

1. "This is the ordinance of the Torah"

Rabbi Yosi draws a distinction between the Torah itself, that is Zeir Anpin, and the law of the Torah, that is Malchut. Rabbi Yehuda says that the verse, "and this is the Torah," means a union of total perfection, including male and female, but the verse, "this is the ordinance of the Torah," means Malchut without Zeir Anpin.

1. "And Hashem spoke to Moses and Aaron, saying, 'This is the ordinance of the Torah which Hashem has commanded'" (Bemidbar 19:1-2). Rabbi Yosi opened the discussion saying: "and this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44). Come and behold: the words of the Torah are holy, lofty, and sweet, as it is written: "more to be desired are they than gold, and much fine gold: sweeter also than honey..." (Tehilim 19:11). It is as if whoever studies the Torah stands every day at Mount Sinai and receives the Torah. This is what it says: "this day you are become a people" (Devarim 27:9). And the friends have already set the explanation.

2. It is written here: "this is the ordinance of the Torah," and it is also, "and this is the Torah," BUT IT IS NOT WRITTEN, 'THE ORDINANCE'. What is the difference between this and that? HE RESPONDS: It is a lofty secret and that is what we learned. The words, "and this is the Torah," are to show that all is in one unison and to unite the Congregation of Yisrael, THAT IS MALCHUT, with the Holy One, blessed be He, THAT IS ZEIR ANPIN, so that all will be one. Therefore, "and this is the Torah." Why is there the addition of "and" (Heb. Vav), TO "this"? It is only to show that as we are taught, all is one without division. The words, "and this," indicate the general and the particular, NAMELY male and female combined together, SINCE VAV IS MALE, THAT IS ZEIR ANPIN, WHICH IS GENERAL - AND "THIS" IS FEMALE, MEANING MALCHUT, WHICH IS PARTICULAR. Therefore, it is assuredly WRITTEN: "and this is the Torah," TO INDICATE ZEIR ANPIN AND THE NUKVA IN ONE UNISON. However, "this," without the additional Vav is specifically the ordinance of the Torah, WHICH IS MALCHUT THAT IS CONSIDERED THE ORDINANCE. AND IT EMANATES FROM ZEIR ANPIN, WHICH IS CONSIDERED THE TORAH, but is not the Torah ITSELF, WHICH IS ZEIR ANPIN. It is ONLY the law of the Torah, the decree of Torah, WHICH IS MALCHUT.

3. Come and behold: IT IS WRITTEN, "this is that which belongs to the Levites" (Bemidbar 8:24). It is not WRITTEN, 'and this,' WITH A VAV, since they emerge from the side of Judgment, WHICH IS FROM THE LEFT SIDE AND FROM THE SIDE OF MALCHUT THAT IS ERECTED FROM THE LEFT, and not from the angle of Compassion, WHICH IS ZEIR ANPIN. THEREFORE, "THIS" IT IS WRITTEN WITHOUT A VAV, MEANING MALCHUT WITHOUT ZEIR ANPIN. Rabbi Yehuda said: Yet it is written, "and this do to them, that they may live" (Bemidbar 4:19). Here, "THIS" IS WITH A VAV, and it is said about the Levites, and yet you say THAT THE LEVITES ARE THE ASPECT OF "this," and not of, "and this." He said to him: It is most certainly so, THAT THEY ARE IN THE ASPECT OF, "AND THIS." The scripture proves that whoever holds on to deadly poison spices but does not blend into it life-giving spices will certainly die. Therefore, IT IS WRITTEN: "And this do to them, that they may live," MEANING THAT "THIS," WHICH IS THE SECRET OF MALCHUT, CONSIDERED THE TREE OF DEATH, SHOULD JOIN WITH VAV, WHICH IS ZEIR ANPIN, THE TREE OF LIFE. "...and not die..." (Ibid.) This is because the spice of life is mixed with it. THEREFORE, "and this do to them, that they may live, and not die," since they require, "and this," and not 'this'. THEREFORE, the verse: "and this is the Torah," INDICATES that it really is actually in one union, a union of total perfection, male and female in one inclusion; THAT IS THE SECRET OF Vav-Hei. However, "this," ALONE WITHOUT THE VAV, is a Hei alone WITHOUT A VAV, THAT IS, MALCHUT WITHOUT ZEIR ANPIN. About this, it IS WRITTEN: "this is the ordinance of the Torah."

1. וַיִּדְבֹר יי' אֶל מֹשֶׁה וְאֶל אֶהֱרֹן לֵאמֹר זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה יי' לֵאמֹר וְגו'. ר' יוֹסִי פָתַח, וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל. ת"ח, מְלִין דְּאוּרִייתָא קְדִישִׁין אֵינֻן, עֲלָאִין אֵינֻן, מְתִיקִין אֵינֻן. כְּמָה דְכְּתִיב, הַנְּחַמְדִּים מִזֶּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וְגו'. מֵאֵן דְּאֲשַׁתְּרַל בְּאוּרִייתָא, כְּאֵלּוּ קָאִים כָּל יוֹמָא עַל טוֹרָא דְסִינַי וְקָבִיל אוּרִייתָא. הַה"ד, הַיּוֹם הַזֶּה נִהְיִיתָ לְעָם. וְהָא אוֹקְמוּהָ חֲבֵרִינָא.

2. כְּתִיב הֵכָא זֹאת חֻקַּת הַתּוֹרָה, וְכְתִיב וְזֹאת הַתּוֹרָה, מָה בֵּין הָאֵי לְהָאֵי. אֵלּא רְזָא עֲלָאָה הוּא, וְהֵכִי אוּלִיפְנָא, וְזֹאת הַתּוֹרָה: לְאַחְזָאָה כְּלָא בִּיחּוּדָא חַד, וְלֹאכְלָלָא כְּנ"י בְּקוּדְשָׁא בְּרִיךְ הוּא, לְאַשְׁתַּכְחָא כְּלָא חַד. בְּגִינֵי כֵךְ וְזֹאת הַתּוֹרָה. אֲמַאי תּוֹסַפַּת וְא"ו. אֵלּא הָא אֲתַמַּר, לְאַחְזָאָה דְכְּלָא חַד, בְּלָא פְּרוּדָא. וְזֹאת: כְּלָל וּפְרָט בְּחֻדָא, דְּכֵר וְנוֹקְבָא. וּבג"כ וְזֹאת הַתּוֹרָה וְדַאי. אֲבָל זֹאת בְּלָא תּוֹסַפַּת וְא"ו, חֻקַּת הַתּוֹרָה וְדַאי, וְלֹא הַתּוֹרָה, דִּינָא דְאוּרִייתָא, גְּזֵרָה דְאוּרִייתָא.

3. ת"ח, זֹאת אֲשֶׁר לְלוּיִם, וְלֹא וְזֹאת. דְּהָא מִסְטְרָא דְדִינָא קָא אֲתִינֻן, וְלֹא מִסְטְרָא דְרַחֲמִין. א"ר יְהוּדָה, וְהָא כְּתִיב וְזֹאת עֲשׂוּ לָהֶם וְחִיו. וְדַא בְּלוּיָאֵי אֲתַמַּר, וְאֵת אֲמַרְתָּ זֹאת וְלֹא וְזֹאת. א"ל, וְדַאי הֵכִי הוּא, וְקָרָא מוֹכַח, מֵאֵן דְּאֲחִיד סְמָא דְמוֹתָא, אֵי לֹא יַעֲרֵב בֵּיהּ סְמָא דְחַיִּי, הָא וְדַאי יָמוּת. וְע"ד, וְזֹאת עֲשׂוּ לָהֶם וְחִיו, וְלֹא יָמוּתוּ, בְּגִין דְּסְמָא דְחַיִּי מְעַרְבַּ בְּהַדְיָה, וְזֹאת עֲשׂוּ וְחִיו וְלֹא יָמוּתוּ, וְדַאי וְזֹאת אֲצַטְרִיךְ לְהוּ, וְלֹא זֹאת. בְּגִינֵי כֵךְ וְזֹאת הַתּוֹרָה מִמֶּשׁ, בִּיחּוּדָא חַד, בִּיחּוּדָא שְׁלִים, כְּלָלָא דְדְּכֵר וְנוֹקְבָא. ו"ה. זֹאת: ה' בְּלַחְדוּי, וְע"ד זֹאת חֻקַּת הַתּוֹרָה.

2. "A man pulled off his shoe"

The rabbis discuss the preceding verse and also the verse that speaks about redeeming and exchanging and sealing the bargain by means of the removal of the shoe. Rabbi Elazar cites God's commandment to Moses to take off his shoes, meaning that he commanded him to separate from his wife and join the Shechinah instead. He says that whoever takes the shoe sends the one who gave him the shoe to another world, and that whenever someone draws off his shoe and gives it to another in order to seal a transaction, he is doing this by a decree from above. Rabbi Elazar mentions the drawing off of the sandal at the time of levirate marriage as well, and explains that the widow accepts the shoe to indicate that her dead husband returns among the living. The conclusion to be drawn is that the exchange of the shoe is not just an agreed consensus but is in fact indicating support from the higher grades.

4. Rabbi Shimon, Rabbi Aba, Rabbi Elazar and Rabbi Yitzchak were in the house of Rabbi Pinchas ben Yair. Rabbi Pinchas spoke to Rabbi Shimon saying: I beg of you, you who are appointed from above, to speak openly about that which no other person was permitted to speak. Say something new about this passage. He said to him: Which passage is it? He said to him: "This is the ordinance of the Torah" (Bemidbar 19:2). He said to him: Here are the other friends, let them speak. He told his son, Rabbi Elazar: Elazar, stand up and say something about this passage. Then the friends will speak after you.

4. רבי שמעון ור' אבא ור' אלעזר ור' יצחק, הוו שכיחי בבי ר' פנחס בן יאיר, אמר ר' פנחס לר' שמעון, במטותא מנך אנת דאוקמי עלך לעילא, ומילך באתגלייא, מה דלא אתיהיב רשותא לב"ג אחרא. בפרשתא דא אימא מלה חדתא, א"ל ומאי היא. א"ל זאת חקת התורה. א"ל הא שאר חבריאי לאמרו. אמר לר' אלעזר בריה, אלעזר קום בקיומך, ואימא מלה חד בפרשתא דא, וחבריאי יימרון אבתרך.

5. Rabbi Elazar stood up and spoke: "Now this was the custom in former times in Yisrael concerning redeeming and concerning exchanging, to confirm..." (Rut 4:7). This scriptural verse must be studied carefully. If the earlier ones have made this consensual agreement, TO BUY EVERYTHING THROUGH A SHOE, according to the law of Torah, and the latter ones came and voided it, WE MUST INQUIRE why it was made void. Is not one who abrogates any matter in the Torah considered as if he destroys the whole world? If it is not a Torah law but merely an agreed consensus, THE QUESTION IS why SPECIFICALLY a shoe was used here, AND NOT ANY OTHER METHOD.

5. קם ר' אלעזר ואמר, וזאת לפנים בישראל על הגאולה ועל התמורה לקיים וגו'. האי קרא אית לאסתכלא ביה, ואי אינון קדמאי עבדי הסכמה דא בדינא דאורייתא, ואתו בתראי ובטלוה, אמאי בטלוה. והא מאן דבטיל מלה דאורייתא. כאילו חריב עלמא שלים. ואי לאו איהו בדינא דאורייתא, אלא הסכמה בעלמא, אמאי נעל הכא.

6. HE RESPONDS: It was most certainly according to the law of the Torah, and it was done with a lofty secret. Because the earlier were pious and just, this matter was revealed and known among them. And when the wicked increased in the world, this matter was accomplished in a different manner, in order to cover these matters which are in accordance with a lofty secret.

6. אלא ודאי בדינא דאורייתא הוה, וברזא עלאה אתעבירת מלה, ובגין דהוו קדמאי חסידי זכאי, מלה דא אתגלייא בינייהו, ומדאסגיא חויבי בעלמא, אתעבירת האי מלה בגוונא אחרא, בגין לאתבסאה מלין דאינון ברזא עלאה.

7. Come and behold: it is written, "and he said, 'Do not come near: put off your shoes from off your feet...'" (Shemot 3:5). HE ASKS: Why is the shoe specifically mentioned here? HE RESPONDS: It is the way we were taught, that He commanded him to separate from his wife and join another woman of the light of the holy up high, which is the Shechinah.

7. ת"ח, ויאמר אל תקרב הלום של נעליך מעל רגליך וגו'. וכי אמאי נעל הכא. אלא אתמר, דפקיד ליה על אתתא, לאתפרשא מנה, ולאזדווגא באתתא אחרא, דנהירו קדישא עלאה, ואיהי שכינתא.

8. That shoe is explained in another place; it is explained THAT WHOEVER TAKES IT passes THE ONE WHO GIVES IT from this world and installs him in another world. Consequently, everything that the dead one grants to a person in his dream is beneficial. However, if he takes any utensil from the house, it is harmful, for example, if he takes his shoe. What is the reason, since THAT INDICATES that he passed his foot, which gives standing support to the person, from this world and gathered him to another world to the place where the dead one dwells. A SHOE ALLUDES TO HIS LEG, WHICH GIVES HIM DURABLE SUPPORT, as is written: "how beautiful are your feet in the sandals, O prince's daughter" (Shir Hashirim 7:3). The secret of the matter is among the friends.

9. That is so, that when the dead one takes it, IT INDICATES THAT HE PASSES HIM ON TO THE PLACE OF DEATH. However, when the living one draws off his shoe and gives it to another person in order to maintain a transaction, he carries this out by the decree of the above, WHICH MEANS THAT IT WAS DECREED THAT THE POSSESSION SHOULD PASS ON FROM THIS ONE'S PROPERTY TO THAT ONE'S PROPERTY. The removal of the shoe in the ritual of Chalitzah (removal of the sandal in the law of levirate marriage) is another shoe in the likeness of the above, THAT IS, AS HE EXPLAINS FURTHER, all is one secret meaning.

10. Come and behold: when this dead one departs from the world without children, this prince's daughter, WHICH IS MALCHUT, does not gather that person to her. He goes about loitering and wandering in the world, because he cannot find a place. The Holy One, blessed be He, has mercy on him and commands his brother to redeem him, so that he shall return and be restored in other dust, MEANING THAT HE SHALL INCARNATE, as is written: "and man shall return to dust" (Iyov 34:15). And this has already been explained.

11. If this redeemer does not wish to revive his brother in this world, MEANING TO MARRY HIS WIFE IN ORDER THAT HE MAY INCARNATE THROUGH THE BIRTH OF A SON, it is required to tie a shoe to his foot. That woman will take off the shoe and receive that sandal for herself. And why the sandal? It is only because this shoe is for the dead one, THAT IS, IT IS CONSIDERED AS BELONGING TO THE DEAD ONE, and he places it on the foot of his living brother. The woman, THE WIDOW, accepts that shoe to indicate that this dead one returns among the living through this ritual.

12. That is the opposite of the shoe that the dead takes IN A DREAM from the living, THAT WE MENTIONED ABOVE. THROUGH THE TAKING OF THE SHOE, HE PASSES ON THE LIVING FROM THIS WORLD TO THE OTHER WORLD OF THE DEAD. Now the living man takes this shoe OF CHALITZAH from the dead one. THEREFORE, the dead one walks among the living in that shoe. FOR IN THAT CASE THE LIVING WIFE WOULD HAVE LED THE DEAD FROM THE OTHER WORLD TO THIS WORLD AMONG THE LIVING, FOR HE WHO WOULD HAVE INCARNATED IN THE SON THAT WOULD HAVE BEEN BORN FROM THAT MARRIAGE. BUT NOW THAT HE DOES NOT WANT TO MARRY HER and the wife takes him to her, to indicate that the woman is the crown of her husband, WHICH IS THE SHECHINAH, she accepts him and takes him to her.

8. והוא נעל אוקים ליה באתר אחרא, אעבר ליה מהאי עלמא, ואוקים ליה בעלמא אחרא. וע"ד, כל מה דיהיב מיתא לבר נש בחלמא טב. נטיל מאניה מן ביתא ביש, כגון סנדליה. מ"ט. בגין דאעבר רגליה, דאינון קיומא דבר נש, מהאי עלמא, וכניש לון לעלמא אחרא, אתר דמותא שארי ביה, דכתיב מה יפו מעמין בנעלים בת נדיב. ורזא דמלה בין חברייה איהו.

9. ודא בר מיתא נטיל לון, אבל בזמנא דחייא שליף מסאניה, ויהיב לבר נש אחרא, בגין לקיימא קיים, קא עביר בגזרה דלעילא. נעל דחליצה, כגוונא דלעילא נעל אחרא, וכלא רזא חדא.

10. ת"ח, ההוא מיתא דאסתלק מעלמא בלא בנין, האי בת נדיב לא כנישת ליה לההוא בר נש לגבה, ואזיל לאתטרדא בעלמא, דלא אשכח אתר, וקודשא בריך הוא חייס עליה ופקיד לאחוזי למפרק ליה, לאתבא ולאיתקנא בעמרא אחרא. כמה דכתיב, ואדם על עפר ישוב ואוקמוה.

11. ואי ההוא פרוקא לא בעי לקיימא לאחוזי בהאי עלמא, בעי למקטר חד נעל ברגליה, וההוא אתתא דתשרי ליה ומקבלא לההוא נעל לגבה. אמאי נעל. אלא בגין דההוא נעל בגין מיתא הוא, ואתיהיב ברגליה דחייא אחוזי, ואתתא מקבלא לההוא נעל לגבה, לאחוזא דהא ההוא מיתא בין חייא אהדר בעובדא דא.

12. והוא בהפוכא מההוא נעל דנטיל מיתא מחייא, והשתא האי נעל נטיל חייא ממיתא, ובההוא נעל ההוא מיתא אזיל בין חייא, ואתתא נטלא ליה לגבה, לאחוזא דההוא אתתא עטרת בעלה, נטלא ליה ומקבלא ליה לגבה.

13. There is a requirement to throw that shoe on the ground, to indicate that the body of the dead one has calmed. And the Holy One, blessed be He, will have compassion for him and accept him into the other world at this time or sometime later. In addition, the striking of the sandal from the hands of the wife to the ground comes to show that this dead one will be resurrected from the dust of another body in this world, MEANING HE WILL REINCARNATE. But he will first return to the dust whence he came. Then, that woman is permitted to produce other children, as has been explained.

14. Come and see: for this reason, whoever wishes to maintain a lasting deal takes his sandal and gives it to his associate to perform through it a lasting deal. This is what is written, "now this was the custom in former times in Yisrael concerning redeeming." What is, "and that (lit. 'this')"? IT MEANS THAT, "AND THIS," WHICH IS MALCHUT, stood perfect in everything; "in former times in Yisrael," when they were modest and holy, "to confirm all manner of transactions (lit. 'all thing')," meaning everything, ALLUDING TO THE LOFTY COUPLING OF YESOD AND MALCHUT, SINCE "ALL" IS YESOD AND "THING" IS MALCHUT. This gives endurance and therefore, "this was the manner of attesting in Yisrael" (Ibid.), assuredly. FOR YOU SHOULD NOT SAY that it was merely an agreed consensus TO PERFORM A DEAL WITH A SANDAL and it was done through their own idea. But rather, you should perceive that it was a support of the grades up high, so that their performance BELOW would be similar to the secret above, SINCE IT ALLUDES TO THE COUPLING OF YESOD AND MALCHUT, AS MENTIONED, WHICH IS THE SECRET OF THE UPPERMOST DURABILITY.

15. As soon as the wicked increased in the world, they concealed the matter in a different manner, THAT IS, THE PERFORMANCE OF A DEAL, with the corner of a garment. That dress is a lofty emendation, WHICH IS ZEIR ANPIN, AND THE CORNER (LIT. 'WING') OF THE DRESS IS MALCHUT CALLED 'WING', WHICH ALSO INDICATES THE JOINING OF ZEIR ANPIN AND MALCHUT, SIMILAR TO THE SHOE. The secret meaning of this is: "nor uncover his father's skirt (lit. 'wing')" (Devarim 23:1). SO WE SEE THAT THE WIFE IS CALLED 'WING'.

3. "This is the ordinance of the Torah," part two

Rabbi Elazar says that 'keep' and 'remember', the secret of the male and female, are connected together by the covenant. We are told the inner meaning of 'chukat' or ordinance.

16. "This is the ordinance of the Torah" (Bemidbar 19:2). The word "this (Heb. zot, fem.)" is the sign of the Covenant, SINCE THE SIGN OF THE COVENANT IS CALLED 'ZEH' (LIT. 'THIS', MASC.), and they have not parted from each other. THAT IS, IN THE WORD ZOT, WHICH IS MALCHUT, THE WORD ZEH IS INCLUDED, WHICH ALLUDES TO YESOD, AND THAT INDICATES THAT YESOD AND MALCHUT DO NOT SEPARATE FROM EACH OTHER. From the female we enter into the male. Therefore, 'keep' and 'remember', THE SECRET OF THE MALE AND FEMALE, are connected together. HE ASKS: In the verse, "the ordinance (Heb. chukat) of the Torah," it should have said 'Chok (Eng. 'law')' of the Torah. What is chukat?

13. וּבְעֵי לְבַטְשָׁא לִיָּה לְהֵוּא נַעַל בְּאַרְעָא, לְאַחְזָא דְשִׁכְיָ גּוּפִיָּה דְהֵוּא מִיָּתָא. וְקוּדְשָׁא בְּרִיךְ הוּא לְזִמְנָא דָּא, אוּ לְבַתֵּר זְמַנָּא, חֵיִיס עֲלֵיָּה, וְיִקְבֵּל לִיָּה לְעֵלְמָא אַחְרָא. תּוּ בְטָשׂוּתָא דְהֵוּא נַעַל מִיָּדָא דְאַתְתָּא לְאַרְעָא לְאַחְזָא, דְהָא יִתְבַּנֵּי הֵוּא מִיָּתָא בְּעַפְרָא אַחְרָא דְהָאֵי עֵלְמָא, וְהִשְׁתָּא יִתּוּב לְעַפְרִיָּה דְהוּוּ מִתְמַן בְּקַדְמִיתָא, וְכַדִּין הֵוּא אִתְתָּא תְּשַׁתְּרֵי לְמַעַבְד זְרַעָא אַחְרָא, וְאוּקְמוּהָ.

14. ת"ח, ע"ר מֵאן דְּבַעֵי לְקַיִּמָּא קַיִּים, נָטִיל נַעֲלִיָּה, וְיֵהֵב לְחַבְרִיָּה, לְקַיִּמָּא עֲלֵיָּה קַיִּמָּא. הַה"ד, וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל הַגְּאוּלָּה. מֵאֵי וְזֹאת. קַיִּמָּא שְׁלִים בְּכֹלָא. לְפָנִים בְּיִשְׂרָאֵל, כִּד הוּוּ צְנוּעִין קַדִּישִׁין. לְקַיִּים כָּל דְּבַר, כָּל דְּבַר מִמֶּשׁ, דְהָא דָּא הוּא קַיִּמָּא. וְכַדִּין וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל, וְדֵאֵי. דְלֹא תִימָא דְהִסְכְּמָה בְּעֵלְמָא הִיא, וּמִדְּעִתִּיָּהּ עֲבַדֵּי לָהּ, אֲלֵא קַיִּמָּא עֲלָאָה הוּוּ, לְמַהוּ עוֹבְדֵיהוֹן בְּרָזָא דְלַעֲיִלָּא.

15. בֵּינּוֹן דְּאַסְגִּיָּאוּ חֵיִיבִין בְּעֵלְמָא, כְּסִיָּאוּ מְלָה בְּגוּוֹנָא אַחְרָא, בְּכַנְפָּא דְמַלְבוּשָׁא, וְהָאֵי מַלְבוּשָׁא הִיא תְּקוּנָא עֲלָאָה, וְרָזָא דְמְלָה, וְלֹא יִגְלָה כְּנֶף אָבִיו כְּתִיב.

16. זֹאת חֻקַּת הַתּוֹרָה. זֹאת: דָּא אֵת קַיִּמָּא, דְלֹא אִתְפָּרַשׁ דָּא מִן דָּא דְאַקְרִי זֶה. וּמִנּוּקְבָא עֵייל לְדַבְּרָא. וְע"ד, שְׁמוֹר וְזָכוֹר כַּחֲדָא מִתְחַבְּרֵן. חֻקַּת הַתּוֹרָה, חֻקַּת הַתּוֹרָה מִבְּעֵי לִיָּה, מֵאֵי חֻקַּת.

17. HE RESPONDS: MALCHUT IS assuredly chukat. And we explained that Hei is Dalet, and we were already taught THE MEANING OF THE DALET. However, Tav is a combination of Dalet and Nun, and we were taught why Nun is called this way, MEANING SPELLED WITH THE LETTERS NUN-VAV- NUN. HE RESPONDS: It is only as it says, "you shall not therefore defraud one another" (Vayikra 25:17), SINCE NUN IS FROM THE LINGUISTIC DERIVATIVE OF 'FRAUD' (HEB. ONA'A, ALEPH-VAV-NUN- ALEPH-HEI). Now she seems to be with a happy, delightful face. HOWEVER, she defrauds human beings SINCE, following this, she hits like a snake, destroys, kills, and says, "I have done nothing wrong (Heb. aven, Aleph- Vav-Nun)" (Mishlei 30:20). Therefore, she is spelled Nun-Vav-Nun, DERIVED FROM FRAUD, which is ascribed to her, THE NUN. The Tav is altogether composed of Dalet and Nun. Dalet and Nun are ALSO SIMILAR TO Nun and Resh, SINCE Resh and Dalet are the same thing; BOTH MEAN POVERTY. And with engraved letters, CHUKAT is composed of THE LETTERS Chet-Kof (lit. 'law') and Tav. And all is the same thing.

4. A red heifer

We learn that the offering of a cow is to purify the unclean, and that red means a sentence of law. The cow must be without defect to indicate soft judgment, and without blemish since all blemishes are healed through the illumination of Wisdom. Rabbi Elazar explains why the offering was taken to the adjutant to Aaron and not directly to the high priest, saying that this would be improper because Aaron approaches from the holy side not the pure side. We hear about the seven washings, the seven years of Shmitah and the seven Sfirot. Rabbi Elazar says that throwing cedar wood on the burnt ashes weakens the energy of the unclean aspect, so the people become cleansed. We hear about the "water of sprinkling" that is for purification when the world dwells in Judgment, and Rabbi Elazar concludes by saying that defilement and purification are the most important rules of the Torah.

18. "Speak to the children of Yisrael, that they bring you a red heifer..." (Bemidbar 19:2). This cow is for the purpose of cleansing to purify the unclean, WHICH IS MALCHUT that receives from the left. Who is on that left? It is the ox THAT IS GVURAH IN ZEIR ANPIN, as it says, "the face of the ox from the left side" (Yechezkel 1:10). Red means red as a rose, as written: "like the rose among thorns" (Shir Hashirim 2:2). RED MEANS a sentence of law, SINCE THE LAWS OF THE LEFT COLUMN ARE CONSIDERED RED.

19. "...without defect (Heb. temimah)..." (Bemidbar 19:2). HE ASKS: IT IS WRITTEN, "WITHOUT DEFECT." What is the meaning? HE RESPONDS: It is as we were taught about a bull that has not gored (Heb. tam) and the bull that has gored thrice. The bull that has not gored MEANS lax, soft Judgment. The bull that has gored thrice is harsh Judgment. Here too, temimah MEANS a lax sentence that is lower Gvurah, MEANING MALCHUT, since one that is as such is without defect. Gvurah up high, THAT IS THE GVURAH IN ZEIR ANPIN, is the severe and mighty hand.

20. "...in which there is no blemish..." (Ibid.) is as it is written, "you are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7). SHE SHINES WITH THE ILLUMINATION OF CHOCHMAH, AND SHE IS CONSIDERED BEAUTIFUL SINCE ALL BLEMISHES ARE HEALED THROUGH THE ILLUMINATION OF CHOCHMAH. "...and upon which never came a yoke (Heb. ol, Ayin-Lamed)..." (Bemidbar 19:2). The word "ol" is spelled WITHOUT A VAV, which is as it is written: "and the man who was raised up on high (Heb. al, Ayin-Lamed)" (II Shmuel 23:1). What is the reason? It is because she is "the peaceable and faithful in Yisrael" (II Shmuel 20:19), and he is not above her but rather with her. "...and upon which never came a yoke..." is as it is written: "the virgin of Yisrael" (Amos 5:2), and, "a virgin, neither had any man known her" (Beresheet 24:16).

17. אֵלֶּא חֻקַּת וְדַאִי, וְאוֹקִימָנָא, ה' ר' הוּת וְהָא אֲתָמֵר. אֲבָל ת', הוּא ר' וְנ' מַחְבֵּר כְּחָדָא. וְנוּן הָא אֲתָמֵר, נוּן אֲמַאי אֶקְרִי הֵכִי בְנוּן. אֵלֶּא, כַּד"א וְלֹא תוֹנוּ אִישׁ אֶת עַמִּיתוֹ. דְּהִשְׁתָּא הִיא בְּאַנְפָּהָא נְהִירִין וְעֵבְדָא אוֹנָאָה לְבְנֵי נְשָׂא, לְבַתֵּר מַחֲוִיא כְּחוּיָא, וְשַׁצִּי וְקִטִּיל וְאִמְרָה לֹא פְעֵלְתִי אֲוֹן. וְעַל דָּא הֵכִי אֶקְרִי בְנוּן, דְּאֲתָמֵר עָלֶיהָ. ת' כֵּלָּא כְּחָדָא דְּלִ"ת נוּן. ר' נוּן נוּן נוּן רִי"ש, רִי"ש וְדִל"ת חֵד מְלָה הוּא. וּבְאַתְוֹן גְּלוּמִין אֵינֻן חֵק וְת' וְכֵלָּא חֵד מְלָה.

18. דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה, הִיא פָּרָה לְדַכְוִתָּא קָא אֲתִיבָא. לְדַכָּאָה לְמַסְאֲבֵי. פָּרָה דְּקַבִּילַת מִן שְׂמַאלָא. וּמֵאן הוּא לְשְׂמַאלָא. שׁוּר. כַּד"א, וּפְנֵי שׁוּר מְהֶשְׂמַאל. אֲדוּמָה, סוּמְקָא כְּוּוּרְדָּא. דְּכַתִּיב, כְּשׁוֹשְׁנָה בֵּין הַחוּחִים. אֲדוּמָה: גִּזְרַת דִּינָא.

19. תְּמִימָה, מַאי תְּמִימָה. כְּמָה דְּתַנִּינָן, שׁוּר תָּם וְשׁוּר מוּעַד. שׁוּר תָּם דִּינָא רְפִיָּא. שׁוּר מוּעַד דִּינָא קְשִׁיָּא. אוּף הֵכָּא תְּמִימָה דִּינָא רְפִיָּא, גְּבוּרָה תְּתָאָה, דָּא הִיא תְּמִימָה. גְּבוּרָה עֲלָאָה, דָּא הִיא דִּינָא קְשִׁיָּא, וְהִיא יָד הַחֻזְקָה תְּקִיפָא.

20. אֲשֶׁר אֵין בָּהּ מוּם, כַּד"א כֵּלְךָ יִפָּה רַעִיתִי וּמוּם אֵין בְּךָ. אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל. עַל כְּתוּב, כַּד"א וְנָאֵם הַגָּבֵר הוֹקֵם עַל מ"ט. בְּגִין דְּהִיא שְׁלוּמֵי אֲמוּנֵי יִשְׂרָאֵל, וְעָלֶיהָ לֹא הוּא אֵלֶּא עֲמָה. אֲשֶׁר לֹא עָלָה עָלֶיהָ עַל, הֵינֵנוּ דְּכַתִּיב בְּתוּלַת יִשְׂרָאֵל, בְּתוּלָה וְאִישׁ לֹא יִדְעָה.

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21. "And you shall give her to Elazar" (Bemidbar 19:3). THAT IS BECAUSE the prescribed performing of the ritual is through the adjutant to the High Priest AND NOT BY THE HIGH PRIEST HIMSELF, and they established it that way. What is the reason? It is for ELAZAR and not for Aaron. HE RESPONDS: It is only because Aaron is the best man of the Queen. THEREFORE, HE WOULD BE IMPROPER FOR THE RITUAL OF THIS COW, WHICH IS HARSH JUDGMENT, and furthermore, he would be improper because Aaron does not approach this from the pure side but rather from the holy side. Since the primary function of the red cow is for purification, it is therefore not given to him.

22. Every item that pertains to this cow, WHICH IS MALCHUT, is in seven, seven washings. And we were already taught that. What is the reason? It is because MALCHUT is the seven years of the Sabbatical year THAT CONTAINS SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is called 'Bathsheba' (lit. 'Daughter of Seven'). Therefore, all her rituals are in seven. Come and behold: all that is made from this cow is for the purpose of purification and not for sanctification. Although it was given to an aid OF THE PRIEST, THAT IS, ELAZAR, he does not perform the slaughtering or the burning so that no Harsh Judgment will be at his aspect. Even more so for Aaron, who is in a more perfected level THAN ELAZAR. He need not present himself or be available there.

23. As soon as this cow turns into ashes, there is a requirement to throw into it "cedar wood, and hyssop, and scarlet" (Bemidbar 19:6) as we have already learned. "And a man that is clean shall gather up" (Ibid. 9) and not a holy man. "...and lay them outside the camp in a clean place..." (Ibid.) since nothing is called 'clean' except from the aspect that he was first unclean.

24. The secret of all this is written: "for the water of sprinkling, it is a purification offering" (Ibid.). That is because all the lower Judgments and all that come from the aspect of Defilement RECEIVE THEIR STRENGTH FROM MALCHUT AT THE TIME when she sucks from the Other Side and dwells in Judgment, as it says: "filled with blood, it is made fat with fatness" (Yeshayah 34:6). At that moment, all THE SENTENCES FROM THE ASPECT OF DEFILEMENT are stirred up to rise and dwell in the world. As soon as they perform that ritual OF BURNING THE COW down below and the sentence is carried out in this place, in this cow, they throw on her the cedar wood. Then their energy is weakened, OF THE UNCLEAN ASPECT, and wherever they prevail, they break down and become weak and escape from there, since they see their might BROKEN AND SUPRESSED, AS IT WAS PERFORMED IN THE RITUAL OF BURNING THE COW. Then, they do not prevail on man and he becomes cleansed.

21. ונתתם אותה אל אלעזר, מצוותה בסגן, ואוקמוה. מ"ט ליה ולא לאהרן. אלא אהרן שושבינא דמטרוניתא. ועוד דאהרן לא אתי מסטרא דטהור, אלא מסטרא דקדוש, ובגין דדא אתינא לטהרה, לא אתייהיב ליה.

22. כל מלה דהאי פרה, היא בשבע, ז' כבוסים וכו', והא אתמר, מ"ט. בגין דהיא שבע שני שמטה, וכת שבע אתקרי, וע"ד כל עובדוי בשבע. ת"ח, כל מאי דאתעביד מהאי פרה, בגין לרכאה, ולא לקדשא, ואע"ג דאתייהיב לסגן, הוא לא שחיט ולא שריף, בגין דלא ישתבח דינא בסטרוי, וכ"ש אהרן דאיהו בדרגא שלים יתיר, דלא בעי לאשתכחא תמן, ולאזדמנא תמן.

23. האי פרה, כיון דאתעביד אפר, בעי למשדי ביה עץ ארז, ואזוב, ושני תולעת, והא אליו אתמרו. ואסף איש טהור, ולא קדוש. והניח מחוץ למחנה במקום טהור, דהא טהור לא אקרי, אלא מן סטרא דמסאב בקדמיתא.

24. רזא דכללא, האי דכתיב למי נדה חטאת היא, בגין דכל דינין תתאין, וכל אינון דאתו מסטרא דמסאבא, כד איהו ינקא מסטרא אחרא, ויתיבת בדינא, כד"א מלאה דם הודשנה מחלב. כדן כלהו מתערי ומסתלקי ושראן בעלמא. כיון דעבדי האי עובדא דלתתא, וכל האי דינא באתר דא דהאי פרה, ורמאן עלה עץ ארז וגו'. כדן אתחלש חילא דלהון, ובכל אתר דשראן אתברו ואתחלשו וערקין מניה, דהאי חילא דלהון אתחזי כגוונא דא לגבייהו, כדן לא שראן בבר נש, ואתדכי.

25. Therefore, it is called "water of sprinkling (Heb. nidah)." THAT MEANS water for purification when the world dwells in Judgment and the defiled aspect expands in the world, AS BY THE UNCLEANNESS OF A MENSTRUATING WOMAN (HEB. NIDAH). Here are gathered together a variety of unclean things and a variety of methods of purification. Consequently, defilement and purification are the most important rules of the Torah, and the friends have already explained this. Rabbi Shimon said: Elazar, you have accomplished so much that your friends will not be speaking of anything following you, SINCE FROM THE GREAT WISDOM AND WHOLESOMENESS OF YOUR SPEECH THEY WILL BE SHY TO GIVE THEIRS.

Moses says that it is forbidden to plow during the Shabbat with an ox. He says that the lower Shechinah is a red cow from the aspect of Gvurah, and he goes on to talk about the aspect of the higher Shechinah that is liberty. The result of the offering is that there is no authority for the Other Side to rule.

Ra'aya Meheimna (the Faithful Shepherd)

26. "A red heifer without defect, in which there is no blemish..." It is forbidden to plow during the Shabbat with an ox and plow, as it says, "the plowers plowed upon my back" (Tehilim 129:3), and the lower Shechinah, WHICH IS MALCHUT, is a red cow from the aspect of Gvurah. She is without defect from the aspect of Chesed, which is a level of Abraham, of whom it says, "walk before Me, and be perfect (Heb. tamim)" (Beresheet 17:1). "...In which there is no blemish..." She is from the aspect of the Central Column, WHICH IS ZEIR ANPIN THAT UNITES HER LEFT AND RIGHT. The verse continues, "and upon which never came a yoke," which is from the aspect of the higher Shechinah, which is liberty, MEANING BINAH at the location where she dominates, WHICH IS MALCHUT THAT IS COMPRISED OF EVERYTHING MENTIONED ABOVE. "And the stranger that comes near SHALL BE PUT TO DEATH." There is no authority for the Other Side to rule, not for Satan, not for the Destroyer, and not for the Angel of Death, all of which are from the side of Gehenom.

End of Ra'aya Meheimna

25. וע"ד אתקרי מי נדה, מיניא לדכאה. כד עלמא שארי בדינא, וסטרא מסאבא אתפשט בעלמא, הכא אתכלילן כל זינין מסאבא, וכל זיני דכיו, ובגין כך טומאה וטהרה, כללא עלאה דאורייתא, ואוקמוה חבריאי. אר"ש, אלעזר, עבדת דלא יימרון חבריאי מלה אבתרך.

רעיא מהימנא

26. פרה אדומה תמימה אשר אין בה מום וגו', אסור לחרוש בשבת חרישה דשור, דאתמר על גבי חרשו חורשים. ושכינתא תתאה, איהי פרה אדומה, מסטרא דגבורה. תמימה מסטרא דחסד, דאיהו דרגא דאברהם, דאתמר ביה התהלך לפני והיה תמים. אשר אין בה מום, מסטרא דעמודא דאמצעותא. אשר לא עלה עליה עול, מסטרא דשכינתא עלאה, דאיהו חירו. באתר דאיהו שלטא, והזר הקרב לית רשו לסטרא אחרא לשלטאה. לא שטן, ולא משחית, ולא מלאך המות, דאינון מסטרא דגיהנום.

ע"כ רעיא מהימנא

5. "He sends the springs into the valleys"

Rabbi Shimon examines the title verse, speaking about the flow of higher wisdom, the river that emanates from Eden, the deep stream of Yisrael Saba and Tevunah, and the higher sanctified rivers of Zeir Anpin. We learn that after Zeir Anpin and Malchut drink they give drink to every wild beast, and we are told of the four creatures - lion, ox, eagle and man - in the vision of Ezekiel. Rabbi Shimon talks about the uniting at different levels and how the blessings prevail from the watering of the stream. We learn about the time of judgment and the Spirit of Defilement that dwells upon someone who sinned. The Spirit of Defilement is removed through the purification of the offering, and the sprinkling of clean water is part of the purification and sanctification required in order to deserve the World to Come.

27. Rabbi Shimon opened the discussion with the verse: "He sends the springs into the valleys...they give drink to every wild beast..." (Tehilim 104:10-11). These verses were uttered by King David in the Holy Spirit, and they require studying. Come and behold: there was a time when the higher wisdom imprinted its engravings, MEANING AT THE MOMENT WHEN THE HIGHER CHOCHMAH AND BINAH UNITED TOGETHER, even though THE HIGHER CHOCHMAH is the most hidden of all the hidden, SINCE IN HIGHER CHOCHMAH AND BINAH, WHICH ARE ABA AND IMA ABOVE, THE YUD DOES NOT EMERGE FROM THE AIR. It is an opening from which flows a river full of higher gates, THAT IS BINAH.

27. פתח ר"ש ואמר, המשלח מעינים בנחלים וגו'. ישקו כל חיתו שדי וגו'. הני קראי דוד מלכא ברוחא קדישא אמרן, ואית לאסתבלא בהו. ת"ח, בשעתא דחכמתא עלאה בטש בגלימיו, אע"ג דהיא טמירא בכל סטרין, פתח ואתנגיד מניה חד נהרא, מליא בתרעין עלאין.

28. HE COMPARES THIS SUBJECT MATTER OF ABA AND IMA ABOVE AND YISRAEL-SABA AND TEVUNAH to a spring and source of water that fills up a huge lake. From there, FROM THE LAKE, flow springs, streams and rivers in every direction, TO THE RIGHT AND TO THE LEFT. Similarly, this ABA AND IMA AND YISRAEL-SABA AND TEVUNAH flows through a certain narrow path that is not known, MEANING AT THE UNION OF YESOD'S ABA AND IMA ABOVE, WHO ARE NOT REVEALED, IN WHOM THE YUD DOES NOT EMANATE FROM THE AIR. That river emerges continuously and emanates FROM EDEN. THROUGH THIS EXITING AND ENTERING, it fills that deep stream - MEANING YISRAEL-SABA AND TEVUNAH, SIMILAR TO THE HUGE LAKE OF WATER THAT IS FILLED UP FROM THE SPRING AND SOURCE THAT ARE ABA AND IMA ABOVE. From there, springs and streams continue TO ZEIR ANPIN AND MALCHUT, and from it they are filled up WITH CHOCHMAH AND CHASSADIM. This is what it is written: "He sends the springs into the valleys" (Ibid.). These are the higher sanctified rivers OF ZEIR ANPIN of pure balsam, SINCE IT IS THE SECRET OF THE PURE AIR THAT CHESED, GVURAH AND TIFERET OF ZEIR ANPIN RECEIVE FROM ABA AND IMA ABOVE. THAT IS THE SECRET OF THE PURE BALSAM AND THAT IS WHAT IS MEANT BY: "THEY FLOW BETWEEN THE HILLS," WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, CALLED 'MOUNTAINS'. AND FROM IT MALCHUT RECEIVES. And all, ZEIR ANPIN AND MALCHUT, drink together from that spring of the higher sanctified stream that continues to flow, WHICH IS YISRAEL-SABA AND TEVUNAH.

29. AFTER ZEIR ANPIN AND MALCHUT DRINK, "they give to drink to every wild beast" that which is written: "and from thence it was parted, and branched into four streams (lit. 'heads')" (Bereshheet 2:10). These four heads are "every wild (lit. 'field', Heb. sadai) beast," WHICH ARE FOUR CREATURES, LION, OX, EAGLE AND MAN, WHICH ARE THE CHARIOT OF MALCHUT. They are the inclusion of all the camps and legions THAT ARE IN BRIYAH, YETZIRAH AND ASIYAH to which Shadai, THAT IS METATRON THAT IS CALLED 'SHADAI', is attached, WHO IS ABOVE ALL OF THEM. Do not pronounce it Sadai WITH SIN, but rather Shadai, WITH SHIN, which is METATRON that receives and perfects IN HIMSELF the Name from Yesod, the Foundation of the world. This is SINCE THE NAME SHADAI IS IN YESOD OF ZEIR ANPIN, AND METATRON, BEING A CHARIOT TO YESOD OF ZEIR ANPIN, RECEIVES THIS NAME.

30. "The wild asses quench their thirst" (Tehilim 104:11). These are the ones about whom it is written: "and the wheels were lifted up along with them: for the spirit of the living creature was in the wheels" (Yechezkel 1:20). What is "the living creature"? These are the wild beasts, which are four, and each one of them is in one direction OF THE FOUR DIRECTIONS of the world, and is called a 'living creature'. There are FOUR wheels to each one OF THE FOUR CREATURES, and none OF THE WHEELS move except from the spirit of the living creature that goes over it, MEANING EACH ONE OF THE WHEELS FROM THE CORRESPONDING SPIRIT IN THE CREATURES. When these LIVING CREATURES AND WHEELS are imbued with that higher drinking liquid, all the rest of the legions are fed and saturated and are rooted in their sources, and they unite with each other at certain levels. This is what is written: "beside them dwell the birds of the sky...He waters the hills from His upper chambers..." (Tehilim 104:12-13). These are the rest of the higher levels.

28. כַּמְבוּעָא וּמְקוּרָא דְמֵיא דְמְלִי קוּזְמָא רַבָּא מְנִיָּה, וּמִתְמַן אֲתַמְשְׁכֵן מְבוּעֵין דְנַחְלִין וְנַהְרִין בְּכָל סְטֵר, כִּן הָאִי, בְּחַד שְׁבִיל דְקִיק דְלָא אֲתִיידַע, מְשִׁיךְ וְנִגִיד הֵהוּא נַהַר דְנִגִיד וְנִמְיָק, וּמְמֵלִי לֵהוּא נַחְלָא עֵמִיקָא, וּמִתְמַן אֲתַמְשְׁכָאן מְבוּעֵין וְנַחְלִין, וְאֲתַמְלִיין מְנִיָּה. הַה"ד, הַמְשַׁלַּח מְעֵינִים בְּנַחְלִים וְגו'. אֲלִין נַהְרֵי עֲלָאֵי קְדִישָׁא דְאַמְרַסְמוּנָא דְכִינְיָא, וְכִלְהוּ אֲתַשְׁקִיין בְּחַד מֵהוּא נְבִיעָא דְנַחְלָא עֲלָאָה קְדִישָׁא דְנִמְיָק וְנִגִיד.

29. לְבַתֵּר, יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי, הֵינּוּ דְכִתְיִב וּמִשֵּׁם יִפְרֵד וְהִיָּה לְאַרְבַּעָה רֵאשִׁים. הֵנִי ד' רֵאשִׁין, אֲלִין אֵינּוֹן חֵיתוֹ שְׂדֵי, בְּלָלָא דְכָל אֵינּוֹן מְשִׁרְיִין, וְכָל אֵינּוֹן חֵיילִין, דְאַחִידֵן בְּהוּ שְׂדֵי, אֵל תְּקֵרֵי שְׂדֵי, אֲלָא שְׂדֵי. דְהוּא נְטִיל, וְאַשְׁלִים שְׁמָא מִיְסוּדָא דְעֵלְמָא.

30. יִשְׁבְּרוּ פְרָאִים צְמָאָם, אֲלִין אֵינּוֹן דְכִתְיִב בְּהוּ, וְהָאוּפְנִים יִנְשְׂאוּ לְעוֹמָתָם כִּי רוּחַ הַחַיָּה בְּאוּפְנִים, מֵאֵן חַיָּה. אֲלָא אֲלִין חֵיתוֹ שְׂדֵי, אַרְבַּע אֵינּוֹן, וְכָל חַד וְחַד לְחַד סְטֵרָא דְעֵלְמָא. וְהוּא אֲקֵרֵי חַיָּה, וְאוּפְנִים לְקַבִּיל כָּל חַד וְחַד. וְלָא אֲזִלִין אֲלָא מְרוּחַ דְהֵיָא חַיָּה דְאֲזִיל עֲלֵיהוּ וְכֵד אֲלִין מִתְשַׁקִּיין מֵהוּא שְׁקִיו עֲלָאָה, כָּל שְׂאֵר חֵיילִין אַחֲרֵינִין אֲשַׁתְּקִיין, וְאֲתֵרוּן, וּמִשְׁתַּרְשֵׁן בְּשִׂרְשֵׁיהוּ, וְאֲתֵאֲחֲדֵן אֲלִין בְּאֲלִין, בְּדִרְגִין יְדִיעֵן. הַה"ד, עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוּן וְגו'. מְשַׁקֵּה הָרִים מְעֵלְיוֹתֵינוּ וְגו'. אֲלִין שְׂאֵר דְרִגִין עֲלָאִין.

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31. After all this, WHEN ALL THE HIGHER AND LOWER GRADES WERE FILLED WITH ABUNDANCE FROM ABA AND IMA, IT SAYS: "the earth is satiated with the fruits of Your works" (Ibid.); that is, the sanctified land up high, MEANING MALCHUT. When it is blessed, all the worlds are gladdened and are blessed, and that happens when the blessings prevail from the watering of the stream, WHICH IS THE SPRING MENTIONED ABOVE, THAT IS ABA AND IMA, the deepest of all.

32. At the time when the blessings are not available to descend upon the world, WHICH ARE CHASSADIM, AND MALCHUT RECEIVES CHOCHMAH FROM THE LEFT WITHOUT THE CHASSADIM, the world, THAT IS MALCHUT, sits in Judgment. From the left side stirs a spirit that extends over the world, and many regiments of harmful angels dwell in the world and rest over the people, SINCE WHEN CHOCHMAH IS WITHOUT CHASSADIM, ALL THE HARSH JUDGMENTS EMANATE FROM HER. And that spirit defiles them, similar to a person who dies and has a Spirit of Defilement dwell upon him. This is true for whoever comes near that SPIRIT FROM THE LEFT.

33. That is what is meant when it says: "You hide Your face, they are troubled" (Ibid. 29). What does this verse mean? It is only, "You hide Your face, they are troubled." That is because THOSE LEVELS were not watered so that blessings would prevail in the world, SINCE "YOUR FACE" MEANS CHASSADIM AND BLESSINGS. THEN, "You take away their breath (also: 'spirit'), they die" (Ibid.), because another spirit stirs from the left direction, WITHOUT THE RIGHT. The Spirit of Defilement dwells upon people, upon those who died, those who were with them, and on the rest of humanity, MEANING THAT THE SPIRIT OF DEFILEMENT EXPANDS OVER THE WHOLE WORLD. What is its remedy? This is what is written: "and return to their dust" (Ibid.). That means the dust of the burning of this offering in order to have purification, and that is the secret meaning of, "all are of the dust" (Kohelet 3:20), even the sun's circle.

34. After returning to this dust in order to be purified through it, AS MENTIONED NEARBY, the Spirit of Defilement is removed. And another Holy Spirit is aroused, which prevails upon the world. This is what it says: "You send forth your breath (also: 'spirit'), they are created" (Ibid. 30); they are created and healed with the loftier remedy of another spirit. "And You renew the face of the earth" (Ibid.); since it was purified, the moon is renewed and all the realms are blessed. Praised is the lot of Yisrael, since the Holy One, blessed be He, gave them counsel. All of it is a remedy in order to gain life in the World to Come, and for them to be considered purified in this world and sanctified for the World to Come. About them, it is written: "then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25).

31. לְבַתֵּר כָּל דָּא, מִפְּרֵי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ, אֶרְעָא עֲלָאָה קְדִישָׁא. וְכֹד אִיהוּ מִתְּבָרְכָא, כָּל עֲלָמִין כְּלֵהוּ חֲדָאן, וּמִתְּבָרְכָאן. דָּא בְּשַׁעְתָּא דְּבִרְכָאן מִשְׁתַּבְּחִי, מִשְׁקִיו דְּנַחְלָא עֲמִיקָא דְּכֻלָּא.

32. וּבְשַׁעְתָּא דְּבִרְכָאן לָא מִשְׁתַּבְּחִי לְנַחְתָּא בְּעֲלָמָא, בְּדִין עֲלָמָא יְתִיב בְּדִינָא, וּמִסְטָרָא דְּשְׂמָאלָא רוּחָא אֲתַעַר וְאֲתַפְּשֵׁט בְּעֲלָמָא וּכְמַה חֲבִילֵי טְרִיקִין מִשְׁתַּבְּחִי בְּעֲלָמָא, וְשָׂרָאן עַל בְּנֵי נִשָּׂא, וּמִסָּבָב הֵהוּא רוּחָא לֵהוּ, כְּבָר נֶשׁ דְּגֹעַ וְרוּחַ מִסָּבָב שְׂרִיא עֲלֵיהּ. הֲכִי גַמִּי שְׂרִיא, לְמַעַן דִּיקְרַב בְּהַרְיָה.

32. הַה"ד, תִּסְתִּיר פָּנֶיךָ יְבַהֲלוּן וְגו'. הָאֵי קְרָא מָאֵי קָא מִיּוּרֵי. אֶלָּא תִּסְתִּיר פָּנֶיךָ יְבַהֲלוּן, דְּהָא לָא אֲתַשְׁקִינן לְאֲשְׁתַּבְּחָא בְּרַכָּאן לְעֲלָמִין. תּוֹסֵף רוּחַם יִגְעוּן, וְאֲתַעַר רוּחָא אַחְרָא מִסְטָרָא שְׂמָאלָא, וְרוּחַ מִסָּבָב שְׂרִיא עַל בְּנֵי נִשָּׂא, עַל אֵינּוֹן דְּמִיתִין, וּמֵאֵן דְּקָאִים בְּהַרְיָהוּ, וְעַל שְׂאֵר בְּנֵי נִשָּׂא, מָאֵי אֲסוּתָא דְּלֵהוּן. הָא דְּכִתִּיב וְאֶל עַפְרָם יִשׁוּבוּן. דָּא עַפְרָ שְׂרִיפַת הַחֲטָאֵת, בְּגִין לְאֲתַדְּכָאָה בֵּיהּ. וְהֵינּוּ רְזָא הַכֹּל הִיָּה מִן הָעַפְרָ, וְאֶפְּלוּ גִלְגַּל חֲמָה.

34. לְבַתֵּר דְּמַהֲרָן לְהָאֵי עַפְרָ, בְּגִין לְאֲתַדְּכָאָה בֵּיהּ, מִתְּעַבְר רוּחָא מִסָּבָב, וְאֲתַעַר רוּחָא אַחְרָא קְדִישָׁא, וְשָׂרֵי בְּעֲלָמָא. הַה"ד, תִּשְׁלַח רוּחְךָ יְבִרְאוּן, יְבִרְאוּן, וְיִתְסוּן בְּאֲסוּתָא עֲלָאָה, דְּרוּחָא אַחְרָא. וְתַחֲדָשׁ פָּנֵי אֲדָמָה, דְּהָא אֲתַדְּכִינָא, וְחֲדָתוּתֵי דְּסִיְהָרָא אֲשְׁתַּבַּח, וְעֲלָמִין כְּלֵהוּ מִתְּבָרְכָאן. וְכָאָה חוֹלְקֵהוּן דִּישְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לֹון עֵיטָא, דְּכֻלָּא אֲסוּתָא, בְּגִין דִּיזְכוּן לְחֵי עֲלָמָא דְּאֲתֵי, וְיִשְׁתַּכְּחוּ דְּכִיּוּן בְּהָאֵי עֲלָמָא, קְדִישִׁין לְעֲלָמָא דְּאֲתֵי, עֲלִיָּהוּ כְּתִיב וְזִרְקֵי עֲלֵיכֶם מִים טְהוּרִים וְטַהַרְתֶּם.

6. Moses, Aaron and Miriam

Rabbi Shimon tells Rabbi Yehuda that Miriam died because the death of righteous atones for the world; when she departed the well that accompanied the children of Yisrael in the desert was gone. At that time the right was weakened and the sun was dimmed, and when Aaron died the right was broken and the sun was darkened. Rabbi Shimon says there has never been a generation like the one in which Moses, Aaron and Miriam all lived. Even in the generation of Solomon they drew from the moon, that was full, rather than the sun, as in Moses' time. Rabbi Shimon talks about Joshua, who labored to inherit the land of Yisrael but did not attain the full completion of the moon; he toiled for Yisrael under the sun, Moses, for he did not have light of his own. We learn that every place where Solomon mentions "under the sun," he is speaking about his own level, Malchut. Rabbi Shimon says that whoever is attached to the moon without the sun reflects the first sin in the world, the sin of the Tree of Knowledge of Good and Evil.

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35. "Then came the children of Yisrael, the whole congregation into the desert of Zin..." (Bemidbar 20:1). Rabbi Yehuda said: Why is the passage about the laws of the red cow near to the death of Miriam? The explanation was already established. HE RESPONDS: However, since the Judgment was executed upon this cow in order to purify the unclean, Judgment was executed upon Miriam for the purpose of cleansing the world, SINCE THE DEATH OF THE JUST ATONES FOR THE WORLD, and she departed from this world. When Miriam departed, the well that accompanied the children of Yisrael in the desert was gone. And the well of everyone was gone; THAT IS THE SECRET OF MALCHUT.

36. Rabbi Aba said that it is written: Now, you "son of man, take up a lamentation" (Yechezkel 28:12), about the virgin of Yisrael, THAT IS MALCHUT. HE ASKS: Is it about her alone? HE RESPONDS: No. It is only that everyone was broken because of her, since it was for her that the breaking of the right OF ZEIR ANPIN followed, THAT IS THE SECRET OF THE DEPARTURE OF CHESED DUE TO THE SEPARATION OF MALCHUT. FOR CHESED was bringing her near to the body, WHICH IS ZEIR ANPIN. And the body, which is the sun, MEANING ZEIR ANPIN THAT INFLUENCES MALCHUT, was dimmed for her, SINCE IT HAD NOBODY TO INSPIRE. This is the secret of: "save with Your right hand, and answer me" (Tehilim 60:7), MEANING SAVE THE RIGHT HAND THAT WAS SEVERED BY THE SEPARATION OF MALCHUT. ALSO, this affected the body, as is written: "I clothe the heavens with blackness" (Yeshayah 50:3), since the sun, THAT IS ZEIR ANPIN, was darkened because of her. Similar to this is the verse: "And Miriam died there" (Bemidbar 20:1), BECAUSE THAT INDICATES THE DEPARTURE OF MALCHUT. AS MENTIONED ABOVE, THE WEAKENING OF THE RIGHT ALSO OCCURRED AND ZEIR ANPIN WAS DARKENED.

37. "And there was no water for the congregation" (Ibid. 2), since the well of above departed, WHICH IS MALCHUT, as well as the lower, WHICH IS MIRIAM. Then the right was broken, as is written: "Aaron shall be gathered to his people" (Ibid. 24). HE IS THE SECRET OF CHESED, WHICH IS THE RIGHT. Following that, the sun dimmed, as is written: "and die in the mount...and be gathered to your people" (Devarim 32:50), AND MOSES WAS THE CHARIOT TO ZEIR ANPIN, REFERRED TO AS 'SUN'. We see here that the right arm was broken and the body, which is the sun, became darkened.

38. Come and behold: there was no generation in the world similar to the generation when Moses as well as Aaron and Miriam lived in the world. If you say that the times of Solomon were similar, it is not so. In the times of Solomon, the moon was dominant, SINCE THAT GENERATION WAS RECEIVING FROM THE MOON, WHICH IS MALCHUT, and the sun was gathered, BECAUSE THEY DID NOT RECEIVE FROM ZEIR ANPIN, REFERRED TO AS 'SUN'. During the time of Moses, the moon was gathered, so THAT THEY DID NOT RECEIVE FROM MALCHUT, and the sun was dominant, AS THEY WERE RECEIVING FROM ZEIR ANPIN, REFERRED TO AS 'SUN'.

35. וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה מְדַבְּרֵי צִין וְגו'. ר' יְהוּדָה אָמַר, אִמָּאֵי פִרְשָׁתָא דְפֶרָה, סְמוּכָה לְמִיתַת מְרִים. הָא אֻקְמוּהָ. אֲלֵא כִּיּוֹן דְאַתְעֵבִיד דִּינָא בְהָאֵי פֶרָה, לְדַכָּאָה לְמַסְאֲבֵי, אֲתַעֲבִיד דִּינָא בְּמְרִים, לְדַכָּאָה עֲלֵמָא, וְאַסְתַּלְקַת מִן עֲלֵמָא. כִּיּוֹן דְאַסְתַּלְקַת מְרִים, אֲסְתַּלְקַת הָהוּא בְּאֵר, דִּהוּה אֲזִיל עֲמֵהוֹן דִּישְׂרָאֵל בְּמַדְבְּרָא וְאַסְתַּלְקַת בִּירָא בְּכָלֵא.

36. א"ר אבא, כתיב ואתה בן אדם שא קינא על בתולת ישראל, וכי עלה בלחודה. לא. אלא בגין דכלא אתבר בגינה. בגינה אתבר ימינא אבתרה, דהוה מקרב לה גבי גופא. וגופא דאיהו שמשא, אתחשך בגינה. ודא הוא רזא דכתיב הושיעה ימינך וענני. גופא דכתיב אלביש שמים קדרות, דהא שמשא אתחשך בגינה. כגוונא דא ותמת שם מרים וגו'.

37. ולא היה מים לעדה, דהא אסתלק בירא דעילא ותתא לבתר אתבר ימינא, דכתיב יאסף אהרן אל עמיו. ולבתר אתחשך שמשא, דכתיב ומות בהר וגו'. והאסף אל עמך וגו'. הא דרועא ימינא אתבר, וגופא דאיהו שמשא אתחשך.

38. ות"ח, לא אשתכח דרא בעלמא, כדרא דמשה קיימא בעלמא, ואהרן ומרים. ואי תימא ביומוי דשלמה הכי נמי. לאו. דהא ביומוי דשלמה שליט סיהרא, ושמשא אתכניש. וביומוי דמשה, אתכניש סיהרא, ושמשא שלטא.

39. There were three siblings, Moses, Aaron and Miriam, as it says: "and I sent before you Moses, Aaron, and Miriam" (Michah 6:4). Miriam is the moon, MALCHUT, Moses is the sun, ZEIR ANPIN, Aaron is the right arm, CHESED, and Hur is the left arm, GVURAH. Some say that Nahshon, the son of Amminadab WAS THE LEFT ARM. At first Miriam died, and the moon departed and the well disappeared. Afterward, the right arm that always brings near the moon, WHICH IS MALCHUT, joyfully and with friendship, broke. Therefore, it is written: "and Miriam the prophetess, the sister of Aaron, took..." (Shemot 15:20). Surely she is Aaron's sister, for he is the arm that brings her near in unity and brotherhood with the body, WHICH IS ZEIR ANPIN.

40. Afterward, the sun was gathered in and it was darkened, as we explained that it is written: "and be gathered to your people..." Happy is the generation in which Moses, Aaron, and Miriam existed in the world. During the era of Solomon, the moon was dominant, WHICH IS MALCHUT, in her correction, IN HER FULLNESS, and was visible in the world. Solomon was established in the wisdom of her light, SINCE THE REVELATION OF THE LIGHT OF CHOCHMAH IS ONLY POSSIBLE IN MALCHUT. And he ruled the world. As soon as the moon set, due to his sins, she became flawed day after day until she was located in the western sector, WHICH IS THE LOCATION OF MALCHUT ITSELF, and nothing more. Then, just one tribe was given to his son, SOLOMON, AND THE REST TO JEROBOAM. Happy is the lot of Moses, the faithful prophet.

41. It is written: "the sun also rises, and the sun goes down" (Kohelet 1:5), and we have explained this verse. However, "the sun also rises," refers to the time when Yisrael left Egypt, when the sun, WHO IS MOSES, was shining, and not the moon, WHICH IS MALCHUT. "...and hastens to its place..." since it is written: "and the sun goes down," BECAUSE MOSES WAS GATHERED in the desert with the rest of those who died in the desert. When the sun set, to which location was it gathered? "To its place"; that is, so it would illuminate the moon. This is what it says: "hastens...where it rises again"; and even though it was gathered, it assuredly "rises again," since the moon has no illuminating brightness except that which it receives from the sun. This is the secret of that which is written: "You shall sleep with your fathers...will rise up..." (Devarim 31:16). Even though you will be gathered, you will rise up to illuminate to the moon, which refers to Joshua, SINCE JOSHUA WAS A CARRIAGE TO MALCHUT.

42. And about him, OF JOSHUA, this verse is written: "what profit has a man of all his labor..." (Kohelet 1:3). That is Joshua, who strove to inherit the land of Yisrael, WHICH IS MALCHUT, and did not attain the full completion of the moon, WHICH IS MALCHUT, AS would have been proper. He toiled for Yisrael under the sun, MEANING under Moses, WHO IS THE SECRET OF ZEIR ANPIN, REFERRED TO AS 'SUN'. Come and behold: woe for that embarrassment, woe for that shame, that he worked UNDER MOSES and did not actually take his place, WHICH IS THE SUN, but rather he only had a place under the sun, for he had no light of his own, except the brightness OF THE SUN that was illuminating on him. What praise is then upon him if he could not fulfill completely either way, TO THE SUN OR THE MOON, FOR SINCE HE COULD NOT PERFECT HIMSELF IN THE LEVEL OF THE SUN, HE THEREFORE COULD NOT PERFECT THE MOON.

39. תלת אחין הוּ: מֹשֶׁה, אַהֲרֹן, וּמִרְיָם. כַּד"א וְאַשְׁלַח לְפָנֶיךָ אֶת מֹשֶׁה אַהֲרֹן וּמִרְיָם. מִרְיָם, סִיְהֵרָא. מֹשֶׁה, שְׁמֵשׁא. אַהֲרֹן, דְּרוּעָא יְמִינָא. חוּר, דְּרוּעָא שְׁמָאלָא. וְאַמְרֵי לֵהּ, נַחְשׁוֹן בֶּן עַמְיִנָּדָב. בְּקִדְמִיתָא מִיתַת מִרְיָם, אֶסְתַּלַּקַת סִיְהֵרָא, אֶסְתַּלַּק בְּאַר. לְבַתֵּר אַתְבַּר דְּרוּעָא יְמִינָא, דְּמִקְרַב תְּדִיר סִיְהֵרָא, בְּאַחוּהּ, בְּחִידּוֹ. וְע"ד כְּתִיב, וְתַקַּח מִרְיָם הַנְּבִיאָה אַחוּת אַהֲרֹן. אַחוּת אַהֲרֹן וְדָאֵי, דְּאִיהוּ דְּרוּעָא, דְּמִקְרַב לֵהּ בְּאַחֲרוּתָא, בְּאַחוּהּ עִם גּוּפָא.

40. לְבַתֵּר אַתְבְּנִישׁ שְׁמֵשׁא וְאַתְחַשֵּׁךְ, כְּמָה דְּאוּקִימְנָא דְּכְתִיב וְהֶאֱסַף אֶל עַמְךָ גַּם אֶתָּה וְגו'. זְכָאָה חוּלְקָהוֹן דְּמֹשֶׁה אַהֲרֹן וּמִרְיָם, דְּאֶשְׁתַּכְּחוּ בְּעֵלְמָא. בְּיוֹמוֹי דְּשְׁלֵמָה, שְׁלֵטָא סִיְהֵרָא, בְּתַקּוּנָהּ, וְאַתְחוּזֵי בְּעֵלְמָא. וְאַתְקִיִּים שְׁלֵמָה בְּחֻכְמַתָּא דְּנִהִירוֹ דִּילָהּ, וְשְׁלִיט בְּעֵלְמָא. כִּיּוֹן דְּסִיְהֵרָא נַחְתָּא בְּחוּבּוֹי, אַתְפְּגִים יוֹמָא בְּתֵר יוֹמָא, עַד דְּאֶשְׁתַּכַּח בְּקֶרֶן מְעַרְבִית, וְלֹא יִתִּיר, וְאַתְיְהִיב שְׁבִטָא חַד לְבְרִיָּה. זְכָאָה חוּלְקָא דְּמֹשֶׁה נְבִיאָה מְהִימְנָא.

41. כְּתִיב וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ וְגו'. הַאי קְרָא אוּקִימְנָא. אֲבָל וְזָרַח הַשֶּׁמֶשׁ, כַּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, דְּנִהִיר שְׁמֵשׁא וְלֹא סִיְהֵרָא. וְאֵל מְקוּמוֹ שׁוּאָף וְגו', הָא כְּתִיב וּבָא הַשֶּׁמֶשׁ, בְּמַדְבְּרָא, עִם שְׂאֵר מַתֵּי מַדְבְּרָא. כִּיּוֹן דְּעָאֵל שְׁמֵשׁא, לֹאֵן אַתְר אַתְבְּנִישׁ. אֵל מְקוּמוֹ, בְּגִין לְאַנְהֵרָא לְסִיְהֵרָא. הַה"ד שׁוּאָף וְזָרַח הוּא שֵׁם. דְּאֵע"ג דְּאַתְבְּנִישׁ, זָרַח הוּא שֵׁם וְדָאֵי. דְּהָא לֹא אֲנֵהִיר סִיְהֵרָא, אֲלֵא מְנַהֲרָא דְּשְׁמֵשׁא. וְדָא הוּא רְזָא דְּכְתִיב, הֲנֵךְ שׁוֹכֵב עִם אֲבוֹתֶיךָ וְקָם. אֵע"ג דְּתַתְּכַנֵּשׁ, הֲנֵךְ קִיָּים לְאַנְהֵרָא לְסִיְהֵרָא. דָּא הוּא יְהוֹשֻׁעַ.

42. וְעָלִיהּ כְּתִיב הַאי קְרָא, מַה יִתְרוֹן לְאָדָם בְּכָל עֲמָלוֹ וְגו'. מַה יִתְרוֹן לְאָדָם בְּכָל עֲמָלוֹ, דָּא יְהוֹשֻׁעַ, דְּאֶשְׁתַּדַּל לְאַחְסָנָא אֶרְעָא דְּיִשְׂרָאֵל, וְלֹא זְכָאָה לְאַשְׁלֵמָא לְסִיְהֵרָא כְּדָקָא יְאוּת, דְּהָא אִיהוּ אֲעֵמַל בְּהוּ בְּיִשְׂרָאֵל, תַּחַת הַשֶּׁמֶשׁ תַּחוּתֵיהּ דְּמֹשֶׁה. ת"ח, וְוִי לְהֵהוּא כְּסוּפָא, וְוִי לְהֵהוּא כְּלִימָה, בְּגִין דְּפִלַּח, וְלֹא נָטַל אַתְרֵיהּ מִמֶּשׁ, אֲלֵא תַּחוּת שְׁמֵשׁא, וְלֹא הוּהּ לִיָּה נְהִירוֹ מְדִילִיָּהּ, אֲלֵא נְהִירוֹ דְּנִהִירוֹ לִיָּה. וְאִי הָכִי, מֵאִי תוֹשְׁבַחְתָּא הוּהּ לִיָּה, הוּאִיל וְלֹא אֶשְׁלִים לְהֵכָא וְלְהֵכָא.

43. In every place where Solomon mentions, "under the sun," he speaks about his own level, THAT IS MALCHUT. For example: "I have seen under the sun" (Kohelet 5:12), and, "moreover I saw under the sun" (Kohelet 3:16), and finally, "I returned, and saw under the sun" (Kohelet 9:11). It is the same in everything that he spoke of his own level, and that definitely is the secret of the matter.

44. Rabbi Shimon says that HE DISAGREES WITH THE ABOVE MENTIONED: Certainly, the scripture writes about one who takes deadly poison alone, MEANING MALCHUT EXCLUSIVELY, WITHOUT ZEIR ANPIN: "of all his labor wherein he labors under the sun" (Kohelet 1:3). Who is under the sun? One says that is the moon, WHICH IS MALCHUT, and whoever is attached to the moon without the sun, DEFINITELY FINDS his labor to be "under the sun." That was the first sin in the world, MEANING THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL THAT CARRIED DOWN THE LIGHT OF CHOCHMAH IN MALCHUT FROM ABOVE TO BELOW. BY THIS, IT SEPARATED HER FROM ZEIR ANPIN, HER HUSBAND, AND TOOK MALCHUT ALONE. Therefore, THE SCRIPTURE SAYS: "what profit has a man (Heb. Adam) of all his labor wherein he labors under the sun." THAT IS SAID about Adam, and the same applies to all those who come after him who sin in that location.

7. "Round and round goes the wind"

Rabbi Shimon says that in the title verse it means the wind is the Holy Spirit that circles in two directions to adhere to the body. He refers to the three Patriarchs who are the holy Chariot and says that David is the spirit that was attached to them so that they are a perfectly complete holy Chariot. Rabbi Shimon concludes by saying that all of King Solomon's words are recited in the innermost recesses of the holy chamber because they conceal a much deeper wisdom than people realize.

45. "...goes toward the south, and veers to the north..." (Kohelet 1:6). This is what is written: "from His right hand went a fiery law for them" (Devarim 33:2); "His right hand," is south, CHESED; "a fiery law," is north, GVURAH - and one is included in the other. THEREFORE, IT IS WRITTEN: "GOES TOWARD THE SOUTH, AND VEERS TO THE NORTH."

46. "Round and round goes the wind" (Kohelet 1:6). This verse is difficult. It should have said, 'Round and round goes the sun'. What is, "goes the wind"? HE REPLIES: Who is that wind (also: 'spirit')? It is under the sun and is called the 'Holy Spirit', MEANING MALCHUT. And that spirit, MALCHUT, follows and circles in those two directions, SOUTH AND NORTH, WHICH ARE THE RIGHT COLUMN AND THE LEFT COLUMN, to adhere to the body, THAT IS ZEIR ANPIN CALLED 'SUN'. Therefore, "the wind," is spelled out WITH THE HEI OF THE DEFINITE ARTICLE, TO INDICATE that which is obvious, which is the portion of Yisrael, MEANING MALCHUT, WHICH IS THE PART OF ZEIR ANPIN CALLED 'YISRAEL'. SIMILARLY, YISRAEL BELOW COUNT IN ACCORDANCE WITH THE MOON CYCLE, WHICH IS THEIR LOT, ONLY IT IS TOGETHER WITH ZEIR ANPIN.

47. "And on its circuits the wind returns" (Ibid.). HE INQUIRES: What are "its circuits"? HE REPLIES: These refer to the Patriarchs, who are the holy Chariot. They are three and David is the spirit, that fourth who was attached to them so that they are a perfectly complete holy Chariot. ABOUT DAVID WHO ROSE TO BE INCLUDED IN THE HIGHER CHARIOT, it is written: "the stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22).

43. ובכל אתר דאמר שלמה תחת השמש, על דרגא דיליה קאמר. ראיתי תחת השמש. ועוד ראיתי תחת השמש. שבתאי וראה תחת השמש. וכן בלהו. ובגין דרגא דיליה קאמר. ודא הוא רזא דמלה ודאי.

44. רש"א, ודאי מאן דנטיל סמא דמותא בלחודו, עליה כתיב בכל עמלו שיעמול תחת השמש ודאי. ומאן הוא תחת השמש. הוי אימא דא סיהרא. ומאן דאחיד סיהרא בלא שמשא, עמלו תחת השמש ודאי. ודא הוא חובא קדמא דעלמא. ועל דא מה יתרון לאדם בכל עמלו, לאדם קדמא, וכן לבלהו דאתין בתריה, דחבו באתר דא.

45. הולך אל דרום וסובב אל צפון, היינו דכתיב, מימינו אש דת למו. ומינו, זה דרום. אש דת, דא צפון. ודא כליל בדא.

46. סובב סובב הולך הרוח, האי קרא קשיא, סובב סובב הולך השמש מבעי ליה, מאי הולך הרוח. מאן רוחא דא, דא הוא תחת השמש, דאקרי רוח הקדש. ודא רוח הולך וסובב לאלין תרין סטרין לאתחברא בגומא. וע"ד כתיב הרוח, ההוא דאשתמודע. חולקא דישראל.

47. ועל סביבותיו שב הרוח, מאן סביבותיו. אלין אבהו, דאינון רתיבא קדישא, ואינון תלת, ודוד דא הוא רוחא רביעא, דאתחבר בהו הא אינון רתיבא קדישא שלימתא, ועל דא כתיב, אבן מאסו הבונים היתה לראש פנה.

48. Because all of King Solomon's words are concealed in wisdom, all ARE RECITED in the innermost recesses of the holy chamber. People do not pay attention to observe them and they simply see his words as the same as the sayings of any other person. And if this is so, what is the praise to King Solomon with his wisdom over any other person? Assuredly, every word and saying of Solomon, the King, is concealed in wisdom.

48. בגין דכל מלוי דשלמה מלכא סתימין בלהו בחכמתא, וכלהו לגו בגו דהיכלא קדישא, ובני נשא לא מסתכלי בהו, וחמאן מלוי כמלין דב"נ אחרא. אי הכי, מה שבחא הוא לשלמה מלכא בחכמתייה, משאר בני נשא. אלא ודאי כל מלה ומלה דשלמה מלכא סתיים בחכמתא.

8. "Wisdom is good with an inheritance"

Rabbi Shimon tells us that the title verse means that it is good when Wisdom, Chochmah, dwells with the children of Yisrael so they will be attached to her. We hear that "the excellency of knowledge" is the Tree of Life, the secret of Da'at and Zeir Anpin. In another explanation, Rabbi Shimon says that it is the Righteous of the world that is the brightness of the sun, and he goes on to talk about those who become attached to the Tree of Life.

49. He opened the discussion with the verse: "wisdom is good with an inheritance: and by it there is [more] profit to them that see the sun" (Kohelet 7:11). If this matter had not been revealed TO ME, I would have no idea of its meaning. "Wisdom is good," refers to Chochmah that is underneath the sun, which is a Throne that is prepared FOR THE SUN THAT IS ZEIR ANPIN, WHICH IS CHOCHMAH IN MALCHUT, MEANING THE LOWER CHOCHMAH REFERRED TO AS "UNDER THE SUN," AND CALLED THE 'THRONE'. "Wisdom is good with an inheritance," means it is well and good when CHOCHMAH, WHICH IS MALCHUT, dwells with Yisrael so they will be attached to her, since they are the inheritance and lot OF MALCHUT.

49. פתח ואמר, טובה חכמה עם נחלה ויותר לרואי השמש, אי לאו דהא אתגלויא מלה דא, לא ידענא מאי קאמר. טובה חכמה, דא היא חכמה, דהיא תחת השמש, כורסייא מתתקנא ליה. טובה חכמה עם נחלה, יאה ושפירא כד איהי שרייא עמהון דישראל, דאינון נחלה ועדבא דילה, לאתקשרא בה.

50. However, more profit is for those "that see the sun," because they merit to be attached to the sun, WHICH IS ZEIR ANPIN, and to be connected with him. This one is attached to the Tree of Life, and whoever is attached to the Tree of Life is attached to everything, to the life of this world, WHICH IS MALCHUT, and life of the World to Come, WHICH IS BINAH, SINCE ZEIR ANPIN IS ATTACHED IN MALCHUT AND BINAH. This is what is written: "but the excellency of knowledge is that wisdom gives life to those who have it" (Ibid. 12). The meaning of, "but the excellency of knowledge" is the Tree of Life, WHICH IS THE SECRET OF DA'AT AND ZEIR ANPIN. What is its excellency? It is definitely Chochmah, since the Torah, WHICH IS ZEIR ANPIN, certainly emanated from higher Chochmah, WHICH IS ABA AND IMA.

50. אבל תושבחתא יתיר לרואי השמש, לאינון דזכו לאתחברא בשמשא, ולאיתקשרא ביה, דהא אחיד באילנא דחיי, ומאן דאחיד ביה, בכללא אחיד, בחיין דהאי עלמא, ובחיי דעלמא דאתי, ודא הוא דכתיב, ויתרון דעת החכמה תחיה בעליה. מאי ויתרון דעת. דא אילנא דחיי. ויתרון דיליה מהו, החכמה ודאי, דהא תורה, מחכמה עלאה נפקא.

51. Another EXPLANATION FOR: "wisdom is good with an inheritance." Assuredly, "wisdom is good," WHICH IS THE LOWER CHOCHMAH, "with an inheritance." It is the Righteous of the world, MEANING YESOD IN ZEIR ANPIN, which is the brightness of the sun, SINCE YESOD OF ZEIR ANPIN IS THE LIGHT OF ZEIR ANPIN CALLED 'SUN'. Those two levels, YESOD AND MALCHUT, dwell together, and that is their beauty. However, "more profit to them that see the sun," NAMELY to those that unite with the sun ITSELF, WHICH IS ZEIR ANPIN, the strength of all and the praise of all.

51. תו טובה חכמה עם נחלה, טובה חכמה, ודאי עם נחלה, דא צדיקא דעלמא, דאיהו נהורא דשמשא, דהא תרין דרגין אלין כחדא יתבי, ודא הוא שפירו דלהון, אבל ויותר לרואי השמש, לאינון דמתאחדין בשמשא, תוקפא דכלא, שבחא דכלא.

52. THE SUN is Da'at OF ZEIR ANPIN, which is the Tree of Life, as has already been explained: "Also, that the soul be without knowledge is not good" (Mishlei 19:2). Whose is this "soul"? It is the good soul of King David, THAT IS MALCHUT, and that is the Chochmah we mentioned, THAT AT THE TIME THAT THE SOUL, WHICH IS MALCHUT, IS ATTACHED TO DA'AT OF ZEIR ANPIN, IT IS CALLED 'LOWER CHOCHMAH'. Therefore, "the excellency of knowledge (Heb. da'at) is...wisdom." From there, FROM DA'AT, the tree is rooted, WHICH IS MALCHUT, and is planted in all directions, TO RIGHT AND LEFT, in all those who become attached to this tree. Therefore, Solomon the king was established only in his level, THAT IS MALCHUT. From there, he was aware of everything and he used to say: "and moreover I saw under the sun" (Kohelet 3:16); THAT IS MALCHUT THAT IS CALLED "UNDER THE SUN," AND ALSO, "I returned, and saw under the sun" (Kohelet 9:11). The same applies to all. Happy are the just who study the Torah and know the ways of the Holy King and the highly sealed things that are stored and hidden in the Torah, as it is written: "for the ways of Hashem are right..." (Hoshea 14:10).

52. וְדָא הוּא דַעַת, אִילָנָא דְחַיָּיא, וְהָא אוֹקְמוּהָ גַם בְּלֹא דַעַת נֶפֶשׁ לֹא טוֹב. מֵאֵן נֶפֶשׁ. דָּא נֶפֶשׁ טוֹב דְדוֹד מַלְכָּא. וְדָא חֲכָמָה דְקָאמְרֵן. וּבְגִינֵי כֶךְ יִתְרוֹן דַעַת הַחֲכָמָה, דְמִתְמָן אֲשֶׁתְרָשָׁא אִילָנָא וְאִתְנַטַע לְכָל סְטָרִין, וְכֵן לְכָל אֵינּוֹן דְאֶחֱיָדָן בֵּיהּ בְּהָאֵי אִילָנָא, וְעַל דָּא שְׁלֵמָה מַלְכָּא לֹא אֲשֶׁתְכַח אֱלֹא בְּהוּא דְרָגָא דִילֵיהּ, וּמִתְמָן יֵדַע כְּלָא, וְהוּא אָמַר עוֹד רְאִיתִי תַחַת הַשֶּׁמֶשׁ, וְשִׁבְתִּי וְרְאִיתִי וְגו'. וְכֵן כְּלָהוּ. וְכֹאֵין אֵינּוֹן צְדִיקָיָא, דְמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, וְיִדְעִין אוֹרְחוֹי דְמַלְכָּא קְדִישָׁא, וְסִתְיִמִין עַלְאִין דְגִנְזִין בְּאוּרֵייתָא, דְכֶתִיב כִּי יִשְׂרָיִם דְרָכֵי יְיָ וְגו'.

9. "Aaron shall be gathered to his people"

From Rabbi Chiya we learn that when Solomon said, "So I praised the dead that are already dead more than the living that are yet alive," he meant those who had already been reincarnated more than once and have returned from the dead to redeem their earlier actions. We are told that the just deserve to reach a level higher than all the holy angels and their levels, that is the Upper Eden. Those who have less merit occupy a place below, the lower Eden that is located over the terrestrial garden. We hear about the difference between the higher Eden and the lower Eden. King Solomon said that the spirit that has not come down and is still in its original state is better than the dead or the living because it has not yet sinned and needs to receive no punishment. "But better than both of them," is the person who are innocently righteous that keep all the precepts of the Torah and stay attached always to God. Rabbi Chiya talks about Moses removing Aaron's garments and giving them to his son Elazar, and about God preparing a bed for Aaron at his death. Rabbi Shimon says that Miriam, Aaron and Moses each died in the place that was appropriate for them, and he describes some details about this. He concludes by saying that when punishment is decreed over the children of Yisrael it is voided by the righteous who are in God's presence above.

53. "Aaron shall be gathered to his people" (Bemidbar 20:24). Rabbi Chiya opened the discussion with the verse: "so I praised the dead that are already dead..." (Kohelet 4:2). We have learned this verse and it has been explained. Come and behold: all the deeds of the Holy One, blessed be He, are according to Justice and Truth. There exists no one that can present Him with ANY DIFFICULTIES, and object to it, and say to Him: 'What are you doing?' And He accomplished everything as He wished.

53. יֶאֱסֹף אַהֲרֹן אֶל עַמּוֹ וְגו'. רַבִּי חֵיָּיא פָּתַח, וְשִׁבַּח אֲנִי אֶת הַמֵּתִים שְׁכָבְר מֵתוֹ וְגו'. הָאֵי קָרָא אֲתָמַר וְאוֹקְמוּהָ. ת"ח, כָּל עוֹבְדוֹי דְקוֹדְשָׁא בְרִיךְ הוּא, בְּדִינָא וְקִשׁוּט, וְלִית מֵאֵן דְאֶקְשֵׁי לְקַבְּלֵיהּ, וְיִמְחֵי בִידֵיהּ, וְיִימַר לֵיהּ מַה עֲבַדְתָּ, וְכִרְעוּתֵיהּ עֲבַד בְּכֹלָא.

54. "So I praised the dead." HE ASKS: Does King Solomon then praise the dead more than the living? Here, nobody is considered living unless he is on a true path in this world, as it says, "And Benaiah ben Jehoiada, the son of a valiant (lit. 'living') man" (II Shmuel 23:20). The friends have explained this. The wicked one who does not follow the true path is considered dead, YET KING SOLOMON praises the dead more than the living ones.

54. וְשִׁבַּח אֲנִי אֶת הַמֵּתִים. וְכִי שְׁלֵמָה מַלְכָּא מְשַׁבַּח לְמֵתֵיָא יִתִּיר מִן חַיָּיא, וְהָא לֹא אֶקְרִי חֵי אֱלֹא מֵאֵן דְאִיהוּ בְּאֶרַח קִשׁוּט בְּהָאֵי עֲלָמָא, כְּמָה דְאֵת אָמַר וּבְנֵיהוּ בֶן יְהוֹיָדָע בֶּן אִישׁ חַי, וְהָא אוֹקְמוּהָ חֲבֵרֵיָא, וְרָשַׁע דְלֹא אָזִיל בְּאֶרַח קִשׁוּט אֶקְרִי מֵת, וְאִיהוּ מְשַׁבַּח לְמֵתִים מִן הַחַיִּים.

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55. Most definitely, all the words of King Solomon were said with wisdom and here we were taught, "so I praised the dead." If nothing more had been written, I would have said so, THAT HE PRAISES THE DEAD ONES MORE THAN THE LIVING, but since it is already written, "that are already dead," we find here another gem of wisdom. "...that are already dead..." MEANS that they have already died at a different time and that they have already departed from the world and were mended by the dust. THEY HAVE ALREADY RETURNED, INCARNATED, AND REVISITED THIS WORLD, and most certainly received their punishment once or twice, SINCE THEY WERE ALREADY HERE IN THIS WORLD TWICE. It is certain that their station has been more profitably prepared than those living and that they have not yet received the punishment OF REINCARNATION.

56. Therefore, it is written: "so I praised the dead that are already dead," AND "THAT ARE ALREADY DEAD" is precise, MEANING those that are alive now, but are considered dead. What is the reason that they are considered dead? It is because they have already felt the taste of death and, although they exist in this world, they are dead and they were returned here from the dead. In addition, they are ready to repair the earlier activities THAT THEY PERFORMED PRIOR TO DYING. THEREFORE, they are considered dead, SINCE THEY ARE IN THE PROCESS OF CORRECTING THE DEEDS OF SOMEONE WHO ALREADY DIED. "...from these living that are alive..." (Kohelet 4:2). Since they have not yet tasted the taste of death and have not received their punishment, they do not know if they are worthy of that world or not.

57. Come and behold: the just merit to be bound in the bundle of Life, THAT IS YESOD IN ZEIR ANPIN. They are worthy of seeing the glory of the Holy King up high, as it is written: "to behold the beauty of Hashem, and to inquire in His Temple" (Tehilim 27:4). Their dwelling is higher than all the holy angels and all their levels, since neither the upper nor the lower grades merit seeing this highest location. This is what is said: "neither has the eye seen that Elohim, besides You..." (Yeshayah 64:3). THAT IS THE SECRET OF THE UPPER EDEN.

58. Those who do not merit to rise as much as these occupy a place below, according to their deeds. They do not merit that location and to see what those above see; they merit ONLY to remain in the lower Eden and not more. If you wonder what the lower Eden is, it is the Eden that is considered lower Chochmah, WHICH IS MALCHUT, and is located over the terrestrial garden. This Eden watches over THIS GARDEN, and the righteous remain in the Garden of Eden, THAT IS ON EARTH, and enjoy this Eden, WHICH IS THE LOWER CHOCHMAH.

55. אֵלָא, וְדַאי כָּל מְלוֹי דְשְׁלָמָה מְלָכָא, בְּחֻכְמָתָא אֲתַמְרוּ, וְהָא אֲתַמְר, וְשַׁבַּח אֲנִי אֶת הַמֵּתִים, אִילוּ לֹא כְּתִיב יְתִיר, הוּא אֲמִינָא הֵכִי, אֲבָל בֵּינָן דְּכְתִיב שְׁכַבְר מִתּוּ, אֲשֶׁתַּכַּח מְלָה אַחְרָא בְּחֻכְמָתָא. שְׁכַבְר מִתּוּ: זְמַנָּא אַחְרָא אֲסַתְּלֵקוּ מִן עֲלְמָא, וְאֲתַתְּקֵן בְּעַפְרָא, כ"ש דְּהָא קְבִיל עוֹנְשָׁא זְמַנָּא וְתֵרִין, וְדַאי וְדַאי, אֲתַרְיָה אֲתַתְּקֵן בְּשַׁבְּחָא יְתִיר מֵאִינוּן חַיִּי, דְּעַד לֹא קְבִילוּ עוֹנְשָׁא.

56. וע"ד כְּתִיב וְשַׁבַּח אֲנִי אֶת הַמֵּתִים שְׁכַבְר מִתּוּ, דִּיִּיקָא, אֲלִין אִינוּן חַיִּין, וְאֲקֵרוּן מֵתִים. מ"ט אֲקֵרוּן מֵתִים, בְּגִין דְּהָא טַעְמוּ טַעְמָא דְּמוֹתָא, וְאֵע"ג דְּקִיַּיְמִי בְּהַאי עֲלְמָא, מֵתִים אִינוּן, וּמִבִּין מֵתִיָּא אֲהַרְדּוּ. וְעוֹד עַל עוֹבְדֵין קְדַמְאִין קִיַּיְמִין לְאֲתַקְנָא, וְאֲקֵרוּן מֵתִים. מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים, דְּעַד לֹא טַעְמוּ טַעְמָא דְּמוֹתָא, וְלֹא קְבִילוּ עוֹנְשֵׁיהוּ, וְלֹא יִדְעוּ אִי זְכָאן בְּהַהוּא עֲלְמָא וְאִי לֹאוּ.

57. ת"ח, זְכָאן דְּזְכָאן לְאֲתַקְשְׂרָא בְּצִרּוּרָא דְּחַיִּי, אִינוּן זְכָאן לְמַחְמֵי בִיקְרָא דְּמְלָכָא עֲלָאָה קְדִישָׁא, כְּמָה דְּאֵת אֲמֵר, לְחֻזוֹת בְּנַעַם יְיָ וּלְבַקֵּר בְּהִיכְלוֹ. וְאִינוּן מְדוּרְהוֹן, יְתִיר וְעֲלָאָה מִכָּל אִינוּן מְלֹאכִין קְדִישִׁין, וְכָל דְּרַגִּין דְּלְהוֹן. דְּהָא הֵהוּא אֲתַרְא עֲלָאָה, לֹא זְכָאן עֲלָאִין וְתַתְּאִין לְמַחְמֵי לִיָּה, הַה"ד עֵין לֹא רֵאתָה אֱלֹהִים זוֹלַתְךָ וְגו'.

58. וְאִינוּן דְּלֹא זְכָאן לְסַלְקָא כ"כ בְּאִינוּן, דּוּכְתָא, אִית לוֹן לְתַתָּא כְּמוֹם אוֹרְחֵיָהוּ, וְאִלִּין לֹא זְכָאן לְהַהוּא אֲתַר, וְלְמַחְמֵי כְּמָה דְּחַמְאִין אִינוּן דְּלְעִילָא, וְאִלִּין קִיַּיְמִי בְּקִיּוּמָא דְּעַדן תַּתְּאָה וְלֹא יְתִיר. וְאִי תִימָא מֵאן עַדן תַּתְּאָה. אֵלָא דַּא עַדן דְּאֲקֵרֵי חֻכְמָה תַּתְּאָה, וְדַא קִיַּיְמָא עַל גֵּן דְּבְּאֲרַעָא, וְאֲשַׁגְחוּתָא דְּהַאי עַדן עֲלֵיהּ, וְאִלִּין קִיַּיְמִי בְּהַאי גֵּן, וְאֲתַהֲנוּן מֵעַדן דַּא.

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59. What is the difference between the lower Eden and the higher Eden? It is: "as far as light excels darkness" (Kohelet 2:13). The lower Eden is called 'pleasure (Heb. ednah)', which is female, and the higher Eden is considered 'delight (Heb. eden)', which is masculine. About this it is written: "neither has the eye seen that Elohim, besides you." This lower Eden is considered a garden in comparison to the Eden above, and that garden is considered Eden in comparison to the garden below. Those who exist in the lower garden, WHICH IS THE GARDEN OF EDEN ON EARTH, receive pleasure from that Eden that is above them, WHICH IS THE LOWER CHOCHMAH, every single Shabbat and every new moon, as it is written: "And it shall come to pass, that every new moon, and every Shabbat" (Yeshayah 66:23).

60. About these, Solomon said: "...from these living that alive..." since these are in a level higher than them. Who are they? This refers to those who have already died before and received their punishment twice. They are considered like refined silver that has entered the oven once or twice and has had the impurities sorted out, picked clean. "But better than both of them is he who has not yet been" (Kohelet 4:3). That is the spirit that remains above and is restrained from coming down, since that one is still in its original state AND HAS NOT SINNED YET. It does not need to receive punishment and obtains sustenance from that sustenance that is up very high.

61. "But better than both of them" is he WHO ARRIVES IN THIS WORLD and does not part FROM THE HOLY ONE, BLESSED BE HE, and is not known. All his words are covert. That is the innocent pious that kept the precepts of the Torah and upheld them, and dealt in the Torah day and night. Such a person is united and enjoys the higher level above all other people, and all the rest are burned from GAZING AT this one's canopy.

62. Come and behold: at the time the Holy One, blessed be He, said to Moses, "Aaron shall be gathered to his people," his strength was weakened and he knew that his right arm, WHICH IS CHESED, broke and his entire body trembled. As soon as he said: "Take Aaron and Elazar his son," the Holy One, blessed be He, said to him: 'Here, I will lend you another arm.' "And strip Aaron...and Aaron shall be gathered." Elazar shall serve as the right hand for you instead of his father. In spite of all this, he did not entirely fill the place of his father, since the clouds of glory departed and would not have returned if not for the merit of Moses, but not because of Elazar's merit.

59. מאי בין ערן תתאה לעלאה. כיתרון האור מן החשך, ערן תתאה, אקרי ערנא נוקבא. ערן עלאה, אקרי ערן דכר, עליה כתיב עין לא ראתה אלהים זולתך. האי ערן תתאה, אקרי גן לערן דלעילא, והאי גן אקרי ערן, לגן דלתתא. ואלין דמשתבחי בגן תתאה, אתהנון מהאי ערן דעלייהו, בכל שבת ושבת, ובכל ירחא וירחא, הה"ד והיה מדי חדש בחדשו ומדי שבת בשבתו.

60. ועל אלין אמר שלמה, מן החיים אשר המה חיים ערנה, דהא אלין בדרגא עלאה יתיר מנייהו. מאן אינון. אינון שכבר מתו, וקבילו עונשא תרי זמני, ואלין אקרו כסף מזוקק, דעאל לנורא זמנין ותרין, ונפיק מניה זוהמא, ואתברר ואתנקי. וטוב משניהם את אשר ערן לא היה. ההוא רחא דקאים לעילא, ואתעבב לנחתא לתתא, דהאי קאים בקיומיה, ולית ליה לקבלא עונשא, ואית ליה מזונא מההוא מזונא עלאה דלעילא לעילא.

61. טב מכלהו, מאן דלא אתפרש, ולא אתגלויא, וכל מלוי בסתימא אינון. דא הוא זכאה חסידא, דנטר פקודי אורייתא, וקיים לון, ואשתדל באורייתא יממא ולילי. דא אתאחיד ואתהני בדרגא עלאה על כל שאר בני נשא, וכלהו אתוקדן מחופה דהאי.

62. ת"ח, בשעתא דאמר קודשא בריך הוא למשה יאסף אהרן אל עמיו, אתחלש חילא דיליה, וידע דהא אתבר דרועא ימינא דיליה, ואזדעזעא כל גופיה, כיון דאמר קח את אהרן ואת אלעזר בנו, א"ל קודשא בריך הוא, משה, הא דרועא אחרא אוזיפנא לך, והפשט את אהרן וגו', ואהרן יאסף, הא אלעזר יהא לגבך, ימינא דא תחות אבוי. ועם כל דא לא אשלים אתר בההוא זמנא כאבוי, דהא ענני יקר אסתלקו, ולא אהדרו אלא בזכותא דמשה, ולא בזכותא דאלעזר.

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63. "And Moses did as Hashem commanded..." (Bemidbar 20:27). HE ASKS: Why, "in the sight of all the congregation" (Ibid.)? HE RESPONDS: This was because Aaron was the most beloved by the nation and they should not say that he died through Moses. Moses drew Aaron with words until they ascended the mountain, and all of Yisrael watched while Moses undressed the garments of Aaron and robed Elazar with them.

64. HE ASKS: What is the reason that Moses REMOVED HIS GARMENTS? HE REPLIES: It is because Moses was the one that put them on Aaron when he was elevated to the priesthood. It says that Moses clothed Aaron with the garments, and it is written: "and clothed him with the robe" (Vayikra 8:7). THEREFORE, Moses then removed what he gave him and the Holy One, blessed be He, removed that which He granted him, MEANING HIS SOUL. Both of them undressed Aaron completely, Moses removed what was external, and the Holy One, blessed be He, removed what was internal. As long as Moses did not complete his removal, the Holy One, blessed be He, did not complete His own. Happy is the lot of Moses.

65. Happy is the lot of the just, since the Holy One, blessed be He, desires their honor. The Holy One, blessed be He, prepared for Aaron a bed and candelabra of gold that gives light, and took it from him, from that lamp that he used to light twice every day. AND AFTER THAT, He sealed the opening of the cave and they went down.

66. Rabbi Yehuda said: The entrance of the cave was wide open; all of Yisrael observed Aaron dead. The candle of the lamp was lit before him, his bed was coming in and out, SO THAT ALL OF YISRAEL COULD SEE THAT HE WAS DEAD, and one cloud remained OVER THE BED. At that point, Yisrael knew that Aaron was dead. They noticed that the clouds of glory departed FROM YISRAEL, as it is written: "and when all the congregation saw that Aaron was dead..." (Bemidbar 20:29). And this was previously explained. Therefore, "they mourned for Aaron...all the house of Yisrael," men, women and children, since he was beloved by all.

67. Rabbi Shimon said: Why were these three holy elevated siblings not buried in a single area? And why were the limbs spread about, one here and one in another place? There are some who say that each one died at a location where Yisrael were destined to be in danger in the future in order to defend Yisrael, so that they would be saved. However, THE EXPLANATION IS that each one died as appropriate. Miriam died in Kadesh and was in the location between North and South, SINCE MIRIAM WAS THE CHARIOT TO MALCHUT, WHICH IS BETWEEN THE RIGHT AND LEFT OF ZEIR ANPIN, REFERRED TO AS SOUTH AND NORTH. Aaron, WHO WAS THE CHARIOT FOR CHESED, DIED IN MOUNT HOR, and was to the right direction. Moses, WHO DIED IN THE MOUNTAIN OF AVARIM, WAS IN THE CENTER, as was appropriate for him, SINCE MOSES WAS THE CARRIAGE TO THE CENTRAL COLUMN, THAT IS, TIFERET. This was WHERE MOSES WAS pulled onto the mountain where Aaron was, and he collected Miriam's burial ground to that mountain OF MOSES, which was held on both sides, FROM THE RIGHT AND FROM THE LEFT, SINCE THE CENTRAL COLUMN COMBINES THE RIGHT AND THE LEFT. Therefore, it is called the 'Mountain of

63. וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה וְגו'. אִמְאֵי לְעֵינָי כָּל הָעֵדָה. אֲלָא, בְּגִין דְּאֶהְרִן הוּה רְחִימָא דְעֵמָא, יְתִיר מְכַלָּא, וְלֹא וַיִּמְרוּן דְּהָא אֲתַנְגִּיד עַל יְדֵא דְמֹשֶׁה. וּמֹשֶׁה מְשִׁיךְ לְאֶהְרִן בְּמַלְיָן, עַד דְּסָלִיקוּ לְטוּרָא, וְכָל יִשְׂרָאֵל הוּוּ חֲמָאן, בְּשַׁעֲתָא דְאַפְשִׁיט מֹשֶׁה לְבוּשֵׁי דְאֶהְרִן, וְאַלְבִּישׁ לוֹן לְאַלְעָזָר.

64. מֵאֵי טַעְמָא מֹשֶׁה. אֲלָא מֹשֶׁה אֲלֻבְשִׁינוּן לְאֶהְרִן כְּדִ סָלִיק לְכַהֲנָא, הֵה"ד וַיִּלְבַּשׂ מֹשֶׁה אֶת אֶהְרִן אֶת בְּגָדָיו, וְכָתִיב וַיִּלְבַּשׂ אוֹתוֹ אֶת הַמַּעֲוִל. הַשְׁתָּא. מֹשֶׁה אֲעֵדֵי מְנִיָּה, מַה דִּיהֵב לֵיה. וְקוּדְשָׁא בְרִיךְ הוּא אֲעֵדֵי מְנִיָּה, מַה דִּיהֵב לֵיה. וְתַרְוִוִיָּהּ אֲפְשִׁיטוּ לֵיה לְאֶהְרִן מְכַלָּא, וּמֹשֶׁה אֲעֵדֵי לְבָר, וְקוּדְשָׁא בְרִיךְ הוּא לְגו'. וְעַד דְּאֲעֵדֵי מֹשֶׁה, קוּדְשָׁא בְרִיךְ הוּא לֹא אֲעֵדֵי, זְכָאָה חוּלְקָא דְמֹשֶׁה.

65. זְכָאָה חוּלְקָהוֹן דְּצִדִיקָיָא, דְּקוּדְשָׁא בְרִיךְ הוּא בְּעֵי בִיקְרִיָּהוֹן. אֲתַקִּין קוּדְשָׁא בְרִיךְ הוּא לְאֶהְרִן, עֲרֶסָא וּמְנַרְתָּא דְדִהָבָא דְנִהָרָא. וּמְדִידִיָּה נְטִיל, מֵהוּא מְנַרְתָּא דִּהוּה דְלִיק בְּכָל יוֹמָא תְרֵי זְמַנֵי וְאַסְתִּים פּוּם מְעֲרָתָא וְנַחְתוּ.

66. רַבִּי יְהוּדָה אָמַר, פּוּם מְעֲרָתָא הוּה פְתִיחָא, דְכָל יִשְׂרָאֵל הוּוּ חֲמָאן לְאֶהְרִן שְׂכִיב, וּבוּצִינָא דְמְנַרְתָּא דְלִיק קְמִיָּה, וְעֲרִסִיָּה נְפִיק וְעִוִיל, וְעַנְנָא חַד קָאִים עָלֵיה. וְכַדִּין יַדְעוּ יִשְׂרָאֵל דְּהָא אֶהְרִן מִית. וְחֲמוּ דְהָא אֲסַתְלָּקוּ עַנְנֵי כְבוֹד, הֵה"ד וַיִּרְאוּ כָּל הָעֵדָה כִּי גִוַע אֶהְרִן וְגו', וְהָא אוּקְמוּהּ. וְע"ד בְּכוּ לְאֶהְרִן כָּל בֵּית יִשְׂרָאֵל, גּוֹבְרִין וְנִשְׁוִין וְטַף, דְּהָא רְחִימָא מְכַלָּהוּ הוּה.

Avarim' IN ORDER TO COMMEMORATE THE PASSAGE THAT EXISTS BETWEEN the two sides of the mountain that allow crossings (Heb. ma'avarim). THAT PASSAGEWAY is attached to this side and to that side, TO THE RIGHT AND TO THE LEFT.

67. רבי שמעון אמר, הני תלתא אחין עלאין קדישין, אמאי לא אתקברו באתר חד, ושויפין אתבדרו, חד הכא, וחד הכא, וחד באתר אחרא. אלא אית דאמרי, באתר דבעאן ישראל לאסתכנא ביה, מית כל חד וחד, בגין לאגנא עליהו, ואשתובון, אבל כל חד וחד מית בדקא חזי עליהו. מרים בקדש, בין צפון לדרום. אהרן לסטר ימינא. משה בדקא חזי ליה. אחיד ההוא טורא לטורא דאהרן, וכניש לקבורתא דמרים לגבי ההוא טורא, אחיד לתרי סטרי. ועל דא אתקרי הר העברים, דתרי סטרי טורא דמעברי, ואחיד לסטרא דא ולסטרא דא.

68. Happy is the portion of the righteous in this world and the World to Come. Even though they are in another world, in another higher world, their merit endures in this world for generations to come. During the period that Yisrael return to repent in the presence of the Holy One, blessed be He, some punishment is decreed over them. Then the Holy One, blessed be He, calls upon the righteous, who remain in His presence above, and informs them. They void that decree and the Holy One, blessed be He, has Mercy on Yisrael. Happy are the just, about whom it is written, "and Hashem will guide you continually..." (Yeshayah 58:11).

68. זבאה חולקהון דצדיקניא בעלמא דין ובעלמא דאתי. ואע"ג דאינון באתר אחרא, בעלמא אחרא עלאה, זכותהון קיימא בעלמא דא, לדרי דרין. ובשעתא דישראל תייבין בתיובתא קמי קודשא בריך הוא, וגזירה אתגזר עליהו, כדין קארי קודשא בריך הוא לצדיקניא דקיימי קמיה לעולא, ואודע לון, ואינון מבטלי ההיא גזרה, וחייס קודשא בריך הוא עליהו דישראל. זבאין אינון צדיקניא, דעליהו כתיב ונחך יי' תמיד וגו'.

10. "And the people spoke out against Elohim, and against Moses"

Rabbi Yitzchak informs us that "Now it came to pass on the third day, that Esther put on her royal apparel" means she was enveloped by the Holy Spirit after three days of fasting that made her body weak. She merited this blessing because she guarded her words and did not speak evil. We are assured that anyone who speaks with an evil tongue will be harmed by his own actions in some way, and then Rabbi Yitzchak talks about the title verse - in which the masses say slanderous things about God and also quarrel with Moses. It was, we learn, for this reason these people were burned in the fire.

69. "And the people spoke out against Elohim, and against Moses..." (Bemidbar 21:5). This passage was explained in another place, with THOSE SCRIPTURE PASSAGES RELATING TO the waters of Merivah (Eng. 'dispute') against Moses and Aaron.

69. וידבר העם באלהים ובמשה וגו'. פרשתא דא, באתר אחרא אסתליק, עם אינון מי מריבה דמשה ואהרן.

70a. Rabbi Yitzchak opened the discussion with the verse: "Now it came to pass on the third day, that Esther put on her royal apparel (Heb. malchut)" (Esther 5:1). The scroll of Esther was said in the Holy Spirit and, therefore, it is written among the scriptures. "Now it came to pass on the third day." When the body energy was low and weak, DUE TO THE FASTING, she remained in her spirit without the body. Then, "that Esther put on Malchut." What is the meaning of Malchut? If you think it is glorious and purple garments, these are not called so, BY THE NAME OF MALCHUT. "Esther put on Malchut," MEANS that she was clothed in the supernal Holy Malchut. She was assuredly enveloped in the Holy Spirit, SINCE MALCHUT IS CONSIDERED THE HOLY SPIRIT.

70(1). רבי יצחק פתח, ויהי ביום השלישי ותלבש אסתר מלכות וגו'. מגלת אסתר ברוה"ק נאמרה, ובגין כך כתובה בין הכתובים. ויהי ביום השלישי, דאתחלש חילא דגופא, והא קיימא ברוחא בלא גופא, כדין ותלבש אסתר מלכות. מאי מלכות. אי תימא בלבושי יקר וארגוונא, הא לאו הכי אקרי. אלא ותלבש אסתר מלכות, דאתלבשת במלכות עלאה קדישא, ודאי לבשה רוח הקדש.

70b. What is the reason that she merited this stature, MEANING MALCHUT? It is because she guarded her lips so as not to reveal anything. This is what is written: "Esther had not yet made known her kindred or her people" (Ester 2:20). We were taught that whoever guards his lips and tongue is worthy of clothing himself with the Holy Spirit. And anybody who curves his lips to speak evil will be harmed by that matter of which he speaks, MEANING THAT IF HE SPEAKS THE EVIL TONGUE, LIKE THE PRIMORDIAL SNAKE, THEN THAT SNAKE DOMINATES HIM. AND THAT IS WHY WHEN YISRAEL SPOKE AGAINST ELOHIM AND MOSES, HE SET SNAKES AND VIPERS UPON THEM. If he does not, he is afflicted by diseases or leprosy, which is burning like a snake, as we have already explained.

71. "And the people spoke out against Elohim, and against Moses." They said slanderous things about the Holy One, blessed be He, according to the ARAMAIC translation of "MURMUR," and they quarreled with Moses. "Why have you brought us up?" (Bemidbar 21:5). They treated all aspects equally, BECAUSE THEY EQUATED ELOHIM TO MOSES, AND SAID TO THEM: "WHY HAVE YOU BROUGHT US UP?" This is why snakes that burned them like fire were sent upon them. The fire entered their internals and they dropped dead, as is written: "and Hashem sent venomous serpents among the people" (Ibid. 6).

72. Rabbi Chiya said: Snakes would approach and their lips would whisper, and they would bite and die. What is whispering? It is as it says, "if the serpent bites and cannot be charmed (also: 'without a whisper')" (Kohelet 10:11). A fire would glow from their mouths, and they would bite and inject the fire into them. Their internal organs were burned and they died, and these items were defined somewhere else.

11. The well

We hear an elaboration of the letters of 'she' and 'he' and the places where masculine and feminine are referred to in regard to the well. Rabbi Shimon says that the spirit in the water is the Holy Spirit that elevates Mayin Nukvin so that the waters will flow. The important point is that in everything there is a requirement to arouse something from below by action or speech, or to indicate and display some similarity to the act, and then the arousal from above will take place. Rabbi Shimon talks about the well being divided into thirteen streams and overflowing in all directions so that all of Yisrael could be sustained. We learn that most people do not know how to call upon God in Truth and arouse actions above, and that God is only near to those who do. The children of Yisrael said things which were matters of Truth in order to arouse the well; even sorcerers have to say some truth in order to awaken actions. Rabbi Shimon says the difference between most people and the Righteous is that the Righteous know the essence of words and actions, and they know how to direct their hearts and desires to God more than those who are not as knowledgeable; they draw blessings from the area of thought, that is Chochmah. When they call on God He is ready for them, and when they are in distress He is with them. He honors them in this world and in the World to Come.

73. "And from thence they went to Be'er (Eng. 'well') that is the well" (Bemidbar 21:16). HE ASKS: What is the change - why does it first say, Be'erah (Eng. 'to the well') and immediately after that, Be'er (Eng. 'well')? HE RESPONDS: It is only that Be'erah IS HOW MALCHUT WAS CALLED after all the waters converged into the sea and flowed down TO THE AREA OF MALCHUT. MALCHUT IS CALLED Be'er when Isaac, WHO IS THE LEFT COLUMN OF ZEIR ANPIN, fills it up. SINCE THE BE'ER IS STILL ENACTED UPON BY ZEIR ANPIN, IT IS THEREFORE CALLED BE'ER WITHOUT HEI, INDICATING MASCULINE LANGUAGE. THEREFORE, "she (Heb. hi) is the well," is spelled, "he (Heb. hu) is the well," WITH THE VAV, INDICATING THAT IT IS MASCULINE LANGUAGE. The secret is as we explained. "But the Levite, he shall do the service" (Bemidbar 18:23), SINCE HE INDICATES THE LEFT SIDE OF ZEIR ANPIN.

70(2). מאי טעמא זכתה להאי אתר. בגין דנטרא פומה דלא לחוואה מדי. הה"ד אין אסתר מגדת מולדתה. ואוליפנא כל מאן דנטיר פומיה ולישניה, זכי לאתלבשא ברוח דקודשא. וכל מאן דסטי פומיה למלה בישא, הא ודאי ההוא מלה בישא עליה. ואי לאו, הא נגעים, או צרעת, דמוקדן בחוויא עליה, והא אוקמוה.

71. וידבר העם באלהים ובמשה. דאמרו מלה בישא בקודשא בריך הוא, וכתרגומו. ועם משה נצו. למה העליתנו, שוו כל אפיא שוין בג"כ אודמן לגבייהו חוויין, דמוקדן לון באשא, ועיול אשא למעיהו ונמלין מתין, כד"א וישלח יי' בעם את הנחשים השרפים.

72. ר' חניא אמר, חוויין הוו אתיין, מלחשן בפומייהו, ונשכין ומתין. מאי מלחשן. כד"א אם ישוך הנחש בלא לחש. אשא הוו מלהטן בפומייהו, ונשכין, ושדיין אשא בהו, ואתוקדאן מעייהו ומתין והא מלין אלין אסתלקו לאתר אחרא.

73. ומשם בארה הוא הבאר. מ"ש דהכא בארה, ולבתר באר. אלא בארה, לבתר דמתכנשי מינא לגו ימא, ונחתי לתתא. באר, בשעתא דיצחק מלויא ליה. היא הבאר, הוא כתיב ורזא דא, כמה דכתיב ועבד הלוי הוא.

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74. Rabbi Aba said: Anyplace WHERE IT IS SPELLED "he" and pronounced "she," AS IT IS HERE AT THE WELL, IT INDICATES male and female combined, AND THE THREE LETTERS OF "HE" (HEI-VAV-ALEPH) is an overall high principal. Hei is female, MALCHUT, Vav is male, ZEIR ANPIN, and Aleph IS BINAH THAT IS inclusive of all, SINCE ZEIR ANPIN AND THE FEMALE EMERGE FROM HER. Aleph, WHICH IS BINAH, is the perfection of everything, SINCE ALL THE MOCHIN FLOW FROM HER. Happy are the children of Yisrael. Although they are down, they are grasped in the highest principle of all - THAT IS, IN THE THREE LETTERS OF HEI, VAV, ALEPH. Therefore, it is written: "it is He who made us, and we belong to Him" (Tehilim 100:3). The word lo is spelled with an Aleph INSTEAD OF A VAV, INDICATING, "AND NOT (HEB. LO) WE," as it is the inclusion of Vav-Hei, WHICH ARE ZEIR ANPIN AND THE FEMALE. And the Aleph includes everything.

75. Rabbi Shimon said: The spirit (also: 'wind') in the water is the Holy Spirit, MEANING THE SPIRIT OF MALCHUT THAT IS REFERRED TO AS 'HOLY SPIRIT' that blows in the beginning, as it says, "blow upon My garden" (Shir Hashirim 4:16). This MEANS THAT IT ELEVATES MAYIN NUKVIN (FEMALE WATERS), and then waters will flow, WHICH ARE THE UPPER MAYIN DUCHRIN (MALE WATERS) to fill her. This is what is written: "He causes His wind to blow: they run as water" (Tehilim 147:18). At first, "He causes His wind to blow," and then, "waters will flow." As long as He does not cause His wind to blow, the waters will not flow. What does this teach us? From this, it is apparent that in everything there is a requirement to arouse something FROM BELOW, THAT IS AN ASPECT OF FEMALE WATER, by action or speech, or to indicate and display some similarity to the act, AND THEN COMES THE AROUSAL FROM ABOVE. THEREFORE, until the wind does not blow, the water, WHICH IS THE SECRET OF ABUNDANT FLOW, does not flow towards the wind, WHICH IS MALCHUT.

76. "...that (lit. 'he') is the well," IS SPELLED, but we pronounce it as: "She is the well." ALSO, what changes so that it is written "Be'erah" at first and then, "Be'er"? HE REPLIES: It is only because the female, THAT IS MALCHUT, was alone in the beginning AND THEREFORE IT WAS SAID IN FEMININE LANGUAGE, "BE'ERAH." When it says "he," it indicates the inclusion of both male and female, so it is called "Be'er" in MASCULINE LANGUAGE. ALTHOUGH IT ALSO INCLUDES THE FEMALE, IT IS IN THE MASCULINE FORM, since all are called in the masculine form in the area where a male exists, even if he has WITH HIM a hundred females.

77. IT IS WRITTEN: "THAT IS THE WELL of which Hashem spoke to Moses saying, 'Gather the people together'" (Bemidbar 21:16). This is because that well was not missing from them. If you wonder how all of them could possibly draw from that one, it is because it divided into thirteen streams. This is SINCE MALCHUT DIVIDES INTO THIRTEEN, IN THE SECRET OF THE TWELVE, WHICH IT RECEIVES FROM THE TWELVE BOUNDARIES IN ZEIR ANPIN, AND ONE IS COMPOSED OF ALL OF THEM. The flowing spring in the well is filled and overflows in all directions. Then, at the time the children of Yisrael were singing and desired water, the children of YISRAEL would stand about her, OVER THE WELL, and sing. What did they say? "'Spring up, O well" (Ibid. 17), and raise your water to produce water for everyone to drink.' That is the way to praise this well, and THAT IS "the well that the princes dug out." They spoke words of truth. And so it is.

74. ר' אבא אמר, בכל אתר הוא, וקרינן היא, דבר ונוקבא כחדא. וכללא עלאה, ה' נוקבא, ו' דבר, א' כללא דכלא. דהא א' בשלימו שריא. זכאין אינון ישראל, אע"ג דאינון לתתא, אינון אחידן בכללא עלאה דכלא, ובג"כ כתיב הוא עשנו ולא אנחנו, באלף כתיב. כללא דו"ה וא' דכליל כלא.

75. ר"ש אמר, רוח דמיא, דא הוא רוח הקדש, דנשב בקדמיתא. כד"א המיחי נני, לבתר נזלין מיא למליא לה, הה"ד ישב רוחו יזלו מים. ישב רוחו בקדמיתא, ולבתר יזלו מים. ועד לא נשיב האי רוחא, לא נזלין מיא. מאי קא משמע לן, משמע דבעי בכללא לאתערא מלה, בעובדא או במלה, או לאתחזאה כחיוזו דעובדא. והכא, עד דרוחא לא נשיב, לא נזלין מיא לגביה דההוא רוח.

76. הוא הבאר, היא הבאר קרינן, מ"ש בקדמיתא בארה, והשתא באר, אלא בקדמיתא נוקבא בלחודה, והשתא דקאמר הוא, כללא דדבר ונוקבא, אקרי באר. ובאתר דאשתכח דבר, אמילו מאה נוקבא, דבר קרינן לכלא.

77. אשר אמר יי' למשה אסוף את העם, בגין דהאי באר לא אעדי מנייהו. ואי תימא, היך יכלין לשאבא מניה כללא, אלא איהו נמיק לתליסר נחלין, ונביע אתמלי ונמיק לכל סטרין, וכדין הווי ישראל בשעתא דשארן ובעיין מיא, קוימין עליה, ואמרי שירתא. ומה אמרי, עלי באר. סלקי מימין, לאנפקא מיין לכלא, ולאתשקאה מנך. וכן אמרי תושבחתא דהאי באר, באר חפרוה שרים וגו'. מלה קשוט הווי אמרי, וכך הוא.

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78. From here, we were taught that for whoever desires to arouse matters above, either by deed or speech, if that deed or speech is not performed properly, then nothing gets aroused. All the inhabitants of the world go to the synagogue to arouse something above, but few are those who know how to arouse. The Holy One, blessed be He, is near those who know how to call on Him and arouse properly. However, if they do not know how to call on Him, He is not near, as is written: "Hashem is near to all those who call upon Him, to all who call upon Him in truth" (Tehilim 145:18). What is, "in truth"? That is that they know how to arouse the truthful thing appropriately, and it applies to all THINGS as well.

79. ABOUT THE WELL, Yisrael said these things which are matters of truth in order to arouse this well, WHICH IS MALCHUT, and to give drink to Yisrael. If they had not said these things, THE WELL would not have been aroused. Likewise, even the world's sorcerers who use evil things would not be awakened for them until they performed for them some veritable acts; they would not awaken if they did not say some truths in order to draw them in the manners they desire. Even if they had screamed all day long with other words and different acts, they would never have been capable of drawing them, and they would not have been awakened towards them.

80. Come and behold: it is written, "and called on the name of the Ba'al..." (I Melachim 18:26) What is the reason THAT THEY WERE NOT ANSWERED? HE RESPONDS: First, it was not within the Ba'al's authority TO BRING DOWN FIRE FROM HEAVEN. In addition, since the wording was not the right one among them, the Holy One, blessed be He, made them forget them. That is what is written: "and that You have turned their hearts back again" (Ibid. 37). Praised are the righteous who know how to call upon their Master properly.

81. Rabbi Shimon said: Here I wish to reveal something. Come and behold: anyone who is capable of preparing his deed as is proper and sets his speeches as is proper, definitely arouses the Holy One, blessed be He, to extend forth high matters that are upright. And if not, he is not propitious to them. If this is so, does not the whole world know how to prepare in an orderly manner the necessary performances and speeches? What then is the special value of them, the righteous? The righteous know the essence of words and actions, and they know how to direct their heart and desire more than those who are not as knowledgeable.

82. HE RESPONDS: It is only that those who are not as knowledgeable of the essence of actions, but simply know their orderly set up and nothing more, draw to themselves from behind the shoulders of the Holy One, blessed be He. THEIR PRAYER does not soar in the air, which is considered providence, MEANING TO SAY THAT IS THE PROVIDENCE OF THE FACE AND THEY ARE ONLY WORTHY OF THE ASPECT OF BEHIND THE SHOULDERS.

78. מהכא אוליפנא, כל מאן דבעי לאתער א מלין דלעילא, בין בעובדא בין במלה. אי יהוא עובדא, או יהוא מלה, לא אתעביד בדקא יאות, לא אתער מדי. כל בני עלמא אזלין לבי בנישתא לאתער א מלה דלעילא, אבל זעירין אינון דידעין לאתער א, וקודשא בריך הוא קריב לכלא דידעי למקרי ליה ולא אתער א מלה בדקא יאות, אבל אי לא ידעי למקרי ליה, לאו איהו קריב, דכתיב קרוב יי לכל קוראיו וגו'. מאי באמת. דידעי לאתער א מלה דקשוט בדקא יאות, וכן בכלא.

79. אוף הכא, הו א מרי ישראל הני מלין, מלין דקשוט, בגין לאתער א להאי בירא, ולא שקאה לון לישראל, ועד דא מרי הני מלי לא אתער. וכן אפילו באינון חרשי עלמא, דמשתמשי בזונון בישון, עד דעבדי עובדו דקשוט לגבייהו, אי לא אמרו מלי דקשוט, בגין לאמשכא לון בהני גוונא דבעיין, לא מתערין לגבייהו, ואפילו דצווחי כל יומא במלין אחרנין, או בעובדא אחרא, לא משכין לון לגבייהו לעלמין, ולא מתערין לקבליהו.

80. ת"ח, כתיב, ויקראו בשם הבעל וגו'. מאי טעמא. חד דלאו רשו בהוא בעל בהאי. ועוד דמלין לא מתכשרן בינייהו, ואנשי לון קודשא בריך הוא מנהון. הה"ד ואתה הסבות את לפם אחרנית. זכאין אינון צדיקניא, דידעי למקרי למאריהון בדקא יאות.

81. אמר רבי שמעון, הכא בעינא לגלאה מלה. ת"ח, כל מאן דידע לסדרא עובדא בדקא יאות, ולסדרא מלין בדקא יאות, הא ודאי מתערי לקודשא בריך הוא, לאמשכא מלין עלאין דמתכשרן. ואי לא, לא אתכשר לגבייהו. אי הכי כל עלמא ידעי לסדרא עובדא, ולסדרא מלין, מאי חשיבו דלהון דצדיקניא, דידעי עקרא דמלה ועובדא, וידעי לכוונא לבא ורעותא, ותיר מאלין אחרנין, דלא ידעי כל בך.

82. אלא אלין דלא ידעי עקרא דעובדא כולי האי, אלא סדורא בעלמא ולא יתיר, משכין עלניהו משיכו דבתר כתמוי דקודשא בריך הוא, דלא טס באורא דשגיוחו אקרי.

83. Those that are knowledgeable and direct the heart and desire extricate blessings from the area of the thought, WHICH IS CHOCHMAH. They emerge in all the branches and roots OF THE LEVELS in a straightforward manner as called for, until the higher and lower grades receive their blessings and the Holy Name is blessed through them. Happy is their lot, since the Holy One, blessed be He, is close to them and available to them. When they call on Him, He is ready for them, and at the time of their distress, He is with them. He honors them in this world and in the World to Come. This is what is written: "because he has set his delight upon Me, therefore will I deliver him: I will satisfy him, and show him My salvation" (Tehilim 91:14).

83. וְאֵלֶּיךָ יִדְרְעוּ וּמְכוּוֹנֵי לֵבָא וְרַעוּתָא, מִמְּקֵי בְּרַכָּאן מֵאַתְרֵי דְּמַחְשָׁבָה, וְנִמְקֵי בְּכָל גְּזַעֵין וְשִׁרְשֵׁין בְּאַרְחָ מִיִּשְׂרָאֵל בְּדַקָּא יְאוּת, עַד דְּמִתְבְּרַכְן עַלֵּיִן וְתַתְּאִין, וְשִׁמְא קְדִישָׁא עֲלָאָה מִתְבְּרַךְ עַל יְדֵיהוֹן. זְכָאָה חוּלְקֵהוֹן. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא קְרִיב לְגַבְיֵהוֹן, וְזִמְיִן לְקַבְּלֵיהוֹן, בְּשַׁעְתָּא דְּקִאֲרוֹן לֵיה, הוּא זְמִין לוֹן. בְּשַׁעְתָּא דְּאִינוֹן בְּעֵאקוֹ, הוּא לְגַבְיֵיהוֹ, הוּא אוֹקִיר לוֹן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאִתִּי, הַה"ד כִּי בִי חֶשֶׁק וְאִמְלִטְהוּ אֲשַׁגְּבֵהוּ כִּי יִרְעֵ שְׁמִי.

12. "Fear him not"

Rabbi Yehuda informs us that when Yisrael gather together they receive nourishment sometimes from Compassion and sometimes from Judgment, and that no divine influence prevails until there is a place for it to dwell down in the world of matter. Rabbi Yehuda says that God told Moses not to be afraid of king Og, because Og had defiled the sign of his covenant, and would therefore, by reason of his very own deeds, be uprooted and undone on earth. We hear that the children of Yisrael were blessed to have Moses as the prophet among them, since it was for his sake alone that God performed many miracles; and, lastly, we're reminded that God's Covenant was made only with the children of Abraham.

84. "And Hashem said to Moses, 'Fear him not'" (Bemidbar 21:34). Rabbi Yehuda opened the discussion with the verse: "she is not afraid of the snow for her household: for all her household are clothed with scarlet" (Mishlei 31:21). Come and behold: the assembled Congregation of Yisrael nourishes from both sides, sometimes from Compassion and sometimes from Judgment. When it wishes to nourish from Compassion, there is a place WHERE COMPASSION will dwell. When it wishes to nourish from Judgment, there is room so THAT JUDGMENT will dwell and prevail on him. This is always the case. Nothing prevails from above until the room exists for it to dwell upon. Therefore, the Congregation of Yisrael "is not afraid of the snow for her household." What is the reason? It is because "all her household are clothed in scarlet." That one does not dwell only in that one, white in red, and red in white. And that was already established.

84. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה אַל תִּירָא אוֹתוֹ וְגו'. רַבִּי יְהוּדָה פְּתַח, לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג כִּי כָל בֵּיתָהּ לְבוּשׁ שָׁנִים. ת"ח, כְּנֶסֶת יִשְׂרָאֵל יִנְקָא מִתְרֵי סְטְרֵי, הַשְׁתָּא בְּרַחְמֵי, הַשְׁתָּא בְּדִינָא. כִּד בְּעִיָּא לְיִנְקָא בְּרַחְמֵי, אֲשַׁתְּכַח אַתְרֵי לְאַתִּישְׁבָּא בֵּיה. כִּד בְּעִי לְיִנְקָא בְּדִינָא, אַתְרֵי אֲשַׁתְּכַח לְאַתִּישְׁבָּא בֵּיה, וְלִמְשָׁרֵי עֲלוּהֵי, דְּהִכִּי הוּא בְּכָל אַתְרֵי, לֹא שְׂאֲרֵי מְלָה דְּלַעֲיֹלָא, עַד דְּאֲשַׁתְּכַח אַתְרֵי לְמְשָׁרֵי עֲלוּ. וְע"ד, כְּנֶסֶת יִשְׂרָאֵל לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג, מ"ט, בְּגִין דְּכָל בֵּיתָהּ לְבוּשׁ שָׁנִים. לֹא שְׂרִיא הָאֵי, אֶלָּא בְּהָאֵי חוּרֵי בְּסוּמְקָא, וְסוּמְקָא בְּחוּרֵי. וְהָאֵי אוֹקְמוּהָ.

85. "And Hashem said to Moses, 'Fear him (Heb. oto) not.'" Twice IN THE TORAH IS FOUND, "OTO (ALEPH-VAV-TAV-VAV)," which is spelled out fully, with two Vavs. Once here and once in the verse: "until your brother seek after it (Heb. oto)" (Devarim 22:2). What is the reason? It is because THEIR MEANING IS an actual letter (Heb. ot) and they ARE NOT DERIVED FROM THE PARTICLE ET. "...until your brother seeks after it..." MEANS that he is required to define and spell out the SIGN AND mark (Heb. ot) of that lost item.

85. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה אַל תִּירָא אוֹתוֹ, תְּרִין אוֹתוֹ אִינוֹן שְׁלִימִין בְּאוֹרֵייתָא בְּתְרִין וּוּי"ן, חֲדָא דָּא, וְחֲדָא, עַד דְּרוּשׁ אַחִיךָ אוֹתוֹ. מ"ט. בְּגִין דְּאִינוֹן אוֹת מְמַשׁ. עַד דְּרוּשׁ אַחִיךָ אוֹתוֹ, דְּבְעִי לְפַרְשָׁא הָהוּא אוֹת, דְּהָהוּא אַבִּידָהּ.

86. Here too, it is Og who joined Abraham and he is from the people of his household. When Abraham was circumcised, it was written: "and all the men of his house" (Beresheet 17:26). That is Og, who was also circumcised with him and received that Holy Sign (Heb. ot). As soon as Og saw Yisrael approaching him, he thought to himself, 'I have certainly performed that precept that stands up for them,' SINCE HE WAS ALREADY CIRCUMCISED BEFORE OUR PATRIARCH ISAAC. And he placed this before him, AS SECURITY.

86. אוֹף הֶכָּא דִּין אוֹתוֹ, דָּא עוּג, דְּאֲתַדְּבַק בְּאַבְרָהָם, וּמֵאַנְשֵׁי בֵיתֵיהּ הוּוּ, וְכִד אַתְגְּזוּר אַבְרָהָם מֵה כְּתִיב, וְכָל אַנְשֵׁי בֵיתוֹ וְגו'. דָּא עוּג דְּאֲתַגְּזוּר עִמֵּיהּ, וְקַבִּיל הָאֵי אֶת קְדִישָׁא, בִּינּוֹן דְּחֻמָּא עוּג דְּיִשְׂרָאֵל מְקַרְבִּין גְּבִיָּה, אָמַר הָאֵי וְדָאֵי אָנָּא אֶקְדִּימְנָא זְכוּתָא דְּקִאִים לוֹן, וְדָא שְׁוִי לְקַבְּלֵיהּ.

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87. At that moment, Moses was afraid. How could he uproot the impression that Abraham made? He thought: 'Assuredly, my right hand, WHICH IS AARON, is dead, since the right is necessary TO WIN this.' It may be said that Elazar is here, who is the right of the moon, NAMELY, OF MALCHUT, but not mine, SINCE HE IS NOT THE RIGHT OF ZEIR ANPIN, WHICH IS THE SECRET OF MOSES, AS WAS AARON. That sign OF OG is to the right OF ZEIR ANPIN, since Abraham is the right OF ZEIR ANPIN.

88. Immediately, the Holy One, blessed be He, said, "Fear him not." Do not fear his sign, and even for the right there is no need. "For I have delivered him into your hand" (Ibid.). Your left will uproot him from the world, since he, OG, defiled the sign of his Covenant, and whoever makes a flaw in the sign of the Covenant is fit to be uprooted from this world ON HIS OWN. Of course, your left, that is, "your hand," will uproot him from the world. That is why he was uprooted from the world. Even though he was mighty from the sons of the mighty, and THOUGH he wanted to destroy Yisrael, he fell into the hands of Moses and was annihilated.

89. That is why Yisrael have annihilated all of them, his children, his people and everything belonging to them, as is written: "so they smote him, and his sons, and all his people" (Bemidbar 21:35). It is also written: "and we smote him, and his sons (Heb. banav)" (Devarim 2:33). It is written, "banav," without a Yud, INDICATIVE OF PLURALITY, yet it is pronounced Banav (plur.). This has already been explained by the friends.

90. Happy are the children of Yisrael that Moses the prophet was among them, since the Holy One, blessed be He, performed all these signs for his sake, as we have explained. The Holy One, blessed be He, did not make His Covenant with the rest of the nations to be connected to them, only with Yisrael, who are the children of Abraham. About the children of Yisrael, it is written: "between...your seed after you in their generations for an everlasting Covenant" (Bereshheet 17:7), and: "'as for Me, this is My Covenant with them,' said Hashem; 'My spirit that is upon you...shall not depart out of your mouth...'" (Yeshayah 59:21). Blessed be Hashem for evermore. Amen and Amen.
End of Parashat Chukat

87. ביה שעתא דחיל משה, היך יכיל לאעקרא רשימא דרשים אברהם. אמר, ודאי הא ימינא דילוי מית, דהא ימינא בעיא להאי. אי נימא הא אלעזר, ימינא דסיהרא הוא, ולא דילוי. והאי את לימינא הוא, דאברהם לימינא הוא.

88. מיד אמר קודשא בריך הוא, אל תירא אותו, לא תדחל להווא את דיליה, ואפילו לימינא לא אצטריך. כי בידך נתתי. שמאלא דילך יעקר ליה מעלמא, דהא הוא פגים רשימא דיליה, ומאן דפגים להאי את, אתחזי לאתעקרא מעלמא, כ"ש שמאלא דילך, דאיהו ירך, יעקר ליה מעלמא, בגין כך אתעקר מעלמא, ואפילו דאיהו תקיפא מבני גברינא, ובעא לשיצאה להו לישראל, נפל בידיה דמשה ואשתצי.

89. בגין כך כלא שציאו ישראל בנוי וכל עמיה, וכל דיליה. כמה דכתיב, ויכו אותו ואת בנו ואת כל עמו וכתיב, ונך אותו ואת בנו. בנו כתיב חסר יו"ד, וקרינן בניו, והא אוקמוה חברינא.

90. זכאין אינון ישראל, דמשה נביאה הוה בינייהו, דבגיניה עביר לון קודשא בריך הוא כל הני אתון, ואוקמוה. וקודשא בריך הוא לא גזר קיימיה עם שאר עמין לאתקשרא ביה, אלא עם ישראל, דאינון בנוי דאברהם, דכתיב בו ובין זרעך אחרין לדרתם ברית עולם. וכתיב ואני זאת בריתי אותם אמר יי' רוחי אשר עליך וגו'. לא ימוש מפניך וגו'. ברוך יי' לעולם אמן ואמן.