POINTS TO THE ANCIENT ONE. "He is the Elohim," WHICH POINTS TO UNIFICATION OF YUD HEI VAV HEI. HE IS THE ELOHIM AS MENTIONED.

41. Rabbi Yitzchak said: In the future, the Holy One, blessed be He, is destined to brighten the light of the moon to be as bright as the sun. The light of the sun will be seven times brighter, as it is written: "moreover the light of the moon shall be as the light of the sun..." (Yeshayah 30:26). It is also written: "your sun shall no more go down; nor shall your moon withdraw itself" (Yeshayah 60:20), and it is further written: "the sun shall be no more..." (Ibid. 19) Moses talks about the command to redeem the firstling, and that if one does not redeem his Nefesh and Ruach and Neshamah in the Torah he is destined to reincarnate again. He also speaks about the three times of exile and the last redemption. Ra'aya Meheimna (the Faithful Shepherd)

42. "Everything that opens the womb in all flesh...and the firstling of unclean beasts shall you redeem" (Bemidbar 18:15). This commandment is to redeem the firstling of a mule, that is, to redeem HIMSELF for the World to Come. If prior to going to that world he does not redeem his Nefesh and Ruach and Neshamah in Torah, he is destined to return back AND REINCARNATE in this world as originally, AS IT SAYS: "he shall return to the days of his youth" (Iyov 33:25), and receive Nefesh, Ruach and Neshamah.

39. הוא: לעילא לשמאלא. הוא: אתכליל בימינא, תו הוא: דא עתיקא. אלמלי דינא לא אשתבח בעלמא, לא הוּו ידעי בני נשא מהימנותא עלאה, ולא ישתדלון בני נשא באורייתא, ולא יתקיימו פקודי אורייתא, פולחנא שלימותא הישתבח בעלמא לגבי מלכא קדישא, מאן עביר ליה. הוי אומר דא ליוואה.

40. ותו ועבד הלוי הוא, כד"א כי יי' הוא האלהים. הוא אשלים שלימותא, למיהוי בלא חד. הוא: פשיטא לקבלא לכנסת ישראל, כד"א, שמאלו תחת לראשי, בגין לחברא זוגא כחדא. מאן אתער רחימותא. הוי אומר הוא. תו הוא כד"א הוא עשנו ולא אנחנו עמו. בג"כ הוא: לתתא. הוא: לעילא. הוא: אתגלייא. הוא סתים. הוא אלהים.

41. ר' יצחק אמר, זמין קודשא בריך הוא לאנהרא לסיהרא, בנהורא דשמשא. ונהורא דשמשא יהא על חד שבע זמנין. הה"ד והיה אור הלבנה כאור החמה וגו'. וכתיב לא יבא עוד שמשך וירחך לא יאסף. וכתיב לא יהיה לך עוד השמש וגו'.

רעיא מהימנא

42. כל פטר רחם לכל בשר וגו', ואת בכור הבמה הטמאה תפדה. פקודא דא לפדות פטר חמור, לפדות לעלמא דאתי. ואי קודם דאזיל להווא עלמא, לא יפדה נפשיה ורוחיה ונשמתייה באורייתא, עתיד לאחזרא להאי עלמא בדבקדמיתא. ישוב לימי עלומיו, ולקבל נפשא ורוחא ונשמתא.

43. It is written: "Io, El does all these things twice or three times with a man" (Iyov 33:29). THAT IS the children of Yisrael, since their redemption takes place without Torah, which is like silver (Heb. kesef) that is "Kisufa" (lit. 'delight') of the World to Come. They returned three other times to the exile and, at the last redemption when they will be redeemed through Torah, they will never ever return to exile. The rabbis came and gave him their blessings, saying, 'Faithful Shepherd, the Holy One, blessed be He, will redeem you and all the children of Yisrael will be redeemed through you, and you will be renewed with them and they with you.'

43. כְּתִיב הֵן כָּל אֱלֹהִים יַעֲלֶה אֶל פְּעָמִים שְׁלֹשׁ עִם גִּבּוֹר, וַיִּשְׂרָאֵל. בְּגִין דְּפִדְיוֹן דְּלֵהוּן הָוָה בְּלֹא תוֹרָה, דְּאִיהוּ כְּסָף כְּסוּפָא דְעֵלְמָא דְאַתִּי, אֶהְדְּרוּ תַלְתָּ זְמָנִין אַחֲרָנִין בְּגִלּוּתָא, וּבְפִדְיוֹנָא בְּתַרְיִיתָא דְפִדְיוֹנָא דְלֵהוּן יְהֵא בְּאוֹרִייתָא, לֹא יִהְיֶה רְדוּן לְעָלְמָא בְּגִלּוּתָא. אֲתוּ רַבָּנִין וּבְרִיכוּ לֵיהּ, וְאָמְרוּ רַעִיָא מְהֵימְנָא, קוּדְשָׁא בְּרִיךְ הוּא יַפְדֵּה לָךְ, וְכָל יִשְׂרָאֵל יִפְדוּן עַל יָדְךָ, וְתִתְחַדֵּשׁ עִמָּהוּן, וְאִינוּן עִמָּךְ.

9. Household arrangements

Moses compares a virtuous wife to the Shechinah, saying that whoever does kindness by Her will receive invaluable recompense but that whoever is sinful to Her will receive punishment beyond measure. He tells us that anyone who inherits a Neshamah or Ruach or Nefesh from the Shechinah does not require redeeming. The Shechinah's redemption is dependent on God, and that redemption is drawn by the Tefilin, the keeping of the Shabbat, the marking of the festival days, the mark of circumcision, the Torah and with several precepts.

44. The precept following this is the dealing in household arrangements. In the secret of wisdom, a man's house is his wife. If she is a woman of good and evil and he wishes to exchange a bad WOMAN for a good one, he should redeem her from that evil one and give her her worth. However, it says about a woman of the Tree of Life, THAT IS MALCHUT: "gold and glass cannot equal it: and the exchange of it shall not be for vessels of fine gold" (Iyov 28:17). She is invaluable, as it says, "a virtuous woman is a crown to her husband" (Mishlei 12:4), and it also says, "who can find a woman of worth..." (Mishlei 31:10). That is the Shechinah. Whoever does kindness by Her shall receive invaluable recompense, and whoever is sinful to Her shall receive punishment beyond measure.

44. פְּקוּדָא בְּתַר דָּא, לְדוּן בְּעַרְפֵּי בֵּית. וּבְרָזָא דְחֻכְמָתָא, בֵּית דְּבִי, דָּא אֲתָתָא. אִי אִיהִי אֲתָתָא דְטוֹב וְרַע, וּבְעֵי לְהַמִּיר רַעָה בְּטוֹבָה, יַפְדֵּה לָהּ מֵהָהוּא רַע, וְיִהְיֶה לֵיהּ עֶרֶךְ דִּילָהּ. אֲבָל אֲתָתָא דְאִילָנָא דְחַיָּיָא, אֲתָמַר בֵּהּ לֹא יַעֲרֻכָּנָה זָהָב וְחֻכְבִּית וְתַמּוּרְתָּהּ כְּלִי פֶזַז, וְאִין לָהּ עֶרֶךְ. כִּמָּה דְאַתָּמַר, אִשְׁתְּ חֵיל עֲטָרַת בַּעֲלָהּ. וְאַתָּמַר אִשְׁתְּ חֵיל מִי יִמְצָא וְגו'. וְדָא שְׂכִינְתָא. מֵאן דְּגָמִיל חֶסֶד עִמָּהּ, לִית עֶרֶךְ לְאַגְרָא דִּילָהּ. וּמֵאן דְּחָאֵב לְגַבָּהּ, לִית עֶרֶךְ לְעֹנְשָׁא דִּילָהּ.

45. She has many maidservants who serve her. Each and every one of them has value and each one needs a ransom, MEANING TO RANSOM HER FROM THE HOLD OF THE OTHER SIDE. However, a Neshamah or Ruach or Nefesh inherited from the Shechinah does not require redeeming, since it is said about the Shechinah, "I am Hashem, that is My Name, and My glory will I not give to another" (Yeshayah 42:8). Her redemption is dependent on the Holy One, blessed be He, which Yisrael draw to Her by the knot of the Tefilin, with the Shabbat sign, with the marking of the festival days, with the mark of circumcision, with Torah, and with many precepts. Since Her ransom is dependent on the Holy One, blessed be He, this is what it says, "but I acted for My Name's sake," (Yechezkel 20:9) and for her: "and yet for all that (Heb. zot)..." (Vayikra 26:44). In this manner, people perform many precepts in order to receive recompense. Each precept has a value in that world. However, the punishment for someone who transgresses them has no value.

45. כִּמָּה שְׂפָחוֹת אֵית לָהּ דְּמִשְׁמָשִׁין לָהּ, וְכָל חָדָא וְחָדָא מְנִייהוּ, אֵית לָהּ עֶרֶךְ. וְכָל חַד וְחַד צְרִיךְ פְּדִיוֹן. אֲבָל מֵאן דִּירִית נִשְׁמָתָא, אוֹ רוּחָא, אוֹ נֶפֶשׁ מִשְׁכִּינְתָא, לֹא צְרִיךְ פְּדִיוֹן, דְּשְׂכִינְתָא עָלֶיהּ אֲתָמַר אֲנִי יי' הוּא שְׁמִי וּכְבוֹדִי לֹאֹחֵר לֹא אֶתֵּן. דְּפִדְיוֹן דִּילָהּ בְּקוּדְשָׁא בְּרִיךְ הוּא תְּלִיא. דְּאֲמַשְׁכֵּן לָהּ יִשְׂרָאֵל, בְּקִשּׁוּרָא דְתַפְּלִין, בְּאוֹת דְּשַׁבָּת, בְּאוֹת דְּיוֹמִין טְבִין, בְּאוֹת דְּבְרִית, וְתוֹרָה, בְּכִמָּה פְּקוּדִין. דְּפִדְיוֹן דִּילָהּ תְּלִיא בְּקוּדְשָׁא בְּרִיךְ הוּא, הַה"ד וְאֵעֵשׂ לְמַעַן שְׁמִי, וּבְגִינָה וְאַף גַּם זֹאת. הֵכִי כִמָּה פְּקוּדִין אִינוּן דְּעִבְדִּין בְּנֵי נֶשָׁא עַל מְנַת לְקַבֵּל פֶּרֶס. וְכִמָּה חוּבִין. וְלִכְּל פְּקוּדָא אֵית לֵיהּ עֶרֶךְ בְּהָהוּא עֵלְמָא. אֲבָל עוֹנְשָׁא לְמֵאן דְּאֵעְבֵּר עֲלִייהוּ, אִין לֵיהּ עֶרֶךְ וְשִׁיעוּר.

10. Devoting one's possessions to the priest

Moses speaks about anger, saying that there is deadly poison in rage, and that when one is angry it is the same as if he is an idol worshipper.

Therefore the person who sins in anger must give his offering to the priest because the priest is compassion and blessing and will cause the anger in the left to be subdued and replaced with mercy.

46. The next precept after this one relates to someone who devotes his possessions to the priest. This is what is written: "everything devoted in Yisrael shall be yours" (Bemidbar 18:14). That is the secret meaning of: "everything that opens the womb in all flesh, which they bring to Hashem, whether it be of men or beasts" (Ibid. 15). Womb (Rechem; Resh- Chet-Mem) AMOUNTS TO RESH-MEM-CHET (=248) by resetting the letters, like the number of 248 limbs and organs of a man, about whom it is said: "in wrath remember mercy (Heb. rachem)" (Chavakuk 3:2). After a person sins in anger and dedicates this beast to Him, another El, a serpent, dwells ON IT, as it says, "you are cursed above all cattle" (Beresheet 3:14), and he is to the left of man. Therefore, the Holy One, blessed be He, commanded that IT be given to the priest, who is compassion and blessing, in order to subdue the anger, SINCE in that person the bitterness is stirred, which is the sword of the Angel of Death. THEREFORE, the right is awakened toward him with compassion, and the anger in the left is subdued. And so when angry, have compassion; "in wrath remember mercy."

47. When one is angry, there is deadly poison in his rage. About him, the masters of the Mishnah have stated: Whoever is angry, it is as if he is an idol-worshipper, since the Other Side burns the person and by giving that beast to the priest, that possession separates from him. Samael, a strange El, consecrated destruction, and his female is a curse that is contained in all the curses mentioned in the book of Devarim. The Holy One, blessed be He, granted blessings throughout the Torah and all the blessings are from the right, to which the priest holds on. Due to this, any consecration needs to be given to the priest, who burns it in fire and destroys it from the world. The fire of the left gets calmed in the right, which is water, and "then the king's wrath was pacified" (Ester 7:10) through it.

11. Two out of one hundred

We hear from the Faithful Shepherd about the next precept, that is to set aside a great offering, two out of one hundred. This means to unify God twice a day with the morning prayer and the evening prayer. We learn the gematria that explain the one hundred from the name Yud Hei Vav Hei and the ten Sfirot and the word Tzadik or Righteous. Moses also mentions the hundred blessings that a person is required to do every day to bless God. He refers to several offerings and emphasizes the importance of the mating of Zeir Anpin and Malchut.

48. The precept after this is to separate aside a great offering, and it was set at two out of one hundred. HE INQUIRES: What is an offering? HE RESPONDS: The rabbis in the Yeshivah SAID, 'This offering requires the setting aside two out of one hundred.' According to Sitrei Torah (lit. "the hidden Torah"), what DOES IT ALLUDE TO? It means that whoever wishes to taste OF HER shall be killed if he is a stranger. That means the strange El, Samael, since the Holy One, blessed be He, said, "that they bring Me an offering (Heb. trumah)" (Shemot 25:2) two (Heb. tri) out of a hundred (Heb. me'ah). THIS MEANS to unify Him twice a day, which is two out of a hundred, THAT ARE 49 letters of Sh'ma, and, 'blessed is the glorious Name of His kingdom forever and ever', of the evening prayer Arvit, and the 49 letters of the morning prayer. Two are missing HERE for THE COMPLETION of one hundred and they are the higher Shechinah, WHICH IS BINA, and the lower Shechinah, WHICH IS MALCHUT. With both combined, they must be unified with the Holy One, blessed be He, that is, the cubit, the measurement of both. AND TOGETHER WITH THEM, IT IS a hundred. Amah (Eng. 'cubit') has the

46. פְּקוּדָא בְּתַר דָּא, לְדוֹן בְּמַחְרִים נִכְסֵיו לְכַהֵן, הָה"ד כָּל חֶרֶם בְּיִשְׂרָאֵל לָךְ יְהִיָּה. וְרָזָא דָּא כָּל פֶּטֶר רַחֵם לְכָל בָּשָׂר אֲשֶׁר יִקְרִיבוּ לִי בְּאֶרֶם וּבְבִהֶמָּה. רַחֵם: בְּהִיפּוֹךְ אֲתוּוֹן כְּחוּשְׁבָן רַמ"ח אֲבָרִים דְּב"נ, עֲלִיָּהּ אֲתַמֵּר בְּרַגְזָא רַחֵם תִּזְכּוֹר. בְּתַר דְּכַעִּיס ב"נ, וּמַחְרִים הֵהוּא בְּעִירָא לְגַבִּיָּה, הָא שְׂרִיָּא אֶל אַחֵר נֶחֱשׁ, דְּאֲתַמֵּר בִּיָּה, אֲרוּר אֲתָה מִכָּל הַבְּהֵמָה, וְאִיהוּ לְשִׁמְאֵלָא דְּב"נ. בְּגִין דָּא מְנִי קוּדְשָׁא בְּרִיךְ הוּא, לְמִיָּהֵב לְכַהֵנָּא, דְּאִיהוּ רַחֲמֵי בְּרַכָּה, לְאַתְכַּפִּיָּיא רַגְזָא דְּאֲתַעַר בְּהֵהוּא ב"נ מְרָה, חֲרָבָא דְּמִלָּאךְ הַמּוֹת, וְאֲתַעַר יְמִינָא לְגַבִּיָּה בְּרַחֲמֵי, וְאַתְכַּפִּיָּיא רֹגְזָא דְּשִׁמְאֵלָא, וְהֵאֵי אִיהוּ בְּרַגְזָא רַחֵם תִּזְכּוֹר.

47. מֵאֵן דְּכַעִּיס, דְּאִית לִיה בְּכַעִּס סַם הַמּוֹת, דְּעִלִּיָּה אוּקְמוּהּ מֵאֲרֵי מִתְּנִיתִין, כָּל הַכּוּעֵס כְּאִילוּ עוֹבֵד ע"ז. בְּגִין דְּסִטְרָא אַחֲרָא אֲתוּקְדַת בְּב"נ. וּבְהֵיָּא בְּעִירָא דִּיהֵיב לְכַהֵנָּא אֲתַפְרֵשׁ חֶרֶם מְנִיָּה, וְסִמְאֵל אֶל אַחֵר חֶרֶם, וְנוֹקְבָא דִּילִיָּה קִלְלָה, כְּלוּלָה מִכָּל קִלְלוֹת שְׁבַמְשֻׁנָּה תוֹרָה. וְקוּדְשָׁא בְּרִיךְ הוּא בְּרִיךְ בְּכָל אוֹרִיָּתָא כָּלָא, וְכָל בְּרַכָּאן מִיְמִינָא, דְּאֲחִיד בָּהּ כֵּהֵן. וּבְגִין דָּא כָּל חֶרֶם צְרִיךְ לְמִיָּהֵב לִיה לְכַהֵנָּא, דְּאִיהוּ אֹכִיל לִיה בְּנוּרָא, וְשַׁצִּי לִיה מַעֲלָמָא, וְשַׁכִּיךְ אֲשָׁא מִשְׁמָאֵלָא בִּימִינָא, דְּאִיהוּ מִיָּא, וּבִיָּה וְחִמַּת הַמֶּלֶךְ שָׂכָכָה.

same letters of Me'ah (Eng. 'hundred'). In changing the letters, it forms Ha'em (Eng. 'the mother'), WHICH ALLUDES TO BINAH.

49. In addition, "then it shall be that when you eat of the bread of the land, you shall offer up a gift to Hashem" (Bemidbar 15:19). "...offer up..." is as is written: "and lifted up its hands on high" (Chavakuk 3:10), BECAUSE, "LIFTED UP ITS HANDS," IS EXPLAINED AS THE TEN FINGERS ON HIS HANDS. This refers to the ten fingers. Lifting them, THAT IS, ACCORDING TO THE MEANING OF, "LIFT UP YOUR HANDS IN THE SANCTUARY" (TEHILIM 134:2), is to the ten Sfirot that are Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The numerical values equal 45, Mem-Hei, by EXCHANGING letters of the alphabet USING THE SYSTEM IN WHICH ALEPH=TAV, BET=SHIN, Mem-Hei amounts to one hundred. This is because THE MEM IS SUBSTITUTED WITH YUD ACCORDING TO THE COMBINATION Yud=Mem. IN ALEPH=TAV, BET=SHIN AND THE HEI CHANGES WITH THE TZADIK ACCORDING TO THE COMBINATION OF Hei=Tzadik. TZADIK PLUS YUD TOTALS ONE HUNDRED. This is why it has been explained by the rabbis, the sages of the Mishnah, that, "and now Yisrael, what (Heb. mah, Mem-Hei) does Hashem your Elohim require of you" (Devarim 10:12). Do not pronounce it 'Mah', but rather, 'hundred' or 'Meah'. That corresponds to the hundred blessings that a person is required to bless his Master with daily. That is because a person needs to taste daily FOR THE SAKE OF his Master. Therefore, IT IS WRITTEN, "that they bring Me an offering."

50. There are several offerings there. There is an offering mentioned in the Torah, SINCE TRUMAH (ENG. 'OFFERING') CONSISTS OF TORAH AND THE LETTER MEM. That is an offering, which is the Torah, given in Mem (=forty) days. If you say that yet I ate from her IN THOSE FORTY DAYS, does it not say: "and he was there with Hashem forty days and forty nights; he did neither eat bread, nor drink water" (Shemot 34:28)? It was kept until this time, MEANING UNTIL THE ERECTION OF THE TABERNACLE. This was an offering to the Holy One, blessed be He, and if the King did not eat, THAT IS, THERE WAS NO MATING OF ZEIR ANPIN AND MALCHUT REFERRED TO AS 'EATING', how could his servants eat? Following that, AFTER THE TABERNACLE WAS ERECTED, it says, "I have gathered my myrrh with my spice" (Shir Hashirim 5:1) - THAT THERE WAS A MATING OF ZEIR ANPIN AND MALCHUT. Following that, it is written, "eat, O dear ones" (Ibid.), and the servants could eat; THAT IS, THEY WILL RECEIVE FROM THE ILLUMINATION OF THIS MATING.

12. To set aside tithe

Moses speaks about the next precept, that is to set aside a tithe for the Levites. This offering comes from the left, Gvurah and is given to the right, Chesed. Again Moses elaborates on the numerical values of many letters and words as derived from the amounts of offerings prescribed in scripture.

48. פְּקוּדָא בְּתַר דָּא לְהַפְרִישׁ תְּרוּמָה גְּדוּלָּה, וְאוֹקְמוּהָ תְּרֵי מִמָּאָה, מֵאֵי תְּרוּמָה. רַבְּנָן דְּמַתִּיבְתָּא, הֵיא תְּרוּמָה דְּצָרִיכִין לְאַפְרָשָׁא תְּרֵי מִמָּאָה, בְּסַתְרֵי תוֹרָה מֵאֵי נִיהוּ. מֵאֵן דְּבַעֵי לְמַטְעָם, אֵי הוּא זֶר יוֹמַת וְהֵינּוּ אֶל זֶר סְמָא"ל. דְּקוּדְשָׁא בְּרִיךְ הוּא אֲמַר וַיִּקְחוּ לִי תְּרוּמָה, תְּרֵי מִמָּאָה, לִיחָדָא לִיהָ תְּרִין זְמָנִין בְּיוֹמָא, דְּהֵינּוּ תְּרֵי מִמָּאָה, בְּמ"ט אֲתוּן דְּשָׁמַע וּבְרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וְעַד דְּעֶרְבִית, וּבְמ"ט אֲתוּן דְּשַׁחֲרִית, חֲסֵרִין תְּרִין מִמָּאָה, אֵינּוּן שְׂכִינְתָּא עֲלָאָה, וְתַתָּאָה, בְּתַרְוֵיהוּ צָרִיךְ לִיחָדָא לְקוּדְשָׁא בְּרִיךְ הוּא, אִמָּה דְּתַרְוֵיהוּ. מְדָה דְּתַרְוֵיהוּ. מָאָה בְּאַמָּה. אֲמָ"ה בְּאַתּוּוֹי מֵא"ה אִיהוּ וְאִיהוּ בְּהַפֵּךְ אֲתוּן, הֵיא"ם.

49. וְעוֹד וְהִיא בְּאַכְלָכֶם מִלֶּחֶם הָאָרֶץ תְּרִימוּ תְּרוּמָה לֵינִי, תְּרִימוּ, כְּגוֹן רוּם יִדְהוּ נָשָׂא וְאֵינּוּן עֲשָׂר אֲצַבְעֵן, דְּסָלִיקוּ דְּלֵהוּן לְעֲשָׂר סְפִירָן, דְּאֵינּוּן יו"ד ה"א וָא"ו ה"א, דְּסָלִיקוּ מ"ה. וּבְאַתּוּן דְּאַלְפָּא בֵּיתָא, מָה סָלִיק מֵא"ה, י"ם ה"צ. וְהֵיא אִיהוּ דְּאוֹקְמוּהָ רַבְּנָן מֵאֵרִי מִתְּנִיתִין, וְעַתָּה יִשְׂרָאֵל מ"ה יי' אֱלֹהֶיךָ שׂוֹאֵל מֵעַמְּךָ, וְאֲמַרְוּ, אֵל תְּקִרֵי מָה אֵלָא מָאָה, לְקַבֵּל מָאָה בְּרַכָּאן דְּמַחֲיִיב ב"נ לְבְּרַכָּא לְמֵאֲרִיָּה בְּכָל יוֹמָא, וְהֵיא אִיהוּ דְּצָרִיךְ ב"נ לְמַטְעָם בְּכָל יוֹמָא לְמֵאֲרִיָּה, וּבג"ד וַיִּקְחוּ לִי תְּרוּמָה.

50. וְכִמָּה תְּרוּמוֹת אֵינּוּן, אֵינִי תְּרוּמָה מִדְּאוּרִינִיתָא, תוֹרָה מ'. וְהֵיא אִיהוּ תְּרוּמָה, תוֹרָה דְּאֲתִיבְהִיבַת בְּאַרְבָּעִים יוֹם. וְאֵי תִימְרוּן דְּאַכִּילְנָא מְנָה, הֵיא בְּתִיב וְהִיא מֹשֶׁה בְּהָר אֲרָבָעִים יוֹם וְאַרְבָּעִים לַיְלָה לָחֶם לֹא אָכַל וּמִיָּם לֹא שָׁתָה. נְטִירַת הָוָה עַד הַשְׁתָּא הֵיא תְּרוּמָה לְקוּדְשָׁא בְּרִיךְ הוּא. וְכִינּוּן דְּמַלְכָּא לֹא אָכַל, אֵיךְ אֲכָלִין עַבְדֵּי, דְּהֵיא לְבָתֵּר דְּאֲמַר אֲרִיתִי מוֹרֵי עַם בְּשָׁמִי, לְבָתֵּר אֲכָלוּ רַעִים, וַיִּכְלוּן עַבְדּוּי.

51. The precept after this is to set aside a tithe for the Levi. Thus is the Shechinah from the right side, which is Chesed. The great offering IS GIVEN to the priest, WHO IS CHESD. From the left side, Gvurah, the tithe offering IS GIVEN, REFERRING TO THE OFFERING OF TITHE belonging to Levi, which is the Shechinah ON THE LEFT SIDE.

52. THE YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 63, WHICH IS Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei-Yud, IS THE SECRET OF IMA, WHICH IS LEFT IN RELATION TO ABA, WHO IS YUD HEI VAV HEI OF NUMERICAL VALUE OF 72, SINCE 72 AND 63 ARE RIGHT AND LEFT. It is "three tenth measures shall you offer for a bullock" (Bemidbar 28:28), THAT IS, THE THREE YUD'S OF THE NAME OF THE FULL SPELLING OF 63, CALLED THE 'THREE TENTH MEASURES'. THIS IS SAID OF AN OX BECAUSE IT IS of that side about which is said, "and they four had the face of an ox on the left side" (Yechezkel 1:10). That is Gvurah, MEANING THE LEFT COLUMN. "...a tenth measure for one lamb..." That totals ten letters - Yud-Vav-Dalet-Hei-Aleph-Vav-Aleph-Vav-Hei-Aleph, and that is a tenth measure. THE TEN LETTERS and these ten LETTERS AMOUNT NUMERICALLY to Mem-Hei (=45), and Mem-Hei is one hundred (Heb. meah), AS EXPLAINED ABOVE.

53. Three tenth measures ALLUDE TO THE SETTING ASIDE OF THE DOUGH OFFERING, WHICH IS APPLICABLE TO A DOUGH OF THE SIZE OF FORTY THREE AND ONE FIFTH OF AN EGG'S SIZE. The three Yuds OF THE YUD HEI VAV HEI OF 63 ARE THREE LETTERS amounting to THE NUMERICAL VALUE OF THIRTY AND TOGETHER TOTAL 33, AND WITH the ten Sfirot in them - IN THE THREE YUD'S - totaling 43, WHICH IS THE SECRET OF 43 eggs. All this is Yud, SINCE THE NUMBER 43 IS DERIVED FROM THAT YUD, WHICH ARE THE THREE LETTERS OF YUD IN THE FULL SPELLING OF YUD HEI VAV HEI OF 63, AND THEIR AMOUNT IS THIRTY PLUS THE TEN SFIROT. The fifth of an egg's size that is added TO THE MEASURE OF 43 EGGS' SIZE, is due to the Hei, SINCE MALCHUT HAS THE ASPECT OF YUD AND THE ASPECT OF HEI. So the tithe, of the commandment that Yisrael are required to set aside a tithe, is due to the letter Yud IN MALCHUT, which is tithe of a tithe, MEANING THAT MALCHUT IS ONE OF TEN SFIROT AND NINE OF THE SFIROT ARE PART OF HER. THEREFORE, IT IS THE SECRET OF YUD and it is one of five SFIROT from the aspect of Hei. Anywhere it says ten, it is from the letter Yud, which is the Shechinah, which is one of ten Sfirot. One of five is from the aspect of Tiferet, due to the fact THAT TIFERET is the fifth of Keter, WHICH IS CHOCHMAH AND BINAH, CHESD, GVURAH AND TIFERET. When you count from Malchut to Tiferet, you will find that Tiferet is the fifth from bottom upwards. THAT IS, MALCHUT, YESOD, HOD, NETZACH AND TIFERET and the Shechinah is the fifth to it, TO TIFERET, AND ALL THESE FOUR - TIFERET, NETZACH, HOD AND YESOD, ILLUMINATE IN HER. THEREFORE, SHE IS THE SECRET OF HEI (=FIVE), SINCE FROM THIS HEI, THE ADDITION COMES OF ONE FIFTH OF THE EGG SIZE, AS EXPLAINED ABOVE.

51. פְּקוּדָא בְּתֵר דָּא לְהַפְרִישׁ מֵעֶשֶׂר לְלוֹי, וְאִיהִי שְׁכִינָתָא מְסֻטָּר דִּימִינָא דְאִיהִי חֶסֶד, תְּרוּמָה גְדוּלָּה לְכַהֵן. מְסֻטָּרָא דְשִׁמְאָלָא, דְאִיהִי גְבוּרָה, תְּרוּמָת מֵעֶשֶׂר לְלוֹי, דְאִיהִי שְׁכִינָתָא.

52. יו"ד ה"י וא"ו ה"י, שלשת עשרונים לפר, מְסֻטָּרָא דִּהְיוּא דְאִתְמַר בֵּיהּ, וּפְנֵי שׁוּר מִהַשְׁמָאל, וְדָא גְבוּרָה. וְעֶשְׂרֹן לְכַבֵּשׁ, וְדָא יו"ד ה"א וא"ו ה"א, דְסֻלִּיק לְעֶשֶׂר אֲתוּוֹן, הֵאֵי עֶשְׂרֹן. וְעֶשֶׂר לְמִ"ה וּמִ"ה לְמֵאָה.

53. אָבֵל שְׁלֹשָׁה עֶשְׂרֹנִים י' י' י', וְסֻלִּיקִין לָל', וְי' סְפִירָן בְּהוֹן, סֻלִּיקִין מ"ג בִּינִים וְכֹלָא יו"ד, חוּמֵשׁ בִּינָה, תּוֹסֶפֶת מִצַּד ה', וְהִכִּי מֵעֶשֶׂר, דְאִיהִי פְקוּדָא לְהַפְרִישׁ יִשְׂרָאֵל מֵעֶשֶׂר, מְסֻטָּרָא דָּאת י', מֵעֶשֶׂר מִן הַמֵּעֶשֶׂר, חֵד מִחֻמֵּשׁ מְסֻטָּרָא דָּאת ה'. כָּל עֶשְׂרֵין דָּאת י', וְאִיהִי שְׁכִינָתָא חֵד מֵעֶשֶׂר סְפִירָן. א' מִחֻמֵּשׁ, אִיהִי מְסֻטָּרָא דְתַפְאֶרֶת, דְאִיהִי חֻמֵּשׁ מִכְתָּר. וְכֵד תַּחֲשׁוּב מִמְלָכוֹת עַד תַּפְאֶרֶת, תִּשְׁכַּח תַּפְאֶרֶת חֻמֵּשׁ מִתַּתָּא לְעֵילָא. וְשְׁכִינָתָא חֻמֵּשָׁא לְגַבִּיהָ.

54. From the aspect OF MALCHUT, there are "two tenth measures for one ram" (Bemidbar 28:28) SINCE, "TWO TENTHS MEASURES" ARE TWO YUD'S and she is included in, "the golden spoons...weighing ten shekels apiece" (Bemidbar 7:86). Ten apiece is Yud FROM THE RIGHT, Hei-Hei, WHICH ARE A FULLY SPELLED HEI, FROM THE LEFT, THAT IN NUMERICAL EQUIVALENT TOTALS YUD (=TEN) "...for one ram..." is Vav, which is the shekel of the sanctuary, WHICH IS THE CENTRAL COLUMN THAT BALANCES (HEB. SHOKEL) AND OUTWEIGHS THEM. That is the meaning of "the golden spoons... weighing ten shekels apiece (lit. 'ten ten') SINCE THE SPOON, WHICH IS MALCHUT, IS COMPRISED OF YUD (TEN) FROM THE RIGHT AND YUD (TEN) FROM THE LEFT. "THE SHEKEL OF THE SANCTUARY" IS THE CENTRAL COLUMN THAT IS THE VAV. "...two tenth measures for one ram..." are the Yud-Yud of "Vayyitzer (Eng. 'formed')" (Bereshheet 2:19). "...for one ram..." is that Vav of "Vayyitzer." All this is in THE FORM OF an Aleph, WHOSE FORM IS a Yud above and a Yud below, WHICH INDICATES TO THE RIGHT AND LEFT, while the Vav in the middle INDICATES THE Central Column.

54. ומסִטְרָא אַחְרָא אִיהִי שְׁנֵי עֶשְׂרֹנִים לְאֵיל, וּכְלִילַת י' י' הִכָּה בְּשֶׁקֶל הַקֹּדֶשׁ, עֶשְׂרֵה עֶשְׂרֵה י' הִ"ה, לְאֵיל דָּא ו', דְּאִיהוּ שֶׁקֶל הַקֹּדֶשׁ, וְהָאִי אִיהוּ עֶשְׂרֵה עֶשְׂרֵה הִכָּה בְּשֶׁקֶל הַקֹּדֶשׁ. וְעוֹד, שְׁנֵי עֶשְׂרֹנִים, י' י' מִן וַיִּצֶר. לְאֵיל ו' מִן וַיִּצֶר. וְכָלֵא א', י' לְעֵילָא, י' לְתַתָּא, ו' בְּאַמְצִיתָא.

13. Setting aside a thank offering

We hear about the precept to set aside a thanks offering and are told the appropriate amounts and values, and we learn the secret meaning of why it must never be less than ten remembrances.

55. Also, three tenth measures are THREE TIMES YUD, YUD AND YUD IN YUD HEI VAV HEI WHEN FULLY SPELLED OUT, TOTALING TO 63. They are the precepts after this one to set aside a thanks offering. And the rabbis, the sages of the Mishnah set it that a thanking is equal to twenty tenth measures, and they are divided into ten tenth measures for leavened bread and ten for unleavened. From the ten of unleavened, they produce thirty Matzot and, from the ten of leavened bread, they produce ten challot (lit. 'dough cakes'). That is the meaning of: "unleavened cakes of fine flour mingled with oil" (Vayikra 2:4). From the ten tenth measures - WHICH ARE THE TEN LETTERS OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 63, which are Yud-Vav-Dalet, Hei-Yud, Vav-Aleph- Vav, Hei-Yud, they made thirty Matzot that are Yud, Yud and Yud, THAT IS, IN THE YUD HEI VAV HEI OF 63. THIS IS BECAUSE IN NUMERICAL VALUE THEY ARE THIRTY, THE SECRET OF THE THREE TENTH MEASURES, AS EXPLAINED ABOVE. This Name - YUD HEI VAV HEI IN THE FULL SPELLING OF '63' - is sometimes to the right, CHESED, and sometimes it is to the left, GVURAH. Sometimes, it is in the center, which is Mercy from every direction, both to the right and left, SINCE THE CENTRAL COLUMN INCLUDES THE RIGHT AND LEFT.

55. וְעוֹד שְׁלֹשָׁה עֶשְׂרֹנִים אֵינֻן י' י' י'. פְּקוּדָא בְּתַר דָּא, לְהַפְרִישׁ תּוֹדָה. וּרְבִנָּן מֵאֲרִי מִתְנִיתִין אוֹקְמוּהָ, דְּתוֹדָה עֶשְׂרִים עֶשְׂרֹנִים, וּמִתְפַּלְגִּין י' עֶשְׂרֹנִין לְחֻמֵּץ, וְי' לְמִצָּה. וּמִי שֶׁל מִצָּה, עוֹשִׂים ל' מִצּוֹת. וּמִעֶשְׂרֵה שֶׁל חֻמֵּץ, עוֹשִׂים י' חֲלוֹת. וְדָא אִיהוּ סֵלַת חֲלוֹת מִצּוֹת בְּלוּלוֹת בְּשֶׁמֶן. מִי עֶשְׂרֹנִים, דְּאֵינֻן יו"ד ה"י וָא"ו ה"י, הוּא עֲבָדִין ל' מִצּוֹת, דְּאֵינֻן י' י' הָאִי שְׁמָא, זְמַנִּין אִיהוּ לִימִינָא, וְזְמַנִּין אִיהוּ לְשִׁמְאֵלָא, וְזְמַנִּין בְּאַמְצִיתָא. רַחֲמֵי מְכָל סִטְרָא, לִימִינִיהּ וּלְשִׁמְאֵלִיהּ.

56. Sometimes, the Yud, WHICH REPRESENTS MALCHUT, is in the right, and THAT IS THE SECRET OF why it must never be less than ten Malchuts, SINCE TEN IS THE SECRET OF Yud. Sometimes the Yud, WHICH IS MALCHUT, is on the left, AND THIS IS THE SECRET OF why it must never be less than ten blows of the Shofar, SINCE AT THAT TIME, IT IS CONSIDERED A SHOFAR, LIKE IMA WHO IS ON THE LEFT, AS MENTIONED. Sometimes the Yud, THAT IS, MALCHUT, is in the center, BETWEEN THE RIGHT AND LEFT, WHEN IT IS REFERRED TO AS 'REMEMBRANCE', CORRESPONDING TO THE NAME ZEIR ANPIN THAT IS THE CENTRAL COLUMN. THAT IS THE SECRET MEANING OF why it must never be less than ten remembrances.

56. זְמַנִּין י' לִימִינָא, וְאֵין פּוֹחֲתִין בֵּיהּ מִעֶשְׂרֵה מַלְכִּיּוֹת. וְלְזְמַנִּין יו"ד לְשִׁמְאֵלָא, וְאֵין פּוֹחֲתִין בֵּיהּ מִעֶשְׂרֵה שׁוֹפָרוֹת. וְלְזְמַנִּין יו"ד בְּאַמְצִיתָא, וְאֵין פּוֹחֲתִין בֵּיהּ מִי זְכוּרֹנוֹת.

14. "At the commandment of Hashem they remained encamped"

Here Moses emphasizes strongly the number twelve, as manifested in the twelve boundaries, the twelve countenances and the twelve tribes. He talks about the three living creatures, lion, ox and eagle, each with its four aspects. We learn that for whoever produces merits in order to receive a reward, God comes down in the Chariot of the servant Metatron and with His four guards, the archangels. But for whoever produces merits not for the sake of receiving a reward, He descends in His own Chariot. Finally Moses says that God descends upon the wicked with their deeds, with demons, harmful spirits and destructive angels with the Chariot, in order to take revenge on them.

57. "At the commandment of Hashem they remained encamped, and at the commandment of Hashem they journeyed: they kept the charge of Hashem." (Bemidbar 9:23). THIS VERSE CONTAINS THREE NAMES OF YUD HEI VAV HEI, IN ACCORDANCE WITH THE THREE YUD'S MENTIONED ABOVE, since each Yud has four faces, MEANING FOUR LETTERS OF YUD HEI VAV HEI. THIS IS THE SECRET OF THE TWELVE BOUNDARIES THAT CONTAIN ALL PERFECTION, WHICH ARE THE FOUR LETTERS OF YUD HEI VAV HEI, CHESED, GVURAH, TIFERET AND MALCHUT. WITHIN EACH ONE, THERE ARE THREE YUD'S; THAT IS, THREE COLUMNS FOR A TOTAL OF TWELVE. HE EXPLAINS FURTHER: There are three living creatures corresponding to the three Yud's, MEANING THE THREE COLUMNS CALLED 'LION', 'OX' AND 'EAGLE'. And there are four aspects to each living creature, THAT IS, TO EACH COLUMN in accordance with the four aspects of Yud Hei Vav Hei, MEANING IN ACCORDANCE WITH THE FOUR LETTERS OF YUD HEI VAV HEI, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, THE TWELVE BOUNDARIES. "At the commandment of Hashem they remained encamped, and at the commandment of Hashem they journeyed," THAT IS, IN HARMONY WITH THE PERFECTION OF THE TWELVE BOUNDARIES.

58. AFTER THE THREE YUD HEI VAV HEI: "AT THE COMMANDMENT OF HASHEM...AT THE COMMANDMENT OF HASHEM...THE CHARGE OF HASHEM." IT SAYS, "they kept," which is the Shechinah THAT RECEIVES FROM THESE THREE COLUMNS THAT ARE THE SECRET OF THE TWELVE BOUNDARIES. IT IS INDICATED IN THE WORDS "THEY KEPT," SINCE She keeps all those who keep the Shabbatot and holidays. Therefore, the Shechinah has not moved from Yisrael all the Shabbatot and holidays. This is true even on Shabbatot that are not on festive days, only She is shut up and closed in them, MEANING THAT SHE DOES NOT BESTOW PLENTY ON THE LOWER BEINGS. THAT IS NOT THE CASE ON SHABBATOT THAT OCCUR ON HOLIDAYS, WHEN HER PLENTY IS POURED IN GREAT ABUNDANCE.

59. At every prayer, she, MALCHUT, ascends to Yud Hei Vav Hei, THAT IS ZEIR ANPIN, until it reaches the Chariot of the Supreme Patriarchs, who are Chesed, Gvurah and Tiferet, which contain the twelve countenances corresponding to the twelve tribes. This is BECAUSE EACH ONE OF CHESED, GVURAH, AND TIFERET INCORPORATES FOUR COUNTENANCES, CHESED, GVURAH, TIFERET AND MALCHUT, TOTALING TWELVE. According to her, MALCHUT advocates merits for all those who pray and have earned merits in each and every precept in the Torah. So they "remained encamped" over their merits and so they "journeyed" to their merits. Thus the "charge" is going down to them.

60. HE EXPLAINS HIS WORDS: For those who produce merits in order to receive a reward, MEANING WAGE RECOMPENSE, the Holy One, blessed be He, comes down in the Chariot of the servant, THAT IS METATRON, and with His four guards, THAT ARE MICHAEL, GABRIEL, URIEL AND RAPHAEL. But for whoever produces merits not for the sake of receiving a reward, He descends in His own Chariot. To the wicked, He descends upon them with their deeds, with demons, harmful spirits, and destructive angels with the Chariot, in order to have revenge upon them. The scholars of the Mishnah said: Certainly it is so. Praised is your lot, Faithful Shepherd.

End of Ra'aya Meheimna

Blessed is Hashem for evermore. Amen and Amen. Hashem will reign for evermore. Amen and Amen.

57. עַל פִּי יי' יִחַנּוּ וְעַל פִּי יי' יִסְעוּ אֶת מִשְׁמֶרֶת יי' שְׁמְרוּ. דָּכַל י' אֵית לָהּ ד' אֲנָפִין, ג' חִיוּן אֵינוֹן, לְקַבֵּל תֵּלַת יוֹדִין, וְד' אֲנָפִין לְכָל חֵיהּ, לְקַבֵּל ד' אֲנָפִין דִּיהוֹ"ה, עַל פִּי יי' יִחַנּוּ וְיִסְעוּ.

58. שְׁמְרוּ, דָּא שְׂכִינְתָּא, דְּנִטְרָא לְאֵינוֹן דְּשְׁמֵרֵי שְׁבָתוֹת וְיָמִים טוֹבִים, דְּבִג"כּ לֹא זֹה שְׂכִינָה מִיִּשְׂרָאֵל בְּכָל שְׁבָתוֹת וּיּו"ט, וְאִמְלוּ בְּשְׁבָתוֹת דְּחוּל, אֶלֹא דֵאִיהּ סוּגְרָת וּמְסוּגְרָת בְּהוֹן.

59. וּבְכָל צְלוֹתָא, אִיהּ עוֹלָה לְיִדּוּ ד', עַד דְּמַטָּא לְמַרְכַּבְתָּא דְּאַבְהֶן עֲלָאִין, דֵּאֵינוֹן: גְּדוּל"ה, גְּבוּר"ה, תַּמָּאֲר"ת, דֵּאֵית לָהּ תְּרִיסַר אֲנָפִין, לְקַבֵּל תְּרִיסַר שְׁבָטִין. וּכְפּוּם דֵּאִיהּ אֹלִיפַת זְכוֹת, עַל אֵלִין מְאִרֵּי צְלוֹתִין, וּמְאִרֵּי זְכוּן, בְּכָל פְּקוּדָא וּפְקוּדָא דְּאוּרִייתָא, הֵכִי יִחַנּוּ עַל זְכוּן דְּלָהוֹן וְכֵן יִסְעוּ לְגַבְיֵיהּ. וְהֵכִי נַחְתָּא שְׁמִירָה לְגַבְיֵיהּ.

60. אֵינוֹן דְּעִבְדִּין זְכוּן עַל מְנָת לְקַבֵּל פְּרָס, נַחִית קוּדְשָׁא בְּרִיךְ הוּא בְּמַרְכַּבְתִּיהּ דְּעִבְד, וּבְד' שׁוּמְרִין דִּילִיָּה, וּמֵאֵן דְּעִבִּיד זְכוּן שְׁלֹא עַל מְנָת לְקַבֵּל פְּרָס, נַחִית עֲלִיָּהּ בְּמַרְכַּבְתָּא דִּילִיָּה. וּלְרִשְׁוִיעָא נַחִית עֲלִיָּהּ בְּעוֹבְדֵיָּהּ, בְּאֵינוֹן שְׁדִין וּמְזִיקִין וּמִלְּאֲבֵי חֲבֵלָה בְּמַרְכַּבְתָּא דְּלָהוֹן, לְאַתְפָּרְעָא מִנְהוֹן. פְּתַחוּ מְאִרֵּי מִתְנִיתִין וְאִמְרוּ. וְדֵאִי הֵכִי הוּא, זְכָאָה חוּלְקֵךְ רַעֲיָא מְהִימְנָא.

ע"כ רעיא מהימנא.

בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן. יְמִלוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן.

