

1. "Then shall they give every man a ransom for his soul"

We are reminded that heavenly blessings do not accrue to anything that has been counted or numbered, and yet the children of Yisrael were subjected to a census. Yisrael were blessed nonetheless because they were ransomed.

1. "And Hashem spoke to Moses, saying, "When you do take the sum of the children of Yisrael after their number" (Shemot 30:11-13). Rabbi Aba, Rabbi Acha and Rabbi Yosi were traveling from Tiberias to Tzipori. While they were traveling, they saw Rabbi Elazar coming with Rabbi Chiya. Rabbi Aba said: we shall surely join the Shechinah. They waited until they reached them. As soon as they came to them, Rabbi Elazar said: it is most certainly written: "The eyes of Hashem are towards the righteous, and His ears are open to their cry" (Tehilim 34:16). This passage is difficult; (THE END OF THE SUBJECT IS IN THE PORTION OF PEKUDEI, PARA. 68F).

2. Come and behold: it has been established that celestial blessing does not dwell on something that is numbered. And if you ask how Yisrael were counted, he took from them a ransom for themselves. And they did not count until all the ransom that was gathered was counted. THUS at first Yisrael are blessed WHEN THE RANSOM IS RECEIVED, afterwards, once they counted the ransom, Yisrael are blessed again. So we find that Yisrael is blessed at the beginning and at the end, and they did not suffer a plague.

3. HE ASKS: Why is a plague caused by counting? HE ANSWERS: Because the blessing does not dwell on anything numbered, and since the blessing has departed, the Other Side dwells on it and can harm. Therefore, we receive ransom and redeem it in order to do the counting. And we have already discussed and learned this.

2. Half a Shekel

Rabbi Shimon begins by speaking about the commandment to give half a shekel, and says it is like the Vav placed between the two Heis. The Faithful Shepherd, Moses, then follows with a discussion of the commandment to sanctify the month. He says that the holy moon, Malchut, is the bride that becomes hallowed by Gvurah of Zeir Anpin, in which are the Levites, who shall also be hallowed. Then when the moon becomes visible we bless it with Tiferet.

Ra'aya Meheimna (the Faithful Shepherd)

4. There is a commandment to give half a shekel after the shekel of the sanctuary. HE ASKS: What is the half-shekel? HE ANSWERS: It is like a half-hin, which is Vav, WHICH IS placed between the two Heis. The stone with which to weigh is Yud, "A shekel is Twenty gera" (Shemot 30:13), refers to Yud-Vav-Dalet. "The rich shall not give more" (Ibid. 15), refers to the Central Column, ZEIR ANPIN that should not give more than ten. And so have we learned in the Book of Formation, 'Ten Sfirot of nothingness - ten, not eleven.' "And the poor shall not give less" (Ibid.) refers to the Righteous, THAT IS, YESOD. He must "not give less" than ten, as is said IN THE BOOK OF FORMATION, 'ten and not nine,' then half a shekel, which is ten.

1. וידבר יי' אל משה לאמר. כי תשא את ראש בני ישראל למקודיהם וגו', ר' אבא ור' אחא ור' יוסי הוו אזלי מטבריה לצפרי. עד דהוו אזלי, חמו ליה לר' אלעזר דהוה אתי, ור' חניא עמיה. א"ר אבא, ודאי נשמתך בהדי שכינתא. אוריכו להו, עד דמטו לגבייהו. בין דמטו גבייהו, א"ר אלעזר, ודאי כתיב, עיני יי' אל צדיקים ואזניו אל שועתם. האי קרא קשיא וכו'.

2. ת"ח, הא אוקמוה, לית ברכתא דלעילא שריא על מלה דאתמני. ואי תימא, ישראל היך אתמנון. אלא כופרא נטיל מנייהו, והא אוקמוה, וחושבנא לא הוי עד דאתכניש כל ההוא כופרא, וסליק לחושבנא. ובקדמיתא מברכין להו לישראל, ולבתר מנין ההוא כופרא, ולבתר אהדרן ומברכין לון לישראל. אשתכחו ישראל מתברכאן בקדמיתא ובסופא, ולא סליק בהון מותנא.

3. מותנא אמאי סליק במניינא. אלא בגין דברכתא לא שריא במניינא, בין דאסתלק ברכתא, סטרא אחרא שריא עליה, ויכול לאנזקא, בגין כך נטלין כופרא ופריזנא לסלקא עליה מניינא, והא אוקמוה, ואתמר.

רעיא מהימנא

4. פקודא ליתן מחצית השקל בשקל הקדש. מאן מחצית השקל איהו כגון חצי ההין, ודא ו', ממוצע בין שני ההי"ן. אבנא למשקל בה, דא ו', עשרים גרה השקל: דא יו"ד. העשיר לא ירבה, דא עמודא דאמצעיתא, לא ירבה על ו'. והכי אתמר בס"י, עשר ספירות בלימה, עשר ולא אחד עשר. והדל לא ימעט, דא צדיק, לא ימעט מעשר, כד"א עשר ולא תשע. ממחצית השקל, דאיהו ו'.

5. IT SEEMS THAT THE AUTHOR OF THE PREVIOUS PARAGRAPH WAS RABBI SHIMON. And the Faithful Shepherd said to him: You are in heaven; you are loved by your Master, therefore it is no wonder that all these precious words come from your mouth. For if one is a king or a prince, there is no wonder his table is full of gems and treasures, and full of lights. For anyone else this would be a wonder. He said to him: Blessed are you, faithful shepherd; from now on you speak, for those above and below have come to hear. He said to him: finish your words. He said to him: I have nothing more to say for the time being. You speak.

6. The Faithful Shepherd opened the discussion with: The following commandment is to sanctify the month. The holy moon, NAMELY MALCHUT, is the bride that becomes hallowed by the Court of Law, which is Gvurah OF ZEIR ANPIN - BECAUSE MALCHUT IS BUILT FROM THE LEFT SIDE, WHICH IS GVURAH, as therein, GVURAH OF ZEIR ANPIN, are the Levites. For it is said of them, 'And you shall hallow the Levites.' ALSO MALCHUT, WHICH IS OF THE GVURAH OF ZEIR ANPIN, NEEDS SANCTIFICATION. And afterwards, when the moon is visible and we can enjoy its light, MEANING AFTER IT RECEIVED MOCHIN, we bless it, 'Blessed are You, Hashem our Elohim, King of the Universe, With His utterance He created the heavens, and with the breath of His mouth, all their hosts.' And with what is it hallowed and blessed? It is with Tiferet (glory), because it is glory to those born by Him from birth.
End of Ra'aya Meheimna

3. Sun worship

At dawn Rabbi Chiya remarks how all the inhabitants of the East are at that moment worshipping the rising sun. He says that from ancient days it was known that before the sun emerges the prince appointed over it goes forth with the holy letters of the Supernal Name written on his head, and with the power of those letters he opens the windows of heaven and passes through. Then he remains there until the sun emerges. Rabbi Chiya adds that that prince is in charge over gold and red jewels. He says that the sun worshippers know the spots of the sun. Rabbi Yosi asks how long it will be that idols are still in the world, and says that falsehood can not endure.

7. Rabbi Yosi and Rabbi Chiya were traveling. While they were still walking, it became dark and they sat down. While they were still sitting dawn began to light up. They got up and went on. Said Rabbi Chiya: See, the East has lit up. Now all those inhabitants of the East, of the mountains of light, are bowing to this light that illuminates in the place of the sun, before it emerges OVER THE FACE OF THE EARTH, and worship it. Many worship the sun after it comes out. They worship this light OF THE BREAKING DAWN, and call this light 'the Deity of the Illuminating Jewels'. And they swear by the Deity of the Illuminating Jewels.

5. א"ל רַעִיָא מְהִימְנָא, אַנְתָּ בְּשָׁמַיִם, רַחִים אַנְתָּ מִמְּאֲרִיךְ, לִית תּוֹהָא בְּכַל אֵינּוֹן מְלִיִן יִקְרִיִן דִּיפְקוֹן מִפּוּמְךָ, דְּהָא מֵאֵן דְּאִיהוּ מְלַכָּא, אוּ בְּרָא דְמְלַכָּא, לִית תּוֹהָא, דִּיפְקוֹן מְרַגְלָאִין בְּפִתּוּרֵיהּ, מְלִיִן סְגוּלוֹת, מְלִיִן נְהוּרִין. לְבַר נֶשׁ אַחְרָא, אִיהוּ תּוֹהָא. א"ל בְּרִיךְ אַנְתָּ רַעִיָא מְהִימְנָא. מִתְּמַן וְאֵילַךְ אֵימָא אַנְתָּ, דְּעֵלְאִין וְתַתְּאִין נַחְתּוּ לְמִשְׁמַע מִינְךָ. אָמַר לִיָּהּ, אֲשֵׁלִים מְלוּלְךָ, אָמַר לִיָּהּ, לֹא אֵית בְּעֵן לְמִימַר יִתִּיר, אֵימָא אַנְתָּ עַד זְמַנָּא אַחְרָא.

6. פִּתַּח רַעִיָא מְהִימְנָא, פְּקוּדָא בְּתַר דָּא, לְקַדְּשׁ אַתְּ הַחֹדֶשׁ. בְּגִין דְּסִיְהֵרָא קְדִישָׁא אִיהִי כְּלָהּ, דְּמִתְקַדְּשַׁת ע"פ ב"ד, דְּאִיהוּ גְבוּרָה, בְּגִין דְּתַמְּן לִיּוֹאֵי, דְּאִתְמַר בְּהוּ וְקַדְּשַׁת אַתְּ הַלְלוּם. וְלִבְתַּר דְּאִתְחַזִּי סִיְהֵרָא דִּיאֹתוֹ לְאוּרָה, מְבַרְךְ עֲלֵיהּ בְּרוּךְ אַתָּה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּמֵאֲמְרוֹ בְּרָא שְׁחָקִים, וּבְרוּחַ פִּיּוֹ כָּל צְבָאָם. וּבְמִי מִתְקַדְּשַׁת וּמִתְבַּרְכַּת, בְּתַפְאֶרֶת בְּגִין דְּאִיהוּ עֲטַרְתַּת תַּפְאֶרֶת לְעַמּוּסֵי בְּטָן.
ע"כ רַעִיָא מְהִימְנָא

7. רַבִּי יוֹסִי וְרַבִּי חִיָּיא הָווּ חֵיָא הָווּ אֲזֵלִי בְּאַרְחָא, עַד דְּהָווּ אֲזֵלִין רַמְשׁ לִילֵיא, יִתְבוּ. אֲדָהּוּ יִתְבִּין, שְׂרִיָּאֵת צְפֵרָא לְאַנְהֵרָא, קָמוּ וְאֲזֵלוּ. א"ר חֵיָא, חֲמֵי אֲנַפּוּי דְּמִזְרַח דְּקָא מְנַהֲרִין, הִשְׁתָּא כָּל אֵינּוֹן בְּנֵי מְדִינְחָא דְּטוּרֵי נְהוּרָא, סְגִדִין לְגַבֵּי הָאֵי נְהוּרָא, דְּנְהִיר בְּאַתְרֵי דְּשִׁמְשָׁא, עַד לֹא יִפּוּק, וּפְלַחִין לִיָּהּ, דְּהָא בֵּינּוֹן דְּנַפְיָק שִׁמְשָׁא, כְּמָה אֵינּוֹן דְּפְלַחִין לְשִׁמְשָׁא. וְאֵלִין אֵינּוֹן דְּקָא פְלַחִין לְנְהוּרָא דָּא, וְקִרְאֵן לְהָאֵי נְהוּרָא, אֱלֹהָא דְּמְרַגְלָא דְּנְהִיר. וְאוּמָאָה דְּלְהוֹן בְּאַל"ה דְּמְרַגְלָא דְּנְהִיר.

8. And you may ask if this worship is not in vain. From the early, ancient days the wisdom was known that when the sun shines, before it emerges OVER THE FACE OF THE EARTH, the prince appointed over the sun goes forth, with the holy letters of the Supernal Name written on his head. With the power of these letters, he opens all the windows of heaven, smites them, and passes through. And that prince enters into the glow that shines around the sun, BEFORE IT EMERGES, and remains there until the sun emerges and spreads over the world.

9. And that prince is in charge over gold and red jewels. They worship that form that is there IN THE LIGHT OF THE SUN, WHICH IS THE PRINCE, with the spots and signs that they inherited from the ancient in olden days. They then know the spots of the sun, and they go and find the places of gold and jewels. Said Rabbi Yosi: How long will the many idols be in the world? Falsehood has no pillars TO SUPPORT IT in order to exist.

4. "The lip of truth shall be established forever"

We read that the light and radiation from the sun is true, and the stars in the firmament are true; just because in their lack of wisdom people call them 'Elohim', God does not have to destroy the sun and stars. They will not perish, but eventually those that worship them will perish. Yisrael are the lip of Truth, and they will still exist in the time to come. The story is recounted of a General who tells Rabbi Elazar that since the kingdom of Yisrael was removed from them, it is Yisrael who are the "lying tongue." But Rabbi Elazar explains to him that the verse says "The lip of truth shall be established forever" in the future, not now - for now the lip of falsehood endures. We are told that the General converted after this encounter.

10. The other opened the discussion, and said, "The lip of truth shall be established forever; but a lying tongue is but for a moment" (Mishlei 12:19). Come and behold: if all the inhabitants of the world always worshiped falsehood, then it would be so, THEY WOULD CEASE TO EXIST. But this light and radiation THAT SHINES FROM THE SUN is certainly true, and the stars that are in the heights of the firmament are also true. And if in their foolishness and lack of understanding, they say and call them 'Elohim', the Holy One, blessed be He, does not have to destroy His creations from the world BECAUSE OF THIS. And also, in the time to come, the stars and luminaries will not perish from the universe. But who will perish? Those that worship them WILL PERISH.

11. And this verse: "The lip of truth shall be established forever," refers to the children of Yisrael, who are the lip of Truth, FOR THEY SAY, "Hashem our Elohim, Hashem is One" (Devarim 6:4). And it is all true and the secret of Truth. And they end THE READING OF SH'MA WITH, 'Hashem your Elohim is true.' And hence "the lip of truth shall be established forever."

8. ואי תימא פולחנא דא למגנא הוא. מיומין עתיקין קדמאי, חכמתא ידעו ביה. בזמנא דשמשא נהיר, עד לא יפוק, ההוא ממנא דפקיד על שמשא, נפיק, ואתוון קדישין דשמא עלאה קדישא רשימן על רישיה, ובחילא דאינון אתוון, פתח לכל בניי שמיא ובטש בהו, ועבר. וההוא ממנא עאל גו ההוא זהרא דנהיר סחרניה דשמשא, ותמן שכיח, עד דנפק שמשא, ואתפשט בעלמא.

9. וההוא ממנא, איהו פקידא, על דהבא, ועל מרגלן סומקן. ואינון פלחין לההוא דיוקנא דתמן, ובנקדין וסימנין דירתו מקדמאי מיומין עתיקין, אזלי וידעי נקודין דשמשא, למשכח אתרין דדהבא ומרגלן, א"ר יוסי, עד כמה יהון פולחנין סגיאין אלין בעלמא, דהא שקרא לית ליה קיימין לקיימא.

10. פתח אידך ואמר, שפת אמת תכון לעד ועד ארגיעה לשון שקר. ת"ח, אלו כל בני עלמא הוו פלחין לשקרא, הוה הכי, אבל האי נהורא וזהרא דנהיר, ודאי קשוט איהו. ככבי רומא דרקיעא קשוט אינון. אי בטפשו וחסרונא דדעתא דלהון, אינון אמרי וקראן להו אלהא, לא בעי קודשא בריך הוא לשיצאה עובדוי מעלמא. אבל לזמנא דאתי לא ישתצון ככביא ונהורין דעלמא. אבל מאן ישתצו. אינון דפלחו לון.

11. וקרא דא הכי הוא. שפת אמת תכון לעד, אלין ישראל, דאינון שפת אמת. יי' אלהינו יי' אחד. וכלא איהו אמת, ורזא דאמת, ומסיימי יי' אלהיכם אמת. ודא איהו שפת אמת תכון לעד.

12. "But for a moment (lit. 'I will calm down')." HE ASKS: It should say 'for a moment', but it says "calm down". HE ANSWERS: They will long exist in the world, until the future to come. Then I will have respite from their difficult worship, BECAUSE "CALM DOWN" MEANS 'I SHALL HAVE REST.' And at the time that I will calm, the false tongue will perish - meaning those who call 'Elohim' that which is not Elohim. But of the children of Yisrael, who are the lip of truth, it is written: "This people which I have formed for Myself, that they might say My praise" (Yeshayah 43:21).

13. I remember one time when I was traveling with Rabbi Elazar, he met a general. He said to Rabbi Elazar: Do you know the Torah of the Jews? He said to him: I know. He said to him: Do you not say that your faith is true and your Torah is true but our faith is false and our bible is false? But it is written, "The lip of truth shall be established forever, and a lying tongue is but for a moment" (Mishlei 12:19). We have existed from time immemorial, and our kingdom has never left us, generation after generation. Hence, assuredly it is "established forever." But as for you, for a short period you had a kingdom and immediately it was removed from you. Thus, the passage has been fulfilled by you that says: "And a lying tongue is but for a moment."

14. He said to him: I see that you are a scholar in Torah. May that man breathe his last. Had it said, "The lip of truth was established forever," then it would be as you said. But it is written, 'shall be established forever', MEANING that the true lip will be established in the future, but not now. For now the lip of falsehood endures, and the lip of truth lies in the dust. And when Truth will stand firm and sprout from the ground then, "the lip of truth shall be established forever."

15. The General said to him: You are right. Blessed are the people of the Torah, who inherited the Truth. After some time we heard that he converted. They went on, reached a certain field, and recited their prayer. After they prayed, they said: From now on let us join the Shechinah, and walk and be occupied with Torah.

12. וְעַד אֲרִיגְיָהּ, וְעַד רִגַע מְבַעֵי לִיָּהּ, מֵאֵי אֲרִיגְיָהּ. אֲלֵא, עַד כְּמָה יִהְיֶה קִיּוּמָא דְלַהּוֹן בְּעֵלְמָא, עַד זְמַנָּא דִּינִיתִי, וְיִהְיֶה לִי נִיחָא מִפּוֹלְחָנָא קִשְׁיָא דְעֵלוּי. וּבְזַמְנָא דְאֲרִיגְיָהּ, יִשְׁתַּצֵּי לְשׁוֹן שְׁקֵר, אִינּוֹן דְקִרְאֵן אֱלֹהָא, לְמֵאן דְלֹא הוּא אֱלֹהָא. אֲבָל יִשְׂרָאֵל דְאִינּוֹן שְׁפַת אֱמֶת, כְּתִיב בְּהוּ, עִם זֹו יִצְרַתִּי לִי תִהְלֵתִי יִסְפְּרוּ.

13. אֲדַרְבְּנָא חֲדָא זְמַנָּא דְהוּינָא אֲזִיל בְּהַדִּי ר' אֲלַעְזָר, פִּגַע בֵּיהּ הַגְּמוּנָא, א"ל לר' אֲלַעְזָר, אַנְתָּ יָדַעַת מְאֻרִיתָא דִּיהוּדָאֵי. א"ל יָדַעְנָא. א"ל, לִית אַתּוֹן אֲמַרִין דְמַהִימְנוּתָא דְלִכּוֹן קְשׁוּט, וְאֻרִייתְכוֹן קְשׁוּט, וְאִנּוֹן דְמַהִימְנוּתָא דִּילָן שְׁקֵר, וְאֻרִייתָא דִּילָן שְׁקֵר. וְהָא כְּתִיב שְׁפַת אֱמֶת תִּכּוֹן לְעַד וְעַד אֲרִיגְיָהּ לְשׁוֹן שְׁקֵר. אֲנָן מִיּוּמִין דְעֵלְמָא, קִיּוּמִין בְּמַלְכוּתָא, וְלֹא אַעֲדִי מִינָן לְעֵלְמִין, דְרָא בְתַר דְרָא, תִּכּוֹן לְעַד וְדָאֵי. וְאַתּוֹן, זְעִיר הוּא לְכוּ מַלְכוּתָא, וּמִיד אַעֲדִי מִנְכוֹן, וְקִרְא אַתְקִיִים בְּכוּ דְכְתִיב וְעַד אֲרִיגְיָהּ לְשׁוֹן שְׁקֵר.

14. א"ל, חֲמִינָא בְּךָ דְאַנְתָּ חֲבִים בְּאֻרִייתָא. תִּפַּח רִוּחִיהּ דְהוּא גְבַרָא. אֲלוּ אֲמַר קְרָא, שְׁפַת אֱמֶת כּוֹנֵנַת לְעַד, הוּא בְדַקְאֲמֶרְךָ, אֲבָל לֹא כְּתִיב אֲלֵא תִכּוֹן, זְמַינָא שְׁפַת אֱמֶת דְתִכּוֹן, מַה דְלֹא הָכִי הִשְׁתָּא, דְהִשְׁתָּא שְׁפַת שְׁקֵר קִיּוּמָא, וּשְׁפַת אֱמֶת שְׁכִיבָא לְעַפְרָא, וּבַהּוּא זְמַנָּא דְאַמֶּת יְקוּם עַל קִיּוּמִיהּ, וּמַגּוּ אַרְץ תִּצְמַח, כְּדִין שְׁפַת אֱמֶת תִּכּוֹן לְעַד וְגו'.

15. א"ל הוּא הַגְּמוּן, זְכָאָה אַנְתָּ. וּזְכָאָה עַמָּא דְאֻרִייתָא דְקְשׁוּט יִרְתִּין. בְּתַר יוּמִין שְׁמַעְנָא דְאַתְגִּייר. אֲזִלְג, מְטוּ חַד בִּי חֲקַל, וְצִלּוּ צְלוּתְהוֹן. כִּיּוֹן דְצִלּוּ צְלוּתְהוֹן, אֲמַרוּ מִכָּאן וְלַהֲלָא נִתְחַבַּר בְּשְׁכִינְתָא, וְנִזְוִל וְנִתְעַסַק בְּאֻרִייתָא.

5. "Behold, all who were incensed against you shall be ashamed and confounded" Rabbi Yosi says that the children of Yisrael suffered many evils when they were in exile, and they were only able to bear it because of the promise of good that God told them was to be theirs in the future. Other nations have scorned and reviled Yisrael, saying, Where is your God? Where is this good you have been promised? We are told that there are no people that revile Yisrael like the children of Edom, yet in the future they "shall be ashamed and confounded" from all the goodness they will see in the children of Yisrael.

16. Rabbi Yosi opened the discussion, saying: "Behold, all who were incensed against you shall be ashamed and confounded" (Yeshayah 41:11). The Holy One, blessed be He, shall do all this good that He said through the true prophets for Yisrael. Yisrael suffered much evil in exile, and were it not for all this good written in the Torah that they were waiting to see, they would not have been able to withstand and tolerate the exile.

17. But they go to the study hall, open books, and read all the hoped for good. And they see written in the Torah what the Holy One, blessed be He, promised them, and they are comforted in exile. But the other nations scorn and revile them, and say, "Where is your Elohim? Where is the good you say shall be yours, when all the other nations shall be shamed before you?"

18. This is the meaning of: "Hear the word of Hashem, you that tremble at His word. Your brethren that hated you, who cast you out for My Name's sake..." (Yeshayah 66:5). Who are they "that tremble at His word?" It is those who have suffered many evils, many EVIL tidings, one upon another and one after another, THEY HEARD AND trembled because of them, as it is written, "For thus says Hashem, we have heard a voice of trembling, of fear, and not of peace" (Yirmeyah 30:5). They tremble constantly over His word when Judgment is executed.

19. "Your brethren that hated you". They are your brethren, the children of Esau "who cast you out," as it is written: "'Away! Unclean!', they cried at them" (Eichah 4:15). There are no people that shame Yisrael to their faces and spit in their faces like the children of Edom. And they say ABOUT YISRAEL that they are all impure like the impurity of a menstruating woman. This is "...who cast you out for My Name's sake, have said: Let Hashem be glorified." FOR THEY SAY: We are the children of the living El and by us will His name be glorified. We rule over the world, because of him who is called 'big,' as it is written, "Esau the bigger (lit. 'elder') son," (Bereshheet 27:15). With this name, 'big', is the Holy One, blessed be He, called, AS IT IS WRITTEN: "Great is Hashem and highly to be praised" (Tehilim 145:3). We are His big (lit. 'elder') son and He is great; most certainly, IT IS SAID OF US, "for My Name's sake...let Hashem be glorified."

16. פתח ר' יוסי ואמר, הן יבושו ויכלמו כל הנחרים בך וגו'. זמין קודשא בריך הוא למעבד לישראל, כל אינון טבאן, דקאמר על ידי נביאי קשוט, וישראל סבלו עליהון, כמה בישין בגלותהון. ואלמלא כל אינון טבאן דקא מחבאן וחמאן כתיבין באורייתא, לא הוו יכלין למיקם ולמסבל גלותא.

17. אבל אזלין לבי מדרשות, פתחין ספרין, וחמאן כל אינון טבאן, דקא מחבאן, וחמאן כתיבין באורייתא, דאבטח לון קודשא בריך הוא עליהו, ומתנחמין בגלותהון, ושאר עמין מחרפין ומגדפין לון, ואמרי אן הוא אלהכון, אן אינון טבאן דאתון אמרין דזמינין לכון, וכי כל עמין דעלמא יכספון מניכו.

18. הה"ד שמעו דבר יי' החרדים אל דברו אמרו אחיכם שונאיכם וגו'. מאי החרדים אל דברו, אינון דסבלו כמה בישין, כמה שמועות שמעי, אלין על אלין, ואלין בתר אלין, וחרידן עליהון, כד"א כי וגו' קול חרדה שמענו פחד ואין שלום וגו'. אינון חרדים תריר אל דברו כד אתעביד דינא.

19. אמרו אחיכם שונאיכם, אלין אינון אחוכון בני עשו. מנדיכם, כד"א סורו טמא קראו למו. דלית עמא דקא מבזין לון באנפי, ומרקין באנפייהו לישראל כבני אדום. ואמרי כלהו מסאבין כנדה, ודא איהו מנדיכם. למען שמי יכבד יי', אן בנאי דאל חי. די בן יתיוקר שמיה. אן שלטנין על עלמא בגין ההוא דאקרי גדול. עשו בנו הגדול. ובשמא דא אקרי קודשא בריך הוא גדול, גדול יי' ומהולל מאד. אן בני הגדול, ואיהו גדול. ודאי למען שמי יכבד יי'.

20. AND THEY SAY TO THE CHILDREN OF YISRAEL: But you are the smallest of all, AS IT IS WRITTEN, "Jacob her small (lit. 'younger') son" (Beresheet 27:15). Where is your Elohim? Where is your goodness that all the nations shall be shamed before your joy? Who will grant it so that we see your joy, as you say? "They...shall be ashamed" (Yeshayah 41:11)? THEY SHOULD HAVE SAID, 'YOU WILL BE ASHAMED', BUT they spoke as if referring to someone else, saying, then YISRAEL "shall be ashamed and confounded." YET THEY SAID, "THEY...SHALL BE ASHAMED," AS CURSING ANOTHER. Therefore, the Holy Spirit said the phrase SO THAT IN TRUTH THEY WILL BE SHAMED. And of this IT IS WRITTEN: "Behold, all they that were incensed against you shall be ashamed and confounded." What is "all they that were incensed (Heb. necherim) against you?" Their nostrils (Heb. nechiraim) became hardened in their anger against you, in this exile, BECAUSE at that time, IN THE FUTURE, they "shall be ashamed and confounded" from all the goodness they shall see in Yisrael.

20. אָבֶל אֶתְּוֹן זְעִירִין מְכֻלָּא, יַעֲקֹב בְּנֵה הַקָּטָן כְּתִיב, אֵן הוּא אֱלֹהִיכוֹן. אֵן הוּא אֵינוֹן טְבָאן, דִּיכְסָפוֹן כָּל עַמְמֵי מַחְדוּה דְלָכוֹן. מֵאן יִתֵּן וְנִרְאֵה בְשִׂמְחַתְכֶם כְּמָה דְאֶתְּוֹן אֲמַרִין. וְהֵם יְבוֹשׁוּ כְּמֵאן דְתִלִּי קִלְלָתָא בְּאַחְרָא, בְּגִין דְאֶתְּוֹן אֲמַרִין דְכִדִּין יְבוֹשׁוּ וְיַכְלָמוּ, וּבִגְדֵי רֹחַ קִדְשָׁא הוּא אֲמַר מְלָה הָכִי, וְעַל דָּא, הֵן יְבוֹשׁוּ וְיַכְלָמוּ כָּל הַנְּחָרִים בְּךָ. מֵאֵי כָּל הַנְּחָרִים בְּךָ. דְאֶתְּקִפוּ נְחִירֵיהוֹן בְּרוּגְזָא עַלְךָ בְּגִלּוּתָא דָּא. בְּהוּא זְמַנָּא, יְבוֹשׁוּ וְיַכְלָמוּ מְכָל טְבִין דִּיחִמוֹן לְהוֹן לְיִשְׂרָאֵל.

6. The Exile goes on

Rabbi Chiya says that the exile has gone on for a long time, but still the son of David has not come. Rabbi Chiya answers that the pledge that God has guaranteed them enables them to bear their exile; otherwise they would never be able to tolerate it. Although everything depends on repentance, still there are many people who will not repent. We read a story about the mother of a wayward son, who weeps for her child who has been exiled by the father, and thereby persuades the father to take him back. After the son sins again, the father exiles both the boy and his mother. The story shows why God exiled the children of Yisrael to Egypt. We read that God wants the children of Yisrael to be as a reflection of above, perfect lilies like the supernal lily; therefore he sowed seventy couples that were seventy souls and put them among the thorns that were the Egyptians. Then the thorns grew branches and ruled over the world, with the lily blooming among them. When God wished to retrieve his lilies the dead thorns were cast aside and destroyed. During the exile in Babylon the children of Yisrael sinned greatly, and Malchut pleaded with Zeir Anpin on their behalf. When they sinned again God exiled them together with Malchut, their guarantor. We are told that if people repent, even one pain that they have undergone will be considered as though they have suffered all the pains of exile; if they do not repent, they must wait until all the generations that precede the end appear.

21. Said Rabbi Chiya: It is certainly so, but we see, as well as the mighty ones of the world, MEANING THE NATIONS, that the exile grows long yet the son of David has still not come. Said Rabbi Yosi: All this is so. But all these pledges that the Holy One, blessed be He, has guaranteed them to enable Yisrael to bear this exile. And we have learned that they enter synagogues and study halls and see all these consolations IN THE HOLY BOOKS, and rejoice in their hearts to suffer whatever comes upon them. And were it not for that they would not be able to tolerate it.

21. א"ר חִיָּיא הָכִי הוּא וְדָאֵי, אָבֶל חִמִּינָן וְהָכִי חֲמוּ תְקִיפֵי עַלְמָא, דְהָא גְלוּתָא אֶתְמַשְׁךְ וְעַדִּין בְּרִיָּה דְדוֹד לָא אָתֵי. א"ר יוֹסֵי, וְכָל דָּא הָכִי הוּא, אָבֶל מֵאן עֲבִיד דִּיכְסָפוֹן יִשְׂרָאֵל גְלוּתָא דָּא, כָּל אֵינוֹן הַבְּטָחוֹת דְאֲבָטַח לֹון קִדְשָׁא בְרִיךְ הוּא. וְהָא אֶתְמַר, דְעָאֲלִין לְבָתֵי בְּנֵי מִדְרָשׁוֹת, וְחֲמָאן כָּל אֵינוֹן נְחֻמוֹת, וְחֲדָאן בְּלַבִּיָּהוּ לְמַסְבָּל כָּל מַה דִּיִּתֵי עֲלֵיהוּ, וְאֶלְמָלָא דָּא לָא יְכַלִּין לְמַסְבָּל.

22. Rabbi Chiya said: Certainly, it is so. And everything depends upon repentance. If you believe that everyone together can be aroused to repent, even now, it is not so. What is the reason that they can not? Because it is written: "And it shall come to pass, when all these things are come upon you...and you shall call them to mind among all the nations, into which Hashem your Elohim has driven you, and shall return to Hashem your Elohim" (Devarim 1:2). And then, "If your outcasts be at the utmost parts of heaven, from there will Hashem your Elohim gather you" (Ibid. 4). And before all these things are fulfilled they can not be aroused to repentance.

22. א"ר חִיָּיא וְדָאֵי הָכִי אִיהוּ, וְכָלָא בְתַשׁוּבָה תְלִיא. וְאֵי תִימָא דִיכְלֹון הַשְׁתָּא לְאַתְעָרָא תַשׁוּבָה כְּלָהוּ כְּחֻדָּא. לָא יְכַלִּין. מ"ט לָא יְכַלִּין. בְּגִין דְכְתִיב, וְהִיָּה כִי יָבֹאוּ עֲלֵיךְ כָּל הַדְּבָרִים הָאֵלֶּה. וְכְתִיב וְהִשְׁבוֹתָ אֶל לְבָבְךָ בְּכָל הַגּוֹיִם אֲשֶׁר הִדִּיחְךָ וְגו'.

וְכְתִיב וְשָׁבַת עַד יָי אֱלֹהֶיךָ וְגו'. וְכִדִּין אִם יְהִיָּה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ וְגו'. וְעַד דְכָל אֵינוֹן מְלִין לָא יִתְקַיְמוּן, לָא יְכַלִּין לְאַתְעָרָא תַשׁוּבָה מְנִיָּהוּ.

23. Rabbi Yosi said: How concealed you have made the ways and paths for all those in exile, and have not left them any excuse. For otherwise they will remain as they are, MEANING THAT THEY WILL NOT STRIVE FOR REPENTANCE in every generation, and will not bear the exile, and will not REQUEST reward, but will depart from the laws of the Torah, and will intermingle with the other nations.

24. He opened the discussion, saying: "Like a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs..." (Yeshayah 26:17). What is "Like a woman with child?" It is the way of a pregnant woman to undergo nine complete months. There are many in the world for whom only one or two days of the ninth MONTH pass, when all labor and birth pangs are. Nevertheless, it is considered for her as though she has undergone the entire ninth MONTH. This is also the case with Yisrael: since they had the taste of exile, if they repent it is considered by them as though all THE TROUBLES that are written in the Torah befell them, especially since so many troubles have befallen them.

25. But what of the words: "When you are in distress, and all these things are come upon you, in the latter days" (Devarim 4:30)? Come and behold: how much Mercy has the Holy One, blessed be He, shown on Yisrael in this matter. It is like a king who had an only son whom he loved with his whole soul. In his great love for him he gave him over to his mother, the queen, to raise him and teach him the right ways. Once the son sinned against his father. His father came and beat him, and afterwards forgave him. When he sinned against his father again, his father put him out of his house, and was angry with him; the son left his house.

26. Instead of going in the right path to be meritorious, as is proper, so that his father, the king, should hear about it and long for him, what did he do? He thought: after having left my father's palace, from now on I will do whatever I please. Then he associated with prostitutes and was besmirched and soiled with them, and remained only in their company. His mother, the queen, visited her son daily and knew that her son had joined with prostitutes and associated only with them. She started to weep and grieve for her son.

23. א"ר יוסי, כמה סתמתי כל ארצין ושבוילין מכל בני גלותא, ולא שבקת לון פתחון פה. אי הכי, להווי כמה דהווי בכל דרא ודרא, דלא יסבלון גלותא ולא אגרא, ויפקון מדינא דאורייתא, ויתערבון בשאר עמין.

24. פתח ואמר, כמו הרה תקריב ללדת תחיל תזעק בחבליה וגו'. מאי כמו הרה, ארח איהו לעוברתא, לאעברא עלה תשע ירחין שלמין. ואית בעלמא כמה וכמה, דלא עבר עלה אלא יומא חד או תרין יומין מתשיעאה, וכל צירין וחבלין דעוברתא בתשיעאה אינון. ואע"ג דלא אעבר עלה אלא יומא חדא, אתחשיב עלה כאילו אתעברו כל תשיעאה שלים. אוף הכי ישראל, בין דאטעמי טעם גלותא, אי יהרון בתשובה, יתחשב עליהו כאלו אעברו עליהו כל אינון מלין דכתיבין באורייתא. כ"ש וכ"ש דכמה וכמה יסורין אעברו עליהו מן יומא דגלותא שרי.

25. אבל מאי דכתיב, בצר לך ומצאוך כל הדברים האלה באחרית הימים. ת"ח, כמה רחמנותא רחים קודשא בריך הוא לישראל במלה דא. למלכא דהווי ליה ברא יחידאה, ורחים ליה רחימו דנפשא, ומגו רחימו דיליה, ירב ליה לאמיה מטרוניתא דתרבי ליה, ותוליף ליה ארחי מתתקנן. זמנא חדא חב לגבי אבוי, אתא אבוי ואלקי ליה, ולבתר אעבר על חוביה. תב כמלקדמין וחב לאבוי, ואפקיה אבוי מביתיה, וארגיז עליה, נפק ההוא ברא מביתיה.

26. ובאתר דיהך בארח קשוט, ויהא זפאה בדקא יאות, בגין דישמע מלכא אבוי, ויהא תיאובתיה עליה. מה עבר. אמר הואיל ונפקנא מהיכלא דאבא, אעביד מכאן ולהלאה כל מה דאנא בעי. מה עבר. אזל ואתחבר בזונות, ואתלכלך בכללכא דטנופא בהדיהו, ולא הוה משתכח אלא בהדיהו, בחבורא דלהון. דמטרוניתא אמיה פקדת בכל יומא על ההוא ברא, וידעת דברה בהדי זונות אתחבר, וכל חברותא דידיה בהדיהו הוות. שריאת למבכי, ולא תמררא על ברה.

27. One day, the king came to her and saw her weeping. He asked her why she was weeping. She said to him: How can I not weep? Our son is outside the king's palace, and not only does he no longer live in the king's palace, he lives in a brothel. What will people say of the king's son who lives in a brothel? She started to weep and beseech the king. The king said: for your sake I will return him, but you must be his surety THAT HE DOES NOT SIN. She said: I WILL surely BE HIS GUARANTOR.

28. The king said: Since it is so, then it is not advisable to return him during the day, publicly, for it is an embarrassment for us to follow him to the brothel. Had it not been so, that he soiled himself so and desecrated my honor, I and all my hosts would go after him with much glory, with many trumpeters before him, with many weapons on his right and left, so all the inhabitants of the world would tremble and everyone would know that he is the king's son. But now, since he has soiled himself and desecrated my honor, he must return stealthily, so he will not be recognized. The son returned to the king, who gave him over to his mother.

29. After some time, he sinned again. What did the king do? He exiled him and his mother with him out of his palace. He said: Both of you go, and both of you suffer exile and blows there. Since both of you will suffer together, then I know that my son will repent properly.

30. Thus, He brought Yisrael, the children of the Holy King, down to Egypt. And you may argue that at that time they had not sinned AND HE DID NOT BRING THEM DOWN BECAUSE OF SIN, but rather it was a decree that the Holy One, blessed be He, decreed between the parts that had to be fulfilled. SO IT WAS, for the Holy One, blessed be He, looked at two things. One was because of that which Abraham said, "by what shall I know that I shall inherit it" (Bereshheet 15:8), which was the cause and grounds FOR THE EGYPTIAN EXILE. AND ONE WAS that before they left Egypt, they were not a nation and were not worthy TO BE A NATION.

27. יומא חד עאל מלכא לגבה, חמא לה דאיהי מבכה. שאיל לה על מה את בכאת. אמרה ולא אבכה, דהא ברנא לבר מהיכלא דמלכא. ולא די דהוא לא יתיב בהיכלא דמלכא, אלא דהוא יתיב בהדי זונות. מה ימרון כל בני עלמא, בריה דמלכא איהו דיתייב בבי זונות. שריאת למבכי, ולאתחננא למלכא. אמר מלכא, בגינך אהדר ליה, ואנת ערבא דיליה. אמרת הא ודאי.

28. אמר מלכא הואיל וכך הוא, לא אצטרין לאהדרא ליה ביממא באתגליא. דכסופא דילן איהו למהך בגיניה לבי זונות. ואי לא הוי כגוונא דא, דטנף גרמיה הכי וחלל יקרני. הוינא אנא, וכל חזילין דילי, אזלין בגיניה בכמה יקר, בכמה בוקינס קמיה, בכמה מאני קרבא, מימיניה ומשמאליה, עד דכל בני עלמא יזדעזעון, וינדעון כלא, דברא דמלכא איהו. השתא כיון דאיהו טנף גרמיה, וחלל יקרני, איהו יהדר בטמירו, דלא ינדעון ביה. אהדר לגבי מלכא, יהביה לגבי אמיה.

29. ליומין סרח כמלקדמין. מה עבר מלכא. אפיך ליה ולאמיה בהדיה מגו היכלא, אמר תרוויכו תהכון, ותרוויכו תסבלון גלותא, ומלקיותא תמן. כיון דתרוויכו תסבלון כחדא, כדין ידענא דברי יתוב כדקא חזי.

30. כך ישראל בנוי דמלכא קדישא אינון. אחית לון למצרים. ואי תימא בהוא זמנא לא חאבו, גזרה דגזר קודשא בריך הוא בין הבתרים הוה אתחזי למהוי קיים, וקודשא בריך הוא אשגח לתרין מלין, חד בגין ההוא מלה דאמר אברהם, במה אדע כי אירשנה, דא הוא סבה ועילה. אבל עד דנפקו ממצרים, לא הוי גוי, ולא אתחזו כדקא יאות.

31. He opened the discussion and said: "Like the lily among thorns, so is my love among the daughters" (Shir Hashirim 2:2). The Holy One, blessed be He, wanted to make the children of Yisrael as a reflection of the above, so that they would be one lily on the earth like the supernal lily, WHICH IS MALCHUT. And the lily that exudes fragrance and is the choicest of all the other lilies in the world is the one that grows among thorns. This one gives off fragrance properly. Therefore, he sowed seventy couples, which were seventy souls, and brought them among thorns, WHO WERE THE EGYPTIANS. Now as soon as the couples came among them, these thorns grew branches and leaves and ruled over the world. Then the lily bloomed among them.

32. As soon as the Holy One, blessed be He, wanted to take out the lily and pick her out from among them, the thorns dried up and were cast aside, destroyed, and were regarded as worthless. At the time that He went to pluck this lily, meaning to take out His firstborn son, the king went among many hosts, princes and ministers, with banners spread, and brought out his firstborn with many warriors, brought him to this palace, and he sat properly in the king's house.

33. When he sinned against his father, he admonished him and beat him, as it is written: "And the anger of Hashem burned against Yisrael, and He delivered them into the hands of spoilers..." (Shoftim 2:14). When he sinned as before and rebelled against his father, he put him out of his house. What did the children of Yisrael do? They saw that they were dispersed in Babylon, they mingled with the nations, married foreign women, and begot children by them. With all this, the Holy Mother, NAMELY MALCHUT, was their guardian. SHE PLEADED ON THEIR BEHALF BEFORE THE KING, ZEIR ANPIN.

34. Because they did this, the Holy One, blessed be He, said: 'Since this is an embarrassment for Me, let My son come by himself. Since he desecrated My honor, he is not worthy that I should go there to take him out and perform miracles and mighty deeds as before, IN EGYPT'. They returned without the help that they should have had, without wonders and miracles. Rather, they were dejected, weary in poverty, and returned to the King's palace in shame, and the Holy Mother, WHO IS MALCHUT, was a guarantor for them.

35. They sinned as before. What did the Holy One, blessed be He, do? He took His son out of His palace again, and his Mother with him. He said: 'From now on, the mother and her son are together. Let them suffer many evils.' This is the meaning of, "And for your transgressions was your mother put away" (Yeshayah 50:1). Of this is it written, "When you are in distress, and all these things are come upon you, in the latter days" (Devarim 4:30). What is "the latter days?" This is the Holy Mother, NAMELY MALCHUT, WHICH IS THE LAST OF THE TEN SFIROT, and together with Her they suffered whatever they suffered in exile.

31. פתח ואמר, בשושנה בין החוחים כן רעיתי בין הפנות. בעא קודשא בריך הוא למעבד לון לישראל כגוונא דלעילא ולמהוי שושנה חרא בארעא, כגוונא עלאה. ושושנה דסלקא ריחא, ואתבריר מכל שאר וורדין דעלמא, לא הוי אלא ההיא דסלקא בין החוחים. ודא ארחא כדקא יאות. ועד זרע שבעין זוגין, דהוו שבעין נפש, ואעיל לון בין החוחים, ואינון חוחים, מיד דהוו אינון זוגין תמן, סליקו ענפין וטרפין ושליטו על עלמא, וכדין פרחת שושנה בינייהו.

32. ביון דבעא קודשא בריך הוא לאפקא שושנה ולקוט לה מבינייהו, כדין יבשו חוחים, ואזדריקו, ואשתציאו, ולא אתחשבו לכלום. בשעתא דאזיל למלקטא שושנה דא, לאפקא בריה בוכריה, בהווא זמנא אזל מלכא גו כמה חיילין רברבנין ושליטין, עם דגלין פרישן, ואפיק לבריה בוכריה בכמה גבורין, ואייתי ליה להיכליה, ויתיב סגי בבי מלכא.

33. ביון דחב לגבי אבוא, אוכח ליה, ואלקי ליה, דכתיב, ויחר אף יי' בישראל ויתנם ביד שוטים וגו', סרח במלקדמין, ומרד באבוא, אפקיה מביתיה. מה עבדו ישראל, חמו דהא אתבררו לבבל, אתערבו בעממיא, נסיבו נשין נכריות, ואולידו בנין מנהון. עכ"ד, אימא קדישא הות אפטרופוסא עלייהו.

34. ועל דעבד הכי, קודשא בריך הוא אמר, הואיל וכסופא איהו, לייתי ברי איהו מגרמיה, הואיל וחלל יקרי, לא אתחזי דאנא איזיל תמן לאפקא ליה, ולמעבד ליה נסין וגבורין במלקדמין. תבו אינון, בלא סיועא דאתחזו לון, בלא פליאן ונסין, אלא בלהו מתבררן, בלהו לאן במסכנו, ותבו להיכלא דמלכא בכסופא, ואימא קדישא ערבת לון.

35. חאבו במלקדמין. מה עבד קודשא בריך הוא. אפיק להאי ברא במלקדמין מהיכליה, ואימיה בהדיה. אמר, מכאן ולהלאה, אימא וברה יסבלון כמה בישין כחדא, הה"ד ובפשעיכם שלחה אמכם. ועל דא כתיב, בצר לך ומצאוך כל הדברים האלה באחרית הימים. מאי באחרית הימים. אלא דא היא אימא קדישא, דהיא אחרית הימים, ועמה סבלו כל מה דסבלו בגלותא.

36. But if they repent, then even one pain or one evil they underwent would be considered for them as though they suffered all the troubles of exile; but if not, IF THEY DO NOT REPENT, THEY MUST WAIT until the end with all its generations. As the holy luminary said, the words, "for ever" (Vayikra 25:23), refer to the purchaser for generations - THAT IS, UNTIL ALL THE GENERATIONS THAT PRECEDE THE END APPEAR. And with all this, it depends upon repentance. Rabbi Chiya said: It is certainly so. Therefore, the exile goes on.

36. וְאִילוּ יִהְיוּ בְּתוֹבָתָא, אֲפִילוּ חַד בֵּישׁ, אוּ חַד צַעֲרָא, דִּיעֵבֵר עֲלֵיהּ, אֲתַחֲשֵׁב עֲלֵיהּ, בְּאֵלּוּ סְבִלוּ כְּלָא וְאִי לָא. כַּד יִסְתַּיִם קִיצָא, וְכָל דְרִין דִּילֵיהּ. כְּמָה דְאָמַר בּוֹצִינָא קְדִישָׁא, דְכָתִיב לְצַמִּיתוּת לְקוֹנָה אוֹתוֹ לְדוֹרוֹתָיו. וְכָל דָּא, בְּתוֹבָתָא תְּלִיא מִילְתָּא. א"ר חֵינָא, וְדָאֵי הָכִי הוּא. וְע"ד גְּלוּתָא אֲתַמְשֵׁךְ.

7. "And it shall come to pass in the last days"

We learn that in the "last days", God will perform both miracles and vengeance for the children of Yisrael. The discussion moves to the Cup of Blessing, that must be raised high; this is alluded to in "And shall be exalted above the hills", and means that the good that will befall Yisrael will be in the last days. We are told that God told Moses that even though Yisrael sin in every generation, He still does not want anyone else to slander them. He has given them many blessings in order that they may repent and return to their Father in heaven.

37. However, all that the Holy One, blessed be He, saw pertaining to the children of Yisrael is at this end of days, MEANING MALCHUT. And in this "last days," He will perform for them miracles and vengeance, as is written: "And it shall come to pass in the last days, that the mountain of Hashem's house shall be established on the top of the mountains" (Yeshayah 2:2). What is "the top of the mountains?" This is Abraham the patriarch, WHO IS CHESED, CALLED 'High Priest', MEANING CHESED THAT ASCENDED TO CHOCHMAH, which is the top of them all, BECAUSE CHESED IS THE TOP OF THE SEVEN LOWER SFIROT. And because he is the top of the Cup of Blessing, WHICH IS MALCHUT, he will be established at the top of the mountains. This is Abraham the patriarch, the first of the other mountains, BECAUSE CHESED, GVURAH, AND TIFERET ARE CALLED 'MOUNTAINS', AND CHESED IS THE FIRST OF THEM. Thus, the Cup of Blessing, WHICH IS MALCHUT, has to be prepared on the right, WHICH IS CHESED.

37. אֲבָל קוֹדֶשׁא בְּרִין הוּא, כָּל מָה דְחָמֵי לוֹן לְיִשְׂרָאֵל, בְּהָאֵי אַחֲרֵית הַיָּמִים, וּבְהָאֵי אַחֲרֵית הַיָּמִים יַעֲבִיד לוֹן נֶסִין וְנוֹקְמִין, דְכָתִיב וְהָיָה בְּאַחֲרֵית הַיָּמִים נֶכּוֹן יִהְיֶה הָרַ בֵּית יְיָ בְּרֹאשׁ הָהָרִים. מֵאֵן רֹאשׁ הָהָרִים. דָּא אַבְרָהָם סְבָא, כְּהֵנָּא רַבָּא, רֹאשׁ דְכָלָא. וּבְגִין דְאִיהוּ רֹאשׁ, כּוֹס דְבִרְכָה, יִהְיֶה נֶכּוֹן בְּרֹאשׁ הָהָרִים, דָּא אַבְרָהָם סְבָא, קְדַמָּא לְשָׂאֵר הָהָרִים. כּוֹס דְבִרְכָה, אֲצַטְרִין לְמַהוּ מִתְקַנָּא בִּימִינָא.

38. "And shall be exalted above the hills" (Ibid.). THIS ALLUDES TO THE CUP OF BLESSING that should be raised above the table to the measure called a 'span', to bless the Holy One, blessed be He. This is the meaning of, "exalted above the hills." What is "above the hills?" HE ANSWERS: Binah, and between, "the virgins, her companions that follow her" (Tehilim 45:15), there is the measurement of a span. Therefore, the cup of blessing is definitely raised above the hills. Therefore, the good that will befall the firstborn son, NAMELY YISRAEL, will be in the last days.

38. וְנִשְׂא מְגַבְעוֹת. אֲצַטְרִין לְמַהוּ זְקִיף מִן פְּתוּרָא, שִׁיעוּרָא דְאֶקְרֵי זֶרֶת, לְבִרְכָּא לְקוֹדֶשׁא בְּרִין הוּא, וְדָא הוּא וְנִשְׂא מְגַבְעוֹת. מְגַבְעוֹת מְאִי הוּא. אֶלָּא בִּינָה, וּבִין בְּתוּלוֹת אַחֲרֵיהּ רְעוּתֵיהּ, שִׁיעוּרָא דְזֶרֶת אִיהוּ. נִשְׂא כּוֹס דְבִרְכָה מְגַבְעוֹת וְדָאֵי, וְע"ד טְבָא דִּיהָ לִיהּ לְהָאֵי בְּרָא בּוֹכְרָא, בְּאַחֲרֵית הַיָּמִים אִיהוּ.

39. He said to him: You have spoken well. This verse is certainly so. "On the top of the mountains," is right, which is Abraham the patriarch, who is certainly the top of the mountains, THE TOP OF CHESED, GVURAH, AND TIFERET, THAT ARE CALLED 'MOUNTAINS'. "And exalted above the hills," MEANING the measure of hills, which are her companions. And you spoke well. "And all the nations shall flow to it" (Yeshayah 2:2): what is its meaning, ACCORDING TO YOUR WORDS THAT THE PASSAGE REFERS TO THE CUP OF BLESSING? He said to him: IT MEANS even women and children and the waiter who serves at the table. Even if one does not eat, one must listen TO THE BLESSINGS and answer: Amen, so that no one would say: if I do not eat, since I am not included in a quorum, I will not listen nor say Amen. THEREFORE IT SAYS, "AND ALL THE NATIONS SHALL FLOW TO IT," since everyone is obligated in it.

39. א"ל שְׁפִיר קְאָמַרְתָּ, הָאֵי קְרָא וְדָאֵי הָכִי הוּא. בְּרֹאשׁ הָהָרִים, דָּא יְמִינָא, אַבְרָהָם סְבָא, דְאִיהוּ רֹאשׁ הָהָרִים וְדָאֵי. וְנִשְׂא מְגַבְעוֹת, מְשִׁיעוּרָא דְגַבְעוֹת, דְאֵינּוֹן רְעוּתֵיהּ. וְשְׁפִיר קְאָמַרְתָּ. וְנִהְרּוּ אֵלָיו כָּל הַגּוֹיִם. מְאִי הוּא. א"ל, וְאֲפִילוּ נְשִׁים וְקַטְנִים וְשֹׁמֵשׁ דְפָלַח עַל פְּתוּרָא, אַע"ג דְאִיהוּ לָא אֲכַל, אֲצַטְרִין לְמִשְׁמַע, וְלְמִימַר אָמֵן. דְלָא יִימָא בְּרַ נֶשׁ, אָנָּא לָא אֲכָלִית, וְהוּאִיל דְלָא אֲצַטְרִיפְנָא לְזִמּוֹן, לָא אֲשַׁמַּע וְלָא אִימָא אָמֵן. הַכֵּל חַיִּיבִין בֵּיהּ.

40. Another explanation of: "And all the nations will flow to it." Although women and children are exempted from commandments, everyone is obligated to the cup of blessing, only they have to know whom they are blessing. And this is the meaning of, "And all the nations shall flow to it." Rabbi Yosi came and kissed him. He said: How beautiful are these words, and how sweet to the palate!

41. Here we must point out that if "the last days" is the actual Cup of Blessing, MEANING MALCHUT, what is "the mountain of Hashem's house?" It should have been written thus: 'And it shall come to pass in the last days, that it will be established on the top of the mountains.' What is the meaning of "in the last days, that the mountain of Hashem's house shall be established?" THIS IS A REPETITION, BECAUSE "THE LAST DAYS" IS MALCHUT, AND "THE MOUNTAINS OF HASHEM'S HOUSE," IS ALSO MALCHUT. He replies: "the last days," refers to the whole Tree, MEANING THE ENTIRE MALCHUT from top to end, which is the Tree of Knowledge of Good and Evil - ACCORDING TO THE SECRET OF 'IF HE MERITS, IT IS GOOD, BUT IF HE DOES NOT MERIT, IT IS EVIL'. And the passage came to refine "the last days," and extracted, "the mountain of Hashem's house," which is the good OF MALCHUT, without evil. This is surely "The mountain of Hashem's house," where the Other Side has no part, because the mountain of Hashem's house has been extracted from the Tree, which is "the last days." And this is the Cup of Blessing, which is established on the top of the mountains.

42. Rabbi Yosi said: Blessed is this path that we merited that interpretation. He said to him: From whom did you hear it? He said to him: One day, I was walking on the road and I heard and saw Rav Hamnuna Saba expounding upon this passage for Rabbi Acha. When I heard it, I rejoiced over it and kept it bound in the corner of my garment so that it should never leave me. He said: Certainly, this holy subject was illuminated by the holy luminary. Blessed is the generation that preserves the world, which pillars dwell in it. And if you tie this interpretation with a knot, so that it shall not leave you, I will tie it with thirty or forty knots in my pocket, so that it shall never leave me.

43. (THE BEGINNING OF THIS ESSAY IS MISSING). In this subject, the Holy One, blessed be He, showed Moses that even though the children of Yisrael sin before Him in every generation, He does not wish anyone to slander them. How do we know this? From Hosea, as it is written: "When Hashem spoke at first with Hosea" (Hoshea 1:2). And we have established the matter, THAT HE ANSWERED THE HOLY ONE, BLESSED BE HE, TO PASS THEM TO ANOTHER NATION, AS WRITTEN THERE. And hence: "And the number of the children of Yisrael shall be like the sand of the sea" (Hoshea 2:1). For because of this, He blessed them with many blessings to cause them to repent and return to their Father in heaven. And he did not move from there until the Holy One, blessed be He, forgave their sins and they were purified before Him.

40. ד"א וְנָהְרוּ אֵלָיו כָּל הַגּוֹיִם, אַע"ג דְּנִשְׁמִים וְקִטְנִים פְּטוּרִין מִן הַמִּצְוֹת, בְּכוֹס דְּבִרְכָה הַכֹּל חַיִּיבִין, בְּלִבְד דִּינִדְעוֹן לְמֵאן מְבָרְכִין, וְדָא הוּא וְנָהְרוּ אֵלָיו כָּל הַגּוֹיִם. אַתָּא רַבִּי יוֹסִי וְנִשְׁקִיָּה, אָמַר כַּמָּה שְׁפִיר מְלָה דָּא, וּמְתִיקָא לַחְבָּא.

41. הַשְּׁתָּא אֵית לְדִיּוּקָא, אִי הָאִי אַחֲרִית הַיָּמִים, אִיהוּ כּוֹס דְּבִרְכָה מִמֶּשׁ, מַהוּ הַר בֵּית יוֹ, הוּוּה לִיה לְמַכְתָּב הָכִי, וְהִיא אַחֲרִית הַיָּמִים נִכּוֹן יִהְיֶה בְּרֹאשׁ הַהָרִים. מַהוּ בְּאַחֲרִית הַיָּמִים נִכּוֹן יִהְיֶה הַר בֵּית יוֹ. א"ל, אַחֲרִית הַיָּמִים אִיהוּ אֵילָנָא בְּלָא, מִרְיִשְׁיָה וְעַד סִיפֵיה, דְּהוּא אֵילָנָא דְּטוֹב וְרַע. וְאַתָּא קְרָא לְבִרְרָא בְּאַחֲרִית הַיָּמִים, וְאַפִּיק הַר בֵּית יוֹ, דָּא טוֹב בְּלָא רַע. הַר בֵּית יוֹ וְדָאִי דְּלִית תַּמָּן חוֹלְקָא לְסִטְרָא אַחֲרָא, דְּהָא אַתְּבָרִיר הַר בֵּית יוֹ, מְגוּ אֵילָנָא דְּאִיהוּ אַחֲרִית הַיָּמִים. וְדָא אִיהוּ כּוֹס דְּבִרְכָה, דְּאִיהוּ נִכּוֹן בְּרֹאשׁ הַהָרִים.

42. א"ר יוֹסִי, זְכָאָה אַרְחָא דָּא, דְּזָכִינָא לְהָאִי מְלָה. א"ל מִמָּאן שְׁמַעְתָּ לָּהּ. א"ל, יוֹמָא חָדָא הוּינָא אֲזִיל בְּאַרְחָא, וְשְׁמַעְנָא וְחַמִּינָא לִיה לְרַב הַמְנוּנָא סָבָא, דְּהוּוּה דְּרִישׁ לְהָאִי קְרָא לְרַבִּי אַחָא, וְכִיּוֹן דְּשְׁמַעְנָא חֲדִינָא בֵּיה, וְנִטְרִינָא לִיה צְרִיר בְּכַנְפָא דְּלְבוּשָׁאִי, דְּלָא יִתְעַדִּי מִנָּאִי לְעֵלְמִין. א"ל, וְדָאִי מְלָה קְדִישָׁא דָּא, מְנַהִירוּ דְּבוּצִינָא קְדִישָׁא אַתְּנַהִיר. זְכָאָה דְּרָא, דְּקִיּוּמִי עֲלָמָא וְסַמְכוּי, שְׂרִיין בְּגוּיָה. וְאִי אַנְתָּ צְרִירָת לְהָאִי מְלָה בְּקִשְׂרָא חָדָא דְּלָא יִתְעַדִּי מִינְךָ. אָנָּא אַצְרוּר לָּהּ בְּתַלְתִּין, אוּ בְּאַרְבַּעִין קְשְׂרִין בְּכִיסָאִי, דְּלָא יִתְעַדִּי מִינָאִי לְעֵלְמִין.

43. עַל הָהִיא מְלָה דְּאַחְמִי קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, בְּגִין דְּאַע"ג דִּישְׂרָאֵל חֲבִין קָמִיה בְּכָל דְּרָא וְדָרָא, לָא בְּעִי מֵאן דִּיּוּמָא עֲלִיּוּהוּ דְּלְטוּרִין. מְנַלְן. מְהוּשַׁע, דְּכַתִּיב תַּחֲלַת דְּבַר יוֹ בְּהוּשַׁע, הָא אוּקְמוּה מְלָה. וְע"ד וְהִיא מְסַפֵּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם וְגו'. וּבג"ד בְּרִיךְ לֹון בְּכַמָּה בְּרַבָּאן, לְאַהֲרָא בְּתִיּוּבְתָא, וְלְאַתְבָּא לֹון לְגַבִּי אָבוּהוֹן דְּבִשְׁמִיא, וְלָא אַעֲרִי מִתַּמָּן, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מַחֲל עַל חוּבִיּוּהוּ, וְאַתְנַקִּיאוּ קָמִיה.

7. "And it shall come to pass in the last days"

We learn that in the "last days", God will perform both miracles and vengeance for the children of Yisrael. The discussion moves to the Cup of

Blessing, that must be raised high; this is alluded to in "And shall be exalted above the hills", and means that the good that will befall Yisrael will be in the last days. We are told that God told Moses that even though Yisrael sin in every generation, He still does not want anyone else to slander them. He has given them many blessings in order that they may repent and return to their Father in heaven.

37. However, all that the Holy One, blessed be He, saw pertaining to the children of Yisrael is at this end of days, MEANING MALCHUT. And in this "last days," He will perform for them miracles and vengeance, as is written: "And it shall come to pass in the last days, that the mountain of Hashem's house shall be established on the top of the mountains" (Yeshayah 2:2). What is "the top of the mountains?" This is Abraham the patriarch, WHO IS CHESED, CALLED 'High Priest', MEANING CHESED THAT ASCENDED TO CHOCHMAH, which is the top of them all, BECAUSE CHESED IS THE TOP OF THE SEVEN LOWER SFIROT. And because he is the top of the Cup of Blessing, WHICH IS MALCHUT, he will be established at the top of the mountains. This is Abraham the patriarch, the first of the other mountains, BECAUSE CHESED, GVURAH, AND TIFERET ARE CALLED 'MOUNTAINS', AND CHESED IS THE FIRST OF THEM. Thus, the Cup of Blessing, WHICH IS MALCHUT, has to be prepared on the right, WHICH IS CHESED.

38. "And shall be exalted above the hills" (Ibid.). THIS ALLUDES TO THE CUP OF BLESSING that should be raised above the table to the measure called a 'span', to bless the Holy One, blessed be He. This is the meaning of, "exalted above the hills." What is "above the hills?" HE ANSWERS: Binah, and between, "the virgins, her companions that follow her" (Tehilim 45:15), there is the measurement of a span. Therefore, the cup of blessing is definitely raised above the hills. Therefore, the good that will befall the firstborn son, NAMELY YISRAEL, will be in the last days.

39. He said to him: You have spoken well. This verse is certainly so. "On the top of the mountains," is right, which is Abraham the patriarch, who is certainly the top of the mountains, THE TOP OF CHESED, GVURAH, AND TIFERET, THAT ARE CALLED 'MOUNTAINS'. "And exalted above the hills," MEANING the measure of hills, which are her companions. And you spoke well. "And all the nations shall flow to it" (Yeshayah 2:2): what is its meaning, ACCORDING TO YOUR WORDS THAT THE PASSAGE REFERS TO THE CUP OF BLESSING? He said to him: IT MEANS even women and children and the waiter who serves at the table. Even if one does not eat, one must listen TO THE BLESSINGS and answer: Amen, so that no one would say: if I do not eat, since I am not included in a quorum, I will not listen nor say Amen. THEREFORE IT SAYS, "AND ALL THE NATIONS SHALL FLOW TO IT," since everyone is obligated in it.

40. Another explanation of: "And all the nations will flow to it." Although women and children are exempted from commandments, everyone is obligated to the cup of blessing, only they have to know whom they are blessing. And this is the meaning of, "And all the nations shall flow to it." Rabbi Yosi came and kissed him. He said: How beautiful are these words, and how sweet to the palate!

37. אָבֵל קוֹדֵשׁ אַבְרָהָם בְּרִיךְ הוּא, כֹּל מִזֶּה דְחָמֵי לֹוֹן לְיִשְׂרָאֵל, בְּהַאֲרֵי אַחֲרֵית הַיָּמִים, וּבְהַאֲרֵי אַחֲרֵית הַיָּמִים יַעֲבִיד לֹוֹן נֶסֶן וְנוֹקְמִין, דְּכִתְיֵב וְהִיָּה בְּאַחֲרֵית הַיָּמִים נֶכּוֹן יְהִיָּה הַר בֵּית יְיָ בְּרֹאשׁ הַהָרִים. מֵאֵן רֹאשׁ הַהָרִים. דָּא אַבְרָהָם סָבָא, כְּהֵנָּא רַבָּא, רֹאשׁ דְּכָלָא. וּבְגִין דְּאִיהוּ רֹאשׁ, כּוּס דְּבִרְכָה, יְהִיָּה נֶכּוֹן בְּרֹאשׁ הַהָרִים, דָּא אַבְרָהָם סָבָא, קְדַמָּא לְשָׂאֵר הַהָרִים. כּוּס דְּבִרְכָה, אַצְטְרִיךְ לְמַהוּ מְתַקְנָא בְּיַמֵּינָא.

38. וְנִשְׂא מְגַבְעוֹת. אַצְטְרִיךְ לְמַהוּ זְקִיף מִן פְּתוּרָא, שִׁיעוּרָא דְּאִקְרֵי זֶרֶת, לְבִרְכָא לְקוֹדֵשׁ אַבְרָהָם בְּרִיךְ הוּא, וְדָא הוּא וְנִשְׂא מְגַבְעוֹת. מְגַבְעוֹת מֵאֵי הוּא. אֵלָא בִּינָה, וּבִין בְּתוּלוֹת אַחֲרֵיהּ רְעוּתֵיהּ, שִׁיעוּרָא דְּזֶרֶת אִיהוּ. נִשְׂא כּוּס דְּבִרְכָה מְגַבְעוֹת וְדָא, וְעַד טְבָא דִּיהָ לִיהָ לְהָאֵי בְּרָא בּוֹכְרָא, בְּאַחֲרֵית הַיָּמִים אִיהוּ.

39. א"ל שְׂפִיר קְאָמְרַת, הָאֵי קְרָא וְדָאֵי הֵכִי הוּא. בְּרֹאשׁ הַהָרִים, דָּא יַמֵּינָא, אַבְרָהָם סָבָא, דְּאִיהוּ רֹאשׁ הַהָרִים וְדָאֵי. וְנִשְׂא מְגַבְעוֹת, מְשִׁיעוּרָא דְּגַבְעוֹת, דְּאֵינּוֹן רְעוּתֵיהּ. וְשְׂפִיר קְאָמְרַת. וְנִהְרּוּ אֵלָיו כֹּל הַגּוֹיִם. מֵאֵי הוּא. א"ל, וְאִמְלוּ נְשִׁים וְקִטְנִים וְשֹׂמֵשׁ דְּפִלַּח עַל פְּתוּרָא, אַע"ג דְּאִיהוּ לָא אָכַל, אַצְטְרִיךְ לְמִשְׁמַע, וְלִמְיַמְרָא אֲמֵן. דְּלֹא יִימָא בְּרַ נֶשׂ, אֲנָא לֹא אָכַלְתִּי, וְהוֹאִיל דְּלֹא אַצְטְרִיפְנָא לְזַמּוֹן, לֹא אֲשַׁמַּע וְלֹא אִימָא אֲמֵן. הַכֹּל חַיִּיבִין בֵּיהּ.

40. ד"א וְנִהְרּוּ אֵלָיו כֹּל הַגּוֹיִם, אַע"ג דְּנְשִׁים וְקִטְנִים פְּטוּרִין מִן הַמִּצְוֹת, בְּכּוּס דְּבִרְכָה הַכֹּל חַיִּיבִין, בְּלִבְדִּי דִּינְדַעוֹן לְמֵאֵן מְבִרְכִין, וְדָא הִיא וְנִהְרּוּ אֵלָיו כֹּל הַגּוֹיִם. אֲתָא רַבִּי יוֹסִי וְנִשְׁקִיָּה, אֲמַר כְּמָה שְׂפִיר מְלָה דָא, וּמְתִיקָא לְחֻבָּא.

41. Here we must point out that if "the last days" is the actual Cup of Blessing, MEANING MALCHUT, what is "the mountain of Hashem's house?" It should have been written thus: 'And it shall come to pass in the last days, that it will be established on the top of the mountains.' What is the meaning of "in the last days, that the mountain of Hashem's house shall be established?" THIS IS A REPETITION, BECAUSE "THE LAST DAYS" IS MALCHUT, AND "THE MOUNTAINS OF HASHEM'S HOUSE," IS ALSO MALCHUT. He replies: "the last days," refers to the whole Tree, MEANING THE ENTIRE MALCHUT from top to end, which is the Tree of Knowledge of Good and Evil - ACCORDING TO THE SECRET OF 'IF HE MERITS, IT IS GOOD, BUT IF HE DOES NOT MERIT, IT IS EVIL'. And the passage came to refine "the last days," and extracted, "the mountain of Hashem's house," which is the good OF MALCHUT, without evil. This is surely "The mountain of Hashem's house," where the Other Side has no part, because the mountain of Hashem's house has been extracted from the Tree, which is "the last days." And this is the Cup of Blessing, which is established on the top of the mountains.

42. Rabbi Yosi said: Blessed is this path that we merited that interpretation. He said to him: From whom did you hear it? He said to him: One day, I was walking on the road and I heard and saw Rav Hammuna Saba expounding upon this passage for Rabbi Acha. When I heard it, I rejoiced over it and kept it bound in the corner of my garment so that it should never leave me. He said: Certainly, this holy subject was illuminated by the holy luminary. Blessed is the generation that preserves the world, which pillars dwell in it. And if you tie this interpretation with a knot, so that it shall not leave you, I will tie it with thirty or forty knots in my pocket, so that it shall never leave me.

43. (THE BEGINNING OF THIS ESSAY IS MISSING). In this subject, the Holy One, blessed be He, showed Moses that even though the children of Yisrael sin before Him in every generation, He does not wish anyone to slander them. How do we know this? From Hosea, as it is written: "When Hashem spoke at first with Hosea" (Hoshea 1:2). And we have established the matter, THAT HE ANSWERED THE HOLY ONE, BLESSED BE HE, TO PASS THEM TO ANOTHER NATION, AS WRITTEN THERE. And hence: "And the number of the children of Yisrael shall be like the sand of the sea" (Hoshea 2:1). For because of this, He blessed them with many blessings to cause them to repent and return to their Father in heaven. And he did not move from there until the Holy One, blessed be He, forgave their sins and they were purified before Him.

9. Moses, Aaron and Miriam

We learn that God sent Moses, Aaron and Miriam to Yisrael to bring them manna, leadership, the law, glory and a well to drink from. Yet even then the children of Yisrael scorned and reviled them.

41. הַשְּׁתָּא אֵית לְדַיִיקָא, אִי הָאִי אַחֲרִית הַיָּמִים, אִיהוּ כּוּס דְּבִרְכָה מִמֶּשׁ, מֵהוּ הָר בֵּית יְיָ, הוּה לִיה לְמַכְתָּב הַכִּי, וְהִיא אַחֲרִית הַיָּמִים נִכּוֹן יִהְיֶה בְּרֹאשׁ הַהָרִים. מֵהוּ בְּאַחֲרִית הַיָּמִים נִכּוֹן יִהְיֶה הָר בֵּית יְיָ. א"ל, אַחֲרִית הַיָּמִים אִיהוּ אֵילָנָא כְּלָא, מִרְשִׁיבָה וְעַד סִיפֵיה, דְּהוּא אֵילָנָא דְטוֹב וְרַע. וְאַתָּא קָרָא לְבִרְרָא בְּאַחֲרִית הַיָּמִים, וְאַפִּיק הָר בֵּית יְיָ, דָּא טוֹב כְּלָא רַע. הָר בֵּית יְיָ וְדָאִי דְלִית תַּמָּן חוּלְקָא לְסִטְרָא אַחֲרָא, דְּהָא אַתְּבָרִיר הָר בֵּית יְיָ, מִגּוּ אֵילָנָא דְאִיהוּ אַחֲרִית הַיָּמִים. וְדָא אִיהוּ כּוּס דְּבִרְכָה, דְּאִיהוּ נִכּוֹן בְּרֹאשׁ הַהָרִים.

42. א"ר יוסי, זכאה ארחא דא, דזכינא להאי מלה. א"ל ממאן שמעת לה. א"ל, יומא חדא הוינא אזיל בארחא, ושמענא וחמינא ליה לרב המנונא סבא, דהוה ריש להאי קרא לרבי אחא, וכיון דשמענא חדינא ביה, ונטירנא ליה צריר בכנפא דלבושאי, דלא יתעדוי מנאי לעלמין. א"ל, ודאי מלה קדישא דא, מנהירו דבוצינא קדישא אתנהיר. זכאה דרא, דקיימי עלמא וסמכוו, שריין בגויה. ואי אנת צרירת להאי מלה בקשרא חדא דלא יתעדוי מינך. אנא אצורור לה בתלתין, או בארבעין קשרין בכיסאי, דלא יתעדוי מינאי לעלמין.

43. על ההיא מלה דאחמי קודשא בריך הוא למשה, בגין דאע"ג דישראל חבין קמיה בכל דרא ודרא, לא בעי מאן דוימא עליהו דלטורין. מנלן. מהושע, דכתיב תחלת דבר יי' בהושע, הא אוקמוה מלה. וע"ד והיה מספר בני ישראל כחול הים וגו'. ובג"ד בריך לון בכמה ברבאן, לאהדרא בתיובתא, ולא תבא לון לגבי אבוהון דבשמיא, ולא אעדי מתמן, עד דקודשא בריך הוא מחל על חובייהו, ואתנקיאו קמיה.

47. How much good did the Holy One, blessed be He, do with Yisrael in every single generation. Come and behold: it is written, "And I sent before you Moses, Aaron and Miriam" (Michah 6:4). HE ASKS: There were many prophets after Moses, thus it should have said, 'And I sent before you Moses, Aaron, Elazar, Pinchas, Joshua, Elijah and Elisha and many other righteous and pious people.' Why these three ALONE? HE ANSWERS: the Holy One, blessed be He, said, 'My people, My children, why do not you remember all the good that I have done for you, in sending you Moses, Aaron and Miriam?'

48. This is similar to a king of flesh and blood, who has a country. Once he sent rulers and princes to the people, to be the leaders of the people and observe them and their customs. Then, who is responsible and obligated to provide for their (the leaders) food and necessities, if not the people of that country? They are obligated to provide for them, SO THEY SHALL LACK FOR NOTHING, and to honor them!

49. I sent Moses, and he brought you manna to eat, led you and your children and your animals, and strove in your laws and in everything you needed. I sent Aaron. He brought sanctuaries of clouds of glory to cover you like kings. He moistened you with the dew of glory so that your clothes and shoes would not decay, but would be renewed daily. I sent Miriam. She brought a well to give you drink, so you and your animals drank water. They gave to you, and it is of their own that you ate and drank and dwelt under the cloud of glory. But, from your own, you gave nothing. Moreover, they strove for your sakes and took your burden on their necks, yet you scorned and reviled them.

47. כִּמָּה טִיבוֹ עָבִיד קוֹדֶשָׁא בְּרִיךְ הוּא בְּכָל דְּרָא וְדָרָא לְיִשְׂרָאֵל. תָּא חֲזִי, מָה כְּתִיב, וְאֶשְׁלַח לְפָנֶיךָ אֶת מֹשֶׁה אֶהְרֹן וּמִרְיָם. וְהָא כִּמָּה נְבוֹיָי הוּוּ לְבַתֵּר מֹשֶׁה, וְאֶשְׁלַח לְפָנֶיךָ אֶת מֹשֶׁה אֶהְרֹן וְאַלְעָזָר וּפְנַחֵס יְהוֹשֻׁעַ וְאֵלִיָּהוּ וְאֵלִישָׁע, וְכַמָּה שָׂאֵר צְדִיקֵי וְחַסִּידֵי מִבְּעֵי לֵיהּ. אֵלִין תִּלְתָּא אַמְאֵי. אֵלָא אִמַּר קוֹדֶשָׁא בְּרִיךְ הוּא, עָמִי, בְּנֵי, אַמְאֵי לֹא תִדְכָּרוּן לְכָל טְבִין דְּעַבְדִּית לְכוּ, דְּשִׁדְרִית לְכוּ לְמֹשֶׁה אֶהְרֹן וּמִרְיָם.

48. לְמֶלֶךְ בֶּשָׂר וְדָם, דְּאִית לֵיהּ מְדִינָתָא, וְשָׂרֵי לְגַבְהַ, גּוֹבְרִין, אֶפְרָכִין רַבְרַבָּנִין, דִּיהוּן מְנַהֲלֵי עָמָא, וּמַעֲיִנִין בְּהוּ, וּבְדִינֵיהוּ. מֵאֵן אֶצְטְרִיךְ לְמַהוּי זְקוּק בְּמִזְוֵנֵיהוּ, בְּמֵלִין דִּיצְטְרוּן. לָאוּ עָמָא דְּמְדִינָתָא, בְּעַל כְּרַחֲמֵיהוּ יֶצְטְרְכוּ לְעִינָא בְּהוּ, וְלַמִּיָּהֵב לְהוּ יִקְרָא.

49. שִׁדְרִית לְמֹשֶׁה, אִיהוּ אִיִּתִי קַמֵּיכוּ מִן לְמִיכַל, וְנַהִיל לְכוּ וּלְבַנְיִיכוּ וּלְבַעֲרִיכוּ, וְאֶשְׁתַּדַּל בְּדִינֵיכוּ, וּבְכָל מָה דְּאֶצְטְרִיךְ לְכוּ. שִׁדְרִית לְאַהְרֹן, אִיִּתִי הֵיכְלִין דְּעַנְנֵי יִקְר לְחַפָּאָה עֲלֵיכוּ, כְּמַלְכִין. אֶסְחֵי לְכוּ בְּטַלֵי יִקְר, דְּלֹא אֶתְרַקְבוּ לְבוֹשִׁיכוּן וּמְנַעֲלִיכוּן, וְהוּוּ מִתְחַדְשֵׁי בְּכָל יוֹמָא. שִׁדְרִית לְמִרְיָם, אִיִּתִיאַת בִּירָא לְאַשְׁקָאָה לְכוּ, וְשִׁתִּיתוּן אֶתוּן וּבַעֲרִיכוּן. אִינוּן יְהִבוּ לְכוּן, וּמְדַלְהוּן אֶכְלָתוּן וְשִׁתִּיתוּן, וְיִתִּיבָתוּן בְּחוּפָאָה דִּיקְר דְּלֵהוּן. וּמְדַלְכוּן לֹא יְהִבְתוּן לוּן. וְלֹא עוֹר, אֵלָא דְּאֶשְׁתַּדְּלוּ עֲלֵיכוּן, וְנִטְלוּ עַל צוּאֲרֵיהוּן מְטוּלְכוּן, וְהוּוּתוּן מְחַרְפִּין וּמְגַדְפִּין לוּן.

10. "Now therefore let Me alone"

Rabbi Yosi tells us that God is the most merciful Father of all, for He has never failed one word of all His good promises. Even though God threatened judgment, the Mother, Malchut, held His arm and averted that judgment. We are told that Moses did the same thing for Yisrael as she did, and Rabbi Yosi wonders where Malchut was at the time. When approached with this question, Rabbi Shimon says that all the friends who study Torah together must love one another, otherwise they cause a blemish in their counterparts above - Abraham, Isaac and Jacob, who are the secret of Chesed, Gvurah and Tiferet. He says that he can reveal a secret he learned from the dean of the Yeshivah in the Garden of Eden, that when Yisrael joined in the sins of the heathen nation, they committed a sin against the Mother, Malchut. Thus they caused the Shechinah to be exiled with them, and exchanged their glory for the likeness of an ox. Rabbi Shimon tells us the secret of the likeness of the ox, and what it means that the ox "eats grass." The conclusion to be drawn is that the Mother was blemished, and was thus absent when Moses stayed the hand of God from judging Yisrael. Rabbi Shimon says, though, that both the one who raises the lash and the one who restrains it are both of the same mind.

50. Rabbi Yosi said: There is no father more merciful to his children than the Holy One, Blessed Be He. For it is written: "there has not failed one word of all His good promise..." (I Melachim 8:56). Come and behold His mercy. If it had said, 'there has not failed one word of all His promise,' and no more, THIS WOULD HAVE INCLUDED HIS HARSH WORDS ALSO. Then it would be better for the world not to have been created, BECAUSE IT WOULD BE IMPOSSIBLE TO BEAR IT. But since it said, "of all His good promise," and left His harshness, it implies that THAT HE LEFT OFF THE HARSH WORDS HE SPOKE OF YISRAEL, AND THEY DID NOT COME TRUE. FROM HERE WE SEE HIS MERCY, because He does not want to do an evil thing.

51. And even though He threatened and raised the lash, his Mother came and held His right arm, and the lash remained in its place, and did not descend AND JUDGMENT was not executed, because they were really of one mind, the one who threatened and the one who held His arm!

52. And you may ask whence we derive this. This is well known, as it is written, "Go, get you down; for your people...have become corrupt" (Shemot 32:7). THE HOLY ONE, BLESSED BE HE, started to raise the lash, but Moses did not know the way of the Mother, NAMELY TO HOLD HIS RIGHT HAND AND DETAIN HIM, and remained silent. When the Holy One, blessed be He, saw this, He hinted to him and pressed him and said, "now therefore let Me alone" (Ibid. 10). Immediately, Moses realized and grasped the arm of the Holy One, blessed be He, as it is written: "Remember Abraham" (Ibid. 3). For this is the right arm, WHICH IS CHESED. Therefore, He did not bring down the lash.

53. You may wonder where was the Mother, WHO IS MALCHUT, who is accustomed to hold the King's lash, AS MENTIONED, and who left the matter to Moses? I have asked and I still do not know the explanation of the matter, until we are before the holy luminary, MEANING RABBI SHIMON. When they came before Rabbi Shimon, he saw a sign on their faces. HE RECOGNIZED WHAT THEY HAD COME TO INQUIRE OF HIM. He said: Come, holy children, come, King's beloved, come my beloved, come, those that are beloved by each other.

54. For Rabbi Aba said: All the friends who do not love each other die before their time. All the friends during the days of Rabbi Shimon loved each other, soul and spirit. Therefore, in the generation of Rabbi Shimon THE SECRETS OF THE TORAH WERE unveiled, for Rabbi Shimon used to say: All the friends that do not love each other cause THEMSELVES to deviate from the straight path. Also, they blemish it, THE TORAH, because the Torah has in it love, friendship and truth. Abraham loved Isaac and Isaac loved Abraham, so they embraced each other. Both were attached to Jacob with love and friendship, and gave their spirit to each other. The friends must be like them, and not cause a blemish in them. FOR IF THEY LACK LOVE, THEY CAUSE A BLEMISH IN THEIR COUNTERPART ABOVE, IN ABRAHAM, ISAAC AND JACOB, WHICH ARE THE SECRET OF CHESED, GVURAH, AND TIFERET.

50. אָמַר רַבִּי יוֹסִי, לֹא הוּא אָבָא רַחֲמָן עַל בְּנוֹי בְּקוּדְשָׁא בְּרִיךְ הוּא, וְקָרָא הוּא דְכִתְיִב, לֹא נִמְלַ דְּבֵר אַחַד מִכָּל דְּבֵרוֹ הַטּוֹב וְגו'. ת"ח רַחֲמָנוּ דִּילֵיהּ, אֲלוֹ אָמַר לֹא נִמְלַ דְּבֵר אַחַד מִכָּל דְּבֵרוֹ וְלֹא יִתֵּיר, נַח לְעֵלְמָא דְּלֹא אֲתַבְּרִי. אֲבָל מִדְּאִמַר מִכָּל דְּבֵרוֹ הַטּוֹב, וְאִפִּיק בִּישׁ לְאַחוּרָא, דְּהָא מְלָה דְּבִישׁ לֹא בְּעֵי לְמַעַבְד.

51. וְאֵע"ג דְּאִגְזִים, וְאָרִים רְצוּעָה, אֲתַתָּא אִמָּא וְאֲתַקְפַת בְּדְרוּעֵיהּ יְמִינָא, וְקַם רְצוּעָה בְּקִיּוּמֵיהּ, וְלֹא נַחִית לְתַתָּא, וְלֹא אֲתַעֲבִיד, בְּגִין דְּבִעִיטָא חֲדָא הוּוּ תְרוּוּיָהּ, אִיהוּ דְּאִגְזִים, וְאִיהוּ דְּאֲחִידַת בְּיְמִינֵיהּ.

52. וְאִי תִימָא מְנַלְן. מִמְלָה דְּאִיהִי בְּאֲתַגְלוּיָא, דְּכִתְיִב לָךְ רַד כִּי שַׁחַת עַמְךָ, שְׂרִי לְאַרְמָא רְצוּעָה, וּמִשָּׁה דְּלֹא הוּוּ יַדַע אֲרַחָא דְּאִמָּא, שְׂתִיק. בִּיּוֹן דְּחִמָּא קוּדְשָׁא בְּרִיךְ הוּוּ כֵן, אֲנָקִיד לֵיהּ, וּבִטַשׁ בֵּיהּ וְאָמַר וְעַתָּה הִנִּיחָה לִי, מִיַּד אֲרָגִישׁ מִשָּׁה, וְאֲחִיד בְּדְרוּעֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּוּ, דְּכִתְיִב זְכוּר לְאַבְרָהָם, דָּא דְרוּעֵיהּ יְמִינָא, וּבג"כ לֹא נַחִית רְצוּעָה.

53. וְאִי תִימָא, אִמָּא דְּאִיהִי רְגִילָה לְאַחֲדָא בְּרְצוּעָה דְּמַלְכָּא, אֲן הוּוּ, דְּשַׁבְּקַת מְלָה לְמִשָּׁה. שְׂאִילְנָא וְאִמִּינָא וְהָא לֹא יַדַענָא בְּרִירָא דְּמְלָה, עַד דְּנִהוּי קְמִיָּה דְּבוּצִינָא קְדִישָׁא. כִּד אַתּוּ לְקְמִיָּה דְּר"ש, חִמָּא בְּאַנְפִּיָּהּוּ סִימָן. אָמַר עוֹלוּ בְּנוֹי קְדִישִׁין, עוֹלוּ רְחִימִין דְּמַלְכָּא, עוֹלוּ רְחִימִין דִּילִי, עוֹלוּ רְחִימִין אֵלִין בְּאֵלִין.

54. דְּאָמַר רַבִּי אַבָּא, כָּל אֵלִין חֲבֵרִיָּא, דְּלֹא רְחִימִין אֵלִין לְאֵלִין, אֲסַתְּלִקוּ מִעֵלְמָא עַד לֹא מָטָא זְמִנֵּיהּוּ, כָּל חֲבֵרִיָּא בְּיוֹמוֹי דְּר"ש, רְחִימוּ דְּנַפְשָׁא וְרוּחָא הוּוּ בִּינֵיהּוּ, וּבג"כ בְּדְרָא דְּר' שְׁמַעוֹן בְּאֲתַגְלוּיָא הוּוּ, דְּהוּוּ אָמַר רַבִּי שְׁמַעוֹן, כָּל חֲבֵרִיָּא דְּלֹא רַחֲמִין אֵלִין לְאֵלִין, גְּרַמִּין דְּלֹא לִיהֵךְ בְּאַרְחַ מִישֵׁר. וְעוֹד דְּעַבְדִּין פְּגִימוּ בֵּהּ, דְּהָא אוּרִיָּתָא רְחִימוּ וְאַחוּהּ וְקָשׁוּט אִית בֵּהּ. אֲבַרְהָם רְחִים לְיִצְחָק, יִצְחָק לְאַבְרָהָם, מִתְחַבְּקִין דָּא בְּדָא, יַעֲקֹב תְרוּוּיָהּוּ אֲחִידִין בֵּיהּ, בְּרַחֲמֵיהּ, וּבְאַחוּהּ, יְהִבִּין רוּחֵיהּוּ דָּא בְּדָא. חֲבֵרִיָּא כְּהוּוּ דוּגְמָא אֲצֵטְרִיכוּ, וְלֹא לְמַעַבְד פְּגִימוּ.

55. As soon as RABBI SHIMON saw the sign on their faces, HE RECOGNIZED WHAT THEY CAME TO ASK HIM. He said to them: WELCOME, MY BELOVED. They said to him: Assuredly the Spirit of Prophecy dwells upon the holy luminary, and this is what we need to know, NAMELY, THE QUESTION MENTIONED ABOVE. Rabbi Shimon wept and said: This is one of the subjects I was told in secret by the dean of the Yeshivah in the Garden of Eden. It was not told me openly, this subject is a secret, yet I will tell it to you, my beloved sons, children beloved of my soul. What shall I do? They told it to me secretly, but I will tell it to you openly. And in the future, when we shall see THE SHECHINAH face to face, all the faces will be supported, MEANING THAT THEY WILL ILLUMINATE by this SECRET.

56. My children, the sins that the outside people - NAMELY, THE MIXED MULTITUDE - performed, and which the holy people joined in, was a sin against the Mother, WHICH IS MALCHUT, as is written, "Up, make us Elohim" (Shemot 32:1). It is Elohim for sure, MEANING THAT HE SHOULD MAKE THEM A STRANGE ELOHIM, INSTEAD OF MALCHUT, THAT IS CALLED 'ELOHIM', INSTEAD OF the Glory of Yisrael, NAMELY MALCHUT, that hovered over them like a mother over her children. And this is the secret of, "Thus they exchanged their glory for the likeness of an ox" (Tehilim 106:20). This is the Glory of Yisrael, MEANING, their Mother, WHICH IS MALCHUT. This is the meaning of: "Honor is departed" (I Shmuel 4:21), that they caused the Shechinah to be exiled with them. Therefore, "they exchanged their glory"; for what- "...for the likeness of an ox."

57. Here is the secret of the matter OF "THE LIKENESS OF AN OX." Come and behold: below, in the dregs of the wine, in the evil sediment, a demon emerged, an Accuser, the primordial harmful spirit, in the secret of the likeness of man, and approached Holiness. When he departed from there, FROM HOLINESS, and wanted to descend, he had to be clothed in a garment in order to harm the world. Thus, he and his chariots descended and the first garment he took was the likeness of an ox, NAMELY the image of an ox. The first of the four primary causes of injury is the ox, and THE OTHER three primary causes of injury beside the ox pertain to it, TO THE OX. Therefore, it is written, "Thus they exchanged their glory with the likeness of an ox THAT EATS GRASS."

58. What is the meaning of, "that eats grass" IN THE WORDS, "FOR THE LIKENESS OF AN OX THAT EATS GRASS?" HE ANSWERS: We have already expounded upon it, but the main point is that it does not have any of the essence of bread and seven species of grain BUT EATS ONLY GRASS. And because of this, SINCE THEY BLEMISHED THE MOTHER, WHICH IS MALCHUT, AS MENTIONED, Mother was not present, and it would not be proper for Her to be there, BECAUSE THEY BLEMISHED HER. And since the Father, WHO IS ZEIR ANPIN, knew the Mercy of the Mother and Her ways, He said to Moses: My beloved son, the remedy for this, so THAT THE CHILDREN OF YISRAEL SHALL NOT BE PUNISHED, is always in twosomes. ONE RAISES THE LASH AND THE OTHER HOLDS IT BACK AND RESTRAINS, AS MENTIONED. AND SINCE THE MOTHER IS NOT PRESENT, IT IS INCUMBENT UPON YOU. And this is what they told me secretly, for it is not proper to reveal it so that the son may not know of it, but always see the lash and fear it. Yet both are of this mind, the same mind, MEANING THAT THE ONE WHO RAISES THE LASH AND THE ONE WHO RESTRAINS IT ARE OF THE SAME MIND.

55. כִּינֵן דְּחָמָא סִימֵן בְּאַנְפֵיהוּ, וְאָמַר לֹון הַכִּי. אָמְרוּ לִיה וְדָאֵי רוּחַ נְבוּאָה שָׂרָא עַל בּוּצִינָא קְדִישָׁא, וְהָכִי אֶצְטְרִיךְ לָן לְמַנְדַּע. בְּכָה רַבִּי שְׁמַעוֹן וְאָמַר, חַד מְלָה מְאִינוֹן מְלִין דְּלַחֲשׁוּ לִי מִגּוּ רִישׁ מְתִיבְתָא דְגִנְתָּא דְעָרָן, דְּלֹא אָמְרוּ בְּאַתְגְּלוּיָא מְלָה דָּא סְתָרָא אִיהִי, וְאִימָא לְכוּ בְּנֵי רַחִימָאֵי, בְּנֵי רַחִימִין דְּנַפְשָׁאֵי, מַה אַעֲבִיד, אָמְרוּ לִי בְּלַחֲשָׁא, וְאַנָּא אִימָא בְּאַתְגְּלוּיָא. וְלִזְמָנָא דְנַחְמֵי אַנְפִּין בְּאַנְפִּין, כָּל אַנְפִּין יִסְתַּמְכוּן בְּדָא.

56. בְּנֵי. חוֹבָא דְעַבְדוּ עִמָּא דְלַבְר. וְאַשְׁתַּתְּמוּ בֵּיה עִמָּא קְדִישָׁא, בְּאַמָּא חָאבוּ, דְכִתִּיב קוּם עֲשֵׂה לָנוּ אֱלֹהִים, אֱלֹהִים וְדָאֵי. כְּבוֹד יִשְׂרָאֵל דָּא, אִיהוּ דְשָׂרִיא עֲלֵיהוּ כְּאַמָּא עַל בְּנִין, וְדָא הוּא רִזָּא דְכִתִּיב, וַיִּמְרוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר. דָּא כְּבוֹדָם דְיִשְׂרָאֵל, אִמָּא דְלַהוֹן. וְדָא הוּא דְכִתִּיב גְּלָה כְבוֹד. דְגָרְמוּ לְשְׁכִינְתָּא דְאַתְגְּלוּיָא בְּגִלוּתָא עִמְהוֹן. וְעַל דָּא וַיִּמְרוּ אֶת כְּבוֹדָם, בְּמָה. בְּתַבְנִית שׁוֹר.

57. הֵכָא אִיהוּ רִזָּא דְמְלָה, ת"ח, לְתַתָּא גּוּ שְׁמַרִים דְחַמְרָא, דְוִרְדִּין בִּישִׁין, נִמְקַ חַד עֲרַעוּרָא, מְקַטְרָגָא, מְזִיקָא קְדַמָּא, וְאִיהוּ בְּרִזָּא דְיוֹקְנָא דְאַדָּם. כִּד קְרִיב לְגוּ קְדָשָׁא. כִּינֵן דְאַתְעֵבֵר מִתְּמֵן, וּבְעֵי לְנַחְתָּא לְתַתָּא. בְּעֵי לְאַתְלַבְּשָׁא בְּלְבוּשָׁא, לְנֹזְקָא עֲלִמָּא. וְנַחֲתִית הוּא וְרַתִּיכוּי. וּלְבוּשָׁא קְדַמָּא דְקָא נְקִיט, תְּבַנִּית שׁוֹר, דְיוֹקְנָא דְשׁוֹר, וְקְדַמָּא לְנֹזְקִין מְאִינוֹן אַרְבַּע, שׁוֹר אִיהוּ. וְאִינוֹן אַרְבַּע אֲבוֹת לְנֹזְקָא עֲלִמָּא. וְכִלְהוּ תְלַתָּא דְאַבוֹת נֹזְקִין בְּרִ שׁוֹר, כְּלַהוּ דִילִיָּה, וְעַל דָּא כְּתִיב, וַיִּמְרוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר.

58. מַהוּ אוֹכֵל עֵשֶׂב. הָא דְרִשִׁינָן בֵּיה. אֲבָל עֲקָרָא דְמְלָה, מִתְּמַצִּית דְלַחַם וְשִׁבְעָה זֵינֵי דְגָן, לִית לִיה בְּהוּ חוֹלְקָא. וּבְגִינֵי כֶּךָ, אִימָא לֹא הוּת תְּמֵן, וְלֹא יֹאוֹת לָה לְמַהוּי תְּמֵן. וּבְגִין דְאַבָּא הוּהוּ יַדַּע רַחֲמֵנוּ דְאַמָּא וְאַרְחָא דִילָהּ, אָמַר לְמֹשֶׁה, בְּנֵי רַחִימָאֵי, עִיטָא בְּתַרוּוִיָּהוּ בְּדָא תְדִיר. וְדָא הוּא דְלַחֲשׁוּ לִי בְּלַחֲשׁוּ, דְלֹא חֲזִי לְגַלְאָה, דְבְּרָא לֹא יַנְדַּע, וְיַחֲמֵי דְהָא רְצוּעָה אֶתְתַּקְנַת, וְיַדְחַל תְּדִיר. אֲבָל תְּרוּוִיָּהוּ בְּעִיטָא דָּא, וּבְעִיטָא חֲדָא.

11. The golden Calf

We read that when Yisrael left Egypt they traveled with the mixed multitude, though it is not said exactly which other nations they were. This section tells us about the magicians and sorcerers of Egypt that went with them. In it, Rabbi Shimon tells why Aaron made the golden calf, and explains the significance of the golden earrings that people gave for the idol. We read of the role of the magicians in the creation of the calf, and the correspondence of this event with the three worlds Briyah, Yetzirah and Asiyah. The only reason that Aaron was able to remedy the problem when the Other Side became stronger was because he made proclamations and said, "Tomorrow is a feast to Hashem"; had he not done this, the world would have ceased to exist. The text returns to the fact that Moses had to restrain the arm of God from judgment. Then we are told that just as Adam was united with the Tree of Life before he sinned, so were the children of Yisrael when they stood before Mount Sinai. And like the sin in the Garden, the sin of the golden calf again caused death for the whole world. Lastly, Rabbi Aba speaks about the Tent of appointed time, that has now been blemished, thereby interrupting the union of Malchut and Zeir Anpin.

59. Come and behold: it is written, "And when the people saw that Moses delayed" (Shemot 32:1). Who are "the people?" HE ANSWERS: They are the mixed multitude. And who was the mixed multitude? Were they Ludim and Kushim and Kaftorim and Togarmin, who are called mixed multitude? They were Egyptian and traveled from Egypt. And if they were a mixture of many nations, it should have stated so. "And a mixed multitude went up also with them" (Shemot 12:38) - LUDIM, KUSHIM, ETC., according to their mixture.

60. HE ANSWERS: But THE VERSE SAYS, "And a mixed multitude went up also with them," YET DOES NOT MENTION THE NAMES OF THE NATIONS because they were all of one nation and one language. But all the magicians and sorcerers of Egypt were there, as it is written: "And the magicians of Egypt, they also did in like manner..." (Shemot 7:11), because they wanted to stand up against the wonders of the Holy One, blessed be He, AND SHOW THAT THEY ALSO COULD DO AS HE DOES. But when they saw the miracles and wonders that Moses performed in Egypt, they returned to Moses. The Holy One, blessed be He, said to Moses: 'Do not accept them.' Moses said: 'Master of the universe, since they saw Your mighty deeds they want to convert. Let them see Your mighty deeds every day and then they will know that there is no Elohim except You.' And Moses accepted them.

61. HE ASKS: Why did he call them a mixed multitude? HE ANSWERS: Because all the magicians of Egypt were present, and at their head were Yunus and Yambrus. They practiced magic FROM THE SIXTH HOUR after sunrise. The greater magicians would start to perform their magic at six-and-a-half hours after sunrise, when the sun started TO SET, until the beginning of nine-and-a-half hours, namely the full setting of the sun, WHEN IT IS TIME FOR EARLY MINCHAH. But all the minor magicians WOULD PRACTICE MAGIC from nine-and-a-half hours until midnight.

62. The greater ones among them practiced from the time the sun started to set, because then nine hundred and ninety-five grades start to float over the Mountains of Darkness, and their spirit hovered over all these magicians in their magic. They were able to do whatever they desired, so much so that all the Egyptians placed their trust in them. They were called a mixed multitude (or: 'a great evening'), because there is also a small evening, which is before nine and a half. And since there are two kinds of evening, it says, "And a mixed multitude ('a great evening') went up also with them."

59. ת"ח כתיב וירא העם כי בשש משה. מאן העם. אינון ערב רב. מאן ערב רב. וכי לודים וכושים וכפתורים ותוגרמים הוּו, דקראן לון ערב רב, והלא מצריים הוּו, וממצרים נטלו, ואלו הוּו ערבוביא דעמין סגיאין, הכי הוּו ליה למכתב, ערב רב עלו אתם למי ערבוביא דלהון.

60. אלא ערב רב עלה אתם. עמא חד הוּו, ולישן חד, אבל כל חרשי מצרים, וכל חרטומי דלהון הוּו, דכתיב בהוּ, ויעשו גם הם חרטומי מצרים. דבעו למיקם לקבל פליאן דקודשא בריך הוא, בין דחמו נסין ופליאן דעבד משה במצרים, אהדרו לגבי משה. א"ל קודשא בריך הוא למשה, לא תקבל לון. אמר משה, מאריה דעלמא, בין דחמו גבורתא דילך, בעאן לאתגנירא. יחמון גבורתך בכל יומא, וינדיעון דלית אלהא בר מנך. וקבל לון משה.

61. אמאי קרא לון ערב רב. אלא כל חרשין דמצרים הוּו, וברישיהון יונוס וימברוס, ובשעתא דיומא הוּו עבדי תדיר חרשיהוּ. וכל אלין חרשין עלאין, הוּו מסתבלי מבי נטי שמשא, משירותא דשית שעות ומחצה, עד שירותא דתשע ומחצה. דהיינו ערב רב. כל אינון חרשין זעירין, משירותא דתשע ומחצה, עד פלגות ליליא.

62. אינון עלאין דבהוּ, הוּו מסתבלי מבי נטי שמשא. דהא כדן שראן תשע מאה ותשעין וחמש דרגין, למשטטא על טורי חשון. ורוחא דלהון, הוּו משטטא על כל אינון חרשין בחרשיהוּ. ואלין הוּו עבדי, כל מה דאינון בעאן. עד דכל מצראי רחצנו דלהון באלין הוּו. וקראן לון ערב רב. בגין דאית ערב זעירא, מתשע שעות ומחצה ולתתא, דא ערב זעירא. ותרי ערבי אינון, וע"ד וגם ערב רב עלה אתם.

63. The wisdom OF THE MIXED MULTITUDE was great. They observed the hours of the day, and they observed the level of Moses and saw that on all sides Moses was of six, during the first six hours of daytime. They had no power over the six higher levels to which MOSES was connected. And in every direction he was of six (Heb. beshesh), THAT IS, HE WAS COMBINED OF SIX EXTREMITIES, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And with these six crowns OF THE SIX HOURS OF THE DAY, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, he was destined to descend from the mountain, as it is written: "Moses delayed (Heb. boshesh) to come down from the mountain" (Shemot 32:1).

64. Immediately: "the people gathered themselves together to Aaron" (Ibid.). HE ASKS: Why to Aaron? HE ANSWERS: in order to become included in the Right Side, BECAUSE THE LEFT EMERGES FROM THE RIGHT. But they actually wanted from him the Left, NOT THE RIGHT, in order to become included in the Right Side, MEANING HIS ROOT. Thus, they gathered to Aaron, WHO IS THE RIGHT, CHESED. And they said to him: "Rise up, make for us Elohim" (Ibid.).

65. Come and behold: the entire time Moses was in Egypt, he did not mention the name Elohim, just the Name Yud Hei Vav Hei. Therefore, Pharaoh was angry AND SAID: "I KNOW NOT HASHEM" (SHEMOT 5:2). The reason was not to empower the Other Side in this world, BECAUSE THE OTHER SIDE IS ALSO CALLED OTHER ELOHIM. Now THE MIXED MULTITUDE wanted that, NAMELY THE POWER OF THE LEFT, THAT IS CALLED 'ELOHIM'. And that is the meaning of: "Rise up, make for us Elohim." "Us" is exact, FOR THE MIXED MULTITUDE SAID THAT they needed this in order to strengthen their side that had been thrust aside until now, BECAUSE MOSES DID NOT MENTION THE NAME 'ELOHIM.'

66. "Which shall go before us" (Ibid.). HE ASKS: what did they mean by this? HE ANSWERS: This is what they meant. We saw that you, the children of Yisrael, have all that is good and precious in the world, but we are put aside. For you, "Hashem went before them by day" (Shemot 13:21). We too WANT THAT, Elohim to go before us, the same way Yud Hei Vav Hei goes before you. Our side also has the power to go before us if we summon it by an action, NAMELY, MAKING THE GOLDEN CALF.

67. Come and behold: all the clouds of glory that traveled in the wilderness covered the children of Yisrael alone. And that precious cloud about which it is written, "And Hashem went before them by day," went before them, but the mixed multitude and cattle and sheep and animals were traveling outside the camp, in the rear. Come and behold: all those forty years that Yisrael traveled in the wilderness, there was no dirt or dust within the place where the clouds were. Therefore, the sheep and cattle that ate grass were outside with all those who guarded them.

63. וְחִכְמַתָּא דְלְהוֹן, הוּהּ סְגִי. וְאִינּוֹן אֶסְתַּבְּלוּ בְשַׁעֲתֵי דְיוֹמָא, וְאֶסְתַּבְּלוּ בְּדִרְגָּא דְמֹשֶׁה, וְחִמוּ דְהָא בְּכָל סְטְרִין בְּשֵׁשׁ מִשָּׁה: בְּשֵׁשׁ שַׁעֲתֵי קְדַמְאִין דְיוֹמָא, דְאִינּוֹן לֹא יִכְלִין לְשַׁלְטָאָה בְּהוּ, בְּשִׂית דְרִגְוִין עַלְאִין דְאַחִיד בְּהוּ. וּבְכָל סְטְרִין בְּשִׂית הוּהּ, וּבְעֶטְרִין דְאִלִּין שִׂית, הוּהּ זְמִין לְרַדְתָּ מִן הָהָר, דְכִתְיִב כִּי בְשֵׁשׁ מִשָּׁה לְרַדְתָּ מִן הָהָר.

64. מִיָּד וַיִּקְהַל הָעָם עַל אֶהְרֹן, אֲמָאֵי עַל אֶהְרֹן. בְּגִין לְאֶתְבַּלְלָא בְּסִטְרָא דְיִמִּינָא, דְהָא אִינּוֹן שְׂמָאלָא בְּעוּ מְנִיָּה, וּבְגִין דְלְהוּי כְּלִיל בִּימִינָא, אֶתְכַנְשׁוּ עַל אֶהְרֹן, וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה לָנוּ אֱלֹהִים.

65. ת"ח, כָּל זְמַנָּא דְהוּהּ מֹשֶׁה בְּמִצְרַיִם, שְׂמָא דְאֱלֹהִים לֹא דְכִיר, אֲלֵא שְׂמָא דְיִוֵּי, וְעַד קִשְׂיָא לִיהּ לְפָרְעָה בְּגִין דְלֹא יְהָא תּוֹקְפָא לְהֵהוּא סְטְרָא אַחְרָא, וְלֹא יִתְתַּקֵּף בְּעַלְמָא. הַשְׁתָּא בְּעוּ הֵהוּא מְלָה, וְהִינּוּ קוּם עֲשֵׂה לָנוּ אֱלֹהִים. לָנוּ דְיִיקָא, דְאֲנֵן צְרִיכִין לְהָאֵי מְלָה, לְתַקְפָּא סְטְרָא דִילָן, דְהוּהּ אֶתְדַחֵיָא עַד הַשְׁתָּא.

66. אֲשֶׁר יִלְכוּ לְפָנֵינוּ. מֵאֵי אָמְרוּ. אֲלֵא הֲכִי אָמְרוּ, חֲפִינָן דְאַתּוֹן יִשְׂרָאֵל, כָּל טוֹב וְכָל יָקָר דְעַלְמָא לְכוּ, וְאֲנֵן דְחִינָן לְבַר. דְלְכוּ, וַיִּי' הוֹלֵךְ לְפָנֵיהֶם יוֹמָם. אוּף הֲכִי אֱלֹהִים אֲשֶׁר יִלְכוּ לְפָנֵינוּ, כְּמָה דְאִזִּיל קְמִיכּוּ וַיִּי'. דְהָא רְשׁוּ אֵית לְסִטְרָא דִילָן לְמַהֲךָ אוּף הֲכִי לְקַמְנָא, אִי גְזַמִּין לִיהּ עוּבְדָא.

67. ת"ח, כָּל עֲנְנֵי יָקָר דְאִזְלוּ בְּמַדְבְּרָא, לֹא הוּוּ חֲפִינָן אֲלֵא לְבָנֵי יִשְׂרָאֵל לְחוּדְיֵיהוּ. וְהֵהוּא עֲנָנָא דְיָקָר, דְכִתְיִב וַיִּי' הוֹלֵךְ לְפָנֵיהֶם יוֹמָם, אֲזֵלָא לְקַמְיֵיהוּ. וְאִלִּין עַרְב רַב, וְכָל אִינּוֹן בְּעִירֵי עֲאִינִין וְתוֹרִין, הוּוּ אִזְלוּ לְבַר מְמִשְׂרֵייתָא, לְבַתְרֵייתָא. וְת"ח, כָּל אִינּוֹן אַרְבַּעִין שָׁנִין דְקָא אִזְלוּ יִשְׂרָאֵל בְּמַדְבְּרָא, שׁוּם לְכִלּוּכָא וְטַנּוּפָא לֹא הוּהּ גּוּ עֲנְנֵי לְגוּ. וְעַד עֲאִינֵי וְתוֹרֵי דְהוּוּ אֲכִלֵי עֵשֶׂב לְבַר הוּוּ, וְכָל אִינּוֹן דְנִטְרֵי לֹן.

68. Rabbi Elazar said: Father, if so then the mixed multitude did not eat of the manna. He said to him: Certainly it is so, except what Yisrael gave them as one gives to his servant. And what did they eat? They ate the leftovers, whatever was left behind the millstones, the inferior quality. The Torah proclaims and says: "And the children of Yisrael did eat the manna (Heb. mah) for forty years" (Shemot 16:35), the children of Yisrael and no other. "And when the children of Yisrael saw it, they said... 'What (Heb. man) is it?'" (Ibid. 15), but not the mixed multitude, or the sheep and cattle that were among them.

69. Until this time the mixed multitude was subdued, but now they arose and searched for an action to strengthen the Other Side. They said: Either we are all one nation, and we will be included AMONG YISRAEL with you, or let us have someone to go before us just as your Elohim goes before you. Aaron said: Heaven forbid that they should be part of the holy people, so all would be united into one. The Holy Nation should not mingle with these people into a whole. It is better to separate them from the Holy Nation until Moses comes.

70. Aaron's intention was good, but many of Yisrael joined with the mixed multitude in their hearts. Therefore, when Moses came he had to purify and cleanse the Holy Nation of that sin, and he gave them drink until they were all cleansed and no refuse at all remained in them.

71. Aaron said to them: "Break off the golden earrings" (Shemot 32:2). HE ASKS: Did they not have any other gold, EXCEPT FOR THE GOLDEN EARRINGS? HE ANSWERS: But Aaron thought, 'While they are quarreling with their children and wives, they will be delayed and in the meantime Moses will arrive.' Come and behold: we have learned that proselytes are as bad to Yisrael as a sore on the skin. And this is especially the case for this mixed multitude who were not proper converts. What did they do? "And all the people broke off the golden earrings that were in their ears" (Ibid. 3). Many thousands and tens of thousands of earrings were there of the earrings OF THE MIXED MULTITUDE!

72. It is written: "And he received the gold at their hands, and fashioned it with a graving tool" (Ibid. 4). Aaron did not protect himself from the two wise men who were at the head of the mixed multitude. One of them was in front of them while the other one was performing his magic. After discussing it together, they took that gold, two thirds in the hand of one and a third in the hand of the other, because that is the way it has to be in this type of magic.

68. א"ר אֶלְעָזָר, אָבִא, אִי הָכִי אֵינּוֹן עָרַב רַב לָא הוּוּ אֲכָלִי מִן מַנָּה. א"ל וְדַאי הָכִי הוּא. אֶלָּא מָה דִּיהִבִּין לֹון יִשְׂרָאֵל, כְּמָאן דִּיהִיב לְעִבְדֵיהּ. וּמִמָּה הוּוּ אֲכָלִי. מִתְמַצִּית, מָה דְאִשְׁתָּאָר מִבְּתַר רִיחָא, פְּסוּלַת. וְקָרָא אֲכָרִיז וְאָמַר, וּבְנֵי יִשְׂרָאֵל אֲכָלוּ אֶת הַמֶּן אַרְבַּעִים שָׁנָה. בְּנֵי יִשְׂרָאֵל, וְלֹא אַחֲרָא. וִירָאוּ בְנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִן הוּא, וְלֹא שָׂאָר עָרַב רַב, עֲאֲנִי וְתוּרִי, דְהוּוּ בִינְיָהוּ.

69. עַד הַשְּׁתָּא, הוּוּ אֲתַכְפִּיין אֵינּוֹן עָרַב רַב וְהַשְּׁתָּא קָמוּ וּבְעוּ עוֹבְדָא, לְאִתְקַפָּא לְסִטְרָא אַחֲרָא. אָמְרוּ, אוּ נְהָא כְּלָנָא עֲמָא חָדָא, וְנַהוּי בְּכִלְלָא עֲמֻכוֹן, אוּ יְהָא לֹן מָאן דִּיהִךְ קִמְנָא, כְּמָה דִּיהִךְ אֱלֹהִיכוֹן קְמִיכוֹן. אָמַר אֶהְרֹן, ח"ו דְאֵלִין יִשְׁתַּתְּמוּן בְּעֲמָא קְדִישָׁא, לְמַהוּי כְּלָא כְּלָלָא חָדָא, וְלֹא יִתְעַרְבוּן עֲמָא קְדִישָׁא בְּעֲמָא דָא, כְּלָלָא חָדָא, אֶלָּא טַב אִיהוּ לְאִפְרָשָׁא לֹון מְגוּ עֲמָא קְדִישָׁא, עַד דִּיִּתִי מֹשֶׁה.

70. וְאֶהְרֹן לְטַב אֲתַכְוֹן, אֶלָּא סְגִיאִין הוּוּ מִיִּשְׂרָאֵל דְאִשְׁתַּתְּמוּ בְּהִדְיָהוּ בְּלָבָא. וּבְגִין כֵּךְ, כִּד אֲתָא מֹשֶׁה, אֲצַטְרִיךְ לְבַרְרָא וּלְלַבְנָא לְעֲמָא קְדִישָׁא מִהוּוּא חוּבָא, וְאִשְׁקִי לֹון שְׁקִי, עַד דְאִתְבְּרִירוּ כְּלָהוּ וְלֹא אִשְׁתָּאָר בְּהוּ פְּסוּלַת כְּלָל.

71. אָמַר לֹון אֶהְרֹן, פְּרְקוּ נְזֻמֵי הַזָּהָב, וְכִי לָא הוּוּ לֹון דְהִבָּא אַחֲרָא. אֶלָּא אָמַר אֶהְרֹן, בְּעוֹד דְאִית לֹון קְטָטָה בְּבִנְיָהוּ וּבְנִשְׁוִיָהוּ, יִתְעַכְבוּן, וּבִין כֵּךְ יִיתִי מֹשֶׁה. ת"ח, תְּנִינֵן קְשִׁים גְּרִים לְיִשְׂרָאֵל כְּסַפְחַת בְּבִשֶׁר הַחַי, כ"ש אֵלִין, דְלָא הוּוּ גְרִים כְּדָקָא יֹאֲוֵת. אֵינּוֹן מָה עִבְדוּ. וַיִּתְפָּרְקוּ כָל הָעָם אֶת נְזֻמֵי הַזָּהָב אֲשֶׁר בְּאֲזְנֵיהֶם. כְּמָה אֶלְפִי וּרְבוּן הוּוּ מִנְזֻמֵיהוֹן תַּמֵּן.

72. מָה כְּתִיב, וַיִּקַּח מִיָּדָם וַיִּצַר אוֹתוֹ בַּחֲרָט וְגו'. אֶהְרֹן לָא אִסְתַּמַּר, מֵאֵינּוֹן תְּרִין חֲכִימִין, דְהוּוּ בְרִישִׁיהוֹן דְהוּוּא עָרַב רַב. חַד מְנִיָהוּ הוּוּ קְמִיָה, וְאַחֲרָא הוּוּ עִבִיד בַּחֲרָשׁוּי. בֵּינּוֹן דְתְרוּוִיָהוּ אֲתִיָעֶטוּ כְּחָדָא, נְטְלוּ הֵיכָא דְהָבָא, תְּרִין שְׁלִישֵׁי בִידָא דְחַד, וְשְׁלִישׁ בִּידָא דְאַחֲרָא. בְּגִין דְהָכִי אֲצַטְרִיךְ בְּהוּוּא יִזְנָא דְחֲרָשָׁא.

73. Rabbi Shimon wept. He said: O, holy pious Aaron, the anointed of the holy El! How many of the people of the Holy Nation fell in your piety, and you did not know how to protect yourself. What did they do? When the sixth hour passed, and the day was in balance, NAMELY AT NOON WHEN THE SUN IS IN THE MIDDLE OF THE SKY AND TURNS NEITHER TO THE EAST NOR THE WEST LIKE THE TONGUE OF A SCALE, they took the gold that they broke off from their ears. What is the reason for this? It is because if one wants to practice magic then he should not spare money. They said: The hour is auspicious for us if we do not delay. This is not the time to spare gold. Immediately, "All the people broke off..." What is the meaning of "broke off?" It is the same as in: "rent the mountains, and broke the rocks in pieces" (I Melachim 19:11), because they bruised and tore their ears. He wept as before and said: O Holy Nation, O Holy Nation of the Holy One, blessed be He!

74. Rabbi Shimon started weeping and said: "Then his master shall bring him to the judges..." (Shemot 21:6). The friends explained that one whose ear heard at Mount Sinai, "For to Me the people of Yisrael are servants..." (Vayikra 25:55), yet threw off himself the yoke of the Kingdom of Heaven and sold himself to another, his ears should be pierced. And these sinners, wicked, evil people, in their desire to return to their evil ways, did not request the jewelry from their wives and children, but rather tore them from their own ears - MEANING THAT THEY DAMAGED THE EAR THAT HEARD AT MOUNT SINAI, "YOU SHALL HAVE NO OTHER ELOHIM BESIDE ME" (SHEMOT 20:3). THIS IS WORSE THAN HE WHO SELLS HIMSELF TO BE A SLAVE. And then they threw off themselves the yoke of heaven that was ordered by Moses, and tore their ears, THUS REVEALING that they have no portion in the Holy Name and the Holy Nation.

75. What did they do? They divided that gold between them, YUNUS AND YAMBRUS, AS MENTIONED EARLIER. One took two thirds and the other took one third. They rose with the sun at the sixth hour OF THE DAY, practiced their sorcery and employed their secret arts with verbal magic. Upon the beginning of the seventh hour, they both raised their hands to the hands of Aaron, as the words: "And he received the gold at their hand" (Shemot 32:4), refer to two and not more, NAMELY YUNUS AND YAMBRUS. As soon as he received from their hands, a voice came out and said: "They who join hands for wicked ends shall not go unpunished" (Mishlei 11:21). For it is written: "they are bent on mischief," (Shemot 32:22), MEANING, "AND AARON SAID... YOU KNOW THE PEOPLE, THAT THEY ARE BENT ON MISCHIEF" because he has brought evil into the world.

76. The secret of the matter is that these wicked sinners, magicians, were the sons of the evil Bilaam, the grandsons of the evil Laban. They saw that the Cup of Blessing, NAMELY MALCHUT, is on the right, and is always strengthened by the right, NAMELY FROM CHESD. They said: If the head of the right, NAMELY AARON, will be on this side, NAMELY THE OTHER SIDE, our strength and power will be as they should.

73. בְּכֹה ר"ש, אָמַר אֵי חֲסִידָא קְדִישָׁא, אֲהָרֹן מְשִׁיחָא דְאֱלֹהָא רַבָּא, בְּחֲסִידוּתָךְ נִפְלוּ בְמַה מֵעֵמָא קְדִישָׁא. וְאַנְתָּ לֹא הוּיִת יָדַע לְאַסְתַּמְרָא. מַהוּ עֲבָדוּ. כִּד מְטוּ שִׁית שְׁעֵתִין, וְיוֹמָא הוּוּ בְּמִתְקָלָא, נִטְלוּ הֵהוּא דְהָבָא דְפְרִיקוּ מְאוּדְנִיָּהוּן. מ"ט. בְּגִין דְמֵאן דְאַצְטְרִיךְ לְמַעְבַּד חֲרָשָׁא, לֹא בְעֵי לְמִיחָס עֵינוּי עַל מְמוֹנָא. וְאִינוּן אֲמֵרִי, שְׁעֵתָא קְיִימָא לָן, אֵי אֲנִן לֹא מְעַבְבִּין. לֹא שְׁעֵתָא לְמִיחָס עַל דְהָבָא, מִיָּד וְיִתְפָּרְקוּ כָל הָעָם. מֵאֵי וְיִתְפָּרְקוּ. כִּד"א מְפָרַק הָרִים וּמְשַׁבֵּר סְלָעִים, דְחָבִילוּ וְתַבְרוּ אוּדְנִיָּהוּ. בְּכֹה בְּמִלְקָדְמִין וְאָמַר אֵי עֵמָא קְדִישָׁא אֵי עֵמָא קְדִישָׁא, דְקוּדְשָׁא בְרִיךְ הוּא.

74. פְּתַח ר"ש בְּבִכְיָה, וְאָמַר, וְהִגִּישׁוּ אֲדָנִי אֶל הָאֱלֹהִים וְגו'. הָא אוּקְמוּהָ חֲבֵרִיָּא, אֲזַן דְשָׁמַע בְּסִינֵי, כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים וְגו'. וְאִיהוּ פְרִיק עוֹל מַלְכוּת שְׁמַיִם מֵעֲלֵיהּ, וְזָבִין גְרַמִּיָּה לְאַחַר, תְּרַצַּע. וְאֵלִין חֲיִיבִיא רְשִׁיעִין, גּוֹבְרִין בִּישִׁין, בְּתִיאֹבְתָא דְלֵהוּן לְמַהֲדַר לְסַרְחַנִיָּהוּ, לֹא בְעוּ מְנַשִּׂיָּהוּן וּבְנִיָּהוּן אֲלֵא חָבִילוּ אוּדְנִיָּהוּ וְאִתְפָּרְקוּ מֵעוֹל שְׁמַיָּא דְפְקִיד לְהוּ מִשָּׁה, וְתַבְרוּ אוּדְנִיָּהוּ, דְלִית לֹן חוּלְקָא בְשְׁמָא קְדִישָׁא, וְעֵמָא קְדִישָׁא.

75. מַה עֲבָדוּ, פְּלִיגוּ תְרוּוּיָּהוּ הֵהוּא דְהָבָא, חֲד נָטוּל תְרִין שְׁלִישִׁין, וְחֲד שְׁלִישׁ. קְמוּ לְקַבֵּל שְׁמַשָּׁא, בְּשִׁית שְׁעֵתִין. עֲבָדוּ חֲרָשִׁיָּהוּ, וּבִלְטוּ בְלִטִּיָּהוּן בְּחֲרָשָׁא דְפּוּמָא. בֵּינן דְמֵטָא שִׁירוּתָא דְשִׁבְעָ, אָרִימוּ תְרוּוּיָּהוּ יְדִיָּהוּ עַל יְדוּי דְאֲהָרֹן. דְכְתִיב וַיִּקַּח מִיָּדָם, תְרוּוּיָּהוּ הוּוּ, וְלֹא יִתִּיר. בֵּינן דְאִיהוּ קְבִיל מִיָּדָם, קְלָא נִפְק וְאָמַר, יָד לִיד לֹא יִנְקָה רַע, דְכְתִיב כִּי בְרַע הוּא. אִיִּתִי רַע לְעֵלְמָא.

76. רְזָא דְמַלְהָ. אִינוּן רְשָׁעִים חֲיִיבִין חֲרָשִׁין בְּנוּי דְבַלְעָם חֲיִיבָא, בְּנֵי בְנוּי דְלִבָּן רְשִׁיעָא, חָמוּ דְכוּס שֶׁל בְּרַכָּה בִּימִין אִיהוּ, וּמִן יְמִינָא אֲתַקָּף תְּדִיר. אָמְרוּ, אֵי יְהָא בְּסִטְר דָּא, הֵהוּא רִישָׁא דִימִינָא, הָא תּוּקְפָא דִילָן בְּדָקָא יְאוּת.

77. When the seventh hour of the day arrived, they immediately gave it to Aaron. If he had said to them, 'First put THE GOLD on the ground and I will pick it up FROM THE GROUND', then they would not have been able to accomplish anything with their magic. But he took it from their hands, and the Torah complains, saying: "And he received the gold at their hand." See what Aaron did; a prophet, wise man, yet he did not know how to protect himself. For had he taken it from the ground, then all the magic in the world would not have been successful. But why were they successful here? Because, "he received the gold at their hand," and not from the ground.

78. "And fashioned it with a graving tool" (Ibid.). THE MEANING IS not as people think, that he made images with a chisel or something else, but rather the Torah emphasizes that Aaron was not cautious enough, because had he thrown it to the ground immediately upon receiving the gold from their hand, even if he had later picked it up FROM THE GROUND, this evil action would not have been successful. But throughout there was evil assistance, so that he took the gold and concealed it from the eye. HE INTERPRETS: "AND FASHIONED (HEB. VAYATZAR) IT WITH A GRAVING TOOL" THAT HE WRAPPED (HEB. TZARAR) IT IN A CLOTH. There was evil after evil. THE FIRST WAS THAT HE ACCEPTED IT AT THEIR HAND. THE SECOND WAS THAT HE DID NOT THROW IT ON THE GROUND AFTER ACCEPTING IT AT THEIR HAND. THE THIRD IS THAT HE WRAPPED IT IN A CLOTH AND CONCEALED IT FROM THE EYE. What is "And fashioned it with a graving tool?" It means he put all the gold in a bag, and it was kept from eye SIGHT. Then everything BECAME definite.

79. In the Book of Enoch I found that he said: An only son will be born to that white head, NAMELY AARON, WHO WAS BORN FROM THE SIDE OF CHESED, WHICH ROOT IS CALLED 'THE WHITE HEAD'. And when those who are of asses' flesh come - NAMELY THE MIXED MULTITUDE OF WHOM IT SAYS, "WHOSE FLESH WERE LIKE THOSE OF ASSES" (YEchezkel 23:20) - they will deceive him by inserting gems into golden bells without his knowledge, and he will make a form with the engraving tool. What kind of engraving tool. The graving tool of Enosh, the engraving stylus of evil Enosh, who led people astray.

80. This is the elucidation of the matter, for when Enosh led the world astray TO WORSHIP IDOLS with his stylus, he made etchings of all the images and idols with that implement. Therefore, it is written: "with a graving tool," which indicates that SPECIFIC TOOL that was known to do so. And this is the clarification of the matter.

81. And it all transpired, MEANING THAT BOTH THE EXPLANATION OF THE WORD GRAVING TOOL IN THE BOOK OF ENOCH AND THAT OF RABBI SHIMON WERE PRESENT, because he certainly placed the gold in a bag and concealed it from view, AS IN THE WORDS OF RABBI SHIMON. As the magicians say, so must it be with this type of magic, that things that need to be revealed must be concealed and hidden first - MEANING that it should be concealed from view FIRST, and afterwards the craftsman uses his craft TO REVEAL IT. And that which must eventually be hidden, must first be revealed.

77. כִּיּוֹן דְּמֵטָא שְׁבַע שְׁעֵתוֹן דְּיוֹמָא, יְהִיבּוּ לִיהּ לְאַהֲרֹן מִיַּד. אִי אִיהוּ הוּא אָמַר לֹון שׁוּוּ לִיהּ בְּאַרְעָא בְּקַדְמִיתָא, וְאַנָּא אֶטוּל, לֹא הוּוּ יִכְלִין בְּחַרְשִׁיהוּ כְּלוּם, אֶלָּא מִיַּדְם נָטַל. וְקָרָא מִתְרַעַם וְאָמַר, וַיִּקַּח מִיַּדְם, חָמוּ מָה עֲבַד אַהֲרֹן גְּבַר נְבִיאָה גְּבַר חַכִּים, לֹא יָדַע לְאַסְתַּמְרָא, דְּאִילוּ נָטַל מֵאַרְעָא, כָּל חַרְשִׁין דְּעֵלְמָא לֹא הוּוּ יִכְלִין לְאַצְלַחָא. אֲבַל בְּמָה אֶצְלַחוּ בְּעוֹבְדָא דָא, בְּגִין דְּוִיקַח מִיַּדְם וְלֹא מֵאַרְעָא.

78. וַיִּצַר אוֹתוֹ בְּחַרְט, לֹאוּ כְּמָה דְּחֻשְׁבִּין בְּנֵי נֶשָׂא, דְּעֲבַד צִיּוּרִין בְּמַחּוּגָה, אוּ בְּמִלְהָ אַחְרָא. אֶלָּא אַתָּא קָרָא לְאוּכְחָא מְלָה, דְּאַהֲרֹן לֹא יָדַע לְאַסְתַּמְרָא. אִילוּ כִּד נָטַל מִיַּדְהוֹן, הוּוּ שְׂדֵי לְאַרְעָא, וְאֵע"ג דְּיִטוּל לִיהּ לְבַתָּר, לֹא הוּוּ אֶצְלַח עוֹבְדָא בִישָׂא דָא. אֲבַל בְּכֹלָא סִיּוּעָא בִישָׂא הוּוּ, דְּנָקִיט דְּהִבָּא, וְטַמְרִיהּ מֵעֵינָא, בִישׁ בְּתַר בִישׁ מֵאִי וַיִּצַר אוֹתוֹ בְּחַרְט. דְּשׁוּי כָּל דְּהִבָּא בְּכִיסָא חֲדָא, וְאַסְתַּמְר מֵעֵינָא. כְּדִין סְלִיק כְּלָא לְעוֹבְדָא.

79. בְּסַפְרָא דְּחֻנוֹךְ אֶשְׁכַּחנָא, דְּהוּוּ אָמַר הָכִי, בְּרָא יְחִידָאָה יְתִיילָד לְהֵהוּא רִישָׁא חֻוּרָא, וְכִד יִתּוֹן מִבְּשָׂרָא דְּחַמְרִי, וְטַעִין לִיהּ, בְּהֵהוּא דְּעוּיִל מְרַגְלִין בְּזַגִּין דְּדִהִבָּא, בְּלֹא דְּעֵתָא דִּילִיָּהּ, וְדִיוֹקְנָא יְצִיּוּר בְּצִיּוּרָא בְּחַרְט. מֵאִי בְּחַרְט. בְּחַרְט אָנוּשׁ. דָּא קְלָמוּסָא דְּאָנוּשׁ חֻיבָא, דְּאַטְעִי לְבִנֵי נֶשָׂא.

80. וְדָאִי דָּא בְּרִירָא דְּמִלְהָ, דְּאָנוּשׁ כִּד אֶטְעִי עֵלְמָא, בְּקְלָמוּסָא הוּוּ רְשִׁים רְשִׁימִין, דְּכָל דְּיוֹקְנִין וּפְלַחְנִין נִכְרְאִין בְּהֵהוּא קְלָמוּסָא, וְע"ד כְּתִיב בְּחַרְט, הֵהוּא דְּאַשְׁתַּמּוּדַע לְמַעַבְדַּד הָכִי. וְדָא הוּוּ בְּרִירוֹ דְּמִלְהָ.

81. וְכֹלָא הוּוּ, דְּוִדָּאִי בְּכִיסָא אַרְמֵי דְּהִבָּא, וְכִסִּי לִיהּ מֵעֵינָא, כְּמָה דְּאָמְרוּ אִינוּן חַרְשִׁין, וְהָכִי אֶצְטְרִיךְ בְּזַיְנֵי דְּחַרְשִׁין אֵלִין. וְדָא הוּוּ עוֹבְדָא דְּחַרְשִׁין אֵלִין, מְלָה דְּאַצְטְרִיךְ בְּאַתְגְּלִיא, לְאַתְגְּלִיאָה לְבַתָּר, אֶצְטְרִיךְ טַמְרִירוֹ וְכִסּוּיָא בְּקַדְמִיתָא, דְּיִתְכַסִּי מֵעֵינָא, וְכַתֵּר יְפוֹק אוּמְנָא לְאוּמְנוּתִיהּ. וּמְלָה דְּאַצְטְרִיךְ בְּכִסּוּיָא לְבַתָּר, אֶצְטְרִיךְ בְּאַתְגְּלִיא בְּקַדְמִיתָא.

82. Now, my beloved sons, beloved of my soul, what shall I do? I certainly must disclose, so listen closely and then conceal the words. On the side of Holiness the True Elohim, who is King of the World, has become strengthened in three worlds, Briyah, Yetzirah and Asiyah. And we have already learned the secret OF EACH WORLD. Here THE MIXED MULTITUDE DREW FROM ALL THESE THREE WORLDS. Corresponding to Briyah, IT IS WRITTEN, "he received the gold at their hand," MEANING THAT HE RECEIVED SOMETHING that he did not have until now, MEANING GOLD. THIS INDICATES THE WORLD OF BRIYAH ('CREATION'), BECAUSE CREATION MEANS A NEW THING THAT WAS NOT IN EXISTENCE BEFORE. Corresponding to Yetzirah ('Formation'), IT IS WRITTEN: "he fashioned it with an engraving tool". And corresponding to Asiyah, IT IS WRITTEN: "And made it a molten calf" (Shemot 32:4). Who has ever seen such sorcerers in the entire world?

83. Now it can be asked, is not it written: "then I threw it into the fire" (Shemot 32:24), and DID nothing further, then "and there came out this calf" (Ibid.)? And yet you say that he "made it a golden calf?" HE ANSWERS: But heaven forbid that Aaron made THIS CALF, and the Torah proves it, as it is written: "And he took the calf which they had made" (Ibid. 20), AND IT IS NOT WRITTEN, 'WHICH HE HAD MADE'. It is written, "And he took the gold at their hand, and fashioned it." It means that by the power of these two, YUNUS AND YAMBRUS, everything was made, AND IT WAS as though AARON himself did it. But if these two had not been present THE CALF would not have been made, and would not have come out with skill. But who caused it to be made? These two, because while he was receiving it from their hand, they performed their magic and uttered incantations with their mouths, and drew a spirit from the Other Side.

84. They drew two spirits together, one from the Male and one from the Female. THE SPIRIT OF the Male was clothed in the form of an ox, and THE SPIRIT OF the Female in the form of an ass, and they were both combined into one. Why these two? The ox, as we have already learned, BECAUSE THE FIRST PRIMARY CAUSE OF INJURY OF THE OTHER SIDE IS CALLED 'AN OX'. BUT why an ass? HE ANSWERS: Because it is written of the Egyptian magicians that, "Whose flesh is as the flesh of donkeys" (Yechezkel 23:20).

85. Therefore, all those of Yisrael died who joined them, WITH THE MIXED MULTITUDE, in their hearts. And because there were two forms, AN OX AND AN ASS, it is written: "These are your Elohim, Yisrael" (Shemot 32:4), instead of 'this', IN THE SINGULAR, because the two were together. SIMILARLY, "that brought you up out of Egypt" (Ibid.), "brought you up OUT OF EGYPT" has a plural form, instead of singular.

86. "...and made it a molten calf, and they said..." It is not written: 'and he said', but rather, "and they said," because Aaron said nothing. We have learned that it weighed 125 Kanterin (a certain measurement.)

82. הַשְּׂתָא בְּנֵי רַחֲמַי, רַחֲמִין דְּנַפְשָׁי, מָה אַעֲבִיד, וְדַאי אַצְטְרִיכְנָא לְגַלְיָהּ, אַצִּיתוּ וְאַטְמִירוּ מְלִין. בְּסֵטֶר קְדוּשָׁה הֵוָּא, אֱלֹהִים דְּקִשׁוּט, מְלַךְ עַל עֲלָמָא, בְּתַלְתַּת עֲלָמִין אַתְתְּקַף. בְּבְרִיָּאָה. בְּיִצְרָה. בְּעֵשִׂיָּה. וְהָא אַתְמַר, רְזָא דְכָל חֲדָא וְחֲדָא הֵכָא. לְקַבַּל בְּרִיָּאָה, וַיִּקַּח מִיָּדָם, מְלָה דְלֹא הוּוּ בֵּיהּ עַד כְּעֵן כְּלוּם. לְקַבַּל יִצְרָה. וַיִּצַר אוֹתוֹ בַּחֲרֵט, לְקַבַּל עֵשִׂיָּה. וַיַּעֲשֶׂהוּ עֵגֶל מִסַּכָּה. מֵאֵן חֲמָא חֲרָשִׁין בְּכָל עֲלָמָא בְּאֵלִין.

83. הַשְּׂתָא אֵית לְמִימַר, וְכִי לֹא כְּתִיב וְאַשְׁלִיכְהוּ בְּאֵשׁ, וְלֹא יִתִּיר, וְכַדִּין וַיִּצֵא הָעֵגֶל הַזֶּה. וְהַשְּׂתָא אַתְּ אַמְרַת וַיַּעֲשֶׂהוּ עֵגֶל מִסַּכָּה אֵלָא ח"ו דְּאַהֲרֹן עֲבַד, וְקָרָא אוֹכַח דְּכְתִיב וַיִּקַּח אֶת הָעֵגֶל אֲשֶׁר עָשׂוּ. אֲבָל מִמָּה דְּכְתִיב וַיִּקַּח מִיָּדָם, וְכְתִיב וַיִּצַר אוֹתוֹ. מִחוּלָא דְתַרִּין אֵלִין, אַתְעֲבִיד כְּלָא. כְּבִיכּוּל הוּוּ אַעֲבִיד לִיהּ, דְּאֵי תַרִּין אֵלִין לֹא הוּוּ, לֹא אַתְעֲבִיד וְלֹא נִפְק לְאוּמְנוֹתָא. אֲבָל מֵאֵן גְּרַם דְּאַתְעֲבִיד. אֵינּוּן תַרִּין. בְּעוֹד דְּאֵיהּוּ לְקַח מִיָּדָם, אֵינְהוּ עֲבַדֵי חֲרָשִׁיָּהּ, וּמְלַחְשֵׁי בְּסוּמִיָּהּ, וּמְשַׁכֵּי רוּחָא לְתַתָּא, מִן סִטְרָא אַחֲרָא.

84. וּמְשַׁכּוּ תַרִּין רוּחִין כְּחֲדָא, חַד מִן דְּכַר, וְחַד מִן נּוֹקְבָא. דְּכַר אַתְלַבֵּשׁ בְּדִיוֹקְנָא דְשׁוֹר. נּוֹקְבָא בְּדִיוֹקְנָא דְחַמּוֹר, תְּרוּוּיָהּ הוּוּ כְּלִילָן כְּחֲדָא. אַמְאֵי תַרִּין אֵלִין. אֵלָא שׁוֹר הָא אַתְמַר. חַמּוֹר אַמְאֵי. בְּגִין דְּחֲרָשִׁין אֵלִין דְּמִצְרָאֵי, כְּתִיב בְּהוּ, אֲשֶׁר בָּשָׂר חַמּוֹרִים בָּשָׂרָם.

85. וְעַל דָּא, כָּל אֵינּוּן דִּישְׂרָאֵל דְּמִיתוּ, אַתְחַבְּרוּ בְּהַדְרִיָּהּ בְּלַבְהוּן. וּבְגִין דְּהוּוּ תַרִּין דִּיוֹקְנִין, כְּתִיב אֵלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל, וְלֹא כְּתִיב זֶה, אֵלָא אֵלֹהֵי תַרִּין הוּוּ כְּחֲדָא, אֲשֶׁר הָעֵלּוֹךְ מֵאֲרִץ מִצְרַיִם. הָעֵלּוֹךְ וְלֹא הָעֵלְךְ כְּתִיב.

86. וַיַּעֲשֶׂהוּ עֵגֶל מִסַּכָּה וַיֹּאמְרוּ. וַיֹּאמֶר לֹא כְּתִיב, אֵלָא וַיֹּאמְרוּ, דְּאַהֲרֹן לֹא אָמַר מְדִי. תְּנִינָן, מָאָה וְעֶשְׂרִים וְחָמֵשׁ קִנְטָרִין הוּוּ בֵּיהּ.

87. How can it be written that "he received the gold at their hands"? HE ASKS: Is it possible that all 125 centenaria were in their hands? HE ANSWERS: They had their arms full of the 125 centenaria, and that small amount in their hand was considered as the whole amount.

88. Come and behold: it is written, "And when Aaron saw it he built an altar before it" (Ibid. 5). O holy pious one, how good was your intention, but you did not know how to protect yourself. As soon as he cast it into the fire, the power of the Other Side grew stronger in the fire and the form of the ox emerged, as they have talked about the two drawn from the Other Side, NAMELY AN OX AND AN ASS. Immediately, "Aaron saw it," meaning that he saw the Other Side growing strong, immediately, "he built an altar before it." Had he not built this altar before, then the world would have returned to its destroyed state.

89. THIS IS LIKE a robber who goes out to destroy and kill people. The king's legion saw the robber going out with great strength. What did they do? They persuaded the king to go out onto the road, and the legion led him to that road WHERE THE ROBBER WAS. While the robber was traveling on the road, he saw the image of the king standing before him. As soon as he saw the king's image, he trembled and retreated.

90. Similarly, "When Aaron saw" that the Other Side became stronger, he gripped onto a remedy. He strengthened himself with AND DREW the Holy Side and placed it STANDING before it. As soon as the Other Side saw the image of the King standing before it, it immediately retreated, and its strength and power were weakened. SINCE AARON grew strong and the altar, WHICH IS THE SECRET OF MALCHUT, grew strong, the Other Side grew weak.

91. Come and behold: it is written, "and Aaron made proclamations, and said, 'Tomorrow is a feast to Hashem'" (Ibid.), "a feast to Hashem," not to the calf. It was to the side of Holiness that he made it, and to the side of Holiness did he proclaim. This is the remedy that he hastened to use. Had he not done this, the world would not have remained in existence. Even so, His anger did not abate over Aaron, even though he did not intend any evil.

92. The Holy One, blessed be He, said to him: Aaron, these two magicians drew you toward what they wanted. By your life, two of your sons will fall, and they will be seized for this sin. This is what is written, "And Hashem was very angry with Aaron to have destroyed him" (Devarim 9:20). This refers to his sons, as is written, "Yet I destroyed his fruit from above" (Amos 2:9), because the fruits of a man are his children.

87. הֵיךְ כְּתִיב וַיִּקַּח מֵיָדָם, וְכִי בְיָדָם הוּוּ כָּל אֱלִיָּן קְנֻטְרִין. אֵלָּא מְבַלְלָא דְאִינוּן קְנֻטְרִין נְטִלוּ מְלִי יְדֵיהוּ. וְהוּא זְעִיר, אִסְתַּלַּק עַל כֻּלָּא, כְּאִילוּ הוּוּ כֻּלָּא בְיַדֵיהוּ.

88. ת"ח, מָה כְּתִיב וַיִּרְא אֶהָרִן וַיִּבֶן מִזְבֵּחַ לִפְנָיו. אֵי חֲסִידָא קְדִישָׁא, כְּמָה רְעוּתָךְ הוּוּ לְטָב, וְלֹא יָדַעַת לְאִסְתַּמְרָא. בִּינוּן דְאֶרְמִי לִיָּה בְנוּרָא, אִתְתַּקַּף חִילָא דִּסְטְרָא אַחְרָא תַּמָּן בְּנוּרָא, וְנִמְכַּ דְיוֹקְנָא דְשׁוּר, כְּמָה דְאִתְמַר בְּתֵרִין מְשִׁיכִין דִּסְטְרָא אַחְרָא. מִיָּד וַיִּרְא אֶהָרִן. מָהוּ וַיִּרְא אֶהָרִן. חֲמָא דִּסְטְרָא אַחְרָא אִתְתַּקַּף, מִיָּד וַיִּבֶן מִזְבֵּחַ לִפְנָיו, דְאִלְמָלָא דְאִקְדִּים וּבְנָה מִזְבֵּחַ דָּא, עֲלֵמָא אִתְהַדְרַר לְחֲרַבְנָא.

89. לְלִסְטִים דְהוּוּ נְמִיק לְקַפְחָא וּלְקַטְלָא בְנֵי נְשָׂא, חֲמָא לְגִיּוּנָא דְמַלְכָּא, דְהוּוּ לְסְטִים נְמִיק בְּחִילָא תַּקִּיף מָה עֵבֵד הוּוּ לְגִיּוּנָא, אִשְׁתַּדַּל בְּהַדִּי מַלְכָּא לְנִמְכָּא בְּאַרְחָא. וּמְשִׁיךְ לִיָּה הוּוּ לְגִיּוּנָא בְּהוּוּ אַרְחָא, עַד דְאִזִּיל הוּוּ לְסְטִים בְּהוּוּ אַרְחָא, חֲמָא דְיוֹקְנָא דְמַלְכָּא קָאִים קְמִיָּה, בִּינוּן דְחֲמָא לִיָּה לְמַלְכָּא דְהוּוּ אִזִּיל קְמִיָּה בְּאַרְחָא, מִיָּד נִרְתַּע וְאִתְהַדְרַר לְאַחֻרָא.

90. כֵּן וַיִּרְא אֶהָרִן דִּסְטְרָא אַחְרָא אִתְקַף, אַחִיד בְּאַסּוּתָא, וְאִתְקִיף בְּסְטֵר קְדוּשָׁה וְשׁוּי לִיָּה קְמִיָּה. בִּינוּן דְחֲמָא סְטְרָא בִּישָׂא דְיוֹקְנָא דְמַלְכָּא דְקָאִים קְמִיָּה, מִיָּד אִתְהַדְרַר לְאַחֻרָא, וְאִתְחַלַּשׁ תַּקְפִּיָּה וְחִילִיָּה, דְהָא אִתְתַּקַּף, וּמִזְבֵּחַ דָּא אִתְגַּבַּר, וְאִתְחַלַּשׁ סְטְרָא אַחְרָא.

91. ת"ח מָה כְּתִיב וַיִּקְרָא אֶהָרִן וַיֹּאמֶר חַג לִיָּי מָחָר. חַג לִיָּי, וְלֹא לְעַגְלָא. וְלִסְטֵר קְדוּשָׁה עֵבֵד, וְלִסְטֵר קְדוּשָׁה קְרָא וְאָמַר. וְדָא אִסּוּתָא אִקְדִּים, דְאִלְמָלָא דְעֵבֵד דָּא, לֹא קָאִים עֲלֵמָא עַל קְיוּמִיָּה, וְעַם כֻּלָּ דָּא, לֹא שְׂכִיךְ רֻגְזִיָּה מֵאֶהָרִן, אַע"ג דְלֹא אִתְכּוּוּן לְבִישׁ.

92. א"ל קוּדְשָׁא בְרִיךְ הוּא, אֶהָרִן, תְּרִין חֲרָשִׁין אֱלִיָּן מְשַׁכּוּ לָךְ לְמָה דְבַעו. חֲוִיךְ, תְּרִין בְּנֵי יַפְלוּן, וְעַל חוּבָא דָּא יִתְפַּסּוּן הַה"ד וּבְאֶהָרִן הִתְאַנַּף יי' מְאֹד לְהַשְׁמִידוּ. מָאִי לְהַשְׁמִידוּ. אֱלִיָּן בְּנוּי, כַּד"א וְאִשְׁמִיד פְּרִיו מִמַּעַל, דְפִרְיָ דְבֵר נֶשׁ בְּנוּי אִינוּן.

93. Come and behold: Aaron placed that altar, WHICH IS MALCHUT, before him, and put the calf, WHICH IS THE OTHER SIDE, behind him. But his sons placed the Other Side in front and returned the side of the Holiness back LIKE IN THE SIN OF THE CALF, as it is written, "and offered STRANGE FIRE before Hashem" (Vayikra 10:1). They put THE STRANGE FIRE, WHICH IS THE OTHER SIDE, "before Hashem." So we see that HIS SONS were caught for this sin OF THE GOLDEN CALF.

94. Aaron thought that in the meantime Moses would come. THEREFORE HE SAID: "TOMORROW IS A FEAST TO HASHEM." Therefore, Moses did not smash that altar that he made. For if it were, as people think, THAT HE BUILT THE ALTAR BEFORE THE CALF, the first thing that Moses should have DONE WOULD BE to smash that altar, as Ido prophesied regarding the altar of Bet El, and his prophecy was about that altar IN BET EL, AS WRITTEN IN I MELACHIM 13:32. But here, AT THE ALTAR OF AARON, it was a different matter, as we have explained. THEREFORE, it is written, "And he took the calf which they had made" (Shemot 32:20), and it does not say, 'and smashed the altar.'

95. Come and behold: "and Aaron made proclamation" (Ibid. 5), meaning that he cried aloud, and said, "TOMORROW IS A FEAST TO HASHEM." It is written here, "made proclamation, and said" and by Jonah it is written, "and he cried, and said" (Yonah 3:4). Just as by JONAH it is a call for Judgment, so here also, BY AARON, it is a call for Judgment. "Tomorrow is a feast to Hashem," he prophesied with that spirit of the altar, WHICH IS MALCHUT, that Judgment would dwell upon them. A feast (Heb. chag) to Hashem, IS DERIVED FROM BREAKING (ARAMAIC CHAGA), THAT IS, to execute Judgment upon you.

96. And there were three types of judgment. One: "And Hashem plagued the people" (Shemot 32:35); second, by the sons of Levi THAT KILLED AMONG THE CHILDREN OF YISRAEL, and third, he gave the children of Yisrael to drink. This is the meaning of, "TOMORROW IS A feast (Heb. chag) TO HASHEM," AS 'CHAG' REFERS TO THE KILLING by the sons of Levi; "Hashem," INDICATES THAT "Hashem plagued the people," and "tomorrow" INFORMS US THAT Moses made them drink THE ASHES OF THE CALF. For they lay down that night, and in the morning they were found swollen and dead. Pertaining to this, HE SAID: "tomorrow is a feast to Hashem." And the entire remedy that Aaron administered consists of the words, "he built an altar before it."

97. Come and behold: it is written, "he saw the calf, and the dancing," (Ibid. 19) but the altar is not mentioned because Aaron knew that verse, "He that sacrifices to any Elohim, save to Hashem alone, shall be utterly destroyed" (Shemot 22:19). Certainly, Aaron was saved by the good advice he gave himself, TO MAKE AN ALTAR TO HASHEM. And everything was done with perfect good will, for he had no evil intent.

98. Rabbi Elazar said to him: Father, certainly it is so, and Yisrael did not make THE CALF. But as for Jerobaam making the calves, Yisrael were involved and made a calf. He said to him: Certainly IT WAS SO, and they have explained it. But Jerobaam sinned and caused others to sin. And it is not as some say IN THE COMMENTARIES OF THE SCRIPTURE, THAT HE MADE ONLY THE APPEARANCE OF CALVES SO THAT THE CHILDREN OF YISRAEL WOULD NOT GO TO JERUSALEM, BUT THEY WERE NOT REAL, because he certainly committed a grave sin. And he sinned against the divine Kingdom, JUST LIKE THE MIXED MULTITUDE BY THE SIN OF THE CALF.

93. ת"ח, אהרן שני ליה להוא מזבח לפניו, ועגלא תב לאחורא. בנוי שונו לסטר אחרא לפניו, וסטר קדושה אהדר לאחורא, דכתיב ויקריבו לפני יי, לפני יי שונו. אתמסו בחובה דא.

94. אהרן חשב, דיבין כך ייתי משה, וע"ד ההוא מזבח לא סתיר ליה משה, דאילו הוה כמה דחשבין בני נשא, מלה קדמא דאבעי למשה, לנתצא להוא מזבח אצטריך, כמה דנבי עדו על מזבח דבית אל, ונבואתיה על ההוא מזבח הוה. אבל הכא מלה אחרא הוה כמה דאתמר. וכתיב, ויקח את העגל אשר עשו, ולא כתיב ונתח את המזבח.

95. ת"ח ויקרא אהרן. אכריז איהו בקלא ואמר. כתיב הכא ויקרא ויאמר, וכתיב ביונה ויקרא ויאמר, מה להלן כריז לדינא, אוף הכא כריז לדינא. חג ליי מחר, נבי נבואה בהוא רוח דמזבח, דזמין דינא לשריא עליוהו. חג ליי, למעבד בכו דינא.

96. ותלת דינין הוו, חר, ויגוף יי את העם. וחר, בבני לוי. וחר, דאשקי לבני ישראל. והיינו חג דיבני לוי, ליי, דויגוף יי. מחר, דאשקי לון משה. וביתו בהוא ליליא, ולמחר אשתכחו נפיהון ומתין. ואינון מיינן הוו מכשכשין במעיהון כל ליליא, ובצפרא אשתכחו מתין, וע"ד חג ליי מחר. וכל אסותא דעבד אהרן, בגין דכתיב ויבן מזבח לפניו.

97. ת"ח, דכתיב וירא את העגל ומחולות, ואלו מזבח לא כתיב. דהא אהרן מנדע הוה ידע, דכתיב זבח לאלהים יחרם בלתי ליי לבדו, ודאי אשתזיב אהרן בעיטא טבא דדבר לנפשיה, וכלא ברעותא שלים טב, דלא אתכוין לביש.

98. א"ל ר' אלעזר, אבא ודאי הכי הוא, וישראל לא הוו. אבל ירבעם דעבד עגליון, הא ישראל הוו, ועגל עבדו. א"ל ודאי, ואוקמוה, אבל ירבעם חטא והחטיא, ולא כמה דאמרו. דודאי חובא בישא עבד ובמלכות חטא.

99. Jerobaam said: I know that the side of Holiness dwells only in the heart of the world, which is Jerusalem. I can not draw that side OF HOLINESS in here, so what should I do? Immediately, "the king took counsel, and made..." (I Melachim 12:28). He took bad advice. He said: The Other Side is immediately drawn to any place and to this land all the more, for it desires to dwell in it. But it can be clothed only in the form of an ox.

100. HE ASKS: Why DID HE MAKE two calves? HE ANSWERS: Jerobaam said, 'In the wilderness were magicians of whom it is written, "whose flesh were like those of asses" (Yechezkel 23:20). AND THEREFORE THEY DREW TWO SPIRITS, AN OX AND AN ASS, MALE AND FEMALE, BUT THEY FORMED THEM BOTH IN ONLY ONE CALF. Here, those two evil spirits will be clothed, as befits them, INTO TWO CALVES, because they are male and female, the male will be in Bet El and the female in Dan. And since, as it is written: "the lips of a strange woman drip honey" (Mishlei 5:3), the children of Yisrael were powerfully attracted to them, as it is written: "for the people went as far as Dan, to worship before that one" (I Melachim 12:30). Therefore, there were two calves. And Jerobaam drew them in the Holy Land. And the sin was upon him and the children of Yisrael. And he withheld blessings from the world. Of him, it is written, "He who robs his father or his mother..." (Mishlei 28:24) BECAUSE HE BLEMISHED MALE AND FEMALE, WHO ARE HIS FATHER AND MOTHER.

101. Therefore, they were calves, because the first garment which the Other Side dons is the ox, as we have said earlier. And you may question why it is a calf and not an ox? Certainly this is the way it should be in any case, because one first dons something small, NAMELY A CALF, as explained.

102. Therefore, my beloved children, they wanted to draw the name Elohim, WHICH IS THE NAME OF MALCHUT. And it is on the side of Elohim that work was built. Therefore holy Elohim, which is Mother, THAT IS, MALCHUT, that constantly holds the arm of the King and holds back the lash, was not there, and so, Moses had to be there in Her place. As soon as the Holy One, blessed be He, hinted to him, he observed AND UNDERSTOOD.

99. אָמַר יִרְבְּעָם, וְדָאֵי יִדְעָנָא דְהָא סֵטֶר קְדוּשָׁה לֹא שְׂרִיא, אֲלֵא בְּלֶבָא דְכָל עֵלְמָא, וְדָא יְרוּשָׁלַם. אֲנָא לֹא יִכְוִלְנָא לְאַמְשַׁכָּא לְהֵהוּא סֵטֶר הֶכָא, מַה אֲעֵבִיד. מִיָּד וַיִּזְעַץ הַמֶּלֶךְ וַיַּעַשׂ וַגּוֹ'. נָטַל עֵיטָא בִישָׂא, אָמַר הָא סֵטְרָא אַחְרָא, דְאַתְמַשְׁכָּא מִיָּד לְכָל אַתְר. וְכ"ש בְּאַרְעָא דָא, דְתִיאֻבְתִּיהָ לְאַשְׂרָאָה בְּגִיָּיהָ, אֲבָל לֹא יִכְלָא לְאַתְלַבְּשָׂא אֲלֵא בְדִיוֹקְנָא דְשׁוֹר.

100. תְּרִין עֵגְלִים אָמַאי. אֲלֵא אָמַר יִרְבְּעָם, בְּמַדְבָּרָא הוּוּ אֵינּוֹן חֲרָשִׁין, דְכְּתִיב בְּשׂר חֲמוּרִים בְּשָׂרָם. הֶכָא, אֵינּוֹן תְּרִין רוּחִין בִּישׁוּן, יִתְלַבְּשׁוּ בְּדָקָא חֲזִי לֹון, דְכָר וְנוֹקְבָא אֵינּוֹן. דְכָר הוּוּ בְּבֵית אֵל, וְנוֹקְבָא הוּוּ בְּדָן. וּמַגּוּ דְכְּתִיב, נִפְתַּח תַּטְפְּנָה שְׂפָתַי זָרָה, אֲתַמְשְׁכוּ יִשְׂרָאֵל אֲבַתְרָה יְתִיר, דְכְּתִיב וַיֵּלְכוּ הָעָם לִפְנֵי הָאֶחָד עַד דָּן. וּבג"כ תְּרִין עֵגְלִין הוּוּ. וּמְשִׁיךְ לֹון יִרְבְּעָם בְּאַרְעָא קְדִישָׁא, וְהוּוּ חוּבָא עֲלִיהָ וְעַל יִשְׂרָאֵל, וּמִנַּע בְּרַכָּאן מִן עֵלְמָא. וְעֲלִיהָ כְּתִיב גּוֹזַל אֲבִיו וְאִמּוֹ וַגּוֹ'.

101. וְע"ד הוּוּ עֵגְלִין, דְהָא לְבוּשָׂא קְדָמָאָה דְמַתְלַבְּשׁ סֵטְרָא אַחְרָא שׁוֹר אִיהוּ, כְּמַה דְאַתְמַר. וְאִי תִימָא אָמַאי אִיהוּ עֵגֶל וְלֹא שׁוֹר. אֲלֵא וְדָאֵי כֶךָ אַתְחֻזִי, וְכֵן בְּכָל סֵטְרִין, שִׁירוּתָא דְלְבוּשָׂא זֻטָּא אִיהוּ, וְהָא אוֹקִימָנָא.

102. וְעַל דָּא בְּנֵי רַחֲמֵימַאי, בֵּינּוֹן דְאַלְהִים בְּעוּ, וּבְסֵטֶר דְאַלְהִים אֲתַבְּנִי עוּבְדָא, אֲלֵהִים קְדִישָׁא, אִימָא, דְאַחֲדִית תְּדִיר בְּדְרוּעָא דְמַלְכָא, וְסְלִיקַת רְצוּעָה, לֹא הוּוּ תַמּוֹן, וְאַצְטְרִיךְ לִיהָ לְמַשָּׁה לְמַהוּי תַמּוֹן בְּאַתְרָהָא, בֵּינּוֹן דְאַנְקִיר לִיהָ קוּדְשָׁא בְרִיךְ הוּוּ, אֲסַתְבַּל.

103. He hinted to him three times. O, Moses, faithful shepherd, how strong is your power, how great is your might. Three times He hinted to him, as written: "Let me alone" (Shemot 32:10), is one; "that My wrath may burn against them, and that I may consume them" (Ibid.) is the second; "And I will make you a great nation" (Ibid.), is the third. The wisdom of Moses IN STAYING THE LASH was in these three hints. For he held the right arm, in correspondence to, "let me alone," WHICH IS THE SECRET OF CHESED. He held the left arm, in correspondence to, "that My wrath may burn against them, and that I may consume them," WHICH IS GVURAH. He embraced the body of the King, WHICH IS TIFERET, corresponding to, "and I will make you a great nation." And when he had embraced the body and the two arms from each side, MEANING WITH ALL THREE SFIROT, CHESED, GVURAH, AND TIFERET, He was not able to move AND AROUSE JUDGMENT in any direction in the world. This was the wisdom of Moses, who, from the hints of the King, recognized in each one of them where it would prevail, and he acted with wisdom.

104. Rabbi Elazar and the friends approached and kissed the hands OF RABBI SHIMON. Rabbi Aba who was there, said: If we had come to this world just to hear this subject it would suffice for us. He wept and said: Woe to us, Rabbi, when you will depart from this world! Who will enlighten and reveal the lights of the Torah? This matter - NAMELY, THE QUESTION IN VERSE 53 - was concealed in the darkness until now when it emerged from there. It illuminates the heights of the sky, as it is marked upon the King's throne, and the Holy One, blessed be He, is now rejoicing with this matter. How much joy upon joy has been added before the Holy King. Who will awaken words of wisdom in this world, as you do?

105. Come and behold: before Adam sinned, he ascended and stood in the Wisdom of the Supernal Light, and was not separated from the Tree of Life. When his desire to know GOOD AND EVIL and to go down became strong, he was attracted TO THE OTHER SIDE, until he separated from the Tree of Life, knew evil and abandoned good. Therefore, it is written: "For you are not an El that has pleasure in wickedness, nor shall evil dwell with You" (Tehilim 5:5). One who is drawn after evil can not reside with the Tree of Life. Before they sinned they heard a voice from above, FROM BINAH, and knew supernal Wisdom, and were not afraid. But after they sinned, they were not able to endure even the lower voice OF MALE AND FEMALE, AS IT IS WRITTEN: "I HEARD YOUR VOICE IN THE GARDEN, AND I WAS AFRAID..." (BERESHEET 3:10).

103. תלת זמנין אנקיד ליה, אי משה רענא מהימנא, כמה חילך תקיף, כמה גבורתך רב, תלת זמנין אנקיד ליה, דכתיב ועתה הניחה לי הא חד. ויחר אפי בהם ואכלם, הא תרין. ואעשה אותך לגוי גדול, הא תלת. חכמתא דמשה בתלת נקודין אלין. אחיד בדרועיה ימינא, לקבל הניחא לי. אחיד בדרועיה שמאלא, לקבל ויחר אפי בהם ואכלם. אתחבק בגופא דמלכא, לקבל ואעשה אותך לגוי גדול. וכד אתחבק בגופא, תרין דרועין מסטרא דא ומסטרא דא, לא יכול לאתנענעא לסטרא בעלמא. דא הוי חכמתא דמשה, דמיני נקודין דמלכא ידע בכל חד מנייהו, באן אתר יתתקף, ובחכמתא עבד.

104. אתו רבי אלעזר וחבריא, ונשקו ידיו. הוה תמן רבי אבא, אמר, אלמלי לא אתינא לעלמא אלא למשמע דא, די לן. בכה ואמר, ווי ר', כד תסתלק מעלמא, מאן ינהר ויגלי נהורין דאורייתא. מלה דא, בחשוכא אתטמר עד השתא, דנפק מתמן, והא נהיר עד רום רקיעא, ובכרסניא דמלכא רשים, וקודשא בריך הוא חדי השתא בהאי מלה. וכמה חדו על חדו, אתוסף מקמי מלכא קדישא. מאן יתער מלי דחכמתא בעלמא דין כוותיך.

105. תא חזי, עד לא חטא אדם, הוה סליק וקאים בחכמה דנהירו עלאה, ולא הוה מתפרש מאילנא דחיי. בין דאסגי תיאובתא למנדע, ולנחתא לתתא, אתמשיך אבתריהו, עד דאתפרש מאילנא דחיי, וידע רע ושבק טוב. וע"ד כתיב, כי לא אל חפץ רשע אתה לא יגורך רע, מאן דאתמשך ברע, לית ליה דינרא עם אילנא דחיי. ועד לא חטאו, הוה שמעין קלא מלעילא, וידעין חכמתא עלאה, ולא דחלי. בין דחטאו, אמילו קלא דלתתא, לא הוה יכלין למיקם ביה.

106. Similarly, before the children of Yisrael sinned, at the time that they stood at Mount Sinai, the filth of the Serpent was removed from them, because the Evil Inclination was made void in the world. And they pushed it away from them. They then were united with the Tree of Life, rose up to the highest levels, and did not go down. Then they knew and saw supernal visions OF ZEIR ANPIN; their eyes shone, and they rejoiced to know and hear. Then the Holy One, blessed be He, girded them with belts of the letters of the Holy Name, WHICH IS THE SECRET OF "THEIR ORNAMENTS BY THE MOUNT HOREB" (Shemot 33:6), so that the Serpent would not be able to have power over them or defile them again AS IN EGYPT.

107. When they sinned with the calf, all these supernal levels and lights were removed from them. And the armored belts that were adorned with the supernal Holy Name were removed from them. And they drew upon themselves the Evil Serpent as before, and again caused death for the whole world. Afterwards, it is written: "And when Aaron and all the children of Yisrael saw Moses, behold, the skin of his face shone; and they were afraid to come near him" (Shemot 34:30). THEY EVEN FEARED THE RADIANCE OF MOSES' FACE.

108. Come and behold: it is written at first, "And Yisrael saw the great hand..." (Shemot 14:31). They all saw the supernal lights which illuminated in the illuminating mirror, WHICH IS ZEIR ANPIN, as it is written: "And all the people perceived the thunders..." (Shemot 20:15). By the sea they saw yet did not fear, as it is written: "He is my El, and I will praise Him" (Shemot 15:2). But after they sinned, they could not even look at the face of the mediator, as it is written: "And they were afraid to come near him."

109. Come and behold: it is written of them, "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6). For the armor they received at Mount Horeb was removed from them so that the Evil Serpent could not have power over them. Once it was removed from them, it is written: "And Moses would take the Tent, and pitch it outside the camp, afar off from the camp" (Ibid. 7). Rabbi Elazar said: What has this passage, "AND THE CHILDREN OF YISRAEL STRIPPED..." to do with that passage, "AND MOSES WOULD TAKE..."? HE ANSWERS: When Moses knew that the supernal armor was removed from the children of Yisrael, he said: Surely from now on the Evil Serpent will come to dwell among them, and if the Temple, NAMELY, THE TENT OF MEETING, would stand here among them, it will become defiled. Immediately, "Moses would take the Tent and pitch it outside the camp, afar off from the camp," because Moses foresaw that the Evil Serpent would have power over them, unlike what was before.

106. בְּגוֹנוֹא דָּא, עַד לֹא חָאבוּ יִשְׂרָאֵל, בְּשַׁעֲתָא דְקִיּוּמוֹ יִשְׂרָאֵל עַל טוֹרָא דְסִינַי, אֲתַעְבְּרֵי מִנִּיּוּהוּ זוּהִמָּא דְהָאֵי חוּיָא, דְהָא בְּדִין בְּטוּל יִצְרֵי הָרַע הוּוּ מַעֲלָמָא, וְדָחוּ לִיָּהּ מִנִּיּוּהוּ. וְכַדִּין אֲתַאֲחִידוּ בְּאֵילָנָא דְחַיִּי, וְסָלִיקוּ לְעֵילָא, וְלֹא נַחְתּוּ לְתַתָּא. בְּדִין הוּוּ יַדְעִין, וְהוּוּ חֲמָאן, אֲסַפְקִלְרִיאן עֲלָאִין, וְאֲתַנְהִרְן עֵינֵיהוּ, וְחֲדָאן לְמַנְדַּע וְלַמְשַׁמַּע. וְכַדִּין חָגַר לוֹן קוֹדֶשָׁא בְּרִיךְ הוּא, חֲגִירִין דְאַתּוֹן דְשִׁמָּא קְדִישָׁא, דְלֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהוּ הָאֵי חוּיָא, וְלֹא יִסָּב לוֹן בְּדַבְקְדָּמִיתָא.

107. בֵּינָן דְחָטוּ בְּעַגְלָא, אֲתַעְבְּרוּ מִנִּיּוּהוּ כָּל אֵינּוֹן דְרַגִּין, וְנִהוּרִין עֲלָאִין, וְאֲתַעְבְּרֵי מִנִּיּוּהוּ חֲגִירוֹ מְזִינִין, דְאַתַּעְטְרוּ מִשְׁמָא קְדִישָׁא עֲלָאָה, וְאֲמַשִּׁיכוּ עֲלֵיהוּ חוּיָא בִישָׁא בְּמַלְקָדָּמִין, וְגִרִימוּ מוֹתָא לְכָל עֲלָמָא. וְלִבְתַּר מָה בְּתִיב. וַיֵּרָא אֶהְרֶן וְכָל בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה וְהָיָה קֶרֶן עוֹר פָּנָיו וַיִּירָאוּ מִגִּשְׁתֵּי אֱלֹוֵי.

108. ת"ח, מָה בְּתִיב בְּקְדָּמִיתָא, וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה, וְכִלְהוּ חֲמָאן זְהִרִין עֲלָאִין, אֲתַנְהִרִין בְּאַסְפְּקִלְרִיאָה דְנִהֲרָא, דְכְּתִיב וְכָל הָעַם רוֹאִים אֶת הַקּוֹלוֹת. וְעַל יָמָא, הוּוּ חֲמָאן וְלֹא דְחָלִין, דְכְּתִיב זֶה אֱלֹוֵי וְאֲנֹהוּ, לְבַתַּר דְחָטוּ, פָּנֵי הַסְּרָסוּר לֹא הוּוּ יָכִילִי לְמַחְמִי. מָה בְּתִיב, וַיִּירָאוּ מִגִּשְׁתֵּי אֱלֹוֵי.

109. וְת"ח, מָה בְּתִיב בְּהוּ וַיִּתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֵדִים מִהַר חֲרִב, דְאַתַּעְבְּרוּ מִנִּיּוּהוּ, אֵינּוֹן מְזִינִין דְאַתַּחְבְּרוּ בְּהוּ בְּטוֹרָא דְסִינַי, בְּגִין דְלֹא יִשְׁלוּט בְּהוּ הֵהוּא חוּיָא בִישָׁא, בֵּינָן דְאַתַּעְבְּרֵי מִנִּיּוּהוּ, מָה בְּתִיב, וּמֹשֶׁה יָקַח אֶת הָאֵהָל וּנְטָה לוֹ מִחוּץ לְמַחֲנֵה הַרְחָק מִן הַמַּחֲנֵה. אָמַר רַבִּי אֶלְעָזָר, מַאי הָאֵי קְרָא לְגַבֵּי הָאֵי. אֶלָּא, בֵּינָן דִּידַע מֹשֶׁה, דְאַתַּעְבְּרוּ מִנִּיּוּהוּ דְיִשְׂרָאֵל אֵינּוֹן זְיִנִין עֲלָאִין, אָמַר, הָא וְדָאֵי מְכָאן וְלִהְלָאָה, חוּיָא בִישָׁא יִיתֵי לְדִיּוּרָא בִינֵיהוּ, וְאֵי יָקוּם מְקַדְשָׁא הַכָּא בִינֵיהוּ יִסְתָּאב, מִיַּד וּמֹשֶׁה יָקַח אֶת הָאֵהָל וּנְטָה לוֹ מִחוּץ לְמַחֲנֵה הַרְחָק מִן הַמַּחֲנֵה. בְּגִין דְחֲמָא מֹשֶׁה, דְהָא בְּדִין יִשְׁלוּט חוּיָא בִישָׁא, מָה דְלֹא הוּוּ מְקַדְמַת דְנָא.

110. "And he called it the Tent of Meeting (also: 'appointed time')" (Ibid.). HE ASKS: was it not a Tent of Meeting from the start? HE ANSWERS: at first it was a plain tent; now HE CALLED IT the 'Tent of Meeting'. What is the meaning of "appointed time?" Rabbi Elazar said: it has good connotations. Rabbi Aba said: it has bad connotations. Rabbi Elazar said: it has good connotations. Just as an appointed time is a day of joy for the moon, WHICH IS MALCHUT, for Holiness is increased in it and no blemish rules over it, here too he gave it this name, FESTIVE TIME, to show THAT THE TENT, WHICH IS THE SECRET MALCHUT, was distanced from them and not blemished. Therefore, it is written: "And he called it the Tent of appointed time."

111. Rabbi Aba said: it has bad connotations, because originally it, MALCHUT, was a plain tent, as it is written: "A tent that shall not be taken down; its pegs shall not be removed for ever" (Yeshayah 33:20). But now it is the Tent of appointed time, MEANING ONLY FOR A TIME, BUT NOT FOREVER, FOR AN APPOINTED TIME. Originally the tent, WHICH IS MALCHUT, gave long life to the world, so that death should not rule over them. From then on, it is the Tent of appointed time, as in the verse "And to the house appointed (Heb. mo'ed) for all living" (Iyov 30:23). For now it has been given a set time and life for the world. Before, there was no blemish in it, but now it has been blemished. Before there was a connection and union of the moon, WHICH IS MALCHUT, and the sun, WHICH IS ZEIR ANPIN, that is never interrupted. Now their union is from time to time. Therefore, he called it the 'Tent of appointed time,' which was not the case before.

12. "Ornaments by the Mount Horeb"

Rabbi Yehuda wonders why Joshua was punished along with the children of Yisrael even though he had not sinned - he had been with Moses at the time of the golden calf. Rabbi Shimon answers that when God judges the world, he judges it according to the majority of people. He explains about the right above and the right below, and about the left above and the left below, and says that death is drawn to all those who become attached to the Serpent and distanced from the Tree of Life. Rabbi Shimon concludes by saying that since the moon, Malchut, was blemished, Joshua alone could not have been spared from the blemish.

112. Rabbi Shimon was sitting one night studying the Torah. Rabbi Yehuda, Rabbi Yitzchak and Rabbi Yosi were sitting in front of him. Said Rabbi Yehuda: It is written: "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6). And we said that they brought death upon themselves from that time on, and the Evil Serpent ruled over them, after they had removed him from before. HE ASKS: Yisrael deserved it; but what of Joshua, who did not sin with the calf? HE ASKS: was the supernal armor, that is, the ornament, which he received together with the others at Mount Sinai, removed from him or not?

113. If you say that THE ORNAMENT was not removed from him, then why did he die like other people? BECAUSE THROUGH THE ORNAMENT THEY ACHIEVED FREEDOM FROM THE ANGEL OF DEATH, AS MENTIONED. And if you say that THE ORNAMENT was removed from him, HE ASKS, why THEN WAS IT REMOVED FROM HIM? For he did not sin, because he was with Moses at the time that Yisrael sinned. And if you say that he did not receive that crown, NAMELY THE ORNAMENT at Mount Sinai, as Yisrael did, HE ASKS why not?

110. וְקָרָא לוֹ אֶהְיֶה מוֹעֵד, וְכִי לֹא הָיָה בְּקִדְמוּתָא אֶהְיֶה מוֹעֵד. אֲלֵא, בְּקִדְמוּתָא אֶהְיֶה סֵתֵם, הַשְּׂתָא אֶהְיֶה מוֹעֵד. מֵאֵי מוֹעֵד. ר' אֶלְעָזָר אָמַר לְטָב, רַבִּי אָבָא אָמַר לְבִישׁ, ר' אֶלְעָזָר אָמַר לְטָב, מִה מוֹעֵד דְּאִיהוּ יוֹם חֲרוּה דְּסִיְהָרָא, דְּאִיתּוּסְפָא בֵּיה קְרוּשָׁה, לֹא שְׁלֵטָא בֵּיה פְּגִימוּתָא, אוּף הֵכָא קְרִי לִיה בְּשֵׁמָא דָּא, לְאַחְזָא דְּהָא אֶתְרַחֵיק מִבִּינֵיהּ, וְלֹא אֶתְפָּגִים, וְעַד וְקָרָא לוֹ אֶהְיֶה מוֹעֵד בְּתִיב.

111. וְר' אָבָא אָמַר לְבִישׁ, דְּהָא בְּקִדְמוּתָא הָיָה אֶהְיֶה סֵתֵם, כַּד"א אֶהְיֶה בַל יִצְעֵן בַּל יִסַּע יְתְרוּתֵי לְנִצְחָ. וְהַשְּׂתָא אֶהְיֶה מוֹעֵד. בְּקִדְמוּתָא, לְמִיָּהב חַיִּין אַרוּכִין לְעֵלְמִין, דְּלֹא יִשְׁלוּט בֵּהוּ מוּתָא. מִכָּאן לְהֵלָאָה אֶהְיֶה מוֹעֵד, כַּד"א וּבֵית מוֹעֵד לְכָל חַי, הַשְּׂתָא, אֶתִּיְהִיב בֵּיה זְמָנָא וְחַיִּין קְצוּבִין לְעֵלְמָא. בְּקִדְמוּתָא לֹא אֶתְפָּגִים, וְהַשְּׂתָא אֶתְפָּגִים. בְּקִדְמוּתָא חֲבֵרוּתָא חֻוּגָא לְסִיְהָרָא בְּשֵׁמָשָׁא, דְּלֹא יַעֲדוּן. הַשְּׂתָא אֶהְיֶה מוֹעֵד, זְוּגָא דְּלֵהוּן מִזְמָן לְזְמָן, וּבִג"כ וְקָרָא לוֹ אֶהְיֶה מוֹעֵד, מִה דְּלֹא הָיָה קוּדָם.

112. ר' שְׁמַעוֹן, הָיָה יְתִיב לִילֵיָא חֲדָא, וְלַעֲי בְּאוּרֵיָתָא, וְהוּוּ יְתִבִּי קְמִיָּה רַבִּי יְהוּדָה וְרַבִּי יִצְחָק וְר' יוֹסִי. אָמַר ר' יְהוּדָה, הָא בְּתִיב וְיִתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֵדִים מִהַר חֲרִב. וְקָאמְרִינָן דְּגִרְמוּ מוּתָא עֲלֵיהוּ, מִהֵוּא זְמָנָא וְלַעֲיָלָא, וְשְׁלִיט בֵּהוּ הָהוּא חוּיָא בִּישָׁא, דְּאֶעֱדִי לִיה מְנִיָּהוּ בְּקִדְמוּתָא. יִשְׂרָאֵל תִּינַח. יְהוֹשֻׁעַ דְּלֹא חָטָא, אֶתְעֲדִי מְנִיָּה הָהוּא זִינָא עֲלָאָה דְּקָבִיל עֲמַהוּן בְּטוּרָא דְּסִינַי, אוּ לֹא.

113. אִי תִימָא דְּלֹא אֶתְעֲדִי מְנִיָּה. אִי הֵכִי, אָמַאי מִיָּת בְּשָׂאָר כָּל בְּנֵי נִשְׂאָ. וְאִי תִימָא דְּאֶתְעֲדִי מְנִיָּה, אָמַאי. וְהָא לֹא חָטָא, דְּהָא אִיהוּ עִם מֹשֶׁה הָיָה בְּשַׁעֲתָא דְּחָבּוּ יִשְׂרָאֵל. וְאִי תִימָא דְּלֹא קָבִיל הָהוּא עֲטָרָא בְּטוּרָא דְּסִינַי, בְּמַה דְּקָבִילוּ יִשְׂרָאֵל. אָמַאי.

114. Rabbi Shimon opened the discussion, and said: "For Hashem is righteous, He loves righteousness; the upright shall behold His face" (Tehilim 11:7). Concerning this passage, the friends said what they had to say. Yet, "For Hashem is righteous," MEANS that He is righteous and His Name is righteous. Consequently, "He loves righteousness," MEANING MALCHUT, WHOSE NAME IS RIGHTEOUSNESS. "The upright"; He is upright, as it is written: "Just and right is He" (Devarim 32:4). Therefore, all the people of the world "shall behold His face...", and mend their ways, and proceed on the straight path as they should.

115. Come and behold: when the Holy One, blessed be He, judges the world, He judges it according to the majority of people. Come and behold: when Adam sinned with the tree from which he ate, he caused that tree, WHICH IS MALCHUT, to become the dwelling place of Death for the whole world, and caused a blemish that separates a wife from her husband, NAMELY THE SEPARATION OF MALCHUT FROM ZEIR ANPIN. And this sin remained in the moon, WHICH IS MALCHUT, until the children of Yisrael stood at Mount Sinai. When the children of Yisrael stood at Mount Sinai, that blemish of the moon was removed, MEANING THE BLEMISH OF SEPARATION AND DEATH THROUGH THE TREE OF KNOWLEDGE OF GOOD AND EVIL and it shone constantly, WITHOUT INTERRUPTION. But when the children of Yisrael sinned with the calf, the moon again became blemished as before. The Evil Serpent ruled and held to it and drew it to him, and it became blemished.

116. When Moses learned that the children of Yisrael sinned and that the holy ornaments were removed from them, he knew for certain that the Serpent was attached to the moon to attract it to him. And it became defective, BECAUSE WHEN THE SERPENT WISHES TO NOURISH FROM MALCHUT, THE LIGHT DEPARTS FROM HER SO THAT HE HAS NOTHING TO SUSTAIN HIM. Then he took it outside of the camp. And since it was blemished, even though Joshua retained the crown of his ornament, since a blemish dwelt in it, IN MALCHUT, and it again had the blemish it had through the sin of Adam, no man can survive except Moses, who ruled over MALCHUT. FOR HE WAS IN THE SECRET OF THE HUSBAND OF THE QUEEN, and his death was from a different direction, NAMELY "ACCORDING TO THE WORD OF HASHEM" (DEVARIM 34:5). Therefore, MALCHUT did not have permission to keep Joshua alive forever, SO THAT HE WOULD NOT DIE, nor any other person. Therefore he called it 'the Tent of appointed time', because a designated time OF LIFE dwells in it for the whole world.

117. Therefore, the secret of the matter is that there is right above and right below. There is left above and left below. HE EXPLAINS, there is right above, namely in supernal Holiness, and there is right below, which is in the Other Side. There is left above, meaning in supernal Holiness, to awaken love, so that the moon, WHICH IS MALCHUT, shall be connected to the holy place above, IN ZEIR ANPIN, in order to illuminate.

114. פתח ר"ש ואמר, כי צדיק יי' צדקות אהב ושר יחזו פנימו, האי קרא אמרו ביה חברייא מה דאמרו, אבל כי צדיק יי', צדיק הוא, ושמיה צדיק, ובג"כ צדקות אהב. ושר. ואיהו ושר, כד"א צדיק ושר. וע"ד יחזו פנימו, כל בני עלמא, ויתקנון ארחייהו, למהך בארץ מישר בדקא יאות.

115. ות"ח, כד דאין קודשא בריך הוא עלמא, לא דן ליה אלא לפום רובן דבני נשא. ות"ח, כד חב אדם באילנא דאכל מניה, גרם לההוא אילנא, דשרי ביה מותא לכל עלמא, וגרם פגיומו לאפרשא אתתא מבעלה, וקאים חובה דפגיומו דא בסיהרא, עד דקיימן ישראל בטורא דסיני, כיון דקיימו ישראל בטורא דסיני, אתעבר ההוא פגיומו דסיהרא, וקיימא לאנהרא תדיר. כיון דחבו ישראל בעגלא, תבת סיהרא במלקדמין לאתפגמא, ושלטא חויא בישא, ואחיד בה, ומשיך לה לגביה, ואתפגימת.

116. וכד ידע משה דחבו ישראל, ואתעברו מנייהו אינון זיינון קדישין, ידע ודאי, דהא חויא אחיד בה בסיהרא, לאמשכא לה לגביה, ואתפגימת. כדיון אפיק ליה לבר. וכיון דקיימא לאתפגמא, אע"ג דיהושע קאים בעטרא דזיינון דילה, כיון דפגיומו שריא בה, ואתהדרת כמה דאתפגימת בחובא דאדם, לא יכיל בר נש לאתקיימא. בר משה, דהוה שליט בה, ומותיה הוה בסטר אחרא. וע"ד לא הוה רשו בה, לקיימא ליהושע תדיר, ולא לאחרא. וע"ד אהל מועד קרי ליה, דהא שריא ביה זמן קציב, לכל עלמא.

117. ועל דא, רזא דמלה, אית ימינא לעילא, ואית ימינא לתתא. אית שמאלא לעילא, ואית שמאלא לתתא. אית ימינא לעילא, בקדושה עלאה. ואית ימינא לתתא, דאיהו בסטרא אחרא. אית שמאלא לעילא בקדושה עלאה, לאתערא רחיומותא, לאתקשרא סיהרא, באתר קדישא לעילא, לאתנהרא.

118. And there is left below, that separates the supernal love and separates Her, MALCHUT, from illuminating through the sun and from getting close to it. This is the side of the Evil Serpent, because when the lower left is awakened, it draws the moon to itself, and separates it from above, FROM ZEIR ANPIN, so its light becomes darkened, and it is attached to the Serpent. Then it draws death below, to all those that became attached to the Serpent and became distanced from the Tree of Life. Therefore, he brought death to the whole world, THROUGH THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. And this is what defiled the Temple, WHICH IS MALCHUT, until the set time when the moon will be mended and shine again. And this is WHY IT IS CALLED 'the Tent of appointed time'.

119. Therefore Joshua died only because of the scheme of the Serpent who approached and blemished the Tabernacle, WHICH IS MALCHUT, as before. This is the secret of the words, "Joshua the son of Nun, a young man..." (Shemot 33:11). Even though he is a young man below, MEANING HE IS CONSIDERED AS METATRON THAT IS CALLED 'YOUTH', who receives light FROM MALCHUT, he "did not depart out of the Tent" (Ibid.), WHICH MEANS THAT HE IS LIKE THE TENT, WHICH IS MALCHUT. And just as THE TENT was blemished, so was he, JOSHUA, blemished. And although he had the holy ornament FROM MOUNT SINAI, since the moon was blemished, surely he could not have been alone spared from it and from that actual blemish. And we have learned it.

120. Blessed are the righteous, who know the secrets of the Torah, cleave to the Torah, and fulfill the passage which says, "And you shall meditate therein day and night" (Yehoshua 1:8). And for its sake they shall merit the life of the World to Come, as it is written: "for He is your life and the length of your days" (Devarim 30:20).

118. וְאֵיךְ שֶׁמֵאלָא לְתַתָּא, דְאֶפְרִישׁ רְחִימוּתָא, דְלַעֲיִלָא, וְאֶפְרִישׁ לָהּ מִלְאֲנֵהֲרָא בְשִׁמְשָׁא, וְלֹאֲתִקְרַבָא בְהַדְרִיָּה, וְדָא הוּא סֵטְרָא דְחֻיָּא בִישָׁא. דְכִד שֶׁמֵאלָא דָא דִלְתַתָּא אֲתַעֲרָא, בְדִין מְשִׁיךְ לָהּ לְסִיְהָרָא, וְאֶפְרִישׁ לָהּ מִלְעֵילָא, וְאֲתַחֲשַׁכֶּת נְהוּרָהָא, וְאֲתַדְבַּקֶּת בְּחֻיָּא, וּכְדִין שְׁאִיבֶת מוֹתָא לְתַתָּא, לְכֻלָּא דְאֲתַדְבַּקֶּת בְּחֻיָּא, וְאֲתַרְחַקֶּת מֵאֵילָנָא דְחַיִּי, וְעַד גְּרִים מוֹתָא לְכֻל עֲלְמָא. וְדָא הוּא כִד אֲסַתָּאב מִקְדָּשָׁא, עַד זְמַנָּא קְצִיב, דְאֲתַתְּקַנֶּת סִיְהָרָא, וְתַבֵּת לְאֲנֵהֲרָא, וְדָא הוּא אָהֵל מוֹעֵד.

119. וְעַל דָּא יְהוֹשֻׁעַ לֹא מִיַּת, אֶלָּא בְעֵיטָא דְנַחֲשׁ דָּא, דְקָרִיב וּפְגָמִים מִשְׁכְּנָא כְדִקְדַּמִּיתָא. וְדָא הוּא רִזָּא דְכֶתִיב, יְהוֹשֻׁעַ בֶּן נֹון נֶעַר. דְאֵע"ג דְאִיהוּ נֶעַר לְתַתָּא, לְקַבְלָא נְהוּרָא, לֹא יִמִּישׁ מִתּוֹךְ הָאֵהֶל, כְּמָה דְאֲתַפְּגִים דָּא, הֲכִי נְמִי אֲתַפְּגִים דָּא אֵע"ג דְזִינָא קְדִישָׁא הוּוּה לִיָּה, כִּיּוֹן דְאֲתַפְּגִים סִיְהָרָא, הֲכִי הוּא וְדָאֵי לֹא אֲשַׁתְּזִיב בְּלַחְדוּי מְנִיָּה, מֵהֵוּא גּוֹנָא מִמֶּשׁ, וְהָא אֲתַמַּר.

120. זְכַאֲיִן אֵינּוֹן צְדִיקָא, דִּינְדַּעִין רִזִּין דְאֹרִייתָא, וּמִתְדַבְּקִין בָּהּ בְּאֹרִייתָא, וּמְקַיְיִמִין קְרָא דְכֶתִיב, וְהִגִּיתָ בּוֹ יוֹמָם וּלְיָלָה וְגו'. וּבְגִינָה יִזְכּוֹן לְחַיֵּי עֲלְמָא דְאֲתִי, דְכֶתִיב, כִּי הוּא חַיִּיךְ וְאוֹרְךְ יִמֶיךָ וְגו'.