

1. "Which is like a bridegroom coming out of his chamber"

Rabbi Yehuda begins by saying that the children of Yisrael are blessed because God granted them the Torah of Truth, a Tree of Life, for all her words are life. He describes how the light of the sun, Zeir Anpin, illuminates and spreads from the top through the trunk, strengthening the right and then the left.

1. "And Hashem spoke to Moses, saying, 'Speak to Aaron, and say to him: When you kindle the lamps...' (Bemidbar 8:1-2). Rabbi Yehuda opened the discussion saying, "which is like a bridegroom coming out of his chamber..." (Tehilim 19:6). Praised is the lot of Yisrael that the Holy One, blessed be He, favored them and granted them the Torah of Truth, a Tree of Life by which a person inherits life for this world and life for the World to Come. Whoever tries to learn Torah and holds to her has life. Whoever leaves the words of the Torah and separates from the Torah is as if he took leave of life, since she is life and all her words are life, as it is written: "for they are life..." (Mishlei 4:22), and: "I shall be health to your navel..." (Ibid. 3:8).

1. וַיִּדְבֹר יי' אֶל מֹשֶׁה לֵאמֹר. דְּבַר אֶל אַהֲרֹן וְאָמַרְתָּ
אֵלָיו בְּהֵעָלוֹתְךָ אֶת הַנְּרוֹת וְגו', רַבִּי יְהוּדָה פָּתַח,
וְהוּא כְּחֻתָּן יוֹצֵא מִחוּפְתּוֹ וְגו'. זְכָאָה חוּלְקִיהוּן
דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְרִיךְ הוּא אֲתֵרְעֵי בְּהוּן, וְיִהְיֵב
לְהוּן אֹרִייתָא דְקִשׁוּט, אֵילָנָא דְחַיִּי, דְּבִיָּה בַר נֶשׁ
יְרִית חַיִּין לְהֵאֵי עֲלָמָא, וְחַיִּין לְעֲלָמָא דְאֲתֵי. דְכָל
מָאן דְּאֲשַׁתְּדַל בְּאֹרִייתָא וְאֶחִיד בַּהּ, אֵית לֵיה חַיִּין.
וְכָל מָאן דְּשָׁבִיק מְלֵי דְאֹרִייתָא, וְאֲתַפְרֵשׁ
מֵאֹרִייתָא, כְּאֵלוּ מִתַּפְרֵשׁ מִחַיִּין, בְּגִין דְּהִיא חַיִּין,
וְכָל מְלוֹי חַיִּין, הֵה"ד בִּי חַיִּים הֵם וְגו'. וְכַתִּיב
רַפְאוֹת תְּהִי לְשַׁרְךָ וְגו'.

2. Come and behold: the Tree of Life, WHICH IS ZEIR ANPIN, is attached from above downwards. The light of this sun, WHICH IS ZEIR ANPIN, that shines upon all, begins from the top, THAT IS, CHOCHMAH, BINAH AND DA'AT, and spreads to the trunk of the tree, WHICH IS TIFERET, in a straight path. Two sides are attached to it, one to the north and one to the south, one right, WHICH IS CHESED, and one left, WHICH IS GVURAH. When the sun illuminates from the trunk of the tree, as we have learned, it FIRST strengthens the right arm, WHICH IS CHESED, and shines with force. From that force OF THE RIGHT, the left illuminates, WHICH IS GVURAH, and is included in its light.

2. ת"ח, אֵילָנָא דְחַיִּי, אֶחִיד מְעִילָא לְתַתָּא. וְהֵאֵי
שְׁמֵשָׁא דְנְהִיר לְכָלָא, נְהוּרָא דִילֵיה שְׁאֲרֵי מְרִישָׁא,
וְאֲתַפְשֵׁט בְּגוּפָא דְאֵילָנָא בְּאַרְח מִיִּשְׂר, ב' סְטְרִין
אֶחִידִין בֵּיה, חַד לְצַפּוֹן, וְחַד לְדְרוֹם. חַד יְמִינָא, וְחַד
שְׁמָאלָא. בְּשַׁעֲתָא דְשְׁמֵשָׁא נְהִיר כְּמָה דְאֲתַמַּר,
מִהֵוּא גּוּפָא דְאֵילָנָא, אֲתַקִּיף לְדְרוּעָא דִימִינָא,
וְאֲנְהִיר בְּתוֹקְפֵיהּ. וּמִתּוֹקְפֵיהּ נְהִיר שְׁמָאלָא,
וְאֲתַכְלִיל בְּנְהוּרֵיהּ.

3. "which is like a bridegroom coming out of his chamber." HE ASKS: What is his chamber? HE RESPONDS: That is "the crown with which his mother crowned him on the day of his wedding" (Shir Hashirim 3:11). THESE ARE THE MOCHIN - CHOCHMAH, BINAH AND DA'AT - THAT HE RECEIVED FROM HIS MOTHER, WHO IS BINAH. "... coming out of his chamber..." that is the top of all the light, MEANING CHOCHMAH, BINAH AND DA'AT, as you say in the following scripture: "His going forth is from the end of the heaven" (Tehilim 19:7). This is the beginning of everything that is referred to as 'the end of the heaven', MEANING BINAH, FROM WHICH EMERGES AND BEGINS ZEIR ANPIN, REFERRED TO AS 'HEAVENS'. Then he emerges. Like a real bridegroom when he goes out to meet his soul beloved bride, he stretches out his arms, WHICH ARE CHESED AND GVURAH, and receives her.

3. וְהוּא כְּחֻתָּן יוֹצֵא מִחוּפְתּוֹ, מָאן אִיהוּ חֻפְתּוֹ. דָּא
אִיהוּ עֵטְרָה שְׁעֵטְרָה לּוֹ אִמּוֹ בְּיוֹם חֻתְנָתּוֹ. יוֹצֵא
מִחוּפְתּוֹ, דָּא אִיהוּ רִישָׁא דְכָל נְהוּרָא כַד"א בְּקִרָא
דְּאַבְתְּרֵיהּ, מְקַצֵּה הַשְּׁמַיִם מוֹצְאוֹ, דָּא שִׁירוֹתָא
דְכָלָא, דְאֶקְרִי מְקַצֵּה הַשְּׁמַיִם. וְכַדִּין, נְפִיק כְּחֻתָּן
מִמֶּשׁ, כַּד נְפִיק לְאֶעְרַע לְכַלְתֵּיהּ, רְחִימָתָא
דִּנְפִישׁוּי, וּפְרִישׁ דְרוּעוּי, וּמְקַבֵּל לָהּ.

4. Similar is the verse, "which is like a bridegroom coming out of his chamber." The sun, ZEIR ANPIN, continues to spread to the west, WHICH IS MALCHUT. As soon as the west gets nearer, the north side is the first to be aroused toward it, THAT IS GVURAH, and approaches to the west. It joins it at that place. As we have learned, THE BEGINNING OF ZEIR ANPIN COUPLING IS ON THE LEFT, WHICH IS GVURAH. THAT IS THE SECRET OF RECONCILIATION AND GETTING PERMISSION, as is written: "His left hand is under my head" (Shir Hashirim 2:6). Following that is the south side, which is right, MEANING CHESED, as is written: "And His right hand embraces me" (Ibid.). Then it "rejoices like a strong man to run a race" (Tehilim 19:6), to illuminate the moon FROM THE CENTRAL COLUMN, THAT IS YESOD. And this has been explained. Come and behold: "when you kindle the lamps"; these are the loftiest candles, WHICH ARE THE SFIROT OF MALCHUT, which all shine brightly in unison from the sun, WHICH IS ZEIR ANPIN.

4. כִּהְיֵא גִּוּוּנָא וְהוּא כְּחֵתָן יוֹצֵא מִחַמְתּוֹ, אֲזֵלָא שְׁמַשָּׁא וְאִתְמַשֵּׁט לְגַבֵּי מַעְרָב, בֵּינָן דְּמַעְרָב אִתְקָרִיב, סֵטֵר צִמּוֹן אִתְעַר לְקַבְלֵיהּ בְּקִדְמִיתָא, וְקָרִיב לְמַעְרָב, וְחֻיֵג לֵיהּ בְּאַתְרֵיהּ, בְּמָה דְּאִתְמַר דְּכֵתִיב, שְׁמַאלוֹ תַּחַת לְרֵאשֵׁי. וְלִבְתֵּר סֵטֵר דְּרוּם דְּאִיהוּ יְמִינָא, דְּכֵתִיב וְיְמִינוֹ תַּחְבֵּקֵנִי. בְּדִין יִשִׁישׁ בְּגִבּוֹר לְרוּץ אֶרֶץ, לְאַנְהָרָא סִיְהָרָא וְאוֹקְמוּהָ. ת"ח, בְּהַעֲלוֹתָךְ אֶת הַנְּרוֹת, אֵלֶיךָ בּוֹצִינִין עֲלָיִךְ, דְּכִלְהוּ נְהִירִין כְּחֵדָא מִן שְׁמַשָּׁא.

2. "Happy is the people that know the joyful note"

Rabbi Aba tells how God drew the children of Yisrael near to Him when they left Egypt and how He raised them to unite through His name; only then were they called 'free men'. He killed all the firstborn of those who kept Yisrael in chains, and thus freed them completely, not through an intermediary, but directly. Rabbi Aba gives the reason for marking the blood over the lintel and on both side posts during the killing of the firstborn. He says that on certain occasions offerings are not sufficient; prayers and petitions are also required, and it is necessary to demonstrate deeds with the Shofar as the blowing of the Shofar arouses mercy.

5. Rabbi Aba opened the discussion saying, "happy is the people that know the joyful note: they shall walk, O Hashem, in the light of Your countenance" (Tehilim 89:16). This verse has been explained. However, come and behold: praised are Yisrael, to whom the Holy One, blessed be He, gave the holy Torah and taught His ways, to adhere to Him and keep the commandments of the Torah in order to achieve merit through them in the World to Come. And He drew them near when they came out from Egypt, since He withdrew them from another dominion and raised them to unite with His name. Only then Yisrael were called 'free men' in every respect, in that they no longer sojourned under someone else's authority. He raised them to unite with His Name, which is loftier above all and has dominion over the highest and the lowest.

5. ר' אבא פתח, אֲשֶׁרֵי הָעַם יוֹדְעֵי תְרוּעָה יֵי בְּאוּר פְּנִיךָ יִהְלְכוּן. הַאי קְרָא אוֹקְמוּהָ, אֲבָל ת"ח, זְכָאִין אֵינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יְהֵב לֹן אוֹרֵייתָא קְדִישָׁא, וְאוֹלִיף לֹן אֶרְחוּי, לְאַתְדַּבְּקָא בֵּיהּ, וְלִמְיֹטֵר פְּקוּדֵי דְאוֹרֵייתָא, לְמִזְכֵּי בְּהוּ לְעֵלְמָא דְאַתֵּי. וְקָרִיב לְהוּ בְּשַׁעֲתָא דְנִפְקוּ מִמְּצָרִים, דְּהָא בְּדִין אֲפִיק לֹן מְרְשׁוּתָא אַחְרָא, וְסָלִיק לֹן לְאַתְאַחְדָּא בְּשָׁמְיָה, וְכִדִּין אֶקְרוּן בְּנֵי יִשְׂרָאֵל, בְּנֵי חוֹרִין מְכֻלָּא. דְּלֵא יִתְבוּ תַּחוֹת רְשׁוּתָא אַחְרָא, וְסָלִיק לֹן לְאַחְדָּא בְּשָׁמְיָה, דְּסָלִיק עַל כֻּלָּא, דְּשָׁלִיט עַל עֲלָיִן וְתַתָּאִין.

6. In His love for them, He called them: "Yisrael is My son, My firstborn" (Shemot 4:22), similar to the above, LIKE ZEIR ANPIN THAT IS CALLED 'FIRSTBORN'. He killed all the firstborn above and below, FROM THE OTHER SIDE, and He loosened and untied the knots and shackles, WHICH THE EGYPTIANS TIED SO THAT YISRAEL WOULD NOT BE ABLE TO LEAVE EGYPT, in order to take them out. He made them free of everything. Thus, the Holy One, blessed be He, did not wish TO TAKE THEM OUT THROUGH an angel through a seraph, but only through He Himself. Moreover, only He could distinguish BETWEEN A FIRSTBORN AND A NON-FIRSTBORN, and know everything and release the bond. It is not within the authority of any other emissary, but rather in His hand.

6. וּמַגּוֹ רַחֲמֵינָא דְלְהוֹן, קְרָא לֹן בְּנֵי בְּכוֹרֵי יִשְׂרָאֵל, כְּגִוּוּנָא עֲלָאָה. וְקָטַל כָּל בְּכוֹר דְּלַעִיּוּלָא וְתַתָּא, וְשָׂרָא קְטִירִין וְאַסִּירִין דְּעֲלָאִין וְתַתָּאִין, בְּגִין לְאַפְקָא לֹן, וְעֵבֵד לֹן בְּנֵי חוֹרִין מְכֻלָּא. וְע"ד לֵא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא, לֵא מְלֶאךְ, וְלֵא שְׂרָף, אֲלֵא אִיהוּ. וְעוֹד, דְּהָא אִיהוּ יָדַע לְאַבְחָנָא וְלִמְנַדַּע כֻּלָּא, וְלִמְשָׂרֵי אֲסִירִין, וְלֵאוּ אֵינּוּן בְּרְשׁוּתָא דְשְׁלִיחָא אַחְרָא אֲלֵא בִידֵיהּ.

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7. Come and behold: on the night that the Holy One, blessed be He, wanted to slaughter all these firstborn, as we have learned, the singers came to sing for Him when night fell. THE HOLY ONE, BLESSED BE HE, told them that the time was not opportune TO SING ANY SONG, since the inhabitants of the earth were singing another song. At midnight, the north wind was stirring and the Holy One, blessed be He, was wreaking vengeance FOR YISRAEL. Yisrael were singing their song with loud voices and, at that moment, He made them free from everyone. The supernal angels and all the HIGHEST camps together were listening to the voices of Yisrael after they were circumcised, and marked their houses with that blood and the blood of the Paschal lamb with three marks, "upon the lintel, and on the two side posts" (Shemot 12:23).

8. What is the reason THAT THEY MARKED THE BLOOD OVER THE DOOR LINTEL AND THE TWO SIDE POSTS? It has already been explained. It is because it is a holy mark, and the Angel of Destruction had mercy upon Yisrael when he saw this blood that was marked on the opening. This is what is written: "Hashem will pass over the door..." (Ibid.). We must look closely here. If the Holy One, blessed be He, and no other messenger came and slew in the land of Egypt, what is the purpose of this mark over the door opening, since all is revealed to Him? In addition, what is the meaning of: "and will not allow the Destroyer" (Ibid.), WHICH MEANS IT WAS A MESSENGER? It should have said, 'and will not destroy'.

9. It most certainly is so, as it is written: "And Hashem smote all the firstborn" (Ibid. 29). "And Hashem" INDICATES Him, ZEIR ANPIN, and His courthouse, MALCHUT. That courthouse is present here. THEREFORE, IT SAYS, "THE DESTROYER." It is always imperative to show a deed BELOW in order TO AWAKEN A CORRESPONDING ONE ABOVE to be saved. BECAUSE OF THAT, IT WAS NECESSARY TO PLACE THE BLOOD OVER THE DOOR LINTEL AND THE TWO SIDE POSTS, TO AROUSE MERCY FOR THEM ABOVE. Similar to that are THE OFFERINGS on the altar; this is in order that there the Destroyer shall not come there.

10. This is by means of a deed, MEANING OFFERINGS. When it is not needed, for example, on Rosh Hashanah (the Jewish New Year), which is the Day of Judgment, which those of wicked tongues stand ready to DENOUNCE YISRAEL, IT IS NOT SUFFICIENT TO GIVE MERE OFFERINGS. Speech is required; that is, prayers and petitions. It is necessary to demonstrate deeds, as we have explained. And we learned with what these must be demonstrated. It is with the Shofar, in order to invoke another Shofar, WHICH IS BINAH. We produce through the sound OF THIS SHOFAR Mercy and Judgment together, all as is required. This is just like that highest Shofar, WHICH IS BINAH, that emitted a sound, WHICH IS ZEIR ANPIN, which is the inclusion OF CHESED, JUDGMENT AND MERCY together - SINCE TIFERET, WHICH IS ZEIR ANPIN, IS INCLUSIVE OF CHESED, JUDGMENT AND MERCY. To awaken Mercy, we awaken WITH THE BLOWING OF THE SHOFAR and break down the Prosecutors so that they shall have no dominion on that day. When Mercy is awakened, all the upper luminaries, THE SFIROT, illuminate from this side and from that side, MEANING FROM THE RIGHT AND LEFT. Then, "in the light of the King's countenance is life" (Mishlei 16:15).

7. תָּא חֲזִי, בַּהוּא לַיְלִיָּא דְּבַעַא קוּדְשָׁא בְּרִיךְ הוּא לְקַטְלָא כָּל אִינוּן בְּכוּרֵי כְּמָה דְּאַתְמַר, בְּשַׁעְתָּא דְּרַמְשׁ לַיְלִיָּא, אַתּוּ מְזַמְרִין לְזַמְרָא קַמִּיהּ, אָמַר לֹון, לְאוּ עֵידֵן הוּא דְּהָא שִׁירְתָּא אַחְרָא, מְזַמְרִין בְּנֵי בְּאַרְעָא. בְּשַׁעְתָּא דְּאַתְפְּלִיג לַיְלִיָּא, אַתְעַר רוּחַ צְפוּן, וְקוּדְשָׁא בְּרִיךְ הוּא כְּדִין עֵבֵד נּוֹקְמִין, וַיִּשְׂרָאֵל עֲבָדִין שִׁירְתָּא בְּקוֹל רֶם, וְכִדִּין עֵבֵד לֹון בְּנֵי חוּרִין מִכְּלָא, וּמִלְּאֲכִין עֲלָאֵי, וְכָל מְשֻׁרִין כְּלָהוּ, הוּוּ צִוִּיתִין לְהוּן לְקַלְיָהוּן דִּישְׂרָאֵל. בְּתַר דְּאַתְגְּזֹרוּ, רְשִׁימוּ לְבַתִּיהוּן, מֵהוּא דְּמָא, וּמִדְּמָא דְּפַסְחָא, בְּתַלְתָּ רְשִׁימִין. עַל הַמִּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת.

8. מ"ט. הָא אוֹקְמוּהָ בְּגִין דְּאִיהוּ רְשִׁימָא קְדִישָׁא, וּמְחַבְּלָא כְּדֵ אִיהוּ נְפִיק, וְחֲמִי הוּוּא דְּמָא דְּהוּוּה רְשִׁים עַל הַהוּא פְּתַחַא, חֲוִיס עֲלִייהוּ דִּישְׂרָאֵל, הַה"ד וּפְסַח יי' עַל הַפְּתַח וְגו'. הַכָּא אִית לְאַסְתַּבְּלָא, אִי קוּדְשָׁא בְּרִיךְ הוּא אֲתִי וְקַטִּיל בְּאַרְעָא דְּמְצָרִים, וְלֹא שְׁלִיחַ אַחְרָא, רְשִׁימָא דְּאִי דְּעַל פְּתַחַא לְמָה, וְהָא כְּלָא גְּלִי קַמִּיהּ. וְתוּ, מַהוּ וְלֹא יִתֵּן הַמִּשְׁחִית, וְלֹא יִשְׁחִית מִבְּעֵי לִיהּ.

9. אֵלָא וְדֵאֵי הָכִי הוּא, דְּכַתִּיב וַיִּי' הַכָּה כָּל בְּכוּר. וַיִּי': הוּא וּבֵית דִּינוּ. וְהוּוּא בִי דִּינָא הַכָּא אֲשַׁתְּכַח. וּבְכָלָא בְּעֵי לְאַחְזָא עוּבְדָא, בְּגִין לְאַשְׁתַּזְבָּא. דְּהָא כְּגוּוּנָא דְּאִי עַל גְּבִי מְדַבְּחָא, בְּגִין דְּלֹא אֲשַׁתְּכַח מְחַבְּלָא.

10. הָאֵי בְּעוּבְדָא, וּבְזַמְנָא דְּלֹא אֲצַטְרִיךְ הָאֵי, כְּגוּן רֵאשׁ הַשָּׁנָה, דְּאִיהוּ יוּמָא דְּדִינָא, וּמֵאַרְיָהוּן דְּלִישְׁנָא בִּישָׁא קִימִין עֲלִייהוּ דִּישְׂרָאֵל, בְּעֵינֵן מְלִין, צְלוּתִין וּבְעוּתִין, וּבְעֵינֵן לְאַחְזָא עוּבְדָא כְּמָה דְּאוּקִימָנָא. וְהָא אַתְמַר, וּבְמָה. בְּשׁוּפֵר. לְאַתְעַרָא שׁוּפֵרָא אַחְרָא. וְאַנֵּן מְפִיקִין בַּהוּוּא קְלָא, רְחֲמֵי וְדִינָא כְּחָדָא, כְּלָא בְּדָקָא יֵאוּת. כְּמָה דְּהוּוּא שׁוּפֵר עֲלָאָה, אֲפִיק קְלָא דְּאִיהוּ כְּלָלָא כְּחָדָא. וְלֹא אַתְעַרָא רְחֲמֵי קְאֻלְיָנֵן, וְלִתְבַרָא מֵאַרְיָהוּן דְּדִינָא, דְּלֹא יִשְׁלֹטוּן בְּהָאֵי יוּמָא. וְכֵד רְחֲמֵי מִתְעַרִין, כְּלָהוּ בּוּצִינִין עֲלָאִין נְהַרִין מֵהָאֵי גִיסָא וּמֵהָאֵי גִיסָא. כְּדִין בְּאוּר פְּנֵי מֶלֶךְ חַיִּים.

11. Come and behold: the priest intended to light the lamps below and brought the offering of spiced incense. During that moment, the upper candles are shining, THAT IS, THE SFIROT, and everything connects together. Happiness and gladness prevail in all the worlds, and it is written: "ointment and perfume rejoice the heart" (Mishlei 27:9). Therefore, IT IS WRITTEN: "when you kindle the lamps" (Bemidbar 8:2).

11. ת"ח, בְּשַׁעֲתָא דְכֹהֵנָא אֲתַכּוּוֹן לְאֲדִלְקָא בּוֹצִינִין לְתַתָּא, וְהוּא קְרִיב קְטוֹרֶת בּוֹסְמִין, בְּהֵוּא שַׁעֲתָא כְּדִין בּוֹצִינִין עֲלָיִן נְהִרִין, וְאֲתַקְטֵר כֹּלָא כְּחֻדָּא, וְחֻדּוֹ וְחֻדּוֹתָא אֲשַׁתְּכַח בְּכֹלְהוּ עֲלִמִין, הַה"ד שְׁמֹן וְקְטוֹרֶת יִשְׁמַח לֵב, וְע"ד בְּהַעֲלוֹתְךָ אֶת הַנְּרוֹת.

3. "And the ark rested in the seventh month"

Rabbi Elazar tells Rabbi Yosi and Rabbi Yitzchak that every word of the Torah has secrets; even though it may be telling a simple story, the Torah demonstrates the highest matters and the utmost secrets. He uses the story of the landing of the Ark on Mount Ararat as an example, saying that it is to teach us about a universal truth, (the time of judgment). Rabbi Elazar says that God would not have limited Himself to just writing down what various people like Esau and Hagar and Laban and Bilaam said; if He had it would not be called the Torah of Truth, as it is. Every individual word comes to designate the highest things. We learn that "and the Ark rested" refers to the time when judgment hangs upon the world and judgments prevail, the time when God sits on the Throne of Justice to put the world on trial. That throne is only ready during the seventh month, during which is the Day of Judgment. Rabbi Elazar says that Ararat is derived from the Hebrew word for 'cursed', alluding to the Adversaries of Judgment. On that day the children of Yisrael send up their prayers and blow the shofar so that God reverses justice to mercy; it is therefore required that whoever blows the Shofar should be familiar with the deeper secrets of the matters.

12. Rabbi Elazar and Rabbi Yosi and Rabbi Yitzchak were going along their way. They reached those mountains of darkness while traveling. Rabbi Elazar raised his eyes and saw those lofty mountains, and they were dark and awesome and frightful. Rabbi Elazar said to his friends: If my father was here, I would not be frightened. Yet since we are three and are speaking of Torah among us, no Judgment will prevail here.

12. רַבִּי אֶלְעָזָר וְר' יוֹסִי וְר' יִצְחָק, הָיוּ אֹזְלֵי בְּאוֹרְחָא, פָּגְעוּ בְּאִינוֹן טוּרֵי קָרְדוֹ, עַד דְּהָווּ אֹזְלֵי, זְקָף עֵינָיו ר' אֶלְעָזָר, וְחֻמֵי אִינוֹן טוּרֵי רְמָאֵי, וְהָווּ חֲשׂוֹכִין, וְדַחְלִין בְּדַחֲלוֹ. א"ר אֶלְעָזָר לְאִינוֹן חֲבֵרֵינָא, אֵלוּ אַבָּא הֲכָא, לֹא הוּא דְחִילְנָא, אֲבָל בֵּינָן דְּאִנָּן תְּלַתָּא, וּמֵלֵי דְאוֹרֵייתָא בֵּינָנָא, דִּינָא הֲכָא לֹא אֲשַׁתְּכַח.

13. Rabbi Elazar opened the discussion with the verse: "and the ark rested in the seventh month...upon the mountains of Ararat ..." (Beresheet 8:4). How beloved are the words of Torah that each and every word has lofty secrets and the entire Torah is considered supernal. We learned IN THE BARAITA of the thirteen qualities of the Torah. Whatever is part of the whole, yet it is an exception, it is so in order to teach a general rule, not teach merely about itself. Since the Torah is the highest generality, even though a simple story is an exception to the rule, its function most certainly is not merely to tell us just that story but rather to demonstrate the highest matters and the utmost secrets. It is not considered as an exception so as to teach about itself, but rather to demonstrate a general rule, since that story of the Torah or that occurrence, although it stands to itself outside the Torah, did not come to show this alone but rather came to demonstrate the general law of the entire Torah.

13. פִּתַּח ר' אֶלְעָזָר וְאָמַר, כְּתִיב וַתֵּנַח הַתִּיבָה בְּחֹדֶשׁ הַשְּׁבִיעִי וְגו', עַל הָרִי אֲרָרֵט וְגו', כַּמָּה חֲבִיבִין מֵלֵי דְאוֹרֵייתָא, דְּבִכַל מְלָה וּמְלָה, אֵית רִזִּין עֲלָיִן, וְאוֹרֵייתָא כֹּלָא, עֲלָאָה אִיקְרִי. וְתַנִּינָן בְּתַלְסָר מְכִילִין דְאוֹרֵייתָא, כֹּל דְּבַר שְׁהִיָּה בְּכֹלָל, וְיִצָּא מִן הַכֹּלָל, לְלַמֵּד, לֹא לְלַמֵּד עַל עֲצָמוֹ יִצָּא, אֲלֵא לְלַמֵּד עַל הַכֹּלָל כֹּלּוֹ יִצָּא. דְּהָא אוֹרֵייתָא דְאִיהִי כֹּלָלָא עֲלָאָה, אַע"ג דְּנִפְקָ מִנָּה, חַד סְפּוֹר בְּעֵלְמָא. וְדָאֵי לֹא אֲתִי לְאַחֲזָאָה עַל הַהוּא סְפּוֹר, אֲלֵא לְאַחֲזָאָה מִלִּין עֲלָיִן, וְרִזִּין עֲלָיִן. וְלֹא לְלַמֵּד עַל עֲצָמוֹ יִצָּא, אֲלֵא לְלַמֵּד עַל הַכֹּלָל כֹּלּוֹ יִצָּא. בְּגִין דְּהָוּא סְפּוֹר דְאוֹרֵייתָא, אוֹ הַהוּא עוֹבְדָא, אַע"ג דְּהוּא נִפְקָ מִכֹּלָלָא דְאוֹרֵייתָא, לֹא לְאַחֲזָאָה עַל גְּרַמְיָה נִפְקָ בְּלִבְדָּ, אֲלֵא לְאַחֲזָאָה עַל הַהוּא כֹּלָלָא עֲלָאָה דְאוֹרֵייתָא כֹּלָא נִפְקָ.

14. For example, it is written: "and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." Most likely, this scriptural verse is an exception to the generality of the Torah and came to relate a simple story. HE ASKS: What do we care if it landed on this mountain or on that mountain? It had to rest somewhere. HE RESPONDS: It is only to instruct us on the general as a whole that it was specified, SINCE IT ALLUDES TO A TIME OF JUDGMENT, AS WE MENTIONED BEFORE. Praised are Yisrael that the loftiest Torah was granted to them, a Torah of truth. Whoever says that this Torah story is mentioned simply to relate only that story alone, may he breathe his last, because then it is not supernal Torah, the Torah of truth. But most certainly, the holy Torah, the loftiest, is a Torah of truth.

15. Come and behold: there is a king of flesh and blood. It is no honor for him to have simple talk and, most certainly, to write these simple things down. Could you imagine if the exalted King, the Holy One, blessed be He, had no holy things to write about with which to produce the Torah, but He merely gathered all the simplest matters, such as: the utterings of Esau; the utterings of Hagar; the utterings of Laban to Jacob; the utterings of the mule; the utterings of Bilaam; the utterings of Balak and the utterings of Zimri. And then He gathered them and all the stories that were written and made a Torah out of them.

16. If so, why is it referred to as "the Torah of Truth" (Malachi 2:6)? "The Torah of Hashem is perfect...the testimony of Hashem is sure... The statutes of Hashem are right...the commandment of Hashem is pure... The fear of Hashem is clean...the Judgments of Hashem are True... More to be desired are they than gold, even much fine gold" (Tehilim 19:8-11); these words refer to Torah matters. Most certainly, the holy loftiest Torah is a Torah of Truth, since "the Torah of Hashem is perfect." Every individual word comes to designate the highest things, since that specific matter which is in a story is not here to teach about itself alone, but rather to imply the overall aspect, as we have explained.

17. Come and behold: "and the ark rested." This verse is true, AS WILL BE EXPLAINED, as are others, most certainly. At the moment that Judgment hangs upon the world and Judgments prevail, the Holy One, blessed be He, sits on the Throne of Judgment to put the world on trial. Through that Throne, how many notes are recorded on it, how many verdicts are stored in it, in the bag of the King? All the open books were stored there and, therefore, nothing was forgotten by the King. That Throne is not ready and is not available save during the seventh month. Then is the Day of Judgment, a day in which all the people in the world are counted and everyone passes before that Throne. Hence, "the ark rested." MALCHUT, THAT IS REFERRED TO AS 'ARK', "rested in the seventh month"; most certainly the seventh month, which is when the Judgment of the world comes.

14. כְּגוֹן הָאֵי דְכָתוּב, וְתַנּוּחַ הַתִּיבָה בְּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה עָשָׂר יוֹם לְחֹדֶשׁ עַל הָרֵי אֲרָרָט. וְדָאֵי הָאֵי קָרָא מִבְּלָלָא דְאוּרִייתָא נֶפֶק, וְאֵתִי בְּסִפּוּר דְעֵלְמָא. מֵאֵי אֲכַפְתָּ לָן, אֵי שְׂרִי בְהָאֵי, אִוּ בְהָאֵי, דְהָא בְּאִתְרֵי חַד לְיִשְׂרָאֵל. אֲלֵא לְלַמַּד עַל הַכֹּל כְּלוּ יֵצֵא. וְזָכְאִין אִינוּן יִשְׂרָאֵל, דְּאִתְיָהִיב לְהוּ אוּרִייתָא עֲלָאָה אוּרִייתָא דְקִשׁוּט. וּמֵאֵן דְּאָמַר, דְּהָוָא סִפּוּרָא דְאוּרִייתָא, לְאַחְזָאָה עַל הָהוּא סִפּוּר בְּלִבְד קָאֲתִי, תִּפְיַח רוּחִיָּה. דְּאֵי הָכִי, לֹא אִיְהִי אוּרִייתָא עֲלָאָה, אוּרִייתָא דְקִשׁוּט, אֲלֵא וְדָאֵי אוּרִייתָא קְדִישָׁא עֲלָאָה, אִיְהִי אוּרִייתָא דְקִשׁוּט.

15. תָּא חֲזִי, מֶלֶךְ בְּוִי, לֹא יִקְרָא דִּילִיָּה הוּא, לְאַשְׁתַּעֵי מֵלָה דְהִדְיוּטָא, כ"ש לְמַכְתָּב לִיָּה, וְאֵי סְלִיק בְּדַעְתָּךְ, דְּמִלְכָּא עֲלָאָה קוּדְשָׁא בְרִיךְ הוּא, לֹא הוּוּ לִיָּה מְלִין קְדִישִׁין, לְמַכְתָּב וּלְמַעֲבַד מְנִיָּהּ אוּרִייתָא, אֲלֵא דְאִיְהוּ כְּנִישׁ כָּל מְלִין דְהִדְיוּטִין, כְּגוֹן מְלִין דְעֵשׂוּ. מְלִין דְהִגְר. מְלִין דְלִבְן בִּיעֶקֶב. מְלִין דְאַתּוֹן. מְלִין דְבַלְעָם. מְלִין דְבִלְק. מְלִין דְזִמְרִי. וְכִנִּישׁ לְהוּ, וְכָל שְׂאָר סִפּוּרִין דְכְּתִיבִין, וְעֵבִיד מְנִיָּהּ אוּרִייתָא.

16. אֵי הָכִי, אֲמַאי אֶקְרִי תוֹרַת אֱמֶת, תוֹרַת וִי' תְּמִימָה, עֲדוּת וִי' נְאֻמָּה, פְּקוּדֵי וִי' יִשְׂרָאֵל, מִצְוֹת וִי' בְּרָה, יִרְאֵת וִי' טְהוֹרָה, מִשְׁפָּטֵי וִי' אֱמֶת, וְכְתִיב הַנְּחַמְדִּים מִזֶּהָב וּמִפָּז רַב. אֲלִין אִינוּן מְלִין דְאוּרִייתָא. אֲלֵא וְדָאֵי אוּרִייתָא קְדִישָׁא עֲלָאָה, אִיְהוּ אוּרִייתָא דְקִשׁוּט, תוֹרַת וִי' תְּמִימָה. וְכָל מֵלָה וּמֵלָה, אֲתִיָּא לְאַחְזָאָה מְלִין עֲלָאִין, דְּהָוָא מֵלָה דְהָוָא סִפּוּר, לֹא לְאַחְזָאָה עַל גְּרַמִּיָּה בְּלִבְד קָא אֲתִיָּא, אֲלֵא לְאַחְזָאָה עַל הָהוּא כְּלָלָא קָאֲתִי, כְּמָה דְאוּקִימָנָא.

17. תָּא חַיִּי וְתִנַּח הַתִּיבָה וְגו'. הַאִי קָרָא בְךָ, כָּל שָׁבַן אַחֲרָיִךְ, בְּשַׁעֲתָא דְדִינָא תְּלִי עַל עֲלָמָא, וְדִינִין שְׂרִיין, וְקוּדְשָׁא בְּרִיךְ הוּא יְתִיב עַל כּוּרְסִיָּא דְדִינָא לְמִידָן עֲלָמָא בְּהוּא כּוּרְסִיָּא, כְּמָה רְשִׁימִין אַתְרִשִׁימוּ בֵּיה, כְּמָה פִּיתְקִין גְּנִיזִין בְּגוּיָה, בְּגוּ אַחֲמַתָּא דְמַלְכָּא, כְּלָהוּ סַפְרִים דְּפִתְחוּ תַּמָּן אַתְּגְנִיזוּ, וּבְגִין כְּךָ לֹא אַתְּנָשִׁי מְלָה מִן מַלְכָּא, וְהַאִי כּוּרְסִיָּא לֹא אַתְקִין, וְלֹא שְׂרִיא. אֲלֵא בַּחֲדָשׁ הַשְּׁבִיעִי, דְּאִיהוּ יוֹמָא דְדִינָא, יוֹמָא דְכָל בְּנֵי עֲלָמָא אַתְּפַקְדוּן בֵּיה, כְּלָהוּ עֲבָרִין קְמִי הוּא כּוּרְסִיָּא. וְעַד, וְתִנַּח הַתִּבָּה בַּחֲדָשׁ הַשְּׁבִיעִי, בַּחֲדָשׁ הַשְּׁבִיעִי וְדַאי, דְּאִיהוּ דִינָא דְעֲלָמָא.

18. "...upon the mountains of Ararat..." ARARAT IS DERIVED FROM ARUR (ENG. 'CURSED'), INDICATING those Prosecutors, who whine and wail, and all those emissaries THAT ARE PRESENT on that day before the Holy One, blessed be He. How many shielding ones are wakened on that day. And they all stand under that Throne when the world is on trial.

18. עַל הַרֵי אַרְרַט, אֵלִין מְאָרִיהוּן דְדִינִין, מְאָרִיהוּן דִּיבְבָא וִילְלָא, וְכְלָהוּ שְׁלִיחִין בְּהוּא יוֹמָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא וְכְמָה מְאָרִי תְרִיסִין אַתְעָרוּ בְּהַאִי יוֹמָא, וְכְלָהוּ קִיָּמִי תַּחוּת הוּא כּוּרְסִיָּא, בְּדִינָא דְעֲלָמָא.

19. And Yisrael put forth their prayers on that day and beg and beseech before Him, and blow the Shofar. The Holy One, blessed be He, has mercy for them and reverses Judgment to Mercy. All the upper and lower beings say, "happy is the people that know the joyful note" (Tehilim 89:16). It is therefore required on that day that whoever blows should be familiar with the main SECRETS OF THE matters; he should concentrate on the blowing and expedite the matters with the HIGHEST wisdom. Therefore, it is written: "Happy is the people that know the joyful note," and not: 'that blow the joyful note'. We have already explained this.

19. וְיִשְׂרָאֵל מִצְלָאן צְלוּתָא בְּהוּא יוֹמָא, וּבְעָאן וּמִתְחַנְנִין קְמִיָּה, וְתַקְעִין בְּשׁוֹפָר, וְקוּדְשָׁא בְּרִיךְ הוּא חַיִּיס עֲלֵייהוּ, וּמִהַפֵּךְ דִּינָא לְרַחֲמִין. וְכָל עֲלָאִי וְתַתָּאִי, פִּתְחִי וְאָמְרִי, אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה וְעַד בְּעִינָא בְּהוּא יוֹמָא, דְּהוּא דְתַקַּע, דִּינְדַע עֲקָרָא דְמְלָה, וְיַכּוּן בֵּיה בְּתְרוּעָה, וְיַעֲבִיד מְלָה בַּחֲכָמַתָּא, וְעַד כְּתִיב, אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה, וְלֹא כְּתִיב תּוֹקְעֵי תְרוּעָה, וְהָא אַתְמַר.

4. "When you light the lamps"

Rabbi Yosi enters a cave where he hears a voice saying what will happen when the seven lamps are lit. When he brings Rabbi Elazar into the cave they encounter two people studying the Torah. The rabbis discuss the kindling of the lamps and the offering of incense. The lighting of the candles is the secret of drawing out the abundance of Chassadim from Chochmah.

20. They went along all that day and, when nightfall came, they went up to a place and found a cave. Rabbi Elazar said: Let one enter into the cave, for perhaps he will find there a place that is better suited. Rabbi Yosi entered and saw another cave within it and the light of a candle shining in it. He heard a voice that said: "When you light the lamps, the seven lamps shall give light towards the body of the candlestick" (Bemidbar 8:2). Here, the Congregation of Yisrael, THAT IS MALCHUT, received light, as supernal Ima, THAT IS BINAH, is adorned, and all the candles, THAT ARE THE SFIROT OF MALCHUT, illuminate within and from her. THEY SAID ABOUT THEMSELVES: Two refined souls soar from her; THAT IS, THEY UPLIFT MAYIN NUKVIN (ENG. 'FEMALE WATERS') WITH THEIR TORAH STUDY. All the best men - MEANING ALL WHO UPLIFT FEMALE WATERS THROUGH THEIR TORAH THAT ARE REFERRED TO AS 'GROOMSMEN' - connect MALCHUT to the upper one, WHICH IS BINAH. From there, THEY DRAW HER LIGHT downwards.

20. אֲזָלוּ כָּל הַהוּא יוֹמָא, כַּד רָמַשׁ לִילִיא, סְלוּקוּ לְחַד אַתְר, וְאֲשַׁכְּחוּ חַד מְעַרְתָּא. אִ"ר אֲלַעְזָר, לִיעוּל חַד גּוּ מְעַרְתָּא, אִי אֲשַׁתְּכַח אַתְר דְּאִיהוּ יְתִיר מִתְתַּקֵּן. עָאֵל ר' יוֹסִי, וְחַמָּא מְעַרְתָּא אַחֲרָא בְּגוּיָה, נְהוּרָא דְשֶׁרְגָא בֵּיה, שְׁמַע חַד קְלָא דְהוּא אָמַר, בְּהַעֲלוּתְךָ אֵת הַנְּרוֹת אֵל מוּל פְּנֵי הַמְּנֹרָה יֵאִירוּ שְׁבַעַת הַנְּרוֹת. הֵכָא נִטְלָא כְּנֶסֶת יִשְׂרָאֵל נְהוּרָא, וְאִמָּא עֲלָאָה מִתְעַטְרָא, וְכְלָהוּ בּוֹצִיעִינִין מִינָה נְהַרִין. בְּהַ תְּרִין טּוֹפְסִירִין דְקִיקִין פְּרַחִין, שׁוֹשְׁבֵינִין כְּלָהוּ קְטְרִין לְגַבֵּי עֲלָאָה, וּמִתְמַן לְתַתָּא.

21. Rabbi Yosi heard this and was glad. He came to Rabbi Elazar. Rabbi Elazar said to him: Let us enter, since the Holy One, blessed be He, hastened before us on this day to produce miracles for us. They entered. As soon as they entered, they noticed two people who were involved in Torah study. Rabbi Elazar said: "how excellent is Your love, Elohim! Therefore the children of men shelter under the shadow of Your wings" (Tehilim 36:8). They stood up. Then they all sat down and were merry. Rabbi Elazar said: "how excellent is Your love, Elohim!" How excellent that I have found You. The Holy One, blessed be He, has done us grace in this place. Now light the candles - MEANING THAT THEY SHOULD CONVERSE IN MATTERS OF TORAH TO RAISE FEMALE WATERS TO KINDLE THE SFIROT OF MALCHUT FROM IMA, AS WAS SAID ABOVE.

22. Rabbi Yosi opened the discussion saying, "when you kindle the lamps," MEANING when you actually light, that is, while kindling, because two services were done by the priest which are the same connection, and they are oil and incense, THAT IS THE SECRET OF CHOCHMAH AND BINAH, as is written: "ointment and perfume (lit. 'incense') rejoice the heart" (Mishlei 27:9), and: "And Aaron shall burn upon it sweet incense... And when Aaron lights the lamps at evenings, he shall burn incense upon it" (Shemot 7-8). HE ASKS: What is the difference, that here it says, "when he dresses," and there it says, "lights"? Rabbi Yehuda says: DRESSING AND LIGHTING amount to the same thing, SINCE DRESSING IS LIKE LIGHTING.

23. Rabbi Yosi said: "when he readies (lit. 'better')," is as it is written, "for your love is better than wine" (Shir Hashirim 1:2), since those that are saturated with wine are better, or good, as it is written, "for then we had plenty of bread, and were well (also: 'better') off" (Yirmeyah 44:17). THIS MEANS TO SAY THAT WHOEVER IS SATISFIED WITH WINE OR BREAD, THE SECRET OF THE LIGHTS IN THE FIRST THREE SFIROT, THAT ARE CONSIDERED 'GOOD'. CONSEQUENTLY, "WHEN HE READIES THE LAMPS", MEANS THAT HE WILL DRAW ABUNDANTLY THE LIGHTS THAT ARE REFERRED TO AS 'WINE' AND 'BREAD', WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH AND CHASSADIM. Rabbi Yehuda says: it is a real improvement. HE DISPUTES WHAT RABBI YOSI SAID, THAT THE BETTERING IS A RESULT OF THE ABUNDANT LIGHTS. RATHER, THE LIGHTS OF THE FEAST, WHICH ARE THE SECRET OF ILLUMINATION OF CHOCHMAH, ARE THEMSELVES CONSIDERED BETTERING, as it is written: "but he that is of a merry (lit. 'good') heart has a continual feast" (Mishlei 15:15). "When... lights", MEANS during the time THAT THE SFIROT ARE filled and saturated from the water of the stream, SINCE THE STREAM IS BINAH AND ITS WATER IS FROM CHOCHMAH. The upper grades are then uplifted and blessings prevail in all, and all are glad. CONSEQUENTLY, MAKING GOOD THE LAMPS IS THE ILLUMINATION OF CHOCHMAH THAT FLOWS FROM BINAH, WHICH IS THE SECRET OF WINE, AND THE LIGHTING OF THE CANDLES IS THE SECRET OF DRAWING OUT THE ABUNDANCE OF CHASSADIM THAT NEVER CEASES FROM THAT CHOCHMAH. Therefore, it is written: "when he kindles."

21. שָׁמַע ר' יוֹסִי וְחָדִי, אֶתָּא לְגַבִּי ר' אֶלְעָזָר, אֲ"ל ר' אֶלְעָזָר, נִיעוּל דְקוּדְשָׁא בְרִיךְ הוּא אֶקְדִּים לְן הָאִי יוֹמָא, לְאַתְרַחְשָׁא לְן בְּנַסִּין. עָאלוּ, בֵּינָן דְעָאלוּ, חֲמוּ תְרִין בְּנֵי נְשָׂא, דְהוּוּ לְעָאן בְּאוֹרֵייתָא. אֲ"ר אֶלְעָזָר, מָה יְקָר חֲסֵדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצַל כְּנַפְיךָ יַחְסִיוּן. קָמוּ אֵלִין, וְיִתְבִּי בְלָהוּ, וְחָדוּ בְלָהוּ, אָמַר רְבִי אֶלְעָזָר, מָה יְקָר חֲסֵדְךָ אֱלֹהִים, דְּאִשְׁכַּחְנָא לְכוּ. חֲסֵד עֲבַד לְן קוּדְשָׁא בְרִיךְ הוּא בְּאַתְרֵי דָא, הִשְׁתָּא אֲרִלִּיקוּ בּוֹצִינִין.

22. פְּתַח רְבִי יוֹסִי וְאָמַר. בְּהַעֲלוֹתְךָ אֶת הַנְּרוֹת, בְּהַעֲלוֹתְךָ מִמֶּשׁ, בְּאֲרִלְקוּתְךָ. דְּהָא בְּחָדָא אֲתַעְבִּיד עַל יְדָא דְכִהְנָא תְרִין פּוֹלְחָנִין. דְּאִינוּן קְשׁוּרָא חָדָא. וּמֵאן אִינוּן. שְׁמֵן וּקְטָרֵת. בְּדַכְתִּיב, שְׁמֵן וּקְטָרֵת יִשְׁמַח לֵב. דְּכַתִּיב וְהַקְטִיר עָלָיו אֶהְרֵן וְגו'. וְכַתִּיב וּבְהַעֲלוֹת אֶהְרֵן אֶת הַנְּרוֹת בֵּין הָעֶרְבִים יַקְטִירָנָהּ. מֵאִי שְׁנָא הָכָא בְּהִטִּיבוּ, וּמֵאִי שְׁנָא הָתָם וּבְהַעֲלוֹת. אָמַר ר' יְהוּדָה, כֵּלָא חַד מְלָה.

23. רְבִי יוֹסִי אָמַר, בְּהִטִּיבוּ: כַּד"א כִּי טוֹבִים דּוֹרִיךְ מֵיִין. טוֹבִים: רוּוִי חֲמָרָא. כַּד"א, וְנִשְׁבַּע לַחֵם וְנִהְיָה טוֹבִים. ר' יְהוּדָה אָמַר, הֵטְבָה מִמֶּשׁ. כַּד"א וְטוֹב לֵב מִשְׁתָּה תְמִיד. וּבְהַעֲלוֹת, דְּהָא בּוֹזְמָנָא דְאַתְשְׁקִינָן וְאַתְרוּוִינָן מִשְׁקִינוּ דְנַחְלָא, כְּדִין עֲלָאִין עֲלוּנָא, וּבְרַכְּן אִשְׁתַּכְּחוּ בְכִלְהוּ, וְחָדוּ בְכִלְא. וְע"ד וּבְהַעֲלוֹת.

24. Rabbi Acha said: During the time when the most profound of all - THAT IS, SUPERNAL ABA - shines, it shines upon the stream, THE SUPERNAL IMA ABOVE. The stream flows in a straight way, MEANING THROUGH THE CENTRAL COLUMN, THAT IS ZEIR ANPIN, to irrigate all, MEANING ALL THE GRADES OF MALCHUT. Then it is written: "when lights (lit. 'raises')," since everything exudes from the deepest. "When...raises," MEANS that it comes from the deepest side that is referred to as 'thought', WHICH IS ABA. And all means the same, MEANING THAT IT IS THE SAME AS WHAT RABBI YOSI AND RABBI YEHUDA SAID. Then the Congregation of Yisrael is blessed, and blessings prevail throughout the worlds.

24. רבי אחא אמר, בשעתא דעמיקא דכלא נהיר, נהיר בנחלא. ונחלא, נגיד בארץ מישור לאשקאה כלא. כדין כתיב, בהעלות בגין דהא מעומקא דכלא נפקי, בהעלות דאתי מסטרא עלאה, דעמיקא דכלא, דאקרי מחשבה. וכלא חר מלה, וכדין כנ"י אתברכא, וברכאן אשתכחי בכלהו עלמין.

5. Issachar and Zebulun

Rabbi Yitzchak uses the story of Issachar and Zebulun to illustrate the partnership between those to study the Torah and those who help to support and protect them and learn from them. He and Rabbi Aba talk about the color blue that is judgment.

25. Rabbi Yitzchak opened the discussion with the verse: "I have surely built You a house to dwell in (Heb. zvlul), a settled place for You to abide in for ever" (I Melachim 8:13). "...a house to dwell in..." most definitely. When all the stored treasures of the King, THAT IS ZEIR ANPIN, were assigned in the hands OF MALCHUT, and she has authority over them, she is called "a house to dwell in." There is one firmament that is called 'Zvlul (Eng. 'temple')', since its function is to receive blessings and put everything in order. That one - MALCHUT, WHEN SHE RULES OVER EVERYTHING - is ALSO called "a house to dwell in."

25. רבי יצחק פתח, כתיב בנה בניתי בית זבול לך מכון לשבתך עולמים. בית זבול, בית זבול ודאי, כד אתפקדו בידהא, כל גנזי מלכא, ושלטא בהו. כדין אקרי בית זבול. ורקיע חר אית דאקרי זבול, דהא דא אשבח לקבלא ברכאן, ולסדרא כלא, והאי אקרי בית זבול.

26. Come and behold: it is written, "and of Zebulun he said, 'Rejoice, Zebulun, in your going out; and Issachar, in your tents'" (Devarim 33:18), to teach us that they participated in a mutual partnership. The one went out and made war and the other sits and is involved in learning Torah. This one gives a part FROM HIS BOUNTY to that one, and that one gives a part OF HIS TORAH STUDY to this one, SINCE ISSACHAR IS THE SECRET OF TIFERET AND ZEBULUN IS THE SECRET OF MALCHUT. In Zebulun's lot was the sea. The Congregation of Yisrael, WHICH IS MALCHUT, is called the 'Sea of Galilee (Heb. Kineret)'. It was worthy TO BE CALLED thus because blue comes from there, SINCE BLUE IS THE SECRET OF MALCHUT, AND THE SEA OF GALILEE IS MALCHUT. They have explained that the lower is similar to the higher. There is a Sea of Galilee above, WHICH IS MALCHUT, and a Sea of Galilee below; blue above, WHICH IS MALCHUT, and blue below. Everything pertains to one area, WHICH IS MALCHUT.

26. ת"ח, כתיב ולזבולן אמר שמח זבולן בצאתך ויששכר באהלך, מלמד דאשתתפו כחדא. דא נפיק ואגח קרבא, ודא יתיב ולעי באורייתא. ודא יהיב חולקא לדא, ודא יהיב חולקא לדא. בחולקיה דזבולון ימא, וכ"י אקרי ים כנרת. והכי אתחזי, בגין דהא תכלת נפיק מתמן, ואוקמוה, דהא לתתא כגוונא דלעילא, ים כנרת לעילא, ים כנרת לתתא. תכלת לעילא, תכלת לתתא, וכלא באתר חר.

27. Because of this, Zebulun's portion was to go out and wage war, SINCE HE WAS AN ASPECT OF MALCHUT. How do we know that it is so? Because it is written: "they shall call the peoples to the mountain; there they shall offer sacrifices of righteousness" (Ibid. 19). "...sacrifices of righteousness..." most certainly, MEANING OF MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'. What is the reason? "...for they shall suck the abundance of the seas..." (Ibid.) MEANING THE ABUNDANCE THAT COMES THROUGH BATTLES. Issachar's lot is in the Torah, and he surely gives to Zebulun his share in the Torah. Therefore, they were together in a partnership, so that Zebulun should receive blessings from Issachar, since the blessing of the Torah is everyone's blessing.

27. וע"ד ירית זבולון, למיפק לאגחא קרבא, ומנלן דהכי הוא. דכתיב עמים הר יקראו שם יזבחו זבחי צדק. זבחי צדק ודאי. מ"ט. כי שמע ימים יינקו. ויששכר חולקיה באורייתא, ויהיב לזבולון חולקא דאורייתא ודאי, וע"ד אשתתפו כחדא, לאתברכא זבולון מיששכר, דברכתא דאורייתא, היא ברכתא דכלא.

28. Rabbi Aba said: The heritage of the Torah is indeed in this way, and this level is the sixth, WHICH IS YESOD, which gives the reward of the Torah and bequeaths it to the Congregation of Yisrael. It bequeaths the white, WHICH IS CHESED, to the blue, WHICH IS JUDGMENT. Thus, we have learned that when one distinguishes between blue and white FOR THE READING OF THE SH'MA, meaning that the hues shall be distinguishable, then it is considered morning. Then the white comes to the world, and the blue, WHICH IS JUDGMENT, disappears FROM THE WORLD. Therefore, all the wars of the King and all the battle gear of the King were assigned to the hands OF MALCHUT WHEN SHE WAS CONSIDERED, "A HOUSE TO DWELL IN (HEB. ZVUL)," AND ALSO ZEBULUN, AS MENTIONED ABOVE. We have already explained it.

28. ר' אבא אמר, אַחְסֵנָהּ דְאֹרֵייתָא וְדַאי הָכִי הוּא, וְדִרְגָא דַּא שְׁתִּיתָאָה יְהִיב אָגַר אֹרֵייתָא, וְאַחְסִין לָהּ לִכְ"י, אַחְסִין חוּרָא לְתַבְלָתָא. וְע"ד תְּנִינָן, מְשִׁיבֵי בֵּין תְּבִלַּת לְלָבָן, דִּישְׁתַּמּוּדְעֵן גּוּוּנִי, דְּהָא בְּדִין אַקְרִי בְּק"ר, וְחוּרָא אֲתִי לְעֵלְמָא, וְתַבְלָתָא אֲתַעְבֵּר. וְע"ד כָּל קְרָבִין דְּמַלְכָא, וְכָל זַיְיָנֵי מַלְכָא בִּידְהָא אֲתַמְנָן, וְהָא אֹקִימְנָא.

6. "The well that the princes dug out"

Rabbi Aba says that the title verse refers to the Congregation of Yisrael, to Aba and Ima and to the Patriarchs. Malchut is called both a 'well' when Isaac goes out with weapons from the side of Ima, and a 'sea' when it illuminates from the uppermost river of Aba. From the day that the Congregation of Yisrael entered exile the waters failed, but the righteous, Yesod, fills Malchut with the supernal flow so that the universe inherits all the blessings.

29. "The well that the princes dug out, that the nobles of the people delved..." (Bemidbar 21:18). The well is the Congregation of Yisrael, WHICH IS MALCHUT; "that the princes dug out," is Aba and Ima, that gave birth TO MALCHUT; "that the nobles of the people delved," are the Patriarchs, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. It is written: "the nobles of the peoples are gathered together, the people of the Elohim of Abraham" (Tehilim 47:10). THE ELOHIM OF ABRAHAM IS CHESED OF ZEIR ANPIN, FROM WHICH GVURAH AND TIFERET ARE DRAWN. "...THAT THE NOBLES OF THE PEOPLE DELVED..." MEANS THAT THEY CONSTRUCTED it in order that it would be blessed from them through one level that is the Righteous, WHICH IS YESOD OF ZEIR ANPIN, that stands over it AND POURS UPON IT ALL THAT THERE IS IN CHESED, GVURAH AND TIFERET. Therefore, we have this saying: 'When this well travels, it is with the help of the patriarchs that it travels.'

29. בְּאֵר חֲפְרוּה שְׂרִים כְּרוּה נְדִיבֵי הָעַם, בְּאֵר, דַּא כְּנַסַּת יִשְׂרָאֵל. חֲפְרוּה שְׂרִים, דַּא אַבָּא וְאִמָּא, דְּאֹלִידוּ לָהּ. כְּרוּה נְדִיבֵי הָעַם, אֵלִין אַבְהֵן. הִכְתִּיב נְדִיבֵי עַמִּים נֶאֱסַפוּ עִם אֱלֹהֵי אַבְרָהָם וְגו'. בְּגִין לְאַתְּבְּרָכָא מְנַהוּן, ע"י דְּדִרְגָא חַד, וּמְנֹו. צְדִיק דְּקָאִים עָלֶה. וְע"ד אֲמַרִּינָן, כִּד הָאִי בְּאֵר נְטֻלָּא, בְּסִיוַעָא דְאַבְהֵן נְטֻלָּא.

30. AT TIMES MALCHUT is called a 'well' AND AT TIMES it is called a 'sea'. It is called a 'well' when Isaac, WHO IS GVURAH OF ZEIR ANPIN, goes out with weapons FROM THE LEFT COLUMN from the side of Ima, and comes to draw THE ILLUMINATION OF CHOCHMAH FROM IMA TO MALCHUT and fill her up, IN ACCORDANCE WITH THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6). Then She is called 'the well of Isaac' OR 'the well of Miriam', as has already been explained. IT IS CALLED 'sea' when it illuminates from the uppermost river of Aba, SINCE SHE THEN RECEIVES CHOCHMAH AND CHASSADIM, since streams run to her, as it is written: "all the rivers run into the sea; yet the sea is not full" (Kohelet 1:7).

30. וְאַקְרִי בְּאֵר, וְאַקְרִי יָם. אַקְרִי בְּאֵר, בְּשַׁעֲתָא דִּיצְחָק נֶמְק מְזַיְינָא מַסְטְרָא דְאִימָא, וְאֲתִי לְאֲמִשְׁכָּא אַבְתְּרָא דְדָא, וּמְלִי לָהּ, בְּדִין אַקְרִי בְּאֵר דִּיצְחָק. בְּאֵר דְּמַרְיָם. וְהָא אֹקְמוּהּ. יָם כִּד אֲתַנְהֵרָא מְנַהֵרָא עֲלָאָה דְאַבָּא, בְּדִין אַקְרִי יָם, דִּנְחַלִּין אֹזְלִין לְגֹוָה, כִּד"א כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מֵלֵא.

31. From the day that the Congregation of Yisrael, WHICH IS MALCHUT, went into exile, it is written: "the waters fail from the sea" (Iyov 14:11). That refers to the Congregation of Yisrael THAT IS CALLED 'SEA', while, "the river is parched, and dries up" (Ibid.), is the Righteous, WHO IS YESOD. Hence, it is written: "The righteous perishes" (Yeshayah 57:1), since he was the uppermost and precious river that entered her. He gathered all these rivers and streams that are drawn from the flow of that holy river whose waters never cease, THAT IS BINAH, AND that comes out and emerges from the uppermost Eden. It enters within her and fills up her ponds, MEANING THE SFIROT OF MALCHUT, and from there, the universe inherits all the blessings in all PERFECTION.

31. וּמִיּוֹמָא דְגַלְתָּה כְּנַסַּת יִשְׂרָאֵל בְּגִלוּתָא, כְּתִיב אֲזָלוּ מַיִם מִנֵּי יָם, דַּא כְּנ"י. וְנַהַר יַחֲרֵב וַיִּבֶשׁ, דַּא צְדִיק. וְע"ד כְּתִיב, הִצְדִּיק אָבַד וְגו'. דְּהוּא הוּוּה נַהַר עֲלָאָה וַיִּקְרָא, דְּעֵייל בְּגֹוָה, וְהוּא כְּנִישׁ כָּל אֵינּוּן נַהֲרִין וְנַחְלִין, דִּנְגַדִּין מְנַגִּידוּ דְּהוּוּא נַהַר קְדִישָׁא, דְּלֵא פְּסָקִין מִיּוֹמוֹ לְעֵלְמִין, דִּנְגִיד וְנִמְיָק מַעְדָן עֲלָאָה, וְהוּא עֵייל בְּגֹוָה וּמְלִי אַגְמָהָא, וּמִתְמַן יִרְתִּין עֲלְמִין כְּלָהוּ בְּרַכָּן בְּכֻלָּא.

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32. Come and behold: when the Congregation of Yisrael is blessed, all the worlds are blessed, and Yisrael below suckle and are blessed on her account. We explained that MALCHUT protects Yisrael, as we have learned.

32. ת"ח, בְּשַׁעֲתָא דְאַתְבָּרְכָא כְּנֶסֶת יִשְׂרָאֵל, עַלְמִין
כְּלָהוּ אֲתַבְּרִין, וְיִשְׂרָאֵל לְתַתָּא, יִנְקִין וּמִתְבָּרְכִין
בְּגִינָהּ. וְהָא אֻקְיָמָנָא דְהִיא אֲגָנָא עַלְיֵיהּ, דְיִשְׂרָאֵל,
כְּמָה דְאַתְמֹר.

7. The Name of Ayin-Bet (72) letters

Rabbi Aba uses three verses beginning with "and the angel of Elohim, who went before the camp of Yisrael, removed..." to show how the 72 letters in each verse allude to the Name of Ayin-Bet, 72. When the letters are in direct order they point to mercy and when they are in reverse order they point to judgment. The Holy Name of 72 is passed on in these verses in which the Patriarchs are included, and we read about the joining of the left, right and Central Columns in the secret of Faith. The task of the construction of the Holy Name is made known through the uniting of the Patriarchs. The ways to judgment, to mercy, to help, to kindness, to awe, to Torah, to life, to death, to good and to bad are found with this Name of 72.

33. It is written: "and the angel of Elohim, who went before the camp of Yisrael, removed..." (Shemot 14:19). The angel of Elohim is the Congregation of Yisrael, who, as we have explained moved with the help of the Patriarchs at that time AS IT SAYS, "AND THE ANGEL... REMOVED," MEANING TO SAY THAT SHE THEN RECEIVED FROM THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - THAT ARE REFERRED TO AS THE 'PATRIARCHS'. When they are by her, everything is, BOTH CHOCHMAH AND CHASSADIM. Due to this, the Holy Name OF 72 is passed on in these verses in which the Patriarchs are incorporated, as we have explained. One verse in forward direction POINTING TO THE RIGHT COLUMN, one verse backward POINTING TO THE LEFT COLUMN, and one verse forward, POINTING TO THE CENTRAL COLUMN.

33. בְּתִיב וַיִּסַּע מִלֶּאךָ הָאֱלֹהִים הַהוֹלֵךְ וְגו'. מִלֶּאךָ
הָאֱלֹהִים דָּא כְּנֶסֶת יִשְׂרָאֵל. וְהָא אֻקְיָמָנָא, דְהִיא
שַׁעֲתָא, בְּסִיּוּעַ דְאַבְהֵן נְטִילָא. וְכֹד אִינוּן מִשְׁתַּבְּחִין
לְגַבְהָ, כְּלָא מִשְׁתַּבְּחִין. וּבג"כ אֲתַמְסֹר בְּאַלְיִן קְרָאִי
שְׁמָא קְדִישָׁא, דְכָלִיל בְּהוּן אַבְהֵתָא, כְּמָה
דְאַוְקִימָנָא. חַד קְרָא כְּסַדְרָא, וְחַד לְמַפְרַע, וְחַד
כְּסַדְרָא.

34. "And the angel of Elohim, who went before the camp of Yisrael, removed..." This verse is in the regular direction, because Abraham is present here, WHO IS CHESED, THE RIGHT COLUMN, and all those who come from his side. Therefore, THE LETTERS are in this order.

34. וַיִּסַּע מִלֶּאךָ הָאֱלֹהִים הַהוֹלֵךְ וְגו', דָּא כְּסַדְרָא
בְּגִין דְאַבְרָהָם אֲשַׁתְּכַח הֶכָא, וְכֹל אִינוּן דְאַתּוּ
מְסַטְרִיהּ, וְעַל דָּא אִיהוּ כְּסַדְרָא כְּגוּוּנָא דָּא.

35. Abraham, WHO IS CHESED, was adorned with his crowns here, and he crowned the Congregation of Yisrael, WHICH IS MALCHUT, in the right way to go by day, MEANING CHESED, as written: "yet Hashem will command His steadfast love (Chesed) in the daytime, and in the night His song shall be with me" (Tehilim 42:9). Therefore, it is written, "removed." When did they move? By day when the sun shines, WHICH IS ZEIR ANPIN, FOR THEN CHESED RULES. This verse (Shemot 14:19) contains 72 letters.

35. הֶכָא אֲתַעֲטֹר אַבְרָהָם בְּעֵטְרוּי, וְאַעֲטֹר לָהּ
לְכְנֶסֶת יִשְׂרָאֵל, וְאַלְיִן אֲתוּוּן כְּלָהוּ בְּאַרְחַ מִיִּשְׂרָאֵל,
לְמִיּהָרַךְ בִּימְמָא. דְכְתִיב יוֹמָם יִצְוֶה יי' חֲסֵדוֹ וּבַלַּיְלָהּ
שִׁירָה עִמּוֹ. וְע"ד בְּתִיב וַיִּסַּע, אִימְתִי נְטִילִין
בְּמַטְלַנְיָהּ, הוּוּ אִימָא בִימְמָא, כִּד נְהִיר שְׁמָשָׁא.
וְדָא חַד קְרָא דְאִיהוּ בְּשַׁבְעִין וְתַרְיִן אֲתוּוּן.

36. The second verse is of Isaac, WHO IS GVURAH OF ZEIR ANPIN. We find that there are also 72 letters, in which there is Judgment for the Egyptians and Mercy for Yisrael. Therefore, it is written HERE: "and it came between the camp of Egypt and the camp of Yisrael" (Shemot 14:20), that is, toward the ones and toward the others. ISAAC IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AND THE ILLUMINATION OF CHOCHMAH FLOWS FORTH ONLY WITH HARSH JUDGMENTS FOR THE WICKED AND GOOD RECOMPENSE FOR THE RIGHTEOUS. THIS IS THE SECRET OF, "AND IT CAME BETWEEN THE CAMP OF EGYPT AND THE CAMP OF YISRAEL." "And it was a cloud and darkness" (Ibid.), since that is the day of Isaac, A DAY THAT IS cloudy, for the cloud and the darkness originate in it. Therefore, the order of the letters is backward and not straightforward, like this one.

36. תְּנִינָא דִּיצְחָק, הֶכִי נָמִי דְאַשְׁתַּכַּח בְּע"ב אֲתוּוּן,
לְאַשְׁתַּכַּחא בְּדִינָא לְגַבִּי מִצְרָאִי וּלְגַבִּי יִשְׂרָאֵל
בְּרַחֲמֵי. וְע"ד בְּתִיב, וַיָּבֵא בֵּין מַחְנֵה מִצְרַיִם וּבֵין
מַחְנֵה יִשְׂרָאֵל, לְקַבִּיל אֵלִינ וּלְקַבִּיל אֵלִינ. וַיְהִי הָעֲנָן
וְהַחֹשֶׁךְ, דְהֶכִי הוּא יוֹמָא דִּיצְחָק, דְעֵיבָא הוּוּ, עֲנָנָא
וְחֹשׁוֹכָא מְנִיָּה הוּא. וּבְגִין כֵּן סְדוּרָא דְאַתוּוּן
לְמַפְרַע, וְלָא בְּאַרְחַ מִיִּשְׂרָאֵל, כְּגוּוּנָא דָּא.

37. Therefore, the letters are all backward, as is written: "and it was a cloud and darkness," WHICH IS JUDGMENT, AND BACKWARD DIRECTION ALLUDES TO JUDGMENT. As soon as Isaac got involved in its Judgments, "the one came not near the other" (Ibid.). It is written: "the one came not near the other," because those that come from the side of Abraham, MEANING FROM THE LIGHT OF CHESED, do not come near the other - MEANING THAT THE RIGHT COLUMN, WHICH IS CHESED, DID NOT GET NEAR TO BESTOW ABUNDANCE ON THE LEFT COLUMN, WHICH IS GVURAH. CONSEQUENTLY, THE LEFT WAS WITH CHOCHMAH WITHOUT CHASSADIM, WHICH IS A HARSH JUDGMENT AND DARK. AND ZEIR ANPIN, THAT IS CHESED, DID NOT APPROACH THE NUKVA TO PRESENT HER WITH CHASSADIM. THE NUKVA WAS RECEIVING FROM THE LEFT COLUMN CHOCHMAH WITHOUT CHASSADIM, WHICH IS DARKNESS. They were unable TO GET NEAR ONE ANOTHER, since this well, WHICH IS MALCHUT, was attached to Isaac, WHO IS THE LEFT COLUMN. It is written: "but it gave light by night" (Ibid.), MEANING THAT THE LEFT COLUMN ILLUMINATED THE NIGHT, WHICH IS MALCHUT. When it was filled up to join with Isaac, "the one came not near the other," and was unable to get near, SINCE THERE WAS NO UNION BETWEEN ZEIR ANPIN AND MALCHUT FROM THE SIDE OF CHESED. They were separated until Jacob, WHO IS THE CENTRAL COLUMN, came and joined to Abraham, WHO IS CHESED, and took Isaac and placed him in the middle - BETWEEN MERCY, WHICH IS THE CENTRAL COLUMN AND CHESED, WHICH IS THE RIGHT COLUMN. Then the Faith was connected, one with the other, MEANING THAT THE TWO COLUMNS, RIGHT AND LEFT, WERE TIED TOGETHER AND ALSO ZEIR ANPIN AND MALCHUT WERE COUPLED TOGETHER FROM THE SIDE OF CHESED. And Yisrael were saved.

38. We have learned that in the place where the Patriarchs are, other righteous people are with them, MEANING THAT IN A PLACE WHERE THERE ARE CHESED, GVURAH AND TIFERET - WHICH ARE THE PATRIARCHS - THERE ARE ALSO NETZACH, HOD, YESOD AND MALCHUT - WHO ARE CALLED 'MOSES', 'AARON' AND 'JOSEPH'. Therefore, this name OF AYIN-BET (72) is understood and explained in other ways, MEANING THAT THE NAME OF 72 IS EXPLAINED IN THIS MANNER. THE TWELVE BOUNDARIES - WHICH ARE THE SECRET CHOCHMAH AND BINAH, TIFERET AND MALCHUT, IN EACH OF THE THREE COLUMNS, EQUALING TWELVE - ILLUMINATE IN ALL ENDS OF THE SIX ENDS OF ZEIR ANPIN, AND SIX TIMES TWELVE EQUALS 72. AND SIMILARLY, THERE ARE OTHER MANNERS IN THIS LINE, although all EXPLANATIONS result in one direction.

39. When this well, WHICH IS MALCHUT from the side of Isaac, WHO IS THE LEFT COLUMN, lights up and is tied to him, the Great Sea is formed, strong AND RAGING. Strong waves go up and go down powerfully, with anger and rage, as they travel up, ascend, and come down. THIS IS THE SECRET OF WHAT IS WRITTEN: "THEY MOUNT UP TO THE SKY, THEY GO DOWN AGAIN TO THE DEPTHS" (TEHILIM 107:26). Abraham comes towards it, WHO IS THE RIGHT COLUMN, MEANING THAT THE RIGHT COLUMN IS OPPOSITE IT. THEREFORE, THIS QUARREL AND NOISE IS PRODUCED. FOR WHEN THE LEFT GAINS STRENGTH, THEN THE WAVES OF THE OCEAN RISE WITH THEIR PEAK TO THE SKY, AND WHEN THE RIGHT GAINS STRENGTH, WHICH IS ABRAHAM, THEN THE WAVES DESCEND TO THE DEPTHS. Because of this anger and rage and wrath, they did not get near to one another, THE TWO COLUMNS, BUT KEPT BATTLING until Jacob came, WHO IS THE CENTRAL COLUMN, and silenced and subdued the anger, MEANING THAT HE REDUCED THE FIRST THREE SFIROT OF THE LEFT. He broke the waves of the sea. This is what is written: "and Moses stretched out his hand over the sea; and Hashem caused the sea to go back by a strong east wind..." (Shemot 14:21). What is "a strong east wind (also: 'spirit')"? That is Jacob's spirit, WHO IS THE CENTRAL COLUMN, WHICH IS strong and powerful against THE LEFT COLUMN, breaking the anger of this sea. THEN, "He made the sea dry land, and the waters were divided" (Ibid.), by emptying the

37. ועל דא אתוון בלהו למפרע, דכתוב ויהי הענן והחשך, דכיון דעאל יצחק בדינוי, לא קרב זה אל זה. כתיב זה אל זה, אינון דאתו מסטרא דאברהם, לא קריבו דא בדא. דהא לא יכלין, בגין דהאי באר אתדבקה ביצחק. כד"א, ויאר את הלילה. דכד אתמלייא לאתחברא ביצחק, לא קרב זה אל זה, ולא יכיל לקרבה. עד דאתא יעקב, ואתחבר באברהם, ונטל ליצחק, ושארני ליה באמצעיתא, כדין אתקשר מהימנותא דא בדא ודא בדא, ואשתזיבו ישראל.

38. ותנינן, באתר דאבהתא אשתכחי, שאר צדיקייא משתכחי גביהו, וע"ד שמא דא, סליק לסטרין אחרנין מתפרשן, אע"ג דכלהו נפקין לארחה חד.

39. כד נהרא האי בא"ר מסטרא דיצחק, ואתקשר ביה, אתעביד ימא רבא תקיפא, וגלגלין תקיפין, סליקין ונחתין בזעף ורוגזא בתקיפו, נטיל לעילא, סליק, ונחית לתתא, אברהם אתי לקבליה, ומגו רוגזא וזעפא וחימתא ותקיפו, זה אל זה לא הוו מתקרבין, עד דאתא יעקב, ושכיך רוגזא, ומאיך ותבר גלגלי ימא, הה"ד ויט משה את ירו על הים ויולך יי' את הים ברוח קדים עזה וגו'. מאי ברוח קדים עזה. דא רוח יעקב, עזה תקיף לקבליה, לתברא רוגזא דהאי ימא. וישם את הים לחרבה ויבקעו המים אריק ימא מימי רוגזין, ואתמליגו מיא לסטרא דאברהם ולסטרא דיצחק, הה"ד ויבקעו המים לסטרא דא ולסטרא דא. ועל דא אתוון בלהו בארץ מישר כדקא יאות.

sea of the waters of anger. The waters split to the side of Abraham, WHO IS RIGHT, WHICH IS CHESED, and to the side of Jacob, WHO IS THE CENTRAL COLUMN, WHICH IS MERCY. This is what is written: "and the waters were divided," to this side and to that side. Therefore, all the letters IN THIS VERSE OF THE CENTRAL COLUMN are in the right direction.

40. These letters are in forward direction on the side of Jacob, WHO IS THE CENTRAL COLUMN, and so are all those who come from his side. When Jacob arrived, he connected to Abraham, WHO IS THE RIGHT COLUMN, and took Isaac, WHO IS THE LEFT COLUMN, and placed him in the middle, BETWEEN HIM AND THE RIGHT COLUMN. Then the Faith was tied between the one and the other, MEANING THAT THE TWO COLUMNS CONNECTED - THE RIGHT COLUMN AND THE LEFT COLUMN, ONE TO THE OTHER - AND ALL THREE TO MALCHUT, THAT IS CALLED 'FAITH'. Therefore, the task of the construction of the Holy Name is made known through the uniting of the Patriarchs, MEANING THE RIGHT WITH THE LEFT, AND THE LEFT WITH THE RIGHT, AND BOTH WITH THE CENTRAL, which is one knot. ALL THREE COLUMNS BECOME ONE, the knot of Faith, AND ALL THREE COLUMNS ARE CONNECTED IN MALCHUT, THAT IS CALLED 'FAITH', to become a whole Chariot - WHICH ARE THREE COLUMNS AND MALCHUT, THE FOUR LEGS OF THE THRONE, WHICH ARE THE THRONE AND THE CHARIOT TO BINAH. Everything is accomplished with the uniting of the Patriarchs together, AS MENTIONED PREVIOUSLY.

41. The friends know how to proceed in the right way, MEANING IN THE CENTRAL COLUMN, to establish the deeds properly. And with this name OF AYIN-BET (72), that is the knot of the Patriarchs, are found ways to Judgment, to Mercy, to help, to kindness, to awe, to Torah, to life, to death, to good and bad. Praised are those virtuous ones who know the manners of the Torah and know to go in the ways of the Holy King. They are praised in this world and the World to Come.

8. The Name of Ayin-Bet (72) names

We hear about the Patriarchs in their travels, their deeds and their knots or unifications. Wherever the Patriarchs are found, the rest of the Righteous are also found. We are given a detailed description of the seven knots in the 72 names, and are told that during the moment that all the steps of the Name 72 are present, the total Faith is present. The Shechinah always travels with the Patriarchs, and when they travel all other levels travel within them. Finally we hear that while Zebulun inherited the Sea of Kineret that is Malchut, Judah took all Malchut and united it in all its own levels.

42. Behold the Patriarchs in their travels, in deeds TO RAISE FEMALE WATERS, AND in knots, THAT IS, WITH UNIFICATIONS with which they connect that bind one to the other. IN EACH NAME OF THESE 72 NAMES ALL PATRIARCHS ARE BOUND TOGETHER, SINCE THEY ARE THE THREE COLUMNS. When they join together, there is nobody who can stand up to them. We have learned that wherever the Patriarchs are, we also find with them the rest of the righteous, SUCH AS MOSES, AARON AND JOSEPH. Therefore, THIS NAME OF 72 goes in differently explained ways, although all EXPLANATIONS have a similar outcome.

40. אֵלֵּין אֲתוּן בְּאֵרַח מִיִּשְׂרָאֵל, בְּסֵטֶר דְּיַעֲקֹב, וְכָל
אֵינֻן דְּאֵתוּ מִסְטֵרִיהּ, וְכֹד אֲתָא יַעֲקֹב, אֲתַחְבֵּר
בְּאַבְרָהָם, וְנִטְלָ לְיִצְחָק, וְשָׂאֲרֵי לֵיהּ בְּאַמְצַעֵיתָא.
כְּדִין אֲתַקְשֵׁר מְהִימְנוּתָא דָּא בְּדָא וְדָא בְּדָא. וְעַל
דָּא, עוֹבְדָא בְּתַקְוָא בְּשֵׁמָא קְדִישָׁא בְּזוּגָא דְאַבְהֵן
אֲשֶׁתְּמוּדַע, דְּאִיהוּ קְשׁוּרָא חַד, קְשׁוּרָא מְהִימְנָא,
לְמַהוּ רְתִיבָא שְׁלִימָתָא. וּבְזוּגָא דְאַבְהֵן כְּחַדָּא,
אֲתַעֲבִיד כְּלָא.

41. וְיִדְעִין חֲבֵרְיָא לְמִיָּהֲךָ בְּאֵרַח מִיִּשְׂרָאֵל, לְאַתְקְנָא
עוֹבְדִין כְּדָקָא יָאוּת, וּבְשֵׁמָא דָּא קְשׁוּרָא דְאַבְהֵן,
אֲשֶׁתְּכַחוּ אוֹרְחִין לְדִינָא, וּלְרַחֲמֵי, לְסִיּוּעַ, לְחֶסֶד,
לְדַחֲלוּ, לְאוֹרֵייתָא, לְחַיֵּי, לְמוֹתָא, לְטֵב, לְבִישׁ.
זְכָאִין אֵינֻן צְדִיקֵינָא, דְּיִדְעִין אוֹרְחֵי דְאוֹרֵייתָא,
וְיִדְעִין לְמִיָּהֲךָ בְּאוֹרְחֵי דְמַלְכָּא קְדִישָׁא, זְכָאִין אֵינֻן
בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֵתִי.

42. הָא אַבְהֵן בְּמִטְלָנִין, בְּעוֹבְדִין, בְּקְשׁוּרֵין
דְּמִתְקְשְׁרֵי דָּא בְּדָא. וְכֹד מִתְחַבְרֵן כְּחַדָּא, לֵית מָאן
דִּיקוּם קְמִייהוּ. וְתַנִּינֵן, בְּאֵתֵר דְאַבְהֵתָא אֲשֶׁתְּכַחוּ,
שָׂאֲר צְדִיקֵינָא מִשְׁתַּכְּחֵי גְבִייהוּ. וְעַל דָּא שֵׁמָא דָּא
סְלִיק לְסִטְרֵין אַחֲרָנִין מִתְפָּרְשֵׁן, אַע"ג דְּכִלְהוּ נְפִיקִין
לְאַרְחָא חַד.

43. There are seven knots IN THE 72 NAMES AND TO EVERY INDIVIDUAL KNOT, the three Patriarchs - THAT ARE CHESED, GVURAH AND TIFERET - are connected along with four others - THAT ARE NETZACH, HOD, YESOD AND MALCHUT. HE GOES ON TO EXPLAIN THAT the head OF THE 72 NAMES, THE THREE SFIROT, CHOCHMAH, BINAH AND DA'AT, THAT ARE REFERRED TO AS 'HEAD'. The center AMONG THEM, WHICH IS MALCHUT, is in one connection, BECAUSE CHOCHMAH AND BINAH are the ones that dug the water well, WHICH IS MALCHUT, AS IT IS WRITTEN: "THE WELL THAT THE PRINCES DUG OUT" (Bemidbar 21:18), WHO ARE CHOCHMAH AND BINAH. THEREFORE, CHOCHMAH, BINAH, DA'AT AND MALCHUT ARE IN ONE KNOT. The second CONNECTION is, "the one...the other" (Shemot 14:20), MEANING THE TWO COLUMNS OF CHESED AND GVURAH, ABOUT WHICH IS SAID, "THE ONE CAME NOT NEAR THE OTHER." They are one knot THAT STARTS with three Yud's.

44. The third KNOT IS TIFERET, WHICH IS THE CENTRAL COLUMN, and that is the total perfection of all Faith, FOR IT BESTOWS UPON MALCHUT, THAT IS REFERRED TO AS 'FAITH', AND COMPLEMENTS IT. The fourth KNOT is two pillars upon which the body stands, WHICH ARE NETZACH AND HOD, AND ARE CONSIDERED AS NETZACH. The fifth KNOT IS HOD, within which there is good and bad, and a river that flows to the Tree of Life and Death, WHICH IS MALCHUT, SINCE HOD BESTOWS UPON MALCHUT. It is the most profound of all, MEANING THAT IT CONTAINS MORE JUDGMENTS THAN ANY OTHER SFIRAH. The sixth KNOT IS YESOD, within whom there is Judgment with Mercy. The seventh KNOT, WHICH IS MALCHUT, was ALREADY mentioned in the beginning, THAT IT IS INCLUDED in that head which we spoke of, since it is the center of everything, AS MENTIONED. Since it is the center of everything, it is called 'Aleph-Nun-Yud', MEANING THAT IN ITS DIVISION, THE NAME OF ALEPH-NUN-YUD EXISTS. That is the support of all the branches that are united around it.

45. These seven steps, THE SEVEN KNOTS MENTIONED ABOVE, are from one level to another level, FROM THE FIRST STEP TO THE LAST STEP. One Chariot is known for all the names that unite in it, and also from one level to another - MEANING THAT SIMILAR TO EACH INDIVIDUAL STEP IS A COMPLETE CHARIOT ON ITS OWN, ALTHOUGH IN EACH STEP THERE ARE THE SAME SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE DIFFERENCE BETWEEN THEM IS THAT IN EACH STEP, all follow that step that is assigned to them. We have already explained these matters. FOR EXAMPLE, IN THE STEP OF CHESED, THERE ARE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - BUT ALL FOLLOW THE DOMINANT SFIRAH OF CHESED. SIMILARLY, GVURAH HAS ALL THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - ALL CARRY ON ACCORDING TO THE DOMINANT SFIRAH OF GVURAH. AND IT IS THE SAME WITH EVERY LEVEL.

46. Come and behold: during the moment that all these steps OF THE NAME 72 are present, the total Faith is present, MEANING THE WHOLENESS OF MALCHUT. These SEVEN KNOTS are seven clouds that surrounded Yisrael AND THEY TOTALED TEN, SINCE CHESED IS INCLUDED IN THE FIRST THREE SFIROT, AS KNOWN. Therefore, when the Shechinah travels, it travels with the Patriarchs, THAT ARE CHESED, GVURAH AND TIFERET, WHICH ARE THE SECRET OF THE NAME 72. FOR when they travel, all other levels travel within them, AS MENTIONED, and then the Congregation of Yisrael, WHICH IS MALCHUT, is adorned properly. AND ALL THEIR ILLUMINATION IS PRIMARILY DURING THEIR TRAVELS.

43. שְׁבַע קְשׁוּרֵי אֵינוֹן, דְּמִתְקַשְׂרֵי בְּהוּ ג' אָבְהוֹן, וְד' אַחֲרָנִין. רִישָׁא וְאַמְצַעִיתָא בְּקְשׁוּרָא חֲדָא. וְאַלִּין אֵינוֹן דְּחִפְרוּ בִּירָא דְּמִיא. תְּנִינָא זֶה אֶל זֶה, וְאֵינוֹן קְשׁוּרָא חֲדָא, בְּתֵלַת יוּדִין.

44. תְּלִיתָאָה, שְׁלִימוֹ דְּכָל מְהִימְנוּתָא. רְבִיעָאָה, תְּרִין קְיָמִין, דְּגוּפָא קְיָמָא עֲלִיָּהוּ. חֲמִישָׁאָה, טַב וּבִישׁ, נְהָרָא דְּנַפְיָא אֵילָנָא דְּחַיִּי וּמוֹתָא, עֲמִיקְתָּא דְּכֻלָּא. שְׁתִּיתָאָה, דִּינָא בְּרַחֲמֵי. שְׁבִיעָאָה, בְּקְרִמִיתָא אֲתָמַר, בְּהָהוּא רִישָׁא דְּאֲמָרָן, בְּגִין דְּאִיהוּ אֲמַצְעִיתָא דְּכֻלָּא. וּבְגִין דְּאִיהוּ אֲמַצְעִיתָא דְּכֻלָּא, אֲקָרִי אֲנִי קְיָמָא דְּכָל עֲנַפִּין דְּמִתְאַחֲדָן מִסְּחָרְנִיָּה.

45. שְׁבַע דְּרָגִין אֵלִין, מְדְרָגָא חֲדָא לְדְרָגָא חֲדָא, אֲשֶׁתְּמוּדְעָא רְתִיבָא חֲדָא, בְּכָל אֵינוֹן דְּמִתְאַחֲדָן בֵּיהּ. וְכֵן מְדְרָגָא לְדְרָגָא, וְכֻלְהוּ אֲתַנְהֵגֵן אֲבַתְרִיָּה דְּהָהוּא דְּרָגָא דְּאֲתַפְקְדָא עֲלִיָּהוּ, וְהָא אוֹקִימָנָא מְלִי.

46. ת"ח, בְּשַׁעֲתָא דְּאַלִּין דְּרָגִין מִשְׁתַּכְּחִי, כָּל מְהִימְנוּתָא אֲשֶׁתַּכַּח, וְאַלִּין שְׁבַע עֲנָנִין דְּאֲסַחְרוּ לְהוּ לְיִשְׂרָאֵל. בְּג"כ כִּד נִטְלָא שְׁכִינְתָא, בְּאַבְהֶתָא נִטְלָא. וְכִד אֵלִין נִטְלִין, כֻּלְהוּ דְּרָגִין אַחֲרָנִין נִטְלִין בְּהוּ, וְכִדִּין אֲתַעֲטַרְת כ"י בְּדָקָא יָאוּת.

47. Come and behold: Zebulun, as we spoke, inherited the Sea of Kineret, the unspecified Sea of Kineret, WHICH IS MALCHUT, and so it deserves to be. HE ASKS: If so, Judah, OF WHOM IT WAS SAID THAT HE IS ALWAYS MALCHUT, what part has he got in it, IN MALCHUT THAT ZEBULUN HAS ALREADY TAKEN? HE REPLIES: It is just that Judah took all Malchut and united in it all its own levels, BOTH SMALLNESS AND GREATNESS, IN THE SECRET OF DALET-HEI OF JUDAH. DALET INDICATES THE SMALLNESS BEFORE RECEIVING OVER IT THE MALE, AND THE HEI INDICATES THE GREATNESS, WHICH IS NOT THE CASE WITH ZEBULUN. HE SIMPLY TOOK THE ASPECT OF MALCHUT WHEN IT WAS CALLED 'THE SEA OF KINERET', IN THE SECRET OF THE BATTLES IN IT.

47. ת"ח, זְבוּלוֹן דְקָאֲמַרְן יָרִית יָם כְּנֶרֶת. יָם כְּנֶרֶת סָתַם, וְהִכִּי אֶתְחַזִּי. אִי הִכִּי יְהוּדָה מֵה חוֹלְקָא אֵית בֵּיה, אֶלָּא יְהוּדָה נָטַל מַלְכוּתָא כְּלָא, וְאֶתְאַחֵיד בֵּיה בְּכָל סְטָרִין.

9. The inner altar and the candlestick

Rabbi Shimon says that the candlestick above, Malchut, and all its lamps, the Sfirot, all shine through Aaron, since he readied the candlestick. He compares the twelve princes of the twelve tribes to the twelve permutations of Yud Hei Vav Hei in Zeir Anpin. The candlestick was assigned with the seven lamps corresponding to the seven Sfirot. It stands through a sign and was produced through a miracle. We learn what the inner altar and the outer altar are, and how abundance flows from the inner to the outer. Incense is the connection of everything.

48. Rabbi Elazar says in relation to this portion: All the tasks of the candlestick and all the required preparations of it were already mentioned. Why is it REPEATED here a second time? HE RESPONDS: It is just that once the princes have offered their sacrifices on the altar and the necessary services required for each one, the Scripture comes to relate the story of the candlestick that was readied through Aaron, since the candlestick above, WHICH IS MALCHUT, and all its lamps, THAT ARE THE SFIROT, all shine through Aaron.

48. רַבִּי אֶלְעָזָר אָמַר, הָאִי פְרִשְׁתָּא, הָא אֶתְמַר עוֹבְדָא, דְּמִנְרֵתָא וְתַקּוּנָהָא, וְכָל מַה דְּבֵה, אָמַאי הִכִּי זְמַנָּא אַחְרָא. אֶלָּא בֵּינָן דְּנִשְׂיָאִים קָרִיבוּ קוֹרְבָנָא דְּמִדְּבַחָא, וְכָל תַּקּוּנָא דְּאֶתְחַזִּי לִיה, אֶתְא קָרָא וְאֶשְׁתַּעֵי עוֹבְדָא דְּמִנְרֵתָא, דְּהִיא תַּקּוּנָא עַל יְדָא דְּאֶהָרָן, דְּהָא לְעִילָא מִנְרֵתָא, וְכָל בּוֹצִינִין דִּילָהּ, עַל יְדָא דְּאֶהָרָן נְהָרִין כְּלָא.

49. Come and behold: contemplate the altar. Twelve princes were there to arrange and prepare it, and it was explained that the twelve represent the tribes of the four directions with four standards, SINCE THREE TRIBES WERE ASSIGNED TO EACH STANDARD and all TOGETHER there were twelve. Everything was similar to above. THE ALTAR ABOVE, WHICH IS MALCHUT, RECEIVES FROM THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI IN ZEIR ANPIN, WHICH IS THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, THAT IS IN EACH OF THE THREE COLUMNS, TOTALING TWELVE. The candlestick was assigned with the seven lamps to be lit by a priest, all similar to above, CORRESPONDING TO ZEIR ANPIN THAT ILLUMINATES TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT. The candlestick stands through a sign and was produced through a miracle, FOR IT WAS MADE ON ITS OWN. This has been explained in relation to the making of the candlestick.

49. ת"ח, מִדְּבַחָא תְרִיסַר נְשִׂאִין הוּו, לְחֻנְכָא לִיה, וְלֶאֱתַקְנָא לִיה, וְהָא אוֹקְמוּהָ תְרִיסַר אֵינוּן שְׁבֻטִין, לְד' סְטָרִין, ד' דְּגָלִים, וְכֵלְהוּ תְרִיסַר. וְכֵלְהוּ כְּגוּוּנָא דְּלְעִילָא. מִנְרֵתָא אֶתְמַנִּי בְּשִׁבְעָה בּוֹצִינִין, לְאֶדְלֶקָא עַל יְדָא דְּכֵהָנָא, וְכֵלְהוּ כְּגוּוּנָא דְּלְעִילָא. וְמִנְרֵתָא, עַל אֶת קֵינְמָא, וּבְנִיסָא אֶתְעִבִידָת, וְהָא אוֹקְמוּהָ בְּעוֹבְדָא דְּמִנְרֵתָא.

50. The inner altar and the candlestick are together for everyone's happiness, as is written: "ointment and perfume rejoice the heart" (Mishlei 27:9). OIL IS THE CANDLESTICK THAT IS MALCHUT THAT RECEIVES FROM CHOCHMAH, AND INCENSE IS THE INNER ALTAR. We have explained that there were two altars. One is innermost, AND THAT IS THE ALTAR FOR INCENSE and it is for happiness, AND CORRESPONDS TO BINAH. The outer one, THAT IS THE EXTERIOR ALTAR, is for sacrificial offerings, WHICH CORRESPONDS TO MALCHUT. Abundance flows from the inner altar, WHICH CORRESPONDS TO BINAH, to the one outside, WHICH IS MALCHUT. Whoever gazes and observes, understands and knows the uppermost Wisdom, that the secret of the matter is Adonai Yud Hei Vav Hei, SINCE THE INNER ALTAR IS YUD HEI VAV HEI, BINAH, AND THE OUTER IS ADONAI, MALCHUT. Therefore, incense is offered only when there was oil. THAT IS THE SECRET OF UNIFICATION OF ONE OF CHOCHMAH AND BINAH.

50. וּמִדְּבַח פְּנִימָא, וּמִנְרֵתָא, קֵינְמִי כְּחֵדָא, לְחֵדוּתָא דְּכְלָא. דְּכֵתִיב שֶׁמֶן וְקֶטֶרֶת יִשְׂמַח לֵב. וְאוֹקִימָנָא דְּתָרֵי מִדְּבַחָן הוּו, חֵד פְּנִימָא דְּכְלָא, וְהָא קֵינְמָא לְחֵדוּתָא. וְחֵד לְבַר, לְקָרְבָא קָרְבָנִין. וּמֵהָאִי פְּנִימָא נְמִיק לְהָאִי דְּלְבַר, וּמֵאֵן דְּחָמִי וְיִסְתַּבֵּל, וְנִדְע חֻכְמָתָא עֲלָא, רְזָא דְּמִלָּה אֲדָנִי יְדוּד. וְעַל דָּא לָא אֶתְקָרַב קֶטֶרֶתָא, אֶלָּא בְּשַׁעֲתָא דְּשֶׁמֶן אֶשְׁתַּכַּח.

51. I discovered in the book of King Solomon that the incense is for happiness and to eradicate death. What is the reason? It is because Judgment is prevalent from the outer ALTAR, WHICH IS MALCHUT. The happiness and gladness and the connection of light come from the inner ALTAR where all rejoicing exists, WHICH IS BINAH. When this is roused, THAT IS THE INNER, all Judgment disappears from here, FROM THE OUTER, and no Judgment can be executed. Therefore, the business of incense, WHICH IS THE SECRET OF THE INNER ONE, is to void death - SINCE WHEN THE INNER, WHICH IS THE SECRET OF BINAH, IS AWAKENED BY THE INCENSE, THE OUTER, WHICH IS MALCHUT, IS NOT CAPABLE OF CARRYING OUT JUDGMENT. Therefore, incense is the connection of everything and it is offered in the inner ALTAR, WHERE ALL HAPPINESS EXISTS. Praised are the children of Yisrael in this world and the World to Come. About them, it is written: "and said to me, 'You are My servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3).

51. אֲשַׁחֲנָא בְּסַמְרָא דְשִׁלְמָה מְלָכָא, קְטֹרֶת הוּא לְחֶרֶדָה, וְלִסְלֵקָא מוֹתָנָא. מֵאֵי טַעְמָא. בְּגִין דְּדִינָא מֵהַאי דְּלִבְרָא אֲשַׁתְּכַח, וְחֶרֶדוֹתָא וְחֶדְוֹ וְקִשּׁוּרָא דְנִהְיִירוּ, מֵהֵוּא פְּנִימָאָה, דְּכָל חֵידוֹ בֵּיהּ קִיּוּמָא. וְכֵד הָאֵי אֲתַעַר, כָּל דִּינָא אֲסַתְּלַק מֵהַאי, וְלֹא יְכִיל לְמַעְבַּד דִּינָא. וּבִג"כּ קְטֹרֶת קִיּוּמָא לְבִטְלָא מוֹתָנָא, וְעַל דָּא, קְטֹרֶת קִשּׁוּרוֹ הוּא דְכֻלָּא, וְדָא אֲתַקְרִיב בְּהֵוּא פְּנִימָאָה. זִכְאִין אִינוּן יִשְׂרָאֵל בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֵתִי, עַלִּיּוּהוּ בְּתִיב וַיֹּאמֶר לִי עֲבָדִי אֲתָה יִשְׂרָאֵל וְגו'.

10. One who comes from the side of Judgment must not grow hair

We hear that whoever comes from the side of Judgment, like the Levites, must not grow hair since that increases Judgment in the world. All powers and corrections come from the priests, who are from the right side. And the body that is the Central Column is the essence of everything, connecting left and right.

52. "Take the Levites..." (Bemidbar 8:6). It has already been explained that there is a requirement to cleanse them and draw them to connect at their place, IN THE LEFT COLUMN, since they are from the left arm OF GVURAH OF ZEIR ANPIN and the side of Judgment. Whoever comes from the side of Judgment must not grow hair, since it increases Judgment in the world. Consequently, a woman similarly is required to attend to it so that her hair should not be visible outside, and she must cover her head and veil her hair. This has been explained and we have already learned it. All those that come from the side of Judgment are then blessed. Therefore, it is written of the Levites: "and thus shall you do to them, to cleanse them...and let them shave..." (Ibid. 7). We have learned that the Levites cannot ascend to their assigned place until the Priest uplifts them, because the right always leads the left.

52. קַח אֶת הַלְוִיִּים וְגו', הָא אֹקְמוּהָ דְבַעֲי לְדַכְּאָה לֹון, וְלֹאֲמַשְׁכָּא לֹון, לְאַתְקַשְׂרָא בְּאַתְרֵיהּוּ, בְּגִין דְּאִינוּן דְּרוּעָא שְׁמַאלָא, וְסַטְרָא דְּדִינָא, וְכָל מֵאן דְּאֵתִי מַסְטְרָא דְּדִינָא, בַּעֲי דְלָא יִרְבִּי שַׁעְרָא, בְּגִין דְּאִסְגִּי דִינָא בְּעֵלְמָא. וְעַל דָּא אֲתָתָא כְּהַאי גְּוֹנָא, דְּלֹא יִתְחַזִּי שַׁעְרָא לְבַר, וּבַעֲיָא לְאַתְחַפִּיָּא רִישָׁהּ, וְלְכַסֵּי שַׁעְרָהָא, וְאֹקִימָנָא, וְהָא אֲתַמַּר. וְכִדִּין אֲתַבְּרַכֵּן כָּל אִינוּן דְּאֵתִינִין מַסְטְרָא דְּדִינָא. וְעַל דָּא בְּלִיּוּאֵי בְּתִיב, וְכֵה תַעֲשֶׂה לְהֵם לְטַהְרֵם וְגו', וְהַעֲבִירוּ תַעַר וְגו'. וְאַתְמַר לִיּוּאֵי לֹא סַלְקִין לְאַתְרֵיהּוּ, עַד דִּירִים לֹון כְּהֵנָּא, בְּגִין דִּימִינָא מְדַבֵּר תְּדִיר לְשְׁמַאלָא.

53. Rabbi Shimon said: The day that the Levites ascended to their place, THEY OFFERED FOR SACRIFICE two oxen. Why oxen? HE RESPONDS: They are like oxen, MEANING IN THE LEFT COLUMN, IN THE SECRET OF, "THE FACE OF AN OX ON THE LEFT SIDE" (YECHZKEL 1:10). They receive with the left this cow that is called a 'red heifer', MEANING MALCHUT OF THE LEFT SIDE. Every power and every correction depends on the priest, WHO IS THE RIGHT COLUMN, since the total power of the body is in the right arm. Therefore, the priest was the right arm of all Yisrael, by which he was ready to arrange everything and sustain the world. In spite of all this, THE RIGHT COLUMN is not alone, but CONNECTED to the body and to the left, THAT IS, WITH THE TWO COLUMNS - CENTRAL AND LEFT. And the body, THAT IS THE CENTRAL COLUMN, is the essence of everything, SINCE IT UNITES THE TWO COLUMNS AND COMPLETES THEM, AND ALSO INCLUDES THEM.

53. ר"ש אָמַר, בְּיוּמָא דְסַלְקִין לִיּוּאֵי בְּדוּכְתֵיהּוּ, בְּתֵרִין פְּרִים. מ"ט פְּרִים. אֵלָא אִינְהוּ בְּפְרִים, לְקַבְּלָא בְּשְׁמַאלָא לְהַאי פְּרָה דְאֶקְרִי פְּרָה אֲדוּמָה. כְּהֵנָּא כָּל חִילָא וְכָל תְּקוּנָא בֵּיהּ תְּלִיָּא, בְּגִין דְּכָל חִילָא דְּגוּפָא בְּדְרוּעָא יְמִינָא קִיּוּמָא. וְעַל דָּא כְּהֵנָּא דְּרוּעָא דִּישְׂרָאֵל כְּלֵהוּ הָוִי. וּבֵיהּ קִיּוּמָא לְאַתְקָנָא כָּלָא וְלְאַתְקָנָא עֵלְמָא וְעַם כָּל דָּא, לֹא אֲשַׁתְּכַח בְּלְחֹדְדוּי, אֵלָא בְּגוּפָא וּשְׁמַאלָא, וּגוּפָא עַקְרָא הוּא דְכֻלָּא.

11. "This is that which belongs to the Levites"

Rabbi Shimon says that the Levite must serve from age 25 to age fifty, after which his strength is declining and his voice is not as strong. The place to which the Levite is assigned is from strong judgment and must not be flawed by any weakness.

54. "This is that which belongs to the Levites" (Bemidbar 8:24). Come and behold: the Levi, who is 25 years old, ascends to his place and is adorned. He will do service work for 25 years until he reaches the grade of fifty. When he reaches the grade of the fiftieth year and higher, he declines from the strength of fire within him. Since the fire and heat get cooler, he causes damage to the place to which he is connected, WHICH IS THE LEFT.

55. In addition, AFTER FIFTY YEARS, the singing voice is no longer that well connected with him, SINCE IT BECOMES A LITTLE WEAKER. It is necessary that this voice should not be flawed, but rather get stronger, since it stands in a place of strong Judgment and not in a weak one. Therefore, it is important not to degrade that place, THAT IS THE LEFT, to which he is assigned, since it is powerful Judgment and not feeble. It is necessary not to show any feebleness in any direction. Praised is the man that toils in the Torah, knows the ways of the Holy One, blessed be He, and does not deviate to the right or the left. It is written: "for the ways of Hashem are right" (Hoshea 14:10), MEANING ONE WHO FOLLOWS STEADILY IN THE CENTRAL COLUMN.

12. The Pesach at its appointed season and second Pesach

Rabbi Shimon explains why God spoke to Moses in the wilderness of Sinai about Pesach since He had already told them about it in Egypt. He says that if the Torah had come simply to relate simple tales we could produce a better Torah today; it is obvious that everything in the Torah contains higher secrets. The stories told therein are merely its garment or dress, the same as the body is the garment for the person who comes to earth. He says that the soul that is the splendor of Yisrael that is Zeir Anpin is the actual soul of the Torah at which the sages look.

56. "And Hashem spoke to Moses in the wilderness of Sinai..." (Bemidbar 9:1). Rabbi Aba said: What is the reason that he exhorted them here about the Pesach? It was already told to them in Egypt. HE RESPONDS: This is because it was the second year and Yisrael thought that it only applied in Egypt. Since they had already performed it in Egypt once, they assumed that it was no longer necessary. The Holy One, blessed be He, came and cautioned them about this, so that they should not think that its time had passed in Egypt and that it was not necessary ANY LONGER. Therefore, HE EXHORTED THEM about it "in the wilderness of Sinai...in...the second year," to institute PESACH (PASSOVER) for the generations to come.

57. ANOTHER EXPLANATION. Although He exhorted them about that in Egypt, He commanded them a second time in the place where all the commandments and laws of the Torah were given. Therefore, "in...the second year..." HE ASKS: What is the meaning of: "in the first month of the second year"? NAMELY, WHAT DOES THIS ALLUDE TO? HE REPLIES: This is a lofty secret. THERE IS that which is referred to as a year, AND THERE IS that which is referred to as a month. What is the difference between this and that? Month is the moon, MEANING MALCHUT, while a year is the sun, ZEIR ANPIN, which illuminates the moon. "IN THE FIRST MONTH OF THE SECOND YEAR," POINTS TO THE COUPLING OF ZEIR ANPIN AND MALCHUT, WHICH ARE CALLED 'YEAR' AND 'MONTH', IN THE PLACE OF THE SINAI DESERT. THAT IS THE SECOND UNION AFTER THE EXODUS OF EGYPT. This was during the time that all the commandments of the Torah were passed on to them, SINCE THROUGH THE COUPLING OF MALE AND FEMALE IN THE DESERT OF SINAI, ALL THE COMMANDMENTS OF THE TORAH WERE GIVEN.

54. זאת אשר ללוים וגו'. ת"ח, ליואה בר חמש ועשרין שנין סליק לדוכתיה ואתער. וחמש ועשרין יפלח עד הסליק לדרגא דחמשין. כד סליק להאי דרגא דחמשין שנין ולהלאה, נחית מן תוקפא דאשא דביה, וכיון דאשא וחמימותא אתקרר, הא פגים לההוא אתר דאתקשר ביה.

55. ועוד, דקלא דזמרא לא אתקשר בהדיה כל כך. וקלא בעי דלא יתפגם, אלא בעי לאתקפא, דהא באתר דינא תקיף קיימא, ולא בחלשא. ובג"כ בעי דלא יפגים ההוא אתר דאתקשר ביה, דאיהו דינא תקיפא, ולא חלשא, ועל דא לא בעי לאחזאה חולשתא כלל בכל סטרין. זכאה הוא ב"ג דאשתדל באורייתא, וינדע אורחוי דקודשא בריך הוא, ולא סטי לימינא ולשמאלא, דכתיב בני ישראל דרכי יי'.

56. וידבר יי' אל משה במדבר סיני וגו'. א"ר אבא, מ"ט אזהר להון הכא על פסחא, והא אתמר להו במצרים. אלא בשנה השנית הוה, דישראל חשיבו דהא פסח לאו איהו אלא במצרים, וכיון דעברו ליה זמנא חדא במצרים, חשיבו דלא אצטריך יתיר. אתא קודשא בריך הוא ואזהר לון עליה, דלא יחשבון דהא קא עבר זמניה במצרים, ואל יצטריך. בגין כך במדבר סיני בשנה השנית, לאתקנא להו לדרי דרין.

57. ואע"ג דהא אזהר להו במצרים, השתא פקיד לון זמנא אחרא, בההוא אתר דכל פקודין דאורייתא ביה אתיהיבו. וע"ד בשנה השנית. מאי בשנה השנית בחדש הראשון. אלא רזא עלאה היא, חד שנה. וחד חדש. מה בין האי להאי. חדש: דא סיהרא. שנה: דא שמשא, דנהיר לסיהרא. וכדין הוה בזמנא דכל פקודין דאורייתא אתמסרו ביה.

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58. Rabbi Shimon says: Woe to the man who says that the Torah came to relate stories, simply and plainly, and simpleton tales ABOUT ESAU AND LABAN AND THE LIKE. If it was so, even at the present day we could produce a Torah from simplistic matters, and perhaps even nicer ones than those. If THE TORAH CAME to exemplify worldly matters, even the rulers of the world have among them things that are superior. If so, let us follow them and produce from them a Torah in the same manner. It must be that all items in the Torah are of a superior nature and are uppermost secrets.

59. Come and behold: the world above and the world below are measured with one scale. The children of Yisrael below CORRESPOND to the lofty angels above. It is written about the lofty angels: "Who makes the winds His messengers" (Tehilim 104:4). When they descend downwards, they are donned with the vestments of this world. If they had not acquired the dress for this world, they would not be able to exist in this world, and the world would not be able to stand them. And if this is so for the angels, how much more so is it for the Torah that created these MESSENGERS and all the worlds, that exist due to her. Once it was brought down to this world, if it had not donned all these covering garments of this world, WHICH ARE THE STORIES AND SIMPLISTIC TALES, the world would not have been able to tolerate it.

60. Therefore, this story of the Torah is the mantle of the Torah. He who thinks that this mantle is the actual essence of the Torah and that nothing else is in there, let his spirit deflate and let him have no part in the World to Come. Therefore, David said, "open my eyes, that I may behold wondrous things out of Your Torah" (Tehilim 119:18); THAT IS, LOOK what lies under that garment of the Torah.

61. Come and behold: There is a dress that is visible to everyone. The simple people, when they see a person dressed beautifully, WHO APPEARS TO THEM DISTINGUISHED BY HIS CLOTHING, do not observe any further. THEY MAKE THEIR JUDGMENTS ABOUT HIM ACCORDING TO HIS DISTINGUISHED APPAREL and they consider the dress as the body OF MAN, and the body OF THE PERSON LIKE his soul.

62. Similar to this is the Torah. It has a body, which is composed of the commandments of the Torah that are called the 'body of the Torah'. This body is clothed with garments, which are stories of this world. The ignorant of the world look only at that dress, which is the story in the Torah, and are not aware of anything more. They do not look at what lies beneath that dress. Those who know more do not look at the dress, but rather at the body beneath that dress. The wise, the sages, the servants of the Loftiest King, those that stood at Mount Sinai, look only at the soul OF THE TORAH, which is the essence of everything, the real Torah. In the destiny to come, they are destined to look at the soul, the soul of the Torah.

58. ר"ש אָמַר, וּוּי לְהוּא ב"נ דְאָמַר, דְהָא אוֹרֵייתָא אַתָּא לְאַחֲזָא סְפוּרִין בְּעֵלְמָא, וּמְלִין דְהֶדְיוּטִי. דְאִי הָכִי, אָפִילוּ בְזִמְנָא דָא, אַנְן יִכְלִין לְמַעְבַּד אוֹרֵייתָא, בְּמִלִין דְהֶדְיוּטִי, וּבִשְבַחָא יְתִיר מִכְּלָהּ. אִי לְאַחֲזָא מְלָה דְעֵלְמָא, אָפִילוּ אִינוּן קְפִסִירִי דְעֵלְמָא, אִית בִּינְיֵיהוּ מְלִין עֵלְאִין יְתִיר. אִי הָכִי נְזִיל אֲבַתְרֵייהוּ, וְנַעֲבִיד מְנִיֵּיהוּ אוֹרֵייתָא, כְּהָאִי גּוֹנָא. אֶלָּא כָּל מְלִין דְאוֹרֵייתָא, מְלִין עֵלְאִין אִינוּן, וְרִזִין עֵלְאִין.

59. ת"ח, עֵלְמָא עֵלְאָה וְעֵלְמָא תִתָּא בְּחַד מִתְקַלָּא אֲתַקְלוּ. יִשְׂרָאֵל לְתִתָּא, מְלֵאכֵי עֵלְאִי לְעֵילָא. מְלֵאכֵי עֵלְאִי כְתִיב בְּהוּ, עוֹשֶׂה מְלֵאכֵי רוּחוֹת. בְּשַׁעֲתָא דִנְחִתִין לְתִתָּא, מִתְלַבְּשֵי בְּלְבוּשָא דְהָאִי עֵלְמָא. וְאִי לֹא מִתְלַבְּשֵי בְּלְבוּשָא כְּגוֹנָא דְהָאִי עֵלְמָא, לֹא יִכְלִין לְמִיקָם בְּהָאִי עֵלְמָא, וְלֹא סְבִיל לִוּן עֵלְמָא. וְאִי בְּמֵלְאכֵי כֶךְ, אוֹרֵייתָא דְבִרָא לְהוּ, וּבִרָא עֵלְמִין כְּלָהּ, וְקוּימִין בְּגִינָה, עֵאכֹ"ו בִּיּוֹן דִנְחִתָּא לְהָאִי עֵלְמָא, אִי לֹא דְמִתְלַבְּשָא בְּהָאִי לְבוּשִין דְהָאִי עֵלְמָא, לֹא יִכִּיל עֵלְמָא לְמַסְבֵּל.

60. וע"ד הָאִי סְפוּר דְאוֹרֵייתָא, לְבוּשָא דְאוֹרֵייתָא. אִיהוּ. מֵאן דְחָשִׁיב דְהָאִי לְבוּשָא אִיהוּ אוֹרֵייתָא מִמֶּשׁ, וְלֹא מְלָה אַחֲרָא, תִיפַח רוּחִיהּ, וְלֹא יְהִי לִיהּ חוּלְקָא בְּעֵלְמָא דְאִתִּי. בְּגִין כֶךְ אָמַר דּוּד, גַּל עֵינֵי וְאֲבִיטָה נְפִלְאוֹת מִתּוֹרְתֶךָ. מַה דְתַחֲוֹת לְבוּשָא דְאוֹרֵייתָא.

61. ת"ח, אִית לְבוּשָא דְאֲתַחְזִי לְכֵלָא, וְאִינוּן טְפִשִין כְּד חֲמָן לְבַר נֶשׁ בְּלְבוּשָא דְאֲתַחְזִי לִוּן שְׁפִירָא, לֹא מִסְתַּכְּלִין יְתִיר. חָשִׁיבו דְהָאִי לְבוּשָא, גּוֹפָא, וְחָשְׁבוּ דְגּוֹפָא, נִשְׁמַתָּא.

62. כִּהְיֵה גוֹוֹנָא אֹרִייתָא, אֵית לָהּ גּוּפָא, וְאִינוּן פְּקוּדֵי אֹרִייתָא, דְּאֶקְרוּן גּוּפֵי תוֹרָה. הָאִי גּוּפָא מִתְלַבְּשָׁא בְּלְבוּשֵׁין, דְּאִינוּן סְפוּרִין דְּהָאִי עֲלֵמָא. טַפְשֵׁין דְּעֲלֵמָא, לֹא מְסַתְּבְּלֵי אֶלָּא בְּהֵוּא לְבוּשָׁא, דְּאִיהוּ סְפוּר דְּאֹרִייתָא, וְלֹא יִדְעֵי יְתִיר, וְלֹא מְסַתְּבְּלֵי בְּמָה דְּאִיהוּ תַּחוּת הֵוּא לְבוּשָׁא. אִינוּן דִּידְעֵין יְתִיר, לֹא מְסַתְּבְּלֵן בְּלְבוּשָׁא, אֶלָּא בְּגוּפָא, דְּאִיהוּ תַּחוּת הֵוּא לְבוּשָׁא. חֲכִימִין עֲבָדֵי דְּמִלְכָּא עֲלָא, אִינוּן דְּקִימוּ בְּטוֹרָא דְּסִינֵי, לֹא מְסַתְּבְּלֵי אֶלָּא בְּנִשְׁמָתָא, דְּאִיהוּ עֶקְרָא דְּכֻלָּא אֹרִייתָא מִמֶּשׁ. וְלִזְמָנָא דְּאֵתִי, זְמִינִין לְאַסְתְּבֵּלָא בְּנִשְׁמָתָא דְּנִשְׁמָתָא דְּאֹרִייתָא.

63. Come and behold: it is also like that above. There exists an apparel, a body, a soul, and a soul for the soul. The heavens and its legions are the apparel, and the Congregation of Yisrael, WHICH IS MALCHUT, is the body that receives the soul, which is the splendor of Yisrael, MEANING ZEIR ANPIN. Therefore, MALCHUT is the body of the soul, SINCE ZEIR ANPIN IS DONNED WITH HER, LIKE THE SOUL IN THE BODY. The soul that we mentioned, which is the splendor of Yisrael, is the actual Torah, MEANING THE SOUL OF THE TORAH AT WHICH THE SAGES LOOK. It is the soul of the soul that is the Ancient Holy One, ON WHOM THEY WILL LOOK IN THE DESTINY TO COME, AS MENTIONED. Everything is held one by the other. THE HOLY ATIKA IS DRESSED IN ZEIR ANPIN, AND ZEIR ANPIN IS DRESSED IN MALCHUT, AND MALCHUT IS DRESSED IN THE WORLDS BRIYAH, YETZIRAH, ASIYAH AND ALL THEIR LEGIONS.

63. ת"ח, הָכִי נִמְי לְעֵילָא, אֵית לְבוּשָׁא, וְגוּפָא, וְנִשְׁמָתָא, וְנִשְׁמָתָא לְנִשְׁמָתָא. שְׂמִיָּא וְחִילִיהוּן. אֵלִין אִינוּן לְבוּשָׁא. וְכֹנְסַת יִשְׂרָאֵל, דְּאִי גּוּפָא, דְּמִקְבֵּלָא לְנִשְׁמָתָא, דְּאִיהוּ תַּפְאֶרֶת יִשְׂרָאֵל. וְע"ד אִיהוּ גּוּפָא לְנִשְׁמָתָא. נִשְׁמָתָא דְּאִמְרוּן דְּאִי תַּפְאֶרֶת יִשְׂרָאֵל, דְּאִיהוּ אֹרִייתָא מִמֶּשׁ. וְנִשְׁמָתָא לְנִשְׁמָתָא, דְּאִי אִיהוּ עֵתִיקָא קְדִישָׁא. וְכֻלָּא אֶחִיד דְּאִי בְּדָא.

64. Woe to those wicked who say that the Torah is merely a story and nothing more, for they look at the dress and no further. Praised are the righteous, who look properly at the Torah. Wine lasts only if it is in a jug. Similarly, the Torah does not endure, except in this mantle. Therefore, there is no need to look except at what is beneath the mantle. That is why all these matters and all these stories are garments.

64. ווי לְאִינוּן חַיִּיבֵיָא, דְּאִמְרֵי דְּאֹרִייתָא לֹא אִיהוּ אֶלָּא סְפוּרָא בְּעֲלֵמָא, וְאִינוּן מְסַתְּבְּלֵי בְּלְבוּשָׁא דְּאִי וְלֹא יְתִיר. זְכָאִין אִינוּן צְדִיקֵיָא, דְּמְסַתְּבְּלֵי בְּאֹרִייתָא בְּדָקָא יָאוּת. חֲמָרָא לֹא יְתִיב אֶלָּא בְּקַנְקָן. כִּן אֹרִייתָא לֹא יְתִיב אֶלָּא בְּלְבוּשָׁא דְּאִי. וְע"ד לֹא בְּעֵי לְאַסְתְּבֵּלָא, אֶלָּא בְּמָה דְּאִית תַּחוּת לְבוּשָׁא. וְע"ד כֹּל אִינוּן מְלִין, וְכֹל אִינוּן סְפוּרִין, לְבוּשֵׁין אִינוּן.

13. The second Pesach

We hear about the ordinance to keep Pesach at the correct time and about the inner meaning of what happens if it is kept a month later due to uncleanness or traveling.

65. "Let the children of Yisrael also keep the Pesach at its appointed season" (Bemidbar 9:2). HE ASKS: What is "keep"? IT SHOULD HAVE SAID, 'EAT'. Rabbi Yosi said: Have we not learned that whoever shows a proper worthy action below is as if he made that above. Due to him, this matter is roused ABOVE, and it is as if he actually made it, as we have already learned.

65. וְיַעֲשׂוּ בְּנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֵדוֹ מֵאִי וְיַעֲשׂוּ. אָמַר רַבִּי יוֹסִי, הָאִי אֲתָמַר, כֹּל מֵאֵן דְּאִחוּזֵי עוֹבְדָא לְתַתָּא בְּדָקָא יָאוּת, כְּאִילוּ עָבִיד לִיהָ לְעֵילָא. דְּהָא בְּגִינֵיהָ אֲתַעַר הֵוּא מְלָה, כְּבִיכּוּל, כְּאִילוּ הוּא עָבִיד לִיהָ, וְהָא אֲתָמַר.

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66. "If any man (lit. 'man man') of you or your posterity shall be unclean..." (Ibid. 10). HE ASKS: Why does it say "man" twice? HE ANSWERS: THE EXPLANATION IS that it is a man who is a man and is worthy to receive the lofty soul, yet he flawed himself so the supernal Shechinah does not reside with him. What is the reason? He brought it about by defiling himself. Therefore, IT IS WRITTEN 'man man', WHICH MEANS that he is worthy to be a man, but he caused himself to be defiled so the Holiness from above should not be with him.

67. "...or be on a journey afar off" (Ibid.). This is one of the ten PLACES that have dots in the Torah. All come to demonstrate something. What is "afar off"? THERE IS A POINT ABOVE THE HEI OF 'AFAR' (HEB. RECHOKAH). It is because a person that defiles himself is made unclean above. As soon as they make him unclean above, he is afar off, far from the place and the road on which the children of Yisrael are attached. He is attached to a journey afar off; he removed himself from getting close to you, Yisrael, and to connect with you as you connect. THAT IS WHY IT SAYS, "ON A JOURNEY AFAR OFF," WITH A DOT ON THE HEI OF RECHOKAH, TO INDICATE THAT THE INTENTION IS ON THE OTHER SIDE THAT IS FAR FROM HOLINESS.

68. Rabbi Yitzchak said: Why is it written, "shall be unclean by reason of a dead body, or be on a journey afar off"? That seems to indicate that there are two things here, which is understood from the word "or." AND HOW CAN YOU SAY THAT THEY ARE ONE THING, THAT THE UNCLEANNESS CAUSED HIM TO BE AFAR OFF? Rabbi Yosi said: Here, WHEN IT SAYS "UNCLEAN BY REASON OF A DEAD BODY," IT MEANS prior to having been made unclean FROM ABOVE. Here, WHEN IT SAYS, "ON A JOURNEY AFAR OFF," THE MEANING IS after they made him unclean FROM ABOVE AND HE STUMBLED TO THAT JOURNEY AFAR OFF, WHICH IS THE OTHER SIDE. It seems that neither this one nor that one will have Holiness from above reside with them, and they will not observe the Pesach at the same time that Yisrael observe it.

69. If you wonder whether he observes THE PESACH on the following month, even if he does not amend himself, it is not so. It is only after he has purified and restored himself. He has another month to perform the Paschal lamb. From here, we take it that every person that purifies himself is also purified FROM ABOVE.

70. If you will venture to say that he will find himself on a higher level that second month, it is not so. This is because the children of Yisrael, the holy offspring that prepare the Paschal lamb at its designated time, take the moon and the sun, THAT ARE MALCHUT AND ZEIR ANPIN, together as one. Whoever receives first the foundation receives the building upon it. What is the foundation? Do not say that it is the loftiest foundation of the everlasting Righteous, THAT IS YESOD OF ZEIR ANPIN, but rather the foundation of a precious stone, MALCHUT, as is written: "the stone which the builders have rejected has become the head stone of the corner" (Tehilim 118:22). For this is a stone upon which something lies, THAT IS ZEIR ANPIN.

66. איש איש בני יהיה טמא וגו'. איש איש תרי זמני, אמאי, אלא איש דהוא איש, ויתחזי לקבלא נשמתא עלאה, והוא פגים גרמיה. דלא שרינא עלוי שכינתא עלאה. מ"ט. בגין דאיהו גרים, והוא מסאב ליה לגרמיה. וע"ד איש איש. איש דיתחזי למדוי איש, והוא מסאב גרמיה, דלא ושרי עלוי קדושה דלעילא.

67. או בדרך רחוקה, דא איהו חד מעשרה דאינון נקודים באורייתא, וכלהו אתיין לאחזאה מלה. מאי בדרך רחוקה. בגין דב"נ דאיהו מסאב גרמיה, מסאבין ליה לעילא. בין דמסאבין ליה לעילא, הא איהו בדרך רחוקה. מההוא אתר וארחא דזרעא דישראל אחידן ביה, הא בדרך רחוקה אחיד, דאתרחק למקרב לכון, ולא תקשרא בכון, כמה דאתון מתקשרין.

68. א"ר יצחק, והא כתיב בני יהיה טמא לגנש או בדרך רחוקה, דאתחזי תרין מלין. משמע דכתיב או. אמר ר' יוסי, כאן, עד לא מסאבין ליה. כאן, בתר דמסאבין ליה. ומשמע אמילו האי, או האי, לא ושרי עלוי קדושה דלעילא, ולא יעבדון פסחא בזמנא דישראל עבדין ליה.

69. ואי תימא, הא בירחא תניינא עביד אי לא מתקן גרמיה. לא, אלא בין דמתדכי ומתקן גרמיה, הא ירחא תניינא למעבד פסחא. מכאן, כל ב"נ דמהכי גרמיה, מדכאן ליה.

70. דאי תימא דבדרגא עלאה יתיר קאים בירחא תניינא. לאו הכי, דהא ישראל זרעא קדישא דעבדו פסחא בזמניה, נטלו ליה לסיהרא ולשמשא בחד. ומאן דנטיל יסודא בקדמיותא, נטיל בניינא. מאי יסודא. לא תימא יסודא עלאה דצדיקא דעלמא, אלא יסודא דאבן טבא, כד"א אבן מאסו הבונים היתה לראש פנה. והאי הוא אבן דשארני עלויה מאן דשארני.

71. Rabbi Yehuda said: Certainly he acquires all, even on the second month. THAT IS, ONE CAN ACQUIRE EVEN IN THE SECOND MONTH MALCHUT AND ZEIR ANPIN TOGETHER, AT ONCE, JUST LIKE IN THE FIRST PASCHAL PREPARATIONS OF THE LAMB. HOWEVER, it is not quite the same as if someone acquires the Paschal lamb on the designated period. What is the reason? It is because the one who acquires the Paschal lamb service on its designated period receives from the bottom upward and does not regress, since we may promote to a higher grade of sanctity but not degrade. The one who acquires the Paschal lamb past the designated time descends from higher to lower. Therefore, even if it is the same in everything, it is not equal, since this one ascends and that one descends, and that one descends and does not ascend. Therefore, whoever brings the Paschal lamb on its designated state is more worthy. Praised are the children of Yisrael who are meritorious in all. They are worthy of the Torah, and whoever is worthy of the Torah merits the Holy Name. Praised are they in this world and the World to Come.

We are told that once the Congregation of Yisrael is adorned with her crowns in the month of Nissan she does not remove the crowns from herself for thirty days, so it is still possible to have a second Passover in the second month. The commandments for the slaughter of the Paschal lamb and the delay of the celebration for those who are unclean or far away to the second date are laid out for us. The first Passover is from the right and the second is in the left. Ra'aya Meheimna (The Faithful Shepherd)

72. It is a commandment to make a second Pesach for those that were unable TO DO THE PASCHAL OFFERING ON ITS DESIGNATED DATE, BECAUSE THEY WERE TOO FAR AWAY or were defiled by any other uncleanness. HE ASKS: If the secret of Pesach, which is the secret of the Faith in which Yisrael entered, dominates in the month of Nissan and then it is the time for rejoicing, how could those who were unable to prepare it on time, or were defiled, make up for it in the second month, seeing that its time had already passed?

73. HE REPLIES: Once the Congregation of Yisrael, WHICH IS MALCHUT, is adorned with its crowns, MEANING THE MOCHIN OF THE FIRST THREE SFIROT, in the month of Nissan, she does not remove these crowns and adornments from herself for thirty days. The Matron sits in her adornments all these thirty days, beginning with the day of the exodus of Yisrael, since the Paschal lamb and all her legions are in a state of happiness. Whoever wishes to see the Matron may look. And the proclamation calls: Whoever did not get a chance to see the Matron should come and look before the gates are locked. When is this proclamation proclaimed? It is on the fourteenth day of the second month, since the gates remain open from then on for seven days following. Following that, they lock the gates. Therefore, THEY BRING the second Pesach.

74. This commandment entails the slaughter of the Paschal lamb at its appointed time. It reveals the first Paschal lamb date and the second Paschal lamb, and cautions us to consume them in accordance with their laws. The unclean should be delayed to the second Paschal lamb date. That is a third commandment. Tanaim and Amoraim: they are persons who are like pure, mundane objects from the side of Michael. And they are those like mundane objects from the sacred, for example holy meat, from the side of Gabriel, SINCE MICHAEL AND GABRIEL ARE the priest and the Levi, WHICH IS CHESED AND GVURAH. They are persons who are like Holy days and they are like the Holy of Holies.

71. אָמַר רַבִּי יְהוּדָה, וְדַאי כִּלְא נְטִיל אָפִילוּ בִּירְחָא תְּנִינָא. אָבַל לָאו אִיהוּ כְּמַאן דְּנְטִיל לִיה בְּזַמְנִיה. מֵאֵי טַעְמָא. דָּא דְּנְטִיל פְּסַחָא בְּזַמְנִיה, נְטִיל מִתְתָּא לְעִילָא, וְלֹא נַחִית. בְּגִין דְּמַעְלִין בְּקָדְשׁ, וְלֹא מוֹרִידִין. וְדָא דְּנְטִיל בְּתַר זְמַנִּיה, נַחִית מֵעִילָא לְתַתָּא. בְּגִ"כּ שׁוֹיֵן כִּלְא, וְלֹא שׁוֹיֵן. דְּדָא סְלִיק וְלֹא נַחִית, וְדָא נַחִית וְלֹא סְלִיק. בְּגִין כִּךְ מֵאן דְּמַקְרַב פְּסַחָא בְּזַמְנִיה, שְׁבַחָא יְתִיר אִית לִיה. זְכָאִין אִינוּן יִשְׂרָאֵל, דְּזְכָאִין בְּכִלְא, דְּזְכָאִין בְּאוֹרֵייתָא, וְכֹל מֵאן דְּזָכִי בְּאוֹרֵייתָא, זָכִי לִיה בְּשִׁמְא קְדִישָׁא. זְכָאִין אִינוּן יִשְׂרָאֵל, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאִתִּי.

רַעִיָא מְהִימְנָא

72. פְּקוּדָא לְמַעְבַּד פְּסַח שְׁנִי, עַל אִינוּן דְּלֹא יָכִילוּ, אוּ דְּאִסְתָּאבוּ בְּמַסְאָבוּ אַחְרָא. אִי רְזָא דְּפַסְחָא, רְזָא דְּמְהִימְנוּתָא דְּיִשְׂרָאֵל עֲאֲלִין בְּהַ, שְׁלֵטָא בְּנִיסוּן, וְכַדִּין אִיהוּ זְמַנָּא לְחַדוּהַ, אִיךְ יְכַלִּין אֲלִין דְּלֹא יָכִילוּ, אוּ דְּאִסְתָּאבוּ, לְמַעְבַּד בִּירְחָא תְּנִינָא, דְּהָא אַעְבַּר זְמַנָּא.

73. אֲלֵא בֵּינּוּן דְּכ"י מִתְעַטְרָא בְּעַטְרָהָא בְּנִיסוּן, לֹא אֲתַעֲדִיאַת כְּתַרְהָא וְעַטְרָהָא מְנָה תְּלַתִּין יוֹמִין. וְכֹל אִינוּן ל' יוֹמִין מִן יוֹמָא דְּנִסְקוּ יִשְׂרָאֵל מִפְּסַח יְתָבָא מְטְרוֹנִיתָא בְּעַטְרָהָא, וְכֹל חִילָאָה בְּחַדוּהַ. מֵאן דְּבַעֵי לְמַחְמֵי לְמְטְרוֹנִיתָא, יָכִיל לְמַחְמֵי. כְּרוּזָא כְּרִיז, כֹּל מֵאן דְּלֹא יָכִיל לְמַחְמֵי מְטְרוֹנִיתָא, יִיתִי וְיַחְמֵי עַד לֹא יִנְעַלּוּן תְּרַעִיהַ. אִימְתִי כְּרוּזָא כְּרִיז. בְּאַרְבַּעַה עָשָׂר לְיִרְחָא תְּנִינָא, דְּהָא מִתְמַן עַד שְׁבַעַה יוֹמִין, תְּרַעִין פְּתִיחֵן. מִכָּאן וְלַהֲלָאָה יִנְעַלּוּן תְּרַעִי. וְעַל דָּא פְּסַח שְׁנִי

74. פְּקוּדָא דָּא, שְׁחִיטַת הַפֶּסַח בְּזַמְנוֹ. וְאַבְתְּרִיהַ פְּסַח רֵאשׁוֹן וּפְסַח שְׁנִי לְאַכּוֹל אוֹתָן כְּמַשְׁפָּטֵן. וְטַמְאִים לְהִיּוֹת נִדְחִים לְפַסַּח שְׁנִי, דְּאִיהוּ פְּקוּדָא תְּלִיתָאָה. תְּנַאִין וְאַמוֹרָאִין, אִית בְּנֵי נִשָּׂא כְּחוּלִין דְּטַהֲרָה, מַסְטְרָא דְּמִיכָאֵל. וְכְחוּלִין דְּהַקְדֵּשׁ, כְּגוֹן בֶּשֶׂר קָדֵשׁ, וְאִינוּן מַסְטְרָא דְּגַבְרִיאֵל. כְּהֵן וְלוֹי. וְאִית בְּנֵי נִשָּׂא דְּאִינוּן כְּיוֹמִין טְבִין, וְאִינוּן קָדֵשׁ קְדָשִׁים.

75. The Shechinah is the first Pesach from the right side, SINCE THE FIRST MONTH IS FROM THE RIGHT COLUMN, and the second Pesach from the left, SINCE THE SECOND MONTH IS THE LEFT COLUMN. SINCE NISSAN AND IYAR ARE CHESED AND GVURAH, the first Pesach is from the right where Chochmah prevails, SINCE CHOCHMAH IS IN THE RIGHT COLUMN. The second Pesach is in the left where Binah prevails, SINCE BINAH IS IN THE LEFT COLUMN. In Gvurah, WHICH IS IN THE LEFT COLUMN, all foreign fires are removed, which are like straw and chaff in relation to the fire of Gvurah. THEREFORE, the unclean are delayed until the second Pesach.

75. שְׁכִינָתָא אִיהִי פֶסַח רֵאשׁוֹן, מִיְמִינָא. וּפֶסַח שְׁנִי, מִשְׁמָאלָא. פֶּסַח רֵאשׁוֹן מִיְמִינָא, דְּתַמְנָן חֲכֻמָּה. פֶּסַח שְׁנִי מִשְׁמָאלָא, דְּתַמְנָן בִּינָה. וּבְגִין דְּבִגְבוּרָה מִתְעַבְרִין כָּל אֲשֵׁין נוֹכְרָאִין, דְּאִינּוֹן כְּקֶשׁ וְתַבָּן לְגַבֵּי אֵשׁ דְּגְבוּרָה, טְמָאִים נִדְחִים לְפֶסַח שְׁנִי.

14. "Everything that comes into the fire... you shall pass through the fire"

We learn that the soul is the vessel of God, and that God will not dwell in it until it is purged in the fire of Gvurah. Also, people are cleansed by the Written Torah from the right, that is referred to as 'water'. The completely wicked are purified in Gehenom but those who study the Oral Torah and the Written Torah are purified through the Torah.

76. Every uncleanness - such as that of a woman in her menstrual flow, a leper, or a man or a woman who has a discharge and a woman who gives birth - the fire of Gvurah consumes THEM. The soul is the vessel of the Holy One, blessed be He, AND THE HOLY ONE, BLESSED BE HE, does not dwell in it until it is purged in the fire of Gvurah, as is written: "is not My word like a fire?" says Hashem" (Yirmeyah 23:29). In this fire, if THE EVIL INCLINATION is like iron, it explodes; if it is like stone, it melts.

76. וְכָל טוּמְאָה נִדְּחָה, וּמְצוּרַע, וְזָב וְזָבָה וְיוֹלְדֵת, בְּאֵשׁ דְּגְבוּרָה אִיהוּ שׁוֹרֵף. דְּנִשְׁמָתָא אִיהוּ מְאָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ לֹא שְׂרִי בָּהּ, עַד דְּאִתְלַבְּנַת בְּאֵשׁ דְּגְבוּרָה, דְּכֹתִיב הֲלֹא כֹה דְּבָרֵי כָּאֵשׁ נָאִם יי'. וּבִהְיֵי אֵשׁ, אִם בְּרוּל הוּא מִתְפּוֹצֵץ, וְאִם אֶבֶן הוּא נִמּוּחַ.

77. And of the right, the place of the Written Torah, that is REFERRED TO AS 'water', IT SAYS: "and she shall be cleansed from the flow of her blood" (Vayikra 12:7). Through her are cleansed a leper, one who is unclean through contact with a dead body, one who has a discharge and one who is defiled through contact with any kind of insect. It is written: "then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25).

77. וּבִיְמִינָא דְּתַמְנָן תּוֹרָה שְׁבִכְתָּב, דְּאִיהִי מַיִם, וְטַהֲרָה מִמְּקוֹר דְּמִיָּה, וְאִתְדַבֵּי בָּהּ מְצוּרַע, וְטְמֵא מַת, וְזָב וְטְמֵא בְּכָל מִינֵי שְׂרָץ. הֵה"ד וְזִרְקַתִּי עֲלֵיכֶם מִיַּם טְהוּרִים וְטַהַרְתֶּם וְגו'.

78. In the Central Column, the vessel is united with her husband, THE VESSEL being a woman, MALCHUT. After becoming sanctified in the Left Column and becoming cleansed in the ritual waters in the Right Column, SHE IS UNITED IN THE CENTRAL COLUMN. It is said about Pesach utensils: such utensils that are used for cold things, one dips them ritually in cold and they are cleansed. Since they are the souls that came from the side of Mercy and they are merciful, graceful and kind, they do not require cleansing in lukewarm water like those of average people. Most certainly they are not cleansed in the very hot waters, through which the completely wicked purify themselves, those who heat themselves in the fire of the Evil Inclination. About them, it is written: "everything that comes into the fire...you shall pass through the fire" (Bemidbar 31:23), since the filth on them is great. However, the completely Righteous are cleansed with cold waters, since it was said about them: whoever puts space between the ones that get stuck together - MEANING THAT HE DOES NOT STICK TOGETHER WHILE PRONOUNCING THE LETTERS IN THE RECITAL OF Sh'ma - one to the other, they cool Gehenom for him.

78. בְּעֵמּוּדָא דְּאִמְצָעִיתָא מְאָנָא אִתְיַחַדַּת בְּבַעֲלָהּ, דְּאִיהִי אִתְתָּא, בְּתַר דְּאִתְקַדְּשַׁת בְּשְׁמָאלָא, וְאִתְדַכָּאֵת בְּמֵי מְקוּהָ בִיְמִינָא, וְאוּמְרִים עַל מְאֵנֵי דְּפֶסַחָא, כְּלָיִם שְׁנִשְׁתַּמְשׁוּ בְּהָן בְּצוּנָן, מְטַבִּילָן בְּצוּנָן, וְהָן טְהוּרִים. אִינּוֹן נִשְׁמַתִּין דְּאִינּוֹן מְסַטְרָא דְּרַחֲמֵי, וְאִינּוֹן רַחֲמָנִים, מְאֵרֵי חֲנָא וְחֶסֶדָא, לֹא צְרִיכִין לְאִדְכָּאָה בְּמֵיִם פּוֹשְׁרִים כְּבִינוּנָנִים. כ"ש בְּחֲמֵי חֲמִין, דְּבִהוֹן מִתְדַכִּין רְשָׁעִים גְּמוּרִים, דְּמִחֲמִין גְּרַמְיִיהוּ בְּאֵשׁ דִּיצְה"ר. וְעַלְיִיהוּ אִתְמַר, כָּל דְּבַר אֲשֶׁר יָבֵא בְּאֵשׁ. בְּגִין דְּזוּהֵמָא דְּלֵהוֹן נְפִישָׁא. אֲבָל צְדִיקִים גְּמוּרִים בְּצוּנָן. דְּעַלְיִיהוּ אִתְמַר, כָּל הַמְּשִׁים רִיחַ בֵּין הַדְּבָקִים, מְצַנְנִים לֵיהּ גִּיהֶנֶם.

79. If the souls are materialistic, in that they are like clay utensils, their breakage is their purification. As it is said, if they are broken, they were cleansed. The secret of this is: "the sacrifices of Elohim are a broken spirit" (Tehilim 51:19). However, about those involved in studying Written Torah and Oral Torah, which are fire and water, and those who are striving after the secrets of the Torah, which is light, it is written: "and Torah is light" (Mishlei 6:23). They are purified through the Torah AND DO NOT NEED GEHENOM.

80. Furthermore, we find in the chapter about seeing, 'One who sees dates (Heb. temarim) in his dream, it means his iniquities have ended (Heb. tamu)'. This is what is written: "the punishment of your iniquity is accomplished, O daughter of Zion" (Eichah 4:22), because temarim consists of THE LETTERS of tam (Eng. 'whole'), which is Jacob's level, about whom it is written: "and Jacob was a plain (Heb. tam) man" (Beresheet 25:27). The sins are bitter (Heb. marim) and, therefore, the dates (Heb. temarim) contain THE LETTERS tam and mar. THEREFORE, THAT INDICATES THAT HIS SINS ARE OVER.

15. "The waters were made sweet"

This section talks about the days to come, emphasizing the stress and poverty that will come to the teachers of the Mishnah during the time of testing. The text addresses the Faithful Shepherd, Moses, telling him that through his revelation of the secrets will come the sweetening of the waters. Sufferings are like salt that sweetens the meat.

81. Here, it is hinted that "the waters were made sweet." This is what is written: "and Hashem showed him a tree...the waters were made sweet" (Shemot 15:25). It is apparent from here that for whoever strives in the Torah, which is the Tree of Life, it is said about his sins: "and they made their lives bitter with hard bondage" (Shemot 1-14). The Holy One, blessed be He, forgives them and they BECOME sweet again, MEANING THAT THE INIQUITIES TURN TO BECOME LIKE MERITS.

82. Days will come of which will be fulfilled, like the days that were during their exodus from Egypt, what is written there: "and Joseph died, and all his brethren, and all that generation" (Ibid. 6). In the last exile, death is nothing but poverty, since a poor person is regarded as dead. The verse will be fulfilled of them: "and I will leave in the midst of you a poor and lowly people, and they shall trust in the Name of Hashem" (Tzefanyah 3:12). It will also be fulfilled in relation to them: "and the afflicted people You will save" (II Shmuel 22:28). Those rich that will survive among them, this will be fulfilled about them: "you are idle, you are idle" (Shemot 5:17). They are slack in learning Torah, slow to do kindness toward Torah people, and people of virtue that wander from city to city are not received graciously.

79. וְאִי נִשְׁמָתִין חֲמֻרִים, דְּאִינוּן כְּמֵאֲנֵי חֶרֶס, שְׁבִירְתָן זֶה הוּא טְהֻרָתָן. כְּדִ"א נִשְׁבְּרוּ, נִטְהָרוּ. וְרִזָּא דְּמִלְּהָ, זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבְּרָה וְגו'. אֲבָל אִינוּן דְּמִשְׁתַּדְּלִין בְּאוֹרֵייתָא דְּבִכְתָּב וּבְאוֹרֵייתָא דְּבַע"פ, דְּאִינוּן אִשׁ וּמֵימ, וְאִינוּן דְּמִשְׁתַּדְּלִין בְּרִזֵי דְּאוֹרֵייתָא, דְּאִיהוּ אוֹר, דְּכְתִיב בְּה, וְתוֹרָה אוֹר, בְּאוֹרֵייתָא אִינוּן מִתְדַכֵּין בְּה.

80. וְעוֹד בְּפֶרֶק הַרוּאָה, הַרוּאָה תְּמָרִים בְּחֵלֹם, תְּמוּ עוֹנוֹתֵינוּ. הַה"ד, תָּם עוֹנֵךְ בַּת צִיּוֹן. בְּגִין דְּתְּמָרִים, בֵּיה תָּם, דְּרָגָא דִּיעֻקֵּב, דְּאֶתְמַר בֵּיה, וְיַעֲקֹב אִישׁ תָּם. חוֹבִין מְרִים, וְע"ד תְּמָרִים: תְּמָן תָּ"ם, וְתִמְן מ"ר.

81. הֵבֵא רְמִיזוּ, וְיִמְתְּקוּ הַמַּיִם. הַה"ד, וְיִוְרְהוּ יַי' עֵץ וְיִמְתְּקוּ הַמַּיִם. מֵהֵבֵא, מֵאֵן דְּאֶשְׁתַּדַּל בְּאוֹרֵייתָא, דְּאִיהוּ עֵץ. חוֹבִין דִּילִיָּה, דְּאֶתְמַר בְּהוּן וְיִמְרְרוּ אֵת חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה, קוּדְשָׁא בְּרִיךְ הוּא מְחִיל לֵיה, וְיִתְחַזְרוּן מִתִּיקִין.

82. דִּיּוֹמִין יִיתָן, דִּיתְקִיִים בְּהוּ כְּמִפְקֵנוּ דְּמִצְרַיִם, דְּאֶתְמַר בֵּיה וְיָמַת יוֹסֵף וְכָל אָחָיו וְכָל הַדּוֹר הַהוּא. וּבְגִלּוֹתָא בְּתְרָאָה, לִית מִיתָה אֲלָא עוֹנֵי דְּעֵנִי חֲשׁוּב כְּמַת. לְקִיִים בְּהוּן וְהִשְׁאֲרֵתִי בְּךָ עִם עֲנִי וְדַל וְחֲסוּ בְּשֵׁם יי'. לְאֶתְקִימָא בְּהוּן וְאֵת עִם עֲנִי תוֹשִׁיעַ. וְאֵלִין עֲתִירִים דִּישְׁתַּאֲרוּן בְּהוּן יִתְקִיִים בְּהוּן, נְרַפִים אֲתָם נְרַפִים. נְרַפִים הֵם בְּאוֹרֵייתָא. נְרַפִים הֵם, לְמַעַבְד טִיבוּ עִם מְאִרֵי תוֹרָה. וְאֲנָשֵׁי חֵיל הַמְּסוּבָבִים מְעִיר לְעִיר וְלֹא יִחוּגְנוּ.

83. They are idle under the heavy burden. You may say that it is because THEY ARE heavily burdened that they do not do kindness. Therefore, "let more work be laid upon the men, that they may labor in it" (Ibid. 9), and cause that the burden will actually be REAL. "And let them not regard vain words" (Ibid.), that they lie and say that the burden is heavy on them, and therefore they refrain from kindness. They TOO are lying by saying that due to the burden that is heavily upon them, "there is no straw given." That is the lie of money, by which they have erred before the Holy One, blessed be He, by paying no attention to Him nor trusting in the Name of Hashem. STRAW, WHICH IS MONEY, is not "given to your servants," AND NOT BECAUSE OF THE HEAVY BURDEN.

84. Those that have straw, hide and store their money in it, which is inside (Heb. tochen), like inside the storage or inside the safety-box. It is applicable to them, "yet shall you deliver the quantity (Heb. tochen) of bricks" (Ibid. 18) which refers to sums of money that are bricks that will exist during that generation.

85. During that period, "there He made for them a statute and an ordinance, and there He tested him" (Shemot 15:25), referring to the teachers of the Mishnah. They too, "came to Mara (Eng. 'bitter')" (Ibid. 23). The Oral Law will again be bitter to them with great stress and poverty, and it will be fulfilled for them: "and they made their lives bitter with hard bondage," which refers to hard questions. "...in mortar (Heb. chomer)..." from minor to major (Heb. chomer), "and in brick (Heb. levenah)." That refers to explaining (Heb. libun) law. "...and in all manner of bondage in the field..." (Shemot 1:14). That refers to the Baraita, SINCE BARAITA MEANS FIELD. "All their bondage, wherein they made them serve, was with rigor" (Ibid.); that is, the unanswered problems and questions.

86. And you, Faithful Shepherd, it will come true there for you: "there He made for them a statute and an ordinance, and there He tested him." With this Tree of Knowledge of Good and Evil - that is, prohibition and permission - and through these secrets that will be revealed through you, "the waters were made sweet." Like salt that sweetens the meat, so will they be sweetened through you by the secrets that will be revealed through you. All these difficulties and disagreements of the bitter waters in the Oral Torah will return to be sweet waters of the Torah. These sufferings that you have will again be sweet to you through the secrets that will be revealed through you, and all your pains will seem to you like passing dreams THAT ARE NO MORE. Dream (Heb. chalam, Chet-Lamed-Mem) is like salt (Heb. melach, Mem Lamed Chet), AND LIKE SALT that sweetens the meat, so too are sufferings, as we have explained.

83. וְגֵרָמִים הֵם בְּכוֹבֵד הַמָּס, דְּאֵי תִימָא כְּבִדִּין אִינוּן בְּכוֹבֵד הַמָּס, וְלֹא עֲבָדִין טִיבוּ, בְּגִין דָּא תְּכַבֵּד הָעֲבוּדָה עַל הָאֲנָשִׁים וַיַּעֲשׂוּ בָּהּ, דְּכוֹבֵד הַמָּס עָלֵיהוּ, וְאֵל יִשְׁעוּ בְּדַבְרֵי שָׁקֶר, דְּאִינוּן מְשַׁקְרִין וְאִמְרִין דְּכוֹבֵד הַמָּס עָלֵיהוּ, וּבְגִין דָּא לֹא יַעֲבִדוּן טִיבוּ. אִינוּן מְשַׁקְרִין בְּמַלּוּלֵיהוּ, וְאִמְרִין דְּמַהְכוֹבֵד דְּתְכַבֵּד עָלֵיהוּ, תְּבִין אֵין גִּתָּן, מְמוֹנָא דְּשַׁקְרָא, דְּבִיָּה טוֹעִין לְקוּדְשָׁא בְּרִיךְ הוּא וּבְגִין דְּלֹא יִשְׁעוּן בֵּינָה, וְלֹא חָסוּ בְּשֵׁם יי', אֵין גִּתָּן לְעֲבָדִיךָ.

84. וְאֵלִין דְּאִית לֹון, טְמִיר וּגְנִיז מְמוֹנָא מְלָגוּ, דְּאִיהוּ תוֹכֵן, כְּגוֹן תוֹךְ הָאוּצָר וְתִיבָה, אֲתַקִּים בְּהוּ וְתוֹכֵן לְבָנִים תַּנְנוּ. וְדָא כְּסָמִים לְבָנִים, דִּיהוּן בְּהוּא דְּרָא.

85. בְּהוּא זְמַנָּא שָׁם שָׁם לֹו חוֹק וּמִשְׁפָּט, וְאִינוּן מְאִרֵי מִשְׁנָה. אוֹף הֵכָא וַיָּבֵאוּ מִרְתָּהּ, אֲתַהֲדֵר לֹון אוֹרֵייתָא דְּבַעַל פֶּה, מְרָה בְּדַחְקִין סְגִיִּין, בְּעַנְיֹותָא, דִּיתַקִּים בְּהוּ, וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעֲבוּדָה קִשָּׁה: זֹו קוֹשִׁיא. בַּחֲמֵר: דָּא ק"ו. וּבְלִבְנִים: דָּא לְבוֹן הֶלְכָה. וּבְכָל עֲבוּדָה בְּשָׂדֵה: דָּא בְּרִייתָא. אֵת כָּל עֲבוּדָתָם אֲשֶׁר עָבְדוּ בָּהֶם בְּפִרְךָ: דָּא תִיק"ו.

86. וְרַעֲיָא מְהִימְנָא, תַּמָּן אֲתַקִּים בְּךָ, שָׁם שָׁם לֹו חָק וּמִשְׁפָּט וְשָׁם נִסְהוּ. וּבַהֲאֵי עַץ הַדַּעַת טוֹב וְרַע, דְּאִיהוּ אִיסוּר וְהִיתָר. וּבְאִינוּן רְזִין דְּאֲתַגְלִיין עַל יַדְךָ, וַיִּמְתְּקוּ הַמַּיִם. כְּמַלַּח דְּמַמְתַּקַּת בְּשָׂרָא, הֲכִי יִתְמַתְּקוּן בְּרְזִינָא דְּאֲתַגְלִיין עַל יַדְךָ, כָּל אִינוּן קוֹשִׁיין וּמַחְלוּקוֹת, דְּמִיין מְרִיין דְּאוֹרֵייתָא דְּבַעַל פֶּה, אֲתַהֲדֵרוּ מְתִיקָן מִי אוֹרֵייתָא, וַיִּסוּרִין הִילְךָ, בְּרְזִין אֵלִין דְּאֲתַגְלִיין עַל יַדְךָ, יְהוּן לָךְ מְתִיקוּן, וַיְהִדְרוּן לָךְ כָּל דְּחַקִּין הִילְךָ, כְּחַלְמִין דְּעֲבָרִין. וְחַל"ם, בְּהִיפּוּךָ אֲתוּון מַל"ח. דְּמַמְתַּקַּת יֵת בְּשָׂרָא. אוֹף יִסוּרִין מְמַתְּקִים. כְּמָה דְּאוּקְמוּהָ.

87. The suffering will again be like salt of Sodom that blinds the eyes to the wicked, to have the verse come true upon them: "but the eyes of the wicked shall fail" (Iyov 11:20). These are the wicked mixed multitudes, upon whom will come true: "many shall purify themselves, and refine themselves, and be tried; but the wicked shall do wickedly" (Daniel 12:10). "...refine themselves..." refers to the students of the Mishnah; "and be refined" (Ibid.), refers to the holy offspring of the rest of the nation, as it says: "and will refine them as the silver is refined" (Zechariah 13:9). "But the wicked shall do wickedly," refers to the mixed multitudes.

87. וְלִרְשָׁעִים מִתְהַדְרֵן יִסּוּרֵין מֶלֶח סְדוּמִית, דְּאִיהֵי מִסְמָא אֶת הָעֵינַיִם, לְקִיּוּמָא בְּהוּ וְעֵינֵי רְשָׁעִים תְּכַלִּינָה. וְאִינוּן עֵרֵב רַב רְשִׁיעֵינָא, דִּיתְקִיִּים בְּהוּ בְּהוּא זְמָנָא, יִתְבַּרְרוּ וְיִתְלַבְּנוּ וְיִצְרְפוּ רַבִּים וְהִרְשִׁיעוּ רְשָׁעִים. יִתְלַבְּנוּ: אִינוּן מְאִרֵי מִשְׁנָה. וְיִצְרְפוּ: אִינוּן זִרְעָא קְדִישָׁא דְשָׂאֵר עִמָּא. הַהִ"ד וְיִצְרְפוּתִים כְּצִרוּף אֶת הַכֶּסֶף. וְהִרְשִׁיעוּ רְשָׁעִים, אִינוּן עֵרֵב רַב.

16. The raven and the dove

We hear that those who toil in the splendor called 'The Zohar' will be wise and shine like the brightness of the firmaments. They must teach every secret and teach others how to be receptive to the light of the Torah and to the light of the Zohar. At that time they will be like the dove that was sent from Noah's ark, not like the raven that betrayed his mission. The prophet saw them become connected in three levels - Keter, Tiferet, Yesod - in the center and thus said that they shall prosper, be exalted, be very high, and be connected to two Messiahs.

88. "But the wise shall understand" (Daniel 12:10). These are the scholars of Kabbalah. It says about them: "and they who are wise shall shine like the brightness of the firmaments" (Ibid. 3). This refers to those that place their effort in the splendor called 'The Zohar', that is like Noah's ark, to which are gathered two from a city, seven from the kingdom and, occasionally, one from a city and two from a family, by whom this comes true. "Every son that is born you shall cast into the river" (Shemot 1:22). THE SECRET OF THE TORAH IS CALLED "SON"; "THAT IS BORN," MEANS CONCEIVED; "INTO THE RIVER," IS THE LIGHT OF THE TORAH. "THROW HIM (HEB. TASHLICHUHU)," IS LIKE 'TEACH HIM (HEB. TASKILUHU)' - EVERY INDIVIDUAL SECRET THAT IS BORN TO YOU, TEACH IT. Teach how to be RECEPTIVE TO THE LIGHT OF THE TORAH AND TO ITS SOUL. This is the light of this book OF ZOHAR, and all is due to you.

88. וְהַמְשֻׁבָּלִים יְבִינוּ, אִינוּן מְאִרֵי קְבֻלָּה, דְּאֵתְמַר בְּהוּן וְהַמְשֻׁבָּלִים יִזְהִירוּ בְּזֹהַר הַרְקִיעַ. אֵלֵין אִינוּן דְּקָא מִשְׁתַּדְּלִין בְּזֹהַר דָּא, דְּאֶקְרִי סֵפֶר הַזֹּהַר, דְּאִיהוּ כְּתִיבַת נֹחַ, דְּמִתְכַנְשִׁין בְּהַ שְׁנַיִם מְעִיר, וְשִׁבְעַ מִמְּלָכוֹתָא. וְלִזְמַנֵּין אֶחָד מְעִיר, וְשְׁנַיִם מִמְּשַׁפְּחָה. דְּבְהוּן יִתְקִיִּים כָּל הַבֵּן הַיְלֹוד הַיְאוּרָה תְּשְׁלִיכוּהוּ. וְדָא אוּרָה דְּסִפְרָא דָּא, וְכֻלָּא עַל סִיבָה דִּילָךְ.

89. Who caused all this? The raven, since at that time you will be like a dove. THIS ALLUDES TO THE RAVEN AND THE DOVE THAT NOAH SENT FROM THE ARK AFTER COMPARING THE ZOHAR TO NOAH'S ARK. Another messenger was called in your Name, just like the raven that was originally sent FROM THE ARK and did not return from his mission and made his effort with forbidden abominations, about which it is said that the ignorant are abominable. AND HE SPENT HIS EFFORTS ON THEM, because of their money, and he strove in his mission to return the righteous to repentance. It is as if he has not fulfilled the mission of his Master. RABBI MOSES KORDOVERO OF BLESSED MEMORY WROTE THAT IT REFERS TO JEROBOAM, THE SON OF NEBAT, WHO WAS WORTHY TO BE THE REDEEMER OF YISRAEL. HE FALTERED WITH THE GOLDEN CALVES, SINNED, AND CAUSED MANY OTHERS TO SIN. HE IS COMPARED TO THE RAVEN THAT BETRAYED HIS MISSION.

89. וּמָאן גְּרִים דָּא. עוֹרֵב דְּאֵנַת תְּהָא בְּהוּא זְמָנָא, בְּיוֹנָה. דְּשְׁלִיחַ אַחְרָא דְּאֶקְרִי בְּשִׁמְךָ, כְּעוֹרֵב דְּאֶשְׁתַּלַּח בְּקִדְמִיתָא, וְלֹא אֶתְהַדְּרַ בְּשְׁלִיחוּתָא, דְּאֶשְׁתַּדַּל בְּשִׁקְצִים, דְּאֶתְמַר בְּהוּן, עִמֵי הָאָרֶץ שִׁקָּץ. בְּגִין מְמוֹנָא דְּלְהוּן, וְלֹא אֶשְׁתַּדַּל בְּשְׁלִיחוּתֵיהּ לְאַהֲרָא לְצַדִּיקֵינָא בְּתִיּוּבָתָא. בְּאִילוּ לֹא עֵבִיד שְׁלִיחוּתָא דְּמְאִרֵיהּ.

90. The secret of the dove that entered the depths of the sea shall come true with you, and likewise you will enter the deep chasms of the Torah. This is what is written by the prophet Jonah: "for You did cast me into the deep, into the heart of the seas" (Yonah 2:4), MEANING IN THE SEA OF THE TORAH. THEN there will be Chochmah, Chesed, and Netzach to the right. Of those, David said: "the right hand of Hashem does valiantly. The right hand of Hashem is exalted. The right hand of Hashem does valiantly" (Tehilim 118:15-16). The three LEVELS of the left become connected together - which are Binah, Gvurah, Hod - and the three levels in the center - which are Keter, Tiferet, Yesod - are attached to right and left, SINCE THE CENTRAL COLUMN IS ATTACHED TO RIGHT AND LEFT. IN THIS WAY, THE TEN SFIROT ARE PERFECTED, INCLUDING THE FIRST THREE SFIROT.

91. Since the prophet saw you become connected in these three levels - KETER, TIFERET, YESOD - in the center, he pronounced upon you this verse: "behold, My servant shall prosper," THE SECRET OF YESOD; "he shall be exalted and extolled," THE SECRET OF TIFERET; "and be very high" (Yeshayah 52:13), THE SECRET OF KETER. You will be connected and attached to two Messiahs. David spoke of the three right ones - CHOCHMAH, CHESED, NETZACH - of Messiah, the son of David, and, "the right of Hashem," three times, AS MENTIONED NEARBY. Corresponding to the three left ones - GVURAH, BINAH, HOD - to which is attached Messiah, son of Ephraim, he said from the first left side, Gvurah, "I shall not die," AND FURTHER SAID, "but live" (Tehilim 118:17), from the SECOND side of the left, which is your Hod. About this, it is said that He gave Hod to Moses, MEANING AS IT SAYS: "AND YOU SHALL PUT SOME OF YOUR HONOR (HEB. HOD) UPON HIM" (BEMIDBAR 27:20), MEANING THAT THE HOLY ONE, BLESSED BE HE, GAVE HIM HOD TO BE HIS OWN. It is given to you from the side of Binah, SINCE THE ILLUMINATION OF CHOCHMAH FROM THE LEFT OF BINAH IS REVEALED IN HOD.

92. Thus, IN GVURAH, you would have been arid and dry in everything, due to Messiah, the son of Ephraim; DRY in your Torah and your prophecy and in your body, in which you have suffered too many agonies. So that he should not die, MESSIAH, THE SON OF EPHRAIM, you pleaded for mercy on his behalf. THEREFORE, it says about him, "but live," from the side of Binah, and therefore, "I shall not die," from the side of Gvurah, WHICH CARRIED FROM IT HARSH JUDGMENT, AS MENTIONED ABOVE. "...but live..." is from the side of Binah, MEANING AFTER MOCHIN WERE REVEALED FROM IT, WHICH ARE THE SECRET OF THE Tree of Life, WHICH IS THE CENTRAL COLUMN that overpowers THE LEFT COLUMN, GVURAH, THROUGH the reading of Sh'ma of the morning prayer, WHICH IS THE SECRET OF CHESED. It is connected to it through the knot of the Tefilin to the right of Abraham, which is the morning prayers, NAMELY CHESED.

93. "...and declare the works of Yah..." (Tehilim 118:17) from the side of Hod, SINCE THE ILLUMINATION OF CHOCHMAH THAT IS REVEALED FROM BINAH IS NOT REVEALED, ONLY FROM THE CHEST DOWNWARD THAT IS IN HOD. "Yah has chastised me severely" (Ibid. 18), MEANING WITH Chochmah and Binah, WHICH ARE from right and left, SINCE CHOCHMAH COMPRISES three right ones - CHOCHMAH, CHESED AND NETZACH - AND BINAH COMPRISES three left ones - BINAH, GVURAH AND HOD. PRIOR TO THE INTERVENTION OF THE CENTRAL COLUMN, THE RIGHT AND THE LEFT ARE IN CONFLICT WITH EACH OTHER AND JUDGMENTS ARE DRAWN FROM THEM. THEREFORE, IT SAYS: "YAH HAS CHASTISED ME SEVERELY." "But He has not given me up to death" (Ibid.). This is the Central Column that comprises the three CENTRAL ONES: Keter, the Righteous, NAMELY YESOD, and ITSELF, NAMELY TIFERET, that is the son of Yud-Hei. Immediately, the Vav will then raise Hei to Yud-Hei, AND THE NAME OF YUD HEI VAV HEI WILL BE PERFECTED in the right and the left with Mercy and beseeching with many entreaties TO MALCHUT and her

90. וּבַךְ יִתְקַיֵּם רִזָּא דְיוֹנָה, דְּעָאֵל בְּעַמְקֵי דְתַהוּמֵי יַמָּא, הִכִּי תִיעוּל אַנְתָּ בְּעַמְיִקוּ דְתַהוּמֵי אֹרִייתָא, הַה"ד וְתִשְׁלִיכְנִי מִצּוֹלָה בְּלִבְבַּי יָמִים. וְיִהוּן חֲכֵמָה חֶסֶד נְצַח לְיָמִין. דְּבִגְיַנְיָהּוּ אָמַר דּוּד, יָמִין יִי עוֹשָׂה חֵיל יָמִין יִי רֹמְמָה יָמִין יִי עוֹשָׂה חֵיל. וְתִלְתָּ מְשֻׁמְאֵלָא יִתְקַשְׁרוּן כְּחָדָא, דְּאִינוּן בִּינָה גְבוּרָה הוּד. וְג' דְּרֵגִין דְּאִמְצָעִיתָא, כְּתַר תְּפָאֲרַת יְסוּד, דְּאֲחִירָן בִּימִינָא וּשְׁמָאֵלָא.

91. וּבְגִין דְּחֻזָּא לָךְ נְבִיא מִתְקַשֵּׁר בְּתִלְתָּ דְּרֵגִין דְּאִמְצָעִיתָא, פְּתַח עַלְךָ הָאֵי קְרָא, הִנֵּה יִשְׁכִּיל עֲבָדֵי יָרוּם וְנִשְׂא וְגִבָּה מְאֹד. וּבְגִין דְּאִנְתָּ תְּהָא אֲחִיד בְּתֵרִין מְשִׁיחִין, אָמַר דּוּד עַל ג' יָמִינֵין דְּמְשִׁיחַ בֶּן דּוּד, יָמִין יִי תִלְתָּ זְמַנִּין. לְקַבִּיל ג' שְׁמָאֵלִין, דְּאֲחִיד בְּהוּן מְשִׁיחַ בֶּן אֶפְרַיִם, אָמַר מְסֻטְרָא דְּחַד שְׁמָאֵלָא, גְבוּרָה, לֹא אַמּוּת. כִּי אַחִיָּה, מְסֻטְרָא דְּשְׁמָאֵלָא דְּהוּ"ד דִּילָךְ, דְּאִתְמַר בֵּיהּ וְנָתַן הַהוּד לְמִשָּׁה. אֲתִיָּהִיב בְּךָ, מְסֻטְרָא דְּבִינָה.

92. בְּגִין דְּבִיָּה הוּיָת אַנְתָּ חֲרַב וְיָבֵשׁ בְּכֻלָּא, בְּגִין מְשִׁיחַ בֶּן אֶפְרַיִם, בְּאֹרִייתְךָ, בְּנְבִיאוּתְךָ עֲלֵיהּ, בְּגוּפְךָ דְּסְבִילַת כְּמָה מִינֵי יְסוּרִין, בְּגִין דְּלֹא יָמוּת הוּא. וּבְעִית רַחֲמֵי עֲלֵיהּ. אֲתְמַר בֵּיהּ כִּי אַחִיָּה, מְסֻטְרָא דְּבִינָה. וּבְגִין דָּא לֹא אַמּוּת, מְסֻטְרָא דְּגְבוּרָה. כִּי אַחִיָּה מְסֻטְרָא דְּבִינָה, אֵילְנָא דְּחַיִּי, דְּאִתְגַּבַּר עֲלֵיהּ ק"ש שֶׁל שְׁחֵרִית, וְקִשּׁוּר לֵיהּ בְּקִשּׁוּרָא דְּתַפְּלִין, בִּימִינָא דְּאַבְרָהָם, דְּאִיהוּ שְׁחֵרִית.

93. וְאַסְפַּר מַעֲשֵׂי יָה, מְסֻטְרָא דְּהוּד. יְסוּר יִסְרַנִּי יָה, חֲכֵמָה וּבִינָה, מִימִינָא וּמְשֻׁמְאֵלָא, בְּתִלְתָּ יָמִינִין, וְתִלְתָּ שְׁמָאֵלִין. וְלָמוּת לֹא נִתְנַנִּי, עֲמוּדָא דְּאִמְצָעִיתָא, בְּג' דְּכֻלִּיל כְּתַר, וְצַדִּיק, וְאִיהוּ בֶּן י"ה. וּמִיָּד יָקוּם ו' לָהּ בִּי"ה, בִּימִינָא וּשְׁמָאֵלָא, בְּרַחֲמֵי וְתַחֲנוּנֵי, בְּכֵמָה פְּיוּסִים לָהּ וּלְבִנְהָא, הַה"ד בְּיוֹם הַהוּא אָקִים אֶת סוּכַת דּוּד הַנוֹפֶלֶת. וּבְגִין דָּא אָמַר נְבִיא, בְּכִי יָבֵאוּ וּבְתַחֲנוּנֵים אֹבִילִם.

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descendants. This is what is written: "on that day I will raise up the Tabernacle of David that is fallen" (Amos 9:11); THAT IS, MALCHUT. Therefore, the prophet said, "they shall come with weeping, and with supplications will I lead them" (Yirmeyah 31:8).

94. The Faithful Shepherd rose, kissed him, and blessed him. He said: You are most likely the messenger of your Master to us. The Tannaim and Amoraim opened the discussion saying: Faithful Shepherd, you knew all this and through you it was revealed. But in your humility, as was said about you, "now the man Moses was very meek" (Bemidbar 12:3); in these areas that you are shy to take credit for yourself, the Holy One, blessed be He, has nominated us to the holy illumination, MEANING RABBI SHIMON BAR YOCHAI, to act as your hand and your mouthpiece in these areas.
End of Ra'aya Meheimna

94. קם רעיא מהימנא, ונשיק ליה, וברוך ליה, ואמר ודאי שליחא דמארך אנת לגבן. פתחו תנאין ואמוראין ואמרו, רעיא מהימנא, אנת הוית ידע כל דא, ועל ירך היא אתגלייא, אבל בענוה דילך, דאתמר בך והאיש משה ענו מאר, באלין אתרין דאנת מתבייש לאחזקא טיבו לגבן, מני קודשא בריך הוא לן, ולבוצינא קדישא, למהוי בידך ובפומך באלין אתרין.
ע"כ רעיא מהימנא

17. "And on the day that the Tabernacle was erected"

Rabbi Shimon tells Rabbi Chiya that anyone who gives freely to the poor becomes worthy to be blessed; he increases in both wealth and life. He elaborates by saying that his charity causes him an increase in life above so that it increases his life below. We hear that in this way the Tree of Life is awakened to add life to the Tree of Death. Through a person's charity he causes Zeir Anpin and Malchut to join together and blessings to pour above and below. He is saved in this world and he shall have life in the World to Come.

95. "And on the day that the Tabernacle was erected..." (Bemidbar 9:15). Rabbi Chiya opened the discussion saying, "He has distributed freely, he has given to the poor; his righteousness endures for ever; his horn shall be exalted with honor" (Tehilim 112:9). "He has distributed freely, he has given to the poor." HE INQUIRES: What is the meaning of, "distributed freely"? HE RESPONDS: It is as you say, "there is one who gives freely, and yet increases" (Mishlei 11:24). We can also say that it is true for everyone who distributed freely. Therefore, he lets us know and hear, "he has distributed freely, he has given to the poor." As soon as he gives freely to the poor, he becomes worthy TO BE BLESSED. What is the meaning of: "and yet increases"? It means in everything. He increases in wealth and increases in life.

95. וביום הקים את המשכן. ר' חייא פתח, פזר נתן לאביונים צדקתו עומדת לעד קרנו תרום בכבוד. פזר לאביונים, מאי פזר. כד"א יש מפזר ונוסף עוד. יכול פזר בעלמא, קמ"ל פזר נתן לאביונים, כיון דיהיב למסכני, האי פזורא נאות. מאי ונוסף עוד. בכלא. ונוסף עוד בעותרא. ונוסף עוד בחיי.

96. HE INQUIRES: This verse should have been read this way, 'There is one who gives freely, and yet it will increase'. What is meant by "increases"? HE RESPONDS: It is this place where death resides, MEANING MALCHUT. It causes him an increase in life above AND DRAWS FROM THERE, and increases his LIFE. Rabbi Yehuda said in the name of Rabbi Chiya: The verse gives evidence that for whoever gives CHARITY to the paupers, the Tree of Life is awakened, THAT IS ZEIR ANPIN, to add life to the Tree of Death, WHICH IS MALCHUT. Then life and happiness exist above, IN MALCHUT, and that Tree of Life stands over the person who caused this, BY HIS GIVING OF CHARITY, in a time of need. That Tree of Death shields him and, therefore, it is proper to say, "yet increases."

96. האי קרא הכי מבעי ליה, יש מפזר ונוסף עוד, מאי ונוסף. אלא ההוא אתר דשרי ביה מיתה, הוא גרים ליה דיתוסף מחיים דלעילא לאוספא ליה. אמר רבי יהודה אמר רבי חייא, קרא אסהיד, דכל מאן דיהיב למסכני, אתער אילנא דחיי, לאוספא לההיא אילנא דמותא, וכדין אשתכח חיים וחדו לעילא. ובר נש דגרים דא, בשעתא דאצטרין ליה, ההוא אילנא דחיי קאים עליה, וההוא אילנא דמותא אגין עלוי. ובגין כך ונוסף עוד.

97. HE ASKS: What is the meaning of, "his righteousness endures for ever"? HE RESPONDS: THAT CHARITY stands for a person to give him his existence and life, in the same manner that this person gives subsistence TO THE POOR. And the SUPERNAL life awakens toward him, NAMELY BECAUSE OF HIM, AS MENTIONED NEARBY. It gives him life. These two trees, ZEIR ANPIN AND MALCHUT, stand by him to save him and increase his life.

97. צדקתו עומדת לעד. מאי עומדת לעד. עומדת עליה דבר נש, לזמנא ליה קיומא וחיים, כמה דאיהו יהיב ליה חיים, ואתער לגבי חייך, ה"נ יהבין ליה. ואינון תרי אילנין קיימין עליה לשיזבא ליה, ולאוספא ליה חייך.

98. "His horn shall be exalted with honor." Come and behold: observe the world we talked about, THAT IS ZEIR ANPIN. IT SAID TO HIM that the horn, WHICH IS MALCHUT, will be exalted. And how? With the honor of the above, WHICH IS BINAH, SINCE MALCHUT IS EXALTED THROUGH THE ILLUMINATION OF BINAH. That person, THROUGH THE CHARITY THAT HE GAVE, caused them to join together, MEANING ZEIR ANPIN AND MALCHUT, and blessings to pour above and below.

99. Rabbi Aba said: During the whole time that the Tabernacle was erected, MEANING WHEN MALCHUT COUPLES WITH ZEIR ANPIN, through the activities of people, then that was a time of rejoicing for all. Holy anointing oil is poured into these candles, THE SFIROT OF MALCHUT, and all give off light. Whoever brings this about, brings himself to be saved in this world, and he shall have life in the World to Come. This is what is written: "but righteousness delivers from death" (Mishlei 11:4), and it also says, "but the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18).

18. The standards

Rabbi Shimon elucidates the vision of Ezekiel as found beginning in Yechezkel 1:19. He describes the standard and the army of the lion, with its dominating angel Michael.

100. "Make for yourself two silver trumpets..." (Bemidbar 10:1). Rabbi Shimon opened the discussion saying: "and when the living creatures moved, the wheels went by them. And when the living creatures were lifted up from the earth, the wheels were lifted up" (Yechezkel 1:19). "And when the living creatures moved"; they moved due to influence of the above. One may think that it is higher above. HE RESPONDS: No, down below. Just like this, the one is before the FOUR faces and the other after the FOUR faces.

101. A wind of the four winds IS ROBED in four compartments and four sides in the brilliance that was created that supports the illuminated countenances. Therefore, they are like the appearance of the living creatures, which are the four corners UPON WHICH the standards were unfurled, THAT ARE REFERRED TO AS lion, eagle, ox, man. These comprise the four dominating angels - WHICH ARE MICHAEL, GABRIEL, URIEL, RAPHAEL - and include everything, SINCE THESE FOUR ANGELS COMPRISE ALL THE LEGIONS IN THE HEAVENS.

102. The first standard is an armed camp THAT IS THE SECRET OF THOSE ABLE TO GO TO WAR FROM THE AGE OF TWENTY AND HIGHER. ITS LIVING CREATURE IS a lion. THE ANGEL IS Michael, recorded in the unfurled standard that is spread to the right side, AND ITS WIND IS the east - that is, the sunrise that follows its travels with its own light. Yofiel and Tzadkiel are appointed under him, THAT IS, UNDER MICHAEL, one for Torah and one to go to the marketplace.

103. When they travel, several armed camps move from the right side, and all are one; THAT IS, THEY ARE UNDER THE LEADERSHIP OF THE THREE ANGELS MENTIONED ABOVE. To the left side, the sun advances to shine and crowns them, THE CAMPS. Thousands and ten thousands are appointed under him and all are in awe and fear, trembling and shaking.

98. קָרְנוֹ תְרוּם בְּכָבוֹד, ת"ח עֲלֵמָא דְאִמְרָן, הַהוּא קָרְן תְרוּם. וּבְמָה. בְּכָבוֹד דְלַעִילָא, דְהָאִי ב"נ גְרָיִם לְחִבְרָא לֹוֹן בְּחָדָא, וּלְאַרְקָא בְרַכָּאֵן לַעִילָא וְתַתָּא.

99. רַבִּי אַבָּא אָמַר, בְּכָל זְמַנָּא דְמִשְׁכְּנָא אֲתָקִים בְּעֹבְדֵיהוֹן דְבְנֵי נְשָׂא, בְּדִין הָהוּא יוֹמָא, יוֹמָא דְחֲדוּוּהּ דְכָלָא, וּמִשַׁח רַבּוּת קְדִישָׁא אֲתָרַק בְּהִנְהוּ בּוֹצִינִין, וְנִהְרִין כְּלָהוּ. מֵאֵן דְגְרָיִם דָּא, גְרָיִם לִיה דְיִשְׁתּוּיב בְּהָאִי עֲלֵמָא, וְיִהְיָ לִיה חַיִּים בְּעֲלֵמָא דְאִתֵּי, הַה"ד וְצַדִּיקָה תַּצִּיל מִמּוֹת, וּכְתִיב וְאַרְח צְדִיקִים כְּאוֹר נֶגֶה הוֹלֵךְ וְאוֹר עַד נֶכּוֹן הַיּוֹם.

100. עֲשֵׂה לָךְ שְׁתֵּי חֲצוּצְרוֹת כֶּסֶף וְגו'. רַבִּי שְׁמַעוֹן פָּתַח, וּבִלְכַת הַחַיּוֹת יִלְכוּ הָאוֹפָנִים אַצְלָם וּבְהַנְשָׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנְשָׂאוּ הָאוֹפָנִים. וּבִלְכַת הַחַיּוֹת, בְּקוּזְפִירָא דְלַעִילָא הוּוּ אֲזֵלִי. דָּאִי תִימָא דְהָאִי לַעִילָא לַעִילָא. לָאו, לְתַתָּא. אֲלָא כְּגוּוּנָא הָאִי מִקְמֵי אַנְפִּין, וְהָאִי לְבַתֵּר אַנְפִּין.

101. זִיקָא מְאַרְבַּע זִיקִין, בְּד' מְדוּרִין, וּבְד' סְטְרִין, בְּזִיוּן דְאֲתַבְרוּן בְּקוּלְמִיטִין דְאַנְפִּין נְהִירִין. בְּגִין כֶּךָ כְּמַרְאֵה הַחַיּוֹת, דְאִינּוּן אַרְבַּע זִוּיִן, דְגָלִין פְּרִישָׁן, אַרְיָה. נִשְׂרָ. שׁו"ר. אֲדָ"ם. דְכָלִיל כְּלָהוּ ד' מְלֵאכִין דְשִׁלְטִין וּכְלִילָן כְּלָא.

102. דְגָלָא קְדָמָה, מִשְׁרִיא מְזִינָא, אַרְיָה. מִיכָא"ל, רְשִׁים בְּפְרִישׁוֹ דְגָלָא פְּרִישָׁא לִימִינָא. מְזַרְחָ שִׁירוּתָא דְשִׁמְשָׁא, אֲזִיל בְּמִטְלָנוּי, בְּנִהִירוּ. תְרִין מְמַנָּן תַּחוֹת יְרִיָה, יוֹפִי"אֵל, צְדִיקוּ"אֵל. חַד לְאוּרִייתָא. וְחַד, לְמִיָהָךְ בְּשׁוּקָא.

103. בְּד אֵלִין נְטִלִין, נְטִלִין כְּמָה מִשְׁרִיין מְזִינִין, מְסִטְרָא דִימִינָא, וּכְלָא חַד. לְסִטְרָא שְׁמֵאלָא, שְׁמֵשָׁא אֲזִיל וְנִהִיר, וּמַעֲטֵר לָהּ. אֶלְף וּרְבוּוֹן מְמַנָּן תַּחוֹתוּי. וּכְלָהוּ בְרַחֲלוֹ בְּאִימְתָא בּוֹזֵעַ בְּרַתָּת.

104. The lion extends his right hand, gathers all the legions to him, and 370 lions surround that lion. He is in the center among them.

104. אַרְיָה אוֹשִׁיט יְרֵיָה יְמִינָא, בְּנִישׁ לְכָל חֵילוֹי
לְגַבְיָהּ, תְּלַת מָאָה וְשִׁבְעִין אֱלָף אַרְיוֹתָא, סוֹחְרַנְיָה
דְּהוּא אַרְיָה, וְאִיהוּ בִּינְיָיְהוּ בְּאַמְצַעִיתָא.

105. When that lion roars, the firmaments shake and all the legions and camps tremble from the fear of him. From that sound, the river Dinur goes up and descends in the 1,500 steps to Gehenom below. Consequently, all the wicked in Gehenom shake and burn in the fire. About this, it is written: "the lion has roared, who will not fear?" (Amos 3:8).

105. בְּד גְעִי הָאִי אַרְיָה, מְזַדְעָזְעִין רְקִיעֵין, וְכָל
חֵילִין וּמִשְׁרֵיין מְזַדְעָזְעִין, מְדַחִילוֹ דִּילִיָּהּ. מְהוּא
קָלָא, נְהַר דִּי נֹור מְתַלְהֵטָא, וְנַחִית בְּאֱלָף וְחֲמִשׁ
מָאָה דְרַגִּין דְּגִיְהֵנָם לְתַתָּא, בְּדִין כְּלָהוּ חֵיבִין
דְּגִיְהֵנָם מְזַדְעָזְעִין, וּמְלַהֲטִין אֲשָׁא, וְע"ד כְּתִיב, אַרְיָה
שָׁאג מִי לֹא יִירָא.

106. He roars a second time and 370,000 lions all roar. THE LION extends his left hand. All the Prosecutors below become fearful and are subdued under that hand. He spreads that hand over them and all are under him, as it says: "your hand shall be on the neck of your enemies" (Beresheet 49:8).

106. גְעִי תְּנִינֹות, תְּלַת מָאָה וְשִׁבְעִין אֱלָף
אַרְיוֹתָא, כְּלָהוּ גְעָאן. אוֹשִׁיט יְרֵיָה שְׂמַאלָא, כָּל
מְאַרְיָהוֹן דְּדִינָא לְתַתָּא דְּחֵלִין, וְאַתְכַּפְּיִין תְּחוֹת
הָהוּא יְדָא. וְהוּא יְדָא פְּשִׁיט עֲלֵיָהוּ, וְכְלָהוּ
תְּחוֹתֵיהּ. כְּד"א, יְדָךְ בְּעוֹרְףְּ אוֹיְבֵיךְ.

107. Four wings of each one of them all glow from white fire. All the countenances of a pomegranate and a blossom are impressed in the whiteness of that fire.

107. אַרְבַּע גְּדַפִּין לְכָל חַד וְחַד, מְאַשָׁא חוּרָא.
כְּלָהוּ מְלַהֲטִין. כָּל אַפִּין דְּחוּזֹר וְשׁוֹשֵׁן בְּחוּרְתָא
דְּהוּא אֲשָׁא שְׂקִיעֵן.

108. Four countenances to each individual one, on four sides. All shine in the whiteness of the sun. One to the east side shines with happiness. The one to the west side gathers its light. The one to the north side is dark, without any light, like the shadow of the sun in relation to the sun. The shadow is dark and the sun is bright, since the sun and the shadow are right and left, and go together. All the darkness goes along with it; all carry weapons of war.

108. אַרְבַּע אַנְפִּין לְכָל חַד וְחַד לְאַרְבַּע סְטְרִין,
כְּלָהוּ נְהִירִין בְּחוּרָא דְּשִׁמְשָׁא. חַד לְסְטֵר מְזֹרַח,
נְהִיר בְּחָדוֹ. וְחַד לְסְטֵר מְעֵרֵב, דָּא כְּנִישׁ נְהוּרִיָּה.
וְחַד לְסְטֵר צְפוֹן, חֲשׁוֹךְ בְּלֹא נְהִירוֹ, כְּצֵלָא דְּשִׁמְשָׁא
לְגַבֵּי שִׁמְשָׁא. צֵלָא חֲשׁוֹךְ, שִׁמְשָׁא נְהִיר. בְּגִין
דְּשִׁמְשָׁא וְצֵלָא, יְמִינָא וְשְׂמַאלָא, וְאִזְלָא כְּחָדָא.
חֲשׁוֹכֵן דְּאִזְלִין עִמֵּיהּ, כָּל אִינוֹן דְּנִטְלִין זִינָא.

109. All from right and left are in three heads, each head containing 74,600. Those legions depart by the right hand that He raised over them, in addition to all those that are appointed below, which are under those rulers - the ones over the others, lower levels with higher ones, which are innumerable.

109. וְכְלָהוּ מִיְמִינָא וּמִשְׂמַאלָא בְּתַלַּת רִישֵׁין. רִישָׁא
חָדָא דִּילִיָּהּ, שְׁבַעִין וְאַרְבַּע אֱלָף, וְשִׁית מָאָה. אֵלִין
אִינוֹן רִישָׁא חַד. נְפִקֵי חֵילָא בִּיְמִינָא, דְּאִיהוּ אַרְיָם
עֲלֵיָהוּ. בַּר כָּל אִינוֹן מְמַנֵּן דְּלְתַתָּא, תְּחוֹת אֵלִין.
שְׁלֹטוֹנִין אֵלִין עַל אֵלִין, דְּרַגִּין תְּתַאֲיִן עִם עֲלֵאִין,
דְּלִית לוֹן חוּשְׁבָּנָא.

110. The count of the second head that goes along with the first head contains 54,400, in addition to all those appointed below to the four sides which have no account. The third head that follows them has 57,400. The left travels in a way similar to how the right travels, and likewise from the front and from the back.

111. As soon as this first one moves and the Tabernacle is lowered, all the Levites sing their song and all those who praise are at its side. Then, it is written: "for the spirit of the living creatures was in the wheels" (Yechezkel 1:20).

19. The second standard

Here we read of the standard and the army of the eagle, under the dominating angel Uriel.

112. The second standard, WHICH IS THE STANDARD OF THE CAMP OF REUVEN, is an armed camp. That is, MEANING IN THE SECRET OF THOSE ABLE TO GO TO WAR, OF TWENTY YEARS AND UPWARDS, IN THE ASPECT OF an eagle UNDER THE DOMINATION OF THE ANGEL Uriel, WHO RULES FROM THE PERSPECTIVE OF THE CENTRAL COLUMN. THE DIRECTION OF THE STANDARD'S TRAVEL IS TO the south side, WHICH IS THE RIGHT COLUMN AND CHESED. Two appointed are WITH URIEL, WHICH ARE Shamshiel and Chasdiel. This eagle ascends, with all the winged creatures before it. Many camps ascend from all directions, each individual in the strength of the sun.

113. The spirit of the inner spirit emerges. That spirit reaches the eagle and he raises his wings and covers his body, as it says, "does the hawk fly by your wisdom, and stretch her wings toward the south?" (Iyov 39:26). This eagle quarrels with the dove and the hawk, and all the winged birds are chirping and joyful. One from the front goes from the bottom upwards. Several birds go down and enter, chirping and joyful. They go and wander.

114. When he, THE EAGLE, travels, he extends his right wing and gathers all his legions, those 350,000 winged ones, in two bodies composed of the eagle and the lion together. When he raises a voice, all the others ascend and descend, whistling from their end from several grades.

115. Three heads are together in these camps, SINCE THREE TRIBES ARE IN THE CAMP OF REUVEN. All are in a special count, and the count of these heads IS AS FOLLOWS. One head is 46,500, THE CENSUS COUNT OF THE TRIBE OF REUVEN. The second head is 59,300, THE CENSUS COUNT OF THE TRIBE OF SHIMON. The third head is 45,650. THAT IS THE CENSUS COUNT OF THE TRIBE OF GAD.

110. רִישָׁא תְּנִינָא, דְּאֵזִיל בְּרִישָׁא קְדָמָא, חוּשְׁבֵּן דִּילִיָּה חֲמִשִּׁין וְאַרְבַּע אֲלָף, וְאַרְבַּע מֵאָה. בַּר כָּל אֲלִין מִמֶּנּוּן דְּתַחוּת לְד' סְטְרִין, דְּלִית לֹון חוּשְׁבָנָא. רִישָׁא תְּלִיתָא, דְּאֵזִיל בְּתַרְיִיהוּ, חֲמִשִּׁין וְשִׁבְעָה אֲלָף, וְאַרְבַּע מֵאָה. בְּגוּוֹנָא דְּנָטִיל יְמִינָא, הָכִי נְמִי נָטִיל שְׂמָאלָא, הָכִי נְמִי מְקַמִּייהוּ, הָכִי נְמִי מִבְּתַרְיִיהוּ.

111. בִּיּוֹן דְּנָטִיל הָאִי קְדָמָא, וְהוֹרֵר הַמְשָׁכָן. וְכִלְהוּ לִיּוּאֵי אֲמַרֵי שִׁירְתָא, מֵאֲרֵי דְּתוּשְׁבָחָן כְּלָהוּ מְסֻטְרִיָּה. כְּדִין כִּי רוּחַ הַחַיָּה בְּאוּפְנִים כְּתִיב.

112. דְּגָלָא תְּנִינָא. מְשַׁרְיָא מְזִינָא, נִשְׂר', אֲוִיָּא"ל, דְּרוּ"ם. תְּרֵי מִמֶּנּוּן עֲמִיָּה, שְׂמִשְׂיָא"ל חֲסִדְיָא"ל. הָאִי נִשְׂר' סְלִיק, וְכָל מֵאֲרִיָּהוּן דְּגִדְפִין מְקַמִּיָּה. כְּמָה מְשַׁרְיָין סְלִיקִין בְּכָל סְטְרִין. כָּל חַד וְחַד בְּתוּקָפָא דְּשְׂמִשָׁא.

113. רוּחָא דְּרוּחָא פְּנִימָאָה נָפִיק, וְהָוָא רוּחָא מְטִי לְהָאִי נִשְׂר', וְסְלִיק אֲבָרוּי וּמְכַסְיָא לְגוּפָא. כְּד"א, הַמְבִינְתָן יֶאֱבֵר נֶץ יִפְרוֹשׁ כְּנָפָיו לְתִימֵן. בְּגוּוֹנָא דְּרוּגְמָא כְּעִין כְּנִשְׂר' יַעִיר קְנוּ הָאִי נִשְׂר' נֶץ בְּהַדְרִיָּה יוֹנָה, בְּהַדְרִיָּה נֶץ, וְכָל מֵאֲרֵי דְּגִדְפִין כְּלָהוּ מְצַפְצָפִין וְחֲדָן. חַד מְסֻטְרָא קְמִיָּה, סְלִיק מִתְתָּא לְעִילָא. כְּמָה צִיפְרִין נַחְתִּין וְעֵאלִין, מְצַפְצָפִין וְחֲדָן, אֲזִלִין וְשִׁטְיָן.

114. כְּדִ נָטִיל, אוֹשִׁיט גְּדָפָא יְמִינָא, כְּנִישׁ לְכָל חִילוּי, תְּלַת מֵאָה וְחֲמִשִּׁין אֲלָף מֵאֲרֵי דְּגִדְפִין, בְּתַרְיִין גּוּפֵי, נִשְׂר' וְאֲרִי"ה כְּחֲדָא. אֲרִים קְלָא, כְּלָהוּ אַחֲרָנִין סְלִיקִין וְנַחְתִּין, מְצַפְצָפִין מְסֻטְרִיָּהוּ, מְכַמָּה דְּרִגִין.

115. ג' רִישִׁין אֵינּוּן כְּחֲדָא, בְּמִשְׁרִיָּין אֲלִין. וְכִלְהוּ בְּחַד חוּשְׁבֵּן. וְחוּשְׁבֵּן דְּאֲלִין רִישִׁין, רִישָׁא חֲדָא, אֲרְבַּעִין וְשִׁית אֲלָף וְחֲמִשׁ מֵאָה. רִישָׁא תְּנִינָא חֲמִשִּׁין וְתִשַׁע אֲלָף וְתִלְתַּת מֵאָה. רִישָׁא תְּלִיתָא, אֲרְבַּעִין וְחֲמִשׁ אֲלָפִין, וְשִׁית מֵאָה וְחֲמִשִּׁין.

116. From the two sides, WHICH ARE EAGLE AND LION, MENTIONED ABOVE, two proclamations go forth to all the camps. When these two, THE SECRET OF THE TWO TRUMPETS, AS EXPLAINED, make their proclamation, the legions and camps, living creatures, and large and small animals all gather. Who has beheld the traveling of all the firmaments along with the camps before the Tabernacle, WHICH IS MALCHUT!

117. One of them, MEANING the one that comes from the lion's side, spreads his voice, MEANING THAT HE BLOWS WITH THE TRUMPETS A TEKIA, WHICH IS A MONOTONE SOUND - in order not to cause tremors in the sounds, HE BLOWS, BUT RATHER SIMPLE SOUNDS WITHOUT TREMOR. Then all these camps assemble, MEANING IN THE SECRET OF: "AND WHEN THEY SHALL BLOW WITH THEM, ALL THE ASSEMBLY SHALL ASSEMBLE THEMSELVES TO YOU" (BEMIDBAR 10:3). During the time the other calls, MEANING THAT HE BLOWS THE TRUMPETS UNDER THE RULE OF THE ONE COMING FROM THE EAGLE'S SIDE, the sound is broken and not simply elongated, MEANING IT IS THE SOUND OF A TRUAH. AND THEN all these camps of this eagle congregate to travel on their journeys, MEANING WHAT IS WRITTEN: "WHEN YOU BLOW AN ALARM, THEN THE CAMPS...SHALL GO FORWARD" (BEMIDBAR 10:5). Corresponding to these TWO, WHICH ARE LION AND EAGLE, are two trumpets of silver, since as it APPLIES ABOVE, so it is all down below. Come and behold: when these travel, it is written, "and when the living creatures moved, the wheels went by them" (Yechezkel 1:19). This means those LEGIONS that congregate TO THE APPOINTED ARE REFERRED TO AS THE 'WHEELS', and as the head observes, MEANING THE CHIEFTAIN, so do all OBSERVE, NAMELY THE LEGIONS UNDER THEM.

20. The third standard

This section describes the standard of the ox, under the dominating angel Gabriel. From here comes judgment of all the sins of the world. We learn that the supernal Torah is written in black fire on white fire, and are told of the four divisions of fire, water and wind.

118. The third standard, WHICH IS THE STANDARD OF DAN'S CAMP, IS THE FACE OF an ox, OF THE LIVING CREATURES, THAT IS, LEFT. OF THE FOUR ANGELS, THIS IS Gabriel FROM THE LEFT COLUMN, AND IT TRAVELS ON THE NORTH SIDE OF THE TABERNACLE, WHICH IS LEFT. With GABRIEL, there are two appointed chieftains, Kaftziel and Chezkiel, SINCE GABRIEL CORRESPONDS TO DAN AND THE TWO APPOINTED CORRESPOND TO ASHER AND NAFTALI, WHICH ARE CONNECTED TO THE STANDARD OF DAN'S CAMP. This ox is from the left side. His horns ascend from between his two eyes. He observes angrily, and the eyes glow like a burning fire. He rams and tramples with his feet and has no mercy.

119. When this ox bellows, many battalions of damaging demons emerge from the hole of that great deep. All bellow and wander in front of him, and wrath and the bag that contains all the sins hang in front of him, since all the sins of the world are written in the book.

116. מאליו תרי סטרין, נפיק תרין כרוזי, דאזלי מקמי בלהו משריין. בד אליו תרי מכריזי, כל חילין, וכל משריין, חיוון זעירין עם רברבן, בלהו מתכנשי. מאן חמי נטילא דבלהו רקיעין, בולהו נטילין במטולא במשריין, לקמיה דההוא משכנא.

117. בשעתא דחד מנייהו, ההוא דאתי מסטרא דאריה, פשיט קלא, בגין דלא יזדעזעון כל אינון קלין. כדין מתכנשין כל אינון משריין. בשעתא דאחרא קרי, מתבר קלא ולא פשיט, כל אינון משריין דהאי נשר, בלהו מתכנשו לנטלא במטלנייהו. לקביל אינון, שתי חצוצרות כסף, כגוונא דא בלא לתתא. ת"ח, בד אליו נטילין מה כתיב, ובבלכת החיות ילכו האופנים אצלם, אינון דמתכנשו לגבייהו, כגוונא דרישא אסתבל, הכי נמי בלהו.

118. דגלא תליתאה. שור. גבריאל. צפון. תרין ממנן עמיה, קפציא"ל חזקיא"ל. האי שור מסטרא דשמאלא. קרנוי סלקין בין תרין עינוי. רגזי באסתבלותא, עינין מלהטן באשא דנור דליק. נגח ורפסא ברגלוי ולא חייס.

119. בד געי האי שור, נפקין מנוקבא דתהומא רבא, במה חבילי שריקין, בלהו געאן ושטאן קמיה, וחימתא, ואחמתא דכל חובין תלויא קמיה, דהא כל חובי עלמא, בלהו בסטרא סליקין וכתיבין.

120. Seven fiery rivers are drawn in front of him. When he is thirsty, he goes to the River Dinur (lit. 'of fire') and sucks it up in one draw. The river is refilled AGAIN as originally, and it is not false, MEANING IT IS NOT LIKE A FALSE SPRING WHOSE WATERS STOP. All these legions OF THIS OX, THE SECRET OF GABRIEL, draw up fire that consumes fire. If not for the fact that from the lion's side another river of water emerges, WHICH IS THE SECRET OF LIGHT OF CHASSADIM, which extinguishes their coals, the world would not have been able to endure THEIR JUDGMENTS.

121. The darkness of the sun, MEANING THE SHADOW, exists there IN THE LEFT COLUMN. The light is available and not available. Many Prosecutors wander and loiter in the dark, and that river that is burning ON THE LEFT SIDE is a dark black fire. You may think that here there is not a white fire, a black fire, a red fire, fire COMPOSED from two colors, MEANING GREEN. Do not think SO, since it certainly is like that. THE BURNING RIVER IS BLACK, and high above, IN BINAH, it is also so - THAT THE FIRE IS COMPOSED FROM FOUR FIRES. From there, it flows to these lower grades, BEFORE THE OX IN ZEIR ANPIN AND TO THE ANGEL GABRIEL IN MALCHUT, SINCE IN THEM, THE FIRE OF GVURAH IS COMPOSED OF FOUR FIRES.

122. We learned in what manner the SUPERNAL Torah exists. It is white fire, AND IS WRITTEN in black fire on white fire. The Torah exists in the two fires. Come and behold: there is one fire, MEANING THE LEFT COLUMN THAT IS REFERRED TO AS 'FIRE', and this divides into four FIRES, BEING COMPRISED OF FOUR ASPECTS, AS MENTIONED. ALSO, there is one water, WHICH IS THE RIGHT COLUMN REFERRED TO AS 'WATER', and it divides into four, INCLUDING FOUR ASPECTS. AND ALSO, the wind is one, WHICH IS THE CENTRAL COLUMN, and divides into four, MEANING IT IS COMPOSED OF FOUR ASPECTS, WHICH ARE THE THREE COLUMNS AND MALCHUT THAT CONTAINS THEM.

123. Three heads exist in these camps, CORRESPONDING TO THE THREE TRIBES OF DAN'S CAMP. Their count is one head of 62,700, WHICH IS THE CENSUS OF DAN'S TRIBE, AS MENTIONED IN THE SCRIPTURES. The second head is 41,500, AND THAT IS THE CENSUS OF ASHER'S TRIBE. The third head is 53,400, AND THAT IS THE CENSUS OF NAFTALI'S TRIBE and all the other levels that are spread out on their sides that have no count - MEANING THE WOMEN AND CHILDREN OF THESE THREE TRIBES THAT ARE NOT INCLUDED IN THE MENTIONED CENSUS. All are grades upon grades, except for some Prosecutors THAT ARE DRAWN FROM THE LEFT COLUMN, and which are below IN THE KLIPOT and are impudent like dogs and bite like donkeys - THOSE THAT ARE NOT INCLUDED IN THESE CAMPS OF THE LEFT SIDE. Woe unto those who are with them and whose Judgment is on the fourth side, WHICH IS MALCHUT, MEANING THAT THEY GET THEIR SUSTENANCE FROM MALCHUT.

120. שִׁבְעָה נְהָרֵי דְאֵשׁ נִגְדִין קְמִיָּה, כִּד צָחוּ אֲזִיל לְגַבֵּי הַהוּא נְהַר דִּינוּר, וְשָׁיֵב לִיה בְּגַמְיַעַת חֲדָא. וְהוּא נְהַר אֲתַמְלֵי כְדַבְקְדִמִּיתָא, וְלֹא כְדִיב. כֹּל אֵינּוֹן חֲזִילִין, שְׁאֲבִין אֶשׁ אֲכָלָא אֶשׁ. וְאֲלַמְלָא דְמַסְטְרָא דְאֲרִיָּה, נִפְיָק חֲדָא נְהָרָא דְמִיָּא, דְמַכְבִּין גַּחְלַתִּיהוּ, לֹא יָכִיל עֲלָמָא לְמַסְבֵּל.

121. חֲשׂוּכָא דְשִׁמְשָׁא תַמְן אֲשַׁתְכַּח, לֹא אֲשַׁתְכַּח נְהִירוֹ. כִּמְה גְרִדִּינִי נְמוּסִין אֲזִלִין וְשִׁטְאן בְּחֲשׂוּכָא וְהוּא נְהַר דְרָדְלִיק בְּסִטְרָא דָא, נוּרָא אוֹכְמָא חֲשׂוֹךְ. וְאֵי תִימָא, דְלֹא אֵיִת אֶשׁ חוּרָא, אֶשׁ אוֹכְמָא, אֶשׁ סוּמְקָא, אֶשׁ דְתַרֵּי גּוּוֹנִי. לֹא תִימָא, דְהָא וְדֵאֵי הֲכִי הוּא, וְעַכְ"ד לְעִילָא לְעִילָא הֲכִי אֲשַׁתְכַּח, וּמִתַּמְן נִגִּיד לְאֵלִין תַּתְּאִי.

122. תִּנְיִן אֲוִרִיָּתָא בְּמַה אֲשַׁתְכַּחַת. אֶשׁ חוּרָא, וְאֶשׁ אוֹכְמָא עַל גַּבֵּי אֶשׁ חוּרָא. בְּתַרֵּי אֵשׁ אֲשַׁתְכַּחַת אֲוִרִיָּתָא. ת"ח, אֶשׁ חֲדָא הוּא, וְהֵאֵי אֲתַפְלִג לְאֲרַבְעָה. מִיָּא חֲדָא אִיהוּ, וְהֵאֵי אֲתַפְלִג לְאֲרַבְעָה. רַחֵא חֲדָא אִיהוּ, וְהֵאֵי אֲתַפְלִג לְאֲרַבְעָה.

123. תִּלְת רִישֵׁין אֲשַׁתְכַּחוּ בְּמִשְׁרִיין אֵלִין. חוּשְׁבָן דְלַהוֹן, רִישָׁא חֲדָא שְׁתִּין וְתַרֵּי אֶלְף וְשִׁבְעַת מָאָה. רִישָׁא ב', אַרְבַּעִין וְחֲדָא אֶלְף וְחֲמִשׁ מָאָה. רִישָׁא תְלִיתָאָה, תִּלְת וְחֲמִשִּׁין אֶלְף וְאַרְבַּע מָאָה. בַּר כֹּל אֵינּוֹן דְרִגִין אַחֲרֵנִין דְאַתְפְּרָשׁן בְּסִטְרֵיהוּ, וְלִית לוֹן חוּשְׁבָנָא. כְּלַהוֹ דְרִגִין עַל דְרִגִין. בַּר כִּמְה גְרִדִּינִי נְמוּסִין דְאֵינּוֹן לְתַתָּא, חֲצִימִין כְּכִלְבָּא, נִשְׁכִּין כְּחַמְרָא, וְוִי מֵאֵן דְאֲשַׁתְכַּח גְּבִיָּהוּ, וְדִינָא דְלַהוֹן בְּסִטְרָא רְבִיעָאָה.

21. The fourth standard

The fourth standard is the face of man under the domination of the angel Raphael, and it brings healing. We read of two silver trumpets that break the judgments and subdue them.

124. The fourth standard, WHICH IS THE STANDARD OF EPHRAIM'S CAMP FROM THE ASPECT OF THE LIVING CREATURES, IS THE FACE OF man. FROM THE FOUR ANGELS, IT IS Raphael, AND HE TRAVELS ON the west, SINCE ALL THESE ARE ASPECTS OF MALCHUT. With it is healing, SINCE on the side of man, the uppermost Judgment is contained in it and it is healed. He grasps the horns of the ox when that one wishes to bring him to the great depth, and he binds them so they will consume the world by fire. Following this, a thin small voice abides. Here the matter is very quiet, so that no syllable is heard.

124. הַגֵּלָא רְבִיעָא, אֲדָם רַמָּ"ל. מַעֲרָב. בְּהִדְיָה אֲסוּתָא. בְּסִטְרָא דְאֲדָם אֲתַבְּלִיל דִּינָא עֲלָאָה עֲלֵיהּ אֲתַסִּי. הָאִי אַחִיד בְּקֶרְנוֹי דְשׁוּר, כַּד מְבַעֵי לְאַעְלָא לֹון לְתֵהוּמָא רַבָּא. וְכַפִּית לֹון, דְלָא יוֹקִיד עֲלֵמָא. בְּתַר דָּא שְׂרִיא קוֹל דְמַמָּה דְקָה. הֲכָא מְלָה בְחֻשָּׁאִי, לָא מִשְׁתַּמַּע מְלָה דֵהֲבֵרָה כֹּלָל.

125. On that side, IN MALCHUT, rests whoever rests, MEANING CHASSADIM OF THE RIGHT COLUMN. And whoever ascends elevates, MEANING THE ILLUMINATION OF CHOCHMAH THAT IS IN THE LEFT COLUMN THAT SHINES IN AN ASCENDING MANNER FROM BELOW UPWARD. The sun, ZEIR ANPIN, is gathered to illuminate this area, WHICH IS MALCHUT. Therefore, IT IS WRITTEN: "When you blow an alarm (Heb. truah)" (Bemidbar 10:5) on the south side, WHICH IS THE RIGHT COLUMN IN THE ILLUMINATION OF THE CENTRAL COLUMN, AS MENTIONED. However, here IN MALCHUT, there is neither this nor that, THERE IS NEITHER TKIAH NOR TRUAH. HE ASKS: Why THE BLOWING OF THE truah? HE RESPONDS: THAT IS THE SECRET OF THE FORCE OF THE CURTAIN IN THE CENTRAL COLUMN that subdues to the north side, WHICH IS THE LEFT COLUMN, IN ORDER TO UNITE WITH THE RIGHT. IT WILL NOT SHINE ANY LONGER, EXCEPT FROM BOTTOM UP, AS MENTIONED PREVIOUSLY. Therefore, the north side is the rear OF ALL THE CAMPS, AS IS WRITTEN: "THE REARWARD OF ALL THE CAMPS" (IBID. 25). THAT IS BECAUSE IT IS ESTABLISHED THROUGH MALCHUT, AS MENTIONED NEARBY. THEREFORE, THE STANDARD OF EPHRAIM, WHICH IS MALCHUT, TRAVELS BEFORE THE LEFT COLUMN, WHICH IS THE CAMP OF DAN. AND THE CAMP OF DAN TRAVELS LAST.

125. בְּסִטְרָא דָּא, שְׂרִיא מֵאֵן דְשְׂרִיא, סְלִיק מֵאֵן דְסְלִיק, שְׂמֵשָׁא אֲתַבְּנִישׁ לְאַנְהֵרָא לְהָאִי אֲתֵר. בְּגִין כֵּךְ וְתַקְעָתֶם תְּרוּעָה, בְּסִטְר דְרוּם. אֲבָל הֲכָא, לָאו הָאִי וְלָאו הָאִי. אֲמַאי תְּרוּעָה. לְאַכְפִּיָּיא סִטְר צַפּוֹן, וּבְג"כ סִטְר צַפּוֹן לְאַחֹרָא.

126. Come and behold: there are two trumpets, since they are on the two sides we mentioned, from the east, WHICH IS THE CENTRAL COLUMN, and from the south, WHICH IS THE RIGHT COLUMN. They are prepared to break the Judgments and subdue them IN THE SECRET OF THE TRUAH, AS MENTIONED NEARBY. They are from silver, WHICH IS CHESED, and therefore, "also in the day of your gladness, and in your solemn days...you shall blow with the trumpets" (Bemidbar 10:10). This is not specific, which means both above and below IN THIS WORLD. Praised are the children of Yisrael, whom the Holy One, blessed be He, wishes to have honor, and He gave them the highest part above all other nations. The Holy One, blessed be He, praises Himself for them with the praises WITH WHICH THEY PRAISE HIM. This is what is written: "and said to me, 'You are My servant, Yisrael'" (Yeshayah 49:3).

126. ת"ח, שְׁתֵּי חֲצוּצְרוֹת, בְּגִין דְאֵינּוּן מִסְטְרֵי תְרֵי דְקְאֲמְרֵי, מִמְזַרְח וּמִדְרוּם. אֵינְהוּ זְמִינִין לְתַבְרָא דִינִין, וְלְאַכְפִּיָּיא לֹון. וְע"ד אֵינּוּן מְכַסֶּף. וּבְג"כ וּבִיוֹם שְׂמִחְתְּכֶם וּבְמוֹעֲדֵיכֶם וְגו', וְתַקְעָתֶם בְּחֲצוּצְרוֹת, סֵתֶם, בֵּין לְעֵילָא בֵּין לְתַתָּא. זְכָאִין אֵינּוּן יִשְׂרָאֵל, דְקוֹדֶשָׁא בְרִיךְ הוּא בְּעֵי בִיקְרִיהוֹן, וְיִהִיב לֹון חוֹלְקָא עֲלָאָה עַל כָּל שְׂאֵר עַמִּין. וְקוֹדֶשָׁא בְרִיךְ הוּא אֲשַׁתַּבַּח בְּהוּ בְתוֹשִׁבְתֵּיהוּ, הַה"ד וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל וְגו'.

22. The Nuns

Rabbi Elazar talks about the letter Nun that faces backwards in two places in the quoted verses. He says that when the Ark traveled the Shechinah traveled along and did not leave Yisrael; and just as She kept Her face turned back to the children of Yisrael the Nun that traveled with them turned back to them. Rabbi Shimon says that after the Ark came to rest and the people complained they caused Malchut to turn her back on them.

127. "And it came to pass, when the Ark set forward, that Moses said..." (Bemidbar 10:35). Rabbi Elazar said: Here we must observe the letter Nun ? that is inverted, FACING backward here in two places, MEANING THE LETTER NUN THAT STANDS AT THE BEGINNING OF THE VERSE, "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD..." AND AFTER IT. Why? One may think THAT IT ALLUDES to a bent Nun, as it is known that a bent Nun is the female, MEANING MALCHUT, and the straight Nun includes both male and female, WHICH ARE ZEIR ANPIN AND MALCHUT. We explained here THE BENT NUN, ABOUT WHICH IS SAID: "and it came to pass, when the Ark set forward, that Moses said, 'Rise up, Hashem;' " (Bemidbar 10:35); THAT ON THE BENT NUN HE SAID, "RISE." YOU MAY SAY, THEREFORE, THAT BOTH NUN'S WERE WRITTEN INVERTED, but IF SO, WHY WERE THEY turned again, FACING BACKWARD in this manner?

128. Come and behold: no Nun is mentioned in THE ALPHABETICAL PRAISE, "happy are they who dwell in Your house" (Tehilim 84:5) because THE NUN, WHICH IS MALCHUT, is in exile. The friends have explained it, since it is written about her: "the virgin of Yisrael is fallen; she shall no more rise..." (Amos 5:2). However, it is written above: "and the Ark of the Covenant of Hashem went before them in the three days' journey, to search out a resting place for them" (Bemidbar 10:33). As soon as the Ark traveled, the Nun was traveling above it, THAT IS MALCHUT, since the Shechinah was residing on the Ark. Come and behold: observe the love of the Holy One, blessed be He, for the children of Yisrael. Even though they diverged from the straight path, the Holy One, blessed be He, did not wish to forsake them. He always turns His face back to them, for had it not been so, they would never have been able to survive in the world.

129. Come and behold: the Ark was moving in front of them on a three day journey. The Nun, INDICATING THE SHECHINAH, traveled along and did not leave. Due to their love for Yisrael, He turned His face back TO YISRAEL, and She turned HERSELF around from the Ark - similar to a young deer that keeps turning her face back to the place she left when she goes forth. Therefore, when the Ark set forth, the Nun turned her face back towards the children of Yisrael and the shoulders of her body towards the Ark.

130. Therefore, when the Ark traveled, Moses said, "Rise up, Hashem," MEANING: 'Do not forsake us, and turn Your face toward us.' Then the Nun turned its front backward to us like this" , like one who turns his face to someone that loves him. When the Ark began to rest, she turned back her face from Yisrael and turned HER FACE toward the Ark. And she returned them completely.

127. וַיְהִי בְּנִסּוּעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה וְגו'. רַבִּי אֱלֶעָזָר אָמַר, הֵכָא אֵיךְ לְאַסְתַּבְּלָא, נ' דְּאִיְהִי מַחְזְרָא לְאַחֹרָא הֵכָא בְּתַר דְּוֹכְתִּי, אֲמַאי. וְאִי תִּימָא נ' כְּפֻפָּה, הָא יָדִיעָה נ' כְּפֻפָּה נֹקְבָא. נ' פְּשׁוּטָה, כִּלְלָא דְדַכְרֵי וְנֹקְבָא. וְהָא אוֹקִימְנָא בְּאַתְרֵי דָא, וַיְהִי בְּנִסּוּעַ הָאָרוֹן. אֲמַאי אֶתְהַדְרֵי לְבִתְרֵי כְּגוּוֹנָא דָא.

נ

128. ת"ח, נ באשרי יושבי ביתך לא אתמר, בגין דהיא בגלותא. והא אוקמוה חברייא דכתיב נפלה לא תוסיף קום בתולת ישראל וגו'. אלא מה כתיב לעילא, וארון ברית יי' נוסע לפניהם דרך שלשת ימים לתור להם מנוחה בין דהוה נטיל ארונא, נטיל עליה, והא שכונתא על גבי ארונא יתיב. ת"ח, חביבותא דקודשא בריך הוא לגבייהו דישראל, דהא אע"ג דאינון סטאן מארח מישר, קודשא בריך הוא לא בעי לשבקא לון, ובכל זמנא אהדר אנפוי לקבליהו, דאי לאו הכי לא יקומון בעלמא.

129. ת"ח, ארונא הוה נטל קמיהו ארח תלתא יומין, נ לא הוה מתפרש מניה, ונטיל עמיה. ומגו רחימו דלהון דישראל, אהדר אנפוי ואסתחר מלגבי ארונא, כהאי איילא דעזלתא, כד איהו אזיל, אהדר אפוי לאתר דנסיק. וע"ד בנסוע הארון, נטיל אסחר אנפין לקבליהו דישראל, וכתמי גופא לגבי ארונא.

130. וע"ד כד ארונא הוה נטיל, משה אמר קומה יי', לא תשבוק לון, אהדר אנפך לגבן, כדין נטיל אתהדר לגבייהו כגוונא דא כמאן דמהדר אנפיה למאן דרחים, וכד הוה שארי ארונא למשרי, כדין אהדר נון אנפוי מישרא, ואתהדר לגבי ארונא, ובכלא אתהדר.

131. Rabbi Shimon said: Elazar, certainly it is like that, THAT THERE NEED TO BE TWO NUN'S, INVERTED, PRECEDING AND FOLLOWING, AS YOU SAID. However, FOLLOWING THE VERSE: "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD," MALCHUT did not turn her face away from the children of Yisrael, MEANING THAT IT DID NOT CEASE ITS INFLUENCE FROM YISRAEL, AS RABBI ELAZAR SAID. If it had been so, then the Nun THAT IS WRITTEN would have been inverted like another NUN above, WHICH IS THE SECRET OF MALCHUT. This Nun is kept backwards, TOWARD YISRAEL, and that SUPERNAL one, WHICH IS MALCHUT, is in a straight line with the Ark, MEANING THAT IT IS IN UNION WITH ZEIR ANPIN. SINCE IT IS PAIRED WITH ZEIR ANPIN, THEN MOST CERTAINLY HER FACE IS TOWARD YISRAEL AND NOT LIKE RABBI ELAZAR SAID.

132. It is definitely so THAT MALCHUT did not turn her face back FROM YISRAEL. What did it do when the Ark began to rest? Moses then said: "Return, Hashem," MEANING CEASE FROM THE ILLUMINATION OF CHOCHMAH AND RETURN TO THE ILLUMINATION OF CHASSADIM OF ZEIR ANPIN. Then the Ark stayed, MEANING IT RESTED, and the Shechinah stood on the other side, MEANING ON THE RIGHT SIDE, WHICH IS CHASSADIM, RECEIVING THE FIRST THREE SFIROT OF CHASSADIM THAT IS THE SECRET MEANING OF 'FACE' FROM ZEIR ANPIN. She turns THAT face toward Yisrael and to the Ark, MEANING THAT IT FACES THE ARK TO RECEIVE CHASSADIM FROM IT, AND FACES YISRAEL TO BESTOW THEM WITH CHASSADIM THAT IT RECEIVES FROM THE ARK OF THE COVENANT. Everything is contained in Her, both the Ark and Yisrael. Only later, Yisrael caused MALCHUT TO TURN HER BACK ON THEM, as is written: "and when the people complained" (Bemidbar 11:1). THEREFORE, THE NUN IS INVERTED BETWEEN THE VERSES: "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD," AND, "AND WHEN THE PEOPLE COMPLAINED."

133. Rabbi Elazar said: Whatever I said is derived from the book of Rabbi Yeba Saba the elder, who said that THE NUN IS FACING backwards on both sides of the verse. PRECEDING, "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD," THE FACE IS TURNED TO YISRAEL, AND FOLLOWING, "WHEN THE ARK..." IT REVERSES, TURNING ITS FACE TOWARDS THE ARK AND ITS BACK TOWARDS YISRAEL. He said to him that he said it properly, THAT THE WRITING OF THE NUN'S SHOULD BE SO. However, what I said, THAT IT TURNED ITS BACK TO YISRAEL, IS NOT DUE TO THE REASON OF REST BUT RATHER DUE TO THE REASON OF THE FOLLOWING VERSE: "AND WHEN THE PEOPLE COMPLAINED." You will find this in the book of Rabbi Hamnuna Saba the elder, and it is most definitely so.

23. "Now the manna was like coriander seed"

Rabbi Yosi gives two explanations of why the manna was like coriander seed.

134. "Now the manna was like coriander (Heb. gad) seed" (Bemidbar 11:7). Rabbi Yosi said: "GAD SEED" HAS THE SAME MEANING AS, "RAIDERS (HEB. GEDUD)," NAMELY to establish seed and armies in the land, as it is written: "Gad, shall gather a regiment" (Beresheet 49:19). As the seed of Gad took their portion in another land, MEANING ACROSS THE JORDAN RIVER, the manna similarly descended to rest on the children of Yisrael outside the Holy Land, NAMELY IN THE DESERT.

131. אָמַר ר' שְׁמַעוֹן, אֲלֶעָזֶר, בּוֹדְאֵי הָכִי הוּא, אֲבָל הָכֵא לָא אֶהְדֵּר אֲנַפּוּי מִיִּשְׂרָאֵל, דְּאִי הָכִי בְּעֵי נוּן לְאַתְהֶפְכָּא מִגּוּוּנָא דְאַחְרָא עֲלָא, הָאִי מְנוּזָר לְאַחֲרָא, וְהָאִי בְּאַרְחַ מִישֵׁר לְגַבֵּי אַרוּנָא.

132. אֵלָא וְדָאִי לָא אֶהְדֵּר אֲנַפּוּי מִנִּיּוּהוּ, וּמָה עָבִיר בְּשַׁעֲתָא דְשָׂאֲרֵי אַרוּנָא לְמִשְׁרֵי. אֲמַר מֹשֶׁה שׁוּבָה יי, בְּדִין שָׂאֲרֵי אַרוּנָא, וּשְׂכִינְתָא קָאִים בְּסִטְרָא אַחְרָא, וְאֲנַפִּין לְקַבְּלִיּוּהוּ דִּישְׂרָאֵל, וּלְקַבְּלִיּוּהוּ דְאַרוּנָא. וּכְדִין כִּלְא כִּלְיַל לְגוּוּהָ, לְאַרוּנָא, וּלְיִשְׂרָאֵל. אֵלָא דִּישְׂרָאֵל גְּרַמּוּ לְבַתֵּר, דְכַתִּיב וַיְהִי הָעַם כְּמִתְאוּנָנִים.

133. אָמַר רַבִּי אֲלֶעָזֶר, אֲנָא דְאֲמַרְן מְסַפְרָא דְרַב יִיבָא סְבָא, דְאֲמַר דִּבִּין בְּהָאִי גִיסָא, וּבִין בְּהָאִי גִיסָא, אֶתְהֶדֶר. א"ל, שְׁפִיר קְאָמַר, אֲבָל דָּא דְאֲמִינָא, הָכִי תִשְׁכַּח בְּסִטְרָא דְרַב הַמְנוּנָא סְבָא, וְהָכִי הוּא וְדָאִי.

134. וְהָמָן כּוֹרַע גַּד הוּא. אָמַר רַבִּי יוֹסִי, לְקִיּוּמָא זִרְעָא וְחִילִין בְּאַרְעָא, כּוֹרַע גַּד גְּדוּד יְגוּדְנָו. מָה זִרְעָא דְגַד נְטִלֵי חוּלְקִיהוּן בְּאַרְעָא אַחְרָא, כִּן מִן שְׂרִיא עֲלִיּוּהוּ דִּישְׂרָאֵל, לְבַר מְאַרְעָא קְדִישָׁא.

135. Another explanation: "like coriander seed," means LIKE A TYPE OF coriander seed that is white and freezes when it comes down through the air, and is absorbed in the body. The friends have already explained this. "And its color was like the color of bdellium" (Bemidbar 11:7), which is like that crystal that is white, similar to the right above, WHICH IS CHESED AND IS REFERRED TO AS 'WHITE'.

135. ד"א כִּזְרַע גֵּד הוּא. כִּזְרַע דְּגַד חוּרָא, וְאַקְפִּי כַּד נַחִית לְאוּרָא, וְאַתְּבַלַּע בְּגוּפָא, וְהָא אוֹקְמוּהָ חֲבַרְיָא. וְעֵינֵינוּ כְּעֵין הַבְּדוּלָח, כְּהוּא בְּדוּלְחָא דְאִיהוּ חוּר, כְּגוּוּנָא דִּימִינָא דְלַעִילָא.

24. "Kill me, I pray You, out of hand"

Rabbi Shimon tells Rabbi Yitzchak that Moses was addressing the place where death prevails; he was speaking to the Tree of Death, thus he used the feminine form of "You". God granted him his wish to die by not letting him enter the Holy Land. It is therefore ill advised for a person to curse himself when he is angry because his curse will come true. Rabbi Shimon points to Moses' total humility, and that he ascended over all the elevated prophets.

136. Rabbi Yitzchak said: What is the difference here, why did Moses speak in the preceding verse, as if talking to a female, as written: "and if You (fem. form) deal thus with me" (Bemidbar 11:15), USING THE FEMININE GENDER? He should have used the masculine term. HE RESPONDS: He was referring to the place where death prevails, and that area is of the female, MEANING MALCHUT. Therefore, he said: "kill me, I pray You, out of hand" (Ibid.) since this is the Tree of Death, and we have already explained that death is not present in the Tree of Life, ZEIR ANPIN. THEREFORE, HE COULD NOT POSSIBLY SAY TO IT, "KILL ME, I PRAY YOU, OUT OF HAND." He consequently turned HIMSELF AWAY FROM THE TREE OF LIFE and spoke to the Tree of Death, MALCHUT, saying, "You (fem.)," and did not use a masculine gender. That was how he was supposed to say it, SINCE MALCHUT IS A FEMALE.

136. אָמַר רַבִּי יִצְחָק, מֵאֵי שְׁנָא דְאָמַר מֹשֶׁה בְּמַלְהָ דָא לַעִילָא כְּנוֹקְבָא, דְכַתִּיב אִם כָּכָה אֶת עוֹשֶׂה לִּי, אֶתְּךָ מִבְּעֵי לִיָּהּ. אֲלֵא לְאַתְרַּה דְּמוֹתָא שְׂאֲרֵי בֵיהָ קְאָמַר, וְהוּא אֶתְרַּה דְּנוֹקְבָא אִיהוּ. בְּגִין כֵּן אָמַר הֲרַגְנִי נָא הַרוּג, וְדָא אֵילְנָא דְּמוֹתָא. וְהָא אוֹקְמוּנָא דְּבְאֵילְנָא דְּחַיִּי לֹא שְׂרִינָא בֵיהָ מוֹתָא. וְע"ד אֶתְהַדְרַר לְגַבֵּי אֵילְנָא דְּמוֹתָא וְאָמַר אֶתְּךָ, וְלֹא אָמַר אֶתְּךָ, וְהָכִי מִבְּעֵי לִיָּהּ.

137. Immediately, "Hashem said to Moses, 'Gather to Me seventy men...'" (Ibid. 16). The Holy One, blessed be He, said to him: "You ask for death all the time, so here, have it." "And I will take of the spirit..." (Ibid. 17). Come and behold: here, Moses became aware that he would die and would not be able to enter the Holy Land, since Eldad and Meidad prophesied this.

137. מִיַּד וַיֹּאמֶר יי' אֶל מֹשֶׁה אֶסְפֶּה לִּי שִׁבְעִים אִישׁ וְגו'. א"ל קֹדֶשׁא בְּרִיךְ הוּא, אֶת בְּעֵי מוֹתָא בְּכָל זְמָנָא, הָרִי לְךָ, וְאַצְלַתִּי מִן הַרוּחַ וְגו'. ת"ח, דְּהָכָא יַדַּע מֹשֶׁה דְאִיהוּ יָמוּת, וְלֹא יִיעוּל לְאַרְעָא, דְּהָא אֶלְדָּד וּמֵידָד מְלַה דָא הוּוּ אָמְרִי.

138. Therefore, it is ill advised for a person to curse himself when he is angry, since many ADVERSARIES are standing by to accept such speeches, MEANING THAT HIS CURSE WILL COME TRUE. At another time, WHEN MOSES requested death AT THE EPISODE OF THE GOLDEN CALF, SAYING, "BLOT ME, I PRAY YOU, OUT OF YOUR BOOK WHICH YOU HAVE WRITTEN" (SHEMOT 32:32), they did not accept it from him because it was all for the benefit of the children of Yisrael. This time, he said it out of pressure and anger, and therefore they accepted. Therefore, Eldad and Meidad remained IN THE CAMP and said that Moses would be gathered to his people and Joshua would usher the children of Yisrael into the land.

138. עַל דָּא, לֹא לְבַעֵי לִיָּהּ לְאִינְשׁ, בְּשַׁעֲתָא דְּרוּגָא שְׂאֲרֵי בֵיהָ, לְלַטְוִיא גְרַמִּיָּהּ. דְּהָא כְּמָה קִיּוּמֵי עָלֵיהָ דְּמִקְבְּלֵי הֵיא מְלַה. בְּזְמָנָא אוֹחַרְנָא דְּבַעָא מִיָּתָהּ, לֹא קְבִילוּ מְנִיָּהּ. בְּגִין דְּכָלָא לְתוּעֵלְתָא דִּישְׂרָאֵל הוּא. הַשְׁתָּא לָאו אִיהוּ, אֲלֵא מְגוּ רוּגָא וְדוּחְקָא, וּבְג"כ קְבִילוּ מְנִיָּהּ. וְע"ד אֶשְׁתְּאֲרוּ לְבַתְרַּה אֶלְדָּד וּמֵידָד, וְאָמְרוּ דָא, דְּמֹשֶׁה יִתְכַנְּשׁ, וְיִהוּשֻׁעַ יִיעוּל לִזְרָאֵל לְאַרְעָא.

139. Therefore, Joshua came to Moses and was jealous of Moses, but Moses was not concerned about his own honor. Consequently, JOSHUA said: "my Master, Moses, restrain them" (Bemidbar 11:28). What is meant by, "restrain them"? It means to hold them from such speeches, SO THAT THEY WILL NOT COME TRUE, as it says, "so the people were restrained from bringing" (Shemot 36:6), and, "the rain from heaven was restrained" (Bereshheet 8:2). THE MEANING OF, "WAS RESTRAINED," is actual restraining, but Moses did not wish to. Come and behold: contemplate the humility Moses had. It is written: "envy you for my sake..." (Bemidbar 11:29). Praised is Moses's lot, in that he ascended above all the elevated prophets. Rabbi Yehuda said: All the other prophets in relation to Moses are like the moon in relation to the sun.

139. ובג"כ אתא יהושע לגבי משה, וקני עליה דמשה. ומשה לא אשגח ביקרא דיליה. וע"ד אמר, אדני משה כלום. מאי כלום. מנע מנהון אינון מלין, כד"א ויכלא העם מהביא. ויכלא הגשם מן השמים. מניעותא ממש. ומשה לא בעא. פוק חמי ענותנותיה דמשה, מה כתיב המקנא אתה לי וגו'. זכאה חולקיה דמשה, דאיהו סליק על כלהו נביאי עלאי. אמר רבי יהודה, כל שאר נביאין לגבי משה, כסיהרא לגבי שמשא.

25. "Yet the Elohim does not give him power to eat of it"

The rabbis discuss how hard-hearted people are in that they pay no attention to the matters of the higher world. Rabbi Shimon says that one eats in this world the fruits that he merits, and the capital, his soul, is kept for him in the higher world so that he can gain with it the higher life above. But for whoever contaminates himself and does not deprive his soul or body of anything, the Tree of Life is not available for him to eat from. Rabbi Aba says that when Moses saw that the people complained about the manna he saw that this blemished his own perfection and he could not bear to see his own wretchedness. It was considered that descending from a higher to a lower level was like death.

140. Rabbi Aba was sitting one night studying Torah. Rabbi Yosi and Rabbi Chizkiyah were present with him. Rabbi Yosi said: How hard-hearted are the people that they do not pay attention to that world's matters at all. Rabbi Aba said: It is the evil in the heart which infects all the organs of the body that does this to them. He opened the discussion saying, "there is an evil which I have seen under the sun, and it is heavy upon men" (Kohelet 6:1). "There is an evil which I have seen"; that is the evil force in the heart that wishes to rule this world's matters and does not pay attention at all to the matters of that world.

140. רבי אבא הוה יתיב ליליא חד, ולעי באורייתא. והוה עמיה ר' יוסי ור' חזקיה. א"ר יוסי, כמה אינון בני נשא תקימו לבא, דלא משגחי במלי דההוא עלמא כלום. א"ר אבא, בשרא דלבא, דאחידא בכל שויפי גופא, קא עביד לון. פתח ואמר, יש רעה אשר ראיתי תחת השמש ורבה היא על האדם. יש רעה: דא איהי תוקפא בישא דלבא, דבעי לשלטאה במלי דהאי עלמא, ולא אשגח במלי דההוא עלמא מדי.

141. HE INQUIRES: Why is the heart evil? HE RESPONDS: The verse following proves this: "a man to whom the Elohim has given riches, wealth..." (Ibid. 2). This verse is difficult, since it says, "so that he lacks nothing for his soul of all that he desires" (Ibid.). Why then does it say, "yet Elohim does not give him power to eat of it" (Ibid.), seeing that he is not lacking for anything himself? HE RESPONDS: It is because it is a secret and all of King Solomon's sayings also have other meanings hidden under their dress. They are like sayings of the Torah that don stories pertaining to THIS world.

141. אמאי איהי רעה. קרא דבתריה אוכח, דכתיב איש אשר יתן לו האלהים עושר ונכסים וגו'. האי קרא קשירא, בין דכתיב ואינון חסר לנמשו מכל אשר יתאוה, אמאי ולא ישליטנו האלהים לאכול ממנו, דהא אינו חסר לנמשו כלום אלא. רזא איהו, וכל מלוי דשלמה מלכא, מתלבשן אינון במלין אחרנין, במלי דאורייתא, דאינון מתלבשן בספורי עלמא.

142. Come and behold: It is necessary to look at the garment, WHICH ARE WORLDLY STORIES, MEANING THAT ALTHOUGH YOU CANNOT UNDERSTAND THE VERSE OUT OF ITS SIMPLE CONTEXT, this verse says this. When a person goes about in this world, the Holy One, blessed be He, gives him riches in order to merit the World to Come, and he will have the capital OF HIS MONEY left over for himself. What is that capital? That MONEY that endures FOREVER. That is a place in which to store the soul. He therefore is required to leave behind him that capital, and this capital will be received by him after departing from this world.

142. ת"ח, אע"ג דבעינן לאסתכלא בלבושא, השתא האי קרא הכי קאמר, דב"נ אזיל בהאי עלמא, ויהיב ליה קודשא בריך הוא עותרא, בגין דיזכי ביה לעלמא דאתי, וישתאר לגביה קרן. מאי קרן. ההוא דאיהו קנים, דאיהו אתר לאתצררא ביה נשמטא. בג"כ בעי לאשארא אבתריה להאי קרן, והאי קרן יקבל ליה, בתר דיפוק מהאי עלמא.

143. This principal capital is the Tree of Life of that world, WHICH IS ZEIR ANPIN, but is not present in this world, except for the fruits that come out of it. Therefore, one eats in this world the fruits that he merits, and the capital is kept for him in that world to gain with it the higher life above.

144. For he who contaminates himself and is carried away after his own GOOD, and does not deprive his soul and body of anything, that tree stays, WHICH IS ZEIR ANPIN. But he does not place it in front of him with awe, so as to receive it above. Then, "yet Elohim does not give him power to eat of it" and will not allow him to gain this wealth. Certainly, "a stranger eats it" (Ibid.), as is written: "he may prepare it, but the just shall put it on" (Iyov 27:16). Therefore, a person needs to merit and gain in that world through that which the Holy One, blessed be He, gives him. Then he eats from it in this world, and the capital remains by him for the other world, so that he will be tied up in the bundle of life. Rabbi Yosi said: Most certainly, IT IS SO.

145. Rabbi Yosi also said that it is written: "and if you deal thus with me, kill me, I pray You, out of hand" (Bemidbar 11:15). HE INQUIRES: Did Moses, who was the most modest in the world, allow himself to get killed just because the children of Yisrael were demanding from him food to eat? Why? Rabbi Aba said: I have learned this matter and it is a great secret. Moses did not get angry for himself and did not ask to be killed on account of Yisrael's demand TO EAT MEAT.

146. Come and behold: Moses was united above and he exceeded in matters while no other prophet was united. When the Holy One, blessed be He, told Moses: "Behold, I will rain bread from the heaven for you" (Shemot 16:4), Moses rejoiced and thought, 'I will now certainly acquire this perfection, since in my merit the manna will be available to the children of Yisrael.' As soon as Moses noticed that they again descended to another level and demanded meat, saying, "and our soul loathes this miserable bread" (Bemidbar 21:5), he thought, 'My level is deteriorated, since for my sake Yisrael ate manna in the desert. Here I am blemished, Aaron is blemished, and Nahshon the son of Amminadab is blemished,' SINCE AARON AND NAHSHON WERE ATTACHED TO THE RIGHT AND LEFT OF MOSES.

143. בגין דהאי קרן, הוא אילנא דחיי דההוא
עלמא, ולא קיימא בהאי עלמא, אלא ההוא איבא
דנפיק מניה, וע"ד איבא דיליה אכיל ב"ג, דזכי
בהאי עלמא, והקרן קיימא ליה לההוא עלמא,
למזבי ביה בחיין עלאין דלעילא.

144. ומאן דסאיב גרמיה, ואתמשך בתר גרמיה,
וליתיה חסר לנפשיה ולגרמיה כלום. וההוא אילנא
אשתאר, ולא שויה לקבליה בדחילו, ולקבלא ליה
לעילא. כדין ולא ישליטנו האלהים לאכל ממנו,
ולמזבי בההוא עותרא, ודאי איש אחר יאכלנו,
כד"א יכין וצדיק ולבש. בג"כ, בעי בר נש למזבי,
במה דיהיב ליה קודשא בריך הוא לההוא עלמא,
וכדין אכיל מיניה בהאי עלמא, וישתאר לגביה
ההוא קרן לעלמא אחרא, למהוי צרורא בצרורא
דחיי. אמר רבי יוסי ודאי.

145. תו אמר רבי יוסי, כתיב אם ככה את עושה לי
הרגני נא וגו' וכי משה דאיהו ענו מכל בני עלמא,
בגין דשאלו מניה ישראל למיכל, מסר גרמיה
למיתה, אמאי. א"ר אבא, האי מלה אוליפנא, ורזא
עלאה איהו, משה לא אבאיש קמיה, ולא שאל
למיתה על דשאלו ישראל.

146. ת"ח, משה אתאחד, והוה סליק במה דלא
אתאחד נביאה אחרא. ובשעתא דא"ל קודשא בריך
הוא למשה, הנני ממטיר לכם לחם מן השמים. חדי
משה ואמר, ודאי השתא ההוא שלימו בי אשתכח.
דהא בגיני אשתכח מן לישראל. כיון דחמא משה
דאהדרו לנחתא לדרגא אחרא, ושאלו בשר,
ואמרי ונפשנו קצה בלחם הקלוקל. אמר אי הכי
הוא, הא דרגא דילי פגים. דהא בגיני יוכלון
ישראל מן במדברא, הא אנא פגימא, ואהרן פגים,
ונחשון בן עמינדב פגים.

147. Therefore, he said: "'And if you deal thus with me, kill me, I pray You, out of hand," since I have become as a female, WHICH IS MALCHUT, regarding her food, MEANING WITH THE MEAT THAT THEY WERE DEMANDING. I came down from the heaven that is the highest degree, MEANING ZEIR ANPIN, DUE TO THE FACT THAT THEY LOATHED THE BREAD OF HEAVEN, to go down to the level of the female, TO THE CONSUMPTION OF MEAT. YET I am superior to all prophets of the world' - SINCE ALL PROPHETS USED 'COH' IN THEIR PROPHECY, WHICH IS FEMININE, AND MOSES USED THE TERM 'ZEH', WHICH IS ZEIR ANPIN, REFERRED TO AS 'HEAVENS'. Therefore, he said, "and let me not see my own wretchedness" (Bemidbar 11:15). IT WAS surely CONSIDERED like death to descend to the lowest level, SINCE DESCENDING FROM ONE LEVEL TO THE OTHER LEVEL IS CONSIDERED FOR ONE LIKE DYING.

147. אָמַר וְאִם כָּכָה אֶת עוֹשֶׂה לִי הֲרֹגְנִי נָא הַרוּג, דְּחֻשִׁיבָנָא נּוֹקְבָא בְּמִיכְלָא דִּילָהּ, וְאִנָּא נְחִית מִן שְׁמִיָּא דְּאִיהוּ דְּרָגָא עֲלָאָה, לְנַחְתָּא לְדְרָגָא דְּנוֹקְבָא, וְאִנָּא עֲדִיף מִן שְׂאֵר נְבִיאֵי עֲלֵמָא, וְעַד אָמַר וְאֵל אֲרָאָה בְּרַעְתִּי כְּמַת וְדַאי לְנַחְתָּא לְדְרָגָא תְּתָאָה.

26. "Gather to Me seventy men"

Moses was given the seventy men to assist him so that he should not become blemished and so that they would shine from his illumination. We are told that God loved Moses more than any other prophet in the world since his prophecy came without any intervention.

148. "And Hashem said to Moses, 'Gather to Me seventy men of the elders of Yisrael'" (Bemidbar 11:16). 'They are present here to be given other food,' THAT DOES NOT COME FROM HEAVEN, WHICH WAS THE LEVEL OF MOSES, 'and you will not be blemished in your level.' Therefore, "I will take of the spirit which is upon you, and will put it upon them" (Ibid. 17). What is the reason? Because they became united with the moon, WHICH IS FEMALE, and there was a need for the sun, WHICH IS THE DEGREE OF ZEIR ANPIN AND THE LEVEL OF MOSES, to illuminate upon her. Therefore, I "will put it upon them," so they will shine from the sun, BEING THE LEVEL OF MOSES, like the illumination of the moon THAT COMES FROM THE SUN. Hence, this food, MEAT, did not come through Moses, BUT RATHER THROUGH THE SEVENTY ELDERS, in order that he should not become blemished AND BE REQUIRED TO DECLINE FROM HIS LEVEL, AS MENTIONED.

148. בְּדִין וַיֹּאמֶר ה' אֶל מֹשֶׁה אֲסַפֶּה לִי שִׁבְעִים אִישׁ מִזְקְנֵי יִשְׂרָאֵל. הֵא אֵינּוֹן לְמִיתָן לְהוּ מִיכְלָא אַחֲרָא, וְלֹא תִהְיֶה פְגָמִים בְּדְרָגָא דִּילְךָ. וְעַד וְאֶצְלַתִּי מִן הַרוּחַ אֲשֶׁר עָלֶיךָ וְשַׁמְתִּי עֲלֵיהֶם. מ"ט. בְּגִין דְּאֵינּוֹן אֶתְאַחֲדוּ בְּסִיחָרָא וּבְעֵי שְׁמֵשָׁא לְאַנְהָרָא לָהּ. וְעַד וְשַׁמְתִּי עֲלֵיהֶם, בְּגִין לְאַנְהָרָא מִן שְׁמֵשָׁא, כְּנִהוּרָא דְּסִיחָרָא. וּבְגִינִי הָאֵי מִיכְלָא דָּא, לָא אֶתִּיָּא עַל יְדָא דְּמֹשֶׁה, בְּגִין דְּלֹא יִתְפָּגִים.

149. Praised is the lot of Moses that the Holy One, blessed be He, wished his honor. About him, it is written: "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, WHICH IS MALCHUT. "And let her who bore you rejoice," refers to Moses' mother below. The Holy One, blessed be He, loved him more than any other prophet in the world, SINCE HIS PROPHECY came without any intervention, as it is written: "with him I speak mouth to mouth" (Bemidbar 12:8). We have explained it in several places.

149. זָכָאָה חוֹלְקָא דְּמֹשֶׁה, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי בִּיקְרִיָּה, עָלֶיהָ כְּתִיב יִשְׁמַח אָבִיךָ וְאִמְךָ וְגו'. יִשְׁמַח אָבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאִמְךָ: דָּא כְּנִסְתַּת יִשְׂרָאֵל. וְתַגַּל יוֹלְדֶתְךָ: דָּא אִימָא דְּמֹשֶׁה דְּלְתַתָּא. קוּדְשָׁא בְּרִיךְ הוּא רַחִים לִיהּ יִתִּיר מִכָּל נְבִיאֵי עֲלֵמָא, בְּלֹא, אֲמַצְעֵי כָּלֵל. דְּכְתִיב פֹּה אֶל פֹּה אֲדַבֵּר בּוּ, וְהָא אֹקִימָנָא בְּכֶמֶה אֶתֶר.

27. The Holy Name of eleven letters

Rabbi Shimon tells us about the eleven letters in the Hebrew sentence, "Heal her now, El, I pray You," and says that Moses prayed such a short prayer so as not to burden God too much with his own family concerns. God wished for the glory of Moses because He always prefers the honor of the Just to His own honor. We are reminded that in the World to Come God will avenge the humiliation that was inflicted on the children of Yisrael, and he will make Yisrael happy with the gladness of Zion.

150. "And Moses cried to Hashem, saying, 'Heal her now, El, I pray You'" (Bemidbar 12:13). This has already been explained. This is the secret meaning of the Holy Name of eleven letters, MEANING THE ELEVEN LETTERS THAT ARE IN THE WORDS: "HEAL HER NOW, EL, I PRAY YOU." Moses did not wish to pray further because he did not wish to encumber the King too much with his own family. That is why the Holy One, blessed be He, wished for the glory of Moses. The Holy One, blessed be He, always prefers the honor of the just to His own. In the World to Come, the Holy One, blessed be He, will avenge the humiliation that the idolatrous nations inflicted on the children of Yisrael, and He will make Yisrael happy with the gladness of Zion, as is written: "therefore they shall come and sing in the height of Zion..." (Yirmeyah 31:11). Then, "to Zion a Redeemer shall come..." (Yeshayah 59:20).

150. וַיִּצְעַק מֹשֶׁה אֶל יְיָ לֵאמֹר אֵל נָא רַפֵּא נָא לָהּ. הָא אֹקְמוּהָ, וְהוּא רִזָּא דְשָׁמַא קְדִישָׁא, מִחַד סְרִי אֲתוּן, וְלֹא בְעָא מֹשֶׁה לְצַלָּאָה יְתִיר, בְּגִין דְעַל דִּידִיָּה לְמַלְכָּא לָא בְעִי לְאַטְרָחָא יְתִיר. בְּג"כ קוּדְשָׁא בְרִיךְ הוּא בְעָא עַל יְקָרָא דְמֹשֶׁה. וּבְכָל אֲתָר קוּדְשָׁא בְרִיךְ הוּא בְעָא עַל יְקָרִיהוֹן דְצַדִּיקֵיָא, יְתִיר עַל דִּילִיָּה. וּלְזַמְנָא דְאֲתִי, עֲתִיד קוּדְשָׁא בְרִיךְ הוּא לְמַתְבַּע עַלְבוּנָא דְיִשְׂרָאֵל מְעַמִּין עֲכו"ם, וּלְמַחְדֵי לִוְן בְּחֻדוֹתָא דְצִיּוֹן. דְכֻתִּיב וּבָאוּ וְרִנְנוּ בְמִרוֹם צִיּוֹן וְגו'. וּכְדִין וּבָא לְצִיּוֹן גּוֹאֵל וְגו'.