

## 1. Man was created by the Torah

Rabbi Yitzchak says that the children of Yisrael are blessed because God gave them the Torah, and that man was created by the Torah. Rabbi Chiya says that the Written Torah and the Oral Torah preserve man in the world. Rabbi Shimon tells how the Bet (the initial letter of the Torah) shows how the Torah is open to receive a person and join with him on one side, but if he walks the other way it has a closed side. There is more discussion of the inner meaning of the Bet. We learn that everyone who studies the Torah is beloved above and below, but even more so are those who study the Torah at night. Later, in the morning, all the judgments are broken.

1. "And it came to pass on the eighth day" (Vayikra 9:1). Rabbi Yitzchak opened the discussion, saying: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 38:7). Blessed are Yisrael, because the Holy One, blessed be He, has given them the Holy Torah, the joy of all, the joy of the Holy One, blessed be He, and the place where He walks...', as is written: "And I was daily his delight" (Mishlei 8:30). The whole Torah is one holy Name of the Holy One, blessed be He. By the Torah was the world created, as it is written: "Then I was by Him as a nursling (Heb. amun)." Do not pronounce it as 'amun' but as "uman," which is literally an artificer, FOR IT WAS HIS INSTRUMENT OF ART FOR THE CREATION OF THE WORLD.

2. And man was created by the Torah, as it is written: "And Elohim said: 'Let us make man'" (Bereshheet 1:26), WRITTEN IN A PLURAL FORM. The Holy One, blessed be He, said to the Torah: 'I wish to create man'. She replied: 'This man is destined to sin and provoke You. Unless You are long-suffering with him, how then shall he endure? And He replied to her: you and I shall maintain him in the world, for I am not called 'long-suffering' for no reason.

3. Rabbi Chiya said that the Written Torah, WHICH IS ZEIR ANPIN, and the Oral Torah, WHICH IS MALCHUT, established man in the world, as it is written: "Let us make man in our image, after our likeness," WRITTEN IN THE PLURAL FORM. Rabbi Yosi said that WE LEARN from that verse, "that which has been already done (lit. 'by them')" (Kohelet 2:12). "By them," assuredly, IN THE PLURAL FORM. It is the image and the likeness, WHO HAVE BOTH MADE MAN an "image" by the Masculine Principle, WHICH IS ZEIR ANPIN CALLED 'IMAGE', and "likeness" by the Feminine Principle, WHICH IS MALCHUT CALLED 'LIKENESS'. MALCHUT IS CALLED "LIKENESS" (HEB. DEMUT), WHICH IS DERIVED FROM SILENCE (HEB. DEMAMAH), FOR SHE HAS NOTHING OF HER OWN, SAVE WHAT SHE RECEIVES FROM ZEIR ANPIN. MAN'S SOUL WAS CREATED FROM THE UNITY OF ZEIR ANPIN AND MALCHUT. THEREFORE, IT IS SAID, "IN OUR IMAGE, AFTER OUR LIKENESS." That is the reason why the Torah begins with the letter Bet (=two), FOR IT ALLUDES TO ZEIR ANPIN AND MALCHUT. This has already been explained.

4. Rabbi Yitzchak said: Why is the Bet open ON ONE SIDE and closed ON THE OTHER? HE EXPLAINS that when a man comes to attach himself to the Torah, it is open to receive him and to join with him, but when he closes his eyes to it and walks in the other way, it is closed from the other side, LIKE THE BET, as it is written: "If you forsake Me one day, I will forsake you two." There will be no opening until he returns to attach himself to it face-to-face, and never abandons it again. Therefore, the Torah first APPROACHES men, calling to them: "To you, O men I call" (Mishlei 8:4), and also: "She utters her voice in the squares, she cries in the chief place of concourse, at the entrance of the gates, in the city she utters her words" (Mishlei 1:21).

1. וַיְהִי בַיּוֹם הַשְּׁמִינִי וְגו'. ר' יִצְחָק פָּתַח, בְּרֵן יַחַד כְּכַבֵּי בָקָר וַיִּרְעוּ כָּל בְּנֵי אֱלֹהִים. זְכָאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְרִין הוּא זְהִיב לֹון אֹרִייתָא קְדִישָׁא, חֲדוּתָא דְכָלָא, חֲדוּתָא דְקוּדְשָׁא בְרִין הוּא, וְאַטְוִילוּתָא דִּילִיָּהּ, דְכִתִּיב, וְאַהִיָּה שְׁעִשׂוּעִים יוֹם יוֹם. וְאַרְיִיתָא כָלָא, חַד שְׁמָא קְדִישָׁא אִיהִי דְקוּדְשָׁא בְרִין הוּא. וּבְאַרְיִיתָא אֲתַבְרִי עֲלֵמָא דְכִתִּיב, וְאַהִיָּה אֲצֵלוּ אָמוֹן אֶל תִּקְרִי אָמוֹן אֶלָּא אֹמוֹן.

2. וּבְאַרְיִיתָא אֲתַבְרִי ב"נ, הַה"ד וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם. אָמַר קוּדְשָׁא בְרִין הוּא לְאַרְיִיתָא, בְּעֵינָא לְמַבְרִי אָדָם. אָמְרָה קַמִּיהָ, הַאי ב"נ זְמִין לְמַחְטִי וּלְאַרְגָּזָא קַמָּךְ, אִי לֹא תִאָרִין רוּגְזָן עֲלֵיהָ, הִיךְ יָקוּם בְּעֵלְמָא. אָמַר לָהּ, אָנָּא וְאַתְּ נוֹקִים לִיָּה בְּעֵלְמָא, דְהָא לֹאוּ לְמַגְנָא אֲתַקְרִינָא אַרְךְ אַפִּים.

3. רַבִּי חִיָּיא אָמַר, תּוֹרָה שְׁבַכְתָּב וְתּוֹרָה שְׁבַעַל פִּה אֹוקְמוּהָ לִיָּה לַב"נ בְּעֵלְמָא, הַה"ד נַעֲשֶׂה אָדָם בְּצֵלְמֵנוּ כְּדַמוֹתֵינוּ. רַבִּי יוֹסִי אָמַר מֵהַכָּא, אֵת אֲשֶׁר כָּבַר עֲשׂוּהוּ, עֲשׂוּהוּ וְדֵאִי. וְדָא הוּא צֵלְם וְדַמוּת, צֵלְם: בְּדַכוּרָא. דַּמוּת: בְּנוֹקְבָא וְע"ד שִׁירוּתָא דְאַרְיִיתָא ב', וְאַוקְמוּהָ.

4. ר' יצחק אָמַר, מִפְּנֵי מַה ב' פְּתִיחָא וּסְתִימָא. אֲלֵא, בְּשַׁעֲתָא דְב"נ אֲתִי לְאַתְחַבְרָא בְּאוּרֵייתָא, הָרִי הִיא פְּתִיחָא לְקַבְּלָא לִיָּה, וְלֹא שְׂתַתְּמָא בְּהַדְרִיָּה. וּבְשַׁעֲתָא דְב"נ, סְתִים עֵינֹוּ מְנָה, וַיְהִי לְאַרְחָא אַחְרָא, הָרִי הִיא סְתִימָא, מְסַטְרָא אַחְרָא. כַּד"א, אִם יוֹם תַּעֲזֹבֵנִי יוֹמִים אֶעֱזָבְךָ. וְלֹא יִשְׁכַּח פְּתַחָא, עַד דִּיתוּב לְאַתְחַבְרָא בְּהַ בְּאוּרֵייתָא אֲנִפִּין בְּאַנְפִּין, וְלֹא יִתְנָשִׂי מְנָה. וְע"ד אוּרֵייתָא פְּתַחַת קְמִי בְּנֵי נֶשָׂא וְאַכְרָזָא וְקָרִי לְהוֹן אֲלִיכֶם אִישִׁים אַקְרָא וְגו' וּכְתִיב בְּרֹאשׁ הוֹמִיּוֹת תִּקְרָא בְּפִתְחֵי שַׁעֲרִים בְּעִיר אֲמַרְיָה תֹאמַר.

5. Rabbi Yehuda said: The Bet is A FORM OF two roofs AND one LINE joining them. What does it signify? One ROOF ABOVE is for heaven, WHICH IS ZEIR ANPIN, and the other BELOW for earth, WHICH IS MALCHUT. The Holy One, blessed be He, WHO IS YESOD, unites THEM and receives them.

5. ר' יהודה אָמַר, ב' תְּרִין גִּגִּין, וְחַד דְּאֲחִיד לֹון. מֵאֵי קָא מֵיירִי. אֲלֵא חַד לְשִׁמְיָא וְחַד לְאַרְעָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲחִיד וְקַבִּיל לֹון.

6. Rabbi Elazar said: There are three supernal holy lights, NAMELY THREE LINES connected together, in which the whole Torah is comprised. They open the gates to everyone AND HAVE INFLUENCE on Faith, WHICH IS MALCHUT, and they are like a house to everyone. Therefore, they are called 'a house', for THE THREE LINES OF THE BET ALLUDING TO THE THREE COLUMNS OF ZEIR ANPIN are a house (Heb. bayit). The Torah commences, therefore, with that letter, for it is a house and a remedy for the whole world.

6. ר' אלעזר אָמַר, ג' נְהוּרִין אֵינֹון עֲלָאִין קְדִישִׁין, דְּאֲחִידִן בְּחָדָא, וְאֵינֹון כְּלָלָא דְּאוּרֵייתָא, וְאֵלִין פְּתַחִין פְּתַחָא לְכָלָא. פְּתַחִין פְּתַחָא לְמַהִימְנוּתָא, וְאֵלִין בֵּיתָא דְּכָלָא. וְעַל דָּא בֵּית אַקְרָא, דְּאֵלִין אֵינֹון בֵּיתָא. וּבג"כ שִׁירוּתָא דְּאוּרֵייתָא ב'. דְּהָא הִיא אוּרֵייתָא הוּי אֶסוּתָא דְּעֲלָמָא.

7. Therefore he who is occupied in the Torah is as if he is occupied in the Holy Name. We have learned that the whole Torah is one supernal Holy Name and because of that, it begins with the Bet, for it comprises the Holy Name; NAMELY, THE THREE VAV'S WITHIN THE SECRET WRITTEN IN THE VERSES: "AND...WENT...AND IT CAME... AND...STRETCHED OUT" (SHEMOT 14:19-21), THE THREE COLUMNS OF ZEIR ANPIN, AND IT ALLUDES TO the three bonds WHICH INFLUENCE Faith, WHICH IS MALCHUT.

7. וּבג"כ, מֵאֵן דְּאֲשְׁתַּדֵּל בְּאוּרֵייתָא, כְּאֵלוּ אֲשְׁתַּדֵּל בֵּיהַ בְּשִׁמְיָא קְדִישָׁא. וְהָא אֲתַמַּר, דְּאוּרֵייתָא כְּלָלָא, חַד שִׁמְיָא קְדִישָׁא עֲלָאָה אִיהִי. וּבגִין דְּאִיהִי שִׁמְיָא קְדִישָׁא, פְּתַחָא בְּבֵית, דְּאִיהִי כְּלָלָא דְּשִׁמְיָא קְדִישָׁא, בְּתַלְתָּ קְשָׁרֵי מַהִימְנוּתָא.

8. Come and behold: all those who study the Torah and cleave to the Holy One, blessed be He, are adorned with the crowns of the Torah and are beloved above and below. The Holy One, blessed be He, stretches out to them His right hand, WHICH IS CHESED. All the more so those who study the Torah at night also, as we have learned that they are associated with the Shechinah and are joined with Her. When morning comes, the Holy One, blessed be He, winds a thread of grace around them to make them well known among the upper and the lower beings.

8. ת"ח, כָּל אֵינֹון דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, מִתְדַּבְּקִין בֵּיהַ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּמִתַּעֲטְרֵי בְּעֵטְרֵי דְּאוּרֵייתָא, וְאַתְרַחִימוּ לְעֵילָא וְתַתָּא, וְקוּדְשָׁא בְּרִיךְ הוּא אוֹשִׁיט לֹון יְמִינֵיהַ כ"ש אֵינֹון דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא נְמִי בְּלִילֵיא. וְהָא אוּקְמוּדָה, דְּאֵינֹון מִשְׁתַּתְּמֵי בְּשְׁכִינְתָא וְאַתְחַבְּרוּ כְּחָדָא. וְכַד אֲתִי צַפְרָא, קוּדְשָׁא בְּרִיךְ הוּא מְעַטֵּר לְהוּ, בְּחַד חוּטָא דְּחֶסֶד, לְאַשְׁתַּמוּדְעָא בֵּין עֲלָאִין וְתַתָּאִין.

9. At the time that the Congregation of Yisrael, WHICH IS MALCHUT, and those who study the Torah come to appear before the King, ZEIR ANPIN, all the morning stars break forth into song together, as it is written: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 38:7). What does "shouted (Heb. yari'u)" mean? The meaning is as it is written: "The earth is utterly broken down (Heb. ro'a)" (Yeshayah 24:19). THERE IS THE MEANING OF BREAKING, for those Judgments, WHICH ARE CALLED "THE SONS OF ELOHIM," are broken. All of them are broken before morn, when morning is roused in the world, WHICH IS THE ILLUMINATION OF CHESED OF ZEIR ANPIN, as it is written: "And Abraham rose up early in the morning" (Bereshheet 22:3) AND ABRAHAM IS CHESED. Therefore, "all the sons of Elohim shouted for joy."

9. וְכֹל אֵינוֹן כִּכְבֵּי צִמְרָא, בְּשַׁעֲתָא דְכִנְסַת יִשְׂרָאֵל, וְכֹל אֵינוֹן דְּלֵעָאן בְּאוֹרֵייתָא, אֲתָאן לְאַתְחַזְאָה קְמִי מַלְכָא, כְּלָהּוּ מְזֻמְרֵי בְּחֻדָא, הֵה־ד בְּרֵן יַחַד כִּכְבֵּי בְּקָר וַיִּרְיעוּ כָּל בְּנֵי אֱלֹהִים. מֵאִי וַיִּרְיעוּ. כִּד"א, רוּעָה הִתְרוּעְעָה הָאָרֶץ. דְּאֵינוֹן דִּינִין מִתְבְּרִין, וְאַתְבְּרוּ כְּלָהּוּ מְקַמֵּי בְּקָר, כִּד אֲתַעַר בְּקָר בְּעֵלְמָא, כִּד"א, וַיִּשְׁכֵּם אֲבִרְהָם בְּבֹקֶר. וְעַד וַיִּרְיעוּ כָּל בְּנֵי אֱלֹהִים.

## 2. Zion and Jerusalem

We learn that blessings come out to everyone from Zion and that Jerusalem is blessed for the sake of Zion. When Jerusalem is blessed, all the people are blessed. We are reminded that the rainbow alludes to judgment and that one should not judge others. When one's children's children are god-fearing, saintly and holy then there is peace upon Yisrael. Rabbi Elazar likens "children's children" to the lower Sfirot, and says that the children - Chesed, Gvurah and Tiferet, are only crowned and revived by Binah when the fathers, Chochmah and Binah, are crowned and blessed by Keter. After this explanation the rabbis pray, during which time a serpent winds itself around the mule of Rabbi Pinchas; the serpent is then destroyed by the Rabbi's command.

10. Rabbi Elazar was traveling along a road, where he met Rabbi Pinchas ben Yair and his whinnying donkey. Rabbi Pinchas said to him: From the note of gladness in the donkey's voice, I see that surely I shall meet someone here. When he emerged from under the brow of the hill, he saw Rabbi Elazar coming towards him and said: Assuredly, the omen of the DONKEY'S rejoicing has been fulfilled. Rabbi Elazar then came up to him and kissed him. He said to him: If you would like TO JOIN ME and go the same way, let us go together and if not, go your way. He replied: Indeed, I was going towards you and since I have found you, I will follow you and we can go together.

10. ר' אֶלְעָזָר הוּא אָזִיל בְּאוֹרְחָא, אֲשַׁכְּחִיה לְר' פְּנַחֵס בֶּן יָאִיר דְּהוּא אֲתִי, גָּעַא חֲמִירָה. א"ר פְּנַחֵס, וְדַאי בְּקֵלָא דְּחֻדוּתָא דְּחֻמְרָא, חֲמִינָא אֲנַפִּין חֻדְתִּין יִשְׁתַּכְּחוּן הֵכָא, בִּיּוֹן דְּנִפְק מִבְּתַר עֲנֻפּוּי דְּטוֹרָא, חֲמָא לִיה לְר' אֶלְעָזָר דְּהוּא אֲתִי, אָמַר וְדַאי קֵלָא דְּחֻדוּתָא אֲשַׁתְּלִים. נַחַת ר' אֶלְעָזָר לְגַבִּיה, וְנָשִׁיק לִיה, א"ל אִי טוּפְסָא דְּאֶרְחָא, חַד לְגַבְךָ, נִזִּיל וְנִתְחַבֵּר בְּחֻדָא. וְאִי לָאו טוּל אֶרְחָךְ וְזִיל. א"ל, וְדַאי לְקַבְּלָךְ אִזִּילנָא, בִּיּוֹן דְּאֲשַׁכְּחָנָא לָךְ, אִיזִיל אֲבַתְרָךְ וְנִתְחַבֵּר בְּחֻדָא.

11. Rabbi Pinchas opened the discussion with the verse: "Hashem shall bless you out of Zion and you shall see the good of Jerusalem" (Tehilim 128:5). AND HE ASKS: Why "out of Zion"? HE ANSWERS: Because FROM ZION, WHICH IS THE YESOD OF MALCHUT, all blessings come out to all, as it is written: "For there Hashem has commanded the blessings, even eternal life" (Tehilim 133:3). Hence, "Hashem shall bless you out of Zion," since from there blessings emanate to everything. "And you shall see the good of Jerusalem." For the sake of Zion, Jerusalem - WHICH IS MALCHUT - is blessed, BECAUSE ZION IS THE YESOD OF MALCHUT and Mercy rests there. When Jerusalem is blessed, all the people are blessed.

11. פְּתַח רַבִּי פְּנַחֵס וְאָמַר, יְבָרַכְךָ יי' מִצִּיּוֹן וְרָאֵה בְּטוֹב וְגו'. יְבָרַכְךָ יי' מִצִּיּוֹן, מ"ט מִצִּיּוֹן. בְּגִין דְּהָא מִתְמַן נִפְקֵי בְּרַכָּאן לְכֻלָּא. הֵה־ד כִּי שָׁם צִוָּה יי' אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם. וּבג"כ יְבָרַכְךָ יי' מִצִּיּוֹן דְּהָא מִתְמַן נִפְקֵי בְּרַכָּאן לְכֻלָּא. וְרָאֵה בְּטוֹב יְרוּשָׁלַם, דְּבִגְיַנֵי צִיּוֹן יְרוּשָׁלַם אֲתַבְּרָא, דְּכִיּוֹן דְּצִיּוֹן אֲתַמְלִי בְּרַכָּאן, כְּדִין יְרוּשָׁלַם אֲתַבְּרָא, וְאֲשַׁתְּכַחוּ בְּהַ רַחֲמִים. וְכִד יְרוּשָׁלַם אֲתַבְּרָא, כָּל עַמָּא אֲתַבְּרָא.

12. "All the days of your life" (Ibid.), MEANS that the rainbow shall not be seen in your days any more than it was in the days of your father, RABBI SHIMON BEN YOCHAI, IN WHOSE DAYS NO RAINBOW WAS SEEN, FOR THE RAINBOW ALLUDES TO JUDGMENT. Of that, IT IS WRITTEN: "And you shall see the good of Jerusalem all the days of your life," MEANING THAT ALL THE DAYS OF YOUR LIFE, YOU SHALL SEE THE GOOD OF MALCHUT NO JUDGMENTS WILL APPEAR IN HER. "And you shall see your children's children" (Tehilim 128:6), WHO WILL BE God-fearing, saintly and holy, and then, "peace upon Yisrael." "Peace upon Yisrael," is like saying, 'Peace be upon the head of the King, that he may lack nothing!' Thus there is peace upon Yisrael, NAMELY, UPON THE HEAD OF ZEIR ANPIN - WHICH IS CALLED 'YISRAEL' WHEN HE HAS THE THREE FIRST SFIROT, WHICH ARE THE SECRET OF 'HEAD'. FOR THE NAME "YISRAEL" HAS THE LETTERS OF THE WORDS "LI- ROSH" (LIT. 'I HAVE A HEAD'). As long as there are righteous in the world, THERE IS PEACE UPON THE HEAD OF ZEIR ANPIN.

13. Rabbi Elazar opened the discussion with the verse: "Children's children are the crown of old men, and the glory of children is their fathers" (Mishlei 17:6). We have already explained that the word "children" MEANS CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, WHICH ARE 'CHILDREN' TO CHOCHMAH AND BINAH. "Children's children" are the other Sfirot of the King, NAMELY NETZACH, HOD AND YESOD, as it is written: "And all your children shall be taught of Hashem" (Yeshayah 54:13), WHICH ALLUDES TO NETZACH, HOD AND YESOD. It is also written: "The precious sons of Zion" (Eichah 4:2), THAT IS, NETZACH, HOD AND YESOD OF ZEIR ANPIN, WHICH COMBINE WITH ZION - NAMELY, YESOD OF MALCHUT. This is like the words, "And the glory of children is their fathers," WHICH MEANS THAT the children, CHESED, GVURAH AND TIFERET, are only crowned through their fathers, WHO ARE CHOCHMAH AND BINAH, THE PARENTS OF CHESED, GVURAH AND TIFERET. From that verse, we have learned that the children - CHESED, GVURAH AND TIFERET - are only crowned and revived by the running stream, WHICH IS BINAH, when the fathers, CHOCHMAH AND BINAH, are crowned and blessed BY THE KETER, as is written: "And the glory of children is their fathers."

14. As they were going along, the time of prayer arrived, so they dismounted and said their prayers. While they were praying, a serpent wound itself ROUND the legs of the donkey of Rabbi Pinchas, which was frightened and thereupon uttered two cries. After they had finished praying, Rabbi Pinchas said: Assuredly, my animal is in pain, for IT IS BEING PUNISHED - BECAUSE earlier in the day, while MY LIPS were uttering words of Torah, THE DONKEY took me through a place where there was dung. THAT IS WHY it is now in pain. As they stood up, they saw the serpent coiled round the donkey's legs, and Rabbi Pinchas said: Snake, snake, go and wind yourself round YOUR OWN nest. At this, the snake detached himself FROM THE ANIMAL'S LEG, and fell into pieces.

12. כָּל יְמֵי חַיֶּיךָ, דְּלֹא יִתְחַזֵּי קֶשֶׁת בְּיוֹמְךָ, כַּמָּה לְאַבוּךָ. וְעַל דָּא וְרָאָה בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי חַיֶּיךָ. וְרָאָה בְּנִים לְבְנֵיךָ, דְּחָלִי חֲטָאָה, חֲסִידִין, קְדִישִׁין, כְּדִין שְׁלוֹם עַל יִשְׂרָאֵל. מֵאֵי שְׁלוֹם עַל יִשְׂרָאֵל. אֲלֵא, כַּמָּאן דְּאָמַר שְׁלָמָא עַל רִישֵׁיהּ דְּמַלְכָא, דְּלֹא יַחְסֵר כְּלָא. כִּךְ שְׁלוֹם עַל יִשְׂרָאֵל, בְּזִמְנָא דְּצַדִּיקָיָא יִשְׁתַּכְּחוּן בְּעַלְמָא.

13. פִּתַּח ר' אֶלְעָזָר וְאָמַר, עֲטַרְתּוֹ זְקֵנִים בְּנֵי בְנִים וְתַפְאֶרֶת בְּנִים אֲבוֹתָם. בְּנִים הָא אוֹקִימְנָא. בְּנֵי בְנִים, אֵלִין שְׂאָר כְּתָרֵי מַלְכָא, כַּד"א וְכָל בְּנֵיךָ לְמוֹדֵי יוֹי. וְכַתִּיב בְּנֵי צִיּוֹן הַיְקָרִים, כַּד"א וְתַפְאֶרֶת בְּנִים אֲבוֹתָם, לֹא מִתְעַטְרֵן בְּנֵין אֲלֵא בְּאַבְהֵן. מַכָּאן אוֹלִיפְנָא, דְּבְנֵין לֹא מִתְעַטְרֵי, וְלֹא מִשְׁתַּקְיִין מִשְׁקִיּוֹ דְּנַחְלָא, אֲלֵא בְּזִמְנָא דְּאַבְהֵן מִתְעַטְרָאן וּמִתְבְּרַכָּאן, הִדָּא הוּא דְּכַתִּיב וְתַפְאֶרֶת בְּנִים אֲבוֹתָם.

14. עַד דְּהוּוּ אֲזֵלִי, מָטָא עֵדֵן צְלוֹתָא, נַחְתּוּ וְצִלוּ. עַד דְּהוּוּ מְצִלִי, קַפְטָר חַד חוּיָא בְּרַגְלוֹי דְּחַמְרָא, דְּרַבִּי פְּנַחֶס. קַפְטָא וּגְעָא תְּרֵי זְמַנֵּי. בְּתַר דְּסִימּוּ צְלוֹתָא, אָמַר רַבִּי פְּנַחֶס, וְדַאי צַעְרָא הוּא לְבַעֲיָא דִּילִי, דְּהָא יוֹמָא דָּא אֶקְדִּימְנָא, וְהוּינָא מִרְחִישׁ בְּאוּרֵייתָא, וְאֶעֱבֵר לִי בְּאַתְרֵי דְּלְכַלּוּכָא שְׂרִיא, וְהִשְׁתָּא מְצַעְרֵי לֵהּ. קָמוּ וְחָמוּ חַד חוּיָא קְטִיר אֲרַגְלִיָּהּ, א"ר פְּנַחֶס, חוּיָא חוּיָא, זִיל וְאַסְחָר קוּטְרָךְ, בְּקַטְפּוּרָא דְּחוּרָא. אֲדַהֲכִי אֲתַנְשֵׁר חוּיָא, וְנִפְלַ קַפְסִירֵי קַפְסִירֵי.

### 3. How many messengers the Holy One, blessed be He, has

We learn that God uses even the beasts of the fields as His messengers to fulfill His mission. He also sets the righteous to punish the wicked, but no wicked person of Yisrael punishes another except by accident. When God gives quietness to a man, no one is authorized to injure or malign him. When men's actions are virtuous God arranges for many Protectors to guard him, but when they are not virtuous then judgment is awakened upon them and those of the left become messengers to harm them. Rabbi Elazar tells us that God is unwilling that sinners of Yisrael should punish other sinners of Yisrael, because they do not come from the left side. The children of Yisrael are to the right and the idolatrous nations are to the left.

15. Rabbi Elazar said: Why is the Holy One, blessed be He, so particular with the righteous? He replied: Verily, He is and He takes note of all their errors, for He desires to raise their Holiness. This donkey did not guard my Holiness; THEREFORE, it was hurt and this snake is a messenger. How many messengers the Holy One, blessed be He, has! And He sends all of them, even the beasts of the field, to fulfill His mission, as it is written: "I will also send wild beasts among you, which shall rob you of your children" (Vayikra 26:19), and even the heathen nations "Hashem shall bring a nation against you from far away, from the very ends of the earth" (Devarim 28:49).

16. Rabbi Elazar ASKED: Does THE HOLY ONE, BLESSED BE HE, make Yisrael His messengers TOO? He replied: Yes, He sets the righteous to punish the wicked; but not one wicked person from Yisrael is set to punish another - except for the time when one of them does so accidentally, as it is written: "And if a man did not lie in wait, then Elohim permitted it to happen..." (Shemot 21:13). "Did not lie in wait," is precise, for he did not INTEND to kill him, but "Elohim permits it to happen" in order to punish both of them, both THE KILLER AND THE ONE BEING KILLED.

17. Rabbi Elazar said: How does the Holy One, blessed be He, use such children of Yisrael and idolaters as His messengers? He said to him, Has not your father told you? He answered: I have never asked him.

18. He opened the discussion, saying: "When He is quiet, who then can condemn?" (Iyov 34:29). "When He is quiet," means that when the Holy One, blessed be He, gives quietness to a man, no one is authorized to injure or malign him. "And when He hides his face, who then can behold Him?" (Ibid.) means that when He withdraws His watchful providence from him, who can keep watch over him to protect him. THEN THOSE MESSENGERS COME AND INJURE HIM. The ways of the Holy One, blessed be He, are "unto a man or a nation alike," MEANING the same for the world as they are for a people, or for an individual.

15. אָמַר ר' אֱלֶעָזָר, וּמָה כ"כ מְדַקְדֵּק קוֹדֶשׁא בְּרִינְךָ הוּא בְּצַדִּיקֵינִיא. אָמַר לִיה, וְדַאי קוֹדֶשׁא בְּרִינְךָ הוּא מְדַקְדֵּק בְּהוּ בְּצַדִּיקֵינִיא, וְנָטִיר לֹון, וּבְעָא לְאוֹסְמָא לֹון קְדוּשָׁה עַל קְדוּשְׁתִּיהוּ וְהִשְׁתָּא הַאי חֲמָרָא, עַל דְּלֹא נָטִיר קְדוּשְׁתָּא דִּילִי אֲצִטְעֵר. וְדָא חוּיָא שְׁלִיחָא הוּיָא, וְכִמְהָ שְׁלֹוחִין אֵית לִיה לְקוֹדֶשׁא בְּרִינְךָ הוּא וּבְכֻלְהוּ עֵבִיד שְׁלִיחוּתֵיה, וְאִמִּילוּ בְּחִיּוֹת בְּרָא. הַה"ד וְשְׁלַחְתִּי בְּכֶם אֶת חֵיַת הַשָּׂדֶה וְשִׁכְלָה אֶתְכֶם. וְאִמִּילוּ בְּיַד גּוֹי, הַה"ד, יִשָּׂא יְיָ עֲלֶיךָ גּוֹי מֵרְחוֹק מִקְצֵה הָאָרֶץ.

16. א"ר אֱלֶעָזָר, וּבִידָא דִּישְׂרָאֵל עֵבִיד שְׁלִיחוּתָא. אָמַר לִיה, אִין. בְּגוֹן רְשָׁע בִּידָא דְּצַדִּיק. אֲבַל רְשָׁע בִּידָא דִּישְׂרָאֵל רְשָׁע אַחְרָא, לֹא עֵבִיד בֵּיה שְׁלִיחוּתָא, אֲלֹא בְּזִמְנָא דְּאִיהוּ לֹא מְכוּון בֵּיה. הַה"ד, וְאִשֵּׁר לֹא צָדָה וְהָאֱלֹהִים אָנָּה לִידוּ. וְאִשֵּׁר לֹא צָדָה דִּיּוּקָא, דְּלֹא לְקַטְלָא לִיה. דָּא, וְהָאֱלֹהִים אָנָּה לִידוּ, בְּגִין לְאַעֲנִשָׂא לְתִירוּיֵיהוּ.

17. אָמַר ר' אֱלֶעָזָר, הֵיכִי עֵבִיד קוֹדֶשׁא בְּרִינְךָ הוּא שְׁלִיחוּתָא בִּידָא דְּהֵינִי, וּבִידָא דְּגוֹי. א"ל וְאֲבוּךָ לָא קָאֵמַר לְךָ. א"ל עַד לֹא שְׁאִילָנָא.

18. פִּתַּח וְאָמַר, וְהוּא יִשְׁקִיט וּמִי יִרְשִׁיעַ וְגו'. וְהוּא יִשְׁקִיט, בְּזִמְנָא דְּקוֹדֶשׁא בְּרִינְךָ הוּא יְהִיב שְׁקִיטוּ וְשְׁלוּה לִב"נ, מֵאֵן הוּא רִשָּׁאי לְאַבְאָשָׁא לִיה, וְלִמְעַבְד לִיה קְטִיגוּרִיא. וְיִסְתֵּר פָּנִים וּמִי יִשׁוּרְנוּ. וּבְזִמְנָא דְּאִיהוּ אִסְתִּיר עֵינֵיה מִלְּאִשְׁגָּחָא עֲלֵיה, מֵאֵן הוּא דִּישְׁגַּח עֲלֵיה, לְנִטְרָא לִיה, וְלִמְעַבְד לִיה נְטִירוּ. וְאוּרְחוּי דְּקוֹדֶשׁא בְּרִינְךָ הוּא בְּדָא, עַל גּוֹי, וְעַל אֲרָם יַחַד. בֵּין לְעַלְמָא כְּלָא, בֵּין לְעַמָּא חַד, בֵּין לְחַד בְּלַחְדוּי.

19. HE EXPLAINS HIS WORDS: Come and behold. When men's actions are virtuous below, the right hand of the Holy One, blessed be He, is active for them above. Many loving ones, many Protectors of the world and Protectors of men, come forward on the right and left, TO GUARD HIM FROM THE SIDE OF CHESED AND FROM THE SIDE OF GVURAH. Then, the left side is subdued and cannot gain control. But when men's actions are not virtuous below, then the left side, WHICH IS JUDGMENT, is awakened upon them, and those who come from the side of the left are all aroused and become messengers to harm men. All who transgress the laws of the Torah receive a mark on their faces through which they are recognized by those who rise up from the side of the left.

20. Therefore, the beasts and idolaters, and all those who come from the left side, are called 'messengers' - with regard to those who bear this mark ON THEIR FACES - and they rise up against them. Although the actions of Yisrael are not virtuous, all of them come from the right side. The right is subdued as a result of the EVIL actions OF THOSE WHO HAVE THE MARK ON THEIR FACES; THEREFORE, the left has power over them, and over all those who come from the left side. Therefore, the mission is in the hands of the beasts and idolaters, and all those who are like them, being from the left side. It is not in the hands of one of Yisrael, for although a man may be wicked, he still comes from the right side, WHICH IS SUBDUED BY THEIR OWN ACTIONS.

21. A sinful Yisrael can fall into the hand of another sinner of Yisrael ONLY at the time when THE WICKED PERSON has no intention OF KILLING HIM, SINCE THEN HE DOES NOT COME AS A MESSENGER - BUT both of them must be punished and purified by their punishment. Rabbi Elazar asked: Whence do we learn all this? He replied: They are from the right and do not cleave to the left, and are never mingled with it, FOR BOTH OF THEM ARE THE CHILDREN OF YISRAEL. THEREFORE, NEITHER OF THEM CAN BE A MESSENGER OF THE LEFT TO PUNISH THE OTHER. And thus, at another time WHEN THE WICKED OF YISRAEL INTEND TO KILL, they are removed FROM THE WORLD.

22. Rabbi Elazar asked: Whence do we learn that IF THE WICKED OF YISRAEL INTEND TO KILL, THEY PASS AWAY? He answers: Come and behold. Think of the incident of the concubine in Giveah. Although those WHO LIVED IN GIVEAH were sinners, the Holy One, blessed be He, was unwilling that other sinners of Yisrael SHOULD PUNISH THEM. Therefore, numbers of them fell time after time, IN THE FIRST BATTLES, until all the sinners who came to punish them perished, and only those more righteous were left - for they executed the work more appropriately. Even though they are righteous at a time when the worlds are considered to be one - when the lower world CONDUCTS ITSELF like the upper one - permission is given only to some, MEANING THOSE WHO COME FROM THE LEFT, WHO ARE THE BEASTS AND IDOLATERS. FOR WHEN THE LOWER WORLD BEHAVES AS THE UPPER ONE, THE BRANCHES OF THE RIGHT ARE NOT ABLE TO BE THE MESSENGERS OF THE LEFT'S ACTIONS - NAMELY, TO KILL AND TO PUNISH. FOR SUCH MISSIONS ABOVE ARE NEVER CHANGED. At the time OF THE BATTLES OF THE CONCUBINE IN GIVEAH, the worlds were not balanced - THE ONE IN THE LIKENESS OF THE OTHER. THEREFORE, THE RIGHTEOUS COULD KILL AND PUNISH, ALTHOUGH SUCH A THING NEVER HAPPENS ABOVE.

19. תָּא חֲזִי, בְּזִמְנָא דְּבִנֵי נֶשָׁא מִתְּכַשְׁרֵן עוֹבְדֵין לְתַתָּא, אַתְּעֵר לְגַבְיֵיהוּ לְעִילָא יְמִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא. בְּדִין מִתְּעֵרִין כְּמָה רְחִימִין, כְּמָה נְטוּרֵי עֲלְמָא, כְּמָה נְטוּרֵי דְּבֵר נֶשׁ, מִיְמִנָא וּמִשְׁמָאלָא. וְכִדִּין אַתְּכַפִּיָּא שְׁמָאלָא, וְלֹא יִכְלָא לְשַׁלְטָא. וּבְזִמְנָא דְּבִנֵי אֲנָשָׁא לֹא מִתְּכַשְׁרֵן עוֹבְדֵין לְתַתָּא, שְׁמָאלָא אַתְּעֵר, וְכֹל אֵינוֹן דָּאתוּ מְסֻטְרָא דְּשְׁמָאלָא, כְּלָהוּ אַתְּעֵרוּ, וְכִלְהוּ אַתְּעִבִידוּ שְׁלוּחִין לְאַבְאָשָׁא לְגַבְיֵיהוּ דְּבִנֵי נֶשָׁא. דְּהָא אֵינוֹן דְּעִבְרוּ עַל פְּתַגְמֵי אוּרִייתָא, כְּלָהוּ רְשִׁימִין בְּאַנְפֵיהוּ, וְאַשְׁתַּמּוּדְעֵן לְגַבֵי אֵינוֹן דְּמִתְּעֵרֵי מְסֻטְרָא דְּשְׁמָאלָא.

20. וּבְג"כ, חֵיווּתָא וְע"ז, וְכֹל אֵינוֹן דָּאתוּ מְסֻטְרָא דְּשְׁמָאלָא, כְּלָהוּ אַקְרוּן שְׁלוּחִין, לְגַבֵי אֵינוֹן רְשִׁימִין דְּמִתְּעֵרֵי לְהוּ. וְיִשְׂרָאֵל, אַע"ג דְּלֹא מִכְּשָׁרֵן עוֹבְדֵין, כְּלָהוּ מִן סֻטְרָא דִּימִינָא קָא אַתִּינוּ. וּבְגִין דְּאַתְּכַפִּיָּא יְמִינָא בְּעוֹבְדֵיהוּ, שְׁלֵטָא עֲלֵיהוּ שְׁמָאלָא, וְכֹל אֵינוֹן דָּאתוּ מְסֻטְרָא דְּשְׁמָאלָא, וְעַל דָּא, שְׁלִיחוּתָא בִּידָא דְּחֵיווּתָא וְגוֹי, וְכֹל דְּדִמֵי לוֹן, דֵּי אֵינוֹן מְסֻטְרָא דְּשְׁמָאלָא, וְלֹא בִּידָא דִּיִּשְׂרָאֵל, דַּאע"ג דְּחֵיבָא אִיהוּ, מְסֻטְרָא דִּימִינָא קָא אַתִּי.

21. וְיִשְׂרָאֵל חֵיבָא, דְּנִפְל בִּידָא דִּיִּשְׂרָאֵל חֵיבָא אַחְרָא, בְּזִמְנָא דְּלֹא אַתְּכַפּוֹן בֵּיהּ, בְּגִין דִּיתְעַנְשׁוּ תְרוּוּיֵיהוּ, וְיִקְבְּלוּן עוֹנָשָׁא לְדַכָּא לֹן. א"ר אֲלֵעֶזֶר, מְנַלן. א"ל אֵינוֹן בִּימִינָא. וְלֹא אַתְּדַבְּקוּ בְּשְׁמָאלָא, וְלֹא אַתְּעֵרְבוּ בְּהִדָּה לְעֲלָמִין, וְעַל דָּא, לְזִמְנָא אַחְרָא אַתְּעֵבְרוּ.

22. אָמַר רַבִּי אֲלֵעֶזֶר, מִנָּא לֵן. אָמַר לִיה, תָּא חֲזִי מִן פְּלַגְשׁ בְּגַבְעָה, דָּאף עַל גַּב דְּחֵיבֵי נִינְהוּ, לֹא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּיתְעֵרוּן גַּבְיֵיהוּ חֵיבֵי יִשְׂרָאֵל אַחְרֵינִין. וְעַל דָּא מִיתוּ כֹּל אֵינוֹן זְמִינִין דְּמִיתוּ. עַד דְּכִלְהוּ חֵיבִין דְּאַתְּעֵרוּ לְגַבְיֵיהוּ, מִיתוּ וְאַתְּאֲבִידוּ, וְאַשְׁתָּארוּ אֵינוֹן זְכָאִין יְתִיר, דִּיעֲבְדוּן מְלָה בְּאַרְחָ קְשׁוּט. וְאַע"ג דְּזְכָאִין אֵינוֹן, לֹא אַתִּיֵּיהִב מְלָה, אֲלֹא לְאֵינוֹן דְּאַתִּיֵּיהִב. כִּד שְׁקִילֵן עֲלָמִין כְּחָדָא, עֲלְמָא תַתָּא כְּגוֹנוֹנָא דְּעֲלְמָא עֲלָא, וְהָהוּא זְמָנָא, לֹא אַשְׁתַּכְּחוּ עֲלָמִין שְׁקִילֵן כְּחָדָא.

23. Therefore, the sinners of Yisrael are not the messengers of the King to punish other sinners of Yisrael, because they do not come from the left side. As in the parable of certain men having offended the king, an officer was charged to arrest and punish them. One clever fellow among them went and mixed himself with the staff of an officer. The officer detected him and said: Who said you could join us? Are you not one of those who have offended against the king? You shall be punished first! Then they took him and killed him.

24. So Yisrael come from the right side and never cleave to or mingle with the left. When THE WICKED subdue the right by their sins, and the left and all those who come from it are awakened TO PUNISH THEM, then if one of Yisrael from the right tries to situate himself among them, they recognize him and say to him: Are you not one of those who come from the right side, who is subdued because of the sins of the wicked? Are you not one of those who have sinned against the King? Who allowed you to come among us? So he is punished first. King Solomon cried to them: "There is a time when a man rules over another to his own hurt" (Kohelet 8:9). "To his own hurt," assuredly, because he is not the messenger of the King and does not come from that side - NAMELY, FROM THE LEFT.

25. Rabbi Elazar said: Assuredly, it is so. We have learned that there is a right and there is a left, WHICH ARE Mercy and Judgment. Yisrael are to the right and the idolatrous nations to the left. Although Yisrael sin and are subdued, they belong to the right and neither cleave to the left nor ever mingle with it. Therefore, it is written: "Save with Your right hand and answer me" (Tehilim 60:5), since when the right hand is exalted, Yisrael that cleave to it are exalted and crowned through it. Then, the left side and all those who come from its side are subdued, as is written: "Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

23. ועל דא, חייבין דישראל לגבייהו דחייבין אחרנין, לאו אינון שלוחי מלכא, דהא לא אתיין מסטרא דשמאלא. מתל לבני נשא דחבו למלכא, אתער סנטירא לגבייהו, לתמשא לון, ולאענשא לון, לאינון דחבו למלכא. קם חבים חר מנייהו, ואתערב בהדי בני סנטירא, זקף סנטירא עינוי וחמא ליה. א"ל מאן יהבך לגבן, ולאן את מאינון דחבו למלכא, הא את אתענש בקרמיתא, שקילו ליה וקטלוהו.

24. כך ישראל מסטרא דימינא קא אתיין, ולא אתדבקו בשמאלא, ולא אתערבו בהדה לעלמין. וכד אינון גרמין בחובייהו, דאתכפיא ימינא, ואתער שמאלא וכל אינון דאתו מסטריה, אי חר מישראל קם לאתערבא בהדייהו, אשתמודען ביה, אמרי ליה לאו את מאינון דקא אתיין מסטרא דימינא, דאתכפיא מחובייהו, ולאן את מאינון דחבו למלכא מאן יהבך לגבן. אשתכח דאיהו אתענש בקרמיתא. ושלמה מלכא צווח לקבלייהו, ואמר עת אשר שלט האדם באדם לרע לו. לרע לו ודאי, בגין דלאו שליחא דמלכא איהו, ולא אתי מההוא סטרא.

25. אמר רבי אלעזר ודאי הכי הוא, דהא תנינן, דאית ימינא ואית שמאלא, רחמי ודינא, ישראל לימינא, ועע"ז לשמאלא. ישראל אע"ג דחייבי ניהו, ואתכפיין, אינון בימינא, ולא אתדבקו בשמאלא, ולא אתערבון בהדה לעלמין. ובג"כ כתיב, הושיעה ימינך וענני. דכד אסתלק ימינא ישראל דאתדבקון בהדיה, יסתלקון ויתעטרון ביה. כדן אתכפיא שמאלא, וכל אינון דאתו מסטריה, הה"ד ימינך יי' תרעץ אויב.

#### 4. "And it came to pass on the eighth day"

Rabbi Elazar tells of the supernal oil, the abundance of Chochmah in Binah, that flows to the seven Sfirot, and how those seven lamps (the Sfirot) are lit from it. The discussion turns on the seven days in "And you shall not go out from the door of the Tent of Meeting for seven days," and then on the eighth day of the sacrifice. We are reminded that acts below are reflected above. We learn why a ram and a calf were offered by Aaron, and why the people had to bring a bullock and a ram. On that day there was peace everywhere, and the sin of the golden calf was wiped out. But later Nadab and Abihu caused wrath to descend on the world again, and we read of the many ways they spoiled the joy of Yisrael. Rabbi Pinchas stresses that there must be a Male and a Female, and that the priest must be married before he is allowed to enter the sanctuary. When a man comes to his wife with love he awakens a supernal coupling as well. Rabbi Yosi says that God has mercy on the world for the sake of Jacob and Abraham, since He made them the Holy Chariot to shield the whole world. When God created the world He created the world with Isaac, or Judgment; but when he saw that judgment would not endure, he made the world endure by Abraham, Chesed. Then he joined Jacob, Mercy, with Isaac and thus the whole world is supported by Abraham and Jacob. There is a long discussion of the appropriate animal for the sin offering and the peace offering. Lastly we are told that the priest must have no blemish, but must be perfect so that he does not cause a blemish above.

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26. Rabbi Elazar opened the discussion with the verse: "And it came to pass on the eighth day" (Vayikra 9:1). HE ASKS: Why does the scripture mention the eighth day? For it has a reference to the verse: "And you shall not go out from the door of the Tent of Meeting for seven days...for seven days shall He consecrate you" (Vayikra 8:33). HE CONTINUES, ASKING: Why is it written "seven days" and not "in seven days"?

27. Happy are the priests who are crowned with the crowns of the Holy King, WHO IS ZEIR ANPIN, HIS CROWNS ARE THE LIGHTS OF BINAH and are anointed with the holy anointing oil. Thereby, the supernal oil - WHICH IS THE ABUNDANCE OF CHOCHMAH, WHICH IS IN BINAH - is activated, and it moistens all the seven SFIROT (CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT), which are anointed with that holy oil OF BINAH. All those seven lamps - NAMELY THE SEVEN SFIROT - are lit from her and that holy oil, WHICH IS BINAH, which comprised all the seven. THEREFORE, IT IS SAID OF THEM: "FOR SEVEN DAYS SHALL HE CONSECRATE YOU," MEANING THAT SEVEN DAYS ARE THE SEVEN SFIROT, WHICH ARE INCLUDED WITHIN BINAH. THEY WILL CONSECRATE YOUR HANDS WITH THE HOLY OIL, AND BY THAT THEY PASS THE ABUNDANCE INTO THE SEVEN SFIROT OF ZEIR ANPIN - for all THOSE SEVEN SFIROT are included IN BINAH.

28. We have learned that there are only six days - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - and they are included IN BINAH, who encompasses all of them. THEREFORE, SHE IS CONSIDERED AS ONE DAY HERSELF and, therefore, IT IS WRITTEN: "For seven days shall He consecrate you," WHICH DAYS ARE THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, TOGETHER WITH BINAH. They depend upon Her - CHESED, GVURAH TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN DEPEND UPON BINAH - AND HENCE, SHE IS COUNTED AMONG THEM. Therefore, the Congregation of Yisrael, WHICH IS MALCHUT, is called 'Bathsheba' (lit. 'daughter of seven'), for she is the consummation of six other SFIROT. IF IT IS SO, SHE SHOULD HAVE BEEN CALLED 'DAUGHTER OF SIX', BUT TOGETHER WITH HER OWN ASPECT SHE IS SEVEN. IN THIS CASE ALSO, BINAH INCLUDES ALL THE OTHER SIX, AND SHE HERSELF IS CONSIDERED AS ONE DAY TO BE COUNTED. THEREFORE, THERE ARE SEVEN DAYS.

29. Those seven, WHICH ARE BINAH WITH THE SIX DAYS INCLUDED WITHIN, AS IT IS MENTIONED ABOVE, were perfected and adorned and anointed by the priests in everything. When they reached the Congregation of Yisrael, WHICH IS MALCHUT, being the eighth DAY, WHICH COMES AFTER THE SEVEN DAYS - BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - Aaron was ordered to offer a calf - which is the son of a cow, WHICH ALLUDES TO MALCHUT. This was to atone for the sin of that other 'calf' whom Aaron created, thereby sinning against the "cow" - WHICH IS MALCHUT, and which is the eighth DAY OF THOSE SEVEN DAYS MENTIONED ABOVE, FOR SHE IS CALLED 'the peaceable and faithful in Yisrael'. THEN, the priest is considered complete in all, in the eight different vestments of glory, complete in all the Sfirot above and below.

26. פֶּתַח רַבִּי אֶלְעָזָר וְאָמַר וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא וְגו'. וַיְהִי בַיּוֹם הַשְּׁמִינִי, מֵאִי יוֹם הַשְּׁמִינִי. אֶלָּא כְּתִיב וּמִפֶּתַח אֹהֶל מוֹעֵד וְגו', כִּי שִׁבְעַת יָמִים יִמְלֵא אֶת יַדְכֶם. כִּי שִׁבְעַת, בְּשִׁבְעַת יָמִים מִבְּעֵי לֵיהּ, אוֹ שִׁבְעָה יָמִים יִמְלֵא אֶת יַדְכֶם, מֵאִי כִּי שִׁבְעַת יָמִים יִמְלֵא.

27. אֶלָּא, זָכָאִין אֵינוֹן כְּהֵנִי, דְּמִתְעַטְרִי בְּעֵטְרוֹי דְּמַלְכָּא קְדִישָׁא, וּמְשִׁיחִין בְּמִשַׁח רַבּוּת קְדִישָׁא, בְּגִין דְּאִתְעַר מִשַׁח עֲלָאָה, דְּמִשְׁקִי לְכָל שִׁבְעָה, וְאִתְמַשְׁחִין מֵהוּא רַבּוּת קְדִישָׁא, וְאִתְדַלְקוּ מִנִּיהּ כָּל אֵינוֹן שִׁבְעָה בּוֹצִינִין, וְהֵאִי מִשַׁח רַבּוּת הוּא כְּלָלָא דְּכָל שִׁבְעָה, וּכְלָהוּ בֵּיהּ אִתְכַּלִּילוּ.

28. וְתַנִּינָן שִׁיתָא אֵינוֹן, וּכְלָהוּ אִתְכַּלִּילָן בְּהֵאִי, וְדָא הוּא כְּלָלָא דְּכָלָהּ, וּבְגִין כֵּן שִׁבְעַת יָמִים יִמְלֵא, דְּהֵא בְּהֵאִי תַלְוִין. וְע"ד, אֶקְרִי כ"י, בַּת שֶׁבַע. מֵאִי אֵיהִי בַת שֶׁבַע. דְּאֵיהִי כְּלִילָא מִשִׁיתָא אַחֲרָנִין.

29. כִּיּוֹן דְּהֵאִי שִׁבְעָה, אֲשֵׁלִים לְהוּ לְכַהֲנִי, וְאַעֲטַר לֹוֹן, וּמִשַׁח לֹוֹן בְּכֹלָא, כִּד מְטוּ לְכ"י דְּאֵיהִי תְּמִינָאָה, אִתְפַּקְד אֶהְרֹן לְקַרְבָּא עֵגֶל, בְּגִין דְּאֵיהִי בְּרִיָּה דְּמֶרֶה, לְכַפְרָא עַל הוּא חוּבָא דְּעֵגֶל אַחֲרָא דְּעֵבֵד אֶהְרֹן, וְחַב לְגַבֵּי פֶרָה, דְּאֵיהִי תְּמִינָאָה, שְׁלִימוֹ דְּאִמּוֹנֵי יִשְׂרָאֵל. וְאַשְׁתַּכַּח כְּהֵנָּא שְׁלִים בְּכֹלָא, בְּתַמְנַיָּא מִיּוֹנֵי לְבוּשִׁין דְּיֶקֶר, שְׁלִים בְּכָל כְּתָרִין, שְׁלִים לְעוֹלָא, שְׁלִים לְתַתָּא.



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30. On all occasions above, some kind of act must be manifested BELOW. Therefore, a ceremony was performed with Aaron below, MEANING THAT HE DID NOT LEAVE THE TABERNACLE FOR SEVEN DAYS AND HE OFFERED THE SACRIFICE ON THE EIGHTH DAY. By that act, he elicited a reaction above and, in this way, all becomes one and all the worlds are blessed through the priest. By this act, the priest was made complete, with all PERFECTION, as he should be.

31. Why a calf? It is written: "Take you a young calf for a sin offering" (Vayikra 9:2), MEANING that he had to bring a sin offering on account of THE SIN OF THE CALF he had previously committed, and also a "ram for a burnt offering." HE ASKS: Why DID HE OFFER a ram? HE ANSWERS: Because of the ram of Isaac, NAMELY THE RAM THAT ABRAHAM OFFERED INSTEAD OF ISAAC, FOR THAT WAS THE SECRET OF THE SWEETENING OF ISAAC. It was a perfect burnt offering, and THIS RAM also was brought to make the sacrifice complete, MEANING TO SWEETEN THE LEFT AND COMPLETE IT. This place, WHICH IS MALCHUT, draws from the side of Isaac, SINCE MALCHUT IS BUILT FROM THE LEFT SIDE, WHICH IS ISAAC. THEREFORE, IT SHOULD HAVE BEEN COMPLETED FROM THAT SIDE. This ram was brought as a burnt offering (due to Isaac's ram,) for it ascends aloft TO BINAH, to crown MALCHUT with perfection. A calf and a ram. The calf was for Her - TO CORRECT THE DEFECT AARON HAD MADE IN MALCHUT BY MAKING THE GOLDEN CALF - and a ram to complete Her properly with the perfection of Isaac. FOR ISAAC HIMSELF IS THE SECRET OF THE LEFT, THE OX, WHOSE SECRET OF PERFECTION AND SWEETNESS IS THE RAM.

32. And Yisrael SHARED THE sin of the priest, THE SIN OF THE GOLDEN CALF, and had to bring a similar offering, as it is written: "Also a bullock and a ram for peace offerings to sacrifice before Hashem" (Vayikra 9:4). An ox is for their sin, which they had BY MAKING THE GOLDEN CALF - MEANING TO CORRECT THAT SIN. A ram is to complete this place, WHICH IS MALCHUT, with the perfection of Isaac, AS EXPLAINED ABOVE.

33. HE ASKS : Why is the term, "a young calf for sin offering," used in connection with the priest, while for Yisrael it does not say 'an ox for a sin offering'? HE ANSWERS: Because Yisrael were already punished in many places, MEANING IN SEVERAL WAYS BY THE SONS OF LEVI AND THE WATERING. Therefore, the Holy One, blessed be He, did not wish to mention their sin as before. Hence, it is not written here 'sin offering', but "for a peace offering," as a sign of peace and to show that the Holy One, blessed be He, has reconciled with the children of Yisrael in respect to this.

34. Aaron, however, was not punished FOR THE SIN OF THE GOLDEN CALF, BECAUSE OF the prayer of Moses, as is written: "And Hashem was very angry with Aaron to have destroyed him" (Devarim 9:20). It is also written: "And I prayed for Aaron also at the same time" (Ibid.). His guilt still hung over him, so it is written: "a young calf for a sin offering." It is assuredly a sin offering, for he had to be atoned and purified to reach perfection completely.

30. ובכלל, בעי לאחזאה עובדא. וע"ד אתעביד ביה באהרן עובדא לתתא, בגין דיתער הכי לעילא, וישתבח כלל בגוונא חד, וכדין אתברכאן עלמין בלהו, ומשתבחין ברבאן על ידא דכהנא. והכא אשתלים כהנא בכלל בדקא חזי.

31. עגל למה. דכתיב עגל בן בקר לחטאת, בגין ההוא חטאת, דעבד בקדמיתא. ואיל לעולה, מ"ט איל. בגין איל דיצחק, דהוא עולה תמימה, והאי אתחזי לקרבא, לאשלמא כלל. והאי אתר, מסטרא דיצחק אשתאב. והאי איל בגין איל דיצחק מתקרבא עולה, דהא עולה לעילא סלקא, ובגין לאעטרא לה בשלימותא. עגל ואיל: עגל בגינה, בדקאמרן. איל, לאשלמא לה בשלימו דיצחק בדקא חזי.

32. וישראל דחבו עמיה דכהנא בהאי, מקריבין בגוונא דא, דכתיב ושור ואיל לשלמים לזבוח לפני יי'. שור, על מה דחבו. ואיל לאשלמא להאי אתר בשלימו דיצחק.

33. מ"ש בכהנא דכתיב ביה עגל לחטאת, ולא כתיב בישראל שור לחטאת. אלא, ישראל הא קבילו עונשא בקדמיתא, ובגין דקבילו עונשא בכמה אתר, על דא קודשא בריך הוא לא בעא לאדכרא לון חוביהו בדקדמיתא, ועל דא לא כתיב הכא לחטאת, אלא לשלמים, בגין לאחזאה שלמא, דהא קודשא בריך הוא בשלמא בהו בישראל על דא.

34. אבל אהרן, דהא לא קביל עונשא מצלותא דמשה, דכתיב ובאהרן התאנף יי' וגו'. וכתיב ואתפלל גם בעד אהרן בעת ההיא, ועד כען חובא הוה תלי, כתיב ועגל בן בקר לחטאת, לחטאת ודאי, בגין דיכפר חוביה, ויתדכי וישתלים בכלל.

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35. On that day, the upper and lower beings reached their perfection and there was peace everywhere, a joy above and below. If not for the event of the sons of Aaron on that day, there would have been no such joy above and below from the day that Yisrael came up from the sea. On that day, the sin OF THE GOLDEN CALF was wiped out from the world and the priests and the children of Yisrael were cleansed of it. On that day, all the Accusers above departed, they circled around Yisrael, and found nothing they could accuse them for.

36. This was until the hour arrived when Nadab and Abihu rose up and spoiled the general joy, so that wrath descended on the world, as it is written: "And the glory of Hashem appeared to all the people" (Vayikra 9:23). Then at once, "the sons of Aaron took each of them his censer" (Vayikra 10:1).

37. We have learned that on this day it was the joy of the Congregation of Yisrael, WHICH IS MALCHUT, to be united by the bond of Faith with all holy ties, NAMELY, ALL THE SFIROT OF ZEIR ANPIN, for incense binds (Heb. mekasheret) all together as one. Therefore, its name is Ketoret, and NADAB AND ABIHU came and linked all others FROM THE OTHER SIDE together and left Her, MALCHUT, outside, for they did not link Her with THE SFIROT OF ZEIR ANPIN. They linked up something else INSTEAD OF MALCHUT. Therefore, He warned the priests, as it is written: "Thus shall Aaron come into the holy place" (Vayikra 16:3), MEANING THAT HE SHOULD LINK MALCHUT WHICH IS CALLED 'THUS'.

38a. In many ways, they spoiled the joy of the Congregation of Yisrael. They did not marry a woman, for they were not worthy of an offering and the worlds were not blessed by them. Also, the time was not proper FOR OFFERING THE INCENSE, FOR IT WAS NOT IN THE TIME OF LIGHTING THE CANDLES; and they also hurried the time OF INHERITING THE PRIESTHOOD WHILE THEIR FATHER WAS STILL ALIVE. Even before THEY OFFERED THE INCENSE, they were doomed, AS IS WRITTEN: "And offered strange fire before Hashem" (Vayikra 10:1). Another thing, MEANING THE OTHER SIDE, was linked up by that tie, and they left the Congregation of Yisrael, WHICH IS MALCHUT, outside.

38b. Rabbi Pinchas said to him: Do not say that they made Her dwell outside, but that the Congregation of Yisrael was not linked through them WITH ZEIR ANPIN, for the Congregation of Yisrael does not rest at all upon a place where there are no Male and Female. Therefore, He warned the priests, as it is written: "Thus shall Aaron come into the holy place," MEANING that there is a Male and a Female, OTHERWISE "THUS," WHICH IS MALCHUT, WILL NOT REST UPON IT. Therefore, a priest must not enter the sanctuary until he is married in order that he may have a share in the union of the Congregation of Yisrael. For he who does not marry leaves the Congregation of Yisrael outside, and She does unite with him. Therefore they were in tumult on that day

35. וְבַהּוּא יוֹמָא אֲשֶׁתְּלִימוּ עֲלָיִן וְתַתְּאִיִן. וְאֲשֶׁתְּכַח שְׁלָמָא בְּכֹלָא, בְּחֲדוּתָא דְלַעִילָא וְתַתָּא וְאַלְמָלָא דְאֲשֶׁתְּכַח עֲרֻבּוּבֵי דְבְנֵי אֶהָרִן בְּהוּא יוֹמָא, מִן יוֹמָא דְאֲסִתְּלִקוּ יִשְׂרָאֵל מִן יוֹמָא, לֹא אֲשֶׁתְּכַח חֲדוּתָא דְעֲלָאֵי וְתַתְּאֵי כְּהוּא יוֹמָא. כְּהוּא יוֹמָא אֲתַעְבֵּר הוּא חוּבָא מִן עֲלָמָא, וְאֲשֶׁתְּכַחוּ כְּהֵנָּא וְיִשְׂרָאֵל מִתְּדַכְּאֵן מִנְיָה. הוּא יוֹמָא, אֲתַעְבֵּרוּ כֹּל אֵינּוֹן מִקְטְרֵגִין דְלַעִילָא, וְהוּוּ אֲזִלִין וְשִׁטְאֵן בְּסַחְרֵנְיֵיהוּ דְיִשְׂרָאֵל, וְלֹא אֲשֶׁתְּכַחוּ בְּהוּא עֲדָנָא.

36. עַד דְגָרִים שְׁעָתָא, וְקִמוּ נָדָב וְאַבִּיהוּא וְעֲרַבְבוּ חֲדוּתָא דְכֹלָא. וְאֲשֶׁתְּכַח רוּגְזָא בְּעֲלָמָא, הַה"ד, וְיִרָא כְבוֹד יי' אֵל כֹּל הָעַם, מִיַּד וַיִּקְחוּ שְׁנֵי בְנֵי אֶהָרִן נָדָב וְאַבִּיהוּא אִישׁ מִחֶתְרוֹ וְגו'.

37. תֵּנּוּן, כְּהוּא יוֹמָא חֲדוּתָא דְכ"י הוּוּת, לְאֲתַקְטְרָא בְּקִיטוּרָא דְמַהִימְנוּתָא בְּכֹלְהוּ קְשֵׁרִין קְדִישִׁין. דְהָא קְטֹרֶת קְשִׁיר כֹּלָא כְּחֲדָא, וּבג"כ אֶקְרִי קְטֹרֶת. וְאֵינּוֹן אֲתוּ, וְקִשְׁרוּ כֹּל אֵינּוֹן אַחֲרֵינִין כְּחֲדָא, וְשָׂרוּ לָהּ לְבַר, דְלֹא קִשְׁרוּ לָהּ בְּהַדְיָיָהּ, וְקִשְׁרוּ מְלָה אַחֲרָא. וּבְגִין כֵּן, אֲזַהֵר לֹוֹן לְכַהֲנֵי לְבַתָּר, דְכַתִּיב בְּזֹאת יָבֵא אֶהָרִן אֵל הַקֹּדֶשׁ.

38 (א). וּבְכַמָּה גּוּוֹנִין עֲרַבְבוּ חֲדוּתָא דְכנ"י. חֲדָא דְלֹא אֲתַנְסִיבּוּ, וְלֹא אֲתַחְזִינִין לְקִרְבָּא, וְלֹא אֲתַבְרַכָּא עֲלֵמִין עַל יְדִיָּהּ. וְחֲדָא דְלֹא הוּוּ שְׁעָתָא בְּדָקָא יְאוּת. וְחֲדָא דְדַחְקוּ שְׁעָתָא. וְחֲדָא דְהָא מִקְדַּמַּת דְנָא, נִפְקַ גִּימוּסָא דְלַהוֹן, וַיִּקְרִיבוּ לִפְנֵי יי' אִשׁ זָרָה וְגו'. וְדֵאֵי מְלָה אַחֲרָא אֲתַקְשְׁרוּ בְּקִשּׁוּרָא דָא, וְשָׂרוּ לְכנ"י לְבַר.

38 (ב). א"ל רבי פנחס, לֹא תִימָא דְאֵינּוֹן שָׂארוּ לָהּ לְבַר, אֶלָּא כ"י לֹא אֲתַקְשְׁרָא עַל יְדִיָּהּ. דְהָא בְּכֹל אֲתַר דְלֹא אֲשֶׁתְּכַח דְכַר וְנוֹקְבָא, כ"י לֹא שְׂרִיא בִּינְיָיָהּ כֹּלָל. בְּגִין כֵּן אֲזַהֵר לְכַהֲנֵי, דְכַתִּיב בְּזֹאת יָבֵא אֶהָרִן אֵל הַקֹּדֶשׁ, דְיִשְׁתַּכַּח דְכַר וְנוֹקְבָא. וְעַל דָּא לֹא יִיעוֹל כְּהֵנָּא לְקוּדְשָׁא, עַד דְיִתְנַסִּיב. בְּגִין דְיִשְׁתַּתֵּם בְּקִשּׁוּרָא דְכ"י. דִּמְאֵן דְלֹא אֲנַסִּיב, שְׂאֲרֵי לָהּ לְכ"י לְבַר, וְהוּא לֹא אֲשֶׁתְּתַמָּא בְּהַדְיָיָהּ, וְעַל דָּא אֲשֶׁתְּכַח עֲרֻבּוּבֵי בְּהוּא יוֹמָא לְגַבְיָיָהּ.

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39. "And it came to pass on the eighth day". Rabbi Yosi opened the discussion, saying: "Like the lily among thorns, so is my love among the daughters" (Shir Hashirim 2:2). "Like the lily among thorns" is the Congregation of Yisrael. It was explained that the Holy One, blessed be He, praises the Congregation of Yisrael and His love is for Her, to cleave to her. Therefore, he who marries a woman should praise the Holy One, blessed be He, and the Congregation of Yisrael, for we have learned that one should fulfill any COMMANDMENT WITH LOVE while tonight, as one who cleaves to his spouse and devotes his affection to her. When he comes to serve before the Holy One, blessed be He, he awakens another SUPERNAL coupling - that of the Holy One, blessed be He - for He desires to cleave to the Congregation of Yisrael. He blesses him for this and the Congregation of Yisrael blesses him, as we already have learned.

40. Therefore, the praise with which the Holy One, blessed be He, praises the Congregation of Yisrael, WHICH IS MALCHUT, is of the lily among thorns. As it is the best of all and rises above all, so does the Congregation of Yisrael rise among the other legions and is crowned over all. That is the "lily among thorns," and the "citron among thorns," FOR A "LILY" AND A AN ETROG ARE THE NAMES OF MALCHUT WHICH IS AMONG THE THORNS, to show the praise of the Congregation of Yisrael above all.

41. Come and behold: the Congregation of Yisrael is blessed by the priest, and Yisrael are blessed by the priest, and the priest is blessed by the Supernal Priest, WHO IS CHESED OF ZEIR ANPIN, as is written: "And they shall put my Name upon the children of Yisrael and I will bless them" (Bemidbar 6:27).

42. It is written: "Remember, Hashem, Your tender Mercies and your Truth, for they have been from of old" (Tehilim 25:6). "Your tender Mercies," refers to Jacob and, "Your Truth," to Abraham. "For they have from of old (Heb. me'olam, lit. 'from the world')," indicates that the Holy One, blessed be He, took them and raised them aloft and made of them the Holy Chariot to shield the world. Since they are from the world, He remembers them and protects them and has Mercy on the world. So the Holy One, blessed be He, takes the righteous from the world and raises them aloft to protect the world.

39. וַיְהִי בַיּוֹם הַשְּׁמִינִי, רַבִּי יוֹסִי פָתַח וְאָמַר, כְּשׁוֹשְׁנָה בֵּין הַחוּחִים כֵּן רַעֲיָתִי בֵּין הַבְּנוֹת. כְּשׁוֹשְׁנָה בֵּין הַחוּחִים, דָּא בְּנִסְתַּת יִשְׂרָאֵל, וְהָא אוֹקְמוּהָ דְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לָהּ לְכַנְסַת יִשְׂרָאֵל, וְחַבִּיבוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא לְקַבְּלָהּ, לְאַתְדַּבְּקָא בָּהּ. וְעַל דָּא, מֵאֵן דְּאַנְסִיב, בְּעֵי לְשַׁבְּחָא לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְשַׁבְּחָא לָהּ לְכַנְסֵי, דְּהָא תְּנִינָן בְּכֻלָּא בְּעֵי לְאַחְזָאָה עוּבְדָא, כְּמָה דְּאִיהוּ בִּ"נ מְתַדְּבַק בְּבֵת זִוְגִיָּה, וְחַבִּיבוּתָא דִּילִיָּהּ לְקַבְּלָהּ, כִּד אֲתִי לְמַפְלַח קָמִי מְלָכָא קְדִישָׁא, הוּא אֲתַעֵר זִוְגָא אַחְרָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא חַבִּיבוּתָא דִּילִיָּהּ לְאַתְדַּבְּקָא בְּכִ"י, וּמֵאֵן דְּאֲתַעֵר מְלָהּ, קוּדְשָׁא בְּרִיךְ הוּא מְבָרַךְ לִיהּ, וְכִ"י מְבָרַךְ לִיהּ, וְהָא אֲתַמַּר.

40. וְעַל דָּא שְׁבַחָא דְקוּדְשָׁא בְּרִיךְ הוּא דְמְשַׁבַּח לָהּ לְכַ"י, כְּשׁוֹשְׁנָה דְאִיהוּ בֵּין הַחוּחִים, דְּאִיהוּ מְעַלְוֵא וְסֻלְקָא עַל כֻּלָּא. כֵּן בְּנִסְתַּת יִשְׂרָאֵל בֵּין שְׂאֵר אוֹבְלוֹסִין, בְּגִין דְּהִיא סֻלְקָא וּמְתַעֲטְרָא עַל כֻּלָּא. וְדָא שׁוֹשְׁנָה בֵּין הַחוּחִים, וְאַתְרוּג בֵּין הַחוּחִים, לְאַחְזָאָה שְׁבַחָא דְכִ"י, עַל כֻּלָּא.

41. ת"ח, כ"י מְתַבְּרָכָא ע"י דְכֹהֵנָא, וְיִשְׂרָאֵל מְתַבְּרָכָאן ע"י דְכֹהֵנָא. וְכֹהֵנָא מְתַבְּרָכָא ע"י דְכֹהֵנָא עֲלָאָה, הַה"ד, וְשָׁמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וְאָנֹכִי אֲבָרְכֵם.

42. כְּתִיב זָכַר רַחֲמֵיךָ יְיָ וְחֶסְדֵיךָ כִּי מֵעוֹלָם הֵמָּה. זָכַר רַחֲמֵיךָ, דָּא יַעֲקֹב. וְחֶסְדֵיךָ, דָּא אֲבָרְהָם. כִּי מֵעוֹלָם הֵמָּה, וּמֵעוֹלָם נָטַל לֹון קוּדְשָׁא בְּרִיךְ הוּא, וְסֻלִיק לֹון לְעִילָא, וְעַבְד מְנִיְהוּ רְתִיבָא קְדִישָׁא, לְאַגְנָא עַל עֲלָמָא. וּבְגִין דְּהוּוּ מֵעוֹלָם, הוּא דְכִיר לְהוֹן לְאַגְנָא וּלְרַחֲמָא עַל עֲלָמָא. כְּגוּוֹנָא דָּא. נָטִיל קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקוּיָא מִן עֲלָמָא, וְסֻלִיק לֹון לְעִילָא, לְאַגְנָא עַל עֲלָמָא.

43. If you ask why there is no reference to Isaac, I WILL ANSWER that he was left to punish those who oppress his children, as it is written: "Stir up your might and come to save us" (Tehilim 80:3). It is also written: "Hashem shall go forth as a mighty man, He shall stir up ardour like a man of war" (Yeshayah 42:13). That is Isaac, who is not mentioned here, FOR ISAAC IS THE ASPECT OF GVURAH AND HIS MERIT IS KEPT TO THE DAY OF VENGEANCE. Rabbi Chiya said: "Remember, Hashem, Your tender Mercies and your Truth," refers to Jacob and Abraham, whom we need to shield us. But Isaac's function is to make war, WHICH IS THE OPPOSITE OF MERCY AND CHASSADIM. Therefore, they do not need to be associates with him, SO THAT HE WILL NOT AROUSE JUDGMENT.

44. Another explanation for "from the world": When the Holy One, blessed be He, created the world, He took Isaac and created the world with him, MEANING THAT HE CREATED THE WORLD WITH THE ASPECT OF JUDGMENT. When He saw that Judgment could not remain alone, He took Abraham, WHO IS CHESED, and made the world endure by him, as it is written: "These are the generations of heaven and of the earth when they were created" (Beresheet 2:4). Read it not 'behibaram' (lit. 'created'), but "beAbraham" (lit. 'by Abraham'). He saw that further support was needed, so He took Jacob, WHO IS THE ASPECT OF MERCY, joined him with Isaac, WHO IS THE ASPECT OF JUDGMENT, and made the world to be supported, as it is written: "In that day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). FOR YUD HEI VAV HEI IS ASPECT OF MERCY AND ELOHIM IS THE ASPECT OF JUDGMENT. Therefore, the world is supported by Abraham and Jacob, and they are, AS IT IS WRITTEN, "From the world."

45. Rabbi Yehuda opened the discussion with the verse: "And it came to pass on the eighth day." Aaron was completed by those seven days - WHICH ARE BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - and was crowned with them. THEN the eighth day, WHICH IS MALCHUT, was to be completed with the seven days OF CONSECRATION by a priest. Therefore, the service on the eighth day is in order to be crowned with the seven, WHICH ARE BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. By performing this task, the priest would be cleansed of his previous sins - NAMELY THE SIN OF THE GOLDEN CALF.

46. It is written: "Take you a young calf for a sin offering," and we have already explained that "a calf" is offered to atone for THAT SIN WHICH they committed with the calf, as is written: "And made it a molten calf" (Shemot 32:4). Why is it written, "young calf" (lit. 'of the cattle') and not, 'kid'? THE REASON is that he should be corrected by the cow - WHICH ALLUDES TO MALCHUT WHICH WAS SPOILED BY THE SIN OF THE GOLDEN CALF. He is not worthy to offer it up to Her; THEREFORE, IT IS NOT WRITTEN 'KID' (LIT. 'OF A COW'). For it is like a man who brings to a king a present that he first takes from the king's property. The present should be obtained from another residence, not the king's. Rabbi Yosi said: Giving Him from His own! such a one it is not worthy TO OFFER. THEREFORE, HE SINNED BY MAKING THE GOLDEN CALF; AND HE OFFERED A CALF WHEN HE SHOULD HAVE OFFERED ANOTHER KIND OF COW. BY THIS EXPLANATION, RABBI YOSI QUESTIONS RABBI YEHUDA'S WORDS and the latter said: Therefore, it is written, "a young calf of a cattle" and not 'a kid of a cow'.

43. ואי תימא יצחק אמאי לא אדבר הכא. אלא אשתאר לאתפרעא מאינון דעאקין לבנוי, הה"ד עוררה את גבורתך. וכתיב, יי בגבור יצא כאיש מלחמות יעיר קנאה וגו', ודא הוא יצחק, דאסתלק מהכא. ר' חייא אמר, זכר רחמיך יי וחסדיך, אליו אינון יעקב ואברהם, דבעינון להון לאגנא עלן. אבל יצחק, למעפד קרבין קיימא, ובגיני כך לא בעינון ליה לגבייהו.

44. ד"א כי מעולם המה, דכד ברא קודשא בריך הוא עלמא, נטל יצחק וברא ביה עלמא. חמא דלא יכיל למיקם בלחודוי, נטל אברהם וקיים ביה עלמא. הה"ד אלה תולדות השמים והארץ בהבראם, אל תקרי בהבראם, אלא באברהם. חמא דבעינון קיימא ותיר, נטל ליעקב, ושתף ליה ביצחק, וקיים עלמא. הה"ד ביום עשות יי אלהים ארץ ושמים. ועל דא, באברהם ויעקב אתקיים עלמא. ובג"כ כי מעולם המה.

45. ר' יהודה פתח, ויהי ביום השמיני, לבתר דאשתלים אהרן, באינון ז' יומין, ואתעטר בהו, יומא תמינאה בעיא לאשתלמא מן שבעה, דאשלמותא ע"י דכהנא, ועל דא פולחנא בתמינאה, לאתעטרא מן שבעה. ולאשתקנא כהנא על ההוא דחב בקדמיתא.

46. הה"ד, ויאמר אל אהרן קח לך עגל, הא אוקמוה עגל ודאי, לכפרא על ההוא עגל, דכתיב ויעשהו עגל מסכה. בן בקר, מ"ט בן בקר, ולא בן פרה. אלא איהו בעי לאתקנא לגבי פרה, לא אתחזי לקרבא מינה לגבה. מאן דשרר דורון למלכא, חמיתון דנסיב מבי מלכא, ויהיב למלכא, אלא דורנא לשרא למלכא, מבי אחרא אצטריך, ולא מבי מלכא. ר' יוסי אמר, מדיריה לדידיה לא אתחזי. אמר ר' יהודה בג"כ בן בקר ודאי ולא בן פרה.

47. "For a sin offering" MEANS to atone for the sin he had committed. "And a ram for a burnt offering" (Heb. temimim, [plural]). HE ASKS: Why is it written "temimim," when it should have been written in the singular form. If you say it refers to a ram and a calf, AND THEREFORE IT IS IN THE PLURAL, it is not so, for both of them are not brought as burnt offerings, as it is written, "Burnt offerings without blemish," AND A CALF IS NOT OFFERED AS "A BURNT OFFERING" BUT RATHER "a sin offering." THUS, IF SO, why is it written of the ram "temimim"?

48. HE ANSWERS: It is the ram of Isaac, WHICH NEEDS be brought to the Cow that is twice mentioned in the scripture. Once is in the verse: "And Abraham lifted up his eyes and looked and behold behind him a ram" (Beresheet 22:13), and the second is as written, "And Abraham went and took the ram." There are two, AND OF THEM IT IS WRITTEN: "And offered him up for a burnt offering." It therefore says, "And a ram for a burnt offering," with two rams, IN PLURAL FORM, for they are two. We therefore learned of Gvurot that a few of them are divided up to make several portions.

49. "And to the children of Yisrael you shall speak saying, 'Take a kid of the goats for a sin offering and a calf and a lamb'" (Vayikra 9:3). HE ASKS: Why is not written, 'a calf for a sin offering', as it is said of the priest? HE ANSWERS that Yisrael were already punished, therefore it is not written: 'a calf for a sin offering', but "a calf for a burnt offering." The reason that THEY HAD TO HAVE A CALF FOR A BURNT OFFERING was that all those who had sinned by it (THE GOLDEN CALF) - by word, deed or by worshipping the idol - were punished. Even those who, although did not actually worship it, but desired in their hearts to worship it were punished as well, as it is written: "And made the children of Yisrael drink of it" (Shemot 32:20) - FOR ALL THOSE WHO DESIRED TO WORSHIP THE CALF WERE PUNISHED THROUGH THIS. All those who desired not to worship it, even though with only a semblance of desire, were purified BY THE BURNT OFFERING OF A CALF. Therefore, they offered it as a burnt offering and not a sin offering, FOR A BURNT OFFERING IS SACRIFICED FOR DESIRES OF THE HEART.

50. HE ASKS: Why did they "take a kid of the goats for a sin offering"? SINCE THEY HAD NOT SINNED SAVE IN THEIR HEARTS, A BURNT OFFERING SHOULD HAVE BEEN SUFFICIENT. HE ANSWERS: At first, they offered the kids of the goats which live on high mountains. Therefore, IT IS WRITTEN, "a sin offering," for they had to purify themselves from that sin BY A SIN OFFERING. Furthermore, they had to offer A SIN OFFERING for the renewal of the moon - BECAUSE IT WAS THE FIRST DAY OF NISSAN. AND ON THE FIRST DAY OF EVERY MONTH, A SIN OFFERING IS OFFERED.

51. "Also a bullock and a ram for peace offerings". IT IS WRITTEN: "a bullock" (lit. 'an ox', Heb. shor) and not 'a bull' (Heb. par), for an ox is complete AND ALLUDES TO THE FACE OF AN OX FROM THE LEFT, WHICH IS FROM THE ASPECT OF GVURAH OF ZEIR ANPIN. BUT A BULL AND A COW ALLUDE TO A MALE AND A FEMALE FROM THE ASPECT OF THE LEFT OF MALCHUT, WHICH IS NOT COMPLETE. THEREFORE, THE OX COMES to show the peace IN MALCHUT, FOR THE GVURAH OF MALCHUT, WHICH IS A BULL AND A COW, IS SWEETENED BY THE GVURAH OF ZEIR ANPIN, WHICH IS AN OX. Therefore, it is written: "For a peace offering." Rabbi Yosi said: An ox and a ram come from the left side OF ZEIR ANPIN, an ox from the left side, for it is written: "The face of an ox on the left side" (Yechezkel 1:10). And also a ram, for the ram of Isaac, WHO IS FROM THE LEFT, and they are peace offerings to complete themselves for the Congregation of Yisrael, WHICH IS MALCHUT. Therefore, "a bullock and a ram for peace offerings." THEY DO NOT DISAGREE BUT RABBI YOSI GIVES MORE EXPLANATIONS.

47. לַחֲטָאתָ: לְדַבְּאָה עַל הָהוּא חוֹבָה דְּחַב בֵּיהּ. וְאִיל לְעוֹלָה תְּמִימִים. תְּמִימִים, תְּמִים מִבְּעֵי לִיָּה. אִי תִימָא דְעַל אִיל וְעַגְל קָאָמַר, לָאו הֲכִי. דְּהָא תְּרוּוּיָהּ לָא סַלְקִין לְעוֹלָה, דְּהָא כְּתִיב לְעוֹלָה תְּמִימִים, וְעַגְל לַחֲטָאת סַלְקָא, מְהוּ תְּמִימִים, וְכְתִיב אִיל.

48. אֶלָּא אִילוּ דִּינִצְחָק, לְקַרְבָּא לְגַבֵּי פְּרָה, דְּאֲדַרְבַּר תְּרִי זְמַנֵּי בְּקָרָא, חַד דְּכְתִיב וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא וְהִנֵּה אִיל, הָא חַד, וְחַד וַיִּלְךְ אַבְרָהָם וַיִּקַּח אֶת הָאִיל, הָא תְּרִי, וַיַּעֲלֵהוּ לְעוֹלָה. וְע"ד אִיל לְעוֹלָה תְּמִימִים, תְּרִי אִיל, דְּאִיְהוּ תְּרִי. וְעַל דָּא גְבוּרוֹת תְּנִינָן, וּמְנִיָּיהוּ מִתְּפָרְשִׁין לְכַמָּה אַחְרָנִין.

49. וְאֶל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קָחוּ שְׂעִיר עִזִּים לַחֲטָאתָ, עַגְל לַחֲטָאת מִבְּעֵי לִיָּה, כְּגוֹוֹנָא דְּכֶהֱנָא. אֶלָּא יִשְׂרָאֵל הָא קְבִילוּ עוֹנָשָׁא, וְע"ד לָא כְּתִיב בְּהוּ עַגְל לַחֲטָאתָ, אֶלָּא עַגְל לְעוֹלָה. מ"ט. דְּכָל אִינוּן דְּחָבוּ בֵּיהּ, קְבִילוּ עוֹנָשָׁא, בֵּין בְּמַלּוּלָא, בֵּין בְּעוֹבְדָא, בֵּין בְּפוֹלְחָנָא, וְאִמִּילוּ אִינוּן דְּלָא עֲבָדוּ מִדֵּי, אֶלָּא דְּסַלְיָקוּ לִיָּה בְּרַעוּתָא דְּלִבֵּיהוּ לְמַפְלַח לִיָּה, אֲתַעֲנָשׁוּ, כְּמָה דְּכְתִיב וַיִּשַׁק אֶת בְּנֵי יִשְׂרָאֵל. אֲבָל כָּל אִינוּן דְּסַלְיָקוּ לִיָּה בְּרַעוּתָא דְּלָא לְמַפְלַח לִיָּה, אֶלָּא דְּסַלְיָקוּ גּוֹוֹנָא דְּרַעוּתָא מְנִיָּה, הֲכָא אֲתַדְּכִין, וּמְקַרְבִּין לִיָּה לְעוֹלָה וְלָא לַחֲטָאתָ.

50. אֲבָל קָחוּ שְׂעִיר עִזִּים לַחֲטָאתָ, אֲמַאי. אֶלָּא בְּגִין דְּהוּוּ מְקַרְבִּין בְּקַדְמִיתָא לְשְׂעִירִים, דְּשַׁלְטִין עַל טוּרֵי רְמָאֵי. וְדָא הוּא לַחֲטָאתָ, וּבְעִינָן לְאֲתַדְּכָא מְהוּוּא חוֹבָא, וְלָא עוֹד אֶלָּא לְחַדְתוּתֵי דְּסִיְהָרָא אֲצַטְרִיךְ.

51. וְשׂוֹר וְאִיל לְשַׁלְמִים. שׂוֹר וְלָא פֶּר, בְּגִין דְּשׂוֹר שְׁלִים אִיְהוּ, לְאַחֲזָא שְׁלָמָא, הֵה"ד לְשַׁלְמִים. רַבִּי יוֹסִי אָמַר, שׂוֹר וְאִיל מְסַטְרָא דְּשַׁמְאֵלָא קָא אֲתִינָן. שׂוֹר מְסַטְרָא דְּשַׁמְאֵלָא, דְּכְתִיב וּמְנִי שׂוֹר מְהַשְׁמָאֵל. אִיל, בְּגִין אִילוּ דִּינִצְחָק. וְסַלְקִין לְשַׁלְמִים, לְאַשְׁלָמָא לֶזֶן לְכִי וְע"ד שׂוֹר וְאִיל לְשַׁלְמִים.

52. Rabbi Yehuda said: Everything is for the Congregation of Yisrael, WHICH IS MALCHUT, for She is crowned and blessed by the priest through consecration. On that day, WHICH IS THE EIGHTH DAY, everyone's joy was the Congregation of Yisrael rejoicing in the Holy One, blessed be He, a joy of the upper and the lower beings. Thus, as the priest is completed below, the priest is completed above so to speak, WHO IS CHESED OF ZEIR ANPIN, save Nadab and Abihu who aroused a disturbance between the Queen and the King. Therefore, "a fire went out from Hashem and devoured them" (Vayikra 10:2).

53. "And Moses said to Aaron, and Elazar and Itamar, his sons, 'Let the hair of your heads not grow long'" (Vayikra 10:6). "For the anointing oil of Hashem is upon you" (Vayikra 10:7). Rabbi Aba said: We have already learned that the actions made below arouse those above, and the actions below should be as those above.

54. Come and behold: all the joy above derives from the holy oil, WHICH IS CHOCHMAH, from which gladness and blessings issue to all the lamps, and the supernal priest, WHO IS CHESED, is crowned with the abundance of oil THAT IS DRAWN FROM CHOCHMAH. Therefore, the priest on whom the anointing oil, has flowed must display a smiling and joyful countenance. There must be no blemish on his head or his attire, but he should be perfect in all as the model of the one above. And he may not cause a blemish in another place ABOVE.

55. Come and behold: if Elazar and Itamar allowed any blemish to appear on their attires or their heads, they would not have been able to be delivered at the time THAT NADAB AND ABIHU PERISHED, for it was a time of the execution of Judgment. Therefore, we have learned that when there is a plague in the world, a man must not arouse anything, in order NOT TO MAKE ANY SIGN SO THE LITIGANTS will be aroused against him, unless he is aroused to do something good - and by doing that 'something' to postpone the time of Judgment. When Judgment is in the world, whoever meets it is gathered and perishes. Therefore, it is written: "Lest you die" (Vayikra 10:9), and, "But let your brethren the whole house of Yisrael bewail the burning which Hashem has kindled" (Ibid. 6). They did not come from the side of the priests and THEREFORE would not be injured, SO THEY CAN BEWAIL THE BURNING BUT NOT THE PRIESTS ON WHOM THE JUDGMENT THEN RULED.

5. "And Aaron took him Elisheba"

Rabbi Elazar says that Elisheba was destined for Aaron and Bathsheba was destined for David from the time the world was created. Bathsheba is from the aspect of judgment and Elisheba is from the aspect of mercy. Rabbi Shimon speaks about the inner meaning of the sound of the Shofar that is to do with the bringing together of the thought, the unity of Chochmah with Binah. He speaks about the two voices of the lock and the key and seven sounds corresponding to seven Sfirot. He tells us that the priest must be smiling and joyful so that blessings may be spread over the whole world.

52. א"ר יהודה, כלל בגין דכנ"י מתעטר ומתברכא על ידא דכהנא, באשלמותא. והאי יומא חרותא דכלל הוה, חרותא דכנ"י בקודשא בריך הוא, חרותא דעלאין ותתאין. וכמה דאשתלים כהנא לתתא, כביכו"ל אשתלים כהנא לעילא, בר נדב ואביהוא דאתערו ערבוביא בין מטרוניתא ומלכא. ובג"כ ותצא אש מלפני יי' ותאכל אותם וגו'.

53. ויאמר משה אל אלעזר ואל איתמר ראשיכם אל תפרעו וגו', כי שמן משחת יי' עליכם. רבי אבא אמר, הא תנינן בעובדין דלתתא, אתערון עובדין לעילא, ועובדא דלתתא בעי לאתחזאה כגוונא דעובדא דלעילא.

54. ת"ח, כל חרותא דלעילא, תליא בההוא שמנא קדישא, דמתמן נפיק חדוה וברכאן לכלהו בוצינין, וכהנא עלאה אתעטר בנגידו דמשחא, ובג"כ כהנא, דרבו משחא אתנגיד עליה כגוונא דלעילא, בעי לאתחזאה חידוה ונהירו דאנפין, ולא יתחזי גרעונא ברישיה, ולא בלבושיה, אלא למהוי כלל שלים כגוונא דלעילא, ולא יתחזי ביה פגימו כלל, בגין דלא יעביד פגימו באתר אחרא.

55. ת"ח, אלמלא אלעזר ואיתמר אתחזון פגימו בההיא שעתא בלבושיהון או בראשיהון, לא אשתזיבו בההיא שעתא, דהא שעתא קיימא למעבד דינא. ועל דא תנינן, בשעתא דמותנא אערע בעלמא, לא יתער אינש גרמיה למלה בעלמא, בגין דלא יתערון עליה. בר אי אתער גרמיה לטב, ויכיל לדחיא שעתא, דהא בזמנא ושעתא דינא קיימא בעלמא, מאן דיערע ביה, לקטי ליה ויסתלק מעלמא. ובג"כ ולא תמותו. כתיב ואחיהם כל בית ישראל יבכו את השריפה, בגין דאינון לא אתיין מסטרא דכהני, ולא מתזקי.

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56. Rabbi Elazar opened the discussion with the verse: "And Aaron took him Elisheba daughter of Amminadav, sister of Nachshon, to wife" (Shemot 6:23). "And Aaron took," properly, as the supernal model. Come and behold: Elisheba, WHO IS MALCHUT, was destined for Aaron from the day of the creation of the world, and Bathsheba, WHO IS MALCHUT, was destined for David from the time of the creation of the world.

57. HE ASKS: SINCE BOTH OF THEM ARE MALCHUT, what is the difference between them, BETWEEN BATHSHEBA AND ELISHEBA? HE ANSWERS: All is one AND BOTH ARE MALCHUT, but one name refers to Judgment, the other to Mercy. When she was joined with David, it was for THE ASPECT OF Judgment (to wage war and shed blood), while here with Aaron it was for peace, joy, gladness and to be blessed BY HIM. Therefore, she is called Bathsheba there and Elisheba here, because Elisheba was joined with Mercy, FOR SHE CONTAINS THE LETTERS ELI-SHEVA AND EL IS MERCY. Bathsheba was sent before Judgment in order to be a worthy heir of the royal family and to gain strength.

58. Rabbi Shimon said: What we have learned of "the sound of the Shofar" (Shemot 19:16), is well and that is Jacob, who occurred in thought, WHICH IS CHOCHMAH, with the Fathers - NAMELY, INCLUDED WITH CHESED, GVURAH AND TIFERET. They all came out of the Shofar, WHICH IS THE SECRET OF BINAH CALLED 'THE SUPERNAL IMA'. As the Shofar, WHEN BLOWN, draws out water, air and fire, and all together they create a sound, so does the supernal Ima - WHICH IS CALLED 'SHOFAR' - draw out the Fathers (WHO ARE CHESED, GVURAH AND TIFERET) in one sound, WHICH IS THE CENTRAL COLUMN, TIFERET. From the plane of thought, they arose in one sound that was called "the sound of the Shofar," who is also Jacob, THE CENTRAL COLUMN. This is including the Fathers - CHESED, GVURAH AND TIFERET - together, FOR THE CENTRAL COLUMN INCLUDES WITHIN ITSELF ALL THREE COLUMNS, and it is called "a sound."

59. There are two sounds, as a sound that comes out of a sound. But there is one sound, called 'the sound of the Shofar'. All other sounds come out from the Shofar in the bringing together of the thought, WHICH IS THE UNITY OF CHOCHMAH WITH BINAH. There are seven sounds - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN - which emerge by the unity of the thought with the Shofar, WHICH ARE CHOCHMAH WITH BINAH. That Shofar, WHICH IS BINAH, waters first the Fathers - CHESED, GVURAH AND TIFERET - and afterwards the children - NETZACH, HOD, YESOD AND MALCHUT - as was already explained.

60. Come and see: "And Aaron took him Elisheba," WHO IS MALCHUT, to perfume her and gladden her and join her with the Holy King, WITH ZEIR ANPIN, in a perfect union - so that blessings may be spread all over the world, diffused through Aaron. Therefore, the priest must ever be smiling and joyful as the supernal model above, for blessings and joy come through him. Therefore, punishment, wrath and gloom are removed from him, so that he may not be disqualified from the place to which he is linked, NAMELY MALCHUT. Therefore, "let your brethren, the whole house of Yisrael bewail the burning" but not the priest. It is also written: "Bless Hashem, His substance, and accept the work of His hands" (Devarim 33:11).

56. רבי אלעזר פתח, ויקח אהרן את אלישבע בת עמינדב אחות נחשון לו לאשה. ויקח אהרן. בלא כמה דאצטריך, בלא כגוונא דלעילא. ת"ח, ראיה היתה בת שבע לדוד, מיומא דאתברי עלמא. ראיה היתה אלישבע לאהרן מיומא דאתברי עלמא.

57. מה בין האי להאי. אלא בלא חד. אבל התם לדינא, הכא לרחמי. בד אתחברא בדוד, לדינא, לאגחא קרבין, לאושדא דמין. הכא באהרן, לשלמא, לחדוה, לנהירו דאנפין, לאתברכא. ועל דא אתקרי התם בת שבע, הכא אלישבע. אלישבע: דאתחברא בחסד, בת שבע לדינא, לירתא מלכותא ולא תקמא.

58. א"ר שמעון, הא דתנינן דכתיב קול השופר, שפיר הוא, ודא הוא יעקב, דאסתלק במחשבה דאבהן, ונפקו בחדא מגו שופר, דהא שופר אפיק מיא ואשא ורוחא בחדא, ואתעביד מנייהו קלא. כך אמא עלאה, אפיק לאבהן, בקל חד. ומגו מחשבה אסתלקו בחדא בחד קול, והוא קול אקרי קול השופר, ודא יעקב דכליל לאבהן בחדא, ואקרי קול.

59. ותרי קלי נינהו, דהא מגו קלא, נפיק קלא. אבל קול חד דאקרי קול השופר, ומיהא נפקו שאר קולות, מגו ההוא שופר בזווגא דמחשבה. ושבעה קולות נינהו, דנמקין בזווגא דמחשבה בשופר, ודא שופר דאשקי לון ורוי לון לאבהן בקדמיתא, ולבתר לבנין, והא אוקמוה מלה.

60. תא חזי, ויקח אהרן את אלישבע, לבסמא לה, למחרי לה, לחברא לה במלכא, בזווגא שלים, לאשתבחה ברכאן לעלמין בלהו, ע"י דאהרן. בג"ב, בעי כהנא לאשתבחה בנהירו דאנפין, בחידו, בלא כגוונא דלעילא, דהא על ידוי ברכאן וחדוון משתבחי. ועל דא אתרחקא מניה דינא ורוגזא ועציבו, בגין דלא יתפגם מההוא אתר דאתקטר ביה. וע"ד ואחיכם כל בית ישראל יבכו את השרפה, ולא כהנא. עלייהו כתיב ברוך יי' חילו ופעל ידיו תרצה וגו'.

## 6. "Do not drink wine or strong drink"

Rabbi Yehuda begins by saying that Nadab and Abihu were under the influence of wine when the priests were warned not to drink. Rabbi Chiya wonders why priests are forbidden wine when it creates such joy. Rabbi Shimon says that wine makes one joyful at first but sad afterwards, and the priest must always be glad. A discussion ensues of wine, oil and water, and we hear that oil is always noiseless and comes from the side of thought, that is always silent and unheard. The priest must do everything in silence. Rabbi Yitzchak mentions that whoever partakes of the wine of the Torah will come to life at the time of the resurrection of the dead. However, a young boy on a mule says that the chants of Torah are to be said in a raised voice and not in a whisper. The "best wine" is the wine that is preserved, the secret of the illumination of Chochmah in Binah, and by the joy of that wine the left is included within the right, so everyone is awakened with joy and blessings.

61. "Do not drink wine or strong drink, neither you, nor your sons with you..." (Vayikra 10:8). Rabbi Yehuda said that from this chapter we learn that Nadab and Abihu were under the influence of wine from the fact that the priests were warned about it. Rabbi Chiya cites that verse: "And wine that makes glad the heart of man" (Tehilim 104:15). HE ASKS: If the priest is required to be glad and smiling more than any other man, why is he forbidden wine which creates joy and smiles?

62. HE ANSWERS: Wine makes one joyful at first and saddens later, AND THE PRIEST MUST BE GLAD ALL THE TIME. All the more with the wine that comes from the side of the Levites, from the place in which wine abides - NAMELY, FROM THE LEFT - for the Torah and her wine are of the side of Gvurah, and the side of the priests is that of clear shining water, WHICH IS CHESD.

63. Rabbi Yosi said: Each lends to the other and each includes both things, FOR THE LEFT INCLUDES THAT OF THE RIGHT, AND THE RIGHT INCLUDES THAT OF THE LEFT. Therefore wine, BEING FROM THE LEFT, begins with joy, for it contains water WHICH COMES FROM THE RIGHT. Afterwards, it reverts to its own nature, TO THE LEFT, and becomes sad and furious and sentences judgments, AS IS THE NATURE OF THE LEFT.

64. Rabbi Aba said that wine, oil and water issue from the same place. Water and oil, which are on the right, are taken by and are the lot of the priests. This is especially so with oil, NAMELY CHOCHMAH, which is joy first and last, UNLIKE THE WINE WHICH ENDS IN SADNESS, as it is written: "It is like the precious ointment upon the head, running down the beard, the beard of Aaron" (Tehilim 133:2). Wine, which is on the left, is inherited by the Levites, so that they may raise their voices in song and not be silent, for wine is never silent and oil is always noiseless.

65. HE ASKS: What is the difference between OIL AND WINE? HE ANSWERS that oil is always in secret and noiseless, and comes from the side of the thought, WHICH IS CHOCHMAH, which is always silent and unheard, AS THE THOUGHT IS UNREVEALED. Therefore, THE OIL comes from the right side. Wine is for raising the voice and is never silent, FOR THE ONE WHO IS DRUNK CANNOT BE SILENT. It comes from the side of Ima, NAMELY THE LEFT SIDE OF BINAH, and the Levites, WHO ARE on the left, receive IT for singing and raising their voices, and are in the aspect of Judgment. Therefore, it is written: "And by their word shall every controversy and every stroke be tried" (Devarim 21:5). AND ALTHOUGH IT IS STATED ABOUT THE PRIESTS, it is WRITTEN: "THE PRIESTS THE SONS OF LEVI," WHICH INDICATES THAT BECAUSE THEY ARE FROM THE SIDE OF THE LEVITES, "BY THEIR WORD SHALL EVERY CONTROVERSY AND EVERY STROKE BE TRIED."

61. יין ושכר אל תשת אתה ובניך אתך וגו'. אמר רבי יהודה, מגו פרשתא דא שמעינן, דנרב ואביהוא רוי חמרא הו, מדאזהר לכהני בהא. ר' חייא פתח, ויין ישמח לבב אנוש וגו', אי בעי כהנא למחדי ולאשתכחא בנהירו דאנפין יתיר מכלא, אמאי אסיר ליה חמרא, דהא חידו ביה אשתכח, נהירו דאנפין ביה אשתכח.

62. אלא שירותא דחמרא חדותא. סופיה עציבו. ועוד דין מסטרא דליואי אתי, מאתר דחמרא שרי, דהא אורייתא וחמרא דאורייתא, מסטרא דגבורה הוא. וסטרא דכהנא מיון צלילין נהירין.

63. ר' יוסי אמר כל חד אוזיף לחבריה, וכליל כלא דא בדא, ובג"כ, חמרא שרי חדותא, בגין דכליל מגו מיא, ולבתר אהדר לאתריה, ועציב ורגז ודאין דינא.

64. ר' אבא אמר, מאתר חד נפקו, יין ושמן ומים. מים ושמן לימינא, נטלי כהני וירתו לון, ושמן יתיר מכלא. דאיהו חדותא שירותא וסיומא, דכתוב בשמן הטוב על הראש יורד על הזקן זקן אהרן. ויין לשמאלא, ירתו ליואי, לארמא קלא ולזמרא, ולא לשתוק, דהא חמרא לא שתיק, לעלמין ושמן בחשאי הוא תדיר.

65. מה בין האי להאי. אלא, שמן דאיהו בחשאי בלחישו תדיר, אתי מסטרא דמחשבה, דאיהו בלחישו תדיר ולא אשתמע, והוא בחשאי, ועל דא הוא מימינא. ויין דאיהו לארמא קלא, ולא שתיק לעלמין, אתי מסטרא דאימא, וירתין ליואי לסטר שמאלא, וקיימי לזמרא לארמא קלא, וקיימי בדינא. ובג"כ כתיב, ועל פיהם יהיה כל ריב וכל נגע.



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66. Therefore, when a priest enters the Sanctuary to perform a divine service, he is not allowed to drink wine, for all his actions are performed in silence. He concentrates ON THE UNISONS in silence, joins whom he should join, NAMELY MALE AND FEMALE, and he obtains blessings for all the worlds. And everything is done in silence, for all his actions are done in secret. THEREFORE, HE IS FORBIDDEN TO DRINK wine because it reveals a secret. FOR "WHEN WINE COMES IN, A SECRET GOES OUT," and it encourages the raising of the voice.

67. Rabbi Yehuda and Rabbi Yitzchak were on their way from the place of Maronia to Tzipori. With them was a young boy who had a mule, on whose back was a jar of wine mixed with honey. Rabbi Yehuda said: Let us discuss the Torah as we go.

68. Rabbi Yitzchak opened the discussion, saying: "And the roof of your mouth like the best wine that goes down sweetly for my beloved" (Shir Hashirim 7:11). "And the roof of your mouth like the best wine," is the wine of the Torah, which is good, for the other wine - THAT OF THE OTHER SIDE - is not good. The wine of the Torah is good for all, good for this world and good for the World to Come, as it is the wine that pleases the Holy One, blessed be He, more than all. Due to this, he who imbibes of the wine of the Torah will come to life at the time of the resurrection OF THE DEAD, when the Holy One, blessed be He, shall raise the righteous. Rabbi Yehuda said: "Causing the sleepers' lips to murmur" (Ibid.), for even in that world, he will have earned the right to speak of the Torah. Therefore, it is written: "causing the sleepers' lips to murmur."

69. The boy remarked: If it had been written: 'Your palate is from the best wine', we would have said THAT IT MEANS FROM THE WINE OF THE TORAH, but it is written: "like the best wine" instead of 'from'. They looked at him and Rabbi Yehuda said: Speak on, for your remark is a good one.

70. He said: I have heard that he who studies the Torah and is attached to her, his remarks are said not in a whispering voice but with a raised voice, as they should be heard. For it is written: "She cries in the chief place of concourse" (Mishlei 1:21), meaning that the chants of Torah are to be said in a raised voice and not in a whisper. Then he is "like the best wine," NAMELY, as the best wine which is also not silent, and he causes the voice to be raised when he departs from the world. "That goes down sweetly for my beloved," namely, THEN he should not turn either to the right or to the left so that none will interfere with him. "Causing the sleepers' lips to murmur:" thus even in that world his lips mutter words of the Torah.

66. בג"כ, כהנא כד יעול למקדשא למפלח פולחנא, אסור ליה למשתי חמרא, דהא עובדוי בחשאי אינון, ובחשאי אתאן ואתכוון, וזווג למאן דזווג, ונגיד ברכאן לעלמין בלהו, וכלא בחשאי, ועובדוי בלהו ברזא. וחמרא מגלה רזין הוא, דהא כל עובדוי לארמא קלא קאים.

67. רבי יהודה ורבי יצחק הוו אזלי בארחה, מבי מרוניא לצפורי, והוה רביא חד שכיח לגבייהו, בחמרא בקינטא דדובשא אמר רבי יהודה נימא מלה דאורייתא וגזיל.

68. פתח רבי יצחק ואמר, וחכך ביין הטוב הולך לדודי למישרים וגו'. וחכך ביין הטוב, דא יינא דאורייתא, דאיהו טב. דהא יינא אחרא לאו איהו טב, ויינא דאורייתא, טב לכלא. טב לעלמא דא, וטב לעלמא דאתי. ודא הוא יינא דניחא ליה לקודשא בריך הוא יתיר מכלא, ובזכו דא, מאן דמרוי מיינא דאורייתא, יתער לעלמא דאתי, ויזכי לאחויא, כד יוקים קודשא בריך הוא לצדיקניא. א"ר יהודה, דובב שפתי ישנים, הא תנינן דאמילוו בהוא עלמא, יזכי למלעי באורייתא, הה"ד דובב שפתי ישנים.

69. אמר ההוא רביא, אי כתיב וחכך מיין הטוב, הוינא אמרי הכי. אבל ביין הטוב כתיב, ולא מיין. אשגחו ביה, אמר ר' יהודה, ברי אימא מילך, דשפיר קא אמרת.

70. אמר, אנא שמענא, דמאן דאשתדל באורייתא, ודביק בה, וההיא מלה דאורייתא אשתמע בפומיה, ולא לחיש לה בלחישו, אלא ארים קליה בה. דאורייתא הכי בעינא לארמא קלא, דכתיב בראש הומיות תקרא, לארמא רנה דאורייתא, ולא בלחישו. ביין הטוב, כחמר טב דלא שתיק. והוא עתיד לארמא קלא, כד יפוק מהאי עלמא. הולך לדודי למשרים, דלא יסטי לימינא ולשמאלא, לא ישתכח דימחי בידוי. דובב שפתי ישנים, אמילוו בהוא עלמא שפותיה מרחשן אורייתא.

71. I have further heard that the verse, "The roof of your mouth like the best wine," refers to the Congregation of Yisrael, WHICH IS MALCHUT, and it is said to praise Her. If so, who it is that praises Her thus? If the Holy One, blessed be He, PRAISES HER, it should have been written 'for Me' and not "for My beloved."

72. Assuredly, the Holy One, blessed be He, is the one who praises the Congregation of Yisrael as She praises Him, for it is written: "His mouth is most sweet" (Shir Hashirim 5:16). Thus, the Holy One, blessed be He, praises the Congregation of Yisrael, as is written: "And the roof of your mouth like the best wine." "The best wine" is the wine which is preserved, THE SECRET OF THE ILLUMINATION OF THE CHOCHMAH IN BINAH, "that goes down sweetly for My beloved," which is Isaac, WHO IS THE LEFT COLUMN OF ZEIR ANPIN and has been called "beloved" since he was created. "That goes down sweetly (Heb. meisahrim)," is as it is written: "you have established equity (Heb. meisahrim)" (Tehilim 99:4), BEING CHESED AND GVURAH, to include the left, WHICH IS GVURAH, with the right, WHICH IS CHESED - and that is "equity". Hence, by the joy of that "best wine," the left is included within the right and all are awakened with joy and blessings. And all the worlds rejoice and arouse themselves to pour down blessings below.

73. Rabbi Yehuda and Rabbi Yitzchak approached the boy and joyfully kissed him on his head. They asked him: What is your name? He replied: Yesa. They said: You shall be AS GREAT A MAN AS Rabbi Yesa, and you will LIVE longer than our colleague, Rabbi Yesa, who has departed from us. They asked: Who is your father? He replied: He has passed away from the world. He used to teach me three passages of the Torah every day and three words of wisdom from the agadah at night. What I have just told, I have learned from my father. Now I live with a person who will not let me study the Torah, and every day I go to work and every day I repeat all that I have learned from my father.

74. They said to him: Does that man know anything of the Torah? He replied: No, he is an old man and does not know how to grace the Holy One, blessed be He, and he has sons whom he does not send to school. Rabbi Yehuda said: If that were not so, I would enter that village to talk TO THAT MAN WITH WHOM YOU LIVE and tell him GOOD THINGS about you, but AFTER WHAT YOU TELL US we should not look at him. Leave your mule and come with us. They then asked him: Who was your father? He replied: Rabbi Zeira of Ramin village.

71. תו שְׁמַעְנָא וְחַכְךָ בֵּינָן הַטּוֹב, הַאִי קָרָא לְכִי אֲתָמֵר, וּבִתְוֹשַׁבְחָתָא אֲתָמֵר. אִי הִכִּי, מֵאֵן הוּא דְמִשְׁבַּח לָהּ בְּהָאִי. אִי קוּדְשָׁא בְּרִיךְ הוּא, מֵהוּ הוֹלֵךְ לְדוּדֵי, הוֹלֵךְ אֵלַי מִבְּעֵי לִיָּהּ.

72. אֵלָּא וְדֵאִי קוּדְשָׁא בְּרִיךְ הוּא קָא מְשַׁבַּח לָהּ לְכִי, כְּמָה דְהִיא קָא מְשַׁבַּח לִיָּהּ, דְכָתִיב חֲבוּ מִמֶּתְקִים, כֵּן קוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לָהּ לְכִי. וְחַכְךָ בֵּינָן הַטּוֹב, יֵין הַטּוֹב: דְּהוּא חֲמֵרָא דְמִנְטְרָא. הוֹלֵךְ לְדוּדֵי: דָּא יִצְחָק, דְּאֶקְרִי יָדִיד מִבְּטָן. לְמִישְׁרִים: כַּד"א, אֲתָהּ כּוֹנֵנַת מִישְׁרִים, לְאַתְכַּלְלָא שְׁמָאֵלָא בִּימִינָא. וְדָא הוּא מִישְׁרִים, דְּבִגִּין חֲדוּתָא דְהִהוּא חֲמֵר טַב, אֲתַכְּלִיל שְׁמָאֵלָא בִּימִינָא, וְחֲדָן כְּלָא. דְּהָא כְּלָא מִתְעָרִי בְּחֲדוּוֹאֵן וּבְרַכָּאֵן, וְעַלְמִין כְּלָהוּ מִשְׁתַּכְּחִי בְּחֲדוּ, וּמִתְעָרִי לְאַרְקָא בְּרַכָּאֵן לְתַתָּא.

73. אַתּוּ ר' יְהוּדָה וְר' יִצְחָק וְנִשְׁקוּ לִיָּהּ רִישִׁיָּהּ, וְחֲדוּ עִמֶּיהָ, א"ל מַה שְׁמֵךְ. א"ל יִיסָא. אֲמַרוּ רַבִּי יוֹסָא תְּהָא. יְתִיר תְּהָא שְׂכִיחַ בְּעַלְמָא מְרַבִּי יוֹסָא חֲבֵרְנָא, דְּאֶסְתַּלַּק מִבֵּינָנָא. אֲמַרוּ לִיָּהּ וּמֵאֵן אָבוּךְ. א"ל, אֲפִטֵר מְעַלְמָא, וְהוּהוּ אֹלִיף לִי כָּל יוֹמָא ג' מְלִין דְּאֹרִייתָא, וּבְלִילִיא ג' מְלִין דְּחֲכֻמַּתָּא דְּאַגְדָּתָא. וְהִנֵּי מִילֵי אֹלִיפְנָא מֵאַבָּא, וְהִשְׁתָּא דִּיּוּרֵי בְּחַד ב"נ, וְסָלִיק לִי מֵאֹרִייתָא. וְאַנָּא אֲזִיל כָּל יוֹמָא לְעִבְדָּתָא, וּבְכָל יוֹמָא אֲהַדְרֵנָּא אֵינּוֹן מְלִין דְּאֹלִיפְנָא מֵאַבָּא.

74. א"ל הֵהוּא בְּרַ נֶשׁ יָדַע בְּאֹרִייתָא. אֲמַר לֹון לָאוּ. סְבָא הוּא, וְלֹא יָדַע לְבְּרַכָּא לִיָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִית לִיָּהּ בְּנִין, וְלֹא שׁוּי לֹון בְּבִי רַב. אֲמַר ר' יְהוּדָה אִי לֹא הוּהוּ הִכִּי, הוּהוּ אֲעִילְנָא לְגַבִּי הַאִי כְּפֵר לְמַלְלָא עֲלֵךְ, הִשְׁתָּא אֲסִיר לָן לְמַחְזֵי אֲנַפּוּי. שְׂדֵי חֲמֵרָא מְנָךְ, וְאַתָּ זִיל לְגַבְּן. אֲמַרוּ לִיָּהּ מֵאֵן הוּא אָבוּךְ. אֲמַר רַבִּי זְעִירָא דְּכַפֵּר רָאמִין.

75. When Rabbi Yehuda heard his reply, he wept and said: I was once in his house and learned from him three things concerning the cup of benediction and two THINGS relating to the work of Creation. Rabbi Yitzchak said: If we can learn from his son, how much more could we have learned from himself. They went along holding his hand until they came to a field where they sat down. They said to him: Tell us something that your father taught you concerning the work of Creation.

75. שָׁמַע רַבִּי יְהוּדָה וּבְכָה, אָמַר אֲנִי הָיִינוּא בְּבֵיתוֹהוּ, וְאוֹלִיפְנָא מְנִיָּה ג' מְלִין בְּכֶסֶף דְּבִרְכָה, וְאוֹלִיפְנָא מְנִיָּה בְּמַעֲשֵׂה בְּרֵאשִׁית תְּרִי. אָמַר ר' יִצְחָק, וּמָה מֵהָאִי רַבִּינָא בְּרִיָּה אוֹלִיפְנָא, מְנִיָּה לָא כ"ש. אֲזָלוּ וְאֶחֱידוּ בִּידְיָה. חָמוּ חַד חָקֵל וַיִּתְּבוּ תַּמָּן. אָמְרוּ לִיה אֵימָא חַד מְלָה, מְאִינוּן דְּאוֹלִיף לָךְ אָבוּךְ בְּמַעֲשֵׂה בְּרֵאשִׁית.

#### 7. "And Elohim created the great crocodiles"

The boy, Yissa, speaks about Binah, the source from which the soul of the first man was created and from which all waters flow to provide sustenance for all. We read other interpretations of "the living creature that moves," and find that the birds, that are the secret of angels from the World of Separation, depend upon the earth, Malchut, and are watered by it.

76. He opened the discussion, saying: "And Elohim created the great crocodiles, and every living creature that moves" (Beresheet 1:21). "And Elohim created." Every place of Judgment is called 'Elohim' and that supernal place, WHICH IS BINAH, the place from which THE JUDGMENTS issue, is called here "ELOHIM." Although BINAH is Mercy, Judgments issue from it and depend upon it; THEREFORE, IT IS CALLED "ELOHIM."

76. פָּתַח וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדוֹלִים וּגו'. וַיִּבְרָא אֱלֹהִים, כָּל אֶתֶר דְּרִינָא אֱלֹהִים אֶקְרִי. וְהָהוּא אֶתֶר עֲלָאָה אֶתֶר דְּנַפְקוּ מְנִיָּה, הַכִּי קְרִי לִיה הַכָּא. וְאֵע"ג דְּרַחֲמֵי הוּא, מְנִיָּה נִפְקוּ דִּינִין, וּבִיה תְּלִיין.

77. "The great crocodiles," are the Fathers - WHICH ARE CHESED, GVURAH, TIFERET - that are watered first FROM THE BINAH and spread their roots throughout TO DELIVER to all. "And every living creature (Heb. nefesh) that moves," is the Nefesh of THE FIRST MAN which that supernal earth, WHICH IS MALCHUT, issued from that supernal living creature THAT IS SUPERIOR above all, WHICH IS THE BINAH, as it is written: "Let the earth bring forth living creatures." This is the soul of the First Man, whom it drew into itself. "That moves," is the living creature, WHICH IS BINAH, which swarms AND DELIVERS to all the mountains, WHICH ARE CHESED, GVURAH AND TIFERET above, and below TO THE ZEIR ANPIN AND MALCHUT. "THE EARTH BRING FORTH," IS MALCHUT WHICH BRINGS FORTH THE SOUL OF THE FIRST MAN FROM THE LIVING CREATURE THAT MOVES, WHICH IS BINAH. "Which the waters brought forth abundantly" (Ibid.) is THE CHASSADIM of that supernal river, WHICH IS BINAH, which issues from Eden, WHICH IS CHOCHMAH, and waters that tree, WHICH IS ZEIR ANPIN, so that it may spread its roots over all and provide food for all.

77. אֶת הַתַּנִּינִים הַגְּדוֹלִים, אֵלִין אֲבָהוּן. דְּאִינוּן מִתְּשַׁקְוִין בְּקַדְמִיתָא, וּמִשְׁתַּרְשִׁין עַל כֻּלָּא. וְאֵת כָּל נֶפֶשׁ הַחַיָּה הָרוּמְשָׁת, וְאֵת כָּל נֶפֶשׁ הַחַיָּה, דָּא נֶפֶשׁ, דְּהָיָא אֶרֶץ עֲלָאָה אֶפִּיקַת מֵהָיָא חַיָּה עֲלָאָה עַל כֻּלָּא, דְּכַתִּיב תּוֹצֵא אֶרֶץ נֶפֶשׁ חַיָּה. וְדָא אִיהִי נֶפֶשׁ דְּאָדָם קַדְמָאָה, דְּמִשְׁיַךְ בְּגוּיָה. הָרוּמְשָׁת: דָּא הִיא חַיָּה דְּרַחֲשָׁא בְּכָל טוּרִין, לְעֵילָא וְתַתָּא. אֲשֶׁר שָׂרְצוּ הַיָּמִים, דְּהָהוּא נָהַר עֲלָאָה נִגִּיד וְנִפִּיק מֵעַדָּן, וְאֲשֶׁר לְהָאִי אֵילָנָא, לְאַשְׁתַּרְשָׁא בְּשָׂרְשׁוּי עַל כֻּלָּא, וְלְאַשְׁתַּבַּחָא בֵּיה מְזוּנָא לְכֻלָּא.

78. There is another interpretation of the verse: "The living creature that moves". It refers to King David, NAMELY TO MALCHUT, for it is written of him: "I shall not die but live" (Tehilim 118:17). "And every winged bird after its kind" (Beresheet 1:21). These are all those holy angels, whose function it is to sanctify the name of their Master every day. It is written: "Each one has six wings" with which to fly over the world to perform their Master's will, HIS ERRANDS, each one as is worthy. Rabbi Yehuda said: Assuredly, this is too much for a boy TO KNOW, but I foresee that he will be raised to eminency.

78. ד"א הַחַיָּה הָרוּמְשָׁת, דָּא הוּא דוּד מְלָכָא, דְּכַתִּיב בֵּיה לֹא אָמוּת כִּי אַחֲיָה וּגו'. וְאֵת כָּל עוֹף כְּנָף לְמִינָהּ, אֵלִין כָּל אִינוּן מְלָאכִין קַדִּישִׁין, דְּמִשְׁתַּבַּחִי לְקַדְשָׁא שְׁמָא דְּמֵאֲרִיָּהוּן בְּכָל יוּמָא וַיּוּמָא, דְּכַתִּיב בְּהוּ שֵׁשׁ כַּנְּפִים שֵׁשׁ כַּנְּפִים לְאַחַד. וּמְנַהוּן טָאסִין בְּעֵלְמָא לְמַעַבְד רְעוּתָא דְּמֵאֲרִיָּהוּן, כָּל חַד וְחַד כְּדָקָא חֲזִי. א"ר יְהוּדָה, וְדָאִי כ"כ לְהָאִי רַבִּינָא לֹא אֶתְחַזִּי, אֲבָל אֲנִי חָמִי בֵּיה דְּלֵאֶתֶר עֲלָאָה יִסְתַּלֵּק.

79. Rabbi Yitzchak said: Assuredly, the "living creature that moves," is the supernal creature which is above all, WHICH IS BINAH, for the other one, WHICH IS MALCHUT, is called "earth" in the scripture, as it is written: "And let birds multiply in the earth" (Ibid.). Surely it is "in the earth," WHICH IS MALCHUT, and not in the water, WHICH ARE THE CHASSADIM OF THE BINAH, for that river, WHICH IS BINAH, issues and comes out and waters without being divided up to that place called "earth," WHICH IS MALCHUT. From there DOWN, it is written: "And from thence it was parted" (Bereshheet 2:10), FOR THERE ARE THE DIVIDED WORLDS. The birds, WHICH ARE THE SECRET OF ANGELS THAT ARE FROM THE WORLD OF SEPARATION, depend upon that earth, WHICH IS MALCHUT, and are watered BY IT, as it is written: "Let the birds multiply in the earth." Then they rose and went on their way and Rabbi Yehuda said: Let us take this boy into our company and let each of us say words of the Torah.

79. א"ר יצחק, ודאי. החיה הרומשת דא היא חיה עלא על בלא, דהא אחרא ארץ קרייה קרא. הכא דכתיב והעוף ירב בארץ, בארץ ודאי, ולא במים. דהא ההוא נהר, נגיד ונפיק ואשקי, בלא פירודא, עד ההוא אתר דאקרי ארץ, ומתמן כתיב ומשם יפרד וגו'. והעוף, וההוא עוף בהאי ארץ תליין ואתשקיין, ודא הוא דכתיב והעוף ירב בארץ. קמו ואזלו. א"ר יהודה, נשתתף להאי רביא עמנא, וכל חד וחד לימא מלה דאורייתא.

8. Stout trunks and apple trees

Rabbi Yehuda tells how the Congregation of Yisrael needs support in her exile, and the true support is from the grade of the righteous.

80. Rabbi Yehuda opened the discussion, saying: "Let me lean against the stout trunks, let me couch among the apple trees" (Shir Hashirim 2:5). We have already learned this verse and it is a pleasing one. The Congregation of Yisrael speaks thus in the exile. What does, "Let me lean," mean? HE ANSWERS: The one who falls must be supported, as it is written: "Hashem upholds all that fall" (Tehilim 145:13). Therefore, the Congregation of Yisrael, WHICH IS MALCHUT, has fallen, as written: "is fallen, she shall no more rise" (Amos 5:2). She should be supported; THEREFORE, She said, "Let me lean," to Yisrael, Her children, who are in exile with Her.

80. פתח ר' יהודה ואמר, סמכוני באשיות רפרוני בתפוחים וגו'. האי קרא הא אתמר ושפיר. אבל כ"י קאמר דא בגלותא. סמכוני, מהו סמכוני. אלא מאן דנפיל בעי לאסמכא ליה, הה"ד סומך יי' לכל הנופלים וגו'. ובג"כ, כ"י דנפלה, דכתיב נפלה לא תוסיף קום, בעיא לאסמכא, והיא אמרה סמכוני למאן אמרה. לישראל בנהא דאינון בגלותא עמה.

81. With what SHALL THEY SUPPORT HER, THE FALLEN MALCHUT? WITH "the stout trunks," which are the Fathers, who are the first to be replenished with that good preserved wine - WHICH IS THE ILLUMINATION OF THE CHOCHMAH FROM THE LEFT COLUMN OF THE BINAH, FIRST RECEIVED BY CHESED, GVURAH AND TIFERET, WHICH ARE CALLED "FATHERS." AFTER RECEIVING THE PRESERVED WINE, THEY ARE CALLED "THE STOUT TRUNKS." When they become filled up, all the blessings arrive TO MALCHUT by a certain grade, which is the Righteous, NAMELY THE YESOD, WHICH RECEIVES FROM THE "FATHERS" AND PASSES TO MALCHUT. And whoever knows how to unite the Holy Name, WHICH IS MALCHUT, WITH ZEIR ANPIN SO THAT SHE WILL RECEIVE FROM THOSE "STOUT TRUNKS" even when there are no blessings in the world, WHEN SHE IS STILL IN EXILE, YESOD supports and sustains the Congregation of Yisrael in exile. THEREFORE, SHE SAID, "LET ME LEAN AGAINST THE STOUT TRUNKS."

81. ובמה באשיות. אלין אינון אבהן, דאינון אתמליין בקדמיתא, מההוא חמר טב דמנטרא. וכד אינון אתמליין, הא ברכאן משתבחי לגבה, על ידא דחד דרגא דאיהו צדיק. ומאן דינדע ליחדא שמא קדישא, אע"ג דברכאן לא משתבחי בעלמא, איהו סמיך וסעיד לה לכ"י בגלותא.

82. "Let me couch among the apple trees." All is one, FOR "STOUT TRUNKS" AND "APPLE TREES" ARE BOTH FROM THE ASPECT OF THE "FATHERS," as we have said. THEY TRANSFER TO YESOD, AND YESOD TO MALCHUT, but THE DIFFERENCE BETWEEN THEM IS this secret: the wine brings in the stout trunk and brings out "apple trees" by directing the intention of the desire. It therefore SPEAKS OF "stout trunks" and "apple trees," "stout trunks" for thirst-quenching wine, and "apple trees" to direct the will, so that the wine will not do any harm. Why is all this? For: "I am sick with love" (Shir Hashirim 2:5): in exile. He who unifies the Holy Name also unifies Judgment with Mercy, he combines them together to be "mitigated," and corrects everything properly. That is what supports the Congregation of Yisrael in exile.

82. רפרוני בתפוחים, בלא חד כמה דאמרן, אבל רזא דא, אשישא: עייל חמרא. תפוח: אפיק חמרא, ומכוון רעותא. ועל דא אשיות ותפוחים. אשיות, לרוואה מחמרא. תפוחים, לכוונא רעותא דלא זיק חמרא. וכל דא למה. בי חולת אהבה אני, בגלותא. ומאן דמייחד שמא קדישא, בעי ליחדא דינא ברחמי, ולאכללא לון בדקא חזי, לאתבסמא ולאיתקנא בלא בדקא יאות, ודא סמיך לה לכ"י בגלותא.

## 9. The preserved wine

We learn from Rabbi Yitzchak that the wine of below depends on the wine above; the World to Come, Binah, is the source of all the living beings above and below and the place where the preserved wine rests. Any wine that is made by or touched by an idolater is defiled and therefore forbidden. Yisrael drink the wine that has been made in holiness; therefore one pronounces the blessing over wine below to correspond with the wine above.

83. Rabbi Yitzchak said: "Those that did eat the fat of their sacrifices, and drank the wine of their offering" (Devarim 32:38). Happy are Yisrael who are holy, as the Holy One, blessed be He, desires to sanctify them. Come and behold: All the life of the world that the holy children of Yisrael inherit is derived from the World to Come, WHICH IS BINAH, for it is the source of all the living beings above and below and the place where the preserved wine rests - NAMELY, THE LEFT COLUMN OF BINAH FROM WHICH Life and Holiness issues out to all. The wine of Yisrael BELOW IS HOLY on account of the wine of another Yisrael ABOVE, WHICH IS ZEIR ANPIN AND WHICH RECEIVES THE PRESERVED WINE FROM BINAH, AS MENTIONED ABOVE. One depends on the other, FOR THE WINE BELOW DEPENDS ON THE WINE ABOVE, for the Supernal Yisrael, WHICH IS ZEIR ANPIN, derives life from THE WINE - NAMELY THE ILLUMINATION OF CHOCHMAH, CALLED 'LIVING CREATURE'. Therefore, it is called 'the Tree of Life', NAMELY a tree taken from a place called 'Life', from which life comes forth. Therefore, they bless the Holy One, blessed be He, with wine, FOR the wine of Yisrael below is as THE WINE ABOVE.

84. An idolater is defiled, and whoever approaches him will be defiled. Therefore, if he approaches AND TOUCHES the wine of Yisrael, THE WINE is defiled and is forbidden FOR DRINKING. All the more forbidden is the wine which is made by an idolater, FOR IT IS DEFILED, AS THEIR WINE IS FROM THE ASPECT OF THE OTHER SIDE. THEY DRAW THE INTOXICATING WINE, THE SECRET OF THE ILLUMINATION OF THE CHOCHMAH, FROM THE LEFT, FROM ABOVE DOWNWARD, WHICH IS A GREAT IMPURITY WHICH FEEDS THE KLIPOT, CONSIDERED THE DETRITUS OF GOLD. THIS IS UNLIKE THE PRESERVED WINE, WHICH IS THE WINE OF THE SUPERNAL YISRAEL, ZEIR ANPIN, WHICH IS DRAWN FROM BELOW UPWARD. Do not say then that this alone - MEANING THE WINE OF YISRAEL BELOW - IS THE SAME MODEL AS ABOVE, for everything that Yisrael do below is the same as the supernal model. The wine that is in a supernal place is all the more like the preserved wine.

85. Therefore, Yisrael drink the wine of Yisrael that has been made in Holiness as Yisrael above, ZEIR ANPIN - who drinks the wine and spreads roots and is blessed by that holy supernal wine, WHICH IS DERIVED FROM THE BINAH, FROM BELOW UPWARD. They do not drink wine which has been made with impurity from the Side of Impurity, for the Spirit of Impurity rests upon it and whoever drinks it defiles his spirit. He is defiled and he is not of the side of Yisrael and has no share in the World to Come, for in the World to Come, WHICH IS BINAH, lies the preserved wine, WHICH IS DERIVED FROM BELOW UPWARD, AS WAS MENTIONED.

83. רבי יצחק פתח, אשר חלב זבחימו יאכלו ושתו יין נסיכם. זכאין אינון ישראל דאינון קדישין, וקודשא בריך הוא בעי לקדשא לון. ת"ח ישראל קדישין, כל חיי עלמא דירתין, כללא תלוין בההוא עלמא דאתי, בגין דאיהו חיינ דכללא, לעילא ותתא, והוא אתר, דיין דמנטרא שארי ומתמן נפקין חיינ וקדושא לכללא. ויין הישראל בגין יין הישראל אחרא, ודא בדא תליא. דהא ישראל לעילא, ביה נטיל חיינ, ובג"כ אקרי עץ חיים, עץ מההוא אתר דאקרי חיים, ונפקי מתמן חיינ, ועל דא מברכין ליה לקודשא בריך הוא ביין. ויין הישראל לתתא בהאי גוונא.

84. עובד עכו"ם, דאיהו מסאב, ומאן דקריב בהדיה יסתאב, בד יקרב ביין הישראל, הא אסתאב ואסיר, כ"ש ההוא יין דאיהו עביד. וע"ד לא תימא דדא הוא בלחודוי, אלא כל מה דעבדי ישראל לתתא, כללא הוא בעין דוגמא דלעילא, כ"ש יין, דקאי באתר עלאה, דוגמא דיין דמנטרא.

85. בג"כ ישראל שתוין יין הישראל, דאתעביד בדקא חזי בקדושה, בגוונא הישראל לעילא, דשתי ואשתרשא ואתברכא בההוא יין עלאה קדישא, ולא שתאן יין דאתעביד במסאבותא, ומסטרא דמסאבותא, דהא ביה שריא רוחא דמסאבותא. ומאן דשתי ליה, אסתאב רוחיה, ואסתאב איהו, ולא הוא מסטרא הישראל, ולית ליה חולקא בעלמא דאתי. דהא ההוא עלמא דאתי, יין דמנטרא איהו.

86. Therefore, the holy Yisrael must guard this more than anything else, since it is attached to the place of the World to Come, AS MENTIONED ABOVE. Therefore, the Holy One, blessed be He, is blessed with wine more than with anything else, for it gladdens the left side OF ZEIR ANPIN, WHICH OBTAINS FROM THE FORCE OF THE PRESERVED WINE OF BINAH. In that rejoicing, it merges itself in the right side OF ZEIR ANPIN, AND THE CHASSADIM OF THE RIGHT ARE MERGED WITH THE ILLUMINATION OF THE CHOCHMAH IN THE LEFT. Thus, when the whole becomes right - IN ZEIR ANPIN, IN WHICH THE RIGHT PREVAILS - the Holy Name, WHO IS MALCHUT, is in bliss, and blessings are all over the worlds. By that act OF DRINKING THE WINE below, a reaction is elicited above, FOR THE ILLUMINATION OF CHOCHMAH, THE SECRET OF THE PRESERVED WINE, IS DRAWN DOWN FROM BINAH TO THE LEFT COLUMN OF ZEIR ANPIN. THIS IS THE SECRET OF THE VERSE: "DRINK DEEP, O LOVING FRIENDS" (SHIR HASHIRIM 4:2). Therefore, one pronounces the blessing upon wine BELOW to correspond with the wine ABOVE.

87. Therefore, because THE WINE is preserved above, IN BINAH, it should be kept FROM THE TOUCH OF A STRANGER below, and by keeping it so, Yisrael become Holy. He from the Side of Impurity who defiles it below will be defiled in this world, and he will have no share in the World to Come, WHICH IS BINAH, THE PLACE WHERE the preserved wine rests. SINCE he does not care for THE WINE BELOW, he is not cared for in the World to Come. He defiles THE WINE; therefore, he will be defiled in that world and will have no share in the wine of the World to Come. Happy are Yisrael who sanctify themselves with the supernal Holiness, keep whatever should be kept, and sanctify the King with this supernal keeping. Happy are they in this world and in the World to Come.

#### 10. "But he who exacts gifts overthrows it"

The youth tells how God established the world by Justice through Jacob, but it was overthrown by Esau, who did not tithe and was a man who exacted graft. All his life long, David tried to combine Malchut with Zeir Anpin; then Solomon came and united them, and at that time the moon appeared in all its fullness. Then the world was overturned by one who exacted graft, Zedekiah.

88. The boy opened the discussion with the verse: "The king by justice establishes the land, BUT HE WHO EXACTS GIFTS OVERTHROWS IT" (Mishlei 29:4). Who is "the king"? This is the Holy One, blessed be He, and "by Justice," is Jacob, who is the epitome of the Fathers - NAMELY, THE CENTRAL COLUMN, WHICH INCLUDES CHESED AND GVURAH, THE SECRET OF ABRAHAM AND ISAAC. FOR BY THE CENTRAL COLUMN, HE "ESTABLISHES" AND PRESERVES THE LAND, WHICH IS MALCHUT. "But one who exacts gift...": "gift" is spelled WITHOUT THE LETTER VAV, THE INDICATION FOR PLURAL WHICH IS THE SECRET OF THE CENTRAL COLUMN, CALLED "JUSTICE." AND "GIFT" IS Malchut, as is written: "And this is the offering" (Shemot 25:3). "THE OFFERING" IS THE SECRET OF ZOT, NAMELY MALCHUT WHICH IS CALLED "ZOT (LIT. 'THIS', FEM.)." "But he who exacts gift" is Esau, who used to ask about offerings and tithes every day but did nothing. HE WOULD ASK HIS FATHER HOW ONE SHOULD TITHE STRAW AND THE SALT, AND SO FORTH, BUT DID NOT TITHE EVEN OF WHAT OUGHT TO BE TITHED. SUCH IS he who exacts gifts not according to justice - LIKE JACOB, WHO IS THE CENTRAL COLUMN, BUT ONLY FROM THE ASPECT OF THE LEFT COLUMN WHEN NOT INCLUDED IN THE RIGHT. For "the offering," WHICH IS MALCHUT, IS FROM THE SIDE OF the departure of Mercy, MEANING FROM THE ASPECT OF MERE JUDGMENT, WHICH IS THE LEFT WITHOUT THE RIGHT. MALCHUT is not summoned to Justice, WHICH INCLUDES

86. ועל דא ישראל קדישין, בעיין לנטרא דא על בלא, בגין דאתקשר באתר דעלמא דאתי. ובג"כ, בגין אתבריך קודשא בריך הוא יתיר מבלא, בגין דאיהו חדי לסטרא שמאלא, ובגו חדוותא דיליה אתכליל בימינא. וכד אתעביד בלא ימינא, כדין שמא קדישא בחידו, וברכאן משתכחי בכלהו עלמין. ובעובדא דלתתא יתער עובדא דלעילא, וע"ד מזמני יין לקביל יין.

87. ובגין דאיהו מנטרא לעילא, בעי לנטרא ליה לתתא, וכל גטירו דיליה קדושה הוא לישראל, ומאן דפגים ליה לתתא בסטרא דמסאבותא, יסתאב איהו בהאי עלמא, ולית ליה חולקא בעלמא דאתי, אתר דההוא יין דמנטרא שריא. הוא לא נטיר ליה, לא יתנטר הוא לעלמא דאתי. הוא סאיב ליה, יסאבון ליה בההוא עלמא, לא יהא ליה חולקא בההוא יין דעלמא דאתי. זכאין אינון ישראל, דמקדשי נפשיהו בקדושה עלאה, ונטרי מה דאצטריך לאתנטרא, ומקדשי למלכא בנטירו עלאה דא. זכאין אינון בעלמא דין ובעלמא דאתי.

88. פתח ההוא רביא ואמר, מלך במשפט יעמיד ארץ וגו'. מאן מלך. דא קודשא בריך הוא. במשפט דא יעקב, דאיהו כללא דאבהן. ואיש תרומות, תרומת כתיב, כד"א וזאת התרומה. ואיש תרומות, דא עשו, דבעי על תרומות ועל מעשרות כל יומא, ולא עביד מדי. ואיש תרומות דלאו איהו משפט. דהא תרומה אסתלקותא דרחמי, בגין דא לא אתיא במשפט, כד"א ויש נספה בלא משפט, ועל דא, ואיש תרומת יהרסנה.

THE RIGHT AND THE LEFT, AND THEREFORE HE "OVERTURNS IT," as is written: "But sometimes ruin comes for want of Judgment" (lit. 'justice') (Mishlei 13:23), BEING JUDGMENT WITHOUT MERCY. Therefore, "one who exacts gift overturns it."

89. You may say that David was a man "who exacts a gift," FOR KING DAVID WAS A CHARIOT TO MALCHUT FROM THE ASPECT OF HER LEFT. HE ANSWERS: It was with Mercy, NOT ONLY FOR MALCHUT FROM THE ASPECT OF THE LEFT, LIKE ESAU, BUT ALSO THE LEFT OF MALCHUT COMBINED WITH MERCY. Moreover it is written: "The sure loving promises (Heb. chassadim) of David" (Yeshayah 55:3). THUS, as he cleaved to that, TO MALCHUT OF THE LEFT, he also cleaved to them, CHASSADIM.

90. Come and behold: all his life, King David made an effort so that this gift, WHICH IS MALCHUT, would be combined with Justice, ZEIR ANPIN, NAMELY THE CENTRAL COLUMN - so that both of them would be united together. Then came Solomon, who united them. Then the moon, WHICH IS MALCHUT, appeared in its fullness, and the earth, WHICH IS MALCHUT, was maintained. Then came Zedekiah and separated them, and the earth, WHICH IS MALCHUT, was left without Justice - ZEIR ANPIN - and the moon was spoiled and the earth was ruined. Then, IT WAS SAID: "one who exacts gift overturns it," WHICH IS ZEDEKIAH.

#### 11. Oil and wine

We learn that oil is for the priests and wine is for the Levites because it issues from the preserved wine. It comes to them in order to unite the worlds so that left and right will be completely joined one within the other. Whoever desires to cleave to this unity is complete in this world and in the World to Come, and he is joined to repentance, the place where wine and oil both are. Then he does not attach himself to riches and the desires of this world; instead he has a portion in the World to Come.

91. Come and behold: oil, THE SECRET OF THE RIGHT, is for the priests, and wine, THE SECRET OF THE LEFT, is for the Levites. This is not because they must DRINK wine, but because it comes AND ISSUES from the preserved wine, WHICH IS THE ABUNDANCE OF CHOCHMAH, OF THE LEFT COLUMN OF BINAH. It comes to them, AS IS MENTIONED ABOVE, in order to unite the worlds and cheer them all, so that Right and Left will be completely incorporated, the one within the other, and all friendship and the love of the faithful will be with them. FOR WHEN RIGHT AND LEFT ARE INCORPORATED, THE ONE WITHIN THE OTHER, ALL THE GRADES BECOME COMPLETE.

92. Whoever desires to cleave to it - TO THE UNITY OF THE RIGHT WITH THE LEFT - is complete in this world and in the World to Come. All his life he cleaves to Repentance, WHICH IS BINAH, the place where wine and oil are, FOR THEY ARE THE UNITY OF RIGHT AND LEFT. Then he will not cleave to the riches and the desires of this world. King Solomon cried and said: "He that loves wine and oil shall not be rich" (Mishlei 21:17) IN THIS WORLD, for other riches await him, riches in which he will have a share. He will have a portion in the World to Come, for that is the place where wine and oil rest, in this world and in the World to Come. And he who loves this place needs not riches and does not strive for them. Happy are the righteous who strive all day long to attain supernal riches, as it is written: "Gold and glass cannot equal it; and the exchange of it shall not be for vessels of fine gold" (Iyov 28:17), that is, in this world and IN THE WORLD TO COME: "That I may cause those who leave me to inherit substance, and I will fill their treasuries" (Mishlei 8:21).

89. ואי תימא, הא דוד מלכא איש תרומה הוה, אלא ברחמי. ולא עוד אלא דהא בתיב חסדי דוד הנאמנים, כמה דאתדבק בהאי, אתדבק בהאי.

90. ת"ח, כל יומיו דדוד מלכא, הוה משתדל דהאי תרומה, יתקשר במשפט, ויזדווגן בחדא. אתא שלמה וזווג לון בחדא, וקיימא סיהרא באשלמותא, וקיימא ארעא בקיימא. אתא צדקיהו ואפריש לון, ואשתארת ארעא בלא משפט, ואתפגימת סיהרא, ואתחריבת ארעא, כדין ואיש תרומת יהרסנה.

91. ותא חזי, שמן לכהני, ויין לליואי. לא בגין דבעיין יין, אלא מיין דמנטרא אתי לסטרא דלהון, לחברא בלא בחדא, ולמחרי עלמין בלהו, לאשתכחא בהו בלא, ימינא ושמאלא בליל דא בדא. לאשתכחא בהו חביבותא דכלא, ורחימותא דבני מהימנותא.

92. מאן דאתדבק רעותיה בהאי, הוא שלים בהאי עלמא, ובעלמא דאתי, וישתכח כל יומיו דאתדבק בתשובה, אתר דיין ושמן משתכחי. כדין לא יתדבק בתר עלמא דא, לא לעתרא, ולא לכסופא דיליה. ושלמה מלכא צווח ע"ד ואמר, אוהב יין ושמן, לא ועשיר, דהא עותרא אחרא יזדמן ליה, למיהוי ליה חולקא ביה, ולמהוי ביה חולקא בעלמא דאתי, אתר דיין ושמן שריין בעלמא דא ובעלמא דאתי. ומאן דרחים ליה להאי אתר, לא בעי עותרא ולא רדיף אבתריה. זכאין אינון צדיקניא דמשתדלי בעותרא עלאה כל יומא, דכתיב לא יערכנה זהב וזכוכית ותמורתה כלי מז. האי בהאי עלמא. לבתר להנחיל אהבי יש ואוצרותיהם אמלא.

## 12. The Written Law and the Oral Law

We learn that the Torah is the Written Law, Zeir Anpin, and the commandments are the Oral Torah, Malchut. The parent of both is the preserved wine, Binah. The youth tells us about the "Supernal Book," Chochmah, that disappeared, and that inspired the Written Law. The Oral Torah is kept by the mouth, that is Knowledge or Zeir Anpin. Moses was elevated above all other prophets because he is the Chariot of Da'at, from which issues the Oral Torah. The youth says that when the wicked are removed from the world, God's throne is established in Righteousness and not in Judgment.

93. He continued his discourse and cited: "And Hashem said to Moses, 'Come up to Me to the mountain AND WAIT THERE; AND I WILL GIVE YOU THE TABLETS OF STONE AND THE TORAH AND THE COMMANDMENTS WHICH I HAVE WRITTEN, THAT YOU MAY TEACH THEM'" (Shemot 24:12). "And the Torah," is the Written Law, WHICH IS ZEIR ANPIN, while "and the commandments," is the Oral Torah, WHICH IS MALCHUT. "You may teach them (Heb. lehorotam)," is written without the letter Vav, as it is written in the verse: "And into the chamber of her who conceived me (Heb. horati)" (Shir Hashirim 3:4). We should observe to whom it refers when it says: "Teach them (also: 'their parents of')". You may think that it refers to Yisrael, WHO ARE MALE AND FEMALE, FOR THE CHILDREN OF YISRAEL ARE THEIR CHILDREN, AS IT IS WRITTEN: "YOU ARE THE CHILDREN OF HASHEM YOUR ELOHIM" (DEVARIM 14:1). Yet this is not so. For Yisrael are not mentioned in this verse, AND SO IT IS NOT SAID OF THEM "TEACH THEM". The parent of the Torah and the commandments is the preserved wine, WHICH IS BINAH, THE MOTHER OF MALE AND FEMALE, WHICH ARE CALLED "THE TORAH AND THE COMMANDMENTS." All the writings of the Supernal Book, WHICH IS CHOCHMAH, CALLED 'SUPERNAL BOOK', rests there IN THE BINAH, FOR THE SUPERNAL BOOK, CHOCHMAH, IS CONCEALED. AND ITS FIRST REVELATION, WHICH IS CONSIDERED WRITING, IS IN BINAH, from which the WRITTEN Law, WHICH IS ZEIR ANPIN issues. Therefore, we call ZEIR ANPIN 'the Written Law', FOR IT WAS INSPIRED BY THE WRITING, WHICH IS BINAH. That is the meaning of: "Which I have written that you may teach them (or: for their parents)." It is indeed "their parents," NAMELY CHOCHMAH AND BINAH, THE SECRET OF A BOOK AND OF WRITING, WHICH ARE THE PARENTS OF ZEIR ANPIN.

94. The Oral Torah, WHICH IS MALCHUT, is another Torah which is kept AND MAINTAINED orally (lit. 'by mouth'). Who is the mouth? It is Da'at ('Knowledge'), NAMELY ZEIR ANPIN, WHICH RECONCILES CHOCHMAH AND BINAH, the mouth of the book and the writing, WHICH ARE CHOCHMAH AND BINAH. FOR DA'AT IS ZEIR ANPIN, IT RECONCILES AND REVEALS CHOCHMAH AND BINAH, THE SECRET OF A BOOK AND OF WRITING, AS THE MOUTH OF A MAN REVEALS WHAT IS HIDDEN IN HIS MIND. This Torah is different FROM THE WRITTEN TORAH and it is called 'the Oral Torah', which is kept AND MAINTAINED by (lit. 'the mouth') of that Torah which is called 'the Written Torah', WHICH IS ZEIR ANPIN. MALCHUT IS MAINTAINED BY ZEIR ANPIN, AS IS KNOWN; THEREFORE, IT IS CALLED 'THE ORAL TORAH'. Therefore, Moses was elevated above all other faithful prophets, as it is written: "And I will give you," especially TO HIM, EXCLUDING THE OTHER PROPHETS. FOR MOSES IS THE CHARIOT OF THE DA'AT, FROM WHICH ISSUES THE ORAL TORAH.

93. תו פתח ואמר, ויאמר יי' אל משה עלה אלי ההרה וגו'. והתורה, דא תורה שבכתב. והמצוה, דא תורה שבעל פה. להורתם כתיב חסר, כד"א ואל חדר הורתני. הכא אית לאסתכלא, להורתם דמי, אי תימא הורתם דישראל, לאו הכי, דהא ישראל לא אדכרו בהאי קרא. אלא הורתם דתורה ומצוה. ומאי היא. דא יין דמנטרא. בגין דכל כתיבה דספר עלאה תמן שריא, ומתמן נפקא תורה, ועל דא קרינן תורה שבכתב. ודא הוא אשר כתבתי להורתם להורתם ודאי.

94. תורה שבעל פה, תורה אחרא, דקיימא על פה. מאן איהו פה. דא הוא דעת, דאיהו פה דספר וכתיבה. ותורה דא, היא תורה אחרא, דאקרי תורה שבעל פה, דאיהו קיימא על ההוא פה דאיהו תורה שבכתב, בגין כן אסתליק משה בכלא, על כל שאר נביאי מהימני, דכתיב ואתנה לך, לך דייקא.

## 13. "His throne shall be established in righteousness"

Rabbi Shimon says that the title verse means the lower world depends on the upper world, and the upper world sends flow to the lower world depending on the ways of the lower world. He adds that when the priest enters the Temple he should enter with mercy, that is water, and not with the wine he drank. Lastly we read that Aaron's function was to separate the unclean beasts from the clean ones.



95. It is written: "Take away dross from the silver and a vessel emerges for the refiner. Take away the wicked from before the King and His throne shall be established in Righteousness" (Mishlei 25:4). Come and behold: when the wicked become numerous in the world, the throne of the Holy King, WHICH IS MALCHUT, is established in Judgment and is drawn by Judgment. Its flames burn the world, but when the wicked are removed from the world, then "His throne shall be established in righteousness (lit. 'Chesed')," and not in Judgment. HE ASKS: What does this mean, "IN RIGHTEOUSNESS AND NOT IN JUDGMENT"?

96. HE ANSWERS: The meaning is that the lower world, WHICH IS MALCHUT, depends on the upper world, WHICH IS THE ZEIR ANPIN, and the supernal world TRANSFERS TO THE LOWER WORLD according to the ways of the lower world. THEREFORE, "His throne shall be established in Righteousness (Heb. chesed)" (Mishlei 25:4), for he who desires to bless it and to establish His throne, WHICH IS THE LOWER WORLD, SHALL ESTABLISH IT with chesed and not with Judgment. HE ASKS AGAIN: What is the meaning OF ESTABLISHING IT IN CHESED? HE ANSWERS: When the priest enters into the Temple, WHICH IS MALCHUT, he should enter with Mercy, which is water, and not with the wine he drank, for that is Gvurah. He is to enter with water, and not to enter with wine.

97. Then Rabbi Yehuda and Rabbi Yitzchak came and kissed the boy on his head. From that day on, he never left Rabbi Yehuda; and when he entered the house of study, Rabbi Yehuda would rise before him saying: I have learned something from him, and it is fitting that I should show him respect. Afterwards, he became one of the Friends and they used to call him 'Rabbi Yesa', the hammer-head that breaks rocks and makes sparks fly in all directions. Rabbi Elazar would apply to him the verse: "Before I formed you in the belly, I knew you" (Yirmeyah 1:4).

#### 14. "These are the animals"

Rabbi Aba tells us that the Tree of Life is a tree that issues from this life. Rabbi Shimon explains how men should guard their mouths and tongues from impure food and drink and from words of evil. Certain animals are prescribed for eating to keep Yisrael's body and soul from impurity. When men do not keep themselves from unclean food and drink they become attached to an unclean place and become defiled by it. We learn that there are ten Sfirot of Faith above and ten Sfirot of unclean sorcery below, and that everything on earth is attached to one side or the other. Scripture permits us those animals that come from the side of the ten holy Sfirot. All cattle, beasts, birds and fish are marked with the signs of either right or left. Rabbi Shimon talks about how God is glorified by the children of Yisrael, and says that anyone who is made in the image of God should not depart from His ways.

98. "And Hashem spoke to Moses and Aaron, saying to them, 'These are the animals that you shall eat'" (Vayikra 1:2). HE ASKS: Why the change, so that Aaron IS MENTIONED here TOGETHER WITH MOSES? HE ANSWERS: It is because his function is to separate the unclean from the clean, as it is written: "To make a distinction between the unclean and the clean" (Vayikra 11:47).

95. כְּתִיב הִגּוּ סִיגִים מִכֶּסֶף וַיֵּצֵא לְצוּרָה כְּלֵי הַגּוֹרֶשׁ לִפְנֵי מֶלֶךְ וַיִּכּוֹן בַּחֶסֶד כְּסָאוֹ. ת"ח, בְּשַׁעֲתָא דְאַסְגִּיאוּ חַיִּיבִין בְּעֵלְמָא, בּוֹרְסִינְיָא דְמַלְכָּא קְדִישָׁא אֲתַתְקִנַּת בְּדִינָא, וְאֲשַׁתְּאֵבַת בְּדִינָא, וְשִׁלְהוּבּוּי אֻקְדִּין עֲלֵמָא. וּבְשַׁעֲתָא דְאַתְעֵבְרוּ חַיִּיבִינָא מִעֲלֵמָא, בְּדִין וַיִּכּוֹן בַּחֶסֶד כְּסָאוֹ. בַּחֶסֶד, וְלֹא בְּדִינָא מֵאֵי מִשְׁמַע.

96. מִשְׁמַע דְּעֵלְמָא תַּתָּא תַּלְוִיָּא בְּעֵלְמָא עֲלָאָה, וְעֵלְמָא עֲלָאָה לְמוֹם אֲרַחֵי דְּעֵלְמָא תַּתָּאָה. וַיִּכּוֹן בַּחֶסֶד כְּסָאוֹ. מֵאֵן דְּבַעֵי לְבִרְכָּא לֵיהּ, וְלֹאֲתַקְנָא בּוֹרְסִינְיָא, בַּחֶסֶד וְלֹא בְּדִינָא. מֵאֵי מִשְׁמַע. דְּכַד עֵייל בְּהִנָּא לְבִי מִקְדָּשָׁא, דִּיעוּל בַּחֶסֶד דְּאִיהוּ מֵיָא, וְלֹא יִיעוּל בֵּינָן דְּשִׁתֵּי דְּאִיהוּ גְבוּרָה. יִיעוּל בְּמֵיָא, וְלֹא יִיעוּל בַּחֲמֵרָא.

97. אָתּוּ רַבִּי יְהוּדָה וְר' יִצְחָק, וְנִשְׁקוּ רִישֵׁיהּ, וּמַהֲהוּא יוֹמָא לֹא אֲתַפְרֵשׁ מִבֵּי ר' יְהוּדָה, וְכַד הוּוּ עֵייל לְבִי מִדְּרָשָׁא, הוּוּ קָם ר' יְהוּדָה קָמִיהּ, אֲמַר מֶלֶךְ אֻלְפִנָּא מִנִּיהּ, וַיֵּאָוֶת לְאַנְהָגָא בֵּיהּ יָקָר. לְבַתֵּר אֲסַתְלַק בֵּין חֲבֵרִינָא, וְהוּוּ קֶאֱרַן לֵיהּ ר' יִיסָא, רִישָׁא דְּפִטְיָשָׁא דְּמַתְבַּר טַנְרִין, וְאַפִּיק שְׁלֵהוּבִין לְכָל סְטָר. וְהוּוּ קָרִי עֲלֵיהּ ר' אֶלְעָזָר, בְּטָרָם אֲצֻרָךְ בְּבִטּוֹן יִדְעִינָךְ.

98. וַיְדַבֵּר יי' אֶל מֹשֶׁה וְאֶל אֶהֱרֹן לֵאמֹר אֵלֵיהֶם זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ וְגו', מ"ש הֵבָא אֶהֱרֹן. אֶלָּא בְּגִין דְּאִיהוּ קִימָא תְּדִיר לְאַפְרָשָׁא בֵּין מִסְּאָבָא וּבֵין דְּכִינָא. דְּכִתִּיב לְהַבְדִּיל בֵּין הַטְּמֵא וּבֵין הַטְּהוֹר.

99. Rabbi Aba opened the discussion, saying: "Who is the man that desires life and loves many days... Keep your tongue from evil and your lips from speaking guile" (Tehilim 34:13-14). It is also written: "He who guards his mouth and his tongue keeps his soul from troubles" (Mishlei 21:23). "Who is the man that desires life." What life? It refers to the life which is called 'the World to Come', WHICH IS BINAH, where life rests. Therefore, we have learned that the Tree of Life is a tree - WHICH IS ZEIR ANPIN - issuing from this life, WHICH IS THE LIGHT OF BINAH; MEANING THAT this tree was planted in that life of which it is written: "Who is the man that desires life."

100. "and loves many days, that he may see good." HE ASKS: What does "days" signify here? HE ANSWERS that it signifies the Name of the Holy King, NAMELY MALCHUT CALLED 'NAME' when She is attached to the supernal days WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN AND RECEIVES THEM. OF THEM, IT IS SAID, "LOVES MANY DAYS," for they are called 'the days of heaven over earth'. Assuredly, 'the days of heaven', WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN CALLED 'HEAVEN', and 'over earth', AS THEY ARE RECEIVED BY MALCHUT WHICH IS CALLED 'EARTH'. He who desires to have a portion in the higher life above - WHICH IS THE LIGHT OF BINAH THAT WIELDS INFLUENCE WITH THE TREE OF LIFE, ZEIR ANPIN - and he who desires to have a portion in the supernal days - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, WHICH WIELD INFLUENCE WITH MALCHUT - should cleave to them and love them. He "should guard his mouth and tongue" from all THINGS, from any kind of food or drink that defiles the soul, and takes a man far from the life OF BINAH-OF-ZEIR ANPIN THAT IS CALLED "TONGUE," and from those days OF ZEIR ANPIN OF MALCHUT, WHICH IS CALLED "MOUTH." He should also keep his tongue from words of evil, so as not to be defiled by them, and he should draw himself away from them, so as not to have part in them.

101. Come and behold: "mouth" and "tongue" are the names given to a supernal place, FOR MALCHUT IS CALLED 'MOUTH' AND ZEIR ANPIN IS CALLED 'TONGUE'. Therefore, a man should not bring a stain on his mouth and tongue, BECAUSE BY SO DOING HE BRINGS STAINS ON THE SUPERNAL MOUTH AND TONGUE, and on his WHOLE body and soul, for he is defiled in the other world above, as we have already explained.

102. "These are the animals from among all the beasts that are on earth that you shall eat" (Vayikra 11:2). HE ASKS: In this verse, the end does not suit the beginning, nor the beginning the end. Why does it say first, "animals," and then, "living creatures"? HE ANSWERS that the Holy One, blessed be He, said: 'As long as Yisrael keep their body and soul from impurity, "these are the animals...that you shall eat."' NAMELY, they will be in supernal Holiness and will cleave to My Name, WHICH IS MALCHUT AND IS CALLED 'ZOT (LIT. 'THESE') AND 'ANIMAL'. By choosing the beast "that you shall eat," chosen by Me, you will not be defiled by it, and you will cleave to My Name, WHICH IS MALCHUT. THE MEANING OF THE VERSE, "THESE ARE THE ANIMALS (LIT. 'IN THE SINGULAR')..." IS THAT YOU WILL CLEAVE TO MALCHUT, CALLED "THIS IS THE ANIMAL...THAT YOU SHALL EAT," "FROM AMONG ALL THE LIVING CREATURES," WHEN YOU EAT A PURE BEAST, WHICH I HAVE CHOSEN FOR YOU.

99. ר' אבא פתח ואמר, מי האיש החפץ חיים וגו'. נצור לשונך מרע וגו'. סור מרע וגו'. וכתוב שומר פיו ולשונו וגו'. מי האיש החפץ חיים. מאן חיים. אלא אלון חיים דאקרון עלמא דאתי, וחיים תמן שריין. ועל דא תנינן, עץ חיים, היא אילנא מאינן חיים, אילנא דאתנטע באינן חיים. וע"ד מי האיש החפץ חיים כתיב.

100. אוהב ימים לראות טוב, מאן ימים. אלא דא הוא שמא דמלכא קדישא, דאחידא באינן יומין עלאין, דאקרון ימי השמים על הארץ, ימי השמים ודאי, על הארץ ודאי. מאן דבעי חיים דלעילא, למהוי ליה חולקא בהו. ומאן דבעי יומין עלאין לאתדבקא בהו ולרחמא להו. ינטר פומיה מכלא, ינטר פומיה ולישניה, ינטר פומיה ממילא וממשתיא, דמסאב לנפשא, ומרחקא לב"ג מאינן חיים ומאינן יומין, וינטר לישניה ממלון בישין, דלא יסתאב בהו, ויתרחק מנייהו, ולא יהא ליה חולקא בהו.

101. ת"ח, פומא ולישן, אתר עלאה הכי אקרי, ובג"כ לא יפגים איניש פומיה ולישניה, וכ"ש לאסתאבא נפשיה וגרמיה, בגין דאסתאב הוא בעלמא אחרא, והא אוקימנא.

102. זאת החיה אשר תאכלו מכל הבהמה וגו', האי קרא לאו רישיה סיפיה, ולא סיפיה רישיה. זאת החיה בקדמיתא, ולבתר מכל הבהמה. אלא אמר קודשא בריך הוא, בכל זמנא דישראל מנטרי נפשיהו, וגרמיהו, דלא לסאבא לון, ודאי זאת החיה אשר תאכלו, יהון שכיחין בקדושה עלאה, לאתדבקא בשמי, בבירורו דההיא בהמה דברירנא לכו למיכל, לא תסתאבו בהו, ותהוון דבקין בשמי.

103. When they do not keep themselves from unclean food and drink, they shall cleave to another, unclean place and be defiled by it. Therefore, it is written: "These are the animals...from among (lit. 'from all') that you shall eat." Assuredly, 'from all', for this is the secret of cleaving to the Holy Name. FOR 'ALL' ALLUDES TO THE YESOD, WHICH IS CALLED 'ALL', THE SECRET OF CLEAVING TO HIS NAME, WHENE IS DERIVE THE SECRET OF THE VERSE: "FOR ALL THAT IS IN HEAVEN AND ON EARTH" (I DIVREI HAYAMIM 29:11). THE YESOD UNITES ZEIR ANPIN AND MALCHUT, WHICH ARE CALLED 'HEAVEN' AND 'EARTH'. "...from among all the beasts that are on earth," MEANING that the eating of the animal should be clean and not defile you, and THEN you will have a share in My Name, WHICH IS CALLED 'all', and you will cleave to it.

104. There is further explanation of the words: "These (Heb. zot) are the animals...that you shall eat." It is written of Pharaoh: "In this (Heb. zot) you shall know that I am Hashem" (Shemot 7:17), MEANING that "zot," WHICH IS MALCHUT, is to take revenge on you. Here also, "These (Heb. zot) are the animals which you shall eat among the living creatures," means that "zot" is before you to take revenge on you, if you defile your Nefesh. The reason is THAT MALCHUT ESPECIALLY SHALL PUNISH THEM, for the Nefesh OF MEN issues from Her - THE NEFESH ISSUES FROM MALCHUT, AND THE RUACH FROM THE ZEIR ANPIN, AS IS KNOWN. If you defile your NEFESH, which belongs to Malchut, then zot, MALCHUT, shall be against you. If She stands to do good, YOU WILL CLEAVE TO HER AND YOU WILL HAVE ALL THE GOODNESS - but if She stands against you, YOU WILL BE PUNISHED BY HER.

105. Rabbi Elazar said: "These are the animals from among all the living creatures... that you shall eat," MEANS that you are allowed to eat from all of those that belong to the side OF PURITY, but you are not allowed to eat those which do not belong to this side. There are beasts which come from the side OF PURITY and others from the other, unclean side. This is derived from the verse: "Whatever cleaves the hoof and is clovenfooted" (Vayikra 11:3). We have learned that they are all marked and the scripture specifies them all. Therefore, he who eats from those which come from the unclean side defiles himself and defiles his soul, which issues from the clean side.

106. Rabbi Shimon said that this includes everything, for as there are ten Sfirot of Faith above, so are there ten Sfirot of unclean sorcery below. All things on earth are attached either to one side or to the other, AND THE SCRIPTURE PERMITS US THOSE ANIMALS WHICH COME FROM THE SIDE OF THE TEN HOLY SFIROT, AND FORBIDS US ALL THOSE ANIMALS WHICH COME FROM THE SIDE OF THE TEN UNCLEAN SFIROT.

107. You may ask about the goat in which an unclean spirit dwells, SAYING IT IS PERMITTED TO BE EATEN. BUT THE ANSWER IS THAT this is not so, for if an unclean spirit dwelt in it, we would not have been permitted to eat it. UNCLEAN SPIRITS pass through animals and appear to harm them; BUT SUCH SPIRITS do not dwell in them, for when they COME to dwell in them another spirit FROM THE SIDE OF PURITY passes by AND THE DEFILED SPIRITS depart from the animals. THEY ONLY manifest inside them in order to prosecute MEN from within them, but they do not take possession of them. Therefore, such an animal is allowed to us as food.

103. וְכֹל זְמַנָּא דְלָאוּ אֵינּוּן נְטְרִין נַפְשֵׁיהוּ וְגַרְמֵייהוּ מִמֵּיכְלָא וּמִשְׁתֵּינָא, יִתְדַבְּקוּן בְּאַתְרַּא אַחְרָא מִסַּאבָּא, לְאַסְתַּאבָּא בְּהוּ. וּבְגִין כֵּן כְּתִיב, זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכֹּל, מִכֹּל וְדָאֵי, דְּאִיהוּ רִזָּא דְשִׁמְא קְדִישָׁא, לְאַתְדַּבְּקָא בֵּיהּ. מִכֹּל הַבְּהֵמָה אֲשֶׁר עַל הָאָרֶץ, בְּגִין דְּהֵאֵי מֵיכְלָא דְהֵאֵי בְּהֵמָה אֲשֶׁתְּכַח דְכִינָא, וְלֹא יִסָּאב לְכוּ, יְהֵא לְכוּ חוֹלְקָא בְּשָׁמַי, לְאַתְדַּבְּקָא בֵּיהּ.

104. תוּ, זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ. בְּפִרְעָה כְּתִיב, בְּזֹאת תֵּדַע כִּי אֲנִי יי'. הָא זֹאת לְקַבְּלֶךָ, לְאַתְפַּרְעָא מִנֶּךָ. אוּף הֵכָא זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכֹּל הַבְּהֵמָה, הָא זֹאת לְקַבְּלִיכוּן, לְאַתְפַּרְעָא מִנֵּיכוּ, אִי תְסַאבּוֹן נַפְשְׁכוֹן. מֵאֵי טַעֲמָא. בְּגִין דְנַפְשָׁתָא מְנָה הוּוּ, וְאִי אַתּוֹן תְּסַאבּוֹן לְהֵוּא דִּילָהּ, הָא זֹאת לְקַבְּלִיכוּ, אִי לְטַב הֵיא קֵיִמָּא לְגַבִּיכוּ, אִי לְבִישׁ הֵיא קֵיִמָּא לְגַבִּיכוּ.

105. אָמַר רַבִּי אֶלְעָזָר, זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכֹּל הַבְּהֵמָה, מִכֹּל אֵינּוּן דְּאַחִידֵן מִן סֵטֶר דָּא, שְׂאֵרֵי לְכוּ לְמֵיכְל, וְכֹל אֵינּוּן דְּלֹא אַתִּינּוּן מִסֵּטְרָא דָּא, אֲסִיר לְכוּ לְמֵיכְל. בְּגִין דְּאִית בְּעִירָן דְּאַתִּינּוּן מִסֵּטְרָא דָּא, וְאִית דְּאַתִּינּוּן מִסֵּטְרָא אַחְרָא מִסַּאבָּא. וְסִימְנָא דְלֵהוֹן דְּכְתִיב, כֹּל מִפְרֶסֶת פְּרֶסֶה. וְגַמְרִינּוּן כְּלֵהוּ רְשִׁימָן, וְכֵלְהוּ אַרְשִׁים לְהוּ קְרָא. וּבְגִין כֵּן, כֹּל מֵאֵן דְּאֲכִיל מֵאֵינּוּן דְּאַתִּינּוּן מִסֵּטְרָא דָּא מִסַּאבָּא, אֲסֵתָאב בְּהוּ, וְסֵאִיב לְנַפְשֵׁיהּ דְּאַתִּינָא מִסֵּטְרָא דְכִינָא.

106. ר"ש אָמַר כֹּל כְּלָא, כְּמָה דְּאִית עֶשֶׂר כְּתָרִין דְּמֵהִימְנוּתָא לְעִילָא. כֵּן אִית עֶשֶׂר כְּתָרֵי דְחֶרְשֵׁי מִסַּאבֵי לְתַתָּא. וְכֹל מַה דֵּי בְּאַרְעָא, מִנֵּייהוּ אַחִידֵן בְּסֵטְרָא דָּא, וּמִנֵּייהוּ אַחִידֵן בְּסֵטְרָא אַחְרָא.

107. וְאִי תִימָא, הֵאֵי עוּ, דְּשִׁרְיָא עֲלֵיהּ רוּחַ מִסַּאבָּא. לָאוּ הֵכִי. דְּאִי רוּחַ מִסַּאבָּא שְׂרִינָא בֵּיהּ, אֲסִיר לָן לְמֵיכְל. אֶלָּא אַעֲבֵרן בְּגוּוֹיֵיהוּ, וְיִתְחַזּוּן לְקַבְּלֵיהוּן, וְלֹא שְׂרִינָא לְדִוִּירָא בְּהוּ, דְּכַד אֵינּוּן שְׂרִינּוּן, רוּחַ אַחְרָא אַעֲבֵר עֲלֵיהוּ, וּפְרִישָׁן מִגַּרְמֵייהוּ. וּבְגִין כֵּן אַתְחַזּוּן לְקַבְּלֵיהוּ, וּמְקַטְרְגֵי בְּגוּוֹיֵיהוּ, וְלֹא שְׁלֵטֵי בְּהוּ בְּגַרְמֵייהוּ, וְע"ד שְׂרֵי לָן לְמֵיכְל.

108. Come and behold: when THE UNCLEAN SPIRITS come to take possession of them, another spirit FROM THE SIDE OF CLEANNESS passes. The unclean spirits raise their eyes to see that the other spirit's identifying-marks are FROM THE SIDE OF PURITY, and then they depart from the animals - yet they are still in front of them. THEREFORE, they are not forbidden to us for food.

109. In cattle, living creatures, birds and fish are seen signs of right or left. We may eat whichever comes from the right, but we may not eat whichever comes from the left, because all of them are in the grade of uncleanness and all of them are unclean. An unclean spirit dwells in them. Therefore, the Holy Spirit of Yisrael must neither be mixed up with them nor be defiled by them, in order that YISRAEL may remain holy and be recognized as such above and below. Happy is the portion of Yisrael, in that the Holy One, blessed be He, desires to purify them and sanctify them above all others, for they cling to Him.

110. Come and behold: it is written, "Yisrael, in whom I will be glorified" (Yeshayah 49:3). If the Holy One, blessed be He, is glorified by Yisrael, how can they defile themselves and cling to the Side of Uncleanness? Therefore, it is written: "you shall therefore sanctify yourselves, and you shall be holy: for I am holy" (Vayikra 11:44), and, "you shall not make your souls abominable" (Vayikra 20:25). He who is made in the image of the King should not depart from His ways. Therefore, the Holy One, blessed be He, marks all those which come from this side and those which come from the Other Side. Happy is the portion of Yisrael, of whom it is written: "All that see them shall acknowledge them, that they are the seed which Hashem has blessed" (Yeshayah 61:9). Indeed, "Hashem has blessed - " He has blessed in every respect.

15. "Neither shall you make yourselves unclean with them"

We are told that whoever eats unclean foods defiles his body and soul, and will never be able to recover from this defilement; he will never cling to the Bundle of Life. Rabbi Shimon tells Rabbi Elazar that some day God will purify the children of Yisrael with the water of Chesed, and that those who cling to God are called Holy.

111. Come and behold: whoever eats of these unclean foods cleaves to the Other Side and defiles his body and soul. The Unclean Spirit rests upon him and he shows that he has no portion in the Highest One, nor does he come from His side, nor does he cleave to Him. If he departs from this world in such a state, he will be seized by all those who are grasped by the Unclean Side, and he will be defiled by them. Moreover, he is judged as a man spurned by his Master, spurned in this world and in the World to Come.

108. ת"ח, כִּינֹן דְּאֲתִינִין לְשִׁלְטָאָה בְּהוּ, אֲעֵבֵר רוּחָא חֲדָא, זִקְפֵן עֵינִינִין וְחֲמָאן רְשִׁימִין דְּלֵהוּן, וְאֲתַפְרִשֵׁן מְנִייהוּ, אֲבַל אֲתַחֲזוּ לְקַבְלִיהוּן, וְלֹא אֲסִירִי לֶן לְמִיכַל.

109. כִּינֹן בְּבַעֲרִי, כִּינֹן בְּחִיּוּתָא, כִּינֹן בְּעוֹפִי, כִּינֹן בְּגוּנֵי יַמָּא, בְּכֻלְהוּ אֲתַחֲזוּן יְמִינָא וּשְׂמַאלָא, וְכֻלְ מָאן דְּאֲתִי מִסְטָרָא דִּימִינָא, שְׂאֵרִי לֶן לְמִיכַל. וְכֻלְ אִינוּן דְּאֲתִינִין מִסְטָרָא דְשְׂמַאלָא, כֻּלְהוּ אֲסִירִי לֶן לְמִיכַל. בְּגִין דְּדִרְגָא דְכֻלְהוּ מְסַאבָא, וְכֻלְהוּ מְסַאבִּין, וְרוּחַ מְסַאבָא שְׂרִיא בְּגוּוֹיֵיהוּ, וְדִרִי בְּהוּ. וְעַל דָּא רוּחָא קְדִישָׁא דִּישְׂרָאֵל, לֹא יִתְעַרְבַּ בְּהוּ, וְלֹא יִסְתַּאבַּ בְּהוּ, בְּגִין דִּישְׁתַּבְּחֹן קְדִישִׁין, וְיִשְׁתַּמּוּדְעוּן לְעִילָא וְתַתָּא. זִכָּאָה חוּלְקִיהוּן דִּישְׂרָאֵל, דְּמִלְכָא קְדִישָׁא אֲתַרְעִי בְּהוּ, וּבְעֵי לְדַכָּאָה לְהוּ, וְלִקְדָּשָׁא לְהוּ עַל כֻּלָּא, בְּגִין דְּאֲחִידֶן בֵּיהּ.

110. תָּא חֲזִי, כְּתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְאֵר, אִי קוּדְשָׁא בְּרִיךְ הוּא מִתַּפְאֵר בְּהוּ בִּישְׂרָאֵל, הִיךְ אֲתִינִין לְאִסְתַּאבָּא וְלְאִתְדַבְּקָא בְּסְטָרָא מְסַאבָּא. וְעַד כְּתִיב, וְהִתְקַדְּשֶׁתָּם וְהִיִּיתֶם קְדוּשִׁים כִּי קְדוֹשׁ אֲנִי וְלֹא תִשְׁקְצוּן אֶת נַפְשׁוֹתֵיכֶם וְגו', מָאן דְּאִיהוּ בְּדִיוּקְנָא דְּמִלְכָא, לֹא לְבַעֲי לִיהּ לְאִפְרָשָׁא מְאוּרְחֻוּי דְּמִלְכָא. וּבְגִין כֵּן רְשִׁים לְהוּ קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, כֹּל אִינוּן דְּאֲתִינִין מִסְטָרָא דָּא, וְכֻלְ אִינוּן דְּאֲתִינִין מִסְטָרָא אַחְרָא. זִכָּאָה חוּלְקִיהוּן דִּישְׂרָאֵל, דְּכְתִיב בְּהוּ, כֹּל רוּאִיהֶם יִכִּירוּם כִּי הֵם זֶרַע בְּרַךְ יְי', בְּרַךְ יְי' מִמֶּשׁ, בְּרַךְ יְי' בְּכֻלָּא.

111. וְת"ח, כֹּל מָאן דְּאֲכִיל מְאִינוּן מְאֲכִילִי דְּאֲסִירִי, אֲתַדְּבֵק בְּסְטָרָא אַחְרָא, וְגַעִיל נַפְשִׁיהּ וְגִרְמִיָּהּ, וְרוּחַ מְסַאבָּא שְׂרִיא עָלֶיהּ, וְאֲחִזִּי גִרְמִיָּהּ דְּלִית לִיהּ חוּלְקָא בְּאַלְהָא עֲלָאָה, וְלֹא אֲתִי מִסְטָרִיָּהּ, וְלֹא אֲתַדְּבֵק בֵּיהּ. וְאִי יְפוּק הֲכִי מֵהֵאִי עֲלָמָא, אֲחִידֶן בֵּיהּ כֹּל אִינוּן דְּאֲחִידֶן בְּסְטָר דְּמְסַאבָּא, וּמְסַאבִּין לִיהּ וְדִינִין לִיהּ כְּב"ע דְּאִיהוּ גַּעֲלָא דְּמֵאֲרִיָּהּ, גַּעֲלָא בְּהֵאִי עֲלָמָא, וְגַעֲלָא בְּעֲלָמָא דְּאֲתִי.

112. Of that, it is written: "Neither shall you make yourselves (Heb. venitmatem) unclean with them" (Vayikra 11:43), without the Aleph, TO SHOW that there is no remedy for his uncleanness and that he can never recover from his defilement. Woe to them, woe to their souls who will never cling to the Bundle of Life, for they are defiled. Woe to their bodies, of which it is written: "For their putrefaction shall never cease...and they shall be an abhorrence to all humankind" (Yeshayah 66:24). What does "abhorrence" mean? It means stench, the stench that was caused by the Other Side to which they clung.

113. Yisrael who come from the right side spoil this side, THE RIGHT, if they cling to the left side and defile their bodies and souls. They are spoiled in this world and in the World to Come, especially he who clings to the Side of Uncleanness, WHICH DERIVES FROM THE LEFT AND IS COMPLETELY DEFILED. FOR THE SIDE OF UNCLEANNESS AND THE LEFT SIDE are combined with one another, MEANING THAT THE LEFT SIDE ABOVE, FROM WHICH IMPURITY ISSUES, IS SEPARATED FROM THE RIGHT. FROM THERE, DEFILEMENT IS DRAWN, and it is written: "For you are a holy people to Hashem your Elohim" (Devarim 14:2).

114. Rabbi Yosi opened the discussion with the verse: "All the labor of man is for his mouth" (Kohelet 6:7). I have observed that those words of King Solomon are full of supernal Wisdom, and the words, "the labour of man is for his mouth," allude to the time when man is sentenced for all the accusations against him and to everything he undergoes in that world. The revenge of the world is exacted upon him, AND ALL THIS IS because of "his mouth," which he did not guard. Through it, he defiled his soul by not cleaving to the right side of life. "Yet the appetite (lit. 'soul') is not filled," meaning that the Judgment of his soul will never be completed. Also, "is not filled," means it will never be completed to ascend to its place, since it is defiled and attached to the Other Side.

115. Rabbi Yitzchak said that it is as if he who is defiled by them served idols, which is "an abomination to Hashem" (Devarim 17:1), and it is written: "You shall not eat any abominable thing" (Devarim 14:3). He who serves idols leaves the domain of Holiness and enters into another domain. Likewise, the one who is defiled by unclean foods leaves this side of life and departs from the domain of Holiness and enters another domain. Moreover, he is all the more defiled in this world and in the World to Come. Therefore, "neither shall you make yourselves unclean by them," and the word "venitmatem (lit. 'unclean')" is written without the letter Aleph.

116. It is written: "And you shall not make your souls abominable by beast, or by bird, or by any manner of living thing that creeps on the ground, which I have separated from you as unclean" (Vayikra 20:25). What does He mean by "unclean"? It means to defile by them the heathen nations, for they are unclean and come from the Side of Uncleanness. Each cleaves to his own place, YISRAEL WITH THOSE FROM THE SIDE OF HOLINESS, AND THE HEATHEN NATIONS WITH THOSE FROM THE SIDE OF UNCLEANNESS.

112. וע"ד כתיב, ונטמתם בם בלא א, הלא אשתכח אסוותא לגעוליה, ולא נפיק ממסאבותיה לעלמין. ווי לון, ווי לנפשייהו, הלא יתרבקון בצרורא דחיי לעלמין, דהא אסתאבו. ווי לגרמייהו, עלייהו כתיב כי תולעתם לא תמות וגו', והיו דראון לכל בשר. מאי דראון. סרחונא. מאן גרים ליה, ההוא סטר דאתדבק ביה.

113. ישראל אתיין מסטרא דימינא, אי אתדבקן בסטר שמאלא, הא פגמין לסטר דא, ופגמין לגרמייהו, ופגמין לנפשייהו, פגמין בעלמא דין, ופגמין בעלמא דאתי. כ"ש מאן דאתדבק בסטר דמסאבא, דכלא אחיד דא בדא, וכתיב כי עם קדוש אתה לוי' אלהיך וגו'.

114. ר' יוסי פתח ואמר, כל עמל האדם לפיהו וגו'. אסתכלנא במלוי דשלמה מלכא, וכלהו אחידן בחכמה עלאה. כל עמל האדם לפיהו, האי קרא, בשעתא דדיינין ליה לב"נ בההוא עלמא כתיב, כל ההוא דינא, וכל מאי דסביל בההוא עלמא, ונקמין מניה נקמתא דעלמא. לפיהו: בגין פיהו, דלא נטיר ליה, וסאיב ליה לנפשיה, ולא אתדבק בסטרא דחיי, בסטרא דימינא. וגם הנפש לא תמלא, לא תשתלים דינהא לעלם ולעלמי עלמין. ד"א לא תמלא, לא תשתלים לסלקא לאתרהא לעלמין, בגין דהא אסתאבת, ואתדבקת בסטרא אחרא.

115. רבי יצחק אמר, כל מאן דאסתאב בהו, כאילוו פלח לע"ז, דאיהו תועבת יי', וכתיב לא תאכל כל תועבה. מאן דפלח לע"ז, נפיק מסטרא דחיי, נפיק מרשותא קדישא, ועייל ברשותא אחרא. אוף מאן דאסתאב בהני מיכלי, נפיק מסטרא דחיי, ונפיק מרשו קדישא, ועייל ברשותא אחרא. ולא עוד, אלא דאסתאב בהאי עלמא, ובעלמא דאתי. וע"ד ונטמתם בם כתיב בלא א'.

116. וכתיב, ולא תשקצו את נפשתיכם בבמה ובעוף ובכל אשר תרמוש האדמה אשר הבדלתי אתכם לטמא. מאי לטמא. לטמא לעמין עע"ז, דהא אינון מסאבין, ומסטרא דמסאבא קא אתיין. וכל חד אתדבק באתריה.

117. Rabbi Elazar was once sitting before his father Rabbi Shimon, and he said to him: We have learned that the Holy One, blessed be He, will one day purify Yisrael. With what WILL HE PURIFY THEM? He replied: With that which is written in the verse: "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25, WHICH IS THE SECRET OF THE WATER OF CHESED THAT INCLUDES THE ILLUMINATION OF THE LEFT, FROM WHICH PURIFICATION ISSUES. Since they are purified, they are also sanctified, FOR THEY CLEAVE TO THE HOLINESS OF ZEIR ANPIN, IN WHICH ARE THE MOCHIN OF ABA AND IMA, WHO ARE CALLED 'HOLY'. Yisrael who cleave to the Holy One, blessed be He, are called 'holy', as is written: "Yisrael is holy to Hashem, the first fruit of His increase" (Yirmeyah 23:3), and also, "And you shall be Holy men to Me" (Shemot 22:30). Happy are Yisrael, of whom the Holy One, blessed be He, says: "And you shall be Holy for I am Holy" (Vayikra 11:44). For it is written, "And hold fast to Him" (Devarim 13:5), and also, "He has not dealt so with any other nation and as for His ordinances, they have not known them. Haleluyah!" (Tehilim 147:20).

117. רבי אלעזר הוה יתיב קמי דר' שמעון אבוי, א"ל, הא דתנינן זמין קודשא בריך הוא לדבא להו לישראל, במה. אמר ליה, במה דכתיב, וזרקתי עליכם מים טהורים וטהרתם וגו'. בין דאתרבאן מתקדשן, וישראל דאתרבאן ביה בקודשא בריך הוא, קדש אקרון, דכתיב קדש ישראל ליני ראשית תבואתה, וכתיב ואנשי קדש תהיון לי, זכאין אינון ישראל, דקודשא בריך הוא קאמר עליהו, והייתם קדושים כי קדוש אני יי, בגין דכתיב ובו תרבה, וכתיב לא עשה כן לכל גוי ומשפטים כל ידעום הללויה.

#### 16. Fish and grasshoppers do not need to be slaughtered

Here we read that fish and grasshoppers are permitted to be eaten just by being gathered; slaughtering is not necessary. This is like the heads of the Yeshivas, who do not need to be slaughtered when they die like other men, instead they are gathered without being slaughtered. Just as the fish live in the sea, those who study the Torah live in the Torah, and if they leave it they die instantly. He who learns Kabbalah is above all others, and will have dominion over the fish of the sea and the birds of the air. Rabbi Shimon likens those who learn Mishnah to the 'crocodiles', saying that when they have a dispute one swallows the other. If they are at the same level of teacher, however, they all have love at the end. Ra'aya Meheimna (the Faithful Shepherd)

118. Fish and grasshoppers do not need to be slaughtered, for merely being gathered in permits them to be eaten. It is the same way with the heads of the Talmudic colleges, who do not need to be slaughtered WHEN THEY DIE LIKE OTHER MEN - WHO ARE SLAUGHTERED BY THE SWORD OF THE ANGEL OF DEATH. It is said of them: "...and expired, and was gathered to his people" (Bereshheet 49:33), FOR THEY ARE GATHERED WITHOUT BEING SLAUGHTERED, WHICH DISFIGURES THE DECEASED. As the fish live in the sea, so the students who study the Torah and the Mishnah live in the Torah, and if they leave it they die instantly. The Tannaim of the Mishnah are raised by the Torah, like the fish IN THE SEA, and if those who dwell on land enter the sea without knowing how to swim, they die. But he who learns the Kabbalah is above all others, as it is written: "Have dominion over the fish of the sea and over the birds of the air" (Bereshheet 1:28), WHICH ARE THE STUDENTS OF MISHNAH.

רעיא מהימנא  
118. דגים וחגבים, אינן טעונין שחיטה, אלא אסיפתם היא המתרת אותם. הכי מארי מתיבתא, אין צריכין שחיטה, אלא דאתמר בהון, ויגוע ויאסף אל עמיו. מה נוגי ימא, חיותן בימא. אף תלמידי חכמים, מארי מתניתין, חיותיהו באורייתא, ואי אתפרשן מנה, מיד מתים. תנאין דמתניתין, דבה אתרבו בנוגי ימא, ואי אינון דביבשתא יעלון למיא, ולא ידעין לשטטא, אינון מיייתין. אבל אדם דאינון מארי קבלה, דאיהו לעילא מכלהו, אתמר ביה וירדו ברגת הים ובעוף השמים.

119. For those who learn Mishnah are 'crocodiles', NAMELY the great crocodile, "that crooked (Heb. bariach) serpent" (Yeshayah 27:1), which corresponds to "the middle bar (Heb. bariach) in the midst of the boards" (Shemot 26:28), WHICH IS THE SECRET OF TIFERET. When the 'crocodiles' who study Mishnah have a dispute and argue with each other, ONE swallows the other, if he is a young student and has not yet reached the position of teacher, yet teaches all the same AND IS THUS punishable by death. However, if all the students are in the same position yet have a difference of opinion, then it is said of them AT THE END: "Vahev in sufah" (Bemidbar 21:14) meaning that they have love at the end (Heb. ahava besofah). End of Ra'aya Meheimna

119. דאינון מארי מתניתין תנינא, התנין הגדול, נחש בריח, לקבל והבריח התיכון בתוך הקרשים, בזמנא דתנינן מארי משנה אית בהון מחלוקת, ומקשין דא לדא, בלע לחבריה. והאי איהו תלמיד זעיר שלא הגיע להוראה ומורה, חייב מיתה. ואי אינון שוין דא לדא, ואית בהון מחלוקת, וקושיא, אתמר בהון את זהב בסופה, אוקמוה אהבה בסופה. עד כאן רעיא מהימנא