

1. "The sons of Aaron"

We learn that when God commanded the people to purify themselves He made the same admonition to the priests, the sons of Aaron. Rabbi Yehuda speaks about the light of God that is stored up for the righteous in the World to Come, but that is hidden from the wicked. We are told about how difficult it is for the soul to leave the body at the time of death and about why the body must not be left unburied for very long. Rabbi Yehuda talks about the possibility of immediate reincarnation and the body of light. He tells us about the flow of holy ointment that is drawn down upon the priest.

1. "And Hashem said to Moses, Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people" (Vayikra 21:1). Rabbi Yosi said, what is the reason that this corresponds with that which is said before, "A man also or woman that is a medium or a wizard, shall surely be put to death" (Vayikra 20:27), so that THE VERSE, "Speak to the priests" is adjacent to it? HE REPLIES: once admonishing Yisrael to sanctify themselves in every manner, it also admonished the priests to sanctify themselves and the Levites as well. How do we know it admonished the priests? From the words, "Speak to the priests." And as for the Levites, it says, "Thus speak to the Levites, and say to them" (Bemidbar 18:26). Thus they will all be righteous, holy and pure.

2. "Speak to the priests the sons of Aaron": HE ASKS, what is the reason it is written here, "the sons of Aaron"? Do I not know they are the sons of Aaron? AND HE ANSWERS, THIS TEACHES US they are "the sons of Aaron" rather than 'the sons of Levi', because Aaron is the first of all the priests. For it is him that the Holy One, blessed be He, had chosen above everyone, so as to make peace in the world, and because Aaron's practices have brought him up to this. For Aaron strove throughout his life to increase peace in the world. Since these were his ways, the Holy One, blessed be He, raised him TO PRIESTHOOD, to introduce peace among the celestial retinue, FOR THROUGH HIS WORSHIP HE BRINGS ABOUT THE UNION OF THE HOLY ONE, BLESSED BE HE AND HIS SHECHINAH, WHICH BRINGS PEACE THROUGHOUT THE WORLDS. Hence, "Speak to the priests the sons of Aaron."

3. "Speak to the priests the sons of Aaron, and say to them." Rabbi Yehuda opened with the verse, "O how great is Your goodness, which You have laid up for those who fear You..." (Tehilim 31:20). "O how great is Your goodness": how superior and precious is that lofty light that is called good, as written, "And Elohim saw the light, that it was good" (Beresheet 1:4). This is the treasured light with which the Holy One, blessed be He, does good in the world. He does not withhold it any day, and the world is maintained and supported by it. "Which You have laid up for those who fear You": for we have learned that the Holy One, blessed be He, made a lofty light when He created the world, and treasured it for the righteous for the future to come. This is the meaning of, "which You have laid up for those who fear You, which You have performed for those who trust in You."

1. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה אֱמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵיהֶם לִנְפֹשׁ לֹא יִטְמָא בְּעַמּוּיוֹ. אִ"ר יוֹסִי, מ"ט דָּא לְקַבֵּל דָּא, דְּכַתִּיב לְעֵילָא, וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בֵּהֶם אוֹב אוֹ יִדְעוּנֵי מוֹת יוּמָתוֹ, וְסָמִיךְ לִיה אֱמֹר אֶל הַכֹּהֲנִים. אֶלָּא כִּיּוֹן דְּאַזְהַר לְהוּ לְיִשְׂרָאֵל, לְקַדְשָׁא לְהוּ בְּכֻלָּא, אֲזַהַר לְהוּ לְכַהֲנֵי לְקַדְשָׁא לֹון, וְכֵן לְלוּיִם. לְכַהֲנֵי מַנִּין. דְּכַתִּיב אֱמֹר אֶל הַכֹּהֲנִים. לְלוּאֵי מַנִּין. דְּכַתִּיב וְאֶל הַלוּיִם תְּדַבֵּר וְאָמַרְתָּ אֲלֵיהֶם. בְּגִין דִּישְׁתַּבְּחוּן בְּלֵהוּ זְכָאִין קַדִּישִׁין דְּכִיּוֹן.

2. אֱמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן, מ"ט הֵכָא בְּנֵי אַהֲרֹן, וְכִי לֹא יִדְעָנָא דְּבְנֵי אַהֲרֹן נִינְהוּ. אֶלָּא בְּנֵי אַהֲרֹן, וְלֹא בְּנֵי לוּי, דְּאַהֲרֹן דְּהוּא שִׁירוּתָא דְּכָל כַּהֲנֵי דְּעֻלְמָא, דְּבִיָּה אֲתֵרְעֵי קוּדְשָׁא בְּרִיךְ הוּא מְכֻלָּא, בְּגִין לְמַעַבְדַּ שְׁלָמָא בְּעֻלְמָא, וּבְגִין דְּאַהֲרֹן אֲרַחוּי סְלִיקוּ לִיה לְהָאֵי, דְּכָל יוּמוֹי דְּאַהֲרֹן הוּוּ מְשִׁתְּדֵל לְאַסְגָּאָה שְׁלָמָא בְּעֻלְמָא. וּבְגִין דְּאוּרְחוּי בְּךָ, סְלִיק לִיה קוּדְשָׁא בְּרִיךְ הוּא לְהָאֵי, לְמִיעַל שְׁלָמָא בְּפַמְלִיא דְּלְעֵילָא, וּבְגִין בְּךָ אֱמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן.

3. אֱמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵיהֶם. ר' יְהוּדָה פְּתַח, מָה רַב טוֹבְךָ אֲשֶׁר צִפְנַתָּ לִירְאִיךָ וְגו'. מָה רַב טוֹבְךָ, כִּמָּה עֲלָאָה וַיְקִירָא, הֵוּא נְהוּרָא עֲלָאָה דְּאֶקְרִי טוֹב, דְּכַתִּיב וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וְדָא הוּא אוֹר הַגְּנוּז, דְּבִיָּה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא טַב בְּעֻלְמָא, וְלֹא מִנַּע לִיה בְּכָל יוּמָא, בְּגִין דְּבִיָּה מְתַקְוִים עֻלְמָא, וְקָאִים עֲלֵיהּ. אֲשֶׁר צִפְנַתָּ לִירְאִיךָ, דְּתַנֵּן, נְהוּרָא עֲלָאָה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא כַּד בְּרָא עֻלְמָא, וְגַנְזוּ לִיה לְצַדִּיקָא לְזַמְנָא דְּאַתֵּי. הַה"ד, אֲשֶׁר צִפְנַתָּ לִירְאִיךָ.

4. "Performed for those who trust in You" (Ibid.): for when the world was created, this light was shining from the beginning of the world to its end. When the Holy One, blessed be He, saw the wicked that will live in the world, He concealed that light. This is the meaning of, "And from the wicked their light is withheld" (Iyov 38:15). THE HOLY ONE, BLESSED BE HE, will shine it upon the righteous in the World to Come, so, "which You have laid up for those who fear You, WHICH YOU HAVE PERFORMED FOR THOSE WHO TRUST IN YOU." "PERFORMED" ALLUDES TO THE ACTION OF CONCEALMENT. It is also written, "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

4. פְּעֵלֶת לְחוֹסִים בְּךָ. פְּעֵלֶת, בְּזִמְנָא דְאַתְבְּרִי עֲלֵמָא, הֵהוּא נְהוּרָא הוּה קָאִים וְנְהִיר מְרִישָׁא דְעֲלֵמָא לְסִיּוּפֵי דְעֲלֵמָא. כִּד אֶסְתַּבֵּל קוּדְשָׁא בְרִיךְ הוּא, לְאַיְנוּן חַיִּיבִין דְזִמְיִנִין לְקִיּוּמָא בְּעֲלֵמָא, גְּנִיז לִיה לְהֵהוּא נְהוּרָא, דְכֻתִּיב וַיִּמְנַע מִרְשָׁעִים אֹרֶם. וְזִמִּין לְאַנְהָרָא לְצִדִּיקֵי אֵלְעָמָא דְאַתִּי, וְדָא הוּא אֲשֶׁר צִפְנַת לִירְאִיךָ, וְכֻתִּיב וְזָרְחָה לְכֶם יְרְאֵי שְׁמִי שְׁמֵשׁ צִדְקָה וּמְרַפָּא בְּכַנְפֶיהָ.

2. When a man is about to go to that world

The Zohar give us description what happens when a person is about to leave this world.

5. Come and see, when a man is about to go to that world, and is on his sickbed, three messengers come to him. He sees there what one cannot see while in this world. That day is Judgment day, when the King asks for His deposit BACK, NAMELY THE SOUL. Happy is the man who returns the deposit to the King as it was given him, THAT IS, UNDEAMAGED. If that deposit was soiled with bodily filth, what shall he say to the owner of the deposit?

5. תָּא חֲזִי, בְּשַׁעֲתָא דְבֵר נֶשׁ קָאִים לְמִיּהָךְ לְהֵהוּא עֲלֵמָא, וְהוּא בְּבֵי מְרַעִיָּה, אֲתִיִּין עָלֶיָּה ג' שְׁלוּחִין, וְחֲמֵי תִמְוִן, מַה דְּלֹא יָכִיל בְּרִי נֶשׁ לְמַחְמֵי כִּד אִיהוּ בְּהָאֵי עֲלֵמָא. וְהֵהוּא יוֹמָא, יוֹמָא דְרִינָא עֲלָאָה הוּא, דְמַלְכָא בְּעֵי פְקֻדוֹנָא דִּילֵיהָ. זְכָאָה הֵהוּא בְּרִי נֶשׁ, דְפְקֻדוֹנִיָּה אֲתִיב לְמַלְכָא כְּמַה דְאַתִּיבֵיהִב לִיה בְּגוּיָה. אִי הֵהוּא פְקֻדוֹנָא אֲתַטְנַף בְּטַנּוּפֵי גּוּפָא, מַה יִּימָא לְמֵאֲרֵי פְקֻדוֹנָא.

6. He lifts up his eyes and sees the Angel of Death standing before him with his sword drawn in his hand, the destroying angel in charge of breaking that man. Nothing is harder for the soul than its separation from the body. The man does not die until he sees the Shechinah. Through much yearning for the Shechinah the soul leaves THE BODY to welcome the Shechinah. After THE SOUL has left THE BODY, what soul CAN cleave to the Shechinah and be received within Her? These matters have been explained.

6. זְקַף עֵינָוֵי, וְחֲמֵי לְמַלְאַךְ הַמּוֹת קָאִים קַמֵּיהָ, וְסִיּוּפֵיהָ שְׁלִיפָא בִּידֵיהָ, קַסְטֵר בְּקַטְרִין, בְּקוּטְמָא דְהֵהוּא בְּרִי נֶשׁ. וְלִית לָהּ לְנַפְשָׁא קֶשֶׁיו בְּכֻלָּא, כְּפֻרִישׁוֹ דִּילָהּ מִן גּוּפָא. וְבֵר נֶשׁ לֹא מִית, עַד דְחֲמֵי לְשְׁכִינְתָא, וּמְגוֹ סְגִיאוֹת תִּיאוּבְתָא דְשְׁכִינְתָא, נַפְשָׁא נִמְקַת לְקַבְלָא לְשְׁכִינְתָא. בְּתַר דְנִמְקַת, מֵאַן אִיהִי נַפְשָׁא דְאַתְדַּבֵּק בָּהּ וְתִתְקַבֵּל בְּגוּיָה וְהָא אֹקְמוּהָ לְהַנִּי מֵלִי.

7. After the soul has left the body, and it remains spiritless, it is forbidden to leave it unburied, as written, "his body shall not remain all night upon the tree, but you shall surely bury him that day" (Devarim 21:23). For a corpse remaining unburied for 24 hours, a day and a night, causes the parts of the Chariot, WHICH IS ALLUDED TO BY THAT MAN, to weaken, and detains the actions of the Holy One, blessed be He, from being carried out. For the Holy One, blessed be He, may have decreed upon him another incarnation at once, on the very day he died, in order to help him. But as long as the body is not buried, the soul does not come before the Holy One, blessed be He, nor can it be in another body in another incarnation, for a soul is not given another body until the first one is buried. This resembles a man whose wife died. He is not qualified to marry another wife before he buries the first one. Hence the Torah said, "his body shall not remain all night upon the tree."

7. בתר דנפקא נפשא מן גופא, ואשתאר גופא בלא רוחא, אסיר למשבק ליה בלא קבורתא, דכתיב לא תלין נבלתו על העץ כי קבר תקברנו ביום ההוא. בגין דמיתא דישתהי כ"ד שעות, דאינון יומם ולילה, בלא קבורתא, יהיב חלישותא בשויפוי דרתיכא, ומעכב עבידתא דקודשא בריך הוא מלעבד דאפשר דקודשא בריך הוא גזר עליה, בגין למיתיה בגלגולא אחרא, מיד בהוא יומא דאתפטר, לאוטבא ליה. וכל זמנא דלא אתקבר גופא, נשמתא לאו עאלת קמי קודשא בריך הוא, ולא יכלא למדוי בגופא אחרא, בגלגולא תנינא, דלא יהיבין לנשמתא גופא אחרא, עד דיתקבר קדמא. ודא דמי לבר נש דמיתא אתתיה, לא אתחזי ליה, למיסב אתתא אחרא, עד דקביר לקדמיתא, ובגין דא אמרה אורייתא, לא תלין נבלתו על העץ.

8. Another explanation: when the soul has left the body and wishes to go to that world, it may not enter it until it is given another body of light. Then it can enter. You may derive this from Elijah, who had two bodies, one in which he was seen by people below, and another in which he was seen above among the celestial holy angels. As long as the body is not buried, the soul suffers and the spirit of defilement is there to dwell upon that body and defile it.

8. דבר אחר, כד אתפרשא נשמתא מן גופא, ובעיא למיזל ליהוא עלמא, לא תיעול ליהוא עלמא, עד דיהיבין לה גופא אחרא מנהורא, ולבתר יכלא למיעל. ומאליהו תנדע, דהו ליה תרין גופין, חד דביה אתחזי לתתא לבני נשא, וחד דביה אתחזי לעילא, בין מלאכין עלאין קדישין. וכל כמה דגופא לא אתקבר, צערא הוא לנשמתא, ורוח מסאבא אזדמן לשריאי עלוי, ולסאבא ליהוא גופא.

9. Since the spirit of defilement is in readiness TO DEFILE THE BODY, one must not keep the body for a night, because the spirit of defilement is present at night and spreads, NAMELY ROAMS, throughout the land to find a soulless body to defile it. THEREFORE AT NIGHT it is defiled even more. Therefore it warned the priests, saying, "There shall none be defiled for the dead among his people" (Vayikra 21:1). Since they are holy, the spirit of defilement will not dwell upon them and they shall not be defiled - FOR THE SPIRIT OF DEFILEMENT CAN DWELL ON A SPIRITLESS BODY.

9. ובגין דהוא רוח מסאבא, אזדמן, לא לבעי ליה לאיניש, למיבת הוא גופא ליליא חד, בגין דרוח מסאבא אשתכח בליליא, ואשתטח בכל ארעא, לאשכחא גופא בלא נפשא, לסאבא ליה, ואסתאב יתיר, ועל דא אזהר לכהני ואמר, לנפש לא ישמא בעמיו, בגין דאינון קדישין לא ישרי עליהו רוח מסאבא, ולא יסתאבון.

10. "Speak to the priests." Rabbi Yitzchak said, "Speak to the priests" in a whisper. Just as all the services of the priests are done silently, so are all their words whispered. "Speak...and say" MEANS once and again to remind them of their sanctity so that they shall not be defiled, for whoever serves in a holy place must be holy in every respect. "There shall none be defiled for the dead," as we explained that a spiritless corpse is unholy and the spirit of defilement dwells upon it. For the spirits of defilement long for the bodies of Yisrael, once the spirit of holiness was emptied from them, and they come to join a vessel of holiness, NAMELY A BODY. The priests, who are doubly holy must not be defiled whatsoever, as written, "because the crown of his Elohim is upon his head" (Bemidbar 6:7), and "the anointing oil of his Elohim is upon him" (Vayikra 21:12).

10. אָמור אֶל הַכֹּהֲנִים, רַבִּי יִצְחָק אָמַר, אָמור אֶל הַכֹּהֲנִים, בְּלִחְשׁוֹ. כִּמָּה דְכָל עוֹבְדֵיהוֹן דְּכֹהֲנֵי בְּלִחְשׁוֹ, כִּן אֲמִירָה דְּלֵהוֹן בְּלִחְשׁוֹ. אָמור וְאִמְרַתְּ: זְמַנָּא חַד, וְתֵרִין זְמַנִּין, לְאַזְהָרָא לְהוּ עַל קְדוּשְׁיֵיהוּ, בְּגִין דְּלֹא יִסְתַּאֲבוּן. דִּמְאֵן דִּמְשַׁמֵּשׁ בְּאַתֵּר קְדִישָׁא, בְּעֵינֵי דִישְׁתַּכַּח קְדִישָׁא בְּכֻלָּא. לְנַפְשׁ לֹא יִטְמֵא, כִּמָּה דְּאוּקִימְנָא, דְּגוּפָא בְּלֹא רוּחַ, מְסַאֲבָא הוּא, וְשָׂרֵי עֲלֵיהּ רוּחַ מְסַאֲבָא. דְּהָא תִּיאוּבְתָא דִּרְחוּי מְסַאֲבֵי לְגַבֵּי גּוּפֵיהוֹן דִּישְׂרָאֵל אִיהוּ, בְּגִין דְּאַתְרָק מְנִיְהוּ רוּחָא קְדִישָׁא, וּבְמִנָּא דְּקוּדְשָׁא, אֲתִיּוּן לְאַתְחַבְרָא. וְכֹהֲנֵי דְּאִינוּן קְדִישִׁין, קְדוּשְׁתָּא עַל קְדוּשְׁתָּא, לֹא בְּעִיּוּן לְאַסְתַּאֲבָא כְּלָל, בְּגִין דְּכַתִּיב כִּי נֹר אֱלֹהִיו עַל רֹאשׁוֹ. וְכַתִּיב כִּי שֶׁמֶן מִשְׁחַת אֱלֹהִיו עָלָיו אֲנִי יי'.

3. Running down upon the head, running down upon the beard

The Zohar explains the flow from Binah. The work of the Kohanim, and that they have to stay pure.

11. He, THE PRIEST, like THE PRIEST above, is below, as written, "It is like the precious ointment upon the head, running down upon the beard, the beard of Aaron; running down over the hem of his garments" (Tehilim 133:2). This verse has been explained, yet "the precious ointment upon the head" is the oil of supernal holy ointment, NAMELY THE PLENTY OF MOCHIN, that flows and comes out from the location of the deepest river, BINAH. According to another explanation, it flows and comes out of the head to all heads, the most concealed among the concealed, WHICH IS THE HEAD OF ARICH ANPIN. It is surely "upon the head," the head of Adam Kadmon (Primordial Man), WHICH IS ARICH ANPIN. THE VERSE TEACHES US IT IS LIKE THE PRECIOUS OINTMENT, WHICH IS UPON THE HEAD.

11. וְהוּא כְּגוּוּנָא דְּלַעֲיֹלָא קָאִים לְתַתָּא, דְּכַתִּיב בְּשֶׁמֶן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזָּקֵן וְזָקֵן אֶהְרֹן שְׂיֹרֵד עַל פִּי מְדוּתָיו, הָאִי קְרָא אוּקְמוּהָ, אֲבָל בְּשֶׁמֶן הַטּוֹב עַל הָרֹאשׁ, דָּא מְשַׁח רַבּוּת קְדִישָׁא עֲלָאָה, דְּנִגְיֵד וְנִפְיָק מֵאַתֵּר דְּנִהָרָא עֲמִיקָא דְּכֻלָּא. ד"א, דְּנִגְיֵד וְנִפְיָק מֵרִישָׁא דְּכָל רִישִׁין, סְתִימָא דְּכָל סְתִימִין. עַל הָרֹאשׁ, עַל הָרֹאשׁ וְדָאִי, רִישָׁא דְּאָדָם קְדַמָּאָה.

12. It is "running down upon the beard," the precious beard OF ARICH ANPIN, as has been explained. The beard of Aaron refers to the celestial High Priest, NAMELY, THE BEARD OF ZEIR ANPIN, IN THE SECRET OF CHESED OF ZEIR ANPIN. This has already been explained. This ointment, NAMELY THE PLENTY OF ARICH ANPIN, is "running down over the hem of his garments" OF ZEIR ANPIN. For it flows and comes down to the lower beings over the garments OF ZEIR ANPIN. Similarly THE HIGH PRIEST below draws and is crowned by the anointing oil below. HE CORRESPONDS TO THE SUPERNAL HIGH PRIEST, CHESED OF ZEIR ANPIN.

12. יוֹרֵד עַל הַזָּקֵן, דָּא דִּיקְנָא יְקִירָא, כִּמָּה דְּאוּקְמוּהָ. זָקֵן אֶהְרֹן, דָּא כְּהֵן גְּדוֹל דְּלַעֲיֹלָא, וְהָא אוּקְמוּהָ. וְהוּא שֶׁמֶן, יוֹרֵד עַל פִּי מְדוּתָיו, דִּמְאִינוּן מְשִׁיחֵן, נְגִיד וְנִפְיָק וְנַחֲתֵי לְתַתָּאִי, וּכְגוּוּנָא דָּא נְגִיד וְאַתְעֵטֵר כְּהֵנָּא תַתָּאָה, בְּמְשַׁח רַבּוּת לְתַתָּא.

13. There is a dissimilarity between the beginning and end of this verse, since it is written, "Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people." THE BEGINNING OF THE VERSE IS IN PLURAL, WHILE THE END IS IN THE SINGULAR. It should have said, 'They shall not be defiled', IN PLURAL, AS AT THE BEGINNING OF THE VERSE. Why "There shall none be defiled" IN THE SINGULAR? HE REPLIES, THE VERSE speaks about the highest priest, NAMELY THE HIGH PRIEST ABOVE. Rabbi Yehuda said, yet it is written, "And he that is the High Priest among his brethren" (Vayikra 21:10). THIS ALLUDES TO THE HIGH PRIEST ABOVE, RATHER THAN THE FIRST VERSE. HE ANSWERS, It is surely so, "THERE SHALL NONE BE DEFILED FOR THE DEAD AMONG HIS PEOPLE" ALLUDES TO THE HIGHEST PRIEST, ZEIR ANPIN, WHILE THE VERSE, "AND HE THAT IS THE HIGH PRIEST AMONG HIS BRETHREN" as we learned, speaks of the High Priest BELOW. As Rabbi Yitzchak said, The priest situated below is in the likeness of above and should be in holiness more than all the others, as we learned. HENCE THE VERSE SPOKE OF HIM SPECIFICALLY THAT HE MUST NOT DEFILE HIMSELF EVEN FOR HIS FATHER OR FOR HIS MOTHER.

13. האי קרא, לאו רישיה סיפיה, ולא סיפיה רישיה. כתיב אמור אל הכהנים בני אהרן ואמרת אליהם לנפש לא יטמא. לא יטמאו מבעי ליה, מהו לא יטמא. אלא, על ההוא כהן עלאה מבלהו קאמר. אמר רבי יהודה והא כתיב והכהן הגדול מאחיו. אלא ודאי הכי הוא במה דאתמר, ואמר רבי יצחק, בהנא דקאים לתתא, כגוונא דלעילא, בקדושה אצטריך לאשתבחא יתיר מכלא, כמה דאתמר.

4. The secret of the candelabra

We learn why only the priest is permitted to arrange and light the lamps in the Temple. Ra'aya Meheimna (the Faithful Shepherd)

14. The priest is commanded to daily arrange lamps in the Temple. We have explained this in relation to the candelabra. This secret is in the likeness of above, since the supernal light in the anointing oil first runs over the head of the supernal Priest, WHICH IS THE FIRST THREE SFIROT OF ZEIR ANPIN. Then he kindles the lamps, NAMELY, THE SFIROT OF MALCHUT, THE ILLUMINATIONS OF FIRE, and makes them illuminate, as written, "It is like the precious ointment upon the head" (Tehilim 133:2), and, "the anointing oil of his Elohim is upon him" (Vayikra 21:12). Thus only the priest is permitted to arrange the lamps and light them twice a day, to correspond to the illumination of unity THAT OCCURS twice, and the daily offering which is offered twice daily - all that is needed.

רעיא מהימנא
14. פקודא דא, לסדרא כהנא בכל יומא בוצינין בבי מקדשא, והא אוקימנא ברזא דמנורא. ואיהו רזא כגוונא דלעילא, בגין דנהירו עלאה במשח רבו, נחית על רישא דכהנא בקדמיתא לבתר איהו אדליק ואנהיר כל בוצינין. דכתיב כשמן הטוב על הראש וגו', וכתיב כי שמן משחת אלהיו עליו וגו'. ועל דא אתייהיב רשו לכהנא בלחודוי, לסדרא בוצינין, ולאדלקא להון בכל יומא תרין זמנין, לקבל נהירו דיחודא תרין זמנין, קרבנא בכל יומא, תרין זמנין, וכלא אצטריך.

15. The candles are shining everywhere by means of the priest, above and below, so there will be rejoicing and so that joy would abound in all directions, NAMELY RIGHT AND LEFT, with the lighting of the lamps. For those two are performed by the priest so that joy would abound in every direction - the kindling of the lamps and incense. We have already explained that "Ointment and perfume (incense) rejoice the heart" (Mishlei 27:9). End of Ra'aya Meheimna

15. ועל ידי דכהנא נהרין בוצינין בכלא, עילא ותתא למחדו חידו, ולאשבחא חידו בכל סטריין. באדלקותא דבוצינין, דהא תרין אליון על ידי דכהנא, לאשתבחא חידו בכל סטריין, ואליון אינון אדלקותא דבוצינין וקטרת. והא אוקימנא שמן וקטרת ישמח לב.
ע"כ רעיא מהימנא

5. "and for his sister a virgin"

We are reminded of the destruction of Jerusalem, and of how God will exact vengeance against the children of Edom who destroyed it.

16. "and for his sister a virgin, that is near to him..." (Vayikra 21:3). The preceding verse says, "but for his kin, that is near to him" (Ibid. 2). Rabbi Aba opened with the verse, "Who is this that comes from Edom, with crimsoned garments from Botzrah..." (Yeshayah 63:1). "Who is this that comes from Edom," MEANS THAT the Holy One, blessed be He, will be garbed with a garment of vengeance upon Edom, for their ruining His Temple, and burning His Holy, and exiling the Congregation of Yisrael among the nations. He will take revenge upon them forever, until all the mountains in the world will fill with the dead of the nations, and the birds of the sky will be summoned upon them TO FEED UPON THEIR CADAVERS. Every wild beast will feed on them for twelve months and the birds of the sky for seven years until the land will not bear their disgrace. This is the meaning of, "for Hashem has a sacrifice in Botzrah, and a great slaughter in the land of Edom" (Yeshayah 34:6), until this raiment OF VENGEANCE will be defiled BY THOSE KILLED. This is the meaning of, "and I have stained all my raiment" (Yeshayah 63:3).

17. "With crimsoned garments from Batzrah," because legions of the world came out FROM BATZRAH to wage war against Jerusalem. They started to burn the Holy, while the children of Edom were demolishing the walls, and uprooting cornerstones. This is the meaning of, "Remember, O Hashem, against the children of Edom the day of Jerusalem, when they said, Rase it, rase it, to its very foundations" (Tehilim 137:7).

18. "this one that is glorious in His apparel" (Yeshayah 63:1), THAT IS, with the garments of vengeance He will don. "striding in the greatness of His strength" (Ibid.). Striding REFERS TO breaking, as written, "the people fall under you" (Tehilim 45:6). Yisrael said to Isaiah, Who is he that will accomplish so much? He opened with the verse, "I that speak in righteousness" (Yeshayah 63:1), He that is "mighty to save" (Ibid.), He of whom it is written, "He loves righteousness and judgment" (Tehilim 33:5), actual righteousness, NAMELY MALCHUT THAT IS CALLED RIGHTEOUSNESS - and He is "mighty to save."

19. Wherefore all that? Because they caused the Congregation of Yisrael to lie in the dust in exile and fall to the ground, as written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). For that the Holy One, blessed be He, will don for them garments of vengeance to defile them with many dead, as written, "and I have stained all My raiment" (Yeshayah 63:3).

20. And wherefore all that? SINCE it is written, "and for his sister a virgin, that is near to him, and who has had no husband," WHO IS THE HOLY SHECHINAH, SISTER TO ZEIR ANPIN, who is not the portion of Esau, and was not the lot of him of whom it says, "a cunning hunter, a man of the field" (Beresheet 25:27). "for her he may be defiled" (Vayikra 21:3), FOR HER SAKE, with those garments of vengeance that will be defiled among the multitude OF THE DEAD MENTIONED BEFORE. THEREFORE it is written, "for her he may be defiled," for Her sake, because She is lying IN EXILE in the dust, and he wants to raise Her. This is the meaning of, "Arise, shine, for your light is come" (Yeshayah 60:1).

16. וְלֹאֲחֹתוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו וְגו'. מִה כְּתִיב לְעֵילָא, כִּי אִם לְשֹׂארוֹ הַקְּרוּב אֵלָיו וְגו'. רַבִּי אַבָּא פָתַח, מִי זֶה בָּא מֵאֲדוּם חֲמוּץ בְּגָדִים מִבְּצֵרָה וְגו', מִי זֶה בָּא מֵאֲדוּם, זְמַיִן קוֹדֶשׁא בְּרִיךְ הוּא לְלִבְשָׁא לְבוּשֵׁי נֹקְמָא עַל אֲדוּם, דְּאַחְרִיבוּ בֵּיתֵיהּ, וְאוֹקִידוּ הַיְכָלֵיהּ, וְגָלוּ לְכַנְסַת יִשְׂרָאֵל בֵּינֵי עַמְמֵינָא. וְלִמְעַבְדַּ לְהוֹן נְקַמַת עַל מִיָּן, עַד דְּיִשְׁתַּכְּחוּן כָּל טוּרִין מְטוּרֵי עַלְמָא, מְלִיִין מְקַטּוּלֵי עַמּוּיָן, וְלִמְקַרֵי לְכָל עוֹפֵא דְשָׁמַיָא עֲלֵיהּ, וְכָל חַיּוֹת בְּרָא יִתְזַנּוּן מִנֵּיהּ. תְּרִיסַר יְרַחֵי, וְעוֹפֵא דְשָׁמַיָא שְׁבַע שָׁנִין, עַד דְּלֵא תְּסַבֵּל אֶרְעָא גִּיּוּלָא דִּידְהוּ. הֵה"ד, כִּי זָבַח לִינִי בְּבְצֵרָה וְטָבַח גְּדוֹל בְּאַרְץ אֲדוּם, עַד דְּאִינוּן לְבוּשֵׁי יִסְתַּאבּוּן, הֵה"ד וְכָל מִלְּבוּשֵׁי אֲגָאֲלֵתִי.

17. חֲמוּץ בְּגָדִים מִבְּצֵרָה, בְּגִין דְּמִינָה נִפְקוּ אוּכְלוּסִין דְּעַלְמָא, לְחַיִּילָא עַל יְרוּשָׁלַם, וְאִינוּן שְׂרוּ לְאוּקְדָא הַיְכָלָא, וּבְנֵי אֲדוּם מְפַגְרִין שׁוּרִין, וְרַמוּ אֲבֵי יִסוּדָא, הֵה"ד זְכוּר יְי' לְבְנֵי אֲדוּם וְגו', הָאוּמְרִים עָרוּ עָרוּ עַד הַיְסוּד בַּהּ.

18. זֶה הַדָּוָר בְּלְבוּשׁוֹ, בְּאִינוּן לְבוּשֵׁי דְנֹקְמָא דְזְמַיִן לְאַלְבִּישָׁא. צוּעָה בְּרוּב כַּחוּ, מְהוּ צוּעָה. מִתְבַּר. כְּמָה דְכְּתִיב עַמִּים תַּחְתִּיךְ יַפְלוּ וְגו'. אָמְרוּ יִשְׂרָאֵל לִישְׁעֵיהּ, מֵאֵן הוּא דִּין דְּיַעֲבִיד כָּל כֶּךָ. פָּתַח וְאָמַר, אֲנִי מְדַבֵּר בְּצַדְקָה, הֵהוּא דְאִיהוּ רַב לְהוֹשִׁיעַ, הֵהוּא דְכְּתִיב בֵּיהּ, אוֹהֵב צַדְקָה וּמִשְׁפָּט. וְאִיהוּ צַדְקָה מִמֶּשׁ, וְאִיהוּ רַב לְהוֹשִׁיעַ.

19. וְכָל כֶּךָ לְמָה. בְּגִין דְּגִרְמוּ לְכ"ו לְמַהוּי שְׂכִיבַת לְעַפְרָא בְּגִלּוּתָא, וְלִמְנַפֵּל לְאַרְעָא, כְּמָה דְכְּתִיב נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל. וּבג"כ, קוֹדֶשׁא בְּרִיךְ הוּא יִלְבֵּשׁ לְבוּשֵׁי נֹקְמָא עֲלֵיהּ, לְסַאבָא לֹון בְּסִגְיָאוֹ דְקַטּוּלֵינָא, דְכְּתִיב וְכָל מִלְּבוּשֵׁי אֲגָאֲלֵתִי.

20. וְכָל כֶּךָ לְמָה, דְכְּתִיב וְלֹאֲחֹתוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו אֲשֶׁר לֹא הִיְתָה לְאִישׁ. דְּלֹאוּ חוּלְקֵיהּ דְעָשׂו, וְלֹא הוּוּת בְּעַרְבֵיהּ דְהֵהוּא דְכְּתִיב בֵּיהּ אִישׁ יוֹדֵעַ צִיד אִישׁ שְׂדֵה, לָהּ יִטְמָא, בְּאִינוּן לְבוּשֵׁי דְנֹקְמָא, דְזְמַיִן לְאַסְתַּאבָּא בֵּין אִינוּן אוּכְלוּסִין, דְכְּתִיב בֵּיהּ לָהּ יִטְמָא, בְּגִינָהּ, בְּגִין דְאִיהוּ שְׂכִיבַת לְעַפְרָא, וְהוּא בְּעֵי לְאַקְמָא לָהּ, הֵה"ד קוּמִי אוּרִי כִּי בָא אוּרְךָ.

6. "They shall not make baldness on their head"

Rabbi Yosi tells us why the priest below must be without any blemish.

21. "They shall not make baldness (Heb. yikrechuh) on their head" (Vayikra 21:5). Rabbi Yosi said, What is the reason 'yikrechuh' is spelled with Hei AT THE END? HE ANSWERS, That supernal ointment, THE PLENTY OF ABA, is the holy anointing oil that consecrates all seven days, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, as we learned from the words, "for seven days shall he consecrate you" (Vayikra 8:33). That supernal oil is removed from him and baldness is made on him, if he blemishes his head. For the head of the High Priest, NAMELY THE FIRST THREE SFIROT OF ZEIR ANPIN, is this supernal oil, THE LIGHTS OF ABA. Hence the priest below must not demonstrate any blemish in himself, as we have already learned, FOR CORRESPONDING TO THE PRIEST ABOVE, HIS OWN DEEDS BLEMISH HIM. Hence, "MAKE BALDNESS" is spelled with Hei.

7. "for seven days shall he consecrate you"

This section correlates the seventy years of exile with the seven days of consecration and the seven Sfirot. Rabbi Aba says that the High Priest above blemishes the supernal Hei if the High Priest below blemishes the lower Hei.

22. He opened with the verse, "When Hashem brought back the captivity of Zion, we were like men in a dream" (Tehilim 126:1). "When Hashem brought back" was said during the exile in Babylon, though they spent only seventy years in that exile, as written, "That after seventy years are accomplished at Babylon I will take heed of you" (Yirmeyah 29:10), and "we were like men in a dream." What is "like men in a dream"? The friends remarked that some dreams last seventy years.

23. Come and see, it is written, "for seven days shall he consecrate you" (Vayikra 8:33). What are these seven days? It has been said that the uppermost place that includes all the other six, NAMELY BINAH THAT INCLUDES IN IT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, is called seven days and also called repentance. We learned that whoever fasts on Shabbat, his verdict of seventy years standing is torn up. Seventy years are the seven facets of the King, NAMELY THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH INCLUDING TEN, THUS AMOUNTING TO SEVENTY. Even though they are unanimously agreed against him, the verdict is torn up. For what reason? Because WHOEVER FASTS is attached to that day, which includes them all, NAMELY BINAH that is called seven and is called repentance. For that reason, WHEN HE IS ATTACHED TO THAT, he is attached to all SEVENTY YEARS when he repents, and any verdict in any of them is THEREFORE torn up. Therefore assuredly there are seventy years in a dream.

21. לא יקרחה קרחה בראשם. רבי יוסי אמר, לא יקרחה בה"א מאי טעמא. אלא, ההוא שמן עלאה, דאיהו משח רבות קודשא, דאשלים לכל שבעה יומין כמה דאתמר, דכתיב כי שבעת ימים ימלא את ידכם, ההוא שמן עלאה אתעדני מניה ואתקרח, אי איהו אמגים רישיה. בגין דרישא דכהנא עלאה, ההוא שמן עלאה הוי, ועל דא לא ליבעי ליה לכהנא דלתתא, לאחזאה ביה בגרמיה פגיומו כלל, והא אתמר. ובגין כך כתיב בה"א.

22. פתח ואמר, בשוב יי' את שיבת ציון היונו כחולמים. בשוב יי' את שיבת, דא בגלות בבל אתמר. דלא אשתכחו יתיר בגלותא אלא שבעין שנין. דכתיב, כי לפי מלאות לבבל שבעים שנה אפקוד אתכם. וכתיב היונו כחולמים, מאי כחולמים. אלא הא אתערו חבריאי, דאיכא שבעין שנין בחלמא.

23. ותא חזי, כתיב כי שבעת ימים ימלא את ידכם. מאן שבעת ימים. הא אתמר, ההוא אתר עלאה, דהוא כללא דכל שיתא אחרנין, אקרי שבעת ימים, ואקרי תשובה. תנינן, מאן דיתיב בתעניתא בשבתא, קורעין לו גזר דינו של שבעים שנה, ושבעין שנה אינון שבע אנפי מלכא, דאפילו אסתכמו עליה כלא לביש, ההוא גזר דינא אתקרע. מ"ט. בגין דאחיד ביה בההוא יומא, בכללא דכלהו, דאקרי שבעה, ואקרי תשובה, בגין כך בכלהו אחיד, ואהדר בתשובה, ואתקרע גזר דינא בכלהו. ועל דא ודאי שבעין שנין איכא בחלמא.

24. Similarly the priest is crowned with seven, WHICH ARE BINAH that is called seven days. If THE PRIEST blemishes his head, that seven, BINAH, the whole of all SEVEN DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, makes him bald from all that overall holiness that dwells on THAT PRIEST. They were therefore careful not to make baldness on their heads, because this will render them defective in all SEVEN SFIROT. Thus the priest needs to abide in perfection more than all the others, and all the more so the most supernal, THE HIGH PRIEST.

25. Rabbi Aba said, the lower Hei in here and the supernal Hei in there. The High Priest, the highest, BLEMISHES the supernal Hei, WHICH IS BINAH, as written, "upon whose head the anointing oil was poured, and that is consecrated..." (Vayikra 21:10). "And that is consecrated" REFERS TO BINAH as written, "for seven days shall he consecrate you." THE SEVEN DAYS REFER TO BINAH, THE UPPER HEI OF YUD HEI VAV HEI. Any other priest CREATES A BLEMISH in the lower Hei OF YUD HEI VAV HEI, MALCHUT, as written, "They shall not make baldness on their head" (Vayikra 21:5), followed by, "and not profane the name of their Elohim" (Ibid. 6). This name is known AS MALCHUT, THE LOWER HEI. Hence it is written, "And he that is the High Priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments." THIS IS as we said THAT THE ANOINTING OIL INDICATES THE BOUNTY OF ABA THAT HE RECEIVES VIA IMA, THE UPPER HEI. Since he is holy in the likeness of above it is written, "neither shall he go out of the sanctuary" (Ibid. 12), JUST LIKE ABA AND IMA WHOSE UNION IS UNINTERRUPTED.

8. "Hashem, righteousness belongs to You"

Rabbi Aba says that Yisrael is blessed because God gave them the Torah of Truth. He tells us that Righteousness is truth, overall light, the illumination of the countenance and the joy of all. Confusion, the Other Side, is shame and the departure of truth. The high priest must have a beautiful and welcoming countenance.

26. Rabbi Aba opened with the verse, "Hashem, righteousness belongs to You, but to us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem" (Daniel 9:7). Happy are Yisrael, whom the Holy One, blessed be He, has chosen above all the heathen nations. For the love of them, He gave them the Torah of truth, to know the path of the Holy King. Whoever is occupied with the Torah it is as if he is occupied with the Holy One, blessed be He, for the whole Torah is the name of the Holy One, blessed be He. Therefore, whoever deals in the Torah is occupied with His name, and whoever is away from the Torah is far from the Holy One, blessed be He.

24. כְּגוֹנוֹא דַּא, כְּהִנָּא אֲתַעֲטֵר בְּשִׁבְעַ, דְּאִקְרִי שְׁבַעַת יָמִים, אִי פְגִים רִישִׁיה, הֵוּא שְׁבַעַה דְּאִיהוּ כְּלָלָא דְּכְלָהוּ, אִקְרַח מְנִיה כָּל הֵוּא קְדוּשָׁא דְּכְלָהוּ, דְּשְׂרִיא עֲלִיה. וְעַד אֲזַדְהֵרוּ דְּלֵא יִקְרַח קְרַחַה בְּרֵאשָׁם, וְיִשְׁתַּכְּחוּ פְּגִימִין מְכֻלָּא. וּבִג"כ כְּהִנָּא בְּעֵי לְאִשְׁתַּכְּחָא בְּשְׁלִימוּ יִתִּיר מְכֻלָּא, כ"ש הֵוּא דְּאִיהוּ עֲלָא מְכֻלָּהוּ.

25. א"ר אבא, כאן בה"א תתאה, כאן בה"א עלאה. כ"ג דאיהו עלאה מכלהו, בה"א עלאה. דכתיב אשר יוצק על ראשו שמן המשחה ומלא את ידו וגו'. ומלא ידו דכתיב שבעת ימים ומלא את ידכם. כהנא אחרא בה' תתאה, דכתיב, לא יקרחה קרחה בראשם, וכתיב בתריה, ולא יחללו שם אלהיהם. והאי שם הא ידיעא איהו. ובג"כ כתיב, והכהן הגדול מאחיו אשר יוצק על ראשו שמן המשחה ללבוש את הבגדים, כמה דאמרן. ובגין דאיהו קדישא כגוונא דלעילא, כתיב ומן המקדש לא יצא.

26. ר' אבא פתח ואמר, לך יי' הצדקה ולנו בושות הפנים כהיום הזה לאיש יהודה וליושבי ירושלים. זכאין אינון ישראל, דקודשא בריך הוא אתרעי בהו, מכל עמין עע"ז, ומגו רחיומותא דלהון, יהב להו אורייתא דקשוט, למנדע ארחא דמלכא קדישא. וכל מאן דאשתדל באורייתא, כאלו אשתדל ביה בקודשא בריך הוא, דאורייתא כלא שמיה דקודשא בריך הוא הוי. ובג"כ מאן דאתעסק באורייתא, אתעסק ביה בשמיה, ומאן דאתרחק מאורייתא, רחיקא הוא מקודשא בריך הוא.

27. Come and see, "Hashem, righteousness belongs to You" resembles the words, "Yours, Hashem, is the greatness and the power" (I Divrei Hayamim 29:11), WHICH ARE HIS ATTRIBUTES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. RIGHTEOUSNESS IS ALSO THE ATTRIBUTE OF MALCHUT. What is righteousness? It is a place to which all shining faces are attached, and which is attached to all THE SFIROT OF ZEIR ANPIN which dwell in it, THAT IS, MALCHUT, IN WHICH ARE ALL THE SFIROT OF ZEIR ANPIN. "but to us confusion of faces" is the place which all shining faces shy away from, WHICH IS THE OTHER SIDE. Righteousness, MALCHUT, is truth, overall light, the illumination of the countenance and the joy of all. Confusion, THE OTHER SIDE, is shame and the staying away of truth. For whenever one is ashamed it is because truth, which is righteousness, is gone away from him, which is the shying away of all shining countenances.

28. Come and see, the supernal priest, THE HIGH PRIEST, needs to be with a beautiful countenance, with a welcoming countenance, and more joyous than anyone. He must not look sad or angry, but in all in the likeness of above. Happy is his portion, as it is written regarding him, "I am your portion and your inheritance" (Bemidbar 18:20), and "Hashem is their inheritance" (Devarim 18:2). Hence he must look whole in every respect, in his person, in his apparel, so as not to discredit himself whatsoever, as we learned.

9. "And he shall take a wife in her virginity"

Rabbi Shimon speaks about the verse, "and, lo, he has laid accusing speeches...and they shall fine him a hundred shekels of silver... because he has brought out an evil name upon a virgin of Yisrael."

29. "And he shall take a wife in her virginity" (Vayikra 21:13). Rabbi Shimon opened with, "and, lo, he has laid accusing speeches...and they shall fine him a hundred shekels of silver...because he has brought out an evil name upon a virgin of Yisrael" (Devarim 22:17-19). HE ASKS, yet she is the virgin of her father or husband, why does it state here, "the virgin of Yisrael," WHICH MEANS, A VIRGIN THE DAUGHTER OF JACOB CALLED ISRAEL? AND HE ANSWERS, this is the meaning of, "ask your father, and he will recount it to you; your elders, and they will tell you" (Devarim 32:7). THAT REFERS TO ISRAEL YOUR FATHER, WHOSE DAUGHTER DINAH WENT OUT TO SEE THE DAUGHTERS OF THE LAND, AND THAT INCIDENT OCCURRED. SINCE THE VERSE SPEAKS ABOUT SPREADING AN EVIL NAME, IT MENTIONS THE VIRGIN OF YISRAEL, THE SAME CASE AS THAT OF THE DAUGHTER OF ISRAEL, DINAH. Here too, the priest who represents the likeness of above, "shall take a wife in her virginity," NAMELY, who will not go outside from her courtyard from time to time. We have already learned this. HE MAKES AN ANALOGY BETWEEN HER VIRGINITY AND THE VIRGIN OF ISRAEL, SO SHE WILL NOT GO OUT, AS HAPPENED TO THE VIRGIN OF ISRAEL.

10. "He has given food to those who fear Him"

Rabbi Shimon says that God gives sustenance to the righteous, who are of His household. Anyone who rises at midnight to study Torah is considered to be part of His household, and will inherit the earth.

27. תָּא חֲזוּ, לָךְ יְיָ הַצְדָקָה, כְּדָא, לָךְ יְיָ הַגְדוּלָה וְהַגְבוּרָה. מֵאן צְדָקָה. אֲתֵר דְכָל אַנְפִין נְהִירִין אֲחִידִין בֵּיה, וְהוּא אֲחִיד בְּכֻלְהוּ, וּבֵיה אֲשִׁתְכַחוּ. וְלֵנוּ בּוֹשֵׁת הַפָּנִים אֲתֵר דְכָל אַנְפִין נְהִירִין אֲתֵרְחִקוּ מִנֵּיה. צְדָקָה, אֲמַת קְשׁוּט, וְנְהוּרָא דְכֻלָּא, וְנְהוּרָא דְאַנְפִין חִידוּ דְכֻלָּא. בּוֹשֵׁת, כְּסוּפָא רְחִיקוּ דְקְשׁוּט מֵאן דְאַכְסִיף, בְּגִין דְאֲמַת דְאִיהוּ צְדָקָה, אֲתֵרְחִק מִנֵּיה. רְחִיקוּ דְאַנְפִין נְהִירִין.

28. ת"ח, כְּהֵנָּא עֲלָא בְּעֵי לְאַתְחֻזָּא בְּשִׁפּוּרוּ דְאַנְפִין, בְּנְהִירוּ דְאַנְפִין, בְּחִידוּ יְתִיר מְכֻלָּא. וְלֵא בְּעֵי לְאַתְחֻזָּא בֵּיה עֲצִיבוּ וְרוּגְזָא, אֲלֵא כֻלָּא כְּגוּוּנָא דְלְעִילָא. זְכָאָה חוּלְקִיָּה, דְעִלְיָה כְּתִיב, אֲנִי חִלְקֵךְ וְנִחַלְתֵךְ. וְכְתִיב יְיָ הוּא נִחַלְתּוּ. וְעַד בְּעֵי לְאַתְחֻזָּא שְׁלִים בְּכֻלָּא, בְּגִרְמִיָּה, בְּלְבוּשִׁיָּה, דְלֵא יַפְגִּים גִּרְמִיָּה כֻלָּל, כְּמָה דְאַתְמַר.

29. וְהוּא אֲשֶׁה בְּבִתּוּלְיָה יִקַּח. ר' שְׁמַעוֹן פְּתַח, וְהֵנָּה הוּא שֵׁם עֲלִילוֹת דְּבָרִים וְגו'. וְכְתִיב וְעָנְשׁוּ אוֹתוֹ מֵאָה כֶּסֶף וְגו', כִּי הוּצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל, וְכִי בְּתוּלַת יִשְׂרָאֵל הִיא, בְּתוּלַת אָבִיָּה, אוּ בְּתוּלַת בַּעֲלָה הִיא, מֵהוּ בְּתוּלַת יִשְׂרָאֵל הַכָּא. הָדָא הוּא דְכְּתִיב, שְׂאֵל אָבִיךָ וַיַּגִּדְךָ זִקְנֶיךָ וַיֹּאמְרוּ לָךְ. אוּף הַכָּא כְּהֵנָּא דְקָאִים כְּגוּוּנָא דְלְעִילָא, כְּתִיב וְהוּא אֲשֶׁה בְּבִתּוּלְיָה יִקַּח, הֲכִי נִמְי בְּבִתּוּלְיָה, דְלֵא תַפּוּק מִכָּבָא דְחֻצְרָה מִזְמַנָּא לְבָר, וְהָא אֲתַמַּר.

30. Rabbi Shimon was walking along the way with Rabbi Yehuda, Rabbi Yosi and Rabbi Chizkiyah. Rabbi Shimon opened with, "He has given food to those who fear Him; He will ever be mindful of His covenant" (Tehilim 111:5). "He has given food to those who fear Him" refers to the righteous who fear the Holy One, blessed be He, for whoever fears Him is considered of the household of the King, and it is written of him, "Happy is the man who fears Hashem" (Tehilim 112:1).

31. HE ASKS, what is the meaning of, "He has given food to those who fear Him," AND ANSWERS THAT this resembles the words, "She rises also while it is yet night, and gives food to her household" (Mishlei 31:15). SINCE THE RIGHTEOUS ARE HIS HOUSEHOLD, THEY RECEIVE THIS FOOD. From this we learned that whoever studies Torah at night and rises at midnight when the Congregation of Yisrael, MALCHUT, awakens to arrange the house for the King, THAT IS, TO DRAW THE ILLUMINATION OF CHOCHMAH FOR HIM, IN ACCORDANCE WITH, "THROUGH WISDOM A HOUSE IS BUILT" (MISHLEI 24:3), such a man takes his part with her, and is considered to be of the household of the King. He is given daily from the allotments of the house. This is the meaning of, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens." "FOOD" REFERS TO THE ILLUMINATION OF CHOCHMAH, WHILE "PORTION" (ALSO: 'LAW') IS THAT THEY WILL NOT DRAW FROM ABOVE DOWNWARDS. Who are her household? Those who join her to study Torah at night are considered her house, her household members. Hence IT IS WRITTEN, "He has given food to those who fear Him."

32. HE ASKS, What is "food," AND ANSWERS, It is real food (lit. 'prey'), FOR SHE DEVOURS AND TAKES BY FORCE, WHICH ALLUDES TO JUDGMENTS THAT ARE REVEALED WITH CHOCHMAH. For she receives from a lofty faraway place, as written, "she brings her food from afar" (Mishlei 31:14), THAT IS, CHOCHMAH, AS WRITTEN, "I SAID, I WILL BE WISE; BUT IT WAS FAR FROM ME" (KOHLELET 7:23). Who obtains this food? This is shown by the end of the verse, "He will ever be mindful of His covenant" (Tehilim 111:5). THIS MEANS whoever strives in the Torah to partake of it at night, AS THE TORAH IS CALLED A COVENANT. Moreover, the Holy One, blessed be He, has another certain supernal Righteous, WHO IS YESOD OF ZEIR ANPIN, and this MAN joins him TO BESTOW UPON MALCHUT, and both inherit the Congregation of Yisrael, as written, "righteous; they shall inherit the land for ever" (Yeshayah 60:21). THIS MEANS THAT THE RIGHTEOUS MAN WHO IS OCCUPIED WITH THE TORAH AT NIGHT AND THE SUPERNAL RIGHTEOUS WILL INHERIT MALCHUT CALLED EARTH.

11. "Neither shall he profane his seed among his people"

Rabbi Shimon speaks about the precept against ejaculating semen in vain, and says it is even more important for priests to obey because they must be holy in every respect. Rabbi Shimon says that Yisrael are happy because when they went into exile the Shechinah went with them. In the end God will return from exile with Yisrael.

33. He continued with the verse, "Neither shall he profane his seed among his people, for I Hashem do sanctify him" (Vayikra 21:15). Come and see, whoever ejaculates semen in vain is not worthy of beholding the face of the Shechinah, and is considered evil, as written, "For You are not an El that has pleasure in wickedness; nor shall evil dwell with You" (Tehilim 5:5). THIS REFERS TO one who emits it by hand or through another, unworthy woman. You may argue that one who ejaculates it within a woman who does not conceive IS also CONSIDERED TO BE EMITTING SEMEN IN VAIN. This is not so, but only those we mentioned.

30. רבי שמעון הוה אזיל בארְחא, והוּו עמיה ר' יהודה ר' יוסי ר' חזקיה. פתח ר"ש ואמר, טרף נתן ליראיו יזכור לעולם בריתו. טרף נתן ליראיו, אליו אינון זכאין, אינון דחלי הקודשא בריך הוא, דכל מאן דדחיל ליה, אתקרי מאינשי דביתא דמלכא, ועליה כתיב, אשרי איש ירא את יי'.

31. מהו טרף נתן ליראיו. אלא כמה דכתיב, ותקם בעוד לילה ותתן טרף לביתה. מהבא אוליפנא, דכל ב"נ דלעי באורייתא בליליא, וקם בפלגות ליליא, בשעתא דכנסת ישראל אתערת לאתקנא ביתא למלכא, האי אשתתף בהדה, והאי אקרי מבי מלכא, ויהבין ליה כל יומא מאינון תיקוני ביתא, הה"ד ותתן טרף לביתה, וחק לנערותיה. מאן ביתה. כל אינון דמשתתפי בהדה בליליא, אקרון ביתה. ובג"כ טרף נתן ליראיו.

32. מהו טרף. טרף ממש, דאיהו נטלא מאתר דחיקא עלאה, דכתיב ממרחק תביא לחמה. ומאן זכי להאי טרף, סופיה דקרא אוכח, דכתיב, יזכור לעולם בריתו. מאן דאשתדל באורייתא, לאשתתפא בהדה בליליא. ולא עוד, אלא דצדיק חד עלאה אית ליה לקודשא בריך הוא, והוא אשתתף בהדיה, וורתין תרווייהו לכנישתא דישׂראל, דכתיב צדיקים לעולם יירשו ארץ.

33. תו פתח ואמר, ולא יחלל זרעו בעמיו כי אני יי' מקדשו. ת"ח, כל מאן דאפיק זרע לבטלה, לא זכי למחמי אפי שכינתא, ואקרי רע, דכתיב כי לא אל חפץ רשע אתה לא יגורך רע. האי מאן דאפיק ליה בידיה, או באנתו אחרא דלא בשרא. ואי תימא דאפיק ליה באנתו דלא מתעברא, הכי נמי. לא. אלא כמה דאמרן.

34. A man should therefore ask the Holy One, blessed be He, to summon him a worthy vessel, THAT IS A WORTHY WOMAN, so as not to blemish his seed. Whoever ejaculates his seed in an unworthy vessel blemishes his seed. Woe to him who causes damage in his seed. And if this is true for other people, it is much more so to a priest that is below, CORRESPONDING to a likeness of above in utmost holiness. IT IS THEREFORE WRITTEN, "NEITHER SHALL HE PROFANE HIS SEED AMONG HIS PEOPLE."

35. HE ASKS, what is the meaning of "among his people," seeing that it is written before, "A widow, or a divorced woman, or a profaned, or a harlot, these shall he not take" (Vayikra 21:14), and "Neither shall he profane his seed among his people." It should have said, 'among them'. Why "among his people"? HE ANSWERS, this MEANS this would be a disgrace among his people, a blemish among his people. Hence it is written, "but he shall take a virgin of his own people to wife" (Ibid.), "of his own people" assuredly. Everything is in the likeness of above. "for I Hashem do sanctify him." What is "sanctify him"? HE ANSWERS, it is I who daily sanctify him. Hence he must not blemish his seed and no blemish must be in him, "for I, Hashem do sanctify him," as I wish to sanctify him so that he shall be sanctified in every respect, and so that the holy will make use of what is holy.

36. Come and see, the Holy One, blessed be He, will make use of the priest, who is holy when he comes to serve. Since the Holy One, blessed be He will use the priest who is holy, the latter will be helped by a pure man, who is sanctified by his own purity. These are the Levites. Another MAN, NAMELY THE PRIEST, will be helped by another holy man, THE LEVITE, so they will all be in holiness to serve the Holy One, blessed be He. Happy are Yisrael in this world and in the World to Come, as written of them, "and have separated you from the peoples, that you should be Mine" (Vayikra 20:26). Yisrael are separated by holiness in every respect, so as to serve the Holy One, blessed be He. This is the meaning of, "Sanctify yourselves therefore, and be holy; for I am Hashem your Elohim" (Ibid. 7).

37. He opened again and said, "Salvation belongs to Hashem; Your blessings be upon Your people. Selah" (Tehilim 3:9). "Salvation belongs to Hashem": we have so learned, happy are Yisrael, for wherever they were exiled, the Shechinah went into exile with them. When Yisrael will come out of exile, whose salvation shall this be, that of Yisrael or of the Holy One, blessed be He, SEEING THAT THE SHECHINAH AS WELL WILL GO OUT OF EXILE? We have explained it in relation to several verses. Here, "Salvation belongs to Hashem," surely. When will that be? When "Your blessings be upon Your people." When the Holy One, blessed be He, cares for Yisrael with blessings so as to take them out of exile and help them, then "Salvation belongs to Hashem," BECAUSE THE SHECHINAH WILL GO OUT OF EXILE. We therefore learned that the Holy One, blessed be He, will return from exile with Yisrael. This is the meaning of, "then Hashem your Elohim will turn your captivity, and have compassion upon you" (Devarim 30:3). 'TURN' CAN BE CONSTRUED TO MEAN HE WILL RETURN WITH YISRAEL FROM EXILE.

34. ועל דא יבעי ב"נ מקודשא בריך הוא, דיזמין ליה מאנא דכשרא, דלא יפגים זרעיה, מאן דאפיק זרעא במאנא דלא כשרא, פגים ליה לזרעיה, ווי למאן דפגים זרעיה. ומה בשאר בני נשא כן, בכהנא דקאים לתתא כגוונא דלעילא בקדושה עלאה, על אחת כמה וכמה.

35. בעמיו, מהו בעמיו. דהא כתיב לעילא, אלמנה וגרושה וחללה זונה את אלה לא יקח, וכתיב ולא יחלל זרעו בעמיו. בהם מבעי ליה, מהו בעמיו. אלא מלה דא קלנא בעמיו, פגימו בעמיו, ועל דא כתיב, כי אם בתולה מעמיו יקח אשה, מעמיו ודאי, כלא כגוונא דלעילא, כי אני ה' מקדשו, מהו מקדשו. אלא אנא הוא ההוא, דאיהו מקדש ליה בכל יומא, ובגין כך לא יפגים זרעיה, ולא ושתבח ביה פגימו. דהא אני יי' מקדשו דאנא בעינא לקדשא ליה ושתבח קדישא בכלא, דקדישא ישתמש על ידא דקדישא.

36. ת"ח, קודשא בריך הוא ישתמש ע"י דכהנא, וישתבח קדישא בד אתי לשמשא, ובגין דקודשא בריך הוא ישתמש על ידא דכהנא דאיהו קדישא, כהנא ישתמש ע"י דרכנא, דאתקדש בדכיותיה, ומאי איהו. ליואי. בר נש אחרא, ישתמש ע"י דקדישא אחרא, בגין דישתכחון כלא בקדושא, לשמשא לקודשא בריך הוא. זכאין אינון ישראל בעלמא דין ובעלמא דאתי, דעלוייהו כתיב, ואבדיל אתכם מן העמים להיות לי. כמה פרישן ישראל מפלא, בקדושה, לשמשא לקודשא בריך הוא, הה"ד והתקדשתם והייתם קדושים כי אני יי' אלהיכם.

37. תו פתח ואמר, ליי' הישועה על עמך ברכתך סלה. ליי' הישועה. הכי תנינן, זכאין אינון ישראל, דבכל אתר דאתגלו, שכינתא אתגלויהו בהדיניהו. כד יפקון ישראל מגלותא, פורקנא למאן, לישראל, או לקודשא בריך הוא. אלא הא אוקמוה בכמה קראי, והכא, ליי' הישועה ודאי, אימתי. על עמך ברכתך סלה. בשעתא דקודשא בריך הוא ישגח בברכאן עלוייהו דישראל, לאפקא לון מן גלותא, ולאוטבא להו, כדין ליי' הישועה ודאי. ועל דא תנינן, דקודשא בריך הוא ויתוב עמהון דישראל מן גלותא, הה"ד, ושב יי' אלהיך את שבותך ורחמך.

12. "he shall take a virgin of his own people to wife"

Moses, the Faithful Shepherd, explains why the High Priest must marry a virgin. Yisrael need to send their gifts to God by the hand of a wholesome man.

Ra'aya Meheimna (the Faithful Shepherd)

38. "but he shall take a virgin of his own people to wife" (Vayikra 21:14). The Faithful Shepherd opened and said, this commands the High Priest to marry a virgin, as said, "A widow, or a divorced woman, or a profaned, or a harlot, these shall he not take; but he shall take a virgin of his own people to wife." HE ASKS, why is it necessary for him to marry only an unblemished virgin, AND ANSWERS, a woman is a cup of blessing, WHICH IF tasted is blemished, THAT IS, IT ALLUDES TO MALCHUT CALLED A CUP OF BLESSING. A priest who offers a sacrifice before Hashem must be whole and unblemished, whole and unblemished in limbs, because blemishes make priests unfit. He should be wholesome in body, whole in his wife, so as to fulfill in him the verse, "You are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7).

39. For the sacrifice is a gift. Yisrael need to send their gift to the King by a wholesome man, as they are the opposite of the Other Side, to which they would send a gift by an appointed man who is blemished, as written, "one lot for Hashem, and the other lot for Azazel" (Vayikra 16:8). For other Elohim are all blemished on the northern side, ACCORDING TO THE MEANING OF, "OUT OF THE NORTH THE EVIL SHALL BREAK FORTH" (YIRMEYAH 1:14). In this way most heathen households are defective in respect to their wife, WHO IS a ruin, Lilit, blemished, etc.

40. The Faithful Shepherd is Vav filled WITH YUD HEI, NAMELY, ZEIR ANPIN, THE SECRET OF VAV OF YUD HEI VAV HEI, FULL OF THE BOUNTY OF YUD HEI OF YUD HEI VAV HEI, WHICH ARE CHOCHMAH AND BINAH in the following order: Yud Hei Vav. FOR THIS REASON IT INCLUDES ALL THREE LETTERS, YUD HEI VAV. The last Hei of YUD HEI VAV HEI, WHICH IS MALCHUT, is a cup filled with the blessing of Hashem from the right side, NAMELY THE CUP OF BLESSING MENTIONED BEFORE. From the side of Gvurah, which is Judgment, the Shechinah is called Hei Vav Yud Hei, SINCE IN THIS COMBINATION, HEI, WHICH IS JUDGMENT, RULES OVER VAV, WHICH IS MERCY, WHILE YUD AND HEI, THE MOCHIN, ARE AT THE END OF THE PERMUTATION, WHICH INDICATES JUDGMENT. This is the meaning of, "behold, the hand of Hashem is (Heb. hoyah, Hei Vav Yud Hei) upon your cattle which is in the field" (Shemot 9:3), WHERE MALCHUT, CALLED THE HAND OF HASHEM, IS PERMUTATED INTO HEI VAV YUD HEI IN ORDER TO EXACT PUNISHMENT OVER THE CATTLE IN EGYPT. The Faithful Shepherd rose and prostrated before him, saying, Happy is my lot, that my Master and the Queen are among my helpers.
End of Ra'aya Meheimna

13. "Whoever he be of your seed in their generations that has any blemish"

Rabbi Yitzchak tells us that a blemish on a man testifies that he has no faith and is therefore unfit to serve in a holy place. Rabbi Elazar and Rabbi Shimon test a passerby who has a defect in one eye, asking him who is the happiest man in the world. They find that the passerby is not a faithful man because he places all importance on wealth. Rabbi Elazar talks about the written Torah and the oral Torah that can not dwell on a blemished place. When Zeir Anpin and Malchut are united, everything is whole, all is one, and no place is defective; then the Congregation of Yisrael is called 'whole'. The priest must be unblemished and so must the offering. Rabbi Yosi says that when the dead rise from the dust at the resurrection they will

רעיא מהימנא

38. כי אם בתולה מעמיו יקח אשה, פתח רעיא מהימנא ואמר, פקודא דא, למיסב בהנא רבא בתולתא, הה"ד אלמנה וגרושה וחללה זונה את אלה לא יקח כי אם בתולה מעמיו יקח אשה. ואמאי בעינן דלא יסב אלא בתולתא בלא פגיומו. אלא, אתתא איהי כוס דברכה, טעמו פגמו. וכהנא דקריב קרבנא יי, בעי דלהוי איהו שלים, בלא פגיומו, שלים באברוי בלא פגיומו, דמומין פסלין בכהניא. שלים בגופיה, שלים בנוקביה, לקיימא ביה, כלך יפה רעיתי ומום אין בך.

39. דקרבנא מנחה איהו, וצריכין ישראל למשלח מנחתא דלהון למלכא, בגבר שלים. דאינון בהפוכא דסטרא אחרא, דהא ביד איש עתי פגים, הוו שלחין ליה דורנא, דכתיב גורל אחד ליי וגורל אחד לעזאזל. דאלהים אחרים בלהו פגיומן מסטרא דצפון והכי רופא דבתי ע"ז הם פגיומים, בנוקבא דלהון, חורבא, לילית, פגיומותא וכו'.

40. ור"מ איהו ו' מלא ואיהו בסדורא דא יה"ו. ה' בתרא, כוס מלא ברבת ה', מסטרא דימינא ומסטרא דגבורה דאיהו דינא, שכינתא אתקריאת הוי"ה, הה"ד, הנה י"ד ירו"ד הויה במקנך אשר בשדה. קם ר"מ, ואשתטח קמיה. ואמר זכאה חולקי דמארי ומטרוניתא אינהו בעזרי.
ע"כ רעיא מהימנא

rise with the same body they had, and God will heal them. We read of the ceremonial importance of eight days in the timing of some events. Rabbi Chiya says that God first offered the Torah to the children of Esau, and the earth trembled until it was given to Yisrael.

41. "Whoever he be of your seed in their generations that has any blemish" (Vayikra 21:17). Rabbi Yitzchak said THE REASON IS because he is blemished, and whoever is blemished is unfit to serve in the holy place. We explained that a blemished man has no faith, to which that blemish bears testimony. This is truer in a priest, who has to be whole and faithful more than the rest. We have already explained this.

42. Rabbi Elazar was sitting in his father-in-law's room, saying that a remedy MUST be found for the leak in the room, BECAUSE THE RAIN WAS LEAKING THROUGH THE ROOF. In the meanwhile a man passed who had a defect in one eye. His father-in-law said, let us seek ADVICE from him. RABBI ELAZAR said, he is blemished and therefore not trustworthy. HIS FATHER-IN-LAW SAID, let us test him. They approached to ask him. He asked him, Whoever is the happiest in the world? THAT MAN said, A rich man IS THE HAPPIEST IN THE WORLD, but when taken away FROM HIS WEALTH, woe to him. I WORRY for him most of all, SINCE IF HE LOSES HIS WEALTH, HE IS THE MOST MISERABLE MAN IN THE WORLD. Rabbi Elazar said, From his words I understand he is neither faithful nor trustworthy, SINCE HE THINKS THE RICH MAN, RATHER THAN THE RIGHTEOUS, TO BE THE HAPPIEST. Come and see, the Holy One, blessed be He, said that "whatever man he be that has a blemish, he shall not approach" (Ibid. 18), for supernal holiness does not dwell on a blemished place.

43. He opened his discourse saying, "for Torah and for testimony: Surely they will speak according to this word" (Yeshayah 8:20). "for Torah and for testimony": HE ASKS, What is the Torah and what is the testimony, AND ANSWERS that the Torah is the Written Torah, ZEIR ANPIN, while the testimony is the Oral Torah, MALCHUT. The Oral Torah does not dwell on a blemished place, because it is established on the Written Torah, SINCE MALCHUT IS BUILT BY ZEIR ANPIN, WHICH IS WHOLE. It is written, "Bind up the testimony, seal the Torah among My disciples" (Ibid. 16). "Bind up the testimony" refers to the Oral Torah, since there, IN MALCHUT, the bundle of life is bound, and with the testimony the knot of life is tied from above, FROM ZEIR ANPIN so that all will be one.

44. From there downwards, THAT IS, UNDERNEATH MALCHUT, routes and paths are separated, and from there the ways diverge throughout the worlds, as written, "and from thence it was parted, and branched into four streams" (Beresheet 2:10).

41. איש מזרעך לדורותם אשר יהיה בו מום. רבי יצחק אמר, בגין דאיהו פגים, ומאן דאיהו פגים, לא אתחזי לשמשא בקודשא. והא אוקמוה, דב"נ דאשתכח פגים, לית ביה מהימנותא, וההוא פגמו אסהיד עליה, כ"ש פהנא, דבעיא לאשתכחא שלים, מאריה דמהימנותא, יתיר מכלא, והא אוקמוה.

42. ר' אלעזר הוה יתיב בקסטרא דבי חמוי, והוא הוה אמר, זילגא דבקסטירא בעיטא שכית. אדהכי, אעבר חד ב"נ, פגים מעיניה חד. אמר חמוי, נשאל להאי. אמר, פגים הוא, ולא מהימנא. אמר, נשאל בהדיה. אתו שאילו ליה. א"ל, טופקא מאן הוא בעלמא. אמר עתירא, אבל דישליף, ווי על דא, בהדיה אנא מבלהו. אמר ר' אלעזר, במלוי אשתמע, דלאו מהימנותא גביה, ולא בר מהימנא הוא. ת"ח, קודשא ברין הוא אמר כל איש אשר בו מום לא יקרב, דהא קדושא דלעילא, לא שריא באתר פגים.

43. פתח ואמר, לתורה ולתעודה אם לא יאמרו בדבר הזה. לתורה ולתעודה. מאן הוא תורה, ומאן הוא תעודה. אלא תורה דא תורה, שבכתב. תעודה דא תורה שבעל פה. תורה שבעל פה לא שריא באתר פגים, דהא מתורה שבכתב אתבני. כתיב צור תעודה חתום תורה בלמודי, צור תעודה, דא תורה שבע"פ, בגין דתמן אתצר צורא דחיי, ובתעודה אתקשר קשרא דחיי דלעילא, למהוי כלא חד.

44. ומתמן לתתא אתפרשן אורחין ושבילין, ומתמן מתפרשין אורחין בעלמין כלהו הה"ד ומשם יפרד והיה לארבעה ראשים.

45. "seal the Torah" refers to the sealing of the Torah, the Written Torah, WHICH IS ZEIR ANPIN. Where does this happen? "among My disciples," the prophets CALLED "TAUGHT OF HASHEM," NETZACH AND HOD, as written, "And he set up the right pillar, and called its name Jachin," WHICH IS NETZACH, "and he set up the left pillar, and called its name Boaz" (I Melachim 7:21), WHICH IS HOD. From there ways extend to the faithful prophets, WHO RECEIVE FROM NETZACH AND HOD, and these support the body, ZEIR ANPIN with HIS six lights. This is the meaning of, "His legs are pillars of marble" (Shir Hashirim 5:15). HIS LEGS, THE SECRET OF NETZACH AND HOD, ARE PILLARS OF ZEIR ANPIN THAT HAS SIX SFIROT IN HIM. Everything is supported only by MEANS OF perfection, and all their holiness dwells on them only when they are in holiness. For when ZEIR ANPIN AND MALCHUT are united with each other, all is whole, all is one, and no place is rendered defective. Hence the Congregation of Yisrael is called whole, as written, "And Melchizedek king of Shalem (lit. 'whole')" (Beresheet 14:18), AS MELCHIZEDEK IS MALCHUT AND THE KING OF WHOLENESS. AND ALSO, "In Shalem also is His tabernacle" Tehilim 76:3), WHICH REFERS TO MALCHUT.

46. Therefore everything dwells only on a wholesome place, and therefore, "whatever man he be that has a blemish, he shall not approach" (Vayikra 21:18). Similarly, a blemished sacrifice shall not be offered, since it is written, "it shall not be acceptable for you" (Vayikra 22:20). You may say that the Holy One, blessed be He, only dwells in a broken place, in a broken vessel, as written, "yet with him also that is of a contrite and humble spirit" (Yeshayah 57:15). HE ANSWERS, such a place is the most wholesome, because one humbles himself so as to allow the loftiest to dwell on him, supernal loftiness. Such a one is whole. But it does not say, "I DWELL ON" (IBID.) "a blind man, or a lame, or he that has a flat nose, or anything superfluous" (Vayikra 21:18), but "with him also that is of a contrite and humble spirit," for the Holy One, blessed be He, raises him who humbles himself.

47. Therefore the priest that is below as the likeness of above needs to be more whole in every respect than anyone else, and show no blemish. The priests are therefore admonished, "Whoever he be of your seed in their generations that has any blemish..."

48. He continued with, "And if you offer the blind for sacrifice, is it not evil? And if you offer a lame or sick animal, is that not evil?" (Malachi 1:8). HE ASKS, Was it the Holy One, blessed be He, who said it is not evil? Then it is good. AND HE ANSWERS, The end of the verse shows that Yisrael used to appoint blemished priests in those days AND BLEMISHED SACRIFICES on the altar, and to serve in the Temple, and said, What does the Holy One, blessed be He, care whether it is this or another? It is they who used to say, It is not evil, and the Holy One, blessed be He, answered them with the very words they would use, saying, 'Yisrael, you say there is not evil in blemished people sacrificing for My worship'. What does the Holy One, blessed be He, care?

45. חתום תורה, חתימה דאורייתא, דאיהי תורה שכתב באן אתר. בלמודי, אלין נביאי, כד"א ויקם את העמוד הימני ויקרא שמו יכין ויקם את העמוד השמאלי ויקרא שמו בועז. ומתמן אתפרשן אורחי לנביאי מהימני, וקיימי אלין בקיומא לגופא, לשית טהירין, הה"ד שוקיו עמודי שש. וכלא לא קיימא אלא בשלימו, ולא שריא קדושה דכלא, אלא בשלימו, כד מתחבראן דא בדא, כלא הוא שלים, כלא הוא חד, לא אתפגים אתר. ועל דא אקרי כ"י שלם, כד"א ומלכי צדק מלך שלם ויהי בשלם סבו.

46. ובגין כך לא שריא כלא, אלא באתר שלים. ועל דא כל איש אשר בו מום לא יקרב. כגוונא דא קרבנא דביה מומא לא יתקריב. מ"ט. דכתיב כי לא לרצון יהיה לכם. ואי תימא הא קודשא בריך הוא לא שארי אלא באתר תבירא, במאנא תבירא, דכתיב ואת דבא ושפל רוח. האי אתר שלים יתיר הוא מכלא, בגין דמאיך גרמיה למשרי עליה גאותא דכלא, גאותא עלאה, ודא הוא שלים. אבל לא כתיב, ואת עור ושבור וחרום ושרוע. אלא ואת דבא ושפל רוח, מאן דמאיך גרמיה, קודשא בריך הוא זקיף ליה.

47. ובגייני כך, כהנא דקאים לתתא כגוונא דלעילא, בעי למהוי שלים יתיר מכלא, ולא יתחזי פגים, וע"ד אזהר להו לכהני, דכתיב איש מזרעך לדורותם אשר יהיה בו מום.

48. תו פתח ואמר, וכי תגישון עור לזבוח אין רע, וכי תגישו פסח וחולה אין רע, וכי קודשא בריך הוא אמר אין רע, אי הכי טוב הוא. אלא סופיה דקרא אוכח, דישראל באינן יומין הוו ממנן כהני מארי דמומין, על גבי מדבחה, ולשמשא על מקדשא, ואמרי מאי אכפת ליה לקודשא בריך הוא דא, או אחרא. ואינן הוו דאמרי אין רע. וקודשא בריך הוא אתיב להון ההיא מלה דהוו אמרי. אמר: ישראל אתון אמרי כד מקרבי מארי דמומין על פולחני אין רע, מאי אכפת ליה לקודשא בריך הוא.

49. The end of the verse says, "offer it now to your governor; will he be pleased with you, or will he show you favor?" (Ibid.) If a man among you must make peace with the king and offer him a gift, will you send him a defective one or not? "will he be pleased with you, or will he show you favor" with that DEFECTIVE gift? Moreover when you bring before Me a blemished man to offer Me an offering, that offering of yours shall be given to the dog. For surely such a blemished man is defective in every respect, defective in faith. Hence it says, "whatever man he be that has a blemish, he shall not approach."

50. Rabbi Yosi said, The Holy One, blessed be He, will make Yisrael whole so they will be whole in every respect, and there will be none blemished among them. For the world will reach completion DURING RESURRECTION, like the vessels and garments of man which are completion for the body. THIS IS WHY HE WILL PERFECT THEM, as written, "and they stand as a garment" (Iyov 38:14).

51. Come and see, when they will awaken from the dust DURING RESURRECTION, they will rise as they came INTO THE GRAVE. If they entered lame or blind, they will rise lame or blind, NAMELY THEY WILL RISE with the same garment, BODY, so that none would say it is another who was revived INTO LIFE. The Holy One, blessed be He, will then heal them so they will be whole before Him, and the world will be whole in everything. Then, "on that day Hashem shall be one, and His Name One" (Zechariah 14:9).

52. "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under its mother..." (Vayikra 22:27). Rabbi Yosi opened with, "Your righteousness is like the great mountains; Your laws are a great deep. Hashem, You preserve man and beast" (Tehilim 36:7). We have to examine this verse. Yet come and see, righteousness IS a holy supernal Sfirah, NAMELY MALCHUT. "like the great mountains" MEANS like the supernal holy mountains called mountains of pure balsam tree, WHICH ARE BINAH. Since MALCHUT rises to be attached to them above, all her Judgments become equal, since this Judgment contains no Mercy. THEREFORE "Your laws are a great deep." Law, which is Mercy, descends to that grade, MALCHUT, to perfect the world, and have compassion over everything, and executes Judgment with Mercy to mitigate the world.

49. סוּפִיָּה דִּקְרָא מֵה בְּתִיב, הִקְרִיבֵהוּ נָא לְמַחְתֵּךְ הִירְצֶךָ אוּ הַיִּשָּׂא פְּנִיךָ. בְּר נֶשׁ מְנִיכּוֹ, אִי בְּעִיתּוֹ לְשִׁלּוּמֵי לְמַלְכָּא, וּלְקִרְבָּא קַמִּיה דּוּרוּנָא, אַתּוּן מְשַׁדְּרִין לִיה בְּפִגְמָא, אוּ לָא. הִירְצֶךָ אוּ הַיִּשָּׂא פְּנִיךָ בְּהוּא דּוּרוּנָא, כ"ש וּכ"ש דְּאַתּוּן מְקַרְבִּין קַמִּאי ב"נ פְּגִים לְקִרְבָּא דּוּרוּנָא, הָא דּוּרוּנָא דְּלִכּוֹן לְכַלְכָּא אַתְּמַסֵּר, דּוֹדְאֵי ב"נ דְּאִיהוּ פְּגִים, פְּגִים הוּא מְכַלָּא, פְּגִים הוּא מְהִימְנוּתָא. וְע"ד כָּל אִישׁ אֲשֶׁר בּוֹ מוֹם לָא יִקְרַב.

50. א"ר יוֹסִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַשְׁלֵמָא לְהוּ לְיִשְׂרָאֵל, וּלְאַשְׁתַּבְּחָא שְׁלִימִין בְּכֻלָּא, דְּלָא יְהָא בְּהוּן מְאִרֵי דְּמוּמִין כְּלָל, בְּגִין דִּיהוּן תְּקוּנָא דְּעֵלְמָא, כְּאֵלִין מְאִנֵי וּלְבוּשָׁא דְּב"נ דְּאִינוּן תְּקוּנָא דְּגוּפָא, הֵה"ד וַיִּתְיַצְבוּ כְּמוֹ לְבוּשׁ.

51. תָּא חֲזִי, כִּד יִתְעֲרוּן מֵעַפְרָא, כְּמָה דְּעָאֵלוּ, הֲכִי יְקוּמוּן, חֲגָרִין אוּ סוּמִין. עָאֵלוּ חֲגָרִין וְסוּמִין, יְקוּמוּן בְּהוּא לְבוּשָׁא, דְּלָא יִימְרוּן דְּאַחְרָא הוּא דְּאַתְעֵר. וּלְבַתֵּר, קוּדְשָׁא בְּרִיךְ הוּא יוֹסִי לוֹן, וַיִּשְׁתַּבְּחוּן שְׁלִימִין קַמִּיה, וּכְדִין יְהָא עֵלְמָא שְׁלִים בְּכֻלָּא, כְּדִין בְּיוֹם הַהוּא יְהִיה יי' אַחַד וְשֵׁמוֹ אַחַד.

52. שׁוֹר אוּ כֶּשֶׁב אוּ עֵז כִּי יוֹלֵד וְהִיא שְׁבַעַת יָמִים תַּחַת אִמּוֹ וְגו'. ר' יוֹסִי פִתַּח, צְדָקְתֶךָ בְּהַרְרֵי אֵל מְשַׁפְּטִיךָ תְּהוּם רַבָּה אֲדָם וּבְהִמָּה תוֹשִׁיעַ יי'. הָאֵי קְרָא אִית לְאַסְתַּכְּלָא בֵּיה, אָבֵל תָּא חֲזִי, צְדָקָה: כְּתָרָא קְדִישָׁא עֲלָאָה. בְּהַרְרֵי אֵל: כְּאִינוּן טוּרִין עֲלָאִין קְדִישִׁין, דְּאִקְרוּן טוּרֵי דְּאַפְרַסְמוּנָא דְּכִיָּא. וּבְגִין דְּאִיהִי סְלֵקָא לְאַתְקַשְׂרָא בְּהוּ לְעֵילָא, כָּל דִּינְהָא בְּשִׁקּוּלָא חֲדָא לְכֻלָּא, דְּלִית בְּהוּא דִּינָא רַחֲמֵי. מְשַׁפְּטִיךָ תְּהוּם רַבָּה. מְשַׁפֵּט דְּאִיהוּ רַחֲמֵי, נְחִית לְתַתָּא לְהוּא דְּרִגָּא לְתַקְנָא עֵלְמִין וְחַיִּים עַל כָּלָא וְעֵבִיד דִּינָא בְּרַחֲמֵי לְבַסְמָא עֵלְמָא.

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53. Since it is Mercy, "Hashem, You preserve man and beast," NAMELY equally. In relation to man and beast, it has been explained as referring to a man who behaves like a beast. BUT "man and beast" MEANS the same law applies for men and beasts. For men, "And he that is eight days old shall be circumcised among you" (Beresheet 17:12). For beasts, "it shall be seven days under its mother; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to Hashem" (Vayikra 22:27), SO THAT they will spend at least one Shabbat. This has already been explained.

54. Rabbi Chiya opened, "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled, and the heavens dropped" (Shoftim 5:4). Come and see, happy are Yisrael in this world and in the World to Come, since the Holy One, blessed be He, chose them and they cleave to Him and are called holy, a holy nation, WHICH IS THE ASPECT OF BINAH. Moreover, He even raised them to a supernal grade called holiness, WHICH IS CHOCHMAH, AND THAT WHICH RECEIVES FROM HOLINESS, NAMELY BINAH, IS CONSIDERED HOLY, as is written, "Yisrael is holiness to Hashem, the firstfruits of His increase" (Yirmeyah 2:3). As we explained, that is because Yisrael cleave to Him through His name after eight days, are marked by His name, and are His, as written, "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). The nations do not cleave to Him, nor follow His commands and the holy imprint is absent from them, so they cleave to the unholy Other Side.

55. Come and see, when the Holy One, blessed be He, wished to give the Torah to Yisrael, He summoned the children of Esau and asked them, "Do you wish to receive the Torah?" At that moment the earth, MALCHUT, trembled, and wanted to enter a chasm in the great abyss. It said before Him, Master of the Universe, shall the delights of Your joy since 2,000 years prior to the creation of the world, WHICH IS THE TORAH, ACCORDING TO THE MEANING OF, "AND I WAS DAILY HIS DELIGHT" (MISHLEI 8:30), come before the uncircumcised who are not imprinted with Your covenant?

56. The Holy One, blessed be He, said to it, 'Throne, throne, NAMELY MALCHUT CALLED THRONE, may a thousand such nations perish, the covenant of the Torah shall not appear before them.' This is the meaning of, "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled" surely, for the Torah is given only to him who has the holy covenant in him. Whoever teaches the Torah to the uncircumcised is false to two covenants, the covenant of the Torah, AS THE TORAH IS CALLED COVENANT, AS WRITTEN, "IF I HAVE NOT APPOINTED MY COVENANT..." (YIRMEYAH 33:25), and the covenant of the Righteous and the Congregation of Yisrael. For the Torah was given to that place, THE COVENANT, and to no other, THE FORESKIN.

53. וּבְגִין דְּאִיהוּ רַחֲמֵי, אֲדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ. לְכֹלָא בְּשִׁקּוּלָא חֲדָא. אֲדָם וּבְהֵמָה, הָא אֻקְמוּהּ, מֵאֵן דְּהוּא אֲדָם, וְשׂוֹי לְגִרְמִיָּה כְּבְהֵמָה. אֲדָם וּבְהֵמָה: דִּין אֲדָם, וְדִין בְּהֵמָה, חֵד הוּא. אֲדָם: וּבֵן שְׁמֹנֶת יָמִים יְמוּל לָכֶם כָּל זָכָר. בְּהֵמָה: וְהָיָה שְׁבַעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהִלְאָה יִרְצָה לְקַרְבָּן אִשָּׁה לַיְיָ, בְּגִין דִּיעֵבֵר עָלֵיהּ שַׁבַּת חֵד, וְהָא אֻקְמוּהּ.

54. רַבִּי חִיָּיא פִּתַּח יְיָ בְּצִאתְךָ מִשְׁעִיר בְּצַעֲדֵךָ מִשְׁדֵּה אֲדוּם אֶרֶץ רַעְשָׁה גַם שָׁמַיִם נִטְפוּ. תָּא חֲזִי, זְכַאֵין אֵינוֹן יִשְׂרָאֵל בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, וְאֵינוֹן מִתְדַבְּקִין בֵּיהּ, וְאֶקְרוּן קְדִישִׁין, עִם קְדוּשָׁא. וּכֵן עַד דְּסָלִיק לִוְן לְדַרְגָּא עֲלָא דְאֶקְרִי קְדֵשׁ, דְּכַתִּיב, קְדֵשׁ יִשְׂרָאֵל לַיְיָ רִאשִׁית תְּבוּאָתָהּ. כְּמָה דְּאֻקְיִמְנָא, דְּהָא יִשְׂרָאֵל מִתְמַנְיָא יוֹמִין מִתְדַבְּקִין בֵּיהּ בְּשִׁמְיָהּ, וְרִשְׁמִיּוֹן בְּשִׁמְיָהּ, וְאֵינוֹן דִּילֵיהּ. כְּמָה דְּאַתְּ אָמַר, וּמִי כְּעַמְךָ בְּיִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ. וְעַמְמִין לֹא מִתְדַבְּקִין בֵּיהּ, וְלֹא אֲזִלוּן בְּנִימוּסֵיהּ, וְרִשְׁמִיָּא קְדִישָׁא אֲעִדִּיאוּ מִנִּיהוּ, עַד דְּאֵינוֹן מִתְדַבְּקִין בְּסִטְרָא אַחְרָא דְּלֹא קְדִישָׁא.

55. וְתָא חֲזִי, בְּשַׁעֲתָא דְּבַעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִיָּהֵב אוּרִייתָא לְיִשְׂרָאֵל, זְמַן בְּהַ לְבַנֵּי עֶשָׂו, אָמַר לִוְן, בְּעָאן אַתּוֹן לְקַבְּלָא אוּרִייתָא. בַּהֲהִיא שַׁעֲתָא אֲתַרְגִּיזַת אֶרְעָא קְדִישָׁא, וּבַעֲתָא לְאֶעֱלָא לְנוֹקְבָא דְּתַהוּמָא רַבָּה. אָמְרָה קְמִיָּה, מְאִרִי דְּעֵלְמָא, פְּסִטִירָא דְּחֻדוּהַ תְּרִי אֶלְפִי שְׁנִין עַד לֹא אֲתַבְּרִי עֵלְמָא, אֲזַדְמֵן קְמִי עַרְלִין דְּלֹא רִשְׁמִין בְּקִיּוּמֵךְ.

56. אָמַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, כּוּרְסִיָּא כּוּרְסִיָּא, יִיבְדוּן אֶלְף אוּמִין כּוּוֹתִיָּהוּ, וְקִימָא דְּאוּרִייתָא לֹא יִזְדַּמֵּן קְמִיָּהוּ, הַה"ד יְיָ בְּצִאתְךָ מִשְׁעִיר בְּצַעֲדֵךָ מִשְׁדֵּה אֲדוּם אֶרֶץ רַעְשָׁה. וְדֵאֵי בְּגִין דְּאוּרִייתָא לֹא אֲתִיָּהִיבַת אֶלָּא לְמֵאן דְּאִית בֵּיהּ קִימָא קְדִישָׁא. וּמֵאן דִּילִיף אוּרִייתָא לְמֵאן דְּלֹא אֲתַגְזֹר, מִשְׁקַר בְּתַרִי קִימִי, מִשְׁקַר בְּקִימָא דְּאוּרִייתָא, וּמִשְׁקַר בְּקִימָא דְּצַדִּיק וּכְנֶסֶת יִשְׂרָאֵל. דְּאוּרִייתָא לְהָאֵי אַתְרַ אֲתִיָּהִיבַת, וְלֹא לְאַחְרָא.

Rabbi Aba tells us that anyone who teaches the Torah to the uncircumcised is false to the Torah, false to the prophets and false to the Writings. We learn how a circumcised man can attain the light of the Ruach and the Neshamah and the Chayah.

57. Rabbi Aba said, WHOEVER TEACHES THE TORAH TO THE UNCIRCUMCISED is false to three high places. He is false to the Torah, false to the Prophets, false to the Writings. He is false to the Torah, as written, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44), AND NOT BEFORE THE UNCIRCUMCISED. He is false to the Prophets, as written, "And all your children shall be taught of Hashem" (Yeshayah 54:13), not others. It is also written, "seal the Torah among My disciples" (Yeshayah 8:16), among them and not among others. He is false to the Writings, as written, "For He established a testimony in Jacob, and appointed a Torah in Yisrael" (Tehilim 78:5), and, "Surely the righteous shall give thanks to Your name" (Tehilim 140:14). Who are the righteous? They are the Righteous, YESOD OF ZEIR ANPIN, and the Congregation of Yisrael, WHICH IS MALCHUT CALLED RIGHTEOUSNESS. For whoever is not circumcised or has not entered their covenant, will not give thanks to His Holy Name, which is THE STUDY OF the Torah. Rabbi Chiya said, Once the Holy One, blessed be He, was revealed on Mount Sinai to give the Torah to Yisrael, the land abated FROM ITS TREMBLING, and was quiet. Hence, "the earth feared, and was still" (Tehilim 76:9).

58. Come and see, when a man is born, no force from above is appointed over him until he is circumcised. Once he is circumcised the awakening of the spirit, NAMELY THE LIGHT OF NEFESH, was roused over him from above. If he merits to be occupied with the Torah, an additional awakening is stirred over him, THE LIGHT OF RUACH. If he merits to perform the commandments of the Torah, an additional awakening is roused over him, WHICH IS THE LIGHT OF NESHAMAH. If he was worthy to be married, begot children and taught them the ways of the Holy King, then he is whole in every respect, BECAUSE HE ATTAINED THE LIGHT OF CHAYAH. THESE FOUR LEVELS ARE FROM THE FOUR WORLDS, ATZILUT, BRIYAH, YETZIRAH AND ASIYAH, AND APPLY TO EACH INDIVIDUAL WORLD.

59. But when an animal is born, whatever force is in it at its end it has at the hour of its birth, which is appointed over it. Hence it is written, "When a bullock, or a sheep, or a goat, is brought forth" (Vayikra 22:27), for whatever it possesses at the end it has when it is born.

15. "then it shall be seven days under its mother"

We are told that an animal accepted for a burnt offering shall be at least seven days old so that it will have experienced one Shabbat. We learn about why man must undergo one Shabbat before his circumcision. The two bloods spoken of are the blood of the Pascal sacrifice and the blood of circumcision, and the blood of circumcision is itself two bloods, through which one attains the life of the World to Come.

57. רבי אבא אמר, מִשְׁקֵר בַּתּוֹרָה, מִשְׁקֵר בְּנִבְיָאִים, מִשְׁקֵר בְּכַתּוּבִים. מִשְׁקֵר בַּתּוֹרָה, דְּכַתִּיב וְזֹאת הַתּוֹרָה וְגו'. מִשְׁקֵר בְּנִבְיָאִים דְּכַתִּיב וְכָל בְּנִיךְ לְמוֹדֵי יי'. אִינוּן לְמוֹדֵי יי', וְלֹא אַחֲרָא, וְכַתִּיב חֲתוּם תּוֹרָה בְּלְמוֹדֵי, אִינוּן, וְלֹא אַחֲרָא. מִשְׁקֵר בְּכַתּוּבִים, דְּכַתִּיב וַיִּקַּם עֲדוּת בַּיַּעֲקֹב וְתוֹרָה שֵׁם בְּיִשְׂרָאֵל, וְכַתִּיב אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ. מֵאֵן צְדִיקִים. דָּא צְדִיק וְכַנְסַת יִשְׂרָאֵל. דִּמְאֵן דְּלֹא אַתְּגַזֵּר, וְלֹא עָאל בְּקִיּוּמָא דְּלֵהוֹן, לֹא יוֹדוּן לְשִׁמְיָה קְדִישָׁא, דְּהִיא אוֹרִייתָא. אָמַר רַבִּי חֵיָא בִּיּוֹן דְּאַתְּגְלִי קוּדְשָׁא בְּרִיךְ הוּא עַל טוֹרָא דְּסִינַי, לְמִיּהַב אוֹרִייתָא לְיִשְׂרָאֵל, שְׂכִיבַת אֶרְעָא, וְתַבַּת בְּנִיחָא, הַה"ד אֶרֶץ יִרְאָה וְשָׁקְטָה.

58. תָּא חֵיָא, בַּר נֶשׁ דְּאַתְּוִילִיד לֹא אַתְּמַנָּא עֲלֵיהּ חֵילָא דְּלַעִילָא, עַד דְּאַתְּגַזֵּר. בִּיּוֹן דְּאַתְּגַזֵּר, אַתְּעַר עֲלֵיהּ אַתְּעָרוּתָא דְּרוּחָא דְּלַעִילָא. זְכִי לְאַתְּעַסְקָא בְּאוֹרִייתָא, אַתְּעַר עֲלֵיהּ אַתְּעָרוּתָא יְתִיר. זְכִי וְעַבִּיד פְּקוּדֵי אוֹרִייתָא, אַתְּעַר עֲלֵיהּ אַתְּעָרוּתָא יְתִיר. זְכִי וְאַתְּנַסִּיב, זְכִי וְאוֹלִיד בְּנִין, וְאוֹלִיף לֹן אוֹרְחוּי דְּמַלְכָא קְדִישָׁא, הָא כְּדִין הוּא אֲדָם שְׁלִים. שְׁלִים בְּכֻלָּא.

59. אָבַל בְּהֵמָה דְּאַתְּוִילִידַת, בְּהֵיָא שְׁעָתָא דְּאַתְּוִילִידַת, הֵהוּא חֵילָא דְּאִית לָהּ בְּסוּפָה, אִית לָהּ בְּהֵיָא שְׁעָתָא דְּאַתְּוִילִידַת, וְאַתְּמַנָּא עֲלֵיהּ. וּבְגִין כֵּן כְּתִיב, שׁוֹר אוֹ כֶּשֶׁב אוֹ עֵז כִּי יוֹלֵד. עֵגֶל אוֹ טֶלֶה, אוֹ שְׁעִיר אוֹ גְּדִי לֹא אַתְּמַר, אֶלֶא שׁוֹר אוֹ כֶּשֶׁב אוֹ עֵז, הֵהוּא דְּאִית לֵיהּ לְסוּפָא, אִית לֵיהּ בְּשְׁעָתָא דְּאַתְּוִילִיד.

60. "then it shall be seven days under its mother" (Vayikra 22:27), in order for that force APPOINTED OVER IT to settle upon it and exist in it. It will exist in it when one Shabbat has rested on it. Otherwise it does not stay, FOR PEOPLE ONLY EXIST THROUGH THE LIGHT OF SHABBAT, AS WRITTEN, "AND BY THE SEVENTH DAY ELOHIM ENDED HIS WORK, WHICH HE HAD DONE" (BERESHEET 2:2). Later, when this force exists in it, it is written, "it shall be accepted for an offering made by fire to Hashem" (Ibid.), through the existence of the one Shabbat it experienced.

61. As for man, by undergoing one Shabbat, the awakening of this world and his force, NAMELY THE ANIMAL NEFESH, are established. After he is circumcised, an awakening of the Supernal Spirit, THE SECRET OF THE NEFESH AS MENTIONED, occurs, and the Congregation of Yisrael, MALCHUT, passes over him and sees him with a holy imprint. Then she is roused towards him and the spirit of that holy world dwells on him. This is written in, "and saw you weltering in your blood, I said to you, In your blood live..." (Yechezkel 16:6), NAMELY two BLOODS.

62. You may say that when Yisrael went out of Egypt, there were among them the blood of the Pascal sacrifice and the blood of circumcision. Then it is written, "In your blood live," NAMELY THE TWO BLOODS. BUT what of "In your blood" in this case? THERE IS ONLY THE BLOOD OF CIRCUMCISION? HE ANSWERS, There ARE two, one of circumcision and one of the uncovering of the corona. The blood of circumcision is OF the Congregation of Yisrael, WHICH IS MALCHUT, while that of the uncovering is OF the Righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN. Through these two bloods one attains the life of the World to Come. This is the meaning of, "In your blood live."

16. Each letter of the name is the perfection of the whole Name

We learn from Rabbi Shimon how each letter in the Holy Name reflects the perfection of the name, and the inner meaning of the seven days in Vav Hei and the seven days in Yud Hei.

63. Rabbi Shimon said, "The counsel (or: 'secret') of Hashem is with them that fear Him; and He will reveal to them His covenant" (Tehilim 25:14). "The secret of Hashem is with them that fear Him" refers to the Congregation of Yisrael, NAMELY MALCHUT CALLED THE SECRET OF HASHEM. "and He will reveal to them His covenant" refers to the Righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN THAT IS CALLED COVENANT. BOTH are joined as one.

64. Yud HAS IN IT three letters, which are overall perfection. The beginning of everything, NAMELY CHOCHMAH CALLED BEGINNING, IS Yud, which is the most superior, ABOVE ALL THE LETTERS OF YUD HEI VAV HEI, AND ALL THE SFIROT. The Vav WITHIN YUD VAV DALET IS the Central COLUMN, ZEIR ANPIN, which is perfection in every direction, SINCE IT COMPLETES THE RIGHT AND THE LEFT. It completes, NAMELY, IS A ROOT TO all the spirits, and Faith depends on it, WHICH IS MALCHUT, THE DALET IN THE YUD. It is the garden, the bundle of life, NAMELY MALCHUT. This letter Dalet is small, SINCE MALCHUT IS THE SECRET OF SMALL LETTERS, AND IS overall perfection, SINCE MALCHUT COMPLETES ALL THE SFIROT.

60. וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ, בְּגִין לְאַתִּישָׁבֵא בֵיהּ הֵהוּא חֵילָא וְאַתְקִיִּים בֵּיהּ. וּבְמַה יִתְקִיִּים בֵּיהּ. כִּד יִשְׂרִי עָלֶיהָ שַׁבַּת חַד, וְאִי לֹא, לֹא יִתְקִיִּים. וּלְבַתֵּר דִּיתְקִיִּים בֵּיהּ הֵהוּא חֵילָא, כְּתִיב יִרְצָה לְקַרְבַּן אֲשֶׁה לַיהוָה, בְּקִיּוּמָא דְשַׁבַּת חַד, דְּאֵעָבֵר עָלֶיהָ.

61. וּבַר נֶשׁ, בְּקִיּוּמָא דְשַׁבַּת חַד, אֶתְקִיִּים בֵּיהּ אֶתְעֲרוּתָא דֵּהֲאִי עֲלֵמָא, וְחֵילָא דִּילֵיהּ. בַּתֵּר דְּאַתְגִּזֹר, אֶתְעֲרַעַר עָלֶיהָ אֶתְעֲרוּתָא דְרוּחָא עֲלָאָה, וּכְיָ אֵעָבֵר עָלֶיהָ, וְחֵמָאֵת לֵיהּ, בְּרִשְׁמֵימָא קְדִישָׁא, וְאַתְעֲרַת עָלֶיהָ, וְשְׂרִיָּא עָלֶיהָ רוּחָא דֵּהֲהוּא עֲלֵמָא קְדִישָׁא, כְּמַה דְּאַתְ אָמַר, וְאֵעָבֹר עֲלֶיךָ וְאַרְאֶךָ מִתְבוֹסֶסֶת בְּדַמְיֶךָ וְגו'. בְּדַמְיֶךָ: בַּתֵּרִי.

62. וְאִי תִיּוּמָא, הֵתָם כִּד נִפְקֹוּ יִשְׂרָאֵל מִמִּצְרַיִם, דְּשָׁכִיחַ בִּינֵיהוּ דָם פֶּסַח וְדָם מִילָה, כְּדִין כְּתִיב בְּדַמְיֶךָ חַיִּי, הֵכָא מְאִי בְּדַמְיֶךָ. אֶלָּא תְרִין, חַד דְּמִילָה, וְחַד דְּפְרִיעָה. חַד דְּגִזְרֹו, דְּכִנְסַת יִשְׂרָאֵל. וְחַד דְּפְרִיעָה, בְּצַדִּיק וְסוּד עוֹלָם. וְאַלִּין תְרִין דְּמִין דְּבַר נֶשׁ קְאִים בְּגִינֵיהוּ בְּקִיּוּמָא דְעֲלֵמָא דְאַתִּי, הַה"ד בְּדַמְיֶךָ חַיִּי.

63. רַבִּי שִׁמְעוֹן אָמַר, סוּד יִי לִירְאִיו וּבְרִיתוֹ לְהוֹדִיעֵם. סוּד יִי לִירְאִיו, דָּא כְּנִסַּת יִשְׂרָאֵל. וּבְרִיתוֹ לְהוֹדִיעֵם, דָּא צַדִּיק וְסוּד עוֹלָם, בְּקִשּׁוּרָא חֲדָא.

64. יו"ד, תֵּלַת אֲתוּוֹן, שְׁלִימוּתָא דְכֻלָּא. י' רֵאשִׁיתָא דְכֻלָּא. י' עֲלָאָה דְכֻלָּא. וְאִוּ אֲמַצְעִיתָא, שְׁלִימוּתָא דְכָל סְטְרִין. מְעַבֵּר לְכָל רוּחִין, בֵּיהּ תֵּלִיא מְהִימְנוּתָא. דְל"ת, גְּנֹתָא, צְרוּרָא דְחַיִּי. אֶת דָּא זַעִירָא, שְׁלִימָא דְכֻלָּא.

65. The letter Yud is closed on all sides. When it emerges, THAT IS, IS REVEALED, it does so like a king with his soldiers, and then the Yud returns on its own. Matters are concealed within it and come out TO BE REVEALED. It both conceals and discloses.

66. Hei OF THE NAME YUD HEI VAV HEI IS overall perfection above and below. We have learned Hei is known TO BE BINAH. The Aleph IN THE FULLY SPELLED HEI is Yud Vav Dalet, SINCE ALEPH IS FORMED WITH VAV IN BETWEEN YUD ABOVE AND DALET BELOW. It completes the three letters at the top that are concealed in Yud OF YUD HEI VAV HEI, WHICH IS FULLY SPELLED AS YUD VAV DALET. This has already been explained and it is the same thing, since the wholeness of the Holy Name is wholeness above and below. This is why Hei takes Aleph FOR ITS FULL SPELLING when it is crowned.

67. Come and see, each letter of the Holy Name reflects the perfection of the whole Name. Yud OF YUD HEI VAV HEI has already been explained to be overall perfection. Hei OF YUD HEI VAV HEI is overall perfection, even when it is not fully spelled with Aleph, BUT with Hei only, since we learned that there is overall perfection in the shape of Hei, SINCE ITS CHARACTER IS FORMED WITH YUD, VAV AND DALET, WHICH IS OVERALL PERFECTION. Vav OF YUD HEI VAV HEI is overall perfection both ways, EITHER FULLY SPELLED OR AS IT IS. Vav Hei, NAMELY HEI OF YUD HEI VAV HEI CONNECTED WITH VAV OF YUD HEI VAV HEI is GREATER perfection that crowns all THE WORLDS, SINCE VAV HEI ARE THE SECRET OF ZEIR ANPIN AND MALCHUT WHEN UNITED. Thus, it is all one, AS EACH OF THE LETTERS OF YUD HEI VAV HEI INDICATES THE PERFECTION IN YUD HEI VAV HEI. The friends have already explained this.

68. Come and see, "then it shall be (Heb. vehayah, Vav-Hei-Yud-Hei) seven days under its mother" (Vayikra 22:27). The letters of 'vehayah' were imprinted IN ACCORDANCE WITH THE SECRET OF Yud-Vav-Dalet, Hei- Aleph, Vav- Aleph-Vav, Hei-Aleph, SINCE 'VEYAHAH' IS SPELLED WITH THE SAME LETTERS AS YUD HEI VAV HEI. The seven days were included in Vav Hei together, SINCE VAV HEI, WHICH ARE ZEIR ANPIN AND MALCHUT, ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Yud-Hei are seven days, since Yud is one, including them all, SINCE IT INCLUDES ALL THE LETTERS OF THE NAME. Hei is three, it with its two children, SINCE IT INCLUDES WITHIN ITSELF DALET AND VAV, ZEIR ANPIN AND MALCHUT. And two fathers are included in the one son, NAMELY THE VAV WITHIN THE HEI. THESE ARE THE TWO COLUMNS, CHESED AND GVURAH. Thus they are five, BINAH, ZEIR ANPIN AND MALCHUT, CHESED AND GVURAH, AND MALCHUT WHICH IS INCLUDED WITHIN ZEIR ANPIN. VAV INCLUDES WITHIN IT a female daughter, WHICH IS MALCHUT, WHICH is one. Thus they are six. So the upper Hei OF YUD HEI VAV HEI includes the whole six, NAMELY BINAH, ZEIR ANPIN AND MALCHUT, CHESED AND GVURAH, AND MALCHUT WHICH IS INCLUDED WITHIN ZEIR ANPIN. WITH Yud-Hei, THAT IS, TOGETHER WITH THE YUD, they are seven. THIS IS THE SECRET OF THE SEVEN SFIROT CALLED YUD-HEI. This is the meaning of the verse, "seven days and seven days, namely fourteen days" (I Melachim 8:65), WHICH IS THE INNER MEANING OF THE SEVEN DAYS IN VAV-HEI AND THE SEVEN DAYS IN YUD-HEI.

65. אֵת דָּא סְתִימָא דְכָל סְטְרִין. כַּד נְמִיק, נְמִיק כַּמְלָא עִם חִילוּן. תָּב לְבַתֵּר, י' בְּלַחְדוּי, בֵּיה אִסְתִּים מְלָה, בֵּיה נְמִיק, סְגִיר וּפְתַח.

66. ה"א שְׁלִימוּתָא דְכָלָא, לְעִילָא וּלְתַתָּא. וְהָא אֲתַמֵּר, ה', הָא יִדְעָא. א' הוּא יו"ד, שְׁלִימוּ דְתַלְתָּ אֲתוּוּן, דְאִינוּן בְּרִישָׁא, דְסְתִימָן בֵּי' וְהָא אוֹקְמוּהָ, וְכָלָא חַד מְלָה הוּא, שְׁלִימוּ דְשִׁמָּא קְדִישָׁא, הוּא שְׁלִימוּ דְעִילָא וְתַתָּא. בְּגִין כֵּךְ, לְזַמְנִין ה"א נְטִיל א', בְּזַמְנָא דְהִיא מִתְעַטְרָא בְּעַטְרוּי.

67. הָא חֲזִי, כָּל אֵת וְאֵת דְשִׁמָּא קְדִישָׁא, אֲתַחֲזִי בֵּיה שְׁלִימוּ דְכָל שִׁמָּא. יו"ד הָא אֲתַמֵּר שְׁלִימוּ דְכָלָא. ה' שְׁלִימוּ דְכָלָא וְאֵע"ג דְלָאו אִיהוּ בְּאֶלְפָה, ה' בְּלַחְדוּי, הָא אֲתַמֵּר בְּדִיוֹקְנָא דָּא ה'. הוּא שְׁלִימוּתָא דְכָלָא. ו' בֵּין בְּסִטְרָא דָּא, בֵּין בְּסִטְרָא אַחֲרָא, שְׁלִימוּ הוּא דְכָלָא. ו"ה הוּא שְׁלִימוּ יְתִיר, לְאַעֲטְרָא לְכָלָא הָא דְכָלָא חַד, וְהָא אֲתַעֲרוּ בֵּיה חֲבְרִיָּא.

68. ת"ח, וְהִיָּה שְׁבַעַת יָמִים וְגו'. יו"ד ה"א וְא"ו ה"א אֲתַגְלִיפוּ אֲתוּוּן וְהִיָּה. ו' ה', הָא שְׁבַעַת יוֹמִין אֲתַכְלִילוּ בְּחַד. י' ה', שְׁבַעַת יוֹמִין. י' חַד, כְּלָלָא דְכָלָא. ה' תַּלְתָּ, הִיא וְתִרִין בְּנִין. וּבְרָא חַד תִּרִין אֲבָהָן בֵּיה כְּלִילָן, הָא חֲמִשָּׁא. בְּרַתָּא נּוֹקְבָא חַד, הָא שִׁיתָא, אֲשַׁתְּמַע דְה' עֲלָאָה כְּלָלָא דְשִׁיתָא. י"ה הָא שְׁבַעַת. הֵינּוּ דְכַתִּיב שְׁבַעַת יָמִים וְשְׁבַעַת יָמִים אַרְבַּעַת עָשָׂר יוֹם.

69. "then it shall be seven days under its mother," WHICH MEANS THAT under its mother, THAT IS, UNDER YUD-HEI, the seven days OF VAV HEI were adorned, as written, "Yours, Hashem, is the greatness and the power..." (I Divrei Hayamim 29:11), WHICH ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALE AND FEMALE. Therefore there are seven days below, IN MALE AND FEMALE, SINCE the glory of supernal Ima, THAT IS, AS A COUNTERPART TO THE SEVEN ASPECTS OF YUD HEI, THERE ARE "under its mother" below SEVEN DAYS. THAT IS the meaning of the words, "while the barren (Heb. akarah) has borne seven; and she that has many children has become wretched" (I Shmuel 2:5). THIS MEANS THAT the mainstay (Heb. ikar) of the whole house, WHICH IS BINAH, "has borne seven," the seven days of the festival of Sukkot, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, while "she that has many children has become wretched," which refers to the sacrifices on Sukkot, THE SEVENTY BULLOCKS SACRIFICED ON SUKKOT THAT ARE diminished in number every day. THEY CORRESPOND TO THE SEVENTY NATIONS, WHICH IS THE SECRET OF, "SHE THAT HAS MANY CHILDREN HAS BECOME WRETCHED."

70. Come and see, these SEVEN DAYS OF SUKKOT, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, rise high up, SINCE THE ILLUMINATION OF CHOCHMAH WITHIN THEM SHINES FROM BELOW UPWARDS, while those SEVENTY BULLOCKS FROM WHICH THE SEVENTY NATIONS ARE NOURISHED descend lower and lower, AS THE NATIONS DRAW THEM FROM ABOVE DOWN AS IS THEIR WONT, THUS SINKING THEM DOWN. This was stated in, "Though you do soar aloft like the eagle, and though you do set your nest among the stars, from there I will bring you down, says Hashem" (Ovadyah 1:4). But Yisrael rise from below upwards, as written, "and your seed shall be as the dust of the earth" (Beresheet 28:14), and, "and I will multiply your seed as the stars of heaven" (Beresheet 26:4). IN THIS WAY THEY RISE FROM THE DUST OF THE EARTH TO THE STARS OF HEAVEN. They then rise above all and cleave to the loftiest place, as written, "But you that did cleave of Hashem your Elohim..." (Devarim 4:4).

17. "it and its young"

The rabbis speak about the proscription against slaughtering the mother animal and its offspring on the same day. We learn that a fast is good for averting a bad dream as long as the fast is on the same day. An action below awakens a similar action above.

71. "And whether it be cow (lit. 'ox') or ewe, you shall not kill it (lit. 'him') and its young" (Vayikra 22:28). Rabbi Yosi said, THE MEANING follows its Aramaic translation, "her and her young," INSTEAD OF 'HE AND HIS YOUNG', for it is the mother's way to know her young, and HER YOUNG follows her and not the father, and we do not know who HIS FATHER is.

72. "you shall not kill it and its young both in one day." Rabbi Yehuda asks for the reason. If you say it is because it is distressing to the animal, we can slaughter one in one house and the other in another, or at different times. He said to him, some permit that, but it is not so, but SCRIPTURE FORBIDS specifically "in one day."

69. וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ. תַּחַת אִמּוֹ, אֲתַעֲטְרוּ שִׁבְעַת יָמִים, דְּכֹתִיב לָךְ יְיָ הַגְּדוּלָּה וְהַגְּבוּרָה וְגו'. וְעַל דָּא שִׁבְעַת יָמִים לְתַתָּא, לְיִקְרָא דְאִימָא עֲלָאָה. תַּחַת אִמּוֹ לְתַתָּא. דְּכֹתִיב עַד עֵקְרָה יִלְדָּה שִׁבְעָה וְרַבַּת בְּנִים אֲמַלְלָה. עֵקְרָא דְכָל בֵּיתָא, יִלְדָּה שִׁבְעָה, אֲלִין שִׁבְעַת יוֹמִין דְּחַג הַסּוּכּוֹת. וְרַבַּת בְּנִים אֲמַלְלָה, אֲלִין קְרַבְנִין דְּחַג, דְּנַחְתִּין בְּכָל יוֹמָא מִן מְנַיְינָא.

70. ות"ח אֲלִין סְלִקִין לְעֵילָא לְעֵילָא, וְאֲלִין נַחְתִּין לְתַתָּא לְתַתָּא, כַּד"א אִם תְּגַבִּיָּה בְּנִשְׁר וְאִם בִּין כְּכַבִּים שִׁים קִנְךָ מִשָּׁם אֹרִיזְךָ נָאִם יְיָ. וְיִשְׂרָאֵל סְלִקִין מִתַּתָּא לְעֵילָא, דְּכֹתִיב וְהָיָה זֶרַעַךְ כַּעֲמַר הָאָרֶץ, וְכֹתִיב וְהִרְבִּיתִי אֶת זֶרַעַךְ כְּכַבִּי הַשָּׁמַיִם, וְלִבְתֵּר סְלִקִין עַל כָּלָא, וּמִתְדַבְּקִין בְּאֶתֶר עֲלָאָה עַל כָּלָא, הֵדָּא הוּא דְכֹתִיב, וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹהֵיכֶם וְגו'.

71. וְשׂוֹר אוֹ שֶׁהָ אֹתוֹ וְאֵת בְּנוֹ. אָמַר רַבִּי יוֹסִי, בְּתַרְגוּמוֹ לָהּ וְלִבְרָהּ. דְּעֵקְרָא דְאִימָא לְמַנְדַּע בְּרָהּ, וְאִזִּיל בְּתַרְהּ, וְלֹא אִזִּיל בְּתַר אָבוּהּ, וְאַנְן לֹא יִדְעִינְן מֵאֵן הוּא.

72. לֹא תִשְׁחָטוּ בְּיוֹם אֶחָד. א"ר יְהוּדָה, מ"ט. אִי תִימָא מִשׁוּם עֲגַמַת נֶפֶשׁ דְּבַעִירָא, נִיכּוּס לְהָאִי בְּבֵיתָא חַד, וְלְהָאִי בְּבֵיתָא אַחְרָא. אוֹ לְהָאִי הַשְּׁתָּא, וְלְהָאִי לְבַתֵּר. א"ל, אֵית מֵאֵן דְּשִׁרְנִי, וְלֹא הֲכִי, אֲלָא בְּיוֹם אֶחָד מִמֶּשׁ.

73. Come and see, We learned that a fast is good for averting a BAD dream as fire for consuming flax, THAT IS, FOR GETTING RID OF IT. The fast is valuable only on the same day and not in any other day. The reason is that every day below has another supernal day ruling over it. We learned that when one is fasting to avert a dream, the decree is annulled before the day is over. If he postpones it to another day, then it is under the jurisdiction of another day, and no day intermingles with its neighbor day. Similarly, there is a supernal day above appointed over every day, and one should be careful not to damage any day, so that it will not remain defective in relation to other days.

74. We learned that an action below awakens an action above. If a man performs a worthy action below, the force above also awakens. If a man does kindness in the world, kindness awakens above and dwells on that day, which is crowned with it for his sake. If a man acts mercifully below, he arouses mercy upon that day, which is crowned with mercy for him. That day then stands to protect him in his time of need.

75. The same applies for the opposite case. If a man acts cruelly, he arouses the same in that day and renders THAT DAY defective. Then THAT DAY stands over him to be cruel to him and destroy him. The measure with which man measures will be measured out to him.

76. We learned that cruelty was omitted from Yisrael MORE than the rest of the nations, and no act OF CRUELTY will appear among them, for many eyed ones stand over man TO DENOUNCE HIM for that action. Happy is he who displays a worthy act below, because the awakening of something CORRESPONDING ABOVE wholly depends on that act.

73. ת"ח תַּגִּינֵן יִפָּה תַּעֲנִית לְחָלוֹם, כֹּאֵשׁ לְנִעוּרָה. וְעִקְרָא דְתַעֲנִיתָא בְּהוּא יוֹמָא מִמֶּשׁ, וְלֹא בְיוֹמָא אַחְרָא. מֵאֵי טַעְמָא. בְּגִין דְּלִית לֶךְ יוֹם לְתַתָּא, דְּלֹא שְׁלֵטָא בֵּיהּ יוֹמָא אַחְרָא עֲלָא. וְכֹד אִיהוּ שְׂאֲרֵי בְתַעֲנִיתָא דְחֲלָמָא, אֹלִיפְנָא דְהוּא יוֹמָא לֹא אַתְעֲרֵי, עַד דְּאֲתַבְּטַל הוּא גִזְרָה. וְאִי דְחֵי לִיהּ לְיוֹמָא אַחְרָא, הָא שׁוֹלְטָנָא דְיוֹמָא אַחְרָא הוּא, וְלֹא עֹאֵל יוֹמָא בְיוֹמָא אַחְרָא דְחֲבֵרִיהּ. כִּהֲאֵי גּוּוֹנָא, לִית לֶךְ יוֹם דְּלֹא אֲתַמְנָא עֲלֵיהּ יוֹמָא עֲלָא לְעִילָא. וּבְעֵי בַר נֶשׁ לְאַסְתַּמְרָא, דְּלֹא יַעֲבִיד פְּגִימוֹ בְּהוּא יוֹמָא, וְלֹא יִתְפָּגִים קַמֵּי שְׂאֵר יוֹמֵי אַחְרָנִין.

74. וְתַגִּינֵן, בְּעוֹבְדָא דְלַתָּא אַתְעֲר עוֹבְדָא דְלְעִילָא. אִי בַר נֶשׁ עֲבִיד עוֹבְדָא לְתַתָּא כְּדָקָא יְאוּת, הֲכִי אַתְעֲר חֵילָא כְּדָקָא יְאוּת לְעִילָא, עֲבִיד בַר נֶשׁ חֶסֶד בְּעֲלָמָא, אַתְעֲר חֶסֶד לְעִילָא, וְשְׂאֲרֵי בְּהוּא יוֹמָא, וְאַתְעֲטַר בֵּיהּ בְּגִינִיהּ. וְאִי אַתְדַּבֵּר בַר נֶשׁ לְרַחֲמֵי לְתַתָּא, אַתְעֲר רַחֲמֵי עַל הוּא יוֹמָא, וְאַתְעֲטַר בְּרַחֲמֵי בְּגִינִיהּ. וְכַדִּין הוּא יוֹמָא קָאִים עֲלֵיהּ לְמַהוּי אַפּוּטְרוּפָא בְּגִינִיהּ, בְּשַׁעְתָּא דְאַצְטְרִיךְ לִיהּ.

75. כְּגוּוֹנָא דָּא, בְּהַפּוּכָא דְדָא. אִי עֲבִיד בַר נֶשׁ עוֹבְדָא דְאַכְזָרִי, הֲכִי אַתְעֲר בְּהוּא יוֹמָא, וּפְגִים לִיהּ, וְלִבְתַר קָאִים עֲלֵיהּ לְאַכְזָרִי לְשִׁינְצָא לִיהּ מְעֲלָמָא. בְּהֵיא מְדָה דְבַר נֶשׁ מוֹדֵד, בְּהּ מוֹדֵדִין לִיהּ.

76. תַּנֵּן, דִּישְׂרָאֵל אַכְזָרִיּוֹת אֲתַמְנַע מִנֵּיהּ, מִכָּל שְׂאֵר עַמִּין, וְלֹא יִתְחַזּוּן מִנֵּיהּ עוֹבְדָא בְּעֲלָמָא. דְּהָא כְּמָה מְאֲרֵי דְעֵינִין קְוִימִין עֲלֵיהּ דְּבַר נֶשׁ בְּהוּא עוֹבְדָא, זְכָאָה מֵאֵן דְּאַחְזֵי עוֹבְדָא דְכִשְׂרָא לְתַתָּא, דְּהָא בְּעוֹבְדָא תְּלִינָא מְלַתָּא בְּכָלָא, לְאַתְעֲרָא מְלָה אַחְרָא.

18. "there was corn in Egypt"

Rabbi Shimon tells us that when there is to be a famine, God decrees it Himself rather than delegating the announcement to one of His messengers. A man who is full must not show it so as not to be seen rejecting the word of God who decreed the famine.

77. Rabbi Shimon opened with the verse, "Now when Jacob saw that there was corn in Egypt" (Bereshheet 42:1). This verse contains the secret of wisdom and we have to examine it, because its beginning and end contradict each other. FOR IN THE BEGINNING IT SAYS, "NOW WHEN JACOB SAW THAT THERE WAS CORN IN EGYPT," AND AT THE END, "JACOB SAID TO HIS SONS, WHY DO YOU LOOK AT ONE ANOTHER." IF THERE IS CORN IN EGYPT, CANNOT THEY LOOK AT EACH OTHER? WHAT IS THE CONNECTION?

78. HE ANSWERS, But come and see, when the Holy One, blessed be He, wanted to sentence the world to famine, He does not deliver this through a crier TO THE ANGELS. For a crier pronounces all other punishments in the world before they enter it, but this one OF FAMINE is not delivered to a crier, but the Holy One, blessed be He, announces it and cries. This is the meaning of, "for Hashem has called for a famine" (II Melachim 8:1). From that time other ministers are appointed over the world, due to the decree of famine.

79. A satiated man must not show himself full, because he indicates a blemish above and rejects the word of the King, WHO DECREED FAMINE. It is as if he removed the King's ministers from their position. Hence Jacob said to his sons, "why do you look at (or: 'show') one another," WHICH MEANS, why do you create a defect above and below and deny the King's declaration, and all those appointed by the KING'S crier.

80. But, "Behold, I have heard that there is corn in Egypt. Go down there" (Bereshheet 42:2). There you may seem replete, but do not reject the celestial retinue here. Come and see, Jacob had much corn, but he did not want to eat it, except when they came back, so his action would not be considered defective, THAT IS, SO AS NOT TO SEEM FULL.

19. One should raise the right hand over the left
We learn that the blowing of the Shofar indicates freedom for everyone.

81. He opened again with, "And Aaron lifted up his hands towards the people, and blessed them" (Vayikra 9:22). We learned that 'hands' is spelled without Yud AND IS READ 'HAND', TO TEACH US that one should raise the right over the left. Why? To display an action below so that a CORRESPONDING act will be awakened above.

77. רְבִי שִׁמְעוֹן פָּתַח, וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם, הָאֵי קָרָא רְזָא דְחֻכְמָתָא אִית בֵּיה, וְאִית לֵן לְאַסְתַּבְּלָא בֵּיה, דְּלֵאוּ סִיפֵיה רִישִׁיה, וְלֵאוּ רִישִׁיה סִיפֵיה.

78. אָלָא ת"ח, בְּשַׁעֲתָא דְקוּדְשָׁא בְרִיךְ הוּא בְּעֵי לְמִידָן עֲלָמָא בְּכַפְנָא, לֹא יְהִיב מְלָה דָּא לִידָא דְכְרוּזָא, דְּהָא כָּל דִּינִין אַחְרָנִין דְּעֲלָמָא, כְּרוּזָא כְּרִיז עֲלוּהִי עַד לֹא יִיתוֹן לְעֲלָמָא, וְדִינָא דָּא לֹא אֲתִיְהִיב לְכְרוּזָא, אָלָא קוּדְשָׁא בְרִיךְ הוּא אֲכָרִיז עֲלוּהִי וְקֹאֲרִי. הֵה"ד, כִּי קָרָא יִי' לְרַעַב. מֵהֵיכֵּן שַׁעֲתָא אֲתַפְקֵדָן עַל עֲלָמָא מִמְּנָן אַחְרָנִין, בְּפִקְדוֹ דְרַעַב.

79. וְאָסִיר לִיה לְבַר נֶשׁ דְּאִית לִיה שְׁבַעָא, לְאַחְזָא בְּגַרְמִיָּה שְׁבַעָא, דְּהָא אַחְזִי פְּגִימוֹ לְעִילָא, וְאַכְחִישׁ מְלָה דְּמִלְכָּא, וְכַבִּיכּוֹל כְּאֵלוֹ אֲעֵבֵר מִמְּנָן דְּמִלְכָּא מֵאַתְרֵיהּ. וְע"ד אֲמַר יַעֲקֹב לְבָנוּי, לְמָה תִּתְרָאוּ, לְמָה תַּעֲבִידוּ פְּגִימוֹ לְעִילָא וְלִתְתָא, וְלֹא כְּחֻשָׁא מְלָה דְּמִלְכָּא, וְכָל אִינוֹן מִמְּנָן בְּכְרִיזוֹ דִּילִיה.

80. אָבֵל הִנֵּה שִׁמְעֵתִי כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם רְדוּ שָׁמָּה, וְתִמְן אַחְזִיאוּ גְרַמְיִיכוּ בְּשְׁבַעָא, וְלֹא תִכְחִישׁוּ פְּמִלְיָא דְּלְעִילָא הֵכָּא. וְת"ח, יַעֲקֹב כְּמָה תְּבוֹאָה הוֹת לִיה, וְלֹא בְּעֵי לְשַׁבּוֹר אָלָא בְּתוֹךְ הַפְּאִים בְּגִין דְּלֹא יִשְׁתַּבַּח פְּגִימוֹ בְּעוֹבְדָא דִּילִיה.

81. תּוֹ פָּתַח וְאָמַר, וַיִּשָּׂא אֶהָרָן אֶת יָדָיו אֶל הָעָם וַיְבָרְכֵם. וְתַנִּינָן יָדוֹ כְּתִיב, דְּבַעֵי לְזַקְפָּא יְמִינָא עַל שְׂמָאלָא. וְאָמַי. לְאַחְזָא עוֹבְדָא לְתַתָּא, בְּגִין דִּיתַעַר עוֹבְדָא לְעִילָא.

82. It is written, "Then shall you cause the Shofar to sound on the tenth day of the seventh month" (Vayikra 25:9). HE ASKS, Why sound the Shofar, AND ANSWERS, The Shofar breaks the fetters OF THOSE IMPRISONED IN THE CHAINS OF ENSLAVEMENT, which breaks the power on all slaves. FOR 'SOUND' IS DERIVED FROM BREAKING. One should display a simple, THAT IS, STRAIGHT, Shofar, not curved, to indicate freedom to all, which that day has brought about. It behooves one always to demonstrate a deed BELOW TO AWAKEN A CORRESPONDING ONE ABOVE. Hence a Shofar is used rather than a horn, to indicate whence it comes, a place called Shofar, SINCE A SHOFAR IS THE SECRET OF BINAH AND A HORN THE SECRET OF MALCHUT.

83. Happy are Yisrael in this world and in the World to Come, for they know how to cleave to the Holy King and raise the power from above and draw their Master's holiness upon them. Hence it is written, "Happy are you, O Yisrael. Who is like to you" (Devarim 33:29), and, "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4). We are reminded of the two facets of the commandments in the Torah that are 'remember' and 'keep'. Remembering is 'doing', as the mention below causes the action above. Introduction by Ra'aya Meheimna (the Faithful Shepherd)

84. "And you shall keep My commandments, and do them" (Vayikra 22:31). We have learned about the commandments of the Master of the universe, as written, "And you shall keep My commandments, and do them." HE ASKS, If they need keeping, WHEN THEN DOES THIS INCLUDE DOING AS WELL, and why DOES IT SAY, "and do them"? Furthermore, HE ASKS, all the commandments in the Torah have two Facets that are one, NAMELY 'remember' and 'keep'; 'remember' is for the Male, NAMELY ZEIR ANPIN, and 'keep' for the Female, MALCHUT, and they are all joined into one. HE ASKS, If 'keep' is for the Female, why is it written, "And you shall keep My commandments," WHICH INDICATES ALL THE PRECEPTS ARE ONLY OF THE ASPECT OF THE FEMALE, NAMELY 'KEEPING'?

85. HE ANSWERS, everything is within this verse. "And you shall keep" refers to 'keep', while, "and do them" refers to 'remember'. It all pertains to the same secret. Remembering is doing. Whoever mentions something below causes the doing of that secret above. There are 613 commandments in the Torah, which are the whole of Male and Female, NAMELY 'REMEMBER' AND 'KEEP', ZEIR ANPIN AND MALCHUT, all pertaining to the same secret.

82. כְּתִיב וְהֶעֱבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי וְגו', שׁוֹפָר תְּרוּעָה אֲמַאי. אֶלֶּא שׁוֹפָר, דְּמִתְבָּר שְׁלֹשְׁלָאִין, דְּמִתְבָּר שׁוֹלְטָנוּתָא מְכַל עֲבָדִין. וּבְעֵינָא לְאַחְזָא שׁוֹפָר דְּאִיהוּ פְּשִׁיט, וְלֹא כְּפִיף, לְאַחְזָא חִירוֹ לְכֻלָּא, דְּהָא יוֹמָא גְרִים. וּבְכֻלָּא בְּעֵינָא לְאַחְזָא עוֹבְדָא, וְעַד שׁוֹפָר, וְלֹא קָרַן, בְּגִין לְאַחְזָא מֵאן הוּא אַתְר דְּאֶקְרִי שׁוֹפָר.

83. זְכַאִין אֵינּוּן יִשְׂרָאֵל בְּעֻלְמָא דִּין וּבְעֻלְמָא דְּאַתֵּי, דְּאֵינּוּן יִדְעִין לְאַתְדַּבְּקָא בְּמַלְכָּא קְדִישָׁא, וְלְאַתְעָרָא חֵילָא דְּלַעִילָא, וְלְאַמְשַׁכָּא קְדוּשָׁה דְּמֵאֲרִיְהוּן עֲלֵיהוּ, בְּגַ"כּ כְּתִיב אֲשֶׁרֶיךָ יִשְׂרָאֵל מִי כְּמוֹךָ וְגו'. וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם חַיִּים בְּלַכֶּם הַיּוֹם.

הקדמת רעיא מהימנא

84. וּשְׁמֵרְתֶם מִצְוֹתַי וְעִשִׂיתֶם אוֹתָם וְגו'. פְּקוּדִין דְּמֵאֲרֵי עֻלְמָא, הָא תְּנִינן. דְּכְתִיב וּשְׁמֵרְתֶם מִצְוֹתַי וְעִשִׂיתֶם אוֹתָם. אִי נְטוּרֵי קָא בְּעֵינָן, עֵיבִידָא לְמַה. תּוּ, כֹּל פְּקוּדֵי אֲוִרִיתָא אֵינּוּן בְּתֵרִין גּוּוּנִין דְּאֵינּוּן חַד, זְכוֹר וְשְׁמוֹר, זְכוֹר לְדְכוּרָא, וְשְׁמוֹר לְנוֹקְבָא. וְכֻלְהוּ כְּלָלָא חַדָּא, אִי שְׁמוֹר לְנוֹקְבָא אֲמַאי כְּתִיב וּשְׁמֵרְתֶם מִצְוֹתַי.

85. אֶלֶּא כֻלָּא בְּהַאי קְרָא, וּשְׁמֵרְתֶם: דָּא שְׁמוֹר. וְעִשִׂיתֶם: דָּא זְכוֹר, דְּכֻלָּא רְזָא חַדָּא. זְכִירָה דָּא אִיהִי עֲשִׂיָה, דְּהָא מֵאן דְּאֲדַכְּר מְלַה לְתַתָּא, אַתְקִין וְאַתְעָבִיד הֵוּא רְזָא דְּלַעִילָא. פְּקוּדֵי אֲוִרִיתָא אֵלִין אֵינּוּן שִׁית מְאָה וְתֵלִיסָר פְּקוּדִין, דְּאֵינּוּן כְּלָלָא דְּדַכְּר וְנוֹקְבָא, וְכֻלָּא רְזָא חַדָּא.

20. "I will be hallowed" above and below in three grades
Rabbi Shimon is talking here about the purpose of sanctity on all levels and grades above and below.

86. "Neither shall you profane My holy name; but I will be hallowed among the children of Yisrael..." (Vayikra 22:32). This commandment is to sanctify Him daily and raise His sanctity from below upwards, NAMELY, TO RAISE MAYIN NUKVIN FROM BELOW SO AS TO AWAKEN HIS SANCTITY ABOVE, just as He is holy above. Thus His sanctity will rise to the fathers, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the children, NETZACH, HOD AND YESOD OF ZEIR ANPIN, CALLED THE CHILDREN OF YISRAEL. This is the secret of, "but I will be hallowed among the children of Yisrael" above THE CHEST and below THE CHEST. FOR "I WILL BE HALLOWED" REFERS TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, CALLED FATHERS, WHO ARE ABOVE THE CHEST, AND "AMONG THE CHILDREN OF YISRAEL" REFERS TO NETZACH, HOD AND YESOD OF ZEIR ANPIN, CALLED THE CHILDREN OF YISRAEL, WHO ARE BELOW THE CHEST OF ZEIR ANPIN. Above in three grades, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN; below in three grades, NETZACH, HOD AND YESOD OF ZEIR ANPIN.

87. We have explained ABOUT THE PURPOSE OF sanctity in several places. But as there is sanctity in the highest, WHICH IS SUPERNAL ABA AND IMA, WHO ARE CALLED HOLINESS, so there is sanctity in the middle, WHICH IS ZEIR ANPIN, and sanctity below IN MALCHUT. Everything follows the lower, WHICH MEANS THE ESSENCE IS TO DRAW SANCTITY DOWN TO MALCHUT. The highest sanctity, ABA AND IMA, pertains to one secret, WHICH MEANS THEY ARE HOLINESS THEMSELVES AND ALL THAT PERTAINS TO THEM IS HOLY. The sanctity in the middle and below, ZEIR ANPIN AND MALCHUT, IS DIVIDED into three grades that are one. THIS MEANS SANCTITY IS DRAWN THROUGH THREE COLUMNS. SANCTITY IS IN THE RIGHT COLUMN, WHENCE IT IS DRAWN TO ALL COLUMNS - CHESED, GVURAH AND TIFERET IN ZEIR ANPIN, AND NETZACH, HOD AND YESOD IN MALCHUT.

88. HE EXPLAINS HIS WORDS: holy is the highest aspect found at the beginning of all grades, NAMELY ABA AND IMA, WHICH ARE CHOCHMAH, THE TOP OF THE GRADES. IT IS THE SECRET OF YUD OF YUD HEI VAV HEI, and though it is a hidden aspect that is called 'holiness', WHICH IS NOT DRAWN DOWN, AS YUD HAS NO LEG, THAT IS, EXPANSION, NEVERTHELESS an expansion emerges, shining through a thin hidden path, YESOD OF ABA AND IMA to the middle GRADE, WHICH IS ZEIR ANPIN. Once it shone upon the middle GRADE, a certain Vav is imprinted WITH THE BOUNTY OF HOLINESS, which shines into the holiness IT RECEIVED, and it is considered holy WITH VAV. From this light an expansion flows down TO MALCHUT, which is the last of the grades, NAMELY THE LAST HEI OF YUD HEI VAV HEI. Once it shone upon the end, a certain Hei OF MALCHUT is imprinted within the light, which is called sanctity WITH AN ADDITIONAL HEI. This has already been explained. THUS, WHEN THE BOUNTY OF SANCTITY ORIGINATES IN SUPERNAL ABA AND IMA, IT IS CALLED HOLINESS (HEB. KODESH). WHEN IT FLOWS TO ZEIR ANPIN, A VAV IS ADDED AND IT IS CALLED HOLY (HEB. KADOSH) WITH VAV. WHEN IT FLOWS TO MALCHUT A HEI IS ADDED AND IT IS CALLED SANCTITY (HEB. KEDUSHAH) WITH HEI.

89. That which is called 'Holy, holy, holy' should have said 'holiness' AT FIRST, because the secret OF THE FIRST 'HOLY' MEANS THE BEGINNING of everything, NAMELY SUPERNAL ABA AND IMA, WHICH ARE CALLED 'HOLINESS', since HOLINESS comes from there, AS MENTIONED IN THE PREVIOUS PARAGRAPH THAT HOLINESS IS THE ROOT OF SANCTITY. In that case, why is it called holy above, if there is no Vav there, WHICH INDICATES EXPANSION, BUT YUD THAT DOES NOT EXPAND?

86. ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל וגו'. פקודא דא, לקדשא ליה בכל יומא, לסלקא קדושתיה מתתא לעילא, כמה דאיהו קדישא לעילא, עד דסליק קדושתיה לאבהן ובנין. ורזא דא, ונקדשתי בתוך בני ישראל, עילא ותתא. עילא בג' דרגין. לתתא בג' דרגין.

87. קדושה הא, אוקימנא בכמה דוכתי, אבל כמה דאית קדושה לעילא על בלא, הכי אית קדושה באמצעיתא, קדושה לתתא. וכלא ברזא דלתתא, קדושה דלעילא לעילא, ברזא חדא. קדושה באמצעיתא ולתתא תלת דרגין דאינון חד.

88. קדוש, איהו סטר עלאה, דאשתכח ראשיתא לכל דרגין. ואע"ג דאיהו סטר טמירא, ואקרי קדש. מתמן אתפשט פשיטו, דנהיר בחד שבילא דיקא טמירא, גו אמצעיתא. ביון דאתנהיר גו אמצעיתא, כדן אתרשים חד ו', דנהיר גו האי קדש, ואקרי קדוש. מהאי נהירו אתפשט פשיטו, לתתא, סופא דכל דרגין. ביון דאתנהיר בסופא, כדן אתרשים בנהירו, חד ה', ואקרי קדושה, והא אוקימנא.

89. ומה דאקרי קדוש קדוש קדוש, דהא קדש מבועי ליה, רזא דראשיתא דכלא, הואיל ומתמן אשתכח, ואי הכי אמאי אקרי לעילא קדוש, דהא תמן ו' לא אשתכח.

90. HE ANSWERS, The meaning is as follows: assuredly Yisrael sanctify below, as the celestial angels do above, of whom it is written, "And one cried to another, and said, Holy" (Yeshayah 6:3). When Yisrael sanctify, they raise from below upwards the supernal glory, ZEIR ANPIN, until Vav, the secret of the highest heavens, rises up TO SUPERNAL ABA AND IMA. When the heavens rise up, that holiness shines on them, WHICH IS SUPERNAL ABA AND IMA. Then ZEIR ANPIN THAT ROSE up is called holy. THUS THE FIRST 'HOLY' REFERS TO ZEIR ANPIN, OR SPECIFICALLY, TO ZEIR ANPIN THAT ROSE TO SUPERNAL ABA AND IMA. Later that supernal light shines FROM SUPERNAL ABA AND IMA to the throne that is CALLED heavens, which is the heavens, NAMELY ZEIR ANPIN, that returned to their place, THAT IS, AFTER THE HEAVENS, ZEIR ANPIN, DESCENDED FROM SUPERNAL ABA AND IMA WITH THE SANCTITY THEY RECEIVED AND CAME TO THEIR PLACE BELOW, WHICH TURNED INTO A THRONE TO ABA AND IMA. They are settled in that light, and it is then called holy, NAMELY THE SECOND 'HOLY'. The light then descends WITHIN ZEIR ANPIN until a certain celestial Righteous receives all, who is a precious grade that sanctifies everything below. THIS IS YESOD OF ZEIR ANPIN THAT POURS BOUNTY DOWN TO MALCHUT. Once it receives everything it is called holy. This is the overall meaning. THUS, THE FIRST 'HOLY' IS ZEIR ANPIN THAT ABIDES IN THE PLACE OF ABA AND IMA AND RECEIVES FROM THEM. THE SECOND 'HOLY' IS ALSO ZEIR ANPIN, AFTER DESCENDING FROM ABA AND IMA INTO HIS PLACE. THE THIRD 'HOLY' IS YESOD OF ZEIR ANPIN THAT POURS UPON MALCHUT.

91. Whoever is mindful TO MEDITATE ON THE THREE TIMES 'HOLY', AS SAID ABOVE, ON ABA AND IMA, ZEIR ANPIN AND YESOD, does well. Whoever is mindful TO MEDITATE ON THEM, in the three grades of the fathers, THAT IS, THE THREE COLUMNS OF ZEIR ANPIN, as one whole, to join them through this sanctification, even if he cannot be mindful of more than that, he does well. The purpose of all that is to bring down from the highest sanctity down TO MALCHUT, so that each person OF YISRAEL will RECEIVE FROM IT AND hallow himself with that sanctity and keep it, and spread the expansion of sanctity on himself. This is the secret of, "but I will be hallowed among the children of Yisrael" (Vayikra 22:32), THAT IS, THE CHILDREN OF YISRAEL WILL RAISE MAYIN NUKVIN TO AWAKEN THE THREE TYPES OF SANCTITY ABOVE. Then, "I am Hashem who makes you holy" (Ibid.), AS YISRAEL RECEIVE SUPERNAL SANCTITY.

92. When should one hallow himself with this sanctity to include himself within it? When one reaches the holy name, Hashem Tzva'ot MENTIONED AFTER THE THIRD 'HOLY', THE SECRET OF NETZACH AND HOD. There lies the secret of, "I am Hashem who makes you holy." I found this as a secret in ancient books. But we do not do it this way; rather, after THE THREE TIMES 'HOLY', WE SAY "Hashem Tzva'ot" only, THAT IS, WE STILL DO NOT INCLUDE OURSELVES THERE. Then, when one reaches "the whole earth is full of His glory" (Yeshayah 6:3), WHEN SANCTITY IS DRAWN TO MALCHUT, one should include himself in that sanctity to be hallowed below in that lower glory, MALCHUT. This is the secret meaning of, "and it shall be sanctified by My glory" (Shemot 29:43). Then shall he do it specifically. AT FIRST, HE SHOULD INCLUDE HIMSELF IN MALCHUT, THE SECRET OF THE LOWER GLORY IN THE VERSE, "THE WHOLE EARTH IS FULL OF HIS GLORY," WHICH INCLUDES THE WHOLE EARTH AND ALL THE NATIONS. THEN HE SHOULD DRAW SANCTITY SPECIFICALLY, TO YISRAEL ALONE. In this way everything will be sanctified, AND SANCTITY WILL EXTEND FROM YISRAEL TO THE WHOLE WORLD. Whatever we do corresponds to the supernal angels, who say, 'Blessed is the glory of Hashem from His place', which is the supernal glory, ZEIR ANPIN. Then we say, 'May Hashem reign for ever...', which is the lower glory, MALCHUT. WE ALSO INCLUDE OURSELVES IN "THE WHOLE EARTH IS FULL OF HIS GLORY," WHICH IS THE LOWER GLORY, RATHER THAN IN HASHEM TZVA'OT, WHICH IS NETZACH AND HOD OF ZEIR ANPIN, AND OF THE ASPECT OF THE HIGHER GLORY, AS THE ANCIENT

90. אֵלָא רְזָא הָכִי הוּא וְדָא, וְיִשְׂרָאֵל מְקַדְּשֵׁי לְתַתָּא, בְּגוּוּנָא דְמִלְאָכֵי עֲלָאֵי לְעֵילָא, דְכִתְיִב בְּהוּ, וְקָרָא זֶה אֵל זֶה וְאָמַר קְדוּשָׁה. וְכִיּוֹן דְיִשְׂרָאֵל קָא מְקַדְּשֵׁי, סִלְקֵי מִתַּתָּא לְעֵילָא וְקָרָא עֲלָא, עַד דְאַסְתַּלְק וְרְזָא דְשָׁמַיִם עֲלָאֵי לְעֵילָא. בֵּיּוֹן דְאַיְנוּן שָׁמַיִם אֲסְתַּלְקוּ לְעֵילָא, נְהִיר הֵהוּא קְדוּשָׁה בְּהוּ, וְכִדִּין אֲקָרִי לְעֵילָא קְדוּשָׁה. וְלִבְתֵּר נְהִיר הֵהוּא נְהִירוּ עֲלָא, עַל כּוּרְסִיָּא דְאַיְהוּ שָׁמַיִם. וְאַיְנוּן שָׁמַיִם תִּיִבִין לְדוּכְתִיָּהוּ, וּמִתְיַשְׁבּוּ בֵּיהּ בְּהֵהוּא נְהִירוּ, וְכִדִּין אֲקָרִי קְדוּשָׁה. לְבְתֵר נְחִית הֵהוּא נְהִירוּ, עַד דְנָטִיל כְּלָא חַד צְדִיק עֲלָא, דְרָגָא וְקִירָא לְקַדְּשָׁא כְּלָא לְתַתָּא. בֵּיּוֹן דְאַיְהוּ נָטִיל כְּלָא, כְּדִין אֲקָרִי קְדוּשָׁה. וְדָא אִיְהוּ רְזָא דְכְּלָא.

91. וּמָאן דְשָׁוִי רְעוּתִיהּ בְּהָא, שְׁפִיר קָא עֵבִיד. וּמָאן דְשָׁוִי רְעוּתִיהּ, בְּתַלְת דְרָגִין דְאַבְהֵן בְּכְלָלָא חַדָּא, לִיְחַדָּא לֹון גּוּ קְדוּשָׁתָא דָּא, אִי לָא יְכִיל לְשׁוּאָה רְעוּתִיהּ יְתִיר, שְׁפִיר קָא עֵבִיד. וְכְלָא לְנַחְתָּא מְגוּ קְדוּשָׁתָא דְלְעֵילָא לְתַתָּא, לְקַדְּשָׁא כְּלָא חַד גְּרַמִּיָּה בְּהָאֵי קְדוּשָׁה, וְלִנְטְרָא לִיהּ, לְמַפְרֵשׁ פְּרִישׁוּ דְקְדוּשָׁתָא עַל גְּבִיָּהּ. וְרְזָא דָּא, וְנִקְדְּשֵׁי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּקַדְמִיתָא, וְלִבְתֵּר אָנִי יְיָ מְקַדְּשֵׁכֶם.

92. בְּאֵן אַתְר וְקַדְּשׁ בְּר נֶשׁ גְּרַמִּיָּה גּוּ קְדוּשָׁתָא דָּא, לְאַכְלָלָא גְּרַמִּיָּה בְּהּ. כְּד מְטִי בְר נֶשׁ, לְשִׁמָּא קְדוּשָׁא יְיָ צְבָאוֹת. וְרְזָא דָּא אָנִי יְיָ מְקַדְּשֵׁכֶם. דָּא אֲשַׁכְּחָנָא בְּרָזָא דְסַפְרֵי קְדְמָאֵי. וְאַנֵּן לָא עֲבַדִּינֵן הָכִי, אֵלָא לְבְתֵר יְיָ צְבָאוֹת בְּלַחֲדוּי. וְלִבְתֵּר כְּד מְטִי בְר נֶשׁ לְמִלָּא כְּלָא הָאֲרָץ כְּבוֹדוּ, כְּדִין יְכַלּוּל גְּרַמִּיָּה בְּהֵהוּא קְדוּשָׁה, לְאַתְקַדְּשָׁא לְתַתָּא, גּוּ הֵהוּא כְּבוֹד דְלְתַתָּא, וְרְזָא דָּא וְנִקְדְּשׁ בְּכְבוֹדֵי. וְלִבְתֵּר יַעֲבִיד אֹרַח פְּרֵט, לְאַתְקַדְּשָׁא כְּלָא. כְּמָה דְאַנֵּן עֲבַדִּין לְעַמְתָּם דְמִלְאָכֵי עֲלָאֵי, דְאַמְרֵי בְרוּךְ כְּבוֹד יְיָ מִמְקוּמוּ, דָּא כְּבוֹד עֲלָא. וְלִבְתֵּר יְמַלּוֹךְ יְיָ לְעוֹלָם וְכוּ'. דָּא כְּבוֹד דְלְתַתָּא.

SAGES DID.

93. In his book, Rav Yesa Saba SAYS, 'Holy, holy, holy' refers to the sanctity with which the Written Torah, ZEIR ANPIN, is hallowed, into one, THAT IS, IN HIS THREE COLUMNS, CHESED, GVURAH AND TIFERET. Then, facing them they give praise saying: 'Blessed is His glory of Hashem', referring to the prophets, NAMELY NETZACH AND HOD OF ZEIR ANPIN. 'May Hashem reign for ever' follows, WHICH IS MALCHUT. The meaning of this is that we need sanctity, a blessing and Malchut to be present in this sanctification, so they will all be together. 'Sanctity' is as it says; 'Holy...' blessing MEANS 'Blessed is the glory of Hashem from His place'; Malchut IS IN 'May Hashem reign for ever'. We should therefore bring everything into completion. For that reason, one should meditate and be mindful of it every day.

End of Ra'aya Meheimna

93. וּבְסֵפֶרָא דְרַב יִיסָא סְבָא, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ
וְכוּ', דָּא אִיהִי קְדוּשָׁה לְאַתְקַדְשָׁא תּוֹרָה שְׁבַכְתָּב
בְּכֻלָּא חֲדָא. וּלְבַתֵּר לְעַמְתָּם בְּרוּךְ כְּבוֹד יְיָ, אֱלִין
נְבִיאִים. וּלְבַתֵּר יַמְלוּךְ יְיָ לְעוֹלָם. רְזָא דָּא, אָנן
צְרִיכִין בְּקְדוּשְׁתָּא דָּא, לְאַשְׁתַּכְּחָא תַּמָּן קְדוּשָׁה
וּבְרָכָה וּמַלְכוּת, לְאַשְׁתַּכְּחָא כְּלָא בְּחֲדָא. קְדוּשָׁה,
כְּמָה דְאַתְמַר קְדוֹשׁ. בְּרָכָה, בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוּ.
מַלְכוּת, יַמְלוּךְ יְיָ לְעוֹלָם. וְעַל דָּא כְּלָא אָנן צְרִיכִין
לְאַשְׁלָמָא, וְעַל דָּא יַכּוּון בַּר נֶשׁ, וְיִשְׁוֵי רְעוּתֵיהּ בְּכֻלָּ
יּוֹמָא.

עד כאן רעיא מהימנא

21. "The feasts of Hashem"

Rabbi Yitzchak says that when God saw the evil that would prevail in the world He hid the light for the righteous in the World to Come. He tells us about the unity that only exists when night and day are united, when light and darkness are united. Since the Congregation of Yisrael is in exile it is not presently considered to be 'one', and only when it goes out of exile can it be united with God.

94. "Speak to the children of Yisrael, and say to them, The feasts of Hashem, which you shall proclaim to be holy gatherings, these are My feasts" (Vayikra 23:2). Rabbi Yitzchak opened with the verse, "And Elohim called the light day" (Bereshheet 1:5). We learned that the light that was present in the beginning used to shine from one end of the world to the other. When the Holy One, blessed be He, saw the evil that will live in the world, He hid it for the righteous for the World to Come. This is the meaning of, "And from the wicked their light is withheld" (Iyov 38:15), and, "Light is sown for the righteous" (Tehilim 97:11).

94. דְּבַר אֵל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם מוֹעֲדֵי יְיָ
אֲשֶׁר תִּקְרְאוּ אוֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָיו.
רַבִּי יִצְחָק פִּתַּח, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְגו'. תְּנִינָן,
אוֹר דְּהוּהּ בְּקִדְמִיתָא, הוּהּ נְהִיר מְסִיפֵי עֲלָמָא
לְסִיפֵי עֲלָמָא, כִּד אֶסְתַּבֵּל קוּדְשָׁא בְּרוּךְ הוּא
לְחִיבִין דְּזִמְיִנִין לְמִיקָם בְּעֲלָמָא, גְּנִיז לֵיהּ
לְצַדִּיקָיָא לְעֲלָמָא דְאַתֵּי, הָדָא הוּא דְכְּתִיב וַיִּמְנַע
מִרְשָׁעִים אוֹרָם. וְכְּתִיב אוֹר זְרוּעַ לְצַדִּיק.

95. Come and see, "And Elohim called the light day, and the darkness He called night." Yet we learned that "Let there be light" (Bereshheet 1:3) REFERS TO light that already existed. Here, if you say THAT light MEANS day only, THAT IS, ZEIR ANPIN ALONE, it continues, "and the darkness He called night," WHICH IS MALCHUT THAT IS CALLED NIGHT. ZEIR ANPIN IS CALLED LIGHT ONLY WHEN WITH MALCHUT THAT IS CALLED NIGHT. You may argue that they are separate, NOT UNITED WITH EACH OTHER, so it continues, "And there was evening, and there was morning, one day" (Ibid. 5). THIS MEANS ZEIR ANPIN IS NOT WHOLE SAVE WHEN UNITED WITH MALCHUT, AND MALCHUT IS NOT WHOLE SAVE WHEN UNITED WITH ZEIR ANPIN. They are called one only when they are joined as one. The Holy One, blessed be He, and the Congregation of Yisrael, WHO ARE ZEIR ANPIN AND MALCHUT, are called one, but without each other they are not called one.

95. ת"ח, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קֶרָא
לַיְלָה, הָא תְּנִינָן, יְהִי אוֹר, אוֹר דְּכַבֵּר הוּהּ. וְהִכָּא,
אִי תִימָא אוֹר דְּאִיהוּ יוֹם בְּלַחֲדוּי, הָדָר וְאָמַר
וּלְחֹשֶׁךְ קֶרָא לַיְלָה. אִי תִימָא כֻּל חַד בְּלַחֲדוּי, הָדָר
וְאָמַר וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד. דְּלֵילָה לֵית בְּלָא
יוֹם, וְלֵית יוֹם בְּלָא לַיְלָה, וְלֹא אַקְרִי אֶחָד, אֶלָּא
בְּזוּגָא חַד, וְקוּדְשָׁא בְּרוּךְ הוּא וּכְנִסֵּת יִשְׂרָאֵל אַקְרִי
אֶחָד, וְדָא בְּלָא דָּא לֹא אַקְרִי אֶחָד.

96. Come and see, since the Congregation of Yisrael is now in exile, she is not considered one, so to speak. When is she called one? When Yisrael will go out of exile and the Congregation of Yisrael will return to her place to unite with the Holy One, blessed be He. This is the meaning of, "on that day Hashem shall be one, and His Name One" (Zechariah 14:9). Without each other they are not called one.

97. Come and see, "The feasts of Hashem, which you shall proclaim (or: 'summon')," NAMELY, to summon everything into one place. FOR THE FEASTS OF HASHEM ARE THE SECRET OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN THAT NEED TO BE SUMMONED SO THEY WILL BESTOW UPON ONE PLACE, MALCHUT. Thus everything will be complete by the secret of one. FOR WHEN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN ARE UNITED WITH MALCHUT, THEY ARE CALLED ONE, and when Yisrael will be below "one nation in the earth" (II Shmuel 7:23). HE ASKS, It is true that the Holy One, blessed be He UNITED with the Congregation of Yisrael, MALCHUT, is called one, yet Yisrael below, when established as the likeness of above, how shall they be called one, LIKE ZEIR ANPIN AND MALCHUT ABOVE?

98. AND HE ANSWERS, In terrestrial Jerusalem, Yisrael are called one, WHEN THEY DWELL IN IT. Whence do we know that? From the words, "one nation in the earth." Assuredly in the earth, BOTH IN THE LAND OF YISRAEL AND IN JERUSALEM, they are one nation. With it they are called one, but not on their own. "And what one nation...is like Your people, like Yisrael" (Ibid.) should have sufficed; WHY THEN IS IT WRITTEN, "AND WHAT ONE NATION IN THE EARTH IS LIKE YOUR PEOPLE, LIKE YISRAEL"? This is because they are called one only in the earth, united with this land as the likeness of above, FOR ZEIR ANPIN IS CALLED ONE ONLY WHEN UNITED WITH MALCHUT CALLED EARTH. For that reason everything is interconnected into one union BOTH ABOVE AND BELOW. Happy is the lot of Yisrael. "Six days shall work be done" (Vayikra 23:3). This has already been learned and explained.

99. Rabbi Yosi and Rabbi Chiya... THIS ARTICLE WAS PRINTED IN VA'ERA, 198-206.

96. תא חזי, בגין דכנסת ישראל השתא בגלותא, כביכול לא אקרי אחד. ואימתי אקרי אחד. בשעתא דיפקון ישראל מן גלותא, וכנסת ישראל אהדרת לאתרהא, לאזדוגא ביה בקודשא בריך הוא, הה"ד ביום ההוא יהיה יי' אחד ושמו אחד. ודא בלא דא לא אקרי אחד.

97. ת"ח, מועדי יי' אשר תקראו וגו'. לזמנא כלא לאתר חד, ולאשתבחא כלא בשלימו, ברזא דאחד. ולמהוי ישראל לתתא גוי אחד בארץ. תינח קודשא בריך הוא בכנסת ישראל דאקרי אחד, ישראל לתתא דאינון זמינון כגוונא דלעילא, במה יקרון אחד.

98. אלא, בירושלם דלתתא, יקרון ישראל אחד. מנא לן. דכתיב גוי אחד בארץ. ודאי, בארץ הם גוי אחד, עמה אקרון אחד, ולא אינון בלחודייהו. דהא ומי כעמך ישראל גוי אחד סגי ליה, אבל לא אקרון אחד, אלא בארץ, בזוגא דהאי ארץ כגוונא דלעילא. ובגין כך, כלא קשיר דא בדא בזוגא חדא, זכא חולקיהון דישראל. ששת ימים תעשה מלאכה אתמר, והא אוקמוה.

99. רבי יוסי ורבי חייא אזלי בארחה וכו'. ער הושיעה ימינך וענני. א"ל את חמי ואנא חמינא מפומיה דרבי שמעון שמענא מלה ובכינא. א"ל מאי האי.

22. Holiness and those summoned from holiness

Rabbi Yitzchak speaks about seeking the face of Hashem. This leads into a discussion of the festivals and holidays, and of the psalms and poetry of David, who spoke the words of Yisrael to Zeir Anpin. The celebrations draw holiness from above. Rabbi Yosi talks about the six days of work; Rabbi Chiya says that the six days are not considered holiness because it is permitted to work on them. Rabbi Yehuda tells us about the great holiness of Shabbat; on that day even the wicked in Gehenom are given respite from their punishments. He says that the day of Shabbat is a delight.

100. "These are the feasts of Hashem, holy gatherings, which you shall proclaim in their seasons" (Vayikra 23:4). Rabbi Yitzchak opened with, "Of You my heart has said, Seek My face, Your face, Hashem, I seek" (Tehilim 27:8). This verse has been explained in several places, yet we learned THE MEANING OF this verse this way: David said, "Of You my heart has said" for the Congregation of Yisrael, MALCHUT, before the Holy King, ZEIR ANPIN. What did it say, NAMELY, "Of You my heart has said" - for Your sake, ZEIR ANPIN, my heart said to the people in the world and my heart, which is attached TO MALCHUT, admonished them. It said, "Seek My face" for the supernal King, THAT IS, SEEK THE FACE OF ZEIR ANPIN, which refers to the King's crowns, MOCHIN OF ZEIR ANPIN, to which He is attached, and they to Him. They are His name, FOR THEY ARE ALSO THE MOCHIN OF MALCHUT CALLED HIS NAME, and He, ZEIR ANPIN, and His name, MALCHUT, are the same. Hence David said, "Your face, Hashem, I seek," as, "Seek Hashem, and His strength. Seek His face continually" (Tehilim 105:4).

101. Come and see, it is proper for David to recite poetry for the Congregation of Yisrael, MALCHUT, more than anyone in the world, and to convey the words of the Congregation of Yisrael to the King, ZEIR ANPIN, because he is attached to her, SINCE DAVID IS A CHARIOT TO MALCHUT.

102. Another explanation for "Of You my heart has said, Seek my face." IT MEANS for Your sake my heart has said to people in the world, "seek my face." This refers to the festivals and holidays, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHICH ARE THE FIRST THREE SFIROT OF MALCHUT AND HER FACE. "YOUR FACE, HASHEM, I SEEK" MEANS DAVID summoned all OF CHESED, GVURAH AND TIFERET TO RISE to the place called holiness, WHICH IS SUPERNAL ABA AND IMA, CALLED THE FACE OF YUD HEI VAV HEI, ZEIR ANPIN. FOR ZEIR ANPIN RECEIVES THE MOCHIN OF ABA AND IMA, WHICH IS HOLINESS, WHEN HE ASCENDS TO THEM, in order to crown each one OF CHESED, GVURAH AND TIFERET WITH MOCHIN OF ABA AND IMA, each in its own day, each in its season, so they will all draw from the deepest of the deep, from which all springs and streams emerge, NAMELY FROM SUPERNAL ABA AND IMA. Hence it is written, "holy (lit. 'holiness') gatherings"; GATHERINGS MEAN SUMMONED, for they are summoned TO RISE to that place called holiness, WHICH IS SUPERNAL ABA AND IMA, to be adorned by it and draw from it, so that all will be sanctified together and joy will abound in them.

103. Rabbi Aba said, "holiness gatherings" MEANS summoning of holiness, WHICH IS SUPERNAL ABA AND IMA, WHICH ARE CHOCHMAH. When they are summoned TO THAT PLACE CALLED HOLINESS, it is done from the flowing river, BINAH. THIS IS LIKENED to a king, who summoned people to his feast, and bestowed on them different victuals, and opened before them skins of scented wine that is good to drink. For so it ought to be, that whoever summons, does so to eat and drink. So "summoned from holiness" means that since they are invited to the king's feast, they are also invited to the goodly and worthy preserved wine. Hence it is written, "summoned from holiness, which you shall proclaim in their seasons."

100. אֵלֶּה מוֹעֲדֵי יְיָ מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם. רַבִּי יִצְחָק פָּתַח, לָךְ אָמַר לְבִי בִקְשׁוּ פָנַי אֶת פָּנֶיךָ יְיָ אֲבַקֵּשׁ. הָאֵי קָרָא אוֹקְמוּהָ חֲבֵרֵיִיא בְּכַמָּה אַתָּר, אֲבָל הָאֵי קָרָא הֲכִי אַתְמַר, לָךְ אָמַר לְבִי, דְּוֹד מַלְכָּא אָמַר דָּא בְּגִין כְּנֻסַת יִשְׂרָאֵל, לְקַבֵּל מַלְכָּא קְדִישָׁא. וּמַאי אָמַר. לָךְ אָמַר לְבִי, בְּגִינְךָ אָמַר לְבִי לְבַנְי עֲלֵמָא, וְאִזְהַר לֹוֹן לְבִי. דְּאִיהוּ אַחִיד בֵּיהּ, דְּדָא בְּגִין מַלְכָּא עֲלָאָה אָמַר. בִּקְשׁוּ פָנַי, אֲלִין עֲטְרֵי מַכְלָא, דְּאִיהוּ אַחִיד בְּהוּ, וְאִינוּן בֵּיהּ. אִינוּן שְׁמִיָּה, וְאִיהוּ וְשְׁמִיָּה, מְלָה חֲדָא הוּא. בְּגִין כֵּךְ אָמַר דְּוֹד אֶת פָּנֶיךָ יְיָ אֲבַקֵּשׁ, כִּד"א, דְּרִשׁוּ יְיָ וְעִזּוּ בִקְשׁוּ פָנָיו תָּמִיד.

101. ת"ח, יאות הוא דוד מלכא למימר שירתא בגין כנסת ישראל, יתיר מכל בני עלמא, ולמימר מלי הכנסת ישראל למלכא, בגין דאיהו אחיד בה.

102. ד"א לך אמר לבי בקשו פני. בגינך אמר לבי לבני עלמא, בקשו פני אלן זמניא וחגיגיא דכלהו זמין להון לאתר דאקרי קדש, בגין לעטרא לון, כל חד וחד ביומיה, כל חד וחד בזמניה, וישאבון בלהו מההוא עמיקא דעמיקתא, דנחלין ומבועין נפקין מניה, בגין כך כתיב מקראי קדש, זמינן אינון לההוא אתר דאקרי קדש, לאתעטרא ביה, ולאשתאבא ביה, בגין דיתקדשון בלהון כחדא, וישתכח בהו חדותא.

103. רבי אבא אמר, מקראי קדש: זמינן דקדש. וכד מהאי זמינן, זמינן מן נחלא דנגיד ונפיק. למלכא דזמין בני נשא לסעודתיה, אעטר קמיהו מכל זיני מיכלא דעלמא, אפתח להו גרבי חמרא, שפיר בריחא, שפיר למשתיא. דהכי אתחזי, מאן דמזמין למיכלא ולמשתיא זמין. כך מקראי קדש, ביון דאינון זמינן לסעודתא דמלכא, זמינן אינון לחמרא טב ושפיר דמנטרא. ועל דא מקראי קדש כתיב.

104. "which you shall proclaim in their seasons." It is written, "And you shall be holy men (lit. 'men of holiness') to Me" (Shemot 22:30). Yisrael below are called men of holiness, because they are invited from holiness above, THAT IS, THEY ARE INVITED TO RECEIVE FROM THE PLENTY OF ABA AND IMA CALLED HOLINESS THAT IS RECEIVED IN MALCHUT. THE MEANING OF THE VERSE, "WHICH YOU SHALL PROCLAIM IN THEIR SEASONS" IS you men of holiness below invite those FESTIVALS, WHICH ARE CHESED, GVURAH AND TIFERET, IN THEIR SEASON. You should then prepare a meal and rejoice, because it befits you, since you are called men of holiness. Everyone will be invited from all aspects from holiness above, ABA AND IMA, and from below, FROM MALCHUT, BY YISRAEL WHO RECEIVE FROM MALCHUT.

105. Another explanation of "These are the feasts of Hashem." What are the feasts of Hashem? Rabbi Shimon said, THE FESTIVALS ARE from Hashem, NAMELY FROM ZEIR ANPIN, to whom there is attachment both from below upwards and from above downwards. All are attached to Him, and all are adorned so as to be attached together to the King's bond. The reason is that just as the King, ZEIR ANPIN, inherits Aba and Ima, is united with that holiness, and is crowned with them, so are all those who are attached to the King - NAMELY, THE FESTIVALS THAT ARE ATTACHED TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, have to reach that supernal place called holiness, ABA AND IMA, so that all will be joined as one. Therefore they are called "the feasts of Hashem," and then "holy gatherings (lit. 'summoned from holiness')," through which they can be crowned by the King.

106. "which you shall proclaim": Yisrael have two portions. From the side of the King, ZEIR ANPIN, FROM THE ILLUMINATION OF CHOCHMAH IN HIM, they have a supernal share in Him, as written, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4), and, "For Hashem's portion is His people" (Devarim 32:9). From the supernal side of holiness, Yisrael have a supernal share in it, as written, "And you shall be men of holiness to Me," and, "Yisrael is holiness to Hashem" (Yirmeyah 2:3). HASHEM therefore SAID, 'You are worthy of summoning them, THE HOLIDAYS, and arrange before them joy and a feast and rejoice in them'.

107. Whoever invites someone to him should display joy and welcoming countenance, and decorate the path of the guest, LIKE a king who invited a precious guest. He told his household people, every other day you were each at home, one doing his craft, one traveling with his merchandise and another walking to his field. This day of mine is an exception; you are all invited to my joy, for I have just invited a lofty precious guest. I do not want you to do your work, handle merchandise, or be in your field. But all of you come TO REJOICE as in my day. Prepare yourself to receive that guest with welcoming countenance, joy and singing, and prepare for him a delectable feast, so he will be invited by me in every respect, THAT IS, SO HE WILL ENJOY ON MY SIDE AND ON YOURS.

104. אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם, כְּתִיב וְאֲנֹשֵׁי קֹדֶשׁ תִּהְיוּ לִי, יִשְׂרָאֵל לְתַתָּא אֶקְרוֹן אֲנֹשֵׁי קֹדֶשׁ. בֵּינָן דְּזַמְיָנִין אֵינּוֹן מִקֹּדֶשׁ דְּלַעִילָא אֲתוֹן אֲנֹשֵׁי קֹדֶשׁ לְתַתָּא זְמִינָא לְהוּ, בְּדִין אֲתַקִּינוּ סְעוּדָתָא, וְחָדוּ, דְּהָא לְכוּ אֲתַחְזִי, בְּגִין דְּאֲתוֹן אֲתַקְרוּן אֲנֹשֵׁי קֹדֶשׁ, וַיְהוֹן כְּלָהוּ זְמִינִין בְּכָל סְטְרִין דְּקֹדֶשׁ לַעִילָא וְתַתָּא.

105. ד"א אֵלֶּה מוֹעֲדֵי יי'. מֵהוּ מוֹעֲדֵי יי'. ר"ש אָמַר, מִיִּי' אֵינּוֹן. דְּבִיה אֲתַקְשְׂרוּ מִתַּתָּא לַעִילָא, וּמַעִילָא לְתַתָּא, כְּלָהוּ בִּיה מִתַּקְשְׂרוֹן, וּמַתְעַטְרוֹן כְּלָהוּ, לְאֲתַקְשְׂרָא קִשְׂרָא חַד בְּקִשְׂרָא דְּמַלְכָּא. מֵאֵי טַעְמָא. כְּמָה דְּמַלְכָּא יְרִית לְאַבָּא וּלְאִמָּא, וְאֶחָיד בְּהוּא קֹדֶשׁ, וְאֲתַעֲטַר בְּהוּ. כִּן כָּל אֵינּוֹן דְּאֶחָידָן בִּיה בְּמַלְכָּא, בְּעִינִין לְאֻזְדְּמָנָא בְּהוּא אֲתַר עֲלָאָה דְּאֶקְרִי קֹדֶשׁ, בְּגִין דִּיתַאחְדוּ כְּלָהוּ כְּחָדָא. וְעַל דָּא מוֹעֲדֵי יי' אֶקְרִי וּלְבַתַּר מִקְרָאֵי קֹדֶשׁ, דְּהָא בְּהוּ אֲתַעֲטַר בְּמַלְכָּא.

106. אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם, תִּרִין חוּלְקִין אֵית לְיִשְׂרָאֵל בְּהוּ אֵי מְסַטְרָא דְּמַלְכָּא, חוּלְקָא עֲלָאָה אֵית לְיִשְׂרָאֵל בִּיה, דְּכְתִיב וְאֲתֵם הַדְּבָקִים בֵּינִי אֱלֹהֵיכֶם וְגו', כִּי חֶלֶק יי' עִמוֹ. וְאֵי מְסַטְרָא עֲלָאָה דְּקֹדֶשׁ, חוּלְקָא עֲלָאָה אֵית לְיִשְׂרָאֵל בִּיה, דְּכְתִיב וְאֲנֹשֵׁי קֹדֶשׁ תִּהְיוּ לִי, וְכְתִיב קֹדֶשׁ יִשְׂרָאֵל לִי. וְעַד לְכוּ אֲתַחְזִי לְזַמְנָא לְהוּ, וּלְתַקְנָא קְמִייהוּ חֲדוּתָא וְסְעוּדָתָא וּלְמַחְדֵי בְּהוּ.

107. וּמֵאֵן דְּמִזְמֵן לְאַחְרָא, בְּעֵי לְאַחְזָאָה לִיה חִידוּ, וְאַנְפִין נְהִירִין לַעֲטְרָא אֹרְחִיה דְּהוּא אוֹשְׁפִיזָא. לְמַלְכָּא דְּזַמִּין אוֹשְׁפִיזָא וְקִירָא, אָמַר לְבָנֵי הַיְכָלִיה, כָּל שָׂאָר יוֹמִין הוּיתוֹן כָּל חַד וְחַד בְּבִיתִיה, דָּא עָבִיד עֲבִידְתִּיה, וְדָא אֲזִיל בְּסַחֲוֶרְתִּיה, וְדָא אֲזִיל בְּחַקְלִיה. בַּר הוּא יוֹמָא דִּילִי, דְּכָלְכוֹן מַתְעַתְדִי בְּחֲדוּתָא דִּילִי, הִשְׁתָּא זְמִינִית אוֹשְׁפִיזָא עֲלָאָה וְקִירָא, לָא בְּעִינָא דְּתַשְׁתַּדְּלוֹן בְּעִבְדִּתָּא, וְלָא בְּסַחֲוֶרְתָּא, וְלָא בְּמַדְבְּרֵי אֵלָא כְּלָכוּ אֻזְדְּמָנִי, כְּגוּוֹנָא דְּהוּא יוֹמָא דִּילִי, וְאֲתַקִּינוּ גְרַמִּיכוּ לְקַבְּלָא לְהוּא אוֹשְׁפִיזָא, בְּאַנְפִין נְהִירִין, בְּחֲדוּתָא בְּתוֹשְׁבַחְתָּא. אֲתַקִּינוּ לִיה סְעוּדָתָא וְקִירָא, בְּגִין דִּיהָא זְמִינִי דִּילִי בְּכָל סְטְרִין.

108. So did the Holy One, blessed be He, say to Yisrael, 'My children, every other day you are dealing with your work and with merchandise, except in My day. I have invited now a high and precious guest. Invite him, prepare for him superior meals, and set tables, as befits this day of Mine'. Therefore SCRIPTURE SAYS, "which you shall proclaim (or: 'call') in their seasons."

109. Come and see, when Yisrael below rejoice in those festivals, praise the Holy One, blessed be He, set tables and ready themselves with glorious garments, the supernal angels say, Why do Yisrael do this? The Holy One, blessed be He, said, 'I have a precious guest, this day'. THE ANGELS say, Is it not Yours, from the place called holiness? He said to them, 'Are not Yisrael holiness? They are called holiness. They are worthy of inviting My guest, once from My aspect, since they are devoted to Me, and once from the side of holiness, as written, "Yisrael is holiness to Hashem". Since Yisrael are called holiness, then it is their guest surely, because the guest is summoned from holiness, as written, "holy gatherings (lit. 'summoned from holiness')." They all started saying, "Happy is that people, that is in such a case" (Tehilim 144:15).

110. Three and no more are summoned from holiness. THESE ARE the feast of unleavened bread, the holiday of Shavuot and the holiday of Sukkot. Rabbi Aba said to him, Is not Shabbat called from holiness? He said to him, No, for two reasons. The one is that it is surely considered to be holiness NO LESS THAN THE FESTIVALS, AS WRITTEN, "You shall keep the Shabbat therefore; for it is holiness to you" (Shemot 31:14). The other is that Shabbat is not called FROM HOLINESS, because SHABBAT receives the inheritance OF HOLINESS and is not called. Hence all are called from holiness, are attached to Shabbat and adorn themselves with it. Through this HOLINESS, the seventh day is adorned. Shabbat therefore is not called FROM HOLINESS.

111. SHABBAT RESEMBLES the son who comes to the house of his father and mother and eats and drinks whenever he wants to. ABA AND IMA DO NOT HAVE TO INVITE HIM. THIS IS LIKENED to a king who had an only son, beloved by him. He gave him a companion who would protect him and keep him company. The king said, It will be well to invite my son's friends and show them my love and honor, so he invited those friends. But there is no need to invite my son, but he comes in to eat and drink in his father's house whenever he wants to. This is the meaning of, "Who is like You, Hashem, among the Elim. Who is like You, glorious in holiness" (Shemot 15:11). "Glorious in holiness" surely MEANS as a son helped by his fathers, THAT IS, ZEIR ANPIN ALREADY ROSE TO ABA AND IMA AND BECAME LIKE HIM, AS IN SHABBAT. HE IS THEN "GLORIOUS IN HOLINESS" instead of summoned from holiness.

108. כִּי אָמַר קוֹדֵשׁ בְּרִיךְ הוּא לְיִשְׂרָאֵל, בְּנֵי, כָּל שָׂאָר יוֹמֵינִי אֶתוֹן מִשְׁתַּדְּלִי בְּעִבְדֵיךָ בְּסַחֲוֹרְתָא, בַּר הֵהוּא יוֹמָא דִּילִי. הַשְׁתָּא אוֹשְׁפִיזָא עֲלָאָה וּיְקִירָא זְמִינִית, אֶתוֹן קְבִילוּ לֵיה, בְּאַנְפִּין נְהִירִין, זְמִינוּ לֵיה, אֶתְקִינוּ לֵיה סְעוּדַתִּי עֲלָאי, פְּתוּרֵי מְסַדְרִין, כְּגוֹנָא דֵּהוּא יוֹמָא דִּילִי. בְּגִ"כ תְּקְרָאוּ אוֹתָם בְּמוֹעֲדָם.

109. ת"ח, בְּשַׁעֲתָא דִּישְׂרָאֵל לְתַתָּא חֲדָאן בְּהֵינִי מוֹעֲדֵינָא, וּמִשְׁבַּחִין שְׁבַחָא לְקוֹדֵשׁא בְּרִיךְ הוּא, מְסַדְרִין פְּתוּרֵי, מִתְקִנֵי גְרַמִּייהוּ בְּמֵאנֵי יְקָר, מִלְּאֵבֵי עֲלָאי אֲמַרִין, מַה טִּיבֵן דִּישְׂרָאֵל בְּכַךְ. קוֹדֵשׁא בְּרִיךְ הוּא אָמַר, אוֹשְׁפִיזָא עֲלָאָה אֵית לֹן יוֹמָא דָּא. אֲמַרִי וְלֹא דִילְךָ הוּא, מַהֲהוּא אֶתְר דְּאֶקְרִי קִדְשׁ. אָמַר לֹן וְכִי יִשְׂרָאֵל לֹא קִדְשׁ נִיגְהוּ, וְאֶקְרוּן קִדְשׁ, לֹן אֶתְחִזִּי לְזַמְנָא אוֹשְׁפִיזָא דִּילִי, חַד מְסַטְרָא דִּילִי, דֵּהָא אֵינּוֹן דְּבָקִים בִּי. וְחַד מְסַטְרָא דְּקִדְשׁ, דְּכַתִּיב קִדְשׁ יִשְׂרָאֵל לִינִי, הוּאִיל וְיִשְׂרָאֵל אֶקְרוּן קִדְשׁ, אוֹשְׁפִיזָא דֵּלְהוֹן הוּא וְדָאי, בְּגִין דְּזְמִינוּ דֵּהָאֵי אוֹשְׁפִיזָא מְקִדְשׁ הוּא, דְּכַתִּיב מְקִרְאֵי קִדְשׁ. פְּתַחוּ כְּלָהוּ וְאֲמַרוּ, אֲשֶׁרֵי הָעַם שְׁכָכָה לוֹ.

110. תְּלַתָּא אֵינּוֹן זְמִינִין מְקִדְשׁ, וְלֹא יוֹתֵר. חַג הַמִּצּוֹת. וְחַג הַשְּׁבוּעוֹת. וְחַג הַסּוּכוֹת. א"ל רַבִּי אַבָּא, וְכִי שַׁבַּת לֹא מְקִדְשׁ הוּא זְמִין. א"ל לֹא, בְּתַרְי סְטְרִין, חַד, דֵּהוּא וְדָאי קִדְשׁ אֶקְרִי, דְּכַתִּיב וּשְׁמַרְתֶּם אֶת הַשַּׁבַּת כִּי קִדְשׁ הִיא לָכֶם. וְחַד, דְּשַׁבַּת לֹא זְמִין הוּא, דֵּהָא יְרוּתָא דִּילֵיהּ הוּא וְדָאי. יְרוּתָא דְּקִדְשׁ הוּא יְרִית, וְלֹא זְמִינִי. וְעַל דָּא כְּלָהוֹן זְמִינִין בְּקִדְשׁ, וּמִתְקַשְׂרִין בְּשַׁבַּת, וּמִתְעַטְרִין בֵּיה. בְּהָאֵי, יוֹמָא שְׂבִיעָאָה אֶתְעַטֵּר בֵּיה, וְעַד שַׁבַּת לֹא זְמִין הוּא.

111. לְבָרָא דְּעָאֵל לְבֵיתָא דְּאָבוּי וְאִמֵּיהּ, וְאָכַל וְשָׁתִי, בְּשַׁעֲתָא דֵּהוּא בְּעֵי. לְמַלְכָּא דֵּהוּא לֵיה בְּרָא יְחִידָאי, חֲבִיבָא דִּנְפִשְׁיָהּ, יְהֵב לֵיה שׁוֹשְׁבֵינָא לְנִטְרָא לֵיה, וְלֹאֲתַחְבְּרָא בְּהוּ. אָמַר מְלָכָא, יֵאוּת הוּא לְזַמְנָא לְאֵלִין שׁוֹשְׁבֵינִין דְּבְרִי, וְלֹאֲחֻזָּאָה יְקָרָא וְחֲבִיבוּתָא דִּילִי בְּהוּ, זְמִין לֹן לְהֵנִי שׁוֹשְׁבֵינִין. בְּרָא לֹא אֶתְחִזִּי לְזַמְנָא, אֵלָא לְמִיעַל וְלְמִיכַל וְלְמִשְׁתֵּי בְּבֵיתָא דְּאָבוּי, בְּשַׁעֲתָא דֵּאִיהוּ בְּעֵי. דֵּהָא הוּא דְּכַתִּיב, מִי כְּמוֹכָה בְּאֵלִים יְיָ מִי כְּמוֹךְ נֶאֱדָר בְּקִדְשׁ, נֶאֱדָר בְּקִדְשׁ וְדָאי, כְּבַר דֵּאֲתַתְקֵן בְּאָבוּי, נֶאֱדָר בְּקִדְשׁ, וְלֹא זְמִין מְקִדְשׁ.

112. "Six days shall work be done" (Vayikra 23:3). He asks: What are these six days? Rabbi Yosi said, It is written, "for six days Hashem made heaven and earth" (Shemot 20:11), and not 'in six DAYS'. We have explained that each day did its work, FOR WHICH REASON they are called days of work. THEY ARE THE SIX SUPERNAL DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FROM WHICH ALL THE WORKS OF CREATION WERE PERFORMED, EACH ONE IN ITS OWN DAY, CHESED IN THE FIRST, GVURAH IN THE SECOND, ETC.

113. Rabbi Yitzchak said, If it is so, AND THEY ARE THE SECRET OF THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, why are they called weekdays (lit. 'secular days'), IF THEY ARE THE HOLY SFIROT OF ZEIR ANPIN? Rabbi Yosi said, The world is led by their messengers, NAMELY, BY THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF METATRON THE ANGEL. Hence they are called secular, BECAUSE METATRON IS SECULAR.

114. Rabbi Chiya said, Since it is permitted to work on them, they are not considered holiness, EVEN THOUGH THEY ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. For those who are not considered holiness are considered secular. The friends have composed the Havdalah (lit. 'separation') between the holy and the secular. HE ASKS, What does Havdalah have to do with it, WERE THEY EVER INTERMINGLED? AND HE ANSWERS, Holiness is on its own, NOT MIXED WITH ANYTHING, BEING OF SUPERNAL ABA AND IMA, whence all the rest OF THE GRADES come. Therefore, THE SEPARATION IS since those SECULAR DAYS are meant for work while these DAYS OF HOLINESS are for keeping. When are THE WEEKDAYS kept? When they are summoned from holiness, RECEIVING FROM ABA AND IMA DURING THE HOLIDAYS.

115. Rabbi Yehuda said, Joy and keeping on the day of Shabbat is HIGH above anything, and since this day is adorned with ABA and IMA, AS ZEIR ANPIN AND MALCHUT RISE AND CLOTHE SUPERNAL ABA AND IMA, more holiness is added to their own holiness, unlike on other days. For ZEIR ANPIN is holiness, and is crowned with holiness BY CLOTHING HOLINESS, SUPERNAL ABA AND IMA, and adds holiness to its holiness. For that reason that day is the joy of the upper and lower beings. Everybody rejoices in it, and since it fills all worlds with blessings all the worlds are improved BY IT on this day, repose for higher and lower beings. On this day there is respite for the wicked in Gehenom.

116. THIS IS LIKENED to a king who had a feast for his only son, and put a superior crown on him. The king put him in command over everything. That day there is joy to all THE PEOPLE OF THE LAND. A certain officer in charge of punishing people had in his care people who should be put to death and people who should be flogged, but for the glory of the king's joy, he disregarded his punishments and kept the king's joy SO AS NOT TO INFLICT PAIN ON ANYONE.

112. שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֹאכָה, שֵׁשֶׁת יָמִים מְאִי עֲבִידְתֵייהוּ. א"ר יוֹסִי, כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלֹא כְּתִיב בְּשֵׁשֶׁת. וְהָאֵל אֲוֹקְמוּהָ, וְכֹל יוֹמָא וְיוֹמָא עֲבִיד עֲבִידְתֵיהָ, וְאֲקָרוּן יוֹמֵי מְלֹאכָה.

113. א"ר יִצְחָק אֵי הֲכִי אֲמַאי אֲקָרוּן שֵׁשֶׁת יָמֵי חוּל, אֲמַאי חוּל. א"ר יוֹסִי, הַשְּׁתָא אֲתַנְהִיג עֲלֵמָא עַל יְדָא דְשְׁלוּחֵיהוּ, בְּג"כ יוֹמֵי חוּל אֲקָרוּן.

114. ר' חֵיָא אָמַר, בְּגִין דְּשָׂרֵי לְמַעְבַּד בְּהוּן עֲבִידְתָא, וּבְג"ד לֹא אֲקָרוּן קָדֵשׁ. וּמֵאן דְּלֹא אֲקָרוּן קָדֵשׁ, חוּל אֲקָרוּן. וְעַל דָּא אֲתַקִּינוּ חֲבֵרֵינָא בְּהַבְדֵּלָה, בֵּין קָדֵשׁ לְחוּל. מְאִי הַבְדֵּלָה הָכָא. אֵלֹא קָדֵשׁ מְלָה בְּגִרְמִיָה הוּא, וְשֹׂאֲרָא מְנִיָה אֲתִיּוּן. וְעַל דָּא אֵלִין לְעוֹבְדָא, וְאֵלִין לְנִטְרָא. וְאִימְתִי אֲשַׁתְּכַח נְטִירוּ בְּהוּ. כַּד זְמִינִין מְקָדֵשׁ.

115. א"ר יְהוּדָה, חֲדוּתָא וּנְטִירוּתָא דְיוֹמָא דְשַׁבְּתָא עַל כֻּלָּא הוּא, וּבְגִין דְּהָא יוֹמָא אֲתַעֲטַר בְּאַבָּא וְאִימָא, וְאֲתוּסַף קְדוּשָׁה עַל קְדוּשְׁתֵיהָ, מַה דְּלֹא אֲשַׁתְּכַח הֲכִי בְּשֹׂאֲרֵי יוֹמֵי, דְּהָא הוּא קָדֵשׁ, וְאֲתַעֲטַר בְּקָדֵשׁ, וְאֲוֹסִיף קְדוּשָׁה עַל קְדוּשְׁתֵיהָ. בְּגִין כֻּן הָאֵי יוֹמָא חֲדוּתָא דְעֵלְאֵי וְתַתְּאֵי, כֻּלָּא חֲדָאן בִּיָּה. מְלֵי בְּרַכָּאן בְּכֻלְהוּ עֲלֵמִין. כֻּלְהוּ מְנִיָה אֲתַקְנוּ, בְּהָאֵי יוֹמָא נְיִיחָא דְעֵלְאֵי וְתַתְּאֵי. בְּהָאֵי יוֹמָא נְיִיחָא דְחֵיבֵינָא דְגִיְהֵנָם.

116. לְמַלְכָא דְעֵבֵד הַלּוּלָא לְבְרִיָה יְחִידָאֵי, אֲעֵטַר לִיָּה בְּעֵטְרָא עֲלָאָה, מְנִי לִיָּה מְלְכָא עַל כֻּלָּא. בְּהָאֵי יוֹמָא חֲדוּתָא לְכֻלָּא. חַד סְנִטִירָא דְאֲתַפְקַד עַל דִּינָא דְבְנֵי נְשָׂא, הוּוּ בִידֵיהָ גּוֹבְרִין דְבַעֲיִין קְטוּלָא, גּוֹבְרִין דְבַעֲיִין לְאַלְקָאָה. בְּגִין יְקָרָא דְהָאֵי יוֹמָא דְחֲדוּתָא דְמַלְכָא, שְׂבִיק דִּינוּי, וְנִטַר לְחֲדוּתָא דְמַלְכָא.

117. So is that day, SHABBAT, the feast of joy of the King with the Queen, WHO ARE ZEIR ANPIN AND MALCHUT, and the joy of Aba and Ima. The higher and lower beings rejoice in it. Everyone has joy and have no pain in it. It is therefore written, "and call the Shabbat a delight" (Yeshayah 58:13). What is a delight? HE ANSWERS, Delight only exists above, where supernal holiness dwells, NAMELY IN SUPERNAL ABA AND IMA, as written, "then shall you delight yourself in (lit. 'above') Hashem" (Ibid. 14), NAMELY, ABOVE ZEIR ANPIN. For that delight is above Hashem, NAMELY IN ABA AND IMA THAT ARE ABOVE ZEIR ANPIN. That day, SHABBAT, which is the feast of joy of the King, is adorned with that crown of delight FROM SUPERNAL ABA AND IMA. This is the meaning of, "and call the Shabbat a delight," which is not the case in other days.

117. כִּן הֵהוּא יוֹמָא, הַלּוּלָא דְמַלְכָא בְּמִטְרוֹנוּתָא, חֲדוּתָא דְאַבָּא וְאִימָא עֲלֵיהּ, חֲדוּתָא דְעֲלָיִן וְתַתָּיִן. בְּחֲדוּתָא דְמַלְכָא, בְּלֵהוּ חֲדָאן, וְלֹא יִצְטַעְרוּן בֵּיהּ. עַל דָּא בְּתִיב וְקִרְאָת לְשַׁבַּת עֲנַג. מֵאֵי עֲנַג. עֲנַג לֹא אֲשַׁתְּכַח אֲלָא לְעִילָא בְּאַתְר דְּקִדְשׁ עֲלָאָה שְׁאֲרִי. כַּד"א, אֲזִי תִתְעַנַּג עַל יְיָ. דְהֵאֵי עֲנַג עַל יְיָ הוּא. וְהֵאֵי יוֹמָא דְהוּא הַלּוּלָא דְמַלְכָא, אֲתַעֲטֵר בְּהוּא עֲטָרָא דְעֲנַג הַה"ד וְקִרְאָת לְשַׁבַּת עֲנַג. מַה דְלֹא אֲשַׁתְּכַח הֵכִי בְּשָׂאֵר יוֹמִין.

23. The third meal of Shabbat on a holiday's eve

The rabbis discuss the importance of the meals on Shabbat and on holidays, and what to do when they fall together. We are reminded that one must not talk about business or unimportant matters on Shabbat. Rabbi Yitzchak says that one must remember the Shabbat through wine, that equates to the wine of Torah.

118. On that day it behooves the King's children to prepare three meals and set the table in honor of the King, as we explained. When a feast happens on it OF THE THREE FESTIVALS, or a holiday, ROSH HASHANAH, one must not set two tables each meal, one for Shabbat and one for the guest, THE HOLIDAY, since it is written, "for he did eat continually at the king's table" (II Shmuel 9:13). For the King's table suffices to the coming guest. Hence one should set a whole table for the King, from which he gives to the guest.

118. בְּהֵאֵי יוֹמָא, תַּלְתֵּי סְעוּדָתָאן בְּעִיּוּן בְּנֵי מַלְכָא, לְזַמְנָא, וְלִסְדְרָא פְתוּרִי. בְּגִין יִקְרָא דְמַלְכָא, כְּמַה דְּאוּקִימָנָא. וְכַד אֲזַדְמִן בֵּיהּ חֲגָא, אוֹ זַמְנָא, לֹא יִסְדֵּר ב"נ תְּרֵי פְתוּרִי בְּכָל סְעוּדָתָא, חַד לְשַׁבַּת, וְחַד לְאוּשְׁפִיזָא, בְּגִין דְּכְתִיב עַל שְׁלֹחַן הַמֶּלֶךְ תָּמִיד הוּא אוֹכֵל, סְפוּקָא הוּא בְּפִתּוּרָא דְמַלְכָא, לְהוּא אוּשְׁפִיזָא דְאַתְיָא לֵיהּ. וְעַל דָּא בְּעֵי בַר נֶשׁ לְסַדְרֵי פְתוּרָא שְׁלִימָא לְמַלְכָא, וְהוּא יְהִיב מִינֵיהּ לְאוּשְׁפִיזָא.

119. Rabbi Elazar said, When a guest, A HOLIDAY, happens at Shabbat's third meal, it can be omitted or not omitted. If THE THIRD MEAL is not omitted, BUT EATEN, the guest, THAT IS, THE MEAL ON THE SECOND EVENING OF THE HOLIDAY, is rejected from the King's table, BECAUSE DUE TO THE THIRD MEAL, ONE DOES NOT HAVE AN APPETITE FOR THE SECOND EVENING'S MEAL. If it is neglected, AND THE THIRD MEAL IS NOT EATEN, there is something wrong with the King's meals, SINCE THE KING, SHABBAT, MISSES ONE MEAL.

119. אָמַר רַבִּי אֶלְעָזָר, סְעוּדָתָא תְּלִיתָאָה דְשַׁבַּת, כַּד אַעֲרַע בֵּיהּ אוּשְׁפִיזָא, שְׁבִקִין לֵיהּ אוֹ לֹא שְׁבִקִין לֵיהּ, אִי לֹא שְׁבִקִין לֵיהּ, אֲשַׁתְּכַח אוּשְׁפִיזָא דְחַיָּיָא מִפְתּוּרָא דְמַלְכָא, אִי שְׁבִקִין לֵיהּ, אֲשַׁתְּכַח פְּגִימוּ בְּסְעוּדָתָא דְמַלְכָא.

120. Rabbi Shimon his father said to him, THIS IS LIKE a king a guest came to visit. He took his own food and gave to the guest. Thus, though the king does not eat with him, the latter eats of the king's victuals, and the king gives him food. HERE TOO, SHABBAT ANNULS THE THIRD MEAL SO THE GUEST, WHO IS THE MEAL ON THE SECOND EVENING OF THE HOLIDAY, WOULD EAT HEARTILY. SO THE HOLIDAY'S SECOND EVE'S MEAL IS THE KING'S, SHABBAT'S, FOOD, BECAUSE SHABBAT POSTPONES ITS MEAL FOR ITS SAKE. All that is because it is the King's guest, THAT IS, BECAUSE THE FIRST DAY OF THE HOLIDAY OCCURS ON SHABBAT AND IS THEREFORE THE GUEST OF SHABBAT. BUT ON SHABBAT ON A HOLIDAY'S EVE, THE THIRD MEAL IS NOT OMITTED FOR THE HOLIDAY'S EVE'S MEAL. WE MUST NOT RAISE A DIFFICULTY THAT RABBI SHIMON AND RABBI ELAZAR HIS SON LIVED IN THE LAND OF YISRAEL, WHERE THERE ARE NO SECOND DAYS TO THE HOLIDAY, BECAUSE IT APPLIES TO THE SECOND DAY OF ROSH HASHANAH THAT IS CELEBRATED IN YISRAEL AS WELL, OR THEY ADDRESS THOSE LIVING ABROAD. In the house of Rav Hamnuna Saba they were not concerned about the guest at that time, BUT ATE THE THIRD MEAL. Later, ON THE EVE OF THE

120. אָמַר לֵיהּ רַבִּי שְׁמַעוֹן אַבּוּי, לְמַלְכָא דְאִיעֲרַע בֵּיהּ אוּשְׁפִיזָא, וְנָטִיל מִיכְלָא מְקַמֵּיהּ, וְסִלְקָא לְאוּשְׁפִיזֵיהּ, אֲשַׁתְּכַח אַף עַל גַּב דְּמַלְכָא לֹא אָכַל עִמּוּהּ, מִמִּיכְלָא דְמַלְכָא קָא אָכִיל, וּמַלְכָא יְהִיב לֵיהּ לְמִיכָל. וְכַל דָּא, בְּגִין דְּהוּא אוּשְׁפִיזֵיהּ דְּמַלְכָא. וּבְבֵי רַב הַמְנוּנָא סָבָא, לֹא חַיִּישֵׁי לְאוּשְׁפִיזָא בְּשַׁעֲתָא דָּא, וְלִבְתֵּר מְסַדְרֵי פְתוּרָא לְאוּשְׁפִיזָא.

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SECOND HOLIDAY, they would prepare a meal for the guest.

121. On that day speech is restricted, as in, "nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13), AS YOUR SPEECH ON SHABBAT WILL NOT RESEMBLE THAT ON WEEKDAYS. We learned that it is written, "your own business," FOR YOU MUST NOT SPEAK OF YOUR OWN BUSINESS, since the whole Faith is attached to that day.

122. Rabbi Elazar said to his father, YOU SAY THAT THE THIRD MEAL IS NOT OMITTED ON A HOLIDAY'S EVE, yet what do we do so as not to hand the King's meal to the guest, NOT TO OMIT THE THIRD MEAL BEFORE THE MEAL OF THE HOLIDAY'S EVE'S THAT IS ON SHABBAT'S EVE? When the fourteenth OF NISSAN occurs on Shabbat, WE OMIT AND postpone the King's meal, THE THIRD MEAL, for the guest, WHICH IS THE PESACH'S (PASSOVER) DINNER, even though THE HOLIDAY is not the guest of Shabbat, BUT FALLS ON SUNDAY.

123. RABBI SHIMON said to him, I say that if THE HOLIDAY is the guest OF SHABBAT, WHEN IT FALLS ON SHABBAT, one can OMIT THE THIRD MEAL AND postpone IT TO THE HOLIDAY'S EVE'S MEAL. But otherwise, WHEN IT DOES NOT FALL ON SHABBAT, BUT BEGINS ON SUNDAY, one does not OMIT IT AND postpone THE THIRD MEAL FOR THE SAKE OF THE HOLIDAY'S EVE'S MEAL SO ONE WOULD EAT HEARTILY. You may argue that on the fourteenth OF NISSAN that falls on Shabbat, the King's meal, THE THIRD MEAL, is postponed because of the Pesach EVE'S meal. Pesach is different in that the third meal of Shabbat is postponed because of a few reasons. The first is that one should have an appetite to eat Matzot and bitter herbs, and another is BECAUSE OF CHAMETZ on Pesach, since there must not be LEAVENED bread since the sixth hour on, and setting the table without bread is not SETTING a meal.

124. You may say THAT ONE MAY COMPLY WITH THE REQUIREMENTS OF THE THIRD MEAL by wine. IT IS SO, and it may be done with wine, because it makes the heart hungry, AND DOES NOT SPOIL THE APPETITE. But all my life I made an effort not to annul the meal of Shabbat, THE THIRD MEAL, even on those SHABBAT days that A HOLIDAY falls on. For on that day the field of holy apple trees, MALCHUT, is blessed, and the upper and lower beings are blessed. This day is the bond of the Torah.

125. Rabbi Aba said, Rabbi Shimon would act thus: when the time came to eat the third meal on Shabbat, he would set his table and study the mystic speculations of the divine Chariot. He used to say, This is the meal of the King that will come to eat with me. Hence, Shabbat is valuable in all MATTERS more than any other time and holiday. It is called holiness, rather than summoned from holiness.

121. בְּהַאי יוֹמָא מְלוּלָא אָסיר, הַה"ד מִמְצוּא חֲפֻצָּךְ וְדַבְרֵי דְבַר, וְתַנֵּן חֲפֻצָּךְ כְּתִיב, בְּגִין דְּהַאי יוֹמָא כָּל מְהִימְנוּתָא אֲתַקְשֵׁר בֵּיהּ.

122. א"ל רבני אלעזר, והיך עבידנא דלא לסדרא סעודתא דמלכא לאושפיזא, דהא ארביסור דחל להיות בשבת, סלקא סעודתא דמלכא לפסחא, אף על גב דלאו איהו אושפיזיה.

123. א"ל הכי אמינא דאי הוא אושפיזיה, וכלא לסלקא ליה, ואי לאו לאו סלקא ליה. ואי נומא דיו"ד דחל להיות בשבת, אתדחויא סעודתא דמלכא מקמי סעודתא דפסחא. שאני פסח, דסעודתא דשבת אתדחויא בכמה גוונין. חר, בגין מצות ומרורים, דבעי בר נש דישתכח תאיבא. וחד, בגין פסח ודא נהמא לא אשתכח מו' שעות ולמעלה, דסדורא דפתורא בלא נהמא, לאו הוא סדורא.

124. ואי תימא בחמרא, חמרא שארי, בגין דתאיב לבא. אבל מיומי אשתדלנא דלא בטילנא סעודתא דשבת, אפילו אינון יומי, דאשתכח ביה. בהאי יומא חקל דתפוחין קדישין אתברך, ומתברך עלאין ותתאין, ודאי יומא קשורא הוא דאורייתא.

125. א"ר אבא, הכי הוה עביד ר' שמעון, בזמנא דאסתלק סעודתא דשבת, מסדר פתוריה ואשתדל במעשה מרכבה, והוה אמר הא סעודתא דמלכא דייתי למיכל גבאי. בגיני כך, שבת, אשתכח בכלא עדיף מכל זמנין וחגיגין, ואקרי קדש ולא מקרא קדש.

126. Rabbi Yehuda said, We call all the holidays "holy gatherings ('summoned from holiness')," but the exceptions TO THIS RULE are Rosh Hashanah and Yom Kippur, where there is no joy, since they are of Judgments. But these three, PESACH (PASSOVER), SHAVUOT AND SUKKOT, are summoned from holiness to everyone's delight, before the Holy One, blessed be He. This is the meaning of, "and you shall rejoice before Hashem your Elohim" (Devarim 12:12), and, "and rejoice before Hashem your Elohim" (Devarim 27:7). On that day of Shabbat, every sorrow and vexation and distress are removed from the whole world, since it is the day of the King's rejoicing, when souls are added IN IT TO YISRAEL, in the likeness of the World to Come.

127. Rabbi Yitzchak said to Rabbi Yehuda, It is written, "Remember the Shabbat day, to keep it holy" (Shemot 20:8). We learned one should remember it through wine. HE ASKS, Why through wine? He said to him, Because wine is the joy of the Torah, BEING THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT IS CALLED WINE, THAT SHINES UPON ZEIR ANPIN THAT IS CALLED TORAH. The wine of the Torah, which is THE MOCHIN OF ZEIR ANPIN IS everyone's joy. This wine gladdens the King, ZEIR ANPIN, with His crowns, THE MOCHIN OF THE FIRST THREE SFIROT. This is the meaning of, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). We learned that in all THINGS one should demonstrate a deed BELOW TO AROUSE ITS CORRESPONDING ROOT ABOVE, for holiness abounds only in wine, as written, "for your love is better than wine" (Shir Hashirim 1:2), WHICH MEANS it is good because it is wine. ALSO "we will praise (lit. 'remind') your love more than (through) wine" (Ibid. 4). Hence Kiddush on Shabbat is performed over wine, as we already explained and taught.

24. The two bloods, of Pesach and of circumcision

Rabbi Chiya examines the verse from Shir Hashirim that begins, "I sleep, but my heart wakes...," and talks about the exile of Yisrael, and about the opening one must find to come into God. That opening is the gates of righteousness. Rabbi Chiya talks about the blood marked on the doorposts that was Yisrael's display of Faith at the time that God killed all the firstborn in Egypt. We read about the time of the full moon, when the Klipot are hidden away and the holy union is present. Rabbi Aba explains about the four cups that correspond to the four redemptions, and about the four grades or Sfirot that bond together. He tells Rabbi Yehuda why the Halel is not recited during the seven days of Passover.

128. "On the fourteenth day of the first month..." (Vayikra 23:5). Rabbi Chiya opened with, "I sleep, but my heart wakes. Hark, my beloved is knocking..." (Shir Hashirim 5:2). The Congregation of Yisrael said, I sleep in exile in Egypt, SINCE EXILE COMES FROM THE POWER THE LEFT EXERCISES OVER THE RIGHT, AND WITH THE JUDGMENTS OF THE LEFT, THE MOCHIN OF MALCHUT ARE GONE, WHICH IS CONSIDERED SLEEP. My children were there under harsh enslavement, "but my heart wakes" to keep them so they will not be destroyed in exile. "Hark, my beloved is knocking" refers to the Holy One, blessed be He, who said, "and I have remembered My covenant" (Shemot 6:5).

126. אָמַר רַבִּי יְהוּדָה, כִּלְהוּ מוֹעֲדִים מִקְרָאֵי קֹדֶשׁ קְרִינָן בְּהוּ. אָבֵל נִפְקֵי ר"ה וַיּוֹמַא דְּכַפּוּרָא דְּלֵא אֲשַׁתְּכַח בְּהוּ חֲדוּתָא, דְּהָא אֵינּוּן דִּינָא הוּוּ, אָבֵל אֵלִין תִּלְתָּא, זְמִינִין מִקְדָּשׁ, לְחֲדוּתָא לְכֻלָּא, לְאֲשַׁתְּעִשְׂעָא בְּהוּ בְּקוּדְשָׁא בְּרִיךְ הוּא, הַה"ד וְשִׁמְחָתָם לִפְנֵי יי' אֱלֹהֵיכֶם, וּכְתִיב וְשִׁמְחָתָ לִפְנֵי יי' אֱלֹהֶיךָ. בְּהַאי יוֹמָא דְּשַׁבְּתָא, אֲתַנְשִׁי כָּל צַעְרָא וְכָל רִגְזָא וְכָל דּוּחְקָא מִכָּל עֲלָמָא, בְּגִין דְּאִיהוּ יוֹמָא דְּהִילּוּלָא דְּמַלְכָּא, דְּנִשְׁמַתִּין אֲתוּסְפִין, כְּגוּוּנָא דְּעֲלָמָא דְּאֲתֵי.

127. א"ר יצחק לרבי יהודה, בתיב זכור את יום השבת לקדשו, ותנינן זכרהו על היין, אמאי על היין. א"ל, בגין דיין חדוּתָא דְּאוּרִייתָא, וַיִּנָּא דְּאוּרִייתָא, חֲדוּתָא הוּא דְּכֻלָּא. וְהַאי יוֹן חֲדֵי לְמַלְכָּא, וְהַאי יוֹן מַעְטָרָא לְמַלְכָּא בְּעֵטְרוֹי, הַה"ד צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלֵמָה בְּעֵטְרָה שְׁעֵטְרָה לוֹ אִמּוֹ. וְתַנִּינָן בְּכֻלָּא בְּעִינָא לְאַחְזָאָה ב"נ עוֹבְדָא. דְּלֵא אֲשַׁתְּכַח קְדוּשָׁה אֵלָא בֵּינָן, כַּד"א כִּי טוֹבִים הוּדִיךְ מֵיּוֹן, מֵיּוֹן אֵינּוּן טְבָאן, נְזַכִּירָה דְּרִיךְ מֵיּוֹן. וְע"ד קְדוּשָׁה דְּשַׁבְּתָא בֵּינָן, וְהָא אוּקְמוּהָ, וְהָא אֲתַמַּר.

128. וּבַחֲדָשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֲדָשׁ וְגו' . רַבִּי חֵיָא פָּתַח, אָנִי יִשְׁנָה וְלִבִּי עַר קוֹל דְּוָדִי דּוּפֵק וְגו' . אָמְרָה בְּנִסְתָּ יִשְׂרָאֵל, אָנִי יִשְׁנָה בְּגִלּוּתָא דְּמִצְרַיִם, דְּהוּוּ בְּנִי בְּשַׁעְבוּדָא דְּקִשְׁיוֹ. וְלִבִּי עַר, לְנִטְרָא לְהוּ דְּלֵא יִשְׁתִּיצוֹן בְּגִלּוּתָא. קוֹל דְּוָדִי דּוּפֵק, דְּאִ קוּדְשָׁא בְּרִיךְ הוּא, דְּאָמַר וְאִזְכּוֹר אֶת בְּרִיתִי.

129. "Open to me" (Shir Hashirim 5:2) MEANS OPEN TO ME an opening as thin as a needle, and I shall open to you the celestial gates. "Open to me, my sister," since the opening to come in to Me is within you, so My children shall enter only through you. Unless you open your opening, I am closed off and cannot be found. Hence, "Open to me." "Open to me" assuredly. Therefore, when David wished to come in to the King, he would say, "Open to me the gates of righteousness. I will go in to them, and I will praise Yah. This is the gate of Hashem" (Tehilim 118:19-20). This, THE GATES OF RIGHTEOUSNESS, WHICH IS MALCHUT, is an opening through which to come in to the King. "This is the gate of Hashem" to find Him and cleave to Him. Hence, "Open to me, my sister, my love...for my head is filled with dew," to unite with you and be at peace with you forever.

130. Come and see, when the Holy One, blessed be He, was killing the firstborns Egyptian, NAMELY all those He killed at midnight, and brought the upper grades down, at that very time Yisrael entered the covenant of the holy sign by circumcising and uniting with the Congregation of Yisrael and joining her. They then displayed that blood on the lintel. So there were two kinds of blood, the one of the Pascal sacrifice and the other that of circumcision, and the mark of Faith was imprinted on the lintel, one on one side, the other on the other, and one in between. THESE ARE THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL. It is also said, "and put it on the two side posts and on the upper door post" (Shemot 12:7), to display Faith.

131. "On the fourteenth," we learned that then leavened bread and leaven are renounced, and Yisrael are gone from another dominion and are uprooted from it, and join the leavened bread in a holy bond. After they are circumcised they come into it BY MEANS OF THE MATZAH until AFTER THE GIVING OF THE TORAH, WHEN they uncovered the corona and their imprint was revealed. Then He gave them the bond in a high place in the bond of Faith, the place where it is written, "Behold, I will rain bread from heaven for you" (Shemot 16:4), exactly from heaven, NAMELY FROM ZEIR ANPIN CALLED HEAVEN. This has already been explained.

132. Come and see, on the fourteenth day AT NIGHT, when the union of the moon, MALCHUT, is in perfection with the sun, ZEIR ANPIN, the lower Sfirot OF THE KLIPTOT do not endure so much in the world. For at the time of the renewal of the moon, evil species abound and are roused to expand in the world. BUT when the union of the moon is wholly in the light of the sun, all THE KLIPTOT are gathered into one place AND HIDE, while the holy things of the King are roused. Then, "It is a night of watchfulness to Hashem" (Shemot 12:42), since the holy union is present, which is watchful in every respect.

129. פתחי לי פתחא כחדודא דמחטא, ואנא אפתח לך תרעין עלאין. פתחי לי אחותי, דהא פתחא לאעלא לי, בך הוא, דלא יועלון לגבאי בני אלא בך, אנת הוא פתחא לאעלא לי בך, אי אנת לא תפתח פתחך, הא אנא סגיר. דלא ישכחון לי. בגין בך, פתחי לי. פתחי לי ודאי. ועל דא אמר דוד, בד בעא לאעלא למלכא, אמר פתחו לי שערי צדק, אבא בם אודה יה. זה השער לוי, דא הוא פתחא ודאי לאעלא למלכא. זה השער לוי, לאשכחא ליה, ולאתדבקא ביה, ועל דא פתחי לי אחותי רעיתי שראשי וגו'. בגין לאזדווגא עמך, ולמהוי עמך בשלם דעלמין.

130. ת"ח, בשעתא דקודשא בריך הוא הוה קטיל לבוכרי דמצראי, כל אינון דקטל בפלגות ליליא, ואחית דרגין מעילא לתתא. ביה שעתא עאלו ישראל בקיומא דאת קדישא, אתגזרו ואשתתפו בכנסת ישראל, ואתאחדו בה. כדין ההוא דמא אחזיאו ליה על פתחא. ותריין דמי הוו, חד דפסחא, וחד דמא דאתגזרו. והוה רשים על פתחא, רשימא דמהימנותא, חד הכא וחד הכא וחד בינייהו, והא אתמר, ונתנו על שתי המזוזות ועל המשקוף, בגין לאחזאה מהימנותא.

131. ובארבעה עשר, הא אתמר, דהא כדין מבטלין חמץ ושאור, ואסתלקו ישראל מרשותא אחרא, ואתעקרו מגיה, ואתאחדו במצה, קשורא קדישא. בתר דאתגזרו, עאלו בה, עד דאתפרעו, ואתגלויא רשימא דלהון, וכדין ייב להון קשורא, באתר עלאה, בקשורא דמהימנותא, באתר דכתיב הנני ממטיר לכם לחם מן השמים, מן השמים דייקא, והא אוקמוה.

132. ת"ח, בארביסר בשעתא דזווגא דסיהרא אשתכח בשלימו עם שמשא, וכתרין תתאין לא משתכחין כל כך בעלמא, דהא בחדתותי דסיהרא, זיגין בישין משתכחין, ומתערי לאתפשטא בעלמא. ובשעתא דזווגא דסיהרא אשתכח בנהירו דשמשא בשלימו, מתכנשי כלהו לאתר חד, וקדושי מלכא אתערו. כדין כתיב ליל שמורים הוא לוי, דהא זווגא קדישא אשתכח, והוא שמורים בכלא.

133. Rabbi Acha said, For that reason the bride, MALCHUT, is made ready on that day, THE FOURTEENTH, and on the night OF THE FIFTEENTH DAY, the house is settled, NAMELY MALE AND FEMALE ARE UNITED. Woe to those who are not of the household, WHO DO NOT CLEAVE TO MALCHUT, when the two Torahs come to unite - THE WRITTEN TORAH, ZEIR ANPIN, AND THE ORAL TORAH, MALCHUT. Woe to those who are not recognized by them. For that reason, holy Yisrael prepare MALE AND FEMALE a home, THAT IS, A UNION, all that FOURTEENTH day, and through them those who need to, enter, THAT IS, THE MOCHIN NECESSARY FOR THE UNION OF MALE AND FEMALE. And they, MALE AND FEMALE, are glad and both sing. Happy are Yisrael in this world and in the World to Come.

134. Rabbi Yosi said, Why should we bother so much? There is a whole verse to the effect that that night the supernal holy union is awakened and is present. This is the meaning of, "It is a night of watchfulness to Hashem." Why is watchfulness WITH A PLURAL SUFFIX? HE ANSWERS THAT IT ALLUDES TO two, which are the union of the moon with the sun, MALCHUT AND ZEIR ANPIN. "for all the children of Yisrael in their generations" (Ibid.) MEANS THAT from now on YISRAEL are united and connected with the bond of the Holy Name, and have come out from another dominion. For that reason, they prepare themselves on the fourteenth and burn all the leaven among them and enter into a holy dominion. Then the groom and bride, ZEIR ANPIN AND MALCHUT, are crowned with the crowns of supernal Ima, BINAH, and man should show himself free, SINCE THE MOCHIN OF SUPERNAL IMA ARE CALLED FREEDOM.

135. Rabbi Yosi said, What is the purpose of the four cups on that night? Rabbi Aba said, The friends explained they correspond to the four redemptions, "AND I WILL BRING...AND I WILL DELIVER... AND I WILL REDEEM...AND I WILL TAKE" (SHEMOT 6:6-7). This is well EXPLAINED in the book of Rav Yesa Saba, who said that since the holy union abounds that night in all directions, BOTH IN CHOCHMAH AND CHASSADIM, the union is formed with four bonds, or four grades that are inseparable when this union is present, WHICH ARE CHOCHMAH AND BINAH, TIFERET AND MALCHUT. And we are awakened by their joy, AND DRINK FOUR CORRESPONDING CUPS, because we attained them, since whoever is attached to it, TO THE ILLUMINATION OF THE UNION, attains all FOUR GRADES, CHOCHMAH AND BINAH, TIFERET AND MALCHUT. For that reason this night is different than all other nights, and it behooves us to make AND UNIFY this name in every way, and rejoice that night since it is joy above and below.

136. He further said that these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are called four redemptions. The reason is that the last grade, MALCHUT, is called 'redeemer', NAMELY the redeeming angel. It is only called redeemer through a higher superior grade, TIFERET, that is situated over it and shines upon it. It, TIFERET, only brings light upon it by means of the two grades above it, CHOCHMAH AND BINAH, FROM WHICH TIFERET RECEIVES. Thus these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are the four redemptions, SINCE THEY ARE CONNECTED TO MALCHUT CALLED REDEEMER.

133. ר' אחא אָמַר, בְּגִין כִּן תִּקְוֵא דְכֻלָּה בְּהוּא יוֹמָא, וּבְלִילִיא אֲשֶׁתִּכַּח יִשׁוּבָא דְבֵיתָא, וּוּי לְאִינוּן דְּלָאוּ מִבְּנֵי בֵיתָא נִינְהוּ, כִּד אֲתָאן לְאַזְדוּגָא אֹרִייתָא בְּחָדָא, וּוּי לְאִינוּן דְּלֹא אֲשֶׁתְּמוּדְעֵן גְּבִייהוּ. בְּגִין כִּן יִשְׂרָאֵל קְדִישֵׁין מִתְקַנְיֵן לֹון בֵּיתָא, כֹּל הֵהוּא יוֹמָא, וְעַל יַדֵּיהוּ, עֵיילֵי מֵאן דְּעֵיילֵי, וְאִינוּן חֲדָאן וְזִמְרֵן תְּרוּוּיְהוּ זִכְאִין אִינוּן יִשְׂרָאֵל בְּעַלְמָא דִּין וּבְעַלְמָא דְאַתֵּי.

134. אָמַר ר' יוֹסִי לְמָה לֶן לְאַטְרַחָא בּוֹלֵי הַאי, קְרָא שְׁלִים הוּא, דְּהָא בְּהַאי לִילִיא, זְוּגָא עֲלָאָה קְדִישָׁא אֲתַעַר וְאֲשֶׁתִּכַּח, הַה"ד, הוּא הַלִּילָה הַזֶּה לִינִי שְׁמוּרִים, מֵאֵי שְׁמוּרִים. תְּרִי, זְוּגָא דְסִיְהֵרָא בְּשִׁמְשָׁא. לְכֹל בְּנֵי יִשְׂרָאֵל לְדוֹרְתָם, דְּהָא מִכָּאן וְלְהֵלָאָה, אֲתַאֲחֵדוּ וְאֲתַקְשְׁרוּ בְּקִשׁוּרָא דְשִׁמְשָׁא קְדִישָׁא, וְנִמְקוּ מִרְשׁוּתָא אַחְרָא. בְּגִינֵי כִן בְּאַרְבַּעַה עֶשֶׂר, מִתְקַנְיֵי גְרַמִּייהוּ, וּמִבְּעֵרֵי חִמְץ מִבִּינֵיהוּ, וְעֵיילֵי בְרִשׁוּתָא קְדִישָׁא, וּכְדִין מִתְעַטְרֵי חֲתָן וְכֻלָּה, בְּעַטְרוֹי דְאִימָא עֲלָאָה, וּבְעֵי בְר נֶשׁ לְאַחְזָאָה גְרַמִּיָּה דְאִיהוּ בְר חוּרִין.

135. א"ר יוֹסִי, הֵנִי אַרְבַּע בְּסִי דְהֵהוּא לִילִיא אֲמַאי. א"ר אַבָּא, הָא אֹקְמוּהָ חֲבֵרִיא, לְקַבִּיל ד' גְּאוּלוֹת. אֲבַל שְׁפִיר הוּא בְּסַפְרָא דְרַב יִיסָא סָבָא, דְקָאֲמַר הוּאִיל וְזְוּגָא קְדִישָׁא אֲשֶׁתִּכַּח בְּהַאי לִילִיא בְּכֹל סְטְרִין, וְזְוּגָא הוּא בְּאַרְבַּע קְשְׁרִין, דְאִינוּן ד' דְרִגִין, וְלֹא מִתְפַרְשֵׁי דָא מִן דָּא, כִּד זְוּגָא דָא אֲשֶׁתִּכַּח, וְאַנֵּן בְּחֲדוּתָא דְלֵהוּן אֲתַעַרְנָא, בְּגִין דְהָא זְכִינָא בְּהוּ, דְמֵאן דְאַחִיד בְּדָא, זְכִי בְכֻלָּא. וְע"ד אֲשֶׁתְּנֵי לִילִיא דָא מִכָּל שְׁאָר לִילוּן, וּבְעֵינֵן לְמַעַבְד שְׁמָא בְכֻלָּא, וְלִמְחֲדֵי בְּהַאי לִילִיא, בְּגִין דְחֲדוּתָא הוּא לְעִילָא וְתַתָּא.

136. וְעוֹד אָמַר, דְאַרְבַּע אֵלִין אַרְבַּע גְּאוּלוֹת קְרִינֵן לְהוּ. מ"ט. בְּגִין דְהַאי דְרָגָא בְּתַרְרָאָה, גּוּאֵל אֲתַקְרִי, הַמְלַאךְ הַגּוּאֵל. וְלֹא אֲקָרִי גּוּאֵל, אֶלָּא עַל יְדָא דְרָגָא אַחְרָא עֲלָאָה, דְקִינִמָּא עֲלָהּ וְנִהִיר לָהּ. וְדָא לֹא אֲפִיק לָהּ נְהוּרָא, אֶלָּא בְּאֵלִין תְּרִין דְרִגִין דְעִילָה. אֲשֶׁתִּכַּח, ד' אֵלִין אַרְבַּע גְּאוּלוֹת נִינְהוּ.

137. Rabbi Yehuda asked Rabbi Aba: It says, "Seven days shall there be no leaven found in your houses" (Shemot 12:19), and there is joy all those seven. Why is no complete Hallel (Prayer of Thanksgiving) recited throughout the seven days OF PESACH as in Sukkot, where we daily recite Hallel with complete joy?

138. He said to him, Well asked. But it is known that here, ON PESACH, Yisrael are not bonded as wholly as they were later, because on that FIRST night when the union OF MALE AND FEMALE is present and overall joy, and Yisrael are bonded with that joy, we bring about perfection and the Hallel is complete. But later, THROUGHOUT THE DAYS OF PESACH, even though they are all present, ALL SEVEN GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT SHINE IN THE SEVEN DAYS OF PESACH, Yisrael have not yet connected to them, nor uncovered the corona so the holy imprint will be revealed in them. Nor did they receive the Torah or enter those GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, as they did later. For that reason on Sukkot there is overall perfection and overall joy IS IN IT to the utmost. But here ON PESACH they have not yet attained, and there was not so much perfection in them. Even though all seven are present, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN DURING THE SEVEN DAYS OF PESACH, they are not revealed, and Yisrael were not well connected with them yet, UNTIL AFTER THE GIVING OF THE TORAH.

139. Therefore there is overall joy and the Hallel is recited in full that FIRST night OF PESACH, because of that portion Yisrael are attached to. The reason is that union is there that night, and all the bond OF ALL THE GRADES is present from the side of union, FROM THE ASPECT OF AWAKENING ABOVE, but not from the side of Yisrael. When the union OF ZEIR ANPIN is in her, IN MALCHUT, the two grades CHOCHMAH AND BINAH were situated over her AS WELL. When these are present, the whole body, THE WHOLE STATURE OF ZEIR ANPIN, is with them. Then everything is perfected and joyous, and the Hallel is recited in full, for then the moon, MALCHUT, is adorned with everything. But this is not so after THE FIRST NIGHT, since every day OF THE SEVEN DAYS GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, is there yet Yisrael have not yet attained them. Thus the Hallel is not complete as in other times.

25. Why there are not seven days to Shavuot

We learn why the day of Shavuot is the bond of Faith that bonds everything together, and why that day is not extended to seven days.

140. Rabbi Yehuda said, This is well and assuredly it is so. I have already heard this another time this way but I forgot. Now I wish to know something else. We see that on Pesach THERE ARE SEVEN DAYS, and on Sukkot THERE ARE SEVEN DAYS, with the wholeness of joy OF SUKKOT on another day, SHMINI ATZERET. But why are there not seven days to Shavuot? It is worthy TO EXTEND SEVEN DAYS more than all others.

137. ר' יהודה שאל לר' אבא, הא כתיב שבעת ימים שאור לא ימצא בבתיכם, וחדוותא הוא כל שבעה, אמאי לא אשתלים הלל כל ז' יומין, כמו בסבות, דאשתבח ח' יומין הלילא, בשלימו דחדוותא כל יומא ויומא.

138. א"ל שפיר קאמרת, אבל ידיעא הוא, דהא הכא לא אתקשרו ישראל כל כך בכלא, במה דאתקשרו לבתר. בגין כך בהאי ליליא, דזווגא אשתבח וחדוותא דכלא אשתבח, וישראל אתקשרו בהוא חדוותא, עבידנא שלימו, והלילא אשתלים. אבל לבתר אע"ג דכלהו משתבחי, עד בען ישראל לא אתקשרו בהו, ולא אתפרעו לאתגלייא רשימא קדישא, ולא קבילו אורייתא, ולא עאלו במה דעאלו לבתר. בגין כך בסבות שלימו דכלא אשתבח ביה, וחדוותא דכלא יתיר, אבל הכא עד בען לא זכו, ולא אשתבח שלימו ביה כ"כ, אע"ג דאשתבחו כל ז', לאו הוא באתגלייא, וישראל עד לא אתקשרו בהו בדקא חזי.

139. וע"ד חדוותא דכלא ושלימו דהלילא בהאי ליליא, בגין ההוא חולקא דאתקשרו ביה. מאי טעמא. דכיון דבההוא ליליא זווגא אשתבח, כל קשורא דכלא אשתבח בסטרא דזווגא, ולא בסטרא דישראל, דכד זווגא אשתבח בה משתבחי אלין תרין דרגין דקיימין עליה. וכד אלין משתבחי, הא כל גופא אשתבח בהו, וכדין שלימו דכלא, וחדוותא מכלא, והלילא אשתלים, דהא כדין אתעטרת סיהרא בכלא. אבל לא לבתר, דכל יומא ויומא אשתבחי, וישראל עד לא זכו בהו, הא לאו הלילא שלימא, כמו בזמנין אחרנין.

140. א"ל ר' יהודה, שפיר הוא, והכי הוא ודאי. והאי זמנא אחרא שמענא ליה בהאי גוונא, ואנשינא מלי. השתא מלה אחרא בעינא למנדע, הא חזינא בפסח ז', ובסבות ז', ושלימו דחדוותא ביומא אחרא. בשבועות, אמאי לא אשתבחו ביה ז' ימים, והא הכא אתחזון יתיר מכלא.

141. He opened by quoting, "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). HE ASKS, What is the difference that here Yisrael are called one rather than in other places, AND HE ANSWERS, Since its purpose here is to specify Yisrael's praise, it called them 'one'. For the place of praise of Yisrael is one. The reason is that the whole bond of the upper and lower beings is in the place called Yisrael, NAMELY ZEIR ANPIN CALLED YISRAEL, since it is connected with that which is above, THAT IS, ABOVE ITS CHEST, WHICH IS CHASSADIM, and is connected to that which is below, THAT IS, NETZACH, HOD AND YESOD BELOW HIS CHEST, WHENCE THE PLENTY OF CHOCHMAH COMES. And it is connected with the Congregation of Yisrael, MALCHUT, WHERE CHOCHMAH IS REVEALED. Therefore, SINCE IT CONNECTS THE THREE PLACES, all is called one. Faith is known in that place, MALCHUT, and the whole bond, NETZACH, HOD AND YESOD, and the supernal holy union IN THE FIRST THREE SFIROT.

142. This is why this day OF SHAVUOT, THE CENTRAL COLUMN THAT CORRESPONDS TO ZEIR ANPIN THAT IS CALLED YISRAEL, is the bond of Faith that bonds everything. Also, it is written, "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18), SINCE THE TREE OF LIFE, ZEIR ANPIN, is a tree called one. Hence, since YISRAEL BELOW are attached AND HOLD to this place, THE TREE OF LIFE, ZEIR ANPIN, they are called ONE. For the Tree of Life is called one, since everything is attached to it, and its day, SHAVUOT, is assuredly one, bonding everything and being the center of everything, SINCE IT IS THE CENTRAL COLUMN.

143. This is the meaning of, "the Tree of Life also in the midst of the Garden" (Beresheet 2:9), AS ZEIR ANPIN CALLED THE TREE OF LIFE is actually inside, in the center and includes all directions, NAMELY, THE RIGHT AND LEFT COLUMNS, and is attached to them - hence, Pesach and Sukkot, and it, SHAVUOT, between them, SINCE PESACH IS THE RIGHT COLUMN, SUKKOT THE LEFT COLUMN, AND SHAVUOT THE CENTRAL COLUMN. For it is central to everything, which is why that day is to the praise of the Torah, BECAUSE THIS IS THE TIME OF THE GIVING OF OUR TORAH, and no more. FOR TORAH IS THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN, and it is the praise of Faith, MALCHUT, and the bonding of everything, NAMELY THE FIRST THREE SFIROT, FOR ALL THOSE ARE CONNECTED TO THE CENTRAL COLUMN. Rabbi Yehuda said, Blessed is the Merciful One that I have asked and attained these matters.

144. Rabbi Yitzchak said, Yisrael will praise the Holy One, blessed be He, with joy and song, as that praise Yisrael recite on Pesach's eve, when the Congregation of Yisrael, WHICH IS THE SECRET OF NIGHT, is sanctified with the sanctification of the King. This is the meaning of, "You shall have a song, as in the night when a holy solemnity is kept" (Yeshayah 30:29). "The night when a holy solemnity is kept" is precise, such as that UNION ON PESACH'S EVE. Blessed is Hashem for ever and ever. Amen and Amen.

141. פֶּתַח וְאָמַר, וּמִי כַעֲמֹךָ בְּיִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ. וְכִי מֵאֵי שָׁנָא הֲכֵא הַכָּא דְאֶקְרוּן יִשְׂרָאֵל אֶחָד, יְתִיר מֵאַתָּר אַחְרָא. אֲלָא, בֵּינוּן דְּשִׁבְחָא דְיִשְׂרָאֵל, אֲתֵינָא לְפִרְשָׁא, קָרָא לֹון אֶחָד, דְּהָא בְּכָל אֲתָר שִׁבְחָא דְיִשְׂרָאֵל אֶחָד הוּא. מ"ט. בְּגִין דְּכָל קְשִׁירוּ דְעֵלָאֵי וְתַתָּאֵי, בְּהָאֵי אֲתָר דְאֶקְרִי יִשְׂרָאֵל אֲשֶׁתִּכַּח. דְאֲתַקְשֵׁר בְּמָה דְלַעִילָא, וְאֲתַקְשֵׁר בְּמָה דְלַתַּתָּא, וְאֲתַקְשֵׁר בְּכ"י. וְע"ד אֶקְרִי כְּלָא אֶחָד. וּבְאַתָּר דָּא אֲשֶׁתִּמּוֹדְעָא מְהֵימְנוּתָא, וְקְשׁוּרָא שְׁלִימָא, וְיַחְדָּא עֲלָאָה קְדִישָׁא.

142. וְע"ד, יוֹמָא דָּא, קְשׁוּרָא דְמְהֵימְנוּתָא הוּא, קְשׁוּרָא דְכְּלָא. וְכַתִּיב עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ אֵילָנָא הוּא דְאֶקְרִי אֶחָד. וְע"ד בְּגִין דְאֵינּוּן מִתְקַשְׁרֵי בְאַתָּר דָּא, אֶקְרִי הֲכֵי. וְעַץ חַיִּים אֶחָד הוּא וְדָאֵי אֶקְרִי, בְּגִין דְכְּלָא בִּיהּ אֲתַקְשֵׁר, וְיוֹמָא דִּילֵיהּ, אֶחָד וְדָאֵי, קְשׁוּרָא דְכְּלָא, וְאֲמַצְעִיתָא דְכְּלָא.

143. הַה"ד וְעַץ הַחַיִּים בְּתוֹךְ הַגֶּן, בְּתוֹךְ מִמְשֵׁ, בְּמַצְיַעוֹת, וְאַחִיד בְּכָל סְטָרִין, וְאֲתַקְשֵׁר בִּיהּ. וְע"ד פֶּסַח וְסֻכּוֹת, וְהוּא בְּאֲמַצְעִיתָא. בְּגִין דְאֵיהּוּ אֲמַצְעִיתָא דְכְּלָא, וְדָא הוּא שִׁבְחָא דְאוּרִייתָא בְּהָאֵי יוֹמָא, וְלֹא יְתִיר, שִׁבְחָא דְמְהֵימְנוּתָא, וְקְשׁוּרָא דְכְּלָא. א"ר יְהוּדָה, בְּרִיךְ רַחֲמֵנָא דְשְׂאֵילָנָא, וְזַכִּינָא לְהַנִּי מוֹלִי.

144. א"ר יִצְחָק, חֲדוּתָא וְשִׁירָתָא, זְמִינִין יִשְׂרָאֵל לְשִׁבְחָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּהָאֵי שִׁבְחָא דְמִשְׁבְּחֵי יִשְׂרָאֵל בְּלִילֵיא דְפֶסַח, דְכ"י אֲתַקְדֶּשֶׁת בְּקְדוּשָׁה דְמַלְכָּא. הַה"ד הַשִּׁיר יִהְיֶה לָכֶם כְּלִיל הַתְּקֵדֶשׁ חָג. כְּלִיל הַתְּקֵדֶשׁ חָג דִּינִיקָא. בְּרוּךְ יי'. לְעוֹלָם אָמֵן וְאָמֵן.

26. The counting of the Omer and the festival of Shavuot

Rabbi Shimon says that whoever merits the Torah in this world merits it also in the World to Come. He talks about the sacrifice of the Omer and also of barley meal; the latter is a meal offering of jealousy, from "This is the Torah of jealousies," a warning for women not to go to men other than their husbands.

145. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem, in your feast of weeks, you shall have a holy gathering" (Bemidbar 28:26). Rabbi Shimon opened with, "Then shall the trees of the wood sing for joy at the presence of Hashem, because He comes to judge the earth" (I Divrei Hayamim 16:33). Happy is the lot of those who are occupied in the Torah day and night, who know the ways of the Holy One, blessed be He, and join with His name. Woe to those who are not occupied with the Torah, who have no portion in the Holy Name, and do not join it, neither in this world nor in the World to Come. For whoever merits THE TORAH in this world merits IT in the World to Come, as we have so learned that, "causing the sleepers' lips to murmur" (Shir Hashirim 7:10), even when they are in that world, their lips murmur there Torah, FROM THEIR MERIT IN THIS WORLD.

146. Come and see, until now, THAT IS, ON PESACH, Yisrael sacrificed the corn of the earth, NAMELY THE OMER, the corn of the earth indeed, WHICH IS THE ILLUMINATION OF MALCHUT CALLED EARTH. They were occupied with it, and connected to that bond. And even when it is Judgment, Judgment is in it in peace. And they offered barley since it is the first among all kinds of corn, and one should sacrifice the first, and not of those that are late, since the first attachment of Yisrael to the Holy One, blessed be He, lies here. The Holy One, blessed be He, said, 'I give you in the desert out of that place called heaven, ZEIR ANPIN, as written, "Behold, I will rain bread from heaven for you" (Shemot 16:4), while you offer barley before Me, WHICH IS THE ASPECT OF MALCHUT'.

147. The secret of this is, "This is the Torah of jealousies" (Bemidbar 5:29), spelled without Vav. It is a warning for women not to go aside to another instead of their husbands. Otherwise, barley meal is ready to be offered. From one thing we deduce another. Happy is the portion of Yisrael, since the Congregation of Yisrael is never false to the Holy King. The Congregation of Yisrael wonders AND SAYS, COULD IT BE THAT "a wife goes aside to another instead of her husband" (Ibid.), and because of that, the punishment of that woman WHO COMMITTED ADULTERY AGAINST HER HUSBAND comes from her place. Her place is that of which it is written, "who can find a woman of worth? For her price is far above rubies" (Mishlei 31:10), and "A virtuous woman is a crown to her husband" (Mishlei 12:4).

145. וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשִׁבְעוֹתֵיכֶם מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם וּגּו'. ר"ש פתח, אֲזַי יִרְנְנוּ עֲצֵי הַיַּעַר מִלִּפְנֵי יְיָ כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ. זָכָא חוֹלְקִיהוֹן דְּאִינוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא יִמְמָא וְלִילֵי, דִּידְעִין אֶרְחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאֶתְאַחֲדוּן בְּשָׁמַיָּה. וְוִי לְאִינוּן דְּלֵא מִשְׁתַּדְּלֵי בְּאוֹרֵייתָא, דְּהָא לִית לֹוֹן חוֹלְקָא בְּשָׁמַא קְדִישָׁא, וְלֵא אֶתְאַחֲדוּן בֵּיה, לֵא בְּהָאֵי עֲלֵמָא, וְלֵא בְּעֲלֵמָא דְּאִתִּי. מֵאֵן דְּזָכִי בְּהָאֵי עֲלֵמָא, זָכִי בְּעֲלֵמָא דְּאִתִּי. דְּהָכִי תְּנִינוּן, דּוּבְב שְׁפַתֵי יִשְׁנִים, אַע"ג דְּאִינוּן בְּהוּא עֲלֵמָא, שְׁמוֹתֵיהוּ מִרְחָשָׁן תְּמֹן אוֹרֵייתָא.

146. ת"ח, עַד הַשְּׁתָּא אֶקְרִיבוּ יִשְׂרָאֵל תְּבוּאֹת הָאָרֶץ, תְּבוּאֹת הָאָרֶץ וְדָאֵי. וְאֶתְעַסְקוּ בֵּיה, וְאֶתְקָשְׁרוּ בְּהוּא קְשׁוּרָא. וְאַע"ג דְּדִינָא אֶשְׁתַּכַּח, דִּינָא בְּשִׁלְמָא אֶשְׁתַּכַּח בֵּיה. וְאֶקְרִיבוּ שְׁעוּרִים, בְּגִין דְּאִיהוּ קְדָמָא מְכַל שְׁאָר תְּבוּאָה, וּמֵן קְדָמָא מִתְקַרְבָּא, וְלֵא מֵהוּא דְּמִתְאַחַר, דְּהָא אֶחֱדוּ קְדָמָא, דִּישְׂרָאֵל אֶתְאַחֲדוּ בֵּיה בְּקוּדְשָׁא בְּרִיךְ הוּא, הֵכָא הוּא. אֲמַר קוּדְשָׁא בְּרִיךְ הוּא, אֲנָא יְהִיבִית לְכוּ מֵן בְּמִדְבָּרָא, מֵהוּא אֶתְר דְּאֶקְרִי שְׁמַיִם, דְּכִתִּיב הֲנִי מִמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם, וְאֶתוֹן מִקְרָבִין קְמַאי שְׁעוּרִים.

147. וְרָזָא דְּמֵלָה, זֹאת תּוֹרַת הַקְּנָאֹת, חֶסֶר. אֶזְהָרְוֹתָא לְנָשִׁי עֲלֵמָא, דְּלֵא יִשְׁטוֹן תַּחוֹת בְּעֲלִיהוֹן. וְאִי לֹאוּ, קְמַח שְׁעוּרִים זְמִינָא לְקַרְבָּא. וּמִמֵּלָה חֲדָא, אֶשְׁתַּמוּדַע מֵלָה אַחְרָא. זָכָא חוֹלְקִיהוֹן דִּישְׂרָאֵל, דְּהָא כְּנַסַּת יִשְׂרָאֵל לֵא שְׁקַרְת בְּמִלְכָא קְדִישָׁא לְעֲלָמִין. כ"י תְּוֹהַת, אֲשֶׁר תִּשְׁטָה אִשָּׁה תַּחַת אִישָׁה, בְּגִין כִּךְ דִּינָא דְּהָאֵי אֶתְתָא מֵאֶתְרָהָא קָא אֶתִּיָּא. וּמֵאֵן הוּא אֶתְרָהָא הוּא דְּכִתִּיב בְּהָא אֶשְׁת חֵיל מִי יִמְצָא וְרְחוֹק מִפְּנִינִים מְכָרָה. אֶשְׁת חֵיל עֶטְרַת בְּעֵלָה.

148. The barley meal that woman offers is called a meal offering of jealousy, spelled without Vav, since the Congregation of Yisrael, MALCHUT, is so called, AS THE ILLUMINATION OF THE BARLEY MEAL IS IN HER, AND SHE THEREFORE PUNISHES HER. Hence it is written of Pinchas, "because he was zealous for his Elohim" (Bemidbar 25:13), for jealousy, MALCHUT, is attached here, for jealousy, MALCHUT, is aroused to PUNISH whoever is false to the covenant. Hence IT WAS SAID that zealous people have a right to strike him. Come and see, this Omer of barley meal, once at the meal and ground, one tenth is taken away, sifted through thirteen sieves.

148. וְהוּא קִמַּח שְׁעוּרִים, דְּאִיִּיתִית הֵיא אֲתָתָא, מְנַחַת קְנָאת אֲתַקְרִי, חֶסֶר, כְּנֶסֶת יִשְׂרָאֵל הָכִי אֲקָרִי. וְעַל דָּא, בְּפִנְחָס בְּתִיב, תַּחַת אֲשֶׁר קְנָא לְאֱלֹהִיו, דְּקְנָאָה הָכָא אֲתַאֲחַד, דְּמֵאן דְּמִשְׁקַר בְּהַאי בְּרִית, קְנָאָה אֲתַעֲרַת עָלֶיהָ, וְעַל דָּא קְנָאִין פּוּגְעִין בּוּ. תָּא חַזִּי, קִמַּח שְׁעוּרִים, הָאִי עוֹמֵר, דְּכִיּוֹן דְּהוּה מְטָא לְרִיחִין דְּגְרוּסוֹת, מְפִיקִין מְנִיה עֶשְׂרוֹן מְנוּפָה בִּי"ג נִפְהָ.

27. The festival of Shavuot

We hear about the rejoicing of all the trees when Malchut is perfected. The entire bond of faith comes from the Tree, Zeir Anpin. We are told that the Congregation of Yisrael, like a bride, is given portions from each of the grades. Rabbi Shimon tells about the union of Zeir Anpin and Malchut. We hear about the tree that is the torso and about all the limbs that are the Sfirot that are attached to it. The feast days of the branches of the Tree were throughout the days of Sukkot, and after that on Shmini Atzeret is the joy of the Tree itself. The Tree atones for the Evil Inclination in man when the leavened bread is brought. The Torah is called "a Tree of Life" because its roots are in the deep river of Binah.

149. This is the meaning of, "seven complete Shabbatot" (Vayikra 23:15), WHICH MEANS THAT after seven Shabbatot have passed, the Holy King comes to unite with the Congregation of Yisrael, and the Torah is given. Then the King, ZEIR ANPIN, is adorned with the complete union, and the time of the Torah has come. All the trees that produce the firstfruits start singing, BECAUSE THEY DO SO BY THE ILLUMINATION OF THE UNION. What do they sing when THE FRUITS are gathered? "Hashem has established His throne in the heavens; and His kingdom rules over all" (Tehilim 103:19), AS THE THRONE, MALCHUT, IS BUILT AND ESTABLISHED IN THE HEAVENS, ZEIR ANPIN. THEN MALCHUT IS PERFECTED IN EVERY RESPECT, and it is written, "Your steadfast love, Hashem, is in the heavens" (Tehilim 36:6), WHICH MEANS THAT CHASSADIM FLOW FROM ZEIR ANPIN TO MALCHUT. And it is also written, "and all the trees of the field shall clap their hands" (Yeshayah 55:12), NAMELY, THE ILLUMINATION OF MALCHUT CALLED "FIELD" WILL CLAP HANDS. IN RELATION TO THIS UNION, RABBI SHIMON OPENED THE ARTICLE WITH THE VERSE, "THEN SHALL THE TREES OF THE WOOD SING FOR JOY" (I DIVREI HAYAMIM 16:33).

149. וְדָא שְׁבַע שַׁבְּתוֹת תְּמִימוֹת, לְבַתַּר דְּסַלְקִין שְׁבַע שַׁבְּתוֹת אֵלִין, אֲתָא מַלְכָא קְדִישָׁא לְאַזְדוּגָא בְּהַ בְּכ"י, וְאוּרִייתָא אֲתִייהִיבַת. וְכַדִּין אֲתַעֲטַר מַלְכָא בִּיחּוּדָא שְׁלִים, וְאֲשַׁתְּכַח אַחַד לְעִילָא וְתַתָּא. וְכַד אֲתַעֲרַ מַלְכָא קְדִישָׁא, וּמְטָא זְמַנָּא דְּאוּרִייתָא. כָּל אֵינּוֹן אֵילָנִין דְּמַבְּכְרִי אַבִּייהוּ, סַלְקִין שִׁירְתָּא. וּמֵאִי אַמְרִי בְּשַׁעֲתָא דְּמַלְקְטִי לְהוֹן, פְּתַחִי וְאֲמַרִי, יְיָ בְּשָׁמַיִם הִכִּין כְּסָאוֹ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה. יְיָ בְּהַשְׁמַיִם חֶסֶדְךָ. וּכְתִיב, וְכָל עֵצֵי הַשָּׂדֶה יִמְחָאוּ כָף.

150. He continued with, "A Psalm. O sing to Hashem a new song; for He has done marvelous things" (Tehilim 98:1). It is considered a new song, THE SAME ONE THAT THE TREES RECITE WHEN THE FRUITS ARE GATHERED. For that reason IT IS WRITTEN, "when you bring a new meal offering" (Bemidbar 28:26). There, IN RELATION TO THE OMER, it is a meal offering of jealousies, THAT IS, A BARLEY MEAL OFFERING, while here it is a new offering. IT IS CONSIDERED new because the bride is renewed here, which is the bond of the bride above and below, ABOVE AND BELOW THE CHEST OF ZEIR ANPIN, the bond of Faith. Hence Jacob who is whole, ZEIR ANPIN, is adorned with his crowns and the Torah is given.

150. תּוּ פְּתַח וְאֲמַר, מְזִמּוֹר שִׁירוֹ לַיְיָ שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה. שִׁיר חֲדָשׁ אֲקָרִי. בְּגִין כֵּן בְּהַקְרִיבְכֶם מְנַחַח חֲדָשָׁה. הֵתָם מְנַחַת קְנָאוֹת, הָכָא מְנַחַח חֲדָשָׁה. חֲדָשָׁה דְּחוּדָשָׁא דְּכָלָה הָכָא. קְשׁוּרָא דְּכָלָה דְּעִילָא וְתַתָּא, קְשׁוּרָא דְּמַהִימְנוּתָא. וְעַד יַעֲקֹב שְׁלִימָא אֲתַעֲטַר בְּעֶטְרוֹ, וְאוּרִייתָא אֲתִייהִיבַת.

151. When the firstfruits arrived at the priest, it behooved one to say and to explain these matters as referring to that tree upon the earth that is perfected in the likeness of above, ZEIR ANPIN, in twelve regions and seventy branches. When Laban the Aramaean wished to destroy it so the world will be blemished because of it, the Holy One, blessed be He, saved the world and was adorned with His children, NAMELY THE SOULS OF YISRAEL, as we explained. For the entire bond of Faith, WHICH IS MALCHUT, comes from that tree, ZEIR ANPIN; hence MALCHUT is then CALLED a new meal offering. The reason is that the higher and lower beings and the moon, MALCHUT, rejoice in it. Whenever the moon, MALCHUT, is new, it is the bond of Faith WITH ZEIR ANPIN and its joy.

152. THIS IS LIKENED to a king who had sons and one daughter. He prepared a meal for all his sons, but the daughter did not sit at the table. When she came, she said to the king, Sir, you have invited all my brothers and have given each one certain portions, but you have not given me a portion among them. He said to her, Upon your life, daughter, you shall have a double portion, for each will give you of their share. Thus she later had a double portion, MORE than anyone. So the Congregation of Yisrael took portions from each OF THE GRADES, BOTH FROM CHOCHMAH AND CHASSADIM. Hence she is called a bride (Heb. kalah), SINCE SHE includes (Heb. kelulah), EVERYTHING, as a bride, to whom everyone gives garments, portions and jewels. Such is the Congregation of Yisrael. She is renewed in all THE GRADES and everyone gives her portions and garments, NAMELY MOCHIN AND THE GARMENTS OF MOCHIN.

153. Come and see, when the Holy King, ZEIR ANPIN, is adorned WITH THE MOCHIN OF THE FIRST THREE SFIROT, the Congregation of Yisrael rejoices BECAUSE SHE TOO IS WITH THOSE MOCHIN. When the Torah was given, the Congregation of Yisrael was adorned with celestial crowns, and since the entire bond of Faith, MALCHUT, was attached to this Tree, TO ZEIR ANPIN, it is considered one day, as written, "but it shall be one particular day which shall be known as Hashem's" (Zecharyah 14:7). Assuredly it is one day, since the Congregation of Yisrael is one day connected above, NAMELY, UNITED WITH ZEIR ANPIN, FOR ZEIR ANPIN IS CONSIDERED ONE ONLY WHEN UNITED WITH MALCHUT.

154. The connection above, IN ZEIR ANPIN, IS the head, WHICH IS the skull and the brain. THE SKULL IS KETER AND THE PARTS OF THE BRAINS (MOCHIN) ARE CHOCHMAH, BINAH AND DA'AT. Another connection is the two arms, CHESED AND GVURAH, and the torso, WHICH IS TIFERET. CHESED, GVURAH AND TIFERET are attached by means of the head, THAT IS, THEY COME FROM CHOCHMAH, BINAH AND DA'AT IN THE HEAD. Rav Hamnuna explained it as the three knots of the patriarchs, NAMELY CHESED, GVURAH AND TIFERET, the two pillars, NETZACH AND HOD that flow with the anointing oil in two grades, RIGHT AND LEFT in two rivers, THE SECRET OF SKIES, to gather the semen IN THEM, NAMELY, THE PLENTY OF CHESED, GVURAH AND TIFERET, to bring them out in another grade, THE CENTRAL COLUMN at the mouth of the penis, WHICH IS YESOD. The Tree is the torso in the middle, NAMELY TIFERET that is attached to all those, CHOCHMAH, BINAH AND DA'AT, CHESED, GVURAH AND TIFERET, NETZACH, HOD AND YESOD, and they are all attached to it, so that everything is one. And when the Matron, MALCHUT, is united with it, then it is

151. וכד מטון בכורים לגבי כהנא, הוה בעי בר נש למימר ולפרשא מלין, על ההוא אילנא דארעא, דאשתלים כגוונא דלעילא, בתריסר תחומין, בשבעין ענפין, ובעא לאוברא ליה לבן ארמאה, דאתפגים עלמא בגיניה. וקודשא בריך הוא שזיב ליה, ואתער בבנוי כמה דאוקימנא. בגין ההוא אילנא, דכל קשרא דמהימנותא, ביה תלייא. ועל דא מנחה חדשה אתקרי. מ"ט. בגין דחרוותא דעלאי ותתאי הוא, וחרוותא דסיהרא. ובכל זמנא חרותי דסיהרא, קשרא דמהימנותא הוא, וחרוותא דילה.

152. למלכא דהווי ליה בנין, וברתא חדא, אתקין סעודתא לכלהו בנין, לא אשתכחתי ההיא ברתא על פתורא. כד אתאת, אמרת למלכא, מארי, לכל אחי זמינת ויהבת לכל חד מאנין ידיען, ולי לא יהבת חולקא בינייהו. א"ל, חניך ברתתי, מנא דילך ישתכח על חד תרין. הא כלא יתגון לך מחולקיהון. אשתכח לבתר בידהא חולקין, על חד תרין מלכא. כן כנסת ישראל, מכלא נטלא חולקין, ועל דא אתקרי בלה, כלולא. בכלה דכלהו מזמנין לה מאנין וחולקין ותכשיטין, כן היא כ"י, חרותי דילה בכלא, וכלא יהבין לה חולקין ומאנין.

153. תא חזי, בשעתא דמלכא קדישא אשתכח בעטרוי, חרוותא דכנסת ישראל הוא. וכד אורייתא אתיהיבת, אתערת כנסת ישראל בעטרין עלאין, ובגין דכל קשרא דמהימנותא, אתקשר בהאי אילנא, אקרי יום אחד. דכתיב, והיה יום אחד הוא יודע ליי. יום אחד ודאי, דכ"י יום אחד, בקשרא דלעילא.

154. קשורא דלעילא, רישא וגולגלתא ומוחי. קשורא אחרא, תרין דרועין וגופא. דאחידן, מחילא דרישא. ואוקמא רב המנונא, בתלת קשירין דאבהתא. תרין קיימין דלתתא דאתמשכו במשח רבות, בתרין דרגין, תרין נחלין, לאכנשא זרעא, לאפקא בדרגא אחרא, בפום אמה. אילנא דא, הוא גופא דאמצעיתא, דאחיד לכל הני, וכלא מתקשרן ביה, והוא בהון, ועל דא כלא חד. וכד אזדווגת ביה מטרוניתא, בדין הוא אחד, והא אוקימנא מלי.

one COMPLETELY. We already explained these matters.

155. Come and see, it is written, "On the eighth day you shall have a solemn assembly (Heb. Shmini Atzeret)" (Bemidbar 29:35). What is the assembly? HE ANSWERS that the place in which everything is connected together is called an assembly, WHICH IS MALCHUT THAT RECEIVES FROM ALL THE SFIROT. For what does "assembly" mean? A gathering. You may ask for the reason that it is called an assembly here. AND HE ANSWERS, Throughout the days OF SUKKOT were the feast days of the branches of the Tree, NAMELY THE SEVENTY MINISTERS THAT COME FROM THE OUTER PART OF ZEIR ANPIN - hence the seventy bullocks SACRIFICED ON THE SEVEN DAYS OF SUKKOT. After that, ON SHMINI ATZERET (THE DAY OF CONVOCATION) comes the joy of the Tree itself, ZEIR ANPIN HIMSELF. For there it is an assembly for one day, which is the joy in the Torah, the joy of the Tree, which is the body, NAMELY ZEIR ANPIN.

156. Therefore only the Holy One, blessed be He and the Congregation of Yisrael take part in this day, SHMINI ATZERET. For that reason, "you shall have a solemn assembly," you and no other, for when the King is present, everything is there in Him. We therefore learned in relation to Shmini Atzeret about the fruit of the tree, WHICH ALLUDES TO ZEIR ANPIN THAT IS CALLED TREE, WHOSE DAY IT IS. This was already explained. For that reason He is called one, BEING united with Malchut. Surely one, as we said.

157. Come and see, it is written, "You shall bring out of your habitations two wave loaves...they shall be of fine flour; they shall be baked with leaven" (Vayikra 23:17). Why is it different here, that leaven IS BROUGHT? HE ANSWERS, Since everything is attached to the tree, ZEIR ANPIN, WHEN IT IS PERFECTED ON SHAVUOT, since the branches are attached to the Tree, leaves are attached to the Tree, WHICH ARE Klipot and many Judgments on every side, AND IT MITIGATES THEM. Everything is in it, for that Tree atones for the Evil Inclination in its dwelling place in man. FOR THAT REASON LEAVEN IS BROUGHT THAT DAY, WHICH IS AN INDICATION THAT THOUGH KLIPOT ARE ATTACHED TO IT, THEY ARE NEVERTHELESS MITIGATED AND THERE IS NO FEAR OF THEIR ATTACHMENT.

158. Rabbi Elazar said, From this Tree, ZEIR ANPIN, the other trees below are nourished, WHICH ARE THE GRADES IN MALCHUT AND BRIYAH, YETZIRAH AND ASIYAH. It has its roots in a deep river that flows, which waters never stop flowing, NAMELY BINAH. It is written of it, "For he shall be like a tree planted by the waters, and that spreads out its roots by the river" (Yirmeyah 17:8), THE RIVER BEING BINAH. Hence the Torah, ZEIR ANPIN, is called "She is a Tree of Life..." (Mishlei 3:18), SINCE LIFE IS DRAWN FROM BINAH. What is meant by, "and happy are those who hold her fast" (Ibid.)? We explained it, yet "happy are those who hold her fast" is similar to, "Happy am I (Heb. oshri), for the daughters will call me blessed" (Bereshheet 30:13), WHICH ALLUDES TO BINAH CALLED ASHER.

155. תָּא חֲזִי, כְּתִיב בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת. מֵאֵן עֲצֶרֶת. אֵלֶּא בְּהוּא אֲתָר, דְּכֻלָּא מִתְקַשְׁרֵן כְּחָדָא, אֲקָרִי עֲצֶרֶת, מֵאִי עֲצֶרֶת, כְּנִישׁוּ. וְאִי תִימָא הֵבֵא דְאֲקָרִי עֲצֶרֶת, מֵאִי טַעְמָא. אֵלֶּא בְּכָל אֵינּוֹן יוֹמִין, יוֹמֵי סְעוּדָתֵי דְעַנְפֵי אֵילָנָא הוּוּ. וְעַל דָּא, שְׁבַעֵים פְּרִים אֵינּוֹן. לְבַתָּר, חֲדוּתָא דְאֵילָנָא מִמֶּשׁ, וְחֲדוּתָא דְאוּרִייתָא. וּבְגִינֵיהּ הוּא יוֹמָא חֵד עֲצֶרֶת. חֲדוּתָא דְאוּרִייתָא, חֲדוּתָא דְאֵילָנָא, דְהוּא גּוֹפָא.

156. וְעַל דָּא לִית חוּלְקָא בְּהַאי יוֹמָא, אֵלֶּא לְקוּדְשָׁא בְּרִיךְ הוּא וְכוּנִי. בְּגִ"כ, עֲצֶרֶת תְּהִיָּה לְכֶם, לְכֶם, וְלֹא לְאַחֲרָא. דְּהָא בְּשַׁעְתָּא דְמַלְכָּא אֲשַׁתְּכַח, כְּלָא אֲשַׁתְּכַח בֵּיהּ. וְעַד תְּנִינָן, בְּעֲצֶרֶת עַל פִּירוּת הָאֵילָן, וְהָא אוּקְמוּהָ בְּגִ"כ אֶחָד אֲקָרִי, אֶחָד וְדַאי, כְּמָה דְאִמְרֵן.

157. ת"ח, מֵה כְּתִיב, מִמּוֹשְׁבוֹתֵיכֶם תְּבִיאוּ לַחֵם תְּנוּפֶה וְגו', סֶלֶת תְּהִינָה חֲמִץ תְּאִפִּינָה. מֵאִי שְׁנֵא הֵבֵא חֲמִץ, אֵלֶּא בְּגִין דְּכֻלָּא אֲחִידָן בֵּיהּ בְּאֵילָנָא, דְּהָא בְּאֵילָנָא אֲחִידָן עַנְפִּין, בְּאֵילָנָא אֲחִידָן עֲלִין, קְלִיפִין, דִּינִין סְגִיָּאין בְּכָל סְטְרִין, כְּלָא אֲשַׁתְּכַח בֵּיהּ. וּבְגִין דְּהַאי אֵילָנָא, מְכַפֵּר עַל יִצְר הָרַע, דְּהוּא בְּבִי מוֹתְבִיָּה דְּבַר נֶשׁ.

158. אָמַר רַבִּי אֶלְעָזָר, מֵהַאי אֵילָנָא אֲתִזְנוּ כָּל שְׂאֵר אֵילָנִין לְתַתָּא. וְהוּא אֲשַׁתְּרָשָׁא עַל חֵד נְהָרָא עֲמִיקָא, דְּנָגִיד וְנָפִיק וְלֹא פְּסָקִין מִיּוֹמוֹ לְעֵלְמִין. עֲלִיָּה כְּתִיב וְהָיָה כְּעֵץ שְׁתוּל עַל מַיִם וְעַל יוֹבֵל יִשְׁלַח שְׂרָשָׁיו, וְעַל דָּא אֲקָרִי אוּרִייתָא, עֵץ חַיִּים הִיא וְגו'. וּמֵאִי וְתוּמְכִיָּה מְאוּשֵׁר. הָא אוּקְמוּהָ, אֲבָל וְתוּמְכִיָּה מְאוּשֵׁר, כְּד"א בְּאֲשֵׁרֵי כִי אֲשֵׁרוּנֵי בְּנוֹת.

28. The sacrifice of the Omer

This section tells us about the commandment to offer the sacrifice of the Omer in order to unite the Matron and her children, Yisrael. The sacrifice is made of barley and offered so as to bring love between a wife and her husband. The wife of harlotry flees the temple so that she will not perish from the test of the waters of Sotah. We are told that the secret here is that there are two sisters, the woman of valor and the wife of harlotry. Ra'aya Meheimna (the Faithful Shepherd)

159. "And he shall wave the Omer" (Vayikra 23:11). We are commanded to offer the sacrifice of the Omer. This offering is wholly attached above and below, which means that the Matron and her children, MALCHUT AND YISRAEL BELOW, go together. THIS MEANS THAT THE PURPOSE OF THIS OFFERING IS TO ESTABLISH MALCHUT ABOVE AND YISRAEL BELOW. Yisrael sacrifice this Omer in their state of purity, and this sacrifice is made of barley, offered so as to bring love between a wife and her husband.

160. The wife of harlotry distances herself from among them, YISRAEL, because she cannot remain BY THE BARLEY OFFERING. The woman of valor, MALCHUT, who approaches to come near the High Priest, ZEIR ANPIN, is assuredly pure, AND OF HER IT SAYS, "then she shall be free, and shall conceive seed" (Bemidbar 5:28), and she adds strength and love to her husband, ZEIR ANPIN. The wife of harlotry flees the Temple so as not to approach it, for if THE WIFE OF HARLOTRY were to approach the woman of valor, when the latter is checking herself WITH THE WATERS OF SOTAH (A WIFE SUSPECTED OF ADULTERY), she would perish. THE CURSE WOULD FALL UPON HER, AND "HER BELLY SHALL SWELL, AND HER THIGH SHALL FALL AWAY" (BEMIDBAR 5:27). She therefore refuses to come near the Temple but runs away, and Yisrael remain worthy, with the secret of Faith, MALCHUT, unmixed, SINCE THE FOREIGN MIXTURE, THE WIFE OF HARLOTRY, HAS ALREADY FLED.

161. The secret behind this mystery is that there are two sisters, THE WOMAN OF VALOR AND WIFE OF HARLOTRY. When the one smells THE MOUTH OF the other, THE WATER OF SOTAH of her examination THAT IS IN HER WOMB, her belly OF THE WIFE OF HARLOTRY swells and her thigh falls away. EVEN THOUGH THE WIFE OF HARLOTRY DID NOT UNDERGO THE TEST, BUT ONLY CAME NEAR THE WOMAN OF VALOR WHO CHECKED HERSELF, WHICH IS THE SECRET OF THE BARLEY OFFERING, ALL THE CURSES FELL UPON HER AS IF SHE DRANK IT HERSELF. For the checking of the woman of valor is a poison of death to the wife of harlotry. This is the counsel the Holy One, blessed be He, gave to His children, to offer this sacrifice OF THE BARLEY OFFERING to the woman of valor, NAMELY THE TEST, SUCH AS THE WATER OF SOTAH, so that the wife of harlotry will flee her and Yisrael will remain unmixed. Happy are they in this world and in the World to Come.
End of Ra'aya Meheimna

רעיא מהימנא

159. וְהִנִּיף אֶת הָעֹמֶר וְגו'. פְּקוּדָא דָּא, לְקַרְבָּא קֶרְבֵּן הָעֹמֶר, קֶרְבֵּן דָּא, כִּלְאֵי אִיהוּ בְּדִבְקוּתָא עִילָא וְתַתָּא, מְטְרוֹנִיתָא וּבְנֵהָא כְּחָדָא אֲזֵלִין. עֹמֶר דָּא, מְקַרְבִּין יִשְׂרָאֵל בְּדִבְיוּתָא דְלֵהוּן, וְהוּא קֶרְבֵּן אִיהוּ מִן שְׁעוּרִים, וְדָא אֶתְקְרִיב, לְמִיעַל רְחִימוּ בֵּין אֶתְתָא וּבְעֵלָה.

160. אִשְׁתּוֹ זְנוּנִים, אֶתְרַחַקַת גְּרָמָה מִבִּינֵיהוּ, דְלָא יְכִילַת לְמִיקָם עַל גְּבָהּ. אִשְׁתּוֹ חִיל קְרִיבַת גְּרָמָה לְקַרְבָּא לְגַבֵּי כְּהֵנָּא רַבָּא, וְדָאֵי טְהוּרָה הִיא, וְנִקְתָּה וְנִזְרָעָה זֶרַע, וְאוּסִיפַת חִילָא וּרְחִימוּ לְגַבֵּי בְעֵלָה. אִשְׁתּוֹ זְנוּנִים עֶרְקַת מִן מְקַדְשָׁא, דְלָא לְמַקְרַב לְגַבֵּיהּ, דְאֶלְמָלָא בְּהוּא זְמָנָא דְאִשְׁתּוֹ חִיל אֲבָדִיקַת גְּרָמָה, אִיהִי אֶתְקְרִיבַת לְגַבָּהּ, אֶתְאֲבִירַת מֵעֲלָמָא. וְע"ד לָא בְעִיא לְקַרְבָּא לְמַקְדְשָׁא, וְעֶרְקַת מְנִיָּה, וְאֶשְׁתְּאָרוּ יִשְׂרָאֵל זְכָאִין, בְּלֵא עֶרְבוּבֵיא אַחְרָא, לְגַבֵּי רְזָא דְמַהִימְנוּתָא.

161. רְזָא דְסִתְרָא דָּא, תְּרִיתִין אַחְתָּן. וְכֵד אֶרְחַת דָּא לְגַבֵּי דָּא, בְּבִדִיקוֹ דִּילָהּ, עֲבַתָּה בְטִנָּה וְנִמְלָה יִרְכָּה. דְהָא בְדִיקוֹ דְאִשְׁתּוֹ חִיל, סְמָא דְמוּתָא לְאִשְׁתּוֹ זְנוּנִים. וְדָא אִיהוּ עֵיטָא, דִּיהֵב קוּדְשָׁא בְרִיךְ הוּא לְבָנוּי, לְקַרְבָּא קֶרְבֵּן דָּא בְּגִין אִשְׁתּוֹ חִיל, דְתַעְרוֹק אִשְׁתּוֹ זְנוּנִים מְנָה. וְאֶשְׁתְּאָרוּ יִשְׂרָאֵל בְּלֵא עֶרְבוּבֵיא אַחְרָא, זְכָאִין אִינוּן בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְאֵתִי.
ע"כ רעיא מהימנא

29. The counting of the Omer

Rabbi Aba says that when Yisrael were in Egypt they were attached to impurity until they were circumcised and attained the covenant. He says that seven Shabbatot need to be counted in order to merit Zeir Anpin on the holiday of Shavuot.

162. Rabbi Aba and Rabbi Chiya were walking along the way. Rabbi Chiya said, It is written, "And you shall count for yourselves from the morrow after the Shabbat, from the day that you brought the Omer of the wave offering" (Vayikra 23:15). What does this mean? He said to him, Come and see. When Yisrael were in Egypt, they were under another power, and were attached to impurity as a woman sitting in her days of uncleanness. After they were circumcised, they entered the holy portion called covenant, WHICH IS THE SECRET OF MALCHUT. Once they were attached to her, impurity stopped from among them, as a woman whose blood of uncleanness stopped from her. After THE BLOOD OF UNCLEANNESS stopped in her, it is written, "then she shall number to herself seven days" (Vayikra 15:28). Here too, once they came in the holy portion, THE COVENANT, their impurity stopped and the Holy One, blessed be He, said, 'From now on it is a reckoning for purity'.

163. In "And you shall count for yourselves," "yourselves" is specific, as written, "then she shall number to herself seven days," IN WHICH "to herself" MEANS for her sake. Here too, "for yourselves," MEANS for your own sake. Why is that? In order to be purified in supernal holy waters, NAMELY THE ILLUMINATION OF BINAH, BY MEANS OF THE COUNTING OF THE OMER. After that, IN SHAVUOT, they shall come and join the King, ZEIR ANPIN, and receive His Torah.

164. HE ASKS, There, IN RELATION TO THE MENSTRUATING WOMAN, IT IS WRITTEN, "then she shall number to herself seven days," while here it says, "seven complete Shabbatot" (Vayikra 23:15). Why are seven Shabbatot NEEDED HERE? HE ANSWERS, This is in order to be worthy of being purified by the water from the flowing and emerging river, WHICH IS BINAH, THE LIGHTS of which are called living waters. From that river seven Shabbatot come out, WHICH ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, IN EACH OF WHICH ARE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THERE ARE THE 49 SFIROT AFTER THE SECRET OF THE 49 GATES OF BINAH. For that reason, seven Shabbatot NEED TO BE COUNTED in order to merit ZEIR ANPIN ON THE HOLIDAY OF SHAVUOT AND RECEIVE THE TORAH like a wife on her night of cleanness mates with her husband.

165. It is written this way, "And when the dew fell upon the camp in the night" (Bemidbar 11:9). It is written, "upon the camp"; not, 'the dew fell in the night', but, "upon the camp." The reason is THAT DEW, NAMELY, PLENTY, falls down from that point, CHOCHMAH, upon these 49 days IN BINAH called "camp," and BINAH joined THEM through the Holy King, ZEIR ANPIN. When did the dew fall? When Yisrael approached Mount Sinai ON SHAVUOT. The dew then fell completely and purified YISRAEL as the filth was stopped from them, NAMELY THE FILTH OF THE SERPENT THAT HE INJECTED INTO EVE BY THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. They joined the King and the Congregation of Yisrael, and received the Torah. We already explained that. At that time, surely "All the rivers run into the sea" (Kohelet 1:7), to be purified and to wash, and everything is attached and joined with the Holy King, ZEIR ANPIN, THE CENTRAL COLUMN, AS THE HOLIDAY OF SHAVUOT IS AN ASPECT OF HIM.

162. ר' רבי אבא ורבי חייא הוו אזלי באורחא, אמר ר' חייא, בתיב, וספרתם לכם ממחרת השבת מיום הביאתכם את עמר התנופה. מאי קא מיירי. א"ל, הא אוקמוה חבריאי. אבל ת"ח, ישראל כד הוו במצרים, הוו ברשותא אחרא, והוו אחידן במסאבותא, כאתתא דא, כד היא יתבא ביומי דמסאבותא. בתר דאתגורו, עאלו בחולקא קדישא, דאקרי ברית. כיון דאתאחדו ביה, פסק מסאבותא מנייהו, כדא אתתא כד פסקו מנה דמי מסאבותא. בתר דאתפסקו מנה, מה בתיב. וספרה לה שבעת ימים. אוף הכא, כיון דעאלו בחולקא קדישא, פסקא מסאבו מנייהו, ואמר קודשא בריך הוא, מכאן ולהלאה חושבנא לרבייתא.

163. וספרתם לכם, לכם דייקא, כד"א וספרה לה שבעת ימים, לה: לעצמה. אוף הכא לכם: לעצמכם. ולמה. בגין לאתדבאה במיין עלאין קדישין, ולבתר למיתי לאתחברא ביה במלכא, ולקבלא אורייתיה.

164. התם וספרה לה שבעת ימים, הכא שבע שבתות, אמאי שבע שבתות. בגין למזכי לאתדבאה במיין, דההוא נהר דנגיד ונפיק. ואקרי מים חיים. וההוא נהר, שבע שבתות נפקו מניה. וע"ד שבע שבתות ודאי, בגין למזכי ביה, כמה דאתתא, דכיו דילה בליליא, לאשתמשא בבעלה.

165. כך בתיב וברדת הטל על המחנה לילה. על המחנה בתיב, ולא בתיב וברדת הטל לילה. אלא על המחנה, בגין דיורד מההוא נקודה, על אינון יומין דאתקריאו מחנה. ומתחברת במלכא קדישא, ואימתי נחת האי טלא. כד קריבו ישראל לטורא דסיני, כדיון נחת ההוא טלא בשלימו, ואדכי, ואתפסקת זוהמתן מנייהו, ואתחברו ביה במלכא וכנסת ישראל, וקבילו אורייתא, ודא אוקימנא. ובההוא זמנא, ודאי כל הנחלים הולכים אל הים, לאתדבאה ולאסתחאה, וכלא אתקשרו ואתחברו ביה במלכא קדישא.

166. Come and see, whoever did not number this reckoning, these seven complete Shabbatot, to earn this purity is not considered pure and is not among the pure, nor is he worthy of having a portion in the Torah. And whoever arrives pure on that day, SHAVUOT, and did not lose the count, upon reaching that night OF SHAVUOT, he needs to be occupied in the Torah and unite with it, and keep supernal purity that comes to him on that night, so he is purified.

166. ת"ח, כל ב"נ דלא מני חושבנא דא, אינון שבע שבתות תמימות, למזכי לדכיותא דא. לא אקרי טהור, ולא בכללא דטהור הוא. ולא הוא כדאי למהוי ליה חולקא באורייתא, ומאן דמטי טהור להאי יומא, וחושבנא לא אתאביד מניה, כד מטי להאי ליליא, לבעי ליה למלעי באורייתא, ולא תחברא בה, ולנטרא דכיו עלאה, דמטי עליה בהוא ליליא, ואתדכי.

30. Shavuot night

We learn that one should study the Oral Torah on the night of Shavuot so that everything will be purified, and one should study the Written Torah on the day of Shavuot so that everything will be united. We read of the preparations for that joining.

167. We learned that one should study this night OF SHAVUOT the Oral Torah, WHICH IS MALCHUT so that MALCHUT AND YISRAEL HER CHILDREN will be purified together by the flowing of the deep river, NAMELY FROM BINAH. After that, during the day ON SHAVUOT the Written Torah, WHICH IS ZEIR ANPIN, will come and join it, MALCHUT, so they will be together, united as one above. A proclamation then resounds concerning him, saying, "As for Me, this is My covenant with them, says Hashem; My spirit that is upon you, and My words which I have put in your mouth..." (Yeshayah 59:21).

167. ואולימנא, דאורייתא דבעי ליה למלעי בהאי ליליא, אורייתא דבע"פ, בגין דיתדכון כחדא, ממבועא דנחלא עמיקא. לבתר, בהאי יומא, ליתי תורה שבכתב, ויתחבר בה, וישתכחון כחדא בזוגא חד לעילא. כדין מכריזי עליה ואמרי, ואני זאת בריתי אותם אמר יי' רוחי אשר עליך ודברי אשר שמתי בפיך וגו'.

168. Therefore the pious in ancient times did not sleep that night but were studying the Torah, saying, Let us come and receive this holy inheritance for us and our children in both worlds. That night, the Congregation of Yisrael is an adornment over them, and she comes to unite with the King. Both decorate the heads of those who merit this.

168. ועל דא, חסידו קדמאי לא הוו ניימי בהאי ליליא, והוו לעאן באורייתא, ואמרי, ניתי לאחסנא ירותא קדישא, לן, ולבנן, בתרין עלמין. והוא ליליא כנסת ישראל אתעטרא עליהו, ואתינא לאזדוגא ביה במלכא, ותרזויהו מתעטרי על רישויהו, דאינון דזכאן להכי.

169. Rabbi Shimon said the following when the friends gathered with him that night: Let us come and prepare the jewels of the bride, NAMELY DRAW MOCHIN UPON MALCHUT, so that tomorrow she will be bejeweled, THAT IS, WITH MOCHIN, and properly ready for the King. Happy is the portion of the friends, when the King will ask the Queen who prepared her jewels, illuminated her crowns and put on her adornments. No one in the world knows how to fix the adornments of the bride save the friends. Happy is their portion in this world and in the World to Come.

169. ר"ש הכי אמר, בשעתא דמתכבשי חברינא בהאי ליליא לגביה, ניתי לתקנא תכשיטי כלה, בגין דתשתכח למחר בתכשיטה, ותקונהא, לגבי מלכא כדקא יאות. זכאה חולקיהון דחברינא, כד יתבע מלכא למטרוניתא, מאן תקין תכשיטה, ואנהיר עטרהא, ושוי תקונהא. ולית לך בעלמא, מאן דינדע לתקנא תכשיטי כלה, אלא חברינא, זכאה חולקיהון בעלמא דין ובעלמא דאתי.

170. Come and see, the friends prepare that night jewels for the bride, WHO IS MALCHUT, and decorate her with crowns to the King. And who attends the King, ZEIR ANPIN that night so that He will be with the bride, and unite with the Matron, MALCHUT? THAT IS the deep stream, the deepest among the rivers, which is supernal Ima, BINAH, THAT READIES ZEIR ANPIN. This is the secret of, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). After BINAH readied the King and crowned him, she comes to purify the Matron and those who stand by her, NAMELY THE FRIENDS THAT BUSY THEMSELVES WITH PREPARING HER.

171. THIS IS LIKENED to a King who had an only son whom he was about to marry to a lofty Matron. All that night, his mother came to the treasure chambers and brought out a superior crown surrounded by seventy precious stones, and crowned him. She took out silken garments and put them on him, and fixed him with royal embellishments.

172. HIS MOTHER then entered the bride's home and saw maidens preparing diadems, garments and jewelry to bedeck her. She said to them, Behold, I prepared a house for a ritual bath, a place of fresh water with all scents and spices around it to purify my bride. Let the bride come, my son's Matron, together with her maidens, and let them purify themselves where I prepared a ritual bath that I have of fresh water. Afterwards, bedeck her with her jewels, dress her with her garments and put on her crowns. Tomorrow, when my son shall come to unite with the lady, he shall prepare a palace where he shall live with you.

173. So it is with the Holy King, the Matron, MALCHUT, and the friends, and also supernal Ima, BINAH, that prepares everything, so the supernal King, ZEIR ANPIN, the Matron and the friends live together and never separate. This is the meaning behind, "who shall abide in Your tent... He that walks uprightly, and acts justly" (Tehilim 15:1-2). Who acts justly? Those who prepare the Matron with her jewels, dress and crowns. Each one is considered one who acts righteously, SINCE MALCHUT IS CALLED RIGHTEOUSNESS. Rabbi Chiya said, Had I had merit in the world only to hear these words, it would suffice me. Happy is the portion of those who study the Torah and know the ways of the Holy King, whose desire is for the Torah. Of them it is written, "Because he has set his delight upon Me, therefore I will set him on high...I will deliver him, and honor him" (Tehilim 91:14-15).

170. ת"ח, חֲבֵרֵיָא מְתַקְנֵי בְהַאי לִילֵיא תְכַשִּׁיטְהָא לְכַלָּה, וּמַעֲטֵרֵי לָהּ בְּעֵטְרָהָא, לְגַבֵּי מַלְכָּא. וּמֵאן מְתַקִּין לִיהּ לְמַלְכָּא, בְּהַאי לִילֵיא, לְאַשְׁתַּבְּחָא בְּהּ בְּכַלָּה, לְאַזְדוּגָא בְּהּ בְּמִטְרוּנִיתָא. נְהֵרָא קְדִישָׁא עֲמִיקָא דְכָל נְהַרִין, אִימָא עֲלָאָה. הַה"ד, צְאִינָה וְרֵאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה וְגו'. לְבִתְרָא דְאַתְקִינַת לִיהּ לְמַלְכָּא, וְאַעֲטַרַת לִיהּ, אֲתִינַת לְדַבְּרָא לָהּ לְמִטְרוּנִיתָא, וְלֵאִינוּן דְּמִשְׁתַּבְּחֵי גְבַהּ.

171. לְמַלְכָּא דְהוּוּ לִיהּ בַּר יַחֲדָאֵי, אַתָּא לְזוּגָא לִיהּ בְּמִטְרוּנִיתָא עֲלָאָה, מֵאֵי עֲבַדַת אִמִּיהּ כָּל הַהוּא לִילֵיא, עֲאֵלַת לְבִי גְנִיזָהָא, אִפִּיקַת עֵטְרָא עֲלָאָה, בְּשַׁבְעִין אַבְנֵי יָקָר סַחְרָנָא, וְאַעֲטַרַת לִיהּ. אִפִּיקַת לְבוּשִׁין דְּמִילַת וְאַלְבִּישַׁת לִיהּ, וְאַתְקַנַת לִיהּ בְּתַקּוּנֵי דְּמַלְכִין.

172. לְבִתְרָא עֲאֵלַת לְבִי כְּלָה, חֲמַת עוֹלִימְתָהָא, דְּקָא מְתַקְנֵי עֵטְרָהָא, וְלְבוּשָׁהָא, וְתַכְשִׁיטְהָא, לְתַקְנָא לָהּ. אַמְרָה לוֹן, הָא אַתְקִינַת בֵּי טְבִילָה, אַתְרָא דְּמִיּוּן נְבַעִין, וְכָל רֵיחִין וּבוּסְמִין סוּחְרֵי אִינוּן מִיּוּן, לְדַבְּרָא לְכַלְתֵּי, לִיתֵי כְּלִתֵּי, מִטְרוּנִיתָא דְּבֵרֵי, וְעוֹלִימְתָהָא, וְיִתְרַכּוּן בְּהוּא אַתְרָא דְּאַתְקִינַת בְּהוּא בֵּי טְבִילָה, דְּמִיּוּן נְבַעִין דְּעַמֵּי. לְבִתְרָא תַקִּינוּ לָהּ בְּתַכְשִׁיטְהָא, אֲלַבִּישׁוּ לָהּ לְבוּשָׁהָא, אַעֲטְרוּ לָהּ בְּעֵטְרָהָא. לְמַחַר כִּד יִיתֵי בְּרֵי לְאַזְדוּגָא בְּמִטְרוּנִיתָא, יִתְקִין הֵיכְלָא לְכַלָּהּ, וְיִשְׁתַּבַּח מְדוּרֵיהּ בְּכוּ כְּחַדָּא.

173. כִּךְ מַלְכָּא קְדִישָׁא וּמִטְרוּנִיתָא, וְחֲבֵרֵיָא, בְּהַאי גּוּזָא. וְאִימָא עֲלָאָה דְּמִתְקַנַת כְּלָא. אֲשְׁתַּבַּח דְּמַלְכָּא עֲלָאָה, וּמִטְרוּנִיתָא, וְחֲבֵרֵיָא, מְדוּרֵיהוֹן כְּחַדָּא, וְלֹא מִתְפַּרְשִׁין לְעַלְמִין. הַה"ד, יְיָ מִי נִגְוַר בְּאַהֲלֵךְ וְגו', הוֹלֵךְ תַּמִּים וּפּוֹעֵל צְדָקָה. מֵאן הוּא פּוֹעֵל צְדָקָה. אֵלָא, אֵלִין אִינוּן דְּמִתְקְנֵי לְמִטְרוּנִיתָא בְּתַכְשִׁיטְהָא, בְּלְבוּשָׁהָא, בְּעֵטְרָהָא. וְכָל חַד, פּוֹעֵל צְדָקָה אֲקָרִי. א"ר חֵיָא, אֲלֵמְלָא לֹא זְכִינָא בְּעֵלְמָא, אֵלָא לְמִשְׁמַע מְלִין אֵלִין דִּי. זְכָאָה חוֹלְקִיהוֹן דְּאִינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרִינִיתָא, וְיִדְעִין אוּרְחוּ דְּמַלְכָּא קְדִישָׁא, דְּרַעוּתָא דְּלֵהוֹן בְּאוּרִינִיתָא, עֲלִייהוּ כְּתִיב כִּי בִי חֶשֶׁק וְאַפְלִטְהוּ. וְכְתִיב אַחֲלִצְהוּ וְאַכְבַּדְהוּ.

We are told that Yisrael do not recite the Hallel in full as in the days of Pesach since they are not yet properly whole and pure. We are told about the fifty days of purification, the purpose of which is to enter the secret of the World to Come, to receive the Torah, and to draw Malchut near Zeir Anpin. 49 of those days are all the aspects of the Torah, while the fiftieth day is the secret of the Torah itself. On the fiftieth day, Shavuot, the hidden is revealed. The two loaves of the offering are the secret of the two Shechinahs, the upper and the lower, that join together. Zeir Anpin receives from above and from below, from Binah and Malchut, because Shabbat is a secret above and below. Ra'aya Meheimna (the Faithful Shepherd)

174. "And you shall count for yourselves from the morrow after the Shabbat..." (Vayikra 23:15). We are commanded to perform the counting of the Omer, which we already explained. This is a secret, for Yisrael, even though they were purified so as to perform the Pascal sacrifice and came out of their defilement, were not yet properly whole and pure. Hence the Hallel is not recited in full as in the days of Pesach, since they are not yet properly complete.

175. THIS IS LIKE a woman who comes out of her uncleanness. From the time she comes out, "then she shall number to herself SEVEN DAYS" (Vayikra 15:28). Here too, when Yisrael came out of Egypt, they came out of impurity, and performed the Pesach, eating at their Father's table, NAMELY MALCHUT CALLED TABLE. From that time on, let them do the reckoning to draw a wife near her husband so she would join him. These are the fifty days of purification, the purpose of which is to enter the secret of the World to Come, WHICH IS BINAH THAT HAS FIFTY GATES, to receive the Torah and to draw a wife near her husband, NAMELY TO UNITE MALCHUT WITH ZEIR ANPIN.

176. Since these days are the days of the male world OF ZEIR ANPIN, only men are commanded to count. Hence the counting is done standing up. BUT that which pertains to the lower world, WHICH IS MALCHUT, is done sitting, not standing. This is the secret of the prayer recited standing up, THE AMIDAH PRAYER, and the prayer recited sitting down, FROM 'WHO FORMS THE LIGHT' TO THE AMIDAH PRAYER.

177. As for those fifty DAYS, 49 DAYS are all the aspects of the Torah, SINCE THERE ARE 49 PURE ASPECTS IN THE TORAH, while the fiftieth day is the secret of the Torah itself. There are a Sabbatical year and a Jubilee during those fifty days, SEVEN SABBATICAL YEARS AND ONE JUBILEE. You may ask how there are fifty, IF THERE ARE ONLY 49, AS WE DO NOT COUNT THE FIFTIETH. HE ANSWERS, One is hidden, and the world is supported by it. On the fiftieth day, SHAVUOT, the hidden is revealed and concealed in it, as a king coming to his friend's house to stay there. Here too, such is the fiftieth day, which secret we already explained.

רעיא מהימנא

174. וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת וְגו'. פְּקוּדָא דָא, לְסַפּוּר סְפִירַת הָעֵמֶר, הָא אוֹקִימְנָא, וְרָזָא דָא, יִשְׂרָאֵל, אִף עַל גַּב דְּאִתְרַבּוּ לְמַעְבַּד פְּסַחָא, וְנִפְקוּ מִמַּסְאָבוּ, לֹא הוּוּ שְׁלָמִין וְדַכְיִין בְּדַקָּא חֲזִי. וְע"ד, לָאו הִלֵּל גָּמוּר בְּיוֹמֵי דְפְסַחָא, דְּעַד כְּעַן לֹא אֲשַׁתְּלִימוּ בְּדַקָּא יְאוּת.

175. כְּאִתְתָּא דְנִפְקָא מִמַּסְאָבוּ, וְכִיּוֹן דְנִפְקָא, מִתְּמִין וְלֵהֲלֵאָה, וְסִפְרָה לָהּ. אוּף הֵכָא יִשְׂרָאֵל, כִּד נִפְקוּ מִמַּצְרַיִם, נִפְקוּ מִמַּסְאָבוּ, וְעַבְדוּ פְסַח, לְמִיכַל בְּפִתּוּרָא דְאָבוּהוֹן, וּמִתְּמִין וְלֵהֲלֵאָה יַעֲבִדוּן חוֹשְׁבְנָא, לְמִקְרַב אִתְתָּא לְבַעֲלָהּ, לְאִתְחַבְרָא בְּהִדְיָה, וְאִינוּן חֲמֻשִׁין יוֹמִין דְרַכְיִין, לְאֵעֲלָא לְרָזָא דְעֵלְמָא דְאִתִּי. וְלִקְבֵּלָא אוּרְיִיתָא, וְלִמְקַרְב אִתְתָּא לְבַעֲלָהּ.

176. וּבְגִין דְאֵלִין יוֹמִין, יוֹמִין דְעֵלְמָא דְרַכּוּרָא, לֹא אִתְמַסְר חוֹשְׁבְנָא דָא אֶלָּא לְגַבְרֵי בְלַחּוּדִיּוּהוּ. וְע"ד חוֹשְׁבְנָא דָא, בְּעַמִּידָה אִיהוּ, וּמְלִין דְעֵלְמָא תְתָאָה, בְּיֹשִׁיבָה, וְלֹא בְעַמִּידָה. וְרָזָא דָא, צְלוּתָא דְעַמִּידָה, וְצְלוּתָא מְיוּשָׁב.

177. וְאֵלִין חֲמֻשִׁין, מ"ט אִינוּן, כְּלָל אֲנָפִי אוּרְיִיתָא, דְהָא בְיוֹמָא דְחֲמֻשִׁין, אִיהוּ רָזָא דְאוּרְיִיתָא מִמַּש. וְאֵלִין אִינוּן חֲמֻשִׁין יוֹמִין, דְבִיָּה שְׁמֵטָה וְיֹבֵלָא. וְאִי תִימָא, חֲמֻשִׁין, מ"ט אִינוּן. חַד טְמִירָא אִיהוּ, וְעֵלְמָא אִסְתְּמִין עֲלֵיהּ. וּבִהוּא יוֹמָא דְחֲמֻשִׁין, אִתְגַּלְיָא טְמִירָא, וְאִתְכַסִּיָּא בִיָּה. כְּמַלְכָּא דְאִתִּי לְבִי שׁוֹשְׁבֵינִיָּה, וְאִשְׁתַּכַּח תְּמִין, אוּף הֵכָא יוֹמָא דְחֲמֻשִׁין, וְהָא אוֹקִימְנָא רָזָא דָא.

178. The following precept is to celebrate the holiday of Shavuot, as written, "And you shall keep the feast of weeks to Hashem your Elohim" (Devarim 16:10). IT IS CALLED Shavuot (lit. 'weeks'), since Yisrael have entered the secret of the fiftieth day, which is seven weeks. THAT MEANS THE FIFTIETH DAY ALONE INCLUDES SEVEN WEEKS, BEING THE FIFTIETH GATE. Through the offering of the Omer, THE BARLEY OFFERING, the Evil Inclination, WHICH IS THE WIFE OF HARLOTRY, is voided, fleeing the woman of valor. AND WHEN THE WIFE OF HARLOTRY does not approach THE WOMAN OF VALOR, Yisrael cleave to the Holy One, blessed be He IN THE SECRET OF THE SEVEN WEEKS, and THE EVIL INCLINATION is voided from above and from below, NOT HAVING A GRASP ON ZEIR ANPIN AND MALCHUT.

179. This is why it is named Atzeret (Eng. 'assembly'), for voiding the Evil Inclination. For that reason, no sin offering is mentioned in relation to it, as during other festivals, where sin offering is mentioned. All the lights then gather to the woman of valor - THE LIGHTS OF THE SEVEN WEEKS GATHER TO MALCHUT. For that reason it is called an assembly.

180. IT IS WRITTEN Shavuot (Eng. 'weeks'), but not how many WEEKS there are. AND HE ANSWERS, Wherever it plainly says WEEKS, the name implies there are seven WEEKS, as written, "Seven weeks shall you number to you" (Devarim 16:9). Why does it say only, "weeks" WHEN THERE ARE SEVEN? So it should be WRITTEN plainly "weeks," FOR THE PURPOSE OF including THE SEVEN WEEKS above and THE SEVEN WEEKS below, WHICH ARE ALL INCLUDED IN THE FIFTIETH DAY. For whenever these, THE SEVEN WEEKS ABOVE, stir these, THE SEVEN WEEKS BELOW, stir as well. Until Solomon came AND ATTAINED THE FIFTIETH GATE, AND THE MOON WAS FULL, they were not revealed. Once Solomon came, he individualized them, as written, "seven days, and seven days" (I Melachim 8:65). This is individualization, THAT IS, THE FOURTEEN DAYS REVEALED BY THE FIFTIETH GATE WERE DETAILED.

181. During other times, BESIDES THE DAYS OF SOLOMON, THERE ARE NO INDIVIDUAL FOURTEEN DAYS, BUT only included in weeks in general, for no one else may individualize them except Solomon. For the seven days below did not shine wholly FROM THE SEVEN DAYS ABOVE, until Solomon arrived and the moon remained full during these seven days. But here, it is plainly "feast of weeks," NOT MENTIONED IN DETAIL, because the lower SEVEN DAYS were included in the upper SEVEN DAYS and do not shine THERE as during the days of Solomon.

182. The following commandment is to offer the two loaves, as we explained that the two loaves are the secret of the two Shechinahs, the upper, BINAH, and the lower, MALCHUT, that join together, AND THE LOWER BEINGS RECEIVE FROM MALCHUT JUST AS THEY RECEIVE FROM BINAH, SINCE THEY ARE JOINED. There are two corresponding loaves of bread on Shabbat, THE DOUBLE BREAD, which is double provision from above and from below, FROM BINAH AND FROM MALCHUT. Therefore it is written, "two Omers for one man" (Shemot 16:22), WHICH ALSO ALLUDES TO BINAH AND MALCHUT. Surely they are "for one," because they come together in one place, NAMELY in that which is called one. What is it? It is, "The voice is Jacob's voice" (Beresheet 27:22), NAMELY ZEIR ANPIN, that receives from above and from below, FROM BINAH AND MALCHUT, THAT IS, two loaves together. This is because Shabbat is a secret above and below TOGETHER, and everything TOGETHER is called Shabbat, NAMELY the two loaves.
End of Ra'aya Meheimna

178. פְּקוּדָא בְּתַר דָּא, לְמַעַבְד חַג שְׁבוּעוֹת, דְּכִתְיִב וְעִשִׂית חַג שְׁבוּעוֹת לַיְי אֱלֹהֶיךָ. שְׁבוּעוֹת: עַל דְּעָאֵלוּ יִשְׂרָאֵל לְרִזָּא דְחַמְשִׁין יוֹמִין, דְּאִינוּן שְׁבַע שְׁבוּעוֹת, וּבְקִרְבָּנָא דְעֹמֶר, אֲתַבְּטַל יִצְר הרַע, דְּעִרְקַת מֵאִשְׁת חֵיל. וְכַד תָּמַן לֹא אֲתַקְרִיב, מִתְדַבְּקִין יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאֲתַבְּטַל מֵעֵילָא וּמִתַּתָּא.

179. וּבְגִין כִּךְ אֲקָרִי בְּגוּוּנָא דָּא עֲצֵרַת, דְּאִית בֵּיה בְּטוּל יִצְר הרַע. וְעַל דָּא לֹא כְּתִיב בֵּיה חֲטָאֵת, כְּשָׂאָר זְמַנִּין, דְּכִתְיִב בְּהוּ חֲטָאֵת לַיְי. וְכַדִּין כָּל נְהוּרִין אֲתַכְנָשוּ לְאִשְׁת חֵיל, וּבְגִין כִּךְ עֲצֵרַת.

180. שְׁבוּעוֹת, וְלֹא כְּתִיב כְּמָה אִינוּן. אֵלָא בְּכָל אֲתַר דְּאֲתַמַּר סְתָם, שְׁמָא גְרִים דְּאִינוּן מִן שְׁבַע. וְכְּתִיב שְׁבַע שְׁבוּעוֹת תְּסַפֵּר לָךְ, אִמְאִי כְּתִיב שְׁבוּעוֹת בְּלַחֲדוּדֵי. אֵלָא הֲכִי אֲצַטְרִיךְ שְׁבוּעוֹת סְתָם, לְאֲכַלְלָא עֵילָא וְתַתָּא, דְּהָא בְּכָל אֲתַר דְּאֵלִין מִתְעַרְי, אֵלִין אוּף הֲכִי מִתְעַרְי עֲמַהוּן. עַד לֹא הוּהוּ שְׁלֵמָה, לֹא הוּוּ אֲתַגְלִיין, כִּיּוֹן דְּאֲתָא שְׁלֵמָה, עֲבַד מְנִייהוּ פֶּרֶט. דְּכִתְיִב, שְׁבַעַת יָמִים וְשְׁבַעַת יָמִים, דָּא אִיהוּ פֶּרֶט.

181. בְּזְמַנָּא אַחְרָא בְּכָלֵל, שְׁבוּעוֹת סְתָם. וְלֹא אֲצַטְרִיךְ לְבַר נֶשׁ אַחְרָא לְמַעַבְד מְנַהוּן פֶּרֶט, בַּר שְׁלֵמָה. בְּגִין דְּאִינוּן שְׁבַעַת יָמִים דְּלִתְתָּא, לֹא נְהִירוּ בְּשְׁלֵימוֹ, עַד דְּאֲתָא שְׁלֵמָה, וְכַדִּין קִיּוּמָא סִיְהֵרָא בְּאִשְׁלָמוֹתָא, בְּאִינוּן שְׁבַעַת יוֹמִין. וְהֲכָא חַג שְׁבוּעוֹת סְתָם, בְּגִין דְּאֲתַכְלָלוּ תַתָּאי בְּעֵלָאי, וְלֹא אֲנַהִירוּ כִּיּוּמָא דְשְׁלֵמָה.

182. פְּקוּדָא בְּתַר דָּא, לְקַרְבָּא שְׁתֵּי הַלֶּחֶם. הָא אוּקִימָנָא, שְׁתֵּי הַלֶּחֶם: תְּרִיתֵי שְׁכִינֵיתֵי, עֵילָא וְתַתָּא, וְאֲתַחְבְּרָן כְּחַדָּא. לְגַבִּיהוּן, תְּרִין נְהִמֵי בְּשַׁבַּת, מְזוּנָא חַד תְּרִין, דְּעֵילָא וְתַתָּא. וְעַל דָּא כְּתִיב, שְׁנֵי הַעֲמֹר לְאַחַד. לְאַחַד וְדָאי, לְאֲתִיחַדָּא בְּאֲתַר חַד. לְהֵוּוּא דְּאֲקָרִי אַחַד. וּמֵאֵן אִיהוּ. הַקּוּל קוּל יַעֲקֹב, דְּאִיהוּ יְרִית עֵילָא וְתַתָּא, תְּרִין נְהִמֵי כְּחַדָּא. וּבְגִין דְּשַׁבַּת אִיהוּ רִזָּא דְּעֵילָא וְתַתָּא, וְכֹלָא אִיהוּ שַׁבַּת, תְּרִין נְהִמֵי.

ע"כ רעיא מהימנא

183. The following precept is to arrange the bread and the frankincense and to offer the Omer, as written, "And you shall offer that day when you wave the Omer a he lamb without blemish of the first year for a burnt offering TO HASHEM. AND THE MEAL OFFERING THEREOF SHALL BE TWO TENTH MEASURES OF FINE FLOUR MINGLED..." (Vayikra 23:12-13), also to sacrifice on Shavuot the two loaves, and on all holidays to sacrifice an additional sacrifice. For surely on every day during the festivals, its sacrifice should be offered, NAMELY THE DAILY SACRIFICE JUST LIKE DURING WEEKDAYS and also sacrifice the addition, NAMELY THE SECRET OF THE ADDITIONAL LIGHT ON THAT HOLIDAY. This is like an addition on the Ketubah and gifts the groom gives the bride. Also Queen Shabbat, MALCHUT, is a bride during Shabbatot and all holidays, and is in need of an addition, which are the additional sacrifices and the offerings, which are the offering from the priesthood.

184. On Shavuot, the giving of the Torah, the two tablets of the Torah were given, BINAH AND MALCHUT, from the aspect of the Tree of Life, WHICH IS ZEIR ANPIN. It behooves us to sacrifice to them the two loaves of bread, the secret of Hei Hei, NAMELY BINAH AND MALCHUT, THE TWO HEIS OF THE YUD HEI VAV HEI. For they are the bread of the Torah, ZEIR ANPIN, of which it says, "Come, eat of my bread" (Mishlei 9:5). THEY ARE Hei Hei of, 'Hamotzi...Ha'aretz (Eng. 'who brings forth bread from the earth')'. THE EARTH IS THE LOWER HEI, MALCHUT. THE HEI OF HAMOTZI IS THE FIRST HEI, BINAH.

185. This, THE TWO LOAVES, is food for man, who is Yud-Vav-Dalet, Hei -Aleph, Vav-Aleph-Vav, Hei-Aleph, WHICH HAS THE SAME NUMERICAL VALUE AS ADAM (ENG. 'MAN'), NAMELY ZEIR ANPIN THAT INCLUDES THE TWO HEIS. THIS IS THE MEANING OF, "This is the Torah: (when) a man" (Bemidbar 19:14). IT INDICATES THAT THE TORAH, WHICH IS THE SECRET OF ZEIR ANPIN, IS THE SECRET OF YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45, THE NUMERICAL VALUE OF WHICH IS THAT OF MAN. "If any man of you bring an offering to Hashem" (Vayikra 1:2) IS THE SECRET OF FOOD FOR MAN. BUT the Omer of barley is food for animals, which are the holy living creatures, of which one should offer. This is the secret of, "of the cattle" (Ibid.), THE SECRET OF the rams that lock horns AGAINST EACH OTHER in the Mishnah and the literal explanation of the Torah. THESE ARE THE SAGES THAT FIGHT EACH OTHER WHEN EXPLAINING THE MISHNAH. "of the herd" (Ibid.) REFERS TO bullocks that gore each other more forcefully in the Mishnah. "and of the flock" (Ibid.) refers to the rest of the people, whose sacrifice is prayer, of whom it says, "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31). "THE FLOCK OF MY PASTURE" ARE THOSE WHO STUDY THE LITERAL MEANING OF THE TORAH ONLY. "MEN" ARE THE SAGES WHO STUDY KABBALAH, WHO CLEAVE TO ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 45, ADAM.

We are given more details about the sacrifices and the offerings. We are told that the Kabbalah masters derive from the aspect of the Tree of Life; the rest of the people are from the side of the Tree of Knowledge of Good and Evil, that are the permissible and the forbidden. Those from the Tree of Life are men whose Torah is the bread of God.

183. פְּקוּדָא בְּתַר דָּא לְהַסְדִּיר לַחֵם וּלְבוּנָה, לְהַקְרִיב עֹמֶר. דְּכִתִּיב וְעִשִׂיתֶם בַּיּוֹם הַנִּימְכֶם אֶת הָעֹמֶר כֶּבֶשׂ תְּמִים לְעוֹלָה. וְכֵן בְּשָׁבוּעוֹת לְהַקְרִיב שְׁתֵּי הַלֶּחֶם, וְהָכִי בְּכָל יוֹמֵינָא טְבִין, לְהַקְרִיב קֶרֶבֶן דְּמוֹסָפִין. אֶלָּא וְדָאי בְּכָל יוֹמָא דְּמוֹעֲדֵינָא צְרִיךְ לְקַרְבָּא קֶרֶבְנָא דִּילֵיהּ. צְרִיךְ לְקַרְבָּא עֲלֵיהּ תּוֹסַפַּת דָּאִית לֵיהּ, כְּגוֹן תּוֹסַפַּת כְּתוּבָתָא וּמִתְנַתָּא, דְּאוֹסִיף חֲתָן לְכַלָּה. וְשַׁבַּת מַלְכֻתָא, דָּאִיהִי כַלָּה, בְּשַׁבָּתוֹת וּבְכָל יוֹמֵינָא טְבִין, צְרִיכָה תּוֹסַפַּת, דְּאִינּוֹן מוֹסָפִין דְּקֶרֶבְנֵין, וּמִתְנַתָּא, דְּאִינּוֹן מִתְנֹת כְּהוּנָה.

184. וּבְשָׁבוּעוֹת דָּאִיהוּ מִתֵּן תּוֹרָה, דְּאִתְיִיהִיבוּ תְרִין לִוְחֵין דְּאוֹרֵייתָא, מַסְטְרָא דְּאִילָנָא דְּחַיִּי, צְרִיךְ לְקַרְבָּא לְגַבִּייהוּ, שְׁתֵּי הַלֶּחֶם דְּאִינּוֹן ה"ה דְּהָא אִיהוּ נְהֻמָּא דְּאוֹרֵייתָא, דְּאִתְמַר בֵּיהּ לְכוּ לַחֲמוּ בַלְחָמֵי, ה"ה, מִן הַמּוֹצֵיא לַחֵם מִן הָאָרֶץ.

185. וְהָאִי אִיהוּ מְאָכֵל אֲדָם, דָּאִיהוּ יו"ד ה"א וְא"ו ה"א. זֵאת הַתּוֹרָה אֲדָם. אֲדָם כִּי יִקְרִיב מִכֶּם קֶרֶבֶן לַיְי. עוֹמֶר שְׁעוֹרִין, מְאָכֵל בְּעִירָן, דְּאִינּוֹן חֵיוֹת הַקֹּדֶשׁ, דְּמִנְהוֹן צְרִיךְ לְקַרְבָּא, הַה"ד מִן הַבְּהֵמָה. אֱלִים: מְנַגְּחִים בְּמִתְנִיתִין, בְּאֵלִין פְּשֻׁטִין. מִן הַבְּקָר: פְּרִים מְנַגְּחִים בְּמִתְנִיתִין, בְּתוֹקְפָא יְתִיר. וּמִן הַצֹּאן: שְׂאֵר עֵמָא, קֶרֶבְנָא דְּלֵהוֹן צְלוּתִין, וְעֲלִייהוּ אִתְמַר, וְאִתֵּן צֹאנֵי צֹאן מְרַעִיתֵי אֲדָם אִתֵּם.

186. The Kabbalah masters and men of qualities, WHO ARE DEVOTED TO THE QUALITIES OF ZEIR ANPIN, derive from the aspect of the Tree of Life, WHICH IS ZEIR ANPIN, CALLED MAN. The rest of the people are from the side of the Tree of Knowledge of Good and Evil, which are the permissible and the forbidden. THIS IS THE ANGEL METATRON, WHO IS SO CALLED. HE IS A CHARIOT TO MALCHUT CALLED SECOND, AND INCLUDES THE FOUR HOLY LIVING CREATURES. Therefore, those "of the cattle" eat an Omer of barley bread, AS WRITTEN, "he measured six measures of barley, and laid it on her" (Rut 3:15). THIS IS THE SECRET OF the Oral Torah of the six Orders of the Mishnah. But those from the Tree of Life, THE KABBALAH MASTERS, are men, whose Torah is the bread of the Holy One, blessed be He, NAMELY THE FOOD OF ZEIR ANPIN THAT IS CALLED MAN. This is the meaning of, "Come, eat of my bread," namely the two loaves of bread. All the Tannaim and Amoraim rejoiced and said, who can stand before Sinai, NAMELY, BEFORE RA'AYA MEHEIMNA, WHO IS CALLED SINAI.

32. Blowing the Shofar

Rabbi Yitzchak tells us that God did Yisrael a great kindness by drawing them to Himself from afar. When the higher and lower beings are gathered for Judgment, the blowing of the Shofar causes the attribute of Judgment to turn to Mercy. The sound of the Shofar below causes the supernal Shofar to resound to awaken Mercy. By the sounds below, Yisrael give strength above. We hear about what happens to the wholly wicked, to the wholly righteous, and to the mediocre.

187. "In the seventh month, on the first day of the month" (Vayikra 23:24). Rabbi Yitzchak opened with, "Blow a Shofar at the new moon, at the full moon on our feast day" (Tehilim 81:4). Happy are Yisrael whom the Holy One, blessed be He, draw near rather than all the nations in the world, and chose them. From afar He drew them near. This is the meaning of, "And Joshua said to all the people, Thus says Hashem Elohim of Yisrael, Your fathers dwelt on the other side of the river in old time" (Yehoshua 24:2), to indicate that He desired them from a distant place and drew them near Him. It is also written, "And I took your father Abraham from the other side of the river..." (Ibid. 3). We have to examine these verses. Did not the whole of Yisrael know this and Joshua all the more? WHY THE NEED TO SAY, "THUS SAYS HASHEM..."?

188. The whole Torah is both hidden and revealed just like the Holy Name, which is hidden and revealed, SPELLED AS YUD HEI VAV HEI BUT PRONOUNCED ADONAI. This is because the whole Torah is the Holy Name, which is why it is hidden and revealed. WE ASKED, If Yisrael and Joshua knew this, why is it written, "Thus says Hashem"? HE ANSWERS, Surely the secret meaning is that the Holy One, blessed be He, did great kindness with Yisrael in choosing the patriarchs, making them into a lofty holy Chariot for His glory. He brought them from the supernal, precious and holy river, the luminary of all luminaries, NAMELY BINAH, in order to be adorned by them. This is the meaning of, "Your fathers dwelt on the other side of the river in old time." The river IS that one specific river, NAMELY BINAH.

186. דְּמַאֲרֵי קְבֵלָה, וּמַאֲרֵי מְדוּת, אֵינּוֹן מְסֻטְר דְּאֵילָנָא דְּחַיִּי. שְׁאֵר עֲמָא מְסֻטְרָא דְּאֵילָנָא דְּטוֹב וְרַע, אֲסוּר וְהִתְר. וּבְגִין דָּא, מִן הִבְהֵמָה, מֵאֲכַל דְּלֵהוֹן, עֲמַר לָחֶם שְׁעוּרִים, וַיְמַד שֵׁשׁ שְׁעוּרִים. וַיִּשֶׁת עָלֶיהָ, אֲוֵרֵיתָא דְּבַעַל פֶּה, דְּשִׁית סְדְרֵי מִשְׁנָה. אֲבָל אֵלִין דְּאֵילָנָא דְּחַיִּי, דְּאֵינּוֹן אֲדָם אֲוֵרֵיתָא דְּלֵהוֹן, נִהְמָא דְּקוּדְשָׁא בְרִיךְ הוּא. הֵה"ד, לְכוּ לַחֲמוּ בְּלַחְמֵי וְהֵינּוּ שְׁמֵי הַלָּחֶם. חֲרוּ בְּלֵהוּ תַנְאִין וְאֲמוּרָאִין, וְאִמְרוּ מֵאֵן קָאִים קָמֵי סִינֵי.

187. בַּחֲדָשׁ הַשְּׁבִיעִי בְּאַחַד לַחֲדָשׁ, ר' יִצְחָק פָּתַח, תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר בְּפֶסַח לְיוֹם חַגְגּוֹ. זָבָאִין אֵינּוֹן יִשְׂרָאֵל, דְּקוּדְשָׁא בְרִיךְ הוּא קָרִיב לִוֵּן לְגַבְיָהּ, מִן כָּל אֲוֵמִין עַ"ז, וְאֲתַרְעֵי בְהוּ, וּמֵאֲתַר רְחִיקָא קָרִיב לִוֵּן לְגַבְיָהּ, הֵה"ד, וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם. לְאַחְזָא, דְּהָא מֵאֲתַר רְחִיקָא אֲתַרְעֵי בְהוּ, וְקָרִיב לִוֵּן לְגַבְיָהּ, וְכָתִיב, וְאָקַח אֶת אֲבוֹתֵיכֶם אֶת אַבְרָהָם מֵעֶבֶר הַנָּהָר וְגו'. הֵינִי קָרָאִי אֵיךְ לְאַסְתַּכְּלָא בְהוּ, וְכִי כָל יִשְׂרָאֵל לָא הוּוּ יַדְעֵי דָא, וְכָל שְׁכַן יְהוֹשֻׁעַ.

188. אֵלָא אֲוֵרֵיתָא כּוֹלָה סְתִים וּגְלִיא, כְּמָה דְּשִׁמְא קְדִישָׁא סְתִים וּגְלִיא, בְּגִין דְּאֲוֵרֵיתָא כּוֹלָה שִׁמְא קְדִישָׁא הִיא, וְעַל דָּא אִיהִי סְתִים וּגְלִיא. אִי יִשְׂרָאֵל וַיְהוֹשֻׁעַ הוּוּ יַדְעֵי, אֲמַאי כְּתִיב כֹּה אָמַר יי'. אֵלָא וְדָאִי סְתִים אֲדָמָה, טִיבוּ סְגִי עֶבֶר קוּדְשָׁא בְרִיךְ בְּיִשְׂרָאֵל, דְּאֲתַרְעֵי בְהוּ בְּאַבְהֵתָא, וְעֵבִיד לִוֵּן רְתִיבָא קְדִישָׁא עֲלָאָה לְיִקְרִיָהּ, וְאִפִּיק לִוֵּן מִגּוֹ נִהְרָא עֲלָאָה יִקְרָא קְדִישָׁא, בּוּצִינָא דְּכָל בּוּצִינִין, בְּגִין דִּיתַעֲטֵר בְהוּ. הֵדָּא הוּא דְּכָתִיב, כֹּה אָמַר יי' בְּעֶבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם. הַנָּהָר: הַהוּא נִהְר דְּאֲשַׁתְּמוּדַע, וְאֲתִיירַע.

189. THE VERSE SAYS, "in old time (also: 'from the world')." HE ASKS, What does this convey, AND ANSWERS, This indicates Chochmah on the other side of the river, NAMELY from the world, since that river is called world. BINAH IS ALSO CALLED WORLD, AND HENCE "FROM THE WORLD" HAS THE SAME MEANING AS ACROSS THE RIVER. Hence IT SAYS, "Your fathers dwelt on the other side of the river from the world," to show the kindness and truth the Holy One, blessed be He did for Yisrael IN THIS, SINCE, "I took your father Abraham from the other side of the river." HE ASKS, What does THE VERSE teach us IN SAYING, "AND I TOOK YOUR FATHER ABRAHAM FROM THE OTHER SIDE OF THE RIVER," AND NOT SAYING, 'AND I TOOK ISAAC'? HE ANSWERS, Abraham did not cleave to that river like Isaac did, who was attached to his own aspect to draw strength.

190. Come and see, even though this river, BINAH, is not in Judgment, SINCE BINAH IS THE ATTRIBUTE OF MERCY, NEVERTHELESS Judgments come out from its side, AND JUDGMENTS are strengthened in it. When Isaac grows strong in his Judgments FROM THERE, the higher and lower beings are gathered for Judgment, the throne of Judgment, WHICH IS THE ATTRIBUTE OF JUDGMENT IN MALCHUT, is prepared, and the Holy King, ZEIR ANPIN, sits on the throne of Judgment and sentences the world. Then, "Blow a Shofar at the new moon, at the full moon on our feast day." BY THE SHOFAR THE ATTRIBUTE OF JUDGMENT TURNS INTO THE ATTRIBUTE OF MERCY. Happy are Yisrael who know how to remove the throne of Judgment and prepare the throne of mercy. How DO THEY DO IT? By the Shofar.

191. Rabbi Aba was sitting before Rabbi Shimon. He said to him, I have asked many times about the purpose of the Shofar, but never felt settled about it. He said to him, Surely this is its clear meaning. Yisrael need a Shofar rather than a horn on the day of Judgment, for the place of origin of the horn is known TO INDICATE MALCHUT, THE ATTRIBUTE OF JUDGMENT, and we should not arouse Judgment. IT IS NOT SO WITH THE SHOFAR THAT ALLUDES TO BINAH, WHICH IS MERCY. Indeed we learned that we need to indicate and rouse hidden things by deed, NAMELY, BY THE BLOWING OF THE SHOFAR AND ITS BLESSING.

192. Come and see, if the supernal Shofar, which includes all lights, is gone and does not shine upon the children, ZEIR ANPIN AND MALCHUT, Judgment is roused and thrones are prepared for the courthouse. The Shofar, BINAH, is called Isaac's ram, NAMELY Isaac's strength, SINCE 'RAM' IS DERIVED FROM STRENGTH. It gives importance to the patriarchs, CHESED, GVURAH AND TIFERET THAT RECEIVE ALL THEIR IMPORTANCE FROM THAT SHOFAR, BINAH. When the great Shofar is gone and does not shine on the children, ZEIR ANPIN AND MALCHUT, Isaac grows strong and prepares himself to judge the world.

193. When that Shofar is roused and people repent of their sins, the sound of the Shofar should resound from below. The sound arises up and then another, supernal Shofar is roused, WHICH IS BINAH. Mercy is awakened and Judgment is gone. A deed must be displayed by THE BLOWING OF the Shofar, in order to awaken another Shofar, BINAH, and to draw from the lower Shofar all those sounds, T'KIAH, SHVARIM, T'RUAH, T'KIAH, ETC., to show that all the celestial sounds included in the higher Shofar, THE THREE DETAILED COLUMNS INCLUDED IN BINAH, will be roused to emerge FROM BINAH TO ZEIR ANPIN AND MALCHUT.

189. מעולם, מאי קא בעי הכא. אלא לאחזאה חכמתא. מעבר הנהר מעולם, אלא ההוא נהר עולם אקרי. ועל דא, בעבר הנהר ישבו אבותיכם מעולם, לאחזאה טיבו וקשוט דעבד קודשא בריך הוא לישראל. ואקח את אביכם את אברהם מעבר הנהר מאי קא מיירי. אלא אברהם לא אתדבק ביה בההוא נהר, כמו יצחק דאתדבק ביה בסטריה לאתתקמא.

190. תא חזי, האי נהר, אף על גב דלאו איהו דינא, דינן נפקי מסטריה, ואתתקמו ביה. וכד יצחק אתתקף בדינו, בדין עלאין ותתאין מתכונפי לדינא, וכורסינא דינא אתתקן, ומלכא קדישא יתיב על כורסינא דינא, ודאין עלמא, בדין, תקעו בחדש שופר בכסה ליום חגנו. זכאין אינון ישראל, הידעין לסלקא כורסינא דינא, ולתקנא כורסינא דרחמי. ובמה. בשופר.

191. רבי אבא הוה יתיב קמיה דרבי שמעון, אמר ליה, הא זמנן סגיאין שאילנא על האי שופר, מאי קא מיירי, ועד כאן לא אתישבנא ביה. אמר ליה, ודאי האי הוא ברירא דמלה, דישראל בעיין ביומא דינא, שופר, ולא קרן. בגין דקרן הא אתיידע באן אתר איהו, ולא אתדבקא דינא לא בעינא. אבל הא תנינן, במלין ובעובדא, בעינן לאחזאה ולא אתערא מלין סתימין.

192. תא חזי, כד ההוא שופר עלאה, דנהירו דכלא ביה, אסתלק ולא נהיר לבנין, בדין דינא אתער, וכרסוון אתתקנו לבי דינא, ודא שופר, אילו דיצחק אקרי, תוקפיה דיצחק, תושבחתיה דאבהן, כד אסתלק ההוא שופר גדול, דלא ינקא לבנין, בדין יצחק אתתקף, ואתתקן לדינא בעלמא.

193. וכד אתער האי שופר וכד בני נשא תייבין מחטאיהון, בעיין לנגדא קול שופר מתתא, וההוא קלא סליק לעילא, בדין אתער שופרא אחרא עלאה, ואתער רחמי, ואסתלק דינא. ובעינן לאחזאה עובדא בשופר, לאתערא שופרא אחרא, ולאפקא בהאי שופר לתתא, אינון קלי, לאחזאה דכל אינון קלין דלעילא, דכלילן כלהו בההוא שופר עלאה, יתערו לנפא.

194. By the sounds below Yisrael give strength above. Hence a Shofar needs to be summoned on that day, to arrange the sounds, NAMELY THE PATTERNS OF T'KIAH SHVARIM T'RUAH T'KIAH, ETC. to meditate on it so as to rouse another Shofar, BINAH, in which all the upper sounds, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN are included.

195. In the first sequence OF THE THREE SEQUENCES, T'KIAH SHVARIM T'RUAH T'KIAH, ETC., a sound reverberates, adorned above IN BINAH. It rises through firmaments to be cleft between the high mountains. FROM THERE comes Abraham, CHESED OF ZEIR ANPIN, to dwell at its top. He is adorned, is roused and prepares the throne TO BE A THRONE OF MERCY. In the book of Agadah, we learned that when the first sound rises, Abraham awakens. He is adorned and prepares the throne. Aba is summoned upon him.

196. In the meantime the second sound resonates. It is strong to break harsh Judgments. This is the second sequence OF T'KIAH SHVARIM T'RUAH TEKIAH. The sound breaks with its strength. It rises TO BINAH and all Judgments that meet THERE are broken before it, until they rise to where Isaac is. When Isaac is roused and sees Abraham preparing the throne OF MERCY to stand before it, he is subdued and breaks the harsh Judgment. Whoever blows should meditate in heart and desire upon this, in order to break that power and the strength of the harsh Judgment. This is the meaning of, "Happy is the people that know the joyful note (Heb. t'ruah)" (Tehilim 89:16). T'RUAH IS DERIVED FROM BREAKING. Assuredly they know T'ruah.

197. In the third sequence OF T'KIAH SHVARIM T'RUAH T'KIAH, a sound emerges and rises. It cleaves all firmaments and mercy is aroused. ALL THIS OCCURS IN BINAH AND FROM THERE that sound reaches Jacob's head. Jacob wakes up and sees Abraham preparing on the other side. Then both hold Isaac from one side, THE RIGHT, and the other, THE CENTER, and the power OF THE JUDGMENT OF THE LEFT cannot come out. All these three sequences are all one sequence.

198. As for the other sequence OF THE THREE TIMES T'KIAH SHVARIM T'KIAH, a sound reverberates, rises, takes Abraham from his place and draws him down to where the powers of Isaac dwell. They maintain Abraham among them.

199. In the second sequence OF T'KIAH SHVARIM T'KIAH, a broken sound reverberates, not as strong as the first. It is not because the sound he blew is weak, but it is not directed at Isaac as before, where there is great strength. But THIS SOUND is meant for the lower courthouse, WHERE JUDGMENTS are more lax. They all see Abraham by them and are subdued before him.

194. וּבְהִנֵּי קִלִּין דְּלִתְתָא, יְהִיבִין יִשְׂרָאֵל חִילָא לְעִילָא, וְעַל דָּא בְּעֵינָן לְזִמְנָא שׁוֹפֵר בְּיוֹמָא דָּא, וְלִסְדְּרָא קִלִּין, לְכוּנָא בֵּיהּ בְּגִין לְאַתְעָרָא שׁוֹפֵר אַחְרָא, דְּבֵיהּ כְּלִילָן קְלִי לְעִילָא.

195. סְדְרָא קְדָמָאָה, קְלָא נְפִיק, וּמִתְעָטֵר לְעִילָא, סְלִיק רְקִיעִין, וְאַתְבַּקַּע בֵּין טוּרֵי רְמָאִי, וּמִטִּי לְגַבְיָה דְאַבְרָהָם, וְשָׂרְיָא בְּרִישֵׁיהּ, וְאַתְעָטֵר, וְאַתְעָר הוּא, וְאַתְקֵן לְכוּרְסֵיָא. וּבְסַפְרָא דְאַגְדָּתָא תְּנִינָן, בְּשַׁעֲתָא דִּיהוּא קְלָא קְדָמָאָה סְלִיק, אַתְעָר וְאַתְעָטֵר אַבְרָהָם, וְאַתְקֵן לְכוּרְסֵיָא, פְּקָדִין עָלֵיהּ אַבָּא.

196. אֲדָהֲבִי, סְלָקָא תְּנִינָא, תְּקִיפָא לְתַבְרָא תּוֹקְפֵי רְגִיזִין. וְדָא סְדְרָא תְּנִינָא, הֵהוּא קְלָא תְּבִירָא בְּתוֹקְפֵי. וּכְדִין סְלָקָא, וְכָל דִּינִין דְאַתְעָרְעֵן קְמִיָּה אַתְבְּרוּ, עַד דְסְלִיק לְאַתְרֵיהּ דִּיצְחָק. בֵּינָן דִּיצְחָק אַתְעָר, וְחָמִי לְאַבְרָהָם מִתְקֵן לְכוּרְסֵיָא לְקִיּוּמָא קְמִיָּה, כְּדִין אַתְכַּפִּיָּא, וְתַבְרָא תּוֹקְפָא קְשִׁיָּא. וּבְהָאִי, בְּעֵי מָאן דְתַקַּע, לְכוּנָא לְבָא וְרַעוּתָא, בְּגִין לְתַבְרָא חִילָא וְתוֹקְפָא דִּינָא קְשִׁיָּא, הָדָא הוּא דְכַתִּיב, אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה, יוֹדְעֵי תְרוּעָה וְדָאִי.

197. סְדְרָא תְּלִיתָאָה, קְלָא נְפִיק, וְסְלִיק, וּבְקַע כָּל אִינוּן רְקִיעִין, וְרַחֲמֵי מִתְעָרְעֵן, וּמִטִּי הֵהוּא קְלָא לְרִישֵׁיהּ דִּיעֶקֶב וְיַעֲקֹב אַתְעָר, וְחָמִי לְאַבְרָהָם מִתְתְּקֵן בְּגִיסָא אַחְרָא, כְּדִין אַחִידִין תְּרוּוּיָהּ בֵּיהּ בְּיַצְחָק, דָּא מֵהָאִי סְטְרָא, וְדָא, מֵהָאִי סְטְרָא וְלָא יְכַלִּין תּוֹקְפֵי לְנַפְקָא לְבַר. וְהִנֵּי תְלִיתָא סְדְרִין, כְּלָהוּ סְדְרָא חַד.

198. סְדְרָא אַחְרָא, קְלָא נְפִיק, וְסְלִיק, וְנָטִיל לְאַבְרָהָם מֵאַתְרֵיהּ, וְנִגִּיד לֵיהּ לְתַתָּא, לְאַתְרֵי דְתּוֹקְפֵיהוּן דִּיצְחָק שְׂרִינָן וְקִיּוּמָן לֵיהּ לְאַבְרָהָם בְּגוּוּיָהּ.

199. סְדְרָא תְּנִינָא, נְפִיק קְלָא תְּבִירָא, לָא תְּקִיפָא כְּקְדָמָאָה, לָא דְחָלִישׁ הֵהוּא קְלָא דְתַקַּע, אֶלָּא דִּיהוּא קְלָא לָאו אִיהוּ לְגַבֵּי יַצְחָק בְּקְדָמִיתָא, דְתַמָּן תּוֹקְפָא תְּקִיפָא שְׂרִיָּא, אֶלָּא לְגַבֵּי אִינוּן בֵּי דִינָא דְלִתְתָא, דְאִינוּן רְפוּיִין יְתִיר, וְכְלָהוּ חֲמָאן לְאַבְרָהָם לְגַבְיָהּ, וְאַתְכַּפִּינָן קְמִיָּה.

200. Then comes the third sequence OF T'KIAH SHVARIM T'KIAH. A sound emerges and rises. It is crowned on the head of Jacob and draws him down to where the Judgments of the left dwell. Before it stand Abraham on the one side and Jacob on the other. There are GVUROT inside the two of them, which are then subdued and SHINE where they are. All THREE SEQUENCES are another, INCLUSIVE sequence.

201. The last, INCLUSIVE sequence IS THREE TIMES T'KIAH T'RUAH T'KIAH. These need to raise them to their places and settle Isaac among them as before. For that reason, they need to place him in his place IN SUCH A WAY that he will not come out through the power OF HIS GVUROT. All Judgments are subdued then and Mercy awakens.

202. For that reason it behooves us to meditate and concentrate on these sounds OF THREE TIMES T'KIAH SHVARIM T'RUAH T'KIAH, THREE TIMES T'KIAH SHVARIM T'KIAH AND THREE TIMES T'KIAH T'RUAH T'KIAH. And they need to repent before their Master. Then, when Yisrael ready themselves and arrange these sounds willingly and properly with this LOWER Shofar, BINAH, the upper Shofar SHINES again. When it SHINES again, it adorns Jacob, ZEIR ANPIN, and everything is established. A different throne, THE THRONE OF MERCY, is placed. Joy abounds everywhere and the Holy One, blessed be He has mercy upon the world. Happy is the lot of Yisrael, who know how to direct and draw their Master from Judgment to Mercy, and establish the worlds by their handiwork.

203. Come and see, in correspondence to this, THE THREE SEQUENCES OF THE SHOFAR, THE THREE COLUMNS, three books are open on that day. ONE IS FOR THE WHOLLY RIGHTEOUS, THE SECRET OF THE RIGHT COLUMN, ONE FOR THE WHOLLY EVIL, THE SECRET OF THE HARSH JUDGMENT ON THE LEFT COLUMN, AND ONE FOR THE MEDIOCRE, THE SECRET OF THE CENTRAL COLUMN. Just as THROUGH THE BLOWING OF THE SHOFAR Mercy awakens and harsh Judgments are subdued and return to their place, it is below as it is above. The harsh Judgments BELOW are subdued and removed from the world. These are the wholly wicked, who are harsh Judgments. They are subdued, and removed from the world. By that they are written and sentenced to death immediately. THE WHOLLY RIGHTEOUS, A CHARIOT TO THE RIGHT, ARE WRITTEN TO LIFE IMMEDIATELY AND THE MEDIOCRE, WHO ARE A CHARIOT TO THE CENTRAL COLUMN, ARE IN SUSPENSE UNTIL YOM KIPPUR, WHEN IT IS COMPLETED THROUGH THE ILLUMINATION OF CHOCHMAH IN BINAH, THE LIGHT OF LIFE. Rabbi Aba said, Surely this is the clear meaning of the matter. Blessed is the Merciful that I have asked and attained these matters.

204. Rabbi Yehuda said, It is written, "a memorial of blowing" (Vayikra 23:24), WHICH MEANS we are reminded to direct the heart and wish IN THE MANNER MENTIONED ABOVE. Yisrael perform a memorial below, by the deed OF BLOWING THE SHOFAR so that a similar thing will be roused above.

200. אֲדַהְכִי, סִדְרָא תְּלִיתָא, קְלָא נְמִיק, וְסָלִיק, וְאַתְעֵטֵר בְּרִישֵׁיהּ דִּיעֵקֵב, וְנִגִיד לִיהּ לְתַתָּא לְהֵוּא אַתְר דְּאִינוּן גְּבוּרָאן שְׂרִיין, וְקָאִים לְקַבְּלֵיהוּ, אַבְרָהָם מֵהָאִי סְטְרָא, וְיַעֲקֹב מֵהָאִי סְטְרָא, וְאִינוּן בְּאַמְצְעֵיתָא. בְּדִין אַתְכַּפִּיין כְּלָהוּ, וּמִשְׁתַּכְּחִין בְּאַתְרֵיהוּ. וְהֵנִי כְּלָהוּ סִדְרָא אַחְרָא תַנְיִנָא.

201. סִדְרָא בְּתַרְאָה, דְּבַעֲיָא לְסַלְקָא לֹון לְאַתְרֵיהוּ, וְלִיּוֹשְׁבָא בִּינֵיהוּ לִיְצַחֵק כְּמַלְקָדְמִין. בְּגִין דְּהָאִי בְּעִי לְיִשְׂרָאֵל לִיהּ בְּאַתְרֵיהּ, וְלֹא יִפּוֹק בְּתוֹקְפוּי לְבָר, בְּדִין דִּינִין כְּלָהוּ אַתְכַּפִּיין, וְרַחֲמִין אַתְעֵרוּ.

202. עַל דָּא בְּעִי לְכַוּנָא לְבָא וְרַעוּתָא בְּהֵנִי קְלִי, וְלְמַהְדֵּר בְּתִיבְתָא קְמִי מְאֵרֵיהוּן. בְּדִין כַּד יִשְׂרָאֵל מְתַקְנִי וּמְסַדְרִי קְלִין בְּרַעוּתָא דְּלִבָּא בְּדָקָא יְאוּת, בְּשׁוּפְרָא דָּא, אַהְדָּר הֵוּא שׁוּפֵר עֲלָא, וְכַד אַהְדָּר, מְעֵטְרָא לִיהּ לִיעֵקֵב, וְאַתְתַּקֵּן כְּלָא. וְכוּרְסֵיָא אַחְרָא רְמִיו, וּבְדִין חִידוּ אֲשַׁתְּכַח בְּכִלָּא, וְקוּדְשָׁא בְּרִיךְ הוּא מְרַחֵם עַל עַלְמָא. זְבָאָה חוֹלְקִיהוּן דִּישְׂרָאֵל, דִּידְעִין לְנִגְדָא וְלֹא מְשַׁכָּא לְמְאֵרֵיהוּן, מְדִינָא לְרַחֲמִי, וְלְתַקְנָא כְּלָהוּ עַלְמִין עַל יְדֵיהוּ.

203. ת"ח, לְקַבֵּל דָּא, תְּלַתָּא סְפָרִין פְּתִיחִין בְּיוֹמָא דָּא, וְכַמָּה דְּרַחֲמִין מִתְעֵרִין, וְדִינִין קְשִׁיין אַתְכַּפִּיין וְעֲלִין לְדוֹכְתֵיהוּ. כִּךְ הוּא לְתַתָּא בְּגוּוּנָא דְּלְעִילָא, דִּינִין קְשִׁיין אַתְכַּפִּיין וְאַתְעֵבְרוּ מֵעַלְמָא. וּמֵאֵן אִינוּן. אֵלִין אִינוּן רְשָׁעִים גְּמוּרִים, דְּאִינוּן דִּינִין קְשִׁיין דְּאַתְכַּפִּיין וְאַתְעֵבְרוּ מֵעַלְמָא. וְעַל דָּא נְכַתְּבִים וְנַחְתְּמִים וְכוּ'. א"ר אַבָּא, וְדָאִי דָּא הוּא בְּרִירָא דְּמַלְאָה, בְּרִיךְ רַחֲמָנָא דְּשָׂאִילָנָא וְרוּוּחָנָא בְּהֵנִי מִלִּי.

204. א"ר יְהוּדָה, כְּתִיב זְכוּרֹן תְּרוּעָה, זְכוּרֹן עֲבָדִינִין, לְכַוּנָא לְבָא וְרַעוּתָא, יִשְׂרָאֵל עֲבָדִין זְכוּרֹן לְתַתָּא, בְּמָה. בְּעוּבְדָא, בְּגִין דִּיתְעֵר מְלָה כְּהֵוּא גּוּוּנָא לְעִילָא.

205. Rabbi Elazar said, It is written, "at the full moon (also: 'the covering') on our feast day." THIS IS BECAUSE the moon, MALCHUT, was covered on it, FOR ON ROSH HASHANAH THE MOON IS HIDDEN. HE ASKS, How is it covered, AND ANSWERS, When there is a cloud UNDERNEATH THE SUN and the sun, WHICH IS ZEIR ANPIN, does not shine, the moon is covered, WHICH MEANS it does not shine, SINCE THERE IS NO ONE FROM WHICH TO RECEIVE LIGHT, FOR WHATEVER MALCHUT HAS, SHE RECEIVES FROM ZEIR ANPIN. Therefore, if because of the clouds, WHICH INDICATE JUDGMENTS, the sun, ZEIR ANPIN, cannot shine, the moon all the more is hidden and cannot illuminate. Hence, in "at the covering (Heb. keseh) on our feast day," KESEH IS SPELLED WITH Hei IN FINAL POSITION, TO INDICATE THAT the moon is covered BECAUSE OF JUDGMENTS. How can everything, BOTH ZEIR ANPIN AND MALCHUT, shine? Through repentance and the sound of the Shofar, as written, "Happy is the people that know the joyful note." Then, "they shall walk, Hashem, in the light of Your countenance" (Tehilim 89:16).

205. אָמַר ר' אֶלְעָזָר, כְּתִיב בַּכֶּסֶה לְיוֹם חֲגֹנוּ דְאַתְבַּסְיָא בֵּיהּ סִיְהֵרָא. וְהִיךְ אֶתְבַּסְיָא. אֶלָּא, כִּד קִיַּימָא עֵיבָא, וְשִׁמְשָׁא לֹא נְהִיר, כְּדִין סִיְהֵרָא אֶתְבַּסְיָא, וְלֹא נְהִיר. וְעַל דָּא, מִקְמֵי עֵיבָא שִׁמְשָׁא לֹא נְהִיר, כ"ש סִיְהֵרָא דְאַתְבַּסְיָא וְלֹא נְהִירָא. וְעַל דָּא בַּכֶּסֶה לְיוֹם חֲגֹנוּ, בְּה"א, דְאַתְבַּסְיָא סִיְהֵרָא. וּבְמָה נְהִיר. כִּלְא בְתִיּוּבְתָא, וּבְקַל שׁוֹפְרָא, דְכְתִיב אֲשֵׁרֵי הָעָם יוֹדְעֵי תְרוּעָה כְּדִין יִי בְאוּר פְּנִיךָ יְהִלְכוּן.

33. Rosh Hashanah

We learn that the day of Rosh Hashanah is a day when the moon is hidden and the world is under Judgment. God allotted the prosecutor a specific day in which to demand all the punishments in the world so that the fear of God would increase. He wants the world to know that there is judgment and there is a judge. Witnesses come on the day of Judgment and testify about all the deeds of everyone in the world; these witnesses are called the eyes of Hashem that see everything. We are told how everything is put down in writing, and how someone's verdict can be torn up if he repents. God prefers people to be saved from punishment; His love for His children overcomes His love of judgment. We hear the explanation of Isaac's blessing of Jacob instead of Esau, and of how this relates to the days between Rosh Hashanah and Yom Kippur. Ra'aya Meheimna (the Faithful Shepherd)

206. "In the seventh month, on the first day of the month" (Vayikra 23:24). This commandment is to blow the Shofar on Rosh Hashanah, which is Judgment day to the world as we explained. We explained the words, "Blow a Shofar at the new moon, at the full moon (or: 'covering') on our feast day" (Tehilim 81:4). We learned that this day is a day when the moon, MALCHUT, is covered and the world is under Judgment. For the prosecutor covers and hides and locks the entrance to the King, WHO IS ZEIR ANPIN, AND THE MOON IS a place where Judgment abides to demand justice from the world.

רַעִיָא מְהִימְנָא
206. בְּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ וְגו'. פְּקוּדָא דָּא, לְתַקּוּעַ שׁוֹפְרַי בְּרֵאשׁ הַשָּׁנָה, דְּהוּא יוֹמָא דְדִינָא לְעֵלְמָא, כְּמָה דְאוּקִימְנָא. וְהָא אוּקְמוּהּ דְכְתִיב, תִּקְעוּ בְּחֹדֶשׁ שׁוֹפְרַי בַּכֶּסֶה לְיוֹם חֲגֹנוּ. וְהָא אֶתְמַר. דְּהָא אִיהוּ יוֹמָא דְסִיְהֵרָא אֶתְבַּסְיָא בֵּיהּ, וְקָאִים עֵלְמָא בִּידְנָא בְּגִין, דְּהוּא מְקַטְרְגָא, חֲמִי וְכִסִּי וְאַנְעַל פְּתַחַא עַל מַלְכָא, אֶתְר דְדִינָא שְׂרִיא, לְמַתְבַּע דִּינָא עַל עֵלְמָא.

207. You may wonder how the prosecutor was given permission to cover THE LIGHT OF MALCHUT and demand punishment. AND HE ANSWERS, Surely the Holy One, blessed be He, allowed the prosecutor to demand justice from the whole world. He allotted him a specific day in which to demand all the punishments in the world, for the Holy One, blessed be He, made him and placed him before Himself, so the fear of the Holy One, blessed be He, will increase and rest on everyone. This is the secret of, "and Elohim does it, so that men should fear before Him" (Kohelet 3:14). What is "does"? He did this prosecutor and made him before Himself to be a sharp sword over the whole world, all for the reason that all will fear the Holy One, blessed be He. He oversees and prosecutes the sins of people, demands punishment and seizes people; kills them and strikes them, all just as it was decided in court.

207. וְאִי תִימָא, אִיךְ אֶתִּיְהִיב לִיהּ רְשׁוּ לְהוּא מְקַטְרְגָא לְחַפְּאָה וְלְמַתְבַּע דִּינָא. אֶלָּא וְדָאֵי בִידָא דְהָאֵי מְקַטְרְגָא, שׁוּי קוּדְשָׁא בְּרִיךְ הוּא לְמַתְבַּע דִּינָא עַל כֹּל עֵלְמָא, וְשׁוּי לִיהּ יוֹמָא יְדִיעָא, לְמַתְבַּע קַמֵּיהּ כֹּל דִּינִין דְעֵלְמָא, דְהָא קוּדְשָׁא בְּרִיךְ הוּא עֶבֶד לִיהּ וְשׁוּי לִיהּ קַמֵּיהּ, לְמַהוּי דְחִילוּ דְקוּדְשָׁא בְּרִיךְ הוּא סְלֵקָא, וְשְׂרִיא עַל כֹּלָא. וְרָזָא דָּא, וְהָאֵלֹהִים עֲשָׂה שְׂרִירָאוּ מְלַפְנֵיו. מָאֵי עֲשָׂה. עֲשָׂה לְהָאֵי מְקַטְרְגָא, וְאַתְקִין לִיהּ קַמֵּיהּ, לְמַהוּי סִיּוּפָא שְׁנָא עַל כֹּל עֵלְמָא. וְכֹל דָּא בְּגִין דִּירְחִלוּן מִקְמֵי קוּדְשָׁא בְּרִיךְ הוּא כֹּלָא. וְדָא אִיהוּ סְנְטִירָא, דְתַבַּע חוּבֵי בְנֵי נֶשָׂא, וְתַבַּע דִּינָא, וְתַפִּיס בְּנֵי נֶשָׂא וְקַטִּיל לֹון וְאַלְקֵי לֹון, כִּלְא כְּמָה דְנַפְיָא מִן דִּינָא.

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208. It is like the minister appointed over the terrestrial court, who was given permission to mention before the court that so and so did this, and so and so transgressed that, and to demand punishment. We learned that the minister appointed over the court was given permission to lock the entrance to the court until verdicts will be meted out to all his persecution. The court is not allowed to decline him, because, "For I Hashem love justice" (Yeshayah 61:8), and He wants the world to be maintained by judgment, so as to make known that there is judgment and there is a judge. ALL THIS APPLIES TO THE TERRESTRIAL COURT.

209. The Holy One, blessed be He, did the same. He placed before Him that PROSECUTOR who demands punishment before the King for all the people in the world. On that day, he is given permission to cover the entrance of the King, ZEIR ANPIN, and the moon, MALCHUT, is hidden inside until punishment is meted out to all the people in the world. Though everything is revealed before the Holy One, blessed be He, He nevertheless desires nothing but according to Judgment.

210. Everything operates in the same way above and below. On that day, THE HOLY ONE, BLESSED BE HE, fixes the throne of Judgment, and the administrator comes and demands justice for all the deeds of the people in the world, each according to his ways and deeds. Witnesses come and testify to all the deeds of the people in the world, and these WITNESSES ARE CALLED the eyes of Hashem that roam throughout the whole world and see the deeds of the people in the world.

211. Woe to those who do not care and do not observe their doings, for the witnesses of the King stand by them, observe and see whatever they do or say. They ascend and testify before the King. The administrator stands before the King and demands punishment: so and so transgressed the law and so and so did that; here are the witnesses. As long as the Holy One, blessed be He, does not ask them, they have no permission to testify. WHEN HE ASKS THEM, they deliver their testimony.

208. כְּגוֹנוֹא דְהוּא מְמוֹנָה בֵּית דִּין דְּלְתַתָּא, דְּאִתְיָהִיב לִיה רְשׁוּ לְאַדְבְּרָא קָמִי בִּי דִּינָא, פְּלוּנִי עֵבֶד כֶּךָ, וּפְלוּנִי עֵבֶר עַל כֶּךָ, וְלִמְתַּבַּע עֲלֵיהּוּ דִּינָא. וְתַנָּן, רְשׁוּ אִתְיָהִיב לְהוּא מְמוֹנָה בֵּית דִּין, לְאַנְעֵלָא עַל בִּי דִּינָא פְּתַחָא, עַד דִּיגְזָרוּן דִּינָא עַל כָּל מַה דְּאִיהוּ תַבַּע, וְלִית רְשׁוּ לְבֵית דִּין לְדַחֲוִיא לִיה. בְּגִין כִּי אָנִי יְיָ אוֹהֵב מִשְׁפָּט. וְאִיהוּ בְּעֵי דְעֵלְמָא יִתְקַיִים בְּדִינָא, וְלִמְנַדַּע דְּאִית דִּין וְאִית דִּינָא.

209. כְּהָאִי גּוֹנוֹא שׁוּי קוֹדֶשָׁא בְּרִיךְ הוּא קָמִיה לְהָאִי, דְּאִיהוּ תַבַּע דִּינָא קָמִי מַלְכָּא, עַל כָּל בְּנֵי עֵלְמָא. וּבְהָאִי יוֹמָא אִתְיָהִיב לִיה רְשׁוּ, לְכַסְּאָה פְּתַחָא דְּמַלְכָּא, וְסִיְהֵרָא אֶתְחַפֵּינָא לְגוּ, עַד דִּיתְגַּזֵּר דִּינָא עַל כָּל בְּנֵי עֵלְמָא. וְאִף עַל גַּב דְּכֹלָא אֶתְגַּלִּי קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא, לָא בְּעֵי אֶלָּא בְּדִינָא.

210. כֹּלָא כְּגוֹנוֹא חֲדָא עֵילָא וְתַתָּא, אֶתְקִין בּוֹרְסִיָא דְּדִינָא בְּהָאִי יוֹמָא, וְסַנְטִירָא אֶתָּא, וְתַבַּע דִּינָא עַל כָּל עוֹבְדֵי בְּנֵי עֵלְמָא, כָּל חַד וְחַד כַּפּוּם אֶרְחוּי, וּכְפּוּם מַה דְּעֵבֶד. וְסַהֲדִין אֶתְיִין וְסַהֲדֵי עַל כָּל עוֹבְדֵי בְּנֵי עֵלְמָא. וְאֵלִין אֵינּוּן עֵינֵי יְיָ, דְּאֵינּוּן מִשְׁטְטֵי בְּכָל עֵלְמָא. וּכְמַה אֵינּוּן עֵינֵי יְיָ, דְּלִית לוֹן חוֹשְׁבָנָא, דְּקָא אֲזֵלִי וּמִשְׁטְטֵי בְּכָל עֵלְמָא, וְחַמָּאן כָּל עוֹבְדֵי בְּנֵי עֵלְמָא.

211. וְוִי לְאֵינּוּן דְּלָא מִשְׁגִּיחִין וְלָא מְסַתְבְּלִין בְּעוֹבְדֵיהוֹן, דְּהָא לְגַבֵּיהוּ קֵיִימִין אֵלִין סַהֲדֵי מַלְכָּא, וּמִשְׁגִּיחִין וְחַמָּאן כָּל מַה דְּאֵינּוּן עֵבְדִין, וְקֶאֱמְרֵי, דְּהָא אֵינּוּן סַלְקֵי וְסַהֲדֵי קָמִי מַלְכָּא. וְהָאִי סַנְטִירָא קָאִים קָמִי מַלְכָּא, וְתַבַּע דִּינָא, פְּלוּנִי עֵבֶר דִּינָא, פְּלוּנִי עֵבֶד כֶּךָ. וְהָא הֵכָא סַהֲדֵי. וְעַד דְּקוֹדֶשָׁא בְּרִיךְ הוּא לָא שְׂאִיל לוֹן, לִית לוֹן רְשׁוּ לְסַהֲדָא. כְּדִין אֵינּוּן סַהֲדֵי סַהֲדוּתָא.

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212. Everything is put in writing before the King. In the King's house there is a certain chamber, full of white fire. This fire rolls in a circle with burning sparks and never ceases. Inside this chamber there is another chamber, full of black fire, which never ceases. Two scribes stand before the King at all times. During trials, all witnesses testify before the King. The scribes take from the circle of white fire and write THE VERDICT on it with the black circle.

213. The King then holds the verdict for some time, in case they will repent in the meantime. If they returned IN REPENTANCE, the writings are torn up. If not, the King sits and all the defenders stand before Him. The crier stands and announces, so and so did this; who shall defend him? If there is someone to defend him, it is well. Otherwise, he is given to the administrator FOR PUNISHMENT.

214. HE ASKS, Yet the Holy One, blessed be He, knows everything, why does He need all this? AND HE ANSWERS, This is so that people will have no excuse, but rather to show that He does everything truthfully. He prefers it when one is saved from His punishment. You may ask whence we know that. THIS was given to the sages, and even those who do not know, whoever may wish to see, may see what is divulged BELOW IN THIS WORLD, and thus know what is a mystery ABOVE, since everything follows the same pattern. For whatever the Holy One, blessed be He, does in the ways of the world, is in the likeness of above.

215. The day of Rosh Hashanah is Judgment day, and the King sits on the throne of Judgment. The administrator comes and covers the entrance to the King and demands punishment. Even though the Holy One, blessed be He, loves judgment, as written, "For I Hashem love justice," the love of His children overcame the love of judgment. When the administrator rises to speak about them, THE HOLY ONE, BLESSED BE HE, commanded to blow the Shofar in order to rouse love from below upward by that Shofar.

216. The sound rises, included of fire, wind and water, WHICH CORRESPOND TO CHESED, GVURAH AND TIFERET, that merge into one sound. Another sound from above is roused before it, WHICH IS THE CENTRAL COLUMN THAT JOINS LEFT AND RIGHT. When that sound is roused from above and from below, all the charges the prosecutors raise are confused.

212. וְכֹלֵא אֶכְתִּיב קָמִי מִלְכָּא בְּפִתְקָא. בְּבֵי מִלְכָּא אֵית חַד הַיְכֵלָא. הַיְכֵלָא דָּא מְלִיָּא אֲשָׁא חוּרָא, וְהָאֵי אֲשָׁא מִתְגַּלְגֵּלָא בְּמִלְכָּא, וְלֵהִיט שְׂבִיבִין וְהָאֵי לֹא פְּסִיק לְעֵלְמִין. לְגוּ הָאֵי הַיְכֵלָא, אֵית הַיְכֵלָא אוּחְרָא, מְלִיָּא אֲשָׁא אוּכְמָא, דְּלֹא פְּסִיק לְעֵלְמִין. תְּרִין סוּפְרִין קְיִימִין תְּדִיר קָמִיה מִלְכָּא. בְּשַׁעֲתָא דְּדִינָא, סְהָדִין כָּל סְהָדֵי קָמִי מִלְכָּא. אֵינּוּן סוּפְרִין נְטֻלִין מֵהוּא פְּלָקָא דְּאֲשָׁא חוּרָא, וְכִתְבֵי עֲלֵיהּ בְּהוּא אֲשָׁא אוּכְמָא.

213. וּכְדִין מִלְכָּא אַחְמִיץ דִּינָא, עַד זְמַנָּא יִדְיעָא, דְּלִמָּא בֵּין כֶּךָ וּבֵין כֶּךָ יִהְדְּרוּן בְּתַשׁוּבָה. אֵי יִהְדְּרוּן, פְּתִקִין נִקְרְעִין. וְאֵי לֹא, מִלְכָּא יְתִיב, וְכָל אֵינּוּן דְּבֵי זְכוּתָא קְיִימִי קָמִיה, כְּרוּזָא קָם וְכְרִיז, פְּלוּנֵי עֵבֵד כֶּךָ, מֵאֵן יוֹלִיף עֲלֵיהּ זְכוּת, אֵי אֵית מֵאֵן דִּיּוֹלִיף עֲלֵיהּ זְכוּת, יֵאוּת. וְאֵי לֹא הָא אֶתְמַסֵּר לְסַנְטִירָא.

214. וְכֹלֵא יִדְעַ קוּדְשָׁא בְּרִיךְ הוּא, אֲמַאי אַעֲטְרִין לְכָל דָּא. אֵלָא בְּגִין דְּלֹא, יְהָא פְּטָרָא דְּפּוּמָא לְבָנֵי עֵלְמָא. אֵלָא לְאַחְזָא דְּכֹלֵא עֵבִיד בְּאַרְחַ קְשׁוּט, וְנִיחָא קָמִיה מֵאֵן דְּאֶשְׁתַּזִּיב מִן דִּינֵיהּ. וְאֵי תִימָא מְנַלָּן. הָאֵי, אֶתְמַסֵּר לְחַבְיָמֵי, וְאַפִּילוּ לְמֵאֵן דְּלֹא יִדְעֵי, מֵאֵן דְּבַעֵי לְאַסְתַּכְּלָא, יִשְׁגַּח בְּמַה דְּאִיהוּ בְּאַתְגַּלְיָא, וְיִדְעַ בְּמַה דְּאִיהוּ בְּסִתְרָא, דְּהָא כֹּלֵא כְּגוּוּנָא חֲדָא, כָּל מַה דְּפָקִיד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כֹּלֵא אִיהוּ כְּגוּוּנָא דְּלַעִילָא.

215. יוֹמָא דְּר"ה, אִיהוּ יוֹמָא דְּדִינָא, וּמִלְכָּא יְתִיב בְּכוּרְסִיָּא דְּדִינָא, סַנְטִירָא קָא אֶתִי וְחַפֵּי פְּתַח דְּמִלְכָּא, וְתַבַּע דִּינָא. וְאַף עַל גַּב דְּקוּדְשָׁא בְּרִיךְ הוּא רַחִים לִיה לְדִינָא, בְּמַה דְּאֶתְ אָמַר, כִּי אָנֹכִי יְיָ אוּהֵב מְשַׁפֵּט. נִצַּח רַחִימוּ דְּבָנוּי, לְרַחִימוּ דְּדִינָא. וּבְשַׁעֲתָא דְּסַנְטִירָא קָם לְמַטְעֵן מְלִין עֲלִייהוּ, פְּקִיד לְמַתְקַע בְּשׁוּפֵר, בְּגִין לְאַתְעָרָא רַחֲמֵי מִתְתָּא לְעִילָא, בְּהוּא שׁוּפֵר.

216. סֶלְקָא הוּא קְלָא, כְּלִילָא בְּאֲשָׁא וְרוּחָא וּמִיָּא, וְאַתְעֵבִיד מְנִייהוּ קְלָא חֲדָא, וְאַתְעָר קְלָא אַחְרָא לְעִילָא, כִּד הוּא קְלָא אֶתְעָר מְעִילָא וּמִתְתָּא, כְּדִין כָּל טַעֲנוֹת דְּקָא טַעִין הוּא מְקַטְרְגָא מִתְעַרְבְּבֵי.

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217. On the day of Rosh Hashanah, Isaac comes out alone, THAT IS, THE LEFT COLUMN REIGNS WITHOUT THE RIGHT, WITHOUT THE JOINING OF THE CENTRAL COLUMN, WHICH ARE ABRAHAM AND JACOB. He calls Esau, THE OTHER SIDE, to give him dishes to eat of the whole world, according to their deeds, NAMELY, TO DEMAND PUNISHMENT FOR THE ACTIONS OF ALL THE PEOPLE IN THE WORLD. For at that time, "his eyes were dim, so that he could not see" (Beresheet 27:1), because he that darkens people's faces comes out from him - THAT IS, THE PROSECUTOR IS DRAWN FROM THE LEFT, WHEN IT IS WITHOUT THE RIGHT. He is separated FROM THE RIGHT AND CENTRAL COLUMN, lies on the couch of Judgment and calls Esau, WHO IS THE OTHER SIDE AND THE PROSECUTOR. And he said, "catch me some venison; and make me savory food" (Ibid. 3-4) FROM THE EVIL DEEDS OF PEOPLE, "and bring it to me" (Ibid.).

218. "And Rivkah spoke to Jacob her son..." (Ibid. 6), her heart's beloved, her beloved son given to her since the world was created. She orders him to rouse himself with his own dishes. Jacob awakens below, dons prayers and petitions, and "The voice is Jacob's voice" (Ibid. 22), with the celestial Shofar. SUPERNAL Jacob awakens, WHO IS THE CENTRAL COLUMN, towards him, ISAAC, and approaches him, BY JOINING HIM WITH ABRAHAM, WHO IS THE RIGHT. "And he brought it near to him, and he did eat" (Ibid. 25), WHICH MEANS they were incorporated within each other, AND THE MOCHIN SHONE, THE SECRET OF EATING. Once THE CENTRAL COLUMN was included in him, "he brought him wine" (Ibid.), the preserved wine, NAMELY, THE ILLUMINATION OF CHOCHMAH THAT SHINES FROM BELOW UPWARDS, FIXED BY THE CENTRAL COLUMN. The wine rejoices the heart, the secret of the World to Come, NAMELY THE ILLUMINATION OF CHOCHMAH THAT IS DRAWN FROM BINAH CALLED THE WORLD TO COME. Then, "he smelt the smell of his garments" (Ibid. 27), THAT IS, the ascending prayers and petitions, "and blessed him" (Ibid.). THAT MEANS anger abated, the heart rejoiced and everything is full of Mercy.

219. Once he is incorporated in Jacob, all the awaiting powers, harsh Judgments and anger dispersed and were no longer present there. Yisrael emerged from Judgment with happiness and blessings. "and Jacob was yet scarce gone out from the presence of Isaac his father," on that day, with joy and celestial blessings, "that Esau his brother came in from his hunting" (Ibid. 30), loaded with burdens of the deeds of the world TO DENOUNCE THEM. "And he also had made savory food" (Ibid. 31), sharpening his tongue to give charges and prepare testimony, "and brought it to his father, and said to his father, Let my father arise," rousing himself with his Judgment, "and eat" (Ibid.) the many evil deeds DONE in the whole world that I have found.

217. בְּיוֹמָא דְרֵאשׁ הַשָּׁנָה, נִפְּיָק יִצְחָק בְּלַחְדוּי, וְקָרִי לַעֲשׂוֹ, לְאַטְעָמָא לִיהַ תְּבַשְׂיָלִין דְּכָל עֲלָמָא, כָּל חַד כְּפֻּם אוֹרְחוּי, דְּהָא בְּהֵיא שְׁעָתָא וְתַבְּהֵן עֵינָיו מִרְאוֹת, דְּנִפְּיָק מִנִּיהַ מֵאֵן דְּאַחְשָׁךְ אִפִּי בְּרִינָן, וְאַתְפָּרֵשׁ, וְשָׁכִיב עַל עֵרְסִיָּה דְּרִינָא, וְקָרִי לַעֲשׂוֹ, וְאָמַר וְצוּדָה לִי צִידָה וְעֵשָׂה לִי מִטְעָמִים וְהִבִּיאָה לִי.

218. וּרְבִקָּה אָמְרָה אֶל יַעֲקֹב בְּנָה, רְחִימָא דְּנִפְּשָׁה, בְּנָה רְחִימָא דְּאַתְמָסֵר לָהּ מִיוֹמָא דְּאַתְבָּרִי עֲלָמָא. וּפְקִידַת לִיהַ, לְאַתְעָרָא אִיהוּ בְּאִינוֹן מִטְעָמִים דִּילִיָּה. וְיַעֲקֹב אֲתַעֵר מִתְּתָא, וּמִתְּלַבֵּשׁ בְּצִלוֹתֵין וּבְעוֹתֵין, וְהַקּוֹל קוֹל יַעֲקֹב בְּהוּא שׁוֹפֵר דְּקָא סְלִיק, וְאַתְעָר יַעֲקֹב לְגַבִּיָּה, וְאַתְקָרִיב בְּהַרְיָה, וַיִּגַּשׁ לוֹ וַיֹּאכַל, וְאַתְכָּלִּיל דָּא בְּדָא. בֵּינָן דְּאַתְכָּלִּיל בְּהַרְיָה, וַיִּבֵּא לוֹ יַיִן, דָּא יַיִן דְּמִנְטֵרָא, יַיִן דְּהוּא חִידוֹ דְּלֵבָא, רָזָא דְּעֲלָמָא דְּאַתֵּי, כְּדִין וַיִּרַח אֶת רִיחַ בְּגָדָיו, צִלוֹתֵין דְּסִלְקִין וּבְעוֹתֵין. וַיְבָרְכֵהוּ, נַח רוּגְזָא, וְחֵדִי לֵבָא, וְכָלֵא אִיהוּ רְחִמֵי.

219. בֵּינָן דְּאִיהוּ אֲתְכָלִּיל בְּיַעֲקֹב, כָּל אִינוֹן חִיּוּלִין וְתוֹקְפִין וְרוּגְזִין דְּהוּוּ זְמִינִין, אֲתְבַדְּרוּ, וְלֹא אֲשַׁתְּכְּחוּ תַמָּן. וַיִּשְׂרָאֵל נִפְּקִין מִן דְּיִנָּא, בְּחַדְוָה וּבְבִרְכָאן. וַיְהִי אַךְ יֵצֵא יֵצֵא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו, בְּיוֹמָא דָּא, בְּחַדְוָה, וּבְבִרְכָאן עֲלָאִין, וְעֵשׂוֹ אָחִיו בָּא מִצִּידוֹ, טָעִין טוּעֵנִי מְעוּבְדֵי דְּעֲלָמָא, וַיַּעַשׂ גַּם הוּא מִטְעָמִים, חֲדִיד לִישְׁנִיָּה לְמִטְעָן טַעֲנוֹת. אֲתַקִּין סְהַדִּי, וַיִּבֵּא לְאָבִיו וַיֹּאמֶר יְקוּם אָבִי, יִתְעַר בְּדִינָיו, וַיֹּאכַל כְּמָה עוּבְדִין בִּישׁוּן דְּכָל עֲלָמָא דְּקָא אֲשַׁכְּחָנָא.

220. "And Isaac trembled very much..." (Ibid. 33), for he could not be separated from being incorporated in Jacob, who abides in joy, "and said, Who then is he that has taken venison" by many prayers and petitions, "and I have eaten of all before you came, and have blessed him? Moreover, he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry" (Ibid. 33-34), because he saw that his venison was worthless. Eventually he said to him, "Behold, your dwelling shall be of the fatness of the earth..." (Ibid. 39), the mighty men and the multitudes of the other people. This was hardest for him, "And Esau hated Jacob" (Ibid. 41), following him and constantly denouncing him.

221. Jacob goes the days between Rosh Hashanah and Yom Kippur, and flees so as to be saved from him. He repents and fasts until Yom Kippur. Then Yisrael know that Esau comes with four hundred people, all prosecutors ready to denounce them. Forthwith, "Jacob was greatly afraid and distressed" (Bereshheet 32:8), and raised many prayers and petitions, "And Jacob said, O Elohim of my father Abraham, and Elohim of my father..." (Ibid. 10), until he reached a decision, saying, "For he said, I will appease him with the present that goes before me" (Ibid. 21), "and took of that which came to his hand a present...two hundred she goats, and twenty he goats, two hundred ewes..." (Ibid. 14-15).

222. "camels..." (Ibid. 16). Such is his side, LIKE CAMELS. Camels are the PRIMORDIAL serpent THAT WAS like a camel. When THE ANGEL Samael tempted Adam TO EAT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, he was riding on a camel-like serpent. We learned that whoever sees a camel in his dream was punished by death from above but was saved from it. It is all the same, WHICH MEANS THAT THE CAMEL AND THE SERPENT THAT DELIVERED DEATH TO THE WORLD ARE THE SAME THING.

223. Esau then reverted to be Jacob's defender, yet Jacob wanted neither his honey nor his sting, BUT SAID, "Let my master, I pray you, pass over before his servant" (Bereshheet 33:14). Then, "Esau returned that day on his way to Seir" (Ibid. 16). When WAS THAT? During the Neilah prayer, since then he parted from the holy nation, and the Holy One, blessed be He, forgives their iniquities and atones for them. Once the prosecutor left with the gift and separated from them, the Holy One, blessed be He, wishes to rejoice with His children. It is then written, "And Jacob journeyed to Sukkot, and built him a house...therefore the name of the place is called Sukkot" (Ibid. 17). Since Yisrael dwelt in Sukkot, they were saved from the prosecutor and the Holy One, blessed be He, rejoiced in His children. Happy is their lot in this world and in the World to Come. End of Ra'aya Meheimna

220. וַיִּחַרד יִצְחָק חֲרָדָה גְדוֹלָה עַד מְאֹד, דֵּהָא לֹא יָכִיל לְאַתְפָּרְשָׁא מִכְּלָלָא דִּיעֵקֵב, דְּאִיהוּ בְּחֲדוּהּ. וַיֹּאמֶר מִי אֶפּוֹא הוּא הַצֵּד צִיד, בְּכִמָּה צְלוֹתִין וּבְעוֹתִין, וְאוֹכֵל מִכָּל בְּטָרִם תְּבֵא וְאַבְרָכְהוּ גַם בְּרוּךְ יִהְיֶה. בְּשִׁמוּעַ עֲשׂוֹ אֶת דְּבָרֵי יִצְחָק אָבִיו וַיִּצְעַק צְעָקָה וָגו'. דְּחֲמֵי דֵּהָא צִידוֹ לֹא הוּוּהּ כְּלוּם. עַד לְבִתְרָא דְּאָמַר לֵיהּ, הִנֵּה מִשְׁמַנֵּי הָאָרֶץ וָגו' אֵלִין תְּקִימִין וְאוֹכְלוֹסִין דְּשָׂאָר עִמִּין וְדֵא קְשִׁיָּא לֵיהּ מִכְּלָא. וַיִּשְׁטוּם עֲשׂוֹ אֶת יֵעֵקֵב, לְמִיזַל אֲבִתְרֵיהּ, וּלְקִטְרָגָא לֵיהּ תְּדִיר.

221. וַיֵּעֵקֵב אֲזִיל בְּאִינוּן יוֹמִין דְּבִין ר"ה לְיוֹם הַכְּפוּרִים, עֲרִיק לְאַשְׁתּוּבָא מְנִיָּה. תֵּב בְּתוֹבָתָא, שְׁוִי גְרַמְיָה בְּתַעֲנִיתָא, עַד דְּאִתִּי וְי"ה, כְּדִין יַדְעֵי יִשְׂרָאֵל דִּיעֲשׂוּ בָּא, וְעַמּוֹ אַרְבַּע מֵאוֹת אִישׁ, כְּלָהוּ מִקְטְרָגֵי זְמִינִין לְקִטְרָגָא לֹון, מִיַּד וַיִּירָא יֵעֵקֵב מְאֹד וַיִּיצֵר לוֹ וְאִסְגֵי בְּצְלוֹתִין וּבְעוֹתִין. וַיֹּאמֶר יֵעֵקֵב אֱלֹהֵי אָבִי אֲבָרְהָם וְאֱלֹהֵי אָבִי וָגו'. עַד דְּנָטִיל עֵיטָא וְאָמַר, כִּי אָמַר אֲכַפְרָה פָּנָיו בְּמִנְחָה הַהוּלַכְתָּ לְפָנַי וַיִּקַּח מִן הַבָּא בִּידוֹ מִנְחָה וָגו', עֲזִים מֵאֲתִים וְתִישִׁים עֲשָׂרִים רְחִלִים מֵאֲתִים וָגו'.

222. גְּמָלִים וָגו', כִּךְ הוּא סְטְרָא דִּילִיָּהּ. גְּמָלִים הוּא נַחֵשׁ, כְּמִין גְּמָל, בְּשַׁעֲתָא דְּפִתֵי סְמַא"ל לְאָדָם, אַרְכִיב עַל נַחֵשׁ כְּמִין גְּמָל. תְּנִינָן, מֵאֵן דְּחֲמֵי גְמָל בְּחַלְמִיָּהּ, מִיָּתָה נִקְנְסָה עָלֶיהָ מִלְּמַעְלָה, וְאַשְׁתּוּבָא מִיָּנָה. וְכֹלָא חֲדָ.

223. וּכְדִין, אֲהֲדָר עֲשׂוֹ אֲפִטְרוֹפוּסָא דִּיעֵקֵב, וַיֵּעֵקֵב לֹא בְּעָא דְּוִבְשִׁיָּה וְעוֹקְצִיָּה. יַעֲבֵר נָא אֲדוֹנֵי לְפָנַי עֲבֹדוּ. כְּדִין וַיֵּשֶׁב בְּיוֹם הַהוּא עֲשׂוֹ לְדַרְכוֹ. אִימְתִי. בְּשַׁעֲתָא נְעִילָה, דֵּהָא אֲתַפְרֵשׁ מֵעַמָּא קְדִישָׁא. וְקוּדְשָׁא בְּרִיךְ הוּא שְׂבִיק לְחֻבִּיָּהוּן, וְכַפֵּר עָלְיָהוּ. כִּיּוֹן דֵּהָא מִקְטְרָגָא אֲזַל בְּהוּא דְּוִרְוֵנָא, וְאַתְפְּרֵשׁ מְנִיָּהוּ, בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמַחְדֵי בְּבִנוּי, מַה כְּתִיב, וַיֵּעֵקֵב נִסַּע סִכְתָּהּ וַיִּבֶן לוֹן בֵּית וָגו'. עַל כֵּן קָרָא שֵׁם הַמְּקוֹם סוּכּוֹת, כִּיּוֹן דִּיתְבִי בְּסִכּוֹת, הָא אֲשְׁתּוּבָו מִן מִקְטְרָגָא, וְקוּדְשָׁא בְּרִיךְ הוּא חֲדֵי בְּבִנוּי. זְכָאָה חוֹלְקִיהוּן בְּהָאֵי עֲלָמָא וּבְעֲלָמָא דְּאִתִּי. ע"כ רַעִיא מֵהִימְנָא.

We are told that on Yom Kippur Malchut is illuminated not from the light of the sun but from supernal light instead. Rabbi Aba learns from Rabbi Shimon that Zeir Anpin does not unite with Malchut except when she shines from supernal Aba, at which time Malchut is called holiness. Rabbi Aba says that Adam stands as an example to all men in that he repented after his sin, and God accepted him and had pity on him.

224. Come and see, on that day OF ROSH HASHANAH the moon is gathered, WHICH IS MALCHUT, and does not shine until the tenth day of the month, when all of Yisrael return in complete repentance and supernal Ima, BINAH, again shines upon it. On that day, YOM KIPPUR, MALCHUT receives the illuminations of Ima, BINAH, and joy abounds everywhere. Hence it is written, "for it is a day of atonement (Heb. YOM KIPPUR)" (Vayikra 23:28). It should have said 'Yom Kippur' in the singular; what is the meaning of Yom Kippurim IN THE PLURAL? This is because AT THAT TIME two lights shine together: the supernal luminary, BINAH, shines upon the lower luminary, MALCHUT. On that day, MALCHUT shines with supernal light, WHICH IS BINAH, instead of from the light of the sun, ZEIR ANPIN. Hence it is written, "at the full moon (also: 'the covering') on our feast day" (Tehilim 81:4), BECAUSE MALCHUT DOES NOT SHINE UNTIL YOM KIPPUR.

225. Rabbi Aba sent a question to Rabbi Shimon, saying, When does the union of the Congregation of Yisrael, MALCHUT, with the Holy King, ZEIR ANPIN occur? He sent to him, "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother. And she became my wife" (Bereshheet 20:12). Rabbi Aba trembled and raised his voice in crying. He said, Rabbi, Rabbi, holy luminary, woe, woe to the world when you shall depart from it. Woe to that generation, which will be in the world when you shall leave them and they shall be orphaned from you. Rabbi Chiya said to Rabbi Aba, What does this VERSE he sent you mean?

226. RABBI ABA said TO HIM, Surely the King does not unite with the Matron, NAMELY, ZEIR ANPIN WITH MALCHUT, save when she shines from supernal Aba, WHEN CHOCHMAH OF IMA IS CLOTHED IN CHASSADIM OF ABA. When she shines from him, she is called holiness, since she receives it from the abode of SUPERNAL Aba, AS ABA IS THE SECRET OF HOLINESS. Then MALE AND FEMALE mate together. For the King is called holiness, as written, "Yisrael is holiness to Hashem" (Yirmeyah 2:3), receiving from the place called holiness. Then ZEIR ANPIN SAYS, "my sister; she is the daughter of my father, but not the daughter of my mother," because that name, HOLINESS, is from Aba's house, and not from my mother's house, NOT FROM BINAH. Therefore, "And she became my wife," to unite as one during that time but on no other time, THAT IS, when she receives from the house of Aba, but not when she receives from the house of Ima. Yom Kippur proves that, as intercourse is forbidden on it, since then there is no mating OF ZEIR ANPIN AND MALCHUT, as on YOM KIPPUR she receives from the house of Ima and not from the house of Aba. Rabbi Chiya said, Indeed. Happy is the generation amongst whom dwells Rabbi Shimon. Happy are those who daily stand before him.

224. ת"ח, בהאי יומא אתכסייא סיהרא, ולא נהיר עד בעשור לחדש, דישראל תייבין כלהו בתיובתא שלימתא, ואימא עלאה תאבת ונהרת לה. והאי יומא נהירו דאימא נטלא, ואשתכח חירו בכלא. ועל דא כתיב, יום הכפורים הוא. יום כפור מבעי ליה, מאן יום הכפורים. אלא בגין דתרי נהורין נהרן בחד. בוצינא עלאה, נהיר לבוצינא תתאה. ובהאי יומא מנהורא עלאה נהיר. ולא מנהורא דשמשא ובג"כ בכסה ליום חגנו כתיב.

225. ר' אבא שלח ליה לר"ש, אמר, אימתי זוגא דכנסת ישראל במלכא קדישא. שלח ליה, וגם אמנה אחותי בת אבי היא אך לא בת אמי ותהי לי לאשה. אתרגיש ר' אבא, ארים קליה, בכה ואמר, ר' ר' בוצינא קדישא, ווי, ווי לעלמא בד תפוק מניה, ווי לדרא דיהון בעלמא בד תסתלק מנהון וישתארון יתמין מנך. א"ל רבי חייה לרבי אבא, האי דשלח לקבלך. מאי קאמר.

226. אמר ודאי לאו זוגא דמלכא במטרונותא, אלא בזמנא דנהרא מאבא עלאה, וכד אתנהרא מניה, קרינן לה קדש דהא מבי אבא נטלה האי. וכדין מזדווגי כחדא, בגין דמלכא קדש אקרי, דכתיב קדש ישראל לוי, דנטיל מאתר דאקרי קדש. כדין אחותי בת אבי היא אך לא בת אמי, דהא מבי אבא שמא דא, ולא מבי אימא, ועל דא ותהי לי לאשה, לאזדווגא כחדא, בזמנא דא, ולא בזמנא אחרא, בזמנא דנטלא מבי אבא, ולא בזמנא דנטלא מבי אימא. ויום הכפורים אוכח, דתשמיש המטה אסור, בגין דזוגא לא אשתכח, דהא מבי אימא נטלא, ולא מבי אבא. אמר רבי חייה, ודאי זכאה דרא דר"ש שארי בגויה, זכאין אינון דקיימין קמיה כל יומא.

227a. Rabbi Aba said, Adam was created on Rosh Hashanah and stood on trial before his Master FOR EATING OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. He repented and the Holy One, blessed be He, accepted him. He said to him, 'Adam, you shall serve as a symbol for your descendants for generations, who are sentenced on that day. If they shall repent, I shall accept them, rise from the throne of Judgment and sit on the throne of Mercy and have pity on them'. David used to say, "I love Hashem who hears my voice and my supplications" (Tehilim 116:1). Hence it is written, "But there is forgiveness with You, that You may be feared" (Tehilim 130:4), and, "For with You is the fountain of life. In Your light we see light" (Tehilim 36:10).

We learn that it is a commandment to be afflicted on Yom Kippur, to subjugate body and soul.

Ra'aya Meheimna (the Faithful Shepherd)

227b. It is a commandment to be afflicted on Yom Kippur, to subjugate body and soul by means of the five afflictions, the five grades of Yom Kippur, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD, for the prosecutor comes to impart their sins as we learned. And they are all, ALL OF YISRAEL, repenting wholly before their Father, as we learned in different places.

End of Ra'aya Meheimna

Rabbi Chiya tells us about the ten kinds of songs in the book of Tehilim. He speaks about a Maskil, or understanding, that bestows wisdom; from it comes forgiveness and freedom. He says that a man who repents before God has his sins hidden, but if he will not repent then his sins shall be made known before everyone. Rabbi Aba explains what happens to the good deeds that were done by a man who is on balance judged to be evil, and what happens to the sins that were done by a man who is on balance judged to be worthy. He talks about the depths of the sea, where all the sins are found, and about the lot that chooses the goat for Azazel. We are told how God distracted the prosecutor from accusing Yisrael by giving him Job to occupy himself with; this left Yisrael free to cross the sea and escape from the Egyptians. The offering on Yom Kippur is for the same purpose, allowing God to forgive Yisrael without interference from the prosecutor. Rabbi Aba talks about the ritual counting of the priest as he sprinkles the blood of the offering, the purpose of which is to draw and guide the one that is supernal Ima through specific grades and to draw the deep rivers upon the Congregation of Yisrael. Rabbi Yitzchak and Rabbi Aba tell us about the High Priest as he enters the Holy of Holies and hears the wings of the Cherubs singing. Rabbi Shimon says that Malchut is only able to join with Zeir Anpin when her children Yisrael are judged to be worthy.

228. "Also on the tenth day of this seventh month there shall be a day of atonement (Heb. Yom Kippur); it shall be a holy gathering to you" (Vayikra 23:27). Rabbi Chiya opened with, "Of David. A maskil. Blessed is he whose transgression is forgiven, whose sin is covered" (Tehilim 32:1). We learned that the book of Tehilim is recited by ten kinds of songs: by the chief musician, by Maskil (Eng. 'understanding'), by Michtam (Eng. 'poem'), by a psalm, by a song, by "Blessed," by prayer, by acknowledgment, by Halleluyah. The highest is Halleluyah, as we already explained.

227(1). אָמַר רַבִּי אַבָּא, בְּרֵאשִׁי הַשָּׁנָה נִבְרָא אָדָם, וְקָאִים בְּדִינָא קָמֵי מַאֲרִיָּה, וְתַב בְּתִיבְתָא, וְקָבִיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. א"ל, אָדָם, אַנְתָּ תְּהֵא סִימְנָא לְבָנִיךְ לְדַרְי דְּרִין, בְּהַאי יוֹמָא קִיּוּמִין בְּדִינָא, וְאִי יִתּוּבוּן אָנָּא אֶקְבֵּל לוֹן, וְאִיקוּם מְכוּרְסִינָא דְּדִינָא, וְאַתְקִיִּים עַל כּוּרְסִינָא דְּרַחֲמֵי, וְאַרְחֵם עֲלֵיהּ. וְדוּד אָמַר, אֶהְבֵּתִי כִּי יִשְׁמַע יי' אֶת קוֹלִי תְחַנּוּנֵי. וְעַל דָּא כְּתִיב, כִּי עִמָּךְ הַסְּלִיחָה לְמַעַן תִּוְרָא. וְכְתִיב, כִּי עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה אוּר.

רעיא מהימנא

227(2). פְּקוּדָא דָּא, לְאַתְעֵנָּה בְּיוֹמָא דְּכַפּוּרֵי, לְאַכְנַעָא גּוּפָא וְנַפְשָׁא, בְּרִזָּא דְּחַמְשָׁה עֲנׁוּיִין, דְּחַמְשָׁה דְּרִגִּין דְּיוֹמָא דְּכַפּוּרֵי. דְּהָא מְקַטְרְגָא קָא אֲתִי לְאַדְכְּרָא חוּבִיָּהוּן, כְּמָה דְּאַתְמַר. וְכִלְהוּ בְּתִיבְתָא שְׁלִימְתָא קָמֵי אַבּוּהוּן. כִּלְא, כְּמָה דְּאַתְמַר בְּכְמָה דּוּכְתִי.

ע"כ רעיא מהימנא

228. אַךְ בְּעֶשְׂרִי לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכַּפּוּרִים הוּא מְקָרָא קֹדֶשׁ יְהִיָּה לָכֶם. ר' חַיִּיא פִּתַּח, לְדוּד מְשֻׁבֵּל אֲשֶׁרֵי נִשְׁוֵי פֶשַׁע בְּסוּי חֲטָאָה. לְדוּד מְשֻׁבֵּל, הָא תְּנִינָן בֵּי זִינֵי זְמַרָא אֲתַקְרִי סֵפֶר תְּהִלִּים, בְּנִצּוּחַ, בְּגוֹן, בְּמְשֻׁבֵּל, בְּמִכְתָּם, בְּמִזְמוֹר, בְּשִׁיר, בְּאֲשֶׁרֵי, בְּתַמְלָה, בְּהוֹדָאָה, בְּהִלְלוּיָהּ, וְעֵלְאָה מְכִלְהוּ הִלְלוּיָהּ, וְהָא אוּקְמוּהּ.

229. The location of Maskil is known AS YESOD OF BINAH. What is that THAT IS CALLED Maskil? It is that water which makes wise those who drink from it, NAMELY, IT BESTOWS CHOCHMAH. The place called Maskil is as in, "He who considers (Heb. maskil) his words shall find good" (Mishlei 16:20). IF MASKIL BESTOWS ON SOMETHING, THERE WILL BE GOOD IN IT, WHICH IS THE ILLUMINATION OF CHOCHMAH CLOTHED IN CHASSADIM. Since it is so called, forgiveness and the greatest freedom come from it, SINCE FORGIVENESS AND FREEDOM ARE BESTOWED FROM CHOCHMAH IN BINAH. This is the secret of, "Blessed is he whose transgression is forgiven, whose sin is covered," SINCE HIS TRANSGRESSION IS FORGIVEN BY THE PLENTY OF CHOCHMAH.

230. HE ASKS, What is MEANT BY, "whose sin is covered," AND ANSWERS, It was explained that the sin he committed before the Holy One, blessed be He, is covered from people, and he confessed it before the Holy One, blessed be He. Yet come and see, when a man sins, sinning once, twice and thrice, and does not repent, his sins become public, BECAUSE they are made known above and made known below. Criers walk before him and announce, Get away from around so and so. He is chided by his Master, chided above and chided below. Woe to him for blemishing his Master's image. Woe to him, who has no fear for his Master's glory. The Holy One, blessed be He, reveals his iniquity above. This is the meaning of, "The heaven shall reveal his iniquity; and the earth shall rise up against him" (Iyov 20:27). When a man walks the path of his Master and busies himself with His service, and happens to sin, everyone covers it, the higher and lower beings. This is called, "whose sin is covered."

231. Rabbi Aba said to him, You have not yet reached the crux of the matter. You spoke well, and whatever the friends said IS fine. But if this is so, it should have said, 'covered sin'. Why does it say, "whose sin is covered (or: 'covering')"?

232. RABBI ABA ANSWERS, There are two matters of wisdom here, IN THE VERSE, "SIN COVERING," as follows. The one, as we learned that from the good deeds man performs in this world a costly garment is made in that world for him to wear. When man does good deeds, yet the evil deeds overpower him, and the Holy One, blessed be He, sees that his evil deeds are more numerous THAN HIS GOOD DEEDS, THEN he is evil, because he is guilty before his Master, SINCE THERE ARE MORE MISDEEDS THAN GOOD DEEDS. He repines and regrets the good deeds he already performed. Then he is entirely lost, from this world and the World to Come. HE ASKS, What does the Holy One, blessed be He, do from the good deeds the sinner accomplished before?

229. הָכָא מִשְׁכִּיל, אֲתֵרִיָּה יָדִיעַ, מֵהוּ מִשְׁכִּיל, מֵיָא דְאֲחֻבִּימוּ לְאִינוּן דְּשִׁתּוּ לְהוּ, הֵהוּא אַתְר דְּאֲקָרִי מִשְׁכִּיל, כַּד"א, מִשְׁכִּיל עַל דְּבַר יַמְצָא טוֹב. וּבְגִין דְּאֲקָרִי הָכִי, תִּלְיָא בֵּיה סְלִיחָה, חִירוּ דְחִירִין. הַה"ד אֲשֵׁרִי נִשְׁוֵי פִּשְׁע בְּסוּי חֻטְאָה.

230. מַאי בְּסוּי חֻטְאָה. הָא אוּקְמוּהּ, דְּהוּא בְּסוּי מִבְּנֵי נֶשְׂא, הֵהוּא חֻטְאָה דְּחַב לְקוּדְשָׁא בְּרִיךְ הוּא, וְאוּדִי קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. אֲבָל ת"ח, כַּד בַּר נֶש חָטִי, וְחַב זְמַנָּא חָדָא, וְתֵרִין וְתִלְתָּא, וְלֹא אֲהֲדַר בֵּיה, הָא חוּבוּי בְּאֲתַגְלִיָּא אִינוּן וּמִפְרָסְמֵי לֹון לְעֵילָא, וּמִפְרָסְמֵי לֹון לְתַתָּא. וְכְרוּזֵי אֲזִלִּין קָמֵיהּ וּמְכַרְזֵי, אֲסַתְּלִקוּ מִסְּחַרְגֵיהּ דְּפִלְגְנָא, נְזִיף הוּא מִמָּאֲרִיָּה, נְזִיף הוּא לְעֵילָא, נְזִיף הוּא לְתַתָּא, וְוִי לִיָּה דְּפָגִים דִּינוּקָנָא דְּמָאֲרִיָּה, וְוִי לִיָּה דְּלֹא חֵוִישׁ לִיקְרָא דְּמָאֲרִיָּה, קוּדְשָׁא בְּרִיךְ הוּא גְּלִי חוּבִיָּה לְעֵילָא, הַה"ד, יַגְלוּ שָׁמַיִם עֹוֹנוּ וְאַרְצָּ מִתְקוּמָהּ לוּ. וְכַד בַּר נֶשׁ אֲזִיל בְּאוּרְחָא דְּמָאֲרִיָּה, וְאַשְׁתַּדַּל בְּפוּלְחָנֵיהּ, וְאֲזַדְמֵן לִיָּה חֻטְאָה חַד, כְּלָא מְכַסִּין עֲלוּיָהּ, עֲלֵאִין וְתַתָּאִין, דְּאֲ אֲקָרִי בְּסוּי חֻטְאָה.

231. א"ל ר' אבא, עד כַּעַן לָא מָטִית לְעַקְרָא דְּמַלְהָ. וְשִׁפּוּר קְאָמַרְתָּ. וְהֵאִי דְּקָאֲמַרוּ חֲבֵרֵיָּא שִׁפּוּר. אֲבָל אִי הָכִי, מְכוּסָה חֻטְאָה מִבְּעֵי לִיָּה, מֵהוּ בְּסוּי חֻטְאָה.

232. אֲלָא תֵרִי מַלִּי דְּחֻכְמַתָּא אִית בֵּיה, וְתֵרוּוּיָּהּ הָכִי. חַד בְּמָה דְּתַנִּינוּן, דְּעוּבְדִין טְבִין דְּבַר נֶשׁ עֵבִיד בְּהֵאִי עֲלֵמָא, עֵבִדִין לִיָּה בְּהֵהוּא עֲלֵמָא לְבוּשָׁא יְקִירָא עֲלָאָה, לְאֲתַלְבָּשָׁא בְּהוּ. וְכַד ב"ג אֲתַקִּין עוּבְדִין טְבִין, וּגְבִרִין עֲלֵיהּ עוּבְדִין בִּישׁוּן, וְאַשְׁגַּח בֵּיה קוּדְשָׁא בְּרִיךְ הוּא, וְעוּבְדוּי בִּישׁוּן סְגִיאִין, וְאִיהוּ רִשְׁע, דְּאַשְׁתַּכַּח חֻטְאָה קָמֵי מָאֲרִיָּה, וְתוּהָא עַל אִינוּן טְבָאן דְּעֵבֵד בְּקַדְמִיתָא, הָא אֲתַאבִּיד הוּא מִכְּלָא, מֵהֵאִי עֲלֵמָא, וּמֵעֲלֵמָא דְּאֲתִי. מֵה עֵבִיד קוּדְשָׁא בְּרִיךְ הוּא מְאִינוּן טְבָאן דְּעֵבִיד הֵאִי חֻטְאָה בְּקַדְמִיתָא.

233. HE ANSWERS, Even though the wicked man is lost the good deeds and merits he committed are not lost. For there is a righteous man who walks the ways of the supernal King and has made garments from his GOOD deeds, but before completing HIS GARMENTS he departed FROM THE WORLD. The Holy One, blessed be He, completes him HIS GARMENTS from the GOOD deeds the evil sinner has committed and perfects his garment for him to put in that world. This is the meaning of, THE EVIL "may prepare it, but the just shall put it on" (Iyov 27:17). The evil man made it and the righteous man covers himself with what he made. This is the meaning of, "whose sin is a covering"; THE COVERING, NAMELY HIS GARMENT, COMES FROM THE SINNER. Hence it is not written that it is covered, but that is it a covering, BECAUSE IT REFERS TO A GARMENT.

234. The second MEANING is that the sin that a worthy MAN has committed is covered inside what is called the depths of the sea. For whatever fell into the depths of the sea is never found, since the water covers it. This is the meaning of, "And You will cast all their sins into the depths of the sea" (Michah 7:19). What are the depths of the sea? HE ANSWERS, This is a precious mystery, which Rabbi Shimon explained. He said, All those coming from the harsh side and holding on to evil species and the lower Sfirot, like Azazel on Yom Kippur is considered the depths of the sea. This is called the depths of the sea, like the oars of silver refined by fire. This is meant by, "Take away the dross from the silver" (Mishlei 25:4).

235. Thus, this AZAZEL is from the depths of the sea and is called the depths of the sea, THAT IS, the depths of that holy sea. The depths REFER TO the filth of silver. Hence all the sins of Yisrael rest in it, it receives them and they are drawn into it. The reason is that AZAZEL is called sin. Sin MEANS lessening. Hence it lessens everything, reducing body and soul and receiving the bodily filth, which is the sins done by the Evil Inclination that is called filthy and ugly.

236. Rabbi Yosi said, we learned, "And Aaron shall cast lots upon the two goats" (Vayikra 16:8). If this is so, it is an honor to Azazel, for have you ever seen a servant casting lots ON EQUAL FOOTING with his master? According to the custom a servant receives only what his master gives him. AND HE ANSWERS, Since Samael is ready to speak evil OF YISRAEL and in order not to give him any excuse, he is given a portion.

233. אֵלָא קוּדְשָׁא בְּרִיךְ הוּא, אִף ע"ג דְּהוּא רְשַׁע חֲטָאָה אֲתַאבִּיד. אִינוּן טְבָאן וּזְכִיין לָא אֲתַאבִּידוּ. אֵית צְדִיק דְּאִזִּיל בְּאַרְחוּי דְּמַלְכָּא עֲלָאָה, וְאַתְקִין לְבוּשׁוּי מְעוּבְדוּי, וְעַד לָא אֲשֵׁלִים לְבוּשׁוּי, אֲסַתְלַק. קוּדְשָׁא בְּרִיךְ הוּא אֲשֵׁלִים לִיה, מְאִינוּן עוּבְדִין דְּעֵבֵד הַאי רְשַׁע חֲטָאָה, וְאֲשֵׁלִים לְבוּשׁוּי, לְאַתְתַּקְנָא בְּהוּ בְּהוּא עֲלֵמָא, הַה"ד, יְכִין וְצְדִיק יִלְבַּשׁ. הַהוּא חֲטָאָה אֲתַקִּין, וְצְדִיק אֲתַחְפִּי מִמָּה דְּאִיהוּ תַקִּין הַה"ד כְּסוּי חֲטָאָה, וְעַל דָּא לָא כְּתִיב מְכוּסָה, אֵלָא כְּסוּי.

234. וְחַד, דְּאַתְחַפִּי הַהוּא חֲטָאָה דְּהַאי זַכָּאָה, בְּאִינוּן דְּאֲקָרוּן מְצוּלוֹת יָם, דְּהָא מֵאן דְּנָפִיל בְּמְצוּלוֹת יָם, לָא אֲשַׁתְּכַח לְעֵלְמִין בְּגִין דְּמִיין חֲפִין עֲלִייהוּ. כְּמָה דְּאֵת אָמַר, וְתִשְׁלִיךְ בְּמְצוּלוֹת יָם כֹּל חֲטָאתָם. מֵאן מְצוּלוֹת יָם. אֵלָא רְזָא יְקִירָא הוּא, וְהָא אוֹקְמִיה ר' שְׁמַעוֹן, וְאָמַר, כֹּל אִינוּן דְּאֵתוּ מְסַטְרָא תַקִּיפָא, וְאַתְאַחְדוּ בְּזִינִין בּוּשִׁין, בְּכַתְרִין תַּתְּאִין, כְּגוֹן עֲזָאזֵל בְּיוֹמָא דְּכַפּוּרִי, דָּא אֲקָרִי מְצוּלוֹת יָם. כְּזַפְטָא דְּכַסְפָּא, כִּד בְּחִנִּין לִיה בְּנוּרָא, הִדָּא הוּא דְּכְתִיב הִגּוּ סִיגִים מְכֻסָּף.

235. כִּךְ הַאי, מְאִינוּן מְצוּלוֹת יָם הוּא, וּמְצוּלוֹת יָם אֲקָרִי, מְצוּלוֹת מְהוּא יָם קְדִישָׁא, מְצוּלוֹת, זוּהֵמָא דְּכַסְפָּא. וְעַל דָּא, כֹּל אִינוּן חֲטָאִין דְּיִשְׂרָאֵל שְׂרִיין לְגִייה, וְהוּא קְבִיל לֹן, וְיִשְׁתַּאֲבוּן בְּגִייה. מְאִי טַעְמָא. בְּגִין דְּאִיהוּ חֲטָאָה אֲקָרִי. מְאִי חֲטָאָה. גְּרַעוּנָא. וְעַל דָּא הוּא גְּרַעוּנָא דְּכֹלָא, וְנָטַל גְּרַעוּנָא דְּגוּפָא וְדִנְפָשָׁא. בְּהַאי יוֹמָא נְחִית הַאי מְצוּלוֹת יָם, זוּהֵמָא דִּנְפָשָׁא, וְנָטַל זוּהֵמָא דְּגוּפָא. מֵאן הוּא זוּהֵמָא דְּגוּפָא. דָּא אִינוּן חוּבִין דְּאַתְעֵבִידוּ עַל יְדֵי דִּיצַר הָרַע, דְּאֲקָרִי מְזוּהָם מְנוּוֹל.

236. אָמַר רַבִּי יוֹסִי, תִּנּוּן וְנָתַן אֲהֲרֹן עַל שְׁנֵי הַשְּׁעִירִים גּוּרְלוֹת, אִי הֲכִי יִקְרָא הוּא דְּעֲזָאזֵל, חֲמִיתוּן עֵבֵדָא דְּשְׂדֵי עַדְבִּין בְּמֵאֲרִיה, אוֹרְחוּי דְּעֲלֵמָא דְּעֵבֵדָא לָא נָטַל אֵלָא מַה דְּיְהִיב לִיה מֵאֲרִיה. אָבַל, בְּגִין דְּסַמְא"ל זְמִין הַאי יוֹמָא בְּדִלְטוּרָא, וּבְגִין דְּלָא יְהָא לִיה פְּטָרָא יְהִיבִין לִיה חוּלְקָא בְּהַאי.

237. The lot reaches it on its own accord, as Rabbi Yehuda said in the name of Rabbi Yitzchak: I found a celestial matter in that lot. It is written of the lot of Joshua, "According to (lit. 'by the mouth of') the lot" (Bemidbar 26:56). Surely the lot said, this is the portion of Judah, this is the portion of Benjamin, etc. Here too, once the priests put his hands, the lots were jumping and climbing the hand of the priest and come to their places. This is the meaning of, "But the goat, on which the lot fell for Azazel" (Vayikra 16:10), surely it "fell for Azazel," ON ITS OWN ACCORD.

238. Not only that, but as long as the prosecutor is ready and has permission, something should be put before him to be occupied with and leave Yisrael. On that day OF YOM KIPPUR, the prosecutor is ready to spy out the land, as written, "And Hashem said to the adversary, From where do you come?" (Iyov 1:7). We learned that "From going to and fro in the earth" (Ibid.), for this is the great prosecutor that denounces Yisrael.

239. The friends remarked that when Yisrael were ready to cross the sea and take revenge on the Egyptians, THE PROSECUTOR said, I have passed the Holy Land and I see that these are not worthy of entering it. If You mete out punishment, their punishment here IS LIKE the Egyptians. What is the difference between them? Either they will all die together or they will all return to Egypt. Was it not You, who said, "and shall serve them; and they shall afflict them four hundred years" (Bereshheet 15:13), but from the reckoning only 210 years have passed, no more.

240. The Holy One, blessed be He, said, 'What shall I do? This calls for occupation. Something is needed to bring here and draw near him. I shall give him something to be occupied with, so he will leave My children. Let us find someone for him to be busy with'. Forthwith He said, "Have you considered My servant Job, that there is none like him on earth?" (Iyov 1:8). He interrupted the prosecutor with words. "Then the adversary answered Hashem, and said, Does Job fear Elohim for naught?" (Ibid. 9).

241. THIS IS LIKENED to a shepherd who wanted to pass his flock across a river. A wolf passed by and afflicted his flock. The wise shepherd said, What shall I do? He might destroy the flock while I move the lambs across. He raised his eyes and saw a wild goat, big and strong. He said, I shall throw him before the wolf. While they do battle with each other, I shall remove all the flock and they shall be saved from him.

237. והאי ערבא מגרמיה הוא דסליק ביה, דאמר רבי יהודה אמר ר' יצחק, מלה עלאה אשכחנא בערבא. ערבא דיהושע, כתיב ביה, על פי הגורל, על פי הגורל ודאי, דאיהו אמר דא חולקא דיהודה, דא דבנימין וכו', וכן בלהו. אופ הכא, בין דכהנא שוי ידוי, אינון ערבין מדלגי וסלקין בידי דכהנא, ושארן באתרייהו. הדא הוא דכתיב, והשעיר אשר עלה עליו הגורל, עלה עליו ודאי.

238. ולא דא בלחודוי, אלא בכל זמנא דדלטורא זמין, ואתייהיב ליה רשותא, בעינן לשוואה לקבליה במה דיתעסק, ושביק לון לישראל. בהאי זמנא דלטורא זמין לאללא ארעא. הה"ד ויאמר יי' אל השטן מאין תבא. והא תנינן, משוט בארץ, מאי הוא. אלא האי הוא דלטורא רבא מקטרגא דישראל.

239. והא אתערו חבריאי, בההיא שעתא דהוו זמינן ישראל למעבר ימא, ולא תפרעא ממצראי, אמר, אנא אעברנא בארעא קדישא, וחמינא דלא אתחזון אלין למיעל, בגוזה, אי אנת דאין דינא, דינייהו הכא במצראי, מה שניין אלין מאלין, או ימותון בלהו כחדא, או יהדרון בלהו למצרים. ולא אנת הוא דאמרת, ועבדום וענו אותם ד' מאות שנה, והא לא סליקו מחושבניא אלא רד"ג, ולא יתיר.

240. אמר קודשא בריך הוא, מאי אעביד, אשתדלותא בעיא הכא, לאויתאה קרבא לקבליה, יהיבנא ליה במה דיתעסק, וישבוק בהו לבני, והא אשתכח במאן דיתעסק, מיד אמר ליה, השמת לבך אל עבדי איוב כי אין כמוהו בארץ. מיד פלג ליה דלטורא במלין, ויען השטן את יי' ויאמר החנם ירא איוב אלהים.

241. לרעיא דבעי לאעברא עאניה בחד נהרא, אעבר זאבא לקטרגא ליה בעאניה, רעיא הוה חכים, אמר מאי אעביד, דבעוד דאנא אעבר לטלויא, יקטרג הוא בעאני. זקף עינוי, וחמא בין עאנא, חד תינשא מאלין תינשי ברא, דהוה רב ותקיף. אמר, אשדי דא לקבליה, ובעוד דמקטרגי דא ברא, אעבר לכל עאנא, וישתזבון מניה.

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242. So does the Holy One, blessed be He, do. He said, 'I shall certainly throw a great, powerful and forceful goat in his way, NAMELY JOB. While he will be occupied with it, My children shall cross THE SEA, without a prosecutor over them'. Immediately, "And Hashem said to the adversary, Have you considered." Eventually, the Holy One, blessed be He, joined them together, as written, "Behold, he is in your hand" (Iyov 2:6). While he was busy with him, he left Yisrael alone, and uttered no denouncement on them.

243. Similarly, on that day OF YOM KIPPUR, the Satan is ready to spy out the land, and we should send something before him with which to be busy. While he is busy with it, he will leave Yisrael alone. There is an allegory about the lowliest in the king's house - give him a little wine, and he will praise you before the king, otherwise he will speak evil words ABOUT YOU before the king. Sometimes the superiors in the king's house receive THAT EVIL speech and the king punishes that man.

244. Rabbi Yitzchak said, THIS IS LIKENED to a fool who is in the king's presence. Give him a little wine and then tell him and show him all the abominable things you have done and all the evil, yet he will praise you and say there is none in the world like you. Here too, the prosecutor is constantly in the King's presence. Yisrael give him this offering OF THE GOAT TO AZAZEL. In this offering there is a note WHERE ALL IS WRITTEN DOWN of the evil things, the abominable things and the iniquities Yisrael did. Yet he comes and praises Yisrael and becomes their defender. And the Holy One, blessed be He, returns everything upon the heads of the wicked of his people, since it is written, "for you shall heap coals of fire upon his head" (Mishlei 25:22).

245. Rabbi Yosi said, Woe to the people of Esau, when that goat is sent to that slanderer who is appointed over them, NAMELY SAMAEL, THE MINISTER OF ESAU that comes to praise Yisrael for its sake. The Holy One, blessed be He, returns all those iniquities on the head of his people, because, it is written, "he that tells lies shall not remain in my sight" (Tehilim 101:7). Rabbi Yehuda said, If the idolaters knew of the goat, they would not let Yisrael live one day in the world.

242. כִּן קוֹדֵשׁא בְּרִיךְ הוּא. אָמַר, וְדַאי הָא תִּיּוֹשָׁא
חַד רַב וְתַקִּיף וְאֱלִים, אֲשֶׁרֵי לְקַבְּלִיהָ, וּבְעוֹד דְּהוּא
יִשְׁתַּדַּל בֵּיהּ, יַעֲבִרוּן בְּנֵי, וְלֹא יִשְׁתַּבַּח קְטִיגוֹרָא
לְגַבְיֵיהּ. מִיָּד, וַיֹּאמֶר יי' אֶל הַשָּׁטָן הַשְּׂמֵת לְבָךְ. עַד
דְּקוֹדֵשׁא בְּרִיךְ הוּא זְוֹג לְהוּ בְּחָדָא, דְּכַתִּיב הַנּוּ
בִּירְךְ. בְּעוֹד דְּהוּא אֲשֶׁתַּדַּל בֵּיהּ, שְׂבִיק לֹון לְיִשְׂרָאֵל,
וְלֹא אֲשֶׁתַּבַּח קְטִיגוֹרָא לְגַבְיֵיהּ.

243. אוּף הַכִּי בְּהַאי יוֹמָא, דְּלְטוֹרָא זְמִין לְאַלְלָא
אַרְעָא, וּבְעֵינָא לְשַׁדְּרָא לְקַבְּלִיהָ בְּמַה דִּיתַעֲסַק,
וּבְעוֹד דְּאִיהוּ אֲשֶׁתַּדַּל בֵּיהּ, שְׂבִיק לֹון לְיִשְׂרָאֵל.
וּמַתְּלָא אֲמַרִי לְזִלְזוּלָא דְּבֵי מַלְכָא, הַב לִיה זְעִיר
חַמְרָא, וַיִּשְׁבַּחְךָ קְמִי מַלְכָא. וְאִי לֹאוּ יוֹמָא לְמַלְכָא
מְלָה בִישָׁא. לְזַמְנִין נְטִלִין לָהּ לְהַהִיא מְלָה, עַלְאִי
דְּבֵי מַלְכָא, וּמַלְכָא עֲבִיד דִּינָא בְּגִינֵיהּ.

244. רַבִּי יִצְחָק אָמַר, לְשִׁטְיָא דְּקַאִים קְמִי מַלְכָא,
הַב לִיה חַמְרָא, וּלְבַתֵּר אִימָא לִיה, וְאַחֲזִי לִיה, כֹּל
אִינוּן טַעוּן דְּעַבְדַּת, וְכֹל אִינוּן בִּישׁוּן, וְהוּא יִיתִי
וַיִּשְׁבַּחְךָ, וַיִּימָא דְּלֹא יִשְׁתַּבַּח בְּעֵלְמָא כְּוֹתְךָ. אוּף
הַכָּא, הָא קַאִים דְּלְטוֹרָא תְּדִיר קְמִי מַלְכָא, יִשְׁרָאֵל
יְהִינן לִיה אִי דוֹרוֹן, וּבְהַאי דוֹרוֹן פְּתַקָּא, לְכֹל
בִּישׁוּן, וּלְכֹל טַעוּן, וּלְכֹל חוּבִין דְּעַבְדוּ יִשְׂרָאֵל,
וְהוּא אֲתִי וּמִשְׁבַּח לְהוּ לְיִשְׂרָאֵל, וְאַתְּעִבִיד סְנִיגוֹרָא
עַלְיֵיהּ, וְקוֹדֵשׁא בְּרִיךְ הוּא אֶהְדֵּר כֹּלָא לְרִישָׁא
דְּבִישֵׁי דְּעַמִּיָּהּ, בְּגִין דְּכַתִּיב כִּי גַחְלִים אֶתָּה חוֹתָה
עַל רֵאשׁוּ.

245. א"ר יוסי, ווי לון לעמא דעשו, בשעתא דהאי
שעיר משדרי להווא דלטורא ממנא דעלוייהו,
דבגיניה אתי לשבחא לון לישראל, וקודשא בריך
הוא אהדר כל אינון חובין לרישא דעמיה, בגין
דכתיב דובר שקרים לא יכון לנגד עיני. א"ר
יהודה, אלמלי הווי ידעי אומות העולם מהאי שעיר,
לא שבקין לון לישראל, יומא חד בעלמא.

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246. Come and see, all that day he busies himself with that goat. Then the Holy One, blessed be He, forgives Yisrael and cleanses them in every respect, and there is no prosecutor in His presence. He then comes and praises Yisrael. THE HOLY ONE, BLESSED BE HE, then asks him, as written, "And Hashem said to the adversary, From where do you come?" and he answers by praising Yisrael. The prosecutor turns into a defender and goes his way.

247. The Holy One, blessed be He, then says to the seventy ministers that surround HIS throne, THE SECRET OF THE CELESTIAL COURTHOUSE, 'Have you seen this slanderer, how he is always about TO SLANDER My children? Behold, there is a goat by him, with a note with all their iniquities, all their abominable acts and all that they sinned and transgressed before Me. But he accepted them UPON HIMSELF'. They all agree then that these iniquities go back on his people.

248. Rabbi Aba said, All the iniquities and sins FIRST are attached to him, as written, "And You will cast all their sins into the depths of the sea" (Michah 7:19). Then they return upon the heads of his people, as written, "and the goat shall bear upon it all their iniquities to a barren land" (Vayikra 16:22). On that day, the priest is adorned with lofty crowns and is situated between the higher and lower. He atones for him, for his household, for the priests, the Temple and the whole of Yisrael.

249. We learned that when THE PRIEST entered with the bullock's blood, he meditated on the top of Faith, NAMELY THE FIRST THREE SFIROT, KETER, CHOCHMAH AND BINAH, and sprinkled it with his finger, as written, "and sprinkle it upon the covering, and before the covering" (Vayikra 16:15), THAT IS, ONE ABOVE AND SEVEN BELOW. How did he do that? He dipped the fingertip in blood and sprinkled the drops as if swinging a whip at the side of the Ark covering. HE DID NOT LET THE DROPS FALL ON THE COVERING ITSELF BUT AT ITS SIDE, AND THE DROPS FELL ON THE GROUND. He sprinkled and concentrated and started counting, 'one', which includes everything, one which is the most valuable, one to which everything turns, one that is at the top, NAMELY THE SFIRAH OF KETER. Next is 'one and one', WHICH ARE CHOCHMAH AND BINAH that dwell together willingly, in brotherhood, and never separate FROM EACH OTHER.

246. תָּא חֲזִי, כָּל הַהוּא יוֹמָא מְשַׁתְּדֵל אִיהוּ בְּהוּא שְׁעִיר, וּבג"כ קוֹדֵשׁא בְּרִינְךָ הוּא מְכַפֵּר לְהוּ לְיִשְׂרָאֵל, וְדָכִי לֹון מְכַלָּא, וְלֹא אֲשַׁתְּכַח קְטִגוֹרִיא קְמִיָּה. לְבַתֵּר, הוּא אֲתִי וּמְשַׁבַּח לְהוּ לְיִשְׂרָאֵל. וּכְדִין שְׁאִיל לִיָּה, כּד"א, וַיֹּאמֶר יי' אֶל הַשָּׁטָן מֵאִין תָּבֵא, אֲתִיב בְּתוֹשְׁבַחְתֵּיהוּ דְיִשְׂרָאֵל, וְקִטְיִגוֹרָא אֲתַעְבִּיד סְנִיגוֹרָא וְאִזִּיל לִיָּה.

247. בְּדִין קוֹדֵשׁא בְּרִינְךָ הוּא אָמַר לְשַׁבְּעִין שְׂרִין דְּסַחְרִין כּוֹרְסִיָּא, חֲמִיתוֹן הַאי דְּלִטּוֹרָא, הֵיאֲךָ קְאִים עַל בְּנֵי תְּדִיר, הָא שְׁעִירָא חֲדָא דְּאֲשַׁתְּכַח גְּבִיָּה, בְּפִתְקָא דְּכָל חוֹבִיָּיהוּ וְכָל טְעוּתֵיהוּ, וְכָל מַה דְּחָטוּ וְחָבוּ קְמָאִי, וְהוּא קְבִיל לֹון. בְּדִין אֲסַתְּכְמוּ כְּלָהוּ, דִּיהֲדִרוֹן אִינוֹן חוֹבִין עַל עֲמִיָּה.

248. ר' אָבָא אָמַר, כָּל אִינוֹן חוֹבִין וְחָטְאִין מִתְּדַבְּקִין בִּיָּה, כְּמַה דְּכִתִּיב, וְתִשְׁלִיךְ בְּמַצּוֹלוֹת יָם כָּל חָטְאֵתָם. וְלְבַתֵּר, כְּלָהוּ מִתְּהַדְּרִין בְּרִישֵׁיהוֹן דְּעֲמִיָּה, הַה"ד וְנִשְׂא הַשְּׁעִיר עָלָיו אֵת כָּל עוֹנוֹתָם אֶל אֲרֶץ גִּזְרָה. בְּהַאי יוֹמָא מִתְּעַטֵּר כְּהֵנָּא בְּעַטְרִין עֲלָאִין, וְהוּא קְאִים בֵּין עֲלָאִי וְתַתָּאִי, וּמְכַפֵּר עֲלֵיהּ וְעַל בֵּיתֵיהּ, וְעַל כְּהֵנִי, וְעַל מְקַדְשָׁא, וְעַל יִשְׂרָאֵל כְּלָהוּ.

249. תָּאנָא, בְּשַׁעֲתָא דְּעָאל דְּבַדְמָא דְּפֵר, מְכוּיִן בְּרִישָׁא דְּמַהִימְנוּתָא וְאֲדִי בְּאַצְבָּעִיָּה, כְּמַה דְּכִתִּיב, וְהִזָּה אוֹתוֹ עַל הַכִּפֹּרֶת וְלִפְנֵי הַכִּפֹּרֶת וְהִיךְ עֲבִיד. בְּסִים בְּקַמְטָא דְּאַצְבָּעָא, וְאֲדִי כְּמַצְלִיף, בְּטִיפִין דְּאַצְבָּעָא, לְסַטְרֵי קַמְתוֹרָא, אֲדִי וְאֲתַכּוּוֹן, וְשִׂאֲרֵי לְמַמְנֵי אַחַת, אַחַת וְאַחַת. אַחַת בְּלַחֲוֹדָהָא, אַחַת דְּכִלִּיל כְּלָא, אַחַת שְׁבַחָא דְּכִלָּא, אַחַת דְּכִלָּא אֲהַדְּרִין לְקַבְּלָהּ, אַחַת רִישָׁא דְּכִלָּא. לְבַתֵּר אַחַת וְאַחַת, דְּאִינוֹן שְׂרִיין כְּחֲדָא, בְּרַעוּתָא בְּאַחוּוּתָא, וְלֹא מִתְּפָרְשֵׁן לְעַלְמִין.

250. Upon reaching 'and one', which is the mother of everything, NAMELY BINAH, he starts counting from here, FROM BINAH, by joining, counting and saying, 'one and two', NAMELY JOINING BINAH WITH TWO, CHESED AND GVURAH, 'one and three', JOINING BINAH TO CHESED, GVURAH AND TIFERET, 'one and four', JOINING BINAH TO CHESED, GVURAH, TIFERET AND NETZACH, 'one and five', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH AND HOD, 'one and six', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, 'one and seven', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, in order to draw and guide the one, which is supernal Ima, NAMELY BINAH, through specific grades MENTIONED ABOVE, to the Keter of lower Ima, WHICH IS MALCHUT, and draw the deep rivers, THE LIGHTS OF BINAH from their place upon the Congregation of Yisrael, WHICH IS MALCHUT. Therefore, on that day, two lights shine together, WHICH ARE supernal Ima that illuminates lower Ima, BINAH TO MALCHUT. Hence it is written Yom Kippur IN THE PLURAL as we said.

251. Rabbi Yitzchak said, A chain was tied to the feet of the High Priest, when he entered THE HOLY OF HOLIES, so that if he dies there they will take him out, SINCE IT IS FORBIDDEN TO ENTER THERE. How did they know WHETHER HE WAS ALIVE OR NOT? By a crimson colored strap. If its color did not turn WHITE, it was known at that time that the priest was there in sin. And if he came out in peace, it was known and recognized by the crimson strap that turned white. Then there is joy among the higher and lower beings. If not, they were all in sorrow and all knew that their prayer was not accepted.

252. Rabbi Yehuda said, Once he entered, he closed his eyes so as not to look where he shouldn't. When he heard the sound of the wings of the Cherubs singing and praising, the priest would know that everything is in joy and went out in peace. With all that, through his prayer he would know, since the words came out of his mouth in joy, and were properly accepted and blessed. Then joy abounded among the higher and lower beings.

253. Rabbi Elazar asked Rabbi Shimon his father, Why does this day OF YOM KIPPUR originate in that place, BINAH, AS MALCHUT, THE SECRET OF THE LEFT, ASCENDS TO BINAH, instead of from another place? It would have been appropriate for it to be of the grade where the King dwells the most, NAMELY, THAT SHE WOULD UNITE WITH HER HUSBAND ZEIR ANPIN, THE SECRET OF THE RIGHT. Rabbi Shimon said to him, My son Elazar, surely it is so, THAT IT SHOULD COME FROM BINAH, and you have asked well.

250. בתר דמטא להאי ואחת, דהיא אימא דכלא. מכאן שארי לממני בזווגא, ומני ואמר, אחת ושתיים. אחת ושלש. אחת וארבע. אחת וחמש. אחת ושש. אחת ושבע. בגין לאמשכא ולנגדא להאי אחת, דהיא אימא עלאה, בדרגין ידיען, לכתרא דאימא תתאה. ולאמשכא נהרין עמיקין מאתרניהו לכ"נ. וע"ד, יומא דא תרין נהרין נהרין כחדא, אימא עלאה נהרא לאימא תתאה. ועל דא כתיב יה"כ, כמה דאתמר.

251. א"ר יצחק קפטרא חדא קשירא ברגלוי דכהנא, בשעתא דהוה עאל, דאי ימות התם, יפקהו מלבר. ובמה ידעי. בההוא זהוריתא אתיידע ואשתמודע, כד לא יהפך גונוי. בההיא שעתא אשתמודע, דכהנא אשתכח לגו בחטאה. ואי יפוק בשלם, בזהוריתא אתיידע ואשתמודע, דיהפך גונוי לחזור. כדין חדותא היא בעלאי ותתאי. ואי לא בלהו אשתכחו בצערא, והו ידעי כלא, דלא אתקבלו צלותהון.

252. אמר רבי יהודה, כיון דהוה עאל, וטמטם עינוי דלא לאסתכלא במה דלא אצטריך, והוה שמע קל גדפי כרוביאי מזמרי ומשבחי. הוה ידע כהנא, דכלא הוה בחדוה, ויפוק בשלם. ועם כל דא בצלותיה הוה ידע, דמלין נפקין בחדותא, ומתקבלן ומתברכן בדקא יאות, וכדין חדותא היא בעלאי ותתאי.

253. רבי אלעזר שאל לר"ש אבוי, א"ל, האי יומא אמאי הוא בהאי אתר תלי, ולא בדרגא אחרא, דיאות הוא למהוי בדרגא דמלכא שארי, יתיר מפלא. אמר ליה ר' שמעון אלעזר ברי, הכי הוא ודאי, ויאות שאלת.

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254. HE ANSWERS, Come and see, the Holy King left His temple and house in the hand of the Matron, MALCHUT, and left His children with her, in order for her to guide them, strike them and dwell among them. If they are worthy, the Matron enters joyfully and honorably to the King. If they are not worthy, she and they are returned into exile. We already explained this, as written, "A son of scandalous and shameful ways shall ruin his father, and drive his mother away" (Mishlei 19:26), CHASING HER INTO EXILE, and, "for your transgressions was your mother put away" (Yeshayah 50:1).

255. Therefore there is one day in the year, to look at them and observe THEIR DEEDS. When that day comes, supernal Ima, BINAH, has in her hands all kinds of freedom, NAMELY THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH CLOTHED IN CHASSADIM, THE SECRET OF FREEDOM. THEY SUBJUGATE ALL THE KLIPOT AND CAUSE THEM TO FLEE. She comes towards it, THAT DAY, to observe Yisrael, NAMELY TO BESTOW PLENTY UPON THEM, and Yisrael hasten on that day with many kinds of worship and prayers, and many afflictions, all of them meritorious. Then freedom comes upon them from the place where all freedom exists in the hand of the Matron, MALCHUT. THIS MEANS THAT MALCHUT RISES TO BINAH, AND RECEIVES ALL FREEDOM FROM BINAH. The King's children, YISRAEL BELOW, her children, who were trusted in her hands, are all meritorious without sins or iniquities. She then joins the King in light, joy, perfection and goodwill, because she raised proper children to the King, THAT IS, SHE CLEAVES TO THE RIGHT. BEFORE YISRAEL RECEIVE PURITY AND FREEDOM FROM BINAH, MALCHUT CANNOT UNITE WITH ZEIR ANPIN AND RECEIVE THE RIGHT FROM HIM. THIS SETTLES THE QUESTION OF HIS SON RABBI ELAZAR.

256. When that day is not proper, woe to them, TO YISRAEL, woe to their messenger, THE HIGH PRIEST, woe to the Matron who is distanced from the King; supernal Ima, BINAH, is gone and no freedom comes from her to the worlds. Happy are Yisrael, whom the Holy One, blessed be He, taught His ways so as to be saved from Judgment and to be meritorious before Him. This is the meaning of, "for on that day will He forgive you, to cleanse you" (Vayikra 16:30), and, "Then will I sprinkle clean water upon you, and you shall be clean. From all your uncleannesses..." (Yechezkel 36:25).

254. ת"ח, מלכא קדישא, שביק היכליה וביתה בידא דמטרוניתא, ושבק לבנוי עמה, בגין לרבא לון, ולא לקאה לון, ולמשרי בגווייהו. דאי זכאן מטרוניתא עאלת בחדוותא ביקרא לגבי מלכא. ואי לא זכאן, היא ואינון, אתהדרו בגלותא. והא אוקימנא, כמה דכתיב, משרד אב יבריח אם. וכתיב, ובפשעיכם שלחה אמכם.

255. ועל דא אית יומא חד בשתא, לאשגחא בהו, ולעינא בהו. וכד אזדמן האי יומא, אימא עלאה דכל חירו בידהא, אזדמן לקבליה, לאסתכלא בהו בישראל. וישראל אזדדו בהאי יומא, בכמה פולחנין, בכמה צלותין, בכמה ענויין, בלהו בזכותא. כדן אזדמן להו חירו, מאתר דכל חירו בידהא דמטרוניתא. בני מלכא בנהא, דאתפקדן בידהא, בלהו זכאין, בלהו בלא חטאן, בלא חובין, כדן אזדוגת לגבי מלכא, בנהירו, בחדוה, בשלימו, ברעותא. דהא רביאת בנין למלכא עלאה בדקא יאות.

256. וכד האי יומא לא אשתכחו בדקא יאות, ווי לון, ווי לשלוחיהון, ווי דהא מטרוניתא אתרחקת מן מלכא, ואימא עלאה אסתלקת, ולא נפיק מנה חירו לעלמין. זכאין אינון ישראל, דקודשא בריך הוא אוליף לון אורחוי, בגין לאשתזבא מן דינא, וישתכחון זכאין קמיה. הה"ד, כי ביום הזה יכפר עליכם. לטהר אתכם. וכתיב, וזרקתי עליכם מים טהורים וטהרתם מכל טמאותיכם וגו'.

35. "The fifteenth day"

Rabbi Aba tells Rabbi Yosi the meaning of the fifteen days in "The fifteenth day of this seventh month," saying that the first ten belong to the Matron and the next five to the King. On the fifteenth day the moon is full, and the full moon is the secret of Malchut.

257. "The fifteenth day of this seventh month" (Vayikra 23:34). Rabbi Yosi asked Rabbi Aba. He said to him, What is the meaning of those fifteen days? He said to him, Certainly they are a precious mystery. Come and see, whether above or below, everything journeys in its own way, sits in its own way, and awakens in its own way to do whatever it does. THAT IS, NOTHING RESEMBLES ANYTHING ELSE, BOTH ABOVE AND BELOW. The tenth is from the Congregation of Yisrael, THAT IS, IT ALLUDES TO MALCHUT, since the tenth day is based on the tenth SFIRAH, MALCHUT. Hence IT IS SAID, "On the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers" (Shemot 12:3). FOR THE TENTH IS MALCHUT, AND SINCE THE TEN SFIROT REACHED COMPLETION ON THE TENTH DAY, "THEY SHALL TAKE..." That day, THE TENTH DAY OF THE MONTH, is hers, while the other five days are the King's, ZEIR ANPIN'S. That day comes upon her AND FILLS HER WITH HER LIGHTS. HENCE ON THE FIFTEENTH DAY THE MOON IS FULL, for on the five days, WHEN THE FIVE SFIROT OF ZEIR ANPIN REACH COMPLETION, the King sits on the throne, WHICH IS MALCHUT, THE SECRET OF THE FULL MOON.

258. The ten always pertain to the Matron, NAMELY MALCHUT. The five above them are the King's, NAMELY THE FIRST FIVE SFIROT OF ZEIR ANPIN, who is the day that comes upon her, THAT IS ZEIR ANPIN. For that reason, after the five days of the month of Sivan, the Torah IS GIVEN, WHICH INDICATES THE FIVE FIRST SFIROT OF ZEIR ANPIN THAT BESTOWED PLENTY AT THE GIVING OF THE TORAH. You may argue that THE TORAH SHOULD HAVE BEEN GIVEN on the seventh day, NAMELY when the two parents, ABA AND IMA, are CLOTHED in him, IN ZEIR ANPIN. For the King, WHEN HE IS in them, is then adorned with everything AND IS THEN WORTHY TO GIVE THE TORAH. HE ANSWERS, The fifth and the seventh are the same issue.

259. Come and see, the fifth is surely His, as we said. Aba then shine upon Ima, and from her the fifty gates shine upon the fifth. We may argue that it is the seventh. This is because the King abides in the wholeness of the parents that shine ON HIM, AS HIS FIVE TOGETHER WITH ABA AND IMA AMOUNT TO SEVEN. MOREOVER He receives a crown from BINAH THAT IS CALLED the seventh. IF YOU COUNT FROM YESOD, BINAH IS THE SEVENTH SFIRAH. This is as written, "Go forth, O daughters of Zion, and behold KING SOLOMON WITH THE CROWN WITH WHICH HIS MOTHER CROWNED HIM..." (Shir Hashirim 3:11). Hence, the seventh day is the day when BINAH crowns the King, ZEIR ANPIN, WITH HIS CROWNS. The King ALSO inherits then Aba and Ima that unite AND SHINE INTO HIM together AS WITH HIS OWN FIVE THEY ARE SEVEN. Thus it all depends on the same thing.

36. Manna, the well and the clouds of glory

Rabbi Yehuda tells us that Moses, Aaron and Miriam, through their merit, gave Yisrael the manna, the clouds of glory and the well, and that all of these celestial gifts are attached above. He emphasizes that there were seven clouds of glory, and that after Aaron died the clouds were gone and Yisrael was no longer protected by them. Rabbi Aba says that whoever excludes himself from the shadow of Faith as represented by those clouds is worthy only of being a servant to servants of servants, yet whoever dwells under the shadow of Faith bequeaths freedom to all his descendants forever.

257. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי וְגו'. ר' יוֹסִי שָׁאַל לְרַבִּי אָבָא, א"ל, הֲנִי חֲמִשָּׁה עָשָׂר יוֹם, מֵאֵי קָא מִיּוּרֵי. א"ל, וְהֵאֵי רְזָא יְקִירָא הוּא. ת"ח, בֵּין לְעִילָא בֵּין לְתַתָּא, כֹּל חַד וְחַד, בְּאַרְחִיָּה נִטְלָא. וּבְאַרְחִיָּה יִתְבָּא, וּבְאַרְחִיָּה אֲתַעַר וְעֵבִיד מֵאֵי דְעֵבִיד. הֵאֵי עֲשׂוֹר מְכַנְסַת יִשְׂרָאֵל אֵינּוּן. וְיוֹמָא עֲשִׂירָא, בְּעֲשִׂירָא קֵימָא. וְעַל דָּא בְּעֲשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית וְגו'. וְהֵאֵי יוֹמָא, הוּא דִּילָהּ. וְחֲמִשָּׁה יוֹמִין אַחֲרָנִין, דְּמַלְכָּא הוּא. הֵהוּא יוֹמָא דְאֲתֵי עֲלָהּ. דְּהָא חֲמִשָּׁא, בֵּיהּ יִתִּיב מַלְכָּא, בְּכוּרְסִיָּא.

258. וּבְכֹל אֲתַר בְּעֲשׂוֹר, דְּמִטְרוּנִיתָא הוּא. חֲמִשָּׁה עֲלִיָּהוּ, דְּמַלְכָּא הוּא. הֵהוּא יוֹמָא דְאֲתֵי עֲלָהּ. בְּג"כ חֲמִשָּׁה יוֹמִין מִיִּרְחָא, לְאוּרִיָּתָא. וְאֵי תֵימָא שְׁבִיעָא, בּוֹזְמָנָא דְתֵרִין אַבְהֵן מִשְׁתַּכְּחֵי בֵּיהּ, דְּהָא מַלְכָּא בְּהוּ, וּכְדִין מִתַּעֲטֵר בְּכֹלָא. וְחַד מְלָה, שְׁבִיעָא וְחֲמִשָּׁא.

259. ת"ח, חֲמִשָּׁא דִּילִיָּהּ הוּא וְדָאֵי, כְּמָה דְאֲתַמֵּר, וּכְדִין נְהִיר אָבָא לְאֵימָא, וְאֲתַנְהִירוּ מְנָה חֲמִשִּׁין תַּרְעִין לְאַנְהָרָא לְחֲמִשָּׁא. וְאֵי תֵימָא שְׁבִיעָא, בְּגִין דְּמַלְכָּא בְּשִׁלְמוֹ דְאֲבָהֵן, וְעֵטְרָה יִרִית מִשְׁבִּיעָא, כְּמָה דְכֶתִיב צְאִינָה וְרֵאִינָה בְּנוֹת צִיּוֹן. וְע"ד שְׁבִיעָא הוּא יוֹמָא דְמַעֲטָרָא מַלְכָּא בְּעֵטְרוֹי, וּכְדִין יִרִית מַלְכָּא לְאָבָא וְאֵימָא, דְּמִזְדוּגִין כַּחֲדָא. וְע"ד כֹּלָא בְּחַד תְּלִינָא.

260a. The fifteenth day" (Vayikra 23:34). Rabbi Yehuda opened the discussion with, "And when the Canaanite, the king of Arad" (Bemidbar 21:1). We learned that three celestial gifts were given to Yisrael by the three siblings, Moses, Aaron and Miriam - the manna through the merit of Moses, the clouds of glory through the merit of Aaron and the well through the merit of Miriam. They are all attached above. The manna is by the merit of Moses, as written, "Behold, I will rain bread from heaven for you" (Shemot 16:4). "from heaven" refers to Moses, NAMELY THE CHARIOT TO ZEIR ANPIN CALLED MOSES AND ALSO CALLED HEAVEN.

260b. The clouds of glory are by merit of Aaron, A CHARIOT TO CHESED, as written, "that You Hashem are seen face to face..." (Bemidbar 14:14), and, "the cloud of the incense may cover" (Vayikra 16:13). As on the other verse, IN RELATION TO INCENSE, there are seven CLOUDS, so in the former, IN, "YOUR CLOUD STANDS OVER THEM" (BEMIDBAR 14:14), there are also seven CLOUDS. For there were seven clouds of incense joined together, and Aaron is the uppermost of the seven clouds. FOR THE SEVEN CLOUDS ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. AARON, WHO IS A CHARIOT TO CHESED, IS THE FIRST SFIRAH, and he is daily connected through it to the six other clouds, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE CLOUDS ARE THEREFORE CONSIDERED TO COME BY THE MERIT OF AARON, AS HE IS THE ASPECT OF CHESED, THE TOP CLOUD, WHICH INCLUDES THEM.

261. The well comes by merit of Miriam, WHO WAS A CHARIOT TO MALCHUT, since she is surely called a well. In the book of Agadah, WE LEARNED, "And his sister stood afar off, to know..." (Shemot 2:4). This is a well of living water, NAMELY MALCHUT, and all was bound into one, SINCE MIRIAM WAS CONNECTED TO MALCHUT. When Miriam died, the well was gone, as written, "And there was no water for the congregation" (Bemidbar 20:2). At that time, another well wished to depart, MALCHUT, that was with Yisrael, BUT when it saw the six clouds, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, that were connected to it, TO THE CLOUD OF MALCHUT, HER OWN ASPECT, MALCHUT became connected to them.

262. When Aaron died, the clouds of glory were gone, and with them was gone the SEVENTH cloud, TO WHICH the well, MALCHUT, WAS ATTACHED. Moses returned them to them, as written, "You have ascended on high, you have led captivity captive. You have received gifts from men" (Tehilim 68:19). Surely, "You have received gifts from men," the presents that were there before, NAMELY, the well and the clouds.

263. This well is Isaac's well, NAMELY MALCHUT THAT IS CALLED WELL WHEN RECEIVING THE ILLUMINATION OF CHOCHMAH FROM THE LEFT CALLED ISAAC. These clouds are Aaron's clouds, WHICH MEANS THAT CLOUDS ARE CHASSADIM, BECAUSE THEY ARE OF THE ASPECT OF AARON WHO IS CHESED. Rabbi Yitzchak said, What is the reason Aaron was worthy THAT THE CLOUDS OF GLORY WILL COME OVER YISRAEL BY HIS MERIT? This is because he is connected to the clouds, WHICH MEANS HE IS THE ATTRIBUTE OF CHESED LIKE THEM. And he, BEING A CHARIOT TO CHESED OF ZEIR ANPIN, THE TOP CLOUD, used to connect AND UNITE them all into one daily, so they will all be blessed by him.

260(1). וּבַחֲמֹשֶׁה עָשָׂר יוֹם, ר' יְהוּדָה פָּתַח, וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרֹד. תְּנִינָן, ג' מִתְּנָן עֲלֵאֵין, אֲזַדְמָנוּ לְהוֹ לְיִשְׂרָאֵל, ע"י תִּלְתָּא אַחִין: מֹשֶׁה, אַהֲרֹן, וּמִרְיָם. מִן, בְּזִכּוֹת מֹשֶׁה. עֲנִי כְבוֹד, בְּזִכּוֹת אַהֲרֹן, בְּאֵר, בְּזִכּוֹת מִרְיָם. וּכְלָהוּ אַחִידָן לְעֵילָא. מִן בְּזִכּוֹת מֹשֶׁה, דְּכִתְיִב הִנְנִי מִמְטִיר לְכֶם לֶחֶם מִן הַשָּׁמַיִם מִן הַשָּׁמַיִם, דָּא מֹשֶׁה.

260(2). עֲנִי כְבוֹד בְּזִכּוֹת אַהֲרֹן, דְּכִתְיִב אֲשֶׁר עֵין בְּעֵין נִרְאָה אֶתָּה יי' וְגו', וְכִתְיִב וְכִסֶּה עֵין הַקְּטָרֶת. מַה לְהֵלֶן, שְׂבַעָה. אֵף כָּאן נְמִי שְׂבַעָה. דְּהָא בְּקִטְרֶת שְׂבַעָה עֲנִין מִתְקַשְׁרֵן כְּחֻדָּא. וְאַהֲרֹן רִישָׁא לְכָל שְׂבַעָה עֲנִין הוּא וְהוּא קְשִׁיר לְשִׁית אַחֲרֵנִין בֵּיהּ בְּכָל יוֹמָא.

261. בְּאֵר בְּזִכּוֹת מִרְיָם, דְּהָא הִיא וְדָאֵי בְּאֵר אַתְקֵרִי. וּבִסְפָרָא דְאַגְדָּתָא, וְתַתְּצַב אַחֲוֹתוֹ מִרְחוֹק לְדַעָה וְגו'. דָּא הוּא בְּאֵר מִים חַיִּים, וְכִלָּא קְשׁוּרָא חֹד. מִתָּה מִרְיָם, אֶסְתַּלַּק בְּאֵר. דְּכִתְיִב, וְלֹא הִיָּה מִים לְעַדָּה. וּבִהָיָא שְׂעֵתָא בְּעֵאתָ בְּאֵר אַחֲרָא לְאַסְתַּלְקָא, דְּהוּא שְׂכִיחַ עֲמַהוֹן דְּיִשְׂרָאֵל. כִּד חֲמָתָא שִׁיתָא עֲנִין דְּהוּוּ קְשִׁירִין עֲלֵהּ, אַתְקַשְׁרֶת הִיא בְּהוּ.

262. מִית אַהֲרֹן, אֶסְתַּלְקוּ אֵינוֹן עֲנִין, וְאַסְתַּלַּק עֲנָא דְבִירָא עֲמַהוֹן. אֶתָּא מֹשֶׁה, אַהֲרֹן לְהוּ. הַה"ד, עֲלִית לְמִרוֹם שְׁבִית שְׁבִי לְקַחַת מִתְּנוֹת בְּאַדָּם. לְקַחַת מִתְּנוֹת וְדָאֵי, אֵינוֹן מִתְּנוֹת דְּהוּוּ בְּקַדְמִיתָא בְּאֵר וְעֲנִין.

263. בְּאֵר, דָּא בְּאֵר דְּיִצְחָק. עֲנִינִים, אֵלִין עֲנִינִים דְּאַהֲרֹן. א"ר יִצְחָק, מִפְּנֵי מַה זָכָה אַהֲרֹן לְדָא, בְּגִין דְּאִיהוּ קְשִׁיר בְּעֲנִינִים. וְהוּא אֶקְשִׁיר כָּל יוֹמָא וְיוֹמָא לְכָלָהוּ כְּחֻדָּא, דְּמִתְבָּרְכָאן כְּלָהוּ עַל יְדוּי.

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264. Come and see, whatever kindness (Chesed) the Holy One, blessed be He, did to Yisrael, He attached the seven clouds of glory to it, WHICH CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And He connected them to the Congregation of Yisrael, WHICH IS MALCHUT, since her cloud was connected to the others six, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Thus Yisrael walked in the desert with all seven clouds. The reason is that they were all the bonds of Faith, ATTACHED TO MALCHUT THAT IS CALLED FAITH. In relation to that SCRIPTURE SAYS, "You shall dwell in booths seven days" (Vayikra 23:42), THE SECRET OF THE SEVEN CLOUDS OF GLORY THAT WENT WITH YISRAEL IN THE DESERT. What does that teach us? HE ANSWERS, It is written, "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Shir Hashirim 2:3), THE SECRET OF THE SHADOW OF THE CLOUDS OF GLORY AND THE SECRET OF THE SHADOW OF THE SUKKAH. Man should display himself sitting under the shadow of Faith.

265. Come and see, throughout Aaron's life Yisrael were under the shadow of Faith, under these SEVEN clouds. After Aaron died, one cloud was gone, WHICH IS CHESED OF THE CLOUDS, HIS OWN ATTRIBUTE, the one most to the right. When that was gone, the other clouds were gone with it, THE SIX SFIROT INCLUDED IN IT. Everyone OF YISRAEL were seen lacking. We explained the verse, "And when all the congregation saw that Aaron was dead" (Bemidbar 20:29). Do not pronounce it 'saw (Heb. vayir'u)' but 'were seen (Heb. vayera'u)', WHICH MEANS THAT THE CLOUDS' SHADOW DISAPPEARED FROM THEM AND THEY WERE EXPOSED. Immediately, "And when the Canaanite, the king of Arad, who dwelt in the Negev, heard that Yisrael came by the way of Atarim" (Bemidbar 21:1), he heard that the clouds of glory were gone and the great guide died, to whom all the clouds were attached.

266. Rabbi Yitzchak said, Surely it was "the Canaanite, the king of Arad, who dwelt in the Negev." When the spies Moses sent returned, they said, "Amalek dwells in the land of the Negev" (Bemidbar 13:29), in order to break their heart, since their strength was first broken by Amalek.

267. Rabbi Aba said, "the Canaanite...heard." Why is THE CANAANITE MENTIONED here, COMING after the clouds were gone? AND HE ANSWERS, It is written of Canaan, "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). We learned here FROM THE VERSE, "THE CANAANITE...HEARD," that whoever excludes himself from the shadow of Faith is worthy of being a servant to servants of servants, NAMELY TO CANAANITES. This is the meaning of, "he fought against Yisrael, and took some of them prisoners" (Bemidbar 21:1), taking himself servants from among Yisrael.

268. It is therefore written, "all that are home born in Yisrael shall dwell in booths" (Vayikra 23:42), for whoever is from the root and holy stock of Yisrael shall dwell in booths under the shadow of Faith. Whoever is not from the holy stock and root of Yisrael shall not dwell in them, but excludes himself from under the shadow of Faith.

264. תא חזוי, על כל חסד דעבד קודשא בריך הוא בישראל. קשור עמהון ז' ענני יקירן, וקשור להו בכנסת ישראל, דהא עננא דילה אתקשר בשיתא אחרנין. ובכלהו שבעה, אזלו ישראל במדברא. מאי טעמא, בגין דכלהו קשרא דמהימנותא נינהו ועל דא בסכות תשבו שבעת ימים. מאי קא מיירי. בגין דכתיב, בצלו חמדתי וישבתי ופריו מתוק לחכי. ובעי בר נש לאחזאה גרמיה, דיתיב תחות צלא דמהימנותא.

265. ת"ח, כל אינון שנין דקאים אהרן, הוו ישראל בצלא דמהימנותא, תחות אלין עננין. בתר דמית אהרן, אסתלק עננא חד, דהוא ימינא דכלא. וכד האי אסתלק, אסתלקו כל שאר עמיה ואתחזיאו בלהו בגריעותא. והא אוקמוה, דכתיב ויראו כל העדה כי גוע אהרן. אל תקרי ויראו, אלא וייראו. מיד וישמע הכנעני מלך ערד יושב הנגב כי בא ישראל דרך האתרים. שמע דאסתלקו אינון עננים, ומית תיירא רברבא דכל אינון עננים אתקשרו ביה.

266. א"ר יצחק, הכנעני מלך ערד יושב הנגב ודאי וכד אתו אינון מאללין דשדר משה, אמרו עמלק יושב בארץ הנגב, בגין לתברא לפייהו. דהא בעמלק אתבר חיליהון בקדמיתא.

267. א"ר אבא, וישמע הכנעני, מאי קא מיירי הכא. בתר דאסתלקו אינון עננים. אלא כנען כתיב ביה, ויאמר ארור כנען עבד עבדים יהיה לאחיו. הכא אוליפנא, מאן דאפיק גרמיה מצלא דמהימנותא, אתחזי למהוי עבד לעבדי עבדין, הה"ד וילחם בישראל וישב ממנו שבי. הוא נטל עבדין מישראל לגרמיה.

268. ועל דא כתיב, כל האזרח בישראל ישבו בסוכות. כל מאן דאיהו משרשא וגזעא קדישא בישראל, ישבו בסכות, תחות צלא דמהימנותא. ומאן דליתיה מגזעא ושורשא קדישא בישראל, לא יתיב בהו, ויפוק גרמיה מתחות צלא דמהימנותא.

269. It is written, "As for the merchant (also: 'the Canaanite'), the balances of deceit are in his hand" (Hoshea 12:8). This refers to Eliezer, Abraham's servant. Come and see, it is written, "Cursed be Canaan." Since this Canaan, ELIEZER, merited to serve Abraham and since he did serve Abraham and dwelt under the shadow of Faith, he was worthy of being excluded from the curse he was cursed with. Furthermore, a blessing is written about him, as written, "And he said, Come in, you blessed of Hashem" (Bereshheet 24:31). This teaches us that whoever dwells under the shadow of Faith bequeaths freedom for himself and for his descendants for ever, and is blessed with a celestial blessing. Whoever excludes himself from the shadow of Faith bequeaths exile for himself and for his descendants, as written, "he fought against Yisrael, and took some of them prisoners."

270. "You shall dwell in booths (Heb. Sukkot)." SUKKOT IS SPELLED WITHOUT VAV, because THIS SUKKOT ALLUDES to one cloud only, WHICH IS CHESED, to which all SIX CLOUDS are attached. HENCE THERE ARE SEVEN DAYS, as written, "And the cloud of Hashem was upon them by day" (Bemidbar 10:34), and, "and that You go before them by day time in a pillar of cloud" (Bemidbar 14:14), which is Aaron's cloud, WHICH IS CHESED that is called "by day," as written, "Yet Hashem will command His Chesed in the daytime" (Tehilim 42:9). One cloud, WHICH IS CHESED, receives with it five other clouds, WHICH ARE GVURAH, TIFERET, NETZACH, HOD AND YESOD, so they are six. Another cloud, of which is written, "and in a pillar of fire by night" (Bemidbar 14:14), WHICH IS MALCHUT, shines on Yisrael from the illumination of the six CLOUDS.

37. The holiday of Sukkot

We learn that whoever is in the secret of the Faith dwells in a Sukkah or booth, and that one must offer a daily sacrifice on the seven days of Sukkot. Offerings are made to the other nations because God wants them to be friends with Yisrael.

Ra'aya Meheimna (the Faithful Shepherd)

271. "You shall dwell in booths (Heb. Sukkot) seven days" (Vayikra 23:42). It is a commandment to dwell in a Sukkah. We explained that its purpose is to show that Yisrael dwell in the secret of Faith, THE SECRET OF THE SHADOW OF THE SUKKAH entirely without fear OF DENOUNCING, since the prosecutor has already separated from them ON YOM KIPPUR THROUGH THE GOAT GIVEN TO AZAZEL. Whoever is in the secret of Faith dwells in a Sukkah, as we explained from the words, "all that are home born in Yisrael shall dwell in booths" (Ibid.), THAT IS, whoever is in the secret of Faith of the seed and root of Yisrael shall dwell in Sukkot. This mystery was brought in several places.

269. כְּתִיב כְּנֻעַן בְּיַדוֹ מֵאֲזֵנֵי מְרֵמָה, דָּא אֱלִיעֶזֶר עֶבֶד אַבְרָהָם. וּת"ח, כְּתִיב אַרְוֵר כְּנֻעַן וּבְגִין דְּזָכָה כְּנֻעַן דָּא, לְשִׁמְשָׁא לְאַבְרָהָם, כִּיּוֹן דְּשִׁמְשָׁא לְאַבְרָהָם, יִתִּיב תַּחֲוֹת צִלָּא דְּמַהִימְנוּתָא, זָכָה לְמִיפֵק מֵהֵוּא לְטִיּוּא דְּאַתְלִטְיָא, וְלֹא עוֹד אֱלָא דְּכְתִיב בֵּיהּ בְּרָכָה. דְּכְתִיב, וַיֹּאמֶר בֹּא בְּרוּךְ יְיָ. מֵאֵי קָא מִיּוֹרֵי. דְּכָל מֵאֵן דִּיתִיב תַּחֲוֹת צִלָּא דְּמַהִימְנוּתָא, אַחְסִין חִירוֹ לִיהּ וְלִבְנוֹי לְעֵלְמִין, וְאַתְבְּרֵךְ בְּרַכְתָּא עֲלָאָה, וּמֵאֵן דְּאַפִּיק גְּרַמִּיהּ מִצִּלָּא דְּמַהִימְנוּתָא, אַחְסִין גְּלוּתָא לִיהּ וְלִבְנוֹי, דְּכְתִיב וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשָּׁב מִמֶּנּוּ שְׁבִי.

270. בְּסִכּוֹת תִּשְׁבוּ חֹסֶר, וְדָא עֲנָנָא חָד, דְּכִלְהוּ קְשִׁירִין בֵּיהּ. דְּכְתִיב, כִּי עָנָן יְיָ עָלֵיהֶם יוֹמָם. וְכְתִיב, וּבַעֲמוֹד עָנָן אֶתְהּ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. דָּא הוּא עֲנָנָא דְּאַהֲרֹן, דְּאַקְרִי יוֹמָם, דְּכְתִיב יוֹמָם יִצְוֶה יְיָ חֹסְדוֹ. עֲנָנָא חָד, נְטִיל עֲמִיהּ חֲמֵשׁ אַחֲרֵינֵין, וְאַיְנוּן שִׁית. וְעֲנָנָא אַחְרָא, דְּכְתִיב וּבַעֲמוֹד אֵשׁ לַיְלָה, דָּא נְהָרָא לְהוּ לְיִשְׂרָאֵל, מְנַהֲרוֹ דְּאַיְנוּן שִׁית.

רַעִיָא מַהִימְנָא

271. בְּסִכּוֹת תִּשְׁבוּ שְׁבַעַת יָמִים וְגו', פְּקוּדָא דָּא, לְיֹשֵׁב בְּסוּכָה. וְהָא אֹקִימְנָא, בְּגִין לְאַתְחֻזָּא דְּיִשְׂרָאֵל יִתְבִּי בְּרִזָּא דְּמַהִימְנוּתָא, בְּלֹא דְּחִילוֹ כְּלָל, דְּהָא מְקַטְרָגָא אֶתְפָּרֵשׁ מִנֵּיהּ. וְכָל מֵאֵן דְּאַיְהוּ בְּרִזָּא דְּמַהִימְנוּתָא, יִתִּיב בְּסוּכָה. כְּמָה דְּאַוְקִימְנָא, דְּכְתִיב, כָּל הָאֲזֹרַח בְּיִשְׂרָאֵל יִשְׁבוּ בְּסִכּוֹת. מֵאֵן דְּאַיְהוּ בְּרִזָּא דְּמַהִימְנוּתָא, וּמְזֹרְעָא וְשִׁרְשָׁא דְּיִשְׂרָאֵל, יִשְׁבוּ בְּסִכּוֹת. וְרִזָּא דָּא אֶתְמַר בְּכַמְהָ דּוּכְתִי.

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272. The following commandment is to offer a daily sacrifice ON THE SEVEN DAYS OF SUKKOT. Everyone should have a part in that sacrifice, in His children's joy, SINCE THE SEVENTY BULLOCKS CORRESPOND TO THE SEVENTY MINISTERS OF THE NATIONS. They are all attached to the tree, ZEIR ANPIN, since the branches below that come from the root of the tree are all blessed because of the tree. Even though they are useless, THEY are all ALSO blessed. Yisrael rejoice in their Father in heaven, NAMELY IN THE ROOT OF THE TREE, and they give a portion of the blessings to the rest of the nations, who can hold and do hold to Yisrael.

273. All those offerings, THE SEVENTY BULLOCKS, were made to give nourishment to all the ministers appointed over the other nations, since for the love the Holy One, blessed be He, has for His children, He wants all THE MINISTERS to be their friends. This is the meaning behind, "When a man's ways please Hashem, He makes even his enemies to be at peace with him" (Mishlei 16:7). THAT IS, even the highest prosecutors become again friendly with Yisrael. When the celestial forces again become friends to Yisrael, those below do so even more.

274. You may say that the sacrifices were offered to them, TO THE SEVENTY MINISTERS. This is not so, but everything was offered and sacrificed to the Holy One, blessed be He, and He divides the nourishment among the multitudes of the other sides, NAMELY THE MINISTERS OF THE SEVENTY NATIONS, so they will enjoy His children's gift and again become their friends. Thus it shall be known above and below that there is no nation like Yisrael, who are the portion and lot of the Holy One, blessed be He. And the glory of the Holy One, blessed be He, rises above and below as it should and all the celestial multitude start by saying, "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23).

End of Ra'aya Meheimna

Rabbi Elazar talks about the clouds that went with Yisrael through the wilderness. We hear about the invitation for the guests of Faith to enter the Sukkah, and how important it is to give a portion of the meal to the poor.

275. Rabbi Elazar opened with, "Thus says Hashem; I remember in your favor, the devotion of your youth..." (Yirmeyah 2:2). This verse was said about the Congregation of Yisrael, WHICH IS MALCHUT, when she was walking with Yisrael in the wilderness. "I remember in your favor (lit. 'Chesed')" refers to Aaron's cloud, WHICH IS CHESED that traveled with five other CLOUDS, GVURAH, TIFERET, NETZACH, HOD AND YESOD that joined over you and shone upon you. "your love as a bride" (Ibid.) AS THOSE CLOUDS that incorporated you, adorned you and bedecked you as a bride wearing her jewelry: why all that? Because, "you did go after Me in the wilderness, in a land not sown" (Ibid.), BECAUSE SHE WALKED WITH YISRAEL IN THE WILDERNESS.

272. פְּקוּדָא בְּתַר דָּא, לְקַרְבָּא קַרְבָּנָא בְּכָל יוּמָא, וְקַרְבָּנָא דָּא, לְמַהוּי חוּלְקָא בְּכָלֵא, בְּחֻדְוֹתָא דְּבִנְוֵי. בְּגִין דְּכֻלְהוּ אַחִירֵן בְּאִילָנָא. עֲנַמִּין דְּלִתְתָּא דְּלַגְבֵי שְׂרָשָׁא דְּאִילָנָא, כֻּלָּא אַתְּבָרְכֵן בְּגִין אִילָנָא. אִף עַל גַּב דְּלִית בְּהוּ תוּעֵלְתָּא, כֻּלָּא אַתְּבָרְכָן. וְחֻדְוֹתָא דְּיִשְׂרָאֵל בְּאַבְוֵהוּן דְּלַעִילָא, יְהִיבֵי חוּלְקָא דְּבִרְכָאן, לְכָל אִינוּן שְׂאָר עֲמִין, דְּאִית לֹון אַחִירֵן, וְאַתְּאַחֲרוּ בְּהוּ בְּיִשְׂרָאֵל.

273. וְכָל אֵלִין קַרְבָּנִין, לְמִיָּהֵב מְזוּנָא, לְאִינוּן מִמֵּן דְּשְׂאָר עֲמִין, דְּהָא מְגוּ רַחִימוּ דְּקָא רַחִים קוּדְשָׁא בְּרִיךְ הוּא לְבִנְוֵי, בְּעֵי דְּכֻלָּא יְהוּן רַחִימִין דְּלֵהוּן. וְרָזָא דָּא, בְּרֻצוֹת יְיָ דְּרִכֵי אִישׁ גַּם אוֹיְבֵי וְשְׁלִים אִתּוּ. אִפִּילוּ כָּל אִינוּן מְקַטְרְגֵי עֲלָאי כֻּלְהוּ אַהֲדֵרֵן רַחִימִין לְיִשְׂרָאֵל וְכֹד חֲוִילִין דְּלַעִילָא אַהֲדֵרוּ רַחִימִין לְיִשְׂרָאֵל, כָּל אִינוּן דְּלִתְתָּא, עַל אַחַת כְּמָה וְכְמָה.

274. וְאִי תִימָא לְהוּן הוּוּ מְקַרְבֵי קַרְבָּנָא, לְאוּ הִבֵי, אֲלֵא כֻּלָּא לְקוּדְשָׁא בְּרִיךְ הוּא סְלִיק וּמִתְקַרְב. וְאִיהוּ פְּרִישׁ מְזוּנָא לְכֻלְהוּ אוּכְלוּסִין דְּסִטְרִין אַחֲרֵנִין, דִּיתְהַנּוּן בְּהוּא דוּרֹנָא דְּבִנְוֵי, וְיִתְהַדְרֹון רַחִימִין דְּלֵהוּן, דִּינְדַעֵן עֵילָא וְתִתָּא, דְּהָא לִית עֲמָא כְּעֲמָא דְּיִשְׂרָאֵל, דְּאִינוּן חוּלְקִיָּה וְעַדְבִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאַסְתַּלַּק יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתִתָּא בְּדְקָא יְאוּת. וְכָל אוּכְלוּסִין עֲלָיִן פְּתַחֵי וְאַמְרֵי, וּמִי כְּעֲמַךְ בְּיִשְׂרָאֵל גּוֹי אַחַד בְּאַרְץ. ע"כ רַעִיא מְהִימְנָא

275. רַבִּי אֶלְעָזָר פְּתַח, כֹּה אָמַר יְיָ זְכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ וְגו'. הָאִי קָרָא עַל כ"ו אַתְּמַר, בְּשַׁעֲתָא דְּהוּת אֲזֵלָא בְּמַדְבְּרָא עֲמַהוּן דְּיִשְׂרָאֵל. זְכַרְתִּי לָךְ חֶסֶד: דָּא עֲנָנָא דְּאַהֲרֹן, דִּינְטָלָא בְּחַמֶּשׁ אַחֲרֵנִין, דְּאַתְקַשְׁרוּ עֲלֶךָ, וְנִהְיִרוּ עֲלֶךָ. אַהֲבַת כְּלוּלוֹתֶיךָ, דְּאַשְׁתַּכְּלָלוּ לָךְ, וְאַעֲטָרוּ לָךְ, וְאַתְקִינוּ לָךְ כְּכֻלְהָ דְּתַעֲדֵי תְכַשִּׁיטְהָא. וְכָל כֵּן לְמָה. בְּגִין לְכַתְּרָא אַחֲרֵי בְּמַדְבַּר בְּאַרְץ לֹא זְרוּעָה.

276. Come and see, when man sits in this apartment, IN THE SUKKAH, which is the shadow of Faith, the Shechinah spreads her wings over him from above and Abraham, WHO IS CHESED and five other righteous, THE SECRET OF GVURAH, TIFERET, NETZACH, HOD AND YESOD fix their dwelling with him. This is the meaning of, "You shall dwell in booths (Heb. Sukkot) seven days" (Vayikra 23:42). It is written, "seven days," WHICH ALLUDES TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, instead of, 'in seven days'. Similarly it is written, "for six days Hashem made heaven and earth" (Shemot 31:17), INSTEAD OF 'IN SIX DAYS'. THEY TOO INDICATE THE SUPERNAL SIX DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT MADE HEAVEN AND EARTH. One should rejoice every day with a joyful countenance in those guests, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT that dwell with him.

277. Rabbi Aba said, It is written, "You shall dwell in booths (Heb. SUKKOT) seven days," and then, "shall dwell in booths" (Vayikra 23:42). IT first SAYS, "You shall dwell" and then, they "shall dwell." HE ANSWERS, The first one is for the guests, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, AND THEREFORE THE TEXT SPEAKS IN THE SECOND PERSON. The second is for people in general, FOR WHICH REASON THE TEXT SAYS IN THE THIRD PERSON, "SHALL DWELL." The first is for the guests. Rav Hamnuna Saba, for example, when he entered the Sukkah, used to stay happily on the inner threshold of the Sukkah, and say, Let us invite the guest. He set the table, stood up and blessed, 'TO DWELL IN THE SUKKAH', then said, "You shall dwell in booths seven days." Sit down, lofty guests, sit you down. Sit down, guests of Faith, sit you down. He joyfully raised his hands and said, 'Happy is our lot, happy the lot of Yisrael, as written, "for Hashem's portion is His people" (Devarim 32:9). Then he would sit down.

278. The second MENTION IN THE VERSE, "SHALL DWELL" IN THE THIRD PERSON is for people in general, NAMELY, for whoever has a share in the nation and the holy land; he dwells in the secret of Faith to receive guests and rejoice in this world and in the World to Come. It behooves us to gladden the poor. The reason is that the portion of the guests he invited TO HIS MEAL belongs to the poor. He that sits in the shadow of Faith and invites these lofty guests, the guests of Faith, yet does not give them, NAMELY THE POOR, their share OF THE MEAL, all THE GUESTS stand back from him and say, "Do not eat the bread of him who has an evil eye..." (Mishlei 23:6). Thus the table he set is his, THE ONE WHO HAS AN EVIL EYE, and not of the Holy One, blessed be He. Of him it is written, "and spread dung upon your faces, even the dung of your feasts" (Malachi 2:3). Woe to that man when those guests of Faith stand back from his table.

276. תָּא חֲזִי, בְּשַׁעֲתָא דְּבַר נֶשׁ יְתִיב בְּמִדּוּרָא דָּא, צֵלָא דְּמַהִימְנוּתָא, שְׂכִינְתָא פִּרְסָא גְּרַפְהָא עָלֵיהּ מְלַעִילָא, וְאַבְרָהָם וְחַמְשָׁה צְדִיקָיָא אַחֲרָנִין שׁוּיִין מְדוּרֵיהוֹן עִמֵּיהּ. אָמַר רַבִּי אַבָּא, אַבְרָהָם וְחַמְשָׁה צְדִיקָיָא, וְדוּד מְלָכָא, שׁוּיִין מְדוּרֵיהוֹן עִמֵּיהּ. הֲרָא הוּא דְּכְתִיב, בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים. שִׁבְעַת יָמִים כְּתִיב, וְלֹא בְּשִׁבְעַת יָמִים. כְּגוֹזֵנָא דָּא כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֶת הַשָּׁמַיִם וְגו'. וּבְעֵי בַר נֶשׁ לְמַחְדֵי בְּכַל יוֹמָא וְיוֹמָא, בְּאַנְפִּין נְהִירִין, בְּאוֹשְׁפִיזִין אֲלִין דְּשְׂרִיין עִמֵּיהּ.

277. וְאָמַר רַבִּי אַבָּא, כְּתִיב בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים, וְלִבְתֵּר יֵשְׁבוּ בְּסֻכּוֹת. בְּקִדְמִיתָא תֵּשְׁבוּ, וְלִבְתֵּר יֵשְׁבוּ. אֲלָא, קִדְמָאָה לְאוֹשְׁפִיזֵי. תְּנִינָא, לְבָנֵי עֲלָמָא. קִדְמָאָה לְאוֹשְׁפִיזֵי, כִּי הָא דְּרַב הַמְנוּנָא סָבָא, כִּד הוּא עֵייל לְסוּכָה הוּא חֲדֵי, וְקָאִים עַל פְּתִיחָא לְסוּכָה מְלָגָא, וְאָמַר נִזְמֵן לְאוֹשְׁפִיזִין. מְסַדֵּר פְּתוּרָא, וְקָאִים עַל רְגֵלוֹהִי, וּמְבָרַךְ, וְאוֹמַר בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים. תֵּיבּוּ אוֹשְׁפִיזִין עֲלָיִן, תֵּיבּוּ. תֵּיבּוּ אוֹשְׁפִיזֵי מַהִימְנוּתָא, תֵּיבּוּ. אָרִים יְדוּי, וְחֲדֵי, וְאָמַר זְכָאָה חוּלְקֵינָא, זְכָאָה חוּלְקֵיהוֹן דְּיִשְׂרָאֵל, דְּכְתִיב, כִּי חֶלֶק יי' עִמּוֹ וְגו', וְהוּא יְתִיב.

278. תְּנִינָא, לְבָנֵי עֲלָמָא, דְּמָאן דְּאִית לֵיהּ חוּלְקָא בְּעַמָּא וּבְאַרְעָא קְדִישָׁא, יְתִיב בְּצֵלָא דְּמַהִימְנוּתָא, לְקַבְּלָא אוֹשְׁפִיזִין, לְמַחְדֵי בְּהָאֵי עֲלָמָא וּבְעֲלָמָא דְּאִתֵּי וּבְעֵי לְמַחְדֵי לְמַסְכְּנֵי. מָאֵי טַעְמָא. בְּגִין דְּחוּלְקָא דְּאִינוּן אוֹשְׁפִיזִין דְּזַמִּין דְּמַסְכְּנֵי הוּא. וְהוּא דְּיְתִיב בְּצֵלָא דָּא דְּמַהִימְנוּתָא, וְזַמִּין אוֹשְׁפִיזִין אֲלִין עֲלָיִן, אוֹשְׁפִיזֵי מַהִימְנוּתָא, וְלֹא יְהִיב לֹון חוּלְקֵיהוֹן, כְּלָהוּ קִיּוּמֵי מְנִיָּה, וְאָמְרֵי אֵל תִּלְחַם אֶת לַחֵם רַע עֵין וְגו', אֲשֶׁתְּכַח דְּהוּא פְּתוּרָא דְּתַקִּין, דִּילִיָּהּ הוּא, וְלֹא דְּקוּדְשָׁא בְּרִיךְ הוּא, עָלֵיהּ כְּתִיב וְזֵרִיתִי פָּרֶשׁ עַל פְּנוּכֵם וְגו', פָּרֶשׁ חֲגִיכֶם, וְלֹא חֲגִי. וּוִי לִיָּהּ לְהוּא בַר נֶשׁ, בְּשַׁעֲתָא דְּאֲלִין אוֹשְׁפִיזֵי מַהִימְנוּתָא קִיּוּמֵי מְפִתּוּרִיָּהּ.

279. Rabbi Aba said, Abraham throughout his life used to stand at the crossroad to invite guests and set the table for them. Now, ON SUKKOT, if one invites him and all the other righteous and King David but does not give them their share, Abraham stands up from the table and cries, "Depart, I pray you, from the tents of these wicked men" (Bemidbar 16:26), and everyone walks away after him. Isaac says, "but the belly of the wicked shall feel want" (Mishlei 13:25), and Jacob says, "The morsel which you have eaten shall you vomit up" (Mishlei 23:8). The rest of the righteous, NAMELY MOSES AND AARON, say, "For all tables are full of vomit and filth, so that there is no place clean" (Yeshayah 28:8).

280. King David said, And He completes the execution of His punishments, as written, "And it came to pass about ten days after, that Hashem smote Nabal, and he died" (I Shmuel 25:38). HE ASKS, What does this mean, AND ANSWERS, This is because David asked Nabal to accept him as a guest, but he declined. Also he WHO SITS AT THE SUKKAH invited him, KING DAVID, yet did not give him his share. THEREFORE KING DAVID RECITED OVER HIM THIS VERSE ABOUT NABAL. During the ten days, when King David, MALCHUT, judges the world, DURING THE TEN DAYS OF REPENTANCE, that man is punished for it, for rewarding him worse than Nabal, BY INVITING HIM YET NOT GIVING HIM HIS SHARE. NABAL AT LEAST DID NOT INVITE HIM.

281. Rabbi Elazar said, The Torah did not trouble man TO GIVE more than what he can afford, as written, "every man shall give as he is able" (Devarim 16:17). One must not say, Let me eat and be full and slake my thirst first, and give the rest to the poor. The first part belongs to the guests. He who gladdens the guests and gives them to drink, the Holy One, blessed be He, is happy with him and Abraham says about him, "then shall you delight yourself in Hashem" (Yeshayah 58:14), and Isaac calls, "No weapon that is formed against you shall prosper" (Yeshayah 54:17). Rabbi Shimon said, King David, WHO IS MALCHUT, recited this VERSE to him, because all the weapons of the King and the King's wars were delivered to David's hands. But Isaac says, "His seed shall be mighty upon earth...Wealth and riches shall be in his house..." (Tehilim 112:2-3).

282a. Jacob said, "Then shall your light break forth (Heb. Yibaka) like the morning" (Yeshayah 58:8), BECAUSE YIBAKA IS SPELLED WITH THE SAME LETTERS AS JACOB. The other righteous say, "and Hashem shall guide you continually, and satisfy..." (Ibid. 11). King David said, "No weapon that is formed against you shall prosper," because he was appointed over all the weapons in the world. Happy is the lot of the man who merited all this. Happy is the lot of the righteous in this world and in the World to Come. Of them it is written, "Your people also shall be all righteous..." (Yeshayah 60:21). We are told that it is a commandment to take a Lulav on the day of Sukkot.
Ra'aya Meheimna (the Faithful Shepherd)

279. ואמר ר' אבא, אברהם, כל יומוי הוה קאים
בפרשת אורחין, לזמנא אושפיזין, ולתקנא לון
פתורי, השתא, דמזמנין ליה, ולכלהו צדיקניא,
ולדוד מלכא, ולא יהבין לון חולקיהון, אברהם
קאים מפתורא, וקרי, סורו נא מעל אהלי האנשים
הרשעים האלה. וכלהו סלקין אבתריה. יצחק אמר,
ובטן רשעים תחסר. יעקב אמר, פתך אכלת
תקיאנה. ושאר כל צדיקניא אמרי, כי כל שלחנות
מלאו קיא צואה בלי מקום.

280. דוד מלכא אמר, ואשלים דינוי, דכתיב ויהי
בעשרת הימים ויגוף יי את נבל וימת. מאי קא
מירי. בגין דדוד שאל לנבל, ואתעביד ליה
אושפיזא, ולא בעא. ודא זמין ליה, ולא יהב ליה
חולקא, ובאינון עשרה יומין דדוד מלכא דאין
עלמא, אתדן עליה ההוא בר נש דאשלים ליה ביש
יתיר מנבל.

281. אמר רבי אלעזר אורייתא לא אטרח עליה
דבר נש יתיר, אלא במה דיכול, דכתיב איש
כמתנת ידו וגו'. ולא לימא איניש אכול ואשבע
וארווי בקדמיתא, ומה דישתאר אתן למסכני, אלא
רישא דכלא דאושפיזין הוא, ואי חדי לאושפיזין
ורוי לון, קודשא בריך הוא חדי עמיה, ואברהם קרי
עליה, אז תתענג על יי וגו'. ויצחק קארי עליה, כל
כלי יוצר עליך לא יצלח. אמר רבי שמעון, האי,
דוד מלכא א"ל, בגין דכל זייגין דמלכא, וקרבין
דמלכא, בידוי דדוד אתפקדו, אבל יצחק קאמר,
גבור בארץ יהיה זרעו וגו', הון ועושר וגו'.

282(1). יעקב אמר, אז יבקע בשחר אורך וגו', שאר
צדיקניא אמרי, ונחך יי תמיד והשביע וגו', דוד
מלכא אמר, כל כלי יוצר עליך לא יצלח, דהא הוא
על כל זייגין עלמא אתפקד. זבאה חולקיה דבר נש,
דזכי לכל האי. זבאה חולקיהון דצדיקניא, בעלמא
דין, ובבעלמא דאתי, עליוהו כתיב ועמך כלם
צדיקים וגו'.

282b. It is a commandment to take a Lulav on that day with its kinds. We explained this secret, as did the friends. Just as the Holy One, blessed be He, takes Yisrael during those days and rejoices in them, so do Yisrael take the Holy One, blessed be He, as their portion and rejoice in Him. This is the secret of the Lulav and the kinds in it, the secret of the form of man, NAMELY THE SECRET OF THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE THREE MYRTLE BRANCHES CORRESPOND TO CHESED, GVURAH AND TIFERET, THE TWO WILLOW BRANCHES TO NETZACH AND HOD, THE LULAV TO YESOD AND THE ETROG TO MALCHUT. We already learned this.

End of Ra'aya Meheimna

רעיא מהימנא
 282(2). פקודא דא ליטול לולב ביהוא יומא באינון
 זינון היליה והאי רזא אוקימנא ואוקמוה חבריאי
 כמה דקודשא בריך הוא נטיל לון לישראל בהני
 יומין וחדוי בהון. אוף הכי ישראל נטלי ליה
 לקודשא בריך הוא לחולקיהון וחדאן ביה. ודא הוא
 רזא דלולב. ומינון דביה דאיהו רזא דיוקנא דארם
 והא אתמר.
 ע"כ רעיא מהימנא

38. An image and a likeness

Rabbi Shimon talks about how Elohim created man in His own image and gave him His name when he produced truth and law in the world, since the word for judges is Elohim. He says that man was created both Male and Female, an image and a likeness. When people mate below, God sends a certain image as the countenance of man that hovers over the union, and by that image man is created. When the man grows in the world he grows through that image that came from above and walks by that image. For holy Yisrael that image comes from the side of holiness, but for the heathen nations the image comes from the Other Side; this is why one must not mix his image with that of the heathen.

283. "And you shall take for yourselves on the first day..." (Vayikra 23:40). Rabbi Shimon opened with, "every one that is called by My name. For I have created him for My glory; I have formed him; yea, I have made him." (Yeshayah 43:7). "every one that is called by My name" refers to man, whom the Holy One, blessed be He, created by His name, as written, "So Elohim created man in His own image" (Bereshheet 1:27), and called him after His name, when he produced truth and law in the world and is called Elohim, as written, "You shall not revile the judges (Heb. Elohim)" (Shemot 22:27).

283. ולקחתם לכם ביום הראשון וגו', רבי שמעון
 פתח, כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף
 עשיתיו. כל הנקרא בשמי, דא אדם, דקודשא בריך
 הוא ברא ליה בשמיה, דכתוב ויברא אלהים את
 האדם בצלמו. וקרא ליה בשמיה, בשעתא דאפיק
 קשוט ודינא בעלמא, ואקרי אלהים, דכתוב אלהים
 לא תקלל.

284. He called him by His name, as written, "So Elohim created man in His own image." This is well. We explained that the words, "Let Us make man in Our image, after Our likeness" (Ibid. 26) were uttered during the union OF ZEIR ANPIN AND MALCHUT. And so, when the two mate there is an image and a likeness, SINCE THE IMAGE IS FROM ZEIR ANPIN AND THE LIKENESS FROM MALCHUT. Man came out from Male and Female, NAMELY ZEIR ANPIN AND MALCHUT.

284. קרא ליה בשמיה, דכתוב ויברא אלהים את
 האדם בצלמו ושפיר. הא אוקימנא, דכתוב נעשה
 אדם בצלמנו כדמותנו, בשעתא דזווגא אתמר. וכך
 הוא בזווגא דתרווייהו, בצלם ודמות. ואדם מדכר
 ונוקבא נמק.

285. "So Elohim created man in His own image": I found in the book of King Solomon that when a union is affected below, the Holy One, blessed be He, sends a certain image as the countenance of man, imprinted and engraved with an image. It hovers over that union. If the eye had permission to behold, man would see over his head an image inscribed as a man's face. By that image man is created. Man was not created before that image, which His master sent him, is stationed over his head. This is the meaning of, "So Elohim created man in His own image."

285. ויברא אלהים את האדם בצלמו, בספרא
 דשלמה מלכא אשכחנא, דבשעתא דזווגא אשתכח
 לתתא, שדר קודשא בריך הוא חד דיוקנא
 כפרצופא דב"נ, רשימא חקיקא בצולמא, וקיימא
 על ההוא זווגא. ואלמלא אתייהוב רשו לעינא
 למחזי, חמי ב"נ על רישיה חד צולמא, רשימא
 כפרצופא דב"נ, ובהוא צולמא אתברי ב"נ, ועד
 לא קיימא ההוא צולמא דשדר ליה מאריה על
 רישיה, וישתכח תמן, לא אתברי ב"נ, הה"ד, ויברא
 אלהים את האדם בצלמו.

286. That image comes to him before he goes into the world. When he goes out INTO THE WORLD, he grows through the image and walks by that image. This is the meaning of, "Surely every man walks in a vain show (or: 'image')" (Tehilim 39:7). That image comes from above.

287. When those spirits leave their place, each spirit is bedecked before the Holy King with a precious ornament, the countenance existing in this world. That image comes from that shape and precious ornament. FOR THE IMAGE IS A GARMENT FOR THE SPIRIT OF THAT MAN AND COMES DOWN TOGETHER WITH IT, AS THEY ARE LIKE LIGHT AND VESSEL. It is the third counting from the spirit (Heb. Ruach), THAT IS, A THIRD CATEGORY. THE RUACH IS THE FIRST, NEFESH IS THE SECOND AND THE IMAGE IS THE THIRD. It is the first to come into the world during mating. No mating takes place in the world without an image in it, but as for holy Yisrael, that holy image comes to them from a holy place, while the image of the idolatrous comes to them from those evil species on the side of impurity. For that reason, one must not mix his image with that of the heathen, because the one is pure while the other is impure. Come and see the difference between Yisrael and the heathen nations... THE END WAS PRINTED IN VAYECHI, 196-232.

39. Shmini Atzeret

We read about the eighth day, the assembly that is Sukkot and that is the day of rejoicing. The supernal lamps cause the supernal anointing oil to burn, that draws the blessings to Yisrael. Through the deed of lighting the lamps below the lamps above are lit, because deeds below cause deeds to awaken above.

288. As it is written, "On the eighth day (Heb. shmini) you shall have a solemn assembly (Heb. atzeret)" (Bemidbar 29:35). (THIS IS THE ENDING OF THE ARTICLE FROM VAYECHI 231). For that day is from the King solely, His rejoicing in Yisrael. This is like a king who invited guests. The household people entertained them. At the end the king said TO HIS HOUSEHOLD, Until now I and you all entertained the guests. You offered sacrifices for the other nations every day, THAT IS, THE SEVENTY BULLOCKS. From now on, for one day, let you and Me rejoice. This is the meaning of, "On the eighth day you shall have a solemn assembly": "you" MEANS offering sacrifices for you. But the guests of Faith ON THE SEVEN DAYS OF SUKKOT are always with the King, ON SHMINI ATZERET AS WELL. On the day of the King's joy they all gather to Him, and stay with Him. Hence it is written, "assembly" which is translated into Aramaic as gathering.

289. On that day, Jacob, WHO IS TIFERET, is the first to rejoice and all the other guests, ABRAHAM, ISAAC, MOSES, AARON, JOSEPH AND DAVID rejoice with him. Hence it is written, "Happy are you, Yisrael. Who is like you" (Devarim 33:29), and, "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

286. הוּא צֶלֶם אֲדָמָן לְקַבְּלֶיהָ, עַד הַנְּמִיק לְעֵלְמָא. כִּד נִמְק, בְּהוּא צֶלֶם אֲתֵרְבִי, בְּהוּא צֶלֶם אֲזוּל, הַה"ד אַךְ בְּצֶלֶם יִתְהַלֵּךְ אִישׁ. וְהֵאֵי צֶלֶם אִיהוּ מְלַעִילָא.

287. בְּשַׁעְתָּא דְאִינוּן רוּחִין נִמְקֵן מֵאֲתֵרְיֵיהוּ, כֹּל רוּחָא וְרוּחָא אֲתֵתֵקֵן קִמֵי מַלְכָא קְדִישָׁא בְתַקּוּנֵי יָקָר, בְּפִרְצוּפָא דְקָאִים בְּהֵאֵי עֵלְמָא. וּמְהוּא דִיּוֹקְנָא תְקוּנָא יָקָר, נִמִּיק הֵאֵי צֶלֶם. וְדָא תְלִיתָא לְרוּחָא, וְאִקְדִימַת בְּהֵאֵי עֵלְמָא, בְּשַׁעְתָּא דְזוּגָא אֲשַׁתְּכַח. וְלִית לָךְ זוּגָא בְּעֵלְמָא, דְלֵא אֲשַׁתְּכַח צֶלֶם בְּגוּוּיָהוּ. אֲבָל יִשְׂרָאֵל קְדִישִׁין, הֵאֵי צֶלֶם קְדִישָׁא, וּמֵאֲתֵר קְדִישָׁא אֲשַׁתְּכַח בְּגוּוּיָהוּ. וְלַעֲבוּ"ם, צֶלֶם מֵאִינוּן זִינִין בִּישִׁין. מִסְטְרָא דְמִסְאָבוּתָא אֲשַׁתְּכַח בְּגוּוּיָהוּ. וְע"ד, לֵא לִיבְעֵי לִיָּה לְאִינוּשׁ, לְאֲתַעְרְבָא צוּלְמָא דִּילִיָּה, בְּצוּלְמָא דְעוּבְדֵי עֲבוּדָה זָרָה, בְּגִין דְּהֵאֵי קְדִישָׁא, וְהֵאֵי מִסְאָבָא. ת"ח מַה בֵּין יִשְׂרָאֵל לְעֵבוּ"ם וְכו'.

288. דְכָתִיב בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם, דְּהֵא יוֹמָא דָא, מִמְלְכָא הוּא בְּלַחֲדוּי, חֲדוּתָא דִּילִיָּה בְּהוּ בְּיִשְׂרָאֵל. מִתַּל לְמַלְכָא דְזִמִּין אוֹשְׁפִיזִין, אֲשַׁתְּדְלוּ בְּהוּ כֹּל בְּנֵי הַיְכָלִיָּה, לְבַתֵּר אֲמַר מַלְכָא, ע"כ אֲנָא וְאֲתוּן אֲשַׁתְּדְלָנָא כְּלָהוּ בְּאוֹשְׁפִיזִין, וְקִרְבַּתוּן קִרְבָּנִין עַל שָׂאָר עֵמִין בְּכֹל יוֹמָא, מִכָּאן וְלַהֲלָאָה, אֲנָא וְאֲתוּן נַחְדֵי יוֹמָא חַד, הַה"ד בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם. לָכֶם: לְקִרְבָּא קִרְבָּנִין עֲלִיּוּכוּ. אֲבָל אוֹשְׁפִיזֵי מְהִימְנוּתָא, בְּמַלְכָא מִשְׁתַּכְּחֵי תְדִירָא. וּבְיוֹמָא דְחֲדוּתָא דְמַלְכָא, כְּלָהוּ מִתְכַּנְפֵי עֵמִיָּה, וּמִשְׁתַּכְּחֵן. וְעַל דָּא כְּתִיב, עֲצַרְתָּ, תְּרַגְמוּ: בְּנִישׁוּ.

289. וְהֵאֵי יוֹמָא, יַעֲקֹב הוּא רִישָׁא לְחֲדוּתָא, וְכֹל אִינוּן אוֹשְׁפִיזֵי חֲדָאן עֵמִיָּה. וְע"ד כְּתִיב, אֲשֶׁרִיךְ יִשְׂרָאֵל מִי כְמוֹךְ. וְכְתִיב, וַיֹּאמֶר לִי עֲבָדִי אֲתָה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְאָר.

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290. "that they bring to you pure oil olive pressed for the light..." (Vayikra 24:1). Rabbi Elazar said, This was explained. But why would the Holy One, blessed be He, place this passage next to the passage of the holidays? AND HE ANSWERS, All the supernal lamps, NAMELY THE SFIROT, THE SECRET OF THE HOLIDAYS, are all lamps that cause the supernal anointing oil to burn, THAT IS, DRAW THE PLENTY OF CHOCHMAH CALLED OIL. We already learned that. Through Yisrael, the higher and lower beings are blessed and the lamps are kindled, THAT IS, THEY SHINE UPON THE WORLD. We explained it according to the words, "Ointment and perfume (or: 'incense') rejoice the heart" (Mishlei 27:9), THAT IS, it gladdens the higher and lower beings.

291. Rabbi Aba opened with, "Be glad in Hashem, and rejoice, O you righteous" (Tehilim 32:11), and, "this is the day which Hashem has made; we will rejoice and be glad in it" (Tehilim 118:24). It was explained that one should rejoice with and display a joyous face to the Holy One, blessed be He. Man should be in a state of joy on it, because that joy is of the Holy One, blessed be He, as written, "we will rejoice and be glad in it (or: 'Him')." "In it" - NAMELY on that day; "in Him" - NAMELY in the Holy One, blessed be He. It is all the same matter.

292. "Be glad in Hashem," NAMELY when Judgments are subdued and Mercy is roused. When it does, "Be glad in Hashem... O you righteous." The Righteous and Righteousness, WHICH ARE YESOD AND MALCHUT, who are called righteous, are blessed together, as we learned. For they are blessed IN ORDER TO BESTOW PLENTY upon the worlds and cause all the worlds to rejoice. "and shout for joy, all you who are upright in heart" (Tehilim 32:11) refers to people of Faith, to connect to them, TO YESOD AND MALCHUT.

293. In everything, one needs a deed below to awaken above. Come and see, whoever says there is no need for an action in every THING or to utter words by means of sound TO CAUSE AWAKENING ABOVE, may he breathe his last. The portion proves it by the kindling of the lamps, and the incense spices, as written, "Ointment and perfume (or: 'incense') rejoice the heart." For through this deed OF KINDLING THE LAMPS AND THE INCENSE BELOW, there is kindling and joy above and below, and a proper joining together OF CHOCHMAH AND BINAH. FOR OIL AROUSES CHOCHMAH, AND INCENSE BINAH. Rabbi Yehuda said, The altar below arouses another altar, WHICH IS MALCHUT; the priest below arouses another priest, WHO IS CHESED, SINCE by a deed below a deed above is awakened.

40. Vain talk on Shabbat

Rabbi Yitzchak tells Rabbi Yosi why it is wrong to speak of vain matters on Shabbat, because it awakens non-holiness on the holy day - this causes deficiency. Contemplation without speech is acceptable because it does not activate anything. Holy speech rises up and awakens the holy Sfirot.

290. וַיִּקְחוּ אֵלַיךְ שֶׁמֶן זַיִת זֶךְ כִּתִּית לְמֹאֹר וְגו', א"ר אֶלְעֶזֶר, הָא אֹקְמוּהָ. אָבֵל אָמַאי אֶסְמִיךְ קוֹדֶשׁא בְּרִיךְ הוּא פְּרָשָׁה דָא, לְפָרְשַׁת מוֹעֲדִים. אֶלָּא, בְּלָהוּ בּוֹצִינִין עֲלָאִין, בְּלָהוּ בּוֹצִינִין לְאֶדְלֵקָא מִשַׁח רַבּוֹת עֲלָאָה, וְהָא אֲתַמַּר. וְעַל יַדֵּיהּוּ דִישְׂרָאֵל, מִתְּבָרְכָאן עֲלָאִין וְתַתָּאִין, וְאֶדְלִיקוּ בּוֹצִינִין, כְּמָה דְאֹקְמוּהָ דְכִתִּיב, שֶׁמֶן וְקִטְרַת יִשְׁמַח לֵב, חֲדוּתָא דְעֲלָאִין וְתַתָּאִין.

291. רַבִּי אַבָּא פָתַח, שֶׁמְחוּ בֵּינִי וְגִילּוּ צְדִיקִים, וְכִתִּיב, זֶה הַיּוֹם עָשָׂה יְיָ נִגְיֵלָה וְנִשְׁמָה בּוּ. וְאֹקְמוּהָ, דְהָא בְּקוֹדֶשׁא בְּרִיךְ הוּא בְּעֵי לְמַחְדֵּי, וְלֹאנְהָרָא אֲנַפִּין, וְיִשְׁתַּכַּח בִּנְיָן בְּחֲדוּהָ, בְּגִין דְהָהוּא חֲדוּהָ דְקוֹדֶשׁא בְּרִיךְ הוּא הוּי, דְכִתִּיב נִגְיֵלָה וְנִשְׁמָחָה בּוּ בְיוֹמָא. בּוּ: בְּקוֹדֶשׁא בְּרִיךְ הוּא, וְכָלָא חֲד מְלָה.

292. שֶׁמְחוּ בֵּינִי, כִּד דִּינִין אֲתַכְפִּינִין, וְרַחֲמֵי אֲתַעְרוּ, וְכִד מִתְעַרֵי רַחֲמֵי, כִּדִּין וְגִילּוּ צְדִיקִים, צְדִיק וְצַדִּיק מִתְּבָרְכָאן כְּחֲדָא, דְאֶקְרוּן צְדִיקִים, כְּמָה דְאֲתַמַּר, דְהָא אֵלַיִן מִתְּבָרְכָאן לְעֲלָמִין, וְחֲדָאן לְעֲלָמִין בְּלָהוּ. וְהֲרִנְנוּ כָּל יִשְׂרָאֵל לֵב, אֵלַיִן בְּנֵי מְהִימְנוּתָא, לְאֲתַקְשְׂרָא בְהוּ.

293. וּבְכֹלָא, בְּעֵי עוֹבְדָא לְתַתָּא, לְאֲתַעְרָא לְעֵילָא. ת"ח, מֵאן דְאָמַר דְלָא בְּעֵי עוֹבְדָא בְּכֹלָא, אוּ מְלִין לְאֶפְקָא לֹון וְלִמְעַבְד קְלָא בְהוּ, תִּיפַח רוּחִיהָ. וְהָא הֵכָא פְּרָשְׁתָא דָא אוֹכַח, אֶדְלֵקוֹת בּוֹצִינֵי, וְקִטְרַת בּוֹסְמִין, דְכִתִּיב שֶׁמֶן וְקִטְרַת יִשְׁמַח לֵב. וּבְעוֹבְדָא דָא אֲשַׁתְּכַח אֶדְלֵקוֹתָא וְחֲדוּתָא לְעֵילָא וְתַתָּא וְאֲתַקְשְׂרוּתָא כְּחֲדָא כְּדָקָא יָאוּת. אָמַר ר' יְהוּדָה, מְזַבַּח דְלְתַתָּא, אֲתַעַר מְזַבַּח אַחְרָא. כְּהֵן דְלְתַתָּא, אֲתַעַר כְּהֵן אַחְרָא. בְּעוֹבְדָא דְלְתַתָּא, אֲתַעַר עוֹבְדָא לְעֵילָא.

294. Rabbi Yosi and Rabbi Yitzchak were walking along the way. Rabbi Yosi said to Rabbi Yitzchak, It is written, "and call the Shabbat a delight, the holy day of Hashem honorable" (Yeshayah 58:13). "and shall honor it, not doing your own ways" (Ibid.) is fine, but what does, "nor pursuing your own business, nor speaking of vain matters" (Ibid.) mean? And what deficiency is there for the Shabbat IF ONE IS ENGAGED IN SPEAKING OF VAIN MATTERS?

294. ר' יוסי ור' יצחק הוו אֲזֵלִי בְּאוֹרְחָא, א"ר יוסי לר' יצחק, כְּתִיב וְקִרְאתָ לְשַׁבַּת עֲנֵג לְקֹדֶשׁ יוֹ מְכַבֵּד וְגו', וְכִבְדֵתוּ מַעֲשׂוֹת דְּרִכְיָךְ שְׁפִיר. אֲבָל מִמְצוֹא חֲפֵצְךָ וְדִבֵּר דְּבַר מָה הוּא. וּמֵאֵי גְרִיעוֹתָא הוּא לְשַׁבַּת.

295. He said to him, Assuredly a lack is caused TO THE SHABBAT, because there is not a word coming out of man's mouth that is soundless. The sound rises up and awakens another word. It is that which is called non-holiness, FOR WHATEVER IS NOT HOLY IS NON-HOLY pertaining to the non-holy workdays. When non-holiness is awakened on the holy day it surely causes deficiency. And the Holy One, blessed be He, and the Congregation of Yisrael ask about him, who is it that desires to interrupt our union? Who is he that needs the non-holy? Atika Kadisha does not appear nor dwell on the non-holy.

295. א"ל, וְדָאֵי גְרִיעוֹתָא הוּא, דְּלִית לָךְ מְלָה וּמְלָה דְנִפְיֵק מִפּוּמִיָּה דְב"נ, דְּלִית לָהּ קְלָא, וְסִלְקָא לְעֵילָא, וְאַתְעֵר מְלָה אַחְרָא. וּמֵאֵי הוּא. הֵהוּא דְאֶקְרִי חוּל, מֵאִינוּן יוּמִין דְּחוּל. וְכִד אַתְעֵר חוּל בְּיוֹמָא קְדִישָׁא, גְרִיעוֹתָא הוּא לְעֵילָא וְדָאֵי. וְקוּדְשָׁא בְרִיךְ הוּא וְכִנְסֵת יִשְׂרָאֵל שְׁאֵלִי עֲלֵיהּ, מֵאֵן הוּא דְבַעֵי לְאַפְרָשָׁא זְוֹגָא דִּילָן. מֵאֵן הוּא דְבַעֵי חוּל הֵכָא. עֲתִיקָא קְדִישָׁא לָא אַתְחֻזִי, וְלָא שְׂרִיא עַל חוּל.

296. For that reason contemplation is permissible. The reason is that contemplation does not activate anything; no sound is formed from it and it does not rise. But after pronouncing words in his mouth, the speech turns into sound. It cleaves the air and firmaments and rises up to awaken another speech OF NON-HOLINESS. Hence it is written, "nor pursuing your own business, nor speaking of vain matters," BUT NOT CONTEMPLATION. If one arouses a holy speech from his mouth, a sound is formed from the words of Torah, rises up and awakens the holy ones of the supernal King, NAMELY THE HOLY SFIROT. They become crowns on his head and joy then abounds above and below.

296. בְּגִין כֶּךָ, הִרְהוּר מוֹתֵר. מ"ט. בְּגִין דְּהִרְהוּר לָא עֲבִיד מְדִי וְלָא אַתְעֵבִיד מְנִיָּה קְלָא, וְלָא סְלִיק. אֲבָל לְבַתֵּר דְּאֶפִּיק מְלָה מִפּוּמִיָּה, הֵהוּא מְלָה אַתְעֵבִיד קְלָא, וּבִקַּע אֲוִירִין וְרִקִיעִין, וְסִלְקָא לְעֵילָא, וְאַתְעֵר מְלָה אַחְרָא. וְע"ד מִמְצוֹא חֲפֵצְךָ וְדִבֵּר דְּבַר כְּתִיב. וּמֵאֵן דְּאֶפִּיק מְלָה קְדִישָׁא מִפּוּמִיָּה, מְלָה דְּאוֹרִיּוֹתָא, אַתְעֵבִיד מְנִיָּה קְלָא, וְסִלְקָא לְעֵילָא, וְאַתְעֵרוּ קְדוּשֵׁי מְלָכָא עֲלָאָה, וּמִתְעַטְרֵן בְּרִישֵׁיהּ, וְכִדִּין אֲשַׁתְּכַח חֲדוּתָא לְעֵילָא וְתַתָּא.

41. He who fasts on Shabbat

Rabbi Yosi asks whether someone who fasts on Shabbat creates a lack of some kind, since joy is called for on that day. Rabbi Yitzchak explains what the effect of that sorrow is, and how it can lead to forgiveness. He says that every day has special power resting on it, and talks about those who fast because of a bad dream they had; the fast must take place on the same day because no day has authority over any other day.

297. He said to him, Surely it is so and I heard it. But, HE ASKS, does whoever fasts on Shabbat create a lack on Shabbat or not? If you say he does not, still the meals of Faith were made void and his punishment is great, since the joy of Shabbat fails in him.

297. א"ל, וְדָאֵי הֵכִי הוּא. וְהָא שְׁמַעְנָא מְלָה. אֲבָל מֵאֵן דְּשָׂאֵרִי בְּתַעֲנִיתָא בְּשַׁבְּתָא, עֲבִיד גְרִיעוֹתָא לְשַׁבַּת, אוּ לָא. אֵי תִימָא דְלָא עֲבִיד גְרִיעוֹתָא, הָא סְעוּדַתִּי דְּמַהִימְנוּתָא בְּטִיל מְנִיָּה, וְעוֹנְשֵׁיהּ סְגִי, הָא חֲדוּתָא דְשַׁבַּת בְּטִיל מְנִיָּה.

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298. He said to him, I heard this. Attention is paid to this from above MORE THAN to all the people in the world, because that day supplies joy above and below. It is joy above any other joy, joy that contains the whole Faith in it. Even the evil in Gehenom rest on that day. Yet that man has neither joy nor rest, he is at variance with the higher and lower beings. Everyone inquires after him what happens that so and so abides in sorrow.

299. When Atika Kadisha appears on that day, ON SHABBAT, yet that man abides in sorrow, his prayer rises and stands before Him. Then all verdicts he was sentenced to are torn up. Even if the King's courthouse agreed upon it, against him everything is torn up, for when Atika Kadisha is revealed, every kind of freedom and joy abides because he is revealed in the feast of joy of the King, ZEIR ANPIN.

300. Hence we learned that his verdict of seventy years is torn up. What are the seventy years? HE ANSWERS, IT MEANS that though all seventy Sfirot of the King, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT CONTAIN EACH TEN SFIROT, in which He was seen, agreed upon it, everything is torn up. For Atika Kadisha takes that man, THAT IS, PROTECTS HIM. This refers to the case of rousing him through a dream on Shabbat night, THAT IS, IF HE AFFLICTS HIMSELF WITH FASTING ON ACCOUNT OF A BAD DREAM, BUT NOT FOR A DIFFERENT KIND OF FAST.

301. THIS IS LIKENED to a king who made a joyful feast for his son and decreed that everybody would be joyful. On that joyful day everyone was glad except one man who was sad, bound by fetters. The king came to the feast and saw everybody glad as he decreed. He lifted his eyes and saw that man in fetters. He said, The whole world rejoices in my son's joy, yet this man is fettered. He immediately gave a command and he was liberated and released from his chains.

302. It is the same with one who fasts on Shabbat. Everybody is glad yet he is in sorrow, bound by chains. When Atika Kadisha is revealed on that day and this man is bound by fetters, even if the seventy years agreed upon him that we mentioned, THAT IS, THE SEVEN SFIROT OF ZEIR ANPIN, everything is torn up and Judgment does not rest on him. On another day, THAT IS, IF HE FASTS ON A WEEKDAY, there is permission to tear up HIS VERDICT on that day, and all the more so on Shabbat.

298. א"ל, מלך דא שמענא, דדא הוא דאשגחן עליה מלעילא, מכל בני עלמא. בגין דהאי יומא, חדוותא הוא לעילא ותתא. חדוותא דכל חדוון. חדוותא, דכל מהימנותא ביה אשתכח. ואפילו רשעים דגיהנם נייחין בהאי יומא. והאי ב"נ לית ליה חדוה, ולית ליה נייחא, ושניא דא מכל עלאין ותתאין. בלהו שאלין עליה, מאי שניא דפלגיא הוא בצערא.

299. ובשעתא דעתיקא קדישא אתגלי בהאי יומא, ואשתכח האי בצערא, צלותיה סלקא וקיימא קמיה, בדין אתקרעו כל גזרי דינין דאתגזרו עליה, ואפילו אסתכמו בני דינא דמלכא עליה לביש, כלא אתקרע, בגין דבשעתא דעתיקא אתגלייא, כל חירו וכל חירו אשתכח, בגין דאתגלייא בהלולא דמלכא.

300. וע"ד תנינן, קורעין לו גזר דינו של ע' שנה. מאן שבעין שנה. אלא אע"ג דאסכמו עליה כל אינון שבעין בתרי מלכא, דהוא אתחזי בהו, כלא אתקרע. בגין דעתיקא קדישא נטיל ליה לב"נ, והני מלי, בר מתערי עליה בחלמא בליליא דשבתא.

301. למלכא דעביד הלולא לבריה, וגזר חדוה על כלא. בהאי יומא דהלולא, כל עלמא הוה חדאן, ובר נש חד הוה עציב, תמיס בקולרא. אתא מלכא לחדוותא, חמא כל עמא חדאן כמה דאיהו גזר. זקף עינוי, חמא ההוא בר נש תמיס בקולרא עציב. אמר, ומה כל בני עלמא חדאן בהלולא דברי, ודא תמיס בקולרא. מיד פקיד ונפקי ליה, ושאריו ליה מקולריה.

302. כך האי דשאריו בתעניתא בשבתא, כל עלמא חדאן, ואיהו עציב, והאי אתמיס בקולרא. בשעתא דעתיקא קדישא אתגלייא בהאי יומא, ואשתכח האי בר נש תמיס בקולרא, אף על גב דאסכימו עליה כל אינון שבעין שנין דאמרן, כלא אתקרע, ולא שארי עליה דינא. ביומא אחרא אית ביה רשו למקרע ליה, בההוא יומא, כ"ש שבת.

303. Every day has a SPECIAL power RESTING ON IT. Whoever fasts on account of a bad dream the same day HE DREAMT IT, his punishment is torn up before that day passes, but not that of seventy years' standing as on Shabbat, because ONE SHOULD FAST on the very day and on no other day, for no day has an authority over another day. Whatever happens during a certain day, he can act on that day AND REPEAL THE PUNISHMENT. Whatever did not happen on that day he cannot act OR REPEAL THE PUNISHMENT. Hence one must not delay THE FAST from one day to another. For that reason we learned, "everything upon its day" (Vayikra 23:37), and not anything of its day on another day.

304. Come and see, Not in vain was he roused by means of a BAD dream, BUT in order to beg for mercy on himself. Woe to that man who is not aroused, nor informed in a dream, because he is called evil. Hence, "nor shall evil dwell with You" (Tehilim 5:5), and, "HE THAT HAS IT SHALL ABIDE SATISFIED; he shall not be visited with evil" (Mishlei 19:23), "he shall not be visited" BY A BAD DREAM because he is bad.

305. Rabbi Yosi said, It is written, "nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13). What is "speaking of vain matters"? EVEN SPEAKING ABOUT WHAT ONE NEEDS PERTAINS TO "YOUR OWN BUSINESS." But, HE ANSWERS, IT MEANS until that speech is pronounced and spoken, THAT IS, THE COMMAND TO SPEAK WORDS OF TORAH. Surely this is the meaning of this, which is derived from, "nor speaking of vain matters." Happy are Yisrael in this world and in the World to Come. Of them it is written, "For he said, 'Surely they are My people, children that will not lie'. So He was their deliverer" (Yeshayah 63:8).

42. "And the son of an Yisraeli woman..."

Rabbi Yehuda says that anyone who comes from polluted seed will eventually expose it before everyone. Rabbi Chiya tells us that a man has no permission to reveal concealed matters that were not disclosed in order to be revealed. Some generations are not worthy of having hidden matters revealed. During Rabbi Shimon's lifetime revelations were made and understood, but after his death they were no longer understood. We read about the consequences of the blasphemy uttered by the Yisraeli woman's son. Rabbi Yehuda says that one is not punished for swearing by his own god, but only if he blasphemes the Holy Name.

306. "And the son of an Yisraeli woman, whose father was an Egyptian man, went out..." (Vayikra 24:10). Rabbi Yehuda said he went out from the portion of Yisrael, went out from being a part of anything, went out from the whole of Faith. "strove together in the camp" (Ibid.): from this we learned that whoever came from polluted seed will eventually expose it before everyone. What brought it upon him? The pollution of the evil part in him, for he has no part among the whole of Yisrael.

303. דְּלִית לָךְ יוֹם דְּלֵא אֲשַׁתְּכַח בֵּיה חֵילָא, וּמֵאן דְּשָׂאֲרֵי בְּתַעֲנִיתָא דְּחַלְמָא בְּהוּא יוֹמָא, לֵא סְלִיק הוּא יוֹמָא עַד דְּקָרַע דִּינִיָּה. אָבַל לֹא דְשִׁבְעִים שָׁנָה בְּיוֹמָא דְּשַׁבַּת. בְּג"כ, בְּהוּא יוֹמָא מְמֹשׁ, וְלֵא בְּיוֹמָא אַחְרָא, דְּלִית רְשׁוּ לְיוֹמָא עַל יוֹמָא אַחְרָא. כָּל יוֹמָא, מַה דְּאִירַע בְּיוֹמִיָּה, עֲבִיד. דְּלֵא אִירַע בְּיוֹמִיָּה, לֵא עֲבִיד. וְעַל דָּא לֵא לְבַעֲי לִיָּה לְאִינְשׁ לְסַלְקָא לִיָּה מְיוֹמָא דָּא לְיוֹמָא אַחְרָא. וּבְגִין כֵּךְ, דְּבַר יוֹם בְּיוֹמוֹ תְּנִינָן, וְלֵא דְּבַר יוֹם לְיוֹמָא אַחְרָא.

304. וְתָא חֲזִי, לֹא לְמַגְנָא מְתַעֲרֵי עֲלֵיהּ בְּחַלְמָא, בְּגִין לְמַתְבַּע עֲלֵיהּ רַחֲמֵי. וְוִי לְהוּא ב"ג דְּלֵא מְתַעֲרֵי עֲלֵיהּ, וְלֵא אֹדְעוּ לִיָּה בְּחַלְמָא, דְּהָא אֶקְרִי רַע. וּבְגִינִי כֵּךְ, לֵא יְגוּרְךָ רַע כְּתִיב. וּכְתִיב בַּל יִפְקֹד רַע, בַּל יִפְקֹד, בְּגִין דְּאִיְהוּ רַע.

305. אָמַר רַבִּי יוֹסִי, כְּתִיב מִמְצוֹא חֶפְצְךָ וְדַבֵּר דְּבַר, בֵּינָן דְּכְתִיב מִמְצוֹא חֶפְצְךָ, מַהוּ וְדַבֵּר דְּבַר. אֱלֵא, עַד דִּיגְזַר מֶלֶךְ בְּדָקָא יְאוּת, וְיִמְלַל לִיָּה. וְדָאֵי כֵּךְ הוּא בְּרִירָא דְּמֶלֶךְ, מִשְׁמַע דְּכְתִיב וְדַבֵּר דְּבַר. זְכַאִין אִינּוֹן יִשְׂרָאֵל בְּעַלְמָא דִּין וּבְעַלְמָא דְּאִתִּי, עֲלִיּוּהוּ כְּתִיב, וַיֹּאמֶר אֲךָ עַמִּי הֵמָּה בְּנִים לֹא יִשְׁקְרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ.

306. וַיֵּצֵא בֶן אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן אִישׁ מִצְרִי וְגו'. וַיֵּצֵא, רַבִּי יְהוּדָה אָמַר, נִפְקַ מְבַלְלָא דְּחוּלְקָא דִּישְׂרָאֵל, דְּנִפְקַ מְבַלְלָא דְּכֹלָא, נִפְקַ מְבַלְלָא דְּמַהִימְנוּתָא. וַיִּנְצוּ בְּמַחְנֵה, מִכָּאן אוֹלִיפְנָא, כָּל מֵאן דְּאִתִּי מְזוּהָמָא דְּזֹרְעָא, לְסוּף גְּלוּיָהּ לִיָּה קָמוּ כֹּלָא. מֵאן גְּרִים לִיָּה, זוּהָמָא דְּחוּלְקָא בּוּשָׂא דְּאִית בֵּיה. דְּלִית לִיָּה חוּלְקָא בְּכֹלְלָא דִּישְׂרָאֵל.

307. Rabbi Chiya opened with, "It is the glory of Elohim to conceal a thing; but the honor of kings is to search out a matter" (Mishlei 25:2). THIS MEANS a man has no permission to reveal concealed matters that were not disclosed for revelation, things hidden by Atik Yomin, THAT IS, THAT PERTAIN TO THE FIRST THREE SFIROT, as written, "to eat sufficiently, and for stately clothing (or: 'concealing Atik')" (Yeshayah 23:18), NAMELY, REVEALING up to that place one has permission, THAT IS, FROM THE ASPECT OF THE SIX EXTREMITIES, but no more. Hence "concealing Atik" surely, NOT REVEALING WHAT ONE HAS NO PERMISSION TO, NAMELY THE FIRST THREE SFIROT.

308. Another explanation for, "to eat sufficiently" REFERS TO the friends who know the routes and paths to properly walk the way of Faith, such as the generation when Rabbi Shimon lived. "and concealing Atik" REFERS TO other generations, none of which are worthy of eating to satiation or of having matters revealed among them, but to conceal Atik, as written, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

309. During Rabbi Shimon's life, a man would say to his neighbor, Open your mouth and let your words shine forth. After he died, they used to say, "Do not let your mouth cause your flesh to sin." During his life, "to eat sufficiently," but after his demise, "concealing Atik." The friends would stammer and not understand matters. According to another explanation, "to eat sufficiently," REFERS TO disclosed things, NAMELY EXOTERICA, while, "concealing Atik" REFERS TO undisclosed things, NAMELY, THE SECRET OF THE TORAH.

310. "and the Yisraeli woman's son blasphemed the name" (Vayikra 24:11). HE ASKS what is meant by "blasphemed (or: 'bored')". Rabbi Aba said, He surely blasphemed, as in the verse, "and bored a hole in the lid of it" (Il Melachim 12:10), piercing that which was covered, WHICH IS NOW AS IF PIERCED. "and his mother's name was Shelomith, the daughter of Dibri" (Vayikra 24:11): up to this point the verse does not disclose his mother's name. Once it says, "blasphemed," he blasphemed his mother's name.

311. Rabbi Aba said, Had not the holy luminary, RABBI SHIMON, been living in the world, I would not have permission to reveal this. For permission was given to reveal this matter only to the friends among the reapers of the field, THAT IS, THOSE WHO ALREADY ENTERED THE CONCEALED WISDOM AND CAME OUT IN PEACE. May those who wish to reveal to those who do not know breathe their last.

307. רבי חייא פתח, כבוד אלהים הסתר דבר וכבוד מלכים חקור דבר. כבוד אלהים הסתר דבר, דלית רשו לבר נש לגלאה מלין סתימין, דלא אתמסרו לאתגלויא. מלין דחפא לון עתיק יומין, כד"א, לאכול לשבעה ולמכסה עתיק. לאכול לשבעה, עד ההוא אתר דאית ליה רשו ולא יתיר. ועם כל דא, ולמכסה עתיק, למכסה עתיק ודאי.

308. דבר אחר, לאכול לשבעה, אינון חבריאי דידעין ארחין ושבילין למיהך בארע מהימנותא בדקא יאות. כגון דרא דרבי שמעון שארי בגויה. ולמכסה עתיק, מדרין אחרנין דהא בלהון לא אתחזון לאכול ולשבעה ולא תגלויא מלין בגווייהו, אלא למכסה עתיק, כמה דאת אמר, אל תתן את פיך לחטוא את בשרך.

309. ביומוי דרבי שמעון, הוה בר נש אמר לחבריה, פתח פיך ויאירו דבריך. בתר דשכיב, הוה אמרי, אל תתן את פיך וגו'. ביומוי, לאכול לשבעה. בתר דשכיב, ולמכסה עתיק. דחבריאי מגמגמי, ולא קיימי במלין. ד"א, לאכול לשבעה: באינון מלין דאתגלויין. ולמכסה עתיק: באינון מילין דאתחפייין.

310. ויקוב בן האשה הישראלית את השם, מהו ויקוב. רבי אבא אמר, ויקוב ודאי, כמה דאת אמר, ויקוב חור בדלתו, נקיב מה דהוה סתים. ושם אמו שלומית בת דברי, עד כאן סתים שמא דאמיה, כיון דכתוב ויקוב, נקיב שמא דאמיה.

311. אמר רבי אבא, אי לאו דבוצינא קדישא קיימא בעלמא, לא ארשינא לגלאה, דהא לא אתייהוב מלה דא לגלאה אלא לחבריאי, דאינון בין מחצרי חקלא. תיפח רוחיהון דאינון דאתיין לגלאה, לאינון דלא ידעו.

312. Come and see, it is written, "and this son of the Yisraeli woman and a man of Yisrael strove together in the camp." We already explained this verse. Yet THIS MAN OF YISRAEL is the son of his father, Shelomith's husband, from a different wife. When the Egyptian man came in to her, TO SHELOMITH, at midnight, her husband returned home and realized this. He separated from her and no longer came in to her. He married another woman and begot this man, who is called the man of Yisrael. The other man FROM THE EGYPTIAN is called the Yisraeli woman's son. HE ASKS, If they strove here together, why mention the Holy Name here, and why did he curse the Holy Name?

313. HE ANSWERS, The man of Yisrael said words during the fight about the mother OF THE SON OF THE YISRAELI WOMAN, NAMELY, HE SAID SHE WAS A WHORE. Immediately "the Yisraeli woman's son blasphemed (Heb. vayikov) the name," as in "and bored (Heb. vayikov) a hole in the lid of it." The meaning behind it is that he took the LAST Hei of the Holy Name, YUD HEI VAV HEI, WHICH IS MALCHUT, and cursed in order to defend his mother. This is the hole he pierced and mentioned the Holy Name explicitly. This was told to the reapers of the field. The secret of it is, "Likewise the way of an adulterous woman..." (Mishlei 30:20). Happy is the lot of the righteous, who know this matter yet keep it hidden. Therefore it is said, "Debate your cause with your neighbor, and do not reveal the secret of another" (Mishlei 25:9). THIS SECRET IS TOO DEEP AND CANNOT BE REVEALED.

314. The last Hei OF THE NAME YUD HEI VAV HEI was the Nukva nourishing from two sides, MERCY AND JUDGMENT. For that reason, it took the King's weapons and executed its vengeance, as written, "Bring forth him that has cursed" (Vayikra 24:14). For that reason it is written, "You shall fear every man his mother, and his father" (Vayikra 19:3), the fear of one's mother preceding the father's. Happy are Yisrael in this world and in the World to Come.

315. "And you shall speak to the children of Yisrael, saying, Whoever curses his Elohim shall bear his sin" (Vayikra 24:15). Rabbi Yehuda said, This was already explained, yet, "Whoever curses his Elohim" is general. Since it says, "his Elohim" in general, he "shall bear his sin," AND WILL NOT BE PUNISHED, because we do not know who his Elohim is, what he reveres, whether he is one of the appointed angels or one of the stars or one of the leaders of the world.

316. Rabbi Yosi said, If he were wholly righteous, he would not have awakened their powers BY CURSING THEM. Since he did so, we fear he is touched by heresy. NONETHELESS he will not die for it, because it is a general word, NOT EXPLAINING WHO HIS ELOHIM IS.

312. תָּא חֲזִי, כְּתִיב וַיִּנְצוּ בַּמַּחֲנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי, הָאִי קָרָא הָא אוֹקִימָנָא, אֲבָל דָּא בַר אֵינְתוּ אַחְרָא דְאָבוּי, בַּעֲלָה דְשְׁלוּמִית הוּהּ. וְכִיּוֹן דְאַתָּא הָהוּא מִצְרָאָה עֲלָה, בַּפְּלָגוּת לִילֵיא, תֵּב לְבֵיתָא וַיִּדַע מְלָה, אֶתְפָּרֵשׁ מִנָּה וְלֹא אֶתָּא עֲלָה. וְנָטַל אֵינְתוּ אַחְרָא, וְאוֹלִיד לְהָאִי, וְאֶקְרִי אִישׁ הַיִּשְׂרָאֵלִי, וְאַחְרָא בֶן הַיִּשְׂרָאֵלִית. אִי אֵינּוֹן אֵינְצוּ הֵכָא כְּחָדָא, מָאִי קָא בְּעִי הֵכָא שְׁמָא קְדִישָׁא. וְאִמָּאִי קִלְל שְׁמָא קְדִישָׁא.

313. אֵלָא, אִישׁ הַיִּשְׂרָאֵלִי אָמַר מְלָה מֵאִמְיָה, מִגּוֹ קֶטְטָה. מִיַּד וַיִּקּוּב בֶּן הָאִשָּׁה הַיִּשְׂרָאֵלִית. כְּמָה דְאַתָּא אָמַר, וַיִּקּוּב חוֹר בְּדִלְתוֹ. רְזָא דְמְלָה, נָטַל ה' דְשְׁמָא קְדִישָׁא, וְלִיּוּט, לְאַגְנָא עַל אִמְיָה. וְדָא הוּא נְקִיבָא, דְאֵיהוּ נְקִיב וּפְרִישׁ שְׁמָא קְדִישָׁא. וְלְמַחְצְרֵי חֶקְלָא אֶתְמַר. וְרְזָא דְמְלָה, בֶּן דֶּרֶךְ אִשָּׁה מִנְאֶפֶת וְגו', זְכָאָה חוֹלְקִיהוֹן דְצִדִּיקֵיא, דִּינְדַעִין מְלָה, וּמְכַסְּיִין לָהּ. וְעַל דָּא אֶתְמַר, רִיבְךָ רִיב אֶת רֵעֶךָ וְסוּד אַחֵר אַל תִּגַּל.

314. ה' בְּתִרְאָה, הוּת נּוֹקְבָא דִּינְקָא בְּתֵרִין סְטְרִין, בְּגִין כֶּךָ נְטָלָא זְיִנּוֹן דְמִלְכָּא, וְנִקְמַת נִקְמָהָא, דְכְּתִיב הוּצֵא אֶת הַמְּקַלֵּל. עַל דָּא כְּתִיב, אִישׁ אָמוּ וְאָבוּי תִירָאוּ, דְחִילוּ דְאֵימָא אֶקְדִים לְאַבָּא. וְזְכָאִין אֵינּוֹן יִשְׂרָאֵל בַּעֲלָמָא דִּין וּבַעֲלָמָא דְאַתֵּי.

315. וְאֵל בְּנֵי יִשְׂרָאֵל תִּדְבֹר לֵאמֹר אִישׁ אִישׁ כִּי יִקְלַל אֱלֹהִיו וְנָשָׂא חֲטָאוֹ. רַבִּי יְהוּדָה אָמַר, הָא אוֹקְמוּהּ. אֲבָל כִּי יִקְלַל אֱלֹהִיו סְתִים. וּבְגִין דְאָמַר אֱלֹהִיו סְתִים, לְכֶךָ וְנָשָׂא חֲטָאוֹ. דְהָא לֹא יִדְעִינן מֵאֵן הוּא אֱלֹהִיו, מֵאֵן דְחֵלָא דִילֵיהּ, אִי אַחַד מִן הַשָּׁרִים, אוֹ חַד מִן כְּכַבְּיָא, אוֹ חַד מִדְּבָרֵי עֲלָמָא.

316. א"ר יוסי, אי צדיק גמור הוא, לא יתער חיליהון, וכיון דאתער מלה דא, חיושינן מינות אזהריקת ביה, ולא ימות על דא, בגין דאיהו מלה סתים.

317. Rabbi Yehuda said, He is judged favorably that way. Had he said, 'my Elohim' AND CURSED HIM he can argue, This is my Elohim I had until now, after which I was drawn, yet now I return IN REPENTANCE to receive the supernal Faith. But had he said 'Hashem Elohim' or Yud Hei Vav Hei, mentioning it by name, he has no case, for this is everybody's Faith, and each letter of the Holy Name amounts to the whole Name.

318. According to another explanation for, "and the Yisraeli woman's son blasphemed the name, and cursed," Rabbi Yitzchak said, Why "the Yisraeli woman's son blasphemed"? This is as we explained it. The man of Yisrael was Shelomith's husband. Rabbi Yehuda said, He was Shelomith's husband's son from another woman. Rabbi Yitzchak said they fought together, and he said about his mother THAT SHE WAS A WHORE and that his EGYPTIAN father was killed by means of the Holy Name BY MOSES as we explained the verse, "do you intend (lit. 'speak') to kill me" (Shemot 2:14). He therefore extended this speech to him, THAT IS, LET HIM KNOW WHILE THEY WERE FIGHTING.

319. This is the meaning of, "and the Yisraelite woman's son blasphemed the name, and cursed. And they brought him to Moses." The reason is that he came to Moses COMPLAINING that he killed his father by means of the Holy Name. For that reason, "they brought him to Moses." When Moses saw that, immediately, "they put him in custody" (Vayikra 24:12). Both father and son fell into Moses' hands.

43. "Whoever curses his Elohim"

Rabbi Yitzchak says that one must not allow the Evil Inclination to enter him, because then a foreign El dwells in him and then he transgresses the Torah. Therefore "whoever curses his Elohim" can claim he was cursing the Evil Inclination that is inside him, but anyone who blasphemes the name of Hashem shall be put to death in this world, and in the World to Come, because all the worlds depend on the Holy Name. While walking through the fields, Rabbi Shimon tells the rabbis that everything in the world serves the world somehow, and that one must not treat anything with contempt. Even things that seem to harm the world are actually good as they serve the world in some way.

320. "Whoever curses his Elohim shall bear his sin" (Vayikra 24:15). Rabbi Yitzchak opened with, "Hear, O My people, and I will testify against you, O Yisrael, if you will hearken to Me, there shall be no strange El among you, nor shall you worship any foreign El" (Tehilim 81:9-10). HE ASKS, Since it is written, "there shall be no strange El among you," what is meant by, "nor shall you worship any foreign El"? AND HE ANSWERS, "there shall be no strange El among you," MEANS one must not allow the Evil Inclination to enter inside himself, for whoever comes to join it, a foreign El dwells within him. For when man joins it, he promptly comes to transgress the words of the Torah and transgress the Faith in the Holy Name. Then he comes to bow before a foreign El. It therefore says, "there shall be no strange El among you." If you will have no strange El among you, you shall not come to bow to a foreign El or transgress the Faith in the Holy Name. This is the meaning of, "nor shall you worship any foreign El," which is man's evil Faith.

317. ר' יהודה אמר, דאין ליה לטב בהא, דאי אמר אלהי, ויכול למטען אלהי דהוה עד השתא, דאתמשכנא אבתריה בלבאי, והשתא אהדרנא לקבלא מהימנותא עלאה. אבל אי אמר יי' אלהים, או יי', ונקיב ליה בשמא, האי לית ליה למטען בהאי, בגין דדא הוא מהימנותא דכלא, וכל את ואת דשמא קדישא דא, סלקא לשמא שלימא.

318. ד"א ויקוב בן האשה הישראלית את השם ויקלל. רבי יצחק אמר, ויקוב בן האשה, אמאי. אלא כמה דאוקמוה. אבל האי ש הישראלית, בעלה דשלומית הוה. רבי יהודה אמר, בריה דבעלה דשלומית מאנתו אחרא הוה. אמר רבי יצחק, נצו כחדא, וא"ל מלה מאימיה, וכי אבוי הוה דאתקטל בשמא קדישא, כמה דאוקמוה דכתיב הלהרגני אתה אומר, דהא בשמא קדישא, קטיל ליה משה, ועל דא אושיט מלה לקבליה.

319. ודא הוא דכתיב, ויקוב בן האשה הישראלית את השם ויקלל ויביאו אותו אל משה. אמאי. בגין דמטא לגביה דמשה, על דקטיל לאבוהי בשמא קדישא. בגין כך ויביאו אותו אל משה. בין דחמא משה, מיד ויניחודו במשמר, ואבא וברא נפלו בידי דמשה.

320. איש איש בן יקלל אלהיו ונשא חטאו. רבי יצחק פתח, שמע עמי ואעידה בך ישראל אם תשמע לי לא יהיה בך אל זר ולא תשתחוה לאל נכר, בין דכתיב לא יהיה בך אל זר, מאי ולא תשתחוה לאל נכר. אלא לא יהיה בך אל זר, דלא ייעול ב"נ ליצר הרע בגויה, דכל מאן דאתי לאתחברא ביה, אל זר שריא בגויה, דהא בד אתחבר ב"נ ביה מיד אתי לאעברא על פתגמי אורייתא. אתי לאעברא על מהימנותא דשמא קדישא, ואתי לבתר למסגד לטעוון אחרן, ועל דא כתיב, לא יהיה בך אל זר, בין דלא יהיה בך אל זר, לא תיתי למסגד לטעוון אחרן, ולמעבר על מהימנותא דשמא קדישא. הה"ד, ולא תשתחוה לאל נכר, ומיהימנותא בישא דב"נ דא הוא.

321. Therefore, "Whoever curses his Elohim" can claim he cursed that foreign El, the Evil Inclination that rests over him at times, and we can not know whether his words are true or not. Hence, he "shall bear his sin" ONLY. But, "he that blasphemes the name of Hashem, shall surely be put to death" (Vayikra 24:16).

321. ועל דא בן יקלל אלהיו, דיכול למטען דהוא לייט להווא אל זר, יצרא בישא דשריא עליה לזמנין, ואנן לא ידעינן מלוי אי קשוט או לאו. ועל דא, ונשא חטאו. אבל ונוקב שם יי' מות יומת.

322. Rabbi Yehuda said, If that is so THAT HE SPEAKS ABOUT THE EVIL INCLINATION why IS IT WRITTEN, "shall bear his sin"? It should have said, 'his sin is forgiven.' He said to him, THIS IS like saying 'my Elohim' vaguely, as we said, not specifying WHETHER HE REFERRED TO A FOREIGN EL, WHICH IS THE EVIL INCLINATION. HENCE IT CANNOT BE WRITTEN THAT HIS SIN IS FORGIVEN BECAUSE THE MATTER IS IN DOUBT. Rabbi Chiya said, "Whoever curses his Elohim" is said in general, without specifying. Such a man surely "shall bear his sin" AND NOT BE PUNISHED. But, "he that blasphemes the name of Hashem, shall surely be put to death," for this is the source for everybody's Faith. He is allowed to plead nothing for himself. HE CANNOT CLAIM THAT HE REFERRED TO ANOTHER ELOHIM.

322. א"ר יהודה, אי הכי, אמאי ונשא חטאו, ונסלח חטאו מבעי ליה. א"ל, בגון דאמר אלהי כמה דאוקימנא סתם, ולא פריש. רבי חייא אמר, בן יקלל אלהיו סתם, ולא פירש, והא ודאי ונשא חטאו. אבל ונוקב שם יי' מות יומת, דהא הכא תלייא מהימנותא דכלא, ולית ליה רשו למטען עליה כלל.

323. Rabbi Yosi said, It is surely so, for this name, YUD HEI VAV HEI, is the Faith of the higher and lower beings. All the worlds are based on it. Thousands and tens of thousands of worlds of yearning suspend from one small letter, WHICH IS YUD, and many thousands and tens of thousands are suspended from each and every letter and rise to be connected to Faith, WHICH IS MALCHUT. All that the higher and lower beings have not comprehended is concealed in them, and the Torah comes out from them, this world and the World to Come, He and His name are One. Hence it is written, "I will take heed to my ways, that I sin not with my tongue" (Tehilim 39:2), and, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

323. אמר רבי יוסי, הכי הוא ודאי, דהא שמא דא מהימנותא דעלאי ותתאי. ועל דא קיימין עלמין בלהו, באת חד זעירא, תליין אלף אלפין ורבוא רבבן עלמין דכסופין, ועל דא תנינן, אתוון אליון, קשירין אליון באליון, וכמה אלף רבבן עלמין, תליין בכל את ואת, ואסתליקו ואתקשרו במהימנותא וסתים בהו, מה דלא אתדבקו עלאין ותתאין, אורייתא בהו תלייא, עלמא דין ועלמא דאתי, הוא ושמיה חד. ועל דא כתיב, אמרתי אשמרה דרכי מחטוא בלשוני. וכתיב אל תתן את פיך לחטוא את בשרך.

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324. Rabbi Chizkiyah opened with, "no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. When the horn sounds long..." (Shemot 19:13). And if it is said of Mount Sinai, which is a mountain like any other mountain, once the glory of the Holy King appeared on it, "no hand shall touch him, but he shall surely be stoned, or shot through," it is much more so about whoever approaches the King. And if of Mount Sinai, to which one could extend a hand in a respectful and reverent manner, it is yet said, "no hand shall touch him" in a neutral way, not even in a respectful manner, it would be more emphatic about extending a hand contemptuously towards the King.

325. Rabbi Yesa opened with, "Do not come near. Put off your shoes from off your feet, for the place on which you stand is holy ground" (Shemot 3:5). It says, "Do not come near" of Moses, from whom, since the day he was born, the holy supernal splendor was not removed. THE HOLY ONE, BLESSED BE HE, said to him, "Moses, until this moment you are not worthy to serve My glory. "Put off your shoes from off your feet". If this is written of Moses, EVEN THOUGH he approached in reverence and holiness, it is far more so of whoever approaches the King with contempt.

326. Rabbi Aba said, "Whoever curses his Elohim shall bear his sin." Come and see, when Yisrael lived in Egypt, they were familiar with the ministers of the world appointed over the other nations. Each had his own idol. Once they connected to the bond of Faith and the Holy One, blessed be He, drew them toward His service, they left them and drew near the supernal holy Faith. Hence it is written, "Whoever curses his Elohim," NAMELY, ONE OF THE SEVENTY MINISTERS, even though it is idolatry, since I appointed them as ministers to guide the world, whoever curses and desecrates them, "shall bear his sin" surely. For by My power they exist and guide the people in the world. But, "he that blasphemes the name of Hashem, shall surely be put to death" (Vayikra 24:16). It is not WRITTEN, that he "shall bear his sin," as in relation to those SEVENTY MINISTERS, but he "shall surely be put to death." He shall be put to death in this world and surely die in the World to Come. As for those SEVENTY MINISTERS, it is written, that he "shall bear his sin," because he behaves contemptuously towards My handiwork, towards My servant that I appoint, which is forbidden. But he is not punishable by death for that.

324. רבי חזקיה פתח, לא תגע בו יד בני סקול וסקל או ירה ויירה אם בהמה אם איש לא יחיה במשוך היוכל. ומה טורא דסיני, דאיהו טורא בשאר טורי עלמא, בגין דאתחזי עליה יקרא דמלכא קדישא, כתיב לא תגע בו יד בני סקול וסקל או ירה ויירה, מאן דקריב למלכא לא כ"ש. ומה טורא דסיני דיכול ב"נ לאושיט ביה ידא ארח יקר בדחילו, כתיב לא תגע בו יד סתם, ואמילו בארח יקר. מאן דאושיט ידיה בארח קלנא לקביל מלכא, לא כל שבין.

325. רבי ייסא פתח ואמר, אל תקרב הלום של נעליך מעל רגליך כי המקום אשר אתה עומד עליו אדמת קדש הוא. ומה משה, דמן יומא דאתיליד זיהרא קדישא עלאה לא אעדי מניה, כתיב ביה אל תקרב הלום. א"ל משה, ע"כ לא אנת בדאי לאשתמשא ביקרי, של נעליך. ומה משה כן, דהוה קריב בדחילו בקדושה כתיב ביה הכי. מאן דקריב בארח קלנא לגבי מלכא, על אחת כמה וכמה.

326. רבי אבא אמר, איש איש כי יקלל אלהיו ונשא חטאו. ת"ח, כד הוו ישראל במצרים, הוו ידעי באינון רברבי עלמא, דממנן על שאר עמין, וכל חד וחד הוה ליה דחלא בלחודוי מנייהו. ביון דאתקשרו בקשרא דמהימנותא, וקריב לון קודשא בריך הוא לפולחניה, אתפרשו מנייהו וקריבו לגבי מהימנותא עלאה קדישא. ובג"כ כתיב, איש איש כי יקלל אלהיו, ואע"ג דפולחנא נוכראה הוא, ביון דאנא פקידת לון ממנא לדברא עלמא מאן דלויט ומבזי לון, ונשא חטאו ודאי, דהא ברשותי קיימין ואזלי ומדברין בני עלמא. אבל ונוקב שם יי מות יומת, לאו ונשא חטאו כמה לאלין, אלא מות יומת. מות בעלמא דין, יומת בעלמא דאתי. לאלין ונשא חטאו, בגין דמבזי עובדי ידוי, מבזי לשמשי דאנא פקידת, ואסיר הוא, אבל מיתה לא אתחייב בהו.

327. Rabbi Shimon was walking along the way together with Rabbi Elazar, Rabbi Aba, Rabbi Chiya, Rabbi Yosi and Rabbi Yehuda. They reached a furrow full of water. Rabbi Yosi walked through the water fully clothed. He said, The furrows and water channels made, WHICH PEOPLE MAKE IN THEIR FIELDS FOR THE WATER TO FLOW, I wish they did not exist. Rabbi Shimon said to him, You are forbidden TO SAY SO. It serves people, and one must not treat with contempt whatever serves the Holy One, blessed be He, EVEN IF IT IS HARMFUL. This is more so if the actions are true, LIKE THOSE CHANNELS IN THE FIELDS that exist according to the laws of celestial providence; THAT IS, THIS ACTION HAS A ROOT ABOVE.

327. ר"ש הוה אזיל בארְחא, והוה עמיה ר' אלעזר ור' אבא ור' חייא ור' יוסי ור' יהודה מטו לחד טיקלי דמיא, פוסקרא ר' יוסי בקטפוי לגו מיא, אמר קוטרֵא דקוּסטי דמיא ולואי לא שכיח. א"ל ר' שמעון, אסיר לך. שמשא דעלמא הוא, ואסיר לאנהגא קלנא בשמשא דקודשא ברין הוא וכל שכן דאינון עובדי קשוט, בנימוסי דקסטרֵא עלאה שכיחי.

328. He opened and said, "And Elohim saw everything that He had made, and, behold, it was very good" (Bereshheet 1:31). "And Elohim saw everything that He had made" WAS SAID in general, INCLUDING even snakes, scorpions and mosquitoes. Even those that seem to harm the world, it is written of them all, "and, behold, it was very good." They all serve the world and guide the world though people do not know.

328. פתח ואמר, וירא אלהים את כל אשר עשה והנה טוב מאד. וירא אלהים את כל אשר עשה, סתם, אפילו נחשים ועקרבים ויתושים, ואפילו אינון דאתחזון מחבלי עלמא, בכלהו כתיב והנה טוב מאד בלהו שמשוי עלמא, מדברי עלמא, ובני נשא לא ידעי.

329. While they were walking they saw a snake moving before them. Rabbi Shimon said, It is surely going to perform a miracle for us. The snake moved fast before them and tangled with a viper in the middle of the road. They fought each other and died. When they reached them, they saw the two lying on the road. Rabbi Shimon said, Blessed is the Merciful who made us a miracle. For whoever look at it, THE VIPER, when it is alive, or it looks at a man, he cannot be saved from it, and more so if he comes near it. He recited over it, "No evil shall befall you, nor shall any plague come near your dwelling" (Tehilim 91:10). The Holy One, blessed be He, makes use of everything for His errands, and we must not treat lightly anything He had made. Hence it is written, "Hashem is good to all, and His tender mercies are over all His works. All Your works shall praise You, Hashem" (Tehilim 145:9-10).

329. עד דהוו אזלי, חמו חר חויא מדבר קמיהו, א"ר שמעון, ודאי דא אזיל לארְחשא לן ניסא, רהט ההוא חויא קמיהו, וקטר בחד אפעה בקיטרֵא דארְחא נצן חר בחד ומיתו. כד מטון, חמו לון לתרווייהו שכיבין בארְחא. אמר ר"ש, ברין רחמנא דרחיש לן ניסא. דהא כל מאן דאסתכל בהאי, כד איהו בקיומיה, או איהו יסתכל בב"ג, לא ישתזיב ודאי, כ"ש אי יקרב בהדיה. קרא עליה, לא תאונה אליך רעה ונגע לא יקרב באהלך. ובכלא עביד קודשא ברין הוא שליחותא דיליה, ולית לן לאנהגא קלנא בכל מה דאיהו עבד. ועל דא כתיב, טוב יי לכל ורחמיו על כל מעשיו, וכתיב, יודוך יי כל מעשיוך.

44. The tulip and the lily

Rabbi Shimon talks about the special relationship that God has with the Congregation of Yisrael. He says that Malchut is the lily of the valleys because she changes, sometimes to the good and sometimes to evil, sometimes to Judgment and at other times to Mercy.

330. Rabbi Shimon opened the discussion with, "I am the tulip of the Sharon; the lily of the valleys" (Shir Hashirim 2:1). How beloved is the Congregation of Yisrael, NAMELY MALCHUT, before the Holy One, blessed be He. The Holy One, blessed be He, praises her and she praises Him constantly. How many hymns and songs did she compose always to the King! Happy is the lot of Yisrael, who are attached to the lot of the holy portion, as written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9).

330. רבי שמעון פתח, אני חבצלת השרון שושנת העמקים. במה חביבה כ"י קמי קודשא ברין הוא, דקודשא ברין הוא משבח ליה, והיא משבחת ליה תדיר. וכמה שבחין ומזמרין אתקנת ליה למלכא תדיר. זבאה חולקיהון דישראל, דאחידן בערבא דחולקא קדישא, במה דכתיב כי חלק יי עמו יעקב חבל נחלתו.

331. "I am the tulip of the Sharon" refers to the Congregation of Yisrael, MALCHUT that is called a tulip. She stands with majestic beauty in the Garden of Eden to be planted. Sharon means that she sings (Heb. sharah) and praises the supernal King, ZEIR ANPIN. According to another interpretation, "I am the tulip of the Sharon," as she, MALCHUT, needs to be watered by the flow of the deep river, the source of the streams, BINAH, as written, "the Sharon is like the Aravah" (Yeshayah 33:9). SHARON MEANS THE PLAIN. THIS MEANS THE TULIP THAT IS IN THE PLAIN IS THIRSTY FOR WATER, BECAUSE THE SUN BURNS IT.

332. "The lily of the valleys" means she is situated where it is deepest. What are the deep valleys? They feature in the verse, "Out of the depths I have cried to You, Hashem" (Tehilim 130:1). The lily of the valleys comes from the place where the water of the deep rivers comes FROM and never ceases flowing, THAT IS, WHERE BINAH IS REVEALED. The lily of the valleys IS a lily of that place that is considered the deepest, hidden in every direction, NAMELY, FROM THE HIDDEN PLACE OF BINAH.

333. Come and see, at first MALCHUT IS a green-leafed green tulip; then she is a two-colored lily, red and white. It is a lily (Heb. shoshanah) of six (Heb. shishah) leaves, a lily that changes (Heb. meshanah) its colors and changes from one color to another. A lily first is CALLED a tulip, NAMELY, when she wishes to unite with the King she is called a tulip. After uniting with the King with kisses, she is called a lily, since it is written, "his lips like lilies" (Shir Hashirim 5:13). She is the lily of the valleys because she changes, changing her colors sometimes to the good and sometimes to evil, sometimes to Judgment and at times to Mercy.

45. The sin of the Tree of Knowledge of Good and Evil

Rabbi Shimon says that when God created Adam He asked him to be always in the bond of Faith, to never change or turn, to be single-hearted in his devotion. But after Adam and Eve sinned they then clung to a place that changes from good to evil and from evil to good. They left their attachment to the highest, that is one and never changing. God then told Adam that they had left life and were now subject to death. All others on earth followed Adam's example, which is why the whole world suffers death. Lastly Rabbi Shimon tells us that in the World to Come God will destroy death forever, and all will cling to the Tree of Life.

334. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes..." (Bereshheet 3:6). Come and see, people do not know, observe or pay attention that when the Holy One, blessed be He, created Adam and honored him with supernal glory, He asked him to cleave to Him, so that he will be unique, of a single heart, in a place of single devotion - that he will never change or turn, but be in that bond of the unique Faith, to which everything is attached. This is the secret of, "the Tree of Life also in the midst of the Garden" (Bereshheet 2:9), NAMELY ZEIR ANPIN CALLED THE TREE OF LIFE, SO THAT HE WILL BE ATTACHED TO IT, AS IT HAS NOT THE DUALITY OF GOOD AND EVIL.

331. אָנִי חֲבַצְלַת הַשְּׂרוּן, דָּא כִּי, דְּאֶקְרִי חֲבַצְלַת, דְּקִיּוּמָא בְּשִׁמְרוּ דְּנוּי בְּגִנְתָּא דְּעָרְן לְאַתְנַטְעָא. הַשְּׂרוּן, דְּהִיא שְׂרָה וּמִשְׁבַּחַת לִיה לְמַלְכָּא עֲלָאָה. ד"א אָנִי חֲבַצְלַת הַשְּׂרוּן, דְּבִעִיא לְאַשְׁתְּקָאָה מִשְׁקִיּוֹ דְּנַחְלָא עֲמִיקָא, מִבּוּעָא דְּנַחְלִין. כּד"א הִיא הַשְּׂרוּן בְּעֶרְבָה. שׁוֹשַׁנַּת הָעֲמֻקִּים, דְּקִיּוּמָא בְּעֲמִיקָתָא דְּכֻלָּא.

332. שׁוֹשַׁנַּת הָעֲמֻקִּים. מֵאן אֵינּוֹן עֲמֻקִּים. כּד"א מִמַּעַמְמֻקִּים קְרָאֲתִיךְ יִי. חֲבַצְלַת הַשְּׂרוּן, מֵהֵוּא אַתְר דְּשְׁקִיּוֹ דְּנַחְלִין עֲמִיקִין נִפְקִין, וְלֹא פִסְקִין לְעֲלָמִין. שׁוֹשַׁנַּת הָעֲמֻקִּים, שׁוֹשַׁנַּת דְּהֵוּא אַתְר דְּאֶקְרִי עֲמִיקָא דְּכֻלָּא, סְתִים מִכָּל סְטְרִין.

333. תָּא חַוִּי, בְּקַדְמִיתָא חֲבַצְלַת יְרוּקָא, בְּטְרַפִּין יְרוּקִין לְבַתֵּר שׁוֹשְׁנָה, בְּתֵרִין גּוּוּנִין סוּמְק וְחוּוֹר. שׁוֹשַׁנַּת: בְּשִׁית טְרַפִּין. שׁוֹשַׁנַּת: דְּשִׁנִּיאַת גּוּוּנְהָא, וְאַשְׁתַּנִּיאַת מַגּוּוּנָא לְגוּוּנָא. שׁוֹשַׁנַּת, בְּקַדְמִיתָא חֲבַצְלַת, בְּזִמְנָא דְּבִעִיא לְאַזְדוּגָא בִּיה בְּמַלְכָּא, אֶקְרִי חֲבַצְלַת. בְּתֵר דְּאַתְדַּבְּקַת בִּיה בְּמַלְכָּא, בְּאֵינּוֹן נְשִׁיקִין, אֶקְרִי שׁוֹשְׁנָה. בְּגִין דְּכִתִּיב שְׁפֹתוֹתָיו שׁוֹשְׁנִים. שׁוֹשַׁנַּת הָעֲמֻקִּים. דְּהִיא שְׁנִיית וּמִשְׁנִיאַת גּוּוּנְהָא, זְמַנִּין לְטַב, וְזְמַנִּין לְבִישׁ. זְמַנִּין לְדִינָא, וְזְמַנִּין לְרַחֲמֵי.

334. וַתֵּרָא הָאִשָּׁה בִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תֵאָדָה הוּא לְעֵינַיִם וְגו'. ת"ח, דְּהָא בְּנִי נִשְׂא לֹא יִדְעִין, וְלֹא מִסְתַּכְּלִין, וְלֹא מִשְׁגִּיחִין, בְּשַׁעֲתָא דְּבִרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, וְאוֹקִיר לִיה בִּיקִירוֹ עֲלָאָה, בְּעָא מְנִיָּה לְאַתְדַּבְּקָא בִּיה, בְּגִין דִּישְׁתַּכַּח יַחֲידָאִי, וּבְלָבָא יַחֲידָאִי, וּבְאַתְר דְּרַבִּיקוּתָא יַחֲידָאָה, דְּלֹא יִשְׁתַּנִּי וְלֹא יִתְהַפֵּךְ לְעֲלָמִין, בְּהֵוּא קְשׁוּרָא דְּמֵהִימְנוּתָא יַחֲידָאָה, דְּכֻלָּא בִּיה אֶתְקַשֵּׁר. הֵרָא הוּא דְּכִתִּיב וְעֵץ הַחַיִּים בְּתוֹךְ הַגֵּן.

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335. Afterwards, they strayed from the way of Faith and left the peerless supernal tree, elevated above all other trees, WHICH IS THE TREE OF LIFE, NAMELY ZEIR ANPIN. And they came to cleave to a changing place that turns from one manner to another, from good to evil and from evil to good, NAMELY TO THE TREE OF KNOWLEDGE OF GOOD AND EVIL. They descended from above downwards and cleaved below to many changes. They left the highest, which is one and never changing. This is what is meant by, "that Elohim has made man upright; but they have sought out many inventions" (Kohelet 7:29), NAMELY, THE TREE OF KNOWLEDGE OF GOOD AND EVIL THAT CONTAINS MANY CHANGES. Their heart then changed by that very aspect, AS THEY WERE sometimes inclined towards good and sometimes towards evil, sometimes to Mercy and sometimes to Judgment. Surely it resembles that to which they clung; "they have sought out many inventions" and became attached to them.

336. The Holy One, blessed be He, said to him, 'Adam, you have left life and cleaved to death. Life is as in the verse, "the Tree of Life also in the midst of the Garden," NAMELY a tree called life, BECAUSE whoever is attached to it never tastes death. And you cleaved to another tree. Surely death is before you'. This is what is meant by, "Her feet go down to death..." (Mishlei 5:5), and, "and I find more bitter than death the woman" (Kohelet 7:26). Surely he cleaved to the region of death and left the region of life. For that he and the whole world were sentenced to death.

337. HE ASKS, If he sinned, what is the sin of the whole world? WHY WAS EVERYBODY SENTENCED TO DEATH? You may say that all creatures came and ate of this tree and it was sampled by all. This is not so. When Adam rose to his feet, all creatures saw him and feared him. They followed him like servants before a king. And he said to him, you and I, "O come, let us worship and bow down, let us kneel before Hashem our maker" (Tehilim 95:6), and they all followed him. When they saw Adam bowing to that place, THE TREE OF KNOWLEDGE OF GOOD AND EVIL, and cleaving to it, they all followed him. For THAT REASON he brought death upon himself and the whole world.

338. Adam then changed in many ways, now to good and now to evil, now to wrath and now to pleasure, now to Judgment and now to Mercy, now to life and now to death. He never remains permanently at any of them. This was brought to him by that place, THE TREE OF KNOWLEDGE OF GOOD AND EVIL. Hence it is called the blade of the revolving sword from one side to another, from good to evil, from Mercy to Judgment, from war to peace. It revolves in all DIRECTIONS and is called good and evil, as written, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it" (Bereshheet 2:17).

335. ולבֹּתֵר סָאטוּ מְאוּרְחָא דְמַהִימְנוּתָא, וְשִׁבְקוּ אֵילָנָא יְחִידָאָה עֲלָאָה מִכָּל אֵילָנִין, וְאִתּוּ לְאִתְדַבְּקָא בְּאַתֵּר דְּמִשְׁתַּנִּי וּמִתְהַפֵּךְ מִגּוּוֹנָא לְגּוּוֹנָא, וּמִטֵּב לְבִישׁ, וּמִבִּישׁ לְטֵב, וּנְחִתּוּ מֵעֵילָא לְתַתָּא, וְאִתְדַבְּקוּ לְתַתָּא בְּשִׁנּוּיִין סְגִיָּאִין, וְשִׁבְקוּ עֲלָאָה דְכֻלָּא, דְּהוּא חָד, וְלֹא אֲשַׁתְּנִי לְעֵלְמִין. הִדָּא הוּא דְכִתְיִב, אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יֶשֶׁר וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים. וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים וְדָאֵי, כְּדִין אֲתַהֲפֵךְ לְבִיָּהּוּ בְּהֵוּא סְטְרָא מִמֶּשׁ, זְמַנִּין לְטֵב, זְמַנִּין לְבִישׁ זְמַנִּין לְרַחֲמֵי, זְמַנִּין לְדִינָא. כְּהֵוּא מְלָה דְאִתְדַבְּקוּ בֵּהּ וְדָאֵי. וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים, וְאִתְדַבְּקוּ בֵּהּ.

336. א"ל קודשא בריך הוא, אדם, שבקת חיי, ואתדבקת במותא. חיי, דכתיב ועץ החיים בתוך הגן, עץ דאתקרי חיים, דמאן דאחיד ביה, לא טעים טעמא דמותא לעלמין. ואתדבקת באילנא אחרא, הא ודאי מותא הוא לקבלך. הה"ד, רגליה יורדות מות וגו'. וכתיב ומוצא אני מר ממות את האשה. ודאי. באתר דמותא אתדבק, ושבק אתר דחיי, בג"כ אתגזר עליה ועל כל עלמא מותא.

337. אי הוא חטא, כל עלמא מאי חטאו. אי תימא דכל ברין אתו ואכלו מאילנא דא, ואתרמי מכלא. לאו הכי, אלא בשעתא דאדם קאים על רגלוי, חמו ליה ברין כלהו, ודחלו מקמיה, והוּו נטלין בתריה, כעבדין קמי מלכא. והוא אמר לון, אנא ואתון, בואו נשתחוו ונכרעה נברכה לפני יי' עושנו, וכלהו אתו בתריה. כיון דחמו דאדם סגיד להאי אתר, ואתדבק ביה, כלהו אתמשכו אבתריה, וגרים מותא ליה, ולכל עלמא.

338. כְּדִין אֲשַׁתְּנִי אָדָם לְכַמָּה גּוּוֹנִין, זְמַנִּין לְטֵב, זְמַנִּין לְבִישׁ. זְמַנִּין רוּגְזָא, זְמַנִּין נִיּוּחָא. זְמַנִּין דִּינָא, וּזְמַנִּין רַחֲמֵי. זְמַנִּין חֲיִי, זְמַנִּין מוֹתָא. וְלֹא קֵאִים בְּקִיּוּמָא תְדִיר בְּחַד מְנִיָּהּ. בְּגִין דְּהֵוּא אֲתֵר גְּרָמָא לִיָּהּ. וְע"ד אַקְרִי, לְהַטְּ הַחֲרִב הַמִּתְהַפֵּכֶת, מִן סְטְרָא דָא, לְסְטְרָא דָא, מִן טֵב לְבִישׁ, מִן רַחֲמֵי לְדִינָא, מִן שְׁלוֹם לְקִרְבָּא, אֲתַהֲפִיכֶת הִיא לְכֻלָּא. וְאַקְרִי טוֹב וְרַע, דְכִתְיִב וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ.

339. The supernal King, whose mercy is upon His handiwork, reproved him, saying to him, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it." Yet he did not accept from Him but followed his wife and was banished forever, since the woman rises no higher than that place and the woman brought death unto all.

339. וּמִלְכָּא עֲלָאָה, רַחֲמָא עַל עוֹבְרֵי יָדוּי, אוֹכַח לִיָּהּ, וְאָמַר לִיָּהּ וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ, וְהוּא לֹא קָבִיל מִנִּיָּהּ, וְאֶתְמַשֵּׁךְ בְּתַר אֶתְתִּיָּהּ, וְאֶתְתַּרְךָ לְעֵלְמִין. דְּהָא אֶתְתָּא לְאַתְרֵי דָּא סִלְקָא, וְלֹא יִתִּיר. וְאֶתְתָּא גְרִים מוֹתָא לְכֻלָּא.

340. Come and see, of the World to Come it is written, "for as the days of a tree shall the days of My people be" (Yeshayah 65:22). "the days of a tree" REFERS TO that famous tree, THE TREE OF LIFE. Of that time it is written, "He will destroy death for ever; and Hashem Elohim will wipe away tears from off all faces" (Yeshayah 25:8). Blessed be Hashem for ever and ever, Amen and Amen. May Hashem reign for ever, Amen and Amen.

340. ת"ח, לְעֵלְמָא דְּאַתִּי כְּתִיב, כִּי כִימֵי הָעֵץ יִמֵּי עַמִּי. כִּימֵי הָעֵץ: הֵהוּא עֵץ דְּאַשְׁתְּמוּדַע. בֵּינָה זְמַנָּא כְּתִיב, בְּלַע הַמּוֹת לְנֹצַח וּמְחָה יְיָ אֱלֹהִים דְּמַעָּה יַמְעַל כָּל פְּנִים.
בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן יִמְלוֹךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן