

1. "That you may know that there is judgment"

Rabbi Aba begins by reminding us that it is only those who study the Torah and abide by all her ways that are protected by guardian angels and have the Shechinah rest on them. He says that the sword in "be afraid of the sword" is the evil tongue of the serpent. God has a sword with which he punishes the wicked, and anyone who speaks with the evil tongue will be punished with it. Rabbi Elazar says that people do not try to understand God's will even though the supernal Announcer speaks to them every day.

1. "And Hashem spoke to Moses, saying: 'This shall be the Torah of the leper in the day of his cleansing'" (Vayikra 14:1-2). Rabbi Aba opened the discussion with the verse: "Be afraid of the sword: for wrath brings the punishments of the sword that you may know that there is judgment (Heb. shadun)" (Iyov 19:29). It is PRONOUNCED, "shadun," but spelled shedin (lit. 'demons'). Observe in how many ways people should guard their way, fear the Holy One, blessed be He, and not depart from the right way, and people should neither transgress the laws of the Torah nor ever leave her.

2. He who does not learn the Torah and does not strive by her is scorned by the Holy One, blessed be He. The Shechinah does not rest upon him and the guardian ANGELS who accompany him TO PROTECT HIM depart from him. Moreover they stand before him proclaiming: 'Withdraw from this man, for he does not honor his Master'. Woe to him, for he is abandoned by the upper and lower beings and has no part in the way of the living.

3. When man makes an effort in serving his Master and learns the Torah, many guards are there to protect him. The Shechinah also rests upon him and everyone proclaims: 'Honor the image of the King! Honor the son of the King! He is protected in this world and the World to Come! Blessed be he!'

4. Come and behold: the evil tongue of the Serpent, with which he spoke to the woman, brought death upon the man, the woman, and the whole world. Thus, it is written: "And their tongue a sharp sword" (Tehilim 57:5), referring to the evil tongue. Therefore, "be afraid of the sword," NAMELY the evil tongue. What does the following verse mean? "For wrath brings the punishments of the sword." This is "the sword of Hashem," for as we learned, the Holy One, blessed be He, has a sword with which He punishes the wicked, as it is written: "the sword of Hashem is filled with blood" (Yeshayah 34:6). It is also written: "My sword shall devour flesh," (Devarim 32:42) FOR THIS IS THE ASPECT OF JUDGMENT WITHIN MALCHUT. Therefore, "be afraid of the sword for wrath brings the punishments of the sword that you may know that there is judgment," WHICH MEANS that you know it has been so decreed, and THAT ANYONE who has a sword in his tongue - NAMELY, HE WHO SPEAKS WITH THE EVIL TONGUE - is punished with the sword that destroys all, FOR THIS IS MALCHUT FROM THE SIDE OF JUDGMENT. This is the meaning of: "This shall be the Torah of the leper"; THAT IS, MALCHUT FROM THE ASPECT OF JUDGMENT, WHICH IS CALLED 'THIS', JUDGES THE LEPER FOR HIS EVIL TONGUE, BECAUSE PLAGUES COME FROM THE EVIL TONGUE.

1. וַיְדַבֵּר יי' אֶל מֹשֶׁה לֵאמֹר. זֹאת תְּהִיָּה תוֹרַת הַמְצוֹרֵעַ בַּיּוֹם טְהוֹרָתוֹ וְגו'. ר' אַבָּא פָתַח, גּוֹרוֹ לָכֶם מִפְּנֵי חֶרֶב כִּי חֲמָה עֹנֹת חֶרֶב לְמַעַן תִּדְעוּן שְׂדוּן. שְׂדוּן, שְׂדִין כְּתִיב. כִּמָּה אֵית לֹון לְבַנֵּי נִשְׂא לְאַסְתְּמָרָא אֲרַחֲיֵהוּ וּלְדַחֲלָא מִקְמֵי קוֹדֶשָׁא בְּרִיךְ הוּא, דְּלֹא יִסְטֵי מֵאַרְחָא דְכִשְׂרָא, וְלֹא יַעְבּוֹר עַל פְּתַגְמֵי אוּרִייתָא, וְלֹא יִתְנַשֵּׁי מִנָּה.

2. דְּכָל מָאן דְּלֹא לַעֵי בְּאוּרִייתָא, וְלֹא יִשְׁתַּדַּל בָּהּ, נְזִיפָא הוּא מְקוֹדֶשָׁא בְּרִיךְ הוּא, רְחִיקָא הוּא מִנִּיָּה, לֹא שְׂרִיא שְׂכִינְתָא עִמִּיהּ. וְאִינוּן נְטוּרִין, דְּאִזְלוּן עִמִּיהּ, אִסְתַּלְקוּ מִנִּיָּה, וְלֹא עוֹד אֱלֹא דְמִכְרְזֵי קְמִיָּה וְאִמְרֵי, אִסְתַּלְקוּ סוּחְרִינֵיהּ דְּפִלְגִיָּא, דְּלֹא חֶשׁ עַל יְקָרָא דְמֵאֲרִיָּה. וְוִי לִיָּהּ, דְּהָא שְׂבִקוּהוּ עַלְאִין וְתַתְּאִין. לִית לִיָּהּ חוּלְקָא בְּאַרְחָא דְחַיִּי.

3. וְכֹד אִיְהוּ אִשְׁתַּדַּל בְּפּוֹלְחָנָא דְמֵאֲרִיָּה, וְלַעֵי בְּאוּרִייתָא, כִּמָּה נְטוּרִין זְמִינִין לְקַבְּלִיָּה לְנִטְרָא לִיָּהּ, וְשְׂכִינְתָא שְׂרִיא עֲלֵיהּ, וְכִלְא מְכְרְזֵי קְמִיָּה וְאִמְרֵי, הִבּוּ יְקָרָא לְדִיוקְנָא דְמִלְכָּא, הִבּוּ יְקָרָא לְבְרִיָּה דְמִלְכָּא, אֲתַנְטִיר הוּא בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֲתִי, זְכָאָה חוּלְקִיָּה.

4. ת"ח, בְּלִישְׁנָא בִישָׂא דְאִמְרַן נַחֲשׁ לְאַתְתָּא, גְּרִים לְאַתְתָּא, וְלֹאֲדָם, לְמַגְזֹר עֲלֵיהּ מִיתָה, וְעַל כָּל עֵלְמָא בְּלִישְׁנָא בִישָׂא כְּתִיב, וְלִשְׁוֹנָם חֶרֶב חֲדָה. בְּג"כ, גּוֹרוֹ לָכֶם מִפְּנֵי חֶרֶב, מִפְּנֵי לִישְׁנָא בִישָׂא. כִּי חֲמָה עֹנֹת חֶרֶב. מֵאִי כִי חֲמָה עֹנֹת חֶרֶב. דָּא חֶרֶב לִיָּי, דְּתַנֵּן, חֶרֶב אֵית לִיָּהּ לְקוֹדֶשָׁא בְּרִיךְ הוּא, דְּבִיָּה דְאִין לְחַיִּיבֵיָּא. הַה"ד חֶרֶב לִיָּי מְלֵאָה דָם. וְחֶרֶבִי תֹאכַל בְּשָׂר. וּבְג"כ גּוֹרוֹ לָכֶם מִפְּנֵי חֶרֶב כִּי חֲמָה עֹנֹת חֶרֶב לְמַעַן תִּדְעוּן שְׂדוּן, שְׂדִין כְּתִיב. בְּגִין דְּתִדְעוּן דְּהִכִּי אֲתַדֵּן, מָאן דְּאֵית לִיָּהּ חֶרֶב בְּלִישְׁנֵיהּ, אֲזִדְמֵן לִיָּהּ חֶרֶב דְּשְׂצִי כְּלָא, הַה"ד זֹאת תְּהִיָּה תוֹרַת הַמְצוֹרֵעַ.

5. Rabbi Elazar cited the verse: "Like the birds that are caught in the snare, so are the sons of men snared in an evil time" (Kohelet 9:12). Although we have already learned this verse, come and behold: people are not aware of their Master's desire and do not listen to it, nor do they look to it. The supernal announcer goes before them every day to awaken them, but no one is there to listen to him and no one awakens his spirit to worship his Master.

5. רבי אלעזר פתח, וכצפריים האחוזות בפח כהם יוקשים בני האדם. האי קרא הא אתמר. אבל ת"ח, בני נשא לא ידעין, ולא שמעין, ולא מסתכלי ברעותא דמאריהון, וכרוזא כל יומא קארי קמיהו, ולית מאן דציית ליה, ולית מאן דיתער רוחיה לפולחנא דמאריה.

2. When night comes

We read about what happens when night falls and people go to sleep, and are told that at midnight God goes into the Garden of Eden to walk with the righteous. Those who are awake study the Torah and praise God until morning, at which time the angels all praise Him and lovingkindness is drawn to the Congregation of Yisrael. Anyone who does not wake up to worship God will come to judgment in the end.

6. When the night falls and the gates are closed, a chasm in the great abyss is opened and many battalions of demons present in the world. Then, the Holy One, blessed be He, casts sleep upon all human beings in the world AND CASTS SLEEP even upon those who are awake, NAMELY THE RIGHTEOUS. AND THE SPIRITS go around the world and inform people of different matters IN THEIR DREAMS, part of which is false and part of which is truth. People are thus linked with them in their sleep.

6. בשעתא דרמש ליליא, ותרעין סתימין, אתער נוקבא דתהומא רבא, וכמה חבילי טריקין משתכחי בעלמא. בדין אמיל קודשא בריך הוא שינתא על כל בני עלמא, ואמילו על כל די בהון אתערותא דחיי, ואינון שאטן בעלמא, ומודעין להו לבני נשא, מלין, מנהון כדיבן, ומנהון קשוט, ובני נשא אתקטרו בשינתא.

7. When the north wind is awakened at midnight, a flame comes out and slaps the rooster's wings and it cries. Then, the Holy One, blessed be He, comes into the Garden of Eden to delight Himself with the righteous. An announcer comes out and proclaims, and all people awaken in their beds. Those who are awake stand by their beds to worship their Master. They learn Torah and praise the Holy One, blessed be He, until the morning comes.

7. כד אתער רוחא דצפון, ואתפליג ליליא, שלהובא נמקא ובטש תחות גרפוי דתרנגולא, וקרי, וקודשא בריך הוא עאל בגנתא דעדן לאשתעשא עם צדיקיא. וכדין כרוזא נמיק וקרי, וכל בני עלמא מתערי בערסיהו, אינון די בהון אתערותא דחיי, קיימין לפולחנא דמאריהון, ועסקי באורייתא ובשבחא דקודשא בריך הוא עד דאתי צפרא.

8. When the morning comes, all the battalions of angels above praise the Holy One, blessed be He, as it is written: "When the morning stars sang together" (Iyov 38:7). Many gates are then opened on all sides and the gate of Abraham, THE SECRET OF CHESED, is opened to the Congregation of Yisrael, WHICH IS MALCHUT, and invites all the people of the world TO ENJOY THE CHASSADIM, as it is written: "And Abraham planted a tamarisk in Beer-Sheva" (Beresheet 21:33). MALCHUT IS CALLED 'BEER-SHEVA', AND ABRAHAM PLANTED A TREE OF CHESED THERE.

8. כד אתי צפרא, כל חוילין ומשריין דלעילא משבחן ליה לקודשא ב"ה. הה"ד ברן יחד בכבי בקר וגו'. בדין כמה תרעין אתפתחו לכל סטרין. ותרעא דאברהם, אתפתח בה בכנסת ישראל, לזמנא לכל בני עלמא, הדא הוא דכתיב, וישע אשל בבאר שבע.

9. How will a man who does not wake up to worship his Master come before the King when Judgment is brought against him? He will be fettered in chains, MEANING THAT HE WILL BE IMPRISONED AND BROUGHT TO TRIAL, and no merit will be there to save him. Then he will be "like the birds that are caught in the snare, so are the sons of men snared in an evil time" (Kohelet 9:12). Thus, before man departs from this world, both the body and the soul suffer many chastisements before they are separated from each other, and no one is there to care ABOUT IT.

9. ומאן דלא יתער רוחיה בפולחנא דמריה, בהיך אנפין יקום קמי מלכא, כד יתערון עליה בדינא, ויתפשוון ליה בקולרא, ולא ישתבח עליה זכותא לאשתזבא, כדין כתיב, וכצפריים האחוזות בפח כהם יוקשים בני אדם. ועד לא ינפוק ב"נ מהאי עלמא, בכמה דינין אתדן נמשא עם גופא, עד לא יתפרשוון דא מן דא, ולית מאן דישגח.

3. The punishments of the soul and body

Rabbi Elazar says that when the time comes for the soul to leave the body, it sees the Shechinah and goes toward Her with joy, but if the person was not righteous the Shechinah leaves the soul to mourn, separated from its body and from the Shechinah. Afterwards both soul and body are punished and then purified.

10. When that time comes, WHEN THE SOUL must depart FROM THE BODY, the soul does not leave the body until the Shechinah shows Herself to it. Then it goes out from the body in joy and love of the Shechinah to meet Her. If a man is righteous, he cleaves and bonds himself to Her. If not, the Shechinah departs FROM HIM and his soul is left behind, mourning over its separation from the body. It is similar to what is said about the cat which will not be driven away from the fire: 'Sharpen Your knife and it shall follow you', FOR IT WILL THINK THAT YOU ARE GOING TO CUT MEAT, AND SO IT WILL BE DRIVEN AWAY FROM THE FIRE. THUS, THE SOUL DOES NOT WANT TO SEPARATE FROM THE BODY BUT WHEN THE SHECHINAH SHOWS HERSELF TO IT, IT LEAVES THE BODY.

11. Afterwards, both the soul and the body are punished by the hand of THE ANGEL Dumah. The body is sentenced to the grave until it returns to dust, and the soul IS SENTENCED to the fire of Gehenom in several trials until its time comes to be punished. After being punished, the time comes for it to be purified. The soul comes out of Gehenom and is cleansed of its sins like an iron whitened in the fire. ANGELS ascend with it until it arrives at the Lower Garden of Eden, where it is cleansed in the water and perfumed with its spices, as written: "Perfumed with myrrh and frankincense" (Shir Hashirim 3:6). It stays there until that time is over when it must be far from the righteous IN THE UPPER GARDEN OF EDEN.

12. When the time comes for it to ascend TO THE UPPER GARDEN OF EDEN, it ascends stage after stage until it is brought as a sacrifice on the altar, MEANING IT IS BROUGHT TO THE NUKVA OF MALCHUT, WHICH IS CALLED AN ALTAR. This is the meaning of, "This shall be the Torah of the leper; in the day of his cleansing he shall be brought to the priest" (Vayikra 14:2), NAMELY the supernal Priest above, WHO IS THE ANGEL MICHAEL. This is the fate of a soul that has not been defiled much in this world and that can still be healed, AS IT IS SAID ABOVE. Otherwise, "THAT WHICH IS crooked cannot be made straight" (Kohelet 1:15).

13. "This shall be the Torah of the leper." Rabbi Yitzchak opened the discussion with the verse: "the sun also rises and the sun also goes down" (Kohelet 1:5). We have learned this verse and explained that it speaks of the soul of a man. When the soul is with man, then "the sun also rises". However, "the sun goes down," REFERS to the time when he departs from the world. If he is in a state of repentance, then it "hastens to its place where it rises again" (Ibid.). If he is righteous, it is written: "And when the sun goes down he shall be clean" (Vayikra 22:7), MEANING THAT WHEN "THE SUN GOES DOWN," HE DEPARTS FROM THIS WORLD. HE IS PURE AND HE "shall afterwards eat of the holy things" (Ibid.).

4. He who speaks with an evil tongue

10. בַּהוּא זְמַנָּא דְמָטָא שְׁעָתָא לְאַתְפָּרְשָׁא, לֹא נִפְקָא נַפְשָׁא מִן גּוּפָא, עַד דְאַתְגְּלִי עֲלֵיהּ שְׂכִינְתָא, וְנַפְשָׁא, מְגוּ חֲדוּתָא וְחִבְיּוּתָא דְשְׂכִינְתָא, נִפְקָא מִגּוּפָא לְקַבְלָהּ. אִי זָכָא הוּא, מִתְקַשֵּׁר בֵּהּ וְאַתְדַּבֵּק בֵּהּ. וְאִי לֹא, שְׂכִינְתָא אֲזֵלָא, וְהִיא אֲשְׁתַּאֲרַת, וְאֲזֵלַת וּמִתְאַבְּלָא עַל פְּרִישׁוּתָא דְגּוּפָא. מִתְלָא אַמְרֵי. שׁוֹנְרָא מֵאֲשָׁא לֹא מִתְפָּרְשָׁא, חֲדָדִי לְסַכִּינָא, אֲזֵלָא אֲבַתְרִיָּהּ.

11. לְבַתֵּר אַתְדַּנּוּ תְרוּוּיָהּ עַל יְדוּי דְרוּמָה. גּוּפָא אַתְדִן בְּקַבְרָא עַד דְתַב לְעַפְרָא, וְנַפְשָׁא בְּאֲשָׁא דְגִיְהֵנָם בְּכַמְהָ דִּינּוּן, עַד הֵוּא זְמַנָּא דְאַתְגְּזֹר עֲלֵהּ לְקַבְלָא עוֹנָשָׁא. בַּתֵּר דְקַבִּילַת עוֹנָשָׁא, וּמְטוּי זְמַנָּא לְאַתְדַּבְּכָא, כְּדִין אֲסַתְלַקָּא מִגִּיְהֵנָם, וְאַתְלַבְּנַת מִחוּבְהָא כְּפִרְזֵלָא דְאַתְלַבֵּן בְּנוּרָא, וְסַלְקִין עִמָּה, עַד דְעֹלַת לְגַנְתָּא דְעֵדֵן דְלִתְתָא, וְאַסְתַּחֲי תַמְן בְּאִינּוּן מֵיָא, וְאַסְתַּחֲי בְּבוֹסְמִין דְתַמְן. כַּד"א, מְקַטְרַת מֵר וּלְבָנָה. וְקִימָא תַמְן עַד זְמַנָּא דְאַתְגְּזֹר עֲלֵיהּ לְאַתְרַחְקָא מֵאַתֵּר דִּיתְבִּין בֵּיהּ צְדִיקָיָא.

12. וְכַד מָטָא זְמַנָּא לְסַלְקָא, כְּדִין סַלְקִין עִמָּה, דְרַגָּא בַּתֵּר דְרַגָּא, עַד דְאַתְקַרִּיבַת בְּקוּרְבָנָא עַל מִדְבַּחָא. הַה"ד, זֹאת תְהִיָּה תּוֹרַת הַמְצוֹרֵעַ בַּיּוֹם טְהוֹרָתוֹ וְהוּבָא אֶל הַכֹּהֵן, כִּי הֵנָּה עֹלָהּ דְלַעִילָא, הִיא נַפְשָׁא דְלֹא אֲסַתְּאֲבַת כ"כ, בְּהֵאִי עֲלָמָא, הִיא אִית לָהּ תְקַנְתָּא, כְּגוּוֹנָא דָא. וְאִי לֹא, מַעוּת לֹא יָכוֹל לְתַקּוּן וְגו'.

13. זֹאת תְהִיָּה תּוֹרַת הַמְצוֹרֵעַ. ר' יִצְחָק פְּתַח, וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ וְגו'. הִיא קְרָא אַתְמֵר, וְאוּקִימָנָא לִיָּהּ בְּנִשְׁמַתָּא דְב"נ, בְּשַׁעֲתָא דְהִיא קִימָא עִמָּיה דְב"נ בְּהֵאִי עֲלָמָא, כְּדִין, וְזָרַח הַשֶּׁמֶשׁ. וּבָא הַשֶּׁמֶשׁ, בְּזְמַנָּא דְנִפְיָק ב"נ מֵהֵאִי עֲלָמָא, וְאַשְׁתַּכַּח בְּתִשְׁבּוּבָה, כְּדִין אֶל מְקוּמוֹ שׁוֹאֵף זֹרַח הוּא שָׁם, אִי זָכָא אִיהוּ, כַּד"א, וּבָא הַשֶּׁמֶשׁ וְטְהַר, וְאַחַר יֵאָכֵל מִן הַקִּדְשִׁים.

Rabbi Yitzchak says that God pardons everything except an evil tongue; one who speaks evil, intending to defile another, is defiled himself. Because of the sins of Yisrael, the Other Side was awakened in Jerusalem and it was abandoned by God. Rabbi Yehuda says that the word Metzora, meaning 'leper', includes the words Mozi Ra, meaning 'speaks evil', and we learn that the prayers of one who speaks evil never come before God until he repents; then he will be cleansed.

14. Come and behold: the Holy One, blessed be He, grants pardons for all the sins of the world, save the evil tongue, for this man speaks evil of another, as written: "This shall be the Torah of the leper (Heb. metzora)" (Vayikra 14:2). THAT IS, he speaks evil of his friend, SINCE "METZORA" IS SPELLED WITH THE SAME LETTERS AS THE WORDS, MOTZI RA (LIT. 'SPREADS EVIL'). Rabbi Chiya said: If someone spreads an evil name, all his limbs become defiled and he should be shut out, for his evil speech rises aloft and calls down an unclean Spirit on him, and he is defiled. He who intends to defile is defiled; by the deed below another one is roused.

15. He opened the discussion, saying: "How is the faithful city become a harlot" (Yeshayah 1:21), MEANING HOW can she, who was faithful to her husband, become a harlot? "It was full of judgment (or: justice)" (Ibid.). Justice is the Holy One, blessed be He, and righteousness is the Congregation of Yisrael, NAMELY MALCHUT. Because another aspect was awakened - THE OTHER SIDE WAS AWAKENED BECAUSE OF THE SINS OF YISRAEL - the Holy One, blessed be He, called 'Justice', departs from her, NAMELY, FROM MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'. A spirit of murderers abides in her, as it is written: "But now murderers" (Ibid.). If that was the fate of Jerusalem, the Holy City, how much more so must that be the fate of ordinary men, as it is written: "This shall be the Torah of the leper."

16. Rabbi Yehuda opened the discussion saying: "This," MALCHUT, shall confront him, the one who spread the evil speech, to punish the man who speaks evil, FOR THE WORD METZORA (LIT. 'A LEPER') INCLUDES THE WORDS MOZI RA, THAT IS, 'SPEAKS EVIL'. "In the day of his cleansing he shall be brought to the priest" (Vayikra 14:2). We learn from this verse that the prayer of the man who has an evil tongue does not come before the Holy One, blessed be He, for the Evil Spirit abides with him. However, if he repents, then "in the day of his cleansing he shall be brought to the priest... and the priest shall look..." (Ibid. 2-3).

17. "Then shall the priest command to take for him to be cleansed two live clean birds" (Vayikra 14:4). Rabbi Yitzchak and Rabbi Yosi were staying with Rabbi Shimon. One day, he said to them: It is known that a cedar tree IS TIFERET, for it is written, "From the cedar tree that is in Lebanon" (I Melachim 5:13). That cedar, WHICH IS TIFERET, can strike roots only in Lebanon, WHICH IS BINAH, and we have already learned this. BUT what is the point of the "hyssop that comes out of the wall" (Ibid.)?

14. ת"ח, כל חובי עלמא, קודשא בריך הוא מכפר עליהו, בתשובה, בר מההוא לישנא בישא, דאפיק שום ביש על חבריה. והא אוקמוה, דכתיב, זאת תהיה תורת המצורע, זאת היא תורתו של מוציא שם רע. רבי חייא אמר, כל מאן דאפיק לישנא בישא, אסתאבן ליה כל שויפוי, ויתחזי לסגרא, בגין דההיא מלה בישא סלקא ואתער רחא מסאבא עלוי ואסתאב, אתי לאסתאבא מסאבין ליה, במלה דלתתא אתער מלה אחרא.

15. פתח ואמר, איכה היתה לזונה קריה נאמנה וגו'. מאן דהות מהימנא לבעלה, אהדרת לזונה. מלאתי משפט, משפט, ודאי דא קודשא בריך הוא, צדק, דא כ"י, ובגין דאתערת מלה אחרא, אסתלק מנה קודשא בריך הוא, ושניא בה רוחא דקטולי. הה"ד ועתה מרצחים. ומה ירושלם קרתא קדישא כן, שאר בני נשא עאכו"ו. הה"ד, זאת תהיה תורת המצורע.

16. רבי יהודה אמר, זאת תהיה ודאי לקבליה לאתפרעא מניה, דההוא מוציא שם רע, ביום טהרתו והובא אל הכהן, מאי קמ"ל. משמע, מאן דאית ליה לישנא בישא צלותיה לא עאלת קמי קודשא בריך הוא, דהא אתער עליה רחא מסאבא. כיון דאהדר בתשובה וקביל עליה תשובה, מה כתיב, ביום טהרתו והובא אל הכהן וגו' וראה הכהן וגו'.

17. וצוה הכהן ולקח למטהר שתי צפרים חיות. ר' יצחק ור' יוסי הוו שכיחי קמיה דר"ש. יומא חד א"ל, עץ ארז הא ידע, כד"א, מן הארז אשר בלבנון, דהא ההוא עץ ארז, לא אשתרשן נטיעוי אלא בלבנון, והא אתמר. אזוב למא, ומאי הוא.

5. "Two clean, live birds"

Rabbi Shimon says that when a man comes with repentance to be purified, God and the Shechinah return to him.

18. He opened the discussion, saying: "Then shall the priest command to take for him to be cleansed two clean, live birds, and cedar wood, and scarlet and hyssop" (Vayikra 14:4). Come and behold: when a man worships his Master and studies the Torah, the Holy One, blessed be He, rests upon him and the Shechinah joins with him. When a man is defiled, the Shechinah departs from him and the Holy One, blessed be He, draws away from him. All the sides of his Master's Holiness draw away from him and the Defiled Spirit rests upon him, as do all the sides of Impurity. When a man comes to purify himself, he is assisted. Then after he was purified and after repenting all that departed from him, NAMELY THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH, return to him and rest upon him.

19. Come and behold: it is written, "Then shall the priest command to take for him to be cleansed two clean, live birds..." HE ASKS: Do I not know that when it says, "two birds," it means that they are "live"? WHY IS "LIVE" WRITTEN? HE ANSWERS: It was already explained that "live" MEANS actually living, as written, "I beheld the living creatures" (Yechezkel 1:15), WHICH corresponds to the place from which the true prophets draw inspiration, NAMELY NETZACH AND HOD, CALLED 'LOWER LIVING CREATURES'. In regards to, "A cedar wood," we have already learned THAT THIS IS TIFERET, and "scarlet" is the red side of Gvurah OF THE SHECHINAH, which associated with him at first. "Hyssop" is the small Vav, WHICH IS YESOD, that gives sustenance to the Congregation of Yisrael, THE SHECHINAH. Therefore, "cedar wood and hyssop," WHICH ARE TIFERET AND YESOD, go together, MEANING THAT THEY ARE CONSIDERED AS ONE. Therefore, Vav and Vav are together as one WHEN IT IS UTTERED IN THE NAME YUD HEI VAV HEI, SINCE VAV IS PRONOUNCED VAV. One IS above, NAMELY TIFERET, and the other IS smaller, NAMELY YESOD, and they are called the upper Vav and the lower Vav. All of them - THE HOLY ONE, BLESSED BE HE, WHO IS TIFERET AND YESOD AND THE SHECHINAH - return and rest upon him AS BEFORE, for he is purified. Corresponding to those THAT RETURN TO HIM, WHICH ARE TIFERET AND YESOD AND THE SHECHINAH, are "cedar wood and hyssop and scarlet" below, which pertain to that purification, which come down from THE SFIROT above.

6. "And happy are those who hold her fast"

From Rabbi Yehuda we learn that the Torah is a "Tree of Life"; Torah means 'showing' - it reveals all that is hidden and unknown. Those people who help support students of the Torah with their money are blessed. Those who hold on to the Torah are worthy of having prophets as their descendants.

20. Rabbi Yehuda and Rabbi Yitzchak were once on their way together. They stopped at a certain field to pray and then continued along. Rabbi Yehuda commenced a discourse on the Torah and said: "She is a Tree of Life to those who lay hold on her and happy are those who hold her fast" (Mishlei 3:18). "A Tree of Life" is the Torah, which is a great and mighty tree. It is called Torah (lit. 'showing'), for it shows and reveals all that was hidden and unknown. IT IS CALLED 'Life', for all life above is contained in it and issues from it. "Those who lay hold on her" are those who are attached to her above and below. "Happy are those who hold her fast," are those who throw their fill, THEIR PROFIT OF MERCHANDISE, into the purses of students of the Torah, AND THEY BECOME WORTHY OF A PART IN THEIR PROFIT, as explained.

18. פתח ואמר, ולקח למטהר שתי צפרים חיות טהורות ועץ ארז ושני תולעת ואזוב. ת"ח, ב"נ דמשתדל בפולחנא דמאריה, ואשתדל באורייתא, קודשא בריך הוא שארי עלוי ושכינתא אשתתפא בהדיה. כיון דב"נ אתי לאסתאבא, שכינתא אסתלקת מניה, קודשא בריך הוא אתרחיק מניה, וכל סטרא דקדושה דמאריה מרחקין מניה, ושארי עליה רוח מסאבא וכל סטרא דמסאבא, אתי לאתדבא מסייעין ליה. בתר דאתדכי ואהדר בתשובה, ההוא דאסתלק מניה אהדר, ושארי עלוי.

19. ת"ח, כתיב ולקח למטהר שתי צפרים חיות טהורות. כיון דאמר, שתי צפרים, לא ידענא דאינון חיות, אלא, הא אוקמוה, אבל חיות, חיות ממש. כד"א וארא החיות, לקבל אתר דינקי מנייהו נביאי מהימני, ועץ ארז הא אתמר, ושני תולעת, סטר סומקא דגבורה דאשתתף בהדיה בקדמיתא. ואזוב, דא ו' זעירא, דינקי ליה לכ"י, ובג"כ, עץ ארז ואזוב, אזלן כחדא, ועל דא ו' ו' כחדא אשתכחו, חד עלאה, וחד זעירא, וקרין לון, ו' עלאה, ו' תתאה. וכלהו אהדרו לשריא עלוי בגין דהא אתדכי, לקבל אלין, לתתא, עץ ארז ואזוב ושני תולעת אשתכחו בדכיותא דא, ותליין מאלין עלאין.

20. ר' יהודה ור' יצחק הוו אזלי בארְחא. יתבו בהוא בי חקלא וצלג. בתר דסיימו צלותא קמו ואזלו. פתח ר' יהודה במלי דאורייתא. ואמר, עץ חיים היא למחזיקים בה ותומכיה מאושר. עץ חיים, דא אורייתא, דאיהי אילנא עלאה רבא ותקיף. תורה, אמאי אקרי תורה. בגין דאורי וגלי במה דהוה סתים דלא אתידע. חיים, דכל חיים דלעילא בה אתכלילו, ומנה נפקין. למחזיקים בה, לאינון דאחדין בה, דמאן דאחיד באורייתא אחיד בכלא, אחיד לעילא ותתא. ותומכיה מאושר, מאן תומכיה. אלון אינון דמטילין מלאי, לכיסן של ת"ח, במה דאוקמוה.

21. "Those who hold her fast," MEANS that they become worthy of producing CHILDREN WORTHY OF BEING faithful prophets, FOR THE TORAH ALLUDES TO TIFERET, WHICH IS THE BODY OF ZEIR ANPIN. NETZACH AND HOD, WHICH ARE THE SECRET OF THE PROPHETS, ARE LIKE THE LEGS WHO HOLD THE TIFERET, THE TORAH, AS THE LEGS HOLD THE BODY. THEREFORE, THOSE WHO HOLD THE TORAH ARE WORTHY OF HAVING PROPHETS AS DESCENDANTS. "Happy (Heb. me'ushar)" should be pronounced merosho, meaning literally 'from his head', HAVING THE SAME LETTERS AS MEUSHAR - FOR NETZACH AND HOD support the Torah, WHICH IS ZEIR ANPIN, from the top all the way down LIKE THE LEGS SUPPORT THE BODY FROM THE TOP ALL THE WAY DOWN. The meaning of 'from his head' is the head of all, called 'head', as it is written: "I was set up from everlasting from the beginning (Heb. merosh)" (Mishlei 8:23). This beginning (lit. 'head') is Chochmah, for it is the head of the whole body, WHICH IS TIFERET, and the body spreads in it to the end of the six directions - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Those "who hold her fast" ARE as written: "His legs are pillars of marble" (Shir Hashirim 5:15), WHICH ARE NETZACH AND HOD. Those who put their sales profits into the pockets of students of the Torah become pillars of the Torah from its head to the body's end, WHICH IS YESOD. All the Faith, WHICH IS MALCHUT, depends on THE BODY, WHICH IS THE TORAH, and it is supported and merits sons who are fit to be faithful prophets.

21. ותומכיה, זכי לנביאי מהימני דיפקון מניה. מאושר, אל תקרי מאושר, אלא מראשו, אינון תמכין לאורייתא, מראשו ועד סופו. מראשו, דא רישא דכלא דאקרי ראש, דכתוב, מעולם נסכתו מראש. וראש דא חכמה, דאיהי רישא לכל גופא, וגופא אתפשט ביה עד סיומא דשית סטרין, ותומכיה, כד"א, שוקיו עמודי שש. דאינון דמטילין מלאי לכיסן של ת"ח אינון תמכין לאורייתא מרישא עד סיומא דגופא, וכל מהימנותא, ביה תליא, ואתמך. וזכי לבנין דיתחזון לנביאי מהימני.

7. The best man of the King and the best man of the Queen

Rabbi Shimon explains to Rabbi Yitzchak that Moses is greater than Aaron because Moses is the King's best man and Aaron is the Queen's best man; Aaron's duty as high priest is to bring Malchut to perfection. Rabbi Yehuda says that God draws the wicked toward Him so they will repent; if they do not, he destroys them even from the World to Come. And yet if they want to be purified they are helped and brought to peace.

22. Rabbi Yitzchak opened the discussion with the verse: "And Hashem called to Moses, and spoke to him out of the tent of meeting, saying" (Vayikra 1:1). HE ASKS: Why is the word "called" (Heb. vaikra) SPELLED WITH a small Aleph? HE ANSWERS: The one who abides in the sanctuary, WHICH IS MALCHUT, is the one who called MOSES and invited Moses TO APPEAR BEFORE HER as one invites a guest. Here, IT IS WRITTEN with a small Aleph and in another verse, "Adam, Seth, Enosh" (Divrei Hayamim 1:1) is WRITTEN a big one, FOR A BIG ALEPH IS BINAH, which is the perfection of all. SMALL LETTERS ARE IN MALCHUT AND THE BIG ONES ARE IN BINAH.

22. רבי יצחק פתח, ויקרא אל משה וידבר יי' אליו מאהל מועד לאמר. ויקרא אלף זעירא, אמאי. אלא בגין לאחזאה מאן הוא ההוא דקרא, ההוא דשרי במקדשא, וכדין זמין למשה, כמאן דזמין אושפיזא. הכא א' זעירא, התם א' רבתא, אדם שת אנוש. דא שלימו דכלא.

23. Come and behold: there is a difference between Moses and Aaron. Which one is superior? HE ANSWERS: Moses is greater, FOR Moses is the King's best man and Aaron is the Queen's best man. This is like a king who gave his exalted queen a best man to attend to her and her house so that the companion would never appear before the king without the queen. Thus, it is written about Aaron: "Thus (lit. 'with this') (Heb. zot) shall Aaron come into the holy place" (Vayikra 16:3), THAT IS, WITH MALCHUT, CALLED 'ZOT', AS HER BEST MAN.

24. Moses WAS the best man of the King. Therefore, he was invited to MALCHUT as a guest, WHICH IS THE SECRET OF THE SMALL ALEPH IN THE WORD VAYIKRA (LIT. 'CALLED'). Then "Hashem spoke to him." Aaron was the best man of the Queen, NAMELY MALCHUT, and all his discourse was for the purpose of the King making pleasing to the Queen, so that the King would be pleased with Her. AARON, who is the best man of the Queen, made a dwelling with Her to attend to her house. He was perfected for this after the supernal model, AS CHESED OF ZEIR ANPIN, and was called a "High Priest." Whence do we know that? It is written: "You shall be a priest forever, after the manner of Melchizedek," (Tehilim 110:4) MEANING THAT "A PRIEST FOREVER" IS CHESED, AND HIS DUTY IS TO BRING MALCHUT, WHICH IS CALLED 'MELCHIZEDEK', TO PERFECTION.

25. Therefore, he took everything he needed from the residence of the King. And he had to purify all those coming to the house of the Queen, so that there would be none who were unclean among those who entered the sanctuary. Hence, it is written: "Then shall the priest command to take for him to be cleansed two clean, live birds" (Vayikra 14:4).

26. Rabbi Yehuda opened the discussion with the verse: "He who sits in the heavens laughs, Hashem has them in derision" (Tehilim 2:4). "He who sits in the heavens laughs" is "Isaac (lit. 'he will laugh')," who comes from the side of wine, that first smiles and laughs and then rages and bewilders. Hence, it says "who sits in the heavens," and it is not written, 'who sits (in) heaven', FOR HEAVEN IS ZEIR ANPIN, WHICH INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. WERE IT WRITTEN 'WHO SITS (IN) HEAVEN', I WOULD SAY IT IS ZEIR ANPIN, BUT IT IS WRITTEN: "HE WHO SITS IN THE HEAVENS," THAT IS, IN ONE SIDE OF THE HEAVEN, WHICH IS GVURAH AND THE ATTRIBUTE OF ISAAC. Isaac laughs, THAT IS, laughs and illuminates, and therefore the Judgment illuminates and laughs upon the wicked.

27. Then it is written: "Then shall He speak to them in His wrath, and terrify them in His burning anger" (Tehilim 2:5). Such is the way for the wicked. The Holy One, blessed be He, at first shines on them and shows them favor, as the wine sheds light at first, and then rages and kills. The Holy One, blessed be He, draws the wicked to Him, SO THEY WILL REPENT. If they turn to Him, all is well. If they do not turn to Him, He destroys them and removes them from the World to Come. They have no share in it and they are lost to everything. If they desire to be purified, they are helped. The Holy One, blessed be He, purifies them and brings them close to Him and calls peace upon them, as written: "Peace, peace, both for far and near says Hashem" (Yeshayah 57:19).

23. ת"ח, מה בין משה לאהרן, הי מנניהו עלאה. אלא משה עלאה, משה שושבינא דמלכא, אהרן שושבינא דמטרוניתא. מתל למלכא דה"ל מטרוניתא עלאה. מה עבד. יהב לה שושבינא לתקנא לה ולאסתכלא במלי דביתא. וע"ד, בד עייל שושבינא דא למלכא, לא עייל אלא עם מטרוניתא, הה"ד, בזאת נבא אהרן וגו'.

24. משה שושבינא למלכא, בג"כ אודמן באושפיזא, ולבתר, וידבר יי אליו. אהרן הוא שושבינא למטרוניתא, וכל מלוי הוו, לפייסא למלכא במטרוניתא, ויתפייס מלכא בהדה. וע"ד בגין דאיהו, שושבינא לה שוי מדוריה בהדה, לתקנא ביתא ולעיינא תדיר במלי דביתא. וע"ד אתתקן כגוונא דלעילא, ואקרי כהן גדול. מ"ל. דכתיב אתה כהן לעולם על דברתי מלכי צדק.

25. ובג"כ כל מה דאצטריך מבי מלכא, נטיל, ולית מאן דימחי בידיה. וע"ד הוא קאים לדכאה לכל אינון דעאלין לבי מטרוניתא, בגין דלא ישתבח מסאבא באינון בני היכלא. ובג"כ כתיב, ולקח למטהר שתי צפרים וגו'.

26. רבי יהודה פתח ואמר, יושב בשמים ישחק יי' ילעג למו. יושב בשמים ישחק, דא יצחק דאתי מסטרא דחמרא, נהיר בקדמיתא, וחייך, ולבתר זעים ותריך. הה"ד יושב בשמים ולא כתיב, יושב שמים. ישחק, נהיר וחייך. ועל דא דינא נהיר וחייך, להו לרשיעויא.

27. ולבתר מה כתיב, אז ידבר אלימו באפו ובחרונו יבהלמו. וכך ארחי דחייביא, קודשא בריך הוא נהיר להו בהאי עלמא, ונהיר לון אנפין כחמרא, דנהיר בקדמיתא, ולבתר זעים וקטיל. וקודשא בריך הוא משוך לון לחייביא, אי יהדרון לקבליה, יאות, ואי לא שצי לון מההוא עלמא דאתי, ולית לון ביה חולקא, וישתצון מכלא. אתון לאתדכאה, מסוייעין לון. וקודשא בריך הוא מדכי לון וקריב לון לגביה, וקארי עליהו שלום. הדא הוא דכתיב שלום שלום לרחוק ולקרוב וגו'.

8. "And if a woman has an issue of her blood"

Rabbi Chiya talks about the day that God will punish the wicked and take final vengeance on those who oppressed the children of Yisrael. Rabbi Shimon says that the wicked cause these judgments to be brought to the world before their time. Yet God adds judgments only to the extent that the world is able to bear them. In the time to come God will remove the Unclean Spirit from the world altogether.

28. "And if a woman has an issue of her blood for many days not in the time of her menstruation..." (Vayikra 15:25). Rabbi Chiya opened the discourse on the verse: "Behold, the day of Hashem comes when Your spoil shall be divided in the midst of you" (Zecharyah 14:1). This verse should have been written, 'Behold the day...will come'. Why is it written: "the day comes (also: 'came')"? HE ANSWERS: This day has come before the creation of the world, MEANING MALCHUT OUT OF WHICH ALL JUDGMENTS COME. On this day, the Holy One, blessed be He, will punish the wicked and take vengeance on those that afflict Yisrael. That day comes and stands before the Holy One, blessed be He, and calls upon Him to execute judgment and to destroy the heathens. It receives permission, as written: "For I will gather all the nations against Jerusalem to battle" (Ibid. 2).

29. Rabbi Yitzchak said: The Holy One, blessed be He, has two days, one that stays with Him, NAMELY GVURAH, and one that comes before Him, NAMELY MALCHUT. And with these, He makes war on all. When that day, MALCHUT, comes to make war, it unites with the other day, WHICH IS GVURAH OF ZEIR ANPIN. It takes the arms OF GVURAH OF ZEIR ANPIN and supplements ITS OWN arms, "for the day of Hashem, Tzva'ot shall be upon every one that is proud and lofty, and upon every one that is lifted up that he shall be brought low" (Yeshayah 2:12).

30. Rabbi Shimon cited the verse: "And if a woman has an issue of her blood." This verse has the same meaning as the following: "The sword of Hashem is filled with blood" (Yeshayah 34:6). MALCHUT IS CALLED 'A SWORD' AND ALSO 'A WOMAN', for assuredly she "is filled with blood," THAT IS, JUDGMENTS, as written: "an issue of her blood many days not in the time of her menstruation." This has the same meaning as the verse: "Therefore, Hashem has watched over the evil and brought it upon us," (Daniel 9:14) for we have learned that by their sins, the wicked cause the Holy One, blessed be He, to bring punishments to the world BEFORE THEIR TIME, AND THAT IS THE SECRET OF "NOT IN THE TIME OF HER MENSTRUATION." "Or if it run beyond the time of her menstruation" (Vayikra 15:25), NAMELY, "then I will punish you...more" (Vayikra 26:18). What is the meaning of "punish you...more"? THIS MEANS I will increase more and more Judgments and add blood to blood, more than there is in "the sword of Hashem is filled with blood." THAT IS, THERE ARE MORE JUDGMENTS THAN THERE ALREADY ARE IN MALCHUT HERSELF, FOR THIS IS THE SECRET OF: "IF IT RUN BEYOND THE TIME OF HER MENSTRUATION." THAT IS, MORE JUDGMENTS WILL RUN BEYOND THOSE OF HER MENSTRUATION; WHICH ARE, HER OWN JUDGMENTS.

28. וְאִשָּׁה כִּי יִזְוֵב זֹוֹב דְּמָה יָמִים רַבִּים בְּלֹא עֵת נִדְתָּהּ וְגו'. ר' חִיָּיא פָּתַח וְאָמַר, הִנֵּה יוֹם בָּא לִיְיָ וְחֶלֶק שְׁלֹלָךְ בְּקִרְבֶּךָ. הָאִי קָרָא הָכִי מִבְּעֵי לִיָּהּ, הִנֵּה יוֹם יָבֵא, מָאִי, הִנֵּה יוֹם בָּא. אֲלֵא שֶׁכֶּבֶר בָּא, עַד לֹא אֲבִירֵי עֲלָמָא, וְהוּא יוֹם דְּבִיָּה יַעֲבִיד דִּינָא לְחַיִּיבֵינָא. וְהוּא יוֹם דְּבִיָּה יִתְפָּרַע קוּדְשָׁא בְּרִיךְ הוּא מְאִינּוֹן דְּעֵקוֹן לֹוֹן לְיִשְׂרָאֵל. הָאִי יוֹם בָּא וְקָאִים קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְתַבַּע מְנִיָּה לְמַעֲבַד דִּינָא וְלִשְׁפָּאָה עֲבוּרִים, וְאֲתִיָּהִיב לִיָּהּ רִשׁוֹ, כַּד"א וְאֲסַפְתִּי אֶת כָּל הַגּוֹיִם אֶל יְרוּשָׁלַם לְמַלְחָמָה וְגו'.

29. רַבִּי יִצְחָק אָמַר, תְּרִין יוֹמִין אֵינּוֹן לְקוּדְשָׁא בְּרִיךְ הוּא, חַד שְׁאֲרֵי עֲמִיָּה, וְחַד אֲתִי לְקַמִּיָּה, וּבְאֵלִין עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא קְרִבִין בְּכֹלָא. וְכַד הָאִי יוֹמָא, אֲתִי לְאַגְחָא קְרָבָא, אֲזִדְּוּג בְּהוּא יוֹמָא אַחְרָא, וְנָטִיל זְיִינִין עַל זְיִינִיָּה, וְאַגַּח קְרָבָא בְּכֹלָא, בְּאֵינּוֹן רְאֵמִין וְנִמּוּכִין. הַה"ד כִּי יוֹם לִיְיָ צְבָאוֹת, עַל כָּל גָּאָה וְרָם וְעַל כָּל נִשְׂא וְשָׁפַל.

30. רַבִּי שִׁמְעוֹן אָמַר, וְאִשָּׁה כִּי יִזְוֵב זֹוֹב דְּמָה וְגו'. הֵיִינוּ דְּכִתִּיב, חָרַב לִיְיָ מְלָאָה דָם. מְלָאָה דָם וְדָאִי, דְּכִתִּיב כִּי יִזְוֵב זֹוֹב דְּמָה יָמִים רַבִּים. בְּלֹא עֵת נִדְתָּהּ, הֵיִינוּ דְּכִתִּיב, וַיִּשְׁקוֹד יְיָ עַל הָרָעָה וַיְבִיֵאֶה עֲלֵינוּ. דְּתַנִּינָן, קוּדְשָׁא בְּרִיךְ הוּא אֲקָדִים פּוּרְעָנוּתָא לְעֲלָמָא, חַיִּיבֵינָא מְקַדְמִין פּוּרְעָנוּתָא בְּחֻבִיָּהוֹן לְמִיתֵי לְעֲלָמָא, אוֹ כִּי תִזְוֵב עַל נִדְתָּהּ. הֵיִינוּ וַיִּסְפְּתִי לְיִסְרָה אֲתָכֶם, מַהוּ וַיִּסְפְּתִי לְיִסְרָה. אוֹסִיף דִּינָא עַל דִּינָא, וְאֲתָן דְּמָא עַל דְּמָא, יִתִּיר עַל מַה דְּאִית בְּהוּא חָרַב לִיְיָ מְלָאָה דָם.

31. It is written: "I will not again curse the ground any more for man's sake" (Beresheet 8:21), MEANING I will not again add JUDGMENTS to this sword, WHICH IS MALCHUT, but only to the extent that the world is able to sustain. HE ASKS: It is written "more," MEANING THAT HE WILL SUPPLEMENT JUDGMENTS TO MALCHUT. HE ANSWERS: Yet it is written, "I will punish you MORE," not 'destroy', WHICH MEANS HE GIVES MORE ONLY TO THE EXTENT THAT THE WORLD WILL BE ABLE TO SUFFER. Therefore, it is written: "If it run beyond the time of her menstruation," SHE WILL HAVE MORE JUDGMENTS THAN SHE HAS OF HER OWN.

32. "All the days of the issue of her uncleanness" (Vayikra 15:25). What are "the days of the issue of her uncleanness"? HE ANSWERS: The wicked pollute BOTH themselves and another place with their sins, as it is written: "Because he has defiled the sanctuary of Hashem" (Bemidbar 19:20). An Unclean Spirit is awakened against them. In the time to come, the Holy One, blessed be He, will purify Yisrael and remove that Unclean Spirit from the world, as written: "For henceforth there shall no more come into you the uncircumcised and unclean" (Yeshayah 52:1), and: "And also I will cause the Unclean Spirit to pass out of the land" (Zechariah 13:2); out of the land indeed.

9. "In the day of prosperity be joyful"

Rabbi Elazar says that when a man is prosperous he should show himself in public and give kindness to everyone else; then kindness from above rests on him. But in times of adversity he should not show himself in case the Judgment that is looming everywhere should fall on him too. Many swords hang from the highest sword of judgment, and whoever meets them is harmed.

33. Rabbi Chizkiyah was studying with Rabbi Elazar. One night, they rose at midnight to study the Torah and Rabbi Elazar discoursed on the following verse: "In the day of prosperity be joyful...Elohim has made the one as well as the other..." (Kohelet 7:14). "In the day of prosperity be joyful," MEANS THAT when the Holy One, blessed be He, lavishes kindness on the world, a man should go to the marketplace and show himself before everyone. The Chesed of the Holy One, blessed be He, rests upon all, for He shows kindness to everybody and increases it in the world. Therefore, a man should show himself in public, and he should do kindness so that another Chesed FROM ABOVE will rest upon him, as it is written: "In the day of prosperity be joyful." He will indeed be joyful.

34. "But in the day of adversity consider" (Ibid.). It is not written: "In the day of adversity be sad", AS IT IS WRITTEN, "IN THE DAY OF PROSPERITY BE JOYFUL," but rather, "in the day of adversity consider," MEANING at the time that Judgment looms over the world, a man should not show himself in the marketplace and should not walk alone. When Judgment looms over the world, it looms over all, and whoever meets THE DESTRUCTIVE ANGEL is sentenced by that Judgment, as it is written: "Sometimes ruin comes for want of justice" (Mishlei 13:23). This is because justice, WHICH IS ZEIR ANPIN, departs from righteousness, WHICH IS MALCHUT, and they do not dwell within one another, AND HAVE NO INFLUENCE on the world. Therefore, IT IS WRITTEN, "consider," NAMELY consider and be vigilant and watchful on every side and know that Judgment abides everywhere. Do not show yourself abroad so that JUDGMENT shall not rest upon you. The reason is that, "Elohim has made the one as well as the other." Thus, at the time that kindness rests upon the world, it rests all over. Also, when Judgment looms over the

31. בְּתִיב, לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בְּעִבּוֹר הָאָדָם. מֵהוּ לֹא אוֹסִיף. אֲלֵא, לֹא אַתָּן עוֹד תּוֹסֶפֶת לְהִהוּא חֶרֶב, אֲלֵא כְּגוֹוֹנָא דִּיכִיל עֲלֵמָא לְמִסְבֵּל. וְהָא בְּתִיב וַיִּסְפְּתִי. אֲלֵא לְיִסְרָה בְּתִיב, וְלֹא לְשִׁיפָאָה. הֵה"ד, אוּ כִי תֹזֵב עַל נִדְתָהּ.

32. כָּל יְמֵי זֹב טוּמְאָתָהּ. מֵהוּ כָּל יְמֵי זֹב טוּמְאָתָהּ. אֲלֵא חֲזִיבֵינָא מְסֻבִּין בְּחֻבִּיהוֹן לְגִרְמִיהוֹן, וּמְסֻבִּין לְאַתֵּר אַחֲרָא, כְּד"א, כִּי אֶת מְקַדֵּשׁ יְיָ טִמְא. וְאַתְעֵר רוּחַ מְסֻבָּא עֲלֵיהוֹן. וְלִזְמַנָּא דְאַתֵּי, זְמִין קוֹדֶשָׁא בְּרִיךְ הוּא לְדַכָּאָה לְהוּ לְיִשְׂרָאֵל וְלֵאעֲבָרָא לְהוּא רוּחָא מְסֻבָּא מְעֵלְמָא. דְכְּתִיב, לֹא יוֹסִיף יְבֵא בְךָ עוֹד עֶרְל וְטִמְא. וְכְתִיב וְאַת רוּחַ הַטּוּמְאָה אֲעֵבִיר מִן הָאָרֶץ. מִן הָאָרֶץ וְדֵאֵי.

33. ר' חֲזִיקְיָה הוּא יְתִיב קְמִיָּה דְר' אֶלְעָזָר, לִילִיָּא חֵד קְמוּ בְּפִלְגוֹת לִילִיָּא לְמַלְעֵי בְּאוּרִייתָא. פְּתַח רַבִּי אֶלְעָזָר וְאָמַר, בְּיוֹם טוֹבָה הִיָּה בְּטוֹב וְגו' גַּם אֶת זֶה לְעוֹמֵת זֶה עָשָׂה הָאֱלֹהִים וְגו'. בְּיוֹם טוֹבָה הִיָּה בְּטוֹב, בְּזְמַנָּא דְאַסְגֵי קוֹדֶשָׁא בְּרִיךְ הוּא חֶסֶד בְּעֵלְמָא, בְּעֵי בְר נֶשׁ לְמִיָּהָן בְּשׁוֹקֵי וְלֵאחֲזוּאָה קְמִי כָּלֵא, דְהָא כְּד שְׁאֵרֵי טִיבוֹתָא דְקוֹדֶשָׁא בְּרִיךְ הוּא בְּעֵלְמָא, בְּכָלֵא שְׁאֵרֵי, וּבְכָלֵא עֵבִיד טִיבוּ וְאַסְגֵי לִיָּה בְּעֵלְמָא. וּבְג"כ, יִתְחַזֵּי ב"נ בְּאַתְגְּלִיָּא בְּשׁוֹקֵי, וַיַּעֲבִיד טִיבוּ דְלִשְׁרֵי עֲלִיָּה טִיבוּ אַחֲרָא. הֵדָּא הוּא דְכְּתִיב בְּיוֹם טוֹבָה הִיָּה בְּטוֹב. הִיָּה בְּטוֹב וְדֵאֵי.

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world, it looms over all. He who chances upon it WILL BE caught.

34. וּבַיּוֹם רָעָה רָאָה. לֹא כְּתִיב וּבַיּוֹם רָעָה הָיָה בְּרַע, אֲלֵא, בַּיּוֹם רָעָה רָאָה. דִּהּא בְּשַׁעְתָּא דְּדִינָא תְּלִינָא בְּעַלְמָא, לֹא לְבַעֵי לִיָּה לְאַיְנִישׁ לְאַתְחִזָּאָה בְּשׁוּקָא וּלְמִיָּהֲךָ יַחֲדָאָה בְּעַלְמָא. דִּהּא כִּד דִּינָא שְׂרִינָא בְּעַלְמָא, עַל כֻּלָּא שְׂאֲרִי. וּמֵאן דְּפִגַּע בֵּיהּ, וְאַעְרַע קַמִּיהּ, יִתְדֵן בְּהֵוּא דִּינָא. וּכְדִין כְּתִיב, וַיֵּשׁ גִּסְפָּה בְּלֹא מִשְׁפָּט. דִּהּא מִשְׁפָּט אֲסַתְּלַק מִצְדָּק, וְלֹא שְׂרִינָן דָּא בְּדָא עַל עַלְמָא. וְעַל דָּא רָאָה. רָאָה וְהוּי נְטִיר, אֲשַׁגַּח וְעֵינָן לְכָל סֵטֵר. וְהוּי יָדַע, דְּבִכְלָהּוּ שְׂרִינָא דִּינָא, וְלֹא תַפּוּק לְבָר, וְלֹא תִתְחַזֵּי בְּשׁוּקָא, בְּגִין דְּלֹא יִשְׂרִי עֲלֵךְ. מ"ט. בְּגִין דְּגַם אֵת זֶה לַעֲמִת זֶה עָשָׂה הָאֱלֹהִים. כִּמְה דְּכִד שְׂאֲרִי טִיבּוּ בְּעַלְמָא שְׂאֲרִי עַל כֻּלָּא, כִּךְ, כִּד שְׂרִינָא דִּינָא בְּעַלְמָא שְׂאֲרִי עַל כֻּלָּא, וּמֵאן דְּאַעְרַע בֵּיהּ אֲתַפְּס.

35. Come and behold: at the time that Judgment looms over the world, many swords, NAMELY LITIGANTS, are suspended from that highest sword. They lift up their heads and see that the highest sword, NAMELY THE SIDE OF JUDGMENT OF MALCHUT, is red and bloody on all sides, THAT IS, WITH JUDGMENTS. Then they decree punishments and all SORTS OF swords are aroused, as written: "Every man has his sword upon his thigh" (Shir Hashirim 3:8), and, "With his sword drawn in his hands" (Yehoshua 5:13). All those swords are ready to punish, and whoever meets them is harmed. It is written: "Behold now Your servant has found favor in Your sight and You have magnified Your mercy which You have shown to me in saving my life; I CANNOT ESCAPE TO THE MOUNTAIN" (Beresheet 19:19). The reason that HE (LOT) WAS AFRAID TO ESCAPE TO THE MOUNTAIN was that Judgment looms over all, in towns, deserts and around the city.

35. ת"ח, כִּד דִּינָא שְׂרִינָא בְּעַלְמָא, כִּמְה סִיּוּפִין תְּלִינָן, דְּנַפְקִי מֵהֵוּא חָרַב עַלְאָה, וְזַקְמִין רִישָׁא וְחָמֵן דִּהּא הֵוּא חָרַב עַלְאָה סוּמְקָא, מְלוּיָא דְּמָא בְּכָל סֵטְרִין, כְּדִין גְּזֵרִין נִימוּסִין. וּכְמָה סִיּוּפִינָא אֲתַעְרַג, כִּד"א, אִישׁ חָרְבּוֹ עַל יָרְכּוֹ. וּכְתִיב, וְחָרְבּוֹ שְׁלוּפָה בִּידּוֹ. וּכְלָהּוּ מִשְׁתַּכְּחִי לְמַעַבְד דִּינָא. וּמֵאן דִּיעְרַע בֵּהּ אֲתוּק. כְּתִיב, הִנֵּה נָא מֵצָא עַבְדְּךָ חֵן בְּעֵינֶיךָ וַתְּגַדֵּל חֲסֶדְךָ וְגו'. מ"ט, בְּגִין דְּבִכְלָא אֲתֵר דִּינָא שְׂרִינָא בְּכֻלָּא שְׂרִינָא, בֵּין בְּמֵתָא בֵּין בְּמִדְבָּרָא וּבְסַחְרָנָא דְּמֵתָא.

10. "Set me as a seal upon Your heart"

Rabbi Elazar talks about the Tefilin and their meaning in terms of the seal mentioned in the title verse. When the Tefilin are placed both on the arm and on the heart, man makes himself perfect. The topic turns to the time of death when it is so hard for the soul to leave the body; it is just as hard for Yisrael to separate from God, so great is their love for Him. We hear that the two lowest grades of Gehenom are Sheol and Ruin. It is said that "jealousy is as cruel as Sheol", and this is because it is as hard to escape from Sheol as it is for the jealous person to leave his beloved. When the Congregation of Yisrael is jealous for God, her flame sets the world on fire.

36. Rabbi Elazar further discussed the verse: "Set me as a seal upon Your heart" (Shir Hashirim 8:6). The Congregation of Yisrael, WHICH IS MALCHUT, asked the Holy One, blessed be He, to "set me as a seal." "A seal" is the ring seal of Truth. "As a seal upon Your heart" is the seal of the Tefilin that a man places on his heart. "As a seal upon the arm" (Ibid.) is a dark hand, NAMELY MALCHUT which he places on the arm. What is it? It is Isaac, THE LEFT SIDE OF ZEIR ANPIN. The Congregation of Yisrael says, "Set me as a seal," but should say, "set me a seal" and not "as a seal." HE EXPLAINS THAT "AS A SEAL" means as the head Tefilin, CALLED "A SEAL," whence gain, NAMELY THE MOCHIN, comes to the whole body. Therefore, the Tefilin is placed both on the arm and on the heart. By so doing, a man makes himself perfect, after the supernal model.

36. תּוּ פִתַּח וְאָמַר, שִׁימֵנִי כְּחוֹתֶם עַל לִבְךָ וְגו'. שִׁימֵנִי כְּחוֹתֶם, בְּנִסְת יִשְׂרָאֵל אֲמָרָה דָּא לְקוּדְשָׁא בְּרִיךְ הוּא. שִׁימֵנִי כְּחוֹתֶם, מֵאן הוּא חוֹתֶם. דָּא חוֹתֶם דְּגוֹשְׁפִּנְקָא דְּקִשׁוּט. כְּחוֹתֶם עַל לִבְךָ, דָּא חוֹתֶם שֶׁל תַּפְּלִין, דְּאִנַּח ב"נ עַל לִבּוֹה. כְּחוֹתֶם עַל זְרוּעֶךָ, דָּא יָד כְּהָה, דְּמִנַּח בְּהֵוּא זְרוּעַ, וּמִנּוּ יִצְחָק. וּכ"י קְאָמַר שִׁימֵנִי כְּחוֹתֶם, חוֹתֶם מְבַעֵי לִיָּה, מֵאִי כְּחוֹתֶם. כְּאִינוּן תַּפְּלִין דְּרִישָׁא, דְּאֲתִי שְׁבַחָא לְכָל גּוֹפָא. וְעַל דָּא תַּפְּלִין בְּזְרוּעַ, עַל הַלֵּב, וּבְדָא אֲשַׁתְּכַח בְּר נֶשׁ שְׁלִים כְּגוּוּנָא דְּלַעִילָא.

37. "For love is strong as death" (Shir Hashirim 8:6). HE ASKS: What is "love is strong as death"? HE ANSWERS: There is nothing so hard in the world as the departure of the soul from the body AT THE TIME OF DEATH when they must separate. Such is the love of Yisrael for the Holy One, blessed be He, that they should never separate. Therefore, the hand Tefilin, WHICH IS MALCHUT, combines with that on the arm, WHICH IS THE LEFT SIDE OF ZEIR ANPIN, and fulfills that which is written: "His left hand is under my head" (Shir Hashirim 2:6).

38. "Jealousy is as cruel as Sheol" (Shir Hashirim 8:6). Of all the grades of Gehenom, there is no PLACE MORE harsh than Sheol, for it descends down BELOW ALL THE GRADES except the one called 'Ruin', WHICH IS EVEN FURTHER BELOW SHEOL. Both of them are combined and they are harder on the wicked than all the others. Thus, "jealousy is as cruel as Sheol," for jealousy comes only out of love, and out of love comes jealousy. HE WHO IS JEALOUS BECAUSE OF HAVING SO LITTLE LOVE IS LIKE ONE WHO IS JEALOUS OF HIS WIFE. Whoever is extremely jealous of a beloved one finds it more difficult to depart from him than from the level called Sheol, the harshest and most difficult level in Gehenom.

39. "The coals thereof are coals of fire which have a most vehement flame" (Ibid.). HE ASKS: What does "coals of fire" mean? HE ANSWERS: This is the fire that issues from the Shofar compounded of air and water, MEANING THE ILLUMINATION OF THE CHOCHMAH THAT ISSUES FROM THE LEFT SIDE, THE SECRET OF THE FIRE OF THE BINAH THAT IS CALLED 'SHOFAR'. FOR THAT FIRE, WHICH IS THE LEFT SIDE, ALSO INCLUDES TWO SIDES: THE CENTRAL SIDE, WHICH IS CALLED 'AIR', AND THE RIGHT SIDE, WHICH IS CALLED 'WATER'. That flame which burns in the Congregation of Yisrael, WHICH IS MALCHUT, then sets the world on fire when she is jealous for the Holy One, blessed be He. Woe to he who crosses the path of that flame, for it will burn them.

11. "Cannot quench love"

Rabbi Elazar gives us two interpretations of "many waters" that cannot quench love. He talks about all the illuminations of the Mochin that God gives Yisrael because they love Him. He tells how a man should put on the hand Tefilin in order to combine Chochmah with Chassadim.

40. Rabbi Elazar cited more verses and said: "Many waters cannot quench love nor can the floods drown it" (Shir Hashirim 8:7). "Many waters," refers to the right arm, WHICH IS CHESED, with which one should bind the Tefilin on the left hand to carry out that which is written in the verse: "And His right hand embraces me" (Shir Hashirim 2:6). FOR THERE IS NO ILLUMINATION OF CHOCHMAH OF THE LEFT SIDE UNLESS IT IS COMBINED WITH THE CHASSADIM OF THE RIGHT SIDE. There is also another explanation. "Many waters" refers to the supernal river, WHICH IS BINAH, from which issue lights in every direction, TO THE RIGHT SIDE AND TO THE LEFT. All of them flow and emerge from it, as written: "Than the noise of many waters" (Tehilim 93:4), MEANING from "the noise of many waters," WHICH ARE THE SEVEN SFIROT OF ZEIR ANPIN, SEVEN VOICES that come out and flow FROM THE SUPERNAL RIVER, WHICH IS BINAH. "The floods" ARE THE SFIROT OF ZEIR ANPIN, as written: "The floods have lifted up their voice, the floods lift up their roaring" (Tehilim 93:3), NAMELY, THE SFIROT OF ZEIR ANPIN.

37. כִּי עֲזָה כְּמוֹת אֱהָבָה. מֵאֵי כִּי עֲזָה כְּמוֹת. אֵלָּא לֹא אֲשַׁתְּכַח קְשִׁיּוֹתָא בְּעֵלְמָא, כְּמָה דְּפִרְיֵשׁוּ דְּנִפְשָׁא מְגוּפָא, כִּד בְּעִינן לְאַתְפָּרְשָׁא. כִּן אֱהָבַת כְּנִסְתַּת יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, דְּלֵא אֲתַפְרֹשֵׁן לְעֵלְמִין. וּבג"כ תַּפְלָה שֶׁל יָד, אֲתַקְשְׂרָא בְּזִרְעָה, לְקִיּוּמָא דְּכִתְיִב, שְׁמָאלוּ תַּחַת לְרֵאשִׁי.

38. קְשָׁה כְּשִׂאוֹל קְנָאָה. בְּכָל דְּרָגִין דְּגִיְהֵנָם, לֵא אֵית קְשִׁיָּא כְּשִׂאוֹל, דְּנִחִית לְתַתָּא מְנִיְהוּ, בְּרֵהוּא דְּרָגָא דְּאֶקְרִי אֲבֵרוֹן, וְדֵא וְדֵא אֲשַׁתְּתַּפּוּ כְּחֵדָּא. וְדֵא קְשִׁיָּא לְהוּ לְחִיבֵינָא מִפְּלֵא. כִּן, קְשָׁה כְּשִׂאוֹל קְנָאָה, דְּלִית קְנָאָה אֵלָּא בְּרַחֲמֵינָא, וּמְגוּ רַחֲמֵינָא אֲתִי קְנָאָה, וּמֵאֵן דְּקִנִּי לְהוּא דְּרַחֲמִים יִתִּיר, קְשִׁיָּא לִיְהִי לְאַתְפָּרְשָׁא מְנִיְהִי מְהֵהוּא דְּרָגָא דְּאֶקְרִי שִׂאוֹל, דְּאִיְהוּ קְשִׁיָּא מִכָּל דְּרָגִין דְּגִיְהֵנָם.

39. רְשְׁפִיָּה רְשְׁפִי אֵשׁ שְׁלֵהַבַת יְהִי. וּמֵאֵן אִיְהוּ שְׁלֵהַבַת יְהִי, דָּא אֲשָׁא דְּנִפְיָק מְגוּ שׁוּפְרָא, בְּלִיל מִרוּחָא וּמִיָּא. וּמְגוּ הוּא שְׁלֵהוּבָא כִּד מִתְלַהֲטָא בְּכ"י, אֹקִיד עֵלְמָא בְּשְׁלֵהוּבָתָא בְּקְנָאָה דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְשַׁעֲתָא דְּהִיא מְקְנָאָה לִיְהִי, וְוִי דְּאֶעְרַע בְּשְׁלֵהוּבִיתָא, דְּאִיְהוּ יִתּוּקֵד בְּהוּ.

40. תּוּ פִּתַּח וְאָמַר. מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת וְגו'. מִיָּם רַבִּים דָּא דְּרוּעָא יְמִינָא, דְּבַעֵי לְקְשָׂרָא בִּיְהִי קְשָׂרָא דְּתַפְלָה עַל דְּרוּעָא שְׁמָאלָא, לְקִיּוּמָא וּיְמִינֵנוּ תַּחְבְּקֵנִי. ד"א, מִיָּם רַבִּים, דָּא הוּא נְהַר עֵלְאָה, דְּמִנִּיָּה נִפְקִין נְהַרִּין לְכָל עֵבֶר, וּכְלֵהוּ נְגִדִין וְאַתְמַשְׁכֵּן מְנִיְהִי. כד"א, מְקוּלוֹת מִיָּם רַבִּים. מֵאִינּוֹן קוּלוֹת דְּמִיָּם רַבִּים, דְּנִפְקֵן וְאַתְמַשְׁכֵּן מְנִיְהִי. וְנְהַרוֹת, כד"א, נְשָׂאוּ נְהַרוֹת וְגו'.

41. "If a man would give all the substance of his house for love..." (Shir Hashirim 8:7) - with which the Congregation of Yisrael love the Holy One, blessed be He - "It would be utterly scorned (lit. 'they will scorn him')" (Ibid.). HE ASKS: IT IS WRITTEN that "they will scorn him." It should have been written, 'He will scorn him'. What does "they" mean? HE EXPLAINS THAT, "If a man would give," is the Holy One, blessed be He, and, "all the substance of his house," IS ALL THE ILLUMINATIONS OF THE MOCHIN HE HAS, as written: "filled with all precious and pleasant riches" (Mishlei 24:4). "For love," IS THE LOVE OF the Congregation of Yisrael for Him, WHICH IS THE LOVE OF THE RIGHT SIDE - NAMELY, THE UNREVEALED CHASSADIM. Yet, He will not be united with her, NAMELY, WITH THE LOWER CHOCHMAH IN HER, BY POURING ON HER NOT THE ILLUMINATION OF CHOCHMAH, BUT THE UNREVEALED CHASSADIM, WHICH ARE "ALL THE SUBSTANCE OF HIS HOUSE." Then, "they will scorn him"; all those battalions and legions above WILL SCORN those "precious and pleasant riches," WHICH ARE CHASSADIM, for they do not desire them, except when the Congregation of Yisrael associate with the Holy One, blessed be He. She is crowned with Him, FOR HE SPREADS CHOCHMAH UPON HER AND THAT CHOCHMAH IN HER IS CLOTHED IN HIS CHASSADIM. Then all the battalions and all the worlds are full of joy, light and blessings, as it is written: "His left hand is under my head," FOR IT IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH. "And His right hand embraces me" IS THE SECRET OF THE UNITY OF CHOCHMAH WITH CHASSADIM.

42a. When a man puts Tefilin on his hand, he should stretch out his left hand, ON WHICH CHOCHMAH IS Poured, to receive the Congregation of Yisrael, WHICH IS MALCHUT. He should make a tie with his right HAND and embrace her WITH THE CHASSADIM OF THE RIGHT, SO THAT CHOCHMAH WILL BE COMBINED WITH CHASSADIM to fulfill that which is written in the verse: "His left hand is under my head and His right hand embraces me," so as to copy the supernal model and be adorned in everything, WITH BOTH CHOCHMAH AND CHASSADIM. That man is then whole in everything, in the supernal sanctity, and the Holy One, blessed be He, calls him: "Yisrael in whom I will be glorified" (Yeshayah 49:3). We hear of the seven days of Sukkot, and the numbers seven and seventy are emphasized.
Tosefta

42b. "It would be utterly scorned (Heb. buz)" (Shir Hashirim 8:7). What is 'buz'? IT IS THE INITIALS OF Bet (= two), the second day, Vav (= six), the sixth day, and Zayin (= seven) the seventh day of Sukkot (the Holiday of Booths), on which water and wine were poured, FOR WATER IS THE SECRET OF CHASSADIM AND WINE IS THE SECRET OF CHOCHMAH. During the seven days of Sukkot, Yisrael sacrificed seventy bulls to atone for the seventy SUPERNAL MINISTERS who are in charge of THE SEVENTY NATIONS. THIS IS THE SECRET OF THE ILLUMINATION OF THE LEFT. THE NATIONS HAVE ONLY THE ILLUMINATION OF THE LEFT, AND YISRAEL DID THIS in order to prevent the destruction of the world by them. Hence, it is written: "And on the fifteenth day...you shall offer a burnt offering, a sacrifice made by fire" (Bemidbar 29:12-13).
End of Tosefta

12. "Hear the right"

Rabbi Chizkiyah says that the children of Yisrael are so beloved by God that whenever Malchut comes before Him, He is ready to receive her. We learn that every word of prayer ascends through the firmaments to a place that tests how genuine it is; if the prayer is genuine it is brought before God to be fulfilled, but if it is not it invokes an alien spirit from the Other Side. Rabbi Elazar says that everyone who studies the Torah at night and then comes to praise God in the morning will be happy.

41. אם יתן איש את כל הון ביתו באהבה, דרחים כ"ו לקודשא בריך הוא, יבוזו לו. בוז יבוזו לו, יבוז מבועי ליה, מאי יבוזו לו. אלא, אם יתן איש, דא קודשא בריך הוא. את כל הון ביתו, כד"א כל הון יקר ונעים. באהבה, דכ"ו לגביה, ולא לאתקשרא בהדה, בוז יבוזו לו, כל אינון אוכלוסין וכל אינון משריין דלעילא, לההוא הון יקר, דהא לית רעותא לכלהו אלא בשעתא דכ"ו מתקשרא ביה בקודשא בריך הוא, ומתעטרא בהדיה, כדין כל אינון אוכלוסין, וכל אינון משריין, וכלהו עלמין בלהו בחדו, בנהירו, בברכאן, ועל דא אמר שמאלו תחת לראשי וימינו תחבקני.

42(1). מאן דאנח תפלין, כד מנח תפלה של יד, בעי לאושטא דרועא שמאלא, לקבלא לה לכ"ו, ולקשרא קשרא עם ימינא, בגין לחבקה לה, לקיימא דכתיב, שמאלו תחת לראשי וימינו תחבקני. לאתחזאה בר נש כגוונא דלעילא, ולא תעטרא בכלא, וכדין ב"נ שלים בכלא, בקדושה עלאה. וקודשא בריך הוא קארי עליה, ושראל אשר בן אתפאר.

תוספתא

42(2). בוז יבוזו לו. מאי בוז. יומא תניינא ויומא שתיתאה ויומא שביעאה דסוכות, דבהון הוו מנסכי מים ויין. דד' יומין דסוכות, בהון הוו מקריבין ישראל, ע' פרים, לכפרא על שבעין ממנן, בגין דלא ישתאר עלמא חרוב מנייהו, הה"ד ובהמשה עשר יום וגו' והקרבתם עולה אשה וגו'.
ע"כ תוספתא.

43. Rabbi Chizkiyah cited the verse: "Hear the right, Hashem, attend to my cry..." (Tehilim 17:1). The Congregation of Yisrael is so beloved by the Holy One, blessed be He, that whenever she, MALCHUT, comes before Him, He is ready to receive her, as written: "Hear the right, O Master, attend to my cry, give ear to my prayer." David said: 'I am linked with the Congregation of Yisrael, being before You as she is.' Therefore, "hear the right, Hashem," first, WHICH IS MALCHUT, CALLED 'RIGHTEOUSNESS', and afterwards, "attend to my cry, give ear to my prayer."

44. "From lips without deceit" (Ibid.). HE ASKS: What does that verse mean? HE ANSWERS: We have learned that every word of prayer that issues from a man's mouth ascends aloft through all the firmaments to a place that tests whether it is genuine or not. If it is genuine, then it is brought before the Holy King to be fulfilled, but if not he is driven away and an alien spirit FROM THE OTHER SIDE is evoked by it.

45. Come and behold: it is written of Joseph, "Whose foot they hurt with fetters" (Tehilim 105:18). They hurt his foot with fetters "until the time that his word came to pass, the word of Hashem had tested him" (Ibid. 19). HE ASKS: To whose word does it refer in that verse: "Until the time that his word came"? HE ANSWERS: The words of Joseph's PRAYER came to heaven and were tested TO DISCOVER IF THEY WERE GENUINE, AS WRITTEN: "The word of Hashem had tested him," MEANING THAT HIS WORDS WERE TESTED AND PURIFIED. Then, "the king sent and loosed him, and the ruler of the people let him go free" (Ibid. 20). Meanwhile, morning had arrived.

46. Rabbi Elazar cited that verse and said: It is written, "Yet the soul (Nefesh) of my Master shall be bound in the bond of life with Hashem your Elohim" (I Shmuel 25:29). "The soul of my Master" is unspecified and has the same reference as in the verse: "Who has not taken My Name (Nefesh) in vain" (Tehilim 24:4), meaning the morning is the proper time for the Congregation of Yisrael, WHICH IS MALCHUT CALLED 'NEFESH', to unite with her husband, ZEIR ANPIN. THEREFORE, happy are the righteous who study the Torah by night and then come IN THE MORNING to unite with the Holy One, blessed be He, and the Congregation of Yisrael. Of them, it is written: "Let your father and your mother be glad, and let her who bore you rejoice" (Mishlei 23:25).

13. There are two spirits

We read about the Strange Spirit and the Spirit of Defilement that descend to earth whenever men are defiled below. Rabbi Elazar talks about when the plague of leprosy is sent to a house and how the house can be purified. He tells how a man who wants to defile himself is defiled by bringing upon himself a second Spirit of Uncleaness; he must be destroyed for the world to be purified.

47. Rabbi Elazar cited that verse: "Thus shall you separate the children of Yisrael from their uncleanness...when they defile My tabernacle that is among them" (Vayikra 15:31). "Thus shall you separate" MEANS like a stranger who is a stranger to everyone and is not bonded with that which is not his.

43. רבי חזקיה פתח ואמר, שמעה יי צדק וגו'. כמה חביבה כנס"י קמי קודשא בריך הוא, דבכל זמנא דכ"י, אתת לקמיה דקודשא בריך הוא, קודשא בריך הוא אזדמן לקבלה. הה"ד שמעה יי צדק הקשיבה רנתי האזינה תפלתי. אמר דוד, אנא אתקטרנא בכ"י. כמה דהיא אשתכחת לקמן, אנא נמי הכי אשתכחנא. ובגין כן שמעה יי צדק, בקדמיתא, ולבתר, הקשיבה רנתי האזינה תפלתי.

44. בלא שפתי מרמה. מאי בלא שפתי מרמה. אלא הכי תנינן. כל מלה ומלה דצלוחא, דאפיק ב"ג מפומיה, סלקא לעילא ובקעא רקיעין, ועאלת לאתר דעאלת, תמן אתבחנת ההיא מלה, אי היא מלה דכשרא אי לא, אי איהי מלה דכשרא עאלין לה קמי מלכא קדישא למעבד רעותה. ואי לא, סאטין לה לבר, ואתער בההיא מלה רוחא אחרא.

45. ות"ח, כתיב ביה ביוסף, ענו בכבל רגלו וגו'. עד אימתי, ענו בכבל רגלו. עד עת בא דברו אמרת יי צרפתהו. עד עת בא דברו דמאן. אלא עד עת בא דברו דיוסף, ואתבחין ההיא מלה, הה"ד, אמרת יי צרפתהו. כדן, שלח מלך ויתירהו מושל עמים ויפתחהו. אדהכי הוה אתא צפרא.

46. א"ר אלעזר, כתיב, והיתה נפש אדוני צרורה בצרור החיים. נפש אדוני, סתם. כד"א, אשר לא נשא לשוא נפשו, הא עידנא בצפרא לאתקשרא כ"י ולא תחברא בבעלה, זכאין אינון צדיקיא דמשתדלין באורייתא בליליא, ואתאן לאתקשרא ביה בקודשא בריך הוא ובכ"י. עליהו כתיב, ישמח אביך ואמך ותגל יולדתך.

47. א"ר אלעזר כתיב, והזרתם את בני ישראל מטומאתם וגו' בטמאם את משכני אשר בתוכם. והזרתם, כהאי זר, דאיהו זר מכלהו, ולא אתחבר במה דליתיה דיליה.

48. HE EXPLAINS HIS WORDS: Come and behold: When men are defiled below, they are defiled in every respect, as we have already learned. When the Unclean Spirit is roused below, BY DRAWING THE ILLUMINATION OF THE LEFT SIDE FROM ABOVE DOWNWARDS, a strange spirit arises, FOR the Unclean Spirit below rouses another unclean spirit. It obtains permission to go down to the world. HE ASKS: What kind of permission DOES IT OBTAIN? HE ANSWERS: The same permission of Holiness that formerly ALWAYS came down and prevented THAT STRANGE SPIRIT FROM RULING. This spirit is no longer there BECAUSE OF THE UNCLEAN SPIRIT. For when it leaves, the Judgment, WHICH IS THE STRANGE SPIRIT, is revealed and confronts the sinners and augments Judgment. THEN THERE ARE two harmful spirits in the world, one is the spirit of Judgment NAMELY THE STRANGE SPIRIT and the Spirit of Defilement.

49. Rabbi Elazar said: Here I must say something that I have learned from my father. Come and behold: see what we learned here in relation to the plague in the house. When the Unclean Spirit rests upon a house and the Holy One, blessed be He, wants to purify that house, He sends a plague of leprosy there in order to make them denounce each other - THE SPIRIT OF THE PLAGUE FIGHTS THAT ONE OF THE UNCLEANNESS. Although the Unclean Spirit is gone from the house, that plague does not depart from the house AFTER OVERPOWERING THE SPIRIT OF DEFILEMENT until the house is shattered, stones, timbers, and all. Only then is the place purified.

50. When a man is defiled and arouses the Unclean Spirit to rest upon him and the Holy One, blessed be He, wants to purify the world, He arouses AGAINST HIM a spirit of Stern Judgment that remains in the world and rests upon that Unclean Spirit. They fight each other until He removes THE UNCLEAN SPIRIT from the world. That spirit of harsh Judgment OF THE PLAGUE THAT IT CAUSED TO DEPART FROM THE WORLD does not depart from the place until it is completely shattered, NAMELY THE BODY, the limbs, the bones and everything. Only then is the world purified; the Unclean Spirits are removed, and the world is in a state of cleanliness.

51. Therefore, we have learned that when a man wants to defile himself, he is indeed defiled, FOR THE SECOND SPIRIT OF UNCLEANNESS REMOVES THE FIRST ONE, AS IT IS SAID ABOVE. Woe to the man upon whom rests an Unclean Spirit that dwells with him in the world, for it is well known that the Holy One, blessed be He, desires to remove it from the world; THEREFORE, HE DEFILES HIM MORE, AS SAID. Happy are the righteous who are Holy and appear before the Holy King in their Holiness, and upon whom a Spirit of Holiness rests in this world and in the World to Come. When the morning came, they went on their way.

48. ות"ח, בשעתא דמסתאבין בני נשא לתתא, מסאבין לון בכלא, והא אתמר. אבל, בשעתא דרוח מסאבא אתער לתתא, אתער רוח זר, רוח מסאבא דלתתא, אתער רוח מסאבא אחרא, ואתיהיב ליה רשותא לנחתא לעלמא. מאי רשותא, רשותא דקדושה דהוה נחית ומחי ביה, לא אשתבח, ואסתלק, וכדין אתגלויא דינא, לקבליהון דחויבין, ואוסיף דינא על דיניה, וכדין, תרין רווחין משתבחין בעלמא, חד, רוחא דדינא, וחד, רוחא דמסאבא.

49. א"ר אלעזר, אצטריכנא הכא למימר מלה דאוליפנא מאבא. ת"ח, הכא ולפינן מנגע דביתא. דכד רוחא מסאבא שריא בביתא וקודשא בריך הוא בעי לדכאה ליה, שדר נגע צרעת בביתא, לקטרגא דא בדא, וההוא נגע לא אעדי מביתא, ואע"ג דרוח מסאבא אסתלק מההוא ביתא, עד דינתצון ביתא, אבנין ואעין וכלא, כדין אתדכי אתרא.

50. בהאי גוונא, מאן דאסתאב ואתער רוחא מסאבא ושאריו עלוי, כד בעי קודשא בריך הוא לדכאה עלמא, אתער רוח דינא תקיפא, ואשתבח בעלמא ושריא על ההוא רוחא מסאבא, ומקטרגי דא בדא, עד דיתעבר מעלמא, וההוא רוחא דינא תקיפא, לא אסתלק מאתריה עד דינתץ אתר, שייפין וגרמין וכלא, כדין אתדכי עלמא ואתעברו מניה רווחין מסאבין, ועלמא אשתבח בדכיו.

51. ועל דא תנינן, אתא לאסתאבא מסאבין ליה ודאי. ווי ליה לב"נ כד שאריו עליה רוח מסאבא, ואשתבח ביה בעלמא, דודאי לינדע, דקודשא ב"ה בעי לבערא ליה מן עלמא. זכאין אינון צדיקיא דכלהו קדישין, ואשתכחו בקדושה קמי מלכא קדישא, ושריא עלויהו רוח קדישא, בהאי עלמא ובעלמא דאתי. כיון דאתא צפרא קמו אזלו.

14. "And angels of Elohim met him"

Rabbi Elazar says that during the time that Jacob lived with Laban God did not speak to him, until he was about to leave; then angels met and accompanied him on his trip. Both the angels of judgment and angels of mercy combined with him; Jacob is the Central Column that combines them both. The angels rescued him from the hands of Esau.

52. On their way, Rabbi Elazar opened the discussion, saying: "And Jacob went on his way, and angels of Elohim met him" (Beresheet 32:2). "And Jacob went on his way," MEANING that he was going towards his father. Come and behold: all the time that Jacob was with Laban, the Holy One, blessed be He, did not speak with him. Although it is written: "And Hashem said to Jacob, 'Return to the land of your fathers and to your kindred'" (Beresheet 31:3), this was only at the very end, when he was about to depart from Laban. After leaving him, the angels came and met him and accompanied him on his way.

53. Come and behold: it is written, "met him," but it should have said, 'He met angels of Elohim', SINCE IT WAS JACOB WHO MET THEM. What is the meaning of, "met him"? HE EXPLAINS: They came to combine with him. HE asks: What does this mean? HE ANSWERS: They came from the side of Gvurah, as written, "Angels of Elohim," AND GVURAH IS CALLED "ELOHIM." JACOB saw Angels of Mercy coming from another side. Then both the ANGELS OF Judgment and THOSE OF Mercy combined with him, FOR JACOB IS REFERRED TO AS THE CENTRAL COLUMN, WHICH INCLUDES WITHIN IT THE LEFT AND THE RIGHT, MERCY AND JUDGMENT.

54. Come and behold: at first IT IS WRITTEN, "Elohim's camp" (Beresheet 32:3), which is one, and afterwards IT IS WRITTEN, "He called the name of that place Mahanayim (lit. 'two camps')" (Ibid.), which is two CAMPS. BUT IT WAS PREVIOUSLY EXPLAINED THAT one CAMP was from the side of Judgment and one was from the side of Mercy. There were angels of BOTH THE LEFT and RIGHT sides, FOR JACOB IS THE CENTRAL COLUMN AND INCLUDES BOTH OF THEM. Therefore, it is written: "met him," BEING THE CENTRAL COLUMN. "And when Jacob saw them (Heb. ra'am)" (Ibid.). HE ASKS: Why is it written, "ra'am" as one word, which is not usually used. It should have been written, 'ra'ah otam', meaning that he saw them, as it is used in Hebrew. The reason for this is that he saw THE ANGELS OF MERCY AND JUDGMENT cleaved together and bonded to each other. Therefore, it is written, "ra'am," TO INSTRUCT THAT THEY WERE COMBINED, and all of them came to accompany him and rescue him from the hands of Esau.

15. "And the first came out red"

Because Isaac came from the side of stern Judgment, Esau came out with the red color of the side of Judgment. Jacob was from the second drop of sperm, that was from the side of Mercy and included both the right and the left. Esau came out from the dross of gold because at the time of Esau's conception Isaac's thoughts had been centered on ending the stern Judgment. It is important therefore for a man to concentrate his thoughts on the desire of God during the time he mates so that his descendants will be holy. Isaac's intention at the moment of Jacob's conception was connected with the mighty tree, Zeir Anpin, the Central Column. From this point of view, Jacob is regarded as the firstborn, and Esau not as important. We hear that one day the walls of Jerusalem will reach as high as the Throne of God, and the light of the moon will be as the light of the sun, and the light of the sun will be seven times as bright as it is now.

52. עד דהוו אזלי, פתח רבי אלעזר ואמר, ויעקב הלך לדרבו ויפגעו בו מלאכי אלהים. ויעקב הלך לדרבו, דהוה אזיל לקבל אבוהי. ת"ח, כל זמנא, דיעקב אשתכח לגביה דלבן לא מליל עמיה קודשא ברין הוא, ואי תימא, והא כתיב, ויאמר יי' אל יעקב שוב אל ארץ אבותיך ולמולדתך וגו'. האי בסופא הוה, בזמנא דבעא לאתפרשא מלבן וכד אתפרש מניה, אתו לקבליה אינון מלאכי ואוזפואו באורחא.

53. ת"ח, כתיב, ויפגעו בו. ויפגע במלאכי אלהים מבעי ליה, מאי בו. אלא אינהו אתו לאתכללא ביה. מאי לאתכללא ביה. אלא אינון מסטרא דגבורה קאתיין, דכתיב מלאכי אלהים, וחמא מסטרא אחרא מלאכי דרחמי, ואתכללו ביה רחמי ודינא.

54. ת"ח, בקדמיתא, מחנה אלהים, זה חד. לבתר ויקרא שם המקום ההוא מחנים, תרי. חד מסטרא דדינא וחד מסטרא דרחמי, מלאכין מהאי גיסא, ומלאכין מהאי גיסא, ועל דא כתיב, ויפגעו בו. בו, דייקא. ויאמר יעקב כאשר ראם, ראה אותם מבעי ליה, מאי ראם. אלא חמא לון כלילין כחדא, מתדבקן דא בדא, מתחברן דא בדא, ועל דא כתיב ראם, וכלהו אתו לאוזפא ליה ולשיזבא ליה מידיא דעשו.

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55. It is written of Esau: "And the first came out red" (Beresheet 25:25). "And the first," FOR HE IS CALLED 'FIRST'. It is not so that Jacob was the first drop OF THE SEED AND ESAU WAS THE FIRST TO COME FORTH TO THE WORLD, for it is written: "And the first," NAMELY, THE FIRST AT THE TIME OF PROCREATION. It is not written, 'first', WITHOUT THE DEFINITE ARTICLE HEI, FOR THEN YOU MIGHT SAY THAT HE IS ONLY THE FIRST TO COME FORTH AND NOT THE FIRST OF THE SEED. Because Isaac came from the side of the Stern Judgment, BEING OF THE LEFT SIDE OF ZEIR ANPIN, Esau "came out red," NAMELY, WITH THE RED COLOR OF THE SIDE OF GVURAH. If Jacob was the first IN THE INSEMINATION, THAT IS, IF THE FIRST DROP OF SPERM WAS JACOB'S, then he would have been red, for the first drop LOOKS red AND JACOB WAS NOT RED. Thus, JACOB was from the second drop of sperm and he did not come out so RED, for that drop OF SPERM came from the side of Mercy and INCLUDED this side and that side, BOTH THE RIGHT AND THE LEFT.

56. The drop of sperm of Esau was not like that of Jacob, for that one was complete and the other was not. At the time OF THE INSEMINATION OF ESAU, Isaac's thoughts were centered on ending the Stern Judgment, MEANING AT THE END OF THE LEFT SIDE WHERE THE DROSS OF GOLD, NAMELY THE KLIPOT, STARTS. For he produced from his own side, the LEFT, lights imprinted on the limbs OF ESAU. Hence, Esau WAS filthy, NAMELY the dross which was melted out of gold.

57. Therefore, we have learned that at the time OF MATING, a man should meditate on the desire of his Master so that his descendants will be holy. You might say that Isaac did not meditate ON HOLINESS. This is not so, for he centered his thoughts on Holiness and meditate on the end of the place OF THE LEFT SIDE, WHERE THE KLIPOT START BUT WHICH PERTAINS TO HOLINESS. When the first drop of the sperm came out, IT WAS exactly at that point. Therefore, it is written: "all over like a hairy garment" (Ibid.), NAMELY JUDGMENTS WHICH ARE CALLED 'HAIR'.

58. Come and behold: of David, IT IS WRITTEN THAT HE WAS "RUDDY," FOR he was created from the beauty of the red COLOR, WHICH IS THE LEFT SIDE OF BINAH AND WHICH ILLUMINATES MALCHUT. He was linked with his Master's sanctity. Therefore, it is written: "Now he was ruddy with fine eyes and good looking" (I Shmuel 16:12). THE SAME CANNOT BE SAID OF ESAU, FOR HE WAS CREATED FROM THE DROSS OF GOLD, WHICH BEGINS AT THE END OF THE LEFT SIDE, AS SAID. Indeed, Jacob was the firstborn, BEFORE Esau, not through the drop OF SPERM but because the intention DURING MATING was connected with the huge and mighty tree, NAMELY ZEIR ANPIN, THE CENTRAL COLUMN. Esau CAME FROM THE DIRECTING OF DESIRE, at the place which is the ending of all, NAMELY, THE PLACE WHERE HOLINESS ENDS, FOR THERE THE KLIPOT BEGIN. FROM THAT ASPECT, JACOB IS REGARDED AS THE FIRSTBORN AND THE FIRST, AND ESAU WAS SMALLER THAN HIM. Therefore, it is written: "Behold, I will make you small among all the nations; you are greatly despised" (Ovadyah 1:2).

55. כתיב ביה בעשו, ויצא הראשון אדמוני. ויצא הראשון, אי תימא, דיעקב טפה קדמא הוה, לאו הכי, דהא כתיב, ויצא הראשון, ולא כתיב, ויצא ראשון. ובגין דיצחק אתי מסטרא דדינא קשיא, נפק עשו אדמוני, סומקא. דאי יעקב הוה בוכרא, ההיא טפה קדמא נפקא הכי סומקא. אבל טפה תנינא הוה, ובגין כן לא נפקא הכי, דהא מסטרא דרחמי הות ההיא טפה, מהאי גיסא ומהאי גיסא.

56. וטפה דעשו לא הות כטפה דיעקב, דדא שלים ודא לא שלים. ובההיא שעתא, יצחק הוה מכון בסיומא דדינא קשיא, דאפיק בסטרוי, בגליפוי טהירין בשויפוי, ובגין כן עשו, זוהמא דאתהתיך מדהבא.

57. ועל דא תנינן, דבעי ב"נ לכונא בההיא שעתא, ברעותא דמאריה, בגין דיפוק בגין קדישין לעלמא. ואי תימא, יצחק לא אתכוון. לאו הכי, אלא אתכוון בקדושה, ואתכוון בסיומא דההוא אתר, ואשתכח כד נפק ההיא טפה קדמא, בההוא אתר ממש, ועל דא כתיב, כלו באדרת שער.

58. תא חזי, דוד בשפירו דסומקא נפק, ואתאחד בקדושה דמאריה. ועל דא כתיב, והוא אדמוני עם יפה עינים וטוב ראי. אבל יעקב בוכרא הוה מניה דעשו, לא מטפה, אלא דכוונה דרעותא, באילנא עלאה רברבא ותקיף, ועשו בההוא אתר דסיומא דכלא, ובגין כן כתיב, הנה קטן נתתיך בגוים בזוי אתה מאד.

59. Rabbi Yehuda taught that Esau is called "first," as it is written: "And the first came out red." The Holy One, blessed be He, is called "first" as it is written: "I am the first and I am the last" (Yeshayah 44:6), "and with the last, I am he" (Yeshayah 41:4). The "first" will one day punish the "first," meaning THE HOLY ONE, BLESSED BE HE, WILL PUNISH ESAU and build THE TEMPLE, WHICH IS CALLED 'first', as written: "A glorious throne exalted from the beginning (lit. 'first')" (Yirmeyah 17:12). Of the days to come, it is written: "A harbinger (lit. 'first') to Zion will I give, behold, behold them, and to Jerusalem a messenger of good tidings" (Yeshayah 41:27).

60. We have learned that one day the walls of Jerusalem will reach on high to the Throne of the King, as it is written: "At that time they shall call Jerusalem the Throne of Hashem" (Yirmeyah 3:17). Then, "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold" (Yeshayah 30:26). FOR THE LIGHT OF MALCHUT, WHICH IS CALLED 'THE MOON', WILL BE AS THE LIGHT OF ZEIR ANPIN, WHICH IS CALLED 'THE SUN', AND THE LIGHT OF THE SUN, WHICH IS ZEIR ANPIN, WILL BE SEVENFOLD MORE THAN IT IS NOW. Then, "on that day, Hashem shall be One and His Name One" (Zechariah 14:9). Blessed be Hashem forever and ever. Amen and Amen. Hashem will reign forever and ever. Amen and Amen.

16. "Two young deers"

Rabbi Elazar and Rabbi Yosi hear a voice coming from a cave that speaks about two young deers and says they are the holy camp that Jacob met on his way. The voice then says that those two were Abraham and Isaac. Rabbi Elazar sees his father's image, and it says that the voice is a mouth which speaks great things. Rabbi Shimon also says that the souls of the righteous, who are holy angels, come to the righteous to save them. Although Isaac was alive when he was about to be sacrificed on the altar, his soul was taken to the Throne of God, after which time his eyes were dim.

Tosefta (Addendum)

61. Rabbi Elazar and Rabbi Yosi his father-in-law were on their way from Osha to Lod. Rabbi Yosi asked Rabbi Elazar whether he had heard from his father an explanation of the verse written of Jacob: "And Jacob went on his way and angels of Elohim met him" (Beresheet 32:2). He latter replied that he did not know. When they arrived at the cave of Lod, they heard a voice that said: 'Two young deers have pleased me by fulfilling My desire; these are the holy camp that Jacob met on his way'. Those words made Rabbi Elazar very excited, and he then said: Master of the Universe, such are His ways, for it is better for us not to hear. I hear yet do not comprehend.

62. Then a miracle happened to him and again he heard the same voice saying to him that those two were Abraham and Isaac. Then he fell to his face and his father's image appeared before him. He said to him: Father, I have asked ABOUT THE TWO DEERS, and was answered that they were Abraham and Isaac; they met Jacob when he was saved from Laban. He said to him: 'Son, release that which was cut off and accept your NEW source. It was a mouth which speaks greatly.' Furthermore, the souls of the righteous, who are holy supernal angels, come to all the righteous to save them.

59. רבי יהודה הוה מתני הכי. עשו נקרא ראשון, דכתיב, ויצא הראשון אדמוני בלו. וקודשא בריך הוא אקרי ראשון, דכתיב אני ראשון ואני אחרון ואת אחרונים אני הוא. וזמין לאתפרעא ראשון מראשון. ולמבני ראשון, דכתיב, כסא כבוד מרום מראשון. ולזמנא דאתי כתיב, ראשון לציון הנה הנם ולירושלם מבשר אתן.

60. תאנא, זמינא ירושלם, למהוי שורהא לעילא ולא תקרבא עד כורסי יקרא דמלכא. הה"ד בעת ההיא יקראו לירושלם כסא יי. כדין כתיב, והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים. כדין ביום ההוא יהיה יי אחד ושמו אחד. ברוך אדני לעולם אמן ואמן. יתברך אדני לעולם אמן ואמן.

תוספתא

61. רבי אלעזר, ור' יוסי חמוי, הוו אזלי מאושא ללוד. א"ר יוסי לר' אלעזר, אפשר שמעת מאבוכ מאי דכתיב, ויעקב הלך לדרכו וגו'. א"ל לא ידענא. עד דהוו אזלי מטו למערתא דלוד. שמעו ההוא קלא דאמר, תרי עוזלין דאילתא עבדו קמאי רעותא דניחא לי. ואינון הוו משרייתא קדישא דערע יעקב קמיה. אתרגיש ר' אלעזר, ואסתער בגנפשו, ואמר, מריה דעלמא כן אורחוי, טב לן דלא נשמע, שמענא ולא ידענא.

62. אתרחיש ליה ניסא, ושמע ההוא קלא דאמר, אברהם ויצחק הוו, נפל על אנפוי וחמא דיוקנא דאבוי, א"ל, אבא, שאילנא ואתיבונא, דאברהם ויצחק הוו, דערעו ליעקב כד אשתזיב מלבן. א"ל ברי, פוק פסקך, וסב סבתך, פום ממלל רברבן הוה. ולא דא היא בלחודוי, אלא לכל צדיקיא נשמתהון דצדיקיא מערעון קדמוהי לשיזבותיה, ואינון מלאכי קדישי עלאי.

63. Come and behold: Isaac was alive at that time, but his holy soul was taken to the Throne of his Master when he was to be sacrificed on the altar. After that, his eyes were dim, as it is written: "Were it not that...the fear of Isaac had been with me" (Beresheet 31:42).
End of Tosefta

63. ות"ח, יצחק קיים הוה בההיא שעתא, אבל
נשמתיה קדישא אתנסיבת בכורסא יקרא
דמאריה, כד אתעקד על גבי מדבחא. ומכדין
אסתמו עינוי מחיזו. היינו דכתיב, לולא וגו' ופחד
יצחק היה לי.
ע"כ תוספתא