

1. "By night on my bed"

Rabbi Elazar explains that the title verse means that the children of Yisrael lay in the dust in exile, and beseeched God to take them out of it. Rabbi Yitzchak says that they asked God to join them so that He would gladden them and bless them in perfect joy.

1. "And Hashem spoke to Moses saying, Speak to the children of Yisrael, saying, If a woman have conceived seed, and born a man child..." (Vayikra 12:2). Rabbi Elazar opened with, "By night on my bed I sought him whom my soul loves" (Shir Hashirim 3:1). HE ASKS, it says, "on my bed," while it should have said, "in my bed," why "on my bed"? AND HE ANSWERS, the Congregation of Yisrael spoke before the Holy One, blessed be He, and beseeched him concerning the exile, because she is sitting among the other nations with her children, and lying in the dust. And since she is lying in another, defiled land, she said, "on my bed" I beseech, since I am lying in exile, AND EXILE IS CALLED 'NIGHTS'. Therefore, "I sought him whom my soul loves," to take me out of it.

2. "I sought him, but found him not" (Ibid.) BECAUSE it is not His custom to join me save in His palace AND NOT IN EXILE. "I sought him, but I could not find him" (Shir Hashirim 5:6), since I dwelt among other nations, and only His children hear His voice, as written, "Did ever people hear the voice of Elohim..." (Devarim 4:33).

3. Rabbi Yitzchak said, "By night on my bed" said the Congregation of Yisrael, THE SHECHINAH. "on my bed" I complained before Him, NAMELY I ASKED HIM to join me to gladden me FROM THE LEFT COLUMN and bless me FROM THE RIGHT COLUMN in perfect joy FROM THE CENTRAL COLUMN. For we have learned that from the union of the King, ZEIR ANPIN, with the Congregation of Yisrael, many righteous people receive the inheritance of a holy portion, NAMELY SUPERNAL MOCHIN, and many blessings thus abide in the world.

2. "Who can find a woman of worth"

A woman of worth and a virtuous woman is said to be the Congregation of Yisrael. "her price is far above rubies" means those lofty holy rubies that are the mysteries and inner meaning of the Torah. God may safely trust in the Congregation of Yisrael, which is why He put her in charge over the world. She bestows goodness on the world and not evil; the Tree of Life, Zeir Anpin, sends her life, that is Mochin from Binah, and shines upon her.

4. Rabbi Aba was walking to the cave of Lod in the village of Kanya with Rabbi Yosi and Rabbi Chiya. Rabbi Yosi said, it is written, "A virtuous woman is a crown to her husband" (Mishlei 12:4). The virtuous woman is the Congregation of Yisrael, THE SHECHINAH, while, "she that acts shamefully as a rottenness in his bones" (Ibid.) refers to the heathen nations, whom the Holy One, blessed be He, cannot tolerate in the world, as written, "therefore I abhorred (Heb. akutz) them" (Vayikra 20:23), like the thorns (Heb. kotz) and thistles that give pain to man so he cannot bear them. Rabbi Aba said, It is surely so, the "virtuous woman" is the Congregation of Yisrael, who is mistress over many armies and hosts OF ANGELS that abide in the world, NAMELY ALL THE DWELLERS IN BRIYAH, YETZIRAH AND ASYAH THAT EXPAND FROM HER. "A VIRTUOUS WOMAN" MEANS BOTH A MISTRESS AND MASTER. "a crown to her husband" IS SIMILAR TO the words, "a crown of glory (lit. 'Tiferet')" (Yeshayah 62:3), and it is all the same, SINCE TIFERET IS THE HUSBAND OF THE SHECHINAH. While they were walking Rabbi Aba said, Let us each say something about the Congregation of Yisrael.

1. וידבר יי' אל משה לאמר אשה כי תזריע וילדה זכר וגו'. ר' אלעזר פתח, על משכבי בלילות בקשתי וגו'. על משכבי, במשכבי מבעי ליה, מהו על משכבי. אלא כנסת ישראל אמרה קמיקודשא בריך הוא, ובעאת מניה על גלותא, בגין דהיא יתבא בין שאר עמין עם בנהא, ושכיבת לעפרא, ועל דהיא שכיבת בארעא אחרא מסאבא, אמרה, על משכבי בעינא, דשכיבנא בגלותא, ועל דא, בקשתי את שאהבה נמשי ולאפקא לי מניה.

2. בקשתיו ולא מצאתיו, דלאו ארחיה לאזדווגא בי אלא בהיכליה, קראתיו ולא ענני. דהא ביני עמין אחרנין יתיבנא, וקליה לא שמעין אלא בנוי. דכתיב, השמע עם קול אלהים וגו'.

3. רבי יצחק אמר, על משכבי בלילות. אמרה כנ"י על משכבי אתרעמנא קמיה, דיהא מזדווג עמי למחדי לוי, ולברכא לוי, בחידו שלום. דהכי תנינן דמזווגא דמלכא בכ"י, במה צדיקים ירתו ירותת אחסנתא קדישא, וכמה ברכאן משתכחי בעלמא.

4. ר' אבא הוה אזיל לכפר קניא, למערתא דלוד. והוה עמיה ר' יוסי ור' חניא. א"ר יוסי, כתיב, אשת חיל עטרת בעלה וגו'. אשת חיל, דא כ"י. וברקב בעצמותיו מבישה. אלין עמין עע"ז, דקודשא בריך הוא לא יכיל למסבל לון בעלמא, כד"א, ואקוץ בם. כהני קוצין וגובין דרחקין ליה לב"נ ולא יכיל למסבל לון. א"ר אבא, הכי הוא ודאי, אשת חיל, דא כ"י, דהיא גבירתא מבמה חילין וכמה משריין דמשתכחי בעלמא, עטרת בעלה, כד"א, עטרת תפארת, וכלא חד. עד דהוה אזיל, א"ר אבא כל חד לימא מלה, בכ"י.

5. Rabbi Aba opened with, "Who can find a woman of worth" (Mishlei 31:10). It is the Congregation of Yisrael, who is a woman of worth, like we said. "Who can find" resembles, "that which shall befall you in the last days" (Bereshheet 49:1), WHICH MEANS THAT WHICH SHALL ARRIVE AND HAPPEN TO YOU. HERE TOO "Who can find" MEANS who will deserve TO ARRIVE AT IT and be in her to perfection and be with her always.

6. "for her price (or: 'selling') is far above rubies" (Mishlei 31:10). HE ASKS, IT SAYS "her price," while it should have been 'her buying', WHICH MEANS IT IS MORE DIFFICULT TO BUY HER THAN RUBIES. WHY DID IT SAY "HER SELLING"? AND HE ANSWERS, since she sells all those who do not completely cleave to her or are whole towards her, and turns them over to the other nations, as you say, "And when they forgot Hashem their Elohim, He sold them into the hand of Sissra" (I Shmuel 12:9). Then they are all far from those lofty holy rubies, WHICH ARE THE MYSTERIES AND INNER MEANING OF THE TORAH, in which you shall have no part. This is the meaning of, "for her price is far above rubies."

7. Rabbi Chiya opened with the following verse, "The heart of her husband safely trusts in her, and he shall have no lack of gain" (Mishlei 31:11). "The heart of her husband safely trusts in her" refers to the Holy One, blessed be He, ZEIR ANPIN, who, for this reason, put her in charge over the world to be guided by her. All His armory He put in her hand and all the soldiers. Therefore, "he shall have no lack of gain."

8. Rabbi Yosi explained the following verse, "She will do him good and not evil all the days of her life" (Ibid. 12). "She will do him good" MEANS she bestows goodness upon the world and bestows goodness upon the King's palace and the household people. "and not evil" HAD TO BE MENTIONED due to the words, "and the Tree of Knowledge of Good and Evil" (Bereshheet 2:9). MALCHUT IS CALLED THE TREE OF KNOWLEDGE OF GOOD AND EVIL BECAUSE IF ONE HAS MERIT IT IS GOOD, BUT IF ONE DOES NOT HAVE MERIT IT IS EVIL. IT THEREFORE SAYS, "AND NOT EVIL." When is it good AND NOT EVIL? When the days of heaven, THE SFIROT OF ZEIR ANPIN, shine upon her and unite with her properly. FOR THE DAYS OF HEAVEN are "the days of her life," because the Tree of Life, ZEIR ANPIN, sends her life, WHICH IS MOCHIN FROM BINAH, and shines upon her. At that time, "She will do him good and not evil." Rabbi Aba said, This is well, and all these verses refer to the Congregation of Yisrael.

3. If a woman conceives first she bears a male child

Rabbi Yosi resolves some confusion over "If a woman have conceived seed" by saying that God distinguishes between a male and a female seed, and once He has seen it, He decides whether it will be male or female.

9. "If a woman have conceived seed" (Vayikra 12:2). We learned that if a woman conceives first, she bears a male child. Rabbi Acha said that we learned that the Holy One, blessed be He, determines whether that drop will be male or female, yet you say that if a woman conceives first, she gives birth to a male child. IN THAT CASE, THERE IS NO NEED FOR THE DECISION OF THE HOLY ONE, BLESSED BE HE. Rabbi Yosi said, Surely the Holy One, blessed be He, distinguishes between a male drop and a female drop. Once He observed it, He decided whether it would be male or female.

5. ר' אבא פתח ואמר. אשת חיל מי ימצא, דא כ"י, דאיהי אשת חיל, במה דאמרן. מי ימצא, כד"א, אשר ימצא אתכם באחרית הימים. מי ימצא, מאן יזכה למהוי בה בשלימו, ולאשתכחא עמה תדיר.

6. ורחוק מפנינים מכרה, מכרה, מקחה מבעי ליה. אלא, לכל אינון דלא אתדבקן בה בשלימו, ולא שלמין בהדה, היא מכרה לון ואסגרא לון בידא דעממין אחרנין. כד"א, ויעזבו בני ישראל את יי' וימכור אותם ביד סיסרא. וכדין כלהו רחיקין מאלין פנינים עלאין קדישין, דלא יהא חולקא בהו. הה"ד ורחוק מפנינים מכרה.

7. ר' חייא פתח קרא אבתריה ואמר, בטח בה לב בעלה ושלל לא יחסר. בטח בה לב בעלה, דא קודשא בריך הוא, דבגיני כן מני לה על עלמא, לאתדברא עליה, כל זיונין דליה אפקיד בידהא, וכל אינון מגיחי קרבא, ועל דא, ושלל לא יחסר.

8. ר' יוסי פתח קרא אבתריה, ואמר, גמלתהו טוב ולא רע כל ימי חייה. גמלתהו טוב, היא זמינת טב לעלמא, זמינת טב להיכלא דמלכא ולבני היכליה. ולא רע. בגין דכתיב, ועץ הדעת טוב ורע, טוב אימתי, בזמנא דאינון ימי השמים, נהרין עליה, ומזדווגן עמה כדקא יאות, דאינון ימי חייה. בגין דעץ החיים, שדר לה חיים, ונהיר לה. ובהוא זמנא גמלתהו טוב ולא רע. א"ר אבא שפיר הוא, וכלהו קראי בכנסת ישראל אתמרו.

9. אשה כי תזריע. תנינן, אשה מזרעת תחלה יולדת זכר. ר' אחא אמר, הא תנינן, דקודשא בריך הוא גזר על ההיא טפה, אי איהו דכר אי איהי נוקבא, ואת אמרת אשה מזרעת תחלה יולדת זכר. א"ר יוסי, ודאי קודשא בריך הוא אבחין בין טפה דכורא ובין טפה דנוקבא, ובגין דאבחין ליה, גזר עליה, אי להוי דכר או נוקבא.

10. Rabbi Acha said, "and born a man child" (Ibid.). Does she give birth once she conceives, that the verse says, "If a woman have conceived seed, and born a man child"? BUT IT DEPENDS UPON PREGNANCY, and the verse should have read, 'If a woman have been pregnant, and born a man child'. Why then, "have conceived seed, and born"? Rabbi Yosi said, From the day THEY HAVE CONCEIVED, women talk of nothing except whether their baby will be male. Hence SCRIPTURE SAYS "If a woman have conceived seed, and born a man child."

10. א"ר אחא, וילדה זכר, וכי ביון דמזרעת יולדת, דכתיב, וילדה, האי קרא הכי מפעי ליה, אשה כי תהר וילדה זכר. מהו, כי תזריע וילדה. אמר רבי יוסי, אתתא, מן יומא דאתעברת עד יומא דיוולדת לית לה בפומא, אלא ולידו הילה אי להו דבר, וע"ר, אשה כי תזריע וילדה זכר.

4. "the earth is full of Your creatures"

Rabbi Chizkiyah tells us that God does His deeds with wisdom, wisely sowing all the seeds so that each matures in its own time. "The earth is full" means that the earth has been filled by everything that flows from Binah.

11. "If a woman have conceived seed" (Vayikra 12:2). Rabbi Chizkiyah opened with the verse, "Hashem, how manifold are Your works" (Tehilim 104:24). How many are the deeds of the Holy King in the world. This is likened to a man who took different kinds of seeds together and planted them at the same time. Afterwards each kind sprouts on its own. The Holy One, blessed be He, similarly does His deeds with wisdom, wisely taking everything together and planting them. Afterwards each comes out in its own time. This is the meaning of, "in wisdom have You made them all" (Ibid.).

11. אשה כי תזריע. רבי חזקיה פתח, מה רבו מעשיך יי'. במה סגיאינן עובדוהי דמלכא קדישא בעלמא, מתל לב"נ דנטיל בידוהי במה מקטורין כחדא, וזרע לון בזמנא חדא, ולבתר נמיק כל חד וחד בלחודו. כן קודשא בריך הוא עביד עובדוהי בחכמה, ובחכמה נטיל כלא כחדא וזרע לון, ולבתר נמקו כל חד וחד בזמניה, הה"ד כלם בחכמה עשית.

12. Rabbi Aba said, "Hashem, how manifold are Your works." How many are the deeds of the Holy deed. All, EVERYTHING EXISTENT THROUGHOUT THE WORLDS, is hidden with wisdom. Hence it says, "in wisdom have You made them all." They are all incorporated in wisdom and emerge only by means of specific paths, THE 32 PATHS OF WISDOM to Binah. From there, FROM BINAH, everything is made and accomplished. Hence, "by understanding it is established" (Mishlei 24:3). It therefore says, "in wisdom have You made them all" in Binah, THROUGH BINAH.

12. אמר רבי אבא, מה רבו מעשיך יי', במה סגיאינן אינון עובדוהי דמלכא קדישא, וכלהו, סתימין בחכמה, הה"ד כלם בחכמה עשית. בלהו בחכמה כלילין, ולא נמקי לבר אלא בשבילין ידוען, לגבי בינה. ומתמן, אתעבידו כלא ואתתקנו, הה"ד ובתבונה יתבונן. ועל דא כלם בחכמה עשית, בבינה.

13. "The earth is full" (Tehilim 104:24) : the earth is the Congregation of Yisrael, WHICH IS MALCHUT, which is filled of all things from there, FROM BINAH, as written, "All the rivers run into the sea..." (Kohelet 1:7). "Your creatures" were brought forth by MALCHUT afterwards, as written, "These are the generations of the heaven and of the earth when they were created (Heb. behibr'am)" (Beresheet 2:4), WHICH CAN BE CONSTRUED AS 'BEHEI BERA'AM (HE CREATED THEM WITH HEI)'. IT IS MALCHUT, THE LAST HEI OF YUD HEI VAV HEI. For that reason, "the earth is full of Your creatures."

13. מלאה הארץ, הארץ: דא כ"י, דמתמן אתמלויא מפלא, כד"א כל הנחלים הולכים אל הים וגו'. קנייניך. דהיא אפיקת לון לבתר, הה"ד אלה תולדות השמים והארץ בהבראם, בה' בראם. בגיני כן מלאה הארץ קנייניך.

5. "Surely a man walks in an image"

We learn that when a man and his wife are about to mate, God gives the spirit of the child who will be conceived to a minister, and tells him where it should go. God commands the spirit to be righteous, and then the spirit descends with an image. As long as he has that image with him, he exists in the world, but when it leaves him he dies. We read about the witchcraft described in the book of the sorcerers of Asmodeus, where they knew how to give over their images to the Other Side. We are told that one must never throw objects in his house because they are then of the other side. When that man who gave over his image to the other side dies, the evil spirit that was attached to his supernal image takes it away from him, so that it will never return. Before a soul is born it is shown the reward of good and evil, and the holy image stands by it; when it is born the image becomes part of it, and his life depends on it.

14. Come and see, when man is about to be sanctified and mate with his wife with his holy will, a Holy Spirit is aroused upon him, included of male and female, SINCE HE IS BORN AND COMES FROM ZEIR ANPIN AND MALCHUT THAT ARE THE SECRET OF MALE AND FEMALE. The Holy One, blessed be He, indicates to a minister appointed over the conception of men and hands him that spirit and lets him know where to put it. That is the meaning of, "and the night which said, There is a man child conceived" (Iyov 3:2). THIS MEANS that the night, WHICH IS MALCHUT CALLED NIGHT, said to that minister, "There is a man child conceived" by so and so, SO HE WILL PUT THE SPIRIT THERE. And the Holy One, blessed be He, commands that spirit whatever He does, THAT IS, HE MAKES IT SWEAR TO BE RIGHTEOUS, ETC. This has already been explained.

15. The spirit then descends with an image, the same IMAGE that assumes the supernal shape CALLED THE IMAGE OF ELOHIM. One is created with that image and walks about with it in this world. This is the meaning of, "Surely every man walks in a vain show (or: 'image')" (Tehilim 39:7). As long as that image is with him, man exists in this world, BUT IF THE IMAGE IS GONE FROM HIM HE DIES. These are two IMAGES (HEB. tzelamim) that join together. King Solomon warned people, saying, "Before the day cools, and the shadows (Heb. tzelalim) flee away" (Shir Hashirim 2:17), two of them.

16. In the book of the sorcerers of Asmodeus, I found that those who wish to perform witchcraft from the left side and be attached to them, must stand by candle light, or wherever his images are seen, THAT IS, BY THE LIGHT OF THE MOON, and say the words suitable for these enchantments and address those aspects of impurity using their names of impurity. One then hands over his images to those NAMES OF IMPURITY he summoned, and says he willingly sets them AT THEIR DISPOSAL and at their command. Man THEN leaves the domain of his Master, and his Master's deposit, NAMELY THE SOUL GIVEN TO HIM AS A DEPOSIT BY HIS MASTER HE gives to the aspects of impurity.

17. By these words of witchcraft he uttered and by summoning HIS images, two spirits appear and settle in those images TO ASSUME human form. They tell him at specific times things to his own hurt and things to his own good. These two spirits that were not incorporated in a body, SINCE HE DID NOT HAVE TIME TO MAKE THEM BODIES BEFORE HE SANCTIFIED SHABBAT, are now incorporated in these images THAT MAN GAVE THEM. They settle in them and tell that man things to his own damage. Such a one left his Master's domain and gave his deposit, NAMELY HIS SOUL, to the side of defilement.

14. ת"ח, בשעתא דבר נש אתי לאתקדשא לאזדווגא בנוקביה, ברעותא קדישא דיליה, אתער עליה רוחא קדישא, כליל דכר ונוקבא. ורמיז קודשא בריך הוא לחד שלוחא ממנא על עדויהון דבני נשא, ומני בידיה ההוא רוחא, ואודע ליה, לאן אתר יפקוד ליה. הדא הוא דכתיב, והלילה אמר הורה גבר. הלילה אמר, לההוא ממנא, הורה גבר מפלגיא, וקודשא בריך הוא אפקיד ליה, לההוא רוחא, כל מה דאפקיד, והא אוקמוה.

15. כדין רוחא נחתא, וחד צולמא עמיה, ההוא דקאים בדיוקניה לעילא, בההוא צולמא אתברי, בההוא צולמא אזיל בהאי עלמא. הדא הוא דכתיב, אך בצלם יתהלך איש. בעוד דהאי צולמא אשתכח עמיה בר נש, קאים בהאי עלמא, ותרין אינון דמתחברן כחדא, ושלמה מלכא אזהר לבני נשא ואמר, עד שיפוח היום ונסו הצללים, תרי.

16. ובספרא דחרשין דאשמדאי, אשבחנא דאינון דבעו לחרשא חרשין מסטר שמאלא, ולא תדבקא בהו, וקום לנהורא דשרגא, או באתר דיתחזון אינון צולמין דיליה, ויימא אינון מלין דמתתקני לאינון חרשין, ויקרי לון, לאינון סטרין מסאבין, בשמהן מסאבין דילהון, ויזמין צולמין דיליה לאינון דקארי, ויימא דהוא אתתקן ברעותיה להו לפקודיהו, וההוא בר נש נפק מרשו דמאריה ופקדונא דיליה, ויהב לסטר מסאבא.

17. ובאינון מלין דחרשין דאיהו יימא, ויזמין לון לצולמי, אתחזון תרין רוחין ומתתקנין באינון צולמין דיליה, בחיזו דבני אנשא, ומודעין ליה מלין לאבאשא, ומלין לאוטבא, לזמנין ידיען. ואלין תרי רוחין, דלא אתכלילו בכללא דגופא, השתא אתכלילן באלין צולמין, ומתתקנן בהו ומודעין ליה לבר נש מלין לאבאשא, ודא הוא דנפיק מרשותא דמאריה, ופקדונא דיליה, ויהיב לסטר מסאבא.

18. Come and see, one must not throw the objects in his house or any other such thing IN HIS ANGER and thus deliver them to the Other Side. He must not DO SO because many litigants and persecutors await to receive that object. From that time on, no blessings dwell on it, because it is of the Other Side. This is more so for whoever willingly summons that supernal good, THAT IS, HIS IMAGE, to another and to the Other Side. Since he summons HIS IMAGE, he is his.

19. When the time draws near for man to depart from this world, the evil spirit that used to cleave daily to that supernal image that was given that man, and takes that image from him, it settles in it and walks away and THAT IMAGE will never return to that man. THAT MAN then realizes he is rejected in every sense.

20. Come and see, when the soul descends to be ushered into this world, it first DESCENDS to the Garden of Eden where it beholds the glory of the spirits of the righteous that stand in rows. It then goes to Gehenom where it sees the wicked crying, 'Woe, woe,' but none has mercy upon them. It is given testimony about any thing. THE WICKED TESTIFY HOW THEY ARE PUNISHED FOR EVERY SIN AND THE RIGHTEOUS TESTIFY TO THE GOOD REWARD THEY RECEIVE FOR EACH PRECEPT. That holy image stands by it until it comes into this world.

21. When it goes out into the world that image comes to it, joins it and grows with it, as said, "Surely every man walks in an image." Man's days join that image and depend on it, FOR ONCE IT IS GONE, MAN DEPARTS FROM THE WORLD. This is the meaning of, "for we are but of yesterday, and know nothing, because our days upon earth are a shadow" (Iyov 8:9). Assuredly, "our days upon earth are a shadow," AS OUR DAYS DEPEND ON THAT SHADOW. From the day a woman conceives until the day she gives birth, no men know the deeds of the Holy One, blessed be He, how great they are, how superior. This is the meaning of, "Hashem, how manifold are Your works" (Tehilim 104:24).

6. "and born a man child"

Although the souls of male and female are supposed to come into this world together, ever since the sin of the first man and woman this has not been so. They are divided when they emerge from above into this world. If the man does not have enough merit, he never finds his soulmate, and if he marries another his children are impure. Rabbi Elazar says that thousands of souls emerge simultaneously into the world, but they are not considered Nefashot until they settle in the body and receive their illumination from Malchut, this takes 33 days. He talks about the blood of purification and the blood of circumcision.

18. תָּא חֲזִי, אֲסִיר לִיה לְבַר נֶשׁ לְאִשְׁרָא מֵאֲנִי דְבֵיתָא, וְלֹאֲמַקְדָּא לִיה לְסִטְרָא אַחְרָא, דְּלֹא אֲצִטְרִיךְ, אוּ מְלֵה אַחְרָא דְכּוּוֹתִיָּהּ, דְּהָא כְּמַה גְּרַדִּינִי נִימוּסִין זְמִינִין לְהֵוּא מְלֵה לְקַבְּלָא לִיה, וּמֵהֵוּא זְמַנָּא, לֹא שָׂארוּ עֲלֵיה בְּרַכָּאן, דְּהָא מְסִטְרָא אַחְרָא הוּא. כ"ש מֵאן דְּאֲזְמִין בְּרַעוּתֵיה עַל הֵוּא טִיבוּ עֲלָאָה דִּילֵיה, לְאַחְרָא וְלְסִטְרָא אַחְרָא. דְּהָא, מֵהֵוּא דְּאֲזְמִין לִיה הוּי.

19. וְכַד קְרִיבוּ יוֹמִין דְּב"נ לְנַפְקָא מֵהֵאִי עֲלֵמָא, הֵוּא צוֹלְמָא עֲלָאָה דִּיהֵבִי לִיה, אֲתֵיָּא הֵוּא רַחֵא בִּישָׂא דְּהוּה מִתְדַבֵּק בֵּיה בְּכָל יוֹמָא, וְנָטִיל לִיה לְהֵוּא צוֹלְמָא, וְאֲתַתְּקֵן בֵּיה וְאֲזִיל לִיה, וְלֹא אֲתַחֲזֹר בֵּיה בְּב"נ לְעֵלְמִין. כְּדִין יְנַדַּע דְּהָא אֲתַדְּחִיא הוּא מִכְּלָא.

20. תָּא חֲזִי, בְּשַׁעֲתָא דְּנִשְׁמַתָּא נַחְתָּא לְאַעֲלָא לִיה בְּהֵאִי עֲלֵמָא, נַחְתָּא בְּגִנְתָּא דְּעָרִין דְּאַרְעָא, וְחַמַּת יִקְרָא דְּרוּחִיהוּן דְּצַדִּיקֵיָּא קִימִין שׁוֹרִין שׁוֹרִין. לְבַתֵּר אֲזִילָא לְגִיְהֵנָם, וְחַמַּת לְהוּ לְרַשְׁעֵיָּא דְּצוּחִין וּוִי וּוִי, וְלֹא מִרְחַמֵי עֲלֵיהוּ. וּבְכָלֵא אֲסֵהִידוּ בְּה סֵהִדוּתָא, וְהֵוּא צוֹלְמָא קְדִישָׂא קִימָא עֲלֵיה, עַד דְּנַפִּיק לְעֵלְמָא.

21. כַּד נַפִּיק לְעֵלְמָא, אֲזַדְּמִן הֵוּא צוֹלְמָא לְגַבִּיָּה, וְאַשְׁתַּתֵּף בְּהִדְיָה, וְאַתְרַבֵּי עִמֵּיה. כְּמַה דְּאַתְמַר, אֲךָ בְּצֵלָם יִתְהַלֵּךְ אִישׁ. וּבְהֵוּא צֵלָם אֲשְׁתַּתְּפוּ יוֹמוּי דְּבַר נֶשׁ, וְתַלְיִין בֵּיה, הַה"ד, כִּי תַמּוּל אֲנַחְנוּ וְלֹא נִדַּע כִּי צֵל יִמִּינוּ עָלֵי אַרְץ. כִּי צֵל יִמִּינוּ וְדֵאִי. וּמִן יוֹמָא דְּמִתְעַבְרָא אֲתַתָּא עַד יוֹמָא דְּאוּלִּידַת, לֹא יִדַּעִין בְּנֵי נֶשָׂא עוֹבְדוּי דְּקַדְשָׁא בְּרִיךְ הוּא, כְּמַה אִינּוֹן רַבְרַבִּין, וְכְמַה אִינּוֹן עֲלֵאִין. הַה"ד, מַה רַבּוּ מַעֲשֵׂיךְ יְיָ וְגו'.

22. Come and see, every spirit in the world incorporates male and female. When they emerge INTO THIS WORLD, they come out as male and female, and then divide according to their custom, THE SPIRIT OF THE MALE IS CLOTHED IN A MALE AND THE SPIRIT OF THE FEMALE IN A FEMALE. AFTERWARDS, if a man has merit, they join, he and his mate, and mate in a union in every sense, in spirit and bodily, as written, "Let the earth bring forth living creatures after their kind" (Beresheet 1:24). What is, "after their kind"? It is the spirit of the man that comes out with its mate that resembles it.

23. HE ASKS, what is the earth IN THE VERSE, "LET THE EARTH BRING FORTH"? IT resembles the words, "and curiously wrought in the lowest parts of the earth" (Tehilim 139:15), WHICH IS MALCHUT. This has been explained. "Let the earth bring forth" as we explained it to refer to the spirit of the first man WHO EMERGED AND WAS BORN TO MALCHUT CALLED EARTH. This is the meaning of the words, "but of the fruit of the tree which is in the midst of the Garden" (Beresheet 3:3). "The fruit of the tree" refers to the Holy One, blessed be He, NAMELY ZEIR ANPIN CALLED THE TREE OF LIFE, WHOSE FRUIT IS THE SPIRIT OF THE FIRST MAN. "which is in the midst of the Garden," within the woman as we learned, WHO IS MALCHUT CALLED WOMAN AND CALLED GARDEN. FOR THE SPIRIT OF THE FIRST MAN CAME OUT FROM THE UNION OF ZEIR ANPIN AND MALCHUT. This is the meaning of, "If a woman have conceived seed, and born a man child" (Vayikra 12:2). THE WOMAN, MALCHUT BEARS THE SOULS. It is also written, "AND BORN A MAN CHILD," not included of male and female, as is the custom of the world, THAT THE SOULS ARE BORN MALE AND FEMALE. For THE LOWER BEINGS BY THEIR SINS cause MALCHUT THAT THE SOULS will not join MALE WITH FEMALE, as they come out from above as couples MALE AND FEMALE. HENCE IT IS WRITTEN, "AND BORN A MAN CHILD," SINCE IN THIS WORLD ONLY A MALE NOT INCLUDING A FEMALE APPEARS.

24. Since the first man and his mate EVE had sinned against the Holy One, blessed be He, MALE AND FEMALE are therefore divided when they emerge from above INTO THIS WORLD, THE SOUL OF THE MALE IS BORN ON ITS OWN AND THE SOUL OF THE FEMALE ON ITS OWN, until it will please the Holy One, blessed be He, if man gains merit, to give him his soulmate, THAT IS, THE SOUL OF THE FEMALE THAT WAS INCORPORATED IN HIM ABOVE. Otherwise, she is separated from him and given to another, AND THEN they beget improper children. Hence it is written, "My spirit shall not always strive on account of man" (Beresheet 6:3). Why does it say "my spirit"? It should have said, 'his spirit' OF MAN. For there are two spirits emerging in twosomes. IT SHOULD RATHER BE PRONOUNCED 'SPIRITS'. THE VERSE SAYS they must not be striven after together, BECAUSE THEY COME OUT SEPARATELY. It is therefore written, "and born a man child," and not man and woman TOGETHER according to the ways of the world ABOVE, because of their deeds.

22. תא חזי, כל רוחין דעלמא כלילין דכר ונוקבא, וכד נפקין, דכר ונוקבא נפקין, ולבתר מתפרשן בארחייהו, אי זכי בר נש, לבתר מזדווגי כחדא. והיינו בת זוגו, ומתחברן בזווגא חד בכלא, רוחא וגופא. דכתיב, תוצא הארץ נפש חיה למינה. מאי למינה. ההוא רוחא דב"נ דנפיק זוגיה דרמי ליה.

23. ומאי הארץ, כד"א, רקמתי בתחתיות ארץ. והא אוקמוה. תוצא הארץ ודאי, דהא מנה נפקין נפש חיה, במה דאוקימנא, דא רוחיה דאדם קדמא, היינו דכתיב, ומפרי העץ אשר בתוך הגן. ומפרי העץ, דא קודשא בריך הוא, אשר בתוך הגן, אשר בתוך האשה, תנינן, היינו, אשה כי תזרע וילדה זכר, כתיב. ולא כליל דכר ונוקבא, כפום אורחוי דעלמא, דאינון, גרמו ליה, דלא מתחברן, במה דנפקן מלעילא זוגות.

24. בגין דאדם קדמא, וזוג די ליה, חבו לקודשא בריך הוא, וע"ד מתפרשין, כד נפקין מלעילא, ער דהוה רעוא קמי קודשא בריך הוא, אי זכה ב"נ, יתבין ליה זוגתו, ואי לא, מפרישין לה מניה, ויתבין לה לאחרא, מולידין בגין דלא פדקא יאות. וע"ד כתיב, לא ידון רוחי באדם. מאי רוחי, רוחו מפעי ליה, אינון תרין רוחי, דנפקי זוגות, לא ידונון כחדא, וע"ד כתיב, וילדה זכר, ולא כליל דכר ונוקבא, כפום אורחוי דעלמא, דאינון גרמו.

25. Rabbi Elazar said that it is not so THAT "AND BORN A MAN CHILD" MEANS HE IS BORN FROM MALCHUT INTO THIS WORLD AS A MAN WITHOUT A WOMAN. For male and female always come joined together, and are then divided AND COME AS MAN ALONE AND WOMAN ALONE. But "and born a man child" REFERS TO A MALE AND A FEMALE included together from the right side, WHICH IS CONSIDERED MALE. "But if she bear a female child" (Vayikra 12:5) MEANS they are included together as female and male from the left side, WHICH IS CONSIDERED FEMALE. Then the left side has more power over the right side, and the male on the right is subdued and has no power. The male that comes from the Nukva, MALCHUT, from Her left, always acts like a female AND IS THEREFORE CONSIDERED A FEMALE. But a male coming from the right side OF MALCHUT has power, and the female that emerges with him is subdued, since the left side has no power. Hence it is written of him, "and born a man child."

26. Thousands and myriads OF SOULS emerge simultaneously into the world. From the time she brought them forth they are not considered Nefashot UNTIL THEY RECEIVE THEIR ILLUMINATION FROM MALCHUT, until they settle in the body. This takes 33 days, as written, "thirty three days" (Vayikra 12:4). UNTIL THEN THE BODY IS INCOMPLETE FOR THE NEFESH TO SETTLE ON AND BE CLOTHED IN IT. "...then she shall be unclean seven days" (Ibid. 2), NAMELY THE NEFESH, for throughout those seven days no spirits enter her, MALCHUT, to be connected with her. And all those seven days, the spirit roams the body to find its place TO SETTLE IN. Then it is written, "it shall be seven days under its dam" (Vayikra 22:27), WHICH IS MALCHUT, AND HE IS UNDERNEATH HER AND CANNOT CONNECT WITH HER.

27. On the eighth day the spirit and the body reappear before the Queen and connect with her and with the male, ZEIR ANPIN, in body and soul. "And she shall continue in the blood of her purifying for 33 days," IN ORDER for the spirit to settle in the body. HE ASKS, what is the purpose of the three days, AND ANSWERS, these are the three days after circumcision when the child suffers its pain, and the spirit does not dwell in the body as in other days. Hence "And she shall continue in the blood of her purifying for 33 days."

28. HE ASKS, at first SCRIPTURE SAYS, "in the blood of her purifying" (Vayikra 12:5) and later "the days of her purifying" (Ibid. 6), AND ANSWERS, "the blood of her purifying" refers to the bloods of circumcision, blood and more blood coming from the child. The Holy One, blessed be He, keeps those bloods all these days. Hence it says, "And she shall continue in the blood of her purifying (Heb. taharah)." The word 'taharah' unspecified IS WRITTEN WITHOUT MAPPIQ (WHICH WOULD RENDER IT 'HER PURIFYING'), SO IT IS NOT PRONOUNCED WHEN READ. THIS INDICATES that the last Hei OF YUD HEI VAV HEI, WHICH IS MALCHUT, is not mentioned. SO you shall not say IT REFERS TO the purifying of the Matron, MALCHUT, THE MOTHER OF THE SOUL, but to purifying in general, SINCE unspecified "blood of her purifying" refers to pure bloods. THIS REFERS TO THE SOUL BORN TO HER. EVERY RISING AND CONNECTION SAID OF MALCHUT REFERS TO MALCHUT AS THE ROOT OF THAT SOUL.

25. רבי אלעזר אמר לאו הכי, דהא בלא, דבר ונוקבא כלילין כחדא, ומתפרשן לבתר, אבל וילדה זכר, כלילין כחדא מסטרא דימינא, ואם נקבה תלד, כלילין בחד נוקבא ודכר מסטרא שמאלא, דשלטא סטר שמאלא על סטר ימינא ותיר, ודכורא אתכפיא בימינא דלא שלטא, וכדין ההוא דכר דנפיק מגו נוקבא, מסטר שמאלא, כל אורחוי כנוקבא, אבל דכר דנפיק מגו ימינא, הוא שלטא, ונוקבא דנפיקא מניה אתכפיא, דהא סטר שמאלא לא שלטא, ועל דא וילדה זכר כתיב.

26. וכמה אלף ורבבן נפקי בזמנא חדא לעלמא. ומן יומא דאפקת לון, לא אקרון נפשן, עד דאתיישבן בגופא. וכמה הוא, ל"ג ימים. היינו דכתיב, ושלשים יום ושלשת ימים וגו'. וטמאה שבעת ימים, דהא כל שבעת ימים לא עאלין רוחין לגבה, לאתקשרא בה, וכל אלין שבעת ימים, רוחא אזלא בגופא, לאשכחא אתריה. וכדין כתיב, והיה שבעת ימים תחת אמו.

27. וביומא תמינאה, אתהדרו רוחא וגופא לאתחזאה קמי מטרוניתא, ולאיתקשרא בה, וכדכורא, בגופא וברוחא. ושלשים יום ושלשת ימים תשב על דמי טהרה, לאתיישבא רוחא בגופא. וג' ימים מאי עבידתיהו. אלא שלשת ימים דמילה, דרבנא באיב, ורוחא לא שריא מדוריה בגופא כשאר יומין, ועל דא ושלשים יום ושלשת ימים תשב בדמי טהרה.

28. בדמי טהרה בקדמיתא, ולבתר ימי טהרה. בדמי טהרה, אלין, דמי מילה, דמא בתר דמא דאתי מרבנא, וקודשא ברין הוא נטיר לאינון דמי כל אלין יומין, הה"ד, תשב בדמי טהרה. טהרה סתם, ולא ארכיר ה"א בתראה, דלא תימא טהרה דמטרוניתא, אלא טהרה סתם, דמי טהרה אקרון אלין דמי דכיא.

29. "she shall touch no hallowed thing, nor come in to the sanctuary" (Vayikra 12:4). Come and see, the Congregation of Yisrael, MALCHUT, daily takes food from the King's house for human spirits and nourishes them in holiness, except those SPIRITS DURING THE 33 DAYS OF PURIFYING, until those spirits settle in the body. After 33 days, she cares for them daily, since the spirits are then connected to the body like the rest of the inhabitants of the world. As she, MALCHUT, dwells only on a wholesome place, likewise are her actions TOWARDS HUMAN SPIRITS until they are whole. THIS IS THE MEANING OF, "she shall touch no hallowed thing," WHICH MEANS for the purpose of taking care of souls. THAT MEANS SHE DOES NOT TOUCH HOLINESS TO RECEIVE FOOD FROM HOLINESS, WHICH IS ZEIR ANPIN, FOR THOSE SPIRITS.

29. בְּכֹל קֹדֶשׁ לֹא תִגַּע וְאֶל הַמִּקְדָּשׁ וְגו'. תָּא חַיִּי, בְּכֹל יוֹמָא וְיוֹמָא, כִּי, נִטְלָא מִפִּי מַלְכָּא מְזוּנָא לְרוּחֵיהוֹן דְּבְנֵי נֶשָׂא, וְזִנְתָּ לְהוּ בְּקִדּוּשָׁה. בְּרַ לְהֵי, עַד דְּאֲתִישְׁבֵּן בְּגוּפָא אֵינּוֹן רוּחִין, בְּתַר תְּלַתִּין וְתַלְתַּת יוֹמִין, אֲשַׁגַּחַת עֲלֵיהוּ כָּל יוֹמָא, דְּהָא רוּחִין מִתְקַשְׁרֵן בְּגוּפָא כְּשָׂר בְּנֵי עֲלָמָא, כְּמָה דְּהִיא לָא שְׂרִיא אֶלָּא בְּאֲתַר שְׁלִים, כִּן כָּל עוֹבְדוּי כְּהֵאֵי גְוּנָא, עַד דְּאֲשַׁתְּלִימוּ. בְּכֹל קֹדֶשׁ לֹא תִגַּע, לְאֲשַׁחַּח עֲלֵיהוּ.

7. "But if she bear a female child"

Rabbi Elazar says that a female child comes from the left side, that has more power than the right. In order to let the spirit be clothed in a body, Malchut separates from Zeir Anpin.

30. "But if she bear a female child" (Vayikra 12:5), NAMELY as I interpreted, SINCE the left side has more power and the right is subdued before it. Hence it is all doubled. The Nukva, MALCHUT, is separated from the Male, ZEIR ANPIN, TO LET the spirit attach TO BE CLOTHED in a body, since the left does not settle in the body as well as the right, since it abides more in the strength OF GVUROT.

30. וְאִם נִקְבָּה תֵּלֵד. כְּמָה דְּאוּקִימָנָא, דְּשִׁלְטָא סֵטֶר שְׂמָאלָא יִתִּיר וְאֲתַכְפִּיא יְמִינָא, וְעַל דָּא כְּלָא עַל חַד תְּרִין, רְחִיקָא נּוֹקְבָא, מְדַכּוֹרָא, לְאֲתַקְשְׂרָא רוּחָא בְּגוּפָא, דְּהָא שְׂמָאלָא לָא אֲתִישְׁבָּא הָכִי בְּיְמִינָא, וְאֲשַׁתְּכַחַת בְּתוֹקְפָא יִתִּיר.

8. Circumcision and the foreskin

Rabbi Elazar talks about the secret meaning of the circumcision on the eighth day, the sign of the holy covenant, Yesod. The foreskin is said to be the impure serpent, that must be banished from Yisrael, and after it is removed it is placed in dust since God made the serpent live in the dust. Everyone must offer a son as a peace offering, and the reason for the circumcision on the eighth day is that at least one Shabbat must have passed. Ra'aya Meheimna (the Faithful Shepherd)

31. "And on the eighth day the flesh of his foreskin shall be circumcised" (Vayikra 12:3). That commandment IS to circumcise on the eighth day the circumcision of the holy covenant. It is a supernal secret, as written, "The secret of Hashem is with them that fear Him; and He will reveal to them His covenant" (Tehilim 25:14). To whom DOES HE REVEAL THE SECRET, WHICH IS THE COVENANT? To the fearful, who fear sin. For it is not suitable to reveal the secret of the holy covenant except for them. We have explained and learned the secret of the holy covenant in several places.

רַעִיא מְהֵימְנָא
31. וּבַיּוֹם הַשְּׁמִינִי יְמוּל בְּשָׂר עֶרְלָתוֹ. מְקוּדָא דָּא, לְמַגְזֵר לְתַמְנִיא יוֹמִין גְּזִירוֹ דְּקִיּוּמָא קְדִישָׁא. רְזָא עֲלָא, דְּכַתִּיב, סוּד יִי לִירְאִיו וּבְרִיתוֹ לְהוֹדִיעֵם. לְמַאן, לְאֵינּוֹן יִרְאִיו אֵינּוֹן דְּחִלֵּי חֲטָאָה, דְּהָא רְזָא דְּקִיּוּמָא קְדִישָׁא לָא אֲתַחֲזִי לְגַלְאָה בְּרַ לְהוּ. וְרְזָא דְּקִיּוּמָא קְדִישָׁא, הָא אוּקְמוּהָ וְאֲתַמַּר בְּכַמָּה דְּוֹכְתִין.

32. This secret, WHICH IS on the eighth day, is a universal obligation to all the holy people, as written, "And on the eighth day the flesh of his foreskin shall be circumcised." The eighth day is the sign of the holy covenant, NAMELY THE SFIRAH YESOD, which is the eighth among the Sfirot. IF YOU COUNT THE GRADES FROM CHOCHMAH DOWN, YESOD IS THE EIGHTH GRADE. KETER, THE SECRET OF THE ENDLESS LIGHT, IS NOT COUNTED. The purpose of the circumcision of the holy covenant IS to remove that foreskin, THE SECRET OF THE IMPURE SERPENT from before the covenant, THE HOLY YESOD.

32. וְרְזָא דָּא, לְחַ יוֹמִין, אִיהוּ חִיּוּבָא עַל עֲלָמָא, לְכָל עַמָּא קְדִישָׁא. דְּכַתִּיב, וּבַיּוֹם הַשְּׁמִינִי יְמוּל בְּשָׂר עֶרְלָתוֹ. יוֹם הַשְּׁמִינִי, דָּא הוּא אֶת קִיּוּמָא קְדִישָׁא, וְאִיהוּ תְּמִינָא לְכָל דְּרִגִּין. וּגְזִירוֹ דְּהוּא קִיּוּמָא, לְאֲעַבְרָא הוּא עֶרְלָה. מְקַמֵּי בְּרִית.

33. For when the holy nation gathers to remove that foreskin from before the covenant, the Holy One, blessed be He, gathers His retinue and reveals Himself so as to remove that foreskin above from before the sign of the holy covenant, YESOD. For all the deeds Yisrael do below rouse a deed above. THEREFORE at that time the foreskin, WHICH IS THE IMPURE SERPENT, is banished from before the whole holy nation above. A vessel with dust is prepared for that foreskin, to keep the foreskin, according to the secret of the verses, "and dust shall be the serpent's food" (Yeshayah 65:25), and, "and dust shall you eat all the days of your life" (Beresheet 3:14).

34. From this WE DERIVE that one must not act contemptuously towards that place, THE FORESKIN, even though it is removed from before the member of the covenant. It is placed, after being removed from that covenant, in the dust, since after the serpent was removed from man, the Holy One, blessed be He, made him dwell in dust, as written, "and dust shall you eat all the days of your life." Since the Holy One, blessed be He, made him dwell in dust and formed him so when He removed him from before men, so in the very same way, when we remove the foreskin, we should fix dust for it to dwell in.

35. Everyone has to offer a son as an offering to the Holy One, blessed be He gladly and willingly, to enter him under the wings of the Shechinah. This is considered before the Holy One, blessed be He as a peace offering and is willingly accepted.

36. This offering resembles an offering from the cattle, as both occur on the eighth day, as written, "and from the eighth day and thenceforth it shall be accepted" (Vayikra 22:27). What makes it acceptable? IT IS because he already lived on Shabbat, BECAUSE IN EIGHT DAYS THERE MUST BE ONE SHABBAT. Once he underwent one Shabbat, the one shall be acceptable for an offering, THE ANIMAL, and the other shall be acceptable, THE CIRCUMCISED CHILD. The reason is that he cleaved and came to this Shabbat, MALCHUT, the secret of the holy covenant, YESOD. THIS MEANS THAT YESOD EXISTS ON SHABBAT IN ITS ENTIRETY, AND HENCE THE CHILD RECEIVES ILLUMINATION FROM IT TO INSTITUTE HIS HOLY COVENANT. THE CATTLE SHALL ALSO BE ACCEPTABLE AS AN OFFERING, BECAUSE THE SACRIFICE UNITES YESOD AND MALCHUT, AND ONE SHOULD THEREFORE BE ESTABLISHED BY THE WHOLE YESOD ON SHABBAT DAY. Everything follows a supernal secret.

End of Ra'aya Meheimna

33. דְּהָא בְּהוּא זְמַנָּא דְּמִתְכַּוְּשֵׁי עֵמָא קְדִישָׁא לְאַעְבְּרָא הוּא עֲרָלָה מְקַמֵּי בְרִית, קוּדְשָׁא בְרִיךְ הוּא כְּנִישׁ כָּל פְּמֻלְיָא דִּילִיָּה, וְאַתְגְּלִי וְדַאי לְאַעְבְּרָא לְהוּא עֲרָלָה לְעִילָא, מְקַמֵּי בְרִית קְיִימָא קְדִישָׁא. דְּהָא כָּל עוֹבְדֵי דִישְׂרָאֵל עֲבָדִין לְתַתָּא, מִתְעַרְי עוֹבְדָא לְעִילָא. וּבְהוּא זְמַנָּא אֲתַדְחִינָא הוּא עֲרָלָה, מִכָּל עֵמָא קְדִישָׁא לְעִילָא. וּלְהוּא עֲרָלָה מִתְקַנֵּי מֵאֲנָא חֲדָא בְּעַפְרָא, לְאַשְׂרָאָה הוּא עֲרָלָה בְּגוּיָה. בְּרִזָּא דְכִתְיִב, וְנַחֲשׁ עֲפָר לַחֲמוּ. וְעֲפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ.

34. מְכַאן, דְּלָא אֲצַטְרִיךְ לְאַנְהַגָּא קְלָנָא בְּהוּא אֲתַר, אַע"ג דְּמַעְבְּרִי לִיָּה מְקַמֵּי הַאי בְרִית, וְדוֹכְתִיָּה, כִּד מִתְעַבְּרָא מֵהַאי בְרִית, עַפְרָא אִיהוּ, דְּהַרִי בְתַר דְּהוּא נַחֲשׁ אֲתַעְבֵּר מְקַמֵּי אָדָם, קוּדְשָׁא בְרִיךְ הוּא שְׂוֵי לִיָּה מְדוּרִיָּה בְּעַפְרָא, דְּכִתְיִב וְעֲפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ. וְכִיּוֹן דְּקוּדְשָׁא בְרִיךְ הוּא כִּד אַעְבֵּר לִיָּה מְקַמֵּי אָדָם שְׂוֵי מְדוּרִיָּה בְּעַפְרָא וְאַתְקִין לִיָּה, כִּךְ בְּהוּא גּוּוּנָא מִמֶּשׁ, אֲנִן צְרִיכִין כִּד מַעְבְּרִין לְעֲרָלָה, לְאַתְתְּקַנָּא לִיָּה עַפְרָא, לְמַהוּי בִיָּה מְדוּרִיָּה.

35. כָּל בַּר נֶשׂ אֲצַטְרִיךְ לְקַרְבָּא הוּא בְרָא קַרְבָּנָא לְקוּדְשָׁא בְרִיךְ הוּא, בְּחֻדוּהָ, בְּרַעוּ דְּלִבָּא, לְמִיעַל לִיָּה תַּחוֹת גְּדַפְוֵי דְשְׂכִינְתָא, וְאַתְחַשְׁבֵּי קַמֵּי קוּדְשָׁא בְרִיךְ הוּא דְאִיהוּ קַרְבָּנָא, שְׁלִים לְאַתְקַבְּלָא בְּרַעוּא.

36. וְקַרְבָּנָא דָּא, כְּגוּוּנָא דְּקַרְבָּנָא דְּבַעִירָא, דָּא לַח' יוֹמִין, וְדָא לַח' יוֹמִין, דְּכִתְיִב, וּמִיּוֹם הַשְּׁמִינִי וְהִלְאָה יִרְצָה, בְּמַאי יִרְצָה. בְּמַעְבַּר עֲלִיָּה חַד שַׁבְּתָא, בְּיוֹן דְּאַעְבֵּר עֲלִיָּה חַד שַׁבְּתָא, כְּדִין יִרְצָה דָּא לְקַרְבָּנָא, וְדָא לְקַרְבָּנָא. אֲמַאי. בְּגִין דְּאַתְדַּבֵּק וְאַזְדַּמֵּן לְגַבֵּי הוּא שַׁבְּתָא, רְזָא דְּבְרִית קְדִישָׁא, וְעַל דָּא כְּלָא בְּרִזָּא עֲלָאָה אִיהוּ.
ע"כ רעיא מהימנא

9. "Neither is there a rock like our Elohim"

We learn from Rabbi Shimon that there are holy beings other than Elohim - angels, and the holy children of Yisrael, and yet they depend for their holiness on Elohim; He does not depend on theirs. We hear two explanations for the title verse, one of which compares the rock to the fetus God formed into which He blew the spirit of life. The other explanation says that the verse merely means that Elohim has power and dominion over everything.

37. "If a woman have conceived seed, and born a man child" (Vayikra 12:2). Rabbi Yehuda opened with, "There is none holy as Hashem. For there is none beside You. Neither is there a rock like our Elohim" (1 Shmuel 2:2). This is a difficult verse. IF IT IS WRITTEN, "There is none holy as Hashem" it would mean there is something else holy NEVERTHELESS, SOMEWHAT LESSER THAN HASHEM, as it says, "as Hashem." ALSO, "Neither is there a rock like our Elohim" means there is another rock SOMEWHAT LESSER THAN HASHEM.

38. HE ANSWERS, surely, "There is none holy as Hashem," since there are many holy beings. There are holy beings above, NAMELY ANGELS, as written, "and the sentence by the word of the holy ones" (Daniel 4:14). Yisrael ALSO are holy, as written, "You shall be holy" (Vayikra 19:2). They are all holy, yet not as holy as Hashem. The reason is that it is written, "For there is none beside (or: 'without') You." It means that the holiness of the Holy One, blessed be He exists without their holiness OF THE ANGELS AND OF YISRAEL, since He is not in need of their holiness. But they are not holy without You, since without You they have no holiness.

39. "Neither is there a rock (Heb. tzur) like our Elohim" MEANS as explained that the Holy One, blessed be He shaped a form (Heb. tzurah) within a form, THAT IS, THE FORM OF THE FETUS IN THE FORM OF ITS MOTHER, improved it, blew into it the spirit of life and brought it out into the world. According to another explanation, "Neither is there a rock like our Elohim" means that there is a rock, which is called ONLY a rock, as written, "look to the rock from whence you are hewn" (Yeshayah 51:1), and, "and you shall smite the rock" (Shemot 17:6). They are all called 'rock' yet none is a rock like our Elohim, who has power and dominion over everything.

10. A star that struck another star three times

Here we read the story of what happened at midnight as the rabbis rose to study the Torah. They see a star that strikes another star three times, and then they hear two sounds, one of which is a voice that tells of God entering the Garden of Eden to walk about with the righteous. The Congregation of Yisrael has united with God, and before dawn He holds out to her a thread of Chesed, just as the king held out the golden scepter to Esther.

40. Rabbi Chiya and Rabbi Acha were sitting one night before Rabbi Aba. They rose at midnight to study Torah. As they were going out, they saw a star striking another star three times, masking its light. At the same time they heard two sounds from two directions, one from the north from above, and another from below. That sound BELOW proclaimed, 'Come and gather to your places, for just now the guarding over the Nukva, MALCHUT, has been released, for the Holy One, blessed be He, has entered the Garden to walk about and be delighted with the righteous therein'. That sound passed away and was silenced.

37. אִשָּׁה כִּי תִזְרִיעַ וְיִלְדָה זָכָר וְגו'. ר' יְהוּדָה פָּתַח, אֵין קְדוֹשׁ כֵּינִי כִּי אֵין בְּלִתְךָ וְאֵין צוּר כְּאַלְהֵינוּ, הָאֵין קְרָא קְשִׁיא, אֵין קְדוֹשׁ כֵּינִי, מִשְׁמַע דְּאֵיבָא קְדוֹשׁ אַחְרָא, בְּגִין דְּכִתִּיב כֵּינִי, וְאֵין צוּר כְּאַלְהֵינוּ, מִשְׁמַע דְּאֵיבָא צוּר אַחְרָא.

38. אֵלָא וְדָאֵי, אֵין קְדוֹשׁ כֵּינִי, דְּכִמָּה קְדִישִׁין נִינְהוּ, קְדִישִׁין לְעִילָא, דְּכִתִּיב, וּמֵאִמֵּר קְדִישִׁין שְׁאַלְתָּא. יִשְׂרָאֵל קְדִישִׁין נִינְהוּ, דְּכִתִּיב, קְדוֹשִׁים תְּהִיוּ. וְכִלְהוּ קְדִישִׁין, וְלֹא קְדִישִׁין כֵּינִי. וּמ"ט. בְּגִין דְּכִתִּיב, כִּי אֵין בְּלִתְךָ. מֵאֵי, כִּי אֵין בְּלִתְךָ, אֵלָא קְדוּשָׁה דְּקוּדְשָׁא ב"ה בְּלִתֵּי קְדוּשָׁא דְּלַהוּן, דְּהוּא לֹא אֶצְטְרִיךְ לְקְדוּשָׁה דְּלַהוּן. אֲבָל אֵינּוֹן, לֹא אֵינּוֹן קְדִישִׁין בְּלִתְךָ, וְדָא הוּא, כִּי אֵין בְּלִתְךָ, אֵין קְדוּשָׁה דְּלַהוּן, בְּלִתְךָ.

39. וְאֵין צוּר כְּאַלְהֵינוּ. כְּמָה דְּאִוְקְמוּהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא צִר צוּרָה בְּגוּ צוּרָה, וְתִקִּין לֵיהּ, וְנִפְח רִוּחָא דְּחַיִּי, וְאִפִּיק לֵיהּ לְאִוּרָא דְּעֵלְמָא, ד"א, וְאֵין צוּר כְּאַלְהֵינוּ. אֵינֵי צוּר, דְּאִקְרִי צוּר, הַבֵּיטוּ אֵל צוּר חוּצַבְתָּם. וְהִפִּיתָ בְּצוּר. הִנְנִי עוֹמֵד לְפָנֶיךָ שָׁם עַל הַצּוּר בְּחוּרְבָא. וְכִלְהוּ אִקְרוּן צוּר, וְאֵין צוּר בְּכִלְהוּ כְּאַלְהֵינוּ, דִּילֵיהּ שׁוֹלְטָנוּ וּמְלֻכוּתָא עַל כֻּלָּא.

40. רַבִּי חֵיָא וְר' אַחָא הוּוּ יְתִבֵי לִילֵיאַ חַד קָמִיָה דְּרַבִּי אַבָּא. קָמוּ בְּפִלְגוּת לִילֵיאַ לְמַלְעֵי בְּאוּרִיָתָא. עַד דְּנִפְקוּ לְבָר, חָמוּ חַד כְּכָבָא דְּהוּה בְּטַשׁ ג' זְמַנֵּי בְּכְכָבָא אַחְרָא וְסִתִּים נְהוּרִיָה. אֲדַהֲכֵי שְׁמַעוּ תְּרֵי קִלֵי בְּתֵרֵי סְטְרֵי, קָלָא חַד לְסִטְרָא צְפוֹן לְעִילָא, וְקָלָא חַד לְתַתָּא. וְהוּא קָלָא אַכְרִיז וְאָמַר, עוֹלוּ וְאַתְבְּנוּשׁוּ לְאַתְרֵיכּוֹ, הַשְׁתָּא אִסְתְּמַרוּתָא דְּנוֹקְבָא פְּתִיחָא, קוּדְשָׁא בְּרִיךְ הוּא עָאֵל לְטִיּוּלָא בְּגַנְתָּא, לְאַשְׁתַּעֲשַׂעַא בְּצִדִיקֵיאַ דֵּי בְּגַנְתָּא, אַעְבְּרָ הוּא קָלָא וְשָׁכִיךְ.

41a. Rabbi Acha and Rabbi Chiya returned TO THE HOUSE and said, surely it is time of goodwill of the awakening of the Congregation of Yisrael to unite with the Holy King, ZEIR ANPIN, THE CENTRAL COLUMN. Rabbi Acha said, surely the Congregation of Yisrael united with the Holy One, blessed be He, only by singing and by her praise for Him.

41(1). אֶהְדְּרוּ ר' אַחָא וְר' חִיָּיא, אָמְרוּ, הָא וְדָאי עֲדָן רַעוּתָא, דְּאִתְעוּתָא דְכ"י הוּא לְאִתְחַבְרָא בְּמַלְכָא קְדִישָׁא, א"ר אַחָא, וְדָאי, לָא אִתְחַבְרַת לָהּ כ"י בְּקוּדְשָׁא בְּרִיךְ הוּא אֲלָא מְגו שִׁירְתָּא, מְגו שְׁבַחָא דִּילָהּ לְגַבְיָהּ.

41b. Before dawn, the King holds out to her a thread of Chesed, SINCE THEN THE CHOCHMAH IN HER IS CLOTHED IN CHESED AND ATTAINS COMPLETION. The secret of this is said in the verse, "and the king held out to Esther the golden scepter that was in his hand" (Ester 5:2). THE KING IS ZEIR ANPIN AND ESTER IS MALCHUT; THE GOLDEN SCEPTER IS THE THREAD OF CHESED, WHICH, WITH THE CLOTHING OF CHOCHMAH IN MALCHUT IN IT IS CALLED A GOLDEN SCEPTER. Do not say that the King holds out to her alone THE GOLDEN SCEPTER but to her and to all those who join her. Let us come together. They sat down.

41(2). עַד דְּאִתֵּי צַפְרָא, וְאוֹשִׁיט לָהּ מַלְכָּא חוּטָא דְחֶסֶד, וְרוּזָא דְמַלְהָ כְּמָה דְאַמְרִינָן, וְיוֹשֵׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שְׂרָבִיט הַזֶּהָב אֲשֶׁר בְּיָדוֹ וְגו'. וְלֹא תֵימָא דְלָהּ בְּלַחֲוֹדָהָּ אוֹשִׁיט לָהּ מַלְכָּא דָּא, אֲלָא לָהּ, וְלְכָל אֵינּוֹן דְּמִתְחַבְרָן בָּהּ. תָּא וְנִתְחַבְרַת בְּחָדָא. יִתְבוּ.

11. "and He took one of his sides"

Rabbi Shimon says that the first man was created male and female fastened together at their backs, but that later God severed them so they could be face to face. Because God blesses newlyweds with seven blessings, anyone who mates with another's wife destroys the union, and is not forgiven until he repents and dies.

42. Rabbi Aba opened with, "And Hashem Elohim said, It is not good that the man should be alone..." (Beresheet 2:18). HE ASKS, why did the verse speak this way, AND ANSWERS, that we learned that for this reason it is not written, "that it was good" about the second day, because man will be divided, THAT IS, A SIDE WILL BE DIVIDED FROM HIM TO BUILD THE WOMAN. It is also written, "it is not good that the man should be alone." FOR THAT REASON "THAT IT WAS GOOD" WAS NOT SAID IN RELATION TO THE SECOND DAY.

42. פֶּתַח רַבִּי אַבָּא וְאָמַר, וַיֹּאמֶר יי' אֱלֹהִים לֹא טוֹב הֵיּוֹת הָאָדָם לְבַדּוֹ וְגו'. אָמַאי פֶּתַח קְרָא הַכִּי, אֲלָא הָא אֲתַמַּר, דְּעַל דָּא לֹא כְּתִיב, כִּי טוֹב בְּשַׁנִּי, בְּגִין דְּזִמִּין אָדָם לְאַתְפְּרָשָׁא, וּכְתִיב, לֹא טוֹב הֵיּוֹת הָאָדָם לְבַדּוֹ.

43. HE ASKS, was he alone? Yet it is written, "male and female He created them" (Beresheet 5:2). We learned that the first man was created double faced, THAT IS, A MALE AND A FEMALE FACES FASTENED AT THEIR BACKS. Yet you say, "it is not good that the man should be alone." HE ANSWERS, but he did not gain favor with his wife, and she was not a help to match him, but they were FASTENED together back to back. Then man was alone.

43. וְכִי לְבַדּוֹ הוּא, וְהָא כְּתִיב, זָכַר וּנְקֵבָה בְּרָאם. וְתַנִּינָן אָדָם דּוּ פְּרָצוּפִין אֲתַבְרִי, וְאֵת אֲמַרְת, לֹא טוֹב הֵיּוֹת הָאָדָם לְבַדּוֹ. אֲלָא דְלֹא אֲשַׁתְּדַל בְּנוֹקְבִיָּה, וְלֹא הוּת לִיָּהּ, סַמָּךְ לְקַבְּלִיָּהּ, בְּגִין דְּהוּת בְּסַטְרוּי, וְהוּ בְּחָדָא מְאַחֲרָא, וּכְדִין הוּא הָאָדָם לְבַדּוֹ.

44. "I will make him a help to match him" (Beresheet 2:18). What is "to match him"? HE ANSWERS THAT IT MEANS facing him, so they will unite face to face. The Holy One, blessed be He, sawed him and took the female from him, as written, "and He took one of his sides" (Ibid. 21). What does 'one' refer to? It resembles the words, "My dove, my undefiled is but one" (Shir Hashirim 6:9). "...and brought her to the man" (Beresheet 2:22) MEANS He fixed her as a bride and brought her so she will face him and their faces would shine at each other's. As long as the woman was adjoined to his side, the man was alone. Afterwards two came out AND MATED, and seven emerged, NAMELY, CAIN WITH HIS TWIN SISTER, ABEL WITH HIS TWO TWIN SISTERS, WHICH MAKES FIVE. TOGETHER WITH ADAM AND EVE THEY ARE SEVEN.

44. אַעֲשֶׂה לוֹ עֶזֶר כְּנַגְדּוֹ. מַהוּ כְּנַגְדּוֹ, לְקַבֵּל אֲנָפוּי, לְאַתְדַּבְּקָא דָּא בְּדָא אֲנָפִין בְּאֲנָפִין, מַה עֶבֶד קוּדְשָׁא בְּרִיךְ הוּא, נָסַר לִיָּהּ וְנָטִיל נּוֹקְבָא מִגְּיָהּ, הַה"ד, וַיִּקַּח אֶחָת מִצַּלְעוֹתָיו. מַהוּ אֶחָת. דָּא נּוֹקְבָא דִּילִיָּהּ. כְּד"א, אֶחָת הִיא יוֹנְתִי תַמְתִּי. וַיְבִיאָהָ אֶל הָאָדָם, אֲתַקִּין לָהּ כְּכֹלָה וְאֵינִיתִי לָהּ לְמַהוּי לְקַבֵּיל אֲנָפוּי נְהִירִין אֲנָפִין בְּאֲנָפִין. וּבְעוֹד דְּהוּא מִתְדַּבְּקָא נּוֹקְבָא בְּסַטְרוּי, הוּא הָאָדָם לְבַדּוֹ. לְבַתָּר, סְלִיקוּ תְרִין, וְקָמוּ שְׁבַע בְּחָדָא.

45. Come and see, when EVE was made ready for Adam, the Holy One, blessed be He, blessed them. This is the meaning of, "And Elohim blessed them" (Bereshheet 1:28), just as the cantor gives the bride seven blessings. From this we learned that once a bride and a groom are blessed with seven blessings, they are united as the likeness of above WHERE MALCHUT IS BLESSED WITH SEVEN BLESSINGS BY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN.

46. Therefore, whoever mates with another man's wife blemishes the union, because the Congregation of Yisrael unites with the Holy One, blessed be He, alone BOTH at the time when He is of Mercy AND when He is of Judgment. Come and see, whoever mates with another's wife, it is as if he is false to the Holy One, blessed be He, and the Congregation of Yisrael. For this reason the Holy One, blessed be He, does not forgive him through repentance, and repentance impends until he dies. This is the meaning of, "shall not be forgiven you till you die" (Yeshayah 22:14). When IS HE FORGIVEN? When he repents coming into that world, WHERE he needs to receive punishment. THEN HE IS FORGIVEN.

47. Rabbi Elazar said, whoever is false to the Congregation of Yisrael BY MATING WITH ANOTHER MAN'S WIFE, HIS repentance is not accepted until he is punished in Gehenom. This is more true for whoever is false to the Congregation of Yisrael and the Holy One, blessed be He, and all the more so if he troubles the Holy One, blessed be He, to make the form of a bastard in another's wife, and is false to the King in public, openly.

12. "He who robs his father or his mother"

Rabbi Chiya says that "his father" is God, "his mother" is the congregation of Yisrael, and the robbery is a man coveting a woman who is not his wife. Such a man blemishes above and blemishes below and blemishes his own soul.

48. Rabbi Chiya opened with the words, "He who robs his father or his mother..." (Mishlei 28:24). His father is the Holy One, blessed be He, and his mother is the Congregation of Yisrael. "robs" is as in the words, "the robbery of the poor is in your houses" (Yeshayah 3:14). What is THE ROBBERY? It is man coveting another woman, who is not his wife.

49. We learned there that whoever derives any enjoyment from this world without blessing, it is as if he robs the Holy One, blessed be He, and the Congregation of Yisrael, as written, "He who robs his father or his mother, and says, It is no transgression; he is companion of a destroyer." Whoever enjoys anything of this world, THE WORDS 'WHOEVER ENJOYS' include a woman. Whoever joins a woman to enjoy her without a blessing, NAMELY WITHOUT THE SEVEN BLESSINGS BESTOWED ON THE BRIDE, it is as if HE robs the Holy One, blessed be He, and the Congregation of Yisrael. What is the reason thereof? Because they are united by means of the seven blessings AND HE WHO DERIVES ENJOYMENT WITHOUT THEM BLEMISHES THE SUPERNAL SEVEN BLESSINGS. And if this is true to a single woman, it is all the more true for one who unites with another man's wife, who has the likeness of above by means of the seven blessings THROUGH HER HUSBAND, all the more so.

45. ת"ח, בשעתא דאתתקנת לגבי אדם, קודשא בריך הוא בריך לון, הה"ד, ויברך אותם אלהים. כחזן דמברך לכלה בשבע ברכות. מכאן אולימנא, חתן וכלה, כיון דאתברכן בשבע ברכות אתדבקן בחדא, כדוגמא דלעילא.

46. ועל דא מאן דאתי לאתחברא באנתו דאחרא, הא פגים זוגא, דהא זוגא דכ"י, ביה בקודשא בריך הוא בלחודוי, בזמנא דאיהו ברחמי, ובזמנא דאיהו בדינא. ת"ח, מאן דמתחבר באנתו דאחרא, כאילו משקר ביה בקודשא בריך הוא ובכ"י, ועל דא קודשא בריך הוא לא מכפר ליה בתשובה, ותשובה תליא עד דיסתלק מעלמא, הה"ד, אם יכופר העון הזה לכם עד תמותון. ואימתי, בשעתא דעאל בתשובה להווא עלמא, ואית ליה לקבלא עונשא.

47. רבי אלעזר אמר, מאן דמשקר בכ"י, לא יתקבל בתשובה, עד דיתדן בדינא דגיהנם. כ"ש, מאן דמשקר בכ"י ובקודשא בריך הוא. וכ"ש אי אטרח ליה לקודשא בריך הוא למעבד דיוקנא דממזר באנתו דאחרא, ואכחיש פומבי דמלכא.

48. ר' חייא פתח ואמר, גוזל אביו ואמו וגו'. אביו, דא קודשא בריך הוא. אמו, דא כ"י. מאי גוזל. כד"א, גזלת העני בבתיכם. ומאן איהו, מאן דחמיד אתתא אחרא דלאו איהי בת זוגיה.

49. תמן תנינן, כל הנהנה מן העולם הזה בלא ברכה, באלו גוזל לקודשא בריך הוא וכ"י, דכתיב גוזל אביו ואמו וגו'. כל הנהנה מן העולם הזה, כלל דא, איהו אינתו. מאן דאתדבק באנתו למיהני מנה, ואע"ג, דאיהי פנויה, ואהני מנה בלא ברכה, באלו גוזל קודשא בריך הוא וכנסת ישראל. מ"ט, בגין דזוגא דלהון, בשבע ברכות הוא. ומה על פנויה כן, מאן דיתדבק באנתו דאחרא, דקאים כגוונא דלעילא, בזוגא דז' ברכות, על אחת כמה וכמה.

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50. "he is companion of a destroyer" (Mishlei 28:24) refers to Jeroboam, as was explained, who "says, It is no transgression" (Ibid.), saying, she is single, why should it be forbidden? Therefore, he "robs his father or his mother." Moreover, "he is companion of a destroyer." The destroyer is a man who blemishes the form and establishment of above, and all the more so whoever covets his neighbor's wife to cling to her, who blemishes even more. He is thus blemished forever. He is a destroyer because he blemishes above, blemishes below, and blemishes his soul, as written, "a destroyer," and, "he who does that destroys his soul" (Mishlei 6:32).

50. חֵבֵר הוּא לְאִישׁ מִשְׁחִית, דָּא יִרְבַּעַם, כְּמָה דְאֻקְמוּדָה, וְאִמְר אִין פֶּשַׁע דְאִמְר הָא פְנוּיָה הִיא, אֲמַאי אֶסוּר. בְּגִין דָּא גּוֹזֵל אֲבִיו וְאִמּוֹ הוּי. וְלֹא עוֹד אֶלָּא דְחֵבֵר הוּא לְאִישׁ מִשְׁחִית. מֵאֵן הוּא אִישׁ מִשְׁחִית. דְּפָגִים דְּיוֹקְנָא וְתִקּוּנָא דְלַעִילָא. כ"ש מֵאֵן דְחָמִיד לְאַנְתּוֹ דְחֵבֵרִיָּה לְאַתְדַּבְקָא בָּהּ, דְּפָגִים יִתִּיר. וְעַל דָּא אֲתַפְגִּים הוּא לְעֵלְמִין. אִישׁ מִשְׁחִית, דְּפָגִים לְעִילָא, וּפְגִים לְתַתָּא, וּפְגִים לְנַפְשִׁיהּ, דְּכַתִּיב מִשְׁחִית, וְכַתִּיב, מִשְׁחִית נַפְשׁוֹ הוּא יַעֲשֶׂנָה.

13. "Let me go, for the day breaks"

Rabbi Shimon explains to Rabbi Aba that the angel prevailed over Jacob at night because he was from the side of judgment and night, but when daylight came his power was lessened and Jacob was able to overpower him. Jacob worried lest the angel should hold his usurpation of Esau's blessings against him, but the angel acknowledged that he had acquired the blessings rightfully, and he renamed Jacob Israel. Rabbi Shimon says that if the desire of Malchut is aroused first, drawing God to her with love and desire, she is filled from the right side, that is considered male, and she bears a boy child. God therefore decrees whether a boy or a girl shall be conceived. Desire should be prevalent first in the world, since in every sense people should desire God.

51. Rabbi Aba opened with, "And he said, Let me go, for the day breaks" (Beresheet 32:27). HE ASKS, "And he said, Let me go." Was he a prisoner in Jacob's hands?! AND HE ANSWERS, happy are the righteous, that the Holy One, blessed be He, respects their honor and never leaves them. This is the meaning of, "He shall never suffer the righteous to be moved" (Tehilim 55:23). HE ASKS, yet it is written, "and the hollow of Jacob's thigh was put out of joint" (Beresheet 32:26)?

51. רַבִּי אַבָּא פִתַּח וְאָמַר, וַיֹּאמֶר שְׁלַחְנִי כִי עָלָה הַשַּׁחַר וְגו'. וַיֹּאמֶר שְׁלַחְנִי, וְכִי עָקוֹד הוּא בְיָדֶיהָ דְיַעֲקֹב. אֶלָּא זָכְאִין אִינוּן צְדִיקָיָא, דְקוּדְשָׁא ב"ה חָס עַל יִקְרָא דְלַהוֹן, וְלֹא שְׁבִיק לֹון לְעֵלְמִין. הַה"ד, לֹא יִתֵּן לְעוֹלָם מוֹט לְצַדִּיק. וְהָא כְתִיב, וַתִּקַּע כַּף יָרֵךְ יַעֲקֹב.

52. HE ANSWERS, the angel took from his own. We learned the words, "and he himself lodged that night in the camp" (Ibid. 22), and, "he took them, and sent them over the wadi" (Ibid. 24). HE ASKS, what did Jacob have in mind to send them across the wadi at night, AND ANSWERS, he saw the persecutor walking among his camps. Jacob said to himself, I shall send them across the wadi. Perhaps confusion shall be avoided.

52. אֶלָּא לְדִידֵיהָ גְבָהּ. וְהָא אֲתַמְר, כְּתִיב וְהוּא לֵן בְּלִילָה הַהוּא בְּמַחְנֵה. וְכַתִּיב וַיִּקַּח וַיַּעֲבִירָם אֶת הַנַּחַל מֵאִי הוּא דְעַתִּיָּה דְיַעֲקֹב, לְמַעַבְרָא לְהוֹן בְּנַחֲלָא בְלִילָא. אֶלָּא חָמָא מְקַטְרָגָא אֲזִיל בֵּין מִשְׁרֵינָא דִילֵיהּ, אִמְר יַעֲקֹב אַעֲבַר לְגִיסָא אַחֲרָא דְנַהֲרָא, דְלִמָּא לֹא יִשְׁתַּכַּח עַרְבוּבָא.

53. HE ASKS, what did he see? AND ANSWERS, he saw a flame of bright fire flying and sauntering among his camps. Jacob said to himself, it is better to take them from here ACROSS THE WADI, so the river may divide between them and thus there shall be no confusion, SINCE DEMONS CANNOT CROSS RIVERS. Immediately "he took them, and sent them over the wadi... And Jacob was left alone." SINCE JACOB PREVENTED HIM FROM HARMING THE CAMPS, "HE TOUCHED THE HOLLOW OF HIS THIGH; AND THE HOLLOW OF JACOB'S THIGH WAS PUT OUT OF JOINT." FOR HE TOOK FROM HIM WHAT WAS HIS OWN. From this we deduce about he who is at home alone at night or during the day in a certain house or more so at night IN A CERTAIN HOUSE. What is a certain house? IT IS unique and separate from other houses. Also whoever walks alone at night might come to harm.

53. מֵאִי קָא חָמָא. חָמָא שְׁלַהוּבָא דְאִשָּׁא מְלַהֲטָא, אֲזִילָא וְטָאס בֵּין מִשְׁרֵינֵיהּ אִמְר יַעֲקֹב מוֹטָב לְנַטְלָא מֵהֶכָּא, וְנַהֲרָא פְסִיק בְּגוּוֹן, וְלֹא יִשְׁתַּכַּח עַרְבוּבָא. מִיָּד וַיִּקַּח וַיַּעֲבִירָם אֶת הַנַּחַל. וַיִּתֵּר יַעֲקֹב לְבַדּוֹ, מִכָּאֵן אֻלְפִינָא מֵאֵן דְאִשְׁתַּכַּח בְּלַחוּדוֹ בְּבֵיתָא בְלִילָא, אוּ בֵימְמָא בְּבֵית מִיחְדָּא, כ"ש בְּלִילָא, מֵאִי מִיחְדָּא. מִיחְדָּא מִשְׁאֵר בֵּיתִין. אוּ מֵאֵן דְאֲזִיל בְּלַחוּדוֹ בְּלִילָא יָכִיל לְאַתְזָקָא.

54. Come and see, "And Jacob was left alone," and then, "there wrestled a man with him..." (Ibid. 25). We learned that THE ANGEL came from the aspect of Judgment and his dominion was at the side of night. What is the side of night? IT MEANS HE IS APPOINTED to bring YISRAEL into exile, WHICH IS CONSIDERED NIGHT AND DARKNESS. Once light rose, his power diminished and Jacob overpowered him, because he came from the aspect of night. THEREFORE as long as it was night Jacob could not prevail against him, but once light rose Jacob's power grew, and he grabbed him and overpowered him. THEN Jacob knew he was an angel.

55. THE ANGEL said to him, release me, since I cannot prevail against you. Why could not he prevail against him? Because light rose and his power was broken, as written, "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). What is "shouted"? IT MEANS all those of the aspect of Judgment were shattered, SINCE 'YARI'U (ENG. 'SHOUTED') IS DERIVED FROM 'SHATTERED'. THE SONS OF ELOHIM ARE ALL THOSE COMING FROM THE ASPECT OF JUDGMENT CALLED ELOHIM. Jacob then grew strong and seized him.

56. He said to him, "And he said, Let me go, for the day breaks," NAMELY, the time has come to gather and sing the praise of the Holy One, blessed be He. "And he said to him, I will not let you go, unless you bless (lit. 'blessed') me" (Beresheet 32:27). HE ASKS, it should have said, 'unless you shall bless me'. Why is it written, "unless you blessed me" IN THE PAST TENSE? AND HE ANSWERS, Jacob said to him, my father gave me the blessings he wished to confer upon Esau, and I fear you, whether you shall acknowledge these blessings or not, for you might denounce me because of them.

57. Forthwith he told him, "And he said, Your name shall be called no more Jacob" (Ibid. 29). HE ASKS, what did he tell him? AND ANSWERS, he said, you have acquired these blessings neither by means of deceit nor by supplanting. HENCE "Your name shall be called no more Jacob," AS ESAU SAID, "IS NOT HE RIGHTLY NAMED JACOB? FOR HE HAS SUPPLANTED ME THESE TWO TIMES" (BERESHEET 27:36), for it did not occur through supplanting. "but Israel" (Beresheet 32:29): Israel, WHICH IS ZEIR ANPIN, from whom blessings come out, surely acknowledges you THAT THE BLESSINGS ARE YOURS, because you are attached to Him. Hence, I and the rest of the legions of angels acknowledge them that the blessings are yours.

58. "for you have contended with Elohim and with men, and have prevailed" (Ibid.). "with Elohim," namely, with all those coming from the aspect of harsh Judgment, "and with men" refers to Esau and his camps; "and have prevailed," you prevailed against them but not they against you. Jacob did not release him until he acknowledged these blessings. This is the meaning of, "And he blessed him there" (Ibid. 30).

54. תָּא חֲזִי וַיִּתֵּר יַעֲקֹב לְבַדּוֹ, כְּדִין וַיֵּאָבֵק אִישׁ עִמּוֹ וְגו'. תְּנִינֵן מַסְטְרָא דְדִינָא קָא אָתִי, וְשׁוֹלְטָנִיָּה בְּסֵטֶר לִילִיָּא. מָאִי בְּסֵטֶר לִילִיָּא. לְאֵעֲלָא בְּגִלּוֹתָא בִּיּוֹן דְּסֵלִיק נְהוּרָא, תְּשֵׁשׁ חֵילִיָּה, וְאַתְגַּבֵּר עֲלֵיָּה חֵילִיָּה דִּיעֲקָב. דְּהָא מַסְטְרָא דְּלִילִיָּא קָא אָתִי, וּבְזַמְנָא דְּהוּה לִילִיָּא לֹא הוּה יָכִיל בֵּיה יַעֲקֹב. כְּד סֵלִיק נְהוּרָא אֲתַתְּקַף חֵילָא דִּיעֲקָב, וְאַחִיד בֵּיה, וְאַתְגַּבֵּר עֲלֵיָּה. חָמָא לִיָּה יַעֲקֹב דְּהָא שְׁלִיחָא הוּא.

55. א"ל שְׁבוּק לִי דְלָא יָכִילָנָא לָךְ. מ"ט לָא יָכִיל לִיָּה. בְּגִין דְּהוּה סֵלִיק נְהוּרָא, וְאַתְבַּר חֵילָא דִּיָּדִיָּה, דְּכַתִּיב בְּרֵן יַחַד כְּכַבֵּי בְּקֹר וַיִּרְעוּ כָּל בְּנֵי אֱלֹהִים. מָאִי וַיִּרְעוּ. דְּאַתְבַּרוּ כָּל אֵינּוֹן דְּאַתִּיּוֹן מַסְטְרָא דְּדִינָא. כְּדִין אֲתַתְּקַף יַעֲקֹב וְאַחִיד בֵּיה.

56. אָמַר לִיָּה שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר, מָטָא זְמַנָּא לְשַׁבְּחָא שְׁבַחָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְאַתְכַּנְשָׁא. וַיֹּאמֶר לֹא אֲשַׁלַּחְךָ כִּי אִם בְּרַכְתֵּנִי, אִם תְּבָרַכְנִי מִבְּעֵי לִיָּה, מָאִי אִם בְּרַכְתֵּנִי. אֵלָּא אָמַר לִיָּה יַעֲקֹב, וְדָאִי אָבָא בְּרִיךְ לִי אֵינּוֹן בְּרַכָּאן דְּבַעָא לְבְּרַכָּא לְעֵשׂוֹ, וּמַסְתַּמֵּינָא מִנֶּךָ, עַל אֵינּוֹן בְּרַכָּאן, אִי אֹדִית עֲלֵיָּהּ, אִי לֹאוּ, אוֹ תְּשַׁתְּכַח עֲלֵי מַקְטָרְגָא בְּגִינֵיהוֹן.

57. מִיָּד אָמַר לִיָּה, וַיֹּאמֶר לֹא יַעֲקֹב יֵאמֹר עוֹד שְׁמֶךָ. מָאִי קָאמַר לִיָּה, אֵלָּא הֲכִי קָאמַר לִיָּה, לֹאוּ בַּחֲבִימוֹ, וְלֹאוּ בְּעוֹקְבָא, רוּוחַת לְאֵינּוֹן בְּרַכָּאן, לֹא יֵאמֹר עוֹד שְׁמֶךָ יַעֲקֹב, דְּהָא לֹאוּ בְּעוֹקְבָא הוּה, כִּי אִם יִשְׂרָאֵל, יִשְׂרָאֵל וְדָאִי אֹדִי עֲלֶךָ, וּמִנֵּיה נִמְקוּ בְּרַכָּאן, בְּגִין דְּאַנְתְּ אַחִיד בֵּיה, וְעַל דָּא, אָנָּא וְכָל שָׂרָא אוּכְלוּסִין, אֹדִינָא עֲלֵיָּהּ.

58. כִּי שְׂרִית עִם אֱלֹהִים וְעִם אַנְשִׁים וְתוּכַל, עִם אֱלֹהִים כָּל אֵינּוֹן דְּאַתִּיּוֹן מַסְטְרָא דְּדִינָא קְשִׁיָּא. וְעִם אַנְשִׁים, דָּא עֵשׂוֹ וְאוּכְלוּסִין דִּילִיָּה. וְתוּכַל, יָכִילַת לְהוֹן, וְאֵינּוֹן לֹא יָכִילִין לָךְ. וְלֹא שְׁבִיק לִיָּה יַעֲקֹב, עַד דְּאֹדִי לִיָּה עַל אֵינּוֹן בְּרַכָּאן, הֵה"ד וַיְבָרַךְ אוֹתוֹ שָׁם.

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59. Come and see, when the light OF BINAH rises, all the litigants are subdued and are not to be found, and the Congregation of Yisrael is talking with the Holy One, blessed be He. That hour is a time of universal goodwill, and the King holds out to her, TO MALCHUT, and to all those that are with her, a scepter of the thread of Chesed, so as to be completely with the Holy King. We already learned this.

60. Come and see, when the Holy One, blessed be He, is TOGETHER with the Congregation of Yisrael, MALCHUT, whenever He is with her and she rouses first a desire towards Him and draws Him to her with great love and longing, MALCHUT is filled from the right side, WHICH IS CHASSADIM THAT ARE CONSIDERED MALE. And many legions of angels abide in the right side throughout the worlds. And when the Holy One, blessed be He, is the first to rouse love and desire and MALCHUT is roused after, but not when the Holy One, blessed be He, does, everything is considered female, WHICH IS MALCHUT. The left is awakened and many legions are awakened on the left side throughout the worlds. In the same manner it is written, "If a woman have conceived seed, and born a man child" (Vayikra 12:2). THIS MEANS THAT IF THE WOMAN HAS AN ORGASM FIRST SHE GIVES BIRTH TO A BOY. The reason, we learned, IS BECAUSE the lower world is in the likeness of the upper world and the one resembles the other. JUST AS ABOVE, IF MALCHUT AWAKENS DESIRE FIRST, SHE IS FILLED FROM THE RIGHT SIDE, WHICH IS CONSIDERED MALE, SO IT IS BELOW.

61. The Holy One, blessed be He, therefore decrees whether it would be a boy or a girl, so that desire shall be prevalent FIRST in the world, WHICH IS MALCHUT. THEN THE WOMAN BELOW IS AWAKENED TO REACH AN ORGASM FIRST AND GIVES BIRTH TO A MALE BOY, FOR EVERYTHING DEPENDS ON WHAT IS ABOVE RATHER THAN BELOW. In every sense, man should have his desire cleave above to the Holy One, blessed be He, so desire shall be prevalent FIRST in the world, WHICH IS MALCHUT. THEN HIS WIFE SHALL BE THE FIRST TO REACH AN ORGASM AND GIVE BIRTH TO A MALE BOY. Happy is the lot of the righteous who know how to devote their desire to the Holy King. Of them it is written, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

14. "Do not gaze upon me, because I am black"

Rabbi Yehuda compares the title verse to the moon, that cannot be gazed upon because it is in darkness when in exile. When the sun shines it does so with six lights, or Sfirot, and when the sun is gone those six lights are gone. Yisrael was exiled because of punishment for sins, and was sentenced to keep the vineyards of other nations rather than keeping the vineyard of Yisrael itself.

59. ת"ח, בשעתא דסליק נהורא, אתכפין כל אינון מארי דדינון, ולא משתבח, וכ"י משתעי ביה בקודשא בריך הוא. וההיא שעתא עידן דרעוא הוא לכלא, ואושיט לה מלכא ולכל אינון דמשתבחי עמה, שרביטא דחוטא דחסד, לאשתבחא בשלימו במלכא קדישא, והא אתמר.

60. תא חזי, בשעתא דקודשא בריך הוא אשתבח בה בכ"י, באינון זמנין דאשתבח עמה, והיא מתערת רעותא לגביה בקדמיתא, ומשכאת ליה לגבה, בסגיאנות חבתא ותיאובתא, כדין אתמליא מסטרא דימינא, וכמה אוכלוסין משתבחי בסטרא דימינא, בכלהו עלמין. וכד קודשא בריך הוא אתער חביבותא ורעותא בקדמיתא, והיא אתערת לבתר, ולא בזמנא דאיהו אתער, כדין כלא בסטרא דנוקבא אשתבח, ושמאלא אתער, וכמה אוכלוסין קיימי ומתערי בסטרא דשמאלא בכלהו עלמין. כה"ג כתיב, אשה כי תזריע וילדה זכר וגו'. מ"ט. תנינן, עלמא תתאה כגוונא דעלמא עלאה אשתבח, ודא כדוגמא דדא.

61. ועל דא, קודשא בריך הוא גזר דכר או נוקבא, לאשתבחא רעותא בעלמא. ובכלא בעי ב"נ לאתדבקא רעותא לעילא לגבי קודשא בריך הוא, לאשתבחא רעוון בעלמא. זכאה חולקיהון דצדיקניא, דאינון ידעין לאדבקא רעותהון לגבי מלכא קדישא, עלויהו כתיב, ואתם הדבקים בני' אלהיכם חיים כלכם היום.

62. "When a man shall have in the skin of his flesh a swelling, a scab, or bright spot..." (Vayikra 13:2). Rabbi Yehuda opened by saying, "Do not gaze upon me, because I am black (lit. 'blackish'), because the sun has scorched me" (Shir Hashirim 1:6). We have studied this verse, yet when the moon, WHICH IS MALCHUT, is concealed in exile, she says, "Do not gaze upon me." It is not that she orders not to look on her, but when she sees the yearning of Yisrael towards her, to behold her light, she says, "Do not gaze upon me," WHICH MEANS you cannot see me. "Do not gaze upon me" surely, because I am black, since I am in darkness.

63. HE ASKS, why does it say "blackish" when it should have said 'black'? HE ANSWERS, there are two kinds of darkness. One is that the sun has scorched me, WHICH MEANS the sun, WHICH IS ZEIR ANPIN, has gone away from me, and the other is that "my mother's children were angry with me; they made me the keeper of the vineyards" (Ibid.).

64. HE ASKS, IT SAYS, "because the sun has scorched me (Heb. sheshezaftani)," yet it should have said, 'the sun scorched me (Heb. shezaftani)'. HE ANSWERS, there is an allusion to six here, SINCE 'SHESHEZAFTANI' IS COMPOSED OF SHESH (ENG. 'SIX') ZAFTANI. For when the sun, ZEIR ANPIN, shines, it does so with six lights, NAMELY THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. When it is gone, all these six lights are gone. "My mother's children" are all those coming from the aspect of harsh Judgment TO PUNISH FOR SINS. They "were angry (Heb. nicharu) with me" as in, "my throat is dried (Heb. nichar)" (Tehilim 69:4). This is what is meant by, "We are pursued to our necks" (Eichah 5:5), for when Yisrael reached exile, their hands were tied behind their backs and there was a millstone around their necks, so they could not speak. This is the meaning of, "were angry with me."

65. "they made me the keeper of the vineyards," NAMELY, to go into exile and keep the other nations for the sake of Yisrael WHO ARE AMONG THEM IN EXILE. "but my own vineyard I have not kept" (Shir Hashirim 1:6), because I cannot keep them as before. At first, I kept my own vineyard, NAMELY YISRAEL, and through it the other vineyards were kept, WHICH ARE THE OTHER NATIONS. Now I keep the other vineyards for the sake of my own vineyard, so it shall be kept among them.

15. "The earth is Hashem's, and the fullness thereof"

Rabbi Yosi says we are not allowed to look at joyful things since the day the Temple was destroyed. The rabbis discuss the title verse, and they learn from Rabbi Shimon that all the Mochin come from the supernal river that flows out of Eden, and Malchut is established by them so that it can nourish the worlds. The main theme is that the world depends on righteousness.

66. Rabbi Chiya and Rabbi Yosi were walking along the way. When they reached a field they saw a balsam tree on the right side of the road. Rabbi Yosi said, enveloping smoke is in our eyes. We are not permitted to behold a joyful thing, SUCH AS A BALSAM TREE, since the day the Temple was destroyed.

62. אָדָם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ שָׂאת אוֹ סַפְחַת אוֹ בְּהֶרֶת וְגו'. רַבִּי יְהוּדָה פָּתַח וַאֲמַר, אֵל תִּרְאוּנִי שְׁאֵנִי שְׁחַרְחֹרֶת שֶׁשְׂזַפְתָּנִי הַשֶּׁמֶשׁ, הָאִי קָרָא אֶתְמַר, אָבֵל בְּשַׁעֲתָא דְסִיְהָרָא אֶתְכַסִּיא בְּגִלּוּתָא, הִיא אֲמַרְהָ, אֵל תִּרְאוּנִי. לָאו דְאִיְהִי פְקִידַת דְּלָא לְמַחְמִי לָהּ, אֶלָּא בְּגִין דְּאִיְהִי חֶמֶת תִּיאוּבַתָּא דִּישְׂרָאֵל לְגַבְהָ, לְמַחְמִי נְהוּרָהָ, הִיא אֲמַרְתָּ אֵל תִּרְאוּנִי, לָא תִיכְלֹן לְמַחְמִי לִי. אֵל תִּרְאוּנִי וְדֵאִי. מ"ט. בְּגִין שְׁאֵנִי שְׁחַרְחֹרֶת, בְּגִין דְּאָנָא בְּקִדְרוּתָא.

63. מַאי שְׁחַרְחֹרֶת, שְׁחוּרָה מְבַעֵי לִיה. אֶלָּא, תְּרִין קִדְרוּתֵי, חַד שֶׁשְׂזַפְתָּנִי הַשֶּׁמֶשׁ, דְּאֶסְתַּלַּק מִנִּי שֶׁמֶשׁ, לְאַנְהָרָא לִי, וְלֹאֶסְתַּבְּלָא בְּנִי. וְחַד דְּבִנֵי אֲמִי נִחְרוּ בִי.

64. שֶׁשְׂזַפְתָּנִי, שְׂזַפְתָּנִי מְבַעֵי לִיה. אֶלָּא רְמִזָּה הוּא דְקָא רְמִיז, בְּשֵׁשׁ. דְּכַד נְהָרָא שֶׁמֶשׁא בְּשֵׁשׁ נְהוּרִין נְהִיר, וְכַד אֶסְתַּלַּק, כָּל אֵינּוֹן שִׁית נְהוּרִין אֶסְתַּלְקוּ. בְּנֵי אֲמִי, אֵלִין אֵינּוֹן דְּאֶתִּינּוֹן מַסְטְרָא דְדִינָא קְשִׁיא. נִחְרוּ בִי, כַּד"א נִחַר גְּרוּנִי, הַה"ד עַל צוּאֲרֵנוּ נְרַדְפְנוּ דְּכַד הוּוּ עֵיילִין יִשְׂרָאֵל בְּגִלּוּתָא, הוּוּ אֲזִילִי יְדִייהוּ מְהֵדְקִין לְאַחֹרָא, וְרִיחִינּוּ עַל צוּאֲרֵיהוֹן, וְלָא יְכִילוּ לְאַפְתָּחָא פּוּמָא.

65. שְׁמוּנֵי נוּטְרָה אֶת הַכְּרָמִים, לְמַהֲךְ בְּגִלּוּתָא, לְנוּטְרָא לְשָׂאָר עַמּוּין בְּגִינְהוֹן דִּישְׂרָאֵל. כְּרַמִּי שְׁלִי לָא נִטְרַתִּי, דְּהָא לָא יְכִילְנָא לְנוּטְרָא לְהוֹן כַּד בְּקַדְמִיתָא. בְּקַדְמִיתָא נִטְרִינָא כְּרַמִּי שְׁלִי, וּמִנִּיהּ אֶתְנַטְרוּ שְׂאָר כְּרַמִּין. הַשְׂתָּא נִטְרִינָא שְׂאָר כְּרַמִּין בְּגִין כְּרַמִּי שְׁלִי דְלֵהוּי נְטִיר בִּינִייהוּ.

66. רַבִּי חִיָּיא וְר' יוֹסִי הוּוּ אֲזִילִי בְּאוּרְחָא, כַּד מְטוּ חַד בֵּי חֻקְלָא, חָמוּ חַד דְּפִטְרָא דְקִיטְפָא בֵּין אֶרְחָא לְסִטְרָא יְמִינָא. א"ר יוֹסִי, עֲטִיפָא דְקוּטְרָא בְּעֵינִין שְׂכִיחַ, יִית לָן רְשׁוּ לְמַחְמִי בְּחִדּוּתָא, מִיּוּמָא דְאֶתְחַרִּיב בֵּי מְקַדְשָׁא.

67. He opened the discussion with, "The earth is Hashem's, and the fullness thereof; the world, and they that dwell in it" (Tehilim 24:1). HE ASKS, once saying, "The earth is Hashem's, and the fullness thereof," why REITERATE WITH "the world, and they that dwell in it," AND ANSWERS, this is what is meant. "The earth is Hashem's, and the fullness thereof" refers to the holy earth called the land of the living. "the world, and they that dwell in it" refers to other lands, as written, "And He will judge the world in righteousness" (Tehilim 9:9), since the world depends on righteousness. It all amounts to the same thing.

68. Rabbi Chiya said, "The earth is Hashem's, and the fullness thereof." What are that specific land, MALCHUT, and the fullness thereof? HE ANSWERS, these are the souls of the righteous IN MALCHUT. In "the world, and they that dwell in it," the world is the lower earth IN THIS WORLD "and they that dwell in it" are people. Rabbi Yosi said, if this is so THAT THE EARTH MEANS MALCHUT, how are we to explain, "For He had founded it upon the seas, and established it upon the floods" (Tehilim 24:2)? He said to him, assuredly it is so, since the land of the living, MALCHUT, "He had founded it upon the seas, and established it upon the floods." For they all, ALL THE MOCHIN, come from that supernal river that comes out and flows from Eden, WHICH IS BINAH, AND MALCHUT is established by them so as to be crowned by the Holy King and nourish the worlds.

69. "Who shall ascend into the mountain of Hashem... He that has clean hands, and a pure heart, who has not taken My name (lit. Nefesh) in vain" (Ibid. 3-4). HE ASKS, it is spelled 'his Nefesh', yet is read "My Nefesh." What are My Nefesh and his Nefesh MENTIONED IN THE VERSE? HE ANSWERS, it is all the same thing, as written, "Hashem Elohim has sworn by His Nefesh" (Amos 6:8), "that shall do according to that which is in My heart and in My Nefesh" (I Shmuel 2:35). MY NEFESH IS MALCHUT. King David united with that heart and Nefesh, NAMELY WITH MALCHUT. Hence it says, "who has not taken his Nefesh in vain."

16. Sufferings of love

We learn that God first punishes people for sins in places where others can not see, but if they continue to sin he marks them where it can be seen. A marked man who is talking to the rabbis threatens them with violence when his sons will come, but the rabbis reply that they must speak the words of Torah, otherwise they would be in contempt of God.

70. While they were walking they chanced upon a man, whose face was full of wounds, who rose from underneath a tree. They looked at him and saw his face red because of the wounds. Rabbi Chiya said to him, who are you? He said, I am a Jew. Rabbi Yosi said, he is a sinner, for otherwise those evil wounds would not be marked on his face. And these are not considered sufferings of love. Rabbi Chiya said, it is surely so, because sufferings of love are hidden from people.

67. פתח ואמר, לוי' הארץ ומלואה תבל ויושבי בה, בין דאמר לוי' הארץ ומלואה, אמאי תבל ויושבי בה, וכי תבל לאו מן ארעא הוא. אלא הכי קאמר, לוי' הארץ ומלואה, דא ארעא קדישא, דאקרי ארץ החיים. תבל ויושבי בה, דא שאר ארעאן, כד"א והוא ישפט תבל בצדק, דתבל בצדק תליא, וכלא חד מלה.

68. ר' חייא אמר, לוי' הארץ ומלואה. הארץ תינח, ומלואה מאי היא. אלא אלין נשמתינ דצדיקייא. תבל ויושבי בה, תבל: דא ארעא דלתתא. ויושבי בה: אלין אינון בני נשא. אמר רבי יוסי, אי הכי במאי אוקימנא כי הוא על ימים יסדה ועל נהרות יכוננה. אמר ליה ודאי הכי הוא, דההיא ארץ החיים על ימים יסדה ועל נהרות יכוננה, דכלהו נפקי מההוא נהר עלאה דנגיד ונפיק מעדן, ובהו אתתקנת לאתעטרא במלכא קדישא, ולמיזן עלמינן.

69. מי יעלה בהר יי' וגו', נקי כפיים ובר לבב אשר לא נשא לשוא נפשי וגו'. נפשו כתיב, מהו נפשי ונפשו. אלא כלא חד מלה, כמה דאת אמר נשבע יי' בנפשו כאשר בלבבי ובנפשי ועשה. ודוד מלכא אתאחיד בההוא לב ובההוא נפש, ועל דא לא נשא לשוא נפשו.

70. עד דהוו אזלי, אערעו בחד בר נש, ואנפוי מליין מכתשין, והוה קם מתחות אילנא חד, אסתכלו ביה, וחמו אנפוי סומקין באינון מכתשין. א"ר חייא מאן אנת. א"ל יודאי אנא. א"ר יוסי חטאה הוא, דאי לאו הכי, לא אתרשימו אנפוי באלין מרעין בישין, ואלין לא אקרונ יסורין דאהבה. א"ר חייא הכי הוא ודאי, דיסורין דאהבה מתחפין אינון מבני נשא.

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71. Come and see, it is written, "When a man shall have in the skin of his flesh a swelling, a scab, or bright spot" (Vayikra 13:2). There are three kinds here, all considered the plague of leprosy. This is the meaning of, "and it be in the skin of his flesh the plague of leprosy" (Ibid.). What is the plague of leprosy? IT MEANS 'CLOSED' IN THE ARAMAIC TRANSLATION, for it is closed in every respect, WHICH MEANS THE WOUND IS CLOSED AND CONCEALED FROM THE BEHOLDER. OF THIS it is written, "then he shall be brought to Aaron the priest..." (Ibid.). But in relation to those WOUNDS that are exposed, it is written, "the priest shall look on him, and pronounce him unclean" (Ibid. 3). For surely those seen from the outside to people come from the side of impurity and are not sufferings of love.

72. Rabbi Yosi asked, whence do we know that? Rabbi Chiya said, from the words, "Open rebuke is better than hidden love" (Mishlei 27:5). THE MEANING OF "OPEN REBUKE IS BETTER" IS THAT if the rebuke is done with love it is hidden from people. So when one rebukes his neighbor with love, he must conceal his words from people, so his neighbor shall not be put to shame. If his words are public, they are not with love.

73. The Holy One, blessed be He, does the same. When He rebukes man, He rebukes him always with love. At first He smites him in the internal part of the body. If he repents, it is well; otherwise, He smites him under his clothes. These are considered sufferings of love. If he repents, it is well. Otherwise, He smites him openly, in his face for everyone to see and know that he is a sinner, not beloved by his Master.

74. That man said to them, you plot against me surely TO PUT ME TO SHAME. You must be of those who frequent the house of Rabbi Shimon, who fear nothing. If my sons, my descendants, SHALL COME, they will harm you. Why do you speak openly? YOU SHOULD FEAR MY SONS. They said to him, such is the Torah, as written, "she cries in the chief place of concourse, at the entrances of the gates. In the city she utters her words, saying" (Mishlei 1:21). If we fear you in words of Torah we shall be in contempt before the Holy One, blessed be He. Moreover, the Torah needs clarity, THAT IS, OPEN SPEECH. The man quoted, "Who is El like You, who pardons iniquity, and forgives the transgression" (Michah 7:18). In the meantime his sons arrived. His younger son said, help from heaven is here FOR MY FATHER.

71. תָּא חֲזִי, דְּכְתִיב אֲדָם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ שְׂאֵת אוֹ סַפְחַת אוֹ בְּהֶרֶת. הָא ג' זִינִין הֶכָא, וְכִלְהוּ אֶקְרוּן נִגְעַ צְרַעַת, הַה"ד וְהָיָה בְּעוֹר בְּשָׂרוֹ לְנִגְעַ צְרַעַת. מֵאֵי נִגְעַ צְרַעַת. סְגִירוֹ. סְגִירוֹ בְּכֹלָא, וְכְתִיב וְהוּבֵא אֶל אֶהֱרֵן הַכֹּהֵן וְגו'. אֲבָל אֵינּוֹן דִּיתְחַזּוֹן לְבַר כְּתִיב, וְרָאֵהוּ הַכֹּהֵן וְטָמֵא אוֹתוֹ. דְּהָא וְדֵאֵי אֵינּוֹן דִּיתְחַזּוֹן לְבַר בְּבִנֵי נֶשְׂאָ, מְסַטְרָא דְמִסְאָבָא קָא אֲתִינִין, וְלֹא יִסּוּרִין דְּאֶהְבָּה נִינְהוּ.

72. א"ר יוסי, מ"ל. א"ר חייא, דכתיב טובה תוכחת מגולה מאהבה מסותרת. אי ההיא תוכחת מאהבה, מסותרת מבני נשא. כגוונא דא מאן דאוכח לחבריה ברחימותא, בעי לאסתרא מלוי מבני נשא, דלא יכסוף מנייהו חבריה, ואי מלוי אינון באתגלייא קמי בני נשא, לאו אינון ברחימותא.

73. כן קודשא בריך הוא פד אוכח לב"ג, בכלא אוכח ברחימותא, בקדמיתא מחי ליה בגרמיה דלגו. אי הדר ביה, מוטב. ואי לאו מחי ליה תחות תותביה, ואלין אקרון יסורין דאהבה, אי הדר ביה מוטב, ואי לאו מחי ליה באתגלייא באנפוי, קמי כלא, בגין דיסתכלון ביה, וינרעון דהא חטאה איהו, ולאו רחימא דמאריה הוא.

74. אמר לון ההוא בר נש, בקיטרא דעיטא חד אתיתון גבאי, ודאי לאו אתון אלא מאינון דדיוריהון בני רשב"י דלא דחלין מכלא. אי בני דאתיין אבתראי יקטרגו בכו, איך מלויכו באתגלייא. א"ל אורייתא הכי הוא, דכתיב בראש הומיות תקרא בפתחי שערים בעיר אמריה תאמר. ומה אי במלי דאורייתא אנן דחלי מקמך, הא נשתכח בכסופא קמי קודשא בריך הוא. ולא עוד, אלא דאורייתא בעי צחותא. פתח ההוא גברא ואמר מי אל כמוך נושא עון וגו'. ארים ידוי ובכה. אדהכי מטון בנוי. אמר בריה זעירא סייעתא דשמיא הכא.

17. "There is a just man who perishes in his righteousness"

Rabbi Shimon says that King Solomon was the wisest of all men, and that during his time the moon was full. He saw everything. We learn that the righteous perish for the sins of the wicked when the world is full of wicked men and the moon is darkened.

75. He opened with, "All things have I seen in the days of my vanity. There is a just man who perishes in his righteousness, and there is a wicked man who prolongs his life in his wickedness" (Kohelet 7:15). I have studied this verse with Rabbi Dustai Saba, who quoted Rabbi Yisa Saba. "All things have I seen in the days of my vanity." HE ASKS, how could King Solomon, the wisest man, speak so, that he saw everything, when he was treading the darkness of the world, THAT IS, IN THE DAYS OF HIS VANITY? For whoever is dealing with the darkness of the world sees nothing, and knows nothing.

76. HE ANSWERS, we learned that during King Solomon's time the moon was full, and Solomon was the wisest among men. He then saw everything and knew everything. What did he see? He saw 'all', WHICH IS YESOD CALLED 'ALL', which never goes away from the moon, WHICH IS MALCHUT. And the sun shone upon her. This is the meaning of, "All things have I seen in the days of my vanity." What is vanity (also: 'breath')? It is the moon, WHICH IS MALCHUT, which is included of all, of water, CHESED, fire, GVURAH, and wind, TIFERET, together, as a breath coming from the mouth includes all, WATER, WIND AND FIRE.

77. He saw 'all', YESOD, in that breath, MALCHUT, which is attached to it. "There is a just man who perishes in his righteousness." Come and see, when there are many righteous people in the world, 'all', WHICH IS YESOD, is never removed from the moon, MALCHUT. That 'all' receives ointment and strength and joy above, and becomes full, happy and elevated, in order to unite with the moon. It attains ALL THAT for her.

78. When there are many wicked people in the world, and the moon is darkened, the Righteous, YESOD, "perishes in his righteousness." The righteous is not lost but loses. THIS IS BECAUSE he is not seen to the moon, THAT IS, DOES NOT BESTOW PLENTY UPON HER, or take ointment, strength and joy to fill her and unite with her. Hence the righteous loses ALL THAT "in his righteousness," which is the moon. Since the moon is not present to unite with him he loses and does not draw from the SUPERNAL joy, as he used to. Then the whole left side stirs and the wicked live long and peacefully in the world. This is the meaning of, "and there is a wicked man who prolongs his life in his wickedness." What is "his wickedness"? It is that EVIL Side that cleaved to him.

75. פָּתַח וְאָמַר אֶת הַכֹּל רָאִיתִי בְיָמַי הַבְּלִי יֵשׁ צְדִיק אוֹבֵד בְּצַדְקוֹ וְיֵשׁ רָשָׁע מְאֲרִיךְ בְּרַעְתּוֹ. הָאִי קָרָא אוֹלִימְנָא בִּי רַבִּי דּוֹסְתָאֵי סָבָא, דְּהוּא אָמַר מִשְׁמִיָּה דְרַבִּי יִיסָא סָבָא. אֶת הַכֹּל רָאִיתִי בְיָמַי הַבְּלִי, וְכִי שְׁלֵמָה מְלָכָא דְהוּא חָכִים עַל כֻּלָּא, אִיךְ אָמַר הַכִּי דְאִיהוּ חָמָא כֻּלָּא בְזִמְנָא דְאִיהוּ אֲזִיל בְּחִשׁוּכֵי עֲלָמָא דְהָא כֹּל מֵאן דְאֶשְׁתַּדַּל בְּחִשׁוּכֵי עֲלָמָא, לֹא חָמֵי מְדִי, וְלֹא יֵרַע מְדִי.

76. אֵלָא הַכִּי אָתְמַר, בְּיוֹמוֹי דְשְׁלֵמָה מְלָכָא, קְיִימָא סִיְהֵרָא בְּאֶשְׁלֵמוּתָא, וְאֶתְחַכֵּם שְׁלֵמָה עַל כֹּל בְּנֵי עֲלָמָא, וְכַדִּין חָמָא כֻּלָּא, וְיֵרַע כֻּלָּא. וּמֵאֵי חָמָא. חָמָא כ"ל, דְלֹא אַעֲדֵי מִן סִיְהֵרָא. וְהוּא נְהִיר לְהַ שְׁמֵשָׁא. הַה"ד אֶת הַכֹּל רָאִיתִי בְיָמַי הַבְּלִי. מֵאן הַבְּלִי. דָּא סִיְהֵרָא דְאֶתְכַלִּילַת מִן כֻּלָּא, מִן מֵיָא וְאֶשָׁא וְרוּחָא כְּחָדָא. כְּהַבֵּל דְנִפְיָק מִן פּוּמָא, דְכֻלִּיל מְכַלָּא.

77. וְהוּא חָמָא כ"ל, בְּהֵוּא הַבֵּל דִּילִיָּה, דְאֶחֱוִיד בִּיָּה. יֵשׁ צְדִיק אוֹבֵד בְּצַדְקוֹ, ת"ח, בְּזִמְנָא דְאֶסְגִּיָּאוּ זְכָאִין בְּעֲלָמָא, הָאִי כ"ל לֹא אַעֲדֵי מִן סִיְהֵרָא לְעֲלָמִין, וְהָאִי כ"ל נִטַּל כֹּל מִשְׁח וְרַבּוּ וְחָדּוּ דְלַעֲלִיָּלָא, וְאֶתְמַלִּי וְחָדֵי וְרַבִּי, בְּגִין לְאֶזְדְּוּגָא בְּסִיְהֵרָא, וְהוּא רוּחַ בְּגִינָה.

78. וּבְזִמְנָא דְאֶסְגִּיָּאוּ חֵיבִין בְּעֲלָמָא, וְסִיְהֵרָא אֶתְחַשְׁכַּת, כַּדִּין צְדִיק אוֹבֵד בְּצַדְקוֹ, צְדִיק נְאָבֵד לֹא כְּתִיב, אֵלָא צְדִיק אוֹבֵד, דְּהָא לֹא אֶתְחִזִּי בְּסִיְהֵרָא, וְלֹא נִטַּל מִשְׁח וְרַבּוּ וְחָדּוּ לְמַלְיָא לְהַ, וְלֹאֶזְדְּוּגָא עָמָה. וְע"ד צְדִיק אוֹבֵד, בְּצַדְקוֹ, דָּא סִיְהֵרָא, דְּבִגִּין סִיְהֵרָא דְלֹא אֶשְׁתַּכַּחַת לְאֶזְדְּוּגָא עָמִיָּה, הוּא אָבִיד, דְלֹא שְׁאִיב מְחִידוֹ כְּמָה דְהוּא עָבִיד. וְכַדִּין כֹּל סֵטֵר שְׁמַלְא אֶתְעַר, וְחֵיבִין מְאֲרִיכִין בְּשְׁלוּה בְּעֲלָמָא, הָדָא הוּא דְכְּתִיב, וְיֵשׁ רָשָׁע מְאֲרִיךְ בְּרַעְתּוֹ. מֵאִי בְרַעְתּוֹ בְּהֵוּא סֵטֵר דְאֶתְדַּבֵּק בִּיָּה.

79. Moreover, "There is a just man who perishes in his righteousness," because when there are many wicked people in the world, and punishment is suspended, "There is a just man who perishes in his righteousness," because he is punished for their sins like my father, who was punished for the sins of his town's people, who were all impudent. But he never admonished them or put them to shame. He stopped us from reproaching the wicked. He used to say to us, "Of David. Fret not yourself because of evil doers, nor be envious against the workers of iniquity" (Tehillim 37:1). His father said, Surely the Holy One, blessed be He, punished me this way, because I could have complained against them but I did not. I did not put them to shame, neither secretly nor openly.

79. תו יש צדיק אוֹבֵד בְּצַדִּיקוֹ, דְּכַר חַיִּיבִין סָגִיאוּ בְּעֵלְמָא, וְדִינָא תִּלְיָא צְדִיק אוֹבֵד בְּצַדִּיקוֹ, אִיהוּ אֲתַפְס בְּחֻבְיָהּ, כְּגוֹן אָבָא דְאֲתַפְס בְּחֻבְיָהּ דְּבָנֵי מְאִתְיָה, דְּהוּוּ כְּלָהוּ חֲצִיפִין, וְהוּא לֹא אֲסֵהִיד בְּהוּ וְלֹא אֲכַסִּיף לְהוּ לְעֵלְמִין, וּמַחֵי בִּידָן, דְּלֹא נִתְגַּרְי בְּהוּ בְּרִשְׁיַעֲיָא. וְהוּוּ אָמַר לָן, לְדוֹד אֵל תִּתְחַר בְּמַרְעִים אֵל תִּקְנָא בְּעוֹשֵׂי עוֹלָה. אָמַר אָבוּי, וְדֵאֵי קוֹדֶשָׁא בְּרִיךְ הוּא אֲעֻנֵשׁ לִי בְּדָא, דְּהָא הוּוּ רִשׁוּ בִּידֵי לְמַחָא בִּידֵיָהּ, וְלֹא עֲבָדִית, וְלֹא אֲכַסִּיפְנָא לְהוּ, לֹא בְּטַמִּירוֹ, וְלֹא בְּאֲתַגְלִיָּא.

18. "and breathed into his nostrils the breath of life"

The second son of the marked man gives us this lesson. He says that man was born with two inclinations, the Good Inclination (corresponding to water) and the Evil Inclination (corresponding to fire). He says that the breath of life is the holy Neshamah that comes from Binah that produced the earth. The Neshamah has permission to ascend and speak before God. When a man sins or speaks evil, the Shechinah leaves him and an evil spirit comes to dwell on him, since holiness has departed from him. He is blemished everywhere, including in his flesh. People are also punished for omitting to speak good words when they should have, because this blemishes the speaking spirit.

80. His other son opened the discussion with the verse, "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7). "And Hashem Elohim formed (Heb. vayyitzer), " 'VAYYITZER' IS SPELLED with two Yuds, TO INDICATE MAN WAS BORN with two inclinations, the Good Inclination and the Evil Inclination; one, THE GOOD INCLINATION, CORRESPONDS TO WATER, and one, THE EVIL INCLINATION, CORRESPONDS TO FIRE. Hashem Elohim is a full name. "the man" includes of male and female, SINCE THE (HEB. ET) ALLUDES TO THE FEMALE. "dust of the ground" is the dust of the holy land, whence he was created. It is the place of the Temple.

80. תו פִּתַּח בְּרִיָּה אַחְרָא וְאָמַר, וַיִּצַר יי' אֱלֹהִים אֶת הָאָדָם עֶפְר מִן הָאֲדָמָה וְגו'. וַיִּצַר יי' אֱלֹהִים, בְּתַרְי יוֹדִין, בְּתַרְיִן יִצְרִין, יִצַר טוֹב וַיִּצַר רָע, חַד לְקַבֵּל מֵיָא, וְחַד לְקַבֵּל אֲשָׁא. יי' אֱלֹהִים, שֵׁם מְלֵא. אֶת הָאָדָם, כְּלִיל דְּכַר וְנוֹקְבָא. עֶפְר מִן הָאֲדָמָה, דְּאֵ עֶפְרָא דְּאַרְעָא קְדִישָׁא, דְּמִתְמָן אֲתַבְרִי, וְהוּא אֲתַר דְּבֵי מְקַדְשָׁא.

81. "and breathed into his nostrils the breath (Heb. Neshamah) of life" (Ibid.). This is the holy Neshamah that is drawn from the supernal life, FROM BINAH. "and man became a living Nefesh" (Ibid.), since man includes a holy Nefesh from the supernal living creature, WHICH IS BINAH, that produced the earth, MALCHUT, as written, "Let the earth bring forth living creatures (lit. 'Nefesh')" (Beresheet 1:24), the Nefesh of that supernal living creature BINAH.

81. וַיִּפַּח בְּאַפִּיו נְשַׁמַּת חַיִּים, דְּאֵ נְשַׁמַּתָּא קְדִישָׁא, דְּאֲתַמְשַׁכָּא מֵאִינוֹן חַיִּים דְּלְעִילָא. וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, אָדָם אֲתַכְלִיל בְּנֶפֶשׁא קְדִישָׁא, מַחְיָה עֲלָא. דְּאֶפִּיקַת אֲרַעָא דְּכִתִּיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה, נֶפֶשׁ דְּהֵיא חַיָּה עֲלָא.

82. Come and see, as long as that holy soul cleaves to man, he is beloved of his Master. He is well kept from every direction, he is marked for the good above and below and the holy Shechinah rests on him.

82. ת"ח, בְּכָל זְמַנָּא דְּהֵאֵי נְשַׁמַּתָּא קְדִישָׁא, אֲתַדְּבַקַת בֵּיהּ בְּבַר נֶשׁ. רְחִימָא הוּא דְּמֵאֲרִיָּה. כְּמָה נְטוּרִין נְטוּרִין לִיָּה מִכָּל סְטְרִין, רְשִׁימָא הוּא לְטַב לְעִילָא וְתַתָּא, וּשְׁכִינְתָּא קְדִישָׁא שְׂרִיָּא עֲלוּי.

83. When he deviates in his ways, the Shechinah is gone from him and the holy Neshamah does not cleave to him. From the side of the harsh serpent, a spirit is aroused that roams and walks the world, which rests only on a place supernal holiness has departed from, AND IT DWELLS ON THAT MAN. That man is then defiled and is blemished in his flesh, in everything, and in his countenance.

83. וּבְזַמְנָא דְּאִיהוּ אֲסִי אֲרַחוּי, שְׁכִינְתָּא אֲסִתְלַקַת מִנְיָה, וְנְשַׁמַּתָּא קְדִישָׁא לֹא אֲתַדְּבַקַת בֵּיהּ. וּמִסְטְרָא דְּחוּיָא בִּישָׁא תְּקִיפָא, אֲתַעַר רַחָא חַד, דְּשֵׁט וְאִזִּיל בְּעֵלְמָא, דְּלֹא שְׂרִיָּא אֵלָא בְּאֲתַר דְּקְדוּשָׁה עֲלָא אֲסִתְלַק מִתְמָן. וּכְדִין אֲסִתָּאב ב"נ, וְאֲתַמְגִּים בְּבִשְׂרִיָּה, בְּחִיזוּ דְּאֲנַפּוּי בְּכָלָא.

84. Come and see, since this living Nefesh is holy and supernal, NAMELY FROM BINAH, when the holy earth MALCHUT draws it and becomes a part within it, it is called Neshamah, SINCE THE LIGHT OF BINAH IS CALLED NESHAMAH. It is it that ascends and speaks before the Holy King and enters through all the gates with no one to detain it. It is therefore called 'a speaking spirit' IN THE ARAMAIC TRANSLATION, since every other Nefesh NOT FROM BINAH has no permission to speak before the King except this one FROM BINAH.

85. The Torah therefore proclaims, saying, "Keep your tongue from evil..." (Tehilim 34:14), and, "He who guards his mouth and his tongue..." (Mishlei 21: 23), since if his lips and tongue speak evil things, these things rise up, and when they do, everybody declares, 'Be gone from the proximity of the evil speech of so and so, give way to the path of the harsh serpent'. The holy Neshamah is then removed from him. It is gone and cannot speak, as it says, "I was dumb with silence, I held my peace, and had no comfort" (Tehilim 39:3).

86. That Neshamah rises in contempt, in trouble of every kind. It is not given place as before. Of this it is written, "He who guards his mouth and his tongue keeps his soul (Heb. Nefesh) from trouble." Surely his Nefesh, who used to speak, is not silent because of the evil words IT UTTERED. Then the serpent comes, since everything returned to its place, ITS ORIGINAL STATE, AS BEFORE HE ATTAINED A NESHAMAH. When the evil speech rises through certain paths and rests before the harsh serpent, many spirits are stirred in the world and a DEFILED spirit descends from that side OF THE SERPENT, and finds the man who roused it through evil speech and the speaking spirits removed from him. The DEFILED spirit defiles him, and he then becomes a leper.

87. Just as punishment is afflicted on man because of evil speech, so is he punished because he could have pronounced good words but did not. For he blemished that speaking spirit, which is composed so as to speak above and speak below, and everything is in holiness. It is even more true if the nation walks the crooked path and he can talk to them and reprove them yet he is silent and does not speak. As I said, IT IS SAID OF HIM, "I was dumb with silence, I held my peace, and had no comfort, and my pain was stirred up," stirred up by plagues of impurity. This is why it was said that King David was plagued WITH LEPROSY, AND THE HOLY ONE, BLESSED BE HE, turned away from him, as written THAT HE ASKED, "Turn You to me, and be gracious to me" (Tehilim 25:16), WHICH MEANS HE TURNED AWAY FROM HIM. What is "Turn You to me"? It resembles the words, "And Aaron looked (or: 'turned')" (Bemidbar 12:10). JUST AS THE LATTER VERSE ALLUDES TO LEPROSY, SO HERE IT ALLUDES TO LEPROSY. Rabbi Chiya and Rabbi Yosi alighted and kissed him. They went together all that way. Rabbi Chiya said of them, "But the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18).

84. ות"ח, בגין דהאי נפש חיה איהי קדישא עלאה, כד ארעא קדישא משכא לה, ואתבלילת בגווה, כדין קרינן לה נשמה. ודא היא דסלקא לעילא, וממללא קמי מלכא קדישא, ועיילא בכל תרעין, ולית דימחי בידהא. ועל דא אתקרי רחא ממללא, דהא כל שאר נפשתא לית לון רשו למללא קמי מלכא, בר האי.

85. ועל דא אורייתא אכריזת ואמרת, נצור לשונך מרע וגו', וכתיב שומר פיו ולשונו וגו', בגין דאי שפוותיה ולישניה ממללן מלין בישין, אינון מלין סלקין לעילא, ובשעתא דסלקין, בלא מכריזין ואמרין אסתלקו מסוחרניה דמלה בישא דפלגיא, פגון אתר לארחה דחויא תקיפא. כדין נשמתא קדישא אתעברא מניה ואסתלקת, ולא יכלא למללא, כד"א נאלמתי דומיה החשיתי מטוב.

86. והיה נשמתא סלקא בכסופא, בעאקו דכלא, ולא יחבין לה אתר במלקדמין. ועל דא כתיב, שומר פיו ולשונו שומר מצרות נפשו. נפשו ודאי היה דהות ממללא, אתעבידת משתוקא, בגין מלולא בישא. וכדין חויא אודמן, דכלא לאתריה אתהדר, וכד היה מלה בישא סלקא באורחין ידיען, ושארין קמיה דחויא תקיפא, במה רוחין מתערין בעלמא, ורוחא נחתא מההוא סטרא, ואשכח דההוא ב"נ אתער ליה במלה בישא, והא רוחא ממללא קדישא אתעברא מניה, כדין שריא עלוי וסאיב ליה, וכדין הוא סגיר.

87. במה דעונשא דהאי ב"נ בגין מלה בישא. כך עונשיה בגין מלה טבא, דקאתי לידיה, ויכיל למללא, ולא מליל. בגין דפגים לההוא רחא ממללא, דהיא אתתקנת למללא לעילא, ולמללא לתתא, וכלא בקדושה. כ"ש אי עמא אזלין באורחא עקימא, והוא יכיל למללא להו ולאוכחא להו, ושתיק ולא מליל, במה דאמינא דכתיב, נאלמתי דומיה החשיתי מטוב וכאבי נעבר. נעבר במכתשין דמסאבותא, ודא הוא דאמר דוד מלכא אלקי בהאי, ואתפני מניה, דכתיב פנה אלי וחנוני מהו פנה אלי. כד"א ויפן אהרן. נחתו ר' חניא ור' יוסי, ונשקוהו. אזדוגו כחדא כל ההוא אורחא, קרא רבי חניא עליהו, וארח צדיקים כאור נגה הולך ואור עד נכון היום.

19. The plague of leprosy

The priest knows all the types of plague, and whether the person is undergoing sufferings of love or is being rejected by God. One should consult his heart three times to lead it in the path of truth; it is evil that causes the plagues in the world. In Aramaic leprosy is translated as 'closing', because it closes off the supernal lights.

88. "When the plague of leprosy is in a man, then he shall be brought to the priest" (Vayikra 13:9). Rabbi Yosi said, the friends commented on all the colors of this plague. The priest knew whether to pronounce clean or unclean according to them. He knew if these are sufferings of love or those upon one whose Master rejects him and is far from him. For according to man's ways the plague is caused in the world.

89. It is written, "Incline not my heart to any evil thing, to practice wicked deeds with men who work iniquity" (Tehilim 141:4). From this we derive that a man is led in the way he wishes to walk. Rabbi Yitzchak, this verse is difficult. Does the Holy One, blessed be He, turn man to walk the path of sin and commit evil deeds, THAT HE SAYS, "INCLINE NOT MY HEART TO ANY EVIL THING"? In that case there is no justice in this world or in the World to Come, and the Torah is imperfect, in which is written, "if you hearken" (Devarim 28:13), and, "if you will not hearken" (Ibid. 15), WHICH INDICATES THAT EVERYTHING DEPENDS ON MAN.

90. AND HE ANSWERS, David admonished his heart, saying, "INCLINE NOT MY HEART TO ANY EVIL THING," so as to lead it in the path of truth, as written, "and consider it in your heart" (Devarim 4:39). What is consider? IT MEANS one should return to THE HEART once, twice and thrice to lead it IN THE PATH OF TRUTH and admonish it. He also said to it, "Incline not my heart to any evil thing," since an evil thing caused plagues in the world, so Judgment hovers about the world. This is the meaning of the plague of leprosy.

91. The friends spoke about the plague of leprosy, but leprosy IS EXPLAINED according to its Aramaic translation. Said Rabbi Yehuda, what is it translated into? It is 'closing', because it closes SUPERNAL LIGHTS and does not open up. When it closes and does not open, it is considered a plague. Rabbi Yosi said that the patriarchs, CHESED, GVURAH AND TIFERET, are not nourished, THAT IS, THEY DO NOT RECEIVE LIGHT, and all the more so the children, NETZACH, HOD AND YESOD. This is the meaning of, "When the plague of leprosy is in a man," real man, NAMELY ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH HAS THE SAME NUMERICAL VALUE AS THAT OF ADAM (ENG. 'MAN'). From here it descends to whomever it descends to, NAMELY, TO LOWER MAN WHO CAUSED IT, AND CLOSES HIS LIGHT, so there is universal plague from the closing OF THE LIGHTS.

88. נִגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל הַכֹּהֵן. א"ר יוֹסִי, הָאִי נִגַע, כָּל גּוֹזְנִין דִּילִיָּה אֲתַעְרוּ בְּהוּ חֲבֵרֵיָּא, וְכֹהֲנָא הוּוּ יָדַע בְּהוּ לְדַכְּיָא וּלְמַסְאָבָא, הוּוּ יָדַע, אִינּוֹן דְּהוּוּ יְסוּרִין דְּרַחֲמִימוּתָא, אוּ אִינּוֹן דְּאֲשְׁתַּכְּחוּ בְּמֵאן דְּמֵאִיס בִּיהּ מֵאֲרִיָּה וְרַחֲקִי בִּיהּ, דְּהָא לְמוֹס אֲרַחוּי דִּב"נ גְּרִים נִגַע בְּעֵלְמָא.

89. כְּתִיב אֵל תֵּט לְבִי לְדַבֵּר רַע לְהִתְעוּלֵל עַלִּילוֹת בְּרָשַׁע, מִכָּאן תִּנְיִן בְּאֲרַחָא דִּב"נ בְּעֵי לְמִיָּהָךְ בְּהּ מְדַבְּרִין לִיהּ. א"ר יִצְחָק, הָאִי קָרָא קְשִׁיָּא, וְכִי קוּדְשָׁא בְּרִיךְ הוּוּ אֲסִי לִיהּ לְבַר נֶשׁ לְמִיָּהָךְ בְּאֲרַח חֲטָאָה, וּלְמַעַבְד עוֹבְדִין בִּישׁוּן, אִי הָכִי לִית דִּינָא בְּעֵלְמָא דָּא, וְלֹא בְּעֵלְמָא דְּאֲתִי, וְאוּרִיָּתָא לֹא אֲתַתְּקֵנָת, דְּכְתִיב בְּהּ אִם תִּשְׁמַע וְאִם לֹא תִשְׁמַע.

90. אֵלָא דוּד אֲזַהֵר לְלִבִּיָּהּ, לְדַבְּרָא לִיהּ בְּאוּרַח קְשׁוּט, כְּד"א וְהִשְׁבוֹת אֶל לְבַבְךָ. מֵאִי וְהִשְׁבוֹת. אֵלָא זְמַנָּא חַד, וְתִרְיִן, וְתַלְתָּ, לְאֶהְדְּרָא לְקַבְּלִיָּהּ, וּלְדַבְּרָא, וְלֹא אֲזַהֵרָא לִיהּ. וְהָכִי קְאָמַר לִיהּ, לְבִי, אֵל תֵּט לְדַבֵּר רַע, דְּהָא דְּבַר רַע גְּרִים נִגַע בְּעֵלְמָא, וְדִינָא שְׂרִיָּא בְּעֵלְמָא, וְהִינּוּ נִגַע צָרַעַת.

91. נִגַע צָרַעַת, הָא אֲתַעְרוּ חֲבֵרֵיָּא, אָבַל צָרַעַת כְּתַרְגוּמוֹ, א"ר יְהוּדָה, מֵאִי כְּתַרְגוּמוֹ. סְגִירוֹ, דְּסְגִיר וְלֹא פִתַח, וְכֹד סְגִיר הוּוּ וְלֹא פִתַח, נִגַע הוּוּ דְּאֶקְרִי. רַבִּי יוֹסִי אָמַר, דְּלֹא מְסַתְּפְקִין אָבְהָן, כָּל שְׂכַן בְּנִין. וְהִינּוּ דְּכְתִיב נִגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם, בְּאָדָם מִמֶּשׁ, וּמִכָּאן נַחֲת לְמֵאן דְּנַחֲת, אֲשְׁתַּכְּח נִגַע לְכֻלָּא, מִדְּהוּוּ סְגִירוֹ.

92. Rabbi Yitzchak said, surely this is the inner meaning of the words, "He has abhorred His sanctuary" (Eichah 2:7), WHICH MEANS THE LIGHTS OF THE TEMPLE, WHICH IS MALCHUT, WERE SHUT. THE REASON is that the people in the world brought it about BY THEIR SINS, as written, "because he has defiled the sanctuary of Hashem" (Bemidbar 19:20), actually defiled. Rabbi Elazar said, he had defiled it because someone was gone, NAMELY ZEIR ANPIN, and the harsh serpent rests on it and injects filth and brings defilement to whomever it does. All this is due to the sins of the world.

92. א"ר יצחק, ודאי דא הוא רזא דמלה, דכתיב נאר מקדשו. מ"ט. משום דבני עלמא גרמו האי, דכתיב את מקדש יי' טמא, טמא ממש. א"ר אלעזר, טמא, משום דאסתלקת מאן דאסתלק, וחויה תקיפא שריא, ואטיל זוהמא, וסאיב למאן דסאיב, וכלהו בגין חובי עלמא.

20. "she eats, and wipes her mouth"

We learn that because of man's evil tongue the serpent appears both above and below. The lights are closed when someone commits a sin and then says they have done nothing wrong.

93. We learned that when the PRIMORDIAL serpent begins to be revealed, the supports, NETZACH AND HOD, and the edifices, THE MOCHIN, are gone and removed FROM MALCHUT, and the fierce serpent comes and injects filth, the Temple is considered defiled. What is the Temple? It is as we learned, "and I put the plague of leprosy in a house of the land of your possession" (Vayikra 14:34), and, "Now the serpent was craftier... And he said to the woman" (Bereshheet 3:1), the actual woman, to which the place of the Temple is attached, WHICH IS MALCHUT. Hence, "because he has defiled the sanctuary of Hashem" (Bemidbar 19:20), by his sins, because THROUGH HIS SINS the fierce serpent is revealed.

93. תאני, בד שארי חויה לאתגלאה, מסתלקין סמכין ובנינין ומתעברין, ואתי חויה תקיפא ואטיל זוהמא, וכדין אשתכח מקדשא מסאב, מאן מקדשא. כמה דאתמר ונתתי נגע צרעת בבית ארץ אחוזתכם. וכתיב והנחש היה ערום מכל חית השדה אשר עשה יי' אלהים ויאמר אל האשה. אל האשה ממש, דאתר מקדשא אתאחיד בגוה, והיינו את מקדש יי' טמא בגין חובי, משום דאתגליא חויה תקיפא.

94. What are his sins? They are the evil tongue. For because of evil tongue, the PRIMORDIAL serpent appears both above and below, as written, "And Hashem sent venomous (Heb. Seraphim) serpents among the people" (Bemidbar 21:6). It is not spelled as 'sorfim (Eng. 'burning')' or 'serufim (Eng. 'burnt')', but rather Seraphim. Who are the Seraphim? HE ANSWERS, IT ALLUDES TO THE PRIMORDIAL SERPENT. THE REASON IT SAYS SERPENTS IN PLURAL IS THAT IT RESEMBLES the words, "the heads of the sea monsters" (Tehilim 74:13), two of them, one attached above and another attached below IN THIS WORLD. It is also written, "Seraphim stood above Him" (Yeshayah 6:2), above Him assuredly, NAMELY as in the verse, "to present themselves before (lit. 'above') Hashem" (Iyov 1:6), WHICH MEANS AGAINST HASHEM. FOR THE SONS OF ELOHIM ARE JUDGMENTS, AND HASHEM IS MERCY. HERE TOO, "ABOVE HIM" IS LIKE 'AGAINST HIM'. Then everything is closed, AS ALL THE LIGHTS ARE SHUT, and there is none to open, SINCE THEN THE SERPENT COMES AND INJECTS FILTH IN THE ROOT OF THE SOUL OF THE SINNER IN MALCHUT, WHICH IS CONSIDERED ADULTERY. Hence it is written, "Likewise the way of an adulterous woman; she eats, and wipes her mouth, and says, I have done nothing wrong" (Mishlei 30:20). What is adulterous? Actual ADULTEROUS surely, OF WHICH IT IS SAID, "she eats, and wipes her mouth, and says, I have done nothing wrong."

94. מאן חובוי. דא לישנא בישא, דבגין לישנא בישא, חויה אזדמן, בין לעילא בין לתתא, דכתיב וישלח יי' בעם את הנחשים השרפים. השרפים או השרופים לא כתיב, אלא השרפים, מאן שרפים. דכתיב ראשי תנינים תרי, חד אתאחיד לעילא, וחד לתתא וכתיב שרפים עומדים ממעל לו, ממעל לו ודאי, כד"א להתיצב על יי', וכדין סגירו בכלא, ולית מאן דפתח, ועל דא כתיב כן דרך אשה מנאפת אכלה ומחתה פיה וגו', מאי מנאפת. מנאפת ממש ודאי, אכלה ומחתה פיה ואמרה לא פעלתי און.

95. Rabbi Chiya said in the name of Rabbi Yitzchak, by universal will, NAMELY THE SUPERNAL WILL, the serpent abides below only because he abides above. And he does not abide above except when he abides below due to the sins of the world, as we learned that everything is interdependent.

95. אמר רבי חייא אמר ר' יצחק, ברעותא דכלא לא אשתכח לתתא, אלא בגין דאשתכח לעילא. ולעילא לא אשתכח, אלא בד אשתכח לתתא בחובי עלמא, דילפינן דכלא תלויא האי בהאי, והאי בהאי.

21. "wisdom excels folly"

Rabbi Chiya wonders why Solomon says he saw that wisdom excels folly, since surely it must be obvious to everyone. We learn that no one was as wise as Solomon since he is named after the seven grades of wisdom, corresponding to seven Sfirot, and he actually spoke of seven vanities, or 'breaths'. The world is supported only by breath, since Rabbi Shimon taught that breath produces a sound by way of the wind and water in it, and the sound exists only by way of breath. In the same way that a man cannot exist without breath, the world cannot exist without the words of wisdom that Solomon said. And the breath by which the world endures comes from the breaths above. Wisdom is actually revealed by way of its opposite, folly, just as light would not be known without darkness, nor white without black, nor sweet without bitter, nor health without illness. God has made the one as well as the other.

96. "And the man whose hair is fallen off his head" (Vayikra 13:40). Rabbi Chiya opened with, "Then I saw that wisdom excels folly..." (Kohelet 2:13). I have studied the words of King Solomon in different places, and observed his great wisdom, since he concealed the meaning of his words inside the holy sanctuary. This verse needs studying. Why did he say, "I saw"? Do not the rest of the people in the world know or see this? Even those who never knew wisdom or studied it know that "wisdom excels folly, as far as light excels darkness." Yet he praises himself and says, "Then I saw."

97. We learned that none is wise as Solomon who is named after the seven grades of wisdom, in the likeness of above, NAMELY, TO CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT, THE SECRET OF LOWER CHOCHMAH, THE GRADE OF SOLOMON. For there are six days above, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN and a seventh above them, WHICH IS BINAH. There are seven days below IN MALCHUT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and a seventh above them, WHICH IS BINAH. There are six steps to the throne OF SOLOMON and he is upon the throne, as written, "Then Solomon sat on the throne of Hashem as king" (I Divrei Hayamim 29:23). There are seven crowns of the days, NAMELY THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT above and seven corresponding names to Solomon to indicate holy wisdom. Hence he had seven names, WHICH ARE Solomon, Yedidyah, Agur, ben Yaka, Lemuel, Itiel and Kohelet.

98. He spoke of seven vanities, NAMELY, "VANITY OF VANITIES, SAYS KOHELET, VANITY OF VANITIES; ALL IS VANITY" (KOHELET 1:2). THERE ARE THREE TIMES 'VANITY' AND TWICE 'VANITIES', WHICH ARE FOUR. TOGETHER THEY ARE SEVEN. He saw what no one else saw. And when he gathered wisdom and climbed the grade of wisdom he was called Kohelet. He spoke of seven vanities (also: 'breaths'), which correspond to the seven Sfirot above. And a sound is made of every breath, and the world is supported only by breath.

99. We learned in the name of Rabbi Shimon, that breath produces a sound by the wind and water in it, and that sound exists only through breath. And we learned that by seven breaths the supernal and the lower beings exist. Rabbi Yitzchak taught, come and see that the world is supported by breath, for were no breath to come from man's mouth, it would not have been able to exist even a moment.

96. וְאִישׁ כִּי יִמְרֹט רֵאשׁוֹ וְגו'. רַבִּי חֵיָא פָתַח וְאָמַר וְרֵאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לַחֲכָמָה מִן הַסְּכָלוֹת וְגו', בְּכַמָּה אֶתֶר אֶסְתַּכְלֵנָא בְּמַלְוֵי דְשְׁלָמָה מְלָכָא, וְאֶשְׁגַּחנָא בְּחַכְמַתָּא סְגִיָּאָה דִּילִיָּה, וְאֶסְתִּים מְלוֹי בְּגו', לְגוֹ הַיְכָלָא קְדִישָׁא. הָאִי קְרָא אִית לְאֶסְתַּכְלָא בֵּיה, אֲמַאי אָמַר וְרֵאִיתִי אֲנִי, וְכִי שָׂאֵר בְּנֵי עֲלְמָא לֹא יִדְעֵי וְלֹא חֲמָאֵן דָּא. אֲפִילוּ מֵאֵן דְּלֹא יִדַּע חַכְמַתָּא מִן יוֹמוֹי, וְלֹא אֶשְׁגַּח בֵּיה, יִדַּע הָאִי שֵׁשׁ יִתְרוֹן לַחֲכָמָה מִן הַסְּכָלוֹת בִּיתְרוֹן הָאוּר מִן הַחֲשָׁךְ. וְהוּא שֶׁבַח גְּרַמְיָה וְאָמַר רֵאִיתִי אֲנִי.

97. אֵלֶּא הָכִי הָאֲנָא, מֵאֵן חֲכִים בְּשְׁלָמָה דְּבִשְׁבַּעַה דְּרֵגִין דְּחַכְמָה אֶתְקָרִי כְּגוֹוֹנָא דְּלַעִילָא. שִׁיתָא יוֹמִין לַעִילָא, שְׁבִיעָאָה עֲלָאָה עֲלִיָּוָה. שִׁיתָא יוֹמִין לְתַתָּא, שְׁבִיעָאָה עֲלִיָּוָה. שִׁיתָא דְּרֵגִין לְכוּרְסִיָּא, הוּא עַל בּוּרְסִיָּא, דְּכַתִּיב, וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יְיָ לְמֶלֶךְ. שְׁבַעַה כְּתָרִין דִּיּוֹמִין לַעִילָא, וְכַדִּין לְקַבְלִיהוֹן שְׁבַעַה שְׁמֵהֵן לְשְׁלָמָה. לְאַתְחַזָּאָה בֵּיה חַכְמַתָּא קְדִישָׁא. וּבג"כ אֶתְקָרִי שְׁבַע שְׁמֵהֵן: שְׁלָמָה. יְדִידִיָּה. אָגוּר. בֶּן יָקָה. לְמוּאֵל, אִיתִיָּאֵל, קַהֲלֵת.

98. וְאָמַר שְׁבַעַה הִבְלִים. וְמָה דְּאִיָּהוּ חֲמָא לֹא חֲמָא ב"ג אַחֲרָא, וְכַד כְּנֶשׁ חַכְמַתָּא וְאֶסְתַּלַּק בְּדְרֵגִין דְּחַכְמַתָּא, אֶקְרִי קַהֲלֵת. וְשְׁבַעַה הִבְלִין אָמַר, לְקַבִּיל ז' כְּתָרִין דְּלַעִילָא, וְכַל הִבְל קָלָא אֶתְעַבִּיד מְנִיָּה, וְעֲלְמָא לֹא מִתְקִיָּמָא אֵלֶּא בְּהַבֵּל.

99. וְתָאֲנָא מְשֻׁמְיָה דְּר"ש, הִבְל אֲפִיק קָלָא בְּרוּחָא וּמִיָּא דְּבִיָּה, וְלִית קָלָא אֵלֶּא בְּהַבֵּל. וְתָאֲנָא בְּשְׁבַעַה הִבְלִין אֶתְקִיָּמִין עֲלֵאִין וְתַתָּאִין. וְתָאֲנִי ר' יִצְחָק, ת"ח, דְּעַל הִבְל מִתְקִיָּים עֲלְמָא, דְּאֶלְמָלָא לֹא הוּא הִבְל דְּנִמִּיק מְפּוֹמָא, לֹא אֶתְקִיָּים ב"ג אֲפִילוּ שְׁעָתָא חֲדָא.

100. Similar to that THAT MAN CANNOT EXIST WITHOUT THE BREATH OF HIS MOUTH Solomon said his words upon which the world is supported. HE SAID that through breath the world endures. And the breath by which the world endures comes from the breaths above. This is the meaning of "Breath of breaths" (Kohelet 1:2), NAMELY a breath coming from the breaths above. All his words were in that strain. Of the supernal breaths it is written, "but by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3). What is the "word that proceeds out of the mouth of Hashem"? It is the supernal breaths.

101. We learned, "Then I saw that wisdom excels folly," wisdom excels through actual folly, for were there no folly in the world, wisdom and its matters would not be made known. We learned that one who studied wisdom must study some folly and know it, for this way wisdom excels, just as light excels through darkness, for were there no darkness, light would not be made known and the world would benefit by it.

102. We learned that wisdom excels, NAMELY wisdom in general, INCLUDING BOTH SUPERNAL WISDOM AND WORLDLY WISDOM. For, Rabbi Shimon said to Rabbi Aba, come and see the inner meaning of the matter. Supernal wisdom does not illuminate nor is it shone upon except for folly that was roused from a different place. Were it not for this FOLLY, there would be no expansion of light and greatness, and wisdom would not excel. For folly, WISDOM shone more and is shone more upon. This is the meaning of, "that wisdom excels," wisdom in general, BOTH ABOVE AND BELOW, more than folly in general, BOTH ABOVE AND BELOW. For this is the way below, were there no folly in the world, there would be no wisdom in the world.

103. When the friends studied secrets of wisdom from Rav Hamnuna Saba, he used to teach them verses of folly, so that wisdom would excel for their sakes. This is the meaning of, "a little folly outweighs wisdom and honor" (Kohelet 10:1), because FOLLY is good for wisdom and the preciousness of wisdom. Hence it is written, "yet guiding my heart with wisdom; and to lay hold on folly" (Kohelet 2:3).

104. Rabbi Yosi said, "a little folly outweighs (Heb. yakar) wisdom and honor," namely, the preciousness (Heb. yakar) of wisdom and its beauty. And what is the preciousness of supernal honor, WHICH IS MALCHUT? It is a little folly, because a little folly discloses and reveals the preciousness of wisdom and honor of above more than any way in the world.

100. כְּגוֹנוֹנָא דְּאָ אִמְר שְׁלֵמָה מְלוֹי, דְּעֵלְמָא מְתַקְיִמָא בְּהוּ, דְּהָאֵי הַבֵּל דְּמִתְקִיִּים בִּיָּה עֵלְמָא. וְהָאֵי הַבֵּל דְּמִתְקִיִּים בִּיָּה עֵלְמָא, מֵהַבְּלִים דְּלַעֲיֹלָא קָאֲתִי, הַה"ד הַבֵּל הַבְּלִים, הַבֵּל מֵהַבְּלִים דְּלַעֲיֹלָא. וְכֹל מְלוֹי הָכִי הוּוּ. וּבְהַבְּלִים דְּלַעֲיֹלָא כְּתִיב, כִּי עַל כָּל מוֹצֵא פִי יְיָ יַחֲיֶה הָאָדָם. מֵאֵי מוֹצֵא פִי יְיָ. דְּאֵי הַבְּלִים דְּלַעֲיֹלָא.

101. וְתַנּוּיָא, וְרֵאִיתִי אֲנִי שֵׁישׁ יִתְרוֹן לַחֲכָמָה מִן הַסְּכָלוֹת. מִן הַסְּכָלוֹת מִמֶּשׁ, אֲתִי תוֹעֵלְתָא לַחֲכָמְתָא, דְּאֵלְמָלָא לֹא אֲשַׁתְּכַח שְׁטוּתָא בְּעֵלְמָא, לֹא אֲשַׁתְּמוּדְעָא חֲכָמְתָא וּמְלוֹי. וְתַנּוּיָא חֵיבָבָא הוּוּ עַל ב"נ דְּאֹלִיף חֲכָמְתָא, לְמִילָף זְעִיר מִן שְׁטוּתָא, וְלִמְנַדַּע לָהּ. בְּגִין דְּאֲתִי תוֹעֵלְתָא לַחֲכָמְתָא בְּגִינָהּ. כְּמָה דְּאֲתִי תוֹעֵלְתָא לְנְהוּרָא מִחֲשׁוּכָא, דְּאֵלְמָלָא חֲשׁוּכָא לֹא אֲשַׁתְּמוּדַע נְהוּרָא. וְלֹא אֲתִי תוֹעֵלְתָא לְעֵלְמָא מְנִיָּה.

102. תַּנּוּיָא שֵׁישׁ יִתְרוֹן לַחֲכָמָה, לַחֲכָמָה סְתָם. דְּאִמְר ר' שְׁמַעוֹן לְרַבִּי אַבָּא, תָּא חֲזִי רְזָא דְּמַלְהָ, לֹא נְהִיר חֲכָמְתָא דְּלַעֲיֹלָא, וְלֹא אֲתַנְהִיר, אֲלָא בְּגִין שְׁטוּתָא דְּאֲתַעַר מֵאַתְר אַחְרָא, וְאֵלְמָלָא הָאֵי, נְהִירוּ וּרְבוּ סְגִיא וְיִתִיר לֹא הוּוּ, וְלֹא אֲתַחֲזִיא תוֹעֵלְתָא דְּחֲכָמְתָא. וּבְגִין שְׁטוּתָא אֲתַנְהִיר יִתִיר, וְנְהִירִין לִיָּה יִתִיר, הַה"ד שֵׁישׁ יִתְרוֹן לַחֲכָמָה, לַחֲכָמָה סְתָם, מִן הַסְּכָלוֹת סְתָם. וְכֹךְ לְתַתָּא, אֵלְמָלָא לֹא הוּוּ שְׁטוּתָא שְׂכִיחַ בְּעֵלְמָא, לֹא הוּוּ חֲכָמְתָא שְׂכִיחַ בְּעֵלְמָא.

103. וְהֵינּוּ דְּרַב הַמְּנוּנָא סָבָא, כִּד הוּוּ יִלְפִין מְנִיָּה חֲבַרְיָא רְזִי דְּחֲכָמְתָא, הוּוּ מְסַדֵּר קְמִיָּהּ פְּרָקָא דְּמִלִּי דְּשְׁטוּתָא, בְּגִין דִּיִּתִי תוֹעֵלְתָא לַחֲכָמְתָא בְּגִינָהּ. הַה"ד יִקָּר מִחֲכָמָה וּמִכְבוֹד סְכָלוֹת מְעַט, מְשׁוּם דְּהִיא תְּקוּנָא דְּחֲכָמְתָא, וְיִקָּרָא דְּחֲכָמְתָא. וְעַל דְּאֵי כְּתִיב, וְלִבִּי נֹהֵג בְּחֲכָמָה וְלֶאחֻז בְּסְכָלוֹת.

104. רַבִּי יוֹסִי אִמְר יִקָּר מִחֲכָמָה וּמִכְבוֹד, כְּלוּמַר יִקָּרָא דְּחֲכָמְתָא וְנוֹי דִּילָהּ, וְיִקָּרָא דְּכְבוֹד דְּלַעֲיֹלָא, מֵאֵי הוּוּ. סְכָלוֹת מְעַט. זְעִיר דְּשְׁטוּתָא אַחֲזִי וְגַלִּי יִקָּרָא דְּחֲכָמְתָא וְכְבוֹד דְּלַעֲיֹלָא, יִתִיר מִכָּל אַרְחִין דְּעֵלְמָא.

105. "as far as light excels darkness" (Kohelet 2:13). For light excels only through darkness. What establishes white? Black, for were it not for black, white would not be comprehended. Since black exists, white is elevated and glorified. Rabbi Yitzchak said, this is like sweet and bitter. No one recognizes the sweet taste before he tastes bitter. What causes it to be sweet? Bitter. FOR OPPOSITES REVEAL EACH OTHER, LIKE WHITE AND BLACK, LIGHT AND DARKNESS, THE SICK AND THE HEALTHY. FOR WERE THERE NO SICK PEOPLE IN THE WORLD, THE ADJECTIVE HEALTHY WOULD BE MEANINGLESS. This is the meaning of, "Elohim has made the one as well as the other" (Kohelet 7:14), and, "It is good that you should take hold of this; but do not withdraw your hand from that either" (Ibid. 18).

105. בִּיתְרוֹן הָאוֹר מִן הַחֹשֶׁךְ, תּוֹעֵלֶתָא דְנְהוּרָא לֹא אֲתִיָא אֶלָּא מִן חֹשׁוֹכָא. תְּקוּנָא דְחוּרָא מְאִי הִיא. אוֹכְמָא, אֶלְמָלָא אוֹכְמָא לֹא אֲשַׁתְּמוּדַע חוּרָא, וּבְגִין אוֹכְמָא, אֲסַתְּלִיק חוּרָא וְאֲתִיקַר. אָמַר ר' יִצְחָק, מִשָּׁל לְמַתּוֹק בְּמַר, דְּלֹא יָדַע אֵינֶשׁ טַעְמָא דְמַתִּיקָא, עַד דְּטַעִים מְרִירָא, מֵאֵן עֵבִיד לְהֵאִי מַתִּיקָא. הוּי אוֹמַר הֵאִי מְרִירָא. וְהֵינּוּ דְכַתִּיב גַּם אֵת זֶה לְעוֹמֵת זֶה עֲשֵׂה הָאֱלֹהִים. וְכַתִּיב טוֹב אֲשֶׁר תִּאָּחוּז בְּזֶה וְגַם מִזֶּה אֶל תִּנּוּחַ יָדְךָ.

22. Man, person

We learn that man has different names in different stages, but the greatest of these is Adam. In scripture it is often the word 'Adam' that is used rather than 'Ish' (person) or Enosh (human), for example, because it refers to man on the highest level. The name Adam includes the four faces of the Chariot, which is perfection. Everything that was created in the world exists for his sake. Once Adam was created, everything was completed above and below. The Hidden Book says that when Adam was created he descended in a holy supernal form and that two spirits came down with him, the right spirit is the holy Neshamah and the left spirit is the living Nefesh. It was due to his later sin that these two spirits were separated. We hear of how the demons and their offspring the plagues were created from the left hand spirit. The rabbis have a question about the nature of Ish, is it a perfect upright man or a man of judgment, since the word is used in both senses in scripture?

106. We learned that man has names in different stages, FOR HE IS CALLED Adam (man), Gever (male man), Enosh (human), Ish (person). The greatest is Adam, as written, "So Elohim created man (Heb. adam) in His own image" (Beresheet 1:27), and, "for in the image of Elohim made He man (Heb. adam)" (Beresheet 9:6), instead of using Gever, Enosh or Ish. Rabbi Yehuda said, in that case, it is written, "If any man (Heb. adam) of you bring an offering to Hashem" (Vayikra 1:2). Who needs to bring an offering? Only whoever sins WHO IS OF A LESSER LEVEL. Nevertheless it is written, Adam.

106. תֵּאֵנָא בְּכִמָּה דְרִגְוִין אֲתִקְרִי בִּ"נ: אָדָם, גְּבֵר, אָנוּשׁ, אִישׁ. גְּדוּל שְׁבַכְלָם אָדָם. דְּכַתִּיב, וַיִּבְרָא אֱלֹהִים אֵת הָאָדָם בְּצַלְמוֹ. וְכַתִּיב כִּי בְּצַלְם אֱלֹהִים עָשָׂה אֵת הָאָדָם. וְלֹא כַתִּיב, גְּבֵר, אָנוּשׁ, אִישׁ. אִ"ר יְהוּדָה, אִי הֵכִי, וְהֵא כַתִּיב אָדָם כִּי יִקְרִיב מִכֶּם קִרְבָּן לַיהוָה. מֵאֵן בְּעֵי לְמַקְרַב קִרְבָּנָא. מֵאֵן דְּאִיהוּ חֲטָאָה וְכַתִּיב אָדָם.

107. Rabbi Yitzchak said, come and see, the mainstay of the world, of the upper and lower beings, is the sacrifice, which pleases the Holy One, blessed be He. Who is worthy of offering before Him this pleasure? It is Adam, the most precious, WHICH MEANS IT IS HIGHER THAN THE OTHER THREE. He said to him, in that case it is written, "When a man (Heb. adam) shall have in the skin of his flesh... and it be in the skin of his flesh the plague of leprosy" (Vayikra 13:2), YET THE NAME ADAM IS USED. He said to him, for this reason the Holy One, blessed be He, has to purify him more than anyone ELSE, for whoever is on a superior level, THAT IS, THE ONE CALLED ADAM, must not be that way UNPURIFIED.

107. אָמַר ר' יִצְחָק ת"ח, קִיּוּמָא דְעֵלְמָא דְעֵלְאִין וְתַתְּאִין, הוּא קִרְבָּנָא. נִיּוּחָא דְקוּדְשָׁא בְרִיךְ הוּא. וּמֵאֵן אֲתַחְזִי לְמַקְרַב קָמִיהּ הֵאִי נִיּוּחָא, הוּי אוֹמַר הֵאִי אָדָם, דְּיִקְרִיא מְכֻלָּא. אִ"ל אִי הֵכִי, הֵא כַתִּיב, אָדָם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ לְנֹגַע צְרַעַת. אָמַר לִיה, לְהֵאִי בְּעֵי קוּדְשָׁא בְרִיךְ הוּא לְדַכָּאָה יְתִיר מְכֻלָּא, דְּמֵאֵן דְּאִיהוּ בְּדִרְגָּא עֲלָאָה דְּכַלְהוּ, לֹא לִיתִיב הֵכִי.

108. For this reason it is written of Adam, "He shall be brought to the priest" (Vayikra 14:2). It is not written that he came TO THE PRIEST, but that he was brought, WHICH INDICATES that whoever sees him has to sacrifice him before the priest, so the holy form OF ADAM will not stay that way. It is also written, "If a man (Heb. ish) or a woman have a plague..." (Vayikra 13:29), and, "If a man (Heb. ish) or a woman have in the skin of their flesh bright white spots" (Ibid. 38). Of them it does not say, "He shall be brought," BUT IN RELATION TO ADAM ONLY, BECAUSE OF HIS VALUE.

108. וּבְגִין כֵּן כַתִּיב בְּאָדָם, וְהוּבָא אֶל הַכֹּהֵן. וְכֵּן לֹא כַתִּיב, אֶלָּא וְהוּבָא, דְּכָל מֵאֵן דְּחָמִי לִיה, אֲתַחְזִיב בֵּיהּ לְאִקְרוּבֵי קָמִי כְהֵנָּא, דְּדִיוּקְנָא קְדִישָׁא לֹא לִיתִיב הֵכִי. וְכַתִּיב אִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בּוֹ נֹגַע וְגו', וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בְּעוֹר בְּשָׂרָם בַּהֲרוֹת וְגו', וְלֹא כַתִּיב בְּהוּ וְהוּבָא.

109. He said to him, yet it is written, "Now the man (Heb. ish) Moses" (Bemidbar 12:3), and, "as for this Moses, the man (Heb. ish)" (Shemot 32:23). He answered, this is because he was considered the servant of the King, as written, "My servant Moses is not so" (Bemidbar 12:7), and, "Moses My servant" (Yehoshua 1:2). IN THE SAME WAY is Ish in relation to supernal Adam, WHICH IS ZEIR ANPIN, FULLY SPELLED WITH ALEPHS, WHICH AMOUNTS TO 'ADAM'. He said to him, if that is so, why then it is written, "Hashem is a man (Heb. ish) of war" (Shemot 15:3), instead of Adam? He said to him, "The counsel of Hashem is with them that fear Him" (Tehilim 25:14). He said to him, in that case, I dwell among them, WHICH MEANS THAT HE TOO IS ONE OF THOSE THAT FEAR HASHEM, yet I have not had the merit TO UNDERSTAND this paragraph.

110. He said to him, go to Rabbi Aba, since I learned from him but not in order to reveal. He went to Rabbi Aba and found him discoursing on the matter of when it is considered overall perfection - when the Holy One, blessed be He, sits on the throne, MALCHUT. Before He sits on the throne, BEFORE HE UNITES WITH MALCHUT, there is no perfection, as written, "and upon the likeness of the throne was the likeness as the appearance of a man (Adam) above upon it" (Yechezkel 1:26). The use of the word Adam WHEN HE SITS ON THE THRONE means HE IS IN PERFECTION, SINCE THE NAME ADAM includes THE FOUR FACES OF THE CHARIOT, AS WRITTEN, "AS FOR THE LIKENESS OF THEIR FACES, THEY HAD THE FACE OF A MAN" (IBID. 10), which is perfection in every way. Rabbi Yehuda said TO HIM, blessed be the Merciful that I have found you discoursing on it. He said to him, in that case, it is written, "Hashem is a man (Heb. ish) of war," instead of Adam. He said, this is a good question.

111. Come and see, there, ON THE SEA, there was no comprehensive perfection, BECAUSE HE EXECUTED JUSTICE ON EGYPT. Hence it is written Ish. But here, WHEN HE SITS UPON THE THRONE, there was comprehensive perfection, and the embodiment of everything. For this reason it is called Adam. RABBI YEHUDA recited over him, "The Torah of Your mouth is better to me than thousands in gold and silver" (Tehilim 119:72).

112. He said further, it is written, "man (Heb. adam) and beast" (Tehilim 36:7), and not, 'Ish and beast', EVEN THOUGH THIS REFERS TO A LESSER DEGREE, SINCE IT LIKENS HIM TO A BEAST. He said to him, no, IT IS WRITTEN 'ISH' as it is written, "neither against man (Heb. ish) or beast" (Shemot 11:7). But the words "man (Heb. adam) and beast" are similar to, "from the cedar tree that is in Lebanon to the hyssop that comes out of the wall" (I Melachim 5:13). For it is the style of the scripture to grasp the highest and lowliest. Here also, the highest is Adam and the lowest is the beast.

109. אָמַר לִיה, וְהָא כְּתִיב וְהָאִישׁ מֹשֶׁה, כִּי זֶה מֹשֶׁה הָאִישׁ, אֲמַאי לֹא אֶקְרִי אָדָם. אָמַר לִיה מִשׁוּם דְּאֶקְרִי עֶבֶד לְמַלְכָּא, דְּכְתִיב לֹא כֵן עֲבָדֵי מֹשֶׁה. מֹשֶׁה עֲבָדֵי. וְאוּף הֲכִי אֶקְרִי אִישׁ לְגַבֵּי אָדָם דְּלַעִילָא. אָמַר לִיה אִי הֲכִי, וְהָא כְּתִיב יִי' אִישׁ מְלַחְמָה, וְלֹא כְּתִיב אָדָם. אֲ"ל סוּד יִי' לִירָאוּ. אֲ"ל אִי הֲכִי אֲנָא בִּינְיֵיהוּ יְתִיב בְּכֻלָּא, וּבְאַתְרָא דָּא לֹא זְכִינָא.

110. אֲ"ל זִיל לְרַבֵּי אַבָּא, דְּאֲנָא אוֹלִיפְנָא מְנִיָּה עַל מְנַת דְּלֹא לְגַלְיָהּ. אוֹל לְגַבֵּי דְרַבֵּי אַבָּא, אֲשַׁכְּחִיה דְּהוּהוּ דְרִישׁ וְאָמַר, אֵימַתִּי אֲתַקְרִי שְׁלִימוּתָא דְכֻלָּא, כִּד יְתִיב קוּדְשָׁא בְרִיךְ הוּא בְּכוּרְסֵינָא. וְעַד דְּלֹא יְתִיב בְּכוּרְסֵינָא, לֹא אֲשַׁתְּכַח שְׁלִימוּתָא. דְּכְתִיב וְעַל דְּמוֹת הַבְּסָא דְמוֹת כְּמַרְאֵה אָדָם עָלְיוּ מְלַמְעָה, מִשְׁמַע דְּכְתִיב אָדָם, דְּהוּא כְּלָלָא, וְשְׁלִימוּתָא דְכֻלָּא. אָמַר ר' יְהוּדָה, בְּרִיךְ רַחֲמָנָא דְאֲשַׁכְּחִית לָךְ בְּהָאִי. אֲ"ל אִי הֲכִי הָא כְּתִיב יִי' אִישׁ מְלַחְמָה, וְלֹא כְּתִיב אָדָם. אֲ"ל יְאוּת שְׁאַלְתָּ.

111. ת"ח, הָתָם לֹא אֲשַׁתְּכַח שְׁלִימוּתָא דְכֻלָּא, וּבְגִינֵי כִּן אֶקְרִי אִישׁ. אַבְל הָכָא, שְׁלִימוּתָא דְכֻלָּא, וּכְלָלָא דְכֻלָּא, בְּגִין כִּן אֶקְרִי אָדָם. קְאִרִי עָלֵיהּ טוֹב לִי תוֹרַת פִּיךָ מֵאַלְפֵי זָהָב וְכֶסֶף.

112. תו אָמַר לִיה, כְּתִיב אָדָם וּבְהֵמָה, וְלֹא כְּתִיב אִישׁ וּבְהֵמָה. אָמַר לִיה וְלֹא. וְהִכְתִּיב לְמַאִישׁ וְעַד בְּהֵמָה. אַבְל מַה דְּכְתִיב אָדָם וּבְהֵמָה, כְּמַה דְּכְתִיב מִן הָאֶרֶץ אֲשֶׁר בְּלַבְנוֹן עַד הָאֲזוּב אֲשֶׁר יוֹצֵא בְּקִיר. אוֹרְחִיהּ דְקָרָא הוּא, דְנִקִּיט עֲלָאָה מְכַלְהוּ, וְנִמְיֵךְ מְכַלְהוּ. אוּף הָכָא עֲלָאָה דְכֻלָּא, אָדָם, וְנִמְיֵךְ מְכַלְהוּ בְּהֵמָה.

113. He said to him, yet it is written, "and there was not a man (Heb. adam) to till the ground" (Bereshheet 2:5). WHAT IS THE SIGNIFICANCE OF MENTIONING THE NAME ADAM? He said to him, come and see, whatever is in the world was only for the sake of Adam, and everything exists for his sake. THEREFORE, they did not appear in the world and everything was held back, until the arrival of him that is called Adam. This is the meaning of, "And no plant of the field was yet in the earth" (Ibid.). "Yet" WAS TRANSLATED INTO 'not until', since the supernal form CALLED ADAM did not appear. This is the meaning of, "and there was not a man (Heb. adam) to till the ground." This means that everything was held until that form appeared. For that reason, that form, ADAM, was created solely with the shape appropriate for it. This is the meaning of, "And Hashem Elohim formed man" (Bereshheet 2:7) with a complete name, as we explained THAT THE NAME ADAM comprises comprehensive perfection and encompassing wholeness.

114. We learned that Adam was created on the sixth day, WHICH IS THE CHARIOT TO THE SUPERNAL MAN, ZEIR ANPIN, when the throne, WHICH IS MALCHUT, was completed, as written, "The throne had six steps" (I Melachim 10:19), WHICH ARE, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT THAT IS CALLED THRONE. Therefore man was created on the sixth, WHEN THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, REACHED COMPLETION, for he, SUPERNAL MAN, is worthy of sitting on the throne. We learned that once Adam was created, everything was completed, all that is above, NAMELY ZEIR ANPIN AND MALCHUT, and below, and all was included in Adam.

115. We learned: Rabbi Yosi said, it is written, "As for the likeness of their faces, they had the face of a man," WHICH MEANS THAT THE FACE OF MAN comprehends everything, and all THE THREE FACES, LION, OX AND EAGLE, are part of this form OF THE FACE OF MAN. Rabbi Yehuda said, yet it is written, "and they four had the face of a lion, on the right side. And they four had the face of an ox on the left side" (Yechezkel 1:10), SO THERE ARE ALSO THE FORMS OF A LION AND AN OX AS WELL. He said to him, they all had the face of a man, and in this form of man all the shades and forms were seen. As we learned, his face was the face of an eagle. Not that he is an eagle, but in the form of man THE FORM OF AN EAGLE could be seen, THOUGH ESSENTIALLY HE HAD THE FORM OF A MAN, since THE FACE OF MAN includes all aspects and shapes.

116. Rabbi Yitzchak said, come and see, whatever is under the power of man (Heb. adam) is called Ish, since he was established after the manner of Adam on a different grade than the latter had before. For we learned according to a high mystery of the Concealed Book that when Adam was created, he descended in a holy supernal form and two spirits came down with him on two sides, on the right and left, WHICH ARE the whole of man. The right spirit is called holy Neshamah, as written, "and breathed into his nostrils the breath (Heb. Neshamah) of life" (Bereshheet 2:7). The spirit on the left is called living Nefesh. It gradually descended from above down TO THE GARDEN OF EDEN. AND THE NESHAMAH ON THE RIGHT did not settle with the other ON THE LEFT, WHICH MEANS THAT HE SINNED BY THE TREE OF KNOWLEDGE OF GOOD AND EVIL AND SEPARATED THE RIGHT FROM THE LEFT.

113. אָמַר לִיָּהּ וְהָא כְּתִיב וְאָדָם אֵין לְעִבּוֹד אֶת הָאָדָמָה. א"ל, תָּא חֲזֵי, דְכָל מַה דִּי בְעֵלְמָא לֹא הוּי אֵלָא בְּגִינֵיהּ דְאָדָם, וְכִלְהוּ בְּגִינֵיהּ מִתְקִימִי, וְלֹא אֶתְחַזִּיאוּ בְעֵלְמָא, וְכִלְהוּ אֶתְעַבְבוּ עַד דֵּייתִי הֵוּא דְאֶקְרִי אָדָם. הֵה"ד, וְכֹל שִׁיחַ הַשְּׂדֵה טָרַם יִהְיֶה בְּאַרְץ וְגו'. טָרַם: עַד לֹא, כְּתַרְגוּמוֹ. מְשׁוּם דְדִיוֹקְנָא עֲלָא לֹא אֶתְחַזִּי, הֵה"ד וְאָדָם אֵין, כְּלוּמַר, כְּלָהוּ אֶתְעַבְבוּ בְּגִינֵיהּ דֵּהָאֵי דִיוֹקְנָא, עַד דְאֶתְחַזִּי. וּבְג"כ לֹא אֶתְבְּרִי הָאֵי דִיוֹקְנָא, אֵלָא בְּדִיוֹקְנָא דְאֶתְחַזִּי לִיָּהּ, הֵה"ד וַיִּצַּר יְיָ אֱלֹהִים אֶת הָאָדָם, בְּשֵׁם מְלֵא. כְּמַה דְאֻקְיַמְנָא, דְאִיהוּ שְׁלִימוּתָא דְכֹלָא, וְכִלְלָא דְכֹלָא.

114. תָּאנָא, בְּשֵׁשִׁי נִבְרָא אָדָם, בְּשַׁעַה שְׁנַשְׁלָם הַבְּסָא. וְנִקְרָא בְּסָא, דְכְּתִיב שֵׁשׁ מַעְלוֹת לְבְּסָא. וְלִפְיֵךְ נִבְרָא הָאָדָם בְּשֵׁשִׁי, שְׁהוּא רְאוּי לִישֵׁב עַל הַבְּסָא. וְתָאנָא כִּיּוֹן דְנִבְרָא אָדָם אֶתְתַּקֵּן כֹּלָא, וְכֹל מַה דְלַעִילָא וְתַתָּא, וְכֹלָא אֶתְכִלִּיל בְּאָדָם.

115. תְּנִיא א"ר יוֹסִי, כְּתִיב וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם, כְּלָלָא דְכֹלָא, וְכֹלָא כְּלִילֵן בְּהָאֵי דִיוֹקְנָא. א"ר יְהוּדָה וְהָא כְּתִיב וּפְנֵי אַרְיָה אֵל הַיּוֹמִין לְאַרְבַּעַתָּם, וּפְנֵי שׁוֹר מִהַשְׁמַאל לְאַרְבַּעַתָּן, אָמַר לִיָּהּ כֹּלָא אִפִּי אָדָם הוּו, וּבְהֵוּא דִיוֹקְנָא דְאָדָם, אֶתְחַזִּיין כֹּל גּוּוּנִין וְכֹל דִּיוֹקְנִין. כְּמַה דְתִנִּין אֲנָפוּי אֲנָפוּי נִשְׂרָא, לֹא דְהוּא נִשְׂרָא, אֵלָא דְאֶתְחַזִּי בְּדִיוֹקְנָא דְאָדָם, מְשׁוּם דְכִלִּיל כֹּל גּוּוּנִין וְכֹל דִּיוֹקְנִין.

116. א"ר יִצְחָק, ת"ח, כֹּל מָאן דְאִיהוּ תַחוֹת שׁוּלְטָנֵי דְאָדָם, אֶתְקְרִי אִישׁ. מְשׁוּם דְאֶתְתַּקֵּן בְּגוּוּנָא דְאָדָם, מְדַרְגָּא אַחְרָא דְהוּוּ בִיָּה בְּקַדְמִיתָא. דְתִנִּיא בְּרָזָא עֲלָא בְּסַפְרָא דְצְנִיעוּתָא, כְּד אֶתְבְּרִי אָדָם, נַחַת בְּדִיוֹקְנָא קְדִישָׁא עֲלָא, וְנַחַתוּ עִמֶיהּ תְּרִין רוּחִין, מִתְרִין סְטְרִין, מִיּוֹמִינָא וּמִשְׁמַאלָא, כְּלָלָא דְאָדָם. וְרוּחָא דִיּוֹמִינָא, אֶתְקְרִי נִשְׁמַתָּא קְדִישָׁא, דְכְּתִיב וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים. וְרוּחָא דְשְׁמַאלָא, אֶתְקְרִי נִפְשׁ חַיָּה, וְהוּוּ אֲזִיל וְנַחִית מְעִילָא לְתַתָּא, וְלֹא אֶתִּישְׁבָא בְּהַדִּי אַחְרָא.

117. When Shabbat entered, and Adam had already sinned, creatures were formed from the left hand spirit, whose bodies were not completed, NAMELY DEMONS. They joined the body of Adam, the male and the female, EVE, and begot offspring in the world. They are called the plagues of men. We learned THAT THERE ARE supernal SPIRITS coming from those WHO WERE MADE FROM THE SPIRIT ON THE LEFT OF THE FIRST MAN. They are not attached below IN THIS WORLD, but are suspended in the air. They hear whatever they hear above, and from them other SPIRITS below IN THIS WORLD learn. THEY APPEAR TO PEOPLE IN THEIR DREAMS AND INFORM THEM.

117. כִּד הוּא עֵינֵל שְׁפֵתָא, וְהוּא חֵב אָדָם, אֲתַעְבִּידוּ מֵהוּא רוּחָא שְׁמַאלָא, בְּרִינָא מִתְפַּשְׁטָן בְּעֵלְמָא, וְלֹא אֲסִתִּימוּ גּוּפָא דְלֵהוּן. וְאֲתַחְבְּרוּ בְּהַאי גּוּפָא דְאָדָם, בְּדְכוּרָא וְנוֹקְבָא, וְאֲתִילִידוּ בְּעֵלְמָא. וְאֵלִין אֲקָרוּן נִגְעֵי בְּנֵי אָדָם. תְּנָא, עֲלָאִין, מְנִייהוּ דְלֹא אֲתַדְבְּקוּ לְתַתָּא, וְתִלְיִין בְּאִוּרָא, וְשִׁמְעִין מֵה דְשִׁמְעִין מִלְעִילָא. וּמְנִייהוּ יִדְעִין אִינוּן אַחֲרַנִין לְתַתָּא.

118. We learned that 325 sparks come out of the hard spark. They are imprinted on and attached to the aspect of Gvurah and are called Gvurot. They converge and become one. When these enter the body, NAMELY ZEIR ANPIN CALLED BODY, it is called Ish. This we learned, that there is a perfect and upright man (Heb. ish), and a righteous man (Heb. ish). BUT the Ish here is a man of war, as written, NAMELY, "HASHEM IS A MAN (HEB. ISH) OF WAR" (SHEMOT 15:3), since He consists entirely of Judgment, and this all means the same thing. Rabbi Yehuda said, why DOES IT ALL MEAN THE SAME, SEEING THAT A PERFECT AND UPRIGHT ISH IS OF MERCY, WHILE ISH OF WAR IS JUDGMENT? He was unable TO ANSWER HIM. They came and asked Rabbi Shimon. He said to them, it is even more difficult. As we learned, it is written, "she shall be called Woman, because she was taken out of Man (Heb. ish)" (Bereshheet 2:23). We learned that Ish is Chesed, but you said here that he is Judgment.

118. תְּנָא, מִן בּוּצִינָא דְקַרְדִּינוּתָא, נִפְקִין תְּלַת מְאָה וְעֶשְׂרִים וְחֲמִשׁ נִיּוּצִי, מִתְגַּלְפִּין וּמִתְאַחְדִּין בְּחַדָּא מְסֻטְרָא דְגְבוּרָה, דְאֲקָרוּן גְבוּרוֹת, וּמִתְלַבְּדִין בְּחַדָּא, וְאֲתַעְבִּידוּ חַד. וְכִד עֵינִילִין אֵלִין בְּגּוּפָא, אֲקָרִי אִישׁ. דָּא דִתְנִינָן אִישׁ תָּם וְיֹשֵׁר אִישׁ צְדִיק, וְאִישׁ דְּהִכָּא, אִישׁ מִלְחָמָה בְּתִיב, דְכֻלָּא סְלִיק דִּינָא, וְכֻלָּא חַדָּא. א"ר יְהוּדָה אָמַאי. לֹא הוּא בִידֵיהּ. אָתוּ שְׂאִילוּ קַמִּיהּ דְר"ש, אָמַר לוֹן, תּוּ קִשְׂיָא, דְהָא תְנִינָן בְּתִיב לְזַאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לְקַחָהּ זַאת, וְתִנִּין מֵאִן אִישׁ דָּא חֶסֶד, וְהִכָּא אָמַרְתּוּ דְהוּא דִּינָא.

23. Holy and pure

Rabbi Shimon explains that Ish is both mercy and judgment, and he tells how the presence and absence of hair on the head denote purity and impurity. The Levites are pure only when their hair is removed, because they come from the side of Judgment, and are Ish and not Adam. We learn about the purification by water, and are told that the supernal Ish, Zeir Anpin, is completed by washing in supernal Chesed. The rabbis also speak about a white reddish sore on a person, and the meaning of the white and the red. Lastly we hear that 'prayer' is actually the Congregation of Yisrael.

119. We learned that everything eventually means the same and it is all the same, NAMELY, ISH IS BOTH CHESED AND JUDGMENT; since the Judgment of the lower join and unite with his hair, he is considered harsh Judgment. Once the hair of his head is removed, he is settled and the Judgments of the lower beings do not appear. This is why he is considered pure, since only that which comes out of the side of impurity is pure. When it comes out of the side of impurity it is considered pure, as written, "Who can bring a clean thing out of an unclean" (Iyov 14:4). Yet here it says, "And the man whose hair is fallen off his head, he is bald; yet is he clean" (Vayikra 13:40).

119. אֵלָא הֵכִי תְאָנָא, כֻּלָּא הוּא בְּחַד מִתְקַלָּא סְלִקָא, וְכֻלָּא חַד. וּמִשּׁוּם דְדִינֵי תַתָּאי מִתְאַחְדִּין וּמִתְחַבְּרִין בְּשַׁעְרוֹי דְהַאי. אֲקָרִי הוּא דִּינָא קִשְׂיָא, וְכִד אֲתַעְבֵּר מְנִיָּה שַׁעְרָא דְרִישָׁא, אֲתַבְּסָם, וְדִינִין דְלְתַתָּא לֹא אֲזַדְמְנוּ. וּבג"כ אֲקָרִי טְהוּר. דְלֹא אֲקָרִי טְהוּר, אֵלָא כִּד נִפְיִק מְסֻטְרָא דְמִסְאַבָּא, וְכִד נִפְיִק מִן מִסְאַבָּא, אֲקָרִי טְהוּר. דְכֻתִיב, מִי יִתֵּן טְהוּר מְטֵמָא. מְטֵמָא וְדָאי, וְהִכָּא בְּתִיב, וְאִישׁ כִּי יִמְרֹט רֵאשׁוֹ קִרְחָא הוּא טְהוּר הוּא.

120. Come and see, there is a hard spark upon the head of that man, and for that reason his skull is red as a rose and the hair is red within the redness OF THE SKULL. The lower Sfirot from below are suspended from him that rouse Judgments in the world. Once the hair is removed from him and he is bald, everything is firmly established by means of supernal Chesed, SINCE THE ILLUMINATION OF CHOCHMAH IN HIM IS ESTABLISHED THROUGH SUPERNAL CHESED, and he is named pure after him.

120. וְת"ח, בְּרִישָׁא דְהַאי אִישׁ, בּוּצִינָא דְקַרְדִּינוּתָא. וּבג"כ גּוּלְגֻלְתָּא דְרִישָׁא דְהַאי, סוּמְקָא כֻּלָּא כְּוּוּרְדָּא, וְשַׁעְרֵי סוּמְקֵי בְּגוֹ סוּמְקֵי, וְתִלְיִין מְנִיָּה כְּתִרִין תַּתָּאִין דְלְתַתָּא, דְמִתְעַרְיִן דִּינִין בְּעֵלְמָא. וְכִד אֲתַעְבֵּר מְנִיָּה שַׁעְרָא וְאֲתַגְלִישׁ, מִחֶסֶד עֲלָאָה אֲתַבְּסָם כֻּלָּא, וְאֲתַקְרִי טְהוּר עַל שְׁמִיָּה.

121. Rabbi Yehuda said, if he is named after him, he should be called holy, not pure. He said to him, it is not so, since he is considered holy only when the hairs on his head are hanging, since holiness comes from the hair, as written, "he shall be holy, and shall let the locks of the hair of his head grow" (Bemidbar 6:5). This ISH is considered pure from the aspect of those that come down from him, THE IMPURE EXTERNAL FORCES THAT WERE REMOVED WITH THE REMOVAL OF HIS HAIR. For that reason, once the hairs were removed from him, he is purified.

122. Come and see, whoever is from the aspect of Judgment, and Judgments cleave to him, is purified only when his hair is removed. Once his hair is removed he is purified. As for Adam, it is not so, because complete perfection and mercy abide in him, so it is not true, since all that is holy and the holy ones are united in him. But as for that WHO IS CALLED ISH AND NOT ADAM, he is THEN OF Judgment and Judgments are attached to him, NAMELY TO HIS HAIR. THEREFORE he is not firmly established until his hair is removed.

123. Come and see, the Levites come from this side of Judgment. They are purified only when their hair is removed, as written, "And thus shall you do to them, to cleanse them: Sprinkle water of purifying on them, and let them shave all their flesh" (Bemidbar 8:7). And in order for them to be more established, the priest that comes from the aspect of supernal Chesed should offer them, as written, "and Aaron shall offer the Levites before Hashem for an offering" (Ibid. 11), IN ORDER TO INCLUDE THE ILLUMINATION OF CHOCHMAH IN THEM IN CHASSADIM OF THE PRIEST, the same as with the Ish above. When he needs to be more established, supernal Chesed THAT CLOTHES CHOCHMAH is revealed in him and he is more established. ALSO he establishes CHESED below IN THE LEVITES.

124. That Ish is included in Adam. When the Holy One, blessed be He, wishes to wage war, He does so with that Ish, as written, "Hashem is a man (Heb. ish) of war" (Shemot 15:3), NAMELY with this very Ish. He does not wage war with them, until He removes the hair of his head, so that all the crowns FROM THE OUTER ASPECT THAT ARE HANGING AND clinging to the hairs OF ZEIR ANPIN FROM THE ASPECT OF ISH will be taken away from their hanging AND ATTACHMENT. This is the meaning of, "On the same day shall Hashem shave... with them beyond the river with the king of Assyria the head, and the hair of the legs. And it shall also sweep away the beard" (Yeshayah 7:20). THAT MEANS THAT IN ORDER TO OVERTHROW THE KING OF ASSYRIA, HE WILL SHAVE ALL THE HAIR OF THE HIGHER BEINGS TO WHICH THEY ARE ATTACHED.

125. We learned: "And thus shall you do to them, to cleanse them" (Bemidbar 8:7). What is 'thus'? IT MEANS it bears the semblance of above. "Sprinkle water of purifying on them," NAMELY the residue of crystal dew. Here there is water of purifying, which is the residue of dew. In the future to come it is written, "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25). "and let them wash their clothes, and so make themselves clean" (Bemidbar 8:7) bears the semblance of the higher, ZEIR ANPIN, for that Ish is completed by washing in supernal Chesed and purifies in every respect. HERE TOO, "LET THEM WASH THEIR CLOTHES" WITH CHESED THAT IS CALLED WATER.

121. א"ר יהודה, אי אתקרי על שמייה, קדוש אתקרי, ולא טהור. אמר ליה לאו הכי, דקדוש לא אתקרי אלא כד תלוי שערא. דקדושה בשערא תלוי, דכתיב קדוש יהיה גדל פרע שער ראשו. והאי אקרי טהור, מסטרא דתליין לתתא מניה, ובגויני כן אתעבר מניה שערא, ואתדכינא.

122. ותא חזי כל מאן דאיהו מסטרא דדינא, ודינין מתאחדין ביה, לא אתדכי, עד דאתעבר מניה שערא, ומדאתעבר מניה שערא אתדכי. ואי תימא אדם. לאו הכי, דהא הוא שלימותא דכלא, ורחמי אשתכחו ביה. בגין כן לאו הכי דכלהו קדושאן וקדישין אתניחדו ביה. אבל האי, הוא דינא, ודיני אתאחדן ביה, לא אתבסם עד דאתעבר מניה שערא.

123. ת"ח, דהא ליואי דאתו מהאי סטרא דדינא, לא מתדבאן עד דאתעברו מנהון שערא, דכתיב וכה תעשה להם לטהרם הזה עליהם מי חטאת והעבירו תער על כל בשרם וגו'. ובגין דיתבסמון יתיר, בעי כהנא דאתא מסטרא דחסד עלאה, לארמא לון, דכתיב והניף אהרן את הלויים תנופה לפני יי'. במה דאיהו להאי איש דלעילא, דכד בעי לאתבסמא יתיר, אתגלייא ביה חסד עלאה, ואתבסם. ומבסם הוא, לתתא.

124. והאי איש בכללא דאדם הוא. וכד בעי קודשא בריך הוא לאגחא קרבא, בהאי איש אגח בהו קרבא, דכתיב יי' איש מלחמה, בהאי איש ממש. ולא אגח בהו קרבא, עד דאעבר ליה שערא דרישא, בגין דישתלשון משלשוליהון, ויתברון כל אינון כתרין דמתאחדן בשערי. הה"ד ביום ההוא יגלח יי' וגו'. בעברי נהר במלך אשור את הראש ושער הרגלים וגם את הזקן תספה.

125. תאנא, וכה תעשה להם לטהרם. מאי וכה. כגוונא דלעילא, הזה עליהם מי חטאת, שיורי טלא דבדולחא הכא מי חטאת, דאינון שיורי טלא. לזמנא דאתי כתיב, וזרקתי עליכם מים טהורים. וכבסו בגדיהם, כגוונא דלעילא, דתקונוי דהאי איש אתסחן בחסד עלאה ואתדכי מכלא.

126. We learned the reason why it is written that they shave rather than cut. HE ANSWERS, this is so that the hairs would be removed from their roots, SINCE SHAVING REMOVES THE HAIR FROM THE ROOT, and the lower Judgments will be removed from their hold ON HIS HAIR. When the deeds of the lower beings are upright, the Holy One, blessed be He, will remove these hairs and shave them off, so they will not grow and increase, as written, "whose hair is fallen off his head" (Vayikra 13:40).

127. Rabbi Yitzchak said, the greatest of all the Levites is Korah, whom the Holy One, blessed be He, made below as a likeness of Ish above and called him Korah. When DID HE CALL HIM KORAH? When He made bald the Ish ABOVE, as written, "A MAN (ISH) WHOSE HAIR IS FALLEN OFF HIS HEAD, he is bald."

128. When Korah saw his head hairless and saw Aaron bedeck himself with royal adornments, he felt himself slighted and was jealous of Aaron. The Holy One, blessed be He, said to him, "I made you resemble the higher, yet you do not wish to ascend among the higher. Go down and be among the lower, as written, "and they go down alive into Sheol" (Bemidbar 16:30). What is Sheol? It is Gehenom, where the wicked cry out but there is no one to have pity on them. They will be resurrected and rise FROM GEHENOM when the Holy One, blessed be He, will rouse His people and revive them, as written, "Hashem kills, and gives life. He brings down to Sheol, and brings up" (I Shmuel 2:6).

129. "And he whose hair is fallen off from the part of his head toward his face" (Vayikra 13:41). We learned that there is face and there is face. What is the face IN THE VERSE, "AND HE WHOSE HAIR IS FALLEN..."? It is called a wrathful face, since all that derives from that impudent face is harsh without mercy. When the hair is removed from the part of the head towards the face, all THE EXTERNAL FORCES HANGING FROM THEM are removed and subdued.

130. We learned that all those EXTERNAL FORCES coming from the hair of the head are superior to others and not as impudent. All those coming from the side of the hair towards the IMPUDENT face are all powerful and impudent. For that reason his face is burning like fire, because of the hard spark IN IT. Of this it is written, "The anger (lit. 'face') of Hashem has divided them" (Eichah 4:16), and, "The face of Hashem is against those who do evil" (Tehilim 34:17).

126. וְתִינֵן, אִמְאֵי כְּתִיב בְּתַעַר וְלֹא בְּמִסְפָּרִים. אֲלֹא מִשּׁוּם דִּיתַעְבֵּר שְׂעָרָא בְּשִׂרְשׁוֹ, וְיִתְעַבְרוּן מִנְיָה דִּינִין תְּתַאֲן מְשׁוּלְשׁוּלִיָּהוּן. וְלִזְמַנָּא דִּיתְכַשְׁרוּן עֹבְדִין לְתַתָּא, זְמִין קוּדְשָׁא בְּרִיךְ הוּא שְׂעָרָא דָּא לֹא עֵבְרָא לִיהּ, וְלִמְגַלְשֵׁיהּ בְּגִין דְּלֹא יִצְמַח וְיִרְבֶּה, דְּכְתִיב כִּי יִמְרֹט רֹאשׁוֹ.

127. א"ר יצחק, רב מכל ליואי, קרח הוא, דעבדיה קודשא בריך הוא לתתא, בגוונא דלעילא, וקרייה קרח. אימתי. בשעתא דגליש בגיניה להאי איש, דכתיב קרח הוא.

128. וְכֹד חָמָא קֶרַח רִישֵׁיהּ בְּלֹא שְׂעָרָא, וְחָמָא לְאַהֲרֹן מִתְקַשֵּׁט בְּקִשׁוּטֵי מַלְכִין, אֲתִזְלֹל בְּעִינֵיהּ וְקָנָא לְאַהֲרֹן. א"ל קוּדְשָׁא בְּרִיךְ הוּא, אָנָּא עֲבָדִית לָךְ כְּגוּוֹנָא דְלַעֲיֵלָא, לֹא בַּעֲתָת לְאַעְלָאָה בְּעֵלְאִין, חוּת לְתַתָּא וְהוּי בְּתַתָּאִין. דְּכְתִיב וַיִּרְדּוּ חַיִּים שְׂאוּלָה. מֵאִי אִיהוּ שְׂאוּל. גִּיהֶנֶם. דְּתַמֵּן צְוּחִין חַיִּיבִין, וְלִית מָאן דְּמִרְחָמֵי עֲלֵיהּ. וְזִמְיִן אִינּוּן לְאַחֲוִיא וְלֹא עֵלְא, כֹּד יִתַּעַר קוּדְשָׁא בְּרִיךְ הוּא לְעַמֵּיהּ, וְלֹא חֲוִיא לְהוּ. דְּכְתִיב, יְיָ מִמִּית וּמְחִיָּה מוֹרִיד שְׂאוּל וַיַּעַל.

129. וְאִם מִפְּאֵת פָּנָיו יִמְרֹט רֹאשׁוֹ. תָּאנָּא, אִית פָּנִים וְאִית פָּנִים, וּמֵאן פָּנִים הֲלָלוּ. אֲלִין אִינּוּן דְּאִקְרוּן פָּנִים שֶׁל זַעַם. וְכֹל אֲלִין דְּתַלְיִין מֵאִינּוּן פָּנִים חֲצִיפִין, כְּלָהוּ תְּקִיפִין. כְּלָהוּ דְּלֹא מִרְחָמֵי, וְכֹד אֲתַעְבֵּר שְׂעָרָא מִסְטְרָא דְּאִינּוּן פָּנִים, מִתְעַבְרָן כְּלָהוּ וְאֲתַבְרוּ.

130. דְּתַנְיָא, כָּל אִינּוּן דְּתַלְיִין מִשְׂעָרָא דְּרִישָׁא, אִינּוּן עֵלְאִין עַל אַחֲרָנִין, וְלֹא חֲצִיפִין כּוּוֹתִיָּהוּ. וְכֹל אִינּוּן דְּתַלְיִין מִסְטְרָא דְּשְׂעָרָא דְּאִינּוּן פָּנִים, כְּלָהוּ חֲצִיפִין וְתְּקִיפִין, וּבְג"כ אֲנָפוּי מִתְלַהֲטֵן בְּאִשָּׁא, מִשּׁוּם נִיּוּצָא דְּבוּצִינָא דְּקִרְדֵּינּוּתָא. וּבְהֵאֵי כְּתִיב, פָּנֵי יְיָ חֲלָקָם. פָּנֵי יְיָ בְּעוֹשֵׂי רָע.

24. "A white reddish sore"

131. Rabbi Yitzchak said, what is "a white reddish sore" (Vayikra 13:42), and answers that it is an actual sore if the white is exposed and the redness does not go away. This is derived from the words, "white reddish," AS BOTH ARE SEEN. Rabbi Yosi said, "WHITE REDDISH" MEANS the white is seen only with the red, as white and red TOGETHER. Rabbi Yitzchak said THAT THE MEANING IS AS WAS SAID ABOVE. Even though the white appears, if the red does not disappear, it is a sore, as written, "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). For when it turns completely white, there is Mercy, and no Judgment.

132. We learned that Rabbi Aba taught, it is written NOW "it is a sore" in the masculine, and NOW "it is a sore" in the feminine. AND HE ANSWERS, when the female, MALCHUT, is defiled because of the iniquities of the lower beings, it is written "it is a sore" IN THE FEMININE. When the male, WHICH IS ZEIR ANPIN ON THE LEVEL OF ISH, is not purified because of the iniquities of the lower beings, it is written, "it is a sore" IN THE MASCULINE.

133. The priest ascertains whether the Judgments come from the one, ZEIR ANPIN, or the other, MALCHUT, and learns about the offerings that need to be brought as written, "a male without blemish" (Vayikra 4:23), or, "he shall bring it a female without blemish" (Ibid. 32). For THE PRIEST finds out whence the Judgments came and whence the iniquities; whether they are attached to this, THE MALE, or that, THE FEMALE. Hence it is written IN RELATION TO THE SACRIFICES, "the sacrifices of Elohim are a broken spirit" (Tehilim 51:19), excluding the other sacrifices, of which it is not written, "a broken spirit," since they are peace in the world and the joy of the higher and lower beings.

134. "But if the priest look on it" (Vayikra 13:21). Rabbi Yosi taught, it is written, "O You that hear prayer, to You..." (Tehilim 65:3). "You that hear prayer" refers to the Holy One, blessed be He, NAMELY ZEIR ANPIN. Rabbi Chizkiyah said, "You that hear prayer": it should have said 'prayers'. Wherefore is it "hear prayer"? AND HE ANSWERS, prayer is the Congregation of Yisrael, NAMELY MALCHUT, which is CALLED prayer, as written, "while I have nothing but (or: 'I am') prayer" (Tehilim 109:4). David said that for the sake of the Congregation of Yisrael, and as for his worlds, "I am prayer," it has the same meaning, SINCE MALCHUT IS CALLED BOTH 'I' AND 'PRAYER'. Regarding THIS IT IS SAID, "You that hear prayer (Heb. tfilah)," WHICH IS MALCHUT. This is the hand Tefilin (or Tfilah), of which it is written, "upon your hand" (Shemot 13:16) spelled with Hei IN THE END, AN INDICATION OF MALCHUT.

25. "He shall be brought to the priest"

The question arises to whom a person should be brought when he has a pain or a plague or an affliction; the 'priest' is said to be God, who can purify the afflicted. And the priest below knows how to rekindle the light when leprosy has closed off the supernal light and stopped the supernal goodness from descending into the world.

131. א"ר יצחק מהו נגע לבן אדמדם. נגע ממש הוא, אי חוורא אתחזי, וסומקא לא אתעבר. משמע דכתיב לבן אדמדם. א"ר יוסי, דחוורא לא אתחזי אלא בסומקא, בגוונא חוורא וסומקא. רבי יצחק אמר, אע"ג דחוורא אתחזי, אי סומקא לא אזיל, נגע הוא. דכתיב אם יהיו חטאיכם כשנים כשלג ילבינו. וכד אתחזור, כלא רחמי אשתכחו, ודינין לא אשתכחו.

132. תאני רבי אבא, כתיב נגע הוא, וכתיב נגע היא. חד דכר וחד נוקבא. אלא כד נוקבא, אסתאבת בגין חובי תתאי, כתיב נגע היא. וכד דכר לא אתדכי בגין חובי תתאי, כתיב נגע הוא.

133. ואשתמודען מלין אלין לגבי בהנא, דינין דאתו מהאי, ודינין דאתו מהאי. ואשתמודען קרבני דבעיין לקרבא, דכתיב זכר תמים. וכתיב נקבה תמימה וביאנה, דהא אשתמודען מלי, מאן אתו דינין, ומאן אינון חובי. דאתאחדן בהאי או בהאי. ועל דא כתיב, זבחי אלהים רוח נשברה. לאפקא שאר קרבנין דלא כתיב רוח נשברה, דאינון שלמא לעלמא, וחדוה דעלאין ותתאין.

134. ואם יראנה הפהן. תאני רבי יוסי, כתיב שומע תפלה עריך וגו'. שומע תפלה, דא קודשא בריך הוא. ר' חזקיה אמר, שומע תפלה, שומע תפלות מבעי ליה, מהו שומע תפלה. אלא תפלה, דא כ"י, דאיהי תפלה, דכתיב ואני תפלה ודוד בגין כנ"י קאמר לה. ומה דאמר ואני תפלה, כלא חד, ועל דא שומע תפלה, ודא תפלה של יד, דכתיב על ידכה בה"א.

135. "To You shall all flesh come" (Tehilim 65:3), NAMELY, when the body is in pain, afflictions and plagues, as written, "Or if there be any flesh, in the skin" (Vayikra 13:24), "the plague in the skin of the flesh" (Ibid. 3), and, "the raw flesh" (Ibid. 15). Hence it is not written, 'To You shall all spirit come', but rather, "To You shall all flesh come." What is "to You"? It is as we learned that "he shall be brought to the priest" (Ibid. 9) refers to the Holy One, blessed be He. This is the meaning of, "But if the priest look on it" (Ibid. 21). Come and see, at one place IT IS WRITTEN, "Aaron the priest," while at another just "the priest," NOT MENTIONING AARON. In that case it is the Holy One, blessed be He.

136. Rabbi Yitzchak said, yet it is written, "When the plague of leprosy is in a man, then he shall be brought to the priest" (Ibid. 9). Is that the Holy One, blessed be He? He said to him, yes, IT IS THE HOLY ONE, BLESSED BE HE, since all matters of purity and holiness come from the Holy One, blessed be He. He said to him, in that case, why IS IT SAID, "he shall be brought"? It should have said, 'raised'. FOR ASCENSION, NOT BRINGING, PERTAINS TO THE HOLY ONE, BLESSED BE HE. He said to him, this resembles the words, "And the poles shall be put into the rings" (Shemot 27:7), WHICH MEANS putting them into each other. Here too, "be brought" MEANS he is brought to the Holy One, blessed be He that is called a priest in order to purify him, like bringing the matter before Him.

137. Rabbi Yitzchak said, we learned that in "a plague of leprosy," plague MEANS harsh Judgment that rests over the world. Leprosy MEANS closing, as we learned, which is a closing of the supernal light, shutting the supernal goodness from descending into the world. It "is in a man": man in general ALLUDES BOTH TO MAN ABOVE AND MAN BELOW. "he shall be brought to the priest," NAMELY the priest below, who is knowledgeable in opening that closing and kindling the lamps, WHICH ARE THE SFIROT, so that through him there will be blessings above and below, that plague shall be removed and gone, and the light of mercy will dwell on everything. For that reason, "he shall be brought to the priest."

26. "and be holy"

We learn here of the proper time for mating for those who study the Torah, and that is midnight on Shabbat when God walks with the righteous in the Garden of Eden. People are holy only by association with their God; if they draw away from Him they lose their holiness and draw upon themselves souls from the side of the Evil Inclination. The priest can recognize peoples' sins by the blemishes that show they come from the Other Side.

138. Rabbi Aba said, I see that the people in the world do not observe or know the glory of their Master. It is written, of Yisrael, "and have separated you from the peoples, that you should be Mine" (Vayikra 20:26), and, "Sanctify yourselves therefore, and be holy, for I am Hashem your Elohim" (Ibid. 7). But if they draw far FROM THE HOLY ONE, BLESSED BE HE, where is their holiness, if their wish is distanced from Him? The verse declares, "Be not like the horse, or the mule, which have no understanding" (Tehilim 32:9). For people are different from a horse and a mule only by their holiness, so as to be whole and distinguished more than everything.

135. עֲדִיךָ כָּל בֶּשֶׂר יָבוֹאוּ. בְּשַׁעֲתָא דְּגוּפָא שְׂרִיא בְּצַעְרָא, בְּמַרְעִין בְּמַכְתְּשִׁין. כַּד"א וּבֶשֶׂר כִּי יִהְיֶה בְּעוּרוֹ. אֶת הַנֶּגַע בְּעוּר הַבֶּשֶׂר. הַבֶּשֶׂר הַחַי. וּבִג"כ לֹא כְּתִיב, כָּל רוּחַ יָבֹאוּ, אֲלֵא כָּל בֶּשֶׂר יָבֹאוּ. מֵהוּ עֲדִיךָ. אֲלֵא כִּמְהָ דְּאַתְמַר, וְהוּבָא אֶל הַכֹּהֵן, דְּאֵהוּא קוּדְשָׁא בְּרִיךְ הוּא. הַה"ד, וְאִם יִרְאֶנָּה הַכֹּהֵן. ת"ח, בְּאַתְרַּ חַד אֲהֲרֹן הַכֹּהֵן, וּבְאַתְרָא אַחְרָא הַכֹּהֵן סִתְּם, וְדָא קוּדְשָׁא בְּרִיךְ הוּא.

136. א"ר יִצְחָק, וְהָא כְּתִיב נִגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל הַכֹּהֵן, אִי הָכִי דְּאֵהוּא קוּדְשָׁא בְּרִיךְ הוּא. א"ל אִין. בְּגִין דְּבִיּה תְּלִיא כָּל דְּכִוּוּתָא וְכָל קְדוּשָׁה. א"ל, אִי הָכִי, אֲמַאי וְהוּבָא, וְהוּעֵלָה מִבְּעֵי לִיָּה. א"ל, כַּד"א וְהוּבָא אֶת בְּדִיו בְּטַבְעוֹת, דְּעֵייל דְּאֵהוּא בְּגוּ דְּא. אוּף הָכָא וְהוּבָא, דְּיִכְנָסוּן לִיָּה לְכַהֲנָא, לְדַכְּבָּא לִיָּה וְיַעֲלוּן מִלָּה קַמִּיהָ.

137. א"ר יִצְחָק, הָכִי תְּנִינָן, נִגַע צָרַעַת. נִגַע הוּא דִּינָא תְּקִיפָא שְׂרִיא בְּעֵלְמָא. צָרַעַת: סְגִירוֹ. כַּד"א, סְגִירוֹ דְּנִהוּרָא עֲלָאָה. סְגִירוֹ דְּטִיבוֹ עֲלָאָה, דְּלֵא נְחִית לְעֵלְמָא. כִּי תִהְיֶה בְּאָדָם, בְּאָדָם סִתְּם. וְהוּבָא אֶל הַכֹּהֵן. דְּאֵהוּא דְּלִתְתָא, דְּהוּא אֲתַתְּקֵן לְמַפְתַּח הַהוּא סְגִירוֹ, וְלֵאדְּלֵקָא בּוּצִינָא דִּישְׁתַּכְּחוּ עַל יְדוּי בְּרַכָּן לְעֵילָא וְלִתְתָא. וְיַתְעַבְּר וְיִסְתַּלַּק הַהוּא נִגַע, וְיִשְׂרֵי נְהִירוֹ דְּרַחֲמֵי עַל כָּלָא, וּבִג"כ וְהוּבָא אֶל הַכֹּהֵן.

138. אָמַר רַבִּי אַבָּא, חֲמִינָא לֵאִינְהוּ בְּנֵי עֵלְמָא, דְּלֵא מְשַׁגְּחוּ, וְלֹא יִדְעִין בִּיקְרָא דְּמֵאֲרִיָּהוּן, כְּתִיב בְּהוּ בְּיִשְׂרָאֵל, אֲשֶׁר הִבְדַּלְתִּי אֶתְכֶם מִן הָעַמִּים לְהִיּוֹת לִי. וּכְתִיב, וְהִתְקַדְּשְׁתֶּם וְהִיִּיתֶם קְדוּשִׁים כִּי קְדוֹשׁ אֲנִי יי'. אִי אִינּוֹן מִתְּרַחֲקוּ, אֲן הוּא קְדוּשָׁה דְּלֵהוּן, הָא רַעוּתָא דְּלֵהוּן אֲתִרְחַקְתָּ מִנִּיהָ. וְקָרָא אַכְרִיז וְאָמַר, אֵל תִּהְיֶה כְּסוּס כְּפָרָד אִין הָבִין, בְּמֵה אֲתַפְרֶשֶׁן בְּנֵי נְשָׂא מְסוּס וּפְרָד, בְּקְדוּשָׁה דְּגִרְמִיָּהוּ, לֵאשְׁתַּכְּחָא שְׁלִימִין וְרִשְׁמִינ מִכְּלָא.

139. Therefore people mate at specific times so as to direct their will to cleave to the Holy One, blessed be He. It has been remarked that at midnight the Holy One, blessed be He, enters the Garden of Eden to delight Himself with the righteous, and the Congregation of Yisrael, WHICH IS MALCHUT, praises the Holy One, blessed be He. It is a favorable time to cleave to them, TO THE HOLY ONE, BLESSED BE HE AND HIS SHECHINAH.

140. The friends who are engaged in Torah unite with the Congregation of Yisrael in praising the Holy One, blessed be He, and they are occupied with the Torah. For other people it is a favorable time to be sanctified with the holiness of the Holy One, blessed be He, NAMELY BY MATING, and direct their wishes to cleave to Him. The friends who are occupied with the Torah, the time for them to mate is when another, SUPERNAL union takes place. This occurs on Shabbat, so as to direct one's desire to cleave to the Holy One, blessed be He and the Congregation of Yisrael. For it is a time of goodwill when everything, the higher and lower, are blessed.

141. If people keep away from the Holy One, blessed be He and conduct themselves like animals, where is their holiness to make them holy? Where are their holy souls, which they draw from above? King Solomon cries out, saying, "Also, that the soul be without knowledge is not good" (Mishlei 19:2). In, "without knowledge," knowledge refers to the Holy One, blessed be He. "...the soul...is not good" refers to the soul they draw by their deed. It is "not good" since that soul comes to them from the Other Side, which is not good, since they do not direct their heart towards the Holy One, blessed be He.

142. Whoever gets hot with the Evil Inclination, without directing his desire and heart toward the Holy One, blessed be He, THEN a soul that is not good is drawn upon him from the side of the Evil Inclination. This is the meaning of, "Also, that the soul be without knowledge is not good." "and he that hastens with his feet sins" (Ibid.). Whoever hastens with the feet and precipitates matters, THAT IS, DOES NOT WAIT UNTIL THE TIME IS PROPER, BUT IS without a holy wish, sins. Assuredly he sins in every way.

143. For that reason evil plagues dwell in people and testify on their faces to their impudence, to show that the Holy One, blessed be He, rejects them and does not pay attention to them until they are worthy and better their deeds as before. For that reason the priest recognizes that the plagues come from the side of impurity and that they come from the Other Side.

139. וע"ד זווגא דבני נשא הוא בזמנין ידוען, לכּוּוּנא רעותא לאתדבּקא ביה בקודשא בריך הוא. והא אתערו, בפלגות ליליא קודשא בריך הוא עאל בגנתא דערן, לאשתעשעא עם צדיקיא, וכ"י משבחת ליה לקודשא בריך הוא, והיא שעטא רעותא לאתדבּקא בהו.

140. וחבריא דמשתדלי באורייתא, משתתמי בה בכ"י, לשבּחא למלכא קדישא, ואתעסקן באורייתא, שאר בני נשא כדין עידן רעותא לאתקדשא בקדושה דקודשא בריך הוא, ולכוּוּנא רעותא לאתדבּקא ביה. ואינון חבריא דמשתדלי באורייתא זווגא דלהון בשעטא דזווגא אחרא אשתכח, והאי משבת לשבת לכוּוּנא רעותא לאתדבּקא ביה בקודשא בריך הוא ובכנסת ישראל, דהוא עידן רעותא דמתברכן כלא עלאי ותתאי.

141. אי בני נשא אתרחקו מניה, ועבדן כבעירי, אן הוא קדושה דלהון, לאשתכחא קדישין. אן אינון נפשאן קדישין דמשכן מעילא. ושלמה מלכא צווח ואמר, גם בלא דעת נפש לא טוב. גם בלא דעת, מאן הוא דעת. דא קודשא בריך הוא. נפש לא טוב, דא הוא נפש, דאינון משכין בעובדיהו, לא טוב, דהא מסטרא אחרא אתמשכאן עליהו נפשא דלאו איהו טוב, בגין דלא מכוּוּני לבייהו לקודשא בריך הוא.

142. מאן דאתלהיט ביצר הרע, בלא רעותא וכּוּוּנא דלבא לקודשא בריך הוא. מסטרא דיצר הרע אתמשך עליה נפשא, דלאו איהו טוב, הה"ד גם בלא דעת נפש לא טוב ואץ ברגלים חוטא. מאן דאיהו אץ ברגלים ודחי שעטא בלא רעותא קדישא, חוטא. חוטא ודאי, בכלא.

143. ועל דא שריין מכתשין בישין בבני נשא, ואסהידו באנפיהו בחציפותא דלהון, לאחזאה דהא קודשא בריך הוא מאיס בהו, ולאו דעתיה בהון, עד דאינון זכאן ומכשראן עובדיהו כמלקדמין, ומתברכן. וע"ד אשתמודען מכתשין לגבי כהנא, אינון דאתיין מסטרא דמסאבא, ואינון דאתיין מסטרא אחרא.

27. Plagues of houses

We learn that when Yisrael came into the land of Canaan, they demolished the houses that had plague in them, and then found treasures hidden there. Rabbi Shimon talks about how the words uttered over a work in progress bring the spirit of holiness or the spirit of defilement over it. By breaking down the contaminated houses, the land was sanctified as before and the spirit of impurity was removed. Then Yisrael dwelled in holiness with the Shechinah among them.

144. Similarly, it is written, "When you come into the land of Canaan... and I put the plague of leprosy in the house of the land of your possession" (Vayikra 14:34). HE ASKS, what is the good reward in finding PLAGUES IN THE HOUSES OF those of were worthy of entering the land? AND HE ANSWERS, it has been explained that it is THAT AFTER THEY WILL DEMOLISH THE CONTAMINATED HOUSES, they will find treasures THE CANAANITES have hidden in their houses and Yisrael will benefit from them.

145. Yet come and see, happy are Yisrael to be cleaving to the Holy One, blessed be He. And the Holy One, blessed be He loves them as written, "I have loved you, says Hashem" (Malachi 1:2). In His love, He brought them into the holy land, to cause His Shechinah to rest among them and to dwell among them, so that Yisrael will be holier than all the inhabitants of the world.

146. Come and see, it is written, "And all the women whose heart stirred them..." (Shemot 35:26), THAT IS, when they were doing their work they used to say, this is for the Temple, this is for the tabernacle, that is for the curtain. All the craftsmen DID the same, so that holiness shall dwell on their efforts and that workmanship shall be sanctified. When they brought it to its place it turned into AND WAS IN holiness.

147. In the same way, whoever creates something for idol worship or for another, unholy side, once he mentions it in regard to that work, the spirit of defilement dwells on it. As the work progresses, it does so in impurity. The Canaanites were idol worshippers and used to build edifices for sculptures of their faces and for their abominations on the side of impurity, for the purpose of idol worship. When they started building, they used to say something. Once it was uttered, the spirit of impurity rose over the building. As the work progressed, it did so by the spirit of impurity.

148. Once they entered the land of Yisrael, the Holy One, blessed be He, wanted to purify and sanctify the land for them, and make room for the Shechinah, so that the Shechinah will not dwell on an impure place. Hence, by that plague of leprosy they would demolish the buildings of wood and stone made in impurity.

144. כְּגֹוֹנָא דְא כְתִיב, כִּי תָבֹאוּ אֶל אֶרֶץ כְּנָעַן וְגו', וְנִתְּתִי נֹגַע צְרַעַת בְּבַיִת אֶרֶץ אַחֲזַתְכֶם. וְכִי אָגַר טַב הוּא, דִּישְׁתַּכַּח בְּאִינוֹן דְּזִבְאֵן לְמִיעַל בְּאַרְעָא. אֲלֵא הָא אוּקְמוּהָ לְאַשְׁכַּחא מְטֻמוֹנִין דְּאִטְמָרֵן בְּבֵיתֵיהוּ, וְלֵא הִנָּה לֹון לְיִשְׂרָאֵל.

145. אֲבַל ת"ח, זְכַאִין אִינוֹן יִשְׂרָאֵל, דְּאִינוֹן מִתְדַבְּקֵן בֵּיהּ בְּקֻדְשָׁא בְּרִיךְ הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא רַחִים לְהוּ, דְּכְתִיב אֶהְבֵּתִי אֶתְכֶם אִמְרֵי יי'. וּמְגוֹ רַחִימוֹתָא דִּילֵיהּ, אֶעִיל לְהוּ לְאַרְעָא קְדִישָׁא, לְאַשְׁרָאָה שְׁכִינְתֵיהּ בִּינֵיהוּ, וְלִמְהוּי דִּינֻרִיָּה עִמְהוֹן, וְיִשְׂרָאֵל דִּישְׁתַּכַּחֲוֹן קְדִישִׁין עַל כָּל בְּנֵי עֲלְמָא.

146. ת"ח, כְּתִיב וְכָל הַנְּשִׂים אֲשֶׁר נָשָׂא לִבָּן וְגו'. בְּשַׁעֲתָא דְהוּוּ עֲבָדִין עֲבִידְתָּא, הוּוּ אִמְרֵי, דְּא לְמִקְדָּשָׁא. דְּא לְמִשְׁכַּנָּא. דְּא לְפְרוּכְתָּא. וְכֵן כָּל אִינוֹן אוּמְנִין בְּגִין דִּישְׁרֵי קְדוּשָׁה עַל יְדֵיהוּ, וְאַתְקַדְּשׁ הֵהוּא עֲבִידְתָּא. וְכֵן סָלִיק לְאַתְרֵיהּ, בְּקְדוּשָׁה סָלִיק.

147. כְּגֹוֹנָא דְא מֵאֵן דְּעָבִיד עֲבִידְתָּא לַע"ז, אוּ לְסִטְרָא אַחְרָא, דְּלֵא קְדִישָׁא. בִּיּוֹן דְּאִדְכֵּר לִיהּ עַל הֵהוּא עֲבִידְתָּא, הָא רוּחַ מְסַאבָּא שְׂרִיא עֲלוּי, וְכֵן סָלִיק עֲבִידְתָּא, בְּמִסְאבָּא סָלִיק. כְּנֻעֵנִים פְּלַחֵי לַע"ז אִינְהוּ, וּמִתְדַבְּקֵן כְּלָהוּ בְּחֻדָּא בְּרוּחַ מְסַאבָּא בַע"ז, וְהוּוּ בְּנִיין בְּנִין לְפְרָצוּפֵיהוּ וְלִגְעוּלֵיהוּ לְסִטְרָ מְסַאבָּא לַע"ז, וְכֵן שְׂרָאֵן לְמַבְנֵי, הוּוּ אִמְרֵי מְלָה, וְכִיּוֹן דְּאַתְדְּכֵר בְּמוֹמֵיהוּ, סָלִיק עֲלֵיהּ רוּחַ מְסַאבָּא. כֵּן אִסְתְּלִיק עֲבִידְתָּא, בְּרוּחַ מְסַאבָּא אִסְתְּלִיק.

148. בִּיּוֹן דְּעָלוּ יִשְׂרָאֵל לְאַרְעָא, בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְרַכָּאָה לֹון, וְלִקְדָּשָׁא לֹון אֶרְעָא, וְלֵאפְנֵאָה אֶתְרֵי לְשְׁכִינְתָּא דְּלֵא תְּשְׁרֵי שְׁכִינְתָּא גּוֹ מְסַאבָּא. וְע"ד בְּהוּא נֹגַע צְרַעַת, הוּוּ סְתְרִין בְּנִינִין דְּאֵעִין וְאִבְנִין דְּאַתְעָבִידוּ בְּמִסְאָבוּ.

149. Come and see, if this action OF BREAKING DOWN THE CONTAMINATED HOUSES was done for the sake of finding treasures alone, they would have to return the stones back into place as they were and ALSO TO RETURN the dust to its place. Yet scripture says, "they take away the stones" (Vayikra 14:40), and, "he shall take other mortar" (Ibid. 42). Thus the spirit of impurity will be removed and taken out, and THE LAND shall be sanctified as before and Yisrael will dwell in holiness, in holy habitation, so the Shechinah will dwell among them.

149. ת"ח, אי עובדא דא הוה לאשכחא מטמונין בלחודו, יהדרון אבנין לבתר כמה דאינון לאתרייהו, ועמרא לאתריה. אבל קרא כתיב, וחלצו את האבנים. וכתיב ועמר אחר יקח. בגין דיתעבר רוח מסאבא, ויתפני ויתקדש השתא במלקדמין, וישתכחו ישראל בקדושה, ובדיורא קדישא, למשרי בינייהו שכינתא.

28. "Woe to him that builds his house by unrighteousness"

We are told that whoever builds a building must start by saying that he is doing it for the worship of God, and then the peace of heaven will rest on it. Anyone who builds a house dedicated to the other side will be punished by that house before he dies, and others who live in it may come to harm. God marked the houses in Canaan by the plague so that Yisrael would know which houses were cursed.

150. Therefore, whoever builds a building, before starting, should utter by mouth that he does so for the worship of the Holy One, blessed be He, since it is written, "Woe to him that builds his house by unrighteousness" (Yirmeyah 22:13). Then help from heaven rests on it, ON THE HOUSE, and the Holy One, blessed be He, readies His sanctity upon it and calls it peace. This is the meaning of, "And you shall know that your tent is at peace; AND YOU SHALL VISIT YOUR HABITATION, AND MISS (OR: 'SIN') NOTHING" (Iyov 5:24). What is meant by, "and you shall visit your habitation"? It has been explained, yet, "visit" MEANS to visit by mouth when building, NAMELY, TO SAY WITH HIS MOUTH THAT HE BUILDS IT TO SERVE THE HOLY ONE, BLESSED BE HE. Then it is written, "and sin nothing." Otherwise, the Other Side is ready TO DWELL on his house.

150. ועל דא מאן דבני בגין בד שארי למבני, בעי לאדכרא בפומיה, דהא לפולחנא דקודשא בריך הוא הוא בני. בגין דכתיב הוי בונה ביתו בלא צדק וגו', וכדין סיעתא דשמיא שארי עלוי, וקודשא בריך הוא זמין עליה קדושתא, וקארי עליה שלום, הה"ד וידעת כי שלום אהלך וגו'. מהו ופקדת נוך, הא אוקמוה, אבל ופקדת, לאפקדא מלה בפומא בד איהו בני. וכדין ולא תחטא כתיב. ואי לאו הא זמין לביתיה סטרא אחרא.

151. This is more so for whoever builds with his wish directed in a different way, in dedicating his house to the other side to be defiled by it. Surely the spirit of defilement rests on that man and he is punished by that house before he dies. Whoever lives in it may come to harm, since the spirit of defilement rests in that abode and harms whoever is in it.

151. כ"ש, מאן דבני ורעותיה בגוונא אחרא, בגין דמיחד ביתא לסטרא אחרא, לאסתאבא ביה. הא ודאי שריא ביה רוח מסאבא, ולא נפיק ההוא ב"נ מעלמא, עד דאתענש בהווא ביתא, ומאן דדייר ביה, וכיל לאתזקא, דהא ההוא דירה רוח מסאבא שריא ביה, ואזיק מאן דאשתכח ביה.

152. You may ask, how is it made known WHETHER THE BUILDER DREW ON IT THE SPIRIT OF DEFILEMENT? If whoever built it came to harm in that house, or any of his household, whether in body or finance, AND ALSO two NEIGHBORS after him WHO DWELT THERE. One should run into the mountain rather than live in it, dwell in an earthen cave rather than live in it.

152. ואי תימא במה ידיע. כגון דאתזק בהווא ביתא, ההוא דבני לה, או אנשי ביתיה, או בנזקי דגופא, או בנזקי ממונא, הוא ותרין אחרנין אבתריה. הא ודאי יערוק ב"נ לטורא, ולא ידור ביה. ידור בטיחלא דעמרא, ולא ידור ביה.

153. For that reason, the Holy One, blessed be He, took pity on Yisrael, who did not know at all about those houses THEY FOUND IN THE LAND, WHETHER THE SPIRIT OF IMPURITY WAS THERE OR NOT. The Holy One, blessed be He, said, even if you do not know, I do know and I shall mark them by a plague. If a plague rests in the house, WHICH IS THE OTHER SIDE, behold another powerful plague THAT I SENT THERE to take it out and destroy it. Then, "And he shall break down the house, the stones of it, and its timber" (Vayikra 14:45). HE ASKS, once THE PLAGUE is gone BECAUSE OF THE OTHER PLAGUE THAT BROUGHT IT OUT, why "break down the house," SEEING THAT THE OTHER SIDE HAS ALREADY LEFT? HE ANSWERS, as long as the house stands, it is his, OF THE OTHER SIDE, who can return.

153. וּבְגִין כֵּן, קוֹדֵשׁ בְּרִיךְ הוּא חָס עֲלֵיהֶם יִשְׂרָאֵל, דְּאִינוּן לֹא יָדְעִין מַלְה בְּכָל אִינוּן בְּתֵי. וְהוּא אָמַר, אֲתוּן לֹא יָדְעִין, אֲנִי יָדְעָנָא, וְאַרְשִׁימְנָא לֹון בְּנִגְעָא. נִגְעָא דִּייר בְּבֵיתָא, הָא נִגְעָא אַחְרָא תְּקִיפָא, דִּיפִיק לֵיהּ, וְיַעֲבֵר לֵיהּ מִן עֲלֵמָא. וְכִדְרִין וְנִתְּחַן אֲת הַבַּיִת אֲת אֲבָנָיו וְאֲת עֲצָיו. כִּינן דְּאִזֵּל לֵיהּ, מֵאִי טַעֲמָא וְנִתְּחַן אֲת הַבַּיִת. אֲלֵא בְּכָל זְמָנָא דְּהָהוּא בְּנִין לְהוּי קִינִים, דִּילִיָּהּ הוּא, וְיָכִיל לְאַהֲדָרָא.

29. "And he shall break down the house"

Rabbi Yosi once entered a house, and then heard a voice saying he would be harmed; he left in fear. Rabbi Chiya wonders why the idol worshippers who live in that house are not harmed, and Rabbi Yosi says it is because they are all from the other side and it will not harm them. We also learn that the wicked can dwell safely in a house that was built on righteousness.

154. This applies to the holy land and all the more so to other lands, where the spirit of impurity is more prevalent IN THOSE HOUSES and people might come to harm FROM IT. Rabbi Elazar said, moreover, THE SPIRIT OF IMPURITY THAT IS THERE calls to its other friends and Klipot to be there. Even knocking on vessels, WHICH WAS DONE TO EXORCISE SPIRITS AND DEMONS FROM A PLACE does not remove THE DEMONS from that house. For that reason scripture says, "Woe to him that builds his house by unrighteousness" (Yirmeyah 22:13). THE DWELLERS in this house surely recite THIS VERSE daily.

154. הָאִי בְּאַרְעָא קְדִישָׁא, כ"ש בְּאַרְעָא אַחְרָא, דְּזִמְינָא רוּחַ מְסֻאָבָא וְתִיר, וְיָכִיל ב"נ לְאַתְזָקָא. א"ר אֲלַעְזָר, וּכ"ש דְּאֲקָרִי בְּקִלְפוּי דְּחִבְרוּי אַחְרִינִין, לְאַשְׁתַּבְּחָא תַּמָּן, וְאַמִּילוּ טוּרְפֵי דְּקִסְפָּתָא לֹא מַעֲבָרִין לֵיהּ מִהָהוּא בֵּיתָא, וּבג"כ הָאִי קָרָא אַכְרִיז וְאָמַר, הוּי בּוֹנֵה בֵּיתוֹ בְּלֹא צַדִּיק. הוּי וְדָאִי קְאָמְרֵי כָּל יוֹמָא בְּהֵיאָא בֵּיתָא.

155. One day Rabbi Yosi entered a certain house. He reached the threshold, COMPOSED HIMSELF, and entered into the house. He heard a voice saying, Gather round, here is one of our dissenters. Let us take him and harm him before he leaves. They said to it, we cannot HARM HIM unless he lived here. Rabbi Yosi went out in fear. He said, surely whoever transgresses the words of the friends risks his life.

155. ר' יוֹסִי עָאֵל חֵד יוֹמָא בְּחֵד בֵּיתָא, מְטָא בְּסַפְתָּא, עָאֵל לָגוּ. שְׁמַע חֵד קְלָא דְּאָמַר, אֲתַבְּנָשׁוּ עוֹלוֹ, הָא חֵד פְּלוּגְתָא דִּילָן. סִיפְתוּ וְנִנְזִיק לֵיהּ עַד לֹא יִנְפֹק, אָמַר, לֹא יָכִיל אֲלֵא אִי דִּיורִיָּהּ הָכָא. נִפְק ר' יוֹסִי וְדָחִיל. אָמַר, וְדָאִי מֵאִן דְּאֲעֵבֵר עַל מְלוּי דְּחִבְרִיָּא, אֲתַחֲיֵיב בְּנַפְשִׁיהּ.

156. Rabbi Chiya said to him, but idol worshippers and other people live in that house, yet they are well, UNHARMED. He said to him, they come from their side AND ARE THEREFORE NOT HARMED BY THEM. But whoever fears sin might come to harm. Even they, if they continue to live in it, do not leave in peace. He said to him, yet it is written, "Their houses are safe without fear" (Iyov 21:9). He said to him, this means THE HOUSE came from another who built it in righteousness, AND THE WICKED TOOK IT AND DWELT IN IT. The verse is as follows, "Their houses are safe without fear," namely, when "Their houses are safe without fear," BECAUSE THEY WERE BUILT ON RIGHTEOUSNESS, THEN the rod of Eloha is not upon them.

156. א"ל ר' חִיָּיא, וְהָא גוֹיִם וְשָׂאֵר בְּנֵי נִשְׂא דִּיירֵי בְּגוּיָהּ, וְאַשְׁתְּלִימוּ. א"ל, אִינוּן מְסֻטְרִיָּהּ קָא אֲתִינִין, אֲבָל מֵאִן דְּדָחִיל חֲטָאָה, יָכִיל לְאַתְזָקָא. וְאַמִּילוּ אִינוּן, אִי יַעֲבֹבוּ דִּיורִיָּהּ בֵּיהּ, לֹא יִפְקוּן בְּשָׁלָם. א"ל, וְהָא כְּתִיב בְּתִיָּהֶם שְׁלוֹם מִפְּחָד. א"ל כְּגוֹן דְּהוּא מֵאַחְרָא, וְאַתְבְּנֵי מִצַּדִּיק. וְקָרָא הָכִי הוּא, בְּתִיָּהֶם שְׁלוֹם מִפְּחָד, כְּשִׁבְתִּיהֶם שְׁלוֹם מִפְּחָד שְׁבֵט אֱלֹהֵי לֹא שְׂרִיא עֲלֵיהֶם.

30. The plague and the spirit of defilement are opposites

We are told that when the plague enters a house the spirit of defilement appears and they fight each other. The priest is then told about the plague, and he comes and demolishes the house. Rabbi Yehuda says that Yisrael received wealth twice, once when they left Egypt and again when they entered the land, by breaking down the contaminated houses. Lastly, Rabbi Yosi talks about the bright white spot that is sometimes found in the flesh of a person, and Rabbi Yitzchak says there are 300 arguments that may be derived from the intensely bright spot.

157. "and he that owns the house shall come and tell" (Vayikra 14:35). HE ASKS, IT SAYS, "and tell." It should have said, 'said', or 'speak'. Why "tell"? AND HE ANSWERS, this always alludes to a matter of wisdom, and it has been explained. "It seems to me there is as it were a plague in the house" (Ibid.). HE SAYS, "as it were a plague" should have been just "a plague." HE SAYS, "It seems to me there is" should have been 'there is', as written, "I put the plague of leprosy in a house of the land of your possession" (Ibid. 34), WHICH MEANS it will be visible to everyone. Why DOES HE SAY, "It seems to me there is as it were a plague"?

158. AND HE ANSWERS, when the one, THE PLAGUE, enters THE HOUSE, the other appears, THE SPIRIT OF DEFILEMENT THAT RESIDED IN THE HOUSE, and they fight each other. Hence HE SAID, "It seems to me," FOR IT WAS SEEN TO ME AT FIRST. For the one hidden, THE SPIRIT OF DEFILEMENT THAT USED TO HIDE UPON THE COMING OF THE PLAGUE, was exposed, and the one exposed, THE PLAGUE, hid. Later it assumed a form as that plague WAS SEEN in the house and the other was hidden, THE SPIRIT OF DEFILEMENT. Hence IT IS WRITTEN, "tell the priest" (Ibid. 35), for it is a matter of wisdom, AS TELLING INDICATES WISDOM.

159. The priest then comes, and they demolish the house and break it down, the wood, stones and the rest. Once they broke it and were purified in every way, they are blessed. Then it is written, "and have built goodly houses, and dwelt in them" (Devarim 8:12), WHICH MEANS THEY WILL BUILD THEM RIGHTEOUSLY. These are called goodly houses, because the earlier ones were not good, not pertaining to the holy and the pure.

160. Rabbi Yehuda said, in that case, how can we explain the verse, "houses full of all good things, which you did not fill" (Devarim 6:11). If the spirit of defilement rests in them, how can they be filled with goodness? Rabbi Elazar said, they are filled with good things, money, silver and gold and everything, as written, "for the good of all the land of Egypt" (Beresheet 45:20). Rabbi Yehuda also said, yet all the houses in Egypt were filled with witchcraft and items of idolatry. HOW CAN THE VERSE SAY "FOR THE GOOD OF ALL THE LAND OF EGYPT"? It was said, "FOR THE GOOD..." because of the wealth of the land. Here too, due to the wealth and money IT SPEAKS OF "HOUSES FULL OF ALL GOOD THINGS."

161. Yisrael received two TIMES wealth, once when they left Egypt and one when they entered the land, BY BREAKING DOWN THE CONTAMINATED HOUSES. Rabbi Shimon said, the purpose of all these PLAGUES IN THE HOUSES was to sanctify the land and remove the spirit of defilement from the land and from Yisrael. IN ADDITION, when one broke down a house, he would find a treasure in it SUFFICIENT to rebuild and fill his house, so he will not be sorry for the house THAT WAS BROKEN DOWN, and they will dwell in a holy habitation.

157. וְכֹא אֲשֶׁר לוֹ הַבַּיִת וְהַגִּיד וְגו'. וְהַגִּיד, וַיֹּאמֶר מִבְּעֵי לִיָּה, אוֹ וַיְדַבֵּר, מֵהוּ וְהַגִּיד. אֶלֶּא בְּכֹל אֶתְרִי מְלֵה דְחֻכְמַתָּא הוּא, וְהָא אוֹקְמוּהּ. כְּנֻגַע נִרְאָה לִי בְּבֵית, כְּנֻגַע, נֻגַע מִבְּעֵי לִיָּה. נִרְאָה לִי, יֵשׁ לִי מִבְּעֵי לִיָּה. דְּהָא כְּתִיב, וְנִתְתִּי נֻגַע צְרַעַת בְּבֵית אֶרֶץ אַחֲזַתְכֶם, דִּיתְחִזִּי לְכֹלֵא. אֲמַאי כְּנֻגַע נִרְאָה לִי.

158. אֶלֶּא בְּשַׁעֲתָא דְּהָאֵי עֵייל, אַחְרָא אֲתַגְלִיא וּמְקַטְרָנָא דָּא בְּדָא. וְע"ד נִרְאָה לִי, הֵוּא דְּאֲתַכְּסִי אֲתַגְלִיא, וְדִאֲתַגְלִיא אֲתַכְּסִי, וּלְבַתֵּר מִתְחִזִּי לִיָּה בְּדִיוֹקְנָא דְּהֵוּא נֻגַע דְּבֵיתָא, וְאֲתַכְּסִי אַחְרָא. וְעַל דָּא וְהַגִּיד לְכַהֵן, דְּמְלֵה דְּחֻכְמַתָּא הוּא.

159. וּכְדִין אֲתִי כְּהֵנָּא, וַיִּרְמוּן בֵּיתָא, וַיִּנְתְּצוּן לִיָּה אֲבָנִין וְאֶעִין וְכֹלֵא. בֵּינָן דְּאֲנַתְצָן וְאֲתַדְּכֵן כֹּלֵא, מִתְבְּרַכָּאן, כְּדִין כְּתִיב, וּבְתִים טוֹבִים תְּבַנֶּה וַיִּשְׁבַּת. אֲלִין אֶקְרוּן טוֹבִים, דְּהָא קְדָמָי לֹא אִינוּן טוֹבִים, וְלֹא בְּכֹלֵא דְּקְדוּשָׁה וְדָכִיו נִינְהוּ.

160. א"ר יְהוּדָה, אִי הָכִי בְּמַאי מוֹקְמִינָן קְרָא דְּכְתִיב, וּבְתִים מְלֵאִים כֹּל טוֹב אֲשֶׁר לֹא מְלֵאֲתָא. אִי רוּחַ מְסֻאָבָא שְׂרִיא בְּגוּוֹיָהּ הֵיךְ מְלֵאִים כֹּל טוֹב. א"ר אֲלֵעָזָר, מְלֵאִים כֹּל טוֹב: בְּמֻזְנָא, בְּכַסְפָּא, וּבְדַהֲבָא, וּבְכֹלֵא. כּד"א כִּי טוֹב כֹּל אֶרֶץ מִצְרַיִם. וְא"ר יְהוּדָה, וְהָא כֹּל בְּתִי דְּמִצְרַאִי, מְלִיִין חֲרִשִׁין וְטַעוּן הוּוּ. אֶלֶּא בְּגִין עוֹתְרָא דְּאַרְעָא אֲתַמַּר. אוּף הֵכָא בְּגִין עוֹתְרָא וּמְמוֹנָא הוּא.

161. תְּרִין עוֹתְרִין נִטְלוּ יִשְׂרָאֵל, חַד כַּד נִפְקוּ מִגְּלוּתָא דְּמִצְרַיִם. וְחַד כַּד עָאלוּ לְאַרְעָא. ר' שְׁמַעוֹן אָמַר, כֹּל דָּא וְדָאֵי הוּוּ לְאַתְקַדְּשָׁא אֶרְעָא, וְלְאַעֲבְרָא רוּחַ מְסֻאָבָא מְאַרְעָא, וּמְגוּ יִשְׂרָאֵל. וְכַד בֵּיתָא הוּוּ נִתְיָץ, הוּוּ אֲשַׁתְּכַח בְּהַ מְמוֹנָא, לְמַבְנֵי לִיָּה, וְלְמַלְיָא בֵּיתִיהּ, בְּגִין דְּלֹא יִצְטַעַר עַל בֵּיתָא, וַיִּשְׂרוּן בְּדִיוֹרָא דְּקְדוּשָׁה.

162. "If a man also or a woman have in the skin of their flesh bright white spots" (Vayikra 13:38). Rabbi Yosi said, we learned that the excessive acidity in the intensely bright spot, OF WHICH 300 AGREED-UPON LAWS WERE RECITED, follows its appearance. And its appearance is judged in these MANY ways. Rabbi Yitzchak said, one may derive 300 arguments from the intensely bright spot. I have learned them all from my father, excepting THE ONE when there is one BLACK hair, ONE IS STILL impure BECAUSE it is one witness. Two BLACK HAIRS are two witnesses and so one is pure. More than that, even a hundred HAIRS are like two, and the two HAIRS are as a hundred. Thus I have learned this afterwards FROM THE WORDS, "One witness shall not rise up against a man... at the mouth of two witnesses..." (Devarim 19:15).

162. וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בְּעוֹר וְגו'. ר' יוֹסִי אָמַר, כְּסִילְתָא דְמוֹקְפֵי בְּבִהְרַת עֲזָה, חִיזוּ תְנִינָא, וּבְחִיזוּ אֲתֵדָן, בְּאִינוּן גּוּוּנִין. א"ר יִצְחָק ש' טַעְמֵי אֵית מֵאן דְגָרִיס בְּבִהְרַת עֲזָה. וְכִלְהוּ אוֹלִיפְנָא מֵהֶכָּא, בְּר חִיזוּר חַד סְאִיב, סְהֵדָא חַד. תְּרִין, תְּרֵי סְהֵרִי, וְדָכִי. מִכָּאן וְלֵהֲלָאָה, אֲמִילוּ מֵאָה כְּתָרִי, וְתָרִי כְּמֵאָה. וְדָא אוֹלִיפְנָא לְבִתְר דְכֶתִיב, לֹא יָקוּם עַד אֶחָד בְּאִישׁ וְגו', עַל פִּי שְׁנַיִם עֲדִים וְגו'.

31. The white color and the red color

Rabbi Chizkiyah says that the sore is considered a sore when the white that indicates Chesed does not remain as it is but turns red that indicates judgment. It is written that Esau came out red at birth, so judgments dwell in him. If the sore began red and turned white, it is becoming purified; if it began white and turned red it begins to be defiled. The priest can recognize all these things. Rabbi Yehuda and Rabbi Yitzchak talk about why Elisha obtained a double portion of Elijah's spirit.

163. Rabbi Chizkiyah was sitting before Rabbi Shimon. He said, it is written, "a white reddish sore" (Vayikra 13:42). It is considered a sore when the white THAT INDICATES CHESED does not remain as it is BUT TURNS RED THAT INDICATES JUDGMENT. Rabbi Shimon opened with the words, "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). Happy are Yisrael, whom the Holy One, blessed be He, wishes to purify completely, so they will not be in a state of Judgment before Him, and so the administrators of Judgments will have no power over them. For everything follows its own kind; red FOLLOWS JUDGMENTS, THE SECRET OF red, and white FOLLOWS CHESED, THE SECRET OF white; the right, WHICH IS WHITE to the right, WHICH IS CHESED, and the left, WHICH IS RED to the left, WHICH IS JUDGMENT.

163. ר' חִזְקִיָּה הוּא יְתִיב קְמִיָּה דְרַבִּי שְׁמַעוֹן, אָמַר, כְּתִיב נָגַע לְבָן אֲדַמָּדִם, בְּדִין הוּא נָגַע, דְּהָא חוּרָא לֹא קָאִים בְּעֵינֵיהּ. פְּתַח ר"ש וְאָמַר, כְּתִיב אִם יִהְיֶה חֲטָאִיכֶם כְּשָׁנִים וְגו', זְכָאִין אִינוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִין הוּא בְּעֵי לְדַכָּאָה לֹון בְּכֻלָּא, בְּגִין דְּלֹא יִשְׁתַּכְּחוּן בְּדִינָא קְמִיָּה. וּמֵאֲרִיְהוֹן דְּדִינָא לֹא יִשְׁלֹטוּן בְּהוֹן, דְּהָא כֻלָּא אָזִיל בְּתַר זִינֵיהּ. סוּמְקָא לְסוּמְקָא, וְחוּרָא לְחוּרָא. יְמִינָא לְיְמִינָא, וְשְׂמָאלָא לְשְׂמָאלָא.

164. It is written, of Esau, "And the first came out red" (Beresheet 25:25). Hence its own kind dwells in him, NAMELY JUDGMENTS, THE SECRET OF RED. You may say that red applies to Esau, yet it is written of David, "Now he was ruddy" (I Shmuel 16:12). HE ANSWERS, the one, ESAU, was made of the dross of gold, WHICH IS HARSH JUDGMENTS; the other, DAVID, was attached to the brightness of gold, WHICH IS THE LEFT OF BINAH THAT IS CALLED GOLD, AND IS MERCY. It is written of Esau, "red, all over like a hairy garment," WHICH MEANS he came out of the dross REMAINING from the melting OF GOLD. It is written of David, "with fine eyes, and good looking" (Ibid.), WHICH ALLUDES TO THE ILLUMINATION OF CHOCHMAH CALLED EYES AND ALSO CALLED SIGHT THAT IS DRAWN FROM THE LEFT COLUMN OF BINAH, INCLUDED WITHIN THE RIGHT IN IT.

164. בְּעֵשָׂו כְּתִיב, וַיֵּצֵא הָרֵאשׁוֹן אֲדַמוּנִי, וְעַל דָּא שְׂרִיא בִּיה זִינֵיהּ. וְאִי תִימָא אֲדַמוּנִי כְּתִיב בְּעֵשָׂו. וְכְתִיב בִּיה בְּדוֹד, וַיְבִיֵּאוּהוּ וְהוּא אֲדַמוּנִי. אֶלָּא דָּא מְזוּהָמָא דְדַהֲבָא אֲתַעֲבִיד, וְדָא בְּזוּהָרָא דְדַהֲבָא אֲתַדְבֵּק, בְּעֵשָׂו כְּתִיב בִּיה, אֲדַמוּנִי כֻלּוּ כְּאֲדַרְת שַׁעַר, בְּזוּהָמָא דְהִתּוּכָא נִפְק. בִּיה כְּתִיב בְּדוֹד, עִם יִפְה עֵינַיִם וְטוֹב רְאִי.

165. Come and see, what is the reason A WHITE REDDISH SORE IS IMPURE? If the white color is known TO BE CHESED and the red color TO BE JUDGMENT, THEN if it was FIRST red, AND NOW white appears in it, then purity emerges and it begins to be purified. But if it was white at first and the red appears in it NOW it begins to be defiled. It is also written, "and the priest shall pronounce him unclean" (Vayikra 13:11). The priest recognized all these appearances. Sometimes the appearance of purity is seen, so he will quarantine him to see whether another appearance will emerge. Otherwise, he pronounces him clean, as written, "the priest shall pronounce him clean" (Ibid. 6).

165. ת"ח, מ"ט. גּוּוּנָא חוּרָא אֲשֶׁתְּמוּדַע, וְגוּוּנָא סוּמְקָא אֲשֶׁתְּמוּדַע, סוּמְקָא בְּקַדְמִיתָא, וְהָא אֲתַחְזִי בִּיה חוּרָא, הָא דְכִיּוּתָא אֲתִיּוּלִיד בִּיה, וְשְׂאֲרֵי לְאֲתַדְכָּאָה. חוּרָא בְּקַדְמִיתָא, וְאֲתַחְזִי בִּיה סוּמְקָא, הָא שְׂאֲרֵי לְאֲסַתְּאָבָא, וְכְתִיב וְטַמְאוּ הִכְהֵן, דְּהָא אֲתִיּוּלִיד בִּיה סוּמְקָא, לְאֲסַתְּאָבָא. וְכַהֲנָא הוּא יָדַע בְּכֻל אִינוּן גּוּוּנִין. וְלִזְמַנִּין דְּאֲתַחְזִי בִּיה גּוּוּנָא דְּדְכִיּוּתָא, וַיִּסְגַּר לִיה לְמַחְמֵי אִי אֲתִיּוּלִיד בִּיה גּוּוּנָא אַחֲרָא. וְאִי לֹא, מְדַכֵּי לִיה, הֵה"ד וְטַהְרוּ הִכְהֵן וְגו'.

166. Rabbi Yitzchak and Rabbi Yehuda were walking along the way. Rabbi Yehuda said, it is written, "So let the disease of Na'aman cleave to you, and to your seed for ever" (II Melachim 5:27). HE ASKS, if he sinned, why shall his children be stricken? He said to him, Elisha saw deeper than the other prophets. He saw that no worthy son will come from Gehazi, and he therefore cursed him.

166. רבי יצחק ור' יהודה הוו אולי בארחה, אמר רבי יהודה, כתיב וצרעת נעמן תדבק בך ובזרעך לעולם וגו', אי הוא חטא בנוי אמאי ולקון. א"ל, אלישע יתיר משאר נביאי חמא. חמא דלא נפיק מגחזי ברא דמעליא, וע"ד לייט לכלהו.

167. He also told him, I did a superior service by Elijah and attained two portions, NAMELY, HE ATTAINED A DOUBLE PORTION OF THE SPIRIT OF ELIJAH, since I served him in truth. But you are wicked. You injured me by swearing falsely and coveting NA'AMAN'S GIFT. So you have transgressed the whole Torah. But since you served me, your service will not be in vain and your death shall be in this world but not in the World to Come. For that reason, "So let the disease of Na'aman cleave to you, and to your seed."

167. ולא עוד, אלא א"ל, אנא פולחנא בשמושא עלאה לגבי אליהו, וזכינא בתריין חולקין, דהא פלחנא ליה בקשוט, ואנת רשע פגימת לי, אומית לשקרא, וחמירת, הא עברת על אורייתא בלא, ומאן דאעבר על דא, מית הוא לעלמא דאתי. אבל בגין הפלחת לי, שמושא דילך לא להוי למגנא, תהוי מיתה דילך בעלמא דין, ובעלמא דאתי לא. ובגין כן, וצרעת נעמן תדבק בך ובזרעך.

32. "She seeks wool, and flax"

We learn that the power of the plague that comes from a highest place has power over everything, both wool and linen.

168. Rabbi Yosi said, why mention a woolen garment or linen garment? IT SHOULD HAVE SPOKEN PLAINLY OF A GARMENT. Rabbi Yitzchak said, THE VERSE TEACHES US THAT THE PLAGUE dwells everywhere and has power over everything, SINCE WOOL COMES FROM BINAH, AND LINEN FROM MALCHUT AND THE PLAGUE HAS POWER OVER BOTH. There is a likeness, as written, "She seeks wool, and flax" (Mishlei 31:13), WHICH TEACHES US THAT MALCHUT MAKES USE OF BOTH. For that reason IT TEACHES US HERE that the power of the plague that comes from a highest place has power over everything, NAMELY the two kinds, wool and linen. For that reason THE VERSE SAYS, "This is the Torah of the plague of leprosy in a garment of woolen or linen" (Vayikra 13:59).

168. א"ר יוסי, בגד הצמר או הפשתים אמאי. א"ר יצחק, בכלא שריא, ובכלא שלטא. ואית בגוונא דא דכתיב, דרשה צמר ופשתים. ובגיני כן, שולטניה דההוא נגע דנפיק מאתר עלאה, דא שלטא בכלא, בתרי גווני, בצמר ובפשתים. ובגין כן, זאת תורת נגע הצרעת בגד הצמר או הפשתים.

33. "Woe to him that builds his house by unrighteousness," part two

Rabbi Yitzchak follows a man with a load tied on his shoulders into a cave. Inside the cave he sees the man entering a hole in the ground and disappearing, so the Rabbi is afraid and leaves the cave. Rabbi Yehuda tells him that God has saved him from a cave of lepers and sorcerers that do witchcraft with black serpents. The rabbis encounter a man who is taking his son to the cave for healing; the son was harmed by a spirit in their house. We learn that the first to receive a house owns it forever, whether it be the spirit of holiness or the spirit of defilement. If the defiled house is destroyed it should be rebuilt slightly farther away with new materials, and it should be dedicated to the Holy Name. We now hear that the man who took his son to the cave for healing left his son for a moment, during which time the boy was hit on the head by a smoky column of fire and killed. Rabbi Elazar says that a man should speak the Holy Name over everything he does so that the Other Side will not dwell on it.

169. Rabbi Yitzchak was going to his father's vineyard. He saw a man turning FROM THE ROAD with a load tied to his shoulder. He asked him, what is the rope that adorns your shoulders for, THAT IS, WHY DID YOU TIE THE LOAD TO YOUR SHOULDERS? He did not answer at all. He followed him and saw him entering a cave, so he entered after him. He saw a column of smoke rising from beneath the ground and the man entering a hole and disappearing from his sight. Rabbi Yitzchak was afraid and went out to the mouth of the cave.

169. רבי יצחק הוה אזיל לקטפוי דאבוי. חמא חד ב"ג, דסאטי בקוטרא דמטולא אכתפוי. אמר ליה, שורטא דקישטא בכתפך אמאי, לא אמר ליה מדי. אזל אבתריה, חמא דעייל במערתא חדא, עאל אבתריה, חמא קטורא דתננא דהוה סליק מתחות ארעא, ועאל ההוא בר נש בנוקבא חד, ואתכסיא מניה. דחיל רבי יצחק, ונפק לפום מערתא.

170. While he was sitting, Rabbi Yehuda and Rabbi Chizkiyah passed by. When he saw them he approached them and told them what happened. Rabbi Yehuda said, blessed is the Merciful who saved you. This is a cave of lepers from the city of Srunya. All the inhabitants of that city are sorcerers that go to the desert to seek black serpents, which are at least ten years old, in order to do witchcraft. They did not take care of themselves so became lepers. The different kinds of witchcraft are done in that cave.

171. They walked on. While they were walking they met a man coming with his sick child on a donkey. They asked him, who are you? He said to them, I am a Jew, and this is my son bound upon the donkey. They asked him why he was bound, and he said to them, I dwell in a certain village that belongs to the citizens of Rome. This my son used to study Torah daily and return home to learn these matters. I dwelt in this house for three years and saw nothing. Now, one day my son went home to repeat the things HE LEARNED, when a spirit passed before him and harmed him. His mouth, eyes and hands became contorted and he cannot speak. Now I come to the lepers' cave of Srunya. They may teach me some healing.

172. Rabbi Yehuda said, do you know of anyone else who came to harm in that house before? He said that he knew that some time ago another man came to harm. Some said it is a disease while others said the spirit in that house HURT HIM. Later a few people came into that house but were not hurt. RABBI YEHUDA AND RABBI CHIZKIYAH said, that is, the friends said, THAT A HOUSE BUILT NOT WITH RIGHTEOUSNESS, THE SPIRIT OF DEFILEMENT THAT HARMS ITS DWELLERS RESTS IN IT. Woe to those who transgress their words.

173. Rabbi Yehuda opened the discussion with, "Woe to him that builds his house by unrighteousness" (Yirmeyah 22:13). Wherever there is righteousness, MALCHUT, all the spirits and demons in the world flee that place and do not stay before it. Nevertheless, whoever is the first to take that place, acquires it. IF MALCHUT OF HOLINESS IS THE FIRST TO RECEIVE THAT PLACE, HOLINESS SECURES IT, BUT IF THE OTHER SIDE IS THE FIRST TO RECEIVE THAT PLACE, IT SECURES IT. Rabbi Chizkiyah said to him, in that case the Holy Name is equal to the spirit of defilement, ACCORDING TO YOUR WORDS THAT WHOEVER IS THE FIRST SECURES IT.

170. עד דהוה יתיב, אעברו ר' יהודה ורבי חזקיה, חמא לון, וקריב גביהון, סח לון עוברא. א"ר יהודה, ברין רחמנא דשזבך. האי מערתא דסגיר, דסרוניא היא, וכל יתבי ההיא קרתא, חרשין אינון, ואתיין למדברא לחוויין אוכמין, דאינון בני עשר שנין, או יתיר, למעבד חרשין, ולא מנטרא מנייהו, ואתעבידו סגירין וכל זייני חרשין דלהון בהאי מערתא אינון.

171. אזלו, עד דהוו אזלי, אערערו בחד בר נש דהוה אתי, ובריה דהוה מרע, קטיר על חמרא. אמרו ליה מאן את. אמר להו יודאי, ודא הוא ברי דאיהו קטיר על חמרא. אמרו ליה, אמאי הוא קטיר. אמר לון דיורי הוא בחד כפר, דאיהו מבני רומאי, והאי ברי הוה אולוף אורייתא בכל יומא, והוה אהדר לביתא, ולעי לון לאינון מלין. וג' שנין הוה דיורי בהווא ביתא, ולא חמינא מדי. והשתא יומא חד עאל ברי לביתא לאהדרא מלין, אעבר חד רוחא קמיה, ונזיק ליה, אעקם פומיה ועינוי, וידוי אתעקמו, ולא זכיל למללא. ואתינא לגבי מערתא דסגירו דסרוניא דלמא ילפון לי מלה דאסוותא.

172. אמר ליה רבי יהודה, ובהווא ביתא ידעת מן קדמת דנא, דאתנזק ביה ב"נ אחרא. אמר ליה ידענא, דהא מכמה יומין אתנזק ביה חד ב"נ, והווא אמרי דמרעא הוה, ומנייהו אמרי דרוחא דביתא, ולבתר עאלו ביה כמה בני נשא, ולא אתנזיקו. אמרו, היינו דאמרי חברינא, ווי לאינון דעברין על מלויהו.

173. פתח ר' יהודה ואמר, הוי בונה ביתו בלא צדק, דהא בכל אתר דאשתכח ביה צדק, כל רוחין וכל מזיקי עלמא ערקי מניה, ולא משתבחי קמיה. ועם כל דא, מאן דאקדים ונטיל אתר, אחיד ביה. אמר ליה רבי חזקיה, אי הכי שקיל שמא קדישא ברוח מסאבא.

174. He said to him, it is not so, but the Holy Name, MALCHUT, does not dwell on a place of defilement, for the reason that if the Holy Name is the first to receive that place, none of the spirits and demons of the world can be seen there, not to mention approaching it. But if the spirit of defilement is the first, it takes that place, and the Holy Name does not dwell in it, since it is not its place.

175. When the plague of leprosy descended UPON THAT HOUSE, it would purify that place and bring out the spirit of defilement from its place. Later, that house was broken down together with its wood, stones and everything, and rebuilt through the holy side and in righteousness, by mentioning the Holy Name and causing holiness to rest on it. Nevertheless ONE SHOULD BUILD IT using a different earth and build it two hand-breadths away.

176. Now that nothing appears or descends to fight the spirit of holiness to uproot it from its place, SINCE THERE ARE NO PLAGUES NOW, what is to be done IN A HOUSE WHERE THE SPIRIT OF DEFILEMENT WAS THE FIRST TO DWELL? HE ANSWERS, if one can take it out ON HIS OWN from the house, it is well. Otherwise, he should rebuild it using different stones, wood, etc., and pull it away from its first location and dedicate its building to the Holy Name.

177. With all that, the spirit of defilement does not leave its first place and holiness does not dwell on a defiled place. Rabbi Yitzchak said, why should one bother so IN DEMOLISHING THE HOUSE AND REBUILDING IT IN A DIFFERENT LOCATION, these days WHEN THERE ARE NO PLAGUES? It is written, "That which is crooked cannot be made straight" (Kohelet 1:15), FOR ever since the Temple was destroyed, AND THERE ARE NO PLAGUES, there is no remedy. For that reason one should be careful to be guarded FROM THE SPIRIT OF DEFILEMENT, THAT IS, THAT IT WILL NO LONGER DWELL IN THAT HOUSE.

178. They said, let us go with that man TO THE LEPERS' CAVE, and see. Rabbi Yitzchak said, we must not. Had he gone to receive remedy from a great sin-fearing man, like Na'aman, who went to Elisha, we would follow. But now that he goes to those who are distant from the world, THE LEPERS AND THE SORCERERS, distant from the Torah, abominable in every respect, we must not appear before them. Blessed is the Merciful who saved us from them, and a man is forbidden TO RECEIVE REMEDY FROM THEM. Rabbi Yehuda said, yet we learned that everything is good for remedy excepting the woods of the Ashera. He said to him, this is idolatry AND SO IS FORBIDDEN. Moreover, it is written, "There must not be found among you anyone that makes his son or his daughter to pass through the fire" (Devarim 18:10). They went on their way.

174. אָמַר לֵיָהּ, לֹא הָכִי, אֲלֵא שְׁמַא קְדִישָׁא לֹא שְׂרִיא בְּאִתְרֵי מְסֻבָּא, וּבְגִין כֵּן, אִי שְׁמַא קְדִישָׁא נְטִיל אִתְרֵי מְקַדְמַת דְּנָא, כֹּל רוּחִין וְכֹל מְזִיקִין דְּעֵלְמָא לֹא יִכְלִין לְאַתְחִזָּא בֵּיהּ, כֹּל שְׂכָן לְקִרְבָּא בְּהַדְרִיהּ. אִי רוּחַ מְסֻבָּא קְדִים, נְטִיל אִתְרֵי. שְׁמַא קְדִישָׁא לֹא שְׂרִיא בֵּיהּ, דְּהָא לֹא אִתְרִיהּ.

175. וְכֵד הוּהוּ נְחִית נִגְעַ צְרַעַת, הוּהוּ מְדַכֵּי אִתְרָא, וְאִפִּיק לְרוּחַ מְסֻבָּא מֵאִתְרִיהּ, וּלְבַתֵּר מְנַתְצֵי בֵּיתָא, אֲבָנִין וְאֵעִין וְכֹלָא, וּבְנִי לָהּ כְּמַלְקְדָּמִין, בְּסֻטְרֵי קְדִישָׁא בְּצַדְקָא, דְּדַכִּיר לֵיהּ לְשְׁמַא קְדִישָׁא, וְלִשְׂרֵי עֲלִיהּ קְדוּשָׁה, וְעַם כֹּל דָּא בְּעַמְרָא אַחְרָא, וְיִרְחִיק בֵּיתָא מֵאִתְרִיהּ, מִיִּסוּדָא קְדָמָא תְּרֵי טַפְחִים.

176. הִשְׁתָּא דְלֹא אִתְחִזִּי, וְלֹא נְחִית מֵאֵן דְּמַקְטָרְגַּי בֵּיהּ בְּהוּא רוּחַ מְסֻבָּא, לְאַפְקָא לֵיהּ מֵאִתְרִיהּ, מֵאִי תְקַנְתִּיהּ. אִי יִכֹּיל לְנַפְקָא מֵהָאִי בֵּיתָא שְׁפִיר. וְאִי לֹא יִבְנֶה לֵיהּ כְּמַלְקְדָּמִין, בְּאַבְנִין אַחְרֵינִין, וְאֵעִין וְכֹלָא, וְיִפִּיק וְיִרְחִיק לֵיהּ מֵאִתְרֵי קְדָמָא, וְיִבְנֵי לֵיהּ עַל שְׁמַא קְדִישָׁא.

177. וְעַכְ"ד, לֹא נִפִּיק הוּא רוּחָא מִן אִתְרֵי קְדָמָא, בְּגִין דְּקְדוּשָׁה לֹא שְׂרִיא עַל אִתְרֵי מְסֻבָּא. א"ר יִצְחָק לָמַד לֵיהּ לְאַטְרַחָא כּוּלֵי הָאִי, בְּזַמְנָא דָּא כְּתִיב, מַעֲוֹת לֹא יוּכַל לְתַקּוֹן וְגו'. מִיּוֹמָא דְאַתְחַרְבַּי בֵּי מְקַדְשָׁא, לֹא אִשְׁתַּכַּח אֲסוּתָא בְּעֵלְמָא, בְּגִינֵי כֵּן בְּעֵי ב"נ לְאַזְדַּהְרָא, כִּי הֵיכִי דְלֵהוּי נְטִיר.

178. אָמְרֵי נְזִיל בְּהַדְרֵי הָאִי ב"נ וְנַחְמֵי. א"ר יִצְחָק, אָסִיר לָן. אִי הוּהוּ אָזִיל לְגַבֵּי גְבַרָא רַבָּא דְחִיל חֻטָּא, כְּגוֹן נַעֲמָן לְגַבֵּי אֱלִישָׁע, נְזִיל אֲבַתְרִיהּ. הִשְׁתָּא דְאִיהוּ אָזִיל לְגַבֵּי רַחִיקֵי עֵלְמָא, רַחִיקֵי אֹרִינְתָא, גַּעֲלֵי מַכְלָא, אָסִיר לָן לְאַתְחִזָּא קְמִייהוּ. בְּרִיךְ רַחֲמֵנָא דֵי שְׂזִיב לָן מְנִייהוּ. וְהָאִי ב"נ אָסִיר לֵיהּ. א"ר יְהוּדָה, וְהָא תְנִינָן בְּכֹל מְתַרְפְּאִין, חוּץ מֵעֲצֵי אֲשֶׁרָה וְכו'. אָמַר לֵיהּ, וְדָא ע"ז אִיהוּ, וְלֹא עוֹד, אֲלֵא דְהָא כְּתִיב לֹא יִמְצָא כֵּךְ מֵעַבִּיר בְּנוֹ וּבְתוֹ בְּאֵשׁ וְגו'. אָזְלוּ לְאַרְחִייהוּ.

179. That man went to that cave with his son, and left him in there. As his father went out to fasten his donkey, a smoky column of fire came out and struck HIS SON on his head, killing him. When his father entered, he found him dead. He took him and his donkey and went his way. Another day after that he found Rabbi Yitzchak, Rabbi Yehuda and Rabbi Chizkiyah walking. He wept before them and told them what happened. Rabbi Yitzchak said, did I not tell you many times it is forbidden to go there? Blessed is the Merciful, all of whose deeds are true and whose ways are just. Happy are the righteous, who walk the path of truth in this world and in the World to Come. Of them it is written, "But the path of just men is like the gleam of sunlight..." (Mishlei 4:18).

180. Rabbi Elazar said, in whatever man does, everything needs to be dedicated to His Holy Name. What does this mean? IT MEANS he should utter with his mouth the Holy Name over anything he does, so that everything will be for His service and the Other Side will not dwell on it. For THE OTHER SIDE is always ready against men and might dwell on the deed one performs. For that reason, the warp and woof would be defiled and the spirit of defilement dwelt on it. And if this is so, THE SPIRIT OF DEFILEMENT DWELLS much more when one commands his words to the Other Side BY SWEARING, ETC., for he must not DO SO. For that reason it is written, "then keep you from every evil thing" (Devarim 23:10).

34. "Say, I pray you, you are my sister"

We learn that Abraham told his wife to say she was his sister because he was counting on her merit; whoever merits a prudent wife merits everything. Abraham saw an angel who said he would protect her, so he had no fear for his wife but some fear for himself. Sarai ordered the angel to strike Pharaoh ten times with ten plagues. Rabbi Aba talks about the difference between the redemption from Egypt, that occurred on one day from one king and one kingdom, and the final redemption that will be from all the kings of the world - everyone shall acknowledge God's reign and glorify Him. Then the patriarchs will be resurrected with joy, and they will see the redemption of their children as before.

181. Rabbi Elazar went to see his father, accompanied by Rabbi Aba. Rabbi Aba said, let us speak words of Torah as we walk. Rabbi Elazar started with, "Say, I pray you, you are my sister" (Bereshheet 12:13). This is a difficult verse. Could it be that Abraham, who feared sin and was the friend of the Holy One, blessed be He, would speak so about his wife so as to derive benefit from it? HE ANSWERS, even though Abraham was sin-fearing, he did not count on his own merit and did not wish the Holy One, blessed be He, to deduct from his merit, but COUNTED on his wife's merit, that through her he will gain money from other nations. For man attains money through his wife, as written, "House and riches are the inheritance of fathers, but a prudent wife is from Hashem" (Mishlei 19:14). Whoever merits a prudent wife merits everything. It is also written, "The heart of her husband safely trusts in her, and he shall have no lack of gain" (Mishlei 31:11).

179. אִזֵּל הָהוּא ב"נ לְהֵימָּא מְעַרְתָּא, הוּא וּבְרִיָּה, שְׂרִי לִיָּה בְּמַעַרְתָּא. עַד דְּנִפְק אָבוּי לְקַטְרָא לְחַמְרִיָּה, נִפְק קִיטוּרָא דְאִשָּׁא, וּמַחָא לִיָּה בְּרִישָׁא, וְקַטְלִיָּה. אֲדַהְבֵי עָאֵל אָבוּי, וְאִשְׁכַּחִיָּה מִיָּת. נִטְל לִיָּה וּלְחַמְרִיָּה, וְאִזֵּל לִיָּה. וְאִשְׁכַּח לְהוּ לְבַתָּר יוּמָא חַד, לְר' יִצְחָק, וְלְר' יְהוּדָה, וְרַבֵּי חֲזַקְיָה, דְּהוּוּ אִזְלִי. בְּכַה קְמִיָּהוּ, וְסַח לֹוֹן עוּבְדָא. אָמַר רַבֵּי יִצְחָק, וְלֹא זְמַנִּין סְגִיָּאִין אָמִינָא לָךְ, דְּאָסִיר לְמִיָּהֲךְ תַּמָּן. בְּרִיךְ רַחֲמָנָא, דִּי כָּל מַעֲבְדוּהִי קְשׁוּט, וְאַרְחֻתִּיהָ דִּין. זְכָאִין אִינּוֹן צְדִיקִיָּא, דְּאִזְלִין בְּאַרְחָ קְשׁוּט, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאִתִּי, וְעֵלְיָהוּ כְּתִיב, וְאַרְחָ צְדִיקִים בְּאוּר נְגַהּ וְגו'.

180. א"ר אֶלְעָזָר, בְּכָל עוּבְדוֹי דְּב"נ, לְבַעֵי לִיָּה דְּלַהוּוֹן כְּלַהוּ לְשִׁמָּא קְדִישָׁא. מָאִי לְשִׁמָּא קְדִישָׁא. לְאַדְכָּרָא בְּפּוּמִיָּה שִׁמָּא קְדִישָׁא עַל כָּל מַה דְּאִיְהוּ עֵבִיד, דְּכֹלָא הוּא לְפּוּלְחָנִיָּה, וְלֹא יִשְׂרִי עֲלוּי סְטְרָא אַחְרָא. בְּגִין דְּאִיְהוּ זְמַן תְּדִירָא לְגַבֵּי בְּנֵי נִשָּׂא, וַיִּכִּיל לְאַשְׁרָאָה עַל הָהוּא עֵבִידָתָא. וְעַל דָּא, הַשְׁתִּי אוּ הָעֵרַב הוּוּ אִסְתָּאב, וְשְׂרִיָּא עֲלִיָּה רוּחַ מְסָאָבָא. וּמַה בְּהֵאִי כְּךָ, מָאֵן דְּפְקִיד מְלוּי לְסְטְרָא אַחְרָא דְּלֹא אֶצְטְרִיךְ, עֵאכ"ו. וּבְג"כ כְּתִיב וְנִשְׁמַרְתָּ מִכָּל דְּבַר רָע.

181. רַבֵּי אֶלְעָזָר הוּוּ אִזְלֵי לְמַחְמֵי לְאַבּוּי וְהוּוּ עֵמִיָּה רַבֵּי אָבָא. א"ר אָבָא נִימָא מְלוּן דְּאוּרִיָּתָא וְנִזְזִיל. פְּתַח רַבֵּי אֶלְעָזָר וְאָמַר, אָמַרִי נָא אַחֻתִּי אַתְּ, הֵאִי קְרָא קְשִׁיָּא. וְכִי אֲבִרְהֵם דְּאִיְהוּ דְּחִיל חֲטָאָה, רַחֲמֵנוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הוּוּ אָמַר הַכִּי עַל אַתְתִּיָּה, בְּגִין דִּיּוֹטְבִין לִיָּה. אֶלָּא אֲבִרְהֵם, אַע"ג דְּהוּוּ דְּחִיל חֲטָאָה, לֹא סְמִיךְ עַל זְכוּתָא דִּילִיָּה, וְלֹא בְּעָא מִן קוּדְשָׁא בְּרִיךְ הוּא לְאַפְקָא זְכוּתִּיָּה, אֶלָּא עַל זְכוּתָא דְּאַתְתִּיָּה, דִּירוּחוּ בְּגִינָה מְמוּנָא דְּשָׂאֵר עֵמִיָּן, דְּהָא מְמוּנָא בְּאַתְתִּיָּה זְכִי לִיָּה ב"נ, הַה"ד בֵּית וְהוּן נְחֻלַת אָבוֹת וּמִיָּי אִשָּׁה מְשַׁכְּלַת. מָאֵן דְּזְכִי בְּאִשָּׁה מְשַׁכְּלַת, זֹוכָה בְּכֹלָא. וְכְתִיב, בְּטַח בָּהּ לֵב בְּעֵלָה וְשָׁלַל לֹא יִחְסֵר.

182. Abraham, through her merit, went to consume the gain of the other nations, AS IN, "AND HE SHALL HAVE NO LACK OF GAIN." He counted on her merit that they will be unable to punish him or make advances on her. For that reason he gave THEM nothing by saying, "She is my sister" (Bereshheet 12:19). Moreover, he saw an angel walking before her, who said to Abraham, Do not worry for her. The Holy One, blessed be He, sent me to take money from the other nations and keep her from anything. Abraham then had no fear for his wife but for himself, because he saw the angel not with him but with his wife. He said to himself, so she is kept but I am not. For that reason he said, "Say, I pray you, you are my sister."

182. וְאַבְרָהָם הָוּה אֲזִיל בְּגִינָה, לְמִיכַל שְׁלָלָא מִשָּׂאֵר עַמּוּיָן, וְסַמִּיךְ עַל זְכוּתָא דִּילָהּ, דְּלֵא יִכְלוּן לְאַעֲנֵשָׂא לִיהּ, וְלַחֲיִיבָא בֵּהּ. וּבְגִינֵי כֵךְ לֹא יְהִיב מִדֵּי לְמִימַר אַחוּתֵי הִיא. וְלֹא עוֹד, אֲלֵא דְחָמָא חֵד מְלֵאכָא אֲזִיל קָמָה, וְאָמַר לִיהּ לְאַבְרָהָם, לֹא תִדְחַל מְנָה, קוֹדֶשָׁא בְּרִיךְ הוּא שְׂדֵר לִי, לְאַפְקָא לֵה מְמוֹנָא דְשָׂאֵר עַמּוּיָן, וְלִנְטָרָא לֵה מְכָלָא. וּכְדִין לֹא דְחִיל אַבְרָהָם מֵאַתְתִּיבָהּ, אֲלֵא מְנִיָּה, דְּלֵא חָמָא עַמִּיָּה מְלֵאכָא, אֲלֵא עַמָּה. אָמַר הָא הִיא מִתְנַטְרָא, וְאַנָּא לֹא נְטִירָנָא. וּבְגִינֵי כֵךְ אָמַר, אָמַרִי נָא אַחוּתֵי אֵת וְגו'.

183. "that it may be well with me" (Ibid. 13). HE ASKS, it should have said, 'they may do well', since they said, "therefore it shall come to pass, when the Egyptians shall see you, that they shall say, This is his wife" (Ibid. 12). Hence it should have said, 'they may do well'. HE ANSWERS, "it may be (or: 'do') well" refers to him that walks before you, NAMELY THE ANGEL. The Holy One, blessed be He, may do well with me in this world, "and my soul shall live" (Ibid. 13) in that world, "because of you" (Ibid.), if you turn not from the path of truth. For if I gain money because of you in this world and you turn from the way, I shall deserve death in that world. So beware that my soul shall live in that world for your sake.

183. וְיִטֵּב לִי, וְיִטִּיבוּ לִי מִבְּעֵי לִיהּ, דְּכִתְיִב וְהִיָּה כִּי יִרְאוּ אוֹתְךָ הַמִּצְרִיִּים וְאָמְרוּ אֲשֶׁתּוֹ זֹאת, וְעַד וְיִטִּיבוּ לִי מִבְּעֵי לִיהּ. אֲלֵא וְיִטֵּב לִי, דָּא דְאֲזִיל קָמַךְ. וְיִטֵּב לִי בְּהַאי עֲלָמָא קוֹדֶשָׁא בְּרִיךְ הוּא בְּמְמוֹנָא. וְחִיתָה נְפִשִׁי בְּהַהוּא עֲלָמָא בְּגַלְלַךְ, דְּלֵא תַסְטִי מִן אוֹרְחָא דְקִשׁוּט, דָּאי אֲזִכִּי בְּגִינְךָ בְּמְמוֹנָא בְּהַאי עֲלָמָא, וְתַסְטִי אַנְתָּ בְּאוֹרְחָא, הָא מִיתָא זְמִינָא בְּהַהוּא עֲלָמָא, אֲלֵא תַסְתַּמַּר, דְּתַחֵי נְפִשִׁי בְּהַהוּא עֲלָמָא בְּגַלְלַךְ.

184. Because of the angel that was walking before her to keep her, it is written, "And Hashem plagued Pharaoh...because of Sarai" (Ibid. 17); "because of Sarai" surely, NAMELY BECAUSE OF HER WORDS. She would say to the angel, 'strike', and he struck. Abraham therefore had no fear for her, since she was protected. The reason he feared for himself was because he saw nothing guarding him.

184. וּבְגִין דְּהַהוּא מְלֵאכָא אֲזִיל קָמָה לְנַטְרָא לֵהּ, מַה כְּתִיב. וְיִנְגַע יְיָ אֶת פַּרְעֹה וְגו', עַל דְּבַר שְׂרַי וְדָאי, דְּהוּת אִמְרַת לְמֵלֵאכָא מַחֵי, וְהוּא מַחֵי. וְעַד לֹא דְחִיל אַבְרָהָם מְנָה כְּלוּם, דְּהָא הִיא מִתְנַטְרָא. וְמַה דְּדְחִיל, מְגַרְמִיָּה דְּחִיל, דְּלֵא חָמָא עַמִּיָּה נְטוּרָא הֵכִי.

185. Come and see, ten times did Sarai command the angel to strike Pharaoh, and he was smitten with ten plagues. FOR Sarai made a sign for her descendants after her in Egypt, NAMELY, THAT THE EGYPTIANS WILL BE SMITTEN BY TEN PLAGUES, BEFORE THEY WILL BE REDEEMED FROM THEIR POWER.

185. ת"ח, עֶשֶׂר זְמַנִּין פְּקִידַת שְׂרָה לְמֵלֵאכָא, לְמַחָא לְפַרְעֹה. וּבְעֶשֶׂר מַכְתָּשִׁין אֲלֵקֵי. סִימְנָא עֲבַדַת שְׂרָה לְבִנְהָא בְּתַרְאָה בְּמִצְרַיִם.

186. Rabbi Aba opened with, "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). The Holy One, blessed be He, will display redemption for His children as in the days when the Holy One, blessed be He, sent to take Yisrael out OF EGYPT, and showed all those plagues in Egypt and smote them because of Yisrael. Come and see the difference between this redemption AT THE END OF DAYS and the redemption from Egypt. The redemption from Egypt occurred on one day, from one king and one kingdom. Here it will be from all the kings of the world. Then the Holy One, blessed be He, will be glorified over the whole world and everyone will acknowledge the reign of the Holy One, blessed be He, and everyone will be smitten with celestial plagues, twice for each one, because they all were reluctant TO RELEASE Yisrael.

186. ר' אבא פתח, כימי צאתך מארץ מצרים אראנו נפלאות. זמין קודשא בריך הוא לאחזאה פורקנא לבנוי, כאינון יומין דשלח קודשא בריך הוא לאפקא לישראל, ואחזי אינון מכתשין במצראי, ואלקי לון בגיניהון דישראל. תא חזי, מה בין פורקנא דא, לפורקנא דמצרים. פורקנא דמצרים הוה בחד מלכא, ובמלכו חדא. הכא, בכל מלכין דעלמא, וכדין יתויקר קודשא בריך הוא בכל עלמא, וינדעון כלא שולטנו דקודשא בריך הוא, וכלהו ילקון במכתשין עלאין, על חד תרין, בגין דיסרבון בלהו בישראל.

187. The reign of the Holy One, blessed be He, will be then revealed as written, "And Hashem shall be king over all the earth" (Zechariah 14:9). The nations will then be prompted to bring Yisrael to the Holy One, blessed be He. This is the meaning of, "And they shall bring all your brethren" (Yeshayah 66:20). Then the patriarchs will resurrect joyfully to behold the redemption of their children as before. This is the meaning of, "As in the days of your coming out of the land of Egypt I will show him marvelous things." Amen, so will be desired.

187. וכדין יתגלי שולטניה דקודשא בריך הוא, דכתוב והיה יי' למלך על כל הארץ. וכדין בלהו יתגבון בהו בישראל לקודשא בריך הוא, הה"ד, והביאו את כל אחיכם וגו'. בדין קיימין אבהן בחדוה, למחמי פורקנא דבנייהו במלקדמין. הה"ד, כימי צאתך מארץ מצרים אראנו נפלאות.
אמן כן יהי רצון