

1. "After the death of the two sons of Aaron"

Rabbi Yehuda and Rabbi Shimon discuss the words 'spoke' and 'said' in "Hashem spoke to Moses" and "Hashem said to Moses" and we learn that they are from two levels, judgment and mercy, but nevertheless are from the same source, that is Zeir Anpin. Rabbi Yitzchak says that one verse says to serve Hashem in fear and another says to come before him with singing, and that these two verses seem contradictory. Rabbi Shimon says that if one shows awe and reverence, he will then deserve the joy and singing. One should not rejoice too much over worldly matters, so that he will be able to perform the precepts with gladness. We are told that fear of God is the beginning of service to Him. We read of the several reasons that Nadab and Abihu died while giving the offering, and that they were still under the authority of Aaron at the time. Rabbi Chiya tells how he encountered two men studying the Torah in a cleft in the mountain, and of how they were discussing poems and psalms and songs, and speaking about the sons of Korah who did not die. They say that every time a righteous person dies it brings forgiveness for the sins of the whole generation. The memory of the two sons of Aaron serves as atonement for Yisrael while they are in exile, because Nadab and Abihu are each considered equal to the seventy members of the Sanhedrin who served before Moses.

1. "And Hashem spoke to Moses after the death of the two sons of Aaron... and Hashem said to Moses" (Vayikra 16:1). Rabbi Yehuda comments: Since the verse says, "And Hashem spoke to Moses," what need is there to repeat "and Hashem said to Moses, Speak to your brother Aaron..."? The first statement should have sufficed. HE ANSWERS: We learn that it is written, "And Hashem (lit. 'He') called to Moses and (lit. 'Hashem') spoke to him" (Vayikra 1:1) and also, "And He said to Moses, Come up to Hashem" (Shemot 24:1). It has already been established that the discourse here, NAMELY "AND HE CALLED TO MOSES" OR "AND HE SAID TO MOSES" represents one level, NAMELY MALCHUT. Afterwards, the words, "AND HASHEM SPOKE TO HIM" OR "COME UP TO HASHEM" represent another level, NAMELY ZEIR ANPIN. Here too in our text, "And Hashem spoke to Moses" represents one level, NAMELY THE LEVEL OF JUDGMENT REFERRED TO AS 'SPEAKING', and afterwards the verse, "And Hashem said to Moses, Speak to your brother Aaron" represents another level, NAMELY THE QUALITY OF MERCY REFERRED TO AS 'SAYING'. IN BOTH INSTANCES THE NAME YUD HEI VAV HEI IS MENTIONED, which reveals that they carry one equal scale and all are joined from one source. THIS MEANS THAT BOTH LEVELS, JUDGMENT AND MERCY, ARE OF ONE SCALE FROM ONE SOURCE, WHICH IS ZEIR ANPIN REFERRED TO AS YUD HEI VAV HEI.

2. "After the death of the two sons of Aaron": Rabbi Yitzchak opened the discussion saying, "Serve Hashem in fear, and rejoice with trembling" (Tehilim 2:11). It is also written, "Serve Hashem with gladness: come before Him with singing" (Tehilim 100:2). These verses appear to contradict one another, as ONE SAYS TO SERVE IN FEAR AND TREBLING WHILE THE OTHER SAYS WITH GLADNESS AND SINGING. HE ANSWERS: We have learned that "serve Hashem in fear" means that one must first show fear and awe in every act he wishes to perform before his Master. As a result of this reverence before his Master, he will merit to serve with joy the commandments of the Torah. Therefore, it is written, "What does Hashem your Elohim require of you, but to fear" (Devarim 10:12). THROUGH FEAR, HE WILL MERIT IT ALL.

3. "And rejoice with trembling," MEANING that man must not overly rejoice in this world, referring only to worldly matters, but one must rejoice in the matters of Torah and the performance of precepts. Then, AS ONE WILL REFRAIN FROM REJOICING IN MUNDANE MATTERS, man will find himself able to perform Torah and precepts with happiness, as is written, "Serve Hashem with gladness."

1. וַיְדַבֵּר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן וְגו'.
וַיֹּאמֶר יי' אֶל מֹשֶׁה. רַבִּי יְהוּדָה אָמַר, בֵּינָן דְּכַתִּיב
וַיְדַבֵּר יי' אֶל מֹשֶׁה, אִמְאִי זְמַנָּא אַחֲרָא וַיֹּאמֶר יי'
אֶל מֹשֶׁה דְּבַר אֶל אֶהֱרֹן אַחִיךָ, דְּהָא בְּמַלּוּלָא
קְדַמָּא סָגִי. אֲלָא הֵכִי תְּנִינָן, כְּתִיב, וַיִּקְרָא אֶל
מֹשֶׁה וַיְדַבֵּר יי' אֵלָיו. וְכַתִּיב, וְאֶל מֹשֶׁה אָמַר עֲלֶה
אֶל יי'. וְהָא אוֹקְמוּהּ מְלֵה, דְּהִכָּא דְּרָגָא חַד. וּלְבַתֵּר,
דְּרָגָא אַחֲרָא. אוֹף הִכָּא, וַיְדַבֵּר יי' אֶל מֹשֶׁה דְּרָגָא
חַד. וּלְבַתֵּר וַיֹּאמֶר יי' אֶל מֹשֶׁה דְּבַר אֶל אֶהֱרֹן
אַחִיךָ, דְּרָגָא אַחֲרָא. וְכֹלָא, בְּחַד מִתְקַלָּא סְלֵקָא, וּמָן
שְׂרִשָּׁא חַד כֹּלָא אַתְחַבֵּר.

2. אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן. רַבִּי יִצְחָק פְּתַח, עֲבָדוּ
אֶת יי' בִּירְאָה וְגִילוּ בְרַעְדָּה. וְכַתִּיב, עֲבָדוּ אֶת יי'
בְּשִׂמְחָה בְּאוּ לְפָנָיו בְּרִנְנָה. הֵינִי קְרָאִי קְשִׁינָן אֶהֱדְרִי,
אֲלָא הֵכִי תָּאנָא, עֲבָדוּ אֶת יי' בִּירְאָה. דְּכֹל פּוֹלְחָנָא
דְּבַעֵי ב"ג לְמַפְלַח קָמִי מְאֲרִיָּה, בְּקַדְמִיתָא בְּעֵי
יְרָאָה, לְדַחֲלָא מְנִיָּה, וּבְגִין דְּחֵלָא דְּמְאֲרִיָּה, יִשְׁתַּבַּח
לְבַתֵּר דִּיעֵבִיד בְּחֻדוֹתָא פְּקוּדֵי אוּרִייתָא. וְעַל דָּא
כְּתִיב, מִה יי' אֱלֹהֶיךָ שׂוֹאֵל מֵעַמְךָ כִּי אִם לִירְאָה.

3. וְגִילוּ בְרַעְדָּה. דְּאָסִיר לִיָּה לְב"ג לְמַחְדֵי יִתִּיר
בְּעֵלְמָא דִּין. הָאִי בְּמִלֵּי דְּעֵלְמָא, אֲבָל בְּמִלֵּי
דְּאוּרִייתָא וּבְפְקוּדֵי דְּאוּרִייתָא, בְּעֵי לְמַחְדֵי. לְבַתֵּר,
יִשְׁתַּבַּח בְּר נֶשׁ דִּיעֵבִיד בְּחֻדוֹתָא פְּקוּדֵי אוּרִייתָא.
דְּכַתִּיב, עֲבָדוּ אֶת יי' בְּשִׂמְחָה.

4. Rabbi Aba said, "Serve Hashem in fear": What fear is meant here? IN OTHER WORDS, WHAT IS THE EXPLANATION IN THIS CONTEXT OF FEAR? HE ANSWERS: As we have established, it is written, "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7) and "the fear of Hashem is the beginning of wisdom" (Tehilim 111:10), so the Holy One, blessed be He, is referred to in this name, "Fear of Hashem," NAMELY MALCHUT. Rabbi Elazar said: IN EXPLANATION OF RABBI ABA'S WORDS, "Serve Hashem in fear," MEANING he who wishes to perform the service of his Master, from what point should he begin and to which area should he aim his service in order to unify the name of his Master? He repeats his words "with fear," because fear, WHICH IS MALCHUT, is the start OF SERVICE going from below upwards, AS THE FIRST SFIRAH GOING FROM BELOW UPWARDS IS MALCHUT.

5. Come and see: It is written: here, "After the death" and later, "Speak to Aaron your brother...Thus shall Aaron come." (Vayikra 16:2-3). WHAT CONNECTION IS THERE BETWEEN "AFTER THE DEATH OF" TO THE VERSE, "THUS (LIT. 'WITH THIS') SHALL AARON COME"? HE ANSWERS: FROM THE DEATH OF THE SONS OF AARON commences the warning to each of the priests that they must be mindful of Zot (Eng. 'this' fem.), which is the fear of Hashem, WHICH IS MALCHUT. FOR THE DEATHS OF THE SONS OF AARON WERE AS A RESULT OF THEIR NEGLIGENCE IN RELATION TO MALCHUT.

6. Another explanation for, "After the death of the two sons of Aaron." Rabbi Yosi said: It should have read, 'After the death of Nadab and Abihu', so what is the reason THAT IT SAYS, "The two sons of Aaron"? It is obvious that they were his sons. HE ANSWERS: We have learned that until that time they were not adults but still under the authority of their father; CONSEQUENTLY, THE VERSE REFERS TO THEM AS THE SONS OF AARON. Hence, "when they came near before Hashem, and died" (Vayikra 16:1), they were rushing the time OF OFFERING INCENSE during the lifetime of their father, AS IS INDICATED LATER, and there was more, MEANING OTHER CAUSES PRECIPITATED THEIR DEATH. ALSO, because of the sin they committed "when they offered a foreign fire" (Bemidbar 3:4) as we learned, in one place it is written, "When they offered a foreign fire," AND FOR THIS REASON THEY DIED. In another place, it is written, "When they came near before Hashem," THEY DIED BECAUSE THEY SACRIFICED, BECAUSE THEY RUSHED THE TIME TO BURN INCENSE DURING THE LIFETIME OF THEIR FATHER, AS MENTIONED ABOVE. THIS MEANS THE COMBINATION OF both matters CAUSED THEIR DEATHS, so it is written: here, "The two sons of Aaron" TO TEACH THAT THEY WERE STILL UNDER THE AUTHORITY OF AARON, AS DECLARED ABOVE. It is written, "When they came near," FOR THE DEATH WAS AS A RESULT OF THEIR APPROACH BEFORE HASHEM, DURING THE LIFETIME OF THEIR FATHER.

7. Rabbi Chiya said: One day I was traveling to Rabbi Shimon to be taught by him the laws of the Pesach (Passover). I encountered a mountain and I saw clefts and cavities in one rock, and two men were in there. As I approached, I heard the voices of these people who were saying, "A song, a psalm for the sons of Korah, Great is Hashem and highly to be praised..." (Tehilim 48:1-2). Wherefore "A song, a psalm"? HE ANSWERS: Thus do we learn on behalf of Rabbi Shimon: The song is two-fold, NAMELY A SONG AND A PSALM, and since it is a better song than other songs, it is named "song" twice. Similarly, "A psalm, a poem for the Shabbat day" (Tehilim 92:1), MEANING THAT IT IS MORE PRAISEWORTHY THAN OTHER SONGS. In the same fashion, "the song of songs which is Solomon's" (Shir Hashirim 1:1), INDICATING a song that stands above all other songs.

4. ר' אבא אמר, עבדו את יי' ביראה. רזא דמלה הוא, עבדו את יי' ביראה, מה יראה הכא. אלא כמה דאוקימנא, דכתיב, יראת יי' ראשית דעת, וכתיב, ראשית חכמה יראת יי'. יראת יי', קודשא בריך הוא הכי אקרי. ר' אלעזר אמר, עבדו את יי' ביראה, מאן דבעי למעבר פולחנא דמאריה, מאן אתר שארי, ובאן אתר יכוון פולחנא ליחדא שמא דמאריה. הדר ואמר ביראה, ביראה הוא שירותא, מתתא לעילא.

5. ת"ח, מה כתיב הכא אחרי מות, ולבתר דבר אל אהרן אחיך וגו' בזאת יבא אהרן, אלא מכאן, שירותא לאזהרא לכהני, כל מאן דבעיין לאזהרא בהאי זאת, ודא היא יראת יי'.

6. דבר אחר. אחרי מות שני בני אהרן. ר' יוסי אמר, אחרי מות נדב ואביהוא, מפעי ליה, מ"ט שני בני אהרן, והא ידיע דבנוי הוו. אלא הכי תאנא, דער כאן לאו ברשותיהו קיימי, אלא ברשותא דאבהון, ובג"כ, בקרבתם לפני יי' וימותו, דאינון דחקו שעתא בחיי דאבהון, וכלא הוה, בגין ההוא חובא דעבדו, דכתיב בהקריבם אש זרה. דתניא, באתר חד, כתיב בהקריבם אש זרה, ובאתר חד כתיב, בקרבתם לפני יי'. והאי והאי הוה, ובג"כ כתיב הכא בני אהרן, וכתיב בקרבתם.

7. א"ר חייא, יומא חד הוּינא אזיל באַרְחָא, לְמִיּהָךְ גְּבִי דְרַבֵּי שְׁמַעוֹן, לְמִילָף מְנִיָּה פְּרִשְׁתָּא דְפִסְחָא. עֲרַעִית בַּחַד טוֹרָא, וְחִמִּינָא בְּקִיעֵין גּוּמִין בַּחַד טִינְרָא, וְתִרִין גּוּבְרִין בֵּה. עַד דִּהוּינָא אֲזִיל, שְׁמַענָא קְלָא דְאִינוּן גּוּבְרִין, וְהוּוּ אֲמַרִין, שִׁיר מְזֻמּוֹר לְבְנֵי קֶרַח גְּדוּל יִי' וּמְהַלֵּל מְאֹד וְגו'. מַאי שִׁיר מְזֻמּוֹר. אֲלָא הֲכִי תֵאנָא מְשֻׁמִּיָּה דִר' שְׁמַעוֹן, שִׁיר דְאִיהוּ כְּפּוּל, שִׁיר דְאִיהוּ מְשׁוּבַח מְשָׁר שִׁירִין, וְעַל דְאִיהוּ מְשׁוּבַח מְשָׁר שִׁירִין, תִּרִין זְמַנִּין אֲתַמַּר בֵּיה שִׁירְתָּא, וְכֵן מְזֻמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת. כַּה"ג, שִׁיר הַשִּׁירִים אֲשֶׁר לְשַׁלְמָה, שִׁירְתָּא לְעִילָא מִן שִׁירְתָּא.

8. ALSO HERE, WHERE IT IS WRITTEN, "A song, a psalm," THIS SONG IS SUPERIOR TO OTHERS. It is a song describing the Holy One, blessed be He, which the sons of Korah were singing about those who were dwelling in the doorway of Gehenom. Who were THE SONS OF KORAH? They were the brothers of those residing at the gates of Gehenom, AS THE HOLY SAGES COMMENT ON THE VERSE, "THE SONS OF KORAH DID NOT DIE" (BEMIDBAR 26:11), BUT A PLACE WAS SET FOR THEM IN GEHENOM. As a result, this song was recited on Monday IN THE TEMPLE. I approached them and said to them: What are you doing in this place? They replied: We are merchants, but twice weekly we leave our community to study Torah here because IN THE SETTLEMENT, WE ARE DISTURBED EACH DAY by people and they do not allow us TO STUDY TORAH. I replied to them: How fortunate is your lot.

8. שִׁיר מְזֻמּוֹר, שִׁירְתָּא דְקוּדְשָׁא בְרִיךְ הוּא, דְקָא מְזַמְרֵי בְנֵי קֶרַח עַל אִינוּן דִּיתְבִּי, עַל פְּתַחא דְגִיְהֵנָם. וּמַאן אִינוּן, אַחוּהוּן דְאִינוּן דִּיתְבִּי בְּתַרְעֵי דְגִיְהֵנָם. וְעַד, שִׁירְתָּא דָא בְיוֹם שְׁנֵי אֲתַמַּר. קְרִיבְנָא גְבִיּוּהוּ, אֲמִינָא לְהוּ, מַאי עֲסַקְיִיכוּ בְאַתְרָא דָא. אֲמַרוּ מְזַבְנֵי אֲנָן, וְתַרֵי יוֹמֵי בְשַׁבְתָּא, בְּדִילָנָא מִשׁוּבָא וְנַעֲסַק בְּאוּרִייתָא. בְּגִין דְלָא שְׁבַקִין לָן בְּנֵי נְשָׂא, כֹּל יוֹמָא יוֹמָא. אֲמִינָא זְכָאָה חוּלְקִיכוּן.

9. Furthermore, they said: Every time that the righteous depart this world, there is likewise annulled from this world all the harsh decrees, and the death of the righteous brings forgiveness for the sins of the generation. Therefore, we read the portion dealing with the sons of Aaron on Yom Kippur (Day of Atonement) to bring forgiveness for the sins of Yisrael. The Holy One, blessed be He, says, 'Contemplate the death of these pious ones, and it will be accredited for you, as if you offered sacrifice this day to attain forgiveness'. We have learned that as long as Yisrael will be in exile and neither be able to offer offerings on this day nor will they be able to offer the two goats, they will at least have the memory of the two sons of Aaron. Thus, it will serve as atonement for them.

9. תוּ פְתַחוּ וְאֲמַרוּ. בְּכָל זְמַנָּא דְצַדִּיקָא מְסַתְלָקֵי מִעֲלָמָא, דִּינָא אֲסַתְלַק מִעֲלָמָא, וּמִיתְתַּהוּן דְצַדִּיקָא מְכַפֶּרֶת עַל חוּבֵי דְרָא. וְעַל דָּא פְרִשְׁתָּא דְבְנֵי אֶהֱרֹן, בְּיוֹמָא דְכַפּוּרֵי קְרִינָן לֵה, לְמַהוּי כְּפָרָה לְחוּבֵיהוּן דְיִשְׂרָאֵל. אֲמַר קוּדְשָׁא בְרִיךְ הוּא, אֲתַעֲסִקוּ בְּמִיתְתַּהוּן דְצַדִּיקָא אֲלִין, וְיִתְחַשֵּׁב לְכוּ כְּאֵלוּ אֲתוּן מְקַרְבִין קְרַבְנִין בְּהַאי יוֹמָא לְכַפְרָא עֲלֵיכוּ. דְתַנִּינוּ, כֹּל זְמַנָּא דְיִשְׂרָאֵל יְהוּן בְּגִלוּתָא, וְלֹא יְקַרְבוּן קְרַבְנִין בְּהַאי יוֹמָא, וְאִינוּן תִּרִין שְׁעִירִין לֹא יְכַלִּין לְקַרְבָּא, יְהֵא לְהוּ דְכַרְנָא, דְתַרֵי בְנֵי אֶהֱרֹן, וְיִתְכַפֵּר עֲלֵיהוּ.

10. We have learned that it is written, "These are the names of the sons of Aaron, the priests" (Bemidbar 3:3) and also, "Nadab the firstborn, and Abihu, Elazar and Itamar" (Ibid. 2). HE QUESTIONS: It should read: 'And Elazar and Itamar' JUST LIKE IT SAYS "AND ABIHU," so why write "Elazar and Itamar"? WHY DELETE THE CONNECTING 'AND' (VAV) FROM ELAZAR? HE ANSWERS: Abihu was equal to his two brothers. The VERSE EQUATES ABIHU TO ELAZAR AND ITAMAR, and Nadab is equal to all the others.

10. דְהֲכִי אֲוִלִיפְנָא, דְכְתִיב וְאֵלֶּה שְׁמוֹת בְּנֵי אֶהֱרֹן הַפְּהָנִים וְגו'. וְכְתִיב, הַבְּכֹר נָדָב וְאֲבִיהוּא אֲלַעְזָר וְאִתְמָר. וְאֲלַעְזָר וְאִתְמָר מְבַעֵי לֵיה, מַהוּ אֲלַעְזָר וְאִתְמָר. אֲלָא שְׁקוּל הוּא אֲבִיהוּא כְתָרֵי אַחוּי. וְנָדָב כְּכֹלְהוּ.

11. The firstborn Nadab stands on his own merits and Abihu rests on his own, AND FOLLOWING THEM ELAZAR AND ITAMAR ARE READ AS JOINED TOGETHER TO TEACH that each one OF NADAB AND ABIHU are considered in the eyes OF SCRIPTURE as both Elazar and Itamar TOGETHER. But BOTH Nadab and Abihu by themselves are each considered equal to the seventy members of the Sanhedrin who served before Moses. For this reason, their deaths atoned for Yisrael. Therefore, it is written, "But let your brethren, the whole house of Yisrael bewail the burning" (Vayikra 10:6). Rabbi Shimon said: THEREFORE THE VERSE SPECIFIES "Nadab the firstborn," meaning he is the one that all acclaim and praise are his. How much more so with Nadab and Abihu TOGETHER, because these two have no equal among all Yisrael.

11. ואֵית דַּמְתַּנִּי הַבְּכֹר נָדָב, דָּא בְּלַחֲדוּי, וְאִבְיָהוּא בְּלַחֲדוּי, וְכֹל חַד אֶתְחַשֵּׁיב בְּעֵינֵיהּ, כְּתְרוּיָהּ, כְּאַלְעָזָר וְאַתָּמָר. אָבֵל נָדָב וְאִבְיָהוּא בְּלַחֲדוּיָהּ, שְׁקוּלִין הוּוּ לְקַבֵּל שְׁבַעִין סְנֵהֲרִין, דְּהוּוּ מִשְׁמֻשֵּׁין קָמֵי מֹשֶׁה. וּבְגִין כֵּן, מִיתְתַּהוּן מִכְּפָרָא עַל יִשְׂרָאֵל. וְעַל דָּא כְּתִיב, וְאַחִיכֶם כֹּל בֵּית יִשְׂרָאֵל יִבְכוּ אֶת הַשְּׂרֵפָה. וְאָמַר ר' שְׁמַעוֹן, הַבְּכֹר נָדָב, כְּלוּמַר, הֵהוּא, דְּכֹל שְׁבַחָא וְיִקְרָא דְלֵיהּ. נָדָב וְאִבְיָהוּא, עַל אַחַת כַּמָּה וְכַמָּה, דְּהֵנִי תְרִי, לֹא אֶשְׁתַּכְּחוּ כּוֹתֵייהוּ בְּיִשְׂרָאֵל.

2. "Jacob, who redeemed Abraham"

We learn that Jacob redeemed Abraham just because God saw that Jacob would descend from Abraham. Rabbi Chizkiyah questions why Hananiah, Mishael and Azariah (who threw themselves into a burning fire) are referred to as descendants of Jacob, when in fact they were the descendants of Judah. Rabbi Shimon explains that is because in their time of danger they referred to Jacob, and God took note of this and protected them, and those who had ridiculed the name of Jacob were killed by the flame.

12. "And Hashem spoke to Moses after the death of the two sons of Aaron" (Vayikra 16:1): Rabbi Chizkiyah opened the discussion saying, "Therefore, thus says Hashem concerning the house of Jacob, who redeemed Abraham..." (Yeshayah 29:22). This verse is troublesome. It should read, 'Therefore, thus says Hashem, who redeemed Abraham'. Why does it say "Therefore, thus says Hashem concerning the house of Jacob, who redeemed Abraham"?

12. וַיְדַבֵּר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן. רַבִּי חִזְקִיָּה פִּתַח וְאָמַר, לְכֵן כֹּה אָמַר יי' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם וְגו'. הָאִי קָרָא קִשְׂיָא, לְכֵן כֹּה אָמַר יי' אֲשֶׁר פָּדָה אֶת אַבְרָהָם מִבְּעֵי לֵיהּ. מַאי, כֹּה אָמַר יי' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם.

13. We have already learned that Jacob surely redeemed Abraham. At the time that ABRAHAM fell into THE FURNACE OF the Chaldeans' fire, his fate was being decided before the Holy One, blessed be He. In what merit should this one be saved as he lacks ancestral merits? THE HOLY ONE, BLESSED BE HE, said TO THE COURT ON HIGH: 'He should be saved because of his sons.' As we have learned, a son can bring merits for his father. The others replied: But Ishmael will descend from him. The Holy One, blessed be He, replied, 'But Isaac WILL DESCEND FROM HIM, who will extend his throat FOR THE SACRIFICE on the altar'. The others said: But Esau will derive from Isaac. THE HOLY ONE, BLESSED BE HE, said, 'But Jacob will DESCEND FROM HIM, who is a whole throne, and all his sons are perfect before Me.' They concurred by saying: Surely for this merit, Abraham shall be rescued. Such is the meaning of, "who redeemed Abraham."

13. אֵלָּא הָא אֹוקְמוּהּ וְהָא אֶתְמַר, דִּיעֲקֹב פָּדָה אֶת אַבְרָהָם וְדָאִי. דְּבַהֲהִיא שַׁעְתָּא דְּנַפְל בְּגוּ נֹרָא דְּכִשְׂדָּאִי, דְּנֻוּ דִּינֵיהּ קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין מַאי יִשְׁתַּזְיֵב הָאִי, זְכוּת אַבְהֵן לִית לֵיהּ. א"ל, יִשְׁתַּזְיֵב בְּגִין בְּנוֹי, דְּהִכִּי תֵנִיָּא, בְּרָא מְזֻכֵי אַבָּא. אָמְרוּ, הָא יִשְׁמַעְאֵל דְּנַפְיָק מִנֵּיהּ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הָא יַצְחָק, דִּיּוֹשִׁיט קַדְלֵיהּ עַל גְּבִי מִדְּבַחָא. אָמְרוּ, הָא עֵשָׂו דְּנַפְיָק מִנֵּיהּ. אָמַר, הָא יַעֲקֹב, דְּאִיהוּ כּוּרְסֵיָא שְׁלִימָתָא, וְכֹל בְּנוֹהֵי שְׁלִימִין קָמֵי. אָמְרוּ, הָא וְדָאִי בְּזְכוּתָא דָּא יִשְׁתַּזְיֵב אַבְרָהָם הֵה"ד אֲשֶׁר פָּדָה אֶת אַבְרָהָם.

14. IT IS WRITTEN, "Jacob shall not now be ashamed, neither shall his face now grow pale; when he sees his children, the work of My hands, in the midst of him, sanctifying My name" (Yeshayah 29:22-23). HE QUESTIONS: Who are "his children, the work of My hands"? HE ANSWERS: They are Hananiah, Mishael, and Azariah, WHO THREW THEMSELVES INTO A BURNING FIRE TO SANCTIFY MY NAME. HE QUESTIONS, "Jacob shall not now be ashamed": What is Jacob doing here? For it is written, "These were among the descendants of Judah: Daniel, Hananiah, Mishael, and Azariah" (Daniel 1:6). NOTE, they are referred to as scions of Judah. As a result, it should read: 'Judah shall not now be ashamed'. Why then does it state, "Jacob shall not now be ashamed"?

15. HE ANSWERS: We have learned at the time they bound HANANIAH, MISHAEL AND AZARIAH in order to cast them into fire, each raised his voice and spoke before all the gathered nations, kings and nobles. Hananiah said, "Hashem is with me, I will not fear: what can man do to me? Hashem takes my part with those who help me: therefore I shall gaze upon those who hate me. It is better to take refuge in Hashem..." (Tehilim 118:6-8). Mishael said, "Therefore fear you not, My servant Jacob, says Hashem...For I am with you, says Hashem, to help you, for I will make a full end of all the nations" (Yirmeyah 30:10-11). At that moment, when THE NATIONS AND THE NOBLES heard the name Jacob, they were disgusted and began mockingly to laugh, BECAUSE HE PUT HIS TRUST IN JACOB. Azariah commenced to proclaim, "Hear O' Yisrael, Hashem our Elohim; Hashem is One" (Devarim 6:4).

16. This is what is written, "One shall say, I am Hashem's..." (Yeshayah 44:5). "One shall say, I am Hashem's" refers to Hananiah, WHO DECLARED THAT "HASHEM TAKES MY PART..." "And another shall call himself by the name of Jacob" (Ibid.): This is Mishael, WHO SAID, "FEAR YOU NOT, O MY SERVANT JACOB." "And another shall subscribe with his hand to Hashem, and surname himself by the name of Yisrael" (Ibid.). This is Azariah, WHO SAID, "HEAR O' YISRAEL..." At that moment, the Holy One, blessed be He, assembled His heavenly council, NAMELY THE ANGELS, and said to them, 'For which word among the words that these three uttered, should I save them?' They replied, "That they may know that You alone, whose name is Hashem, are the most high over all the earth" (Tehilim 83:19), MEANING SAVE THEM, BECAUSE THEY TRUSTED IN HASHEM.

17. At that hour, the Holy One, blessed be He, said to the throne, WHICH IS MALCHUT, 'My throne, for which word, among all the words THEY UTTERED, should I save these righteous men?' It replied: For the word that all the others mocked, I would save them, NAMELY THE MERIT OF JACOB, "Jacob shall not now be ashamed, neither shall his face now grow pale," SO THEY WILL SEE THAT THEY WERE SAVED IN HIS MERIT. Just as THE MERIT OF Jacob stood fast when Abraham was cast into the fire, now it will stand fast for these - NAMELY HANANIAH, MISHAEL AND AZARIAH. This is what is written, "Thus says Hashem concerning the house of Jacob, who redeemed Abraham, Jacob shall not now be ashamed..." namely by the contempt and the mockery with which THE NATIONS AND NOBLES RIDICULED HIM.

14. לא עתה יבוש יעקב ולא עתה פניו יחורו כי בראותו ילדיו מעשה ידי בקרבו יקדישו שמי. מאן אינון ילדיו מעשה וגו'. אליו אינון, חנניה מישאל ועזריה. בני יהודה אקרון, ובג"כ לא עתה יבוש יהודה מפעי ליה, מאי לא עתה מאי בעי הכא יעקב, והא פתיב, ויהי בהם מפני יהודה דניאל חנניה מישאל ועזריה. בני יהודה אקרון, ובג"כ לא עתה יבוש יהודה מפעי ליה, מאי לא עתה יבוש יעקב.

15. אלא הכי תנינן. בהאי שעתא דאתכמיתו, למנפל בנורא, כל חד ארים קליה ואמר, גבי כל אינון עמין ומלכין ואפרכיא, חנניה אמר, יי' לי לא אירא מה ועשה לי אדם יי' לי בעוזרי ואני אראה בשונאי טוב לחסות ביי' וגו'. מישאל פתח ואמר, ואתה אל תירא עבדי יעקב נאם יי' וגו' כי אתך אני נאם יי' להושיעך כי אעשה וגו'. בההיא שעתא, דשמעו בלהו שמא דייעקב. תוהו וחייכו בלצנותא. עזריה פתח ואמר, שמע ישראל יי' אלהינו יי' אחד.

16. הה"ד, זה יאמר ליי' אני וגו'. זה יאמר לה' אני, דא חנניה, וזה יקרא בשם יעקב, דא מישאל, וזה יכתוב ידו ליי' ובשם ישראל יכנה, דא עזריה, ביה שעתא כנש קודשא בריך הוא פמליא דיליה, אמר לון, במאן מלה, מאינון מלין דאמרו אליו תלתא, אשויב לון. פתחו ואמרו, וידעו כי אתה שמך יי' לבדך עליון על כל הארץ.

17. בה שעתא אמר קודשא בריך הוא לכורסייא, כורסייא דילי, במאן מלה מאינון מלין, אשויב לאינון צדיקיא. אמר ליה, בהאי מלה דכלהו חייכין בה, אשויב לון לא עתה יבוש יעקב ולא עתה פניו יחורו. כמה דקאים יעקב לגבי דאברהם בנורא, יקום השתא לגבי אליו, הה"ד, כה אמר יי' אל בית יעקב אשר מדה את אברהם לא עתה יבוש יעקב וגו'. מהאי כסופא דלצנותא.

18. We have learned that all those who ridiculed this word, NAMELY "JACOB," were consumed by that fire, and a spark of flame killed them. Who saved Hananiah, Mishael and Azariah? HE DID, because they prayed before the Holy One, blessed be He, Hashem, and unified His Name properly. Because they unified His Name properly, they were saved from that consuming fire.

18. תָּנָא, בְּלֵהוּ דְהוּוּ חַיִּיכִין מִמְלָה דָא, אֲתוּקְרוּ בְּהוּא נּוֹרָא, וְקָטַל לּוֹן שְׁבִיבָא דְנּוֹרָא. מֵאֵן שׁוֹיב לְאַלִּין. עַל דְּהוּוּ מִצְלָן קָמֵי קוֹדֶשׁא בְּרִיךְ הוּא וּמִיחְדָן שְׁמִיה בְּדָקָא יְאוּת, וְעַל דְּמִיחְדָן שְׁמִיה בְּדָקָא יְאוּת, אֲשֶׁתּוּיבוּ מִהוּא נּוֹרָא יְקִידָתָא.

3. Nadab and Abihu

Rabbi Shimon says that in a way Nadab and Abihu died twice, once before God when offering the sacrifice, and once because they left no children, as someone who does not merit children is considered as though dead. We learn that Nadab and Abihu died physically but did not die spiritually because they were reincarnated in Pinchas. The reason they were reincarnated together in one body was because they had not married and so were only considered a half body each. Their sin was later corrected by Pinchas' action in slaying the foreign woman. The two sons of Aaron and Zimri had essentially committed the same sin, that is, bringing near something that was far from holiness. Rabbi Shimon talks about the covenant of peace. We learn that Rabbi Yosi had said that people have their sins forgiven when they feel compassion for afflictions visited upon the just; therefore during Yom Kippur people read about the death of the two sons of Aaron, and they feel distress for them so that their own sins are forgiven. Also, they are reassured that their own children will not die during their lifetimes.

19. The two sons of Aaron offered a foreign fire, as they did not unify His Name properly and, therefore, were consumed in fire. Rabbi Yitzchak stated that it is written, "After the death" and it is later written, "and died" IN THE SAME VERSE. If it states "after the death of the two sons of Aaron" (Vayikra 16:1), wouldn't I know that they died? HE ANSWERS: We are taught that there were two deaths, one before Hashem and one because they left no children, for one who does not merit children is CONSIDERED dead. For this reason, it is written, "After the death...and died"; NAMELY, "AFTER THE DEATH" IS TO BE UNDERSTOOD LITERALLY AND "AND DIED" REFERS TO THEIR NOT HAVING CHILDREN.

19. תְּרֵי בְּנֵי אֶהֱרָן קָרִיבוּ אֶשָׁא נּוֹכְרָאָה, דְּלֵא אֲתִיחְדּוּ שְׁמִיה בְּדָקָא יְאוּת, וְאֲתוּקְרוּ בְּנּוֹרָא. רַבִּי יִצְחָק אָמַר, כְּתִיב, אַחֲרֵי מוֹת. וְכָתִיב וַיָּמוּתוּ. בֵּינָן דְּאָמַר אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אֶהֱרָן, לֹא יִדְעָנָא, דְּהָא וַיָּמוּתוּ. אֶלָּא הֵכִי תַנִּינָן, תְּרֵי מִיתוּת הוּוּ, חֵד לִפְנֵי יְיָ וְחֵד, דְּלֵא הוּוּ לְהוּ בְּנִין, דְּכָל מֵאֵן דְּלֵא זְכִי לְבָנִין מִית הוּא. בְּגִין כֶּךָ, אַחֲרֵי מוֹת, וַיָּמוּתוּ.

20. Rabbi Aba said that it is written, "And Nadab and Abihu died before Hashem, when they offered a foreign fire before Hashem in the wilderness of Sinai, and they had no children: and Elazar and Itamar ministered in the priest's office" (Bemidbar 3:4). HE QUESTIONS: What connection does one have with the other in saying, "And they had no children: and Elazar and Itamar ministered in the priest's office"? DID THE LATTER INHERIT THE PRIESTHOOD FROM NADAB AND ABIHU BECAUSE THEY WERE CHILDLESS? HE ANSWERS: This is what I have said THAT they died because they had no children AND WERE CONSIDERED AS IF DEAD. This is definite, but not like other people even though they did not marry, for they died only a physical death and not a spiritual one.

20. רַבִּי אַבָּא אָמַר, מֵאֵי דְכְּתִיב, וַיָּמָת נָדָב וַאֲבִיהוּא לִפְנֵי יְיָ בְּהַקְרִיבָם אֶשׁ זָרָה לִפְנֵי יְיָ בְּמִדְבַר סִינַי וּבָנִים לֹא הָיוּ לָהֶם וַיִּכְהֶן אֶלְעָזָר וְאִתָּמָר. מֵאֵי דָא לְגַבֵּי דָא, דְּכְּתִיב, וּבָנִים לֹא הָיוּ לָהֶם, וַיִּכְהֶן אֶלְעָזָר וְאִתָּמָר. אֶלָּא רְזָא דְמִלְתָּא. הָאֵי דְאִמִּינָא, וַיָּמוּתוּ, דְּלֵא הוּוּ לְהוּ בְּנִין. וְהֵכִי הוּא וְדָאֵי. אֲבָל לֹא כְּשָׂאָר בְּנֵי עֲלָמָא, אַע"ג דְּלֵא אֲנָסִיבוּ, דְּהָא אֲלִין לֹא מִיתוּ אֶלָּא מִיתַת גְּרַמִּיהוֹן, אֲבָל מִיתַת נַפְשָׁהוֹן לֹא מִיתוּ.

21. From where do we know THAT THEY DID NOT DIE A SPIRITUAL DEATH? For it is written, "And Elazar, son of Aaron took him one of the daughters of Putiel to wife; and she bore him Pinchas: these are the heads of the fathers of the Levites according to their families" (Shemot 6:25). HE QUESTIONS: IT SAYS "these," yet Pinchas alone is mentioned, and it says, "heads of the fathers of the Levites" OF PINCHAS ALONE. THIS IS BECAUSE NADAB AND ABIHU WERE REINCARNATED IN PINCHAS; THEREFORE, THE VERSE READS OF HIM, "THESE ARE THE HEADS," A PLURAL EXPRESSION. According to this, their deaths were physical not spiritual, as THEY WERE REINCARNATED IN PINCHAS. Rabbi Elazar said: THIS IS SO and it is understood WHEN IT IS WRITTEN ABOUT HIM, "These," A PLURAL EXPRESSION. It is likewise inherent WHEN IT IS WRITTEN ABOUT HIM, "Heads," A PLURAL EXPRESSION.

21. מִנָּ"ל, דְּכְּתִיב, וְאֶלְעָזָר בֶּן אֶהֱרָן לָקַח לוֹ מִבְּנוֹת פּוּטִיאל לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת פְּנַחַס אֵלֶּה רְאִשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפְּחוֹתָם. אֵלֶּה, וְהָא פְּנַחַס בְּלַחְדוּי הוּוּ. וְכָתִיב, רְאִשֵׁי אֲבוֹת הַלְוִיִּם, בְּג"כ, מִיתַת גְּרַמִּיהוֹן מִיתוּ, מִיתַת נַפְשָׁהוֹן לֹא מִיתוּ. א"ר אֶלְעָזָר וְדָאֵי מִשְׁמַע אֵלֶּה, וּמִשְׁמַע רְאִשֵׁי.

22. Due to this, it is written, "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:7) and also it is written, "And Pinchas son of Elazar, son of Aaron" (Shoftim 20:28) was a priest in those days. It should simply read: 'Pinchas, the son of Elazar the priest'; WHY MENTION "SON OF AARON THE PRIEST"? He wished to tell us that whenever Pinchas is mentioned, IT IS WRITTEN, "son of Aaron the priest." BUT WITH REGARD TO ELAZAR, it is only written, "Elazar the priest" AND NO MENTION OF SON OF AARON, as we find written, "Before Elazar the priest" (Bemidbar 27:21) or "And Elazar the priest said" (Bemidbar 31:21). THIS IS DUE TO THE FACT THAT NADAB AND ABIHU, SONS OF AARON, WERE REINCARNATED IN PINCHAS; THEREFORE, THE VERSE MENTIONS 'SON OF AARON' REGARDING HIM. Consequently, their deaths were physical but spiritually they did not die, AS THEY WERE REINCARNATED IN PINCHAS.

23. We have learned from the secret of the Mishnah THAT THE NAME PINCHAS IS FORMED FROM two NAMES, WHICH CONSTITUTE a pair, Pin and Chas. Indeed, Pinchas is spelled with a small Yud-PE YUD NUN CAF SAMECH-for the Yud incorporates the two together. This is the profound explanation that we have already been taught.

24. Rabbi Elazar inquired of his father: Behold, NADAB AND ABIHU were two individuals, why were there not two, MEANING WHY WERE THEY NOT REINCARNATED INTO TWO PEOPLE, BUT ONLY IN PINCHAS? He replied: Each was a half body because they did not marry, AND ONE WHO DOES NOT MARRY IS CONSIDERED A HALF PERSON. For this reason, the two are incorporated in one, as it is written, "And she bore him Pinchas: these are the heads."

25. The Yud in Pinchas was put in him to enjoin the letters only when he has been zealous for the Holy One, blessed be He, and came to straighten that which was crooked upon seeing the sign of the member of the holy covenant that Zimri inserted into another territory. NADAB AND ABIHU were corrected here from their earlier deviation, for NADAB AND ABIHU deviated in a foreign female, as it is written, "When they offered a foreign fire" (Bemidbar 3:4). They were corrected through the foreign woman THAT PINCHAS SLEW, as it is written, "And has married the daughter of a strange El" (Malachi 2:11). Just as in the first case there was a foreign fire, here too was a foreign woman.

26. HE QUESTIONS: What is apparent here, MEANING WHAT IS THE CONNECTION BETWEEN A FOREIGN FIRE TO A FOREIGN WOMAN? HE ANSWERS: At the beginning, they brought near TO THE HOLINESS something that was far removed FROM HOLINESS AND DEFILED THE HOLINESS, as is written, "When they offered a foreign fire." Here too, Zimri COMMITTED THE VERY SAME SIN in that he brought near THAT which was far FROM HOLINESS - NAMELY, THE FOREIGN WOMAN TO THE HOLINESS - BECAUSE he brought near the name of the King, THE SIGN OF THE HOLY COVENANT, to the distant one - NAMELY, THE FOREIGN WOMAN. Immediately, "When Pinchas, the son of Elazar, the son of Aaron the priest, saw it, he rose up from among the congregation" (Bemidbar 25:7). At this point, he corrected the earlier crookedness. Then the Yud was added to his name to enjoin the letters together, THE SECRET OF YESOD THAT CONNECTS ZEIR ANPIN WITH MALCHUT. Thus, he was promised peace, WHICH IS YESOD REFERRED TO AS PEACE, as it is written, "Wherefore say, Behold, I give to him My covenant of peace" (Ibid. 12), My very covenant, NAMELY YESOD.

22. ובג"כ כתיב, פנחס בן אלעזר בן אהרן הכהן וכתוב ופנחס בן אלעזר בן אהרן הכהן היה כהן בימים ההם, פנחס בן אלעזר הכהן מבועי ליה, אלא בכל אתר דאתא פנחס בן אהרן הכהן כתיב, ואלעזר לא כתיב אלא אלעזר הכהן. דכתיב ולפני אלעזר הכהן. ויאמר אלעזר הכהן וגו'. ועל דא מיתת גרמיהון מיתו, מיתת נפשון לא מיתו.

23. ותנינן ברזא דמתניתין, תרי זוג, פן חס. והא אתמר, יו"ד זעירא ביני אתון דפנחס. דהאי יו"ד כליל תרי כחדא, ודא הוא רזא דמלה, והא אתמר.

24. ר' אלעזר שאיל לאבוי, א"ל, והא תרי אינון ותרי הוו, אמאי לא אשתכחו תרי. א"ל, תרי פלגי גופא הוו, דהא לא אנסיבו, ובג"כ, בחד אתכלילו, דכתיב, ותלד לו את פנחס אלה ראשי וגו'.

25. ויו"ד דפנחס, לא אתייהיב ביה לחברא אתון, אלא בשעתא דקני לקודשא ברוך הוא, ואתא לישראל עקימא, דחמא דהאי את ברית קדישא, עייל זמרי ברשותא אחרא. ובמה דאתעקם בקדמיתא, אתתקן הכא. בנוכראת אתעקם בקדמיתא, דכתיב, בהקריבם אש זרה, הכא בנוכראת, אתתקן, כמה דכתיב, ובעל בת אל נכר. מה להלן אש זרה, אף כאן נמי אשה זרה.

26. מאי אתחזי הכא. אלא בקדמיתא רחיקא קריבו, דכתיב, בהקריבם אש זרה. אוף הכא זמרי, הוה קריב רחיקא, שמא דמלכא, הוה קריב גבי רחיקא, מיד, וירא פנחס בן אלעזר בן אהרן הכהן ויקם מתוך העדה. הכא אתקין עקימא דקדמיתא, כדין אתייהיב יו"ד בשמיה לחברא אתון כחדא, ואתבשר בשלום, דכתיב, לכן אמור הנני נותן לו את בריתי שלום. בריתי ממש.

27. HE ASKS: What is this 'peace' we speak of here WHEN IT SAYS, "BEHOLD, I GIVE TO HIM MY COVENANT OF PEACE"? HE ANSWERS: At first they sinned against this Sfirah, YESOD, BY OFFERING FOREIGN FIRE, AS EARLIER MENTIONED. They damaged this Sfirah in instigating a quarrel BETWEEN ZEIR ANPIN AND MALCHUT, AS WRITTEN ABOVE. Now that it is corrected, it is written, "Behold I give him My covenant of peace," My actual covenant, NAMELY THE SFIRAH OF YESOD WHICH GOES BY THE NAME COVENANT. It will be at peace with him, NAMELY THE PEACE BETWEEN ZEIR ANPIN AND MALCHUT. For this reason, a small Yud was added to his name, WHICH HINTS AT YESOD, which is of the small letters to show that what was earlier crooked has already been corrected, MEANING THAT YESOD WHICH WAS CURVED EARLIER HAS BEEN STRAIGHTENED, AS WAS SAID BEFORE, and now MALCHUT is perfected through YESOD. Rabbi Elazar kissed his hands and said: Blessed is the Merciful One for allowing me to ask this thing so it should not get lost from me.

28. We have learned that Rabbi Yosi said: It was established to read this chapter OF THE SONS OF AARON on this day of Yom Kippur, in order to bring atonement for Yisrael in exile WHO ARE UNABLE TO OFFER SACRIFICES. For this reason the order OF SACRIFICES for this day, YOM KIPPUR, was established here IN THE PORTION ABOUT THE SONS OF AARON, AND RECITING IT COMES IN PLACE OF SACRIFICE. FURTHERMORE, the deaths of the sons of Aaron atone for Yisrael.

29. We also learn from here that every person who has affliction visited upon him from his Master, they serve as atonement for sins. All who have distress for affliction brought upon the just will have their sins pass away from this world. For this reason, on this day, YOM KIPPUR, we read about, "After the death of the two sons of Aaron" so that the congregation listens and feels distress for the pious who were lost and thus the congregation have their sins forgiven. Of him, who feels sorrow for the righteous who perished, or sheds tears for them, the Holy One, blessed be He, announces, "And your iniquity is taken away, and your sin is purged" (Yeshayah 6:7). Furthermore, he is reassured that his children will not die during his lifetime and it is written about him, "He shall see his seed, he shall prolong his days" (Yeshayah 53:10).

4. "All the rivers run into the sea"

Rabbi Shimon wonders how people can ignore the wishes of God for so long, and says that no one lends his ear or wakens his heart. He says that in later generations people will have forgotten the Torah entirely; there will never be another generation like Rabbi Shimon's until the generation in the time of the coming of Messiah, when knowledge will reawaken in the world again. We read about the river, Binah, in which the roots of the Tree of Life are spread. We read of the Sfirot that come forth from this river and the anointing oil that replenishes the Garden of Eden. These streams flow down to the righteous and join together in the sea of wisdom, Malchut. When the wicked interfere, the blessings of these streams are not felt, and judgment is awakened in the world instead of peace. Then people can be blessed only through the priest.

27. מאי שלום הכא, אלא בִּהְיוֹא כְּתָרָא, חֲבוּ בְּקִדְמִיתָא, בִּהְיוֹא כְּתָרָא, אֲתַעְרוּ קְטֻטוֹתָא בְּקִדְמִיתָא, וְהִשְׁתָּא דְאַתְתַּקֵּן, כְּתִיב הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם. בְּרִיתִי מִמָּשׁ, תְּהֵא עֲמִיָּה בְּשְׁלוֹם, וּבְגִין כֵּן, אֲתִיִּיְהִיב יו"ד זְעִירָא בְּשִׁמְיָהּ, דְּהָא מֵאֲתוֹן זְעִירָאן הִיא, לְאַתְחַזְּאָה דְּהָא אֲתַתַּקֵּן מֵה דְאַתְתַּעֲקֵם בְּקִדְמִיתָא, וְהָא אֲשִׁלִּימַת עֲמִיָּה. אֲתָא ר' אֲלַעְזָר וְנָשִׁיק יָדָיו. אָמַר, בְּרִיךְ רַחֲמֵנָא דְשְׂאִילְנָא הָאֵי מְלָה, וְלֹא אֲתַאבִּיד מִנָּאֵי.

28. תָּאנָא א"ר יוֹסִי, בְּהָאֵי יוֹמָא דְכַפּוּרֵי, אֲתַתַּקֵּן לְמַקְרֵי פְּרִשְׁתָּא דָּא, לְכַפֵּרָא לְיִשְׂרָאֵל בְּגִלּוֹתָא, בְּגִין דָּא, סִדְרָא דְיוֹמָא דָּא, הִכָּא אֲתַסְדֵּר, וּבְגִין דְּמִיתְתְּהוֹן דְּבִנֵי אַהֲרֹן, מְכַפֵּרָא עַל יִשְׂרָאֵל.

29. מִכָּאֵן אֲוִלִּיפְנָא, כֹּל הֵהוּא ב"נ דְּיִסּוּרֵי דְמֵאֲרִיָּה אֲתִיִּין עֲלֵיהּ, כְּפִרָּה דְּחֻבּוֹי אֵינוֹן. וְכֹל מֵאֵן דְּמִצְטַעַר עַל יִסּוּרֵיהוֹן דְּצַדִּיקָא, מְעַבִּירִין חֻבּוֹיָא דְּלֵהוֹן מְעֻלְמָא. וְע"ד בְּיוֹמָא דָּא, קוֹרִין, אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן, דְּיִשְׁמַעוֹן עֲמָא, וְיִצְטַעְרוֹן עַל אַבּוּדְהוֹן דְּצַדִּיקָא, וְיִתְכַפֵּר לְהוֹן חֻבּוֹיָהוּ. וְכֹל דְּמִצְטַעַר עַל אַבּוּדְהוֹן דְּצַדִּיקָא, אִו אַחִית דְּמַעֲיִן עֲלֵיהּ, קוֹדֶשׁא בְּרִיךְ הוּא מְכַרִּיז עֲלֵיהּ וְאוֹמֵר, וְסַר עֲוֹנְךָ וְחַטָּאתְךָ תְּכּוּפֵר. וְלֹא עוֹד, אֲלֵא דְלֹא יִמוּתוֹן בְּנוֹי בְּיוֹמוֹי. וְעֲלֵיהּ כְּתִיב, יִרְאֶה זֶרַע יֵאֲרִיךְ יָמִים וְגו'.

30. "And Hashem said to Moses, Speak to Aaron your brother, that he come not at all times into the holy place" (Vayikra 16:2). Rabbi Shimon said, "All the rivers run into the sea; yet the sea is not full..." (Kohelet 1:7). Rabbi Shimon said: I wonder about people, that they have no eyes to see, no heart to observe, they do not know, or pay attention to the wishes of their Master. How asleep they are and do not awaken before the day will come when thick darkness will cover them; the owner of the deposit will demand his due accounting from them.

31. An announcement is called out about them daily and their soul testifies within them day and night. The Torah raises its voice in all directions and says, "How long, fools, will you love foolishness" (Mishlei 1:22). "Whoever is a fool, let him turn in here: as for him that lacks understanding, she says to him, Come, eat of my bread, and drink of the wine which I have mixed" (Mishlei 9:4-5). No one lends his ear or wakens his heart.

32. Come and see: Later generations will come when Torah will be forgotten among them, the wise will gather in their own place and there won't be found anyone who can begin to explain and finalize THE TORAH. Woe to that generation. From here on, there will not be a generation like the present one until the generation in the time of King Messiah, when knowledge will awaken in the world, as it is written, "For they shall all know Me, from the lowest of them to the greatest of them" (Yirmeyah 31:33).

33. It is written, "And a river went out of Eden" (Beresheet 2:10). We have learned the name of this river. We established that its name is Yuval, NAMELY BINAH, as it is written, "And that spreads out its roots by the river (Heb. yuval)" (Yirmeyah 17:8). In the book of Rabbi Hamnuna Saba (the elder), IT SAYS that its name is life, NAMELY BINAH, whence life comes to the world, which is referred to as the life of the King. We established that it is that great and strong tree, WHICH IS ZEIR ANPIN, that feeds all and is called the Tree of Life, MEANING the tree that has planted its roots in that life ABOVE, NAMELY BINAH. And all is appropriate.

34. We have learned that this river gave forth deep streams, WHICH REPRESENT THE THREE SFIROT - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN - with the anointing oil to replenish the Garden of Eden, WHICH IS MALCHUT, and water the trees and plants, NAMELY THE SFIROT OF MALCHUT. Of this, it is written, "The trees of Hashem have their fill; the cedars of Lebanon, which He has planted" (Tehilim 104:16). These streams, NAMELY CHESED, GVURAH AND TIFERET, flow and continue on and join two pillars that the Baraitas refer to as Yachin and Boaz, NAMELY NETZACH AND HOD. These NAMES are appropriate. From there, NETZACH AND HOD come out all these streams, NAMELY CHESED, GVURAH AND TIFERET, and rest in a certain level referred to as Righteous, NAMELY YESOD, as is written, "But the righteous is an everlasting foundation (Heb. yesod)" (Mishlei 10:25). All together they join in that level referred to as "sea" that is the sea of wisdom, NAMELY MALCHUT. This is the meaning of the verse, "All the rivers run into

30. וַיֹּאמֶר יי' אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחִיךָ וְאֵל יְבֵא בְּכָל עֵת אֶל הַקֹּדֶשׁ וְגו' ר"ש פֶּתַח וְאָמַר, כָּל הַנְּחָלִים הַיּוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינָנו מֵלֵא וְגו'. אָמַר רַבִּי שְׁמַעוֹן, תְּוֹהֵנָא עַל בְּנֵי עַלְמָא, דְּהָא לִית לְהוּ עֵינִין לְמַחְזִי, וְלָבָא לְאַשְׁגַּחָא, וְלֹא יִדְעִין, וְלֹא שׁוֹיִין לְבִיּוּהוּ לְאַסְתַּכְּלָא בְּרַעוּתָא דְּמֵאֲרִיּוֹן, הֵיךְ נִימִין, וְלֹא מִתְעָרִי מִשְׁנַתִּיּוּהוּ, עַד לֹא יִתִּי הֵהוּא יוֹמָא דְּחַפִּי עֲלֵיּוּהוּ חֲשׂוּכָא וְקַבְּלָא, וְיִתְבַּע הֵהוּא מֵאֲרִיָּה דְּפִקְדוֹנָא, חוֹשְׁבָנָא מְנִיּוּהוּ.

31. וְכַרְזָא כָּל יוֹמָא קָאֲרִי עֲלֵיּוּהוּ, וְנִשְׁמַתְהוֹן, אֲסַהֲיֶדֶת בְּהוֹן בְּכָל יוֹמָא וְלִילֵיא, אֲוִרִיתָא רָאֵמַת קָלִין לְכָל עֵבֶר, מִכְרָזַת וְאֲוִמְרַת, עַד מִתִּי פִתְאִים תֵּאָהֱבוּ פִתִּי מִי פִתִּי יִסּוּר הֵנָּה חֲסֵר לֵב אָמְרָה לוּ. לְכוּ לְחַמוּ בְּלַחְמֵי וְשִׁתּוּ בַיּוֹן מִסְכַּתִּי. וְלִית מֵאן דִּירְכִינֵן אֲוִרְנִיָּה, וְלִית מֵאן דִּיתְעַר לְבִיָּה.

32. ת"ח, זְמִינִין דְּרִי בְּתַרְאֵי דִּיִּתּוֹן, דִּיִּתְנַשִּׁי אֲוִרִיתָא מִבִּינִיּוּהוּ, וְחַכְמֵי לָבָא יִתְכַנְשׁוּן לְאַתְרֵיּוּהוּ, וְלֹא יִשְׁתַּכַּח מֵאן דְּסִגִּיר וּפִתַח. וְוִי לְהֵהוּא דְּרָא. וּמִכָּאן וְלַהֲלָאָה, לֹא יְהֵא דְּרָא כְּדָרָא דָּא, עַד דְּרָא דִּיִּתִּי מִלְּכָא מְשִׁיחָא, וּמִנְדַּעָא יִתְעַר בְּעַלְמָא, דְּכִתִּיב, כִּי כֻלָּם יִדְעוּ אוֹתִי לְמִקְטָנָם וְעַד גְּדוּלָּם.

33. ת"ח, כְּתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן. וְתַנִּינֵן, מַה שְּׁמִיָּה דְּהֵהוּא נָהָר. אֲוִקִימָנָא יוֹבֵל שְׁמִיָּה, דְּכְתִיב, וְעַל יוֹבֵל יִשְׁלַח שְׂרָשָׁיו. וּבִסְפָרָא דְּרַב הַמְנוּנָא סָבָא, חַיִּים שְׁמִיָּה, דְּמִתְמָן נִפְקִין חַיִּים לְעַלְמָא, וְאֵינּוֹן אֲקָרוֹן חַיִּי מִלְּכָא. וְהֵא אֲוִקִימָנָא, הֵהוּא אֵילָנָא רַבָּא וְתַקִּיפָא, דְּמִזּוֹן לְכֻלָּא בֵּיהּ. אֲקָרִי עֵץ חַיִּים. אֵילָנָא דְּנִטְע שְׂרָשׁוֹ בְּאֵינּוֹן חַיִּים, וְכֻלָּא הוּא שְׁפִיר.

34. וְתַנָּא, הֵהוּא נָהָר אֲפִיק נְחָלִין עֲמִיקִין, בְּמִשַׁח רַבּוּת, לְאַשְׁקָאָה גְּנָתָא, וְלְרוּאָה אֵילָנִין וְנִטְעֵינִין, דְּכְתִיב יִשְׁבְּעוּ עֵצֵי יי' אֲרִצֵּי לְבָנוֹן אֲשֶׁר נָטַע, וְאֵינּוֹן נְחָלִין, נְגִידִין וְאַתְמַשְׁכֵּן וּמִתְכַנְשִׁין בְּתַרִּין סְמִכִין וְאֵינּוֹן בְּרִיתִי קְרִינֵן לְהוּ, יְכִי"ן וּבֹעֵ"ו, וְשְׁפִיר. וּמִתְמָן נִפְקִין כָּל אֵינּוֹן נְחָלִין, וְשְׂרִינִין לֹון בְּחַד דְּרָגָא דְּאֲקָרִי צְדִיק, דְּכְתִיב, וְצְדִיק יִסּוּר עוֹלָם. וְכֻלָּהוּ אֲזִלִּין וּמִתְכַנְשִׁין לְהֵהוּא אֲתַר דְּאֲקָרִי יָם, וְהוּא יָמָא דְּחִכְמָתָא, הֵה"ד, כָּל הַנְּחָלִים הַיּוֹלְכִים אֶל הַיָּם וְגו'.

the sea" (Kohelet 1:7).

35. If you should say that when the streams reach this spot, NAMELY MALCHUT, they stop and don't come back, yet immediately following that, it says, "To the place where the rivers flow, thither they return (lit. 'return to go')" (Ibid.), for the river never stops its waters. "They return": To where do THEY return? HE ANSWERS: They "return" to the two pillars, Netzach and Hod. They "go" to this Righteous, WHICH IS YESOD, to seek out blessings and joy. This is the secret of what we learned, "This is the Leviathan, whom You have made to play therein" (Tehilim 104:26). It is the righteous.

36. "These wait all upon You: that You may give them their food in due season" (Ibid. 27). What is meant by "in due season"? This is the Matron, NAMELY MALCHUT, known as the time of the Righteous, WHICH IS YESOD. For this reason, all look up to this "due season," all that are sustained here below. They are fed from this source, AS THE LOWER BEINGS RECEIVE ONLY FROM MALCHUT. This secret meaning was established in, "These wait all upon You..." as we have established.

37. Come and see: When this "all," WHICH IS YESOD, KNOWN AS "KOL (LIT. 'ALL')," perfumes "due season," WHICH IS MALCHUT, which joins with him, all the world rejoices in blessings and peace is found among the upper and lower beings. However, when the wicked cause, that blessings of these streams are not present - NAMELY, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and this season receives nourishment from another side, NAMELY JUDGMENT, then Judgments are awakened in the world and there is no peace. When people want to be blessed, they can do so only through the priest, who could arouse his Sfirah, WHICH IS CHESED. Thus, the Matron, WHO IS MALCHUT, is blessed and the blessings will prevail throughout the worlds.

5. "That he come not at all times into the holy place"

We learn that God told Moses that he should speak to his brother, Aaron, since Aaron was given the blessings for above and below. There are times when one may go before God and ask petitions, because it is a time of goodwill; there are other times when harsh decrees are aroused and blessings are not forthcoming. Sometimes judgments are present but impending, held over the world to frighten it. We learn that these cycles occur in the year, in the week, in the day and even in the hour. Rabbi Shimon says that things are good in their due season. Analyzing the scripture, "That he come not at all times into the holy place," Rabbi Shimon tells his son that God was admonishing Aaron not to make the same mistake that his sons did, so that he will not damage this time that is Malchut. He also says that incense is the most praiseworthy of all sacrifices, because incense in Aramaic means 'connecting'.

38. We have learned that AFTER THE DEATHS OF THE SONS OF AARON, Moses was seeking from the Holy One, blessed be He, this matter, WHICH IS CHESED. MOSES said to Him: If people return in repentance to You, by whom will they be blessed? The Holy One, blessed be He, replied: "You are speaking to Me? "Speak to Aaron your brother," for in his hands are given the blessings for above and below', FOR HE IS THE CHARIOT FOR CHESED, AS MENTIONED ABOVE.

35. ואי תימא, דהא מטו לאתר דא, ופסקין, ולא תייבין, לבתר כתיב, אל מקום שהנחלים הולכים שם הם שבים ללכת, בגין דההוא נהרא לא פסיק לעלמין. הם שבים, לאן אתר שבים, לאינון תרין קיימין, נצח והוד. ללכת, בהאי צדיק, לאשבחא ברכאן וחדיו. והיינו רזא דתנינן, לויתן זה יצרת לשחק בו, דא צדיק.

36. כלם אליך ישברון לתת אכלם בעתו. מאן עתו. דא מטרוניתא, דאקרי עתו דצדיק, ובג"כ בלהו מחכאן להאי עתו, בלהו דאתונן לתתא, מאתר דא אתונן, ורזא דא אוקימנא, עיני כל אליך ישברו וגו' כמה דאוקימנא.

37. ת"ח, בשעתא דהאי כל, מבסם לעתו, ומתחברא עמיה, בלהו עלמין בחידו, בלהו עלמין בברכאן, כדין שלמא אשתכח בעלאי ותתאי. וכד גרמין חייבי עלמא, דתמן לא אשתכחו ברכאן דאינון נחלי, וינקא, האי עת, מסטרא אחרא, כדין דינין מתערין בעלמא, ושלמא לא אשתכח. וכד בעאן בני עלמא לאתברכא, לא יכלין אלא על ידא דכהנא, בגין דיתער בתרא דיליה, ויתברך מטרוניתא, וישתכחו ברכאן בכלהו עלמין.

38. תאנא, בההיא שעתא, בעא משה קמי קודשא בריך הוא, מלה דא, אמר ליה, אי בני עלמא יתובון קמן, על ידי דמאן מתברכאן. א"ל קודשא בריך הוא, ולי את אומר, דבר אל אהרן אחיך, דהא בידיה מסיראן ברכאן לעילא ותתא.

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39. "And Hashem said to Moses, Speak to Aaron your brother, that he come not at all times into the holy place" (Vayikra 16:2). Rabbi Aba said: There are times before the Holy One, blessed be He, when His goodwill is found, blessings are available and one may ask petitions. There are other times when His graciousness is unavailable, blessings are not forthcoming and harsh decrees are aroused in the world. There are times when Judgment is impending. There are times during the year when graciousness is present and there are times during the year when decrees are present. There are other times when Judgment is present but is impending, MEANING TO SAY THE JUDGMENT IS HELD IN ABEYANCE TO FRIGHTEN THE WORLD, BUT IT IS NOT YET IN EFFECT. There are also times during the month when graciousness is to be found and times when Judgments are present and impending over everything.

40. There are times during the week when graciousness abounds and there are times during the week when decrees are in the world. There are times during the day when graciousness prevails and the world is pampered. There are times during the day when the Judgments are impending and are present. Even during the hour, THERE ARE VARIOUS TIMES. Consequently, it is written, "And a time for every purpose" (Kohelet 3:1). It is also written, "But as for me, let my prayer be to You, Hashem, in an acceptable time" (Tehilim 69:14) and "Seek Hashem while He may be found" (Yeshayah 55:6). Another verse reads, "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" (Tehilim 10:1) and another verse reads, "From afar Hashem appeared to me" (Yirmeyah 31:2). At other times, He is close as it is written, "Hashem is near to all those who call upon Him" (Tehilim 145:18). Due to this, it is written, "that he will not come at all times into the holy place..."

41. Rabbi Shimon said: We have ascertained that something in its due season IS EXCELLENT. This is sure. At this point, the Holy One, blessed be He, came to warn Aaron not to err with the same sin with which his sons erred. This due season is well known TO BE MALCHUT. For this reason, he must not err by joining a different time to the King. This is the meaning of the verse, "That he come not at all times into the holy place." Even when he will see that the time is given over to another, NAMELY THE OTHER SIDE, to run the world, IT SHOULD BE given over to its hands in order to enjoin and bring the world near to holiness, as I and My Name are one, SINCE EVEN THE OTHER SIDE SERVES ONLY ME. For this reason, "that he come not at all times (or: 'with every time') into the holy place." If he wishes to know with what he should approach, the answer is with zot (Eng. 'this' fem.), WHICH IS MALCHUT OF HOLINESS, "With this (Heb. zot fem.) shall Aaron come into the holy place" (Vayikra 16:3). This zot is the time that holds to My name through Yud, WHICH IS YESOD, that is imprinted in My name AND WITH IT he may come into the holy place, not at all times, but "he come not at all times."

39. וַיֹּאמֶר יי' אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחִיךָ וְאֵל יבא בכל עת אל הקדש וגו'. אָמַר רַבִּי אַבָּא, זְמַנִּין אֵית קָמִי קוּדְשָׁא בְרִיךְ הוּא, לְאַשְׁתַּבַּח רַעְוֹן, וְלְאַשְׁתַּבַּח בְּרַכָּאן, וְלִמְתַּבַּע בְּעוֹתֵי, וְזְמַנִּין דְּרַעְוֹן לֹא אֲשַׁתְּבַּחוּ, וּבְרַכָּאן לֹא מְזַדְּמָנן, וְדִינִין קְשִׁינן מִתַּעְרִין בְּעֵלְמָא. וְזְמַנִּין דְּדִינָא תְּלִי. תָּא חֲזִי, זְמַנִּין אֵית בְּשֵׁתָא, דְּרַעְוֹא אֲשַׁתְּבַּח. וְזְמַנִּין אֵית בְּשֵׁתָא, דְּדִינָא אֲשַׁתְּבַּח. וְזְמַנִּין אֵית בִּירְחֵי, דְּרַעְוֹא אֲשַׁתְּבַּח בְּהוּ. וְזְמַנִּין אֵית בִּירְחֵי, דְּדִינִין אֲשַׁתְּבַּחוּ, וְתַלְיִין עַל כֻּלָּא.

40. זְמַנִּין אֵית בְּשַׁבּוּעֵי, דְּרַעְוֹן מִשְׁתַּבַּחן, וְזְמַנִּין אֵית בְּשַׁבּוּעֵי, דְּדִינִין מִשְׁתַּבַּחן בְּעֵלְמָא. וְזְמַנִּין אֵית בְּיוֹמֵי, דְּרַעְוֹא אֲשַׁתְּבַּח בְּעֵלְמָא וְעֵלְמָא אֲתַבְּסָמָא. וְזְמַנִּין אֵית בְּיוֹמֵי דְּדִינִין תְּלִינן וּמִשְׁתַּבַּחן, וְאַפִּילוּ בְּשַׁעֲתֵי. וְעַל דָּא כְּתִיב, וְעַת לְכָל חַפְץ וְגו'. וְכְתִיב, וְאַנִּי תַמְלִיתִי לְךָ וְגו'. וְכְתִיב, דְּרִשׁוּ יי' בְּהַמְצֵאוּ. וְכְתִיב, לְמָה יי' תַעֲמֹד בְּרַחֵק תַעֲלִים לַעֲתוֹת בַּצָּרָה. וְכְתִיב, מִרְחֹק יי' נִרְאָה לִי. וְזְמַנִּין דְּאִיהוּ קְרוּב, דְּכְתִיב, קְרוּב יי' לְכָל קוֹרְאָיו. בְּג"כ, וְאֵל יבא בכל עת אל הקדש וגו'.

41. רַבִּי שִׁמְעוֹן אָמַר, הָא אֻקְיָמָנָא. מְלָה בְּעַתוּ, וְהָכִי הוּא וְדָאֵי, וְהָכָא אַתָּא קוּדְשָׁא בְרִיךְ הוּא לְאַזְהָרָא לְאַהֲרֹן, דְּלֹא יִטְעִי בְּהֵוֹא חוּבָא, דְּטַעוּ בְּנוֹי, דְּהָא הָאֵי עַת יִדְעָא, בְּג"כ לֹא יִטְעִי לְחַבְרָא עַת אַחְרָא, לְגַבִּי מְלַכָּא. הַה"ד, וְאֵל יבא בכל עת אל הקדש. כְּלוּמַר, אִף עַל גַּב דִּיחְמֵי עֵידָן, דְּאַתְמַסֵּר בִּידָא אַחְרָא, לְאַתְנַהֲגָא עֵלְמָא, וְיִתְמַסֵּר בִּידוּי לְיַחַד בֵּיהּ לְקַרְבָּא לִיהּ לְקוּדְשָׁא, דְּהָא אָנָּא וְשְׁמֵי חַד הוּא. וּבְגִינֵי כֵךְ, וְאֵל יבא בכל עת אל הקדש. וְאֵי בְּעֵי לְמַנְדַּע בְּמָה יִיעוּל. בְּזָאת. בְּזָאת יבא אֶהֱרֹן אֶל הַקֹּדֶשׁ. דְּהָאֵי זָאת, הִיא עַת דְּאַחִידַת בְּשָׁמַי, בְּהָאֵי יי', דְּרִשְׁיָמָא בְּשָׁמַי, יִיעוּל אֶל הַקֹּדֶשׁ. וְאֵל יבא בכל עת.

42. Rabbi Yosi said that it is written, "He has made every thing beautiful in its time" (Kohelet 3:11). This matter was explained by the holy luminary, and it is so that we learned that "He has made every thing beautiful in its time." Assuredly everything, WHICH IS YESOD NAMED ALL, He did in its time REFERS TO MALCHUT CALLED TIME, one with another, and no other thing may come between them. It is literally "in its time," MEANING MALCHUT and not in another. For this reason, it is a warning to Aaron "that he come not at all times into the holy place." With what may he enter? With Zot, MEANING MALCHUT CALLED ZOT, as we established from the verse, "Thus (with zot) shall Aaron come into the holy place" (Vayikra 16:3).

43. Rabbi Elazar was sitting before his father. He said to him that it is written about the congregation of Korah, "And they perished from among the congregation" (Bemidbar 16:33). What is meant by "and they perished"? It is similar to that which is written, "The same person will I destroy from among his people" (Vayikra 23:30). Rabbi Shimon said that the sons of Aaron are different THAN THE CONGREGATION OF KORAH, because 'perish' is not written about them, as it does about the congregation of Korah, where it is written, "And they perished from among the congregation." It is also written, "Behold, we die, we perish, we all perish" (Bemidbar 17:27), which included the 250 people who offered the incense. THEY surely perished; however, THE SONS OF AARON did not perish.

44. He replies that it is written, "That he come not at all times into the holy place." Another verse reads, "Thus (Heb. with zot) shall Aaron come into the holy place." HE QUESTIONS: If the verse stated "that he will not come at all times," why doesn't it write at what time he may come? IT SHOULD READ THAT ON THE TENTH OF THE MONTH, HE SHALL COME INTO THE HOLY PLACE, BUT INSTEAD IT SAYS, "THUS SHALL AARON COME INTO THE HOLY PLACE," YET GIVES NO EXPLICIT TIME. He said to him: Elazar, we learned that it is the same word and same time, FOR TIME AND ZOT ARE THE SAME WORD, NAMELY BOTH ARE NAMES OF MALCHUT, which the priests knew. But in relation to his sons sinning, the Holy One, blessed be He, wanted to admonish here, NAMELY, THAT HE SHOULD NOT DAMAGE THIS TIME WHICH IS MALCHUT AS HIS SONS DID. We have already learned this. He replied: I also thought so, but I wanted TO HEAR THIS FROM YOU in order to reconcile this matter.

45. He said to him: Elazar, my son, come and see that all sacrifices and burnt offerings bring gratification to the Holy One, blessed be He. But there is no truer gratification BEFORE HIM than the incense, for the incense is the most praiseworthy. This is the reason that it is offered in the innermost chambers, NAMELY THE HOLY OF HOLIES, silently. We have learned that. For this reason people were not punished for other kinds of sacrifices and burnt offerings as for incense, because in the whole of the service of the Holy One, blessed be He, this is the most joined and connected. That is why it is called incense, BECAUSE INCENSE IN ARAMAIC MEANS CONNECTING, so it says, "Ointment and incense rejoice the heart" (Mishlei 27:9).

42. תָּאנָא אָמַר ר' יוֹסִי כְּתִיב אֶת הַכֹּל עָשָׂה יָמָּה בְּעֵתוֹ הָאֵי מְלָה אוֹקְמָה בּוֹצִינָא קְדִישָׁא וְהִכִּי הוּא דִּתְנִינָא אֶת הַכֹּל עָשָׂה יָמָּה בְּעֵתוֹ וְהִכִּי הוּא וְדָאֵי. אֶת הַכֹּל וְדָאֵי. עָשָׂה יָמָּה בְּעֵתוֹ, דָּא בְּדָא, וְלֹא יתְעַרְבוּן אַחֲרָנִין בִּינֵיהוּ. בְּעֵתוֹ מִמֶּשׁ, וְלֹא בְּאַחֲרָא. בְּגִינֵי כֵן, אֲזַהְרוּתָא לְאַהֲרֹן, וְאֵל יָבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ. אָבֵל בְּמָה יַעֲוֹל. בְּזֹאת, כְּמָה דְּאוֹקִימָנָא, דְּכְתִיב בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ.

43. רַבִּי אֶלְעָזָר הוּוּ יָתִיב קָמֵי אָבוּהּ, אָמַר לֵיהּ, כְּתִיב בְּכַנְיִשְׁתָּא דְקָרַח, וַיֵּאבְדוּ מִתּוֹךְ הַקְּהָל, מֵאֵי וַיֵּאבְדוּ. אֲלֵא כְּמָה דְכְתִיב, וְהֵאבְדִּיתִי אֶת הַנֶּפֶשׁ הַהִיא מִקֶּרֶב עַמָּה. א"ר שְׁמַעוֹן, שְׂאֵנִי אֵינּוֹן בְּנֵי אַהֲרֹן, דְּלֹא כְתִיב בְּהוּ אַבְדָּהּ, כְּאֵינּוֹן דְּכַנְיִשְׁתָּא דְקָרַח, דְּכְתִיב בְּהוּ, וַיֵּאבְדוּ מִתּוֹךְ הַקְּהָל. וְכְתִיב, הֵן גּוֹעַנּוּ אַבְדָּנוּ כְּלָנוּ אַבְדָּנוּ. לְאַכְלִלָא אֵינּוֹן דְּאַקְרִיבוּ קִטְרֵת בּוֹסְמִין, מֵאֵתָן וְחֻמְשִׁין, דְּאֵתְאבִּידוּ וְדָאֵי, וְאֵלִין לֹא אֵתְאבִּידוּ.

44. א"ל כְּתִיב, וְאֵל יָבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ. וְכְתִיב, בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ. בֵּינּוֹן דְּאָמַר, וְאֵל יָבֹא בְּכָל עֵת, אָמַאי לֹא כְתִיב, בְּמָה זְמַנָּא יַעֲוֹל. א"ל אֶלְעָזָר, הָא אֲתָמַר, וּמְלָה חַד הוּא, וְזְמַנָּא חַד הוּא הוּוּ יַדְעֵי כְּהֵנִי. אָבֵל עַל מָה דְּחָאבוּ בְּנוֹי, בְּעָא לְאַזְהָרָא הֵכָא, וְהָא אֲתָמַר. א"ל, וְאֵנָּה הִכִּי סְבִירָנָא, וּבְגִין לְאַתֵּי שְׂבָא מְלָה בְּעֵינָא.

45. א"ל, אֶלְעָזָר בְּרִי ת"ח, כָּל קִרְבָּנִין וְכָל עֲלוּן, נֵיחָא הוּא דְקוֹדֶשׁא בְּרִיךְ הוּא, אָבֵל לֹא הוּוּ נֵיחָא, כְּמָה דְהָאֵי קִטְרֵת, דְקִטְרֵת מְעֵלִיא מְכֻלָּא. וּבְג"כ, הוּוּ מְעֵלִין לֵיהּ לְגוּ בְּגוּ, בְּלַחֲשׁוֹ. וְהָא אֲתָמַר. וּבְג"כ, לֹא אֲתַעֲנָשׁוּ כָל בְּנֵי נִשְׂאָא בְּשָׂרָא קִרְבָּנִין וְעֲלוּן כְּמוֹ בְּקִטְרֵת, דְּכָל פּוֹלְחָנָא דְקוֹדֶשׁא בְּרִיךְ הוּא, הֵכָא אֲתַקְטֵר וְאֲתַקְשֵׁר יִתִּיר מְכֻלָּא. וְע"ד אַקְרִי קִטְרֵת. וְהָא אֲתָמַר, שְׁמֹן וְקִטְרֵת יִשְׂמַח לָב.

6. "Therefore do the virgins love you"

Rabbi Shimon tells how the fragrance of the incense rises and joins with the flow of the holy ointment (the Sfirah of Zeir Anpin); they waken each other and are then good for illumination. The oil is then poured down from level to level to Malchut and thence to all the worlds. The Congregation of Yisrael is like the incense and Zeir Anpin is like the ointment.

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46. Rabbi Shimon opened the discussion saying, "Your ointments are fragrant..." (Shir Hashirim 1:3). I have closely studied this verse and this is the explanation: What is meant by "fragrant"? IT MEANS THAT the fragrance of the incense is subtle and finer, more interior than anything else. When this fragrance rises to join with the anointing oil of the fountain streams, WHICH ARE THE SFIROT OF ZEIR ANPIN, they wake one another and connect together. Then these ointments are good for illumination, as the verse says, "Your ointments are fragrant (lit. 'good for fragrance')."

47. The oil was then poured from level to level among the levels that are called the Holy Name, WHICH IS MALCHUT, and the verse then reads, "For your flowing oil you are renowned: therefore do the virgins love you" (Ibid.). What is meant by "virgins" (Heb. almot)? It is worlds (Heb. olamot), as we mentioned, actual worlds. INASMUCH AS THE OIL POURS TO MALCHUT CALLED NAME, ALL WORLDS RECEIVE FROM HER. Another explanation for almot is as written, "A song to Almot" (Tehilim 46:1), MEANING GRADES REPRESENTING ASPECTS OF CHASSADIM THAT IS REFERRED TO AS ALOMOT, DERIVED FROM THE WORD HE'ALEM (LIT. 'HIDDEN'). It all comes to the same thing. THE WORD OLAMOT (LIT. 'WORLDS') ALSO COMES FROM THEIR BEING CONCEALED

48. In the book of Rabbi Hamnuna Saba, it is written: what is the meaning of 'worlds (Heb. olamot)'? It is according to the verse, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). THIS IS THE SECRET OF THE SEVEN CHAMBERS OF BRIYAH, WHICH SERVICE MALCHUT AND ARE REFERRED TO AS MAIDENS. These maidens ARE "the virgins (Heb. almot) love you," to bless Your name and to sing praises before You. From there, there are blessings among all the lower beings, and the upper and lower beings are blessed.

49. Another explanation for "the virgins (Heb. almot) love you": It is fine to read this verse as: 'over death (Heb. al mavet) they love you', for with this, NAMELY OIL WHICH DENOTES CHASSADIM, the harsh prosecutors embalm themselves, AS 'ALAMOT' IS SPELLED WITH THE SAME LETTERS AS 'AL MAVET'. For incense, SIGNIFYING THE ILLUMINATION OF CHOCHMAH, joins with the higher level ointment, WHICH IS CHASSADIM, and is held in high esteem before the Holy One, blessed be He, more than all sacrifices and burnt offerings. The Congregation of Yisrael said: I am like the incense, DENOTING MALCHUT, AS MALCHUT IS THE SECRET MEANING OF LOWER CHOCHMAH, and You, DENOTING ZEIR ANPIN, are like ointment, DENOTING CHASSADIM. THEREFORE, "Draw me, we will run after you" (Shir Hashirim 1:4). "We will run" IS A PLURAL EXPRESSION, as in, "therefore do the virgins love you," THAT IS, I and all my troops, who all hold onto me. Hence, "draw me," as they are all dependent on me.

50. "The king has brought me into his chambers" (Ibid.): If the King will bring me into His chambers, then "we will be glad and rejoice in you" (Ibid.), meaning I and all the troops. We have learned that all the forces rejoice when the Congregation of Yisrael is joyous and blessed, and harsh decrees do not transpire in the world. Hence, it says, "Let the heavens rejoice, and let the earth be glad" (Tehilim 96:11).

46. פתח ר' שמעון ודרש, לריח שמניך טובים וגו'. האי קרא אסתכלנא ביה, והכי הוא. לריח, מאי ריח. ריח דקטרת דאיהו דקיקא ומעליא ופנימאה מבלא, וכד סליק ההוא ריח לאתקשרא, בההוא משח רבות הנחלי מבועא, אתערו דא בדא ואתקטרו פחדא. וכדין אינון משחן טבאן לאנהרא. כד"א, לריח שמניך טובים.

47. וכדין אתרק משחא מדרגא לדרגא, באינון דרגין דאקרון שמא קדישא, הה"ד, שמן תורק שמך על בן עלמות אהבוך. מאי עלמות. כמה דאוקימנא עלמות, עלמות ממש, ד"א על בן עלמות אהבוך. כד"א, על עלמות שיר. וכלא חד.

48. ובספרא דרב המנונא סבא כתיב, מאי עלמות. כמה דאת אמר, ותתן טרף לביתה וחק לנערותיה. נערותיה הני עלמות, אהבוך, לברכא שמך, ולומר קמך, ומתמן אשתבחן ברכאן בכלהו ותתאי, ומתברכין עלאין ותתאין.

49. ד"א ע"כ עלמות אהבוך. שפיר הוא מאן דאמר. על מות אהבוך, דהא במלה דא מאריהון דדינין אתבסמן, ובגין דהאי קטרת, אתקטר במשחא דלעילא יתיר, אתחשב קמיה דקודשא בריך הוא, מכל קרבנין ועלוון. אמרה כ"י, אנא בקטרת, ואנת במשחא, משכני אחרין נרוצה וגו'. נרוצה: כד"א, על בן עלמות אהבוך. אנא וכל אוכלוסין, דהא בלהו בי אחידן, ועל דא משכני, דהא בי תליין.

50. הביאני המלך חדריו. אם ייעול לי מלכא באדרוי, נגילה ונשמחה בך, אנא וכלהו אוכלוסין. האנא. בלהו אוכלוסין, בשעתא דכנסת ישראל חדאת ומתברכא, בלהו חדאן, ודינא לא שריא בדין בעלמא. ועל דא כתיב, ושמחו השמים ותגל הארץ.

7. "For I appear in the cloud upon the ark cover"

Rabbi Yehuda brings up various verses where a cloud or a storm of wind are mentioned. Speaking about the cloud upon the ark cover, he says that

this is the place where the cherubs, Metatron and Sandalfon, rested, and that a miracle occurred three times a day when the Shechinah revealed herself in their wings. Rabbi Shimon tells what song the cherubs sang when the Shechinah came down.

51. "For I appear in the cloud upon the ark cover" (Vayikra 16:2). Rabbi Yehuda said: Fortunate are the righteous, whom the Holy One, blessed be He, delights to honor. We have learned about a king of flesh and blood, that if someone rides on his horse, he has committed a capital offense. However, the Holy One, blessed be He, placed Elijah on His own, as is written, "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11) AND IT IS WRITTEN, "HASHEM ANSWERED JOB OUT OF THE STORM" (IYOV 38:1). It is written: here "that he die not: for I appear in the cloud upon the ark cover." The Holy One, blessed be He, brought Moses into the cloud, as it says, "And Moses went into the midst of the cloud" (Shemot 24:18), meaning into the midst of the cloud, DENOTING MALCHUT. IT IS WITHIN THE SAME CLOUD, OF WHICH IT SAYS, "For I appear in the cloud upon the ark cover." This is the meaning of, "And Hashem will create upon every dwelling place of Mount Zion and upon its assemblies, a cloud and smoke by day" (Yeshayah 4:5), "For the cloud of Hashem was upon the tabernacle by day" (Shemot 40:38). ALL THESE CLOUDS HINT AT MALCHUT.

52. We have learned that it is written, "And Hashem descended in the cloud" (Shemot 34:5) and "I appear in the cloud upon the ark cover." We have learned that this is the place, NAMELY MALCHUT, where the Cherubs rested, WHO ARE METATRON AND SANDALFON, as we learned. The Cherubs were in place by means of a miracle (Heb. nes), MEANING UPON MALCHUT THAT IS CALLED NES. We have learned that three times daily - THE SECRET MEANING OF THE THREE COLUMNS - a miracle (Heb. nes) occurred, MEANING THAT THE SHECHINAH REVEALED HERSELF in their wings. At the moment when the sanctity of the King revealed itself upon them, they raised their wings of their own accord, spread them, and covered over the ark cover. Afterwards, they closed their wings and held them against their bodies, as the verse says, "And the Cherubs shall stretch out their wings on high" (Shemot 25:20). The verse uses the term "stretch out," MEANING AT TIMES THEY WOULD SPREAD AND AT TIMES CLOSE. The verse does not read 'stretched out', WHICH WOULD BE CORRECT WERE THEY PASSIVE; IN THE SAME WAY, 'overspreading' instead of 'were overspread'. This is WHAT THEY SAID, 'they were erect by means of a miracle and were rejoicing in the Shechinah'.

53. Rabbi Aba said: What does THE VERSE wish to say with the statement, "I appear in the cloud upon the ark cover," WHICH MEANS THAT PRIEST SEES THE SHECHINAH? ALSO, in the verse, "Thus (with zot) shall Aaron come," WHICH IS THE SHECHINAH IS REFERRED TO AS ZOT. Behold, the priest did not see the Shechinah when he entered THE HOLY OF HOLIES. HE ANSWERS: The cloud, WHICH IS THE SHECHINAH, would come down. In coming down, it reached the covering of the ark, the wings of the Cherubs would stir and the Cherubs would strike with their wings and sing a song. FROM THIS, THE PRIEST WOULD REALIZE THAT THE SHECHINAH WAS NOW APPEARING. THIS IS WHAT IS MEANT BY, "I APPEAR IN THE CLOUD UPON THE ARK COVER."

51. כי בענן אראה על הכפרת. א"ר יהודה, זכאין אינון צדיקיא, דקודשא בריך הוא בעי ביקריהון. ותנינא, מלך בשר ודם, אי ב"נ רכיב על סוסיא דיליה, בר קטלא הוא, קודשא בריך הוא ארכיב אליהו על דיליה, דכתיב, ויעל אליהו בסערה השמים וגו'. הכא מאי כתיב, ולא ימות כי בענן אראה על הכפרת. וקודשא בריך הוא עייליה למשה ביה, הה"ד, ויבא משה בתוך הענן, בתוך הענן ממש, כי בענן אראה על הכפרת. הה"ד, וברא יי' על כל מכון הר ציון ועל מקראיה ענן יומם ועשן. וכתיב, כי ענן יי' על המשכן יומם.

52. ותאנא, האי דכתיב, וירד יי' בענן. בענן אראה על הכפרת. תאנא, אתר דהוה שראן אינון כרובי, כמה דאוקימנא, כרובים על את הוה יתבין. ותאנא, ג' זמנין ביומא אתרחיש ניסא, בגדפיהו. בשעתא דאתגלי עליהו קדושה דמלכא, אינון מגרמיהו סלקין גדפיהו, ופרסין לון, וחפין על כפורתא. לבתר קמיטין גדפיהו, ונאחזין בגופיהו כד"א והיו הכרובים פורשי כנפים למעלה, פורשי ולא פרושי. סוככים ולא סכוכים. דא באת הוה קיימי וחדאן בשכינתא.

53. א"ר אבא, מה בעא הכא, כי בענן אראה על הכפרת. וכתיב בזאת יבא אהרן, והא כהנא לא חמי לשכינתא בשעתא כד הוה עאל. אלא עננא הוה נחית, וכד הוה נחית מטא על האי כפרת, ומתערין גדפיהו דכרובין, ואקשי להו ואמרי שירתא.

54. HE QUESTIONS: What song did they sing? HE ANSWERS, "For Hashem is great, and greatly to be praised: He is to be feared above all Elohim" (Tehilim 96:4). THEY SAID this when they raised their wings, WHICH IS THE ASPECT OF THE RIGHT COLUMN, MEANING CHESED TERMED "GREAT." When they spread them, they would say, "For all the Elohim of the nations are idols: but Hashem made the heavens" (Ibid. 5). THIS IS THE ASPECT OF THE LEFT COLUMN THAT SUBDUES THE ENTIRE OTHER SIDE. When they covered the ark cover, they would say, "Before Hashem; for He comes to judge the earth: with righteousness shall He judge the world, and the people with equity" (Tehilim 98:9). THIS IS THE ASPECT OF THE CENTRAL COLUMN DENOTING TIFERET, REFERRED TO AS JUSTICE.

54. ומה שירתא אמרי בי גדול יי' ומהלל מאד נורא הוא על כל אלהים. האי בד סלקי גרפיהו. בשעתא דפרסין להו אמרי, בי כל אלהי העמים אלילים ויי' שמים עשה. בד חפיון על כפורתא, אמרי, לפני יי' כי בא לשפוט הארץ ישפוט תבל בצדק ועמים במישרים.

8. "And their faces shall look one to another"

Rabbi Shimon says that when the priest heard the voices of the Cherubs he placed the incense in the right place and had the correct intent, so that the blessings should flow to all. The wings of the cherubs were moving up and down, singing and covering the ark. We learn that the Cherubs are male and female, which establishes equity. Rabbi Yitzchak says that whenever there are not both female and male present, one is not worthy to look at the Shechinah.

55. When the priest heard their voices in the Temple, he placed the incense in its right place and meditated on something, in order that the blessing should flow to all. The wings of the Cherubs were moving up and down, singing and covering the ark. Then they would raise them. This is the meaning of "overspreading." "Overspreading" is precise. Where do we derive that their voices were heard? NAMELY from the verse, "I heard the noise of their wings" (Yechezkel 1:24).

55. וקלהון הוה שמע כהנא במקדשא, בדין שני קטרת באתריה, ואתכוון במה דאתכוון, בגין דיתברך בלא. וגדפי כרוביאי, סלקין ונחתין, וזמרי שירתא, מחפיון לכפורתא וסלקי להו. הה"ד סוככים סוככים. דייקא ומנ"ל דקלהון אשתמע, כד"א ואשמע את קול וגו'.

56. Rabbi Yosi said, "and the people with equity (Heb. meisharim)" (Tehilim 98:9): What is meant by Meisharim? HE ANSWERS: As the verse says, "sincerely (Heb. meisharim) they love you" (Shir Hashirim 1:4). THE SHECHINAH includes BY THIS the two Cherubs, METATRON AND SANDALFON, who are assuredly called "meisharim," and IT SAYS about this, "And the people with equity (Heb. meisharim)." BEFORE THIS, IT IS WRITTEN, "WITH RIGHTEOUSNESS SHALL HE JUDGE THE WORLD" (Tehilim 98:9) AND "JUDGE" REFERS TO ZEIR ANPIN, WHILE "RIGHTEOUSNESS" DENOTES MALCHUT. LATER, THE VERSE INCLUDES ALSO THE CHERUBS AND THUS SAYS, "AND THE PEOPLE WITH EQUITY."

56. א"ר יוסי, ועמים במישרים. מהו במישרים. כד"א, מישרים אהבוך, לאכללא תרין כרובין, דכר ונוקבא, מישרים ודאי. ועל דא, ועמים במישרים.

57. It is written, "Then he heard the voice speaking to him from off the covering that was upon the ark of Testimony, from between the two Cherubs: and it spoke to him" (Bemidbar 7:89). Rabbi Yitzchak said: From here, we learned that whenever there are not both male and female present, one is not worthy to behold the presence of the Shechinah. THEREFORE, HE HEARD THE VOICE SPEAKING ONLY FROM BETWEEN THE TWO CHERUBS. This is the intent of the verse, "The upright (Heb. yesharim) shall dwell in Your presence" (Tehilim 140:14), MEANING THE CHERUBS REFERRED TO AS MEISHARIM. We have learned that there is a verse, "Just and right is He" (Devarim 32:4), DENOTING male and female. "JUST" REFERS TO THE MALE, MEANING YESOD, AND "RIGHT" REFERS TO THE FEMALE, MEANING MALCHUT. Here also, the Cherubs are male and female, as it is written of them, "You have established equity (Heb. meisharim in plural)" (Tehilim 99:4) AND ALSO "the people with equity (Heb. meisharim)," AS MENTIONED ABOVE. For this reason, "And their faces shall look one to another" (Shemot 25:20), THE SECRET OF FACE TO FACE UNION, as we have established.

57. ובתיב, וישמע את הקול מדבר אליו מבין שני הכרובים וידבר אליו. ר' יצחק אמר, מכאן אוליפנא דבכל אתר דלא אשתכח דכר ונוקבא, לאו כדאי למחמי אפי שכנתא. הה"ד, ישבו ישרים את פניך, ותנינן, בתיב, צדיק וישר הוא, דכר ונוקבא, אוף הכא כרובים דכר ונוקבא. ועליהו בתיב, אתה כוננת מישרים. ועמים במישרים. ובגיני כך, ופניהם איש אל אחיו, והא אוקימנא.

9. "Behold, how good and how pleasant"

Rabbi Shimon talks about "how good and how pleasant it is for brothers to dwell together in unity," explaining that it means male and female turned toward one another. He says that righteousness and justice go together, otherwise things are not well with the world. The rabbis had been complaining because rain was needed, and Rabbi Shimon says that is because male does not reside within the female, but everything is about to return to its proper place and there will soon be rain. then they talk about the interpretations of "I am black, but comely" and the following verses. Returning to the title verse, we hear that it refers to the friends, who fear God and speak about Him to one another, and have peace and brotherly love.

58. We have learned that Rabbi Yosi said, once the world needed rain. Rabbi Yesa, Rabbi Chizkiyah and other friends came before Rabbi Shimon. They found him and his son going to see Rabbi Pinchas ben Yair. When he saw them, he said, "A poem of ascent of David. Behold, how good and how pleasant it is for brothers to dwell together in unity" (Tehilim 133:1). HE QUESTIONS: What is meant by "brothers to dwell together in unity"?

59. HE ANSWERS: THIS IS as is said, "And their faces shall look one to another (lit. 'man to his brother') (Shemot 25:20), BROTHERS MEANING MALE AND FEMALE, for the time that ZEIR ANPIN AND MALCHUT faced each other, it is written, "How good and how pleasant." However, when the male turns his face away from the female, woe is to the world. Then it is written, "But sometimes ruin comes for want of justice" (Mishlei 13:23) and assuredly without justice, MEANING WITHOUT ZEIR ANPIN CALLED JUSTICE, WHO DOES NOT LOOK OR GIVE ABUNDANCE TO THE FEMALE CALLED RIGHTEOUSNESS. The verse, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15) means that one does not go without the other. When justice, WHICH IS ZEIR ANPIN, moves afar from righteousness, WHICH IS MALCHUT, woe is to the world.

60. I see that you have come now because the Male does not reside within the Female AND, AS A RESULT, THERE IS NO RAIN IN THE WORLD. He said, If you have come to me for this reason, then go back, as this day I have seen that everything will return to be face to face AND THERE WILL BE NO LACK OF ABUNDANCE OF RAIN IN THE WORLD. However, if you have come here to study Torah, then stay with me. They replied to him: We came to our master for both of them, FOR RAINFALL AND FOR STUDY OF TORAH. Allow one of us to report to our brethren ABOUT THE SALVATION OF RAIN, while we, and the other friends with us, will remain with our master.

61. As they were walking, he said, "I am black, but comely, O daughters of Jerusalem..." (Shir Hashirim 1:5). The Congregation of Yisrael said before the Holy One, blessed be He: I may be black in exile but I am comely with the commandments of the Torah. Even though Yisrael are in exile, they do not forsake THE PRECEPTS. "Like the tents of Kedar" (Ibid.), MEANING EVEN THOUGH I AM like the children of Keturah, whose faces are always black, still I am like "the curtains of Solomon" (Ibid.), MEANING like the view of heaven for purity, as it is written, "Who stretches out the heavens like a curtain" (Tehilim 104:2). SOLOMON (HEB. SHLOMO) IS THE HOLY ONE, BLESSED BE HE, THE KING OF PEACE (HEB. SHALOM).

62. "Do not look upon me, because I am black" (Shir Hashirim 1:6), MEANING what is the reason you should not look upon me? Because I am black AND THEREFORE YOU CANNOT SEE ME. "Because the sun has scorched me" (Ibid.), MEANING the sun did not look at me, REFERRING TO ZEIR ANPIN, to properly shed light upon me. What do Yisrael say to this? "My mother's children were angry with me" (Ibid.). Who are the children of my mother? These are appointed ministers who protect the other nations.

58. תְּנִינָא א"ר יוסי, זְמַנָּא חָדָא, הָוָה צְרִיכָא עֲלֵמָא לְמַטְרָא, אַתּוּ לְקַמִּיָּה דר"ש, ר' יוֹסָא וּרְבִי חֲזַקִּיָּה וּשְׂאָר חֲבֵרֵינָא. אֲשַׁבְּחוּהוּ דִּהּוּ אֲזִיל לְמַחְמִי, לְר' פְּנַחֵס בֶּן יְאִיר, הוּא ור"א בְּרִיָּה. כִּיּוֹן דְּחָמָא לֹוֹן, פְּתַח וְאָמַר, שִׁיר הַמַּעֲלוֹת הִנֵּה מָה טוֹב וּמָה נְעִים שֶׁבֶת אַחִים גַּם יְחָד. מֵאֵי שֶׁבֶת אַחִים גַּם יְחָד.

59. כד"א, וּפְנִיָּהֶם אִישׁ אֶל אַחִיו, בְּשַׁעֲתָא דִּהּוּ חָד בְּחָד מְשַׁגְּיַחִין אַנְפִּין בְּאַנְפִּין, כְּתִיב, מָה טוֹב וּמָה נְעִים. וְכֵד מְהִדֵּר דְּכוּרָא אַנְפוּי מִן נּוֹקְבָא, וְוִי לְעֵלְמָא. כְּדִין כְּתִיב, וְיֵשׁ נִסְפָּה בְּלֵא מְשַׁפֵּט. בְּלֵא מְשַׁפֵּט וְדָאִי, וְכְתִיב, צְדָק וּמְשַׁפֵּט מִכּוֹן כְּסָאָךְ, דְּלֵא אֲזִיל דָּא בְּלֵא דָּא, וְכֵד מְשַׁפֵּט, מִתְּרַחַק מִצְדָּק, וְוִי לְעֵלְמָא.

60. וְהִשְׁתָּא חֲמִינָא, דְּאַתּוֹן אַתִּיתוֹן, עַל דְּרְכוּרָא לָא שְׂרִיא בְּנוֹקְבָא, אָמַר, אִי לְדָא אַתִּיתוֹן גְּבָאֵי תִיבּוּ. דִּהּאֵי יוֹמָא אֲסִתְּבַלְנָא, דִּיתְהִדֵּר כְּלָא לְמַשְׁרֵי אַנְפִּין בְּאַנְפִּין. וְאִי לְאוּרִייתָא אַתִּיתוֹן, שְׂרוּ גְּבָאֵי. אָמַרוּ לִיָּה, לְכָלָא, קָא אַתִּינָא לְגַבֵּי דְמַר, יִשְׁתַּמִּיט חָד מִינָן, לְבִשְׂרָא לְאַחְנָא, שְׂאָר חֲבֵרֵינָא, וְאַנְן נִתִּיב לְקַמִּיָּה דְמַר.

61. עַד דִּהּוּ אֲזִילִי, פְּתַח וְאָמַר, שְׁחוּרָה אֲנִי וְנֹאזָה בְּנוֹת יְרוּשָׁלַיִם וְגו'. אָמְרָה כְּנִסַּת יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא, שְׁחוּרָה אֲנִי בְּגִלוּתָא, וְנֹאזָה אֲנִי בְּפִקּוּדֵי אוּרִייתָא, דֹּאע"ג דִּישְׂרָאֵל בְּגִלוּתָא לָא שְׂבָקִי לֹוֹן. בְּאֵהֲלִי קִדְרָה, דְּאִינּוֹן בְּנֵי קְטוּרָה, דְּאַתְקִדְרוּ אַנְפִּיָּהוּ תְדִירָא, וְעַם כָּל דָּא כִּירִיעוֹת שְׁלֹמָה, בְּהוּא חִיזוּ שְׁמִיָּא לְמַדְבֵּי, דְּכְתִיב, נוֹטָה שָׁמַיִם כִּירִיעָה.

62. אֵל תְּרֹאוּנִי שְׂאֲנִי שְׁחַרְחוּרַת. מ"ט אֵל תְּרֹאוּנִי, בְּגִין שְׂאֲנִי שְׁחַרְחוּרַת. שְׁשׁוּפְתֵנִי הַשֶּׁמֶשׁ, דְּלֵא אֲסִתְּבַל בֵּי שְׁמֵשָׁא, לְאַנְהָרָא לִי בְּדָקָא יְאוּת. יִשְׂרָאֵל מָה אִינּוֹן אֲמַרִּין. בְּנֵי אֲמִי נַחְרוּ בֵּי. מֵאֵן אִינּוֹן בְּנֵי אֲמִי, אֵלִין רְבֵרְבִין מְמַנְן תְּרִיסִין עַל שְׂאָר עַמִּין.

63. Another explanation is that THE SHECHINAH SPOKE literally OF "my mother's children," REFERRING TO THE SFIROT OF ZEIR ANPIN, THE CHILDREN OF BINAH WHO IS THE MOTHER OF THE SHECHINAH, as the verse says, "And cast down from heaven (to) earth..." (Eichah 2:1). So when ZEIR ANPIN threw from heaven the earth, MEANING THE SHECHINAH, "they made me the keeper of the vineyards" (Shir Hashirim 1:6), REFERRING TO THE NATIONS OF THE WORLD. SHE HAS TO POUR ABUNDANCE TO THE NATIONS OF THE WORLD SO THAT YISRAEL WILL DRAW SUSTENANCE FROM THEM. What is the reason? BECAUSE "my own vineyard," NAMELY YISRAEL, "I have not kept" (Ibid.), BECAUSE THEY SINNED. We thus learn that "the children of my mother," NAMELY THE SFIROT OF ZEIR ANPIN, agreed against me, TO DISTANCE ME, meaning the earth was removed with this, REFERRING TO MALCHUT, from heaven, DENOTING ZEIR ANPIN. We established that it is written, "And his sister stood afar off" (Shemot 2:4). THE SHECHINAH, CALLED THE SISTER OF ZEIR ANPIN, STOOD FROM A DISTANCE, MEANING ZEIR ANPIN HAD CAUSED HER TO STAND AT A DISTANCE.

64. IN CONTRAST TO WHAT IS WRITTEN, "AND HIS SISTER STOOD AFAR OFF," it is surely said, "Behold, how good and how pleasant it is for brothers to dwell together (Heb. gam) in unity" WHEN MALCHUT, WHICH IS THE SISTER OF ZEIR ANPIN, STANDS NOT AT A DISTANCE BUT TOGETHER. Regarding them, ZEIR ANPIN AND MALCHUT, we have explained "also together" the same way as "And yet (Heb. gam) for all that (Heb. zot fem.)" (Vayikra 26:44), GAM BEING THE SECRET OF MALCHUT CALLED ZOT. SIMILARLY, "GAM IN UNITY" REFERS TO MALCHUT. IN TRUTH, it would have been included in the brothers sitting together AND THERE WOULD BE NO NEED TO INSCRIBE THE WORD GAM. Since "Gam (Eng. 'also')" is written it is meant to include all of those higher above ZEIR ANPIN AND MALCHUT; THAT IS, THEY ARE YISRAEL-SABA AND TEVUNAH. For the whole reign is now in that place - YISRAEL-SABA AND TEVUNAH.

65. Another explanation for, "Behold, how good and how pleasant..." These are the friends, when they sit together and don't sit apart from one another. At first they appear as people at war with each other, wanting to kill one another. Afterwards, they return to each other in brotherly love. What does the Holy One, blessed be He, say ABOUT THEM? "Behold how good and pleasant it is for brothers to dwell together (Heb. gam, Eng. 'also') in unity." The word gam comes to include the Shechinah. Moreover, the Holy One, blessed be He, pays attention to what they say, and has enjoyment and rejoices with them. This is the essence of the verse, "Then they who feared Hashem spoke to one another: and Hashem hearkened, and heard it, and a book of remembrance was written before Him..." (Malachi 3:16).

66. My friends, just as you have had affection for each other until now, do not part from one another from now on until the Holy One, blessed be He, rejoices with you. He will call peace upon you and, for your merits, peace will prevail in the world. This is the meaning of the verse, "For my brethren and friends' sakes, I will now say, Peace be within you" (Tehilim 122:8).

63. ד"א, בְּנֵי אִמִּי מִמֶּשׁ. כַּד"א, הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ וְגו'. וְכֵן הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ, שְׂמוֹנֵי נוֹטְרָה אֶת הַכְּרָמִים. מ"ט. דְּכָרְמֵי שְׁלִי לֹא נִטְרָתִי. וְתִנְיָן, בְּנֵי אִמִּי וְדָאֵי אֶסְתַּכְּמוּ עָלַי, בְּלוֹמַר, כִּד אֶתְעִדִי אֶרֶץ, מִשָּׁמַיִם, כְּמָה דְאֻקִּימָנָא, דְכֶתִיב, וְתִתְצַב אַחֲוֵתוֹ מִרְחוֹק.

64. וְהִכָּא אֶתְמַר וְדָאֵי, הִנֵּה מָה טוֹב וּמָה נְעִים שְׁבֵת אַחִים גַּם יְחַד. וְבָהוּ אֻקִּימָנָא, גַּם יְחַד. כַּד"א וְאָף גַּם זֹאת בְּהִיוֹתָם, שְׁבֵת אַחִים בְּכֻלָּל, בֵּינָן דְכֶתִיב, גַּם, לֹאכְלִלָא כָּל אֵינּוֹן דְלַעִילָא, דְכָל שׁוֹלְטָנוּתָא בְּהוּא אַתְרֵי אֶשְׁתַּכַּח.

65. ד"א. הִנֵּה מָה טוֹב וּמָה נְעִים וְגו'. אֵלִין אֵינּוֹן חֲבֵרַיָא, בְּשַׁעֲתָא דְאֵינּוֹן יִתְבִּין כְּחָדָא, וְלֹא מִתְפָּרְשֵׁן דָּא מִן דָּא. בְּקִדְמִיתָא אֶתְחַזֵּן גּוֹבְרֵי מַגִּיחֵי קֶרְבָּא, דְבַעו לְקַטְלָא דָּא לְדָא. לְבַתָּר, אֶתְהַדְרוּ בְּרַחֲמֵי דְאֶחָוָה. קוֹדְשָׁא בְרִיךְ הוּא מְהוּ אֹמֵר, הִנֵּה מָה טוֹב וּמָה נְעִים שְׁבֵת אַחִים גַּם יְחַד. גַּם, לֹאכְלִלָא עֲמַהוֹן שְׂכִינְתָא. וְלֹא עוֹד, אֶלָּא קוֹדְשָׁא בְרִיךְ הוּא אֶצִּית לְמַלּוּלְיָהּ, וְנִיחָא לִיהּ וְחֵדִי בְהוּ. הַה"ד אִזְ נְדַבְרוּ יְרָאֵי יִי' אִישׁ אֶל רֵעֵהוּ וַיִּקְשַׁב יִי' וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכוֹרֹן לְפָנָיו וְגו'.

66. וְאֶתּוֹן חֲבֵרַיָא דְהִכָּא, כְּמָה דְהִיוֹתוֹן בְּחִבּוּבָתָא בְּרַחֲמֵי דְנָא, מְקַדְמַת דְנָא, הִכִּי נְמִי, מִכָּאן וְלַהֲלָאָה לֹא תִתְפָּרְשׁוּן דָּא מִן דָּא, עַד דְקוֹדְשָׁא בְרִיךְ הוּא יְחֵדִי עֲמָכוֹן, וַיִּקְרֵי עֲלֵיכוֹן שְׁלָם. וַיִּשְׁתַּכַּח בְּגִינֵיכוֹן שְׁלָמָא בְּעֻלְמָא. הַה"ד לְמַעַן אַחֵי וְרַעֵי אֲדַבְרָה נָא שְׁלוֹם בְּךָ.

67. They went. As they were going, they reached the home of Rabbi Pinchas ben Yair. Rabbi Pinchas ben Yair came out, kissed RABBI SHIMON, and said: I have earned the right to kiss the Shechinah. How fortunate is my lot. He set up for them expensive bed sheets. Rabbi Shimon said: The Torah does not require this. He removed THE SPREADS and they sat down. Rabbi Pinchas said: Before we eat, we will hear a discourse from the master of Torah, as all the words of Rabbi Shimon are open as a revelation. He is a man who need not be afraid from above or below of preaching them. He fears not what is above, as the Holy One, blessed be He, agrees with him. He is also not fearful of those below, just as a lion fears not the flock of sheep. Rabbi Shimon said to Rabbi Elazar, his son: Elazar, stand where you are and recite a novel Torah interpretation before Rabbi Pinchas and the other friends.

67. אָזְלוּ. עַד דִּהְיוּ אֲזוּלִי, מָטוּ לְבֵי רַבִּי פִּנְחָס בֶּן יֵאִיר. נִפְקַר רַבִּי פִּנְחָס, וּנְשָׁקִיָּהּ. אָמַר, זָכִינָא לְנִשְׁקָא שְׂכִינְתָא. זָבָא חוּלְקֵי אֲתִקִּין לְהוּ טִיקְלֵי דְעַרְסֵי, קַפְטוּרֵי דְקִילְטָא. אָמַר רַבִּי שְׁמַעוֹן, אֹרִיזְתָא לָא בְּעֵי הֵכִי, אַעְבֵּר לְהוֹן, וְיִתִּיבוּ. א"ר פִּנְחָס, עַד לָא נִיכּוֹל, נִשְׁמַע מִמַּאֲרִיָּה דְאֹרִיזְתָא מְלָה. דִּהָא ר"ש כָּל מְלוּז בְּאַתְגְּלִיּוּא אִינוּן, אִיהוּ גְבֵרָא דְלֹא דְחִיל מְעִילָא וּמִתְתָּא, לְמִימַר לוֹן, לָא דְחִיל מְעִילָא, דִּהָא קוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבְּם בֵּיה, לָא דְחִיל מִתְתָּא, כְּאֲרִיָּה דְלֹא דְחִיל מִבְּנֵי עֵנָא. אָמַר רַבִּי שְׁמַעוֹן לְרַבִּי אֶלְעָזָר בְּרִיָּה, אֶלְעָזָר קוּם בְּקִיּוּמְךָ, וְאִימָא מְלָה חֲדַתָּא, לְגַבֵּי דְרַבִּי פִּנְחָס וּשְׂאָר חֲבֵרָיָא.

10. "After the death of the two sons of Aaron"

We learn from Rabbi Shimon that God wished only Aaron to deal with the sweet incense, for Aaron increased peace in the world; when his sons offered the incense during their father's lifetime, they made a great mistake.

68. Rabbi Elazar rose and opened the discussion saying, "And Hashem spoke to Moses after the death of the two sons of Aaron..." (Vayikra 16:1). This verse needs introspection, for it appears that it is superfluous, as it writes afterwards, "And Hashem said to Moses, Speak to Aaron your brother." Now WE SHOULD ASK, if at the beginning of the portion, in the first verse it says, "And Hashem spoke to Moses," what did He say to him, SEEING THAT afterwards it is written, "And Hashem said to Moses"?

68. קָם ר' אֶלְעָזָר פִּתַּח וְאָמַר, וַיְדַבֵּר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן וְגו'. הָאִי קָרָא אִית לְאַסְתַּבְּלָא בֵּיה, דְּאַתְחֲזִי דִּיתִירָא אִיהוּ. דִּהָא כְּתִיב בְּתִרְיָה, וַיֹּאמֶר יי' אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחֲיֶךָ. מִכָּאֵן שִׁירוּתָא דְפִרְשָׁתָּא, הָאִי קָרָא דְלַעִילָא, מָאִי הוּא, דְכְּתִיב, וַיְדַבֵּר יי' אֶל מֹשֶׁה. מָאִי הוּא דְאָמַר לִיָּה, וּלְבַתֵּר וַיֹּאמֶר יי' אֶל מֹשֶׁה.

69. HE ANSWERS: At the time when the Holy One, blessed be He, gave the sweet incense to Aaron, He wanted no one else to deal with this during his lifetime. For what reason? Because Aaron increased peace in the world. The Holy One, blessed be He, said to him: 'Since you wish to increase peace in the world, peace will multiply above through you. The sweet incense will be transmitted to you from now on, AS INCENSE INCREASES PEACE ABOVE, and during your life, no one else will be permitted to deal with it.' During their father's lifetime, Nadab and Abihu hastened to offer that which was not given to them, and this matter caused them to make a mistake BY OFFERING A FOREIGN FIRE.

69. אֶלָּא בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא יְהֵב קְטֹרֶת בּוֹסְמִין לְאֶהֱרֹן, בְּעָא, דְלֹא יִשְׁתַּמֵּשׁ בֵּיה בְּחַיּוּוֹי ב"נ אַחֲרָא. מ"ט. בְּגִין דְּאֶהֱרֹן אֶסְגִּי שְׁלָמָא בְּעֵלְמָא. א"ל קוּדְשָׁא בְּרִיךְ הוּא, אֵת בְּעֵי לְאַסְגָּאָה שְׁלָמָא בְּעֵלְמָא, עַל יְדֵךְ יִסְגִּי שְׁלָמָא לְעִילָא, הָא קְטֹרֶת בּוֹסְמִין, יְהֵא מְסוּר בִּינְךָ מִכָּאֵן וּלְהֵלָּאָה, וּבְחַיּוּךָ לָא יִשְׁתַּמֵּשׁ בֵּיה ב"נ אַחֲרָא. נִדְב וְאֶבִּיהוּא אֶקְדִּימוּ בְּחַיּוֹי דְאַבְהוֹן, לְאַקְרָבָא מַה דְלֹא אֲתַמְסֹר לְהוּ. וּמְלָה דָא, גְרִים לְהוֹן דְטַעוּ בֵּיה.

70. We have learned Moses was pondering who caused them to make this mistake OF OFFERING FOREIGN FIRE, and was sad. It is written, "And Hashem spoke to Moses after the death of the two sons of Aaron." What did He say to him? "When they came near before Hashem, and died" (Vayikra 16:1) It is not written: 'offered', but "came near." The Holy One, blessed be He, said to Moses, 'This is what caused them this, for they hurried the hour TO OFFER INCENSE during the lifetime of their father.' They erred in this, IN OFFERING FOREIGN FIRE, so the verse says, "Which He commanded them not" (Vayikra 10:1). They were not commanded to OFFER, for only Aaron did He command. SO THE EXPLANATION OF THE VERSE, "AND OFFERED FOREIGN FIRE BEFORE HASHEM" (IBID.) IS THAT THEY ERRED IN THIS BECAUSE "HE COMMANDED THEM NOT" TO OFFER INCENSE BUT HE COMMANDED AARON ALONE. And if the two sons of Aaron, by rushing the time during their father's lifetime, brought all this on themselves, this is all the more true for me, in relation to my father and Rabbi Pinchas and the other friends. I AM NOT PERMITTED TO RUSH THE HOUR AND SAY NOVEL TORAH INTERPRETATIONS IN THEIR STEAD. Rabbi Pinchas came forth, and kissed and blessed him.

70. וְתָאנָא, מֹשֶׁה הָוָה מְהֵרָהּ, מֵאֵן גְּרַם לֹן טְעוּתָא דָא, וְהָוָה עֲצִיב. מַה כְּתִיב, וַיְדַבֵּר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן. וּמַה אָמַר לֵיהּ, בְּקִרְבָּתְכֶם לִפְנֵי יי' וַיָּמוּתוּ. בְּהִקְרִיבְכֶם לֹא כְתִיב, אֲלֵא בְּקִרְבָּתְכֶם. אֲלֵא קוֹדֶשׁא בְּרִיךְ הוּא לְמֹשֶׁה, דָּא גְרָמָא לְהוּ, דְּדַחֲקוּ שְׁעֵתָא בְּחַיֵּי אַבּוּהוֹן, וְטַעוּ בְּהּ, וְהַיִּינוּ דְּכְתִיב, אֲשֶׁר לֹא צָוָה אוֹתָם, אוֹתָם לֹא צָוָה, אֲבָל לְאֶהֱרֹן צָוָה. וּמַה תְּרִין בְּנֵי אֶהֱרֹן, עַל דְּדַחֲקוּ שְׁעֵתָא בְּחַיֵּי אַבּוּהוֹן גְּרָמוּ לְגִרְמִייהוּ כָּל כֶּךָ, אֲנָא לְגַבֵּי אַבָּא וְרַבֵּי פְּנַחַס וְשָׂאֵר חֲבֵרַיָא, עַל אַחַת כְּמַה וּכְמַה. אַתָּא רַבֵּי פְּנַחַס נְשָׁקִיָּה וּבְרַכִּיָּה.

11. "Sixty valiant men"

Rabbi Shimon tells us that the name Solomon (Shlomo) refers to Zeir Anpin, to whom the peace (shalom) belongs. We read about Malchut's aspect of harsh judgment and the fire guards and Metatron on whose side is the mighty bright sword and on whose other side are burning coals. The sword is received from the place called 'fear', and night is the time for judgment. We read about the many creature aspects of the flow of Mochin, about the archangels and the crocodiles and the four shapes of the faces that appear. We read about large faces and small faces, about the judgments named hair, and many other wonders. In the end we learn that the priest needs to meditate on sublime matters, to bring holiness to the proper place and to expel the Other Side. If people knew the judgment that could come upon them they would pay more attention to their deeds and stop sinning. We are reminded that God has a covenant with those who study the Torah.

71. Rabbi Shimon opened the discussion saying, "Behold the bed of Solomon sixty valiant men are round about it..." (Shir Hashirim 3:7). "Behold the bed of Solomon": What is meant by "his litter"? It refers to the throne of glory of the King, NAMELY MALCHUT CALLED BED. It is written about it, "The heart of her husband safely trusts in her" (Mishlei 31:11) and Solomon (Heb. Shlomo) REFERS TO THE KING that the peace (Heb. shalom) is His, REFERRING TO ZEIR ANPIN. "Sixty valiant men are round about it": They are attached to MALCHUT'S aspect of harsh Judgment and are connoted as sixty fire guards, MEANING SIXTY GUARDIANS FROM FIRE. That youth, MEANING METATRON, clothes himself with them.

71. רַבֵּי שִׁמְעוֹן פָּתַח וְאָמַר, הִנֵּה מִטַּתוֹ שְׁלֹשְׁמַה שְׁשִׁים גְּבוּרִים סְבִיב לָהּ וְגו'. הִנֵּה מִטַּתוֹ שְׁלֹשְׁמַה, מֵאֵי מִטַּתוֹ. דָּא בּוּרְסֵי יִקְרָא דְּמַלְכָּא, דְּכְתִיב בֵּיהּ, בְּטַח בָּהּ לֵב בַּעֲלָהּ. שְׁלֹשְׁמַה, מַלְכָּא דֵּי שְׁלָמָא כֻּלָּא דִּילִיָּהּ הוּא. שְׁשִׁים גְּבוּרִים סְבִיב לָהּ, דְּאִתְאַחְדֵּן בְּסִטְרָהּ מְדִינָא קְשִׁיא, וְאִקְרוּן, שְׁתִּין פּוֹלְסֵי דְּנוּרָא, דְּהָוָה נַעַר, אֶתְלַבֵּשׁ בְּהוּ.

72. On the right side OF METATRON is the mighty bright sword, and on the left are strong burning coals that enjoin his imprints with 70,000 flames of consuming fire. They are sixty mighty ones heavily armed with the mighty Gvurot of supernal Gvurah of the Holy One, blessed be He, NAMELY ZEIR ANPIN. This is what is meant by, "Of the mighty ones of Yisrael" (Shir Hashirim 3:7), NAMELY GVURAH OF ZEIR ANPIN REFERRED TO AS YISRAEL.

72. מִיְמִינֵיהּ, שְׁנָנָא דְּחֶרֶבָּא תְּקִיפָא, מִשְׁמְאַלִּיָּהּ גּוּמְרֵי דְּנוּרָא תְּקִיפָא, דְּמִתְאַחְדָּא בְּגְלִימּוּי, בְּשַׁבְּעִין אֶלְף לְהֵטִי נוּרָא דְּאִכְלָא, וְאִינוּן שְׁתִּין מְזִינֵי זִינוּי קְשִׁיין, מֵאִינוּן גְּבוּרֵן תְּקִיפֵן, דְּהָיָא גְבוּרָה עֲלָאָה דְּקוֹדֶשׁא בְּרִיךְ הוּא. הַה"ד מְגִבוּרֵי יִשְׂרָאֵל.

73. We have learned that this bed, REFERRING TO MALCHUT, it is written regarding it, "She rises also while it is yet night" (Mishlei 31:15). When she nurtures from the side of Judgment, MEANING WHEN MALCHUT RISES TO POUR THE ABUNDANCE OF THE ILLUMINATION OF CHOCHMAH, IT IS NIGHT, MEANING JUDGMENT, SINCE HER CHOCHMAH IS GIVEN ONLY WITH JUDGMENTS. AS EARLIER MENTIONED, "RISING" REFERS TO THE ILLUMINATION OF CHOCHMAH. "And gives food (Heb. teref) to her household" (Ibid.): What is meant by "teref"? It is the same as in, "And tears down (Heb. taraf) in pieces, and none can deliver" (Michah 5:7), NAMELY THE JUDGMENTS ATTACHED TO THIS CHOCHMAH FROM WHICH THERE IS NO SAVING. This is what is meant by, "All girl with swords, and expert in war" (Shir Hashirim 3:8). They are ready to execute Judgment everywhere and are called wailers and moaners.

74. "Every man has his sword upon his thigh" (Ibid.): It is as you say, "Gird your sword upon your thigh, O mighty one" (Tehilim 45:4). THE SECRET MEANING OF THE SWORD HAS ALREADY BEEN EXPLAINED, "because of the fear by nights" (Shir Hashirim 3:8), they explained it as the fear of Gehenom. Yet, "because of the fear by nights" is saying where they receive it from - from fear, from the place called fear, as the verse says, "And the fear of Isaac, had been with me" (Bereshheet 31:42), WHICH IS GVURAH OF ZEIR ANPIN, THE LEFT COLUMN KNOWN AS ISAAC. Just as this verse reads, "And Jacob swore by the fear of his father Isaac" (Ibid. 53), "by nights" REFERS TO those times designated for Judgments to be done, AS NIGHT IS THE TIME FOR JUDGMENT.

75. We have learned that it is written, "She considers a field, and buys it" (Mishlei 31:16). This is like what is written, "Where all the wild beasts (lit. 'beasts of the field') play" (Iyov 40:20), WHICH REFERS TO THE ASPECT OF JUDGMENT OF MALCHUT, WHOSE SECRET IS NIGHT AS MENTIONED EARLIER, AND IS ALSO REFERRED TO AS FIELD. "THE WILD BEASTS" REFLECTS THE SECRET OF YESOD, AND "PLAY" REFERS TO MATING, and about this is written, "So is this great and wide sea...There go the ships; there are the Leviathan, whom You have made to play therein" (Tehilim 104:25-26). LEVIATHAN IS THE SECRET OF YESOD, "TO PLAY" ALLUDES TO UNION, AS IT IS WRITTEN, "AND, BEHOLD, ISAAC WAS SPORTING WITH HIS WIFE" (BERESHEET 26:8). This is as the verse, "She is like the merchant ships: she brings her bread from afar" (Mishlei 31:14); "from afar" surely. FOR "HER BREAD," WHICH IS THE SECRET ILLUMINATION OF CHOCHMAH, DOES NOT SHED LIGHT SAVE FROM "AFAR," MEANING IT DOES SO WITH JUDGMENTS THAT REMOVE THE EXTERNAL FORCES FAR AWAY SO THEY WOULD NOT NURTURE FROM THIS GREAT LIGHT. THIS IS THE SECRET OF, "HASHEM APPEARED TO ME FROM AFAR" (YIRMEYAH 31:2). AND THE SECRET OF THE UNION PERTAINS TO NIGHT AND TO THE FIELD, AS MENTIONED EARLIER, AS IT BRINGS HER LIGHT from the brain inside the head, NAMELY CHOCHMAH, and from that which is above the head, NAMELY THE BLESSED ENDLESS LIGHT. THEREFORE, SHE NEEDS PROTECTION FROM EXTERNAL FORCES. "She brings her bread," NAMELY through the means of the righteous man, DENOTING YESOD. When they join together, there is universal joy. This is the meaning of the verse, "There are the dolphins (Heb. Leviathan) who you have made to play therein," THE LEVIATHAN BEING YESOD, WHILE "TO PLAY" REFERS TO MATING, AS EARLIER MENTIONED.

73. וְתֵאנָא, בְּהַאי עֲרֵסָא, מַה כְּתִיב בְּהָ, וְתִקַּם בְּעוֹד לַיְלָה, כִּד יִנְקָא מִסְטְרָא דְדִינָא. וְתִתֵּן טַרְף לְבֵיתָהּ. מַאי טַרְף, כִּד"א וְטַרְף וְאִין מְצִיל. הַה"ד כֻּלָּם אַחוּזֵי חֲרִב מְלוּמְדֵי מְלַחְמָה, זְמַנִּין בְּכָל אַתְר אֲתֵר לְמַעְבַּד דִּינָא, וְאֶקְרוּן מְאֲרֵי דִיבְבָא וְיִלְלָה.

74. אִישׁ חָרְבוֹ עַל יָרְכוֹ. כִּד"א, חֲגוֹר חֲרָבְךָ עַל יָרֶךְ גְּבוּר. מִפְּחַד בְּלִילוֹת. הָא אֹקְמוּהָ, מִפְּחַדָּה דְגִיְהִנָּם וְכוּ' אֶבֶל מִפְּחַד בְּלִילוֹת, כְּלוּמַר, כָּל דָּא מֵאֵן אֲתֵר נְטִלִין, מִפְּחַד, מַהֲהוּא אֲתֵר דְאֶקְרִי פְּחַד, כִּד"א וּפְחַד יִצְחָק הִיָּה לִי. וְיִשְׁבַּע וְעַקֵּב בְּפְחַד אֲבִיו יִצְחָק. בְּלִילוֹת, בְּזְמַנִּין דְאִינּוֹן מִתְּפַקְרִין לְמַעְבַּד דִּינָא.

75. וְתֵאנָא, כְּתִיב זְמַמָּה שְׂדֵה וְתִקְחָהּ. הַה"ד, וְכָל חַיַּת הַשְּׂדֵה יִשְׁחָקוּ שָׁם. וְעַל דָּא כְּתִיב, זֶה הַיָּם גְּדוֹל וְרַחֵב יַדַּיִם וְגו' שָׁם אֲנִיּוֹת יִהְלְכוּן וְגו' כִּד"א. הַיְתָה כְּאֲנִיּוֹת סוּחַר מְמַרְחָק תְּבִיא לַחְמָה. מִמְּרַחֵק וְדֵאֵי. מְרִישָׁא דְמוּחָא, וּמַעִילָא דְרִישָׁא, תְּבִיא לַחְמָה. עַל יְדָא דְצַדִּיק, כִּד מְזַדְוֹגֵן כְּחַד, כְּדִין חִירוֹ בְּכֻלָּא. הַה"ד, לוֹיְתָן זֶה יִצְרֵת לְשַׁחֵק בּוּ.

76. We have learned that 1,500 sword-bearers wielding authority are linked to the side of these SIXTY mighty ones. In the hands of the one known as the youth, NAMELY METATRON, are four large keys, REFERRING TO FOUR ANGELS - MICHAEL, GABRIEL, URIEL AND REPHAEL. THEY ARE REFERRED TO AS LARGE KEYS, BECAUSE THEY CAUSE THE MOCHIN OF GREATNESS TO FLOW TO THOSE BELOW. Crocodiles, NAMELY THE GRADES OF CHOCHMAH, move under the ship, WHICH IS MALCHUT, THAT IS, IN BRIYAH, of the great sea, BINAH, FROM WHICH MALCHUT RECEIVES HER LIGHT, to HER four corners. The one moves to this side, SOUTH, and the other moves to this side, NORTH, and it is so with all of them, ALSO EASTWARD AND WESTWARD, WHICH ARE THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT. The four shapes of the face appear in them, MEANING IN THESE CROCODILES, AND ARE LION, OX, EAGLE AND MAN, FOR THEY ARE DRAWN FROM THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM, WHICH IS THE FACE OF A MAN. When they are joined within the one WHICH IS MALCHUT, it is written, "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). THIS MEANS the face of all of them, NAMELY THE THREE SHAPES OF LION, OX, EAGLE, RECEIVES A HUMAN FACE LIKE MALCHUT WHEN ALL ARE INCLUDED IN IT.

77. Large faces REPRESENT THE MOCHIN OF GREATNESS and small faces, MEANING MOCHIN OF SMALLNESS, join together above, IN ZEIR ANPIN AND MALCHUT. Two, MEANING THE TWO COLUMNS - RIGHT AND CENTRAL - rise and wander with two shovels in their hands. A thousand mountains rise and arrive daily TO DRAW NOURISHMENT from the potions of that sea, NAMELY BINAH, AS THE LIGHT OF CHOCHMAH ALSO KNOWN AS A THOUSAND MOUNTAINS IS DRAWN THROUGH BINAH ALONE. Afterwards, they are pulled away from it, FROM BINAH, and move into the other sea, NAMELY MALCHUT.

78. There is no count to those holding on to the hair OF MALCHUT, MEANING THE JUDGMENTS THEREIN NAMED HAIR. Two sons suckle daily FROM MALCHUT called the spies of the earth and this is the secret written in the Hidden Book (Heb. Safra Det'zeniuta) AT THE END OF TRUMAH, "And Joshua the son of Nun sent out of Shitim two men to spy secretly, saying" (Yehoshua 2:1). These TWO SONS nurturing from under the sides of the wings OF MALCHUT ARE THE SECRET OF CHESED AND GVURAH. Now two daughters, WHOSE SECRET IS TWO HARLOTS, are under the feet OF MALCHUT, MEANING NETZACH AND HOD OF MALCHUT. Therefore, it is written ABOUT THEM, "And the sons of Elohim saw the daughters of men" (Beresheet 6:2). They, THE SONS AND DAUGHTERS OF THE KLIPAH, hold on to the nails of that bed, NAMELY MALCHUT, AS HER NAILS MEAN THE BACK PART OF THE FINGERS OF THE HANDS AND FEET. This is what the verse teaches us, "Then came there two women, that were harlots, to the king" (I Melachim 3:16), "Then came" but not before. And when Yisrael are down, turning their backs on the Holy One, blessed be He, it is written, "As for My people, children are their oppressors, and women rule over them" (Yeshayah 3:12), surely REFERRING TO THE TWO WOMEN MENTIONED ABOVE.

76. תָּאנָא, אֶלֶף וְחֲמֵשׁ מָאָה, מְאָרִי תְרִיסִין, מְאָרִי דְשׁוֹלְטָנוּתָא, אֶתְאַחֲדֵן מְהַאי סְטְרָא, דְּאִינוּן גִּיבְרִין. בִּידוּי דֵּהוּא דְּהָאֲרִי נְעַר, אַרְבַּע מִפְתָּחִין רַבְרַבִּין. תְּנִינִיָּא אֲזִלִּין תַּחֲתֵּי סְפִינָה, דְּהָא יִמָּא רַבָּא, לְאַרְבַּע זְוִיִּין. דָּא אֲזִיל לְסְטְרָא דָּא, וְדָא אֲזִיל לְסְטְרָא דָּא. וְכֵן כְּלָהּ. אַרְבַּע חִיזוּ דְּאַנְפִּין אֶתְחִיזִין בְּהוּ, וְכֵד אֶתְכְּלִילֵן בְּחַד, כְּתִיב, וְדַמּוֹת פְּנֵיהֶם פְּנֵי אָדָם, פְּנֵיהֶם דְּכָלָא.

77. אִפִּי רַבְרַבִּי, וְאִפִּי זְוִטְרִי, כְּלִילֵן בְּחַד לְעִילָא, תְּרִי סְלָקִין וְשִׁאטִּין, וְתִרִין מְגֵרוּפִין בִּידִיָּהּ. אֶלֶף טוּרִין סְלָקִין וְעֵאלִין בְּכָל יוּמָא, מְשָׁקִיו דֵּהוּא יִמָּא, לְבַתֵּר, אֶתְעַקְרוּ מִנָּה, וְסְלָקִין לְיִמָּא אַחֲרָא.

78. לִית חוּשְׁבָנָא לְאִינוּן דְּאֶתְאַחֲדֵן בְּשַׁעְרָהּ, תְּרִין בְּנִין יִנְקִין כָּל יוּמָא, דְּאֶקְרוּן מְאֵלִילֵי אֶרְעָא. וְדָא הוּא רְזָא דְּסַפְרָא דְּצִנִּיעוּתָא, דְּכְתִיב, וַיִּשְׁלַח יְהוֹשֻׁעַ בֶּן נוּן מִן הַשְּׂטִים שְׁנַיִם אַנְשִׁים מְרַגְלִים חָרָשׁ לֵאמֹר. וְאֵלִין, יִנְקִין מִתַּחֲתֵּי סְטְרֵי אַבְרָהָא, תְּרִין בְּנוֹת בְּתָחוֹת רַגְלָהּ, וְעַל דָּא כְּתִיב, וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם. וְאֵלִין מִתְאַחֲדֵן בְּטוּפְרֵי דֵּהוּא עֶרְסָא, וְדָא הוּא דְּתִנִּינָן, דְּכְתִיב, אִז תְּבֹאנָה שְׂתִימֵי נְשִׁים זֹנוֹת אֶל הַמֶּלֶךְ. אִז תְּבֹאנָה, וְלֹא מְקַדְמַת דְּנָא, וּבְזִמְנָא דִּישְׂרָאֵל לְתַתָּא, אֶהְדְּרוּן קַדְל מִבַּתֵּר קוּדְשָׁא בְּרִיךְ הוּא, מְאִי כְּתִיב, עַמִּי נֹגְשָׁיו מְעוֹלִל וְנָשִׁים מְשֹׁלוּ בוֹ. וְדָאִי.

79. In the left hand, MEANING FROM THE LEFT COLUMN OF MALCHUT, seventy branches COME OUT, WHO ARE THE SEVENTY CHIEFTAINS OF THE WORLD NATIONS, who are raised among the fish of the sea, REPRESENTING THE LEVELS OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT, REFERRED TO AS FISH. THE SEA MEANS MALCHUT. All of them are red like a rose, BECAUSE OF THE JUDGMENTS WITHIN THEM, AS THE JUDGMENTS OF THE LEFT ARE RED. Above them, one branch is extremely red. THAT IS THE HARSHTEST JUDGMENT OF ALL, NAMELY SAMAEL. It goes up and down, MEANING ATTRACTS CHOCHMAH FROM ABOVE DOWNWARD. IT IS HE WHO RODE ON THE SERPENT AND ENTICED ADAM TO DRAW CHOCHMAH FROM ABOVE DOWNWARD, WHICH IS THE SECRET OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. All of them are covered with hair OF MALCHUT, MEANING HER JUDGMENTS REFERRED TO AS HAIRS.

80. When the chief slanderer, THE SERPENT, descends, it begins to jump over the hills and skip over the mountains until there is prey seized by the nails, which it eats. Then it becomes calm and its tongue speaks well, MEANING THAT ITS SLANDERING TALK ENDS AND BECOMES GOOD TALK. Fortunate are Yisrael who prepare food for it, and THE SERPENT returns to its place and enters the hole of the great abyss.

81. When the countless spearmen and swordsmen rise around these supernal sixty MIGHTY MEN THAT STEM FROM THE LEFT COLUMN, who circle the bed, NAMELY MALCHUT, AND THE LEFT JOINS THE RIGHT BECAUSE OF THEM, THEN thousands upon thousands and tens of ten thousands stand along all sides of THAT supernal bed. From it, THE BED WHICH IS MALCHUT, they are sustained and all rise in its presence, IN ACCORDANCE WITH THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15).

82. Underneath all of them, MEANING BELOW ALL LEVELS OF HOLINESS MENTIONED BEFORE, many thousands and tens of thousands OF KLIPOT come out, IN ACCORDANCE WITH THE SECRET MEANING OF THE VERSE, "A THOUSAND SHALL FALL AT YOUR SIDE, AND TEN THOUSAND AT YOUR RIGHT HAND: BUT IT SHALL NOT COME NEAR YOU" (TEHILIM 91:7). They come down and wander through the world until the Shofar blowers blow, THAT IS THE SECRET OF UNITY OF THE THREE COLUMNS - KNOWN AS FIRE, WATER AND AIR - THAT ARE INCLUDED IN THE SOUND EMANATING FROM THE SHOFAR. Then they reassemble and hold to the scum found in the nails, NAMELY IN THE REFUSE MATTER OF THE ILLUMINATION OF THE BACK SIDE KNOWN AS NAILS, AS MENTIONED ABOVE.

83. This bed, NAMELY MALCHUT, includes them, NAMELY ALL THOSE LEVELS MENTIONED ABOVE. This bed's legs link to the four directions of the world, MEANING IT CONTAINS IN IT THE FOUR SFIROT OF CHESED, GVURAH, TIFERET AND MALCHUT - WHICH IS THE SECRET OF THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. Everything is counted, BOTH what there is above, NAMELY THE GRADES OF ZEIR ANPIN, AND what is below, NAMELY HER OWN GRADES. THIS IS THE SECRET OF "in heaven above," NAMELY ZEIR ANPIN, "and upon the earth beneath" (Devarim 4:39), NAMELY MALCHUT, KNOWN AS EARTH. Therefore, it is written, "Behold," MEANING "BEHOLD THE BED OF SOLOMON." What is meant by "Behold"? It means it is ready TO SHED LIGHT to all above and below, and this bed is impressed by all. It is called Adonai, which means master (Heb. adon) over all, marked among its armies.

79. בִּידָא שְׁמַאֲלָא, שְׁבַעִין עֲנַפִּין, דְּמַגְדְּלִין בֵּין נוּגֵי יַמָּא, כְּלֵהוּ סוּמְקֵי כְּוֹרְדָא. וְעֵילָא מְנַהוּן, עֲנַפָּא חַד סוּמְקָא יַתִּיר, דָּא סְלִיק וְנַחִית. וְכֵלֵהוּ אֶתְחַמְיִין בְּשַׁעְרָהָא.

80. מְאָרֵי דְלִישְׁנָא בִישָׂא. כִּד נַחִית חוּזָא. אֶתְעָבִיד מְקַפֵּץ עַל טוּרִין, מְדַלְגָא עַל טַנְרֵי. עַד דִּישְׁכַּח טְרַפָּא, דְאֶחִיד בְּטוּפְרֵי וַיִּכּוֹל. כִּדִּין שְׂכִיךְ, וְאֶתְחַזֵּר לִישְׁנִיהָ לְטַב. זְכָאִין אֵינּוּן יִשְׂרָאֵל, דְּמִזְמִינִין לִיהָ טְרַפִּיהָ. אֶהְדֵּר לְאַתְרֵיהָ, עֵייל בְּנוּקְבָא דְתַהוּמָא רַבָּא.

81. כִּד סְלִקִין מְאָרֵי דְרוּמְחִין וְסִיפִין, דְלִית לוֹן חוּשְׁבְּנָא, סוּחְרִנְיֵהוּ דְאֵינּוּן שְׁתִּין עֲלָאִין, דְסוּחְרִנְיֵה דְהָאֵי עֲרָסָא, אֶלְף אֶלְפִין, וְרַבּוּא רַבּוּן, קִיּוּמִין בְּכֵל סְטְרָא דְהָאֵי עֲרָסָא לְעֵילָא. וּמְנִיָּה אֶתְזַנּוּן, כְּלֵהוּ מְקַמִּיהָ יְקוּמוּן.

82. מִתְחוֹת כְּלֵהוּ, נִפְקִין כַּמָּה אֶלְף וְרַבְבָּן, דְלִית לוֹן חוּשְׁבְּנָא, וְנַחֲתִין וְשֹׁאטִין בְּעֲלָמָא, עַד דְתַקְעֵי מְאָרֵי שׁוּפְרָא, וּמִתְכַנְשִׁי. וְהֵנִי בְּזוּהָמָא דְטוּפְרֵי אֶחִידִין.

83. דָּא עֲרָסָא כְּלִיל לוֹן, דָּא עֲרָסָא, רַגְלוּהִי אֶחִידִין בְּאַרְבַּע סְטְרֵי עֲלָמָא, כְּלָא עֲאֵלִין בְּכֵלְלָא, דְאֶשְׁתַּכַּח לְעֵילָא, וְאֶשְׁתַּכַּח לְתַתָּא, בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתְחַת, וְעַל דָּא כְּתִיב הִנֵּה. מֵאֵי הִנֵּה. בְּגִין דְזִמְיָנָא לְכֵלָא לְעֵילָא וְתַתָּא. וְרַשׁוּמָא הָאֵי עֲרָסָא מְכֵלָא, אֲדָנִי אֶתְקָרִי, רַבּוּנָא דְכֵלָא, רְשִׁימָא בֵּין חַיִּילָהָא.

84. Because of this, the priest needs to meditate upon sublime matters, to unify the Holy Name from that place that requires unity, MEANING TO DRAW IN THE ILLUMINATION OF CHOCHMAH ONLY TO MALCHUT. Therefore, we learned that it is written, "Thus (with zot) shall Aaron come into the holy place" (Vayikra 16:3). Through zot, DENOTING MALCHUT, he needs to bring holiness near its place AND TO EXPEL THE OTHER SIDE, WHICH DESIRES TO DRAW FROM HER THE ILLUMINATION OF CHOCHMAH FROM ABOVE DOWNWARD. From this place, FROM MALCHUT, man needs to fear the Holy One, blessed be He, MEANING THAT WITH THE ILLUMINATION OF CHOCHMAH THAT IS REVEALED AT MALCHUT HARSH JUDGMENTS THAT PUNISH THE WICKED AND MOVE THE OTHER SIDE FAR AWAY ARE ALSO REVEALED. AS A RESULT, ONE FEARS HER. About this, it is written, "O that they were wise, that they understood this (Heb. zot)" (Devarim 32:29). Immediately, "they would consider their latter end" (Ibid.). This means that if people would look at the penalty AND SEE how ZOT, NAMELY MALCHUT, is united together with her hosts, MEANING SHE GIVES LIGHT TO THEM ONLY FROM THE ASPECT OF BELOW UPWARDS, and how all these members of the hosts, who are attached to her to serve her were appointed before her to punish and repay the wicked, WHO WISH TO DRAW DOWN HER LIGHT FROM ABOVE DOWNWARDS, immediately "they will understand their latter end" and pay attention to their deeds and not sin before the Holy King.

85. Rabbi Shimon said further, this Zot keeps everyone who merits to learn Torah and keep Zot, NAMELY MALCHUT, and makes another covenant with him, in addition to the existing covenant, that she will not part from him, from his children or grandchildren eternally. This is the meaning of the verse, "As for me, this is My covenant with them..." (Yeshayah 59:21). They sat down to eat. As they were eating, Rabbi Shimon said to his friends: Each one of you should say some new thoughts of the Torah at the table in the presence of Rabbi Pinchas.

12. "The tongue of the learned"

Rabbi Chizkiyah tells us how lucky Yisrael are that God chose them for His own and called them holy, and that it was because they merited the Torah. We read about the flow of holiness or Chochmah from the highest all the way to Malchut, and that when the secrets of Torah come out of her she is called 'the holy tongue'. We then learn of the flow that results in 'the tongue of the learned' that goes out to awaken the sublime holy ones. God gave this tongue to Rabbi Shimon and raised him higher and higher to the upper worlds.

86. Rabbi Chizkiyah opened the discussion saying, "Hashem Elohim has given me the tongue of the learned, that I should know to sustain him that weary" (Yeshayah 50:4). How fortunate are Yisrael that the Holy One, blessed be He, chose them from among all nations and called them "holy," as is written, "Yisrael is holy to Hashem" (Yirmeyah 2:3). He gave them a share to maintain the Holy Name. With what right can they hold on to the Holy Name? It is because they merited the Torah, as anyone who merits Torah merits his portion in the Holy One, blessed be He.

84. בג"כ, כהנא בעי לכוונא מלי דלעילא, ליחדא שמא קדישא מאתר דבעא ליחדא, ועל דא תנינן, כתיב, בזאת יבא אהרן אל הקדש, בהאי בעי לקרבא קדושה לאתריה, מהאי אתר, בעי בר נש לדחלא מקמי קודשא בריך הוא. ועל דא כתיב, לו חכמו ושכילו זאת מיד זבינו לאחריתם. כלומר, אי יסתכלון בני נשא בעונשא, היך אחידת זאת בין חיילהא, והיך אתמנו קמה כל אינון בני חיילין, ואחידן בפולחנא לאתפרעא מן חיבייא, מיד זבינו לאחריתם, ויסתמרון עובדיהון, ולא יחובון קמי מלכא קדישא.

85. תו אמר ר"ש, כל ב"נ דזכי למילף אורייתא, ונטיל לה להאי זאת. האי זאת נטירת ליה, וגזר עמיה קיימא על קיימא דיליה, דלא יתעדו מניה, ומן בנוהי ומן בני בנוהי לעלמין. הה"ד, ואני זאת בריתי אותם וגו'. יתבו למיכל. עד דאכלו, אר"ש לחברייא, כל חד וחד לימא מלה חדתא דאורייתא. על פתורא, לקמיה דר' פנחס.

86. פתח ר' חזקיה ואמר, יי' אלהים נתן לי לשון למודים לדעת לעות את יעף דבר וגו'. זכאין אינון ישראל, דקודשא בריך הוא אתרעי בהו מכל שאר עמין, וקראן, קדש. דכתיב, קדש ישראל ליי'. ויהיב להו חולק, לאתאחדא בשמא קדישא. ובמה אחידו ישראל בשמא קדישא. בגין דזכו באורייתא, דכל מאן דזכי באורייתא זכי ביה בקודשא בריך הוא.

87. We have learned before my master what is Holiness - It is perfection of all called the highly sublime Chochmah, WHICH IS THE SECRET OF SUPERNAL ABA AND IMA. From this place flows the holy anointing oil through known paths to the place called supernal Binah, THE SECRET OF YISRAEL-SABA AND TEVUNAH. From there flow streams and fountains in every direction, MEANING BOTH TO CHOCHMAH AND TO CHASSADIM until they reach this zot (Eng. 'this'), NAMELY MALCHUT. When blessed, this zot is called holiness and is called Chochmah and we call her the Spirit of the Holiness, meaning spirit, NAMELY THE SIX ENDS, from this holiness of higher above, MEANING THE SIX EXTREMITIES OF CHOCHMAH. When the secrets of Torah exit and stir from her, she is then called 'the holy tongue'.

88. When the anointing oil flows to these two pillars, referred to as "students of Hashem" (Yeshayah 54:13), and are called Tzevaot, NAMELY NETZACH AND HOD, it gathers there. When it exits from there through that level called Yesod AND ARRIVES at the smaller Chochmah THAT IS MALCHUT, KNOWN AS THE SMALL CHOCHMAH BECAUSE IT CONTAINS ONLY SIX CORNERS OF CHOCHMAH AS EXPLAINED EARLIER, it is called the 'tongue of the learned'. FROM HER, it goes out to awaken the sublime holy beings. At that point, it is written, "Hashem Elohim has given me the tongue of the learned." Why? "That I should know how to sustain him that weary." The Holy One, blessed be He, gave this to the holy luminary, Rabbi Shimon. Furthermore, he raised him higher and higher TO UPPER WORLDS. For this reason, all his words are said manifestly, and are not concealed. About him, it is written, "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8).

13. The moon in its fullness

Rabbi Yesa says that during Solomon's days the moon was full, and God gave wisdom and knowledge to Solomon. Reading that there was peace between Solomon and Hiram, Rabbi Shimon says that Hiram had announced himself to be a deity until Solomon persuaded him otherwise with his wisdom. We learn that all those who study the Torah at night have their images carved above before God, who pays attention to them.

89. Rabbi Yesa opened the discussion saying, "And Hashem gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon..." (I Melachim 5:26). "And Hashem gave Solomon wisdom": This is what we learned that during the days of King Solomon, the moon, DENOTING MALCHUT, remained in its fullness; THEN MALCHUT IS CALLED CHOCHMAH, AS MENTIONED. And He gave it to Solomon "as he promised him," MEANING as was said to him, "Wisdom and knowledge are granted to you" (II Divrei Hayamim 1:12).

90. "And there was peace between Hiram and Solomon": HE ASKS: What is THE CONNECTION between them? HE ANSWERS: We have learned that "Hashem gave Solomon wisdom." How did he establish this wisdom? Rabbi Yosi said: This is how he established this wisdom. Solomon caused Hiram to descend from that level where he said, "I sit in the seat of Elohim" (Yechezkel 28:2). We have learned that Hiram, King of Tyre, announced himself a deity, MEANING HE WAS DEVOTED TO OTHER ELOHIM WHO DRAW CHOCHMAH FROM ABOVE DOWNWARD, AS MENTIONED, AND BEHAVED LIKE THEM. Afterwards, SOLOMON came and, with his wisdom, caused Hiram to depart from this counsel OF OTHER ELOHIM. Thus, he thanked Solomon for this. For this reason, "there was peace between Hiram and Solomon."

87. וְתִינֵן קַמִּיה דְּמַר, מֵאֵי קֹדֶשׁ. שְׁלִימוּתָא דְּכָלָא דְּאֶקְרִי חֲכָמָה עֲלָאָה, וּמֵהָאֵי אֲתֵר נְגִיד מְשַׁח רְבוּת קְדִישָׁא בְּשְׁבִילִין יְדִיעֵן, לְאֲתֵר דְּאֶקְרִי בִּינָה עֲלָאָה, וּמִתְמָן נִפְקִין מְבוּעֵין וְנַחְלִין לְכָל עֵבֶר, עַד דְּמִטּוּ לְהָאֵי זָאת. וְהָאֵי זָאת כַּד מִתְבְּרַכָּא, אֶקְרִי קֹדֶשׁ, וְאֶקְרִי חֲכָמָה, וְקִרְאָן לִיה רֹחַ הַקֹּדֶשׁ. כְּלוּמַר, רֹחַ, מֵהָהוּא קֹדֶשׁ דְּלַעִילָא. וְכַד נִפְקִין וּמִתְעָרִין מִנָּה רְזִי אֹרִינְתָא, כְּדִין אֲתֶקְרִי לְשׁוֹן הַקֹּדֶשׁ.

88. וּבְשַׁעֲתָא דְּנְגִיד הָהוּא רְבוּת קְדִישָׁא, לְאִינוּן תְּרִי קְיִימִין, דְּאֶקְרוּן לְמוֹדֵי ה', וְאֶקְרוּן צְבָאוֹת, אֲתַכְנֵשׁ תְּמָן, וְכַד נִפְקִין מִתְמָן, בְּהָהוּא דְּרָגָא דְּאֶקְרִי יְסוּד, לְהָהוּא חֲכָמָה זְעִירָא, כְּדִין אֲתֶקְרִי לְשׁוֹן לְמוֹדִים. וְנִפְקִין לְאֲתַעְרָא לְאִינוּן קְדִישֵׁי עֲלִיוֹנִים. כְּדִין כְּתִיב, יְיָ אֱלֹהִים נָתַן לִי לְשׁוֹן לְמוֹדִים. וְלָמָּה. לְדַעַת לַעוֹת אֶת יַעֲקֹב דְּבַר. וְקוּדְשָׁא בְּרִיךְ הוּא יְהִיב הָאֵי לְבוּצִינָא קְדִישָׁא, ר"ש. וְעוֹד דְּסָלִיק לִיה לַעִילָא, לַעִילָא בְּג"כ, כָּל מְלוֹי בְּאֲתַגְלִינָא אֲתַמְרוּ, וְלֹא אֲתַכְסִּינִין. עֲלִיה כְּתִיב, פֶּה אֵל פֶּה אֲדַבֵּר בּוֹ וּמִרְאָה וְלֹא בְּחִידוֹת.

89. פְּתַח רַבִּי יִיסָא וְאָמַר, וַיְיָ נָתַן חֲכָמָה לְשִׁלְמָה כַּאֲשֶׁר דְּבַר לוֹ וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וְגו'. וַיְיָ נָתַן חֲכָמָה לְשִׁלְמָה, דָּא הוּא דְּתַנִּינָן, בְּיוֹמֵי דְּשְׁלֹמֹה מְלַכָּא, קְיִימָא סִיְהָרָא בְּאֲשִׁלְמוּתָא, כַּאֲשֶׁר דְּבַר לוֹ, כְּמָה דְּאֲתַמַּר לִיה, הַחֲכָמָה וְהַמְדַע נָתַן לָךְ.

90. וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה. וְכִי מַה בֵּין הָאֵי לְהָאֵי. אֵלָא הֵכִי תַנִּינָן, וַיְיָ נָתַן חֲכָמָה לְשִׁלְמָה. וְהָאֵי חֲכָמָה בְּמֵאֵי אֹקִים לָהּ. אָמַר ר' יוֹסִי, אֹקִים לָהּ בְּהָאֵי, בְּקַדְמִיתָא, דְּשִׁלְמָה עֵבֶר דְּנַחֲתָא לְחִירָם מֵהָהוּא דְּרָגָא, דְּהוּא אָמַר, מוֹשֵׁב אֱלֹהִים יִשְׁבְּתִי וְגו', דְּתַנִּינָא, חִירָם מְלַךְ צוּר עֵבֶר גְּרַמִּיָּה אֱלוֹהִי. בְּתַר דְּשִׁלְמָה אֲתָא, עֵבֶר לִיה בְּחֲכָמְתִּיה, דְּנַחֲתָא מֵהָהוּא עֵיטָא, וְאוּרִי לִיה לְשִׁלְמָה. וּבְג"כ, וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה.

91. We have learned that Rabbi Yitzchak said in the name of Rabbi Yehuda: SOLOMON sent TO HIRAM a demon that lowered him to the seven chambers of Gehenom, and then raised him up. Then, he sent him letters daily until he repented FROM HIS DEEDS, and thanked Solomon ABOUT THIS. We have learned that Solomon inherited the moon, DENOTING MALCHUT, in all its aspects, BOTH CHOCHMAH AND CHASSADIM, for he ruled over all this with his wisdom. Rabbi Shimon bar Yochai ruled with his wisdom over mankind, and all those that rise to his level only rise to perfect MALCHUT with him.

92. Rabbi Yosi said, "My dove, who is in the clefts of the rock, in the secret places of the cliff" (Shir Hashirim 2:14). "My dove" refers to the Congregation of Yisrael, DENOTING MALCHUT. Just as a dove never forsakes her mate, so the Congregation of Yisrael never forsakes the Holy One, blessed be He. "In the clefts of the rock": These are the Torah scholars that find no peace in this world, AND ARE HIDING, SO TO SPEAK, IN THE CRACKS OF THE ROCK FROM THEIR ENEMIES. "In the secret places of the cliff": These are the modest scholars WHO CONCEAL THEIR LEVEL FROM PEOPLE. Among them are the pious who fear the Holy One, blessed be He, from whom the Shechinah never departs. Then, the Holy One, blessed be He, demands from the Congregation of Yisrael on behalf of the pious and says, "Let me see your countenance, let me hear your voice; for sweet is your voice" (Ibid.), for no voice is heard above except the voice of those who toil in the Torah.

93. We have learned that all those that toil in Torah at night have their images carved above before the Holy One, blessed be He. The Holy One, blessed be He, enjoys Himself with them all day and pays attention to them. That voice rises and penetrates all firmaments until it arises before the Holy One, blessed be He. Then the verse writes, "For sweet is your voice, and your countenance is comely" (Ibid.). Now the Holy One, blessed be He, has carved the image of Rabbi Shimon on high, whose voice rises higher and higher and is crowned with the holy crown until the Holy One, blessed be He, crowns him throughout the worlds and commends him. About him, it is written, "And said to Me, You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

14. The souls until their descent to the world

Rabbi Chiya tells us that everything and everyone that exists now and that will exist in the future existed before the world began. Some souls are distanced from God before birth and also in this lifetime, although they may repent later and get back their saintly part. Rabbi Chiya says that the two sons of Aaron were righteous, and he can not understand how God could have wished them to perish considering their own merits, their ancestral merits and the merits of Moses. Rabbi Shimon says that God made sure their souls were not lost, and Pinchas had already been born to house their souls. He also tells us that righteous souls are prepared above and given names before ever they come to this world.

91. וְתַנִּינָן, א"ר יִצְחָק א"ר יְהוּדָה, דְּשָׂרָר לֵיהּ, חַד שִׂידָא, וְנַחֲיַת לֵיד שְׁבַעַה מְדוּרִין דְּגֵיהֶנָּם וְסִלְקֵיהּ, וְשָׂרָר לֵיהּ פְּתָקִין בְּכָל יוּמָא וְיוּמָא בִּידְיָהּ, עַד דְּאֶהְרָר, וְאוּרֵי לֵיהּ לְשִׁלְמָה. וְתַנִּינָן. שְׁלֵמָה יְרִית לָהּ לְסִיְהָרָא, בְּכָל סְטְרוּי. בְּג"כ, בְּכָל שְׁלֵיט בְּחֻכְמָתֵיהּ. וְר"ש בֶּן יוֹחָאי, שְׁלֵיט בְּחֻכְמָתֵיהּ עַל כָּל בְּנֵי עֲלָמָא, כָּל אֵינוֹן דְּסִלְקִין בְּדַרְגּוּי, לֹא סִלְקִין אֲלֵא לְאֶשְׁלָמָא עֲמִיָּה.

92. פְּתַח ר' יוֹסִי וְאָמַר, יוֹנְתִי בְּחַגּוּי הַסֵּלַע בְּסִתְרֵי הַמְּדַרְגָּה וְגו'. יוֹנְתִי, דָּא כ"י, מַה יוֹנָה לֹא שְׁבַקְתָּ בֶּן זוּגָה לְעֲלָמִין, כִּי כ"י לֹא שְׁבַקְתָּ לְקוּדְשָׁא בְּרִיךְ הוּא לְעֲלָמִין. בְּחַגּוּי הַסֵּלַע, אֵלִין ת"ח, דְּלֹא מִשְׁתַּבְּחִי בְּנִיחָא בְּעֲלָמָא דִּין. בְּסִתְרֵי הַמְּדַרְגָּה, אֵלִין ת"ח, הַצְּנוּעִין, דְּבִהוֹן חֲסִידִין דְּחֲלִי קוּדְשָׁא בְּרִיךְ הוּא, דְּשְׁכִינְתָּא לֹא אַעֲדִי מְנִייהוּ לְעֲלָמִין. בְּרִין, קוּדְשָׁא בְּרִיךְ הוּא מִתְּבַע בְּגִינֵייהוּ לְכ"י, וְאָמַר, הָרְאִינוּ אֵת מְרַאֲיָךְ הַשְּׁמִיעֵנִי אֵת קוֹלְךָ כִּי קוֹלְךָ עֲרַב, דְּלִית קְלָא מִשְׁתַּמֵּעַ לְעִילָא, אֲלֵא קְלָא דְּאֵינוֹן דְּמִתְעַסְקֵי בְּאוּרֵיָתָא.

93. וְתַנָּא, כָּל אֵינוֹן דְּמִתְעַסְקֵי בְּאוּרֵיָתָא, בְּלִילְיָא, דְּיוֹקְנֵיהוֹן אֲתַחֲקַק לְעִילָא קְמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא מִשְׁתַּעֲשַׁע בְּהוּ כוּלֵיהּ יוּמָא, וּמִסְתַּכַּל בְּהוּ וְהוּא קְלָא, סְלִיק וּבְקַע כָּל אֵינוֹן רְקִיעִין, עַד דְּסִלִּיק קְמֵי קוּדְשָׁא בְּרִיךְ הוּא. כְּדִין כְּתִיב, כִּי קוֹלְךָ עֲרַב וּמְרַאֲךָ נָאוֹה. וְהִשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא חֲקַק דְּיוֹקְנָא דְּר"ש לְעִילָא וְקְלֵיהּ לְעִילָא לְעִילָא סְלָקָא, וּמִתְעַטְרָא בְּכִתְרָא קְדִישָׁא, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מִתְעַטְר בֵּיהּ בְּכֻלְהוּ עֲלָמִין. וּמִשְׁתַּבַּח בֵּיהּ. עָלֵיהּ כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אֲתָהּ יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְאֵר.

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94. Rabbi Chiya said, "That which is, already has been; and that which is to be has already been..." (Kohelet 3:15). "That which is, already has been." We have learned that before the Holy One, blessed be He, created this world, He created worlds and destroyed them - THIS IS THE SECRET OF THE BREAKING OF THE VESSELS - until it entered the will of the Holy One, blessed be He, to create this world. First, He took counsel with the Torah, THE SECRET OF THE CENTRAL COLUMN, then He put on His adornments and was crowned with His crowns and created this world. All that is found in this world was there before Him, AT THE TIME OF CREATION, and was prepared before Him.

95. We have learned that all leaders of every generation were present before the Holy One, blessed be He, in their forms before they came to the world. Furthermore, before they came into the world, all human souls were carved before Him in the heavens with the same forms literally as they are in this world. All that these souls learn in this world, they already knew before coming to this world. We have learned that all this holds true with the people of true piety.

96. All of these that are not found to be just in this world, even there ABOVE BEFORE COMING TO THE WORLD, distance themselves from the presence of the Holy One, blessed be He. They enter the chasm of the great abyss and hurry to descend to this world. And we learned that their souls are stiff necked in this world, as they were before coming to this world. They throw away the saintly part that THE HOLY ONE, BLESSED BE HE, gave to them FROM THE SIDE OF HOLINESS and go wander about and become impure in that chasm of the great abyss. They take their share there, precipitate the hour and descend to earth. If a man later gains merit and repents before his Master, he will receive back his own portion, NAMELY, THE HOLY PORTION THAT HE THREW UPWARD, AS MENTIONED. This is the meaning of the verse, "That which is, already has been; and that which is to be has already been..."

97. Come and see that the sons of Aaron had no equal in Yisrael, except for Moses and Aaron. They were called "the nobles of the children of Yisrael" (Shemot 24:11) and they died because they erred before the Holy King. HE QUESTIONS: Did the Holy One, blessed be He, wish that they should perish? Did we not learn in the secret of the Mishnah that the Holy One, blessed be He, does kindness with everyone, and even evildoers He does not wish to cause to perish. But these most saintly ones, NADAB AND ABIHU, will it enter your mind that they should perish from the world? Where were their merits, the merits of their ancestors and also the merit of Moses? How could they have perished?

94. פֶּתַח רַבִּי חִיָּיא וְאָמַר, מֵה שֶׁהָיָה כְּבֵר הוּא וְאֲשֶׁר לְהִיּוֹת וְגו'. מֵה שֶׁהָיָה כְּבֵר, הֵינּוּ דִתְנִינָן, עַד לֹא בָּרָא קוּדְשָׁא בְּרִיךְ הוּא הָאִי עֲלֵמָא, הוּהּ בְּאֵרִי עֲלָמִין וְחָרִיב לֹון, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא סְלִיק בְּרַעוּתֵיהּ, לְמַבְרִי הָאִי עֲלֵמָא, וְאֲמַלִּיךְ בְּאוּרִייתָא. כְּדִין אֲתַתְּקֵן הוּא בְּתַקּוּנָיו, וְאֲתַעֲטֵר בְּעֵטְרוֹ, וּבְרָא הָאִי עֲלֵמָא. וְכֹל מְאִי דְאֲשַׁתְּכַח בְּהָאִי עֲלֵמָא, הָא הוּהּ קַמֵּיהּ, וְאֲתַתְּקֵן קַמֵּיהּ.

95. וְתַנְא, כֹּל אֵינּוּן דְּבְרֵי עֲלֵמָא, דְּאֲשַׁתְּכַחוּ בְּכֹל דְּרָא וְדָרָא, עַד לֹא יִיתּוּן לְעֲלֵמָא, הָא הוּוּ קֵינִימֵי קַמֵּיהּ בְּדִיוּקְנֵיהוּן. אֲפִילוּ כֹּל אֵינּוּן נִשְׁמַתִּין דְּבְנֵי נִשָּׂא, עַד לֹא יַחְתּוּן לְעֲלֵמָא, כְּלָהוּ גְלִימִין קַמֵּיהּ בְּרַקִּיעָא, בְּהוּא דִּיוּקְנָא מִמֶּשׁ, דְּאֵינּוּן בְּהָאִי עֲלֵמָא. וְכֹל מֵה דְּאוּלְפִין בְּהָאִי עֲלֵמָא, כְּלָא יִדְעוּ עַד לֹא יִיתּוּן לְעֲלֵמָא. וְתַנִּינָא, הָאִי בְּאֵינּוּן זְכָאִי קְשׁוּט.

96. וְכֹל אֵינּוּן דְּלֹא מִשְׁתַּבְּחִין זְכָאִין בְּהָאִי עֲלֵמָא, אֲפִילוּ תַמָּן, מִתְרַחֲקִין מִקַּמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְעָלִין בְּנוּקְבָא דְתַהוּמָא רַבָּא, וְדַחֲקִין שַׁעְתָּא, וְנַחְתִּין לְעֲלֵמָא. וְהָיָא נִשְׁמַתָּא דְלַהוּן, הָא אוּלְפִנָא, כְּמָה דְּאֵינּוּן קְשֵׁי קְדָל בְּהָאִי עֲלֵמָא, כִּן הוּוּ עַד לֹא יִיתּוּן לְעֲלֵמָא. וְהָיָא חוּלְקָא קְדִישָׁא דִּיהֵב לֹון רַמָּאן לֵיהּ, וְאֲזִלִּין וְשִׁאטִּין וְאֲסַתְּאָבוּן, בְּהָיָא נּוּקְבָא דְתַהוּמָא רַבָּא, וְנִטְלֵי חוּלְקֵיהוּן מִתַּמָּן, וְדַחֲקִין שַׁעְתָּא וְנַחְתִּי לְעֲלֵמָא. אִי זְכִי לְבַתֵּר, וְתַב בְּתִיבְתָא קַמֵּי מְאִרֵיהּ, הוּא נִטְלֵי הָיָא חוּלְקָא דִּילֵיהּ מִמֶּשׁ, הַה"ד, מֵה שֶׁהָיָה כְּבֵר הוּא וְאֲשֶׁר לְהִיּוֹת וְגו' כְּבֵר הָיָה.

97. ת"ח בְּנֵי אֶהְרֹן לֹא אֲשַׁתְּכַחוּ בִּישְׂרָאֵל בְּוִתֵּיהוּ, בְּרַ מֹשֶׁה וְאַהֲרֹן, וְאֵינּוּן אֶקְרוּן אֲצִילֵי בְנֵי יִשְׂרָאֵל. וְעַל דְּטַעוּ קַמֵּי מַלְכָּא קְדִישָׁא, מִיתּוּ. וְכִי קוּדְשָׁא בְּרִיךְ הוּא בְּעָא לְאוּבְדָא לֹון, וְהָא תְנִינָן בְּרִזָּא דִּמְתַנִּיתִין, דְּקוּדְשָׁא בְּרִיךְ הוּא עֵבֵד חֲסֵד בְּכֹלָא, וְאֲפִילוּ בְּרַשִׁיעֵי עֲלֵמָא לֹא בְּעֵי לְאוּבְדָא לֹון. וְהֵנִי זְכָאִי קְשׁוּט ס"ד דְּאֵינּוּן אֲתַאבִּירוּ מִעֲלֵמָא, זְכוּתָא דְלַהוּן אֵן הוּא. זְכוּתָא דְאַבוּהוּן אֵן הוּא. זְכוּתָא דְמֹשֶׁה הֲכִי נִמִּי. וְאֵינּוּן הִיךְ אֲתַאבִּירוּ.

98. HE ANSWERS: We have learned from the holy luminary that the Holy One, blessed be He, concerned Himself with their honor, so inwardly their bodies were tinged with fire, but their soul was not lost, as we have already established. Come and see that even before the deaths of Aaron's sons, it is written, "And Elazar, Aaron's son took of the daughters of Putiel to wife; AND SHE BORE HIM PINCHAS" (Shemot 6:25). He was called Pinchas because he was destined to straighten that which is crooked, MEANING TO CORRECT THE DAMAGE OF NADAB AND ABIHU, AS EXPLAINED EARLIER, EVEN THOUGH NADAB AND ABIHU HAD NOT YET DIED. This is the essence of the verse, "And that which is to be has already been."

99. We have learned that before coming to the world, all the true pious people were prepared above and were given names. From the day that the Holy One, blessed be He, created the world, even Rabbi Shimon bar Yochai was prepared and came before the Holy One, blessed be He. The Holy One, blessed be He, called him by his name. How fortunate is his lot above and below. About him, is addressed the verse, "Let your father and your mother be glad" (Mishlei 23:25). "Your father" is the Holy One, blessed be He, and "your Mother" is the Congregation of Yisrael.

15. "While the King was reclining at his board"

Rabbi Aba opens by saying that the title verse means that Yisrael emitted a wonderful fragrance when they stood at Mount Sinai to receive the Torah. While Moses went up to receive the tablets, Yisrael deserted their wonderful fragrance and turned to the golden calf. Rabbi Aba explains the verses from the esoteric point of view, telling us about the flow of wisdom and understanding down from the highest realms and culminating in the union of Zeir Anpin and Malchut; this brings blessings to every level.

100. Rabbi Aba opened the discussion with the verse, "While the king was reclining at his board, my nard sent forth its fragrance" (Shir Hashirim 1:12). This verse has been explained by the friends. When the Holy One, blessed be He, was ready and present on Mount Sinai to give Torah to Yisrael, "my nard sent forth its fragrance," as Yisrael emitted a wonderful fragrance that has shielded them for countless generations. This was what they said then, "All that Hashem has said will we do, and obey" (Shemot 24:7). Another explanation of, "While the King was reclining at his board": While Moses went up to receive the Torah from the Holy One, blessed be He, which was engraved within the two tablets of stone, Yisrael deserted that wonderful fragrance that crowned them and said to the golden calf, "These are your Elohim, Yisrael" (Shemot 32:4).

101. Now, LET US EXPLAIN this verse from the standpoint of the secret of wisdom. Come and see, "And a river went out of Eden to water the garden" (Beresheet 2:10). This river, DENOTING BINAH, spreads on all sides when this Eden, NAMELY CHOCHMAH, joins with it in complete union in this path not known above or below, DENOTING YESOD OF CHOCHMAH, as in the verse, "There is a path which no bird of prey knows" (Iyov 28:7). Thus, CHOCHMAH AND BINAH desire not to part from one another. Then fountains and streams exit FROM THEM, DENOTING THE MOCHIN OF ZEIR ANPIN, and crown the holy son, ZEIR ANPIN THE SON OF YUD HEI, with all these crowns, DENOTING MOCHIN. It is then written, "With the crown with which his mother crowned him" (Shir Hashirim 3:11), DENOTING MOCHIN ALSO KNOWN AS CROWN. At that time, that son ZEIR ANPIN will inherit the inheritance of his father and mother, NAMELY THE MOCHIN THAT EXUDES FROM THE UNION OF CHOCHMAH AND BINAH THAT ARE REFERRED TO AS ABA AND IMA. Then, He will delight in pleasures and delight

98. אלא הכי אוליפנא מבוצינא קדישא, דקודשא בריך הוא חס על יקרא דלהון, ואתוקד גרמיהון לגו, ונשמטהון לא אתאבידו, והא אוקימנא. ות"ח עד לא מיתו בני אהרן בתיב, ואלעזר בן אהרן לקח לו וגו', אקרי שמייה פנחס, דהוה זמין לאתתקנא עקימא, הה"ד ואשר להיות כבר היה.

99. ותאנא, בלהו זבאי קשוט, עד לא יתון לעלמא, בלהו אתתקנו לעילא, ואקרון בשמהון. ור"ש בן יוחאי, מן יומא דברא קודשא בריך הוא עלמא, הוה אזדמן קמי קודשא בריך הוא, ואשתבח עמיה. וקודשא בריך הוא קרי ליה בשמיה, זבאה חולקיה לעילא ותתא, עליה בתיב ישמח אביך ואמך, אביך: דא קודשא בריך הוא. ואמך: דא כ"י.

100. פתח ר' אבא ואמר עד שהמלך במסבו נרדי נתן ריחו. האי קרא אוקמוה חבריאי, בשעתא דקודשא בריך הוא אשתבח וזמין בטורא דסיני, למיהב אורייתא לישראל, נרדי נתן ריחו, ישראל יהבו וסליקו ריחא טב, דקאים ואגין עליהו דרדי דרין. ואמרו, כל אשר דבר יי' נעשה ונשמע. ד"א עד שהמלך במסבו, בעוד דסליק משה לקבלא אורייתא מקודשא בריך הוא, ואתחקק בתרי לחי אבנין, ישראל שבקו ההוה ריחא טבא דהוה מתעטר עליהו, ואמרו לעגל, אלה אלהיך ישראל.

101. השתא האי קרא ברזא דחכמתא הוא, ת"ח, בתיב ונהר יוצא מערן להשקות את הגן, האי נהרא אתפשט בסטרוי, בשעתא דמזדווג עמיה בזווגא שלים, האי ערן בהוה נתיב, דלא אתיידע לעילא ותתא, כד"א נתיב לא ידעו עיט. ואשתכחו ברעותא דלא מתפרשן תדירא חר מחד. כדין נפקין מבויעין ונחלין, ומעטרין לבן קדישא, בכל אינון כתרין, כדין בתיב בעטרה שעטרה לו אמו. ובהויא שעתא ירית ההוה בן אחסנתא דאבוי ואמיה, כדין הוא אשתעשע, בהוה ענוגא ותפנוקא.

102. We have learned that when the supernal King, NAMELY ZEIR ANPIN, with delicacies fit for kings sits crowned, it is written, "While the king was reclining at his board, my nard sent forth its fragrance." "MY NARD" refers to Yesod that emits blessings so that the holy King, ZEIR ANPIN, joins with the Queen, NAMELY MALCHUT. Then blessings are given to the worlds and those in the upper and lower worlds are blessed. Now the holy luminary is crowned by this level, MEANING THE MOCHIN OF ZEIR ANPIN FROM ABA AND IMA, ALSO KNOWN AS CROWNS. He and the friends lift up the praise from below upward, NAMELY FROM MAYIM NUKVIN (FEMALE WATERS), and MALCHUT crowns herself with these praises AS SHE JOINS WITH ZEIR ANPIN. Now there are blessings to pour from above downward to all friends of this MENTIONED level. Rabbi Elazar, his son, should now say some of the praiseworthy words he heard from his father.

102. וְתֵאנָא, בְּשַׁעֲתָא דְּמַלְכָא עֲלָא בְּתַפְנוּקֵי מַלְכִין, יְתִיב בְּעֵטְרוֹי, בְּדִין בְּתִיב עַד שְׁהַמְלִךְ בְּמַסְבּוֹ נִרְדֵי גִתָּן רִיחוֹ. דָּא יְסוּד דְּאַפִּיק בְּרַכָּאן לְאַזְדְּהוּגָא מַלְכָא קְדִישָׁא בְּמֵטְרוֹנִיתָא. וְכִדִּין אֲתִיְהִיבּוֹן בְּרַכָּאן בְּכֻלְהוֹ עֲלָמִין, וּמִתְבָּרְכָן עֲלָיִן וְתִתְאַיִן. וְהַשְׁתָּא הָא בּוֹצִינָא קְדִישָׁא מִתְעַטֵּר בְּעֵטְרוֹי דְּהָאֵי דְּרֵגָא, וְהוּא וְחִבְרֵיָא סְלִיקוּ תּוֹשְׁבְחָן מִתְתָּא לְעֵילָא, וְהִיא מִתְעַטְרָא בְּאִינוֹן תּוֹשְׁבְחָן. הַשְׁתָּא אֵית לְאַפְקָא בְּרַכָּאן לְכֻלְהוֹ חִבְרֵיָא מֵעֵילָא לְתַתָּא, בְּהָאֵי דְּרֵגָא קְדִישָׁא, וְר' אֶלְעָזָר בְּרִיה לִימָא מְאִינוֹן מִלִּין מְעֵלִיִן דְּאוּלִּיף מֵאֲבוּי.

16. "And behold a well in the field"

Rabbi Elazar talks about "the well that the princes dug out," saying that the well is filled with blessings from Netzach, Hod and Yesod; the well sustains everyone above and below. The great stone that was rolled over the well's mouth refers to harsh judgment, that is removed when the blessings flow through the Sfirot. In a similar way, God poured blessings on the generation of Rabbi Shimon.

103. Rabbi Elazar opened the discussion saying, "And he looked, and behold a well in the field...And there were all the flocks gathered" (Beresheet 29:2-3). These verses need to be examined, as they contain the secret of wisdom that I learned from my father. So I learned, "And he looked, and behold a well in the field." What is the "well"? It is the one mentioned in "the well that the princes dug out, that the nobles of the people delved" (Bemidbar 21:18), MEANING MALCHUT THAT IS EMBELLISHED FROM ABA AND IMA REFERRED TO AS PRINCES. "And, lo, there were three flocks of sheep lying by it" (Beresheet 29:2): These represent Netzach, Hod and Yesod, which rest by it and stand over it. From them the well was filled with blessings.

103. פִּתַּח ר' אֶלְעָזָר וְאָמַר, וַיֵּרָא וְהִנֵּה בַּיָּר בְּשָׂדֶה וְגו'. וְנֶאֱסַפּוּ שָׁמָּה כָּל הָעֵדְרִים וְגו'. הֵנִי קְרָאִי אֵית לְאַסְתַּבְּלָא בְּהוּ, וּבְרָזָא דְּחִכְמַתָּא אִינוֹן, דְּאוּלִּיפְנָא מֵאֲבָא, וְהָכִי אוּלִּיפְנָא, וַיֵּרָא וְהִנֵּה בַּיָּר בְּשָׂדֶה, מֵאֵן בָּאֵר. דָּא הוּא דְּכִתִּיב, בָּאֵר חֲפְרוּה שְׂרִים כְּרוּה נְדִיבֵי הָעַם. וְהִנֵּה שָׁם שְׁלֹשָׁה עֲדָרֵי צֹאן רוֹבְצִים עָלֶיהָ, אֵלִין אִינוֹן נֶצַח הוּד יְסוּד, דְּאֵלִין אִינוֹן רְבִיעֵין עָלֶיהָ, וְקוּימִין עָלֶיהָ, וּמֵאֵלִין אֲתַמְלִיא בְּרַכָּאן הֵיא בָּאֵר.

104. "For out of that well they watered the flocks" (Ibid.), because all are sustained from that well, higher and lower beings, and together they are blessed. "And a great stone was upon the well's mouth" (Ibid.) refers to the harsh Judgment THAT IS KNOWN AS THE GREAT ROCK, which stands upon it from the Other Side to suckle from it. "And there were all the flocks gathered": These are the six Sfirot of the King, ZEIR ANPIN - NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - which all assemble and draw blessings from the head of the King, NAMELY FROM THE THREE FIRST SFIROT OF ZEIR ANPIN KNOWN AS HEAD. They pour into it and, when they all merge together and feed into it, it is written, "And they rolled the stone from the well's mouth" (Ibid. 3), meaning they roll away the harsh Judgment, KNOWN AS A STONE, and remove it.

104. כִּי מֵן הַבָּאֵר הֵיא יִשְׁקוּ הָעֵדְרִים, דְּהָא מֵן הָאֵי בָּאֵר אֲתַזְנוּ עֲלָיִן וְתִתְאַיִן, וּמִתְבָּרְכָאן כְּלָהוּ כְּחֵדָא. וְהָאֲבָן גְּדוּלָה עַל פִּי הַבָּאֵר, דָּא הוּא דִּינָא קְשִׁיא, דְּקִימָא עָלֶיהָ מַסְטְרָא אַחְרָא לִינְקָא מִינָהּ. וְנֶאֱסַפּוּ שָׁמָּה כָּל הָעֵדְרִים, אֵלִין אִינוֹן שִׁית בְּתָרֵי מַלְכָא, דְּמִתְכַּנְשֵׁי כְּלָהוּ, וְנִגְדֵי בְּרַכָּאן מְרִישָׁא דְּמַלְכָא, וּמְרִיקָן בְּהוּ. וְכֵד אֲתַחְבְּרָאן כְּלָהוּ כְּחֵדָא לְאַרְקָא בְּהוּ, בְּתִיב וּגְלָלוּ אֶת הָאֲבָן מֵעַל פִּי הַבָּאֵר, מִגְּנֵדְרִין לְהוּא דִּינָא קְשִׁיא, וּמֵעַבְרָן לִיה מִינָהּ.

105. "And watered the sheep" (Ibid.), MEANING they pour out blessings from this well to the higher and lower levels. Afterwards, they "put the stone back upon the well's mouth" (Ibid.), MEANING the Judgment returns to its position. It is because it is needed in order to bring fragrance and correction to the world. Now, the Holy One, blessed be He, has poured upon you blessings from the springs of the fountain stream and from you are blessed all the members of your generation. How fortunate is your share in this world and in the World to Come. About you, it is written, "And all your children shall be taught of Hashem; and great shall be the peace of your children" (Yeshayah 54:13).

105. וְהִשְׁקוּ אֶת הַצֶּאֱן, מְרִיקִין בְּרַכָּאן מֵהָיָא בְּאֵר, לְעֵלְאִין וְתַתְּאִין לְבִתְרָא וְהִשְׁבִּיבוּ אֶת הָאֲבָן עַל פִּי הַבְּאֵר לְמִקְוָמָהּ. תָּב הָהוּא דִּינָא לְאַתְרֵיהּ, בְּגִין דְּאַצְטְרִיךְ לִיהּ לְבִשְׁמָא עֲלָמָא, וְלִתְקֵנָא עֲלָמָא. וְהִשְׁתָּא הָא קוּדְשָׁא בְּרִיךְ הוּא אָרִיק עֲלֵיכּוֹן בְּרַכָּאן, מִמְּבוּעָא דְנַחְלָא, וּמְנַיִיכּוֹן כָּל בְּנֵי דְרָא מִתְּבָרְכִין. זְכָאָה חוּלְקִיכּוֹן בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְאִתֵּי עֲלֵיכּוֹן כְּתִיב, וְכֹל בְּנִיךְ לְמוּדֵי יְיָ וְרַב שְׁלוֹם בְּנִיךְ.

17. "The twelve...and this"

Rabbi Shimon tells how the Torah is crowned with the thirteen attributes of mercy, and the knot of Faith is tied with those thirteen attributes. Jacob blessed his sons in the name of the faith according to the blessing of each attribute. Rabbi Shimon says that Rabbi Pinchas ben Yair binds the highest knot, the knot of holiness, the knot of Faith.

106. Rabbi Shimon opened the discussion saying, "Let the pious be joyful in glory: let them sing aloud upon their beds" (Tehilim 149:5). We have learned that the knot of Faith, NAMELY MALCHUT, is tied with the thirteen attributes OF MERCY so that blessings are to be available for all. The entire Faith of the Holy One, blessed be He, is enclosed in three, NAMELY THREE COLUMNS, THE SECRET OF THIRTEEN, AS THEY ENLIGHTEN EACH OF FOUR SFIROT - CHESED, GVURAH, TIFERET AND MALCHUT WITHIN IT. NOW, THREE TIMES FOUR EQUALS TWELVE AND, TOGETHER WITH MALCHUT THAT CONTAINS THEM, THERE ARE THIRTEEN. Consequently, the Torah is crowned with the thirteen attributes, as we have established IN THE BARAITHA OF RABBI YISHMAEL, namely using the arguments of an inference from minor to major and comparison by analogy. We have explained this several times. The Holy Name, NAMELY MALCHUT, is crowned with this.

106. פְּתַח ר"ש וְאָמַר, יַעֲלִזוּ חֲסִידִים בְּכַבּוֹד יְרֻנְנוּ עַל מְשַׁבְּבוֹתָם וְגו', תָּאנָא בִּי"ג מְכִילִין, אֲתַקְשֵׁר קְשָׁרָא דְמַהִימְנוּתָא, לְאַשְׁתַּכְּחָא בְּרַכָּאן לְכֻלָּא. וְכֹל מַהִימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּתַלְתָּא אֶסְתִּימוּ. וְעַל הָאֵי, בִּי"ג מְכִילִין, אֹרִייתָא מִתְעַטְרָא, כְּמָה דְאֹקִימְנָא מִק"ו וּמִג"ש וְכו', וְכְמָה זְמַנִּין אֹקִימְנָא הָאֵי. וְשְׁמָא קְדִישָׁא בְּהָאֵי מִתְעַטְרָא.

107. Come and see that when Jacob wished his sons to be blessed in the name of the Faith, it is written, "All these are the twelve tribes of Yisrael: and this (Heb. zot fem.) IS THAT WHICH THEIR FATHER SPOKE TO THEM" (Bereshheet 49:28). TWELVE AND ZOT are thirteen, since the Shechinah, CALLED ZOT, participated with them and the blessings were fulfilled. This is the meaning of the verse, "Every one according to his blessing he blessed them" (Ibid.). What is meant by "according to his blessing"? MEANING according to the resemblance to that which is above, THE THIRTEEN ATTRIBUTES OF MERCY, NAMELY according to the blessing of each attribute.

107. ת"ח, בְּהָיָא שְׁעָתָא דְבְּעָא יַעֲקֹב, דִּיתְבָּרְכוּן בְּנוֵי בְּשְׁמָא דְמַהִימְנוּתָא. מַה כְּתִיב, כָּל אֱלֹהֵי שְׁבִטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וְזֹאת, הָא תְּלִיסֵר, דְּאַשְׁתַּתַּף עִמְהוֹן שְׁכִינְתָּא, וְאַתְקִימוּ בְּרַכָּאן. וְהֵינּוּ דְכְּתִיב, אִישׁ אֲשֶׁר כְּבָרְכְתוּ בְּרַךְ אֹתָם. מֵאֵי כְּבָרְכְתוּ. בְּהָוָא דּוּגְמָא דְלַעִילָא, כְּבָרְכְתוּ דְכָל מְכִילָא וּמְכִילָא.

108. We have learned that all these attributes OF MALCHUT rise and become crowned and rest in a head OF ZEIR ANPIN. There is crowned the head of the King, He that is called by the highest level of Piety, NAMELY ZEIR ANPIN, WHOSE CHESED CONVERTS TO CHOCHMAH. The pious ones THAT CLING TO ZEIR ANPIN inherit all that glory of above, WHICH IS MALCHUT WITH HER THIRTEEN ATTRIBUTES, as is written, "Let the pious be joyful in glory," NAMELY in this world, DENOTING MALCHUT. "Let them sing aloud upon their beds," MEANING in the World to Come, DENOTING BINAH. "The high praises of El are in their mouths" (Tehilim 149:6), MEANING they know to bind the bond of Faith properly, AS MALCHUT IS CALLED EL. Then "and a two-edged sword in their hand" (Ibid.). What is "a two-edged sword"? This is Hashem's sword, DENOTING MALCHUT FROM THE ASPECT OF JUDGMENT, REFERRED TO AS SWORD. "Two-edged sword" implies that it flames with two Judgments, NAMELY JUDGMENTS OF LEFT AND JUDGMENTS OF THE CURTAIN. For what purpose is all this? It is "to execute vengeance upon the nations..." (Ibid.)

108. וְתָאנָא, כָּל אֵינּוֹן מְכִילִין סְלָקִין, וּמִתְעַטְרִין וְנִיחִין בְּרִישָׁא חָדָא, וְתַמְן מִתְעַטְרָא רִישָׁא דְמַלְכָּא, הָהוּא דְאֶקְרִי בְּרַגְא עֲלָאָה דְחֲסִידוּת. וְחֲסִידִים, יִרְתִּין כָּל הָהוּא כְּבוֹד דְלַעִילָא, דְכְּתִיב יַעֲלִזוּ חֲסִידִים בְּכַבּוֹד, בְּהָאֵי עֲלָמָא. יְרֻנְנוּ עַל מְשַׁבְּבוֹתָם בְּעֲלָמָא דְאִתֵּי. רֹמְמוֹת אֵל בְּגִרוֹנָם, הִידְעִין לְקְשָׁרָא קְשָׁרָא דְמַהִימְנוּתָא כְּדָקָא יְאוּת, וְכַדִּין חָרַב פִּיפּוּת בִּידָם. מֵאֵן חָרַב פִּיפּוּת. דָּא הוּא חָרַב לֵה, חָרַבָּא דְקוּדְשָׁא בְּרִיךְ הוּא. פִּיפּוּת: לְהִיטָא בְּתֵרִין דִּינִין. וְלָמָּה. לְעִשׂוֹת נִקְמָה בְּגוֹיִם וְגו'.

109. Behold, here is Rabbi Pinchas ben Yair, who is Sfirah of Chesed, a supernal head OF ZEIR ANPIN, MEANING THAT HIS CHESED HAS BECOME CHOCHMAH, WHICH IS HEAD. For this reason, he inherits the glory of most High and binds the highest knot, the knot of holiness, the knot of Faith, MEANING THE UNITY OF ZEIR ANPIN WITH MALCHUT. How fortunate is his share in this world and in the World to Come. About this table is said, "This is the table that is before Hashem" (Yechezkel 41:22). Rabbi Pinchas rose and kissed him and blessed him. He kissed Rabbi Elazar and all the friends and blessed them. He then took the cup and said a blessing.

109. וְהָא ר' פִּנְחָס בֶּן יָאִיר, כְּתוּבָה דְחֶסֶד, רִישָׁא עֲלָאָה. בְּגוֹ"כ כְּבוֹד דְלַעִילָא יָרִית, וְהוּא קְשִׁיר קְשָׁרָא עֲלָאָה, קְשָׁרָא קְדִישָׁא, קְשָׁרָא דְמַהִימְנוּתָא. זְכָאָה חוּלְקִיָּה בְעֵלְמָא דִּין וּבְעֵלְמָא דְאִתִּי. עַל הָאִי פְתוּרָא אֲתַמַּר, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יי'. קָם ר' פִּנְחָס, וְנָשִׂיק לִיָּהּ, וּבְרִיךְ לִיָּהּ, וְנָשִׂיק לְר' אֶלְעָזָר, וְלְכֻלְהוּ חֲבֵרָיָא, וּבְרִיךְ לוֹן, נָטַל כֶּסֶף וּבְרִיךְ.

18. "You prepare a table before me"

We read of how the scholars spend all day speaking about the Torah and rejoicing in it and in each other.

110. He opened the discussion saying, "You prepare a table before me in the presence of my enemies" (Tehilim 23:5). They sat there all day long. The friends were rejoicing with words of Torah and the joy of Rabbi Shimon was great. Rabbi Pinchas took hold of Rabbi Elazar and did not leave him all that day and night, and rejoiced with him. He referred to a verse about him, "Then you shall delight yourself in Hashem" (Yeshayah 58:14). All this great joy and pleasure are in my portion, AS RABBI ELAZAR WAS HIS DAUGHTER'S SON. Sometime in the future, they will in that world announce about me: Fortunate is your lot, Rabbi Pinchas, that you have merited all this and "peace, peace be to you, and peace to your helpers; for your Elohim helps you" (I Divrei Hayamim 12:19). They rose to depart. Rabbi Pinchas rose, held onto Rabbi Elazar and did not let him leave. Rabbi Pinchas escorted Rabbi Shimon and blessed him and all the scholars. As they were departing, Rabbi Shimon said to the friends, "It is time to act for Hashem" (Tehilim 119:126).

110. פִּתַּח וְאָמַר, תַּעְרוּךְ לִפְנֵי שֻׁלְחָן נֶגֶד צוּרְרֵי וְגו', יִתְבוּ תַמָּן, כָּל הַהוּא יוֹמָא, וְהוּוּ חֲבֵרָיָא כְּלֵהוּ חֶדְן בְּמַלְי דְאֹרִינִיתָא, וְחֲדוּתָא דְר"ש הוּוּ סָגִי. נָטַל ר' פִּנְחָס לְר' אֶלְעָזָר, וְלֹא שְׁבָקִיָּה כָּל הַהוּא יוֹמָא וְכָל לַיְלִיאָה, וְהוּוּ חֲדֵי עַמִּיָּה, קָרָא עֲלֵיהּ, אִז תַּתְעַנֵּג עַל יי', כָּל חֲדוּתָא וְעַנּוּגָא יִתִּירָא דְאִי דְחוּלְקֵי הוּא, זְמִינִין בְּהַהוּא עֲלְמָא לְאַכְרִזָּא עֲלֵי, זְכָאָה חוּלְקֵי ר' פִּנְחָס, דְאֵנִת זְכִית לְכָל הָאִי, שְׁלוֹם לְךָ וְשְׁלוֹם לְעוֹזְרֵיךָ כִּי עוֹרְךָ אֱלֹהֶיךָ. אֲשַׁכִּימוּ לְמִיזַל, קָם ר' פִּנְחָס וְאַחִיר בֵּיָּהּ בְר' אֶלְעָזָר, וְלֹא שְׁבָקִיָּה לְמִיָּהּ. אֹזִיף ר' פִּנְחָס לְר"ש וּבְרַכִּיָּהּ, וְלְכֻלְהוּ חֲבֵרָיָא. עַד דְהוּוּ אֲזִלֵי אָמַר לְהוּו ר' שְׁמַעוֹן לְחֲבֵרָיָא, עַת לַעֲשׂוֹת לִיי'.

19. "And Aaron shall cast lots upon the two goats"

Rabbi Aba wonders what the "lots" in the title verse were for. Rabbi Shimon begins his explanation by talking about why Shimon was the brother chosen by Joseph to be taken away and bound. Shimon was from the aspect of harsh judgment, and he had allied himself with Levi who was also from the side of judgment. We learn of two spirits who pursue judgment, and who spy on the land every day. We are reminded how Yisrael is beloved of God above all other nations, and that God gave them one day a year to purify themselves so that they will rule over all the prosecutors and spirits. Rabbi Shimon says that one of the goats in the title verse was for Hashem and one for Azazel. If both goats had been for Azazel the world would not have been able to bear it. The goat cannot slander the children of Yisrael on Yom Kippur because it finds them doing good deeds, and in fact it becomes their defender. As a result of the sacrifice of the goat, judgment no longer rules over Yisrael.

111. It is written, "And Aaron shall cast lots upon the two goats..." (Vayikra 16:8). Rabbi Aba came and asked: What were those lots for? Why did it require Aaron to place the lots? What is this Torah portion for? I have learned before my master the order OF THE YOM KIPPUR service, and also this matter I wish to know.

111. אֲתָא רַבִּי אַבָּא וְשָׂאִיל, כְּתוּבָה וְנָתַן אֶהָרִן עַל שְׁנֵי הַשְּׁעִירִים גּוֹרְלוֹת וְגו'. הֲנִי עַדְבִּין לְמָה. וְאֶהָרִן לְמָה לִיָּהּ לְמִיָּהּ עַדְבִּין. וּפְרַשְׁתָּא דְאִי לְמָה. וְהָא אֹלִיפְנָא קְמִי דְמַר סְדְרָא דִּיּוֹמָא, וְהָאִי בְעֵינָא לְמַנְדַּע.

112. Rabbi Shimon opened the discussion saying, "And took from them Simeon, and bound him before their eyes" (Beresheet 42:24). He questions: For what reason did Joseph see fit to take Simeon with him rather than any one of the OTHER brothers? HE ANSWERS: Joseph said that Simeon always was the opening for Judgment. When I left my father to go to my brothers, Simeon first began the Judgment, as the verse says, "And they said one to another, Behold, this dreamer comes. Come now therefore..." (Beresheet 37:19). Later in Shechem, "that two sons of Jacob, Simeon and Levi..." (Beresheet 34:25). All these actions pertain to Judgment. THEREFORE, it is better to take this one and not allow him to arouse quarreling among all the tribes.

113. We have learned, what did Simeon see in attaching himself to Levi more than to the others? Reuben was also his brother and close to him, JUST AS LEVI, SO WHY DID HE NOT STICK WITH REUBEN? HE ANSWERS: Simeon saw and realized that Levi was of the aspect of Judgment and Simeon was caught up with even harsher Judgment, so he said: Let us join one with the other and we could destroy the world. What did the Holy One, blessed be He, do? He took Levi aside to His place and said, 'From this point on, let Simeon stay bound with ropes alone.'

114. We have learned that from the aspect of Ima there are two spirits who pursue Judgment attached to the left hand. We have established that they daily spy on (or 'from the feet of') the land, NAMELY MALCHUT, MEANING THEY NOURISH FROM NETZACH, HOD, YESOD OF MALCHUT, REFERRED TO AS FEET. This is the secret of, "two men to spy" (Yehoshua 2:1).

115. We have learned that Yisrael has a more fortunate share than the idolatrous nations, as the Holy One, blessed be He, desired to purify them and have mercy for them as they are His portion and inheritance. It is written, "For Hashem's portion is His people..." (Devarim 32:9) and "He made him ride on the high places of the earth" (Ibid. 13). "On the high places" exactly, as they join up higher and higher WITH ZEIR ANPIN. Therefore, the love of the Holy One, blessed be He, is clinging to them, as it is written, "I have loved you", says Hashem" (Malachi 1:2) and, "But because Hashem loved you" (Devarim 7:8). From this excessive love, He gave them one day during the year to purify them and clear them from their sins, as is written, "for on that day..." (Vayikra 16:30). This was in order that they may be meritorious in this world and in the World to Come, and that no sin may be found in them. Consequently on this day, Yisrael are crowned and rule over the prosecutors and all spirits.

112. פתח ר"ש ואמר, ויקח מאתם את שמעון ויאסור אותו לעיניהם. וכי מה חמא יוסף למיסב לשמעון עמיה יתיר מאחזהי. אלא, אמר יוסף, בכל אתר שמעון פתיחותא דדינא איהו, וההיא שעתא דאזילנא מאבא לגביהו דאחי, שמעון פתח בקדמיתא דדינא, הה"ד ויאמרו איש אל אחיו הנה בעל החלומות הלזה בא ועתה לכו וגו'. לבתר בשכם, ויקחו שני בני יעקב שמעון ולוי, בלהו דדינא הוו. טב למיסב דא, ולא יתער קטטותא בכלהו שבטין.

113. ותנינן, מאי קא חמא שמעון לאזדווגא בלוי יתיר מכלא. והא ראובן הוה אחוה וסמיך ליה, אלא שמעון חמא וידע דלוי מסטרא דדינא קא אתי, ושמעון מסטרא דדינא קשיא יתיר אתאחד. אמר נתערב חד בחד ואנן נחריב עלמא. מה עבד קודשא בריך הוא, נטל ליה לחולקיה ללוי, אמר מכאן ולהלאה שמעון ליתיב בקופטורא בהדיה בלחורוי.

114. תאנא בסטרא דאימא, תרין גרדיני טהירין אתאחדן בידא שמאלא, והא אוקימנא דאינון מאללי ארעא בכל יומא ויומא, והיינו רזא דכתיב שנים אנשים מרגלים.

115. ותאנא, זכאה חולקיהון דישראל יתיר מכל עמין עע"ז דקודשא בריך הוא בעי לדכאה להו, ולרחמא עליהו, דאינון חולקיה ועדביה, הה"ד כי חלק יי' עמו וגו', וכתיב ירביבהו על במתי ארץ. על במתי ארץ הייקא. דהא אינון אתאחדן לעילא לעילא. וע"ד קודשא בריך הוא רחמנותא דיליה אתדבק בהו, הה"ד אהבתי אתכם אמר יי', וכתיב כי מאהבת יי' אתכם וגו', ומגו רחמנותא יתירא דרחים להו, ירב לון יומא חד בשתא לדכאה להו, ולזכאה להו מכל חוביהון, דכתיב כי ביום הזה וגו'. בגין דיהון זכאין בעלמא דין, ובעלמא דאתי, ולא ישתכח בהו חובא. וע"ד ביומא דא, מתעטרין ישראל, ושלטין על כלהו גרדינין, ועל כלהו טהירין.

116. We have learned that "And Aaron shall cast lots upon the two goats." "Aaron shall cast," WHY ONLY AARON? Because he stems from the aspect of Chesed, AND THUS IS ABLE TO PERFECT MALCHUT WITH CHASSADIM. "Upon the two goats": BEHOLD "upon" is to be understood precisely, HINTING ABOUT MALCHUT WHICH IS ABOVE THE TWO GOATS, so as to give fragrance to the Matron, DENOTING MALCHUT. "One lot for Hashem, and the other lot for Azazel" (Vayikra 16:8). HE QUESTIONS: These two goats SYMBOLIZE JUDGMENTS, so why should one of them be for Hashem? HE ANSWERS: The Holy One, blessed be He, said, 'Let one GOAT stay with Me and let the other wander around in the world, for if both joined together, the world would not be able to bear it.'

117. This GOAT comes out and roams around the world. It finds Yisrael performing various kinds of worship on various levels and a variety of good practices and it can not overcome them. Among them all, peace reigns and the goat can not commence to slander them, MEANING TO INSTIGATE AGAINST THEM. This goat is sent with the burden of all the sins of Yisrael.

118. We have learned that numerous bands of demons are ready under the authority OF THIS GOAT, prepared to spy out the land against all those transgressing the Torah, but on that day, YOM KIPPUR, it is unable to find words of slander against Yisrael. When this goat OF AZAZEL arrives at the mountain, multiple joys burst forth from it to all. Even he who pursued Judgment that emerged, NAMELY THE SUPERNAL GOAT, recants and speaks praise of Yisrael. The prosecutor has become the defense attorney, MEANING THE SLANDERER HAS NOW BECOME THE CHAMPION SPOKESMAN FOR YISRAEL.

119. Come and see not only this alone, but everywhere that Yisrael need to cleanse themselves their sin, the Holy One, blessed be He, gives them a plan to bind the accusers, SO THEY WILL NOT ACCUSE. It is also to pacify them through the means of sacrifices and burnt offerings that they offer before the Holy One, blessed be He. From then on, they are unable to cause harm and on that day, YOM KIPPUR, more than any other day, just as Yisrael below plead everyone delight, THROUGH THE TWO GOATS, so they all accusers. All of this is as a result of the sacrifice and the service of the Holy One, blessed be He.

120. We have learned that at that time it is written that Aaron "shall take the two goats..." (Vayikra 16:7), these TWO GOATS are stirred up that very day above. They wish TO JOIN TOGETHER, AS MENTIONED, to rule and to set out into the world. When the priest offers the two goats down below in the Temple, they are offered above, and when the lots are spread in every direction, the priest casts lots down below. Then the priest, WHO IS CHESED, casts the lots on high. Just as one remains with the Holy One, blessed be He, REFERRING TO THE ONE GOAT ALLOTTED TO HASHEM, below, and one, NAMELY THE GOAT OF AZAZEL, is brought out to the desert, so it is on high. One remains with the Holy One, blessed be He, IN THE CENTRAL COLUMN, and one goes out and wanders in the world into the desert on high, MEANING THE JUDGMENTS THAT BECOME REVEALED WITH THE EMERGENCE OF CHOCHMAH, WHICH ARE CONSIDERED OF THE ASPECT OF DESERT AND FOREBODING WILDERNESS. The one joins with another, MEANING THEY SHED LIGHT ONE UPON THE OTHER.

116. תָּאנָא וְנָתַן אֶהָרִן עַל שְׁנֵי הַשְּׁעִירִים גּוֹרְלוֹת. וְנָתַן אֶהָרִן, בְּגִין דְּאֵתֵי מַסְטְרָא דְחָסֵד. עַל שְׁנֵי הַשְּׁעִירִים, עַל דִּיּוּקָא, בְּגִין דְּתַתְּבַסֵּם מַטְרוֹנִיתָא. גּוֹרֵל אֶחָד לֵינִי וְגּוֹרֵל לְעֶזְאֵזֵל וְהָא תְרִין שְׁעִירִין אֵינּוּן, אִמְאֵי חַד לֵינִי. אֲלָא אִמְר קוּדְשָׁא בְרִיךְ הוּא, יְתִיב הָאֵי גְבָאֵי, וְחַד יִזִּיל וְיִשׁוּט בְּעֵלְמָא, דְּאֵלְמַלִּי תְרוּיְהוּ מְזִדּוּגָן, לֹא יְכִיל עֵלְמָא לְמַסְבֵּל.

117. נֶפֶק הָאֵי, אֲזִיל וְשָׂאט בְּעֵלְמָא, וְאֲשַׁבַּח לְהוּ לְיִשְׂרָאֵל, בְּכַמְהָ פּוֹלְחָנִין, בְּכַמְהָ דְרַגִּין, בְּכַמְהָ נְמוּסִין טְבָן, לֹא יְכִיל לְהוּ, כְּלָהוּ שְׁלָמָא בִּינִיּוּהוּ, לֹא יְכִיל לְמִיעֵל בְּהוּ בְדִלְטוּרָא. הָאֵי שְׁעִירָא שְׁלַחִין לֵיהּ בְּמַטּוֹלָא דְכָל חוֹבִיּוּהוּ דְיִשְׂרָאֵל.

118. תָּאנָא, כְּמָה חֲבִילֵי טְרִיקִין מְזִדְמָנָן, דְּאֵינּוּן תַּחוֹת יָדֵיהּ, וְנִמְנָן לְאֵלְלָא אֶרְעָא, עַל כָּל אֵינּוּן דְּעֵבְרִין עַל פְּתַגְמֵי אִוְרִייתָא. וְהוּא יוֹמָא, לֹא שְׂכִיחַ דְּלְטוּרָא לְמַלְלָא בְּהוּ בְּיִשְׂרָאֵל. כִּד מְטָא הָאֵי שְׁעִירָא לְגַבֵּי טוּרָא, כְּמָה חִירוּ עַל חִירוּ מִתְבַּסְמִין כְּלָהוּ בֵּיהּ. וְהוּא גְרִדִּינָא דְנַפְיק, אֶהָדָר וְאִמְר תּוֹשְׁבַחְתָּא דְיִשְׂרָאֵל, קְטִיגוּרָא אֲתַעְבִּיד סְנִיגוּרָא.

119. וְת"ח, לָאו דָּא בְּלַחְדוּי הוּא, אֲלָא בְּכָל אֶתְר דְּבַעֲיִין יִשְׂרָאֵל לְאַתְרַכְבָּא מַחוֹבִיּוּהוּ, קוּדְשָׁא בְרִיךְ הוּא יְהִיב לֹן עֵיטָא לְקֶשְׂרָא מְאֵרֵי דְרִינָא, וְלְבַסְמָא לְהוּ בְּאֵינּוּן קְרַבְנִין וְעֵלוּן, דְּקַרְבִּין קְמֵי קוּדְשָׁא בְרִיךְ הוּא, וְכַדִּין לֹא יְכִלִּין לְאַבְאָשָׁא. וְהוּא יוֹמָא יְתִיר עַל כָּלָא, כְּמָה דְּמַבְסְמִין יִשְׂרָאֵל לְתַתָּא לְכָלָא, הָכֵי מַבְסְמִין לְכָל אֵינּוּן דְּאֵית לְהוּ דְּלְטוּרָא וְכָלָא קְרַבְנָא הוּא וּפּוֹלְחָנָא דְּקוּדְשָׁא בְרִיךְ הוּא.

120. תָּאנָא, בְּהֵיא שְׁעֵתָא דְכְּתִיב, וְלָקַח אֶהָרִן אֶת שְׁנֵי הַשְּׁעִירִים וְגו', מִתְעֵרִין אֵינּוּן בְּהוּא יוֹמָא לְעֵילָא, וְבַעֲיִין לְשַׁלְטָאָה וְלְמִיפָק בְּעֵלְמָא. בִּיּוֹן דְּכַהֲנָא מְקַרְב אֵלִין לְתַתָּא, מִתְקַרְבִּין אֵינּוּן לְעֵילָא. כַּדִּין עַדְבִּין סְלָקִין בְּכָל סְטְרִין, כַּהֲנָא יְהִב עַדְבִּין לְתַתָּא, כַּהֲנָא יְהִיב עַדְבִּין לְעֵילָא. כְּמָה דְּחַד אֲשַׁתָּאר בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא לְתַתָּא. וְחַד אֲפָקִין לֵיהּ לְהוּא מְדַבְרָא, הָכֵי נְמֵי לְעֵילָא, חַד אֲשַׁתָּאר בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא, וְחַד נְפִיק וְשָׂט בְּעֵלְמָא, לְהוּא מְדַבְרָא עֲלָאָה, וְחַד בְּחַד מִתְקַשֵּׁר.

121. It is written, "And Aaron shall lay both his two hands on the head of the live goat, and confess over him..." (Ibid. 21). Hence it is written, "And Aaron shall lay both his two hands," WHICH ARE THE SECRET OF THE RIGHT AND LEFT COLUMNS so that the Holy One, blessed be He, THE CENTRAL COLUMN, will harmonize his hands. In "On the head of the live goat," "the live" is precise, AS IT COMES to include the goat above.

122. "And confess over him all the iniquities" (Ibid.) is similar to "that he shall confess that he has sinned in that thing (lit. 'over her')" (Vayikra 5:5). We established that "over her" means that the person becomes cleansed and that sin rests on her, ON THE SHEEP. So also here "and confess over him," implies that after the priest makes a confession on behalf of Yisrael over him, ALL THE SINS will rest "over him."

123. Rabbi Aba said to him: If so, behold it is written, "And they shall no more offer their sacrifices to the demons (also: 'goats')" (Vayikra 17:7), SO HOW CAN YOU SAY THAT THE GOAT OF AZAZEL CORRESPONDS WITH THE GOAT ABOVE? He answered him: Here things are different as there they used to offer sacrifices to goats, as it is not written: 'And they shall no more offer their sacrifices goats', but rather "to the goats" as they worshipped goats AND GAVE THEM authority. Here ONLY "and the goat shall bear upon it all their iniquities" (Vayikra 16:22), and the sacrifice was made only for the Holy One, blessed be He. Come and see: as a result of this sacrifice, those on high and those below are perfumed, and Judgment neither dwells nor rules upon Yisrael.

20. An appointed man

We learn that certain people are prepared for certain things, so that one man is fit for achieving blessings while another is fit for curses. Bilaam was ready for evil but not prepared for good; even when he blessed his blessings were not fulfilled, but his curses always prevailed. There was a man who was recognizably fit to be the one to take the goat to the mountain and push it off. The goat is purchased with money from the whole congregation so that it atones for everyone.

124. We have learned about "and shall send him away by the hand of an appointed man into the wilderness" (Vayikra 16:21). What is meant by appointed? HE ANSWERS: The secret of the matter is as follows. Whatever needs to be done, THE DOER needs to be ready to do it. There are people through whom the blessing comes true more than through others. THE REASON IS DUE TO HIS PREPARATION FOR THE MATTER. Come and see what is written about the priest. "He that has a good eye shall be blessed" (Mishlei 22:9). Do not read 'shall be blessed', but rather 'He shall bless'. As a result of his good eye, he is ready so that the blessing will thus prevail through him.

121. כְּתִיב וּסְמַךְ אֶהְרֹן אֶת שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׂעִיר הַחַי וְהִתְוֹדָה עָלָיו וְגו'. בְּגִ"כּ וּסְמַךְ אֶהְרֹן אֶת שְׁתֵּי יָדָיו, דְּקוּדְשָׁא בְרִיךְ הוּא יִסְתַּבֵּם עַל יָדָיו. עַל רֹאשׁ הַשְּׂעִיר הַחַי, הַחַי דִּי יִקָּא, לְאַכְלֵלָא הַהוּא דְלַעִילָא.

122. וְהִתְוֹדָה עָלָיו אֶת כָּל עֲוֹנוֹת, כְּמָה דְכְּתִיב וְהִתְוֹדָה אֲשֶׁר חָטָא עָלֶיהָ. וְאוֹקִימָנָא עָלֶיהָ, דְאִתְדְּבִי ב"ג וְאִשְׁתַּאֲרַר עָלֶיהָ כָּל הַהוּא חוּבָא. אוֹף הַכִּי וְהִתְוֹדָה עָלָיו, בְּתַר דְאוּדִי כְּהֵנָּא בְּגִינֵיהּ דִּישְׂרָאֵל, עָלָיו: כְּלוּמַר, יִשְׁתַּאֲרוּן כְּלֵהוּ עָלָיו.

123. א"ל ר' אבא, אי הכי והא כתיב ולא יזבחו עוד את זבחייהם לשעירים, אמר ליה שאני הכא, דהתם לשעירים הוּו קרבין קרבנא, ובג"כ לא כתיב ולא יזבחו עוד את זבחייהם שעירים, אלא לשעירים, דהתם לשעירים הוּו עבדי פולחנא, ושולטנותא. והכא ונשא השעיר עליו את כל עונותם, וקרבנא לא אתעביד אלא לקודשא בריך הוא. ת"ח, דבגיני קרבנא מתבסמן עלאין ותתאין, דינא לא שריא ושלטא עלייהו דישראל.

124. תַּאנָּא, וְשִׁלַּח בְּיַד אִישׁ אִישׁ עֵתִי הַמְדַבְּרָה. מֵהוּ אִישׁ עֵתִי. אֵלָּא רְזָא דְמַלְאָה הַכִּי הוּא בְּכָל מַה דְאִתְעַבִּיד, בְּעֵי ב"ג זְמִין לְהֵיכֵי מַלְאָה. אִית ב"ג דְּבִרְכַתָּא אֲתִקִּיִּים עַל יְדִיָּה יִתִּיר מֵאַחֲרָא. ת"ח, מַה כְּתִיב בֵּיהּ בְּכֵהֵנָּא, טוֹב עֵינָּהּ הוּא יְבוֹרֵךְ, אֵל תִּקְרִי יְבוֹרֵךְ, אֵלָּא יְבוֹרֵךְ, בְּגִין דְּהוּא זְמִין דִּיתִקִּיִּים בְּרַכְתָּא עַל יְדִיָּה בְּהַאי.

125. There is a man who is fit for curses to occur through him. Wherever he looks, there would be curses, anathemas and confusions. For example, Bilaam was called evil-eyed, as he was ready for every evil but not prepared for good. Even when he blessed, his blessing was no blessing and it was not fulfilled. But when he cursed, it prevailed; even in one instance IT WOULD COME TO BE. Therefore, it is written, "Whose eyes are open," (Bemidbar 24:3). Every place his eye had seen was cursed.

126. Come and see what is written, "But he set his face toward the wilderness" (Ibid. 1) for the purpose of arousing the force that rules there, NAMELY THE OTHER SIDE, so it should come slandering and denouncing Yisrael. It is written of the priests, "He that has a good eye shall be blessed," as he is ready for this and the blessing prevails where he aims his eyes. As a result, we have learned that a person should turn away even from one hundred ways and avoid meeting someone who has an evil eye.

127. Also here, "And shall send him away by the hand of an appointed man," MEANING THAT he is ready for this and marked for it. The priest recognized him, because one eye was slightly larger than the other, the skin above the eye, NAMELY THE EYELIDS, was covered by large hairs and the eye was blue-colored and looked squintingly. This is the person appointed for this matter, TO SEND THE GOAT TO AZAZEL, and he is fitting for this. Therefore, it is written, "By the hand of an appointed man."

128. In Gush Chalav, there was a person that would kill wherever he struck with his hand, and people would not approach him. In Syria, there was a person that wherever he looked, even if he meant well, everything would turn to bad. One day, there was a person going to the market and his face was aglow, so that person came and stared at him and his eye burst. Hence, in all THINGS, EITHER GOOD OR BAD, there is someone fit for either the one or the other. Consequently, the verse says, "He that has a good eye shall be blessed." Do not pronounce it: 'shall be blessed', but 'shall bless'.

125. וְאֵיךְ בִּנְיָ דְהוּא זְמִינְ לְאַתְקִימָא לְוֹטִין עַל יְדֵיהּ, וּבְכָל מַה דְיִשְׁגַּח לִיתֵי לְוֹטִיָא וּמְאַרְהַ וּבְעֵיתָא כְּגוֹן בְּלַעַם, דְאַקְרִי רַע עֵינֵי, דְהוּהוּ זְמִינְ בְּכָל בִּישׁ, וְלֹא הוּהוּ זְמִינְ לְטָב. וְאַף עַל גַּב דְבִרְרָ, בְּרַכְתִּיהּ לֹא בְרַכְתָּא, וְלֹא אֲתַקִּימָא. וְכַד הוּהוּ לִיִּט, כָּל מֵאן דְלִיִּט אֲתַקִּימָא, וְאַפִּילוּ בְרַגְעָא חֲדָא, וְעַל דָּא כְּתִיב, שְׂתֵם הָעֵינַן. בְּכָל אֲתָר דְעֵינִיהּ שְׁלֵטָא אֲתַלְטִיָא.

126. ת"ח מַה כְּתִיב. וַיִּשֶׁת אֶל הַמִּדְבָּר פָּנָיו, בְּגִין דִּיתַעַר מֵהָהוּא סֵטְרָא הָהוּא דְשְׁלֵטָא תַמָּן, וַיִּיתֵי בְדִלְטוּרֵיהּ עַלִיָּהּ דְיִשְׂרָאֵל. מַה כְּתִיב בְּהוּ בְכֹהֲנֵי, טוֹב עֵינֵי הוּא יְבוֹרֵךְ, דְהוּא הוּהוּ זְמִינְ בְּהָאֵי, וְשִׂאֲרֵי בְרַכְתָּא בְּאַשְׁגַּחוּתָא דִּילֵיהּ. וְעַד תְּנִינָן, יִסְטֵי בִּנְיָ אֲפִילוּ מִמָּאָה אֲרַחֲוִין, וְלֹא יֵאָרַע בְּבִנְיָ דְאֵיךְ לֵיהּ עֵינָא בִּישָׂא.

127. אֹף הֵכָא וְשִׁלַּח בְּיַד אִישׁ עֵתִי, דְהוּא זְמִינְ לְהָאֵי. וְרָשִׁים לְהָאֵי, וְכֹהֲנָא הוּהוּ אֲשֶׁתְּמוּדַע בֵּיהּ, חַד עֵינָא יִתִּיר מֵאַחֲרָא פּוֹרְתָא. סוֹרְטָא דְעַל עֵינָא אֲתַחֲפִיָא בְּשַׁעֲרֵין סְגִיָּאִין. מִכְּחֵלָא עֵינָא, וְלֹא מִסְתַּכַּל בְּמִישָׁר. הָאֵי הוּא בִּנְיָ זְמִינְ לְהָאֵי, וְכִדְקָא חֲזִי לֵיהּ. וְעַד כְּתִיב בְּיַד אִישׁ עֵתִי.

128. בְּגוּשׁ חֲלָבָא הוּהוּ בִּנְיָ, דְבְּכָל אֲתָר דְמַחֵי בִּירוּיָ, הוּהוּ מֵיט, וְלֹא הוּוּ בְּנֵי נֶשָׂא מְקַרְבִּין בְּהַדְרִיהּ. בְּסוֹרֵיָא הוּהוּ בִּנְיָ, דְבְּכָל אֲתָר דְאַסְתַּכַּל אֲפִילוּ לְטָב, כְּלָא אֲתַהֲפֵךְ לְבִישׁ. יוֹמָא חַד הוּהוּ חַד בְּרַ נֶשׁ אֲזִיל בְּשׁוּקָא, וְהוּוּ אֲנַפּוּי נְהִירִין. אֲתָא הָהוּא בְּרַ נֶשׁ וְאַסְתַּכַּל בֵּיהּ, וְאַתְבַּקַּע עֵינִיהּ. בְּגִ"כ, בְּכֵלָא הוּהוּ בִּנְיָ זְמִינְ, לְהָאֵי וְלְהָאֵי. וְעַל דָּא כְּתִיב טוֹב עֵינֵי הוּא יְבוֹרֵךְ, אֵל תִּקְרִי יְבוֹרֵךְ אֲלָא יְבוֹרֵךְ.

129. We have learned this person would go WITH THE GOAT to the desert. When he arrived there with the goat, he would ascend the mountains, push the goat off with both hands and it would not even reach halfway through the mountain when its limbs would fall apart. That man would say: So may be blotted all the sins of Your people. THROUGH THIS, the prosecutors would turn to defend Yisrael. Then would the Holy One, blessed be He, take all sins of Yisrael, and all that is written with the verdicts on high, which mention the sins of men. And He would cast them out in this manner, AS THE GOAT WAS CAST OFF FROM THE MOUNTAIN, to a place called the depths of the sea, WHICH IS THE SECRET OF A PLACE OF DARKNESS AND OF THE JUDGMENTS OF THE LEFT THAT IS BENEATH MALCHUT THAT IS CALLED SEA. This is the meaning of the verse, "And You will cast all their sins into the depths of the sea" (Michah 7:19).

130. We have learned that "And he shall take from the congregation, of the children of Yisrael two kids of the goats for a sin offering" (Vayikra 16:5). THE VERSE SAYS, "from the congregation." THIS IS TO TEACH that they should buy it with everyone's MONEY, and atonement will thus come to all, as all sins of Yisrael are impending here and all will attain atonement from this act. THEREFORE, it is not enough TO TAKE MONEY from one person. From where is it taken? The money is taken from the public fund boxes in the sanctuary, and they bring THE GOATS with this money, which is the contributed property of everyone.

131. They make from the outset a sin offering of the other goat that remained before the Holy One, blessed be He, and we have already established to which place it is attached. Afterwards, they are sacrificed and all things become better, and Yisrael remain in the clear before the Holy One, blessed be He, from all sins committed. This is the essence of the verse, "For on that day will He forgive you..." (Vayikra 16:29).

21. The two goats

We learn that the two goats were parted and one remained for the portion of God. On that day the priest offered sacrifices for his own sins and then for the sins of all the people.

132. Rabbi Shimon said, "And Jacob said to Rivkah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man" (Beresheet 27:11). What is this statement hinting at? Surely, Esau was a hairy (Heb. sa'ir) man, of him that is called goat (Heb. seir), WHICH IS THE OTHER SIDE, as it comes from the same aspect. "And I am a smooth (Heb. chalak) man," MEANING a man WHO WAS GIVEN (HEB. NECHELAK) from what He allotted (Heb. chalak) to the ministers of the other nations, as it is written, "Which Hashem your Elohim has allotted to all the nations" (Devarim 4:19) and, "For Hashem's portion (Hbe. chelek) is His people" (Devarim 32:9). Furthermore, "a smooth man" MEANS the two goats WERE PARTED and there remained one PORTION, which the priest divided (Heb. chilek). One went to the portion OF JACOB and one for the Holy One, blessed be He. Why? In order that THE GOAT carry upon its shoulders all Jacob's sins, as written, "And the goat shall bear upon it all their iniquities (Heb. avonotam)" (Vayikra 16:22). THESE COMPRISE THE LETTERS, Avonot (Eng. 'sins') tam (lit. 'a perfect man'), REFERRING TO THE SINS OF JACOB KNOWN AS THE PERFECT MAN.

129. וְתֹאנָא, הָאֵי ב"נ דְּהוּה אָזִיל לְמַדְבְּרָא, בְּדַ מְטָא בֵּיהּ בְּהוּוּא שְׁעִירָא הָוּה סְלִיק לְטוּרָא, וְדָחִי לֵיהּ בְּתַרְיָן יָדָיו. וְלֹא הוּוּה נַחִית לְפַלְגוּת טוּרָא, עַד דְּאִתְעַבִּיד שְׁיִיפִין שְׁיִיפִין. וְהוּוּא ב"נ הָוּה אָמַר, כִּן יִמְחוּ עֲוֹנוֹת עִמָּךְ וְגו'. וּבְגִין דְּסְלִיק הָוּוּא קְטִיגוּרִיא וְאִתְעַבִּיד סְנִיגוּרִיא דִּישְׂרָאֵל, בְּדִין קוּדְשָׁא בְּרִין הוּוּא, כֹּל חוּבֵיהוּ דִּישְׂרָאֵל, וְכֹל מַה דְּכְתִיב בְּאִינוּן פְּתִיקִין דְּלַעִילָא, לְאִדְרַכְרָא חוּבֵיהוּ דְּבְנֵי נִשְׂא, נְטוּל לֹון וְרַמֵּי לֹון כְּהֵאֵי גּוּוּנָא, לְאַתְר דְּאִתְקַרֵּי מְצוּלוֹת יָם. הַה"ד, וְתִשְׁלִיךְ בְּמְצוּלוֹת יָם כֹּל חַטָּאתָם.

130. תֹּאנָא, וּמֵאֵת עֵרַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי שְׁעִירֵי עֲזִים לְחַטָּאת, וּמֵאֵת עֵרַת, בְּגִין דִּיהָא מְכַלְהוּ, וְיִתְכַפֵּר לְכֻלְהוּ. דְּהָא כֹּל חוּבֵיהוּ דְּבְנֵי יִשְׂרָאֵל הֵכָא תְלִינן, וְכֻלְהוּ מִתְכַּפְּרֵי בְּדָא. וְלֹא סְגִי מִב"נ חַד. וּמֵאֵן אֲתֵר אֲתַנְסִיבוּ מֵאִינוּן קוּפִין דְּבַעֲזָרָה נְטֻלִין אַגְרָא, וְאִייתֵי לְהוּ מֵאִינוּן דְּמֵי דְּהוּוּ מְכַלְהוּ.

131. וְהוּוּא שְׁעִירָא אַחְרָא, דְּהוּוּה אֲשֵׁתָאֵר לְקוּדְשָׁא בְּרִין הוּוּא, עַבְדִּין לֵיהּ חַטָּאת בְּקַדְמִיתָא. וְהָא אֹקִימָנָא בְּאֵן אֲתֵר הָוּה מִתְקַשְׂרָא. וְלִבְתֵּר דָּא מִתְקַרְבִּין הֵנִי, וּמִתְבַּסְמִין כֻּלָּא, וְאֲשֵׁתָאֵרוּ יִשְׂרָאֵל זְכָאִין קְמֵי קוּדְשָׁא בְּרִין הוּוּא, מְכֹל חוּבִין דְּעַבְדוּ וְחִבּוּ קְמֵיהּ. הַה"ד כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם וְגו'.

132. תּוּ אָמַר ר' שְׁמַעוֹן, וַיֹּאמֶר יַעֲקֹב אֶל רִבְקָה אִמּוֹ הֵן עָשׂוּ אַחֵי אִישׁ שְׁעִיר וְאִנְכִי אִישׁ חָלֵק. מֵאֵי קָא רְמִיזָא, אֶלָּא וְדָאֵי עָשׂוּ אִישׁ שְׁעִיר, הוּוּא מְהוּוּא דְּאִקְרִי שְׁעִיר, דְּהָא מְהוּוּא סְטְרָא אֲתֵי. וְאִנְכִי אִישׁ חָלֵק: גְּבַר מְהוּוּא דְּפְלִיג לְכֹל שְׂאֵר עִמּוּן רְבִרְבִּין מִמֶּנּוּ. דְּכְתִיב אֲשֶׁר חָלַק יי' אֱלֹהֶיךָ אוֹתָם, וְכְתִיב כִּי חָלַק יי' עִמּוֹ וְגו'. תּוּ אִישׁ חָלֵק, מִתְרֵי שְׁעִירִים וְאֲשֵׁתָאֵר חֲדָא. דְּכֻהֲנָא פְּלִיג לֵהּ, חַד לְחוּלְקִיָּהּ, וְחַד לְקוּדְשָׁא בְּרִין הוּוּא. אֲמַאי. בְּגִין דִּישְׁעִין עַל כְּתַפּוּי כֹּל חוּבֵי דִיעֲקֹב, דְּכְתִיב וְנִשְׂא הַשְּׁעִיר עָלָיו אֵת כֹּל עֲוֹנוֹתָם, עֲוֹנוֹתָם.

133. We have learned that numerous doors opened before Yisrael on this day to receive their prayers. How fortunate is the lot of Yisrael that the Holy One, blessed be He, wishes to give them merit and to purify them. This is what the verse says, "For on that day will He forgive you..." On this day, the priest is bedecked with numerous crowns. On this day, the service of the priest is full of glory and far greater than on any other service. Everyone was given a share of these sacrifices to the Holy One, blessed be He. On this day Chesed is crowned in the world by the priest, who offers sacrifices for the sins of the people. First, HE OFFERED for his own sins and afterward for the sins of the people. He offered burnt offerings for himself and the nation. We have already established these matters.

133. תָּאנָא, בְּהוּא יוֹמָא כִּמָּה פְּתִיחִין פְּתִיחִין לְקַבְּלֵיהוֹן דִּישְׂרָאֵל לְקַבְּלָא צְלוֹתֵיהוֹן. זְכָאָה חוֹלְקֵיהוֹן דִּישְׂרָאֵל, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּעָא לְזַבְּאָה לוֹן, וְלִדְכָאָה לוֹן, הֵה"ד כִּי בְּיוֹם הַזֶּה יִכַּפֵּר וְגו'. בְּהַאי יוֹמָא אֲתַעְטֵר כְּהֵנָּא בְּכִמָּה עֵטְרִין. בְּהַאי יוֹמָא פּוֹלְחָנָא דְכְּהֵנָּא יִקִּירָא וְרַב מְכַל פּוֹלְחָנִין. לְכֻלָּא יְהַב חוֹלְקָא בְּאִינוֹן קְרַבְנִין דְּקוּדְשָׁא בְּרִיךְ הוּא. בְּהַאי יוֹמָא אֲתַעְטֵר חֶסֶד בְּעֵלְמָא עַל יְדָא דְכְּהֵנָּא, מְקַרְבַּ קְרַבְנִין עַל חוֹבֵיהוֹן דְּעֵמָא. עַל חוֹבֵיהַ בְּקִדְמִיתָא, וְלִכְתָּר עַל חוֹבֵיהוֹן דְּעֵמָא. מְקַרְבַּ עֲלוֹן עֲלֵיהָ וְעַל עֵמָא וְהָא אוֹקִימָנָא מְלִי.

22. A goat to Azazel

The goat is dispatched to Azazel so that the Other Side will be separated from Yisrael and will not testify against Yisrael before God. We are told that every single thing in the world, whether good or bad, is needed, even the Angel of Death. The entire remedy depends on this, not to arouse the secret of judgment on high and thus intensify this judgment to annihilate mankind. That judgment is aroused through the sins of mankind. Ra'aya Meheimna (the Faithful Shepherd)

134. It is commanded that the High Priest should perform the service of that day as need be, and should dispatch the goat to Azazel. The secret is as you said, in order THAT THE OTHER SIDE be separated from the holy nation and not make demands for their sins before the King. He should not accuse them, as he has neither strength nor authority but when anger is intensified above. With this gift OF THE GOAT TO AZAZEL, he is then converted to be their guardian. As a result he is banished from before the King. We established that this is so, because he represents the end of all flesh.

רַעִיָא מֵהֵימְנָא
134. פְּקוּדָא דָּא, לְמַפְלַח כְּהֵנָּא רַבָּא פּוֹלְחָנָא דְּהוּא יוֹמָא כִּמָּה דְּאַצְטְרִיךְ, וְלִמְשַׁלַּח שְׁעִיר לְעִזְאֹזֶל. רִזָּא דָּא כַּד"א, בְּגִין לְאַתְפָּרְשָׁא מֵעֵמָא קְדִישָׁא, וְלֹא יִתְבַּע חוֹבֵיהוֹן קָמֵי מַלְכָּא. וְלֹא יִקְטַרְגַּ עֲלֵייהוּ, דְּהָא לִית לֵיהּ תְּקִיפּוֹ וְשׁוֹלְטָנוּ, בְּרַ בְּד אֲתַקֵּף רוּגְזָא מְלַעִילָא, וְכֵהוּא דוֹרוּנָא אֲתַהַפֵּךְ לְבַתַּר אֲפּוֹטְרוֹפּוּסָא עֲלֵייהוּ, וְעַל דָּא אֲתַדְחִיָּא מְקָמֵי מַלְכָּא. וְהָא אוֹקִימָנָא, בְּגִין דְּאִיהוּ קֶץ כָּל בָּשָׂר.

135. The holy nation gives to him what is needed for him, NAMELY a goat (Heb. seir). This is the secret of "Behold, Esau my brother is a hairy (Heb. sa'ir) man" (Bereshheet 27:11), AS HE IS AN ASPECT OF THE OTHER SIDE. IT CONTAINS MALE AND FEMALE CHARACTERISTICS, and just as in the side of holiness there is male and female, so too in the side of defilement there exist a male and female. A popular saying goes like this: Throw a bone to a dog and he will lick the dust off your feet; HERE ALSO, WE GIVE TO THE OTHER SIDE A GOAT AND HE IS CONVERTED TO BE A DEFENDER.

135. וְעֵמָא קְדִישָׁא יְהִיבִין לֵיהּ כִּמָּה דְּאַצְטְרִיךְ לֵיהּ שְׁעִיר, וְרִזָּא דָּא הֵן עֲשׂוֹ אַחֵי אִישׁ שְׁעִיר. כִּמָּה דְּאִיהוּ בְּסֵטֵר דְּקְדוּשָׁה דְּכַר וְנוֹקְבָא, אוּף הַכִּי בְּסֵטֵר מְסָאֲבוּ דְּכַר וְנוֹקְבָא. מִתְּלָא אַמְרִי, לְכַלְבָּא אַרְמֵי לֵיהּ גְּרָמָא, יִלְחַךְ עַמְרָא דְּרִגְלֵךְ.

136. They ask ben Zoma: Is it permissible FOR US to emasculate a dog? He replies, "Neither shall you do thus in your land" (Vayikra 22:24). THE MEANING IS, you shall not do thus to anything in your land, EVEN TO A DOG, for as the world needs one thing, it needs another, MEANING THERE IS NOTHING IN THE WORLD THAT IS NOT NEEDED. Therefore, we learned that "and, behold, it was very good" (Bereshheet 1:31) refers to the Angel of Death that he should not be blotted from the world, BECAUSE the world needs him. Even though it is written about him, THE ANGEL OF DEATH, "Yea, the dogs are greedy, they never have enough..." (Yeshayah 56:11). IT IS NOT GOOD that they should become extinct from the world. Everything is needed, BOTH good and bad.

136. שְׁאַלוּ לְבֵן זוֹמָא, מַהוּ לְסְרוּסֵי כְּלָבָא. אַמְרַ לְהֵם, וְבִאֲרַצְכֶם לֹא תַעֲשׂוּ, כָּל שְׂבִאֲרַצְכֶם לֹא תַעֲשׂוּ. כִּמָּה דְּאַצְטְרִיךְ עֵלְמָא לְהַאי, הַכִּי אַצְטְרִיךְ עֵלְמָא לְהַאי. וְעַל דָּא אֲתַמַּר, וְהִנֵּה טוֹב מְאֹד דָּא מְלַאךְ הַמּוֹת. לִית לְבַטְלָא לֵיהּ מִן עֵלְמָא, עֵלְמָא אַצְטְרִיךְ לֵיהּ, אַע"ג דְּכִתְיִב בֵּיהּ, וְהַכְּלָבִים עֲזִי נַפְשׁ לֹא יִדְעוּ שְׂבַעָה וְגו', לֹא יִתְבַטְלוּן מִן עֵלְמָא. כְּלָא אַצְטְרִיךְ טוֹב וְרַע.

137. Hence, we need on this day to throw a bone to the dog, MEANING THE GOAT OF AZAZEL. While he is dragging THE BONE, people may enter the palace of the King and no one dares to stop them, FOR THE ACCUSER IS PREOCCUPIED WITH HIS GIFT. Afterwards, he will still be wagging his tail, MEANING HE WILL BECOME A DEFENDER.

138. It is written, "And confess over him all the iniquities of the children of Yisrael" (Vayikra 16:21) and "the goat shall bear upon it all their iniquities" (Ibid. 22). When THE OTHER SIDE sees this goat, his desire towards it IS AROUSED to be with it, and he does not know which of the sins the goat took upon himself. He then returns to Yisrael and sees that they are free and clear of sins and blemishes, as all sins are upon the head of the goat. He ascends and praises them before the Holy One, blessed be He. The Holy One, blessed be He, pays attention to the testimony of the accuser and, since His desire is to have mercy on His people, He extends mercy to Yisrael even though He is aware of all that transpired.

139. The entire REMEDY depends upon this, not to arouse the secret of the Judgment on high and thus intensify this Judgment to annihilate mankind. All this can come from harsh Judgment. If this JUDGMENT is awakened, it is awakened by the sins of mankind, since it is aroused to ascend high up to instigate the harsh Judgment only if it is as a result of the sins of mankind. When a person commits a sin, it gathers and joins other thousands who assist it. They assemble there and take it so as to bring it up. May the Merciful One protect us. For all of this, The Holy One, blessed be He, gave counsel to Yisrael to be save in every aspect, as written: "Happy is the people, that is in such a case: Happy is that people, whose Elohim is Hashem" (Tehilim 144:15).
End of Ra'aya Meheimna

23. "As cold water to a thirsty soul"

As the rabbis are praying in a field, a fiery cloud descends and surrounds them. Rabbi Shimon tells them that Solomon gave three books to the world, Shir Hashirim, Kohelet and Mishlei, and that these correspond to Chochmah, Binah and Da'at. He says every verse speaks about two subjects, the Left and Right Columns, and thus they equate to the Central Column. Rabbi Shimon then examines the verse "A cold water to a thirsty soul" and "good news from a far country."

140. As they were going, they stayed in a field and prayed. A fiery cloud descended and surrounded them. Rabbi Shimon said: I believe that the wish of the Holy One, blessed be He, is here. Let us sit down. They sat and discussed words of Torah. He said, "As cold water to a thirsty soul, so is good news from a far country" (Mishlei 25:25). I examined the words of King Solomon and found that they were said with wisdom.

137. ובגינוי כן אית לן ביומא דא למרמי ליה גרמא לכלבא, עד דאיהו גריר, ויעול מאן דיועול לגבי היכלא דמלכא, ולית מאן דימחי בידוי. לבתר יכשבש ליה בזנביה.

138. מה בתיב והתודה עליו את כל עונות בני ישראל, ובתיב ונשא השעיר עליו את כל עונותם. כיון דאיהו חמי האי שעיר. תיאובתיה לגביה, ולאשתכללא בהדיה, ולא ידע מאינון חובין דקא נטיל שעיר. תב לגבייהו דישראל, חמי לון בלא חובין, בלא פשעין, דהא בלהו שראן ברישא דשעיר, סליק לעילא, ושבח לון קמי קודשא בריך הוא. וקודשא בריך הוא חמי סהדותא דההוא מקטרגא, והואיל ותיאובתיה לרחמא על עמיה, אע"ג דאיהו ידע כל עובדא, חס עלייהון דישראל.

139. וכלא שריא בדא, בגין דלא יתער רזא דדינא מלעילא, ויתקף האי וישתצון בני עלמא, דהא דא מסטרא דדינא קשיא קא אתי. ואי יתער האי, בחובי בני אינשא אתער. דהא לית ליה אתערן לסלקא לעילא לאתערא דינא קשיא בר בדיל חובי בני נשא. דהא בשעתא דב"ג עביר חובא, אתכנש האי, וכמה אלף סיעין דיליה, ומתכנמי תמן, ונטלי ליה, וסלקי לעילא רחמנא לישזבן. ועל בלא יחב קודשא בריך הוא עיטא לישראל לאשתזבא מכל סטרין. וע"ד בתיב, אשרי העם שככה לו אשרי העם שיי' אלהיו.
ע"כ רעיא מהימנא

140. עד דהוו אזלי, יתבו בחד חקל, וצלגו. נחת חד עננא דאשא, ואסחר לון. א"ר שמעון, הא חמינא דקודשא בריך הוא רעותא דיליה הכא. ניתיב. יתבו והוו אמרי מלי דאורייתא. פתח ואמר, מים קרים על נפש עיפה ושמועה טובה מארץ מרחק, הא אסתכלנא במלוי דשלמה מלכא, וכלהו בחכמה אמרן.

141. Come and see that Solomon did present to the world three books of wisdom and all contain heavenly wisdom. Shir Hashirim represents wisdom, Kohelet represents understanding and Mishlei represents knowledge. Corresponding to these three, NAMELY CHOCHMAH, BINAH AND DA'AT, he formulated these books - Shir Hashirim corresponds to Chochmah, Kohelet to Tevunah, and Mishlei to Da'at. THIS IS THE SECRET OF THE THREE COLUMNS. How is this shown? HE ANSWERS: All these verses appear in two styles. The beginning OF THE VERSE and the end OF THE VERSE appear as two distinct styles, MEANING IT SPEAKS ABOUT TWO SUBJECTS, THE ASPECTS OF THE TWO COLUMNS, RIGHT AND LEFT. When you examine the verses, you find that they are each comprised in the other, THAT THE TWO SUBJECTS IN THE VERSE ARE INCLUDED ONE IN THE OTHER. For this reason, it is equivalent to Da'at, THE SECRET OF THE CENTRAL COLUMN THAT INCLUDES RIGHT AND LEFT TOGETHER. FROM HERE, WE DERIVE THAT ALL HIS WORDS APPEAR IN THE SECRET OF THE THREE COLUMNS AND SO HIS BOOKS ARE DIVIDED INTO THREE COLUMNS, NAMELY CHOCHMAH, BINAH AND DA'AT.

142. HE EXPLAINS HIS WORDS: In this verse, its beginning is not its end, nor does its end match up with its beginning, MEANING THEY ARE TWO DIFFERENT IDEAS. But when I examine them closely, I see common characteristics included from one to the other, both for its beginning to its end or vice versa. IT IS WRITTEN, "good news from a far country" and "As cold water to a thirsty soul," IN WHICH "as cold water to a thirsty soul" IS ONE CONCEPT and "good news from a far country" IS A SEPARATE CONCEPT. YET THEY ARE RELATED ONE TO THE OTHER, as both speak of satisfaction; just as the one gives satisfaction, so does the other give satisfaction. THIS IS THE CENTRAL COLUMN INCLUDING BOTH CONCEPTS, AS WE SAID.

143. As they were sitting, someone arrived and said that the wife of Rabbi Shimon was healed from her illness. The friends heard a proclamation that the Holy One, blessed be He, forgave the sins of the generation. Rabbi Shimon said: Now was fulfilled the verse, "good news from a far country" which gives satisfaction "as cold water to a thirsty soul." He said to them: Let us rise and go as the Holy One, blessed be He, is performing for us miracles.

144. He opened the discussion saying, "Cold water to a thirsty soul" is referring to Torah. Of all those who merit to toil in Torah and satiate their souls from it, it is written, "good news from a far country." The Holy One, blessed be He, announces about many favors for him in this world and in the World to Come. This is the meaning of "good news." Whence do they come TO BE GOOD? "From a far country," MEANING from the place in which the Holy One, blessed be He, was far off from him at the beginning, MEANING where He was in enmity with him at first, as it is written, "And the earth shall rise up against him" (Iyov 20:27). From this place, they welcome him with peace. This is the meaning of, "A far country." It is also written, "Hashem appeared to me from afar, saying, I have loved you with an everlasting love: therefore I have remained true to you" (Yirmeyah 31:2). THE END OF THE ARTICLE IS MISSING.

141. ת"ח ג' ספרין דחכמתא אפיק שלמה לעלמא, וכלהו בחכמתא עלאה. שיר השירים חכמה, קהלת תבונה, ומשלי דעת. לקבל ג' אליון, עבר ג' ספרים. שיר השירים כנגד חכמה הכי הוא. קהלת לקבל תבונה, הכי הוא. משלי לקבל דעת. במאי אתחזי. אלא כל אינון קראי בתרי גווני אינון, רישא וסיפא תרי גווני אתחזי. וכד מסתבלי קראי, דא כליל בדא, ודא כליל בדא, בג"כ שקיל לקבליה דדעת.

142. האי קרא לאו רישיה סיפיה ולא סיפיה רישיה. וכד אסתכלנא ביה, בלא כליל חד בחד, בין מסיפיה לרישיה, בין מרישיה לסיפיה. שמועה טובה מארץ מרחק מים קרים על נפש עיפה. מים קרים על נפש עיפה ושמועה טובה מארץ מרחק, ודא ודא נייחא דרוחא, כמה דהאי נייחא דרוחא, כך האי נייחא דרוחא.

143. עד דהוו יתבי, אתא חד בר נש, אמר, אנתו דרבי שמעון אתסיאת ממרעהא. וחברייא שמעו קלא, דקודשא בריך הוא שבק לאינון חובי דדרא. א"ר שמעון, הא אתקיים הכא קרא, ושמועה טובה מארץ מרחק, הכי הוא נייחא דרוחא, כמו מים קרים על נפש עיפה. אמר להו נקום וגזיל דקודשא בריך הוא ארחיש לן בנסין.

144. פתח ואמר, מים קרים על נפש עיפה, דא אורייתא. דכל מאן דזכי למלעו באורייתא, ומרוי נפשא מנה, מה כתיב ושמועה טובה מארץ מרחק קודשא בריך הוא אכריז עליה כמה טבאן לאוטבא ליה בעלמא דין ובעלמא דאתי. הה"ד, ושמועה טובה, מאן אתר מארץ מרחק, מאתר דקודשא בריך הוא הוה רחיק מניה בקדמיתא, מאתר דהוה ב"ג בדבבו עמיה בקדמיתא, דכתיב וארץ מתקוממה לו, מההוא אתר מקדימין ליה שלם, הה"ד, מארץ מרחק. וכתיב מרחוק יי' נראה לי ואהבת עולם אהבתיו על כן משכתיך חסד.

and thousands more at twilight. Rabbi Yosi elaborates on this by saying that with the first light of day judgment is stilled, so they all say words of praise. The morning is of Abraham, Chesed. Rabbi Yosi goes on to tell about what happens at twilight when Isaac judges the wicked and what happens after midnight. Additional information is given about the rulers who awaken above and below, Heiman and Yedutun. With the arrival of night everything is stilled and the opening in the door is not to be found. After midnight, Asaf is appointed above and below. When morning comes, Metatron arises, and this is a time of goodwill when Zeir Anpin talks with the Queen. Then Zeir Anpin extends a thread of blessing over her and over all who study the Torah.

145. "And he shall go out to the altar that is before Hashem, and make atonement for it" (Vayikra 16:18). Rabbi Yehuda opened the discussion saying, "A psalm of Asaf. El, Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). We have learned that 1,550 tens of thousands of singers sing to the Holy One, blessed be He, with the first light of day, and 1,548 with the FIRST LIGHT OF moon, MEANING NIGHT. Another 1,590 tens of thousands SING PRAISE at the time of twilight.

146. Rabbi Yosi EXPLAINS THE WORDS OF RABBI YEHUDA, saying that with the light of day, all those who wail, MEANING THOSE DRAWN FROM THE LEFT COLUMN, SINCE FROM WHERE JUDGMENTS ARE DRAWN THEY WAIL CONSTANTLY. AND they praise with words of praise towards this morning, WHICH IS THE LIGHT OF CHASSADIM, because with the stirring of this morning, they all find fragrance, and Judgment is stilled. Thus they say words of praise. This is what is written, "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). At this time, joy and blessings are found in the world when the Holy One, blessed be He, stirs Abraham, FOR HE IS THE SECRET OF CHESED, to revive him, and take pleasure in him and make him ruler over the world. THIS IS THE SECRET OF THE RULE BY DAY. How do we know that this morning is of Abraham, NAMELY CHESED? From the verse, "And Abraham rose up early in the morning" (Beresheet 22:3).

147. At twilight, all of these 1,590 tens of thousands THAT ARE DRAWN THERE, ARE called those who lament. They sing at that time and dissent is then dominant in the world. That hour is when the Holy One, blessed be He, awakens Isaac, REPRESENTING THE LEFT COLUMN OF ZEIR ANPIN. He rises and judges the wicked that violate the words of the Torah. Seven rivers of fire - CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - are drawn out and hover over the heads of the wicked, and a flame of fiery coals stirs from above downward. Then Abraham, THE SECRET OF CHESED, returns to his position, MEANING THAT CHESED RETURNS TO ITS SOURCE AND DISAPPEARS FROM THE ONES BELOW, as the verse says, "And Abraham returned to his place" (Beresheet 18:33). The day departs and the wicked in Gehennom cry out and say, "Woe to us! For the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4). At that time, one should be prudent with the Minchah prayer.

145. וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְיָ וְכַפֵּר עָלָיו. ר' יְהוּדָה פָּתַח וְאָמַר, מִזְמוֹר לְאַסָּף אֶל אֱלֹהִים יְיָ דְבַר וַיִּקְרָא אֶרֶץ מִמְזֹרַח שֶׁשֶׁשׁ עַד מְבֹאוֹ. תָּאנָא, אֶלְף וְחֲמֵשׁ מֵאָה וְחֲמִשִּׁין רְבּוּא מֵאֲרֵי שִׁירְתָּא, מִזְמֵרִין לְקוּדְשָׁא בְּרִיךְ הוּא, כַּד נְהִיר יְמָמָא. וְאֶלְף וְחֲמֵשׁ מֵאָה וְאַרְבַּעִין וְתַמְנִיָּא בְּסִיְהָרָא. וְאֶלְף וְחֲמֵשׁ מֵאָה וְתִשְׁעִין אֶלְף רְבּוּא בְּהֵיָא שְׁעֵתָא דְאַקְרֵי בֵּין הָעֲרָבִים.

146. ר' יוסי אמר, כד נהיר יממא, כל אינון מארי דיבבא, משבחון במלי תושבחון, לקבליה דהאי בקר. דכד אתער האי בקר, בלהו מתבסמין, ודינא אשתכין, ואמרין תושבחון. הה"ד, ברן יחד בכבי בקר ויריעו כל בני אלהים. והוא זמנא, חרותא וברכאן משתבחין בעלמא, וקודשא בריך הוא אתער לאברהם לאחויא ליה, ואשתעשע ביה, ואשלטיה בעלמא. ומנא לן דהאי בקר דאברהם הוא. דכתיב וישכם אברהם בבקר.

147. בַּהֵוּא זְמַנָּא דְבֵּין הָעֲרָבִים, כָּל אֵינוֹן אֶלְף וְחֲמֵשׁ מֵאָה וְתִשְׁעִין אֶלְף רְבּוּא מֵאֲרֵי דִילְלָה אֶקְרוּן, וּמִזְמֵרִין בְּהֵיָא שְׁעֵתָא, וְקִטְטוֹתָא שְׁרִיָּא בְּעֵלְמָא, וְהֵיָא שְׁעֵתָא אֲתַעְרוֹתָא דְאַתְעַר קוּדְשָׁא בְּרִיךְ הוּא לְיִצְחָק, וְקָם וְדָאִין לְחַיִּיבֵיָא דְעֵבְרִין עַל פְּתַגְמֵי אוֹרִייתָא, וְשִׁבְעָה נְהִירֵי אֲשָׁא נְגִדִין וְנִפְקִין וְחִלִּין עַל רִישֵׁיהוֹן דְרִשְׁיַעֲנִיָּא, וְשִׁלְהוּבֵי גּוּמְרִין דְנּוֹרָא מִתְעַרִּין מֵעִילָא לְתַתָּא, וְכַדִּין תָּב אֲבֵרָהֶם לְאַתְרֵיהּ. כַּד"א, וְאַבְרָהָם שָׁב לְמִקוֹמוֹ. וְיוֹמָא אֲתַפְנִי, וְחַיִּיבֵי גֵיהֶנֶם צוֹחִין וְאִמְרִין אוּי לָנוּ כִּי פְנֵה הַיּוֹם כִּי יָנֹטוּ צַלְלֵי עָרְב. וְהֵיָא שְׁעֵתָא, בְּעֵי ב"נ לְאַזְדַּהְרָא, בְּצִלוֹתָא דְמִנְחָה.

148. With the arrival of night, these 1,548 tens of thousands THAT ARE THEN DRAWN are called outside of the curtain, where they recite songs. Then all the Judgments from below, MEANING THE JUDGMENTS OF MALCHUT, are stirred and go and wander through the world. These recite songs until the middle of the night, MEANING one watch and a half WATCH. After midnight, all the others come together, MEANING THOSE OF THE WATCH AND THE HALF WATCH FOLLOWING MIDNIGHT, and say praise, such as, "And they shall proclaim the praises of Hashem" (Yeshayah 60:6). Rabbi Yehuda said: When goodwill is present in the morning, the praise of Hashem will be recounted, BUT NOT AT NIGHT.

149. Rabbi Yosi said: After the north wind is stirred at midnight and then moves on, BEING THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT SIDE CALLED THE NORTH WIND, THEN the praises can be proclaimed until the advent of morning. When this morning is stirred, WHICH IS THE LIGHT OF CHASSADIM, joy and blessings are prevalent on the world, WHICH ARE NOT CALLED 'PRAISES' AS DESCRIBED IN THE ADJACENT PARAGRAPH.

150. We have learned that Rabbi Aba said: EVERYTHING THAT RABBI YEHUDA AND RABBI YOSI SAID is so. Above them are three Chiefs. HE EXPLAINS: At that time, when this morning is awakened and the praises are roused of all the 1,550 tens of thousands, there is appointed upon them one chief by the name of Heiman who counters HEIMAN of below, WHO IS MENTIONED IN TEHILIM. Under his officialdom, officers are appointed over them to set up the hymns. HEIMAN EQUALS THE LETTERS IN YEMIN (LIT. 'RIGHT'), AS HE DRAWS HIS STRENGTH FROM THE RIGHT.

151. When the period of twilight is activated and all 1,590 tens of thousands of lamenters are singing praise, there is appointed upon them one chief named Yedutun, who counters YEDUTUN from below MENTIONED IN TEHILIM. Beneath him chief officials are appointed to improve that song, as the verse states, "The song of tyrants" (Yeshayah 25:5), WHICH REFERS TO THE DESTRUCTION OF THE WICKED, AS EVEN THEIR MELODIES DEVASTATE THE WICKED. IN YEDUTUN ARE THE LETTERS OF YAD (ENG. 'HAND') AND YADUN (ENG. 'HE WILL JUDGE'), WHICH INDICATES THAT HE IS FROM THE LEFT HAND AND THAT JUDGMENTS STEM FROM HIM.

152. With the arrival of night, all these ANGELS who are outside of the veil stir MEANING THOSE THAT ARE DRAWN FROM THE BACK OF MALCHUT AND FROM HER EXTERNAL PART. Then, everything is stilled and there is no opening IN THE DOOR. The Judgments from below, THOSE OF MALCHUT - THE LOWEST OF ALL SFIROT - are all aroused, MEANING ALL THE JUDGMENTS are assigned together, these over those until midnight. After the assembly of all THE ANGELS THAT ARE DRAWN FROM THE CENTRAL COLUMN after midnight, one minister is appointed over them; he gathers all the camps, as the verse says, "The rearward (Heb. me'asef) of all camps" (Bemidbar 10:25). His name is Asaf (Eng. 'he gathered'), and he corresponds to ASAF down below, WHO IS MENTIONED IN TEHILIM. All appointed ministers and heralds of praise are under his tutelage.

148. בְּזִמְנָא דְמַטֵּי לַיְלִיא אֵינוֹן אֶלֶף וְה' מָאָה
וְאַרְבַּעִין וְתַמְנִיא, אֶקְרוּן מִבְּרָא לְפְרוֹכְתָא, וְאַמְרִין
שִׁירְתָא בְּדִין דִּינִין דְלִתְתָא מִתְעָרִין, וְאַזְלִין וְשֹׁאטִין
בְּעֵלְמָא, וְאַלִין אִמְרִין שִׁירְתָא עַד דִּיתְפְּלִיג לַיְלִיא
מִשְׁמֵרָה וּפְלָגָא. בְּתַר דִּיתְפְּלִיג לַיְלִיא מִזְרְמִינֵי בְלָהוּ
אַחֲרֵינֵי בְחָדָא, וְאַמְרֵי תְהֵלוֹת, כַּד"א וְתְהֵלוֹת יִי'
יְבִשְׂרוּ. ר' יְהוּדָה אָמַר כַּד רַעוּא אֲשֶׁתְּכַח בְּצַמְרָא,
תְהֵלוֹת יִי' מִבְּשָׂרִין.

149. רַבִּי יוֹסֵי אָמַר, בְּתַר דְרוּחָא דְצִפּוֹן אֲתַעַר
בְּפִלְגוֹת לַיְלִיא וְאַזְלֵל לֵיהּ, תְהֵלוֹת מִבְּשָׂרֵי, עַד
דִּינֵי צַמְרָא, וְאַתַּעַר הָאֵי בְקָר, בְּדִין חֲדוּתָא
וּבְרַבָּאן אֲשֶׁתְּכַח בְּעֵלְמָא.

150. תָּאנָא, א"ר אַבָּא, בְּלָהוּ הָכִי, וְעֵילָא מְנַהוֹן
סְרַכִּין תְּלִתָא. בְּהֵיִא שַׁעְתָּא דְאַתַּעַר הָאֵי בְקָר,
וּמִתְעָרִין תּוֹשְׁבָחִין, כָּל אֵינוֹן אֶלֶף וְחֲמִשׁ מָאָה
וְחֲמִשִּׁין רַבּוּא, אֲתַמְנָא עֲלֵיהּוּ חַד מִמְנָא, וְהֵימֵן
שְׁמִיָּה לְקַבְּלִיהּ דְלִתְתָא, וְתַחוֹת יְדִיהּ סְרַכִּין מִמְּנָן
עֲלֵיהּוּ לְאַתְקְנָא שִׁירְתָא

151. בְּהֵיִא שַׁעְתָּא דְאַתַּעַר זִמְנָא דִּבִּין הָעֲרַבִּים,
חֲזַמְרִין כָּל אֵינוֹן אֶלֶף וְחֲמִשׁ מָאָה וְתִשְׁעִין אֶלֶף
רַבּוּא מְאֵרֵי דִילְלָה, אֲתַמְנָא עֲלֵיהּוּ חַד מִמְנָא
וְיודוֹתוֹן שְׁמִיָּה, לְקַבְּלִיהּ דְלִתְתָא, וְתַחוֹת יְדִיהּ סְרַכִּין
מִמְּנָן עֲלֵיהּוּ, לְאַתְקְנָא הָהוּא זְמֵרָא, כַּד"א זְמִיר
עֲרִיצִים.

152. בְּהֵיִא שַׁעְתָּא דְמַטֵּי לַיְלִיא, מִתְעָרִין כָּל אֵינוֹן
דְּמִבְּרָא לְפְרוֹכְתָא, בְּדִין שְׂכִיךְ כְּלָא, וּפְטָרָא לָא
אֲשֶׁתְּכַח, וְדִינִין דְלִתְתָא מִתְעָרִין, כְּלָהוּ אֲתַמְנָן
בְּחָדָא, אֵלִין עַל אֵלִין, עַד דְאַתְפְּלִיג לַיְלִיא. בְּתַר
דְאַתְפְּלִיג לַיְלִיא, וּמִתְבְּנָשִׁי כְּלָהוּ, אֲתַמְנָא עֲלֵיהּוּ
חַד מִמְנָא וּכְנִישׁ לְכָל מִשְׁרִינֵין, כַּד"א מְאַסְף לְכָל
הַמְּחֻנּוֹת וְגו', וְאַסְף שְׁמִיָּה, לְקַבְּלִיהּ דְלִתְתָא, וְתַחוֹת
יְדִיהּ כָּל אֵינוֹן סְרַכִּין מִמְּנָן, וּמִבְּשָׂרֵי תְהֵלוֹת.

153. This goes on until morning. When morning arrives, the youth rises, METATRON, who is nurtured at the breast of his mother, MALCHUT, to cleanse them, NAMELY THE ANGELS OF THE NIGHT, and he comes in to serve. The early morning is a period of goodwill when the Queen talks with the King, NAMELY ZEIR ANPIN. The King extends from Himself a single thread of blessings, NAMELY CHASSADIM, and spreads over the Queen and those allied with her, NAMELY those that toil in Torah at midnight.

154. Rabbi Shimon said: How fortunate is the share of he who comes with the Queen when she welcomes the King, ZEIR ANPIN, to talk with Him, for he is with her at the time when the King extends His right hand, DENOTING THE LIGHTS OF CHASSADIM, to receive the Queen, as it is written, "If I take the wings of dawn, and dwell in the uttermost parts of the sea" (Tehilim 139:9). What is "uttermost parts of the sea"? This is the hour OF MORNING WHEN SHE WELCOMES ZEIR ANPIN, the uttermost parts of the sea, MALCHUT. The middle OF THE NIGHT is then her beginning, AS THEN SHE BEGINS TO SHINE, and it pertains to Judgment, AS LONG AS NIGHT PREVAILS, DUE TO LACK OF CHASSADIM TO CLOTHE HER CHOCHMAH. WITH THE ARRIVAL OF MORNING, it is her "uttermost parts," as her Judgments end and she enters beneath the wings of the King, DENOTING ZEIR ANPIN, AS IF TO SAY SHE IS CLOTHING HERSELF WITH HIS CHASSADIM, she and all those RIGHTEOUS PEOPLE joined with her. The verse states, "And dwell in the uttermost parts of the sea."

155. We have learned that all those toiling in Torah in the middle of the night join with the Shechinah. When the morning arrives and the Queen, NAMELY THE SHECHINAH, joins with the King, ZEIR ANPIN, they too are with the King, and the King spreads His wings over all of them. This is the meaning of, "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9).

156. We have learned that at that hour, THE ARRIVAL OF MORNING, the Patriarchs - NAMELY CHESED, GVURAH, TIFERET OF ZEIR ANPIN - meet with the Queen and proceed to speak with her and join us with her. The Holy One, blessed be He, ZEIR ANPIN, speaks with her through them, and He calls her to spread His wings upon her. This is the meaning of the verse, "A psalm of Asaf. El, Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof." El refers to light of Chochmah and is called Chesed, NAMELY THE RIGHT COLUMN, DENOTING CHESED THAT RISES TO BECOME CHOCHMAH. Elohim denotes Gvurah, REFERRING TO THE LEFT COLUMN. Hashem refers to total perfection, to mercy, NAMELY THE CENTRAL COLUMN THAT BRINGS TOGETHER RIGHT TO LEFT. Therefore, THE CENTRAL COLUMN "has spoken and called the earth," DENOTING MALCHUT, AND IN THAT IT PERFECTS MALCHUT.

25. Yud Hei Vav Hei with the vowelization of Elohim

Rabbi Elazar asks his father why, when Elohim always denotes judgment, Yud Hei Vav Hei should ever be pronounced with the vowels of Elohim. Rabbi Shimon says that he knows that there are sometimes be judgment where there is mercy, and vice versa, and when the wicked convert mercy to judgment then it is read 'Elohim'. We are told in detail of the three grades that are called with names of judgment, Binah, Gvurah and Malchut. The level of Binah is called Yud Hei Vav Hei with the vowelization of Elohim; the level of Gvurah is pronounced also with the lettering of Elohim; and the level of Malchut is pronounced Adonai, within which are the letters of judgment, Din.

153. עַד דְּאֵתִי צַפְרָא, כִּיּוֹן דְּאֵתִי צַפְרָא, קָם הֵהוּא נַע"ר, יוֹנֵק מִשְׂרֵי אֲמִיָּה, לְדַבְּרָא לְהוּ, וְעָלָא לְשִׁמְשָׁא. כַּד אֲתַעֵר בְּקַר, בְּדִין הִיא שְׁעֵתָא דְרַעוּא, דְּאֲשַׁתְּעִי מִטְרוּנִיתָא בְּמַלְכָּא, וּמַלְכָּא מְשִׁיךְ מִנִּיהּ חַד חוּטָא דְּבִרְכָּאן וּפְרִיס עַל מִטְרוּנִיתָא, וְעַל אִינוּן דְּמַזְדוּגֵי לֵהּ. מֵאן אִינוּן דְּמַזְדוּגֵי עִמָּה. אִינוּן דְּמַשְׁתַּדְּלֵי בְּאוּרִייתָא בְּלִילִיא, כַּד אֲתַפְּלַג.

154. ר' שִׁמְעוֹן אָמַר, זָכָא חוּלְקִיָּה מֵאן דְּאֵתִי עִם מִטְרוּנִיתָא, בְּשַׁעֲתָא דְּאֲתַת לְקַבְּלָא אֲנָפִי מַלְכָּא, לְאֲשַׁתְּעִי בִּיהּ. וְאֲשַׁתְּכַח עִמָּה. בְּשַׁעֲתָא דְּאוּשִׁיט מַלְכָּא יְמִינָא, לְקַבְּלָא לְמִטְרוּנִיתָא. הֵה"ד אֲשָׂא כֹנְפֵי שַׁחַר אֲשַׁכְנָה בְּאַחֲרִית יָם. מֵאִי אַחֲרִית יָם. הֵהִיא שַׁעֲתָא אַחֲרִית דֵּהוּא יָם הוּא. דְּכַד אֲתַפְּלַג, שִׁירוּתָא הוּהוּ, וְדִינָא הוּהוּ, וְהַשְׁתָּא אַחֲרִית הוּא דִּילָהּ, דְּמַסְתַּלְקִין דִּינְהָא. וְעָלַת בְּגַדְפוּי דְּמַלְכָּא, הִיא וְכָל אִינוּן דְּמַזְדוּגִין לֵהּ, הֵה"ד אֲשַׁכְנָה בְּאַחֲרִית יָם.

155. וְתָאנָא, כָּל אִינוּן דְּמַשְׁתַּדְּלֵי בְּאוּרִייתָא בְּשַׁעֲתָא דְּאֲתַפְּלִיג לִילִיא. אֲשַׁתְּתַּף בְּשַׁכִּינְתָּא. וְכַד אֲתִי צַפְרָא, וּמִטְרוּנִיתָא אֲתַחֲבַרְתָּ עִם מַלְכָּא, הוּא אֲשַׁתְּכַח עִמָּה עִם מַלְכָּא. וּמַלְכָּא פְרִיס עַל כְּלָהוּ גַדְפוּי, הֵה"ד יוֹמָם יִצְוָה יְי' חֲסֵדוֹ וּבְלִילָהּ שִׁירָה עִמִּי וְגו'.

156. תָּאנָא, בַּהֵיּוּא שַׁעֲתָא, אָבְהֵן מְזַדְּמִין בְּמִטְרוּנִיתָא, וְקַדְמִין לְאֲשַׁתְּעִי בַּהֲדָה, וְלֹאֲתַחֲבָרָא עִמָּה. וְקוּדְשָׁא בְּרִיךְ הוּא מְלִיל עִמָּה בַּהוּ. וְהוּא קֹאֲרִי לָהּ לְפָרְסָא לָהּ גַדְפוּי, הֵה"ד מְזַמּוֹר לְאַסְף אֵל אֱלֹהִים יְי' דְּבַר וַיִּקְרָא אֶרֶץ וְגו'. אֵל: דָּא נְהִירוּ דְּחֻכְמָתָא, וְאֶקְרִי חֲסֵד. אֱלֹהִים: דָּא גְבוּרָה. יְדוּ"ד: דָּא שְׁלִימוּ דְּכֻלָּא, רַחֲמֵי. וְעַל דָּא, דְּבַר וַיִּקְרָא אֶרֶץ וְגו'.

157. Rabbi Elazar was sitting before Rabbi Shimon, his father. He said to him: We have learned that THE NAME Elohim always denotes Judgment. The name Yud Hei Vav Hei is sometimes pronounced Elohim, MEANING WHEN IT IS WITH THE VOWELS OF ELOHIM, such as "Adonai Yud Hei Vav Hei" (Beresheet 15:8), PRONOUNCED WITH THE PUNCTUATION OF ELOHIM. HE QUESTIONS: Why pronounce it "Elohim" when its letters, NAMELY YUD HEI VAV HEI, always denote Mercy?

158. He said to him that it is written in the scripture, "Know therefore this day, and consider it in your heart, that Hashem He is Elohim" (Devarim 4:39). It is also written, "Hashem He is the Elohim" (I Melachim 18:39). He said to him: I know that where there is Judgment, there can be Mercy and sometimes where there is Mercy, there may be Judgment. THEREFORE, THE VERSE STATES "HASHEM HE IS THE ELOHIM." He continued: See that it is so, Yud Hei Vav Hei always stands for Mercy. But when the wicked convert Mercy to Judgment, the verse is written, "Yud Hei Vav Hei," but it is read "Elohim."

159. Come and analyze the secret of the matter. There are three degrees, yet each degree is independent even though they are one, connected into one and do not separate one from the other. Come and see: All the plants - NAMELY THE SFIROT - and all these candles - NAMELY THE SFIROT OF MALCHUT KNOWN AS THE FIERY LIGHTS - shine and blaze. All are watered and blessed from that river that continually flows, NAMELY BINAH, in which everything is included, AS ALL MOCHIN STEM FROM IT, and the sum of everything is within it.

160. This river is called the mother of the Garden of Eden, DENOTING MALCHUT, AS BINAH IS REFERRED TO AS MOTHER (HEB. EM, ALEPH MEM), AS IT IS WRITTEN, "IF (HEB. IM, ALEPH MEM) YOU CRY AFTER BINAH" (MISHLEI 2:3), being higher than the Garden. IT IS CALLED MOTHER, because Eden, DENOTING CHOCHMAH, joins with it and does not leave it. For this reason, all the springs OF MOCHIN come out, draw FROM IT and water all sides, BOTH TO THE RIGHT OR TO THE LEFT, and open doors within it. Hence, there is Mercy coming from it, DENOTING THE CENTRAL COLUMN and Mercy opened in it AS THE BEGINNING OF THE OPENING OF THE CENTRAL COLUMN, WHICH RECONCILES AND JOINS RIGHT WITH LEFT BEING THE PERFECTION OF EVERYTHING, STARTS AT BINAH.

161. For this reason, they call BINAH mother, DENOTING Nukva and Gvurah, and Judgment comes forth from it. HENCE, it is referred to as Mercy on its own, ITS OWN QUALITY. However, from its aspect, the Judgments are aroused and THE NAME BINAH is written with Mercy, MEANING WITH THE LETTERS YUD HEI VAV HEI, WHICH INDICATES MERCY. Its vowels are of Judgment, MEANING THAT HER FOUR LETTERS OF YUD HEI VAV HEI ARE VOWELED AS IN THE NAME OF ELOHIM. THUS, the letters OF THE NAME ARE of Mercy, yet Judgments are drawn from its aspect, AS HINTED IN THE VOWELIZATION OF THE NAME as YeHeVoH. This is one grade.

157. רבי אלעזר הוה יתיב קמיה דר"ש אבוי, אמר ליה, הא תנינן אלהים בכל אתר דינא הוא. ו"ד ה"א וא"ו ה"א. אית אתר דאקרי אלהים, בגון אדנ"י יהו"ה. אמאי אקרי אלהים, והא אתוון רחמי אינון בכל אתר.

158. אמר ליה, הכי הוא כתיב בקרא, דכתיב וידעת היום והשבות אל לבבך כי יי' הוא האלהים, וכתיב יי' הוא האלהים. אמר ליה מלה דא ידענא, דבאתר דאית דינא, אית רחמי. ולזמנא, באתר דאית רחמי, אית דינא, א"ל תא חזי דהכי הוא, ידו"ד בכל אתר רחמי. ובשעתא דמהפכי חייביא רחמי לדינא, כדון כתיב יהו"ה, וקרינן ליה אלהים.

159. אבל ת"ח רזא דמלה, ג' דרגין אינון, וכל דרגא ודרגא בלחודוי, ואע"ג דכלא חד, ומתקשרי בחד, ולא מתפרשי דא מן דא. ת"ח, בלהו גטיען, וכל אינון בוצינין בלהו נהירין ומתלהטן ומשתקיין ומתברכאן, מההוא נהרא דנגיד ונפיק, דכלא כליל ביה, וכללא דכלא ביה.

160. והאי נהרא אתקרי א"ם לגנתא, ועילא מגנתא, בגין דערן משתתף בהדה, ולא פריש מנה. ובגין כך, כל מבועין נפקין ונגדין ואשתקיין לכל עיבר. ופתחין בה פתיחן, ועל דא רחמי מנה משתבחיין, ורחמיין פתיחין בה.

161. ובגין דקרינן לה אם, נוקבא גבורה, ודינא מנה נפיק. אקרי רחמי בלחודהא, הא מסטרהא דיגין מתערין. ובגין כך כתיב ברחמי, ונקוד בדינא. אתוון ברחמי, ואתנגיד דינא מסטרהא, בגוונא דא יה"ה, האי דרגא חד.

162. The second grade: From the aspect of the first GRADE, WHICH IS BINAH, another grade named Gvurah, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN, comes out and is stirred. It is pronounced Elohim, NOT MERELY IN ITS VOWELS, AS IN BINAH, BUT with its actual letters. Its origin is Zeir Anpin, MEANING CHESED OF ZEIR ANPIN, WHENCE STEMS GVURAH that is included in it, AS THE LEFT COLUMN OF ZEIR ANPIN IS INCLUDED IN THE RIGHT COLUMN OF ZEIR ANPIN, WHICH IS CHESED. Since it is included in CHESED, it is THEREFORE written, "Hashem He is the Elohim" as Yud Hei Vav Hei - DENOTING CHESED - is the Elohim - DENOTING GVURAH. And here, IT DOES NOT MERELY HAVE THE VOWELS OF ELOHIM, AS IN BINAH, BUT IT IS INCLUDED in the letters OF ELOHIM, and they become one, JOINED ONE WITH THE OTHER. This is the second grade.

163. The third grade is righteousness, DENOTING MALCHUT, which is the last Sfirah. This becomes the court of the King, OF ZEIR ANPIN. We have learned THAT THE NAME Adonai is thus spelled and thus pronounced. The Congregation of Yisrael, REFERRING TO MALCHUT, is called by this name. HOWEVER, THE NAME OF ZEIR ANPIN IS WRITTEN YUD HEI VAV HEI AND IS PRONOUNCED ADONAI. This name is completed in this place, MALCHUT. These are three levels called with names of Judgment, AS THE LEVEL OF BINAH IS CALLED YUD HEI VAV HEI WITH THE VOWELIZATION OF ELOHIM. THE LEVEL OF GVURAH IS PRONOUNCED ALSO WITH THE LETTERING OF ELOHIM AND THE LEVEL OF MALCHUT IS PRONOUNCED ADONAI. THESE ARE THE THREE NAMES OF JUDGMENT, AS WE DISCUSS HERE THE LEFT COLUMN, WHICH IS JUDGMENT, WHOSE SOURCE IS BINAH. THEREFORE, IT IS ONLY HINTED AT WITH THE VOWELIZATION OF ELOHIM, AND FROM THERE, IT IS DRAWN TO THE LEFT COLUMN OF ZEIR ANPIN. THERE IT IS ACTUAL YET INCLUDED IN THE RIGHT; HENCE, THE SECRET OF ELOHIM IS ALSO IN ITS LETTERING. FROM HERE IT MOVES TO MALCHUT, WHICH IS ENTIRELY BUILT FROM THE LEFT COLUMN AND IS THEREFORE PRONOUNCED ADONAI (ALEPH DALET NUN YUD), WHICH CONTAINS THE LETTERS OF JUDGMENT (DIN, DALET YUD NUN) EXPLICITLY. All join one with the other without separation as we have established.

26. Eheyeh Asher Eheyeh

Rabbi Elazar does not understand the title verse, that means "I will ever be what I now am," and his father says that the name "Eheyeh" comprises everything, and is completely concealed. "Asher Eheyeh" means "I will draw, and give birth to all" - Ima/Binah is impregnated and ready to give forth all the details and to reveal the exalted name Yud Hei Vav Hei. God had explained the secret of the Holy Name to Moses, and Rabbi Shimon found in King Solomon's book that "Asher" means that the chamber, Binah, is in connection with Eden, Chochmah, when in the exalted knot. "Asher" is derived from happy and "Eheyeh" means prepared to give birth. At the time of birth it is not written "Asher" because the heavenly pair is separated, but rather "Eheyeh" which means that now it will produce and give birth, and all will be corrected. After the birth of Zeir Anpin, those other names were forsaken and it says Yud Hei Vav Hei.

164. He said to him: If it is pleasing before my father, I heard that it is written about this, "I will ever be what I now am" (Heb. eheyeh asher eheyeh) (Shemot 3:14) and I do not understand it; NAMELY, I DO NOT UNDERSTAND ITS EXPLANATION. He replied: Elazar, my son, the friends have established it, and now it all connects to the same matter.

165. The secret of the matter is this. THE NAME "Eheyeh" comprises everything, BEING THE SUPERNAL ABA AND IMA WHO ARE THE THREE FIRST SFIROT OF BINAH, ALWAYS IN THE SECRET OF THE VERSE, "HE DELIGHTS IN MERCY (HEB. CHESED)" (MICHAH 7:18) AND NEVER RECEIVE CHOCHMAH, AS when the paths are blocked and not clear, and are all included in one place. Then they are called Eheyeh, which includes all. It is concealed and does not become revealed.

162. דְּרָגָא תְּנִינָא, מְסֻטְרָא דְּהָאֵי קְדָמָא, נְמִיק וְאַתְעֵר דְּרָגָא אַחְרָא אַקְרִי גְבוּרָה, וְהָאֵי אַקְרִי אֱלֹהִים, בְּאֵלִין אַתּוּן מְמַשׁ. וְשִׁירוּתָא מְזַעִיר אַנְפִּין הוּא, וּבִיָּה אַתְּאֲחִיד. וּבְגִין דְּאַתְּאֲחִיד בְּהָאֵי, כְּתִיב יְיָ אֱלֹהִים, כִּי יְיָ הוּא אֱלֹהִים, בְּאֵלִין אַתּוּן, וְהוּא חַד, וְדָא הוּא דְּרָגָא תְּנִינָא.

163. דְּרָגָא תְּלִיתָא, צְדִק. כְּתִרָא בְּתִרָא, הָאֵי בִי דִינָא דְּמַלְכָּא. וְתַאנָּא אֲדִנְי הִכִּי כְּתִיב, וְהִכִּי אַקְרִי, וּכְיָ בְּהָאֵי שְׂמָא אַתְּקִרִי. וְהָאֵי שְׂמָא בְּאַתְרָא דְּאֲשֶׁתְּלִים. וְאֵלִין אֵינּוּן ג' דְּרָגִין, דְּאַקְרוּן בְּשִׁמְהוֹן דְּדִינָא. וְכֹלָא מְתַקְשֵׁר חַד בְּחַד בְּלֹא פְּרוּדָא, כְּמָה דְּאוּקִימָנָא.

164. אָמַר לִיה, אֵי נִיחָא קְמִיָּה דְּאַבָּא, הָא שְׂמַעְנָא בְּהָאֵי, דְּכְתִיב אֱהִיָּה אֲשֶׁר אֱהִיָּה, וְלֹא קִיּוּמָא בִּיָּה. א"ל אֶלְעָזָר בְּרִי, הָא אוּקְמָהּ חֲבֵרְיָא, וְהִשְׁתָּא בְּחַד מְלָה אַתְּקְשֵׁר בְּלֹא.

165. וְרָזָא דְּמְלָה הִכִּי הוּא. אֱהִיָּה, דָּא כְּלָלָא דְּכֹלָא. דְּכַד שְׁבִילִין סְתִימִין וְלֹא מִתְפָּרְשִׁין, וּכְלִילִין בְּחַד אַתְרָא. כִּדִּין אַקְרִי אֱהִיָּה, כְּלָלָא בְּלֹא, סְתִים וְלֹא אַתְגְּלוּיָא.

166. After the beginnings OF the REVELATION OF MOCHIN emerges from it, and that river WHICH IS YISRAEL-SABA AND TEVUNAH, becomes pregnant, WITH MALE AND FEMALE, in order to draw everything, the beginnings is called "Asher Eheyeh." IT MEANS, I will draw, and give birth to all. "Eheyeh" means that now I include everything, the inclusion of every detail, MEANING EACH AND EVERY GRADE. "Asher Eheyeh" MEANS that Ima, WHICH IS BINAH, is impregnated and ready to give forth all the details and to reveal the exalted Name YUD HEI VAV HEI.

167. Afterwards, Moses wanted to know the details of the matter. Then THE HOLY ONE, BLESSED BE HE, explained it to him, "THUS SHALL YOU SAY TO THE CHILDREN OF YISRAEL, Eheyeh" (Shemot 3:14). THIS NAME is specific TO YISRAEL-SABA AND TEVUNAH. Therefore, it is not written here: 'Asher Eheyeh'. I have found in the book of King Solomon that "Asher" MEANS the chamber, BINAH, is in connection with Eden, DENOTING CHOCHMAH, when in the exalted knot, as it is written, "Happy am I (Heb. oshri), for the daughters will call me blessed" (Bereshheet 30:13). ALSO HERE, "ASHER" IS DERIVED FROM HAPPY, "Eheyeh" MEANS prepared to give birth.

168. Come and see how it came down from level to level in order to tell the secret of the Holy Name to Moses. At first there was "Eheyeh," which comprises everything in general. It is hidden and not revealed at all, BEING SUPERNAL ABA AND IMA as I have said. This is understood from, "Then I was (Eheyeh) by Him as a nursing" (Mishlei 8:30), and, "Man cannot know its price" (Iyov 28:13). FOR CHOCHMAH, BEING THE SECRET OF THE SUPERNAL ABA AND IMA, ARE CONCEALED AND IT IS WRITTEN ABOUT THEM, "MAN CANNOT KNOW ITS PRICE," AS CHOCHMAH IS HIDDEN WITHIN THEM AND NOT KNOWN AT ALL. Afterwards, SUPERNAL ABA AND IMA caused the river, which is supernal Ima, to emanate, and it became pregnant and was about to give birth. Then the verse says, "Asher Eheyeh," MEANING I am prepared to give birth and correct everything. Following this, she begins to give birth. THEN, it is not written: 'Asher', BECAUSE AT THE TIME OF BIRTH THE HEAVENLY PAIR IS SEPARATED AS MENTIONED, but "Eheyeh" which means that now it will produce and give birth and everything will be corrected.

169. After everything had emerged and each one was established in its proper place, MEANING AFTER ZEIR ANPIN WAS BORN AND CAME BELOW TO ITS PLACE, He forsook everything, MEANING ALL THE ABOVE MENTIONED NAMES, and said Yud Hei Vav Hei. This is a detail, MEANING THE SPECIFIC GRADE OF ZEIR ANPIN UNCONNECTED TO IMA. This is sustenance, MEANING ZEIR ANPIN THAT MOCHIN REFERRED TO AS SUSTENANCE. At that moment, Moses became aware of the secret of the Holy Name, the concealed and the revealed. He became attached as no other human LIKE HIM had. How fortunate is his lot. Rabbi Elazar approached and kissed his hands.

27. The proper order of writing the Name Yud Hei Vav Hei

Rabbi Shimon tells his son that it is critical to write the Holy Name properly. He reiterates the information in the previous section by reference to the individual letters of Yud Hei Vav Hei.

166. בְּתַר דְּנִמְק מְנִיָּה שִׁירוּתָא, וְהוּא נְהַר אֲתַעְבֵּר לְאִמְשָׁכָא כְּלָא, בְּדִין אֲקָרִי אֲשֶׁר אֵהְיָה. כְּלוּמַר, ע"כ אֵהְיָה, אֵהְיָה זְמַן לְאִמְשָׁכָא וּלְאוֹלְדָא כְּלָא. אֵהְיָה: כְּלוּמַר, הַשְׁתָּא אָנָּה הוּא כְּלָל כְּלָא, כְּלָלָא דְכָל פְּרָטָא. אֲשֶׁר אֵהְיָה: דְּאֲתַעְבֵּרְתָּ אִימָא, וְזְמִינְתָּ לְאִפְקָא פְּרָטִין כְּלָהוּ, וּלְאֲתַגְלִינָא שְׁמָא עֲלָהָ.

167. לְבִתְר בְּעָא מִשָּׁה לְמַנְדַּע פְּרָטָא דְמִלָּה מֵאן הוּא, עַד דְּפָרִישׁ וְאָמַר אֵהְיָה, דָּא הוּא פְּרָטָא, וְהָכָא לֹא כְּתִיב אֲשֶׁר אֵהְיָה. וְאִשְׁכַּחנָּא בְּסַפְרָא דְשַׁלְמָה מְלָכָא, אֲשֶׁר: בְּקִיטוּרָא דְעֵדוּנָא קְסִטִירָא בְּחִבְרוּתָא עֲלָהָ אֲשַׁתְּכַח. כַּד"א, בְּאֲשֶׁרִי כִּי אֲשֶׁרוּנִי בְּנוֹת, אֵהְיָה זְמִינָא לְאוֹלְדָא.

168. ת"ח הִיךְ נְחִית מְדִרְגָּא לְדִרְגָּא, לְאוֹדְעָא רְזָא דְשְׁמָא קְדִישָׁא לְמִשָּׁה. בְּקַדְמִיתָא אֵהְיָה, כְּלָלָא דְכְּלָא, סְתִים דְלָא אֲתַגְלִינָא כְּלָל, כְּמָה דְאִמְיִנָּא. וְסִימָן, וְאֵהְיָה אֲעֲלוּ אִמּוֹן וְגו', וְכְתִיב לֹא יֵדַע אָנוּשׁ עֲרֹכָה וְגו'. לְבִתְר אִפִּיק הוּא נְהַרָא, אִימָא עֲלָהָ, אֲתַעְבֵּרְתָּ, וְזְמִינָא לְאוֹלְדָא. וְאָמַר אֲשֶׁר אֵהְיָה, זְמִינָא לְאוֹלְדָא, וּלְתַקְנָא כְּלָא. לְבִתְר שְׁאִרִי לְאוֹלְדָא, וְלֹא כְּתִיב אֲשֶׁר, אֲלֵא אֵהְיָה: כְּלוּמַר, הַשְׁתָּא יִפִּיק וְיִתְתַקֵּן כְּלָא.

169. בְּתַר דְּנִמְק כְּלָא, וְאֲתַתַּקֵּן כָּל חַד וְחַד בְּאַתְרֵיהּ, שְׁבַק כְּלָא, וְאָמַר יְהו"ה. דָּא פְּרָטָא, וְדָא קִיּוּמָא. וּבְהֵימָא שְׁעֵתָא יֵדַע מִשָּׁה, רְזָא דְשְׁמָא קְדִישָׁא, סְתִים וְגִלְיָא וְאֲתַדְבַּק מַה דְלָא אֲתַדְבַּקוּ שְׁאָר בְּנֵי עֲלָמָא, זְכָאָה חוֹלְקִיָּהּ. אֲתָא ר' אֶלְעָזָר וְנָשִׁיק יָדָיו.

170. He said to him: Elazar, my son, be careful not to write the Holy Name improperly from now on. For of him who does not know to write the Holy Name properly and to tie the bond of Faith, the bond of one and one, OF ZEIR ANPIN AND MALCHUT, ACCORDING TO THE SECRET OF THE VERSE, "HASHEM SHALL BE ONE, AND HIS NAME ONE" (ZECHARYAH 14:9), so as to unify the Holy Name, it is written, "Because he has despised the word of Hashem, and has broken His commandment, that soul shall utterly be cut off" (Bemidbar 15:31). This is even if he causes a degradation of one level or one unity from just one letter among them.

171. Come and see that the Yud ? at the beginning OF THE NAME, YUD HEI VAV HEI, includes it all. It is concealed on all sides, and no paths open WITHIN IT. It encompasses male and female, NAMELY THE SUPERNAL ABA AND IMA, AS THE YUD IS THE SECRET OF ABA AND TWO LETTERS OF THE YUD FULLY SPELLED - NAMELY VAV AND DALET - ARE IMA. THEY ARE CONCEALED AND UNOPENED. The tip at the top of the Yud hints at naught, MEANING KETER CALLED SO, SINCE THERE IS NO CONCEIVING IT. Afterwards, the Yud, THE SECRET OF EDEN, issued from itself that river that continually flows out, NAMELY BINAH. From it, Hei will conceive WITH A SON AND A DAUGHTER, WHICH ARE VAV AND DALET. ITS SHAPE HINTS AT ZEIR ANPIN AND MALCHUT AS EMBRYOS WITHIN IT, IN THE SHAPE OF DALET AND VAV. Of this HEI, it is written, "And a river went (lit. 'goes') out of Eden" (Beresheet 2:10). IT IS WRITTEN "goes out," MEANING CONTINUOUSLY FLOWING, not 'went out', IN THE PAST TENSE. For this reason, THE HEI need not part FROM THE YUD. As a result, it is written, "my love" (Shir Hashirim 4:1) IN RELATION TO HEI, WHICH IS WITH YUD AS TWO FRIENDS THAT NEVER PART FROM ONE ANOTHER.

172. You may ask why "a river" is written indicating one, but in reality there are three; NAMELY BINAH, THAT IS PREGNANT WITH ZEIR ANPIN AND MALCHUT, AS DISCUSSED. HE ANSWERS: This is for sure that the Yud produced three. All are included in the three. This Yud issued this river before it, NAMELY BINAH, and two offspring with which Ima (Eng. 'mother') nurses and is impregnated and bears them afterwards. The Hei has this form: DALET WITHIN WHICH THERE IS THE VAV, WHICH IS THE CUT LEG WITHIN THE HEI, and these, DALET AND VAV, are the offsprings that are below Aba and Ima, WITH WHICH IMA IS PREGNANT, AS DISCUSSED.

173. After BINAH gave birth, she produced a male child, placed him before her, NAMELY ZEIR ANPIN, and there is a need to write Vav, WHICH HINTS ABOUT THE SON; NAMELY, ZEIR ANPIN AFTER HE WAS BORN AND CAME FORTH TO HIS PLACE. This one, THE SON, inherits Aba and Ima. AND ZEIR ANPIN inherits two portions, ONE FOR HIMSELF AND ONE FOR MALCHUT. From him is nurtured the daughter. Therefore, it is necessary to write afterwards Vav-Hei together, ONE AFTER ANOTHER, just as the first Hei IS JOINED together WITH THE YUD, MEANING Yud Hei. There must be no separation between them. Also here Vav Hei are together and there is no need to separate them. We already established these matters. These matters here are also taken up to another place. Fortunate is the portion of the righteous, who understand supernal secrets of the Holy King and are worthy to be thankful before Him. Thus, it is written, "Surely the righteous shall give thanks to Your name: the upright shall dwell in Your presence" (Tehilim 140:14).

170. א"ל, אֶלְעֶזֶר בְּרִי, מִכָּאן וּלְהֵלָא, אֲזַדְהֵר דְּלֵא לְמַכְתָּב שְׁמָא קְדִישָׁא, אֲלֵא בְּדָקָא יָאוּת. דְּכָל מֵאן דְּלֵא יָרַע לְמַכְתָּב שְׁמָא קְדִישָׁא בְּדָקָא יָאוּת, וּלְקִשְׂרָא קִשְׂרָא דְּמַהִימְנוּתָא קִשְׂרָא דְּחַד בְּחַד, בְּגִין לְיַחְדָּא שְׁמָא קְדִישָׁא. עָלֵיהּ כְּתִיב, כִּי דְבַר יְיָ בְּזָה וְאֵת מִצְוֹתוֹ הִפְר הַכֶּרֶת תִּכְרֶת וּגו'. אֲפִילוּ דְּגָרַע חַד דְּרָגָא, אוֹ חַד קִשְׂרָא, מֵאֵת חַד מְנַיְהוּ.

171. ת"ח, י' בְּקִדְמִיתָא, בְּלֵלָא דְּכֵלָא, סְתִים מִכָּל סְטְרִין, שְׁבִילִין לֹא מִתְפַתְחִין, בְּלֵלָא דְּרִכְר וְנוֹקְבָא. קוֹצָא דְּיוֹ"ד דְּלַעֲיֵלָא, רְמִיזָא לְאַיִן. לְבַתֵּר, י' דְּאַפִּיק הֵהוּא נְהָרָא דְּנָגִיד וְנָפִיק מִנִּיהּ, וּלְאַתְעֵבְרָא מִנִּיהּ. ה', בְּהַאי כְּתִיב וְנָהַר יוֹצֵא מֵעֵדֶן. יוֹצֵא וְלֹא יוֹצֵא. בְּג"כ לֹא בְּעֵינָא לְאַתְפַּרְשָׁא מִנִּיהּ. וּבְג"כ כְּתִיב רְעִיתִי.

172. וְאִי תִימָא נְהַר כְּתִיב, מִשְׁמַע חַד, וְהָא הֵכָא ג'. הֵכִי הוּא וְדָאִי, י' אֲפִיק תְּלַתָּא, וּבְתַלְתָּא אֲתַכְּלָל בְּלָא. י' אֲפִיק לְקַמִּיָּה הֵהוּא נְהַר, וְתִרִין בְּגִין דִּינִקָּא לְהוּ אִימָא, וְאַתְעֵבְרַת מִנִּיָּהּ, וְאַפִּיק לֹון לְבַתֵּר. ה': כְּגוֹנוֹנָא דָּא ה', וְאַיְנוֹן בְּגִין תַּחוּת אַבָּא וְאִימָא.

173. בְּתַר דְּאוּלִּירַת, אֲפִיקַת בֶּן דְּכַר, וְשׁוּיָּה לְקַמָּה, וּבְעֵי לְמַכְתָּב ו', וְהַאי יָרִית אַחְסַנְתָּא דְּאַבָּא וְאִימָא, וְיָרִית תְּרִין חוּלְקִין, וּמִנִּיהּ אֲתֹון בְּרַתָּא. וְעַל דָּא, בְּעֵי לְמַכְתָּב לְבַתֵּר, ו"ה כְּחַדָּא כְּמָה דְּה"א קְדַמָּא ו"ה כְּחַדָּא, וְלֹא בְּעֵי לְאַפְרָשָׁא לֹון, אוּף הֵכָא ו"ה כְּחַדָּא, וְלֹא בְּעֵי לְאַפְרָשָׁא לֹון. וְהָא אוּקִימָנָא מְלִי. וְלֵאֲתַר אַחְרָא סְלִקִין הֵנִי מְלִי. זְכָאָה חוּלְקִיָּהוּן דְּצִדִיקִיָּא, דִּינְדַעִין רְזִין עֲלָאִין דְּמַלְכָּא קְדִישָׁא, וְיִתְחַזֵּן לְאוּדָאָה לִיָּה, הַה"ד אֲךְ צִדִיקִים יוֹרֵוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאִים אֵת פְּנִיךָ.

174. We have learned that Rabbi Yehuda said, "El Elohim, Hashem, has spoken, and called the earth" (Tehilim 50:1). "EL, ELOHIM AND YUD HEI VAV HEI" REFER TO CHESED, GVURAH AND TIFERET, WHICH ARE perfection of all, the perfection of the holy patriarchs - NAMELY CHESED, GVURAH AND TIFERET. "Has spoken and called the earth": SPOKEN MEANS POURING AND EARTH REFERS TO MALCHUT in order to be in the Congregation of Yisrael in perfection and in joy. From what place is He with her? He repeated, "Out of Zion, the perfection of beauty, Elohim has shown forth" (Ibid. 2), MEANING FROM YESOD OF MALCHUT KNOWN AS ZION.

174. תָּאנָא א"ר יְהוּדָה, אֵל אֱלֹהִים יְי' דְּבַר וַיִּקְרָא אֶרֶץ. שְׁלִימוֹ דְּכָלָא, שְׁלִימוֹ דְּאַבְהֵן קְדִישֵׁי. דְּבַר וַיִּקְרָא אֶרֶץ, לְאַשְׁתַּבַּח בְּכ"י בְּשְׁלִימוֹ בְּחֲדוּתָא. וּמֵאֵן אֲתֵר הוּא אֲשַׁתְּכַח עִמָּה. הָדָר וְאָמַר, מִצִּיּוֹן מְכַלֵּל יוֹפֵי אֱלֹהִים הוֹמִיעַ.

28. As is done below so is done above

Rabbi Shimon explains how Jerusalem and Zion were established by God because He wanted to create the lower world similar to the upper world. Rabbi Yehuda says that there is no service of worship above until the priest performs his service below. When Yisrael stop their service below then it also stops above, and thousands of hosts above that are connected to the children of Yisrael hold up their service. Yet for all this God does not abandon Yisrael even when they sin. Rabbi Elazar deduces that perfection above and below depend on the priest, who makes atonement for himself and for everyone else. Lastly we hear from Rabbi Yitzchak that when Yisrael are in exile it is as if God is with them since the Shechinah never leaves them.

175. We have learned that when the Holy One, blessed be He, wanted to create the lower world, He made it all similar to the upper. He made Jerusalem the center of the entire earth, and one place above it called Zion, WHOSE SECRET IS YESOD. It receives blessings from this place. Through this place of Zion, the earth started to be built, and through it the world was built. This is what the verse says, "El Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). From which place? "Out of Zion, the perfection of beauty, Elohim has shown forth" (Ibid. 2), meaning Elohim did appear from Zion, which is the ultimate beauty of the world. Come and see that Jerusalem, WHICH IS MALCHUT, was blessed only from Zion, WHICH IS YESOD, and Zion WAS BLESSED from above, MEANING ZEIR ANPIN. Everything is one, one bonded into one, AS ZEIR ANPIN AND MALCHUT, THE SECRET OF ONE ON ONE, ARE JOINED BY ZION.

175. תָּאנָא כַּד בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַבְרֵי עֲלְמָא דְּלִתְתָּא, כְּלָא כְּגוּוֹנָא דְּלַעֲיִלָּא עֶבֶד לִיה. עֶבֶד יְרוּשָׁלַיִם, אֲמַצְעִיתָא דְּכָל אֶרֶעָ. וְאַתֵּר חַד דְּאֶקְרִי צִיּוֹן, עָלָה. וּמֵהָאֵי אֲתֵר מִתְּבָרְכָא. וּבִהָאֵי אֲתֵר דְּצִיּוֹן שְׂאֵרֵי עֲלְמָא לְאַתְּבַנָּא, וּמְנִיָּה אֲתַבְּנִי. הַה"ד, אֵל אֱלֹהִים יְי' דְּבַר וַיִּקְרָא אֶרֶץ מִמְזֹרַח שֶׁמֶשׁ עַד מְבֹאוֹ. וּמֵאֵן אֲתֵר. מִצִּיּוֹן מְכַלֵּל יוֹפֵי אֱלֹהִים הוֹמִיעַ. כְּלוּמַר, מִצִּיּוֹן דְּהוּא שְׁלִימוֹ דְּיוֹפֵי דְּעֲלְמָא, אֱלֹהִים הוֹמִיעַ. ת"ח, לֹא אֲתַבְּרְכָא יְרוּשָׁלַם, אֶלָּא מִצִּיּוֹן. וְצִיּוֹן מֵעֵילָא, וְכָלָא חַד בְּחַד אֲתַקְשֵׁר.

176. Rabbi Yehuda said that it is written, "And he shall go out to the altar that is before Hashem, and make atonement for it" (Vayikra 16:18). "To the altar" is WRITTEN without further qualification, HINTING AT THE CELESTIAL ALTAR, NAMELY THE SECRET OF YESOD OF MALCHUT. As it is done below, so it is done above. All is intertwined one with one THROUGH THE ALTAR THAT IS YESOD OF MALCHUT. We have learned that just as on this day the priest procures forgiveness here below, IN THE TEMPLE, so it is above. When the priest here performs his service, so does the celestial priest, REPRESENTING CHESED OF ZEIR ANPIN THAT POURS ABUNDANCE TO MALCHUT. There is no SERVICE above, WHICH IS THE SECRET OF CHESED POURING TO MALCHUT, until there is SERVICE OF THE PRIEST below, since the holiness of the supernal King starts to rise from below. All worlds are in one unity before the Holy One, blessed be He.

176. תָּאנָא, אָמַר רַבִּי יְהוּדָה, וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְי' וְכָפַר עָלָיו. אֶל הַמִּזְבֵּחַ סִתָּם. כְּמָה דְּאַתְעֵבִיד לְתַתָּא, אֲתַעֲבִיד לְעֵילָא, וְכָלָא אֲתַקְשֵׁר חַד בְּחַד. וְתָאנָא, כְּמָה דְּבִהָאֵי יוֹמָא מְכַפֵּר כְּהֵנָּא לְתַתָּא, הֲכִי נְמִי לְעֵילָא. וְכַד כְּהֵנָּא דְּלִתְתָּא מְסַדֵּר פּוֹלְחָנִיָּה, כְּהֵנָּא דְּלַעֲיִלָּא הֲכִי נְמִי, לֹא אֲשַׁתְּכַח לְעֵילָא, עַד דְּאַשְׁתְּכַח לְתַתָּא. וּמִתְתָּא שְׂאֵרֵי לְסַלְקָא קְדוּשָׁה דְּמַלְכָּא עֲלָא, וּמִשְׁתַּבְּחִין כְּלָהוּ עֲלֵמִין חַד קְמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא.

177. Rabbi Yehuda said: If Yisrael knew why the Holy One, blessed be He, visited to punish them more than all other nations, they would be aware that the Holy One, blessed be He, overlooks and forgives His own and does not punish them even one percent. We have learned how many Chariots and how many hosts are possessed by the Holy One, blessed be He, and how many rulers and appointees are in His service. When He designated Yisrael in this world, He crowned them with holy crowns similar to those above and caused them to dwell in the Holy Land, WHICH CORRESPONDS TO MALCHUT, in order that they should worship Him. And He connected all the exalted beings with Yisrael.

178. No joy enters before Him, and the service is not performed before Him above until Yisrael perform below. As long as they are found below in the service of their Master, so it is above. But when Yisrael stop the service below, it stops above also, so no service is performed above or below. Since Yisrael voided the service of the Holy One, blessed be He, when they dwelt in the land of Yisrael it was likewise so above, and certainly later IN EXILE.

179. The Holy One, blessed be He, said, 'O Yisrael, if you would only know how many troops, how many hosts hold up THEIR SERVICE because of you ABOVE, you would have realized that you do not deserve to be in this world even one instant.' In spite of this, it is written, "And yet for all that, when they are in the land of their enemies, I will not cast them away..." (Vayikra 26:44). THEREFORE, in "And he shall go out to the altar," "the altar" is written unspecified AND DOES NOT NECESSARILY INDICATE THE LOWER ALTAR IN THE TEMPLE. ALSO, "that is before Hashem," is again unqualified, NOT NECESSARILY IN THE TEMPLE. YET THE ALTAR ALLUDES TO THE SUPERNAL ALTAR, WHICH IS MALCHUT THAT IS BEFORE HASHEM, ZEIR ANPIN. Afterwards, it reads, "And make atonement for it," then "offer his burnt offering, and the burnt offering of the people..." (Vayikra 16:24). HE ASKS: IF THE ALLUSION IS TO MALCHUT, then what is the meaning of, "And make atonement for it"? IS ATONEMENT APPLICABLE ABOVE? Rabbi Yosi said, "AND MAKE ATONEMENT FOR IT" MEANS to awaken Chesed in the world first.

180. We have learned that it is written, "And he shall make atonement for the holy place, because of the uncleanness of the children of Yisrael" (Ibid. 16). HE QUESTIONS: What is meant by "and he shall make atonement for the holy place"? However, Rabbi Elazar said: Behold, we learned that the wicked cause a defect above and awaken Judgments. They cause the sanctuary to become unclean and the mighty snake begins to reveal itself. At that point, Judgments are awakened in the world. On this day, the priest needs to bring purification to all and to crown His holy Sfirah, NAMELY CHESED OF ZEIR ANPIN, which is the head of the King, AS CHESED IS HIS FIRST SFIRAH, in order that the King come to dwell with the Queen, NAMELY MALCHUT. As the head of the King travels, all move along, MEANING ALL HIS SFIROT, to join with the Queen and instill joy and blessings in the world.

177. א"ר יהודה, אלמלא הוּו ידעו ישראל אמאי קודשא בריך הוא פקיד עליהו דישראל, לאוכחא להו יתיר מכל שאר עמיו, ינדעון דהא קודשא בריך הוא שביק דידיה, ולא גבי מנהון חר ממאה. תאנא, קודשא בריך הוא במה רתיבין, במה חיילין אית ליה, במה שולטנין ממנן משתבחין בפולחניה, כד זמין להו לישראל בהאי עלמא, אכתר לון בכתרין קדישין כגוונא דלעילא, אשרי לון בארעא קדישא, בגין דישתכחו בפולחניה, קשיר לכלהו עלאי בהו בישראל.

178. וחדוון לא עלין קמיה, ופולחנא לא אתעביד קמיה לעילא, עד דישראל עבדין לתתא. כל זמנא דישראל משתבחין בפולחניה דמאריהון לתתא, הכי נמי לעילא. בזמנא דישראל בטלי פולחנא לתתא. בטלי לעילא, ופולחנא לא אשתבח לא לעילא ולא לתתא. ועל דישראל בטלו פולחנא דקודשא בריך הוא כד שארן בארעא, הכי נמי לעילא, כ"ש לבתר.

179. אמר קודשא בריך הוא, ישראל אי אתון ידעין, במה אוכלוסין, במה חיילין, מתעבבין בגיניכו, תנדעון דלית אתון כדאי למיקם בעלמא, אפילו שעתא חדא. ועב"ד מה כתיב, ואף גם זאת בהיותם בארץ אויביהם לא מאסתים וגו', ויצא אל המזבח, אל המזבח סתם, אשר לפני יי' סתם. וכפר עליו לבתר, ויצא ועשה את עולתו ואת עולת העם וגו'. וכפר עליו מאי קא מיירי. א"ר יוסי, לאתער א חסד בעלמא בקדמיתא.

180. תאנא, כתיב וכפר על הקדש מטמאות בני ישראל. מאי וכפר על הקדש. אלא א"ר אלעזר, הא תנינן, חייביא עבדין פגימותא לעילא, ומתערין דינין, וגרמין לאסתאבא מקדשא. וחויא תקיפא שארי לאתגלאה. וכדין דינין מתערין בעלמא, ובהאי יומא, בעי כהנא לדכאה בלא, ולא תעטר א כתר א קדישא דיליה, דהיא רישא דמלכא. בגין דייתי מלכא לאשראה במטרוניתא, וכד רישא דמלכא נטיל, בלא נטיל, וייתי לאזדוגא במטרוניתא ולא תערא חידו וברכאן בעלמא.

181. It is apparent that perfection above and below depend on the priest. If his Sfirah is awakened, all are awakened and perfection is present. Therefore, it is written, "And he shall make atonement for the holy place." At first, "he shall make atonement for the holy place," MEANING to increase peace in the world and multiply joy in the world. When there is the joy of the joining of the King and Queen, all courtiers of the palace and all that serve show joy. All sins done before the King are atoned for, as it is written, "That you may be clean from all your sins before Hashem" (Ibid. 30). For this reason, it is written, "And there shall be no man in the Tent of Meeting when he goes in to make atonement in the holy place, until he comes out" (Ibid. 17). This is at the time when he enters to join them. At that hour, when the King and Queen are joined, he will "have made atonement for himself, and for his household" (Ibid.).

182. "And there shall be no man in the Tent of Meeting." Rabbi Yitzchak said, "Then will I remember My covenant with Jacob, and also My covenant with Isaac..." (Vayikra 26:42). This verse has been explained. Come and see: When Yisrael are in exile, it is as if the Holy One, blessed be He, is with them in exile, as the Shechinah never forsakes them. When Yisrael were in exile in Babylon, the Shechinah resided among them and returned with them from exile. In the merits of these righteous people who remained in the land, She resided in the land and never left them. Rabbi Yehuda said: Then the Queen returned to the King and all returned TO BE IN the banquet of joy of the king. For this, they are called the men of the Great Assembly. The Great Assembly surely, AS MALCHUT CALLED ASSEMBLY RETURNED FROM ITS DIMINISHED STATUS DURING THE EXILE TO REGAIN HER PROMINENCE.

29. "Then will I remember My covenant with Jacob"

Rabbi Yehuda says that whenever the children of Yisrael are in exile, God brings them out of exile if they are found worthy, but even if they are not worthy He does not forget them. We learn why Jacob is mentioned first in the title verse.

183. We have learned that whenever Yisrael are in exile and are found worthy, the Holy One, blessed be He, hastens His mercy for them and draws them out from exile. If they are not found worthy, He keeps them in exile until the time He originally decreed. If that time arrives yet they are not worthy OF REDEMPTION, the Holy One, blessed be He, is mindful of the glory of His Name, and does not forget them in exile. This is the meaning of the verse, "Then will I remember My covenant with Jacob..." (Vayikra 26:42). For they are everyone's patriarchs, REFERRING TO CHESED, GVURAH AND TIFERET, the secret of the Holy Name, YUD HEI VAV HEI, AS HE IS MINDFUL OF THE GLORY OF HIS NAME.

181. אֲשַׁתְּכָה דְּכֹל שְׁלִימוֹ דְּעִילָא וְתָתָא, בְּכַהֲנָא תְּלִינָא. דְּאִי אַתְעַר בְּתֵרָא דִּילֵיהּ, כְּלָא אַתְעַר וְכְלָא בְּשְׁלִימוֹ אֲשַׁתְּכָה. וְעַד כְּתִיב וְכִפֵּר עַל הַקֹּדֶשׁ. בְּקִדְמִיתָא וְכִפֵּר עַל הַקֹּדֶשׁ. לְאַסְגָּאָה שְׁלָמָא בְּעֵלְמָא, וְלְאַסְגָּאָה חִידוֹ בְּעֵלְמָא. וְכֵד חִידוֹ דְּזוּגָא אֲשַׁתְּכָה בְּמִלְכָא וּבְמִטְרוֹנִיתָא, כֹּל שְׁמֵשִׁין, וְכֹל בְּנֵי הַיְכָלָא, כְּלָהוּ אֲשַׁתְּכָחוּ בְּחִידוֹ. וְכֹל חוֹבִין דְּחָבוּ קְמִי מִלְכָא, אַתְכִּפֵּר לֵהוּ. הַה"ד, מִכֹּל חֲטָאתֵיכֶם לִפְנֵי יו"י תְּטַהְרוּ. וּבִג"כ כְּתִיב וְכֹל אֲדָם לֹא יִהְיֶה בְּאֵהָל מוֹעֵד בְּבָאוּ לְכַפֵּר בַּקֹּדֶשׁ עַד צֵאתוֹ. בְּשַׁעֲתָא דְּעָאֵל לְזוּגָא לֵהוּ, וּבְשַׁעֲתָא דְּמוֹדוּגִין מִלְכָא וּמִטְרוֹנִיתָא, הֵיאֵא שַׁעֲתָא וְכִפֵּר בְּעֵרוֹ וּבְעֵד בֵּיתוֹ.

182. תָּאנָא, וְכֹל אֲדָם לֹא יִהְיֶה בְּאֵהָל מוֹעֵד, רַבִּי יִצְחָק פְּתַח, וְחִכְרַתִּי אֶת בְּרִיתִי יַעֲקֹב וְאֶף אֶת בְּרִיתִי יִצְחָק וְגו', וְהָאִי קָרָא אוֹקְמוּהָ. תָּא חֲזִי, בְּשַׁעֲתָא דִּישְׂרָאֵל בְּגִלוּתָא, כְּבִיכּוֹל קוֹדֶשׁא בְּרִין הוּא עִמְהוֹן בְּגִלוּתָא, דְּהָא שְׂכִינְתָא לֹא אַתְעֵדִי מְנִייהוּ לְעֵלְמִין. ת"ח, בְּזִמְנָא דִּישְׂרָאֵל אֲשַׁתְּכָחוּ בְּגִלוּתָא דְּבַבְל, שְׂכִינְתָא בִּינִייהוּ שְׂרִיא, וְתַאבַּת עִמְהוֹן מִן גְּלוּתָא. וּבְזִכּוֹת אִינוּן צְדִיקֵינָא דְּאֲשַׁתְּאֵרוּ בְּאַרְעָא, שְׂאֵרַת בְּאַרְעָא, וְלֹא אַעֲדִי מְנִייהוּ לְעֵלְמִין. א"ר יְהוּדָה, דְּאֲתַהֲדַרְתּ מִטְרוֹנִיתָא בְּמִלְכָא, וְאֲתַהֲדַר כְּלָא בְּהַלּוּלָא דְּמִלְכָא, בִּג"כ אֶקְרוּן אַנְשֵׁי כְּנַה"ג, כְּנַה"ג וְדָאִי.

183. תָּאנָא, בְּכֹל זִמְנָא דִּישְׂרָאֵל בְּגִלוּתָא, אִי אִינוּן זְכָאִין, קוֹדֶשׁא בְּרִין הוּא אֶקְדִים לְרַחֲמָא עֲלֵיהוּ, וְלֹאֲפַקָא לֹון מְגִלוּתָא. וְאִי אִינוּן לֹא זְכָאִין, מְעַבְב לֹון בְּגִלוּתָא, עַד הֵהוּא זִמְנָא דְּאֲתַגְזֹר. וְכֵד מְטָא זִמְנָא, וְאִינוּן לֹא אֲתַחֲזִיין, קוֹדֶשׁא בְּרִין הוּא אֲשַׁגַּח לִיקְרָא דְּשְׁמִיא, וְלֹא אַנְשֵׁי לֵהוּ בְּגִלוּתָא, הַה"ד וְחִכְרַתִּי אֶת בְּרִיתִי יַעֲקֹב וְגו'. אֵלִין אַבְהֵן דְּכְלָא, רְזָא דְּשְׁמָא קְדִישָׁא.

184. Rabbi Chiya said: What is the reason that Jacob is MENTIONED first in the verse, AS IT READS, "THEN WILL I REMEMBER MY COVENANT WITH JACOB" AND LATER ISAAC AND LATER ABRAHAM? HE ANSWERS: Jacob, TIFERET, is the principal of the fathers, AS TIFERET ABSORBS WITHIN IT CHESED AND GVURAH, ALSO KNOWN AS ABRAHAM AND ISAAC. He is the holy tree, MEANING ZEIR ANPIN THAT INCLUDES ALL SIX ENDS. As such, the Vav of the Holy Name YUD HEI VAV HEI holds to him, so we pronounce Jacob with a Vav. Rabbi Yitzchak said: Vav FULLY SPELLED with all its letters HAS THE NUMERICAL VALUE OF THIRTEEN, NAMELY the thirteen attributes OF MERCY, AS JACOB, BEING ZEIR ANPIN, inherits the inheritance of the thirteen springs of the Holy sealed spring KNOWN AS ARICH ANPIN. FROM HIS BEARD ARE DRAWN THIRTEEN CORRECTIONS TO ZEIR ANPIN CALLED JACOB AND FOR THIS REASON, JACOB IS SPELLED WITH VAV.

184. רבי חייא אמר, מאי טעמא יעקב קדמא הכא. אלא, בגין דיעקב כללא דאבהן, והוא אילנא קדישא. בג"כ, ו' השמא קדישא ביה אחידא, והכי קרינן יעקוב בו'. ר' יצחק, אמר וא"ו באתווי י"ג מכילן, דנרית ירותא די"ג מבוועין דמבוועא סתימא קדישא.

30. The Vav has a silent Aleph in it

We learn the inner meaning of the Aleph in the pronunciation of Vav as Vav Aleph Vav. Similar inferences can be drawn from the pronunciation of Nun as Nun Vav Nun and from the open and closed Mem of Mem. We are reminded again of the importance of the priest in his role of awakening peace above and below.

185. Rabbi Aba said: Why does the letter Vav contain Vav-Aleph-Vav ??? IN THIS PRONUNCIATION? HE ANSWERS: Vav, MEANING ZEIR ANPIN, sits on the throne, REFERRING TO MALCHUT CALLED THRONE, as the verse reads, "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26), REFERRING TO ZEIR ANPIN. The Aleph is silent within VAV and is not revealed, AS THE ALEPH REPRESENTS ARICH ANPIN, CLOTHED FROM THE CENTER DOWNWARD WITH ZEIR ANPIN, AND IS NOT REVEALED OUTSIDE OF ZEIR ANPIN. This is what is written, "'By Myself have I sworn', says Hashem" (Beresheet 22:16), AS ZEIR ANPIN SWORE BY ARICH ANPIN WHO IS CLOTHED WITHIN HIM. For this reason, THE ALEPH is written but not pronounced, MEANING WHEN WE READ THE VAV, THE ALEPH IS SILENT AND IS NOT HEARD IN ITS PRONUNCIATION, AS IT HINTS AT ARICH ANPIN WHO IS CONCEALED AND INCOMPREHENSIBLE. The last VAV comprises the first and we have established that THE LAST VAV is Yesod, the ending of the body, TIFERET, and comprises it all, AS IT IS PART OF THE BODY. Therefore, the letters are connected one with the other, Vav-Aleph-Vav being the beginning and end, MEANING TIFERET AND YESOD THAT ARE ONE, AND THE ALEPH REPRESENTS ARICH ANPIN CLOTHED IN TIFERET, as we have explained.

185. ר' אבא אמר, וא"ו אמאי כליל ו' א' ו'. אלא, ו' דתיב על בורסייא, כד"א ועל דמות הכסא דמות במראה אדם עליו מלמעלה. א' סתים בגויה ולא אתגלייא, ודא הוא דכתיב בי נשבעתי נאם יי', בג"כ כתיב, ולא אקרי, בתראה, כללא דקדמא. בתראה, הא אוקימנא דא יסוד, דאיהו סיומא דגומא, וכללא דיליה. וע"ד כלילן אתוון דא בדא, וא"ו, רישא וסיומא, במה דאוקימנא.

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186. We have learned in relation to these two letters that the same thing I said about the Vav is true about the Nun ????. Even though they have established this matter IN ANOTHER WAY, the Nun can be explained so. The bent Nun ? refers to the Queen, and next to it is Vav ?, which is Yesod, so that MALCHUT attains blessing from it. The straight final Nun ? is the expansion of Tiferet, so the letters are brought together and united one with the other. AS TIFERET, WHICH IS THE STRAIGHT NUN, REACHES OUT TO INSPIRE YESOD, WHICH IS VAV; AND YESOD REACHES OUT TO INFLUENCE MALCHUT, WHICH IS THE BENT NUN. If you ask why does the Vav turn its face away from the bent Nun and show its face to the straight final Nun? This is done to show honor to the King, WHO IS THE STRAIGHT NUN, MEANING TIFERET AS MENTIONED. THEREFORE, YESOD turns its face towards the King, MEANING THAT YESOD AND TIFERET ARE ALWAYS AS ONE AS IT APPEARS IN THE ADJACENT PARAGRAPH.

186. וְתַנְא, תְּרִין אֲתוּן אִינוּן, בְּהַאי גּוּוּנָא וְאִו
 דְּאִמִּינָא, נוּ"ן אוּף הָכִי. וְאֵע"ג דְּאוּקְמוּהָ מְלֵה, נוּ"ן
 הָכִי מִתְפָּרְשָׁא: נ' כְּפּוּפָה, דָּא מְטְרוֹנִיתָא. וְסְמִיכָא
 לָהּ ו', דְּאִיהוּ יְסוּד, בְּגִין לְאַתְבְּרָכָא מְנִיָּה. וְ
 פְּשׁוּטָה, אֲתַפְּשׁוּתָא דְתַפְּאֲרַת. וְע"ד כְּלִילָן אֲתוּן,
 וּמִתְאַחֲדִין דָּא בְּדָא. וְאִי תִימָא, אֲמָאִי אֶהְדֵּר ו'
 אֲנָפוּי מְנוּ"ן כְּפּוּפָה, וְאֶהְדֵּר אֲנָפוּי לְגַבִּי ו' פְּשׁוּטָה.
 אֲלֵא בְּגִין יְקָרָא דְמַלְכָא, אֶהְדֵּר אֲנָפוּי לְקַבְּלִיָּה
 דְּמַלְכָא.

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187. We have learned that the Mem ? does not include within it any other letter, AS THE LETTER IN THE FULL SPELLING IS ALSO MEM, but Mem is open ? and final Mem is closed ?. The open Mem INDICATES MALCHUT WHEN the male joins with her AND IT IS OPEN IN ORDER TO RECEIVE THE ABUNDANCE. The closed Mem POINTS TO Jubilee, MEANING BINAH, WHOSE WAYS ARE CONCEALED. THEREFORE, THE FINAL MEM IS ALSO CLOSED FROM ALL SIDES AND, even though THAT BINAH spreads out AT times, IT IS CONSIDERED CLOSED MEM. Some learn about this matter, from, "A garden enclosed is my sister, my bride; a spring shut up, a fountain sealed" (Shir Hashirim 4:12), NAMELY THAT ALSO THE CLOSED FINAL MEM HINTS AT MALCHUT, WHEN IT IS CALLED A SEALED FOUNTAIN.

187. וְתַנְא, מ"ם לֹא כְּלִיל בְּגִיָּה אֶת אַחֲרָא, אֲלֵא
 מ' פְּתוּחָה, מ' סְתוּמָה. מ' פְּתוּחָה: דְּהוּא כֵּד דְּכַר
 אֲתַחֲבַר עִמָּה. מ' סְתוּמָה: יוּבְלָא. דְּהָא סְתִימִין
 אֲרַחָא וְאֵע"ג דְּמִתְפָּשְׁטִין לְזַמְנִין, וְאִית דְּמִתְנִי
 בְּהַאי כַּד"א גֵּן נְעוּל אַחוּתִי כְּלָה גַל נְעוּל מְעִין
 חָתוּם.

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188. Rabbi Yitzchak said: When the Holy King remembers Yisrael for His Name's sake and returns the Queen to her position, it is written, "And there shall be no man in the Tent of Meeting when he goes in to make atonement in the holy place" (Vayikra 16:17). At the time the priest enters to unify the Holy Name and makes atonement in the holy place to join the King with the Queen, it is then written, "And there shall be no man in the Tent of Meeting..."

188. אָמַר ר' יִצְחָק, בְּשַׁעֲתָא דְּמַלְכָא קְדִישָׁא אֲדַרְבַּר
 לְהוּ לְיִשְׂרָאֵל בְּגִין שְׁמִיָּה, וְאֶהְדֵּרֵת מְטְרוֹנִיתָא
 לְאַתְרָהּ, כְּתִיב, וְכֹל אָדָם לֹא יְהִיָּה בְּאֵהָל מוֹעֵד
 בְּבָאוּ לְכַפֵּר בְּקֹדֶשׁ. כֵּן בְּהִנָּא, בְּשַׁעֲתָא דְּעָל
 לְיַחֲדָא שְׁמָא קְדִישָׁא, וְלְכַפֵּרָא בְּקוֹדֶשׁ, לְזוּגָא
 לְמַלְכָא בְּמְטְרוֹנִיתָא. כְּתִיב וְכֹל אָדָם לֹא יְהִיָּה
 בְּאֵהָל מוֹעֵד וְגו'.

189. We have learned that Rabbi Yehuda said: The priest awakens peace in the world above and below. We have learned that he enters the first level OF MALCHUT and washes his body. He departs this level to the next, OF ZEIR ANPIN, washes his body and extends peace to this one and that one, ZEIR ANPIN AND MALCHUT. He sanctifies his hands and they are blessed together. In everything, he needs to show action BELOW IN ORDER TO TRIGGER ITS COUNTERPART ABOVE. He needs to show that the garments he wears should be in line with his actions and he should aim to organize everything as needed. Then the upper and lower beings will be blessed.

189. תַּנְא, ר' יְהוּדָה אָמַר, בְּהִנָּא אֲתַעַר שְׁלָמָא
 בְּעֵלְמָא, לְעֵילָא וְתַתָּא. וְתַנְיָא עָל בְּדִרְגָא חַד,
 אֲסַחִי גּוּפִיָּה. נְפִיק מֵהַאי דִּרְגָא, לְדִרְגָא אַחֲרָא אֲסַחִי
 גּוּפִיָּה. אַחִיד שְׁלָמָא בְּהַאי וּבְהַאי, קֹדֶשׁ יְדוּי,
 וּמִתְבְּרָכָאן כְּחַדָּא. וּבְכֹלָא בְּעֵי לְאַחֲזָא עוּבְדָא,
 וּבְעֵי לְאַחֲזָא לְבוּשׁוּי, דִּיתְלַבֵּשׁ בְּגוּוּנָא דְּעוּבְדָא
 דִּיתְכַוֵּן, עַד דִּיסְדֵּר כְּלָא כְּמָה דְּאַצְטְרִיךְ, וְיִתְבְּרְכוּן
 עֲלָאִי וְתַתָּאִי.

31. The Yud with its engravings

Rabbi Shimon explains the movement and meaning of the letters in the Holy Name.

190. Rabbi Shimon taught, the Yud makes an opening with its engraving, and the letters SPREAD to the sides, MEANING EACH LETTER FROM THE NAME YUD HEI VAV HEI SPREADS IN THREE COLUMNS and joins up with the Yud. EACH OF THE COLUMNS IS TIED TO YUD, DENOTING CHOCHMAH AND THE RIGHT COLUMN. The Yud moves towards the Yud; THAT IS, CHOCHMAH, THE FIRST YUD OF THE NAME YUD ALEPH HEI DALET VAV NUN HEI YUD, MOVES TO MALCHUT, ITS LAST YUD. The Yud, MALCHUT, rises to the Yud, CHOCHMAH. LATER, the Yud OF CHOCHMAH moves to Vav, WHICH IS ZEIR ANPIN. BUT FIRST, THE LIGHT OF CHOCHMAH assembles inside the Hei, BINAH, which then directs Da'at, AS DA'AT IS PLACED BETWEEN CHOCHMAH AND BINAH. AND LATER, the Hei joins with the Vav.

191. HE SAYS: The upper Hei OF THE NAME YUD HEI VAV HEI, NAMELY BINAH, maintains its gates, MEANING THE FIFTY GATES OF BINAH, in its design and arrangement, MEANING ITS ORDERLY DESIGN. THEN, it grasps the glow of 1,570 covered parlors. ONE THOUSAND IS THE SECRET OF CHOCHMAH AND THE RIGHT COLUMN, FIVE HUNDRED IS THE SECRET OF BINAH AND THE LEFT COLUMN AND SEVENTY IS THE SECRET OF DA'AT, THE CENTRAL COLUMN. Then the Hei, NAMELY BINAH, rises to be crowned fifty times for its fifty gates OF BINAH, which maintain whatever is maintaining. When BINAH is designed with her crowns - MEANING HER TWO CROWNS, WHICH IS THE SECRET OF HER DA'AT - the face of the King, ZEIR ANPIN, glows FROM HERE. The Vav spreads to 22 engravings, NAMELY THE NAME OF AYIN BET.

192. The Hei adorns the Vav with 70,500 crowns - THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF CHOCHMAH, THE SECRET OF SEVENTY THOUSAND, WHICH IS THE RIGHT COLUMN. CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF BINAH ARE THE SECRET OF FIVE HUNDRED, THE LEFT COLUMN, which are adorned with one crown, BEING THE SECRET OF DA'AT THAT UNIFIES AND INCLUDES THEM. This is the essence of the verse, "With the crown with which his mother crowned him" (Shir Hashirim 3:11). BINAH IS CONSIDERED THE MOTHER OF VAV THAT IS ZEIR ANPIN. IT TURNS OUT THAT the Vav's top is engraved with two tops, NAMELY CHOCHMAH AND BINAH. THEREFORE, THERE ARE TWO TIPS WRITTEN AT THE TOP OF THE VAV, one tip higher, HINTING AT CHOCHMAH, and one tip lower, HINTING AT BINAH. The Yud, NAMELY CHOCHMAH, lowers then on to the Vav, MEANING THAT THE VAV IS JOINED WITH THE YUD LIKE THE HEI. The main impression of all the engravings, MEANING THE CENTRAL COLUMN, between THE TWO TOPS, IS the seventy faces adorned from above downwards. Goblets and flowers hover in it. This one rises, NAMELY FLOWERS, the other descends and they are engraved one in the other.

190. תָּאנָא ר' שְׁמַעוֹן, פִּתַּח יו"ד בְּגִלְפוּי, אֲתוּוֹן בְּסִטְרִין, אֲתַקְשְׁרֵן בְּיו"ד. יו"ד אָזִיל לְיו"ד יו"ד סְלִיק בְּיו"ד. יו"ד אָזִיל לְיו"ו, מִתְכַּנְּשֵׁי בֵּה. וּמְכוּוֹן דְּעֵתָא, אֲתַחְבֵּר ה' בּוּא"ו.

191. ה' עֲלָא אַחִיד תְּרַעוּ בְּגִלְפוּי תְּכִסְיִין, אַחְדָּא בְּנֵהִירוּ אֶלֶף וְחֲמִשׁ מֵאָה וְשִׁבְעִין אַבְסֻדְרִין סְתִימִין. סְלִיק ה', וְאֲתַעְטֵר חֲמִשִּׁין זְמַנִּין, לָן תְּרַעִין קְיִימִין דְּקְיִימִין, כַּד אֲתַגְלֵף בְּעֵטְרוּי, נִהְרִין אֲנָפִין דְּמַלְכָּא, וְא"ו אֲתַפְשֵׁט לַע"ב גְּלִיפִין.

192. מַעְטֵר ה' לו', בְּע' אֶלֶף זֶה מֵאָה כְּתִרִין, דְּמַתְעַטְרֵן בְּחַד כְּתָרָא, הַה"ד בְּעֵטְרָה, שְׁעֵטְרָה לו' אָמו. ו' בְּתִרִין רִישִׁין, גְּלִיפָא רִישָׁא, קוּצָא חַד לְעִילָא, וְקוּצָא חַד לְתַתָּא, וְי' נְחִית לו', גְּלִיפָא דְּגִלְוּפִין בְּגוּיָהּ, שְׁבַעִין אֲנָפִין דְּעֵטְרִין מְעִילָא לְתַתָּא. בֵּיה טַאסִין גְּבוּעִין וּפְרַחִין, דָּא סְלִיק, וְדָא נְחִית מִתְגַּלְפִין חַד בְּחַד.

193. The Yud is tied to the Hei ?, the Hei with the Vav and the Vav with the Hei. One is tied with the other, MEANING THAT THE VAV, WHICH IS ZEIR ANPIN, IS CONNECTED WITH THE HEI, WHICH IS MALCHUT. Just as you say in the verse, "But his bow abode in strength, and the arms of his hands were made supple by the hands of the mighty One of Jacob" (Beresheet 49:24), IN WHICH "STRENGTH" IS YESOD AND "HIS BOW" IS MALCHUT. THUS YESOD OF ZEIR ANPIN IS ATTACHED TO MALCHUT, and "Strong is your dwelling place, and you put your nest in a rock" (Bemidbar 24:21), WHEREBY "STRONG" REFERS TO YESOD AND "ROCK" IS MALCHUT. They are tied together, one with another, and the keys are aglow WITH THE ILLUMINATION OF CHOCHMAH. All faces are illuminated, WHICH IS THE SECRET OF SEVENTY FACES MENTIONED EARLIER. Then they all prostrate and tremble AS A RESULT OF THE JUDGMENTS REVEALED WITH THE ILLUMINATION OF CHOCHMAH, and they say: 'Blessed is the name of the glory of His kingdom forever and ever'.

193. אֶתְקַשֵּׁר י' בְּה', ה' בּו', ו' בְּה'. דָּא אַחִיד בְּדָא, כְּמָה דְאֵת אָמַר, וְתִשָּׁב בְּאֵיתָן קִשְׁתּוֹ וַיִּטְּזוּ זְרוּעֵי יָדָיו מִיָּדֵי אָבִיר יַעֲקֹב. וּכְתִיב, אֵיתָן מוֹשְׁבֶךָ וְשִׁים בְּסֹלֶע קִנְךָ. כְּדִין אֶתְקַשֵּׁר כֹּלָא חַד בְּחַד, דָּא בְּדָא, נְהָרִין מִמְּתַחַן, וְנְהָרִין אֲנָפִין כֹּלָהוּ, כְּדִין כֹּלָהוּ נִפְלִין עַל אֲנָפֵיהוּ, וּמִזְדַּעְזָעוּן, וְאֲמַרֵי בְרִיךְ שְׁמָא יִקְרָא מְלַכּוּתֵיהּ לְעָלָם וּלְעָלְמֵי עָלְמִין.

ד

32. "From all your sins before Hashem, that you may be clean"

We learn that the high priest is capable of bringing atonement on the people because he is a chariot to Zeir Anpin; he is the voice of Zeir Anpin. We read about God's forgiveness of sins. We read about the high priest when he enters the Holy of Holies and hears the sounds of the cherubs' wings. As a result of his actions, there is joy above and below.

194. The voice, NAMELY ZEIR ANPIN, THE CENTRAL COLUMN, joins with the priest, MEANING THE PRIEST BECOMES A CHARIOT TO ZEIR ANPIN. He says to them, "That you may be clean" (Vayikra 16:30). BEING A CHARIOT TO THE CENTRAL COLUMN, HE CAN BRING ON THEM THE ILLUMINATION OF CHOCHMAH THAT BRINGS FORGIVENESS OF SINS AND CLEANSING. Neither the people nor any other priest say, "That you may be clean," except the High Priest when the voice is attached to him, MEANING ZEIR ANPIN. THEN HE IS CAPABLE OF BRINGING ATONEMENT ON THEM AND HE PROCLAIMS "THAT YOU MAY BE CLEAN."

194. קָלָא מִתְקַשֵּׁר עִמֵּיהּ דְכֹהֵנָא, וְהוּא אֲתִיב לְגַבְיֵיהּ. וְאָמַר תְּטֹהְרוּ. תְּטֹהְרוּ לָא אֲמַרִין שְׂאָר כֹּהֲנֵי וְעַמָּא, בַּר כֹּהֵנָא רַבָּא, כִּד אֶתְקַשֵּׁר בֵּיהּ הֵוּא קָלָא.

195. We have learned "from all your sins before Hashem" (Ibid.). HE QUESTIONS: If he already wrote, "TO CLEANSE YOU from all your sins," why WRITE "before Hashem THAT YOU MAY BE CLEAN"? Rabbi Yitzchak said, "THAT YOU MAY BE CLEAN...before (lit. 'in the face of') Hashem," MEANING THE ILLUMINATION OF THE FACE OF HASHEM. AS THE ILLUMINATION OF HASHEM'S FACE IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, ACCORDING TO THE SECRET MEANING OF THE VERSE, "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHLELET 8:1). IT ATONES FOR SINS AND BRINGS CLEANSING.

195. תְּאֵנָא, מִכֹּל חֲטָאֵיכֶם לְפָנֵי יוֹ', בֵּינָן דְכִתְיִב מִכֹּל חֲטָאֵיכֶם, אָמַאי לְפָנֵי יוֹ'. אֵלָא א"ר יִצְחָק, לְפָנֵי יוֹ' מִמֶּשׁ.

196. We have learned that from the new moon, MEANING ROSH HASHANAH (THE JEWISH NEW YEAR), the books are opened and the judges judge. The courts start to judge daily until that day known as the ninth day of the month. On that day, all judicial decisions go up to the judge. They prepare a supernal throne of Mercy for the Holy King. On this day, Yisrael need to rejoice in joy before their Master who will on the second day be sitting on His throne of Mercy for them, His throne of absolution MEANING FORGIVENESS OF SINS.

196. דִּתְנִיָא, מִרִישָׁא דִירְחָא סְפְרִין פְּתִיחִין, וְדִינֵי דִינִין. בְּכֹל יוֹמָא וְיוֹמָא בְּתֵי דִינִין אֲתַמְסְרִין, לְאַתְפַּתְחָא בְּדִינָא, עַד הֵוּא יוֹמָא דְאֶקְרִי תְשַׁעָּה לִירְחָא. בְּהֵוּא יוֹמָא, סְלִקִין דִינִין כֹּלָהוּ לְמֵאֲרֵי דִינָא, וּמִתְקַנֵי בּוֹרְסֵינָא עַלְאָה דְרַחֲמֵי, לְמַלְכָּא קְדִישָׁא. בְּהֵוּא יוֹמָא בְּעָאן יִשְׂרָאֵל לְתַתָּא, לְמַחְדֵי בְחֻדּוֹתָא לְקַדְמוֹת מְאֲרִיהוֹן, דְזִמִין לְיוֹמָא אַחְרָא, לְמִיתֵב עֲלֵיהּ בְּכוֹרְסֵינָא קְדִישָׁא דְרַחֲמֵי, בְּכוֹרְסֵינָא דְיוֹתְרָנוֹתָא.

197. All these books are open before Him and are recorded before Him all these sins. He credits them and cleanses them from all sins. This is the essence of the verse, "From all your sins before Hashem, that you may be clean." "Before Hashem" literally; THIS REFERS TO THE ILLUMINATION OF THE FACE OF HASHEM, THE SECRET OF THE ILLUMINATION OF CHOCHMAH WHICH FORGIVES ALL SIN. Those that recite this verse only to this point are permitted to do so, NAMELY UNTIL "BEFORE HASHEM" but no more, as no one else is permitted to announce "that you may be clean" but the High Priest ALONE, who performs the service and unifies the Holy Name. When he unifies THE HOLY NAME and the blessing is in his mouth, that voice, NAMELY ZEIR ANPIN, comes down, strikes him and causes the word to glow in the mouth of the priest, and he says, "That you may be clean." He performs his service and thus the rest of the supernal beings are blessed.

198. Afterwards, he washes his body and sanctifies his hands to enter into another holy service. Then he aims to enter another most holy, lofty place; NAMELY, THE HOLY OF HOLIES. Three rows surround THE HIGH PRIEST-his colleague priests, Levite and the rest of the people. THEY REPRESENT THE THREE COLUMNS, PRIEST AND LEVITE REPRESENT RIGHT AND LEFT AND YISRAEL REPRESENT THE SECRET OF THE CENTRAL COLUMN. They raise their hands towards him in prayer. A knot OF ROPE of gold hangs from his leg, FROM FEAR PERHAPS HE WOULD DIE IN THE HOLY OF HOLIES, AND THEY WOULD NEED TO PULL HIM OUT WITH THIS ROPE.

199. He takes three steps, but the others remain where they are and do not follow. He takes another three steps and returns to his place. He walks three paces, closes his eyes, connects to that which is above and enters that certain place, NAMELY THE HOLY OF HOLIES. He hears the sound of wings of the Cherubs, singing and fanning their wings that are stretched upward. When he would offer the incense, the sound of their wings quieted and they were silently clasped together.

200. Since joy prevails above, if the priest merits it here too, BELOW, at that time the goodwill of light is manifested and scented with the fragrance of mountains of the pure supernal balsam, which fragrance spreads throughout that place. It enters the two nostrils of the priest and his heart is satisfied. Then there is silence with no fault to be found. The priest opens his mouth in prayer willingly and with joy, and he utters his prayer.

197. וְכָל אֵינּוֹן סִפְרִין דְּפִתּוּחֵין קָמִיָּה, וְכִתּוּבֵין קָמִיָּה כָּל אֵינּוֹן חוּבִין, הוּא מְזַכֵּי לֹון, וּמְרַבֵּי לֹון מִכְּלָהוּ, הַה"ד מִכָּל חֲטָאֵתִיכֶם לִפְנֵי יְיָ תִּטְהָרוּ. לִפְנֵי יְיָ מִמָּשׁ, אֵינּוֹן דְּאִמְרֵי קָרָא, עַד הֵכָא אִמְרִין, וְלֹא יִתִּיר. וְלִית רִשׁוּ לְאַחְרָא דִּילְמָא תִּטְהָרוּ, אֶלְא כִּהֲנָא רַבָּא, דְּפִלַּח פּוּלְחָנָא, וְקָשֶׁר שְׁמָא קְדִישָׁא בְּפּוּמִיָּה, וְכַד הוּא אֲתַקְשֶׁר וּמִתְבָּרַךְ בְּפּוּמִיָּה, הַהוּא קָלָא נְחִית וּבִטְשׁ בֵּיהּ, וְאִתְנַהֵיר מְלָה בְּפּוּמִיָּה דְּכִהֲנָא, וְאוּמַר תִּטְהָרוּ. פִּלַּח פּוּלְחָנָא, וּמִתְבָּרַכִּין כָּל אֵינּוֹן עַלְאִין דְּאִשְׁתָּארוּ.

198. וּלְבַתֵּר אֲסַחֵי גּוּפִיָּה, וְקִדְשׁ יְדוּי, לְאַעְלָא בְּפוּלְחָנָא אַחְרָא קְדִישָׁא. עַד דִּיתְכַּוֵּן לְמִיעַל לְאַתֵּר אַחְרָא עֲלָאָה, קְדִישָׁא מִכְּלָא. ג' שׁוּרִין סַחְרִין לִיהּ, כִּדְנֵי אַחוּי, וְלִיוָאֵי, וּמִכָּל שְׂאֵר עֲמָא כְּלָהוּ. זְקַמִּין יְדִין עֲלֵיהּ בְּצִלוֹתָא וְקִטְרָא דְּדַהְבָּא זְקַפָּא בְּרַגְלֵיהּ.

199. נָטִיל ג' פְּסִיעֵן, וְכִלְהוּ קִיּוּמִין בְּקִיּוּמֵיהוּ, וְלֹא נָטִלִין בְּתַרְיָה נָטִיל ג' פְּסִיעֵן אַחְרָן, אֲסַחֵר לְדוּכְתִיָּה. נָטִיל ג' פְּסִיעֵן, אֲסַתִּים עֵינִין, וְאִתְקַשֶׁר לְעִילָא. עָל לְאַתֵּר דְּעָאֵל, שְׁמַע קוֹל גְּדַפֵּי דְּכְרוּבַיָּא מְזַמְרִין, וְאִקִּישָׁן גְּדַפִּין פְּרִישָׁאן לְעִילָא. הוּא אִקְטִיר קְטוֹרֶת, מִשְׁתַּכְּכָא קוֹל גְּדַפֵּיָּהוּ וּבִלְחִישׁוֹ אִתְדַבְּקִין.

200. אֵי כִּהֲנָא זְכִי, דְּהָא לְעִילָא בְּחִירוֹ אֲשַׁתְּכַח, אוּף הֵכָא בְּהֵיא שְׁעֵתָא נְמִיק רַעוּא דְּנְהוּרָא, מִתְבַּסְמָא מְרִיחִין דְּטוּרֵי אֲפִרְסִמוֹנָא דְּכִיָּא דְּלְעִילָא, וְאִזְלָא בְּכָל הַהוּא אַתֵּר, אֶעִיל רִיחָא בְּתַרֵּי נּוֹקְבֵי דְּחוּטְמִיָּה, וְאִתִּישְׁבָּא לְבָא. כְּדִין כְּלָא הוּא בְּלַחִישׁוֹ, וּפְטָרָא לָא אֲשַׁתְּכַח תַּמָּן. פִּתַּח כִּהֲנָא פּוּמִיָּה בְּצִלוֹתָא בְּרַעוּתָא בְּחִדּוּתָא, וְצִלֵי צִלוֹתֵיהּ.

201. After he completes HIS PRAYER, the Cherubs raise their wings as before and sing. At that point, the priest realizes that goodwill prevails, a time of joy for all. The people know that his prayer was accepted, as the verse reads, "Though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). THE PRIEST steps back and utters his prayer. How fortunate is the share of the priest. As a result of him, there is joy upon joy that day on high and low. Concerning that hour, it is written, "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

201. בְּתֵר הַסִּיּוּם, זָקַפְיִן כְּרוּבוּיָא כַּמְלַקְדָּמִין גְּדַפְיֵיהוּ, וּמְזַמְרִין. כְּדִין יָדַע כִּהְנָא דְרַעוּתָא הוּוּ, וְעִידָן חֲדוּתָא לְכֹלָא, וְעַמָּא יִרְעִין דְּאִתְקַבַּל צְלוּתֵיהּ, כְּמָה דְכִתְיִב אִם יִהְיוּ חֲטָאִיכֶם בְּשָׁנִים בְּשִׁלְג יִלְבִּינוּ. וְהוּא תָב לְאַחֲרֵיהּ, וְצִלֵי צְלוּתֵיהּ. זְכָאָה חוּלְקֵיה דְכִהְנָא, דְהָא עַל יְדוּי חִידוּ עַל חִידוּ אֲשֶׁתִּכַּח הֵהוּא יוֹמָא לְעִילָא וְתָתָא, עַל הֵהוּא שְׁעָתָא כְּתִיב, אֲשֶׁרֵי הָעָם שָׁכְבָה לוֹ, אֲשֶׁרֵי הָעָם שִׁוִּי אֱלֹהֵי.

33. "With my soul have I desired You in the night"

Rabbi Shimon tells Rabbi Chiya that God is the spirit and soul of everyone, so that everyone desires to cling to Him. We hear different explanations of the title verse.

202. "And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls..." (Vayikra 16:29). Rabbi Chiya said, "With my soul have I desired You in the night; with my spirit within me I seek You..." (Yeshayah 26:9). HE QUESTIONS, "With my soul have I desired You in the night": It should simply read: 'My soul at night'. What does it mean, "With my soul have I desired You in the night"? ALSO, "with my spirit within me I seek You" should have said: 'It seeks You'. HE ANSWERS: We have learned that the Holy One, blessed be He, is the spirit and soul of all, so Yisrael are saying, "You are my soul and spirit." For this reason, I have desired You, to cling to You. "I seek You" to find Your goodwill.

202. וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂוֹר לְחֹדֶשׁ תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם וְגו'. רַבִּי חִיָּיא פְּתַח, נַפְשֵׁי אֲוִיתִךְ בְּלִילָה אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךְ וְגו'. נַפְשֵׁי אֲוִיתִךְ בְּלִילָה. נַפְשֵׁי בְּלִילָה מִבְּעֵי לִיָּהּ, מֵאִי נַפְשֵׁי אֲוִיתִךְ. אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךְ, יִשַׁחֲרֶךְ מִבְּעֵי לִיָּהּ. אֱלֹא הֲכִי תֵאָנָא, קוּדְשָׁא בְּרִיךְ הוּא רוּחָא וְנַפְשָׁא דְכֹלָא, וְיִשְׂרָאֵל אֲמַרֵי נַפְשֵׁי וְרוּחִי אֲנִי. בְּגִין כֵּן אֲוִיתִךְ לְאַדְבָּקָא בְּךָ, וְאֲשַׁחֲרֶךְ לְאַשְׁבָּחָא רַעוּתִךְ.

203. Rabbi Yosi said: At the time one sleeps in his bed, his soul departs, ascends and testifies about him concerning that person's activities of that entire day. THEREFORE, the body says to the soul, "My soul, have I desired you in the night," WHEN YOU GO OUT OF ME, "my spirit within me, I seek you."

203. ר' יוֹסִי אָמַר, בְּשַׁעֲתָא דְב"נ נָאִים בְּעַרְסִיָּה. נִפְקָא נַפְשֵׁיהּ, סִלְקָא וְאַסְהִידַת בֵּיה בְּב"נ, עַל כֹּל מַה דְעָבַד בְּכָל יוֹמָא. גּוּפָא אָמַר לְנַפְשָׁא, נַפְשֵׁי אֲוִיתִךְ בְּלִילָה, אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךְ.

204. Another explanation for, "With my soul have I desired You in the night..." The Congregation of Yisrael said before the Holy One, blessed be He, "With my soul have I desired You in the night," MEANING so long as I find myself in exile among other nations and withhold my soul from all evil that is connected with the nations. "With my soul have I desired You" in order to return to my place. "With my spirit within me I seek You," meaning even though they subject my children to every kind of oppression, the Holy Spirit does not depart from them in order that they should seek You and perform Your commandments.

204. ד"א נַפְשֵׁי אֲוִיתִךְ, אֲמַרְה בְּנִסְת יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא, נַפְשֵׁי אֲוִיתִךְ בְּלִילָה, בְּעוֹד דְאָנָא בְּגִלוּתָא בִּינֵי עַמְמֵיָא, וּמְנוּעָא נַפְשֵׁי מִכָּל בִּישָׁתָא דְקוּטְרָא בְּנֵי עַמְמֵיָא, נַפְשֵׁי אֲוִיתִךְ, בְּגִין לְאַתְבָּא לְאַתְרֵי. אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךְ, כְּלוּמַר, אַע"ג דְאִינוּן מְשַׁעְבְּדִין לְבָנֵי, בְּכָל שְׁעִבּוּדָא, רוּחָא קְדִישָׁא לֹא אֲתַעְדֵי מְנָאִי, בְּגִין לְמִשְׁחַר לָךְ, וְלְמַעְבַּד פְּקוּדֵיךְ.

205. Rabbi Yitzchak said: Yisrael said before the Holy One, blessed be He, so long as my soul is within me "have I desired You in the night." Wherefore "in the night"? It is because the Nefesh at that time needs to covet You. "With my spirit within me I seek You," MEANING when the Holy Spirit stirs within me, I seek You with excitement in order to do Your will. "For when Your sentences are on the earth," MEANS at the time when justice, MEANING ZEIR ANPIN, comes down to earth, MEANING to bring fragrance to the world, TO MALCHUT. Then "the inhabitants of the world learn righteousness" (Ibid.), which means that they are capable of tolerating the Judgments of righteousness and mankind should not perish as a result of it. When will "the inhabitants of the world learn righteousness"? "When Your sentences are on the earth." Rabbi Chizkiyah said, "With my soul (Nefesh) have I desired You in the night" refers to the Congregation of Yisrael, NAMELY MALCHUT, while "with my spirit (Ruach) within me I seek You" refers to the Holy One, blessed be He. MALCHUT IS THE SECRET OF NEFESH AND THE HOLY ONE, BLESSED BE HE, IS THE SECRET OF RUACH.

205. ר' יצחק אמר, אמרו ישראל קמי קודשא בריך הוא, בעוד הנפשי בי, אויתיך בלילה. מאי טעמא בלילה, אלא בגין דהאי נפש בהאי שעתא, אצטריך לחמדי לך. אף רוחי בקרבי אשחרך, בד אתער בי רוחא קדישא, אשחרך באתערותא למעבד רעותך. כי כאשר משפטיך לארץ בזמנא דמשפט נחית בארעא, לבסמא עלמא, כדין צדק למדו יושבי תבל. כלומר וכלין למסבל דינא דצדק, ולא ישתצו עלמא מניה. אימתי צדק למדו יושבי תבל, כאשר משפטיך לארץ רבי חזקיה אמר, נפשי אויתיך בלילה, דא כנסת ישראל. אף רוחי בקרבי אשחרך, דא קודשא בריך הוא.

34. "As the hart pants"

Rabbi Shimon says that all those who take pleasure in the Torah need have no fear, as the Torah is called 'delights'; the righteous take great delight in God and He in them. The Congregation of Yisrael deeply desires to be watered from Elohim in this world and in the World to Come, and that flow is enabled by the righteous.

206. Rabbi Aba was staying with Rabbi Shimon. Rabbi Shimon rose at midnight to study Torah, and Rabbi Elazar and Rabbi Aba rose with him. Rabbi Shimon opened the discussion saying, "As the hart pants after the water brooks, so my soul pants for You, Elohim" (Tehilim 42:2). The friends have established this verse. Fortunate are Yisrael more than all nations that the Holy One, blessed be He, gave them the Holy Torah and bequeathed to them saintly souls from a holy source in order that they should observe His commandments and take pleasure with the Torah. All those who take pleasure in the Torah need not fear anything, as it is written, "Unless Your Torah had been my delights, I should have perished in my affliction" (Tehilim 119:92).

206. רבי אבא הוה יתיב קמיה דרבי שמעון, קם ר' שמעון בפלגו ליליא, למלעי באורייתא. קמו ר' אלעזר ורבי אבא עמיה. פתח ר' שמעון ואמר, כאיל תערוג על אפיקי מים כן נפשי תערוג אליך אלהים. האי קרא אוקמוה חברינא, זכאין אינון ישראל מכל עמין, דקודשא בריך הוא יהב לון אורייתא קדישא, ואורית לון נשמתינן קדישין מאתר קדישא, בגין למעבד פקודוי, ולאשתעשעא באורייתא, דכל מאן דאשתעשע באורייתא, לא דחיל מפלא. דכתיב לולי תורתך שעשועי אז אברתי בעניי.

207. What are my delights? The Torah as the Torah is called delights, as it is written, "And I was daily His delight" (Mishlei 8:30). We have learned that the Holy One, blessed be He, comes to delight Himself with the righteous in the Garden of Eden. What is meant by 'delight Himself'? IT MEANS to rejoice in them. As we learned, fortunate are the righteous about whom it is written, "Then you shall delight yourself in Hashem" (Yeshayah 58:14), so as to take pleasure from the drink of the stream, MEANING BINAH, as is written, "And satisfy your soul in drought" (Ibid. 11). It is as if the Holy One, blessed be He, delights in them by means of that drink of the stream that the righteous take pleasure in, so He comes to have delight with the righteous. All those that toil in the Torah will merit to find delight in the righteous from that drink of the stream, MEANING BINAH.

207. מאן אינון שעשועי. אורייתא דאורייתא שעשועים אקרי, דכתיב ואהיה שעשועים יום יום. ודא הוא דתנינן, קודשא בריך הוא אתי לאשתעשעא עם צדיקניא בגנתא דערן. מאי לאשתעשעא. בגין למחדי בהו. דתנינן, זכאין אינון צדיקניא, דכתיב בהו, אז תתענג על יי, בגין לאתענגא מההוא שקיו דנחלא, כד"א והשביע בצחצחות נפשך. כביכול, קודשא בריך הוא משתעשע בהו, מההוא שקיו דנחלא דמתענגי, בהו צדיקניא. ועל דא אתי לאשתעשעא עם צדיקניא. וכל מאן דאשתדל באורייתא, זכי לאשתעשעא עם צדיקניא, מההוא שקיו דנחלא.

208. We have learned that "as the hart (Heb. ayal) pants after the water brooks" refers to the Congregation of Yisrael, NAMELY MALCHUT, as the verse says, "O my strength (Heb. eyal), haste You to help me" (Tehilim 22:20). "MY STRENGTH" REFERS TO MALCHUT. "Pants after the water brooks," MEANING to be watered by the water of the spring, REFERRING TO BINAH, through the aid of the Righteous, NAMELY YESOD. "Pants (Heb. ta'arog)" as the verse says, "To the beds (Heb. arugot) of spices" (Shir Hashirim 6:2). "So my soul pants for You, Elohim," MEANING to be watered from You in this world and the World to Come.

209. HE QUESTIONS: What are the sources of the spring? HE ANSWERS: THERE IS one spring above, NAMELY BINAH, as it is written, "And a river went out of Eden to water the Garden..." (Beresheet 2:10). It flows on from there and waters the Garden, NAMELY MALCHUT. All these streams, NAMELY THE SFIROT OF ZEIR ANPIN THAT RECEIVE FROM THE RIVER, flow out and join in the two springs known as Netzach and Hod OF ZEIR ANPIN. These are called water brooks AND POUR in that level called Righteous, MEANING YESOD OF ZEIR ANPIN, from which it continues and goes out; and the Garden is watered, NAMELY MALCHUT. For this reason, the hart and the deer are together, REFERRING TO righteousness and the Righteous, NAMELY YESOD AND MALCHUT THAT ARE TOGETHER. HART STANDS FOR MALCHUT AND DEER FOR YESOD.

35. "The voice of Hashem makes the hinds to calve"

We hear several explanations of the title verse, all having to do with the fact that Zeir Anpin strengthens and nurtures his warriors.

210. We have learned that it is written, "The voice of Hashem makes (lit. 'frightens') the hinds (Heb. ayalot) to calve" (Tehilim 29:9). IT IS PRONOUNCED "ayalot," yet spelled without Vav. This is the gazelle (Heb. ayelet) of dawn, REFERRING TO MALCHUT. Another explanation of the wild hinds: We have learned that at midnight, when the Holy One, blessed be He, enters the Garden of Eden to delight in the righteous, this voice, NAMELY ZEIR ANPIN, goes out and strikes pain to all those hinds that surround the holy throne of glory, NAMELY MALCHUT. This is what is written, "Sixty valiant men are round about it..." (Shir Hashirim 3:7). Another explanation, "Makes (Heb. yecholel) the hinds to calve" as it says "his hand slew (Heb. cholelah, also: 'created') the slant serpent" (Iyov 26:13), WITH CHOLELAH MEANING THAT HE CREATED AND STRENGTHENED. ALSO, "YECHOLEL" MEANS HE STRENGTHENS THE HINDS THAT ARE THE SIXTY WARRIORS. "And strips the forests bare" (Tehilim 29:9), as the verse says, "honeycomb (lit. 'forest of honey')" (I Shmuel 14:27), and, "I had eaten my honeycomb with my honey" (Shir Hashirim 5:1), MEANING THAT ZEIR ANPIN, WHICH IS THE SECRET OF THE VOICE OF HASHEM, nurtures those SIXTY VALIANT MEN CALLED HINDS as a mother nurtures her children. THEREFORE, IT IS WRITTEN, "THE VOICE OF HASHEM MAKES THE HINDS TO CALVE," MEANING IT NURTURES AND MAINTAINS THEM.

36. The seventy sounds of a woman in labor

The Faithful Shepherd, Moses, says that at the time before the coming of Messiah, the sages of Kabbalah will have a time of hardship; they will be in distress, sadness and poverty like the pains of the one who has given birth, the Shechinah. At that time she will open to give birth to the two Messiahs, due to the pain of those people who are so good and kind and truthful, who love and fear God.

Ra'aya Meheimna (the Faithful Shepherd)

208. תָּאנָא, כְּאֵיל תְּעָרוֹג עַל אֲמִיקֵי מַיִם, דָּא כְּנִסְתָּ יִשְׂרָאֵל. כַּד"א, אֵילוֹתַי לְעִזְרַתִּי חוֹשָׁה. תְּעָרוֹג עַל אֲמִיקֵי מַיִם, וְדַאי לְאִשְׁתְּקִיָּא מִשְׁקִיֹּי דְמַבּוּעֵי דִנְחֻלָּא, ע"י דְּצִדִּיק. תְּעָרוֹג: כַּד"א, לְעִרוּגַת הַבוֹשֶׁם, כֵּן נִפְשֵׁי תְעָרוֹג אֵלֶיךָ אֱלֹהִים. לְאִשְׁתְּקִיָּא מִנְךָ, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

209. מַבּוּעֵי נְחֻלָּא מֵאן אֵינּוּן. מַבּוּעָא חַד לְעֵילָא, דְכִתְיִב וְנָהַר יוֹצֵא מֵעַדָן לְהַשְׁקוֹת אֶת הַגֶּן וְגו'. וּמִתְמַן נָגִיד וְנָפִיק, וּמִשְׁקֵי גִנְתָּא, וְכֹל אֵינּוּן נְחֻלִין, נִגְדִין וְנִפְקִין וּמִתְבַּנְשִׁין בְּתַרֵּי מַבּוּעֵין, דְאִקְרוּן נְצַח וְהוֹד, וְאֵלִין אִקְרוּן אֲמִיקֵי מַיִם, בְּהוּא דְרָגָא דְצִדִּיק, דְמַנִּיָּה נָגִיד וְנָפִיק וּמִשְׁתְּקִיָּא גִנְתָּא. בְּגִין כֵּן אֵיל וְצַבִּי כַּחֲדָא מִשְׁתַּכְּחִי, צִדִּיק וְצִדִּיק.

210. תָּאנָא, בְּתִיב קוֹל יְיָ יַחֲלֵל אֵילוֹת, אֵילוֹת, אֵילַת בְּתִיב חֶסֶר, דָּא אֵילַת הַשְּׁחַר. ד"א אֵילוֹת הַשְּׂדֵה, דִּתְנִיָּא, בְּפִלְגוֹת לֵילִיָּא, בְּשַׁעֲתָא דְקוּדְשָׁא בְרִיךְ הוּא עָאל לְגִנְתָּא דְעַדָן לְאִשְׁתַּעֲשַׁעָא עִם צִדִּיקוּיָּא, הַאי קוֹל נָפִיק, וְכַאֲיֵב כֹּל אֵינּוּן אֵילַתָּא דְסַחְרָנִי בּוֹרְסִיָּא יִקְרֵא קְדִישָׁא, הַה"ד שְׁשִׁים גְּבוּרִים סְבִיב לָהּ. ד"א יַחֲלֵל אֵילוֹת, כַּד"א חוֹלְלָה יְרוֹ נַחֵשׁ בְּרִיחָא. וַיַּחֲשׂוּף יַעֲרוֹת כַּד"א. בַּיַּעֲרַת הַדְּבֶשׁ, וְכִתְיִב אֲכַלְתִּי יַעֲרֵי עִם דְּבִשִׁי, וַיִּנְקַא לְהוּ כְּאִמָּא דִּינְקָא לְבָנִין.

211. The Faithful Shepherd, NAMELY THE SOUL OF MOSES, said, at that time, BEFORE THE COMING OF MESSIAH, the Mishnah scholars, sages of supernal wisdom, scholars of Kabbalah, scholars of the secrets in the Torah, will have a time of hardship, AS THEY HAVE NOTHING TO SUPPORT THEM. This is the meaning of, "As the hart (Heb. ayal) pants after the water brooks" (Tehilim 42:2) as they, NAMELY THE SAGES MENTIONED EARLIER, are springs of water of Torah flowing to the Shechinah, AS TORAH IS REFERRED TO AS WATER. Torah is the central pillar, MEANING ZEIR ANPIN, THE CENTRAL COLUMN. These springs of water, NAMELY THE SAGES MENTIONED EARLIER FROM WHICH COMES FORTH TORAH MEANING WATER, are in distress, in sadness and in poverty. These are the pains and distresses of the one who has given birth, namely the Shechinah, as it is written in regard to Her, "And let her who bore you rejoice" (Mishlei 23:25). She will be in those labor pains, MEANING with their distress OF THE SCHOLARS OF WISDOM AND TORAH, AS MENTIONED, AS THEIR AGONY IS CONSIDERED AS THE LABOR PAINS OF THE SHECHINAH.

212. The seventy members of the heavenly Sandhedrin are alerted with these pains of birth that She cries, until Her voice reaches Yud Hei Vav Hei. Immediately, "the voice of Hashem makes the hinds to calve" (Tehilim 29:9). This refers to the ABOVE MENTIONED masters of the Mishnah THAT ARE THE SECRET MEANING OF "the virgins, her companions that follow her" (Tehilim 45:15). All of them will be trembling as the one who gives birth, literally with distress, as the time presses upon them with many bites of the Evil Inclination, which is the snake that bites at them with various TYPES OF distress.

213. At that time, She is opened to give birth to Messiah. This is owing to the pain and distress of the pious, men of good qualities, sages of secrets of the Torah, people of humility and shame, of fear and love, of kindness, men of valor, fearing Elohim, truthful men, who despise bribes, for whom it is a time of poverty. This is what the sages of the Mishnah have explained. In the times in which the son of David will come, a valiant men will go circulating from city to city but will not be shown favor. Those that fear sin will be despised and the wisdom of scribes will be sullied. Truth will be absent and the vine will give its fruit but wine will be expensive.

214. From these sounds that She cries, the seventy SOUNDS equaling the seventy words IN THE PSALM, "May Hashem hear you in the day of trouble" (Tehilim 20), Her womb is opened. This refers to the letter Bet (=two) MEANING CHAMBER OF (HEB. BEIT) THE WOMB, encompassing two chambers in order to give birth FROM THEM to two Messiahs - MESSIAH, SON OF DAVID AND MESSIAH, SON OF JOSEPH. She brings her head between her knees. Her head is the central pillar, MEANING ZEIR ANPIN. HER KNEES ARE two thighs, Netzach and Hod, which are the two prophets. From there are born two Messiahs, AS MENTIONED. At that time, He "strips the forests bare," MEANING CHOCHMAH WILL BE REVEALED. The serpent will be removed from the world, AS THE ILLUMINATION OF CHOCHMAH WILL DO AWAY WITH ALL KLIPOT.
End of Ra'aya Meheimna

רעיא מהימנא

211. אָמַר רַעִיָא מְהִימְנָא, בְּהוּא זְמַנָּא, אֱלִין מְאָרִי מִתְנִיתִין מְאָרִי חֲכֻמַּתָּא עֲלָאָה, מְאָרִי קְבֻלָּה, מְאָרִי רְזִי תוֹרָה, שְׁעַתָּא דְחִיקַת לֹון. וְהָאִי אִיהוּ דְאִמְר כְּאִיל תְּעֵרוּג עַל אֲפִיקֵי מִים, דְאִינוּן אֲפִיקֵי מִים דְאִוְרִייתָא לְגַבֵּי שְׁכִינְתָּא. וְלִית תוֹרָה, אֲלָא עֲמוּדָא דְאֲמֻצְעִיתָא. דִּיהוּן אֱלִין אֲפִיקֵי מִים, בְּצַעְרָא בִיגוּנָא בְּעִנּוּתָא, וְאֱלִין אִינוּן חֲבָלִים צִירִין דִּיּוֹלְדָה, דְאִיהִי שְׁכִינְתָּא, דְאִתְמַר בֵּהּ, וְתַגַּל יוֹלְדֶתָךְ. וּבְאִינוּן חֲבָלִים, תְּהָא בְּצַעְרָא דִלְהוּן.

212. וּבְאִינוּן חֲבָלִים דְצוּוחַת בְּהוּן, אִתְעֵרַת שְׁבַעִין סְנֵהֲדִרִין דְלַעִילָא, עַד דִּיתְעַר קוֹל דִּילָהּ עַד יְהוָה, וּמִיד קוֹל יְיָ יְחֻלַּל אֵילוֹת, דְאִינוּן מְאָרִי מִתְנִיתִין, בְּתוֹלוֹת אַחֲרֵיהּ רַעוּתֵיהּ, כְּלֵהוּן יְהוּן לֹון חֵיל כִּיּוֹלְדָה מִמֶּשׁ, בְּדַחְקִין, דְדַחְקָא לֹון שְׁעַתָּא, בְּכַמָּה נְשִׁיבִין דִּיצַר הָרַע, דְחוּיָא דְנָשִׁיךְ לֹון בְּכַמָּה דַחְקִין.

213. בְּהוּא זְמַנָּא אִתְפַּתַּח לְאוֹלְדָא מְשִׁיחָא, בְּגִין חֲבָלִים וְדוּחְקִים דְצַדִּיקִים, וּמְאָרִי מְדוּת, וּמְאָרִי רְזִין דְאִוְרִייתָא, מְאָרִי בּוּשַׁת וְעִנּוּה, מְאָרִי יִרְאָה וְאִהָבָה, מְאָרִי חֶסֶד, אֲנָשִׁי חֵיל יִרְאֵי אֱלֹהִים, אֲנָשִׁי אֲמַת, שׁוֹנְאֵי בְצַע, דְדַחְקָא לֹון שְׁעַתָּא. וְהָאִי הוּא דְאוֹקְמוּהּ מְאָרִי מִתְנִיתִין, דוֹר שְׁבִין דוֹר בָּא, אֲנָשִׁי חֵיל יִסּוּבְבוּ מֵעִיר לְעִיר וְלֹא יְחֻנְגוּ, וְיִרְאֵי חֲטָא יִמְאָסוּ, וְחֲכֻמַּת סוֹפְרִים תִּסְרַח, וְתֵהִי הָאֲמַת נְעֵדְרַת, וְהִגְמִן תַּתְּן פְּרִיָּהּ, וְהִינּוּן בִּיּוֹקֵר.

214. וּמְאִינוּן קִלִּין דִּיהִיבַת, דְאִינוּן שְׁבַעִין, לְקַבֵּל שְׁבַעִין תִּיבִין דִּיעֲנַךְ יְיָ בְיוֹם צָרָה, אִתְפַּתַּח רַחֲמָהּ, דְאִיהִי ב', כְּלִילָא מִתְרִין בֵּיתִין, לְאוֹלְדָא ב' מְשִׁיחִין, וְאֵעִילַת רִישָׁהּ בֵּין בְּרַכָּהּ, דְאִיהוּ רִישָׁא דִּילָהּ, עֲמוּדָא דְאֲמֻצְעִיתָא. תְּרִין שׁוֹקְהָא, נְצַח וְהוֹד, תְּרִין נְבִיאִים. מִתְמַן אוֹלִידַת תְּרִין מְשִׁיחִין. בְּהֵיָא זְמַנָּא וַיִּחְשׁוּף יַעֲרוֹת, יִתְעַבֵּר נַחַשׁ מֵעֲלָמָא.
ע"כ רעיא מהימנא

37. Nefesh and Ruach

Rabbi Shimon tells Rabbi Aba that just as the Nefesh and Ruach cling to the body who loves them, man must love God and cling to Him, as the love of the soul and spirit. Men who rise every night to study the Torah will be blessed with God's love. The righteous ones, whose spirits and souls cling to God with the proper love, will rule on the earth below, and what they decree for the world will happen. We learn that when the holy souls come from above and the righteous of the world draw them through mating, there are very few that merit it. From the very beginning the souls of the great

righteous ones have stood before God who watches them until it is time for them to come into a body; they deserve to ascend to heaven while they are still alive, like Elijah and Enoch. The levels of the souls of the righteous are greater than the angels, and they come down in every generation, in the future God will renew the world with them.

215. Rabbi Aba said to him, "With my soul (Nefesh) have I desired You in the night; with my spirit (Ruach) within me I seek You..." (Yeshayah 26:9). HE QUESTIONS: It should simply state "my Nefesh in the night," MEANING IT SHOULD SAY, 'MY SOUL IN THE NIGHT; WITH MY SPIRIT WITHIN ME I SEEK YOU.' Why write also "I seek You," when it should say, 'it seeks You', AS IT REFERS TO HIS SPIRIT. He answered: We have established? that it resembles "in whose hand is the soul of every living thing, and the breath (lit. 'Ruach') of all mankind" (Iyov 12:10), MEANING THAT MY NEFESH AND MY RUACH ARE NOT HIS OWN NAMES, BUT ARE TWO LIGHTS - RUACH AND NEFESH - CLAD IN A BODY, AS EXPLAINED FURTHER.

216. Come and see that the Nefesh and Ruach always exist jointly in the world. We have learned the total service that man must serve the Holy One, blessed be He, is as we have learned, "And you shall love Hashem, your Elohim..." (Devarim 6:5). He needs to love the Holy One, blessed be He, with his very soul. This is referred to as an utter love, the love of his Nefesh and Ruach. Just as these NEFESH AND RUACH cling to the body and the body loves them, so must man love the Holy One, blessed be He, and cling to Him, as the love of the Nefesh and Ruach. This is in essence the verse, "With my soul have I desired You in the night," MEANING my very soul THAT IS CLAD IN MY BODY.[YB1]

217. "With my spirit within me I seek You," MEANING I will cling to You with much love at night. Man needs to rise every night out of love for the Holy One, blessed be He, to toil with His service until morning rises, so there will be drawn upon him a thread of grace. We have learned that fortunate is the portion of man that loves the Holy One, blessed be He, with this love. The world survives thanks to these truly righteous ones who so love the Holy One, blessed be He, and they have sway over all harmful edicts that appear above and below.

218. We have learned that the pious one, whose Ruach and Nefesh cling to the above, to the Holy King, with the proper love, will rule upon the earth below and what he decrees for the world will come to pass. How do we know this? From Elijah, as it is written, "As Hashem the Elohim of Yisrael lives, before whom I stood, there shall not be dew or rain these years, but according to my word" (I Melachim 17:1).

215. א"ל ר' אבא, נפשי איתך בלילה אף רוחי בקרבי אשחרך, נפשי בלילה מבעי ליה. אשחרך, ישחרך מבעי ליה. א"ל הא אוקמוה, כד"א אשר בידו נפש כל חי ורוח כל בשר איש.

216. ת"ח נפשא ורוחא אשתתפי כחדא לעלמין. תנא פולחנא שלימתא דבעי בר נש למפלח לקודשא בריך הוא, כמה דתנינן ואהבת את יי' אלהיך וגו'. הירחים ליה לקודשא בריך הוא רחימותא דנפש ממש, ודא הוא רחימותא שלימתא, רחימותא דנפשיה ורוחיה. כמה דאתדבקו אלן בגופא, וגופא רחים לון. כן יתדבק ב"נ לרחמא ליה לקודשא בריך הוא, רחימותא דנפשיה ורוחיה, לאדבקא ביה. הה"ד נפשי איתך בלילה נפשי ממש.

217. אף רוחי בקרבי אשחרך, אתדבקא בך ברחימותא סגיא, בלילה. דבעי בר נש מרחימותא דקודשא בריך הוא, למיקם בכל ליליא, לאשתדלא בפולחניה, עד דיתער צפרא, ויתמשך עליה חוטא דחסד. דתניא, זכאה חולקיה דהוא ב"נ דרחימותא דא רחים ליה לקודשא בריך הוא, והני זכאי קשוט דמרחמין ליה לקודשא בריך הוא הכי, עלמא מתקיימא בגיניהון, ושלטין על כל גזירין קשין דלעילא ותתא.

218. תאנא, ההוא זכאה דאתדבק ברוחיה ונפשיה לעילא, במלכא קדישא, ברחימותא בדקא יאות. שליט בארעא דלתתא, וכל מה דגזר על עלמא אתקיים. מנ"ל, מאליהו. דכתיב חי יי' אשר עמדתו לפניו אם יהיה השנים האלה טל ומטר כי אם לפי דברי.

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219. Come and see: When the holy souls come from above downwards and the pious of the world draw them from the King and the Queen, NAMELY FROM THE UNION OF MALE AND FEMALE, there are few THAT MERIT it, that at the precise moment when they descend TO EARTH, they are standing AND SERVING before the King, who pleases to look at it. AFTERWARDS, IT DESCENDS INTO THE WORLD. When the Holy One, blessed be He, blew the breath INTO EVERY SINGLE SOUL AND into every angel in Heaven, all the hosts were created and stood complete, as we have established. This is what the verse says, "And all the hosts of them by the breath of His mouth" (Tehilim 33:6). Among THE SOULS, there are those that remain STANDING BEFORE THE HOLY ONE, BLESSED BE HE, AS MENTIONED, until the Holy One, blessed be He, causes them to descend.

220. We have learned that from the day the world was created, THE SOULS OF THE GREAT PIOUS ONES have stood before the Holy One, blessed be He, held back IN HIS PRESENCE. THE HOLY ONE, BLESSED BE HE, WATCHES THEM until the time arrives to send them below, MEANING TO BECOME CLOTHED WITH A BODY, and they rule above and below. Thus the verse, "As Hashem the Elohim of Yisrael lives, before whom I stood." It doesn't say, 'I stand', but 'I stood,' MEANING BEFORE DESCENDING TO THIS WORLD. Afterwards, he returned to his place IN HEAVEN and entered his chamber. Other SOULS do not ASCEND TO THEIR PLACE until they die. This is because they never stood earlier BEFORE THE HOLY ONE, BLESSED BE HE, ON THAT LEVEL of the others, NAMELY ENOCH AND ELIJAH THAT MERITED TO ASCEND TO THEIR PLACE WHEN STILL ALIVE. For this reason, Elijah became a messenger and angel above, AND ENOCH TOO. And these were those that clung most to the King, MEANING MORE THAN AN ANGEL.

221. I found in the book of Adam that all Holy Spirits above, MEANING ANGELS, do the mission OF THE HOLY ONE, BLESSED BE HE, and all come from one place. The souls of the righteous COME from two levels joined into one. Therefore, they ascend higher THAN ANGELS and their levels are greater THAN ANGELS. This is so. All those that were hidden there went down and up during their lifetime, such as Enoch, who did not die. We have already established this matter regarding Enoch and Elijah.

222. We have learned that 125,000 levels of the pious souls arose in the desire OF THE HOLY ONE, BLESSED BE HE, before the world was created. The Holy One, blessed be He, designated them for this world in every generation. They ascend, fly in the world, and join in the bundle of life, MEANING MALCHUT. In the future, the Holy One, blessed be He, will renew the world with them. About them, it is written, "For as the new heavens and the new Earth..." (Yeshayah 66:22).

219. תָּא חֲזִי, בְּשַׁעֲתָא דְאַתְיִין נִשְׁמַתִּין קְדִישִׁין מֵעֵילָא לְתַתָּא, וְאִינוּן זְכָאֵי עֲלָמָא, מְשַׁלְּפֵי לְהוּ מִמְּלַבָּא וּמִטְרוּנִיתָא, זְעִירִין אִינוּן, דְּבַהֲהוּא שַׁעֲתָא דְנַחֲיָת, קְיִימָא קְמֵי מְלַכָּא, וְרַעוּתָא דְמְלַכָּא לְאַסְתַּכְלָא בֵּהּ, כְּמַה דְּאוּקִימָנָא, בְּשַׁעֲתָא דְנִשְׁבַּ קוּדְשָׁא בְּרִיךְ הוּא רוּחָא בְּכָל חֵילָא וְחֵילָא דְשִׁמְיָא, כְּלָהוּ חֵיילִין אֲתַעְבִּידוּ, וְקִימֵי בְּקִיּוּמֵיהוּ, הֵה־ד וּבְרוּחַ פִּיּוּ כָּל צְבָאָם. וּמִנֵּיהוּ אֲתַעְבְּבוּ עַד דְּקוּדְשָׁא בְּרִיךְ הוּא אַחֲיָת לְהוּ לְתַתָּא.

220. וְתַאנָּא, מִיּוּמָא דְאַתְבְּרֵי עֲלָמָא, קְיִימֵי קְמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאַתַּעְבְּבוּ עַד דְּמִטָּא זְמָנָא לְאַחְתָּא לֹון בְּאַרְעָא, וְאַלִּין שְׁלִיטוּ לְעֵילָא וְתַתָּא, הֵה־ד חֵי יֵי אֲשֶׁר עֲמַדְתִּי לְפָנָיו, אֲשֶׁר אֲנִי עוֹמֵד לֹא כְּתִיב, אֲלֹא אֲשֶׁר עֲמַדְתִּי. לְבַתַּר אַהֲדַר לְאַתְרֵיהּ, וְסָלִיק לְאַדְרֵיהּ, וְאִינוּן אַחֲרָנִין לֹא סָלְקִין עַד דִּימוּתוֹן. בְּגִין דְּלֹא קְיִימוּ קוּדְשָׁא לְכֹן כְּאִינוּן אַחֲרָנִין. וּבְגִין כֵּן אֲלֵיהוּ אֲתַעְבִּיד שְׁלִיחָא, מְלַכָּא לְעֵילָא, וְאַלִּין דְּמַתְּדַבְּקֵן יְתִיר לְמְלַכָּא.

221. אֲשַׁכְחָנָא בְּסַפְרָא דְאַדָּם קְדַמָּא דְכָל רוּחִין קְדִישִׁין דְּלְעֵילָא, עֲבַדִּין שְׁלִיחוּתָא, וְכָלְהוּ אֲתִינִין מֵאַתַּר חַד. דְּנִשְׁמַתְהוּן דְּצַדִּיקָיָא מִתְרֵי דְרִגִּין דְּכָלִּילִין בְּחַד, וּבְגִין כֵּן סָלְקִין יְתִיר, וְדְרִגִּיהוּן יְתִיר, וְהָכִי הוּא. וְכָל אִינוּן דְּהוּ טְמִירִין תַּמָּן, נַחְתוּ וְסָלִיקוּ בְּחֵייהוּן, כְּגוֹן חֲנוּךְ דְּלֹא אֲשַׁתְּכַח בֵּיהּ מִיְתָה. וְהָא אוּקִימָנָא מְלָה דָּא, בְּחֲנוּךְ וְאַלֵּיהוּ.

222. וְתַאנָּא מָאָה וְעֶשְׂרִין וְחֲמֵשׁ אֲלֶף דְּרִגִּין לְנִשְׁמַתְהוּן דְּצַדִּיקָיָא, סָלִיקוּ בְּרַעוּתָא, עַד לֹא אֲתַבְּרֵי עֲלָמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא מְזַמְנָא לְהוּ בְּעֲלָמָא דִּין, בְּכָל דְּרָא וְדְרָא, וְסָלְקִין וְטַאסִין עֲלָמָא, וּמִתְקַשְׂרֵי בְּצִרוּרָא דְחַיִּי, וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְחַדְתָּא עֲלָמָא בְּהוּ, עֲלֵייהוּ כְּתִיב, כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה וְגו'.

223. "You shall afflict your souls..." (Vayikra 16:29). It says "your souls" in order that Yisrael be found meritorious before the Holy King, and meet with the goodwill of the Holy One, blessed be He. They must cling to Him in order that all their sins may be forgiven. Therefore, whoever eats and drinks on the ninth day and pleasures his soul with food and drink will find himself with the affliction on the tenth day doubled, and it will be considered as if he fasted on the ninth and tenth. "Your souls" includes all, body and soul, to surrender on this day in order to have atonement for sins.

224. We have learned that "for on that day will He forgive you" (Ibid.). HE ASKS: IT SAYS, "on that day," but it should read 'that day'. HE ANSWERS, "On that day" is precise, as Atika Kadisha, MEANING KETER, is revealed in it to forgive everyone's sins.

38. "A little city"

Rabbi Aba talks about the verse, "There was a little city, and few men within it," saying that there are few who deserve to live there, and that God comes to join with them and live there and protect it. There is a wise man who lives there, and he is wise because he studies the Torah and keeps its precepts. But his wisdom is despised, as people do not want to pay attention to the Torah.

225. Another explanation for, "You shall afflict your souls" (Vayikra 16:29): Rabbi Aba opened the discussion saying, "There was a little city, and few men within it" (Kohelet 9:14). "A little city" has been explained. Yet the little city is as in, "We have a strong city; He sets up salvation..." (Yeshayah 26:1) and, "And I will not come as an enemy (also: 'in a city')" (Hoshea 11:9), WHERE CITY REFERS TO MALCHUT. "A little city" is small, because it is the last of all SFIROT and the lowest of them all. Its walls are large, strong and holy, and it is called a holy city. "And few men within it": Few are those who merit to enter within and dwell there, as the verse says, "Who shall ascend into the mountain of Hashem? or who shall stand in His holy place?..." (Tehilim 24:3). Therefore, "and few men within it."

226. "And there came a great King against (or: 'to') it" (Kohelet 9:14). This refers to the Holy One, blessed be He, who comes to join with it and reside in it. "And besieged (or: 'circled') it" as the verse says, "'For I', says Hashem, 'will be to her a wall of fire round about...'" (Zecharyah 2:9). "And built great siegeworks against it" (Kohelet 9:14) means that He builds its big, strong, fine, beautiful and holy walls, MEANING THE PROTECTION THAT EXTERNAL FORCES WILL NOT BE NURTURED FROM IT. It is called the holy city. All the majesty of the King He brought within. Therefore, it alone comprises all crowns of the King, BEING THE MOCHIN OF ZEIR ANPIN, ACCORDING TO THE SECRET OF THE VERSE, "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4). ZEIR ANPIN IS NOT CROWNED WITH THE ILLUMINATION OF CHOCHMAH, SAVE WHEN HE IS UNITED WITH MALCHUT, SINCE CHOCHMAH IS REVEALED IN MALCHUT ONLY, and all crowns of the King are decorated with it. For this reason, there are "few men within it," AS NOT ALL PEOPLE MERIT IT.

223. תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם, נַפְשׁוֹתֵיכֶם קֹאֵמֶר, בְּגִין דִּישְׂרָאֵל מִשְׁתַּכְּחִין קָמִי מַלְכָּא קְדִישָׁא זְכָאִין, וְיִהְיֶה רַעוּתָא דְלֵהוּן לְגַבֵּי קוּדְשָׁא בְרִיךְ הוּא, וְלֹא תִדְבַק אֲכֹל וְשָׂתִי בְתַשְׁיַעָּא, וּמִעֲנָנָא נַפְשִׁיהּ בְּמִיכְלָא וּמִשְׁתַּיָּא, אֲשֶׁתִּכַּח בְּעִשְׂרָאָה עֲנוּיָא דְנַפְשָׁא בְּתֵרִין חוּלְקִין, וְאֲשֶׁתִּכַּח כְּאֵלּוּ אֲתַעֲנִי תַשְׁיַעָּא וְעִשְׂרָאָה. אֶת נַפְשׁוֹתֵיכֶם: לֹא כִלְלָא בְלָא, גּוּפָא וְנַפְשָׁא, וְלֹא תִכְנַעַת בְּהַאי יוֹמָא, לֹא תִכְפַּרְא עַל חוּבֵיהוּן.

224. תֵּאֵנָּא כִּי בַיּוֹם הַזֶּה יִכְפַּר עֲלֵיכֶם. בַּיּוֹם הַזֶּה הַיּוֹם הַזֶּה מִבְּעֵי לֵיהּ. אֵלּא בַּיּוֹם הַזֶּה דִּיּוּקָא, דְּבֵיהּ אֲתַגְלִי עֲתִיקָא קְדִישָׁא, לְכַפְרָא עַל חוּבֵיהוּן דְּכֻלָּא.

225. ד"א תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם. ר' אַבָּא פָתַח וְאָמַר, עֵיר קְטַנָּה וְאֲנָשִׁים בָּהּ מַעֲט וְגו', עֵיר קְטַנָּה, הָא אֻקְמוּהָ. אֲבָל עֵיר קְטַנָּה, כַּד"א, עֵיר עַז לָנוּ יִשׁוּעָה יִשִׁית וְגו'. וְכַתִּיב וְלֹא אָבֵא בְּעִיר. עֵיר קְטַנָּה, זַעִירָא הִיא, דְּהִיא בְּתַרְאָה מַכְלָא, תַּתְּאָה מַכְלָא, שׁוּרוֹי רַבְרַבִּין, תְּקִיפִין, קְדִישִׁין, עֵיר הַקֹּדֶשׁ אֶקְרִי. וְאֲנָשִׁים בָּהּ מַעֲט, זַעִירִין אֵינוּן דְּזַכָּאן לְסַלְקָא לְגוּוּהָ, וְלִמְשָׁרֵי בָהּ, כַּד"א מִי יַעֲלֶה בְּהַר יְיָ וּמִי יִקּוּם בְּמִקּוֹם קְדִשׁוֹ וְגו'. וְעַד אֲנָשִׁים בָּהּ מַעֲט.

226. וְכֹּא אֵלֶיהָ מֶלֶךְ גְּדוֹל, דָּא קוּדְשָׁא בְרִיךְ הוּא. לְאִזְדוּגָא בָּהּ, וְלִמְשָׁרֵי בָּהּ, וְסַבְבַּ אֹתָהּ, כַּד"א וְאֵנִי אֶהְיֶה לָּהּ נָאֵם יְיָ חוֹמַת אֵשׁ סָבִיב וְגו'. וּבְנָה עָלֶיהָ מְצוּדִים גְּדוֹלִים, דְּבְנָה שׁוּרוֹי, רַבְרַבִּין תְּקִיפִין יֵאִיָּן וְשְׁפִירִין קְדִישִׁין. עֵיר הַקֹּדֶשׁ אֶקְרִי, וְכֹל יִקְרָא דְּמַלְכָּא עֵייל בְּגוּוּהָ. וּבַג"כ, הִיא בְּלַחְוּדָּהּא כְּלִילָא מְכַל עֲטָרֵי דְּמַלְכָּא, וְכֹל עֲטָרֵי מַלְכָּא בָּהּ מִתְעַטְרִין. בַּג"כ, וְאֲנָשִׁים בָּהּ מַעֲט כְּתִיב.

227. "Now there was found in it a poor (Heb. misken) wise man" (Kohelet 9:15). This resembles what is written, "He that has clean hands, and a pure heart" (Tehilim 24:4). HE IS CALLED "Misken" in accordance with the words, "And they built for Pharaoh treasure (Heb. miskenot) cities" (Shemot 1:11), MEANING he is crowned with crowns of strength, with the crowns of Torah and with the crowns of the Torah precepts of the King. He is called wise, because he merits wisdom, AS MALCHUT IS CALLED THE LOWER CHOCHMAH BECAUSE IN HER CHOCHMAH REVEALED, AS MENTIONED. ALSO, HE IS CALLED wise, because he is wiser than all PEOPLE to contemplate the service of his Master, so he may gain enough merit to enter that service. This is the idea of the verse, "And he by his wisdom saved the city" and "saved" is to be understood as, "Let me go away, I pray you, and see my brothers" (I Shmuel 20:29). Also, "let me escape there" (Beresheet 19:20) SPEAKS ABOUT RESCUE. Here also, "And he by his wisdom saved the city": THROUGH HIS MEDITATION, HE SAVED IT FROM THE EXTERNAL FORCES FEEDING UPON IT.

228. "Yet no man remembered that poor man" (Kohelet 9:15) MEANING THAT no one remembered to perform the commandment of the Torah and to toil in the Torah as that poor man that joined to everything in order to merit it. "Then said I, wisdom is better than strength" (Kohelet 9:16), MEANING permission to enter that world is given only to truly righteous men, to those who toil in Torah day and night, as well as crown themselves with the commandments of the Torah in this world to arrive with them in the World to Come.

229. "Nevertheless the poor man's wisdom is despised, and his words are not heard" (Ibid.). As people do not WISH TO look at him, they do not want to be with him and pay attention to his words. We have learned that all who pay attention to the words of Torah are fortunate in this world. It is as if they have received the Torah from Sinai. One should even listen to words of the Torah from anyone. One who lends an ear to him gives honor to the Holy King and glory to the Torah, and about him is written, "This day you are become the people of Hashem your Elohim" (Devarim 27:9).

227. וּמִצָּא בָּהּ אִישׁ מִסְכֵּן וְחָכֵם, הֵהָרָד נָקִי כַפַּיִם וְכָר לֵבָב. מִסְכֵּן: כַּד"א וַיִּבְנֶן עָרֵי מִסְכָּנוֹת לְמִרְעָה, מִתַּעֲטָר בְּעֵטָרִין תְּקִיפִין, בְּעֵטָרֵי אֹרֵייתָא, בְּעֵטָרֵי פְקוּדֵי אֹרֵייתָא דְּמַלְכָּא. וְחָכֵם, דְּזָכִי בָּהּ בְּהָאֵי חֲכָמָה. וְחָכֵם, דְּהוּא חָכִים יְתִיר מִכָּלֵא לְעֵינָא בְּפוֹלְחָנָא דְּמֵאֲרִיָּה, בְּגִין לְמִזְכִּי בָּהּ, וְלֹאֲעֵלָא בָּהּ. הֲדָא הוּא דְּכְתִיב, וּמַלְטָה הוּא אֶתְּ הָעִיר בְּחֲכָמָתוֹ. וּמַלְטָה: כְּמוֹ אֲמַלְטָה נָא וְאַרְאָה אֶתְּ אַחֵי, אֲמַלְטָה נָא שְׁמָה. אוּף הֲכָא וּמַלְטָה הוּא אֶתְּ הָעִיר בְּחֲכָמָתוֹ.

228. וְאָדָם לֹא זָכַר אֶתְּ הָאִישׁ הַמִּסְכֵּן הַהוּא, וְאָדָם לֹא זָכַר, לְמַעַבְדַּ פְּקוּדֵי אֹרֵייתָא, לְאַשְׁתַּדְּלָא בְּאֹרֵייתָא, כְּהוּא גְבַר מִסְכָּנָא דְּאַתְּחַבְּר בְּכָלֵא, בְּגִין לְמִזְכִּי בָּהּ. וְאַמְרַתִּי אֲנִי טוֹבָה חֲכָמָה מִגְבוּרָה. דְּהָא בְּהוּא עֲלָמָא, לֹא יְהִיבִין רְשׁוֹ לְמִיעֵל, בַּר הָנִי זְכָאֵי קְשׁוּט, הָנִי דְּמִשְׁתַּדְּלֵי בָּהּ בְּאֹרֵייתָא יוֹמָא וְלֵילֵי, וּמִתַּעֲטָרֵי בְּפְקוּדֵי אֹרֵייתָא בְּהָאֵי עֲלָמָא, לְמִיעֵל בְּהוּ לְעֲלָמָא דְּאַתִּי.

229. וְחֲכָמַתְּ הַמִּסְכֵּן בְּזוּיָה וּדְבָרֵיו אֵינָם נִשְׁמָעִים. דְּהָא בְּנֵי נִשְׂאָ לֹא מִסְתַּכְלִין בֵּיהּ, וְלֹא בְּעָאן לְאַתְּחַבְּרָא בֵּיהּ, וְלֹאֲצִית לְמַלּוּי. דְּתָנָא, כָּל מֵאן דְּאַצִּית לְמַלּוּי דְּאֹרֵייתָא, זְכָאָה הוּא בְּהָאֵי עֲלָמָא, וְכָאֵלוּ קְבִיל תּוֹרָה מִסִּינַי. וְאַפִּילוּ מְכַל בַּר נִשְׁנִי בְּעֵי לְמִשְׁמַע מַלּוּי דְּאֹרֵייתָא. וּמֵאן דְּאַרְכִּין אֹדְגִיָּה לְקַבְּלֵיהּ, יְהִיב יְקָרָא לְמַלְכָּא קְדִישָׁא, וְיְהִיב יְקָרָא לְאֹרֵייתָא. עֲלֵיהּ כְּתִיב, הַיּוֹם הַזֶּה נִהְיִיתָ לְעַם לַיְי אֱלֹהֶיךָ.

39. "Just and victorious"

Rabbi Shimon says that the nations of the Other Side have taken the abundance that should have belonged to Yisrael. But the righteous will eventually be victorious and the queen, Malchut, will return to them. We learn about the seven pillars that the world rests on, and the one pillar, the righteous, or Yesod, that they rest on. Lastly Rabbi Shimon talks about the everlasting statute that God has made for Yisrael.

230. We have learned that one day the friends were walking with Rabbi Shimon. Rabbi Shimon said, I see all nations are higher above and Yisrael are below all. Why? It is because the King has dismissed the Queen from Him, and invited a maid in her stead, as the verse says, "For three things the earth is disquieted...for a slave when he becomes king...and a handmaid that is heir to her mistress" (Mishlei 30:21-23). Who is this handmaid? She is the foreign kingdom OF THE OTHER SIDE, whose firstborn Hashem smote in Egypt, as is written, "Even to the firstborn of the maidservant that is behind the mill" (Shemot 11:5). At first, she used to sit behind the millstone, but now she is "a handmaid that is heir to her mistress." INSTEAD OF EXTENDING HER ABUNDANCE TO HOLY MALCHUT, THIS MAID OF THE OTHER SIDE TAKES ALL THE ABUNDANCE AND EXTENDS IT TO THE NATIONS THAT ARE FROM HER SIDE.

231. Rabbi Shimon wept and said: A king without a queen is not considered a king, so a king who clings to a maid who is the servant of the queen, where is his honor? A voice will inform the Queen saying, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold your king comes to you: he is just and victorious" (Zechariah 9:9). The Righteous, YESOD, is victorious, because until now he rode in a place that is not his, in a strange place, NAMELY THE MAID, and nurtured it. NOW THE QUEEN RETURNS TO HIM.

232. About this, it is written, "Humble, and riding upon an ass" (Ibid.), as he was poor at first "and riding upon an ass." As we have established, it refers to the lower crowns of the idolatrous nations, the firstborn of which Hashem killed in Egypt, AS THEY ARE CONSIDERED "AN ASS." This is the meaning of, "And all the firstborn of cattle" (Shemot 11:5). We have established this matter so to speak with "just and victorious" MEANING that he is more VICTORIOUS than anyone. Until now, the Righteous, NAMELY YESOD, resided without righteousness, DENOTING MALCHUT. Now that THE RIGHTEOUS AND RIGHTEOUSNESS are joined, he is "just and victorious," because he NO LONGER dwells in the Other Side. We have learned that "the righteous perishes (lit. 'is lost'), and no man lays it to heart" (Yeshayah 57:1). This verse is complicated. IT READS "lost" when it should be written 'is lost'. So what is the meaning of "lost"? HE ANSWERS: He really lost. What did he lose? The Queen - and he joined another place called maid.

233. Rabbi Yitzchak said to Rabbi Shimon: If it pleases my master, we have learned "but the righteous is an everlasting foundation" (Mishlei 10:25). Some explain that the world rests upon seven pillars, but some say the world rests on one pillar, NAMELY YESOD, AS THE VERSE SAYS, "BUT THE RIGHTEOUS IS AN EVERLASTING FOUNDATION." How do we reconcile these words SO THAT THEY DON'T CONFLICT? He answered: They all pertain to the same idea. There are seven - THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - and among them, there is one pillar called Righteous, WHO IS YESOD. THE SEVEN rest upon it and the world is sustained upon it. As it rests upon it, it is as if it rests upon all the seven, SINCE YESOD CONSISTS OF SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Therefore, it is written, "But the righteous is an everlasting foundation (Heb. Yesod)" and we have several times established these matters.

230. תָּאנָא, יוֹמָא חָד הוּוּ אֲזִילי חֲבֵרִינָא עִמֵּיהּ דְּרַבִּי שְׁמַעוֹן, אָמַר ר"ש, חֲמִינָא אֲלִין עִמִּין כְּלָהּוּ עֲלָאִי, וְיִשְׂרָאֵל תְּתָאִי מְכֻלָּהּ, מֵאִי טַעֲמָא. בְּגִין דְּמַלְכָּא אֲשֶׁר מְטַרְוִינָתָא מִינָהּ, וְאֶעִיל אֲמָהּוּ בְּאַתְרָהּ. כַּד"א, תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ וְגו'. תַּחַת עֶבֶד כִּי יִמְלוֹךְ וְגו'. וְשִׁפְחָה כִּי תִירֶשׁ גְּבִירְתָּהּ. מֵאֵן שִׁפְחָה. הִיא כְּתֵרָא נּוֹכְרָא, דְּקַטְל קוֹדֶשָׁא בְּרִיךְ הוּא בּוֹכְרָא דְלֵהוֹן בְּמִצְרַיִם. דְּכְתִיב עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הַרְחִימִים. אַחַר הַרְחִימִים הוּת יִתְבָּא בְּקִדְמִיתָא, וְהִשְׁתָּא, הֵאִי שִׁפְחָה תִירֶשׁ גְּבִירְתָּהּ.

231. בְּכָה ר"ש וְאָמַר, מַלְכָּא בְּלָא מְטַרְוִינָתָא, לָא אֲקִרִי מַלְכָּא. מַלְכָּא דְאַתְדַּבֵּק בְּשִׁפְחָה בְּאֲמָהּוּ דְּמְטַרְוִינָתָא, אֵן הוּא יִקְרָא דִּילִיָּהּ. וְזִמִּינָא קְלָא לְבִשְׂרָא לְמְטַרְוִינָתָא, וְלִימָא גִילִי מֵאֵד בַּת צִיּוֹן הָרִיעִי בַת יְרוּשָׁלַם הִנֵּה מַלְכְּךָ יָבֵא לְךָ צְדִיק וְנוֹשֵׁעַ הוּא. כְּלוּמַר, צְדִיק הוּא נוֹשֵׁעַ, בְּגִין דְּהוּה רַכִּיב עַד הַשְׁתָּא בְּאַתְרֵי דְּלָאוּ דִּילִיָּהּ, בְּאַתְרֵי נּוֹכְרָא, וְיִגִּיק לִיָּהּ.

232. וְעַל דָּא כְּתִיב עָנִי וְרוֹכֵב עַל חֲמוֹר, עָנִי הוּוּ בְּקִדְמִיתָא, וְרוֹכֵב עַל חֲמוֹר, כְּמָה דְּאוֹקִימָנָא, אִינוּן כְּתִרִין תְּתָאִין דְּעִמִּין עַ"ז, דְּקַטְל קוֹדֶשָׁא בְּרִיךְ הוּא בּוֹכְרָא דְלֵהוֹן בְּמִצְרַיִם, הַה"ד וְכָל בְּכוֹר בְּהֵמָה, וְהָא אוֹקִימָנָא מְלִי. כְּבִיכּוֹל צְדִיק וְנוֹשֵׁעַ הוּא, וְדָאִי יִתִּיר מְכֻלָּא. בְּגִין דְּעַד הַשְׁתָּא שְׂאֵרֵי צְדִיק בְּלָא צְדִיק. וְהַשְׁתָּא דִּיזְדוּגוֹן כְּחֵדָּא, צְדִיק וְנוֹשֵׁעַ הוּא, דְּהָא לָא יִתִּיב בְּסִטְרָא אַחֲרָא. תָּאנָא, הַצְדִּיק אֲבָד וְאִין אִישׁ שָׁם עַל לֵב וְגו', הֵאִי קְרָא קְשִׁיָּא, הַצְדִּיק אֲבָד, נֶאֱבָד מִבְּעֵי לִיָּהּ, מֵהוּ אֲבָד. אֲלָא אֲבָד מִמֶּשׁ, וּמֵאִי אֲבָד. אֲבָד לְמְטַרְוִינָתָא, וְאַתְדַּבֵּק בְּאַתְרֵי אַחֲרָא, דְּאֲקִרִי שִׁפְחָה.

233. א"ר יִצְחָק לְר' שְׁמַעוֹן, אִי נִיחָא קַמִּי דְּמַר, הָא דְתַנִּינָן, דְּכְתִיב וְצְדִיק יִסּוֹד עוֹלָם, מֵאֵן דְּאָמַר, דְּעַל שְׁבַע קַיִמָּין קַיִמָּא עֲלֵמָא. וּמֵאֵן דְּאָמַר, עַל חָד קַיִמָּא עֲלֵמָא, הִיךְ מְתִישְׁבָן מְלִי. אָמַר לִיָּהּ, כְּלָא מְלָה חָד הוּא, דְּהָא ז' אִינוּן וּבְהוּ אֵית חָד קַיִמָּא, דְּאֲקִרִי צְדִיק, וְקַיִמִי עֲלִיָּהּ, וְעֲלֵמָא בְּהֵאִי אַתְקַיִמָּא. וְכַד אַתְקַיִמָּא עֲלֵמָא עֲלִיָּהּ, כְּאֵלּוּ אַתְקַיִמִים עַל כְּלָהּוּ שְׁבַע. וְע"ד כְּתִיב, וְצְדִיק יִסּוֹד עוֹלָם. וְהָא אוֹקִימָנָא מְלִי בְּכֵמָה אַתְרֵי.

234. We have learned that this maid would eventually rule the Holy Land below, just as the Queen ruled at first, as it says, "Righteousness lodged in it" (Yeshayah 1:21), REFERRING TO MALCHUT CALLED RIGHTEOUSNESS, but now "a handmaid that is heir to her mistress" in every respect, BOTH ABOVE AND BELOW. However, the Holy One, blessed be He, will in the future return the Queen to her original position and then whose joy will it be? One says: The joy of the King and Queen. It is the joy of the King for returning to her and casting off the maid as we said. It is the joy of the Queen, because she has returned to join the King. This is the essence of, "Rejoice greatly, O daughter of Zion."

234. וְתֵאנָא, הַי שְׂמַחָה זְמִינָא לְשִׁלְטָא בְּאַרְעָא קְדִישָׁא דְלִתְתָא, כְּמָה דְהוּת מְטְרוֹנִיתָא שְׁלֵטָא בְּקְדָמִיתָא, דְכָתִיב צְדָק וְלִין בְּהַ, וְהִשְׁתָּא שְׂמַחָה כִּי תִירֵשׁ גְבוּרְתָהּ בְּכֻלָּא. וְזִמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְאַתְבָּא לְמְטְרוֹנִיתָא לְאַתְרָהּ בְּקְדָמִיתָא, וּכְדִין מִמָּאן הוּא חֲדוּתָא, הוּי אִימָא חֲדוּתָא דְמַלְכָּא, וְחֲדוּתָא דְמְטְרוֹנִיתָא. חֲדוּתָא דְמַלְכָּא, בְּגִין דִּיתוּב לָהּ וִיתְפָּרֵשׁ מִשְׂמַחָה, כְּדָק אִמִּינָא. וְחֲדוּתָא דְמְטְרוֹנִיתָא, בְּגִין דְתִיתוּב לְאַזְדוּגָא בְּמַלְכָּא, הַה"ד גִּילִי מְאֹד בַּת צִיּוֹן וְגו'.

235. Come and see that it is written, "And this (Heb. zot fem.) shall be an everlasting statute to you" (Vayikra 16:34). HE QUESTIONS: It should read, 'It shall be...to you'. Wherefore the word zot? HE ANSWERS: THE EXPLANATION OF THE VERSE IS as we said. It is an everlasting statute, WHICH IS MALCHUT, which is always referred to as "an everlasting statute," WHICH MEANS the decree of the King, as He placed all His laws in this place, MALCHUT, and sealed them as one seals everything in a storehouse. IT IS assuredly "an everlasting statute." In this "zot" DENOTING MALCHUT, He marks and engraves all His storehouses and hidden things.

235. תָּא חֲזִי, כְּתִיב וְהִיתָה זֹאת לָכֶם לְחֻקַּת עוֹלָם. וְהִיתָה לָכֶם מִבְּעֵי לֵיהּ, מֵאִי זֹאת. הָא דְאַמְרִין, לְחֻקַּת עוֹלָם. בְּכָל אֶתְרָא וְאֶתְרָא חֻקַּת עוֹלָם אֲתַקְרִי, גְּזֵרָה דְמַלְכָּא, דְעֵייל כָּל נְמוּסוּי בְּאֶתְרָא דָּא, וְאַסְתִּים לִין, כְּמָאן דְסִתִּים כְּלָא, בְּאַסְקוּפָא חֲדָא. חֻקַּת עוֹלָם וְדָאִי. בְּהָאִי זֹאת רְשִׁים וְחֻקַּת כָּל גְּנִיזוֹן דִּילֵיהּ, וְכָל טְמִירִין דִּילֵיהּ.

40. "You shall afflict your souls"

Rabbi Shimon tells us that one should eat and drink on the ninth of the month more than any other day. On the tenth day, the judgments cause wisdom to be revealed. We read that the children of Yisrael were only exiled because they renounced God, and He forgives them on the Day of Atonement.

236. "In the seventh month, on the tenth day of the month" (Vayikra 16:29). Tenth is exact as we have learned THAT TENTH DENOTES MALCHUT. "You shall afflict your souls" (Ibid.): This is exact. We have learned "your souls (Nefashot)" indeed, as it all depends upon Nefesh, AS THE LIGHT OF MALCHUT IS CALLED NEFESH AND NEFESH ALWAYS DENOTES MALCHUT. For this reason, one should eat and drink from the ninth of the month, DENOTING YESOD, more than any other day. Even though we learned this in another manner, it is all very well. They amount to the same thing and each thing is in its own place. This is how it should be.

236. בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרִי לַחֹדֶשׁ. בְּעֶשְׂרִי דִּינְקָא, כְּמָה דְאִוְקִימָנָא. תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם, וְדָאִי הֲכִי הוּא, וְהָא אֲתַמְר נַפְשׁוֹתֵיכֶם וְדָאִי. דְהָא בְּנַפְשָׁא תְלִיָא מְלֵתָא, וּבְגִין כֵּן, אֲכִילָה וְשִׁתְיָה מִתְשִׁיעָא, יְתִיר מִיּוֹמָא אַחְרָא. וְאֵע"ג דְהָאִי מְלָה אֲתַמְר בְּגוּוֹנָא אַחְרָא, וְכֻלָּא שְׁפִיר, וְהָאִי וְהָאִי מְלָה חֲדָא, וְכָל חַד בְּאַתְרֵיהּ, וְהֲכִי הוּא.

237. We have learned that on that day, all joy and every light and every indulgence in the worlds, NAMELY FORGIVENESS OF SINS, all depend on supernal Ima. All springs are drawn and flow from it, MEANING BOTH THE ILLUMINATION OF CHOCHMAH AND THE ILLUMINATION OF CHASSADIM. Then all these candles glow, BEING THE SECRET OF THE LIGHTS OF THE FIRE WITHIN MALCHUT, and they glow with light and joy until everything becomes fragrant. At that point, all Judgments are within the glow, AS THOSE JUDGMENTS DRAWN FROM THE FIVE AFFLICTIONS CAUSE CHOCHMAH TO SHINE FORTH. IF NOT FOR THEM, THE CHOCHMAH WOULD NOT BECOME REVEALED AS MENTIONED. The Judgment is not being carried out, BUT IS MERELY IMPENDING. This is the meaning of, "You shall afflict your souls," TO ENABLE THE ILLUMINATION OF CHOCHMAH.

237. וְתֵאנָא, בְּהָאִי יוֹמָא, כָּל חֵידוּ, וְכָל נְהִירוּ, וְכָל וְתַרְנוּתָא דְעֵלְמִין, כְּלֵהוּ תְלִיין בְּאִימָא עֲלָאָה, דְכָל מְבוּעֵין נְגִדִין וְנִמְקִין מִנָּה. וּכְדִין נְהִירִין כָּל אִינוּן בּוֹצִינִין, וְנִהְרִין בְּנִהְירוּ בְּחֲדוּתָא, עַד דְמִתְבַּסֵּם כְּלָא. וּכְדִין כָּל אִינוּן דִּינִין אֲשֶׁתְּכַחוּ בְּנִהְירוּ, וְדִינָא לָא אֲתַעְבִּיד, וְעַל דָּא תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם.

238. Rabbi Aba said: My master has told us from the text of the Mishnah that Yisrael were only exiled from their land for renouncing the Holy One, blessed be He, as it is written, "We have no part in David, neither have we inheritance in the son of Yishai" (II Samuel 20:1). DAVID DENOTES MALCHUT, SO THEY WERE SAYING, "WE HAVE NO PART IN MALCHUT." I have found another verse on this. It is written, "Now see to your own house, David" (I Melachim 12:16). HE QUESTIONS: DOES THE HOUSE OF DAVID ALSO DENOTE MALCHUT? He replied: Certainly MALCHUT is referred to as the house of David, as it is written, "O house of Jacob, come, and let us walk in the light of Hashem" (Yeshayah 2:5). The house of Jacob is similar to that which is written in, "And I will glorify My house of glory (Tiferet)" (Yeshayah 60:7), SINCE JACOB IS TIFERET AND THE HOUSE OF TIFERET IS MALCHUT. IN THE SAME MANNER, THE HOUSE OF DAVID POINTS TO MALCHUT. THE EXPLANATION OF THE VERSE, "O HOUSE OF JACOB, come, and let us walk in the light of Hashem": IT HAS THE SAME MEANING as in, "And a river went out of Eden to water the garden" (Beresheet 2:10). RIVER REFERS TO ZEIR ANPIN THAT WATERS THE GARDEN THAT IS MALCHUT. He planted the Garden to enjoy himself there with the pious ones who dwell within. THEREFORE, IT IS SAID, "O HOUSE OF JACOB," DENOTING MALCHUT, "COME, AND LET US WALK IN THE LIGHT OF HASHEM," WHICH IS ZEIR ANPIN THAT WATERS MALCHUT.

239. We have learned that it is written, "Also (lit. 'but') on the tenth day of this seventh month there shall be a day of atonement...and you shall afflict your souls" (Vayikra 23:27). It is also written, "And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls" (Vayikra 16:29). IN THE LATTER IT DOES NOT SAY, "BUT ON THE TENTH." What is meant by "but ON THE TENTH" that is written in this verse? He replied to him: It comes to exclude, FOR WHEREVER THE WORD "BUT (HEB. ACH)" IS WRITTEN, ITS PURPOSE IS TO EXCLUDE. Since it is written, "And you shall afflict your souls: on the ninth day of the month" (Vayikra 23:32), so it says later "but on the tenth day." It should merely say, 'but tenth day', ONLY IT TEACHES US that with the tenth rests the whole matter OF "YOU SHALL AFFLICT YOUR SOULS," YET NOT ON THE NINTH DAY OF THE MONTH.

240. He said to him: If so, "but on the first day you shall have put away leaven out of your houses" (Shemot 12:15). We have learned "but" sets a dividing line, meaning for a half day the eating of leaven is prohibited and for a half day it is permitted. It is also written here, "But on the tenth day of the month," meaning a half time forbidden to eat and a half time permitted. So He said to him here also, "And you shall afflict your souls." There is a separation, in that affliction takes place from midday onward, MEANING AFTER THE TIME ALLOTTED TO EATING. Thus "but" divides. This applies to "and you shall afflict your souls" as well.

241. Rabbi Elazar said: It is written, "For on that day will He forgive you..." (Vayikra 16:30). It should say, 'will I forgive you', AS IF SOMEONE IS SPEAKING FOR HIMSELF. HE ANSWERS, "Will He forgive you" SPOKEN IN THIRD PERSON includes Jubilee, DENOTING BINAH, from which springs flow, MEANING THE ILLUMINATION OF CHOCHMAH, to water on this day all sides and to water and satiate everything. This is the meaning of "you," namely "for you," in order to cleanse you this day, as it says, "that you may be clean of all your sins before Hashem" (Ibid.). Harsh Judgment will not affect you.

238. אָמַר רַבִּי אַבָּא, הָא אֹקִיָּם לֵה מֵר, מִן גּוֹפֵא דְמִתְנִיתָא, לֹא גָלוּ יִשְׂרָאֵל מֵאַרְצָם, עַד שְׁכַפְרוּ בְּקוּדְשָׁא בְּרִיךְ הוּא. דְּכִתְיִב, אִין לָנוּ חֵלֶק בְּדוֹד וְלֹא נַחֲלָה בְּבִן יִשִׁי, וְהָא אֲתָמֵר. קֵרָא אַחֲרִינָא אֲשַׁבְּחָנָא בְּהָאֵי, דְּכִתְיִב, רָאֵה בֵּיתְךָ דְּדוֹד. א"ל, הֲכִי הוּא וְדָאֵי, בֵּית דְּדוֹד אֲקָרִי, כְּמָה דְּכִתְיִב בֵּית יַעֲקֹב לְכוּ וְנִלְכְּה בְּאוּר יוֹ. בֵּית יַעֲקֹב, כַּד"א וּבֵית תַּמְאָרְתִּי אֲפָאֵר. לְכוּ וְנִלְכְּה בְּאוּר יוֹ, דְּכִתְיִב וְנִהַר יוֹצֵא מֵעַרְן לְהַשְׁקוֹת אֶת הַגֶּן, וְנִטַּע הָאֵי גֶן לְאַשְׁתַּעֲשֵׂא בֵּיה עִם צְדִיקָיָא, דְּבִיה שְׂרִיין.

239. תָּאנָא, כְּתִיב אַךְ בְּעָשׂוֹר לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכַּפּוּרִים הוּא וְגו' וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם. וְכִתְיִב וְהִיְתָה לָכֶם לַחֲקַת עוֹלָם בַּחֲדָשׁ הַשְּׁבִיעִי וְגו'. אַךְ דְּכִתְיִב מֵאֵי קָא בְּעֵי הַכָּא. א"ל, לְמַעוּטָא קָא אֲתִיָּא. דְּכִיּוֹן דְּאָמַר וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם בְּתַשְׁעָה לַחֲדָשׁ, אָמַר לְבַתֵּר אַךְ בְּעָשׂוֹר. אַךְ עָשׂוֹר מִבְּעֵי לִיה, דְּבְעָשׂוֹר תְּלִיָא מִלְתָּא.

240. א"ל אֵי הֲכִי, אַךְ בְּיוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ שְׂאוֹר מִבְּתֵיכֶם, וְתִנְיִן אַךְ חֵלֶק, חֲצִיּוֹ אֲסוּר בְּאֲכִילַת חֶמֶץ, וְחֲצִיּוֹ מוּתָר. אוֹף הַכָּא אַךְ בְּעָשׂוֹר לַחֲדָשׁ, אִימָא דְּחֲצִיּוֹ אֲסוּר בְּאֲכִילָה, וְחֲצִיּוֹ מוּתָר. א"ל אוֹף הַכָּא בּוֹעֲנִיתֶם אֶת נַפְשׁוֹתֵיכֶם תְּלִיָא, דְּהָא עָנּוּי לֹא אֲשַׁתְּכַח אֲלָא מִפְּלִגּוֹת יוֹמָא וְלֵהֲלָאָה, וְשִׁפּוּר הוּא אַךְ חֵלֶק בּוֹעֲנִיתֶם אֶת נַפְשׁוֹתֵיכֶם.

241. אָמַר רַבִּי אֶלְעָזָר, כְּתִיב, כִּי בְּיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם וְגו'. אֲכַפֵּר עֲלֵיכֶם מִבְּעֵי לִיה. אֲלָא יִכַּפֵּר עֲלֵיכֶם, לְאַכְלֵלָא יוּבְלָא, דְּנִגְיָד מִבּוֹעֵי לְאַשְׁקָאָה בְּהָאֵי יוֹמָא לְכָל עִיבֵר, לְאַרְוָאָה כְּלָא, וְלְאַשְׁקָאָה כְּלָא. וְדָא עֲלֵיכֶם, כְּלוּמַר, בְּגִינִיכּוֹן לְדַכָּאָה לְכוּן בְּהָאֵי יוֹמָא, דְּכִתְיִב לְפָנֵי יוֹי תַּתְּהוּ. וְלֹא יִשְׁלוּט עֲלֵיכֶם דִּינָא.

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242. Rabbi Yehuda said: How lucky were Yisrael that the Holy One, blessed be He, craved them and wished to cleanse them, so that no sin would be found with them, in order that they could be members of His chamber and dwell in His palace. Regarding the future, it is written, "Then will I sprinkle clean water upon you..." (Yechezkel 36:25).

242. רבי יהודה, אמר זכאין אינון ישראל, קודשא בריך הוא אתרעי בהו, ובעי לרבאה להו, דלא ישתכח בהו חובה, בגין דיהוון בני היכליה, וידרוון בהיכליה. ולזמנא דאתי כתיב, וזרקתי עליכם מים טהורים וגו'.

41. "Out of the depths I have cried to You, Hashem"

Rabbi Yehuda says that when God wanted to create the world He consulted the Torah, who said that if He did create man, man would sin and make Him angry. The Torah warned God that if he reacted to man's sinful actions the world would not survive. Therefore God did not create the world until He created repentance, and repentance is always available for mankind so people can be cleansed from their sins.

243. Rabbi Yehuda opened the discussion saying, "A song of ascent. Out of the depths I have cried to You, Hashem" (Tehilim 130:1). We have learned that when the Holy One, blessed be He, created the world, He wanted to create man. He took counsel in the Torah. She said before Him: You wish to create this man, he will sin before you. He will anger You and, if You react to him according to his deeds, the world then will not survive before You, certainly not man. THE HOLY ONE, BLESSED BE HE, said to her, "Am I for no reason called an "El, merciful and gracious longsuffering" (Shemot 34:6).

243. רבי יהודה פתח, שיר המעלות ממעמקים קראתיך יי'. תנינן, בשעתא דברא קודשא בריך הוא עלמא, בעא למברי בר נש, אמליך באורייתא, אמרה קמיה, תבעי למברי האי בר נש, זמין הוא למחטי קמך, זמין הוא לארגזא קמך. אי תעביד ליה בעובדוי, הא עלמא לא יכיל למיקם קמך, כ"ש ההוא בר נש. א"ל, וכי למגנא אתקריןא, אל רחום וחנון ארך אפים.

244. Before He created the world He created repentance. The Holy One, blessed be He, said to repentance, WHICH IS THE SECRET OF BINAH CALLED REPENTANCE: 'I wish to create man in the world on the condition if they turn to you from their sins, you will be ready to forgive their sins and render atonement.' At every hour, repentance is available for mankind. When mankind repents from their iniquities, this repentance, NAMELY BINAH, returns to the Holy One, blessed be He, MEANING EXTENDS MOCHIN TO ZEIR ANPIN and atones for all. The Judgments are all subdued and mitigated, and man is purified of his sins.

244. ועד לא ברא קודשא בריך הוא עלמא, ברא תשובה, אמר לה לתשובה, אנא בעינא למברי בר נש בעלמא, על מנת דכד יתובון לך מחוביהון, דתהוי זמינא למשבק חוביהון, ולכפרא עליהו. ובכל שעתא ושעתא תשובה זמינא לגבי בני נשא, וכד בני נשא תייבין מחוביהו, האי תשובה תבת לגבי קודשא בריך הוא, וכפר על כלא, ודינין אתכפיין, ומתבסמן כלהו, ובר נש אתדכי מחוביה.

245. HE QUESTIONS: When is he cleansed from his sin? HE ANSWERS: When he properly enters repentance. Rabbi Yitzchak said: When he returns before the supernal King and prays from the depths of the heart, as the verse states, "Out of the depths I have cried to You, Hashem."

245. אימתי אתדכי ב"נ מחוביה בשעתא דעאל בהאי תשובה פדקא חזי. ר' יצחק אמר, דתב קמי מלכא עלאה, וצלי צלותא מעומקא דלבא, הה"ד ממעמקים קראתיך יי'.

246. Rabbi Aba said, "Out of the depths I have cried to You, Hashem" MEANS there is a hidden spot above. It is the depth of the well, DENOTING BINAH. From here flow streams and springs in every direction and the deepest part is called repentance. One who wishes to return and cleanse oneself from sins in this depth needs to call upon the Holy One, blessed be He, as the verse says, "Out of the depths I have cried to You, Hashem."

246. רבי אבא אמר, ממעמקים קראתיך יי', אתר גניז הוא לעילא, והוא עמיקא דבירא, ומהאי נפקין נחלין ומבועין לכל עיבר, וההוא עמיקא דעמיקתא אקרי תשובה. ומאן דבעי לאתבא ולא תרבאה מחובוי, בהאי עומקא אצטריך למקרי לקודשא בריך הוא, הה"ד ממעמקים קראתיך יי'.

247. We have studied that when one sins before his Master, Mercy is awakened if he offers his sacrifice on the altar and the priest attains forgiveness for him and prays his prayer for him. The Judgments are mitigated and repentance, NAMELY BINAH, pours out blessings in the springs that emerge and flow. All candles are blessed together, NAMELY THE SFIROT OF MALCHUT, and one is cleansed from his sin.

247. תָּאנָא, בְּשַׁעְתָּא דְהוּה ב"נ חָב קָמִי מֵאֲרִיָּה, וְקָרִיב קִרְבָּנִיהָ עַל מִדְּבַחָא, וְכֹהֲנָא מְכַפֵּר עֲלֵיהָ, וּבְעֵי בְעוּתֵיהָ עֲלֵיהָ, מִתְעַרְיִן רַחֲמֵי, וְדִינִין מִתְבַּסְּמִין, וְתִשׁוּבָה אֲרִיָּק בְּרַכָּאן, בְּמִבּוּעֵין דְנִגְדִין וְנִפְקִין, וּמִתְבָּרְכִין כְּלָהּוּ בּוּצִינִין כְּחָדָא, וְכֵן נִשְׁ אֶתְדַכִּי מִחֻבְיָהּ.

42. Ten types of Chochmah

We read how God (Ein Sof) produced ten Sfirot, and we are told that He is they and they are He, like a flame attached to a burning coal. We also read of the unholy Chochmot, or wisdoms, that are Klipot. These contain all types of sorcery like the kind that the Egyptians used, and Yisrael learned these erroneous ways from the Egyptians. We learn why Isaac blessed Jacob with both Chassadim and Chochmah.

248. Come and see: The Holy One, blessed be He, THE SECRET OF THE ENDLESS LIGHT, produced ten Sfirot, holy lofty crowns, with which He is crowned and clothed. He is they and they are He, as a flame attached to a burning coal. There is no separation BETWEEN THE ENDLESS LIGHT, BLESSED BE HE, AND THE SFIROT THAT CLOTHE HIM. Correspondingly, there are ten Sfirot that are not holy below, held by the filth of the nails of one holy Sfirah called Chochmah, DENOTING MALCHUT CALLED THE LOWER CHOCHMAH. THE ILLUMINATING LIGHTS AT HER BACK PARTS ARE CALLED NAILS AND WITHIN THEIR REFUSE, CALLED THE FILTH OF THE NAILS, THE KLIPOT ARE ATTACHED. Therefore, they are called Chochmot (lit. 'wisdom' plural).

248. תָּא חֲזִי, קוּדְשָׁא בְרִיךְ הוּא, אִפִּיק עֶשֶׂר כְּתָרִין, עֶטְרִין קְדִישִׁין לְעִילָא, דְאִתְעֵטֵר בְּהוּ, וּמִתְלַבֵּשׁ בְּהוּ, וְהוּא אֵינוֹן, וְאֵינוֹן הוּא, בְּשִׁלְהוּבָא דְאֲחִידָא בְּגוּמְרָא, וְלִית תַּמָּן פְּרוּדָא. לְקַבִּיל דְנָא, אִית עֶשֶׂר כְּתָרִין דְלֹא קְדִישִׁין לְתַתָּא, וְאֵינוֹן אֲחִידָן בְּזוּהֵמָא דְטוּפְרָא דְחַד עֶטְרָא קְדִישָׁא, דְאֲקָרִי חֲכָמָה. וְעַל דָּא אֲקָרוּן חֲכָמוֹת.

249. We have learned that ten types of these Chochmot, OF KLIPOT, descended to the world and all WERE GIVEN TO and became unclean in Egypt, except for one that spread THROUGHOUT THE WORLD EXCEPT EGYPT. They consisted of all types of sorcery, and from them the Egyptians knew sorcery more than the rest of mankind. When the Egyptians wished to gather kinds of sorceries for their purposes, they used to go out into the field to the high mountains and offer sacrifices. They made diggings in the ground and surrounded the diggings with blood while the rest of the blood gathered within the diggings. They placed upon it flesh. They offered the sacrifice to evil beings. And these evil beings gathered and approached together, and were appeased by them on that mountain.

249. וְתָאנָא, עֶשְׂרֵה זֵינֵי חֲכָמוֹת אֲלִין נְחָתוּ לְעֵלְמָא. וְכִלְהוּ אֶסְתָּאבוּ בְּמִצְרַיִם, בְּרַ מַחַד דְאִתְפָּשֵׁט בְּעֵלְמָא, וְכִלְהוּ זֵינֵי חֲרָשֵׁי אֵינוֹן, וּמְנִיָּהּ יַדְעֵי מִצְרַיִם חֲרָשִׁין, עַל כָּל בְּנֵי עֵלְמָא. וְכֵן מִצְרָאֵי בְּעָאן לְמַעַבְדַּ כְּנוּפְיָא בְּחֲרָשֵׁיהוּ לְעוּבְדֵיהוֹן, הוּוּ נִפְקֵי לְחַקְלָא לְטוּרֵי רְמָאֵי, וְדַבְּחִין דְּבַחִין, וְעַבְדִין גּוּמִין בְּאַרְעָא, וְסַחְרִין הֵהוּא דְמָא סוּחְרָנִיהָ דְהֵי גּוּמִין, וְשָׂאֵר דְמָא מִתְכַּנְפֵי בְּהֵהוּ גּוּמִין, וּבְשָׂרָא שׁוּין עֲלֵיהוּ. וְקָרְבִין קִרְבָּנֵיהוֹן, לְאֵינוֹן זֵינִין בִּישִׁין, וְאֵינוֹן זֵינִין בִּישִׁין מִתְכַּנְשִׁין וּמִתְקָרְבִין כְּחָדָא, וּמִתְפִּיִסִין בְּהִדְיָהּ בְּהוּא טוּרָא.

250. Yisrael, who were subjugated by the Egyptians, approached them, learned from them, followed their erroneous ways, as the verse says, "After the doings of the land of Egypt, in which you dwelt, shall you not do: and after the doings of the land of Canaan..." (Vayikra 18:3). It is also written, "And they shall no more offer their sacrifice to demons..." (Vayikra 17:7). We have learned that when they were offering before them upon the field and preparing the blood and offering their sacrifices, all these evil types assembled and they saw them as demons, as they were full of hair and they told them what they wanted.

250. יִשְׂרָאֵל דְהוּוּ בְּשַׁעְבּוּדֵיהוֹן, הוּוּ מִתְקָרְבִין לְהוֹן, וְאוּלְפּוּ מְנִיָּהּ, וְהוּוּ טַעָאן בְּתַרְיָהּ, וְהֵינֵנוּ דְכַתִּיב כְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם אֲשֶׁר יִשְׁבַתֶּם בָּהּ לֹא תַעֲשׂוּ וְכְמַעֲשֵׂה אֶרֶץ כְּנָעַן וְגו', וְכַתִּיב וְלֹא יִזְבְּחוּ עוֹד אֶת זְבַחֵיהֶם לְשַׁעִירִים וְגו'. תָּאנָא, בְּשַׁעְתָּא דְהוּוּ מְקָרְבִין לְהוֹן עַל גְּבֵי חַקְלָא, וְהוּוּ מְזַמְנֵי הֵהוּא דְמָא, וּמְקָרְבֵי קִרְבָּנֵיהוּ, הוּוּ מִתְכַּנְפֵי כָּל אֵינוֹן זֵינִין בִּישִׁין, וְחַמָּאן לְהוֹן כְּגוּוֹנָא דְשַׁעִירִים, כְּלָהּוּ מְלִיִין שַׁעְרָא, וּמוֹדְעֵי לְהוּ מַה דְאֵינוֹן בְּעִיִין.

251. Come and see what is written concerning Isaac, "And Jacob went near to Isaac his father; and he felt him" (Beresheet 27:22). He said: He is lacking only the dew from heaven that flowed upon the earth, MEANING THAT HE LACKS ONLY THE BOUNTY OF ZEIR ANPIN CALLED HEAVEN, THE LIGHT OF CHASSADIM, AS HE IS A CHARIOT FOR ZEIR ANPIN. BUT HE DOES NOT NEED THE ILLUMINATION OF CHOCHMAH. Rabbi Yosi spoke, "And the fatness of the earth" (Ibid. 28) IS ALSO WRITTEN DENOTING THE ILLUMINATION OF CHOCHMAH, and he blessed him with everything, BOTH CHASSIDIM AND CHOCHMAH. Why DID HE BLESS HIM WITH THE ILLUMINATION OF CHOCHMAH? When he saw him with hair, DENOTING JUDGMENTS, he said, in order to remove this FROM HIM, he needs "the fatness of the earth" DENOTING THE ILLUMINATION OF CHOCHMAH, but not the filth of the earth, LIKE THE OTHER SIDE THAT FEEDS UPON THE FILTH OF THE NAILS. This filth comes from the earth, DENOTING MALCHUT. When the dew of Heaven and the fine fruit of the earth join, DENOTING ZEIR ANPIN AND MALCHUT, that filth passes.

251. ת"ח, יצחק מה כתיב ביה, ויגש יעקב אל יצחק אביו וימשהו אמר, דא לא אתעדני, אלא מטלא דשמיא דנגיד על ארעא. אמר רבי יוסי, ומשמני הארץ, בכלא ברכיה. מ"ט. בגין דחמא ליה בשערך, אמר למעבר דא, ומשמני הארץ אצטריך, ולא זוהמא דארעא, דהאי זוהמא הוא דארעא, וכד טלא דשמיא ומגדא דארעא מתחבראן אתעבר האי זוהמא.

43. "One who inquires of the dead"

The rabbis discuss the last of the lower unholy Sfirot, Malchut of the Other Side. They say that the souls of evildoers who died are the demons of the world, and while they are punished part of the time in Gehenom they also hover over the world and mislead wicked people. The souls mourn for their bodies which are being eaten by worms, and the sorcerers perform their witchcraft at the graves.

252. Rabbi Chiya said the last of these lower unholy Sfirot is that which is mentioned in the verse, "Or one who inquires of the dead" (Devarim 18:11). This is the tenth of all THE SFIROT, NAMELY MALCHUT OF OTHER SIDE. THERE ARE TEN TYPES OF SORCERY IN THE VERSE CORRESPONDING TO THE TEN SFIROT OF THE OTHER SIDE. According to what we have learned, Rabbi Yitzchak said: The souls of evildoers THAT DIED are the demons of the world, AND ABOUT THEM, THE VERSE DESCRIBES "WHO INQUIRES OF THE DEAD."

252. אמר ר' חייא, בתרייתא דאינון כתרין תתאין דלא קדישין, האי הוא הה"ד ודורש אל המתים, ודא הוא עשיראה דכלא. דתניא א"ר יצחק אמר רבי יהודה, נפשתא דרשיעניא אלין אינון מזיקין דעלמא.

253. Rabbi Yosi said: If so, it is pleasing to the wicked to become harming forces in the world. Where is the punishment of Gehenom and where is the bad that awaits them in that world? Rabbi Chiya replied: We have learned and established that many prosecutors are ready to receive the souls of the wicked at the time they depart the world and deliver them to Gehenom. They receive three punishments daily in Gehenom. Later, DEMONS join them and the souls go, hover over the world and mislead the wicked people against whom repentance has been closed. Then they are returned to Gehenom to be punished there - and this continues daily.

253. אמר רבי יוסי, אי הכי טב להו לחיבינא דאתעבדין מזיקין בעלמא, אן הוא עונשא דגיהנם. אן הוא בישא דזמינא להון בהוא עלמא. אמר רבי חייא, הכי תנינן, והא אוקימנא מלי, נפשתא דרשיעניא בשעתא דנפקין מעלמא, כמה גרדיני נמוסין מזדמני לקבלא להו, ולאעלאה להו לגיהנם, ועאלין להו בתלת דינין בכל יומא, בגיהנם. לבתר מזדווגי בהו, ואזלין ושאטין בעלמא, ומטען להו לרשיעניא, לאינון דקא אסתים תשובה מקמייהו. לבתר תייבין להו לגיהנם, ואתדנון תמן, וכך בכל יומא.

254. After THE DEMONS go with them through the world, they return them to their graves and they see body worms picking at THEIR flesh. THE SOULS mourn for them, FOR THE BODIES. These sorcerers go to the cemeteries and perform their sorcery, make an image of a human form and slaughter before it a goat. Later, they bring that goat to that grave and that image they shatter to four directions and raise it to the four corners of the grave. Then they perform their sorcery. All these groups assemble with evil kinds and bring this soul, which enters the grave, and speaks with them.

254. לְבַתֵּר דְּאֵזְלִין בְּהוּ, וְשָׁטִין בְּהוּ בְּעֵלְמָא, מְהַדְרִין לְקַבְרֵיהוּ, וְחַמֵּן תּוֹלְעָתָא דְּגוּפָא מְנַקְרֵי בְּשָׂרָא וּמִתְאַבְּלֵן עָלֵיהוּ, וְאִינוּן חֲרָשִׁין הוּוּ אֵזְלֵי לְבֵי קְבָרֵי, וְחֲרָשֵׁי בְּחֲרָשֵׁיהוּ, וְעַבְרִין חַד צֵלְמָא דְּבַר נֶשׁ, וְדַבְּחִין קַמֵּיהּ חַד צְפִירָא. לְבַתֵּר עֲאֵלִין לְהֵוּא צְפִירָא, בְּהֵוּא קְבָרָא, וְהֵוּא צֵלְמָא מְתַבְּרִין לֵיהּ לְאַרְבַּע סְטָרִין, וּמַעֲלִין לֵיהּ לְאַרְבַּע זִיווּיִן דְּקַבְרָא. כְּדִין מְחָרְשֵׁי בְּחֲרָשֵׁיהוּ, וּמִתְכַּנְפִּי אִינוּן כְּנוּפִי, וְאִינוּן זִינִין בִּישׁוּן, וּמִיִּיתִין הֵיּוּא נַפְשָׁתָא, וְעֵאל בְּקַבְרָא וּמִשְׁתַּעֵי בְּהַדְרֵיהוּ.

44. Nefesh, Ruach, Neshamah

We read about the three levels of soul of a righteous person, Nefesh, Ruach and Neshamah. If he deserves the spiritual soul, he is given the Ruach, and then there is awakened in him a higher desire to learn about God. Then he deserves the highest level, the Neshamah. We are told how the Nefashot of the righteous who died are in this world to protect living people; the deceased are aware of distress in the world. The Ruach of the righteous dead go to the earthly Garden of Eden, and the Neshamah go to the supernal Garden of Eden, called the Bond of Life. We learn how the levels of soul communicate with one another to draw God's mercy to the world.

255. Rabbi Yitzchak said: How fortunate are the pious in this world and the World to Come, as they are all holy. Their bodies are holy and their Nefesh is holy. Their Ruach is holy and their Neshamah is the Holy of Holies. There are three levels - NEFESH, RUACH AND NESHAMAH - just like above, reflecting MALCHUT, TIFERET AND BINAH OF ABOVE. As Rabbi Yehuda has taught, it is written, "Let the earth bring forth living creatures (Heb. 'nefesh')" (Bereshheet 1:24), which refers to the soul of Adam. Come and see: These three levels - Nefesh, Ruach and Neshamah - join together, and the superior one is Neshamah.

254. א"ר יצחק, זכאין אינון צדיקיא בעלמא דין, ובעלמא דאתי, דהא בלהו קדישין. גופא דלהון קדישא. נפשא דלהון קדישא. רוחא דלהון קדישא. נשמתא דלהון קדש קדשים. תלת דרגין אינון, כגוונא דלעילא. דתנא א"ר יהודה, כתיב תוצא הארץ נפש חיה, דא היא נשמתא דאדם קדמאה. תא חזי, תלת דרגין אינון, ואתדבקו כחד, נפש, רוח, נשמה. ועלאה מנייהו, נשמה.

256. As Rabbi Yosi said, every person has a Nefesh, an ANIMALISTIC NEFESH and he has a supernal Nefesh, DENOTING a SPIRITUAL Nefesh. If man merits that soul, he is given a crown called Ruach, as the verse says, "Until a spirit be poured upon us from on high" (Yeshayah 32:15). Then there awakens in man a different supernal awakening to search the ways of the Holy King. When man merits the Ruach, he is crowned with a heavenly, holy, all-inclusive Sfirah called Neshamah, called the Neshamah of Eloha.

256. דא"ר יוסי, בכלהו בני נשא אית נפש, ואית נפש עלאה מנפש. זכה ב"נ בהאי נפש, מריקין עליה עטרא חד, דאקרי רוח. הה"ד, עד יערה עלינו רוח ממרום. כדן אתער ב"נ באתערותא אחרא עלאה, לאסתכלא בנמוסי מלכא קדישא. זכה בר נש ביה ביהוה רוחא, מעטרין ליה בכתרא קדישא עלאה, דכליל כלא, דאקרי נשמה. דאתקרי נשמת אלוה.

257. We studied in the greatest secret, among the mysteries of the book of King Solomon, this verse that states, "So I praised the dead that are already dead" (Kohelet 4:2). If it is written, "So I praised the dead," why CONTINUE "that are already dead"? HE ANSWERS: THIS REFERS TO those that already died in this world doing the service of their Master, THEY RENOUNCE THE WORLD (LIT. 'DIE') FOR THE SERVICE OF THEIR MASTER, AS TORAH IS SUSTAINED ONLY BY THOSE WHO GIVE THEMSELVES UP FOR IT.

257. ותאנא ברזא דרזון, בגו רזון דספרא דשלמה מלכא. האי קרא, דכתיב ושבח אני את המתים שכבר מתו, כדן דכתיב ושבח אני את המתים, אמאי שכבר מתו. אלא שכבר מתו בהאי עלמא בפולחנא דמאריהון.

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258. IN THE BOOK OF KING SOLOMON, it is written that the Holy One, blessed be He, made three dwellings for righteous people, FOR THEIR NEFESH, RUACH AND NESHAMAH AFTER THEIR DEMISE. One is for the Nefashot (Heb. plural) of the righteous that did not depart this world and are still in this world, AS THE NEFESH OF THE DECEASED DOES NOT DEPART THIS WORLD. When the world needs mercy and living PEOPLE are in distress, the Nefashot pray for them. They go and tell this to those who slumber in Hebron, MEANING THE PATRIARCHS, who awaken and go to the earthly Garden of Eden, where the Ruach of the righteous are clothed with crowns of light, take counsel with them and make a decree. And the Holy One, blessed be He, fulfills their wish and shows mercy to the world.

259. These Nefashot of the righteous are in this world to protect living PEOPLE. This is known as Nefesh. It does not depart this world and is present in this world to watch and know about and to protect the generation. The friends say that the deceased are aware of distress in the world and the punishment of the wicked in the land is by that NEFESH, as it is written, "That Nefesh shall be cut off from his people" (Vayikra 7:20).

260. The second dwelling is the earthly Garden of Eden. In it, the Holy One, blessed be He, made upper precious dwellings that are similar to this world and similar to the supernal world, MEANING THEY ARE INCLUDED WITH ASPECTS OF MALCHUT AND ASPECTS OF BINAH. THE GARDEN IS THE SECRET OF MALCHUT AND EDEN IS THE SECRET OF BINAH. The chambers are ALSO of two types LIKE THE DWELLING without number, and trees and grasses and fragrances rise daily. In that place rests that which is called Ruach of these righteous. This is the dwelling in which Ruach dwells. Each Ruach is clothed with precious garments of the likeness of this world and the supernal world.

261. The third dwelling is the holy dwelling on high called the bundle of Life, MEANING THE GARDEN OF EDEN ON HIGH. There, the highest, holy level called Neshamah has pleasure. It clings to find pleasure in the most high Eden and it is written, "Then you shall delight yourself in Hashem; and I will cause you to ride..." (Yeshayah 58:14). THE GARDEN OF EDEN ON HIGH IS CALLED THE HIGH PLACES OF THE EARTH.

262. We have learned that when the world needs Mercy, THEN the Nefesh of these meritorious righteous men, which is in this world in order to defend the world, rises, flies across the world and alerts the Ruach. The Ruach rises, adorns itself and alerts the Neshamah. The Neshamah alerts the Holy One, blessed be He, and then He has mercy on the world. Then He descends from above downwards, the Neshamah informs the Ruach and the Ruach informs the Nefesh.

258. ותמן כתיב, תלת מדורין עבד קודשא בריך הוא לצדיקיא, חד לנפשאן דאינון צדיקיא, דלא אסתלקו מהאי עלמא, ושכיחין בהאי עלמא. וכד אצטריך עלמא רחמין, ואינון חייין יתבין בצערא, אינון מצלו צלותא עליהו, ואזלין ומודעין מלה לאינון דמיכין דחברון, ומתערין, ועאלין לג"ע דארעא, דתמן רוחיהון דצדיקיא, מתלבשן בעטרין דנהורא, ואתייעטו בהו, וגזרין גזרה, וקודשא בריך הוא עביד רעותא דלהון, וחס על עלמא.

259. ואינון נפשאן דצדיקיא, משתכחין בהאי עלמא, לאגנא על חייא, והאי אקרי נפש, ודא לא אסתלקא מהאי עלמא, ושכיחא בהאי עלמא, לאסתכלא ולמנדע ולאגנא על דרא. והאי הוא דאמרו חבריא, דמתי ידעי בצערא דעלמא. ועונשא דחייבין די בארעא, בהאי הוא, דכתיב ונכרתה הנפש ההיא מעמיה.

260. ומדורא תניינא הוא ג"ע די בארעא. ביה עבד קודשא בריך הוא מדורין עלאין וקירין, כגוונא דהאי עלמא, וכגוונא דעלמא עלאה. והיכלין בתרין גוונין, דלית להון חושבנא, ואילגין ועשבין וריחין דסלקין בכל יומא. ובהאי אתר שארי ההוא דאקרי רוח דאינון צדיקיא, ומדורא דההוא רוחא ביה שארי. וכל רוח ורוח מתלבשא בלבוש וקירא, כגוונא דהאי עלמא, וכגוונא דההוא עלמא עלאה.

261. מדורא תליתאה, ההוא מדורא עלאה קדישא, דאיתקרי צרורא דחיי. דתמן מתעדנא ההוא דרגא עלאה קדישא, דאקרי נשמה. והאי אתדבק לאתענגא בעדונא עלאה. עליה כתיב, אז תתענג על יי והרכבתך וגו'.

262. ותאנא, בשעתא דאצטריך עלמא רחמין, ואינון צדיקיא זכאין. ההוא נפש דאשתבחא בעלמא, לאגנא על עלמא. נפש סליק ואזיל ושאט בעלמא, ומודע לרוח. ורוח סליק ואתער, ומודע לנשמה. ונשמה לקודשא בריך הוא. וכדין חס קודשא בריך הוא על עלמא. כדין נחתא מעילא לתתא, נשמה אודע לרוח, ורוח אודע לנפשא.

263. Every Shabbat and new Moon, NEFESH, RUACH, AND NESHAMAH join and clothe themselves together until they are united to come forth and bow before the most high King. Afterwards, they return to their positions. This is the essence of the verse, "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come..." (Yeshayah 66:23).

263. וּבְכֹל שַׁבָּת וְשַׁבְּתָא, וְרִישׁ יָרְחָא, בְּלֵהוּ, מִתְחַבְּרִין וּמִתְעַטְרִין בְּחַד, עַד דְּאַזְדָּוְגוּ לְמִיתָי לְסִגְרָא לְמַלְכָּא עֲלָאָה. וּלְבַתֵּר תִּיִיבִין לְאַתְרֵיהוּ. הֵה"ד וְהִיא מְדֵי חֲדָשׁ בְּחֲדָשׁוֹ, וּמְדֵי שַׁבַּת בְּשַׁבְּתוֹ יָבֵא כָּל בָּשָׂר וְגו'.

264. When the world needs mercy, the living go and inform the Nefashot (Heb. plural) of the righteous, and weep on their graves. Those who are worthy to inform the righteous men: what is the reason THEY ARE WORTHY? BECAUSE they concentrate on clinging to Nefesh with Nefesh; then the Nefashot of the righteous awaken, assemble, fly to the slumberers of Hebron, inform them of the distress of the world, and they all ascend to the door of the Garden of Eden to inform the Ruach. These Ruchot (Heb. plural) that are adorned in the Garden of Eden, with celestial angels going among them, all inform the Neshamah, the Neshamah informs the Holy One, blessed be He, and all beg for mercy for the living. And the Holy One, blessed be He, shows Mercy to the world on their behalf. This is what Solomon meant in, "So I praised the dead that are already dead."

264. וּבְשַׁעֲתָא דְאַצְטְרִיךְ עֲלֵמָא רַחֲמֵי, וְחִיָּיא אֲזֵלִי וּמוֹדְעֵי לְהוּ לְנַפְשֵׁיהוּ, דְּצַדִּיקָיָא, וּבְכָאן עַל קְבָרֵיהוּ, אֵינּוֹן דְּאַתְחִזּוּ לְאוֹדְעָא לְהוּ. מ"ט. דְּשׁוּיִין רַעוּתָא דְלֵהוֹן לְאַתְדַּבְּקָא נַפְשָׁא בְּנַפְשָׁא, בְּדִין אֲתַעְרִין נַפְשֵׁיהוּ דְּצַדִּיקָיָא, וּמִתְכַנְפִּי וְאֲזֵלִין וְשֹׂאטִין לְדַמְיַכִּי חֲבֵרוֹן, וּמוֹדְעֵי לְהוּ צַעְרָא דְעֲלֵמָא. וְכִלְהוּ עֲאֵלִין בַּהֲהוּא פִתְחָא דְג"ע, וּמוֹדְעֵי לְרוּחַ. וְאֵינּוֹן רוּחִין דְּמִתְעַטְרִין בְּג"ע, מִלְּאֲבֵי עֲלָאִין אֲזֵלִי בִּינֵיהוּ. וְכִלְהוּ מוֹדְעֵין לְנִשְׁמָה. וְנִשְׁמָה אוֹדְעַת לְקוֹדֶשׁא בְּרִיךְ הוּא, וְכִלְהוּ בְּעָאן רַחֲמֵי עַל חַיִּין, וְחַס קוֹדֶשׁא בְּרִיךְ הוּא עַל עֲלֵמָא בְּגִינֵיהוֹן. וְעַל דָּא אָמַר שְׁלֵמָה, וְשַׁבַּח אֲנִי אֶת הַמֵּתִים שֶׁכָּבַר מֵתוֹ וְגו'.

45. "One who inquires of the dead," part two

Rabbi Aba tells how people can take a scroll of Torah to the gravesites of righteous men, which awakens their souls, and the dead then realize that the world is in distress but there is no one who knows how to inform the dead about the problem. The rabbis talk about the importance of repentance and fasting, and about how critical it is to never change a single letter of the Torah. They say that when there are no more righteous men in the world, the world will survive only by the merits of the deceased. We learn that when a righteous person leaves this world he is then found in all three worlds, Briyah, Yetzirah and Asiyah. He shields the world during his lifetime and even more after death.

265. Rabbi Chiya said: I wonder if anyone knows how to notify the deceased besides us. Rabbi Aba replied: The pain THAT PEOPLE SUFFER, informs them. The Torah informs them. At the time when no one has knowledge, NAMELY HOW TO ALERT THE SOULS OF THE RIGHTEOUS MEN, they bring out a scroll of Torah near the graves and the souls are awakened wondering as to what reason the Torah appears exiled at this place. Then THE ANGEL Dumah informs them.

265. אָמַר ר' חִיָּיא, תְּוֹהֵנָא אִי אֵית מָאן דִּידַע לְאוֹדְעָא לְהוּ לְמִתֵּיָא, בַּר אַנָּן. אָמַר רַבִּי אַבָּא, צַעְרָא מוֹדְעָא לְהוּ. אוֹרִייתָא מוֹדְעָא לְהוּ. דְּהָא בְּשַׁעֲתָא דְלִית מָאן דִּידַע בְּהָא, אַפְקֵי אוֹרִייתָא סָמוּךְ לְקְבָרֵי, וְאֵינּוֹן מִתְעַרִּי, עַל אוֹרִייתָא עַל מַה אֲתַגְלִיָּיא לְהוּא אֲתֵר, בְּדִין דּוּמָה אוֹדְעָ לְהוֹן.

266. Rabbi Yosi said: they realize that the world is in distress, and the living people are neither worthy of nor know how to inform them. At that very time everyone wails the Torah - we have failed and the Torah has been exiled to this place. If people return WITH REPENTANCE and cry with a complete heart, they then return to the Holy One, blessed be He. All assemble and seek mercy, and inform the slumberers of Hebron, and enter and inform the Ruach in the Garden of Eden, as we have mentioned.

266. אָמַר ר' יוֹסִי, וְאֵינּוֹן יָדְעֵי דְהָא עֲלֵמָא בְּצַעְרָא, וְחִיָּיא לָא אֲתַחֲזוֹן, וְלֹא יָדְעֵי לְאוֹדְעָא לְהוּ. בֵּיה שַׁעֲתָא כְּלֵהוּ צְוּחִין עַל אוֹרִייתָא דְאַתְקַלְנָא וְאַתְגְּלִיָּיא לְהוּא אֲתֵר. אִי בְּנֵי נֶשְׂא תִיִיבִין וּבְכָאן בְּלֵבָא שְׁלִים, וְתִיִיבִין קְמֵי קוֹדֶשׁא בְּרִיךְ הוּא, כְּלֵהוּ מִתְכַנְפִּי, וּבְעָאן רַחֲמֵי, וּמוֹדְעֵין לְאֵינּוֹן דְּמִיכֵי חֲבֵרוֹן, וְעֲאֵלִין וּמוֹדְעֵין לְרוּחַ דְּבַג"ע, כְּמַה דְּאָמְרִין.

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267. If they do not repent whole heartedly, entreating and crying for the distress of the world, woe to them, in that they assembled for nothing. They say: Who caused the Holy Torah to be exiled because of them who failed to do repentance. Then they come to list their sins. Therefore, none should go there without repenting or without fasting to seek requests. Rabbi Aba said: Not without three fasts. Rabbi Yosi says: Even one FAST SUFFICES, but it must be on that same day as long as the multitudes sit in great distress. Then they would come together, MEANING NEFESH, RUACH AND NESHAMAH, seeking mercy upon the world.

268. We have learned that Rabbi Yehuda said: One day, Rabbi Chizkiyah and Rabbi Yesa were going along the road and they encountered A PLACE CALLED Gush Chalav. It was in a state of destruction. They sat adjacent to the cemetery. Rabbi Yesa had in his possession one portion of a ripped scroll of Torah, MEANING HE HAD IN HIS HAND A PORTION OF A RIPPED SCROLL OF THE TORAH WITH A COLUMN WITHIN IT. As they were sitting, one grave quivered before them, and cried: Woe, Woe, the world is in distress as the Torah has been exiled here, or maybe the living have come to mock and to shame us with their Torah. Rabbi Chizkiyah and Rabbi Yesa quivered.

269. Rabbi Chizkiyah said TO THE GRAVE: Who are you? He answered: I am dead. I was just awakened for the sake of the Torah scroll. Once the world was in distress and the living came here with a Torah scroll to awaken us. My associates and I hurried to the slumberers at Hebron and, when they joined the spirits of the righteous in the Garden of Eden, it was found that the Torah scroll brought before us by the living was unfit. They were false to the name of the King, because an extra Vav was found in the Torah in the verse, "Whatever parts the hoof, and is clovenfooted" (Vayikra 11:3), WHICH WAS SPELLED WITH A REDUNDANT VAV. They said that since they were false to the name of the King, AS THE TORAH IS THE NAME OF THE KING, they would not return to them TO LET THEM KNOW IF THEIR PRAYER WAS ACCEPTED. They then dismissed me and my associates from the Yeshivah.

270. Until one elder man who was among them went and brought the Torah scroll of Rav Hamnuna Saba (the elder). Then the son of Rabbi Shimon, Rabbi Elazar, who was buried with us, was awakened. He went and prayed in the Garden of Eden for them and the world was healed. Then they allowed us TO RETURN TO THE YESHIVAH. From the time they took Rabbi Elazar from this cemetery IN GUSH CHALAV and placed him near his father IN MERON, there is no one who will awaken to rise before the slumberers of Hebron, for we are afraid to do so since the day when they dismissed me and my friends FROM THE YESHIVAH. Now, you have come to us with your Torah scroll. Therefore, I am shaken up as I say: Who will hasten to notify these genuine righteous men slumbering in Hebron. Rabbi Yesa slipped away AND WENT OFF with that remnant of the Torah scroll. Rabbi Chizkiyah said: Heaven forbid, the world is not in distress and we did not come for this reason.

267. ואי אינון לא תייבין בלבא שלים למבעי ולמבכי על צערא דעלמא. ווי להון, דכלהו מתכנפי לריקא אמרי מאן גרם לאורייתא קדישא דאתגלייא על ידיהו בלא תשובה. וכלהו אתאן לאדכרא חובייהו בגיני כן לא יהכון תמן בלא תשובה ובלא תעניתא למבעי בעותא קמייהו. ר' אבא אמר, בלא תלת תעניתא. רבי יוסי אמר, אמילו חד, ובההוא יומא, ובלבד דעלמא יתיב בצערא טפי, כדין כלהו מזדווגי למבעי רחמין על עלמא.

268. תאנא, אמר רבי יהודה, יומא חד הוה אזלי רבי חזקיה ור' ייסא באורחא, ערעו בגוש חלב, והוה חריב, יתבו סמיך לבי קברי, ור' ייסא הוה בידיה חד קיטרא דס"ת דאקרע, עד דיתבו אתרגיש חד קברא קמייהו, וצווח ווי ווי, דהא עלמא בצערא שכיח, הא אורייתא הכא דאתגלייא, או חייא אתו לחייבא עלן, ולכספא בכסופא עלן באורייתיהו. אזדעזעו רבי חזקיה ור' ייסא.

269. אמר ר' חזקיה מאן את. אמר ליה מיתא אנא, והא אתערנא לגבי ס"ת. דזמנא חדא הוה יתיב עלמא בצערא, ואתו חייא הכא, לאתערא לן בספר תורה, ואנא וחבראי אקדימנא לגבי דמיכי חברון, וכד אתחברו בגן עדן ברוחיהון דצדיקניא, אשתבח קמייהו, דההוא ס"ת דאייתו לקמן אינון חייא הוה פסול ומשקר בשמא דמלכא, על דאשתבח וא"ו יתיר בההוא קרא דושסעת שסע שתי פרסות, ואמרו דהואיל ושרו בשמא דמלכא דלא יתובון לגביהון, ודחו לי ולחבראי בההיא שעתא מבי מתיבתא.

270. עד דחד סבא דהוה בינייהו, אזל ואייתי ספרא דרב המנונא סבא, וכדין אתער רבי אלעזר בר"ש, דהוה קביר עמנא, ואזל ובקא בג"ע עלייהו, ואתסי עלמא, כדין שארו לן, ומן ההוא יומא דסליקו ליה לר"א מבי קברא דא, ואתייהוב לגבי אבוה, לית מאן דאתער למיקם קמייהו דדמיכי חברון, דמסתפינא מן ההוא יומא דדחו לי ולחברי. והשתא אתיתון לגבן, וספר תורה גביכון, אמינא דהא עלמא בצערא אשתכח. וע"ד אודעזענא, דאמינא מאן יקדים לאודעא לאינון זכאי קשוט דמיכי חברון, אשתמיט ר' ייסא בההוא קיטרא דספר תורה. אמר ר' חזקיה, חס ושלום לית עלמא בצערא, ואנן לא אתינן להאי.

271. Rabbi Chizkiyah and Rabbi Yesa left. They said surely when there are no righteous men in the world, the world will survive only by the merits of the deceased. Rabbi Yesa said: When the world needs rain, why do people go to the deceased TO PRAY? Does it not say about "one who inquires of the dead" that it is prohibited? He replied: You have not perceived the wing of the bird in Eden, REFERRING TO THE SECRET OF BINAH, MEANING YOU HAVE NOT ATTAINED THE LEVEL OF BINAH, SINCE THE VERSE "one who inquires of the dead" literally means the dead, denoting the world's evildoers from the idolatrous nations that are always dead, AS THE WICKED EVEN DURING THEIR LIFETIME ARE CALLED DEAD. But about Yisrael, who are truly righteous, Solomon said, "So I praised the dead that are already dead" (Kohelet 4:2), those that have already died at a different time, MEANING THEY GAVE THEMSELVES FOR THE TORAH, but not this time. They have already died, and now they are alive.

271. קמו רבי חזקיה ור' ייסא ואזלו. אמרי, ודאי בשעתא דזכאין לא אשתכחו בעלמא, עלמא לא מתקיימא אלא בגיניהון דמתייא. אמר ר' ייסא, בשעתא דאצטריך עלמא למטרא, אמאי אזלינן לגביהון דמתייא, והא כתיב ודורש אל המתים ואסיר. א"ל עד כאן לא חמיתא גרפא דצפרא דערן. ודורש אל המתים, אל המתים דייקא. דאינון חייבי עלמא, דאינון מעמין ע"ז, דאשתכחו תדיר מתים. אבל ישראל דאינון זכאי קשוט, שלמה קרא עלייהו ושבח אני את המתים שכבר מתו, בזמנא אחרא ולא השתא. שכבר מתו, והשתא אינון חייין.

272. Furthermore, when other nations come before their deceased, they come with sorcery to awaken kinds of evil beings. When Yisrael come to their deceased, they come in great repentance before the Holy One, blessed be He, with a broken heart and fasting. All this is done so that the holy souls will ask for mercy for their sake before the Holy One, blessed be He. And the Holy One, blessed be He, shows mercy to the world on their behalf.

272. ועוד, דשאר עמין כד אתאן למתייהון, אתיין בחרשין, לאתערא עלייהו זינין בושין. וכד ישראל אתאן למתייהון, אתיין בכמה תשובה לקמי קודשא בריך הוא. בתבירו דלבא, בתעניתא לקבליה, וכלא בגין דנשמתיין קדישין יבעון רחמי לקמי קודשא בריך הוא עלייהו, וקודשא בריך הוא חייס על עלמא בגיניהון.

273. Therefore, we have learned that the righteous are not gone or lost from all worlds, even when he has departed this world. He is to be found in all the worlds even more than during his lifetime, as he was located only in this world during his lifetime. Afterwards, he is in three worlds - NAMELY BRIYAH, YETZIRAH AND ASIYAH - and he is in them all, as it is written, "Therefore do the virgins (Heb. alamot) love you" (Shir Hashirim 1:3). Do not pronounce it alamot but olamot (lit. 'worlds'). Blessed is their share.

273. ועל דא תנינן, צדיקא אע"ג דאתפטר מהאי עלמא, לא אסתלק ולא אתאביד מכלהו עלמין, דהא בכלהו עלמין אשתכח יתיר מחייו. דבחייו אשתכח בהאי עלמא בלחודוי, ולבתר אשתכח בתלת עלמין, וזמין לגבייהו, דכתיב עלמות אהבון, אל תקרי עלמות, אלא עולמות. זכאה חולקיהון.

274. We have learned that it is written, "Yet the soul (Nefesh) of my master shall be bound in the bond of life" (I Samuel 25:29). HE QUESTIONS: It says "the Nefesh of my Master," but it should read "the Neshamah of my master", BECAUSE NEFESH REMAINS IN THIS WORLD AND ONLY NESHAMAH RISES TO THE BUNDLE OF LIFE. HE ANSWERS: As we said, fortunate is the share of the righteous men that everything is tied one to another - Nefesh with Ruach, Ruach with Neshamah and Neshamah with the Holy One, blessed be He. The result is that Nefesh is tied to the bond of life, AS IT IS CONNECTED TO NESHAMAH, WHICH IS THE BUNDLE OF LIFE.

275. Rabbi Elazar said: Regarding that which the friends have said, it is forbidden to exile a Torah scroll even to be taken from one synagogue to another and certainly into the street. If so, why DO WE TAKE IT OUT into the street? Rabbi Yehuda replied: So it will awaken them to seek mercy for the world. Rabbi Aba said that when the Shechinah went into exile, it also moved from place to place until She said, "Oh, that I were in the wilderness, in a lodging place of wayfaring men..." (Yirmeyah 9:1). Here too, at first the Torah is exiled from one synagogue to another and later into the street. Afterwards it is "in the wilderness, in a lodging place of wayfaring men." Rabbi Yehuda said: The Babylonians are reverent and do not pass the Torah scroll even from synagogue to synagogue and certainly not there, INTO THE STREET.

276. We have learned that Rabbi Shimon said to the friends: In my day, there will not be a need for mankind to do this, TO BRING OUT A TORAH SCROLL INTO THE STREET. Rabbi Yosi said to him: The righteous shield the world during their lifetime and even more so after their death, as it is written, "For I will defend this city to save it for My own sake, and for the sake of David My servant" (Yeshayah 37:35). Yet during the lifetime OF DAVID, it was not expressed. Rabbi Yehuda said, Why is this verse different, saying, "For My own sake, and for the sake of David My servant," giving the two equal importance? HE ANSWERS: The reason is that David merited to be joined to the holy Chariot of the patriarchs, AS HE IS FOURTH TO THEM, THE SECRET OF MALCHUT. For this reason, everything is one. Blessed is He for ever and ever.

46. Tamar

Rabbi Yitzchak says that the Holy Name is both concealed and revealed, that the Torah is both concealed and revealed, and that every verse and portion of the Torah is both concealed and revealed, there is always both a literal explanation and its mystery. The rabbis talk about Tamar, and Rabbi Aba wonders about "the entrance of eyes" spoken of in scripture. Rabbi Shimon explains that it has to do with the door or entrance by which one can see God. He interprets the story of Tamar as told in Beresheet, and it is obvious that there are both literal and esoteric explanations. Rabbi Aba says that the concealed matters of the Torah are given to saintly people, while the revealed, or obvious, matters are given to the rest of the people.

277. "After the doings of the land of Egypt, in which you dwelt, shall you not do" (Vayikra 18:3). Rabbi Yitzchak opened the discussion saying, "That men may declare the name of Hashem in Zion, and His praise in Jerusalem" (Tehilim 102:22). From there, we learned that the Holy Name is both concealed and revealed. THE CONCEALED IS YUD HEI VAV HEI AND THE REVEALED IS ADONAI. The Torah, which is the Holy Name on high OF ZEIR ANPIN, is concealed and revealed. Every verse in the Torah, every portion of Torah is concealed and revealed, MEANING THERE IS A LITERAL EXPLANATION AND ITS MYSTERY.

274. תָּאנָא, כְּתִיב וְהִיְתָה נֶפֶשׁ אֲדוֹנֵי צְרוּרָה בְּצֻרוֹר הַחַיִּים, וְהִיְתָה נֶפֶשׁ אֲדוֹנֵי, נִשְׁמַת אֲדוֹנֵי מִבְּעֵי לֵיהּ. אֲלֵא כִּמָּה דְאִמְרָן, דְּזִכָּא חוּלְקִיהוֹן דְּצִדִּיקָיָא דְכֻלָּא אֲתִקְשֵׁר דָּא בְּדָא, נֶפֶשׁ בְּרוּחַ וְרוּחַ בְּנִשְׁמָה, וְנִשְׁמָה בְּקוּדְשָׁא בְּרִיךְ הוּא. אֲשֶׁתִּכַּח דְּנֶפֶשׁ צְרוּרָה בְּצֻרוֹר הַחַיִּים.

275. א"ר אֶלְעָזָר, הָאִי דְאִמְרוּ חֲבֵרַיָא, גְלוּתָא דְס"ת אִמְלוּ מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא אַחְרָא אֲסִיר. וּכ"ש לְבֵי רְחוּב, אִמְאֵי לְבֵי רְחוּב. א"ר יְהוּדָה, כִּמָּה דְאִמְרָן, בְּגִין דִּיתְעֵרוּן עֲלֵיהּ וַיִּתְבַּעוּן רַחֲמֵי עַל עַלְמָא. אִמְרַ ר' אָבָא, שְׂכִינְתָּא כַּד אֲתַגְלִיָּא הֲכִי נִמְי מֵאֲתֵר לְאֲתֵר, עַד דְאִמְרָה מִי יִתְנִי בְּמִדְבַר מְלוֹן אוֹרְחִים וְגו' אוֹף הֲכָא בְּקִדְמִיתָא מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא, לְבִתֵּר לְבֵי רְחוּב, לְבִתֵּר בְּמִדְבַר מְלוֹן אוֹרְחִים. א"ר יְהוּדָה, בְּנִי בְּבַל מִסְתַּמּוּ וְלֹא קָא עֲבְרֵי אִמְלוּ מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא, כ"ש הָאִי.

276. תְּנִיָא, אִמְרַ לְהוּ ר"ש לְחֲבֵרַיָא, בְּיוֹמָי לֹא יִצְטָרְכוּן בְּנֵי עַלְמָא לְהָאִי. א"ל רַבִּי יוֹסִי, צִדִּיקָיָא מְגִינִין עַל עַלְמָא בְּחַיִּיהוֹן, וּבְמִיתְתַּהוֹן יוֹתֵר מְחַיִּיהוֹן. הַה"ד וְגִנוּתִי עַל הָעִיר הַזֹּאת לְהוֹשִׁיעָה לְמַעַנִי וְלִמְעַן דּוֹד עֲבָדִי, וְאִילוּ בְּחַיִּוּהִי לֹא כְּתִיב. א"ר יְהוּדָה מָאִי שְׁנָא הֲכָא דְכְּתִיב לְמַעַנִי וְלִמְעַן דּוֹד עֲבָדִי, דְשָׁקִיל הָאִי לְגַבִּי הָאִי. אֲלֵא, בְּגִין דְדוֹד זָכָה לְאֲתִקְשָׁרָא בְּרִיתָא קְדִישָׁא דְאֲבָהָתָא, וּבְג"כ כֻּלָּא חַד, בְּרִיךְ הוּא לְעַלְמֵי וְלְעַלְמֵי עַלְמֵיָא.

277. כְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם אֲשֶׁר יִשְׁבַתֶּם בָּהּ לֹא תַעֲשׂוּ, ר' יִצְחָק פְּתַח, לְסַפֵּר בְּצִוּוֹן שֵׁם יי' וְתַהֲלִתוּ בִירוּשָׁלַם. תַּמָּן תְּנִינָן, שְׁמָא קְדִישָׁא סְתִים וְגִלְיָא. וְאוֹרִייתָא דְהִיא שְׁמָא קְדִישָׁא עֲלָא, סְתִים וְגִלְיָא. וְכֻל קְרָא דְבְאוֹרִייתָא, וְכֻל פְּרִשְׁתָּא דְאוֹרִייתָא, סְתִים וְגִלְיָא.

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278. We have learned that Rabbi Yehuda said: From the boldness of one righteous woman, many good things came to the world. Who is She? It is Tamar, as it is written, "And sat by the entrance of Enayim (lit. 'eyes')" (Beresheet 38:14). Rabbi Aba said: This portion proves TO US that Torah is both concealed and revealed, AND IT CONTAINS REVEALED MATTERS AND HIDDEN. I have looked through the entire Torah and I have not found anywhere a place called the entrance of eyes. This is because it is all concealed, mysteries among mysteries.

279. We have learned, what did this pious woman contemplate that she did such a thing? HE ANSWERS: She understood from being in the house of her father-in-law the ways of the Holy One, blessed be He, NAMELY how He conducts this world with its human beings. Because she knew this, the Holy One, blessed be He, set up this matter to happen through her. This matter goes along the same line, as we have learned. Batsheba was designated FOR DAVID from the six days of Creation to be the mother of King Solomon. Here too, Tamar was designated for this from the creation of the world.

280. "And sat by the entrance of Enayim": HE QUESTIONS: What is "the entrance of Enayim"? HE ANSWERS: It is as it says, "As he sat by the tent door" (Beresheet 18:1), "Hashem will pass over the door" (Shemot 12:23) and, "Open to me the gates of righteousness" (Tehilim 118:19). "Enayim (lit. 'eyes')": The eyes of the whole world look to this door "which is by the way to Timna" (Beresheet 38:14). What is Timna? The verse reads, "And the similitude (heb. tmunah) of Hashem does he behold" (Bemidbar 12:8). So we explained that Tamar carried this out below, flowers appeared and branches sprouted in the secret of the Faith.

281. "But Judah still rules with El, and is faithful with holy ones" (Hoshea 12:1). "When Judah saw her, he thought her to be a harlot..." (Beresheet 38:15) as the verse states, "Likewise the way of an adulterous woman" (Mishlei 30:20). "Because she had covered her face" (Beresheet 38:15): We have learned that "she had covered her face," MEANING similar to what you say, "She eats, and wipes her mouth" (Mishlei 30:20). She torched the world with her flames, "and says, I have done nothing wrong" (Ibid.). What is the reason? It is "because she had covered her face" and no one knows her ways in order to save themselves from her. "And he turned to her by the way" (Beresheet 38:16), to the way literally, to make white join with red. "And said, I pray you, let me come in to you..." (Ibid.). We established THAT "let me" always MEANS INVITATION.

282. "For he knew not that she was his daughter in law (Heb. kalah)" (Ibid.), MEANING the destruction (Heb. kelayah) of the world, as translated into Aramaic, WHICH MEANS THAT HE DID NOT KNOW SHE WAS DESTROYING THE WORLD, as kalah is derived from kelayah. Why did he not know? Because she welcomed him so as to receive from him. She came there to be alleviate and bestow mercy upon the world. ANOTHER EXPLANATION FOR, "She was his daughter in law" is literally a bride (Heb. kalah), as is written, "My bride (Heb. kalah), with me from Lebanon" (Shir Hashirim 4:8).

278. דַּתְנִיָא א"ר יְהוּדָה, מִחְצִיפוֹתָא דְצִדְקַת חַדָּא, נִפְקֵן כְּמָה טְבָאן לְעֵלְמָא. וּמָאן הִיא. תָּמָר. דְכִתְיִב וַתֵּשֶׁב בְּפֶתַח עֵינַיִם. אָמַר רַבִּי אַבְא, פְּרִשְׁתָּא דָא מוֹכַח, דְאֹרִייתָא סְתִים וְגִלְיָא. וְהָא אִסְתַּכְּלָנָא בְּאֹרִייתָא כְּלָא, וְלֹא אִשְׁכַּחְנָא אֶתְר דְאֶקְרִי פֶתַח עֵינַיִם, אֲלֵא כְּלָא סְתִים, וְרָזָא דְרִזּוּן הוּא.

279. וַתְנִיָא, מֵאֵי חֲמַת צִדְקַת זֹו לְעוֹבְדָא דָא. אֲלֵא יֵדַעַת בְּבֵיתָא דְחֲמוּהִי אֲרַחוּי דְקוֹדֶשָׁא בְרִיךְ הוּא, הֵיךְ מְדַבֵּר הָאֵי עֵלְמָא עִם בְּנֵי נֶשָׂא. וּבְגִין דְהִיא יֵדַעַת, קוֹדֶשָׁא בְרִיךְ הוּא אֹקִים מְלָה עַל יֵדְהָא. וְאֲזֵלָא הָא כְּמָה דְתִנְיָנָן, אֲזַדְמַנַת הוּת בַּת שְׁבַע מו' יָמֵי בְרֵאשִׁית לְמַהוּי אַמְיָה דְשִׁלְמָא מְלֶכָא. אוּף הֶכָא אֲזַדְמַנַת הוּת תָּמָר לְדָא, מִיּוֹמָא דְאֶתְבְּרִי עֵלְמָא.

280. וַתֵּשֶׁב בְּפֶתַח עֵינַיִם, מָאן פֶּתַח עֵינַיִם כְּמָה דְאֵת אָמַר, וְהוּא יוֹשֵׁב פֶּתַח הָאֵהֶל. וּכְתִיב, וּפִסַּח יְיָ עַל הַפֶּתַח. וּכְתִיב פֶּתַחוּ לִי שַׁעֲרֵי צֶדֶק וְגו'. עֵינַיִם: דְכָל עֵינַיִן דְעֵלְמָא לְהָאֵי פֶתַח מְצַפָּאן. אֲשֶׁר עַל דְרָךְ תְּמַנְתָּהּ, מֵאֵי תְמַנְתָּהּ. כַּד"א וְתִמְנַנְתָּ יְיָ יְבִיט. וְהִכִּי אֹקִימְנָא, תָּמָר אֹקִימַת מְלָה לְתַתָּא, וּפְרַחַת פְּרַחִין, וְאֲנִיצַת עֲנַפִּין בְּרָזָא דְמַהִימְנוּתָא.

281. וְיְהוּדָה עוֹד רַד עִם אֵל וְעִם קְרוֹשִׁים נֶאֱמָן. וְיִרְאֶה יְהוּדָה וַיִּחְשְׁבֶהָ לְזוֹנָה וְגו'. כַּד"א, כֵּן דְרָךְ אִשָּׁה מְנַאֲפַת. כִּי כִסְתָה פָנֶיהָ, וְאֹקִימְנָא כִּי כִסְתָה פָנֶיהָ, כַּד"א, אֲכָלָה וּמְחַתָּה פִּיהָ, אֹקִימַת עֵלְמָא בְּשִׁלְהוּבוּי, וְאִמְרָה לֹא פְעַלְתִּי אֲנִי. מ"ט. בְּגִין כִּי כִסְתָה פָנֶיהָ, וְלִית מָאן דִּידַע אֹרְחָהָ, לְאִשְׁתַּזְבָּא מְנָה. וַיֵּט אֵלֶיהָ אֵל הַדְּרָךְ, אֵל הַדְּרָךְ מִמֶּשׁ, לְאִתְחַבְּרָא חוֹרָא בְּסוּמְקָא. וַיֹּאמֶר הִבֵּה נָא אַבָּא אֵלַיךְ וְגו', הָא אֹקִימְנָא הִבֵּה בְכָל אֶתְר.

282. כִּי לֹא יֵדַע כִּי כִלְתוּ הִיא. כִּי כִלְתוּ הִיא דְעֵלְמָא, מְתַרְגְּמִין אֲרִי שְׁצִייתָא דְעֵלְמָא הִיא. מֵאֵי טַעְמָא לֹא יֵדַע. בְּגִין דְהָא מְנַהֲרָן אֲנַפְהָא, לְקַבְּלָא מְנִיָּה, וְאֲזַדְמַנָא לְאִתְבַּסְמָא וּלְרַחֲמָא עֵלְמָא ד"א כִּי כִלְתוּ הִיא, דָא כְּלָה מִמֶּשׁ, דְכִתְיִב אֵתִי מְלַבְנוֹן כְּלָה.

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283. "And she said, What will you give me, that you may come in to me?" (Bereshheet 38:16). Now the bride needs jewels. "And he said, I will send you a kid from the flock" (Ibid. 17). THIS IS LIKE a king who had a son born to him from a maidservant who used to walk about the palace. The king wanted to marry a lady from high nobility and bring her to the palace. So she said: Who allowed this one in the king's palace? The king said: From now on, I will expel the son of the maidservant from my palace.

284. Also here, "I will send you a kid from the flock." We established WHAT IS MEANT BY A KID IN, "You shall not boil a kid" (Shemot 34:26). IT REFERS TO THE OTHER SIDE THAT NURSES FROM MALCHUT BEFORE SHE IS PURIFIED, and all these stem from the firstborn of cattle. Therefore, it is not written: 'I will give', but "I will send," MEANING I will expel and send it away so it shall not be in my palace.

285a. "And she said, Will you give me a pledge, till you send it?" (Bereshheet 38:17) These are the marks of a Queen blessed by the King during her nuptials. And he said: What pledge shall I give you? And she said: Your signet, and your cord, and your staff (Ibid. 18). These are the heavenly bonds, the jewels of the Bride who is blessed by these three - NAMELY Netzach, Hod and Yesod. Everything is contained within these three. The Bride is blessed from this. Immediately, "he gave it her, and came in to her, and she conceived by him" (Ibid.).

285b. "And it came to pass about three months after" (Ibid. 24). HE QUESTIONS: What is meant by three months? HE ANSWERS: After a tripled month. The three months ARE CHESED, GVURAH AND TIFERET, as we have established. HERE IT IS WRITTEN, "About three months," MEANING as the fourth month began, DENOTING MALCHUT, to stir up the Judgments in the world due to the sins of mankind and to nurture from the Other Side. Then, "it was told Judah, saying, Tamar your daughter in law has played the harlot" (Ibid.), so the bride is found on the Other Side. It is written, "Bring her out" (Ibid.) as the verse says, "And cast down from heaven (to) earth the beauty of Yisrael" (Eichah 2:1). "And let her be burnt" (Bereshheet 38:24) with a flaming fire in exile.

285c. It is written, "When she was brought forth" to be drawn into the exile, "She sent to her father-in-law, saying, By the man whose these are, I AM WITH CHILD" (Ibid. 25). It is not written: 'from whom these are', but "whose these are," WHICH MEANS these items are proof of him by whom I am with child. THESE WERE BRIDAL ORNAMENTS AND THEY HAD ALREADY BECOME HERS, AS EARLIER MENTIONED, BUT ONLY HE GAVE THEM. Immediately, "And Judah acknowledged them, and said, She has been more righteous (Heb. tzedakah) than I" (Ibid. 26). Assuredly she is righteous, for this was brought about by that name, FOR SO IS MALCHUT CALLED. What brought upon her this name? He continued, "than I (also: 'from me')," as it is written, "For Hashem is righteous, He loves righteousness (Heb. tzedakah); the upright shall behold His face" (Tehillim 11:7). This is because tzedakah is justice (Heb. tzedek) and Hei, and she received that name from me. She inherited IT from me and all this is come from me.

283. וְתֹאמֶר מִה תִּתֶּן לִי כִּי תָבֵא אֵלַי. הַשְׂתָּא כְּלָה בְּעֵינָא תְּכַשִּׁיטָהּ. וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי עֲזִים מִן הַצֹּאן. לְמַלְכָּא דְהוּוּ לִיה בְּרָא מֵאִמְהוּ חֲדָא, וְאִזִּיל בְּהִיכְלָא, בְּעָא מַלְכָּא לְאַתְנַסְבָּא בְּמִטְרוּנִיתָא עַלְאָה, וְלֹאֲעֵלְאָה בְּהִיכְלִיָּה. אֲמַרָה מֵאֵן יְהִיב לִיה לְדִין בְּהִיכְלִיָּה דְמַלְכָּא. אֲמַר מַלְכָּא, מִכָּאן וְלַהֲלָאָה אֲשֶׁר וְאַתְרִין לְבְרָא דְאִמְהוּ מֵהִיכְלָא דִּילֵי.

284. כִּךְ נִמְי הֵכָא, אָנֹכִי אֲשַׁלַּח גְּדִי עֲזִים מִן הַצֹּאן. וְהָא אֹקִימְנָא, בְּלֹא תְּבַשֵּׁל גְּדִי. וְכֹל אִינוּן בְּסִטְרָא דְבִכּוּר בְּהֵמָה קָא אַתּוּ. וְעַל דָּא לֹא כְּתִיב אָנֹכִי אַתּוּן, אֲלֵא אָנֹכִי אֲשַׁלַּח, אַתְרִין וְאֲשֶׁר לִיה, דְּלֹא יִשְׁתַּכַּח בְּהִיכְלֵי.

285(1). וְתֹאמֶר אִם תִּתֶּן עֲרֻבּוֹן עַד שְׁלַחְךָ. אֵלַיִן אִינוּן סִימְנִין דְּמִטְרוּנִיתָא, דְּאַתְבְּרָכָא מִן מַלְכָּא בְּזוּגָהָא. וַיֹּאמֶר מִה הָעֲרֻבּוֹן אֲשֶׁר אַתּוּן לְךָ, וְתֹאמֶר חוֹתְמֶךָ וּפְתִילְךָ וּמִטְכָּךְ. אֵלַיִן אִינוּן קִטְרֵי עַלְאֵי, תְּכַשִּׁיטָהּ דְּכָלָה אַתְבְּרָכָא מִתְּלַתָּא אֵלַיִן, נִצַּח הוּד יִסוּד, וְכֹלָא אֲשַׁתְּכַח בְּתַלְתָּא אֵלַיִן וְכָלָה מֵהֵכָא מִתְבְּרָכָא. מִיַּד וַיִּתֶּן לָהּ וַיָּבֵא אֵלֶיהָ וַתְּהַר לֹו.

285(2). וַיְהִי כַּמְשָׁלֵשׁ חֳדָשִׁים. מֵאֵן מְשַׁלֵּשׁ חֳדָשִׁים. בְּתַר דִּיתְלַתּוֹן יִרְחֵיא, וְהָא ג' יִרְחִין אֹקִימְנָא. וְהֵכָא כַּמְשָׁלֵשׁ חֳדָשִׁים, דְּשָׂרֵי יִרְחָא רְבִיעָאָה לְאַתְעָרָא דִּינִין בְּעֵלְמָא בְּחוּבֵי בְנֵי נֶשָׂא, וְהִיא יִנְקָא מִסִּטְרָא אַחְרָא. כְּדִין, וַיּוֹגֵד לִיהוּדָה לֵאמֹר זָנַתָּ תָמַר כְּלַתְךָ, הָא כְּלָה בְּסִטְרָא אַחְרָא אֲשַׁתְּכַחַת. מִה כְּתִיב, הוֹצִיאֹוהָ. כְּמָה דְּכְתִיב, הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ תְּפָאֶרֶת יִשְׂרָאֵל. וְתִשְׂרֹף, בְּשִׁלְהוּבֵי טִיהָרָא בְּגִלּוּתָא.

285(3). מִה כְּתִיב, הִיא מוֹצֵאתָ, לְאַתְמִשְׁכָּא בְּגִלּוּתָא. וְהִיא שְׁלַחָה אֶל חֲמִיָּה לֵאמֹר לֹאִישׁ אֲשֶׁר אֵלֶּה לֹו. לֹאִישׁ אֲשֶׁר אֵלֶּה מִמֶּנּוּ לֹא כְּתִיב, אֲלֵא לֹאִישׁ אֲשֶׁר אֵלֶּה לֹו. דִּילִיָּה סִימְנִין אֵלַיִן מִשְׁתַּכְּחִין, אָנֹכִי הֲרָה. מִיַּד וַיְכַר יְהוּדָה וַיֹּאמֶר צְדָקָה מִמֶּנּוּ. צְדָקָה וְדָאִי, וְשְׂמָא גְרִים. מֵאֵן גְרִים לָהּ, שְׂמָא דָּא. הֲדַר וַאֲמַר מִמֶּנּוּ, דְּכְתִיב כִּי צְדִיק יִי צְדָקוֹת אֵהָב יִשְׂרָאֵל וַיְחַזּוּ פְנֵימוֹ. צְדָקָה: צְדָקָה ה', דְּמִמֶּנּוּ נִטְלַת שְׂמָא דָּא. מִמֶּנּוּ יִרְתָּא. מִמֶּנּוּ אֲשַׁתְּכַחַת.

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286. Rabbi Yosi said: What is the reason that in one place it states, "her father-in-law" and in another place it states, "And Judah"? He replied: Everything is intertwined. "Her father-in-law" refers to a subliminal meaning.

287. Rabbi Elazar said: We have established this portion in esoteric terms in several ways. When we look into these words, we hear from it the secrets of the ways of the Holy One, blessed be He, and His Judgments everywhere, AS WE EARLIER EXPLAINED. TAMAR knew ALL THIS and she prepared herself for this to complement the ways of the Holy One, blessed be He, in order that kings and rulers would descend from He who will rule the world. Ruth did the same thing; ALSO RUTH IMPLORER BOAZ FOR A LEVIRATE MARRIAGE LIKE TAMAR.

288. Rabbi Aba said: This portion is tied to esoteric wisdom of the Torah. It is all concealed yet revealed, MEANING THERE IS IN IT ESOTERIC AND LITERAL EXPLANATIONS. The entire Torah is similar this way, IN HIDDEN SUBLIME MEANINGS AND THE LITERAL EXPLANATIONS. There is not a matter of Torah in which the Holy subliminal Name is not impressed, which is both concealed and revealed. The concealed matters of Torah are bequeathed to the highly saintly ones and THE REVEALED MATTERS are revealed to the rest of the people. In relation to this, it is written, "That men may declare the name of Hashem in Zion, and His praise in Jerusalem" (Tehilim 102:22). "In Zion" refers to the Temple, where it is permitted to pronounce the Holy Name, YUD HEI VAV HEI, in the proper fashion. However, outside THE TEMPLE, only the appellation can be mentioned, NAMELY ADONAI, BUT NOT THE WAY IT IS WRITTEN. Everything is concealed and yet revealed, AS THE NAME, YUD HEI VAV HEI, WHICH ONE IS FORBIDDEN TO MENTION, IS CONCEALED, BUT THE NAME ADONAI WHICH WE MENTION IS REVEALED. ALL MATTERS ARE IN THIS WAY. We have learned that anyone who deducts one letter from the Torah or adds one letter is like one who is false to the supernal Holy Name of the King.

47. The practices of Egypt

Rabbi Yitzchak talks about the idolatry of the Egyptians, and Rabbi Chiya says that in the future God will cleanse His land from all the idolatrous nations.

289. Rabbi Yitzchak said: IT WAS the practices of Egypt THAT THEY USED to worship the maidservant, MEANING THE KLIPAH CALLED MAIDSERVANT, as we have explained. The practice of Canaan WAS TO worship THAT PLACE called "the captive that was in the dungeon" (Shemot 12:29). Therefore, it is written, "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). For this reason, they all falsified in matters of holiness and everything practiced IDOLATRY. For this reason, IT IS WRITTEN, "After the doings of the land of Egypt, in which you dwelt..." (Vayikra 18:3). Rabbi Yehuda said: They created evil Judgments that will rule over the land, NAMELY MALCHUT, as the verse says, "That your land be not defiled" (Devarim 21:23) and, "And the land is defiled" (Vayikra 18:27).

286. א"ר יוסי, מ"ט חמיה כתיב באתר חר, יהודה באתר אחרא. א"ל, בלא אתקטר דא בדא. חמיה, באתר עלאה תלי.

287. א"ר אלעזר, פרשתא דא אוקימנא ברזא עלאה, בכמה גוונין. כד יסתכלון מלי, מינה ישתמע רזין דאורחוי דקודשא ברין הוא, ודינוי בכל אתר. והיא ידעת ואקדימת גרמאה למלה דא, לאשלמא אורחוי דקודשא ברין הוא, בגין דינפקו מינה מלכין שליטין, וזמינן לשלטאה על עלמא. ורות כהאי גוונא עבדת.

288. א"ר אבא, פרשתא דא ברזא דחכמתא דאורייתא אתקשרא, וכלא סתים וגליא. ואורייתא בלא כהאי גוונא אשתכחת. ולית לך מלה באורייתא, דלא רשים בה שמא קדישא עלאה, דסתים וגליא. בגיני כך, סתימי דאורייתא, קדישי עליונן ירתין לה, ואתגליא בשאר בני עלמא. כגוונא דא כתיב, לספר בציון שם יי ותהלתו בירושלם, דהא בציון במקדשא, שרי לאדכרא שמא קדישא בדקא חזי. ולבר בכינויו. ועל דא בלא סתים וגליא. תאנא, כל מאן דגרע את חר מאורייתא. או יוסיף את חר באורייתא, כמאן דמשקר בשמא קדישא עלאה דמלכא.

289. א"ר יצחק, עובדא דמצרים פלחין לשפחה, כמה דאוקימנא. עובדא דכנען, פלחין לההוא דאקרי שבי אשר בבית הבור. ועל דא כתיב, ארור כנען עבד עבדים יהיה לאחיו. בג"כ בלהו מכדבין במלין קדישין, ועבדין עובדין בכלא. בגיני כך כמעשה ארץ מצרים אשר ישבתם בה וגו'. ר' יהודה אמר, דעבדין דינן בישין לשלטא על ארעא, כד"א ולא תטמא את אדמתך. וכתיב ותטמא הארץ.

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290. "After the doings of the land of Egypt": Rabbi Chiya said, "That it might take hold of the ends of the earth, that the wicked might be shaken out of it" (Iyov 38:13). We have learned that the Holy One, blessed be He, in the future will cleanse His land, MALCHUT, from all the defilement of the idolatrous nations that defiled it, just as one takes hold of a garment and shakes out from it all the filth, referring to all THE WICKED buried in the Holy Land. SO HE WILL SHAKE OUT THE LAND in order to cast them out and IN ORDER to purify the Holy Land, DENOTING MALCHUT, from the Other Side. It is as if it was sustaining the other ministers of the nations, from whom it received defilement in order to guide them. And He will cleanse it and remove THE MINISTERS OF THE NATIONS to the outside.

290. בְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם וְגו', רַבִּי חִיָּיא פָּתַח, לְאַחֲזוֹ בְּכַנְפּוֹת הָאָרֶץ וְגו', תָּאנָא, זְמַיִן קוֹדֶשׁא בְּרִיךְ הוּא לְדַבְּרָא לְאַרְעִיהּ, מִכָּל מַסָּאבוֹתָא דְעַמּוּיִן עַ"ז, דְּסָאִיבוּ לָהּ. כִּהָאִי מֵאֵן דְּאַחִיד בְּטְלִיתִיהּ, וְאַנְעֵר טְנוּפָא מִנִּיהּ. וְכָל אִינוּן דְּאַתְקַבְּרוּ בְּאַרְעָא קְדִישָׁא, לְמַשְׁדֵּי לֹון לְבַר, וְלְדַבְּרָא אֶרְעָא קְדִישָׁא מַסְטְרָא אַחְרָא, כְּבִיכּוֹל דְּהוּא מַתְזָנָא לְשָׂאֵר רַבְרַבֵּי עַמּוּיִן, וְלִקְבֹּלָא מַסָּאבוֹתָא דְלַהוּן, וְלְדַבְּרָא לֹון. וְזַמַּיִן לְדַבְּרָא לָהּ לְאַעֲבְרָא לֹון לְבַר.

48. "But when you entered, you defiled My land"

Rabbi Yehuda tells us how fortunate people are who live in the Holy Land, and how they will deserve later to live in the higher Holy land. He speaks about the consequences of dying in the Holy Land and dying elsewhere.

291. Rabbi Shimon was cleansing the marketplaces of Tiberias. He dug out all the dead that were there, and cleansed the land. We have learned that it is written, "But when you entered, you defiled My land" (Yirmeyah 2:7). Rabbi Yehuda said: Fortunate is the portion of he who deserves during his lifetime to make his dwelling in the Holy Land. All who merit it will cause the dew of the heaven above to continue to descend upon the earth, so all who deserve the Holy Land in this lifetime will later deserve the higher Holy Land, MALCHUT.

291. ר' שִׁמְעוֹן הוּא מְדַבֵּי שׁוּקֵי דְטִבֵּרְיָא, וְכָל דְּהוּא תַמְן מִית, הוּא סָלִיק לִיהּ, וּמְדַבֵּי אֶרְעָא. תָּאנָא, כְּתִיב וַתְּבֹאוּ וַתִּטְמְאוּ אֶת אֶרְצִי וְגו', אָמַר רַבִּי יְהוּדָה זְכָאָה חוֹלְקִיהּ מֵאֵן דְּזָכִי בְּחַיָּוֵי לְמַשְׁרֵי מְדוּרָא בְּאַרְעָא קְדִישָׁא. דְּכָל מֵאֵן דְּזָכִי לָהּ, זָכִי לְאַנְגְרָא מַטְלָא דְשָׁמַיָא דְלַעִילָא, דְנַחֲתִית עַל אֶרְעָא. וְכָל מֵאֵן דְּזָכִי לְאַתְקַשְׂרָא בְּחַיָּוֵי בִּהָאִי אֶרְעָא קְדִישָׁא, זָכִי לְאַתְקַשְׂרָא לְבַתַּר בְּאַרְעָא קְדִישָׁא עֲלָאָה.

292. About all those who did not merit during their lifetime TO BE IN THE HOLY LAND and are brought there later to be buried, it is written, "And made My heritage an abomination" (Ibid.). His spirit expired under another, strange dominion and his body came under the dominion of the Holy Land, so he made, so to speak, the sacred profane and the profane sacred. Those who deserve that their souls expire in the Holy Land will have their sins forgiven and will merit to be bound under the wings of the Shechinah, as it is written, "And will forgive His land" (Devarim 32:43). Moreover, if he merits during his lifetime TO BE IN THE HOLY LAND, he will merit to have drawn upon him consistently the Holy Spirit. Those who dwell under another dominion, MEANING OUTSIDE THE HOLY LAND, will have drawn upon them a foreign spirit.

292. וְכָל מֵאֵן דְּלֹא זָכִי בְּחַיָּוֵי, וּמִיִּיתָן לִיהּ לְאַתְקַבְּרָא תַמְן, עָלִיהּ כְּתִיב, וְנַחֲלַתִּי שְׁמַתָּם לְתוֹעֵבָה. רוּחִיהּ נִפְיָק בְּרִשׁוֹתָא נּוֹכְרָאָה אַחְרָא, וְגוֹפִיָּהּ אֲתֵי תַחַת רִשׁוֹתָא דְאַרְעָא קְדִישָׁא כְּבִיכּוֹל, עֵבִיד קֹדֶשׁ חוֹל, וְחוֹל קֹדֶשׁ. וְכָל מֵאֵן דְּזָכִי לְמִיפְקֵי נְשַׁמְתִּיהּ בְּאַרְעָא קְדִישָׁא, אֲתַכְפְּרוּ חוּבוּי, וְזָכִי לְאַתְקַשְׂרָא תַחַת גְּדַפּוּי דְשְׁכִינְתָא, דְכְּתִיב וְכִפַּר אֲדַמְתּוּ עִמּוֹ. וְלֹא עוֹד אֵלָא אִי זָכִי בְּחַיָּוֵי, זָכִי לְאַתְמַשְׁכָּא עָלִיהּ רוּחָא קְדִישָׁא תְדִיר, וְכָל מֵאֵן דִּיתִיב בְּרִשׁוֹתָא אַחְרָא, אֲתַמְשַׁךְ עָלִיהּ רוּחָא אַחְרָא נּוֹכְרָאָה.

293. We have learned that when Rav Hamnuna Saba (the elder) ascended there, THE HOLY LAND, he had with him twelve members of his Yeshiva students. He said to them: If I go this way, it is not for my own sake that I do so but to return the pledge to its owner. We have learned that all those who did not merit this, TO LIVE IN THE HOLY LAND, during their lifetime must return the Master's pledge to another, NAMELY THE SOUL THAT WAS GIVEN TO THEM, TO THE OTHER SIDE.

293. תָּאנָא, כִּד סָלִיק רַב הַמְנוּנָא סָבָא לְהַתָּם, הוּוּ עִמּוּיהּ תְרִיסַר בְּנֵי מְתִיבְתָא דִּילִיהּ, אָמַר לֹון, אִי אָנָא אֲזִיל לְאַרְחָא דָא, לָאו עַל דִּידִי קָא עֵבִידנָא, אֲלֹא לְאַתְבָּא פְקֻדוֹנָא לְמֵאֲרִיָּהּ. תְּנִינן כָּל אִינוּן דְּלֹא זָכוּ לְהָאִי בְּחַיָּוֵי, אֲתִיבִין פְקֻדוֹנָא דְמֵאֲרִיָּהוּן לְאַחְרָא.

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294. Rabbi Yitzchak said: Because of this, whoever brings into the land any of the evil beings or other domains defiles the land. Woe is to him, woe to his soul, as the Holy Land will not receive him after that. Of him, it is written, "The sinners will be consumed out of the earth" (Tehilim 104:35) in this world and the World to Come. Then, "the wicked will be no more" (Ibid.) during the resurrection of the dead. Then "Bless you Hashem, my soul, Haleluyah" (Ibid.).

294. א"ר יצחק, בגיני כך, כל מאן דאעבר מאינון זיגין בישין, או רשותא אחרא בארעא, ארעא אסתאבת, ווי ליה להווא גבר, ווי לנמשיה, דהא ארעא קדישא לא מקבלא ליה לבתר. עליה כתיב, יתמו חטאים מן הארץ, בעה"ז, ובעה"ב, ורשעים עוד אינם, בתחיית המתים, כדין ברכי נפשי את יי' הללויה.

49. The Holy One, blessed be He, the Torah and Yisrael

Rabbi Aba says that because of the holy covenant, Yisrael are fortunate that God has given them truthful statutes and planted them with the Tree of Life and placed the Shechinah among them. Rabbi Shimon says there are three levels intertwined with each other, meaning God, the Torah and Yisrael; each of them has a hidden level and a revealed level. All who are circumcised are given the revealed words of the Torah and are given the strict commandments, and only those who are of higher levels are given the supernal meanings of the Torah.

295. "You shall do My Judgments, and keep My ordinances, to walk in them..." (Vayikra 18:4). Rabbi Aba said: Fortunate is the lot of Yisrael that the Holy One, blessed be He, desires them above all the idolatrous nations. As a result of His love for them, He gave them truthful statutes, planted with them the Tree of Life, ZEIR ANPIN, and caused the Shechinah to dwell in their midst. What is the reason? It is because Yisrael are marked with the holy impression in their flesh and so are recognized as His and members of His temple.

295. את משפטי תעשו ואת חקתי תשמרו ללכת בהם וגו', רבי אבא אמר, זכאה חולקא דישראל, דקודשא בריך הוא אתרעי בהו מכל עמין עע"ז, ובגין רחימותא דיליה עליהו, זיהב לון נימוסין דקשוט, נטע בהו אילנא דחיי, אשרי שכינתא בינייהו. מ"ט. בגין דישראל רשימין ברשימא קדישא בבשריהון. ואשתמודען דאינהו דיליה, מפני היכליה.

296. Because of this, all those that are not marked in their flesh with the holy impression, MEANING THEY ARE NOT CIRCUMCISED, are not His people. They are not OF THE HOLY ONE, BLESSED BE HE. It is apparent that they stem from the direction of impurity and it is prohibited to fraternize with them and speak with them regarding matters of the Holy One, blessed be He. It is prohibited to relate words of Torah to them, as the entire Torah is the name of the Holy One, blessed be He. Every letter of the Torah is connected with the Holy Name; THEREFORE, ANYONE whose flesh is not marked with the holy impression must not be informed of Torah words, and one must not study with him.

296. ובגיני כך, כל איגון דלא רשימין ברשימו קדישא בבשריהון לאו איגון דיליה, ואשתמודען דכלהו מסטרא דמסאבותא אתיין, ואסיר לאתחברא בהו, ולאשתעי בהדייהו, במלוי דקודשא בריך הוא ואסיר לאודעא להו מלי דאורייתא, בגין דאורייתא כלא שמא דקודשא בריך הוא, וכל את דאורייתא, מתקשרא בשמא קדישא. וכל מאן דלא אתרשים ברשימא קדישא בבשריה, אסיר לאודעא ליה מלה דאורייתא. וכ"ש לאשתדלא ביה.

297. Rabbi Shimon opened the discussion saying, "This is the ordinance of the Pesach: no stranger shall eat of it" (Shemot 12:43). It is also written, "But every man's servant..." (Ibid. 44) and "a foreign and a hired servant shall not eat of it" (Ibid. 45). If something like eating the pascal lamb is forbidden to the uncircumcised just because it hints at a holy matter - MEANING BECAUSE "HASHEM WILL PASS OVER THE DOOR..." (IBID. 23) - then how much more should the Torah, which is the Holy of Holies, the sublime name of the Holy One, blessed be He, be forbidden to them.

297. ר"ש פתח, זאת חקת הפסח כל בן נכר לא יאכל בו, וכתיב וכל עבד איש וגו'. וכתיב תושב ושכיר לא יאכל בו. ומה פסחא דאיהו בשרא למיכלא, על דאתרמיוז במלה קדישא, אסיר לכל הני למיכל ביה, ולמיהב להו למיכל, עד דאתגזרו. אורייתא דהיא קדש קדשים שמא עלאה דקודשא בריך הוא, עאכ"ו.

298. Rabbi Elazar asked of Rabbi Shimon his father: We learned that it is prohibited to teach Torah to idolaters and very beautifully did the Babylonian scholars explain that which is written, "He has not dealt so with any other nation" (Tehilim 147:20). But ONE COULD ASK since it is written, "He declares His word to Jacob" (Ibid. 19), so why write again, "His statutes and His Judgments (lit. 'justices') to Yisrael"? IT IS A REDUNDANT EXPRESSION. He replied: Elazar. Come and see how fortunate are Yisrael within whom this supernal portion was planted by the Holy One, blessed be He, as it is written, "For I give you a good doctrine" (Mishlei 4:2) - to you and not to the idolatrous nations.

299. Because she is supernal, precious and hidden, His very name in the entire Torah is both concealed and revealed, AS IT CONTAINS THE ESOTERIC AND LITERAL MEANING in the secret of His name. Hence, Yisrael find themselves on two levels, MEANING concealed and revealed, as we learned there are three levels intertwined with each other, MEANING the Holy One, blessed be He, the Torah and Yisrael. Each OF THEM has one level above another, MEANING a hidden and a revealed one. As the Holy One, blessed be He, is a level upon level, concealed and revealed, the Torah is also concealed and revealing. Yisrael too is a level upon a level. This is what is written, "He declares His word to Jacob, His statutes and His Judgments (lit. 'justices') to Yisrael." Here are two levels, Jacob and Yisrael, one revealing, THE LEVEL OF JACOB, and one concealed, THE LEVEL OF YISRAEL.

300. HE QUESTIONS: What does the verse mean IN THE WORDS, "HIS STATUTES AND HIS JUDGMENTS (LIT. 'JUSTICES') TO YISRAEL"? HE ANSWERED: everyone who is circumcised and marked with the Holy Name is passed on with the revealed words of the Torah. He is informed generally of basic matters in brief, and has placed upon him the very strict CARE of the commandments of the Torah, and not more until he is elevated to another level. This is what the verse says, "He declares His word to Jacob," but "His statutes and His Judgments (lit. 'justices') to Yisrael" is a higher level, as it is written, "Your name shall not be called any more Jacob..." (Beresheet 35:10). THUS, ISRAEL IS MORE ESTEEMED THAN JACOB. THEREFORE, it is written, "His statutes and His Judgments (lit. 'justices') to Israel." These are the secrets of the Torah, the statutes of the Torah and the hidden parts of the Torah, which are not revealed except to one who finds himself to be on a more lofty level, as is proper.

50. It is prohibited to teach the Torah to the uncircumcised

We read that the Torah must be taught only to the circumcised, and that even some of them are considered idolaters if they do not follow the commandments of the Torah. We learn of the supernal meaning of the alphabet, and most particularly of the letter Aleph.

301. If it is so to Yisrael, THAT TORAH IS NOT TO BE REVEALED BUT TO ONE WHO IS IN THE UPPER LEVEL, it is all the more so with the idolatrous nations. If one gives to all those who are uncircumcised even a single letter of the Torah, it is considered as if he devastated the world and was false to the name of the Holy One, blessed be He. It is all dependent upon this, CIRCUMCISION. One is bound to the other, TORAH IS CONNECTED TO CIRCUMCISION, as it is written, "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25).

298. רבי אלעזר שאיל לרבי שמעון אבוי, א"ל, הא תנינן אסור ללמד תורה לעכו"ם, ושפיר אתערין חברייא דבבל, דכתיב לא עשה כן לכל גוי, אבל כיון דאמר מגיד דבריו ליעקב, אמאי חקיו ומשפטיו לישראל. א"ל, אלעזר ת"ח, זכאין אינון ישראל, דחולקא עלאה קדישא דא נטע בהו קודשא בריך הוא, דכתיב כי לקח טוב נתתי לכם, לכם, ולא לעמין עע"ז.

299. ובגין דאיהי גניזא עלאה וקירא, שמייה ממש, אורייתא בלא סתים וגליא, ברזא דשמייה. ועל דא, ישראל בתרין הרגין אינון, סתים וגליא, התנינן תלת הרגין אינון מתקשרן דא בדא, קודשא בריך הוא, אורייתא, וישראל. וכל חד, דרגא על דרגא, סתים וגליא. קודשא בריך הוא דרגא על דרגא, סתים וגליא. אורייתא הכי נמי סתים וגליא. ישראל הכי נמי דרגא על דרגא, דא הוא דכתיב, מגיד דבריו ליעקב חקיו ומשפטיו לישראל. תרי הרגין אינון, יעקב וישראל, חד גליא, וחד סתים.

300. מאי קא מיירי. אלא כל מאן דאתגזר ואתרשים בשמא קדישא, יהבין ליה באינון מלין דאתגליין באורייתא, כלומר, מודיעין ליה ברישי אתוון, ברישי פרקין, יהבין עליה חומרא דפקודי אורייתא, ולא יתיר, עד דיסתלק בדרגא אחרא, הה"ד מגיד דבריו ליעקב. אבל חקיו ומשפטיו לישראל, דאיהו בדרגא עלאה יתיר. וכתיב לא יקרא שמך עוד יעקב וגו'. חקיו ומשפטיו לישראל, אלין רזי אורייתא ונמוסי אורייתא, וסתרי אורייתא, דלא יצטרכון לגלאה אלא למאן דאיהו בדרגא עלאה יתיר בדקא חזי.

301. ומה לישראל האי, לעמין עע"ז עאכ"ו, וכל מאן דלא אתגזר ויהבין ליה אמילו את זעירא דאורייתא, באלו חריב עלמא, ומשקר בשמא דקודשא בריך הוא, דכלא בהאי תליא, ודא אתקשר, דכתיב אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי.

302. Come and see: It is written, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44). "Before the children of Yisrael" he set it, but not before the other nations, so for this reason, speak to the children of Yisrael. "You shall say to the children of Yisrael" (Vayikra 20:2), and it is so in all places, ONLY TO YISRAEL. May they rest, the fathers of the world, Hillel and Shamai, who spoke so to Onkelos, but they did not reveal Torah topics to him until he was circumcised.

303. Come and see: The first subject of the Torah we give to children is the Alphabet. This is a matter that mankind cannot comprehend, nor can it rise in their minds, not to mention saying it with their mouths. Even supernal angels and the most sublime can not comprehend it, as these matters are the mysteries of the Holy Name. There are 14,050,000 worlds dependent upon the stroke of the Aleph ?, MEANING THE STROKE OF THE UPPER YUD OF THE ALEPH, and 72 holy names are engraved in the impressed letters in them. The high and low beings; heaven, earth and the seat of glory of the King - are hanging from one side to the other side, MEANING FROM THE UPPER STROKE TO THE LOWER STROKE of the expansion of the Aleph. They sustain all the worlds and are the supports of the upper and lower beings within the secret of wisdom.

304. Concealed paths, THE SECRET OF THE 32 PATHS OF CHOCHMAH, and deep rivers, THE SECRET OF THE SFIROT OF BINAH, ten sayings, THE SECRET OF THE TEN SFIROT OF DA'AT THAT UNIFIES CHOCHMAH AND BINAH, DENOTING THE SECRET OF CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, all come out AND FLOW INTO THE WORLDS from the lower tip underneath the Aleph. FOR THE LOWER YUD OF THE ALEPH IS THE SECRET OF MALE AND FEMALE, AS MENTIONED, WHOSE LIGHTS FLOW THROUGH THE LOWER TIP OF THE YUD. THEREFORE, IT IS COLLECTIVE, AS ALL ARE COLLECTED WITHIN THE ALEPH. From here on begin THE LIGHTS OF Aleph to spread to the Bet. One can not keep track of the wisdom that is engraved here.

305. For this reason, the Torah, THE SECRET OF ZEIR ANPIN, is the sustenance of everything and the Faith of all to bind the bond of Faith, NAMELY MALCHUT, one with another properly. He who is circumcised is bound with that bond of Faith, but he who is not circumcised is not bound with it, as it is written, "No stranger shall eat of the holy thing" (Vayikra 22:10) and "for no uncircumcised man shall eat of it" (Shemot 12:48). The spirit of defilement is stirred up from him and it comes to intermingle with holiness. Blessed is the Merciful One who set apart His children, Yisrael, who are marked with the holy impression, from them and their filth. About them, it is written, "And I had planted you a noble vine, an entirely right seed" (Yirmeyah 2:21). For this reason, IT IS WRITTEN, "You will show truth to Jacob" (Michah 7:20) and to no one else, a true Torah to a true seed. Rabbi Elazar approached and kissed him on his hands.

302. תָּא חֲזִי, כְּתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל. לְפָנֵי בְנֵי יִשְׂרָאֵל שָׂם, אֲבָל לְשָׂאֵר עַמּוּיִן לֹא שָׂם. בְּגִ"כ דְּבַר אֵל בְּנֵי יִשְׂרָאֵל. וְאֵל בְּנֵי יִשְׂרָאֵל תֹּאמֵר. וְכֵן כָּלֵהוּ. יִנּוּחֹן אֲבָהֶן דְּעֵלְמָא, אֵינּוּן הַלֵּל וְשָׁמַאי, דְּהִכִּי אָמְרוּ לְאוֹנְקֵלוֹס, וְלֹא אוֹדְעוּ לֵיהּ מִלָּה דְאוֹרִייתָא עַד דְּאֶתְגְּזֹר.

303. וְתָא חֲזִי, מִלָּה קְדָמָא דְאוֹרִייתָא, דִּיהִבִּין לִינוּקֵי, אֶל־ף בִּי"ת, דָּא מִלָּה דְלֹא יִכְלִין בְּנֵי עֵלְמָא לְאֶדְבְּקָא בְּסוּכְלָתְנֹו, וְלִסְלָקָא לֵיהּ בְּרַעוּתָא, וּכ"ש לְמַלְלָא בְּסוּמִיָּהוּן. וְאִפִּילוּ מְלָאכִי עֵלְאִי, וְעֵלְאִי דְעֵלְאִי, לֹא יִכְלִין לְאֶדְבְּקָא, בְּגִין דְּאֵינּוּן סְתִימִין דְּשָׁמַא קְדִישָׁא. וְאֶלְף וְאַרְבַּע מָאָה וְחֲמִשׁ רִבְבָן דְּעֵלְמִין, כָּלֵהוּ תְלִיין בְּקוּצָא דְאֶל־ף, וְשִׁבְעִין וְתֵרִין שְׁמֵהּ קְדִישִׁין גְּלִיפִין בְּאַתּוּוֹי רְשִׁימִין, דְּקִיּוּמוּ בְּהוּ עֵלְאִי וְתַתְּאִי, שְׁמִיא וְאַרְעָא, וְכוּרְסִיָּא יִקְרָא דְמַלְכָא, תְלִיין מַסְטְרָא חֲדָא לְסְטְרָא חֲדָא, דְּמַשְׁיטוּתָא דְאֶלְף, קִיּוּמָא דְעֵלְמִין כָּלֵהוּ, וְסַמְכִין דְּעֵלְאִין וְתַתְּאִין בְּרִזָּא דְחֻכְמָתָא.

א

304. וְשִׁבְלִין סְתִימִין, וְנִהְרִין עַמִּיקִין, וְעֶשֶׂר אַמִּירִין, כָּלֵהוּ נִפְקִין מֵהוּא קוּצָא תַתְּאָה דְתַחֲוֹת אֶלְף. מִכָּאן וְלַהֲלָאָה שְׁאֵרֵי לְאַתְפְּשֵׁטָא אֶלְף בְּבֵית. וְלִית חוּשְׁבָן לְחֻכְמָתָא דְהִכָּא אֶתְגְּלִיף.

305. בְּגִינֵי כֵן, אוֹרִייתָא קִיּוּמָא דְכָלָא, וּמֵהִימְנוּתָא דְכָלָא, לְקִשְׂרָא קִשְׂרָא דְמֵהִימְנוּתָא דָּא בְּדָא כְּדָקָא חֲזִי. וּמֵאן דְּאֶתְגְּזֹר, אֶתְקִשֵׁר בְּהוּא קִשְׂרָא דְמֵהִימְנוּתָא. וּמֵאן דְּלֹא אֶתְגְּזֹר, וְלֹא אֶתְקִשֵׁר בֵּיהּ, כְּתִיב בֵּיהּ, וְכֹל זֶר לֹא יֹאכַל קֹדֶשׁ. וְכֹל עֶרֶל לֹא יֹאכַל בוּ. דְּהָא אֶתְעֵר רוּחַ מַסְאָבָא דְמַסְטְרִיָּה, וְאֶתִּי לְאַתְעֲרָבָא בְּקְדוּשָׁה. בְּרִיךְ רַחֲמֵנָא, דְּפְרִישׁ לְיִשְׂרָאֵל בְּנוֹי, רְשִׁימִין בְּרִשְׁמֵא קְדִישָׁא, מְנִיּוּהוּ וּמְזוּהֵמָא דְלֵהוּן. עֲלִיּוּהוּ כְּתִיב, וְאַנְכִי נִטְעַתִּיךְ שׁוֹרֵק כָּלֵהוּ זֶרַע אֱמֶת. וּבְגִינֵי כֵן, תַתָּן אֱמֶת לְיַעֲקֹב, וְלֹא לְאַחֲרָא. תּוֹרַת אֱמֶת, לְזֶרַע אֱמֶת. אֶתָּא רַבִּי אֶלְעָזָר וּנְשָׁקִיָּה עַל יָדָיו.

306. Rabbi Chizkiyah said: It is written, "For Hashem will not abandon His people for His great name's sake..." (I Samuel 12:22). "Hashem will not abandon His people" for what reason? "for His great name's sake" as everything is interconnected. With what are Yisrael connected to the Holy One, blessed be He? It is with that holy impression marked in their flesh. For this reason, Hashem will not abandon His people. And why? IT IS DUE to His great Name marked on them.

307. We have learned that the Torah is called "covenant." The Holy One, blessed be He, is called covenant and this holy mark, MEANING CIRCUMCISION, is called "covenant." So they are all intertwined and not apart one from another. Rabbi Yeha said to him that Torah and Yisrael ARE CALLED COVENANT, and that is fine. But how do we know that the Holy One, blessed be He, is called covenant? He replied: Because it is written, "And He remembered for them His covenant" (Tehilim 106:45) and it is well known THAT THE SECRET OF IT IS YESOD, as we have learned.

308. "And keep My ordinances" (Vayikra 18:4): "My ordinances" are the customs of the King, NAMELY ZEIR ANPIN. "My Judgments (lit. 'justices')" (Ibid.) are the decrees of the Torah. Rabbi Yehuda said: All these customs stem from the place called righteousness, DENOTING MALCHUT. They are called "My ordinances" and are Royal decrees. Wherever something is called Justice, it refers to Royal Laws of the Holy King, the Holy One, blessed be He, the King to whom all peace is His, being the Holy King in a place where two portions are held one with another, MEANING Judgment and Mercy. Therefore, it is written, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15) and they are Judgment and Mercy. For this reason, THEY ARE ordinance and Judgment. Of this, it is written, "His statutes and His Judgments (lit. 'justices') to Yisrael" (Tehilim 147:19) to Yisrael, but not to any other nation.

309. It is later written, "He has not dealt so with any other nation" (Ibid. 20). We have learned that even though he was circumcised, if he does not perform the commandments of the Torah he is to be considered an idolater throughout. It is thus forbidden to teach him the words of the Torah. We have learned that "you will make Me an altar of stone" (Shemot 20:22). This, CIRCUMCISION, is considered literally an altar of stone, MEANING IT SOFTENS HIS STONE HEART, but for he WHO IS CIRCUMCISED YET DOES NOT OBSERVE THE COMMANDMENTS OF THE TORAH, the hardness of his heart remains as is and the filth does not cease from him. For this reason, the circumcision did not succeed nor did it help him. Therefore, it is written, "For if you lift up your tool upon it, you have defiled it" (Ibid.). THIS MEANS THAT EVEN THOUGH YOU RAISED YOUR SWORD UPON IT, MEANING IF ONE IS CIRCUMCISED, YET DOES NOT OBSERVE THE COMMANDMENTS, "YOU HAVE DEFILED IT" - THE CIRCUMCISION BECOMES DEFILED AND IS TO NO AVAIL. THUS, IT IS PROHIBITED TO TEACH HIM TORAH.

306. רבי חזקיה אמר, כתיב כי לא יטוש יי' את עמו בעבור שמו וגו', כי לא יטוש יי' את עמו, מ"ט בעבור שמו הגדול. בגין דכלא אתקשר דא בדא, ובמה אתקשרו ישראל בקודשא בריך הוא. בהוא רשימא קדישא דאתרשים בבשריהון. ובגיני כך, לא יטוש יי' את עמו. ולמה. בעבור שמו הגדול דאתרשים בהו.

307. תאנא, אורייתא אקרי ברית, וקודשא בריך הוא אקרי ברית. והאי רשימא קדישא אקרי ברית. ועל דא כלא אתקשר דא בדא, ולא אתפרש דא מן דא. א"ל ר' יוסא, אורייתא וישראל שפיר אבל קודשא בריך הוא מנלן דאקרי ברית. א"ל דכתיב ויזכור להם בריתו, והא אתיידע, והא אתמר.

308. ואת חקתי תשמרו, תקותי: אלן אינון נמוסי מלכא. משפט: אלן אינון גזרי אורייתא, רבי יהודה אמר, כל אינון נמוסין מאתר דאקרי צדק, אקרון חקותי, ואינון גזרת מלכא. ובכל אתר דאקרי משפט אקרון דינא דמלכא, דאיהו מלכא קדישא, קודשא בריך הוא, מלכא דשלמא כלא דיליה. הוא דהוא מלכא קדישא, באתר דתרין חולקין אחידן דא בדא. ועל דא כתיב, צדק ומשפט מכון כסאך, ואינון דינא ורחמי. ובגיני כך חק ומשפט. וע"ד כתיב חקו ומשפטיו לישראל. לישראל ולא לשאר עמין.

309. בתריה מה כתיב, לא עשה כן לכל גוי. ותנינן, אע"ג דאתגזר ולא עביד פקודי אורייתא, הרי הוא כגוי בכלא, ואסיר למילף ליה פתגמי אורייתא. וע"ד תנינן מזבח אבנים, דא מזבח אבנים ממש. והא קשיו דלביה באתריה קיימא, וזהמא לא אתפסק מניה. בגיני כך, לא סליק בידיה ההוא גזירו, ולא מהניא ליה. וע"ד כתיב, כי חרבך הנפת עליה ותחללה.

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310. For this reason, "He has not dealt so with any other nation." "NATION," is unspecified, INCLUDING ALSO HIM THAT IS CIRCUMCISED YET DOES NOT PERFORM THE PRECEPTS. "And as for His ordinances they have not known them" forever and ever. Another interpretation, MEANING ACCORDING TO THE LITERAL MEANING OF THE TORAH AND THE PRECEPTS, we do not hand to them, and surely not the esoteric explanations of Torah and the ordinances of Torah. It is written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9) and "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

310. בְּגִינֵי כֶךְ, לֹא עָשָׂה כֵן לְכָל גּוֹי סָתֵם. וּמִשְׁפָּטִים בַּל יִדְעוּם לְעֵלָם וּלְעַלְמֵי עֲלָמִין. מִלֵּה אַחֲרָא, לֹא יִהְיִינָן לְהוֹ, כ"ש רְזִי אֹרִייתָא, וְנִמוּסֵין דְּאֹרִייתָא. וּכְתִיב, כִּי חֵלֶק יְיָ עִמּוֹ יַעֲקֹב חֵבֶל נַחֲלָתוֹ, אֲשֶׁרִי הָעַם שָׁכְבָה לוֹ אֲשֶׁרִי הָעַם שֵׁנִי אֱלֹהֵיו.

51. Four keys

We learn what the Mishnah says about the ways of the lights, and about the four keys of different colors that were made for the directions of the world. Many supernal secrets are spoken of, with the number four being the link between them. We read of the sixty warriors who are led by a strong youth, and of the swords they wield.

311. We have learned in the Mishnah about the ways of the lights. Four keys were made for the directions of the world, and there is one KEY for the four directions in their corners. There are four DIRECTIONS for each direction and they are engraved with one color. In the color ARE MIXED blue, purple, scarlet, white and red. One blends into the color of the other and ITS COLOR, MEANING THAT OF ITS NEIGHBOR, is found in it.

311. מִתְנִיתִין, בְּנִמוּסֵי טְהִירִין. אַרְבַּע מִפְתָּחִין שְׁוִיין, לְאַרְבַּע סְטְרֵי עֲלָמָא. בְּזוּיִיתְהוּן אֲשֶׁתְּכַחוּ. חַד לְסֵטֶר אַרְבַּע, וְאַרְבַּע לְסֵטֶר חַד. אֲתַגְלֹפֵן בְּחַד גּוּוּנָא. בְּהוּא גּוּוּנָא, תְּכֵלָא, וְאַרְגָּוּנָא וְצִבְעֵ זְהוּרִי, וְחוּרָא, וְסוּמְקָא. דָּא עֵייל בְּגוּוּנָא דְחַבְרִיָּה, וְדִירִיה בֵּיה רְשִׁים.

312. Four heads rose together joined as one form. One head arose from the washing, where it was washed. Two gazelles of equal size rose from that washing, as it is written, "Like a flock of shorn (also: 'measured') ewes, which came up from the washing" (Shir Hashirim 4:2). Within their hair is the appearance of a precious stone of four colors.

312. אַרְבַּע רִישֵׁין כְּחַדָּא אֲסִתְלִיקוּ, וּבְחַד דִּיוֹקְנָא מִתְדַבְּקִין. חַד רִישָׁא אֲסִתְלִיק, מְגוּ סַחֲוֵי דְאֲסִתְחִי. תְּרִי אֵינִילְתָּא קְצִיבִין בְּשִׁיעוּרָא חַד, סִלְקֵן מֵהוּא סַחֲוִיתָא, דְּכְתִיב כְּעֶדֶר הַקְּצוּבוֹת שָׁעִלוּ מִן הַרְחֻצָּה. בְּשִׁיעָרָא דְלְהוּן, חִיזוּ דְאֵבֵן טְבָא דְאַרְבַּע גּוּוּנִין.

313. Four wings cover the body with small hands beneath their wings, each engraved with five. They fly high above the chamber that is beautiful in form and handsome in appearance.

313. אַרְבַּע גְּדַפִּין דְּכִסְיוּן עַל גּוּפָא, וְיָדִין זְעִירִין תַּחוּת גְּדַפֵּיהוּ. וְחֵמֶשׁ בְּחֵמֶשׁ גְּלִיפֵן. טְאִסִּין לְעִילָא לְעִילָא מֵהִיכְלָא, דְּשִׁפִּירָא בְּרִיּוּא וְיָאָה לְמַחְזִי.

314. One strong youth came out with a sharp sword that turns into males and females, who carry the measuring of an efa between heaven and earth, sometimes carrying it throughout the world. All are measured by it, as is written, "A just efa" (Vayikra 19:36).

314. חַד עוֹלִים רַבִּיא, נְפִיק שֶׁנֶן חֲרָבָא, דְּמִתְהַפְּכָא לְגוּבְרִין לְנוֹקְבִין. נְטִלִין לְמִשְׁיחָא דְאֵיפָה בֵּין שָׁמַיָא וּבֵין אַרְעָא. לְזַמְנִין נְטִלִין לָהּ בְּכָל עֲלָמָא, וְכָל מְשִׁיחִין בָּהּ מְשִׁיחִין, דְּכְתִיב אֵיפַת צֶדֶק וְגו'.

315. There is a crystal mirror on one sword. On the top of that sword glistens the color of red in the midst of the crystal. From the two sides very deep impressions appear in that sword. One strong warrior, a youth standing in thirteen worlds, is girded with that sword to do vengeance. With him are sixty other mighty warriors girded with swords, all trained to be victorious in war. This is the meaning of the verse, "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). It is also written, "All girt with swords, and expert in war..." (Shir Hashirim 3:8). They turn forward in several ways, and no one knows them except one worm that swims among the fish of the sea. All rocks that pass over them break up.

315. חָד חִיזוּ דְבְרוּלְחָא, קַיִמָא עַל חֶרֶבָא חָד, בְּרִישָא דִּיהוּא חֶרֶבָא מְלֵהֵטָא סוּמְקָא מְגוּ בְדוּלְחָא. תְּרִין סְטְרִין מֵהַאי גִיסָא וּמֵהַאי גִיסָא, אֲתַחְזִי הוּא חֶרֶבָא, בְּרִשְׁמִין עֲמִיקִין, חָד גְּבַר תְּקִיף, עוֹלְמָא דְקַיִמָא בִּי"ג עֲלָמִין. חָגִיר הוּא חֶרֶבָא, לְמַעַבְדּוּ נּוֹקְמִין. עֲמִיהּ חָגִירִין שְׁתִּין אַחֲרֵנִין, כְּלֵהוּ מִתְּנִילְפִי נְצַחִין קְרָבָא, הַה"ד חָגוּר חֶרֶבְךָ עַל יָרֵךְ גְּבוּר הוֹדֵךְ וְהִדְרֵךְ. וּכְתִיב כֹּלֵם אַחֲזִי חֶרֶב מְלוּמְדֵי מְלַחְמָה וְגו'. בְּכֻמָּה גּוּוֹנִין מִתְּהַפְכִין אֲנַפְיֵיהוּ, לִית דִּירַע לֹוֹן, בַּר חָד תּוֹלַעְתָּא דְשֵׂאט בֵּין נוּוִי יַמָּא, כֹּל אֲבַנִּין דְאֵעְבַר עֲלֵיהוּ מִתְּבַקְעִין.

316. At that time, the sound that is emitted from those girded with swords, NAMELY THE SIXTY WARRIORS, breaks eighteen large mountains. No one lends his ear, everyone is blind and has a closed heart. There is no one to see that this construction is about to shatter. When unseemly deeds are done and people turn away from the correct way, the right is removed, DENOTING THE ILLUMINATION OF CHASSADIM, and the left rules WITHOUT THE RIGHT. Then there is nakedness. Woe to the wicked who bring it upon the world, as there is no blessing above before these EVILDOERS are vanquished here below. This is what the verse says, "And the wicked will be no more. Bless You Hashem, O my soul, Haleluyah" (Tehilim 104:35).

316. בְּהוּא זְמַנָּא, קְלָא דְנַפְיָא מְאִינוּן דְחָגִירֵי חֶרֶבָא, מְבַקַע תְּמַנְיָסָר טוּרִין רַבְרַבִּין, וְלִית מֵאן דִּירְבִין אֲוִדְנִיהּ. כְּלֵהוּ עֲלָמָא סְתִימִין עֵינִין, אֲטִימִין לְבָא, לִית מֵאן דִּישְׁגַח דְהָא בְנִינָא לְסִתּוֹר כַּד עַבְדִּין עוֹבְדִן דְלָא מִתְּבַשְׁרִין, סְאֲטִין מֵאַרְחָא דְתַקְנָא, יַמִּינָא אַעְדִין, וּשְׂמָאלָא שְׁלֵטָא, כַּדִּין עֲרִיין אֲשִׁתְּכַחוּ. וְוִי לְחַוִּיבִינָא דְגַרְמִין דָּא בְּעֲלָמָא, דְהָא לָא מִתְּבַרְכִין לְעִילָא, עַד דִּישְׁתַּצּוֹן אִינוּן לְתַתָּא. הַה"ד וְרַשְׁעִים עוֹד אִינָם בְּרַכִּי נַפְשִׁי אֶת יְיָ הַלְלוּהָ. (ע"כ..)

52. An apple tree and a rose

Rabbi Chiya says that the Congregation of Yisrael praises God with the image of an apple. From Rabbi Shimon we learn that is because it includes color, fragrance and taste, and because the apple is a cure-all. He says that God praises the Congregation of Israel with the image of a rose because of the fragrance of their good deeds.

317. "The nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 18:7). Rabbi Chiyah opened the discussion saying, "Like the apple tree among the trees of the wood, so is my beloved among the sons..." (Shir Hashirim 2:3). This verse has been expounded by the friends. Yet, how beloved is the Congregation of Yisrael before the Holy One, blessed be He, that she lauds Him in this VERSE. We should look into this. Why does she laud Him through the apple and not with something else or with something THAT HAS color, or fragrance or taste.

317. עֲרוֹת אַבִּיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה רַבִּי חִיָּיא פְּתַח. כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר כֵּן דוּרֵי בֵּין הַבָּנִים וְגו'. הַאי קְרָא אֲוִקְמוּהָ חֲבֵרִיָּיא, אֲבַל כְּמָה חֲבִיבָה כְּנִסְתַּת יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא. דְהִיא מְשַׁבַּחַת לִיהּ בְּהַאי. הָכָא אִית לָאֲסִתְּבֵלָא, אֲמַאי מְשַׁבַּחַת לִיהּ בְּתַפּוּחַ, וְלֹא בְּמֵלָה אַחֲרָא, אֲוּ בְּגוּוֹנִין אֲוּ בְּרִיחָא אֲוּ בְּטַעְמָא.

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318. HE ANSWERS: Since it is written "apple tree," IT TURNS OUT she is lauding him in every manner, with color, fragrance and with taste. Just as the apple is a cure-all also the Holy One, blessed be He, is a cure for all. Just as apple appears in colors - as we established, IT HAS WHITE, RED, GREEN - so does the Holy One, blessed be He, appear in supernal colors - NAMELY CHESED, GVURAH AND TIFERET THAT ARE THE SECRET OF WHITE, RED AND GREEN. As the apple tree has a fine fragrance MORE than other trees, so about the Holy One, blessed be He, it is written, "And His fragrance like the Lebanon" (Hoshea 14:7). Just as the apple's taste is sweet, so also is the Holy One's, blessed be He, as it is written, "His mouth is most sweet" (Shir Hashirim 5:16).

319. And the Holy One, blessed be He, praises the Congregation of Yisrael like a rose, and we have already explained why HE PRAISED HER as a rose. Rabbi Yehuda said: When righteous men increase in the world, the Congregation of Yisrael, DENOTING MALCHUT, raises good fragrance BEING THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT SHINES FROM BELOW UPWARD AS FRAGRANCE, and is blessed WITH CHASSADIM from the Holy King, and her face shines. But when the wicked increase in the world, it is as if the Congregation of Yisrael does not raise up the good fragrance, and tastes from the bitter FEEDING of the Other Side. Then it is written, "And cast down from heaven (to) earth..." (Eichah 2:1), MEANING THE COUPLING OF ZEIR ANPIN CALLED HEAVEN AND MALCHUT CALLED EARTH HAS BEEN DISBANDED, and her face is dark.

320. Rabbi Yosi said, when righteous men multiply in the world, it is written, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6), MEANING THE RIGHT AND THE LEFT JOIN IN UNITY, ONE WITH ANOTHER. When the wicked multiply in the world, it is written, "He has drawn back His right hand from before the enemy" (Eichah 2:3), AND THE LEFT RULES WITHOUT THE RIGHT. THEN ALL JUDGMENTS ARE POURED DOWN FROM IT. Rabbi Chizkiyah said, We understand it from here, WHERE IT IS WRITTEN, "and a whisperer separates close friends" (Mishlei 16:28), meaning that the King separates from the Queen, BECAUSE OF THE EVIL MAN CALLED WHISPERER. This is the meaning of the verse, "The nakedness of your father, or the nakedness of your mother, shall you not uncover" MEANING YOU SHOULD NOT CAUSE THE UNCOVERING OF JUDGMENTS ABOVE TO THE NURTURING OF THE OTHER SIDE THROUGH WHICH A SPLIT IN THE HOLY UNION WILL OCCUR.

53. "That his mother taught him"

Rabbi Shimon tells his son that as long as the children of Yisrael obey the will of God, He stays with them, but when they disobey Him he leaves them, yet still the Shechinah stays with them and thus she is separated from God. Because she produced Solomon, her wise son, there was great rejoicing when Solomon attained wisdom and recited Shir Hashirim; then God made his residence with her. At that time all the children of Yisrael merited the higher levels, and there was joy above and below.

318. אָבֵל הוֹאִיל וּכְתִיב תַּפְחָה, בְּכֹלָא הִיא מְשַׁבַּחַת לִיה, בְּגוּוּנִין, בְּרִיחָא, וּבְטַעְמָא. מַה תַּפְּוּחַ הוּא אֲסוּתָא לְכֹלָא, אוּף קוּדְשָׁא בְּרִיךְ הוּא אֲסוּתָא לְכֹלָא. מַה תַּפְּוּחַ אֲשַׁתְּכַח בְּגוּוּנִי, כְּמַה דְּאוּקִימָנָא, אוּף קוּדְשָׁא בְּרִיךְ הוּא אֲשַׁתְּכַח בְּגוּוּנִין עֲלָאִין. מַה תַּפְּוּחַ אֵית בֵּיה רִיחָא דְקִיק מְכַל שְׁאָר אֵילָנִי, אוּף קוּדְשָׁא בְּרִיךְ הוּא כְּתִיב בֵּיה וְרִיחַ לוֹ בְּלִבְנָן. מַה תַּפְּוּחַ טַעְמִיה מְתִיקָא, אוּף קוּדְשָׁא בְּרִיךְ הוּא כְּתִיב בֵּיה חֲכוּ מִמַּתְקִים.

319. וְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לָהּ לְכִי בְּשׁוֹשְׁנָה, וְהָא אוּקִימָנָא מְלִי, אֲמַאי בְּשׁוֹשְׁנָה, וְהָא אֲתָמַר. ר' יְהוּדָה אָמַר, בְּשַׁעֲתָא דְּאַסְגִּיאוּ זְכָאֵי בְּעֵלְמָא, כְּנִסְתַּת יִשְׂרָאֵל סִלְקָא רִיחִין טְבִין, וּמִתְבָּרְכָא מִמְּלַכָּא קְדִישָׁא, וְאַנְפָּהָא נְהִירִין. וּבְזִמְנָא דְּאַסְגִּיאוּ חֵיבִין בְּעֵלְמָא, כְּבִיכּוּל כִּי לֹא סִלְקָא רִיחִין טְבִין, וְאַטְעַמַת מְסֻטְרָא אַחְרָא מְרִירָא. כְּדִין, כְּתִיב הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ וּגו', וְאַנְפָּהָא חֲשׂוּכָן.

320. רַבִּי יוֹסִי אָמַר, בְּשַׁעֲתָא דְּאַסְגִּיאוּ זְכָאִין בְּעֵלְמָא, כְּתִיב שְׂמָאלוּ תַּחַת לְרֵאשֵׁי וַיְמִינּוּ תַּחְבְּקֵנִי. וּבְזִמְנָא דְּאַסְגִּיאוּ חֵיבִין בְּעֵלְמָא, כְּתִיב הַשִּׁיב אַחֲוֹר יְמִינּוּ. רַבִּי חִזְקִיָּה אָמַר מֵהֵכָּא, וְנִרְגַן מִפְּרִיד אֶלּוּף, כְּלוּמַר פְּרִישׁ מְלַכָּא מִן מְטְרוּנִיתָא, הַה"ד עֲרוֹת אֲבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה.

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321. Rabbi Elazar was sitting before his father. He said to him. If there is an advocate in the world, he goes to the Queen, if there is an accuser, he goes to the Queen, BUT NOT HIGHER THEN MALCHUT. HE ASKS, why IS THIS SO? He replied IT IS SIMILAR to a king who had a son with the queen; as long as the son carries through the wishes of the king, the king will maintain his residence with the queen. If the son does not obey the king, the king removes his residence from the queen.

322. It is so with the Holy One, blessed be He, and the Congregation of Yisrael. As long as Yisrael obey the will of the Holy One, blessed be He, He installs His residence with the Congregation of Yisrael. When Yisrael disobey His will, the Holy One, blessed be He, no longer places His residence with the Congregation of Yisrael. Why? It is because Yisrael are firstborn of the Holy One, blessed be He, as it is written, "Yisrael is My son, My firstborn" (Shemot 4:22). The Congregation of Yisrael is the mother of Yisrael, as it is written, "And do not forsake the Torah of your mother" (Mishlei 1:8).

323. Come and see: As long as Yisrael are distant from the King's palace, so to speak, the Queen distances herself with them FROM THE KING. What is the reason? It is because the Queen did not whip that son before, so he should walk in the right path. For the King never strikes his son, but leaves it to the hand of the Queen; she should manage the palace, punish her son, and guide him in the truthful way before the King.

324. The secret of the matter, it is written, "The words of King Lemuel, the prophecy, that his mother taught him" (Mishlei 31:1). His mother is Batsheba, NAMELY, THE SECRET OF MALCHUT CALLED BATSHEBA (LIT. 'DAUGHTER OF SEVEN'). We have learned that it is written, "The proverbs of Solomon. A wise son makes a glad father: but a foolish son is the grief of his mother" (Mishlei 10:1). Assuredly he is the grief of his mother. See what is written, "A wise son makes a glad father," MEANING so long as the son walks in a straight path, and he is wise, he "makes a glad father." This refers to the Holy King above, MEANING ZEIR ANPIN, as it is written, "Makes a glad father" without specifying, WHICH POINTS TO THE FATHER ABOVE. AND IF this son is on a stumbling manner, it is written, "But a foolish son is the grief of his mother." For sure it is the grief of his mother, referring to the Congregation of Yisrael, DENOTING MALCHUT. The secret of the matter is the words, "And for your transgressions was your mother put away" (Yeshayah 50:1), WHO IS MALCHUT.

321. רַבִּי אֱלֶעָזָר הָיָה יוֹשֵׁב לְפָנֵי אָבִיו, אָמַר לֵיהּ, אִי פְּרָקְלוּטָא בְּעֵלְמָא בְּמִטְרוֹנִיתָא אֲשֶׁתְּכַח, וְאִי קְטִיגוֹרִיא בְּעֵלְמָא, בְּמִטְרוֹנִיתָא אֲשֶׁתְּכַח, אֲמַאי. אָמַר לֵיהּ, לְמַלְכָּא דְהוּה לֵיהּ בַּר מִמִּטְרוֹנִיתָא, כֹּל זְמַנָּא דְהוּוּא בְּרָא עֵבִיד רְעוּתָא דְמַלְכָּא, מַלְכָּא עֵבִיד מְדוּרִיָּה בְּמִטְרוֹנִיתָא. וְכֹל זְמַנָּא דְלֵא הוּוּה הָהוּא בַּר עֵבִיד רְעוּתָא דְמַלְכָּא, מַלְכָּא פְּרִישׁ מְדוּרִיָּה מִמִּטְרוֹנִיתָא.

322. כִּן קוּדְשָׁא בְּרִיךְ הוּא וּכ"י, כֹּל זְמַנָּא דִּישְׂרָאֵל עֵבְדִין רְעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא שְׂוֵי מְדוּרִיָּה בְּכַנְסַת יִשְׂרָאֵל. וְכֹל זְמַנָּא דִּישְׂרָאֵל לֹא עֵבְדִין רְעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא לֹא שְׂוֵי מְדוּרִיָּה בְּכ"י. מ"ט. בְּגִין דִּישְׂרָאֵל הוּא בְּרָא בּוֹכְרָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְכָתִיב בְּנֵי בְכוּרֵי יִשְׂרָאֵל. אֲמַא, דָּא הִיא כְּנַסַּת יִשְׂרָאֵל דְכָתִיב וְאֵל תִּטּוֹשׁ תּוֹרַת אִמְךָ.

323. ת"ח, כֹּל זְמַנָּא דִּישְׂרָאֵל רַחֲקִין מֵהִיכְלָא דְמַלְכָּא, כְּבִיכּוֹל מִטְרוֹנִיתָא אֲתַרְחַקַת עִמְהוּן. מ"ט. בְּגִין דְּמִטְרוֹנִיתָא לֹא אֶקְדִּימַת קִיסְטָא לְהָאִי בַּר, לְאַלְקָאָה לֵיהּ, לְמִיָּהֵךְ בְּאוּרַח מִיּוֹשֵׁר. בְּגִין דְּמַלְכָּא לֹא אֶלְקִי לְבְרִיָּה לְעֵלְמִין. אֶלָּא שְׂבִיק כֹּלָּא בִּידָא דְּמִטְרוֹנִיתָא, לְאַנְהָגָא הִיכְלָא, וְלְאַלְקָאָה בְּרָה, וְלְדַבְּרָא לֵיהּ בְּאוּרַח קְשׁוּט, לְקַבְּלִיהּ דְּמַלְכָּא.

324. וְרָזָא דְּמַלְהָ דְכָתִיב דְּבְרֵי לְמוּאֵל מֶלֶךְ מִשָּׁא אֲשֶׁר יִסְרַתּוּ אִמּוֹ, דָּא בַּת שֶׁבַע, וְהָא אֲתַמַּר כְּתִיב, מִשְׁלֵי שְׁלֵמָה בֵּן חָכֵם יִשְׁמַח אָב וּבֵן כְּסִיל תּוֹגַת אִמּוֹ. תּוֹגַת אִמּוֹ וְדָאִי. חֲמִי מַה כְּתִיב, בֵּן חָכֵם יִשְׁמַח אָב, בְּעוֹד דְּהָאִי בַּר אֲזִיל בְּאוּרַח מִיּוֹשֵׁר, וְהוּא חֲבִימָא, יִשְׁמַח אָב, דָּא מַלְכָּא קְדִישָׁא לְעִילָא. יִשְׁמַח אָב סְתָם. אֲשֶׁתְּכַח הָאִי בַּר בְּאוּרַחָא תְּקֵלָא, מַה כְּתִיב וּבֵן כְּסִיל תּוֹגַת אִמּוֹ. תּוֹגַת אִמּוֹ וְדָאִי, דָּא כְּנַסַּת יִשְׂרָאֵל. וְרָזָא דְּמַלְהָ כְּתִיב, וּבְמַשְׁעָכֶם שְׁלַחַה אֲמַכֶּם.

325. Come and see: There was not such joy before the Holy One, blessed be He, as on the day that Solomon attained wisdom and recited Shir Hashirim. Then the face of the Queen shone, the King placed His residence with her, as it is written, "And Solomon's wisdom excelled..." (I Melachim 5:10). What is meant by "excelled"? IT MEANS THAT the beauty of the Queen increased, and her levels grew above all other levels SHE HAD EVER HAD, because the King put His residence with her. And why is all that? Because she produced this wise son.

326. When she produced Solomon, MEANING SHE INSPIRED HIM WITH HER WISDOM, she produced all Yisrael. All merited the high levels as Solomon, as the Holy One, blessed be He, rejoiced with them and they with Him. On the day that Solomon constructed the Temple below, the Queen prepared the house for the King, they placed their residence together, her face glowed with total joy. Then there was joy for all, above and below. Why so? Because it is written, "That his mother taught him," as she guided according to the King's wishes.

327. When this son, as I said, does not conduct himself to the satisfaction of the King, then there is nakedness everywhere, CAUSING THE REVELATION OF JUDGMENTS IN MALCHUT, THE SECRET OF THE UNCOVERING OF NAKEDNESS, nakedness on all sides, BOTH RIGHT AND LEFT. For the King now moves apart from the Queen, the Queen is distanced from His palace, so there is nakedness everywhere. Is this not nakedness if the King is not with the Queen, and the Queen without the King? Therefore, it is written, "The nakedness of your father, or the nakedness of your mother, shall you not uncover: she is your mother" (Vayikra 18:7), surely, DENOTING MALCHUT, and she dwells with you. Therefore, "you shall not uncover her nakedness."

54. "He shall mightily roar because of His habitation"

Rabbi Shimon reveals the secret that when the lower Hei is withheld from receiving blessings, the upper Hei withholds blessings from every level. This happens when Zeir Anpin and Nukva are separated, and the source of the spring of blessings stops. Therefore from the day that the Temple was destroyed there has not been a day without curses or a day when blessings are found in the world. When people do not repent, the day eventually comes that the rulers of other nations are given permission to rule over Yisrael, and the upper Hei pours its blessings to the Other Side.

328. Rabbi Shimon clasped his hands and wept. He cried: Woe if I do speak and reveal the secret, woe if I do not and the friends lose THIS matter. Ah Hashem Elohim! Will You make a full end of the remnant of Yisrael?" (Yechezkel 11:13). What is meant by "Ah" and what is meant by "Will You make a full end"? HE ANSWERS: The secret of the matter is, that when the lower Hei OF YUD HEI VAV HEI, WHICH IS MALCHUT, is expelled from the chamber of the King, the other upper Hei OF YUD HEI VAV HEI, DENOTING BINAH, withholds the blessings for its sake. Then is written, "Ah (Aleph Hei Hei)...Will You make a full end," BECAUSE THE IMPAIRMENT REACHES BOTH HEIS OF YUD HEI VAV HEI, BINAH AND MALCHUT, because when THE LOWER HEI IS WITHHELD from receiving blessings, the other UPPER Hei withholds BLESSINGS from all, NOT SPREADING EVEN TO ZEIR ANPIN. What is the reason? It is because blessings are to be found only where there are Male and a Female, AND SINCE MALCHUT IS EXPELLED FROM ZEIR ANPIN, THERE ARE NO BLESSINGS IN ZEIR ANPIN BECAUSE OF HIS BEING WITHOUT THE FEMALE.

325. ת"ח, לא אשתכח חרוותא קמי קודשא בריך הוא, ביומא דסליק שלמה לחכמתא, ואמר שיר השירים. בדין נהירו אנפוי דמטרוניתא, ואתי מלכא למשרי מדוריה עמה. הה"ד, ותרב חכמת שלמה וגו'. מאי ותרב. דסלקא שפירו דמטרוניתא, ואתרביאת בדרגהא על כל שאר דרגין, בגין דמלכא שוי מדוריה בה. וכל כך למה. בגין דאפיקת ברא חכימא דא לעלמא.

326. וכד אפיקת ליה לשלמה, לכל ישראל אפיקת, וכלהו הוו בדרגין עלאין זכאין בשלמה. דקודשא בריך הוא חדי בהו, ואינון ביה. וביומא דשכלל שלמה ביתא לתתא, אתקינת מטרוניתא ביתא למלכא. ושוי מדוריהון בחדא, ונהירו אנפיהא בחדוה שלימו. בדין אשתכח חרוותא לכלא, לעילא ותתא. וכל כך למה. בגין דכתיב, משא אשר יסרתו אמו, דדברת ליה לרעותא דמלכא.

327. וכד האי בר כמה דאמינא, לא אתדבר לרעותיה דמלכא. בדין היא ערייתא דכלא, ערייתא דכל סטרין דהא מלכא פריש ממטרוניתא, ומטרוניתא אתרחקת מהיכליה, ובג"כ ערייתא היא דכלא. וכי לא ערייתא הוא, מלכא בלא מטרוניתא, ומטרוניתא בלא מלכא. וע"ד כתיב, ערות אביך וערות אמך לא תגלה אמך היא. אמך היא ודאי, ושריא עמר, בגיני כך לא תגלה ערותה.

328. ר"ש אקיש ידוי ובכה, ואמר ווי אי אימא וגלינא רזא, ווי אי לא אימא, דינבדון חבריית מלה. אהה יי' אלהים בלה אתה עושה את שארית ישראל. מאי אהה. ומאי בלה אתה עושה. אלא רזא דמלה, בזמנא דה' תתאה אתתרכת מהיכלא דמלכא, ה' אחרא עלאה בגינה מנעת ברכתא. וכדין כתיב, אהה בלה אתה עושה. בגין דכד איהי אתמנעת מברכאן, ה' אחרא מנעת לון מכלא. מאי טעמא. בגין דברכאן לא משתכחי, אלא באתר דשריין דכר ונוקבא.

329. So it is written, "Hashem shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar because of His habitation" (Yirmeyah 25:30), because of His actual habitation, namely the Queen, WHO IS GONE. It is surely so THAT HE ROARS. What does He say? **THUS: woe that I have demolished My house.** "My house" **MEANS** the union with the Queen. This is surely the meaning of, "The nakedness of your father, or the nakedness of your mother, shall you not uncover." From all directions there is nakedness, **NAMELY BLEMISH. FOR WHEN MALCHUT, YOUR MOTHER, PARTED DUE TO THE SIN OF THE LOWER BEINGS, THEN THE LIGHTS DEPARTED FROM ZEIR ANPIN AS WELL. THUS, ZEIR ANPIN, YOUR FATHER, WAS DAMAGED.** Then "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3), **MEANING ZEIR ANPIN REFERRED TO AS HEAVEN, as the place of the reception of blessings of the springs' sources, WHICH ARE IN BINAH which were flowing and watering ZEIR ANPIN properly, withdrew AND STOPPED.**

330. We have learned that when the King parted from the Queen and there were no blessings, ZEIR ANPIN is called 'woe (Vav Yud)', **MEANING WOE IS TO ME. Why IS IT CALLED "woe"? IT IS** as we learned that the head of Yesod is the Yud, as Yesod ITSELF is a small Vav, and the Holy one blessed be He, **MEANING ZEIR ANPIN, is a large higher Vav. Therefore, Vav is fully spelled with two Vav's together, POINTING TO ZEIR ANPIN AND YESOD. The top of this Yesod is Yud. When the Queen is separated from the King and the blessings are withheld from the King, DENOTING ZEIR ANPIN, and there is no coupling at the head of Yesod, THEN the upper Vav, NAMELY ZEIR ANPIN, takes the head of Yesod, namely Yud, and draws it to itself. Then THE COMBINATION becomes Vai (woe), MEANING "woe" to all, the upper and the lower; SINCE THE LOWER BEINGS DO NOT RECEIVE, THE UPPER DO NOT RECEIVE SO AS TO POUR UPON THEM, AS MENTIONED.**

331. Therefore, we learned from the day that the Temple was destroyed, blessings are not to be found in the world, and there is not a day in which there are no curses, as the blessings THAT ARE SUPPOSED TO COME daily are withheld, **AND INSTEAD BECOME CURSES.** He replied, if so, If it was written: Oy or Hoy, **AND NOT VAI** what is THEIR EXPLANATION?

332. He said to him: When things depend upon repentance and people do not repent, the sublime Hei OF YUD HEI VAV HEI, **BEING BINAH, takes and attracts the Vav and the Yud to itself, as they are not repenting. It then BECOMES A COMBINATION OF HEI-VAV-YUD called Hoy, MEANING Hoy (lit. 'ah'), when the King, ZEIR ANPIN, departs higher and higher TO BINAH. People cry but no one pays attention. SOMETIMES, that supernal concealed NAME, EHEYEH, DENOTING KETER, raises the Vav, ZEIR ANPIN, and the Yud, BEING THE HEAD OF YESOD, to itself, because one's prayer is not accepted, AND IT BECOMES THE COMBINATION OY (ALEPH VAV YUD).** Then it is called Oy, as the Aleph THAT IS EHEYEH brings up to it the Vav and the Yud. Then repentance is not available, so the Hei departs from these letters, as it is no longer dependent on repentance, **WHICH IS THE SECRET OF BINAH CALLED HEI.**

329. וְעַל דָּא כְּתִיב, יי' מִמְרוֹם יִשָּׁאג וּמִמְעוֹן קִדְשׁוֹ יִתֵּן קוֹלוֹ שָׁאג יִשָּׁאג עַל נוֹהוּ עַל נוֹהוּ מִמֶּשׁ. דָּא מִטְרוּנִיתָא, וְדָא הוּא וְדָאי. וּמְאִי אֹמֵר. אוּי שְׁהַחֲרַבְתִּי אֶת בֵּיתִי וְכוּ'. בֵּיתִי זְוֹגָא דְמִטְרוּנִיתָא. וְדָא הוּא וְדָאי, עֲרוֹת אַבְיָן וְעֲרוֹת אַמְךָ לֹא תִגְלֶה. דְּהָא מִכָּל סְטָרִין עֲרִייתָא הוּא. וְכַדִּין, לְבִשׁוּ שָׁמַיִם קִדְרוֹת וְשָׁק הוֹשֵׁם כְּסוּתָם דְּהָא אֶתְר אַחֲסִנַת בְּרַכָּאן דְּמִבּוּעִין דְּנַחֲלִין דְּהוּוּ נִגְיָדִין וְשִׁקְיִין כְּדָקָא חֲזוּ, אֲתַמְנְעוּ.

330. תְּנִינָן, כִּד אֲתַפְרֵשׁ מִלְכָּא מִמִּטְרוּנִיתָא, וּבְרַכָּאן לֹא מִשְׁתַּבְּחָן, כְּדִין אֶקְרִי וי'. מ"ט וי'. דְּתִנְיָא, רִישָׁא דִּיסוּד י', דְּהָא יִסוּד וי' זְעִירָא הוּא, וְקוּדְשָׁא בְרִיךְ הוּא וי' רַבְרַבָּא עֲלָאָה. וְע"ד כְּתִיב וי' תְּרִין ווִין כְּחַדָּא, וְרִישָׁא דְּהָאִי יִסוּד י' הוּא. וְכִד אֲתַרְחַקַת מִטְרוּנִיתָא מִמִּלְכָּא, וּבְרַכָּאן אֲתַמְנְעוּ מִמִּלְכָּא, וְזוּגָא לֹא אֲשַׁתְּכַח בְּרִישָׁא דִּיסוּד, נָטִיל וי' עֲלָאָה לְהָאִי רִישָׁא דִּיסוּד דְּהוּא י', וְנִגְיָד לִיה לְגַבְיָה, כְּדִין הוּא וי', וי' לְכֻלָּא, לְעֲלָאִין וְתַתְּאִין.

331. וְע"ד תְּנִינָן, מִיּוֹמָא דְּאֲתַחֲרִיב יְרוּשָׁלַם, בְּרַכָּאן לֹא אֲשַׁתְּכַחוּ בְּעֲלָמָא, וְלִית לָךְ יוֹם דְּלֹא אֲשַׁתְּכַח בֵּיה לְוּוּטִין, דְּהָא בְּרַכָּאן אֲתַמְנְעוּ בְּכָל יוֹם. אֲמַר לִיה, אוּ הֲכִי, אוּי אוּ הוּי, מַהוּ.

332. אֲמַר לִיה, כִּד מְלָה תְּלִיָא בְּתַשׁוּבָה, וְלֹא תִיַיבִין, כְּדִין ה' עֲלָאָה נָטִיל לֹן, וְאֲנִגִּיד לְוָאוּ וי', לְגַבְיָה, בְּגִין דְּלֹא תִיַיבִין, כְּדִין אֶקְרִי הוּי. הוּי כִּד אֲסַתְּלַק מִלְכָּא לְעִילָא לְעִילָא, וְצוּוּחִין בְּנֵי נִשָּׂא וְלֹא אֲשַׁגַּח בְּהוּ. וְהוּא עֲלָאָה אֶהִיָּה טְמִירָא, סְלִיק לֹו, וי' לְגַבְיָה, בְּגִין דְּלֹא אֲתַקְבִּיל צְלוּתִיה, כְּדִין אֶקְרִי אוּי, דְּהָא א' סְלִיק לְגַבְיָה דִּוּ וי'. וְכַדִּין תַּשׁוּבָה לֹא אֲשַׁתְּכַח. וְע"ד אֲסַתְּלַק מֵאֲלִין אֲתוּון ה', דְּהָא בְּתַשׁוּבָה לֹא תְּלִיָּא.

333. Surely this is when sins in the world multiply excessively. At first, repentance was available but they did not want TO REPENT, then the Hei takes off, BEING BINAH, THE SECRET OF REPENTANCE and the Aleph, BEING KETER, raises the Vav Yud to it, so it is now called Oy. When the Temple was destroyed and repentance was gone, then they cried and said, "Woe (Oy) to us! For the day declines" (Yirmeyah 6:4). What is meant by "For the day declines"? It refers to the supernal day, MEANING BINAH called repentance, which departed and is not available. This is that specific day that extends its right hand to welcome evildoers. It has departed from all and is not available. Therefore, they say Oy instead of Hoy "for the shadows of the evening are lengthened" (Ibid.), MEANING PERMISSION has been granted to the rulers over other nations to rule over YISRAEL.

334. We have learned that the Vav, DENOTING ZEIR ANPIN, ascended high up TO KETER, BEING THE SECRET OF ALEPH, AS MENTIONED. The sanctuary was consumed, the people exiled, the Queen expelled, and the Temple was in ruins. Later, as the Vav returned to its position, it took notice of the Temple and found it in ruins. It sought the Queen, but she moved far away. It saw its sanctuary, but it was consumed by fire, and it looked for the people but they were exiled. It saw the blessings of the deep streams FROM BINAH that were flowing, but now ceased. Then it is written, "And on that day did Adonai Elohim Tzevaot call to weeping, and to mourning, and to baldness, and to girding with sackcloth" (Yeshayah 22:12). Then, "I clothe the heavens, ZEIR ANPIN, with blackness."

335. Then the Vav and Yud draw one towards the other. THE YUD, BEING THE HEAD OF YESOD, IS DRAWN TO THE VAV, ZEIR ANPIN, AND SEPARATES FROM MALCHUT. The upper Hei OF YUD HEI VAV HEI, BEING BINAH, pours its sources to the Other Side, and no blessings abound, because no Male and Female are present, ZEIR ANPIN AND MALCHUT, and they do not dwell together. Then "He shall mightily roar because of His habitation" (Yirmeyah 25:30), MALCHUT. Rabbi Shimon wept and Rabbi Elazar wept. Rabbi Elazar said: There is a lament placed in my heart on one side and a joy in my heart on the other, as I have heard words that I never heard until now. How blessed is my lot.

55. "The nakedness of your father's wife shall you not uncover"

Rabbi Shimon says that there is concealed knowledge in the words of the title verse. He says that "your father's wife" is the wife of Zeir Anpin who is in exile with Yisrael and who is far from Him. When she is called "your mother" she is with the King, and the command is to be careful not to separate them through sinning. Even when she is in exile a man must be careful not to alienate her so that she will not cease to stand guard over him.

336. "The nakedness of your father's wife shall you not uncover" (Vayikra 18:8). HE QUESTIONS: Who is your father's wife? Rabbi Shimon said: We learned that all the words of the Torah are concealed yet revealed, just as the Holy Name is concealed yet revealed. IT IS WRITTEN YUD HEI VAV HEI AND READ ADONAI. The Torah, which is the Holy Name, is also concealed and revealed. Here IN THIS VERSE, all is openly manifest, MEANING ACCORDING TO THE LITERAL MEANING THE VERSE IS SPEAKING ABOUT THE WIFE OF THE FATHER. BUT THERE IS IN IT concealed knowledge, as we have established.

333. וְדָאֵי כִּד אֲסָגִיאוּ חוּבֵי עֲלֵמָא טַפִּי, וְתִשׁוּבָה הוּהּ תִּלְיָא בְּקִדְמִיתָא, וְלֹא בָּעוּ, כְּדִין אֲסִתְּלֵק ה', וְא' סָלִיק לִו' יו"ד לְגַבְיָהּ, וְאֶקְרִי אוּי. וְכִד חֲרִיב בִּי מִקְדָּשָׁא, וְתִשׁוּבָה אֲסִתְּלֵקָת, כְּדִין צוּחוּ וְאָמְרוּ, אוּי לָנוּ כִּי פָנָה הַיּוֹם. מָאֵי כִּי פָנָה הַיּוֹם. דָּא הוּא יוֹמָא עֲלָאָה, דְּאֶקְרִי תִּשׁוּבָה, דְּאֲסִתְּלֵק וְאֲתַעְבֵּר, וְלֹא שְׂכִיחַ. הֵהוּא יוֹמָא דְּאֲשֶׁתְּמוּדַע, לְפִשְׁטָא יְמִינָא לְקַבְּלָא חַיִּיבִין, וְהָא אֲתַפְּנִי מִכְּלָא, וְלֹא אֲשִׁתְּכַח, וְעַל דָּא אָמְרוּ אוּי, וְלֹא הוּי. כִּי יִנְטוּ צִלְלֵי עָרְב, דְּהָא אֲתִיְהִיב רְשׁוּ לְרַבְרַבֵּי מִמְּנָן דְּשָׂאֵר עַמִּין, לְמִשְׁלַט עֲלֵיהּוּ.

334. תָּאנָא, סָלִיק ו' לְעִילָא לְעִילָא, וְהִיכְלָא אֲתוּקַד, וְעַמָּא אֲתַגְּלִי, וּמִטְרוּנִיתָא אֲתַתְּרַכַת, וּבֵיתָא אֲתַחַרְבַת. לְבַתֵּר כִּד נַחִית וו' לְאֲתַרְיָה, אֲשַׁגַח בְּבֵיתָהּ וְהָא אֲתַחַרִּיב, בְּעֵי לְמִטְרוּנִיתָא, וְהָא אֲתַרְחַקַת וְאִזְלַת. חָמָא לְהִיכְלִיָהּ, וְהָא אֲתוּקַד. בְּעָא לְעַמָּא, וְהָא אֲתַגְּלִי. חָמָא לְבִרְכָאן דְּנַחֲלִין עַמִּיקִין דְּהוּוּ נִגְדִין, וְהָא אֲתַמְנַעוּ. כְּדִין כְּתִיב, וַיִּקְרָא יי' אֱלֹהִים צְבָאוֹת בַּיּוֹם הַהוּא לְבָבִי וּלְמַסְפַּד וּלְקִרְחָה וּלְחִגּוֹר שֶׁק. וְכִדִּין לְבָשׁוּ שָׁמַיִם קִדְרוֹת.

335. כְּדִין ו' י' אֲתַנְגִּיד חַד לְקַבִּיל חַד. וְה' עֲלָאָה, נִגִּיד מְבוּעֵי לְסִטְרָא אַחְרָא, וּבִרְכָאן לֹא מִשְׁתַּבְּחָן. דְּהָא דְּכַר וְנוֹקְבָא לֹא אֲשִׁתְּכַחוּ, וְלֹא שְׂרִיין כְּחָדָא. כְּדִין שָׂאג יִשְׂאָג עַל נֹהוּ. בְּכַה ר"ש, וּבְכַה ר' אֶלְעָזָר, אָמַר ר' אֶלְעָזָר, בְּכִיָּה תְּקִיעָא בְּלַבָּאֵי מַסְטְרָא חַדָּא, וְחַדְרוֹתָא בְּלַבָּאֵי מַסְטְרָא אַחְרָא. דְּהָא שְׁמַעְנָא מִלִּין, דְּלֹא שְׁמַעְנָא עַד הַשְּׁתָּא, זְכָאָה חוּלְקִי.

336. עָרוֹת אִשְׁתּ אַבִּיךָ לֹא תִגְלֶה, מֵאֵן אִשְׁתּ אַבִּיךָ. אר"ש, הָא תְּנִינָן, כָּל מְלוֹי דְּאוּרִינִיתָא סְתִימִים וּגְלִיָּא, כְּמָה דְּשָׂמָא קְדִישָׁא סְתִימִים וּגְלִיָּא, אוּרִינִיתָא דְּהִיָּא שְׂמָא קְדִישָׁא, הִכִּי נִמְוִי סְתִימִים וּגְלִיָּא. הִכָּא כְּלָא בְּאֲתַגְּלִיָּא, יִדְיעָא סְתִימִים כְּמָה דְּאוּקִימָנָא.

337. This verse is such, "Your father's wife" we have learned. As long as the Queen is with the King and she nurtures you, FROM HER ABUNDANCE, she is called your mother. Now, IN EXILE, she has been exiled with you and is far from the King, so she is called "your father's wife." She is the wife of the Holy King, ZEIR ANPIN, as she was never set free with a divorce. She is surely His wife, as it is written, "Thus says Hashem, Where is the bill of your mother's divorcement, with which I have put her away?" (Yeshayah 50:1). Surely she is the wife of the King even though she was exiled.

338. Therefore, He commanded about her twice, once when she sits united with the King and is called "your mother," as written, "The nakedness of your mother, shall you not uncover," MEANING do not cause them to separate from each other, or her to be sent away because of your sin, as it is written, "And for your transgressions was your mother put away" (Ibid.). The other was when she is in exile with you, exiled from the palace of the King, called THEN wife of the King. Even though she was distanced from THE KING, do not cause her to turn away from you, and thus your enemies will gain control over you and she will not guard you in exile. This is what is written, "The nakedness of your father's wife shall you not uncover." What is the reason? Because she is "your father's nakedness." Although she was distanced from the King, the King's supervision is still upon her constantly, so one needs to watch himself more carefully in relation to her, so as not to sin against her.

56. "That He see no unclean thing in you"

Rabbi Shimon begins speaking about the Shechinah and how she protects Yisrael, especially when they are in exile, from the other nations. Only when they sin is her power to protect them weakened. We learn that the children of Yisrael are detained in exile for three reasons: because they treated the Shechinah with contempt, because they turned their faces away from her, and because they defiled themselves.

339. Rabbi Shimon opened the discussion saying, "For Hashem your Elohim walks in the midst of your camp, to deliver you..." (Devarim 23:15). "For Hashem your Elohim" refers to the Shechinah prevailing in Yisrael, all the more so in exile, to shield them always from all sides and from all other nations so that they cannot destroy Yisrael.

340. We have learned that the foes of Yisrael are not capable of harming them until Yisrael weaken the power of the Shechinah before the appointed ministers of other nations. Only then can the enemies of Yisrael overcome them, rule them and decree many harsh decrees regarding them. When Yisrael return towards Her WITH REPENTANCE, THE SHECHINAH smashes the power and strength of these appointed chiefs, breaks the power and strength of the enemies of Yisrael and takes revenge against them all.

337. וְהָאֵי קָרָא הָכִי הוּא, אִשְׁתְּ אָבִיךָ תָּאנָא, כָּל זְמַנָּא דְּמִטְרוּנִיתָא אִשְׁתַּכַּחַת בְּמַלְכָא, וַיִּנְקָא לְךָ, אִקְרִי אִמְךָ. הַשְׁתָּא דְּאִתְגְּלִיא עִמָּךְ וְאִתְרַחַקַת מִן מַלְכָא, אִשְׁתְּ אָבִיךָ אִתְקְרִי. אַנְתוּ הִיא דְּמַלְכָא קְדִישָׁא לָא אִתְפָּטְרַת בְּתְרוּכִין מִיְנָה, אַנְתְּתִיהּ הִיא וְדָאִי. כְּמָה דְּכִתְיִב, כֹּה אָמַר יי' אִי זֶה סֵפֶר כְּרִיתוֹת אִמְכֶם אֲשֶׁר שִׁלַּחְתִּיהָ. אֵלֶּא וְדָאִי אַנְתוּ הִיא דְּמַלְכָא, אַע"ג דְּאִתְגְּלוּיָא.

338. וְע"ד פְּקִיד עָלָה תְּרֵי זְמַנֵּי, כִּד יִתְבָּא בְּמַלְכָא בְּזוּגָא חַד, וְאִתְקְרִי אִמְךָ, דְּכִתְיִב עָרוֹת אִמְךָ לָא תְּגַלֶּה, לָא תַעֲבִיד דִּיתְרַחֲקוֹן דָּא מִן דָּא, וְתַשְׁתַּלַּח עַל חוּבְךָ, כְּמָה דְּכִתְיִב וּבְכַשְׁעֶכֶם שִׁלַּח אִמְכֶם. וְחַד, כִּד הִיא בְּגָלוּתָא עִמָּךְ, וְאִתְגְּלוּיָא מֵהִיכְלָא דְּמַלְכָא, וְאִתְקְרִי אַנְתוּ דְּמַלְכָא. אַע"ג דְּאִתְרַחַקַת מִיְנָה לָא תַעֲבִיד בְּגִין דְּתַעֲדִי מִבִּינְךָ, וַיִּשְׁלֹטוּן בְּךָ שְׁנֵאךְ, וְלָא תַסְתַּמְרַ עֲלֶיךָ בְּגָלוּתָא. הַה"ד עָרוֹת אִשְׁתְּ אָבִיךָ לָא תְּגַלֶּה. מֵאִי טַעְמָא. בְּגִין כִּי עָרוֹת אָבִיךָ הִיא. אַע"ג דְּאִתְרַחַקַת מִן מַלְכָא, אִשְׁגַּחוּתָא דְּמַלְכָא בַּהּ תְּדִירָא, וּבַעֲיָא לְאַסְתַּמְרָא לְקַבְּלָהּ וְתִיר, וְלָא תִיחַוֵּב לְגַבְהָ.

339. רַבִּי שִׁמְעוֹן פָּתַח, כִּי יי' אֱלֹהֶיךָ מֵתְהַלֵּךְ בְּקִרְבְּךָ מִחֻנָּךְ לְהַצִּילְךָ וְגו'. כִּי יי' אֱלֹהֶיךָ: דָּא שְׂכִינְתָא, דְּאִשְׁתַּכַּחַת בְּהוּ בִּישְׂרָאֵל, וּכ"ש בְּגָלוּתָא, לְאַגְנָא עָלֶיהוּ תְּדִירָא מִכָּל סַטְרִין, וּמִכָּל שָׂאֵר עַמִּין, דְּלָא יִשְׁיַצּוּן לְהוּ לִישְׂרָאֵל.

340. דְּתַנּוּיָא, לָא יִכְלִין שְׁנֵאִיהוּן דִּישְׂרָאֵל לְאַבְאָשָׁא לְהוּ, עַד דִּישְׂרָאֵל מִחְלִישִׁין חִילָא דְּשְׂכִינְתָא מְקַמֵּי רַבְרְבֵי מְמַנֵּן דְּשָׂאֵר עַמִּין. כְּדִין יִכְלִין לְהוּן שְׁנֵאִיהוּן דִּישְׂרָאֵל, וְשִׁלְטִין עָלֶיהוּ, וְגִזְרִין עָלֶיהוּ כְּמָה גִזְרִין בִּישְׂרָאֵל. וְכִד אִינוּן תִּיבִין לְקַבְּלָהּ, הִיא מִתְּבַרַת חִילָא וְתוֹקְפָא דְּכָל אִינוּן מְמַנֵּן רַבְרְבִין, וְתַבְרַת חִילָא וְתוֹקְפָא דְּשְׁנֵאִיהוּן דִּישְׂרָאֵל, וְאִתְפָּרַעָא לְהוּ מִכָּלֵא.

341. Therefore, "shall your camp be holy" (Ibid.). One must SEE that he does not become defiled through his sins and through transgressing the words of Torah. If he does so, they defile him, as it is written, "That you should be defiled (Heb. venitmetem) by them" (Vayikra 11:43). The word "Venitmetem" is written without Aleph, POINTING TO AN EXTRA MEASURE OF DEFILEMENT. We have learned that there are 248 limbs in the body and all become defiled when one becomes defiled, meaning as soon as he wants to become defiled, it IMMEDIATELY ACQUIRES DEFILEMENT. "Therefore shall your camp be holy." What is meant by "your camp"? This refers to the limbs of the body. "That He see no unclean (lit. 'nakedness of') thing in you" (Devarim 23:15). What is a "nakedness of thing"? This is an allusion THAT YOU MUST NOT BRING a strange nakedness to come to this thing, FOR IT IS STRANGE TO MALCHUT CALLED 'THING', as we have established. If YOU DO so, He will surely "turn away from you" (Ibid.). Therefore "your father's wife shall you not uncover" (Vayikra 18:8). What is the reason? It is because it is written, "It is your father's nakedness" (Ibid.), as we have established.

342. We have learned that Yisrael are detained in exile for three things: For treating the Shechinah with contempt in exile; for turning away their face from the Shechinah, AS IT IS WRITTEN, "FOR THEY HAVE TURNED THEIR BACK TO ME, AND NOT THEIR FACE" (YIRMEYAH 2:27). Finally, for defiling themselves before the Shechinah, WITHOUT CONSIDERING THAT THE SHECHINAH IS WITH THEM IN EXILE. We explained them all in our Mishnah.

57. A man who had a mark on his face

The rabbis encounter a man with a mark on his face, and they deduce that he has transgressed the Torah through some kind of incest. The man confesses that he did lay with his sister, after which he intervened in an argument and was struck on the forehead. A doctor saved him by giving him spiritual healing, and the doctor was Rabbi Samlai. Because the man repents, Rabbi Aba cures his mark on the spot. The man promises to toil day and night in the Torah from now on. Another time, we hear that same man lecturing on the Torah, saying that evil people are rewarded in this world but that God will obliterate them in the World to Come, where they will be dust under the feet of the righteous. Anyone who transgresses the Torah is marked by the Torah so that the eyes of Hashem recognize him and warn others to stay away from him.

343. Rabbi Aba was going to Cappadocia with Rabbi Yosi. As they were going, they saw a man approaching there who had a mark on his face. Rabbi Aba said: Let us leave this road as this man's face testifies that he transgressed the rules of incest in the Torah. Therefore, his face is marked. Rabbi Yosi replied: If he had this mark since childhood, what incest would be then with him? He replied: I see his face testifying that he transgressed on a sexual misconduct mentioned in the Torah.

341. ועל דא וְהָיָה מַחֲנֵיךָ קָדוֹשׁ, דְּבַעֲי בִּינָה דְלֵא יִסְתָּאב בְּחֻבּוּי, וַיַּעֲבֹר עַל פְּתֻגְמֵי אֹרְיִיתָא. דְּאִי עֵבִיד הָכִי, מִסְּאָבִין לִיה, כְּמָה דְכֻתִּיב וְנִטְמַתָּם בָּם, בְּלֵא א'. וְתֵאנָא, מֵאֵתָן וְתִמְנִיא וְאַרְבַּעִין שְׁיִיפִין בְּגוּפָא, וְכֻלְהוּ אִסְתָּאבֵן, כִּד אִיהוּ אִסְתָּאב. כְּלוּמַר, כִּד בַּעֲי לְאִסְתָּאבָא. וְע"ד, וְהָיָה מַחֲנֵיךָ קָדוֹשׁ. מֵאִי מַחֲנֵיךָ, אֵלִין אִינוּן שְׁיִיפֵי גוּפָא. וְלֹא יִרְאֶה בְּךָ עֲרוֹת דְּבַר, מֵאִי עֲרוֹת דְּבַר. עֲרִייתָא נּוֹכְרָאָה לְהֵאִי דְּבַר רְמִז, כְּמָה דְּאוּקִימְנָא. דְּאִי הָכִי, וְשֵׁב מֵאַחֲרֵיךָ וְדֵאִי. וְעַל דְּאִי עֲרוֹת אִשְׁתְּ אַבִּיךָ לֹא תִגְלֶה. מ"ט. בְּגִין דְּכֻתִּיב עֲרוֹת אַבִּיךָ הוּא, כְּמָה דְּאוּקִימְנָא.

342. תֵּאנָא, עַל ג' מַלְיִן מִתְּעַבְבִין יִשְׂרָאֵל בְּגִלּוּתָא. עַל דְּעֵבְדִין קְלָנָא בְּשִׁכְיִנְתָּא בְּגִלּוּתָא. וּמַהֲדֵרֵי אֲנַפְיֵיהוּ מִן שְׁכִינְתָּא, וְעַל דְּמִסְּאָבֵי גְרַמְיֵיהוּ קָמֵי שְׁכִינְתָּא. וְכֻלְהוּ אוּקִימְנָא בְּמִתְנִיתָא דִּילָן.

343. רַבִּי אַבָּא, הוּוּ אָזִיל לְקַפּוּטִקְיָא, וְהוּוּ עָמִיה רַבִּי יוֹסִי. עַד דְּהוּוּ אָזִיל, חָמוּ חַד בְּרִנְשׁ, דְּהוּוּ אֵתִי, וְרִשְׁימָא חַד בְּאַנְפּוּי. א"ר אַבָּא, נִסְטֵי מֵהֵאִי אֹרְחָא, דְּהָא אֲנַפּוּי דְּרִין אִסְהִידוּ עֲלֵיה, דְּעֵבֵר בְּעֲרִייתָא דְּאוּרִייתָא, בְּגִינֵי כֵךְ אֲתִרְשִׁים בְּאַנְפּוּי. א"ל רַבִּי יוֹסִי, אִי הָאִי רִשְׁימָא הוּוּ לִיה כִּד הוּוּ יְנוּקָא, מֵאִי עֲרִייתָא אִשְׁתַּכַּח בֵּיה. א"ל, אָנָּא חֲמִינָא בְּאַנְפּוּי, דְּאִסְהִידוּ בְּעֲרִייתָא דְּאוּרִייתָא.

344. Rabbi Aba called him. He said to him, Tell me this, what is this mark on your face? He replied: Please do not punish anymore this man, as his sins caused this mark. Rabbi Aba said: What happened? He answered: One day my sister and I were traveling, we stayed in one inn and we become intoxicated. All night, I held my sister. In the morning, I awoke and found the innkeeper arguing with another man. I intervened IN ORDER TO SEPARATE THEM. They struck me, one from one side and the other from the other side. This mark has remained on my forehead. I was saved by a doctor who was among us.

344. קרא ליה רבי אבא, אל אימא מלה, האי רשימא דאנפך, מה הוא. אמר לון, במטותא מנייכו, לא תענשו יתיר להווא בר נש, דהא חובוי קא גרמו ליה. אמר רבי אבא מהו אמר ליה. יומא חד הוינא אזיל בארחה אני ואחתי, שרינא בחד אושפיזא, ורוינא חמרא, וכל ההוא ליליא אחידנא באחתי. בצמרא קמנא, ואושפיזאי קטט בחד גברא, עיילנא בינייהו, וקטרו לי דא מהאי גיסא, ודא מהאי גיסא, ורשימא דא הוה עייל לבי מוחא, ואשתובנא על ידא דחד אסייא דאית בגוון.

345. He said to him: Who is the doctor? He replied: He is Rabbi Samlai. He asked: What cure did he give you? He replied: Spiritual healing. From that day, I returned with repentance. Every day I see my face in the mirror, WITHOUT ANY CHANGE. I have wept before the Holy One, blessed be He, '?? ?? the Master of the world for that sin. With these tears, I have washed my face. Rabbi Aba said: If repentance would not have been withheld from you, I would have removed the impression on your face, but I will announce upon you, "And your iniquity is taken away, and your sin is purged" (Yeshayah 6:7). He told him to repeat this three times. He said it three times and the mark disappeared.

346. Rabbi Aba said: Surely your Master wished to remove THE MARK from you, as you were in a state of repentance. He said to him: I vow from this day ONWARD to toil in Torah day and night. He said to him: What is your name? He replied: Elazar. He responded: El Azar, (lit. 'God helped'), surely the name has some bearing, as your Elohim helped you and was with you. Rabbi Aba sent him off and blessed him.

347. Another time, Rabbi Aba went to Rabbi Shimon. He entered his city and found THAT VERY SAME PERSON WHO PREVIOUSLY HAD THE MARK sitting and lecturing, "A brutish man does not know; nor does a fool understand this" (Tehilim 92:7). "A brutish man does not know..." Look how foolish people are, for they do not pay attention, know, nor examine in order to know the ways of the Holy One, blessed be He, for what purpose they are in the world. What blocks them from perceiving their own stupidity? It must be due to their not toiling in the Torah, for if these people would toil in Torah, they would comprehend the ways of the Holy One, blessed be He.

347. לזמנא אחרא, הוה רבי אבא אזיל לגבי ר"ש, עאל במאתיה, אשכחיה דהוה יתיב ודריש, איש בער לא ידע וכסיל לא יבין את זאת. איש בער לא ידע וגו', כמה טפשין אינון בני עלמא, דלא משגיחין ולא ידעין ולא מסתבלין למנדע אורחוי דקודשא בריך הוא, על מה קיימין בעלמא. מאן מעבב להו למנדע טפשותא דלהון. בגין דלא משתדלי באורייתא, דאילו הוּוּ משתדלי באורייתא ינדעון אורחוי דקודשא בריך הוא.

348. "Nor does a fool understand this (Heb. zot)," MEANING they do not look into nor know the practices of "zot," MEANING MALCHUT REFERRED TO AS ZOT, in the world. Even though THE HOLY ONE, BLESSED BE HE, judges the world with His Judgments and PEOPLE see the Judgments of Zot, they come upon the righteous people and do not affect the guilty evildoers who transgress the words of Torah, as it is written, "When the wicked spring like grass..." (Ibid. 8). They inherit this world in all aspects and harsh penalties do not affect them, YET PEOPLE DO NOT KNOW WHY. Unless King David revealed this at the end of the verse, they would not know, as it is said, "That they shall be destroyed forever" (Ibid). HE PAYS THEM REWARD FOR THEIR GOOD DEEDS IN THIS WORLD in order to obliterate them from the World to Come. They will be THERE dust under the feet of the righteous, as it is written, "And you shall tread down the wicked; for they shall be ashes under the soles of your feet" (Malachi 3:21).

349. Furthermore, He began to say, "And my leanness rising up against me bears witness to my face" (Iyov 16:8). HE QUESTIONS: What is the verse speaking about? HE ANSWERS: Fortunate is the man who toils in Torah in order to recognize the ways of the Holy One, blessed be He, for whoever toils in the Torah, it is as if he deals in His actual Name. Just as the Name of the Holy One, blessed be He, creates laws IN THE WORLD, so does the Torah. Come and see: One who infringes with matters of Torah, the Torah rises and then descends to make impressions on the face of that person in order that those on high and those below see him. All send their curses upon his head, AND THIS IS THE ESSENCE OF THE VERSE, "AND MY LEANNESS RISING UP AGAINST ME BEARS WITNESS TO MY FACE," MEANING THE MARKS THE TORAH MADE IN HIS FACE.

350. We have learned that all these eyes of Hashem, THE ANGELS OF PROVIDENCE, go and roam throughout the world to learn of the actions of men. They raise their eyes and all look at the face of that person, see him, and open their mouths: Woe, woe, woe to him in this world and woe to him in the World to Come. Remove yourselves from around him, as his face testifies that the spirit of defilement rests upon him. THIS IS THE ESSENCE OF THE VERSE, "BEARS WITNESS TO MY FACE," AS THE LEANNESS TESTIFIES TO HIS FACE. All these days, that mark testifies on his face. If he begets a son, he draws upon him the spirit of defilement. Such are the evildoers of the world, insolent people, whose Master allows them to stay in this world in order to vanquish them in the World to Come.

348. וְכִסִּיל לֹא יִבִּין אֶת זֹאת, הֲלֹא מִסְתַּכֵּל וְלֹא יָדַע
 נִימוּסֵי הַזֹּאת בְּעֵלְמָא. דַּע"ג דְּרֵאִין עֲלֵמָא בְּדִינוּי
 וְחִמָּאן לְדִינוּי דֵּהֲאִי זֹאת, דְּמִטָּאן עַל בְּנֵי נִשְׂא
 דְּאִינוּן זְכָאִין, וְלֹא מִטָּאן עַל רְשִׁיעֵינָא, חֵיבִין,
 דְּעֵבְרִין עַל פְּתַגְמֵי אֹרִייתָא, דְּכִתִּיב בְּפִרוּחַ רְשָׁעִים
 כְּמוֹ עֵשֶׂב וְגו'. דֵּהֲאִי עֲלֵמָא יִרְתִּין לִיהּ בְּכָל סְטֵרוּי,
 וְדִינִין לֹא מִטוֹן עֲלוּי בֵּהֲאִי עֲלֵמָא. וְאַלְמֵלֵא הַדּוּד
 מְלָכָא אֹרְעִיהּ בְּסוּפִיָּה דְקָרָא, לֹא יִדְעִינָן, דְּכִתִּיב
 לְהַשְׁמַדֵּם עֲדֵי עַד, לְשִׁיצָאָה לְהוֹן מִהֵוּא עֲלֵמָא,
 וְלִמְהוּי עִפְרָא תַּחַת רְגְלֵיהוֹן דְּצַדִּיקֵינָא, דְּכִתִּיב
 וְעִסוֹתֵם רְשָׁעִים כִּי יִהְיוּ אִפְרַי תַּחַת כַּפּוֹת רְגְלֵיכֶם.

349. תּוֹ פִּתַּח וְאָמַר, וַיִּקָּם בִּי כַּחֲשֵׁי בִפְנֵי יַעֲנֶה.
 בְּמֵאֵי קָא מִיִּרְי. אֵלֵא, זְכָאָה חוּלְקִיָּה דְּב"נ
 דְּאַשְׁתַּדַּל בְּאֹרִייתָא, לְמַנְדַּע אֹרְחוּי דְּקוּדְשָׁא בְּרִיךְ
 הוּא. דְּכָל מֵאן דְּאַשְׁתַּדַּל בְּאֹרִייתָא, כְּאֵלוּ אֲשַׁתַּדַּל
 בְּשָׁמַיָּה מִמֶּשׁ. מַה שָׁמַיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא עֵבִיד
 נִימוּסִין. אוּף אֹרִייתָא הֲכִי נִמְי. ת"ח, הֲאִי מֵאן
 דְּעֵבֵר עַל פְּתַגְמֵי אֹרִייתָא, אֹרִייתָא סִלְקָא וְנַחְתָּא
 וְעֵבְדָא בֵּיהּ בְּב"נ רְשִׁימִין בְּאַנְפוּי, בְּגִין דִּיִּסְתַּכְּלוּן
 בֵּיהּ עֲלָאֵי וְתַתָּאֵי, וְכִלְהוּ אוֹשְׁדָן לְוֹטִין עַל רִישִׁיָּה.

350. וְתַנָּא, כָּל אִינוּן עֵינֵי יוּי, דְּאִזְלוּן וְשִׂאטִין
 בְּעֵלְמָא לְמַנְדַּע אֹרְחוּי דְּבְנֵי נִשְׂא, כְּלֵהוֹן זְקַמִּין
 עֵינִין, וּמִסְתַּכְּלוּן בְּאַנְפוּי דֵּהֲוֹא ב"נ, וְחִמָּאן לְהוּ,
 וְכִלְהוּ פְּתַחֲקִין עֲלֵיהּ וּוּי וּוּי. וּוּי לִיהּ בֵּהֲאִי עֲלֵמָא, וּוּי
 לִיהּ בְּעֵלְמָא דְּאִתִּי. אֲסַתְּלִקוּ מִסוּחְרַגְנִיָּה דְּפִלְגְנִיא,
 דֵּהֲא סֵהֲדוּתָא בְּאַנְפוּי, וְרוּחָא דְּמִסְאָבָא שְׂרִיא עֲלוּי.
 וְכָל אִינוּן יוּמִין דְּאַשְׁתַּכַּח רְשִׁימוּ בְּאַנְפוּי לְסֵהֲדוּתָא,
 אִי אוּלִיד בְּר, אֲשִׁלִּיף לִיהּ רוּחָא מִסְטֵרָא דְּמִסְאָבָא.
 וְאִלִּין אִינוּן חֵיבֵי דְרָא, תְּקִיפֵי אַנְפִּין, דְּמֵאֲרִיָּהוֹן
 שְׂבִיק לֹון בֵּהֲאִי עֲלֵמָא, לְשִׁיצָאָה לְהוּ בְּעֵלְמָא
 דְּאִתִּי.

351. We have learned that the righteous who toils in Torah day and night, the Holy One, blessed be He, draws upon him a thread of grace, which is marked on his face. From that mark, both those on high and those below have fear. Likewise, whoever violates the words of Torah, a spirit of defilement is drawn upon him, which is marked on his face and causes those high and low to flee from before him. They all proclaim: Leave the vicinity of he, who violated the Torah and the commandments of his Master. Woe to him and to his soul, and this person draws the spirit of defilement that is with him and transmits it to his son. In such a man the Holy One, blessed be He has no part, and He spares him in order to destroy him in the World to Come.

352. Rabbi Aba said to him: You have spoken well. Where did you acquire this? He replied: I studied this. I also learned that this evil inheritance OF THE SPIRIT OF DEFILEMENT is acquired by all his children if they do not turn to penance, as nothing can stand in the way before repentance. So have I learned. This cure, NAMELY REPENTANCE, was given me once upon a time, when my face was marked. One day, I was walking and met one meritorious person, and through him was the mark removed from my face. He asked me my name. I replied Elazar. He announced me to be a different Elazar. RABBI ABA said to him: Blessed is the Merciful One that I have met you and deserved to see you accomplishing this. Blessed is your share in this world and the World to Come. It was I who met you.

58. Batsheba

The formerly marked man, Elazar, tells Rabbi Aba of a time when a passerby told him that his red cow is called Batsheba, mother of Solomon, as long as he merits forgiveness. Rabbi Aba explains to him that it was because everything referring to the cow is in sevens, and all pertain to sacrifice and cleansing.

353. THIS MAN ELAZAR prostrated himself before him. He brought him home, prepared three measures of bread and a three year old calf. After eating, the man said to him: Rabbi, tell me one thing. I had a red cow, the mother of this calf whose flesh we are eating. One day, before she became pregnant and gave birth, I followed her to her pasture in the desert. As I led her, a man came by and asked me for the name of the cow. I replied that from the day she was born, I never called her by name. He said to me: Batsheba, mother of Solomon, is she called if you merit forgiveness FOR YOUR SINS. When I turned around, I saw him no more. I laughed at this thing.

351. תְּגִינֵן, הַאי צְדִיקָא זָכָא דְאַשְׁתַּדַּל בְּאוּרֵייתָא יִמְמָא וְלִילֵיא, קוּדְשָׁא בְּרִיךְ הוּא מְשִׁיךְ עָלֵיהּ חַד חוּטָא דְחֶסֶד. וְאַתְרָשִׁים לִיהּ בְּאַנְפוּי, וּמַהְוֵא רְשִׁימָא דְחָלִי עֲלָי וְתַתָּאי. הֲכִי נְמִי מֵאן דְּעֵבֵר עַל פְּתַגְמֵי אוּרֵייתָא, מְשַׁכָּן עָלֵיהּ רוּחָא דְמִסְאָבָא, וְאַתְרָשִׁים לִיהּ בְּאַנְפוּי, וּמְנִיָּה עֶרְקִין עֲלָי וְתַתָּאי. וְכֹלָא מְכַרְזֵי עָלֵיהּ, אֶסְתַּלְקוּ מִסְחָרְגֵיהּ דְּפִלְגֵינָא, דְּעֵבֵר עַל פְּתַגְמֵי אוּרֵייתָא, וְעַל פְּקוּדֵי דְּמֵאֲרִיָּה, וּוִי לִיהּ, וּוִי לְנַפְשֵׁיהּ. הַאי אֲשִׁלוּף רוּחָא דְּמִסְאָבָא, דְּאַשְׁתַּכַּח עִמָּיה, וְאוּרִית לִיהּ לְבָרִיָּה, וְהַאי הוּא דְּקוּדְשָׁא בְּרִיךְ הוּא לִית לִיהּ בֵּיהּ חוּלְקָא, וְשְׁבִיק לִיהּ, לְשִׁיצָאָה לִיהּ לְעֵלְמָא דְּאַתֵּי.

352. אָמַר לִיהּ ר' אָבָא, שְׁפִיר קְאָמַרְתָּ, מִנָּא לָךְ הָאִי. אָמַר לִיהּ הֲכִי אוּלִיפְנָא. וְאוּלִיפְנָא, דְּהָאִי יְרוּתָא בִּישָׁא, אַחְסִינוּן כְּלָהוּ בְּנוּי, אִי לֹא יְתוּבוּן, דְּהָא לִית מְלָה קְיִימָא קְמִי תְּשׁוּבָה. וְאַנָּא הֲכִי אוּלִיפְנָא, דְּאַסוּתָא דָּא יְהִבּוּ לִי זְמָנָא חֲדָא, דְּהוּינָא רְשִׁים בְּאַנְפָּאי, וְיִזְמָא חַד הוּינָא אָזִיל בְּאוּרְחָא, וְאַעֲרַענָא בְּחַד זָכָא, וְעַל יְדוּי אֶתְעֵבֵר מִנָּאי הוּא רְשִׁימָא. אָמַר לִי, מַה שְּׁמֵךְ. א"ל אֶלְעָזָר, וְקָרִי עָלֵי אֶלְעָזָר אַחֲרָא. א"ל, בְּרִיךְ רַחֲמֵנָא, דְּחַמִּינָא לָךְ, וְזַכִּינָא לְמַחְמֵי לָךְ בְּהָאִי. זָכָא חוּלְקֵךְ בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאַתֵּי, אָנָּא הוּא דְּאַעֲרַענָא לָךְ.

353. אֶשְׁתַּטַּח קְמִיָּה, אֵינִיתִיהּ לְבֵיתִיהּ, אֶתְקִין קְמִיָּה טְרִטִיסָאי דְּנִהְמָא, וּבִשְׂרָא דְּעַגְלָא תְּלִיתָאָה. בְּתַר דְּאַכְלוּ, א"ל הוּא גְּבָרָא, ר' אֵימָא לִי חַד מְלָה, חֲדָא תּוּרְתָא סוּמְקָא אִית לִי, אֵימָא דְּעַגְלָא דְּבִישְׂרָא דָּא דְּאַכִּילָנָא, וְיִזְמָא חַד עַד לֹא אֶתְעֵבֵרְתָּ וְאוּלִידְתָּ, אָזִילָנָא בְּתַרְאָה לְמַרְעָא לְמַדְבְּרָא, עַד דְּדַבְּרָנָא לָהּ אַעֲבֵר קְמֵאי חַד גְּבָרָא, א"ל, מַה שְּׁמָה דְּתוּרְתָא דָּא. אֵימָנָא, מִן יוּמָא דְּאַתִּיילִידְתָּ לֹא קְרִינָא לָהּ בְּשִׁמָּא. א"ל, בַּת שְׁבַע אִם שְׁלֵמָה אֶתְקָרִי, אִי תִּזְכֶּה לְכַפְּרָה. וְאַנָּא בְּעוּד דְּאַהֲדַרְנָא רִישָׁאי, לֹא חַמִּינָא לִיהּ, וְחִיכְנָא מַהְוֵא מְלָה.

354. Now that I have merited Torah, I have been rushed up again about that matter. From the day Rabbi Samlai departed from here, there was no one who could shed light on Torah as he. I fear to state words of Torah that I have not learned. The thing THAT MAN TOLD ME, I have realized it to be a matter of wisdom, but I do not understand it. He replied: It surely is a matter of wisdom, being a supernal hint above and below.

355. Come and see: SHE, THE RED COW, is actually called Batsheba according to the secret of wisdom, DENOTING MALCHUT NAMED COW FROM HER LEFT ASPECT, AS THE MALE IS CALLED AN OX AND THE FEMALE A COW. SHE IS RED DUE TO GVUROT. That is why everything referring to her is in sevens, FOR IN THE CHAPTER THERE IS MENTION OF cow seven TIMES; ALSO, seven burnings, seven sprinkles, seven washings, seven unclean, seven clean and seven priests with Moses and Aaron included in the count of seven. THEY ARE ALSO CALLED PRIESTS, as it is written IN THE CHAPTER, "And Hashem spoke to Moses and Aaron..." (Bemidbar 19:2). That man that spoke of Batsheba (lit. 'daughter of seven') spoke very well. All this pertains to the secret of wisdom.

356. He said to him: Blessed is the Merciful One that I was able to hear this thing. Blessed is he who offered me first a greeting of peace, in order to merit this, as it is written, "Peace, peace, both for far and near", says Hashem" (Yeshayah 57:19). When I was far off, the Holy One, blessed be He, greeted me first in peace, MEANING HE INVITED ME to be near. Rabbi Aba announced about him, "Peace be both to you, and peace to your house, and peace to all that you have" (I Shmuel 25:6).

59. Two female spirits

We learn that after Cain killed Abel, Adam lived apart from his wife for 130 years, not wanting to produce more children that would be destroyed. Female spirits used to couple with him at that time, and they produced demons or plagues. Cain had been born from the filth of the serpent, and from that line all the evildoers of the world have come. For this reason, all spirits and demons in the world are partly of people below and partly of angels.

357. "You shall not uncover the nakedness of your father's sister..." (Vayikra 18:12). Rabbi Chiya opened the discussion saying, "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness..." (Vayikra 20:17). We have learned that Adam lived apart from his wife for 130 years and did not beget children, since Adam did not want to copulate with his wife after Cain slew Abel. Rabbi Yosi taught that from the time death was decreed for him and all mankind, he has said, why should I beget children that will be destroyed? He immediately separated from his wife.

354. וְהִשְׁתָּא דְּזִכְיָנָא בְּאוּרֵייתָא, אֲתַעְרָנָא עַל הָהִיא מְלָה, וּמִן יוֹמָא דְּאֲתַפְטֹר ר' שְׁמַלְאֵי מֵהֶכָּא, לֹא הוּהּ ב"נ דְּיִנְהִיר לָן בְּאוּרֵייתָא כְּוֹתִיהָ. וְאַנָּא דְּחִילָנָא לְמִימַר מְלָה דְּאוּרֵייתָא דְּלֹא אוֹלִיפְנָא. וּמְלָה דָּא דְּאֲסַתְכְּלָנָא דְּמְלָה דְּחֻכְמָתָא הִיא, וְלֹא יִדְעָנָא. א"ל, וְדָאֵי מְלָה דְּחֻכְמָתָא הִיא, וּרְמִיזָא עֲלָהּ הִיא לְעִילָא וּלְתַתָּא.

355. אָבֵל ת"ח, בַּת שֶׁבַע אֲתַקְרִי מִמֶּשׁ בְּרִזָּא דְּחֻכְמָתָא. בְּג"כ כְּתִיב בָּהּ כְּלָא בְּשֶׁבַע. ז' פְּרוֹת. ז' שְׂרָפוֹת. ז' הַזְּאוֹת. ז' כְּבוֹסִים. ז' טְמָאִים. ז' טְהוּרִים. ז' כְּהֻנִּים. וּמֹשֶׁה וְאַהֲרֹן בְּחוֹשְׁבָנָא דְּהָא כְּתִיב, וַיְדַבֵּר יי' אֶל מֹשֶׁה וְאַהֲרֹן וּגו'. וְשִׁפִּיר קָאֵמַר הָהוּא גְבַרְא, דְּאָמַר בַּת שֶׁבַע, וְכֻלָּא רִזָּא דְּחֻכְמָתָא הִיא.

356. א"ל, בְּרִיךְ רַחֲמָנָא דְּשִׁמְעָנָא מְלָה דָּא. בְּרִיךְ הוּא דְּהָא אֶקְדִּים לִי שְׁלָם בְּקַדְמֵייתָא, לְמִזְכִּי לְהֵאֵנוּ. דְּכְתִיב שְׁלָם שְׁלָם לְרַחוּק וּלְקְרוֹב אָמַר יי'. אָנָּא כִּד הוּינָא רַחוּק, קוֹדֶשָׁא בְּרִיךְ הוּא אֶקְדִּים לִי שְׁלָם לְמַהוּי קְרוֹב. קְרָא עֲלֵיהּ ר' אַבָּא, אֲתָהּ שְׁלָם וּבֵיתְךָ שְׁלָם וְכָל אֲשֶׁר לְךָ שְׁלָם.

357. עֲרוֹת אַחוֹת אֲבִיךָ לֹא תִגְלֶה. רַבִּי חִיָּיא פָּתַח, וְאִישׁ אֲשֶׁר יִקַּח אֶת אַחוֹתוֹ בַּת אָבִיו אוֹ בַת אִמּוֹ וְרָאָה אֶת עֲרוֹתָהּ וּגו'. תַּמָּן תַּנִּינָן, מָאָה וּתְלָתִין שָׁנִין, אֲתַפְרֹשׁ אֶדָם מֵאֲתַתִּיהָ, וְלֹא הוּהּ אוֹלִיד. מְדַקְטַל קִינָן לְהַבֵּל, לֹא בַעַא אֶדָם לְאֻזְהוּגָא בְּאֲתַתִּיהָ. רַבִּי יוֹסִי אָמַר, מִשְׁעַתָּא דְּאֲתַגְזֹר עֲלֵיהּ וְעַל כָּל עֲלָמָא מִיִּתָּהּ, אָמַר, אֲמַאי אָנָּא אוֹלִיד לְבַעֲתוֹתָא. מִיּוֹד אֲתַפְרֹשׁ מֵאֲתַתִּיהָ.

358. Two female spirits used to come and couple with him and they gave birth. They gave birth to demons called the plagues of mankind. They would fly to people and rest at their doors, wells and restrooms. Therefore all DEMONS flee and distance themselves from people who have on their door posts the holy name Shadai of the supernal Sfirot. This is the essence of the verse, "Nor shall any plague come near your dwelling" (Tehilim 91:10). What is meant by "nor shall any plague come near"? It is the MENTIONED plagues of people.

359. We have learned that when Adam descended with the supernal image, a holy form, and those on high and below saw him, they approached him and crowned him ruler over this world. Later, when the serpent came upon Eve, it injected its filth in her. Following this, she gave birth to Cain; SHE DELIVERED CAIN FROM THE FILTH OF THE SERPENT. From that genealogy were the subsequent generations of the world's evildoers and the habitations of demons and spirits come from there and his side. For this reason, all spirits and demons in the world are partly of people below and partly of the angels on high, AS THEY ARE BORN HALF FROM THE FILTH OF THE SERPENT, UPON IT WHICH THE ANGEL SAMAEL RODE. THEREFORE, HALF STEM FROM THE ANGELS. THEIR OTHER HALF IS HUMAN, BECAUSE THEY WERE BORN FROM CAIN WHO WAS HUMAN. These other DEMONS born from Adam THROUGH TWO FEMALE SPIRITS, AS MENTIONED ABOVE, are all similar as they stem half from below and half from above.

60. Lilit and Na'amah

We are told that Adam also had daughters that were beautiful, and we hear about Tubal Cain and Na'amah, about the demons and spirits, and about the role of Lilit. If a man is holy God sends three angels to guard him and his house. Asmodeus, the king of the demons, told Solomon about the many kinds of impurity that people contract if they are not saved through the Torah.

360. After THE DEMONS were born to Adam, he had daughters from these spirits that were similar in beauty to those on high and those below. Therefore, it is written, "The sons of Elohim saw that the daughters of men were fair" (Bereshheet 6:2). All were going astray after them. There was one male, who was born to the spirit from the aspect of Cain, and he was named Tuval Cain. A female was born with him. People were going astray after her, and she was called Na'amah. From her came other spirits and demons. They were hovering in the air, revealing matters to the others who were below, IN THE WORLD.

361. This Tuval Cain introduced weaponry to the world, AS HE SHARPENED ALL EARTHENWARE, COPPER AND IRON. While attached to her aspect, this Na'amah used to be in a state of great commotion. She still lives, dwelling among the roars of the great sea. She comes out, sports with people, warms herself by them in a man's dream by his lust, and attaches herself to him. She takes FROM HIM that passion, but not more. From that lust, she becomes pregnant and produces many species OF DEMON in the world.

358. ותָּרִין רוּחִין נוֹקְבִין, הוּוּ אֲתִיין וְאִזְדוּגִין עִמֵּיהּ, וְאוֹלִידוּ. וְאִינֻן דְּאוֹלִידוּ הוּוּ מְזִיקִין דְּעֵלְמָא, וְאִקְרוּן נְגַעֵי בְּנֵי אָדָם. וְאֵלִין סָאטֵן לְבְנֵי אָדָם, וְשְׂרִיין בְּפִתְחָא דְּבֵיתָא, וּבְבִירָאֵי, וּבְבֵיתֵי כְּסָאֵי. וְעַד בְּנֵי דְּאִשְׁתְּכַח בְּפִתְחָא דְּבֵיתֵיהּ שְׂמָא קְדִישָׁא שְׂדֵי בְּכַתְרִין עֵלְאִין, כְּלָהוּ עֵרְקָאן וְאַתְרַחְקֵן מִנֵּיהּ, הֵהֱוֹד וְנִגַּע לֹא יִקְרַב בְּאַהֲלָךְ. מֵאֵי וְנִגַּע לֹא יִקְרַב. אֵלִין נְגַעֵי בְּנֵי אָדָם.

359. וְתַאנָא, בְּשַׁעֲתָא דְּנִחַת אָדָם בְּדִיוֹקְנָא עֵלְאָה, בְּדִיוֹקְנָא קְדִישָׁא, וְחִמּוּ לֵיהּ עֵלְאֵי וְתַתְּאֵי, כְּלָהוּ קְרִיבוּ גְבִיָּהּ, וְאַמְלִכוּהוּ עַל הַאי עֵלְמָא. בְּתַר דְּאִתָּא חוּיָא עַל חוּהָ, וְאַטִּיל בַּהּ זִהְמָא, לְבַתַּר אוֹלִידַת קִין. מִתְּמַן נְתִיחְסוּ כָּל דְּרִין חַיִּיבִין דְּעֵלְמָא. וּמְדוּרָא דְּשְׂדִין וְרוּחִין, מִתְּמַן אִשְׁתְּכַחוּ, וּמְסֻטְרוּ. וּבְגִינֵי כִּךְ כָּל רוּחִין וְשְׂדִין, פְּלִגּוּתָא אִית בְּהוּ מִבְּנֵי נְשָׂא דְּלַתְתָּא, וּפְלִגּוּתָא מִמְּלֵאכֵי עֵלְאֵי דְּלַעִילָא. וְכֵן כַּד אֲתִיִּלִּידוּ מֵאָדָם אִינֻן אַחֲרָנִין, כְּלָהוּ אִשְׁתְּכַחוּ כְּדֵאֵי גּוּוּנָא, פְּלִגּוּ מִתְּתַאֵי, וּפְלִגּוּ מֵעֵלְאֵי.

360. בְּתַר דְּאֲתִיִּלִּידוּ מֵאָדָם, אוֹלִיד מֵאִינֻן רוּחֵי בְּנָתָן, דְּרַמִּין לְשִׁפּוּרֵי דְּעֵלְאֵי, וּלְשִׁפּוּרֵי דְּתַתְּאֵי. וְעַד כְּתִיב, וַיִּרְאוּ בְּנֵי הָאֱלֹהִים אֶת בָּנוֹת הָאָדָם כִּי טוֹבוֹת הֵנָּה וְגו', וְטַעַן כְּלָא בְּתַרְיֵיהוּ. וְחַד דְּכוּרָא אִשְׁתְּכַח, דְּאִתָּא לְעֵלְמָא מְרוּחֵיהּ דְּסֻטְרָא דְּקִין, וְקִרְוֵן לֵיהּ תּוּבַל קִין. וְחַדָּא נוֹקְבָא נִפְקַת עִמֵּיהּ, וְהוּוּ בְּרִיין וְטַעַן בְּתַרְאָה, וְאַתְקְרִי נְעַמָּה. מִינָהּ נִפְקוּ רוּחִין וְשְׂדִין אַחֲרָנִין. וְאִינֻן תְּלִין בְּאוּרָא, וְאוּדְעִין מְלִין לְאִינֻן אַחֲרָנִין דְּשְׂכִיחִין לַתְּתָא.

361. וְדָא תּוּבַל קִין, אִפִּיק זַיְינֵי קְטוּלָא לְעֵלְמָא. וְדָא נְעַמָּה אֲתַרְגִּישַׁת בְּרִיגְשָׁהּ, וְאַתְדַּבְּקַת בְּסֻטְרָהּ. וְעַד כְּעַן הִיא קַיִמָא, וּמְדוּרָהּ אֵין רִיגְשֵׁי יְמָא רַבָּא, וְנִפְקַת וְחַיִּיכַת בְּבְנֵי נְשָׂא, וְאַתְחַמַּמַת מְנִיֵּיהּ בְּחֵלְמָא, בְּהֵוּא תִּיאוּבְתָא דְּבִ"ג, וְאַתְדַּבְּקַת בֵּיהּ. תִּיאוּבְתָא נְטֻלַת וְלֹא יִתִּיר. וּמֵהֵוּא תִּיאוּבְתָא אֲתַעֲבַרַת, וְאַפִּיקַת זַיְינֵין אַחֲרָנִין לְעֵלְמָא.

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362. These children, NAMELY DEMONS AND SPIRITS, that she bore to humans are SEEN IN DREAMS to human females who conceive from them and bear spirits. They go to the primordial Lilit and she rears them. She goes out into the world, seeks children, sees human children and attaches herself to them in order to kill them. Then she joins with the spirits of the children and goes with that spirit. Three holy spirits come. They fly before her, take from her that spirit, place it before the Holy one, blessed be He. There they study before Him.

363. For this reason, the Torah warns people, "You shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44). Surely, if a man is holy, he need not fear LILIT. Then the Holy One, blessed be He, designates these three holy angels which we spoke about, and they guard that child, so she cannot harm him. This is the meaning of the verse, "No evil shall befall you, nor shall any come near your dwelling" (Tehilim 91:10). For what reason is it that "no evil shall befall you"? "For He shall give His angels charge over you" (Ibid. 11) and, "Because he has set his delight upon Me, therefore will I deliver him" (Ibid. 14).

364. If a person is not holy, but draws a spirit from the side of defilement, then LILIT comes and plays with the child. If she kills him, she clings to the spirit OF THE CHILD and never lets go. If you ask, What about the others THAT DID NOT DRAW SPIRIT FROM DEFILEMENT? She kills them and there appear before her these three holy SPIRITS who take away his spirit. Behold, these people were never in the side of defilement, so why does she have the ability to kill them? HE ANSWERS: This is so when they are not sanctified; THEREFORE, SHE CAN KILL THEM. They never had any intention to become unclean and they did not become unclean. Therefore, she only has control over his body, TO KILL HIM but not the spirit, AS THE SPIRIT IS BROUGHT BEFORE THE HOLY ONE, BLESSED BE HE.

365. Sometimes it happens that Na'amah goes out into the world to heat herself against people, and a man would find himself bound to her with desire. He awakens from his sleep, joins and lies with his wife, but his thoughts are STILL with the desire he had in his dream. Then the child born stems from Na'amah, because all this happened while he had a desire for her. When Lilit comes out and sees the child, she understands the situation THAT HE STEMS FROM NA'AMAH. She clings to him and raises him like the other children of Na'amah. Also, she stays with him a long time, but does not kill him, AS HE PERTAINS TO HER SIDE.

362. וְאֵלֶּיךָ בְּנֵי הָאוֹלִיּוֹת מִבְּנֵי נִשְׂאָה, מִשְׁתַּכְּחִין לְקַבְּלֵי נוֹקְבֵי בְּנֵי נִשְׂאָה, וּמִתְעַבְּרִין מִנִּיּוּהוּ, וְאוֹלִיּוֹת רוּחִין, וְכִלְהוּ אֲזֵלִין לְלוֹלִית קְדָמִיתָא, וְהִיא מְגַדֶּלֶת לוֹן. וְהִיא נִפְקַת לְעֵלְמָא, וּבְעֵינֵי רַבִּי הָא, וְחִמַּת רַבִּי בְּנֵי נִשְׂאָה, וְאִתְדַבְּקַת בְּהוּ, לְקַטְלָא לְהוּ, וְלֹא שְׂתֵּאבָּא בְּרוּחֵיהוּ דְרַבִּי בְּנֵי נִשְׂאָה וְהִיא אֲזֵלַת בְּהוּא רוּחָא, וְאִזְדַּמְנָן תַּמָּן ג' רוּחִין קְדִישִׁין, וְטָאסִין קָמָה, וְנִטְלִין הֵוּא רוּחָא מִנָּה, וּמְנִיחִין לֵיהּ קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְתַמָּן מִתְאַלְמֵי קָמִיהּ.

363. בְּגִינֵי כִּךְ אֹרִייתָא אֲזַהַרְתָּ לְהוּ לְבְנֵי נִשְׂאָה, וְהִתְקַדְּשְׁתָּם וְהִייתָם קְדוּשִׁים וְדָאֵי. אִי אֲשַׁתְּכַח ב"נ קְדִישָׁא, לֹא מִסְתַּמֵּי מִינָהּ, דְכַדִּין זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאֵלֶּיךָ ג' מְלָאכִין קְדִישִׁין דְאִמְרָן, וְנִטְרִין לֵיהּ לְהוּא רַבִּי, וְהִיא לֹא יְכָלָא לְאַבְאָשָׁא לֵיהּ, הַה"ד לֹא תֵאוּנָה אֵלֶיךָ רַעָה וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶיךָ. מֵאִי טַעְמָא לֹא תֵאוּנָה אֵלֶיךָ רַעָה. בְּגִין כִּי מְלָאכִיו יִצְוָה לָךְ, וְכֹתִיב כִּי בִי חֶשֶׁק וְאִפְלִטָהוּ.

364. דָּאֵי ב"נ לֹא אֲשַׁתְּכַח קְדִישָׁא, וְאֲשַׁלִּיף רוּחָא מִסְטְרָא דְמִסְאָבָא, כְּדִין הִיא אֲתִיָּא וְחִיבַת בֵּיהּ בְּהוּא רַבִּי. וְאִי קְטִילַת לֵיהּ, אֲשַׁתְּאָבַת בְּהוּא רוּחָא, וְלֹא תַעֲדֵי מִנִּיהּ לְעֵלְמִין. וְאִי תִימָא אִינוּן אַחֲרָנִין, דְקְטִילַת לוֹן, וְאִזְדַּמְנֵוּ קָמָה אִינוּן תִּלְתָּא קְדִישִׁין, וְנִטְלִין מִנָּהּ הֵוּא רוּחָא, הָא לֹא בְּסְטְרָא דְמִסְאָבָא אֲשַׁתְּכַחוּ, אִמְאֵי שְׁלֵטָא לְקַטְלָא לְהוּ. אֲלֵא, הֵאִי כַד ב"נ לֹא אֲתַקְדֵּשׁ, אֲבָל לֹא אֲתַבְּוּן לְאַסְתָּאבָא וְלֹא אֲסַתָּאב, בְּגִין כִּי יְכָלָא לְשַׁלְטָא בְּגוּפָא, וְלֹא בְרוּחָא.

365. וְזִמְנִין אֲשַׁתְּכַח דְנִפְקַת נַעֲמָה לְעֵלְמָא, לְאַתְחַמְמָא מִבְּנֵי נִשְׂאָה, וְאֲשַׁתְּכַח ב"נ בְּקִשְׁרָא דְתִיאוּבְתָא עָמָה, וְאַתְעַר מִשְׁנַתִּיהּ, וְאֲחִיד בְּאַנְתִּיתִיהּ, וְשָׁכִיב עָמָה, וְרַעוּתָא דִּילֵיהּ בְּהוּא תִיאוּבְתָא דִּיהוּ לֵיהּ בְּחַלְמִיָּהּ, כְּדִין הֵוּא בְּרִיךְ הוּא דְאוֹלִיד, מִסְטְרָא דְנַעֲמָה קָא אֲתִיָּא, דְהָא בְּתִיאוּבְתָא דִּילֵיהּ אֲשַׁתְּכַח הֵאִי, כְּדִן נִפְקַא לִילִי"ת וְחִמַּת לֵיהּ, יִדְעַת מְלָה, וְהִיא אֲתַקְטַרַת בֵּיהּ, וּמְגַדֶּלֶת לֵיהּ כְּאִינוּן אַחֲרָנִין בְּנוֹי דְנַעֲמָ"ה, וְאֲשַׁתְּכַחַת עָמִיהּ זְמִנִּין סְגִיאִין, וְלֹא קַטְלָא לֵיהּ.

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366. Such a man, with every NEW moon, becomes defective and she never gives up with him. With the renewal of the moon, NAMELY THE START OF THE NEW MONTH, Lilit goes out, visits all THE CHILDREN in her care and jests with them. That person is then defective at that time. Fortunate are the just, who sanctify themselves with the sanctity of the King. About them, it is written, "And it shall come to pass, that every new moon, and every Shabbat..." (Yeshayah 66:23).

367. King Solomon revealed these things in his book about Asmodeus, king OF THE DEMONS. I found in it 1,405 kinds of impurity that people contract. This was revealed by Asmodeus to Solomon, the king.

368. Woe to those people who are all obtuse and blind and neither know, listen nor pay attention to the reason they are in the world. Advice and cure are before them, but they do not see, for people cannot be saved, except with the guidance of Torah, as it is written, "If there be among you any man, that is not clean by reason of uncleanness that chances by night" (Devarim 23:11). "That is not clean" is precise, MEANING THAT HIS BIRTH WAS COME THROUGH THE SPIRIT OF DEFILEMENT, AS MENTIONED. "Uncleanness that chances by night" exactly, MEANING AT SLEEP WHEN DREAMING. We have already established these matters with the counsel of the holy Torah, as it is written in the Torah, "You shall therefore sanctify yourselves, and you shall be holy, for I am Hashem your Elohim" (Vayikra 20:7); THEN NO EVIL WILL BEFALL YOU.

61. Seth

This section tells us that all the righteous in the world come from the lineage of Seth, who was born after Cain and Abel died. God increased Chesed in the world, and with each male a female was born to populate the world.

369. We have learned that after the passing of Cain and Abel, Adam returned to his wife. A different spirit enveloped him and he begot Seth. From this lineage, the righteous trace their line in the world. The Holy One, blessed be He, increased Chesed in the world, and with each was also born a female to populate the world, just as above, AS ZEIR ANPIN AND MALCHUT WERE BROTHER AND SISTER. The friends have established in the general Mishnah that it is written ABOUT THEM, "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness... It is a disgraceful (Heb. chesed, it is confusing but the word chesed can mean disgraceful or kindness) deed" (Vayikra 20:17). Assuredly it is Chesed, for after Chesed rests, offspring and roots come out underneath upwards, and branches spread, MEANING ZEIR ANPIN AND MALCHUT. What was near moved away. Then the branches grew, ZEIR ANPIN AND MALCHUT, and came to join into one in a tree. This was in the beginning, in the concealed state of the world. It is written, "For I have said, the world is built by love (chesed)" (Tehilim 89:3). THEREFORE, from now on, people in this situation THAT MARRY THEIR SISTER "shall be cut off in the sight of their people" (Vayikra 20:17).

366. האי הוא ב"נ, דבכל סיהרא וסיהרא אתפגים, ולא אתיאשא מניה לעלמין, דהא בכל סיהרא וסיהרא כד אתחדשא בעלמא, לולית נמקא, ופקדא על כלהו דהיא מגדלת, וחייכא בהו, וכדין ההוא ב"נ פגים בההוא זמנא, זכאין אינון צדיקניא, דמתקדשי בקדושה דמלכא, עליהו כתיב והיה מדי חדש בחדשו ומדי שבת בשבתו וגו'.

367. במלין אלין גלי שלמה מלכא, בספרא דאשמדאי מלכא, ואשכחנא ביה אלף וארבע מאה וחמש זיני מסאבותא, דמסתאבי בהו בני נשא. דגלי דא אשמדאי לשלמה מלכא.

368. ווי להו לבני נשא, דכלהו אטימין וסתמיין עיינין, ולא ידעין, ולא שמעין, ולא משגיחין, הניך קיימין בעלמא. והא עיטא ואסוותא קמיהו, ולא מסתכלין. דהא לא יכלין בני נשא לאשתובא, אלא בעיטא דאורייתא. דכתיב, כי יהיה בך איש אשר לא יהיה טהור מקרה לילה אשר לא יהיה טהור דייקא, מקרה לילה דייקא, והא אוקימנא מלי, בעיטא דאורייתא קדישא. דהכי כתיב באורייתא קדישא, והתקדשתם והייתם קדושים כי אני יי אלהיכם.

369. תאנא, בטר דאסתלקו קין והבל, אתהדר אדם לאנתתיה, ואתלבש ברוחא אחרא, ואוליד לשת. מכאן אתייחסו דרי דצדיקניא בעלמא. ואסגי קודשא בריך הוא חסד בעלמא, ובכל חד אתוילידת נוקבא עמיה, לאתישבא עלמא. כגוונא דלעילא. והא אוקמוה חבריאי בסתימאה דמתניתין, דכתיב ואיש אשר יקח את אחותו בת אביו או בת אמו וגו', חסד הוא. חסד הוא ודאי, ובטר דשאר חסד, גזעין ושרשין נפקין מתחות לעילא, ואתפרשן ענפין, וקריב אתרחק. כדין ענפא אסגי, ואתי לאתחברא בזווגא חד באילנא. האי בקדמיתא, האי בסתימא דעלמא. בגין דכתיב אמרתי עולם חסד יבנה. אבל מכאן ולהלאה בני נשא דישתכחון ביה, ונכרתו לעיני בני עמם.

370. We have learned that "the nakedness of your father's sister" is TO BE EXPLAINED as revealing in that which is hidden. It is written, "For the ways of Hashem are right, and the just do walk in them..." (Hoshea 14:10). How blessed is the lot of the just that know the ways of the Holy One, blessed be He, and walk in them. They are made known to them. Blessed is their share.

370. תָּאנָא עֲרוֹת אַחוֹת אָבִיךָ, כְּמָה דְאַתְגְּלִינָא בְּסִתְיָמָא. כְּתִיב, כִּי יוֹשְׁרִים דְרַבִּי יוֹי וְצַדִּיקִים יִלְכוּ בָּם וְגו', זְכָאָה חוֹלְקִיהוֹן דְצַדִּיקֵינָא, דִּידְעֵי אַרְחוּי דְקוּדְשָׁא בְרִיךְ הוּא, וְאֶזְלִין בְּהוּ, וְאַשְׁתְּמוּדְעֵן גְּבִייהוּ. זְכָאָה חוֹלְקִיהוֹן.

62. Chesed came and separated them

We read about the movement of the letters Yud Hei Vav Hei in the Holy Name, and how Chesed causes the mating of Malchut with Zeir Anpin. We learn also that Chochmah and Binah are never parted, for their union does not depend on Chesed.

371. We have learned that the upper Hei, BINAH, became pregnant lovingly and fondly, for the Yud, CHOCHMAH, never parts from it (her). She conceived and delivered Vav, BEING ZEIR ANPIN, WHICH IS THE SECRET OF VAV IN THE HEI. Afterwards, it stands before her, MEANING THE VAV THAT IS AFTER THE YUD HEI IN THE NAME OF YUD HEI VAV HEI, and she nurses it. This Vav when departing FROM BINAH, its pair MALCHUT comes out with it, Chesed rouses itself towards him, ZEIR ANPIN, separates them ONE FROM THE OTHER, and stems shoot forth from bottom to top. The branches spread, ZEIR ANPIN AND MALCHUT, and grow. The lower Hei is formed. Its branches grow higher and higher until MALCHUT pairs with the supernal tree, BEING ZEIR ANPIN, and Vav then joins, BEING ZEIR ANPIN, with the Hei, DENOTING MALCHUT, AS SAID EARLIER. Who brought this about? "It is a disgraceful (Heb. 'chesed') deed." Chesed certainly joins them together.

371. תָּאנָא, אֲתַעְבֵּרַת ה"א עֲלָאָה בְּרַחֲמֵימָתָא וְחִבִּיבֵימָתָא דְלָא מִתְפָּרֵשׁ מִנָּה יו"ד לְעֵלְמִין. אֲתַעְבֵּרַת וְאַפִּיקַת וְא"ו, לְבִתְרָ קָאִים קָמָה, וְיִנְקָא לִיהָ. וְדָא וְא"ו כַּד נִסְקָא, בֵּת זִוּגוּ נִסְקָא עִמֶיהָ. אֲתֵיָא חֶסֶד אֲתַעֵר גְּבִיָה, וּפְרִישׁ לוֹן, וְנִסְקוּ גִזְעִין מִתַּחוֹת לְעֵילָא, וְאַתְפָּשְׁטוּ עֲנַפִּין, וְאַסְגִּיאוּ, וְאַתְעֵבִידַת ה"א תַּתָּאָה. וְאַתְרַבִּיאַת בְּעֲנַפְהָא לְעֵילָא לְעֵילָא, עַד דְאַזְדוּגַת בְּאֵילָנָא עֲלָאָה, וְאַתְחַבְרוּ וְא"ו עִם ה"א, מֵאֵן גְּרִים לוֹן. חֶסֶד הוּא. חֶסֶד הוּא וְדֵיאִי. דְחַבְרַת לוֹן כְּחַדָּא.

372. The joining of Yud with supernal Hei, CHOCHMAH WITH BINAH, is not dependent on Chesed, AS ARE ZEIR ANPIN AND MALCHUT, but their joining and attachment and dependent on Mazal, BEING THE BEARD OF ARICH ANPIN WHO JOINS CHOCHMAH WITH BINAH, for they never separate. The Yud is tied with the Hei and the Hei is tied to the Vav. The Vav is tied to the LAST Hei and the Hei is tied to all, YUD-HEI-VAV. All is considered one knot, and one thing; they never separates from each other, so to speak. If one causes division, it is considered as if he is destroying the world. This is referred to as the nakedness of all.

372. יו"ד עִם ה"א עֲלָאָה. לָא תְלִיָא חֲבוּרָא דְלֵהוֹן בְּחֶסֶד, אֶלָּא בְּמִזְלָא תְלִיָא חֲבוּרָא דְלֵהוֹן, וְחִבִּיבֵימָתָא דְלֵהוֹן, דְלָא מִתְפָּרֵשׁ לְעֵלְמִין. יו"ד אֲתַקְשֵׁר בְּה"א, וְה"א אֲתַקְשֵׁר בְּוָא"ו, וְא"ו אֲתַקְשֵׁר בְּה"א, וְה"א אֲתַקְשֵׁר בְּכֻלָּא. וְכֻלָּא חֵד קְשׁוּרָא הוּא, וְחֵד מְלָה. לָא אֲתַפְּרְשׁוּ דָא מִן דָּא לְעֵלְמִין. כְּבִיכּוּל, מֵאֵן דְגָרִים פְּרוּדָא, כְּאֵלוּ חֲרִיב עֲלֵמָא, וְאַקְרִי עֲרִינְתָא דְכֻלָּא.

63. "Hashem shall be one, and His name One"

We are told that Hashem is not One now because Zeir Anpin and Malchut are parted, and at present the flow from Binah does not sustain Zeir Anpin. In the future, however, God will return the Shechinah to her position and everything will find itself in one unity. Before that final unity, the kingdom of Esau will be judged.

373. In the future, the Holy One, blessed be He, will return the Shechinah to Her position, as everything will find itself in one unity, as it is written, "On that day Hashem shall be one, and His name One" (Zechariah 14:9). If you ask: So now, He is not one? No, as now the evildoers cause ZEIR ANPIN AND MALCHUT not to be as one, as the Queen distances herself from the King, and they do not find themselves joined. Supernal Ima, BEING BINAH, distances herself from the King and does not nourish Him.

373. וְלִזְמַנָּא דְאַתִּי, זְמִין קוּדְשָׁא בְרִיךְ הוּא לְאַתְבָּא שְׂכִינְתָא לְאַתְרָהָא, וְלֹאֲשַׁתְּכַחָא כְּלָא בְּזוּגָא חֵד דְכְּתִיב בְּיוֹם הַהוּא יְהִיָּה יי' אֶחָד וְגו'. וְאִי תִימָא הַשְׁתָּא לָאו הוּא אֶחָד. לָא, דְהָא הַשְׁתָּא חִיבִי עֲלֵמָא גְרָמּוּ, דְלָא אֲשַׁתְּכַח חֵד. דְהָא מְטְרוּנִיתָא אֲתַרְחַקַת מִן מַלְכָּא, וְלָא מְשַׁתְּכַחִי בְּזוּגָא. אִמָּא עֲלָאָה אֲתַרְחַקַת מִן מַלְכָּא וְלָא יִנְקָא לִיהָ.

374. BINAH DOES NOT SUSTAIN ZEIR ANPIN, because the King without the Queen is not crowned with the crowns of Ima, as He used to be in the beginning when He was joined with the Queen, WHEN IMA USED TO ADORN HIM with several crowns, numerous lights, with supernal holy crowns, as it is written, "Go forth, daughters of Zion, and behold King Solomon with the crown with which his mother crowned him..." (Shir Hashirim 3:11). When He joined with the Queen, supernal Ima crowned Him properly. Now that the King is not with the Queen, the supernal Ima takes back her crowns, withholds from Him the sources of the streams and He is not part of the one connection. CONSEQUENTLY, He is not found to be one, so to speak.

374. בגין דמלכא בלא מטרוניתא, לא מתער בטריו דאמא, כמה בקדמיתא בד אתחבר במטרוניתא, דעטרא ליה, בכמה עטרין, בכמה זהירין בעטרין קדישין עלאין. הכתיב צאינה וראינה בנות ציון במלך שלמה וגו', דאזדוג במטרוניתא, כדין עטרא ליה אימא עלאה כדקא יאות. והשתא דלא אשתכח מלכא במטרוניתא, כדין אימא עלאה נטלת עטראה ומנעת מניה מבועי דנחלין, ולא אשתכח בקשורא חד. כביכול לא אשתכח חד.

375. At the time when the Queen returns to the chamber, the King will rejoin her in one mating, and everything will join together without division. Therefore, it is written, "On that day Hashem will be one, and His name one." "On that day," MEANING when the Queen will return to the palace, everything will be one without division. Then "liberators shall ascend upon Mount Zion to judge the mountain of Esau" (Ovadyah 1:21).

375. ובזמנא דתיתוב מטרוניתא לאתר היכלא, ומלכא יזדוג עמה בזוגא חד. כדין, יתחבר כלא כחדא, בלא פרודא, ועל דא כתיב, ביום ההוא יהיה יי' אחד ושמו אחד. ביום ההוא: בזמנא דיתוב מטרוניתא להיכלא, כדין בלא אשתכח חד בלא פרודא. וכדין ועלו מושיעים בהר ציון לשפוט וגו'.

376. We have learned that Rabbi Shimon said: The Queen will not enter in joy in His palace until the kingdom of Esau will be judged, and she will have her vengeance for causing all this. Then she will join with the King and joy will be complete. This is the meaning of the verse, "And liberators shall ascend upon Mount Zion to judge the mountain of Esau" at first, then "and the kingdom shall be Hashem's" (Ibid.). What is meant by kingdom? It refers to the Queen. This is the meaning of, "And the kingdom shall be Hashem's." After they rejoin, it is written, "And Hashem shall be the King over all the earth: on that day Hashem shall be one, and His name One."

376. דתניא, אמר ר' שמעון, לא תיעול מטרוניתא בחדוותא בהיכליה עד דיתדן מלכותא דעשו, ותיסב מניה נוקמין דגרמא כל האי. לבתר תזדוג במלכא, ויהא חדו שלים, הה"ד, ועלו מושיעים בהר ציון לשפוט את הר עשו בקדמיתא, ולבתר והיתה ליני המלוכה. מאן מלוכה, דא מטרוניתא. הה"ד, והיתה ליני המלוכה. ולבתר יזדוגן כחדא, מה כתיב. והיה יי' למלך על כל הארץ ביום ההוא יהיה יי' אחד ושמו אחד.

64. Supernal Ima is a friend, lower Ima a bride

Rabbi Yehuda interprets "You shall not uncover the nakedness of your father's brother...your mother's sister" to mean that through the sins of Yisrael Jerusalem below is destroyed. Malchut is from Aba and Ima together, from Chochmah and Binah together.

377. "You shall not uncover the nakedness of your father's brother" (Vayikra 18:14): Rabbi Yehuda said that this verse speaks of Yisrael below, AS YISRAEL ARE THE BROTHERS OF ZEIR ANPIN, WHO IS YOUR FATHER. "Your mother's sister" (Ibid. 13) is Jerusalem on earth, THE SISTER OF MALCHUT ABOVE, YOUR MOTHER. Through these sins IS UNCOVERED THE NAKEDNESS OF YISRAEL, MEANING Yisrael will be in exile among the nations. THE NAKEDNESS OF JERUSALEM IS UNCOVERED, MEANING Jerusalem below will be destroyed. About this, we learned of the love of the Holy One, blessed be He, in that He called Yisrael brothers, as it is written, "For my brethren and friends' sake, I will now say..." (Tehilim 122:8). THEREFORE, THE VERSE SAYS ABOUT THEM, "THE NAKEDNESS OF YOUR FATHER'S BROTHER."

377. ערות אחי אביך לא תגלה. תאני רבי יהודה, דא ישראל לתתא. ואחות אמך: דא ירושלם דלתתא. דבחובין אלין, יגלון ישראל ביני עממייא, ויתחריב ירושלם לתתא. וע"ד תנינן, רחימותא דקודשא בריך הוא דקרא לישראל אחים, שנאמר למען אחי ורעי אדברה נא וגו'.

378. Rabbi Yehuda said: If it says "brethren," why IS WRITTEN "friends" and if "friends," why WRITE "brethren"? HE ANSWERS: We have learned that something that is never interrupted is called a friend, as it is said, "Do not forsake your own friend, and your father's friend" (Mishlei 27:10). This is the secret of what Rabbi Shimon said: Supernal Ima, NAMELY BINAH, is called "friend," because the love of Aba never ceases from her. The Ima below, MEANING MALCHUT, is called bride and is called sister, as we have explained the verse, "We have a little sister" (Shir Hashirim 8:8), DENOTING MALCHUT.

379. This is like the Mishnah that is unspecific, MEANING THAT WITH WHAT WAS MENTIONED THAT ABA AND IMA ARE NEVER SEPARATED, THE GENERAL WORDS OF THE MISHNAH WILL BE UNDERSTOOD. It is written here, "The nakedness of your sister, the daughter of your father, or daughter of your mother" (Vayikra 18:9). Since it is said, "the daughter of your father," what is "or daughter of your mother"? HE ANSWERS: If she is from the side of Aba, MEANING THE SIDE OF ABA IS DOMINANT IN HER, MALCHUT is named Chochmah. If she is from the side of Ima, MEANING THAT THE SIDE OF IMA IS DOMINANT IN HER, she is called Binah. At any rate, whether from here or there, she is from Aba and Ima TOGETHER, for the Yud, WHICH IS ABA, never parts from the Hei, NAMELY IMA. This is the secret in the verse, "Whether she is born at home" (Ibid.) WHEN SHE IS from the side of Aba and "or born abroad" (Ibid.) WHEN SHE IS from the side of Ima, AS IMA IS THE EXTERNAL PART OF ABA. THE END OF THE VERSE EXPLAINS ITS BEGINNING.

380. Rabbi Aba said, "Through wisdom a house is built" (Mishlei 24:3). What is a house built with Chochmah? Some say it is the river flowing from Eden, MEANING BINAH. For this reason it is WRITTEN, "born at home," MEANING MALCHUT BORN FROM BINAH CONSIDERED A HOUSE FOR CHOCHMAH. "Or born abroad," MEANING when MALCHUT comes out of the Vav, BEING ZEIR ANPIN, as it is written WHEN ADAM, ZEIR ANPIN, SAID ABOUT EVE, MALCHUT, "Bone of my bones, and flesh of my flesh" (Bereshheet 2:23). It is also written, "And He took one of his sides" (Ibid. 21), SO MALCHUT IS COMING OUT FROM ZEIR ANPIN. This is "born abroad," from the place where Zeir Anpin is, WHICH IS CONSIDERED ON THE OUTSIDE OF IMA, as we have learned.

65. Yisrael are brothers to the Holy One, blessed be He
Rabbi Yehuda says that the children of Yisrael are brothers to God because His love for them has never been interrupted. Rabbi Yitzchak talks about "the tribes of Yah" and the twelve boundaries that spread from Zeir Anpin, the Tree. Rabbi Chizkiyah concludes that all their discussion shows that anyone who causes a defect below causes one above, although the explanation given to most people of the scripture "you shall not uncover the nakedness..." is the obvious one, that one should not lay with those who are related to them. Because of this sin, the Shechinah leaves them.

381. Rabbi Yehuda continued: Yisrael are called brothers to the Holy One, blessed be He, as His love for them has never been interrupted. Jerusalem below is called "your mother's sister" (Vayikra 18:13), as it is written, "Jerusalem, built as a city that is compact together..." (Tehilim 122:3), MEANING THAT JERUSALEM BELOW IS LIKE THE CITY THAT IS COMPACT TOGETHER, MALCHUT. What is meant by "compact together"? It means that the King joined, in the six ends, ZEIR ANPIN, with all aspects of the King, with the grade of the Righteous, YESOD, in which all Sfirot of the King are included. This is the meaning of, "that is compact together," MEANING TOGETHER WITH ALL SFIROT OF ZEIR ANPIN.

378. א"ר יהודה, אי אחי למה רעי, ואי רעי למה אחי. אלא תאנא, ההוא מלה דלא אתעדי לעלמין, אקרי רע, כד"א רעך ורע אביך אל תעזוב. והאי רזא דמלה דאמר ר"ש, אימא עלאה, רעיא אקרי, בגין דלא אתעדי רחימותא דאבא מנה לעלמין. ואימא תתאה כלה אקרי, ואקרי אחות, כמה דאוקימנא אחות לנו קטנה.

379. והיינו סתם מתניתא דילן, דכתיב הכא, ערות אחותך בת אביך או בת אמך, כיון דאמר בת אביך, מאי או בת אמך. אלא, אי מסטרא דאבא אשתכחת, חכמה אתקרי. ואי מסטרא דאימא, בינה אתקרי. ועכ"פ בין האי ובין האי, מאימא ואבא אשתכחת. דהא יו"ד לא אתעדי מן ה' לעלמין. ודא הוא רזא דמלה, מולדת בית: מסטרא דאבא. או מולדת חוץ: מסטרא דאימא.

380. רבי אבא אמר, בחכמה יבנה בית, מאן הוא בית דאתבני בחכמה. הוי אימא דא נהר דנפיק מערן, בגיני כך מולדת בית. או מולדת חוץ. כד נפקת מן ו', כמה דכתיב, עצם מעצמי ובשר מבשרי. וכתיב ויקח אחת מצלעותיו, ודא הוא מולדת חוץ, מאתר דזעיר אנפין אשתכח, כמה דאתמר.

381. וע"ד א"ר יהודה, ישראל אחין אקרון לקורשא בריך הוא, דלא אעדי רחימותא דלהון לעלמין. ירושלם דלתתא אחות אמך אתקרי, כמה דכתיב ירושלם הבנויה בעיר שחוברה לה יחדיו וגו'. מאי שחוברה לה יחדיו. בגין דאזדווג בה מלבא משית סטרין, בכל סטרי מלבא, בדרגא דצדיק, וכל בתרי מלבא כלילן ביה. והיינו שחוברה לה יחדיו.

382. Rabbi Yitzchak said, "There the tribes used to go, the tribes of Yah" (Ibid. 4). Who are the tribes? HE ANSWERS: These are the twelve boundaries that spread from that large and strong tree, BEING ZEIR ANPIN, BEING THE SECRET OF FOUR SFIROT - CHESED, GVURAH, TIFERET AND MALCHUT. EACH HAS THREE COLUMNS WHICH ARE TWELVE BOUNDARIES. FROM ZEIR ANPIN, THEY ARE DRAWN TO MALCHUT, WHERE THEY ARE CALLED BY THE NAME OF TWELVE TRIBES that HE inherited from Aba and Ima. This is what is written, "The tribes of Yah," MEANING from the good testimony that the holy son gives, as it is written, "The tribes of Yah, an appointed practice (lit. 'testimony') for Yisrael," AS THE TWELVE BOUNDARIES ARE THE SECRET OF THE TESTIMONY, MEANING THE ILLUMINATION OF EDEN (CHOCHMAH). These are the deep rivers flowing from Yah (Yud Hei), WHICH ARE ABA AND IMA. It is all for the purpose "to give thanks to the name of Hashem" (Ibid. 4). THEREFORE, "for there are set thrones of Judgment, the thrones of the house of David" (Ibid. 5), in order to bequeath the Holy Kingdom to him and his sons for generations. This is the poem recited by David concerning the holy, supernal kingdom.

383. Rabbi Chizkiyah said: All is according to the supernal secret to show that one who causes a defect below causes a defect above. "You shall not uncover the nakedness of your daughter in law" (Vayikra 18:15): We have learned that the marital visits of the scholars are on Shabbatot, as they know the secret of the matter. They will meditate with their hearts with a complete wish, and the offspring they produce are called children of the King. If these cause a flaw down below, it is as if they cause harm to the bride on high, NAMELY MALCHUT. Then we find written, "You shall not uncover the nakedness of your daughter in law (Heb. kalah, also: 'bride')." This EXPLANATION is for those who comprehend Torah ways. For the rest of the people, THE EXPLANATION IS the revealed one, MEANING literally your actual daughter-in-law, THE WIFE OF HIS SON. Because of this sin, the Shechinah departs from them, NAMELY, HE ALSO HINTS THAT THE BRIDE ON HIGH DEPARTS BECAUSE OF THIS DEFECT BELOW.

66. The Holy Name is engraved in certain ways

We learn how the Holy Name is engraved with the 22 letters, and what this has to do with the flow from above. The section talks about the secret of seventy and 72, and about how the letters of the name Ayin-Bet ascended in ways known only to truly righteous men. Whoever wishes to know and understand the permutations of the Holy Names needs to know the letters marked in every individual Sfirah, and then he will know and have power in everything. Moses was able to stand among the holy angels because he knew the Holy Names that the angels did not.

384. We have learned that the Holy Name is engraved in certain ways, with the letters of the 22 letters imprinted: Yud in Aleph, Aleph in Yud, Yud in Bet, Bet in Yud, Yud in Dalet, Dalet in Yud, Yud in Hei, Yud in Gimel, Hei in Yud, Gimel in Yud, Vav in Yud. So they are all engraved in the Yud. The Yud lifts them AS IT LIFTS ALL 22 LETTERS.

385. The Hei OF THE NAME YUD HEI VAV HEI, BEING BINAH, is included in the Yud OF YUD HEI VAV HEI. It emerges from it, AS BINAH EMANATES FROM CHOCHMAH. Then CHOCHMAH AND BINAH, WHICH ARE YUD HEI OF YUD HEI VAV HEI crown the patriarchs, MEANING CHESED, GVURAH AND TIFERET OF ZEIR ANPIN CALLED ABRAHAM, ISAAC AND JACOB. The Hei is opened with its streams, MEANING WITH THE FIFTY GATES OF BINAH IN IT, and crowns the head of the Vav, MEANING IT SUPPLIES THE FIRST THREE SFIROT TO ZEIR ANPIN, THE SECRET OF VAV OF YUD HEI VAV HEI, where the patriarchs dwell. THIS MEANS THAT THE PATRIARCHS, CHESED, supernal GVURAH AND TIFERET, RISE AND BECOME HEAD - MEANING CHOCHMAH, BINAH AND DA'AT - THROUGH THE ILLUMINATION OF THE FIFTY GATES OF BINAH.

382. רבי יצחק אמר, ששם עלו שבטים שבטי יה. מאן שבטים. אליו תריסר תחומין, דמתפרשן מההוא אילנא רבא ותקיף, דאחסין לון מסטרא דאבא ואימא. הה"ד שבטי יה, משפר סהדותא, דאסהיד ברא קדישא דכתיב שבטי יה עדות לישראל, ואינון נהרין עמיקין, דנגדין ואתמשכן מן יה. וכל כך למה. להודות לשם יי. כי שמה ישבו כסאות למשפט כסאות לבית דוד, לאחסנא מלכותא קדישא הוא ובנוי לדרי דרין, ודא היא שירתא דאמר דוד על מלכו עלאה קדישא.

383. רבי חזקיה אמר, כלא ברזא עלאה הוא, לאחזאה דמאן דפגים לתתא, פגים לעילא. ערות כלתך לא תגלה, דתנינן עונתן של ת"ח משבת לשבת. בגין דידעין רזא דמלה, ויכוונון לבא, וישתבח רעותהון שלים. ובגין דאולידו אקרון בגין דמלכא. ואי אליו פגימו מלה לתתא, כביכול פגמין אינון בכלה דלעילא, כדין כתיב ערות כלתך לא תגלה. דא בגין אינון דידעין אורחין דאורייתא. שאר עמא ההוא דאתגליא, כלתך ממש, ובחובא דא שכונתא אסתלקת מבינייהו.

384. האנא, אתגליף שמא קדישא בסטרין ידיען, באתוון רשימין דעשרין ותריין י בא' א' בי' י בב', ב' בי' י בד', ד' בי' י בה'. י בג'. ה' בי' ג' בי'. בי'. כלהו מתגלמי ביו"ד ו"ד סליק לון.

385. ה"א כליל ביו"ד, מניה נפקת, כדין מעטרין לאבהן. אתפתחת ה"א בנחלוי, ואעטר לרישא דו', דתמן שריין אבהן.

386. HE SAYS: Vav consists of six letters, MEANING IT IS MADE UP OF SIX LETTERS FROM ALEPH TO VAV THAT PRECEDE IT. The Yud includes them all, AS THE YUD CONTAINS ALL NINE LETTERS THAT PRECEDE IT, AMONG WHICH IS THE VAV AND THE SIX LETTERS INCLUDED THEREIN. THIS IS THE YUD THAT IS ABOVE THE VAV, AS MENTIONED. This Yud is engraved with marks, MEANING WITH THE INCLUSION OF THE NINE LETTERS THAT PRECEDE IT, and ascends TO THE YUD OF YUD HEI VAV HEI, THAT INCLUDES ALL 22 LETTERS to be crowned with the twelve other letters FROM YUD TO TAV. THEN IT IS ALSO PART OF THE 22 LETTERS LIKE THE YUD OF YUD HEI VAV HEI. THEN ten engraved sayings, MEANING TEN SFIROT, come out of it, and all of the paths of the supernal most precious way. Then the other Hei OF YUD HEI VAV HEI, MALCHUT, contains them all, MEANING, IT RECEIVES FROM ALL LIGHTS AS MENTIONED, carved from the part of the concealed peg, YESOD OF ZEIR ANPIN, to give birth below, MEANING TO BE WORTHY TO BEAR SOULS.

387. All THE LIGHTS THAT WERE IN YUD, WHICH IS ATOP THE VAV - THE FIRST THREE SFIROT OF ZEIR ANPIN - are marked by the 42 letters, as we have explained in our Mishnah. All ascend to the head of the King, MEANING THE FIRST THREE SFIROT OF ZEIR ANPIN, AS EARLIER DISCUSSED.

388. Seven complete weeks, MEANING SEVEN SFIROT OF MALCHUT THAT IS CALLED SHABBAT, WHEN THEY ARE COMPLETED, are expressed by seventy letters OF THE NAME OF AYIN-BET (72). THE MAIN BODY IS SEVENTY, AND TWO EXTRA ARE THE SECRET OF WITNESSES OR SCRIBES. HE EXPLAINS HIS WORDS: When the 72 ascended, they ascended by the letters Vav, DENOTING ZEIR ANPIN, IN ITS CHESED, GVURAH AND TIFERET, which are listed in the portion of Beshalach in the verses, "And the angel...removed...and it came... And Moses stretched out" (Shemot 14:19-21). When the Shechinah receives FROM ZEIR ANPIN and the seven impressions are stamped on Her BY HIM, NAMELY SEVEN COMPLETE SFIROT, THEN seventy imprinted letters OF THE NAME AYIN-BET rise from Her. We have learned that the letters OF THE NAME AYIN-BET ascended through certain marks and hidden ways KNOWN only to truly righteous men, pillars of the world.

389. Rabbi Shimon said to Rabbi Elazar: Come and see that these 22 letters engraved in the Torah are all explained in the ten sayings, THE TEN SFIROT - KETER, CHOCHMAH, BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Each and every saying of these ten, the Sfirot of the King, are engraved by certain letters, IN AS MUCH AS THE LETTERS ARE THE SECRET OF THE VESSELS OF THE SFIROT AND EACH SFIRAH HAS ITS OWN SPECIAL VESSELS. For this reason, the Holy Name, YUD HEI VAV HEI, is enveloped with other letters, MEANING WITH ADONAI, AS THE VESSELS OF ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI, ARE CLOTHED AND ENVELOPED WITH THE VESSELS OF MALCHUT, THE SECRET OF ADONAI. Each saying lends letters to the saying above it, as one is included in the other. Therefore, we pronounce the Holy Name YUD HEI VAV HEI with the other letters OF ADONAI, as they are covered AND DRESSED one with the other until they are connected together.

386. ו' כָּלִיל שֵׁית אֲתוּן, וְכֵלֵהוּ כָּלִיל יו"ד. יו"ד אֲתַגְלִיף בְּגִלּוּפוֹ, וְסֹלִיק לְאֲתַעֲטֶרָא בְּתַרְיִסָּר אֲתוּן אַחֲרָנִין, מְנִיחַ נִפְקוּ עֶשֶׂר אֲמִירָן בְּגִלּוּפוֹ, וְכֵלֵהוּ שְׁבִילֵין דְּאוּרְחָא עֲלָאָה, וְקִירָא דְכֻלָּא. כְּדִין ה"א אַחֲרָא אֲתַבְּלִילַת מִן כֵּלֵהוּ, גְּלִיפָא מִסְטֶרָא מִתִּיחָא טְמִירָא, לְאוּלְרָא לְתַתָּא.

387. אֲתַגְלִימוּ כֵּלֵהוּ בְּאַרְבַּעִין וַתְּרִין אֲתוּן, וְכֵלֵהוּ פְּרִישָׁנָא בְּמַתְנִיתָא דִּירָן, וְכֵלֵהוּ סִלְקֵן בְּרִישָׁא דְמַלְכָּא.

388. שֶׁבַע שַׁבְּתִין שְׁלִימִין, מִתְּפָרְשִׁין בְּשַׁבְּעִין אֲתוּן. שֶׁבַעִין וַתְּרִין אֲסַתְּלָקוּ, וְאֲסַתְּלָקוּ בְּאוֹת ו', רְשִׁימָן בִּפְּוֹ וַיְהִי בְּשִׁלַּח פְּרַעֲהָ בְּקִרְאָ וַיִּסַּע וַיָּבֵא וַיֵּט. כִּד נִטְלַת שְׁכִינְתָּא, וְד' רְשִׁימִין אֲתַרְשִׁימוּ בֵּיהּ, שֶׁבַעִין אֲסַתְּלָקוּ מְנִיחַ, בְּאַתְוּן רְשִׁימִין. תָּאנָא, אֲסַתְּלָקוּ אֲתוּן בְּרְשִׁימִין יִדְעֵן, וְאַרְחִין סְתִימִין, בְּרִ לְזַבְּאֵי קְשׁוּט, סְמִכֵי עֲלֵמָא.

389. אָמַר רַבִּי שְׁמַעוֹן לְר' אֶלְעָזָר, ת"ח, הֲנִי עֲשִׂרִין וַתְּרִין אֲתוּן דְּגִלְיָפִין בְּאוּרִיתָא, כֵּלֵהוּ מִתְּפָרְשִׁין בְּהִנֵּי עֶשֶׂר אֲמִירָן. כָּל אֲמִירָה וְאֲמִירָה מֵאֵלִין עֶשֶׂר, דְּאִינוּן כְּתָרֵי מַלְכָּא כֵּלֵהוּ גְּלִיפִין בְּאַתְוּן יִדְעֵן, בְּגִינֵי כִּךְ שְׁמָא קְדִישָׁא אֲתַכְּסִיָּא בְּאַתְוּן אַחֲרָנִין, וְכֵל אֲמִירָה, אוֹזוּף לְאֲמִירָה עֲלָאָה מְנַח אֲתוּוֹי, בְּגִין דְּאֲתַבְּלִיל הָאֵי בְּהָאֵי. וְע"ד שְׁמָא קְדִישָׁא, גְּלִיפִנָּא לֵיהּ בְּאַתְוּן אַחֲרָנִין, בְּגִין דְּאֲתַכְּסִיִּין דָּא בְּדָא, וְדָא בְּדָא, עַד דְּמַתְּקֶשְׂרֵן כֵּלֵהוּ בְּחָדָא.

390. He who wishes to know AND TO UNDERSTAND the permutations of the Holy Names NEEDS to know these letters marked in every individual Sfirah; then he will know and have power in everything. We copied them with the letters written in and specific to every Sfirah from the supernal book of Solomon. We succeeded in this and the friends wrote them. It is well THAT THEY WROTE THEM, as every Sfirah lends letters, WHICH ARE NECESSARY TO KNOW AND REMEMBER, to its neighbor, as we established IN THE ADJACENT PARAGRAPH. Sometimes it is only necessary TO KNOW those letters listed in THE SFIRAH itself, BUT NOT THE LETTERS LENT TO IT. The friends know this and we have established this.

391. Happy are the righteous in both this world and the World to Come, as the Holy One, blessed be He, desires to honor them and reveals to them esoteric matters concerning His Holy Name that He did not even reveal to holy supernal ANGELS. Therefore, Moses was able to be adorned even among the holy ANGELS, and they were unable to approach him as if he were a burning fire and flaming hot coals. THE REASON WAS THAT HE MENTIONED THE HOLY NAMES THAT THE ANGELS DID NOT KNOW. Were it not for that, what did Moses have THAT HE WOULD BE ABLE to stand among them? Blessed was Moses' lot that when the Holy One, blessed be He, began to speak with him, he wanted to know His Holy Name, both the concealed and revealed, each one properly. Then he united and knew more than all mankind.

392. Come and see: At the time Moses ascended the cloud and entered among the holy ANGELS, one angel, by the name Kemuel, came to him in a flame of fire with burning eyes and flaming wings, and wanted to swallow him. Then Moses mentioned one Holy Name which was engraven with twelve letters. He trembled and shook, and Moses was thus able to ascend among them. So happened with each one. Blessed is his lot. We discussed this earlier.

67. The nakedness of a woman and her daughter

We are reminded of the laws against incest. Rabbi Yosi says that repentance brings good results as long as the one who repents also stops sinning. He says that David did not sin in his relationship with Bathsheba, because she was destined for him from the Day of Creation, but he did sin by causing Uriah's death.

393. "You shall not uncover the nakedness of mother and daughter" (Vayikra 18:17). We have learned that these kinds of incest are among the laws of the Queen, even though they are both revealed and hidden. There are listed "her son's daughter, or her daughter's daughter" (Ibid.), for the world needs them to populate the world, as we have learned. One who reveals one nakedness of these, woe to him and woe to his soul, as because of this he will uncover other nakednesses.

390. ומאן דבעי למנדע צרופי שמהן קדישין, לינדע אינון אתון דרשימין בכל כתרא וכתרא, וכדין לינדע ויתקיים בכלא. והא גליפנא לון, בכל אינון אתון דרשימין וידיען בכל כתרא וכתרא, מספרא עלאה דשלמה. והכי סליק בידן, וחבריא גליפין לון, ושפיר הוא, דהא כל כתרא וכתרא אוזיף לחבריה אתווי, כמה דאוקימנא, ולזמנין דלא אצטריך אלא, באתווי אינון דרשימין ביה. וכלהו ידיען לגבי חבריא והא אוקימנא לון.

391. זכאין אינון צדיקיא בעלמא דין ובעלמא דאתי, דקודשא בריך הוא בעי ביקריהון, ומגלי להון רזין עלאין דשמייה קדישא, דלא גלי לעלאין קדישין, וע"ד וכול משה, לאתעטרא ביני קדישין, וכלהו לא וכלי למקרב בהדיה, כנורא וקידתא, וגומרי דאשא. דאי לאו הכי, מאן הוה ליה למשה, למיקם בינייהו. אלא זכאה חולקא דמשה, דהא בד שארי למללא עמיה קודשא בריך הוא, בעא למנדע שמייה קדישא, סתים וגליא, בכל חד וחד בדקא חזי, וכדין ארפק וירע יתיר מכל בני עלמא.

392. תא חזי, בשעתא דסליק משה גו עננא וקירא, עאל ביני קדישין. פגע ביה חד מלאכא בשלהובי נורא, בעיינין מלהטן, וגדפוי מוקדן, בעא לשאפא ליה בגויה. והוא מלאכא קמואל שמייה, כדין אדבר משה חד שמא קדישא. דהוה גליף בתריסר אתון, ואודעזע ואתרגש, עד דסליק משה בינייהו. וכן לכל חד וחד, זכאה חולקיה והא אוקימנא מלי.

393. ערות אשה, ובתה לא תגלה. תאנא, בתקוני מטרוניתא אוקימנא אלין עריין, אע"ג דאינון באתגלויא ובסתימא, ותמן בת בנה ובת בתה. דהא עלמא אצטריך לון, ואינון ישובא דעלמא, כמה דאוקימנא. ומאן דגלי חד ערויתא מנייהו, ווי ליה, ווי לנפשיה, דהא גלי בגין דא עריין אחרנין.

394. We have learned the last statement of the Ten Commandments of the Torah, reads, "You shall not covet your neighbor's wife" (Shemot 20:14), as this generally represents the whole of them. He who covets another woman is considered transgressing the entire Torah. However, nothing stands before repentance, all the more so if he is willing to accept upon himself his penalty like King David. Rabbi Yosi said: We have learned that repentance does much good to whoever has sinned and then parted from the sin. If he does not PART FROM IT, repentance does not help and is to no avail. HE QUESTIONS: How was it that David did not part from Batsheba afterwards? He replied: Batsheba was his. He took what was his, as her husband had died.

394. וְתִנִּיא מְלָה בְּתִרְאָה דְעֶשֶׂר אֲמֵרִין דְּאוֹרֵייתָא, לֹא תַחֲמוּד אִשֶׁת רֵעֵךְ, בְּגִין דְּהָאִי כָּלְלָא דְכֻלְּהוּ. וּמֵאֵן דְּחָמִיד אֲתָתָא אַחֲרָא, כְּאֵלוּ אֲעֵבֵר עַל אוֹרֵייתָא כְּלָא. בְּרָם לֹא אִית מְלָה דְקִיּוּמָא קִמִּי תְּשׁוּבָה. וּכ"ש אִי קָבִיל עוֹנְשִׂיהָ כְּדוּד מְלָכָא. אֲמַר רַבִּי יוֹסִי, תְּנִינָן, כָּל מֵאֵן דְּחָב וְאֲתַפְרֵשׁ מֵהֵוּא חוֹבָא, תְּשׁוּבָה קָא מַעֲלִינָא לִיה טַפְּנִי. וְאִי לֹאוּ, לֹא סָלִיק בִּידֵיהָ תְּשׁוּבָה, וְלֹא מַעֲלִינָא לִיה. אִי הֲכִי, דוּד הֵיךְ לֹא אֲתַפְרֵשׁ מִבֶּת שְׁבַע לְבִתָּר. אֲמַר לִיה, בֶּת שְׁבַע דִּירֵיהָ הוּת, וְדִירֵיהָ נְטִיל, דְּהָא מִית בַּעֲלָהּ.

395. We have learned that Batsheba was chosen for David from the day of Creation. What had delayed HIS TAKING HER was because he took the daughter of King Saul. That day, Uriah took her mercifully even though she was not to be his. Later, David came and took what was his. Since David forced time before the Holy One, blessed be He, to kill Uriah and behave in this way, he sinned before Him. So He punished David, because the Holy One, blessed be He, wanted to return BATSHEBA to David in order to sustain for his sake the holy supernal kingdom, AS BATSHEBA WAS THE CHARIOT OF MALCHUT. So what he yearned for was really his.

395. דְּתִנִּיא, אֲזַדְמַנַּת הוּת בֶּת שְׁבַע לְדוּד, מִיּוּמָא דְּאֲתַבְרִי עֲלֵמָא, וּמָה עֲכָבָא לִיה. דְּנִטְל בְּרִתִּיהָ דְּשְׂאוּל מְלָכָא, וְהֵוּא יוּמָא נְטִל לָהּ אוֹרֵיהָ בְּרַחֲמֵי, אֶף עַל גַּב דְּלֹא הוּת דִּילִיהָ. לְבִתָּר אֲתָא דוּד, וְנִטְל דִּילִיהָ, וְעַל דְּדוּד דְּחִיק שְׁעִתָּא קִמִּי קוּדְשָׁא בְּרִיךְ הוּא לְקַטְלָא לְאוֹרֵיהָ וּלְמַעַבְדַּי הֲכִי. אֲבֵאִישׁ קִמִּיהָ, וְאֲעַנֵּשׁ לִיה לְדוּד, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּעָא לְאֲתָבָא לִיה לְדוּד, לְקִיּוּמָא לִיה מְלַכּוּתָא קְדִישָׁא עֲלָהּ. וְכַד תָּאב, לְדִירֵיהָ תָּאב.

396. We have learned that Rabbi Yosi said: It is written, "I am Hashem" (Vayikra 18:30), MEANING I am Hashem, who will give good reward for the righteous in the World to Come. I am Hashem who will take revenge upon the wicked in the World to Come, MEANING upon those about whom it is written, "That have rebelled against Me" (Yeshayah 66:24). HE QUESTIONS: It is written, "I am Hashem," WHICH POINTS TO THE QUALITY OF MERCY and it is written, "I kill, and I make alive" (Devarim 32:39), WHICH POINTS TO THE QUALITY OF JUDGMENT. HE ANSWERS: Even though I have the quality of Mercy, the evildoers convert Me to the quality of Judgment. We have learned that Yud Hei Vav Hei Elohim is a full name. YUD HEI VAV HEI STANDS FOR MERCY AND ELOHIM FOR JUDGMENT, MEANING if they merit it, then it is Yud Hei Vav Hei. If they do not merit, it is Elohim. Rabbi Shimon said, The evildoers cause a defect above. What is the defect? It is, as we established, a real defect as explained EARLIER.

396. תָּאנָא, א"ר יוֹסִי, מֵאִי דְכָתִיב אֲנִי יי'. אֲנִי יי': עֲתִיד לִיתֵן שְׂכָר טוֹב לְצַדִּיקִים לְעִתִּיד לְבָא. אֲנִי יי' עֲתִיד לְהַפְרֵעַ מִן הַרְשָׁעִים לְעִתִּיד לְבָא. אֵינּוּן דְכָתִיב בְּהוּ הַפּוֹשְׁעִים בִּי. כָּתִיב אֲנִי יי', וְכָתִיב אֲנִי אֲמִית וְאַחִיהָ. אַעֲפ"י שְׁאֵנִי בְּמִדַּת הַרְחָמִים, הַרְשָׁעִים הוֹפְכִים אוֹתִי לְמִדַּת הַדִּין. דְּתִנִּיא, שֵׁם מְלֵא: יי' אֱלֹהִים. זְכוּ יי', וְאִי לֹאוּ אֱלֹהִים. א"ר שְׁמַעוֹן, חִיבִין עֲבָדֵי פְּגִימוֹתָא לְעִילָא. מֵאִי פְּגִימוֹתָא כְּמָה דְּאוֹקִימָנָא פְּגִימוֹתָא מִמֶּשׁ, וְהָא אֲתַמַּר.

68. "A woman in the impurity of her menstrual flow"

Rabbi Yehuda taught that because Rabbi Shimon's generation were righteous, it was all right for secrets to be revealed, but in other generations they will be hidden.

397. We have learned it is written, "Also you shall not approach to a woman in the impurity of her menstrual flow, to uncover her nakedness" (Vayikra 18:19). Rabbi Yehuda taught, the generation in which Rabbi Shimon bar Yochai dwells are all meritorious, all pious, all sin fearing, the Shechinah dwelling in their midst. Not so in other generations. For this reason, these things are expounded and not concealed, IN HIS GENERATION. In other generations it is not so, and supernal secrets can not be revealed. And those who do know them are afraid TO REVEAL. When Rabbi Shimon would relate the secret of this verse among all the friends, their eyes would flow with tears. All the words he said were being revealed before their very eyes, as the verse says, "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8).

397. תָּאנָא כְּתִיב וְאֵל אִשָּׁה בְּנִדַת טוּמְאָתָהּ לֹא תִקְרַב לְגִלּוֹת עֶרְוָתָהּ, תְּנִי רַבִּי יְהוּדָה, דְּרָא דְרִשְׁבִּי שְׂאֵרֵי בְּגוּיָהּ, כְּלֵהוּ זְכַאֲיִן, חֲסִידִין, כְּלֵהוּ דְחֲלֵי חֲטָאָה נִינְהוּ. שְׂכִינְתָא שְׂרִיא בִּינִיָּהּ, מַה דְּלִית בֵּן בְּדִרְיִן אַחֲרָנִין. בְּגִינֵי כִךְ מִילִין אִינוּן מִתְפָּרְשִׁין, וְלֹא אֲתַטְמְרִין בְּדִרְיִן אַחֲרָנִין לֹא הָכִי, וּמִלִּין דְּרָזִי עֲלָאָה לֹא יִכְלִין לְגַלְּאָהּ, וְאִינוּן דִּידְעֵי מִסְתַּמּוּ. דְּר"ש כִּד הוּא אָמַר רָזָא דְהָאֵי קָרָא, חֲבַרְיָא כְּלֵהוּ עֵינֵיהוּן נִבְעִין דְּמַעֲיָן, וְכֵלְהוּ מִילִין דְּאָמַר הוּוּ בְּעֵינֵיהוּן גְּלִיזִין, כְּמַה דְּכְתִיב פֶּה אֵל פֶּה אֲדַבֵּר בּוֹ וּמְרָאָה וְלֹא בְּחִידוֹת.

69. A true egg

The rabbis consider the secrets of the higher levels and wonder how it is possible to reveal them, because they seem so mysterious. They are told not to try to reveal them, for it is not time to bring the higher wisdom down to the lower levels.

398. One day, Rabbi Yesa asked about the following. He said: A true egg that laid the bird who dwells in fire breaks up into four sides. Two rise from them, one is lowered and one squats by the great sea. Rabbi Aba said: Are you making before Rabbi Shimon the holy into profane, about whom it is written, "With him I speak mouth to mouth" (Bemidbar 12:8)? Rabbi Shimon said to him: BEFORE the time of the egg to split, you will depart from this world. This happened in the gathering of Rabbi Shimon.

398. דְּיוּמָא חַד שְׂאִיל ר' יוֹסָא אָמַר, בְּיַעַא דְּקוּשְׁטָא, דְּנַפְקָא מִעוּפָא דְּשְׂרִיא בְּנוּרָא, וְאֲתַבְקַע לְאַרְבַּע סַטְרִין. תְּרִין סַלְקִין מְנִיָּהּ, וְחַד מְאִיךְ, וְחַד רְבִיעַ בְּרַבִּיעָא דְּיִמָּא רַבָּא. א"ר אַבָּא, עֲבַדְתָּ קַמִּיָּה דְּר"ש, קְדָשׁ חוּל, דְּהָא כְּתִיב פֶּה אֵל פֶּה אֲדַבֵּר בּוֹ. א"ל ר"ש, עַד לֹא יִתְבַקַּע בְּיַעַא, תְּסַתְּלַק מִעֲלָמָא. וְכִךְ הוּוּ בְּאַדְרָא דְּר"ש.

399. We have learned that during the days of Rabbi Shimon a person would say to his friend: Open your mouth and let your words shine forth. After the demise of Rabbi Shimon, they would say, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5), MEANING DO NOT REVEAL SECRETS.

399. תָּאנָא, בְּיוֹמוֹי דְּר"ש הוּוּ אָמַר בְּרִי נֶשׁ לְחַבְרִיָּהּ, פִּתַּח פִּיךָ וַיֵּאִירוּ דְּבִרְיִךְ. בְּתַר דְּשְׂכִיב ר"ש, הוּוּ אָמַרִי אֵל תִּתֵּן אֶת פִּיךָ לְחַטִּיא אֶת בְּשָׂרְךָ.

70. "A woman in the impurity of her menstrual flow," part two

Rabbi Shimon taught that if people would read the Torah they would not make God angry. We learn that as a result of people's sins the serpent above was awakened and injected his poison in the female; therefore the male left her since she was unclean. The world will be in woe if he joins with her when she is unclean.

400. We have learned Rabbi Shimon said that if people would look at what is written in the Torah, they would not come to anger their Master. We have learned when harsh Judgments are stirred to descend to the world, IT IS then WRITTEN, "To a woman in the impurity of her menstrual flow..." (Vayikra 18:19). About this, it is written, "The secret of Hashem is with them that fear Him" (Tehilim 25:14). We have learned this in the Holy gathering and here I wish to reveal this secret. Here it is proper to do, MEANING HERE IS THE PLACE TO REVEAL IT.

400. תְּנִיא אַר"ש, אִי בְּנֵי עֲלָמָא מִסְתַּכְּלִין בְּמַה דְּכְתִיב בְּאוֹרֵיָתָא, לֹא יִתּוּן לְאַרְגָּזָא קַמִּי מְאִרִיָּהוּן. תָּאנָא, כִּד מִתְעַרְיִן דִּינִין קְשִׁיין לְאַחַתָּא בְּעֲלָמָא, וְאֵל אִשָּׁה בְּנִדַת טוּמְאָתָהּ וְגו', הֵכָא כְּתִיב סוּד יוֹי לִירְאִיו, וּבְאַדְרָא קְדִישָׁא אֲתַמַּר, הֵכָא אֲצַטְרִיכְנָא לְגַלְּאָהּ, דְּהָא לְאַתְרֵי דָא אֲסַתְּלַק.

401. We have learned that when the strong serpent from above was awakened as a result of earth's sins, he dwelt and joined the female and injected his poison in her. Then the male departed from her because she was unclean, and she was called unclean. Then it would not be proper for the male to approach her. Woe TO THE WORLD, if he would become unclean with her when she was unclean.

401. דִּתְנִינֵן, בְּשַׁעֲתָא דְחַוְיָא תְּקִיפָא דְלַעִילָא אֲתַעַר, בְּגִין חֻבֵי עֲלָמָא, שְׂאֵרֵי וְאֲתַחְבֵּר עִם נוֹקְבָא, וְאֵטִיל בֵּיהּ זֹהֵמָא, אֲתַפְרֵשׁ דְּכוּרָא מִינָהּ, בְּגִין דְּהָא אֲסַתְאֲבַת, וְאֲתַקְרִיאת מְסַאֲבָא, וְלֹא אֲתַחְזִי לְדְכוּרָא לְמַקְרַב בְּהַדְהָ, דְּוִוִי אֵי אֲסַתְאֲבָא הוּא בְּהַדְהָ, בְּזִמְנָא דְּאִיְהִי אֲסַתְאֲבַת.

71. Kinds of impurity

We learn of the many kinds of impurity that descended with the serpent and how some of them clung to the female; when she is defiled harsh judgments circulate in the world. When the woman wants to be purified she must cut her hair and her nails.

402. We have learned that 125 kinds of impurity descended to earth joined AND HELD BY the side of the mighty serpent, and the greater 27 of them hold to the female to join with her. Woe to anyone approaching her at this time, for one who does approach her points to a defect above. With this sin, the mighty serpent above is awakened to spew poison in places where he should not, and he joins the female. The hairs of the male grow and the female is defiled. Her hair grows and her nails grow. Then harsh Judgments begin circulating in the world and everything becomes defiled. This is the essence of the verse, "Because he has defiled the sanctuary of Hashem" (Bemidbar 19:20). The sanctuary of Hashem was defiled due to sins of mankind.

402. וְתַאנָא, מָאָה וְעֶשְׂרִין וְחֲמִשׁ זִינֵי מְסַאֲבוֹתָא נִחְתּוּ לְעֲלָמָא, דְּמִתְאַחְדָּן מְסַטְרָא דְּחַוְיָא תְּקִיפָא, וְשִׁבְעָה וְעֶשְׂרִין רַבְרַבִּין מְנִיְהוּ, מִתְאַחְדָּן בְּנוֹקְבֵי, וְאֲתַדְבְּקָן בֵּהּ. וְוִי לְמָאן דִּיקְרַב בְּהַדְהָ בְּהוּא זִמְנָא, דְּמָאן דִּיקְרַב בְּהַדְהָ, אַחְזִי פְּגִימוֹתָא לְעִילָא, דְּהָא בְּחוּבָא דָּא, אֲתַעַר חַוְיָא תְּקִיפָא לְעִילָא, וְאֲשֵׁי זֹהֵמָא בְּאַתְרֵי דְּלֹא אֲצַטְרִיךְ, וְאֲתַחְבֵּר בְּנוֹקְבָא, וְאֲתַרְבִּי שַׁעֲרֵיהּ לְדְכוּרָא, בְּנוֹקְבָא אֲסַתְאֲבַת, וְשַׁעֲרָהּ רַבָּא, וְטוּפְרָהּ סְגִיאוֹ, וְכַדִּין דִּינִין שְׂרִיין לְאַתְעָרָא בְּעֲלָמָא, וְיִסְתְּאֲבוֹן כְּלָא. הַה"ד, כִּי אֵת מְקַדֵּשׁ יְיָ טָמֵא, מְקַדֵּשׁ יְיָ אֲסַתְאֲבָא, בְּחוּבֵיהּ דְּבִנֵי נֶשָׂא.

403. We have learned that which is written, "And I will put enmity (Heb. ve'eivah) between you and the woman" (Bereshheet 3:15). The serpent placed 24 types of defilement in the female when he joined with her, according to the numerical value of "ve'eivah," 24 types stir above and 24 below. The hairs grow and nails grow, then Judgments are awakened in the world. We have learned that when a woman wishes to purify, she needs to cut THE AMOUNT OF hair that grew from the time she became unclean and needs to cut her nails and all the filth within them.

403. תַּאנָא, מֵאֵי דְּכִתְיִב וְאִיבָה אֲשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה, אַרְבַּעַה וְעֶשְׂרִים זִינֵי מְסַאֲבוֹתָא אֵטִיל חַוְיָא בְּנוֹקְבָא, כַּד אֲתַחְבֵּר עִמָּהּ, כְּחוּשְׁבָן וְאִיבָה, וְעֶשְׂרִין וְד' זִינִין מִתְעָרִין לְעִילָא, וְעֶשְׂרִין וְאַרְבַּע לְתַתָּא. וְשַׁעֲרָא רַבָּא, וְטוּפְרִין סְגִיאוֹ, וְכַדִּין דִּינִין מִתְעָרִין בְּכָלָא. וְתַאנָא כַּד בַּעַת אֲתַתָּא לְאַתְדַּכְּאָה, בַּעִיָא לְסַפְרָא הוּא שַׁעֲרָא דְּרַבִּי בְּיוֹמָא דְּאִיְהִי מְסַאֲבָא, וְלְסַפְרָא טוּפְרָהּ, וְכָל הוּא זֹהֵמָא דִּי בְּהוֹן.

72. The filth of the nails

We are told that one who eradicates his nails entirely has awakened kindness in the world, because many bad spirits are aroused by the filth in the nails. Sorcerers can perform witchcraft with them, and a person can be harmed if someone steps on their nails.

404. We have learned that in the secrets of defilement, the filth of the nails stir other filth, MEANING THE FILTH OF THE SERPENT. For this reason, it is necessary to hide them. One who eradicates them entirely, BY BURNING THEM, is considered as having awakened Chesed in the world. We have learned that man does not need to leave a memorial for those evil kinds. As we have learned, 1,405 bad types are caught up in the filth that the mighty serpent spews. All are roused by that filth in the nails.

405. Anyone who wants to, can perform witchcraft with them on people, due to these DEMONS that derive from them. He who eradicates them, MEANING BURNS THEM, is considered as if he multiplies kindness in the world so that evil Judgments are not present, and that filth will be annulled, and its nails that are marked by it, BY THAT FILTH. We have learned that one who steps by foot or shoes on the nails might be harmed. If it is so with the remnants of what was left of the refuse above, then howmuch more so the woman that welcomes and joins with the serpent in whom he injected his refuse. Woe to the world who will receive from her AT THIS TIME, SINCE IT RECEIVES from that refuse. "Also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19), MEANING NOT TO RECEIVE FROM MALCHUT AT THE TIME THE SERPENT JOINS HER, BECAUSE OF THE SIN OF LOWER BEINGS, AND INJECTS FILTH INTO HER.

73. Bring before Me atonement

Rabbi Shimon says that God said: 'Bring before Me atonement on the New Moon,' and he describes what this means. He says that God asks this in order that Malchut will become fragrant and the serpent will pass away from her.

406. Rabbi Shimon said: The Holy One, blessed be He, said, 'Bring atonement before Me on the New Moon', BECAUSE I HAVE REDUCED THE MOON, MALCHUT. "Before Me" surely MEANS ON MY BEHALF, in order to remove the serpent FROM NURSING FROM MALCHUT, and to perfume the one who needs to, NAMELY MALCHUT. "Before (lit. 'upon') Me" TO BE EXPLAINED, as "Serafim stood above him" (Yeshayah 6:2), WHICH DOES NOT MEAN OVER HIM, HEAVEN FORBID, BUT FOR HIS SAKE AND FOR HIS GLORY. HERE TOO, "UPON ME" IS TO BE EXPLAINED AS 'FOR MY SAKE'. Therefore, it is written regarding Korah, "Who are gathered together are against (lit. 'upon') Hashem" (Bemidbar 16:11), WHICH ALSO MEANS "FOR HASHEM," MEANING for them, BECAUSE OF THE SIN OF KORAH AND HIS CONGREGATION, someone was awakened from their side, MEANING THE OTHER SIDE, TO BLEMISH HASHEM. Also here, "Bring before Me your atonement" upon Me literally, MEANING FOR MY SAKE AND FOR ME, in order that MALCHUT will have fragrance and the serpent will pass from her and not be found where it dwelt, MEANING IN A PLACE OF LACK DUE TO THE DIMINISHED MOON. What is all this for? Because I reduced the moon, NAMELY MALCHUT, and he who should not has sway over her. Hence, "also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19), AS IN THE ADJACENT PARAGRAPH.

404. דְּתַנְּא בְּרִזִּי דְּמִסְאָבוּתָא, זוּהֵמָא דְּטוּפְרִין, יִתְעַר זוּהֵמָא אַחְרָא, וּבְגִינִי בְּךָ, בְּעִיִּין גְּנִיזָא, וּמֵאֵן דְּאֵעְבַר לֹון לְגַמְרִי, כְּאֵלוּ אֶתְעַר חֶסֶד בְּעֵלְמָא. דְּתַנְּיָא לֹא לְבַעֵי לִיָּה לְאִינִישׁ לְמִיָּהֵב דּוּכְרָנָא לְזִינּוּן בִּישׁוּן. דְּתַנְּיָן אֶלְף וְאַרְבַּע מָאָה וְה' זִינּוּן בִּישׁוּן, מִתְאַחֲדֵן בְּהוּא זוּהֵמָא, דְּאֵטִיל חוּיָא תְּקִיפָא, וּכְלָהוּ מִתְעַרִּין בְּהוּא זוּהֵמָא דְּטוּפְרִין.

405. וְאֵפִילוּ מֵאֵן דְּבַעֵי, יַעֲבִיד בְּהוּ חֶרְשִׁין לְבַנֵּי נְשָׂא, מְשׁוּם אִינּוּן דְּתַלְיִין בְּהוּ, וּמֵאֵן דְּאֵעְבַר לֹון, כְּאֵלוּ אֶסְגִּי חֶסֶד בְּעֵלְמָא, וְדִינּוּן בִּישׁוּן לֹא מִשְׁתַּכְּחִין. וְיַעֲבַר הֵהוּא זוּהֵמָא וְטוּפְרָהָא דְּרִשִׁים בִּיָּה. דְּתַנְּיָא, מֵאֵן דְּרִיךְ בְּרַגְלִיָּה, אוּ בְּמִסְאָנִיָּה עֲלִיָּהוּ, יְכִיל לְאַתְזַקָּא. וּמָה בְּהַאי שְׁוִירֵי דְּשְׁוִירֵי דְּזוּהֵמָא דְּלַעֲיִלָּא בְּךָ, אֶתְתָּא דְּמִקְבֵּלָא וְאַתְחַבְּרַת בְּחוּיָא, וְאֵטִיל בְּהוּ זוּהֵמָא, עֵאכֹ"ו. וּוִי לַעֲלָמָא דְּמִקְבֵּלָא מִיָּנָה מְהוּא זוּהֵמָא, בְּגִינֵי בְּךָ וְאֵל אִשָּׁה בְּנִדַת טוּמְאָתָה לֹא תִקְרַב.

406. אָמַר רַבִּי שְׁמַעוֹן, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הֵבִיאוּ עָלַי כְּפָרָה בְּר"ח. עָלַי וְדַאי, בְּגִין דִּיתְעַבַר הֵהוּא חוּיָא, וְיִתְבַּסֵּם מֵאֵן דְּבַעֵיָּא. עָלַי: כְּמָה דְּכְתִיב שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ. וְע"ד כְּתִיב בְּקֶרַח, הַנּוֹעֲדִים עַל יְיָ, דְּבְגִינִיָּהוּן אֶתְעַר מֵאֵן דְּאֶתְעַר דְּאֵתִי מִסְטְרִיָּהוּ. אוּף הֵכִי הֵבִיאוּ עָלַי כְּפָרָה, עָלַי מִמֶּשׁ. בְּגִין דִּיתְבַּסֵּם וְיִתְעַבַר וְלֹא אֶשְׁתַּכַּח חוּיָא בְּאֶתְרֵי דְּשְׁאֵרֵי. וּכ"כ לְמָה. עַל שְׁמַעְטַתִּי אֶת הַיָּרֵחַ, וְשִׁלְטָא בְּהוּ מֵאֵן דְּלֹא אֶצְטְרִיךְ. וּבְג"כ כְּתִיב וְאֵל אִשָּׁה בְּנִדַת טוּמְאָתָה לֹא תִקְרַב.

407. Happy is the generation that Rabbi Shimon dwells therein. Happy is his lot among the higher and lower beings. Regarding him, it is written, "Happy are you, O land, when your king is free" (Kohelet 10:17). What is meant by "free"? His head stands straight and he states matters without fear, as one who is free. He says what he wants and fears not. Who is "your king"? This refers to Rabbi Shimon bar Yochai, master of Torah, master of wisdom. When Rabbi Aba and the sages would see Rabbi Shimon, they would run after him saying, "They shall walk after Hashem, who shall roar like a lion" (Hoshea 11:10).

407. זְכָאָה דְרָא, דַּר"ש בֶּן יוֹחָאי שְׂאֵרֵי בְגִינָה. זְכָאָה עַדְבִּיָּה בֵּין עֲלָאִין וְתַתָּאִין. עֲלִיָּה כְּתִיב, אֲשֵׁרִיךְ אֶרֶץ שְׂמֵלֶכְךָ בֶּן חוֹרִין. מֵהוּ בֶּן חוֹרִין. דְּזָקִיף רִישָׁא לְגַלְתָּא, וּלְפָרְשָׁא מְלִין וְלֹא דְחִיל. כְּהֵאֵי דְאִיְהוּ בֶּן חוֹרִין, וְיִימָא מְאִי דְבַעֵינָא וְלֹא דְחִיל. מֵהוּ מְלַכְךָ. דָּא הוּא רַשְׁב"י, מְאִרְיָה דְאִוְרִייתָא, מְאִרְיָה דְחֻכְמָתָא. דְּכַד הוּא ר' אָבָא וְחִבְרִינָא חֲמָאן לְר' שְׁמַעוֹן, הוּוּ רְהִטֵי אֲבַתְרִיָּה, וְאִמְרֵי, אַחֲרֵי יוֹי וְלִכּוּ בְּאִרְיָה יִשְׂאָג.

74. "And it shall come to pass, that every new moon"

Rabbi Shimon talks about "every new moon, and every Shabbat," saying that they all pertain to one level. There is universal joy when Atika Kadisha, Keter, is revealed to them. He talks about the festival of the New Moon, and how the sun glows with the joy of the light of Atika above.

408. Rabbi Shimon said: It is written, "And it shall come to pass, that every new moon, and every Shabbat..." (Yeshayah 66:23). HE QUESTIONS: Why are they compared, MEANING WHY ARE BOTH CONSIDERED TOGETHER IN THE VERSE? HE ANSWERS: All pertain to one level and the one is united with the other. SHABBAT, BEING ZEIR ANPIN, IS UNITED WITH THE NEW MOON, DENOTING MALCHUT. There is no joy of one in the other, WHEN THEY ARE NOT UNITED. Only when Atika Kadisha, KETER, is revealed TO THEM, is there universal joy. We have learned that it is written, "A psalm, a poem for the Shabbat day" (Tehilim 92:1). It is expressly for the Shabbat day, ZEIR ANPIN, THE SECRET OF THE SHABBAT DAY, denoting the praise which the Holy One, blessed be He, recites. Then is found joy and an additional soul, due to the fact that Atika was revealed and the union OF ZEIR ANPIN AND MALCHUT is occurring.

408. אָמַר ר' שְׁמַעוֹן, כְּתִיב וְהָיָה מֵדֵי חֹדֶשׁ בְּחֻדְשׁוֹ וּמֵדֵי שַׁבַּת בְּשַׁבְּתוֹ, אֲמַאי שְׁקִיל דָּא בְּדָא. אֶלָּא כְּלָא בְּחַד דְּרָגָא סְלִיק, דָּא אֲזִדְוּוּג בְּדָא. וְחֻדְוֹתָא דְדָא בְּדָא לֹא אֲשַׁתְּכַח, אֶלָּא כַּד אֲתַגְּלִי עֲתִיקָא קְדִישָׁא, וּכְדִין חֻדְוֹתָא דְכְּלָא. וְתַנְיִנָן, כְּתִיב מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, לְיוֹם הַשַּׁבַּת מִמֶּשׁ. שְׁבַחָא דְקָא מְשַׁבַּח קוּדְשָׁא בְּרִיךְ הוּא. כְּדִין חֻדְוֹתָא אֲשַׁתְּכַח, וְנִשְׁמַתָּא אֲתוּסַפַּת. דְּהָא עֲתִיקָא אֲתַגְּלִי וְזוּוּגָא יִזְדַּמָּן.

409. It is the same with the renewal of the moon, MEANING AT THE NEW MOON. The sun, DENOTING ZEIR ANPIN, shines on it with the joy of the light of Atika above. For this reason, the sacrifice of the New Moon is above in order to bring fragrance to all, and joy should be prevalent in the world. Therefore, 'bring atonement before Me'. This wording is literal IN ORDER TO AWAKEN THE UNION.

409. אוּף הַכִּי בְּחֻדְתוֹתֵי סִיְהֵרָא, דְּהָא נְהִיר לָהּ שְׁמֵשָׁא בְּחֻדְוֹתָא דְנְהִירוֹ דְעֲתִיקָא לְעִילָא. בְּגִינֵי כֶּן הָאֵי קֶרְבָּנָא הוּא לְעִילָא, בְּגִין דִּיתְבַּסֶּם כְּלָא, וְיִשְׁתַּכַּח חֻדְוֹתָא בְּעֵלְמָא, וְע"ד הַבִּיאוּ עָלֵי כְּפָרָה, דִּיִּיקָא מְלָה.

410. We have learned that it is written, "This is the burnt offering of every Shabbat, beside (lit. 'over') the continual burnt offering" (Bemidbar 28:10), MEANING one needs to aim his heart much higher this day than other days. Therefore, "over the continual burnt offering" is to be understood literally, AS "OVER" IS TO BE EXPLAINED ABOVE THE CONTINUAL OFFERING. We have learned that it is written concerning Hannah, "And prayed to (lit. 'over') Hashem" (I Shmuel 1:10). "Over" literally, MEANING ABOVE HASHEM, ZEIR ANPIN, as children are dependent on the holy Mazal, THE BEARD OF ARICH ANPIN. We have established this TO BE HIGHER THAN ZEIR ANPIN. Not a single thing in the Torah, or small letter in the Torah, does not hint at the supernal wisdom. Mounds and mounds (Heb. tilim) of supernal wisdom depend upon it. This is the meaning of, "His locks (Heb. taltalim) are wavy" (Shir Hashirim 5:11), as we have already learned.

410. תָּאנָא, כְּתִיב עוֹלַת שַׁבַּת בְּשַׁבְּתוֹ עַל עוֹלַת הַתָּמִיד, דְּבַעֵי לְכוּנָא לְבָא לְעִילָא לְעִילָא, וְתִיר מִשְׂאֵר יוֹמִין. וְע"ד עַל עוֹלַת הַתָּמִיד דִּיִּיקָא. תַּנְיָא, כְּתִיב בְּחֻנָּה וְתַתְּפַלְל עַל יוֹי, עַל דִּיִּיקָא, בְּגִין דְּבִנְיָן בְּמִזְלָא קְדִישָׁא תְּלִיין, כְּמָה דְאִוְקִימָנָא וְלִית לָךְ מְלָה בְּאִוְרִייתָא, אוּ אֵת זַעִירָא בְּאִוְרִייתָא. דְּלֹא רְמִיזָא בְּחֻכְמָתָא עֲלָאָה, וְתַלְיִין מְנִיָּה תְּלִי תְּלִין רִזִּין דְּחֻכְמָתָא עֲלָאָה, הַה"ד קוּוּצוֹתֵינוּ תְּלַתְּלִים, וְהָא אֲתַמַּר.

75. "Cast your burden upon Hashem"

We learn that the title verse means 'above Hashem', namely Mazal, for this is a prayer for sustenance. The righteous are fortunate in this world and in the World to Come because they are able to draw that sustenance from a high place.

411. Rabbi Yosi found Rabbi Aba sitting and reading this verse, "Cast your burden upon Hashem" (Tehilim 55:23). "Upon" is precise, MEANING ABOVE HASHEM, ZEIR ANPIN. Sustenance is dependent on Mazal, THE BEARD OF ARICH ANPIN. Rabbi Yehuda used to read, "For (lit. 'upon') this (Heb. zot fem.) shall everyone that is godly pray to You in a time when You may be found" (Tehilim 32:6). "Upon Zot" surely, MEANING ABOVE MALCHUT CALLED ZOT, BEING TIFERET THAT IS ABOVE MALCHUT. "In a time...be found," we established that it REFERS TO A WOMAN. Yet "in a time...be found" is like the words, "Seek Hashem while He may be found, call upon Him while He is near" (Yeshayah 55:6), REFERRING TO THE TEN DAYS OF REPENTANCE. Another explanation for, "In a time...be found," MEANING when the rivers, THE LIGHTS OF BINAH, flow and are drawn continuously. The patriarchs, BEING CHESED GVURAH TIFERET, receive and all are blessed, FOR EVERY PIOUS MAN SHOULD PRAY FOR THIS. What is meant by "the flood of great waters" (Tehilim 32:6)? HE ANSWERS: It is the depth of the springs and rivers, BEING ATIKA KADISHA, FROM WHICH ARE DRAWN THE LIGHTS AND SPRINGS TO BINAH. For who will merit it, and who will merit to come near and ascend there! This is what is meant by the verse, "The flood of great waters shall not come near him." It is because they are not worthy and not capable OF RECEIVING FROM ATIKA.

412. Rabbi Yitzchak said: It is written, "One thing have I desired of Hashem, that I will seek after...to behold the beauty of Hashem" (Tehilim 27:4). Blessed are the pious that numerous supernal treasures await them in that world, DENOTING BINAH, as the Holy One, blessed be He, delights in them in these worlds, as we have explained. FOR THEIR SAKE HE ASKED TO BEHOLD the beauty of Hashem. We have already learned THAT IT IS THE GLOW OF ATIKA THAT IS DRAWN IN BINAH. RABBI YITZCHAK DISPUTES WITH RABBI YEHUDA, WHO SAID THAT "THE FLOOD OF GREAT WATERS SHALL NOT COME NEAR HIM" REFERS TO THE LIGHTS OF ATIKA THAT CANNOT BE CONCEIVED. HOWEVER, THERE ARE SOME RIGHTEOUS WHO MERIT THIS TOO. Rabbi Chizkiyah says: From here, IT SEEMS THAT THERE ARE PIOUS WHO DO MERIT THE LIGHT OF ATIKA, as written, "Neither has the eye seen, that an Elohim, beside You, should do such a thing for him that waits for Him" (Yeshayah 64:3). HE ASKS, 'He should do': It should have said, 'You should do', SINCE IT WRITES "BESIDE YOU," A TERM OF SECOND PERSON. HE REPLIES: Rather, 'he should do' is precise, BECAUSE IT REFERS TO ATIKA. THEREFORE, HE SPEAKS IN TERMS OF THIRD PERSON. Similarly, "behold, I (lit. 'he') will add to your days fifteen years" (Yeshayah 38:5). IT SHOULD HAVE SAID, 'I WILL ADD', SINCE IT PRECEDES IT WITH "BEHOLD (LIT. 'HERE I AM')." IT IS ONLY BECAUSE IT ALLUDES TO ATIKA, WHO IS NOT CONCEIVED TO BE HERE. THEREFORE, HE SAYS IN THIRD PERSON, "HE WILL ADD." IT IS BECAUSE LIFE IS DRAWN FROM MAZAL, MEANING FROM THE BEARD OF ATIKA. Similarly, "Cast your burden upon Hashem" MEANS ABOVE HASHEM, NAMELY MAZAL, FOR THIS IS A PRAYER FOR SUSTENANCE. It is also written, "And prayed to (lit. 'over') Hashem," ALSO REFERRING TO MAZAL THAT IS HIGHER ABOVE OF HASHEM, AS THIS PRAYER WAS FOR CHILDREN. Yet all is one, FOR IT IS ALL DRAWN FROM THE MAZAL, THE BEARD OF ATIKA KADISHA. THUS, IT IS POSSIBLE TO RECEIVE AND DRAW ABUNDANCE ALSO FROM ATIKA KADISHA, UNLIKE RABBI YEHUDA'S WORDS.

411. ר' יוסי אשכחיה לר' אבא, דהוה יתיב וקארי, האי קרא דכתיב, השלך על יי' יהבך, על הייקא, דהא מזוני במזלא תליין. ר' יהודה הוה קארי, על זאת ותפלל כל חסיד אליך לעת מצא. על זאת ודאי. לעת מצא, הא אוקימנא. אבל לעת מצא, כמה דכתיב דרשו יי' בהמצאו קראוהו בהיותו קרוב. ד"א לעת מצא, בשעתא דנהרין נגדין ואתמשכאן, ומסתפקי אבהן, ומתברכאן בלא. רק לשטף מים רבים, מאן שטף מים רבים, דא עמיקא דמבועין ונהרין, דמאן יזכה ליה, ומאן יזכה לקרבא ולסלקא תמן. הה"ד ביה, רק לשטף מים רבים אליו לא יגיעו דהא לא זכאן, ולא יכלין.

412. רבי יצחק אמר, כתיב אחת שאלתי מאת יי' אותה אבקש וגו'. זכאין אינון צדיקניא, דכמה גניזין עלאין טמירין להו בההוא עלמא, דקודשא בריך הוא משתעשע בהו באינון עלמין, כמה דאוקימנא בנעם יי', והא אתמר. ר' חזקיה אמר מהכא, עין לא ראתה אלהים זולתך יעשה למחבה לו. יעשה, תעשה מבעי ליה. אלא יעשה ודאי, היינו יוסיף על ימין חמש עשרה שנה. והיינו השלך על ה' יהבך. וכתיב ותתפלל על יי'. וכלא חדר.

413. Fortunate is the portion of the righteous in this world and the World to Come. Regarding them, it is written, "But let all those that put their trust in You rejoice: let them ever shout for joy, because You do defend them: and let those who love Your name be joyful in You" (Tehilim 5:12). It is also written, "Surely the righteous shall give thanks to Your name: the upright shall dwell in Your presence" (Tehilim 140:14) and "They that know Your name will put their trust in You: for You, Hashem, have not forsaken those who seek You" (Tehilim 9:11).
 Blessed is Hashem forever. Amen and Amen. May Hashem reign forever. Amen and Amen.

413. זְכָאָה חוֹלְקֵיהוֹן דְּצַדִּיקֵינָא, בְּעֵלְמָא דִּין
 וּבְעֵלְמָא דְּאַתִּי, עַלִּיּהוּ כְּתִיב וְשִׂמְחוּ כָּל חוֹסֵי בְךָ
 לְעוֹלָם יִרְנְנוּ וְתִסַּךְ עֲלֵימוּ וְיַעֲלִצוּ בְךָ אוֹהֲבֵי שְׁמֶךָ.
 וּכְתִיב אַךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ יֹשְׁבוּ יִשְׂרָאֵל אֶת
 פְּנֶיךָ. וּכְתִיב וַיִּבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא עֲזַבְתָּ
 דוֹרְשֶׁי יי'.
 בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן. יִמְלֹךְ יי' לְעוֹלָם אָמֵן
 וְאָמֵן.