

### 1. "And these are the judgments which you shall set before them"

Rabbi Shimon says that the title verse refers to the rules concerning reincarnation - the judgments of souls that are to be sentenced according to their punishable acts.

1. Rabbi Shimon opened with the words, "And these are the judgments which you shall set before them" (Shemot 21:1). ALSO IN THE ARAMAIC TRANSLATION, IT SPEAKS OF JUDGMENTS. These are the rules concerning reincarnation, NAMELY, the judgments of souls that INCARNATE AGAIN IN THIS WORLD to be sentenced each according to its punishable acts.

1. פֶּתַח ר' שִׁמְעוֹן וְאָמַר, וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשֶׂים לִפְנֵיהֶם, תַּרְגּוּם, וְאֵלֶּיךָ הַיּוֹנֵא דְתַסְדֵּר קְדָמֵיהוֹן. אֵלֶּיךָ אֵינּוֹן סְדוּרִין דְגִלְגּוּלָא, הַיּוֹנֵן דְנִשְׁמָתִין, דְאֵתְדַנּוּ כָּל חַד וְחַד לְקַבֵּל עוֹנְשֵׁיהּ.

### 2. "If you buy a Hebrew servant..."

Rabbi Shimon continues by saying that unperfected souls are forced to be born again until they have finished correcting the six levels of Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod. Only when they are from the aspect of the seventh, the Shechinah, are they allowed to go free. We learn of the three souls: the one called a maidservant, the one called a handmaid, and the one called the King's daughter. Rabbi Shimon also speaks of the maidservant, that is the Neshamah of Briyah, the manservant, that is the Ruach of Yetzirah, and the handmaid of the King's daughter, that is the Nefesh of Asiyah. A righteous man can also be given a Nefesh of Atzilut and a Ruach of Atzilut and even a Neshamah from the aspect of Aba and Ima. If he has more merit he is given Yud Hei Vav Hei which is the secret of man in the upper way of Atzilut. Then he is named after the image of his Master, and will "have dominion over the fish of the sea." He will have power throughout the firmaments.

2. "If you buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free" (Shemot 21:2). RABBI SHIMON SAID TO THEM, friends, the time has come to reveal some hidden mysteries concerning incarnation. "If you buy a Hebrew servant, six years he shall serve," NAMELY, the soul is required to incarnate, EITHER BECAUSE OF SINS, OR BECAUSE IT HAD NOT COMPLETELY FULFILLED DURING ITS LIFETIME THE TORAH AND THE PRECEPTS. IT IS FORCED TO COME BACK TO THIS WORLD AND DON A BODY, THAT IS, TO BE BORN AGAIN AND FINISH WHAT WAS IMPOSED ON IT FOR THE SEVENTY YEARS OF LIFE IN THIS WORLD. If it is of the aspect of THE ANGEL Metatron IN THE WORLD OF BRIYAH, which comprises six levels OF CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, it is written of it, "six years he shall serve." It is required to incarnate only until IT FINISHES correcting the six levels, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, of the same place whence it was taken, NAMELY METATRON.

2. כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבִיעִית יֵצֵא לְחֹפְשֵׁי חָנָם. חֲבְרִיָא, עֵידָן הֶכָא, לְגַלְאָה כַּמָּה רִזִּין טְמִירִין דְגִלְגּוּלָא. כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד. כִּד נִשְׁמַתָּא אֶתְחַיֵּיבַת בְּגִלְגּוּלָא, אִם הִיא מְסֻטְרָא דְהִוּוּא עֶבֶד מְטֻטְרוֹן, דְאִיהוּ כְּלִיל שִׁית סְטְרִין, כְּתִיב בֵּיה שֵׁשׁ שָׁנִים יַעֲבֹד, גִּלְגּוּלִין דְיִלְהַ לָּא מִתְחַיֵּיבָא אֲלָא שִׁית שָׁנִין, עַד דְאֲשְׁלִימַת שֵׁשׁ דְרָגִין, מִדְּהוּא אֶתְר דְאֵתְנַטְיִלַת.

3. But if the soul is from the aspect of the Shechinah, which is seventh, NAMELY MALCHUT OF ATZILUT THAT IS SEVENTH TO CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, surely it is written OF IT, "and in the seventh he shall go out free." For no work pertains to a righteous man, WHO MERITS A SOUL FROM MALCHHUT OF ATZILUT, AS HE IS OF THE ASPECT OF SHABBAT, TO WHICH NO WORK, NAMELY EXTRACTING MOCHIN, APPLIES. Since no work or enslavement are affixed to him, it says of the soul that originates there, "and in the seventh he shall go out free;" no enslavement binds it.

3. אֲבָל אִם נִשְׁמַתָּא הִיא מְסֻטְרָא דְשְׁכִינְתָּא, דְאִיהוּ שְׁבִיעִית וְדָאִי מַה כְּתִיב, וּבִשְׁבִיעִית יֵצֵא לְחֹפְשֵׁי חָנָם, דְצַדִּיק, וְדָאִי לִית בֵּיה מְלָאכָה, כִּיּוֹן דְלִית בֵּיה מְלָאכָה, לִית בֵּיה שְׁעֵבוּד. וְנִשְׁמַתָּא דְאִיהוּ מִתְמַן, אֶתְמַר בֵּיה וּבִשְׁבִיעִית יֵצֵא לְחֹפְשֵׁי חָנָם, לִית בֵּיה שְׁעֵבוּדָא.

4. In the meanwhile, behold an old sage coming down to him. He said to him, Rabbi, if this is so, what about the addition of the soul that is derived from it, of which it says, "in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant..." (Shemot 20:10)?

4. אֲדַהֲכִי, הָא סְבָא נַחַת לְגַבִּיָּה, א"ל, אִי הֲכִי רַבִּי, מַה תּוֹסַפַת לְנִשְׁמַתָּא דְאִיהוּ מִנָּה, דְאֶתְמַר בֵּיה, לָא תַעֲשֶׂה כָּל מְלָאכָה אֶתְהּ וּבְנֶךָ וּבִתְךָ וְעַבְדְּךָ וְגו'.

5. RABBI SHIMON said to him, old man, do you ask this?! Assuredly it was said of the soul of a righteous man, WHICH IS FROM ATZILUT, that though it had to come down to incarnate in all these, NAMELY, even in a manservant or a maidservant, or cattle, which are Wheels, NAMELY IN THE WORLD OF ASIYAH, or in any other living creatures whence human souls originate, it is written of it, "you shall not do any work." This is the meaning of, "you shall not compel him to work as a bondservant" (Vayikra 25:39), NAMELY you shall not compel a righteous man, who is Shabbat, to work as a bondservant, METATRON, who is a weekday.

6. Yet old man, Shabbat is an only daughter, NAMELY MALCHUT, and the soulmate of the righteous, who is ALSO Shabbat, NAMELY, ACCORDING TO THE VERSE, "AND IN THE SEVENTH HE SHALL GO OUT FREE." If this is so, what is the meaning of, "If he take another wife" (Shemot 21:10)? He said to him, a distinction should be made there. She is the secular part of Shabbat, AND THE VERSE, "IF HE TAKE ANOTHER WIFE," REFERS TO IT. For there is another KIND OF NON-HOLINESS that is not the secular part of Shabbat but of the impure handmaid. He said to him, so what is the secular part of Shabbat? He said to him, it is the maidservant IN BRIYAH, who is the body of the only daughter, as the only daughter, WHO IS MALCHUT OF ATZILUT, IS CLOTHED IN IT AS A SOUL IN A BODY. It is of it that it says, "If he take another wife."

7. Come and see, there is a soul called a maidservant, a soul that is called a handmaid and a soul that is called the King's daughter. EACH IS NAMED AFTER THE PLACE WHENCE IT ORIGINATES, OR WHERE IT INCARNATES. There is a man here, NAMELY, A MAN THAT SELLS HIS DAUGHTER FOR A MAIDSERVANT, of whom it says, "Hashem is a man of war" (Shemot 15:3), NAMELY ZEIR ANPIN OF ATZILUT, and a man, of whom it says, "and the man Gabriel" (Daniel 9:21) IN THE WORLD OF BRIYAH. THIS IS THE MEANING OF, "AND IF A MAN," THAT IS THE HOLY ONE, BLESSED BE HE, "SELL HIS DAUGHTER TO BE A MAIDSERVANT" (SHEMOT 21:7), NAMELY, THE SOUL OF ATZILUT CALLED "THE ONLY ONE OF HER MOTHER" (SHIR HASHIRIM 6:9), TO INCARNATE IN THE WORLD OF BRIYAH, TO WHICH BELONGS THE ASPECT OF THE BODY OF THE SHECHINAH THAT IS CALLED A MAIDSERVANT.

8. For this reason, if the soul that requires incarnation is the daughter of the Holy One, blessed be He, NAMELY, DRAWN FROM MALCHUT OF ATZILUT, it must not be thought of that it would be sold to a foreign body OF THE KLIPAH, where the Evil Inclination of the aspect of Samael rules. Heaven forbid ONE WOULD SAY SO, for it is written, "I am Hashem, that is My name; and My glory will I not give to another" (Yeshayah 42:8), which is the Evil Inclination. FOR IF THE SOUL IS FROM ATZILUT, EVEN THOUGH IT INCARNATES INTO THE WORLD OF BRIYAH, NO WORK OR ENSLAVEMENT TO THE KLIPOT APPLIES TO IT, AS MENTIONED.

9. And if you ask whether the body where the King's daughter abides, WHICH IS CALLED A MAIDSERVANT, is sold to the lower crowns of impurity, heaven forbid! It says of it, "the land shall not be sold for ever; for the land is Mine" (Vayikra 25:23). The body of the King's daughter is Metatron, and the body is the Shechinah's maidservant, WHICH THE SHECHINAH DONS. And though the King's daughter's soul is trapped there, incarnating there, it is written of it, "And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do."

5. א"ל, סבא סבא, ואת שאיל דא, דודאי האי על נשמתא דצדיק אתמר, דאע"ג דאתחייב לאחתא בגלגולא בכל אלון, אפילו בעבד ואמה, ובעירן דאינון אופנים, או בכל חיון, דמנהון נשמתין דבני נשא, כתיב בה לא תעשה כל מלאכה. והאי איהו, לא תעבד בו עבודת עבד, בצדיק דאיהו יום השבת, לא תעבד בו עבודת עבד, דאיהו יום החול.

6. אבל סבא סבא, שבת דאיהו בת יחידה, ואיהו בת זוגיה דצדיק, דאיהו שבת. מאי אם אחרת יקח לו. א"ל הא ודאי הבדלה, חולו של שבת, דאית אחרא דלא אתקריאת חולו של שבת, אלא חולו של טמאה שפחה. א"ל. והא חולו של שבת מאי היא. א"ל, דא אמתא, דאיהו גופא דבת יחידה דעלה אתמר, אם אחרת יקח לו.

7. תא חזי, נשמתא אית דאתקריאת אמה, ואית נשמתא דאתקריאת שפחה, ונשמתא אית דאתקריאת ברתא דמלכא. הכא אית איש, דאתמר ביה יי' איש מלחמה. ואית איש, דאתמר ביה והאיש גבריאל.

8. ובגין דא, נשמתא דאיהו מחייבא בגלגול, אם היא ברתא דקודשא בריך הוא, אי תימא דאזרבן בגופא נוכראה, דתמן שלטנותא דיצר הרע דאיהו מסטרא דסמא"ל. ח"ו. דהא כתיב, אני יי' הוא שמי וכבודי לאחר לא אתן דאיהו יצר הרע.

9. והוא גופא, דשריא ברתא דמלכא, אי תימא דאזרבן בכתרין תתאין דמסאבו, חלילה וחס. עלה אתמר והארץ לא תמכר לצמיתות כי לי הארץ. מאן גופא דברתא דמלכא. דא מטטרון. והאי גופא איהו אמה דשכינתא, אע"ג דאיהו נשמתא דאיהו ברתא דמלכא שבויה תמן, בגלגולא אתיא מה כתיב בה וכי ימכור איש את בתו לאמה לא תצא כצאת העבדים.

10. Also, "And if a man sell" refers to the Holy One, blessed be He, and "his daughter" is Yisrael, who are from the aspect of the only daughter. THAT IS, SINCE THEY ARE DRAWN FROM MALCHUT, they are called His daughter. And if you argue that they will go out IN THE FUTURE like those WHO LEFT EGYPT, WHO WERE from the aspect of the servant Metatron, who were fleeing Egypt, IT SAYS OF IT, "she shall not go out as the menservants do." This is the meaning of, "For you shall not go out with haste, nor go by flight" (Yeshayah 52:12).

11. Come and see, when a man is born, he is given a Nefesh of the animal element from the side of purity, from those that are called the holy Wheels, NAMELY FROM THE WORLD OF ASIYAH. If he gains further merit, he is given a Ruach from the aspect of the holy living creatures, NAMELY FROM THE WORLD OF YETZIRAH. If he merits further, he is given a Neshamah from the part of the throne, NAMELY FROM THE WORLD OF BRIYAH. These three are the maidservant, the manservant and the handmaid of the King's daughter. THEY ARE NESHAMAH, RUACH AND NEFESH FROM THE EXPANDING OF MALCHUT THROUGH BRIYAH, YETZIRAH AND ASIYAH. THE MAIDSERVANT IS THE NESHAMAH OF BRIYAH, THE MANSERVANT THE RUACH OF YETZIRAH AND THE HANDMAID IS THE NEFESH OF ASIYAH.

12. If he gains further merit, he is given a Nefesh of the path of Atzilut, from the part of the only daughter called the King's daughter, NAMELY MALCHUT OF ATZILUT. If he is more meritorious, he is given Ruach of Atzilut from the side of the Central Pillar THAT IS ZEIR ANPIN and he is called a child of the Holy One, blessed be He. That is the meaning of, "You are the children of Hashem your Elohim" (Devarim 14:1). If he has more merit he is given a Neshamah from the aspect of ABA and IMA, WHICH ARE BINAH, as written, "and breathed into his nostrils the breath (lit. 'NESHAMAH') of life" (Bereshheet 2:7). What is life? It is Yah, WHICH ARE ABA AND IMA, of whom it says, "Let everything that has breath (lit. 'NESHAMAH') praise Yah (Yud Hei)" (Tehilim 150:6). With them, the name of Yud Hei Vav Hei is completed. FOR RUACH AND NEFESH OF ATZILUT ARE VAV HEI AND NESHAMAH OF ATZILUT IS YUD HEI, THUS FORMING TOGETHER YUD HEI VAV HEI.

13. If he has more merit, he is given Yud Hei Vav Hei fully spelled THUS: Yud Vav Dalet, Hei ALEPH, Vav ALEPH Vav, Hei ALEPH, which is the secret of man, WHICH NUMERICAL VALUE IS 45, in the upper way of Atzilut. THAT IS ZEIR ANPIN WHEN HE IS A GARMENT TO SUPERNAL ABA AND IMA, WHICH ARE THE SECRET OF CHOCHMAH, WHICH IS SPELLED WITH THE SAME LETTERS AS THOSE OF 'THE POWER OF (HEB. KO'ACH) MEM HEI'. And he is named after the image of his Master, and it says of him, "and have dominion over the fish of the sea..." (Bereshheet 1:28). He has power throughout the firmaments, over all the Wheels, Serafim and living creatures, and over all the hosts and legions above and below. Hence, when one merits the Nefesh of the aspect of the only daughter, it says of him, "she shall not go out as the menservants do."

10. ועוד וכי ומכור איש, דא קודשא בריך הוא. את בתו: אלו ישראל, דאינון מסטרא דבת יחידה, אתקריאו בתו. ואי תימא דיפקון, כגוונא דאלין מסטרא דעבר, דאיהו מטטרו"ן, דנפקו במנוסה ממצרים, לא תצא כצאת העבדים, הה"ד, כי לא בחפזון תצאו ובמנוסה לא תלכו.

11. תא חזי, ב"נ כד אתיליד, יתבין ליה נפשא מסטרא דבעירא, מסטרא דרכיו, מסטרא דאלין דאתקרון אופני הקודש. זכה יתיר, יתבין ליה רוחא, מסטרא דחיות הקודש. זכה יתיר, יתבין ליה נשמתא, מסטרא דכרסויא. ותלת אליון, אינון אמה עבר ושפחה דברתא דמלכא.

12. זכה יתיר, יתבין ליה נפשא בארץ אצילות, מסטרא דבת יחידה, ואתקריאת איהו בת מלך. זכה יתיר, יתבין ליה רוחא דאצילות. מסטרא דעמודא דאמצעייתא, ואקרי בן לקודשא בריך הוא, הה"ד בנים אתם לוי' אלהיכם. זכה יתיר, יתבין ליה נשמתא, מסטרא דאבא ואמא. הה"ד, ויפח באפיו נשמת חיים. מאי חיים. אלא אינון י"ה, דעלייהו אתמר, כל הנשמה תהלל יה, ואשתלים ביה ידו"ד.

13. זכה יתיר, יתבין ליה ידו"ד בשלימו דאתוון, יו"ד ה"א וא"ו ה"א, דאיהו אדם, בארץ אצילות דעילא, ואתקרי בדיוקנא דמאריה. ועליה אתמר, ורדו בדגת הים וגו'. והאי איהו שולטנותיה בכל רקיעין, ובכל אופנים ושרפים וחיוון, ובכל חוילין ותוקפין דלעילא ותתא. ובג"ד, כד ב"נ זכי בנפש מסטרא דבת יחידה, אתמר ביה, לא תצא כצאת העבדים.

### 3. The old sage (Saba)

Rabbi Yosi recounts to Rabbi Chiya a number of annoying riddles that had been posed to him by an old merchant with whom he had traveled on a voyage. The two rabbis call for the merchant to speak to them. The merchant says that there are matters of wisdom hidden in every subject of the Torah, all of which require interpretation. He goes on to speak about the verse "And if a priest's daughter be married to a stranger", telling how the soul is drawn from Binah and clothed with Chesed that puts them into the Tree of Life; then the souls soar from there and enter the treasury, Malchut. He says that it is important to know how to be careful when attracting a soul into a body during intercourse. During our lives we must conduct ourselves to the good side so that the great scales are balanced and tipped to the good side.

14. Rabbi Chiya and Rabbi Yosi met one night in a tower in Tyre and lodged there. They rejoiced in each other. Rabbi Yosi said, how glad I am to have seen the face of the Shechinah, for the whole way I was annoyed by a certain old merchant, who questioned me throughout the voyage.

15. HE ASKED ME who is the serpent that soared in the air and goes on in separation so that in the meantime there is rest to a certain ant that lies in its jaws. It starts connected and ends up divided. And what is an eagle that nests in a tree that does not exist; its stolen young are not creatures, because there were created where they were not created. When they go up they go down and when they go down they go up; two that are one and one that is three. What is a beautiful eyeless maiden, whose body is hidden yet revealed, who goes out during the morning and covers herself during the day, and adorns herself with nonexistent adornment.

16. He asks me all that along the way and I was annoyed. Now I have rest. Had we been together, we would have delved into the words of the Torah, instead of my dealing with other vain things. Rabbi Chiya said, do you know that old merchant? He said to him, I know that his words are senseless, for had he known he would have expounded with the Torah and the way would not have been spent aimlessly. Rabbi Chiya said, the merchant is here. Sometimes one may find golden bells, THAT IS, GOLDEN TONGUES in vain people. He said to him, he is here and gives his ass fodder.

17. They called for him and he came before them. He said to them, now two are three, BECAUSE AFTER JOINING THEM THERE ARE THREE; and three are as one, AS THEY JOINED TOGETHER. Rabbi Yosi said, did I not tell you that his words are senseless and empty? He sat before them.

18. He said to them, gentlemen, I have become a merchant but a while ago. At first I was not a merchant but I had a young child, whom I placed in school and wanted him to study Torah. THEREFORE I BECAME A MERCHANT SO I COULD SUPPORT HIM. When I find one of the sages travelling, I lead my donkeys after him. Today I have thought I would hear new expositions of the Torah, but have heard nothing.

14. רבי חייא ורבי יוסי אָעָרְעוּ חַד לַיְלֵינָא בְּמִגְדֵּל דְּצוּר. אַתְאַרְחוּ תַּמָּן וְחָדוּ דָּא בְּדָא. אָמַר רַבִּי יוֹסִי, כְּמָה חֲדִינָא דְחַמִּינָא אַנְפִּי שְׂכִינְתָּא, דְּהִשְׁתָּא בְּכַל אַרְחָא דָּא, אֶצְטַעֲרָנָא בְּחָדָא סָבָא, טַיִיעָא, דְּהוּה שְׂאִיל לִי כַּל אַרְחָא.

15. מֵאן הוּא נְחָשָׁא, דְּפָרַח בְּאוּרָא, וְאָזִיל בְּפִרוּדָא, וּבִין כֶּךָ וּבִין כֶּךָ, אֵית נִיחָא לְחַד נְמֻלָּה, דְּשָׂכִיב בֵּין שְׁנוּי. שְׂרִי בְּחַבּוּרָא וְסִיִּים בְּפִרוּדָא. וּמֵאִי אִיהוּ נִשְׂרָא, דְּקָא מְקַנָּא, בְּאֵילָן דְּלֵא הוּה. בְּנוּי דְּאַתְגֻּזְלוּ, וְלֹא מִן בְּרִיּוּן. דְּאַתְבְּרִיאוּ בְּאַתֵּר דְּלֵא אַתְבְּרִיאוּ. כַּד סַלְקִין נְחָתִין, כַּד נְחָתִין סַלְקִין. תְּרִין דְּאֵינֻן חַד, וְחַד דְּאֵינֻן תְּלָתָא. מַהוּ עוֹלִימְתָא שְׂפִירְתָּא, וְלִית לָהּ עֵינִין, וְגוֹפָא טְמִירְתָּא וְאַתְגְּלִיָּא, אִיהוּ נְפֻקָת בְּצַפְרָא, וְאַתְבְּסִיאת בִּימְמָא. אַתְקֻשְׁטַת בְּקֻשְׁטִין דְּלֵא הוּוּ.

16. כַּל דָּא שְׂאִיל בְּאַרְחָא, וְאַצְטַעֲרָנָא. וְהִשְׁתָּא אֵית לִי נִיחָא. דְּאֵילוּ הוּינָא כְּחָדָא, אַתְעַסְקָנָא בְּמַלְי דְּאוּרִייתָא, מַה דְּהוּינֻן בְּמַלְיִן אַחֲרִינִין דְּתָהוּ. אָמַר רַבִּי חֲיַיָּא, וְהוּוּ סָבָא טַיִיעָא, יִדְעַת בֵּיהּ כְּלוּם. אָמַר לִיָּהּ, יִדְעָנָא, דְּלִית מְמָשׁוּ בְּמַלוּי. דְּאֵילוּ הוּוּ יִדְעַת, יִפְתַּח בְּאוּרִייתָא, וְלֹא הוּוּ אַרְחָא בְּרִיקְנִיָּא. אָמַר רַבִּי חֲיַיָּא, וְהוּוּ טַיִיעָא אֵית הֶכָא, דְּהָא לְזַמְנִין בְּאֵינֻן רִיקְנִין, יִשְׂכַּח גְּבַר זִגִּין דְּדִהָבָא. אָמַר לִיָּהּ, הָא הֶכָא אִיהוּ, וְאַתְקִין חֲמַרְיָה בְּמִיכְלָא.

17. קְרוּ לִיָּהּ, וְאַתָּא לְקַמִּיָּהוּ. אָמַר לוֹן, הִשְׁתָּא תְּרִין אֵינֻן תְּלָת, וְתָלַת אֵינֻן כְּחַד. אָמַר רַבִּי יוֹסִי, לֹא אֲמִינָא לָךְ, דְּכַל מַלוּי רִיקְנִין, וְאֵינֻן בְּרִיקְנִיָּא יִתִּיב קַמִּיָּהוּ.

18. אָמַר לוֹן רַבָּנָן, אֲנָא טַיִיעָא אַתְעַבִּידְנָא, וּמִיּוֹמִין זְעִירִין, דְּהָא בְּקַדְמִיתָא לֹא הוּינָא טַיִיעָא, אָבַל בְּרָא חַד זְעִירָא אֵית לִי, וְיִהְבִּית לִיָּהּ בְּבֵי סַפְרָא, וּבְעֵינָא דְּיִשְׁתַּדַּל בְּאוּרִייתָא. וְכַד אֲנָא אֲשַׁכְּחָנָא חַד מִרְבָּנָן דְּאָזִיל בְּאַרְחָא, אֲנָא טַעֲיִן אַבְתְּרִיָּהּ, וְהָאִי יוֹמָא, חְשִׁיבָנָא דְּאֲשַׁמַּע מַלְיִן חֲדָתִין בְּאוּרִייתָא, וְלֹא שְׂמַעָנָא מְדִי.

19. Rabbi Yosi said, in all your words, I wondered about one only. Either you spoke in jest or these words are worthless. The old man asked, what is that? RABBI YOSI SAID, a beautiful eyeless maiden, etc.

20. The old man opened with, "Hashem is on my side: I will not fear: what can a man do to me? Hashem takes my part with those who help me...It is better to take refuge in Hashem..." (Tehilim 118:6-8). How goodly, pleasant, precious and lofty are the words of Torah. And I, how could I say before these sages that I have heard from them not even one word until now? Yet I should speak up, because I am not ashamed to speak words of Torah in public.

21. That old man wrapped himself, and spoke, "And if a priest's daughter be married to a stranger, she may not eat of an offering of the holy things" (Vayikra 22:12). This verse is followed by another, "But if a priest's daughter be a widow, or divorced, and have no child, and has returned to her father's house, as in her youth, she shall eat of her father's bread: but no stranger shall eat of it" (Ibid. 13). These verses may be understood literally, yet the words of the Torah are undisclosed, AS THERE ARE SECRETS IN EACH AND EVERY MATTER.

22. And many are the matters of wisdom hidden in each and every subject in the Torah, which are known to the wise who know the ways of the Torah. For the Torah is not the context of dreams handed to those who interpret them, or follow the mouth of the interpreter, yet they have to be interpreted according to their ways. And if dream matters need interpreting according to their ways, how much more so the words of the Torah, the delights of the Holy King, needs to be followed in the true path, as written, "for the ways of Hashem are right..." (Hoshea 14:10).

23. Now we should say, "a priest's daughter" is the supernal Neshamah, the daughter of the patriarch Abraham, the first of converts, WHO IS CHESED. He attracts this Neshamah from a supernal place, THAT IS BINAH. HE ASKS, what is the difference between the verses, "And the daughter of any priest" (Vayikra 21:9), and "And if a priest's daughter"? HE ANSWERS, some priests are called 'any priest' but not a real priest. In the same way, there is a priest, an aid and a high priest, and a priest that is not high. A mere priest is higher than any priest. THEREFORE THERE ARE GRADES TO THE SOUL, there are Neshamah, Ruach and Nefesh. THE HIGH PRIEST IS THE NESHAMAH, A PRIEST IS RUACH AND ANY PRIEST IS NEFESH.

19. אָמַר ר' יוֹסִי, בְּכָל מַלְיָן דְּשִׁמְעָנָא דְקָאמְרַת, לָא תְוֹהֵנָא, אֶלָּא מִחַד. אוּ אַנְתְּ בְּשִׁטּוֹתָא אִמְרַת, אוּ מַלְיָן רִיקְנִין אִינוּן. אָמַר הֵוּא סְבָא, וּמָאן אִיהִי. אָמַר עוֹלִימְתָא שְׁפִירְתָא וְכוּ'.

20. פְּתַח הֵוּא סְבָא וְאָמַר, יְיָ לִי לֹא אִירָא מַה יַעֲשֶׂה לִי אָדָם. יְיָ לִי בַעֲזָרִי וְגו'. טוֹב לַחֲסוֹת בֵּינִי וְגו'. כַּמָּה טְבִין וְנַעֲיָמִין וְיִקְרִין וְעֵלְאִין מַלְיָן דְּאוֹרִייתָא, וְאִנָּא הִיכִי אִימָא קְמִי רַבָּנָן, דְּלֹא שְׁמַעְנָא מְפּוּמִייהוּ עַד הַשְּׁתָא, אִפִּילוּ מֵלֵה חַדָּא. אֲבָל אִית לִי לְמִימַר, דְּהָא לִית כְּסוּפָא בְּלָל לְמִימַר מַלְיָן דְּאוֹרִייתָא קְמִי בְּלָא.

21. אֲתַעֲטָף הֵוּא סְבָא, פְּתַח וְאָמַר, וּבַת כְּהֵן כִּי תִהְיֶה לְאִישׁ זָר הִיא בְּתְרוּמַת הַקֹּדְשִׁים לֹא תֹאכַל. הֵיא קְרָא אֶקְרָא אַחְרָא סְמִיךְ, וּבַת כְּהֵן כִּי תִהְיֶה אֶלְמָנָה וְגִרוּשָׁה וְזָרַע אִין לָהּ וּשְׁבָה אֶל בֵּית אַבִּיהָ כְּנַעוּרֶיהָ מִלְחָם אַבִּיהָ תֹאכַל וְכָל זָר לֹא יֹאכַל בּוּ. הֵנִי קְרָאִי כְּמִשְׁמַעֵן. אֲבָל מַלְיָן דְּאוֹרִייתָא מַלְיָן סְתִימִין אִינוּן.

22. וְכַמָּה אִינוּן מַלְיָן דְּחֻכְמָתָא דְּסְתִימִין בְּכָל מַלְהָ וּמְלָה דְּאוֹרִייתָא, וְאַשְׁתְּמוּדַעֵן, אִינוּן לְגַבֵּי חֲבִימִין, דִּידַעֲיָן אַרְחִין דְּאוֹרִייתָא. דְּהָא אוֹרִייתָא לֹא מַלְיָן דְּחֻלְמָא אִינוּן, דְּקָא אֶתְמַסְרֵן לְמָאן דְּפִשֵׁר לוֹן, וְאַתְמַשְׁכֵּן בְּתַר פּוּמָא, וְעַבְדֵּי אֶצְטְרִיכוּ לְמַפְשֵׁר לוֹן לְפּוּם אַרְחוּי. וְמָה אִי מַלְיָן דְּחֻלְמָא אֶצְטְרִיכוּ לְמַפְשֵׁר לוֹן לְפּוּם אַרְחוּי, מַלְיָן דְּאוֹרִייתָא דִּאִינוּן שְׁעִשׂוּעִין דְּמַלְכָּא קְדִישָׁא, עַל אַחַת כַּמָּה וְכַמָּה דְּאֶצְטְרִיכוּ לְמַהָךְ בְּאַרְחָ קְשׁוּט בְּהוּ, דְּכַתִּיב כִּי יִשְׂרָאֵל דְּרַכִּי יְיָ וְגו'.

23. הַשְּׁתָא אִית לְמִימַר, וּבַת כְּהֵן, דְּאִי נִשְׁמַתָּא עֲלָאָה, בְּרַתִּיהָ דְּאַבְרָהָם אַבִּינוּ קְדַמָּאָה לְגִיּוּרִין, וְאִיהוּ מְשִׁיךְ, לָהּ לְהֵאִי נִשְׁמַתָּא מֵאַתֵּר עֲלָאָה. מַה בֵּין קְרָא דְּאָמַר וּבַת אִישׁ כְּהֵן, וּבֵין קְרָא דְּאָמַר וּבַת כְּהֵן, וְלֹא כְּתִיב אִישׁ. אֶלָּא, אִית כְּהֵן דְּאֶקְרִי אִישׁ כְּהֵן, וְלֹא כְּהֵן מְמַשׁ. וְעַל אַרְחָא דְּאִי, הוּהוּ כְּהֵן, וְהוּהוּ סָגֵן, וְהוּהוּ כַּהֲ"ג, וְהוּהוּ כְּהֵן דְּלֹא אִיהוּ גְדוּל. כְּהֵן סְתָם, רַב וְעֲלָאָה יִתִּיר מֵאִישׁ כְּהֵן. וְעַד אִית נִשְׁמַתָּא, וְאִית רוּחָא, וְאִית נַפְשָׁא.

24. "And if a priest's daughter be married to a stranger": this is the holy Neshamah that is drawn from a lofty place, WHICH IS BINAH, and enters into the closure of the Tree of Life, WHICH IS ZEIR ANPIN. And when the Ruach (or 'wind') of the high priest, WHICH IS CHESED OF ZEIR ANPIN, blows and bestows souls, THAT IS, CLOTHES THE SOULS WITH CHESED AND PUTS THEM in that tree, WHICH IS ZEIR ANPIN, the souls soar from them and enter a treasury, WHICH IS MALCHUT.

25. Woe to the world, for people do not know how to be careful when attracting A SOUL INTO A BODY DURING INTERCOURSE by means of the Evil Inclination, which is a stranger. And that priest's daughter, WHICH IS THE SOUL, flies down and finds an edifice, NAMELY A BODY, in a strange man. Since this is the will of its Master, it goes in there to be subdued and has no power, and is not perfected in this world upon its leaving it. It "may not eat of an offering of the holy things," like the other souls that reached perfection in this world.

26. There is something else to this verse, "And if a priest's daughter be married to a stranger." The holy soul is ashamed to be married to a stranger, that is, it is drawn upon a converted proselyte and flies to it from the Garden of Eden in a hidden way, to the edifice, NAMELY THE BODY, that is built of the impure foreskin, SINCE ITS FATHERS WERE NOT CIRCUMCISED. This is the meaning of "a stranger."

27. This is the loftiest secret. On a pillar set for weighing, in the midst of the blowing air, there are scales on the one side, THE RIGHT, and other scales on the other, THE LEFT; true scales on this RIGHT side, and false scales on that LEFT side. These scales are never quiet. The souls go up and down, come and return BY MEANS OF THESE SCALES. Some souls are wronged, when the man OF THE OTHER SIDE has power over the man OF HOLINESS, as written, "a time when one man rules over another to his own hurt" (Kohelet 8:9), assuredly to his own hurt.

28. But the soul that was married to the Other Side CALLED a stranger and was wronged by it, it is "to his own hurt," that of the stranger. And it, "may not eat of an offering of the holy things," AS THE OTHER SOULS, until the Holy One, blessed be He, does with it that which is to be done, THAT IS, HE CORRECTS IT, AS SHALL BE EXPLAINED. CONCERNING THIS the verse says, "And if a priest's daughter be married to a stranger," it shall be so, THAT IT "MAY NOT EAT OF AN OFFERING OF THE HOLY THINGS."

29. There is a secret here about the way souls are wronged. For everything in this world is guided by the Tree of Knowledge of Good and Evil, WHICH IS MALCHUT. When people in the world conduct themselves according to the good side, RECONCILED BY THE CENTRAL COLUMN, the scales are balanced and are tipped to the good side. When they conduct themselves according to the Evil Side, the scales tip to that side, THE OTHER SIDE, which takes all the souls that were on the scales at that time and wrongs them.

24. וּבַת כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר, דָּא נִשְׁמְתָא קְדִישָׁא, דְּאִתְמַשְׁכַּת מֵאַתְרַּךְ עֲלָאָה, וְעָלְתָּ לְגוּ סְתִימוּ דְאִילְנָא דְחַיִּי. וְכֹד רוּחָא דְכֹהֵנָא עֲלָאָה נִשְׁבָּא, וְיִהְיִב נִשְׁמְתִין בְּאִילְנָא דָּא, פְּרַחִין מִתְמַן אִינּוּן נִשְׁמְתִין, וְעָלִין בְּאוּצֵר חָד.

25. וּוִי לְעֵלְמָא, דְּלֹא יִדְעִין בְּנֵי נִשָּׂא לְאַסְתְּמָרָא, דְּקָא מְשַׁכִּין מְשִׁיכוּ בְּהַדֵּי יֵצֵר הָרַע, דְּאִיהוּ אִישׁ זָר, וְהָאִי בַת כֹּהֵן פְּרַחַת לְתַתָּא, וְאַשְׁכַּחַת בְּנִינָא בְּאִישׁ זָר. וּבְגִין דְּאִיהוּ רַעוּתָא דְמֵרָה, עָלְתָּ תְמַן וְאַתְבְּמִיאת, וְלֹא יְכִילַת לְשַׁלְטָאָה, וְלֹא אֲשַׁתְּלִימַת בְּהָאִי עֵלְמָא. כֹּד נִפְקַת מִנִּיָּה, הִיא בְּתֵרוּמַת הַקְּדוּשִׁים לֹא תֹאכַל, כְּשֶׁאֵר כָּל נִשְׁמְתִין, דְּאֲשַׁתְּלִימוּ בְּהָאִי עֵלְמָא.

26. תּוּ אִית בְּהָאִי קְרָא, וּבַת כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר. עֲלוּבְתָא אִיהִי נִשְׁמְתָא קְדִישָׁא, כִּי תִהְיֶה לְאִישׁ זָר, דְּקָא אִתְמַשְׁכַּת, עַל גִּיּוּרָא דְאַתְגִּייר, וּפְרַחַת עֲלֵיהּ מִג' ע בְּאַרְחַ סְתִימִים, עַל בְּנִינָא דְאַתְבְּנִי מְעַרְלָה מְסֻאָבָא, דָּא הוּת לְאִישׁ זָר.

27. וְדָא הוּא רְזָא עֲלָאָה יְתִירָא מְכֻלָּא. בְּעֵמוּדָא דְקִיּוּמָא לְטַקְלִין, גּוּ אִוִּירָא דְנִשְׁבַּת, אִית טִיקְלָא חָדָא בְּהָאִי סְטֵרָא, וְאִית טִיקְלָא אַחְרָא בְּהָאִי סְטֵרָא. בְּהָאִי סְטֵרָא מֵאֲזִנֵּי צָדֵק. וּבְהָאִי סְטֵרָא מֵאֲזִנֵּי מֵרְמָה. וְהָאִי טִיקְלָא, לֹא שְׁכִיךְ לְעֵלְמִין, וְנִשְׁמְתִין סְלָקִין וְנַחְתִּין עָלִין וְתִבִּין, וְאִית נִשְׁמְתִין עֲשִׁיקִין, כֹּד שְׁלֵטָא אָדָם בְּאָדָם, דְּכְתִיב עַת אֲשֶׁר שְׁלֵט הָאָדָם בְּאָדָם לְרַע לּוֹ, לְרַע לּוֹ וְדָאִי.

28. אָבֵל הָאִי נִשְׁמְתָא, דְּהוּת לְסְטֵרָא אַחְרָא, אִישׁ זָר, וְאַתְעַשְׁקַת מִנִּיָּה, דָּא אִיהִי לְרַע לּוֹ. לּוֹ: לְהֵוּא אִישׁ זָר, וְאִיהִי בְּתֵרוּמַת הַקְּדוּשִׁים לֹא תֹאכַל, עַד דְּעֵבִיד בַּהּ קוּדְשָׁא בְּרִיךְ הוּא מַה דְּעֵבִיד, אַתָּא קְרָא וְאָמַר וּבַת כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הִכִּי הוּא.

29. הִכָּא אִית רְזָא, הִיךְ מִתְעַשְׁקֵן נִשְׁמְתִין. אֲלָא הָאִי עֵלְמָא אֲתֵנְהָג כְּלָא, בְּאִילְנָא דְדַעַת טוֹב וְרַע. וְכֹד אֲתֵנְהָג בְּנֵי עֵלְמָא בְּסְטֵרָא דְטוֹב, טִיקְלָא קִיּוּמָא וְאַכְרַע לְסְטֵרָא דְטוֹב. וְכֹד אֲתֵנְהָג בְּסְטֵרָא דְרַע, אַכְרַע לְהֵוּא סְטֵרָא. וְכָל נִשְׁמְתִין דְּהוּוּ בְּהֵוּא שְׁעַתָּא בְּטִיקְלָא, הוּוּ עֲשִׁיק לּוֹן, וְנִטִּיל לּוֹן.

30. But it is "to his own hurt," THE OTHER SIDE'S, because those souls subdue all they find of the Evil Side and consume it. And indicative for that is the holy Ark, which was violated by the Philistines who had power over it to their own hurt, SINCE THEY AND THEIR DEITIES WERE PLAGUED BY IT. Here too, the souls wronged by the Other Side, it is to its own hurt.

31. We have seen in ancient books what had come of these wronged souls. Some of them were righteous of the nations. These are bastard scholars, and bastard scholars are better than ignorant high priests, and are more valuable in the world, even though THE HIGH PRIEST enters the innermost HOLY OF HOLIES. The old man wept for a moment. The friends were amazed and said nothing.

32. The old man opened with, "If she please not her master, who has designated her for himself, then shall he let her be redeemed, to sell her to a strange nation..." (Shemot 21:8). This passage was said in relation to this hidden matter OF WRONGED SOULS, "And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she pleases not..." (Ibid. 7). Master of the Universe, who will not fear You, who governs all the kings in the world, as written, "Who would not fear You, O King of the nations? For to You it is fitting..." (Yirmeyah 10:7).

33. How many people in the world read wrong and err in this verse. They all recite it, yet they do not rightly explain the verse. Is the Holy One, blessed be He, called the King of the nations? Yet He is the King of Yisrael. And He is also named in the verse, "When the most High divided to the nations their inheritance" (Devarim 32:8), and, "For Hashem's portion is His people" (Ibid. 9). So He is called the King of Yisrael. If you argue that He is called the King of the nations, it is to their advantage that the Holy One, blessed be He, reigns over them instead, as it is said, that they were given to His ministers and appointed officers.

34. Moreover, the end of the passage states, "for among all the wise men of the nations, and in all their kingdoms, there is none like You..." (Yirmeyah 10:7). All this praise is directed to the other nations. It is wonder that they are not raised in this verse to the highest heaven. AS THE VERSE GIVES THEIR SAGES AND KINGDOMS SOME RELATION TO THE HOLY ONE, BLESSED BE HE, THAT IT IS NECESSARY TO SAY THAT HE IS GREATER THAN THEY. But the Holy One, blessed be He, blinds their eyes so they do not know Him at all, which is what we say that they are all nothing, less than nothing and vanity, as written, "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity" (Yeshayah 40:7). Yet the verse gives them great and precious importance IN SAYING THAT AMONG ALL THE SAGES OF THE NATIONS AND THROUGHOUT THEIR KINGDOM THERE IS NONE LIKE YOU.

The merchant talks about the greatness of God, and how he is falsely compared to the sages of the various nations. We hear of the names Elohim, Yud Hei Vav Hei fully spelled out, King of the Nations, and Hashem. "For among all the wise men of the nations, and in all their kingdoms, there is none like You."

30. אָבֵל לָרַע לוֹ, דְּאִינוּן נִשְׁמַתִּין בְּמִיּוֹן לְכָל מַה דְּאִשְׁבַּחֵן מִסְטְרָא בִישָׁא, וְשִׁיזְעָן לִיה. וְסִימְנָא לְדָא, אַרְוֵנָא קְדִישָׁא, דְּאִתְעַשְׂק גּוּ פְּלִשְׁתִּים, וְשְׁלִיטוּ בֵּיה, לָרַע לוֹן. אוּף הֵכִי. הֵינִי נִשְׁמַתִּין אִתְעַשְׂקִין מִסְטְרָא אַחְרָא לָרַע לוֹן.

31. מַה אִתְעֵבִידוּ מֵאִינוּן נִשְׁמַתִּין. חֲמִינָן בְּסַפְרֵי קְדָמָי, דְּמִנְיֵיהוּ הוּוּ אִינוּן חֲסִידֵי אוּמוֹת הָעוֹלָם. וְאִינוּן מִמְזִירֵי תַלְמִידֵי חֲכָמִים, דְּקִדְמוֹן לְכַהֲנָא רַבָּא עֲמָא דְאַרְעָא, וְחָשׁוּב בְּעֵלְמָא, אָף עַל גַּב דְּעָאֵל לְפָנֵי וּלְפָנִים. בְּכַה הָאִי סְבָא רְגַעָא חֲדָא, תְּוֹוְהוּ חֲבַרְיָא, וְלֹא אָמְרוּ מְדִי.

32. פִּתַּח הָהוּא סְבָא וְאָמַר, אִם רַעָה בְּעֵינֵי אֲדָנִיָּה אֲשֶׁר לֹא יַעֲדָה וְהִפְדָּה לְעַם נְכָרֵי וְגו'. הָאִי פִרְשְׁתָּא עַל רְזָא דָא אִתְמַר, וְכִי יִמְכַר אִישׁ אֶת בִּתּוֹ לְאִמָּה לֹא תֵצֵא בְּצֵאת הָעֲבָדִים אִם רַעָה וְגו'. מֵאֲרִיָּה דְעֵלְמָא מֵאֵן לֹא יִדְחַל מִינְךָ, דְּאִנְתָּ שְׁלִיט עַל כָּל מַלְכִין דְּעֵלְמָא, כְּדָא מִי לֹא יִרְאֵךְ מַלְךְ הַגּוֹיִם כִּי לַךְ יֵאָתָה וְגו'.

33. בְּמַה אִינוּן בְּנֵי נִשָּׂא בְּעֵלְמָא, דְּקָא מִשְׁתַּבְּשֵׁן בְּהָאִי קְרָא, וְכִלְהוּ אִמְרֵי, אָבֵל קְרָא דָא לֹא אִתְוִישֶׁר בְּסוּמִיָּהוּ. וְכִי קוּדְשָׁא בְּרִיךְ הוּא מַלְךְ הַגּוֹיִם אִיהוּ, וְהֵלֵא מַלְךְ יִשְׂרָאֵל אִיהוּ, וְהֵכִי אִקְרִי, דְּהָא בְּתִיב, בְּהִנְחַל עֲלִיּוֹן גּוֹיִם וְגו'. וְכִתִּיב כִּי חֵלֶק יְיָ עִמּוֹ. וְעַד אִקְרִי מַלְךְ יִשְׂרָאֵל. וְאִי תִימָא דְּאִיהוּ מַלְךְ הַגּוֹיִם אִקְרִי, הָא שְׁבַחָא דְּלֵהוֹן דְּקוּדְשָׁא בְּרִיךְ הוּא מַלְךְ עֲלִיָּהוּ, וְלֹא כְּמַה דְּאִמְרִין דְּאִתְמַסְרִין לְשִׁמְשִׁין וְלִמְמַנֵּן דִּילִיָּה.

34. וְתוּ סִיפָא דְּקְרָא, דְּכִתִּיב כִּי בְּכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין כְּמוֹךָ. כָּל הָאִי, שְׁבַחָא אִיהוּ לְשָׂאָר עַמִּין, וְתוֹוְהָא אִיהוּ, הֵיךְ לֹא מִסְתַּלְקֵי בְּהָאִי קְרָא לְרוּם רְקִיעָא. אֵלָא, דְּקוּדְשָׁא בְּרִיךְ הוּא סְמָא עֵינְיָהוּ, וְלֹא יִדְעֵי בֵּיה כְּלָל, דְּהָא מַה דְּאִנְן אִמְרֵי דְּכִלְהוּ אִין, וְאִפְסֵי, וְתַהוּ. דְּכִתִּיב כָּל הַגּוֹיִם כְּאִין נְגִדוּ מֵאִפְסֵי וְתַהוּ נְחָשְׁבוּ לוֹ, הָא עִקְרָא עֲלָאָה רַבָּא וְיִקְרִיא שׁוּי לוֹן קְרָא דָא.

35. Rabbi Chiya said to him, yet it is written, "Elohim reigns over the nations..." (Tehilim 47:9). He told him, I see that you were behind their wall, and came out with this verse to support them. I should have answered first to all that I said, but since I have found you on the way, I will remove you from there and thence I will move everything.

36. Come and see, all these names and appellations to the names of the Holy One, blessed be He, expand to their paths, and are clothed in each other, and separate into specific ways and paths except for one name, that is more refined than any other name, which He bequeathed to the unique people, the most purified of the other nations. It is Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, as written, "For Hashem's portion is His people," and "But you that did cleave of Hashem" (Devarim 4:4), CLEAVING to this very name more than to any other name.

37. There is one name, of all His names, that extends into several ways and paths, called Elohim. He bequeathed this name, and it was divided among the lower beings in this world. This name was divided among the ministers and the appointed officers that lead the other nations, as written, "And Elohim came to Bilaam at night" (Bemidbar 22:20), and "But Elohim came to Abimelech in a dream by night" (Beresheet 20:3). Also every minister that the Holy One, blessed be He, had designated to the other nations, are part of this name. Even idolatry is called by this name. And this name reigned over the nations, and not the name that reigned over Yisrael, WHICH IS THE NAME YUD HEI VAV HEI, which is unique to the unique nations, the people of Yisrael, the holy nation.

38. But if you argue that we can explain the verse, "Who would not fear You, O King of the nations?" that the name that is king of the nations is Elohim, as fear pertains to it, and Judgment abides in it, this is not so. It was not said in this context, for otherwise even idolatry would be included in that, IN "WHO WOULD NOT FEAR YOU," AS EVEN IDOLATRY IS CALLED ELOHIM.

35. אָמַר לִיה ר' חִיָּיא וְהָא כְּתִיב מֶלֶךְ אֱלֹהִים עַל גּוֹיִם וְגו'. אָמַר לִיה, אֲנֵא חֲמִינָא דְבִתְרָא בְּתַלְיִיהוּ הוּיָת, וְנִפְקַת בְּהַאי קְרָא לְסִייעָא לֹון, הוּה לִי לְאַתְבָּא בְּקִדְמִיתָא, עַל מַה דְּאֲמִינָא. אֲבַל כִּיּוֹן דְּאֲשַׁכְּחָנָא לְךָ בְּאַרְחָא, אֲעֵבֵר לְךָ מִתְּמָן, וּמִתְּמָן אִיהָךְ לְאֲעֵבֵרָא כְּלָא.

36. ת"ח, כָּל שְׁמֵהָן, וְכָל כְּנֻיּוֹן דְּשְׁמֵהָן, דְּאִית לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, כְּלָהוּ מִתְּפַשְׁטָן לְאַרְחֻייהוּ, וְכָלָהוּ מִתְּלַבְּשִׁין אֲלִין בְּאֲלִין, וְכָלָהוּ מִתְּפַלְגִין לְאַרְחֻין וּשְׁבִילִין יִדְעֵן. בַּר שְׁמָא יַחֲדָאָה, בְּרִיר דְּכָל שְׁאָר שְׁמֵהָן, דְּאַחְסִין לְעַמָּא יַחֲדָאָה, בְּרִיר מְכָל שְׁאָר עַמּוּן, וְאִיהוּ יו"ד ה"א וְא"ו ה"א, דְּכְתִיב כִּי חֶלֶק יו"י עַמּוּ. וְכְתִיב וְאַתֶּם הַדְּבָקִים בֵּינִי בְּשֵׁמָא דְּאֵ מִמֶּשׁ, יִתִּיר מְכָל שְׁאָר שְׁמֵהָן.

37. וּשְׁמָא חַד מְכָל שְׁאָר שְׁמֵהָן דִּילִיָּה, הַהוּא דְּאַתְפַּשְׁט וְאַתְפַּלַּג לְכַמְהָ אַרְחֻין וּשְׁבִילִין, וְאַקְרִי אֱלֹהִים. וְאַחְסִין שְׁמָא דְּאֵ, וְאַתְפַּלַּג לְתַתָּאי דְּהַאי עַלְמָא, וְאַתְפַּלַּג שְׁמָא דְּאֵ, לְשִׁמְשִׁין וּלְמִמְנָן דְּמִנְהַגִּי לְשְׁאָר עַמּוּן. כַּד"א, וַיִּבֵּא אֱלֹהִים אֶל בַּלְעָם לִילָה. וַיִּבֵּא אֱלֹהִים אֶל אֲבִימֶלֶךְ בַּחלוֹם הַלִּילָה. וְכֵן כָּל מִמְנָא וּמִמְנָא דְּאַחְסִין לֹון קוּדְשָׁא בְּרִיךְ הוּא לְשְׁאָר עַמּוּן, בְּשֵׁמָא דְּאֵ כְּלִילָן. וְאַפִּילוּ ע"ז בְּשֵׁמָא דְּאֵ אַקְרִי. וּשְׁמָא דְּאֵ מֶלֶךְ עַל גּוֹיִם, וְלֹא הַהוּא שְׁמָא, דְּאֵ הַהוּא דְּמֶלֶךְ עַל יִשְׂרָאֵל, דְּאִיהוּ יַחֲדָאָה, לְעַמָּא יַחֲדָאָה, לְעַמָּא דִּישְׂרָאֵל, עַמָּא קְדִישָׁא.

38. וְאִי תִימָא, עַל אַרְחָא דְּאֵ נֹוֹקִים קְרָא דְּכְתִיב מִי לֹא יִרְאַךְ מֶלֶךְ הַגּוֹיִם, דְּדָא אִיהוּ שְׁמָא דְּקָא מֶלֶךְ עַל גּוֹיִם, אֱלֹהִים דְּהָא דְּחִילוּ בֵּיה שְׂרִיא וְדִינָא בֵּיה שְׂרִיא. לֹא הֲכִי, וְלֹא עַל דְּאֵ אֲתַמַּר, דְּאִי הֲכִי אֲפִילוּ ע"ז בְּכִלְלָא דְּאֵ אִיהוּ.



39. But once the wall behind which you were leaning is torn down, the verse prevails after some observation. "Who would not fear You, O King of the nations?" If you would say it refers to the Holy One, blessed be He, as the King of the nations, it is not so. But THE EXPLANATION IS, What king of the nations would not fear You, nor be in awe of You or tremble before You? IT IS AS IF IT WERE WRITTEN, 'What king of the nations would not fear You?' Similarly, "Haleluyah! Give praise, O servants of Hashem, praise the name of Hashem" (Tehilim 113:1). Whoever hears it does not know what it means. After saying Haleluyah, IT SAYS also, "Give praise, O (or: 'to') servants of Hashem." It should have been written, 'Servants of Hashem, praise the name of Hashem'. BUT YET IT IS NECESSARY, FOR THOUGH IT FIRST SAYS HALELUYAH, THE SUBJECT IS THE SERVANTS OF HASHEM. Here too, THOUGH IT SAYS FIRST "WHO WOULD NOT FEAR YOU," THE SUBJECT IS 'THE KING OF THE NATIONS'. IT IS AS IF it were written, 'Who among the kings of the nations would not fear You'. It was all said properly.

40. "For among all the wise men of the nations, and in all their kingdoms, there is none like You..." means, what is the phrase spread among them in their wisdom - it is "there is none like You," and they all acknowledge that. When they see in their wisdom Your deeds and mighty actions, this phrase spreads among them and they say, "there is none like You." THE LESSON OF THE VERSE IS THAT among all the sages of the nations and throughout their kingdoms, they say "there is none like You," and it is known among them. The friends rejoiced and wept, but said nothing. He too wept again.

We learn about idolatry and about the soul that incarnates for evil deeds in the world, as alluded to in "And if a man sell his daughter to be a maidservant". When God sees that a child will turn bad later in life he gathers it in to Himself while it is still young and fragrant. The merchant says that when God created the world he also created all the souls that would later be incarnated into bodies, and that even when souls do not wish to come to the world he makes them do so, since that is why they were created. When the time comes to depart from the world the soul must be free, refined and cleansed so that God can be pleased with it and reward it in the Garden of Eden. The souls are entered into the King's book, where they are recorded with their names. If the soul was soiled, and not worthy, it is met by strange camps of demons who bring it to Gehenom. Pure souls are protected by the garment that is spread on them, which is the name Eloha. We hear that the souls of the beloved enter into the chamber of love, which is situated underneath the Holy of Holies of Briyah, in the hidden firmament. The Holy One, blessed be He, finds that holy soul there, and raises it with up with Him in delight.

41. He opened with, "So she said to Abraham, Cast out this bondwoman and her son..." (Bereshheet 21:10). The friends have remarked that Sarah wanted to remove idolatry from the house. Therefore it is written, "all that Sarah has said to you, hearken to her voice" (Ibid. 12), AS THE BONDWOMAN IS CONSIDERED IDOLATRY. Here it is written, "And if a man sell his daughter to be a maidservant" (Shemot 21:7), namely, the soul that incarnates for evil deeds in the world. "To be a maidservant" refers to that other side of the evil incarnation of the scales that reverted INTO FALSE SCALES AS MENTIONED, and it is wronged BY THE OTHER SIDE. In taking it out of there, it "shall not go out as the menservants do" (Ibid. 8), which are the wronged souls, BUT IT RECEIVES A CROWN ON ITS HEAD, AS WILL BE SAID.

39. אָבֵל בַּיּוֹן דְּכִתְלָא דְהוּיִת סָמִיךְ אֲבִתְרִיהּ, אֲתַנְסַח, קָרָא קָאִים עַל קִיּוּמָא, בְּאַסְתְּבִלּוּתָא זְעִיר. מִי לֹא יִרְאֵךְ מֶלֶךְ הַגּוֹיִם, וְאִי תִיּוּמָא דְמֶלֶךְ הַגּוֹיִם עַל קוּדְשָׁא ב"ה אֲתַמַּר, לֹא הָכִי. אֱלֹא, מֵאֵן הוּא מֶלֶךְ הַגּוֹיִם דְּלֹא יִרְאֵךְ, דְּלֹא דְחִיל מִינְךָ, וְלֹא יִזְדַּעְזַע מִינְךָ. מִי מֶלֶךְ הַגּוֹיִם דְּלֹא יִרְאֵךְ. כְּגוֹוְנָא דֵּא הַלְלוּיָהּ הִלְלוּ עֲבָדֵי יְיָ הִלְלוּ אֶת שֵׁם יְיָ. מֵאֵן דְּשָׁמַע לִיהּ, לֹא יָדַע מֵאִי קָאֵמַר, בַּיּוֹן דְּאֵמַר הַלְלוּיָהּ, אוֹף הָכִי הִלְלוּ עֲבָדֵי יְיָ, דְהוּהּ לִיהּ לְמַכְתָּב, עֲבָדֵי יְיָ הִלְלוּ אֶת שֵׁם יְיָ. אוֹף הָכִא. הוּהּ לִיהּ לְמַכְתָּב, מִי מִמְלַךְ הַגּוֹיִם דְּלֹא יִרְאֵךְ. אֱלֹא כִּלְאֵל עַל תְּקוּנָיָה אֲתַמַּר.

40. כִּי בְכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאֵין כְּמוֹךָ, מֵהוּ מֶלֶךְ דְּאֲתַפְּשֵׁט בִּינְיֵיהוּ בְּחֲכָמְתָא דְלֵהוֹן, מֵאֵין כְּמוֹךָ וְכִלְהוּ אוֹדָאן עַל דֵּא, כִּד חֲמָאן בְּחֲכָמְתָא דְלֵהוֹן עוֹבְדֵךְ וּגְבוּרָתְךָ, אֲתַפְּשֵׁט מֶלֶךְ דֵּא בִּינְיֵיהוּ, וְאִמְרֵי מֵאֵין כְּמוֹךָ בְּכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם. מֵאֵין כְּמוֹךָ אִמְרֵי, וְאֲתַפְּשֵׁט בִּינְיֵיהוּ. חֲדוּ חֲבַרְיָא, וּבְכוּ וְלֹא אָמְרוּ מְדִי. אוֹף הָכִי בְּכָה אִיהוּ בְּמַלְקְדֵימִין.

41. פָּתַח וְאָמַר וְהִיא אֲמָר לְאַבְרָהָם גְּרֵשׁ הָאִמָּה הַזֹּאת וְאֵת בְּנָהּ וְגו', חֲבַרְיָא אֲתַעֲרוּ, דְּבַעֲתָא שְׂרָה לְפָנָהּ ע"ז מְבִיתָא, וְע"ד כְּתִיב כָּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שְׂרָה שָׁמַע בְּקוּלָהּ. הָכִא כְּתִיב וְכִי יִמְכַר אִישׁ אֶת בִּתּוֹ, דֵּא נִשְׁמַתָּא בְּגִלְגוּלֵי עַל עוֹבְדֵיךָ בִּישִׁין דְּעֵלְמָא. לְאִמָּה: הֵהוּא סְטְרָא אַחֲרָא בְּגִלְגוּלָא בִּישָׁא דְטִיקְלָא, דְּאֵהֲדַר, וְהֵא אֲתַעֲשַׁקְתָּ, לְאַפְקָא לָהּ מִתַּמָּן. וְדֵאִי לֹא תֵצֵא כְּצֵאת הָעֲבָדִים, כָּל אִינוּן נִשְׁמַתִּין דְּמִתְעַשְׁקִין.

42. HE ASKS, who are THE SOULS mentioned here, AND ANSWERS, this is a secret. These are the souls of young children, who suckle on their mothers' strength. The Holy One, blessed be He, sees that if they will live in the world they will be bad smelling and turn sour like vinegar. THEREFORE He gathers them when they are still young and emit good fragrance.

43. What does THE HOLY ONE, BLESSED BE HE, do He allows them to be wronged by the hands of the bondwoman, who is Lilit. Once they are placed under her power, she rejoices in that child and oppresses him. She takes him away from the world while he is still suckling on his mother's strength.

44. If you argue that these souls will do good in the world, it is not so, as written, "If she please not her master" (Shemot 21:8), as that man will turn sour by it after some time, if he will go on living. This soul is oppressed, while another is not. Of these it is written, "and considered all the oppressions" (Kohelet 4:1). That is the meaning of, "If she please not her master."

45. "Who has designated her for himself (Heb. lo)" (Shemot 21:8). The word 'lo' is spelled with Aleph to mean not. If you say the Holy One, blessed be He, gave it to the Other Side from the first day of its existence, it is not so. For now with the turnings of the scales, He "has designated her for himself," 'lo' being pronounced as with Vav to mean for himself, which it was not before.

46. "Then shall he let her be redeemed" (Ibid.). What is the meaning of that? HE ANSWERS, the Holy One, blessed be He, redeems it now, WHILE it still emits GOOD fragrance, before it turns sour. He raises it to the highest skies to His Yeshivah. If you say that since it was wronged by the Other Side, He hands it, as was said, to scholarly bastards and to the righteous of the nations, the verse proves that, "to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her" (Ibid.), as He oppressed it with the turning of the scales. But assuredly He will give it to Yisrael and to no other. When it emerges from the scales, it "shall not go out as the menservants do," but is given a crown high on its head.

47. If you say that that side comes in the child, WHICH MEANS IT HAS POWER OVER HIS SOUL, it is not so. But it takes the soul and rejoices in it. He flies out of its hands and enters that place OF THE OTHER SIDE, where it visits that child. It is delighted with it and mocks it, lusting after that flesh, so that the Holy One, blessed be He, takes its soul while it TAKES its body. After that everything is under the control of the Holy One, blessed be He.

42. מאן אינון הכא. איהו רזא, אלין אינון נשמתין דינוקין זעירין, כד אינון ינקי מגו תוקפא דאמהון. וקודשא בריך הוא חמי, דאי יתקיימון בעלמא, יבאשון ריחיהון, ויחמצון כחומץ דא. לקיט לון זעירין, בעור דיהבי ריחא.

43. מה עביר. שביק לון לאתעשקא בינדא דההיא אמה, ודא איהי לילית דכיון דאתייהבו ברשותה, חדאת בההוא ינוקא, ועשיקת ליה, ואפיקת ליה מעלמא, כד איהו יניק בתוקפא דאמיה.

44. ואי תימא, אינון נשמתין דיעבדון טב לעלמא. לאו הכי. דכתיב אם רעה בעיני אדניה, דיחמיץ ההוא גברא בה לבתר יומין, אי אתקיים בה. דא אתעשקת, ואחרא לא אתעשקת. ועל אלין כתיב, ואראה את כל העשוקים וגו' והיינו אם רעה בעיני אדניה.

45. אשר לא יעדה, לא באלף כתיב. אי תימא, דהא בההוא סטרא אחרא, אזמין לה קודשא בריך הוא מיזמא דהות. לא. והשתא בגלגולי טיקלא, לז יעדה בוא'ו. מה דלא הות מקדמת דנא.

46. והפדה, מאי והפדה. פריק לה קודשא בריך הוא השתא, דסלקא ריחא, עד לא תחמיץ, וסליק לה לרומי מרומים, במתיבתא דיליה, ואי תימא כיון דאתעשקת מההוא סטרא אחרא, זיהיב לה, כמה דאמרו לחסידי שאר עמין, ולאינון ממזרי ת"ח. אתא קרא ואוכח, לעם נכרי לא ימשול למכרה ודאי, בבגדו בה, דעשיק לה בעשיקו דגלגולא דטיקלא, אלא לישראל ודאי, ולא לאחרא. וכד נפקת מן טיקלא, לא תצא בצאת העבדים, אלא מתעטרא בעטרהא בארמא על רישיה.

47. ואי תימא, דהאי סטרא עאלת לה בההוא ינוקא. לאו הכי. אלא נטלת לה, וחדאת בהדה, ופרחת מן ידהא, ועאלת בההוא אתר, ואיהי פקידת לההוא ינוקא, וחדאת ביה, וחייכת ביה, ותאיבת לההוא בשר עד דלבתר נטיל קודשא בריך הוא נשמתיה, והיא לגופא. ולבתר כלא איהו ברשותא דקודשא בריך הוא.

48. Come and see, "she shall not go out as the menservants do." HE ASKS, what is the meaning of, "GO OUT AS THE MENSERVANTS," AND ANSWERS, when it leaves the scales and that side with joy, the Holy One, blessed be He marks it and seals it with a certain ring, spreads on it His precious garment, which is the Holy Name Eloha. That is the meaning of, "he has dealt deceitfully with her (also: 'his garment is with her')," that is, while the precious garment of the King is on it. Since His garment is upon it, it is written, "to sell her to a strange nation he shall have no power."

49. This is the meaning of, "as in the days when Eloha preserved me" (Iyov 29:2), WHICH REFERS TO THE PRECIOUS GARMENT CALLED ELOHA, AS MENTIONED. It is in reference to this secret that it is written here, "to sell her to a strange nation he shall have no power, seeing that his garment is with her." It is because the precious garment of the King is upon it, since "His garment is with her" then "to sell her to a strange nation he shall have no power."

50. HE ASKS, what of the dominion that side has over that soul. FOR HE SAID THAT THE HOLY ONE, BLESSED BE HE, GIVES PERMISSION TO THE OTHER SIDE TO WRONG THAT SOUL. HE ANSWERS, come and see, the people in the world are all under the dominion of the holy King; they all have time TO LIVE in this world until He wishes to raise them from the world. THE OTHER SIDE IS NOT ALLOWED TO HARM THEM BEFORE THAT TIME. Yet as for it, it has not SET time TO LIVE. THEREFORE it mocks and delights in that soul AND TAKES IT AWAY FROM THIS WORLD. THUS, SINCE IT WAS NOT ALLOTTED TIME, THE OTHER SIDE IS GIVEN PERMISSION TO OPPRESS IT.

51. Moreover, these verses contain admonitions to people, and much good lofty advice is present in all the words of the Torah, which are all true and of a true way. They are known to the wise, who know and walk the path of truth. When the Holy One, blessed be He, wished to create the world, He so desired it and fashioned all the souls that will be placed in people afterwards. And they were all fashioned before Him in the very shape they will have later in people, and He saw each and every one.

52. Some of them will befoul their ways in the world. When their time comes TO DESCEND INTO THE WORLD, the Holy One, blessed be He, summons that soul and says to it, go, enter a certain place, a certain body. It replies to Him, Master of the Universe, I am satisfied with the world I dwell in and shall not go into another world, where I shall be enslaved and soiled in their midst. The Holy One, blessed be He, said to it, ever since you were created, this is the reason why you were created, to be in that world IN A BODY. When the soul sees that, it descends despite itself and there enters A BODY.

48. ת"ח, לא תצא כצאת העבדים, מאי הוא. אלא, בשעתא דנפקת מן טיקלא ויהוא סטרא בחדו, רשים לה לקודשא בריך הוא, וחתים לה בחד גושפנקא, ופריש עלה לבוש יקר דיליה, ומאן איהו. שמא קדישא דאקרי אלוה. ודא הוא בבגדו בה, לבושא יקירא דמלכא פריש עלה וכדין איהו נטירא, דלא אתמסרת לעם נכרי, אלא לישראל לחוד.

49. ודא איהו דכתיב, בימי אלוה ישמרני, ועל רזא דא כתיב הכא, לעם נכרי לא ימשל למכרה בבגדו בה, בעוד דלבוש יקר דמלכא בה. כיון דבגדו בה, כתיב לעם נכרי לא ימשל למכרה.

50. מה רשו אית ליהוא סטרא בה. ת"ח, כל בני עלמא בלהו, ברשותיה דמלכא קדישא, וכלהו אית לון זמנא בהאי עלמא, עד דאיהו בעי לסלקא לון מן עלמא, ודא לית ליה זמנא, וע"ד איהו חיוכת בהו, וחדאת בהו.

51. תו, אזהרותא לבר נש אית בהני קראי, וכמה עיטון טבין עלאין אינון, בכל מילי דאורייתא, וכלהו קשוט, בארץ קשוט, ואשתמודען לגבי חבימין, דידיעי ואזלי בארץ קשוט. בזמנא דבעא קודשא בריך הוא למברי עלמא, סליק ברעותא קמיה, וצייר כל נשמתין דאינון זמינין למיהב בבני נשא לבתר, וכלהו אתציירו קמיה בהוא ציורא ממש, דזמינין למהוי בבני נשא לבתר, וחמא כל חד וחד.

52. ואית מנהון דזמינין לאבאשא ארחייהו בעלמא, ובשעתא דמטא זמנייהו, קרי קודשא בריך הוא ליהוא נשמתא, אמר לה, זילי עולי בדוך פלן. בגוף פלן. אתיבת קמיה, מאריה דעלמא, די לו בעלמא דא דאנא יתבא ביה, ולא איהך לעלמא אחרא, דישתעבדון בי, ואהא מלוכלכא בינייהו. אמר לה קודשא בריך הוא, מן יומא דאתבריאת, ע"ד אתבריאת למהוי בהוא עלמא. כיון דחמאת נשמתא כן, בעל כרחה נחתת ועאלת תמן.

53. The Torah that gives advice to all who realize that, admonishes the people in the world, saying, See how much the Holy One, blessed be He, has compassion for you. He sold for free the good gem He had, NAMELY THE SOUL, so that you will cultivate it in this world.

54. "And if a man sell," the Holy One, blessed be He, "his daughter," the holy soul; "to be a maidservant," to be an enslaved maidservant among you in this world. I pray you, when its time comes to depart from this world, that "she shall not go out as the menservants do," not soiled with iniquities, but free, refined and cleansed, so that its Master will be happy with it, praise Himself with it and give it good reward in the brightness of the Garden of Eden. This is the meaning of, "and satisfy your soul in drought (also: 'brightness')" (Yeshayah 58:11). THIS IS surely when the soul emerges properly clear and clean.

55. But "If she please not her master," emerging soiled with the filth of transgressions, and it not presentable before Him as it should, woe to that body that was lost to the soul forever. For when the souls ascend clear and come out cleansed from this world, each soul enters the book in the King's bag. They are all RECORDED with names, which says that the soul of so and so is designated to the body it left. Then it is written, "who has designated her for himself."

56. But when it comes out not pleasing its Master, soiled in the iniquities and filth of sins, then, "who has designated her for himself (Heb. lo, Lamed Vav)" is pronounced as "not (Heb. lo, Lamed Aleph) designated her," and the body is lost to it and it is not designated for it. The exception is the soul, which Master desires, as the body repented. Then it is written, "redeemed," as in, "Thus he will redeem his soul from going into the pit" (Iyov 33:28). "Redeemed" refers to man, whose advice is to redeem it and repent. And to both sides THE VERSE SAYS, "THEN SHALL HE LET HER BE REDEEMED." THE FIRST IS the Holy One, blessed be He, "THEN SHALL HE LET HER BE REDEEMED" FROM GEHENOM. THE SECOND CONCERNS MAN, who shall "let her be redeemed" by repentance, for after he repents, the Holy One, blessed be He, redeems them from the way to Gehenom.

57. "To sell her to a strange nation he shall have no power." HE ASKS, what is the strange nation, AND ANSWERS, the soul is ashamed when it departs from the world, if the man deviated from the way together with it. It seeks to rise up to the holy camps, for holy camps are situated on the way to the Garden of Eden and strange camps, THAT IS, DEMONS, stand on the way to Gehenom.

53. אוריינתא דיהבת עיטא לכל עלמא חמאת הכי, אזהירת לבני עלמא, ואמרת, חמו במה חס קודשא בריך הוא עלייכו, מרגליתא טבא דהות ליה, זבין לכו למגנא, דתשתעבדון בה בהאי עלמא.

54. וכי ימכר איש: דא קודשא בריך הוא. את בתו: דא נשמתא קדישא. לאמה: למדווי אמה משתעבדא בינייכו בהאי עלמא. במטו מנייכו, בשעתא דמטי זמנא לנפקא מהאי עלמא, לא תצא כצאת העבדים, לא תפוק מתטנפא בחובין, תפוק בת חורין, ברירה נקיה, בגין דיחדי בה מארה וישתבח בה ויהיב לה אגר טב, בצחצוחי דגנתא דערן. כד"א והשביע בצחצחות נפשך, ודאי כד תפוק ברירה נקיה כדקא יאות.

55. אבל אם רעה בעיני אדניה, כד נפקת מלובכלא בטנופי חובין, ולא אתחזיאת קמיה כדקא יאות, ווי להווא גופא, דאתאביד מההיא נשמתא לעלמין. בגין, דכד נשמתין סלקין ברירן, ונפקין נקין מהאי עלמא, כל נשמתא ונשמתא, עאלת בספרא דאחמתא דמלכא, וכלהו בשמהן, ואמר דא היא נשמתא דפלניא, זמינת תהא להווא גופא דשבת, וכדין כתיב, לו יעדה, בו.

56. וכד נפקת רעה בעיני אדניה, דקא אסתאבא בחובין, ובטנופא דחטאין, כדין לא יעדה בא. ואתאביד ההוא גופא מינה ואיהי לא אזדמנת לגביה בר ההיא דמארה אתרעי, ותב בתיובתא דגופא בה, כדין כתיב, והפדה. כד"א פדה נפשו מעבור בשחת. והפדה, האי איהו בכר נש, דעיטא דיליה, דיפרוק לה, ויתוב בתיובתא, ולתרין סטרין קאמר קודשא בריך הוא, והפדה בתיובתא. לבתר דתב בתיובתא, פרא לה מאורחא דגיהנם.

57. לעם נכרי לא ימשל למכרה. מאן עם נכרי. עלובתא איהי נשמתא, דכד נפקת מעלמא, וכר נש אסטי ארחה בהרה, היא בעאת לסלקא לעילא, גו משריין קדישין, בגין דמשריין קדישין קיימין בהווא ארחה דג"ע, ומשריין נוכראין קיימין בהווא ארחה דגיהנם.

58. If that soul is worthy and the precious garment is spread on it, NAMELY THE NAME ELOHA, many holy camps meet it to join it and bring it to the Garden of Eden. If it is not worthy, many strange camps meet it to bring it to Gehenom. The camps of demons will wreak vengeance on it. For that the verse instructs, "To sell her to a strange nation he shall have no power," to the demons, "seeing that his garment is on her," which is the protective GARMENT, as the Holy One, blessed be He, protects it so that a strange nation will not rule over it through that protection spread over it, WHICH IS THE NAME ELOHA.

59. "And if he designated her for his son" (Shemot 21:9): come and see how much a man should beware of not turning aside from his ways in this world. For if a man gains merit in this world and properly guards his soul, such is a man whom the Holy One, blessed be He, desires and is praised with every day before His retinue, saying, see the holy child I have in that world. He did such and such, these deeds of his are well done.

60. When this soul emerges from this world pure, clean and refined, the Holy One, blessed be He, shines upon it many lights and announces daily of it, 'this it the soul of so and so my child, a keeping shall be provided for the body it left.'

61. This is the meaning of, "And if he designated her for his son, he shall deal with her after the manner of daughters." What is "the manner of daughters"? Here is a secret to the wise. Within the strong rock, WHICH IS THE WORLD OF BRIYAH, in the hidden firmament, ABOVE EVERY OTHER FIRMAMENT THERE, there is a certain chamber called the chamber of love, WHICH IS SITUATED UNDERNEATH THE HOLY OF HOLIES OF BRIYAH. There are hidden treasures there, and all the kisses of the King's love are there. All the souls beloved of the King enter there.

62. When the King enters that King's chamber, it is written of that, "And Jacob kissed Rachel" (Bereshheet 29:11), AS THE UNION OF KISSES LIES THERE. The Holy One, blessed be He, finds that holy soul there, and immediately hastens to kiss and embrace it, and raises it with Him to be delighted with it.

63. This is the meaning of, "he shall deal with her after the manner of daughters," like a father would do to his favorite daughter, kissing her, embracing her and giving her gifts. Thus the Holy One, blessed be He, does to the worthy soul every day, as written, "he shall deal with her after the manner of daughters."

58. זְכַתָּה נִשְׁמָתָא, וְהָהוּא נְטִירו, וּפְרִישׁוּ דְלְבוּשָׁא יִקְרָא עָלָה. כְּמָה מְשָׁרְיִין קְדִישִׁין, קָא מִתְעַתְּרִין לָהּ, לְאַתְחַבְרָא בְהֵדָה, וְלִמְיַעַל לָהּ לִג"ע. לֹא זְכַתָּה, כְּמָה מְשָׁיִירִין נּוֹכְרִיִין מִתְעַתְּרִין לְמִיַּעַל לָהּ בְּאַרְחָא דְגִיְהֵנָם. וְאִינוּן מְשָׁרְיִין דְּמִלְאֲכֵי חֲבֵלָה זְמִינִין לְמַעַבְד בַּהּ נּוֹקְמִין, אֲתָא קְרָא וְאוֹכַח, לְעַם נְכָרֵי לֹא יִמְשַׁל לְמַכְרָה, אֲלִין מִלְאֲכֵי חֲבֵלָה. בְּבַגְדוּ בַּהּ, אִיהוּ נְטִירָא, דְּקוּדְשָׁא בְרִיךְ הוּא עֲבִיד לָהּ נְטִירָא, דְּלֹא יִשְׁלוּט בַּהּ עִם נְכָרֵי, בְּהָהוּא פְרִיסוּ דְנְטִירו עָלָה.

59. וְאִם לְבָנוּ יִיעֲרְנָה, ת"ח כְּמָה אֵית לִיהּ לִב"נ לְאַזְדַּהֲרָא דְלֹא יִסְטֵי אַרְחוּי בְּהָאֵי עֲלָמָא, דְּאִי זְכָה ב"נ בְּהָאֵי עֲלָמָא, וְנְטִיר לָהּ לְנִשְׁמָתָא כְּדָקָא יְאוּת, הָאֵי אִיהוּ ב"נ דְּקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בֵּיהּ, וְאַשְׁתַּבַּח בֵּיהּ בְּכָל יוֹמָא, בְּפִמְלוּיָא דִּילֵיהּ, וְאָמַר, חָמוּ בְרָא קְדִישָׁא דְאֵית לִי בְּהָהוּא עֲלָמָא, כֵּךְ וְכֵךְ עֲבִיד, כֵּךְ וְכֵךְ עוֹבְדוּי מִתְתַּקְנִין.

60. וְכֵד הָאֵי נִשְׁמָתָא, נִפְקַת מִהָאֵי עֲלָמָא, זְכוּיָא נְקִיָּה בְרִיךְהּ, קוּדְשָׁא בְרִיךְ הוּא אֲנַהִיר לָהּ בְּכְמָה נְהוּרִין, בְּכָל יוֹמָא קְאָרֵי עָלָה, דְּאִי הִיא נִשְׁמָתָא דְּפִלְנוּא בְרִי, נְטִירָא לִיהּ לִיהּ לִיהּ גּוֹפָא דְשִׁבְק.

61. וְדָא הוּא דְכְתִיב, וְאִם לְבָנוּ יִיעֲרְנָה כְּמִשְׁפֵּט הַבְּנוֹת יַעֲשֶׂה לָהּ, מֵאֵי כְּמִשְׁפֵּט הַבְּנוֹת. הֵכָא אֵית רְזָא לְחַבִּימִין, בְּגוּ טַנְרָא תְקִיפָא, רְקִיעָא טְמִירָא, אֵית הֵיכְלָא חָדָא, דְּאִקְרִי הֵיכְל אַהֲבָה. וְתַמְן אִינוּן גְּנֻזִין טְמִירִין, וְכָל נְשִׁיקִין דְּרַחֲמוּ דְּמִלְכָא אִינוּן תַּמְן, וְאִינוּן נִשְׁמָתִין רַחֲמָאן דְּמִלְכָא עֲאֲלִין תַּמְן.

62. כִּיּוֹן דְּמִלְכָא עֲאֵל בְּהָהוּא הֵיכְלָא דְּמִלְכָא, תַּמְן כְּתִיב, וַיִּשָּׁק וַיַּעֲקֹב לְרַחֵל, וְקוּדְשָׁא בְרִיךְ הוּא אֲשַׁבַּח תַּמְן לְהֵיאֵי נִשְׁמָתָא קְדִישָׁא, קְדִים מִיַּד וְנְשִׁיק לָהּ, וְגַפִּיף לָהּ, וְסָלִיק לָהּ בְּהֵדִיָּה, וְאַשְׁתַּעֲשַׂע בָּהּ.

63. וְדָא הוּא כְּמִשְׁפֵּט הַבְּנוֹת יַעֲשֶׂה לָהּ, כְּדִינָא דְּאָבָא עֲבִיד לְבְרִיתֵיהּ, דְּאִיהּ חֲבִיבָא לְגַבִּיָּהּ, דְּנְשִׁיק לָהּ, וְגַפִּיף לָהּ, וְהֵיב לָהּ מִתְנֵן. כֵּךְ קוּדְשָׁא בְרִיךְ הוּא עֲבִיד, לְנִשְׁמָתָא זְכָאָה בְּכָל יוֹמָא, כְּמָה דְּכְתִיב כְּמִשְׁפֵּט הַבְּנוֹת יַעֲשֶׂה לָהּ.

64. Hence it is written, "should do such a thing for him that waits for Him" (Yeshayah 64:3). Just as the daughter, NAMELY THE SOUL, finishes its doing in this world, so the Holy One, blessed be He, finishes a different kind of action in the World to Come, as written, "neither has the eye seen, that an Elohim, beside You should do such a thing for him that waits for Him," while here it is written, "he shall deal (do) with her." THERE IS AN ANALOGY BETWEEN THE WORDS 'DO' IN THE VERSES. THE EYE CANNOT SEE THE DOING IN THE SECOND VERSE AS WELL. So far. The old man prostrated himself ON THE GROUND and prayed. He wept again.

65. He said, "If he take another" (Shemot 21:10). HE ASKS, what does that mean, did the Holy One, blessed be He, prepare another soul to return to the righteous in this world? Is it not the same soul who filled to completion in this world the wishes of its Master? In that case there is no surety to the righteous at all. What is the meaning of, "If he take another"?

66. The old man opened with, "and the dust returns to the earth as it was; and the spirit returns to Elohim who gave it" (Kohelet 12:7). The friends ascribed this verse to the destruction of the Temple. "And the dust returns to the earth as it was" here accords with the verse, "And the Canaani was then in the land" (Bereshheet 12:6). FOR AFTER THE DESTRUCTION THE LAND RETURNED TO BE UNDER THE RULE OF THE KLIPAH OF CANAAN AS BEFORE. "and the spirit returns to Elohim who gave it." What does it mean, "the spirit returns"? This is the Shechinah, which is the Holy Spirit. When the Shechinah saw in the ten journeys She took that Yisrael do not want to repent before the Holy One, blessed be He, and that the Other Side rules over the Holy Land, THE SHECHINAH DEPARTED AND RETURNED TO ELOHIM. The friends have explained it.

67. Come and see, the spirit of a righteous man is crowned with an image in the lower Garden of Eden. On every Shabbat, holiday and first day of the month, the spirits are crowned and take off THEIR IMAGE OF THE LOWER GARDEN OF EDEN, and rise up TO THE UPPER GARDEN OF EDEN. Just as the Holy One, blessed be He, does to the holy soul above, so He does with this spirit below in the lower Garden of Eden that rose before Him. He says, this is the spirit of the body of so and so. Immediately the Holy One, blessed be He crowns that spirit with many crowns and delights in it.

68. If you wonder if the Holy One, blessed be He, leaves His dealings with the soul for that spirit it is not so, but, "her food, her clothing, and her duty of marriage, shall he not diminish" (Shemot 21:10). These are the three lofty names, as "neither has the eye seen, that an Elohim, beside You," WHICH IS THE SECRET OF BINAH.

64. הַיְיִנוּ דְכִתִּיב יַעֲשֶׂה לְמַחְכָּה לוֹ, כְּמָה דְהָאִי בְרַתָּא, אֲשֵׁלִימַת עֲשִׂייה בְּהָאִי עֲלֵמָא. אוּף הַכִּי קוּדְשָׁא בְרִיךְ הוּא אֲשֵׁלִים לֵה עֲשִׂייה אַחְרָא בְּעֵלְמָא דְאַתִּי, דְכִתִּיב, עֵינִן לֹא רֵאתָה אֱלֹהִים זּוּלְתָךְ יַעֲשֶׂה לְמַחְכָּה לוֹ. וְהִכָּא בְּתִיב יַעֲשֶׂה לֵה. ע"כ. הֵהוּא סְבָא אֲשֵׁתַטַּח, וְצִלֵי צִלוּתָא. בְּכָה כְּמִלְקַדְמִין.

65. וְאָמַר אִם אַחְרַת יִקַּח לוֹ וְגו', מֵאִי אִם אַחְרַת, וְכִי נִשְׁמַתָּא אַחְרָא זְמִין קוּדְשָׁא בְרִיךְ הוּא לְאַתְבָּא לְצִדִיקָיָא בְּהָאִי עֲלֵמָא, וְלֹא הָאִי נִשְׁמַתָּא דְאֲשֵׁלִימַת בְּהָאִי עֲלֵמָא רַעוּתָא דְמֵאֲרָה, אִי הַכִּי לִית אַבְטַחוּתָא לְצִדִיקָיָא בְּלָל. מֵאִי אִם אַחְרַת יִקַּח לוֹ.

66. פִּתַּח הֵהוּא סְבָא וְאָמַר, וַיָּשׁוּב הָעֶפְרַיִם עַל הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה. הָאִי קָרָא אוּקְמוּהָ חֲבֵרִיָּא, בְּחֶרְפֵּן בִּי מִקְדְּשָׁא. וַיָּשׁוּב הָעֶפְרַיִם עַל הָאָרֶץ כְּשֶׁהָיָה. הִכָּא אִיהוּ מֵאִי דְכִתִּיב, וְהִכְנַעְנִי אֲזוּ בְּאָרֶץ, כְּשֶׁהָיָה וְדָאִי. וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה, מֵאִי וְהָרוּחַ תָּשׁוּב. דָּא שְׂכִינְתָּא, דְאִיהִי רוּחַ קְדִישָׁא. כִּד חֲמַת שְׂכִינְתָּא, בְּאִינוּן עֲשֶׂר מַסְעוֹת דְקָא נִטְלָא, וְלֹא בְּעוֹן יִשְׂרָאֵל לְאַתְבָּא בְּתִיבְתָּא קְמִי קוּדְשָׁא בְרִיךְ הוּא, וְשִׁלְטָא סְטְרָא אַחְרָא עַל אַרְעָא קְדִישָׁא, וְאוּקְמוּהָ חֲבֵרִיָּא.

67. תָּא חֲזִי, רוּחָא דְבֵר נֶשׁ זְכָאָה, אֲתַעֲטֵר בְּדִיוֹקְנָא בְּג"ע דְלִתְתָּא, וּבְכָל שַׁבְתֵּי וּמוֹעֲדֵי וְרִישֵׁי יְרַחֵי, מִתַּעֲטְרֵן רוּחֵי, וּמִתְפַּשְׁטֵן, וְסִלְקִין לְעִילָא. כְּמָה דְעֵבִיד קוּדְשָׁא בְרִיךְ הוּא, בְּהֵיִא נִשְׁמַתָּא עַלְמָה קְדִישָׁא לְעִילָא, ה"נ עֵבִיד בְּהָאִי רוּחָא, לְתַתָּא בְּג"ע לְתַתָּא, דְקָא סִלְקַת קְמִיָּה. וְאָמַר דָּא אִיהִי רוּחָא דְפִלְגִיָּא גּוּפָא, מִיַּד מַעֲטְרָא לֵה קוּדְשָׁא בְרִיךְ הוּא לְהָאִי רוּחָא בְּכֵמָה עֲטְרִין, וְאֲשֵׁתַעֲשַׂע בֵּהּ.

68. וְאִי תִימָא, דְהָא בְּגִין רוּחָא דָּא, שְׂבִיק קוּדְשָׁא בְרִיךְ הוּא מַה דְעֵבִיד לְנִשְׁמַתָּא. לֹא הַכִּי. אֲלֵא שְׂאָרָה כְּסוּתָהּ וְעִנְתָּהּ לֹא יִגְרַע, אֲלִין אִינוּן תַּלְתָּ שְׂמַהֵן עַלְאִין, דְעֵינִן לֹא רֵאתָה אֱלֹהִים זּוּלְתָךְ.

69. They all abide in the World to Come, WHICH IS BINAH, and flow from there. One of them is "her food," which is a flowing of radiance and light, WHICH ARE RETURNING LIGHT AND STRAIGHT LIGHT that shines in an obscure way. It is sustenance that nourishes everything and is called Yud Hei Vav Hei with the vowels of Elohim, WHICH IS THE NAME OF BINAH. She'erah (Eng. 'her food'), with the letters in a different order, becomes 'Asher Hei'. ASHER IS BINAH, WHICH IS THE FIRST HEI OF YUD HEI VAV HEI. This is the meaning of, "Out of Asher his bread shall be fat" (Beresheet 49:20), FOR FOOD FLOWS FROM IT. This is the meaning of, "her food."

70. "Her clothing" is the covering the King SPREADS OVER IT, NAMELY THE PRECIOUS GARMENT OF THE NAME ELOHA. This is another shining flow, which always protects THE SOUL. It is the covering of the garment of the King that Eloha spreads over it. This is the meaning of, "he has dealt deceitfully with her (also: 'his garment is with her')" (Shemot 21:8) always, never absent from it. This is the meaning of, "her clothing."

71. What is "her duty of marriage"? It is a flow from the World to Come, WHICH IS BINAH that contains everything. It is Yud Hei Vav Hei Tzva'ot THAT IS THE NAME IN NETZACH AND HOD IN BINAH. It shines with all the high hidden lights of the Tree of Life, where the duty of marriage is hidden and whence it comes out with the pleasure and yearning of the World to Come, WHICH IS BINAH.

72. These three must He not diminish, when it is properly worthy. If it is not as it should be, these three are taken from it, as not even one becomes a crown for it. Come and see, it is written, "And if he do not these three to her" (Ibid. 11), that is, it is not worthy of them, "then shall she go out free without money" (Ibid.), go out from Him. It is pushed out. It is "without money," without yearning, OR LONGING, and derives no pleasure at all.

73. Up to here the Torah admonishes, from which come every kind of advice, and gives good advice to people. From now on, let us return to the first subject of the lofty protection the Holy One, blessed be He, spreads over it, THE SOUL, so it shall not be to a strange nation, because "his garment is with her," and always protects it.

74. "And if he designated her for his son, he shall deal with her after the manner of daughters." The old man said, friends, when you go to that rock that supports the world, THAT IS, RABBI SHIMON, tell him to remember the snowy day when beans were sown in 52 ways. Then shall you recite this verse and he will tell you ITS MEANING. The merchant turns to the question of who is the son of the Holy One, blessed be He, explaining that at the age of thirteen a boy is considered a son to the Congregation of Yisrael, and at the age of twenty a man is considered to be a son of the Holy One, blessed be He. The merchant tells of the additional soul that is attained by the righteous on the Sabbath.

69. וְכֻלָּהוּ בְעֵלְמָא דְאֲתִי וְאֲתַמְשְׁכוּ מִתַּמְן. חַד מְנִייהוּ שְׂאֵרָה, מְשִׁיכוּ דְנִצְיָצוּ וְנִהִירוּ, דְנִהִיר בְּאַרְח, סְתִימ, מְזוּנָא דִין כְּלָא, וְאֶקְרִי יְדוּד בְּנִקְדוּת אֱלֹהִים. שְׂאֵרָה בְּהַפּוּךְ אֲתוּוּן, אֲשֶׁר ה', וְדָא מְאֲשֶׁר שְׂמֵנָה לְחַמּוֹ, וְדָא הוּא שְׂאֵרָה.

70. כְּסוּתָהּ: פְּרִישׁוּ דְמִלְכָא. דָּא מְשִׁיכוּ אַחְרָא, דְנִהִיר וְנִטִיר לָהּ תְדִיר, פְּרִישׁוּ דְלְבוּשָׁא דְמִלְכָא, דְפָרַשׁ עָלֶיהָ אֱלֹהִים. דָּא בְּבִגְדוֹ בַּהּ תְדִיר, דְלָא אֲתַעֲרִי מִינָהּ, וְהָאִי אִיהוּ כְּסוּתָהּ.

71. וְעִנְתָּהּ, מֵאֵן אִיהוּ. דָּא מְשִׁיכוּ דְעֵלְמָא דְאֲתִי, דְבִיָּה כְּלָא. יוּי צְבָאוֹת אִיהוּ, וְדָא אִיהוּ דְנִהִיר בְּכָל נְהוּרִין סְתִימִין עֲלָאִין דְאִילָנָא דְחַיִּי, דְבִיָּה עוֹנָה טְמִירָא, דְמִתַּמְן נִפְקֵת. וְכָל דָּא בְּעֵדוּנָא וְכְסוּפָא דְעֵלְמָא דְאֲתִי.

72. תִּלְתָּא הֲנִי לֹא יִגְרַע לָהּ, כִּד אִיהִי זִכְאֵת כְּדָקָא יֵאוּת. וְאִי לֹא אִיהִי כְּדָקָא יֵאוּת, הֲנִי תִלְתָּא גְרַעָן מְנָה, דְלָא יִתְעַבִּיד לָהּ עֲטָרָה אֲמִילוּ מִחַד מְנִייהוּ, תָּא חֲזִי, מַה כְּתִיב, וְאִם שְׁלֹשׁ אֱלֹהִים לֹא יַעֲשֶׂה לָהּ, דְלֹא זִכְאֵת בַּהּ, וְיִצְאָה חֲנָם אִין כְּסָף תְּפּוּק מְקַמִּיָּה, וְדַחֲוִין לָהּ לְבַר. אִין כְּסָף, לִית לָהּ כְּסוּפָא, וְלִית לָהּ עֵדוּנָא כְּלָל.

73. עַד כַּאן אוֹכִיחַת אוֹרִינְתָא, דְכָל עֵיטוּן בַּהּ תְּלִינ, וְיִהִיבַת עֵיטָא טְבָא לְבָנִי נְשָׂא. מְכָאן וְלִהְלָאָה נְהִיר לְמִלִּין קְדָמָאִין, בַּהּוּא נְטִירוּ עֲלָאָה, דְקָא פְּרִישׁ עָלֶיהָ קוּדְשָׁא בְרִיךְ הוּא, בְּגִין דְלָא תֵּהֵא לְעַם נְכָרִי, דְהָא בְּגָדוֹ בַּהּ, וְנִטִירוּ אִיהוּ לָהּ תְדִיר.

74. וְאִם לְבָנוּ יִיעֲדָנָה כְּמִשְׁמַט הַבְּנוֹת יַעֲשֶׂה לָהּ. אָמַר הוּא סְבָא, חֲבֵרִיָּא, כִּד תִּהְכּוֹן לְגַבִּי הוּא טִינְרָא דְעֵלְמָא סְמִיךְ עֲלֵיהּ, אָמְרוּ לִיהּ, דִּידְכֶר יוּמָא דְתִלְגָא דְאֲזִדְרַעוּ פּוֹלִין לְחַמְשִׁין וְתִרִין גּוּוּנִין, וְהִדְר אֶקְרִינָן הָאִי קְרָא, וְהוּא יִימָא לְכוּן.

75. The said to him, if you please, whoever opened the discussion, let him tell it. He said to them, assuredly I knew that you were righteous, and that you are to be intimidated to as the sages are. As for my words TO YOU, when you mention this sign TO RABBI SHIMON, he will finish it, THAT IS, FINISH MY WORDS. Now let us say who he is that is called the son of the Holy One, blessed be He.

76. Come and see, whoever reached thirteen years and on is considered a son to the Congregation of Yisrael, WHICH IS MALCHUT. Whoever is twenty years old or older and gains merit in them, is considered a son of the Holy One, blessed be He, NAMELY ZEIR ANPIN, as written, "You are the children of Hashem your Elohim" (Devarim 14:1).

77. When David was thirteen years old and gained merit on the day he entered his fourteenth year, he wrote, "Hashem has said to me, You are my son; this day have I begotten you" (Tehilim 2:7). What is the reason for it? Before that, he was not His son, as the supernal soul did not dwell on him, since he lived during the Orlah years. Therefore it is written, "this day have I begotten you." Assuredly I have begotten you, I and not the Other Side, as it was until now. BUT NOW it is I alone. Upon his reaching his twentieth year, it is written of Solomon, "For I was my father's son" (Mishlei 4:3), my own father's NAMELY THE SON OF THE HOLY ONE, BLESSED BE HE. FOR AT THE AGE OF TWENTY HE MERITED THE MOCHIN OF CHAYAH, WHICH MADE HIM A SON OF THE HOLY ONE, BLESSED BE HE, NAMELY TO ZEIR ANPIN.

78. "And if he designated her for his son," that is, since he is thirteen years old or more, when he is no longer under the dominion of the Other Side that comes his way. Then it is written, "he shall deal with her after the manner of daughters." What is the manner of daughters? HE ANSWERS, we learned that the Holy One, blessed be He, sees daily that child under the rule of the Orlah. When he comes out of it and goes to school to break it, goes to the synagogue to break it, the Holy One, blessed be He, takes that soul into His room where He gives it many gifts and offerings and adorns it with supernal adornments until the time comes when He brings it under the canopy into that son, NAMELY HE CLOTHES IT WITH HIM, after his thirteenth year.

79. "If he take another": WHAT IS ANOTHER? Here there are secret mysteries given to the sages. First I have to inform you of something. Come and see, on Shabbat, when the day is sanctified, souls emerge from the Tree of Life, NAMELY ZEIR ANPIN. These souls blow on the lower beings, who rest for it throughout the Shabbat day. THEY ARE THE SECRET OF THE ADDITIONAL SOUL THAT THE RIGHTEOUS ATTAIN ON SHABBAT DAY. At the end of Shabbat, all the souls go up AGAIN to be crowned with holy crowns above. HERE too the Holy One, blessed be He, summons for that man ON THE DAY OF SHABBAT AN ADDITIONAL SOUL. This is the other soul, OF WHICH THE VERSE SAYS, "IF HE TAKE ANOTHER." And though this soul came to him, as for the soul he had before, the food of the first one, "her clothing, and her duty of marriage, shall he not diminish," THE MEANING OF WHICH IS according to the explanation given.

75. אָמְרוּ בְּמִטּוֹ מִיֵּנֶךָ מֵאֵן דְּשָׂאֲרֵי מַלְךָ הוּא וְיִמָּא. אָמַר לוֹן, וְדָאֵי דִּיִּדְעָנָא דְּזִכְאִין אַתּוֹן, וְאִית לְרַמְזָא לְכוּן רַמְזָא דְּחַבְיִמִּין, וְעַל מַזָּה דְּאָנָא אִימָא, כַּד תְּדַבְּרוּן לִיָּה סִימְנָא דָּא, הוּא יִשְׁלִים עַל דָּא. הַשְׁתָּא אִית לֹאמֵר, מֵאֵן הוּא דְּאֶקְרִי בֶן לְקוּדְשָׁא בְּרִיךְ הוּא.

76. ת"ח כָּל הַהוּא דְּזִכִּי לְתַלְמִיסַר שְׁנִין וְלַהֲלָאָה, אֶקְרִי בֶן לִכ"ו. וְכָל מֵאֵן דְּאִיהוּ מִבְּן עֶשְׂרִין שְׁנִין וְלַעֲיִלָּא וְזִכִּי בְּהוּ, אֶקְרִי בֶן לְקוּדְשָׁא בְּרִיךְ הוּא וְדָאֵי בְּנִים אַתֶּם לִיּוֹ אֱלֹהֵיכֶם.

77. כַּד מָטָה דְּיֹד לְתַלְמִיסַר שְׁנִין, וְזָכָה בְּהוּא יוֹמָא דְּעָאֵל לְאַרְבִּיסַר, כַּדִּין כְּתִיב, יְיָ אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלַדְתִּיךָ. מ"ט. דְּהָא מְקַדְּמַת דְּנָא לָא הוּהּ לִיָּה בְּרָא, וְלָא שְׂרָאֵת עֲלִיהּ נִשְׁמַתָּא עֲלָאָה, דְּהָא בְּשָׁנֵי עַרְלָה הוּהּ, וּבג"כ, אֲנִי הַיּוֹם יְלַדְתִּיךָ, הַיּוֹם וְדָאֵי יְלַדְתִּיךָ. אֲנִי, וְלָא סְטָרָא אַחְרָא, כְּמָה דְּהוּהּ עַד הַשְׁתָּא, אֲנִי בְּלַחֲוֹדָאֵי. בַּר עֶשְׂרִין שְׁנִין, מַזָּה כְּתִיב בְּשִׁלְמָה, כִּי בֶן הָיִיתִי לְאָבִי, לְאָבִי מִמֶּשׁ וְדָאֵי.

78. וְאִם לְבָנֵי יוּעֲרָנָה. בַּר תַּלְמִיסַר שְׁנִין וְלַהֲלָאָה, דְּהָא נִפְקָא מִרְשׁוֹ דְּסְטָרָא אַחְרָא דְּאִזְדְּמַנַּת לִיָּה, מַזָּה כְּתִיב כְּמִשְׁפֵּט הַבְּנוֹת יַעֲשֶׂה לָּהּ. מַזָּהוּ כְּמִשְׁפֵּט הַבְּנוֹת. תְּנִינָן, בְּכָל יוֹמָא וְיוֹמָא, חֲמִי קוּדְשָׁא בְּרִיךְ הוּא לְהוּא יְנוּקָא דְּקָאֵי בְּרִשׁוֹ דְּעַרְלָה, וְאִיהוּ נְפִיק מִיָּנָה, וְאִתְמַשְׁךְ לְבִי סְפָרָא, וְתַבַּר לָהּ, וְאִזִּיל לְבִי כְּנִישְׁתָּא, וְתַבַּר לָהּ. מַזָּה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא לְהוּאִי נִשְׁמַתָּא. אֶעִיל לָהּ לְאַדְרָא דִּילִיָּה, וְיַהֲיִב לָהּ מַתָּנָן, וְנִבְזָבֹזֵן סְגִיאִין, וְקָשִׁיט לָהּ בְּקִשׁוּטִין עֲלָאִין, עַד זְמַנָּא דְּאֶעִיל לָהּ לַחֲוּפָה בְּהוּא בַּר, מִתַּלְמִיסַר שְׁנִין וְלַעֲיִלָּא.



79. אם אחרת יקח לו. הכא אית רזא דרזין, לחבימין אתמסרי, ואית לאודעא בקדמיתא מלה חדא. ת"ח, ביומא דשבתא בשעתא דאתקדש יומי, נפקי נשמתין מגו אילני דחיי, ומנשבין אינון נשמתין קדישין לתתאי, ונייחין בהו כל יומא דשבתא. ולבתר דנפיק שבתא, סלקין כלהו נשמתין ומתעטרן בעטרין קדישין לעילא. אוף הכי, קודשא בריך הוא אזמין לההוא בר נש, ודא הוא נשמתא אחרת, ואע"ג דדא זמינא ליה, נשמתא דהות ליה בקדמיתא, שארה דקדמיתא, בסותה וענתה לא יגרע, כמה דאתמר.

80. The old man wept again and said to himself, old, old man, how much have you toiled to attain these holy matters, and now you say them in an instance. If you contemplate sparing these matters and not disclosing them, yet it says, "Withhold not good from those to whom it is due, when it is in the power of your hand to do it" (Mishlei 3:27).

80. בכה ההוא סבא במלקדמין, ואמר איהו לנפשיה, סבא סבא, כמה יגעת לאדבקא מלין קדישין אלין, והשתא תימא לון ברגעא חדא. אי תימא דתיחס עלייהו על אינון מלין ולא תימא לון, הא כתיב אל תמנע טוב מבעליו בהיות לאל ידך לעשות.

81. What is THE MEANING OF, "Withhold not good from those to whom it is due"? HE SAYS, the Holy One, blessed be He, and the Congregation of Yisrael, WHICH IS MALCHUT, are here. For wherever words of the Torah are spoken, the Holy One, blessed be He, and the Congregation of Yisrael are present, and hearken to them. Then, when THE HOLY ONE, BLESSED BE HE, AND THE CONGREGATION OF YISRAEL go away from the Tree of Knowledge of Good and Evil, WHICH IS MALCHUT, to listen to words of Torah, its good side is elevated and rises high, and the Holy One, blessed be He, and the Congregation of Yisrael are crowned with that goodness. They are those to whom it is due. THEREFORE "WITHHOLD NOT GOOD FROM THOSE TO WHOM IT IS DUE" REFERS TO THE HOLY ONE, BLESSED BE HE, AND THE CONGREGATION OF YISRAEL.

81. מאי אל תמנע טוב מבעליו. אלא, קודשא בריך הוא וכ"י אינון הכא. דהא בכל אתר דמלין דאורייתא אמרין, קודשא בריך הוא וכ"י אינון תמן, וצייתי לון. וכדין, ההוא אילנא דטוב ורע, בשעתא דאזלין מתמן, וצייתו אינון מלין, ההוא סטרא דטוב אתגבר, ואסתלק לעילא, וקודשא בריך הוא וכ"י מתעטרן בההוא טוב, ואלין אינון בעליו דההוא טוב.

82. AGAIN HE SAID TO HIMSELF, old, old man, you have spoken these words, yet you did not know whether the Holy One, blessed be He, is here, and whether those present here are worthy of these words. Do not fear, old man, for you have participated in several wars with mighty men yet you had no fear, yet now you fear. Speak up, for assuredly the Holy One, blessed be He, and the Congregation of Yisrael are here, and those present are righteous. Otherwise, I would not have met them, or began with these words. Speak up, old man, speak without fear.

We hear an explanation of "Hashem my Elohim, You are very great, You are clothed with glory and majesty," "who covers Himself with light as with a garment," "who stretches out the heavens," "who lays the beams of His chambers in the waters," "who makes the clouds His chariots," "who walks upon the wings of the wind," who "makes the winds His messengers." Next we learn about the souls of converts that soar from the Garden of Eden.

82. סבא סבא, את אמרת מלין אלין, ולא ידעת אי קודשא בריך הוא הכא, ואי אלין דקיימי הכא זכאין למלין אלין. לא תרחל סבא, דהא הוית בכמה קרבין דגברין תקיפין, ולא דחילת, והשתא אנת דחיל, אימא מילך, דהא ודאי הכא איהו קודשא בריך הוא וכ"י, וזכאין אינון אלין דהכא. ואי לאו הכי, לא אערענא בהו, ולא שרינא באלין מלין. אימא מלולך סבא, אימא בלא דחילו.

83. He opened up with the words, "Hashem my Elohim You are very great, You are clothed with glory and majesty" (Tehilim 104:1). "Hashem my Elohim" is the beginning of Faith: the rising of thought, WHICH IS CHOCHMAH, and the World to Come, WHICH IS BINAH, ARE PART OF the same secret, without separation. FOR ABA AND IMA, WHICH ARE CHOCHMAH AND BINAH, ARE TWO FRIENDS THAT NEVER SEPARATE. "You are very great" is the beginning OF THE SEVEN LOWER SFIROT, the first day, WHICH IS THE FIRST SFIRAH, CHESED. They are ancient days, NAMELY, IT RECEIVES FROM THE SFIROT OF ATIK, and is the right side. "Very" is the left side, NAMELY GVURAH.

84. "You are clothed with glory and majesty": these are the two branches of willow, WHICH ARE NETZACH AND HOD. IT SPOKE until here; once it reached the Tree of Life, WHICH IS TIFERET, it hid and could not be counted, because of "very." What is "very?" It is the left, as all the lower branches, among which is one bitter branch, WHICH IS SAMAEL, ARE INCLUDED IN THE LEFT. Therefore the Tree of Life hid, and did not wish to be part of the count, until it again praised in a different manner.

85. It says, "Who covers Himself with light as with a garment" (Ibid. 2): this is the beginning of the first day, NAMELY THE FIRST SFIRAH, CHESED. "Who stretches out the heavens" (Ibid.) IS TIFERET THAT IS CALLED HEAVENS. Here the left side, WHICH IS GVURAH, is included, yet it does not say 'very', for the left is included in the right so it illumines throughout the heaven, THAT IS TIFERET. "Who lays the beams of His chambers in the waters" (Ibid. 3). Here the Tree of Life gladly emerged, which is the tree that went out of Eden, NAMELY TIFERET. The two branches of willow, WHICH ARE NETZACH AND HOD, were rooted in its waters, where they grow. This is the meaning of, "Who lays the beams of His chambers in the waters." What are His chambers? They are the two branches of willow, NETZACH AND HOD.

86. This is the meaning of, "and that spreads out its roots by the river" (Yirmeyah 17:8). This is a secret mentioned in, "There is a river, whose streams make glad the city of Elohim" (Tehilim 46:5). Who are the streams? They are His roots, NAMELY NETZACH AND HOD. They are so called, His beams, roots and streams. They all grew roots in the water of the river, WHICH IS TIFERET.

87. "Who makes the clouds His chariots" (Tehilim 104:3): these are Michael and Gabriel, who are clouds. "Who walks upon the wings of the wind" (Ibid.) to give healing to the world. This is Refael. From now on, He "makes the winds His messengers..." (Ibid. 4). Old, old man, since you know these matters, speak and do not be afraid, speak up and let the words of your mouth shine forth. The friends rejoiced and were listening with joy to his holy words. THE OLD MAN SAID TO HIMSELF, Oh old man, what have you got yourself into? You have come into the great sea, and now you should swim to get out of there.

83. פֶּתַח וְאָמַר, יי' אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהִדְרָה לְבִשְׁתָּ. יי' אֱלֹהֵי: דָּא שִׁירוֹתָא דְמַהִימְנוּתָא, סְלוֹקוּ דְמַחְשְׁבָהּ, וְעֵלְמָא דְאֵתִי, רְזָא חֲדָא בְלָא פְרוּדָא. גְדֻלַּת: דָּא שִׁירוֹתָא, יוֹמָא קְדָמָא, וְאִינוּן יוֹמִין עֵתִיקִין, סְטְרָא דִימִינָא. מְאֹד: דָּא הוּא סְטְרָא דְשְׂמַאלָא.

84. הוֹד וְהִדְרָה לְבִשְׁתָּ: אֵלִין תְּרִין בְּדֵי עֲרֻבוֹת. עַד הֶכָּא, בֵּינָן דְמֵטָא לְגוּ אֵילָנָא דְחַיִּי, אֲתַטְמַר, וְלָא אֲסַתְלַק לְמַהוּי בְּמַנְיִנָא, בְּגִין הֵהוּא מְאֹד. מְאִי מְאֹד. שְׂמַאלָא, דְכָל עֲנַפִּין דְלִתְתָּא וּבְכֻלָּא עֲנַפִּא מְרִירָא חֲדָא. וְעַל דָּא אֲתַטְמַר הֵהוּא אֵילָנָא דְחַיִּי, וְלָא בְעָא לְמַהוּי בְּמַנְיִנָא דָּא, עַד דְאִהְדֵּר בְּמַלְקְדֵימִין, וְשִׁבַּח בְּגוּוֹנָא אַחְרָא.

85. וְאָמַר, עֵטָה אֹר כְּשִׁלְמָא דָּא שִׁירוֹתָא דִיּוֹמָא קְדָמָא. נוֹטָה שְׁמַיִם, הֶכָּא אֲתַכְלִיל שְׂמַאלָא, וְלָא אָמַר מְאֹד, אֲתַכְלִיל שְׂמַאלָא בִימִינָא, לְמַהוּי נְהִיר בְּכֻלָּא דְשְׁמַיִם. הַמְקַרָּה בְּמַיִם עֲלִיוֹתָיו, הֶכָּא נְסִיק בְּחֻדָּה הֵהוּא אֵילָנָא דְחַיִּי, נְהִיר דְנְסִיק מְעַדָּן, וְאֲשַׁתְּרָשׁוּ בֵיהּ בְּמִימוּי אִינוּן תְּרֵי בְדֵי עֲרֻבוֹת, דְאִינוּן גְּדֻלִין בְּמִימוּי, הַה"ד הַמְקַרָּה בְּמַיִם עֲלִיוֹתָיו. מֵאֵן עֲלִיוֹתָיו. אֵלִין בְּדֵי עֲרֻבוֹת.

86. וְדָא הוּא דְכֶתִיב, וְעַל יוֹבֵל יִשְׁלַח שְׂרָשָׁיו. וְדָא הוּא רְזָא דְכֶתִיב נְהִיר פְּלָגִיו וְשִׁמְחוּ עִיר אֱלֹהִים. מֵאֵן פְּלָגִיו. אֵלִין אִינוּן שְׂרָשָׁיו. וְהִכִּי אֲקָרוּן, עֲלִיוֹתָיו, שְׂרָשָׁיו, פְּלָגִיו, כְּלָהוּ אֲשַׁתְּרָשׁוּ בְּאִינוּן מִיּוֹן דְהֵהוּא נְהִיר.

87. הַשָּׁם עָבִים רְכוּבוּ. דָּא מִיכָאֵל וְגַבְרִיאֵל, אֵלִין הֵם עָבִים. הַמְהַלֵּךְ עַל בְּנֵי רוּחַ, לְמִיָּהֵב אֲסוּתָא לְעֵלְמָא, וְדָא אִיהוּ רְפָאֵל. מְכָאן וְלַהֲלָאָה עוֹשָׂה מְלָאכְיוּ רוּחוֹת וְגו'. סְבָא סְבָא, אִי כָּל הַנִּי יִדְעַת, אִימָא וְלָא תְדַחַל, אִימָא מִיִּלְךָ וִינְהֲרוּן מְלִין דְפּוֹמָךְ. חֲדוּ חֲבַרְיָא, וְהוּוּ צִיִּיתִין בְּחֻדָּה לְמַלּוּי קְדִישִׁין. אָמַר אִי סְבָא אִי סְבָא, בְּמָה עֵיילַת גְּרַמְךָ, עָאֵלַת בְּיָמָא רְבָא, אִית לְךָ לְשִׁטְטָא וְלִנְפָקָא מִתְמָן.

88. "If he take another" (Shemot 21:10). How many ancient incarnations are here that were not yet revealed, which are all properly true, for one should not turn from the true path even a hairbreadth. First it should be commented that all the souls of the converts soar from the Garden of Eden by a hidden path TO BE CLOTHED IN CONVERTS. HE ASKS, once they depart from this world, to where do the souls the converts merited return? THAT IS, WHO RAISES THEM BACK TO THE PLACE FROM WHENCE THEY CAME, NAMELY THE GARDEN OF EDEN?

89. But we learned that whoever seizes and takes first the possessions of a convert WHO HAS NO HEIRS gets them. Here too, all these holy supernal souls that the Holy One, blessed be He, summons to come down as we said, emerge in specific times, NAMELY ON SHABBAT, HOLIDAYS AND THE FIRST DAY OF THE MONTH, to enjoy in the Garden of Eden where they meet the souls of the converts. Whichever of the souls they take, they merit and clothe themselves with it and rise. They all remain in that garment and descend into the Garden of Eden in that garment, since all those who stay there do so only in a garment. THUS, THOSE SOULS RAISE THE SOULS OF THE CONVERTS BACK TO THE GARDEN OF EDEN.

90. If you say that for that garment OF THE CONVERTS' SOULS, their former delight is diminished, it is written of it, "If he take another wife, her food, her clothing, and her duty of marriage, shall he not diminish." They remain in the Garden of Eden in that garment that they were the first to take and get, NAMELY THE GARMENT MADE OF CONVERTS' SOULS. When they rise, they strip themselves from it, because there, ABOVE, they are not clothed.

91. The old man cried as before, and said to himself: Old, old man, most certainly, you have reason to cry! Surely you have justification to shed tears for each and every word. Yet it is revealed to the Holy One, blessed be He, and His sacred Shechinah, that it is willingly and for their worship that I speak, since they are the owners of every word, and are adorned with them.

92. All those sacred souls, when they have descended to this world, come with a view to finding their proper resting place within the human being. They all come clothed with these souls OF CONVERTS, as we have stated, and in this manner pass into the holy seed. And with this raiment they are ready to be provided for in this world, WITH THE PRECEPTS AND GOOD DEEDS; and when these vestments have been satiated with the things of this world, NAMELY, THE PRECEPTS, then these sacred souls take pleasure in the fragrances that exude from their attire.

88. אם אחרת יקח לו, כמה גלגולין עתיקין הכא, דלא אתגלון עד האידינא, וכלהו קשוט בדקא יאות, דלית לאסטאה מארח קשוט, אמילו במלא נימא. בקדמיתא אית לאתערא, נשמתינ דגירין בלהו, פרחן מגו גנתא דערן בארח סתים, כד מסתלקן מהאי עלמא, נשמתינ דקא רווחא מגו גנתא דערן, לאן אתר תייבין.

89. אלא תנינן, מאן דנטיל ואחיד בנכסי גירין בקדמיתא, זכי בהו. אוף הכי כל אינון נשמתינ קדישין עלאין, דקא זמין לון קודשא בריך הוא לתתא בדקאמרן, בלהו נפקין לזמנין ידיען. בגין לאשתעשעא בג"ע, ופגען באינון נשמתינ דגירין, מאן דאחיד בהו מאלין נשמתינ, אחיד בהו וזכי בהו, ומתלבשן בהו, וסלקין. וכלהו קיימי בהאי לבושא ונחתו גו גנתא בלבושא דא. בגין דבגנתא דערן, לא קיימאן תמן, אלא בלבושא, כל אינון דקיימי תמן.

90. אי תימא, דבגין האי לבושא, גרען אינון נשמתינ מכל ענוגא דהוה לון בקדמיתא. הא כתיב, אם אחרת יקח לו שארה בסותה ועונתה לא יגרע. בגנתא קיימי בלבושי דא, דקדמן לאחדא בהו וזכי בהו, וכד סלקין לעילא, מתפשטן מניה, דהא תמן לא קיימן בלבושא.

91. בכה ההוא סבא כמלקדמין, ואמר לנפשיה, סבא סבא, בודאי אית לך למבכי, בודאי אית לך לאושדא דמעין, על כל מלה ומלה, אבל גלי קמי קודשא בריך הוא ושכינתיה קדישא, דאנא ברעו דלבא, ובפולחנא דלהון קאמינא, בגין דאינון בעליו דכל מלה, ומתעטרן בהו.

92. כל אינון נשמתינ קדישין, כד נחתי להאי עלמא, בגין למשרי כל חר על דוכתייהו, דאתחזון בהו, לבני נשא. בלהו נחתי מתלבשן באינון נשמתינ דקא אמרן, והכי עלאין בזרעא קדישא. ובמלבושא דא, קיימי לאשתעבדא מנייהו בהאי עלמא. וכד אשתאבן אינון מלבושין ממלין דהאי עלמא, אינון נשמתינ קדישין, אתזנן מריחא דקא אריחא, מגו לבושיהון אלין.

93. All the esoteric functions that the Holy One, Blessed be He, performs are committed to the sacred Torah, and all are found therein. All concealed matters are revealed by the Torah, and immediately thereafter are clothed with another vestment, to be secreted therein and never to be revealed. Yet the sagacious scholars, whose eyes are filled, even though a matter is concealed in its vestment, can see it inside its garment. And when the matter is revealed, before it again is concealed in its vestment, they behold it fully; and even though it immediately passes from sight, it is never lost to their eyes.

94. In many places, the Holy One, blessed be He, cautioned the holy seed, NAMELY YISRAEL, to beware of the convert, since afterwards the hidden thing came out of its case, NAMELY ITS COVERING. Immediately after being revealed, it returned to its sheath to be covered there.

95. Since He cautioned in relation to the convert so many times, the matter came out of its sheath, was revealed and said, "for you know the heart of the stranger (also: 'convert')" (Shemot 23:9), THAT IS, BY MEANS OF THE SOULS CLOTHED IN HIM AS MENTIONED. Immediately it is inserted in its sheath, dons its garment and hides, as written, "seeing you were strangers in the land of Egypt" (Ibid.), WHICH IS A SECONDARY EXPLANATION. The verse reckons that since it is immediately clothed, none would notice it. Through the Nefesh of the convert, the Neshamah is made aware of worldly matters and enjoys them, BEING AN INTERMEDIARY BETWEEN THE SOUL AND THE BODY. HENCE IT SAYS, "FOR YOU KNOW..." The merchant says that "And Moses went into the midst of the cloud, and went up into the mountain" means that the rainbow, that is the secret of Malchut, stripped off her three colors and gave them to Moses, in which garment he ascended the mountain. The old man reminds us that the Torah reveals its secrets subtly and fleetingly to those who love it and who pursue it with heart and soul.

96. The old man opened with the verse, "And Moses went into the midst of the cloud, and went up into the mountain..." (Shemot 24:18). HE ASKS, what is this cloud, AND ANSWERS, it accords with the verse, "I have set my bow in the cloud" (Bereshheet 9:13). We have learned that this rainbow, WHICH IS THE SECRET OF MALCHUT WHEN RECEIVING THE THREE COLORS, WHITE, RED AND GREEN, FROM THE THREE COLUMNS OF ZEIR ANPIN, stripped of her clothes, THE THREE COLORS, WHITE, RED AND GREEN, and gave them to Moses. In that garment Moses ascended to the mountain, and from within it he saw all that he saw and took delight in all. WHEN THE OLD MAN reached this place, the friends came to him, NAMELY RABBI CHIYA AND RABBI YOSI, and prostrated before him. They said, had we come into the world only to listen to these words out of your mouth, it would have sufficed us.

97. The old man said, friends, I have not started speaking for that alone, for an old man like me does not make ado for one thing and does not cry out TO MAKE HIMSELF KNOWN. THAT IS, UNLIKE THE NATURE OF AN IGNORANT PERSON, WHO, WHEN HE KNOWS SOMETHING, CREATES A COMMOTION AND MAKES A NAME FOR HIMSELF, ACCORDING TO THE PROVERB, 'AN EMPTY VESSEL RATTLES THE MOST'. How confused are the people in the world, and do not regard the Torah in the true way. The Torah calls to them daily with love, but they do not care to turn their heads TO LISTEN TO IT.

93. קודשא בריך הוא כל מלין סתימין דאיהו עביר, עאל לון באורייתא קדישא, וכלא אשתכח באורייתא, וההיא מלה סתימא גלי לה אורייתא, ומיד אתלבשא בלבושא אחרא, ואתטמר תמן, ולא אתגלי. וחבימין דאינון מליין עיינין, אע"ג דההיא מלה אסתים בלבושה, חמאן לה מגו לבושה, ובשעתא דאתגלי ההיא מלה עד לא תיעול בלבושא, רמאן בה פקחו דעינא, ואע"ג דמיד אסתים, לא אתאביד מעינייהו.

94. בכמה דוכתין אזהר קודשא בריך הוא על גיורא, דזרעא קדישא, יזדהרון ביה, ולבתר נפיק מלה סתימא מנרתקה. וכיון דאתגלי אהדר לנרתקה מיד, ואתלבש תמן.

95. כיון דאזהר על גיורא בכל אינון דוכתין, נפק מלה מנרתקה ואתגלי, ואמר ואתם ידעתם את נפש הגר. מיד עאלת לנרתקה, ואהדרת בלבושה ואתטמרת, דכתיב כי גרים הייתם בארץ מצרים, דחשיב קרא, דבגין דאתלבש מיד, לא הוה מאן דאשגח בה. בהאי נפש הגר, ידעת נשמתא קדישא במלין דהאי עלמא, ואתהניאת מנייהו.

96. פתח ההוא סבא ואמר, ויבא משה בתוך הענן ויעל אל ההר וגו', ענן דא מאי היא. אלא דא הוא דכתיב, את קשתי נתתי בענן. תנינן, דההוא קשת אשליח לבושוי, ויהיב לון למשה, ובההוא לבושא סליק משה לטורא ומניה חמא מה דחמא, ואתהני מבלא. עד ההוא אתר, אתו אינון חברינא, ואשתטחו קמיה דההוא סבא, ובכו ואמרו, אלמלא לא אתינא לעלמא, אלא למשמע מלין אלין מפומך די לן.

97. אמר ההוא סבא, חברינא, לאו בגין דא בלחודוי שרינא מלה, דהא סבא כגיני, לאו במלה חדא עביר קיש קיש, ולא קרי, כמה בני עלמא בערבוביא בסכלתנו דלהון, ולא חמאן בארץ קשוט באורייתא, ואורייתא קרי בכל יומא ברחימו לגבניהו, ולא בעאן לאתבא רישא.

98. And though I said that in the Torah the matter comes out of its sheath to be seen little by little, and immediately hides, it is certainly so that when it does come out of its sheath to hide forthwith, THE TORAH does it but to those who have knowledge of it and become knowledgeable in it.

99. This is likened to a beautiful and good-looking beloved, who hides in the secret of her chamber. She has a lover unknown to men, who is in hiding. That lover, for the love he bears her, passes always around the gate to her house and looks everywhere. She knows that her lover always goes around her house's gate so she opens a small aperture in that hidden chamber when she stays, and reveals her face to her lover. Then immediately she is concealed again. None of those who were with the lover looked or observed, save the lover alone, whose entrails, heart and soul go out to her. And he knows that for the love she has for him, she is revealed to him for a moment to arouse the love of him. It is so with the Torah that is revealed only to its lover. The Torah knows that the wise-hearted paces around its gate every day, so it reveals its face to him from within the chamber and immediately return to its place to be hidden again. None of those with him knew or beheld it but he himself, and his entrails, heart and soul go after it. Hence the Torah is revealed and concealed and lovingly goes to its lover to arouse love with him.

100. Come and see: such is the way of the Torah. At first, when it begins to be revealed to man, it gives him a slight hint. If he recognizes it, well, but if he does not, it sends for him and calls him a fool. The Torah says to whoever it sends for, 'Tell that fool to come here so I can talk to him'. This is the meaning of, "Whoever is simple, let him turn in here: and as for him that lacks understanding..." (Mishlei 9:16). THAT MAN approaches, and it begins by speaking to him from behind the veil that it spreads before him, of matters according to his understanding, until little by little he will pay attention. This is homiletic interpretation.

98. ואע"ג דאמינא, דהא אורייתא מלה נפקא מנרתקה, ואתחזיאת זעיר, ומינר אתטמרת. הכי הוא ודאי. ובזמנא דאתגליאת מגו נרתקה ואתטמרת מינר, לא עברת דא, אלא לאינון דידיעין בה, ואשתמודעאן בה.

99. משל למה"ד, לרחימתא, דאיהי שפירתא בחיזו, ושפירתא בריוא, ואיהי טמירתא בטמירו גו היכלא דילה, ואית לה רחימא יחידאה, דלא ידעין ביה בני נשא, אלא איהו בטמירו. ההוא רחימא, מגו רחימא דרחים לה עבר לתרע ביתה תדיר, זקיף עינוי לכל סטר. איהי, ידעת דהא רחימא אסחר תרע ביתה תדיר, מה עברת, פתחת פתחא זעירא בההוא היכלא טמירא, דאיהי תמן, וגליאת אנפיה לגבי רחימאה, ומינר אתהדרת ואתכסיאת. כל אינון דהוו לגבי רחימא, לא חמו ולא אסתכלו, בר רחימא בלחודוי, ומעוי ולביה ונפשיה אזלו אבתרה. וידע דמגו רחימו דרחימת ליה, אתגליאת לגביה רגעא חדא, לאתערא רחימו ליה. הכי הוא מלה דאורייתא, לא אתגליאת, אלא לגבי רחימאה. ידעת אורייתא, דההוא חבימא דלבא אסחר לתרע ביתא כל יומא, מה עברת, גליאת אנפיה לגביה, מגו היכלא, וארמינת ליה רמיזא, ומינר אהדרת לאתרה ואתטמרת. כל אינון דתמן, לא ידעין, ולא מסתכלי, אלא איהו בלחודוי, ומעוי ולביה ונפשיה אזיל אבתרה. וע"ד, אורייתא אתגליאת ואתכסיאת, ואזלת ברחימו לגבי רחימאה, לאתערא בהדיה רחימו.

100. ת"ח, ארחא דאורייתא כן הוא, בקרמייתא כד שריא לאתגלאה לגבי בר נש, ארמינת ליה ברמיזו, אי ידע טב. ואי לא ידע, שדרת לגביה, וקראת ליה פתי. ואמרת אורייתא, לההוא דשדרת לגביה, אמרו לההוא פתי, דיקרב הכא, ואשתעי בהדיה. הה"ד, מי פתי יסור הנה חסר לב וגו'. קריב לגביה, שריאת למללא עמיה, מבתר פרוכתא דפרסא ליה, מלין לפום ארחוי, עד דיסתכל זעיר זעיר, ודא הוא דרשא.

101. Afterwards it speaks with him in riddles from behind a thin sheet. This is Hagadah. When he frequents it, it is revealed to him face to face, and tells him all the obscure secrets and obscure ways that were hidden in its heart since primordial days. Then that man is a ruler, man of the Torah, the master of the house, since it revealed to him all its secrets and has not kept or concealed from him anything.

102. THE TORAH said to him, have you seen the allusion I gave you in the beginning? It contained such and such secrets, this is the way it is. He then sees that one must not add or diminish from the words in the Torah. Then the literal meaning is as it is, so that not even one letter must be added or taken away. Therefore the people in the world must take heed to chase after the Torah and love it, as we learned.

103. Come and see: "If he take another" (Shemot 21:10). The incarnations in this verse are great and lofty, as all souls incarnate. Yet people do not know the ways of the Holy One, blessed be He, and how the scales are placed and men judged every day at every season, and how souls are sentenced before they come into this world and sentenced after leaving this world.

104. How many incarnations and obscure deeds does the Holy One, blessed be He, bestow upon naked Neshamot WITHOUT A GARMENT OF THE TORAH AND THE PRECEPTS. And how many naked Ruchot walk about that world, not entering the presence of the King, and how many worlds are turned for their sakes, THAT IS, THE ARRANGEMENT OF THE GRADES, CALLED WORLDS, IS CHANGED FOR THEM. AND THE WORLD is turned around in many obscure wondrous ways. Yet people do not know nor observe. And how do souls roll (incarnate) as a stone in a sling, as written, "and the souls of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29)! He now reveals that all the Neshamot emerge from the great strong tree that is the river that comes out of Eden, that is Zeir Anpin, and all the Ruchot emerge from another smaller tree that is Malchut. They join together as male and female, and when they unite they are called a candle as they shine forth a great light. The Neshamah is enveloped in the Ruach so as to be there above in the Supernal Garden of Eden in the hidden chamber; the Nefesh does not come there, but when the Neshamah and Ruach descend to the lower Garden of Eden they are clothed in another spirit, the soul of a convert. The explanation turns to the concept of Levirate marriage following the death of a man who left no children. The merchant tells of the seven lands: Eretz (Land), Adamah (Ground), Gai (Valley), Nishyah (Forgetfulness), Tziyah (Wilderness), Tevel (World) and Arka.

101. לְבַתֵּר, תִּשְׁתַּעֵי בַּהֲדִיָּה, מִבְּתֵר שׁוֹשִׁיפָא דְקִיק, מְלִין דְחִידָה, וְדָא אִיהוּ הַגְּדָה. לְבַתֵּר דְאִיהוּ רְגִיל לְגַבְהָ, אֲתַגְלִיאת לְגַבְיָה אַנְפִין בְּאַנְפִין, וּמְלִילַת בַּהֲדִיָּה כָּל רְזִין סְתִימִין דִּילָהּ, וְכָל אַרְחִין סְתִימִין, דְּהוּוּ בְּלַבָּא טְמִירִין, מִיּוֹמִין קְדְמָאִין. בְּדִין אִיהוּ בְּרַ נְשׁ שְׁלִים, בְּעַל תּוֹרָה וְדָאי, מְאִרֵי דְבֵיתָא, דְּהָא כָּל רְזִין דִּילָהּ גְּלִיאת לִיהּ, וְלֹא רְחִיקַת, וְלֹא כְּסִיאת מִיּוֹנִיהּ בְּלוּם.

102. אֲמַרָה לִיהּ, חֲמִית מְלָה דְרַמְזָא דְקָא רְמִיזָא לְךָ בְּקְדִמִיתָא, כְּךָ וְכְךָ רְזִין הוּוּ, כְּךָ וְכְךָ הוּא. בְּדִין חֲמִי, דְעַל אִינוּן מְלִין לָאוּ לְאוֹסְפָא, וְלָאוּ לְמַגְרַע מְנִיָּהּ. וְכַדִּין פְּשִׁיָּה דְקָרָא, כְּמָה דְאִיהוּ, דְלָאוּ לְאוֹסְפָא וְלֹא לְמַגְרַע אֲפִילוּ אֶת חַד. וְעַד, בְּנֵי נְשׁא אֲצִטְרִיכוּ לְאוֹדְהָרָא, וְלִמְרַדְף אֲבַתְרָא דְאוֹרִייתָא, לְמַהוּי רְחִימִין דִּילָהּ, כְּמָה דְאֲתַמַּר.

103. ת"ח אִם אַחֲרַת יִקַּח לוֹ, גְּלוּלִין דְמַתְגַּלְגֵּלִין בְּהָאי קְרָא, כְּמָה רְבֵרְבִין וְעֲלָאִין אִינוּן, דְּהָא כָּל נְשַׁמְתִין עֲאֲלִין בְּגִלְגּוּלָא. וְלֹא יִדְעִין בְּנֵי נְשׁא אַרְחִוּי דְקוּדְשָׁא בְּרִיךְ הוּא, וְהָאִיךְ קִימָא טִיקְלָא, וְהִיךְ אֲתַדְנוּ בְּנֵי נְשׁא בְּכָל יוֹמָא, וּבְכָל עֵידָן, וְהִיךְ נְשַׁמְתִין עֲאֲלִין בְּדִינָא, עַד לֹא יִתּוּן לְהָאי עֲלָמָא, וְהִיךְ עֲאֲלִין בְּדִינָא, לְבַתֵּר דְנַפְקֵי מֵהָאי עֲלָמָא.

104. כְּמָה גְּלוּלִין, וְכְמָה עוֹבְדִין סְתִימִין, עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא בַּהֲדִי כְּמָה נְשַׁמְתִין עֲרִטִילָאִין, וְכְמָה רוּחִין עֲרִטִילָאִין אֲזִלִין בַּהֲוֹא עֲלָמָא, דְלֹא עֲאֲלִין לְפַרְגוּדָא דְמַלְכָא. וְכְמָה עֲלָמִין אֲתַהֲפֵךְ בְּהוּ וְעֲלָמָא דְאֲתַהֲפֵךְ בְּכְמָה פְּלִיאָן סְתִימִין. וּבְנֵי נְשׁא לֹא יִדְעִין, וְלֹא מְשַׁגִּיחִין וְהִיךְ מַתְגַּלְגֵּלִין נְשַׁמְתִין, כְּאֲבָנָא בְּקוֹסְפִיתָא. כַּד"א, וְאֵת נַפְשׁ אוֹיְבֵיךְ יִקְלַעְנָה בְּתוֹךְ כֶּף הַקְּלַע.

105. Now is the time to reveal that all the Neshamot emerge from the great strong tree, which is the river that comes out of Eden, NAMELY ZEIR ANPIN, and all the Ruchot emerge from another, small tree, WHICH IS MALCHUT. A Neshamah emerges from above and a Ruach from below, and they join together as male and female. When they unite they shine forth a lofty light. The joining of the two is called a candle (Heb. ner), WHICH IS MADE OF THE INITIALS OF NESHAMAH RUACH, AS WRITTEN, "The soul of man is the candle of Hashem" (Mishlei 20:27). What is the candle? Neshamah Ruach. The joining of the two together is called a candle, as written OF THEM, "The soul of man is the candle of Hashem."

106. The Neshamah and Ruach are male and female that shine together. They do not shine without each other, and when they join, the whole is called a candle. Then the Neshamah is enveloped in a Ruach in order to be there above IN THE SUPERNAL GARDEN OF EDEN in the hidden chamber, as written, "but the spirit...should faint (or: 'envelop') before Me" (Yeshayah 57:16). It is not written, 'be enveloped' but "envelop," WHICH MEANS IT ENVELOPS OTHERS. The reason is that the Neshamah that I have made there, in the UPPER Garden OF EDEN, in the hidden chamber, is enveloped and clothed in the Ruach, as it should be.

107. Since this chamber has, and employs, only the Neshamah and Ruach, the Nefesh does not come there. Only THE NESHAMAH is clothed in the Ruach there. When it descends to the lower Garden of Eden, it is clothed in another spirit that emerges from there that dwelt there, THAT IS, THE SOULS OF THE CONVERTS. THE NESHAMAH dwells in this world in them all and is clothed in them, THAT IS, BOTH IN ITS OWN RUACH AND THE SOULS OF THE COVERTS.

108. That Ruach that comes out of this world, having neither grown nor expanded in this world, THAT IS, HAD NO CHILDREN, incarnates and finds no rest. It incarnates in this world as a stone in a sling, until he finds a redeemer to redeem him, THAT IS A KINSMAN TO MARRY HIS WIFE, and places him in the very vessel he employed and cleft to in Ruach and Nefesh, and which used to be his spouse, spirit to spirit, NAMELY HIS WIFE. That redeemer establishes him as before, THAT IS, BRINGS HIM INTO THE SON BORN FROM HIS WIDOW, SO HE COMES BACK TO LIFE IN THIS WORLD AS BEFORE.

105. הַשֵּׁתָּא אֵיךְ לְגַלְיָהּ, דְּהָא כָּל נִשְׁמָתִין, מְאִילָנָא רַבְרָבָא וְתַקִּיפָא דְהוּא נְהַר דְנַפְיָא מֵעַדְן נַפְקִי. וְכָל רוּחִין, מְאִילָנָא אַחְרָא זְעִירָא נַפְקִין. נִשְׁמָה מְלַעִילָא רוּחַ מְלַתְתָּא, וּמִתְחַבְרֵן כְּחָדָא, כְּגוּוֹנָא דְדַכְרַ וְנוֹקְבָא. וְכַד מִתְחַבְרֵן כְּחָדָא, כְּדִין נְהִירִין נְהִירוֹ עֲלָאָה. וּבְחַבּוּרָא דִּתְרוּוּיָהּ אֶקְרִי נֵר. נֵר יִי' נִשְׁמַת אָדָם. מַהוּ נֵר. נִשְׁמָה רוּחַ. וְעַל חַבּוּרָא דִּתְרוּוּיָהּ כְּחָדָא אֶקְרִי נֵר, דְכָתִיב נֵר יִי' נִשְׁמַת אָדָם.

106. נִשְׁמָה וְרוּחַ: דְכַר וְנוֹקְבָא לְאַנְהָרָא כְּחָדָא, וְדָא בְּלֵא דָא, לֹא נְהִירִין, וְלֹא אֶקְרִי נֵר, וְכַד מִתְחַבְרֵן כְּחָדָא, אֶקְרִי כְּלֵא נֵר. וְכַדִּין אֲתַעֲטֵף נִשְׁמָה בְרוּחַ, לְקִיּוּמָא תַּמָּן לְעִילָא, בְּהִיכְלָא טְמִירָא, דְכָתִיב כִּי רוּחַ מְלַפְנֵי יַעֲטוּף. יִתַּעֲטֵף לֹא כְּתִיב, אֶלָּא יַעֲטוּף. מ"ט. בְּגִין דְנִשְׁמוֹת אֲנִי עֲשִׂיתִי, תַּמָּן לְעִילָא בְּגוּתָא, בְּהִיכְלָא טְמִירָא, אֲתַעֲטֵף וְאֲתַלְבֵּשׁ נִשְׁמָה בְרוּחַ כְּמָה דְאֲתַחֲזִי.

107. וְכִיּוֹן דְבִּהְהוּא הִיכְלָא, לֹא הוּי, וְלֹא אֲשַׁתְּמַשׁ אֶלָּא בְרוּחַ וְנִשְׁמָה, נִפְשׁ לֹא אֲתִי לְתַמָּן, אֶלָּא מִתַּלְבֵּשׁ בְּהוּא רוּחַ תַּמָּן, וְכַד נִחְתָּא לְגוּ ג"ע דְלַתְתָּא, אֲתַלְבֵּשׁ בְּהוּא רוּחָא אַחְרָא דְאֲמִינָא, הוּא דְנַפְיָא מִתַּמָּן, וְהוּא מִתַּמָּן וּבְכַלְהוּ שְׂרִיא בְּהָאֵי עֲלָמָא, וְאֲתַלְבֵּשׁ בְּהוּ.

108. הוּא רוּחַ דְנַפְיָא מְהָאֵי עֲלָמָא, דְלֹא אֲתַרְבִּי וְלֹא אֲתַפְשֵׁט בְּהָאֵי עֲלָמָא. אֲזֵלָא בְּגִלְגוּלָא, וְלֹא אֲשַׁבַּח נְיֻחָא, אֲתִי בְּגִלְגוּלָא בְּעֲלָמָא, כְּאֲבָנָא בְּקוּסְמִיתָא, עַד דִּישְׁבַּח הוּא פְרוּקָא דִּיפְרוּק לִיה, וְאִיִּיתִי לִיה בְּהוּא מְאֵנָא מִמֶּשׁ, דְהוּא אִיהוּ אֲשַׁתְּמַשׁ בֵּיה, וְדְבִיק בֵּיה תְדִיר רוּחִיה וְנִפְשִׁיה, וְהוּת בַּת זוּגִיָה, רוּחָא בְרוּחָא, וְהוּא פְרוּקָא בְּנֵי לִיה כְּמַלְקָדְמִין.

109. The spirit he left WITH HER IN HIS PRIOR LIFE, AS SHALL BE SAID THAT THE HUSBAND LEAVES IN HIS WIFE A SPIRIT IN HIS PRIOR LIFE, that cleaves to that vessel, NAMELY HIS WIFE, AS IT IS NEVER ABSENT FROM HER EVEN AFTER HIS DEMISE, is not lost. For there is nothing in the world, be it ever so small, that has no place or stand to hide in and go there, and it is never lost. The spirit he left in that vessel is therefore there, and it surely follows its root and foundation whence it came, NAMELY, THE HUSBAND WHO DIED CHILDLESS. It brings him and establishes him in his place, that is, the place of the spirit, which is his spouse that went out with him, THAT IS, HIS WIFE. There he is newly built, and is now a new creature in the world, a new spirit and a new body.

110. You may argue that the spirit IN THE BORN BABY is what it used to be, NAMELY, THE MAN HIMSELF AND NOT THE SPIRIT HE LEFT WITH HER WHEN HE INCARNATED BEFORE, WHICH IS BUT A PART OF HIM. HE ANSWERS, it is so, but he is established IN THE BORN SON only by means of the other spirit he left in that vessel, HIS WIFE. Here is the most secret of mysteries, in the book of Enoch. The edifice BUILT IN THE SON BORN TO THE LEVIRATE MARRIAGE is built only by means of the other spirit he left in that vessel, NAMELY HIS WIFE IN THE PRIOR LIFE. When it begins to be built, THE SPIRIT attracts the naked CHILDLESS spirit and draws it to itself. So two spirits are made there into one. Afterwards the one becomes a Ruach and the other Neshamah, both being one.

111. If he merits to be properly purified, the two become one, so that another, supernal Neshamah will be clothed in them. Just as other people in the world have a spirit that the Neshamot that come first hold on to, THAT IS, TO THE SOULS OF THE CONVERTS, and another spirit above, and the holy Neshamah above is clothed in both, so he too has two spirits, HIS OWN AND THE SPIRIT HE LEFT IN HIS WIFE IN A FORMER LIFETIME, so that the supernal Neshamah will be clothed in them.

112. HE ASKS, NOW THAT he has a body newly built BY LEVIRATE MARRIAGE, what is made of the first body he left? Either the one or the other is in vain. According to human understanding it seems that the earlier body that was not completed first is lost, because it did not acquire merit. If so, in vain was it occupied in the precepts of the Torah, even if it dealt with but one of them. Yet we know that even the most ignorant people of Yisrael are full to the brim with precepts. So this one, though it was not made whole in procreating and meriting and growing in the world, yet kept other precepts of the Torah, and did not lose them, was it for nothing?

109. וְהוּא רוּחַא דְשִׁבְק וְאִתְדַבֵּק בְּהוּא מְאָנָא, לֹא אִתְאָבִיד. דְּהָא לִית מְלָה אִפִּילוּ זְעִירָא בְּעֵלְמָא, דְּלֹא הוּי לִיה אִתְר וְדוּכְתָא לְאִתְטַמְרָא וּלְאִתְכַנְשָׁא תַמְנָן, וְלֹא אִתְאָבִיד לְעֵלְמִין. וּבְגִ"כ, הוּא רוּחַא דְשִׁבְק בְּהוּא מְאָנָא, תַמְנָן הוּא, וְדֵאִי רְדִיף בְּתַר עֶקְרָא וְיִסוּדָא דִּילִיה, דְּקָא נְפִיק מִיְנִיה, וְאִינְתִי לִיה, וּבְנִי לִיה בְּדוּכְתִי, בְּאִתְר דְּהוּא רוּחַ בַּת זְוִיגִיה, דִּנְפַקַת בְּהִרְדִּיה, וְאִתְבְּנִי תַמְנָן בְּמַלְקַדְמִין. וְדָא אִיהוּ בְּרִיָּה חֲדַתָּא הַשְׁתָּא בְּעֵלְמָא, רוּחַא חֲדַתָּא וְגוֹפָא חֲדַתָּא.

110. וְאִית תִּימָא, רוּחַ דָּא הוּא מַה דְּהוּה. הֲכִי הוּא אֲבַל לֹא אִתְבְּנִי, אֲלֵא בְּגִין הוּא רוּחַא אַחְרָא דְּקָא שִׁבְק בְּהוּא מְאָנָא, הֲכָא אִית רְזָא דְּרִזּוּן. בְּסַפְרָא דְּחֲנוּךְ, בְּנִינָא דָּא דְּאִתְבְּנִי, לֹא אִתְבְּנִי, אֲלֵא בְּהוּא רוּחַא אַחְרָא דְּשִׁבְק תַמְנָן, בְּהוּא מְאָנָא. וְכַד שָׁאֲרִי לְאִתְבְּנָא, דָּא מְשִׁיךְ אֲבַתְרִיה דְּהוּא רוּחַ דְּאִזִּיל עֶרְטִילָא, וּמְשִׁיךְ לִיה לְגַבִּיה, וְתַמְנָן תְּרִי רוּחֹת דְּאִינּוּן חַד. לְבַתַּר, דָּא אִיהוּ רוּחַ, וְדָא אִיהוּ נְשָׁמָה, וְתִרְוּיִיהוּ חַד.

111. אִי זָכָה לְאִתְדַבְּקָא בְּדְקָא יְאוּת, תִּרְוּיִיהוּ אִינּוּן חַד, לְאִתְלַבְּשָׁא בְּהוּ נְשָׁמְתָא אַחְרָא עֲלָא. כְּמַה דְּאִית לְשָׂאֵר בְּנֵי עֵלְמָא, רוּחַ, דְּזַכָּאִין בְּהוּ נְשָׁמְתִין, אִינּוּן דְּקַדְמָן וְאַחִידָן בְּהוּ, וְרוּחַא אַחְרָא מְלַעִילָא. וְנְשָׁמְתָא קְדִישָׁא אִתְלַבְּשָׁא בְּהוּ. אוּף הֲכִי נְמִי, מְדִילִיה מִמֶּשׁ אִית תְּרִין רוּחִין, בְּגִין לְאִתְלַבְּשָׁא בְּהוּ נְשָׁמָה עֲלָא.

112. יְהָא לְדִין גּוֹפָא אַחְרָא, דְּקָא אִתְבְּנִי הַשְׁתָּא חֲדַתָּא, הוּא גּוֹפָא קְדָמָא דְּשִׁבְק, מַה אִתְעֵבִיד מִנִּיה. אוּ הֲאִי בְּרִיקְנִיָּא, אוּ הֲאִי בְּרִיקְנִיָּא. לְפֻם סְכֻלְתָּנוּ דְּב"נ אִשְׁתַּמַּע, דְּהֲאִי קְדָמָא דְּלֹא אִשְׁתַּלִּים בְּקְדָמִיתָא, אִתְאָבִיד, הוּאִיל וְלֹא זָכָה. אִי הֲכִי, לְמַגְנָא אִשְׁתַּדַּל בְּפְקוּדֵי אוּרִייתָא, אוּ אִפִּילוּ בְּחַד מְנִייהוּ. וְהָא אֲנָן יַדְעִינָן, דְּאִפִּילוּ רִיקְנִין שְׂבִישְׂרָאֵל, כְּלָהוּ מְלִיִין מִצּוֹת כְּרַמּוּן. וְגוֹפָא דָּא, אַע"ג דְּלֹא אִשְׁתַּלִּים, לְאִתְרַבָּא, וְלְמַזְכֵּי וְלְמַסְגֵּי בְּעֵלְמָא, פְּקוּדִין אַחְרִינָן דְּאוּרִייתָא נָטַר, דְּלֹא אִתְאָבִידוּ מִנִּיה, וְכִי לְמַגְנָא הוּוּ.



113. Friends, friends, open up your eyes, for I know that you think and know that all those bodies are noted FOR DISTINCTION in vain, that they have no everlasting existence. This is not so, we must not look into these matters.

114. The old man opened with, "Who can utter the mighty acts of Hashem? Who can declare all His praise" (Tehilim 106:2). Who in the world can speak of the mighty acts the Holy One, blessed be He, constantly performs in the world? The first body he left is not lost. It will exist in the future to come, for it already received punishment in several manners. And the Holy One, blessed be He, does not withhold the reward of any creature He created, except those who came away from the faith in Him, and never had anything good in them, and those who did not bow at 'Modim' IN THE AMIDAH PRAYER. From these, the Holy One, blessed be He, makes other creatures, as that body will not be built in a human form and will never resurrect. But it is not so for those WHO DIED CHILDLESS.

115. If the spirit attained improvement in this world in that other body, what did the Holy One, blessed be He, do? The spirit of the redeemer who redeemed him, NAMELY, HIS BROTHER, that he put in there and mixed with the spirit that was in that vessel, WHICH HIS BROTHER LEFT IN HIS FORMER LIFE, is surely not lost. What is to become of it, seeing there are three spirits there - the first is THE SPIRIT that was in the vessel and remained there, THAT IS, THAT HIS DEAD BROTHER LEFT BEHIND IN HIS LAST LIFE. Another IS THE SPIRIT OF THE DEAD BROTHER ITSELF that is drawn there, which was naked, CHILDLESS. Yet another is the spirit that the redeemer put in, NAMELY THE KINSMAN, and mixed with them. For three spirits to be there is impossible, what is to be done?

116. These are the lofty mighty acts the Holy One, blessed be He, performs. The Soul is clothed with the spirit the redeemer put in there, instead of the garment of converts' souls. The DEAD MAN'S spirit, naked AND CHILDLESS, that returned there to be built ANEW, will serve as a garment to the supernal Soul. The spirit that was there before, which remained in that vessel, NAMELY THE SPIRIT HER DEAD HUSBAND LEFT IN HER FROM HIS PRIOR LIFE, flies away from there, and the Holy One, blessed be He, arranges a place within the secret of the window in the rock behind the back of the Garden of Eden where it hides. It rises to the former body that HE WHO DIED CHILDLESS had before. With that spirit, that body will rise AT THE RESURRECTION OF THE DEAD. This is the one that is two, which I mentioned.

113. חֲבֵרִיּוֹת חֲבֵרִיּוֹת, פְּקִיחוּ עֵינֵיכֶם, דָּהָא אֲנָא יַדְעָנָא, דְּהִכִּי אֲתוּן סְבִרִין וַיִּדְעִין, דְּכָל אֵינּוֹן גּוֹפִין, צִיּוּנִין אֵינּוֹן בְּרִיקְנֵיּוֹת, דְּלֹא אִית לֹן קִיּוּמָא לְעֵלְמִין. לָאוּ הִכִּי, וְחָס לָן לְאַסְתַּבְּלָא בְּאַלִּין מְלִין.

114. פִּתַּח סְבָא וְאָמַר, מִי יִמְלַל גְּבוּרוֹת יְיָ יִשְׁמִיעַ כָּל תְּהִלָּתוֹ. מֵאֵן הוּא בְּעֵלְמָא, דִּיכִיל לְמַלְלָא גְבוּרִין, דְּעֵבִיד קוּדְשָׁא בְּרִין הוּא בְּעֵלְמָא תְּדִיר. הוּא גּוֹפָא קְדָמָא דְשִׁבְק, לֹא אֲתַאבִּיד, וְקִיּוּמָא לְהוּי לִיה לְזַמְנָא דְאַתִּי. דְּהָא עוֹנְשִׂיהָ סְבַל בְּכַמָּה זִינִין, וְקוּדְשָׁא בְּרִין הוּא לֹא מְקַפַּח אֲגָרָא דְשׁוּם בְּרִין דְּבִרָא, פֶּר אֵינּוֹן דְּנַפְקוּ מִגּוּ מְהֵימְנוּתָא דִּילִיה, וְלֹא הוּוּ בְּהוּ טַב לְעֵלְמִין. וְכִי מֵאֵינּוֹן דְּלֹא כְּרַעוּ בְּמוּדִים, דְּהֵינִי קוּדְשָׁא בְּרִין הוּא עֵבִיד מְנִייהוּ בְּרִין אַחֲרָנִין, בְּגִין דְּלֹא יִתְבַּנִּי הוּא גּוֹפָא דִּיּוֹקְנָא דְּבִר נֶשׁ, וְלֹא יְקוּם לְעֵלְמִין. אֲבָל הֵינִי לָאוּ הִכִּי.

115. מַה עֵבִיד קוּדְשָׁא בְּרִין הוּא. אִי הוּא רּוּחַ, זְכִי לְאַתְתְּקְנָא בְּהֵינִי עֵלְמָא, בְּהוּא גּוֹפָא אַחֲרָא, מַה עֵבִיד קוּדְשָׁא בְּרִין הוּא. הוּא פְּרוּקָא דְקָא פְּרִיק לִיה, הוּא רּוּחַ דִּילִיה דְקָא אֵעִיל תַּמָּן, וְשִׁתַּף וְעָרַב בְּהוּא רּוּחַ דְּהוּוּ בְּהוּא מֵאֵנָּה, וְדֵאִי לֹא אֲתַאבִּיד, וְמַה אֲתַעֲבִיד, דְּהָא תַּלְת רּוּחִין תַּמָּן, חֵד, דְּהוּוּ בְּהוּא מֵאֵנָּה, וְאֲשִׁתְּאֵר תַּמָּן. וְחֵד, הוּא דְאַתְמַשְׁךְ תַּמָּן דְּהוּוּ עֲרִטְלָאָה. וְחֵד, הוּא דְאַעִיל תַּמָּן הוּא פְּרוּקָא, וְאַתְעָרַב בְּהוּ. לְמַהוּי בְּתַלְת רּוּחִין אִי אֲפִשֵׁר. וְמַה אֲתַעֲבִיד.

116. אֲלָא, כִּן אֵינּוֹן גְּבוּרִין עֵלְאִין, דְּעֵבִיד קוּדְשָׁא בְּרִין הוּא. הוּא רּוּחָא דְאַעִיל תַּמָּן הוּא פְּרוּקָא, בִּיה אֲתַלְבֵּשׁ הֵינִי נִשְׁמַתָּא, בְּאַתֵּר דְּלְבוּשָׁא דְגִיּוּרִי, וְהוּא רּוּחָא עֲרִטְלָאָה, דְּתַב תַּמָּן לְאַתְבְּנָאָה, לְהוּי לְבוּשָׁא לְנִשְׁמַתָּא עֵלְאָה. וְהוּא רּוּחַ דְּהוּוּ בְּקְדָמִיתָא, דְּאַשְׁתְּאֵר בְּהוּא מֵנָּה, פֶּרַח מִתַּמָּן. וְקוּדְשָׁא בְּרִין הוּא אֲזַמִּין לִיה אֲתֵר, בְּגוּ רִזִּין בּוּין דְּטַנְרָא, דְּבִתֵּר כְּתֻמוּי דְּג"ע, וְאַתְטַמֵּר תַּמָּן. וְאַסְתַּלֵּק לְהוּא גּוֹפָא קְדָמָאָה, דְּהוּא בְּקְדָמִיתָא. וְבְּהוּא רּוּחַ יְקוּם הוּא גּוֹפָא, וְדֵא אִיהוּ חֵד דְּאֵינּוֹן תְּרִין, דְּקָא אֲמִינָא.

117. But the punishment of that body, until it rises AND RESURRECTS, is great, since it did not merit growth BY CHILDREN, so it is brought down into Adamah, close to Arka. FOR THERE ARE SEVEN LANDS, ERETZ (LAND), ADAMAH (GROUND), GAI (VALLEY), NISHYAH (FORGETFULNESS), TZIYAH (WILDERNESS), TEVEL (WORLD). There he is punished. Then it is brought up to Tevel, WHERE WE ARE, and it descends BACK TO ADAMAH. Now it rises and now it descends. It has no rest, save on Shabbatot, holidays, and the first days of months.

118. These are those that sleep in the dust of the ground. Ground IS SO CALLED since it is from Adamah, dust IS SO CALLED since it is from Tevel. Of those it is written, "And many of those who sleep in the dust of the earth (Heb. adamah) shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). If the naked spirit, NAMELY THE SPIRIT OF HE WHO DIED CHILDLESS, was worthy of coming back into the world as before IN THE CHILD BORN TO THE LEVIRATE MARRIAGE to perfect itself, it is meritorious. For the spirit HE LEFT IN HIS WIFE IN THE FORMER LIFE, of which we said it was hid in the rock, will be corrected in the former body THAT THE CHILDLESS DECEASED LEFT BEHIND. Of these it is written, "some to everlasting life, and some to shame...", NAMELY, all those who did not attain perfection.

119. These are the lofty mighty acts of the holy supernal King, that nothing is lost. Even a breath has a place and rank, and the Holy One, blessed be He, does something from it. Even a man's word, even a voice are not in vain. Everything has place and station.

120. He who was just built, NAMELY THE CHILDLESS DEAD MAN, WHO INCARNATED IN THE CHILD BORN TO THE LEVIRATE MARRIAGE, and came into the world a new creature, has no soulmate. This is why HIS SOULMATE is not announced BEFORE HE IS BORN, because he lost his soulmate, who became his mother, while his brother became his father. The merchant, during these expositions, constantly berates and questions himself about the propriety of revealing these secrets, but then regains strength and sureness of purpose, and continues. Now he speaks of "Go forth, O daughters of Zion, and behold King Solomon", saying that Zeir Anpin calls Malchut daughter, sister and mother - everything is in her. The merchant explains at length the complicated arrangement of souls in the dead husband, the widow and the children of a Levirate marriage. The question of the role of soulmates in this instance is also addressed.

121. He said to himself, old, old man, what have you done? Silence would have been good for you. Old, old man, I have told you that you entered the great sea without ropes or a flag. What shall you do? If you mean to rise up, you cannot. If you intend to descend, behold the depth of the great abyss. What shall you do? Woe, old man, woe, it is not for you to turn back. In such times you were not wont to weaken in strength, for you knew that no other man in the generation would enter in a ship to the depth where you are.

117. אָבֵל הָהוּא גּוֹפָא, עַד דְּלֵא יְקוּם, עוֹנְשִׁיָּה סְגִיָּא דְּהָא בְּגִין דְּלֵא זָכָה לְאַתְרַבְּאָה, נַחְתִּי לִיָּה לְגוֹ אֲדָמָה, דְּסִמִּין לְאַרְקָא. וְאַתְרֵן תַּמָּן. וּלְבַתֵּר סְלִקִּין לִיָּה לְהָאֵי תִבֵּל. הִשְׁתָּא נַחֲתִי, וְהִשְׁתָּא סְלִיק, הָא סְלִיק, וְהָא נַחֲתִי, לִית לִיָּה שְׂכִיכּוּ בְּרִי בְּשַׁבְּתֵי, וּבְיוֹמֵי טְבִין וּבְרִישֵׁי יָרְחֵי.

118. וְאַלִּין דְּמִיכִין בְּאַדְמַת עֶפְרָא, אֲדָמַת, מְאַדְמָה. עֶפְרָא מִתְבֵּל. וְעַל אֲלִין כְּתִיב, וְרַבִּים מִיִּשְׁרָאֵל אֲדָמַת עֶפְרָא יִקְיָצוּ אֵלֶּה לַחַיִּי עוֹלָם וְאֵלֶּה לַחַרְפּוֹת וּלְדִרְאוֹן עוֹלָם. אִי זָכָה הָהוּא רִחָא עֲרִטְלָאָה, דְּתַב בְּמַלְקְדָּמִין, לְאַתְתַּקְנָא. זָכָאָה אִיָּהוּ, דְּהָא הָהוּא רִחָא דְּאַתְמֵר בֵּיָה, דְּאַתְתַּמֵּר בְּטַנְרָא, יִתְתַּקֵּן בְּהָהוּא גּוֹפָא קְדָמָאָה. וְעַל אֲלִין כְּתִיב אֵלֶּה לַחַיִּי עוֹלָם וְאֵלֶּה לַחַרְפּוֹת וּגּוֹ'. כֹּל אִינוּן דְּלֵא זָכוּ לְאַתְתַּקְנָא.

119. וְאַלִּין אִינוּן גְּבוּרֵן עֲלָאִין, דְּמַלְכָּא עֲלָאָה קְדִישָׁא, וְלֵא אֲתָאבִיד כְּלוּם. אֲפִילוּ הֵבֵל דְּפוּמָא אַתְרֵן וְדוּכְתָא אִית לִיָּה, וְקוּדְשָׁא בְּרִין הוּא עֲבִיד מִיָּנָה מַה דְּעֲבִיד. וְאַפִּילוּ מֵלֵךְ דְּבֵר נֶשׁ, וְאַפִּילוּ קְלָא, לֵא הוּי בְּרִיקְנִיָּא, וְאַתְרֵן וְדוּכְתָא אִית לְהוּ לְכֵלָא.

120. הָאֵי דְּאַתְבְּגִי הִשְׁתָּא, וְנִמְקֵן לְעֵלְמָא בְּרִיָּה חֲדָתָא, לִית לִיָּה בֵּת זִוג. וְעַד לֵא מְכַרְיִזֵי, דְּהָא בֵּת זִוגִיָּה אֲתָאבִידֵת מִיָּנָה, בֵּת זִוגִיָּה דְּהוֹת לִיָּה, אֲתַעֲבִידֵת אִמִּיָּה, וְאַחוּזָה אָבוּהָ.

121. סְבָא סְבָא, מַה עֲבַדְתָּ, טַב הוּא לָךְ שְׁתִּיקָא, סְבָא סְבָא, הָא אִמִּינָא דְּעֵאלֵת בִּימָא רַבָּא, בְּלֵא חֲבֵלִין, וּבְלֵא דְּגֵלָא, מַה תַּעֲבִיד. אִי תִימָא דְּתַסְלֵק לְעֵילָא, לֵא תִיכּוּל. אִי תִימָא דְּתִיחוּת לְתַתָּא, הָא עֲמָקָא דְּתַהוּמָא רַבָּא, מַה תַּעֲבִיד. אִי סְבָא אִי סְבָא, לֵא אִית לָךְ לְאַהֲרָא לְאַחוּרָא. בְּעַדְנִין אֲלִין, לֵא הוּיָת, וְלֵא אֲתַרְגִּילֵת, לְאַתְחַלְשָׁא בְּתוּקְפֵךְ, דְּהָא יָדַעְתָּ, דְּבֵר נֶשׁ אַחֲרָא בְּכֹל דְּרָא דָּא, לֵא עַל בְּאַרְבָּא בְּעֵמִיקָא דָּא דְּאַנְתָּ תַּמָּן.

122. The son of Yochai, NAMELY RABBI SHIMON, knows how to guard his paths. Had he entered the deep sea, he would pay attention, before entering, how he is to pass in a certain time and then roam in the sea. Yet you, old man, have not looked first. Now, old man, since you are there, do not weaken in strength, nor leave your path to roam right or left, to the length of width, to the depth or height. Do not fear, old man, strengthen yourself in your power. How many mighty men of strength have you broken, in how many wars have you conquered.

123. He wept, then and opened with the verse, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him on the day of his wedding, and on the day of the gladness of his heart" (Shir Hashirim 3:11). This verse has been expounded and it is so, yet go forth and behold - who could behold King Solomon (Heb. Shlomo), that is, the King that peace (Heb. shalom) is His, NAMELY ZEIR ANPIN. For He is concealed from all the celestial high armies that are in that place that, "neither has the eye see, (that) an Elohim, beside you" (Yeshayah 64: 3), WHICH IS BINAH. Yet you say, "Go forth, O daughters of Zion, and behold King Solomon." Moreover, as His glory, all the celestial angels ask, saying, 'where is the place of His glory', WHICH IS THE CONCEALMENT, SO WHAT IS THE GOOD OF "GO FORTH..."?

124. HE ANSWERS, yet in the words, "Go forth, O daughters of Zion, and behold King Solomon," it is written, "with the crown," instead of 'and the crown'. For whoever sees that crown, WHICH IS MALCHUT, sees the pleasantness of the King that the peace is His. "with which his mother crowned him," REFERS TO MALCHUT THAT SURROUNDS ZEIR ANPIN, for we have learned that he calls her daughter, sister and mother. She is all that and everything is in her. Whoever looks to know it, MALCHUT, will have knowledge of precious wisdom.

125. THE OLD MAN SAID TO HIMSELF, what shall I do now, if I say, yet this obscure secret must not be revealed. If I do not speak, these righteous men will remain bereaved of this secret. The old man fell on his face and said, "Into Your hand I commit my spirit: You have redeemed me, Hashem El of truth" (Tehilim 31:6). The vessel below, NAMELY THE WIDOW WHO USED TO BE THE DEAD CHILDLESS MAN'S WIFE, AND WAS UNDER HIM, how could it be above, AND BECOME HIS MOTHER? Her husband, NAMELY HE WHO DIED CHILDLESS, who was above her, how could he turn to be under, BECOMING HER SON? His spouse turns into his mother. Wonder upon wonder, his brother is his father. If the father of the former, HIS WIFE, would have redeemed him, AND MARRY HIS WIFE, it would have been well. But that his brother would be his father, is not it a wonder? Assuredly it is a world turned upside down, the upper below and the lower above.

122. בְּרִיָּה דְיוֹחַאי יָדַע לְאַסְתַּמְרָא אַרְחוּי, וְאִי עָאֵל בִּימָא עֵמִיקָא, אֲשַׁגַּח בְּקַדְמֵיתָא, הִיךְ יַעֲבֵר בְּזִמְנָא חֲדָא, וְיִשׁוּטֵט בִּימָא, עַד לֹא יִיעוּל וְאִנֵּת סָבָא, לֹא אֲשַׁגַּחַת בְּקַדְמֵיתָא. הֲשֵׁתָא סָבָא, הוֹאִיל וְאִנֵּת תַּמָּן, לֹא תַחְלֵשׁ בְּתוֹקְפֵךְ, לֹא תִשְׁבּוֹק כָּל אַרְחֵךְ, לְמִשְׁטָטָא לִימִינָא וּלְשִׁמְאַלָא, לְאַרְכָּא וּלְפּוֹתֵינָא, לְעֵמְקָא וּלְרוּמָא, לֹא תִדְחַל. סָבָא סָבָא, אֲתַתְּקֵךְ בְּתַקְפֵךְ, כְּמָה גְבִרִין תְּקִיפִין תְּבַרְתָּ בְּתַקְפֵיהוֹן, וּכְמָה קִרְבִּין נִצְחָת.

123. בָּכָה, פָּתַח וְאָמַר, צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בַעֲטָרָה שְׁעָטְרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת לְבוֹ. הָאִי קָרָא אוֹקְמוּהּ, וְהִכִּי הוּא. אֲבָל צְאִינָה וּרְאִינָה, וְכִי מֵאֵן יִכּוּל לְמַחְמֵי בַּמֶּלֶךְ שְׁלֹמֹה, דְּהוּא מְלָכָא דְשְׁלָמָא דִּילִיָּה, וְהָא סְתִימִים הוּא, מְכַל חִילֵי מְרוֹמֵין דְלַעִילָא, בְּהֵוּא אֲתֵר, דְעִין לֹא רֵאתָה אֱלֹהִים זּוֹלְתֵךְ. וְאֵת אֲמַרְתָּ צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה. וְתוּ, דְהָא כְבוֹד דִּילִיָּה, כְּלָהוּ מְלָאכֵי עֲלָאֵי שְׂאֵלֵי וְאִמְרֵי, אִיָּה מְקוּם כְּבוֹדוֹ.

124. אֵלָא, מַה דְאָמַר צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה, בַעֲטָרָה כְּתִיב, וְלֹא כְתִיב וּבַעֲטָרָה דְכָל מֵאֵן דְחִמֵי הֵוּא עֲטָרָה, חִמֵי נַעַם מְלָכָא דְשְׁלָמָא דִּילִיָּה. שְׁעָטְרָה לוֹ אִמּוֹ, הָא תַנִּינָן, קְרִי לָהּ בַת, וְקְרִי לָהּ אַחוֹת, קְרִי לָהּ אֵם, וְכֹלָא אִיָּהוּ. וְכֹלָא הוּי, מֵאֵן דִּיִּסְתַּבֵּל וְיִנְדַע בְּהָאֵי, יִנְדַע חֲכַמְתָּא יְקִירָא.

125. הֲשֵׁתָא מַה אַעֲבִיד, אִי אִימָא, רְזָא סְתִימָא דָא, לֹא אַצְטְרִיךְ לְגַלְאָה. אִי לֹא אִימָא, יִשְׁתַּאֲרוּן זְכַאִין אֵלִין, יִתְמִין מֵהָאֵי רְזָא, גַּמְלָא הֵוּא סָבָא עַל אֲנַפּוּי, וְאָמַר, בִּידְךָ אֶפְקִיד רוּחִי פְדִיתָ אוֹתִי יְיָ אֵל אֲמֵת. מֵאֵנָּה דְהוּת לְתַתָּא, הִיךְ יִתְעַבִּיד לְעִילָא, בַּעֲלָה דְהוּהוּ לְעִילָא, הִיךְ יִתְהַפֵּךְ וְהוּהוּ לְתַתָּא. בַת זּוּגִיָּה אֲתַעֲבִידַת אֲמִיָּה. תּוּוּהָא עַל תּוּוּהָא. אַחוּהָ אַבּוּהָ. אִי אַבּוּהָ דְקַדְמֵיתָא, יִפְרוֹק לִיָּה, יָאוּת, אֲבָל אַחוּהָ דְלִיָּהוּי אַבּוּהָ, וְכִי לֹא תּוּוּהָ אִיָּהוּ דָא. עֲלָמָא בְּהַפּוּכָא אִיָּהוּ. וְדָאֵי עֲלָאִין לְתַתָּא, וְתַתָּאִין לְעִילָא.

126. But, "Blessed be the name of Elohim for ever and ever: for wisdom and might are His: and He changes the times and the seasons... He knows what is in the darkness, and the light dwells with Him" (Daniel 2:20-22). Come and see, whoever is in a lighted place, cannot look to see what is in the darkness. But it is not so with the Holy One, blessed be He. He knows what is in the darkness, even though light dwells with Him, and from within the light regards the darkness and knows all that exists there.

127. Here we should first introduce something the ancient people said in regard to visions at night. We learned that whoever comes into his mother (Heb. em) in a dream should expect Binah, as written, "if (Heb. im) you cry after wisdom (Binah)" (Mishlei 2:3). We should check this. If the reason for this is that it is a mother THAT HE SHOULD EXPECT BINAH, it is well. BUT it should have said that he who sees his mother in a dream should attain Binah, but not he who comes into his mother. Wherefore IS THAT?

128. HE ANSWERS, this is a high mystery. For he turned and rose from below upwards. At first he was a son, NAMELY BELOW HER; once he rose up AND CAME IN TO HER, the tree turned over so he became part of the supernal world and ruler over her, and attained Binah.

129. HE EXPLAINS HIS WORDS: at first, when a man reaches his thirteenth year, it is written, "Hashem has said to me, You are my son; this day have I begotten you" (Tehilim 2:7), FOR HE BECAME A SON OF MALCHUT, AND MALCHUT HIS MOTHER. Then he is under her. Once he came over her AND BECAME HER HUSBAND, he is of the supernal world, ZEIR ANPIN, because he rose to the grade of Joseph, WHO IS YESOD OF ZEIR ANPIN. Assuredly he merits Binah, LIKE ZEIR ANPIN THAT HAS MOCHIN OF BINAH.

130. It the same with the vessel, THE WIDOW. At first he, HER DEAD HUSBAND, was of the grade of Joseph, YESOD OF ZEIR ANPIN, THAT IS, the husband of the lower tree, MALCHUT. She obeys his wishes and he rules over her, because every woman is fashioned in the shape of the Nukva, WHICH IS the lower tree, MALCHUT. Since he did not wish to abide in the grade of Joseph, and did not live to use it and multiply in the world and beget offspring, BUT DIED CHILDLESS, he went down, AND INCARNATED IN THE CHILD BORN TO THE LEVIRATE MARRIAGE, while she, HIS WIFE, becomes his mother. The redeemer, HIS BROTHER, received the inheritance of Joseph that he, HIS BROTHER, had before, while he descended AND INCARNATED IN THE BORN CHILD.

126. אֵלֹהִים, לְהוֹיָא שְׁמִיָּהּ דִּי אֱלֹהִים מְבָרַךְ מִן עֲלָמָא וְעַד עֲלָמָא דִּי חֲכֻמָּתָא וּגְבוּרָתָא דִּילִיָּהּ הִיא. וְהוּא מְהַשְׁנֵא עֲדֻנְיָא וְזַמְנֵיָא וְגו' יִרְעֵ מַה בְּחֹשֶׁכָא וְנְהוּרָא עֲמִיָּה שְׂרָא. תָּא חֲזִי, מֵאֵן דְּשֵׁרֵי בְּנְהוּרָא, לֹא יָכִיל לְאַסְתַּבְּלָא וּלְמַחְמֵי בְּחֹשֶׁכָא. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא לֹא חֲזִי, יִרְעֵ מַה בְּחֹשֶׁכָא, אַע"ג דְּנְהוּרָא עֲמִיָּה שְׂרָא. מְגוּ נְהוּרָא, אֲסְתַּבְּל בְּחֹשֶׁכָא, וְיִרְעֵ כָּל מַה דְּתַמְנָן.

127. הֵכָא, אֵיִת לְאַקְדָּמָא בְּקַדְמִיתָא, מְלָה חֲדָא, דְּאָמְרוּ קַדְמָי, בְּאִינוּן חֲזוּי לִילִיָּא. דְּתַנָּן, מֵאֵן דְּאָתֵי עַל אֲמִיָּה בְּחֹלְמָא, יִצְפָּה לְבִינָה. דְּכִתִּיב, כִּי אִם לְבִינָה תִקְרָא, הֵכָא אֵיִת לְאַסְתַּבְּלָא, אִי בְּגִין דְּאִיְהִי אִם יָאוּת, וְהוּוּה לִיָּה לְמַכְתָּב הֵכִי, דְּמֵאֵן דְּחֻמָּא אֲמִיָּה בְּחֹלְמָא, יִזְכִּי לְבִינָה. אֲבָל מֵאֵן דְּאָתֵי עַל אֲמִיָּה אֲמִיָּה.

128. אֵלֹהִים רְזָא עֲלָאָה אִיְהוּ, בְּגִין דְּאִתְהַפֵּךְ וְסָלִיק מִתַּתָּא לְעֵילָא. בְּרָא הוּוּה בְּקַדְמִיתָא, בִּיּוֹן דְּסָלִיק לְעֵילָא, אִתְהַפֵּךְ אִילְנָא, וְאִתְעַבִּיד אִיְהוּ מֵעֲלָמָא עֲלָאָה, וְשָׁלִיט עָלָה, וְזָכִי לְבִינָה.

129. בְּקַדְמִיתָא כִּד סָלִיק אִינְשׁ לִי"ג שְׁנִיָּן, מַה כְּתִיב, יְי' אָמַר אֵלָי בְּנִי אִתָּה אָנִי הַיּוֹם יִלְדֶתיךָ, כִּדִּין אִיְהוּ לְתַתָּא מִינָהּ. בִּיּוֹן דְּסָלִיק עָלָה, הִיא אִיְהוּ מֵעֲלָמָא עֲלָאָה. דְּהָא אֲסְתַּלַּק בְּדִרְגָּא דִּיוֹסֶף, וְדָא וְדָא זָכִי לְבִינָה.

130. אוּף הֵכִי הִיא מֵאֵנָּא, בְּקַדְמִיתָא אִיְהוּ הוּוּה בְּדִרְגָּא דִּיוֹסֶף, בְּעַל אִילְנָא תַתָּאָה, קִיּוּמָא בְּרַעוּתֵיהּ, וְשָׁלִיט עָלֵיהּ, דְּהָא כָּל נֹקְבָא, בְּדִיוּקְנָא דְּנֹקְבָא אִילְנָא תַתָּאָה קִיּוּמָא. בִּיּוֹן דְּאִיְהוּ לֹא בְּעָא לְקִיּוּמָא בְּהוּוּה דְּרָגָא דִּיוֹסֶף, וְלֹא אִתְקִיּוּם לְשִׁמְשָׁא בֵּיהּ, וְלֹא־פָּשָׁא בְּעֲלָמָא, וְלִמְעַבְד תּוּלְדִין, כִּדִּין נְחִית לְתַתָּא, וְאִתְעַבִּידת אִיְהִי אֲמִיָּה. וְהוּוּה פְּרוּקָא, יְרִית יְרוּתָא דִּיוֹסֶף, דְּהוּוּה הוּוּה בְּקַדְמִיתָא וְאִיְהוּ נְחִית לְתַתָּא.

131. Since he descended, it was fulfilled in him, "Hashem has said to me, You are my son; this day have I begotten you," FOR HE BECAME HER SON. The tree turned over, whatever was below that he had power over AS A HUSBAND OVER HIS WIFE, now that he descended TO INCARNATE IN THE CHILD BORN TO THE LEVIRATE MARRIAGE, he, who inherited the place of Joseph, NAMELY HIS BROTHER THE REDEEMER, is called is father, and is his father. Everything is now in place, as it should be.

132. Before he was of the world of the male, THE ASPECT OF JOSEPH. But he was uprooted there and is now of the world of the female, WHICH IS MALCHUT. He used to rule her but now she rules him and he is back in the world of the female. Therefore he has no spouse at all, and no proclamation regarding spouse is made on his behalf, AS IS DONE FOR ANY MAN BEFORE HE IS BORN, 'THE DAUGHTER OF SO AND SO TO SO AND SO'. For he was returned to the world of the female.

133. If people would know the grief of the first body, which he WHO DIED CHILDLESS left, when it is uprooted from the world of the male and returned to the world of the female, they would know that no grief equals that grief. He has no spouse since he is not in the place of the male. No wife is proclaimed for him, because he is of the world of the female. If he does have a wife, it is with mercy THROUGH PRAYER that he meets a woman, who until now had no husband. In relation to that we learned that 'maybe another will precede him through mercy', the meaning of another IS THAT HE WHO DIED CHILDLESS IS CALLED OTHER. And everything is in order.

134. Regarding this it is written, "But if a priest's daughter be a widow, or divorced, and have no child, and has returned to her father's house, as in her youth" (Vayikra 22:13). We have explained the phrase 'a priest's daughter' AS THE SOUL. It is a widow from the former body OF THE CHILDLESS DEAD MAN, 'divorced' because it does not enter the King's curtain, because all those not of the world of the male have no share in it. He has gone and uprooted himself from the world of the male, so he has no share IN THE KING, ZEIR ANPIN. Hence it is divorced; "and have no child," for had it had a child, it would not be uprooted FROM THE WORLD OF THE MALE, nor had it descended to the world of the female.

131. כִּיּוֹן הַנְּחִית לְתַתָּא, כְּדִין אֲתִקְיִים בֵּיהּ, יִי אִמֵּר אֵלֵי בְּנֵי אֲתָה אֲנִי הַיּוֹם יִלְדֶתִיךָ. אֲתַהֲפֵךְ אֵילָנָא, מַה דְּהוּה תְּחוּתִיהּ וְאִיהוּ שְׁלִיט עָלֶיהּ, אֲתַהֲדֵר וְשְׁלִיט הֵהוּא אֵילָנָא עָלֶיהּ, וְאִיהוּ נְחִית לְתַתָּא. כִּיּוֹן דְּאִיהוּ נְחִית לְתַתָּא, הֵהוּא דִּירִית יְרוּתָא אֲתֵר דִּיוֹסָף, אָבוּי אֲקָרִי, אָבוּי הוּי וְדָאִי, כֻּלָּא אִיהוּ עַל תְּקוּנָהּ וְדָאִי כְּדָקָא יֵאוּת.

132. בְּקִדְמִיתָא הוּהּ מַעְלָמָא דְּדִכּוּרָא, וְהָא אֲתַעְקֵר מִתַּמָּן, וְהִשְׁתָּא אִיהוּ מַעְלָמָא דְּנוֹקְבָא. וּמַה דְּהוּה אִיהוּ שְׁלִיט עָלֶיהּ, שְׁלִטָא אִיהוּ עָלֶיהּ, וְאֲתַהֲדֵר לְמַהוּי בְּעַלְמָא דְּנוֹקְבָא. וְעַל דָּא לִית לִיהּ בֵּת זוּג כֻּלָּל. וְלֹא מְכַרְזִי עָלֶיהּ, עַל נוֹקְבָא. דְּהָא מַעְלָמָא דְּנוֹקְבָא אֲתַהֲדֵר אִיהוּ.

133. וְהֵהוּא גּוּפָא קְדָמָא דְּשִׁבְקָא, אֲלִמְלָא יִנְדַעוּן וְיִסְתַּבְּלוּן בְּנֵי עַלְמָא, צַעֲרָא דְּאִית לִיהּ, כִּד יִתְעַקֵּר מַעְלָמָא דְּדִכּוּרָא, וְאֲתַהֲדֵר לְעַלְמָא דְּנוֹקְבָא. יִנְדַעוּן, דְּהָא לִית צַעֲרָא בְּעַלְמָא, כִּהֵהוּא צַעֲרָא. בֵּת זוּג לִית לִיהּ, דְּהָא לֹא קִיַּמָּא בְּאֲתֵר דְּדִכּוּרָא. לֹא מְכַרְזִי עָלֶיהּ, עַל נוֹקְבָא, דְּהָא מַעְלָמָא דְּנוֹקְבָא אִיהוּ. וְאִי אִית לִיהּ בֵּת זוּג, הוּי בְּרַחְמִי, אַעֲרַעַת בְּהַדִּי נוֹקְבָא, דְּעַד כַּעַן לֹא אִית לֶהּ בֵּר זוּג. וְעַל דָּא תְּנִינָן, דִּילְמָא יִקְדַּמְנוּ אַחַר בְּרַחְמִים. אַחַר תְּנָן. וְכֻלָּא אִיהוּ עַל תְּקוּנָהּ.

134. וְעַל דָּא כְּתִיב וּבֵת כֹּהֵן כִּי תִהְיֶה אֲלִמְנָה וְגִרוּשָׁה וְזָרַע אֵין לָהּ וְשָׁבָה אֶל בֵּית אָבִיהָ כְּנַעוּרֶיהָ. וּבֵת כֹּהֵן, הָא אוֹקִימָנָא מְלָה דָּא. אֲלִמְנָה, מֵהֵהוּא גּוּפָא קְדָמָא. וְגִרוּשָׁה, דְּלֹא עָאלַת לְפִרְגוּדָא דְּמִלְכָא, דְּכֹל אֵינּוֹן דְּלֹא קִיַּמִּי בְּעַלְמָא דְּדִכּוּרָא, לֹא אִית לָהּ בֵּיהּ חוּלְקָא. הוּא אֲשַׁתְּמִיט וְאֲעַקֵּר גְּרַמִּיהּ מַעְלָמָא דְּדִכּוּרָא, לֹא אִית לִיהּ חוּלְקָא בֵּיהּ וְעַל דָּא אִיהוּ גְּרוּשָׁה. וְזָרַע אֵין לָהּ, דָּאִי הוּהּ לָהּ זָרַע, לֹא אֲתַעְקֵר מִנֶּיהּ, וְלֹא הוּהּ נְחִית לְעַלְמָא דְּנוֹקְבָא.

135. "And has returned to her father's house": what is her father's house? HE ANSWERS, it is the world of the female, as that world is called her father's house. The vessel, HIS WIFE that was prepared for his use, turned; he came down while the vessel rose up, AS MENTIONED. "as in her youth," as in the time of which it is written, "this day have I begotten you" (Tehilim 2:7), AS HE BECAME THE SON OF THE FEMALE, WHICH IS MALCHUT. Assuredly "have I begotten you" and "he shall return to the days of his youth" (Iyov 33:25), as he used to be from his thirteenth year on.

136. If it merited perfecting itself, once it "has returned to her father's house...she shall eat of her father's bread," and partake of the delight of the world of the female where one eats of the bread of the noble that descends from above, FROM ZEIR ANPIN. But it cannot behold and enjoy what the rest of the righteous enjoy, because it is a stranger there, AS WRITTEN OF IT, "NO STRANGER SHALL EAT OF THE HOLY THING" (VAYIKRA 22:10), SINCE THE HOLY THINGS ARE IN THE WORLD OF THE MALE. But it does eat of the heave-offering, because it dwells in the world of the female.

137. Since it is of the world of the female, it eats it only at night, WHEN THE NUKVA, MALCHUT, REIGNS, as written, "And when the sun is down, he shall be clean, and shall afterwards eat of the holy things; because it is his food" (Ibid. 7). For the holy things that are from the world of the male are eaten only by day, THE TIME OF THE REIGN OF THE MALE, ZEIR ANPIN. Hence IT IS WRITTEN, "Yisrael is holy to Hashem, the first fruits of His increase" (Yirmeyah 2:3). IT IS CALLED FIRST, because the highest beginning of the whole world of the male is holy, NAMELY SUPERNAL ABA AND IMA THAT ARE THE MOCHIN OF ZEIR ANPIN. Whatever came out of holiness is Yisrael, NAMELY ZEIR ANPIN, and hence, "Yisrael is holy to Hashem, the first fruits of His increase."

138. When spirits visit the cemetery at appointed times, NAMELY FROM NIGHTFALL UNTIL MIDNIGHT, they do not visit those WHO DIED WITHOUT CHILDREN, since they do not attain the world of holiness, as written, "No stranger shall eat of the holy thing," AND THEIR SPIRITS HAVE NO ABUNDANCE TO BESTOW UPON THE BODY IN THE CEMETERY. And if the spirit did not attain proper correction, once it reincarnates, even in that place OF THE WORLD OF THE FEMALE, it does not eat of the heave-offering and is considered a stranger even to the lower world, THE FEMALE WORLD, and does not eat in it. Up to here concerning the secret OF LEVIRATE MARRIAGE.

139. HE SAID TO HIMSELF, old, old man, once you started to sail in the wide sea, go as you wish in every direction in the sea. It is now the time to reveal, for I have said that the redeemer, NAMELY THE KINSMAN, when he comes and enters the vessel I mentioned, NAMELY THE WIDOW, brings his spirit there and causes it to cleave to that vessel. Thus nothing is lost, not even a breath. It is well and it is so. Old man, if you talk and reveal, speak without fear.

135. וְשָׁבָה אֶל בֵּית אָבִיהָ, מֵאֵן בֵּית אָבִיהָ. הִיא עֲלֵמָא דְנוּקְבָא, דִּהְיוּא עֲלֵמָא בֵּית אָבִיהָ אֶקְרִי, וְהָיוּא מֵאֵנָּה דְהוּא אֲתַתְקֵן לְאִשְׁתַּמְשָׁא בֵּיהָ, אֲתַהֲפֵךְ וְאִיהוּ נְחִית לְתַתָּא, וְהָיוּא מֵאֵנָּה סְלוּק לְעֵילָא. כְּנִעוּרֶיהָ, כִּהְיוּא זְמַנָּא דְכִתְיִב, אֲנִי הַיּוֹם יִלְדֶתִיךָ, יִלְדֶתִיךָ וְדַאי, יָשׁוּב לַיְמֵי עֲלוּמָיו, כְּמָה דִּהְיוּ מִתְלִיסֵר שְׁנִין וְלֵעִילָא.

136. אִי זָכַאת לְאֲתַתְקְנָא, הוּאִיל וְשָׁבָה אֶל בֵּית אָבִיהָ, מִלְחָם אָבִיהָ תֹאכֵל, תַּתְעַנֵּג מִהָיוּא עֲנוּגָא. דְעֲלֵמָא דְנוּקְבָא, דְאֶכְלִי מִנְהֵמָא דְאֶבִירִים, דְנִחִית מִלְעִילָא. אֲבָל לְאִסְתַּכְלָא וְלְאִתְהַנּוּי בְּמָה דְאֲתַהֲנּוּן שְׂאֵר צְדִיקוּיָא, לֹא יִכְלָא בְּגִין דִּהוּ זֵר לְתַמֵּן. וְעַל דָּא לֹא אֶכִיל קֹדֶשׁ אֲבָל אֶכִיל תְּרוּמָה, דְאִיהוּ יְתִיב בְּעֲלֵמָא דְנוּקְבָא.

137. וּמְגוּ דְאִיהוּ מִעֲלֵמָא דְנוּקְבָא, לֹא אֶכִיל לֵיה אֶלָּא בַּלַּיְלָה, דְכִתְיִב, וּבֹא הַשֶּׁמֶשׁ וְטַהַר וְאַחַר יֹאכֵל מִן הַקֹּדְשִׁים כִּי לְחִמּוֹ הוּא. דִּהָא קֹדֶשׁ דְאִיהוּ מִעֲלֵמָא דְדַכּוּרָא, לֹא אֲתַאֲכִיל אֶלָּא בַּיּוֹם. בְּגִינֵי כֵן קֹדֶשׁ יִשְׂרָאֵל לַיְוִי רֵאשִׁית תְּבוּאָתָהּ, שִׁירוּתָא עֲלָאָה דְכָל עֲלֵמָא דְדַכּוּרָא, קֹדֶשׁ אִיהוּ, וּמָה דְסְלוּק בֵּיהָ, בְּקֹדֶשׁ יִשְׂרָאֵל הוּא, וּבְגִינֵי כֵן קֹדֶשׁ יִשְׂרָאֵל לַיְוִי רֵאשִׁית תְּבוּאָתָהּ.

138. כִּד רוּחִין פְּקִידָאן, בְּאִינוּן זְמַנִּין דְפְקִדִין לְבֵי קְבָרִי, אִינוּן לֹא פְקִדִין, דִּהָא לֹא זָכָאן לְעֲלֵמָא דְקֹדֶשׁ, דְכִתְיִב וְכָל זֵר לֹא יֹאכֵל קֹדֶשׁ. וְאִי לֹא זָכָה הָיוּא רוּחָא לְאֲתַתְקְנָא בְּדָקָא יְאוּת, בִּינוּן דְאֲהַדְרַר בְּגִלְגּוּלָא, אֶמִילוּ בִּהְיוּא אֲתַר, בְּתְרוּמָה לֹא אֶכִיל, וְזֵר אֶקְרִי, אֶמִילוּ לְעֲלֵמָא תַתָּא וְלֹא אֶכִיל בֵּה. עַד הֵכָא בְרִזָּא דָּא.

139. סָבָא סָבָא, בִּינוּן דְשְׁרִיאת לְשִׁטָּא בִימָא רַבָּא, זִיל בְּרַעוּתְךָ, לְכָל סְטְרִין דִּימָא. הִשְׁתָּא אִית לְגִלְגָּאָה, דִּהָא אֶמִינָא, דִּהָא פְרוּקָא כִּד אֲתִי, עָל גְּבִי הָיוּא מֵאֵנָּה, דְקָא אֶמִינָא, אֶעִיל תַּמֵּן, וְדַבִּיק תַּמֵּן רוּחָא דִּילֵיהָ בִּהְיוּא מֵאֵנָּה וְלֹא אֲתַאבִיד כְּלוּם, אֶמִילוּ הֵבֵל דְפּוּמָא, יְאוּת הוּא וְכֵךְ הוּא. סָבָא סָבָא, אִי תִימָא וְתַגְלִי, אִימָא בְלָא דְחִילוּ.

140. As for other people who depart from the world, we know that the spirit one left in the wife he had, the spirit he placed there IN FORMER LIFE, what has become of that spirit? And if the wife remarries, what becomes of the spirit her first husband left in her, seeing that another man came in to her?

141. For a spirit to coexist with a spirit is impossible. For the one who just came in to her inserted a spirit in her, and also the first one who is gone placed a spirit in her. The first who is gone had children, so the current man is not a redeemer. Hence, the spirit the first husband left in the vessel and the spirit the other who came and brought in to her ALSO, surely cannot coexist in the body of that woman. If you say it is lost, this is impossible, AS NOTHING IS LOST. SO what has become of it?

142. Also, if she does not remarry, what becomes of the spirit her husband left in her? If you argue it is lost, it is not so. All this has to be revealed now. HE SAID TO HIMSELF, old, old man, see what you have done, what you have got yourself into. Arise, old man, raise your banner. Rise, old man and humble yourself before your Master. The talk turns to "Hashem, my heart is not haughty", and we are reminded how important it is to be humble of heart before the Holy King, however powerful we are in the world. The merchant then begins a section about divorce and the rules about remarriage. We hear of persons mentioned in scripture who were reincarnations of other named persons; for example, the merchant says that Boaz was a reincarnation, and that good often emerges from what had been evil.

143. The old man began with the verse, "Hashem, my heart is not haughty, nor my eyes lofty..." (Tehilim 131:1). King David said that, because he was a high king, ruler over all high kings and rulers from east to west, THAT IS, THEY WERE AFRAID OF HIS POWER. Yet it did not enter his mind to deviate from the way, and he always humbled his heart before his Master. When he was occupied with the Torah, he became strong as a lion, and his eyes were always cast to the ground for fear of his Master. When he walked among the people, he had no arrogance at all.

140. שָׂאֵר בְּנֵי נֶשֶׁא דְעֵלְמָא, דְקָא מְסַתְלָקֵי מִנְיָה, וְהָא יִדְעֵנָא, דְרוּחַ דִּילֵיהּ שְׂבִיב בְּהֵיא אֲתַתָּא דְהוּת לֵיהּ, וְרוּחָא אֵעִיל תַּמָּן, מָה אֲתַעְבִּיד מֵהוּא רוּחַ. וְאִי נִסְבָּא הָאִי אֲתַתָּא, אוּף הָכִי, מָה אֲתַעְבִּיד מֵהוּא רוּחַ דְשְׂבִיב בְּהּ בְּעֵלָה קְדַמָּא, דְהָא גְבַר אַחְרָא אֲתִי עֲלָה.

141. לְאֲתַקְוִימָא רוּחַ בְּרוּחַ לֹא אֲמָשֵׁר, דְהָא הָאִי דְאֲתִי עֲלָה הַשְׁתָּא, רוּחַ אֵעִיל בְּהּ. וְכֵן הוּא קְדַמָּא קְדַמָּא דְאֲסַתְלִיק, רוּחַ אֵעִיל בְּהּ. הוּא קְדַמָּא דְאֲסַתְלֵק בְּגִין הוּוּ לֵיהּ, וְדָא דְהַשְׁתָּא לֹא פְרוּקָא אִיהוּ, רוּחַ דְשְׂבִיב הוּא קְדַמָּא בְּהוּא מְאָנָא, וְאֲתָא הָאִי אַחְרָא וְאֵעִיל בְּהּ רוּחַ, וְדָאִי לֹא יִכְלִי תְרוּוִיהוּ לְאֲתַקְוִימָא בְּהוּא גּוּפָא דְאֲתַתָּא פְחָדָא, אִי נִימָא דְאֲתַאבִּיד, אִי אֲמָשֵׁר, מָה אֲתַעְבִּיד מִנְיָה.

142. אוּף הָכִי אִי אִיהוּ לֹא אֲתַנְסִיבַת, הוּא רוּחָא דְשְׂבִיב בְּהּ בְּעֵלָה, מְאִי אֲתַעְבִּיד מִנְיָה. אִי נִימָא דְאֲתַאבִּיד לֹא הָכִי. כָּל דָּא צְרִיךְ לְגַלְאָה הַשְׁתָּא. סְבָא סְבָא, חָמִי מָה עֲבַדַת, וּבְמָה אֵעִילַת גְרַמְךָ. קוּם סְבָא, אָרִים דְגַלְךָ. קוּם סְבָא, וְאֲשְׁפִיל גְרַמְךָ קְמִי מְאָרְךָ.

143. פְּתַח הוּא סְבָא וְאָמַר, יְיָ לֹא גְבַה לְבִי וְלֹא רָמּוּ עֵינָי וְגו'. דְוּד מְלָכָא אָמַר דָּא, בְּגִין דְהוּא מְלָכָא עֲלָאָה, וְשְׁלִיטָא עַל כָּל מְלָכִין עֲלָאִין, וְשְׁלִיטִין דְאִית מְמוּזָרָח וְעַד מְעָרָב, וְלֹא סְלִיק עַל לְבִיָה לְאֲסַטָּא מְאָרְחָא, וְתַדִּיר שְׁפִיל לְבִיָה קְמִי מְאָרְיָה, וְכַד הוּא לְעִי בְּאוּרִייתָא, הוּא מְתַגְבֵּר בְּאָרְיָא, וְעֵינוּי תַדִּיר מְאִיכִין בְּאַרְעָא, מְדַחִילוּ דְמְאָרְיָה. וְכַד הוּא אֲזִיל בֵּין עַמָּא, לֹא הוּא בִיָה גְסוּת רוּחָא כָּלֵל.

144. Therefore it is written, "Hashem, my heart is not haughty..." My heart is not haughty though I am a king and ruler over all the other kings in the world. "Nor my eyes lofty" when I am before You, delving in the Torah. "Nor do I exercise myself in great matters, or in things too high for me" (Ibid.), when I walk among the people. If King David said so, how much more so the rest of the people in the world! And I, how humble of heart I am and lowering my eyes before the holy King. Far be it for me to be proud in the holy matters of the Torah! He wept and his tears fell on his beard.

145. He said TO HIMSELF, old man, weary and powerless, how becoming are the tears on your beard, the good old man as becoming as the precious ointment running down on the beard of Aaron. Speak up, old man, for the holy King is here. Other people, when they depart from the world, leaving a spirit in the vessel they used, NAMELY THEIR WIVES, what happens to the first spirit, if she remarries and another comes and puts another spirit in that vessel, as I mentioned?

146. Come and see how lofty the mighty acts the holy King performs are. Who could tell them? When the second husband comes and inserts a spirit in that vessel, IN THE WIFE, the first spirit OF THE FIRST HUSBAND denounces the coming spirit, and they do not get along together.

147. For that reason the woman does not get along well with the second husband, since the spirit of the first is tapping inside her. She then remembers him always, weeps for him or sighs for him, since his spirit taps in her innards like a snake, and speaks ill of the other spirit that came from the second husband. They assail each other a long time.

148. If the one coming FROM THE SECOND HUSBAND removes the former spirit OF THE FIRST HUSBAND, it leaves and goes away. At times the first pushes away the second and attacks it, until it takes it out of the world. In relation to this we learned that from two or more, THAT IS, AFTER HER TWO HUSBANDS DIED, a man should not marry this woman, because the Angel of Death is strong in her. But people do not know that once the spirit OF THE FIRST HUSBAND prevailed and overcame the other, second spirit, AND PUSHED IT OUT OF THE WORLD, from now on no one should mix with her.

144. ועל דא פתיב, יי' לא גבה לפני וגו', לא גבה לפני, אע"ג דאנא מלכא שליטא על כל שאר מלכין דעלמא. ולא רמו עיני, בזמנא דאנא קיימא קמך, לעי באורייתא. ולא הלכתי בגדולות ובנפלאות ממני, בשעתא דאנא אזיל בין עמא. ואי דוד מלכא אמר הכי, שאר בני עלמא על אחת כמה וכמה. ואנא כמה אנא שפיל לבא, ומאיך עינא קמי מלכא קדישא. וחס לי, דבמלין קדישין דאורייתא, ירום לבאי. בכה ודמעוי נמלין על דיקניה.

145. אמר, סבא לאי בחילא, כמה שפיראן דמעין על דיקנך, כמה דהוה שפיר משחא טבא, כד הוה נחית על דיקנא דסבא טבא דאהרן. אימא מילך סבא דהא מלכא קדישא הכא. שאר בני נשא דעלמא, דקא אסתלקו מניה, ושבקו רוחא בהווא מאנא, דהוו משתמשי ביה, ואתנסיבת, ואתא אחרא ואעיל בהווא מאנא רוחא אחרא, מה אתעביד מהווא קדמאה, כמה דאתמר.

146. תא חזי, כמה עלאין גבוראן דמלכא קדישא, דקא עביד, ומאן יכול למלא לון. כד האי בעלה תנינא, אתי ואעיל רוחא בהווא מאנא, רוחא קדמאה, מקטרגא בהאי רוח דעאל, ולא אתישבן כחדא.

147. ובגיני כך, אתתא לא אתיישבת כדקא יאות, בהדי בעלה תנינא, בגין דרוחא קדמאה מכשכשא בה, וכדין איהי דכירת ליה תדיר, ובכאת עליה, או אתאנחת עליה, דהא רוחא דיליה, מכשכשא במעאה כחויא, ומקטרגא בהדי רוח אחרא, דעאל בה מבעלה תנינא. עד זמן סגי מקטרגין דא בדא.

148. ואי אעבר דא דעאל, להווא דהוה קדמאה, דא קדמאה נפיק ואזיל ליה. ולזמנין, דדחי דא קדמאה להווא תנינא, ואתעביד ליה מקטרגא, עד דאפיק ליה מעלמא. ועל דא תנינן, דמתרין ולהלאה, לא יסב בר נש להאי אתתא, דהא מלאך המות אתתקף בה, ובני עלמא לא ידעין, דהא רוחא פיון דאתתקף וקא נצח להווא רוחא אחרא תנינא, מפאן ולהלאה לא יתערב בר נש אחרא בהדה.



149. Friends, I do know that now you should raise a question and say that in this case, the second husband died unlawfully and was not judged from above, BUT WAS REJECTED BY THE SPIRIT OF THE FIRST HUSBAND. Come and see, everything is according to law, BECAUSE IT HAS BEEN DECREED ABOVE that either one would overcome one, or that one would not attack one. He who marries a widow is like he who enters the sea with strong winds BLOWING, without ropes, and does not know whether he will pass in peace or drown in the deep.

150. If the second spirit that JUST entered prevails and overcomes the first SPIRIT, the first goes away from there and goes its way. HE ASKS, whither does it go, and what becomes OF IT? HE SAID TO HIMSELF, old, old man, what have you done? You thought you would speak a little and come away, but you have entered a place where no one else has entered since the day Do'eg and Achitofel formed these questions of the four hundred questions they were asking about the tower soaring in the air. None had answered them until King Solomon came, who properly clarified each one. Old, old man, you have come to reveal a concealed lofty secret, what have you done?

151. Old, old man, you should have guarded your path in the beginning and observed when you started, but now is not the time to hide. Old man, answer with your might. Whither does the spirit go, which left? He wept and said, friends, all these tears I wept were not for your sakes, but I feared the Master of the universe, for revealing hidden ways without permission. But it is known before the Holy One, blessed be He, that is not for my own glory or the glory of my father, but my wish is to serve Him. And I have seen the preciousness of one of you in that world, and I know it is the same with the other, though it has not been disclosed to me. But now I see.

152. We have learned that a man is pushed aside for another, and they are rejected in many hidden ways. The first spirit that was pushed aside before the second, where does it go? HE ANSWERS, the spirit leaves and goes to roam the world unbeknownst, and goes to the grave of that man, from whence it goes about the world, to be seen to people in dreams. They see in a dream the image of that man, who informs them of things according to the way of the first spirit that came out of him. As things are in that world, it goes about and informs so in this world.

149. חֲבֵרֵינֵינוּ, הָאֵל יִדְעֵנָא דְבִאֲתֵר דָּא אֵית לְכוּ לְמַקְשֵׁי, וְלִימָא אִי הָכִי לֹא מִית בְּדִינָא הָאִי תְנִינָא, וְלֹא דִינִין לִיה מְלַעִילָא. תָּא חֲזִי, כִּלָּא אִיהוּ בְּדִינָא, דִּינִצַּח פְּלוּנִי לְפְלוּנִי אוּ דְלֹא יִקְטַרְגַּ עֲלֵיה פְּלוּנִי לְפְלוּנִי. וּמֵאן דְּנָסִיב אַרְמְלֵתָא, כְּמֵאן דְּעָל בִּימָא, בְּרוּחִין תְּקִיפִין, בְּלֹא חֲבָלִין, וְלֹא יָדַע אִי יַעֲבֵר בְּשָׁלֵם, אִי יִטְבַּע גּוֹ תְהוּמִי.

150. וְאִי דָּא דְּעָל דְּהוּא רֹחָא תְנִינָא, אֲתַתְּקִיף וְנִצַּח לְהוּא קְדָמָא, הוּא קְדָמָא נִפְק מִתְּמָן וְאִזִּיל לִיה. לֹאן אֲתֵר אִזִּיל לִיה, וּמָה אֲתַעֲבִיד. סָבֵא סָבֵא מָה עֲבַדְתָּ. חֲשַׁבְתָּ דְתִמְלַל זַעִיר, וְנִפְקַת לְהָאִי, הָא עָלְתָּ בְּאֲתֵר דְּלֹא עָל בְּרֵשׁ אַחֲרָא, מִן יוּמָא דְדוֹאָג וְאַחִיתוּפְל עֲבַדוּ בְּעֵינֵין אֱלִין, בְּאִינוּן אַרְבַּע מָאָה בְּעֵינֵי, דְּהוּוּ בְּעָאן עַל מְגִדְלָא דְפֶרַח בְּאוּרָא, וְלֹא אֲתִיב עֲלֵיהוּ בְּרֵשׁ, עַד דְּאֲתָא שְׁלֵמָה מְלָכָא, וּבִירַר לֹון כָּל חַד וְחַד עַל תְּקוּנָיה. סָבֵא סָבֵא, רָזָא עֲלָאָה דְּהוּוּ טְמִירָא, אֲתִית לְגַלְאָה, מָה עֲבַדְתָּ.

151. סָבֵא סָבֵא, בְּקְדָמִיתָא הוּוּ לְךָ לְנִטְרָא אַרְחָךְ, וְתִסְתַּבֵּל בְּרִישְׁךָ. אֲבָל הִשְׁתָּא, לֹאן שְׁעָתָא לְאַתְטַמְרָא. סָבֵא, אֲהִירֵר בְּתַקְפֵךְ. הוּא רֹחַ דְנִפְק, לֹאן אִזִּיל. בִּכָּה וְאָמַר, חֲבֵרֵינֵינוּ, כִּלָּא הִנֵּי בְכִינִין דְקָא בְּכִינָא, לֹאן בְּגִינֵינֵינוּ הוּא, אֱלֹא דְחִילָנָא לְמֵאֲרֵי עֲלָמָא, דְּגִלִּינָא אַרְחִין סְתִימִין, בְּלֹא רִשׁוּ. אֲבָל גְּלִי קָמִי קוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא לִיקְרָא דִילִי עֲבִידְנָא, וְלֹא לִיקְרָא דְאַבָּא, אֲבָל רַעוּתִי לְפּוֹלְחָנָא דִילִיה, וְאַנָּא חֲמִינָא, יִקְרָא דְחַד מִנֵּינוּ, בְּהוּוּ עֲלָמָא, וְאַחֲרָא יִדְעֵנָא דְהָכִי הוּא. אֲבָל לֹא גְלִי קָמִאי, וְהִשְׁתָּא חֲמִינָא.

152. תְנִינִין, דְחִינִין גְבֵרָא מְקָמֵי גְבֵרָא, בְכִמָּה אַרְחִין סְתִימִין אֲתַדְחִינִין. הוּא רֹחָא קְדָמָא, דְאֲתַדְחִי מְקָמֵי הוּא תְנִינָא, לֹאן אִזִּיל. הוּא רֹחָא, נִפְק וְאִזִּיל, וּמִשְׁטָטָא בְּעֲלָמָא, וְלֹא יָדַע, וְאִזִּיל לְגוֹ קְבֵרָא דְהוּוּ בְּרֵשׁ, וּמִתְּמָן מִשְׁטָטָא בְּעֲלָמָא, וְאַתְחִזִּי בְּחֲלָמָא לְבִנֵי נְשָׂא, וְחֵמָאן בְּחֲלָמָא דִיּוֹקְנָא דְהוּוּ בְּרֵשׁ, וְאוּדַע לֹון מְלִין לְפּוּם אַרְחִיה דְהוּוּ רֹחַ קְדָמָא, דְקָא אֲתַמְשַׁךְ מִנִּיה, כְּמָה דְאִיהוּ בְּהוּוּ עֲלָמָא, הָכִי מִשְׁטָטָא הָאִי, וְאוּדַע בְּהָאִי עֲלָמָא.

153. In this manner it goes about the world, always visiting that grave, when spirits visit the graves of the bodies. THEN THE SPIRIT ITSELF OF THE FIRST HUSBAND GOES TO THE GRAVE TO VISIT ITS BODY. Then this spirit, WHICH IS JUST A PART OF THE MAIN SPIRIT, joins its MAIN spirit, which is clothed in it and goes its way. And when THE SPIRIT enters its place, it is divested of it. And it has place in the chambers in the Garden of Eden, or outside, according to the way of each individual. There it hides.

154. And when the spirits visit this world, the dead are engaged with the living only by means of the attraction of that spirit, NAMELY, THE SPIRIT THE HUSBAND LEAVES IN HIS WIFE IN THE PREVIOUS LIFE, in which the other, MAIN spirit is clothed. If it is said that it is for the good of the spirit, and the woman does good in every way, BECAUSE BY MEANS OF THE SPIRIT HER HUSBAND LEFT IN HER, THE SPIRIT IS ATTACHED TO THE LIVING, it is not so. For had she not married another, and had the first spirit not been rejected before the other man, THE SECOND HUSBAND, he would have derived benefit in another way, and not TOIL in that world as he does, nor be attached to the living in this world, roaming to and fro.

155. HE ASKS, if so, the second marriage of the woman is not decreed from above, because you said one man is rejected before another. HE ANSWERS, yet I say that the second husband who married this woman, she is his very soulmate, while the first is not her real soulmate. Therefore she is of the second, and when his time comes AND HE MARRIES HER, the first is pushed aside from before him. Assuredly it is so, because the spirit of the first that was in that woman is rejected only because the second is her soulmate. THUS THE SECOND MARRIAGE IS FROM HEAVEN.

156. All those second HUSBANDS rejected before the first HUSBANDS, the first ones were their soulmates while the latter were not. This is why they do not live with them, and the second spirit is pushed from before the first spirit. Hence one says of he who marries a widow, "and knows not that it is for his life" (Mishlei 7:23), "For no heed is taken of the net" (Mishlei 1:17), since it is not known if she is his real soulmate or not.

157. An unmarried widow, who does not wish to marry even if her soulmate comes, the Holy One, blessed be He, does not force her to by law. And the Holy One, blessed be He, arranges that man another wife, and THE WIDOW is not judged for this in that world, even if she does not have a child, since a woman is not commanded to be fruitful and multiply, as we explained.

153. וְהָכִי אֲזִיל וּמִשְׁטָטָא בְּעֵלְמָא, וּפְקַדְתָּ תְּדִיר לְהָהוּא קְבֵרָא, עַד זְמַנָּא דְרוּחֹת פְּקֻדָּן לְגַבֵּי קְבֵרֵיהוּ דְגוּפִין. כְּדִין, הָאִי רוּחָא, אֲתַחְבֵּר בְּהָהוּא רוּחַ דִּילֵיהּ, וְאֲתַלְבֵּשׁ בֵּיהּ, וְאֲזִיל לֵיהּ. כִּד עָל לְדוּכְתֵיהּ, אֲתַפְשֵׁט מִנֵּיהּ. וְדוּכְתָא אֵית לֵיהּ בְּאִינוּן הֵיכְלִין דְּגַן עֵדֶן, אוּ לְבַר, לְפֻּם אֲרָחוּי דְּכָל חַד וְחַד, וְתַמְן אֲתַטְמֵר.

154. וְכִד רוּחִין פְּקֻדָּן לְהָאִי עֵלְמָא, דְּמַתִּין נִזְקְקִין לְגַבֵּי חַיִּין, לֹא נִזְקְקִין אֶלָּא בְּהָהוּא מְשִׁיכוּ דְרוּחָא, וּבֵיהּ אֲתַלְבֵּשׁ רוּחָא אַחְרָא. וְאִי תִימָא, אִי הָכִי, תוּעֵלְתָא אִיהוּ, לְרוּחָא, וְהָאִי אֲתַתָּא תוּעֵלְתָא עֵבְרַת לְכָלָא. לֹאוּ הָכִי, דְּאֲלַמְלָא לֹא אֲתַנְסִיבַת לְגַבֵּי אַחְרָא, וְהָאִי רוּחָא קְדַמָּא לֹא מַתְדַּחֲיָא מְקַמֵּי הָאִי גְבֵרָא אַחְרָא, תוּעֵלְתָא אַחְרָא הוּהּ לֵיהּ, בְּגוּוּנָא אַחְרָא, וְלֹא יְהֵא לְאִי בְּעֵלְמָא, כְּמָה דְהוּי, וְלֹא יִזְרַק לְגַבֵּי חַיִּין דְּהָאִי עֵלְמָא, כְּמָה דְהוּי מִשְׁטָטָא הָכָא וְהָכָא.

155. אִי הָכִי זְוֹנָא תְּנִינָא דְּהָאִי אֲתַתָּא, לֹא הוּי מְלַעִילָא. וְאֵת אֲמַרְתָּ דְּאֲתַדַּחֲיָא גְבֵר מְקַמֵּי גְבֵר, וְאִמִּינָא דְּהָאִי בְּעֵלָה תְּנִינָא, דְּנָסִיב לְאֲתַתָּא דָּא, אִיהוּ בַת זְוֹגִיהּ מִמֶּשׁ. וְהָהוּא קְדַמָּא לֹאוּ בַר זְוֹגִיהּ מִמֶּשׁ הוּהּ. וְהָאִי תְּנִינָא דִּילֵיהּ הוּהּ, וְכִד מְטָא זְמַנֵּיהּ, אֲתַדַּחֲיָא דָּא מְקַמֵּיהּ. וְדָאִי הָכִי הוּא, דְּהָא לֹא אֲתַדַּחֲיָא הָהוּא רוּחָא קְדַמָּא, דְּהוּהּ בְּהָאִי אֲתַתָּא. אֶלָּא בְּגִין דְּהָאִי תְּנִינָא, דְּאִיהוּ בַר זְוֹגֵהּ.

156. וְכָל אִינוּן תְּנִינִין, דְּאֲתַדַּחֲיִין מְקַמֵּי קְדַמָּאִין. קְדַמָּאִין הוּוּ בְּנֵי זְוֹגִיהוּ, וְלֹא הֵנִי. וּבְגִין כֵּךְ, לֹא אֵית לֹון קִיּוּמָא בְּהַדִּיָּהּ, וְאֲתַדַּחֲיָא רוּחַ תְּנִינָא מְקַמֵּי רוּחָא קְדַמָּא. וּבְגִין כֵּךְ, מֵאן דְּנָסִיב אֲרַמְלָתָא, קְרִינֵן עֲלֵיהּ, וְלֹא יָדַע כִּי בְּנַפְשׁוּ הוּא. כִּי חָנַם מְזוּרָה הֲרִשַׁת וְגו' וְלֹא יָדַע אִי הִיא בַת זְוֹגִיהּ מִמֶּשׁ אִי לֹאוּ.

157. אֲרַמְלָתָא דְּלֹא נְסִיבַת, אַע"ג דְּאֵתִי בַר זְוֹגֵהּ, וְאִיהִי לֹא בַעֲתָא לְאֲתַנְסִבָּא, קוּדְשָׁא בְּרִיךְ הוּא לֹא בִינָף לָהּ מִן דִּינָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲזַמִּין לְהָהוּא בַר נֶשׂ אֲתַתָּא אַחְרָא, וְלֹא עָאלַת בְּדִינָא כְּהָאִי בְּהָהוּא עֵלְמָא, וְאֵף עַל גַּב דְּלִית לָהּ בַר, דְּהָא אֲתַתָּא לֹא אֲתַפְקַדְתָּ אַפְרִיָּה וּרְבִיָּה, כְּמָה דְּאוּקְמוּהּ.

158. What becomes of the spirit in this woman, who does not remarry, whose husband left in her IN HIS LAST LIFE? HE ANSWERS, it remains there, IN THE WIFE, twelve months, and every night it comes out, visits the Nefesh and returns to its place. After twelve months, the sentence is alleviated from that man, NAMELY HER HUSBAND, for during the twelve months the spirit is downcast with sadness the whole day. After twelve months it goes away from there, FROM THE WIFE, and goes to stand at the gate of the Garden of Eden, and visits in this world that vessel, THE WOMAN, which it left. When the woman leaves the world, that spirit comes out and is clothed in her spirit, OF THE WIFE, and she gains it by her husband, and they both illuminate worthily, united into one.

159. Having come to this place, it is now proper to reveal the hidden ways of the Master of the universe, which people do not know of. They all follow the true path, as written, "for the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10). But people do not know nor care how lofty the deeds of the Holy One, blessed be He, are and how diverse, yet the people in the world do not know it. They are all in the path of truth, not turning right or left.

160. As for those incarnated, who were driven out (divorced) of that world and have no spouse, HE ASKS, the spouses they marry in this world, who are the women whom they marry in this world? For any man has a spouse except him WHO INCARNATES.

161. See now how great and lofty His mighty acts are. We learned that whoever divorces his first wife, the altar sheds tears for him. HE ASKS, why the altar, AND ANSWERS, I say that all the women in the world are fashioned in the shape of the altar, WHICH IS MALCHUT, AS EVERY WOMAN'S ROOT IS IN MALCHUT. They therefore inherit seven blessings, all from the Congregation of Yisrael, WHICH IS MALCHUT. And if he divorces her, HIS FIRST WIFE, the stone OF THE SUPERNAL ALTAR, NAMELY, THE ROOT OF THAT WOMAN, WHICH IS IN MALCHUT, reverts to a state of deficiency and lack. What is the reason for this? IT IS because the two divorcees are united. JUST AS SHE WAS DIVORCED FROM HER HUSBAND, IT IS DIVORCED FROM ITS ROOT IN MALCHUT.

158. אֶתְתָּא דָּא דְּלֵא אֲתַנְסִיבַת זְמַנָּא תְּנִינָא, הֵהוּא רוּחַ דְּשִׁבְק בְּהָ בְּעֵלְהָ מַה אֲתַעְבִּיד מְנִיָּה. יְתִיב תַּמָּן תְּרִיסַר יָרְחֵי, וּבְכָל לַיְלִיא וְלַיְלִיא, נְפִיק וּמְקַדָּא לְנַפְשָׁא, וְאֲתַהֲדַר לְאַתְרֵיהָ. לְבַתַּר תְּרִיסַר יָרְחֵי, דְּקָא אֶסְתַּלַּק דִּינָא דֵּהוּא גְבָרָא, דֵּהָא כָּל אֵינּוֹן תְּרִיסַר יָרְחֵי, הָא רוּחָא אֲתַכְפִּינָא בְּעַצְיָבוּ כָּל יוֹמָא. לְבַתַּר תְּרִיסַר יָרְחֵי, נְפִיק מִתַּמָּן, וְאִזִּיל וְקִיּוּמָא לְתַרְעָן עָדָן, וּמְקַדָּא לְהַאי עֲלֵמָא, לְגַבֵּי הֵהוּא מְאָנָא, דְּנְפִיק מְנִיָּה. וְכֹד הָאֵי אֶתְתָּא אֶסְתַּלַּקַת מֵעֲלֵמָא, הֵהוּא רוּחַ נְפִיק וְאֲתַלְבֵּשׁ בְּהֵהוּא רוּחַ דִּילְהָ, וְחֻכָּתָא בֵּיהּ לְגַבֵּי בְּעֵלְהָ, וְנִהְרִין תְּרוּוּיְהוּ, כְּדָקָא יְאוּת, בְּחַבּוּרָא חֲדָא.

159. בֵּינָן דְּאֲתִינָא לְהַאי אֲתַר, הֲשַׁתָּא אֵיִת לְגַלְיָהּ אֲרַחֲיָן סְתִימִין, דְּמֵאֲרֵי עֲלֵמָא, לָא יִדְעִין בְּהוּ בְּנֵי נֶשָׂא. וְכֻלְהוּ אֲזִלִּין בְּאַרְחָ קְשׁוּט, כַּד"א כִּי יִשְׁרִים דְּרַכֵּי יו" וְצַדִּיקִים יִלְכוּ בָּם וּפּוֹשְׁעִים יִכָּשְׁלוּ בָּם. וּבְנֵי נֶשָׂא לָא יִדְעִין, וְלֹא מִשְׁגִּיחִין, כַּמָּה אֵינּוֹן עֲלֵאִין, עוֹבְדִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכַמָּה מִשְׁנִיִּין אֵינּוֹן, וּבְנֵי עֲלֵמָא לָא יִדְעִין, וְכֻלְהוּ בְּאַרְחָ קְשׁוּט, דְּלֵא סְטָאן לִימִינָא וְלִשְׂמָאלָא.

160. הֵנִי דְּמִתְגַּלְגְּלִין, דְּקָא אֲתַתְּרַכוּ בְּתְרוּכִין מֵהֵהוּא עֲלֵמָא, וְלִית לֹון בַּת זוּג. בַּת זוּג דְּקָא מְזַדְּוֹגָן בְּהַאי עֲלֵמָא, מֵאֵן אֵינּוֹן, אֵינּוֹן נְשִׁין, דְּקָא מְזַדְּוֹגָן בְּהִדְוִיָּהוּ בְּהַאי עֲלֵמָא. דֵּהָא לְכֻלְהוּ בְּנֵי נֶשָׂא, אֵיִת לֹון בַּת זוּג, בְּרַ מֵהַאי.

161. חֲמּוּ הֲשַׁתָּא, כַּמָּה אֵינּוֹן רַבְרַבִּין וְעֲלֵאִין גְּבוּרִין דִּילְיָהּ. תְּנִינָן, מֵאֵן דְּמִתְרַךְ אֲתִתִּיהָ קְדָמָא, מְדַבְּחָא אַחִית עֲלוּי דְּמַעִין. מְדַבְּחָא אֲמֵאֵי. אֵלָא, הָא אֲמִינָא, דְּכָל נְשִׁין דְּעֲלֵמָא בְּדִיוּקָנָא דֵּהַאי מְזַבַּח קִיּוּמֵי, וְעַל דָּא יִרְתָּאן אֵינּוֹן שְׁבַע בְּרַכָּאן, דְּכֻלְהוּ מְכַנְסַת יִשְׂרָאֵל אֵינּוֹן. וְאֵי אִיהוּ מִתְרַךְ לָהּ, אֲהֲדַר אֲבָנָא דְּמְדַבְּחָא עֲלָהּ לְגַרְעוֹנָא. מ"ט. בְּגִין דְּמִתְחַבְּרָן תְּרוּכִין בְּהִדְוִיָּהּ דְּרַדִּי.

162. This is the secret of the words, "then let him write her a bill of divorce, and give it in her hand...And when she is departed out of his house, she may go and be another man's wife" (Devarim 24:1). HE ASKS, seeing that "she may go and be another man's wife," do I not know he is not the one who divorced her? Why DOES IT SAY "another"? HE ANSWERS, it is as we learned it, we learned of the other, and it is written of "another," and he is called another, as written, "and out of the earth shall others spring" (Iyov 8:19). HENCE THE INCARNATED IS CALLED 'ANOTHER'. And the divorcees are joined together, he who is divorced from that world, NAMELY THE INCARNATED MAN WHO HAS NO SPOUSE, WHO IS DRIVEN AWAY FROM THAT WORLD INTO THIS WORLD, WHO MARRIED THE DIVORCED WOMAN, and the divorced WOMAN in this world FROM HER HUSBAND, as this woman who had the supernal shape OF MALCHUT, is now enslaved to the lower shape, NAMELY TO THE INCARNATED MAN WITHOUT A SPOUSE, WHO MARRIED HER, who is called another, AS MENTIONED BEFORE. FOR HE CLEAVED TO ANOTHER EL, FOR WHICH REASON HE AGAIN INCARNATED IN THIS WORLD.

163. And he is called 'last'. Whence do we know he is called latter? From the words, "and that he who outlives all things (lit. 'latter'), will rise" (Iyov 19:25). SO THE INCARNATED MAN IS CALLED LATTER. And here it is written, "And if the latter husband hate her" (Devarim 24:3), or, "or if the latter...should die" (Ibid.). HE ASKS, it says latter, while it should have said 'second'. If you say THE PURPOSE OF THE VERSE IS TO FORBID that she would marry ten one after the other, it is not so. For she would marry this husband and no other, WHEREFORE SHOULD SHE BE FORBIDDEN TO ANOTHER? Why is he then called 'last'?

164. HE ANSWERS, this is the last we mentioned. He is another and is last. For now the stone turns in the sling, WHICH MEANS THAT IN RELATION TO THE FIRST BODY THAT DIED, THE INCARNATED IN THE SLING, WHO CAME AGAIN INTO THE WORLD IS CALLED BY THE NAME 'ANOTHER' AND 'LATTER (LAST)'. SINCE HE HAS NO SPOUSE HE MARRIES THE DIVORCEE AND HENCE THE VERSE CALLS HIM 'ANOTHER' AND 'LAST'. HE ASKS, why is he called another IN RELATION TO THE FIRST BODY THAT DIED, seeing that the whole edifice, NAMELY THE FIRST BODY, collapsed and returned to the dust AND IS AS IF IT NEVER EXISTED, and that THE INCARNATED is what THE FIRST BODY was and not another. Why then is he called another, and also why latter? If he is the latter because he straightens his ways AND IMPROVES, it is well, BECAUSE HE IS LAST AND INCARNATES NO LONGER. But if not, he incarnates again to be planted as before. Why then is he called last?

165. Yet come and see, it is written, "And Elohim saw everything that He had made, and, behold, it was very good" (Beresheet 1:31). What is 'good'? It is the Angel of Good; 'very' is the Angel of Death. The Holy One, blessed be He, summons ways of correcting for everyone, SO THAT EVEN THE ANGEL OF DEATH REVERTS TO BEING VERY GOOD.

166. Come and see, "And a river went out of Eden to water the garden" (Beresheet 2:10), WHICH IS ZEIR ANPIN THAT WATERS MALCHUT THAT IS CALLED GARDEN. This river never ceases from multiplying, increasing and producing fruit, while another El is sterile and never has any desire, does not fertilize or produce fruit. For had it produced fruit, it would have troubled the world.

162. וְרָזָא דָא דְכָתִיב, וְכָתַב לָהּ סֵפֶר בְּרִיתוֹת וְנָתַן בְּיָדָהּ וְגו', וַיֵּצֵאָה מִבֵּיתוֹ וְהִלְכָה וְהִיְתָה לְאִישׁ אֲחֵר. מִמְשַׁמֵּעַ דְּאָמַר, וְהִלְכָה וְהִיְתָה לְאִישׁ, לֹא יִדְעֵנָא דְלִיתִיהּ הֵהוּא דְתָרִיךְ לָהּ, מֵאִי אֲחֵר. אֲלֵא כַּמָּה דְאִתְמַר, אֲחֵר תֵּנֵן, וְאֲחֵר כְּתִיב, וְאֲחֵר קְרִינֵן לִיהּ, דְכָתִיב וּמַעֲפָר אֲחֵר יִצְמָחוּ. וְתְרוּכִין מִתְחַבְּרִין כְּחֵדָא, תְרוּכִין דִּהְהוּא עֲלָמָא, וְתְרוּכִין דִּהְיָי עֲלָמָא. וְמָה דְהוֹת הָיִי אִתְתָא, בְּדִיוּקְנָא עֲלָאָה, הָא אִשְׁתַּעֲבָדָא לְדִיוּקְנָא תַתָּאָה, קְרִינָא לִיהּ אֲחֵר.

163. וְקְרִינֵן לִיהּ אֲחֵרוֹן, אֲחֵרוֹן מְנַלְן. דְכָתִיב, וְאֲחֵרוֹן עַל עֵפֶר יָקוּם. וְהִכָּא כְתִיב וּשְׂנֵאָה הָאִישׁ הָאֲחֵרוֹן. אוֹ כִי יָמוּת הָאִישׁ הָאֲחֵרוֹן. שְׁנֵי מִבְּעֵי לִיהּ. וְאִי תִימָא, דְלֹא תִזְדוּג אִפִּילוּ לְעִשְׂרָה, דָּא בְתַר דָּא. לֹא הָכִי. וְכִי לְבַעֲלָהּ דָּא תִזְדוּג, וְלֹא לְאֲחֵרָא, מֵאִי אֲחֵרוֹן.

164. אֲלֵא דָא אִיהוּ הָיִי אֲחֵר דְקָאֲמַרְן, וְאִיהוּ אֲחֵר, וְאִיהוּ אֲחֵרוֹן. הִשְׁתָּא אֲבָנָא מִתְגַּלְגֵּלָא בְּקוֹסְפַתָּא. אֲחֵר אֲמַאי אֲקָרִי הָכִי דִּהָא כֹּל בְּנִינָא נְפֹל, וְאִתְהַדַּר לְעַפְרָא, אִיהוּ הוּא מַה דְהוּא, וְלֹא אֲחֵרָא. אֲמַאי קְרִינֵן לִיהּ אֲחֵר. אוֹף הָכִי אֲמַאי אֲקָרִי אֲחֵרוֹן, וְכִי אֲחֵרוֹן אִיהוּ, וְהָא אִי יִתְיַשֵּׁר יְאוּת, וְאִי לֹא, יִהְדַּר וְיִתְגַּלְגֵּל וְיִתְנַטַּע בְּמַלְקַדְמִין, אֲמַאי אֲקָרִי אֲחֵרוֹן.

165. אֲבָל תָּא חֲזִי, כְּתִיב וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, מֵאִי טוֹב. תִּנְיִנֵן, דָּא מְלֶאךְ דְטוֹב. מְאֹד, דָּא מְלֶאךְ הַמּוֹת. וְלִכְלָא קוּדְשָׁא בְרִיךְ הוּא אֲזִמִּין תְּקוּנוֹי.

166. ת"ח, כְּתִיב וְנָהַר יוֹצֵא מֵעַרְן לְהַשְׁקוֹת אֶת הַגֶּן, נָהַר דָּא, לֹא שְׂכִיךְ לְעֲלָמִין, מְלֶאפְשָׁא וְלְמַסְגִּי וְלְמַעֲבַד פִּירִין. וְאֵל אֲחֵר אֲסַתְרֵס, וְלִית לִיהּ תִּיאוּבַתָּא לְעֲלָמִין, וְלֹא אִפִּישׁ, וְלֹא עֵבִיד פִּירִין, דְאֲלָמְלִי עֵבִיד פִּירִין, יִטְשֵׁשׁ לְכָל עֲלָמָא.

167. This is why the man who caused that side to increase in the world is called evil and never beholds the face of the Shechinah, as written, "nor shall evil dwell with You" (Tehilim 5:5). An incarnated man, who transgresses and cleaves to another El, which does not produce fruit nor multiplies in the world, is therefore called another. The name OF THE OTHER SIDE brought it upon him that even if he, THE DEAD MAN, is THE INCARNATED ONE, he is called another LIKE THE OTHER SIDE, another surely.

168. "Latter": he is called latter since from the first time onward one is always called latter, and named latter IN THE TORAH. Be he second, he is called latter forthwith, and the Holy One, blessed be He, calls him thus, latter, so that he will be perfected IN THIS INCARNATION and be last and come back no longer TO INCARNATE AGAIN. The third too IS CALLED LATTER, and so each time HE INCARNATES after the first time, he is called latter. And he should be called latter, for were he called second, an excuse WOULD BE GIVEN for him TO INCARNATE again, and for the current edifice to collapse.

169. Whence do we know that? From the second Temple that is called latter, as written, "The glory of this latter house shall be greater than that of the former (first)" (Chagai 2:9). For from the first onward it is called latter, so there will be no excuse that the edifice will collapse and will BE BUILT again as before.

170. In this case too, the incarnated man also is called last, LIKE THE SECOND TEMPLE. Hence it is written, "her former husband, who sent her away, may not take her again to be his wife" (Devarim 24:4). HE ASKS, why "may not"? It should have been 'will not take her.' HE ANSWERS, once the woman cleaved to another and went down to be enslaved to the lower grade OF THE OTHER SIDE, the Holy One, blessed be He, does not wish the former to descend from his grade and produce fruit and cleave to a grade that is not his.

171. And come and see, if that woman does not marry, even if she whores with all the men in the world, if her husband wishes to, he may return to her. But if she cleaved in marriage to another, she cannot return to the former grade she had. HENCE IT IS WRITTEN, "MAY NOT"; assuredly he may never return to that grade.

167. ובג"כ, בר נש דגרים להווא סטר דיפוש בעלמא, אקרי רע, ולא חמי אפי שכינתא לעלמין, דכתיב לא יגורך רע. האי בר נש, דמתגלגלא בגלגולא, אי איהו עבר ואתדבק בהווא אל אחר, דלא עביד פירין, ולא אפיש בעלמא, בגין כך אקרי אחר, ושמא גרים ליה, איהו הוא, ואחר אקרי, אחר ודאי.

168. אחרון: מקדמא ואילך, אחרון קרינן ליה, ואחרון אקרי. תניינא איהו, ומיד אקרי אחרון, והכי קרי ליה קודשא בריך הוא אחרון, בגין דיתתקן למיהוי אחרון, ולא יתוב במלקדמין. תליתאה אוף הכי. וכן בכל זמנין, מקדמא ואילך. הכי אקרי אחרון, והכי אצטריך למקרי אחרון, דאלמלא אתקרי מיד תניינא, הא פתיחו דפומא לאהדרא במלקדמין, והווא בניינא אסתתר.

169. מנלן. מבית שני דאקרי אחרון, דכתיב גדול יהיה כבוד הבית הזה האחרון מן הראשון. דהא מקדמא ואילך, אחרון אקרי, דהא לא יהא פתיחו דפומא, דהווא בניינא ינפול, ויתהדר במלקדמין.

170. אוף הכי דא, אחרון קרינן ליה. ובגין כך כתיב, לא יוכל בעלה הראשון אשר שלחה לשוב לקחתה. לא יוכל, לא יקחנה מבעי ליה, מאי לא יוכל. אלא ביון דהאי אתתא אתדבקת באחר, ונחתת לאשתעבדא בדרגא תתאה, לא בעי קודשא בריך הוא, דאיהו יתוב מדרגא דיליה, למיהב איבא, ולא תדבקא בהווא דרגא דלאו דיליה.

171. ות"ח, אי האי אתתא לא אתנסובת, אפילו תזנה בכל גוברין דעלמא, אי בעי בעלה יתוב לגבה, אבל אי אתדבקא בנשואין לאחר, דא לא יוכל לשוב לדרגא קדמאה, דהוה בקדמיתא לגבה. לא יוכל ודאי לאתבא להווא דרגא לעלמין.

172. "After she is defiled" (Ibid.). We learned that she is defiled in his heart. HE ASKS, if this is so, even if she goes out to whore without marriage SHE SHOULD BE FORBIDDEN. HE ANSWERS, once she cleaves to the other, she accepts upon her the portion of that EVIL side. Her first husband is of the other, good side, BUT she shall never have a portion of that good, and he must not increase that place at all. Hence, if the latter man sends her out or "if the latter husband...should die" (Ibid. 3), she is forbidden to the first one. But she is permitted to other men; perhaps she will find a place again and a latter one to come and marry her.

173. Whoever has children from the first wife, yet brings this WOMAN into his house, cleaves that day to the relentless revolving sword for two reasons. The first is that she has already rejected two men, and he is the third. Another is that how could he put his spirit in a vessel that another had joined, to join her and cleave to her, not because she is forbidden but it is a bad alliance for himself.

174. Rabbi Levitas, the leader of Kfar Ono, used to laugh and joke about such a woman, when he saw someone marrying her. He would say, it is written, "and she laughs at the time to come" (Mishlei 31:25); if she marries a latter man, he later becomes a laughing stock.

175. Let us come back and contemplate a certain great and lofty place that was in the world, a true stock and root. It is Oved, the father of Yishai, father of David. We learned that THE INCARNATED is the latter, AND OVED WAS AN INCARNATION OF MACHLON, WHO DIED CHILDLESS. How could a true root come from such a place?

176. HE ANSWERS, but Oved was improved by lofty correction, and the root of the inverted tree, WHERE THE WIFE BECOMES THE MOTHER, was set aright again. And he rose in it and was duly perfected. Hence he is called Oved, DERIVED FROM WORK, something that none of the people in the world merited.

177. OVED came, cultivated (Heb. avad) and hoed the trunk and root of the tree, came out of the bitter face and again improved the branches of the tree, MALCHUT. Yishai his son came, strengthened and fixed it, and held to the boughs of another, higher tree, ZEIR ANPIN. He joined one tree to another and they intertwined. When David came, he found the trees, ZEIR ANPIN AND MALCHUT, intertwined and bound to each other. He then inherited dominion in the land. All this Oved brought about.

172. אַחְרֵי אֲשֶׁר הִטְמְאָה. תְּנִינָן, דֵּהִטְמְאָה בְּלִבָּיהָ. אִי הִכִּי, אֲמִילוּ אִי תִתְרַחֵק וְתִזְנֶה בְּלֹא נִשְׂוֹאִין. אֲלֵא, בֵּינָן דְּאִתְדַבֵּק לְאַחַר, הָא קְבִילַת עֲלֶהָ חוּלְקָא דֵּהוּא סְטְרָא, וּבְעֵלָה קְדַמָּא דֵּאִיהוּ מִסְטְרָא אַחְרָא טְבָא דְטוֹב, לֹא יְהֵא לִיה בְּהָ חוּלְקָא לְעֵלְמִין, וְלֹא יִפִּישׁ כְּלָל לֵהוּא אַתְרָא. הָא אִם שְׁלַחַה הָאִישׁ הָאֲחֵרוֹן, אוּ כִי יָמוּת הָאִישׁ הָאֲחֵרוֹן, לְקְדַמָּא אֲסוּרָא, אֲבָל לְשֹׂאֵר בְּנֵי נִשְׂאָ, תִּשְׁתְּרִי. דִּילְמָא תִּשְׁכַּח אַתְרָא כְּמִלְקַדְמִין, וְאַחֲרוֹן יְקוּם דִּיזְדוּג בְּהֵדָה.

173. מֵאֵן דְּאִית לִיה בְּנִין מֵאַתְתִּיהָ קְדַמִּיתָא, וְאֵעִיל הָאִי לְגוּ בֵּיתִיהָ, הֵהוּא יוֹמָא אִתְדַבֵּק בְּחֶרְבָא קְשׂוּאָ דְמִתְהַפְכָא, בְּגִין תְּרִין סְטְרִין. חַד, דֵּהָא תְּרִין דְחַת לֹון לְבַר, וְהִשְׁתָּא אִיהוּ תְּלִיתָאָה. וְתוּ, מֵאֵנָּה דִּאֲשַׁתְּתָּף בֵּיהָ אַחַר, הִיךְ יִתִּי אִיהוּ לְמִיָּהֵב בֵּיהָ רוּחָא דִּילִיָּהָ, וְיִשְׁתְּתָּף בְּהֵדָה, וְיִתְדַבֵּק בְּהָ. לֹאוּ דֵּאִיהוּ אֲסוּרָא, אֲבָל וְדֵאִי שְׁתוּפָא בִּישָׂא אִיהוּ לְגֶרְמִיָּה.

174. רַבִּי לְוִיטָס אִישׁ כְּפַר אֹנּוֹ, הוּוּה חֵינֵךְ וּמִתְלוֹצֵץ עַל אַתְתָּא דָא, כִּד חֲמִי מֵאֵן דְּאִזְדוּג בְּהֵדָה, וְהוּוּה אָמַר, וְתִשְׁחַק לְיוֹם אַחֲרוֹן כְּתִיב, מֵאֵן דְּאִתְדַבֵּקַת בֵּיהָ בְּאִישׁ אַחֲרוֹן, חֵינּוּכָא אִיהוּ לְבַתֵּר.

175. הִשְׁתָּא, אִית לְאַהֲרָא וּלְעֵינָא, עַל אַתְרָא חַד רַב וְעֵלְאָה, דֵּהוּוּה בְּעֵלְמָא, וּגְזַעַא וְשֶׁרְשָׂא דְקִשׁוּט, וְאִיהוּ עוֹבֵד אָבִי יְשׁוּ אָבִי דוֹד. דֵּהָא אַתְמַר דְּאַחֲרוֹן הוּוּה, הִיךְ נִמְק שֶׁרְשָׂא דְקִשׁוּט, מְגוּ אַתְרָא דָא.

176. אֲלֵא, עוֹבֵד אַתְתָּקָן בְּתַקוּנָא עֲלָאָה, וְאַהֲדַר שֶׁרְשָׂא דֵּאִילְנָא דְקָא אַתְהַפֵּךְ, עַל תְּקוּנִיָּה, וְאַסְתְּלִיק בֵּיהָ, וְאַתְתָּקָן כְּדָקָא יְאוּת, וְעִד אַקְרִי עוֹבֵד. מֵה דֵּלֵא זְכוּ הִכִּי, שֹׂאֵר בְּנֵי עֵלְמָא.

177. אַתָּא אִיהוּ, פִּלַּח וְאַעֲדַר עֲקָרָא וְשֶׁרְשָׂא דֵּאִילְנָא, וְנִמְק מֵאֵנְפִין מְרִירָן, וְאַהֲדַר וְאַתְקַן בְּנוֹפָא דֵּאִילְנָא אַחְרָא עֲלָאָה, אַתָּא יְשׁוּ בְרִיָּה, וְאַחְסִין לִיָּה, וְתִקִּין לִיָּה, וְאַתְאַחַד בְּעַנְפוּי דֵּאִילְנָא אַחְרָא עֲלָאָה, וְחִבַּר אִילְנָא בְּאִילְנָא, וְאַסְתְּבַכוּ דָא בְּדָא. בֵּינָן דְּאַתָּא דוֹד, אֲשַׁכַּח אִילְנִין מִסְתְּבַכְן וּמִתְאַחַדְן דָא בְּדָא, כְּדִין יְרִית שְׁלַטְנוּ בְּאַרְעָא, וְעוֹבֵד גְּרִים דָא.

178. The old man wept and said TO HIMSELF, Woe old man, have not I told you that you entered the great sea. Now you are in the great deeps. Prepare to rise. Old, old man, you have brought all this about. Had you been quiet before, it would have become you, but now you cannot, and there is none to hold your hand save you alone. Arise old man, and rise up.

179. Oved was corrected and came out of the evil field of evil cisterns. His son Yishai came and fixed and hoed the tree. Nevertheless, this is the most secret of mysteries, and I do not know whether I should tell it or not. Speak up, old man, assuredly I say that in this way are recognized all the incarnated. Though Oved fixed the tree, when King David came, he remained in the lower tree of the female, WHICH IS MALCHUT, and had to receive life from another, for of himself he had no life. And if this is so for he, who was perfected and perfected everything, this is much more so for other people, who cannot be thus perfected. The merchant tells the rabbis about the levels Chesed, Gvurah, Tiferet and Malchut attaching to the grades Reuben, Shimon, Levi and Judah, and how this relates to barrenness. He speaks a great deal about Judah, and about the twelve tribes of Judah, saying that they are celestial shapes after the supernal shape; since they were real people in this world, the Shechinah was perfected by them.

180. In every respect this turns to incarnation. Peretz was so, AN INCARNATION OF ER; Boaz was so, AN INCARNATION OF JUDAH; Oved was so, AN INCARNATION OF MACHLON. In them all, the tree came out of the evil side and then cleaved to the good. At first, "And Er, Judah's firstborn, was wicked in the sight of Hashem" (Beresheet 38:7). Machlon was also evil, though not as much. But in these, evil was consumed, and good then emerged, THAT IS, him of whom it is written, "good looking" (I Shmuel 16:12), AND "Hashem was with him" (Ibid. 18). Here the lower tree, MALCHUT, reached completion, and "Elohim reigns over the nations" (Tehilim 47:9).

181. In the very beginning, the grades, Reuben, Shimon, Levi and Judah struck root in the supernal essence and foundation. THEY ARE CHESED, GVURAH, TIFERET AND MALCHUT. It is written of him, "Now I will praise Hashem...and she left off bearing" (Beresheet 29:35). This is the meaning of, "Sing, O barren one, you that did not bear" (Yeshayah 54:1), since when Judah was born, the Nukva, MALCHUT, came out attached to the Male, ZEIR ANPIN, but there were not well set face to face, and MALCHUT was not capable of bearing. When the Holy One, blessed be He, sawed her, THAT IS, DETACHED HER FROM THE BACK OF THE MALE, and fixed her, she became capable of conceiving and bearing, AS WILL BE EXPLAINED.

182. In the book of Enoch it is written that, "she left off bearing" does not refer to Leah, WHO IS THE NUKVA OF ZEIR ANPIN ABOVE THE CHEST, but to Rachel, who is "weeping for her children" (Yirmeyah 31:14). It is she, THE NUKVA OF ZEIR ANPIN BELOW THE CHEST, who struck root in Judah, who is composed of the letters Yud Hei Vav and Dalet Hei. "And she left off bearing," because she is not yet corrected.

178. בְּכֹה הָיָה סָבָא וְאָמַר, אִי סָבָא סָבָא, וְלֹא אֲמִינָא לָךְ, דְּעַלְתָּ בְּיַמָּא רַבָּא, הֲשָׁתָא אַנְתָּ הוּא גוּ תְהוּמֵי רַבְרַבִּין, אַתְתָּקֵן לְסַלְקָא. סָבָא סָבָא, אַנְתָּ גְרַמְתָּ דָא, דְאֵלְמָלָא הוּיָת שְׁתִּיק בְּקַדְמֵיתָא, הוּוּ יְאוּת לָךְ, אֲבַל הֲשָׁתָא לֹא יְכִילַת וְלִית מֵאן דְאֲחִיד בִּידָךְ, אֲלֵא אַנְתָּ בְלַחוּדְךָ. קוּם סָבָא וְאַסְתַּלְק בְּסַלְקוּ.

179. עוּבַד דָא, אַתְתָּקֵן וְנִמְקֵן מְגוּ חֶקֶל בִּישָׂא, דְּגוּבִין בִּישִׁין. אַתָּא יְשִׁי בְרִיה, וְאַתְקִין וְאַעֲדַר אֵילָנָא, וְעַבְדָּ דָא רְזָא דְרִזִּין, וְלֹא יִדְעָנָא אִי אִימָא, אִי לֹא אִימָא. אִימָא מִילָךְ סָבָא, וְדָאִי אִימָא, בְּדָא יִדְעָן כָּל שָׂאר בְּנֵי גִלְגּוּלָא. עוּבַד עַבְדָּ אֵילָנָא אַתְקִין. בְּדָ אַתָּא דְדוּד מְלָכָא, בְּאֵילָנָא תְתָאָה דְנוֹקְבָא אֲשֶׁתָּאֵר, וְאַצְטְרִין לְקַבְלָא חֵינן מֵאַחֲרָא, וְמָה אִי הָאִי דְאַתְתָּקֵן, וְאַתְקִין כְּלָא, הֲכִי. שָׂאר בְּנֵי עֲלָמָא דְאַתְיִין בְּגִלְגּוּלָא, דְלֹא יְכִלִין לְאַתְתָּקְנָא הֲכִי, עַאכְ"ו.

180. בְּכָל סְטְרִין אַתְהַפֵּךְ בְּגִלְגּוּלָא. פֶּרֶץ הֲכִי הוּוּ. בְּעֵז הֲכִי הוּוּ. עוּבַד הֲכִי הוּוּ. וּבְכָלָא נְפִיק אֵילָנָא מְסֻטְרָא דְרַע, וְאַתְדַּבֵּק לְבַתֵּר בְּסֻטְרָא דְטוּב. בְּקַדְמֵיתָא, וַיְהִי עַר בְּכוֹר יְהוּדָה רַע. מַחְלוֹן אוּף הֲכִי, וְלֹא כ"כ. אֲבַל בְּהַנִּי אַתְעַבֵּל רַע, וְנִמְיֵק טוּב לְבַתֵּר, הֵהוּא דְכְתִיב בֵּיה, וְטוּב רָאִי. וַיְיָ עִמּוֹ. הֲכָא קְיִימָא אֵילָנָא תְתָאָה עַל תְּקוּנָהּ, וּמִלָּךְ אֱלֹהִים עַל גּוּיִם.

181. בְּשִׁירוּתָא דְכְלָא, מַעֲקָרָא וַיִּסּוּדָא עֲלָאָה, אֲשֶׁתְרָשׁוּ דְרִגִין, רְאוּבֵן שְׁמַעוֹן לְוִי יְהוּדָה, מָה כְתִיב בֵּיה, הַפַּעַם אוֹדָה אֶת יְיָ, וּכְתִיב וְתַעֲמוּד מְלָדָת. הֵינְנו רְנִי עֲקָרָה לֹא יִלְדָה. בְּגִין דְכַד אַתְיִלִיד יְהוּדָה, נִמְקַת נוֹקְבָא מְתַדַּבְקָא בְּדְכוּרָא, וְלֹא הוּוּת עַל תְּקוּנָהּ אֲנַפִּין בְּאַנְפִּין, וְלֹא אַתְבְּשַׁרְתָּ לְאוּלְדָא. כִּינן דְנָסַר לָהּ קוּדְשָׁא בְרִין הוּא וְאַתְקִין לָהּ כְדִין אַתְבְּשַׁרְתָּ לְאַתְעַבְרָא וְלְאוּלְדָא.

182. וּבְסֻפְרָא דְחֲנוּךְ, וְתַעֲמוּד מְלָדָת, לֹא עַל לָאָה אַתְמַר, אֲלֵא עַל רַחֵל אַתְמַר, הֵהוּא דְמַבְכָּה עַל בְּנֵיה, הֵהוּא דְאַשְׁתְרָשַׁת בֵּיהוּדָה: יְהִי דְ"ה. וְתַעֲמוּד מְלָדָת, דְהָא לֹא אַתְתָּקְנָא.

183. At first, everything had the upper form, AND EVEN RACHEL ASCENDED ABOVE THE CHEST. Reuben is composed of the segments Or (Eng. 'light') Ben (Eng. 'son'), which is the secret of, "And Elohim said, Let there be light" (Beresheet 1:3), which is right, NAMELY CHESED OF ZEIR ANPIN. Shimon is the left, and is light together with the oars of gold, because Shimon is composed of the segments Shem Avon (Eng. 'name of iniquity'), WHICH IS THE LEFT, GVURAH OF ZEIR ANPIN. Levi is overall unity, the joining of the two aspects, BEING THE CENTRAL COLUMN THAT UNITES THE RIGHT WITH THE LEFT. HE IS TIFERET OF ZEIR ANPIN. AFTER THE EMERGENCE OF CHESED, GVURAH AND TIFERET ABOVE THE CHEST, THE NUKVA CALLED RACHEL CAME OUT. That is Judah, WHO IS THE NUKVA. The Female cleaves to the Male, WHO IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN; Yud Hei Vav is the Male, NAMELY CHESED, GVURAH AND TIFERET; Dalet and Hei are the Nukva, RACHEL who was with him, WITH THE MALE.

184. HE ASKS, THE NUKVA IS ALLUDED TO IN THE LETTERS Dalet Hei. Why Dalet Hei? HE ANSWERS, THE NUKVA IS CALLED Dalet while evil cleaves to her, NAMELY WHEN SHE IS OF THE QUALITY OF THE LEFT ONLY, AND IS ATTACHED TO THE BACK OF THE MALE. She is Dalet, which means she is poor (Heb. dalah), and needs to reincarnate, REFERRING TO THE INCARNATIONS FROM JUDAH TO KING DAVID, to destroy that evil, wither in the dust and grow again on the good side, NAMELY BY BUILDING ABA AND IMA ANEW, ACCORDING TO THE SECRET OF THE VERSE, "AND OF THE SIDE, WHICH HASHEM ELOHIM HAD TAKEN FROM THE MAN, HE MADE A WOMAN" (BERESHEET 2:22), to emerge from poverty to wealth. She is then called Hei, and hence JUDAH IS COMPOSED OF THE LETTERS Yud Hei Vav and Dalet Hei, YUD HEI VAV BEING CHESED, GVURAH, AND TIFERET OF THE MALE, AND DALET AND HEI ARE THE NUKVA IN HER TWO STATES MENTIONED BEFORE THAT UNITES WITH THE MALE.

185. HE SAID TO HIMSELF, come, old man, out of the depth, have no fear. How many ships are waiting for you when you sail in the sea, to rest in. He wept again and said, Master of the universe, lest the celestial camps shall say that I am old and cry like a child, it is known before You that for Your glory I do that, and not for my own glory. For at first I should have kept from entering the great sea, yet now that I am in it, it behooves me to sail in every direction and come out.

186. "Judah you are he whom your brethren shall praise" (Beresheet 49:8), that is, when we say, 'blessed are you', he is blessed, WHEN YESOD OF ZEIR ANPIN POURS CHASSADIM UPON MALCHUT, IT IS CALLED 'BLESSED' and she 'you'. MALCHUT IS CALLED 'YOU', SINCE THE NAME 'YOU' ALLUDES TO CHASSADIM, AS IN, "YOU SHALL BE A PRIEST" (TEHILIM 110:4), AS SHALL BE SAID. Jacob mentioned 'you' in relation to none of his sons, except the needed place. FOR MALCHUT IS DRAWN FROM THE LEFT SIDE, WHERE CHOCHMAH ILLUMINES WITHOUT CHASSADIM. SHE NEEDS THE NAME 'YOU', WHICH IS CHASSADIM, WITH WHICH TO CLOTHE CHOCHMAH. FOR WITHOUT CHASSADIM, CHOCHMAH DOES NOT SHINE, AND IS IN THE SECRET OF DARKNESS. This is WHY HE SAID TO JUDAH 'you'.

183. בקדמיתא, דיוקנא דלעילא הוה כלא ראובן: או"ר ב"ן. ויאמר אלהים יהי אור, וימינא אור. שמעון שמאלא אור בהוא סיגא דרהבא בהדיה שם עון. לו"י: חבורא הכלא, לאתחברא מתרין סטרין. יהודה: נוקבא בהדי דכורא מתדבקת, יה"ו, דא דכורא. ד"ה, דא נוקבא דהות בהדיה.

184. ד"ה, אמאי ד"ה. אלא ד', באתדבקותא דרע בהדה, איהי דל"ת, מסכנא איהי, ואצטריך לאתבא בגלגולא, לאתעכלא ההוא רע, ולמתבלי בעפרא. ולבתר לצמחא בסטרא דטוב, ולנפקא ממסכנו לעתירו, וכדין ה'. ועל דא, יה"ו ד"ה.

185. פוק סבא, מגו תהומי, לא תרחל, כמה ארבין זמינין לך, בשעתא דתשוטט ימא, בגין לניחא בהו. בכה כמלקדמין ואמר, מארי דעלמא, דילמא וימרון משריין עלאין, דאנא סבא, ובכי פינוקא. גלי קמך, דעל יקרך אנא עביד, ולא עבידנא על יקרא דילי, דהא בקדמיתא הוה לי לאסתמרא, דלא איעול בימא רבא, והשתא פיון דאנא ביה, אית לי לשטטא בכל סטרין, ולנפקא מניה.

186. יהודה אתה יודוך אחיך, היינו דאנן אמרין ברוך אתה. איהו ברוך ואיהי אתה, לכלהו בנוי לא אמר יעקב אתה, אלא לאתך דאצטריך. דא איהו אתה.



187. "He whom your brethren shall praise," they shall all praise you for that name; assuredly, "you are he whom your brethren shall praise," for it is due to that name that the other side was gone and subdued. This is because when THE NAME JUDAH is called and mentioned, the Other Side comes out with it, NAMELY, IN THE DALET OF JUDAH, THAT ALLUDES TO ITS FIRST STATE, WHEN SHE IS DRAWN FROM THE LEFT ALONE, WHERE THE OTHER SIDE FEEDS, DUE TO THE LACK OF CHASSADIM IN THE RIGHT. Once 'you' is uttered, WHICH IS THE DRAWING CHASSADIM FROM THE RIGHT, she has power and greatness and the Other Side is subdued and not seen there. Assuredly it is by means of this name that she is marked and extracted from the Other Side, BECAUSE WHEN SHE IS CLOTHED WITH CHASSADIM, THE OTHER SIDE IS DISTANCED FROM HER. This is the elevation and power OF MALCHUT and breaking and evil to the Other Side. Once "your brethren shall praise" you for the name 'you', then "your hand shall be on the neck of your enemies" (Ibid.); immediately THE OTHER SIDE is subdued before you, which is brought about by that name.

188. I know, friends, I do know that you ascribe the name 'you' to another, higher place, as written, "you shall be a priest forever" (Tehilim 110:4), which is at the supernal right, NAMELY CHOCHMAH. It is well because since the high and low praise Rabbi Shimon, and he attained everything, everything he said is so, and is well.

189. But when you arrive at his place, tell and remind him of the snowy day, when we planted fifty-two kinds of beans. For "you shall be a priest" MEANS THAT here the cup of blessing, WHICH IS MALCHUT CALLED YOU, is attached to the right, WHICH IS CHESED CALLED PRIEST, without any separation. Hence, "you shall be a priest forever," for here the cup, WHICH IS MALCHUT, is properly attached, AND SO ENDURES FOREVER.

190. In regard to this, the verse says, "Judah you," and to 'you' "your brethren shall praise." For it is not written just, 'Judah is he whom your brethren shall praise,' but the name 'you' HIS BROTHERS WILL PRAISE. This place, MALCHUT, needs the name 'you' and none other.

191. Judah is the father first OF ER AND ONAN, and father a second time TO PERETZ AND ZERACH, WHO ARE THE INCARNATIONS OF ER AND ONAN. He was never exchanged, AS THE GRADE NEVER CHANGED BY THE BROTHER BECOMING THE FATHER. FOR THE CHILDLESS DEAD INCARNATES IN THE SON BORN TO HIS BROTHER, WHO BECOMES HIS FATHER, WHICH IS CONSIDERED A DESCENT IN GRADES AND A BLEMISH. BUT THERE WAS NO CHANGE AND DESCENT OF GRADE IN JUDAH, BECAUSE HE WAS ALSO THE FIRST FATHER OF ER AND ONAN, WHO INCARNATED IN PERETZ AND ZERACH. This is why Peretz was very forceful, AS WRITTEN OF HIM, "WHY HAVE YOU MADE SUCH A BREACH FOR YOURSELF" (BERESHEET 38:29). THIS IS BECAUSE HIS GRADE DID NOT DESCEND, which is not the case for any other man in the world WHO INCARNATES, WHO DESCENDS, AS THE BROTHER BECOMES HIS FATHER. Therefore the establishment of David begins to be counted with Peretz and not with Boaz, who suffered a change, NOT BEING THE FIRST FATHER OF THE INCARNATED MAN, WHO IS MACHLON. Friends, if you observe my words, such words are not spoken vaguely WITHOUT POSSIBILITY OF UNDERSTANDING THEM, though they are vague.

187. שְׁמָא דָּא, יוֹדוּךְ אַחִיךְ, כִּלְהוּ אוֹדוֹן לְךָ עַל שְׁמָא דָּא, וְדַאי אַתָּה יוֹדוּךְ אַחִיךְ, עַל שְׁמָא דָּא, אֶסְתַּלַּק וְאַתְכַּפִּיָּא סֵטֶר אַחֲרָא, בְּגִין דְּכַד אַתְקֵרִי וְאַדְכֵּר, הָא נִפְקַת סֵטֶרָא אַחֲרָא בְּהֵדְהָ. בֵּינּוֹן דְּאִמְרִי אַתָּה, שְׁלִטְנוּ וּרְבַרְבְּנוּ אִית לָהּ, וְסֵטֶרָא אַחֲרָא אַתְכַּפִּיָּא, וְלֹא אַתְחַזִּיאת תַּמָּן. וְדַאי בְּשִׁמָּא דָּא אַתְרֵשִׁים וְאַתְבְּרִיר מִסֵּטֶרָא אַחֲרָא. וְדָא אֶסְתַּלְקוּ וְשְׁלִטְנוּ דִּילְיָהּ, וְתַבִּירוּ וּבִיש לְסֵטֶרָא אַחֲרָא. בֵּינּוֹן דִּיּוֹדוּךְ אַחִיךְ עַל שְׁמָא דָּא, אַתָּה, כְּדִין יִדְךָ בְּעֵרְף אוֹיְבִיךְ, מִיַּד אַתְכַּפִּיָּין לְגַבְךָ, וְשִׁמָּא דָּא גְרִים.

188. יְדַעְנָא חֲבַרְיָא יְדַעְנָא, דְּהָא אַתָּה שְׁמָא דָּא, אַתּוֹן אִמְרִין לְאַתֵּר אַחֲרָא עֲלָאָה, דְּכַתִּיב אַתָּה כְּהֵן לְעוֹלָם, בְּיַמֵּינָא עֲלָאָה. שְׁפִיר אִיהוּ, דְּהָא בֵּינּוֹן דְּרַבִּי שְׁמַעוֹן אוֹדוֹן לִיָּה עֲלָאִין וְתַתָּאִין, וְזָכָה לְכֻלָּא, כֹּל מַה דְּאִיהוּ אָמַר, הֲכִי אִיהוּ וְשְׁפִיר.

189. אָבַל כַּד תְּהוּוֹן מְטָאן לְגַבִּיָּהּ, אָמְרוּ לִיָּהּ, וְאַדְכֵּרוּ לִיָּהּ, יוֹמָא דְתִלְגָּא, כַּד זִרְעָנָא פּוֹלִין, לְחַמְשִׁין וְתַרְיִן גּוֹוִינִין. דְּהָא אַתָּה כְּהֵן, הֲכָא אַתְקַשֵּׁר כּוֹס דְּכִרְכָּה בְּיַמֵּינָא, בְּלֹא פְרוּדָא כֻּלָּל. וּבְגִין כֵּן, אַתָּה כְּהֵן לְעוֹלָם, הֲכָא אַתְקַשֵּׁר כּוֹס בְּיַמֵּינָא, כְּדָקָא יָאוּת.

190. וְעַל דָּא אָמַר קְרָא, יְהוּדָה אַתָּה, לְהֵאִי אַתָּה יוֹדוּךְ אַחִיךְ, וְלֹא כְתִיב יְהוּדָה יוֹדוּךְ אַחִיךְ, וְלֹא יְתִיר, אֲלֵא עַל שְׁמָא דְאַתָּה. אַתָּה, אַתֵּר דָּא, אֶצְטְרִיךְ לְשִׁמָּא דָּא, וְלֹא אַחֲרָא.

191. יְהוּדָה, אָבָא קְדַמָּאָה, וְאָבָא תַנְיִינָא, וְלֹא הוּוּ בֵּיהּ חֲלוּפָא לְעֵלְמִין. וּבְגִ"כ פֶּרֶץ אַתְתַּקֵּף בֵּיהּ בְּתוֹקְפוֹי, מַה דְּלֹא הוּוּ הֲכִי לְכֹל בְּנֵי עֲלָמָא. וְעַד בְּנִינָא דְדוֹד, שְׂאֵרֵי חֲשַׁבְנָא מִפְרָץ, וְלֹא מִבְעֵז, דְּהוּוּ בֵּיהּ שְׁנוּיָא. חֲבַרְיָא, אִי תַשְׁגָּחוּן, לָאוּ מְלִין בְּסַתִּימוּ קָא אָמִינָא, וְאֵע"ג דְּסַתִּימִין אִינוּן.

192. Hence Judah achieved the name called 'you'. He was properly established the first time WITH ER AND ONAN and the second time WITH PERETZ AND ZERACH and never changed. His children and descendants praise and say, "You are our father" (Yeshayah 63:16), SINCE THEY DID NOT SUFFER A DESCENT, WHEN THE BROTHER BECOMES THE FATHER. This is not so with other incarnated in the world. Other people who incarnate, two fathers and two mothers have a party in their edifice. FOR IN ADDITION TO HIS FIRST FATHER, HIS BROTHER BECOMES HIS FATHER, SO HE HAS TWO FATHERS, AND ALSO TWO MOTHERS, AS IN ADDITION TO HIS FIRST MOTHER, HIS WIFE BECOMES HIS MOTHER. These mysteries are in the depths of the sea, in the middle of the abyss. Who could take them out of there? Arise, old man, grow strong with your might, and draw pearls out of the depths.

193. Boaz seems to have changed when he begot Oved, since Oved is changed, FOR HE IS HIS SECOND FATHER. HE SAYS, it is not so, lvtzan is Boaz. WHY IS HE CALLED BOAZ? BECAUSE he is the first father to bring no change, NAMELY, JUDAH, WHO IS THE FIRST FATHER, INCARNATED IN HIM. You may argue that it was he himself, AND NO INCARNATION OF JUDAH, YET surely when he was roused to perform the act OF LEVIRATE MARRIAGE, he who was fierce as a lion and a lion's whelp, THAT IS, JUDAH was present in him. HENCE HE WAS CALLED BOAZ, DERIVED FROM BO AZ (ENG. 'FIERCENESS IS IN HIM'), WHO REFERS TO JUDAH. THIS WAS so that there will be no change in David. AND SINCE JUDAH INCARNATED IN HIM, the matter reverted to the former root, so that all will originate in one father and lineage. It is all the same, and there was no change in the incarnation of David's seed. Thus you, from beginning to end, are entirely without change.

194. Now, old man, you have come out of the depths of the sea. Judah is 'you' surely, from beginning to end. It is not worthy to name none of the sons 'you' except him alone. Happy is the portion of David, who was so extracted and rose above other roots of people in the land.

195. "Your brethren shall praise." HE ASKS, it should have said, 'all the people in the world should praise'. Why DOES IT SAY, "your brethren"? HE ANSWERS, it is not the custom in the world to perform levirate marriage for the sake of incarnation OF THE CHILDLESS DEAD, except for kinsmen. The brother would perform levirate marriage, and you yourself performed levirate marriage. Here all your brethren praise you, that the lineage of kingship did not come from them, from none of them, but from you alone. It is you, who performed it from beginning to end, and from you the whole lineage and race of the lion emerged.

192. וע"ד, יהודה רווח שמא דא, דאקרי אתה. קם על בוריה זמנא קדמאה, זמנא תניינא, ולא אשתני לעלם. ובנוי היהודה חרעא דיליה, אודן ואמרין כי אתה אבינו. מה דלית הכי לשאר בני גלגולא לעלמין. שאר בני גלגולא, תרין אבהן, תרין אמהן, אית לון גוון לבניינא. ורזין אלין, בעמקי ימא, בלבא דתהומי אינון, מאן יכיל לאפקא לון. קום סבא, אתגבר ואתקף בתוקפך, אפיק מרגלן מגו תהומי.

193. בעז, אתחזי דהוה ביה שנויא, כד אוליד לעובר, דהא עובר בשנויא הוא. לאו הכי. אבצן הוא בעז, הוא אבא קדמאה, דלא עבר שנויא. ואי תימא, איהו הוה, ודאי כד אתער לעובדא דא, ביה הוה, מאן דהוא תקיף כאריא וכליתא ביה הוה. בגין דלא להוי שנויא ביה בדרו, ואתהדר מלה לעקרא קדמאה, בגין דיהא בלא מאבא חדא, ושלשלא חדא. וכלא חד, ולא הוה שנויא בגלגולא דזרעא דרו. ועל דא, אתה מרישא ועד סופא, בלא שנויא כלל.

194. השתא, נפקת סבא, מעמקי לבא דימא. יהודה אתה, ודאי מרישא ועד סופא ולא אתחזי לכל שאר בגין, לאתקרי אתה, אלא ליה בלחודו. זכאה חולקיה דרו, דהכי אתבריר, ואסתלק משאר עקרא דבני נשא בארעא.

195. יודוך אחיך, יודוך כל בני עלמא מבעי ליה, מ"ט אחיך. אלא ארח כל בני עלמא, לא מתיבמין לגלגולא, אלא מסטרא דאחיך, ואחא אזדמן ליבומא, ואתה בגרמך, אזדמנת ליבומא. והכא בלהו אחיך יודוך, דלא ושתלשל מנייהו, ולא מחד מנייהו, שלשולא דמלכו, אלא אתה בלחודך. אתה, מרישא ועד סופא אתה עבדת, ומינך נפק, כל שלשולא וגזעא דאריה.

196. Your descendants are lion cubs, who have not turned into your brothers, nor changed into a lamb, an ox, or a kid. FOR THERE ARE TWELVE SHAPES IN THE TWELVE CONSTELLATIONS, WHICH CORRESPOND TO THE TWELVE TRIBES. THE CHILDREN OF JUDAH HAD ALL THE IMAGE OF A LION, NOT THE IMAGE OF OTHER TRIBES. A lion began to establish and a lion concluded the edifice. Your whole lineage is of lion cubs, for had anyone on the side of your brothers incarnated INTO YOUR CHILDREN, the images would have changed and mixed with each other. For that "your brethren shall praise," that none of them incarnated into your descendants' ancestry. Raise your hand for none of them was mingled.

197. This is the meaning of, "from the prey, my son, you are gone up" (Bereshheet 49:9), for there is no prey OR FOOD for another on your table. "He stooped down" when Er died, "he couched" when Onan died. He then got stronger "as a lion" to sire Peretz, "and as a lioness" to raise up Zerach. "Who shall rouse him up?" (Ibid.), as written, "And he knew her again no more" (Bereshheet 38:26), which is translated into Aramaic as, "and he stopped not." This is the meaning of, "Who shall rouse him up?" Who can say this woman is forbidden, who can say that once she completed her practices, you need her no longer, that once the widow has finished her practices, she is of no more use to you, and you are beholden to withdraw from her. But, "Who shall rouse him up?" From now on she is his, because she bore him, who was moving about in her belly, NAMELY THE SPIRIT OF HER FIRST HUSBAND, WHICH HE LEFT IN HER IN HIS FORMER LIFE. IT WAS MOVING IN HER BELLY, AND NOW SHE BORE IT.

198. There is a hidden mystery here. Why SHOULD a man's brother MARRY HIS WIDOW, and moreover, why SHOULD Judah his father MARRY HIS WIDOW, INSTEAD OF A STRANGER WHO IS NOT A KINSMAN? HE ANSWERS, because he who moves about in the belly OF THE WIDOW, NAMELY, THE SPIRIT HER DEAD HUSBAND LEFT IN HER, sees him who keeps him, THAT IS, HIS KINSMAN, and charges against him in every manner. HAD HE BEEN A STRANGE MAN, HE WOULD HAVE REJECTED HIM, BUT HE DOES NOT WISH TO PUSH AWAY HIS KINSMAN. Hence he wishes to go away FROM THERE. Once he leaves, he summons the other, NAMELY the other, MAIN spirit OF THE DEAD, and the TWO enter THE WOMAN'S BELLY again, until he is newly established, NAMELY, INCARNATES IN THE SEMEN OF THE KINSMAN. THIS CAME ABOUT by means of the fierce denouncement against his brother, FOR WHICH REASON HE DECIDED TO GO AWAY FROM HER. From now on the woman is permitted to him, SINCE THE DENOUNCING SPIRIT HAS ALREADY LEFT HER. THIS IS WHY THE KINSMAN SHOULD MARRY HER, BECAUSE A STRANGE MAN, WHO IS NOT A RELATIVE, WOULD HAVE BEEN REJECTED BY THE SPIRIT.

199. Happy is the portion of Judah. At first he was a whelp, then a lion, as he grew greater and stronger as a lion. He finished as a lioness. It is not so with other people in the world. Hence 'Judah YOU', like we said.

196. בְּנֵיךָ, בְּנֵי אַרְיָה, דְּלֹא אֶתְעַבְרוּ לְשׁוּנַיָּא דְאַחִיךָ, לֹא אֶתְחַלְפוּ לְטֵלָה, וְלֹא לְשׁוֹר, וְלֹא לְגָדִי, וְלֹא לְשׁוּם דְיוּקְנָא אַחְרָא, אֶלֶּא אַרְיָה שְׁאֵרֵי לְמִבְנֵי וְאַרְיָה סִיִּים בְּנֵינָא. כָּל שְׁלֹשׁוֹךְ, בְּנֵי אַרְיָה נִינְהוּ. דְאַלְמֵלֵא אֶתָּא גְלֹגֹלָא מְסֵטְרָא דְאַחוּךְ, יִתְחַלְפוּן כָּל דְיוּקְנֵיךְ, וְיִתְעַרְבוּן אֵלֶיךָ בְּאֵלֶיךָ. וְעַל דָּא יוֹדֵךְ אַחִיךָ, דְלֹא הוּא חַד מְנַהוּן, בְּגִלְגֹּלָא דְשְׁלֵשְׁלָאָה דְבְנֵךְ. יִדְךָ זְקִיף, דְלֹא הוּא בְּךָ עֲרֹבֻבֵי אַחְרָא מְנִינְהוּ.

197. וְהֵינְנוּ מְטַרְף בְּנֵי עֲלִית, דְלֹא הוּא טַרְפָּא לְאַחְרָא עַל פְּתוּרְךָ. כְּרַע, בְּמִיתַת עֵר. רַבֵּץ, בְּמִיתַת אוֹנָן. לְבַתָּר אֶתְגַּבֵּר בְּאֵרֵי, לְאַקְמָא לְפָרֵץ. וּכְלָבִיא, לְאַקְמָא לְזֹרַח. מִי יְקִימְנוּ, דְכִתִּיב וְלֹא יִסֵּף עוֹד לְדַעְתָּהּ. וְתִרְגוּם וְלֹא פִסֵּק. מִי יְקִימְנוּ, מֵאֵן הוּא דְיִימָא, אֲסוּרָה אֶתְתָּא דָּא. מֵאֵן הוּא דְיִימָא, הוּאִיל וְאֲשְׁלִימַת אֶרְחָהּ, לֹא אֲצַטְרִיכָא לָךְ יִתִּיר, יְבַמָּה דָּא, כִּיּוֹן דְאַשְׁלִימַת אֶרְחָהּ, לֹא אֲצַטְרִיכַת לָךְ יִתִּיר, וְאֶתְחַזִּיאַת לְאַתְפָּרְשָׁא מִינָהּ, אֲבָל מִי יְקִימְנוּ, וְדָאֵי מִתְמָן וְלֵהֲלָאָה אֵינְהוּ דִּילֵיהּ. דְהָא אֶפְיֵן מֵאֵן דְמִכְשֵׁשׁ בְּמַעְהָא.

198. רְזָא סְתִימָא הָכָא, אַחוּךְ דְבֵר נֶשׂ אִמָּאֵי. תוּ יְהוּדָה דְהוּא אָבוּי אִמָּאֵי. אֶלֶּא, הֵהוּא דְמִכְשֵׁשׂא בְּמַעְהָא, חָמִי דְמֵאֵן דְהוּא נְטִיר לֵיהּ, מְקַטְרֵג לֵיהּ קְטְרוּגִין, בְּכָל סְטְרִין. בְּעֵי לְאַפְקָא. כִּיּוֹן דְנִפְיָךְ, זְמִין לְאַחְרָא הֵהוּא רוּחַ אַחְרָא, וְאֶתִּיּוֹן לְאַעְלָא כְּמִלְקָדְמִין, עַד דְאַתְבְּנֵי כְּמִלְקָדְמִין, בְּחִילָא דְקְטְרוּגָא תְקִיף דְקָא מְקַטְרֵג בְּאַחוּךְ. מִתְמָן וְלֵהֲלָאָה שְׂרִיאַת אֶתְתָּא דָּא לֵיהּ.

199. זְכָאָה חוּלְקָא דִיהוּדָה, בְּקַדְמִיתָא הוּא גּוֹר. לְבַתָּר אַרְיָה, דְקָא אֶתְגַּבֵּר וְאַתְפָּשֵׁט בְּחִילֵיהּ אַרְיָה. וְסִיִּים בְּלָבִיא. כָּל שְׂאֵר בְּנֵי עֲלָמָא לָאוּ הָבִי, וְעַל דָּא יְהוּדָה בְּדְקָאמְרֵן.

200. Reuben, Shimon and Levi are a threesome, as we said THAT THEY ARE CHESED, GVURAH AND TIFERET. Judah, WHO IS MALCHUT, joined them, SO EVERYTHING IS AS IT SHOULD BE. Issachar and Zebulun are the two thighs, NETZACH AND HOD, whence the true prophets are sustained. Issachar is the right thigh, WHICH IS NETZACH. It is written, "And of the children of Issachar, men who had understanding of the times" (I Divrei Hayamim 12:33), WHICH MEANS THAT NETZACH DRAWS THE LIGHT OF BINAH TO MALCHUT CALLED 'TIMES'. And it is written, "Rejoice, Zebulun, in your going out" (Devarim 33:18), WHICH MEANS THAT HOD IS THE LAST OF THE FIVE SFIROT, CHESED, GVURAH, TIFERET, NETZACH AND HOD, WHICH IS THE MEASURE OF THE EXPANDING OF THE LIGHT OF BINAH. FROM IT DOWN IT IS CONSIDERED GOING OUT OF THE GRADES. In the greater reckoning, THERE ARE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THEN it is written, "Zebulun shall dwell at the shore of the sea; and he shall be a haven for ships" (Beresheet 49:13), NAMELY, DOWN TO MALCHUT THAT IS CALLED BOTH A SEA AND A SHIP. What is the reason HE DWELLS ALL THE WAY TO MALCHUT - IT IS because "his border (or thigh) shall be at Tzidon" (Ibid.), as the measure of his thigh, HOD, EXPANDS to MALCHUT THAT IS CALLED Tzidon.

201. Benjamin remained above, between the thighs, BEING YESOD. AND THOUGH JOSEPH IS YESOD, Joseph was its image on earth, WHICH IS MALCHUT, for use in this world, WHICH IS MALCHUT. Moses used him, as written, "And Moses took the bones of Joseph with him" (Shemot 13:19). Benjamin rose up TO YESOD OF ZEIR ANPIN, and Benjamin is the righteous one of the world, BEING YESOD.

202. Below the knees THERE ARE TWO MORE PARTS. They are Dan and Naftali, Gad and Asher. In the left leg, Dan reaches the joint of the foot, NAMELY THE MIDDLE PART, Naftali is the foot segment, NAMELY, THE LOWER SECTION. Hence, "Naftali is a hind let loose" (Beresheet 49:21), being light footed. In the right leg is Gad, who "shall overcome at last" (Ibid. 19), that is, down to the heel joint, WHICH IS THE MIDDLE PART; Asher is in the section of the right heel, NAMELY THE LOWER PART. Hence, "let him dip his foot in oil. Your shoes shall be iron and brass" (Devarim 33:24). THUS, IN THE THREE SEGMENTS OF THE RIGHT LEG ARE ISSACHAR IN THE UPPER, GAD IN THE MIDDLE AND ASHER IN THE LOWER PART. IN THE THREE PARTS OF THE LEFT LEG ARE ZEBULUN IN THE UPPER, DAN IN THE MIDDLE AND NAFTALI IN THE LOWER PART. All these TWELVE TRIBES are celestial shapes after the supernal shape. Since they were real people in this world, the Shechinah was perfected by them, through the twelve parts, which are the twelve flows that were drawn from Yisrael himself, WHO IS ZEIR ANPIN, as written, "All these (Heb. eleh) are the twelve tribes of Yisrael" (Beresheet 49:28). The flows from Yisrael are called 'Eleh' FROM WHICH the name 'mi' spreads out, to make the building fit, so that Yisrael will be included in the name Elohim (ALEPH LAMED HEI YUD MEM). Eleh (ALEPH LAMED HEI) is Yisrael in general and Mi (MEM YUD) unites Eleh with it, to make the building duly whole, into one real name.

203. This is what the minister of Esau said to Jacob, as written, "for you have contended with Elohim" (Beresheet 32:29), THAT IS, above, SINCE HE ROSE WITH THE LETTERS OF ELEH OF MALE AND FEMALE TO BE INCLUDED IN THE NAME ELOHIM, WHICH WAS THERE JOINED AND MADE WHOLE through the first correction in the first establishment. "All these (Heb. eleh) ARE THE TWELVE TRIBES OF YISRAEL." Surely this is the first edifice, WHERE THE JOINING OF MI WITH ELEH IS EFFECTED.

200. ראובן שמעון לוי, הא תלתא, בדקאמרן. יהודה אתחבר בהדייהו, וכלא בדקא יאות. יששכר זבולון, תרין ירכין. אתר דינקי נביאי קשוט. יששכר ירכא ימינא, כתיב ומבני יששכר יודעי בינה לעתים וכתיב, שמח זבולון בצאתך, ובשעורא רברבא, כתיב, זבולון לחוף ימים ישכן והוא לחוף אגיות. מ"ט. בגין דוירכתו על צידון. שיעורא דירך דיריה עד צידון.

201. בנימין, אשתאר לעילא בין ירכין, דהא יוסף הוה דיוקניה בארעא, ולאשתמשא בעלמא דא, ועמיה אשתמש משה, דכתיב ויקח משה את עצמות יוסף עמו. בנימין אסתלק לעילא, בנימין צדיקו דעלמא.

202. מברכין לתתא, דן ונפתלי גר ואשר. בירכא שמאלא, דן עד פרקא דרגלא. פרקא דרגלא נפתלי. ובג"כ, נפתלי אילה שלוחה, קל ברגלוי. בירכא ימינא. גר, והוא יגוד עקב, עד פרקא דעקב. אשר פרקא דעקב ימינא. וטובל בשמן רגלו. וכתיב ברזל ונחשת מנעליך. כל אלין, אינון דיוקנין עלאין, דיוקנא דלעילא. ובגין דהו בריין ממש בהאי עלמא, אתתקנת בהו שכינתא, באלין תריסר פרקין, תריסר מתיחין, דאתמתחו מישראל ממש. דכתיב כל אלה שבטי ישראל שנים עשר. מתיחין דישראל, אלה אקרון. לאתמתחא שמא דמ"י, למהוי בניינא בדקא יאות, למהוי ישראל בכללא דשמא דאלהים. אל"ה איהו ישראל בכלל. מ"י חבר אלה בהדיה, והוה בניינא שלים על תקוניה שמא חרא ממש.

203. הדא הוא דאמר ליה ליעקב, ההוא ממנא דעשו, דכתיב כי שרית עם אלהים, לעילא, בתקונא קדמא, בבניינא קדמא. כל אלה, ודאי בניינא קדמא איהו.

204. Therefore Yisrael will never ever perish. Had they perished, heaven forbid, the name Elohim would not have existed. This is the meaning of, "and cut off our name from the earth: and what will You do for Your great name?" (Yehoshua 7:9), NAMELY this great name, the first establishment, the first name Elohim. Now that Yisrael are in exile it is as if the whole establishment collapsed. In the future to come, when the Holy One, blessed be He, will redeem His children from exile, Mi and Eleh that were apart in exile will join and the name Elohim will be duly whole and the world would be scented. This is the meaning of, "Who (Heb. mi) are these (Heb. eleh) that fly as a cloud, and as the doves to their windows?" (Yeshayah 60:8).

205. Since the name is one whole, it is not written, 'Mi and Eleh THAT FLY AS A CLOUD', but 'Mi eleh' as an indivisible name. This is the name Elohim. For now in exile Mi has gone up so to speak INTO MALCHUT, and the mother, NAMELY MALCHUT, is gone from the children, YISRAEL. The children fell and the name ELOHIM, which used to be whole, being the first great name, collapsed.

206. For this we pray and sanctify in synagogues the name ELOHIM, so it would be established like it used to, and we recited the KADDISH - 'May His great name grow exalted and sanctified...Amen. May His great name be blessed forever and ever'. What is His great name - it is the first one, NAMELY THE NAME ELOHIM THAT WAS COMPLETED IN THE FIRST ESTABLISHMENT. For it is established only in us, as Mi will be only built with the letters of Eleh. Therefore at that time, "Mi Eleh that fly as a cloud," and the whole world will see that the celestial name is well composed.

207. And if His great name Elohim is corrected and well built, Yisrael rule over everything, and all the other names reach perfection. And Yisrael have power over everything, since they all depend on His great name, the first of all establishments.

208. The secret behind it is that when the Holy One, blessed be He, WHO IS BINAH, created the worlds, MALE AND FEMALE, this name was built as the first establishment, as written, "Lift up your eyes on high, and behold who (Heb. mi) has created these (Heb. eleh)" (Yeshayah 40:26), has created His name ELOHIM well formed. When He created Eleh, He created it with all the powers proper to it, to be His name suitably formed, as written, "that brings out their host by number" (Ibid.).

204. ועל דא, לית שציאו לישראל, לעלם ולעלמי  
עלמין. וחס ושלום אלמלא ישתציאו, שמא דא לא  
הוי, הה"ד והכריתו את שמנו מן הארץ ומה תעשה  
לשמך הגדול. שמא גדול, דא, בניינא קדמאה,  
שמא קדמאה אלהים. והשתא ישראל אינון  
בגלותא, כביכול כל בניינא נפל. לזמנא דאתי, כד  
יפרוק קודשא בריך הוא לבנוי מגלותא, מ"י ואל"ה  
דהוה בפרודא בגלותא, יתחברון כחדא, ושמא  
דאלהים יהא שלים על תקונייה, ועלמא יתבסם.  
הה"ד, מי אלה כעב תעופינה וכיונים אל  
ארובותיהם.

205. ובגין דאיהו שמא חדא, לא כתיב מי ואלה,  
אלא מי אלה, שמא חדא, בלא פרודא, והוא  
אלהים. דהשתא בגלותא, אסתלק מי לעילא,  
כביכול אימא מעל בנין. ובנין נפלו. ושמא דהוה  
שלים, דהוא שמא עלאה רברבא קדמאה, נפיל.

206. ועל דא, אנן מצלן, ומקדשן בבתי כנסיות, על  
שמא דא, דיתבני כמה דהוה. ואמרי יתגדל  
ויתקדש שמייה רבא. אמן יהא שמייה רבא מברך.  
מאן שמייה רבא. ההוא קדמאה דכלא, בגין דלית  
ליה בניינא אלא בהדן. מ"י לא יתבני לעולם, אלא  
באלה. ועל דא, בהווא זמנא, מי אלה כעב  
תעופינה. ויחמון כל עלמא, דהא שמא עלאה  
אתתקן על תקונייה.

207. ואי שמייה רבא דא אתקן, ואתבני על תקונייה,  
הא ישראל שליטין על כלא, וכל שאר שמהן  
יתהדרון על תקונייהו, וישראל שליטין על כלא,  
דהא בלהו תליין בשמייה רבא, קדמאה לכל  
בניינין.

208. רזא דא, כד ברא קודשא בריך הוא עלמין.  
קדמאה לכל בניינין, שמא דא אתבני. דכתיב שאו  
מרום עיניכם וראו מי ברא אלה, ברא שמייה על  
תקונייה, וכד ברא אלה, ברא ליה בכל חילין  
דיתחזון ליה, למהוי שמייה על תקונייה כדקא יאות,  
דכתיב המוציא במספר צבאם.

209. HE ASKS, what is "by number," IN "THAT BRINGS OUT THEIR HOST BY NUMBER," AND ANSWERS, the Holy, One, blessed be He, has a son that shines from one end of the world to the other. He is a great and strong tree, YESOD OF ZEIR ANPIN. His top reaches the height of heaven, WHICH IS ZEIR ANPIN THAT IS CALLED HEAVEN, and at his ending his roots spread and strike root in the holy earth, WHICH IS MALCHUT, ACCORDING TO THE VERSE, "FOR ALL THAT IS IN HEAVEN AND ON EARTH" (I DIVREI HAYAMIM 29:11). His name is number. He originates in the upper heaven, THAT IS ZEIR ANPIN, and five firmaments hang IN HEAVEN, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD down to this number, WHICH IS THE SIXTH FIRMAMENT, NAMELY YESOD. All the FIRMAMENTS receive the name 'NUMBER (HEB. MISPAR)' for YESOD, as written, "The heavens declare (Heb. MESAPRIM)" (Tehilim 19:2). Due to that number, the whole heaven, THE FIVE FIRMAMENTS, attain this name for its sake. Hence, "that brings out their host by number," for were it not for that number, there would never be hosts and generations, SINCE YESOD PRODUCES OFFSPRING.

We hear an explanation of "Who can count the dust of Jacob, and the number of the fourth part of Israel," and "and many of those who sleep in the dust of the earth shall awake". The merchant says that the "dust of the earth" was seen in the Book of Enoch as the letters floating in the air. "The dust" is the first dust, that is the body of the childless dead man, and "the earth" is the second, corrected one, the body of the incarnated man which corrects the first. In the time to come those who are corrected are destined to live forever, and the other side will be removed from the world. Repentance breaks many sentences and verdicts, and nothing withstands repentance; God accepts everyone who repents, as He is full of compassion and mercy. The Holy One, blessed be He, sees the ways of one who walks in evil, and He holds his hand, and gives him healing, and leads him in the true path.

210. In relation to this it is written, "Who can count the dust of Jacob, and the number of the fourth part of Yisrael" (Bemidbar 23:10). There were two who counted the flock that was numbered by them, because the evil eye had no power over them. "Who can count the dust of Jacob" refers to one who counts. "The number of the fourth part of Yisrael" is the second enumerator.

211. Over these two the evil eye has no power, for "Who can count the dust of Jacob" refers to the holy stones, strong stones, from which water sprouts into the world. Of this it is written, "and your seed shall be as the dust of the earth" (Beresheet 28:14). As the dust of the world is blessed for his sake, so, "and in your seed shall all the nations of the earth be blessed" (Beresheet 22:18), like the very dust of the earth. 'Number' is the second enumerator, who counted so as to cause all those females, the celestial pearls, to rest on the bed on which Jacob was lying, WHICH IS MALCHUT.

209. מאי במספר. אלא ברא חד דנהיר מסינאי עלמא עד סיימי עלמא, אית ליה לקודשא ברין הוא, והוא אילנא רבא ותקיף. רישיה מטי לצית שמיא, וסופיה מתחן שרשוי, ואשתרשן בעפר קדישא, ומספר שמייה. ותליא בשמים עלאין, וחמש רקיעין תליין מניה, עד האי מספר, וכלהו נטלין שמא דא בגיניה דכתיב השמים מספרים, בגין האי מספר, כלהו שמים רווחין שמא דא בגיניה, ועל דא המוציא במספר צבאם, דאלמלא מספר דא, לא ישתבחון חיילין ותולדין לעלמין.

210. ועל דא כתיב, מי מנה עפר ועקב ומספר את רבע ישראל, תרין אינון, דמנו עאנא, ועאלו בחושבנא על ידיהו, בגין דלא שלטא בהו עינא בישא. מי מנה עפר ועקב, הא חד, דעביד חושבנא. ומספר את רבע ישראל, הא מונה אחרא.

211. ועל תרין אליון לא שלטא בהו עינא בישא, דהא מי מנה לעפר ועקב, אליון אינון אבנין קדישין, אבנין מכולמין, דמנהון נפקי מין לעלמא. ועל דא כתיב והיה זרעך בעפר הארץ מה ההוא עפר, עלמא. מתברך בגיניה. אוף הכי והתברכו בזרעך כל גווי הארץ. בעפר הארץ ממש. ומספר דאיהו מונה הננינא, מנה לרבע כל אינון נוקבין, מרגלן עלאין, דמטה דשכיב עליה ישראל.

212. From then onward, it counts everything, because it, YESOD, has a good eye. Hence it is written, "He counts the number of the stars" (Tehilim 147:4), WHICH MEANS that they are all reckoned by it. In the future to come it is written, "shall the flocks pass again under the hands of him that counts them" (Yirmeyah 33:13), yet we do not know who that is, WHETHER THE FIRST OR SECOND ONE. But since at that time everything will be together indivisible, all will be conducted by one enumerator.

213. HE SAID TO HIMSELF, rise, old man, wake up and grow strong to sail in the sea. He opened with the verse, "Who can count the dust of Jacob, and the number of the fourth part of Yisrael." When the Holy One, blessed be He, will awaken to raise the dead, those who were incarnated, who are two bodies with one spirit, NAMELY THE BODY OF THE DEAD MAN AND THE BODY OF THE INCARNATED, WHO BOTH HAVE BUT ONE SPIRIT. They have two fathers, THE FATHER OF THE DEAD AND THAT OF THE INCARNATED BODY, and also two mothers. How many incarnations do they undergo for that UNTIL ONE IS CORRECTED. For though we learned THIS and it is so, yet "Who can count the dust of Jacob," WHICH IS THE FIRST ONE TO COUNT that will amend everything, ALL THE INCARNATED BODIES, and nothing will be lost, so everything will rise TO RESURRECT.

214. We have studied, "And many of those who sleep in the dust of the earth shall awake" (Daniel 12:2). The dust of the earth IS as was said in the book of Enoch that the friends looked at the letters floating in the air, which are Aleph Ayin Dalet Pei Mem Tav Resh, WHICH FORM 'dust of the earth'.

215. Hence, "So I praised the dead that are already dead" (Kohelet 4:2), which are the letters of 'dust of the earth', THAT IS, BOTH THE DEAD OF THE ASPECT OF DUST AND THE DEAD OF THE ASPECT OF EARTH. A voice is roused to inform, saying so during the second edifice, WHICH IS THE BODY OF THE INCARNATED, WHICH CORRECTS BOTH THE BODY OF THE DEAD OF THE ASPECT OF DUST, AND THE BODY ITSELF, WHICH IS THE ASPECT OF EARTH. IT IS IT THAT SAYS, "SO I PRAISED THE DEAD," THAT IS, FIXES THEM. The dust is the first dust, WHICH IS THE BODY OF THE DEAD MAN, the earth is the second, corrected one, THE BODY OF THE INCARNATED MAN, TO WHICH the sterile, first one is refuse. FOR THE BODY OF THE CHILDLESS DEAD MAN, WHICH IS STERILE, IS AS REFUSE IN RELATION TO THE INCARNATED BODY, WHICH CORRECTS IT. HENCE IT SAYS, "SO I PRAISED THE DEAD," THAT IS, FIXES THEM.

216. Those sleeping in the dust of the earth shall all wake up. Those that were corrected are destined to live forever (lit. "for the world"). Which world is that? It is the lower world, NAMELY MALCHUT, for they did not merit being in the upper world BUT DESCENDED TO THE FEMALE WORLD. Those who did not merit CORRECTING will be "to shame and everlasting contempt" (Daniel 12:2). HE ASKS, what is contempt, AND SAYS that the other side will be removed from the world, and the Holy One, blessed be He, will leave those who flowed from that side for people to wonder about. THIS IS THE MEANING OF, "TO SHAME AND EVERLASTING CONTEMPT."

212. ומתמן ולהלאה, איהו מונה לכלא, בגין דאיהו טוב עין. הדא הוא דכתיב, מונה מספר לככבים. מאן הוא מונה לככבים. מספר. מונה מספר לככבים, על ידו עברין בלהו בחשבנא, ולזמנא דאתי, עוד תעבורנה הצאן על ידי מונה, ולא ידעין מאן הוא. אלא בגין דבההוא זמנא, יהא בלא ביחודא בלא פרודא, בלא ליהוי מונה חר.

213. קום סבא, אתער ואתגבר בחילך, ושוט ימא. פתח ואמר, מי מנה עפר יעקב ומספר את רבע ישראל. בשעתא דיתער קודשא ברין הוא לאחויא מתיא, הני דאתהדרו בגלגולא, תרין גופין ברוחא חדא, תרין אבהן, תרין אמהן, במה גלגולין מתגלגלן על דא, אע"ג דאתמר, והכי הוא, אבל מי מנה עפר יעקב, ואיהו יתקין בלא, ולא יתאביד בלום, וכלא יקום.

214. והא אתמר, ורבים מישני ארמת עפר וקיצו. ארמת עפר הני, במה דאתמר בספרא דחנוך, בד חבריאי אסתבלו באינון אתוון דטסין באוירא ביה, ואינון אע"ד פמת"ר, היינו, ארמ"ת עפ"ר.

215. היינו ושבח אני את המתים שכבר מתו, ארמת עפר אינון אתוון וקלא אתער ואודע והכי אמר בבניינא תניינא. עפר, עפר קדמאה. ארמת תניינא, דאתתקן עקר קדמאה פסולת לגביה.

216. ארמת עפר בלהו, וקיצו. אלה דאתקנו, לחיי עולם. מאן עולם. דא עולם דלתתא דהא לא זכו למהוי בעולם דלעילא. ואלה דלא זכו, לחרפות ולדראון עולם. מאי לחרפות, אלא בגין דסטרא אחרא יתעבר מעלמא, וקודשא ברין הוא אלין דהוו מנביעו דההוא סטרא, ישאר לון, לתוהא בהון כל בני עלמא.

217. Who brought all this about? THE MAN who did not want to be fruitful and to procreate in the world or to uphold the holy covenant. He thus brought about all that, and all the incarnations I mentioned until now. HE SAID TO HIMSELF, up to here, old man. He was silent for a moment. The friends were stupefied and did not know whether it was day or night, or whether they were THERE or not.

218. The old man started with, "If you buy a Hebrew servant, six years he shall serve: and in the seventh..." (Shemot 21:2). This verse proves all that we have said. Come and see, every male is in the image of the male world, WHICH IS ZEIR ANPIN, and every female is in the image of the female world, WHICH IS MALCHUT. When one is the servant of the Holy One, blessed be He, he cleaves to the six primordial years, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. But if he tears himself away from WORSHIPPING Him, the Holy One, blessed be He, tears him from the six years of the male world, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, and he is given to the man of six extremities, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, whom he serves for six years, torn away from the supernal six years OF ZEIR ANPIN.

219. After that, he descends from there and is given to the female world. He who did not want to dwell in the male, goes down to dwell in the female, WHICH IS MALCHUT. The Nukva comes, which is the seventh SFIRAH, and takes him. OF HER IT IS SAID, "AND IN THE SEVENTH HE SHALL GO OUT FREE" (IBID.). From now on he is of the female world.

220. If he did not want to be maintained by her or her redemption, SAYING, "I LOVE MY MASTER...I WILL NOT GO OUT FREE" (IBID. 5), he goes down to cleave below, attaching himself to the Other Side. From now on he is torn from the world of the male and the world of the female, because he has joined the servants of the Other Side.

221. Now that it is so, AND HE IS ATTACHED TO THE OTHER SIDE, he needs a blemish, to be branded with a mark of blemish, NAMELY, "AND HIS MASTER SHALL BORE HIS EAR THROUGH WITH AN AWL" (IBID. 6), since every blemish pertains to the Other Side. THEN, "HE SHALL SERVE HIM FOREVER (LIT. 'TO THE WORLD')" (IBID.), THAT IS, UNTIL JUBILEE CALLED WORLD. From the Jubilee on, he incarnates again and goes back into the world as before, cleaving no further than the female world. If he attains merit, he begets offspring in the world of the female, WHICH IS MALCHUT, which are all described in the verse, "the virgins, her companions that follow her, shall be brought to you" (Tehilim 45:15). He is worthy, when he perfects himself to attain that.

217. כָּל דָּא מֵאֵן גְּרִים, הֵהוּא דְלָא בְעֵי לְאַמְשָׁא בְּעֵלְמָא, וְלֹא בְעֵי לְקַיְימָא בְּרִית קְדִישָׁא, עַל דָּא גְרִים כָּל מַה דְּגְרִים, וְכָל הַנִּי גִלְגּוּלִין דְּקָא אַמִּינָא עָלָה עַד הֵכָא. עַד כַּאן סָבֵא. שְׁתִּיק רִגְעָא חֲדָא, וְחֲבַרְיָא הוּוּ תוּוְהִין, וְלֹא הוּוּ יַדְעִין, אִי הוּוּ יִמְמָא, אִי הוּוּ לִילִיא, אִי קַיְימֵי תַמָּן, אִי לֹא קַיְימֵי.

218. פֶּתַח הֵהוּא סָבֵא וְאָמַר, בִּי תִקְנָה עֶבֶד עֲבָרֵי שֵׁשׁ שָׁנִים יַעֲבֹד וּבְשִׁבְעִית וְגו'. קָרָא דָּא אוֹכַח, עַל כָּל מַה דְּאִתְמַר. ת"ח, כָּל דְּכוּרָא, קָאִים בְּדִיוֹקְנָא, בְּעֵלְמָא דְּדְכוּרָא. וְכָל נֹקְבָא קָאִים בְּדִיוֹקְנָא, בְּעֵלְמָא דְּנוֹקְבָא. בְּעוֹר דְּאִיהוּ עֲבָדָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַדְבֵּק בֵּיהּ, בְּאִינוּן שֵׁשׁ שָׁנִים קְדַמוּנִיּוֹת, וְאִי אַעֲקֹר גְּרַמִּיָּה מִפּוֹלְחָנִיָּה, יַעֲקֹר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא מְאִינוּן שֵׁשׁ שָׁנִים, דְּעֵלְמָא דְּדְכוּרָא, וְאִתְמַסֵּר לַב"ג, דְּאִיהוּ מְשִׁית סְטָרִין, יַפְלַח לִיהּ שִׁית שָׁנִין, וְיִתְעַקֵּר מְשִׁית שָׁנִין דְּלַעִילָא.

219. לְבַתֵּר נְחִית מִתַּמָּן, וְאִתְמַסֵּר בְּעֵלְמָא דְּנוֹקְבָא. הוּא לֹא בְעָא לְקַיְימָא בְּדְכוּרָא, נְחִית וְקַיְימָא בְּנוֹקְבָא. אֲתַתּוּ נֹקְבָא, דְּאִיהוּ שְׁבִיעִית, וְנִטְלָא לִיהּ, הָא מְכָאן וְלַהֲלָאָה, מִעֵלְמָא דְּנוֹקְבָא אִיהוּ.

220. לֹא בְעָא לְקַיְימָא בָּהּ, וּבְמִירוֹקָא דִּילָהּ, נְחִית לְתַתָּא, וְאִתְדְבֵּק לְתַתָּא, וְאִתְאַחֵד בְּסְטָרָא אַחְרָא. מְכָאן וְלַהֲלָאָה, אִתְעַקֵּר מִעֵלְמָא דְּדְכוּרָא, וּמִעֵלְמָא דְּנוֹקְבָא. הָא אִתְאַחֵד, בְּאִינוּן עֲבָדִים דְּאִינוּן מְסָטְרָא אַחְרָא.

221. הִשְׁתָּא בִּינוּן דְּהִכֵּי הוּא, אִיצְטְרִיךְ פָּגַם, וְלִמְעַבְדֵּי בֵּיהּ רְשִׁימוֹ דְּפָגַם, דְּהָא כָּל פָּגַם דְּסְטָרָא אַחְרָא אִיהוּ, וּמִיּוּבֵל וְלַהֲלָאָה אִתְהַדָּר לְגִלְגּוּלָא, וְתַב לְעֵלְמָא כְּמִלְקַדְמִין. וְאִתְדְבֵּק בְּהוּא עֵלְמָא דְּנוֹקְבָא, וְלֹא יַתִּיר. זָכָה עֲבִיד תּוֹלְדִין בְּעֵלְמָא דְּנוֹקְבָא, וְכִלְהוּ רְזָא דְּכַתִּיב בְּתוֹלוֹת אַחְרֵיהּ רַעוּתֵיהּ מוּבְאוֹת לָךְ. וְחִפָּאָה אִיהוּ כִּד אִתְתַּקֵּן וְזָכִי לָכֵךְ.



222. If he has no merit, even when he incarnates at the Jubilee he is as if he never was, for HE INCARNATED again, yet did not perfect his life by marrying in the world and siring offspring. It is then written, "If he came in by himself, he shall go out by himself" (Shemot 21:3). If he entered the world alone, without children, and did not care to strive after that but left the world alone without children, he moves like a stone in a sling up to that place in the strong rock BEHIND THE GARDEN OF EDEN. There he enters, but the lone spirit blows at once that left his wife AND CAME THERE. THIS IS THE SPIRIT THAT REMAINED IN THE WIFE BY HER FIRST HUSBAND, which goes solitary like a snake that does not keep company on the road. FOR IT IS SEPARATED FROM THE TWO SPIRITS IN THE WOMAN AND GOES ALONE. It blows on him, ON THE SPIRIT OF THE CHILDLESS DEAD MAN THAT JUST CAME THERE, THAT IS, PUSHES IT AWAY FROM THERE, SO IT WILL INCARNATE AND PERFECT ITSELF.

223. Whereupon he leaves that place of the strong rock, alone WITHOUT A WIFE, and roams in the world until he finds a redeemer TO BRING HIM BACK TO THIS WORLD for his improvement. That is, "If he came in by himself, he shall go out by himself" WITHOUT A WIFE, he who did not wish to marry and have children. SINCE HE HAS NO SPOUSE HE HAS TO MARRY A DIVORCED WOMAN.

224. But, "if he is married" (Ibid.); he who did marry and tried with her but could not BEGET CHILDREN, such a man is not driven away like the other, nor comes out alone. But, "if he is married," the Holy One, blessed be He, does not withhold reward from anyone. Even though he did not have children, it is written, "then his wife shall go out with him" (Ibid.). The two incarnate, and are able to unite again. He does not marry a divorced woman, LIKE THE OTHER WHO HAS NO SPOUSE, but marries the same woman with whom he tried before yet they had no children. Now they shall attain it together, if they act well. Hence it is written, "then his wife shall go out with him."

225. "If his master has given him a wife" (Ibid. 4): the verse returns to another subject, to him who went out alone, without any wife. The place called seventh, NAMELY MALCHUT, shall redeem him, and that seventh is considered his master; it is the master of the whole earth. If his master has compassion for him and brings him back to the world solitary as he was and gives him a woman, for whom the altar sheds tears, NAMELY A DIVORCED WOMAN, they marry and she bears him boys or girls, "the wife and her children shall be her master's" (Ibid.), OF HOLY MALCHUT, as we learned.

222. ואי לא זכה אפילו בגלגולא דיובלא, הא איהו בלא הוה אתהדר, ולא אשלימו יומיו, לאתנסבא בעלמא, ולמעבד תולדין. מה כתיב, אם בגפו ובא בגפו יצא. אי יחידאי יעול בהווא עלמא בלא תולדין, ולא בעא לאשתדלא בהאי, ונפק מהאי עלמא יחידאי, בלא זרעא, אזיל כאבנא בקוספיתא, עד ההוא אתר דטנרא תקיפא, ועאל תמן ומיד נשב רוחא דהווא יחידאי, דקא אשתביק מנוקביה, ואזיל יחידאי, בחווא דלא אתחבר באחרא באורחא, ונשיב ביה.

223. ומיד נפק מגו ההוא אתר דטנרא תקיפא, הוא בלחודו, ואזיל ומשטטא בעלמא, עד דקא אשבח פרוקא לאתבא. והיינו אם בגפו ובא בגפו יצא, האי דלא בעא לאתנסבא, למהוי ליה תולדין.

224. אבל אם בעל אשה הוא, דקא אתנסב, ואשתדל באתתיה, ולא יכיל, ההוא לא אתתרך בהווא אחרא, לא ייעול יחידאי, ולא נפיק יחידאי, אלא אם בעל אשה הוא, קודשא ברין הוא לא מקפח אגר כל ברין, אע"ג דלא זכו בבני, מה כתיב ויצאה אשתו עמו. ותרווייהו אתיין בגלגולא, וזכיין לאתחברא בחדא במלקדמין. והאי לא נסיב אתתא דתרוכין, אלא ההיא דאשתדל בה בקדמיתא, ולא זכו, השתא זכו בחדא, אי יתקנון עובדין, וע"ד ויצאה אשתו עמו.

225. אם אדוניו יתן לו אשה וגו'. אהדר קרא למלין אחרנין, להווא דנפיק יחידאי בלא נוקבא כלל, ויפרוק ליה ההוא דוכתא דאקרי שביעית. והווא שביעית אקרי אדוניו, אדון כל הארץ איהו. אם דא אדוניו חס עליה, ואתיב ליה להאי עלמא יחידאי כמה דהוה, ויהיב ליה אתתא ההיא דמזבח אחיתת עלוי דמעין, ואתחברא בחדא. וילדה לו בנים או בנות האשה וילדיה תהיה לאדניה כמה דאתמר.

226. For if he repented and corrected the place he blemished during his life, he is accepted before the holy King, who receives him and then sets him aright. He is considered a penitent, since he inherited a dwelling in that place of the flowing river, NAMELY MALCHUT. FOR THE RIVER THAT COMES OUT AND FLOWS IS YESOD, ITS BED IS MALCHUT. He improves his former state. Once he is corrected and has repented, he achieves perfection, for there is nothing in the world, no key in the world that the penitent cannot break.

227. HE ASKS, what is the meaning of, "he shall go out by himself (Heb. gapo)"? HE ANSWERS, we have already studied it, yet it contains another hidden meaning. "He shall go out by himself (Heb. gapo)" is the same as in, "the highest (Heb. gapei) places of the city" (Mishlei 9:3). As in the latter, GAPEI IS AN EXPRESSION OF exaltation and praise, here too GAPO HAS THE MEANING OF exaltation and praise. In the place to which the penitent rise, even the most accomplished righteous cannot dwell. Therefore, once he repented, the Holy One, blessed be He, accepts him.

228. We have learned that nothing in the world withstands repentance, and the Holy One, blessed be He, surely accepts everyone. If one repents, the way of life is prepared for him. Even though he made any blemish, everything is mended and becomes corrected. For even having uttered an oath, the Holy One, blessed be He, accepts him, as written, "As I live, says Hashem, though Konyahu..." (Yirmeyah 22:24), and "Write this man childless" (Ibid. 30). But after he repented, it is written, "And the sons of Yechonyah: Assir..." (I Divrei Hayamim 3:17). From here we conclude that repentance breaks many sentences and verdicts and many iron chains, and that nothing withstands repentance.

229. In relation to that it is written, "And they shall go forth, and look upon the carcasses of the men that rebel against Me" (Yeshayah 66:24). It does not say, 'that rebelled against Me', but "rebel against Me," NAMELY THOSE who did not want to repent and regret what they have done. But if they regretted AND REPENTED, the Holy One, blessed be He, accepts them.

226. דְּהָא אִי תָב, וְאַתְקִין הֵוּא אַתְר דְּפָגִים בְּחַיִּוּי, אַתְקַבֵּל קַמִּי מַלְכָא קַדִּישָׁא, נְטִיל לִיָּה, וְאַתְקִין לִיָּה עַל תְּקוּנָוִי לְבַתֵּר. וְדָא אַקְרִי בְּעַל תְּשׁוּבָה, דְּהָא יָרִית מוֹתְבִיָּה, דְּהָוּא אַתְר, דְּהָוּא נְהַר דְּנִגְיָד וְנַפְיָק, וְאַתְקִין גְּרַמִּיָּה מִמָּה דְּהוּוּ בְּקַדְמִיתָא. בִּיּוֹן דְּאַתְתְּקִין וְתָב בְּתִיּוּבָתָא, הָא סְלִיק עַל תְּקוּנָיָה. דְּלִית מְלָה בְּעַלְמָא, וְלִית מַפְתָּחָא בְּעַלְמָא, דְּלָא תְּבַר הֵוּא דְּתָב בְּתִיּוּבָתָא.

227. מַאי יֵצֵא בְּגַפּוֹ. הָא אַתְמַר, אֲבָל תּוּ רְזָא אִית בִּיָּה, יֵצֵא בְּגַפּוֹ, כְּמָה דְּאֵת אֲמַר, עַל גַּפִּי מְרוּמֵי קֶרֶת, מַה לְהֵתָם עַלְוִיָּא וְסְלִיקוּ, אוּף הַכָּא עַלְוִיָּא וְסְלִיקוּ, אַתְר דְּמְרִיָּהוֹן דְּתִיּוּבָתָא סְלִיקוּ, אֲפִילוּ צְדִיקִים גְּמוּרִים לֹא יִכְלִין לְמִיקָם תַּמָּן. וּבג"כ בִּיּוֹן דְּתָב בְּתִיּוּבָתָא, קוּדְשָׁא בְּרִיךְ הוּא מְקַבֵּל לִיָּה וְדָאִי מְיָד.

228. תְּנִינָן, לִית מְלָה בְּעַלְמָא דְּקִיּוּמָא קַמִּי תְּשׁוּבָה, וְלְכֹלָא קוּדְשָׁא בְּרִיךְ הוּא מְקַבֵּל וְדָאִי. וְאִי תָב בְּתִיּוּבָתָא הָא אֲזַדְמָן לְקַבְּלִיָּה אֲרַח חַיִּים, וְאֵף ע"ג דְּפָגִים מַה דְּפָגִים, כֹּלָא אַתְתְּקִין, וְכֹלָא אַתְהֵדֵר עַל תְּקוּנָיָה, דְּהָא אֲפִילוּ כְּמָה דְּאִית בִּיָּה אוּמָאָה, קוּדְשָׁא בְּרִיךְ הוּא מְקַבֵּל, דְּכֹתִיב חֵי אֲנִי נָאִם יִי' כִּי אִם יִהְיֶה כְּנִיָּהוּ וְגו' וְכֹתִיב כְּתָבוּ אֶת הָאִישׁ הַזֶּה עֲרִירִי וְגו'. וּבַתֵּר דְּתָב בְּתִיּוּבָתָא כְּתִיב, וּבְנֵי יִכְנִיָּה אֲסִיר בְּנֵו וְגו', מְכָאן דְּתְּשׁוּבָה מְתַבֵּר כְּמָה גְּזֵרִין וְדִינִין, וְכְמָה שְׁלֹשְׁלָאִין דְּפִרְזָלָא, וְלִית מָאן דְּקִיּוּמָא קַמִּי דְּתִיּוּבָתָא.

229. וְעַל דָּא כְּתִיב, וַיֵּצְאוּ וַרְאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בֵּי. אֲשֶׁר פָּשְׁעוּ בֵּי, לֹא כְּתִיב, אֲלָא הַפּוֹשְׁעִים בֵּי, דְּלָא בְּעָאן לְאַתְבָּא, וְלְאַתְנַחְמָא עַל מַה דְּעִבְדוּ. אֲבָל בִּיּוֹן דְּאַתְנַחְמוּ, הָא מְקַבֵּל לוֹן קוּדְשָׁא בְּרִיךְ הוּא.

230. Therefore such a man, even though he rebelled against Him, and blemished where he must not have blemished, but repented before Him, He accepts him and has pity on him. For the Holy One, blessed be He, is full of compassion, and is filled with compassion for all His works, as written, "and His tender mercies are over all His works" (Tehilim 145:9). His mercy reaches even beasts and fowls. So if His mercy reaches them, all the more so people who recognize and know how to praise their Master, when His mercy reaches them and dwells on them. Regarding this David said, "Great are Your compassions, Hashem: give me life as is Your wont" (Tehilim 119:156).

231. And if His mercy reaches the wicked, the righteous all the more. But who needs healing? Those who suffer pains. Who suffer pain? The wicked, who need healing and mercy, for the Holy One, blessed be He, takes pity on them so they will not be forsaken by Him, and He does not go away from them so they will return IN REPENTANCE before Him. When the Holy One, blessed be He, beckons, He does so with the right, and when He repels, He does so with the left. When He repels, the right beckons; He repels with one side and beckons with the other. The Holy One, blessed be He does not withdraw His mercy from them.

232. Come and see, "but he went perversely in the way of his heart," followed by, "I have seen his ways, and will heal him: I will lead him also, and bestow comforts on him and on his mourners" (Yeshayah 457:17-18). HE EXPLAINS, "but he went perversely" MEANS though the wicked do what they do willfully and follow the way of their heart, and others admonish them but they care not to listen to them, NEVERTHELESS, when they repent and take the good path of repentance, remedy awaits them.

233. We should observe now whether the verse refers to the living or the dead, for the beginning of the verse is not as its ending, nor the ending the beginning. The first part of the verse points at the living, SAYING, "BUT HE WENT PERVERSELY...", yet the latter part points to the dead, SAYING, "AND BESTOW COMFORTS ON HIM AND ON HIS MOURNERS." HE ANSWERS, the verse speaks of living man, and it is thus: "he went perversely in the way of his heart," because the Evil Inclination within him is strong and gains power. Hence "he went perversely," and does not care to repent.

230. בגין כך, בר נש דא, אף על גב דפשע ביה, ופגים באתרא דלא אצטריך, ותב לקמיה, מקבל ליה, וחס עליה, דהא קודשא בריך הוא מלא רחמין איהו, ואתמלי רחמים על כל עובדיו, כד"א ורחמיו על כל מעשיו. אמילו על בעירי ועופוי מאטון רחמיו. אי עליהו מאטון רחמיו, כל שכן על בני נשא, דידעין ואשתמודעין לשבחא למאריהון, דרחמיו מאטון עליהו, ושראן עליהו. וע"ד אמר דוד, רחמיך רבים יי' במשפטיך חייני.

231. אי על חייבין מאטון רחמיו, כ"ש על זכאין. אלא מאן בעי אסוותא, אינון מארי באבין, ומאן אינון מארי באבין. אליון אינון חייבין, אינון בעאן אסוותא ורחמי, דקודשא בריך הוא רחמי עליהו, דלא יהון שביקין מניה, ואיהי דלא אסתלק מניהו, ויתובון לקבליה. כד מקרב קודשא בריך הוא, בימינא בקרב. וכד דחי, בשמאלא דחי. ובשעתא דדחי, ימינא מקרב. מסטרא דא דחי, ומסטרא דא מקרב, וקודשא בריך הוא לא שביק רחמיו מניהו.

232. ת"ח, מה כתיב וילך שוכב בדרך לבו. וכתיב בתריה, דרכיו ראיתי וארפאהו ואנחהו ואשלם נחומים לו ולאבליו. וילך שוכב, אע"ג דחייבין עבדין, כל מה דעבדין בזרון דאזלין בארחא דלביהו, ואחרנין עבדין בהו התראה, ולא בעאן לצייתא לון. בשעתא דתבין בתיובתא, ונטלין ארחא טבא דתיובתא, הא אסוותא זמינא לקבליהו.

233. השתא אית לאסתכלא, אי על חיוא אמר קרא, או על מתיוא אמר קרא. דהא רישא דקרא, לאו איהו סיפא. וסיפא, לאו איהו רישא. רישא דקרא, אחזי על חיוא. וסופיה אחזי על מתיוא. אלא, קרא אמר, בעוד דבר נש איהו בחיוו, והכי הוא, וילך שוכב בדרך לבו, בגין דיצר הרע דביה, תקיף ואתתקף ביה, וע"ד אזל שוכב, ולא בעי לאתבא בתיובתא.

234. The Holy One, blessed be He, sees his ways, that he walks in evil to no use. He says, I need to hold his hand, as written, "I have seen his ways" walking in the darkness; I wish to give him healing, as written, "and will heal him." The Holy One, blessed be He, brings into his heart the path of repentance and healing for his soul. "I will lead him also" - what does this mean? It resembles the words, "go, lead the people" (Shemot 32:34), and the Holy One, blessed be He, leads him in the true path as one holding someone's hand, leading him out of darkness.

235. "And bestow comforts on him and on his mourners": HE ASKS, it seems as if he is dead, NOT AS IN THE FIRST PART OF THE VERSE. HE ANSWERS, assuredly he is dead; even though he is alive, since he is wicked, he is considered dead. What is the meaning of, "and bestow comforts on him and on his mourners"? HE SAYS, the Holy One, blessed be He, acts kindly with people. Ever since one's thirteenth birthday, He gives two guardian angels to be with him, and they guard him, one to his right and one to his left.

236. When man walks the right path they rejoice in him and uphold him with joy, announcing before him saying, Give honor to the image of the King. But when he treads the crooked path, they mourn for him and leave him. When the Holy One, blessed be He, holds him and leads him in the right way, it is written, "and bestow comforts on him and on his mourners." First I will "bestow comforts on him," for he regrets all that he did formerly and what he has done now and repents. Then, "on his mourners," who are the angels that mourned him when they departed from him. Now that they have returned there are consolations (Heb. nichumim) in every aspect, HE BOTH REGRETS (HEB. MITNACHEM) HIS DEEDS AND TAKES COMFORT (HEB. MITNACHEM) FOR HIS TROUBLES AND MOURNING.

237. Now he is surely alive, he is living in every respect, holding to the Tree of Life. Since he is attached to the Tree of Life, he is called a penitent, for the Congregation of Yisrael, WHICH IS MALCHUT, is also called penitence. FOR REPENTANCE (HEB. TESHUVAH) IS COMPOSED OF THE SEGMENTS, LET VAV RETURN (HEB. TASHUV) TO HEI. THE VAV IS THE TREE OF LIFE, ZEIR ANPIN, AND HEI IS MALCHUT. HENCE MALCHUT IS CALLED REPENTANCE. And he is called a repentant, and the ancient sages called him man of repentance literally, NAMELY, THE HUSBAND OF MALCHUT CALLED REPENTANCE, WHICH MEANS HE BESTOWS PLENTY ON HER. Therefore, even the wholly righteous cannot dwell where the penitents do.

The old merchant talks about David's situation when he took Bath-Sheva to wife and when he slew her husband, Uriah, with the sword of the children of Amon. He says that David did no sin when he took Bath-Sheva, but that he should have killed Uriah when he rebelled against the kingdom rather than using the Amonites to kill him. Some sins are against other men, and some are just against God.

234. קודשא בריך הוא חמי ארחוי, דקא אזלין  
בביש, בלא תועלתא, אמר קודשא בריך הוא, אנא  
אצטריכנא לאתקמא בידיה, הה"ד דרכיו ראיתי,  
דקא אזלין בחשוכא, אנא בעי למיהב ליה אסוותא  
הה"ד וארפאהו, קודשא בריך הוא איהו אעיל  
בלביה ארחה דתשובתא ואסוותא לנשמתיה.  
ואנחהו, מאי ואנחהו. כד"א לך נחה את העם.  
אנהיג ליה קודשא בריך הוא בארץ מישר, כמאן  
דאתקיף בידי דאחרא, ואפקיה מגו חשוכא.

235. ואשלם נחומים לו ולאבליו, הא אתחזי  
דמיתא איהו, אין ודאי מיתא איהו, וקנימא בחיין  
דהואיל ואיהו רשע, מיתא אקרי. מהו ואשלם  
נחומים לו ולאבליו. אלא קודשא בריך הוא עביר  
טיבו עם בני נשא, דכיון דעאל מי"ג שנין ולהלאה,  
פקיד עמיה תרין מלאכין נטורין דנטרי ליה, חד  
מימיניה, וחד משמאליה.

236. כד אזיל בר נש בארץ מישר, אינון חדאן ביה,  
ואתקיפו עמיה בחדרה, מכרון קמיה ואמרין, הבו  
יקר לדיוקנא דמלכא. וכד אזיל בארץ עקימו, אינון  
מתאבלן עליה, ומתעברן מניה. כיון דאתקיף ביה  
קודשא בריך הוא, ואנהיג ליה בארץ מישר, כדיון  
כתיב, ואשלם נחומים לו ולאבליו. ואשלם נחומים  
לו בקדמיתא, דאיהו אתנחם על מה דעבד  
בקדמיתא, ועל מה דעבד השתא, ותב בתשובתא.  
ובתר כן ולאבליו, אינון מלאכין דהוו מתאבלן  
עליה כד אתעברו מניה, והשתא דאתהדרו בהדיה,  
הא ודאי נחומים לכל סטריין.

237. והשתא איהו חי ודאי. חי בכל סטריין, אחיד  
באילנא דחי, וכיון דאחיד באילנא דחי, כדיון  
אקרי בעל תשובה, דהא בנסת ישראל, תשובה אוף  
הכי אקרי. ואיהו בעל תשובה אקרי. וקדמאי אמרו,  
בעל תשובה ממש. וע"ד, אפילו צדיקים גמורים  
אינם יכולים לעמוד, במקום שבעלי תשובה  
עומדים.

238. King David said, "Against You, You alone, have I sinned and done that which is evil in Your sight" (Tehilim 51:6). What is the meaning of, "You alone"? HE ANSWERS, there are sins man commits against the Holy One, blessed be He, and against people, sins against people but not the Holy One, blessed be He, and sins against the Holy One, blessed be He, but not against people. King David sinned against the Holy One, blessed be He, alone, but not against people. HENCE HE SAID, "AGAINST YOU, YOU ALONE, HAVE I SINNED."

239. HE ASKS, yet if you argue that he did commit that sin by Bathsheba, we learned that whoever commits a sexual transgression with a man's wife, renders her forbidden to her husband, and THUS sins against his neighbor and against the Holy One, blessed be He. HE ANSWERS, this is not so. The sin you mentioned was permitted and David took that which was his, for she had a letter of divorce from her husband before he went to war. It was then the custom that men in Yisrael, who went to war, gave their wives a letter of divorce applicable after a certain time. Uriah did the same with Bathsheba. After the time had elapsed she was permitted to any man, and David married her. Whatever he did was permitted.

240. For had not it been so, but prohibited, the Holy One, blessed be He, would not have let her stay with him. Thus it is written as testimony, "And David comforted Bathsheba his wife" (II Shmuel 12:24). This is the testimony that she was his wife. Assuredly she was his wife and soulmate, ready for him from the day the world was created. This testifies that David did not commit sin by Bathsheba, as we said.

241. What was the sin he committed against the Holy One, blessed be He, and not against another? It is that he slew Uriah with the sword of the children of Amon, instead of killing him when he said to him, "and my lord Joab" (II Shmuel 11:11), seeing that he himself was his master. This the verse proves in the words, "These are the names of David's warriors" (II Shmuel 23:8), and not 'Joab's warriors'. THUS HE IS A REBEL AGAINST THE KINGDOM, WHICH IS PUNISHABLE BY DEATH. Yet he did not slay him at that time, but rather by the sword of Amon.

242. The text says that there was no fault found in him, "save only in the matter of Uriah the Hittite" (I Melachim 15:5). "Save only" indicates exclusion, that HE SINNED in the matter of Uriah, and not SINNED by Uriah HIMSELF. The Holy One, blessed be He, said, "and have slain him with the sword of the children of Amon" (I Shmuel 12:9). On each of the swords of the children of Amon, a crooked serpent was engraved, an image of a dragon, which is their idol. The Holy One, blessed be He, said, you have empowered that abomination. For when the children of Amon killed Uriah together with many of the children of Yisrael, the sword of the children of Amon grew strong at that time, and much strength was added to that idol and abomination.

238. דוד מלכא אמר, לך לבדך חטאתי והרע בעיניך עשיתי וגו', לך לבדך, מאי לך לבדך. אלא, בגין דאית חובין, דחטי ב"נ לקודשא בריך הוא ולבני נשא. ואית חובין דחטא לבני נשא, ולא לקודשא בריך הוא. ואית חובין דחטי לקודשא בריך הוא בלחודוי ולא לבני נשא. דוד מלכא, חב לקודשא בריך הוא בלחודוי, ולא לבני נשא.

239. ואי תימא הא חב ההוא חובה דבת שבע, ותנינן, מאן דאתי על ערוה אסרה על בעלה, וחב לחבריה, וחב לקודשא בריך הוא. לאו הכי הוא דההוא דאת אמר. בהיתרא הוה, ודוד דיליה נקט, וגט הוה לה מפעלה, עד לא יהך לקרבא, דהכי הוה מנהגא דכל ישראל, דיהבין גט זמן לאתתיה, כל דנפיק חילא. וכן עבד אוריה לבת שבע. ולבתר דעבר זמן והות פטורא לכלא, נטל לה הוד. ובהיתרא עבד כל מה דעבד.

240. דאלמלא לאו הכי, ובאסורא הוה, לא שבקה קודשא בריך הוא לגביה. והיינו דכתיב לטהרות, וינחם דוד את בת שבע אשתו. סהדותא דאשתו היא, ודאי אשתו, ובת זוגו הות, דאודמנת לגביה, מיומא דאתברי עלמא. הא סהדותא דלא חב הוד חובה דבת שבע בדקאמרן.

241. ומה היא חובה דחב, לקודשא בריך הוא בלחודוי, ולא לאחרא. דקטל לאוריה בחרב בני עמון, ולא קטליה איהו בשעתא דאמר ליה ואדני יואב, דהא דוד הוה רבון עליה, וקרא אוכח, דכתיב ואלה שמות הגבורים אשר לדוד, ולא אשר ליואב, ולא קטליה ההיא שעתא, וקטליה בחרב בני עמון.

242. וקרא אמר, ולא נמצא אתו דבר, רק בדבר אוריה החתי. רק למעוטי קא אתי, בדבר אוריה, ולא באוריה. וקודשא בריך הוא אמר, ואותו הרגת בחרב בני עמון, וכל חרב בני עמון, הוה חקיק ביה חויא עקים, דיוקנא דדרקון, ואיהו ע"ז דלהון. אמר קודשא בריך הוא, יחבת חילא לההוא. שקוץ. בגין דבשעתא דקטלו בני עמון לאוריה, וסגי אין מבני ישראל עמיה, ואתגבר בהיא שעתא חרב בני עמון, כמה תקפא אתתקף ההיא ע"ז שקוץ.

243. You may say that Uriah was no righteous man, since it is written of him that he is Uriah the Hittite. But it is not so, he was righteous, only he was Hittite after his place, just like, "Yiftach the Gil'adite" (Shoftim 11:1), was so named after his place. THE SAME APPLIES TO URIAH THE HITTITE.

244. Hence it is written, "in the matter of Uriah the Hittite," AND NOT AGAINST URIAH HIMSELF, FOR HE WAS ALREADY LIABLE TO DEATH PENALTY FOR REBELLING AGAINST THE KINGDOM, AS MENTIONED. THIS IS BECAUSE HE CAUSED the abomination of the children of Amon to prevail against the camp of Elohim of David's army, who had the very shape of above, OF THE HOSTS OF SUPERNAL MALCHUT. When David caused a defect in his camp, he caused a defect above in another camp. David therefore said, "Against You, You alone, have I sinned"; against "You alone" and none other was the sin he committed. Hence THE VERSE SAYS, "in the matter of Uriah the Hittite," and hence, "with the sword of the children of Amon," WHICH MEANS THAT THE SIN WAS NOT AGAINST URIAH HIMSELF BUT IN THE MATTER OF URIAH, BY GIVING POWER TO THE SWORD OF THE CHILDREN OF AMON.

245. It is written, "For the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9), which are female, AS 'RUN' HAS A FEMININE SUFFIX. And it is written, "the eyes of Hashem, they rove to and fro through the whole earth" (Zecharyah 4:10), which are male, AS 'ROVE' IS MASCULINE. So they are distinct, SOME OF THEM ARE CONSIDERED MALE AND SOME FEMALE. David said, "and done that which is evil in Your sight (eyes)" (Tehilim 51:6). HE ASKS, it says, "in Your eyes," while it should have been 'before Your eyes'. HE ANSWERS, yet THE REASON FOR SAYING "in Your eyes" IS THAT David said, the place against which I have sinned was in Your eyes, because I knew your eyes were ready and set before me, yet I was not mindful of them. Thus the sin I committed was against Your eyes.

246. "So that You are justified in Your sentence, and clear in Your judgment" (Ibid.), and he will have no excuse to say before You, "EXAMINE ME, HASHEM, AND PROVE ME" (TEHILIM 26:2). Come and see, every artist speaks of his craft. David was the King's jester, and even though he was grieved, when he was before the King, he employed his jests as before, to amuse the King.

247. He said, Master of the universe, I said, "Examine me, Hashem, and prove me," and you said I cannot withstand the test. Here I have sinned "so that You are justified in Your sentence," and your words prove right. For had I not sinned, my word would be true and Yours vain. Now that I have sinned, I did it so that Your sentence will be true. I have allowed place to justify Your sentence, which I did, "so that You are justified in Your sentence, and clear in Your judgment." For David reverted to his craft, and said in his grief words of jest to the King.

243. וְאִי תִימָא, אֹרֵיָהּ לֹא הָיָה זָכָאִי, בֵּינָן דְּכָתִיב עָלֶיהָ אֹרֵיָהּ הַחֲתָנִי. לֹא הָכִי, זָכָאִהּ הָיָה, אֶלָּא דְשָׂמָא דְאִתְרִיָּהּ הָיָה חֲתָנִי. כַּד"א וַיִּפְתַּח הַגִּלְעָדִי, עַל שׁוֹם אִתְרִיָּהּ אֶתְקָרִי הָכִי.

244. וְעַל דָּא בְּדַבְרֵי אֹרֵיָהּ הַחֲתָנִי, דְּשָׁקוּץ בְּנֵי עַמּוֹן אֲתַגְבֵּר עַל מַחְנֵה אֱלֹהִים, דְּמִשְׁרִיתָא דְדוֹד, דְּיוֹקְנָא מִמֶּשׁ דְּלַעִילָא הוּוּ. וּבַהֲהוּא שְׁעִתָּא דְפָגִים דְדוֹד מִשְׁרִיתָא דָּא, פָּגִים לַעִילָא מִשְׁרִיתָא אַחְרָא. וְעַל דָּא אָמַר דוֹד, לֶךְ לְבַדְךָ חֲטָאתִי. לְבַדְךָ, וְלֹא לְאַחְרָא. דָּא הָיָה הַהוּא חוֹבָה דְחָב לְגַבִּיָּהּ. וְדָא הוּא בְּדַבְרֵי אֹרֵיָהּ. וְדָא הוּא בְּחָרְבַּ בְּנֵי עַמּוֹן.

245. כָּתִיב, כִּי יִי' עֵינָיו מְשׁוֹטְטוֹת בְּכָל הָאָרֶץ, אֵלֶיךָ נֹקְבִין. וְכָתִיב עֵינָיו יִי' הֵמָּה מְשׁוֹטְטִים, אֵלֶיךָ דְכוֹרִין, וְהָאִ יִדְעֵן אִינוֹן. דוֹד אָמַר וְהִרְעַ בְּעֵינֶיךָ עֲשִׂיתִי. בְּעֵינֶיךָ, לִפְנֵי עֵינֶיךָ מִבְּעֵי לֵיָּהּ. אֶלָּא מֵאִי בְּעֵינֶיךָ, אָמַר דוֹד, בַּהֲהוּא אֶתְרֵי דְחַבְנָא, בְּעֵינֶיךָ הָיָה. דְּהוּוֹנָא יִדְעַ, דְּהָא עֵינֶיךָ הוּוּ זְמִינִין, וְקִיּוּמִין קָמָאִי, וְלֹא חֲשַׁבְנָא לֹון, הָרִי חוֹבָא דְחַבְנָא, וְעַבְדְּנָא, בְּאֵן אֶתְרֵי הָיָה, בְּעֵינֶיךָ.

246. לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ תּוֹכָהּ בְּשִׁפְטֶיךָ, וְלֹא יִהְיֶה לִי פְתָחוֹן פִּה לְמִימְרֵי קִמְרֶיךָ. ת"ח, כָּל אֹמְנָא, כַּד מְלִיל, בְּאוּמְנִתִּיהָ מְלִיל. דוֹד בְּרִיחָא דְמַלְכָּא הָיָה, וְאֵע"ג דְּהָיָה בְּצַעְרָא, בֵּינָן דְּהָיָה קָמִי מַלְכָּא, תָּב לְבַדִּיחוֹתִיָּהּ, כְּמָה דְּהָיָה, בְּגִין לְבַדִּיחָא לְמַלְכָּא.

247. אָמַר, מֵאִרֵי דְעַלְמָא, אֲנָא אֲמִינָא, בְּחַנְנֵי יִי' וְנִסְנִי, וְאֵת אֲמַרְתָּ דְלֹא אִיכּוֹל לְקִיּוּמָא בְּנִסְיוֹנֶיךָ. הָא חַבְנָא, לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ, וְיִהְיֶה מִיֶּלֶךְ קְשׁוּט, דְּאֶלְמָלָא לֹא חַבְנָא, יִהְיֶה מְלָא דִילֵי קְשׁוּט, וְיִהְיֶה מִיֶּלֶךְ בְּרִיקְנִיָּא, הַשְׁתָּא דְחַבְנָא, בְּגִין דְּלֵהוּי מִיֶּלֶךְ קְשׁוּט, יְהִיבְנָא אֶתְרֵי לְצַדִּיקָא מִיֶּלֶךְ, בְּגִין כֶּךָ עַבְדִּינָא, לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ תּוֹכָהּ בְּשִׁפְטֶיךָ. אֵהְדֵר דוֹד לְאוּמְנִתִּיהָ, וְאָמַר גּוֹ צַעְרִיָּהּ מְלִין דְּבַדִּיחוֹתָא לְמַלְכָּא.

248. We learned that the deed was not becoming of David, as he said, "and my heart is wounded (or: 'empty') within me" (Tehilim 109:22). It is so, as David said, there are two chambers in the heart, one with blood and the other with air. The one filled with blood is an abode for the Evil Inclination, yet my heart is not so, because it is empty, and I have not given place for the evil blood to allow the Evil Inclination to dwell in it. My heart is surely clear, without an evil dweller. Since it is so, it was not befitting David to commit that sin, only to give a pretext for the wicked to say that if King David sinned and the Holy One, blessed be He, forgave him, how much more so the rest of the people in the world. Hence David said, "Then I will teach transgressors Your ways; and sinners shall return to You" (Tehilim 51:15).

249. And it is written, "And David went up by the ascent of the Mount of Olives, and wept as he went up, and had his head covered, and he went barefoot" (II Shmuel 15:30). HE ASKS, wherefore was "his head covered, and he went barefoot"? AND HE ANSWERS, he was reprimanded; he made himself reprimanded in order to receive punishment, and the people were four cubits apart from him. Happy is the servant who serves his Master this way, and makes known his sin, in order to wholly repent it.

250. Come and see, what Shim'i the son of Gera did to him was greater than all the troubles he had until that day, yet David did not answer back anything, for so it became him and thus his iniquities were atoned for.

251. We should now observe this. Shim'i was a sage and had great wisdom. Why did he come to David and do what he did to him? HE ANSWERS, this came from a different place that put it into him. Whatever he did was for David's benefit. For what Shim'i did to him caused him to wholly repent, and broke his heart greatly, so he shed many tears from his heart before the Holy One, blessed be He. Hence it says, "because Hashem had said to him, curse" (II Shmuel 16:10). He knew that this has come down from another, high place.

252. David bade his son Solomon do two things, one concerning Joab, the other Shim'i, among the other commands he bade him. One concerned Joab, as written, "Moreover you know also what Joab the son of Tzruyah did to me" (I Melachim 2:5). It was something unknown that even Solomon could not have known. But since others knew, Solomon found out. Hence he said, "Moreover you know," what he was not supposed to have known.

248. תְּנִינָן, לֹא הָיָה אֶתְחַזֵּי לְהֵיוֹא עֹבְדָא, דְּהָא אִיהוּ אָמַר, וְלִבִּי חָלַל בְּקִרְבִּי הֵכִי הוּא. אֲבָל אָמַר דְּוֹר, בְּלִבָּא אֵית תְּרִין הֵיכְלִין, בְּחַד דְּמָא, וּבְחַד רוּחָא, הֵהוּא חַד דְּמִלּוּיָא דְּמָא, בֵּיה דִּינִירָא לְיִצְר הָרַע. וְלִבִּי לֹא הֵכִי, דְּהָא רִיקָן אִיהוּ, וְלֹא יְהִיבִית דִּינִירָא לְדְּמָא בִּישָׁא, לְשַׁכְנָא בֵּיה יִצְר הָרַע, וְלִבִּי וְדֵאֵי חָלַל אִיהוּ, בְּלֹא דִּינִירָא בִּישָׁא, וְכִיּוֹן דְּהֵכִי הוּא, לֹא אֶתְחַזֵּי דְּוֹר לְהֵיוֹא חוּבָה דְּחַב אֱלָא, בְּגִין לְמִיּהֵב פְּתִיחוּ דְּפּוּמָא לְחַיְבִינָא, דִּימְרוּן, דְּוֹר מְלַכָּא חַב וְתַב בְּתִיּוּבְתָא, וּמְחַל לֵיה קוּדְשָׁא בְּרִיךְ הוּא, כ"ש שָׂאֵר בְּנֵי נְשָׂא. וְע"ד אָמַר אֱלִמְדָּה פּוֹשְׁעִים דְּרַכִּיךְ וְחַטָּאִים אֲלִיךְ יִשׁוּבוּ.

249. וּכְתִיב, וְדָוִד עָלָה בְּמַעְלָה הַיְזִיתִים עוֹלָה וּבֹכָה וְרָאשׁ לוֹ חֲפוּי וְהוּא הוֹלֵךְ יַחֲף. רָאשׁ לוֹ חֲפוּי, וְיַחֲף אֲמַאי. אֱלָא, נְזוּף הוּוּ, עָבַד גְּרַמְיָה נְזוּף, לְקַבְּלָא עֲנָשָׁא. וְעַמָּא הוּוּ רַחִיקִין מִנִּיה ד' אַמּוֹת. זְכָאָה עֲבָדָא דְּהֵכִי פְּלַח לְמַאֲרִיָּה, וְאַשְׁתַּמּוּדַע בְּחוּבִיָּה, לְאַתְבָּא מִנִּיה בְּתִיּוּבְתָא שְׁלִימְתָא.

250. ת"ח, יִתִּיר הוּוּ, מַה דְּעָבַד לֵיה שְׁמַעֵי בֶן גְּרָא, מִכָּל עֲקָתִין דְּעָבְרוּ עָלֵיה עַד הֵהוּא יוּמָא, וְלֹא אֲתִיב דְּוֹר לְקַבְּלִיָּה מְלָה דְּהֵכִי הוּוּ יְאוּת לֵיה, וּבְדָא אֲתַכְפְּרוּ חוּבוּי.

251. הִשְׁתָּא אֵית לְאַסְתַּכְּלָא, שְׁמַעֵי ת"ח הוּוּ, וְחַכְמָתָא סְגִיָּאָה הוּוּ בֵּיה, אֲמַאי נִפְיָק לְגַבֵּי דְּוֹר, וְעָבַד לֵיה כָּל מַה דְּעָבַד. אֱלָא מֵאַתְרַּא אַחְרָא הוּוּ מְלָה, וְאַעִּיל לֵיה בְּלִבִּיָּה מְלָה דָּא. וְכָל דָּא לְתוּעֵלְתָא דְּדָוִד. דְּהָא הֵהוּא דְּעָבַד לֵיה שְׁמַעֵי, גְּרָמָא לֵיה לְמִיתַב בְּתִיּוּבְתָא שְׁלִימְתָא, וְתַבַּר לְבִיָּה בְּתַבִּירוּ סְגִי, וְאוּשִׁיר דְּמַעִין סְגִיָּאִין, מְגוּ לְבִיָּה קְדָם קוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא אָמַר, כִּי יִי אָמַר לוֹ קָלַל. יִרַע, דְּהָא מֵאַתְרַּא עֲלָאָה אַחְרָא נַחַת מְלָה.

252. תְּרִין פְּקוּדִין, פְּקִיד דְּוֹר לְשַׁלְמָה בְּרִיָּה, חַד דִּיּוּאָב, וְחַד דְּשְׁמַעֵי, עִם שָׂאֵר פְּקוּדִין דְּפְקִיד לֵיה. דִּיּוּאָב: דְּכְתִיב, וְגַם אֶתָּה יִרְעַת אֶת אֲשֶׁר עָשָׂה לִי יוּאָב בֶּן צְרוּיָה. מְלָה סְתִימָא הוּוּ, דְּאַפִּילוּ שְׁלָמָה לֹא הוּוּ לֵיה לְמַנְדַּע, אֱלָא בְּגִין דִּינְדַּעוּ אַחְרֵינִין, אֲתַגְּלִי לְשַׁלְמָה. וְעַל דָּא אָמַר, וְגַם אֶתָּה יִרְעַת וְגו'. מַה דְּלֹא אֶתְחַזֵּי לְךָ לְמַנְדַּע.

253. One concerned Shim'i, as written, "And, behold, you have with you Shim'i the son of Gera" (Ibid. 8). What is the meaning of, "with you"? HE ANSWERS, he is always at your disposal, since he was his teacher. This is why he did not say of Joab, 'And, behold, you have Joab with you'. But of Shim'i, who was constantly by him, he said, "And, behold, you have with you."

254. "And the king sent and called for Shim'i, and said to him, Build you a house in Jerusalem" (Ibid. 36). HE ASKS, where was King Solomon's wisdom in doing this? AND HE ANSWERS, he did everything wisely and noticed every aspect, that Shim'i was a sage. Solomon said, I want Torah to increase in this land by Shim'i, and that he shall not leave it.

255. Another thing is that Solomon observed wisely the words, "he came out, cursing as he came" (II Shmuel 16:5). Why does it say 'came' twice, 'he came out cursing' should have sufficed. AND HE ANSWERS, once he came out of the study hall TO CURSE David, and once he came out of Jerusalem for his servants, for which he died. He came out once for the king and once for his servants. Solomon saw all this and looked through the Holy Spirit at the second coming out. Hence he said, "For it shall be, that on the day you go out" (I Melachim 2:37), he knew that he will die going out.

256. "And cast dust" (II Shmuel 16:5). HE ASKS, What does it mean, "and cast dust"? AND HE ANSWERS, it was dust by my father, and water by Shim'i, as written, "For it shall be, that on the day you go out, and pass over the wadi of Kidron." It was dust there and water here. Solomon took account of them both so that he will be PUNISHED by dust and water like a Sota (a wife suspected of adultery), he who accused his father by the way.

257. It is written, "who cursed me with a grievous curse...and I swore to him by Hashem, saying, I will not put you to death with the sword" (I Melachim 2:8). HE ASKS, what is "with the sword"? Was Shim'i a fool THAT HE DID NOT UNDERSTAND that had he sworn this way, he may not say later, not with the sword, but with a spear or an arrow.

258. HE ANSWERS, there are two matters here. The child, the son of the great fish whose scales rise to the height of the clouds, spoke of the first. When David wanted to swear an oath, he would draw his sword, on which the engraved name was imprinted, and thus swore it. So he did with Shim'i, as written, "and I swore to him by Hashem, saying, I will not put you to death with the sword." How did he swear - with the sword. The other MATTER IS THAT Solomon considered, and said, he came cursing to my father, THAT IS, words, so I TOO HAVE words for him. So he slew him with the Tetragrammaton, and not with the sword. This is why Solomon acted this way.

253. דְּשִׁמְעִי: כְּתִיב, וְהִנֵּה עִמָּךְ שִׁמְעִי בֶן גֵּרָא. מֵאִי וְהִנֵּה עִמָּךְ, זְמִין הוּא עִמָּךְ תְּדִיר, רַבּוּ הוּא. וּבְגִין כֵּן לֹא אָמַר עַל יוֹאָב וְהִנֵּה עִמָּךְ יוֹאָב. אֲבָל שִׁמְעִי דָא, דְּאִשְׁתַּכַּח עִמֵּיהּ תְּדִיר, אָמַר וְהִנֵּה עִמָּךְ.

254. וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשִׁמְעִי וַיֹּאמֶר בְּנֵה לְךָ בַּיִת בִּירוּשָׁלַיִם. אֲנִי הוּא חֲכַמְתָּא דְּשִׁלְמָה מְלַכָּא בְּהַאי. אֵלֹא כֹּלָא בְּחֲכַמְתָּא עֲבַד, וְלִכְל סְטְרִין אֲשַׁגַּח, דְּהָא חֲכִים הוּא שִׁמְעִי, וְאָמַר שְׁלֵמָה, בְּעִינָא דִּיסְגִי אוֹרֵייתָא בְּאַרְעָא עַל יְדוּי דְּשִׁמְעִי, וְלֹא יִפּוּק לְבַר.

255. תּוּ מֶלֶךְ אַחֲרָא אֲשַׁגַּח שְׁלֵמָה בְּחֲכַמְתָּא, דְּכְתִיב, יֵצֵא וַיִּצֹא וַיִּקְלַל. מֵאִי יֵצֵא וַיִּצֹא תְּרֵי זְמַנֵּי, וַיִּצֹא וַיִּקְלַל סְגִי. אֵלֹא, חֵד וַיִּצִיֵּא, דְּנִפְק מִבֵּי מְדַרְשָׁא לְגַבֵּי דְּדוּד. וְחֵד וַיִּצִיֵּא, דְּנִפְק מִירוּשָׁלַם, לְגַבֵּי עֲבַדוּי דְּמִית עֲלוּי. יִצִיֵּא חֵדָא לְגַבֵּי מְלַכָּא, וַיִּצִיֵּא תְּנִינָא לְגַבֵּי עֲבַדִּין. וְכֹל דָּא חֵמָא שְׁלֵמָה, וְאֲשַׁגַּח בְּרוּחַ קוֹדֶשָׁא, הֵהוּא יִצִיֵּא תְּנִינָא. וְעַל דָּא אָמַר, וְהִנֵּה בְּיוֹם צִאתְךָ, יִדַע דְּבִיצִיֵּא יָמוּת.

256. וְעַפְר בְּעַפְר מֵהוּ. אָמַר שְׁלֵמָה לְגַבֵּי אָבֹא בְּעַפְר הוּא. לְגַבֵּי שִׁמְעִי בְּמִיָא, דְּכְתִיב וְהִנֵּה בְּיוֹם צִאתְךָ וְעִבְרַתְּ אֶת נַחַל קִדְרוֹן. עַפְר הַתָּם, וְהֵכָא מִיָּא. תְּרוּוִיחֵהוּ דִּן שְׁלֵמָה, לְמַהוּ עַפְר וּמִיָּא כְּסוּטָה, לְמֵאן דְּאִסְטִין אַרְחָא לְגַבֵּי אָבוּי.

257. כְּתִיב וְהוּא קָלְלֵנִי קָלְלָה נְמַרְצַת. וְכְתִיב וְאֲשַׁבַּע לוֹ בְּיַי לֵאמֹר אִם אֲמִיתְךָ בְּחַרְב. מֵאִי בְּחַרְב. וְכִי שִׁמְעִי טַפְשָׁא הוּא, דְּאִילוּ הָכִי אוּמִי לִיָּה, דְּלֹא יִמָּא בְּחַרְב לֹא. אֲבָל בְּחִנִּית אוּ בְּגִירָא אִין.

258. אֵלֹא תְּרִין מְלִין הֵכָא. חֵד אָמַר יְנוּקָא, בְּרִיָּה דְּנִנְיָא רַבָּא הֵהוּא דְּקִשְׁקִשׁוּי סְלָקִין לְרוּם עֲנַנִין. אוּמָאָה דְּדוּד מְלַכָּא, כֵּד הוּא בְּעִי לְאוּמָאָה, אֲפִיק חֲרָבָא דִּילִיָּה, דְּתַמֵּן הוּא חֲקִיק שְׁמָא גְלִיפֵן, וְתַמֵּן אוּמִי. וְכֵן עֲבִיד לְשִׁמְעִי, דְּכְתִיב וְאֲשַׁבַּע לוֹ בְּיַי לֵאמֹר אִם אֲמִיתְךָ בְּחַרְב. בְּמֵאִי הוּא אוּמָאָה דָּא. בְּחַרְב. בְּחַרְב אוּמִי. וּמְלָה אַחֲרָא, דִּין שְׁלֵמָה, אָמַר, בְּקָלְלָה אֶתָּא לְגַבֵּי אָבֹא, בְּמְלִין, הָא מְלִין לְגַבֵּיָּה, וּבְשֵׁם הַמְּפֹרֶשׁ קְטִלִיָּה, וְלֹא בְּחַרְב. וּבְגִין דָּא עֲבַד שְׁלֵמָה הָכִי.



259. We should now observe. If David swore to him, why did he kill him, for it seems as if this oath was false, since he did not speak his mind. HE ANSWERS, surely David did not kill him. It is known that every body part receives, but the heart does not receive even a hairsbreadth. King David was the heart OF YISRAEL, but received what was not befitting for him to receive, NAMELY, SHIM'I THROWING STONES AND CASTING DUST AT HIM. Therefore, "know what you ought to do to him" (Ibid. 9). Moreover, THE TREE, NAMELY HIS BEING OF THE ASPECT OF MALCHUT, THE SMALL TREE, caused him to be vindictive and grudging as a snake.

260. It is written, "For You desire not sacrifice; or else I would give it: You delight not in burnt offering. The sacrifices of Elohim are a broken spirit: a broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:18-19). HE ASKS, "For You desire not sacrifice": does not the Holy One, blessed be He, desire a sacrifice to be offered Him? He did decree that the wicked would sacrifice an offering so their iniquities would be atoned for. AND HE ANSWERS, But David addressed that to the name Elohim, WHICH IS THE ATTRIBUTE OF JUDGMENT. A sacrifice is not brought to the name Elohim, but to the name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei ALEPH. For a sacrifice is not brought to severe Judgment, the attribute of Judgment, as written, "If any man of you bring your offering to Hashem" (Vayikra 1:2), to Yud Hei Vav Hei, and not to the name Elohim. IT IS ALSO WRITTEN, "And when any will offer a meal offering to Hashem" (Vayikra 2:1), "a sacrifice of peace offerings to Hashem" (Vayikra 22:21), and "a sacrifice of thanks-giving to Hashem" (Ibid. 29), YET THE NAME ELOHIM IS NOT MENTIONED.

261. Therefore, since King David addressed the name Elohim, it had to be written, "For You desire not sacrifice; or else I would give it: You delight not in burnt offering," for to that name only a broken spirit is offered, as written, "The sacrifices of Elohim are a broken spirit." A sacrifice to Elohim is sadness and a broken heart. Hence whoever had a bad dream needs to look sad, because he is under the attribute of Elohim and the sacrifice to the attribute of Judgment needs TO BE sadness and a broken spirit. Sadness is useful for bad dreams, so judgment has no power over him, for he offered the proper sacrifice to the attribute of Judgment.

262. "A broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:19). HE ASKS, Is, "you will not despise," indicative that there exists a heart to be despised? HE ANSWERS, Yes, namely a heart that is haughty, a heart that is presumptuous. Such is a heart He despises, but a broken and contrite heart, Elohim will not despise.

259. הַשְׁתָּא אֵית לֹאסְתַבְלָא, דְּכִיּוֹן דְּאוּמֵי לִיה דְּדוֹד, אֲמַאי קְטְלִיה, דְּאַתְחֹזִי דְּהָא אוּמָא דְּהָא בְּעֵלְיָלָה הוּה, דְּהָא לְבָא וּמוּמָא לֹא הוּוּ בְּחֻדָּא. אֲלֵא וְדַאי דְּדוֹד לֹא קְטְלִיה, וְהָא יָדִיעָא, כֹּל שְׂוִימִין דְּגוּפָא מְקַבְּלִין כֹּלָא, וְלְבָא לֹא מְקַבְּלָא אֲפִילוּ כְּחוּטָא דְּגִימָא דְּשַׁעְרָא. דְּדוֹד מְלַכָּא לְבָא הוּה, וְקַבִּיל מַה דְּלֹא אַתְחֹזִי לִיה לְקַבְּלָא, וּבְגִין כֶּךָ, וַיִּדְעַת אֶת אֲשֶׁר תַּעֲשֶׂה לוֹ כְּתִיב. וְתוּ, דְּהָא אֵילָנָא גְרִים לְמַהוּ נְטוּר וְנוֹקֵם בְּחוּיָא.

260. כְּתִיב כִּי לֹא תַחְפוֹץ זֶבַח וְאַתְנָה עוֹלָה לֹא תִרְצֶה. זִבְחֵי אֱלֹהִים רוּחַ נְשֻׁבְרָה לֵב נְשֻׁבְרָה וְנִדְבָה אֱלֹהִים לֹא תִבְזֶה. כִּי לֹא תַחְפוֹץ זֶבַח, וְכִי לֹא בְעֵי קוֹדֶשׁא בְּרִיךְ הוּא דִּיקְרְבוֹן קְמִיה קְרַבְנָא, וְהָא אִיהוּ אַתְקִין לְגַבֵּי חַיִּיבֵי קְרַבְנָא, דִּיקְרְבוֹן וַיִּתְכַפֵּר לְהוּ חוּבֵייהוּ. אֲלֵא דְּדוֹד לְקַמֵּי שְׁמַא דְּאֱלֹהִים אָמַר, וְקְרַבְנָא לֹא קְרַבִּין לְשְׁמַא דְּאֱלֹהִים, אֲלֵא לְשְׁמַא דִּיוֹד ה"א וְא"ו ה"א. דְּהָא לְגַבֵּי דִּינָא קְשִׂיָא מִדַּת הַדִּין, לֹא מְקַרְבִּין קְרַבְנָא. דְּכְתִיב אֲדָם כִּי יִקְרִיב מִכֶּם קְרָבָן לַיְי. לַיְי, וְלֹא לְשְׁמַא דְּאֱלֹהִים. וְכִי תִקְרִיב. קְרָבָן מִנְחָה לַיְי. זֶבַח תוֹדָה לַיְי. זֶבַח שְׁלָמִים לַיְי.

261. וּבְגִין כֶּךָ, כִּיּוֹן דְּדוֹד מְלַכָּא, לְגַבֵּי אֱלֹהִים אָמַר. אֲצַטְרִיךְ לְמַכְתָּב, כִּי לֹא תַחְפוֹץ זֶבַח וְאַתְנָה עוֹלָה לֹא תִרְצֶה. דְּהָא לְשְׁמַא דְּהָא לֹא מְקַרְבִּין, אֲלֵא רוּחַ נְשֻׁבְרָה. דְּכְתִיב זִבְחֵי אֱלֹהִים רוּחַ נְשֻׁבְרָה. קְרַבְנָא דְּאֱלֹהִים, עֲצִיבוּ, וְתַבִּירוּ דְּלְבָא. וּבְגִין כֶּךָ, מֵאן דְּחָלַם חֲלֵמָא בִּישָׂא, עֲצִיבוּ אֲצַטְרִיךְ לְאַחְזָא, דְּהָא בְּמִדַּת אֱלֹהִים קִיּוּמָא, וְזֶבַח דְּמִדַּת דִּינָא, עֲצִיבוּ אֲצַטְרִיךְ וְרוּחַ נְשֻׁבְרָה, וְהוּא עֲצִיבוּ מִסְתַּיְיָה לְחֲלֵמָא בִּישָׂא, וְלֹא שְׁלֵטָא דִּינָא עֲלוּי. דְּהָא זֶבַח דְּאַתְחֹזִי לְמִדַּת דִּינָא, אֲקָרִיב קְמִיה.

262. לֵב נְשֻׁבְרָה וְנִדְבָה אֱלֹהִים לֹא תִבְזֶה, מַאי לֹא תִבְזֶה, מִכֹּל דְּאֵיכָא לֵב דְּאִיהוּ בּוֹזָה. אִין הֵינְנוּ לֵב דְּאִיהוּ גָּאָה, לֵב בְּגִסוֹת רוּחָא, הֵינְנוּ לֵב דְּאִיהוּ בּוֹזָה, אֲבָל לֵב נְשֻׁבְרָה וְנִדְבָה אֱלֹהִים לֹא תִבְזֶה.

263. "Do good in your favor to Zion: build you the walls of Jerusalem" (Ibid. 20). HE ASKS: What is meant by "Do good"? Is it not apparent that there already exists something good in it? Thus, WHY DO WE NEED TO PRAY to do good to that which is good? ANSWER: It is certain THAT PRAYER IS NEEDED FOR THE PURPOSE OF DOING BETTER, as from the day that the Holy One, blessed be He, was involved with the construction of the supernal Temple until this day, no good will dwell in that edifice, and so it was never completed. But when the moment arrives when His favor on high is aroused, He will do good and kindle the lights of that edifice which shall project to such an extent that even the angels on High will not be able to gaze at that edifice, that Temple. Then the Temple with its auxiliary tasks will be completed. CONCERNING THIS, HE PRAYED, "DO GOOD IN YOUR FAVOR TO ZION."

264. "build You the walls of Jerusalem." HE ASKS: Is it possible that, from the day that He endeavored to build the Temple to the present, He did not construct them? If the walls of the Temple were not built, then surely the Temple WAS NOT BUILT, AND SO WHY DOES HE SAY TO "DO GOOD IN YOUR FAVOR TO ZION," MEANING, THE TEMPLE? NORMALLY WALLS ARE BUILT FIRST THEN THE TEMPLE ITSELF. ANSWER: The works of the Holy One, blessed be He, are not similar to those of man. When building the Temple below, man first constructs the walls of the city, then the Temple. The walls of the city must first protect them, then work can be done with the Temple. This is not so with the Holy One, blessed be He. First He constructs the Temple and later, after lowering it from Heaven and placing it upon its site, He builds the walls of Jerusalem which are actually the walls of the city. Therefore, David, may he rest in peace, said, "Do good in your favor to Zion," first, and then, "build You the walls of Jerusalem."

265. Here there is a secret. Generally, in all doings of the Holy One, blessed be He, at the outset He proceeds to work upon what is on the outside, and then He proceeds to the inner part within. Yet here it is not so, SINCE HE PROCEEDED WITH THE CONSTRUCTION OF THE TEMPLE PRIOR TO CONSTRUCTING THE WALLS, WHICH ARE IN THE EXTERIOR. WHY? HE ANSWERS Come and behold: In all doings where the Holy One, blessed be He, proceeds with the outer work, in the planning stage He begins with the inner, MEANING THE INNERMOST. However, in actual doing, He proceeds with that which is found in the outside - just as the Klipah, MEANING THE SHELL OUTSIDE, stems from the Other Side, yet the inner part is drawn from the inner part, MEANING THE SIDE OF HOLINESS. The Other Side proceeds consistently, and it grows and protects the fruit. Once the fruit ripens, THE SHELL is cast aside, "the evil may prepare it, but the just shall put it on" (Iyov 27:17). The shell is thrown away and the righteous of the world are blessed.

263. הַיְטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם. מֵאֵי הַיְטִיבָה, אֲתַחֲזִי דְהָא טִיבוּ אֵיךְ בְּהַ, וְהִשְׁתָּא הַיְטִיבָה עַל הַהוּא טִיבוּ. וְדַאי הָכִי הוּא, דְהָא מִן יוֹמָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲשֶׁתְּדַל בְּבִנּוּן בֵּי מִקְדָּשָׁא לְעֵילָא, עַד כְּעַן, הַהוּא הִטְבָּה דְרִצּוֹן, לֹא שְׂרִינָא עַל הַהוּא בְּנִין, וְעַל דָּא לֹא אֲשֶׁתְּכַלֵּל. דְהָא בְּשַׁעְתָּא דְרִצּוֹן דְלְעֵילָא יִתְעַר, וַיְטִיב וַיְדַלִּיק נְהוּרִין דְהַהוּא בְּנִין, וְהַהוּא עֲבִידְתָּא, דְאִפִּילוּ מְלֹאכֵין דְלְעֵילָא, לֹא יִכְלֹן לְאֲסַתְכַּלָּא בְּהַהוּא בֵּי מִקְדָּשָׁא, וְלֹא בְּהַהוּא בְּנִין. וְכַדִּין בֵּי מִקְדָּשָׁא, וְכֹל עוֹבְדָא אֲשֶׁתְּכַלֵּל.

264. תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם, וְכִי מִן יוֹמָא דְאֲשֶׁתְּדַל בְּבִנּוּן בֵּי מִקְדָּשָׁא עַד כְּעַן, לֹא בְנָה לוֹן. אֵי חוֹמוֹת יְרוּשָׁלַם עַד כְּעַן לֹא בְנָה, בֵּי מִקְדָּשָׁא עַל אַחַת כַּמָּה וְכַמָּה. אֲלֵא קוּדְשָׁא בְּרִיךְ הוּא, כֹּל עוֹבְדוּי, לֹא כְּעוֹבְדֵי דְב"נ. בְּנֵי נֶשָׂא כַּד בְּנוּ בֵּי מִקְדָּשָׁא לְתַתָּא, בְּקַדְמִיתָא עֲבָדוּ שׁוּרֵי קַרְתָּא, וְלְבִסוּף עֲבָדוּ בֵּי מִקְדָּשָׁא. שׁוּרֵי קַרְתָּא בְּקַדְמִיתָא, בְּגִין לְאַגָּא עֲלֵיהוּ, וְלְבַתֵּר בְּנִינָא דְבֵיתָא. קוּדְשָׁא בְּרִיךְ הוּא לֹא הָכִי, אֲלֵא בְּנֵי בֵּי מִקְדָּשָׁא בְּקַדְמִיתָא, וְלְבִסוּף, כַּד יַחֲיֵת לִיהּ מִשְׁמַיָּא, וַיִּתֵּיב לִיהּ עַל אַתְרֵיהּ, כְּדִין יִבְנֶה חוֹמוֹת יְרוּשָׁלַם דְאֲנוּן שׁוּרֵין דְקַרְתָּא. וְע"ד אֲמַר דּוּד ע"ז, הַיְטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן בְּקַדְמִיתָא, וְלְבַתֵּר תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַם.

265. הֵכָא אֵיךְ רָזָא, כֹּל עוֹבְדֵין דְעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמִיתָא אֲקָדִים הַהוּא דְלִבְר, וְלְבַתֵּר מוֹחָא דְלָגוּ, וְהֵכָא לֹא הָכִי. ת"ח, כֹּל אֲנוּן עוֹבְדֵין דְעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא, וְאֲקָדִים הַהוּא דְלִבְר, מוֹחָא אֲקָדִים בְּמַחְשָׁבָה, וּבְעוֹבְדָא הַהוּא דְלִבְר, דְהָא כֹּל קְלִיפָה מְסַטְרָא אַחְרָא הוּי, וּמוֹחָא מִן מוֹחָא, וְתַדִּיר סְטְרָא אַחְרָא אֲקָדִים וְרַבִּי וְאֲגָדִיל וְנָטִיר אִיבָא. כִּיּוֹן דְאֲתַרְבִּי, זְרַקִין לִיהּ לִבְר, וַיִּכֵּין רֶשַׁע וְצַדִּיק וְלִפְשׁ, וְזַרְקִין לְהַהוּא קְלִיפָה, וּמְבַרְכִין לְצַדִּיקָא דְעֵלְמָא.

266. But here, concerning the construction of the Temple OF THE FUTURE when the Evil Side will be removed from the world, there will not be a need TO BEGIN WITH THE OUTSIDE because the inner part and the shell will both be His, so that He will commence with the inner part, as it is written, "Do good in Your favor to Zion," first, and then, "build You the walls of Jerusalem." For the outside wall, the shell, will be His own, as written: "'for I', says Hashem, 'will be to her a wall of fire round about,'" (Zecharyah 2:9) "I" and not the side of evil.

267. Yisrael is the supernal core of the world, as the thought of Yisrael came first - AS IN THOUGHT, THE INNERMOST PRECEDED THE SHELL, AS MENTIONED BEFORE. The heathen nations are like the shell TO YISRAEL. They came first IN DEED, BECAUSE IN ACTION THE SHELL COMES BEFORE THE INNER PART OF THE FRUIT AS LISTED EARLIER, as written: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael" (Bereshheet 36:31). In the future, the Holy One, blessed be He, will bring forth the fruit without the shell, as written: "Yisrael is holy to Hashem, the first fruits of His increase" (Yirmeyah 2:3), MEANING that the fruit comes before the shell. Even though the fruit will stay without a shell, who would dare extend his hand to eat of it, because of the verse "all that devour him shall be held guilty; evil shall come upon them, says Hashem" (Ibid.).

268. Of that time, IT IS WRITTEN: "Then shall You be pleased with the sacrifices of righteousness" (Tehilim 51:21), because then all will be enjoined into one and the Name will be whole in all its aspects, and there will be a whole sacrifice to Hashem Elohim. Presently, Elohim is not enjoined with the sacrifice, for if He was enjoined with it, numerous other Elohim would raise their ears in an attempt to join AND NURTURE FROM HOLINESS, HEAVEN FORBID. However, in the future time, IT IS WRITTEN, "For You are great, and do wondrous things, You are Elohim alone" (Tehilim 86:10), without any other deities.

At the time of resurrection, we are told, all those who have not died will experience death from the Holy One, blessed be He, and will then immediately rise back to life; this is in order that none of the impurity in the world will remain, and that the new world will be brought about from the workings of God.

269. At that time, it is written: "See now that I, even I, am He, and there is no Elohim with Me" (Devarim 32:39). HE ASKS: "See now that I, even I, am He"; THIS WOULD BE sufficient, so why MENTION THE WORD "now"? ANSWER: This situation never existed before, but from this time on, it will exist. The Holy One, blessed be He, said: 'See now what you were unable to see before.'

270. "That I, even I, am He..." HE ASKS: Why is "I" written twice? ANSWER: It is to stress that there is no other Elohim but Him THERE. Sometimes where it writes "I" once and not more, there may be the Other Side, but now, "I, even I, am He, and there is no Elohim with Me," for the Other Side has vanished, stressing exclusively that 'I alone am HE'.

266. אָבֵל הַכָּא, בְּבִנְיָנָא דְבֵי מִקְדָּשָׁא, דְּסִטְרָא בִישָׁא יִתְעַבֵּר מֵעֲלָמָא, לֹא אֶצְטְרִיךְ, דְּהָא מוֹחָא וְקְלִיפָה דִּילִיָּהּ הִיּוּ. אֶקְדִּים מוֹחָא, דְּכִתִּיב הִיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן בְּקִדְמִיּוּתָא, וְלִבְתֵּר תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַם. הֵיא חוֹמָה דְּלִבְרָ, דְּאִיְהִי קְלִיפָה, דִּילִיָּהּ הִיא מִמֶּשׁ. דְּכִתִּיב, וְאֲנִי אֵהִיָּה לָהּ נָאִם יְיָ חוֹמַת אֵשׁ סָבִיב. אֲנִי וְלֹא סִטְרָא בִישָׁא.

267. יִשְׂרָאֵל, אֵינוֹן מוֹחָא, עֲלָאָה דְּעֲלָמָא. יִשְׂרָאֵל סְלִיקוּ בְּמִחְשָׁבָה בְּקִדְמִיּוּתָא, עִמִּין עֵעֵבוּ"ם, דְּאֵינוֹן קְלִיפָה, אֶקְדִּים. דְּכִתִּיב וְאֵלֹהִים הַמְּלָכִים אֲשֶׁר מְלָכוּ בְּאֶרֶץ אֲדוּם לִפְנֵי מֶלֶךְ מֶלֶךְ לְבָנֵי יִשְׂרָאֵל. וְזִמִּין קוּדְשָׁא בְּרִיךְ הוּא, לֹאֶקְדֵּמָא מוֹחָא, בְּלֹא קְלִיפָה. דְּכִתִּיב קֹדֶשׁ יִשְׂרָאֵל לִי, רֵאשִׁית תְּבוּאָתָהּ, מוֹחָא קָדִים לְקְלִיפָה. וְאֵעִ"ג דְּמוֹחָא יְקוּם בְּלֹא קְלִיפָה, מֵאֵן הוּא דִּיוֹשִׁיט יְדָא לְמִיכָל מִנְיָה, בְּגִין, דְּכָל אוֹכְלֵיּוּ יִאֲשֻׁמוּ רַעָה תְּבֵא אֵלֵיהֶם נָאִם יְיָ.

268. בְּהֵוֹא זְמַנָּא, אֲזִ תְּחַפּוּץ זְבַחֵי צְדָקָה. בְּגִין, דְּהָא כְּדִין, יִתְחַבֵּר כְּלָא בְּחַבּוּרָא חֲדָא, וְיֵהֵא שְׁמָא שְׁלִים בְּכָל תְּקוּנָיָה. וְכִדִּין קְרַבְנָא לְהוּי שְׁלִים, לִיְיָ אֱלֹהִים. דְּהִשְׁתָּא אֱלֹהִים לֹא אֶתְחַבֵּר לְקוּרְבָנָא, דְּאֶלְמָלֹא אֶתְחַבֵּר בֵּיהּ, כְּמָה אֱלֹהִים יִסְלַקוּן אֲדַרְגִּין לְאֶתְחַבֵּרָא תַּמָּן. אָבֵל בְּהֵוֹא זְמַנָּא, כִּי גְדוּל אֶתָּה וְעוֹשֶׂה נִפְלְאוֹת אֶתָּה אֱלֹהִים לְבַדְךָ. וְאֵין אֱלֹהִים אַחֲרָא.

269. וּבְהֵוֹא זְמַנָּא כְּתִיב, רְאוּ עֵתָה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי רְאוּ כִּי אֲנִי אֲנִי הוּא סָגִי, מֵאֵן עֵתָה. אֶלֹא דְלֹא הוּוּ קִדְם לְכֵן, וְהֵוֹא זְמַנָּא לִיְהוּי. אֲמַר קוּדְשָׁא בְּרִיךְ הוּא, עֵתָה רְאוּ, מַה דְּלֹא תִיכְלֹן לְמִיחְמֵי מִקְדָּמַת דְּנָא.

270. כִּי אֲנִי אֲנִי, תְּרֵי זְמַנֵּי אֲמַאי. אֶלֹא לְדִיּוּקָא, דְּהָא לִית תַּמָּן אֱלֹהִים, אֶלֹא הוּא. דְּהָא כְּמָה זְמַנִּין, דְּאֶתְמַר אֲנִי זְמַנָּא חֲדָא, וְלֹא יִתִּיר, וְהוּוּ תַּמָּן סִטְרָא אַחֲרָא. אָבֵל הִשְׁתָּא אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי, דְּהָא כָּל סִטְרָא אַחֲרָא אֶתְעַבֵּר, וְדִיּוּקָא אֲנִי אֲנִי.

271. "I cause death and bring life..." (Ibid.). Until this moment, death was brought about via the Other Side; from this time on, "I will cause death and give life," MEANING from that time on - MEANING AT TIME OF RESURRECTION - all those who did not experience the taste of death from Him, FROM THE HOLY ONE, BLESSED BE HE, will then experience death and rise immediately back TO LIFE. DEATH WILL BE BROUGHT ABOUT BY THE HOLY ONE, BLESSED BE HE, in order that none of that impurity in the world will remain. There shall be a new world brought about from the workings of the Holy One, blessed be He.

272. "And if the servant plainly said... I will not go out free" (Shemot 21:5). As we explained, then he is impaired with a blemish, MEANING, "HIS MASTER SHALL BORE HIS EAR WITH AN AWL." "If he came in by himself" (Ibid. 3). What is meant by "by himself"? We learned with the Aramaic translation that this "alone" is a fine translation. However, we did learn that the world maintains itself with only one fin of the Leviathan.

273. This is its secret: where there was both male and female LEVIATHAN, as the Holy One, blessed be He, created them as male and female, wherever they went they caused the earth to tremble. Had not the Holy One, blessed be He, sterilized the male and cooled down the female, they would have disturbed the earth. As a result, they do not produce offspring. THIS IS THE ESSENCE OF: "If he came in by himself (Heb. gapo)" MEANING IF HE COMES under the wing (Heb. gaf) OF THE LEVIATHAN, that is, if he produces no offspring, "he shall go out by himself." He is thrust away there, and can not enter in the vicinity OF THE KING at all. He is thrust away and caused to be lost from that world. Thus, "he shall go out by himself," truly alone.

274. Come and behold: it is written, "They will die childless" (Vayikra 20:20). The word "childless" comprises male and female. He arrives through the secret of the male, and departs by the secret of the female. He arrives with one and departs with the other. This is that place that he clings to in that world, MEANING IN MALCHUT. The Holy One, blessed be He, does not want anyone to come before Him who sterilized himself in this world.

275. Come and behold: this is the example of the sacrifice. They did not offer before Him that which has been castrated. They would remove it so as not to offer it before Him. He commanded: "neither shall you do thus in your land" (Vayikra 22:24). And so unto all generations it is prohibited to emasculate any creature created by Hashem, as emasculation stems from the Other Side.

271. אָנִי אֲמִית וְאֶחֱיָהּ, עַד הַשְּׁתָּא מוֹתָא הוּת מְסֻטְרָא אַחְרָא, מִכָּאן וְלַהֲלָאָה, אָנִי אֲמִית וְאֶחֱיָהּ, מִכָּאן דְּבַהֲהוּא זְמַנָּא, כֹּל אִינוּן דְּלֹא טַעְמֵי טַעְמָא דְּמוֹתָא. מְנִיָּה תְּהָא לֹון מוֹתָא, וְיָקִים לֹון מִיָּד. אֲמַאי. בְּגִין דְּלֹא יִשְׁתַּאֲר מֵהֵוּא זוּהֵמָא בְּעֵלְמָא כֹּלְל, וְיֵהָא עֵלְמָא חֲדָתָא, בְּעוֹבְדֵי יְדוּי דְּקוּדְשָׁא בְּרִיךְ הוּא.

272. וְאִם אָמַר יֹאמֵר וְגו' לֹא אֵיצָא חֲפָשִׁי. כְּמָה דְּאִתְמַר כְּדִין פְּגִים לִיָּה פְּגִימוּ. אִם בְּגַפּוּ יָבֵא, מֵהוּ בְּגַפּוּ. תְּנִינָן, כְּתַרְגוּמוֹ, בְּלַחְדוּדֵי. יֹאֲוֹת הוּא. אֲבָל הָא תְּנִינָן, כֹּל עֵלְמָא, לֹא קָאִים, אֲלֵא עַל גַּפָּא חֲדָא, דְּלוּיָתָן.

273. וְרָזָא דָּא, בְּשַׁעֲתָא דְּקִיָּמָא דְּכֹר וְנוֹקְבָא, דְּדִכְר וְנוֹקְבָא בְּרָא לֹון קוּדְשָׁא בְּרִיךְ הוּא, וּבְכֹל מַה דְּאֲזֹלִין, עֵלְמָא מְזַדְעוּעַ, וְאֵלְמָלֵא דְּסֵרַס קוּדְשָׁא בְּרִיךְ הוּא דְּכּוֹרָא, וְצִנָּן יָת נוֹקְבָא, הוּוּ מְטַשְׁטְשִׁין עֵלְמָא. וְע"ד לֹא עֲבָדִין תּוֹלְדִין, אִם בְּגַפּוּ יָבֵא, תַּחוּת הֵהוּא גַּפָּא, דְּלֹא עֲבִיד תּוֹלְדִין עָאֵל. וְהוּאִיל וְכֵן, בְּגַפּוּ יֵצֵא, לְתַמָּן. אֲתַדְחָא, וְלֹא עָאֵל לְפִרְגוּדָא כֹּלְל, וְאֲתַדְחָיָא וְאֲתַטְרִיד מֵהֵוּא עֵלְמָא. בְּגַפּוּ יֵצֵא, בְּגַפּוּ יֵצֵא וְדָאִי.

274. ת"ח, מַה כְּתִיב, עֲרִירִים יָמוּתוּ עֲרִירִים כֹּלְל דְּכֹר וְנוֹקְבָא. בְּרָזָא דְּכּוֹרָא עָאֵל, וּבְרָזָא דְּנוֹקְבָא יָפּוֹק. עָאֵל בְּהָאִי, וְיָפּוֹק בְּהָאִי. וְהָאִי אִיְהוּ אֲתֵר, דְּקָא אֲתַדְבֵּק בֵּיָה בְּהֵוּא עֵלְמָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא לֹא בְּעִי דִיעוּל קְמִיָּה, מֵאן דְּמְסֵרַס גְּרַמִּיָּה בְּהָאִי עֵלְמָא.

275. תָּא חֲזִי, מִן קְרַבְנָא. דְּלֹא הוּוּ מְקַרְבִּין קְמִיָּה סְרוּסָא, וְאִפִּיקוּ לִיָּה, דְּלֹא יִתְקַרְב לְקְמִיָּה, וּפְקִיד וְאִמֵּר, וּבְאַרְצְכֶם לֹא תַעֲשׂוּ. וְכֵן לְדִרְי דְּרִין אֲסִיר לְסְרוּסֵי בְּרִיָּין, דְּבְרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעֵלְמָא. דְּהָא כֹּל סְרוּסָא, דְּסֻטְרָא אַחְרָא אִיְהוּ.

276. If he endeavored and married and did not produce offspring, or he did not want to although married, or she did not want to produce offspring and later came to that world childless, we find the verse says: "if he is married," and he did not give proper attention to the work of the Holy One, blessed be He, TO HAVE CHILDREN, "then his wife shall go out with him." He enters under the wing of the male and she under the wing of the female, DENOTING MALCHUT, AND EACH ONE OF THEM who "came in by himself... shall go out by himself (also: 'his wing')" as we explained. Everything fits in well.

277. "If his master has given him a wife..." As we learned, "if his master," refers to the Master of the universe, NOTABLY MALCHUT, who "has given him a wife." We see here that man does not have the complete authority to marry a woman. All depends on the scale, MEANING ACCORDING TO THE MEASURE OF HIS MERITS, and so, He "has given him a wife," as this is not under his authority. Who is she? She is not his, NOT HIS MATE, and not set for him. Who is she? She is a WOMAN designated for someone else, but through mercy, he won her first and married her. This woman was given to him though she was not the proper one for him.

278. The Holy One, blessed be He, sees this from afar, that this woman is poised to bring offspring into the world. AND AFTER this man initiated with pleas of mercy she was given to him; he thus had offspring and planted a seed with the woman that was not his. Therefore, "the wife and her children shall remain her master's and he shall go out by himself." See how a wretched poor man toiled for naught to bring forth fruit in a garden that was not his, and departed empty-handed.

279. HE SAYS TO HIMSELF: Old man, in a time such as this, you were not as one who pushes the gate open with his feet, as one who lies on the ground without strength, and as a result of his weakness, he is unable to OPEN THE GATE so he pushes on it with his feet. Have courage, old man, do not fear. This poor unfortunate toiled for naught - why? Is it because he did not plant in a garden of his own? Then we could understand. But here, the Holy One, blessed be He, gave him this garden to plant; he did not take it ON HIS OWN INITIATIVE.

280. But, come and behold: all the things the Holy One, blessed be He, has done are according to the Law; there is nothing found wanting. If the Holy One, blessed be He, gave him a wife, and he produced fruits and plants, he is not like other incarnated ones. One who endeavors in this world to enlarge the tree but is unable is not the same as one who makes no effort to enlarge, but instead uproots, causes leaves to fall from the tree and diminishes its fruits.

276. וְאִי אִיהוּ אֲשֶׁתְּדֹל, וְנָסִיב אִיתָתָא, וְלֹא עֲבִיד תּוֹלְדִין, וְלֹא בְעָא, וְאֵעִ"ג דְּאִית לִיה אִיתָתָא, אוּ אִי הִיא לֹא בְעָתָא, וְעָאֵל לְהֵוּא עֲלֵמָא, בְּלֹא תּוֹלְדִין, מִה כְּתִיב. אִם בְּעַל אִשָּׁה הוּא, וְלֹא אֲשַׁחֲזוּ לְפַעַל יְדוּי דְּמֵאֲרִיהוֹן, וְיִצְאָה אֲשֶׁתּוֹ עִמּוֹ, אִיהוּ יַעוּל בְּגַפּוֹ דְּדִכּוּרָא, וְאִיהִי בְּנוֹקְבָא. בְּגַפּוֹ יִבָּא בְּגַפּוֹ יִצָּא כְּמָה דְּאֲתָמֵר, כְּלֵא עַל תְּקוּנָהּ.

277. אִם אֲדַנְיָו יִתֵּן לוֹ אִשָּׁה, כְּמָה דְּאֲתָמֵר, אִם אֲדַנְיָו, דָּא אִיהוּ אֲדוּן כָּל הָאָרֶץ. יִתֵּן לוֹ אִשָּׁה, מִהֲכָא, דְּלֹא בְרִשׁוּתָא דְּבַר נֶשׁ קַיִמָא לְמִיִּסְבֵּי אִתָּתָא. אֲלֵא כְּלֵא בְּמֵאזְנִים לְעֵלוֹת. יִתֵּן לוֹ אִשָּׁה, דְּהָא לֹא בְרִשׁוּתָהּ אִיהוּ. וּמֵאן אִיהִי. הִיא דְּלֹא דִילִיהּ, וְלֹא אֲזַדְמַנְתָּ לְגַבִּיהּ, וּמֵאן אִיהִי. הִיא דְּהוּת זְמִינָא לְאַחֲרָא, וְאַקְדִּים הִיא בְּרַחְמִי, וְנָטִיל לָהּ, דָּא אֲתִיְהִיבַת לִיהּ, דְּלֹא אֲתַחֲזִיאַת לִיהּ.

278. וְקוּדְשָׁא בְּרִיךְ הוּא חָמִי מְרַחֵיק, וְחָמִי לְהֵוּא אִתָּתָא, דְּזְמִינַת לְאַפְקָא תּוֹלְדִין בְּעֲלֵמָא. אַקְדִּים הִיא בְּרַחְמִי, וְאֲתִיְהִיבַת לִיהּ, וְעֲבִיד אִיבִין, וְזָרַע זָרַע, בְּאִתָּתָא דְּלֹא דִילִיהּ, בְּגִ"כ, הָאִשָּׁה וְיִלְדִיהּ תְּהִיָּה לְאֲדִנְיָהּ, וְהוּא יִצָּא בְּגַפּוֹ. אִי עֲנִיָּא מְסַכְנָא, כְּמָה אֲשֶׁתְּדֹל בְּרִיקְנִיא, לֵאָה וְאֲשֶׁתְּדֹל לְמַעַבְדֵּי פִירִין, בְּגַנְתָּא דְּלֹא אִיהִי דִילִיהּ, וְנָפַק בְּרִיקְנִיא.

279. סָבָא סָבָא, בְּעַדְנִין אֲלִין, לֹא הוּיַת בְּרַגְלִין דְּחִי לְתַרְעָא, כְּמֵאן דְּשָׁכִיב בְּאַרְעָא בְּלֹא תּוֹקְפָא, דְּהָא אֲתַחְלֵשׁ וּמְחַלְשָׁא סָגִי, דְּלֹא יָכִיל, דְּחִי בְּרַגְלָיו. אֲתַתְּקָה סָבָא, וְלֹא תְדַחַל. הָא עֲנִיָּא מְסַכְנָא, דְּאֲשֶׁתְּדֹל בְּרִיקְנִיא, אִימָא אֲמֵאִי. אִי בְּגִין דְּזָרַע בְּגַנְתָּא אַחֲרָא דְּלֹא דִילִיהּ, יֵאוּת. אֲבָל הֲכָא קוּדְשָׁא בְּרִיךְ הוּא יְהִיב לִיהּ הֵוּא גַנְתָּא לְמִזְרַע בָּהּ, דְּהָא אִיהוּ לֹא נָטִיל לָהּ.

280. אֲלֵא ת"ח, כָּל מְלִין דְּקוּדְשָׁא בְּרִיךְ הוּא עֲבִיד, כְּלֵהוּ בְּדִינָא אִינוּן, וְלֹא הוּה מְלָה בְּרִיקְנִיא. הִיא דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לִיה אִתָּתָא, וְעֲבִיד בָּהּ פִּירִין וְאִיבִין, לֹא הִיא כְּשֶׁאֵר בְּנֵי גִלְגּוּלָא, וְלֹא דְּמִי מֵאן דְּאֲשֶׁתְּדֹל בְּהֵא עֲלֵמָא לְאַסְגָּאָה אִילָנָא, וְלֹא יָכִיל לְמֵאן דְּלֹא בְּעָא לְאַסְגָּאָה לְאַשְׁתְּדֹלָא, וְאַעֲקֵר וְאַפִּיל טְרַפִּין דְּאִילָנָא, וְאַזְעֵר אִיבָא דִילִיהּ.

281. He whose Master gave him a wife to produce offspring, who strove before to enlarge the tree, but was unable, does not possess many merits. Had he possessed the proper merits, he would not need to reincarnate, as it is written: "And to them will I give in my house and within My walls a memorial better than sons and daughters" (Yeshayah 56:5). But now that he does not merit, the Holy One, blessed be He, sees that he tried to have children and was unable. Then "his Master has given him a wife," as we learned, and as a result of the Holy One, blessed be He, showing mercy, that He gives him A WIFE out of mercy, He takes His own back, He takes what caused that well to diminish FROM BEFORE THIS. For this reason, "the wife and her children shall be her master's." Later, he must return and work on himself to compensate for his loss. Here ends the secret of the verse.

282. HE SAID TO HIMSELF: Old man, you are saying that he toiled in vain TO BEGET CHILDREN. But you really did not pay attention to yourself that you walk in vain, for in regard to what you said, there is a verse that contradicts your entire construction, and you thought that you were swimming in the sea to your heart's content. What is this VERSE? It is written, "If the servant plainly says, 'I love my master, my wife and children...'" (Shemot 21:5), WE SEE THAT HE AGAIN MERITS THEM, AND SO HE DID NOT TOIL IN VAIN.

283. Woe, old man, weary without strength, what shall you do? You thought that there was no one pursuing you, but there is a verse pursuing you, coming out from behind the wall like a doe in the field. THAT IS, THAT HE DID NOT REMEMBER BEFORE, BUT SUDDENLY REMEMBERED, as if His hopping after you with thirteen hops behind you, DENOTING THE THIRTEEN WORDS IN THE VERSE FROM, "IF THE SERVANT PLAINLY SAYS" UNTIL THE WORD "FREE" (WITH THE LAST WORD NOT INCLUDED). It did reach you. What should you do, old man? Now, strengthen yourself because you were a mighty person until now. Old man! Remember the snowy day we planted beans and there were mighty warriors against you, and you alone defeated thirteen warriors who had each slain a hungry lion.

284. If these thirteen mighty ones have you defeated, then how much more so these thirteen WORDS IN THE VERSE, "IF THE SERVANT PLAINLY SAYS..." which have no more power than words. It is written, "He will surely say." The way of the Holy One, blessed be He, is to execute His Judgment with all. When the time arrives for that woman THAT THE SERVANT TOOK to find her real mate, what does THE HOLY ONE, BLESSED BE HE, do? He slays THE SERVANT THAT MARRIED HER, NOT BEING HER REAL MATE, and her real mate takes her, and THE SERVANT departs this world alone.

281. האִי דְאֲדוֹנָיו יְהִיב לִיה אֶתְתָּא, בְּגִין לְמַעַבְדַּא אִיבּוּן, הָא אֶשְׁתַּדְּל בְּקַדְמֵיתָא בְּגִין לְאַסְגָּאָה אִילְנָא, וְלֹא יָכִיל. זְכִיין כָּל כֶּךָ לִית לִיה, דְּאִי הוּא זְכָאָה בְּדַקָּא יְאוּת, לֹא הוּא תֵב בְּגִלְגּוּלָא, דְּהָא כְּתִיב, וְנָתַתִּי לָכֶם בְּבֵיתִי וּבְחֹמוֹתַי יָד וְשֵׁם טוֹב מִבְּנִים וּמִבְּנוֹת. וְהִשְׁתָּא דְלֹא זָכָה, קוּדְשָׁא בְּרִיךְ הוּא חֲמִי, דְּהָא אֶשְׁתַּדְּל וְלֹא יָכִיל, הָאִי, אֲדוֹנָיו יִתֵּן לוֹ אֶשָׁה, כְּמָה דְאֶתְמַר. וְכִיּוֹן דְּחָס עֲלֵיה קוּדְשָׁא בְּרִיךְ הוּא, וְיְהִיב לִיה בְּרַחֲמֵי, קוּדְשָׁא בְּרִיךְ הוּא גְבִי מְהִידִיָּה בְּקַדְמֵיתָא, וְנָטִיל מַה דְּגָרַע הֵהוּא מִבּוּעָא, וּבְג"כ, הָאֶשָׁה וְיִלְדֵיהָ תְהִיָּה לְאֲדוֹנֶיהָ, וּלְבַתָּר יִיתוּב, וְיִשְׁתַּדְּל עַל גְּרַמֵּיהָ, לְאַשְׁלוּמֵי גְרַעוּנֶיהָ. עַד הֲכָא רְזָא דְקָרָא.

282. סָבָא סָבָא, אֶתְ אֲמַרְתָּ ע"ד, דְּבִרְיִקְנֵיָא אֶשְׁתַּדְּל, וְלֹא אֶשְׁחַת עֲלֶךָ, דְּבִרְיִקְנֵיָא אֶתְ אֲזִיל בְּמָה דְאֶמַרְתָּ, דְּהָא קָרָא רְדִיף אֲבַתְרֶךָ, דְּסִתִּיר כָּל בְּנֵינָא דְבְּנִית עַד הִשְׁתָּא, וְאֵת חֲשִׁיב דְאֵנַת מִשְׁטָטָא יִמָּא לְרַעוּתֶךָ. וּמָאִי אִיהוּ. דְּכְתִיב, וְאִם אָמַר יֹאמֵר הָעֶבֶד אֶהְבֵּתִי אֶת אֲדוֹנִי אֶת אֶשְׁתִּי וְגו'.

283. אִי סָבָא סָבָא, לְאִי חִילָא, מַה תַּעֲבִיד, חֲשַׁבְתָּ דְלֹא לִיהוּי מֵאן דְּרְדִיף אֲבַתְרֶךָ, הָא הָאִי קָרָא רְדִיף אֲבַתְרֶךָ, וְנָמִיק מִבְּתַר כְּתִילָא, כְּאִילָה בְּחַקְלָא, מְדַלֵּג דִּילוּגִין אֲבַתְרֶךָ, תְּלִיסַר דִּילוּגִין דְּלִיג אֲבַתְרֶךָ וְאֲדַבִּיק לֶךָ, מַה תַּעֲבִיד סָבָא. הִשְׁתָּא אִית לֶךָ לְאֶתְגַּבְרָא בְּחִילֶךָ. דְּהָא גִיבַר תְּקִיף הָוִית עַד יוּמָא. סָבָא סָבָא, הָוִי דְכִיר יוּמָא דְתִלְגָּא, כְּד זְרַעְנָא פּוּלִין, וְהוּוּ כְּמָה גּוּבְרִין בְּנֵי חִילָא, לְקַבְּלֶךָ, וְאֵנַת בְּלַחוּרֶךָ, נְצַחַת תְּלִיסַר גּוּבְרִין תְּקִימִין, בְּנֵי חִילָא, דְּכָל חַד מְנִיָּהוּ קָטִיל אֲרִיָּא, עַד לֹא יָכִיל.

284. אִי לְאִינוּן תְּלִיסַר גּוּבְרִין נְצַחַת, הָנִי תְלִיסַר דְּלִית בְּהוּ חִילָא, אֶלָּא מְלִין, עֵאכ"ו. אָמַר יֹאמֵר כְּתִיב. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא אֲרַחֲיָה לְמַעַבְדַּא דִּינָא לְכִלָּא. כְּד מְטָא זְמַנָּא דְהָאִי אֶתְתָּא לְאַשְׁכַּחָא בְּר זּוּגִיָּה מַה עָבִיד קָטִיל לְדִין, וְנָטִיל לָהּ הֵהוּא בְּר זּוּגָא, וְאִיהוּ נָמִיק מֵהָאִי עֲלָמָא בְּלַחוּדוּי יַחֲדָאָה.

285. "And if the servant shall plainly say (lit. 'speaks, saying')" The friends have maintained according to the literal meaning of the verse: and if he speaks at the beginning of the sixth year, he will be saying at the end of the sixth year just before the entry of the seventh year. If he made this declaration even one day into the seventh year, his words would be void. What is the proof? It states "the servant," as long as he is a servant, meaning in the sixth year. If he spoke in the beginning of the sixth year and did not repeat at the end of the sixth year, it would be meaningless. For this reason, it writes twice, "speaks, saying."

286. Here, CONTINUING WITH OUR SUBJECT, while the servant is still with his wife, he intensifies his prayer and requests daily before the Holy King. Just as he acquired her through mercy, so too the ending is with pleas for mercy. This is the essence of "speaks, saying." He speaks at the beginning to hasten the taking of her through mercy and later PLEADS THAT HE SHOULD NOT BE SHUNTED ASIDE BEFORE HER REAL MATE, AND THAT HIS PETITION be received with mercy. He says: "I love my master." Because of his numerous prayers, he is beloved by the Holy One, blessed be He. He amends his actions, saying, "I love my master, my wife and my children: I will not go out free." The Holy One, blessed be He, receives his penance and manifold prayers.

287. What does the Holy One, blessed be He, do? Though he was prepared to reincarnate him and cause him to endure punishment in this world for his actions, He does not return him to this world. What does He do? He brings him near to the Heavenly Council, they judge him, submit him to the house of punishment, and the Holy One, blessed be He, brands him WITH THE AWL. He is handed over to punishment house to remain under the dominion of the uncircumcised until a specific time, and then He redeems him.

288. If at that time when he is being marked WITH THE AWL the Jubilee has arrived, and even if it is one day until Jubilee it is thus considered as if he spent the full time until Jubilee. This is the penalty and no more. With the arrival of Jubilee he is redeemed and brought into the presence OF THE HOLY ONE, BLESSED BE HE. The old man closed his eye for one moment. The merchant now begins a long section to do with strength, speaking about strong mountains, about the strong foundations of the earth, about King Solomon and about the mighty patriarchs. This leads to the issue of the birthright that Jacob took from Esau, and Jacob's strength over his brother. The serpent was able to seduce Adam because Adam lacked strength and might; that quality first appeared in Seth. Jacob's strength already existed in the form of Joseph.

285. וְאִם אָמַר יֹאמֵר, הֲאֵל אֲוֹקְמוֹהָ חֲבָרִיּוֹא כַּמְשָׁטִיהָ לְדַקְרָא. וְאִם אָמַר, בְּשִׁירוֹתָא דְשִׁית שְׁנִין, יֹאמֵר, בְּסוּפָא דְשִׁית שְׁנִין, עַד לֹא יַעוּל שְׁבִיעָאָה, דְּהָא אִי אָמַר, כִּד אִיהוּ אֲפִילוּ בְיוֹמָא חַד מְשִׁבְעָאָה, מְלוּי בְטָלִין. מ"ט. הָעֶבֶד כְּתִיב, בְּעוֹד דְּאִיהוּ עֶבֶד, בְּשִׁתָּא שְׁתִּיתָּאָה. אָמַר בְּשִׁירוֹתָא דְשִׁית שְׁנִין, וְלֹא אָמַר בְּסוּפָא דְשִׁית שְׁנִין, לָאוּ כְּלוּם הוּא, וּבְגִין כֵּךְ, תְּרִי זְמַנֵּי אָמַר יֹאמֵר.

286. וְהִכָּא, בְּעוֹד דְּאִיהוּ בְּהַאי אֲתָתָא, אֲסִגֵּי צְלוֹתִין וּבְעוֹתִין בְּכָל יוֹמָא, לְגַבֵּי מַלְכָּא קְדִישָׁא, כְּמָה דְּהוּה שִׁירוֹתָא בְּרַחֲמֵי, הִכִּי הוּא סוּפָא בְּרַחֲמֵי, וְדָא הוּא אָמַר יֹאמֵר. אָמַר בְּקְדָמִיתָא, כִּד אֲקָדִים בְּרַחֲמֵי. יֹאמֵר בְּסוּפָא וְיִתְקַבַּל בְּרַחֲמֵי. וְמָה יֹאמֵר. אֲהֲבִתִּי אֶת אֲדוֹנִי, דְּבַג"ד, וּבְסִגִּיאוֹ דְּצְלוֹתִין, רַחֲמֵי לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. אֲתְקִין עוֹבְדוֹי, וְאָמַר אֲהֲבִתִּי אֶת אֲדוֹנִי אֶת אֲשֵׁתִי וְאֶת בְּנֵי לֹא אֵצַא חֲמָשִׁי. וְקוּדְשָׁא בְּרִיךְ הוּא קָבִיל לִיהּ, בְּהוּא תִּיּוֹבְתָא, וּבְאִינוֹן סִגִּיאוֹ דְּצְלוֹתִין.

287. מָה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא, מָה דְּהוּה זְמַנֵּי לְאַהֲרָא לִיהּ בְּגִלְגוּלָא, וְלִמְסַבֵּל עוֹנְשִׁין בְּהַאי עֲלָמָא, עַל מָה דְּעֶבֶד, לֹא אֲהֲרָר לִיהּ לְהַאי עֲלָמָא. וְמָה עֲבִיד, קָרִיב לִיהּ לְבֵי דִּינָא דְּמִתְיַבְתָּא דְּרַקִּיעָא, וְדִיּוּנִין לִיהּ, וּמְסָרִין לִיהּ לְבֵי מַלְקִיּוֹתָא, וְאֲרָשִׁים לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, הִיךְ אֲתַמְסָר לְבֵי עוֹנְשָׁא, וּפְגִים לִיהּ, לְמַהוּי תַּחוּת שְׁלִטְנִיה דְּעַרְלָה, עַד זְמַן יְדִיעָא, וּבְתַר פְּרִיק לִיהּ.

288. אִי בְּהוּא זְמַנָּא דְּקָא עֲבָדִין לִיהּ פְּגִימוֹ, אִי מָטָא יוֹבְלָא, אֲפִילוּ יוֹמָא חַד לְיוֹבְלָא, אֲתַחְשֵׁב כְּמָה דְּאֲשַׁכַּח זְמַנָּא עַד יוֹבְלָא, הִכִּי אֲתַעֲנֵשׁ וְלֹא יִתִּיר. אֲתָא יוֹבְלָא, וְאֲפָרוּק, וְעֲאֲלִין לִיהּ גּוֹ פְּרָגוּדָא. עַד הִכָּא. אֲסִתִּים עֵינוּי הוּא סָבָא, רַגְעָא חֲדָא.

289. He began and said, "Hear, O mountains, Hashem's controversy, and you, strong foundations of the earth: for Hashem has controversy with His people" (Michah 6:2). HE THEN SAID TO HIMSELF: Old man, until now you were in the depths of the sea, and now you have skipped over the powerful mountains to wage war with them. Until now, surely, you were in the strong sea, but prior to coming into the deep sea, you met these powerful mountains that are located in the midst of the sea. Now you need to wage war against the depths of the sea and these mountains.

290. Weary old man without strength, who put you into this. You were in a state of peace, but you wanted this; you caused this, you are going to suffer. Now there is no other way for you but to wage war and conquer everything, and not turn back. Be strong, gird your loins, and do not fear to smash these mountains so they do not overpower you. Say to them: high mountains, mighty peaks, how strong you became.

291. Two verses are written. One writes, "Arise, contend before the mountains, and let the hills hear your voice" (Ibid. 1). Another writes, "Hear, O mountains, Hashem's controversy." There are mountains, and there are other mountains. There are mountains, very lofty, DENOTING CHESED, GVURAH, and TIFERET. About these, it is written, "Hear O mountains, Hashem's controversy." There are other mountains whose heights are somewhat lower, DENOTING NETZACH, HOD, AND YESOD. Regarding these, it is written, "Arise, contend before the mountains," because the pursuer of quarrels is upon them, MEANING, THERE ARE JUDGMENTS IN THEM. Hence, there are different mountains.

292. You may say that yet it writes, "let the hills hear your voice." These hills are below and you make mountains of them. HE ANSWERS: It is so. When compared to the lofty mountains, these are called hills, but by themselves, they are called mountains.

293. Come and behold: it is written, "and you strong foundations of the earth." HE ASKS: If it wrote, "Hear, O mountains," who then are these strong ones? HE ANSWERS: Mountains and strong ones are really the same. However, mountains are the three upper ones overtop OF THE STRONG ONES, DENOTING CHESED, GVURAH, AND TIFERET. The STRONG ONES are three lower ones, NAMELY NETZACH, HOD, AND YESOD. It is all one. Concerning the upper mountains, David said: "I lift my eyes to the mountains" (Tehilim 121:1). These refer to the three primary ones, NAMELY CHESED, GVURAH, AND TIFERET; "strong foundations of the earth," refer to the three secondary ones below the primary, WHICH ARE the supports of the Temple, NAMELY NETZACH AND HOD, and one is the joy of the Temple, NAMELY YESOD. These are called 'the foundations of the land'; they are strong and are called 'strong'.

289. פָּתַח וְאָמַר, שָׁמְעוּ הָרִים אֶת רִיב יי' וְהָאִיתָנִים מוֹסְדֵי אֶרֶץ כִּי רִיב לַיי' עִם עַמּוֹ וְגו'. אִי סָבָא, עַד הִשְׁתָּא הוּיָת בְּעַמְקֵי יַמָּא, וְהִשְׁתָּא דְלִגְתָּ בְּטוּרֵין תְּקִיפִין, לְמַעַבְד עִמְהוֹן קְרָבָא. אֲלָא וְדָאֵי עַד כְּעַן, בְּיַמָּא תְּקִיפָא אַנְתָּ, אֲבָל עַד דְּאִזְלַת בְּעַמְקֵי יַמָּא, פְּגַעְתָּ בְּאִינוֹן טוּרֵין תְּקִיפִין, דִּי בְּגוּ יַמָּא, וְאַעֲרַעַת בְּהוּ. הִשְׁתָּא אִית לָךְ לְאַגְחָא קְרָבָא בְּעַמְקֵי יַמָּא, וּבְהִנְהוּ טוּרֵין.

290. סָבָא לְאִי חִילָא, מֵאֵן יְהִבְךָ בְּדָא, הוּיָת בְּשָׁלָם, וּבְעִיַת לְכָל הָאִי, אַנְתָּ עַבְדַּת, אַנְתָּ סְבִיל. הִשְׁתָּא לִיַת לָךְ, אֲלָא לְאַגְחָא קְרָבָא, וּלְנִצְחָא כְּלָא, וְלֹא לְמַהְדָּר לְאַחוּרָא. אַתְקַף בְּחִילְךָ, חֲגוּר חֲרָצְךָ, וְלֹא תִדְחַל, לְתַבְרָא הֵנִי טוּרֵין, דְּלֹא יִתְתַקְמוֹן לְגַבְךָ. אִימָא לּוֹן, טוּרֵין רְמָאִין, טוּרֵין תְּקִיפִין, הִיךְ אַתּוֹן מִתְתַקְפִין.

291. תְּרִי קְרָאֵי כְּתִיבֵי, חֲד כְּתִיב, קוּם רִיב אֶת הָהָרִים וְתִשְׁמַעְנָה הַגְּבְעוֹת קוֹלְךָ. וְחֲד כְּתִיב, שָׁמְעוּ הָרִים אֶת רִיב יי'. אֲלָא אִית טוּרֵין, וְאִית טוּרֵין. אִית טוּרֵין, דְּאִינוֹן טוּרֵין רְמָאִין לְעִילָא לְעִילָא, לְאַלְיוֹן כְּתִיב, שָׁמְעוּ הָרִים אֶת רִיב יי'. וְאִית הָרִים, דְּאִינוֹן טוּרֵין תְּתָאִין לְתַתָּא מְנִייהוּ, לְאַלְיוֹן כְּתִיב, קוּם רִיב אֶת הָהָרִים. דְּהָא רְדִיף מְצוּתִין, אִית לְגַבְיֵיהוּ. וְעַל דָּא אִית טוּרֵין וְאִית טוּרֵין.

292. וְאִי תִימָא, סָבָא, הָא כְּתִיב וְתִשְׁמַעְנָה הַגְּבְעוֹת, אֲלִין גְּבְעוֹת כָּל אִינוֹן דְּלַתְתָּא, וְהִשְׁתָּא אַנְתָּ עַבִיד לּוֹן הָרִים. אֲלָא הֲכִי הוּא, לְגַבֵּי אִינוֹן טוּרֵין רְמָאִין, אֲקָרוּן גְּבְעוֹת. כַּד אִינוֹן בְּלַחוּדֵייהוּ אִינוֹן הָרִים אֲקָרוּן.

293. תָּא חֲזִי, כְּתִיב וְהָאִיתָנִים מוֹסְדֵי אֶרֶץ, בֵּין דְּכְתִיב שָׁמְעוּ הָרִים, מֵאֵן אִינוֹן הָרִים, וּמֵאֵן אִינוֹן אִיתָנִים. אֲלָא, הָרִים וְאִיתָנִים כְּלֵהוּ חֲד. אֲבָל אִינוֹן תְּלַת עֲלָאִין לְעִילָא עַל רִישֵׁיהוּ. וְאִינוֹן תְּלַת לְתַתָּא מְנִייהוּ. וְכֵלֵהוּ חֲד. הָרִים לְעִילָא, וְעֲלֵייהוּ אֲמַר דְּוֹד אֲשָׁא עֵינֵי אֵל הָהָרִים. וְאַלְיוֹן אִינוֹן תְּלַת קְדַמָּאֵי. וְהָאִיתָנִים מוֹסְדֵי אֶרֶץ, אֲלִין אִינוֹן תְּלַת בְּתַרְאֵי, לְתַתָּא מְנִייהוּ, תְּרִי סְמִכֵי בֵיתָא, וְחֲד חֲדוּה דְּבֵיתָא, וְאַלְיוֹן אֲקָרוּן מוֹסְדֵי אֶרֶץ. אִיתָנִים אִינוֹן, וְאִיתָנִים אֲקָרוּן.



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294. HE SAID TO HIMSELF: Old man, you are aware that he who wages war, if he is not on guard, can not win wars. He needs to strike with his hand, and be on guard in his thoughts. Whatever the other plans, he must anticipate AND BE ON GUARD. The right hand is designated at all times to strike, and his left hand and his thoughts to receive and be on guard - THE THOUGHTS TO BE ON GUARD, THE LEFT HAND TO RECEIVE BLOWS FROM THE ADVERSARY. The right serves in any THING.

295. Now you speak of the strong ones. The strong ones (Heb. eitanim) are below, DENOTING NETZACH, HOD, AND YESOD, and mountains above DENOTE CHESED, GVURAH, AND TIFERET. Be on guard, old man, as there is another thought that conflicts with yours, as written, "A maskil of Eitan the Ezrachite" (Tehilim 89:1), referring to old Abraham, called Eitan. So if Abraham is known as 'Eitan' then Isaac and Jacob must be referred to as eitanim (lit. 'strong ones') AND WE KNOW THAT THE FATHERS DENOTE CHESED, GVURAH, AND TIFERET, FOR CHESED, GVURAH, AND TIFERET ARE REFERRED TO AS 'STRONG'. Rise, old man, as you see that this thought conflicts with your thought.

296. "...and took up his discourse, and said, 'Strong is your dwelling place...'" (Bemidbar 24:21) 'Eitan' refers to the morning of Abraham, as written "As soon as the morning was light" (Bereshheet 44:3). This refers to the pillar, DENOTING YESOD, that the entire earth, DENOTING MALCHUT, leans upon. Its light is received from Abraham, DENOTING CHESED. The river exiting Eden is so called, DENOTING YESOD, AND SO YESOD IS REFERRED TO AS 'EITAN'. HE SAID TO HIMSELF: Old man, one thought is in opposition to you, and you are unable to be on your guard. How can one wage war, old man, where is your strength? Surely "nor the battle to the strong" (Kohelet 9:11).

297. It is written "A maskil of Eitan the Ezrachite," and there is a verse, "A maskil of David," denoting the river that flows from Eden, ALLUDING TO YESOD, that clarifies David, REPRESENTING MALCHUT, to inform him of these concealed heavenly matters, AND SO YESOD BECOMES REFERRED TO AS 'MASKIL' (ENG. 'ERUDITE'). Now if maskil alludes to the river flowing from Eden, MEANING YESOD THAT IS BELOW, IN NETZACH, HOD, AND YESOD, then Eitan the Ezrachite ALLUDES TO ABRAHAM, WHOM I KNOW TO BE ABOVE, WITH CHESED, GVURAH, TIFERET. And though I am an old man, I overcome this thought. BUT Eitan the Ezrachite points to two grades, as the verse says: "As soon as the morning was light." "Light" denotes Abraham, WHO IS CHESED; "morning" is the river, WHICH IS YESOD. So in relation to Eitan the Ezrachite, 'Ezrachite' alludes to Abraham and 'Eitan' is, as we said, that river flowing from Eden, NAMELY YESOD.

298. Now, old man, stand upon your chariot, as you will now fall and will not be able to rise. Behold King Solomon. He came with his hosts, chariots, warriors, and cavaliers and they come towards you. Rise, and leave the field so they will not find you there. It is written, "And all the men of Yisrael assembled themselves to king Solomon at the feast in the month of etanim" (I Melachim 8:2). THIS MEANS the month that the eitanim (lit. 'strong ones') were born. Who are these? They are the Fathers, who are the mighty ones of the earth. This month is Tishrei, in which the alphabet is in reverse order, from below upwards, MEANING PROCEEDING FROM TAV TO SHIN-RESH-KUF. SO ALSO THE LETTERS OF TISHREI REPRESENT THE LETTERS GOING BACKWARD, FOR THE EITANIM ARE THE FATHERS, WHO ARE CHESED, GVURAH, AND TIFERET.

294. סָבָא סָבָא, הָא יָדַעְתָּ, מֵאֵן דְּאִגַּח קְרָבָא, אִי לֹא יָדַע לְאַסְתַּמְרָא, לֹא יִנְצַח קְרָבִין, אֲצַטְרִיךְ לְמַחָא בִּידֵיהּ, וְלֹאסְתַּמְרָא בְּרַעֲיוֹנֵיהּ, מַה דִּיהָא חָשִׁיב אַחְרָא, דִּיהָא חָשִׁיב אִיהוּ, וְיָד יְמִינָא זְמִינָא תְדִיר לְמַחָא. וּמַחְשְׁבוֹ וִידָא שְׁמַאלִית, זְמִינָא תְדִיר לְקַבְלָא וְלֹאסְתַּמְרָא, וְיְמִינָא כְּלָא.

295. הַשְּׁתָּא אֲמַרְתָּ וְהָאִיתְנִים, אִיתְנִים אֵינוֹן לְתַתָּא, וְהָרִים לְעֵילָא. אֲסַתְמַר סָבָא, דְּהָא רַעֲיוֹנָא אַחְרָא לְקַבְלָךְ, דְּכַתִּיב מִשְׁכִּיל לְאִיתָן הָאֲזַרְחִי. וְדָא אִיהוּ אַבְרָהָם סָבָא, וְאֶקְרִי אִיתָן, וְאִי אַבְרָהָם אִיהוּ אִיתָן, יִצְחָק וְיַעֲקֹב אִיתְנִים אַקְרוּן. קוּם סָבָא, דְּהָא יָדַעְתָּ רַעֲיוֹנָא דָא הוּי מַחֵי לְרַעֲיוֹנָךְ.

296. וְיִשָּׂא מִשְׁלוֹ וַיֹּאמֶר אִיתָן מוֹשְׁבָךְ וְשִׁים בְּסַלְעַ קִנְךְ. אִיתָן: דָּא בְּקֶר דְּאַבְרָהָם. וְהֵינּוּן, הַבְּקָר אֹר. דָּא עַמּוּדָא, דְּכָל עֲלָמָא קִיּוּמָא עָלֵיהּ, וְנִהֲרִו דִּילֵיהּ מֵאַבְרָהָם יְרִית. נִהַר הַיּוּצֵא מֵעַדָן אַקְרִי. אִי סָבָא סָבָא, הָא רַעֲיוֹנָא אַחְרָא לְקַבְלָךְ, וְלֹא יָדַעְתָּ לְאַסְתַּמְרָא, הֵיכִי מְגִיחִין קְרָבָא. סָבָא, אֵן הוּא תּוֹקְפָא דִּילְךָ, וְדָאֵי לֹא לְגַבּוּרִים הַמְלַחְמָה.

297. כְּתִיב מִשְׁכִּיל לְאִיתָן הָאֲזַרְחִי, וּכְתִיב מִשְׁכִּיל לְדוֹד, דָּא נִהַר הַיּוּצֵא מֵעַדָן, דְּאִיהוּ תּוֹרְגָמָן לְדוֹד, לְאוֹדְעָא לֵיהּ, מֵאֵינוֹן מְלִין סְתִימִין עֲלָאִין. אִי מִשְׁכִּיל אִיהוּ נִהַר דְּנַפְסִיק מֵעַדָן. אִיתָן הָאֲזַרְחִי אַבְרָהָם, אִיהוּ לְעֵילָא וְדָאֵי, הָא יָדַעְנָא. וְאֵע"ג דְּאָנָא סָבָא, עַל רַעֲיוֹנָא דָּא מַחִינָא. אִיתָן הָאֲזַרְחִי, תְרִין דְּרָגִין אֵינוֹן. כַּד"א, בְּקֶר אֹר. אֹר, הוּא אַבְרָהָם. בְּקֶר הוּא נִהַר. אוּף הֵכִי, אִיתָן הָאֲזַרְחִי, אֲזַרְחָא, הוּא אַבְרָהָם. אִיתָן, בְּמַה דְּאַתְמַר, דָּא הַהוּא נִהַר דְּנִגִיד וְנַפְסִיק מֵעַדָן.

298. הַשְּׁתָּא סָבָא, קוּם קָאִים עַל רְתִיכָךְ, דְּהַשְּׁתָּא תְנַפּוּל וְלֹא תִיכּוּל לְמִיקָם. הָא שְׁלֵמָה מְלָכָא, אַתִּי בְּחִילוֹי וְרְתִיכוֹי וְגַבּוּרֵי וּפְרָשׁוֹי, וְאַתִּי לְקַבְלָךְ, קוּם פּוֹק מִן חַקְלָא, דְּלֹא יִשְׁכַּח לָךְ תַּמָּן. כְּתִיב וַיִּקְהָלוּ אֶל הַמֶּלֶךְ שְׁלֵמָה כָּל אִישׁ יִשְׂרָאֵל בִּירַח הָאִיתְנִים בְּחָג וְגו'. יִרַח דְּאַתִּילִירוֹ בֵּיהּ הָאִיתְנִים, וּמֵאֵן אֵינוֹן. אַבְהָן, וְאֵינוֹן אִיתְנֵי עוֹלָם. וְיִרַח דָּא, אִיהוּ תְשָׁרִי. דְּאַלְפָא בֵּיתָא אַהֲדֵר לְמַפְרַע מִתַּתָּא לְעֵילָא.

299. Furthermore, from your OWN words, SAYING THAT EITAN THE EZRACHITE REPRESENTS TWO LEVELS, you had better leave the field and not be found, for had the verse said, "A maskil Eitan the Ezrachite," then things would be FINE, since as you maintained, IT REPRESENTS TWO LEVELS. But now that it writes, 'A maskil of Eitan the Ezrachite,' your fight is meaningless, BECAUSE NOW IT APPEARS THAT IT IS ONE LEVEL, NOT TWO. Depart the field unwillingly, and do not be seen.

300. O poor unfortunate old man, how are you going to leave THE FIELD? If you do, they will be victorious over you and you will have fled the field. Everybody will chase you and you will never have courage to see anyone. No, now I swear that I will not leave the field, I will see King Solomon face to face, and any man of Yisrael with the warriors, cavaliers, and chariots. The Holy One, blessed be He, will help you, old man, as you are weary and without strength. Arise, old man, have courage, for until now you were a mighty force.

301. He commenced: it is written, "A maskil of Eitan the Ezrachite." Had it been written 'A maskil of David', the explanation would have been as you said, REFLECTING YESOD THAT OFFERS BOUNTY TO MALCHUT, CALLED 'DAVID'. But IT IS WRITTEN "A maskil of Eitan." HE ANSWERS: There is maskil and there is maskil, a maskil on high and one below. Maskil of Eitan is to tell us when that river, YESOD, rises with yearning, all limbs rejoice and join with him. If it rises to the point that that supernal mind, CHESED BECOMING CHOCHMAH, is favored to him and rejoices in him, then you have a maskil of Eitan the Ezrachite. For it instructs (Heb. maskil) Eitan the Ezrachite, instructing YESOD, and informs him through Abraham his beloved, REPRESENTING CHESED THAT ROSE TO BECOME CHOCHMAH, with all that is necessary. That supernal mind, BEING CHOCHMAH, is maskil of Eitan, DENOTING YESOD. When king David, DENOTING MALCHUT, is established with yearning TO YESOD, YESOD informs (maskil) David, just as the supernal mind maskil TO YESOD. So there is maskil and maskil.

302. "...the month of etanim..." For in this month were born the eitanim (lit. 'strong ones'). The edifice below, NETZACH, HOD, AND YESOD, is similar to that above, CHESED, GVURAH, AND TIFERET, and so were four mountains and strong ones born in it. The mountains, BEING CHESED, GVURAH, AND TIFERET, are concealed, AS CHOCHMAH IS CONCEALED AND DOES NOT ILLUMINATE. The strong ones, the thighs, NETZACH AND HOD, are strong as copper; eitan (lit. 'strong', sing) is between them, DENOTING YESOD THAT AFFECTS THE ILLUMINATION OF CHOCHMAH.

299. ותו ממילך, יאות התפוק מן חקלא, ולא תשתבח תמן. אילו בתיב משביל איתן האזרחי בדקאמרת. השתא דכתיב משביל לאיתן האזרחי. לית קרבך כלום, ותפוק מן חקלא, בעל כרחך ולא תתחזי תמן.

300. אי סבא עניא מסכנא, היכי תפוק. אי הכי, ינצחון לך ותערוק מן חקלא, כל בני עלמא ירדפון אבתרך, ולית לך אנפין לאתחזאה קמי בר נש לעלמין. הכא אומינא, דלא אפוק מן חקלא, והכא אתחזי אנפין באנפין בשלמה מלכא, וכל איש ישראל, וגוברין ופרשין ורתיבין דיליה. קודשא בריך הוא יסייע לך סבא, דהא לאי חילא אנת. קום סבא אתגבר בחילך ואתתקף, דער יומא דא הוית גיבר תקיף בגוברין.

301. פתח ואמר, משביל לאיתן האזרחי. אלו בתיב משביל לדוד, בדקאמרת, אבל משביל לאיתן, אית משביל ואית משביל. אית משביל לעילא, ואית משביל לתתא. משביל לאיתן בזמנא דההוא נהר, קם בתאובתא כל שיימן חדאן ומתחברן לגביה, ואי הוא סליק, עד דמוחא עלאה אתפייס לגביה, וחדוי לקבליה. וכדין משביל לאיתן האזרחי, משביל ליה, ואודע ליה על ידא דאברהם רחימוי, כל מה דאצטריך, וההוא מוחא עלאה משביל לאיתן. וכד דוד מלכא, אתתקן בתיאובתא לגביה, איהו משביל לדוד. כמה דהוה מוחא עלאה, משביל ליה. ועל דא, אית משביל, ואית משביל.

302. בירח האיתנים, דאתילידו בהא ירח איתנים, בנינא לתתא איהו בגוונא דלעילא, ואתילידו ביה הרים ואיתנים. הרים סתימין. איתנים: ירכין תקיפין כנחשא, וההוא איתן בינייהו.

303. Rise, old man, strike out on all sides. At the time Moses ascended to receive Torah, the Holy One, blessed be He, handed him seventy keys of the Torah, NAMELY SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, EACH POSSESSED ITS OWN TEN SFIROT, TOTALING SEVENTY. When he reached 59, MEANING YESOD WITHIN THE TEN SFIROT OF THE OVERALL YESOD, there was one hidden, concealed key, NAMELY MALCHUT WITHIN THE TEN SFIROT OF THE OVERALL YESOD, KNOWN AS THE DIADEM OF YESOD, that was not handed to him. It pleaded before him, saying, 'Moses, all the upper and lower keys are dependent upon this key'. Moses said, 'Master of the World, what is its name?' He replied, 'Eitan and all other Eitanim are dependent upon it.' Within it are maintained NETZACH, HOD, AND YESOD, which are outside of the body of the written Torah, WHICH IS ZEIR ANPIN, It, ZEIR ANPIN, informs it, MEANING, FLOWING WITH KNOWLEDGE, and instructs it. And it, THE DIADEM OF YESOD, is the principal and the key of the written Torah, ZEIR ANPIN.

304. And when Oral Torah, WHICH IS MALCHUT, affixes itself to it, then, it, THE DIADEM OF YESOD, becomes its key, MEANING OF YESOD OF MALCHUT, then surely YESOD is referred to as 'A maskil of David', WHO IS MALCHUT. And due to the fact that the Oral Torah inherits it, AND IT BECOMES ITS YESOD, CALLED 'RESH-SHIN-TAV', THAT ILLUMINATES FROM DOWN UPWARDS. SO IN IT, the letters are in reverse order, and as a result, ITS YESOD IS CALLED 'Tishrei', IN WHICH THE LETTERS ARE IN REVERSE ORDER, THAT IS, TAV-SHIN-RESH-KUF. The letters are Tav-Shin-Resh, but being the secret of the Holy Name, NAMELY MALCHUT, the Holy One, blessed be He, imprinted a letter of His name, Yud, THUS CALLED 'TISHREI' (TAV-SHIN-RESH-YUD). Upon the altar, ALSO A NAME OF MALCHUT, He added IN ITS YESOD the letter Hei OF YUD HEI VAV HEI, such as the Hei of: "that the net (Heb. hareshet - Hei-Resh-Shin-Tav) may reach the midst of the altar" (Shemot 27:5). Dvorah came, ALSO BEING A NAME OF MALCHUT, AND He placed in her Vav, as it is written, "Then sang (Heb. vatashar - Vav-Tav-Shin-Resh) Dvorah." And in this place, YESOD OF MALCHUT, the seal of the Holy Name is imprinted upon it.

305. When that key, THE DIADEM OF YESOD, opens the Oral Torah, MEANING WHEN IT IS AFFIXED TO ITS YESOD, it is necessary to understand it. This is the meaning of Tanya (lit. 'it has been taught in the Baraita') CONSISTING OF THE LETTERS IN EITAN, AND THEN APPLIES, "Strong (Heb. eitan) is your dwelling place" (Bemidbar 24:21), AS MALCHUT IS CALLED 'DWELLING PLACE'. WHEN IT RECEIVES FROM THE DIADEM OF YESOD, IT IS MENTIONED REGARDING IT, "STRONG IS YOUR DWELLING PLACE," CALLED 'BARAITA' MEANING SOMETHING outside of the body OF ZEIR ANPIN. BARAITA STEMS FROM THE WORD 'OUTSIDE', WHICH IS EXTERNAL. Eitanim IN THE WRITTEN TORAH, ZEIR ANPIN, becomes the Tanaim OF THE ORAL TORAH, MALCHUT. These are supporting pillars outside of the body, MEANING NETZACH, HOD AND YESOD. Now it needs to be known that when these, NETZACH, HOD AND YESOD, are called with regard to the written Torah, ZEIR ANPIN, Eitanim, then with regard to the Oral Torah they are called Tanaim, which is spelled with the same letters. Eitan is used with regard to the written Torah, Tanya with the Oral Torah, and everything is as it should be.

303. קום סבא, הוי מחי לכל סטריין, בשעתא דסליק משה לקבלא אורייתא, מסר ליה קודשא בריך הוא שבעין מפתחן דאורייתא. כד מטא לתשעה וחמשין, הוה חר מפתחא גניז וסתים, דלא הוה מסר ליה, אתחנן לקמיה. אמר ליה, משה, כל מפתחן עלאין ותתאין בהאי מפתחא תליין. אמר לקמיה, מאריה דעלמא, מה שמייה. אמר ליה איתן. וכל אינון איתגוים ביה תליין, וביה קיימן לבר מגופא דתורה שבכתב איהו. אודע ליה, ומשכיל ליה, איהו עקרא ומפתחא דתורה שבכתב.

304. וכד אתתקנת תורה שבעל פה לגביה, הוא מפתחא דילה, ודאי כדין משכיל לדוד. ומגו דירתא תורה שבעל פה, אתוון למפרע. על דא אקרי תשרי תשרי איהו, אבל בגין דאיהו רזא דשמא קדישא חתים ביה קודשא בריך הוא, את דשמייה י'. במזבח, חתים ביה ה' הרשת עד חצי המזבח. אתת דבורה, וחתים ביה ו', ודיינו דכתיב ותשר דבורה. ובאתר דא, חתימו דשמא קדישא, דאחתים ביה.

305. וזהו מפתחא, כד פתחא בתורה שבעל פה, בעינן לאשתמודעא ליה, ודא איהו תניא, איתן מושבך, ברייתא לבר מגופא. איתגוים: אינון תנאים. עמודים סמכין, לבר מגופא. השתא אית לאודעא מלה, בזמנא דאלין לגבי תורה שבכתב, אקרון איתגוים. לגבי תורה שבעל פה, אקרון תנאים. איתן, לגבי תורה שבכתב. תניא, לגבי תורה שבעל פה. וכלא כדקא יאות.

306. Friends, behold, I am in the field. King Solomon the king and his mighty warriors will come and find an old weary man who is strong, a warrior, victor of wars. I know that he will come, standing behind the rock in the field. He watches me, how my strength abides in the field. He alone watches me, he is a man of peace, who has peace. Go now old man, with your strength, you are alone in the field. Return to your place. Remove your weapons from yourself.

307. "Hear, O mountains, Hashem's controversy, and you, strong foundations of the earth." "Hear, O mountains," is TO BE EXPLAINED as we have said. "...and you, strong foundations of the earth..." is the foundations of the earth indeed, WHICH IS MALCHUT, REFERRED TO AS 'EARTH'. For from them, THE STRONG ONES - NETZACH, HOD, AND YESOD - MALCHUT is nurtured and receives bounty daily. THEREFORE they are the foundations of the earth.

308. "...for Hashem has controversy with His people..." Who can stand his ground when the Holy One, blessed be He, quarrels with Yisrael, regarding which He says to them, "Hear, O mountains, Hashem's controversy." This is one dispute. "Arise, contend before the mountains," is the second dispute. The Holy One, blessed be He, won in all disputes with Yisrael; and all the admonitions are as a father admonishes his son. So we have explained it.

309. About Jacob, it is written concerning the time he came to be victorious over him: "Hashem has also a controversy with Judah, and will punish Jacob" (Hoshea 12:3). What is the controversy? It is as it is written: "He took his brother by the heel in the womb" (Ibid. 4). And this resulted in the admonition and all these controversies. This is an important matter that "He took his brother by the heel in the womb." What he did in the belly is not a simple matter. HE ASKS: Was he deceitful in the belly? HE ANSWERS: Assuredly so.

310. So we learned that in every way, Jacob rejected Esau so that he would not have any share IN HOLINESS. Esau complained only about one which equaled two, as it is written, "for he has supplanted me these two times" (Bereshheet 27:36). It should have been written, 'he has supplanted me two times'. What is the meaning of the word "these (Heb. zeh, lit. 'this')"? HE ANSWERS: HE WAS INSINUATING about one thing which has the value of two, one that turned into two. What is it? When rearranging the letters of "my birthright (Heb. bechorati)" it becomes "my blessing (Heb. birchati)." "...this two times..." MEANS one item equaling two.

306. חֲבֵרַיָּא, הָא אָנָּא בְּחַקְלָא. שְׁלֵמָה מְלָכָא, וְגוֹבְרִין תְּקִיפִין דִּילֵיהּ. וַיְתִי וַיִּשְׁבַּח חֵד סָבָא, לְאִי בְּחִילָא, תְּקִיף גִּיבְר, נֶצַח קְרִבִּין. הָא יִדְעָנָא דְאַתָּא, וְקִיּוּמָא לְבִתְר טִינְרָא דְחַקְלָא, וְהוּא אֲשַׁגַּח בִּי, וְהִיךְ גְּבוּרְתִי קִיּוּמָא בְּחַקְלָא, בְּלַחֲדוּי אֲשַׁגַּח, דְּאִיהוּ אִישׁ שְׁלוֹם, מְאָרִיָּה דְשְׁלָמָא, וְאִזְל לֵיהּ. הֲשַׁתָּא סָבָא, גְּבוּרְתֶךָ עֲלֶיךָ, וְאַנְתָּ בְּלַחֲדוּךָ בְּחַקְלָא, תּוּב לְאַתְרֶךָ. וְשָׂרִי זִינְךָ מֵעֲלֶיךָ.

307. שְׁמַעוּ הָרִים אֶת רִיב יְיָ וְהָאֵתְנִים מוֹסְדֵי אָרֶץ. שְׁמַעוּ הָרִים כְּדַקְאֲמָרְן. וְהָאֵיתְנִים מוֹסְדֵי אָרֶץ, מוֹסְדֵי אָרֶץ וְדָאִי, דְּהָא מְנַיְיָהוּ אֲתוֹן, וּמְנַיְיָהוּ קְבִיל כָּל יוּמָא, וְאִינוּן מוֹסְדֵי אָרֶץ.

308. כִּי רִיב עִם לֵה' עֵמוּ, מֵאֵן הוּא דִּיכִיל לְמִיקָם בְּרִיב דְּקוּדְשָׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל. וְעַל דָּא אֲמַר לְאֵלִין, שְׁמַעוּ הָרִים אֶת רִיב ה', דָּא אִיהוּ מְצוּתָא חֲדָא. קוּם רִיב אֶת הָהָרִים, מְצוּתָא תְּנַיְינָא. דְּנֶצַח בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, כָּל אֵלִין רִיבּוּת לְיִשְׂרָאֵל, וְכָל אִינוּן תּוֹכְחוֹת, כְּלָהוּ כְּאַבָּא דְּאוּכַח לְבְרִיָּה, וְהָא אוּקְמוּהּ.

309. בִּיעֲקֵב כְּתִיב, בְּשַׁעֲתָא דְּבַעַא לְנִצְחָא בְּהַדְּיָה, מַה כְּתִיב, וְרִיב לִינִי עִם יְהוּדָה וּלְפָקוּד עַל יַעֲקֹב. מַה רִיב אִיהוּ, כְּמַה דְּכְתִיב, בְּבָטָן עֲקֵב אֶת אָחִיו. עַל הָאִי מְלָה אֲתָא תּוֹכְחָה, וְכָל אִינוּן רִיבּוּת. וְכִי לֹא מְלָה רַבְרָבָא אִיהוּ, בְּבָטָן עֲקֵב אֶת אָחִיו וְגו'. הָאִי לֹא מְלָה זְעִירָא אִיהוּ, מֵאִי דְּעֵבִיד בְּבָטָן. וְכִי עוֹקְבָא עֵבִיד בְּבָטָן אִין וְדָאִי.

310. וְהָא אֲתַמַּר בְּכֻלָּא, דְּחָה יַעֲקֹב לְעֵשָׂו אָחוּי, בְּגִין דְּלֹא יְהֵא לֵיהּ חוּלְקָא כְּלָל. עֵשָׂו לֹא הִתְרַעַם אֶלָּא מְחַד דְּאִינוּן תְּרִין, דְּכְתִיב וַיַּעֲקֹבֵנִי זֶה פַּעַמַּיִם. פַּעַמַּיִם מְבַעֵי לֵיהּ, מֵאִי זֶה. אֶלָּא, חֵד דְּאֶקִּישׁ לְתִרִין. חֵד דְּנִפְק לְתִרִין. וּמֵאִי נִיהוּ. בְּכַרְתִּי אֲתַהֲפְכוּ אֲתוֹן, וְהוּהוּ בְּרַכְתִּי. זֶה פַּעַמַּיִם: חֵד, דְּאֲתַקְּשׁ לְתִרִין.

311. Esau did not know what Jacob did to him in the belly, but his Appointed Minister knew. The Holy One, blessed be He, caused the heavens and the hosts to tremble from the sound of the voice OF THE ACCUSATION OF THE MINISTER OF ESAU. He could have claimed blessing and birthright, but said nothing. He should have put in a claim for the blessing, but did not; he claimed brotherhood, as it is written, "and that you hide not yourself from your own flesh" (Yeshayah 58:7). Jacob did not want to give him any food before he took the birthright from him.

312. What birthright did he take? He took from him the birthright of above and below, MEANING THE HOLY BIRTHRIGHT ON HIGH, TO OFFER SACRIFICE, AND THE BIRTHRIGHT BELOW TO RECEIVE TWO SHARES. The word 'bechorah ('birthright') IS WRITTEN minus a Vav. He then supplanted (Heb. ikev) his brother and made a heel (Heb. akev) of him and threw him backwards. What is backwards? He caused Esau to precede him into this world. Said Jacob to Esau: 'You take this world first, and I will follow.'

313. Come and behold: It is written, "And after that came out his brother, and his hand took hold of Esau's heel" (Beresheet 25:26). What is meant by Esau's heel? Do you really believe that his hand was grasping the other's leg? Not so. His hand was grasping someone who is a heel. And who may that be? It is Esau. Esau is known as the heel. From the time that Jacob followed him and from the day of Creation, the Holy One, blessed be He, called him 'heel', AS ESAU IS OF THE ASPECT OF THE SERPENT, as it is written concerning him, "it shall bruise your head, and you shall bruise his heel" (Beresheet 3:15), MEANING you who are called 'heel' will bite first and in the end he will bruise your head. Who is HIS HEAD? IT IS Samael, the head of the serpent that strikes in this world.

314. And so in the womb he was insidious, and deceitful to his brother, and so Esau took first this world as the verse writes, "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael" (Beresheet 36:31). This secret is alluded to by King Solomon who says, "An estate may be gotten hastily at the beginning; but its end shall not be blessed" (Mishlei 20:21), by the end of the world.

315. And so, "He took his brother by the heel in the womb, and by his strength he strove with Elohim." HE ASKS: what is meant by "his strength"? HE ANSWERS: They explained it as his might, and this is well; but actually it is not so. The true clarification of the matter is that Jacob was a supernal image and holy body to the extent that since Adam, there was no body AND BEAUTY as that of Jacob. The beauty of Adam was literally the beauty of Jacob, and the image of Jacob was actually the image of Adam.

311. וְלֹא יָדַע עֵשָׂו מַה דַּעְבַּד לִיה בְּבֶטֶן, אָבֵל רַב מִמֶּנָּא דִּילִיָּה יָדַע הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲרָגִישׁ שְׂמִיָּא וְחַיִּילִיָּוִהוּ לְקַלָּא דָּא, דְּהָא בְּרַכָּה וּבְכוּרָה לָא תִּבַּע מִמֶּנָּא דִּילִיָּה, וְלֹא אָמַר. דְּהָא בְּרַכָּה הוּא לִיה לְמַתְבַּע, וְלֹא תִּבַּע. אַחוּהָ הָא תִּבַּע וְדָאֵי, דְּכַתְיִב וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם וְלֹא בַּעַל יַעֲקֹב לְמִיָּהֵב לִיה לְמִיכָל, עַד דְּנִטְל מְנִיָּה בְּכוּרְתָא דִּילִיָּה.

312. מָאֵי בְּכוּרָה נִטְל מְנִיָּה, הַבְּכוּרָה דְּלַעֲוִילָא וְתַתָּא. בְּכַרָּה חֲסַר ו'. בְּדִין עֲקֵב אֶת אָחִיו, וְדָאֵי דַּעְבַּד לִיה עוֹקְבָא, וְאֲרָמֵי לִיה לְאַחֹרָא. מָאֵי אַחֹרָא. אֶקְרִים לִיה, דִּיפּוֹק בְּקַדְמִיתָא לְהָאֵי עֲלָמָא. אָמַר יַעֲקֹב לְעֵשָׂו, טוּל אֶתָּה הָאֵי עֲלָמָא בְּקַדְמִיתָא, וְאַנָּא לְבַתָּר.

313. ת"ח, מַה כְּתִיב, וְאַחֲרַי כֵּן יֵצֵא אָחִיו וְיָדוּ אַחֲזַת בְּעֵקֵב עֵשָׂו. מָאֵי בְּעֵקֵב עֵשָׂו. וְכִי ס"ד דְּהוּא אָחִיד יָדִיה בְּרַגְלִיָּה, לָאו הֲכִי. אֲלֵא, יָדוּ אַחֲזַת בְּמָאן דְּהוּא דְּהוּא עֵקֵב, וּמְנֹו עֵשָׂו. דְּהָא עֵשָׂו עֲקֵב אֶקְרִי, מִשְׁעֵתָא דַּעֲקֵב לִיה לְאַחֲוֵי, וּמִיּוֹמָא דְּאַתְבָּרֵי עֲלָמָא עֲקֵב קָרִי לִיה קוּדְשָׁא ב"ה, דְּכַתְיִב הוּא יְשׁוּפֵךְ רֹאשׁ וְאַתָּה תְּשׁוּפְנוּ עֵקֵב. אַנְתָּ דְּאֶקְרִי עֵקֵב, תְּשׁוּפְנוּ בְּקַדְמִיתָא. וּלְבִסוּף הוּא דִּימְחֵי רִישְׁךָ מִעֲלֵךְ. וּמְנֹו. סְמָא"ל. דְּאִיהוּ רִישָׁא דְּחֻוּיָא, דִּמְחֵי בְּהָאֵי עֲלָמָא.

314. וְעַל דָּא בְּבֶטֶן עֲקֵב אֶת אָחִיו, שְׁוֵי עֲלִיָּה לְמַדְוֵי עֲקֵב, וְנִטְל עֵשָׂו הָאֵי עֲלָמָא בְּקַדְמִיתָא, וְדָא רְזָא דְּכַתְיִב, וְאַלֵּהִי הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאַרְץ אֲדוֹם לְפָנֵי מֶלֶךְ מֶלֶךְ לְבַנֵּי יִשְׂרָאֵל. וְדָא אִיהוּ רְזָא דְּאָמַר שְׁלֹמֹה מֶלֶכָּא, נִחְלָה מְבוֹהֶלֶת בְּרֵאשׁוֹנָה וְאַחֲרִיתָהּ לָא תְּבוּרֵךְ, בְּסוּף עֲלָמָא.

315. וְעַל דָּא בְּבֶטֶן עֲקֵב אֶת אָחִיו וּבְאוּנוּ שְׂרָה אֶת אֱלֹהִים. מָאֵי וְאוּנוּ. הֲכִי אָמְרוּ בְּחִילָא וְתוֹקְפָא דִּילִיָּה יָאוּת, אָבֵל לָאו הֲכִי. בְּרִירוּ דְּמַלְהָ, יַעֲקֹב דִּיוֹקְנָא עֲלָאָה הוּא, וְגוֹפָא קְדִישָׁא. דְּלִית גּוֹפָא מִיּוֹמָא דְּהוּא אָדָם הָרֵאשׁוֹן, כְּגוֹפָא דִּיעֲקֵב, וְשׁוּפְרִיָּה דְּאָדָם הָרֵאשׁוֹן, הוּא שׁוּפְרִיָּה מִמֶּשׁ הוּא לִיה לְיַעֲקֹב. וְדִיוֹקְנִיָּה דִּיעֲקֵב, דִּיוֹקְנָא דְּאָדָם הָרֵאשׁוֹן מִמֶּשׁ.

316. When the Serpent came and seduced Adam, the serpent was able to overcome him as Adam lacked strength or might, as up until that day, he who was comprised of his strength and might was not born. And who is Adam's strength and might? This was Seth, who possessed the identical image of Adam, as it is written, "and begot a son in his own likeness, after his image; and called his name Seth" (Beresheet 5:3). What is the meaning of, "in his own likeness, after his image"? It means born circumcised. So when the Minister of Esau came to Jacob, Jacob's strength and substance already existed in the form of Joseph. This is the meaning of, "and by his strength he strove with Elohim," AS JOSEPH WAS HIS STRENGTH.

317. What is the sound of the woman, which the sound of the snake can join with, as do a male a female dog? HE ANSWERS: The serpent's voice can not cling to any voice of a woman, but there are two kinds of women with whom he can unite. One is a woman who does not observe the days of her menstrual impurity and the day of cleansing, and purifies by immersion a day too early, or a woman who delays the marital visits to spite her husband, unless her husband does not mind or does not care about it.

318. With these two women, as one hastens TO IMMERSE BEFORE THE PROPER TIME, one also carries with the voice of the serpent, until the voices merge. Just as she delays her marital visit to distress her husband, in postponing the performance of a precept, so the voice of the serpent advances to merge with the voice of the woman. These two women with whom the sound of the serpent is caught up are comparable to the union of the male and female dog. Uncleanliness follows uncleanliness, a species seeks out its own.

319. One may ask why it should bother us if one voice is caught up with another, or not? HE ANSWERS: Woe that the people in the world perish unknowingly. If the woman's voice mingles and joins with the voice of the serpent, when sinful evil LILIT comes out of her lair, when she meets these two voices, the voice of the serpent and the voice of the woman, the woman LILIT is heated by them, and they by her. Thus she conceives and a spirit is formed, and they follow it until THE SPIRIT invades the intestines of that woman.

316. אָדָם הָרָאוּשׁוֹן, בְּשַׁעֲתָא דְאַתָּא חוּיָא וְאַתְפַּתָּה עַל יָדוּי, יָכִיל חוּיָא לִיָּהּ. מ"ט. בְּגִין דְּלֹא הוּוּ תוֹקְפָא לְאָדָם הָרָאוּשׁוֹן, וְעַד כְּעַן לֹא אֲתִילִיד מֵאֵן דִּהוּוּ תוֹקְפָא דִּילִיָּהּ. וּמִנּוּ תוֹקְפָא דְאָדָם הָרָאוּשׁוֹן. דָּא שֵׁת, דִּהוּוּ בְדִיוֹקְנָא דְאָדָם הָרָאוּשׁוֹן מִמֶּשׁ, דְכִתְיִב וְיֹולֵד בְּדַמּוּתוֹ כְּצַלְמוֹ וְיִקְרָא אֶת שְׁמוֹ שֵׁת. מֵאֵי בְדַמּוּתוֹ כְּצַלְמוֹ. דִּהוּוּ מְהוּל. וְכֵד אֲתָא מִמְנָא דְעֵשׂוֹ לְגַבֵּי דִיעֶקֶב, כְּבַר אֲתִילִיד תוֹקְפָא דִיעֶקֶב, דְאִיהוּ יוֹסֵף. וְזֵהוּ וּבְאוּנוֹ שָׂרָה אֶת אֱלֹהִים.

317. הָאֵי קְלָא דְאַתְתָּא, דִּיכְלָא קְלָא דְחוּיָא לְאַחְרָא בְּהַ, כְּכִלְבָּא בְּכִלְבַּתָּא, מֵאֵן אִיהוּ. אֶלָּא תָּא חוּיָא, דְלִית בְּכָל קְלִין דְנָשִׁין דְעַלְמָא, דִּיכְלָא קְלָא דְחוּיָא לְאַתְדַּבְקָא בְּהַ, וְלְאַתְאַחְרָא בְּהַ, וְלְאַשְׁתַּתְּפָא בְּהַ. אֶלָּא תְרִין נָשִׁין אֵינּוּן דִּיכְלָא קְלָא דְחוּיָא לְאַתְאַחְרָא בְּהוֹן, חָרָא. הָאֵי דְלֹא נְטִירַת סוּאָבוּת נְדוּתָהּ, וְיָמֵי לְבוּנָהּ, בְּדָקָא יָאוּת, אוּ דְאַקְדִּימַת יוּמָא חָרָא לְטַבּוּל. וְחָרָא, הָאֵי אֲתָתָא דְמְאַחְרַת לְבַעֲלָהּ עוֹנָה דִּילָהּ לְמַעַבְדַּ צַּעְרָא לְבַעֲלָהּ, בַּר אֵי אִיהוּ לֹא חוּיֵשׁ, וְלֹא אֲשַׁח לְרָא.

318. אֵלִין אֵינּוּן תְרִין נָשִׁין, דִּהָא כְּמָה דְאַקְדִּימוּ, הַכִּי אֵינּוּן מְתַאַחְרִין, לְגַבֵּי קְלָא דְנָחַשׁ, עַד דְאַדְבִּיק קְלָא בְקָלָא, וְכְמָה דְמְתַאַחְרִין לְמַעַבְדַּ צַּעְרָא לְבַעֲלָהּ בְּעַכּוּבָא דְמִצּוּהַ, הַכִּי אֶקְדִּים קְלָא דְנָחַשׁ, לְאַתְדַּבְקָא בְּהִיא קְלָא דְאַתְתָּא. וְאֵלִין אֵינּוּן תְרִין נָשִׁין, דְקָלָא דְנָחַשׁ אַחִיד בְּקָלָא דְלֵהוֹן, כְּכִלְבָּא בְּכִלְבַּתָּא, סוּאָבוּתָא בְּתַר סוּאָבוּתָא, זִינָא בְתַר זִינִיָּהּ.

319. וְאִתָּת, מָה אֵיכְפַת לָן, אֵי אַחִיד קְלָא בְקָלָא, אֵי לֹא אַחִיד. וְוִי דִּהַכִּי מְתַאַבְדִּין בְּנֵי עַלְמָא בְּלֹא דַעְתָּא. הָאֵי קְלָא דְאַתְתָּא, כְּדִ אֲתַעְרַב וְאַשְׁתַּתְּפָא בְּהַדִּי קְלָא דְנָחַשׁ, בְּשַׁעֲתָא דְחַיִּיבַת וּמְרַשַׁעַת נִמְקַת מְגוֹ אֵיפָהּ וּמְשַׁטְטָא בְעַלְמָא, אֵי עֲרַעַת בְּהַנִּי תְרִין קְלִין, קְלָא דְנָחַשׁ, וְקָלָא דְאַתְתָּא, וְאַתְתָּא אֲתַחַמְמַת בְּהוֹ, וְאֵינּוּן בְּהַ, וְכִיוֹן דְאַתְחַמְמַת, מִתְעַבְדִּין רוּחָא, וְאֵלִין בְּהַדָּהּ, עַד דְמְשַׁטְטָא, וְעַל בְּמַעְהָא דִּהָאֵי אֲתָתָא.

320. The sinful LILIT comes and visits the spirit, of this child that is born, which came about from this awful merger with the sound of the serpent that rattles inside her. This SPIRIT plays with the child until the evil LILIT arrives, just as a woman might visit another woman's child and prattle with it until its mother arrives. Many times, this SPIRIT, a messenger of the evil LILIT, may kill it. The verse writes, "and on the side of their oppressors there was power" (Kohelet 4:1). The explanation OF THE VERSE is not as you suggest, but ITS EXPLANATION IS AS FOLLOWS. The strength of that spirit OPRESSES HIM. And so twice is written in the verse, "but they had no comforter" (Ibid.), from the wicked Lilit and from that spirit.

321. HE SAID TO HIMSELF: Old man, now you have friends, you speak like one who never saw war wagers. They are at peace with you. From now on I will not remove from me weapons of war in order to make my name remembered.

322. That sin that lies in wait, MEANING THE SERPENT ABOUT WHOM IT IS WRITTEN, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7), BEING THE DOOR OF MALCHUT, stands by the door like a dog. When the last sound is emitted, when the woman about to give birth cries, JUST BEFORE BIRTH, he skips from the door and goes after the woman. Why? Because the Holy One, blessed be He, sends a key TO OPEN THE WOMB and when the voice flies forth, the key comes. The serpent follows the voice that is emitted and goes to the hill of the stomach - DENOTING YESOD, AS NETZACH, HOD AND YESOD ARE CALLED 'THE LOWER MOUNTAINS' - IT BITES THAT PLACE, OPENS THE WOMB, and knocks there until such time that she is cleansed from the filth of the bite of that evil serpent. The Holy One, blessed be He, brings about situations and performs fitting actions.

323. All this NURTURING OF THE SERPENT comes because that belly was rejected. It is sure THAT THE SERPENT was shunted from that belly and has no part IN IT. ALSO, he is shunted from the belly below of other women in the world, AS WOMEN BELOW ARE BRANCHES OF THE SUPERNAL NUKVA. So even though he can distress them, he has no right to dominate them. Which belly does he have authority to dominate? It is the belly of the sotah (lit. 'a married woman suspected of adultery') about whom it is written: "and her belly will swell" (Bemidbar 5:27). With this belly, he acts with vengeance as this belly is his to do with what he wishes, and the Holy One, blessed be He, allowed him this in order that he not be totally shunted. My friends, listen! I have not seen you or spoken to you, "All things are full of weariness" (Kohelet 1:8); no one can speak, even Torah words are wearisome.

320. וְהָאֵי יְנוּקָא דְיִלְיִדָתָא, בְּרַ אֲתַתָּא הָיָא חַיִּיבְתָּא, פְּקִידַת לִיָּה לְהֵהוּא רוּחָא, דְּאִיהוּ חַבּוּרָא בִּישָׁא, קְלָא דְנַחַשׁ, דְּמַכְשָׁשׂא בְּהָ, וְאִיהוּ מַחְיִיבָא בִּיְנוּקָא, עַד דְּאֲתַתָּא הָיָא חַיִּיבְתָּא, כְּאֲתַתָּא דְּפְקִידַת בְּרָא לְאֲתַתָּא אַחְרָא, וּמַפְטַפֵּט לִיָּה וְחַיִּיבַת לִיָּה, בְּפִטְפוּטָא עַד דְּתִיתֵי אִמִּיהָ. כִּן עֲבָדָא הָאֵי רוּחָא. וְזַמְנִין סְגִיאוּן, דְּאִיהוּ שְׁלִיחָא דְּהָיָא חַיִּיבְתָּא, וְקִטְלָא לִיָּה, הָדָא הוּא דְכְּתִיב וּמִיָּד עוֹשְׁקִיהֶם כֹּחַ. וְלֹא כְּמָה דְּאֲתוֹן אֲמַרִּין. אֲלֵא הָהוּא כֹּחַ דְּהָהוּא רוּחָא, וְעַל דָּא, תְּרִין זַמְנִין כְּתִיב בְּהָאֵי קְרָא, וְאִין לָהֶם מְנַחֵם. חַד מְלִילִית חַיִּיבְתָּא, וְחַד מְהָהוּא רוּחָא.

321. אֵי סְבָא, הֲשָׂתָא אִית לֶךְ רַחֲמִין, וְאֲתַ מְשַׁתְּעִי, כְּמָאן דְּלֹא חֲמִית אִינוֹן מְגִיחֵי קְרָבָא, הָא בְּלָהוּ בְּשַׁלְמָא עִמָךְ. הֲשָׂתָא מְכָאן וּלְהִלָּאָה, לֹא אַעֲרִי מְנָאֵי קְרָבָא בְּדִיל לְאֲדַכְרָא שְׁמִי.

322. הָהוּא חֲטָאת רוּבֵץ, קָאִים עַל פְּתַחַא כְּכַלְבָּא. בְּזַמְנָא דְקָלָא בְּתַרְיִיתָא, דִּיהִיבַת אֲתַתָּא, נְפִיק, אִיהוּ דְלִיג מְעַל פְּתַחַא וְאֲתַעֲבַר מִתְּמָן, וְאִזִּיל אֲבַתְרָה. מ"ט. בְּגִין דְּקוּדְשָׁא בְּרִין הוּא שְׂדֵר חַד מִפְּתַחַא דִּילִיָּה, וְקָלָא פְּרַחָא, וּמַפְתַּחַא אֲתִיָּא, וְחֻוּיָא אִזִּיל בְּתַר קְלָא דְהוּא נְפִיק לְעֵלְמָא, וְעַד טוּרָא דְבִטְנָא אִזִּיל, וּמַכְשָׁשׂא, עַד עֵידוֹן דְּאֲתַנְקִיָּאת, מְהָהוּא זוּהֲמָא, דְנִשְׁכִּיבִין דְּחֻוּיָא בִּישָׁא. וְקוּדְשָׁא ב"ה, מְסַבֵּב סְבוּבִין, וְעֵבִיד עוֹבְדִין כְּדַקָּא יָאוּת.

323. וְכַל דָּא, בְּגִין דְּהָהוּא בְּטָן אֲתַרְחִיָּא. הָא וְדָאֵי, אֲתַרְחִיָּא מְהָהוּא בְּטָן, וְלִית לִיָּה חוּלְקָא, וְאֲתַרְחִי מִבְּטָן דְּלִתְתָּא, דְּשָׂאֵר נְשִׁין דְּעֵלְמָא, דָּאֵע"ג דְּעֵבִיד צַעַר, לֹא אֲתִיָּהִיב לִיָּה רֶשׁוּ לְשַׁלְטָאָה בִּיָּה. וּמָאן בְּטָן אֲתִיָּהִיב לִיָּה, וְאִיהוּ שְׁלִיט עָלֶיהָ. הָהוּא בְּטָן דְּסוּטָה, דְּכְּתִיב וְצַבְתָּהּ בְּטָנָהּ, בְּגִין דְּהָאֵי בְּטָן, עֵבִיד בִּיָּה נוֹקְמִין לְרַעוּתֶיהָ, וְהָאֵי בְּטָן דִּילִיָּה אִיהוּ, וְקוּדְשָׁא בְּרִין הוּא יְהִיב לִיָּה בְּגִין דְּלֹא אֲתַרְחִי מִכְּלָא. הֲשָׂתָא רַחֲמִין דִּילִי, אֲצִיתוּ. לֹא חֲמִינָא לְכוּ, וּמְלִילָנָא לְכוּ. כֹּל הַדְּבָרִים יִגְעִים, לֹא יָכִיל אִינוּשׁ לְמַלְלָא, אֲפִילוּ מְלִין דְּאִוְרִייתָא יִגְעִים אִינוּן.

324. It is written: "And Jacob was left alone, and there wrestled a man with him" (Beresheet 32:25), and, "And when he saw that he did not prevail against him, he touched the hollow of the thigh." From that hollow did THE OTHER SIDE profit FROM JACOB. That thigh was in a state of weakness until Samuel came. What is its weakness? It did not draw THE LIGHT OF prophecy. When Samuel arrived, he took that thigh and removed it from the place OF THE OTHER SIDE and snatched it away from it. From that time that it was removed from it, it had no part of Holiness at all.

325. The Holy One, blessed be He, did not withhold or reject it totally when Samuel took the thigh, but gave it one portion. He gave it the thigh and belly of the Sotah, in exchange for the thigh and belly taken from him. Both things, the Holy One, blessed be He, gave to the Other Side so that the place of Holiness would be free of it altogether.

326. It is written, "and your thigh to fall away" (Bemidbar 5:22). HE ASKS: IT SHOULD READ, 'and her thigh shall fall away'. It is written, "to make the belly to swell" (Ibid.), yet it should be written, 'and her belly shall swell'. HE ANSWERS: This is similar to one who throws a bone to a dog and tells him: This is your share. HENCE, THE VERSE SAYS, "TO SWELL...TO FALL AWAY." Nothing hurt it so much as when it was deprived of the thigh for which it struggled, AS INDICATED FROM THE VERSE: "AND THERE WRESTLED A MAN WITH HIM..." It earned it, yet it was taken from it, so the Holy One, blessed be He, threw it the bone of the Sotah, as we said, and with that it was happy and satisfied.

327. All these Chariots and its companions always desire the thigh and yearn for it. As a result the knees of the sages are weary from THE OTHER SIDE, as all its yearning is for the thigh, and particularly for the sage's thigh. Everything is returned to its place and the Holy One, blessed be He, lacks nothing, and He wishes that only His people, His lot, His portion, shall approach Holiness. As the Holy One, blessed be He, does above, so the children of Yisrael do below, and so it should be. As we learned, the children of Yisrael are prohibited from teaching Torah to the heathen, as it is written, "He declares his word to Jacob... He has not dealt so with any other nation" (Tehilim 147:19-20), FOR IT IS NECESSARY TO DISTANCE THEM FROM SANCTITY.

328. And so Jacob and Samuel shunted it aside so that it would have no part of Holiness. For this reason, all the preservation of hatred towards the children of Yisrael is about this. It is SIMILAR to a dog that seized a clean bird from the market, and before HE HAD A CHANCE to shatter it, a man came, snatched it from him, and later gave him a useless bone to carry about.

324. כתיב, ויותר יעקב לבדו ויאבק איש עמו, וכתיב וירא כי לא יכול לו ויגע בכף ירכו. והוא ירך הרווח מיעקב. והוא ירך בחלישו דיליה עד דאתא שמואל. מאי בחלישו דלא משיך נבואה. בד אתא שמואל, נטל ההוא ירך, וסלקיה מההוא אתר, וחסף ליה מניה, ומההוא זמנא אתעדי מניה, ולא הוה ליה חולקא בקדושה כלל.

325. קודשא בריך הוא לא קפח, ולא דחי ליה מפלא, בגין דנטל שמואל ירך דיליה, אלא יהיב ליה חולקא חדא. מאי איהו. יהיב ליה ההוא ירך ובטן דסוטה, חלף ההוא ירך ובטן, דאעדי מניה. ועל דא תרווייהו יהיב ליה קודשא בריך הוא, למהוי אתרא דקדשא פנוי מפל סאבותא.

326. ולנפיל ירך. מהו ולנפיל, ונפלה ירכה ולצבות, וצבתה מבעי ליה. אלא, במאן דאשדו גרמא לכלבא, ואמר ליה, טול האי לחולקך. ומפלא לא אבאיש קמיה, אלא דגזלו מניה ירך, בגין דאיהו יגע ולא עיליה, ורווח ליה ואפיקו ליה מניה. ועל דא, קודשא בריך הוא אפיל ליה, גרמא דא דסוטה, ואפיק ליה בדקאמרן, ובדא איהו ריו וחדו.

327. כל אינון רתיכין וסייעתא דיליה, בעאן תדיר ירך, ואזלו בכסופא אבתריה. ובג"ד, הני ברכי דרבנן דשלהי, מן דא איהו. דכל כסופא דלהון, בתר ירך איהו, וכל שכן ירך דרבנן, וכל מלה אהדר לאתריה, וקודשא בריך הוא לא גרע כלום, מפל מה דאצטריך, ולא בעא דיקרב לקדושה, בר עמיה ועדביה חולקיה ואחסנתיה. במה דעביד קודשא בריך הוא לעילא, הכי עבדי ישראל לתתא, והכי אצטריך למעבד, והכי תנינן, אסיר ליה לישראל, למילף אורייתא לעכו"ם, דכתיב, מגיד דבריו ליעקב וגו', לא עשה כן לכל גוי וגו'.

328. ועל דא דחי ליה יעקב, ודחי ליה שמואל, דלא יהא ליה חולקא בקודשא. ובג"ד, כל נטירו דבבו לישראל, על דא איהו. לכלבא דחסוף עופא דכין מן שוקא, ואייתי ליה, ועד לא אתבר, אתא חד בר נש וחספא מניה, לבתר יהיב ליה חד גרמא גריא בלא תועלתא.



329. So it is with the Minister of Esau. He was removed from the womb, the thigh taken from him and later given a bone, namely, the stomach and thigh of the Sotah, and of none other. This is the bone given to him as his share and lot, and this was delightful to him. All Judgments of the Holy One, blessed be He, are truthful, yet people do not realize or pay attention to the Holy One, blessed be He. However, all is with Truth. She, THE OTHER SIDE, deviated from her husband, as the verse says, "who forsakes the friend of her youth" (Mishlei 2:17), and so too the corresponding wife on earth, MEANING THE SOTAH, IS HANDED OVER TO HER.

330. Come and behold: one who finds a friend like himself, who acts like him, will love him, cling to him and favor him with kindness. However, the Other Side is not so. When it finds someone who has left the holy side of the Holy One, blessed be He, and behaves like it, and clings to it, then it attempts to destroy him. This woman imitated its way and clung to it. Look what it did to her. "...and her belly shall swell, and her thigh shall fall away." The Holy One, blessed be He, is not so. He will love that person who leaves the Other Side and clings to the Holy One, blessed be He, and He will dispense every kindness in the world to him. HE SAID TO HIMSELF: Now, old man, prepare yourself as the serpent tries to entice you but is unable. The old man's talk returns repeatedly to the issue of one who has no offspring. He says that God does not want anyone who practices evil to produce future generations that might devastate the world. The merchant tells the story of King Solomon riding on the eagle four hundred parasangs until arriving at the mountains of darkness. There, in the area of the olive tree, King Solomon learned the foreign wisdom that he was interested in, and then went aboard the eagle again and returned home. Then he contemplated that wisdom that he had learned. He knew of the many oppressions of the world.

331. He began to say, "What profit has a man of all his labor wherein he labors under the sun" (Kohelet 1:3). HE ASKS: Is Solomon trying to teach us only this? Had he said "in his labor that he does," I would understand that there is work that brings profit. However, when he writes, "of all his labor," that includes everything, that nothing has profit.

332. HE ANSWERS: Solomon did not make his statement regarding all people. There are people that are constantly busy doing evil and harming others, and do nothing positive at all. Therefore, the verse uses the expression, "his labor," instead of 'his toil'. "...his labor (Heb. amalo)..." MEANS IN EVIL DEEDS, as a verse writes, "His mischief (Heb. amalo) shall return upon his own head" (Tehilim 7:17), or, "nor has he seen perverseness (Heb. amal) in Yisrael" (Bemidbar 23:21). The word 'toil' IS USED TO IMPLY POSITIVE ACTS, as the verse says, "For you shall eat the toil (Heb. yegia) of your hands" (Tehilim 128:2), and, "Elohim has seen my affliction and the labor (Heb. yegia) of my hands" (Bereshheet 31:42). But of 'amal' it says, "mischief and spite" (Tehilim 10:14). Hence, HE SAID, "WHAT PROFIT HAS A MAN OF ALL HIS LABOR WHEREIN HE LABORS UNDER THE SUN," for it is under the sun, ALLUDING TO THE OTHER SIDE, WHICH IS BELOW THE SUN.

329. כִּי לְשָׂרוֹ עַל עֵשׂוֹ, אִמְיָקוֹ לִיָּה מֵהָהוּא בְּטֶן, חֲטִיפוֹ מִנִּיָּה הֵהוּא יָרַךְ. לְבָתֵּר יִהְיוּ לִיָּה גֶרְמָא חֵד, הֵהוּא בְּטֶן וְהֵהוּא יָרַךְ דְּסוּטָה, וְלֹא אַחְרָא. הָא גֶרְמָא, דְּקָא יִהְיוּ לִיָּה לְחוּלְקִיָּה וְעַדְבִּיָּה, וְעַרְבֵי לִיָּה. וּבְג"כ, כָּל דִּינִין דְּקוּדְשָׁא בְּרִיךְ הוּא דִּינִין דְּקְשׁוּט אִינוּן, וּבְנֵי נִשְׂא לֹא יַדְעִין, וְלֹא מִשְׁגִּיחוּן לְקוּדְשָׁא בְּרִיךְ הוּא. וְכִלְהוּ בְּאַרְחֵי קְשׁוּט. הֵיִא אֲסִיָּאֵת גֶּרְמָה מִבְּעִלָּה, כְּד"א הַעֲזֹבֵת אֱלוֹף נְעוּרֶיהָ וְגו', אוּף הֲכִי אֲתָתָא, כְּגוּוּנָא דִּלְהָ בְּאַרְעָא.

330. ת"ח, מֵאֵן דְּאֲשַׁבַּח חֲבֵרָא כְּוֹתִיָּה, דְּעֵבִיד בְּעוֹבְדוֹי בְּעֵלְמָא, רַחִים לִיָּה, וְאֲתַדְּבַק בְּהַרְיָה, וְעֵבִיד עִמִּיהָ טִיבוֹ. אֲבָל סִטְרָא אַחְרָא לֹא הֲכִי, בִּיּוֹן דְּאֲשַׁבַּח מֵאֵן דְּשַׁבַּק סִטְרָא דְּקְדוּשָׁה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְעֵבִיד בְּעוֹבְדוֹי, וְאֲתַדְּבַק בֵּהּ, כְּדִין בְּעִיָּא לְשִׁיפָאָה וְלֹאֲפָקָא לִיָּה מֵעֵלְמָא. הֵיִא אֲתָתָא, עֲבַדְתָּ בְּעוֹבְדָהָא, וְאֲתַדְּבַקְתָּ בֵּהּ, חֲזִי מַה דְּעַבַדְתָּ בֵּהּ, וְצַבְתָּהּ בְּטְנָהּ וְנִפְלָהּ יָרַכָה. קוּדְשָׁא בְּרִיךְ הוּא לֹא הֲכִי, מֵאֵן דְּשַׁבִּיק לְסִטְרָא אַחְרָא, וְאֲתַדְּבַק בִּיָּה בְּקוּדְשָׁא בְּרִיךְ הוּא, כְּדִין רַחִים לִיָּה, וְעֵבִיד לִיָּה כָּל טִיבוֹ דְּעֵלְמָא. הִשְׁתָּא סְבָא אֲתַקִּין גֶּרְמִיךְ, דְּהָא חוּיָא אֲזִיל לִיָּה, וּבַעַא לְאַתְגְּרָא בְּהַדְּךָ, וְלֹא יָכִיל.

331. פִּתַּח וְאָמַר מַה יִּתְרוֹן לְאָדָם בְּכָל עֵמְלוֹ שְׁיַעֲמוּל תַּחַת הַשָּׁמֶשׁ, וְכִי לֹא אֲתָא שְׁלָמָה אֲלָא לְאוּלְפָא מְלָה דָּא. אֱלוֹ אִמַר בְּעֵמְלוֹ שְׁיַעֲמוּל יְאוּת, דְּהָא אֲשַׁתָּאָר עֵמַל, דְּאִית בִּיָּה יִתְרוֹן. אֲלָא בִּיּוֹן דְּכַתִּיב בְּכָל עֵמְלוֹ, הָא כָּלְלָא דְּכִלְלָא, דְּלֹא אֲשַׁתָּאָר כְּלוּם דְּאִית בִּיָּה יִתְרוֹן.

332. אֲלָא, לֹא לְכָל אָדָם אִמַר שְׁלָמָה מְלָה דָּא, אֲלָא אָדָם אִית בְּעֵלְמָא, דְּאִיְהוּ מִשְׁתַּדְּל תְּדִיר בְּבִישׁ וְלֹאֲבִישׁ, וְלֹא אֲשַׁתַּדְּל בְּטַב אֲפִילוֹ רַגְעָא חֵדָּא. וְע"ד כְּתִיב עֵמְלוֹ, וְלֹא כְּתִיב יִגִּיעוּ. עֵמְלוֹ: כְּד"א, יִשׁוּב עֵמְלוֹ בְּרִאשׁוֹ. וְלֹא רָאָה עֵמַל בְּיִשְׂרָאֵל. יִגִּיעוּ: כְּד"א יִגִּיעַ כְּפִיךְ כִּי תֹאכַל וְגו'. וְכַתִּיב וְאֵת יִגִּיעַ כְּפִי רָאָה אֱלֹהִים. אֲבָל עֵמְלוֹ, כְּתִיב, עֵמַל וְכַעַס. אֲשַׁתַּדְּלוּתִיָּה הוּא תְּדִיר לְבִישׁ, וְע"ד אִיְהוּ תַּחַת הַשָּׁמֶשׁ.

333. When man practices evil, the verse writes, "He will have no child nor offspring among his people" (Iyov 18:19). The Holy One, blessed be He, does not want him to produce future generations, for if he produced offspring, he would devastate the world. And so it says, "What profit has a man of all his labor"; one who does not try to have offspring becomes part of this evil man and finds himself under his wing.

334. Ruth said "spread therefore your skirt (also: 'wing') over your handmaid" (Rut 3:9) so that she would mate with the righteous man to produce offspring. And the Holy One, blessed be He, spread His wings over people in order that they should be fruitful. BUT the one who refuses to produce offspring, "he came in by himself (also: 'in his wing')" the wing of the evil man who remains childless, as the serpent who operates alone. "...he shall go out by himself..." refers to one who did not try to have offspring. We have already discussed THIS sufficiently.

335. The dispute that the Holy One, blessed be He, engaged with, we have learned, is as the verse says, "Arise, contend before the mountains." Who are they? They are the mountains below, NAMELY NETZACH, HOD, AND YESOD. What is the essence of this contention? With them are intertwined all sins that Yisrael commit before their Heavenly Father. How is that? Yisrael knew of the worship, THE CONJURING of the heavenly angels. Not even one name of theirs was unknown to them, nor their worshipping.

336. In two ways, they used to whore after them. 1) They knew how to draw the powers of the stars and constellations on earth, and 2) they knew how to cause them to call upon them in all that is needed. For this, the Holy One, blessed be He, was to engage in contention and Judgment against them, THE MOUNTAINS, AS ALL ANGELS AND HEAVENLY MINISTERS RECEIVE THEIR POWER FROM NETZACH, HOD AND YESOD, REFERRED TO AS 'MOUNTAINS'. Inasmuch as they are subject to contention and Judgment, THEIR LIGHTS WILL BE BLURRED; the entire chain, MEANING THE ANGELS OF BRIYAH, YETZIRAH AND ASIYAH, shall fall as they will be of no use, SINCE THEIR POWERS HAVE BEEN MADE VOID. And therefore, it says, "Arise, and contend..." "and let the hills hear your voice." HE ASKS: Who are the hills? HE ANSWERS: These are the mothers, NAMELY THE SEVEN CHAMBERS IN BRIYAH, who are levels called "the virgins... that follow her" (Tehilim 45:15), MEANING SEVEN MAIDENS THAT SERVICE MALCHUT. So did Yisrael do until they took part with the lower levels. He said to himself: Old man, return to the earlier words.

333. בְּשַׁעֲתָא דְהָאֵי אָדָם אֲשַׁתְּדֵל בְּבִישׁ, עַל הָאֵי כְּתִיב, לֹא נִין לוֹ וְלֹא נֶכֶד בְּעַמּוֹ וְגו', דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי, דְּלֹא יַעֲבִיד תּוֹלְדִין, דְּאֵלְמָלָא יַעֲבִיד תּוֹלְדִין, הוּהּ מְטַשְׁטָשָׁא עֲלֵמָא. וְע"ד כְּתִיב, מִה יִתְרוֹן לְאָדָם בְּכָל עַמְלוֹ. וּמֵאֵן דְּלֹא יִשְׁתְּדֵל לְמַעֲבַד תּוֹלְדִין, אֲתַדְבֵּק בְּהָאֵי סְטְרָא דְאָדָם בִּישָׁא וְעָל תַּחוֹת גְּדַפּוּי.

334. רוּת אָמְרָה, וּפְרַשְׁתָּ כְּנַפְיךָ עַל אִמְתְּךָ, בְּגִין לְאַזְדוּגָא בְּהַדְיָה דְּרַדִּיק, לְמַעֲבַד תּוֹלְדִין, וְקוּדְשָׁא בְּרִיךְ הוּא פְּרִישׁ גְּדַפּוּי עַל בַּר נֶשׁ, בְּגִין לְאַפְשָׁא בְּעֲלֵמָא. לְמֵאֵן דְּלֹא בְּעֵי לְמַעֲבַד תּוֹלְדִין, בְּגַפּוֹ יָבֵא, בְּגַפּוֹ דְּהָהוּא בִישׁ, דְּאִיהוּ אֲזִיל עֲרִירִי, כְּחוּיָא דָא, דְּאֲזִיל יְחִידָאֵי. בְּגַפּוֹ יֵצֵא, אִיהוּ דְּלֹא אֲשַׁתְּדֵל לְמַעֲבַד תּוֹלְדִין, הָא אֲתַמַּר כָּל מַה דְּאֲצַטְרִיךְ.

335. רִיב דְּעַבְד קוּדְשָׁא בְּרִיךְ הוּא, הָא אֲתַמַּר, רִיב: דְּכְתִיב, קוּם רִיב אֶת הַהָרִים. מֵאֵי אִיהוּ. אֵלָא, אִינוּן טוּרִין דְּלִתְתָא. אֲמֵאֵי רִיב דָּא. בְּגִין דְּבָהוּ תְלִיא, כָּל חוּבָא דְּעַבְדִין יִשְׂרָאֵל, לְגַבֵּי אַבוּהוֹן דְּבִשְׁמִיָא. מֵאֵי טַעֲמָא. בְּגִין דִּישְׂרָאֵל הוּוּ יַדְעִין שְׁמוּשָׁא דְּכָל מְלָאכִין עֲלֵאִין דְּבִשְׁמִיָא, וְלֹא אָנִיס לְהוּ, אֲפִילוּ שְׂמָא דְּחַד מְגִייהוּ, וְכָל שְׁמוּשָׁא דְּלְהוּן.

336. וּבִתְרִין סְטְרִין הוּי טַעָאן אַבְתְּרִייהוּ. חַד, דְּהוּוּ יַדְעִין לְאַמְשָׁכָא חוּלָא דְּלְהוּן, דְּכַכְבֵּיא וּמְזִלֵי בְּאַרְעָא. וְחַד, דְּהוּוּ יַדְעֵי לְאוּמָאָה לֹון, בְּכָל מַה דְּאֲצַטְרִיכוּ. וְעַל דָּא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַעֲבַד בָּהוּ רִיב וְדִינָא. וְכִינּוֹן דְּבָהוֹן לְהוּי רִיב וְדִינָא, כָּל שְׁלִשׁוּלָא נֶמֶל דְּהָא לֹא יְהוּי בִּיָּה תּוֹעֲלָתָא. וּבְגִין כֶּךָ, קוּם רִיב וְגו'. וְתַשְׁמַעְנָה הַגְּבַעוֹת קוּלְךָ. מֵאֵן גְּבַעוֹת. אֵלִין אִינוּן אֲמָהוֹת, דְּרִגִין דְּאֶקְרוּן בְּתוּלוֹת אַחְרִיָּה וְגו', וּבְגִין כֶּךָ וְתַשְׁמַעְנָה הַגְּבַעוֹת קוּלְךָ. דְּהָכִי הוּוּ עַבְדֵי יִשְׂרָאֵל, עַד דְּאֲשַׁתְּתַּפוּ בְּרִגִין תַּתָּאִין.

337. Yisrael sharply struck THE OTHER SIDE with this thigh that we spoke of. Mordechai showed the evil Haman his thigh, for which reason he became furious, claiming it was his, THAT HE EARNED IT FROM JACOB. Mordechai incensed him, SHOWING HIM THAT IT WAS ALREADY SNATCHED FROM HIM. Behold friends, it is written, "And Rivkah took the best clothes of her elder son Esau" (Bereshheet 27:15). With these garments, Jacob was able to snatch all his blessings and birthright.

338. For this reason, chariots OF THE OTHER SIDE found a reason to be hostile to the sages. They robbed the garments of the sages at every chance - MEANING, their thighs and garments, as these two items belonged to the Other Side. Their anger was primarily due to the theft of these items. AND SO, they can complain only to the sages. For this reason, the sages' garments wither from rubbing against them. The weakening in the knees is due to them, and in this way they show their grievance against THE SAGES and demand what is theirs. They are seeking from the sages that which is theirs. Why the sages? They represent he who is sitting in the tent, JACOB; there is no accusation without a cause, nothing happens without justice and judgment, and so everything returns to its place.

339. Solomon said, "So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power: but they had no comforter" (Kohelet 4:1). We have spoken of what he is hinting at. The verse says, "I returned." From where did Solomon return? One may conclude THAT it MEANS, after this matter, he repeated something else, AND SO HE MEANS 'I HAVE GONE BACK'. This is fine, but if so HE SHOULD HAVE SAID, 'returned, and considered'; WHY DOES HE SAY, "I RETURNED"?

340. There we learned that daily Solomon would rise early, turn his face eastward, NAMELY TO TIFERET AND THE CENTRAL COLUMN, and see what he saw. Later he would turn to the south, NAMELY CHESED AND THE RIGHT COLUMN, and see what he saw. Later he would turn northward, BEING GVURAH AND THE LEFT COLUMN, stand there, lower his eyes, and raise his head.

337. ת"ח, דאית לאהדרא סבא, במלין קדמאין, ירך דקא אמרן, סגי אתקימו לון ישראל, בההוא ירך. מרדכי הוה אחמי לההוא רשע דהמן ההוא ירך דיליה, ועל דא הוה רגיו, מלה דאתחזי ליה, ואיהו ארגיו ליה בהדיה. חמו חבריא, מה כתיב, ותקח רבקה את בגדי עשו בנה הגדול החמודות וגו'. באלין לבושין דיליה, גזל דיליה, ואפיק ליה מכל ברפאן דיליה, ומבכרותא.

338. ובגין, כן, עילה דקא אשכחו רתיבין דיליה, לרבנן, איהו דחופיא דלהון למאני דרבנן תדיר. לירבין דלהון. ולמאני דלהון. ואלין תרין מלין דסטור אחרא הוה, וכל דא בגין דגזלו לון מניה. לית להו עילה אלא לרבנן. ובגין כן, הני מאני דרבנן דקא בלו מחופיא דלהון איהו, והני ברכי דשליה, מנייהו הוא ודאי. ומדלהון הוה, ומנהון נטלי עילה, וממה דהוה מנייהו. בעאן לרבנן, דאינון כללא דההוא יושב אהלים, ועל דא לית עילה בלא עילה, ועל דא לית מלה, בלא דינא, וכל מלה תב לאתריה.

339. שלמה אמר, ושבתני אני ואראה את כל העשוקים אשר נעשו תחת השמש והנה דמעת העשוקים ואין להם מנחם ומיד עושקיהם כח ואין להם מנחם. האי קרא ארמיזנא ביה, ואתמר. אבל שבתני אני, וכי מאן אתר תב שלמה. אי נימא, לבתר דאמר מלה דא, תב כמלקדמין, ואמר מלה אחרא, יאות אבל שבתני ואראה.

340. תמן תנינן, בכל יומא הוה אקדים שלמה בצפרא, והוי שוי אנפוי לסטר מזרח, וחמי מה דחמי, ולבתר תב לסטר דרום, וחמי מה דחמי והדר תב לסטר צפון, וקאים תמן. מאיך עינוי וזקיף רישיה.

341. At that moment, a pillar of fire and pillar of cloud would come. On the cloud pillar was an eagle, large and powerful. In this manner DID THE EAGLE APPROACH; the right wing was over the pillar of fire, its body and left wing on the cloud pillar. That eagle brought two leaves in its mouth. All three, the pillar of cloud, pillar of fire, and the eagle bowed before King Solomon.

342. The eagle came, bent before him, and presented him with the leaves. King Solomon took them, smelled them, and recognized the sign. He said that one is from "falling down," and the other is of "having his eyes open" (Bemidbar 24:16). When the two leaves were before him, he realized that both "falling down" and "having his eyes open" wished to reveal something to him.

343. What did he do? He stamped his throne with the same seal in which the Holy Name was engraved. He took the ring that was engraved with the Holy Name and went up to the attic. He rode on top of the eagle and took off. The eagle climbed to the highest clouds and wherever he passed, the light dimmed. The wise men where the light dimmed understood and said that King Solomon was passing by, but they did not know where he was going. The fools said the clouds are causing the darkness.

344. The eagle lifted a bird with him and flew four hundred parasangs until arriving at the mountains of darkness. There Tarmod lies amidst the wilderness in the mountains. He descended there, raised his head, saw the mountains of darkness and knew all that was needed. He realized that he MUST enter there. He rode the eagle again and flew into the mountains to that place where the olive tree is located. He cried loudly, "Hashem, when Your hand is lifted up, they will not see" (Yeshayah 26:11).

341. בְּהַאי שַׁעְתָּא, הָא עֲמוּדָא דְאַשָׁא וְעֲמוּדָא דְעֲנָנָא, הוּוּ אֲתִיּוּן, וְעַל הָהוּא עֲמוּדָא דְעֲנָנָא, הוּוּ אֲתִי נִשְׂרָא חֲדָא. וְהָהוּא נִשְׂרָא הוּא רְבִרְבָא וְתִקְיָה, וְכֵן הוּוּ אֲתִי, גִּדְפָא יְמִינָא, עַל גְּבִי עֲמוּדָא דְאַשָׁא, וְגִדְפָא וְגִדְפָא שְׂמָאלָא, עַל גְּבִי עֲמוּדָא דְעֲנָנָא. וְהָהוּא נִשְׂרָא הוּוּ מִיִּיתִי תְרִין טְרַפִּין בְּטוּמְהָא, אֲתָא עֲמוּדָא דְעֲנָנָא, וְעֲמוּדָא דְאַשָׁא, וְהָהוּא נִשְׂרָא עֲלֵיהוּ, וְסִגְדִין לְקַמִּיהָ דְשִׁלְמָה מֶלֶכָא.

342. אֲתָא נִשְׂרָא, וּמְאִיךְ לְקַמִּיהָ, וַיְהִיב לִיה אִינוּן טְרַפִּין, נְטִיל לֹזן שְׁלֵמָה מֶלֶכָא, וְהוּוּ מְרִיחַ בְּהוּ, וְהוּוּ יָדַע בְּהוּן סִימֹן, וְאָמַר דָּא אִיהוּ דְנוּפֵל, וְדָא אִיהוּ דְגִלּוּי עֵינַיִם. בְּשַׁעְתָּא דְתְרִין טְרַפִּין הוּוּ, הוּוּ יָדַע, דְתִירוּוִייהוּ, נוּפֵל וְגִלּוּי עֵינַיִם בְּעָאן לְאוּדְעָא לִיה מְלִין.

343. מַה עָבִיד, חֲתִים כְּרִסִּייהָ בְּגוּשְׁפִּנְקָא, דְהוּוּ חֲקִיק בִּיה שְׂמָא קְדִישָׁא. וְאִיהוּ נְטִיל עֲזָקָא דְחֲקִיק עֲלֵיהָ שְׂמָא קְדִישָׁא, וְסִלִּיק לְאַגְרָא, וְרָכִיב עַל הָהוּא נִשְׂרָא, וְאִזִּיל לִיה. וְהָהוּא נִשְׂרָא, הוּוּ מְסַתְּלֵק, לְרוּם עֲנָנִין, וּבְכָל אֲתָר דְאִיהוּ עָבֵר, הוּוּ אֲתַחֲשַׁךְ נְהוּרָא. חֲכִימֵי דְהוּוּ בְּהָהוּא אֲתָר דְאֲתַחֲשַׁךְ נְהוּרָא, הוּוּ יָדַע, וְהוּוּ אָמַר, שְׁלֵמָה מֶלֶכָא הָא אִזִּיל, וְאָעֲבַר חֲכָא, וְלֹא יָדַע לְאֵן אֲתָר הוּוּ אִזִּיל. טַפְשִׁין דְהוּוּ תַמְן, הוּוּ אָמַר עֲנָנִין הוּוּ אִינוּן, דְקָא אִזִּיל וְחֲשִׁיךְ עֲלֵמָא.

344. גְּבַה נִשְׂרָא בְּהַדִּיָּה, וּפְרַח אַרְבַּע מֵאָה פְּרִסִּין, עַד דְמָטָא לְטוּרֵי חֲשׁוּךְ. וְתַמְן אִיהוּ תְרַמּוּד בְּמַדְבַּר בְּהָרִים, וְאִיהוּ נְחִית תַּמְן. זְקִיף רִישִׁיהָ, וְחֲמֵי טוּרָא חֲשׁוּךְ, וְהוּוּ יָדַע תַּמְן כָּל מַה דְאַצְטְרִיךְ. וְהוּוּ יָדַע דְתַמְן יַעוּל. הוּוּ רָכִיב עַל נִשְׂרָא בְּמַלְקַדְמִין, וְטָאס וְעָאֵל לְגוּ טוּרִין, עַד הָהוּא אֲתָר דְזִיתָא תַּמְן, קָרָא בְּחִילָא וְאָמַר, יְיָ רַמָּה יָדְךָ בַּל יַחְזִיזוּן וְגו'.

345. He entered and approached the area OF THE OLIVE TREE, placed the ring before them, and approached. There he learned whatever he wished of the foreign wisdom that interested him. Once told what he needed, he again boarded the eagle and returned to his place. Once again sitting on his throne, he thought of and discussed this precious wisdom with himself. He then said, "So I returned, and considered," MEANING, I have returned from that trip, I have brought back this wisdom and I have assembled it in my mind, and considered then "all the oppressions that are done."

346. Do you really believe that all the oppressed in the world were seen by King Solomon, THAT THE VERSE SAYS THAT I "CONSIDERED ALL THE OPPRESSIONS"? HE ANSWERS: But the oppressed mentioned are the children dying while on the knees of their mother, deprived in several ways: oppressed in the supernal area above, FROM THE STANDPOINT OF THEIR SPIRIT, and oppressed below, FROM THE PHYSICAL STANDPOINT. The friends have commented about this. Yet there are many OPRESSED BESIDES THESE. HE SAID TO HIMSELF: Old man, rise, be alert, speak your words, for surely you will speak without fear.

347. There is no one so oppressed as those whom one oppressed previously BY SINNING, or IF DUE TO HIS SIN, the third generation TO THE FOURTH after him ARE PUNISHED; THE CHILDREN DIE WITHOUT SIN AND SO THEIR OPPRESSION IS NOT THAT HARSH. THIS IS NOT SO IF THEY THEMSELVES, THEIR FATHERS, OR THEIR GRANDFATHERS SIN. As it is written: "punishing the iniquity of the fathers upon the children unto the third and fourth generation" (Shemot 20:5).

348. HE ASKS: How would he oppress? WHAT WAS HIS SIN? HE ANSWERS: King Solomon cried out, "A man that is burdened with the blood of any person shall flee to the pit; let none support him" (Mishlei 28:17). Now that he is oppressed WITH THE SIN OF SHEDDING the blood of the soul, he, his son or grandson will be held hostage upon the scale BY THE OTHER SIDE, as it is written, "shall flee to the pit; let none support him." So to the pit OF THE OTHER SIDE let him flee from Holiness without support in this world. Once guilty of THE SIN OF blood of any person, he or his seed will be oppressed by the Other Side.

349. There are those oppressed more than others. They are OPRESSED BECAUSE OF THE SIN OF: "YOU SHALL NOT DEFRAUD," WHICH HIS FATHER, OR GRANDFATHER, HAS TRANSGRESSED, as written "You shall not defraud your neighbor" (Vayikra 19:13). He transgressed and oppressed, SO HE IS REPAID MEASURE FOR MEASURE. Thus, he becomes oppressed via his sons through the hands of the Other Side. Therefore Solomon says, 'of "all the oppressions (also: 'oppressed')" I am aware, AND KNOW of every oppression, from whatever side it comes'. IT WAS NOT NECESSARY THAT HE SAW EVERY OPPRESSION IN THE WORLD.

345. עַל תַּמֵּן, עַד דְּקָרִיב לְהוֹא אֶתְר, שׁוֹי עֲזָקָא קְמִיָּהוּ, וְקָרִיב, וְתַמֵּן הוּא יָדַע כֹּל מַה דְּבַעֵי מְאִינוּן חֲכָמְתָן נּוֹכְרָאִין, דְּבַעֵי לְמַנְדַּע. בִּיּוֹן דְּהוּא אֲמַרִין לִיה כֹּל מַה דְּבַעֵי, כְּדִין הוּא רְכִיב עַל הוּא נִשְׂרָא, וְתַב לְאַתְרֵיהּ. בִּיּוֹן דְּהוּא יְתִיב עַל כּוּרְסֵייהּ, אֲתִישֵׁב בְּדַעְתֵּיהּ וְהוּא מְמַלֵּל בְּדַעְתֵּיהּ מְלִין דְּחֲכָמְתָא יְקִירָא. בְּהֵיא שְׁעָתָא הוּא אָמַר, וְשַׁבְתִּי אֲנִי וְאַרְאָה, שַׁבְתִּי וְדָאֵי מֵהוּא אֲרַחָא, שַׁבְתִּי מֵהֵיא חֲכָמְתָא, וְאַתִּישֵׁב בְּלִבָּאֵי וּבְדַעְתָּאֵי. וְכְדִין וְאַרְאָה אֶת כֹּל הָעֲשׂוּקִים.

346. סְלִקָא דַּעְתְךָ דְּכָל עֲשׂוּקִין דְּהוּוּ בְּעֵלְמָא, הוּוּ חָמֵי שְׁלֵמָה מְלָכָא. אֵלָא, מְאִי עֲשׂוּקִים אֵלִין דְּהוּוּ אָמַר. אִינוּן יְנוּקִין דְּמִתִּין בְּתוּקְפָא דְּאַמְהוּן, דְּקָא עֲשׂוּקִים מְכַמָּה סְטְרִין, עֲשׂוּקִים בְּאַתְר עֵלְאָה דְּלְעִילָא, וְעֲשׂוּקִים לְתַתָּא. וְהָא חֲבַרְיָא אֲתַעְרוּ, וְהָכִי הוּא, אָבַל סְגִיאִין אִינוּן. קוּם סְבָא, אֲתַעַר בְּחִילְךָ. סְבָא אִימָא מִילְךָ, דְּוִדָּאֵי בְּלָא דְּחִילוּ תִימָא.

347. לִית עֲשׂוּק בְּאִינוּן עֲשׂוּקִים, דְּהוּוּ אִיהוּ עֲשׂוּק בְּקַדְמִיתָא, אוּ מִתְלַתָּא לְאַחְרָא, כְּמָה דְּכְתִיב, פּוֹקֵד עוֹן אָבוֹת עַל בְּנִים וְעַל בְּנֵי בְנִים עַל שְׁלִשִׁים וְעַל רִבְעִים.

348. הִיךְ הוּוּ עֲשִׂיק. שְׁלֵמָה מְלָכָא צּוּחַ וְאָמַר אֲדָם עֲשׂוּק בְּדָם נִפְשׁ עַד בּוֹר יְנוּס אֵל יִתְמָכוּ בּוּ. בִּיּוֹן דְּהוּוּ עֲשׂוּק, בְּדָם נִפְשׁ, הוּוּ, אוּ בְּנוּ, אוּ בֶן בְּנוּ, יְהוּן עֲשׂוּקִין בְּטִיקְלָא, דְּכְתִיב עַד בּוֹר יְנוּס אֵל יִתְמָכוּ בּוּ. עַד הוּוּ בּוֹר רַק יְנוּס מֵאַתְר קְדִישָׁא, וְאֵל יִתְמָכוּ בּוּ בְּהָאֵי עֵלְמָא. בִּיּוֹן דְּאִיהוּ עֲשׂוּק בְּדָם נִפְשׁ, אִיהוּ אוּ זְרַעִיהּ, לְהוּוּ עֲשׂוּקִים מֵהוּוּ סְטְרָא אַחְרָא.

349. אִית עֲשׂוּק, מִשְׁאַר עֲשׂוּקִים, כְּד"א לֹא תַעֲשׂוּק אֶת רֵעֶךָ. אִיהוּ עֲבַר וְעִשְׂק, אִיהוּ עֲשׂוּק בְּבָנוּי, מֵהוּוּ סְטְרָא אַחְרָא. וּבְג"כ אָמַר, אֶת כֹּל הָעֲשׂוּקִים. אָמַר שְׁלֵמָה, קְאִימָנָא בְּכָל אִינוּן עֲשׂוּקִים, בְּכָל סְטְרִין דַּעֲשִׂק.

350. HE ASKS: Why in the verse, "the oppressions (also: 'oppressed') that are done under the sun" does it say "that are done," when it should have been 'that dwelt'? Also, if the doing is praiseworthy, then their doing is above the sun, WHERE BENEFIT AND CORRECTION TAKE PLACE, BUT HERE THE VERSE MENTIONS "BENEATH THE SUN."

351. HE ANSWERS: Assuredly they "are done," but howso? If they are deprived of their spirit, why come to this world THROUGH REINCARNATION? THE EXPRESSION 'DOING (HEB. ASYAH)' APPLIES TO THE BODY, WHICH IS IN THE WORLD OF ASYAH. Spirits are surely completed, fashioned with spirit and body in this world. When the body is perfected, and that spirit is fashioned AND CLOTHED in a pure, clean body without the soil of sin in this world, then the body becomes as deprived as the spirit. This is the body that THE OTHER SIDE enjoys above all others. There are other oppressed SPIRITS of various types not fashioned into bodies, NEVER INCARNATED IN THIS WORLD. But these are "the oppressed that are done" WITH BODIES, AND SO THE VERSE IS WRITTEN, "THAT ARE DONE."

352. There are others that were made where people implored their Master. Who are they? The child born from one who oppressed his neighbor's wife secretly or openly is oppressed, as the consent of their Master was not obtained and it was without knowledge of the husband of the woman. These creations are oppressions, and they make it imperative that the Holy One, blessed be He, provide them with a body, and design an image. There are "the oppressions that are made," since their bodies are made by compulsion. For this reason, King Solomon said: 'I considered all the oppressions,' I am aware and know of many kinds of oppression made in Asiyah.'

353. Like these, there are oppressions that were done by the foreskin, that took, caused the body to grow, made it, and later, UPON BECOMING BAR-MITZVAH, they snatch it from it. This is another example of "oppressions that are done." About all these, King Solomon said: 'I am aware AND KNOW of all "the oppressions that are done."

354. "and behold the tears of such as were oppressed." Everybody shed tears with complaints before the Holy One, blessed be He, because the foreskin, THE OTHER SIDE, caused them to reach thirteen years and then later they were taken from the foreskin, and the Holy One, blessed be He, takes them. These are oppressions that were already done.

350. וְאִמָּי אֵינּוֹן עֲשׂוּקִים. אֲשֶׁר נַעֲשׂוּ תַחַת הַשֶּׁמֶשׁ. אֲשֶׁר נַעֲשׂוּ, אֲשֶׁר גָּרוּ מִבְּעֵי לַיָּהּ, מֵאֵי אֲשֶׁר נַעֲשׂוּ. אֵי עֲשׂוּיָהּ אֵינּוּ לְשִׁבְחָא, לֹא עֲשׂוּיָהּ דְּלַהּוֹן אֶלָּא לְעֵילָא מִן שְׁמַשׁ.

351. אָבֵל וְדָאֵי נַעֲשׂוּ. הֵיךְ נַעֲשׂוּ. אֶלָּא בֵּינּוֹן דְּעֲשׂוּקִים מְרוּחִיהוֹן תַּמָּן, אִמָּאֵי אַתְּיִין לְהָאֵי עֲלָמָא. אֶלָּא רוּחִין וְדָאֵי נַעֲשׂוּ, אַתְּעֵבִידוּ בְּרוּחִין וּבְגוּפָא בְּהָאֵי עֲלָמָא, בֵּינּוֹן דְּאַשְׁתְּכַלֵּל גּוּפָא דְּלַהּוֹן, וְאַתְּעֵבִיד הֵוָּא רוּחָא בְּגוּפָא זָךְ וְנָקִי בְּלֹא לְכַלּוּכָא דְּחֻבִּין, בְּהָאֵי עֲלָמָא, כְּדִין אַתְּעֵשֶׂק גּוּפָא, כְּמָה דְּאַתְּעֵשֶׂק רוּחָא. וְהָאֵי אֵינּוּ גּוּפָא, דְּאַתְּהֵנִי בֵּיהּ יְתִיר מִכְּלָא. וְעֲשׂוּקִין אַחֲרָנִין אֵינּוּ, בְּכְמָה זֵינִין מְרוּחִין תַּמָּן, וְלֹא נַעֲשׂוּ בְּגוּפִין. אָבֵל אֵלִין, אֵינּוֹן עֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ.

352. אֵינּוּ אַחֲרָנִין, אֲשֶׁר נַעֲשׂוּ, וְאַטְרַחוּ בְּנֵי נֶשָׂא לְמֵאֲרִיהוֹן. וּמֵאֵן אֵינּוּ. מֵאֵן דְּעֵשִׂיק אַתְּתָא דְּחֻבְרִיָּה בְּטַמְיָרוּ, אוּ בְּאַתְגְּלִיָּא. וְהֵוָּא וְלָדָא דְּאַתְגְּלִיד מְנִיָּהּ, עֲשׂוּק אֵינּוּ, בְּלֹא רְעוּתָא דְּמֵאֲרִיהוֹן, וְלֹא יָדַע בְּעֵלָה דְּאַתְתָּא, אֵינּוֹן עוֹבְדִין עֲשׂוּקִין אֵינּוֹן, וְאַטְרַחוּ לְקוּדְשָׁא בְּרִיךְ הוּא לְמַעַבְד לֹן גּוּפָא, וְלְצִיּוּרָא לֹן צוּרָה, אֵלִין עֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ. אֲשֶׁר נַעֲשׂוּ וְדָאֵי גּוּפִין דְּלַהּוֹן, עַל כְּרַחֵא. בְּג"כ, שְׁלֵמָה מְלָכָא אָמַר, וְאַרְאֵה אֶת כָּל הָעֲשׂוּקִים, בְּכָל זֵינֵי עֲשׂוּקִים קְאִימְנָא, אֵינּוֹן אֲשֶׁר נַעֲשׂוּ וְאַתְּעֵבִידוּ בְּעֲשׂוּיָהּ.

353. כְּמָה דְּהֵנִי אֵינּוֹן עֲשׂוּקִין, דְּכִבְר נַעֲשׂוּ בְּעַרְלָה רַבִּי וְנָטִיל וְגָדִיל גּוּפָא, וְעֵבִיד לַיָּהּ, וְלִבְתֵּר עֲשׂוּקִין לֹן מְנִיָּהּ, וְנָטִיל לֹן, הֲרֵי עֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ, וְעַל כָּל קָאִים שְׁלֵמָה מְלָכָא וְאָמַר, קְאִימְנָא עַל כָּל הָעֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ.

354. וְהֵנָּה דְּמַעַת הָעֲשׂוּקִים, כְּלָא אוּשְׁדִין דְּמַעִין, עִם טַעְנָה קְמֵי קוּדְשָׁא בְּרִיךְ הוּא. הֵנִי אוּשְׁדִין דְּמַעִין, דְּהָא עַרְלָה רַבִּי לֹן, וְגָדִיל לֹן, עַד י"ג שָׁנִין, וְלִבְתֵּר עֲשׂוּקִין לֹן מְעַרְלָה, וְנָטִיל לֹן קוּדְשָׁא בְּרִיךְ הוּא, הָא לָךְ עֲשׂוּקִין אֲשֶׁר נַעֲשׂוּ כְּבָר.

355. A THIRTEEN YEAR AND A DAY OLD that committed a sin FOR WHICH THE PENALTY IS DEATH, is put to death. These people have reason to complain and may in the future say: Master of the Universe, a child one day old who has sinned is SO judged?! I am like a child one day old, AS RIGHT AFTER BAR-MITZVAH, the Holy One, blessed be He, called me son, as it is written, "Hashem said to me, 'you are My son, this day I have begotten you'" (Tehilim 2:7). Master of the universe, is a child who is one day old to be so judged? These are "the tears of such as were oppressed, and they had no comforter."

356. There is another example of oppressed. This oppressed one is called a bastard. When he is deceased, he is set apart from the holy congregation. This poor, unfortunate bastard [this refers to a real bastard, born to illicit relationship] pours out tears before the Holy One, blessed be He, with the following complaint: Master of the Universe, if my forebearers sinned, what wrong have I done, my actions are proper before you! Here are "the tears of such as were oppressed, and they had no comforter." It is the same with all these oppressed who have reason to complain to the Holy One, blessed be He; with this complaint there is no comforter and no one to soothe their hearts.

357. This that says, "behold the tears of the oppressed," refers to those who die in the bosom of their mother. These are bound to shed tears for mankind, for there are no other tears from the heart like these tears. For all the people in the world stand in wonder and say: But the Judgments of the Holy One, blessed be He, are True and follow a truthful course; why do these innocent children die? Where is the Judgment of Truth, that the Holy One, blessed be He, practices? If it is due to the sins of the parents, why is this so? Assuredly, "they had no comforter."

358. Moreover, "behold the tears of such as were oppressed" refers to their tears in that world that protects the living. We learned there is a designated place in that world, where even the completely pious have no standing. And the Holy One, blessed be He, loves them, clings to them and places them in His supernal Yeshiva. About them it is written: "Out the mouths of babes and sucklings have you founded strength" (Tehilim 8:3). What is the gain from their being there, and why do they ascend there? AS THE VERSE CONTINUES, "because of your enemies, that you may silence the enemy and the avenger." There is also another place for those who repent. The merchant says that prior to the Sabbath, the letters, the written alphabet and the tablets had already been created. These were the work of Elohim, and it is only after the completion of Creation that we find the full name "Hashem Elohim". "engraved upon the tablets" means freedom from everything - from the Angel of Death, from the subjection of nations. It is the seal of the World to Come.

355. עֵבֶר עֲבִירָה קְטָלִין לִיה. לֹון אִית טַעֲנָה, וְזִמְיִין לֹומר, מֵאֲרִי דְעֵלְמָא, תִּינוּק בְּר יוּמִיה דְחָב, דִּינִין לִיה דִּינָא. אֲנָא בְר יוּמִיה הוּינָא, דְהָא מֵהָהוּא יוּמָא קָרִי לִיה קוּדְשָׁא בְרִיךְ הוּא בִן, דְכְתִיב יְיִ אָמַר אֵלֵי בְנֵי אָתָה אֲנִי הַיּוֹם יִלְדְתִיךְ, מֵאֲרִיָּה דְעֵלְמָא, יִלִּיד בְּר יוּמָא, דִּינָא עֲבָדִין לִיה, הָרִי דְמַעַת אִינוּן הָעֲשׂוּקִים וְאִין לָהֶם מְנַחֵם.

356. וְאִית עֲשׂוּק אַחַר, הֵהוּא עֲשׂוּק דְאֲקָרִי מְמֹזֵר, בְּד נֶפֶק מֵעֵלְמָא, מִיַּד מִפְרִישִׁין לִיה מְקַהֲלָתָא דְעֵמָא קְדִישָׁא. הֵהוּא מְמֹזֵר, עֲנִיא מְסַכְנָא, אוֹשִׁיד דְמַעִין קָמִי קוּדְשָׁא בְרִיךְ הוּא, וְאִטְעִין קָמִיה, מֵאֲרִיָּה דְעֵלְמָא, אִי אֲבָהִיתִי חָאבוּ, אֲנָא מַה חוּבָא עֲבִידְנָא, הָא עוּבְדָאִי, מִתְתַּקְנִין לְקַמְךָ הוּו, וְהִנֵּה דְמַעַת הָעֲשׂוּקִים וְאִין לָהֶם מְנַחֵם. וְכֵן לְכָל אִינוּן עֲשׂוּקִים, אִית לֹון טַעֲנָה קָמִי קוּדְשָׁא בְרִיךְ הוּא, וְמֵהָהִיא טַעֲנָה לִית לֹון מְנַחֵם, וְלִית דִּיתִיב מְלָה עַל לְבָהוּן.

357. וְמַה דְאָמַר וְהִנֵּה דְמַעַת הָעֲשׂוּקִים, אֵלִין אִינוּן דְמַתִּין בְּתוּקְפָא דְאִמְהוּן, אֵלִין עֲבָדִין לְאוֹשְׁדָא דְמַעִין, לְכָל בְּנֵי עֵלְמָא, בְּגִין דְלִית דְמַעִין דְנֶפֶקִי מְלַבָּא, כְּהִנֵּי דְמַעִין, דְכָל בְּנֵי עֵלְמָא תּוּוּהִין וְאִמְרִין, דִּינִין דְקוּדְשָׁא בְרִיךְ הוּא קְשׁוּט אִינוּן, וְעַל אַרְחָ קְשׁוּט אֲזִלִּי. הִנֵּי מְסַכְנֵי וְנוֹקֵי דְלָא חָאבוּ, אֲמָאִי מִיתוּ. אֵן דִּינָא דְקְשׁוּט, דְעֲבִיד מֵאֲרִי עֵלְמָא. אִי בְחוּבֵי אֲבָהִיתָהוּן אִסְתַּלְקִי מֵעֵלְמָא, אֲמָאִי. וְדָאִי אִין לָהֶם מְנַחֵם.

358. תוּ, וְהִנֵּה דְמַעַת הָעֲשׂוּקִים, הֵהוּא דְמַעַת דְלָהוּן בְּהָהוּא עֵלְמָא, דְקָא מְגִינִין עַל חֵינָא. דְתִנֵּן אֲתֵר אִית מִתְתַּקְנָא לֹון בְּהָהוּא עֵלְמָא, דְאִמְלוּ צְדִיקִים גְּמוּרִים לָא יִכְלִין לְקִיּוּמָא תַּמָּן, וְקוּדְשָׁא בְרִיךְ הוּא רַחִים לֹון, וְאִתְרַבַּק בְּהוּ, וְאִתְקִין בְּהוּ, מִתִּיבָתָא עֲלָאָה דִילִיָּה. וְעֲלִיָּהוּ כְתִיב מִפִּי עוֹלָלִים וְיוֹנְקִים יִסְדַּת עֵז. וְמָאִי תוּעֵלְתָא עֲבָדִין תַּמָּן, וְאִמָאִי סְלִקִין תַּמָּן. דְכְתִיב לְמַעַן צוּרְרִיךְ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם. וְכֵן אִית אֲתֵר אַחְרָא לְבַעֲלֵי תִיּוּבָתָא.

359. We learned of ten things which were created just prior to the Shabbat: the letters, the written alphabet, and the tablets, as it is written, "And the tablets were the work of Elohim, and the writing was the writing of Elohim" (Shemot 32:16). HE ASKS: wherein do we see that they were created just before Shabbat? Perhaps they were created a thousand years later or at the time Yisrael stood at Mount Sinai? HE ANSWERS: It surely was just before Shabbat. Come and behold: throughout Creation we do not find the full Name, but only Elohim. That Name is found throughout until Creation is completed at Shabbat eve. Only after the completion of Creation, do we find the full Name: "Hashem Elohim."

360. Even though with the name Elohim He created all, it did not go into effect until just prior to Shabbat. Only then was the work completely done, as it is written, "His work which He had done" (Bereshheet 2:2), and, "from all His work, which Elohim had created" (Ibid. 3) MEANING, only then did it go into effect. And so the verse, "And the tablets were the work of Elohim," MEANS when the world was completed and done with the Name of Elohim, WHICH WAS AT SHABBAT EVE and not later, as when the verse refers to Hashem Elohim, then completion came to the world and it was set.

361. Come and behold: at the time Moses smashed the tablets, as it is written, "and broke them at the foot of the mountain" (Shemot 32:19), the ocean rose from its position to flood the universe, and at once, "he took the calf which they had made, and burnt it in the fire... and scattered it upon the water" (Ibid. 20). Moses rose against the ocean and said: 'Waters, waters, what do you want?' They replied: 'The universe can only survive through the Torah upon the tablets, but the children of Yisrael have rejected the Torah and made a golden calf instead. We wish to inundate the world.'

362. Immediately, he said to them: 'All that transpired with the sin of the golden calf is known to you. Is it not enough the thousands that perished because of it?' Immediately, he "scattered it upon the water," but the waters were not pacified until he took water from them, FROM THE OCEAN, and caused the children of Yisrael to drink of it. Then the ocean sank to its position.

359. תְּנִינָן, עֲשֶׂה דְבָרִים אֲתַבְּרִאוּ בַע"שׁ וְכוּ'. הַכְּתָב וְהַמְּכַתֵּב וְהַלּוּחֹת. דְּכָתִיב וְהִלַּחַת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמְּכַתֵּב מְכַתֵּב אֱלֹהִים הוּא. מֵאֵי אֵינְיָא מְדַהְכֵי דַע"שׁ הוּהוּ, וְדִילְמָא אֶלְף שְׁנַיִן לְבִתְרָא, אוּ בְשַׁעְתָּא דְקִיּוּמוֹ יִשְׂרָאֵל עַל טוּרָא דְסִינַי. אֲלֵא, וְדַאי הָכִי הוּא דְבַע"שׁ הוּהוּ. ת"ח, בְּכָל עוֹבְדָא דְבְּרָאשִׁית, לֹא אֲתַמַּר שֵׁם מְלֵא, אֲלֵא אֱלֹהִים אֱלֹהִים, בְּכָל מָה דְאֲתַבְּרִי. וְכִלְהוּ שֵׁם אֱלֹהִים, עַד דְּכָל עוֹבְדָא אֲשַׁתְּכֵל בַּע"שׁ. מְדַאֲשַׁתְּכֵלּוּ כָּל עוֹבְדָא, אֶקְרִי יוֹי אֱלֹהִים, שֵׁם מְלֵא.

360. וְאֵע"ג דְּבַשֵּׁם אֱלֹהִים אֲתַבְּרִי כְּלָא, לֹא אֲשַׁתְּכֵל בַּעֲשִׂיָה, כָּל מָה דְאֲתַבְּרִי, עַד ע"שׁ. בְּהֵיא שַׁעְתָּא אֲשַׁתְּכֵל כְּלָא בַעֲשִׂיָה, דְּכָתִיב מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה. מְכָל מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה. וְקִיּוּמָא בְּמַעֲשֵׂה. וְע"ד כְּתִיב, וְהִלַּחַת מַעֲשֵׂה אֱלֹהִים, כִּד אֲשַׁתְּכֵל עֲלֵמָא, בְּשֵׁם אֱלֹהִים בְּמַעֲשֵׂה, וְלֹא לְבִתְרָא, דְּכָתִיב יוֹי אֱלֹהִים וְבָדָא אֲשַׁתְּכֵל עֲלֵמָא, וְקִיּוּמָא עַל קִיּוּמִיהָ.

361. ת"ח, בְּהֵיא שַׁעְתָּא דְּתַבְּרִי מִשֶּׁה הַלּוּחֹת, דְּכָתִיב וַיִּשְׁבֵּר אוֹתָם תַּחַת הַהָר. צַף אוֹקִינּוֹס מֵאֲתַרְיָה, וְסָלִיק לְשַׁטְפָּא עֲלֵמָא. חֲמָא מִשֶּׁה דְאוֹקִינּוֹס סָלִיק לְגַבְיֵיהּ, וְהוּהוּ בְּעֵי לְשַׁטְפָּא עֲלֵמָא, מִיַּד וַיִּקַּח אֶת הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף אוֹתוֹ בְּאֵשׁ וְגו', וַיִּזַּר עַל פְּנֵי הַיָּם. קָם מִשֶּׁה עַל מִי אוֹקִינּוֹס וְאָמַר, מִיָּא מִיָּא מָה אֲתַנּוּן בַּעֲאֵן. אָמְרוּ וְכוּי אֲתַקִּיּוּם עֲלֵמָא אֲלֵא בְּאוֹרִייתָא דְּלוּחֹת, וְעַל אוֹרִייתָא דְּשָׁקְרוּ בְּהַ יִשְׂרָאֵל וְעַבְדוּ עֲגֵלָא דְּדַהְבָּא, אֲנָן בַּעֲאֵן לְשַׁטְפָּא עֲלֵמָא.

362. מִיַּד אָמַר לוֹן, הָא כָּל מָה דְּעַבְדוּ בְּחֻבָּא דְּעֲגֵלָא, הָא מְסִיר לְכוֹן, וְלֹא דִי כָּל אִינוּן אֲלֵמִין דְּנִפְלוּ מִנֵּיהּ, מִיַּד וַיִּזַּר עַל פְּנֵי הַיָּם. לֹא הוּוּ מְשַׁתְּכֵי מִיָּא, עַד דְּנָטִיל מִיָּא מִנֵּיהּ וְאֲשָׁקִי לוֹן, מִיַּד אֲשַׁתְּקַע אוֹקִינּוֹס בְּאֲתַרְיָה.



363. For in the wilderness, there was no water, as it is written, "it is no place of seed... nor is there any water to drink" (Bemidbar 20:5), SO HE MUST HAVE USED THE WATERS OF THE OCEAN. One may think that he threw THE ASHES into the well of Miriam, but heaven forbid that Moses would throw a memorial of this terrible act there, and drink of it afterwards. Furthermore, at that point they did not have that well, it was only when arriving at the wilderness of Matana, as it is written, "the well dug by the prince... and from the wilderness they went to Matana" (Bemidbar 21:18); at that point they acquired the well. It is written here, "upon the water" (Shemot 32:20), and it is written elsewhere, "upon the face of the deep" (Beresheet 1:2); JUST AS THERE THE REFERENCE IS TO THE OCEAN, SO IT IS HERE TOO.

364. "engraved upon the tablets." What is meant by, "engraved (Heb. charut) upon the tablets"? HE ANSWERS: We have that it means freedom (Heb. cherut) from the Angel of Death, freedom from subjection of nations, freedom from everything. What is freedom? It is the seal of the World to Come, wherein there is freedom expressed in all kinds of freedoms. Had Moses not broken THE TABLETS, what followed in the world would not have happened; Yisrael would have retained an angelic image above and below. This is what the verse proclaimed, "And the tablets were the work of Elohim." Do not say that once the world was completed, and the complete name OF YUD HEI VAV HEI ELOHIM was mentioned, then THE TABLETS came about. It is not so, but rather when the world was completed with the name of Elohim prior to the Shabbat.

365. HE ASKS: IT IS WRITTEN, "WERE (HEB. HEMAH) THE WORK OF ELOHIM." What is meant by hemah, WHICH IS SUPERFLUOUS? HE ANSWERS: Switch its letters into mehah (lit. 'from Hei-Hei') MEANING from two sides, THE TWO HEI'S OF THE NAME YUD HEI VAV HEI, BINAH AND MALCHUT. One, in deed - NAMELY THE LAST HEI, MALCHUT - one of the freedom above, WHICH IS THE FIRST HEI, BINAH, registered above IN BINAH to watch over everything. Hence it is written, "hemah." "...the writing is the writing of Elohim..." MEANING black fire on white fire. "...is (Heb. hu) the writing of Elohim..." resembles the verse, "the Levites shall do the service of the Tent (lit. 'of him', hu)" (Bemidbar 18:23) REFERRING TO BINAH CALLED 'HU', DENOTING freedom, as we said, for Jubilee DENOTING BINAH, is also called 'freedom' as it proclaims freedom to all.

The old merchant now reveals himself to be Yeva Saba (the elder), and Rabbi Chiya and Rabbi Yosi prostrate themselves before him and weep. They said to him: "May we be favored that our image be engraved in your heart as your seal is engraved in our heart."

366. Until this point ARE MY WORDS. From here on, be advised that the evil side will not have any hold on you. I, Yeva Saba (the elder) stand before you to make you aware of these things. RABBI CHIYA AND RABBI YOSI arose as one who had awakened from sleep, prostrated before him, unable to speak. After some time they wept.

363. דְּהָא בְּהוּא מְדַבֵּר לֹא הוּוּ מַיָּא, דְּכִתִּיב לֹא מְקוּם זִרְעָ וְגו'. וּמַיִם אֵינְן לְשִׁתּוֹת. וְאִי תִימָא, לְבִירָא דְמַרְיָם אֲרַמֵי לִיה. ח'ו, דְתַמְנָן שְׂדֵי מִשָּׁה דְכִרְנָא בִישָׁא דֵא לְמִשְׁתֵּי לְבִתְר. וְתוּ, דְעַד כָּאֵן לֹא הוּוּ לְהוּ בִירָא, עַד דְאֵתוּ לְמַדְבַּר מִתְנָה, דְכִתִּיב בְּאֵר חֲפְרוּהָ שְׂרִים וְגו'. וּמַמְדַּבֵּר מִתְנָה. מִתְמַן יִרְתּוּ בִירָא. כְּתִיב הֲכֹא עַל פְּנֵי הַמַּיִם, וְכִתִּיב הֲתָם עַל פְּנֵי תְהוֹם.

364. חֲרוֹת עַל הַלְחָת, מַאי חֲרוֹת עַל הַלְחָת. הֲכִי אֻקְמוּהָ, חֲרוֹת מִמְלַאךְ הַמּוֹת, חֲרוֹת מְשַׁעְבּוּד מְלַכְיוֹת, חֲרוֹת מִכְּלָא, הֲכִי הוּא. וּמַאי חֲרוֹת. גּוֹשְׁפִּנְקָא דְעֵלְמָא דְאֵתִי, דְבִיָּה הוּוּ חֲרוֹת, בְּכַל מִינֵי חֲרוֹת. וְאַלְמֵלָא לֹא אֲתַבְרוּ, כֹּל מַה דְאֵתָא לְעֵלְמָא לְבִתְר, לֹא אֵתָא, וְהוּוּ יִשְׂרָאֵל דְיוֹקְנָא דְמִלְאכִין עֲלָאֵין דְלְעִילָא. וְעַל דֵּא אֲכַרְזֵי קְרָא וְאָמַר, וְהַלּוּחַת מַעֲשֵׂה אֱלֹהִים וְגו', לֹא תִימָא דְלְבִתְר דְעֵלְמָא אֲשַׁתְּכַלֵּל, וְאַדְכַּר שֵׁם מְלֵא הוּוּ, אֲלֵא בְשַׁעְתָּא דְאֲשַׁתְּכַלֵּל בְּשֵׁם אֱלֹהִים, עַד לֹא יִיעוּל שַׁבַּת.

365. הֵמָּה, מַאי הֵמָּה. הַפּוֹךְ מַה"ה הוּוּ. מִתְרִין סְטְרִין הוּוּ. חֲדָא בְּעוֹבְדָא, וְחֲדָא דְחֲרוֹת לְעִילָא, רְשִׁים לְעִילָא לְנִטְרָא לְכֹלָא. וְעַל דֵּא הַמ"ה. וְהַמְכַתֵּב מְכַתֵּב אֱלֹהִים הוּא, אֲשָׁא אֻכְמָא עַל גְּבִי אֲשָׁא חוּרָא. מְכַתֵּב אֱלֹהִים הוּא, הַיִּינוּ דְכִתִּיב, וְעַבְד הִלּוּי הוּא. חֲרוֹת כְּמַה דְאֵתְמַר, דְּהָא יוֹבֵל קְרִי חֲרוֹת, וְעַבְדֵי חֲרוֹת לְכֹל עֲלְמִין.

366. ע"כ חֲבַרְיָא. מִכָּאֵן וְהַלָּא תַנְדְּעוּן, דְּהָא סְטְרָא בִישָׁא, לֹא שְׁלֵטָא עֲלֵיכוּ וְאַנָּא יוֹבָא סְבָא, קְאִימְנָא קְמִיכוּ, לְאַתְעֵרָא מְלִין אֲלִין, קְמוּ אִינוּן, כְּמָאֵן דְאֵתְעֵר מְשִׁנְתֵּיהָ, וְאַשְׁתַּחֲוּ קַמֵּיהָ, וְלֹא הוּוּ יְכַלִּין לְמַלְלָא. לְבִתְר שַׁעְתָּא בְּכוּ.

367. Rabbi Chiya commenced the discussion: "Set me as a seal upon your heart, as a seal upon your arm..." (Shir Hashirim 8:6). "Set me as a seal"; when the Congregation of Yisrael, MALCHUT, clung to her husband, ZEIR ANPIN, she said, "Set me as a seal." The way of a seal is as follows: Once it comes in contact with something, it leaves its mark even though the seal itself moves about and does not remain there. It left its shape there, and there remains ITS SHAPE. The Congregation of Yisrael says the same: once I have clung to You, my mark will be engraved with You even though I move from place to place, my mark will remain with You and you will thus remember me.

368. "...as a seal upon your arm..." like the verse, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). So here, my mark will be engraved, and so I will always adhere to You and not be forgotten by You. "...for love is as strong as death..." mighty as that place where death dwells. Love is the place known as eternal love.

369. "...jealousy is cruel as Sheol..." The same is here, AS MENTIONED EARLIER WITH LOVE. These names, SUCH AS LOVE, JEALOUSY, stem from that side, MEANING THE LEFT SIDE. "...the coals thereof are coals of fire." HE ASKS: What are these coals? HE ANSWERS: These refer to precious stones and pearls formed from this fire, REPRESENTING SUPERNAL LEVELS - MEANING from these flames emanating from the supernal world, FROM THE LEFT SIDE, BINAH takes hold of the Congregation of Yisrael to become one unity. AND HE SAID TO THE OLD MAN: As for us, our love and flaming heart is with you. May we be favored that our image be engraved in your heart as your seal is engraved in our heart. THE OLD MAN kissed them, blessed them and they left.

370. When they reached Rabbi Shimon, they told him what transpired. He stood in awe and said: How fortunate are you to have merited this, you were with this supernal lion, this mighty hero compared to whom all mighty people are nothing, and you did not recognize him at first. I wonder how you were saved from his penalty - but the Holy One, blessed be He, wished to protect you. He said about them: "But the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18). "When you go, your steps shall not be confined: and when you run, you shall not stumble" (Ibid. 12) "Your people also shall be all Righteous: they shall inherit the land for ever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60:21). UNTIL THIS POINT ALL COMES FROM RAV YEVA SABA (THE ELDER).

367. פתח רבי חייא ואמר, שימני כחותם על לבך כחותם על זרועך וגו', שימני כחותם, בשעתא דאתדבקא כנסת ישראל בבעלה, איהו אמרת שימני כחותם, ארחא דחותם, ביון דאתדבק ביהווא אתר דאתדבק שביק ביה כל דיוקניה, אף על גב דהווא חותם אזיל הכא והכא, ולא קיימא תמן, והא אתעבר מניה, כל דיוקניה שביק תמן, ותמן קיימא. אוף הכי אמרת כ"י, ביון דאתדבקנא בך, כל דיוקני ליהוי חקיק בך, דאף על גב דאיזיל הכא או הכא, תשבח דיוקני חקיק בך, ותדבר לי.

368. וכחותם על זרועך, במה דכתיב שמאלו תחת לראשי וימינו תחבקני, אוף הכי, תהא דיוקני חקיק תמן. ובכן אהא בך מתדבקא לעלמין, ולא אתנשי מינך. כי עזה כמות אהבה, תקיפא כמות אהבה, בתוקפא תקיף, כהווא אתר דשריא ביה מותא. אהבה, הווא אתר דאקרי אהבת עולם.

369. קשה כשאול קנאה, אוף הכי, דהא אליון שמהן, מהווא סטרא אינון. רשפיה רשפי אש, מאן אינון רשפי אליון. אינון אבנין ומרגלן טבאן, דאתילידו מהווא אש. שלהבת יה. מהווא שלהובא, דנפקא מעלמא עלאה, ואתאחדא בכנסת ישראל, למהוי בלא חד יחודא, ואנן, הא אהבה ורשפין דשלהובא דלבא אבתרן, יהא רעוא, דדיוקנא דילן, תהא חקוקה בלבך, במה דדיוקנא דילך חקוק בלבן. נשק לון, וברוך לון ואזלו.

370. בד מטו לגבי דרבי שמעון, וסחו ליה כל מה דאירע לון, חדי ותווה, אמר, זכאין אתון דזכיתון לכל האי, ומה הויתון בהדי אריא עלאה, גיבר תקיף, דלא הוו במה גיברין לגביה כלום, ולא ידעתון לאשתמודעא ליה מיד. תוהנא, איך אשתזבתון מעונשא דיליה, אלא קודשא בריך הוא בעא לשזבא לכון, קרא עלייהו, וארז צדיקים באור גהה הולך ואור עד נכון היום. בלכתך לא יצר צעדך ואם תרוץ לא תבשל. ועמך כלם צדיקים לעולם ירשו ארץ נצר מטעי מעשה ידי להתפאר. ע"כ מן רב ייבא סבא.

#### 4. "If men strive"

The title verse is explained as saying that if Michael, representing holiness, and Samael, representing defilement, strive and hurt the congregation of Yisrael, Samael will be punished by the Holy One, blessed be He.

## Ra'aya Meheimna (the Faithful Shepherd)

371. "If men strive..." (Shemot 21:22) These are Michael and Samael- MICHAEL REPRESENTS HOLINESS, SAMAEL, DEFILEMENT. "...and hurt a woman with child..." (Ibid.) This is the Congregation of Yisrael, DENOTING MALCHUT; "so that her children depart from her," refers to the exile; "he shall be surely punished," refers to Samael; "according as the woman's husband will lay upon him" refers to the Holy One, blessed be He.

רעיא מהימנא  
371. בִּי יִנְצוּ אַנְשִׁים. אֵלֶיךָ, מִיכָאֵל וְסָמֵא. וְנִגְפוּ  
אִשָּׁה הָרָה, דָּא כ"י. וְיִצְאוּ יִלְדֶיהָ, בְּגִלוּתָא. עֲנוּשׁ  
יַעֲנֵשׁ, דָּא ס"מ, כַּאֲשֶׁר יִשִׁית עָלָיו בְּעַל הָאִשָּׁה, דָּא  
קוּדְשָׁא בְּרִיךְ הוּא.

## 6. Setting aside cities of refuge

Rabbi Shimon continues to speak to Moses, telling him that he has merited the last Hei, Malchut, due to his seeking it with repentance, returning it to his Master, leading it out of exile and not seeking any reward. God put His name in Moses and he put His thoughts with Moses. Moses endeavored his whole life with Truth, so God allowed him to be raised with the Torah of Truth and to be incorporated with all its qualities and letters - with the Holy Name, Yud Hei Vav Hei.

377. Now we have the commandment of setting aside cities of refuge for one who killed, due to the Egyptian man you slew in Egypt who contained within him the primordial serpent and his encampment that surrounded him. You killed him prematurely and you did not fear his followers. Numerous women pursued you in your youth - THE KLIPOT, Na'amah, Agrat - black Lilith. And the Holy One, blessed be He, gave cities of refuge to save you from them. These are the gates of repentance.

377. וְהָאֵי אִיהוּ פְּקוּדָא, לְהַמְרִישׁ עָרֵי מִקְלָט, לְמַאן  
דְּקָטַל, בְּגִין הָהוּא מִצְרֵי דְקָטַלַת בְּמִצְרַיִם, דְּתַמְנָן  
הָוָה נַחֲשׁ הַקְּדָמוֹנִי וְכָל מִשְׁרֵייתָהּ, דְּהוּוּ סַחְרִין  
לֵיהּ, וְקָטַלַת לֵיהּ בְּלֹא זְמִינָה, וְלֹא דְחַלַּת מְרוּדְפִין  
דִּילֵיהּ, דְּבַכְמָה אֲתֵרִין רְדַפוּ אֲבַתְרַךְ, כְּמָה נִשִּׁין  
בְּנַעֲרוּתְךָ, דְּאֵינּוֹן נַעֲמָה אַגְרָת לִילִיית אוֹכְמָא.  
וְקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לְךָ עָרֵי מִקְלָט, לְאַשְׁתַּזְבָּא  
מִנְהוֹן, וְאֵינּוֹן שְׁעָרֵי תְּשׁוּבָה.

378. This is because you are a son of Yud-Hei, AS MOSES WAS AT THE LEVEL OF VAV, DENOTING ZEIR ANPIN, being the son of Aba and Ima, WHO ARE CHOCHMAH AND BINAH, YUD-HEI. And after you returned with repentance with the LAST Hei OF THE NAME YUD HEI VAV HEI, you ascended to Binah AND MERITED NOW THE NAME Yud-Hei-Vav, which is the Tree of Life - FOR BINAH IS CALLED 'LIVING ELOHIM', AND ZEIR ANPIN THAT ASCENDS TO BINAH IS CALLED THE 'TREE OF LIFE', and therefore you have merited the LAST Hei, WHICH IS MALCHUT. All this is due to your bringing yourself after it with repentance, returning it to your Master, leading it out of exile, and not seeking reward.

378. בְּגִין דְּאֵת בִּין יְהִי, בְּרָא דְאָבָא וְדְאִמָּא. בְּתֵר  
דְּהִדְרַת בְּה"א בְּתִיבּוֹתָא, אֲסַתְלַקַת בְּבִינָה, יְה"ו,  
אֵילָנָא דְחַיִּי, וּבְגִינָה אֵת זְכוּי לְאֵת ה', בְּגִין דְּאֵעִילַת  
גְּרַמְךָ אֲבַתְרָהּ, בְּתִיבּוֹתָא לְאַהֲדָרָא לְהָ לְמַרְךָ,  
וְלְסַלְקָא לְהָ מְגִלוּתָא, וְלֹא לְקַבְּלָא אֲנִתָּא אַגְרָא.

379. And the Holy One, blessed be He, put His name in you, and since your thoughts were with the cause of causes, NOTABLY KETER, He put His thoughts with you - DENOTING THE SECRET OF CHOCHMAH, which is YUD HEI VAV HEI, FULLY SPELLED WITH ALEPH'S, WITH THE NUMERICAL VALUE OF MEM-HEI (=45) AS CHOCHMAH (CHET-CAF-MEM-HEI) CONSISTS OF THE FORCE (CAF-CHET) OF 45 (MEM-HEI). FOR THROUGH THE NAME OF MEM-HEI WHICH IS THE CENTRAL COLUMN OF THE MOCHIN, WHICH IS CHOCHMAH REVEALED, the Cause of all causes unifies all these letters within you in order to reorganize and know Him through these letters.

379. וְקוּדְשָׁא ב"ה, שְׁוֵי שְׁמִיָּה בְךָ, וּבְגִין דְּמַחְשְׁבָה  
דִּילְךָ הוּת לְעֵלַת הָעֲלוֹת, שְׁוֵי בְךָ מַחְשְׁבִיתָהּ, דְּאִיְהִי  
יו"ד ה"א וְא"ו ה"א. וְעֵלַת הָעֲלוֹת, אִיְהוּ מִיַּחַד אֵלֶיךָ  
אֲתוּוֹן בְּךָ, לְאַשְׁתַּמּוּדְעָא לֵיהּ בְּאֵלֶיךָ אֲתוּוֹן.

380. AFTER BEING INCLUDED IN THOUGHT, WHICH IS THE SECRET OF THE FIRST THREE SFIROT, HE GOES ON TO EXPLAIN HOW HE RECEIVED THE OTHER SIX SFIROT, AND SAYS: Since you dispensed kindness with the Shechinah, as all the precepts are yours with which to provide for the pious (Heb. chasid) man, who is pious to his Possessor, so He gave you the quality of Chesed. You observed the negative commandments and had to overcome your inclinations to tie it under you, and you strove with this precept only to tie up Samael under the Holy One, blessed be He, and to have the mate OF SAMAEL, who is an evil maidservant, bound under her mistress, NAMELY MALCHUT, and THEN all their appointees and their hosts. Therefore, the Holy One, blessed be He, has given you the quality of Gvurah, that will be at your assistance to cause Samael, his mate and all their hosts to fear and be tied in a chain under you.

381. And since you repented with the sign of the Covenant, NAMELY YESOD, Binah descended, BEING THE LETTERS Yud-Hei-Vav, to join with the Righteous, NAMELY YESOD, for your sake. And so the Holy One, blessed be He, gave you the sign of the Covenant of the righteous, NAMELY, YESOD. As you did everything with a pure thought, so descended the explicit name upon you, and from there, FROM THE THOUGHT, WHICH IS THREE FIRST SFIROT, did it descend on you.

382. And because you strive daily, with both of your lips in prayer to extol your Master with, "Adonai, open my lips," utilizing both lips with words of the prophets and the writings and all types of song and tune in prayer, the Holy One, blessed be He, lowers them through your two lips, NETZACH AND HOD. Even more so in your level, being the middle pillar, NAMELY TIFERET, with which you endeavored all your life with Truth; the Holy One, blessed be He, allowed you to be raised with the Torah of Truth, incorporated with all qualities and letters - SUCH AS CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD - with the explicit Name consisting of four letters, YUD HEI VAV HEI, WHICH IS THE FIRST THREE SFIROT.

383. Before you repented, you were associated with the Tree of Knowledge of Good and Evil. Servant and child were your original names, as it is written: "and, behold, a weeping boy" (Shemot 2:6), or a devoted servant, as written, "My servant Moses is not so, for he is the trusted one in all My house" (Bemidbar 12:7). The evil, that is the partner of a servant, caused you to sin by the rock, as the staff handed you came from the Tree of Knowledge of Good and Evil, MEANING METATRON AND SAMAEL. Metatron is good, and Samael is evil.

380. ובגין דאָת הוּיָת גּוּמַל חֶסֶד עִם שְׂכִינְתָּא, דְּכָל פְּקוּדֵינ דִּילָךְ לְקַיִּימָא, אִיזְהוּ חֲסִיד הַמִּתְחַסֵּד עִם קוּנּו. יֵהֵב לָךְ מִדַּת חֶסֶד. וּבְגִין דְּנִטְרַת פְּקוּדֵינ דְּלֹא תַעֲשֶׂה, וְהוּה לָךְ לְאַתְגַּבְרָא עַל יַצְרָךְ, לְמַקְשֵׁר לִיָּה תַחֲוֹת יָדְךָ, וְלֹא אֲשַׁתְּדֵלַת בְּהֵאֵי פְקוּדָא, אֲלֵא לְקִשְׂרָא סְמָא"ל תַּחֲוֹת יָדָא דְקוּדְשָׁא בְרִיךְ הוּא. וּבֵת זּוּגְיָה דְאִיְהִי שְׁפַחְתָּא בִישָׁא, תַּחֲוֹת יָד גְּבִירְתָּא. לּוֹן וְלָכֵל מִמֶּנּוּ וְלָכֵל מִשְׁרֵינ דְּלֵהוֹן. קוּדְשָׁא בְרִיךְ הוּא יֵהֵב לָךְ, מִדַּת גְּבוּרָה דִּילִיָּה, לְמַהוּי בְּסִיעֵתְךָ דִּיתַחֲלַחְלוֹן וּידַחֲלוֹן מִינְךָ, סְמָא"ל וּבֵת זּוּגְיָה, וְכָל מִמֶּנּוּ וּמִשְׁרֵינ דְּלֵהוֹן, וְיֵהוֹן קִשְׁוֵיִם בְּשִׁלְשָׁלָאֵי תַּחֲוֹת יָדְךָ.

381. ובגין דהדרת בתיובתא, באות ברית, נחית בינה יה"ו, לאתחברא בצדיק. בגינך, קודשא בריך הוא יתיב לך אות ברית צדיק דיליה. ובגין דמחשבה טובה עבדת פלא, הכי נחית שמא מפרש עלך, ומתמן, נחית עלך.

382. ובגין דאנת תשתדל בכל יומא, בתרין שפון דילך בצלותא, לשבחא למרך, באדני שפתי תפתח, בתרין שפון דילך. בנביאים ובכתובים. ובכל מיני זמר ונגון בצלותא. קודשא בריך הוא נחית לון בשפון דילך. כל שפן דרגא דילך, עמודא דאמצעיתא, וביה אשתדלת בכל יומין דילך בקשוט, קודשא בריך הוא יתיב לך, לסלקא לך ביה, בתורת אמת, כלילא מכל מדות ואתון. בשמא מפרש, בד' אתון.

383. דקדם דחזרת בתיובתא לא הוית, אלא באילנא דטוב ורע, עבד ונער הוה שמך בקדמיתא, והנה נער בוכה, עבד נאמן, הה"ד לא כן עבדי משה בכל ביתי נאמן הוא. והוא רע, שותפא דעבד, גרם לך למחטי בסלע, בגין דמטה דאתמסר לך, הוה דאילנא דטוב ורע, מטטרו"ן טוב. סמא"ל רע.

## 7. Mem-Tet and Mot ('the rod')

Rabbi Shimon tells Moses that the staff given to him will be a Tree of Life, denoting Vav, which will become a rod. He explains that two precepts were validated: "you shall surely help him to lift them up again" and "You shall surely unload it with him." These allude to Messiah the son of David and Messiah the son of Joseph. The third precept is that of the gleaning, the forgotten sheaf and the poor man's tithe. The rising, meaning redemption, is in Moses' level.

384. And now that you have repented and enjoined yourself with the Tree of Life, and you have relinquished the role of servant and returned to be a son to the Holy One, blessed be He, the staff (Heb. mateh) given to you will be a Tree of Life - denoting Vav, which is the son of Yud Hei. THE VAV will penetrate the Mem-Tet (=49) aspects you have in Torah, and will become a rod (Heb. mot: Mem-Vav-Tet) and as such can be fulfilled with the verse: "He shall never suffer the righteous to be moved (Heb. mot)" (Tehilim 55:23). The 49 aspects ARE THE SECRET OF THE 49 letters in 'Sh'ma Yisrael' and 'Blessed is the Name OF YOUR GLORIOUS KINGDOM FOREVER', REPRESENTING the six words of supernal unity, pointing to the supernal Vav (=six) denoting Tiferet. And then the six words of "Blessed is the Name" is a second group OF LOWER UNITY, meaning to point to the second Vav IN THE LETTER VAV FULLY SPELLED (VAV-ALEPH-VAV) denoting the Righteous, REFLECTING YESOD. AND THEY ARE a rod (Heb. mot). We find in the middle OF TWO VAV'S there is an Aleph, the secret of the verse, "and they carried it between two on a pole" (Bemidbar 13:24), MEANING TWO VAVS.

385. If it lacks a Vav in the middle, the word becomes Mem-Tet, MEANING the righteous bends (Heb. mat) before the villain. What caused this? Aleph (=one) one of fifty, as fifty gates minus one were given to you; as the masters of the Mishnah explain, fifty gates minus one of Binah were given to Moses. This is the missing Aleph from the fifty, so only Mem-Tet (=49) remained. This is why the righteous bends before the villain. Who is the villain? It is Samael.

386. This Mem-Tet stems from your staff (Heb. mateh: Mem-Tet-Hei) as it is written: "with the rod (Heb. mateh) of the Elohim in my hand" (Shemot 17:9). Your staff is that of Moses, and therefore the letter Aleph, which is Binah, comes back to you, as recorded in the Mishnah; Aleph is Binah. It returns to you as a result of repentance, and enters between the two Vav's to become Vav-Aleph-Vav. Thus is fulfilled in you the verse: "but with great mercies will I gather you" (Yeshayah 54:7) for the sake of Yisrael. From this point will be fulfilled: "He shall never suffer the righteous to be moved (Heb. mot)."

387. At that time two precepts were validated. 1) "you shall surely help him to lift (lit. 'lifting will you lift') them up again" (Devarim 22:4), and 2) "You shall surely unload it with him" (Shemot 23:5). "Surely help" lift together with the supernal Vav, alludes to the first Messiah NAMELY MESSIAH, THE SON OF DAVID; and in helping with the second Vav, NAMELY THE SECOND MESSIAH, BEING MESSIAH THE SON OF JOSEPH. "Him" refers to the son of Amram, that ascended to Binah - which is equal to Aleph, SITUATED BETWEEN THE TWO VAVS, AS MENTIONED. THEY REFER TO THE VAV, WRITTEN OUT FULLY AS VAV (VAV-ALEPH-VAV).

384. וכען, דחזרת בתשובתא, ואתדבקת באילנא דחיי, הא נפקת מעבד, ואתהדרת בן לקודשא בריך הוא. ומטה דאתמסר בידך, יהא עץ חיים, ו' דאיהו בן י"ה, ותיעול במ"ט אנפין דילך באורייתא, ויתעבד מוט. ויתקיים בך, לא יתן לעולם מוט לצדיק. מ"ט אנפין, מ"ט אתון דשמע ישראל, וברוך שם, שית תיבין דיחודא עלאה, ו' עלאה תמארת. שית תיבין תנוינין, דברוך שם, ו' תנוינא צדיק. מ"ט. באמצעיתא א. וישאודו במוט בשנים.

385. בלא וא"ו באמצעיתא, איהו מ"ט. וצדיק מ"ט לפני רשע. ומאן גרע דא. א'. אחד מחמשים. דחמשים תרעין אתהיבו לך, חסר חד, כמה דאוקמוה מארי מתניתין, חמשים שערי בינה נמסרו למשה, חוץ מאחד. והאי איהו א', דחסר מחמשים, ואשתאר מ"ט, ודא גרים לך צדיק מ"ט לפני רשע. מאי רשע. דא סמא"ל.

386. והאי איהו מ"ט, מן מטה דילך, דאתמר ביה ומטה האלהים בידני. מטה דילך הוא מטה דמשה, ובגין דא א, דאיהי בינה, חזרת לך, כמה דאוקמוה במתניתין, אלף בינה. דחזרת לך בתשובתא, ותיעול בין ו"ו, ואתעביד וא"ו, לקיים בך לישראל, וברחמים גדולים אקבצך. מתמן ואילך יתקיים בך, לא יתן לעולם מוט לצדיק.

387. בההוא זמנא, יתקיימו בך תרין פקודין. חד, הקם תקים עמו. תנוינא, עזוב תעזוב עמו. הקם עם ו' עלאה, משיח ראשון. תקים עם ו' תנוינא. עמו, דא בן עמרם, דסליקת לבינה דאיהו א'.

388. Whom shall you help to rise? It refers to the letter Hei, NAMELY MALCHUT, that fell in the fifth millennium after seventy-two YEARS, according to the count in "You shall surely unload (Heb. azov) it with him." "Azov" (Ayin-Zayin-Vav-Bet) EQUALS THE LETTERS Ayin-Bet, Zayin-Vav; Ayin-Bet (=72) refers to the 72 names derived from: "And removed...and it came... And...stretched" (Shemot 14:19-21). ZAYIN-VAV MEANS THE INITIALS OF 'THIS IS (HEB. ZEH) VAV', the Vav from Yud-Hei-Vav EQUALING ZEIR ANPIN. There, IN THE YEAR FIVE THOUSAND AND SEVENTY-TWO, he helped, HELPING THE FALLEN HEI, but did not lift, FOR THE TIME OF RISING AND REDEMPTION HAS NOT ARRIVED. Hence, it says, "You shall surely unload it with him" - JUST HELPING. There IS PRACTICED "in its due season, the early rain and the late rain, that you may gather in your corn, and your wine, and your oil" (Devarim 11:14). This alludes to Yisrael. "CORN" REFERS TO YISRAEL, "WINE" REFERS TO THE LEVITES, AND "OIL" TO THE PRIESTS. AND SO APPLY THE CUSTOM OF the gleanings, the forgotten sheaf, and the poor man's tithe - "you shall leave them for the poor and strange" (Vayikra 19:10). So here we learn about the third precept OF THE GLEANING, THE FORGOTTEN SHEAF AND THE POOR MAN'S TITHE.

389. You must seek them TO SUPPORT THEM, as the poor are from the aspect of the Righteous, MEANING YESOD. "You shall surely unload it," YESOD, the Righteous; "with him," refers to the son of Amram. This is the meaning of, "you shall leave them for the poor and strange." You are a stranger, a poor nation, as it is written about you at the start, "I have been an alien in a strange land" (Shemot 18:3).

390. But the rising, MEANING REDEMPTION, is in your level - lifting points to the lower Vav, the FULFILLMENT OF VAV, DENOTING YESOD. "...lift with him..." with the son of Amram, with your level, being Tiferet, USING THE NAME Mem-Hei of yours, BEING YUD-HEI-VAV-HEI FULLY SPELLED WITH ALEPH'S THAT NUMERICALLY REACH MEM-HEI, which is the explicit Name in its completeness. Following the two Kuf's of "lifting... lift (Heb. hakem-takim: Tav-Kuf-Yud-Mem)" remain Tav-Yud-Mem. HE ASKS: What does this teach? HE REPLIES: It points to, "Jacob was a plain (Heb. tam: Tav-Mem) man" (Bereshheet 25:27), DENOTING TIFERET, SO THE EXPLANATION OF THE VERSE IS, "with him," MEANING with the son of Amram he will rise. "...lifting..." refers to the Righteous, MEANING YESOD. "...lift..." refers to the plain one, MEANING TIFERET.

#### 8. Redeeming a Hebrew servant

This section tells us that we must strive to serve our Master to become His servant. A person who toils in Torah in order to merit the World to Come is called 'an acquisition', as in "when you acquire a Hebrew servant, six years he shall serve." After the acquisition, he will achieve redemption. Rabbi Shimon speaks of the Kriat Sh'ma, and says that the cantor can fulfill a man's obligation for one who is incapable of praying. The six years correspond to the three initial and the three concluding blessings of the Amidah prayer. Rabbi Shimon closes by saying that in the World to Come one will not be able to find redemption through another: "If I am not for myself, who is for me?"

388. וְלִמְאֵן הֵקֵם תְּקִים. לָאֵת ה'. דְּנִפְלֵת בְּאַלְף  
חֲמִשָּׁאָה, בְּתֵר ע"ב, בְּמִנְיַן עֲזו"ב תְּעֻזָּב עִמּוֹ. עֲזוּב:  
ע"ב ז"ו. וְדָא ע"ב שְׁמֵהּ, וַיִּסַּע וַיִּבֵּא וַיֵּט. דָּא וְאִו  
מִן וְהִו, תְּמַן עֵזֶר, וְלֹא קִימָה, וְהֵאֵי אִיהוּ עֲזוּב  
תְּעֻזָּב, תְּמַן בְּעֵתִי יוֹרָה וּמִלְקוּשׁ וְאַסְפַּת דְּגִנְךָ  
וְתִירְשָׁךְ וַיִּצְהַרְךָ, דְּאִינוּן יִשְׂרָאֵל. לְקַט שְׂכָחָה וּפְאָה,  
לְעֵנִי וְלִגְר תְּעֻזָּב אוֹתָם. הֲכָא אוֹלִיפְנָא. פְּקוּדָא  
תְּלִיתָאָה.

389. וְצִרִיךְ לְאַחֲזֵרָא עֲלֵיהוּ, דְּהָא מְסֻטְרָא דְצַדִּיק,  
עֵנִי, עֲזוּב תְּעֻזָּב, צַדִּיק. עִמּוֹ, דָּא בֶן עֵמְרָם. וְהֵאֵי  
אִיהוּ לְעֵנִי וְלִגְר תְּעֻזָּב אוֹתָם. גַּר אַנְתָּ כְּגוֹוּנָא  
דְּאַתְמָר בֶּן בְּקַדְמִיתָא עִם עֵנִי, גַּר הֵייתִי בְּאַרְץ  
נְכַרְיָה.

390. אָבֵל הֵקֵמָה, בְּדִרְגָּא דִּילְךָ, הֵקֵם ו' תְּתָאָה.  
תְּקִים עִמּוֹ: עִם בֶּן עֵמְרָם, בְּדִרְגָּא עֲלָאָה דִּילְךָ,  
תְּפָאֲרֵת. בְּמ"ה דִּילְךָ, שְׁמָא מְפָרֵשׁ בְּשְׁלִימוֹ. בְּתֵר ק'  
ק' דְּהֵקֵם תְּקִים, אֲשֶׁתָּאֵר תִּים. מֵאֵי קָא אַחֲזִי. יַעֲקֹב  
אִישׁ תָּם. עִמּוֹ: עִם בֶּן עֵמְרָם, יוֹקִים. הֵקֵם: צַדִּיק.  
תְּקִים: תָּם.

391. The precept that follows is to redeem the Hebrew servant and the Hebrew maidservant, to marry off the Hebrew maidservant, and to contemplate the method of acquisition of the Hebrew slave: "you shall furnish him liberally" (Devarim 15:14). As the verse reads, "when you acquire a Hebrew servant, six years he shall serve" (Shemot 21:2). HE ASKS: What is meant by, "six years he shall serve," and how is he to be purchased? HE ANSWERS: With the secrets of Torah. The ANGEL Metatron IS the servant of Hashem, incorporating the six ends, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, with the same number of the six letters, BEING THE SECRET OF the six orders of the Mishnah. With them one should strive to serve his Master to become His servant. Money represents the right and Abraham, whose level is Chesed, and Torah was given from them.

392. One who toils IN TORAH in order to merit the world to come is called 'an acquisition'; his money refers to the world of pleasure, the buying is derived from to "the most high El, the possessor of heaven and earth" (Bereshheet 14:22); "Get wisdom, get understanding" (Mishlei 4:5).

393. After he acquires him, redemption will come to him. There are those bought forever, and others bought for six years. Of those bought forever, the verse writes, "His master will bore his ear with an awl and work for him forever" - forever, meaning Jubilee DENOTING BINAH REFERRED TO AS JUBILEE which amounts to fifty. This alludes to the reading of Sh'ma, which contains 25 and 25 letters, of the morning and evening services, which are the fifty gates of Binah.

394. After man joins the Holy One, blessed be He, through their means, becoming His servant through the yoke of Tefilin on his head, and his ear pierced, MEANING open to hear Kriat Sh'ma - as the word Sh'ma means in any language that you hear - HEAR means 'meaning' (Heb. mashmout) AS ONE MUST UNDERSTAND THE READING OF SH'MA SINCE IT IS THE SECRET OF THE UNITY.

395. For that person whose redemption is dependent on the reading of Sh'ma, which is the secret of fifty, ALLUDING TO BINAH, there can be no redemption through the intervention of someone else, as he is pierced only for his Master. In this verse, we do not find mentioned "one of his brethren may redeem him" (Vayikra 25:49). In regard to man's prayer, he can be like a slave, as it is written, "six years shall he toil." Here, toil means prayer. "Six years shall he toil" POINTS TO the first three and last three blessings OF THE AMIDAH, with which the cantor can fulfill man's obligation for one who is not capable of praying. IN THIS CASE, THERE IS REDEMPTION THROUGH SOMEONE ELSE INASMUCH AS THE CANTOR REDEEMS HIM, as the Righteous who lives forever - DENOTING YESOD, REFERRING TO THE CANTOR - is then called by the names of Boaz: Righteous, Kinsman, Near Kinsman, Faithful. THE MESSAGE FROM THOSE NAMES ILLUSTRATES THAT THEY REDEEM ONE WHO CAN NOT HELP HIMSELF, WHICH IS THE SECRET OF THE LAW OF THE LEVIRATE MARRIAGE AND INCARNATION.

391. פְּקוּדָא בְּתַר דָּא לְפָדוּת עֶבֶד עִבְרִי וְאִמָּה הָעִבְרִיָּה, לְיַעַר אִמָּה הָעִבְרִיָּה, לְדוֹן בְּקִנְיָן עֶבֶד עִבְרִי, הַעֲנֵק תַּעֲנִיק לוֹ. הַה"ד, כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד. מֵאִי שֵׁשׁ שָׁנִים יַעֲבֹד. וּמֵאִי קִנְיָן דִּילִיָּה. אֲלֵא בְּסִתְרֵי תוֹרָה, מְטַטְרוּן עֶבֶד יוֹי, כְּלִיל שֵׁית סְטְרִין, כְּחוּשְׁבָן שֵׁית אֲתוּן דִּילִיָּה, שֵׁית סְדְרֵי מִשְׁנָה. וּבְהוֹן אֵית לִיה לְבַר נֶשׁ לְמַמְלַח לְמֵאֲרִיָּה, לְמַהוּי לִיָּה עֶבֶד, לְמַעַבְד קִנְיָן כְּסָפוֹ, דְּכֶסֶף יְמִינָא, דְּאֲבָרְהָם חֶסֶד דְּרַגָּא דִּילִיָּה, אֲוֵרִיָּתָא מִתְמָן אֲתִיָּהִבַת.

392. וּמֵאֵן דְּאֲשַׁתְּדַל בְּהַ, בְּגִין לְזַכָּאָה לְעֵלְמָא דְּאֲתִי, אֲקִרֵי קִנְיָן. כְּסָפוֹ: עֵלְמָא דְּכְסוּפָא. קִנְיָן: עַל שֵׁם אֵל עֲלִיּוֹן קוֹנֵה שָׁמַיִם וְאָרֶץ. קִנְיָה חֲכָמָה קִנְיָה בִּינָה.

393. בְּתַר דְּקִנְיָה לוֹ, גְּאוּלָּה תְּהִיָּה לוֹ. אֵית דְּאִיְהוּ קִנְיָ לְעוֹלָם, וְאֵית דְּאִיְהוּ קִנְיָ לִיָּה שֵׁית שָׁנִין. מֵאֵן דְּאִיְהוּ קִנְיָ לִיָּה לְעוֹלָם, כְּתִיב בֵּיה, וְרָצַע אֲדוֹנָיו אֶת אֲזוֹנוֹ בְּמַרְצַע וְעֶבְדוֹ לְעוֹלָם. לִית עוֹלָם, אֲלֵא עוֹלָמוֹ שֶׁל יוֹבֵל, דְּאִינוּן חֲמִשִּׁין. וְדָא קְרִיאַת שְׁמַע, דְּתַמָּן כ"ה כ"ה אֲתוּן, עֲרְבִית וְשַׁחֲרִית. נ' תַּרְעִין דְּבִינָה.

394. בְּתַר דְּמִיַּחַד בְּהוֹן בַּר נֶשׁ לְקַדְשָׁא בְּרִיךְ הוּא, דְּאִיְהוּ עֶבֶד דִּילִיָּה, בְּעוֹל תַּמְלִין עַל רִישֵׁיה. וְאִזְן דִּילִיָּה רְצִיעָא פְּתִיחָא לְמַשְׁמַע קְרִיאַת שְׁמַע, דְּשְׁמַע, בְּכָל לְשׁוֹן שְׁאֲתָה שׁוֹמַע, דְּהִיּוּנוֹ מִשְׁמַעוֹת.

395. דְּמֵאֵן דְּפְדִיּוֹן דִּילִיָּה תְּלוּיָה בְּקְרִיאַת שְׁמַע, דְּאִיְהוּ רְזָא דְּחֲמִשִּׁין, לִית לִיָּה פְדִיּוֹן עַל יַד אַחֲרָא בְּגִלְגוּלָא, דְּמַרְצַע הוּא לְמֵאֲרִיָּה, הֲכָא לָא אֲתַמַּר אוֹ דוֹרוֹ אוֹ בֶן דוֹרוֹ יִגְאָלְנוּ. דְּבְצִלוֹתָא דְּבַר נֶשׁ, אִיְהוּ כְּעֶבֶד, דְּאֲתַמַּר בֵּיה שֵׁשׁ שָׁנִים יַעֲבֹד. וְאִין עֲבוּדָה, אֲלֵא תַמְלָה. שֵׁשׁ שָׁנִים יַעֲבֹד: ג' רֵאשׁוֹנוֹת, וְג' אַחֲרוֹנוֹת דְּשְׁלִיחַ צְבוּר אֲפִיק לִיָּה לְבַר נֶשׁ יְדֵי חוּבְתוֹ, לְמֵאֵן דְּלֵא יַדַּע לְצִלְאָה בְּהוּ דְּצִדִּיק חֵי עֵלְמָא, אֲתַקְרִי בְּהוּ, עַל שְׁמִיָּה. בְּעַז, צְדִיק, גּוֹאֵל, קְרוֹב, וְנֶאֱמָן.

396. "Hashem is near to all those who call upon Him" (Tehilim 145:18). It is better for man to be "a neighbor that is near than a brother far off" (Mishlei 27:10), meaning the middle pillar, DENOTING TIFERET - AS YESOD IS CALLED 'A CLOSE NEIGHBOR' AND TIFERET IS CALLED 'A DISTANT BROTHER' that is considered as the son of Yud-Hei that ascended above to Binah. This world is the world of Jubilee consisting of the fifty letters of the unity OF KRIAT SH'MA, BEING THE FIFTY GATES OF BINAH, AS EXPLAINED ABOVE. In this world, NAMELY MALCHUT, man can redeem himself through the righteous, DENOTING YESOD, BEING six years that incorporates the three initial and three concluding blessings OF THE AMIDAH PRAYER; THIS IS THE SECRET OF the small Vav, DENOTING YESOD. This is the meaning of, "six years he shall toil."

397. However, in the world to come, the world of Jubilee DENOTING BINAH, where there is present the fifty letters of Kriat Sh'ma, the cantor can not exempt another from his duty, as there is no redemption through others, so hear (Heb. sh'ma) in whatever language you understand, BUT IT IS CRITICAL THAT YOU READ IT YOURSELF. Present here is the hint, "If I am not for myself, who is for me". "I" DENOTES MALCHUT; "who" (Heb. mi) refers to the world of Jubilee DENOTING BINAH. THIS INSINUATES ABOUT SH'MA WHERE "I" DOES NOT APPLY, BUT "MI" DOES.

#### 9. A two edged sword

The head Rabbis of the Yeshiva have descended with Rabbi Shimon and are addressing Moses. They speak about the verse, "The high praises of El are in their throats, and a two edged sword in their hand." They tell Moses that he is the mouthpiece of the higher and lower Shechinah, with which God spoke to him mouth to mouth. For this reason, they tell him, Elijah has been delayed above and cannot come down because, while he would bring wealth, the poverty of Moses is a redemption for Yisrael. Moses replies that he releases him from his oath, and that they should all work to release Elijah so that he may descend to them.

398. As soon as THESE head Rabbis of the Yeshivas, who descended with the Holy Luminary, RABBI SHIMON, heard these things, they commenced to say TO MOSES: 'Faithful Shepherd, YOU ARE the mouthpiece of the higher and lower Shechinah, BEING BINAH AND MALCHUT, with which the Holy One, blessed be He, spoke to you, mouth to mouth, through Kriat Sh'ma - as it is written: "The high praises of El are in their throats, and a two edged sword in their hand" (Tehilim 149:6) - as the Yud OF YUD-HEI-VAV-HEI is the top of the sword surrounding your lip. The Vav OF YUD-HEI-VAV-HEI is like the tongue of your sword. The two Hei's OF YUD-HEI-VAV-HEI are two edges in your two lips. And surely the Name of your Master, BEING THE SHECHINAH, speaks through your mouth. Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph is in your thought, that produced these fifty GATES of BINAH from your mouth.

399. Surely for these reasons CITED ABOVE, THEIR ROOT IS TO PERFECT MALCHUT IN BINAH AND PLACE THEM SIDE BY SIDE, AND BECAUSE OF THIS Elijah has been delayed above, where he is confined, AS IN PRISON. And he does not descend to you because he would have come down with wealth for you, but he is confined above and descends not, as your poverty is in reality a redemption for Yisrael. Hence the Messiah says: 'Until a poor man comes', as the verse says, "and by his injury we are healed" (Yeshayah 53:5).

396. קרוב יי' לכל קוראיו. וטב ליה לבר נש, שכן קרוב מאח רחוק, דהיינו עמודא דאמצעייתא, דאיהו בן יה, דאסתלק לעילא דאיהו בינה, דעולם דא, עולמו של יובל, דאיהו חמשין אתון דיחודא. דבעלמא, דין, יכיל בר נש, למהוי ליה פדיון בצדיק, ו' שנין דכליל תלת קדמאין, ותלת בתראין דצלותא. ו' זעירא, איהו שית שנין יעבוד.

397. אבל בעלמא דאתי, דאיהו עולמו של יובל, דתמן נ' אתון דק"ש, לית ש"צ אפיק ליה מחובה. בגין דלית ליה פדיון ע"י אחרים. ובג"ד שמע, בכל לשון שארטה שומע. ובג"ד קא רמיז, אם אין אני לי מי לי. מ"י: ודאי עולמו של יובל.

398. מיד דשמעו מלין אלין, מארי מתיבתאן דהו נחתי עם בוצינא קדישא, פתחו ואמרו, רעיא מהימנא, פי שכינתא עלאה ותתאה, דבתרווייהו קודשא בריך הוא פה אל פה מליל עמך בק"ש, דאתמר ביה, רוממות אל בגרונם וחרב פיפיות בידם. דהא ודאי, י', רישא דחרבא, דאסחר שפה דילך. ו', לישנא דחרבא דילך. ה', ה', תרין פיפיות, בתרין שפון דילך. ודאי, שמא דמרך, ממיל בפומך. יו"ד ה"א וא"ו ה"א, איהו במחשבתך דאפיק אלין חמשין מפומך.

399. בודאי, בגין מלין אלין, אליהו אתעכב לעילא, דתמיס איהו. דלא נחית לגבך, דהא בכמה עתרא הוה נחית לגבך. ואיהו תמיס לעילא, דלא נחית לגבך. בגין דעניותא דילך, איהו פרוקא לישראל. ובג"ד משיח אמר, עד דייתי עני, והאי איהו דכתיב ובחבורתו נרפא לנו.



400. He said to them: 'If so, let us give him a release so that he can descend, as he is more precious to me than all silver in the world. Behold, I pardon him, free him and release him of the oath. You, too, release him; if he needs pardon, pardon him. Let us work to release him so he may descend to us.

400. אָמַר לוֹן, אִי הָכִי, נַעֲבֹד לֵיהּ הַתְּרָה, וְיִהְיֶה נְחִית לְגַבְאֵי, דְּחָשִׁיב הוּא גַבְאֵי, מִכָּל מְמוֹנָא דְעֵלְמָא. וְהָא אָנָּא מַחִיל וְשָׂרִי לֵיהּ, וּמַתִּיר לֵיהּ אוּמָאָה. וְאַתּוֹן אוּף הָכִי שָׂרוּ לֵיהּ וְאִי צְרִיךְ הַתְּרָה יַתִּיר, נְשַׁתְּדַל בְּהַתְּרָתִיהּ, דִּיהָא נְחִית גַבְאֵי.

#### 10. A vow and an oath

Rabbi Shimon says that Hashem's oath is the Shechinah, the only daughter, and that three people are required to release one from an oath. A vow is superior to an oath because, while an oath can take effect only on something of substance, a vow can take effect even on something insignificant; a vow is considered as being made on the Life of the King. Moses reminds the Head Rabbis that from darkness emanates light, and that "Elohim has made the one as well as the other." He says that vows stemming from the World to Come, being Binah, surpass the oaths, which are considered only of this world. Anyone who swears by the Name of Hashem falsely is considered as though he is demolishing the construction of heaven and earth and restoring the world to void and formlessness. Moses says that falsehood abides in Samael's place, and that the false oath can be compared to building heaven and earth on a base of falsehood; falsehood can not prevail, as it must become void, and therefore he has demolished the structure and caused the fall of heaven and earth. At the end the Yeshiva heads say that they will ask God to lower Elijah to Moses, laden with riches for him.

401. The holy Luminary said to him: Hashem's oath is the Shechinah, the only daughter, CALLED 'HASHEM'S OATH'. It is not for naught that it was decided that three people are needed to release one FROM THE OATH; IT IS THE SECRET OF the letter Shin of Shabbat that three branches of THE LETTER SHIN IMPLY the THREE fathers, NAMELY CHESED, GVURAH, AND TIFERET, AND THE THICK LINE UNITES THE THREE BRANCHES OF THE BOTTOM. Thus, IT IS an only daughter CALLED shevuah (lit. 'oath') as it joins THE THREE BRANCHES OF THE SHIN.

401. אָמַר לֵיהּ בּוֹצִינָא קְדִישָׁא, שְׁבוּעַת יוֹי, אִיהִי שְׁכִינְתָּא, בַּת יַחֲדָה. וְלֹא לְמַגְנָא תְּקִינּוּ תֵּלַת בְּנֵי נִשָּׂא, לְמַפְטָר לֵיהּ. אֵלֵּא, שׁ דְּשַׁבַּת, תֵּלַת עַנְפֵי אַבְהֵן, בַּת יַחֲדָה. שְׁבוּעָה. דְּאַשְׁתַּתְּמַת בְּהוּ.

402. It is sure that an oath can only take effect on something of substance, but a vow can take effect even on an insignificant thing, and so it is established in the Mishnah. Furthermore, they said that a vow is superior to an oath in that the one uttering the oath swears by the King himself, DENOTING MALCHUT, whereas a vow is considered making the vow by the Life of the King, DENOTING BINAH FROM WHENCE LIFE IS DRAWN, NAMELY MOCHIN, TO MALCHUT.

402. בּוֹדְאֵי, שְׁבוּעָה לֹא חָלָה אֵלֵּא עַל דְּבַר שֵׁישׁ בּוֹ מַמְשׁ. נִדְרַ חַל, אִפִּילוּ עַל דְּבַר שְׂאִין בּוֹ מַמְשׁ. וְהָא אוּקְמוּהָ בְּמַתְנִיתִין. וְלֹא עוֹד, אֵלֵּא יַתִּיר אָמְרוּ, נִדְרִים ע"ג שְׁבוּעוֹת עוֹלִין, וְכָל הַנִּשְׁבַּע בְּאֵלוֹ נִשְׁבַּע בְּמַלְךְ עֲצֻמוֹ. וְכָל הַנּוֹדֵר, כְּאִילוּ נוֹדֵר בְּחַיֵּי הַמֶּלֶךְ.

403. The Faithful Shepherd replied: Head Rabbis of the Yeshivas. I am certain that you are well aware of THE TOPIC OF OATHS AND VOWS. However, He who renews daily the act of creation will make us aware of new insights, for though Kohelet said, "and there is nothing new under the sun" (Kohelet 1:9) DENOTING ZEIR ANPIN, above the sun there is. Regarding the secrets of Torah, I wish to say that from "For Hashem Elohim is a sun and shield" (Tehilim 84:12), it IS TO BE INFERRED THAT HE ILLUMINATES AND SHIELDS EVEN BELOW THE SUN. THIS IS TRUE in His world, MEANING THE WORLD OF ATZILUT, but not in the Common world, MEANING THE THREE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH, WHICH CONTAIN KLIPOT, THAT DENY HIS UNITY. This is so even though "Elohim has made the one as well as the other" (Kohelet 7:14), MEANING THAT THE KLIPOT ARE ALSO THE WORK OF ELOHIM. For from darkness, WHICH IS THE KLIPOT, emanates light, WHEN PEOPLE OVERCOME THEM. THIS IS UNTIL THEY ARE CONSIDERED AS COMMON WORLD, AND THE LIGHT OF THE SUN, THAT IS ZEIR ANPIN OF ATZILUT, DOES NOT EXTEND TO SHIELD THEM.

403. אָמַר לוֹן ר"מ, מְאִרֵי דְּמַתִּיבְתָּאן, יַדְעֵנָּא בְּכוּ, דְּאַתּוֹן יַדְעִין, אַבְּל הוּא דְּמַחְדָּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית, יַחְדָּשׁ לוֹן חֲדוּשִׁין, דְּהָא וְדָאֵי אָמַר קְהֵלַת, אִין כָּל חֲדָשׁ תַּחַת הַשֶּׁמֶשׁ, אַבְּל לְמַעְלָה מִן הַשֶּׁמֶשׁ, יֵשׁ לוֹ. וּבַסְתְּרֵי תוֹרָה אָנָּא בְּעֵינָא לְמִימַר, שְׁמֵשׁ וּמַגֵּן יוֹי אֱלֹהִים צְבָאוֹת, בְּעֵלְמָא דִּילֵיהּ, וְלֹא בְּעֵלְמָא דְּהַדְיוּט, אִף עַל גַב דְּזֵה לְעוֹמַת זֵה עֲשֵׂה הָאֱלֹהִים, מִגּוֹ חֲשׂוּכָא, נְמִיק נְהוּרָא.

404. Most certainly, the world to come, being Binah, is above the sun, being the middle pillar, DENOTING ZEIR ANPIN. Thus, vows stemming from there surpass the oaths and take effect even in insignificant matters. An oath is considered of this world, DENOTING MALCHUT, which survives only through Yesod, as the verse writes, "but the righteous is an everlasting foundation" (Mishlei 10:25), SO IT CAN ONLY TAKE EFFECT ON A MATTER OF SUBSTANCE.

405. WITHIN YESOD are oaths made, as it is written, "as Hashem lives: lie down until the morning" (Rut 3:13). "LIVES" IS CALLED 'YESOD', as the lower Shechinah is called the 'western wall', BEING MALCHUT, His dwelling, being the mound (Heb. tel-Tav Lamed) which all turn to. The WALL (HEB. KOTEL) IS SPELLED Caf-Vav Tav-Lamed - Yud Hei Vav Hei, DENOTING ZEIR ANPIN, NUMERICALLY equals Caf-Vav. And surely the Shechinah is the mound (Heb. tel) OF ZEIR ANPIN based on the verse: "his locks (Heb. kevutzotav) are wavy (Heb. taltalim) and black as the raven" (Shir Hashirim 5:11). It was established that every tip (Heb. kotz) of any letter contains heaps (Heb. tel) of rules. The Dalet of 'one' (Heb. echad - Aleph-Chet-Dalet) is a hill that all turn to, DENOTING MALCHUT. This tip OF THE DALET THAT DIFFERENTIATES IT FROM THE RESH FORM, WHICH DENOTES YESOD, is caught between the Aleph and Chet of the word echad, DENOTING ZEIR ANPIN, and the Dalet of echad, DENOTING MALCHUT. THUS THE VERSE, "for all that is in heaven and on earth" (I Divrei Hayamim 29:11); as Targum Yonatan reads, 'it is caught between heaven and earth', MEANING THAT "ALL" IS ANOTHER NAME FOR YESOD, AND IT IS HELD BETWEEN ZEIR ANPIN, REFERRED TO AS 'HEAVEN', AND MALCHUT, REFERRED TO AS 'EARTH'.

406. Upon it, YESOD, have the masters of the Mishnah stated in Tractate Chagigah: "...on what does the world stand?" On one pillar whose name is Righteous, MEANING YESOD, or as it is written, "but the Righteous is an everlasting foundation," surely it is the covenant in the oath, DENOTING MALCHUT. Upon this pillar stands Aleph-Chet and Dalet, which are heaven and earth, as it is written: "If My covenant be not day and night, it would be as if I have not established the ordinances of heaven and earth" (Yirmeyah 33:25). Aleph-Chet point to heaven, as written, "then hear you IN heaven" (I Melachim 8:32), WHICH REFERS TO ZEIR ANPIN, and Dalet points to earth as the verse reads, "and the earth is my footstool" (Yeshayah 66:1), DENOTING MALCHUT.

407. And since the covenant, DENOTING YESOD, is held between heaven and earth, DENOTING MALE AND FEMALE, and contains an oath, BEING MALCHUT, where the verse reads: "as Hashem lives: lie down until the morning," SO AN OATH IS DEPENDENT UPON YESOD, REFERRED TO AS 'LIVING'. One who swears by His Name falsely is considered like one who demolishes the construction of heaven and earth, and restores the world to void and formlessness. When man removes the tip, BEING YESOD, from the Dalet of echad, BEING MALCHUT, what remains is an other (Heb. acher: Aleph Chet Resh) namely Samael - REFERRED TO AS 'THE OTHER', in whose place abides falsehood. This can be compared to building heaven and earth on a base of falsehood. Truth prevails; falsehood can not, as it must become void. As such he has demolished the structure and caused the fall of heaven and earth.

404. וְבוֹדְאֵי עֲלְמָא דְאֵתִי, בִּינָה, אִיהִי לְמַעְלָה מִהַשְּׁמֶשׁ, דְּאִיהוּ עֲמוּדָא דְאֲמַצְעִיתָא. נְדָרִים מִתַּמָּן, עַל גְּבִי שְׂבוּעָה עוֹלָיִם, וְחֲלִין עַל דְּבַר שְׂאִין בּוּ מִמֶּשׁ, בְּגִין דְּשְׂבוּעָה אִיהוּ עֲלְמָא דִּין, דְּלִית לִיהּ קִיּוּמָא, אֲלֵא עַל יְסוּד, הַה"ד וְצָדִיק יְסוּד עוֹלָם.

405. וְבִיהּ אֲוִמָּאָה, דְּכִתִּיב, חִי יְיָ שְׂכַבִּי עַד הַבֶּקֶר. דְּשְׂכִינְתָא תַּתָּאָה, כּוּתֵל מְעַרְבִי, דִּינִירָא דִּילִיָּהּ. עַל שֵׁם דְּאִיהוּ תֵּל שְׁהַכֵּל פּוֹנִים בּוּ. כ"ו ת"ל, יְרוּד' ב"ו, וְדֵאֵי שְׂכִינְתָא, אִיהוּ תֵּל דִּילִיָּהּ. עַל שֵׁם, קוּצוֹתָיו תִּלְתְּלִים שְׁחוּרוֹת כְּעוֹרֵב וְאוֹקְמוּהָ עַל כָּל קוּץ וְקוּץ תִּלְי תִּלְיִם שֶׁל הַלְכוֹת. ד' מִן אַחַד, תֵּל שְׁהַכֵּל פּוֹנִים בּוּ. וְהֵאֵי קוּץ, הוּא אַחִיד בֵּין א"ח, וּבֵין ד', הַה"ד, כִּי כָל בְּשָׁמַיִם וּבְאָרֶץ, וְת"י, דְּאֲחִיד בְּשָׁמַיָא וּבְאָרְעָא.

406. וְעֲלִיָּהּ אוֹקְמוּהָ מ"מ בְּחִגְיָנָהּ, עַל מַה הָעוֹלָם עוֹמֵד, עַל עֲמוּד אַחַד שְׁשֵׁמוֹ צָדִיק, שְׁנֵאָמַר וְצָדִיק יְסוּד עוֹלָם. וְבוֹדְאֵי אִיהוּ בְרִית דְּשְׂבוּעָה, דְּעֲלִיָּהּ קִיּוּמִין א"ח ד', דְּאִינוּן שְׁמַיָא וְאָרְעָא, דְּכִתִּיב אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֻקוֹת שָׁמַיִם וְאָרֶץ לֹא שְׁמַתִּי. א"ח שְׁמַיִם, הַה"ד, וְאֵתָהּ תִּשְׁמַע הַשָּׁמַיִם. ד', הָאָרֶץ. הַה"ד, וְהָאָרֶץ הָדוּם רַגְלִי.

407. וּבְגִין דְּבְרִית אַחִיד בֵּין שְׁמַיָא וְאָרְעָא, וְבִיהּ שְׂבוּעָה, הַה"ד, חִי יְיָ שְׂכַבִּי עַד הַבֶּקֶר. מֵאֵן דְּאוּמִי בְּשָׁמַיָה לְשַׁקְרָא, כְּאִילוּ הָרַס בְּנוּיָא דְּשְׁמַיָא וְאָרְעָא, וְאֵהֲדַר עֲלְמָא לְתַהוּ וְבַהוּ. דְּאִי בַר נֶשׁ יַעֲדֵי קוּצָא דְּד' מִן אַחַד יִשְׁתַּאֵר אַחַר, סְמָאֵל בְּאַתְרֵיהּ שְׁקֵר. וּכְאִילוּ הָהוּא בַר נֶשׁ בְּנֵי שְׁמַיָא וְאָרְעָא שֶׁל שְׁקֵר. וְקוּשְׁטָא קְאִי, שְׁקֵרָא לֹא קְאִי. הָרַס בְּנוּיָא, וְנִמְלּוּ שְׁמַיָא וְאָרְעָא.

408. This one, WHO SWEARS FALSELY, is like the verse "He threw earth from the heavens, the glory (Heb. tiferet) of Yisrael" (Eichah 2:1). HE ASKS: Who placed earth in heaven so that it could be cast out from there? HE ANSWERS: It points to the Shechinah, CALLED 'EARTH', and Tiferet, CALLED 'HEAVEN' (HEB. SHAMAYIM) is with her, as it did not part from her EVEN at her downfall. This concept is found in the verse "Hashem is My Name and My glory, I shall give to another" (Yeshayah 42:8). How do we know that truth, DENOTING ZEIR ANPIN, fell with her - as it is written, "and it cast down the truth to the ground" (Daniel 8:12). SO WE SEE THAT WHICH CAUSES THE FALL OF MALCHUT LIKEWISE CAUSES THE FALL OF ZEIR ANPIN, AND SO HE WHO SWEARS FALSELY CAUSES THE DOWNFALL OF HEAVEN AND EARTH. One who swears truthfully fulfills the verse: "Truth will spring out of the earth" (Tehilim 85:12), THE INITIALS OF WHICH SPELL OUT EMET ('TRUTH'), which is the middle pillar - MEANING ZEIR ANPIN THAT IS CALLED 'TRUTH' upon which stands the structure, as written, "Elohim created the" (Bereshheet 1:1), THE LAST LETTERS OF WHICH SPELL OUT EMET. Then the verse continues, "the heaven and the earth," SO WE SEE THAT THE STRUCTURE OF HEAVEN AND EARTH IS BASED ON TRUTH.

409. As the oath is the edifice of this world, MALCHUT, it having no continuity without Yesod, which is a matter of substance, a vow, alluding to the world to come, BINAH, supersedes the oath and can take effect even on matters lacking substance, AS in order to prevail, BINAH does not require Yesod, the male organ which pertains to marital relations. For IN THE FIRST THREE SFIROT, CHOCHMAH DOES NOT NEED CHASSADIM WITH WHICH TO BE CLOTHED, AS ALSO MENTIONED EARLIER. Hence, on Yom Kippur (Day of Atonement), signifying the World to Come, BINAH, FOR which the prayer Kol Nidre (lit. 'all the vows') was composed - AS THE VOW STEMS FROM BINAH - prohibits marital relations, AS THE MATING OF YESODOT IS NOT PRACTICED IN BINAH, AS INDICATED.

410. There, IN BINAH, the letter of the Covenant, Yud - MEANING YESOD OF BINAH is the crown of the Torah scroll, namely the righteous, DENOTING YESOD OF ZEIR ANPIN, as explained. In the World to Come there is no eating, drinking, and no marital intercourse, but only righteous people sitting, with their crowns on their heads.

411. And since there can be no use made in this world, NAMELY MALCHUT, with the crown - BEING THE CROWN ON THE HEAD OF THE RIGHTEOUS, PRACTICED ONLY WITH BINAH - so the masters of the Mishnah have announced that all who make use of the crown shall depart FROM THIS WORLD. The crown in this world is below YESOD AND NOT AT THE HEAD OF THE RIGHTEOUS. The vowels are to be used by the letters. However, in the world to come, BEING BINAH, there will be no use of the letters, WHICH INSINUATE MALE AND FEMALE. Hence, in the Torah scroll, there are no vowels but crowns, DRAWN FROM BINAH, AND THEY ARE THE CROWN ON TOP OF THE LETTERS, BEING MALE AND FEMALE. So, he who makes use of a Torah scroll will depart THIS WORLD, and also one who makes use of one who studies Halachah, the Rabbis predicted, will die.

408. וְהָאֵי אִיהוּ בְּאִילוֹ הַשְּׁלִיךְ מִשְׁמַיִם אֶרֶץ  
תִּפְאֶרֶת יִשְׂרָאֵל. דִּמְאֵן יִהְיֶב אֶרֶץ בְּשָׁמַיִם, דְּקָאִמְר  
הַשְּׁלִיךְ מִשְׁמַיִם אֶרֶץ אֵלָא וּדְאִי דָא שְׂכִינְתָא,  
וּתְפָאֶרֶת עִמָּה, דְּלֵא אֶתְפָּרַשׁ מִינָהּ בְּנִפְלוֹ דִּילָהּ,  
לְקַיָּים בְּהָ אֲנִי יוֹי הוּא שְׁמִי וּכְבוֹדִי לְאַחַר לֹא אֶתֵּן.  
וּמְנַלְן דְּאִמַּת נִפְל עִמָּה, דְּכִתְיִב וְתִשְׁלַךְ אִמַּת אֶרְצָה.  
וּמְאֵן דְּאוּמֵי קוּשְׁטָא, הוּא מְקַיָּים אִמַּת מִ"אֶרֶץ  
תְּצַמַּח, דְּאִיהוּ עִמוּדָא דְּאִמְצָעִיתָא, דְּבִיָּה אִיהוּ  
קַיָּימָא בְּנִינְא. הַה"ד בְּר"א אֱלֹהִים אִתְּ, וּלְבַתֵּר  
הַשְּׁמַיִם וְאֵת הָאֶרֶץ.

409. וּבְגִין דְּשְׁבוּעָה, אִיהוּ בְּנִינְא דְּעֵלְמָא דָּא, לִית  
לִיהּ קַיָּוּמָא בְּלֹא יוֹסוּד, דְּבַר שֵׁישׁ בּוּ מִמֶּשׁ. נִדְרֵי,  
דְּאִיהוּ עֵלְמָא דְּאֶתֵי, עַל גְּבִי שְׁבוּעָה סְלִיקַת, וְאִיהוּ  
חֵלָה עַל דְּבַר שְׁאִין בּוּ מִמֶּשׁ, דְּלֵא צְרִיכָה יוֹסוּד  
לְקַיָּימָא עֲלֵיהּ, דְּאִיהוּ בְּרִית, דְּבִיָּה תִשְׁמִישׁ הַמָּטָה.  
וּבְגִין דָּא, בְּיוֹם הַכְּפוּרִים, עֵלְמָא דְּאֶתֵי, דְּבִיָּה תְקִינּוּ  
כָּל נִדְרֵי, אֲסוּר בְּתִשְׁמִישׁ הַמָּטָה.

410. תִּמְן אוֹת בְּרִית, י' אִיהוּ תְגָא עַל ס"ת צְדִיקָה,  
כְּמָה דְּאוּקְמוּהּ הָעוֹלָם הַבָּא, אִין בּוּ, לֹא אֲכִילָהּ,  
וְלֹא שְׁתִּיָּהּ, וְלֹא תִשְׁמִישׁ הַמָּטָה, אֵלָא צְדִיקִים  
יוֹשְׁבִים וְעִטְרוֹתֵיהֶם בְּרִאשֵׁיהֶם.

411. וּבְגִין דְּלִית שְׁמוּשׁ בְּעֵלְמָא דִּין בְּתַגָּא, אוּקְמוּהּ  
מְאֵרֵי מִתְנִיתִין, כָּל הַמִּשְׁתַּמֵּשׁ בְּתַגָּא חֵלְף. דְּתַגָּא  
לְתַתָּא, בְּעֵלְמָא דִּין אִיהוּ. נְקוּדָה שְׁמוּשָׁא דְּאֶתְוּן.  
אֲבַל בְּעֵלְמָא דְּאֶתֵי, לִית שְׁמוּשָׁא בְּאֶתְוּן, וּבְגִין דָּא  
ס"ת לִית בִּיהּ נְקוּדָה בְּאֶתְוּי, אֵלָא תְגָא, וּבְגִין דָּא,  
מְאֵן דְּמִשְׁתַּמֵּשׁ בְּסִפְר תּוֹרָה חֵלְף. וְהַכִּי, מְאֵן  
דְּמִשְׁתַּמֵּשׁ בְּמִי שְׁשׁוּנָה הַלְכוֹת, עֲלֵיהּ אוּקְמוּהּ רַבְּנָן,  
דְּאִשְׁתַּמֵּשׁ בְּתַגָּא חֵלְף.

412. All the Yeshiva heads prostrated before him and said: Surely the Holy One, blessed be He, speaks through your mouth, and to Him do we bend. We realize from these words that no human being beside yourself could utter them. These prove the verse which testifies about you: "With him I speak mouth to mouth" (Bemidbar 12:8). Elijah must not be withheld from you, we must ask of the Holy One, blessed be He, to lower him to you, laden with riches and treasures for you.

412. אָתוּ כָּלֵהוּ מֵאֲרֵי מְתִיבְתָאן, וְאִשְׁתַּחֲוּ קַמֵּיהּ, וְאָמְרוּ וְדַאי קוֹדֶשׁא בְּרִיךְ הוּא מְלִיל בְּפּוּמְךָ, וְלִיהּ אֲנִן סְגֵדִין. וְאֲנִן אִשְׁתַּמּוּדְעִין בְּמַלְיִן אֲלֵיךָ, דְּלִית יְלוּד אִשָּׁה אַחֲרָא בְּרַ מִינְךָ, יְכִיל לְמַלְלָא לּוֹן. וְדַאי מְלִין אֲלֵיךָ, קַא סְהֵרִין בְּךָ, דְּאֲנִתְּ הוּא דְּאִתְּמַר בֵּיהּ, פַּה אַל פַּה אֲדַבֵּר בּוּ. לִית לְעַכְבָּא לְאֵלֵיהּ גַּבְךָ, אֶלָּא לְמַיִסָּא לִיהּ לְקוֹדֶשׁא בְּרִיךְ הוּא, לְנַחְתָּא לִיהּ לְגַבְךָ, מְלִיא עוֹתְרָא, מְלִיא סְגוּלוֹת לְגַבְךָ.

#### 11. The threshing flour and the winepress

We are told that the Hebrew letters of 'winepress' are the initials of unison, holiness and blessing - this is the Shechinah, the blessing of God. God is always with one who is well versed in the Torah and the Halachah. Moses speaks of the two worlds, and says that for those who are clothed with the lowly body the spirit can not see what is above it, but that one should 'Know what is above you - a watchful eye, an attentive ear, and all your deeds are recorded in a book.' He who is in the body has no permission to look at the angels or the Shechinah or the Holy One, blessed be He. Due to their sins, men are separated from God, who covers Himself with His wings. Yet in the time to come "yet your teacher shall not withdraw himself any more, your eyes shall see your teacher."

413. A Faithful Shepherd, loyal servant, in relation to you IT WAS SAID OF the Hebrew slave "You shall furnish him liberally" (Devarim 15:14). You shall furnish him, and be liberal to his sons with these concealed things: "out of your threshing flour" (Ibid.), the threshing flour of your Torah, "and out of your winepress." The verse refers to the threshing flour and to the winepress, the same way as the scholars of the Mishnah established, namely, to the residue of the threshing flour and the winepress.

413. רַעֲיָא מְהֵימְנָא, עֶבֶד נְאֻמָּן, לְגַבְךָ עֶבֶד עֲבָרִי, הֶעֱנַק תַּעֲנִיק לּוֹ. הֶעֱנַק לִיהּ, תַּעֲנִיק לְבַנוֹי, בְּמַלְיִן גְּנִיזִין אֲלֵיךָ. וּמַגְרַנְךָ: גְּרָנָה שֶׁל תּוֹרַה דִּילְךָ. וּמִיְקַבְךָ, בְּגֵרָן וְיֻקָּב קְרָא מְמַלְל, כְּמָה דְּאֻקְמוּהָ מֵאֲרֵי מְתַנִּיתִין, בְּפִסּוּלַת גְּרָן וְיֻקָּב הַכְּתוּב מְדַבֵּר.

414. The winepress (Heb. yekev; Yud-Kuf-Bet) ARE THE INITIALS OF yichud (lit. 'unison') kedushah ('holiness') and berachah ('blessing') of the Holy One, blessed be He. This is the Shechinah, DENOTING MALCHUT, being the blessing of the Holy One, blessed be He, WHEN SHE IS THE SECRET OF the right, NAMELY CHASSADIM. It is the Holiness OF THE HOLY ONE, BLESSED BE HE, WHEN SHE FINDS HERSELF in His left, MEANING IN CHOCHMAH. She is the unison OF THE HOLY ONE, BLESSED BE HE, WHEN IT IS FOUND IN THE Central COLUMN. The letters of the Holy One, blessed be He, equal 112 (Yud-Bet-Kuf) BEING also the letters Yud-Kuf-Bet. FOR THE HOLY ONE, BLESSED BE HE, IS ZEIR ANPIN, AND THE NUKVA IS THE SECRET OF THE NUMEROLOGY OF ZEIR ANPIN.

414. יְק"ב: י"חוד. ק"דושה. ב"רכה דקודשא בריך הוא. וְדַא שְׁכִינְתָּא, דְּאֵיהִי בְּרַכָּה, דְּקוֹדֶשׁא בְּרִיךְ הוּא, מֵימִינָא. וְאֵיהִי קְדוּשָׁה מְשֻׁמְאֵלִיהּ. וְאֵיהִי יְחוּדִיהּ, בְּאַמְצַעֵיתָא. וְקוֹדֶשׁא בְּרִיךְ הוּא, הֵכִי סְלֻקִין אֲתוּוֹי דִּילִיהּ, יב"ק. כְּגוּוֹנָא דַּא, הֶקוֹדֶשׁא בְּרִיךְ הוּא: בְּחֻשְׁפִין יב"ק.

415. The Holy One, blessed be He, is with one who is well versed (Heb. baki, Bet-Kuf-Yud), WHICH IS SPELLED WITH YUD-KUF-BET, in the Halachah, denoting the Shechinah. For her sake, He will never forsake him. There is Halachah, which is a SERVING maiden of the Halachah from the standpoint of the lad - MEANING METATRON OF BRIYAH - and there we say that the Halachah is according to so and so, AS IT ALLUDES TO ITS MAIDEN. But of your Halachah, Faithful Shepherd, it is written: "The tradition attributed to Moses hails from Sinai"; by divine command did the Holy One, blessed be He, give you His daughter, NAMELY THE SHECHINAH.

415. וּמֵאֵן דְּאֵיהּוּ בְּק"י בְּהִלְכָה דִּילִיהּ, דְּאֵיהִי שְׁכִינְתָּא, קוֹדֶשׁא בְּרִיךְ הוּא עִמֵּיהּ. דְּבִגִּינָה לָא יִזּוּז מְנִיָּה לְעֵלָם. דְּאִיתְּ הִלְכָה דְּאֵיהִי נְעֵרָה דִּילִיהּ, מְסֻטְרָא דְּנַעַר, וּבִגִּינָה אִתְּמַר הִלְכָה כְּמַלּוּנֵי. אֶבְל הִלְכָה דִּילְךָ, רַעֲיָא מְהֵימְנָא, אֵיהִי דְּאִתְּמַר בֵּהּ, הִלְכָה לְמֹשֶׁה מְסִינֵי, מִפִּי הַגְּבוּרָה, יְהִיב לְךָ קוֹדֶשׁא בְּרִיךְ הוּא, בְּרַתָּא דִּילִיהּ.

416. For this reason, concerning other Halachot, we read, "Many daughters have done virtuously" (Mishlei 31:29), but with your Halachah, it reads "but you excel them all" (Ibid.), as yours overpowers them all, with might. "Hashem is with you, you mighty man of valor" (Shoftim 6:12). The edifice of the King, DENOTING SHECHINAH, is fixed and completed as He builds His edifice through your mouth and hands. How fortunate is your lot.

417. The Faithful Shepherd commenced to say: "the angel who redeemed me from all evil" (Beresheet 48:16), refers to the Shechinah, of whom it is written, "the angel of the Elohim... removed" (Shemot 14:19). He will bless you in the world to come, WHICH IS BINAH. "...and let them grow into a multitude in the midst of the earth..." referring to this world, NAMELY MALCHUT, so your governance shall be in two worlds where you live. One who is from this world, MALCHUT is called 'living', as it is written, "She is a Tree of Life to those who lay hold on her" (Mishlei 3:8) - life there, IN BINAH, and life here, IN MALCHUT.

418. This is not so with whoever is clothed with the Klipot of the skin, flesh, bone and sinews of the lowly body. His spirit dies there. Just as a corpse sees not, hears not, speaks not, and has no limb movements, so the spirit sees not what is above it, as it is written of them in the Torah: 'Know what is above you - a watchful eye, an attentive ear and all your deeds are recorded in a book'.

419. Numerous angels accompany him, as it is written: "For He shall give His angels charge over you" (Tehilim 91:11), but he who is in the body has no permission to look at them or hear their voices, as they are fiery creatures that speak, sanctify and bless both the Holy One, blessed be He, together with Yisrael. This is all the more so with regards to the Shechinah that is above them, and even more so with the Holy One, blessed be He, who is above the Shechinah, that receives the supplications of Yisrael.

420. Due to sins, they were clothed with these Klipot like people who possess the sins of their fathers, or as the sages of the Mishnah expressed, 'when they maintain the sins of their fathers.' Due to these Klipot, STEMMING FROM THE SINS, the verse says: "but your iniquities have made a separation between you and your Elohim" (Yeshayah 59:2). And as a result of these Klipot, the Holy One, blessed be He, covers Himself with numerous wings, as it is written: "with two He covers his face, and with two He covers his feet..." (Yeshayah 6:2).

416. וּבְגִין דָּא, עַל הַלְכוֹת אַחֲרֵינוּן אֲתָמֵר, רְבוֹת בְּנוֹת עָשׂוּ חֵיל. עַל הַלְכָה דִּילְךָ אֲתָמֵר, וְאֵת עֲלִית עַל בְּלָנָה. דְּאֲתַגְבֵּרְתָּ עַל כְּלָהוּ, בְּגִבּוּרָה. יוֹ עִמְךָ גְבוּר הַחֵיל. אֲתַקֵּין בְּךָ, וְאֲשֵׁלִים בְּנוֹינָא דְמַלְכָּא, וְאִיהוּ בְּנוֹינִיָּה עַל פּוּמְךָ, וְעַל יַדְךָ, זְכָאָה חוּלְקֵךָ.

417. פִּתַּח רְעִיא מְהֵימְנָא וְאָמֵר, הַמְלָאךָ הַגּוֹאֵל אוֹתִי מִכָּל רָע, דְּאִיהִי שְׂכִינְתָּא, דְּאֲתָמֵר בְּהָ, וְיִסַּע מְלָאךָ הָאֱלֹהִים. יְבָרַךְ לְכוּ בְעֵלְמָא דְאֲתָנִי. וְיִדְגוּ לְרֹב בְּקֶרֶב הָאָרֶץ, בְּעֵלְמָא דִּין. לְמַהוּי שְׁלֹטְנוּתְכוֹן בְּתָרִין עֲלָמִין, דְּאֲתָנוּן חֵינִין. דְּמָאן דְּאִיהוּ מְעֵלְמָא דָּא, חֵי אֲתַקְרִי. בְּמָה דְכִתִּיב, עֵץ חַיִּים הוּא לְמַחְזִיקִים בְּהָ. חַיִּים תָּמָן, חַיִּים הֶכָּא.

418. מַה דְּלָאוּ הֲכִי, מָאן דְּאִיהוּ מְלוּבָשׁ בְּאַלִּין קְלִיפִין, דְּעוֹר וּבָשָׂר וְעַצְמוֹת וְגִידִים דְּגוּפָא שְׂמַלְא, דְּרוּחָא הוּא מִית תָּמָן. מַה מִּיתָא, לָא חֲמִי וְלָא שְׁמַע וְלָא מְמַלֵּל וְלִית לִיהָ תְּנוּעָה בְּכָל אַבְרִין דִּילִיהָ. הֲכִי רוּחָא, לָא חֲזָא דְלַעִיל מְנִיָּה. דְּאֲתָמֵר בְּאוּרִייתָא עֲלִיָּהוּ, דָּא מַה לְמַעְלָה מִמֶּךָ, עֵין רוּאָה וְאִזְן שׁוֹמַעַת, וְכָל מַעֲשֵׂיךָ בְּסֵפֶר נִכְתָּבִים.

419. דְּכִמְהָ מְלָאכִין אֲזִלִּין עִמֵּיהָ, דְּאֲתָמֵר בְּהוּן, כִּי מְלָאכִיו יִצְוָה לָךְ. וְלִית לִיהָ רְשׁוּ בְהָאִי גּוּפָא, לְאַסְתַּבְּלָא בְּהוּן, וְלִמְשַׁמַּע בְּקִלְיָהוּן, דְּאִינוּן חֵינִין דְּאֲשָׂא, מְמַלְלִין וּמְקַדְשֵׁן וּמְבָרְכִין וּמִיְחַדְדֵן לְקוּדְשָׁא בְּרִיךְ הוּא, עִם יִשְׂרָאֵל בְּחָדָא. כָּל שְׂכָן לְשְׂכִינְתָּא, דְּאִיהִי עֲלִיָּהוּ. כָּל שְׂכָן קוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ לְעִילָא מִן שְׂכִינְתֵּיהָ, דְּבָהּ מְקַבֵּל צְלוֹתֵין דִּישְׂרָאֵל.

420. וּבְגִין חוּבִין, הוּוּ מְתַלְבָּשִׁין בְּאַלִּין קְלִיפִין. כְּגוּנָא דְאָדָם, דְּחוּבֵי אֲבֵהֶתְהוּן בִּידִיהוּן. וְהָאִי אִיהוּ דְּאוּקְמוּהָ מְאָרִי מְתַנִּיתִין, כְּשְׂאוּחֲזִין מַעֲשָׂה אֲבוּתֵיהֶם בִּידִיהֶם. וּבְגִין אֲלִין קְלִיפִין דְּחוּבִין, אָמֵר קְרָא, כִּי אִם עֲוֹנוֹתֵיכֶם הִיוּ מְבִדִּילִים בֵּינֵיכֶם לְבֵין אֱלֹהֵיכֶם. וּבְגִין אֲלִין קְלִיפִין, קוּדְשָׁא בְּרִיךְ הוּא מְתַכְסֵּיא בְּכִמְהָ גְדָפִין. דְּאֲתָמֵר בְּהוּן, בְּשִׁתִּים יְכַסֶּה פָּנָיו וּבְשִׁתִּים יְכַסֶּה רַגְלָיו וְגו'.

421. In the time to come, THE VERSE SAYS: "yet your teacher shall not withdraw himself (lit. 'be winged') any more, your eyes shall see your teacher" (Yeshayah 30:20). When you are in this world, MALCHUT, where you have no Klipot, skins, then you may look at other humans, and they at you. Thus, you are called 'living' and your world is the world of living. But this lowly world is the world of the dead, as all the deities of the nations are dead except Hashem.

421. לַעֲתִיד לָבֵא, וְלֹא יִכְנֹף עוֹד מוֹרִיךְ וְהָיוּ עֵינֶיךָ רוֹאוֹת אֶת מוֹרִיךְ. דְּאֵתוֹן בְּהָאֵי עֲלָמָא, דְּלִית לְכוּן קְלִיפִין וְעוֹרִין, אִית לְכוּן רְשׁוֹ לְאַסְתַּבְּלָא בְּבִנֵי עֲלָמָא, וּבְנֵי עֲלָמָא אִית לֹון רְשׁוֹ לְאַסְתַּבְּלָא בְּכוּ. וּבְגִין דָּא, עֲלֵיכוּ אֶתְמַר דְּאֵתוֹן חַיִּין, וְעֲלָמָא דְּלְכוּן, עוֹלָם הַחַיִּים. אֲבָל עֲלָמָא שְׁמַלְא, דָּא עוֹלָם הַמֵּתִים, דְּכָל אֱלֹהוֹת דְּאוּמִין דְּעֲלָמָא, מִבְּלַעֲדֵי יוֹ, כְּלֵהוּן מֵתִים.

## 12. "He looks in at the windows"

Rabbi Shimon tells Moses that Moses can see everything with the wisdom of his heart - the inhabitants of the World to Come, angels, the Holy One, blessed be He, and the Shechinah. A prophet can see only with his eyes, but the wise man who perceives with his heart is better. "And in the hearts of all that are wise hearted I have put wisdom": such is not so with eyes. He says that for one who possesses a heart that sees more than a prophet, surely his thoughts which are endless can see Him who is endless - that which could not be perceived with eyes. "He looks in at the windows" means the windows of the eyes, ears, nostrils and mouth; with prayer, the soul ascends through these seven openings.

422. Rabbi Shimon said to him: Faithful servant, with your eyes you are not able to see the inhabitants of the world to come, nor angels, certainly not the Holy One, blessed be He, nor His Shechinah, but with the wisdom of your heart you can see everything: the inhabitants of the world to come, angels, the Holy One, blessed be He, and the Shechinah. Therefore, Solomon, about whom it is written, "For he was wiser than all men" (I Melachim 5:11), said, "for my heart has seen much wisdom and knowledge" (Kohelet 1:16), NAMELY, THROUGH HIS MIND'S EYES.

422. אִמְ"ל רַבִּי שְׁמַעוֹן, רַעִיָא מְהִימְנָא, עִם כָּל דָּא, דְּאֵנְתָּ לָא יָכִיל לְאַסְתַּבְּלָא בְּבִנֵי עֲלָמָא דְּאֵתִי, בְּעֵינֵינוּן, וְלֹא בְּמַלְאֲכֵיָא, כָּל שְׂכָן בְּקוּדְשָׁא בְּרִיךְ הוּא וּבְשִׁכְנֵיתֶיהָ, אֲבָל בְּעֵין הַשְּׁכָל דְּלִבְךָ, אֵת חֲזִי בְּכֹלָא בְּבִנֵי עֲלָמָא דְּאֵתִי, וּבְמַלְאֲכֵיָא וּבְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֶיהָ. דְּסַחְרִין לָךְ. וּבְגִין דָּא אֶמַר שְׁלֵמָה, דְּכָתִיב בֵּיהּ וַיַּחֲכֶם מִכָּל הָאָדָם, וְלִבִּי רָאָה הַרְבֵּה חֲכָמָה וְרַעַת.

423. But when it comes to prophecy, a prophet can not see through his mind's eyes but with his eyes alone, as it is written, "I, Hashem, make Myself known to him in a vision" (Bemidbar 12:6) - that is, a sight by night or a vision by day, both by eye. The TWO eyes serve as two agents of the heart that mediate BETWEEN THE EVIL INCLINATION OF THE HEART AND MAN and serve it, and it is their king. For this reason, the wise man WHO PERCEIVES WITH HIS HEART'S EYES is better than the prophet WHO SEES WITH HIS EYES. And similarly, the two ears are two agents of the heart.

423. אֲבָל בְּנְבוּאָה, לִית רְשׁוֹ לְאַסְתַּבְּלָא בֵּיהּ נְבוִיאַ בְּעֵין הַשְּׁכָל, אֲלֵא בְּעֵינֵינוּן, דְּאֵיהִי מְרָאָה וְחֲזִיוֹן דְּעֵינֵינוּן, הַה"ד, בְּמְרָאָה אֲלֵיוֹ אֲתוּדַעַ. וְעוֹד בְּחֲזִיוֹן לִילָה, מְרָאָה בִּימְמָא, חֲזִיוֹן בְּלִילֵיָא, וְכֹלָא בְּעֵינֵינוּן, וְלֹא בְּעֵין הַשְּׁכָל דְּלִבָּא. וְעֵינֵינוּן אֵינוֹן תְּרֵי סְרְסוּרֵי דְּלִבָּא, וּמִשְׁמָשִׁין דִּילֵיהָ. וְאֵיהוּ מְלָכָא בִּינֵיהוּ וּבְגִין דָּא, חֲכָם עֲדִיף מְנַבִּיא. וְהָכִי הוּא תְּרִין אוּדְגִין, תְּרִין שְׁמָשִׁי דְּלִבָּא.

424. For this reason, the sages have declared that a heart sees, hears, understands, knows, "and in the hearts of all that are wise hearted I have put wisdom" (Shemot 31:6). So we see that wisdom, understanding, and knowledge are in the heart, with which heaven, earth, and the deeps were made. Also it says, "and I have filled him with the spirit of Elohim, in wisdom, and in understanding and in knowledge" (Ibid. 3). Such is not so with eyes.

424. וּבְג"ד אוּקְמוּהָ רַבְּנָן, הַלֵּב רוֹאָה, וְהַלֵּב שׁוֹמַעַ. וְלֹא עוֹד, אֲלֵא דְּאֶתְמַר בְּלֵב, הַלֵּב מְבִין, הַלֵּב יוֹדַעַ. וּבְלֵב כָּל חֲכָם לֵב נִתְּתִי חֲכָמָה. הָרִי חֲכָמָה וְתַבּוּנָה וְרַעַת בְּלִבָּא. דְּבֵהוּן אֲתַעְבִּידוּ שְׁמִיא וְאַרְעָא, וְתַהוּמִין. וּבֵהוּן אֲתַעְבִּיד מִשְׁכְּנָא, הַה"ד, וְאַמְלָא אוֹתוֹ רוּחַ אֱלֹהִים בְּחֲכָמָה בְּתַבּוּנָה וּבְרַעַת. מַה דְּלִית כּוֹלֵי הָאֵי בְּעֵינֵינוּן.

425. Faithful servant, one who possesses such a heart that sees more than a prophet, surely your thoughts which are endless can see Him who is endless - that which you could not perceive with eyes. As it is written: "and you shall see My back, but My face shall not be seen" (Shemot 33:23).

426. The foolish-hearted people are dead, blind with the Klipot OF THE BODY. With you these do not matter and do not act as an obstruction between you and the Holy One, blessed be He, and His Shechinah, members of the world to come, and angels. He will come to you through the windows of the eyes, ears, nostrils and mouth, as a king who enters a secret compartment to speak with his son. Such is the prayer of Yisrael - 'you may search all the inward parts of the belly, examine the kidneys and heart, and nothing is hidden from you'.

427. Thus spoke Solomon: "he looks in at the windows" (Shir Hashirim 2:9). These are the windows of the eyes, ears, nostrils and mouth. Through these seven openings does the soul ascend with seven types of spice. And so does prayer rise with these seven types of spice, which are: "Nard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices" (Shir Hashirim 4:14). At the time the prayer so rises, "perfumed with myrrh..." (Shir Hashirim 3:6), the Holy One, blessed be He, asks about it: "Who is this coming out of the wilderness like columns of smoke, perfumed with myrrh...?" Assuredly, "Who (Heb. mi) is this," indeed, from the side of mi that represents Binah which incorporates the seven types of spice - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT THAT ILLUMINATE IN THE SECRET OF FRAGRANCE OF THE ILLUMINATION OF CHOCHMAH.

428. Kriat Sh'ma is composed of the fifty gates OF BINAH, consisting of 25 plus 25 letters, 25 FROM THE MORNING SH'MA AND 25 FROM THE EVENING SH'MA. It is composed of the seven blessings: in the morning, two before and one following; in the evening, two before and two following. They are THE SEVEN SFIROT, "the greatness, and the power (Gvurah) and the glory (Tiferet) and the victory (Netzach) and the majesty (Hod): FOR ALL THAT IS IN HEAVEN AND ON EARTH, (DENOTES YESOD)...Yours is the kingdom" (I Divrei Hayamim 29:11), denoting Malchut; she consists of three spices; "perfumed with myrrh," denotes Keter, "frankincense" denotes Chochmah, and the "powders of the merchant" denotes Binah. Come and complete the precepts of your Master.

425. וְרַעֲיָא מְהֵימְנָא, מֵאֵן דְּכוּלֵי הָאֵי בְּלִבְיָהּ, יְתִיר חֲזִי מִן נְבִיא, כֹּל שְׁפָן מַחְשְׁבַתָּא דִּילָךְ. דְּלִית לָהּ סוּף, וּבָהּ תִּסְתַּכַּל, בַּהֲהוּא, דְּלִית בֵּיהּ סוּף, מַה דְּלֵא הוּהּ לָךְ רִשׁוּ בְּקַדְמִיתָא לְאַסְתַּבְּלָא בְּעֵינֵינוּ. הַה"ד, וְרַאֲיָתָּ אֶת אַחֲרֵי וּפְנֵי לֹא יֵרְאוּ.

426. אֵלֵינוּ טַפְשֵׁי דְלִבָּא, אֵינוֹן מֵתִין, וְסוּמִין בְּאֵלֵינוּ קְלִיפִין. אֲבָל לְגַבְרָא, לֹאֵו אֵינוֹן חֲשׂוּבִין כְּלוּם, וְלֹא מִמְּסִיקִין בֵּינָךְ לְבִין קוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתֵיהּ, וְכֹל בְּנֵי עֲלָמָא דְאֲתִי, וּמְלָאכִין, דְּהֵכִי יוּעוּל לְגַבְרָא בְּאֵינוֹן חֲלוּנִין, דְּעֵינֵינוּ, וְאוּדְנִין, וְנוֹקְבֵי חוּטְמָא, וּפּוּמָא. כְּמִלְכָּא דְיוּעוּל בְּאַתְבַּסְיָא לְחַדְרֵי חַדְרִים, לְמַלְלָא עִם בְּרִיהּ. וּבג"ד, מְצִלִין יִשְׂרָאֵל בֵּיהּ בְּצִלוֹתָא דְלֵהוֹן, אֲתָה חוּפֵשׁ כֹּל חַדְרֵי בְטָן רוּאָה כְּלִיּוֹת וְלֵב וְאֵין כֹּל דְּבַר נְעֵלָם מִמֶּךָ.

427. וְהֵינֵנוּ דְאָמַר שְׁלֵמָה, מִשְׁגִּיחַ מִן הַחֲלוּנוֹת וְגו'. וְאֵלֵינוּ אֵינוֹן חֲלוּנוֹת, דְּעֵינֵינוּ וְאוּדְנִין וְנוֹקְבֵי חוּטְמָא וּפּוּמָא בְּאֵלֵינוּ שְׁבַע נְוֹקְבִין, נִשְׁמַתָּא סְלִיקַת, בְּשְׁבַעָה מֵינֵי בּוֹסְמִין, וְהֵכִי צִלוֹתָא סְלִיקַת בְּאֵלֵינוּ ז' בּוֹסְמִין, דְּאֵינוֹן נֶרֶד וְכֹרֶכֶם קְנֵה וְקִנְמוֹן עִם כֹּל עֲצֵי לְבוֹנָה מֵר וְאֵהֲלוֹת עִם כֹּל רֵאשֵׁי בְשָׁמִים. בַּהֲהוּא זְמַנָּא דְצִלוֹתָא הֵכִי סְלִיקַת, מְקַטְרַת מֵר וְכו'. הַקּוּדְשָׁא בְּרִיךְ הוּא שְׁאִיל עֲלֵהּ, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר מְקַטְרַת מֵר וְלִבְנָה וְגו'. מִי זֹאת וְדָאֵי, מִסְטָרָא דְמ"י אֵיהוּ וְדָאֵי בִינָה, כְּלִילָא מִשְׁבַּעָה מֵינֵי בּוֹסְמִין.

428. וְדָא ק"ש, כְּלִילָא מִחֲמִשִּׁין תְּרַעִין, דְּאֵינוֹן כ"ה כ"ה. כְּלִילָא מִשְׁבַּעָה בְּרַבָּאן, בְּשַׁחַר שְׁתֵּים לְפָנֵיהּ, וְאַחַת לְאַחֲרֵיהּ, וּבְעֶרֶב שְׁתֵּים לְפָנֵיהּ, וְשְׁתֵּים לְאַחֲרֵיהּ. וְאֵינוֹן, הַגְּדוּלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָ וְהַהוֹד, עַד לָךְ יו"י הַמְּמַלְכָּה, דְּאֵיהִי מְלָכוֹת. דְּאֵיהִי כְּלִילָא מִתְּלַת בּוֹסְמִין. מְקַטְרַת מֵר, דָּא כְּתָר. וְלְבוֹנָה, דָּא חֲכָמָה. מִכָּל אֲבָקַת רוּכַל, דָּא בִינָה. קוּם אֲשֵׁלִים פְּקוּדִין דְּמֶרֶךְ.

13. "You shall not follow a multitude to do evil"

We are told that a judge who does not render a truthful verdict is equivalent to having given dominion of the world to Samael. When a judge is about to render judgment, Gehenom is open before him on the left, a sword (the Angel of Death) is at his neck, Samael stands behind him, the Garden of Eden is open to the right, and the Tree of Life is open above his head. Depending on his judgment he is killed and punished, or rewarded, as appropriate. We learn that the judgment of the kingdom is the law, the law that is in the heart, and as we have already been told, 'the heart sees'. The eyes of God, the Judge, are open upon man, and "he looks in at the windows."

429. "You shall not follow a multitude to do evil...to incline after a multitude to pervert justice" (Shemot 23:2). HE EXPLAINS: A multitude is no less than three. If the judicial court lacks three members, you are not bound by its judicial decisions. The court represents the Shechinah; with three are the living creatures of the Chariot, NAMELY CHESED, GVURAH, AND TIFERET. THE SHECHINAH IS CALLED THE 'Law of Torah', Truthful law, the middle pillar, NAMELY ZEIR ANPIN REFERRED TO AS 'TRUTH'; SHECHINAH IS HIS PROMULGATED LAW. A judge that does not render a truthful verdict is equivalent to having given dominion of the world to Samael. "...and it cast down the truth to the ground..." (Daniel 8:12) REFERRING TO ZEIR ANPIN who cast the Shechinah with him, causing Gehenom (which is the mate of Samael) to rise with Samael. Instead of rendering true justice, he encourages falsehood. The truthful Justice is considered the middle pillar, while falsehood is Gehenom and Samael.

430. As a result, when a judge is about to render judgment, the Gehenom lies open before him on the left, being the mate of Samael. A sword is by his neck, which is the Angel of Death. Samael stands behind his neck; the Garden of Eden is open to the right, and the Tree of Life is open above his head.

431. If he delivers a false judgment, the Angel of Death seizes him and slays him and later burns him in Gehenom. If he judges truthfully, the Holy One, blessed be He, brings him into the Garden of Eden and gives him a taste of the Tree of Life, as it is written about him: "and take also of the Tree of Life, and eating, live for ever" (Bereshheet 3:22). "For ever," as it is created by the Torah, of which it is written: "She is a Tree of Life to those who lay hold on Her" (Mishlei 3:18); a Tree of Life, Tiferet - its life is Chochmah and Binah, the life of the king indeed.

432. Forever the Judgment of the kingdom is the law, the law that is in the heart, and it is said regarding it, 'the heart sees'. Therefore, the Judge has only what his eyes observe. The Judge is none other than the Holy One, blessed be He, and his eyes observe, "For the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9). "For His eyes are upon the ways of man" (Iyov 34:21).

433. Through them "...He looks in at the windows..." (Shir Hashirim 2:9) MEANING through the seven openings of man, two eyes, two ears, two nostrils and mouth. Behold the seven SFIROT of supernal Ima. So He examines deeds with seven from the standpoint of the lower Shechinah: the two hands and neck, WHICH ARE three, with body and the sex organ, NAMELY TIFERET AND YESOD, are five, and WITH two legs, seven - BEING THE SEVEN SFIROT OF THE LOWER SHECHINAH. TWO LETTERS OF THE NAME Yud-Hei THAT ARE IN THE FIRST THREE, FULLY SPELLED AS Yud-Vav-Dalet, Hei-Aleph, EQUAL SEVEN LETTERS. With these seven letters He examines the seven openings of the head. They are called openings after the female (derived from aperture), DENOTING THE SUPERNAL IMA whose openings are open to receive. The two letters Vav-Hei IN THE BODY, MEANING LOWER SHECHINAH, FULLY SPELLED AS VAV-ALEPH-VAV, HEI-ALEPH, EQUAL SEVEN LETTERS. With these seven letters, He examines the seven lower limbs; HANDS, NECK, AND SO ON. They compliment the body with which to perform the precepts.

429. לא תהיה אחרי רבים לרעות וגו', אחרי רבים להטות. אחרי רבים להטות, לית רבים פחות מג' ואי לית בית דין בג', לית להטות בתר דיניה. בית דין: שכינתא. בג': תלת חיון דמרכבתא דילה, ואיהי דין תורה דין אמת, עמודא דאמצעיתא. וכל דיין דלא דן דין אמת לאמתו, דא איהו כאילו אשליט סמא"ל בעלמא. ותשלך אמת ארצה, ואפיל שכינתא עמיה, ויקים גיהנם, בת זוגיה דסמא"ל, עם סמא"ל. באתר דדין אמת, יוקים שפת שקר. דין אמת, עמודא דאמצעיתא. שפת שקר גיהנם וסמא"ל.

430. ובג"ד, כד דיין דן דין, גיהנם פתוחה לפניו משמאלו, בת זוגיה דסמא"ל. וחרב על צוארו, מלאך המות. סמא"ל מאחוריו מעל צואריה. וגן עדן פתוח לימיניה, ועץ החיים פתוח לקמיה, על רישיה.

431. אי דן דינא דשקרא, שליט עליה מלאך המות, ושחיט ליה, ולבתר אוקיד ליה בגיהנם. ואי דן דין אמת, קודשא בריך הוא יועול ליה לגן עדן, ואטעים ליה מאילנא דחיי, דכתוב עליה, ולקח גם מעץ החיים ואכל וחי לעולם. דאתברי באורייתא, דאתמר בה, עץ חיים היא למחזיקים בה. עץ חיים, תפארת. חיים דיליה חכמה ובינה. חיי המלך ודאי.

432. ולעולם, דינא דמלכותא, דינא. ודינא בלב, ואתמר ביה, הלב רואה. ובגין דא, אין לו לדיון אלא מה שענינו רואות. והכא לית דיין, אלא קודשא בריך הוא. מה שענינו רואות, כי יי ענינו משוטטות. ענינו על דרכי איש.

433. ובהון, משגיח מן החלונות. בד' נוקבין דבר נש, בתרין עיינין, ותרין אודינין, ותרין נוקבין דחוטמא, ופומא. הא ז' דאמא עלאה. והכי בעובדוי אסתבל בשבע, מסטרא דשכינתא תתאה, בב' ידין וצואר תלת, וגוף וברית תרין, הא חמש. תרין רגלין, הא שבע. ו"ה, יו"ד ה"א, בשבע אתוון דיליה, אסתבל בשבע נוקבין דרישא, נקבים: על שם נקבה, דנקביה פתוחות לקבל. ו"ה, וא"ו ה"א, בשבע אתוון דיליה, אסתבל בשבעה אברין דלתתא, דאינון תקונא דגופא, דבהון עשית המצות.



434. The wife OF ZEIR ANPIN, DENOTING SHECHINAH, is like the body - AS THE BODY OF MAN BELOW IS DRAWN FROM HER - and after the precepts, it is called 'limbs', DENOTING THE TWO HUNDRED AND FORTY-EIGHT LIMBS. After the Shechinah, it is called 'body'. Because from the Other Side THE BODY MEANS ONLY the garments, such as skin and flesh, as written, "You have clothed me with skin and flesh, and have knit me together with bones and sinews" (Iyov 10:11). Wherever the Shechinah is not, the body OF LOWER MAN is called but 'the garment of man', DENOTING ZEIR ANPIN, alluding to Torah CALLED 'MAN', as it is written, "This is the Torah: when a man dies in a tent" (Bemidbar 19:14), and, "according to the beauty of a man; that it may remain in the house" (Yeshayah 44:13). Where there is a precept, DENOTING SHECHINAH, SO THE BODY OF LOWER MAN is called "the body of man" - just as we find the expression, the essentials of Halachah and sentences of laws, WHICH ARE NAMES OF THE SHECHINAH.

435. The Holy One, blessed be He, is Judge - DENOTING the Central Column, BEING ZEIR ANPIN, from the standpoint of Binah, MEANING THE MOCHIN OF THE FIRST THREE SFIROT DRAWN FROM BINAH - being Yud-Hei-Vav-Hei, he is REFERRED TO AS MAGISTRATE. Judge IS CALLED SO from the aspect of Malchut. An officer is the ruler, as it is written: "And Joseph was the governor" (Bereshheet 42:6). All the Sfirot are Judges from the standpoint of Ima Supernal, BEING BINAH, wherein ARE THE MOCHIN as Tiferet, THAT IS DRAWN FROM IT is the Judge, WHEREIN ARE INCLUDED ALL SFIROT. These ARE officers from Malchut, FROM WHICH COMES RULERSHIP, and the righteous rules from there.

#### 14. "Keep you far from a false matter"

The commandment is to treat the protagonists equally and be far from falsehood. This section explores the issue of 'the evil man - goodness befalls him' and 'the righteous - evil befalls him'. Even in the evil man there is still goodness existing somewhere; perhaps he will repent and overpower his inclination. When evil befalls the righteous it stems from the Tree of Knowledge of Good and Evil; the Good Inclination controls him and so he is righteous, although there is evil present in him which is under domination. The perfect righteous who has no evil inclination stems from the Tree of Life.

436. "Keep you far from a false matter" (Shemot 23:7). The commandment is to treat equally the protagonists and be far from falsehood, so that no one will say there is favoritism IN THE MATTER. Regarding the Holy One, blessed be He, it is written: "who favors no person, and takes no bribe" (Devarim 10:17). The last letter of these words equals One (Heb. echad). A judge must be like the "One"-One Yud Hei Vav Hei, without bribe, so as to be in His image.

437. So in judgment, one should treat both protagonists the same, and not bend the law to favor one over the other, but give them similar importance, until they receive judgment. Later each is judged according to his deeds.

434. אִשְׁתּוֹ כְּגוֹמוֹ דְּמִיָּא. וְעַל שֵׁם פְּקוּדִין, אֲתַקְרִיאוּ אַבְרָם. עַל שֵׁם שְׂכִינְתָא, גּוֹפָא. דְּמַסְטְרָא אַחְרָא לְבוּשָׂא, דְּאִינוּן עוֹר וּבָשָׂר. הֵה"ד, עוֹר וּבָשָׂר תְּלַבִּישְׁנִי וּבַעֲצָמוֹת וְגִידִים תְּסוּכְכֵנִי, בְּאֵתֵר דְּלִית שְׂכִינְתָא, הֵהוּא גּוֹפָא לֹא אֲתַקְרִי, אֶלְא לְבוּשָׂא דְּאָדָם. דְּאִיהוּ תּוֹרָה, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֵהֶל. כְּתַמְאֶרֶת אָדָם לְשֶׁבֶת בֵּית. וּבְאֵתֵר דְּתַמְן מִצְוָה, אֲתַקְרִי גּוֹפָא דְּאָדָם, כְּגוֹן גּוֹפֵי הַלְכוּת, וּפְסָקֵי דִּינִין.

435. קוּדְשָׁא בְּרִיךְ הוּא שׁוֹפֵט, עַמּוּדָא דְּאִמְצָעִיתָא. מַסְטְרָא דְּבִינָה, דְּאִיהוּ יְדוּ"ד. דִּינִין, מַסְטְרָא דְּמַלְכוּת. שׁוֹטֵר, הוּא שְׁלִיט, וְיוֹסֵף הוּא הַשְּׁלִיט. וְכָל סְפִירִין, אִינוּן שׁוֹפְטִים, מַסְטְרָא דְּאִמָּא עֲלָאָה, דְּתַמְאֶרֶת שׁוֹפֵט. וְאִינוּן שׁוֹטְרִים, מַסְטְרָא דְּמַלְכוּת. דְּצִדִּיק מִתַּמְן שׁוֹטֵר וּמוֹשֵׁל.

436. מְדַבֵּר שֶׁקֶר תִּרְחַק וְנָקִי וְצִדִּיק אֵל תִּהְרוֹג וְגו' . פְּקוּדָא לְהַשְׁוֹת הַבְּעִלִי דִּינִין, וּלְהִתְרַחֵק מְדַבֵּר שֶׁקֶר, דְּלֹא יִימְרוּן מִשׁוּא פְּנִים. דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַמַּר בֵּיהּ, אֲשֶׁר לֹא יִשָּׂא פְּנִים. וּל"א יִק"ח שְׂח"ד, בְּסוֹפֵי תִיבוֹת אַחַד. הָאִי דִּינִין, צְרִיךְ לְמַהוּי כְּגוּוֹנָא דְּאַחַד, דְּאִיהוּ יְדוּ"ד אַחַד, דְּלֹא יִקַּח שְׂחָד, דִּיהָא אִיהוּ בְּדִיוֹקְנִיהּ.

437. וּבְדִינָא לְהַשְׁוֹת תְּרוּוּיָהּוּ בְּאַחַד, וְלֹא יִטָּה דִּינָא לְרָא יִתִּיר מִן דָּא, אֶלְא בְּתַקְלָא חַד, עַד דִּיקְבִּלוּן דִּינָא. וּלְבַתֵּר, כָּל חַד אֲתַדֵּן, כְּפּוּם עוֹבְדוּי.

438. The masters of the Mishnah have established that the righteous is judged by the Good Inclination, and the evil man by the Evil Inclination. The intermediate man is judged by both. The one who stems from the Tree of Life, WHICH IS DRAWN FROM ZEIR ANPIN, has no Judgment at all, no Evil Inclination. Such is the perfect righteous, 'the righteous-goodness befalls him', and goodness means only the Torah, as it is written, "For I give you a good doctrine, forsake not My Torah" (Mishlei 4:2). 'The righteous-evil befalls him', stems from the Tree of Knowledge of Good and Evil, DENOTING MALCHUT. Why is he called righteous if he has evil, which is the Evil Inclination, REFERRED TO AS EVIL? The answer is that the Good Inclination controls him and so he is a righteous man even though there is evil present which is under domination.

439. HE ASKS: 'The wicked-goodness befalls him', REFERS TO TORAH THAT IS CALLED 'GOOD', AS MENTIONED. IF SO, why is he called 'evil'? HE ANSWERS: He is at the head of his Evil Inclination. Goodness is under his control, like a servant serving under his master. Even though the evil one crowns the righteous, and the perfect righteous can punish him, "Neither is it good to punish an innocent man (lit. 'the righteous')" (Mishle 17:26); because of that goodness that still exists beneath the feet of the evil man, perhaps he will repent and overpower his inclination, and THE EVIL INCLINATION will become as dust beneath his feet.

440. From the aspect of: 'the evil man-goodness befalls him', the Shechinah lies, AS THE VERSE SAYS: "and uncovered his feet, and laid herself down" (Rut 3:7). This is in essence, "and a handmaid that is heir to her mistress" (Mishlei 30:23). The maid is considered the female of the Evil Inclination. The Evil Inclination is male, and so it says, "and My glory will I not give to another" (Yeshayah 42:8), and it says, "and the stranger that comes near shall be put to death" (Bemidbar 1:51). FOR THE EVIL INCLINATION IS CALLED 'ANOTHER' AND 'A STRANGER'.

441. From the aspect of: 'the righteous-evil befalls him', the Shechinah here is like a crown on the head of man. The maid, the Evil Inclination, is subjugated beneath Her mistress. From the standpoint of the perfect righteous, there is neither a stranger, nor an Evil Inclination here. From the aspect of the completely evil man, he has no part with the Shechinah because man can only have a share in the Shechinah from the Good Side.

442. Not all of the Shechinah is the same. The Shechinah of the Tree of Knowledge of Good and Evil is considered a throne, SITUATED IN THE WORLD OF BRIYAH OR 'BODY OF MAN'. But of the Shechinah of the Tree of Life, BEING THE WORLD OF ATZILUT, it is written: "nor shall evil dwell with You" (Tehilim 5:4). But since it is written, "and His kingdom rules over all" (Tehilim 103:19), one who causes a defect in Her site, IN BRIYAH OR 'BODY OF MAN', is considered as one who causes dishonor in the Matron herself, IN ATZILUT. Dishonor of the Matron is considered of one who cheapens Her in Her abode. Dishonor of the Matron is equivalent to disgrace of the King, ZEIR ANPIN, AND RESULTS IN DISGRACE TO ZEIR ANPIN.

438. וְאוֹקְמוּהָ מֵאֵרֵי מִתְנִיתִין, צְדִיק יֵצֵר הַטּוֹב שׁוֹפְטוֹ. רָשָׁע, יֵצֵר הָרַע שׁוֹפְטוֹ. בֵּינוֹנִי, זֶה וְזֶה שׁוֹפְטוֹ. מֵאֵן דְּאִיהוּ מְאִילְנָא דְחַיִּי, לִית לִיה דִּינָא כְּלָל, לִית לִיה יֵצֵר הָרַע, וְדָא צְדִיק גְּמוּר, וְדָא צְדִיק וְטוֹב לוֹ. וְלִית טוֹב, אֶלָּא תוֹרָה. הֵה"ד, כִּי לְקַח טוֹב נִתְתִּי לְכֶם תּוֹרְתִי אֶל תַּעֲזוּבוּ. וְצְדִיק וְרַע לוֹ, מְסֻטְרָא דְעַץ הַדַּעַת טוֹב וְרַע. וְאִמְאֵי אֲתַקְרִי צְדִיק בְּתַר דְרַע לוֹ, דְּאִיהוּ יֵצֵר הָרַע. אֶלָּא, בְּגִין דְטוֹב שְׁלִיט עֲלֵיהּ, אֲתַקְרִי צְדִיק וְרַע לוֹ. דְּהֵוּא רַע אִיהוּ תַּחוֹת רְשׁוּתֵיהּ.

439. רָשָׁע וְטוֹב לוֹ, אִמְאֵי אֲתַקְרִי רָשָׁע. בְּגִין דְּאִיהוּ אֲסַתְלַק לְמַהוּי רִישָׁא יֵצֵה"ר דִּילִיהּ, וְטוֹב אִיהוּ תַּחוֹת רְשׁוּתֵיהּ, כְּעַבְדָּא תַּחוֹת רַבִּיהּ. וְאֵע"ג דְרָשָׁע אִיהוּ מְכַתִּיר אֶת הַצְדִּיק, וְיָכִיל צְדִיק גְּמוּר לְאֵעֲנֵשָׂא לִיה, גַּם עָנֹשׁ לְצְדִיק לֹא טוֹב, בְּגִין הֵוּא טוֹב דְּאִיהוּ תַּחוֹת רַגְלוֹי דְרָשָׁע, לִית לְאֵעֲנֵשָׂא לִיה, דְּאוּלֵי יַחֲזוֹר בְּתַשׁוּבָה וְיִתְגַּבֵּר עַל יֵצֵרֵיהּ, וְיֵהֵא עִמָּר תַּחוֹת רַגְלוֹי.

440. דְּמְסֻטְרָא דְרָשָׁע וְטוֹב לוֹ, שְׂכִינְתָא שְׂכִיבַת, וְתַגְל מְרַגְלוֹתֵיו וְתִשְׁכַּב. הָאֵי אִיהוּ וְשִׁפְחָה כִּי תִירֵשׁ גְּבִירְתָּהּ. שִׁפְחָה, יֵצֵר הָרַע נּוֹקְבָא. יֵצֵר הָרַע, דְכַר. בְּגִינֵיהּ אֲתַמַּר, וְכַבּוּדֵי לְאַחַר לֹא אֲתָן. וְהֵזַר הַקָּרֵב יוֹמַת.

441. וּמְסֻטְרָא דְצְדִיק וְרַע לוֹ, שְׂכִינְתָא אִיהוּ עֵטְרָה עַל רִישָׁא דְכַר נֶשׁ, וְשִׁפְחָה יֵצֵר הָרַע, אֲתַכְפִּינָא תַּחוֹת גְּבִירְתָּהּ. וּמְסֻטְרָא דְצְדִיק גְּמוּר, לִית זֶר, וְלִית יֵצֵר הָרַע. וּמְסֻטְרָא דְרָשָׁע גְּמוּר, לִית לִיה חוּלְקָא בְּשְׂכִינְתָא, דְּלִית חוּלְקָא לְב"נ בְּשְׂכִינְתָא, אֶלָּא מְסֻטְרָא דְטוֹב.

442. וְלִית כָּל שְׂכִינְתָא שְׂקִילִין, דְּהָא שְׂכִינְתָא דְּאִילְנָא דְטוֹב וְרַע, אִיהוּ כְּרִסְוִיָא, אֲבָל שְׂכִינְתָא דְּאִילְנָא דְחַיִּי, עֲלָה אֲתַמַּר, לֹא יַגּוֹרֵךְ רַע. אֲבָל בְּגִין דְּאֲתַמַּר בְּה, וּמְלַכּוֹתוֹ בְּכָל מְשָׁלָה, מֵאֵן דְּפָגִים אֲתַר דִּילָהּ, אֲתַחֲשִׁיב כְּאִילוֹ עֵבִיד בְּמִטְרוּנֵיתָא קְלָנָא. דְּקְלָנָא דְּמִטְרוּנֵיתָא אִיהוּ, מֵאֵן דְּמִזְלוֹל בְּאֲתַרְהָא. וְקְלָנָא דְּמִטְרוּנֵיתָא, דְּמַלְכָּא אִיהוּ.

443. Even more so for the one who causes Her to move from Her position IN BRIYAH, and appoints the maid in Her stead, for wherever he dishonors Her, the Matron does not abide, but rather the maid, who is defected and dwells in a defected place. The defect of man due to his sins causes defects to all his limbs to the extent that the Matron finds no place to dwell. There is no remedy for him until he returns Her all his limbs, MEANING HE REPENTS HIS SINS.

443. כָּל שֶׁכֶּן מֵאֵן דְּאֶעְבֵּר לָהּ מֵאַתְרָהּ, וְשׂוֹי שְׂפָחָה בְּאַתְרָהּ. דְּבִכַל אֶתְר דְּאִיהוּ פְּגִים, מִטְרוּנִיתָא לֹא שְׂרִיא תַמְן, אֶלָּא שְׂפָחָה, דְּאִיהוּ פְּגִימָא, שְׂרִיא בְּאַתְר פְּגִים. וּפְגִימוּ דְּבֵר נֶשׁ דְּחֻבּוּי, פְּגִים בְּכָל אַבְרִין דִּילִיָּה, עַד דְּלֹא אֲשַׁכַּחַת מִטְרוּנִיתָא אֶתְר לְשְׂרִיא תַמְן. וְלִית לִיָּה תְקוּנָא עַד דִּיחֲזִיר לָהּ עַל כָּל אַבְרִין דִּילִיָּה.

444. The Holy Luminary, RABBI SHIMON, said: Faithful Shepherd, you therefore make ready, with this composition of 248 precepts, the means to coronate the Holy One, blessed be He, upon all the limbs of the Shechinah, in each and every precept, and you are not concerned about your honor. Happy is your lot! As you coronate the Holy One, blessed be He, over the limbs of the Shechinah - that are the men of virtue of all Yisrael, inasmuch as the men of virtue are the Shechinah's limbs - so does the Holy One, blessed be He, cause His name to dwell upon you and coronate you over the upper and lower encampments.

444. אָמַר בּוֹצִינָא קְדִישָׁא, רַעֲיָא מְהִימְנָא, בְּגִין דָּא, אַנְתָּ מִתְקַן, בְּחִבּוּרָא דָּא, דְּרַמ"ח פְּקוּדִין. לְאַמְלָכָא לְקוּדְשָׁא בְּרִין הוּא עַל כָּל אַבְרִים דְּשְׁכִינְתָּא, בְּכָל פְּקוּדָא וּפְקוּדָא, וְלִית אַנְתָּ חַיִּישׁ לִיקְרָךְ. זַכָּאָה חוּלְקָךְ, דְּכַגּוּוּנָא דְּאַנְתָּ מִמְּלִיךְ לְקוּדְשָׁא בְּרִין הוּא בְּכָל אַבְרִים דְּשְׁכִינְתָּא, דְּאִינוּן בְּעֵלֵי מִדּוֹת, דְּכָל יִשְׂרָאֵל. מֵאַרְי מִדּוֹת אִינוּן אַבְרִים דְּשְׁכִינְתָּא, הֲכִי עֵבִיד קוּדְשָׁא בְּרִין הוּא לְשְׂרִיא שְׁמִיָּה עֲלֶךְ, וְיַמְלִכִינְךָ, עַל כָּל מְשָׁרְיִין עֲלָאִין וְתַתָּאִין.

#### 15. The order of laws in Tractate Nezikin (cause of injuries)

Here we learn about the judgments regarding the laws of damage; the four primary causes of injury are the ox, the pit, crop destroying beast, and fire. Lastly there is man, who is always prone to harm. Moses says that the letters of Adonai, when rearranged, form Dina, which is judgment. All judgments are executed by that Name. Moses lists other laws which require judgment, and he talks about damage, idleness, shame and weakness. We are reminded of the blessings that were stolen from Yisrael through heavy tax burdens, different kinds of harsh judgments, and Temple sacrifices deprived from the Shechinah. The bull that has gored thrice has devastated everything with sin and destruction, anger and wrath. Moses also speaks about the exile of the children of Yisrael. He tells us that there are angels that serve the body, and angels that serve the soul, and there is a difference between them. Every lower level receives from the higher. In man there is division between body and soul, one being material and the other mental, one being Life and the other Death. But the Holy One, blessed be He, is Life and His Shechinah is also Life.

445. Arise, Faithful Shepherd, to arrange the Judgments regarding the laws of damage in the order of the name Yud Hei Vav Hei, being: "The chariot of Elohim are twice ten thousand, thousands upon thousands (lit. 'shin'an')" (Tehilim 68:18), that is, the ox, eagle, lion and man. From the right side where there is Yud Hei Vav Hei, such is the order of the four living creatures: man, lion, eagle, ox, MEANING THAT OX, BEING GVURAH, IS LISTED LAST, and according to the changes that take place in them, so is their movement and order. The animals on the Other Side are the caves of injuries on the left, 'shin'an' ('thousand', also: 'angel'), MEANING THE INITIALS OF OX, EAGLE, LION, MAN. Hence it starts with ox, which is connected with the four primary causes of injury: the ox, the pit, crop destroying beast, and fire. Their last one is man, WHO IS ALWAYS prone to harm.

445. קוּם רַעֲיָא מְהִימְנָא, לְסַדְרָא דִּינִין בְּהִלְכוֹת נְזִיקִין, בְּסַדְרָא דְּשְׂמָא דָּא, הוּי"ה. דְּאִיהוּ, רַכֵּב אֱלֹהִים רְבוּתִים אֶלְפֵי שְׁנָאֵן, דְּאִינוּן, שׁוֹר נֶשֶׁר אַרְיָה אָדָם, דְּהָא מְסַטְרָא דִּימִינָא, דְּתַמְן יְרוּ"ד, ד' חִיּוּן, הֲכִי אִיהוּ סַדְרָא דְּלֵהוּן, אָדָם אַרְיָה נֶשֶׁר שׁוֹר. וּכְכּוּם שְׁנוּיִן דְּהוּוּיִן, הֲכִי אִיהוּ תְנוּעָה וְסַדְרָא דְּחִיּוּן. וְחִיּוּן דְּסַטְרָא אַחְרָא, דְּאִינוּן נְזִיקִין דְּשְׂמָאֲלָא, הֲכִי סַדְרִיָּהוּ, שְׁנָאֵן. וּבְגִין דָּא, הִתְחַלָּה דְּלֵהוּן, הַשׁוֹר. קֶשֶׁר בְּד' אָבוֹת נְזִיקִין, הַשׁוֹר וְהַבּוֹר וְהַמְבַּעַה וְהַבְּעַר וְסִיּוּמָא דְּלֵהוּן אָדָם, מוּעַד.

446. Arise, awaken with Judgment. The Faithful Shepherd commenced to say: "Adonai, open my lips; and my mouth shall rehearse Your praise" (Tehilim 51:17). Adonai, when rearranged, spells Dina (Lit. 'judgment'). So Mishnah masters said: The law of the kingdom is the law, SINCE MALCHUT IS CALLED 'ADONAI', THE LETTERS OF DINA (ENG. 'LAW'). All Judgments are executed by that Name, and are executed by the letters Dalet and Gimel. The Dalet alludes to the Shechinah corresponding with the Gimel (=three) patriarchs, TO WHOM SHE BECOMES THE FOURTH. GIMEL REPRESENTS the Central Column, MEANING ZEIR ANPIN, WHO INCORPORATES CHESED, GVURAH, AND TIFERET, which is a True Judge, Judging from the side of Adonai - DENOTING MALCHUT where the true judge abides. From the side of the Name of Elohim, DENOTING BINAH, there is a magistrate as it says: "but Elohim is the Judge" (Tehilim 75:7).

447. What are these Judgments? First to judge the damages by the ox, secondly, damage of the pit, thirdly, fire damage, fourth, damage by man. Later, the law of the four watches, namely he who watches free of charge, he who watches for a fee, the borrower, and the renter. These correspond to four laws: the law of division between partners, division of lands, laws of male and female slaves, laws of a claimant and a respondent in matters of money, theft, lost articles, injury to fellow man and the four types of death penalty through court.

448. The Holy One, blessed be He, is Master (Heb. adon) through Adonai, AS ADON STEMS FROM DIN (LIT. 'LAW'), to judge with various judgments against the wicked maidservant who is heir to her mistress, from whom stems all harm, being demons, and from whom come the souls of the wicked as established by the masters of the Mishnah, that the souls of the wicked cause havoc in the world. Another El IS harmful, a thief, evil, and Another El's mate is deadly poison.

449. Damage, idleness, shame and weakness MUST BE PAID to the Shechinah and her children, THE CHILDREN OF YISRAEL. HE EXPLAINS: Idleness means idleness from studying Torah, WHICH THE OTHER SIDE brings upon the children; weakness, because it causes them to be slack from the words of the Torah; damage, the various injuries by damaging demons, anger and wrath; shame, because they shamed the Shechinah with their idols and asked: 'Where is your Elohim?' So much plunder did the evil maidservant pilfer, as it is written: "the robbery of the poor in your house" (Yeshayah 3:14).

446. קום אֲתֶעַר בְּדִינִין. פֶּתַח רְעִיא מֵהִימָנָא וְאָמַר, אֲדָנִי שְׁפֹתַי תִּפְתָּח וּפִי יגִיד תְּהִלָּתְךָ. אֲדָנִי, בְּהַפְּוֹךְ אֲתוּוֹן דִּינָא. וּבגִ'ד, אָמַרוּ מֵאֲרִי מִתְנִיתִין, דִּינָא דְמַלְכוּתָא דִּינָא. כָּל דִּינִין בְּהֵאִי שְׁמַא אֲתִדְנֹו בְּד', בְּג', שְׁכִינְתָא לְקַבֵּל תְּלַת אַבְהֵן. עֵמוּדָא דְאֲמֻצְעִיתָא, דִּינִין אֲמַת, וְהוּא דִּינִין, לְדוֹן מַסְטְרָא דְאֲדָנִי, דְתַמֵּן אִיהוּ דִּינִין אֲמַת. וּמַסְטְרָא דְשֵׁם אֱלֹהִים, שׁוֹפֵט. הֲדָא הוּא דְכְתִיב, כִּי אֱלֹהִים שׁוֹפֵט.

447. וּמַה דִּינִין אִינוּן. חֲד, לְדוֹן בְּנֻזְקֵי שׁוֹר. תְּנִינָא, לְדוֹן בְּנֻזְקֵי בּוֹר. תְּלִיתָא, לְדוֹן בְּנֻזְקֵי אִשׁ. רְבִיעָא, לְדוֹן בְּנֻזְקֵי אָדָם. וְאַבְתְּרִייהוּ, לְדוֹן בְּדִינֵי אַרְבַּע שׁוֹמְרִים. שׁוֹמֵר חָנָם. וְשׁוֹמֵר שְׂכָר. וְהַשׁוֹאֵל. וְנוֹשֵׂא שְׂכָר. לְקַבְּלִייהוּ, דִּינִין אַרְבַּעַה. דִּין חֲלוּקַת הַשׁוֹתֵפִים. דִּין חֲלוּקַת קַרְקָעוֹת. דִּינֵי עֲבָדִים וְשִׁפְחוֹת. דִּינֵי תוֹבֵעַ וְנִתְבַּע, בְּכֶמָה מֵינֵי תְּבִיעוֹת דְּחֵיב מָמוֹן, וְגֹזֵל, וְאַבְדָּה, אוֹ שְׂמִזִּיק לְחֻבְרוֹ, וְהוֹרְגוֹ בְּאַחַר מֵאֲרַבַּע מֵיתוֹת בֵּית דִּין.

448. אֲדוֹן אִיהוּ קוֹדֶשׁא בְּרִיךְ הוּא, בְּאֲדָנִי. לְדוֹן בְּכָל מֵינֵי דִינִין, לְשִׁפְחָה בִּישָׂא, כִּי תִירַשׁ גְּבִירְתָּהּ. דְּמִינָה כָּל נְזִיקִין אֲשֶׁתְּכַחוּ, דְּאִינוּן מְלֹאכֵי חֲבָלָה, דְּמִנִּייהוּ נִשְׁמַתְהוּן שַׁל רְשָׁעִים, כְּמַה דְּאֹקְמוּהָ מֵאֲרִי מִתְנִיתִין, נִשְׁמוֹת הַרְשָׁעִים הֵן הֵן הַמְזִיקִים בְּעוֹלָם. אֵל אַחַר, מְזִיק, גֹּזֵל רְשָׁע. וּבֵת זֹגִיָה, סַם הַמּוֹת.

449. נֹזֵק שַׁבַּת וּבִשְׁת וְרַפּוּי, לְשְׁכִינְתָא וּבְנֵהָ. שַׁבַּת, דְּבִטּוּלָא דְּאוּרִייתָא, דְּבִטּוּלַת לְבָנָהָ. וְרַפּוּי, דְּגִרְמַת לֹון דְּמִתְרַפִּין מִדְּבְרֵי תוֹרָה. נֹזֵק, בְּכֶמָה נִזְקִין דְּמְלֹאכֵי חֲבָלָה, מֵאֲרִי מִשְׁחִית אֶף וְחִימָה. וּבִשְׁת, דְּהוּוּ מְבִזִּין לְשְׁכִינְתָא בְּכוּ"ם, שְׁקֵרָא דְּלֵהוּן, וְהוּוּ אֲמֵרִין אִיהָ אֱלֹהֵיךְ. וּכְמַה גֹּזְלוֹת מִן שִׁפְחָה בִּישָׂא, דְּאֲתַמַּר בָּהּ גֹּזֵלַת הָעֲנִי בְּבִיתְכֶם.

450. So many blessings did the evil maidservant steal from the Shechinah through heavy tax burdens, different kinds of harsh judgments against the SHECHINAH'S children, numerous Temple sacrifices deprived from the Matron, the shaming of the Matron, who remained deprived of: her four golden garments sparkling from the four rows of precious stones - MEANING CHESED, GVURAH, TIFERET, AND MALCHUT - on the twelve gems - AS EACH OF THE CHESED, GVURAH, TIFERET, AND MALCHUT, IS PART OF THREE COLUMNS EQUALING TWELVE; the cloak with bells and ornaments; four garments of white with which the Matron adorns Herself before the King, as the verse says: "and I will look upon it, that I may remember the everlasting covenant" (Beresheet 9:16), and also the stealing from the mistress, NAMELY THE SHECHINAH, of numerous sacrificial offerings.

451. The bull that has gored thrice, the husband OF THE EVIL MAID, enters the abode of his Master, the King, with his four primary causes of injury, namely: sin and destruction, anger and wrath, all calculated to destroy. With his body, he crushes the vessels, altar, menorah, table and other vessels; he lies upon them and destroys them. With his tooth, he consumes the sacrificial offerings on the table; the rest he tramples with his feet. With his horn, he gores the priests and Levites, and devastates everything, "he has profaned the kingdom and its princes" (Eichah 2:2).

452. The pit represents the evil wife, Lilit, in her house, namely the prison. The evil maid seized the Matron and her children, NAMELY THE CHILDREN OF YISRAEL, put them in her exile, placed them in twisted chains, and tied their hands to the back; "she dwells among the nations, she finds no rest" (Eichah 1:3). Furthermore, "all that honored her despise her, because they have seen her nakedness: she herself also sighs, and turns backward" (Ibid. 8).

453. And in addition to this is the EVIL KLIPAH, the harlot, the Consuming Fire, as it is written, "a fire engulfed Zion" (Ibid.). Later, a vile man came fourth in the series of principal damages, WHICH IS THE DAMAGE OF CROP DESTROYING ANIMAL, as it says regarding man that he is eternally liable whether awake or asleep. "He sent in his cattle to graze," MEANING HIS LEGIONS, which ate, consumed, pillaged the vineyards and orchards of Jerusalem and devastated everything.

454. Master of the Universe. You are True, your Torah is truth. You gave us the precept of Tefilin, for the perfect Righteous it serves as reward for their deeds, an article of beauty upon their heads, and they serve their Father and Mother WITH THIS, BEING MALE AND FEMALE, such as the body, where all limbs serve the head. And so the woman, DENOTING MALCHUT AND THE HAND TEFILIN, serves her husband, MEANING ZEIR ANPIN.

450. כַּמָּה בְּרַכָּאן, גִּזְלַת לְשִׁכְנֵתָא, שְׂמַחָא בִישָׁא. בְּכוּבַד הַמָּס, וּבְכוּבַד כַּמָּה דִּינִין מְשׁוּנִים עַל בְּנֵהָא, וְכַמָּה קַרְבָּנִין דְּבִי מְקַדְשָׁא, דְּבִטִילַת לְמִטְרוֹנֵיתָא. וּבִשְׂת דְּמִטְרוֹנֵיתָא, דְּאִשְׁתְּאַרְת עֲרוּמָה, מִד' בְּגָדֵי זָהָב דְּנִהְרִין, מִד' טוּרֵי אָבָן, בִּי"ב אָבָנִין מִרְגָּלָן. מְעִיל בְּכַמָּה זָגִין וְרִמּוֹנִים. וְאַרְבַּע בְּגָדֵי לְבָן, דְּבַהוּן הוּת מִטְרוֹנֵיתָא, מִתְקַשְׁטָא קֳדָם מַלְכָּא. הַה"ד, וְרֵאִיתִיהָ לְזִכְר בְּרִית עוֹלָם. וְגִזְלַת לָהּ לְגַבְרֵתָהּ, כַּמָּה מְאֻכְלִין דְּקַרְבָּנִין.

451. שׁוֹר מוֹעֵד בַּעֲלָהּ, עָאֵל לְבִי מַלְכָּא רְבוּנִיהּ, בְּאַרְבַּע אָבוֹת נְזִיקִין דִּילִיָּהּ, דְּאִינוּן, עוֹן וּמִשְׁחִית אָף וְחִמָּה, דְּכֻלְהוּ מוֹעֲדִין לְקַלְקַל. בְּגוּפָא דִּילִיָּהּ, הַרְבִּיץ עַל הַכְּלִים, מְזַבַּח מְנוּרָה שְׁלַחַן וְשֵׁאֵר מְאֻנִין, רַבִּץ עֲלֵיהוּ וְשִׁבְרֵתָן. וּבִשְׁן דִּילִיָּהּ, אָכִיל כָּל קַרְבָּנִין דְּמְאֻכְלִים דְּפְתוּרָא, וְשֵׁאֵרָא בְּרִגְלוֹי רַפְסָא. וּבְקֶרֶן דִּילִיָּהּ, קִטַּל כְּהֵנִי וְלִיּוּאֵי. הָרַס כָּלָא, חָלַל מַמְלַכָּה וְשָׂרִיָּה.

452. הַבּוֹר, נוֹקְבָא בִישָׁא, לִילִית, בְּבֵית דִּילָהּ, דְּאִיְהִי בֵית הַסֵּהָר, תְּמִיסַת לְמִטְרוֹנֵיתָא וּבְנֵהָא, שְׂמַחָא בִישָׁא, בְּגוֹלוֹתָא דִּילָהּ, וְשׁוּוִיָּאן לוֹן, בְּכַמָּה שְׁלִשְׁלָאִין וְאַסוּרִין לְבִנְהָא יְדִיָּהּ מִהַדְקֵן לְאַחֲוָרָא. הִיא יֹשְׁבָה בְּגוֹיִם לֹא מְצָאָה מְנוּחָ. וְלֹא עוֹד אֵלָא כָּל מְכַבְּדִיהָ הַזִּילוּהָ כִּי רָאוּ עֲרוֹתָהּ גַּם הִיא נֶאֱנַחָה וְתָשָׁב אַחֲוֹר.

453. וְלֹא עוֹד, אֵלָא זוֹנָה דְּאִיְהִי הַבַּעַר, דְּהִיוּנוּ אֵשׁ, וַיִּצַּת אֵשׁ בְּצִיּוֹן. לְבַתָּר קָם אָדָם בְּלִיע"ל רִשְׁעָ, רְבִיעֵי לְאָבוֹת נְזִיקִין, דְּאִתְמַר בֵּיהּ אָדָם מוֹעֵד לְעוֹלָם, בֵּין עַר בֵּין יִשָּׁן, וְשִׁלַּח אֶת בַּעִירוֹ, וְאָכִיל וְשָׂצִי וְגַדַּע כְּרָמִים וּפְרֻדִּים דִּירוּשָׁלַם, וְשָׂצִי כָלָא.

454. רְבוּן עֲלֵמָא, אַנְתָּ קְשׁוּט, וְאוּרִיָּתְךָ קְשׁוּט, יְהַבַת לָן מְצוֹת תְּפִילִין, לְצַדִּיקִים גְּמוּרִים אִיהוּ אֲגָרָא כְּפּוּם עוֹבְדֵיָהּ, פֶּאֶר עַל רִישׁוּיָהּ. וּמִשְׁמִשִּׁין לְאַבְהוּן וְאַמְהוּן, כְּגוּוֹנָא דְּגוּפָא, דְּכָל אַבְרִים דִּילִיָּהּ מִשְׁמִשִּׁין לְרִישָׁא. הֲכִי אִתְתָּא, מִשְׁמִשָׁא לְבַעֲלָהּ.

455. There are angels that serve the body, and angels that serve the soul. Just as there is a distinction between body and soul, so there is a difference between angels of the body and angels of the soul. There is a soul over the soul and angels over the angels, as it says, "for there is one high one who watches over him that is high; and there are yet higher ones over them" (Kohelet 5:7). This is the soul of a soul, COMING FROM ATZILUT, all of them one, NO DIVISION AMONG THEM AT ALL. Even though metaphorically EVERY LOWER LEVEL COMPARED TO A HIGHER ONE is like a body compared to soul, it is because they receive one from another. So the Shechinah, when compared to other lights in the world of Briyah, is like the soul to body, but when compared to the Holy One, blessed be He, ZEIR ANPIN, She is considered like a body. But it is all one, the body and soul. Not so with man, where there is division between the body and soul. One is material, the other mental; one is Life, the other Death, but the Holy One, blessed be He, is Life and His Shechinah is Life, as written, "She is a Tree of Life to those who lay hold on Her" (Mishlei 3:18).

455. ואֵית מְלַאכִין דְּאִינוּן מְשַׁמְשִׁין לְגוּפָא, וּמְלַאכִין דְּמְשַׁמְשִׁין לְנִשְׁמָתָא. וּכְגוּוֹנָא דְּאֵית אַפְרָשׁוּתָא בֵּין גּוּפָא לְנִשְׁמָתָא, הִכִּי אֵית אַפְרָשׁוּתָא בֵּין מְלַאכִין דְּגוּפָא, לְמְלַאכִין דְּנִשְׁמָתָא. וְאֵית נִשְׁמָתָא לְנִשְׁמָתָא. וּמְלַאכִין לְמְלַאכִין, כִּי גְבוּהָ מֵעַל גְבוּהָ שְׁמֵר וּגְבוּהִים עֲלֵיהֶם. וְאֵלִין דְּאִינוּן נִשְׁמָתָא לְנִשְׁמָתָא, כְּלֵהוּ חַד. וְאֵע"ג דְּאַרְחַ מִתְּלָא, אִינוּן כְּגוּפָא אֲצֵל נִשְׁמָתָא אֵלִין לְאֵלִין, בְּגִין דְּמִקְבְּלִין אֵלִין מֵאֵלִין. הִכִּי שְׂכִינְתָא, אֵע"ג דְּאִיְהִי לְקַבֵּל שְׂאֵר נְהוּרִין דְּבְרִיאָה, כְּנִשְׁמָתָא אֲצֵל גּוּפָא, לְקַבֵּל קוּדְשָׁא בְּרִיךְ הוּא חֲשִׁיבָא כְּגוּפָא. אֲבָל כְּלָא חַד. הִכָּא גּוּפָא וְנִשְׁמָתָא כְּלָא חַד. מַה דְּלָאוּ הִכִּי בְּבֵר נֶשׁ, דְּגוּפִיָּה וְנִשְׁמָתִיָּה בְּפִרּוּדָא. דָּא חוּמְרָא, וְדָא שְׂכָל. דָּא חַיִּי, וְדָא מוֹתָא. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא חַיִּים, וְשְׂכִינְתִּיָּה חַיִּים, הֵה"ד, עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ.

#### 16. Those marked with the signs of the Holy One, blessed be He, and His Shechinah

We are told that God marked Yisrael so that they will be recognizable to the angels. Those who have Torah in them are marked on the right with Chesed; those that did precepts are marked on the left with Gvurah; those who keep Tefilin, Shabbat and the Covenant are marked with the Righteous, Yesod. The evil-doers are without any markings of purity; their punishment is poverty. Yet when that spirit blesses and sanctifies and unifies God, then He descends to that spirit with many hosts.

456. All those that are marked with the signs of the Holy One, blessed be He, and His Shechinah: with the sign of Tefilin and the sign of circumcision during the week days, and are marked with 'remember' and 'keep' on the Shabbat, and they are marked by the written Torah given from the right and the Oral Torah given from the left. With the Holy One, blessed be He, 'remember' is from the right and 'keep' from the left. Also with the Shechinah 'remembering' is from the right and 'keeping' from the left. So also the Head Tefilin OF MAN STEMS FROM THE RIGHT. And the Tefilin of the hand, FROM THE LEFT. So the Shechinah is called "The Torah of Hashem is perfect" (Tehilim 19:8), FROM ITS RIGHT SIDE, and precept FROM ITS LEFT. This is all from the direction of the Central Column, NAMELY ZEIR ANPIN, that comprises Judgment and Mercy, BEING 'remember' and 'keep'. AND FROM ITS POSITION, MALCHUT is also called 'remembering' and 'keeping', for from the standpoint of the precepts she is on an equal level with him.

456. וְכֹל אִינוּן דְּרִשְׁיָמִין בְּסִימְנִין דְּקוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתִּיָּה, אִינוּן רִשְׁיָמִין בְּיוֹמֵין דְּחוּל, בְּאוֹת דְּתַפְלִין, וּבְאוֹת דְּמִילָה. וְרִשְׁיָמִין בְּזְכוּר וְשְׁמוֹר בְּשַׁבַּת. רִשְׁיָמִין בְּתוֹרָה שְׂבַכְתָּב, דְּאִתִּיְהִיבַת מִימִינָא. וּבְתוֹרָה שְׁבַע"פ, דְּאִתִּיְהִיבַת מִשְׁמָאלָא. וְקוּדְשָׁא בְּרִיךְ הוּא, זְכוּר מִימִינָא, וְשְׁמוֹר מִשְׁמָאלָא. וְשְׂכִינְתָא, זְכוּרָה מִימִינָא, וְשְׁמִירָה מִשְׁמָאלָא. אִינוּן תַּפְלִין דְּרִישָׁא דְּב"נ, וְתַפְלִין דִּיד. וְהִכִּי שְׂכִינְתָא, תּוֹרַת יי' תְּמִימָה, וּמִצְוָה דִּילִיָּה. וְהִיא מְסֻטְרָא דְּעֵמוּדָא דְּאִמְצְעִיתָא, דְּאִיְהוּ כְּלִיל דִּינָא וְרַחֲמֵי. זְכוּר וְשְׁמוֹר. אִתְקִרִיָּא אִיְהוּ זְכוּרָה שְׁמִירָה. וּבְכֹל פְּקוּדִין אִיְהוּ שְׂקִילָה לְגַבִּיָּה בְּמִדְרָגָה.

457. But from the aspect of Chesed, the Holy One, blessed be He, is considered 'remember' and the Shechinah 'keep'. The Mishnah masters have established 'remember' is applicable to the male and 'keep' to the bride. Within the right and left, FROM THE CHEST AND UP OF ZEIR ANPIN, the branches separate like the wing-like lung where they separate above. Correspondingly, the living creatures OF WHICH IT IS WRITTEN, "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), correspond to the open Torah scroll. Now below, MEANING, FROM THE CHEST DOWN, IS FOUND THE NUKVA CALLED 'PRECEPT', both ZEIR ANPIN AND MALCHUT are together in one unity like the closed chapters in the Torah scroll, where there is no separation. SO THEY ARE BOTH EVEN, JUST AS ZEIR ANPIN IS CALLED 'REMEMBER', SO ALSO SHE IS CALLED 'REMEMBERING' AND 'KEEPING', AS MENTIONED. IT IS NOT SO ABOVE THE CHEST, RIGHT AND LEFT, WHERE MALCHUT IS CALLED ONLY 'KEEP' BUT NOT 'REMEMBER'. As a result, at the place of unity, the body, MALCHUT, is similar to the spine-like stalk of the Lulav: if it breaks or splits it is rejected.

458. In several markings did the Holy One, blessed be He, mark Yisrael, so they will be recognizable to the angels. Those OF YISRAEL THAT DRAW from the right, are dependent upon the Holy One, blessed be He; those that draw from the left are dependent on the Shechinah; those dependent on the Holy One, blessed be He, and His Shechinah are in one unity. HE EXPLAINS: Those who have Torah in them are marked ON THE RIGHT with Chesed; those that did precepts are marked ON THE LEFT with Gvurah. Those who keep Tefilin, Shabbat and the Covenant are marked with the Righteous, NAMELY YESOD.

459. Those OF YISRAEL that are beasts and ignorant are marked by the symbol of the removal of the foreskin and the splitting of the corona, BEING TWO SIGNS OF PURITY, AND SO ARE fowl also with two signs, the crop and the peeled stomach - the removal of the crop and peel of the stomach being the signs permitting the fowl to be eaten. The two signs in animals are chewing the cud and split hoofs. All are marked with two signs, such as the foreskin and the uncovering of the corona that are removed from the holy people.

460. But the students of the Torah are listed ABOVE, some in the throne, DENOTING MALCHUT, some with the angels, the four living creatures carrying the throne, some with stars and planets. Some are marked with the measures, NAMELY THE SFIROT, through which the Holy One, blessed be He, is made known. Those involved in the Torah and the precepts for the sake of the Holy One, blessed be He, and His Shechinah, not seeking any recompense but rather like a son duty bound in honor of his parents, are indeed bound. And so this is marked in the central pillar, NAMELY THE HOLY ONE, BLESSED BE HE, and His Shechinah becoming as One. One who has Torah without precepts, or precepts without Torah, so to speak, is as if there is a split within him. However, when there is both, TORAH AND THE PRECEPTS, he is comparable to a tree whose branches spread to the right and left, but the tree itself is the unifying factor in the center.

457. אָבֵל מִסְטֵרָא דְחֶסֶד, קוּדְשָׁא בְרִיךְ הוּא זְכוֹר, וּשְׂכִינְתָא שְׁמוֹר. כְּמָה דְאוּקְמוּהּ מְאִרֵי מִתְנִיתִין, זְכוֹר לְזָכֵר, וּשְׁמוֹר לְכֹלָה. בְּגִין דְבִימִינָא וּבְשִׂמְאַלְא עֲנַפִּין מִתְפָּרְדִין, כְּגוּוֹנָא דְכִנְפֵי רִיאַה, דְאִינוּן פְּרֻדוֹת מְלַמְעֵלָה. לְקַבְלֵיהוּ חִיּוּן, וּפְנִיָהּם וְכִנְפֵיהֶם פְּרֻדוֹת מְלַמְעֵלָה. וּלְקַבֵּל פְּתוּחוֹת דִּסְ"ת. לְתַתָּא תְרוּוּיָהּ בִּיחּוּדָא חָדָא, כְּגוּן סְתוּמוֹת דִּסְ"ת, דְלִית תַּמָּן פְּרוּדָא. וּבְגִין דָּא, בְּאַתֵּר דִּיחּוּדָא, דְאִיהוּ גּוּפָא, דוּמָה לְשִׁדְרָה דְלוּלָב, אִם נִפְרָצוּ, אוּ נִפְרְדוּ עָלְיוּ פְסוּל.

458. בְּכֵמָה רְשִׁימִין רְשִׁים קוּדְשָׁא בְרִיךְ הוּא לְיִשְׂרָאֵל, לְאַשְׁתְּמוּדְעָא לְגַבֵי מְלֹאכִין. אֵלִין דְיִמִּינָא, דְתַלְוִין מְקוּדְשָׁא בְרִיךְ הוּא. אוּ אֵלִין דְשִׂמְאַלְא, דְתַלְוִין מְשְׂכִינְתָא. אוּ אֵלִין דְתַלְוִין מְקוּדְשָׁא בְרִיךְ הוּא. וּשְׂכִינְתֵיהּ בִּיחּוּדָא חָדָא. וְדָאֵי אֵלִין דְאִית בְּהוּן תּוֹרָה, רְשִׁימִין בְּחֶסֶד. וְאֵלִין דְאִית בְּהוּן מִצְוָה, רְשִׁימִין בְּגִבּוּרָה. וְאֵלִין מְאִרֵי דְתַפְלִין, וְאוֹת שַׁבַּת, וְאוֹת בְּרִית, רְשִׁימִין בְּצִדִיק.

459. וּבְעִירָן, עֲמֵי הָאָרֶץ, אִינוּן רְשִׁימִין בְּאַעְבְּרוּ דְעֶרְלָה וּפְרִיעָה. עוֹפִין, בְּזֶמֶק וּבְקֶרֶבֶן נִקְלָף, בְּאַעְבְּרוּ דְזֶמֶק, וּקְלִיפָה דְקֶרֶבֶן, אִינוּן רְשִׁימִין עוֹפִין לְמִיכַל וּבְעִירָן, בְּתֵרֵי סִימְנִין, מַעֲלַת גְּרָה, וּמְפָרְסַת פְּרִסָה. כְּלָהוּ רְשִׁימִין בְּתֵרֵי סִימְנִין, כְּגוּוֹנָא דְעֶרְלָה וּפְרִיעָה, דְמִתְעַבְּרִין מִעֲמָא קְדִישָׁא.

460. אָבֵל תְּלַמִּידֵי חֻכְמִים, כְּלָהוּן רְשִׁימִין מִנְהוּן, בְּכֶרְסִיָּא. וּמִנְהוּן, בְּמִלְאכֵי, בְּאַרְבַּע חִיּוּן דְכֶרְסִיָּא. מִנְהוּן בְּכִכְבִּיא וּבְמִזְלֵי. וּמִנְהוּן רְשִׁימִין, דְמִדּוֹת דְקוּדְשָׁא בְרִיךְ הוּא אֲשֶׁתְּמוּדְעִין. וְאִינוּן דְמִתְעַסְקִין בְּאוּרִייתָא וּבְמִצְוֹת, לְשִׂמָּא דְקוּדְשָׁא בְרִיךְ הוּא וּשְׂכִינְתֵיהּ, שְׁלָא עַל מְנַת לְקַבֵּל פְּרִסָה, אֶלָּא כְּבִרָא דְאִיהוּ מְחֻיָּיב בִּיקְרָא דְאֲבוּהֵי וְאִמֵּיהּ, דָּא אֲתַקְשֵׁר וְדָאֵי וְאֲתִרְשִׁים, בְּעִמּוּדָא דְאֲמִצְעִיתָא וּשְׂכִינְתֵיהּ, כְּאִילוּ בֵּיהּ הוּוּ חָד. וּמֵאֵן דְאִית בֵּיהּ תּוֹרָה בְּלֹא מִצְוָה, אוּ מִצְוָה בְּלֹא תּוֹרָה, כְּבִיכּוֹל כְּאִילוּ הוּוּ בֵּיהּ בְּפְרוּדָא. אָבֵל בְּדָא וְדָא, כְּאִילָנָא, דְעֲנַפּוּי מִתְפָּרְדִין לְיִמִּינָא וּלְשִׂמְאַלְא, וְאִילָנָא יְחוּדָא דְתְרוּוּיָהּ, בְּאֲמִצְעִיתָא.

461. The evil-doers are without any markings of purity, they have neither head nor arm Tefilin, and are not marked by the Torah and the precepts, or by 'remember' and 'keep', or by the blue and white of the Tzitzit ('the fringes'). Those lacking these markings are an abomination to you, not pertaining to Yisrael, but to the ignorant. Just like those LACKING CLEAN MARKINGS are abominable and detested insects, so also these people are detestable. As the Mishnah masters have established, the ignorant masses are abominable, their wives detestable and of their daughters it is written, "Cursed be he that lies with any manner of beast" (Devarim 27:21).

462. Their demise is a public one, demise meaning poverty. Their punishment of poverty is not to be kept secret, like the case of fowl, which hints at those who perform the precepts - FOR THEIR BLOOD IS COVERED, but here it is public for the eyes of all. He EXPLAINS: A pauper is considered like a dead man. Some poverty is hidden from the eyes of man, and some is public knowledge such as the sprinkling of cattle blood where the blood is shed before all. So there are paupers whose blood is shed publicly, and they become green as corpses.

463. If they repent, do not complain before heaven, and accept death without a murmur like cattle experiencing death without a sound, and they confess saying, 'I am speechless to speak back, nor can I lift my head in arrogance'. If they will confess and declare the unity of the Holy One, blessed be He, AND ACCEPT UPON THEMSELVES to die, pronouncing 'one (Heb. echad)' with the twelve checks with the SLAUGHTERING knife of animals, PLUS the knife ITSELF NOW THIRTEEN EQUALING, THE FIGURE echad (=thirteen).

464. And if he blesses and sanctifies the Holy One, blessed be He, daily with the barchu ('Bless Hashem') and kedushah ('sanctification'). And when eating or drinking, such as when the priest blesses, WHO IS CHESED 'Blessed are you' represents blessing, 'that sanctified us' represents sanctification. When the spirit blesses the Holy One, blessed be He, daily with 'blessed' and sanctifies Him with the sanctification, and unifies Him with unification, which is His Shechinah, the Holy One, blessed be He, descends to that spirit with many hosts.

461. רְשִׁיעִיָא, אִינוֹן רְשִׁימוֹן בְּלֹא סִימָנוֹן דְּטְהֵרָה, אִינוֹן דְּלִית לְהוֹן תְּפִלִּין עַל רִישָׁא, וּדְרוּעָא. וְאִינוֹן דְּלֹא רְשִׁימוֹן בְּתוֹרָה וּבְמִצְוֹת. וְאֵלִין דְּלֹא נְטְרִין זְכוֹר וְשְׂמוֹר. וְלֹא רְשִׁימוֹן בְּתַכְלַת וּלְבָן דְּצִיצִית. וְאֵלִין דְּלֹא רְשִׁימוֹן בְּאֵלִין סִימָנוֹן, שְׂקָךְ הֵם לְכֶם, לֹא אִינוֹן יִשְׂרָאֵל אֲלֵא עִמֵּי הָאָרֶץ. מַה אֵלִין שְׂקָךְ וְשֶׁרְךָ, אוֹף אִינוֹן בֶּן, שְׂקָךְ וְשֶׁרְךָ. כְּמַה דְּאוּקְמוּהָ מְאִרֵּי מִתְנִיתִין, עִמֵּי הָאָרֶץ הֵם שֶׁרְךָ, וְנִשְׁוֹתִיהֶם שְׂקָךְ. וְעַל בְּנוֹתֵיהֶם אֲתָמֵר, אֲרוּר שׁוֹכֵב עִם כָּל בְּהֵמָה.

462. וּמִיתְתְּהוֹן מִיתָה בְּאֲתַגְלִיָא, וְלִית מִיתָה אֲלֵא עֲנוּתָא, וּמִיתָה דְּעֲנוּתָא דְּלֵהוֹן, לֹא יְהֵא בְּאֲתַכְסִיָא, כְּעוֹפִין דְּדַמְיוֹן לְמְאִרֵּי פְקוּדִין, אֲלֵא בְּאֲתַגְלִיָא, לְעֵינֵי עֵמָא, דְּעֵנִי חֲשׁוּב כְּמַת. וְאִית עֲנוּתָא בְּאֲתַכְסִיָא, מְעֵינֵי בְּנֵי נֶשָׂא. וְאִית עֲנוּתָא, לְעֵינֵי כְּלֵא. כְּזִרְיקוּ דְּדָם דְּבַהֲמָה, וְזִרְיקְתָה לְעֵינֵי כְּלֵא, דְּשִׁפְכִין דְּמָא קָמֵי כְּלֵא. הֵכִי עֲנִיִין שְׁפַכִּין דְּמוֹי בְּאַנְפִּיָהוּ, לְעֵינֵי בְּנֵי נֶשָׂא, וְאֲתַהֲדִרִין יְרוּקִין כְּמַתִּין.

463. וְאִי הֲדִרִין בְּתִיּוּבְתָא, וְלֹא פְתַחִין פּוּמְהוֹן לְהִטִּיחַ דְּבָרִים כְּלָפֵי מַעְלָה וּמִיתָה דְּלֵהוֹן בְּסִתְיָמוּ דְּפּוּמָא, כְּבַעִירָא דְּאִיהֵי מִיתָא, וְלִית לָהּ קוֹל וְדְבָר. וּבְוִידּוֹ הֵכִי יִימָא אִיהֵא, אִין לִי פִּה לְהִשְׁיב, וְלֹא מִצַּח לְהָרִים רֹאשׁ, וְיִתְוֹדָה וּמִיּוּחַד לְקוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוּמָא, לְמַהוּי מִיתְתִּיהָ בְּאַחַד. כְּגוּוּנָא דְּשַׁחִיטַת בְּהֵמָה, בְּתִרְסָר בְּדִיקוֹת דְּסַכִּין, וּבְסַכִּין דְּאִינוֹן אַח"ד.

464. וּמְבָרַךְ וּמְקַדֵּשׁ לְקוּדְשָׁא ב"ה בְּכָל יוּמָא, בְּבָרְכוּ וּבְקִדּוּשָׁא, וּבְכָל אֲכִילָה וְשִׁתְיָה דִּילִיָה. כְּגוּוּנָא דְּמְבָרַךְ כְּהֵנָּא, בְּרוּךְ אַתָּה, הָא בְּרָכָה. אֲשֶׁר קִדְשָׁנוּ, הָא קִדּוּשָׁה. כִּד רּוּחָא מְבָרַךְ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל יוּמָא בְּבָרוּךְ, וּמְקַדֵּשׁ לִיָה בְּקִדּוּשָׁא דִּילִיָה, וּמִיּוּחַד לִיָה בְּיַחְדָּא דְּאִיהֵא שְׁכִינְתִּיהָ. קוּדְשָׁא בְּרִיךְ הוּא נְחִית עַל הֵהוּא רּוּחָא בְּכַמְהָ מְשָׁרְיִין.

#### 17. A spirit ascends and descends every night

They who offers their spirits as an offering to Hashem are happy, and every night their spirits ascend to Him. They who ascend by a precept, meaning the precept of Tefilin, are happy. We read about the connection of deed, speech and thought, and about the seventy words in the psalm, "May Hashem hear you in the day of trouble". Among the masters of Torah there are two grades: morning and dawn. The morning of Abraham,



Chesed, appears on the Day of Redemption, but the dawn precedes the Day of Redemption, being Netzach, as the Shechinah from this aspect is called the star of dawn. The morning alludes to the right hand of Abraham, which alludes to Messiah the son of David.

465. THE FAITHFUL SHEPHERD SAID TO ELIJAH: Elijah, certainly WHEN EVEN ORDINARY PEOPLE bless and sanctify and unite the Matron, numerous hosts of the Matron ascend with him, and hosts of the King descend to him and all with the purpose to guard him, to make known to that spirit many novel ideas, and forecasts within the dream of prophecy and many hidden matters. An example is Jacob, about whom is written, "and behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). Regarding the hosts of the King and the Matron are written: "and he called the name of that place Machanaim (lit. 'two camps')" (Beresheet 32:2). However the King and Matron THEMSELVES do not descend there, WHEREAS WITH REGARD TO A REPENTANT, THE HOLY ONE, BLESSED BE HE, PERSONALLY DESCENDS TO THAT SPIRIT, AS DISCUSSED.

466. Elijah said: Faithful Shepherd, so it is. As a result of your efforts in every precept to unify the Holy One, blessed be He, and His Shechinah with all the hosts above and below, so the Holy One, blessed be He, and His Shechinah and all Her hosts above and below unify with your spirit, with every precept done. As a prince whose parents love and kiss him, they do not rely on their hosts, but choose to guard him themselves.

467. EXPLANATION: Your spirit stems from the central pillar, NAMELY ZEIR ANPIN, being the Vav that comprises Aba and Ima, which are Yud-Hei. Your soul is an only daughter from the aspect of the letter Hei, the lower Shechinah, NAMELY MALCHUT, that does not move from you. Just as Aba and Ima guard the son, NAMELY ZEIR ANPIN, so they guard the daughter, NAMELY MALCHUT, in the supernal hosts, the two camps. With the supernal thought, WHICH IS CHOCHMAH, they raise your spirit, as was stated. The thought of Yisrael came to mind, being Yud Hei Vav Hei. When does your spirit come up in thought? When it is complete. It is said about it: "Let everything that has breath (lit. 'every soul') praise Yah" (Tehilim 150:6), and with the Nefesh too, being the Hei OF YUD HEI VAV HEI, MEANING THE SOUL ASCENDS WITH THE SPIRIT.

468. Regarding the spirit of Hashem, it is written, "Come from the four winds (also: 'spirits') O breath (also: 'spirit')" (Yechezkel 37:9). WHEN COMPOSED OF THE FOUR SPIRITS, IT IS CALLED 'THE SPIRIT OF YUD HEI VAV HEI'; that is: "and the spirit of Hashem shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might..." (Yeshayah 11:2). If he is perfect with the four letters OF YUD HEI VAV HEI, the thought of him occurs, NAMELY CHOCHMAH, and the Cause of all Causes adorns him with the crown. Within all this glory, your spirit ascends and descends nightly. All things are revealed to you with Chesed, of which the verse says, "But you that did cleave of Hashem" (Devarim 4:4); you, but not the nations of the world. Hence, "He that sacrifices to any Elohim," other Elohim, "save to Hashem only, he shall be utterly destroyed" (Shemot 22:19).

465. אֵלֵיהוּ, וְדָאֵי בַר נֶשׁ דְּמַבְרַךְ וּמְקַדֵּשׁ, וּמַיְחַד לְמַטְרוֹנִיתָא, כְּמָה מְשַׁרְיִין דְּמַטְרוֹנִיתָא סְלִקִין עִמֵּיהּ, וּמְשַׁרְיִין דְּמַלְכָּא, נַחְתִּין לְגַבֵּיהּ. וְכִלְהוּ לְנִטְרָא לִיָּהּ, וּלְאֹדְעָא לִיָּהּ לְהֵוּא רֹחָא, כְּמָה חִידוּשִׁין וְעִתִּידוֹת, בְּחַלְמִין דְּנִבְוָאָה, וְכְמָה סְתָרִים. כְּגִוּוֹנָא דִּיעֻקֵּב, דְּאִתְמַר בֵּיהּ, וְהִנֵּה מְלֹאכֵי אֱלֹהִים עוֹלִים וְיורְדִים בּוֹ. וְעַל מְשַׁרְיִין דְּמַלְכָּא וּמַטְרוֹנִיתָא אִתְמַר, וְיִקְרָא שֵׁם הַמְּקוֹם הַהוּא מַחְנִים. אֲבָל מַלְכָּא וּמַטְרוֹנִיתָא לֹא נַחְתִּין תַּמּוּן.

466. אָמַר אֵלֵיהוּ, רַעֲוָא מְהֵימְנָא, הֵכִי הוּא וְדָאֵי. אֲבָל בְּגִין דְּבְכָל פְּקוּדָא וּפְקוּדָא, הוּא אֲשַׁתְּדַלּוּתָא דִּילְךָ, לִיְחִידָא קוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתֵיהּ, בְּכָל מְשַׁרְיִין דְּעִילָא וְתַתָּא, הֵכִי קוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתֵיהּ, וְכָל מְשַׁרְיִיתֵיהּ עִילָא וְתַתָּא, מְתִיחְדִין בְּרוּחָא דִּילְךָ, בְּכָל פְּקוּדָא וּפְקוּדָא, כְּבָרָא דְּמַלְכָּא, דְּאָבָא וְאִמָּא רַחֲמִין לִיָּהּ, וְנִשְׁקִין לִיָּהּ, וּבְחַבִּיבּוֹ דִּילֵיהּ, לֹא הִמְגִין לִיָּהּ בְּמְשַׁרְיִין דְּלֵהוּן, אֲלֵא אִינוּן גּוֹפִיָּהּ, נִטְרִין לִיָּהּ.

467. בְּגִין דְּהֵוּא רֹחָא דִּילְךָ, מְסַטְרָא דְּעַמּוּדָא דְּאִמְצַעִיתָא אִיהוּ, דְּאִיהוּ ו' כְּלִיל אָבָא וְאִמָּא, דְּאִינוּן י"ה. נֶפֶשׁ דִּילְךָ. בַּת יְחִידָא, מְסַטְרָא דְּאֵת ה', שְׂכִינְתָא תַתָּא, לֹא זֹת מִינְךָ. וְכְגִוּוֹנָא דְּאָבָא וְאִמָּא נִטְרִין בְּרָא, הֵכִי נִטְרִין בְּרַתָּא. בְּמְשַׁרְיִין עִלָּין, דְּאִינוּן מַחְנִים. וּבְמַחְשְׁבָה עִלָּא, סְלִקִין לְרוּחָא דִּילְךָ, כְּמָה דְּאֹקְמוּהּ, יִשְׂרָאֵל עֲלֵהּ בְּמַחְשְׁבָה, יו"ד ה"א וְא"ו ה"א. וְאִימְתֵי רֹחָא דִּילְךָ סְלִיקַת בְּמַחְשְׁבָה. כִּד אִיהִי שְׁלִימָא, וְאִתְמַר בָּהּ, כָּל הַנְּשָׁמָה תִּהְלַל יָהּ. וּבְנִפְשָׁא דְּאִיהִי ה'.

468. רֹחַ יְיָ אִתְמַר בֵּיהּ, כִּה אָמַר יְיָ מֵאַרְבַּע רִחוֹת בְּאֵי הָרוּחַ. וְאִינוּן, רֹחַ יְיָ, רֹחַ חֲכָמָה וּבִינָה, רֹחַ עֲצָה וּגְבוּרָה וְגו', שְׁלִים בְּאַרְבַּע אֲתוּן, סְלִיק בְּמַחְשְׁבָה, וְעַלֵּת הָעֲלוֹת מְעַטֵּר לִיָּהּ בְּכַתֵּר. בְּכָל אֵי יָקַר, רֹחָא דִּילְךָ, סְלִיק וְנַחֲתֵי בְּכָל לִילֵיאָהּ. וְכָל מְלִין דְּאִתְגַּלְיִין לָךְ בְּחֶסֶד וְעִלְיָהּ אִתְמַר וְאַתָּם הַדְּבָקִים בֵּינִי, אַתָּם, וְלֹא אוֹמְיִן עִבּוּ"ם. וּבִגְדֵי, זִבְחָ לְאֱלֹהִים יְחָרֵם, אֲלֵיהֶם אַחֲרִים. בְּלַתִּי לִיְיָ לְבַדּוֹ.

469. Fortunate is the Holy Nation that are called 'sheep of the Holy One, blessed be He', ready to offer themselves as a sacrifice for Him, as it is written: "But for Your sake are we killed all the day long; we are reckoned as sheep for the slaughter" (Tehilim 44:23). They would sacrifice themselves as sheep by fasting. Diminishing one's own fat and blood during a fast takes on more importance than animal sacrifice, where the diminishing of animal fat and blood takes place, as well as the nightly burning of the limbs and parts OF THE SACRIFICES.

470. Happy are they that offer their spirits as an offering to Hashem, and nightly their spirits ascend to Him. If it ascends with Torah and the precepts, meaning the Ten Commandments that were given by the Yud OF YUD HEI VAV HEI, AS THE NUMBER OF THE Ten Commandments are from the letter Hei (=five) OF YUD HEI VAV HEI, ADDING TO TEN. Now with the Vav OF YUD HEI VAV HEI, with six books of Torah with the book of Beresheet, five are called the Five Books - AS HE COUNTS TWO VERSES OF "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD..." (BEMIDBAR 10:35) AS AN INDEPENDENT BOOK, AS TOLD BY OUR SAGES OF BLESSED MEMORY. SO THERE ARE FIVE BOOKS, BEGINNING WITH THE BOOK OF SHEMOT. Beresheet is considered the sixth Book. If it occurs to thought, being Yud Hei Vav Hei OF THE FIRST THREE SFIROT, it is written: "Yisrael occurred to mind (lit. 'Yisrael ascended with thought)"; to where does he ascend? To Keter, the site of the most wondrous, concealed cause of all causes.

471. Happy is he who ascends by a precept, meaning the precept of Tefilin, containing the four chapters containing the name Yud Hei Vav Hei. Yud OF YUD HEI VAV HEI is the portion: "Sanctify to me" (Shemot 13:2). Hei OF YUD HEI VAV HEI alludes to: "And it shall be when Hashem shall bring you" (Ibid. 11). Vav OF YUD HEI VAV HEI, in "Hear, O Yisrael" (Devarim 6:4); and the last Hei OF YUD HEI VAV HEI: "And it shall come to pass, of you shall hearken" (Devarim 28:1). ALL ARE INCLUDED in thought, MEANING THE FIRST THREE SFIROT, IN THE HEAD, to connect thought with the hand - ALLUDING TO THE SHECHINAH, REFERRED TO AS THE HAND TEFILIN. THE SHECHINAH IS COMPOSED OF DEED, SPEECH, THE SIX SFIROT, AND THOUGHT. She is composed of Deed, being the Hei, ALLUDING TO HER MALCHUT; of speech, being Her Binah; composed of six Sfirot, BEING HER TIFERET - and composed of thought, being Yud-Vav- Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph - Yud-Hei-Vav-Hei EQUALING fourteen letters, equaling the numerical value of Yad (Lit. 'Hand') WHICH IS HER FIRST THREE SFIROT. THE NUMBER FOURTEEN alludes to four chapters and one compartment of HAND Tefilin, with two straps - now we have seven - two Shin's ON THE RIGHT AND LEFT OF THE TEFILIN COMPARTMENT - NOW equal nine - WITH the knot of the strap - NOW ten - with the four chapters of the hand TEFILIN - which equal fourteen. So that is why the Shechinah is called 'hand', 'the hand of Yud Hei Vav Hei'.

472. About Her it is written: "Into Your hand I commit my spirit..." (Tehilim 31:6). The spirit is deposited with Yud Hei Vav Hei, and the Holy One, blessed be He, descends to receive it and place it by the Shechinah. For the Holy One, blessed be He, and His Shechinah guard it. Who brought this about? He who with every precept lifted the Shechinah to the Holy One, blessed be He.

469. זְכָאָה עִמָּא קְדִישָׁא, דְּאִתְקְרִיאוּ עֲאֵנָא דְקוּדְשָׁא בְרִיךְ הוּא, לְמִקְרַב גְּרַמְיֵיהוּ קְרַבְנִין קַמֵּיהּ. כַּמְּה דְאַתְמַר, כִּי עַלְיךְ הוֹרְגָנוּ כָּל הַיּוֹם נַחֲשָׁבְנוּ כְּצֹאן טְבַחָה. וְקְרַבִּין גְּרַמְיֵיהוּ כְּעֲאֵנִין, בְּתַעֲנִיתָא. דְּמַעוּט חֲלָפָא וּדְמָא, דְּתַעֲנִיתָא, אִיהוּ חָשִׁיב יְתִיר מִקְרַבְנָא דְבַעֲיָרִין, דְּהוּהּ מִתְמַעֵט דְּמָא וְחֲלָפָא וְכָל אֵינוֹן אִמּוּרִין וּפְדָרִין, דְּמִתְאַבְלִין כָּל לַיְלִיא.

470. זְכָאִין אֵינוֹן, דְּמִקְרַבִּין רוּחִין דְּלֵהוֹן, קְרַבְנִין קְדָם יי'. וּבְכָל לַיְלִיא וְלַיְלִיא, דְּרוּחָא דְּלֵהוֹן הִיא הָעוֹלָה לְגַבֵּיהּ, אִי סְלִיק לָהּ, בְּתוֹרָה וּמִצְוָה, בְּתוֹרָה, דְּאִיהִי עֶשֶׂר אִמּוּרִין, דְּאִתְיֵיהִבוּ מֵאֵת יי' דְּבַעֲשָׂר דְּבָרִין, מֵאֵתוֹן ה"ה. בּו', בְּשִׁית חוּמְשֵׁי תוֹרָה בְּסִפְרָא בְּרֵאשִׁית. חֲמֵשָׁה אֵינוֹן דְּאִתְקְרִיאוּ חֲמֵשָׁה חוּמְשֵׁי תוֹרָה. שְׁתֵּיתָא סִפְרָא בְּרֵאשִׁית אֶקְרִי. וּבְמַחֲשָׁבָה דְּאִיהוּ יו"ד ה"א וְא"ו ה"א, דְּאַתְמַר בֵּיהּ, יִשְׂרָאֵל עָלָה בְּמַחֲשָׁבָה. וְלֹאן אֵתֵר סְלִיק. לְגַבֵּי כְּתֵר דְּתַמּוֹן עֵלְת הָעֵלוֹת, מוּפְלָא וּמְכוּסָה.

471. זְכָאָה מֵאֵן דְּסְלִיק לֵיהּ בְּמִצְוָה, דְּאִיהִי מִצְוַת תְּפִלִּין, דְּבֵהוֹן אַרְבַּע פְּרָשִׁיּוֹת, דְּבֵהוֹן שֵׁם יְדוּ"ד. יי': קְדָשׁ לִי. ה': וְהִיא כִּי יִבְיֹאךְ. וי': שְׁמַע יִשְׂרָאֵל. ה': וְהִיא אִם שְׁמוּעָה בְּמַחֲשָׁבָה. לְקִשְׂרָא לָהּ בִּיד, דְּשְׁכִינְתָא וְאִיהִי כְּלִילָא מִמַּעֲשָׂה דְּאִיהִי ה'. וְדְבוּר דְּאִיהִי בִּינָה, כְּלִילָא וי' סְפִירָאן. וּבְמַחֲשָׁבָה, דְּאִיהוּ יו"ד ה"א וְא"ו ה"א, ידו"ד. י"ד אֵתוֹן, כְּחוּשְׁבֵן יד. וְאַתְרַמִּיזוּ בְּאַרְבַּע פְּרָשִׁיּוֹן, וּבֵיתָא דְּתַפְלִין א', וְתֵרִין רְצוּעֵי דְרִישָׁא, שְׁבַע. דְּתֵרִין שִׁנִּין תִּשְׁעָה. וְקִשְׂרָא דְרְצוּעָה עֶשֶׂר. וְד' פְּרָשִׁיּוֹן דִּיד, הִרִי ידו"ד. יד דְּשְׁכִינְתָא, יד ידו"ד.

472. בְּגִינָה אִתְמַר, בְּיַדְךָ אֶפְקִיד רוּחִי וְגו'. רוּחַ אִתְמַקְד לִידוּ"ד. וְקוּדְשָׁא בְרִיךְ הוּא נְחִית לְגַבֵּיהּ, לְקַבְּלָא לֵיהּ לְגַבֵּי שְׁכִינְתָא. וְנִטְרִי לֵיהּ קוּדְשָׁא בְרִיךְ הוּא וְשְׁכִינְתָּיהּ. וּמֵאֵן גְּרִים דָּא. מֵאֵן דְּבְכָל מִצְוָה וּמִצְוָה, סְלִיק שְׁכִינְתָא לְגַבֵּי קוּדְשָׁא בְרִיךְ הוּא.

473. The seventy words IN THE PSALM: "May Hashem hear you in the day of trouble" (Tehilim 20:2), ALLUDE TO THE SEVENTY SOUNDS MADE BY THE EXPECTANT MOTHER ABOUT TO GIVE BIRTH, BEING ALSO THE SEVENTY SOUNDS GIVEN OUT BY THE SHECHINAH FOR THE DISTRESS OF THE CHILDREN OF YISRAEL PRIOR TO REDEMPTION - CONSIDERED THEN "A DAY OF TROUBLE." HE ASKS: Why does She cry out? HE ANSWERS: It is known that among Yisrael there are masters of Torah and kings from the aspect of the star of dawn, namely the Shechinah. There are two grades: morning and dawn, about which it is said: "at Your right hand are pleasure for evermore (Netzach)" (Tehilim 16:11). The morning of Abraham, Chesed, appears on the ACTUAL Day of Redemption. But the dawn precedes the Day of Redemption, being Netzach, as the Shechinah from this aspect is called 'the star (or dow) of dawn'.

474. Hence, "the chief musician (Heb. lamenatzeach)," WRITTEN BEFORE, "MAY HASHEM HEAR YOU IN THE DAY OF TROUBLE," is spelled Netzach and Lamed-Mem, AS THE WORD LAMNATZEACH IS SPELLED LAMED-MEM-NETZACH, SINCE THE PREVALENCE OF DAWN IS FOREVER (HEB. NETZACH). THE NUMERICAL VALUE OF LAMED-MEM IS SEVENTY, which are the seventy sounds that the dow of dawn cries out for her children when the darkness of the exile overcomes them, NAMELY the darkness (Heb. shacharut) of dawn (Heb. shachar) taking place at the last seventy years. At that time will be fulfilled in Yisrael: "Like a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs; so have we been in Your sight, Hashem" (Yeshayah 26:17). And SO SINCE THE SHECHINAH SUFFERS WITH US, "And therefore we hope for You, Hashem our Elohim," THAT YOU WILL REDEEM US.

475. And with them, MEANING THE SEVENTY SOUNDS OF THE DOW, BEING THE SHECHINAH, She places Her head between Her knees. Her head is the righteous, the Foundation of the World, and between Her knees are Netzach and Hod; and he takes an oath BY THE RIGHTEOUS to redeem Her children in the morning, which is a lion, NAMELY CHESD REFERRED TO AS 'LION'. The morning alludes to the right hand of Abraham, DEPICTING CHESD, ALLUDING TO Messiah, the son of David, who stems from Judah, about whom it is written, "Judah is a lion's whelp" (Beresheet 49:9). For this reason, THE VERSE SAYS, "as Hashem lives: lie down until the morning" (Rut 3:13), UNTIL THE APPEARANCE OF MESSIAH, THE SON OF DAVID, WHO IS CALLED 'A LION', AND IS MORNING, NAMELY THE LIGHT OF CHESD.

476. "That caused His glorious (tiferet) arm to go at the right hand of Moses, dividing the water..." (Yeshayah 63:12) since Tiferet, the level of Moses, is considered a body that INCLUDES ALL SIX SFIROT - CHESD, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. Chesed is His RIGHT arm. Moses is bound by THE NAME Ayin-Bet, Chesed, WHICH IS the level of Abraham, AS AYIN-BET is the numerical total of FOUR TIMES eighteen ('living') - three Vav's (=eighteen) AT THE BEGINNING OF THE THREE VERSES OF "And the angel...removed... and it came...And Moses stretched out" (Shemot 14:19-21), BEING THE SECRET OF THE NAME AYIN-BET, containing the three branches of the fathers, CHESD, GVURAH, AND TIFERET, AS "AND REMOVED" DENOTES CHESD; "AND CAME" DENOTES GVURAH, AND "AND STRETCHED OUT" DENOTES TIFERET. THEY ARE THREE TIMES EIGHTEEN BOUND with the Shin of Moses THAT CONTAINS THREE BRANCHES, WHICH IS THE SECRET OF THE THREE FACES, LION-OX-EAGLE. As it is said about them: "and the four had the face of a lion, on the right side: the face of an ox on the left side, and also had the face of an eagle" (Yechezkel 1:10); THEY DENOTE CHESD, GVURAH, AND TIFERET. The Mem-Hei of the name Moses IS "As for the likeness of their faces, they had the face of a man" (Ibid.), DENOTING MALCHUT AS "ADAM ('MAN')", WHICH EQUALS MEM-HEI, BEING THE FOURTH EIGHTEEN - THIS BEING THE SECRET OF "AS HASHEM LIVES (HEB. CHAI=EIGHTEEN): LIE DOWN UNTIL THE MORNING" (RUTH 3:13). THROUGH THE

473. וע' תיבין דיענך יי' ביום צרה. ובמאי צווחת. אלא ודאי ישראל אית בהון מארי תורה, מלאכים, מסטרא דאילת השחר, דאיהי שכונתא. ותרין דרגין אינון, בקר ושחר, ועלייהו אתמר, נעיומות בימינך נצח. בקר דאברהם, דאיהו חס"ד, דא סליק יתיר ביומא דפורקנא, אבל שחר אקדים ליומא דפורקנא. ומאי איהו. נצח, דשכונתא מסטריה אתקריאת אילת השחר.

474. ובגין דא, ל"מ נצ"ח, תמן נצ"ח, תמן ל"מ. דאינון ע' קלין דצווחת אילת השחר על בנהא, דאתתקף עלייהו קדושתא בגלותא, שחרות השחר בע' שנין בתראין, בהווא זמנא יתקיים בישראל, כמו הרה תקריב ללדת תחיל תזעק בחבליה בן היינו מפניך יי'. ועל בן נקוה לך יי' אלהינו.

475. ובהון אילת אעילת רישהא בין ברבקהא. רישא, איהו צדיק יסוד עולם. בין ברבקהא דאינון נצח והוד. ואומי לה ביה, למפרק לבנהא בפקר, דאיהו אריה בקר ימינא דאברהם, משיח בן דוד דנפיק מיהודה, דאתמר ביה, גור אריה יהודה. ובג"ד, חי יי' שכבי עד הבקר.

476. ובה מוליך לימין משה זרוע תפארתו בוקע מים וגו', בגין דתפארת דרגא דמשה גופא, וחסד דרועא דיליה, ומשה אתקשר בע"ב דאיהו חסד, דרגא דאברהם. דהכי סליק בחושבן ח"י. וו"ו מן ויסע ויבא ויט, תלת ענפי אבהן. ש, דאתקשר בש' של משה. דאתמר בהון ופני אריה אל הימין לארבעתן ופני שור מהשמאל וגו', ופני נשר לארבעתן. מ"ה מן משה, ודמות פניהם פני אדם.

MORNING LIGHT IS COMPLETED THE FOURTH EIGHTEEN, WHICH IS MALCHUT, AND THE NAME AYIN BET THAT ENCOMPASSES FOUR TIMES EIGHTEEN IN THE FOUR FACES OF THE CHARIOT INDICATED WITH THE SHIN OF MOSES AND WITH THE MEM-HEI OF MOSES.

#### 18. Two Messiahs

This section begins by telling of Messiah son of Ephraim. Later it says that the verse, "May He have dominion also from sea to sea, and from the river to the ends of the earth," will be fulfilled in Messiah. The flag of Messiah son of David will come, and the flag of Messiah son of Joseph will come; the flag of Moses will be in the middle or central column. Messiah son of Joseph will consume the ministers of world nations, and Messiah son of David will divide the spoils for the children of Yisrael. At that time, no more converts will be accepted. Yisrael is compared to the five grains, crushed during the exile; once they are sorted from the straw, i.e. the other nations, they will assemble at the place called Jerusalem. After leaving exile they are compared to apples and other fragrant things.

477. Of the left arm, DENOTING GVURAH, it is written: "the left pushes aside, the right brings near"; even though he sped up THE TIME FOR REDEMPTION to the month of Tishrei, as the masters of Mishnah have posited that in Tishrei shall be the Redemption, SINCE TISHREI IS CONSIDERED THE LEFT SIDE OF MONTHS, it will delay THE REDEMPTION in order that the Messiah, son of Ephraim, will not die BY THE JUDGMENTS OF THE LEFT. FOR MESSIAH, SON OF EPHRAIM, IS THE REINCARNATION OF YARAVAM WHO HAS ACCUSERS UPON HIM FOR SINNING AND CAUSING OTHERS TO SIN. So it was deferred from Tishrei until the approach of the right, namely Pesach (Passover) considered the right arm, DENOTING CHESED. THEN WILL THEY BE REDEEMED to fulfill the verse, "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). Hence, it is stated: "they were redeemed in Nissan, and in Nissan will they again be redeemed," to fulfill the prophecy, "but with everlasting faithful Love will I have Mercy on you, says your Redeemer, Hashem" (Yeshayah 54:8).

478. And later, all are taking from Gvurah, whence comes Messiah, the son of Ephraim, to avenge his enemies. So it is necessary first to cleanse the grain, namely Yisrael, with the right. Later, it is necessary to burn the stubble which is with the left. As it is written: "The House of Jacob shall be fire, and the House of Joseph flame, and the House of Esau for stubble, and they shall kindle in them, and devour them" (Ovadyah 1:18). The gathering of the grain will be with the Central Column, where IT IS SAID, "and was gathered" (Beresheet 25:8). Where ASSEMBLED to? To the House, which is the Shechinah.

479. But of the level of Messiah, son of Joseph, it is indicated: "Now shall this company lick up all that are round about us, as the ox licks up the grass of the field" (Bemidbar 22:4), REFERRING TO MESSIAH, THE SON OF JOSEPH, CALLED 'OX'. About them it is written: "When wicked spring like grass" (Tehilim 92:8). From Pesach until Tishrei will be the Redemption CALLED 'forever'; from then on will come their destruction, as written, "that they shall be destroyed forever" (Ibid.), until Tishrei arrives, being an ox. Then it will be fulfilled, "as the ox licks."

477. הָרוּעָא שְׁמַאלָא, אֲתַמַּר בֵּיהּ, שְׁמַאל דְּרוּחָהּ, וַיִּמִּין מִקְרִבָתָהּ. דָּאף עַל גַּב דְּאִקְדִּים בְּתִשְׁרֵי, דְּאוּקְמוּהּ בֵּיהּ מְאִרֵי מִתְנִיתִין, בְּתִשְׁרֵי עֲתִידִין לְהַגָּאֵל. תְּהֵא דְּרוּחָהּ, בְּגִין דְּלֹא יָמוּת מְשִׁיחַ בְּן אֶפְרַיִם, דְּרוּחָהּ מִתְשַׁרְי דְּאִיהִי שְׁמַאל. עַד דְּיִקְרַב יָמִין, פְּסַח דְּרוּעָא יִמְיָנָא. לְקִיָּם בֵּיהּ, כִּימֵי צִאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאנּוּ נִפְלְאוֹת וְהֵאֵי אִיהוּ בְּנִיסָן נִגְאָלוּ וּבְנִיסָן עֲתִידִין לְהַגָּאֵל. לְקִיָּם בְּהוֹן וּבְחֻסְדָּא עֲלִיוֹן רַחֲמֵיךָ אֲמַר גְּאֻלְךָ יְיָ.

478. וּלְבַתֵּר נִטְלֵי כְּלֵהוּ מִגְּבוּרָהּ, דְּמִנְיָה מְשִׁיחַ בְּן אֶפְרַיִם, לְנִטְלָא נּוֹקְמָא מִשְׁנָאוֹי. דְּהִכִּי בְּעֵי לְנִקְיָה עֲבוּרָא, דְּאִינוּן יִשְׂרָאֵל, בִּימֵינָא. וּלְבַתֵּר לְאוּקְדָא קֶשׁ, בְּשְׁמַאלָא. הֵה"ד, וְהִיָּה בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהִבָּהּ וּבֵית עֵשׂוֹ לְקֶשׁ וּדְלִקּוֹ בְּהֵם וְאֶכְלוּם. וּכְנִישׁוּ דְּעֲבוּרָא, דָּא עֲמוּדָא דְּאִמְצִיתָא. בֵּיהּ וַיֵּאֶסֶף. לֹאן אֲתֵר, לְבֵיתָא, דָּא שְׁכִינָתָא.

479. אֲבַל בְּדִרְגָּא דְּמְשִׁיחַ בְּן יוֹסֵף, אִיהוּ דְּקָא רְמִיז, עֲתָה יִלְחֲכוּ הַקְּהָל אֶת כָּל סְבִיבֵיתֵינוּ כְּלַחוּךְ הַשּׁוֹר אֶת יֶרֶק הַשָּׂדֶה. דְּעֲלִיָּהוּ אֲתַמַּר, בְּפִרְחַ רִשְׁעִים כְּמוֹ עֵשֶׂב וְגו'. מִפְּסַח וְעַד תִּשְׁרֵי, יְהֵא פּוֹרְקָנָא דְּאִיהוּ עַד. וּמִתַּמָּן וְאִילָךְ יְהֵא הַשְּׁמֵדָה דְּלֵהוֹן, לְהַשְּׁמֵדֵם עַד. כִּד מְטוֹ לְתִשְׁרֵי דְּאִיהוּ שׁוֹר, בֵּיהּ כְּלַחוּךְ הַשּׁוֹר.

480. The support of Yisrael DURING THE EXILE is with the right, namely the lion, CHESED, but their rising, THEIR REDEMPTION, is in the trunk of the tree, DENOTING ZEIR ANPIN. Therefore, kneeling is always with the mention of 'blessed be', DENOTING THE RIGHTEOUS, MEANING YESOD, as it is written: "and, behold, your sheaves stood round about, and bowed to my sheath" (Bereshheet 37:7). This is what is written: "as Hashem lives: lie down until the morning" (Rut 3:13). FOR IN THEIR SITUATION OF KNEELING AND LYING, THEY REQUIRE SUPPORT OF CHASSADIM FROM YESOD. Rising is at the mention of "name," being the level of the Moses above, DENOTING DA'AT. With Moses below, DENOTING TIFERET, will all the children of Yisrael rise as the limbs of the body. When all line up at the time of standing, with this all who straighten themselves do so by the "name," about which it is written: "and I know you by name" (Shemot 33:17).

481. Messiah, the son of David, designated as the lion, CHESED, will be to the right of Moses and Messiah, the son of Joseph, designated as an Ox, GVURAH, to his left - MEANING WITHIN THE SECRET OF THE THREE COLUMNS, where on the right stands Abraham, DEPICTING CHESED, to the left Isaac, DEPICTING GVURAH, and Moses himself depicted as an eagle, TIFERET, stands in the middle. Their chain, MEANING THE THREE COLUMNS REFERRED TO AS 'CHAIN', stems from Jacob, MEANING THREE COLUMNS INCORPORATED IN JACOB BEING TIFERET. This is the secret of the Shin in the name Moses, ALLUDING TO THE THREE COLUMNS INCORPORATED IN MOSES, BEING THE CENTRAL COLUMN. DA'AT, THE SECRET OF 'thrice repeat holy unto You'; MEANING THAT EVERY COLUMN IS COMPOSED OF ALL THE THREE. From the side of the lion, DENOTING CHESED, there are three facets of the fathers, CHESED, GVURAH, AND TIFERET, and all THREE are called 'lions'. The cattle, MEANING FROM THREE FACETS in the left, THE THREE are called 'goring oxen'. NOW THE THREE FACETS INCLUDED in the central Column, WHICH IS MOSES AND JACOB, are called 'eagles'. Of them it is said: "I bore you on the wings of eagles and brought you to Myself" (Shemot 19:4). THE RESULT IS THAT THE THREE COLUMNS become nine, AS EACH IS COMPOSED OF THREE. The tenth, or the fourth OF THE THREE ENCOMPASSING COLUMNS, is Adam ('man') who is the Mem-Hei of the name Moses, riding over the three living creatures, LION, OX, EAGLE - BEING THREE BRANCHES OF THE SHIN IN THE NAME OF MOSES.

482. It is written regarding Yisrael: "and let them have dominion over the fish of the sea" (Bereshheet 1:26), MEANING the ministers in the sea from the sphere of the serpent, the Minister of Egypt that will expand with the last exile, from sea to sea. "...and over the birds of the air..." (Ibid.) refers to the evil crowd of giant Amalekites, a mixture of all nations in the last exile from all spheres, either Yisrael, Ishmael or Esau. "...and over the cattle..." refers exclusively to the children of Esau, whose dominion is over all the earth.

480. וְסִמְיָהָ דְלֵהוֹן דְיִשְׂרָאֵל, בְּיַמִּינָא דְאִיהוּ אַרְיָה. אֲבָל קִימָה דְלֵהוֹן בְּגוּפָא דְאִילָנָא. וְהָאֵי אִיהוּ כָּל הַכוּרַע כּוּרַע בְּבֵרוֹן, צְדִיק. דְּאִתְמַר בֵּיהּ בְּיוֹסֵף הַצְּדִיק, וְהִנֵּה תִסְבִּינָה אֲלִמְתִּיכֶם וְתִשְׁתַּחֲוּיִן לְאֲלִמְתִּי. וְהָאֵי אִיהוּ, חֵי יוֹי שְׁכַבְי עַד הַבֶּקֶר. וְכָל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם, דְּרָגָא דְמֹשֶׁה רַבִּינוּ לְעִילָא. וּמֹשֶׁה לְתַתָּא, בֵּיהּ יְקוּמוּן כָּל יִשְׂרָאֵל, כְּאַבְרָיִן דְּגוּפָא, דְּבֵיהּ כְּלָהוּ זְקִימִין בְּעַמִּידָה. וּבְהָאֵי אִיהוּ כָּל הַזּוֹקֵף, זּוֹקֵף בְּשֵׁם, בְּגִין דְּעִלְיָה אִתְמַר, וְאִדְעָךְ בְּשֵׁם.

481. יְהוֹן מְשִׁיחַ מִן דּוֹד, דְּאִיהוּ אַרְיָה, מִיַּמִּינֵיהּ. וּמְשִׁיחַ בֶּן יוֹסֵף, דְּאִיהוּ שׁוֹר, מִיַּמִּינָא אַבְרָהָם, מְשִׁמָּאֵלָא יִצְחָק, וְאִיהוּ נֶשֶׁר בְּאַמְצְעִיתָא. שְׁלֹשֶׁת דְלֵהוֹן, מְסֻטְרָא דְיַעֲקֹב. שׁ' דְּמֹשֶׁה, קְרוּשָׁה לֶךְ יִשְׁלָשׁוּ. מְסֻטְרָא דְאַרְיָה, ג' אֲנָפִין דְאַבְהָן, אֲתַקְרִיאוּ אַרְיֹת. בְּקֶר. מְסֻטְרָא דְשְׁמָאֵלָא אֲתַקְרִיאוּ פְרִים מְנַגְחִים. וּמְסֻטְרָא דְאַמְצְעִיתָא, אֲתַקְרִיאוּ נְשָׂרִים. וְעִלְיָהוּ אִתְמַר וְאַשָׁא אֲתַכֶּם עַל כְּנָפֵי נְשָׂרִים וְאַבִּיָא אֲתַכֶּם אֱלֹי. הָא אִינוּן ט'. עֲשִׂירָאָה, וְרִבְעֵאָה, אֲדָם מַה בְּשִׁמוּ דְמֹשֶׁה דְרַכִּיב עַל תַּלְתָּ חַיּוּן.

482. וְאִתְמַר בְּיִשְׂרָאֵל, וַיִּרְדּוּ בְרִגְתָּ הַיָּם, מִמֶּנָּן דִּימָא, בְּסֻטְרָא דְנַחֲשׁ, דְהוּהוּ שְׂרָה דְמִצְרַיִם, דְּאִתְפָּשֵׁט בְּגִלּוּתָא בְּתַרְאָה, מִיָּם עַד יָם. וּבְעוֹף הַשָּׁמַיִם, עַרְבּוּבֵיָא בִישָׂא. עַמְלָקִים, נְפִילִים, תַּעְרוּבֹת דְכָל אוּמִין, בְּכָל סֻטְרָא, בְּגִלּוּתָא בְּתַרְאָה, בֵּין בְּיִשְׂרָאֵל, בֵּין בִּישְׁמַעֲאֵל, בֵּין בְּעֵשׂוּ. וּבְבַהֲמָה, אֱלִין בְּגִי עֵשׂוּ. דְשׁוּלְטַנְתְּהוֹן בְּכָל הָאָרֶץ.

483. The verse, "May He have dominion also from sea to sea, and from the river to the ends of the earth" (Tehilim 72:8), will be fulfilled in Messiah. And so with the two Messiahs, and so with the children of Yisrael, all through the merit of the Mem-Hei in the name of Moses (Mem-Shin-Hei), BEING THE FACE OF MAN. The flag of Messiah, the son of David, will come, BEING of Judah, with a lion marked upon it, and the flag of Messiah, the son of Joseph, on which is the mark of an ox, and the flag of Shilo, BEING MOSES, AS HIS NAME NUMERICALLY EQUALS SHILO. And so, we have the lion to the right, ox to the left, and eagle in the middle, AS MOSES IS THE SECRET OF THE EAGLE, NAMELY, THE CENTRAL COLUMN THAT INCORPORATES WITHIN IT RIGHT AND LEFT. The man is above all, AS IN EACH OF THE THREE FACES A MAN IS INCLUDED, as each OF THREE CREATURES has four faces - BEING THE SECRET of the four tribes, each having three living creatures, LION, OX, AND EAGLE, totaling twelve. By the FACE OF man, which is the Mem-Hei of his name, MEANING THE VALUE OF WHAT (HEB. MAH, MEM-HEI) WILL BE the sons of Moses; for at that time, will be fulfilled in Moses, "and will make of you a greater nation and mightier than they" (Bemidbar 14:12). At that time "That (Heb. mah, Mem-Hei) which (Shin) has been, it is that which shall be" (Kohelet 1:9), MEANING MOSES WAS THE REDEEMER IN EGYPT, AND HE WILL BE THE FUTURE REDEEMER. "...and that which is to be has already been..." (Kohelet 3:15) MEANING THE TWO MESSIAHS, SON OF JOSEPH AND SON OF DAVID, AS JOSEPH AND DAVID ALREADY EXISTED.

484. "...and only the Elohim can find the fleeting..." (ibid.) NAMELY the children of Yisrael, of whom it is said: "But you my flock, the flock of my pasture, are men" (Yechezkel 34:31). They were the pursued before the motley crowd, evil wolves. "Benjamin is a ravenous wolf" (Bereshheet 49:27) against them, that rends them. And then will be fulfilled: "in the morning he shall devour the prey (Heb. ad)" (Ibid.), meaning "until (Heb. ad) Shiloh comes" (Ibid. 11), REFERRING TO MOSES - the morning being the morning of Abraham, DEPICTING CHESED, MEANING, IN THE MORNING, WHEN THE GREAT CHESED BECOMES REVEALED, THEN Ad, WHO IS MOSES, WILL BE REVEALED. "...and at night he shall divide the spoil..." refers to the evening of Isaac, MALCHUT BUILT FROM THE LEFT COLUMN, where both Messiahs are located - TO HER RIGHT, MESSIAH, THE SON OF DAVID, TO HER LEFT MESSIAH, THE SON OF JOSEPH. One will consume AND DEVASTATE the ministers of world nations, THIS BEING THE ONE FROM THE HOUSE OF JOSEPH, and the other will divide the spoils for the children of Yisrael, THIS BEING THE ONE FROM THE HOUSE OF DAVID.

485. Yisrael, who are as a doe, are pursued by the wicked, who are lions. This will alert Naftali, who is "a hind let loose: he gives goodly words" (Ibid. 21). It will alert on the right the lion, Messiah, the son of David, about whom it is written: "Judah is a lion whelp from the prey, my son, you have gone up" (Ibid. 9), and he will go around to the nations of the world. "...he stooped down, he crouched..." upon them, to devour them; "who shall rouse him up," MEANING at that time, what deity can rouse him AND NOT PERMIT HIM to devour them, or what nation WILL BE ABLE TO RISE TO STOP HIM FROM EATING THEM.

483. וַיִּתְקַיֵּים בְּמִשְׁיַח, וַיִּרְדּוּ מִיָּם עַד יָם וּמִנְהַר עַד אֶפְסֵי אֶרֶץ. וְהָכִי בִב' מְשִׁיחִין, וְהָכִי בְיִשְׂרָאֵל, וְכֹלָא בְזָכוֹת מ"ה דְּמֹשֶׁה. וַיִּיתָן, וְנִס דְּמִשְׁיַח בֶּן דָּוִד, מִיְהוּדָה, אַרְיָה רָשִׁים עָלֶיהָ, וְנִס דְּמִשְׁיַח בֶּן יוֹסֵף, שׁוֹר רָשִׁים עָלֶיהָ. וְנִס דְּשִׁילָה, אַרְיָה לִימִינָא, שׁוֹר לְשִׁמְאֵלָא, נֶשֶׁר בְּאַמְצְעֵיתָא, וְאַדָּם עַל כְּלָהּ. וְד' אֲנָפִין לְכָל חַד. ד' שְׁבֻטִין דְּג' חִיּוֹן, י"ב. וּלְגַבֵּי אָדָם, דְּאִיהוּ מַה שְׁמוֹ, בְּנֵי מֹשֶׁה, דְּבִהְהוּא זְמַנָּא יִתְקַיֵּים בְּמֹשֶׁה וְאַעֲשֶׂה אוֹתָךְ לְגוֹי גְדוֹל וְעֶצוֹם מִמֶּנּוּ. בְּהִוּא זְמַנָּא, מ"ה ש"הִיָּה הו"א שְׁיִהְיָה. וְאַשְׁרֵי לִהְיוֹת כְּבַר הָיָה.

484. וְהָאֱלֹהִים יִבְקֹשׁ אֶת נִרְדָּף, יִשְׂרָאֵל דְּאִתְמַר בְּהוֹן, וְאִתְּן צִאֲנֵי צִאֲן מְרַעִיתֵי אָדָם אִתְּם, הוּוּ נִרְדָּפִים קָדָם עַרְב רַב, זְאֵבִים בְּיִשְׁיָן, הָא בְּנִימִין זָאֵב יִטְרָף לְגַבְיֵיהוּ, דְּטְרִיף לוֹן, וַיִּתְקַיֵּים בְּהִוּא זְמַנָּא, בְּבַקֵּר יֹאכֵל עַד. דְּהֵינּוּ עַד כּוּי יִבָּא שִׁילָה, וְדָא בְּקַר דְּאִבְרָהָם. וְלַעֲרַב יַחְלַק שְׁלָל דָּא עַרְב דִּיצְחָק, דְּתַמָּן תְּרִין מְשִׁיחִין. בְּחַד יִיכּוֹל מְמַנָּא דְּאוּמִין דְּעֵלְמָא. וּבְחַד יַחְלַק לוֹן לְיִשְׂרָאֵל.

485. יִשְׂרָאֵל דְּאִינוּן אִילַת, נִרְדָּפִין קָדָם רְשִׁיעֵינָא אַרְיוֹת. וַיִּתְעַר נַפְתָּלִי, דְּאִיהוּ אִילָה שְׁלוּחָה הַגּוֹתֵן אִמְרֵי שְׁפָר. יִתְעַר בְּיִמִינָא דְּאִיהוּ אַרְיָה מְשִׁיחִ בֶּן דָּוִד, דְּאִתְמַר בֵּיהּ, גּוֹר אַרְיָה יְהוּדָה מְטַרְף בְּנֵי עֲלִית. וַיַּחְזוֹר עַל אוּמִין דְּעֵלְמָא, כְּרַע שְׁכַב עֲלִיָּהוּ, לְמַטְרָף לוֹן מִי יְקִימְנוּ, בְּהִוּא זְמַנָּא נַחְזִי מֵאֵן הוּא אֵלָה אַחְרָא, דִּיקִים לִיה מְלִטְרוֹף עֲלִיָּהוּ, אוּ אוּמָה וְלִישָׁן.

486. And Yisrael are like a dove pursued by the eagle, representing the birds of the nations of the world. At that time will be aroused the eagle OF HOLINESS. He shall spread his wings upon the mixed multitudes, Esau, Ishmael, Amalekites, and the evil multitudes of Yisrael, and devour them. And not one will remain, to fulfill that which is written about Yisrael: "so Hashem alone did lead him, and there was no strange El with him" (Devarim 32:12).

487. From that time on, no converts will be accepted, as the masters of the Mishnah have expressed it: At the days of Messiah, no converts will be accepted. The nations of the world that will remain will see the Holy One, blessed be He, stir upon them the beasts of man, to fulfill the words of the prophet: "For the nation and kingdom that will not serve you shall perish" (Yeshayah 60:12), and to fulfill with Yisrael: "and let them have dominion over the fish of the sea..." "And the fear of you and the dread of you..." (Beresheet 9:2).

488. Now from the subject of grain, five types of bread that are the most broken of them all, WITH THE THRESHING AND MELTING, are wheat, barley, spelt, rye, and oats. Yisrael have been compared to them, as it says: "Yisrael is holy to Hashem, the firstfruits of his increase (Heb. tevuatoh, also: 'grain')" (Yirmeyah 2:3). Tevuatoh is written with Hei (=five) TO ALLUDE TO THE FIVE TYPES OF BREAD. When YISRAEL will exit the exile, they will be broken so that the edible will be collected from the refuse, the straw, which is the mixed multitude, until Yisrael will be picked and recognizable from them, already picked from the straw and hay.

489. Until they are sorted, the Yud OF THE NAME YUD HEI VAV HEI, which INDICATES THE tithe, does not rest upon the Hei OF YUD HEI VAV HEI, which HINTS AT THE bread of the five kinds, thus fulfilling the oath: "Because Yah has sworn by his throne" (Shemot 17:16) - THE OATH BEING THAT THE NAME AND THE THRONE REMAIN INCOMPLETE UNTIL THE ERADICATION OF THE SEED OF AMALEK. Therefore, chaff and straw are not subject to tithing until it is all sorted. After THE CHILDREN OF YISRAEL are picked, they will assemble at that place called Jerusalem. Like wheat after the removal of chaff and straw is brought into the storehouse, so Yisrael will gather, which are grains, to Jerusalem that is built on the mountain of Hashem, as it is written; "Who shall ascend into the mountain of Hashem? Or who stand in His holy place? He that has clean hands, and a pure (Heb. bar) heart" (Tehilim 24:3-4). "... clean..." is the corn (Heb. bar), meaning grain after it was sorted out of the chaff. At that time, his kisses are clean (Heb. bar) as the verse says, "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:2). Bar is Aramaic for son meaning at that time after being cleansed from chaff and straw (Heb. bar) His name will hover over them and will call them, "Yisrael is My son, My firstborn" (Shemot 4:22).

486. וְיִשְׂרָאֵל הֵיוּ כַּיּוֹנָה, נִרְדָּפִין קֶדֶם נֶשֶׁר, מִסְטָרָא דְעוֹפִין דְּאוּמִין דְּעֵלְמָא. בְּהוּא זְמַנָּא, יִתְעַר נֶשֶׁר, וְיִתְפָּרֵשׁ גְּרַפְהָא, עַל עַרְבוּבֵינָא דְּאוּמִין, וְעָשׂוּ וְיִשְׁמַעְאֵל, דְּאִינוּן עַמְלָקִים, וְעַרְבוּבֵינָא בִּישָׂא דְּיִשְׂרָאֵל, וְטָרִיף לֹון, דְּלֵא יִשְׁתָּאֵר חַד מִנֵּיהוּ, לְקַיָּים מַה שְׁנֵאמַר בִּישְׂרָאֵל, יְיָ בְּדַד יִנְחֵנוּ וְאִין עִמּוּ אֵל גֵּכֵר.

487. מִתְּמַן וְאִילָךְ, אִין מְקַבְּלִים גְּרִים, כְּמַה דְּאוּקְמוּהָ מְאִרֵי מִתְנִיתִין אִין מְקַבְּלִים גְּרִים לִימּוֹת הַמְּשִׁיחַ. וְאוּמִין עֲכוּ"ם דְּעֵלְמָא דְּיִשְׁתָּאֵרוּן, יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא חַיָּה דְּאָדָם, לְשִׁלְטָאָה עֲלֵיהוּ. לְקַיָּימָא בְּהוּן, כִּי הִגּוּי וְהִמְמַלְכָה אֲשֶׁר לֹא יַעֲבֹדוּךָ יֵאבְדוּ. לְקַיָּים בִּישְׂרָאֵל, וְיִרְדּוּ בְּדַגַּת הַיָּם וְגו' וּמוֹרָאכֶם וְחִתְכֶם וְגו'.

488. וּמִסְטָרָא דְּתְבוּאוֹת, ה' מִינֵי נְהָמָא, תְּבִירִין מְכֻלָּהוּ. וְאִינוּן, חֹטָה, וְשַׁעֲוָה, וְכַסְמַת, וְשִׁבְלַת שׁוּעַל, וְשִׁימוּן. אִמְתִּיל לֹון לְיִשְׂרָאֵל, הַה"ד, קֶדֶשׁ יִשְׂרָאֵל לִי"י רֵאשִׁית תְּבוּאָתָהּ, בְּה'. כִּד יִמְקוּן מְגֻלוֹתָא, הַכִּי יְהוּן תְּבִירִין, עַד דְּיִתְפָּרִיר אוּכְל מִתּוֹךְ פְּסוּלַת, דְּהֵינּוּ קֶשׁ, עַרְב רַב, עַד דְּיִתְפָּרִירוּ וְיִשְׁתְּמוּדְעוּ יִשְׂרָאֵל בִּינֵיהוּ, כְּבָר, דְּאִתְפָּרִיר מִגּוּ מוּץ וְתִבְן.

489. וְעַד דְּיִתְפָּרִירוּ מִנֵּיהוּ, י' דְּאִיהוּ מַעְשָׂר, לֹא שְׂרִיא עַל ה', דְּאִיהוּ נְהָמָא, דְּה' מִינֵין, לְקַיָּימָא אוּמָאָה, כִּי יָד עַל כֶּסֶף י"ה. וּבְגִין דֵּא, מוּץ וְתִבְן, אִינוּן מְחוּיָיב בְּמַעְשָׂר, עַד דְּיִתְפָּרִיר. לְבַתַּר דְּיִתְפָּרִיר, מִתְכַּנְשִׁין לְהוּא אֲתֵר דְּאִקְרִי יְרוּשָׁלַם. כְּמַה דְּחֹטָה, דְּבַתַּר דְּאִתְפָּרִיר קֶשׁ וְתִבְן, מְכַנְיִסִין לָהּ לְאוּצָר. הַכִּי יִתְכַּנְשׁוּן יִשְׂרָאֵל, דְּאִינוּן בָּר, לִירוּשָׁלַם, דְּאִיהוּ בְּנוּיָה עַל הַר יְיָ, דְּאִתְמַר בְּהּ, מִי יַעֲלֶה בְּהַר יְיָ וּמִי יָקוּם בְּמָקוּם קֶדְשׁוֹ נְקִי כַפַּיִם וּבֵר לִבָּב. נְקִי כְּבָר, דְּאִיהוּ עְבוּרָא כִּד בְּרִיר מִגּוּ פְּסוּלַת. בְּהוּא זְמַנָּא, נִשְׁקוּ בָר כְּדְבַקְדָּמִיתָא, דְּאִתְמַר בֵּיהּ, יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ. בָּר תְּרַגּוּם בֵּן, בְּהוּא זְמַנָּא דִּיהוּן נְקִיִּים כְּבָר, מִגּוּ קֶשׁ וְתִבְן. שְׂרִיא שְׁמִיָּה עֲלֵיהוּ, וְקָרָא לֹון, בְּנֵי כְבוֹרֵי יִשְׂרָאֵל.

490. And so with the trees, no tree is so broken like the vine. In planting, it is hammered, AS IT HAS NO STRENGTH TO STAND BUT LAY ON THE GROUND. Its grapes are broken, crushed under feet. And so the olive is crushed. Yisrael is compared to them in the exile, as written: "You have brought a vine out of Egypt" (Tehilim 80:9). And so in the fourth exile, "For the vineyard of Hashem Tzevaot is the House of Yisrael" (Yeshayah 5:7). And likewise Yisrael is likened to the olive, as it is written, "A green olive tree, fair with goodly fruit" (Yirmeyah 11:16). Therefore, IT IS WRITTEN, "Your wife shall be like a fruitful vine in the recesses of your house: your children like olive plants" (Tehilim 128:3). They here are side by side, because YISRAEL becomes broken LIKE THEM in the exile.

491. After THE GRAPES AND OLIVES are cleaned from all refuse, they become sanctified for the Temple: wine for libation upon the altar, the olives for kindling the candle, MEANING the candles of the lamp. Who merits this? Wine not libated in idolatry. The mixed multitudes are like wine poured for idol worship, among them are apostates and non-believers, that transgress the whole Torah.

492. About Yisrael, it is written, "but were mingled among the nations, and learned their works" (Tehilim 106:35), and until they are trampled under their feet in the exile, they can not be sorted out from them. About them, David of blessed memory said. "Why should I fear in the days of evil, when the iniquity of my persecutors (also: 'heels') compasses me about?" (Tehilim 49:6). About them Solomon said "Go your way forth by the footsteps (Heb. ikvei, lit. 'heels') of the flock" (Shir Hashirim 1:8); IKVEI ARE THE SAME LETTERS as Jacob, about him is written concerning the original serpent who seduced Eve, "it shall bruise your head, and you shall bruise his heel" (Bereshheet 3:15). After leaving exile, they are compared to apples and all matters of fragrance, as happened when departing Egypt, as it says "I roused you under the apple tree" (Shir Hashirim 8:5).

#### 19. Concerning tithing

The precept discussed here is to offer the first fruit, then to confess by the first fruit and later to publicly announce the crop by tithing. The question that arises is whether to tithe before or after the fruits and grains are formed. Yisrael are compared to the tree and to grain; they are called a large powerful tree with sustenance for all within it. The Torah is sustenance on high and prayer is sustenance for those below. Even the sustenance for angels comes only through Yisrael because of their Torah study and their following of the precepts. The Torah is compared to water and to fire, both of which are required to ripen fruit (the sun being fire). Those who study the Torah, the Tree of Life, follow the blossoming, and so they are tithed because Chochmah dwells in them.

490. והכי מכל אילנין, לית תביר כגפן. בנטיעו דיליה תביר, בענבים דיליה תביר, דאינון כתישין בין רגלין. והכי זית זיתים דיליה תביר, בגלותא אמתילו ישראל בהון, הה"ד, גפן ממצרים תסיע. וכן בגלות רביעאה, כי כרם יי' צבאות בית ישראל. וכגוונא דא לזית משולים ישראל, זית רענן יפה פרי תאר. ובגין דא, אשתך כגפן פוריה בירכתי ביתך בגין כשתילי זיתים. סמיך דא לדא, בגין דאינון תבירין בגלותא.

491. ולבתר דיהון נקיים מגו פסולת, יתקדשון לבי מקדשא, בין לנסכא על גבי מדבחא, וזיתים לאדלקא בוצינא שרגין למנרתא. ומאן זכה להאי. יין דלא יתנסך לכו"ם. דערב רב אינון יין דנתנסך לכו"ם, ומנהון משומדים, מינים, אפיקורסים משומדים לעבירות שבכל התורה בולה.

492. וישראל דאתמר בהון ויתערבו בגוים וילמדו מעשיהם. עד דיהון הרוכין בין רגליהו, בגלותא לא אתברירו מנייהו. ובגינייהו אמר דוד ע"ה, למה אירא בימי רע עון עקבי יסבני. ועלייהו אמר שלמה, צאי לך בעקבי הצאן. ביעקב"ב. דעליה אתמר, לגבי נחש הקדמוני דפתי לחוה, הוא ישופך ראש ואתה תשופנו עקב. בתר דיפקון מן גלותא, נמשלים לתפוחים, ולכל ריחין טבין. כגוונא דמפקנו דמצרים, דכתיב ביה תחת התפוח עורתיך.



493. The following precept is to offer the first fruit, and then to confess by the first fruit, later to publicly announce the crop by tithing. The masters of the Mishnah question IN ORDER TO UNDERSTAND concerning tithing, if tithing should take place prior to its gleaning, MEANING FROM TIME OF ITS FORMING so TITHE ACCORDING TO THAT YEAR or after gleaning. Like the Etrog, where the Rabbis said: In regard to fruits of the tree, you tithe according to the forming of the fruit; some say WITH ETROG, you follow the ripening of the fruits, as the Etrog is similar somewhat to the tree and somewhat to grain, namely seeds, where you tithe according to its forming, and not like trees that follow the rule of ripening, THAT FOLLOWS ITS FORMING GRAIN.

494. And because they postulated TO SAY blessing over bread, on that which is well cooked, excluding burnt bread, but rather which tastes good. So with grain, you follow its forming, which is equivalent to ripe fruit. THEN IT IS TASTY.

495. Yisrael are compared to the tree and to grain LIKE ETROG IS TO THE TREE as it is written: "The first of the firstfruits of your land you shall bring to the house of Hashem your Elohim" (Shemot 23:19), and so also, "and the first of the fleece of your sheep shall give him" (Devarim 18:4), HINTING to the children of Yisrael, about whom it is written, "But you My flock" (Yechezkel 34:31). And so Yisrael ARE COMPARED TO GRAIN, AS IT IS WRITTEN "Yisrael is holy to Hashem, the firstfruits of His increase" and so after being picked up from exile, is the term for His tithing; THEN they are called "holy to Hashem."

496. And Yisrael are called a large powerful tree with sustenance for all within it. Within is the Torah being sustenance on high, FROM THE ASPECT OF ZEIR ANPIN. Within is prayer, sustenance for those below, FROM THE ASPECT OF NUKVA. Even the sustenance for angels comes only through Yisrael, for were it not for Yisrael studying the Torah, sustenance would not have come from the Torah that is compared to a tree, as is written, "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18), and also from the fruit OF THE TORAH, namely the precepts.

497. And so the Torah is compared to water, and so to fire. The waters would not descend, and the sun, being fire, would not come to ripen the fruit of the trees, only because of Yisrael. For this reason, it is written concerning Yisrael, "the fig puts forth her green figs" (Shir Hashirim 2:13), referring to the doer of precepts, "and the vines in blossom give their scent" (Ibid.), when people commence to repent. Immediately it writes about Yisrael, "Arise, my love, my fair one, and come away" (Ibid.), from out of exile.

493. פְּקוּדָא בְּתַר דָּא, לְהַבִּיא בְּכוּרִים, וְאִבְתְּרִיהּ לְהַתְּוֹדוֹת עַל הַבְּכוּרִים, וְאִבְתְּרִיהּ לְהַתְּוֹדוֹת עַל הַמַּעֲשֵׂר. וּמֵאִרֵי מִתְנִיתִין, מְקַשִּׁים עַל הַמַּעֲשֵׂר, דְּאִי יְהֵא קָדָם לְקִיטְתוֹ, אוֹ אַחַר לְקִיטְתוֹ עֲשׂוּרוֹ. בְּגוּן אֲתְרוּג, דְּאֲתַמַּר בֵּיהּ בְּאֵילָן, הֲלֵךְ אַחַר חֲנֻטָּה. אֵינְתּוּ מֵאֵן דְּאֲמַר, אַחַר בְּשׂוּל הַפִּירוֹת. וְאֲתְרוּג מְקַצְתוּ דוֹמָה לְאֵילָן, וּמְקַצְתוּ לְתַבּוּאָה, דְּאֵינּוּן זְרָעִים, דְּאֲתַמַּר בְּהוּן, דְּלְאַחַר לְקִיטְתוֹ עֲשׂוּרוֹ. דְּאֵילָן לֹא אִיהוּ, אֲלֵא עַד אַחַר גְּמַר בְּשׂוּלוֹ.

494. וּבג"ד, תְּקִינוּ הַמוֹצִיא מֵאֲתַר דְּבִשְׂוֹלוֹ יִפְהוּ. לְאַפְקָא פַת שְׂרוּף, אֲלֵא מִמְקוֹם שְׂהוּא מוּטְעָם. וְהִכִּי תַבּוּאָה, בְּתַר לְקִיטְתוֹ, אִיהוּ כְּבִישׂוּל פִּירוֹת.

495. וְיִשְׂרָאֵל, אֵינּוּן מְשׂוּלִים לְאֵילָן וּלְתַבּוּאָה, דְּאֲתַמַּר בְּהוּן רֵאשִׁית בְּכוּרֵי אֲדַמְתָּךְ תְּבִיא בֵּית יוֹי אֶלְהֵיךְ. וְהִכִּי רֵאשִׁית גּוֹ צֶאֱנַךְ תִּתֵּן לוֹ. דְּאֵינּוּן יִשְׂרָאֵל. דְּאֲתַמַּר בְּהוּן, וְאֲתֵן צֶאֱנִי. וְהִכִּי יִשְׂרָאֵל, קִדְשׁ יִשְׂרָאֵל לֵינִי רֵאשִׁית תַּבּוּאָתָהּ, לְאַחַר לְקִיטְתוֹ מִן גְּלוּתָא, עֲשׂוּר. וְאֲתַקְרִיאוּ קִדְשׁ לֵינִי.

496. וְיִשְׂרָאֵל אֲתַקְרִיאוּ אֵילָנָא רַבָּא וְתַקִּיף, וּמְזוּן לְכֻלָּא בֵּיהּ. בֵּיהּ אוּרְיִיתָא, דְּאִיהִי מְזוּנָא לְעִילָא. בֵּיהּ צְלוּתָא, דְּאִיהִי מְזוּנָא לְתַתָּא. וְאִפִּילוּ מְלֵאכִין לִית לֹון מְזוּנָא, אֲלֵא בְּיִשְׂרָאֵל. דְּאִי לֹא דִּישְׂרָאֵל יִתְעַסְקוּן בְּאוּרְיִיתָא, לֹא הוּהוּ נְחִית לֹון מְזוּנָא, מִסְטַר דְּאוּרְיִיתָא, דְּאִמְתִּילָא לְעַץ, הַה"ד, עַץ חַיִּים הִיא לְמַחְזִיקִים בֵּהּ. וְלֵאִיבָא, דְּאִיהִי מְצוּהָ.

497. וְהִכִּי אוּרְיִיתָא אִמְתִּילָא לְמֵיא. וְהִנֵּי לְאַשָּׁא. וְלֹא הוּהוּ נְחִית מֵיא מְלַעִילָא, וְחֻמָּה דְּאִיהִי אֲשָׁא, לֹא הוּהוּ נְחִית לְבִשְׂלָא פִירוֹת הָאֵילָן. אֲלֵא, בְּגִין יִשְׂרָאֵל. וּבְגִין דָּא אֲתַמַּר בְּיִשְׂרָאֵל, הַתְּאַנְהָ חֲנֻטָּה פְּגִיָּה, אֵלִין מֵאִרֵי מְצוּת. וְהַגְּפָנִים סְמַדְר נְתַנּוּ רִיחַ, כַּד פְּתַחֲוּן בְּתִיבְתָא, וּמִיד אֲתַמַּר בְּיִשְׂרָאֵל, קוּמִי לָךְ רַעֲיָתִי וּפְתִי וּלְכִי לָךְ, מִן גְּלוּתָא.

498. By the tree, the Tree of Life, MEANING Torah, BEING ZEIR ANPIN, those who study it, THE TORAH, follow the blossoming, MEANING AS THEY START STUDYING IT, and they are tithed, because the Yud, being Chochmah, dwells upon them, AND SO THEY ARE TITHED one out of Yud (=ten). With it is gathered from exile the last 'Hei' OF YUD HEI VAV HEI BEING YISRAEL, the fruit of the tree, WHICH IS THE TORAH. And what is the tree? This is Vav, NAMELY ZEIR ANPIN BEING THE SECRET OF TORAH. The rest of the nation are tithed following their being plucked from exile. HOWEVER, Righteous men, of whom it is written, "And you shall take for yourselves on the first day the fruit of the tree hadar" (Vayikra 23:40), namely, glory (Heb. hadar) in the deeds attached to AND PERFORMED BY students of Torah who perform precepts. With this group, we follow the blossoming, as in a tree, AND SO IT SAYS REGARDING THEM, "THE FIRST DAY" AS THEY DO NOT NEED TO WAIT UNTIL BEING PLUCKED FROM EXILE.

499. And so it was established in Tractate Kidushin, Etrog's law is that of a vegetable. Just as a vegetable can thrive from all sources of water, and its tithing depends on time of picking it, so the Etrog thrives on all sources of water... AND SO ALSO YISRAEL HAS THE SIMILARITY TO ETROG IN THAT IT ALSO THRIVES UPON ALL SOURCES OF WATER, as from the aspect of Chochmah, water can mean only Torah, on which YISRAEL THRIVES. In another place before we learned that Etrog is similar to a tree in three ways, MEANING Etrog, DEPICTING MALCHUT, is held on two sides, CHESED AND GVURAH, CONSISTING OF TWO SIDES; 'Etrog' ITSELF has a shape of a heart held above and below; held above means to imply that the Heart sees, BEING CHOCHMAH REFERRED TO AS 'SEEING'; it is held below, meaning with Da'at (Eng. 'knowledge') as expressed: 'the heart knows'. NOW A THIRD WAY: Da'at is a tree, THE INTERNAL ZEIR ANPIN; Torah, WHICH IS THE BODY OF ZEIR ANPIN, is the fruit OF DA'AT, SPREADING FROM DA'AT. The eyes are the precepts with which the heart sees. End of Ra'aya Meheimna

20. "And you shall be holy men to Me"

Rabbi Yehuda says that God told Yisrael that they should be to Him "a kingdom of priests," "a holy nation," "a holy people," and "holy men". He considers the verse, "But where shall wisdom be found? And where is the place of understanding?" saying that the Torah emanated from Chochmah from the place called 'holiness', and that Chochmah emanated from the place called 'Holy of Holies'. The law to do with "neither shall you eat any meat that is torn of beasts in the field" is explored; it is prohibited for those called 'holiness' to eat of it. Rabbi Aba concludes by telling us that this law is considered one of the most difficult laws of the Torah, and that all difficult matters of the Torah were given only to those fearing sin who keep God's commandments, not to the other nations.

500. "And you shall be holy men to Me" (Shemot 22:30): Rabbi Yehuda commenced: "But where shall wisdom be found? And where is the place of understanding?" (Iyov 28:12). Fortunate are Yisrael as the Holy One, blessed be He, desired to honor them above all mankind. First He said to them, "and you shall be to Me a kingdom of priests" (Shemot 19:6). He never removed from them His great love, so much so that He called them, "a holy nation" (Ibid.), considered a more WORTHY STATEMENT. Love was not removed until He called them "For you are a holy people" (Devarim 14:2). He did not remove His love until He called them, "And you shall be holy men (lit. 'men of holiness') to Me," the most worthy statement.

498. ובגין דא באילן, דאיהו עץ החיים, באורייתא, באילן דמשתדלין בה, אזלין בתר חנטה, ומעשרין ליה, דשריא יו"ד עליוהו, דאיהו חכמ"ה, א' מי' ובה מתבנשין ה"ה, דאינון פירות האילן. ומאן אילן. ו'. אבל שאר עמא, אחר לקיטתו מן גלותא, עשורו. אינון צדיקים דאתמר בהון, ולקחתם לכם ביום הראשון פרי עץ הדר. הדר בעובדיהון, דאחיראן במארי תורה ומצות, ואחר חנטה אזלין לגבייהו באילן.

499. ובגין דא אוקמוה במסכת קדושין, קמ"ל דאתרוג כניק, מה ירק דרכו ליגדל על כל מים, ובשעת לקיטתו עשורו. אוף אתרוג נמי דרכו ליגדל וכו' ומסטרא דחכמה, אין מים אלא תורה. ובאתר אחרא לעילא, והא דתנן, אתרוג שוה לאילן בשלשה דרכים, הא אתרוג, אחיד ב' סטרין, ואתרוג איהו היוקנא דלבא, דאחיד לעילא ואחיד לתתא. אחיד לעילא, הלב רואה. אחיד לתתא, בדעת. כמה דאוקמוה, הלב יודע. דעת איהו אילנא, תורה איבא דיליה. עיינין דאינון פקודין דבהון הלב רואה. (ע"כ רעיא מהימנא)

500. ואנשי קדש תהיון לי וגו'. רבי יהודה פתח, והחכמה מאין תמצא ואיזה מקום בינה. זכאין אינון ישראל, דקודשא בריך הוא בעי ליקרא לון, יתיר על כל שאר בני עלמא. בקדמיתא אמר לון, ואתם תהיו לי ממלכת כהנים. לא אעדי רחימותא סגיאה מנהון, עד דקרא לון וגוי קדוש דאיהו יתיר. לא אעדי רחימותא מנהון, עד דקרא לון כי עם קדוש אתה. לא אעדי רחימותא מנהון, עד דקרא לון ואנשי קדש תהיון לי דאיהו יתיר מכלא.

501. It is written, "But where shall wisdom be found?" The Torah emanated from CHOCHMAH from the place called 'holiness', DENOTING CHOCHMAH. Chochmah emanated from the place called 'Holy of Holies' DENOTING KETER. Rabbi Yitzchak said: So is Jubilee DENOTING BINAH, called 'holiness', as written, "For it is the Jubilee; it shall be holy (lit. 'holiness') to you" (Vayikra 25:12). Yisrael is composed of them, CHOCHMAH AND BINAH, as in the verse; "And you shall be men of holiness to Me."

502. At first, THE HOLY ONE, BLESSED BE HE, called them 'holy', now He call them 'holiness'. What is the difference? Rabbi Yosi said 'HOLINESS' is most high, IN CHOCHMAH AND BINAH AS MENTIONED, 'HOLY' is not so, AS 'HOLY' POINTS TO MALCHUT, as it is written, "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem shall be called holy" (Yeshayah 4:3). In this place, ZION AND JERUSALEM, it is called 'holy', with the most High WHEN IN CHOCHMAH AND BINAH it is called 'holiness'.

503. Rabbi Aba was walking and Rabbi Yosi and Rabbi Chiya went along. Rabbi Chiya spoke: "And you shall be men of holiness to Me" WAS EXPLAINED TO MEAN CHOCHMAH. Whence do we know this? He replied: Rabbi Yosi and all the scholars already said, IT MEANS CHOCHMAH, and it is, because it is written, "Yisrael is holiness to Hashem, the firstfruits of His increase" (Yirmeyah 2:3), first being Chochmah called 'first' as it is written: "The fear of Hashem is the beginning of wisdom" (Tehilim 111:10).

504. Now that Yisrael is called 'holiness', which comprises every perfection, the verse says "neither shall you eat any meat that is torn of beasts in the field" (Shemot 22:30), as Yisrael are in a state of perfection, they do not nurture from the aspect of harsh judgment, TO WHICH TORN MEAT ALLUDES, "you shall cast it to the dogs" (Ibid.): surely to the dog, which symbolizes insolent judgment to all, so since the harsh judgment dwells upon THE TORN MEAT and inserted foulness within, it is prohibited for those called 'holiness' TO EAT OF IT. THIS IS THE ESSENCE OF THE VERSE, "AND YOU SHALL BE MEN OF HOLINESS TO ME: NEITHER SHALL YOU EAT ANY MEAT THAT IS TORN OF BEASTS IN THE FIELD," SO WE SEE THE CONNECTION BETWEEN THE PROHIBITION OF TORN MEAT AND PEOPLE OF HOLINESS. But "you shall cast it to the dogs" where insolent judgment and harsh judgment apply as the verse says "the dogs are greedy" (Yeshayah 56:11).

505. Come and see, when the Torah mentions 'a thing that dies of itself', it refers to Yisrael as holy, not holiness. It says here "And you shall be men of holiness to me: neither shall you eat any meat that is torn of beasts in the field." There, with regard to a thing that dies of itself, it writes "You shall not eat of any thing that dies of itself: you shall give it to the stranger who is in your gates...for you are a holy people" (Devarim 14:20) - 'holy' and not 'holiness'. A thing that dies of itself is caused by one of Yisrael, IT BECAME SO FROM AN IMPROPER SLAUGHTER BY ONE OF YISRAEL, SO THAT it became forbidden to be eaten because of Yisrael. SO THE LAW IS NOT SO STRINGENT; HOWEVER WITH THE TORN MEAT THAT IS REJECTABLE DUE TO BEING RIPPED BY WILD BEASTS, THE LAW IS MORE STRINGENT, SO DISTANCE FROM TORN MEAT IS CALLED 'HOLINESS', FROM ANY THING THAT DIES OF ITSELF IS CALLED 'HOLY'. There are other shades of meaning in relation to a thing that dies of itself, as we explained.

501. בְּתִיב וְהַחֲכֵמָה מֵאֵין תִּמְצָא. אֹרֵייתָא מַחֲכֵמָה נִפְקֵת, מֵאֲתֵר דְּאֶקְרִי קֹדֶשׁ. וְהַחֲכֵמָה נִפְקֵת, מֵאֲתֵר דְּאֶקְרִי קֹדֶשׁ הַקְּדוּשִׁים. ר' יִצְחָק אָמַר, וְכֵן יוֹבֵלֵא אֲתֵקְרִי קֹדֶשׁ. דְּבְתִיב, יוֹבֵל הִיא קֹדֶשׁ תְּהִיָּה לְכֶם. וְיִשְׂרָאֵל כְּלִילָן מְנִייהוּ, הֵה"ד וְאֲנָשֵׁי קֹדֶשׁ תְּהִיּוּן לִי.

502. בְּקִדְמִיתָא קְדוּשָׁה, וְהִשְׁתָּא קֹדֶשׁ. מֵה בֵּין הָאֵי לְהָאֵי. א"ר יוֹסִי, דָּא לְעִילָא לְעִילָא, וְדָא לָאו הֲכִי. דְּבְתִיב, וְהִיא הַנְּשֹׂאֵר בְּצִיּוֹן וְהַנּוֹתֵר בִּירוּשָׁלַם קְדוּשָׁה יֵאמֵר לוֹ. בְּהָאֵי אֲתֵר אֶקְרִי קְדוּשָׁה וְלְעִילָא לְעִילָא קֹדֶשׁ.

503. רַבִּי אַבָּא הוּהּ אָזִיל בְּאַרְחָא, וְהוּוּ אָזִיל עִמֵּיהּ ר' יוֹסִי וְר' חִיָּיא, אָמַר ר' חִיָּיא, וְאֲנָשֵׁי קֹדֶשׁ תְּהִיּוּן לִי, מְנַלְן. א"ל, הָא ר' יוֹסִי וְכִלְהוּ חֲבֵרֵיא שְׁפִיר קְאָמְרוּ, וְהֲכִי הוּא. מְנַלְן. דְּבְתִיב, קֹדֶשׁ יִשְׂרָאֵל לִי, רֵאשִׁית תְּבוּאָתָהּ, רֵאשִׁית: וְדָאֵי חֲכֵמָה אֶקְרִי רֵאשִׁית, דְּבְתִיב רֵאשִׁית חֲכֵמָה יִרְאֵת יי'.

504. וּמְשׁוּם דְּיִשְׂרָאֵל אֶקְרוּן קֹדֶשׁ בְּשְׁלִימוֹ דְּכִלְא, כְּתִיב וּבֶשֶׂר בְּשָׂדֵה טְרֵפָה לֹא תֹאכְלוּ. דְּהָא יִשְׂרָאֵל דְּאִינוּן שְׁלֵמִין עַל כִּלְא, לֹא יִנְקִין מִסְטְרָא דְדִינָא קְשִׂיא. לְכַלְב תְּשְׁלִיכוּן אוֹתוֹ. לְכַלְב וְדָאֵי, דְּהוּא דִינָא חֲצִיפָא תְּקִיפָא עַל כִּלְא. בֵּינּוּן דְדִינָא תְּקִיפָא שְׂרִיא עֲלוּי, וְאֵטִיל זוּהֵמָא בֵּיהּ, אֲסִיר לְהוּ לְאִינוּן דְּאֶקְרוּן קֹדֶשׁ. אֵלֹא לְכַלְב תְּשְׁלִיכוּן אוֹתוֹ וְדָאֵי, דְּאִיהוּ דִינָא חֲצִיפָא, דִינָא תְּקִיפָא יִתִּיר מִכִּלְא, דְּבְתִיב וְהַכְּלָבִים עֲזִי נִפְשׁ.

505. ת"ח, כִּד אֲדַכְּר נְבִלָה בְּאֹרֵייתָא, כְּתִיב בְּיִשְׂרָאֵל קְדוּשָׁה, וְלֹא קֹדֶשׁ. הֲכָא כְּתִיב, וְאֲנָשֵׁי קֹדֶשׁ תְּהִיּוּן לִי וּבֶשֶׂר בְּשָׂדֵה טְרֵפָה לֹא תֹאכְלוּ. וְהֵתֵם בְּנְבִלָה כְּתִיב, לֹא תֹאכְלוּ כֹל נְבִלָה לְגַר אֲשֶׁר בְּשַׁעֲרֵיךָ תִּתְנַנֶּה וְגו', כִּי עִם קְדוּשָׁה אֲתָה. קְדוּשָׁה וְלֹא קֹדֶשׁ, דְּהָא נְבִלָה מִסְטְרָא דְיִשְׂרָאֵל אֲתַעְבִּיד, דְּלֹא פְסִיל הָאֵי אֵלֹא יִשְׂרָאֵל. וְסִגְיֵאֵין גְּוֹנִין, אֵינִת בְּה בְּנְבִלָה. כְּמָה דְּאֹקִימָנָא.

506. Rabbi Shimon said: It is written here, "And you shall be men of holiness to Me." It is written there, "for you are a holy people to Hashem your Elohim." HE ASKS: Why does it write; "to Hashem your Elohim" instead of "to Me." HE ANSWERS, the verse here speaks about the ultimate high, NAMELY OF CHOCHMAH AND BINAH, while there, it refers to the Shechinah NAMELY MALCHUT SO IT WRITES "TO HASHEM YOUR ELOHIM" AS MALCHUT IS REFERRED TO AS ELOHIM. It is written, "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem shall be called holy," rather than 'holiness', because here IN MALCHUT ALSO CALLED ZION AND JERUSALEM is considered 'holy', while above IN CHOCHMAH AND BINAH, we say 'holiness'. It is also written, "Yisrael is holiness to Hashem, the firstfruits of his increase (Heb. tevuato) (Yirmeyah 2:3), the word 'tevuato' written with an EXTRA Hei, HINTING ABOUT BINAH BEING THE FIRST 'HEI' OF YUD-HEI-VAV-HEI, AND FIRST ALLUDES TO CHOCHMAH, AS WE ESTABLISHED, therefore "And you shall be men of holiness to me."

507. Rabbi Yitzchak was sitting before Rabbi Shimon. He said to him, it is written, "Yisrael is holiness to Hashem," and the end of the verse reads, "all that devour him shall be held guilty." What does it mean? Rabbi Shimon replied, it speaks well when it says: "all that devour him shall be held guilty", as there is a verse, "And if a man eat of the holy thing (lit. 'holiness') unwittingly..." (Vayikra 22:14) and there is a verse, "No stranger shall eat of the holy thing (lit. 'holiness')" (Ibid. 10). Since Yisrael are called holiness, it follows that "all that devour him shall be held guilty." Rabbi Yitzchak kissed his hand, said, if I came only to hear this, it is worth it.

508. RABBI YITZCHAK said to him, Rabbi, we learned that 'holiness' is considered higher than 'holy'. If so, there is a verse, "Holy, holy, holy is Hashem Tzevaot" (Yeshayah 6:3), which expresses perfection, AND YET IT IS WRITTEN 'HOLY'. He said to him, come and see, when you enjoin THREE 'HOLY' together, it becomes one house, and this house is called 'holiness', being the sum total of the three 'holy', THUS BECOMING TOTAL PERFECTION. As a result, 'holiness' is a generalization that includes all; when Yisrael incorporates within the total Faith, they are called 'holiness', which is the sum of all, as it is written: "Yisrael is holiness to Hashem." Hence it is written, "And you shall be men of holiness to Me."

509. A legionnaire, NAMELY A GENERAL, asked Rabbi Aba: Is it not written, "neither shall you eat any meat that is torn (Heb. trefah) of beasts in the field"? yet there is a verse, "He has given food (Heb. teref) to those that fear Him" (Tehilim 111:5). Teref should go to dogs, why does it say "to those that fear Him"? He replied, fool, does it write "He has given trefah to those that fear Him?" "Teref" is written MEANING SUSTENANCE. And even if you say Teref is the same as Trefah, assuredly He gave it "to those that fear Him." THE MEANING CONVEYED IS THEY SHOULD BE CAREFUL OF IT AND NOT EAT IT, AND WHAT IT MENTIONS means that none can be careful in this, save those who hold His name in awe, who fear Him; and that is why this law was not given to you, as He knows that you do not revere Him nor keep His commandments. This law is considered one of the difficult laws of the Torah, and requires care, He gave it to those that fear Him and not to others. And all difficult matters of the Torah, the Holy One, blessed be He, gave to those fearing sin, these that are careful TO KEEP His commandments, not to you.

506. אר"ש, בתיב הכא ואנשי קדש תהיון לוי, וכתוב התם כי עם קדוש אתה לוי, אלהיך. לוי אלהיך, לוי מבועי ליה. אלא הכא לעילא לעילא. והתם שכינתא. וכתוב, והיה הנשאר בציון והנוותר בירושלם קדוש יאמר לו ולא קדש. בכאן קדוש, ולעילא קדש. בתיב קדש ישראל לוי ראשית תבואתה, בה"א במה דאוקימנא. וע"ד ואנשי קדש תהיון לוי ודאי.

507. רבי יצחק הוה יתיב קמיה דר"ש, א"ל הא בתיב קדש ישראל לוי סומיה דקרא בתיב כל אוכליו ואשמו, מאי קא מיירי. א"ל ר"ש, שפיר קא אמר, כל אוכליו ואשמו היינו דכתיב, ואיש כי יאכל קדש בשגגה וגו'. וכתוב, וכל זר לא יאכל קדש. ומשום דישאל אקרון קדש, בתיב כל אוכליו ואשמו. אתא ר' יצחק ונשיק ידוי, אמר, אי לא אתינא הכא אלא למשמע מלה דא סגי.

508. א"ל רבי, הא תנינן, דקדש, יתיר לעילא מן קדוש. אי הכי, הא בתיב ק' ק' ק' יי' צבאות, ודא שלימו דכלא. א"ל ת"ח, כד מתחברן בחדא, בלהו אתעבידו חד ביתא, והאי ביתא, אקרי קדש. כללא דכלהו קדוש ובגיני כן קדש, הוא כללא, דכלא אתכליל ביה. וישאל כד אתכלל בהו מהימנותא שלימתא קדש אקרון, כללא דכלא, דכתיב קדש ישראל לוי. ובגיני כן, ואנשי קדש תהיון לוי.

509. לגיון חד שאיל לר' אבא, א"ל, לא בתיב ובשר בשדה טרפה לא תאכלו, אי הכי, מאי דכתיב, טרף נתן ליראיו. טרף נתן לכלבים מבועי ליה, אמאי נתן ליראיו. א"ל, ריקא, מי בתיב טרפה נתן ליראיו, טרף בתיב. ואי תימא, טרף בטרפה. נתן ליראיו ודאי דמלה דא, לא יהביה לאזדהרא ביה, אלא לאינון דחלי שמייה, ודחלין ליה. בג"כ האי מלה לא זיהב לכו, דהא ידע דאתון לא דחלין ליה, ולא נטרין פקודוי, ובגין דהאי מלה חומרא דאורייתא, ובועי לאזדהרא בה, נתן ליראיו, ליראיו ודאי, ולא לאחרי. וכל חומרי דאורייתא, לא זיהב לון קודשא בריך הוא, אלא לאינון דחלי חטאה, לאינון דחלי פקודוי ולא לכו.

## 21. "And you shall be men of holiness to Me"

Rabbi Elazar teaches that since Yisrael are called 'holiness' and because they are 'holiness', no one must call his neighbor a shameful name, nor should he make up a name for him, because there is a great penalty for it. As a result of bad talk, illnesses come into the world. Rabbi Aba says that Yisrael are fortunate, because God did not call them just 'like holiness', but actual 'holiness'.

510. Rabbi Elazar taught, it is written, "And you shall be men of holiness to Me." Why write "men" and then "holiness," IT WOULD SUFFICE TO SAY 'YOU SHALL BE HOLY TO ME? HE ANSWERS: good reason to write "men of holiness," we learned, Yisrael had won freedom only as a result of Jubilee DENOTING BINAH; after gaining freedom, Jubilee accepted them under its wings and they are thus called its people, its children, and about Jubilee, it is written, "For it is the Jubilee; it shall be holy (lit. 'holiness') to you" (Vayikra 25:12). Hence it says "And you shall be men of holiness to Me," its men in deed.

511. And the Holy One, blessed be He, said this, "AND YOU SHALL MEN OF HOLINESS TO ME." And so Yisrael merited to be called brothers of the Holy One, blessed be He, as it is written: "For my brethren and companions' sakes" (Tehilim 122:8), AS YISRAEL ARE SONS TO JUBILEE, BEING BINAH, AND ZEIR ANPIN IS SON OF BINAH, THE RESULT BEING THAT THEY ARE ALSO BROTHERS TO ZEIR ANPIN. Then they get called 'holiness' literally, as it says, "Yisrael are holiness to Hashem, the firstfruits of His increase." Here it is written holiness, not 'men of holiness', and therefore "all that devour him shall be held guilty," and, "No stranger shall eat of the holiness" "And if a man eat of the holiness unwittingly..."

512. So we learned, Yisrael are called 'holiness', and because they are 'holiness', no one must call his neighbor a shameful name, and not make up a name for him, as there is a great penalty, all the more so in other matters. We learned, "Keep your tongue from evil" (Tehilim 34:14). What is meant by evil? As a result of bad talk, illnesses come to the world.

513. Rabbi Yosi said, one who calls another with a name that is not proper and shames him, he is brought TO JUDGMENT for something he did not do, as Rabbi Chiya said in the name of Rabbi Chizkiyah: One who calls his neighbor a villain, is lowered to Gehenom, and he is slapped on his cheek, the exception being those acting insolently to the Torah, whom one may call villains.

510. תַּאֲנִי ר' אֶלְעָזָר, בְּתִיב וְאֲנָשִׁי קֹדֶשׁ תְּהִינּוּ לִי, מֵהוּ וְאֲנָשִׁי. וּלְבַתֵּר קֹדֶשׁ, אֶלָּא וְאֲנָשִׁי קֹדֶשׁ וְדַאֲנִי. דְּתַנִּינּוּ, לֹא נִמְקוּ יִשְׂרָאֵל לְחִירוֹ, אֶלָּא מִסְטָרָא דְיִוְבְלָא. בְּתֵר דְנִמְקוּ לְחִירוֹ, נְקִיט לֹוֹן הָאִי יוּבְלָא בְּגִדְפוּי, וְאֶקְרוּן גּוּבְרִין דִּילִיָּהּ. בְּנִין דִּילִיָּהּ, וּכְתִיב בֵּיהּ בְּיוּבְלָא, יוּבַל הִיא קֹדֶשׁ תְּהִיָּה לְכֶם, קֹדֶשׁ וְדַאֲנִי, לְכֶם וְדַאֲנִי. וּבְגִינֵי כֶךָ, וְאֲנָשִׁי קֹדֶשׁ תְּהִינּוּ לִי, אֲנָשִׁי קֹדֶשׁ וְדַאֲנִי, גּוּבְרִין דִּילִיָּהּ מִמֶּשׁ.

511. וְקוּדְשָׁא בְרִיךְ הוּא אָמַר דָּא, וְעַל דָּא זְכוּ יִשְׂרָאֵל לְאַתְקְרִי אַחִים לְקוּדְשָׁא בְרִיךְ הוּא, דְכְתִיב, לְמַעַן אַחֵי וְרַעֵי וְגו'. לְבַתֵּר אֶקְרוּן קֹדֶשׁ מִמֶּשׁ. דְכְתִיב, קֹדֶשׁ יִשְׂרָאֵל לִי וְרַאשִׁית תְּבוּאָתָהּ, קֹדֶשׁ וְלֹא אֲנָשִׁי קֹדֶשׁ, בְּגִינֵי כֶךָ כֹּל אֲכָלוּ יֹאשְׁמוּ, וּכְתִיב, וְכֹל זֶר לֹא יֹאכַל קֹדֶשׁ. וְאִישׁ כִּי יֹאכַל קֹדֶשׁ בְּשִׁגְגָה.

512. תַּאֲנָא, יִשְׂרָאֵל אֶקְרוּן קֹדֶשׁ, וּבְגִין דְאִינּוֹן קֹדֶשׁ, אֲסִיר לִיָּהּ לְאִינְשׁ, לְמַקְרִי לְחַבְרִיָּהּ בְּשִׁמְא דְגִנְאִי, וְלֹא לְכַנְאָה שְׁמָא לְחַבְרִיָּהּ, וְעַנְשִׁיהּ סְגִי. וְכֹל שְׁכָן בְּמַלִּין אַחֲרֵינִין. תַּאֲנָא, כְּתִיב נִצּוֹר לְשׁוֹנֵךְ מִרַע וְגו'. מֵהוּ מִרַע. דְּבְגִין לִישְׁנָא בִישָׂא, מִרַעִין נַחְתִּין לְעֵלְמָא.

513. אָמַר ר' יוֹסִי כֹּל מֵאֵן דְּקָרִי לְחַבְרִיָּהּ בְּשִׁמְא דְלִית בֵּיהּ, וְגַנִּי לִיָּהּ, אֲתַפֵּס בְּמָה דְלִית בֵּיהּ, דְאָמַר ר' חִזְיָא אָמַר ר' חֲזַקְיָהּ, כֹּל מֵאֵן דְּקָרִי לְחַבְרִיָּהּ רְשָׁע, נַחְתִּין לִיָּהּ לְגִיהֶנֶם. וְנַחְתִּין לִיָּהּ לְעֵלְעוּי, בְּרִ אִינּוֹן חֲצִיפִין דְאֹרִייתָא, דְשְׂרִי לִיָּהּ לְאִינִישׁ לְמַקְרִי לְהוּ רְשָׁע.

514. A man cursed his neighbor, and Rabbi Yehuda passed by and said to him: "you acted like a villain." The person came before Rabbi Yehuda with a complaint. He said to him, I did not say to him, that he is a villain, but acts like a villain exhibiting cruel behavior, but I did not call him a villain. Rabbi Judah came and asked about this case of Rabbi Elazar. He told him: Surely he is not liable, and the proof, there is a verse, "Hashem was like an enemy" (Eichah 2:5), but not an actual enemy. Were it now so, nothing would have remained of the race of Yisrael in the world. Similarly, "like a widow" (Eichah 1:1), not actual widow, but like a widow whose husband went overseas and she awaits him, AND BEING ALONE WITHOUT A HUSBAND SHE IS LIKENED TO A WIDOW.

515. Rabbi Chiya said, is the proof from here? IS IT NOT from there which is the principal, MEANING THE PROHIBITION OF IMAGE, as it is written: "and upon the likeness of the throne was the likeness as the appearance of a man" (Yechezkel 1:26), again, it writes "like the appearance of man," not "the appearance of man," EVIDENTLY 'LIKE THE APPEARANCE' IS NOT SIMILAR TO 'THE APPEARANCE'. Rabbi Yitzchak said: it is written, "Like the apple among the trees of the wood" (Shir Hashirim 2:3), meaning, "like the apple," but not 'the apple', to be understood, like the apple is recognizable by its colors, and unified through its colors, AS THE UNITY OF THE HOLY ONE, BLESSED BE HE, IS THE SECRET OF THE THREE COLUMNS BEING THE SECRET OF WHITE, RED, AND GREEN AS EXISTING WITH THE APPLE, TO BE UNDERSTOOD AS CHESED, JUDGMENT, MERCY. Rabbi Yehuda said, if I came only to hear this, it was worth it.

516. We learned, it is written: "and he that stumbles among them at that day shall be like David" (Zecharyah 12:8), MEANING like David but not David, for he says, "Now, behold, in my trouble I have prepared for the house of Hashem" (I Divrei Hayamim 22:14), and it is written, "for I am poor and needy" (Tehilim 86:1). And he was at the time a king over kings, and yet referred to himself so. Rabbi Aba said, fortunate are Yisrael, that the Holy One, blessed be He, did not call them "like holiness" but actually "holiness," as it is written: "Yisrael is holiness to Hashem," the end of the verse reads, "all that devour him shall be held guilty," LIKE A STRANGER EATING OF THE HOLINESS.

## 22. "Execute judgment in the morning"

We learn that the laws were instituted after the ten commandments because the earth can survive only with law; consequently the world was created with law, and so it survives. Rabbi Aba talks about "execute judgment in the morning," saying that it means to judge before the judge has a chance to eat or drink, so he will render a truthful verdict. Rabbi Yehuda says that the institutions of the King are those mentioned in "who exercise faithful love, justice, and righteousness, in the earth."

517. We learned, Rabbi Yosi said, why did the Holy One, blessed be He, see fit to place the chapters of laws, MEANING THE PORTION OF JUDGMENTS, after the ten commandments? HE ANSWERS: we have learned that from the aspect of Gvurah Torah was given to Yisrael. As a result, it is important to establish harmony among them, THROUGH LOWER AND JUDGMENT, in order that the Torah be the guardian from all sides. Rabbi Aba said on behalf of Rabbi Yitzchak, the earth can survive only with law; without law, the world cannot survive, so consequently the world was created with law and so it survives.

514. הָהוּא גְבֵרָא, דְּלִיּוּט לְחֻבְרִיָּה, אֶעְבֵּר ר' יוֹסָא, אָמַר לִיה כְּרָשַׁע עֲבָדַת. אֲתִיבָה לְקַמֵּיה דְּר' יְהוּדָה, א"ל רָשַׁע לֹא קַאֲמִינָא לִיה, אֲלֵא כְּרָשַׁע, דְּאֲחֻזֵי מְלוּי כְּרָשַׁע, וְלֹא אֲמִינָא דְּאִיהוּ רָשַׁע. אֲתָא ר' יְהוּדָה, וְשָׂאִיל לְעוֹבְדָא קַמֵּיה דְּרַבִּי אֲלַעְזָר, אָמַר לִיה, וְדָאֵי לֹא אֲתַחֲיִיב. מְנַלְן. דְּכַתִּיב, הִיָּה יי' כְּאוֹיֵב, וְלֹא אוֹיֵב. דָּאֵי לֹאוּ הָכִי, לֹא אֲשַׁתָּאֵר מִיִּשְׂרָאֵל גִּזְעִין בְּעַלְמָא. כְּגוּוֹנָא דָּא, הִיָּתָה כְּאַלְמָנָה, וְלֹא אֲלִמְנָה, כְּאַלְמָנָה דְּאִזִּיל בְּעַלְהָ לְעֵבְרָא דִּימָא, וּמְחַבָּאת לִיה.

515. אָמַר ר' חִיָּיא, וּמַהֲכָא מְשַׁמַּע, מַהֲתָם מְשַׁמַּע, דְּהוּא עֲקָרָא דְּכֻלָּא, דְּכַתִּיב, וְעַל דְּמוֹת הַכֶּסֶּף דְּמוֹת כְּמִרְאָה אָדָם. כְּמִרְאָה אָדָם, וְלֹא מִרְאָה אָדָם. א"ר יִצְחָק, כְּתִיב, כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר וְגו', כְּתַפּוּחַ וְלֹא תַפּוּחַ. כְּתַפּוּחַ: דְּמִתְפָּרֵשׂא בְּגוּוֹנוּי, וּבְגוּוֹנוּי אֲתַאֲחָדָא מְלָה. אָמַר רַבִּי יְהוּדָה, אֲלוּ לֹא אֲתִינָא הָכָא אֲלֵא לְמְשַׁמַּע מְלִין אֲלִין, דִּיִּי.

516. תָּאנָא כְּתִיב, וְהִיָּה הַנִּכְשֵׁל בֵּהֶם בַּיּוֹם הַהוּא כְּדוֹד. כְּדוֹד, וְלֹא דוֹד. כְּדוֹד, דְּאָמַר, וְהִנֵּה בְּעֵנָי הַכִּינּוֹתַי לְבֵית יי'. וְכַתִּיב, כִּי עֵנִי וְאֲבִיוֹן אָנִי. וְהוּא מְלַכָּא עַל מְלַכִּין הוּהוּ, וְהוּהוּ קְרִי לְגִרְמֵיהָ הָכִי. אָמַר רַבִּי אָבָא, זְכַאֲיִן אִינּוֹן יִשְׂרָאֵל, דְּקוֹדֶשׂא בְּרִיךְ הוּא לֹא קָרָא לּוֹן כְּקֹדֶשׁ, אֲלֵא קֹדֶשׁ מִמֶּשׁ, דְּכַתִּיב קֹדֶשׁ יִשְׂרָאֵל לִיִּי, וּבג"כ כָּל אֲכָלִיוּ וְאֲשָׁמוּ וְגו'.

517. תָּאנָא, אָמַר ר' יוֹסִי, מַאי קָא חֲמָא קוֹדֶשׂא בְּרִיךְ הוּא, לְמִיָּהֵב דִּינִין לְיִשְׂרָאֵל, בְּתַר עֶשֶׂר אֲמִירָן. אֲלֵא הָכִי תִּנְיָן, מְסֻטְרָא דְּגִבּוּרָה, אֲתִיָּהֵיבַת אוֹרִיָּתָא לְיִשְׂרָאֵל. בְּגִינֵי כֶּךָ, בְּעָא לְמִיתָן שְׁלָמָא בִּינִיָּהוּ, בְּגִין דְּאוֹרִיָּתָא תְּהָא נְטִירָא מְכַל סְטְרוּי. דְּאָמַר רַבִּי אָבָא אָמַר רַבִּי יִצְחָק, לִית עַלְמָא מְתַקִּימָא, אֲלֵא עַל דִּינָא, דְּאֲלִמְלָא דִּינָא, לֹא מְתַקִּימָא. וּבג"כ עַלְמָא בְּדִינָא אֲתַבְּרִי, וְאֲתַקִּימִים.

518. Rabbi Aba taught, it is written, "Execute judgment in the morning" (Yirmeyah 21:12). HE ASKS: Why only in the morning and not all day? HE ANSWERS: "Morning" MEANS, to judge before the judges has a chance to eat or drink, for we know that one who judge after consuming food or drink does not render a truthful verdict, as it is written, "You shall not eat anything with the blood" (Vayikra 19:26). What is meant "with the blood"? It is a warning to judges that they not eat before judging, for one who judges a case after food and drink is considered causing the loss of blood of the individual and giving it to another, as he is literally transferring blood to another, THROUGH THE MEANS OF FALSE JUDGMENT. If this holds true in monetary matters, then how much more so in capital matters. Judges must be careful to judge only before food or drink is consumed. So that is why it is written: "Execute judgment in the morning" and it writes "that I am Hashem who exercise faithful love, justice, and righteousness, in the earth: for in these things I delight, says Hashem" (Yirmeyah 9:23).

519. Rabbi Yehuda said, He who falsifies judgment, is false to the institutions of the King. What are the institutions of the King? They are those of which we learned, "who exercise faithful love, justice, and righteousness, in the earth" and further "for in these things I delight, says Hashem." And all these, FAITHFUL LOVE, JUSTICE, AND RIGHTEOUSNESS, are intertwined. Rabbi Yosi said, these are the institutions of the throne, DENOTING MALCHUT, as it is written, "Righteousness and Justice are the foundation of Your throne" (Tehilim 89:15), and, "And in mercy a throne was established" (Yeshayah 16:5).

### 23. The assembly discussing the tabernacle

Here follows a long metaphorical exposition of the features of the head and body of the King, Zeir Anpin: hairs, forehead, eyes, eyebrows, nose, ears, face, lips, the mouth, the palate, the body, the legs and the kidneys - linking them all to the various aspects and combinations of the Sfirot. The text turns to the issue of judgment, telling us that when judgments are not rendered below then the same occurs above; all arrangements do not work properly. Then the mighty serpent controls, and the righteous cannot draw from the Nukva because she is not blessed. Rabbi Aba recalls that Rabbi Shimon told him that the river flowing out of Eden is Binah, and that it came out to water the Garden, Malchut, to nurture it. Here begins the discussion of the tabernacle

520. We learned in the utmost secret, that the head of the King is arranged with Chesed and Gvurah. From that head OF ZEIR ANPIN hairs come down, hairs upon hairs, which are all flows, through which the supernal and lower GRADES are united. THIS MEANS, THAT THROUGH THEM, EACH LOWER GRADE RISES TO THE UPPER, AND THEY BECOME ONE. FROM FEW OF THE HAIRS ARE DRAWN men of power, men of truth, men of weight, who sigh, who weep, who judge, who are compassionate, who possess secrets of the Torah about kinds of purity and impurities. They are all called the King's hairs, that is, those which are drawn from the holy King. And everything descends from the most ancient concealed one, WHICH IS ARICH ANPIN.

518. תַּאנָּא, ר' אַבָּא, כְּתִיב דִּינוּ לְבִקֵּר מִשְׁפֵּט. וְכִי לְבִקֵּר, וְלֹא בְּכָל יוֹמָא. אֲלֵא לְבִקֵּר, עַד לֹא יִכְלֹן דִּינִין, וְלֹא יִשְׁתּוּן, דְּכָל מֵאן דְּרֵאִין דִּינָא בְּתַר דְּאֲכַל וְשִׁתָּה, לֹא דִינָא דְקָשׁוּט הוּא, דְּכְתִיב לֹא תֹאכְלוּ עַל הַדָּם. מֵאֵי עַל הַדָּם. אֲזַהְרָה לְדִינִין, דְּלֹא יִכְלֹן עַד דִּינִין דִּינָא, דְּכָל מֵאן דְּרֵאִין דִּינָא בְּתַר דְּאֲכִיל וְשִׁתִּי, בְּאֵלּוּ חַיִּיב דְּמֵא דְחֻבְרִיה לְאַחְרָא, דְּהָא דְמִיה מִמֶּשׁ יְהִיב לְאַחְרָא. הָאֵי בְּמִמוּנָא, כ"ש בְּדִינֵי נַפְשׁוֹת, דְּבַעַז דִּינֵי לְאַסְתְּמָרָא, דְּלֹא לְמִידָן דִּינָא אֲלֵא קֳדָם דְּאֲכְלוּ וְשִׁתּוּ, וְעַל דָּא כְּתִיב דִּינוּ לְבִקֵּר מִשְׁפֵּט וְכְתִיב, אֲנִי יי' עוֹשֶׂה חֶסֶד וּמִשְׁפָּט וְצִדְקָה בְּאֶרֶץ כִּי בְּאֵלֶּה חֲפְצֵי נֵאֻם יי'.

519. תַּנִּיא, אָמַר ר' יְהוּדָה, מֵאן דְּמִשְׁקֵר בְּדִינָא, מִשְׁקֵר בְּתַקוּנֵי מַלְכָּא. מֵאן תַּקוּנֵי מַלְכָּא. אֵינּוּן דְּאַתְמַר, דְּכְתִיב עוֹשֶׂה חֶסֶד מִשְׁפָּט וְצִדְקָה בְּאֶרֶץ. וְכְתִיב כִּי בְּאֵלֶּה חֲפְצֵי נֵאֻם יי'. וְכֹלֵא הָאֵי בְּהָאֵי תְלִיא. ר' יוֹסִי אָמַר, אֵלִין אֵינּוּן תַּקוּנֵי בְּרִסְיָא, דְּכְתִיב צִדְקָה וּמִשְׁפָּט מִכּוֹן כְּסָאךְ. וְכְתִיב וְהוֹכֵן בְּחֶסֶד כְּסֵא.

כַּאן מִתְחִיל אִידְרָא דְּמִשְׁכָּנָא

520. תַּנִּיא בְּרִזָּא דְּרִזִּין, רִישָׁא דְּמַלְכָּא, אֲתַתְּקֵן בְּחֶסֶד וּבְגִבּוּרָה. בְּהָאֵי רִישָׁא, תְּלִין שְׁעָרֵי, נִימִין עַל נִימִין, דְּאֵינּוּן כָּל מְשִׁיכוֹתָא דְּמִתְאַחְדֵּן בְּהוּ עֲלָאֵי וְתַתָּאֵי. מְאָרֵי דְּמְאָרִין, מְאָרֵי דְּקָשׁוּט, מְאָרֵי דְּמִתְקַלָּא, מְאָרֵי דְּיִבְבָּא, מְאָרֵי דְּיִלְלָה, מְאָרֵי דְּדִינָא, מְאָרֵי דְּרַחֲמֵי, וְטַעֲמֵי אֹרִייתָא, וְרִזֵּי אֹרִייתָא דְּכִיּוֹן, מִסְּאָבֵן, כְּלֵהוּ אֶקְרוּן שְׁעָרֵי דְּמַלְכָּא, כְּלוּמַר מְשִׁיכוֹתָא דְּאַתְמַשְׁךְ מִמַּלְכָּא קְדִישָׁא, וְכֹלֵא נְחִית מַעֲתִיקָא סְתִימָאָה.

521. The forehead of the King, DENOTING ZEIR ANPIN, brings to mind the remembrance of the wicked. When their deeds are remembered and their sins exposed, this is called 'Forehead of the king' meaning that Gvurah becomes reinforced in its judgments and extends itself. This change comes from the forehead of Atika Kadisha called will.

522. The eyes of the King MEANS the overall supervision, supervision over the upper and lower. All these supervisors OF THE KING are called so, EYES. With the eyes the colors are unified, MEANING WHITE, RED, GREEN. By these colors are named all the supervisors of the King, each in his own way, all called colors of the eye. As appears the supervision of the King, so are the colors stirred. IF THE SUPERVISION IS OF CHESD, THEN IT IS WHITE; IF OF JUDGMENT, IT IS RED; IF OF MERCY, IT IS GREEN.

523. The eyebrows is the name of the place that the supervisor gives to all colors of the lower supervisors. These eyebrows in relation downwards, MEANING CORRESPONDING TO THE EYES, ARE eyebrows to look AND MOVE ON from that river that flows, NAMELY BINAH. This is the place to draw from that river so as to bathe in the whiteness of Atika, MEANING THE LIGHT OF CHASSADIM, from the milk flowing from Ima. HE EXPLAINS, when Gvurah, BEING THE LEFT COLUMN, extends itself; and the eyes, BEING THE SECRET OF CHOCHMAH, become inflamed with the color of red FROM THE ABUNDANCE OF JUDGMENT, BEING CHOCHMAH MINUS CHASSADIM, then Atika Kadisha, BEING KETER, shines upon its white BEING THE LIGHT OF CHASSADIM, kindles Ima, MEANING ABA AND IMA SUPERNAL, and she is filled with milk, DENOTING LIGHT OF CHASSADIM THAT SHE RECEIVED FROM KETER and she nurtures these EYES, THAT wash themselves with the milk of SUPERNAL Ima that flows constantly. CHOCHMAH THAT IS THE EYES ADORNS ITSELF WITH THOSE CHASSADIM. This is the essence of the verse, "washed with milk" (Shir Hashirim 5:12), MEANING, "HIS EYES ARE LIKE DOVES BY THE WATER COURSES, WASHED with milk" of Ima that flows constantly without stop, AS THE MERGER OF ABA AND IMA SUPERNAL IS AN UNINTERRUPTED UNITY AS EXPRESSED IN THE ADJACENT PARAGRAPH.

524. The nose of the Holy King, DENOTING ZEIR ANPIN, is the arrangement of the face. When Gvurot expand and unite, they are the nose of the Holy King. These Gvurot with one act of Gvurah join together and come out. When judgments are stirred and EACH steps from their side, they are scented only by the smoke of the altar. Then we find written: "And Hashem smelled the sweet savor" (Beresheet 8:21). The nose of Atika, BEING ARICH ANPIN, is different, however, since it does not need THE SMOKE OF THE ALTAR and it is considered wholly 'long suffering (lit. 'long nosed'), and the light of concealed Chochmah is called its nose (Heb. Heb.chotem); this is the meaning of the word 'praise', as it is written, "and for my praise will I refrain (Heb. echetom) for you" (Yeshayah 48:9). Regarding this David commented in "A praise of David..." (Tehilim 145:1).

521. מִצְחָא דְמַלְכָא, פְּקִידוֹתָא דְחִיבִינָא, בְּדִין אֲתַפְקֵרן בְּעוֹבְדֵייהוּ, וְכֵד אֲתַגְלִיין חוֹבֵייהוּ, בְּדִין אֲקָרִי מִצְחָא דְמַלְכָא. בְּלוֹמֵר, גְּבוּרָה אֲתַתְקַף בְּדִינוּ, וְאֲתַפְשֵׁט בְּסִטְרוּ, וְדָא אֲשֵׁתֵי מִמְצָחָא דְעֵתִיקָא קְדִישָׁא, דְאֲקָרִי רְצוֹן.

522. עֵינִין דְמַלְכָא, אֲשַׁחוּתָא דְכֻלָּא, אֲשַׁחוּתָא דְעֵלְאִין וְתַתְאִין, וְכֻל אֵינוֹן מְאִרִי אֲשַׁחוּתָא הַכִּי אֲקָרוֹן. בְּעֵינִין, גּוֹוִינִין אֲתַאֲחֵדן, וְאֵינוֹן גּוֹוִינִין אֲקָרוֹן, כֻּל אֵינוֹן מְאִרִי אֲשַׁחוּתָא דְמַלְכָא, כֻּל חַד כְּפּוּם אֲרַחֲיָה, וְכֻלְהוּ גּוֹוִינִין דְעֵינָא אֲקָרוֹן. כְּמָה דְאֲתַחְזִי אֲשַׁחוּתָא דְמַלְכָא, הַכִּי גּוֹוִינִין מִתְעֵרִין.

523. גְּבִינֵי דְעֵינִין, אֲקָרוֹן, אֲתֵר דִּיהִבִּין אֲשַׁחוּתָא, לְכֻלְהוּ גּוֹוִינִין מְאִרִי אֲשַׁחוּתָא. הַכִּי גְּבִינִין, לְגְּבִי דְלִתְתָא, גְּבִינִין לְאֲשַׁחוּתָא מֵהוּא נִהְרָא דְנִגִיד וְנִפְיָק, אֲתֵר לְאֲתַמְשַׁכָּא מֵהוּא נִהְרָא, לְאֲסַתְחָאָה בַּחוּרָא דְעֵתִיקָא, מַחְלָבָא דְנִגִיד מְאֵמָא. דְכֵד גְּבוּרָה מִתְפַּשֵּׁטָא, וְעֵינִין מְלַהֵטן בְּגוֹון סוּמְקָא, נִהִיר עֵתִיקָא קְדִישָׁא חִוּרָא דִּילִיָּה, וְלֵהֲטָא בְּאֵמָא, וְאֲתַמְלִיָּא מַחְלָבָא, וְיִנְקָא לְהֵנִי, וְאֲסַתְחֹן כֻּלְהוּ עֵינִין, בְּהוּא חֻלְבָּא דְאֵמָא, דְאֲתַנְגִיד וְנִפְיָק תְּדִירָא. הַה"ד, רוֹחֲצוֹת בְּחֻלְב. בְּחֻלְב דְאֵמָא, דְנִגִיד תְּדִירָא וְלֹא פְּסִיק.

524. חוֹטְמָא דְמַלְכָא קְדִישָׁא, תְּקוּנָא דְפְרִצוּפָא, בְּדִין מִתְפַּשֵּׁטן גְּבוּרָן, וּמִתְאֲחֵדן בְּחֵדָא, אֵינוֹן חוֹטְמָא דְמַלְכָא קְדִישָׁא. וְאֵינוֹן גְּבוּרָן מַחַד גְּבוּרָה אַחִירָן וְנִפְקִין. וְכֵד דִּינוֹן מִתְעֵרִין, וְנִפְקִין מִסִּטְרֵייהוּ, לֹא מִתְבַּסְמִן, אֲלֵא בְּתַנְנָא דְמַדְבַּחָא. וְכֵדִין כְּתִיב, וַיִּרַח יְיָ אֶת רִיחַ הַנִּיחּוֹחַ. שְׁאֵנִי חוֹטְמָא דְעֵתִיקָא, דְלֹא אֲצִטְרִין, דְחוֹטְמָא דְעֵתִיקָא, אֲרַךְ אֲפִים בְּכֻלָּא אֲקָרִי, וְהוּא נִהִירו דְחֻכְמָתָא סְתִימָאָה, אֲקָרִי חוֹטְמָא דִּילִיָּה. וְהֵינּוּ תַהֲלָה, דְכְּתִיב, וְתַהֲלֵתִי אַחֲטֵם לָךְ. וְעַל דָּא אֲתַעֵר דּוּד מַלְכָא, תַהֲלָה לְדוּד וְגו'.



525. The ears of the King exist with the presence of goodwill, Ima nurtures ZEIR ANPIN WITH LIGHT OF CHASSADIM, and the light of Atika Kadisha shines; the illumination of two hemispheres of the brain is roused, and the light of Aba and Ima and all those known as the hemispheres of the brains of the King, and they enflame together. And when they enflame together, they are called the ears of Hashem. Then the prayers of Yisrael are received, and consciousness then enlists for good or bad, and with this stirring are awakened the winged ones that receive the voices of the earth; all are called ears of Hashem.

526. The face of the King, BEING ZEIR ANPIN, is the light of Aba and Ima and their extension, IN THE ORDER OF THE THREE DOTS-CHOLAM- SHURUK-CHIRIK-that give light IN THE CHOLAM, go around THE SHURUK and glow IN THE CHIRIK, in the head of the King. Then flows from them the testimony, MEANING THE ILLUMINATIONS OF CHOCHMAH, testifying for the King, NAMELY ZEIR ANPIN. The image of the King is the most cherished. Within the head, dwells supernal Chesed and Gvurah. The light of Aba and Ima divides itself thus: The light of Aba in three lights, THE LIGHT OF Ima in two lights, total of five LIGHTS. Chesed and Gvurah included in one light, now total six. Later Chesed adorns itself and kindles in two lights, now total eight; Gvurah kindles one LIGHT, now nine LIGHTS. When all lights join, they are called the image of the King. Then the verse writes, "Hashem shall go forth as a mighty man, He shall stir up ardor like a man of war" (Yeshayah 42:13), AS THE ILLUMINATION OF CHOCHMAH IS DRAWN ONLY THROUGH GVURAH.

527. The lips of the King: We learned that when the light of Aba, NAMELY ABA AND IMA SUPERNAL, sheds light, it does so with three lights; from one light, CHOCHMAH, kindles supernal Chesed; from one light, BINAH, a light shines called the brain of the King. One light, DA'AT remains suspended until the light of Ima ignites, YISRAEL SABA AND TEVUNAH. When the light RETURNS, it shines with five lights.

528. HE ASKS: From what does IMA give light? HE ANSWERS: From one concealed path that Aba clings to, as the verse writes, "There is a path which no bird of prey knows" (Iyov 28:7), as the male clings to female. And she conceives and gives forth five lights. From these five lights are engraved fifty gates of manifold lights BEING KETER, CHOCHMAH, BINAH, TIFERET, AND MALCHUT WITH EACH COMPOSED OF TEN SFIROT. They are fifty, facing them are 49 pure aspects and 49 impure aspects of the Torah. There remains one NOT IN THIS COUNT, NAMELY THE FIFTIETH GATE. The one sheds lights to all, BEING THE SECRET OF THE PATH OF ABA ABOUT WHOM IT IS WRITTEN: "A PATH WHICH NO BIRD OF PREY KNOWS," MEANING MOSES REFERRED TO AS 'BIRD OF PREY', AS HE TOO WAS NOT GIVEN THE FIFTIETH GATE. THE LIGHT OF Aba remains suspended. When ABA AND IMA join and become clothed with the King, ZEIR ANPIN, they are called lips of the King, AS ABA IS CLOTHED WITH A SUPERNAL LIP AND IMA WITH THE LOWER LIP, and as a result, He decrees truthfully.

525. אורנין דמלכא, כד רעוא אשתכח, ואמא  
ינקא, ונהירו דעתיקא קדישא אתנהיר, מתערין  
נהירו דתרין מוחי, ונהירו דאבא ואמא, כל אינון  
דאקרין מוחי דמלכא, ומתלהטין כחדא. וכד  
מתלהטין כחדא, אקרין אזני יי'. דהא אתקבילת  
צלותהון דישראל. וכדין אתערותא לטב ולביש,  
ובאתערותא דא, מתערין מארי דגדפין, דנטלין  
קלין דעלמא, וכלהו אקרין אזני יי'.

526. אנפוי דמלכא, נהירו דאבא ואמא,  
ואתפשטותא דלהון, דנהרין וסחרין, ולהטין בהאי  
רישא דמלכא. וכדין סהדותא אסתהד במלכא  
מנייהו. דיוקנא דמלכא, יקירותא מכלא. מרישא  
שארין חסד עלאה, וגבורה. ונהירו דאבא ואמא  
אתפלג, נהירו דאבא בתלת נהורין, ואמא בתרין,  
הא חמשה. חסד וגבורה בחד נהורא, הא שיתא.  
לבתר, אתעטר חסד, ואתלהיט ואתנהיר בתרין  
נהורין ואינון תמנייא. לבתר אתעטר, וגבורה,  
אתנהיר בחד, הא תשעה. וכד מתחברן כלהו  
נהורין כחדא, אקרין דיוקנא דמלכא, וכדין כתיב,  
יי' בגבור יצא כאיש מלחמות יעיר קנאה וגו'.

527. שפון דמלכא, הכי תאנא, כד אתנהיר נהירו  
דאבא, נהיר בתלת נהורין. מחד נהורא, נהיר חסד  
עלאה. מחד נהורא, אתנהיר נהירו דאקרין מוחא  
דמלכא. וחד נהורא, הוה תלי, ער דאתנהיר נהירו  
דאמא. וכד אתנהיר אתנהיר בחמש נהורין.

528. במאי אתנהיר מחד שבילא, דטמיר וגניז,  
דאתדבק ביה אבא, דכתיב, נתיב לא ידעו עיט וגו'.  
כמה דאתדבק דכורא בנוקבא, ואתעברת, ואולידת,  
ואפיקת חמש נהורין. ומאינון חמש נהורין,  
אתגלימו חמשין תרעין, דנהורין סגיאיין. חמשין  
אינון, לקבליהון, מ"ט פנים טהור, מ"ט פנים טמא,  
באורייתא, אשתאר חד, והאי חד אתנהיר בכלא,  
והווא דאבא, הוה תלי. כד מתחברן כחדא,  
ומתיישבן במלכא, אקרין שפון דמלכא. בגיני כך,  
גזר מלין דקשוט.

529. The mouth OF ZEIR ANPIN; THE LIPS allow for a mouth opening. HE ASKS: what is the mouth? HE ANSWERS: Da'at is concealed in the mouth of the King, called Tiferet, NAMELY ZEIR ANPIN AS DA'AT IS the extension of Tiferet, NAMELY ZEIR ANPIN, BEING THE SECRET OF ZEIR ANPIN THAT ASCENDED AND BECAME THE CENTRAL COLUMN TO LINK ABA AND IMA WITH EACH OTHER. All treasures and colors are united within, IN DA'AT BEING THE CENTRAL COLUMN, as it is written, "and by knowledge (Da'at) are the chambers filled" (Mishlei 24:4). This Da'at is concealed in the mouth of the King and fills all the chambers and porches, MEANING IT EXPANDS IN CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, OF ZEIR ANPIN AS CHESED, GVURAH AND TIFERET ARE CALLED CHAMBERS AND NETZACH HOD YESOD THE PORCHES. When the light of Da'at is stirred and emerges, it is then referred to as 'the mouth of Hashem' and the lips, being the two lights of Aba and Ima, when they meet the light of Da'at, they join BY IT together, and the matter is pronounced in truth, through Chochmah, Tevunah, and Da'at. Then all words of the Holy One, blessed be He, are pronounced WITH CHOCHMAH, BINAH AND DA'AT.

530. These three, CHOCHMAH, BINAH, DA'AT, shed light and enter in the most inner areas, MEANING THE HEAD OF ZEIR ANPIN WITH THE ASPECT OF IMA AND FROM THERE THEY EXPAND and adorn with the one, MEANING THE BODY OF ZEIR ANPIN, AS A RESULT OF THE REASONING GIVEN ABOVE; SINCE THE THREE OF IMA ARE DERIVED FROM ONE, FROM TIFERET THAT ASCENDED THERE WITH THE ASPECT OF THE CENTRAL COLUMN, SO ONE, BEING TIFERET EXISTS IN THREE. When CHOCHMAH, BINAH, DA'AT joins in one crown, then THE CROWN is called "His mouth is most sweet" (Shir Hashirim 5:16). They are the palate of the King FOUND AT THE BEGINNING OF THE BODY and called the sweetness of the King, and so it writes; "O taste and see that Hashem is good" (Tehilim 34:9), SINCE THE SENSE OF TASTE IS IN THE PALATE. And to this palate are linked all the appointees and officials of the King, as it is written, "and all the hosts of them by the breath of His mouth" (Tehilim 33:6).

531. Within the palate, all perfection is present, so the perfection of all letters found in this place, is discernible. FOUR LETTERS Aleph, Chet, Hei, Ayin ARE ARTICULATED IN THE THROAT. THEIR SECRET IS AS FOLLOWS: Aleph is the light of the most concealed Atika Kadisha, NAMELY KETER. Chet is light of Chochmah, not found nor grasped, as it is written, "Man cannot know its price" (Iyov 28:13). Hei is the light of Ima, that sheds light, comes out, waters everything, nurtures the children, NAMELY MALE AND FEMALE, until the HOLY anointing comes and fills the Righteous, BEING YESOD, then joins the lower Nukva, BEING MALCHUT, that is blessed from it, and they do not separate from each other. THE BOUNTY OF IMA IS white from within the red, MEANING THAT THE LEFT CALLED RED IS INCORPORATED IN THE RIGHT CALLED WHITE, as it is written: "the mountain of myrrh, and to the hill of frankincense" (Shir Hashirim 4:6). THIS VERSE REFERS TO IMA WHERE MYRRH SPICE IS RED AND FRANKINCENSE IS WHITE. Ayin refers to the light of seventy 'faces', nourished from the breath departing from the mouth, they are the seventy names of the Holy One, blessed be He, ZEIR ANPIN, corresponding on earth to, "all the souls of the house of Jacob who came into Egypt were seventy" (Bereshheet 46:27). Jacob is the tree on earth, CORRESPONDING TO ZEIR ANPIN; his seventy souls are the seventy branches OF THE TREE.

529. וּפּוֹמָא, בְּהוּ תְלִינָא, פְּתִיחוּתָא דְפּוֹמָא. מְאִי פּוֹמָא. אֵלָא דַעַת גְּנִיז בְּפּוֹמָא דְמַלְכָא, דְאֶקְרִי ת"ת. פְּשִׁיטוּתָא דְתַפְאֶרֶת, דְכָל אוֹצְרִין וְכָל גּוּוּנִין אֲתֵאֲחָדִין בֵּיה. דְכֶתִיב, וּבְדַעַת חֲדָרִים יִמְלְאוּ. וְהוּא דַעַת, הוּא גְנִיז, בְּפּוֹמָא דְמַלְכָא. וּמְלִינָא כָּל אֲדָרִין וְאֶכְסֻדְרָאִין. וְכֵד אֲתַעַר נְהִירוֹ דְבֵיה וְנִפְיָק, כְּדִין אֶקְרִי פֶה יי'. וְשִׁמּוֹן דְאִינוּן תְּרִין נְהוּרִין מֵאַבָּא וּמְאִימָא, בְּשַׁעֲתָא דְאֲתַעְרַעַן בְּהֵיא נְהִירוֹ דְדַעַת, מִתְחַבְּרָן כְּחָדָא, וּמְלִין אֲתַגְזְרוּ בְּקִשׁוּט, בְּחֻכְמָה בְּתַבּוּנָה וּבְדַעַת. וְכְדִין, כָּל מְלִין דְקוּדְשָׁא בְּרִין הוּא, בְּאֵלִין אֲתַגְזְרוּ.

530. נְהִרִין תְּלַת אֵלִין, וְעִיילִין בְּגוּ לְגוּ, וְאֲתַעְטְרוּ בְּחָד. וְכֵד מִתְחַבְּרָן בְּעַטוּרָא חָד, כְּדִין אֶקְרוּן חֻבּוּ מִמְתְּקִים. וְאִינוּן חֵיךְ דְמַלְכָא, וְאֶקְרוּן, מְתִיקָא דְמַלְכָא. וְעַל הָאִי כְתִיב, טַעְמוֹ וְרָאוּ כִי טוֹב יי'. וּבְהֵיא חֵיךְ, תְּלִינִין כָּל אִינוּן שְׁלִיטִין וְהוּרְמָנִין דְמַלְכָא, דְכֶתִיב, וּבְרוּחַ פִּיו כָּל צְבָאָם.

531. בְּהֵיא חֵיךְ שְׁלִימוּתָא דְכָלָא אֲשַׁתְּכַח. וּבְגִינֵי כַךְ, כָּל אֲתוּון דְאִינוּן בְּהֵיא אֲתֵר שְׁלִימוּתָא אֲתַחְזִינָא בְּהוּ. אַחַה"ע, א', נְהִירוֹ דְעֵתִיקָא קְדִישָׁא סְתִימָא דְכָל סְתִימִין. ח', נְהִירוֹ דְחֻכְמָתָא, דְלֵא אֲשַׁתְּכַח וְלֵא אֲתַדְבֵּק דְכֶתִיב, לֹא יָדַע אָנוּשׁ עֶרְכָּה. ה', נְהִירוֹ דְאִימָא, דְנְהִיר וְנִגִיד וְנִפְיָק, וּמְשָׁקִי לְכָלָא, וְיִנְקָא לְבַנִּין, עַד דְמִטִּי הוּא רְבוּת, וּמְלִי לְצַדִּיק, וְאִיהוּ אֲתַקְטֵר בְּנוֹקְבָא תַתָּא, וְאֲתַבְּרָכָא מִגִּיה, וְלֵא מִתְפָּרְשִׁין דָּא מִן דָּא. חוּר מְגוּ סוּמְק, דְכֶתִיב הַר הַמּוֹר גִּבְעַת הַלְבוּנָה. ע', נְהִירוֹ דְע' אֲנָפִין, דְאֲתַזְנוּ מֵהֵיא רוּחָא, דְנִפְיָק מִן פּוֹמָא, כְּדִין ע' שְׁמֵהּ דְקוּדְשָׁא בְּרִין הוּא. לְקַבְּלֵהוּן בְּאַרְעָא, כָּל הַנְּפִשׁ לְבֵית יַעֲקֹב הַבָּאָה מִצְרִימָה שְׁבַעִים. דְהֵיא יַעֲקֹב אֵילָנָא בְּאַרְעָא, וְאִינוּן ע' נְפִשׁ, ע' עֲנַפִּין.

532. From these FOUR letters, ALEPH-CHET-HEI-AYIN, FOUR other LETTERS SHINE, GIME-YUD-CAF-KUF THAT EMANATE FROM THE PALATE. From the Aleph OF THE ALEPH-CHET-HEI-AYIN GROUP- Gimmel shines OF THE GIMEL-YUD-CAF-KUF GROUP being good reward (Heb. gemul) to the Righteous, called 'Gemul' NAMELY GIMEL; about this is written "Then shall you delight yourself in Hashem" (Yeshayah 58:14). From Chet OF THE ALEPH-CHET-HEI-AYIN GROUP, Yud shines OF THE GIMEL-YUD-CAF-KUF GROUP, which is Chochmah, that becomes entirely enclosed within the Yud, as it is closed on all sides, CONTAINING NO WHITE, so CHOCHMAH is not to be found, as the verse writes, "nor is it found in the land of the living" (Iyov 28:13), AS EXPLAINED. From Hei OF THE CHET-HEI-AYIN GROUP Caf shines OF GIMEL-YUD-CAF-KUF being the light and anointing oil poured from Ima to that place called 'horn' and called "ram's (Jubilee's) horn" AS 'HORN' ALLUDES TO MALCHUT AND JUBILEE TO BINAH. AND WHEN MALCHUT RECEIVES BOUNTY FROM BINAH, SHE IS NAMED RAM'S HORN. This is a Kingdom of David. Hence, so anointing of kings needs to be with the secret of Caf.

533. The Kuf OF GIMEL-YUD-CAF-KUF shines from the Ayin OF THE ALEPH-CHET-HEI-AYIN GROUP. Just as Ayin is seventy, CONTAINING THE SEVEN SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT WHERE EACH POSSESSES TEN SFIROT, so the Kuf is one Hundred, AS IT POSSESSES ALSO THE THREE FIRST SFIROT CHOCHMAH, BINAH, DA'AT, the completion OF THE TEN SFIROT. It is so because the palate has the total perfection. Whoever is familiar with this secret and is mindful of it, happy is his portion.

534. The body of the King is the extension of THE SFIRAH OF Tiferet wherein the colors WHITE AND RED are linked, BEING TWO COLUMNS, RIGHT AND LEFT, THE BODY BEING THE CENTRAL COLUMN THAT UNIFIES THEM. The arms of the King are the lights of Chesed and Gvurah; they are therefore THE TWO COLUMNS Right and Left, WITH THE BODY AS THE CENTRAL COLUMN THAT UNIFIES THEM. The intestines, MEANING THE INTERIOR are arranged with Da'at that enters through the head AND SETS IN BETWEEN THE TWO COLUMNS CHOCHMAH AND BINAH, and extends to the interior within the body, DENOTING TIFERET.

535. The legs join with two lights, literally two lights, MEANING NETZACH AND HOD. The legs and two kidneys join in one place, AS THE TWO KIDNEYS ARE ALSO NETZACH AND HOD. There gather the anointment and all oil of the body, and from there, FROM NETZACH AND HOD flows all HOLY anointing oil to a place called the foundation of the world, MEANING Yesod, from that place called 'world'. What is this? It is Netzach and Hod and so, Hashem Tzevaot is His name, AS NETZACH AND HOD are CALLED TZEVAOT, Blessed be He and His name to all eternity.

536. All these arrangements join in the one, MEANING NUKVA, until Yesod receives all the holy anointing oil and pours it to Nukva, NAMELY MALCHUT, which is blessed from it. When is she blessed from it? When judgments are arranged below; and when judgments are rendered below, they are arranged above. All adornments of the King, which are the Holy Name, are with joy and perfection. Then He dwells in their midst, as it is written, "Elohim stands in the Congregation of El; He judges among the judges" (Tehilim 82:1). THEREFORE JUDGMENTS ARE COMPARED TO FIRE. JUST AS FIRE IN A PROPER VESSEL GIVES FORTH LIGHT AND COOKS, BUT WHEN IMPROPERLY USED, CONSUMES AND DESTROYS, SO IT IS WITH JUDGMENTS.

532. מֵאֵלֶּיךָ אֶתְנוּן, נְהִירִין אַרְבַּע אַחֲרָיִן. מֵא' נְהִיר גִּמְל' ל', דְּאִיהִי אֲגַר טַב לְצַדִּיקַיָּא, דְּאִקְרִי גְמוּל, וְעַל דָּא כְּתִיב אִז תִּתְעַנֵּג עַל יוּי'. מֵח' נְהִיר יוּד, דְּהִיא חֲכָמָה, בְּלֹא אִסְתִּים בְּיוּד, דְּאִיהִי סְתִימָא מִכָּל סְטְרוֹי, וּבג"כ, לֹא אִשְׁתַּכַּח, דְּכְתִיב, וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים. מֵה' נְהִיר כ"ף. דְּאִיהִי נְהִירוֹ וּמִשַּׁח רַבּוֹת, דְּאִתְרַק מֵאִימָא, לְהֵוּא אֲתֵר דְּאִתְקְרִי קְרָן, וְאִקְרִי קְרָן הַיּוֹבֵל. וְדָא מְלָכוֹת דּוּד. וּבְגִין כֵּךְ, לִית מְשִׁיחָא, אֲלֵא בְרוּא דְכ"ף.

533. ק' מַע' נְהִיר ק', כְּמָה דַע' שְׁבַעִין, כֵּךְ ק' מֵאָה, דְּאִינוּן שְׁלִימָא, וְהִכִּי הוּא, וּבְגִין כֵּךְ, בְּהֵאֵי חִין שְׁלִימוֹ דְכָלָא. וְכָל מָאן דִּידַע רְזָא דָא, וְאִזְדַּהֵר בֵּיה, זְכָאָה חוּלְקִיָּה.

534. גּוּפָא דְמִלְכָא, אֲתַפְשֻׁטָא דְתַפְאָרַת, דְּגוּוּיִן בֵּיה מִתְחַבְּרִין. דְּרוּעִין דְמִלְכָא, נְהִירוֹ דְחֶסֶד וּגְבוּרָה. וּבְגִין כֵּךְ יִמִּין וּשְׂמָאל. מַעוּי בְּדַעַת אֲתַתְקַנָּן, עֵייל בְּרִישָׁא, אֲתַתְקַן וְאֲתַפְשֵׁט לְגוּ, וּבְגוּ גּוּפָא.

535. שׁוּקִין אֲתַאֲחֲדִין בְּתִרִין נְהוּרִין, וְאִינוּן תִּרִין נְהוּרִין מִמַּש. שׁוּקִין וְתִרִין כְּלִינִין. כְּלֵהוּ מִתְחַבְּרִין בְּאֵתֵר חַד, דְּתַמֵּן אֲתַכְנֵשׁ כָּל רַבּוֹת, וְכָל מְשַׁחָא דְּגּוּפָא. וּמִתַּמֵּן, שְׁרִינִין כָּל הֵוּא רַבּוֹת, לְאֵתֵר דְּאִתְקְרִי יְסוּד עוֹלָם. יְסוּד, מֵהֵוּא אֲתֵר דְּאִקְרִי עוֹלָם. וּמָאן אִיהִו. נִצַּח וְהוּד, וְעַל כֵּן, יוּי צְבָאוֹת שְׁמוֹ ב"ה בְּרִין שְׁמִיָּה לְעָלַם וְלְעָלְמֵי עָלְמִין.

536. כָּל הַנִּי תְקוּנִין, אֲתִינִין לְאֲתַחְבְּרָא בְּחַד, עַד דְּכָל רַבּוֹת קְדָשָׁא, נְטִיל כְּלֵא הֵאֵי יְסוּד, וְאִשְׁדֵּי לְנוּקְבָא, וּמִתְבָּרְכָא מִנִּיה. אִימְתִי מִתְבָּרְכָא מִנִּיה. בְּשַׁעֲתָא דְּאִתְתְּקִנּוּ דִּינִין דְּלִתְתָא. וְכַד דִּינִין מִתְתְּקִינִין לְתַתָּא, מִתְתְּקִינִין לְעֵילָא, וְכָל תְּקוּנִין דְּמִלְכָא, בְּחִדּוֹתָא, בְּשְׁלִימָא, דְּאִינוּן שְׂמָא קְדִישָׁא, וְהוּא כְּלֵא חַד. וְכַדִּין הוּא שְׂאֵרִי בְּגוּוּיָהוּ, דְּכְתִיב אֱלֹהִים נִצַּב בְּעַדַת אֵל בְּקֶרֶב אֱלֹהִים וְשָׁמוּט.

537. When judgments are not rendered below, so to speak, the same occurs above, that all arrangements are not working properly, ACCORDING TO THE MANNER WE DESCRIBED EARLIER. Ima then deserts the children, THEY BEING MALE AND FEMALE; the children do not suckle, Yesod does not pour into the Nukva, WHICH IS MALCHUT, judgments are stirred up, and the mighty serpent controls; the adornments of the King are removed due to the Judgment. Since the Nukva is not blessed, the righteous, BEING YESOD, does not receive FOR OF HER, the mighty serpent has power. Woe to the world that is nurtured from them.

538. Rabbi Elazar said, my father revealed all these arrangements, so he will not enter the World to Come in shame. But why is it necessary now to reveal? Rabbi Aba replied: This is what I wrote from the Holy LUMINARY, I said it is for the friends as they know AND UNDERSTAND these matters. It is important to know them as it is written, "that you may know that I am Hashem" (Shemot 10:2), and, "And they shall know that I am Hashem" (Shemot 29:46). Thus we understand the things said. From this point on, the matters are treasured among us. Fortunate is our lot in this world and the world to come. Until this point, the Holy Luminary was adorned with this matter among us.

539. Come and behold. When I had seen him in a dream, I asked Rabbi Shimon: Master, I learned that Yud OF THE NAME YUD HEI VAV HEI represents Chochmah. And this is assuredly so. Hei OF YUD HEI VAV HEI, why is it Binah? He told me: Come and behold. It is written, "And a river went out of Eden to water the Garden" (Beresheet 2:10). What is this river flowing from Eden? It is Binah, THAT EXISTS FROM EDEN WHICH IS CHOCHMAH. As a result, the Yud MEANING CHOCHMAH, is enclosed within that river. This Yud spreads this light OF BINAH on all sides, MEANING ABOVE, THE SECRET OF RIGHT, AND BELOW, THE SECRET OF LEFT. It is now a Dalet. Later Binah begets a son beneath her, a Vav, MEANING THE CENTRAL COLUMN, THUS becoming now like a Hei. Now it is Yud-Hei, MEANING CHOCHMAH AND BINAH. Later, she brings forth that son before her. Now we have Yud-Hei-Vav; the Vav sat before her in order to suckle. About this we learned in our Baraita that the Hei was ORIGINALLY a Dalet. When the male, BEING CHOCHMAH, merged with it, it became pregnant with one son, and is called Hei; later it gave birth to the Vav OUTSIDE ITSELF and placed it before itself. Thus writes the verse, "And a river went out of Eden", WHICH IS BINAH THAT COMES OUT OF CHOCHMAH CALLED 'EDEN', it surely came out to water the Garden, BEING MALCHUT, to nurture it.

537. וכד דינין לא מתתקנן לתתא, כביכול הכי לעילא. דכל תקונין לא מתישרן הכי, דהא אימא אסתלקת מעל בנין, ובנין לא ינקי, דהא יסוד לא אשדי בנוקבא, וכל דינין מתערין, וחויא תקיפא שלטא. כביכול, תקוני מלכא על דינא אסתלקו, דכיון דהאי נוקבא לא מתברכא, וצדיק לא נטיל. וחויא תקיפא שלטא. ווי לעלמא דינקא מנייהו.

538. אמר ר' אלעזר, כל הגי תקונין, אבא גלי לון, בגין דלא ייעול בכסופא לעלמא דאתי. השתא אמאי אצטריכו לאתגלאה. אמר ליה ר' אבא, ההוא דאנא כתבנא מבוצינא קדישא, אמינא לגבי חבריא, דהא אינון ידעין מלין, והא אצטריך למנדע, דכתיב, וידעתם כי אני יי'. וכתיב וידעו כי אני יי'. בגין דאתוישבן מלין. בלבנא. ומכאן ולהלאה, סתימין מלין בגוון. זכאה חולקנא בהאי עלמא, ובעלמא דאתי, דהא עד כען בוצינא קדישא אתעטר, במלין דבגוון.

539. ת"ח, אנא חזינא ליה בחלמא, ושאיילנא קמיה דרבי שמעון, הא אוליפנא קמיה דמר, י' דאיהו חכמה, והכי הוא ודאי. ה' אמאי איהו בינה. אמר לי, ת"ח, הא כתיב ונהר יוצא מעדן להשקות את הגן. מאן הוא נהר דיוצא מעדן דא בינה. ובג"כ ההוא נהר, י' סתים בגייה. ויו"ד פשיט נהרא דא מכל סטרוי. ודא היא ד', לבתר אפיקת בן תחותה דאיהו ו', כגוונא דא ה'. בג"כ הוא י"ה. לבתר אולידת ואפיקת האי בן, ושוייה לקמה, ובגין כך יה"ו, דהא ו' לקמה יתיב, לינקא ליה. ועל כך תנינן במתניתא דילן, ה' ד' הות, מדאתחבר דכורא עמה אתעברת מחד בן, ואקרי ה'. לבתר אולידת ואפיקת ו' ההוא בן, וקאים לקמה. ועל האי כתיב, ונהר יוצא מעדן, מניה נפיק ודאי, להשקות את הגן, לינקא ליה.

540. I seized his hand, and kissed it. During this period, I was stirred, cried, laughed, for three days I did not eat anything, because of the ecstasy and also since I merited not to see him again. Still I feel bonded to him. I see his image rising before me. Fortunate are the Righteous in this world and next world. Of them it is written: "Surely the righteous shall give thanks to Your name: the upright shall dwell in Your presence" (Tehilim 140:14).  
(End of the assembly of the tabernacle)

540. הוֹינָא אַחִיר בִּידֵיהּ, וְנָשִׁיק בִּידוּי. אֲנָא בְהָאֵי עֲרוּנָא אֲתַעֲרָנָא, בְּכִי וְחִינֵךְ, וְהוּוּ תַלְתָּא יוֹמִין דְּלֵא אֲכִילָנָא מִיַּדֵּי. חֵד מַחְדוּתָא, וְחֵד דְּלֵא זְכִינָא לְמַחְמֵי לִיָּה זְמָנָא אַחְרָא. וְעַם כָּל דָּא, בֵּיה אֲתַקְשְׁרָנָא תְדִירָא. דְּהָא כַּד נְהִירָא לִי שְׁמַעְתָּתָא, חֲמִינָא דִּיוֹקְנֵיהּ, דְּאֲתַעֲרָ קַמָּאֵי, זְכָאִין אִינוּן צְדִיקָאֵי, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאֲתֵי, עֲלִיָּהּ כְּתִיב, אֲךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יֵשְׁבוּ יִשְׂרָאֵל אֲתַ פְּנִיךָ.  
(ע"כ אידרא דמשכנא)

24. "And all things that I have said to you be mindful of"

We are told that it is important to serve God so that He will be mindful that no harm will befall us, and that we must make no mention of the name of other Elohim. Rabbi Yehuda says that the Torah cautions man in numerous places to observe the precepts of the Torah, because the whole Torah is the name of the Holy One, blessed be He.

541. "And all things that I have said to you be mindful of (Heb. tishameru)" (Shemot 23:13). HE ASKS: Why is the passive 'tishameru'? Should it not use the active form? HE ANSWERS: 'tishameru' is correct referring to "all things that I have said to you" meaning, I stressed the point of serving Me, be mindful that no harm will befall you. "tishameru (also: 'be guarded')": by My protection alone. "and make no mention of the name of other Elohim" (Ibid.), is to be understood as we established. Another explanation of the verse "and make no mention of the name of other Elohim" meaning, Do not refer to it, lest you will fall among nations in other lands and may become fulfilled what is written in a verse "and there shall you serve other Elohim... (Devarim 28:36).

541. וּבְכָל אֲשֶׁר אֲמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ וְגו'. מֵאֵי תִשְׁמְרוּ, תִּשְׁמְרוּ מִבְּעֵי לִיָּה. אֵלֵא תִשְׁמְרוּ וְדֵאֵי, מֵאֵי אֲשֶׁר אֲמַרְתִּי אֵלֵיכֶם, כְּלוּמַר דְּאֲגִזְמִית לְכוּן עַל מִימַר פּוֹלְחָנִי. תִּשְׁמְרוּ, דְּלֵא יִמְטִי עֲלֵיכוֹן שׁוּם בִּישׁ. תִּשְׁמְרוּ מֵהֵיא שְׁמִירָה וְנִטוּרָא דִּילִי בְּלִבְדִּי. וְשֵׁם אֱלֹהִים אַחֲרִים לֹא תִזְכִּירוּ, לֹא תִזְכִּירוּ כְּמָה דְּאֹקִימָנָא. ד"א וְשֵׁם אֱלֹהִים אַחֲרִים לֹא תִזְכִּירוּ, כְּלוּמַר, לֹא תִסְבְּבוּן, דְּתַפְלוֹן בִּינֵי עַמְמֵי בְּאַרְעָא אַחְרָא. וְיִקוּם בְּכוּ מַה דְּכְתִיב, וְעַבַדְתֶּם שֵׁם אֱלֹהִים אַחֲרִים וְגו'.

542. Another explanation for "And all things that I have said to you be mindful of." Rabbi Yehuda commenced, "Hear, My people, and I will testify against you...there shall be no strange El among you...I am Hashem your Elohim who brought you out of the land of Egypt" (Tehilim 81:9-11). David spoke these verses with the Holy Spirit; Let's examine them. "Hear, My people": in numerous places Torah cautions man, in numerous places the Holy One, blessed be He, cautions man and it is for the benefit of man, so he will observe the precepts of the Torah. He who is observant of Torah ways, and is occupied with it, is considered as occupied with the Holy Name.

542. ד"א וּבְכָל אֲשֶׁר אֲמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ. רַבִּי יְהוּדָה פְּתַח, שְׁמַע עִמִּי וְאֶעִידָה בְּךָ וְגו', לֹא יְהִיָּה בְּךָ אֵל זָר וְגו'. אֲנֹכִי יְיָ אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם וְגו'. הֵנִי קְרָאן, אֲמַרְן דְּוֹד בְּרוּחַ קוּדְשָׁא, וְאִית לְאַסְתַּכַּל בְּהוּ. שְׁמַע עִמִּי בְּכְמָה אֲתִרִין אֲזַהֲרָא אוֹרֵייתָא לְב"נ. בְּכְמָה אֲתִרִין קוּדְשָׁא בְּרִיךְ הוּא אֲזַהֵיר בֵּיה בְּבֵר נֶשׁ. וְכֵלֵא לְתוּעֵלְתָּא דְּבֵר נֶשׁ. בְּגִין דִּינִטֵּר פְּקוּדֵי אוֹרֵייתָא, דְּכָל מָאן דִּינִטֵּר אֲרְחֵי דְּאוֹרֵייתָא, וְאַשְׁתַּדֵּל בְּהּ, כְּמָאן דְּאַשְׁתַּדֵּל בְּשִׁמָּא קְדִישָׁא.

543. We learned, the whole Torah is the name of the Holy One, blessed be He, and one who is occupied with it is considered to be occupied with the Holy Name, as the whole Torah is one Holy Name, a supernal name, a name incorporating OTHER names. One who deducts one letter from it is considered causing a defect in the Holy Name. We learned, "and make no mention of the name of other Elohim." MEANING, do not add or detract from the Torah, AS HE CAUSES A DEFECT IN THE HOLY NAME AND STRENGTHENS OTHER ELOHIM. Rabbi Chiya said: "the name of other Elohim" refers to those occupied with foreign books not of Torah. "neither let it be heard out of your mouth"; it is forbidden even to mention them, learn from them, especially AN EXPLANATION on the Torah.

544. Rabbi Yehuda taught it thus. What is the reason for the verse, "the name of the other Elohim" and adjacent to it is this verse, "You shall keep the feast of unleavened bread" (Shemot 23:15). The explanation is that one who keeps not this, "THE FEAST OF UNLEAVENED BREAD" is equivalent to one who lacks faith in the Holy One, blessed be He. Why? The matter is closely connected to it. Rabbi Yitzchak said: So it is with all other holidays and festivals, as they are all connected with the Holy Name. About this we learned, it is written, "Three times in the year" (Ibid. 17), because from them is Faith suspended, BEING THE SECRET OF THE THREE COLUMNS THAT MALCHUT, CALLED FAITH IS CONSTRUCTED FROM.

25. Every man of Yisrael, who is circumcised, should be presented

Rabbi Elazar tells us that every circumcised man of Yisrael needs to be seen before the Holy King in order to receive the blessings that flow from the fountain. Through a story he illustrates that Yisrael must remain separated from the unbelievers.

545. "...all your males shall appear" (Ibid.). HE ASKS: Why "all your males"? Rabbi Elazar said, literally all males for they receive the blessing from the fountain of the spring, DENOTING YESOD. From here we learned that every circumcised Jew needs to be seen before the Holy king in order to receive the blessings from the fountain of the spring. This is the essence of the verse "according to the blessing of Hashem your Elohim which he has given you" (Devarim 16:17), and, "before the Master, Hashem." As explained, THE MASTER IS YESOD, because from there the blessings flow, and they receive blessings. Fortunate is the lot of Yisrael above that of other nations.

543. דְּתַנִּינָן, אֹרִייתָא כְּלָא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא. וּמֵאֵן דְּמִשְׁתַּדֵּל בָּהּ, כְּמֵאֵן דְּמִשְׁתַּדֵּל בְּשְׁמָא קְדִישָׁא בְּגִין דְּאֹרִייתָא כְּלָא, חַד שְׁמָא קְדִישָׁא הוּא. שְׁמָא עֲלָא, שְׁמָא דְכְּלִיל כָּל שְׁמֵהּ. וּמֵאֵן דְּגָרַע אוֹת חַד מִינָהּ, כְּאִילוּ עָבִיד פְּגִימוֹתָא בְּשְׁמָא קְדִישָׁא. תַּאנָּא, וְשֵׁם אֱלֹהִים אַחֲרִים לֹא תִזְכִּירוּ, לֹא תוֹסִיף עַל אֹרִייתָא, וְלֹא תִגְרַע מִינָהּ. רַבִּי חֵיטָא אָמַר, וְשֵׁם אֱלֹהִים אַחֲרִים, דָּא מֵאֵן דִּיתְעַסַּק בְּסַפְרֵין אַחֲרָנִין, דְּלֹא מַסְטְרָא דְאֹרִייתָא. לֹא יִשְׁמַע עַל פִּיךָ, דְּאִסּוּר אֲפִילוּ לְאֲדַבְּרָא לֹוֹן, וְלִמְלִיף מִנִּייהוּ טַעְמָא, כָּל שְׂכֵן עַל אֹרִייתָא.

544. רַבִּי יְהוּדָה מְתַנִּי הֵכִי, מֵאֵי טַעְמָא כְּתִיב וְשֵׁם אֱלֹהִים אַחֲרִים, וְסָמִיךְ לִיה אֶת חַג הַמִּצּוֹת תִּשְׁמֹר. אֲלֹא, מֵאֵן דְּלֹא נָטִיר הָאֵי, כְּמֵאֵן דְּלֹא נָטִיר מֵהִימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא. מֵאֵי טַעְמָא. מִשּׁוּם דְּבִיָּה אַחֲוִידָא מְלָה. אָמַר רַבִּי יִצְחָק, וְכֵן בְּכָל שָׂאָר זְמַנִּין וְחֻגִין, דְּהָא כְּלָהוּ אַחֲוִידָן בְּשְׁמָא קְדִישָׁא עֲלָא. וְעַל דָּא תַנִּינָן, מֵאֵי דְכְּתִיב שְׁלֹשׁ פְּעָמִים בְּשָׁנָה, מִשּׁוּם דְּבִהוּ תְּלִיא מֵהִימְנוּתָא.

545. יִרְאֶה כָּל זְכוּרֵךְ, אֲמַאי כָּל זְכוּרֵךְ. א"ר אֶלְעָזָר כָּל זְכוּרֵךְ מִמֶּשׁ. בְּגִין דְּנִטְלִין בְּרַבְתָּא, מִמְּבוּעָא דְנַחְלָא. מִכָּאֵן תַּנִּינָן, כָּל בַּר יִשְׂרָאֵל דְּאֶתְגַּזֵּר, בְּעֵי לְאֶתְחַזָּא קָמֵי מַלְכָּא קְדִישָׁא, בְּגִין דְּנִטְלִין בְּרַבְתָּא, מִמְּבוּעָא דְנַחְלָא. הֵה"ד, כְּבִרְכַת יְיָ אֱלֹהֶיךָ אֲשֶׁר נָתַן לְךָ. וּכְתִיב אֵל פָּנֵי הָאֲדוֹן יְיָ, כְּמָה דְּאֹקִימָנָא, דְּמִתְמַן מְרִיקֵן בְּרַבָּאן, וְנִטְלִין בְּרַבְתָּא. זְבָאָה חוֹלְקִיהוֹן דְּיִשְׂרָאֵל, מִכָּל שָׂאָר עַמִּין.

546. One time Yisrael made a pilgrimage TO JERUSALEM to celebrate the festival and there were non-Jews among them. That year no blessings were present in the world. They came and asked Rav Hamnuna Saba. He said to them, did you see any sign TO INDICATE THAT THE PILGRIMAGE WAS UNFAVORABLE? They replied, we did see a sign; when we returned from there, all roads were blocked by water, there were clouds and darkness so that none of us who went there were unable TO RETURN. Furthermore, when we came to be seen, the surface of the heavens became dark and stormy. He said to them, for sure either there were among you some uncircumcised people or idol worshippers. For in such moments, the blessing reaches only circumcised Yisrael. The Holy One, blessed be He, looks for that sign and blesses them.

547. The next year, they made pilgrimage, and idol worshippers were dispersed with them. When they ate of the meat of the sacrifice and were rejoicing, they saw the idol worshippers look like a wall, NAMELY SAD. They watched how everybody made the blessing but they did not. They told this in a court of law. They came and asked them, what part of the sacrifice did you eat? They did not know. Inquiring showed they were non Jews and they were slain. They said, blessed is the Merciful One who saved His people. The blessing rests only with Yisrael, holy seed, children of Faith, children of truth. That year the blessing in the world reached its zenith. They explained, "Surely the Righteous shall give thanks to Your name..." (Tehilim 140:14).

548. Rabbi Chiya said, due to the merit of circumcised Yisrael, the enemy is humbled before them and they inherit their land. Come and behold: it is written, "all you males appear" (Shemot 34:23), MEANING CIRCUMCISED MALES, then it is written: "For I will cast the nations before you, and enlarge your borders" (Ibid. 24). MEANING, IN THE MERIT OF CIRCUMCISION, the Holy One, blessed be He, WHO POSSESSES JUDGMENT AND MERCY, uproots dwellers from their place, REFERRING TO THE ENEMY, and replaces dwellers to their place MEANING THE CHILDREN OF YISRAEL. For this reason, "all you males appear before the master, Hashem," NAMELY THE HOLY ONE, BLESSED BE HE, WHO IS TIFERET POSSESSING JUDGMENT AND MERCY AND SO HE CAN UPROOT SOME AND REPLACE WITH OTHERS. Rabbi Yehuda said, "the master" resembles the words in the verse, "Behold, the master, Hashem Tzevaot, shall lop the bough with terror" (Yeshayah 10:33), WHICH REFERS TO UPROOTING DWELLERS. "And there shall come forth a rod..." (Yeshayah 11:1) REFERS TO BRINGING BACK DWELLERS. It is all the same, JUDGMENT AND MERCY WORKING TOGETHER and he uproots dwellers and settles other dwellers. Rabbi Yitzchak said, there is a master WHICH IS TIFERET, and there is a master (Heb. adon) WHICH IS YESOD. All are dependent in one, NAMELY MALCHUT CALLED ADONAI.

546. זמנא חדא, סליקו ישראל למחג חגא, ואתערבו עכו"ם בהדיהו, והוא שתא לא אשתכח ברכתא בעלמא. אתו שאילו לרב המנונא סבא, אמר להו, חמיתון סימנא בקדמיתא בהאי א"ל, סימנא חמינן, דכד תבנא מהתם, כל ארחין אסתימו ממיא, ועננא, וחשוכא אשתכח, דלא יכלין למהך כל אינון דסליקו לתמן. ועוד, בשעתא דעאלנא לאתחזאה אפי שמיא אתחשכו ואתרגיו. אמר להו, ודאי או אית בינייכו בני נשא דלא אתגזרו, או עכו"ם סליקו בהדייכו. דהא לא אתברכאן בההיא שעתא, בר מאינון ישראל דאתגזרו. ובהאי את קדישא מסתפל קודשא בריך הוא, וברין לון.

547. לשתא אחרא סליקו, וסליקו אינון עכו"ם, דאתערבו בהדיהו, כד הוּוּ אכלין קרבניא, והוּוּ חדאן. וחמו לאינון עכו"ם, דטפסאן בקוטרניהו לקוטרא דכותלא. אשגחו בהו דכלא מברכין, ואינון לא בריכו. אתו ואמרו מלה לבי דינא, אתו ושאיילו לון, אמרו, האי דאכלתון, חולקא דלכון, מאן קורבנא הוה. לא הוה בידיהו. בדקו ואשכחו דאינון עכו"ם, וקטלו לון. אמרו, בריך רחמנא דשויב לעמיה, דודאי לית ברכתא שריא, אלא בישראל, זרעא קדישא, בני מהימנותא, בני קשוט. וההיא שתא אשתכח ברכתא בעלמא, בשלימו. פתחו ואמרו, אך צדיקים יודו לשמך וגו'.

548. ר' חייא אמר, בזכות ישראל גזירין, אתכנעו שנאיהון תחותיהון, וירתי אחסנתהון. ת"ח מה כתיב, יראה כל זכורך. וכתיב בתריה, כי אורישי גוים מפניך והרחבתי את גבולך. דקודשא בריך הוא עקר דיורין מאתריהו, ואתיב דיורין, לאתריהו. בגיני כך יראה כל זכורך את פני האדון יי'. רבי יהודה אמר, האדון. כמה דכתיב, הנה האדון יי' צבאות מסעף פוארה וגו', ויצא חוטר וגו', וכלא חד, מעקר דיורין ואתיב דיורין. ר' יצחק אמר, אית אדון, ואית אדון, וכלא בחד תלוא.

Rabbi Yosi says that Adonai refers to "visions of Elohim," that includes Zeir Anpin and Malchut. Rabbi Yehuda adds that sometimes the celestial are called with names of the lower levels, and sometimes the lower are called by names of the celestial.

549. Rabbi Yehuda said: Adonai, WHEN WRITTEN OUT FULLY, IS SPELLED Aleph Lamed Pe, Dalet Lamed Tav, Nun Vav Nun, Yud Vav Dalet, is called 'the Holy One, blessed be He,' DENOTING ZEIR ANPIN, NOT YUD HEI VAV HEI, AS IT IS WRITTEN. That which is pronounced as written IS CALLED 'ADONAI'. Who is it? Rabbi Yosi said: It refers to "visions of Elohim," MEANING MALCHUT, CALLED 'VISION'. HE ASKS: it is written visions, PLURAL NUMBER, why IS IT WRITTEN visions? HE ANSWERS: IT INCLUDES ALSO the entirety of all, Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, DENOTING ZEIR ANPIN. He asks, Visions of what? IF TO THE NAME YUD HEI VAV HEI, OR THE NAME ADONAI? HE ANSWERS: Aleph Lamed Pe, Dalet Lamed Tav, Nun Vav Nun, Yud Vav Dalet, AS BOTH ARE THUS PRONOUNCED. The one, MALCHUT, is pronounced as written, while the other, ZEIR ANPIN, is not pronounced as it is written, WITH THE NAME YUD HEI VAV HEI BUT PRONOUNCE AS THIS NAME ADONAI. And so it is written "visions of Elohim," IN THE PLURAL NUMBER FOR IT INCLUDES ZEIR ANPIN AND MALCHUT. FOR THIS REASON, BOTH ARE CALLED BY THE NAME 'ADON ('MASTER')'. THIS IS THE REASON FOR THE WORDS OF RABBI YITZCHAK.

550. Rabbi Yehuda ALSO said: Sometimes the celestial are called with terms of the lower, and sometimes the lower are called by names of the celestial. And so it WRITES "the master, Hashem" with a supernal name, ZEIR ANPIN which is Adonai, WHICH IS A LOWER NAME, MALCHUT. In many ways are the words clarified. Blessed is the Merciful One, blessed is His name for ever and ever.

## 27. The kisses

Rabbi Yitzchak opens with "Let him kiss me with the kisses of his mouth," and explains that kisses are the clinging of one spirit with another, as the mouth emits and is the source of the breath, or spirit. One whose soul departs through a kiss joins the spirit of the Holy One blessed be He, never to part from Him.

551. "Behold I send an angel before you..." (Shemot 23:20). Rabbi Yitzchak commenced the discussion with: "Let him kiss me with the kisses of his mouth..." (Shir Hashirim 1:2) The Congregation of Yisrael, MEANING THE SHECHINAH says "Let him kiss me." HE ASKS: What is the reason for writing "Let him kiss me?" It should say, 'Let him love me.' Wherefore "Let him kiss me"? HE ANSWERS: we learnt that kisses are the clinging of one spirit with another, so therefore a kiss is by mouth, as the mouth emits and is the source of the breath (also: 'spirit') so a kiss is with the mouth with love, spirits clinging one to another that do not part.

552. And so, one whose soul departs through a kiss, it joins another spirit, MEANING THE SPIRIT OF THE HOLY ONE, BLESSED BE HE, a spirit never to part from him. This is what is meant by a kiss. So The Congregation of Yisrael said "Let him kiss me with the kiss of his mouth" in order that one spirit cling to the other and never part.

549. רבי יהודה אמר, אֲדֹנָי: אֵלֶּף דְּלִית נֹן יוֹד, קוֹדֶשׁא בְּרִיךְ הוּא אֶקְרִי, וְהוּא דְאֶקְרִי, כְּמָה דְאִיהוּ כְּתִיב. וּמָאן הוּא. רַבִּי יוֹסִי אוֹמֵר, מֵרֵאֵת אֱלֹהִים. מֵרֵאֵת כְּתִיב. וּמָהוּ מֵרֵאֵת. שְׁלִימוּ דְכָלֵּא, יוֹד ה"א וְא"ו ה"א. מֵרֵאֵת לְמָאי אִיהוּ אֶלֶּף דְּלִי"ת נֹן יוֹד, הָאִי אֶקְרִי כְּכַתְּבוּ, וְהָאִי לֹא אֶקְרִי כְּכַתְּבוּ, וּבְגִינֵי כֵן אֶקְרִי בְּהָאִי, וְעַל כֵּן מֵרֵאֵת אֱלֹהִים כְּתִיב.

550. רַבִּי יְהוּדָה אָמַר, לְזִמְנִין, עַלֵּינן אֶקְרוּן בְּשֵׁמָא דְתַתְּאִין. וְלְזִמְנָא, תַּתְּאִין אֶקְרוּן בְּשֵׁמָא דְעַלְאִין. הָאֲרֵן יוֹ, בְּשֵׁמָא עַלְאָה אֲדֹנָי הוּא. וְהָא אוֹקִימְנָא מְלִי. וּבְגוּוּנִין סְגִיִּין אֶתְפָּרְשֵׁן מְלִי, וְכָלֵּא חַד. בְּרִיךְ רַחֲמָנָא בְּרִיךְ שְׁמִיהּ לְעַלְמֵי וְלְעַלְמֵי עַלְמִין.

551. הִנֵּה אֲנֹכִי שׁוֹלַח מְלַאךְ לְפָנֶיךָ וְגו'. רַבִּי יִצְחָק פָּתַח, יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ וְגו' אָמְרָה כְּנֶסֶת יִשְׂרָאֵל, יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ. מָאי טַעְמָא יִשְׁקֵנִי, יֵאָדְבֵנִי מִבְּעֵי לִי, אֲמַאי יִשְׁקֵנִי. אֶלֵּא הֵכִי תִּגְיִן, מָאי נְשִׁיקוֹת אֲרַבְּקוֹתָא דְרוּחָא בְּרוּחָא. דְּבְגִינֵי כֵן נְשִׁיקָה בְּפִה, דְּהָא פּוּמָא אֶפְקוֹתָא וּמְקוֹרָא דְרוּחָא הוּא, וְעַל דָּא נְשִׁיקִין בְּפּוּמָא, בְּחִיבּוּתָא, וְדְבָקִין רוּחָא בְּרוּחָא, דְּלֹא מִתְפָּרְשֵׁן דָּא מִן דָּא.

552. וְעַל דָּא מָאן דְּנִפְיָק נְשִׁמְתִּיהּ בְּנְשִׁיקָה, מִתְדַבֵּק בְּרוּחָא אַחְרָא. בְּרוּחָא דְלֹא מִתְפָּרֵשׁ מִנִּיהּ. וְהִוִּינוּ אֶקְרִי נְשִׁיקָה. וְעַל דָּא אָמְרָה כְּנֶסֶת יִשְׂרָאֵל, יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ, לְאֲרַבְּקָא רוּחָא בְּרוּחָא, דְּלֹא יִתְפָּרֵשׁ דָּא מִן דָּא.



553. "for your loves are better than wine" (Ibid.). Why mention here wine? Does it not write, "But they also reel through wine" (Yeshayah 28:7), and "Do not drink wine or strong drink, you, nor your sons with you" (Vayikra 10:9), so why mention wine here? Rabbi Chiya said, it is of the wine of the Torah, MEANING, THE MOCHIN OF ZEIR ANPIN CALLED TORAH AND THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH ARE CALLED WINE. Rabbi Chizkiyah said, hence it is written, "and wine that makes glad the heart of man" (Tehilim 104:15), AND THIS REFERS TO WINE OF TORAH. And so it is written: "for your loves are better than wine," AS THEY ARE BETTER for joy of the heart; more than wine that makes me happier than everything else.

554. Rabbi Yehuda said, it is written, "And Jacob kissed Rachel, and raised his voice, and wept" (Bereshheet 29:11). HE ASKS: why did he cry? HE ANSWERS: when his spirit clung to her, his heart could not hold out, so he wept. One may inquire about: "and kissed him: and they wept" (Bereshheet 33:4). HE ANSWERS: As we learned, why are there dots over the word "and kissed him"? It is because his spirit did not cling to him at all. About this is written, "but the kisses of an enemy are profuse (also: 'deceptive')" (Mishlei 27:6). What is meant by "but the kisses of an enemy are profuse"? but one who kisses with love, spirits cling one to another, clinging with love. One who does not kiss with love, there is no clinging but deception. What is meant by "deceptive"? It is coarseness, as the spirit does not cling with that kiss and it does not cling at all. So therefore it is written: "Let him kiss me with the kisses of his mouth," which is the clinging of spirit to spirit.

#### 28. "Behold I send an angel before you"

This section talks again about the spirit clinging to Hashem. Moses realized that the angel of "Behold I send an angel before you" would constitute a separation from Yisrael, and he wished the presence of Hashem to be with him. Rabbi Aba says that one should not mix a lower matter with a higher one; the outside should not nurse from an inner level, as the inner represents holiness and the outer represents uncleanness. Rabbi Shimon clarifies the matter by saying that the angel was meant only to guard Yisrael, and it did not mean there would be a separation from Hashem, although other commentators on Torah have disagreed on this point. Rabbi Shimon concludes that Moses did not want an angel, as it is written, "And he said, if now I have found favor in Your sight, Adonai, let my Lord, I pray You, go among us."

555. We learned, as long as the Holy One, blessed be He, goes with Yisrael, a spirit, so to speak, clings to a spirit. About this is written, "But you that did cleave to Hashem" (Devarim 4:4), with all types of clinging, with no parting one from another. When it was said, "Behold I send an angel before you" (Shemot 33:2), Moses realized this would constitute a separation FROM YISRAEL so he said, "If Your presence go not with me, carry us not up from here" (Shemot 33:15).

553. כִּי טוֹבִים דוֹרֵיךְ מֵיַיִן, מֵאֵי בְעֵי הַכָּא יַיִן, וְהָא כְּתִיב וְגַם אֵלֶּה בֵּינָן שָׁגוּ וְגו', וּכְתִיב יַיִן וְשָׁכַר אֵל תִּשְׁתֵּה אֶתְּהָ וּבְנִיךְ, מֵאֵי טַעְמָא הַכָּא יַיִן. רַבִּי חֵיָא אָמַר, מֵיַיִנָּה דְאֹרֵייתָא. רַבִּי חִזְקִיָּה אָמַר, דָּא דְכְּתִיב וַיַּיִן יִשְׁמַח לִבְבִּי אָנוּשׁ, וְעַל דָּא כְּתִיב, כִּי טוֹבִים דוֹרֵיךְ מֵיַיִן, לְחַדְוֹתָא דְלִבָּא. מֵיַיִן, דְּחַדִּי לִי יַתִּיר מִכֻּלָּא.

554. רַבִּי יְהוּדָה אָמַר, כְּתִיב, וַיִּשַׁק יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת קוֹלוֹ וַיִּבְךְ, אָמַי קָא בְּכָה. אֵלֶּה בְּאַתְדַּבְּקוֹתָא דְרוּחָא בְּהָ, לָא יָכִיל לְבָא לְמַסְבֵּל, וּבְכָה. וְאֵי תֵימָא, הָא כְּתִיב, וַיִּשְׁקֶהוּ וַיִּבְכּוּ. תְּנִינָן, אָמַי נְקוּד וַיִּשְׁקֶהוּ, אֵלֶּה דְלָא אֶתְדַּבֵּק בֵּיהּ רוּחָא כְּלָל, וְעַל דָּא כְּתִיב, וְנִעְתְּרוֹת נְשִׁיקוֹת שׁוֹנָא. מֵאֵי וְנִעְתְּרוֹת נְשִׁיקוֹת שׁוֹנָא. אֵלֶּה מֵאֵן דְּנִשְׁיֵק בְּחִבּוּתָא, מִתְדַּבֵּק רוּחִיהּ בְּרוּחִיהּ, בְּדַבִּיקוֹתָא דְחִבּוּתָא וּמֵאֵן דְּלָא נְשִׁיק בְּחִבּוּתָא, לָאוּ בְּדַבִּיקוֹתָא הוּא, אֵלֶּה וְנִעְתְּרוֹת. מֵאֵי נִעְתְּרוֹת. גְּסוּתָא, דְּלָא דְבִיק רוּחִיהּ בְּהוּא נְשִׁיקָה. וְלָא אֶתְדַּבֵּק בֵּיהּ כְּלָל. וּבְגִינֵי כֶךְ כְּתִיב, יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהּ, דְּהוּא דְבִיקוֹתָא רוּחָא בְּרוּחָא.

555. תֵּנָא, כֹּל זְמַנָּא דְקוּדְשָׁא בְּרִיךְ הוּא אֲזִיל בְּיִשְׂרָאֵל, כְּבִיכּוֹל אֶתְדַּבֵּק רוּחָא בְּרוּחָא, וְעַל דָּא כְּתִיב, וְאַתֶּם הִדְבַקְתֶּם בֵּינִי, וּבְכֹל אֵינּוֹן גְּוּוּנֵי דְבִיקוֹתָא, וְלָא מִתְפָּרְשָׁא דָּא מִן דָּא. בְּשַׁעֲתָא דְאֶתְמַר הִנֵּה אָנֹכִי שֹׁלַח מִלְּאָךְ לְפָנֶיךָ, יִדַע מֹשֶׁה דְפָרִישׁוֹתָא הוּא. אָמַר אִם אֵינן פָּנֶיךָ הוֹלְכִים אֵל תַּעֲלֵנוּ מִזֶּה.

556. Rabbi Aba said, what is written before this verse, "The first of the firstfruits of your land you shall bring to the house of Hashem your Elohim. You shall not boil a kid in its mother's milk" (Shemot 34:26). HE ASKS: what is it trying to imply with these words? HE ANSWERS: do not mix a lower matter with an upper, the outside should not nurse from an inner. What is the difference between them? The outer, MEANING THE KID, represents the aspect of uncleanness, while the inner, MEANING ITS MOTHER, represents holiness. Who is his mother? It is the Congregation of Yisrael, MALCHUT called 'mother', FOR THE EXTENSION OF MALCHUT REACHES UNTIL THE KLIPOT IN THE SECRET OF "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5). "...its mother's milk..." MEANS that those who are not supposed to, must not suckle from that side.

557. Here is written, "Behold I send my angel before you," SO YISRAEL WHO ARE THE INNERMOST AND ARE CLINGING WITH HASHEM, ARE GIVEN OVER TO THE ANGEL, REPRESENTING THE OUTER ASPECT. Moses said, I received a promise from You, that You would never part from us, FOR AS A RESULT OF THE PRECEPT OF THE FIRSTFRUITS THE OUTER WORLD SHOULD NOT INTERMINGLE WITH THE INNER AS EXPLAINED. Surely, "If Your presence go not with me, carry us not up from here. For in what shall it be known..." ONE MUST NOT INSIST THAT THE LATTER VERSE IS QUOTED FROM KI TISA, AS THERE IS NO CHRONOLOGICAL ORDER IN THE TORAH.

558. Rabbi Elazar said: This statement the Holy One, blessed be He, uttered out of love for Yisrael and to find favor with them. It is similar to the case of a king who wanted to go with his son and not forsake him. The son came but feared to ask the king to go with him. The king spoke up to say, general so and so will go along to protect you, later he said, be careful of him as he is not a perfect man. The son said: If so, either I stay here or you go with me but I will not part from you. So the Holy One, blessed be He, first said, "I send an angel before you, to keep you in the way." Later He said, be careful of him... At that moment, Moses said, "If Your presence go not with me..."

559. Rabbi Shimon arrived, found him, RABBI ELAZAR, SPEAKING THIS STATEMENT. He said: Elazar, my son, what you are saying is fine. But come and behold: in this place when the Holy One, blessed be He, said, "Behold I send an angel..." Moses said nothing, or retorted. Why? At this point there was no separation from Him, AS THE ANGEL WAS SENT ONLY TO GUARD THEM, and this matter was established with the friends. HOWEVER THINGS WERE DIFFERENT REGARDING THE VERSE "AND I WILL SEND AN ANGEL BEFORE YOU: AND I WILL DRIVE OUT...FOR I WILL NOT GO UP IN YOUR MIDST..." (SHEMOT 33:2). Others understand these passages in an opposite fashion; HERE THE VERSE INDICATES SEPARATION WHEREAS THERE, THERE IS NO SEPARATION. The early commentators did not see it this way. When you look into the matter, everything turns out to be fine, each based their community using one interpretation.

556. רַבִּי אַבָּא אָמַר, מִה בְּתִיב לְעוֹלָא מִן דָּא, רֵאשִׁית בְּכוּרֵי אֲדָמְתָךְ תָּבִיא בֵּית יוֹי אֱלֹהֶיךָ לֹא תִבְשַׁל גְּדִי בְחֵלֶב אֱמוּ. מֵאֵי קָא מִיּוּרֵי. אֱלֹא דְלֹא לְעֵרְבָא מִלָּה תִתְּאָה בְעֵלְאָה, דְלֹא יִנְקָא סְטֵרָא דְלִבְר, מְסֵטֵרָא פְּנִימָאָה. מִה בֵּין הָאֵי לְהָאֵי. דָּא דְלִבְר, מְסֵטֵרָא דְמִסְאָבָא. וְדָא דְלִגּוּ, בְּסֵטֵרָא קְדִישָׁא. מֵאֵן אֱמוּ. דָּא כְּנִסְתַּת יִשְׂרָאֵל, דְאִתְקְרִי אִם. בְּחֵלֶב אֱמוּ, דְלֹא יִנְיֹק מֵהָאֵי סְטֵרָא, מֵאֵן דְלֹא אֲצֵטְרִיךְ.

557. וְהִכָּא בְּתִיב, הִנֵּה אֲנֹכִי שֹׁלַח מִלְּאָךְ לְפָנֶיךָ. אָמַר מֹשֶׁה, הָא קְבִילְנָא בְּטַחוּנָא מִינְךָ, דְלֹא תִתְּפָרֵשׁ מִינִי, וְדָאֵי אִם אֵין פְּנִיךָ הוֹלְכִים אֶל תַּעֲלֵנוּ מִזָּה. וּבְמָה יִוָּדַע אִיפּוּא וְגו'.

558. אָמַר רַבִּי אֶלְעָזָר, מִלָּה דָּא לֹא קָאמַר קוּדְשָׁא בְּרִיךְ הוּא אֱלֹא בְּרַחֲמֵימוּתָא דְיִשְׂרָאֵל, וְלֹא תִפְיִסָּא בְּהַדְרֵיהּ. לְמַלְכָּא דְהוּא בְּעֵי לְמִיזֵל עִם בְּרִיה. וְלֹא בְּעֵי לְשַׁבְּקָא לֵיה. אַתָּא בְּרִיה, וּמִסְתַּפִּי לְמַבְעֵי לֵיה לְמַלְכָּא דְיִיזִיל בְּהַדְרֵיה. אֶקְדִּים מַלְכָּא וְאָמַר, הָא לְגִיזוֹן פְּלִן יִזִּיל בְּהַדְרָךְ, לְמַנְטֵר לָךְ בְּאַרְחָא. לְבַתֵּר אָמַר אֶסְתַּמֵּר לָךְ מְנִיָּה, דְהָא לֹא גִבֵּר שְׁלִים הוּא. אָמַר בְּרִיה, אֵי הִכִּי, אוּ אֲנָא אוֹתִיב הִכָּא, אוּ אַתָּ תִזִּיל עִמִּי, וְלֹא אִתְּפָרֵשׁ מִינְךָ. כֵּן קוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמִיתָא אָמַר, הִנֵּה אֲנֹכִי שֹׁלַח מִלְּאָךְ לְפָנֶיךָ לְשַׁמְרָךְ בְּדַרְךָ. וְלְבַתֵּר אָמַר הַשְּׁמֵר מִפְּנֵיו וְגו', בֵּיה שְׁעָתָא אָמַר מֹשֶׁה, אִם אֵין פְּנִיךָ הוֹלְכִים וְגו'.

559. אַתָּא ר"ש, אֶשְׁבַּח לְהוּ בְּהָאֵי. אָמַר, אֶלְעָזָר בְּרִי שְׁפִיר קָאמַרְתָּ. אֲבַל ת"ח, בְּאַתֵּר דָּא לֹא אָמַר מִשָּׁה מְדִי, וְלֹא אִתִּיב מִלָּה לְקַבְּלֵיה. מֵאֵי טַעְמָא. מִשּׁוּם דְהִכָּא לֹא אֶשְׁתַּבַּח פְּרִישׁוּתָא מְנִיָּה. וְהָא אוּקִימְנָא מִלָּה דָּא, לְגִבֵּי חֲבַרְיָא. וְאִית דְּמַתְּנֵי אִיפְכָּא וְלֹא הִכִּי פִירְשׁוּהָ קְדָמָאֵי. וְכַד יִסְתַּבְּלוֹן מְלִי כְּלָא שְׁפִיר, וְכֹלְא בְּחַד מִלָּה אֲמַרֵי טַעְמִיָּהוּ.

560. When did Moses respond? This happened when He said, "and I will send an angel before you" AFTER WHICH IT IS WRITTEN: "FOR I WILL NOT GO UP IN YOUR MIDST." But here it is written: "Behold I send an angel" and the verse does not elaborate WITH THE WORDS "FOR I WILL NOT GO UP IN YOUR MIDST." Hence it says here "But if you shall indeed obey his voice, and do all that I speak" (Shemot 23:22), "all that I speak" exactly, so it writes next to it, "then I will be an enemy to your enemies, and an adversary to your adversaries" (Ibid.). All is dependent upon Him BLESSED BE HE. THERE IS NO SEPARATION HERE SO MOSES DID NOT ANSWER BACK.

561. Rabbi Yehuda said: If you question that in both VERSES we are talking about an actual angel WITH SEPARATION STILL Moses did not reply as he had no strong position SINCE WE SEE THAT EVEN WITH REGARD TO THE VERSE IN THE PORTION OF TISA, "AND I WILL SEND AN ANGEL BEFORE YOU," MOSES DID NOT IMMEDIATELY REACT. When did he answer? When the verse writes, "If Your presence go not with me, carry us not up from here," AS A REACTION TO THE VERSE, "MY PRESENCE SHALL GO WITH YOU, AND I WILL GIVE YOU REST" (SHEMOT 33:14). THERE HE COULD REACT. Rabbi Shimon said: In summary, Moses did not want an angel, as it is written: "And he said, If now I have found favor in Your sight, Adonai, let my lord, I pray You, go among us" (Shemot 34:9).

29. "You shall not boil a kid in its mother's milk"

Here we learn about the prohibition of eating meat with milk, and other dietary restrictions, all designed to prevent impurity from entering people due to the foods they consume. Like Daniel, those who guard themselves from impurity become perfect in the image of their Master, and cannot be harmed because His image is not removed from them.

562. Rabbi Yehuda said: Thus spoke Rabbi Aba regarding the verse, "You shall not boil a kid in its mother's milk" (Shemot 34:26): A KID, BEING OF THE OTHER SIDE, SHOULD NOT SUCKLE FROM THE SHECHINAH. It should write in the verse, "the mother's milk." Why write "its mother's milk"? If you say that the Congregation of Yisrael, BEING MALCHUT is the mother of an impure aspect, this is not so. For I have heard from Rabbi Shimon, the Congregation of Yisrael is the saintly mother, joined in the portion of Yisrael as it is written, "For Hashem's portion is His people" (Devarim 32:9).

563. Rabbi Shimon replied, well spoken, and the words of Rabbi Aba are fine. Things are intertwined. Come and see: Ima, BEING MALCHUT joined with them above in this aspect OF HOLINESS, and also that aspect OF IMPURITY. There are two, one to the right and one to the left, MEANING, EVERY ASPECT HAS RIGHT AND LEFT, so some of them are of the right and some of the left. They all depend upon that mother, the holy mother, NAMELY MALCHUT and are attached to her.

560. אִימְתִי אֶתִּיב מִשָּׁה. בְּזִמְנָא דְאָמַר, וְשִׁלַּחְתִּי לְפָנֶיךָ מִלְאָךְ. וּכְתִיב כִּי יֵלֶךְ מִלְאָכִי לְפָנֶיךָ, סָתֵם וְלֹא פָּרִישׁ מִלֵּה. וְעַד כְּתִיב, הֲכֵא, כִּי אִם שְׁמוּעַ תִּשְׁמָע בְּקוֹלוֹ וְעָשִׂיתָ כֹּל אֲשֶׁר אֲדַבֵּר. אֲשֶׁר אֲדַבֵּר דְּוָקָא וּכְתִיב וְאִיבַתִּי אֶת אוֹיְבֶיךָ וְצַרְתִּי אֶת צוֹרְרֶיךָ, וְכֹלֵא בֵּיהַ תְּלִיא.

561. ר' יְהוּדָה אָמַר, אִי תִימָא דִּתְרוּוּיָהּ מִלְאָךְ מִמֶּשׁ, מִשָּׁה לֹא אֶתִּיב עֲלֵיָהּ, דְּלֹא חֲמָא דּוּכְתָא. אִימְתִי אֶתִּיב. בְּזִמְנָא דְכְּתִיב אִם אֵין פָּנֶיךָ הוֹלְכִים וְגו'. אָמַר ר' שְׁמַעוֹן, כֹּלֵל דְּכֹלֵא, מִשָּׁה לֹא בְּעָא מִלְאָכָא. דְּהָא כְּתִיב וַיֹּאמֶר אִם נָא מִצָּאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יְיָ אֱלֹהֵינוּ בְּקִרְבָּנוּ.

562. א"ר יְהוּדָה, הָאִי דְאָמַר ר' אַבָּא, דְּכְּתִיב לֹא תִבְשַׁל גְּדִי בְּחֵלֶב אִמּוֹ, בְּחֵלֶב הָאֵם מִבְּעֵי לֵיהּ, מֵאִי אִמּוֹ. וְאִי תִימָא, בְּנִסְתַּת יִשְׂרָאֵל אִמּוֹ דְּסִטְרָא דְּמִסְאָבָא, לֹאֵו הֲכִי, דְּהָא שְׁמַעְנָא דְאָמַר ר' שְׁמַעוֹן, בְּנִסְתַּת יִשְׂרָאֵל אִימָא קְדִישָׁא בְּחוֹלְקִיהּ דִּישְׂרָאֵל אֲתֵאֲחָדָא, דְּכְּתִיב כִּי חֵלֶק יִי עִמּוֹ.

563. אָמַר ר' שְׁמַעוֹן, שְׁפִיר קְאָמְרַת. וְהָא דְרַבִּי אַבָּא שְׁפִיר וְכֹלֵא דָא בְּדָא תְּלִיא. תָּא חֲזִי, אִמָּא אֲתֵאֲחָדָא לְהוּ לְעִילָא לְסִטְרָא דָא וְלְסִטְרָא דָא, וְתִרִין אִינּוֹן, חָדָא וַיְמִינָא, וְחָדָא לְשְׁמָאֲלָא. וּבְגִינֵי כֵךְ, מְנַהוֹן לְיְמִינָא, וּמְנַהוֹן לְשְׁמָאֲלָא. וְכֹלְהוּ תְּלִיין בְּהָאִי א"ם, אִמָּא קְדִישָׁא, וְאֲתֵאֲחָדָן בֵּהּ.

564. When are they attached to her? When this mother suckles from the Other Side, and the sanctuary thus becomes unclean, and the mighty serpent begins to reveal himself. Then the kid suckles from the milk of its mother and harsh judgment arouses. So Yisrael need to hasten and come forth with firstfruits, and when they bring them need to commence to speak about Laban, MEANING, THE CHAPTER STARTING WITH THE WORDS, "AN ARAMMIAN ARAMI WISHED TO KILL MY FATHER" (DEVARIM 26:5). He wished through sorcery to control Jacob and his holy seed, but he was not permitted, and Yisrael was not given over to this side, AND SO THEY REMOVE THE POWER OF THE SERPENT SO THE KID WOULD NOT BE ABLE TO SUCKLE THE MILK OF HIS MOTHER. And so it says, "The first of the firstfruits...You shall not boil a kid in its mother's milk," so that side would not suckle on the milk of his mother, BEING MALCHUT, so it would not desecrate the sanctuary and awaken judgments.

565. As a result, those of the holy seed do not eat meat with milk, and so also those that trace their lineage from the HOLY aspect in order not to give any opening to that not desired. It depends all on one's actions, as a deed below is NEEDED to stir above. Fortunate is Yisrael more than all idol worshipping nations, for their Master said of them, "and Hashem has chosen you to be a special possession to Himself" (Devarim 14:2); and "For you are a holy people to Hashem your Elohim," and it is written, "You are the children of Hashem your Elohim..." (Ibid. 1).

566. Come and see, when deeds of Yisrael are unacceptable, the verse writes, "As for my people, children are their oppressors, and women rule over them" (Yeshayah 3:12), literally rule over them. So it is derived from the hidden lore of the text of King Solomon, and so we found therein. We also found, he who consumes food OF MEAT AND MILK during the same hour or in one meal, so they join together, AND HE IS CONSIDERED AS IF HE ATE MEAT AND MILK TOGETHER, forty days a kid roasted with its skin, MEANING ROASTED TOGETHER WITH ITS HEAD, appears to those above. A unit of impurity approaches him, causing unholy judgments to activate in the world.

567. If a son is born to him these days, a soul is borrowed from the Other Side, which is not supposed to be with him, AS IT DEFILES HIM, and the verse says, "you shall therefore sanctify yourselves and be holy..." (Vayikra 11:44). One who wishes to profane himself, he is assuredly defiled, as it is written: "that you should be defiled (Heb. venitmetem) by them" (Ibid. 43). Now the word 'venitmetem' is spelled in the verse without an Aleph MEANING a solid impurity more than all other IMPURITIES that he can not ever cleanse himself as with other impurities. Furthermore, he fears dangerous beasts, for he appears before them as a kid and they are capable of harming him because the image of man has been removed from him.

564. אִימְתִי אֶתְאַחֵדָן בָּהּ. בְּשַׁעֲתָא דְהָאִי אִם יִנְקָא מִסְטְרָא אַחְרָא, וּמִקְדָּשָׁא אֶסְתָּאב, וְחוּיָא תְקִיפָא שְׂאֵרֵי לְאַתְגַּלְאָה, כְּדִין גְּדִיָּא יִנְקָא מִחֶלְבַּא דְאַמִּיָּה, וְדִינִין מִתְעָרִין. וְעַל דָּא, יִשְׂרָאֵל קְדָמִין וְאִוִּיתָאן בְּכוּרִים, וּבְשַׁעֲתָא דְמִיִּיתִין לְהוּ, בְּעֵינִין לְמִימַר וּלְמַפְתַּח בֵּיהּ בְּלִבָּן, דְּבַעָא בְּחֶרְשׁוּי אֱלִין, לְשַׁלְטָאָה בְּיַעֲקֹב, וּבְזֶרְעָא קְדִישָׁא, וְלֹא אֶתְוִיָּהִיבוּ בִיּוּדִיהּ, וְלֹא אֶתְמַסְרִין יִשְׂרָאֵל לְסְטְרָא דָּא. וְעַל דָּא כְּתִיב, רֵאשִׁית בְּכוּרֵי אֲדָמְתְךָ וְגו', לֹא תִבְשַׁל גְּדִי בְּחֶלֶב אִמּוֹ. וְלֹא יִנְקָא הֵהוּא סְטְרָא, מִחֶלְבַּא דְאַמִּיָּה, דְהָא לֹא יִסְתָּאב מִקְדָּשָׁא, וְדִינִין לֹא מִתְעָרִין.

565. בְּגִינֵי כֵךְ, לֹא יִיכּוֹל בְּשֶׂרָא בְּחֶלְבַּא כָּל זֶרְעָא קְדִישָׁא, וְכָל מֵאֵן דְּאֶתִי מִסְטְרָא דָּא, דְּלֹא יְהִיב דְּוִכְתָּא, לְמֵאֵן דְּלֹא אֶצְטְרִיךְ, דְּהָא בְּעוּבְדָא תְלִיָּא מְלֵתָא, בְּעוּבְדָא דְלִתְתָא, לְאַתְעָרָא לְעִילָא. זְכָאִין אִינוּן יִשְׂרָאֵל מִכָּל עֵמִין עַעְכוּ"ם, דְּמֵרִיָּהוּן קְרִי עֲלֵיהוּ, וּבְךָ בְּחֹר יִי לְהִיּוֹת לוֹ לְעַם סְגֻלָּה. וְכְתִיב כִּי עִם קְדוֹשׁ אֲתָה לִי אֱלֹהֶיךָ וְכְתִיב בְּנִים אַתֶּם לִי אֱלֹהֵיכֶם וְגו'.

566. תָּא חֲזִי, בְּשַׁעֲתָא דְיִשְׂרָאֵל לֹא אֶתְכַשְׁרוּ עוּבְדֵיהוּ, מַה כְּתִיב, עִמִּי נוֹגְשִׁיו מְעוֹלִל וְנֹשִׂים מְשֻׁלוּ בּוּ. מְשֻׁלוּ בּוּ דְיִיִקָּא, וְהָא אוֹקִימָנָא מְלִי בְרִזָּא דְסְפָרָא דְשְׁלָמָה מְלֵכָא. וְהִכִּי אֶשְׁכַּחֵן בֵּיהּ. תּוּ אֶשְׁכַּחֵן, דְּכָל מֵאֵן דְּאֶכִּיל הֵאִי מִיכְלָא דְאַתְחַבֵּר כְּחָדָא. בְּשַׁעֲתָא חָדָא, אוּ בְּסַעוּדָתָא חָדָא. אַרְבַּעִין יוֹמִין אֶתְחַזִּיא גְּדִיָּא מִקְלָסָא בְּקֶלְפוּי, לְגַבֵּי אִינוּן דְּלְעִילָא, וְסִיעֲתָא מִסְאָבָא מִתְקַרְבִּין בְּהַדִּיָּה, וְגָרִים לְאַתְעָרָא דִינִין בְּעֶלְמָא, דִּינִין דְּלֹא קְדִישִׁין.

567. וְאִי אוֹלִיד בְּרַ בְּאִינוּן יוֹמִין, אוּזְמִין לִיהּ נִשְׁמָתָא, מִסְטְרָא אַחְרָא, דְּלֹא אֶצְטְרִיכָא. וְכְתִיב וְהִתְקַדְּשִׁתֶם וְהִיִּיתֶם קְדוֹשִׁים וְגו'. אֶתִי לְאַסְתָּאבָא, מִסְאָבִין לִיהּ וְדָאִי. דְּכְתִיב, וְנִטְמַתְם בָּם, חֶסֶר א', מִסְאָבוּתָא אֶטִּימָא מְכֵלָא, דְּלִית רֶשׁוּ לְאַתְדַּכָּאָה הִכִּי, כְּשָׂאָר זִינֵי דְּמִסְאָבוּתָא דְּמִתְדַּכִּין. וְתוּ, דְּמִסְתְּמֵי מַחִיוֹן בִּישָׁן, דְּהָא בְּעִינֵיהוּ גְּדִיָּא אֶשְׁתַּכַּח, וְיִכִּיל לְאַתְזָקָא, דְּהָא צְלָמָא דְּבֵר נֶשׁ אֶתְעֵבֵר מִנִּיהּ.

568. Rabbi Yesa permitted to eat chicken with cheese or milk. Rabbi Shimon said, it is prohibited for you. A man should not allow an excuse to evil types, as the expression goes, 'say to the Nazarite, go, go, go around, go around, but don't enter the vineyard.' This item is forbidden for it entails the complex laws of ritual slaughter just like cattle. One who permits this brings to mind the verse, "But you gave the Nazarites wine to drink" (Amos 2:12). One who permits one matter tends to permit other things, AND A DEFECT MADE ABOVE IS ONE OF THEM, and the verse writes, "You shall not eat any abominable thing" (Devarim 14:3); "any" includes everything.

569. We learned, for what merit were Daniel, Hananiah, Mishael and Azaryah saved from their tests, it is because they did not allow themselves to become unclean due to the foods they consumed. Rabbi Yehuda said? It is written "But Daniel purposed in his heart that he would not defile himself with the portion of the king's food..." (Daniel 1:8). And we learned from the secret of Mishnah that the food of that evil NEVUCHADNETZAR was meat in milk, cheese with meat in addition to other foods. This menu was served up daily.

570. Daniel, who guarded himself from it, when he was thrown into the pit of lions, he was perfect in the image of his Master, and his image did not alter to any other image, and so the lions feared him and did not harm him. But that tyrant, when the kingdom was removed from him, and his dwelling was "with the beasts in the field" (Daniel 4:20), the image of his face was removed. From that day, his image did not resemble that of a human, and any animal that approached him, thought it was its own kind, and a female, and so all came in to him. Many times, the beasts of the field would have attacked him were it not for the penalty decreed for him, as it is written: "And they shall scoff at kings" (Chavakuk 1:10). As a result all denigrated him all that time.

571. Come and see what is written: "And at the end of ten days they appeared fairer and fatter in flesh than all the youths who did eat the portion of the king's fare" (Daniel 1:15). They appeared fairer, MEANING that the image of their Master was not removed from them, but was removed from the others. What caused this? Their not soiling themselves with the soiled food. Praise the lot of children of Yisrael where it is written: "And you shall be men of holiness to Me."

568. רבי ייסא, שרי למיכל לתרנגולא בגבינה או בחלבא. אמר ר' שמעון אסיר לך דלא זיהיב איניש פתחא לזינין בישין. לך לך אמרין נזירא, סחור סחור לכרמא לא תקרב. והאי אסיר לך הוא, דחומר אית ביה, כבעירא לשחיטה. ומאן דשרי האי, מה כתיב ותשקו את הנזירים יין, מאן דשרי האי, כמאן דשרי האי. וכתיב לא תאכל כל תועבה, כל, לאכללא בלא.

569. תאנא, במה זכו דניאל חנניה מישאל ועזריה, דאשתזיבו מאינון נסיוני, אלא בגין דלא אסתאבו במיכליהון. אמר ר' יהודה, כתיב וישם דניאל על לבו אשר לא יתגאל בפת בג המלך וגו'. ותאנא בסתימא דמתניתין, מיכלא דהוא רשע, בשרא בחלבא הוה וגבינה עם בשרא, בר מיכלן אחרנין, ודא סליק ליה בפתוריה, בכל יומא.

570. ודניאל דאסתמר מהאי, כד רמו יתיה לגובא דארינותא, אשתלים בצולמא דמאריה, ולא שני צולמיה לצולמא אחרא, ועל דא דחלו ארינותא מניה, ולא חבלוהו. והוא רשע, בשעתא דמלכותא אתעדי מניה, ועם חיות ברא הוה מדוריה, אעדי צולמא דאנפוי מניה, ומהוא יומא, לא אתחזי צולמיה צולמא דבר נש, וכל בעירא דאתי, אתחזי ליה, צולמא דזיניה, ונוקביה, והו איתין עליה בלהו, ובכמה זמנין הו אכלין ליה חיות ברא, בר דאתגור האי עונשא עליה, בגין דכתיב, והוא במלכים יתקלס, בגין כך, בלא יתקלסו ביה, כל ההוא זמנא.

571. תא חזי, מה כתיב, ולמקצת ימים עשרה נראה מראיהן טוב מכל הילדים האוכלים את פת בג המלך. נראה מראיהן טוב, דצולמא דמאריהון לא אעדיאו מנהון, ומאחרני אעדיאו. מאן גרים האי. בגין דלא אתגעלו בגיעולי מיכליהון. זכאה חולקהון דישראל, דכתיב בהו, ואנשי קדש תהיון לי.

30. "And He said to Moses, Come up to Hashem"

This section talks about the covenant established when Yisrael were circumcised and the uncovering of the membrane was completed. Then, "there he made for them a statute and an ordinance." Rabbi Yitzchak explains that Moses sprinkled half the blood of the sacrifice on the people and half on the altar. The half that he sprinkled on the people made a bond with the Shechinah, so that the Shechinah and Yisrael were perfected together through Moses. Lastly Rabbi Yitzchak speaks about "and there was under His feet a kind of paved work of sapphire stone," saying that this is like that with which the Holy One, blessed be He, will build the sanctuary.

572. "And He said to Moses, Come up to Hashem..." (Shemot 24:1). HE ASKS: "And he said"? Who said this? HE ANSWERS: the Shechinah. "Come up to Hashem" as it says, "And Moses went up to the Elohim" (Shemot 19:3). What was all this? It was IN ORDER to establish with them a covenant as they completed the uncovering of the membrane. This did not happen when leaving Egypt where they were circumcised but did not complete the uncovering of the membrane. Now it was done and were complete with the sign of the circumcision, as it is written: "there he made for them a statute and an ordinance" (Shemot 15:25), MEANING THE CIRCUMCISION AND THE UNCOVERING OF THE CORONA. "...and there He tested them..." with the holy sign that revealed itself in them. Now the bond was ratified through Moses, as it is written: "And Moses took the blood and sprinkled it on the people" (Shemot 24:8).

573. Rabbi Yitzchak said: referring to the verse, "and half of the blood he sprinkled on the altar," the verse does not say "at the altar", AS THE ALTAR HINTS AT MALCHUT, WHEREAS ENACTMENT OF THE COVENANT IS IN YESOD, but the verse writes "on the altar", for an exact purpose, AS ON THE ALTAR HINTS TO YESOD THAT IS ABOVE MALCHUT. "...and bow down afar off..." What is meant by "afar off"? HE ANSWERS: It is as the verse, "Hashem appeared to me from afar" (Yirmeyah 31:2), and "And his sister stood afar off" (Shemot 2:4). Rabbi Aba taught, the moon BEING MALCHUT, remained in its diminished state, AND SO IT IS SAID, "AND BOW DOWN AFAR OFF." At that moment, Yisrael merited more of the holy share and the implementation of the Holy Covenant with the Holy One, blessed be He.

574. "And He said to Moses, Come up to Hashem." HE ASKS: what is the reason for all this? HE ANSWERS: the Shechinah said to him, go up BECAUSE I and the children of Yisrael will together gain perfection through you, something that did not exist until this time. Then the verse writes, "And Moses took half of the blood..." dividing it in two AS IS DONE IN MAKING A COVENANT. Half of the blood he sprinkled on the people, "and half of the blood he sprinkled on the altar", as we explained, THAT ON THE ALTAR INDICATES YESOD. And the verse writes, "Behold the blood of the covenant, which Hashem has made with you." "...and put it in basins (Heb. aganot)..." Aganot is written minus a Vav, similar to the verse, "Your navel is like a round goblet (Heb. agan) that never lacks blended wine..." (Shir Hashirim 7:4). AGANOT IS MALCHUT, BEING A ROUND GOBLET, AND HENCE IT IS WRITTEN MINUS VAV. SO THE HALF OF BLOOD THAT HE SPRINKLED ON THE PEOPLE, MADE A BOND WITH THE SHECHINAH CALLED 'AGANOT' AND THUS THE SHECHINAH AND YISRAEL WERE PERFECTED TOGETHER THROUGH MOSES.

575. "And Moses alone shall come near Hashem" (Shemot 24:2). Fortunate is Moses' lot that he alone merited what no other man did. Yisrael was now meriting what they did not merit until now. At that moment they lived in a supernal holy existence. At that time they were informed that in their midst shall be the sanctuary, as the verse writes, "And let them make Me a sanctuary: that I may dwell among them" (Shemot 25:8).

572. וְאֵל מֹשֶׁה אָמַר עֲלֵה אֵלַי יְיָ וְגו'. וְאֵל מֹשֶׁה אָמַר, מֵאֵן אָמַר. דָּא שְׂכִינְתָא. עֲלֵה אֵלַי יְיָ, כַּמָּה דְכִתְיִב, וּמֹשֶׁה עֲלֵה אֵל הָאֱלֹהִים וְגו'. אֲמַאי כֹּל דָּא, לְקַיִּמָּא עֲמַהוּן קַיִּים, בְּגִין דְּהָא אֲתַפְרְעוּ, מַה דְּלֵא נִמְקוּ הָכִי מִמְצָרִים, דְּאֲתַגְזְרוּ, וְלֵא אֲתַפְרְעוּ, וְהִכָּא הָא אֲתַפְרְעוּ, וְעָלוּ בְּבְרִית קַיִּמָּא, דְכִתְיִב שֵׁם שֵׁם לֹו חֶק וּמִשְׁפָּט. וְשֵׁם נִסְהוּ, בְּהַאי אֵת קְדִישָׁא, דְּאֲתַגְלִיֵּיא בְּהוּ, וְהִכָּא אֲתַקְיִים בְּהוּ, עַל יְדָא דְּמֹשֶׁה גְזִירָה דְּקַיִּמָּא, דְכִתְיִב, וַיִּקַּח מֹשֶׁה אֶת הַדָּם וַיִּזְרַק עַל הָעָם וְגו'.

573. א"ר יצחק מאי דכתיב, וחצי הדם זרק על המזבח, במזבח לא כתיב, אלא על המזבח דייקא. והשתחויתם מרחק, מהו מרחק. כד"א מרחוק יי' נראה לי. וכתיב, ותתצב אחתו מרחק. תאני ר' אבא, דקיימא סיהרא בפגימותא, וביה שעתא, זכו ישראל יתיר בחולקא קדישא, וגזרו קיימא קדישא בקודשא בריך הוא.

574. וְאֵל מֹשֶׁה אָמַר עֲלֵה אֵלַי יְיָ. מ"ט. אֲמַרָה לִיה שְׂכִינְתָא, אֲסַתְּלִיק לְעֵילָא, דְּהָא אֲנָא וַיִּשְׂרָאֵל, נִשְׁתַּתַּף בְּחָדָא בְּשְׁלִימוּתָא עַל יַדְךָ, מַה דְּלֵא הוּהּ עַד הִכָּא. מַה כְּתִיב וַיִּקַּח מֹשֶׁה חֲצִי הַדָּם וְגו', פְּלַג לִיה לְתַרְיִן. חֲצִי הַדָּם זָרַק עַל הָעָם, וְחֲצִי הַדָּם זָרַק עַל הַמִּזְבֵּחַ, כַּמָּה דְּאֻקְיָמָנָא. וְכִתְיִב, הִנֵּה דַם הַבְּרִית אֲשֶׁר בְּרַת יְיָ עִמָּכֶם. וַיִּשֶׂם בְּאֲגָנֹת, בְּאֲגָנֹת כְּתִיב, חֶסֶר וָא"ו. כַּמָּה דְכִתְיִב, שְׂרַרְךָ אֲנִי הַסֵּהר אֵל יַחֲסֵר הַמְּזֹג.

575. וּנְגַשׁ מֹשֶׁה לְבַדּוֹ אֵלַי יְיָ, זָבָא חוּלְקִיה דְּמֹשֶׁה, דְּהוּא בְּלַחֲדוּי, זָכָה לְמָה דְּלֵא זָכָה בְּרַ נֶשׂ אַחְרָא. יִשְׂרָאֵל זָכוּ הִשְׁתָּא, מַה דְּלֵא זָכוּ עַד הָהִיא שְׁעָתָא. וְהָיָא שְׁעָתָא, אֲתַקְיָמוּ, בְּקִיּוּמָא עֲלָא קְדִישָׁא. וּבְהָוָא שְׁעָתָא אֲתַבְּשָׁרוּ לְמַהוּ בִּינִייהוּ מִקְדָּשָׁא, כְּד"א, וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתִי בְּתוֹכְכֶם.

576. "and they saw the Elohim of Yisrael: and there was under His feet a kind of paved work of sapphire stone..." (Shemot 24:10): Rabbi Yehuda commenced: "This your stature is like a palm tree" (Shir Hashirim 7:9). How beloved is the Congregation of Yisrael before the Holy One, blessed be He, that she never moves away from Him; like this palm tree where the male never departs from the female, one not growing without the other, so the Congregation of Yisrael never moves apart from the Holy One, blessed be He.

577. Come and see, when Nadab and Abihu plus the seventy elders saw, the Torah writes, "and they saw the Elohim of Yisrael;" for the Shechinah appeared to them. Rabbi Yehuda and Rabbi Yosi said, "Et (Eng. 'the')"; THE VERSE WRITES "THE ELOHIM" is written for a specific reason. "Et" TELLS US that it was from a distance. "Et" includes the inner part, MEANING THEY SAW WHAT WAS IN THE INTERNAL PART OF THE SHECHINAH.

578. Rabbi Yitzchak said, it is written, "This is the same living creature that I saw by the river Kevar" (Yechezkel 10:15). What is this living creature? Rabbi Yosi quoted Rabbi Chiya, "a small living creature, DENOTING MALCHUT." Is there such a small living creature? HE ANSWERS: Yes. There is a small living creature, DENOTING MALCHUT and a supernal living creature, WHICH IS IN CHESED, GVURAH, AND TIFERET, FROM THE CHEST UP OF ZEIR ANPIN and also a very small living creature, DENOTING A CREATURE FROM THE WORLD OF YETZIRAH.

579. "and they saw the Elohim of Yisrael." "ET ('THE')" in the verse is therefore a specific reason as we said. "and there was under His feet a kind of paved work of sapphire stone," having the appearance of a gem with the like of which the Holy One, blessed be He, will build the sanctuary, as it is written, "and lay your foundations with sapphires" (Yeshayah 54:11).

31. "And upon the nobles of the children of Yisrael"

When they went to the mountain with Moses, "And upon the nobles of the children of Yisrael he laid not His hand." The verse says "and did eat and drink," and Rabbi Yosi explains that this means they fed their eyes with the light. Rabbi Yehuda adds that they ate actual food and fed from the light and thus connected themselves above. Rabbi Elazar says that Yisrael was proper at that time and the Shechinah was bound to them. And in the future days the Holy One, blessed be He, will reveal Himself to His children and all will see visually His glory.

580. "And upon the nobles of the children of Yisrael" (Shemot 24:11), referring to Nadab and Abihu, "he laid not His hand." He led them TO JUSTICE later, but they were not punished now. Rabbi Yosi said, this matter can be interpreted to their credit as the verse says, "and did eat and drink" MEANING they fed their eyes with this light. Rabbi Yehuda said, they ate actual food and fed OF THE LIGHT, and thus connected themselves above, MEANING THEY EXTENDED THE LIGHT FROM BELOW UPWARD; THERE WAS NO SIN IN THIS unless they turned astray later as explained.

576. וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לְבִנַּת הַסַּפִּיר וְגו'. רַבִּי יְהוּדָה פָּתַח, זֹאת קוֹמַתְךָ דְּמַתָּה לְתַמֵּר וְגו', כַּמָּה חֲבִיבָה כְּנִסַּת יִשְׂרָאֵל קָמִי קוֹדֶשׁא בְּרִיךְ הוּא, דְּלֹא מִתְפָּרָשׁא מִנְיָה, כְּהֵאֵי תַמֵּר, דְּלֹא פְרִישׁ דְּכַר מִן נֹקְבָא לְעַלְמִין, וְלֹא סְלִיק, דָּא בְלֹא דָא. כִּךְ כְּנִסַּת יִשְׂרָאֵל, לֹא מִתְפָּרָשׁא מִקוֹדֶשׁא בְּרִיךְ הוּא.

577. תָּא חֲזִי, בְּשַׁעֲתָא דְנִדְב וְאֲבִיהוּא חֲמוּ, וְשַׁבְעִין סְבִין. מַה כְּתִיב בְּהוּ. וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל. דְּאִתְגַּלִּי עַלְיָהּ שְׁכִינַתָּא. רַבִּי יְהוּדָה וְרַבִּי יוֹסִי אָמְרִי, אֶת דִּיּוּקָא. וְדָא אֶת, הוּא מִרְחוּק. אֶת לֹאכְלֵלָא מַה דִּי בְגִיָּה.

578. רַבִּי יִצְחָק אָמַר, וְהָא כְּתִיב הִיא הַחַיָּה אֲשֶׁר רְאִיתִי תַחַת אֱלֹהֵי יִשְׂרָאֵל בְּנַהַר כְּבָר, מֵאֵן חַיָּה דָּא. א"ר יוֹסִי אָמַר רַבִּי חַיָּה, חַיָּה זוּטְרָתִי. וְכִי אֵיִת חַיָּה זוּטְרָתִי, אֵיִן. חַיָּה זוּטְרָתִי, וְחַיָּה עַלְאָה. וְחַיָּה זוּטְרָא דְזוּטְרָתִי.

579. וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל, דִּיּוּקָא, כַּמָּה דְאֲמִינָא. וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לְבִנַּת הַסַּפִּיר, כְּחֻזוֹ אֲבָן טָבָא, דְּזִמִּין קוֹדֶשׁא בְּרִיךְ הוּא לְמַבְנֵי מִקְדָּשָׁא, דְּכְתִיב וַיִּסְדְּתֶיךָ בַּסַּפִּירִים.

580. וְאֵל אֲצִילֵי בְנֵי יִשְׂרָאֵל, דָּא נָדַב וְאֲבִיהוּא. לֹא שְׁלַח יָדוֹ, דְּסְלִיק לֹוֹן לְבַתֵּר זְמַנָּא, וְלֹא אִתְעַנְשׁוּ הֵבָא. רַבִּי יוֹסִי אָמַר, מַלְּה דָּא, לְשַׁבְחָא דְלַהוֹן, דְּכְתִיב וַיִּאכְלוּ וַיִּשְׁתּוּ דְזִנּוּ עֵינֵיהוֹן, מִנְהִירוֹ דָּא. רַבִּי יְהוּדָה אָמַר, אֲכִילָה וְדָאִית אֲכָלוּ, וְזִנּוּ גְרַמְיָהּ, וְהֵבָא אִתְקַשְׁרוּ לְעִילָא, אֵי לֹא דְסֵטוֹ אֹרְחֵיָהּ לְבַתֵּר, כַּמָּה דְאֹקִימָנָא.

581. Rabbi Elazar said, Even Yisrael at that time were all proper and the Shechinah was bound to them. This Covenant and the entire Torah took place at one time, MEANING THEY THEN HAD THE LIGHT FROM THE ENTIRE TORAH. Yisrael never did experience a time like that. In the future days, the Holy One, blessed be He, will reveal Himself to His children and all will see visually His glory, as the verse writes, "for they shall see eye to eye, Hashem returning to Zion" (Yeshayah 52:8), and, "and the glory of Hashem shall be revealed, and all flesh shall see it together..." (Yeshayah 40:5).

581. אָמַר רַבִּי אֶלְעָזָר, וְאִמְלוּ יִשְׂרָאֵל, בְּהֵיטָא שְׁעָתָא אֲתַבְּשׂוּ, וְאֲתַקְּשֶׁרֶת בְּהוּ שְׂכִינְתָּא. וְדָא קִיַּימָא, וְאוֹרֵייתָא כֻּלָּא, בְּחַד זְמַנָּא הוּהוּ. וְיִשְׂרָאֵל כְּהֵיטָא שְׁעָתָא לֹא חָמוּ לְעֵלְמִין. וְלִזְמַנָּא דְאַתִּי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַתְגְּלָאָה עַל בְּנוֹי, וְלִמְחֻמֵי כֻּלָּא יִקְרָא דִּילִיָּה עֵינָא בְּעֵינָא, דְכַתִּיב בִּי עֵין בְּעֵין יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן. וְכַתִּיב, וְנִגְלָה כְבוֹד יְיָ וְרָאוּ כָּל בָּשָׂר יַחְדָּו וְגו'.