

1. The bird (Tzipor)

Rabbi Shimon says that Balak saw a real vision with the eyes of Wisdom, and that he saw it through one of the windows to Chochmah. We learn that Balak was a son of Tzipor, meaning bird, and that all his witchcraft was done through birds. Rabbi Shimon describes the origin and nature of the bird that he used for his sorcery, and says that that name of the bird was Yadua, meaning 'known'. Balak knew everything through the bird, which spoke great things on her own.

1. "And Balak the son of Tzipor saw" (Bemidbar 22:2). Rabbi Shimon said, he "saw." What did he see? HE RESPONDS: It is definitely a real vision. He perceived through the gaze of Chochmah and he saw with his eyes, MEANING THE EYES OF CHOCHMAH. He noticed through the perception of wisdom, as it says that "Abimelech, king of the Philistines looked out at a window" (Beresheet 26:8). What is the meaning of: "out at a window"? It is as is written: "The mother of Sisera looked out at the window" (Shoftim 5:28). It is assuredly the window of Chochmah at the corner edges of the stars. THAT IS THE WINDOW THAT IS MENTIONED WITH REFERENCE TO SISERA'S MOTHER AND ABIMELECH, and these are the windows TO Chochmah, MEANING THAT THERE EXIST MANY WINDOWS and there is one window where all wisdom prevails. Whoever looks at the root of the Chochmah can look through it. Here too: "And Balak... saw" through his Chochmah, MEANING HIS OWN PRIVATE WINDOW.

2. "The son of Tzipor" is as they said, THAT HE WAS A DESCENDANT OF JETHRO WHO WAS ALSO CALLED 'TZIPOR'. However, he was "the son of Tzipor (lit. 'bird')" actually, MEANING THAT ALL HIS DEALINGS WERE WITH BIRDS, since his witchcraft dealt with a variety of that bird. He took a bird, struck the grass, and let it fly in the air. He performed acts and whispered incantations, and the bird would return with the grass in its mouth, chirping for him. He would then put her into a cage and burn incense for her, and she would inform him of some things. He would then perform witchcraft and that fowl, MEANING THE BIRD, chirped and flew and wandered in accordance with the one whose eyes were open, who gave her his message, and she would return. All his words came through that bird.

3. One day, he performed his acts and took the bird. She flew away and left, tarried and did not return TO HIM. Balak was saddened and, before her return, saw a flame of fire that flew AFTER THE BIRD and scorched her wings. He then saw what he saw and was afraid of the children of Yisrael. What is the name of that bird? It is Yadua (Eng. 'known'). None of those who make use of and know how to make use of that bird know its witchcraft as well as Balak knew it.

4. All of the wisdom that he acquired came from that bird. This is what he used to do: he bowed down before THE BIRD and burned incense, covered his head, bent over and spoke. He would say, 'The nation'. And the bird would reply to him, 'Yisrael'. He would say, 'Much', and the bird would respond, 'Many (Heb. rav)' in commemoration of the great one (Heb. rav) that traveled among them. They whispered to each other seventy times, BALAK AND THE BIRD. He would say, 'poor'. And the bird would say, 'Much (Heb. rav)'. He then was afraid, as is written: "And Moab was sore (much) afraid of the people, because they were many (Heb. rav)" (Bemidbar 22:3), assuredly rav.

1. וַיֵּרָא בָּלַק בֶּן צִפּוֹר וְגו'. ר' שִׁמְעוֹן אָמַר, וַיֵּרָא, מֵאֵי רְאִיָּה חֲמָא. רְאִיָּה וְדַאי מִמֶּשׁ חֲמָא בְּמִשְׁקוּפָא דְחֲכֻמָּתָא, וְחֲמָא בְּעֵינָיו. חֲמָא בְּמִשְׁקוּפָא דְחֲכֻמָּתָא, כְּמָה דְכָתִיב וַיִּשְׁקֹף אַבְימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחֲלוֹן. מֵאֵי בְּעַד הַחֲלוֹן. כַּד "א בְּעַד הַחֲלוֹן נִשְׁקָפָה וַתִּיבֵב אִם סִיֶּסְרָא אֵלָא וְדַאי חֲלוֹן דְחֲכֻמָּתָא דִּזְנָבֵי שׁוּלִיָּהוֹן דְכָכְבִּיא, וְאִינוּן חֲלוֹנֵי דְחֲכֻמָּתָא. וְחַד חֲלוֹן אֵית דְכָל חֲכֻמָּתָא בֵּיה שְׂרִיא, וְבַה חֲמֵי מֵאֵן דְחֲמֵי בְּעַקְרָא דְחֲכֻמָּתָא. אוֹף הֵכָּא וַיֵּרָא בָּלַק, בְּחֲכֻמָּתָא דִּילֵיהּ.

2. בֶּן צִפּוֹר, כְּמָה דְאָמְרוּ. אֲבַל בֶּן צִפּוֹר מִמֶּשׁ, דְהָא חֲרָשׁוּי הוּוּ בְכֻמָּה זִינִין דִּיהוּא צִפּוֹר, נְטִיל צִפּוֹר, מְכַשְׁבֵּשׁ בְּעִשְׂבָא, מִפְּרַח בְּאוּיָרָא. עֵבִיד עוֹבְדִין וְלַחִישׁ לַחִישֵׁי, וְהוּא צִפּוֹר הוּוּ אֲתֵי, וְהוּא עִשְׂבָא בְּפוּמִיָּה, מְצַפְצַפָא קְמִיָּה. וְאֵעִיל לֵיה בְכָלוּב חַד. מְקַטֵר קְטֻרְתִּין קְמִיָּה, וְאִיהוּ אוֹדַע לֵיה כְּמָה מְלִין. עֵבִיד חֲרָשׁוּי, וּמְצַפְצַפָא עוֹפָא, וּפְרַח וְטַס לְגַבֵּי גְלוּי עֵינָיִם, וְאוֹדַע לֵיה. וְאִיהוּ אֲתֵי. וְכָל מְלוּי בְּהוּא צִפּוֹר הוּוּ.

3. יוֹמָא חַד עֵבֵר עוֹבְדֵי, וְנְטִיל הוּוּ צִפּוֹר, וּפְרַח וְאִזִּיל וְאֲתַעֲכַב, וְלֹא אֲתָא. הוּוּ מְצַטְעֵר בְּנַפְשֵׁיהּ. עַד דְאֲתָא, חֲמָא חַד שְׁלֵהוּבָא דְאִשָּׁא דְטַס אֲבַתְרִיָּה, וְאוֹקִיר גְּדֻפוּי. כְּדִין חֲמָא מַה דְחֲמָא, וְדַחִיל מְקַמִּיָּהוּ דִּישְׂרָאֵל. מַה שְׁמִיָּה דִּיהוּא צִפּוֹר. יְדוּ"ע. וְכָל אִינוּן דְמִשְׁמֵשֵׁי וְיַדְעֵי לְשִׁמְשָׁא בְּהוּא צִפּוֹר, לֹא יַדְעִין חֲרָשׁוּי, כְּמָה דִּיהוּ יַדַע בָּלַק.

4. וְכָל חֲכֻמָּתָא דִּיהוּ יַדַע, בְּהוּא צִפּוֹר הוּוּ יַדַע. וְהָכִי הוּוּ עֵבִיד. גְּחִין קְמִיָּה, וְקִטִּיר קְטֻרְתָא חֲפִי רִישִׁיָּה, וְגְחִין וְאָמַר. אִיהוּ אָמַר הָעַם, וְצַפְרָא אֲתִיב יִשְׂרָאֵל, אִיהוּ אָמַר מְאֹד, וְצַפְרָא אֲתִיב רַב. עַל שׁוּם רַב עֲלָאָה דְאִזִּיל בְּהוּ. שְׂבַעִין זְמַנִּין צַפְצַפּוּ דָא וְדָא. אִיהוּ אָמַר דַּל, וְצַפְרָא אָמַר רַב. כְּדִין דַּחִיל, דְכָתִיב וַיִּגַּר מוֹאָב מִפְּנֵי הָעַם מְאֹד כִּי רַב הוּא, רַב הוּא וְדַאי.

5. In the variety of witchcraft of ancient Kasdiel, we first found that this bird was produced at specific times from silver mixed with gold. SILVER IS THE SECRET RIGHT COLUMN, CHASSADIM, AND GOLD IS THE LEFT COLUMN, CHOCHMAH, AND THEY USED IT TO PRODUCE AND PUT TOGETHER THAT BIRD TO BE LIKENED TO HOLINESS, AS A MONKEY TO PEOPLE. JUST LIKE IN HOLINESS CHOCHMAH OF THE LEFT IS BLENDED WITH CHASSADIM OF THE RIGHT, THEY WANTED TO DRAW IT THAT WAY. HOWEVER, SINCE THEY HAVE NO POWER OF UNIFICATION OF THE CENTRAL COLUMN, EVERYTHING RESULTS IN THE ASPECT OF REFUSE. The head, THE FIRST THREE SFIROT OF THE BIRD, is from gold, MEANING THE REFUSE OF GOLD. Her mouth is from silver, MEANING FROM SILVER REFUSE, and her wings, CHESD AND GVURAH, from light copper, THAT IS LEFT, blended with silver, THAT IS RIGHT, since each one IS COMPRISED OF RIGHT AND LEFT. The body is of gold with round points of silver in her feathers. Her legs, NETZACH, HOD AND YESOD, are from gold and they place in her mouth the tongue of that bird Yadua, SINCE THE TONGUE IS DA'AT. AND SINCE THE KLIPOT HAVE NO DA'AT, THEY HAVE INSTEAD YADUA (ENG. 'KNOWN').

6. They place that bird in that one window, OF THE ONES MENTIONED ABOVE, AND DURING THE DAY they open the window in the direction of the sun THAT RULES BY DAY. At night, they open the window in the direction of the moon, WHICH RULES BY NIGHT, and they burn incense and perform witchcraft. DURING THE DAY, they conjure the sun TO BESTOW ITS ABUNDANCE and at night they conjure the moon. And so they perform for seven days. From then on, that tongue is already rattling in the mouth of the bird, BUT IS STILL UNABLE TO SPEAK. THEN they puncture her tongue with a golden needle and she speaks great things on her own. Everything that Balak knew came from that bird. Therefore, HE WAS CALLED 'the son of bird' and he saw what other people were unable to know and could not see.

2. Sihon and Og

Rabbi Shimon says that God can do anything immediately, but because people don't fully believe, they think that it will take years to fulfill a wish, and so it does. Although the lives of people are fleeting, they are sanctified with repentance and prayer and good deeds and tears, since God commits Himself to do as they wish. We hear about Og the King of Bashan and Sihon the King of the Amorites, with whom Moses waged war. Sihon was destroyed by a flame from the King of Heaven and it could not therefore be rebuilt. Rabbi Shimon says that the children of Yisrael overthrew the rulers below in this world and also in the world above. He tells us why Esau did not receive his birthright even though he was the eldest.

7. It is written: "Hashem said, 'I will bring back from Bashan, I will bring them back from the depths of the sea'" (Tehilim 68:23). We must pay attention to the Faith in the Holy One, blessed be He, since all His words are spoken with truth and great Faith. As soon as He utters something, it is immediately completely accomplished. If a person who is narrow of heart says that it will take several years, and much time to fulfill his wish, that is what happens. THE HOLY ONE, BLESSED BE HE, in accord with His dominion that all the universe is filled with His glory, reflects His way. A person's words are of small consequence and all his words are of a temporary nature. Similarly, he himself is of a temporary nature, LIKE A PASSING SHADOW. However, he is sanctified with repentance and prayer and good deeds and lots of tears, SINCE the Supernal One who is higher than all the world lights His lamp and contracts His Holiness to that person to do his wish.

5. וּבְזוּי חֲרָשִׁין דְּקַסְדִּיאַ"ל קְדַמָּא, אֲשַׁכְּחֵן, דִּצְמָרָא דָא הוּוּ עֲבָדִין לִיה בְּזַמְנִין יְדִיעֵן, מִבְּסָף מְעַרְב בְּדַהְבָּא, רִישָׁא דְדַהְבָּא. פּוּמָא דְכֶסֶף. גְּדַפּוּי מִנְחָשֶׁת קָלִל מְעַרְב בְּכֶסֶפָא. גּוּפָא דְדַהְבָּא, נְקוּדִין דְנוּצִי בְּכֶסֶף. רְגְלִין דְדַהְבָּא. וְשׁוּיִן בְּפּוּמָא לִישָׁן דִּהְהוּא צְפוּר יְדוּ"ע.

6. וְשׁוּיִן לִהְהוּא צְפָרָא בְּחִלּוֹן חָד. וּפְתַחִין בּוּיִן לְקַבֵּל שְׁמַשָּׁא. וּבְלִילִיא פְתַחִין בּוּיִן לְסִיְהָרָא. מְקַטְרִין קְטָרְתִין, וְעֲבָדִין חֲרָשִׁין, וְאוּמָאן לְשְׁמַשָּׁא. וּבְלִילִיא אוּמָאן לְסִיְהָרָא, וְדָא עֲבָדִין שְׁבַעַה יּוּמִין. מִכָּאן וְלַהֲלָאָה, הֵהוּא לִישָׁנָא מְכַשְׁשָׁא בְּפּוּמָא דִּהְהוּא צְפָרָא, נְקֻדִין לִהְהוּא לִישָׁנָא בְּמַחְטָא דְדַהְבָּא, וְהִיא מְמַלְלָא רַבְרַבִּין מִגְרָמָה, וְכֹלָא הוּוּ יַדַע בְּלֶק בְּצְפוּר דָא. ע"ד בֶּן צְפוּר, וּבְגִין כֶּךָ חֲמָא, מַה דב"נ אַחְרָא לָא יְכִיל לְמַנְדַע, וְלָא יְכִיל לְמַחְמִי.

7. כְּתִיב אָמַר יי' מִבְּשָׁן אָשִׁיב אָשִׁיב מִמִּצּוֹלוֹת יָם. אֵית לָן לְשׁוּוּאָה לְבָא לְמַהִימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְכָל מְלוּי מְלוּי קְשׁוּט, וּמַהִימְנוּתָא סְגִיא. דְכִיּוֹן דְמֵלָה אָמַר, כֹּלָא אֲתַעְבִּיד, וְדָא בַר נֶשׁ דְחִיק לְבָא, וְאָמַר לְכַמְה שְׁנִין, וְלְכַמְה זַמְנִין יִשְׁתַּלֵּם דָא, דְאִיהוּ בְּכַן. כְּפּוּם רַבְרַבְנוּ דִילִיָה, דְכָל עֲלָמִין מְלִיא יְקָרִיָה, הָכִי הוּא. מְלוּי בַר נֶשׁ זְעִיר, וְכָל מְלוּי אִינוּן לְפּוּם שְׁעָתָא, הָכִי הוּא לְפּוּם שְׁעָתָא. אָבַל בְּתִיּוּבְתָא, וּבְעוּתָא, וּבְעוּבְדִין טְבִין, וּבְדַמְעִין סְגִיאִין, אִיהוּ קְדִישָׁא רַב וְעֲלָאָה עַל כָּל עֲלָמָא, אֲזַהִיר נְהוּרִיָה, וְקָמוּט קְדוּשָׁתִיָה, לְגַבִּיָה דב"נ, לְמַעַבְד רְעוּתִיָה.

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8. NOW HE EXPLAINS THE VERSE: "Hashem said" is in the future to come. The Holy One, blessed be He, will arise and bring back from Bashan all those whom the wild beasts killed and devoured, SINCE "MI (ENG. 'FROM') BASHAN" IS SPELLED WITH THE SAME LETTERS OF MIBEIN SHINEI (LIT. 'FROM BETWEEN THE TEETH OF') THE BEASTS. There exists in the world a dwelling place where all the great beasts and the great variety of mountains are, and these are hidden in those, THE BEASTS HIDE IN THE MOUNTAINS. THAT PLACE IS CALLED 'BASHAN'. There is the strong desert Arod (Eng. 'a wild ass'). This is Og, who dwelt among the wild desert asses. There lies his strength, because he was the King of Bashan, MEANING THE KING OF THAT AREA, and none of the world's kings could do battle due to the powerful might of Bashan. Moses came and waged war with him.

9. Sihon was the desert colt and Moab's security depended on him. "For Arnon is the border of Moab, between Moab and the Amorites" (Bemidbar 21:13), MEANING THAT HE WAS HIS NEIGHBOR AND GUARDED HIS BORDER. Come and see: When Yisrael destroyed the city of Sihon, the proclamation went forth in the Heavenly Kingdom, MEANING AMONG THE SEVENTY CHIEFTAINS OF THE SEVENTY NATIONS: Gather together, you heroes who rule over other nations, and see how the Amorite kingdom is destroyed.

10. At that moment, all the rulers who were appointed over the seventy nations gathered and wanted to restore the kingdom of Sihon to its prior state. As soon as they noticed Moses' might, they retreated. That is the meaning of what is written: "Wherefore they who speak in similes say, 'Come to Heshbon'" (Ibid. 27). These are the appointed rulers over the nations, who gathered and said, "Come to Heshbon." Who is that who destroyed it? Let it "be built and established" (Ibid.) as originally, and let the kingdom be reinstated as before.

11. When they noticed Moses' might and the flame of his kingdom, they said, "For there is a fire gone out of Heshbon, a flame from the city of Sihon" (Ibid. 28). HE ASKS: If it already says "from Heshbon," why the additional "from the city of Sihon"? Isn't the city of Sihon Heshbon, as it says, "For Heshbon was a city of Sihon the king of the Amorites" (Ibid. 26).

12. HE REPLIES: It is only that a flame from the King of Heaven went and destroyed everything. During the time they said, "Let the city of Sihon be built and established" simply, and did not specify Heshbon, it is because they figured that it would be rebuilt for the Amorites' dwelling place. Then they replied and said We cannot. What is the reason? It is because all the roads and paths were sealed by the might of their higher authority. If we repeat ourselves and mention again that Heshbon should be built, did not "a fire gone out of Heshbon"? And if we repeat ourselves and say the city of Sihon, most certainly a flame started out from the city of Sihon. Since that flame of fire still prevails there, there is nobody who can return it to its prior state, because we have no authorization from any side.

8. אָמַר יי', לְזַמְנָא דְאֵתִי, זְמִין קוּדְשָׁא בְרִיךְ הוּא לְאַתְעָרָא וּלְאַתְבָּא מִבָּשָׁן, כָּל אִינוּן דְקִטְלוּ לֹון חַיּוֹת בְּרָא וְאָכְלוּ לֹון. בְּגִין דְאִית בְּעֵלְמָא אַתְר מוֹתְבָא, דְכָל חַיּוֹן רַבְרַב, וְטוּרִין רַמְאִין וְסִגְיָאִין, וְטַמְיָרִין אֵלִין בְּאֵלִין. וְעָרוֹד מְדַבְרָא תְקִיפָא תַמָּן, אִיהוּ עוּג בִּין עָרוּדֵי דְמְדַבְרָא הוּהּ, וְשָׂכִיחַ תַמָּן תּוֹקְפָא דִילִיָהּ, בְּגִין דְהוּהּ מֶלֶךְ הַבָּשָׁן, דְכָל מַלְכֵי עֵלְמָא, לֹא יִכְלִין לְאַגְחָא קְרַבָּא בֵיהּ, בְּגִין תּוֹקְפָא דְבָשָׁן. וְאַתָּא מֹשֶׁה, וְאַגַּח בֵּיהּ קְרַבָּא.

9. סִיחוֹן: סִיחָא דְמְדַבְרָא הוּהּ סִיחוֹן. וְרַחֲצוּן דְמוֹאֵב עָלֵיהּ הוּהּ. כִּי אַרְנוֹן גְּבוּל מוֹאֵב בִּין מוֹאֵב וּבִין הָאֲמוּרִי. ת"ח, בְּשַׁעֲתָא דְחָרִיבוּ יִשְׂרָאֵל קְרַתָּא דְסִיחוֹן, כְּרוּזָא אַתְעֵבַר בְּמַלְכוּ דְשְׁמִיָא, אַתְכַּנְשׁוּ גְבָרִין שְׁלֹטְנִין עַל שְׂאָר עַמִּין, וְתַחֲמוּן מַלְכוּ דְאֲמוּרָאָה הֵיךְ אַתְחַרְב בְּמַלְכוּ.

10. בְּהֵיכָא שַׁעֲתָא, כָּל אִינוּן שְׁלֹטְנִין דְהוּוּ מְמַנִּין עַל שְׁבַע עַמִּמִּין אַתְכַּנְשׁוּ, וּבְעוּ לְאַהֲדָרָא מַלְכוּ לְיוֹשְׁנָה. בִּין דְחָמוּ תְקִיפָא דְמֹשֶׁה, אֶהְדְּרוּ לְאַחֹרָא. הַה"ד, עַל כֵּן יֹאמְרוּ הַמוֹשְׁלִים בְּאוּ חֶשְׁבוֹן, אִינוּן שְׁלֹטְנִין מְמַנִּין עָלֵיהּוּ דְאַתְכַּנְשׁוּ, וְהוּוּ אֲמַרִי בְּאוּ חֶשְׁבוֹן, מֵאַן הֵיךְ דְחָרִיב לָהּ. תְּבַנְהּ וְתַכּוֹנֵן כְּדְבַקְדְּמִיתָא, וְתַהֲדֵר מַלְכוּ לְיוֹשְׁנָה.

11. כִּד חָמוּ גְבוּרְתָא דְמֹשֶׁה, וְשְׁלֵהוּבָא דְמַלְכוּ, אֲמַרוּ כִּי אֵשׁ יֵצֵאָה מִחֶשְׁבוֹן לְהַבָּה מִקְרִית סִיחוֹן. בִּין דְכַתִּיב מִחֶשְׁבוֹן, אֲמַאי מִקְרִית סִיחוֹן. דְהָא קְרִית סִיחוֹן חֶשְׁבוֹן הוּהּ, דְכַתִּיב כִּי חֶשְׁבוֹן עִיר סִיחוֹן מֶלֶךְ הָאֲמוּרִי.

12. אֵלָא, שְׁלֵהוּבָא דְמַלְכָּא שְׁמִיָא נִפְקַ, וְחָרִיב כָּלָא. בְּשַׁעֲתָא דְאִינוּן אֲמַרִין תְּבַנְהּ וְתַכּוֹנֵן עִיר סִיחוֹן סַתָּם, וְלֹא אֲמַרוּ חֶשְׁבוֹן, דְחָשִׁיבוּ דְבְּגִין כִּךְ יִתְבַּנִּי לְמוֹתְבָא דְאֲמוּרָאָה, כְּדִין אַתִּיבוּ וְאֲמַרוּ, לֹא יִכְלִנָּא. מ"ט. בְּגִין דְכָל אַרְחוּן וְשְׁבִילִין אֶסְתַּתְמוּ בְּתַקְפָּא דְרַב עֲלָאָה דְלֵהוּן. אִי נְהֵדֵר וְנִימָא וְנִדְרַב חֶשְׁבוֹן דְתְבַנְהּ, הָא אֵשׁ יֵצֵאָה מִחֶשְׁבוֹן. אִי נְהֵדֵר וְנִימָא קְרִית סִיחוֹן, הָא לְהַבָּה יֵצֵאָה מִקְרִית סִיחוֹן וְדִאי. בִּין דְהֵיכָא שְׁלֵהוּבָא דְאֵשׁא שְׂרִיָא תַמָּן עָלֵהּ, לִית מֵאַן דִּיכִיל לָהּ לְאַהֲדָרָא לָהּ לְיוֹשְׁנָה, דְהָא מְכַל סְטְרִין לִית לָן רֶשׁוּ.

13. From here on, woe to you Moab, since your protector has been broken. Therefore, as soon as Moab saw that their defense was breached, then "Moab was sore (Heb. meod) afraid of the people" (Bemidbar 22:3). What is the "meod"? It is very, which means more than death, SINCE "MEOD" ALLUDES TO THE ANGEL OF DEATH.

14. "Because they were many (Heb. rav)" (Ibid.). At earlier times, ESAU was great (Heb. rav) and great is small, as it is written: "Behold, I will make you small among the nations" (Ovadyah 1:2). Yisrael became great instead of Esau, as is written about him: "And the elder (Heb. rav)," MEANING: "AND THE ELDER SHALL SERVE THE YOUNGER" (BERESHEET 25:23). What is the reason THEY CONSIDERED YISRAEL AS GREAT? It is because they saw that Yisrael were dominant above and below, as is written: "All that Yisrael had done to the Amorites" (Bemidbar 22:2). It should have said, 'That which Yisrael had done'. What is "all that (Heb. Et)"? It is to also include above and below, that they toppled THEIR chiefs and rulers above from their domination and also knocked down the chiefs and rulers below, IN THIS WORLD. Therefore, IT IS WRITTEN: "All that (Heb. Et) Yisrael had done." That is why THEY SAID, "Because they were many (Heb. rav)" instead of 'the rav', which would have meant the holy firstborn IN PLACE OF ESAU'S BIRTHRIGHT, as is written: "Yisrael is My son, my firstborn" (Shemot 4:22).

15. You might say that the Holy One, blessed be He, desired it that way, TO GIVE THE BIRTHRIGHT TO YISRAEL, yet it was not according to justice. Come and see that Esau was a Klipah of the Other Side AND IT IS KNOWN THAT THE SKULL (HEB. KLIPAH) PRECEDED THE BRAIN. THEREFORE, HE EMERGED FIRST. As soon as the skull came out and removed, the brain was found. The foreskin was first, THAT IS ESAU, found externally; THEREFORE, HE EXITED FIRST. The circumcision that is most dear, MEANING JACOB, is revealed later. THEREFORE, ESAU'S PRIOR APPEARANCE IS NOT CONSIDERED AS THE BIRTHRIGHT SINCE THE KLIPAH AND THE FORESKIN HAVE NO VALUE IN COMPARISON TO THE BRAIN AND CIRCUMCISION. NOT ONLY THAT, HE WAS FIRST TO EXIT FOR THAT SAME REASON, SINCE THE SHELL COMES BEFORE THE REAL FRUIT.

3. "And he showed me Joshua the High Priest"

Rabbi Chiya tells us that a person is tried many times during his lifetime and after death, and he says that God is always filled with compassion and does not want to judge people according to their deeds. Rabbi Shimon talks about three levels of compassion, and he tells us about the members of the Yeshivah above that gather to consider a person's sentence.

16. "And Moab said to the elders of Midian, 'Now shall this company lick up...'" (Bemidbar 22:4). Rabbi Chiya opened the discussion with the verse: "And he showed me Joshua the High Priest standing before the angel of Hashem" (Zecharyah 3:1). How much is a human being required to watch his ways in this world and walk in a true path, since all the actions of a person are recorded before the King and are inscribed before Him, and all are accounted for. The guards at the gates stand and give evidence and request true justice, and the judge is ready to receive the evidence. Those who have claims FOR THEIR JUSTIFICATION murmur and do not know if they should go from the right or turn to the left side.

13. מִכַּאן וְלִהְלֹאֵה אוֹי לְךָ מוֹאֵב, דֵּהָא הוּא דֵּהוּא דֵּהוּא מִן עַלְךָ, אֲתֵבֵר. וּבג"כ מוֹאֵב בֵּינָן דְּחִמוּ דְּמִגְן דֵּלְהוֹן אֲתֵבֵר, כְּדִין וַיִּגַּר מוֹאֵב מִפְּנֵי הָעַם מְאֹד. מְאֹד, יִתִּיר מִמּוֹתָא.

14. כִּי רַב הוּא. דֵּהָא כְּדִין אִיהוּ הוּוּ רַב, וְרַב הוּוּ זַעִיר, דְּכִתִּיב הִנֵּה קִטְן נִתְתִּיךְ בְּגוֹיִם. וַיִּשְׂרָאֵל הוּוּ רַב בְּאַתֵּר עָשׂוּ, דְּכִתִּיב בֵּיהּ וְרַב. מ"ט. בְּגִין דְּחִמוּ דְּשִׁלְטוֹן יִשְׂרָאֵל, עִילָא וְתַתָּא. דְּכִתִּיב אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאֻמוֹרֵי. אֲשֶׁר עָשָׂה יִשְׂרָאֵל מִבְּעֵי לֵיהּ, מְאִי אֵת כָּל. לְאִסְגָּאָה עִילָא וְתַתָּא, עִילָא, דְּאִפִּילוּ מִשְׁלֹטְנֵיהוֹן רַבְרַבִּין וְשִׁלְטָנִין דְּלַעִילָא. וְאִפִּילוּ מִשְׁלֹטְנֵיהוֹן רַבְרַבִּין וְשִׁלְטָנִין דְּלַתַּתָּא. וְע"ד אֵת כָּל אֲשֶׁר עָשָׂה. וְע"ד כִּי רַב הוּא, בְּאַתֵּר דְּרַב בּוֹכְרָא קְדִישָׁא, דְּכִתִּיב בְּנֵי כְּבוֹרֵי יִשְׂרָאֵל.

15. וְאִי תִימָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעָא הַכִּי, וְלֹא מִן דִּינָא. ת"ח, עָשׂוּ קְלִיפָה הוּוּ, וְסִטְרָא אַחֲרָא הוּוּ. בֵּינָן דְּנִפְק קְלִיפָה וְאֲתֵעֵבֵר, הָא מוֹחָא שְׂכִיחָא, עָרְלָה קְדַמָּאָה קְאִי לְבַר. בְּרִית אִיהוּ יְקִירָא מִכָּל, וְאִיהוּ אֲתַגְלִי לְבַתֵּר.

16. וַיֹּאמֶר מוֹאֵב אֶל זְקֵנֵי מִדְיָן עִתָּהּ יִלְחָכוּ וְגו'. ר' חִיָּיא פִּתַּח, וַיִּרְאֵנִי אֵת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עוֹמֵד לְפָנַי מִלְּאֲךָ יְיָ וְגו'. כִּמָּה אֵית לֵיהּ לְב"ג, לְאִסְתַּמְרָא אוֹרְחוֹי בְּהַאי עֲלָמָא, וְלִמְהַךְ בְּאַרְחָ קְשׁוּט. בְּגִין דְּכָל עוֹבְדוֹי דְּב"ג כְּתִיבִין קְמִי מִלְּכָא, וְרִשְׁיִמִין קְמִי, וְכִלְהוּ בְּמִנְיָנָא. נְטוּרֵי תְרַעֵי קְיִימִין וְסִהְדִין, קְיִימִי וְתַבְעֵי דִּינָא תְרִיצִין. וְדִינָא קְיִימָא לְקַבְּלָא סִהְדוֹתָא, וְאִינּוֹן דְּטַעְנוּ טַעְנָתָא מְרַחֲשִׁין, וְלֹא יָדִיעַ אִי יִהְיוּ מִימִינָא, וְאִם יִשְׁמְעֵלּוּן מִשְׁמָעֵלּא.

17. When the spirits of humans exit from this world, many accusers stand up about them and proclamations go out, both for their benefit and for their detriment, in accordance with their trial's sentencing; we are taught that a person gets tried many times in this world, both during his lifetime and also afterwards, since all his words are through judgment. The Holy One, blessed be He, is always filled with compassion, and His mercy is over all, and He does not wish to judge human beings according to their deeds. This is what David said, "If You, Yah, should mark iniquities, Adonai, who could stand" (Tehilim 130:3). Here we must observe, since he said Yud-Hei. Why DID HE SAY IN ADDITION Adonai? IT WOULD HAVE BEEN SUFFICIENT TO SAY, 'IF YOU, YAH, SHOULD MARK INIQUITIES, WHO COULD STAND'.

18. HE RESPONDS: It is only because there are three levels of compassion that David mentions here, WHICH ARE YUD-HEI, ADONAI AND "WHO." "If You, Yah, should mark iniquities": THAT IS ABA AND IMA REFERRED TO BY YUD-HEI AS EXPLAINED. If the iniquities are so many that they have ascended above to Aba and Ima, then "Adonai" pertains, which is compassion. Although this name ADONAI is merciful, it will be aroused in judgment, and all the levels will conceal through judgment. Yet there is still one level that we can turn to, as all the remedies emanate from her, that one should have mercy on us. That one is MI (ENG. 'WHO') THAT IS BINAH, "who could stand" FOR US assuredly, as it says, "Who can heal you" (Eichah 2:13). Therefore, if these TWO names, Yud-Hei Adonai, were sealed and hidden from him, "who could stand," because all the roads to repentance are open from it.

19. Come and see Joshua, son of Yehotzedek, was entirely righteous, a person that used to enter to the innermost sanctum. They raised him up to the Yeshivah up in the heavens, and all the members of that Yeshivah were gathered to consider his sentence. Such are the ways of that Yeshivah of the firmament, when they bring in A PERSON'S SPIRIT to be judged. A proclamation is declared, all the members of the Yeshivah enter into a concealed chamber and the court is gathered into session.

4. Gather all members of the Yeshivah to study the trial

This section tells us about the trial after death, and we learn that the angel Metatron, who is the head of the Yeshivah of Heaven, pronounces the sentence over everything.

20. The spirit of the person is raised up by two appointees. As it enters, it approaches to stand next to a pillar of glowing flame that stands there, and gets covered in the air of the wind that blows in that pillar. And now many that are raised up there... (MISSING HERE)... Since all those who study Torah and have new insights within her, those items immediately get written and recorded for those members of that Yeshivah. Then all the members of the Yeshivah come to see him and those two appointed MENTIONED ABOVE exit and raise him up above to the Yeshivah of the firmament. He immediately approaches next to that pillar, MENTIONED ABOVE, where he gets dressed IN THAT GARMENT MENTIONED ABOVE.

17. דְּהָא כִּד רוּחֵי בְּנֵי נֶשָׁא נִפְקֵי מֵהַאי עֲלָמָא, כַּמָּה אֵינּוּן מְקַטְרָגִין דְּקִיּוּמִין קַמִּיּהוּ, וְכְרוּזִין נִפְקִין הֵן לְטַב הֵן לְבִישׁ, כַּפּוּם מַה דְּנִפְקֵי מִן דִּינָא. דִּתְנִינָא, בְּכַמָּה דִּינִין אֲתֵדֵן ב"נ בְּהַאי עֲלָמָא, בֵּין בְּחַיּוּוֹ, בֵּין לְבַתֵּר. דְּהָא כָּל מְלוּי בְּדִינָא אֵינּוּן. וְקוּדְשָׁא בְּרִיךְ הוּא תְּדִיר בְּרַחֲמֵנּוּ, וְרַחֲמוּי עַל כָּלָא, וְלֹא בְּעֵי לְדִינָא בְּנֵי נֶשָׁא כַּפּוּם עוֹבְדֵיהוּן, דְּהֵכִי אָמַר דּוּד, אִם עֲוֹנוֹת תִּשְׁמַר יְהִי יְיָ מִי יַעֲמוּד. הֵכָא אֵית לְאַסְתַּכְלָא, בֵּינּוּן דְּאָמַר אִם עֲוֹנוֹת תִּשְׁמַר יְיָ, אֲמַאי אֲדִנִי.

18. אֵלָא, תֵּלֵת דְּרָגִין דְּרַחֲמֵי אֲדַכֵּר דּוּד הֵכָא. אִם עֲוֹנוֹת תִּשְׁמַר יְהִי, אִם חוּבִין סָגִיאוּ, עַד דְּסַלְקִין לְעֵילָא לְגַבֵּי אָבָא וְאֲמָא, הָא אֲדִנִי דְּאִיהוּ רַחֲמֵי. וְאִי שְׂמָא דָא, אַע"ג דְּאִיהוּ רַחֲמֵי, יִתְעַר בְּדִינָא וְכָל דְּרָגִין אֲסִתִּימוּ בְּדִינָא, דְּרָגָא חֲדָא אֵית דְּנִהַדְר לְגַבֵּיהּ, דְּכָל אֲסוּתִין מִינֵהּ נִפְקִין, אִיהוּ יְחוּס עֲלֵן, וּמֵאן אִיהוּ, מִי מ"י יַעֲמוּד וְדֵאִי מ"י יִרְפָּא לָךְ. וְע"ד יְהִי אֲדִנִי אִי אֵלִין שְׂמֵהּ יִסְתַּמוּן מִנּוּן, מ"י יַעֲמוּד, דְּכָל אֲרַחֲיָן דְּתִיּוּבְתָא פְּתִיחֵן מִנֵּיהּ.

19. ת"ח, יְהוֹשֻׁעַ בֶּן יְהוֹצֶדֶק צְדִיק גְּמוּר הוּוּ, גְּבֵרָא דְּהוּוּ עָאֵל לְפָנֵי לְפָנִים, דְּעֵיילֵוּהוּ לְמַתִּיבְתָא דְּרִקִיעָא. אֲתַכְנָשׁוּ כָּל בְּנֵי מַתִּיבְתָא תַּמָּן, לְעֵינָא בְּדִינֵיהּ. וְכִךְ אֲרַחוּי דְּהוּוּ מַתִּיבְתָא דְּרִקִיעָא, כִּד עֵיילֵי לִיְהִי לְדִינָא, כְּרוּזָא נִפְקֵי וְאֲכְרִיז, כָּל בְּנֵי מַתִּיבְתָא עוּלוּ. לְאֲדָרָא טְמִירָא. וְבֵי דִינָא מַתְכַּנְשִׁי.

20. וְהוּוּ רוּחָא דְּבֵר נֶשׁ סִלְקָא ע"י דְּתֵרֵי מִמְּנָן, בֵּינּוּן דְּעָאֵל, קְרִיב לְגַבֵּי חַד עֲמוּדָא דְּשִׁלְהוּבָא מְלַהֲטָא דְּקִיּוּמָא תַּמָּן, וְאֲגָלִים בְּרוּחָא דְּאִוּרָא דְּנִשְׁיב בְּהוּוּ עֲמוּדָא, וְכַמָּה אֵינּוּן דְּסַלְקִין לוּן תַּמָּן. בְּגִין דְּכָל אֵינּוּן דְּמִשְׁתַּדְּלֵי בְּאוּרִינְתָא, וּמַחֲדָשֵׁי בַּהּ חֲדוּשִׁין, מִיַּד אֲכַתּוּב לְגַבֵּי בְּנֵי מַתִּיבְתָא אֵינּוּן מְלִין, כְּדִין כָּל אֵינּוּן בְּנֵי מַתִּיבְתָא אֲתָאן לְמַחֲמֵי לִיְהִי. אֵינּוּן תְּרִין מִמְּנָן נִפְקִין, וְסַלְקִין לִיְהִי לְהוּוּ מַתִּיבְתָא דְּרִקִיעָא, מִיַּד קְרִיב לְגַבֵּי הוּוּ עֲמוּדָא, דְּאֲגָלִים תַּמָּן.

21. AFTER DRESSING IN THOSE GARMENTS, he enters into the Yeshivah AND THE MEMBERS OF THE YESHIVAH observe him. If the matters OF NEW INSIGHT are appropriate, he will be blessed, since all the members of the session will adorn him with many laurels. If it is something else, meaning to say THAT IT DOES NOT FOLLOW THE PATH AND MANNERS OF SANCTITY, woe to him. For that embarrassment and shame, they give him a push and he stands next to the pillar MENTIONED ABOVE, until they bring him in for trial and judgment. May the Merciful One save us.

22. There are others that get raised up there when the Holy One, blessed be He, is in a disputation with the members of the session, WHETHER THE ITEM IS PERMISSIBLE OR PROHIBITED. They say, Who shall decide THE LAW? Here is so-and-so, THE WISE MAN OF THIS WORLD, let him come and decide this matter and HOW TO CARRY OUT THE LAW. Then they raise THAT WISE MAN up above, there, and he proves decisively by evidence that legal dispute between the Holy One, blessed be He, and the members of the Yeshivah. There are others that get raised up there for trial and they get judged there, to refine and purify them.

23. Rabbi Yosi said to him, If so, IT WOULD SEEM that a person leaves and departs this world without trial judgment. If he does depart by trial, THAT IS, HE ALREADY WAS JUDGED ABOVE, why then is he on trial a second time IN THE YESHIVAH OF HEAVEN? He replied to him, That is the way I was taught and heard. It is definite that a person who departs from this world gets judged. However, prior to entering to be among the righteous, he gets raised up for A SECOND trial for a decision in that Yeshivah of the firmament.

24. AT THE YESHIVAH OF THE FIRMAMENT stands the appointee of Gehenom to prosecute. Praised is the one who was found guiltless in that trial. If not, that appointee of Gehenom takes him when they hand him over to him and slings him downward, like someone who hurtles a stone with a sling, as is written: "And the souls of your enemies, them shall he sling out, as out of the hollow of a sling..." (I Shmuel 25:29). The appointee throws him into Gehenom and he receives his punishment corresponding to his sentence.

25. Come and see: "And he showed me Joshua the High Priest standing before the angel of Hashem" (Zecharyah 3:1) means that they have raised him up above for trial within the Yeshivah of the firmament, after he was gone from the world. "Standing before the angel of Hashem": That is the same youth, MEANING THE ANGEL METATRON, THAT IS CALLED 'YOUTH', who is the head of the Yeshivah IN THE YESHIVAH OF HEAVEN. And he pronounces the sentence over everything.

21. עַל לְמַתִּיבְתָא, וְחָמָן לִיה, אִי מְלָה בְדָקָא יֵאוּת זָכָאָה אִיהוּ, בְּמָה עֵטְרִין מְנַצְצִין, מְעֵטְרִין לִיה כָּל בְּנֵי מְתִיבְתָא. וְאִי מְלָה אַחְרָא הוּה, וְוִי לִיה לְהוּא בְּסוּפָא, דְּחִינָן לִיה לְבַר, וְקָאִים גּוּ עֵמוּדָא, עַד דְּעֵינְלִי לִיה לְדִינָא, רְחֻמְנָא לְשִׁיזְבִּין.

22. וְאִית אַחְרָנִין דְּסִלְקִין לֹון תַּמָּן, בְּד קוּדְשָא בְּרִיךְ הוּא בְּפִלּוּגְתָא בְּבֵנֵי מְתִיבְתָא, וְאִמְרֵי מֵאן מוּכַח, הָא פְּלוּנֵי דְּאוּכַח מְלָה. בְּדִין סִלְקִין לִיה תַּמָּן, וְאוּכַח הוּא מְלָה בֵּין קוּדְשָא בְּרִיךְ הוּא וּבֵין בְּנֵי מְתִיבְתָא. וְאִית אַחְרָנִין דְּסִלְקִין לֹון תַּמָּן לְדִינָא, וְדִינֵין לִיה תַּמָּן, לְבִרְרָא לֹון, וְלִלְבָנָא לֹון.

23. א"ל ר' יוסי, א"ה בלא דינא אתפטר בר נש ואסתלק מהאי עלמא. ואי דינא אסתלק, אמאי אתדן זמנא אחרינא. א"ל, הכי אוליפנא, והכי שמענא, דהא ודאי דינא אסתלק ב"נ מהאי עלמא, אבל עד לא יועול למחיצתהון דצדיקיא, סלקי ליה לדינא, ותמן אתדן בההוא מתיבתא דרקייעא.

24. ותמן קיימא ההוא ממנא דגיהנם לאסטאה. זכאה איהו מאן דזכי מן דינא, ואי לאו ההוא ממנא דגיהנם נטיל לה, בשעתא דמסרין ליה בידוי, ומקלע ליה מתמן לתתא, כמאן דמקלע אבנא בקוספתא דכתיב ואת נפש אויבך יקלענה בתוך פה הקלע וגו'. ושדי ליה לגיהנם, וקביל עונשיה כפום מה דאתדן.

25. ת"ח, ויראני את יהושע הכהן הגדול עומד לפני מלאך וגו', דסליקו ליה לדינא, גו ההוא מתיבתא דרקייעא, בשעתא דאתפטר מהאי עלמא. עומד לפני מלאך יי', דא הוא ההוא נער, ריש מתיבתא, דאיהו חתיך דינא על כלא.

5. "Hashem rebuke you, O adversary"

Rabbi Shimon talks about the adversary who is appointed over the souls in Gehenom. The Satan transforms into the form of an ox; since Balak knew about this he was a wise man, and that very knowledge enabled him to perform his witchcraft.

26. HE INQUIRES ABOUT WHAT IT SAYS: "And the adversary STANDING AT HIS RIGHT HAND TO THWART HIM" (ZECHARYAH 3:1). What is "the adversary"? HE REPLIES: That one who is appointed over the souls in Gehenom, whose desire is to take him TO GEHENOM, and constantly stands around saying, Give, give the wicked to Gehenom. "To thwart him" means to mention his iniquities. Then, "Hashem said to the adversary, 'Hashem rebuke you, O adversary; even Hashem...rebuke you'" (Ibid.). HE ASKS: Why two rebukes? HE REPLIES: One FOR THE ANGEL Dumah, THAT IS THE CHIEF APPOINTEE OF GEHENOM, and one for that one that leaves Gehenom, who is constantly ready to thwart, MEANING THE ADVERSARY.

27. Come and see, the adversary up high descends, as we have already explained, being transformed into the image of an ox. All these evil spirits that were sentenced to be entered into Gehenom, he licks them up in an instant and grabs them, and descends and gives them over to Dumah, after he swallows them up. This is what is said: "And Moab said to the elders of Midian, 'Now shall this company lick up all that are round about us, as the ox licks up...'" (Bemidbar 22:4). That is that known ox, WHICH IS THE ADVERSARY, that stands constantly ready to cause evil for all the world's inhabitants, "the grass of the field" (Ibid.). These are the spirits of human beings, who are the grass of the field. "The field" is that certain field, MEANING MALCHUT.

28. Rabbi Yosi says, If so, Balak was a wise man, SINCE HE WAS AWARE THAT THE SATAN TRANSFORMS INTO THE FORM OF AN OX. He said to him most certainly THAT HE WAS WISE. Similarly, he needed to know all the habits of that ox and if he would not have been familiar with them, he would not have been able to perform his witchcraft and enchanting charms. Rabbi Yosi said, That is certainly so, and you spoke well. The might of that ox is, when they proclaim about the grain crops... (SOMETHING MISSING) ...all these days that are being proclaimed, and all the days that they proclaim about the spirit of human beings. They are the days of Nissan and the days of Tishrei, as we have already learned.

26. וְהִשְׁטָן, מֵאֵן וְהִשְׁטָן. הֵוא דְּמִמְנָא, עַל נַפְשָׁתָא בְּגִיְהֵנָם, דְּתִיאֻבְתִּיהָ לְמִיסַב לֵיהּ, וְתִדְרִיר קְיִימָא וְאָמַר הֵב הֵב, הֵבו חַיִּיבִין לְגִיְהֵנָם. לְשִׁטְנוּ, לְאַדְרַכְרָא חֻבּוּי. בְּדִין וַיֹּאמֶר יְיָ אֶל הַשָּׁטָן יִגְעַר בְּךָ הַשָּׁטָן וַיִּגְעַר ה' בְּךָ, תִּרְיִן גְּעָרוֹת אֲמַאי. אֲלֵא חַד לְרוּמָה. וְחַד, לְהֵוא דְּנַפְקָא מִגִּיְהֵנָם, דְּקִימָא תְּדִיר לְאַסְטָאָה.

27. ת"ח, הֵוא שָׁטָן עֲלָאָה נַחִית כְּמָה דְּאֻקְמוּהָ, דְּאִגְלִים בְּדִיוֹקְנָא דְּשׁוּר, וְכֹל אֵינּוֹן רוּחִין בְּיִשׁוּן, דְּאִתְרְנוּ לְאַעְלָא בְּגִיְהֵנָם, לְחִיר לֹון בְּרַגְעָא חָדָא, וְחִטָּף לֹון, וְנַחִית וַיְהֵב לֹון לְרוּמָה, לְבַתֵּר דְּבִלַע לֹון. וְדָא הֵוא דְּכְתִיב, וַיֹּאמֶר מֹואַב אֶל זְקַנֵי מִדְיָן עֲתָה יִלְחָכוּ הַקְּהָל אֶת כָּל סִבִּיבוֹתֵינוּ כַּלְחוּךְ הַשׁוּר, דְּאִשְׁתַּמּוּדַע, הַשׁוּר דְּקִימָא לְבִישׁ עַל כָּל בְּנֵי עֲלִמָא. אֶת יֶרֶק הַשָּׂדֶה, אֵינּוֹן רוּחִין דְּבְנֵי נֶשָׂא, דְּאֵינּוֹן יֶרֶק הַשָּׂדֶה. הַשָּׂדֶה, הֵוא שְׂדֵה דְּאִשְׁתַּמּוּדַע.

28. א"ר יוסי, א"ה, חֲכִים הוּהוּ בְּלֵק. א"ל וְדָאי, וְהָכִי אֲצַטְרִיךְ לֵיהּ לְמַנְדַע כָּל אַרְחוּי דְּהֵוא שׁוּר, וְאֵי לֵא יִדְעֵי לְהוּ, לֵא יִכִּיל לְמַעַבְדַּר חֲרָשׁוּי וְקַסְמוּי. א"ר יוסי וְדָאי הָכִי הוּא, וַיֹּאֲת אֲמַרְתָּ. וְתוֹקְפִיהָ דְּהֵוא שׁוּר, מְכִי מְכַרְיָזוּ עַל הַתְּבוּאָה. כָּל אֵינּוֹן יוֹמִין דְּמְכַרְיָזוּן וְכֹל יוֹמִין דְּמְכַרְיָזוּ עַל רוּחִיהוֹן דְּבְנֵי נֶשָׂא. וְאֵינּוֹן יוֹמֵי נִיסָן, וְיוֹמֵי תִשְׁרֵי, וְהָא אֲתַמַּר.

6. The child (Yenuka)

Rabbi Yitzchak and Rabbi Yehuda encounter the small son of Rabbi Hamnuna Saba, and find that he is preternaturally wise. The child rebukes them for not having read the Kriat Sh'ma and for having started to say grace while their hands were still dirty. He talks about the five fingers on the hand, the five bars of acacia wood, and the five hundred years, and he concludes from this that all the blessings of the priest are dependent on the fingers. The boy discusses the grace before the meal and the grace after the meal. When his mother begs the rabbis to look at her son with a benevolent eye, the child says he is not afraid of an evil eye because he is the son of a great and worthy fish, and a fish has no harm from the evil eye as the water acts as a protection for it. He talks about the fact that Malchut is called 'angel' when she is an emissary from Aba and Ima, but when she is at rest over the two Cherubim she is called Adonai. We read that Malchut appeared to Moses as an angel but to Abraham as Adonai, and that Jacob called to Malchut in the name of angel when he died. Moses joined with Malchut during his lifetime while still in his body but Jacob joined with her only in spirit after he died. We read about Metatron and Sandalfon who are from the great ocean, Malchut, and that they are fruitful and multiply in the land. When the wise boy says the blessing over the cup of blessing he speaks of Rabbi Yitzchak's nearness to death and says that he should find a guarantor down below, meaning Rabbi Shimon. The rabbis leave the boy's house, and Rabbi Shimon, when encountered, says that the boy will not live long. Next the rabbis wonder why Moses' merit did not protect the Midianites from destruction even though Ruth and Naamah protected Moab from destruction. Rabbi Shimon explained that Moab had not yet produced Ruth and her offspring so it had to be protected. Three of the rabbis return to see the boy, who welcomes them and who knows without being told that they have been talking about Amon and Moab. He discusses the secret of the wave offering and why barley is offered. They talk about wheat, saying that it is the Tree of Knowledge of Good and Evil. We hear that the Other Side has a part - the chaff - in all the five kinds of grain, and the chaff is exempt from tithe because it has no share in holiness. The boy says that even if the snake had not tempted Eve, Adam would still have produced offspring immediately, due to God's commandment to be fruitful and multiply. The boy talks about the grapevine known as sanctity and the grapevine of the Other Side; he tells why water must be added to wine for the blessing after the meal, to add compassion to mercy. We hear about the bad advice that the elders of Midian gave to Moab, and how they were punished. The boy informs the rabbis that Moab was punished later by David after Ruth had come out of that country. Generations later the Midianites were still longing to attack Yisrael. We learn that King David summoned the hosts of heaven and included his soul with them to bless God, and that later Yisrael took over the task of the serving angels. The boy and Rabbi Elazar talk about sanctification and blessings and about the mighty ones who perform God's bidding. Finally we hear about the great importance of teaching the Torah to one's son.

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29. Rabbi Yitzchak and Rabbi Yehuda were walking along the road. They reached the place of the village Sachnin, where Rav Hamnuna Saba (the elder) lived, and they were guests of his wife who had one small boy. Every day he went to school, and when he came home from school that day, he noticed these wise men. His mother told him to approach these lofty people and receive blessings from them. He approached them. While approaching, he retreated and said to his mother, I do not wish to approach them, since they did not read Kriat Sh'ma this day and they taught me that whoever does not recite the Sh'ma at its appropriate time is banned all that day.

30. They heard and marveled. They raised their hands and blessed him. They said, It is certainly true THAT WE DIDN'T READ THE KRIAT SH'MA, because today we were busy with a groom and a bride that did not have their minimum needs, and were thus being delayed in their marriage. There was no one to take up their cause and we did our best for them. THEREFORE, we could not read the Kriat Sh'ma at its appropriate time. And whoever performs a precept is exempt from a precept. They said to him, How did you know? He said to them, By the fragrance of your garments I knew, when I approached you. They marvelled, sat down, washed their hands and ate bread.

31. Rabbi Yehuda's hands were dirty. He washed his hands but said the grace before he washed his hands. THE CHILD told them, If you are the disciples of Rav Shmaya the pious, you should not have started your grace when your hands were still filthy. Whoever says the benediction with unclean hands is worthy of death.

32. The child opened the discussion with the verse: "When they go into the Tent of Meeting, they shall wash with water, that they die not" (Shemot 30:20). We learn from this verse that whoever is not careful of this, and appears before the King with soiled hands, deserves to die. What is the reason? It is because a person's hands dwell at the top of the world. There is one finger on the hand of a person and that is the finger that Moses raised, MEANING THE MIDDLE FINGER THAT CORRESPONDS TO MOSES, WHO IS THE CENTRAL COLUMN, AS WILL BE EXPLAINED.

29. רבי יצחק ורבי יהודה הוו אזלי באורחא, מטו ליהוא אתר דכפר סכנין, דהוה תמן רב המנונא סבא, אתארחו באתתא דיליה, דהוה לה ברא חדא זעירא, וכל יומא הוה בבי ספרא, ההוא יומא סליק מבי ספרא, ואתא לביתא, חמא לון לאלין חבימין. א"ל אמיה, קריב לגבי אלין גוברין עלאין ותרווח מנייהו ברכאן. קריב לגבייהו, עד לא קריב, אהדר לאחורא. א"ל לאמיה, לא בעינא לקרבא לגבייהו. דהא יומא דא לא קרו ק"ש, והכי אולפי לי, כל מאן דלא קרי ק"ש בעונתיה, בנדוי הוא כל ההוא יומא.

30. שמעו אינון, ותוהו, ארימו ידיהו ובריכו ליה. אמרו ודאי הכי הוא. ויומא דא אשתדלנא בהדי חתן וכלה, דלא הוה לון צרכייהו, והו מתאחרן לאזדווגא, ולא הוה ב"נ לאשתדלא עלייהו, ואנן אשתדלנא בהו, ולא קרינן ק"ש בעונתיה, ומאן דאתעסק במצוה, פטור מן המצוה. אמרו ליה, ברי, במה ידעת. א"ל, בריחא דלבושיכו ידענא, כד קריבנא לגבייכו. תוהו. יתבו, נטלו ידיהו ובריכו רפתא.

31. ר' יהודה הוו ידוי מלובלכן, ונטיל ידוי, וברין עד לא נטיל. א"ל, אי תלמידי דרב שמעיה חסידא אתון, לא הוה לכו לברכא בידיים מזוהמות, ומאן דברין בידיים מזוהמות, חייב מיתה.

32. פתח ההוא ינוקא ואמר, בבאם אל אהל מועד ירחצו מים ולא ימותו וגו'. ילפינן מהאי קרא, דמאן דלא חייש להאי, ויתחזי קמי מלכא בידין מזוהמן, חייב מיתה. מ"ט. בגין דידי דב"נ יתבין ברומו של עולם. אצבעא חדא אית ביך דב"נ, ואיהו אצבעא דארמא משה.

33. It is written: "And you shall make bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle... And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:26-28). If you say that middle bar is another one and is not included in the five BARS, it is not so. Rather, that middle bar is one of the five BARS. Two BARS are from this side, two are from this side and one is in the middle. That was the middle bar, the pillar of Jacob, the secret of Moses, MEANING TIFERET, BECAUSE THE TWO BARS IN FRONT OF HIM ARE CHESED AND GVURAH AND THE TWO BARS AFTER HIM ARE NETZACH AND HOD. Corresponding to this, there are five fingers on a person's hand and the middle bar, MEANING THE MIDDLE FINGER, is at the center, above and longer than the rest. All other FINGERS are supported by it, SINCE TIFERET IS INCLUSIVE OF ALL THE SIX ENDS.

34. These five bars are referred to as the five hundred years - MEANING CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, WHICH IS THE SECRET OF THE FIVE HUNDRED YEARS, since the Tree of Life THAT IS ZEIR ANPIN goes according to them. The holy covenant is aroused by the five fingers of the hand, SINCE YESOD COMPRISES WITHIN IT CHESED, GVURAH, TIFERET, NETZACH AND HOD, and that is a concealed matter about which I spoke. Therefore, all the blessings of the priest are dependent on the fingers. And the spreading of hands of Moses, MEANING WHERE IT SAYS: "AND SPREAD OUT HIS HANDS TO HASHEM..." (SHEMOT 9:33) was because of this.

35. If all this is inherent IN THE FINGERS, it is redundant to say that they must be clean when giving grace to the Holy One, blessed be He. Through them and their corresponding comparisons, MEANING THE UPPER CHESED, GVURAH, TIFERET, NETZACH AND HOD, THAT ARE INDICATED THROUGH THEM, the Holy Name gets blessed. Therefore, you who are so wise, why did you not pay attention to this? And you did not pay service to Rabbi Shmaya the pious, who declared any filth or stain rises to the Other Side, since the Other Side gets sustenance from that filth and dirt. Consequently, final water washings are obligatory and required.

36. They marveled, and could not speak. Rabbi Yehuda said, My son, what is your father's name? The boy was quiet for a moment. He rose AND WENT to his mother and kissed her. He said to her, Mother, these wise men asked me about my father. Should I tell them? His mother said to him, My son, have you examined them, IF THEY ARE WORTHY? He said, Here, I checked them and did not find them to be proper. His mother whispered into his ears and he returned to them. He said to them, You have asked me about my father and he has already departed from the world. Every day that devout holy ones walk the roads, he travels after them on a donkey. If you are holy and elevated, why did you not notice him walking along and traveling after you on a donkey?

33. כתיב ועשית בריחים עצי שטים חמשה לקרשי צלע המשכן האחד וחמשה בריחים לקרשי צלע המשכן השנית. וכתיב והבריח התיכון בתוך הקרשים מבריח מן הקצה אל הקצה. ואי תימא, דההוא בריח התיכון אחרא הוא, דלא הוה בכללא דאינון חמשה. לאו הכי. אלא ההוא בריח התיכון, מאינון חמשה הוה. תרין מכאן, ותרין מכאן, וחד באמצעיתא. הא הוה בריח התיכון, עמודא דיעקב, רזא דמשה, לקבל דא, חמש אצבעאן בידיא דבר נש. והבריח התיכון באמצעיתא, רב ועלאה מכללא, ביה קיימין שאר אחרנין.

34. ואינון חמש בריחין, דאקרון חמש מאה שנין, דאילנא דחיי אזיל בהו. וברית קדישא אתער, בחמש אצבען דידיא. ומלה סתימא הוא על מה דאמרת. וע"ד כל ברכאן דכהנא, באצבען תליין. פרישו דידיא דמשה ע"ד הוה.

35. אי כל דא אית בהו, לית דינא למהוי בנקיו, כד מברכין בהו לקודשא בריך הוא. בגין דבהו, ובדוגמא דלהון, מתברך שמא קדישא. וע"ד אתון דחכמיתו טובא, היך לא אשגחתון להאי. ולא שמשותן לר' שמעיה חסידא, ואיהו אמר, כל טנופא, וכל לכלוכא, סליקו ליה לסטרא אחרא, דהא סטרא אחרא מהאי טנופא ולכלוכא אתון. ועל דא מים אחרונים חובה, וחובה אינון.

36. תוהו וולא יכילו למללא. א"ר יהודה, ברי, שמא דאבוך מאן הוא. שתיק ינוקא רגעא חדא, קם לגביה אמיה ונשק לה, א"ל אמוי, על אבא שאילו לי אליון חכימין, אימא לון. א"ל אימיה, ברי, בדקת להו. אמר הא בדקית, ולא אשכחית בדקא יאות. לחישא ליה אמיה, ואהדר לגביהו, א"ל אתון שאלתון על אבא, והא אסתלק מעלמא, ובכל יומא דחסידי קדישין אזלין בארחא, איהו טייעא אפתייהו. ואי אתון קדישי עליונון, היך לא אשכחתון ליה, אזיל טייעא אפתייכו.

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37. At first, I noticed THAT YOU DID NOT READ THE SH'MA and now I notice THAT YOU ARE NOT HOLY AND ELEVATED; since my father did not see A HOLY ONE RIDING ON an ass, he should not bring after him an ass, to carry the burden of Torah. Since you were not meritorious enough that my father should follow after you on an ass, I will not tell you who my father is. Rabbi Yehuda said to Rabbi Yitzchak, It seems to us that this boy is not human. They ate. The boy was speaking words of the Torah and giving new insights in the Torah. They said, Let us say grace. He said to them, You spoke well, since the Holy Name does not get blessed through this grace, except by summons.

38. He opened the discussion with the verse: "I will bless Hashem at all times..." (Tehilim 34:2). HE INQUIRES: Why did you see fit to say, "I will bless Hashem"? HE REPLIES: It is because David realized that a summoning is required and he therefore said, "I will bless," since when a person sits at his table, the Shechinah prevails there and the Other Side stands there. When a person summons to give grace to the Holy One, blessed be He, the Shechinah is restored to the supernal levels, TO ZEIR ANPIN, to receive blessings, and the Other Side is subdued. If a person does not summon others to say grace to the Holy One, blessed be He, the Other Side listens and is happy, because it will have a part in that grace.

39. You might ask why there is no requirement for summoning others in the rest of the graces. HE REPLIES: It is because these words of blessings, about which the grace is to be given, are in themselves the summons. Come and see that it is so, because when one says a blessing over a fruit, that fruit is the summons for grace. The Other Side has no part in it. However, prior to that, when that fruit is in the domain of the Other Side, no grace is to be recited over it, as is written: "IT BE AS UNCIRCUMCISED UNTO YOU. They shall not be eaten" (Vayikra 19:23), BECAUSE IT IS IN THE DOMAIN OF THE OTHER SIDE. On that fruit, no grace is given, so that the Other Side should not get blessed. As soon as it is out of its domain, of THE OTHER SIDE AFTER THE REQUIRED FORBIDDEN YEARS OF ORLA, he may eat and give grace for it. The fruit becomes the summons for grace, and similarly, all things in the world over which a blessing is said are an invitation for blessings. They have no part for the Other Side.

40. You might say that the grace after the meal is also similar to it, since the wine cup of grace is considered the summons. Why do they say, Let us say the blessing, FOR THE PURPOSE OF INVITATION? HE RESPONDS: It is only because at the beginning, when he drank, he said, Who creates the fruit of the vine? Here, THE WINE ALREADY SERVED ITS purpose for an invitation and now at the grace after the meal we require something else for a different summons, since the cup is for the Holy One, blessed be He, and not for the meal. Therefore, the summoning must be by mouth.

37. אָבֵל בְּקִדְמִיתָא חֲמִינָא בְּכוּ, וְהִשְׁתָּא חֲמִינָא בְּכוּ, דְּאָבָא לָא חָמָא חֲמָרָא דְּלָא טַעִין אֲבִתְרִיהּ חֲמָרָא, לְמַסְבַּל עוּלָא דְּאוּרִייתָא. כִּיּוֹן דְּלָא זְכִיתוּן דְּאָבָא יִטְעוּן אֲבִתְרִיכוּ, לָא אִימָא מֵאן הוּא אָבָא. אָמַר רַבִּי יְהוּדָה לְר' יִצְחָק, כְּדַרְמֵי לָן, הָאִי יִנּוּקָא לָאוּ בְּרֵשׁ הוּא. אֲכִלּוּ. וְהוּא יִנּוּקָא הוּא אָמַר מְלֵי דְּאוּרִייתָא, וְחִדּוּשֵׁי אוּרִייתָא. אָמְרוּ, הֵב וְנִבְרִיךְ. אָמַר לְהוּ, יְאוּת אֲמַרְתוּן. בְּגִין דְּשִׁמְא קְדִישָׁא לָא מִתְבַּרְךְ בְּבִרְכָה דָּא, אֲלֵא בְּהִזְמָנָה.

38. פִּתַּח וְאָמַר, אֲבִרְכָה אֶת יי' בְּכָל עֵת וְגו'. וְכִי מַה חֲמָא הוּד לומר אֲבִרְכָה אֶת יי'. אֲלֵא, חֲמָא הוּד דְּבַעֵי הִזְמָנָה, וְאָמַר אֲבִרְכָה. בְּגִין דְּבִשְׁעֵתָא דְּבֵר נֶשׁ יִתִּיב עַל פְּתוּרָא, שְׂכִינְתָא קְיַימָא תַּמּוֹן, וְסִטְרָא אַחְרָא קְיַימָא תַּמּוֹן. כִּד אֲזַמִּין בְּרֵשׁ לְבִרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, שְׂכִינְתָא אֲתַתְקַנַּת לְגַבֵּי עֵילָא, לְקַבְּלָא בְּרַכָּאן, וְסִטְרָא אַחְרָא אֲתַכְפִּינָא. וְאִי לָא אֲזַמִּין ב"נ לְבִרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, סִטְרָא אַחְרָא שְׁמַע וּמְכַשְׁכְּשָׁא לְמַהוּי לִיה חוּלְקָא בְּהִיא בְּרַכָּה.

39. וְאִי תִימָא, בְּשָׂאֵר בְּרַכָּאן אֲמָאֵי לָא אִית הִזְמָנָה. אֲלֵא הוּא מְלֵה דְּבִרְכָה, דְּקָא מְבָרְכִין עָלֶיהָ, אִיהוּ הִזְמָנָה. וְת"ח דְּהִכֵּי הוּא, דְּהָאִי דְּמִבְרִיךְ עַל פְּרִי, הוּא פְּרִי אִיהוּ הִזְמָנָה, וּמְבָרְכִין עָלֶיהָ. וְלִית לִיה חוּלְקָא לְסִטְרָא אַחְרָא. וְקוּדֶם דָּא, דְּהוּהּ הוּא פְּרִי בְּרִשׁוֹת דְּסִטְרָא אַחְרָא, לָא מְבָרְכִין עָלֶיהָ. וְכַתִּיב לָא יֵאָכֵל, בְּגִין דְּלָא יִבְרַכּוּן עַל הוּא פְּרִי, וְלָא יִתְבַּרְךְ סִטְרָא אַחְרָא. כִּיּוֹן דְּנִפְק מְרִשׁוּתֵיהָ, יֵאָכֵל, וּמְבָרְכִין עָלֶיהָ. וְאִיהוּ הִזְמָנָא לְבִרְכָתָא. וְכֵן כָּל מִילִין דְּעֵלְמָא דְּקָא מְבָרְכִין עָלֵיהּ. כְּלֵהוּ הִזְמָנָה לְבִרְכָתָא. וְלִית בְּהוּ חוּלְקָא לְסִטְרָא אַחְרָא.

40. וְאִי תִימָא, אוֹף הִכֵּי לְבִרְכַת זְמוּן כְּסָא דְּבִרְכָתָא הוּהּ הִזְמָנָה, אֲמָאֵי הֵב וְנִבְרִיךְ. אֲלֵא, הוּאִיל וּבְקִדְמִיתָא כִּד הוּהּ שְׁתֵּי, אָמַר בּוּרָא פְּרִי הַגֶּפֶן. הָא הִזְמָנָה הוּי. וְהִשְׁתָּא לְבִרְכַת מְזוּנָא, בְּעִינָן שְׁנוּי, לְהִזְמָנָה אַחְרָא, דְּהָא כְּסָא דָּא לְקוּדְשָׁא בְּרִיךְ הוּא הוּי, וְלָאוּ לְמְזוּנָא, וּבג"כ בְּעִי הִזְמָנָה דְּפּוּמָא.

41. You might say that 'Let us bless Him of whose bounty we have eaten' is the invitation, and 'blessed is He of whose bounty we have eaten' is the blessing. AND IF SO, WHY IS IT NECESSARY TO SAY BEFORE THESE: LET US SAY THE BLESSING? HE RESPONDS: That is certainly so; however, let us bless HIM OF WHOSE BOUNTY WE HAVE EATEN, which is another invitation. It is an invitation for He who creates the fruit of the vine. At first, WHEN HE SAID, LET US SAY THE BLESSING, that is a general invitation for the cup of grace, WHICH IS THE SECRET OF MALCHUT. As soon as this cup is taken, there is another additional invitation in the phrase: Let us say the blessing. That is for the supernal world, WHICH IS ZEIR ANPIN, from whence all the sustenance and blessings emanate. As a result of this, it is in a concealed manner THAT THE NAME IS NOT MENTIONED IN IT, BUT RATHER SIMPLY, LET US BLESS HIM OF WHOSE BOUNTY WE HAVE EATEN. The higher realm is concealed and no OPEN invitation is to be given EXCEPT through this level ONLY, but with the cup of grace THERE IS AN OPEN INVITATION. Rabbi Yehuda said, Praised is our lot, that from this day that I am in this world. Until now, I have not heard these things. Certainly it is like I said, that this one is not human.

42. He said to him, Son, angel of Hashem, His beloved, that which you said, "And you shall make bars of acacia wood, five, for the boards of the one side of the tabernacle...and five bars...and five bars...for the side westward" (Shemot 26:26-28). We find here a great number of bars and the hands are only two, AS THEY CONTAIN ONLY TWO TIMES FIVE FINGERS. THE BOY said to him, That is what they say, From a person's mouth, a person's identity is recognizable. However, since you have not paid enough attention TO BE ABLE TO UNDERSTAND, I will speak.

43. He opened the discussion with the verse: "The wise man's eyes are in his head" (Kohelet 2:14). HE INQUIRES: IT SAYS, only in his head: are the eyes of a man in any other place, are they in his body, or in his arm, that the wisest man of all is letting us know!? But the meaning in the scripture is surely this, that we were taught a person should not walk more than four cubits with an uncovered head. Why is this? It is because the Shechinah dwells upon his head, and any wise man's eyes and thoughts are in his head, that is, upon that which dwells and remains on his head, WHICH IS THE SHECHINAH.

44. When his eyes are there on the head, WHICH IS THE SHECHINAH, he should be aware that the light that is lit over his head needs oil, since the person's body is the wick and the light is lit on the top IN THE WICK. Solomon, the king, cried out and said, "Let your head lack no oil" (Kohelet 9:8), since the light in his head requires oil, and that is good deeds. About this, HE SAYS, "The wise man's eyes are in the head" and in no other place.

41. ואי תימא, נברך שאכלנו משלו, דא הוא הזמנה, ברוך שאכלנו דא הוא ברכה. הכי הוא ודאי. אבל נברך, הזמנה אחרא איהו, הזמנה דבורא פרי הגפן. דקדמיתא איהו הזמנה לכוס דברכה סתם. והיא כוס, כיון דאנטיל איהו הזמנה אחרא במלה דנברך לגבי עלמא עלאה דכל מזונין וברכאן מתמן נפקין, ובג"כ איהו בארץ סתים, דעלמא עלאה סתים איהו, ולית לגביה הזמנה. אלא בדרגא דא כוס דברכה. א"ר יהודה, זכאה חולקנא, דמן יומא דעלמא עד השתא, לא שמענא מלין אלין, ודאי הא אמינא דדא לאו ב"נ איהו.

42. א"ל, ברא, מלאכא דיני, רחומא דיליה, האי דאמרת ועשית בריחים עצי שטים חמשה לקרשי צלע המשכן וגו', וחמשה בריחים וגו', וחמשה בריחים לירכתים ימה. הא בריחים טובא איכא הכא, וידיים אינון תריין. אמר ליה, דא הוא דאמריין, מפומיה דבר נש אשתמע מאן איהו. אבל הואיל ולא אשגחתון אנא אימא.

43. פתח ואמר, החכם עיניו בראשו וגו'. וכי באן אתר עינוי דב"נ, אלא בראשו, דילמא בגופו או בדרועיה, דאפיק לחכם יתיר מכל בני עלמא. אלא קרא הכי הוא ודאי, דתנן, לא יהך בר נש בגלוי דרישא ד' אמות. מ"ט. דשכינתא שריא על רישיה, וכל חכים, עינוי ומלוי בראשו אינון, בההוא דשריא וקיימא על רישיה.

44. וכד עינוי תמן, לינדע דההוא נהורא דאדליק על רישיה, אצטריך למשחא, בגין דגופא דב"נ איהו פתילה, ונהורא אדליק לעילא, ושלמה מלכא צווח ואמר, ושמן על ראשך אל יחסר, דהא נהורא דבראשו, אצטריך למשחא ואינון עובדין טבאן. וע"ד החכם עינוי בראשו, ולא באתר אחרא.

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45. You are certainly wise men and the Shechinah dwells upon your heads. How is it that you have not noticed what is written: "And you shall make bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle"? The first and second side of the tabernacle are mentioned in the scripture, but the third and fourth sides are not mentioned in the scripture. For the first and second of the two sides are the reckoning of the two sides, RIGHT AND LEFT, WHICH ARE CHESED AND GVURAH THAT ARE CALLED 'TWO HANDS'. AND THE THIRD, WHICH IS ON THE WEST, HE DOES NOT COUNT, SINCE IT ONLY RECEIVES FROM THESE TWO SIDES. Therefore, he accounted ONLY FOR these two THAT ARE THE SECRET OF THE TWO HANDS.

46. They approached and kissed him. Rabbi Yehudah cried and said, Rabbi Shimon, praised is your lot and praised is YOUR generation, since because of your merit, even the children at school are high and mighty mountains. His mother approached and said to them, My masters, I beg of you. Do not look at my son, except with a benevolent eye. They said to her, Praised is your lot, worthy woman. You are a distinguished woman above all the other women, since the Holy One, blessed be He, chose your lot and raised your banner over all the rest of the women of the world.

47. The child said, I am not afraid of an evil eye, since I am a son of a great and worthy fish, and a fish has no fear from the wicked eye, as is written: "And let them grow into a multitude (lit. 'as fish') in the midst of the earth" (Beresheet 48:16). What is "multitude"? That includes also the eye, MEANING TO SAY THAT NO HARM SHALL BEFALL THEM DUE TO THE EVIL EYE. We were taught, just like fish in the sea, that the water acts as a cover for them, and no evil eye HAS AN EFFECT ON THEM. THEREFORE, it is "multitude" assuredly. "In the midst of the earth" means within the people that are dwelling on the land, MEANING THAT THE EVIL EYE WILL NOT HARM THEM, EVEN THOUGH THEY ARE NOT COVERED AS ARE FISH. They said TO HIM, Son, angel of Hashem, we do not have an evil eye and neither do we come from the side of the evil eye. The Holy One, blessed be He, covers you with His wings.

48. He opened the discussion with the verse: "The angel who redeemed me from all evil, bless..." (Ibid.). Jacob said this verse in the Holy Spirit and if he said it to him in the Holy Spirit, it must contain the secret of wisdom. "The angel": HE ASKS: He calls MALCHUT an angel, and calls it also other names. Why has he here called her, MALCHUT, an angel? HE REPLIES: It is only WHEN MALCHUT is a messenger from above and receives splendor from the mirror above that Aba and Ima bless her. Say to her, My daughter, go and watch your residence, MEANING THE WORLD. Visit your household. That is what you should do to your household, go and sustain them. Go, since the world below waits for you and the members of your household are waiting for food from you. You have all you need to give to them. Then MALCHUT IS CALLED 'an angel' (also: 'messenger').

45. אתון חכימין, ודאי שכינתא שרינא על רישויכו, היך לא אשגחתון להאי, דכתיב ועשית בריחים וגו', לקרשי צלע המשכן האחד. וחמשה בריחים לקרשי צלע המשכן השנית. האחד והשנית אמר קרא, שלישית ורביעית לא אמר קרא. דהא אחד ושנית, דא חשיבו דתרין סטרין, ובג"כ עביד חושבנא בתרין אלין.

46. אתו אינון ונשקוהו, בכה רבי יהודה, ואמר, ר' שמעון זכאה חולקך, זכאה דרא, דהא בזכותך אפילו ינוקי דבי רב, אינון טנרין רמאין תקיפין. אתאת אמיה, אמרה לון רבותי, במטו מנייכו, לא תשגחון על ברי, אלא בעינא טבא. אמרו לה, זכאה חולקך אתתא כשרה, אתתא ברינא מכל שאר נשין, דהא קודשא בריך הוא בריר חולקך, וארים דגלך על כל שאר נשין דעלמא.

47. אמר ינוקא, אנא לא מסתפינא מעינא בישא, דבר נונא רבא ויקרא אנא, ונונא לא דחיל מעינא בישא, דכתיב וידגו לרוב בקרב הארץ, מאי לרוב, לאסגאה על עינא. ותנינן, מה דגים דימא מיא חפי עליהון, ולית עינא בישא וכו'. לרוב ודאי, בקרב הארץ, בגו בני אנשא על ארעא. אמרו, ברא, מלאכא דיי', לית בנא עינא בישא, ולא מסטרא דעינא בישא אתינן. וקודשא בריך הוא חפי עלך בגדפוי.

48. פתח ואמר המלאך הגואל אותי מכל רע יברך וגו'. האי קרא אמר יעקב ברוח קודשא, אי ברוח קודשא א"ל, רזא דחכמתא אית ביה. המלאך, קרי ליה מלאך. וקרי ליה שמהן אחרנין. הכא, אמאי אקרי מלאך. אלא כד איהו שליחא מלעילא, וקבילת זהרא מגו אספקלריא דלעילא, דכדין מברכין אבא ואמא להאי, אמרי לה ברתוי, זילי נטורי ביתיך, פקידוי לביתיך. הכי עבידי לביתיך. זילי חווני לון. זילי, דההוא עלמא דלתתא מחכא לך, בני ביתך מחכאן מזונא מנך, הא לך כל מה דתצטרכי למיהב לון, כדין איהי מלאך.

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49. You may wonder that we find that MALCHUT is called 'angel' in several places, and yet is not sent to sustain the worlds. Furthermore, with this name, ANGEL, she does not sustain the worlds, but rather by the name of Yud Hei Vav Hei. HE RESPONDS: It definitely is so. When she is an emissary from Aba and Ima, she is called 'angel' and when she is at rest in her own place over the two Cherubs, Adonai is her name.

50. When the Shechinah first appeared to Moses, she is called 'an angel', AS IT SAYS, "AND THE ANGEL OF HASHEM APPEARED TO HIM IN THE FLAME OF FIRE" (SHEMOT 3:2). To Jacob, it did not appear like that, except in a likeness, MEANING BY RACHEL BELOW, WHO IS THE LIKENESS OF RACHEL ABOVE, WHICH IS MALCHUT. It is written: "Rachel came" (Bereshheet 29:9), which is the form of another Rachel ABOVE, WHICH IS MALCHUT, as is written: "Thus says Hashem; A voice is heard in Ramah... Rachel weeping for her children" (Yirmeyah 31:14). THIS RACHEL IS THE SECRET OF MALCHUT. HERE TOO, "Rachel came" generally INDICATES MALCHUT. "With sheep" (Bereshheet 29:9): These are the levels OF MALCHUT. "Her father's" (Ibid.), surely, SINCE ABA, THAT IS CHOCHMAH, IS THE FOUNDATION OF THE DAUGHTER, WHICH IS MALCHUT. And all, THAT IS ALL THE WORLDS, were appointed and assigned to her hands, "for she kept them." She also leads them and has been assigned over them.

51. So it was written pertaining to Moses: "And the angel of Hashem appeared to him in a flame of fire." SINCE THE FIRST TIME, MALCHUT APPEARED TO HIM IN THE ASPECT OF AN ANGEL, AS MENTIONED ABOVE, AND THAT IS MORE IMPORTANT THAN THE VISION OF JACOB, THAT WAS ONLY A LIKENESS. You might think to say that Abraham's praise is greater than his, since no angel is written pertaining to him, but rather: "And Hashem appeared to him by the oaks of Mamre..." (Bereshheet 18:1). HE RESPONDS: The name of Adonai appeared to Abraham, which is in Aleph-Dalet-Nun-Yud, as IS WRITTEN: "MY MASTER, (ADONAI), PASS NOT AWAY, I PRAY YOU, FROM YOUR SERVANT" (IBID. 3). It is because during this period he received the covenant, and what was concealed from him up to then was PRESENTLY visible to him, the Master and ruler, WHICH IS ADONAI. He was worthy of that, since he was then connected in that level, MALCHUT, but nothing more. Therefore, HASHEM WAS REVEALED TO HIM by the name of Master and ruler, THAT IS, BY THE NAME OF ADONAI.

52. However, there was no division in Moses, as is written: "Moses Moses" (Shemot 3:4), without any dividing mark, as it is written pertaining to Abraham: "Abraham, Abraham" (Bereshheet 22:11), where a marked punctuation exists to make a division. THE DIVISION MARK ALLUDES TO A SECOND ABRAHAM, who is now perfected, which was not the case with the earlier Abram. There is a marked difference between Abraham at present to Abram of the past. However, at the instant Moses was born, the shining mirror was already with him, WHICH IS THE LIGHT OF ZEIR ANPIN, as is written: "And when she saw that he was goodly" (Shemot 2:2). It is also written: "And Elohim saw the light, that it was good" (Bereshheet 1:4), WHICH ALLUDES TO ZEIR ANPIN. HERE TOO, "GOODLY" ALLUDES TO ZEIR ANPIN, because Moses was immediately connected to his own level THAT IS ZEIR ANPIN. Therefore it says, "Moses Moses," without a separating dividing mark BETWEEN MOSES AND MOSES.

49. ואני תימא, והא בכמה דוכתי אקרי מלאך, ולא אתי למיזן עלמין. ועוד, דבשמא דא לא זן עלמין, אלא בשמא דיו. הכי הוא ודאי, כד שליח מגו אבא ואמא, אקרי מלאך, וכיון דשארי על דוכתי, על תרין כרובין אדני שמייה.

50. למשה כד אתחזי ליה בקדמייתא, אקרי מלאך ליעקב לא אתחזי הכי, אלא בדוגמא, דכתיב ורחל באה, דא דיוקנא דרחל אחרא, דכתיב כה אמר יי' קול ברמה נשמע וגו'. רחל מבכה על בניה. ורחל באה סתם, עם הצאן דרגין דילה. אשר לאביה ודאי. וכלהו אתמנון ואתפקדון בידהא. כי רועה היא, איהי מנהגא לון, ואתפקדא עליהו.

51. והכי במשה כתיב, וירא מלאך יי' אליו בלבת אש. ואני תימא יתיר הוא שבחא דאברהם, דלא כתיב ביה מלאך, אלא וירא אליו יי' באלוני ממרא וגו'. התם באברהם, אתחזי ליה אדני, באלף דלת, בגין דבהווא זמנא קביל ברית, ומה דהוה אתכסי עד כען מניה, אתחזי ליה רבון ושליט, והכי אתחזי, דהא כדן בהווא דרגא אתקשר, ולא יתיר. ובג"כ, בשמא דאדון רבון עליה.

52. אבל משה דלא הוה ביה פרודא, דכתיב משה משה דלא פסקא טעמא. כמה דכתיב אברהם אברהם, דפסקא טעמא. בגין דהשתא שלים, מה דלא הוה מקדמת דנא. פרישו אית בין אברהם דהשתא, לאברהם דקדמייתא. אבל משה, מיד דאתיליד, אספקלריאה דנהרא הות עמיה, דכתיב ותרא אותו כי טוב הוא. וכתיב וירא אלהים את האור כי טוב. משה מיד אתקשר בדרגא דילה ובג"כ משה משה, ולא אפסיק טעמא.

53. Therefore, MALCHUT reduced itself towards Moses, WHO WAS ON A CONSTANT LEVEL OF ZEIR ANPIN, as is written: "The angel of Hashem" AND NOT IN ITS OWN NAME, SINCE MALCHUT RECEIVES FROM ZEIR ANPIN. Jacob called 'MALCHUT' at the time he departed from the world, by the name of angel, LIKE MOSES. What is the reason? At that time, he was inheriting her to rule over him, AS MOSES DID, SINCE Moses JOINED WITH MALCHUT during his lifetime, but Jacob WAS JOINED WITH HER ONLY after departing from the world. Moses WAS WITH MALCHUT WHILE STILL in his body, Jacob ONLY in spirit AFTER IT LEFT THE BODY. Praised is the lot of Moses.

54. "Who redeemed me from all evil" (Beresheet48:16), MEANING that he never came close to the side of evil and evil had no domination over him. "Bless the lads" (Ibid.): PRIOR TO HIS DEPARTURE, Jacob established his household, MEANING MALCHUT, like a person who moves to a new house, who makes his own little arrangements and adds decorations. "Bless the lads": That means the known LADS, who were appointed over the world so as to draw blessings from them. These are the two Cherubs, METATRON AND SANDALFON. "And let my name be named on them" (Ibid.), MEANING TIFERET, THE MEASURE OF JACOB. Now he constructed his abode, WHICH IS MALCHUT, and he rose to his own level, WHICH IS TIFERET, since the connection OF MALCHUT is with Jacob, WHO IS TIFERET. The body, WHICH IS TIFERET, gets joined where it should, MEANING IN MALCHUT, and two arms are with him. THAT IS "THE NAMES OF MY FATHERS" (IBID.) WHICH ARE CHESD AND GVURAH.

55. After these lads, METATRON AND SANDALFON, get blessed as required, then, "let grow into a multitude (like fish) in the midst of the earth," since it is the manner of fish to multiply AND BE FRUITFUL inside the water. If they leave the water for dry land, they soon die. These are not like that. They are, however, from that great ocean, MEANING FROM MALCHUT. Their increase is by being fruitful and multiplying within the land, MEANING IN THE LOWER WORLDS THAT ARE DRAWN DOWN FROM MALCHUT, which is not the case for all the fish in the world.

56. It is written: "And he blessed Joseph, and said" (Ibid. 15), yet we don't find any blessings here. It is only later that he blessed him, as it says, "Joseph is a fruitful bough" (Beresheet 49:22). HE RESPONDS: It is because by blessing these lads, he also was giving a blessing to Joseph. They could only be blessed through Joseph, SINCE MALCHUT HAS NOTHING OF ITS OWN EXCEPT WHAT JOSEPH, WHO IS YESOD OF ZEIR ANPIN, GIVES HER. THEREFORE, HE GAVE HIS BLESSING TO JOSEPH, WHO BESTOWED IT ON MALCHUT, AND MALCHUT TO THE LADS, WHICH ARE METATRON AND SANDALFON. Because YESOD is hidden, and it is improper to uncover it, FOR FEAR THAT THE FORESKIN SHOULD COME NEAR AND SUCKLE FROM IT, it is written in a hidden form, because "and let my name be named on them, and the name of my fathers." They are blessed from the fathers, WHO ARE CHESD, GVURAH AND TIFERET, and not from any other place. "In the midst of the earth": That is the cover, to cover that which needs to be covered, WHICH IS YESOD THAT MALCHUT, THAT IS CALLED 'EARTH', COVERS. THEREFORE, JOSEPH IS ALSO ALLUDED TO IN THE SCRIPTURE, HOWEVER, IN A HIDDEN WAY. THAT IS A DIFFERENT EXPLANATION THAN THE ONE MENTIONED NEARBY.

53. וע"ד לגבי משה, אזעיר גרמיה, דכתיב מלאך יי'. ועקב קרא ליה, בשעתא דהוה סליק מעלמא, מלאך. מ"ט. בגין דבההיא שעתא הוה ירית לה, לשלטה. משה בחייו. ועקב, לבתר הסליק מעלמא. משה בגופא. ועקב ברוחא. זכא חולקא דמשה.

54. הגואל אותי מכל רע, דלא אתקריב לעלמין לגבי סטרא דרע, ולא יכול רע לשלטה ביה. יברך את הנערים, כדון ועקב הוה מתקן לביתיה, כב"ג דאזיל לביתא חדתא, ומתקן לה בתקנוי, ומקשט לה בקשטוי. יברך את הנערים, אינון דאשתמודען, אינון דאתפקדן על עלמא, לאתמשכא מנייהו ברכאן, תרין כרובין אינון. ויקרא בהם שמי, השתא אתקין ביתיה, ואיהו אסתלק בדרגיה, בגין דחבורא בייעקב הוי. גופא, אתדבק באתר דאצטריך, ותרון דרועין בהדיה.

55. לבתר דאינון נערים מתברכן בדיקא יאות, כדון וידגו לרוב בקרב הארץ. ארחא דנוגין לאסגאה גו מיון, ואי נפקן מגו מיא ליבשתא, מיד מתין. אליון לאו הכי, אלא אינון מן ימא רבא, וסגיא דלהון לאפשא ולאסגי בקרב הארץ איהו. מה דלית הכי לכל נוגין דעלמא.

56. מה כתיב לעילא, ויברך את יוסף ויאמר, ולא אשבחן ליה הכא ברכאן, דהא לבתר בריך ליה, דכתיב בן פורת יוסף. אלא, כיון דברין לאליון נערים, ליוסף בריך. דהא לא יכלי לאתברכא, אלא מגו יוסף, ומגו דאיהו בטמירו, ולא אתחזי לאתגלאה, כתיב בטמירו, ויקרא בהם שמי ושם אבותי, מן האבות מתברכן, ולא מאתר אחרא. בקרב הארץ, דא הוא כסויא לחפאה מה דאצטריך.

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57. They approached and kissed as before. They said, Let us bless. THE CHILD said, I will give the grace, since everything that you heard up until now, YOU HEARD from me, and I shall fulfill in me: "He that has a generous eye shall be blessed" (Mishlei 22:9). Pronounce it "shall bless." What is the reason? "For he gives of his bread to the poor" (Ibid.) and you ate and received my bread and victuals of the Torah. Rabbi Yehudah said, Beloved son of the Holy One, blessed be He, were we not taught that the master of the household cuts the bread and the guest gives the grace? He replied to them, I am not the master of the household and you are not guests. However, I shall fulfill the scriptural verse that I have found, since I certainly have a generous eye. Without your request, I spoke OF NEW INSIGHTS IN THE TORAH until now, and you ate my bread and food.

58. He took the cup of blessing and said the blessing. His hands could not carry the cup and were shaking. When he reached: 'for the earth and its food sustenance', he said, "I will raise the cup of salvation, and call upon the name of Hashem" (Tehilim 116:13). He placed the cup on its spot and settled to the right and continued the blessings. At the end, he said, May it be your will that to one of these, MEANING RABBI YITZCHAK, should be drawn life from the Tree of Life, upon which all life is dependent. The Holy One, blessed be He should be his surety, and he should find a guarantor down below, MEANING RABBI SHIMON, who would agree to be a guarantor together with the Holy King, as it is written that Rabbi Yitzchak was close to death. Yet Rabbi Shimon held on to him and was his surety, and he remained among the living.

59. When he completed giving his grace, he closed his eyes for a moment and opened them afterward. He said, Friends, you have a message of peace from the good Master, to whom the entire universe belongs. They marveled and wept, and blessed him. They slept over that night. In the morning, they rose early and left. When they reached Rabbi Shimon, they related the episode to him. Rabbi Shimon wondered and said, He is a son of a strong rock and he is deserving of it, even more than a person could imagine. He is the son of Rav Hamnuna Saba (the elder). Rabbi Elazar was shaken. He said, It is incumbent upon me to go and see this candle that is lit. Rabbi Shimon said, This one will not rise in name in this world, MEANING TO SAY, HE WILL NOT LIVE LONG, since he has in him something supernal. The illumination of his father's oil shines on him and this secret should not be spread among the friends.

60. One day, the friends were sitting and contending with each other, MEANING THEY WERE HAVING A DISCUSSION AMONG THEMSELVES. Rabbi Elazar, Rabbi Aba, Rabbi Chiya, Rabbi Yosi and the rest of the friends were present. They said that it is written: "Do not harass Moab, nor contend with them in battle..." (Devarim 2:9). That was for the sake of Ruth and Naamah, who were destined to come from their midst. AND IF SO, Tziporah, the wife of Moses who came from Midian, and Jethro and his offspring, who came out of Midian, who were all truly just, most certainly SHOULD HAVE PROTECTED MIDIAN. Furthermore, Moses grew up in Midian and still, the Holy One, blessed be He, told him, "Execute the vengeance of the children of Yisrael on the Midianites" (Bemidbar 31:2), YET MOSES' MERIT DID NOT PROTECT THEM. Therefore, there is an inappropriate bias in this matter, since Midian appeared worthier to be saved than Moab.

57. אָתוּ וּנְשָׁקוּהָ כַּמְלַקְדָּמִין, אָמְרוּ, הִבּוּ וּנְבָרִיךְ. אָמַר אֵיהוּ, אֲנִי אֲבָרַךְ, דְּכָל מַה דְּשִׁמְעַתוֹן עַד הָכָא מִנְּאִי הוּא, וְאֶקְיִים בִּי טוֹב עֵין הוּא יְבוֹרֵךְ, קְרִי בֵיהּ יְבָרַךְ. מ"ט. בְּגִין דְּנָתַן מִלְּחָמוֹ לְדַל. מִלְּחָמָא וּמִיכְלָא דְאוֹרֵייתָא דִּילִי אֲכַלְתוֹן. א"ר יְהוּדָה. בְּרָא רְחִימָא דְקוּדְשָׁא בְּרִיךְ הוּא, הָא תְּנִינָן בְּעַל הַבַּיִת בּוֹצֵעַ וְאוֹרַח מְבָרַךְ. א"ל, לָאו אֲנָא בְּעַל הַבַּיִת, וְלָאו אַתוֹן אוֹרְחִין. אָבַל קְרָא אֲשַׁכְחָנָא, וְאֶקְיִים לִיה. דְּהָא אֲנָא טוֹב עֵין וְדָאִי, בְּלֹא שְׂאִילוֹ דְלִכּוֹן אֲמִינָא עַד הַשְּׂתָא, וְלִחְמָא וּמִיכְלָא דִּילִי אֲכַלְתוֹן.

58. נָטַל בְּסָא דְבִרְכָתָא וּבְרִיךְ, וְיָדָיו לֹא יָכְלוּ לְמַסְבֵּל בְּסָא, וְהוּוּ מִרְתַּתִּי. כִּד מְטָא לְעַל הָאָרֶץ וְעַל הַמְּזוּן, אָמַר, כּוּס יִשׁוּעוֹת אֲשָׁא וּבִשְׁם יְיָ אֶקְרָא. קְיִימָא בְּסָא עַל תְּקוּנִיהָ, וְאֲתִישֵׁב בִּימִינֶיהָ, וּבְרִיךְ. לְסוֹף אָמַר, יְהָא רַעוּא דְלַחַד מֵאֲלִין, יִתְמַשְׁכוֹן לִיה חַיִּין, מִגּוֹ אֵילָנָא דְחַיִּין, דְּכָל חַיִּין בֵּיהּ תְּלִין. וְקוּדְשָׁא בְּרִיךְ הוּא יַעֲרֵב לִיה, וְיִשְׁכַּח עָרֵב לְתַתָּא, דִּיִּסְתַּבְּם בְּעִרְבוּתֵיהָ, בְּהָרִי מִלְּכָא קְרִישָׁא.

59. בֵּינָן דְּבְרִיךְ, אִסְתִּים עֵינוֹי רַגְעָא חֲדָא, לְבַתֵּר פְּתַח לוֹן, אָמַר חֲבֵרִינָא, שְׁלוֹם לְכוֹן מִרְבוֹן טַב, דְּכָל עֲלָמָא דִּילִיָּהּ הוּא. תְּוֹהוּ, וּבְכוּ, וּבְרִיכוּ לִיה. בְּתוּ הַהוּא לִילֵיא. בְּצַפְרָא אֶקְדִּימוּ וְאֲזִלוּ. כִּד מְטוּ לְגַבֵּי ר"ש, סָחוּ לִיה עוֹבְדָא. תְּוֹה ר' שְׁמַעוֹן, אָמַר בְּרַ טְנָרָא תְּקִיפָא אֵיהוּ, וְיֵאוֹת הוּא לְכַךְ, וְיִתִּיר מִמָּה דְלֹא חָשִׁיב ב"ג, בְּרִיָּה דְרַב הַמְּנוּנָא סְבָא הוּא, אֲזִדְעָזַר ר' אֲלַעְזָר, אָמַר, עָלִי לְמִיָּהָר לְמַחְזִי לְהַהוּא בּוֹצִינָא דְדָלִיק. אָמַר ר' שְׁמַעוֹן, דָּא לֹא סְלִיק בְּשִׁמָּא בְּעֲלָמָא, דְּהָא מְלָה עֲלָאָה אֵיִת בֵּיה. וְרָזָא אֵיהוּ, דְּהָא נְהִירוּ מְשִׁיחוּ דְאָבוּי מְנַהֲרָא עֲלֵיה, וְרָזָא דָּא לֹא מִתְפַּשְׁטָא בֵּין חֲבֵרִינָא.

60. יוֹמָא חֲדָא, הוּוּ חֲבֵרִינָא יִתְבִּין וּמִתְנַגְחִין אֲלִין בְּאֲלִין, וְהוּוּ תַמְנָן ר' אֲלַעְזָר, וְר' אַבָּא, וְר' חִיָּיא, וְר' יוֹסִי, וְשָׂאֵר חֲבֵרִינָא. אָמְרוּ הָא כְּתִיב אֵל תִּצַּר אֶת מוֹאָב וְאֵל תִּתְגַּר בָּם מִלְּחָמָה וְגו'. בְּגִין רוּת וְנַעֲמָה, דְּהוּוּ זְמִינִין לְנַפְקָא מִנִּיָּהוּ. צְפוּרָה אִתְתַּ מְשָׁה דְהוּוּ מְמַדִּין, וְיִתְרוּ וּבְנוֹי דְנַפְקוּ מִמְּדִין, דְּהוּוּ כְּלָהוּ זְכָאִי קְשׁוּט עֲאֲב"ו. וְתוּ מְשָׁה דְרַבִּינָא לִיה בְּמַדִּין, וְאָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא, נְקוּם נְקַמְתּוּ בְּנֵי יִשְׂרָאֵל מֵאֵת הַמְּדִינִים אִי הֲכִי מְשׁוּא פְּנִים אֵיִת בְּמִלְּהָ, דִּיִּתִּיר אֲתַחְזוּ בְּנֵי מְדִין לְשׁוֹבָא מִן מוֹאָב.

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61. Rabbi Shimon said, There is no comparison to the one who is going to gather the figs to the one who already gathered them, SINCE RUTH AND NAAMAH HAD NOT YET EMERGED FROM AMON AND MOAB, WHICH IS NOT THE CASE WITH TZIPORAH, WHO HAD ALREADY EMERGED FROM MIDIAN. Rabbi Elazar said to him, Although they already gathered THE FIGS, it is still a merit AND THEY SHOULD HAVE BEEN SAVED IN THEIR MERIT. He said to him, Like whoever has not collected the figs yet constantly guards that fig tree, so that it should not get any harm for the sake of the figs that are still to grow in the future. He abandons the tree and does not watch it after collecting the figs.

62. So with Moab, that was to produce in the future these figs, RUTH, AND HER OFFSPRING, the Holy One, blessed be He, guarded them, as it says, "Do not harass Moab." Midian had already produced the figs and they were collected, as it is written: "Vex the Midianites" (Bemidbar 25:17), since from here on, this fig tree will no longer produce fruit. Therefore, it deserves to be burned by fire. He opened the discussion saying, "And Moab said to the elders of Midian..." (Bemidbar 22:4). Moabites are the ones who started TO DISTRESS YISRAEL. For the sake of the figs, RUTH AND HER OFFSPRING, that Moab is destined to produce in the future, they were saved from punishment.

63. Rabbi Elazar wished to see Rabbi Yosi, son of Rabbi Shimon, son of Lakunya, his father-in-law. Rabbi Aba and Rabbi Yosi accompanied him. They went along the road and were speaking of Torah matters all along the journey.

64. Rabbi Aba said that it is written: "And Hashem said to me, 'Do not harass Moab, nor contend with them in battle...'" It is also written: "And when you come near, opposite the children of Amon, harass them not, nor contend with them" (Devarim 2:19). The injunction ABOUT AMON'S CHILDREN was similar to this one, WITH MOAB. What difference was there between the one and the other? They seem of equal weight. We were taught that when YISRAEL approached the inhabitants of Moab, Yisrael displayed themselves to them in all their battle gear, as if they wished to provoke them. As for the Amonites, Yisrael were covered in their clothing and the battle gear was not visible at all. Yet, the scriptures seem to indicate that they were equal.

65. Rabbi Elazar said, Certainly it is so. We were also taught that this one was impudent, as is written: "And called his name Moab" (Beresheet 19:37), meaning I have this son from my father (Heb. me'av). However, the younger one, who said "Ben Ami" (Ibid. 38) son of my nation, was discreet in her manners; Yisrael, too, were discreet in their manners to her, that they were enveloped in the cover of a Talit and appeared to them as real brothers. We have already explained this.

61. אָמַר ר' שְׁמַעוֹן, לֹא דָמִי מֵאֵן דְּזָמִין לְמַלְקֵט תְּאֵנִי, לְמֵאֵן דְּכִבֵּר לְקִיט לֹון. אֲלֵ רַבִּי אֶלְעָזָר, אַע"ג דְּכִבֵּר לְקִיט לֹון, שְׁבַחָא אִיהוּ. אֲלֵ, מֵאֵן דְּלֹא לְקִט תְּאֵנִי, נְטִיר תְּאֵנָה תְּדִיר, דְּלֹא יִהְיֶה בָּהּ פְּגָם, בְּגִין תְּאֵנִי דְּזָמִינַת לְאִייתָאָהּ. בֵּינן דְּלְקִיט תְּאֵנִי, שְׁבִיק לָהּ לְתֵאֵנָה, וְתוּ לֹא נְטִיר לָהּ.

62. כִּן מוֹאָב, דְּזָמִינָא לְאִייתָאָהּ אֵינֹון תְּאֵנִי, נְטִיר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, דְּכִתִּיב אֵל תִּצַר אֶת מוֹאָב. מְדִין דְּקָא יְהִיבַת תְּאֵנִי, וְאֶלְקִיטוּ לֹון, כְּתִיב צְרוּר אֶת הַמְדִינִים. דְּהָא מְכָאן וְלֵהֲלָאָהּ, תְּאֵנָה דָא לֹא זָמִינַת לְאִייתָאָהּ פִּירִין, וּבג"כ אֶתְחַזִּית לִיקִידַת אָשָׁא. פְּתַח וְאָמַר, וַיֹּאמֶר מוֹאָב אֵל זְקַנֵי מְדִין וְגו', מוֹאָב אֵינֹון שְׂאֵרֵי, וּבְגִין אֵינֹון תְּאֵנִי, דְּזָמִין מוֹאָב לְאַפְקָא לְעֵלְמָא, אֶשְׁתַּזִּיבוּ מֵעוֹנְשָׁא.

63. רַבִּי אֶלְעָזָר בְּעָא לְמִיחְמֵי לְר' יוֹסִי בְּר' שְׁמַעוֹן בֶּן לְקוֹנֵיָא חֲמוּי. וְהוּוּ אֶזְלֵי ר' אַבָּא וְר' יוֹסִי בְּהַרְיָהּ, אֶזְלוּ בְּאַרְחָא, וְהוּוּ אָמְרֵי מְלֵי דְאַוּרִייתָא כֹל הַהוּא אַרְחָא.

64. אֲר' אַבָּא, מֵאֵי דְכִתִּיב, וַיֹּאמֶר יְיָ אֵלֵי אֵל תִּצַר אֶת מוֹאָב וְאֵל תִּתְגַּר בָּם מִלְחָמָה וְגו', וְכִתִּיב וְקִרְבַת מוֹל בְּנֵי עַמּוֹן וְגו', מְלָה דָא כְּמֵלָה דָא, מַה הַפְּרַשׁ בֵּין דָא לְדָא, אֵלֹא אֶתְחַזִּי דְשְׁקוּלֵי הוּוּ. וְתַנִּינָן, כִּד הוּוּ מְקַרְבֵי לְגַבֵי בְנֵי מוֹאָב, הוּוּ יִשְׂרָאֵל אֶתְחַזִּין לְגַבֵייהוּ בְּכֹל מְאֵנֵי קֶרְבָא, כְּדַבְּעוּ אֶתְגַּרִּין בַּהּ. וְלְגַבֵי בְנֵי עַמּוֹן, הוּוּ יִשְׂרָאֵל מִתְעַטְפֵי בְּעֵטוּפֵיהוּ, וְלֹא אֶתְחַזִּי מְאֵנֵי קֶרְבָא כֹּלְל. וְקֶרְאן מוֹכַחן בְּשְׁקוּלָא דָא כְּדָא.

65. אָמַר ר' אֶלְעָזָר, וְדַאי הָכֵי הוּא. וְתַנִּינָן, דְּדָא דְהוּוּ חֲצִיפָא, וְאִמְרַת מוֹאָב, דְּכִתִּיב וְתִקְרָא אֶת שְׁמוֹ מוֹאָב. אֶתְחַזִּין יִשְׂרָאֵל חֲצִיפּוֹ לְגַבֵייהוּ, כְּמַה דְּאִיְהִי הוּוּ חֲצִיפָא, דְּאִמְרַת מוֹאָב, מְאָב הוּוּ בְּרָא דָא. אֲבַל זַעֲרָתָא, דְּאִמְרַת בֶּן עַמִּי, וְכִסְיַת אַרְחָהּ, יִשְׂרָאֵל הוּוּ מְכַסִּין אַרְחֵיהוּ לְגַבֵייהוּ, מְעַטְפֵי עֵטוּפָא בְּטָלִית, וְאֶתְחַזִּין קְמִייהוּ כְּאַחִין מִמֶּשׁ. וְהָא אִוקְמוּהּ.

66. While walking along, Rabbi Elazar was reminded about the child. They went out of their way, three leagues, and reached there. They visited that house, entered and found the child, who was sitting at the table being prepared for him. As soon as he noticed them, he approached them and said to them, Enter, holy pious ones. Enter, plants of the world. Those above and below exalt you, those for whom even the fish of the great ocean leave for dry land. HE NOW SAW IN THEM THAT HIS FATHER RABBI HAMNUNA APPEARED TO THEM. Rabbi Elazar approached and kissed him on the head. He then returned again as at first and kissed him on the lips. Rabbi Elazar said, The first kiss was about the fish that left the water and went to dry land, MEANING ABOUT RABBI HAMNUNA WHO APPEARED TO THEM. And the second kiss was about the eggs of the fish that produced good offspring in the world, MEANING FOR THE SAKE OF THE CHILD HIMSELF, WHO WAS THE SON OF RABBI HAMNUNA.

67. The child said, In the fragrance of your clothes, I see that Amon and Moab were provoking you. How did you save yourselves from them? You had no battle gear in your hands. Without it, HOW did you travel securely without fear? Rabbi Elazar and Rabbi Aba and the friends marveled. Rabbi Aba said, Praised is this road and praised is our lot that we were worthy and managed to see this. They prepared the table as before.

68. THE CHILD said, Holy sages, do you wish dainty dishes without battle or a table of war utensils and dishes of war, or do you wish to praise the king in complete battle gear, since the table does not rise without battle. Rabbi Elazar said, Beloved and lovable and holy son, this is the way we wish; we strive with all these battle gear. We know how to do battle by sword, by bow, by lance, by sling stones. And you are a child. You have not seen yet how the mighty men of the world wage battle.

69. That child was glad and said, Certainly I have not observed HOW THE MIGHTY OF THE WORLD WAGE BATTLE. However, it is written: "Let not him that girds on his harness boast himself as he that takes it off" (I Melachim 20:11). FIRST, HEAR SOMETHING AND THEN YOU CAN CONGRATULATE YOURSELVES. They prepared the table with bread and all that is necessary. Rabbi Elazar said, How much gladness there is in my heart with this child and how many new insights will be remarked at this table. Therefore, I know that bells are pealing out applause of the Holy Spirit that is moving WITHIN THAT CHILD.

66. עד דהוו אזלי, אדכר ר' אלעזר מהאי ינוקא, סטו מארחא ג' פרסי, ומטו להתם. אתארו בההוא ביתא, עאלו ואשכחו לההוא ינוקא, דהוה יתיב, ומתקנין פתורא קמיה. בין דחמא לון, קריב גביהו, א"ל, עולו חסידי קדישין, עולו שתילין דעלמא, אינון דעילא ותתא משבחין לון. אינון דאמילו נוני ימא רבא, נפקין ביבשתא לגביהו. אתא ר' אלעזר ונשקיה ברישיה. הדר במלקדמין, ונשקיה בפומיה. א"ר אלעזר נשקיה קדמאה על נונין דשבקין מיא, ואזלין ביבשתא. ונשקיה תנוינא על בייעין דנונא, דעברו איבא טבא בעלמא.

67. אמר ההוא ינוקא, בריחא דלבושייכו חמינא, דעמון ומואב מתגרן בכו, היך אשתזבתון מנייהו. מאני קרבא לא הוו בידייכו. ואי לאו, לרחצנו תהכון, בלא דחילו. תוהו ר' אלעזר ור' אבא וחרבייא. אמר רבי אבא, זכאה ארחא דא, וזכאה חולקנא דזכינא למיחמי דא, אתקיננו פתורא במלקדמין.

68. אמר, חבימין קדישין. תבעו נהמא דתפנוקי בלא קרבא, ופתורא דמאני קרבא. או נהמא דקרבא. או תבעון לברכא למלכא בכל מאני קרבא דהא פתורא לא אסתליק בלא קרבא. אמר ר' אלעזר, ברא רחימא חביבא קדישא, הכי בעינן, בכל הני זיני קרבא אשתדלנא בהו, וידעינן לאגחא בחרבא, ובקשתא, וברומחא, ובאבנין דקירטא. ואנת רבינא, עד לא חמית, היך מגיחין קרבא, גוברין תקיפין דעלמא.

69. חדי ההוא ינוקא, אמר ודאי לא חמינא, אבל כתיב אל יתהלל חוגר במפתח. אתקיננו פתורא בנהמא, ובכל מה דאצטריך. א"ר אלעזר, כמה חדו אית בלבאי ברבינא דא, וכמה חדושין יתחדשון על פתורא דא, וע"ד אמרית, דינדענא דזגי פעמוני רוחא קדישא, הוו אזלין ביה.

70. The child said, Whoever wishes to eat bread, let him eat it by the sword. Rabbi Elazar was glad and again brought the child close to him. He said to him, Since you exalted yourself, you have to begin the battle. At first, I said that the battle will begin after the meal. However, whoever wishes for fine flour, SIFTED OUT OF HUSKS THAT ARE THE KLIPOT, shall bring the gear of battle in his hands. Rabbi Elazar said, It is appropriate for you to show us what battle gear you possess.

71. The child opened the discussion with the verse: "Then it shall be, that, when you eat of the bread of the land, you shall offer up a gift to Hashem" (Bemidbar 15:19). This verse, ALTHOUGH IT PERTAINS TO dough, was said of the Omer of the wave offering. What is the Omer of the wave offering? Because the priest waved it up high, it is called 'wave offering'. What does it concern us if that offering of the Omer was waved or lowered?

72. HE RESPONDS: Assuredly one has to raise it up high. Hence, it is a gift, FOR THIS IT SHOULD HAVE BEEN CALLED 'TRUMAH' (ENG. 'GIFT') OF THE LANGUAGE OF HARAMAH (ENG. 'RAISING UP') AND NOT TNUFAH (ENG. 'WAVING'), although we explained THAT TRUMAH CONTAINS LETTERS ALSO IMPLYING tri mime'ah (Aramaic for two of one hundred) and that is correct indeed. NONETHELESS, THE PRIMARY MEANING OF TRUMAH IS DUE TO HARAMAH - RAISE UP. Wherefore IS IT CALLED 'wave' then, if it means here raising up above? IT SHOULD HAVE BEEN CALLED 'TRUMAH' THEN. HE RESPONDS: Here lies the secret of wisdom. Woe, pious holy ones, masters of the lances, that you have not served Rabbi Shmaya the pious. Had it not been for that, you would have known what a wave offering is, what is wheat and what is barley.

73. Tnuvah (Eng. 'wave offering') that we mentioned MEANS, tnu peh (Eng. 'give mouth'), WHICH ARE THE LETTERS OF TNUFAH. The secret meaning of it is: "Give glory to Hashem, your Elohim" (Yirmeyah 13:16), since mouth is glory, WHICH IS MALCHUT CALLED 'GLORY', that should be given to the Holy One, blessed be He, MEANING TO RAISE AND UNITE MALCHUT WITH ZEIR ANPIN. That is why we are required to raise it up above, TOWARDS ZEIR ANPIN, to indicate that we are giving to him, TO ZEIR ANPIN, this mouth, WHICH IS MALCHUT, since the King up high, ZEIR ANPIN, has no praise except when Yisrael restore this glory, WHICH IS MALCHUT, and give it to the King of glory, ZEIR ANPIN. That is 'give mouth', "give glory," and that is definitely raising, MEANING TO RAISE UP MALCHUT TO ZEIR ANPIN.

74. LET US RETURN TO the verse we began with: "Then it shall be, that, when you eat of the bread of the land." HE ASKS: Was the bread of the land just barley AND NOTHING ELSE? THIS VERSE, EVEN THOUGH IT IS MENTIONED TO BE THE PRECEPT OF DOUGH CONTRIBUTION, ALLUDES TO THE OMER OF THE WAVE OFFERING, AND THAT OMER OF THE WAVE OFFERING WAS OFFERED WITH BARLEY. HE RESPONDS: It is not so, SINCE THERE ARE FIVE KINDS OF GRAINS and we offer barley because it is the first of the other kinds of bread in the world. Seorah (Eng. 'barley') is the letters of Shiur Hei (Eng. 'measure of Hei'), which occupies a known measure in the Hei, WHICH IS MALCHUT. Chitah (Eng. 'wheat') is the central point, where the Other Side of the scale of guilt has no place on it. Chitah is a daughter that asks petulantly (Heb. mitchat'ah) before her father and he does her will. What is chitah? That is the numerical value of the 22 letters.

70. אָמַר הָהוּא יְנוּקָא, מֵאֵן דְּבַעֵי לְנַהֲמָא, עַל פּוּם חֲרָבָא יִיכּוּל. חֲדַי ר' אֶלְעָזָר, אֶהְדֵּר וְקָרִיב יְנוּקָא לְגַבְיָהּ, א"ל, בְּגִין דְּשִׁבַּחַת גְּרַמְךָ, אֵית לָךְ לְמִיגַח קָרְבָא בְּקַדְמִיתָא, וְאֵנָּא אִמְרִית בְּקַדְמִיתָא, דְּקָרְבָא לִיהוּי בְּתַר אֲכִילָהּ. אֲבַל הַשְׁתָּא, מֵאֵן דְּבַעֵי סוּלְתָא, יִיתִי מֵאֵנִי קָרְבָא בִּידוּי. אָמַר ר' אֶלְעָזָר, לָךְ יָאוּת לְאַחְזָא מֵאֵינוּן מֵאֵנִי קָרְבָא דִּילָךְ.

71. פֶּתַח הָהוּא יְנוּקָא וְאָמַר, וְהִיָּה בְּאֲכַלְכֶם מִלְּחָם הָאָרֶץ תְּרִימוּ תְרוּמָה לַיהוָה. קָרָא דָּא עַל עוּמַר הַתְּנוּפָה אֲתַמַּר, מֵאֵי תְנוּפָה, אֵי בְּגִין דְּאֵנִיף לִיה בְּהֵנָּא לְעִילָא אִיהוּ תְנוּפָה. מֵאֵי אֲכַפְתָּ לָן, אֵי אֵנִיף אֵי מֵאִיךְ.

72. אֵלָּא וְדַאי אֲצַטְרִיךְ לְאַרְמָא לָהּ לְעִילָא, וְהִינּוּ תְרוּמָה. וְאֵע"ג דְּדַרְשִׁינַן תְּרִי מִמָּאָה, וְהִכִּי הוּא, אֲבַל תְּנוּפָה מֵאֵי דָּא הוּא אֲרַמּוּתָא. וְרָזָא דְּחֲכַמְתָּא הֲכָא. אֵי חֲסִידֵי קְדִישִׁין, מֵאֵרִי דְּרוּמְחִין, לָא שְׁמַשְׁתָּן לְר' שְׁמַעְיָה חֲסִידָא, דָּאי לָאוּ תְנַדְעוּן תְּנוּפָה מֵאֵי הִיא. חֲטָה מֵאֵי הִיא. שְׁעוּרָה מֵאֵי הִיא.

73. תְּנוּפָה דְּקַאֲמְרִינַן, הִינּוּ תַנּוּ פ"ה. וְרָזָא דִּילִיָּה תַנּוּ כְבוֹד לַיהוָה אֱלֹהֵיכֶם. דְּהָא פָּה הִינּוּ כְבוֹד, דְּבַעֵינַן לְמִיָּהֵב לִיה לְקוּדְשָׁא בְּרִיךְ הוּא. וְע"ד אֲבַעֵי לָן לְאַרְמָא לְעִילָא, לְאַחְזָא דִּילִיָּה אָנִן יְהִיבִין לְהָאֵי פָּה. דִּלִּית שְׁבַחָא לְמַלְכָּא עֲלָאָה, אֵלָּא כִּד יִשְׂרָאֵל מִתְקַנֵּי לִיה לְהָאֵי כְבוֹד, וְיַהֲבִי לִיה לְמַלְכָּא כְבוֹד. וְדָא הוּא תַנּוּ פָּה, תַנּוּ כְבוֹד, וְאַרְמָא אִיהוּ וְדַאי.

74. קָרָא דְּשִׁרִינַן בֵּיה, וְהִיָּה בְּאֲכַלְכֶם מִלְּחָם הָאָרֶץ. וְכִי לְכֶם הָאָרֶץ שְׁעוּרָה אִיהוּ, לָאוּ הִכִּי. וְאֵנִן שְׁעוּרָה מְקַרְבִּינַן, בְּגִין דְּשְׁעוּרָה קְדַמָּא לְשִׁאֵר נַהֲמָא דְּעֲלָמָא. שְׁעוּרָה אִיהוּ שְׁעוּרָה ה"א, דְּהָא אֲתַר יְדִיעַ הוּא, בְּשְׁעוּרָא דְּה"א. חֲטָה נְקוּדָה בְּאֲמֻצְעִיתָא, דִּלִּית חוּלְקָא לְסִטְרָא אַחְרָא דְּחוּבָא תַמְן. חֲטָה בְּרִתָּא דְּמִתְחַטָּא לְקַמֵּי אָבוּהּ, וְעַבְדָּ לָהּ רַעוּתָא, וְמָה חֲטָה. כִּלְלָא דְּכ"ב אֲתוּוּן.

75. Rabbi Elazar said, Although we should listen TO YOUR SPEECH, we have something to say here and draw our bow (Heb. keshet), OUR BOW OF LANGUAGE, AND ALLUDING TO DIFFICULTY (HEB. KUSHIYA). The child said, Behold a shield against that arrow, MEANING TO SAY THAT HE WOULD BE READY TO EXPLAIN AWAY THAT DIFFICULTY. Rabbi Elazar said, Certainly we call it chitah. However, we notice that of all the tribes, there are no LETTERS Chet and Tet in THEIR NAMES, BECAUSE THEY ARE INDICATIVE OF SIN (HEB. CHET, CHET TET ALEPH) AND A HOLD FOR THE EXTERNAL FORCES. Yet, IN CHITAH, there are Chet and Tet, because we call her chitah. IF SO, THERE IS SOMETHING THAT GIVES A HOLD FOR THE OUTER FORCES, AND NOT LIKE THE CHILD SAID THAT THE OTHER SIDE OF DEBT HAS NO PART THERE. That child replied, It is definitely so. The Chet and Tet THAT INDICATE THE HOLD OF THE OTHER SIDE prevail close by, THAT IS, NEAR TO MALCHUT. Within them, among the tribes, those letters did not exist, because they emanated through the side of holiness that is above, SINCE THE TWELVE TRIBES ARE DRAWN FROM THE TWELVE ASPECTS THAT ARE IN MALCHUT THAT RESULT FROM THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI, ALL OF WHICH ARE HOLINESS. However, near her, NEAR MALCHUT THAT IS CALLED 'CHITAH' THE LETTERS CHET AND TET do exist, WHICH INDICATE THE HOLD OF THE OUTER FORCES.

76. You might wish to draw the sword and wonder why that daughter holds on to these letters, CHET AND TET, IF THERE IS A HOLD FOR THE OUTER FORCES. However, if you know the sin of Adam, which they said was THAT THE TREE OF KNOWLEDGE OF GOOD AND EVIL was wheat, you will understand this. When this tree, MALCHUT, is victorious, everything is on the good side, as it takes everything from the Other Side and suppresses it. THEREFORE, HE SAID THAT THE OTHER SIDE HAS NO HOLD IN THE WHEAT GRAIN.

77. The friends of old have explained this matter, IN SAYING THAT THE TREE OF KNOWLEDGE OF GOOD AND EVIL WAS WHEAT. They began from a distance, MEANING TO SAY, WITH A VAGUE EXPLANATION, saying simply wheat, MEANING THAT CHITAH CONTAINS THE LETTERS OF SIN (HEB. CHET) AND INDICATES SIN. THERE IS NO INTENTION OF ACTUAL WHEAT, BUT MERELY AN ALLUSION TO IT. Then, the latter ones came and said actual wheat. THAT IS, IT ALLUDES TO YESOD OF MALCHUT, AS MENTIONED, THAT SHE IS CALLED 'THE TREE OF KNOWLEDGE OF GOOD AND EVIL', AS MENTIONED. Isaiah came and explained it: "And from terror (Heb. mechitah, spelled with Chet and Tav); then it shall not come near you" (Yeshayah 54:14). Therefore, WHEAT is the central point in order that there should be no sin, since without the existence of this point, there would have been sin. And the substituting of Tet and Tav is a guarding against the Other Side and the cleansing thereof.

78. You friends, who have not served Rabbi Shmaya the pious, you mentioned that the five kinds of grains, WHICH ARE WHEAT, BARLEY, RYE, RICE AND MILLET, contain no part for the Other Side. However, it is not so, since the Other Side has a part in anything that rots on earth. What is its part? "The chaff which the wind drives away," as is written: "Not so the wicked: but they are like the chaff which the wind (Heb. ruach) drives away" (Tehilim 1:4). That is the Holy Spirit (Heb. Ruach), WHICH IS MALCHUT, as is written: "For the wind passes over it, and it is gone" (Tehilim 103:16). The Holy Spirit THAT IS MALCHUT scatters it to all directions in the world, so it should no longer exist. Chaff is the female OF THE KLIPAH, the male OF THE KLIPAH. What is that? It is straw.

75. א"ר אלעזר, אע"ג דהוה לן למשמע. הכא אית לן למימר, ולדרכא קשתא. אמר ההוא ונוקא, הא מגנא לקבל גירא. אמר רבי אלעזר, ודאי חטה הכי קרינן לה. אבל חמינן בשבטים בלהו דלית בהו ח"ט, ובה אית ח"ט, וקרינן חטה. אמר ההוא ונוקא, ודאי הכי הוא, דהא ח"ט שריא סמיך לה. בהו בשבטין, לא הוו אתוון אלין, דקא אתו מסטרא דקדושה דלעילא, אבל לגבה שריא.

76. ואי בעית לאפקא חרבא, ותימא אמאי נקטת אתוון אלין והיא בריתא, אלא אי תנדע חובא דאדם הראשון, דאמרו חט"ה הוה, תנדע הא. ואילנא דא פד נצח, בלא סטרא דטוב, נקיט לכל סטרא אחרא, וכפויא ליה.

77. חברינא קדמאי פרישו מלה דא, ושרו לה מרחיק, חטה סתם. אתו בתראי ואמרו, חטה ממש. אתא ישעיה ופריש לה, דכתיב וממחתה כי לא תקרב אליך, וע"כ נקודה באמצעיתא, דלא יהא חטאה, דאלו נקודה לא הוי, חטאה להוי. וחלופא בין ט' לת', תבירו לסטרא אחרא, ברירו דילה.

78. אתון חברינא, דלא שמשותן לר' שמעיה חסידא, אמרין דבחמשת זיני דגן, לא אית חולקא לסטר אחרא. ולא הכי, דהא כל מה דאתבלי בארעא, לסטר אחרא אית ביה חולקא. ומאן חולקא אית ליה. מוץ דתדפנו רוח, דכתיב לא כן הרשעים כי אם כמוץ אשר תדפנו רוח. ודא הוא רוחא דקדושא, וכתיב כי רוח עברה בו ואיננו וגו'. בגין דרוח קדשא מפזר ליה בכל סטרין דעלמא, דלא ושתכח. דא בנוקבא. דכורא מאי הוא. תבן.

79. Chaff and straw, WHICH ARE THE MALE AND FEMALE OF THE KLIPAH, go together. Therefore, they are exempt from tithe, because they do not contain any part in holiness. Hei OF CHITAH is the cleaned grain without the straw and chaff. Chet and Tet OF CHITAH are male and female, chaff and straw. IF Hei too IS INCLUDED WITH CHET AND TET, it indicates refined grain, and the perfection of the tree, THAT IS MALCHUT, is the wheat grain, WHICH IS INDICATIVE OF REFINED GRAIN WITHOUT KLIPOT. The tree by which Adam sinned was wheat, since all is in the secret and in the word chitah. Rabbi Elazar wondered and the friends marveled. Rabbi Elazar said, It definitely is so.

80. That child said, This is definitely the meaning of the verse with which we began, because barley appeared first in the world, BECAUSE IT IS FROM THE ILLUMINATION OF THE LEFT WITHOUT RIGHT, WHICH IS CHOCHMAH WITHOUT CHASSADIM THAT IS IN MALCHUT, BECAUSE IT IS THE BEGINNING OF ESTABLISHING MALCHUT. It is only good for animal food, MEANING MALCHUT THAT IS CALLED 'BEAST' (HEB. BEHEMAH) THAT EQUALS IN NUMERICAL VALUE 52, YUD HEI VAV HEI FULLY SPELLED WITH HEI'S. AND BARLEY is the secret of thousand mountains, WHICH IS THE SECRET OF CHOCHMAH THAT IS CALLED 'THOUSAND' that is grown every day, and she, MALCHUT, eats them. It is called 'loaves offering', which is the food of that offering, WHICH IS MALCHUT, that is offered at night, SINCE CHOCHMAH WITHOUT CHASSADIM IS THE SECRET OF DARKNESS, SINCE CHOCHMAH CANNOT SHINE WITHOUT CHASSADIM. THEREFORE, THE TIME WHEN IT IS REVEALED IS AT NIGHT, WHICH IS THE SECRET OF DARKNESS, WITHOUT CHASSADIM THAT ARE THE LIGHT OF DAY. It is written: "And when the sun is down, he shall be clean, and shall afterwards eat of the holy things; because it is his food" (Vayikra 22:7). "Of the holy things" indicates offering. "Of the holy things" and not just 'the holy things', since just any holy thing is not considered an offering. We have studied the ritual restrictions of holiness over trumah.

81. The holy land THAT IS MALCHUT is under the authority of the Holy One, blessed be He, and no other authority enters there. How is the land tested if it keeps her Faith? MEANING TO SAY, IF SHE IS FAITHFUL TO HER HUSBAND, WHO IS THE CENTRAL COLUMN, WHO FIXES IT SO THAT CHOCHMAH SHOULD NOT ILLUMINATE ON THE LEFT EXCEPT FROM BELOW UPWARDS? She was not joined to another authority, THAT IS THE OTHER SIDE, WHOSE MANNER IS TO DRAW THE CHOCHMAH FROM ABOVE DOWNWARDS, IN REVERSE TO THE MANNER SET UP BY THE CENTRAL COLUMN, THAT IS ZEIR ANPIN. THE TEST IS by this offering of barley, similar to the secret meaning of the test of the sotah (lit. 'wife suspected of idolatry'). Rabbi Aba spoke, Definitely the edge of the sword is before you. That child replied, I certainly was strengthened with a shield and protective breastplate to be protected from it. Rabbi Aba said, Isn't the holy land clear of any other dominion, WHICH IS THE OTHER SIDE that does not enter therein? AND IF SO, Where did chaff and straw, WHICH ARE KLIPOT, come from?

79. וּמוֹץ וְתֵבֶן כַּחֲדָא אֲזִלִּין, וְעַל דָּא פְטוּר מִמַּעֲשֵׂר. דְּלִית בְּהוּ חוּלְקָא בְּקִדּוּשָׁה. ה', דְּגַן בְּנִקְיוֹ בְּלֹא תֵבֶן וּמוֹץ. ח"ט דְּכֵר וְנוֹקְבָא, מוֹץ וְתֵבֶן, ה: בְּנִקְיוֹ דְּדִגְנָן. וְע"ד שְׁלִימוֹ דְּאֵילָנָא חֲטָה אִיהוּ וְאֵילָנָא דְּחֲטָא בֵּיה אָדָם הֲרָאשׁוֹן חֲטָה הוּהוּ. דְּכֹלָא אִיהוּ בְּרִזָּא, וּבִמְלַח דְּחֲטָה. תְּוֹה ר"א, וְתוֹהוּ חֲבֵרְיָא, א"ר אֶלְעָזָר, וְדָאי הֲכִי הוּא.

80. אָמַר הָהוּא יְנוּקָא, הֲכִי הוּא וְדָאי, קָרָא דְּשִׁרְיָנָן בֵּיה, דְּהָא שְׁעוּרָה אֶקְדִּים לְמִיתִי לְעֵלְמָא. וְאִיהוּ מִתְתַקֵּן לְמִיכְלָא דְּבַעֲיָרָא סְתָם, אִיהוּ רִזָּא דְּאֶלְף הָרִים, דְּמַגְדִּילִין בְּכָל יוֹמָא, וְהִיא אֶכְלָה לוֹן. וְאֶקְרִי לְחָם תְּרוּמָה, מִיכְלָא דְּהָהוּא תְּרוּמָה, וְאֶתְקְרִיב בְּלִילְיָא, דְּהָא כְּתִיב וּבָא הַשֶּׁמֶשׁ וְטָהַר וְאַחַר יֹאכַל מִן הַקִּדְשִׁים כִּי לַחֲמוֹ הוּא. מִן הַקִּדְשִׁים דְּאִי תְּרוּמָה. מִן הַקִּדְשִׁים, וְלֹא קִדְשִׁים, דְּהָא קִדְשׁ סְתָם לֹא אֶקְרִי תְּרוּמָה, דְּחוּמַר בְּקִדְשׁ מִבְּתְּרוּמָה תֵּנָן.

81. אֶרְעָא קְדִישָׁא בְּרִשׁוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא הוּת, וְרִשׁוֹ אַחְרָא לֹא עָאל תַּמָּן. הֵיךְ אֲבָדִיקַת אֶרְעָא, אִי קִיַּיְמַת בְּמַהִימְנוּתָא, וְלֹא אֶתְחַבֵּרַת בְּרִשׁוֹ אַחְרָא, בְּקִרְיָבוֹ דְּתְרוּמָה דָּא דְּשְׁעוּרִים, כְּגוּוּנָא דְּרִזָּא דְּסוּטָה. א"ר אַבָּא, וְדָאי שְׁנָנָא דְּחֲרַבָּא לְגַבְנָן, אָמַר הָהוּא יְנוּקָא, וְדָאי אֶתְקַפְנָא בְּמַגֵּן וְצִינָא לְאַגְנָא מְנִיה. א"ר אַבָּא, אֶרְעָא קְדִישָׁא לִית בְּהָ רִשׁוֹ אַחְרָא, וְלֹא עָאל תַּמָּן. מוֹץ וְתֵבֶן מִמָּאן הוּוּ.

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82. The child opened the discussion with the verse: "So Elohim created man in His own image...and Elohim said to them, 'Be fruitful and multiply'" (Beresheet 1:27-28). HE ASKS: If the snake would not have tempted Eve, there would have been no births in the world or if Yisrael would not have sinned by the golden calf, they would not have produced any offspring. YET HERE THE VERSE IN THE SCRIPTURE SAYS: "AND ELOHIM SAID TO THEM, 'BE FRUITFUL AND MULTIPLY.'" It is therefore certain that even if the snake would not have come upon Eve, Adam would have produced offspring immediately, since that was the pronounced decree as soon as he was created, as is written: "Be fruitful and multiply, replenish the earth." HOWEVER, these offspring would all have been entirely clean without any filth. There is an analogy with the holy land, where no other dominion enters into it, but it contains chaff and straw that do not result from the OTHER Side. And outside of the country, that chaff and straw is of the Other Side that follows the holiness like a monkey after men.

83. Rabbi Elazar and the friends approached and kissed him. THE CHILD said to them, It seems to me that I have earned with my battle gear the bread on the table. Rabbi Elazar said, It is definitely so, since all the weapons are in your hand, and are successful in your hands. They again approached and kissed him.

84. THE CHILD opened the discussion with the verse: "And on the vine were three tendrils..." (Beresheet 40:10). Up until here is the subject of the vision OF HIS DREAM, WHICH IS THE GRAPEVINE AND THREE TENDRILS AND THE GRAPES. From here on, it is his own vision, as is written: "And Pharaoh's cup was in my hand" (Ibid. 11), MEANING WHAT HE PERFORMED HIMSELF. However, the vision's subject THAT WAS IN HIS DREAM was for the sake of Joseph, to inform him so that Joseph would hear it and know.

85. We were taught that there exist seven firmaments. They are of seven chambers, and they are six, and they are five, and all emanate from the supernal ancient one. Jacob draws that wine from a distance and squeezes them from the grapes of that grapevine. Then Jacob draws that wine that is proper FOR ISAAC, and he joyously drinks it. This is what it says, "And he brought him wine, and he drank" (Beresheet 27:25). Here, the upper and the lower were included together. Therefore, one stretches the word and draws it out by a lengthy TUNE, over two vowel motions, THAT ARE THE DOUBLE MERCHA (LIT. 'CANTILLATION MARKS'), and that is THE WORD "him," OF "AND HE BROUGHT HIM WINE," THAT IT HAS A DOUBLE SOUND MARK UNDER IT, "him" below and "him" above.

86. Enoch, who is Metatron, THE ONE THAT IS THE HEAD OF THE YESHIVAH OF THE FIRMAMENT, said that "and he brought him wine" means that he blended that wine with water, and if he would not have put water into it, he would not have been able to stand it. Enoch Metatron spoke well. That is the reason that THE WORD "him" gets drawn out longer with a double cantillation mark when pronouncing it, MEANING THE DOUBLE MERCHA MARK, AS MENTIONED ABOVE since he is connected to both directions, TO THE RIGHT AND TO THE LEFT. That wine flows from level to level, all having a taste of it until Joseph the just, WHO IS YESOD OF ZEIR ANPIN, tastes of it, who is the faithful beloved. This is what is written: "Like the best wine, that goes down sweetly for my beloved" (Shir Hashirim 7:10). What is the "best wine"? It means that Jacob blended water into it and that is the good wine. And this is so, as Enoch Metatron has said. Rabbi Elazar and Rabbi Aba marveled. They said to him, With your good wine, you triumphed over a holy

82. פֶּתַח הַהוּא יִנּוּקָא וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ וּגו'. וּכְתִיב וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ. וְכִי אֵי לֹא דְאֵתָא נַחֲשׁ עַל חוּהָ לֹא יַעֲבִיד תּוֹלְדִין לְעֵלְמָא, אוֹ אֵי לֹא חָאבוּ יִשְׂרָאֵל בְּעוֹבְדָא דְעַגְלָא, לֹא יַעֲבִדוּן תּוֹלְדִין. אֶלָּא וְדָאֵי, אֵי לֹא יִיתִי נַחֲשׁ עַל חוּהָ, תּוֹלְדִין יַעֲבִיד אָדָם מִיַּד וְדָאֵי, דְהָא גְזֵרָה אֲתַגְזֹר מִיַּד דְאֲתַבְרִי, דְכִתְיִב פְּרוּ וּרְבוּ וּמִלְאוּ אֶת הָאָרֶץ. וְאֵינּוּן תּוֹלְדִין יְהוּן בְּלֵהוּן בְּנִקְיוֹ בְּלֹא זוּהָמָא בְּלָל. אוּף הֵכִי אֶרְעָא קְדִישָׁא, דְהָא לֹא עָאל בְּהָ רֵשׁוֹ אַחְרָא, אֵית בְּהָ מוּץ וְתַבְּן, דְלֹא מֵהוּוּא סֵטֶר. וְלִבְר מֵאֶרְעָא, הַהוּא מוּץ וְתַבְּן דְסֵטֶר אַחְרָא הוּי, דְאִזְלָא בְּתַר קְדוּשָׁה, בְּקוּף בְּתַר בְּנֵי נִשְׂא.

83. אָתוּ ר"א וְחַבְרֵינָא וּנְשָׁקוּהוּ, א"ל, דְאֵמִי לִי, דְרוּחְחָנָא בְּמֵאנֵי קְרָבָא, נְהֵמָא דְפִתּוּרָא. א"ר אֶלְעָזָר וְדָאֵי הֵכִי הוּא, דְהָא כָּל זֵינֵי קְרָבָא בִּידְךָ אֵינּוּן, וּמִצְלַחָן בִּידְךָ, אָתוּ וּנְשָׁקוּהוּ כְּמִלְקַדְמִין.

84. פֶּתַח אֵיהוּ וְאָמַר, וּבְגַפְנֵן שְׁלֹשָׁה שְׂרִיגִים וּגו'. עַד הֵכָא חֲזִינוּנָא דְמַלְכָּה, דְהָא מְכָאן וְלֵהֲלֵאָה חֲזִינוּנָא דִילִיָּה הוּהּ, דְכִתְיִב וְכֹס פִּרְעָה בִּידֵי. אֲבָל חֲזִינוּנָא דְמַלְכָּה, בְּגִינֵיהּ דִּיוֹסָף הוּהּ וְלִבְשָׂרָא לִיָּה, דִּישְׁמַע יוֹסֵף וַיִּנְדַּע.

85. תְּגִינָן, שְׁבַעָה רְקִיעֵין אֵינּוּן, וְאֵינּוּן שְׁבַעָה הַיְכָלִין. וְשִׁית אֵינּוּן, וְחֲמֵשׁ אֵינּוּן, וְכֹלְהוּ נְמָקֵי מְגוּ עֵתִיקָא עֲלֵאָה. הַהוּא יִין מְשִׁיךְ לִיָּה יַעֲקֹב מֵרַחֵיק, וְסָחִיט לִיָּה מֵעַנְבִּים דְהַהוּא גַפְנֵן. כְּדִין, יַעֲקֹב אֲמַשְׁיךְ לִיָּה הַהוּא יִין דְקָא אֲתַחְזִי לִיָּה, וְחֵדִי וְשִׁתָּה. הַה"ד, וַיָּבֵא לוֹ יִין וַיִּשְׂתֵּה. הֵכָא אֲתַכְּלִיל עֵילָא וְתַתָּא. וְע"ד אֲרַחֵיק מֵלָה, וּמְשִׁיךְ לָהּ בְּמַשְׁיָכוּ דְתַרְי תְּנוּעֵי, וְהֵינּוּ לוֹ. לִיָּה לְתַתָּא, לִיָּה לְעֵילָא.

87. THE CHILD told him, Up until now, that grapevine is waiting to produce fruits, MEANING THAT THE ILLUMINATION OF CHOCHMAH, ITS FRUITS, SHOULD BE REVEALED IN IT, AS MENTIONED. "And on the vine" refers to the grapevine known for its sanctity, WHICH IS MALCHUT. There exists another grapevine, which is a foreign grapevine, whose grapes are not proper grapes, but are only hard and sour to the heart and bite THE PALATE like a dog. These grapes are considered "the degenerate plant of a strange vine" (Yirmeyah 2:21), WHICH IS THE OTHER SIDE. However, it is written about this grapevine, MALCHUT: "And on the vine," meaning that known one, the one from which all the holy ones get to taste the ancient wine, the good wine, the wine into which Jacob added water, AS MENTIONED PREVIOUSLY ABOVE, until all those who know how to taste wine get to taste it, and it is pleasant to the palate.

88. When that grapevine, WHICH IS MALCHUT, is reached, it sends out three tendrils, which are the forms of the three patriarchs, WHICH ARE THE THREE COLUMNS, by which it is sanctified, since there is no sanctification except through wine, and there is no grace except by wine, at the location where joy exists, MEANING WINE THAT MAKES MERRY, AS EXPLAINED ABOVE. "And it was as though it budded" (Bereshheet 40:10), MEANING like an adorned bride that approaches with love and gladness of wine, THAT IS THE ILLUMINATION OF CHOCHMAH that is blended with water, WHICH ARE CHASSADIM. "And its blossoms shot forth" (Ibid.), meaning that her love reaches to her beloved, ZEIR ANPIN, and she begins to play music and enter with love. Then "IT BROUGHT FORTH RIPE GRAPES" (IBID.), as these young grapes have become full and ripened and are full of that fine old wine, the wine which Jacob has blended with water.

89. Therefore, whoever says the blessing AFTER THE MEAL over wine and reaches 'for the land' needs to add water to it, since he should not say the grace of: 'Have mercy, Hashem, our Elohim, upon Yisrael, Your people' unless there is water added to that wine. MEANING TO SAY, AS LONG AS THE ILLUMINATION OF CHOCHMAH IN THE LEFT, WHICH IS THE SECRET OF WINE, IS NOT BLENDED WITH CHASSADIM THAT ARE ON THE RIGHT, WHICH IS THE SECRET OF WATER, THERE IS NO COMPASSION IN MALCHUT. AND IT IS EXCLUSIVELY JUDGMENT WITHOUT MERCY. If he does not POUR WATER INTO IT who could stand THE JUDGMENTS OF MALCHUT! That was what he, THE CHIEF WINE STEWARD, had to inform Joseph, WHO IS YESOD OF ZEIR ANPIN, since it was dependent on him, MEANING TO SAY THAT HE WAS THE ONE BESTOWING EVERYTHING ON MALCHUT.

86. חנוך מטטרון אמר, ויבא לו יין, דארמי מיא בהוא יין, ואי לאו דארמי ביה מים, לא יכיל למסבל, ושפיר אמר חנוך מטטרון. ובג"כ אמשיך לו בתרי טעמי, דהא בתרין סטרין אחיד, והוא יין אזול מדרגא לדרגא, וכלהו טעמין ביה, עד דיוסף צדיקא טעים ליה, דאיהו דוד נאמן, הה"ד כיינ הטוב הולך לדודי למישרים. מהו כיינ הטוב. דאתא יעקב וארמי ביה מיא, דא הוא יין הטוב והכי הוא, כמה דאמר חנוך מטטרון. תווה ר' אלעזר, ותווה ר' אבא, אמרו הא חמרא דילך, הוא נצחת מלאכא קדישא, אפומא דרוח קודשא.

87. א"ל, עד כען ההוא גפן מחכא למעבד פירין. ובגפן: דא איהו גפן דאשתמודעא בקודשא. בגין דאית גפן אחרא, דאיהו אקרי גפן נכריה. וענבים דילה לא אינון ענבים, אלא קשין, אחידין לבא, נשכין ככלבא. אינון ענבים אקרו, סורי הגפן נכריה. אבל גפן דא, עלה כתיב ובגפן, ההיא דאשתמודעא. ההיא דכל קדישין טעמו חמרא עתיקא, חמרא טבא, חמרא דיעקב זיהב ביה מיא, עד דכל אינון דידעין לטעמא חמרא, טעמו ליה, והוה טב לחכא.

88. והיה גפן, כד מטא לגבה, אושיטת תלתא שריגין, ואינון תלת דיוקנא דאבהן, דאתקדשת בהו. ולית קדושה אלא ביין, ולית ברכתא אלא ביין. באתר החדוה שארי. והיא כפורחת, ככלה דאתקשטת ועאלת ברחימו, בחדוה דהוא יין דאתערב במיא. כדן עלתה נצה, סליקת רחימו דילה לגבי דודה, ושריאת לנגנא ולאעלא ברחימו. וכדן, אתמליין ואתבשלן אינון ענבין, רכיכין ומליין מההוא חמרא טבא עתיקא חמרא דיעקב ארמי ביה מיא.

89. ועל דא מאן דמברך על היין, ומטי על הארץ, אצטריך למרמי ביה מיא, בגין דלית ליה לברכא רחם ה' על ישראל עמך, בר במיא גו חמרא. ואי לאו, מאן יכיל למסבל. דא הוה לבשרא ליוסף, בגין דביה הוה תליא מלתא.

90. Enoch Metatron said, Three tendrils definitely correspond to the three patriarchs THAT ARE THREE COLUMNS - WHICH ARE MICHAEL, URIEL, RAPHAEL. HE ASKS, Does she not have four ANGELS, MICHAEL, GABRIEL, URIEL AND RAPHAEL, AND WHY DOES IT SAY THREE? HE REPLIES: It must be in accordance with what is written, "And it was as though it budded," because during the time when she rises and soars with her wings so as to rise up, MEANING WHEN SHE SHINES FROM BELOW UPWARDS, then "its blossoms shot forth." That is the fourth one that remained, MEANING GABRIEL, who rises with her and does not abandon her, since GABRIEL IS FROM THE LEFT COLUMN, AND SO IS MALCHUT FROM THE LEFT COLUMN. THEREFORE, HE DOESN'T SEPARATE FROM HER, MEANING THAT GABRIEL TOO COULD NOT RULE, EXCEPT WHEN MALCHUT FLIES AND SHINES FROM THE BOTTOM UP. This is what is written: "And He rode upon a Cherub and did fly" (II Shmuel 22:11). THAT MEANS, WHEN MALCHUT is flying, SHE THEN RIDES ON A CHERUB, THAT IS GABRIEL, THAT IS "its blossoms shot forth," MEANING THIS HAPPENS WHEN IT SHINES UPWARDS FROM BELOW, SINCE THE LEFT IS NOT CAPABLE OF SHINING EXCEPT FROM BELOW UPWARDS. Enoch Metatron spoke well and so it is.

91. Rabbi Elazar wondered and Rabbi Aba marveled. They said to him, Holy angel, emissary from above, here is your wine. It is that which was victorious in the secret of the Holy Spirit. All the friends approached and kissed him. Rabbi Elazar said, Blessed is The Holy One, blessed be He, that sent me here.

92. The child spoke, saying, Friends, bread and wine are the main part of the meal. All the rest of the foods are accessories to them. The Torah has earned them, BREAD AND WINE, and they belong to her. The Torah requests of you graciously with love, and says, "Come, eat of my bread, and drink of the wine which I have mixed" (Mishlei 9:5). Since the Torah has invited you and requests of you this matter, you are obliged to do her wish. I beg of you, since she invited you, to do her bidding. They replied, Definitely. They sat and ate and rejoiced with him. After they completed the meal, they remained at the table. He began the discussion.

93. He opened by saying, "And Moab said to the elders of Midian" (Bemidbar 22:4). HE ASKS: It does not say, 'The elders of Moab said to the elders of Midian', but "Moab said." That means that the young OF MOAB took counsel of the elders OF MIDIAN, and the older ones followed after THE WISHES OF THE YOUNGER ONES and gave them advice. What was the advice with which they counseled them? They took for themselves bad advice. The ELDERS OF MIDIAN said to Moab, We have grown a bad crop among us. And who is it? It is their master, Moses. There was among us a priest who took care of him and supported him in his house and gave him his daughter for a wife. Furthermore, he gave him money and sent him to Egypt to destroy the whole country. And he, THE PRIEST, and his entire household got carried away after him. If we could root out from the world that master of theirs, all his people would be uprooted from the world. The entire disastrous advice in the matters of Pe'or stemmed from Midian.

90. חנוך מטטרון אמר, שלשה שריגים ודאי לקבל תלת אבהן, והא ארבע אינון דילה. אלא דא הוא דכתיב, והיא כפורחת. בזמנא דאיהי סליקת ופרחת בכנפיהא לסלקא, כדין עלתה נצה, דא הוא ההוא רביעאה דאשתאר, דסליק בהדה, ולא אתפרש מנה. הה"ד, וירכב על כרוב ויעף. כד יעוף. כפורחת, בזמנא דפורחת. ושפיר אמר חנוך מטטרון, והכא הוא.

91. תווה רבי אלעזר, ותווה רבי אבא, אמרו, מלאכא קדישא, שליחא מלעילא, הא חמרא דילך, הוא, נצחת ברזא דרוח קדשא. אתו כלהו חבריאי ונשקוהו. א"ר אלעזר, בריך רחמנא דשדרני הכא.

92. אמר ההוא ינוקא, חבריאי. נהמא וחמרא עיקרא דפתורא אינון, כל שאר מיכלא אבתרייהו אתמשך. והא אורייתא רווחת לון, ודילה אינון. אורייתא בעאת מנייכו, בבטו, ברחימו, ואמרה לכו לחמו בלחמי ושתו ביינן מסכתי. והואיל ואורייתא זמינת לכו, והיא בעאת מנייכו מלה דא, אית לכו למעבד רעותא דילה. במטו מנייכו, הואיל ואיהי זמינא לכו, דתעבדון רעותה. אמרו הכי הוא ודאי. יתבו ואכלו וחדו בהדיה. ביון דאכלו אתעכבו על פתורא.

93. פתח איהו ואמר. ויאמר מואב אל זקני מדין וגו'. ויאמרו זקני מואב ואל זקני מדין לא כתיב, אלא ויאמר מואב. עולמין נטלו עיטא מסביא, וסביא אתמשכו אבתרייהו, ואינון יהבו לון עיטא. מאי עיטא יהבו לון. עיטא בישא נטלו לגרמיוהו. אמרו לון למואב, גדולא בישא גדלנא ביננא. ומנו. משה רביהון. על חד כומרא דהוה ביננא, דרבי ליה וגדיל ליה בביתיה, ויהב ליה ברתייה לאנתו. ולא עוד, אלא יהב ליה ממונא, ושדר ליה למצרים, לשיצאה כל ארעא. ואיהו, וכל ביתיה, אתמשכו אבתריה. אי להווא רביהון, ניכול לאעקרא מן עלמא, כל עמא דיליה יתעקרון מיד מעלמא. וכל עיטא בישא מההוא מלה דפעור, ממדין הוה.

94. Come and see that everything stemmed from Midian; the thrust of their counsel was about Moses, and with the advice of Midian they hired Bilaam. When they realized that Bilaam was incapable, they followed another bad idea, and they freely loosened their women and daughters even more than Moab. About the women of Midian, it is written: "Behold, these caused the children of Yisrael..." (Bemidbar 31:16). Everything stemmed from Midian. They took counsel with their chief that he should loosen his daughter, since they were plotting to ensnare Moses in their net. They adorned her with how many spells, so she should successfully catch the head OF YISRAEL. And the Holy One, blessed be He, "turns wise men back" (Yeshayah 44:25).

95. They envisioned that the head would be caught in their net, yet they did not know WHO IT WAS. They saw, yet saw not. They had a vision that the chief of the people would fall for her, FOR KOZBI, and several thousand others. They thought it would be Moses, so they let her loose, and gave her orders about Moses, so that she should not couple with another but only with him. She asked them, How will I be able to tell him apart? They said to her, The one that you'll notice, that everyone stands up before, you will engage yourself with him and with nobody else. Once Zimri son of Salu came, 24,000 people from the tribe of Shimon stood up in his honor, since he was their chief. She assumed that he was Moses and she united with him. When all those 24,000 saw this, they carried on with whatever they saw fit, and that was the cause of everything that happened after that.

96. Everything originated in Midian in several ways. Therefore, Midian was punished and the Holy One, blessed be He, said to Moses, "Execute the vengeance of the children of Yisrael on the Midianites" (Bemidbar 31:2). For you, it is appropriate and becoming. As for Moab, I leave them alone until the two jewels will come out from among them. Here's David son of Yishai who will take revenge on Moab, and will rinse the loaded pot of filth from Pe'or. This is what it says, "Moab is my washpot" (Tehilim 60:10) assuredly. As long as these two jewels did not come out of there, they were not punished. As soon as they came out, David came and washed clean the pot from their filth, and all received their punishment, Midian during the time of Moses and Moab during the time of David.

94. ות"ח, דכלא הוה ממדין. וכל עיטא דלהון על משה הוה. ובעיטא דלהון, שברו לבלעם. בין דחמו דבלעם לא יכול, נטלו עיטא אחרא בישא לגרמייהו, ואפקירו נשייהו ובנתייהו יתיר ממואב, דהא על נשי מדין בתיב, הן הנה היו לבני ישראל וגו'. וכלא ממדין הוה. נטלו עיטא בהדי נשיאה דלהון, דיפקיר ברתיה. דחשיבו לנטלא למשה ברשתייהו, בכמה זיני חרשין אעטרו לה, דיתפס רישא דלהון. וקודשא בריך הוא משיב חכמים אחור.

95. אינון חמן דרישא יתפס ברשתא דלהון, ולא ידעו, חמו ולא חמו. חמו רישא דעמא דנפיל בהדה, וכמה אלפין אוחרנין, וחשיבו דמשה הוה, אפקירו לה, ופקירו לה על משה, דלא תזדווגי לאחרא, אלא ביה. אמרה לון, במה אנדע. אמרו ההוא דתחמי דכלא קיימי קמיה, ביה תזדווגי, ולא באחרא. בין דאתא זמרי בן סלוא, קמו קמיה ארבעה ועשרים אלף, משבטא דשמעון, בגין דהוה נשיאה דלהון, והיא חשיבת דהוא משה, ואזדווגת ביה. בין דחמו כל אינון שאר לדא, עברו מה דעברו, והוה מה דהוה.

96. וכלא הוה ממדין, בכמה זינין, ובג"כ אתענשו מדין. וקודשא בריך הוא אמר למשה, נקום נקמת בני ישראל מאת המדינים. לך אתחזי, ולך יאות. למואב אנא שביק לון לבתר דיפקון תרין מרגלאן מנייהו, הא דוד בריה דישי, דאיהו ינקום נוקמין דמואב, ויסחי קדירה דמליא טנופא דפעור, הה"ד מואב סיר רחצי ודאי, ועד דאינון תרין מרגלאן לא נפקו, לא אתענשו, בין דנפקו, אתא דוד ואסחי קדירה מטנופא דלהון. וכלהו אתענשו. מדין בימי משה. מואב בימי דוד.

97. Come and see that, in spite of all this, the wicked of Midian did not rest from all their evil. Generations later, when they saw that Joshua had died, together with all the elders who were worthy to have miracles caused through them, they figured that the time was now opportune. What did they do? They approached Amalek and told them, It is worth it for you to remember what the children of Yisrael and their master Moses and his disciple Joshua have brought upon you that will destroy you from the world. Now is the opportune time, for they have no one to shield them. We will go and accompany you, as is written: "Midian and Amalek and the children of the east..." (Shoftim 6:33). "And because of Midian the children of Yisrael made for themselves the tunnels..." (Ibid. 2). There was no one in the world who wished to harm the children of YISRAEL like Midian. You might say Amalek; because of jealousy of the covenant, they approached the covenant TO HARM IT. Therefore, the Holy One, blessed be He, took everlasting vengeance, which was not to be forgotten. They agreed that it was certainly so and there was no doubt in the world.

98. He opened the discussion with the verse: "And Hashem said to me, 'Do not harass Moab'" (Devarim 2:9). HE INQUIRES: Until now, didn't we know that the Holy One, blessed be He, talked to Moses and not with anyone else, so why would he need to inform us? "And Hashem said to me": Why "to me"? HE RESPONDS: It is only to Moses that the Holy One, blessed be He, gave the command not to lay siege to Moab; to anyone else, He did not GIVE SUCH A COMMAND. He did not give this command to David. Therefore, IT IS WRITTEN: "And Hashem said to me, 'Do not harass Moab'", not even a small part of their boundary, because from them will come out the one who will provide vindication for the children of Yisrael and provide them with revenge ON MOAB. That is David, who is a descendant of Ruth the Moabite.

99. "Nor contend with them in battle" (Ibid.): All this was a command to Moses; however, someone else was permitted. If you would venture to say that Joshua and the elders, who lived long after him, were also permitted, it is not so. All were from the original courthouse of Moses and whatever was forbidden to Moses was also forbidden to them. Furthermore, the goodly jewels have not yet come out from among them, since Ruth emerged in the days of the Judges and she was the daughter of Eglon, king of Moab. Eglon died because Ehud killed him and another king was appointed. This daughter of Eglon remained and was in the hands of a nurse, in the fields of Moab. As soon as Elimelech arrived there, he took her for his son.

100. If you say that Elimelech converted her there, it is not so. However, she was taught all the household customs, including permissible food and drink. When did she get converted? Later on, when Naomi left. Then she said, "Your people shall be my people, and your Elohim my Elohim" (Rut 1:16). Naomi, who emerged from the offspring of Amon, came out at the time of David.

97. ת"ח, חייביא דמדיון, עכ"ד לא שכיכו מכל בישין דלהון. לבתר דרין דחמו דמית יהושע, וכל אינון זקנים דאתחזו למעבד נס על ידיהו, אמרו, השתא שעתא קיימא לן. מה עבדו אתו לגבי עמלק, אמרו אית לכון לאדכרא, מה עבדו לכון בני ישראל, ומשה רביהון, ויהושע תלמידא דיליה, דשיצו לכון מעלמא, השתא הוא עדנא דלית בהו מאן דאגין עליהו, ואגן בהדייכו, דכתיב מדיון ועמלק ובני קדם וגו', מפני מדיון עשו להם בני ישראל את המנהרות וגו'. לא הוה בעלמא, מאן דיעביד בישא בכללא, כמדיון. ואי תימא עמלק. בגין קנאת ברית דקריבו לגבי ברית. וע"ד קני קודשא בריך הוא קנאה עלמין, דלא יתנשי. אמרו ודאי הכי הוא, ולית הכא ספקא בעלמא.

98. פתח ואמר, ויאמר יי' אלי אל תצר את מואב וגו'. ויאמר יי' אלי, וכי עד השתא לא ידענא דעם משה הוה ממלל קודשא בריך הוא, ולא עם אחרא, דכתיב ויאמר יי' אלי. אלי למה. אלא למשה פקיד קודשא בריך הוא, דלא לאבאשא למואב. אבל לאחרא לא, לדוד לא פקיד דא, ובג"כ אלי אל תצר את מואב, אפילו לתחום זעירא דלהון. דהא מנייכו יפוק מאן דיתן נוקמין לישראל, וינקום נוקמיהו, ואיהו דוד דאתא מרות המואבית.

99. ואל תתגר בם מלחמה, כל דא אתפקד למשה, הא לאחרא שרי. ואי תימא, ליהושע ולאינון זקנים דהוו דאריכו יומין בתריה שרי. לאו הכי. בגין דכלהו מבי דינא דמשה הוו, ומה דאתסר למשה, אתסר להו ועוד דלא נפקו עדיין אינון מרגלאן טבאן, דהא ביומיהון דשופטים נפקא רות. ובכרתיה דעגלון מלכא דמואב הות. מית עגלון, דקטיל ליה אהוד. ומנו מלך אחרא, ודא ברתיא אשתארת, והות בבי אומנא, ובשדי מואב. כיון דאתא תמן אלימלך, נסבה לבריה.

100. ואי תימא דגיירה אלימלך תמן. לא. אלא כל אורחי ביתא, ומיכלא ומשתיא אוליפת. אימתי אתגיירת. לבתר כד אזלת בנעמי, כרין אמרת, עמך עמי ואלהיך אלהי. נעמה בבני עמון ביומי דדוד נפקא.

101. At that time, the Holy Spirit prevailed on David. THE HOLY SPIRIT, THAT IS MALCHUT, said to him,: David, when I measured the entire universe and threw lots, and Yisrael was "the lot (Heb. chevel) of His inheritance" (Devarim 32:9), I remember what Moab did to "the lot of His inheritance." It is written: "And measured them with a line (Heb. chevel)" (II Shmuel 8:2), meaning with the very measuring line of Hashem's inheritance THAT IS YISRAEL. That line was hanging on to all those who issued from that seed OF MOAB THAT DID HARM YISRAEL IN THE DAYS OF MOSES.

102. It is written: "One full line" (Ibid.): What is the meaning of "one full line"? This is what is written: "The whole earth is full of His glory" (Yeshayah 6:3). THAT IS MALCHUT, which decreed this one to life and this one to death. That line was attached to those who deserved to get killed. Therefore, he held that rope and extended the line, due to what he caused to that line of Hashem's inheritance.

103. Gideon was destroying all that seed of Midian, so that he left none of those who planned to harm Yisrael by counsel or in any other way. To all those that caused harm to Yisrael, the Holy One, blessed be He, will reserve hate for them and be vindictive to them. However, if good is destined to emerge from them, He will be long-suffering and extend the period of His anger to them, until that good has emerged into the world. Then he will carry out their sentence of vengeance. Rabbi Elazar said, That is definitely the meaning and that is the clarification of it. That child said, From here on friends, prepare your weapon to do battle.

104. Rabbi Elazar opened the discussion with the verse: "Bless Hashem, you angels of His, you mighty ones..." (Tehilim 103:20). David the king summoned for the blessing of the Holy One, blessed be He. He summoned the hosts of heaven, which are the stars and constellations, and other armies, and included his soul with them to bless the Holy One, blessed be He. This is what is written: "Bless Hashem, all His works in all places of His dominion. Bless Hashem, O my soul" (Ibid. 22). He concluded all the blessings with his soul.

105. He invited the lofty angels to bless Him, as it is written: "Bless Hashem, you angels of His...." Before Yisrael arrived on the scene, the lofty angels in heaven used to prepare and complete this work. As soon as Yisrael arrived and stood at Mount Sinai and said, "Will we do and obey (lit. 'listen')" (Shemot 24:7), they took over this task from the serving angels and became part of His service. Since then, that task on earth was exclusively Yisrael's, the sanctified angels were on their own and Yisrael would complete and perfect this work. Therefore, at first, PRIOR TO THE ARRIVAL OF YISRAEL, WERE "mighty ones who perform His bidding" (Tehilim 103:20), and after that, THE ANGELS WERE ONLY "hearkening TO THE VOICE OF HIS WORD" (IBID.), BUT THOSE "WHO PERFORM HIS BIDDING" WERE YISRAEL. Praised are Yisrael, who took over this service from them. It was kept up through them.

101. כְּדִין שָׂרָאת רוּחַ קוֹדֶשׁא עַל הַיּוֹד. אֲל, הַיּוֹד, כִּד כָּל עֲלָמָא מְדִידָנָא, וְאִפִּילָנָא עֲדִבִין, יִשְׂרָאֵל חָבַל נִחְלָתוֹ הוּוּ, דְּכִירָנָא מַה דְּעֵבְדוּ מוֹאֵב בַּחֶבֶל נִחְלָתוֹ. מַה כְּתִיב, וַיִּמְדַּם בַּחֶבֶל. בַּהוּא חָבַל נִחְלָת יִי. כָּל אֵינוֹן דְּהוּוּ מַהוּא זִרְעָא, הַהוּא חָבַל אַחִיד בַּהוּ.

102. כְּתִיב מְלֵא הַחֶבֶל. מַהוּ מְלֵא הַחֶבֶל. אֲלָא הַהוּא דְּכְתִיב, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ. וְהוּא אָמַר, דָּא הוּא לְאַחִיָּיא, וְדָא הוּא לְקַטְלָא. וְהוּא חָבַל אַחִיד בְּאֵינוֹן דְּאִתְחַזּוֹן לְקַטְלָא. בְּגִ"כּ אַחִיד בַּחֶבֶל, וּפְשִׁיט חָבַל, עַל מַה דְּעֵבְדוּ בַּהוּא חָבַל נִחְלָת יִי.

103. וּמְדִין, גְּדַעוֹן שְׂצִי כָּל הַהוּא זִרְעָא, הֲלָא אֲשִׁיר מְנִיָּהוּ, מְכָל אֵינוֹן דְּאִבְאִישׁוּ לְיִשְׂרָאֵל בְּעִיטָא, אוּ בְּמֵלָה אַחְרָא. וּלְכַלְהוּ דְּאִבְאִישׁוּ לְיִשְׂרָאֵל, קוֹדֶשׁא בְּרִיךְ הוּא נְטִיר לוֹן דְּבָבוּ, וְנָטַל מְנִיָּהוּ נּוֹקְמִין. אֲבָל אֵי זְמַנִּין לְמִיתִי מְנִיָּהוּ טַב לְעֲלָמָא, אֲרִיךְ רִגְזִיָּה וְאִפִּיָּה עֲמַהוֹן, עַד דְּיִפִּיק הַהוּא טַב לְעֲלָמָא, וּבְתַר כֵּן נְטִיל נּוֹקְמָא וְדִינָא מְנִיָּהוּ. אֲרִי אֲלַעְזָר, הֲכִי הוּא וְדָאֵי, וְדָא הוּא בְּרִירוֹ דְּמֵלָה. אָמַר הַהוּא יְנוֹקָא, מְכָאן וְלַהֲלָאָה, חֲבַרְיָיא, אִתְקִינוּ מְאִנֵּי קֶרְבָּא בִּידֵיכּוֹ, וְאַנְחוּ קֶרְבָּא.

104. פְּתַח ר' אֲלַעְזָר וְאָמַר, בְּרַכּוּ יִי מְלֵאכֵי גְבוּרֵי כַּח וְגו'. הַיּוֹד מְלַבָּא זְמַן לְבִרְכָּא לְקוֹדֶשׁא בְּרִיךְ הוּא, זְמַן לְחִילֵי שְׁמַיָּא, דְּאֵינוֹן כְּכַבְּיָא וּמְזִלֵי, וְשָׂאֵר חִיָּלִין, וְשִׁתְּף לְנִשְׁמַתָּא דִּילִיָּה בְּהַדְרִיָּהוּ, לְבִרְכָּא לְקוֹדֶשׁא בְּרִיךְ הוּא. הַה"ד, בְּרַכּוּ יִי כָּל מַעֲשָׂיו בְּכָל מְקוֹמוֹת מַמְשַׁלְתוֹ בְּרַכֵּי נַפְשֵׁי אֶת יִי חֲתִים בְּנַפְשֵׁיהּ כָּל בְּרַכָּאן.

105. זְמַן לְמַלְאכֵי מְרוֹמָא לְבִרְכָּא לִיָּה, דְּכְתִיב בְּרַכּוּ יִי מְלֵאכֵי וְגו', וְעַד לֹא אָתוּ יִשְׂרָאֵל, מְלֵאכֵי מְרוֹמָא הוּוּ עֲבָדֵי וְשִׁלְמֵי עֲשִׂיָּה. כִּיּוֹן דָּאִתּוּ יִשְׂרָאֵל, וְקִיּוּמוֹ עַל טוֹרָא דְּסִינַי, וְאָמְרוּ נַעֲשֶׂה וְנִשְׁמַע, נְטִלֵי עֲשִׂיָּה מִמְלֵאכֵי הַשָּׁרָת, אִתְכַּלִּילוּ בְּדַבְּרוּ. וּמְכַדִּין, עֲשִׂיָּה הוּוּת בְּאַרְעָא דְּיִשְׂרָאֵל בְּלַחֲדִיָּהוּ, וּמְלֵאכֵי קְדִישִׁין בְּלַחֲדִיָּהוּ. יִשְׂרָאֵל גְּמַרִין וְשִׁלְמִין עֲשִׂיָּה. וְע"ד גְּבוּרֵי כַּח עוֹשֵׂי דְּבָרוּ בְּקַדְמִיתָא, וְלְבַתַּר לְשִׁמוּעַ. זְכָאִין אֵינוֹן יִשְׂרָאֵל, דְּנָטְלוּ עֲשִׂיָּה מְנִיָּהוּ, וְאִתְקִיּוּם בַּהוּ.

106. That boy said, Watch yourself now, and be successful with your battle-gear. Is this the only praise that Yisrael gained and no other praise? He said, This praise I discovered, and no other. That child said, Since your sword is not accomplishing anything or you are not brandishing it effectively, leave the sword to someone who is capable of waging war with it.

107. What is the highest praise that is not passed on to the angels exclusively, except in conjunction with Yisrael? It is sanctification. Blessings were given to them alone, as they were given to Yisrael. However, sanctification was not handed to them alone, but only accomplished together with Yisrael, since they do not sanctify the holiness, except together with Yisrael. You might ask why it is written: "And one cried to another, and said..." (Yeshayah 6:3). HE REPLIES: When did this happen? That is at the same time that Yisrael do the sanctification below. Until Yisrael do not sanctify below, they cannot say sanctification either.

108. The sanctification arises from the three realms, WHICH ARE THE SECRET OF THE THREE COLUMNS, and not from two realms, AND NOT FROM TWO COLUMNS. That is the meaning of: "And one cried." Here we have one, WHICH IS THE RIGHT COLUMN; in "to another" we have two, WHICH IS THE LEFT COLUMN. "And said": Here we have a third, WHICH IS THE CENTRAL COLUMN. The three realms correspond to the three sanctities and this is due to the praise of Yisrael, because they exclusively take that sanctity that is below, WHICH IS THE CENTRAL COLUMN, AS IS MENTIONED NEARBY.

109. Rabbi Elazar said, It is definitely so and these matters I have already explained. I further explained that the three sanctities were given to the children of Yisrael below, as is apparent from these verses: "You shall therefore sanctify yourselves, and you shall be holy; for I am holy" (Vayikra 20:7). "You shall therefore sanctify yourselves" is one, "and you shall be holy" is two and "for I am holy" is the third. Here the sanctification was granted to us. THE CHILD said to him, That is lovely, but you did not remind yourself of the lance until I took it off your back and handed it to you. From here on, remember that the lance is in your hand. Return to where you left off, MEANING TO THE INTERPRETATION, WHICH HE BEGAN.

110. Rabbi Elazar said, The discussion we are in deals with blessings (Heb. brachah). What is the meaning of "bless," THAT IS drawing down blessings from where all blessings emanate, MEANING FROM BINAH until they form a pool from that abundant drawing, and the massing of water in that pool (Heb. brechah), MEANING, THAT FROM THAT GREAT ABUNDANCE, that water increased a great number of fish, THAT IS, MANY LEVELS, of several varieties. And what is that drawing? It is the Hei, WHICH IS MALCHUT, that draws forth the light that shines from that mirror that illuminates, THAT IS ZEIR ANPIN, that is flowing from above, FROM BINAH, downward TO MALCHUT.

106. אָמַר הָיָא יְנוּקָא, נָטַר גְּרַמֵּךְ וְאַצְלַח בְּמַאֲנֵךְ. וְכִי שִׁבְחָא דָּא בְּלַחְדוּי נָטְלוּ יִשְׂרָאֵל, וְלֹא אַחֲרָא. אָמַר שִׁבְחָא דָּא אֲשַׁבְּחָנָא, וְלֹא אַחֲרָא. אָמַר הָיָא יְנוּקָא, בֵּינָן דְּחַרְבָּא דִּילָךְ לֹא אֲצַלַח. אוֹ אֲנִתְ לֹא מְנַעֲנַעָא לִיָּה בְּדִקָּא חֲזִי, שִׁבַּק חַרְבָּא לְמַאן דְּאֲגַח קְרָבָא.

107. שִׁבְחָא עֲלָאָה דִּלָּא אֲתַמְסַר לְמַלְאָכֵי עֲלָאֵי בְּלַחְדוּיָהוּ, אֲלֵא בְּהַדֵּי יִשְׂרָאֵל, מֵאֵן אִיהוּ. קְדוּשָׁה. בְּרַכָּה אֲתַמְסַר לֹון בְּלַחְדוּיָהוּ, כִּמְה דְּאֲתַמְסַר לְיִשְׂרָאֵל. אֲבָל קְדוּשָׁה, לֹא אֲתַמְסַר לֹון בְּלַחְדוּיָהוּ, אֲלֵא בְּהַדֵּי יִשְׂרָאֵל. דִּלָּא מְקַדְּשֵׁי קְדוּשָׁה, אֲלֵא בְּהַדֵּי יִשְׂרָאֵל. וְאִי תִימָא, וְהָא כְּתִיב וְקָרָא זֶה אֵל זֶה וְאָמַר, אִימַתִּי בְּזַמְנָא דִּישְׂרָאֵל מְקַדְּשֵׁי לְתַתָּא. וְעַד דִּישְׂרָאֵל לֹא מְקַדְּשֵׁי לְתַתָּא, אִינוּן לֹא אֲמַרֵי קְדוּשָׁה.

108. בְּגִין דְּקְדוּשָׁה מְתַלַּת עֲלְמִין סְלֵקָא, וְלֹא מְתַרִין, וְהֵינָנּוּ וְקָרָא זֶה, הָא חַד. אֵל זֶה, הָא תְּרִין. וְאָמַר, הָא תְּלַתָּא. תְּלַת עֲלְמִין, אִינוּן לְקַבְּלֵיָּהוּ תְּלַת קְדוּשׁוֹת. וּבְגִ"כּ שִׁבְחָא דִּישְׂרָאֵל דְּנִטְלִין קְדוּשָׁא לְתַתָּא בְּלַחְדוּיָהוּ.

109. א"ר אֲלַעְזָר, הֵכִי הוּא וְדָאֵי, וּמְלִין אֲלִין אֲוִקִימָנָא לֹון. וְתוֹ אֲוִקִימָנָא, דְּהָא תְּלַת קְדוּשׁוֹת אֲתַמְסְרוּ לְיִשְׂרָאֵל לְתַתָּא. מֵן הָאֵי קָרָא, וְהִתְקַדְּשְׁתֶּם וְהֵייתֶם קְדוּשִׁים, כִּי קְדוּשׁ אֲנִי יְיָ. וְהִתְקַדְּשְׁתֶּם חַד. וְהֵייתֶם קְדוּשִׁים תְּרִין. כִּי קְדוּשׁ אֲנִי יְיָ, הָא תְּלַתָּא. הֵכָא אֲתַמְסַר לֹון קְדוּשָׁה. א"ל יָאוּת. וְהָא לֹא אֲדַבְּרַת מִרוּמְחָא, עַד דְּנִטְלַת לִיָּה אָנָּא מִבְּתַר כְּתַפְךָ, וְשׂוֹי לָךְ בִּידְךָ. מִכָּאן וְלַהֲלָאָה תְּדַבֵּר לְרוּמְחָא, דְּאִיהוּ בִּידְךָ. תּוֹב לְאַתְרֵי דְּשִׁבְקַת.

110. א"ר אֲלַעְזָר, מְלִין דְּאֲנָן בְּהוּ, בְּבְרַכָּה אִינוּן. בְּרַכּוּ, מֵאֵי בְּרַכּוּ. מְשִׁיכוּ בְּרַכָּאן, מֵאַתְרֵי דְּכָל בְּרַכָּאן נִמְקִין, עַד דִּיתְעַבְדוּן בְּרַכָּה. בְּסִגְיָאוּ מְשִׁיכוּ דְּאֲתַמְשִׁין, וּמְגוּ סִגְיָאוּ דְּמִיּוּן בְּהֵיא בְּרַכָּה, מִיַּד יִפְשׁוּן מִיּוּן נֹוּגֵי סִגְיָאִין, לְכַמְהָ זִינִין. וְהָוּא מְשִׁיכוּ מֵאֵי הוּא. ה' מְשִׁיכוּ דְּנַהוֹרָא דְּנַהִיר, מְגוּ הָוּא אֲסַפְקְלוּיָאָה דְּנַהֲרָא, דְּאֲתַמְשֵׁךְ מֵעִילָא לְתַתָּא.

111. That flowing tide is to the lofty angels, up higher, that are at the top of the upper chamber. To them, it is said, "Bless Hashem." We who dwell below, why do we say, "Bless (et) Hashem"? It is because we need to draw and bring forth upon us the particle "Et," WHICH IS MALCHUT, and with her we can approach the King, ZEIR ANPIN, to see His face. Therefore, David said, "I will behold Your face in righteousness" (Tehilim 17:15), WHICH IS MALCHUT THAT IS CALLED 'RIGHTEOUSNESS' assuredly, MEANING TO SAY, THROUGH RIGHTEOUSNESS THAT IS MALCHUT: "I WILL BEHOLD YOUR FACE." Therefore, the beginning of the prayer is: "Bless (et) Hashem" in order to bring upon our heads this Et THAT IS MALCHUT. After drawing that Et upon us, we may say that prayer and praise.

112. Therefore, it is not appropriate to greet a person before a person says his prayers and draws upon his head this Et, WHICH IS MALCHUT. If he hurries and greets a person before that, it is as if that person draws upon his head a high place instead of this Et THAT IS REQUIRED TO BE OVER HIM. THEREFORE, IT SEEMS AS IF HE HAS CONSTRUCTED AN ALTAR FOR HIMSELF.

113. Therefore, it is written for the high angels: "Bless Hashem" and for us: "Et Hashem" in addition, BECAUSE WE HAVE TO DRAW UPON US MALCHUT FIRST. The child said, I definitely knew that your weapons were fine. Remember them and do not forget them. Certainly, the strength of a man of war is by the lance and sword. But what is the meaning of "mighty ones who perform His bidding, hearkening to the voice of His word"? Rabbi Elazar replied, I have already spoken OF THE EXPLANATION. The child said, I already realize that the strength of your arm is weakened (SINCE HE SAID, THIS I FOUND AND NO OTHER; ALSO, HE FORGOT THREE SANCTIFICATIONS.) Now is no time to delay, but strike with the sling, stone after stone, as it says, "With a sling and with a stone" (I Shmuel 17:50) rapidly, without interruption, one after the other. Rabbi Elazar rejoiced and Rabbi Aba and the friends also rejoiced.

114. The child opened the discussion with the verse: "I am black, but comely, O daughters of Jerusalem... Do not gaze upon me, because I am black..." (Shir Hashirim 1:5-6). These things were already explained. However, during the period when MALCHUT is full of great love for her beloved, ZEIR ANPIN, through the pressure of her love because she is unable to stand BEING APART, she diminishes herself significantly until she is reduced to the smallness of one point. What is that? That is the letter Yud. At that point, she is concealed from all her legions and camps, and says, "I am black," for there is no internal whiteness in this letter YUD as there is in the rest of the letters. That is what she means WHEN SHE SAYS, "I am black" and I have no room to bring them under my wings. "the tents of Kedar" (Ibid.), we are taught, are Yud, which has no whiteness in it, while "the curtains of Solomon" (Ibid.) are Vav.

111. האי למלאכי עלאי, דאינון בבי מרומא דאררא עלאה, אתמר ברכו יי'. אןן דיתבי לתתא, אמאי ברכו את יי'. בגין דאןן צריכין לאמשכא עלן, להאי את, ובה ניעול לגבי מלכא, לאחזאה אנפוי. וע"ד אמר דוד, אני בצדק אחזה פניך, אני בצדק ודאי. ובג"כ, שירותא דצלותא, ברכו את יי', לאמשכא על רישן האי את. וכיון דאןן משכן להאי את עלנא, אית לן למימר צלותא, ולשבחא.

112. ובג"כ אסור לברכא לב"נ, עד לא יצלי ב"נ צלותיה, וימשיך על רישיה להאי את. ואי יקדים ויברך לב"נ בקדמיתא, הא אמשיך להוא ב"נ במה על רישיה, באתר דהאי את.

113. ובגין כך, למלאכי עלאי כתיב ברכו יי'. ואןן את יי' לתוספת אמר ההוא ינוקא, ודאי הא ידענא דמאני קרבא דילך טבין אינון, אתדכר מנהון ולא תנשי לון, ודאי גבורה דבר נש דאגח קרבא ברומחא וחרבא איהו. אבל מהו גבורי כח עושי דברו לשמוע בקול דברו. א"ר אלעזר הא אמרית. אמר ההוא ינוקא, הא ידענא דחילא דדרועא דילך אתחלש. השתא איהו עדנא, דלא לאמתנא, אלא לאלקאה בקירטא, אבנא בתר אבנא. כד"א בקלע ואבן. בבחילו דא בתר דא. חדי ר"א. וחדו ר' אבא וחבריא.

114. פתח ההוא ינוקא ואמר, שחורה אני ונאווה בנות ירושלם וגו'. אל תראוני שאני שחוררת וגו'. מלין אלין הא אוקמוה. אבל בשעתא דאיהי גו רחימו סגי לגבי רחימהא, מוגו דחיקו רחימו, דלא וכלה למסבל, אזעירת גרמה בזעירו סגי, עד דלא אתחזיאת מנה, אלא זעירו דנקודה חדא, ומאי איהי יי' בדין אתבסיא מכל חילין ומשריין דילה. ואיהי אמרת שחורה אני, דלית באת דא חורא בגויה, כשאר אתוון. ודא שחורה אני, ולית לי אתר לאעלא לכון תחות גדפאי. באהלי קדר, תנינן, דא יי' דלית בה חורו לגו. כיריעות שלמה, דא ו'.

115. Due to that, "do not gaze upon me." You cannot see me at all, since I am but a tiny point. What do her heroic and mighty legions do? They roar like powerful lions, as it says, "The young lions roar after their prey" (Tehilim 104:21). From the sounds and roars that they emit like powerful and mighty lions, her beloved listens above and knows that His beloved is in love with Him as He is. SHE LOWERED HERSELF due to His love, until none of her form and beauty was apparent.

116. Then, from the sounds and roars that stream out from these mighty ones of hers, her beloved lover, ZEIR ANPIN, goes out of His chamber with many gifts and presents and with spices and fragrances. He comes to her and finds her black and small without form and beauty at all. He approaches her, hugs and kisses her, until she slowly and continuously gets aroused from these fragrances and spices and from the happiness of her lover, ZEIR ANPIN, THAT IS with her. She is transformed and regains her shape and beautiful form, AND BECOMES Hei OF YUD HEI VAV HEI as before.

117. This was done for her by the mighty ones, who have returned her to her stature and beauty. Their strength and might caused this. Therefore, it is written: "You mighty ones who perform His bidding" (Tehilim 103:20). Assuredly, they "perform His bidding," because they restore this bid (word), WHICH IS MALCHUT CALLED 'WORD'. They bring her back to her original form and, as soon as she is restored to her original beautiful form, they and all the rest of the hosts stand ready to hearken to whatever she says, MEANING "HEARKENING TO THE VOICE OF HIS WORD." And she stands like a king amidst His legions, which is specifically the meaning of "who perform His bidding," BECAUSE THEY MAKE MALCHUT.

118. Similarly, here below, at a time when there are evil ones in a generation, that one, MALCHUT, gets covered and reduces herself until nothing is visible from her entire form, except a point. When the mighty powerful and truly just, so-to-speak, arrive, they perform this word, WHICH IS MALCHUT CALLED 'WORD', and she starts shining slowly. Then she returns to her former stature and beauty and becomes Hei OF YUD HEI VAV HEI, as before.

119. The friends approached and kissed him. Rabbi Elazar said, If Ezekiel, the prophet, would have said this, it would have been a great marvel in the world. Rabbi Elazar took him and kissed him as before. The child said, I will say grace. They said, You say the blessing and it behooves you to say grace. He said, How holy you are and how MANY blessings are destined for you from the sanctified Ima, THAT IS BINAH, because you have not restrained me from giving grace.

115. ובג"כ אל תראוני. לא תחמוץ בי כלל, דאנא נקודה זעירא. מה עבדין גברין תקיפין, חילין דילה. שאגין באריין תקיפין, כד"א, הכפירים שואגים לטרף. ומגו קלין ושאגין תקיפין, דקא משאגין באריין גוברין תקיפין החילא, שמע רחימא לעילא, וידע דרחימתיה היא ברחימו כותיה, מגו רחימוי עד דלא אתחזיאת מדיוקנא ושפירו דילה כלל.

116. וכדין, מגו קלין ושאגין דאינון גברי חילא דילה, נפיק דודה רחימא מגו היכליה, בכמה מתנן, בכמה נבזבזן, בריחין ובוסמין ואתי לגבה, ואשכח לה שחורה זעירא, בלא דיוקנא ושפירו כלל, קריב לגבה, מחבק לה, ומנשיק לה, עד דאתערת זעיר זעיר מגו ריחין ובוסמין. ובחדה דרחימא דעמה, ואתבניאת, ואתעבדת בתקונהא, בדיוקנהא, בשפירו דילה, ה' כמלקדמין.

117. ודא גבורי כח, עשו לה, ואהרו לה לדיוקנהא ושפירו דילה, דתוקפא וגבורתא דלהון גרימו דא. וע"ד כתיב, גבורי כח עושי דברו. עושי דברו ודאי, דמתקנן ליה להאי דבר, ומהדרין ליה לדיוקנא קדמא. בין דאתקנת ואתעבדת בדיוקנהא שפירא כמלקדמין, כדין אינון, וכל שאר חילין, קיימין לשמוע, מה דאיהי אמרת, ואיהי קיימא כמלכא גו חיליה, ודא הוא עושי דברו ודאי.

118. כגוונא דא לתתא, בזמנא דחייבין בדרא, איהי אתבסויה ואזעירת גרמה, עד דלא אתחזיאת מכל דיוקנהא, בר נקודא חדא. וכד אתאן גבורי כח, וזכאי קשוט, כביכול, עושים להאי דבר. ואנהירת זעיר זעיר, ואתעבדת בדיוקנהא בשפירו דילה ה' כמלקדמין.

119. אתו חברייה ונשקוה, א"ר אלעזר, אלמלא יחזקאל נביאה אמר דא, תוהא הוי בעלמא, נטליה ר"א, ונשקיה כמלקדמין, אמר ההוא ינוקא אנא אברך. אמרו, את ברין, ולך יאות לברכא. אמר כמה אתון קדישין, כמה ברכות זמינין לכו, מאימא קדישא, בגין דלא מנעתון לי לברכא.

120. He opened the discussion with the verse: "He who holds back corn, the people shall curse him: but blessing shall be upon the head of him who sells freely" (Mishlei 11:26). This verse means simply what it says, but we were taught that every person is required and obligated to give grace after meals. If he is not versed in how, his wife and children give grace in his stead. May a curse come upon that person who needs his wife and children to give grace in his stead, because he does not know how to make that blessing.

121. If he does know, he is required to teach his son and give him the cup to make the blessing. Whoever prevents his son from getting an education, "the people shall curse him." "He who holds back corn (Heb. bar)," MEANING THAT HE PREVENTS HIS SON (ARAM. BAR) from blessing the Holy One, blessed be He, and being trained in the precepts, "the people shall curse him." HE ASKS: either "shall curse (plur.)" should have been in the singular form, or it should have said "the peoples shall curse (plur.) him," since "people" is one NATION, as it says, "And the one people shall be stronger than the other people" (Beresheet 25:23). Why is it "the people (sing.) shall curse (plur.) him"? HE REPLIES: It is written: "le'om," BECAUSE IT REFERS TO holy mother (Heb. la'em), THAT IS MALCHUT, who will curse that person that prevented that son from giving blessings to the Holy One, blessed be He, MEANING HE WAS CURSED TO MALCHUT, SO THAT SHE WILL NOT PROVIDE HIM BLESSINGS.

122. I am an only son to my mother. Hand me a cup so that I can give blessings to the Holy King, who presented the mighty ones at my mother's residence. I have spoken in their presence of difficult matters and was successful over them. Because of that, I will say grace and prior to that, I will interpret in its proper setting that scripture with which we began.

123. "He who holds back corn, the people shall curse him (Heb. yik'vuhu)": That is, whoever prevents his son FROM GIVING GRACE, as we were taught "the people shall curse him." This is as is written: "And that son of the Yisraelite woman, blasphemed (Heb. vayikov) the name" (Vayikra 24:11). "VAYIKOV" MEANS, HE PRONOUNCES. Here too, they will specify him to the mother, meaning they will tell his sins in detail to the holy Ima, WHICH IS MALCHUT. "But blessing shall be upon the head of him who sells freely": This applies to that person that will educate his son to give blessings to the Holy One, blessed be He, and teach him the precepts of the Torah.

124. The secret of this matter is written in the secret above: "What is his name and what is the name of his son, if you can tell" (Mishlei 30:4). That name is known: Hashem Tzevaot is His name, WHICH IS BINAH, AS ALL THE LEGIONS (HEB. TZEVAOT) ARE HERS, the name of his son: that is, Yisrael is his name, WHICH IS ZEIR ANPIN, CALLED 'YISRAEL', as is written: "Yisrael is My son, My firstborn" (Shemot 4:22). Here we have Yisrael with all the keys of the Faith, MEANING ALL THE LEVELS OF MALCHUT CONSIDERED FAITH, hanging upon Him - ZEIR ANPIN CALLED 'YISRAEL'. He praises himself and says, "Hashem has said to me, 'You are My son'" (Tehilim 2:7). THAT IS, YUD HEI VAV HEI THAT IS BINAH SAID TO ZEIR ANPIN, YOU ARE MY SON. And it is definitely so, since Aba and Ima, WHICH IS RIGHT AND LEFT OF BINAH THAT ARE CALLED 'YISRAEL-SABA AND TEVUNAH', AND ALSO 'ABA' AND 'IMA', have adorned ZEIR ANPIN and blessed Him with many blessings, SINCE ALL MOCHIN OF ZEIR ANPIN ARE FROM YISRAEL-SABA AND TEVUNAH. They commanded everyone to "worship (also: 'kiss') in purity (Heb. bar)" (Ibid. 12), meaning kiss the hand of this son (Aram. bar), THAT IS, ZEIR ANPIN, MEANING it is as if He gave him dominion over everything, so that all shall serve him. "Lest He be angry" (Ibid.), because ABA AND IMA have adorned him, ZEIR

120. פתח ואמר, מונע בר יקבואו לאם וברכות לראש משביר. האי קרא כמשמעו. אבל תנינן, כל בר נש חייב בברכת המזון. ואי לא ידע, אתתיה, או בנוי, מברכין ליה ותבא מארה להווא גברא, דלא ידע לברכא, עד דיצטריך לאתתיה ולבנוי דיברכון ליה.

121. ואי הוא ידע, אצטריך לחנכא לבריה, ולמהב ליה בסא לברכא. ומאן דמנע ליה, דלא יתחנך, יקבואו לאום. מונע בר דלא לברכא לקודשא בריך הוא, ולא יתחנך במצות. יקבואו לאם, יקבואו מבעי ליה, או יקבואו לאומים, דהא לאם חר הוא, כד"א ולאם מלאם יאמץ, מאי יקבואו לאם. אלא לאם כתיב, לאימא קדישא. יקבואו להאי בר נש, דמנע להווא בר מלברכא לקודשא בריך הוא.

122. אגא ברא יחידא הוינא לאמי, הבו לי בסא ואברך למלכא קדישא, דיהב בביתא דאמי, גוברין דחילא, דמלילנא קמיהו מלין תקיפין, וזכינא לון. ובג"כ אגא אברך. וקודם דא אתישב קרא על תקוניה, הא דשרינן ביה.

123. מונע בר יקבואו לאם, מאן דאמנע בר כמה דאתמר, יקבואו לאם. כד"א, ויקוב בן האשה הישראלית את השם. אוף הכא יקבואו, ויפרשון ליה לאם, ופרשו חטאוי לאמא קדישא. וברכה לראש משביר, להווא ב"נ דיחנך בריה לברכא לקודשא בריך הוא, ולחנכא ליה במקודי אורייתא.

124. ורזא דמלה, כתיב ברזא דלעילא, מה שמו ומה שם בנו כי תדע. ההוא שם ידיעא, יי צבאות שמו. שם בנו. ישראל שמו. דכתיב בני בכרי ישראל. והא ישראל, כל מפתחן דמהימנותא ביה תליין. ואיהו משתבח ואמר, יי אמר אלי בני אתה. והכי הוא ודאי, דהא אבא ואמא עטרו ליה, וברכו ליה בכמה ברכאן, ואמרו ופקידו לכלא, נשקו בר, נשקו ידא להאי בר. כפיכול, שלטנו יהב ליה על כלא, דכלא ימלחון ליה. פן יאנף, בגין דאעטרו ליה בדינא ורחמי. מאן דזכי לדינא לדינא, מאן דזכי לרחמי לרחמי.

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ANPIN, with judgment and mercy. Whoever deserves judgment is for judgment and whoever deserves mercy is for compassion.

125. All the blessings of the above and below are ascending to this son, ZEIR ANPIN, and get adorned. Whoever prevents blessings from this son will spread out his sins in the presence of the sanctified King, meaning to the mother actually, WHICH IS BINAH. HENCE, IT SAYS, "HE WHO HOLDS BACK CORN, THE PEOPLE SHALL CURSE HIM." "But blessing shall be upon the head of him who sells freely": That is the one who gives the grace and invites with the cup of grace whoever it is proper, MEANING THE HOLY ONE, BLESSED BE HE. Through this, the Other Side is broken. By its breaking, it is subdued and the side of sanctity gets raised. This is what is written: "But blessing shall be upon the head of him who sells freely (Heb. mashbir)." As he uplifts and blesses the Holy One, blessed be He, and causes the Other Side to break down (Heb. shever), in accordance, the Holy One, blessed be He, draws blessings upon him from above and the one who is called 'grace', WHICH IS MALCHUT, prevails upon his head.

126. From here on, friends, give, and we will say grace. They handed him the cup of grace and he made the blessings. All the friends were rejoicing that they had not been so happy since the wedding feast celebration of Rabbi Elazar. They were first to greet him with happiness and willingness of heart. That child told them, You should not part from me except by words of Torah, for that is the way we were taught.

127. He opened the discussion with the verse: "And Hashem went before them by day, in a pillar of a cloud..." (Shemot 13:21). That Vav Yud Hei Vav Hei (Hashem), THAT ALLUDES TO MALCHUT, has above it a tuning sound, MEANING, THAT CANTILATION MARK OF PAZER IS WRITTEN ABOVE IT, WHICH IS ERECT. Why? HE RESPONDS: It is only because at that period, how lovely and beautiful it was for this bride, WHICH IS MALCHUT, who was subdued until now in the exile. Now she walks joyfully with an upright raised head within her multitudes.

128. By "And Yud Hei Vav Hei," the sound mark is erect above it, AND AFTER THIS IS WRITTEN: "Went before them by day." Up to this point, it is not known if the bride, WHICH IS MALCHUT, THAT IS ALLUDED TO IN THE NAME OF "AND YUD HEI VAV HEI," goes before them or not, since there is a separating musical mark in "and Yud Hei Vav Hei," WHEN SINGING THIS PAZER CANTILATION MARK THAT SEPARATES "AND YUD HEI VAV HEI" - WHICH IS MALCHUT, FROM "WENT BEFORE THEM BY DAY." HE RESPONDS: It is only that she, MALCHUT, INDICATED BY THE NAME "AND YUD HEI VAV HEI," was there, but goes in front of "them," that is the elder of the household, the owner, to whom the Holy One, blessed be He swore. And who is that? That is Abraham, MEANING THE CHESD OF ZEIR ANPIN, as it says, "Yet Hashem will command his steadfast love (Heb. chesed) in the daytime" (Tehilim 42:9). SIMILARLY, "If My covenant be not day and night" (Yirmeyah 33:25), OF WHICH CHESD IS CONSIDERED DAY because it is a day in which all the days, MEANING ALL THE SFIROT OF ZEIR ANPIN, are included, IN CHESD, a day of the other days, which is definitely all the other days. Therefore, it is called 'Yomam' (alluding plural form) and not the accustomed Yom. Because of this, it is written: "Went before them by day." He, CHESD OF ZEIR ANPIN, walks by day and the bride, INDICATED BY "AND YUD HEI VAV HEI," walks by night, as is written: "And by night in a pillar of fire, to give them light" (Shemot 13:21). That is the bride, WHICH IS MALCHUT; everyone in his place, SINCE ZEIR ANPIN IS THE DOMINION OF THE DAY AND MALCHUT IS THE DOMINION OF THE NIGHT. Friends, day and night may they be ever before you. They kissed him and greeted him as before and left.

125. כָּל בְּרָכָאן דְלַעִילָא, וְתַתָּא לְהַאי בְּרַ סְלִיקוּן וּמַתְעַטְרֵן. וּמֵאן דְּמִנַּע בְּרָכָאן מֵהַאי בְּרַ, יִפְרְשׁוּן חֲטָאוֹי קִמֵּי מַלְכָּא קְדִישָׁא, לֵאמֹם מִמֶּשׁ. וּבְרָכָה לְרֵאשׁ מִשְׁבִּיר, מֵאן דְּמִבְּרַךְ וְאִזְמִין בְּכֶסֶף דְּבְרָכָה לְמֵאן דְּאַצְטְרִיךְ לֵיהּ, בְּהַאי אַתְּבַר סְטְרָא אַחְרָא וְאַתְכַּמֵּיָא בְּתַבִּירוֹ. וְאַסְתַּלַּק סְטְרַ קְדוּשָׁה. וְדָא הוּא דְכֶתִיב, וּבְרָכָה לְרֵאשׁ מִשְׁבִּיר. כִּמְהָ דְאִיהוּ מְסַלֵּק וּמִבְּרַךְ לְקוּדְשָׁא בְּרִיךְ הוּא, וְעֵבִיד לְסְטְרַ אַחְרָא דִּיתְבַר, הֲכִי קוּדְשָׁא בְּרִיךְ הוּא מְשִׁיךְ עֲלֵיהּ בְּרָכָאן מְלַעִילָא, וְהוּא דְאִקְרִי בְּרָכָה, שְׂרִיא עַל רִישֵׁיהּ.

126. מִכָּאן וְלַהֲלָאָה חֲבַרְיָא, הֲבֵוּ וּנְבַרְיָן. יְהִבּוּ לֵיהּ כֶּסֶף דְּבְרָכָה, וּבְרִיךְ. וְחֲבַרְיָא כְּלָהּ הוּי בְּחַדְוָה, דְּהָא מִיּוּמָא דְּהַלּוּלָא דְר' אֶלְעָזָר, לֹא חָדוּ חֲבַרְיָא, כִּהוּא יוּמָא דִּיתְבוּ תַמָּן. אִקְדִּימוּ וּבְרִיכוּ לֵיהּ בְּחַדְוָה בְּרַעוּ דְלִבָּא. אִמַר הוּא יְנוּקָא, לִית לְכוּ לְאַתְפְּרָשָׁא, אֶלָּא מְגוּ מְלֵי אֹרִייתָא, וְהֲכִי תַנִּינָן.

127. פֶּתַח וְאִמַר וַיְי' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן וְגו'. וַיְי', זְקִיף טַעְמָא לַעִילָא, אִמְאִי. אֶלָּא, בְּהוּא שְׁעֵתָא כִּמְהָ יָאוּת וּשְׁמִירוֹ הוּת לְהַאי כְּלָה, דְאַתְכַּמֵּיָא עַד הַשְׁתָּא בְּגִלוּתָא, וְהַשְׁתָּא אִזְלַת בְּזְקִיפּוּ דְרִישָׁא בְּאַכְלוּסָהָא בְּחַדְוָה.

128. בְּיוֹי זְקִיף טַעְמָא לַעִילָא, הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. עַד הֲכָא לֹא יָדַע, אִי הַאי כְּלָה אִזְלַת לְקַמֵּייהוּ, אִי לֹא, דְּהָא טַעְמָא אִפְסִיק בְּוִיהוּ"ה, אֶלָּא אִיהִי הוּת תַמָּן, אֲבָל מֵאן דְּאִזִּיל קַמֵּייהוּ, סְבָא עֲלָאָה, מְאֲרִיָּה דְבֵיתָא, הוּא דְאִזְמִין לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. וּמִנּוּ. אֲבַרְהָם. דְכֶתִיב, יוֹמָם יִצְוֶה יְי' חֲסֵדוֹ. וּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה. יוּמָא דְכָל יוֹמִין כְּלִילָן בֵּינָה. יוּמָא דְשָׂאֵר יוֹמִין, אִיהוּ שְׂאֵר כָּל יוֹמִין וְדָאִי. וְעַל דָּא אִקְרִי יוֹמָם, וְלֹא יוֹם. וּבִג"כ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, הוּא אִזִּיל בִּימְמָא, וְכָלָה אִזְלַת כְּלִילָא, דְכֶתִיב וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם, דָּא כְּלָה, כָּל חַד כְּדַקְחֹזִי לֵיהּ. וְאַתָּן חֲבַרְיָא, יוֹמָם וְלַיְלָה יְהִי קַמֵּיכוּ, בְּכָל שְׁעֵתָא. נִשְׁקוּהוּ, וּבְרַכּוּהוּ כְּמַלְקְדָמִין, וְאִזְלוּ.

129. They came before Rabbi Shimon and related the episode to him. He marveled and said, How proper that is, but he will not rise in fame. When a delicate tree grows, its light rises temporarily and soon it dims and sinks. In addition, I already said where that light came from, THAT IT WAS THE SON OF RABBI HAMNUNA.

129. אָתוּ לְגַבִּי רַבִּי שְׁמַעוֹן, וְסָחוּ לִי עוֹבְדָא. תְּוֹה, אָמַר כְּמָה יָאוֹת הוּא. אָבֵל לֹא סָלִיק בְּשִׁמְאָא. אַעֲא דְקִיק, כַּד סָלִיק נְהוּרִיָּה, סָלִיק לְפֻּם שְׁעֵתָא, וּמִיד כְּבָה וְאַשְׁתַּקַּע. וְתוּ הָא אֲמִינָא נְהוּרָא דָא מִמָּה הוּי.

130. He opened the discussion with the verse: "His seed shall be mighty upon earth: the generation of the upright shall be blessed" (Tehilim 112:2). When a man is "mighty upon earth" and strong in Torah, mighty over his Evil Inclination, he is then certainly mighty upon earth, since his light rises continuously and abundantly. Then, "the generation of the upright shall be blessed," spelled "will bless." HE SAID THAT ABOUT RABBI HAMNUNA, THAT BECAUSE HE WAS MIGHTY UPON EARTH, THEREFORE THE GENERATION OF THE UPRIGHT SHALL BLESS, IN THAT HE MERITED TO HAVE SUCH A SON.

130. פִּתַּח וְאָמַר, גְּבוּר בְּאַרְץ יְהִיָּה זְרַעוּ דוֹר יִשְׂרָיִם יְבוֹרְךָ. כַּד בַּר נִשׁ אִיהוּ גְּבוּר בְּאַרְץ, גְּבוּר בְּאוֹרֵייתָא, גְּבוּר בְּיִצְרִיָּה, גְּבוּר בְּאַרְץ וְדַאי. סָלִיק נְהוּרִיָּה, וְאַתְמַשְׁךָ בִּיה מְשִׁיכוּ סָגִי, כַּדִּין דוֹר יִשְׂרָיִם יְבָרְךָ, יְבוֹרְךָ כְּתִיב.

131. Rabbi Aba said, But we see children speaking eloquently of lofty matters, and then they become world leaders. He said to them, Children that speak of one or two things temporarily, without specific intention, a person can be secure that he will deserve to teach Torah in Yisrael. But this CHILD, whose light has reached a mature stature with perfect logic is not so. Furthermore, the Holy One, blessed be He, desires to smell this apple. THEREFORE, IT IS IMPERATIVE THAT HE WILL DEPART. Praised is his lot.

131. אָמַר רַבִּי אַבָּא, וְהָא חֲמִינֵן יְנוּקֵי דְאֲמַרִּין מְלִין עֲלָיִן, וְקִימִין לְבַתֵּר רִישֵׁין דְּעֲלָמָא. א"ל, יְנוּקָא דְאֲמַר מְלָה חֲדָא, אוֹ תְרִין, לְפֻּם שְׁעֵתָא, בְּלֹא כּוּוּנָה דְּלֵהוֹן, מוּבְטַח בַּר נִשׁ בְּדָא, דִּיזְכִּי לְמִילָף אוֹרֵייתָא בְּיִשְׂרָאֵל. אָבֵל דָּא, דְּנְהוּרָא דִּילִיָּה קִינִמָּא עַל קִינִמִּיָּה בְּדַעְתָּא שְׁלִים, לֹאוּ הֲכִי וְתוּ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא וְתִיאוּבְתִיָּה דִּילִיָּה, לְאַרְחָא בְּתַפְחָא דָּא, זְכָאָה חוּלְקִיָּה.

132. Praised are you, the righteous, that it is written about you: "And the remnant that is escaped of the house of Judah, shall yet again take root downward, and bear fruit upward" (II Melachim 19:30). "Root downward": He is like his father, RABBI HAMNUNA, who departed from the world and he is a "root downward" in the Yeshivah of the firmament, WHICH IS THE YESHIVAH OF METATRON. "And bear fruit upward" in the higher Yeshivah, WHICH IS THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE. How fine this root and fruit are. If I would not have felt that the Holy One, blessed be He, has a desire to smell him I WOULD HAVE ARRANGED IT that no one would have any effective rule over him, MEANING THAT HE WOULD LIVE LONG. However, let it be His wish that his mother shall not see any pain, because of him. So it was THAT HE DEPARTED.

132. זְכָאִין אֲתוּן צְדִיקֵיָּא, דְּכְתִיב בְּכוּ, וְיִסְפָּה מְלִיטַת בֵּית יְהוּדָה הַנְּשָׂאֲרַת שְׂרַשׁ לְמַטָּה וְעֵשָׂה פְרִי לְמַעְלָה. שְׂרַשׁ לְמַטָּה, כְּגוֹן אָבוּי, דְּאַסְתַּלַּק מְעֲלָמָא, וְאִיהוּ שְׂרַשׁ לְמַטָּה, בְּמַתִּיבְתָא דְרִקִיעָא. וְעֵשָׂה פְרִי לְמַעְלָה, בְּמַתִּיבְתָא עֲלָאָה. כְּמָה טְבָא שְׂרַשָּׁא וְאִיבָא. וְאִי לֹאוּ דְלֹא אֵהָא מְקַטְרָגָא לְקוּדְשָׁא בְּרִיךְ הוּא, הוּאִיל וְתִיאוּבְתִיָּה לְאַרְחָא בִּיה, לֹא הוּהּ מֵאן דִּיכּוּל לְשַׁלְטָאָה בִּיה. אָבֵל יְהָא רַעוּא, דְּאֲמִיָּה לֹא תַחְמִי צַעְרָא עֲלֵיהּ, וְכֵן הוּהּ.

7. "So he sent messengers to Bilaam"

Rabbi Shimon tells how Balak sent a message to Bilaam to ask him to curse the children of Yisrael, since Balak knew about Bilaam's high level of sorcery. We hear about the table that was prepared by the sorcerer for the defiled spirits to draw them near, and then about the table of acacia wood in the tabernacle that was made to draw the Holy Spirit from above.

133. "So he sent messengers to Bilaam the son of Be'or" (Ibid. 5-6). There are 28 words here, corresponding to the 28 levels of witches and magic sorcerers using a bird. We need to wonder why whoever wished to speak to Bilaam and join with him sent clear instructions immediately before approaching him, by saying, "Behold, there is a people come out from Egypt... Come now therefore, I pray you, curse me" (Bemidbar 22:6). He should first have joined with him, ingratiated himself, bribed him and then informed him of what he wished to do.

134. HE RESPONDS: Yet Rabbi Yosi said that from here, it is recognizable that Balak was already aware of the desires of that evildoer, and that he wished to be apportioned great projects; his only ambition is to do evil deeds. THEREFORE, HE WAS EXALTING HIM AS IF THE REINS ARE IN HIS HANDS, AND TO WHOM HE WISHES HE CAN SEND BLESSINGS OR CURSES AND IT WILL BE ACCOMPLISHED. ALSO, HE INFORMED HIM OF HIS OWN DESIRE TO CURSE YISRAEL, SINCE HE KNEW THAT HIS ENTIRE WISH WAS ONLY TO DO EVIL AND HARM.

135. Balak performed sorcery and witchcraft and prepared a bird. He was aware that Moses' levels were lofty and dear; he crafted with his witchery, and performed magical sorcery, and was aware that Bilaam's levels were correspondingly opposite, DIAMETRICALLY OPPOSED TO THE LEVELS OF MOSES. Immediately, "he sent messengers to Bilaam the son of Be'or."

136. Petor is a name of a place, as is written: "From Petor of Aram Naharaim to curse you" (Devarim 23:5). Why was it called that way? Because it is written: "That set out a table for Fortune" (Yeshayah 65:11). He prepared a feast table there every day, since that is the custom of the Evil Sides. They set up for them a table with food and drink, performed sorcery, and smoked incense before that table. Then all the defiled spirits gathered there and informed them of whatever they wished. And all the magic and sorcery in the world were on that table, which is why the name of the place was called 'Petorah', since a table is called 'Petora' in Aram Naharaim (Mesopotamia).

137. He opened the discussion with the verse: "You shall also make a table of acacia wood" (Shemot 25:23) and it is written: "And you shall set upon the table showbread..." (Ibid. 30). The Holy One, blessed be He, wished to have all these holy utensils made for Him, in order to continually draw the Holy Spirit from above downward. The wicked Bilaam prepared similarly for the Other Side, and he prepared a table and bread that is called "disgusting bread" (Malachi 1:7). As we were taught, the Other Side follows the holiness like a monkey after people. And Solomon, the King, cried and said, "For what can the man do who comes after the king? Even that which has already been done" (Kohelet 2:12), WISHING TO IMITATE HIM, AND BE LIKE HIM, and we were already taught this verse.

133. וַיִּשְׁלַח מְלָאכִים אֶל בַּלְעָם בֶּן בְּעוֹר וְגו'. הֲכֵא
אֵיךְ עָשְׂרִין וְתַמְנוּיָא תִּיבִין, לְקַבֵּל כ"ח דְּרָגִין דְּחַרְשֵׁי
קוֹסְמִין דְּצַפּוֹר. וְאֵיךְ לְאַסְתַּבְּלָא, מֵאַן דְּבַעָא לְמַלְלָא
בְּיָה בְּבַלְעָם, וְלֵאחַרְבָּא בְּהַדְיָה, אֲמַאי שָׂדֵר לִי
מִיָּד, עַד לֹא יוֹתִי לְגַבְיָהּ, מְלִין בְּפִירוּשָׁא, דְּקֹאֲמֵר
הֵיךְ עִם יֵצֵא מִמְצָרִים וְעַתָּה לְכֵה אֲרָה לִי, הוּוּ לִי
לְאַתְחַבְּרָא בְּהַדְיָה בְּקִדְמִיתָא, וְלִפְנֵי־סָא וְלִשְׁוֹחַדָּא
לִי, וְלִבְתָּר לְאוֹדְעָא לִי מְלוּי.

134. אֵלָא אֲמַר רַבִּי יוֹסִי, מֵהֲכֵא אֲשֶׁתְּמוֹדַע דְּהָא
יָדַע בְּלֵק רַעוּתִיהָ דְּהָהוּא רָשָׁע, דְּבַעָא לְאַתְיָקְרָא
תְּדִיר בְּמִלִּין רַבְרַבִּין, וְלִית לִי תִיאוּבְתָא, אֵלָא כִּד
עֵבִיד בִּישׁוּן.

135. בְּלֵק קָסֵם קָסְמִין וְעֵבִיד חַרְשֵׁין וְאַתְקִין צַפּוֹרָא.
וְיָדַע דְּדִרְגִין דְּמֹשֶׁה עֲלָאִין וְיָקִירִין, וְחַרְשׁ בְּחַרְשׁוּי
וְקָסֵם בְּקָסְמוּי, וְיָדַע דְּדִרְגִין דְּבַלְעָם הוּוּ לְקַבְּלִיּוּהוּ,
מִיָּד וַיִּשְׁלַח מְלָאכִים אֶל בַּלְעָם בֶּן בְּעוֹר.

136. פְּתוּרָה: שְׁמָא דְּאַתְרָא הוּוּ. כַּד"א, מִפְּתוֹר אֲרָם
נְהָרִים לְקַלְלָךְ. אֲמַאי אֲקָרִי הָכִי. בְּגִין דְּכִתְיִב,
הַעוֹרְכִים לְגַד שְׁלַחַן. וּפְתוּרָא הוּוּ מְסַדֵּר תַּמָּן כֹּל
יוֹמָא. דְּהָכִי הוּוּ תְּקוּנָא דְּסִטְרִין בִּישׁוּן, מְסַדְרִין
קְמִיּוּהוּ פְּתוּרָא בְּמִיכְלָא וּבְמִשְׁתֵּינְיָא, וְעֵבִידִין חַרְשֵׁין,
וּמְקַטְרִין לְקָמֵי פְּתוּרָא, וּמְתַכְנְשִׁין תַּמָּן כֹּל רוּחִין
מְסֻאֲבִין, וְאוֹדְעִין לוֹן מַה דְּאִינוּן בְּעָאן. וְכֹל חַרְשֵׁין
וְקוֹסְמִין דְּעֲלָמָא עַל הָהוּא פְּתוּרָא הוּוּ, וּבְג"כ אֲקָרִי
שְׁמָא דְּאַתְרָא הוּוּ פְּתוּרָא. דְּהָכִי קוֹרִין בְּאַרְם
נְהָרִים לְשְׁלַחַן פְּתוּרָא.

137. פְּתַח וְאֲמַר וְעָשִׂיתָ שְׁלַחַן עֲצֵי שִׁטִּים וְגו'.
וְכִתְיִב וְנָתַתָּ עַל הַשְּׁלַחַן לֶחֶם פָּנִים וְגו'. כֹּל אִינוּן
מֵאַנִּי קוֹדֶשָׁא, בְּעָא קוֹדֶשָׁא בְּרִין הוּוּ לְמַעַבְד
קְמִיָּה, לְאַמְשַׁכָּא רוּחָא קְדִישָׁא מְעִילָא לְתַתָּא.
הוּוּ רָשָׁע דְּבַלְעָם, הוּוּ מְסַדֵּר הָכִי לְסִטְרָא אַחְרָא.
וְהוּוּ מְסַדֵּר שְׁלַחַן, וְנִהְמָא דְּאַקְרִי לֶחֶם מְגוּאֵל, כְּמַה
דְּאַתְמֵר. דְּהָכִי אֲזִיל סִטְרָא אַחְרָא בְּתַר קְדוּשָׁה, בְּקוֹף
בְּתַר בְּנֵי נֶשָׂא. וְשְׁלָמָה מְלַכָּא צּוּחַ וְאֲמַר, כִּי מַה
הָאֲדָם שְׂנֵא אַחְרֵי הַמֶּלֶךְ אֵת אֲשֶׁר כָּבַר עֲשׂוּהוּ.
וְהָא אֲתַמֵּר קְרָא דָא.

8. "And rose up from Seir to them"

We are told that God first offered the Torah to the children of Esau and then to the children of Ishmael, all of whom refused it, before He offered it to the children of Yisrael. Rabbi Shimon clarifies a point by saying that the refusal of the inhabitants of Seir and Paran enabled God to add their light and love to the children of Yisrael. We hear a dialogue between God and Samael wherein God offers the Torah to Samael who of course refuses it because of its stricture against killing. Samael suggests that God give the Torah to the children of Yisrael because he thinks that would ensure that Yisrael would never be capable of surviving or ruling - in effect, that the Torah would make them weak. Samael removes his own light and gives it to God to add to the light of Yisrael. The same thing happens with Rachav, the higher minister of Ishmael, who refuses the Torah because of its prohibition against adultery, and who also gives his light to God for Yisrael. Eventually we learn that from the other nations of the world God also took gifts on behalf of the children of Yisrael. Thus Yisrael inherited the Torah with no disagreement from anyone above or below. When Yisrael sinned and went into exile, all their gifts were removed from them, but in the future these gifts will be returned to them.

138. Come and see that it is written: "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled..." (Shoftim 5:4). When the Holy One, blessed be He, wished to give the Torah to Yisrael, He went and invited the children of Esau, but they did not accept it, as it says, "Hashem came from Sinai, and rose up from Seir to them" (Devarim 33:2). They refused to accept her. He went to the children of Ishmael and they refused to accept her, as it says, "He shone forth from Mount Paran" (Devarim 33:2). Since they refused, he returned to the children of Yisrael as we were taught.

139. Since we learned that a person does not commit any sin, we should ask if the words matter when a person is very meticulous about the details of the Torah and is asking his questions to clarify. This scripture is difficult to understand and the question needs to be asked. When the Holy One, blessed be He, went to Seir, to which Prophet of theirs did He appear? And when He approached Paran, to which prophet of theirs did He reveal Himself? If you say that He revealed Himself to the whole nation, we find that it happened only to Yisrael alone and through Moses. FURTHERMORE, we were taught that this is what the scripture should have said, 'Hashem came to Sinai, and rose up to Seir to them; He shone forth to Mount Paran'. What is meant by: "From Seir to them...from Mount Paran"? All this must be known and be observed. Though I asked, I have not yet heard.

140. When Rabbi Shimon came, he approached and asked this again. RABBI SHIMON said to him, This inquiry has been settled, as "Hashem came from Sinai" is as it says, "Lo, I come to you in a thick cloud" (Shemot 19:9) and "came from Sinai." He appeared over them "and rose up from Seir to them," which MEANS that because the inhabitants of Seir said that they do not wish to accept the Torah, He shone upon Yisrael, and added light, and great love, to them. Similarly, He "shone forth" and brightened the light from the mountain of Paran; additional love and bright light was available from the inhabitants of Paran's refusal to accept the Torah, and that was given to Yisrael as well, as is proper.

138. ת"ח, כתיב יי' בצאתך משעיר בצעריך משדה ארום ארץ רעשה וגו'. בשעתא דבעא קודשא בריך הוא למיהב אורייתא לישראל, אזל וזמין להו לבני עשו, ולא קבלוה. כד"א יי' מסיני בא וזרח משעיר למו, ולא בעו לקבלה. אזל לבני ישמעאל, ולא בעו לקבלה, דכתיב הופיע מהר פארן. כיון דלא בעו, אהדר לון לישראל, הכי תנינן.

139. השתא אית לשאלא, והא תנינן דלית חטאה בד בר נש מדקדק דיוקין דאורייתא, וישאל שאלתיו לאנהרא מלוי. האי קרא לא אתיושבא, ואית לשאלא. קודשא בריך הוא בד אזל לשעיר, למאן נביאה דלהון אתגלי. וכד אזל לפארן, למאן נביאה דלהון אתגלי. אי תימא דאתגלי לכלהו, לא אשכחן דא לעלמין. בר לישראל בלחודייהו, וע"י דמשה. והא אתמר דהכי מבעי קרא למימר, יי' לסיני בא, וזרח לשעיר למו, הופיע להר פארן, מהו משעיר למו, ומהו מהר פארן. כלא אית למנדע ולאסתבלא, והא שאילנא, ולא שמענא, ולא ידענא.

140. בד אתא רבי שמעון, אתא ושאל מלה במלקדמין, א"ל הא שאלתא דא אתאמרת. יי' מסיני בא: כד"א הנה אנכי בא אליך בעב הענן, ומסיני בא ואתגלי עלייהו. וזרח משעיר למו, ממה דאמרו בני שעיר, דלא בעאן לקבלא, מהאי, אנהר לון לישראל, ואוסיף עלייהו נהורא וחביבו סגיא. אוף הכי, הופיע ואנהר לישראל מהר פארן, ממה דאמרו בני פארן, דלא בעו לקבלא, מהאי. אוסיפו ישראל חביבו ונהירו יתיר בדקא זאות.

141. You asked through whom He was revealed to them. That is a high secret and it will be uncovered through you; THAT IS, THROUGH YOUR INQUIRY. The Torah came out from the highest mystery, from the concealed head of the King, WHICH IS BINAH. When it reached the left arm, WHICH IS ISAAC, MEANING GVURAH, the Holy One, blessed be He, saw in that arm bad blood, that was increasing from there, WHICH IS ESAU, MEANING SAMAEL AND THE OTHER SIDE. He said, 'I need to refine and clarify this arm and if I do not take off that defective blood, it will injure everything. Indeed, it is necessary to refine every defect from here.'

142. What did He do? He called Samael, ESAU'S MINISTER ABOVE, who came before Him. He said to him, 'Do you want My Torah?' And he said, 'What is written in it?' He said, "You shall not murder" (Shemot 20:13), since the Holy One, blessed be He, skipped to show him the necessary place - HE SKIPPED TO THE COMMANDMENT THAT HE KNEW HE WOULD NOT BE ABLE TO KEEP. SAMAEL said, Heaven forbid, this Torah is Yours and Yours it shall remain. I do not desire such a Torah. He again beseeched of Him saying, Master of the world, if You give me THIS TORAH, my entire government will cease, since my entire domination is based on killing. AND IF I ACCEPT THE TORAH, there will no longer be wars. My rule is over the planet Maadim (Mars) THAT INDICATES SPILLING OF BLOOD. If so, all becomes void from the world.

143. Master of the world, take for Yourself that Torah of Yours. I do not want any part or portion in it. However, if it suits You, here are the people, the children of Jacob, for whom THIS TORAH is suitable. He thought that he said about them some derogatory accusation, which is the meaning of: "And rose up from Seir to them." Actually "from Seir" light went out for Yisrael, MEANING FROM SAMAEL, THE CHIEF MINISTER OF SEIR. Samael said TO HIMSELF, Certainly, if Jacob's children will accept THE TORAH, they will cease to exist in the world and will never be capable of ruling. THE HOLY ONE, BLESSED BE HE, responded several times and said the following, 'You are the firstborn, BECAUSE ESAU WAS THE FIRSTBORN and THE TORAH befits you.' He said to him, My birthright belongs to him, since it was sold to him and I gave my consent. THE HOLY ONE, BLESSED BE HE, then said, 'Since you don't wish to have any part IN THE TORAH, remove yourself from it altogether.' He said, Fine.

144. THE HOLY ONE, BLESSED BE HE, said to him, 'Since it is so, give Me advice on what I should do, so that the children of Jacob would accept it, as you say.' SAMAEL said to him, Master of the world, there is a need to bribe them. Take light from the light of the legions in heaven and impart it to them. By this, they will accept her and here is some OF MY LIGHT, which I will give first. He removed from himself the light that enveloped him and gave it TO THE HOLY ONE, BLESSED BE HE, TO present it to Yisrael. This is what is meant by: "And rose up from Seir to them"; "from Seir" actually is Samael. It is written about him: "And the goat (Heb. sair) shall bear upon it" (Vayikra 16:22). "To them" MEANS to the children of Yisrael.

141. ומה דשאלת על ידא דמאן אתגלי עליהו. רזא עלאה איהו, ואתגלי מלה על ידך. אורייתא נפקת מרזא עלאה, דרישא דמלכא סתימא, כד מטא לגבי דרועא שמאלא, חמא קודשא ברין הוא בההוא דרועא, דמא בישא דהוה מתרבי מתמן. אמר, אצטריך לי לבררא וללבנא דרועא דא. ואי לא ימאין ההוא דמא בישא, יפגים כלא. אבל אצטריך לבררא מהכא כל פגימו.

142. מה עבר. קרא לסמאל, ואתא קמיה, ואמר ליה תבעי אורייתא דילי. אמר, מה בתיב בה. אמר ליה, לא תרצח. דליג קודשא ברין הוא לאתר דאצטריך. אמר ח"ו, אורייתא דא דילך היא, ודילך יהא, לא בעינא אורייתא דא. אתיב ואתחנן קמיה, אמר מאריה דעלמא, אי את יהבה לי, כל שלטנו דילי אתעבר, דהא שלטנו דילי על קטולא איהו, וקרבינ לא יהון ושלטנו דילי על ככבא דמאדים, א"ה כלא אתבטל מעלמא.

143. מאריה דעלמא, טול אורייתך, ולא יהא חולקא ואחסנא לי בה. אבל אי נחא קמך, הא עמא בנוי דיעקב, לון אתחזי. ואיהו חשיב דהא דלטורא אמר עליהו. ודא הוא וזרח משעיר למו, משעיר ממש נפק נהורא לון לישראל. אמר סמאל ל ודאי, אי בנוי דיעקב יקבלון דא, יתעברון מעלמא, ולא ישלטון לעלמין. אתיב ליה כמה זמנין, ואמר דא, ואמר ליה אנת בוכרא, ולך אתחזי. אמר ליה, הא ליה בכירותא דילי, והא אודבן ליה, ואנא אודיתי. אמר ליה הואיל ולא בעית למהוי לך בה חולקא, אתעבר מנה בכלא. אמר יאות.

144. אמר ליה, הואיל וכך, הב לי עיטא, איך אעביד דיקבלון לה בנוי דיעקב דאת אמר. אמר ליה מאריה דעלמא, אצטריך לשחדא לון, טול נהורא מנהירו דחילי שמיא, והב עליהו, ובדא יקבלון לה, והא דילי יהא בקדמיתא. אפשרי מניה נהירו דחפניא עליה, ויהב ליה, למיהב לון לישראל, דה"ד וזרח משעיר למו. משעיר ממש דא סמאל. דכתיב ונשא השעיר עליו. למו לישראל.

145. As soon as he removed that one, SAMAEL, and cleaned out the bad blood from the left arm, THAT IS ISAAC, WHICH IS GVURAH, he turned to the right arm, WHICH IS ABRAHAM, AND HE IS CHESED. He noticed in it also DEFECTIVE BLOOD THAT IS ISHMAEL. He said, 'This arm too needs to have the bad blood cleaned out of it.' The Holy One, blessed be He, called to Rahav, THE MINISTER UP HIGH OF ISHMAEL. He said to him, 'Do you want my Torah?' RAHAV said to him, What is written in it? He skipped EVERYTHING ELSE and said TO HIM, "You shall not commit adultery" (Shemot 20:13). He said to him, Woe FOR ME. If that is the legacy the Holy One, blessed be He, wishes me to inherit, that would be an evil legacy for me, since it would remove my entire dominion WHICH IS BASED ON ADULTERY. Since I took the blessings of the water, the blessing reserved for the fish of the sea, as is written: "Be fruitful (Heb. pru) and multiply" (Beresheet 1:22) and is written: "and will make him fruitful, and will multiply him..." (Ibid. 17:20). It is further written: "And he will be a wild (Heb. pere) man" (Ibid. 16:12).

146. He began to beseech his Master and said to him, Master of the world, two children came out of Abraham. Here are the children of Isaac, give it to them, for she is suitable for them. THE HOLY ONE, BLESSED BE HE, said to him, 'I can't, since you are the firstborn and THE TORAH is suitable for you.' He began to plead before him and said, Master of the world, let the rights of the firstborn be his. That light which I inherited as a legacy thereby due to that RIGHTS OF THE FIRSTBORN, take and give to them. And so, THE HOLY ONE, BLESSED BE HE, did. This is what is written: "He shone forth from Mount Paran" (Devarim 33:2).

147. What changed, in that by Samael, it says, "Rose up" and by Rahav, it is written: "Shone forth"? HE RESPONDS: It is only that he took with that light, which he removed from Samael, the sword and the killing, to kill with sentencing by judgment and to do the killing properly, as is written: "And One that is the sword of your excellency" (Devarim 33:29), though it is not belonging to you. From that blessing which he removed from Rahav, he took only a little, like someone that only shone a little of their blessing, meaning just enough to be able to produce and multiply. Therefore, IT IS WRITTEN: "He shone forth from Mount Paran" and it is not written: "Rose up," WHICH MEANS INCREASE LIKE BY SAMAEL.

148. As soon as THE HOLY ONE, BLESSED BE HE, took these gifts to Yisrael from these chief ministers that rule OVER ESAU AND ISHMAEL, he approached and called all the "holy multitudes" (Ibid. 2) that are appointed over the rest of the nations. They also replied to him similarly AS SAMAEL AND RAHAV. From all of them, he took and accepted gifts on behalf of Yisrael. THIS IS LIKE a doctor who had one vial full of life-giving spices and kept it for his son. He wished to give his son those life-giving spices, but the doctor was wise and thought about the evil servants in his household. If they notice that I give this gift to my son, they will be jealous and will want to kill him.

145. בֵּינוֹן דְּבִיעַר דָּא, וְאַעְבַּר דְּמָא בִישָׁא מִדְרוּעָא שְׂמַאלָא, אַהֲדַר לְדְרוּעָא יְמִינָא חֲמָא בִיהּ אוּף הֲכִי, אָמַר הֲכִי נְמִי אֶצְטְרִיךְ לְנִקְוִיא, מִדְמָא בִישָׁא, דְרוּעָא דָא. קָרָא לְרַהֲבִי אָמַר לִיהּ, תְּבַעֵי אֶתְּ אוֹרֵייתָא דִילִי. אָמַר לִיהּ, מַה כְּתִיב בְּהּ. דְלִיג לִיהּ, וְאָמַר לֹא תִנְאַף. אָמַר וּוִי אֵי יְרוּתָא דָא יַחְסִין לִי קוֹדֶשָׁא בְרִיךְ הוּא, יְרוּתָא בִישָׁא, דִּיתְעַבְר בְּהּ כֹּל שְׁלֹטְנִי, דְהָא בְרִכְתָּא דְמִיָּא נְטִילְנָא, בְרִכְתָּא דְנוּנִי יְמָא, דְכְתִיב פְּרוּ וּרְבוּ וְגו'. וְכְתִיב וְהַפְרִיתִי אוֹתוֹ וְהִרְבִּיתִי אוֹתוֹ וְגו' וְכְתִיב וְהוּא יִהְיֶה פְּרָא אָדָם.

146. שְׂאֵרִי לְאַתְחַנְנָא קְמִי מְאָרִיָּה, אָמַר לִיהּ, מְאָרִי דְעֵלְמָא, תְרִין בְנִין נִפְקְנָא מֵאַבְרָהָם, הָא בְנוֹי דִּיצְחָק, הֵב לֹון, וְלוֹן אֶתְחַזִּי. אָמַר לִיהּ, לֹא יִכְלִלְנָא, דְאַנְתְּ בּוֹכְרָא, וְלֶךְ אֶתְחַזִּי, שְׂאֵרִי לְאַתְחַנְנָא קְמִיָּה, וְאָמַר מְאָרִיָּה דְעֵלְמָא, בְּכִירוּתָא דִילִי יִהְיֶה דִילִיָּה, וְהָאֵי נְהוּרָא דְאַנָּא יְרִיתְנָא עַל דָּא, טוֹל וְהֵב לֹון, וְכַךְ עַבַּד, הֲדָא הוּא דְכְתִיב, הוֹפִיעַ מֵהַר פָּאֶרֶן.

147. מַאי שְׁנָא בְּסַמְאֵל כְּתִיב וּזְרַח, וּבְרַהֲבִי כְּתִיב הוֹפִיעַ. אֲלָא נְטִל בְּהוּא נְהִירוֹ דְאַפְשִׁיט מְנִיָּה סַמְאֵל, חֶרֶב וְקְטוּלָא, לְקַטְלָא בְדִינָא, וְלְקַטְלָא בְּדַקָּא יְאוּת. הֲדָא הוּא דְכְתִיב, וְאֲשֶׁר חֶרֶב גְּאוּתְךָ. אַע"ג דְלֹא הוּא דִילְךָ. וְנְטִל בְּהוּא בְרִכְתָּא דְאַפְשִׁיט מְנִיָּה רַהֲבִי, זְעִיר, כְּמָאן דְהוֹפִיעַ זְעִיר מִבְרִכְתָּא דְלֵהוּן, לְמַעַבְד פְּרִיָּה וּרְבִיָּה. בְּגִין כַךְ הוֹפִיעַ מֵהַר פָּאֶרֶן, וְלֹא כְּתִיב וּזְרַח.

148. בֵּינוֹן דְנִטְל מִתְנֵן אֵלִין לְיִשְׂרָאֵל, מְאִינוֹן רְבִרְבָּנִין שְׁלֹטְנִין, אֶתְא וְקָרָא לְהוּ לְכֹל רְבִבוֹת קֹדֶשׁ, דְמִמְנֵן עַל שְׂאָר עַמִּין, וְאַתִּיבוּ לִיהּ אוּף הֲכִי. וּמְכַלְהוּ קְבִיל וְנְטִיל מִתְנֵן, לְמִיָּהֵב לֹון לְיִשְׂרָאֵל. לְאַסִּיָּא, דְהוּא לִיהּ חַד מְאַנָּא מְלִיָּא מְסַמָּא דְחַזִּי, וְנְטִיר לִיהּ לְבְרִיָּה. בְּעָא לְמִיָּהֵב לִיהּ לְבְרִיָּה, הֲהוּא פְּלִיטוֹן דְסַמָּא דְחַזִּי. אֲסִיָּא הוּא חֲכִים, אָמַר עַבְדִּין בִּישִׁין אֵית בְּבִיתִי, אֵי יְנַדְעוּן דְאַנָּא יִהְיֶה לְבְרִי נְבֻזָּא דָא, יְבְאִישׁ בְּעֵינֵיָּהוּ, וְיַבְעוּן לְקַטְלָא לִיהּ.

149. What did he do? He took a little bit of poison spices and put it at the opening of that vessel, then called his servants and said to them, You faithful of mine, would you like to have some of this spice? They said, Let's see what it consists of. They took a bit of it to taste and, even before that, when they only smelled it, they felt like they were going to die. They figured to themselves, If he gives that spiced ointment to his son, he would certainly die, and we will inherit our lord's goods. They said to him, Our lord, this spiced ointment is only proper and suitable for your son. Here are some of our wages. Give it as a bribe to your son so that he will accept this spice.

150. So too, the Holy One, blessed be He, is a wise healer and knew if He gave the Torah to the children of Yisrael before he informed THE CHIEF MINISTERS, they would pursue Yisrael for her sake on a daily basis, and kill them. But instead, HE INVITED THEM AND THEY REFUSED and they gave him offerings and gifts so that YISRAEL should accept her. Moses accepted all of them to give to Yisrael. This is what is written: "You have ascended on high, you have led captivity captive: you have received gifts..." (Tehilim 68:19). Therefore, Yisrael inherited the Torah without any disagreement and without any accusation at all. Praised is He and praised is His name forever and ever.

151. Come and see the offerings and gifts that Yisrael received from the CHIEFS OF THESE NATIONS: they received their ornaments, because of which neither death nor the Other Side could dominate them, and not only that, they received the Torah without any protest. They also received gifts and presents from all. When they sinned, it is written: "And the children of Yisrael stripped themselves of their ornaments" (Shemot 33:6), which are "gifts from men," WHICH THEY RECEIVED. What was left of them? Just that captivity, which is written: "You have ascended on high, you have led captivity captive, YOU HAVE RECEIVED GIFTS FROM (ALSO: 'WITH') MEN."

152. When they repeated and sinned again, it is written: "And when the Canaanite, the king of Arad...heard...then he fought against Yisrael, and took some of them prisoners" (Bemidbar 21:1), MEANING THAT HE TOOK FROM THEM THEIR REMAINING CAPTIVITY. As long as the children of Yisrael will return to their Father in heaven, these gifts will be returned to them and they will shelter them. In the future to come, everything will be returned, as is written: "And then Hashem your Elohim will return your captivity..." (Devarim 30:3). From here on, speak your words.

9. "The earth feared, and was still"

Rabbi Yosi opens by saying that God told the earth that if Yisrael accepted the Torah all would be well, but if not He would return the earth to its formless condition. Because of this the earth trembled in fear that Yisrael would not accept, but when Yisrael said they would obey the Torah, the earth became still. After Yisrael accepted, they were no longer afraid of witchcraft or sorcery, because God removed its power over them when He led them out of Egypt. Balak knew this immediately when he arrived, so he needed advice from Bilaam. Next Rabbi Elazar is persuaded by the other rabbis to reveal the secret of the joy that God experiences in the Garden of Eden with the righteous.

149. מֵה עֶבֶד. נָטַל זְעִיר מִסַּמָּא דְמוֹתָא, וְשׂוּי אֶפְתָּחָא דְמֵאנָא, קָרָא לְעֶבְדָּו, אָמַר לֹון, אֲתוֹן מְהֵימְנָן קְדָמִי, תִּבְעוֹן לְהֵוּא סַמָּא. אָמְרוּ נַחְמֵי מֵאֵי הוּא. נָטְלוּ לְמַטְעֵם, עַד לָא אֲרַחוּ, בְּעוּ לְמֵימַת, אָמְרוּ בְּלִבֵּיהוּ, אֵי הָאֵי סַמָּא יְהִיב לְבָרִיה, וְדָאֵי יְמוֹת וְאֲנָן נִירַת לְרִבּוֹנָנָא. אָמְרוּ קַמֵּיה, מְרָנָא, סַמָּא דָּא לָא אֲתַחְזִי אֲלָא לְבָרְךְ, וְהָא אֲגָרָא דְפּוֹלְחָנָנָא שְׂבִקְנָא גַבְךְ, זִיל וְהִב לֵיה לְשׁוֹחֲרָא, דִּיקְבַּל סַמָּא דָּא.

150. כִּךְ קוֹדֶשָׁא בְּרִיךְ הוּא, הוּא אֲסִיָּא חֲכִים, יָדַע דָּאֵי יְהִיב אוֹרֵייתָא לְיִשְׂרָאֵל, עַד לָא אוֹדַע לֹון, בְּכַל יוֹמָא הוּוּ רַדְפִּין לֹון לְיִשְׂרָאֵל עֲלֵהּ, וְקַטְלִין לֹון. אֲבַל עֶבֶד דָּא, וְאֵינּוֹן יְהִיבוּ לֵיה מִתְנָן וְנִבְזָבֹון, בְּגִין דִּיקְבַּלוֹן לָהּ. וְכִלְהוּ קַבִּיל לֹון מִשָּׁה, לְמֵיחַב לְהוּ לְיִשְׂרָאֵל, הֵה"ד עֲלִית לְמָרוֹם שְׁבִית שְׁבִי וְגו'. וּבְגִין כִּךְ יִרְתוּ יִשְׂרָאֵל אוֹרֵייתָא, בְּלָא עֲרַעוֹרָא, וּבְלָא קְטְרוּגָא כָּלֵל. בְּרִיךְ הוּא, בְּרִיךְ שְׁמֵיה, לְעֵלָם וּלְעֵלְמֵי עֵלְמֵיָא.

151. ת"ח, עֲדִים דְּבִנֵי יִשְׂרָאֵל, אֲלִין מִתְנָן וְנִבְזָבֹון דְּקַבִּילוּ. וּבג"כ, לָא הוּוּ שְׁלִיט עֲלֵיהוּ מוֹתָא, וְלָא סְטְרָא אַחְרָא, וְלָא הִי לֹון הִי נָטְלוּ אוֹרֵייתָא בְּלָא עֲרַעוֹרָא כָּלֵל, אֲלָא דְקַבִּילוּ נִבְזָבֹון וּמִתְנָן מִכְּלֵהוּ. כִּיִּן דְחָטוּ מַה כְּתִיב, וְיִתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדִים. אֵינּוֹן מִתְנֹות בְּאֲדָם. מַה אֲשַׁתָּאר מְנַהוֹן. הֵהוּא שְׁבִי, דְּכְתִיב עֲלִית לְמָרוֹם שְׁבִית שְׁבִי וְגו'.

152. אוֹסְפוּ וְחָטוּ, מַה כְּתִיב וְיִשְׁמַע הַכְּנַעֲנִי מִלֶּךְ עָרָד. וְכְתִיב, וְיִלָּחֵם בְּיִשְׂרָאֵל וְיִשָּׁב מִמֶּנּוּ שְׁבִי וְכֹל זְמָנָא דְיִשְׂרָאֵל תְּבִין לְאַבְהוֹן דְּבִשְׁמֵיָא, אֵינּוֹן נִבְזָבֹון יִתְהַדֵּר לְגַבִּייהוּ, וְאֲתַחְפִּיין בֵּיה. וְלִזְמָנָא דְאֲתִי, כָּלֵל יִתְהַדֵּר דְּכְתִיב וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׁבוֹתֶךָ וְגו'. מִכָּאן וְלֵהֲלָאָה אֵימָא מִיִּלְךְ.

153. Rabbi Yosi said, "Hashem, when you did go out of Seir, when you did march out of the field of Edom, the earth trembled..." (Shoftim 5:4). That was during the time when the Holy One, blessed be He, returned from Seir, because they didn't accept the Torah. "The earth trembled": What is the reason that it trembled? It is because it wanted to return to formlessness and void. The Holy One, blessed be He, made a condition with the world that if the children of Yisrael accept the Torah, it is good but if not, I will return you to formlessness and void. When the earth noticed that the Holy One, blessed be He, invited all the nations to accept the Torah, but they didn't accept, and from all the nations, only Yisrael was left, the earth thought that Yisrael, too, would refuse to accept the Torah as the others did. Due to this, "the earth trembled"; as soon as YISRAEL said, "Will we do, and obey" (Shemot 24:7) immediately, it quieted down. This is what is written: "The earth feared, and was still." First it "feared," then "was still" (Tehilim 76:9).

154. Come and see: Because Yisrael said, "will we do," they were neither afraid of any deeds that the practitioners of witchcraft of the world were capable of doing nor of any sorcerers in the world. What is the reason? One is THAT THEY SAID, "WILL WE DO" and one is because the Holy One, blessed be He, broke all the witchcraft and sorcery before the children of Yisrael, when He took them out of Egypt, so that they should have no effect on them. When Balak came, he was aware of it. Immediately, "he sent messengers to Bilaam the son of Be'or to Petor, which is by the river" (Bemidbar 22:5). What is Petor? It is that he prepared a table (Aram. Ptor) from which to ask for counsel as to what to do. "by the river": HE ASKS: It should have said 'two rivers' (Heb. naharaim), SINCE HE WAS FROM ARAM NAHARAIM (MESOPOTAMIA). HE REPLIES: He certainly dwells at all times on one river, MEANING TO SAY THE TABLE OF THE KLIPAH, WHICH IS MALCHUT OF KLIPAH, STANDS ABOVE ONE RIVER OF THAT KLIPAH, WHICH IS THE YESOD OF THE KLIPAH.

155. Rabbi Elazar and Rabbi Aba went to see Rabbi Yosi, son of Rabbi Shimon, son of Lakunya, father-in-law of Rabbi Elazar. They rose at midnight to study the Torah. They sat. Rabbi Elazar said, Now is the time that the Holy One, blessed be He, enters the Garden of Eden to be merry with the righteous that are there. Rabbi Aba said, What is this joy and how does He rejoice? Rabbi Elazar said, This matter is a secret sealed with me that is not known TO ALL, AND HE DID NOT WANT TO DIVULGE IT. RABBI ABA said to him, Were then the great pillars in the world before us empty, THAT YOU SAY that they did not know OF THIS SECRET? IT WOULD BE IMPROPER TO REVEAL IT ONLY IF THEY HAD not pursued the knowledge of the reason of their existence in this world, and what they can expect in the World to Come. THEN MOST DEFINITELY, THEY TOO WERE AWARE OF THIS SECRET; THEREFORE, YOU ARE REQUIRED TO DIVULGE IT.

153. א"ר יוסי, יי' בצאתך משעיר בצעריך משדה ארום ארץ רעשה. בשעתא דקודשא בריך הוא תב משעיר, דלא קבילו אורייתא, ארץ רעשה וגו'. מ"ט רעשה. בגין דבעתא לאהדרא לתוהו ובוהו, דהכי אתני קודשא בריך הוא בעלמא, אי יקבלון בני ישראל אורייתא, מוטב. ואם לאו, אהדר עלמא לתוהו ובוהו. כיון דחמאת ארעא, דהא אזמין קודשא בריך הוא לכל עממיא דיקבלו אורייתא, ולא קבילו. ומכל עממיא לא אשתארו אלא ישראל בלחודייהו, חשיבת ארעא, דישראל לא יקבלו כותייהו, ובג"כ ארץ רעשה. כיון דאמרו נעשה ונשמע, מיד שקטה, הה"ד ארץ יראה ושקטה. יראה בקדמיתא, ולבסוף ושקטה.

154. ות"ח, בגין דישראל אמרו נעשה, לא דחלין מן כל עשוייה, דיכלון כל חרשי דעלמא למעבד, ולא מכל קסמין וחרשין דעלמא. מ"ט. חד, בג"ד. וחד, בגין דכד אפיק לון קודשא בריך הוא ממצרים, תבר קמיייהו כל זיני חרשי וקסמין, דלא יכלין לשלטאה עלייהו, וההיא שעתא דאתא בלק, הוה ידע דא. מיד וישלח מלאכים אל בלעם בן בעור פתורה אשר על הנהר וגו'. מאי פתורה. אלא דיתקין פתורא, ויבעי מתמן עיטא, מה יעביר. אשר על הנהר, על הנהרים מבעי ליה, מאי על הנהר. ודאי הכי הוא, דעל חד נהרא קיימא תדיר.

155. רבי אלעזר ורבי אבא, הוו אזלי למיחמי לרבי יוסי בר' שמעון בן לקוניא, חמוי דרבי אלעזר, קמו במלגות ליליא למלעי באורייתא, יתבו. א"ר אלעזר, השתא הוא ערנא, דקודשא בריך הוא עאל בגנתא דערן, לאשתעשע בצדיקיא דתמן. א"ר אבא, שעשועא דא מאי הוא, והיך ישתעשע בהו. א"ר אלעזר, מלה דא רזא סתימא איהו, טמירא לגבי, דלא ידוע. א"ל, וכי בריקניא הוו סמכין רברבין דמקדמת דנא בהאי עלמא, דלא ידעו, ולא רדמו אבתרה למנדע על מה קיימין בהאי עלמא, ומה הוו מחכאן בההוא עלמא.

10. "Hashem, You are my Elohim; I will exalt You"

Rabbi Elazar explains the secret of the high point that is concealed and unknown, and the level where inquiry may first be made. He talks about the word of Melchizedek the High Priest, that corresponds to Chesed of Zeir Anpin standing over Malchut. We hear the three meanings of "You" in the title verse, and Rabbi Elazar goes on to give two explanations of "For You have done wonderful things." He says that the actual form of the aleph is the beginning of the higher secret of primordial man, and he tells us why it has a numerical value of one. We learn that the prophets receive from Netzach and Hod that are called 'counsels'. Rabbi Elazar says that the title verse is a concise vehicle for the entire concealed secret meaning of the

faith, in that Hashem is Chochmah, "my Elohim" is Binah, "You" is Chesed, "wonder" is the three Columns Chesed Gvurah and Tiferet, "counsel from afar" is Netzach and Hod, "faithfulness" is Malchut, and "truth" is Yesod.

156. Rabbi Elazar opened the discussion with the verse: "Hashem, You are my Elohim; I will exalt You, I will praise Your name; for You have done..." (Yeshayah 25:1). This verse in the scripture is the secret of the Faith. Yud Hei Vav Hei is the top secret and is the beginning of the higher point that is concealed and not known, THAT IS, ABA AND IMA UP HIGH, WHO ARE THE SECRET OF CHOCHMAH, IN WHOM THE YUD DOES NOT LEAVE THE AIR. AND THEY ARE CONCEALED FROM CHOCHMAH, ENTIRELY UNKNOWN. "My Elohim" is the secret meaning of "a still small voice" (I Melachim 19:12) THAT IS YISRAEL-SABA AND TEVUNAH, WHICH IS THE SECRET MEANING OF BINAH. That is the beginning of that which may be inquired into, SINCE IN IT THE YUD GOES OUT FROM THE AIR, INTO GREATNESS. HOWEVER, it becomes concealed and unknown, and there is no one that responds to it; ALTHOUGH IT IS AVAILABLE FOR INQUIRY, AVAILABLE TO BE REVEALED, SINCE THE YUD HAS LEFT THE AIR IN IT, AND RETURNED TO THE LIGHT OF CHOCHMAH, THERE IS NO ONE TO RESPOND TO THE INQUIRY SINCE CHOCHMAH DOES NOT GET DISCLOSED IN ITS PLACE, BUT RATHER IN THE PLACE OF ZEIR ANPIN AND MALCHUT, because it is concealed, covered and hidden.

157. AFTER EXPLAINING THAT YUD HEI VAV HEI IS THE SECRET OF ABA AND IMA THAT STAND ABOVE ANY QUESTIONING, AND "MY ELOHIM," THAT SECRET OF YISRAEL-SABA AND TEVUNAH THAT ARE AVAILABLE FOR INQUIRY, BUT THERE IS NO ONE TO RESPOND TO IT, HE EXPLAINS NOW: "You" that is right, MEANING CHESED OF ZEIR ANPIN, is the start of what is available for inquiry and for a response to it. HOWEVER, THAT IS MERELY THE BEGINNING OF THIS REVELATION, BUT IS NOT YET REVEALED IN IT, ONLY WHEN IT IS IN MALCHUT. That is CALLED 'the High Priest', as it says, "You shall be a priest forever, after the manner of Melchizedek" (Tehilim 110:4). HE INQUIRES: What is the meaning of: "After the manner (lit. 'word') of Melchizedek"? HE RESPONDS: This is only the priest forever, CHESED OF ZEIR ANPIN, that is standing over the word, WHICH IS MALCHUT, because this word does not endure except through the right, WHICH IS CHESED. What is that word? That is Melchizedek, the name OF MALCHUT. The reason it says "divrati (lit. 'word of' also: 'my word')" INSTEAD OF 'DAVAR' IS because it was connected with David, SINCE DAVID WAS THE CHARIOT TO MALCHUT. All the words of DAVID'S praise came through that word and, therefore, it says, "My word," MEANING MY MALCHUT. As a result of this, "you" is a priest, WHICH IS CHESED. We have already explained that there are three areas and each one is called "you," BECAUSE CHOCHMAH IS CALLED "YOU" AND CHESED IS CALLED "YOU," AS IS WRITTEN HERE. AND MALCHUT IS CALLED "YOU."

158. NOW HE EXPLAINS THE WORDS: "I WILL EXALT YOU" THAT IS IN THE VERSE MENTIONED ABOVE. HE SAYS, "I will exalt You," meaning in all THREE NAMES, YUD HEI VAV HEI, "MY ELOHIM," AND "YOU," and together "I will praise Your name" as proper. That name is known TO BE MALCHUT CALLED 'NAME'. "For You have done wonderful things" (Yeshayah 25:1): "WONDERFUL" IS A LANGUAGE OF CONCEALMENT THAT MEANS THAT YOU HAVE MADE a cover and attire to the concealed light of the Atika, WHICH IS BINAH. The beginning of the top level, WHICH IS THE CHOCHMAH CONTAINED WITHIN, IS REFERRED TO AS concealed primordial man, so that he will be attired in the aspect of another light THAT IS CHASSADIM.

156. פתח רבי אלעזר ואמר, יי' אלהי אתה ארוממך אודה שמך כי עשית וגו'. האי קרא רזא דמהימנותא איהו. יי', רזא עלאה, שירותא דנקודה עלאה סתימא דלא ידיע. אלהי, רזא קול דממה דקה, ואיהו שירותא דקיימא לשאלא, ואסתים ולא ידיע, ולית מאן דאתיב עליה, בגין דאיהו סתימ וטמיר וגניז.

157. אתה, דא ימינא, שירותא דקיימא לשאלא, ולא תבא ביה, והוא כהן עלאה. כד"א אתה כהן לעולם על דברתי מלבי צדק. מאן על דברתי מלבי צדק. אלא כהן עלאה דא, איהו דקיימא על דבר, בגין דההוא דבר לא קיימא, אלא בימינא. וההוא דבר מאן איהו. מלבי צדק, כן שמייה. ומאי דאמר דברתי, בגין דאתקשר ביה בדוד. וכל מלי שבחא דיליה, בההוא דבר אתיין. ועל דא דברתי. ובג"כ, אתה דא כהן. והא אוקיימנא, דתלת דוכתי אינון, דאקרי כל חד אתה.

158. ארוממך בלא כחדא. אודה שמך בדקא יאות, והאי שם ידיע. כי עשית פלא, בסויא ולבושא, לאתלבשא נהורא סתימא עתיקא, ראשיתא דרגא עלאה, אדם קדמאה, טמירא בכסויא דנהורא אחרא.

159. Another explanation of: "For You have done wonderful things (Heb. pele)": NAMELY, You have made Aleph, SINCE PELA IS SPELLED WITH THE SAME LETTERS OF ALEPH. What is the meaning of Aleph? We learned Aleph Bet, which is THE MEANING OF Aleph Binah, (lit. 'teach to understand'). Yet the form of the Aleph is three sides, RIGHT LEFT AND CENTER, that is the start of the higher secret of the Primordial Man. THAT IS THE THREE COLUMNS IN BINAH, THE SOURCE OF THE IMAGE OF MAN, WHO IS MOCHIN OF ZEIR ANPIN. For in the form of the Aleph there are two arms, one from each side, THAT ARE THE TWO COLUMNS OF CHESED AND GVURAH THAT ARE THE UPPER YUD AND HER LOWER YUD, and the body in the centre; THAT IS THE VAV BETWEEN THE TWO YUDS. All has one secret meaning, THAT IT IS IN ONE MEANING WITH THE EXPLANATION THAT PELE IS CHOCHMAH BEING CLOTHED IN CHASSADIM, SINCE THIS CLOTHING DOES NOT HAPPEN EXCEPT THROUGH THE THREE COLUMNS. That is the secret of unification of this Aleph and that is also why Aleph HAS A NUMERICAL VALUE OF one. That is the meaning of: "For You have done wonderful things (Heb. pele)," WHICH IS THE SECRET OF ALEPH. And Rav Hamnuna Saba (the elder) said this, "For You have done wonderful things." This wonder is one level from these hidden wonders of Chochmah. Which one is it? "There is a path which no bird of prey knows" (Iyov 28:7), WHICH IS THE FIFTIETH GATE. And that is a wonderful thing.

160. "Counsels from afar" (Yeshayah 25:1): HE ASKS: First he calls it "wonderful" AND DOES NOT SAY THERE 'COUNSELS OF OLD', yet here he says: "wonderful things - counsels of old (also: 'from afar')." WHAT IS THE DIFFERENCE? HE RESPONDS: It is because there he had to count the six ends of the higher levels. THEREFORE, HE SAYS, "Wonderful (Heb. pele), counselor, a mighty El, the everlasting father, prince of peace" (Yeshayah 9:5). EL IS CHESED, MIGHTY IS GVURAH, THE FATHER IS TIFERET, EVERLASTING IS NETZACH, PRINCE IS HOD, AND PEACE IS YESOD. And here, he does not come to count THE LEVELS. HE ASKS: However, what are "counsels from afar"? HE REPLIES: They are the two willow branches, WHICH ARE NETZACH AND HOD AND ARE CALLED 'COUNSELS', since all the counsels of the prophets stem from there and are called 'counsels from afar' SINCE THE PROPHETS RECEIVE FROM NETZACH AND HOD. "In faithfulness and truth" (Yeshayah 25:1): These are two that are one, SINCE THEY ARE the river and the Garden THAT ARE YESOD AND MALCHUT. This RIVER, YESOD, comes out from Eden and this GARDEN, WHICH IS MALCHUT, gets watered from it. We find here IN THIS SCRIPTURAL VERSE: "HASHEM YOU ARE MY ELOHIM," the entire concealed secret meaning of the Faith, AS DEFINED SINCE HASHEM IS CHOCHMAH; "MY ELOHIM" IS BINAH; 'YOU' IS CHESED; 'WONDER' IS THE THREE COLUMNS, CHESED, GVURAH AND TIFERET; 'COUNSEL FROM AFAR' IS NETZACH AND HOD; 'FAITHFULNESS' IS MALCHUT; AND 'TRUTH' IS YESOD.

11. "Bilaam also, of the son of Beor did...slay with the sword"

Rabbi Elazar asks how Bilaam was killed, and he receives a superficial explanation from Rabbi Yitzchak that says he was killed by Pinchas and his people. Rabbi Elazar is not satisfied with this, and Rabbi Shimon says that Bilaam was as powerful and wise in the aspect of the left as Moses was in the higher levels; the question is, then, how were they able to kill him? As Bilaam had praised himself so much, Rabbi Shimon speaks about the verse in Mishlei to do with praising oneself, saying that a person should speak about the Torah so that people will know who he is from his words.

159. ד"א כי עשית פלא, כי עשית אלף. ומהו אלף. הא תנינן, אלף ב"ת, אלף בינה. אבל דיוקנא דא, איהו תלת סטרין. ראשית דרזא עלאה דאדם קדמאה. בגין, דבדיוקנא דא, אית תרין דרועין, חד מכאן, וחד מכאן, וגופא באמצעיתא, וכלא רזא חדא. ואיהו רזא דחודא, א' ובג"כ אלף לחושבנא אחר, והיינו כי עשית פלא. ורב המנונא סבא אמר הכי, כי עשית פלא, פלא דא הוא חד דרגא מאינן פלאות חכמה. ומאן איהו. דא נתיב לא ידעו עיט. ואיהו פלא.

160. עצות מרחוק קרא להאי בקדמיתא פלא, והכא אמר פלא עצות מרחוק. אלא התם אצטריך לממני שית סטרין לדרגין עלאין, פלא יועץ אל גבור אבי עד שר שלום. והכא, לא אתא לממני חושבנא. אבל עצות מרחוק מאי נינהו. תרי ברי ערבות. דכל עיטא דנביאי מתמן אתיא. אינון אקרון עצות מרחוק. אמונה אומן, תרין דאינון חד, נהר וגן. דא נפיק מערן, ודא אשתקי מיניה. הא הכא, כל רזא סתימא דמהימנותא.

161. Rabbi Elazar asked about Bilaam the wicked, who killed him and how he got killed. Rabbi Yitzchak said, Pinchas and his people killed him, as it says, "And they slew...beside the rest of them" (Bemidbar 31:8). We were taught that in the city of Midian, Bilaam was performing with his witchcraft and that he was flying in the air together with the kings of Midian. If not for the holy gold plate and the prayer of Pinchas that made them drop TO THE GROUND over their slain, THEY WOULD NOT HAVE BEEN VICTORIOUS OVER THEM. That is what is written: "AND THEY SLEW THE KINGS OF MIDIAN, beside the rest of them" and it is written: "Bilaam also, of the son of Beor, the soothsayer, did the children of Yisrael slay with the sword" (Yehoshua 13:22). Rabbi Elazar said to him, I know all this.

162. Rabbi Shimon said, Elazar, all the sayings of Bilaam, the wicked, are harsh. The friends already explained them, as it is written: "And there arose not a prophet since in Yisrael like Moses" (Devarim 34:10). They said that one such did arise but not in Yisrael, rather among the nations of the world. Who was he? That was Bilaam. We have already explained this matter that just as there is no one like Moses in the higher crowns, there is no one like Bilaam in the lower crowns, this one in the aspect of holiness and that one in the aspect of the left since he had all this in his power and he was so strong in wisdom, a person who praised himself with great power, as is written: "While I go to the meeting yonder (Heb. coh)" (Bemidbar 23:15). THE MEANING IS THAT HE MEANT TO SAY, I will uproot coh, WHICH IS MALCHUT, from here. How were they able, then, to kill him?

163. HE RESPONDS: However, in the book of wisdom of King Solomon, it says as follows that there are three indications, an indication of transgression is jaundice, an indication of nonsense is TOO MUCH talk and an indication that he knows nothing is one who keeps praising himself. This one WHO PRAISES HIMSELF has outdone the rest, since he is a fool. He is SUSPECTED in all sinful transgressions and has all of that.

164. HE ASKS: Yet it is written: "Let another man praise you, and not your own mouth" (Mishlei 27:2), WHICH MEANS that if there is no stranger to praise you, then let your own mouth. HE RESPONDS: It is not so. However, THE EXPLANATION IS if there is no one who recognizes you, open your mouth to speak in matters of Torah. Inform the true things that are in the Torah and then, by opening your mouth in the Torah matters, they will praise your words and they will know who you are. There is nothing in the world that tells as much about a person as when he opens his mouth, and his mouth informs people who he is.

12. "Who hears the words of El"

Rabbi Shimon explains the great power that Bilaam had to influence people by his speech, in which he included a good deal of truth. People thought he was the greatest prophet in the world, and in fact he was able to speak with the highest El, but it was a strange El from the Other Side, not "the" El. We hear about the higher ones who rule over the levels of defilement, to whom Bilaam was connected. When Bilaam was giving speeches about levels of defilement people thought he was speaking about the highest sanctity. Rabbi Shimon shows how the parts of the names Balak and Bilaam were included in each other and in the name Amalek.

161. א"ר אלעזר, בלעם חייבא מאן קטיל ליה, והיך אקטיל. א"ר יצחק, פנחס וסיעתיה קטלוהו. דכתיב הרגו על חלליהם. ותנינן, בקרתא דמדין הוה עביד בחכמתא דחרשוי, דטאסין באוירא הוא ומלכי מדין. ואלמלא ציץ דקדושא, וצלוחתא דמינחס, דאפילו להון על קטילויא, הה"ד על חלליהם. וכתיב ואת בלעם בן בעור הקוסם הרגו בחרב. א"ל ר' אלעזר, כל דא ידענא.

162. אר"ש, אלעזר, כל מלוי דבלעם חייבא, תקיפין אינון, והא אוקמוה חברייא, דכתיב ולא קם נביא עוד בישראל כמשה, ואמרו, בישראל לא קם אבל באו"ה קם, ומנו. בלעם, והא אוקימנא מלה, משה לית דכוותיה, בכתרין עלאין. בלעם לית דכוותיה, בכתרין תתאין. דא בסטרא דקדושה, ודא בסטרא דשמאלא. ואי כל דא הוה בידיה, וכ"כ תקיף בחכמתא, גבר דישבח גרמיה בחילא תקיף, דכתיב ואנכי אקרה כה, אעקר לכה מהאי. היאך יכילו לקטלא ליה.

163. אלא בספרא דחכמתא דשלמה מלכא הכי אמר, תלת סימנין אינון. סימן לעברה, ירקון. סימן לשטות, מלין. סימן דלא ידע כלום, שבוחי. ודא אכרע לשאר, שוטה בכל עבירות, כלא אית ביה.

164. והא כתיב יהללך זר ולא פיך, ואם לא זר פיך. לאו הכי. אלא אי לא הוי מאן דאשתמודע לך, אפתח פומך למללא באורייתא, ולאודעא מלי קשוט באורייתא. וכדין פתיחו דפומך באורייתא, ישבחון מילך, ויגדעון מאן אנת, דלית מלה בעלמא דישתמודעון ליה לב"ג, אלא בזמנא דאפתח פומיה. פומיה הודע לבני נשא מאן הוא.

165. The evil Bilaam used to venerate himself in everything. With all these, he used to deceive people's minds and reached a high level with his RHETORICAL speeches. He used to make mountains out of molehills. Whatever he said about these levels of filthy speech, he spoke the truth. However, that wicked one used to speak and heap praise upon himself in a disguised manner and give the impression of his greatness through the use of his WORDS UNTIL whoever listened to him would think that he had exceeded above all the prophets of the world, as it says, "The saying of him, who hears the words of El, and knows the knowledge of the most High" (Bemidbar 24:16), which is the person in the world who hears such talk, and couldn't imagine any other prophet in the world as trustworthy.

166. It was indeed true and that is the way it was. "The saying of him who hears the words of El": That was correct and he was versed in higher knowledge that was correctly so. This evil one was speaking of the levels to which he was attached "who hears the words of El." He heard matters that are of the highest level, AND THERE IS NOTHING ELSE LIKE THEM.

167. So he said, "Who hears the words of El." It is not written: 'the El' since "as for the El, His way is perfect" (Tehilim 18:31). However, simply, "El," which is another El, AS IS WRITTEN: "for you shall worship no other El" (Shemot 34:14). THEREFORE, "who hears the words of El" is merely a minor thing, yet to whoever is unaware and does not recognize it, it seems that it is a great and high achievement. "Who hears the words of El" means that El, who is a strange El, is as written: "For you shall worship no other El."

168. "And knows the knowledge of the most High" (Bemidbar 24:16). THE EXPLANATION IS that THE HIGHER ONES over all the levels of defilement are the ones that steer and lead the ship of the sea and the storm WINDS. They are forty minus one. The captain of the ship, who leads them all, is the highest over all. In that HIGHEST one, this wicked one was connected, and about him he said that he knows "the knowledge of the most High," meaning the highest level of all those who steer the ships OF DEFILEMENT. Who could hear his talk and would not become afraid in his mind and say that there was no one like him! However, that wicked one used to acclaim himself in a vague manner and speak truthful words, except that he used to deceive the minds of the people BECAUSE HE USED TO SPEAK ABOUT LEVELS OF DEFILEMENT. AND THE ONES WHO LISTENED THOUGHT THAT HE WAS SPEAKING ABOUT THE HIGHEST SANCTITY.

165. יהוא רשע דבלעם, שבוחי משבח גרמיה בכלא. ועכ"ד, גניבו דדעתא קא גניב, ואסתלק במלוי. במלוי זעירין, הוה עביר רברבין. מה דאמר על אינון דרגין מלין מסאבין הוה אמר, וקשוט אמר. אבל ההוא רשע הוה אמר ומשבח גרמיה בארץ סתים, ואסתלק במלוי, דכל מאן דהוה שמע, חשיב דאסתלק על כל נביאי עלמא, דכתיב שומע אמרי אל ויודע דעת עליון. מאן גבר בעלמא, דהוה שמע מפומיה מלין אליון, דלא חשיב דלית בעלמא נביאה מהימנא כגיניה.

166. וקשוט הוה, והכי הוה. נאם שומע אמרי אל, הכי הוה. ויודע דעת עליון הכי הוה. וההוא רשע הוה אמר על דרגין דאתדבק בהו, שומע אמרי אל, מלה דאיהו בסליקו עלאה.

167. והכי אמר, שומע אמרי אל, האל לא כתיב, דהא האל תמים דרכו. אבל סתם אל, אל אחר איהו. כי לא תשתחוה לאל אחר שומע אמרי אל, מלה זעירא איהו. ודמי למאן דלא ידע, דאיהו רב ועלאה. שומע אמרי אל, ההוא דאקרי אל אחר, דכתיב כי לא תשתחוה לאל אחר.

168. ויודע דעת עליון, על כל דרגין דמסאבו, אינון דמנהגי ארבא דימא וסערא. ארבעין חסר חד אינון. וההוא רב החובל, דכלהו מתנהגי על ידו, איהו עליון על כלהו. בדא הוה מתדבק ההוא רשע, ואמר דהוה ידע דעת עליון, דרגא דאיהו עליון על כלהו מנהגי ארבא. מאן שמע הכי דלא אתבהיל בדעתיה, ויימא דלא הוה כגיניה בעלמא. אלא ההוא רשע משבח גרמיה בארץ סתים ואמר מלי קשוט, וגניב דעתא דבני עלמא.

169. "Who sees the vision of Shadai": Whoever hears this thinks that he actually used to see what no other visionary saw. HOWEVER, "the vision of Shadai" is one branch of the branches that emerge from the name "Shadai." Why IS IT SO? Because among this wisdom OF THEIRS there are seen three BRANCHES, corresponding to the Shin of "Shadai" that correspond to the three branches OF THE SHIN OF SHADAI, WHICH ARE CHESED, GVURAH AND TIFERET. There are seen branches CORRESPONDING to the two prophets, MEANING THE TWO twigs of the willows, WHICH ARE NETZACH AND HOD that support TIFERET AND corresponding to the 72 branches of the evil eye, WHICH CORRESPONDS TO THE NAME OF 72 OF SANCTITY, THAT IS THE SECRET OF THE BENEVOLENT EYE, to block them, AND ALL THIS EXISTS IN CHOCHMAH OF THE KLIPOT. When Balak came, he said to himself, I will be successful against them, since Amalek came to them with this wisdom and was successful against them.

170. He sent to Bilaam and said to him, I have within my name the two letters of Amalek, which are Lamed Kof, the ending of the name Amalek. I have for myself Lamed, Kof, and Amalek's ending is Lamed, Kof similar to mine. And you have the beginning, Bet Lamed. Rabbi Shimon said to him, Here is how I say it. The beginning of THE NAME Balak is Bet Lamed and the beginning of the name of Bilaam is Bet Lamed; hence, the beginning of Balak was with Bilaam. The ending OF THE NAME of Amalek, MEANING Lamed Kof, was in Balak and the ending of Bilaam, WHICH IS AM is in the beginning of Amalek. SO WE FIND THAT THE NAME ENDING OF BILAAM WHICH IS AM AND THE NAME ENDING OF BALAK, THAT IS LAMED KOF, ARE THE LETTERS AMALEK.

171. You might say that we cannot succeed against them because of the witchcraft of their master Moses, when he extends his hand, MEANING "MOSES STRETCHED OUT HIS HAND OVER THE SEA" (SHEMOT 14:27) AND OTHER INSTANCES. Here, this hand exists among these chiefs, who are more powerful with witchcraft. This is what is written: "Divination in their hand" (Bemidbar 22:7). It is not written: 'in their hands', but rather: "in their hand," meaning hand against the hand OF MOSES, which is how Balak sent for Bilaam.

172. (SOME MISSING HERE). Therefore, "who sees the vision (Heb. machazeh) of Shadai" is as we explained. Therefore, they were punished and they were punished above, and they were called 'visionaries', as is written: "And light (Heb. mechezeh) was against light" (I Melachim 7:5), which is the branch that emerges from there. Who is that visionary? That is Uza and Azael, who are the "falling down, but having his eyes open" (Bemidbar 24:4) and that is the "the vision of Shadai," which he saw when falling down and with open eyes...(SOME MISSING HERE).

13. Tzelyah who threw down Bilaam

Rabbi Shimon informs his son that Bilaam and his sons flew into the air when they saw Pinchas. A member of the tribe of Dan named Tzelyah flew into the air after him, and having found the correct secret path due to some shouted advice from Pinchas, was able to bring Bilaam to earth. The advice from Pinchas had to do with the serpent, and in the end Tzelyah was only able to kill Bilaam with a sword that had a snake engraved on either side; thus Bilaam died by means of the same force by which he had lived. Rabbi Shimon says that Bilaam's bones rotted and turned into harmful snakes, and even the worms that ate his flesh turned into snakes. The book of Asmodeus says that people can still perform powerful witchcraft with those snakes that are found near the rock where Bilaam died. Rabbi Shimon says that the only thing that has the power to catch one of those snakes is hot semen; this is a secret that Solomon told to the Queen of Sheba.

169. אֲשֶׁר מַחֲזֶה שְׂדֵי יַחֲזֶה, מֵאֵן דְּשָׁמַע דָּא, חָשׂוּב דִּהְוָה חֲמֵי מַה דְּלֹא חֲמֵי אַחֲרָא בְּעֵלְמָא. מַחֲזֶה שְׂדֵי, דָּא עֲנַפָּא חָדָא, מֵאִינוּן עֲנַפִּין דִּהְוּוּ נִפְקִין מִשְׂדֵי. וְלָמָּה. דְּבַחְכְּמָתָא דָּא, אַחֲזֵי תַלְתָּ, לְקַבֵּל שׁ' דְּשְׂדֵי, לְקַבֵּל תַּלְתָּ עֲנַפִּין דְּבִיָּה, וְאַחֲזֵי תְרִין נְבִיאִין, בְּרֵי עֲרֻבוֹת, דְּתַמְכִּין בִּיָּה. לְקַבֵּל ע' תְּרִין עֲנַפִּין דְּעִינָא בִישָׂא, לְסַתְּמָא לֹון. כִּד אַתָּא בְּלָק, אֲמַר אֲנָא אֵיכּוּל לֹון. עֲמַלְק בְּהַדִּי חֲכְמָתָא דָּא אַתָּא לְגַבִּיָּהּ, וַיְכִיל לֹון.

170. וְשָׁדֵר לְבַלְעָם, וְאִ"ל, אֲנָא תְרֵי אַתּוּן דְּעֲמַלְק אֵית בִּי, דְּאִינוּן ל"ק, דְּאִינוּן סִיּוּמָא דְּעֲמַלְק. אֲנָא לִי ל"ק, וְעֲמַלְק ל"ק, לִי סִיּוּמָא, וּבְךָ שִׁירוּתָא ב"ל. א"ל ר"ש, הֲכִי אֵימָא שִׁירוּתָא דְּבְלָק ב"ל, וְשִׁירוּתָא דְּבַלְעָם ב"ל, שִׁירוּתָא דְּבְלָק הוּוּ בִיָּה בְּבַלְעָם. וְסִיּוּמָא דְּעֲמַלְק, הוּוּ בִיָּה בְּבַלְק, וְסִיּוּמָא דְּבַלְעָם, הוּוּ שִׁירוּתָא דְּעֲמַלְק.

171. וְאֵי תֵימָא דְּלֹא נֵיכּוּל לְהוּן, בְּגִין דְּחַרְשֵׁיָא דְּרַבְּהוּן מֹשֶׁה, דְּהוּוּ פָּשִׁיט יָדֵיהּ, הָאֵי יָדָא אֵית בְּאַלִּין רַבְּרִבִּין, דְּיִכְלִי בְּחַרְשֵׁין לְאַתְתַּקְפָּא יְתִיר. וְהֵינּוּ דְּכַתִּיב וּקְסָמִים בְּיָדָם, בִּיּוֹדֵיהֶם לֹא כְּתִיב, אֲלֵא בְּיָדָם, יָדָא לְקַבֵּל יָדָא, הֲכִי שָׁדֵר לִיָּה בְּלָק לְבַלְעָם.

172. וְלֵהֲכִי מַחֲזֶה שְׂדֵי כְּדָאמְרִן, וְלֵהֲכִי אַתְּעֲנָשׁוּ, וְאַתְּעֲנָשׁוּ לְעֵילָא, וְאַקְרוּן מַחֲזֶה, כְּדָא וּמוּל מַחֲזֶה אֶל מַחֲזֶה. עֲנַפָּא דְּנִפְקָ מִתְּמִן. וּמֵאֵן הָהוּא מַחֲזֶה עֲזָא וְעֲזָאֵל, דְּאִינוּן נוּפֵל וּגְלוּי עֵינַיִם, וְאִיהוּ מַחֲזֶה שְׂדֵי, דְּהוּוּ חֲמָא נוּפֵל וּגְלוּי עֵינַיִם.

173. HE INQUIRES: Where was Bilaam at that time? If you say in Midian, why is it written: "And now, behold, I go to my people" (Bemidbar 24:14). If he already left, who placed him in Midian? HE RESPONDS: As soon as that wicked one saw that 24,000 fell from Yisrael due to his advice, TO ALLOW FREEDOM FOR THE WOMEN TO BE IMMORAL WITH YISRAEL, he wished to collect from them his recompense. While he was still there, Pinchas and the chiefs of the army arrived there.

174. As soon as BILAAM noticed Pinchas, he flew into the air and his two sons with him, Yunus and Yumbrus. You might say that they died during the episode of the calf, since they are the ones who created and formed THAT CALF. It was surely so, and it is written: "And there fell of the people that day about 3,000 men" (Shemot 32:28). Didn't they know how to figure and account for such a small number? Haven't we found then accounting for other higher and much greater censuses? The scripture there knew how to count and here it is written: "About 3,000 men," MEANING THAT THEY DID NOT KNOW PRECISELY. It is only because these were the sons of Bilaam, Yunus and Yumbrus, who were equal to 3,000 men.

175. HE RESPONDS: It is only because that wicked one knew all the magic in the world and he even took the sorcery of his sons, in which they were accustomed. With those, he flew in the air and ascended. Pinchas saw him, a person flying in the air and vanishing in the air. He raised his voice to the members of his army and said, Is there anyone who is capable of flying and chasing after that wicked one, who is no other than Bilaam himself? They saw him flying.

176. Tzelyah, a member from Dan's tribe, rose and took charge of the powers that are dominant over witchcraft, and flew after him. When the wicked one noticed him, he took another course in the air and penetrated five other layers of air in that course. He rose higher and disappeared from eyesight. At that point, Tzelyah came into danger and was distressed, since he did not know what to do.

177. Pinchas raised his voice and shouted to him, The shadow of the crocodiles that crouch over all the snakes turn over in your hair. TZELYAH instantly knew and discovered that other path, and entered into it. BILAAM immediately appeared and they both descended in front of Pinchas.

173. אֵן הוּה בִלְעָם בְּהִיא שְׁעָתָא. אִי תִימָא בְּמִדְיָן, הָא בְּתִיב וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי. אִי אֶזְל לִיה, מֵאֵן יִהְיֶיה בְּמִדְיָן. אֲלֵא הֵהוּא רָשָׁע, כִּיּוֹן דְּחָמָא דְנִפְלוּ מִיִּשְׂרָאֵל כ"ד אֲלֵף עַל עֵיטוּי, אֲתַעֲבָב תַּמָּן וְהוּה בְּעֵי מַנְיִיהוּ אַגְרוּי. וּבְעוֹד דְאֲתַעֲבָב תַּמָּן, אֲתָא פְּנַחֵס וּרְבַרְבָּנִי חִילָא לְתַמָּן.

174. כִּיּוֹן דְּחָמָא לְפְנַחֵס, פְּרַח בְּאֹיִרָא, וְתָרִין בְּנוֹהֵי עַמִּיָּה, יוֹנוּס וְיוֹמְבְרוּס. וְאִי תִימָא, הָא מִיתוּ בְּעוֹבְדָא דְעַגְלָא, דְּהָא אִינוּן עֲבָדוּ. אֲלֵא הִכִּי הוּה וְדָאִי, וְדָא הוּא דְכְּתִיב, וַיִּפֹּל מִן הָעַם בַּיּוֹם הַהוּא כְּשִׁלְשַׁת אֲלָפֵי אִישׁ. וְכִי לֹא הוּוּ יָדְעֵי חוֹשְׁבָנָא זְעִירָא דָא, וְהָרִי כְּמָה חוֹשְׁבָנִין אַחֲרָנִין, רְמָאִין עֲלָאִין וּרְבַרְבָּנִין, יָדַע קָרָא לְמַמְנִי, וְהִכָּא כְּשִׁלְשַׁת אֲלָפֵי אִישׁ. אֲלֵא אִינוּן בְּנוֹי דְּבִלְעָם, יוֹנוּס וְיוֹמְבְרוּס, דְּהוּוּ שְׁקִלֵי כְּשִׁלְשַׁת אֲלָפֵי אִישׁ.

175. אֲלֵא הֵהוּא רָשָׁע, כֹּל חֲרָשִׁין דְּעֲלָמָא הוּה יָדַע, וְנָטַל אוּף הִכִּי חֲרָשִׁין דְּבְנוּי, דְּהוּוּ רְגִילִין בְּהוּ, וּבְהוּ טָאס וְאַסְתִּילַק. פְּנַחֵס חָמָא לִיה, דְּהוּה ב"ג חַד טָס בְּאֹיִרָא, וְהוּה מְסַתִּילַק בְּאֹיִרָא מְעִינָא, רְמָא קֵלָא לְבָנֵי חִילָא, אֲמַר אִית מֵאֵן דִּירַע לְמַפְרַח אֲבַתְרִיה דְּהוּה רָשָׁע, דְּהָא בִלְעָם אִיהוּ, חָמוּ לִיה דְּהוּה טָאס.

176. צְלִיָּה בְּרִיָּה דְשִׁבְטָא דְדָן, קָם וְנָטַל שְׁלִטְנוּ דְשִׁלִּיט עַל חֲרָשִׁין, וּפְרַח בְּתַרְיָה. כִּיּוֹן דְּחָמָא לִיה הֵהוּא רָשָׁע, עֲבַד אַרְחָא אַחֲרָא בְּאֹיִרָא, וּבְקַע חָמֵשׁ אֹיִרִין בְּהוּהוּ אַרְחָא, וְאַסְתִּילַק וְאַתְכַּסִּי מְעִינָא, כְּדִין אֲסַתְבָּן צְלִיָּה בְּהִיא שְׁעָתָא, וְהוּה בְּצַעֲרָא דְלָא הוּה יָדַע מַה יַעֲבִיד.

177. רְמָא לִיה קֵלָא פְּנַחֵס וְאֲמַר, טוֹלָא דְתַנְיָנִיָּא דְרַבְעִין עַל כֹּל חוּיִין, הַפּוֹךְ בְּמַזְיִין. מִיָּד יָדַע וְגִלִּי הֵהוּא אַחֲרָא, וְעָאֵל לְגַבִּיָּה. מִיָּד אֲתַגְלִי, וְנַחְתוּ תַרְוִיָּהוּ קַמִּיה דְּפְנַחֵס.

178. Come and see that wicked one, about whom it is written: "And he went to a steep place (Heb. shefi)" (Bemidbar 23:3). This is one of his higher levels, which is the male snake. Tzelyah took both male and female and, through this, he was able to overpower him, because he took over the charge that was dominating them and they were subjugated to him. This was "an adder (Heb. shefifon) in the path" (Beresheet 49:17), which is on the same path that this wicked one went, as is written: "Dan shall be a serpent by the way" (Ibid.), which refers to Samson. "An adder in the path" refers to Tzelyah.

179. "That bites the horse's heels" (Ibid.): This refers to Ira, who was with David, whose descent was from the tribe of Dan. Through his merit, David's might balanced in his favor, as is written: "And David lamed all the chariot horses" (II Shmuel 8:4). "So that his rider shall fall backwards" (Beresheet 49:17) refers to Srayah, who is destined to come with Messiah, son of Ephraim. He will be a descendant of Dan's tribe and he is destined to take revenge and do wars with the rest of the nations. When this one rises, you will wait for the redemption of Yisrael, as is written: "I wait for Your salvation, Hashem" (Ibid.). Although this verse has already been explained, the definition of it is as we mentioned and as was explained. The verse in the scripture is proof of this.

180. When the wicked one landed in front of Pinchas, he said to him, You evil one, how many evils have you inflicted on this holy nation? He told Tzelyah, Get up and kill him, but not by the Name, since he is not worthy to have the high holy mentioned upon him, in order that his soul should not emerge and be included in words of holy levels, because then it would become fulfilled as he wished and said, Let me die the death of the righteous.

181. At that moment, he tried to kill him in a variety of ways, but he didn't die until he took the sword that had a snake engraved on either side. Pinchas told him, Kill him with his own and by his own cause he will die. He then killed him and prevailed over him, since that is the manner of that side. Whoever follows it dies through it. Through it, his soul will leave and with it, HIS SOUL will be gathered. That is precisely how Bilaam died. He gets judged in the sentences of that world and never gets buried. And all his bones get rotten and turn into many filthy snakes that are harmful to other creatures. Even the worms that eat his flesh turn into snakes.

178. תָּא חֲזִי, הֵהוּא רָשַׁע כְּתִיב בֵּיהּ וַיֵּלֶךְ שָׁמַי, הָא הוּא עֲלוֹן דְּרַגְיִן דִּילִיָּהּ, חוּנָא דְכוּרָא. צְלִיָּה נָטַל תְּרִין, דְּכַר וְנוּקְבָא. וּבֵהוּא שְׁלִיט עֲלֵיהּ, בְּגִין דְּשִׁלְטָנוּ דְּשְׁלִיט עֲלֵיהּ נָטַל, וְאַתְּבַמְיִין קַמִּיהּ. וְדָא הוּא שְׁמִיפּוֹן עֲלֵי אֲרַח. עַל הֵהוּא אֲרַח, דְּעֵבֵד הֵהוּא רָשַׁע, דְּכְתִיב יְהִי דָן נַחֵשׁ עֲלֵי דְרַךְ, הָא שְׁמִשּׁוֹן שְׁמִיפּוֹן עֲלֵי אֲרַח, הָא צְלִיָּה.

179. הַנוֹשֵׁךְ עֵקְבֵי סוּס, דָּא עִירָה, דְּהוּה בְּהַרְיָה דְּדוֹד, דְּהוּה אֲתֵי מִדָּן, וּבְגִינֵיהּ, תְּלִיָּא גְבוּרַתִּיהּ בְּדוֹד, דְּכְתִיב וַיַּעַקֵּר דוֹד אֶת כָּל הָרֶכֶב. וַיַּפּוֹל רוֹכְבוֹ אַחוֹר, דָּא שְׂרִיָּה, דְּזִמִּין לְמִיתֵי בְּהַרְיָ מִשְׁחָא דְאַפְרִים, וְאִיהוּ הוּי מִשְׁבֹּטָא דְדָן, וְזִמִּין אִיהוּ לְמַעַבְד נוּקְמִין וּקְרַבִּין בְּשָׂאֵר עַמּוּן. וְכֹד דָּא יְקוּם, כְּדִין מַחְבָּא לְפוּרְקָנָא דִּישְׂרָאֵל, דְּכְתִיב לִישׁוּעַתְךָ קוּיָתִי יְיָ. וְאֵעִ"ג דְּאוּקְמוּהָ לְהֵאֵי קְרָא, אֲבָל בְּרִירוֹ דְּמַלְאָה כְּמָה דְּאַתְמוּר, וּכְמָה דְּאוּקְמוּהָ. וְעַל דָּא אֲתָא קְרָא וְאוֹכַח.

180. בֵּינּוֹן דְּנַחַת הֵהוּא רָשַׁע לְקַמֵּי פְּנַחַס, אֲמַר לִיָּהּ, רָשַׁע, כְּמָה גְלוּלִין בִּישׁוּן עֵבֶדְתָּ, עַל עַמָּא קְדוּשָׁא. אֲמַר לִיָּהּ לְצְלִיָּהּ, תָּא וּקְטִלִיָּהּ, וְלֹא בְּשִׁמָּא, דְּלֹא אֲתַחְזִי הֵאֵי, לְאַדְבָּרָא עֲלֵיהּ קְדוּשָׁה עֲלֵאָהּ, בְּגִין דְּלֹא תִפּוּק נְשַׁמְתִּיהּ, וְתַתְּכַלִּיל בְּמַלְיִן דְּרַגְיִן קְדוּשִׁין, וְתַתְּקִיִּים בֵּיהּ מָה דְּאֲמַר תְּמוֹת נַפְשֵׁי מוֹת יִשְׂרָאֵל.

181. בְּהֵהוּא שְׁעֵתָא עֵבֵד בֵּיהּ כְּמָה זִינֵי מוֹתָא, וְלֹא מִית, עַד דְּנָטַל חֲרַבָּא דְּהוּה חֲקִיק עֲלוּי חוּנָא מֵהֵאֵי סְטְרָא, וְחוּנָא מֵהֵאֵי סְטְרָא. אֲ"ל פְּנַחַס, בְּדִילִיָּהּ קְטוֹל לִיָּהּ, וּבְדִילִיָּהּ יְמוֹת. כְּדִין קְטַל לִיָּהּ, וַיְכִיל לִיָּהּ. דְּכַךְ אֲרַחוּי דְּהֵהוּא סְטְרָא, מֵאֵן דְּאֹזַל אֲבַתְרָאָה, בְּהָ יְמוֹת, וּבְהָ תִפּוּק נְשַׁמְתִּיהּ, וּבְהָ תַתְּכַלִּיל. וְהָכִי מִית בְּלַעַם, וְדִינֵי לִיָּהּ בְּדִינֵין בְּהֵהוּא עֲלֵמָא, וְלֹא אֲתַקְבִּיר לְעֵלְמִין. וְגִרְמוּי כְּלָהוּ אֲתַרְקְבוּ, וְאַתְעֵבִירוּ כְּמָה חוּיִן מְזוּהָמִין, מְנַזְקֵי שָׂאֵר בְּרִיִּין, וְאַמִּילוּ תוֹלְעָתוֹן דְּהוּוּ אֲכִילֵי בְּשָׂרִיָּה, אֲתַהַדְרוּ חוּיִין.

182. I found in the book of Asmodeus, which he gave to King Solomon, that whoever wants to perform powerful magic that is unobservable by the eye, if he knows the rock where Bilaam had his downfall, he will locate there some of these snakes that resulted from the bones of that evil one. If he kills one of those SNAKES, he could perform high-level sorcery with its head, other magic with its body and different witchcraft with its tail. Each one contains three types of witchcraft.

183. When the queen of Sheba came to Solomon, ONE of the things that she asked Solomon WAS, How do you catch a bone of a snake that contains three sorceries? Instantly, "there was not anything hid from the king, which he told her not" (I Melachim 10:3). She asked about this and she required these snakes, but she could not capture one of them. What did he respond to her about these items that were at her heart, AS IT SAYS, "SHE SPOKE TO HIM OF ALL THAT WAS IN HER HEART" (Ibid. 2)? This is what he informed her, as it says, "And Solomon answered her all her questions" (Ibid. 3). HE SAID, None of the world's inhabitants have power against those snakes, except for one secret thing. What is it? It is boiling hot semen.

184. If you wonder who has the power, it is only when a man is full of desire and he issues that semen that gets expelled willfully and with desire for the purpose of defeating that snake. When it spurts out in boiling heat, they take it immediately in a wrapping, and that wrapping gets thrown onto the snake. Instantly, it bows down its head and they catch it, similar to the way they grab the domesticated rooster. EVEN if they would prepare all their battle gear against one of them, they would not be successful. But when you do this, there is no need for any person in the world to use weapons, or any other thing, and he does not need to be constantly on watch against them, because they all become subservient to him. Then these words touched the heart OF THE QUEEN OF SHEBA, and she desired it.

185. From here on, my son Elazar, the Holy One, blessed be He, did what he did with that wicked one, BILAAM. There is no need to reveal these hidden secrets; however, in order that the friends here should know things that are concealed in the world, I revealed them to you since there are so many concealed laws in the world of which people are unaware, and they are highly concealed great wonders. ABOUT BILAAM and about those comparable to him, we say, "But the name of the wicked shall rot" (Mishlei 10:7). Praised are the truly just, for the scripture says about them: "Surely the righteous shall give thanks to Your name..." (Tehilim 140:14).

182. אֲשַׁכְחָנָא בְּסִפְרָא דְאַשְׁמוּדָאִי, דִּיהֵב לִיה לְשִׁלְמָה מְלָכָא, דְכָל מָאן דִּיהוּ בְּעֵי לְמַעְבַּד חֲרָשִׁין תְּקִימִין סְתִימִין דְּעִינָא. אִי יָדַע טְנָרָא דְנִפְל תַּמָּן בְּלַעַם, יִשְׁבַּח מְאִינוֹן חוּיִן דְּהוּוּ מְגִרְמוּי דִּיהוּוּא רָשָׁע, אִי יִקְטִיל חֹד מְנִייהוּ, רִישָׁא דִּילִיָּה בֵּיה יַעֲבִיד חֲרָשִׁין עֲלָאִין, בְּגוֹפָא דִּילִיָּה חֲרָשִׁין אַחֲרָנִין, בְּזַנְבָּא דִּילִיָּה חֲרָשִׁין אַחֲרָנִין. תֵּלַת זִינֵי חֲרָשִׁין, אִית בְּכָל חֹד וְחֹד.

183. מְלָכַת שְׁבָא כַּד אֶתְת לְגַבֵּי שְׁלֹמָה, מְאִינוֹן מְלִין דְּשְׂאִילַת לְשִׁלְמָה, אֲמַרְת, גְּרַמָּא דְּחוּיָא דְתֵלַת חֲרָשִׁין בְּמָה נִתְפַס. מִיָּד לֹא הָיָה דְבַר נְעֻלָּם מִן הַמֶּלֶךְ אֲשֶׁר לֹא הִגִּיד לָהּ, אִיהִי שְׂאִילַת עַל דָּא, וְהוּוּ אֲצִטְרִיכַת לְאִינוֹן חוּיִן. וְלֹא יִכְיִילַת לְנִטְלָא חֹד מְנִייהוּ. מָה אֶתִּיב לָהּ מְלִין דְּהוּוּ בְּלָבָה. כִּן אֹדַע לָהּ, דְּכִתִּיב וַיִּגַּד לָהּ שְׁלֹמָה אֶת כָּל דְּבָרֵיהּ. אִינוֹן חוּיִן, לֹא יִכְלִין לֹון כָּל בְּנֵי עֲלָמָא, בַּר מְמַלְה דְּרָזָא חֲדָא, וּמְאִי אִיהוּ. שְׁכַבַת זֶרַע רוּתַחַת.

184. וְאִי תִימָא מָאן יִכִּיל. אֶלָּא, בְּשַׁעְתָּא דִּיהוּוּא שְׁכַבַת זֶרַע אֶפִּיק בִּ"נ, כַּד אִיהוּ בְּתִיאֹבְתָא, אֶפִּיק לָהּ לְשִׁמָּא דִּיהוּוּא חוּיָא, בְּרַעוּתָא דְתִיאֹבְתָא. כַּד נָפִיק בְּרִתִּיחוּ, נִטְלִי לִיה מִיָּד בְּלָבוּשָׁא חֲדָא, וְהוּוּא לְבוּשָׁא זֶרְקִין לְגַבֵּי חוּיָא, מִיָּד כְּפִיף רִישִׁיה, וְתַפְסָן לִיה, כְּמָה דְתַפִּיס תְּרַנְגוּלָא דְבֵיתָא. וְאִי בְּכָל מְאִנֵּי קְרָבִין דְּעֲלָמָא, יִגְחֹן בְּחֹד מְנִייהוּ, לֹא יִכְלִין לִיה. וּבְהֵאִי, לֹא אֲצִטְרִיךְ בִּ"נ בְּעֲלָמָא מְאִנֵּי קְרָבָא, וְלֹא מְלָה אַחֲרָא וְלֹא אֲצִטְרִיךְ לְאַסְתְּמָרָא מְנִייהוּ דִּיהוּוּא כְּלָהוּ אֶתְכַפְּיִין לְגַבִּיהּ. כַּדִּין אֶתְדַּבְּקוּ אִינוֹן מְלִין בְּלָבָה, וְתִיאֹבַת לֵהֵאִי.

185. מְכָאן וְלֵהֲלָאָה אֶלְעֶזֶר בְּרִי, קוּדְשָׁא בְּרִיךְ הוּא עַבְד מַה דְּעַבְד בְּהוּוּא חֵיבָא, וְרִזִין סְתִימִין אֶלִין, לֹא אֲצִטְרִיכוּ לְגִלְאָה, אֲבָל בְּגִין דְּחִבְרִיא דְהִכָּא יִנְדַּעוּן אַרְחִין סְתִימִין דְּעֲלָמָא, גְּלִינָא לְכוּ. דִּיהוּוּא כְּמָה נְמוּסִין סְתִימִין אִינוֹן בְּעֲלָמָא, וּבְנֵי נֶשֶׁא לֹא יִדְעִין, וְאִינוֹן פְּלִיאַן סְתִימִין, רַבְרָבִין וְעֲלָאִין. עֲלִיָּה, וְעַל דְּדַמֵּי לִיה, קְרָאן וְשֵׁם רָשָׁעִים יִרְקַב. זְכָאִין אִינוֹן זְכָאִי קְשׁוּט, עֲלִיָּהוּ כְּתִיב, אֲךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יְגוּ.

Rabbi Aba talks about the prayer of Moses, the prayer of David and the prayer of the poor that is the most important of the three. The prayer of the poor is heard above all others because God is always close to the broken-hearted, and destitute people are always broken-hearted. God delays all other prayers until he has heard their supplications, and, because he knew this, David referred to himself as poor when he was praying. Rabbi Elazar says that all people should do this in order to be heard.

186. "Come now therefore, I pray you, curse me this people..." (Bemidbar 22:6). Rabbi Aba opened the discussion with the verse: "A prayer of the afflicted (poor), when he faints..." (Tehilim 102:1). There are three for whom the expression "prayer" is written and this subject was already explained. One is Moses, one is David and one is the poor man that was included with them and was together with them. You may say that we also find it written: "A prayer of the prophet Habakkuk" (Chavakuk 3:1), for a total of four. HE RESPONDS: that of Habakkuk is not SAID for the reason of prayer, even though the word prayer is written about it, it is rather praise and thanks for the Holy One, blessed be He, for having revived him and performed with him miracles and mighty deeds since he was the son of Shunamit, WHOM ELISHA BROUGHT BACK TO LIFE.

187. However, there are three that are considered a prayer: "A prayer of Moses the man of Elohim" (Tehilim 90:1). This prayer has no comparable equal by any other person. "A prayer of David" (Ibid. 86:1): This prayer has no comparable equal by any other king. "A prayer of the poor" (Ibid. 102:1) is one prayer of the three mentioned. Which is the most important? One says, "A prayer of the poor": this prayer takes priority over Moses' prayer, is before David's prayer and preempts all other prayers of the world.

188. HE INQUIRES: What is the reason? HE REPLIES: Because the poor man is broken-hearted and it is written: "Hashem is near to them who are of a broken heart" (Ibid. 34:19). The destitute has constant complaints with the Holy One, blessed be He, and the Holy One, blessed be He, listens and pays attention to his words. As soon as the poor man says his prayer, He opens all the windows of the firmament, and all the rest of the prayers rising above get pushed away by that destitute, broken-hearted man, as is written: "A prayer of the afflicted, when he faints (Heb. ya'atof, also: 'delays')..." It should have said, 'When he is covered (Heb. yit'ataf)'. Why "when he faints"? It can only be EXPLAINED that he causes the delay, because all other prayers do not enter in until his prayer enters.

189. The Holy One, blessed be He, said, 'Let all the prayers get delayed and this prayer should rise to Me. I do not require a court session to intervene between us. Let all his complaints come directly to Me, and I and he shall settle it on our own, exclusively.' And the Holy One, blessed be He, is left alone with these complaints in that prayer, as is written: "And pours out his complaint before Hashem" (Tehilim 102:1), assuredly "before Hashem."

186. וְעַתָּה לְכֵה נָא אֶרְהָ לִי אֶת הָעַם הַזֶּה וְגו'. ר' אַבְא פָתַח, תַּפְלָה לְעָנִי כִי יַעֲטוֹף וְגו', תִּלְתַּת אֵינּוֹן דְּכִתְיִב בְּהוּ תַפְלָה. וְאוֹקְמוּהָ מְלֵה דָא, חַד הוּהּ מְשָה, וְחַד הוּהּ דְדוּד, וְחַד עָנִי, דְאִתְכַלִּיל בְּהוּ, וְאִתְחַבֵּר בְּהוּ. וְאִי תִימָא, הָא כְּתִיב תַפְלָה לְחִבְקוֹק הַנְּבִיא הָא אַרְבַּע אֵינּוֹן. אֶלָּא חִבְקוֹק לָאוּ בְּגִין תַפְלָה הוּהּ, וְאֵע"ג דְּכִתְיִב בֵּיהּ תַפְלָה, תּוֹשַׁבְחָתָא וְהוֹדָאָה אִיהוּ לְקוּדְשָא בְּרִיךְ הוּא, עַל דְאִחְוִיא לֵיהּ, וְעַבְד עֲמִיה נְסִיוֹן וְגַבּוּרָן, דְהָא בְּרִיה דְשׁוֹנְמִית הוּהּ.

187. אַבְל ג' אֵינּוֹן דְאִקְרוּן תַפְלָה. תַפְלָה לְמֹשֶׁה אִישׁ הָאֱלֹהִים, תַפְלָה דָא דְלִית בְּגִינֵיהּ בְּבַר נֶשׁ אַחְרָא. תַפְלָה לְדָוִד, תַפְלָה דָא אִיהוּ תַפְלָה, דְלִית בְּגִינֵיהּ בְּמַלְכָא אַחְרָא. תַפְלָה לְעָנִי, תַפְלָה אִיהוּ מְאִינּוֹן ג'. מֵאֵן חֲשִׁיבָא מְכַלְהוּ. הוּי אִימָא תַפְלָה דְעָנִי. תַפְלָה דָא, קָדִים לְתַפְלָה דְמֹשֶׁה. וְקָדִים לְתַפְלָה דְדָוִד, וְקָדִים לְכָל שְׂאָר צְלוֹתֵין דְעֵלְמָא.

188. מ"ט. בְּגִין דְעָנִי אִיהוּ תְבִיר לְבָא. וְכִתְיִב, קְרוּב יְי' לְנִשְׁבְּרֵי לֵב וְגו'. וּמִסְכְּנָא עֵבִיד תְּדִיר קֶטְטָה בְּקוּדְשָא בְּרִיךְ הוּא. וְקוּדְשָא בְּרִיךְ הוּא אֶצִּית וְשָׁמַע מְלוּי. בִּיּוֹן דְצִלֵי צְלוֹתֵיהּ, פָּתַח כָּל בְּוִי רְקִיעֵין, וְכָל שְׂאָר צְלוֹתֵין דְקָא סִלְקִין לְעֵילָא, דְחִי לֹון הוּא מִסְכְּנָא תְבִיר לְבָא, דְכִתְיִב תַפְלָה לְעָנִי כִי יַעֲטוֹף. כִּי יִתְעַטֵּף מִבְּעֵי לֵיהּ, מֵאִי כִי יַעֲטוֹף אֶלָּא אִיהוּ עֵבִיד עֲטוּפָא לְכָל צְלוֹתֵין דְעֵלְמָא, וְלֹא עֲאֵלִין עַד דְצְלוֹתָא דִילֵיהּ עֲאֵלַת.

189. וְקוּדְשָא בְּרִיךְ הוּא אָמַר, יִתְעַטְפוּן כָּל צְלוֹתֵין, וְצְלוֹתָא דָא תִיעוּל לְגַבְאֵי. לֹא בְעֵינָא הֵבָא בִי דִינָא דִידוּגוֹן בִּינְנָא, קְמֵאִי לִיהוּוּ תְרַעוּמִין דִילֵיהּ, וְאִנָּא וְהוּא בְלַחוּדְנָא. וְקוּדְשָא בְּרִיךְ הוּא אִתְוַיְחַד בְּלַחוּדוּי, בְּאֵינּוֹן תּוֹרַעְמִין, בְּהוּא צְלוֹתָא, דְכִתְיִב וְלִפְנֵי יְי' יִשְׁפּוֹךְ שִׁיחוּ. לִפְנֵי יְי' וְדֵאִי.

190. All the hosts of heaven inquire one of the other; what is the Holy One, blessed be He, dealing with, what is he striving with? They reply TO THEM, He is concentrating on His vessels, MEANING THE BROKEN-HEARTED, desiring to be alone with them. Everyone is not aware of what is accomplished from the destitute's prayer and all his complaints, since there is no other desire for the poor except when he spills his tears in displeasure in front of the Holy King. There is no desire for the Holy One, blessed be He, except when He accepts them and they are poured before Him. That is a prayer that causes delay to all the prayers of the world.

190. כָּל חֵילֵי שָׁמַיִם שְׁאֵלִין אֶלֶין לְאֵלִין, קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא בְּמַאי אֶתְעַסֵּק, בְּמַאי אֶשְׁתַּדֵּל. אֲמַרִין, אֲתִיחַדָּא בְּתִיאוּבְתָא בְּמַאֲנִין דִּילִיָּה, כְּלֵהוּ לָא יִדְעוּ מַה אֶתְעֵבִיד מִהֵוּא צְלוֹתָא דְּמִסְכְּנָא, וּמְכַל אִינוּן תּוֹרְעֵמִין דִּילִיָּה. דְּלִית תִּיאוּבְתָא לְמִסְכְּנָא, אֶלָּא כִּד שְׂמִיךְ דְּמַעוּי בְּתוֹרְעָמוּ, קָמִי מַלְכָּא קְדִישָׁא. וְלִית תִּיאוּבְתָא לְקוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא, אֶלָּא כִּד מְקַבֵּל לוֹן, וְאוּשְׁדוּ קָמִיָּה וְדָא אִיְהִי צְלוֹתָא, דְּעֵבִיד עֲטוּפָא לְכָל צְלוֹתִין דְּעָלְמָא.

191. Moses poured forth his prayer and was held up for several days due to this prayer, BECAUSE OF THE BESEECHING OF THE POOR MAN. David saw that all the windows and gates of heaven were ready to open to the prayer of the poor. There exists no other prayer in the world to which the Holy One, blessed be He, will give His immediate attention as to the poor man's prayer. As soon as he noticed this, he made himself poor and destitute, removed his royal attire, sat on the ground like the destitute, and said the prayer as it is written: "A prayer of David. Incline Your ear, Hashem, hear me" (Tehilim 86:1). If you say why, it is "for I am poor and needy" (Ibid.). The Holy One, blessed be He, replied to him, 'David, aren't you king and ruler over mighty kings, and you make yourself out to be poor and needy.' Immediately, he returned to pray in another manner and left out the words poor and needy, and said, "Preserve my soul; for I am pious" (Ibid. 2) despite all this that was in David, BOTH POOR AND DEVOUT.

191. מֹשֶׁה צִלִּי צְלוֹתִיָּה, וְאֶתְעַבְב כַּמָּה יוֹמִין בְּהַאי תַּפְלָה. דְּוֹד חָמָא, דְּכָל כּוּיָן, וְכָל תְּרַעֵי שְׁמַיָּא, כְּלֵהוּ זְמִינִין לְאַתְחָא לְמִסְכְּנָא, וְלִית בְּכָל צְלוֹתִין דְּעָלְמָא, דְּקוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא אֶצִּית מִיָּד, בְּצְלוֹתָא דְּמִסְכְּנָא, כִּיּוֹן דְּחָמִי הַאי עֵבֵד גְּרַמִּיָּה עֵנְיָא וּמִסְכְּנָא פָּשַׁט לְבוּשָׁא דְּמַלְכוּתָא, וְיִתִּיב בְּאַרְעָא כַּמִּסְכְּנָא. אֲמַר תַּפְלָה. דְּכַתִּיב, תַּפְלָה לְדָוִד הִטָּה יְיָ אֲזַנְךָ עֵנְיָי. וְאִי תִימָא אֲמַאי. בְּגִין כִּי עֵנִי וְאִבְיוֹן אָנִי. אֶלֶּ קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא, דְּוֹד, וְלֵאוּ מַלְכָּא אָנְתָּ, וְשְׁלִיטָא עַל מַלְכֵין תְּקִיפִין, וְאַתְ עֵבִיד גְּרַמְךָ עֵנִי וְאִבְיוֹן. מִיָּד אֲהַדֵּר צְלוֹתִיָּה בְּגוּוֹנָא אַחְרָא, וְשִׁבַּק מְלָה דְּאִבְיוֹן וְעֵנִי, וְאֲמַר שְׁמַרְהָ נַפְשִׁי כִּי חָסִיד אָנִי. וְעַכְּדָּ כְּלָא הָוֵה בֵּיהּ בְּדָוִד.

192. Rabbi Elazar said to him, You spoke well. Therefore, the person who puts forth his prayers must make himself poor, so that his prayers will be worthy to enter among the prayers of all the poor. All the guardians of the gates do not allow them, THAT IS ALL THE OTHER PRAYERS IN THE WORLD, to just simply enter as they allow the poor one's prayer, since they enter without permission. If a person makes himself poor and desires constantly to be poor, his prayer ascends and meets up with the poor's prayers. It joins up with them and rises together with them, and enters in combination with theirs. And it is received with willingness before the Holy King.

192. אֲמַר לִיָּה רַבִּי אֶלְעָזָר, שְׁמִיר קְאָמַרְתָּ. וְעַד אֶצְטְרִיךְ לִיָּה לְבַר נֶשׁ דְּצִלִּי צְלוֹתִיָּה, לְמַעַבְד גְּרַמִּיָּה עֵנִי, בְּגִין דְּתִיעוּל צְלוֹתִיָּה בְּכָלְלָא דְּכָל עֵנִיָּים. דְּהַא כָּל נְטוּרֵי תְרַעִין, לָא שְׁבָקִין הֵכִי לְמוּעָאֵל, כַּמָּה דְּשְׁבָקִין לְמִסְכְּנִין, דְּהַא בְּלָא רְשׁוּתָא עֵאֲלִין. וְאִי עֵבִיד בְּרִי נֶשׁ גְּרַמִּיָּה, וְשׁוּי רְעוּתִיָּה תְדִיר כַּמִּסְכְּנָא, צְלוֹתִיָּה סְלָקָא, וְאַעֲרַעַת בְּאִינוּן צְלוֹתִין דְּמִסְכְּנִין, וְאַתְחַבְרַת בְּהוּ, וְסַלְקַת בְּהַדְיָהוּ, וּבְכָלְלָא דְּלֵהוּן עֵאֲלָת, וְאַתְקַבַּלַת בְּרַעוּתָא קָמִי מַלְכָּא קְדִישָׁא.

15. Four ways: The poor, the devout, servants, those who sanctify Hashem

Rabbi Elazar goes on to say that King David placed himself among the poor, the pious, the servants, and those who are willing to sacrifice their souls for the sanctification of God's name. We learn that when people are confessing and repenting they do not have to worry about the sins they don't remember, just the ones they do. Rabbi Elazar says that all people need to do as King David did, and that acting as a servant to God includes being pious, poor and willing to offer one's soul for the glorification of God. When someone has done all these things with a willing heart he is acceptable to God, and God calls him His servant and listens to his prayers. The rabbis talk further about the meaning of 'servant' and what the effect of prayer is. They describe the times each day when the Other Side wanders around the world and during which people should pray. The Other Side brings darkness but the windows of the upper lights are opened above those who are praying, and these lights are dispersed over their heads. Anyone who has not come to the synagogue at this time of prayer "walks in darkness" since he is under the dominion of the Other Side.

193. King David has placed himself in four ways. He placed himself with the poor, he placed himself with the devout, he placed himself with the servants and he placed himself with those who are willing to sacrifice themselves and their souls for the sanctification of the name of Hashem. He placed himself with the poor, as is written: "For I am poor and needy" (Tehilim 86:1). He placed himself with the devout, as is written: "Preserve my soul; for I am pious" (Ibid. 2), since a person must not place himself as a wicked one. If you contemplate that he will never confess and repent his sins, SINCE BY DOING SO, HE WILL SET HIMSELF UP AS AN EVIL ONE. It is just not so. Rather if he confesses about his sins, then he is devout, since he approaches to do repentance and removes himself from the Evil Side, where he was in its filth until now. Now, he adhered to the uppermost right, WHICH IS CHESED, and is extended to receive him. AND BECAUSE HE ADHERED TO CHESED, HE IS CONSIDERED PIOUS (HEB. CHASID).

194. Do not say that the Holy One, blessed be He, will not accept him until he specifies all his sins since the day he came to this world, or even those that have been hidden from him and that he can't even remember. IT IS NOT SO. Rather, he is only required to enumerate those SINS that he remembers and if he directs his desire TO BE REGRETFUL ABOUT THEM, DURING HIS CONFESSION, all the other SINS follow after them. IT IS IN THE SAME WAY that we were taught that it is not necessary to check out, WHEN GETTING RID OF LEAVENED BREAD, either the household crevices above nor the house crevices down below. As soon as he checked out in accordance with his eyesight as much as he could see, all the rest follows and is voided with it.

195. We were similarly taught concerning plagues that there are 24 principal organs that do not cause uncleanness due to light healing, where the priest does not bother himself TO OBSERVE THEM. This is what is written: "As far as the priest can see" (Vayikra 13:12). That is the area where the priest can see the plague AT ONCE in one glance, and does not need to bend himself and raise his eyes up or down or either way. Here too, he has no need to enumerate his sins from the day he was born, because it is LIKE the lower crevices of the house THAT REQUIRE NO EXAMINATION. Neither does he need to enumerate those sins that he has already forgotten, and can't remember, that are LIKE the upper house crevices above, only "as far as the priest can see," WHAT HE COULD OBSERVE WITH ONE GLANCE. All the rest follow after them. In this way, David placed himself among the pious. HE CONFESSED HIS SINS AND ADHERED TO THE RIGHT, AS DEFINED.

196. FROM WHERE DO WE TAKE IT THAT he placed himself with the servants? It is written: "Behold, as the eyes of the servants look to the hand of their masters" (Tehilim 123:2) and it is written: "O You, my Elohim, save Your servant" (Ibid. 86:2). FROM WHERE DO WE TAKE IT THAT he offered his soul for the sanctity of Hashem's name? That refers to what is written: "Rejoice the soul of Your servant: for to You, Hashem, do I lift up my soul" (Ibid. 4). King David made himself before his Master into all these four, WHICH ARE THE DESTITUTE, THE PIOUS, THE SERVANTS AND THE MEMBERS WHO ARE WILLING TO OFFER THEMSELVES FOR THE SANCTIFICATION OF HIS NAME.

193. דוד מלכא, שוי גרמיה בארבעה ארחין, שוי גרמיה בהדי מסכני. שוי גרמיה בהדי חסידים. שוי גרמיה בהדי עבדים. שוי גרמיה בהדי אינון דמסרי גרמייהו ונפשייהו על קדושת שמייה. שוי גרמיה בהדי מסכנא. דכתוב כי עני ואביון אני. שוי גרמיה בהדי חסידים, דכתוב שמרה נפשי כי חסיד אני. בגין דאצטריך ליה לבר נש, דלא לשואה גרמיה רשע. ואי תימא אי הכי לא יפרט חטאוי לעלמין. לאו הכי. אלא בד יפרט חטאוי, בדין איהו חסיד, דאתי לקבלא תשובה, אפיק גרמיה מסטרא בישא, דהוה בטנופא דילה עד השתא, והשתא אתדבק בימינא עלאה, דאיהו פשוטה לקבלא ליה.

194. ולא תימא, דלא מקבל ליה קודשא בריך הוא, עד דיפרט חטאוי מיומא דהוה בעלמא. או אינון דאתבסון מניה, דלא יכיל לאדבקא. אלא לא אצטריך לפרשא, בר אינון דיכפר מנייהו. ואי שוי רעותיה בהו, כל אחרונין אתמשכן אבתרייהו. דהא תנינן, אין בודקין חורי ביתא עלאין לעילא, ולא אינון תתאין לתתא בביעור חמץ. אלא בין דבדיק כפום חיזו דעינוי מה דיכיל לאדבקא, כלא אתמשך בתר דא, ואתבטיל בהדיה.

195. והכי גרסינן בנגעים, כ"ד ראשי אברים אינון דלא מטמאין משום מחיה. וכהנא לא הוה אטרח אבתרייהו, והיינו דכתוב, לכל מראה עיני הבהן אתר דיכיל כהנא למחזי מכתשא באסתכלותא חדא, ולא אצטריך למאכא גרמיה, ולא רמא עינוי הכא והכא. אוף הכי. לא אצטריך לפרטא חטאוי מן יומא דהוה, דאינון חורי ביתא תתאין, ולא אינון דאתבסו, דלא יכיל לאדבקא, דאינון חורי ביתא עלאין לעילא. אלא לכל מראה עיני הבהן, וכלהו אתמשכן אבתרייהו. וע"ד שוי דוד גרמיה גו חסידים.

196. שוי גרמיה בהדי עבדים, דכתוב הנה כעיני עבדים אל יד אדוניהם. וכתוב, הושע עבדך אתה אלהי. שוי גרמיה בהדי אינון דמסרי נפשייהו על קדושת שמייה. דכתוב, שמח נפש עבדך כי אליך וי' נפשי אשא. בכל הני ארבע, עבד גרמיה דוד מלכא קמי מאריה.

197. Rabbi Elazar said, I have raised my hands in prayer before the Holy King, since we were taught that a person is not permitted to raise his hands upward, except at prayer, at blessings and at supplications to his master. It is written: "I have raised my hand to Hashem, the most high El" (Beresheet 14:23), which was translated into Aramaic as "I have raised my hands in prayer," since the fingers of the hand contain higher things. Now I practice that, RAISING MY HANDS AT PRAYER, and I say that whoever conforms to these four MENTIONED ABOVE, THE DESTITUTE, THE PIOUS, THE SERVANTS AND THE OFFERING OF HIMSELF FOR HIS NAME'S SANCTIFICATION, before his Master and accomplishes himself with a willing heart in this appropriate preparation here with this manner, his prayers will not return unanswered.

198. At first, ONE MUST PLACE HIMSELF as a servant that is to prepare praises for his Master and sing for Him. That refers to the praises before the prayer service. Following this, HE MUST CONSIDER HIMSELF a servant after he finished saying his standing prayer. He is the servant who arranges prayer to his Master. Following this, HE MUST CONSIDER HIMSELF a servant after he completed his entire prayer, and went to leave. That is why David considered himself a servant three times in this prayer, as is written: "O You, my Elohim, save Your servant" and "Rejoice the soul of Your servant." It is also written: "Give Your strength to Your servant" (Tehilim 86:16). We have here three occasions that there is a need to consider oneself a servant. THAT IS BEFORE THE PRAYER, AFTER THE AMIDAH PRAYER AND AFTER THE WHOLE PRAYER SERVICE AS MENTIONED.

199. Then, ONE NEEDS to place oneself among those who have given their souls for the sake of sanctifying the Holy Name. That is accomplished at the unification of the "Sh'ma Yisrael," for whoever places such willingness of self at this verse, it is considered as if he gave up his soul for the sanctification of Hashem's name.

200. Then he must place himself in the place of the poor, since during the time when he enters and knocks at the doors of the most high up, when he finished saying 'true and certain', and he has brought close 'who have redeemed' to the Amidah prayer, he shall reach the Amidah prayer broken at heart, poor and destitute. And he shall place his will to be included among the poverty-stricken in a broken heart and humility of soul.

201. Following this, THERE IS A NEED to place himself among the devout before He who hears prayer to elucidate his sins, because that is the individual's required initiative before who hears prayer to achieve adherence to the right, THAT IS CHESED. This is extended to receive those who repent and then he is considered pious (Heb. chasid). Here we have the four, as is appropriate.

197. אָמַר רַבִּי אֶלְעָזָר, אֲרִימִית יָדַי בְּצֵלוֹ לְקַמִּי מִלְּפָא קְדִישָׁא. דְּהָא תְּנִינָן, אָסוּר לִיָּה לְבַר נֶשׁ לְאַרְמָא יָדוּי לְעֵילָא, בְּרַ בְּצֵלוֹ, וּבְבִרְכָאן וּתְחִנוּנִים לְמַרְיָה. דְּכִתְיִב, הֲרִימוּתֵי יָדַי אֶל יְיָ אֵל עֲלִיוֹן, וּמִתְרַגְּמִינָן, אֲרִימִית יָדַי בְּצֵלוֹ, דְּהָא אֶצְבָּעָאן הִידִין מְלִין עֲלָאִין אִית בְּהוּ. וְהִשְׁתָּא אָנָּא הֲכִי עֲבִידְנָא. וְאִמִּינָא דְכָל מָאן דְּאֵלִין אַרְבַּע יְסַדֵּר קָמִי מְאָרְיָה, וְעִבִיר גְּרַמְיָה בְּרַעוּתָא, בְּתַקוּנָא דָּא בְּדַקָּא יָאוּת, בְּתַקוּנָא דָּא לֹא תִהְדַּר צְלוּתִיָּה בְּרִיקְנִיָּא.

198. בְּקִדְמִיתָא עֲבַד, לְסִדְרָא שְׁבַחָא קָמִי מְאָרְיָה, וּלְזִמְרָא קָמִיָּה. וְדָא בְּתוֹשְׁבַחֵן דְּקָמִי צְלוּתָא. וּלְבִתְרָ עֲבַד, לְבִתְרָ דְּצֵלוֹ צְלוּתָא דְּעִמִּידָה, אִיְהוּ עֲבָדָא דְּסִדְרָ צְלוּתָא דְּמְאָרְיָה. וּלְבִתְרָ עֲבַד, לְבִתְרָ דְּצֵלוֹ כָּל צְלוּתִיָּה, וְאִזִּיל לִיָּה, וְע"ד דְּוֹד תְּלַת זְמַנִּין עֲבַד גְּרַמְיָה בְּצְלוּתָא דָּא עֲבַד. דְּכִתְיִב הוֹשַׁע עֲבַדְךָ אֶתְּהָ אֱלֹהֵי. שְׂמַח נַפְשׁ עֲבַדְךָ. וּכְתִיב תְּנֵה עֵזְךָ לְעַבְדְּךָ. הָא תְּלַת זְמַנִּין, אֶצְטְרִיךְ לְשׁוּאַה גְּרַמְיָה עֲבַד.

199. לְבִתְרָ לְשׁוּאַה גְּרַמְיָה גּוֹ אִינּוֹן דְּמִסְרֵי נַפְשִׁיָּהוּ עַל קְדוּשַׁת שְׁמִיָּה, וְהִינּוּ בִּיחּוּדָא דְּשִׁמְעַ יִשְׂרָאֵל, דְּכָל מָאן דְּשׁוּי הֲכִי רַעוּתִיָּה בְּהָאֵי קְרָא, אֶתְחַשְׁבִּי לִיָּה כְּאִלוֹ מִסַּר נַפְשִׁיָּה עַל קְדוּשַׁת שְׁמִיָּה.

200. לְבִתְרָ לְשׁוּאַה גְּרַמְיָה עֲנִי, בְּזִמְנָא דְּעָאֵל וְדַמִּיק דְּשִׁין דְּרוּמֵי מְרוּמִים, כִּד אָמַר אֶמֶת וַיְצִיב, וְסַמִּיךְ גְּאוּלָּה לְתַפְלָה. לְמַהוּ בְּצְלוּתָא דְּעִמִּידָה, תְּבִיר לְבָא, עֲנִיא וּמִסְכְּנָא. וּלְשׁוּאַה רַעוּתִיָּה, לְאַתְכַּלְלָא גּוֹ מִסְכְּנֵי, בְּתַבִּירוֹ דְּלְבָא, בְּמַאיִכוֹ דְּנַפְשָׁא.

201. לְבִתְרָ לְשׁוּאַה גְּרַמְיָה גּוֹ חֲסִידִים, בְּשׁוּמַעַ תְּפִלָּה, לְפָרְשָׁא חֲטָאוּי. דְּהֲכִי אֶצְטְרִיךְ יַחִיד בְּשׁוּמַעַ תְּפִלָּה, בְּגִין לְאַתְדַּבְּקָא בִּימִינָא, דְּפִשְׁטָה לְקַבְּלָא לְאִינּוֹן דְּתַבִּין, וּכְדִין אֶקְרִי חֲסִיד, הָא אַרְבַּע אֵלִין בְּדַקָּא יָאוּת.

202. HE INQUIRES: Whoever combines all those MENTIONED ABOVE? HE RESPONDS: The one who should include them is the servant that combines all the rest, WHICH ARE SANCTIFYING THE HOLY NAME, POOR, AND DEVOUT. "Servant" is found three times at three places and all are one. About them, it is written: 'Behold, as the eyes of the servants look to the hand of their masters'. Between each servant's service ARE FOUND all these others from the first servant, THAT IS BEFORE THE PRAYER SERVICE, to the last servant, AFTER THE ARRANGEMENT OF THE STANDING PRAYER; one needs to allow the offering of his soul for the sake of sanctifying Hashem's name. One also needs to feel himself as the poor and destitute at the standing prayer and place himself among the pious at 'who hears prayer'. The third servant follows after he completed and conducted the entire prayer, MEANING AFTER THE COMPLETION OF THE WHOLE PRAYER.

203. We were taught at that moment when a person has put in sequence all these four arrangements with a willing heart, he is willingly acceptable to the Holy One, blessed be He. And He spreads His right hand over him at that third servant, WHICH IS AFTER THE ENTIRE PRAYER SERVICE, and calls upon him. He says to him, "You are My servant," as it is written: "And said to me, 'You are My servant Yisrael, in whom I will be glorified'" (Yeshayah 49:3). It is certain that the prayer of this man will not ever be returned empty. Rabbi Aba approached and kissed him.

204. Rabbi Elazar said, Come and see: The two servants out of those three combine within them all the rest of these, SANCTIFYING THE NAME, POOR, PIOUS, because the third SERVANT is there to stamp him with the seal of the above, to place on him the right hand of the King because he is acclaimed by Him. However, these two SERVANTS, the first THAT IS PRIOR TO THE PRAYERS SERVICE and the second THAT IS AFTER THE STANDING PRAYER ARRANGEMENT, are inclusive of all. King David glorified himself with them, as is written: "Hashem, truly I am Your servant; I am the servant..." (Tehilim 116:16), since these are inclusive of all the rest. The third SERVANT FOLLOWING THE ENTIRE PRAYER SERVICE is there to redeem me, as is written: "Help Your servant, You are my Elohim" (Tehilim 86:2). Whoever prepares in this arrangement, let him know that the Holy One, blessed be He, is glorified through him and declares about him: "You are my servant, Yisrael, in whom I will be glorified." Rabbi Aba approached and kissed him.

205. Rabbi Aba said, About this, it is written: "More to be desired are they than gold, even much fine gold..." (Tehilim 19:11). How sweet are the ancient teachings that the earlier generations have arranged. When we taste them, we are unable to eat them, MEANING WE DON'T UNDERSTAND THEM. It is definitely so. The scripture indicates three servants here. They are one in one place, the second is as you mentioned and the third is for the Holy One, blessed be He, to be adorned with, as is written: "For to Me the children of Yisrael are servants; they are My servants" (Vayikra 25:55). THERE ARE TWO SERVANTS BEFORE THE PRAYER, AND AFTER THE AMIDAH PRAYER ARRANGEMENT, IT IS WRITTEN: "They shall not be sold as bondsmen" (Ibid. 42), WHICH IS THE THIRD. The Holy One, blessed be He, needs to be adorned with this third servant; therefore, they must not be sold for the purpose of slavery, since he belongs to the Holy One, blessed be He.

202. מאן כָּלִיל לְכָל הַנִּי, הֵהוּא דְקָא אֶצְטְרִיךְ לְכַלְלָא לֹון, וְהָאֵי אִיהוּ עֵבֶד, דְּאֶכְלִיל לְכָל שְׂאָר. תְּלַת עֲבָדִין אֵינֻן בְּתַלְתָּ דּוּכְתִין, וּכְלֵהוּ חַד. וְעֲלִיָּהוּ כְתִיב, הִנֵּה כְעֵינֵי עֲבָדִים אֶל יַד אֲדוֹנֵיהֶם וְגו'. בֵּין עֲבָד לְעֲבָד אֵינֻן אַחֲרָנִין. בֵּין עֲבָד קְדָמָא, לְעֲבָד תְּנִינָא, אֵית לִיהּ לְמַסָּר נַפְשִׁיהּ עַל יְחֻדָּא דְקְדוּשַׁת שְׁמִיהּ, וּלְשׂוּאָה גְרָמִיהּ עֵנִי וּמַסְכְּנָא בְּצִלוֹתָא דְעֲמִידָהּ, וּלְשׂוּאָה גְרָמִיהּ גּו חֲסִידִים בְּשׁוּמַע תַּמְלָה. עֲבָד תְּלִיתָאָה בְּתַר דְסִיִּים וְסַדְרָא כְּלָא.

203. תִּנֵּן, בְּהֵיֵא שַׁעְתָּא דְסַדְרָא בְּרַ נֶשׁ כָּל הַנִּי סְדוּרִין אַרְבַּע, בְּרַעוּ דְלִבָּא, קוּדְשָׁא בְּרִיךְ הוּא נִיחָא קָמִיהּ, וּפְרִישׁ וּמִינִיָּה עָלֶיהּ, בְּהֵהוּא עֲבָד תְּלִיתָאָה, וְקָרָא עָלֶיהּ וְא"ל, עֲבָדֵי אֲתָהּ, דְכְתִיב וַיֹּאמֶר לִי עֲבָדֵי אֲתָהּ יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר. וְדָאֵי צִלוֹתָא דְהָאֵי בְּרַ נֶשׁ, לֹא תְהִדְרַ בְּרִיקְנִיא לְעֲלָמִין. אֲתָא ר' אָבָא וּנְשָׁקִיהּ.

204. אָמַר ר' אֶלְעָזָר, ת"ח, תְּרֵי עֲבָד מֵאֵינֻן תְּלַתָּא, אֵינֻן דְכָלְלֵי כָּל הַנִּי, דְהָא תְּלִיתָאָה קְיַמָּא לְחַתְמָא בֵּיהּ חוֹתְמָא לְעִילָא, לְשׂוּאָה בֵּיהּ יָדָא מִימִינָא דְמַלְכָּא, וּלְאַשְׁתַּבַּחָא בֵּיהּ. אֲבָל הַנִּי תְרִין, קְדָמָאָה וְתְנִינָא, אֵינֻן כְּלָלָא דְכָלָא. וְדוּד שַׁבַּח גְרָמִיהּ בְּהוּ, דְכְתִיב אָנָּא יי' כִּי אָנִי עֲבָדְךָ אָנִי עֲבָדְךָ וְגו', דְאֶלִּין כְּלָלֵי דְכָל שְׂאָר. תְּלִיתָאָה בְּךָ קְיַמָּא לְמַפְרָק לִי, דְכְתִיב הוֹשַׁע עֲבָדְךָ אֲתָהּ אֱלֹהִי. מֵאֵן דְמַסָּדַר דָּא, יָדִיעַ לְיַהוּי לִיהּ דְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתַּבַּח בֵּיהּ, וְקָרָא עָלֶיהּ עֲבָדֵי אֲתָהּ יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר. אֲתָא ר' אָבָא וּנְשָׁקִיהּ.

205. א"ר אָבָא, ע"ד קְרִינָן, הַנְּחַמְדִּים מִזָּהָב וּמִפָּזָר רַב וְגו', כַּמָּה מְתִיקִין מְלִין עֲתִיקִין דְסַדְרוּ קְדָמָאֵי, וְאָנָּן כַּד טַעְמִין לֹון, לֹא יִכְלִין לְמִיכַל. וְדָאֵי הַכִּי הוּא, וְהָא קָרָא אוֹכַח עַל תְּלַתָּא עֲבָדִין, וְאֵינֻן חַד, וּבְאַתְרוּ חַד. וְתִרִין כְּדַקְאֻמְרַת, וְחַד דְאִיהוּ לְאַתְעֵטְרָא בֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, דְכְתִיב כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם וְגו'. לֹא יִמְכְרוּ מִמְכַּרְתָּ עֲבָד. בְּגִין דְקוּדְשָׁא בְּרִיךְ הוּא אֶצְטְרִיךְ לְאַתְעֵטְרָא בְּהָאֵי תְּלִיתָאָה. וְעַל דָּא לֹא יִמְכְרוּ לְשִׁמָּא דְעֲבָד, דְהָא דְקוּדְשָׁא בְּרִיךְ הוּא הוּי.

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206. Rabbi Elazar opened the discussion saying, "Who is there among you that fears Hashem, THAT OBEYS THE VOICE OF HIS SERVANT, THAT WALKS IN DARKNESS AND HAS NO LIGHT? LET HIM TRUST IN THE NAME OF HASHEM AND RELY UPON HIS ELOHIM" (Yeshayah 50:10). HE ASKS: What is the meaning of: "that obeys the voice of His servant"? This verse has been explained and set by the friends as applicable to the prayers. It is as follows, MEANING whoever is accustomed to come to the synagogue to pray. One day that it happens he doesn't come, the Holy One, blessed be He, inquires about him and says, "Who is there among you that fears Hashem, that obeys the voice of His servant, that walks in darkness, and has no light?" HOWEVER, what is the meaning of: "that obeys the voice of His servant" - the voice of whom? If you say that of "His servant" REFERS TO a prophet or some other person, what is then the relation between the prophet or any other person and the prayer? Is it because, since he performed his prayer, He obeys the voice of a prophet or another person in the world?

207. HE RESPONDS: It is only that he who says his prayer service regularly listens to that voice with which the Holy One, blessed be He, calls to him. And he takes praise in Him, saying that he definitely is His servant. That is the meaning of: "That obeys (also: 'listens') the voice." In which voice? In that voice of him that is considered "His servant." That is the highest praise that a voice was proclaiming about him, that he is His servant. Furthermore, a voice is heard in all these heavens, and he is the servant in the service of the Holy King. This is the meaning of: "That obeys the voice of His servant."

208. "That walks in darkness, and has no light." HE ASKS: Because he did not come to pray, he "walks in darkness." HE RESPONDS: It was however explained only that before Yisrael gather into the synagogues to pray, the Other Side stands around and closes all the upper lights, so that they should not escape and be distributed over the world. Three times a day, this Other Side, which is male and female, goes and wanders around the world. That time was appropriated for prayers, because then no accusations prevail.

209. Then is the opportune period for prayer, because they, THE OTHER SIDE, go to loiter in the dark mountains and Mount Nishpe. At that moment, the windows of the upper lights are opened and leave to dwell upon the houses of worship on the heads of those who say prayers. And the lights are dispersed over their heads. The Holy One, blessed be He, inquires about the one who isn't there and declares, It is a pity about this one who used to come here. Now, he "walks in darkness," is removed from the lights and has gone to wander in the mountains in the world, BECAUSE HE FINDS HIMSELF UNDER THE DOMINION OF THE OTHER SIDE THAT IS IN THE DARK MOUNTAINS. He left that brightness, which is the lamp that gives light IN THE HOUSE OF WORSHIP, and he has no part in it. This is what is written: "And has no light," as it was spread and laid upon the others that are there, IN THE SYNAGOGUE. How much benefit was lost to him. If he were there, "let him trust in the name of Hashem," meaning he would be included in the first servant THAT IS BEFORE THE PRAYER SERVICE "and rely upon his Elohim" in the secret meaning of the second servant, THAT IS, AFTER THE PRAYERS IN THE STANDING PRAYER ARRANGEMENT.

206. פתח ר' אלעזר ואמר, מי בכם ירא יי' וגו'. מאי שומע בקול עבדו. האי קרא אוקמוה חבריאי בצלותא, והכי הוא. מאן דרגיל למיתי לבי בנשתא לצלאה, ויומא חדא לא אתי, קודשא ברין הוא שאיל עליה ואמר, מי בכם ירא יי' שומע בקול עבדו אשר הלך חשכים ואין נגה לו. מאי שומע בקול עבדו. במאן. אי תימא בנביאה, או גבר אחרא, מאן יהב נביאה, או גבר אחרא לצלותא. דבגין דצלי צלותיה שומע בקול נביאה, או דגבר בעלמא.

207. אלא ההוא דצלי צלותין בכל יומא, איהו שומע בההוא קול, דקרי ליה קודשא ברין הוא, ומשתבח ביה, ואמר דאיהו עבדו ודאי. שומע בקול, במאי קול. בההוא דאקרי עבדו. שבחא עלאה איהו דנסיק עליה קול דאיהו עבדו. ותו, דקלא אשתמע בכל אינון רקיעין, דאיהו עבדא דמלכא קדישא, ודא הוא שומע בקול עבדו.

208. אשר הלך חשכים ואין נגה לו, וכי בגין דלא אתא לצלווי הלך חשכים. אלא אוקמוה. אבל עד לא יתכנשוני ישראל לבתי בנסיות לצלאה, סטרא אחרא קיימא וסגיר כל נהורין עלאין, דלא יתפשטון ויפקון על עלמין. ותלת זמנין ביומא אזלי סטרא אחרא, דכר ונוקבא, ומשטטין בעלמא, וההוא עידן אתקן לצלותא, בגין דלא הוי תמן קטרוגא כלל.

209. וכדין איהו עידן לצלותא, בגין דאינון אזלי למשטטא, בטורי חשוך, והר נשפה, כדין פתיחין בני נהורין עלאין, ונפקי ושריאן על בתי בנסיות, ברישיהון דאינון דצלאן צלותין, ומתפלגן נהורין על רישיהו. וקודשא ברין הוא שאיל, על ההוא דלא אשתבח תמן, ואמר חבל על פלניא, דהוה רגיל הכא, והשתא דהלך חשכים ואתעבר מקמי נהורין, והלך לשטטא בטוריא בעלמא, ונפק מההוא נגה נהורא דנהיר, ולית ליה ביה חולקא, אין נגה לון, כמה דאתפלג ושריא על אחרנין דתמן, כמה טבין אתאבידו מניה. ואלו הוה תמן, יבטח בשם יי', בכללא דעבד קדמאה. וישען באלהיו ברזא דעבד תניינא.

210. Rabbi Shimon said, My son Elazar, it is certain that the spirit of prophecy prevails on you. Rabbi Aba said TO RABBI ELAZAR, A lion, the son of a lion, who would rise in front of them when they roar to kill for their prey? All the lions of the world are powerful, and RABBI SHIMON AND HIS SON more than all of them. It is difficult to take the prey out of the mouths of all the lions in the world, but it is easy to take out the prey, MEANING, THE TORAH INSIGHTS, from the lips of these lions; they prey for the meal and provide to everyone.

210. אר"ש, אלעזר ברי, ודאי רוח נבואה שריא עלך. א"ר אבא, אריא בר אריא, מאן יקום קמיהו, כד שאגי למטרף טרפא. כל אריין דעלמא תקיפין, ואלין יתיר מכלהו. כל אריין דעלמא, קשיין לאפקא טרפא מפומייהו, ואלין נוחין לאפקא מפומייהו טרפא. אינון טרפי טרפא, ויהבי לכלא.

211. "That walks in darkness (lit. 'darknesses')" HE ASKS: It should have said, 'That walk (plural)'. Rabbi Elazar said, That is because they, THE OTHER SIDE, dwell together, MALE AND FEMALE, and immediately separate. THAT IS WHAT IS WRITTEN: "walks," meaning together AND THEY ARE ONE. "DARKNESSES" refers to when they are separated already. They begin together and immediately separate, similar to this verse: "A storm wind came out" (Yechezkel 1:4). That is a combined action of male and female, OF THE OTHER SIDE THAT ARE CALLED 'STORM' AND 'WIND'. FOLLOWING THAT, IT SAYS "CAME OUT" IN SINGULAR AND FEMININE FORM, because THE FEMALE leaves THE MALE, since they immediately go apart.

211. אשר הלך חשכים, אשר הלכו מבעי ליה. אמר רבי אלעזר, בגין דאינון שריין בחבורא, ומיד מתפרשן. הלך חבורא, חשכים אתפרשן. שראן בחבורא, ואתפרשן מיד. בגוונא דא, רוח סערה באה, כלל דבר ונוקבא. באה והיא שבקת ליה, מיד מתפרשן.

16. "Even the sparrow has found a home"

Rabbi Shimon says that the souls of the just are God's beloved, and He makes dwellings below and above for them. We hear a description of the three outer walls of the Garden of Eden, and Rabbi Shimon tells his son that some spirits are allowed to see a hidden chamber in the palace where the crowns are stored for Messiah in the time to come. The importance of having holy sons who study the Oral and Written Torahs is emphasized. Finally we hear that Balak saw a vision and knew that he would fall into the hands of Yisrael after they had first fallen into his hands.

212. "And Balak...saw" (Bemidbar 22:1): Rabbi Elazar said, Certainly what Rabbi Chiya said ABOUT THIS VERSE: "BALAK THE SON OF TZIPOR (LIT. 'BIRD') is a concealed matter. However, it is written: "Even the sparrow has found a home, and the swallow a nest for herself" (Tehilim 84:4). HE ASKS: Did King David then say this about a simple PHYSICAL bird?

212. וירא בלק וגו'. רבי אלעזר אמר, ודאי מה דאמר רבי חייא, מלה סתימא הוה. אבל כתיב, גם צפור מצאה בית ודרור קן לה וגו'. וכי דור מלכא, על צפרא בעלמא, הוה אמר מלה דא.

213. HE RESPONDS: It is only as we were taught, how beloved are the souls to the Holy One, blessed be He. If you say all the souls in the world, it is not so. It is only the souls of the righteous whose dwellings are with Him. Their dwellings are above and their dwellings are below, as we were taught. "Even the sparrow has found a home" refers to the spirits of the just.

213. אלא, במה דתנינן, במה חביבין נשמתיין קמי קודשא בריך הוא. אי תימא כל נשמתיין דעלמא. לאו הכי. אלא אינון נשמתיין דצדיקייא, דתמן מדוריהון בהדיה, מדוריהון לעילא, ומדוריהון לתתא. והכי אתמר. גם צפור מצאה בית, אלין רוחיהון דצדיקייא.

214. We were taught that there are three outer walls to the Garden of Eden. Between each one of them, many spirits and souls walk leisurely there and derive pleasure from the fragrance enjoyed by the righteous that are inside the Garden of Eden, although they themselves did not earn the merits to enter WITHIN. However, it is written of the enjoyable pleasure of the just that are inside: "Neither has the eye seen, that Elohim, beside You" (Yeshayah 64:3).

214. תנינן, תלת שוריין אינון לג"ע, ובין כל חד וחד, במה רוחין ונשמתיין מטיילין תמן, ואתהנן מריחא דענוגין דצדיקייא דלגו, אע"ג דלא זכו למיעאל. אבל ענוגא דרוחיהון דצדיקייא דלגו, עין לא ראתה אלהים וגו'.

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215. There are designated days during the year, which are the days of Nissan and Tishrei, when these spirits wander and visit the place they should. Even though there are lots of occasions when they wander, these days are marked and are visible on the outer walls of the Garden, each one individually in a depiction of chirping birds, regularly each morning.

216. That chirping is praise to the Holy One, blessed be He, and a prayer about the lives of the human beings in this world, because in these days, the children of Yisrael are busily involved in the precepts and commandments of the Master of the world. Then, these birds appear to be chirping happily and they chirp and whisper praises and gratitudes and pray for the living of this world on the walls at the Garden of Eden.

217. Rabbi Shimon said, Elazar, you certainly spoke well, since these spirits are definitely there. But what would you say IN THE EXPLANATION OF THE VERSE: "And the swallow (Heb. dror) a nest for herself"? He said, This is what I was taught: that refers to the holy soul, WHICH IS CALLED 'DROR', SHE BEING THE BROAD LIGHT OF BINAH, WHICH IS FREEDOM (HEB. DROR) that rises above and ascends to a hidden and stored area, where "neither has the eye seen, that Elohim, beside You..."

218. Rabbi Shimon said, Elazar, you certainly spoke well and that is lovely. However, all this is in the Garden of Eden below, and it is as you said, and most definitely so: "Even the sparrow has found a home" refers to the holy spirits that deserved afterwards to enter and leave, following their wanderings WITHOUT ANY PLACE TO SETTLE. They are depicted as birds and these spirits have now found a dwelling place. Each individual definitely has a specified residence within.

219. In spite of all this, ALL THESE SPIRITS get burned from the adjoining canopies of their neighbors, from these that have freedom and liberty of all. And the Holy One, blessed be He, allows them to see one hidden chamber in the palace that is stored away, which "neither has the eye seen, that Elohim, beside You." That palace chamber is called 'bird's nest' and from there come crowns that are adorned for Messiah in the future to come, because on designated days, three times a year, the Holy One, blessed be He, wishes to enjoy merrily with these righteous and show them that palace that is hidden and stored away. It is not recognized by all the righteous that are there.

215. וְיוֹמֵי רְשִׁימֵי אֵיךְ בְּשָׁתָא, וְאִינוּן יוֹמֵי נִיסָן, לְיוֹמֵי תִשְׁרֵי, דְּאִינוּן רוּחִין מְשֻׁטָּן וּפְקָרָן לְאַתְרֵי דְּאַצְטְרִיךְ. וְאֵע"ג דְּזַמְנִין סְגִיָּאִין מְשֻׁטָּן, אָבֵל יוֹמֵי אֵלִין רְשִׁימֵי אִינוּן, וְאַתְחִזּוּן עַל גְּבֵי שׁוּרֵין דְּגַנְתָּא, כֹּל חַד וְחַד כְּחִיזוּ דְּצַפְרִין מְצַפְצָפֵן, בְּכֹל צַפְרָא וְצַפְרָא.

216. וְהָהוּא צַפְצוּפָא שְׁבָחָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְצוֹתָא עַל חֵי בְנֵי נְשָׂא דְּהָאֵי עֲלֵמָא. בְּגִין דְּאֵלִין יוֹמֵי, יִשְׂרָאֵל כְּלָהוּ מִתְעַסְקִין בְּמִצְוֹת, וּבְפְקוּדֵין דְּמֵאֵרֵי עֲלֵמָא. וּכְדִין בְּחָדוּ אִתְחִזּוּן צַפְרִין מְצַפְצָפֵן, וְע"ג שׁוּרֵין דְּע"ג מְצַפְצָפֵן מְשַׁבְּחֵן וְאוֹדֵן וּמְצַלֵּן עַל חֵי דְּהָאֵי עֲלֵמָא.

217. אַר"ש, אֲלַעְזָר וְדָאֵי שְׁפִיר קְאֻמְרַת, דְּוֵדָאֵי אִינוּן רוּחִין תַּמָּן. אָבֵל מַה תִּימָא וְדְרוּר קָן לָהּ. אָמַר, הֲכִי אֹלִיפְנָא, דָּא הוּא נְשַׁמְתָּא קְדִישָׁא, דְּסֻלְקָא לְעֵילָא, וְסֻלְקָא לְאַתְרֵי טְמִיר וּגְנִיז, דְּעֵין לֹא רְאִתָּה אֱלֹהִים זוּלְתָךְ וְגו'.

218. אַר"ר שְׁמַעוֹן, אֲלַעְזָר וְדָאֵי שְׁפִיר קְאֻמְרַת, וְשְׁפִיר אִיהוּ. אָבֵל כֹּל דָּא בְּג"ע דְּלִתְתָּא הוּא, וּכְמַה דְּאֻמְרַת הוּא, וְהֲכִי הוּא וְדָאֵי, גַם צְפוּר מְצָאָה בֵּית, אֵלִין רוּחִין קְדִישִׁין, דְּזָכוּ לְמִיעָאֵל וּלְמִיפְק לְבֵת, בְּגִין דְּמְשֻׁטָּן וְאַתְחִזּוּן כְּחִיזוּ דְּצַפְרִין, וְאֵלִין רוּחִין מְצָאָה בֵּית. וְדָאֵי כֹל חָדָא וְחָדָא אֵיךְ לֹון מְדוּרֵין יְדִיעָאן לָגוּ.

219. וְעב"ד, כְּלָהוּ נְכוּיִן מְחוּפָּה דְּחִבְרֵייהוּ. אִינוּן דְּאֵיךְ לֹון דְּרוּר, וְחִירוּ מְכֻלָּא. וְקוּדְשָׁא בְּרִיךְ הוּא אַחֲזֵי לֹון הֵיכְלָא טְמִירוּ חָדָא גְנִיז, דְּעֵין לֹא רְאִתָּה אֱלֹהִים זוּלְתָךְ, וְהָהוּא הֵיכְלָא אֲקָרִי קָן צְפוּר. וּמִתַּמָּן מִתְעַטְרִין עֲטָרִין לְמִשִׁיחַ בְּזַמְנָא דְּאֵתֵי, וּבְיוֹמֵי רְשִׁימֵי, תִּלְתּוּ זַמְנֵין בְּשָׁתָא, קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְאַשְׁתַּעֲשַׂע בְּאִינוּן צְדִיקָיָא, וְאַחֲזֵי לֹון הָהוּא הֵיכְלָא טְמִירָא גְנִיז, דְּלֹא יְדִיעָן וְלֹא אֲשַׁתְּמוּדְעָן בֵּיהּ, כֹּל צְדִיקָיָא דְּתַמָּן.

220. "Where she may lay her young. Your altars" (Tehilim 84:4). These are the righteous, who laid their foundations with holy sons that earned the merit of the written and oral Torah in this world. THE WRITTEN LAW AND ORAL LAW are considered the two altars, AND THESE RIGHTEOUS get adorned before the Holy King, because the earned merits of their sons in this world protect them, and they get decorated there. Which spirit earns the benefits of all this? The one that lays her young TO TEACH THEM "Your altars," WHICH ARE THE TWO TORAH LAWS, AS MENTIONED. From here on, speak your words, so I will appear there without shame BECAUSE OF THE MERIT OF A SON LIKE YOU WHO STUDIES BOTH TORAHs.

221. Rabbi Elazar opened the discussion saying, "Even the sparrow has found a home" and that refers to Jethro. "And the swallow (Heb. dror) a nest for herself": That is his sons, who were in the Temple treasury for congregational sacrifices studying Torah, and decree Torah laws with their lips. "Find a home": What is the meaning of that? HE RESPONDS: It is because they journeyed and camped in the desert at first, then traveled from the pleasures of Midian and from their sweet life there and camped in the desert. When the Holy One, blessed be He, noticed their desire for Torah, He drew them from there and gave them a place in the temple's chambers. "And the swallow a nest for herself" is all one and the same, because a sparrow and swallow are both one and the same bird. AND NEST (HEB. KEN) IS LIKE: "Heber the Kenite" (Shoftim 4:17), their tribal name as well as: "And Saul said to the Kenites" (I Shmuel 15:6).

222. Come and see what is written: "And Balak the son of Tzipor saw." Why the difference that his father's name is mentioned rather than the rest of the other kings OF MIDIAN WHO DID NOT HAVE THEIR FATHER'S NAMES MENTIONED? HE RESPONDS: It is only because Jethro drew himself away and was removed from idol worship, and he together with his children approached Yisrael to join with them. The whole world excommunicated him and persecuted him.

223. Balak was from the descendants OF JETHRO and deviated from the ways of his father. When the elders of Moab and the elders of Midian, who were brotherly friends in their idol worship, saw that Jethro and his children adhered to the Shechinah, this one distanced himself from them. They came together and crowned him king over them at that time, as is written: "And Balak the son of Tzipor was king of Moab at that time." At that period of time, he was the king, something that he was not before then. Therefore, it is written: "the son of Tzipor" THAT ALLUDES TO JETHRO WHO WAS CALLED 'ZIPOR' TO INDICATE that it was not proper to do so, BECAUSE HE WAS FROM THE DESCENDANTS OF JETHRO CALLED 'ZIPOR'. HE INQUIRES: It says, "And Balak...saw," but it should have said 'heard'. What is the meaning here of: "saw"? HE RESPONDS: He saw a vision and he was aware that he was destined to fall into the hands of Yisrael. The children of Yisrael will first fall into his hands and only afterward would he fall into Yisrael's hands. That is the reason it says: "And Balak the son of Tzipor saw."

220. אֲשֶׁר שָׁתָה אֶפְרוּחֶיהָ אֶת מִזְבְּחוֹתֶיךָ, אֵלֶיךָ
אֵינּוֹן צְדִיקוּיָא, דְּאֶשְׁתְּכַלְלוּ בְּבִנּוּיָן קְדִישִׁין, דְּזָכוּ
לְתוֹרָה שְׁבַכְתָּב, וְלְתוֹרָה שְׁבַעַל פֶּה בְּהַאי עֲלָמָא.
וְאֵלֶיךָ אֶקְרוּן תְּרִין מְדַבְּחִין. מִתְעַטְרִין לְקַמֵּי מַלְכָּא
קְדִישָׁא, דְּהָא זְכוּתָא דְּבִנְיָהּוּ בְּהַאי עֲלָמָא, אֲגִין
עֲלֵיהּוּ, וּמְעַטְרִין לְהוּ תַּמָּן. מֵאֵן רַחֵא זְכָאָה לְכָל
הַאי. הָאֵי דְּשִׁתָּה אֶפְרוּחֶיהָ, לְאוֹלְפָא לְמִזְבְּחוֹתֶיךָ
וְגו'. מִכָּאֵן וְלְהֵלָאָה אֵימָא מִיִּלְךָ, דְּהָא בְּלָא כְּסוּפָא
אֶתְחַזֵּינָא תַּמָּן.

221. פָּתַח כְּמַלְקְדָּמִין, רַבִּי אֶלְעָזָר וְאָמַר, גַּם צְפוּר
מִצָּאָה בֵּית, דָּא יִתְרוּ. וְדָרֹר קָן לָהּ, דָּא בְּנוֹי, דְּהוּ
בְּלִשְׁכַּת הַגְּזִית, אוֹלְפֵי אוּרִייתָא, וְחִתְכִּין מְלִין
דְּאוּרִייתָא בְּסוּמִייהוּ. מִצָּאָה בֵּית מֵהוּ. אֶלָּא
בְּקַדְמִיתָא נְטִלוּ וְשָׂארוּ בְּמִדְבָּרָא, נְטִלוּ מֵעֲנוּגָא
דְּמִדִּין, וּמִמְתִּיקוּ דְּתַמָּן, וְשָׂרוּ בְּמִדְבָּרָא. בֵּינּוּן דְּחָמָא
קוֹדֶשָׁא בְּרִיךְ הוּא, דְּעַל אוּרִייתָא הוּא כְּסוּפָא
דְּלֵהוּן, מְשִׁיךְ לֹון מִתַּמָּן, וְאֶעִיל לֹון לְלִשְׁכַּת הַגְּזִית.
וְדָרֹר קָן לָהּ, כְּלָא חָד. צְפוּר דְּרֹור כְּלָא אִיהוּ חָד.
חָבַר הַקְּנִי. וַיֹּאמֶר שָׂאוּל אֶל הַקְּנִי וְגו'.

222. ת"ח, מֵה כְּתִיב, וַיֵּרָא בָּלַק בֶּן צְפוּר. וְכִי מֵאֵי
שָׂנָא דְּאֶדְכִּיר שְׂמָא דְּאָבוּי מִשָּׂאָר מְלַכִּין. אֶלָּא יִתְרוּ
אֶתְמַשְׁךְ וְאֶתְעַבְר מֵע"ז, וְאֶתָּא לְאֶתְדַבְּקָא בְּיִשְׂרָאֵל,
הוּא וּבְנוֹי, וְכָל עֲלָמָא נְדוּהוּ וְרָדְפוּ אֶבְתְּרִיהָ.

223. בָּלַק מִבְּנֵי בְּנוֹי הוּא, וְאֶתְעַבְר מֵאֶרְחָא דְּאָבוּי,
בֵּינּוּן דְּחָמוּ סְבִי מוֹאָב וְסְבִי מִדִּין, דְּהוּ בְּהַדִּי הַדְּרִי
בְּאַחֲוָה דְּלֵהוּן בַּע"ז, בְּחוּלְקָא דְּלֵהוּן, דִּיתְרוּ וּבְנוֹי
אֶתְדַבְּקוּ בְּשְׂכִינְתָּא, וְדָא אֶתְמַשְׁךְ מִנְהוּן. אֶתּוּ
וְאֶמְלָכוּהוּ עֲלֵיהּוּ בְּהַאי שְׁעָתָא, דְּכְתִיב וּבָלַק בֶּן
צְפוּר מֶלֶךְ לְמוֹאָב בְּעַת הַהִיא. בְּעַת הַהִיא הוּא
מֶלֶךְ, מֵה דְּלָא הוּא מְקַדְמַת דְּנָא. וְעַל דָּא כְּתִיב בֶּן
צְפוּר, מֵה דְּלָא אֶתְחַזֵּי לְמַעַבְדַּד הַכִּי. וַיֵּרָא בָּלַק,
וַיִּשְׁמַע מִבְּעֵי לֵיהּ, מֵהוּ וַיֵּרָא. רָאִיָּה חָמָא, וַיִּדַע
דְּזִמִּין הוּא לְמִנְפַּל בִּידָא דְּיִשְׂרָאֵל, וַיִּשְׂרָאֵל לְמִנְפַּל
בִּידוּי בְּקַדְמִיתָא, וּלְבַתָּר אִיהוּ בִּידָא דְּיִשְׂרָאֵל, וַיֵּרָא
בָּלַק בֶּן צְפוּר.

17. "If you know not, O you fairest among women"

Rabbi Aba wonders about the meaning of Congregation, and Rabbi Shimon explains that sometimes the female, Malchut, is called Congregation; this means that she receives many blessings from above but slows down the flow to the lower grades because she finds so little faith there.

Wherever she finds a little faith she drips a little dew. If the faith were as great as it is in her, the blessings would have flowed in every direction. Those people who have no faith delay the gifts from being provided below. Rabbi Shimon tells what happens when Yisrael sins, and he talks about the destruction of the two temples and the two exiles to Babylon and Edom. We hear that the Shechinah wonders how she will be able to feed her children in exile from the dew and water of Chassadim at a time when Judgment prevails. Rabbi Shimon says that Zeir Anpin tells her to gain strength for herself by listening to the children who study the Torah. Another explanation of the verse under discussion is that the Shechinah behaves kindly to her children in great secrecy. The rabbis talk about Yisrael (the son) acting rebelliously toward the Father in heaven. Finally we hear that Balak and the Amorites wanted to destroy Yisrael because Yisrael took their land and made it into pasture for their herds.

224. Rabbi Aba opened the discussion with the verse: "If you know not, O you fairest among women, go your way forth by the footsteps of the flock" (Shir Hashirim 1:8). The assembled Congregation of Yisrael spoke in this manner in the presence of the King up high. The Congregation of Yisrael? What is the meaning of this congregation? HE RESPONDS: That is the assembly, meaning the gathering, as it says, "Which was the rearward (gatherer) of all the camps" (Bemidbar 10:25), since it assembles to her all the higher camps, MEANING MALCHUT WHICH RECEIVES FROM ALL THE FIRST NINE SFIROT.

225. Sometimes the female, WHICH IS MALCHUT, is called by the name 'congregation', and it says ABOUT HER "assembly." THAT IS DERIVED FROM WITHHOLDING, as it says, "For Hashem has fast closed" (Beresheet 20:18), WHICH MEANS she receives and does not provide. So it is certain that, due to the great Faith and trust within her, no fault exists in her. She, MALCHUT, is granted without any delay and when THE ABUNDANCE reaches her, she holds in all that she gathered in, and slows down and delays it so it should not fall and shine, but rather, only as dew, drop by drop, bit by bit. What is the reason? Because she finds no Faith below, except as it says: "Here a little, and there a little" (Yeshayah 28:13), MEANING a little merit and a little illumination, JUST LIKE dew, measure for measure.

226. If there would have been Faith IN THE WORLD as it prevails in her, IN MALCHUT, it would have flowed in every direction, BOTH CHOCHMAH ON THE LEFT SIDE AND CHESED ON THE RIGHT SIDE, without any delay at all. She would have been glad and then she would have received many presents and gifts on top of this, MEANING ONE GIFT FOLLOWING ANOTHER GIFT, and nothing would be held back from her. However, the lower ones, IF THEY LACK FAITH, delay these GIFTS, WHICH SHOULD BE SUPPLIED IN ABUNDANCE TO MALCHUT. As a result, they hold back MALCHUT FROM PROVIDING FOR THE LOWER ONES. At that point, they are referred to as "atzeret (lit. 'assembly')" and "for Hashem has fast closed (Heb. atzar)," so that Hashem so to speak is giving the essence and nothing more.

227. Notwithstanding all this, as a mother who provides for her children in secret so no one should notice her, so MALCHUT acts to her children, to Yisrael. I learned from the holy luminary that, when MALCHUT ascends to receive the pleasures and delights, fault exists in Yisrael below. Then a tiny drop of BLOOD, AS a mustard seed, reaches her and immediately HER DOMINATION is removed. She dwells over it for several days; then they are aware above that there is some fault with Yisrael.

224. רְבִי אַבָּא פָתַח, אִם לֹא תִרְעִי לְךָ הַיָּפֶה בְּנָשִׁים צְאִי לְךָ בְּעַקְבֵי הַצֹּאן. בְּנִישְׁתָּא דְיִשְׂרָאֵל אִמְרַת לְגַבֵּי מַלְכָּא עֲלָאָה. בְּנִישְׁתָּא דְיִשְׂרָאֵל, מֵהוּ בְּנִישְׁתָּא. דָּא אִיהוּ עֲצָרַת, בְּנִישׁוּ. כַּד"א, מֵאִסְפָּה לְכָל הַמַּחֲנוֹת. מֵאֵן דְּכָנִישׁ לְכָל מִשְׁרֵינָן עֲלָיִן לְגַבִּיָּה.

225. וּמְגוּ דְלִזְמַנִּין נוֹקְבָא אֶקְרִי בְּנִישְׁתָּא, וְאִתְמַר עֲצָרַת, כַּד"א כִּי עֲצוּר עֲצָר יִי, דְּנִקִּיט וְלֹא יְהִיב. הָכִי הוּא וְדָאִי, דְּהָא מְגוּ מְהִימְנוּ סְגִיא דִּילָהּ, דְּלֹא אֲשַׁכְּחָן בְּהַ מוּמָא, יְהִיבוּ לָהּ בְּלֹא עֲבוּבָא בְּלָל. וְאִיהִי כַּד מְטָא לְגַבְיָהּ, כָּל מֵאֵן דְּכָנִישְׁתָּא, עֲצָר וּמְעַצָּר וּמְעַכְבֵּת, דְּלֹא נַחִית וְנִהִיר, אֲלֵא כַּפּוּם טְלָא, טְפִין טְפִין, זְעִיר זְעִיר. מ"ט. בְּגִין דְּלֹא אֲשַׁתְּכַח לְתַתָּא מְהִימְנוּתָא, אֲלֵא כַּד"א, זְעִיר שָׁם זְעִיר שָׁם, זְעִיר זְכוּתָא, וּזְעִיר אֲנֵירוּתָא דְּטְלָא, מְדָה לְקַבֵּל מְדָה.

226. דְּאֵלְמָלָא תְּשַׁכַּח מְהִימְנוּתָא, כְּמָה דְּאֲשַׁתְּכַחוּ בְּהַ, אֲרִיקַת בְּכָל סְטְרָא וְסְטְרָא, בְּלֹא עֲבוּבָא בְּלָל, וְאִיהִי חֲדָתָא. וּכְדִין יְהִיבִין לָהּ מִתְּנָן וּנְבֻזְבֻזִין סְגִיאִין דָּא עַל דָּא, וְלֹא יְהוֹן מְעַכְבִּין לָהּ בְּלָל. אֲבָל תַּתְּאִין אֵינוֹן מְעַכְבִּין לוֹן, וּמְעַכְבִּין לָהּ, וּכְדִין אִיהִי עֲצָרַת. עֲצוּר עֲצָר יִי וְדָאִי, כְּבִיכּוֹל, יְהִיב תְּמִצִּית, וְלֹא יִתִּיר.

227. וְעַב"ד כְּאִימָא יְהִבַתְּ לְבָנִין בְּטְמִירוּ, דְּלֹא יִדְעִין בְּהַ, הָכִי עֲבִידַת לוֹן לְבִנְהָא יִשְׂרָאֵל. וְאוֹלִיפְנָא מְגוּ בּוּצִינָא קְדִישָׁא, דְּבִשְׁעַתָּא דְּאִיהִי סְלִיקַת לְמִנְקַט עֲנוּגִין וְכִסּוּפִין, וּמוּמָא אֲשַׁתְּכַח בְּהוּ בְּיִשְׂרָאֵל לְתַתָּא, כְּדִין מְטִי לְגַבְיָהּ טְפָה דְּחֻרְדֵּל וּמִיד אַעֲדִיאַת, וְיִתִּיבַת עֲלָהּ יוּמִין בְּמַנְיָן. וּכְדִין יִדְעִין לְעִילָא, דְּמוּמָא בְּהוּ בְּיִשְׂרָאֵל.

228. The left is awakened instantly, pulls a string below, "and his eyes were dim, so that he could not see" (Beresheet 27:1). Whatever he observed PREVIOUSLY with a favorable eye, in the sense of Abraham, THAT IS CHESED, without any judgment at all, now "his eyes were dim, so that he could not see." "See": From seeing definitely, which means from looking at it with a sense of compassion. Then there is an awakening of Samael in a strong voice to stir accusations on the world, as is said: "He called Esau, his eldest (bigger) son" (Ibid.). He is bigger, towards the camps of the Other Side he is great, and steers all the ships in the ocean that meet the evil wind, to sink them into the depth of his ocean.

229. When the Holy One, blessed be He, is in a state of compassion, He hands him over all the sins and iniquities of Yisrael. He throws them into the depths of the sea, MEANING TO HIS CAMPS, since all His camps are considered the depths of the sea. They take them and wander with them to all the rest of the nations. HE INQUIRES: Do the sins of Yisrael and their iniquities get thrown and divided to their nations? AND WHY SHOULD THEY DO THIS? HE RESPONDS: It is only because they wait in anticipation for the gifts from above like dogs at the table. When the Holy One, blessed be He, takes all the sins of Yisrael and throws them to them, they all immediately think that the gifts and presents that were meant to be given to Yisrael were removed from Yisrael and were granted to them. Immediately, they simultaneously all together throw them to all other nations.

230. Come and see the assembly of Yisrael. She said at first, "I am black, but comely" (Shir Hashirim 1:5). Then she degraded herself before the King up high and asked of Him, saying, "Tell me, O you whom my soul loves, where (Heb. Eichah) you feed, where you make your flock rest at noon" (Ibid. 7). HE INQUIRES: Why twice "Eichah (lit. 'how')"? HE RESPONDS: It is only that they are alluding to the two destructions of the two temples. When everybody reads the scriptural verses of Eichah, Eichah - "where you feed" at the destruction of the first temple house and "where you make your flock rest" at the destruction of the second temple house. Therefore, it is written twice - Eichah, Eichah.

231. HE INQUIRES: "You feed" and "you make rest." One is not like the other. WHAT IS THE DIFFERENCE BETWEEN THEM? HE REPLIES: The Babylonian exile was for a short period, and he calls it: "you feed." About the Edomite exile, which is for a prolonged period, he calls it: "you make rest." Therefore, two times Eichah, Eichah. Another reason: "You (also: 'she will') feed" and "you make rest" should have read: 'he feeds' and 'he makes rest', since it refers to Yisrael. HE RESPONDS: Only that she, THE SHECHINAH, said it about herself, Eichah, how will your bride THAT IS THE SHECHINAH feed her children in exile, when they will be among the other nations? How will she make rest, drip upon them dew and water, MEANING CHASSADIM, in the heat of high noon, MEANING AT A TIME WHEN JUDGMENTAL FORCES ARE DOMINANT?

228. וְאֶתֶּר שְׂמָאלָא מִיַּד, וּמְשִׁיךְ חוּטָא לְתַתָּא. וְתַכְהִין עֵינָיו מֵרְאוֹת, מֵה דְהוּה מְסַתְבֵּל בְּעֵין שְׁפִירו, בְּכֻלָּא דְאַבְרָהָם, בְּלֹא דִינָא כְּלָל, כְּדִין וְתַכְהִין עֵינָיו מֵרְאוֹת, מֵרְאוֹת וְדָאי, מְלֹאסְתַּבְּלָא בְּכֻלָּא דְרַחֲמָנּוּ. כְּדִין אֶתְעֵרוּ דְסָמָא לְבַקֵּל תְּקִיפָה, לְאַתְעֵרָא עַל עֵלְמָא. כְּדָא וַיִּקְרָא אֶת עֵשָׂו בְּנוֹ הַגָּדוֹל וְגו'. גְּדוֹל אִיהוּ לְגַבֵּי מִשְׁרִינֵי דְסִטְרָא אַחְרָא, אִיהוּ גְדוֹל, וְנַהִיג לְכָל אַרְבִּין דִּימָא, דְעֵרְעִירֵן בְּרוּחָא בִישָׂא, לְאַטְבָּעָא לֹון בְּעוּמְקָא דִימָא, בְּאִינוּן מְצוּלוֹת יָם דִּילִיָּהּ.

229. וְכֵד קוּדְשָׁא בְרִיךְ הוּא הוּא בְּרַחֲמָנּוּ, כְּדִין כָּל חֻטְאִין וְכָל חוּבִין דִּישְׂרָאֵל, זְהִיב לִיָּהּ, וְאִיהוּ אֶטִּיל לֹון לְמְצוּלוֹת יָם. כָּל מִשְׁרִינֵי דִילִיָּהּ מְצוּלוֹת יָם אַקְרוּן, וְאִינוּן נְטִילֵי לֹון, וּמִשְׁטֵטֵי בְהוּן לְכָל שְׂאֵר עַמִּין. וְכִי חֻטְאִין דִּישְׂרָאֵל, וְחוּבִין דְלֵהוּן, זֶרְקִין וּמִתְפַּלְגִין לְעַמָּא דְלֵהוּן. אֲלֵא, אִינוּן מַחְבָּאן וּמְצַפָּאן לְמַתָּנָן דְלַעִילָא, בְּכֻלָּבֵי לְקַמֵּי פְתוּרָא. וְכֵד קוּדְשָׁא בְרִיךְ הוּא נְטִיל כָּל חוּבֵיהוּ דִישְׂרָאֵל, וְזֶרֶק עֲלֵיהוּ, כְּלֵהוּ חֲשְׁבֵי דְמַתָּנָן וּנְבֻזָּון דְאִיהוּ בְּעָא לְמִיָּהּ לִישְׂרָאֵל, דְאֶעְבֵּר מְנִיָּהּ, וְיָהֵב לֹון. וּמִיָּד כְּלֵהוּ בְּחֻדָּא זֶרְקִין לֹון עַל שְׂאֵר עַמִּין.

230. ת"ח, כְּנִישְׁתָּא דִישְׂרָאֵל, אִיהִי אִמְרַת בְּקֻדְמִיתָא, שְׁחוּרָה אָנִי וְנֹאוּה, אֲזַעִירַת גְּרַמָּה לְקַמֵּי מְלָכָא עֲלָאָה. וְכְדִין שְׁאִילַת מְנִיָּהּ וְאִמְרַת, הַגִּידָה לִי שְׁאֵהָבָה נַפְשֵׁי אִיכָה תְרַעָה אִיכָה תְרַבִּיץ בְּצִהָרִים. תְּרִין זְמַנִּין אִיכָה אִיכָה אִמָּאי. אֲלֵא אִיהִי רְמִיזָא עַל תְּרִין חֲרַבְנִין, דְתְרִין מְקַדְשֵׁין. דְקִרְאָן כְּלָא אִיכָה אִיכָה. אִיכָה תְרַעָה, בְּחֲרַפְן בֵּית רֵאשׁוּן. אִיכָה תְרַבִּיץ, בְּחֲרַפְן בֵּית שְׁנִי. וְע"ד תְּרִין זְמַנִּין אִיכָה אִיכָה.

231. תְרַעָה תְרַבִּיץ, לָאוּ דָא כְדָא. גְלוּתָא דְבָבֵל, דְאִיהִי זְמַן זְעִיר, קֹאֲרֵי בֵיה תְרַעָה. וְעַל גְלוּתָא דְאַדוּם, דְאִיהוּ זְמַן סָגִי, קֹאֲרֵי בֵיה תְרַבִּיץ. וְע"ד תְּרִין זְמַנִּין אִיכָה אִיכָה. וְתוּ תְרַעָה תְרַבִּיץ, יִרְעָה מְבַעֵי לִיָּהּ, יִרְבִּיץ מְבַעֵי לִיָּהּ אוּף הַכִּי, דְהָא עַל יִשְׂרָאֵל אִמְרַת. אֲלֵא אִיהִי אִמְרַת עַל נַפְשָׁהּ אִיכָה תְרַעָה כְּלַתְךָ לְבִנְהָא בְּגְלוּתָא, דִּיהוּן בֵּין שְׂאֵר עַמִּין. אִיכָה תְרַבִּיץ בְּצִהָרִים, הִיךְ תְטִיף אִיהִי עֲלֵיהוּ טְלוּן וּמִיָּין, גּוֹ חֲמִימוֹ דְצִהָרִים.

232. Why should I be like one who cloaks himself, meaning at the time when Yisrael calls UPON THE HOLY ONE, BLESSED BE HE, from their distress and sorrow? The rest of the nations curse and insult them. When will you leave this exile? Why does your Elohim not perform any miracles for you and take revenge ON YOUR ENEMIES? He, ZEIR ANPIN, replies to her, "If you know not (lit. 'for yourself'), O you fairest among women" (Ibid. 8). What is the meaning of: "for yourself"? "If you know not for yourself" how to gain the strength for yourselves in this exile and be strengthened with power to guard over your children. Get out and be strengthened "by the footsteps of the flock": This refers to the children in their master's schools, who learn and study Torah. FROM THEM, YOU WILL TAKE THE STRENGTH TO SHIELD YOUR CHILDREN.

233. "And feed your kids" (Ibid.): These are the ones who were taken away from the suckling breasts, who departed from the world and were drawn to the upper Yeshivah; that is, "besides (lit. 'over') the shepherds' tents." "Over" is precisely above. It does not say, 'By the shepherds' tents', but "above the shepherds' tents" that refers to the Yeshivah of Metatron THAT IS ABOVE, HIGHER THAN THE SHEPHERDS' TENTS IN THIS WORLD, SINCE THE SHEPHERDS, WHO ARE THE LEADERS IN THIS WORLD, ASCEND UP ABOVE AFTER THEIR DEPARTURE. There are all the powerful and children of the world, and the leaders of the Torah, who guide in matters of the forbidden and permitted of this world, and all the matters necessary for the inhabitants of this world. THEREFORE, THEY ARE REFERRED TO AS SHEPHERDS, since "the footsteps of the flock" refers to the children, as we explained. THE "SHEPHERDS" REFER TO THE LEADERS OF THE WORLD.

234. Rabbi Elazar said, "The footsteps of the flock" are the students in the seminary house who come afterward to the world and find the Torah in a straightforward open manner. Therefore, they renew ancient insights every day, and the Shechinah prevails on them and listens to what they have to say. It is written: "And Hashem hearkened, and heard it" (Malachi 3:16). Rabbi Aba said, That definitely is the case, and it all amounts to the same thing.

235. Another explanation of: "If you know not for yourself." Why "for yourself"? It is that anywhere the children of Yisrael are in exile, THE SHECHINAH is with them in exile. It is also written: "In all their afflictions He is affected" (Yeshayah 63:9). Therefore, it says "for yourself," MEANING FOR YOUR SAKE, SINCE SHE TOO IS IN EXILE. "You fairest among women," "fairest": she said she was black, as it says: "I am black," and he says to her: you are comely, "you fairest among women," meaning she is prettier than all the levels. It is written: "You are fair, my love" (Shir Hashirim 1:15).

232. שְׁלֵמָה אֱהִיָּה כְּעוֹטֵיהָ, בְּשַׁעֲתָא דְיִשְׂרָאֵל קְרָאן מְגוּ עֲאֻקוּ, דְּחִיקוּ דְלֵהוּן, וְשָׂאֵר עַמִּין מְחַרְפִּין וּמְגַדְפִּין לוֹן, אֵימַתִּי תַפְקוֹן מִן גְּלוּתָא. אֵלֶּהֶכּוֹן הֵיךְ לֹא עֵבִיד לְכוֹן נְסִין. וְאַנָּא יְתִיב כְּעוֹטֵיהָ, וְלֹא יִכְלִית לְמַעַבְדַּ לֹּן נְסִין, וְלִמְיָהֵב לֹן נוֹקְמִין. אִיהוּ אֲתִיב לְגַבְהָ, אִם לֹא תִדְעִי לָךְ הֵיפָה בְּנָשִׁים. הָאִי קְרָא הָכִי מִבְּעֵי לֵיהּ, אִם לֹא תִדְעִי הֵיפָה בְּנָשִׁים. לָךְ אֲמַאי. אֲלֵא אִם לֹא תִדְעִי לָךְ: לְאַתְקַמָּא גְרַמְךָ בְּגְלוּתָא, וְלְאַתְקַמָּא חֵילָא, לְאַגְנָא עַל בְּנֵךְ. צְאִי לָךְ, צְאִי לָךְ לְאַתְקַמָּא בְּעַקְבֵי הַצֵּאן. אֵינּוֹן תִּינוּקוֹת דְּבִי רַבָּן, דְּאוֹלְפֵי תוֹרָה.

233. וְרַעִי אֶת גְּדִיוֹתֶיךָ, אֵלֶיךָ עֲתִיקֵי מְשָׁדִים, דְּקָא מְסַתְלָקֵי מִעֲלָמָא וְאַתְמַשְׁכֵּן לְבֵי מְתִיבְתָא עֲלָאָה, דְּאִיהִי עַל מְשַׁכְּנוֹת הַרוּעִים, עַל דְּיִיקָא, בְּמִשְׁכְּנוֹת הַרוּעִים לֹא כְּתִיב, אֲלֵא עַל מְשַׁכְּנוֹת הַרוּעִים, דְּאִי מְתִיבְתָא דְּמִטְטְרוּן, דְּתַמֵּן כָּל תְּקִיפִין וִינוּקִין דְּעֲלָמָא, וּמְנַהֲיָא אוֹרִינְתָא בְּהָאִי עֲלָמָא בְּאִיסוּר וְהִיתֵר, בְּכָל מַה דְּאַצְטְרִיכוּ בְּנֵי עֲלָמָא, דְּהָא עַקְבֵי הַצֵּאן אֵינּוֹן תִּינוּקוֹת כְּדָאמְרָן.

234. אָמַר ר' אֶלְעָזָר, עַקְבֵי הַצֵּאן, אֵינּוֹן תְּלַמִּידֵי דְּבִי רַב, דְּקָא אֲתִינּוּן לְבַתֵּר בְּעֲלָמָא, וְאַשְׁכְּחָן אוֹרִינְתָא בְּאַרְחַ מִישַׁר, וְאוֹרְחָא פְתִיחָא, וְעַל דְּאִי אֵינּוֹן מְחַדְשֵׁן מְלִין עֲתִיקִין בְּכָל יוֹמָא, וְשְׂכִינְתָא שְׂרִיָּא עֲלֵיהּ, וְצִינְתָא לְמַלְיָהוֹן, כְּד"א וַיִּקְשֹׁב יוֹי וַיִּשְׁמַע. אָמַר ר' אַבָּא, הָכִי הוּא וְדָאִי, וְכֹלָא חַד מְלָה.

235. ד"א אִם לֹא תִדְעִי לָךְ. לָךְ לְמָה. אֲלֵא בְּכָל אֲתֵר דְּיִשְׂרָאֵל בְּגְלוּתָא, אִיהִי עֲמַהוֹן בְּגְלוּתָא. וְע"ד כְּתִיב לָךְ, וְכְתִיב בְּכָל צַרְתֶּם לוֹ צָר. וְדָא הוּא לָךְ. הֵיפָה בְּנָשִׁים, הֵיפָה, אִיהִי אֲמַרְתָּ דְּאִיהִי אוֹפְכַמְתָּא, כְּד"א שְׁחוּרָה אָנִי. וְאִיהוּ אָמַר לְגַבְהָ, יִפָּה אֶת, שְׁפִירְתָּא, הֵיפָה בְּנָשִׁים, שְׁפִירְתָּא אִיהִי עַל כָּל דְּרָגִין, וְכְתִיב יִפָּה אֶת רַעִינִי.

236. Another explanation of: "You fairest among women" means that she is generous with kindness and that she behaves in a kind manner to her children in a secret and hidden manner. The Holy One, blessed be He, is generous with His benefits to her concerning all she does for her children in a veiled and hidden way, although not all her activities are fit and proper.

237. Rabbi Aba said, I wonder about what it says, "If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken to them: then shall his father and his mother lay hold of him" (Devarim 21:18). We were taught that when the Holy One, blessed be He, said this to Moses, that he write, MEANING, RECORD THE EPISODE OF THE STUBBORN AND THE REBELLIOUS, Moses said to him, Leave this alone. Is there then a father who could do this to his son? Moses saw in advance with his wisdom everything that the Holy One, blessed be He, was destined to do to Yisrael, MEANING TO SAY THAT HE OBSERVED THIS FROM A DISTANCE. HE NOTICED THAT THIS EPISODE OF THE "STUBBORN AND REBELLIOUS" ALLUDES TO THE MANNER THAT THE HOLY ONE, BLESSED BE HE, WILL DEAL WITH YISRAEL. THEREFORE, he said, Master of the world, leave this. And the Holy One, blessed be He, replied to Moses, 'I see what you are saying, but write it down and receive your wages. You know but I know more. Whatever you notice, it is for Me to act upon. Explain that passage through homiletical discourse, but forget ITS SECRET.'

238. At that moment, He gestured to THE ANGEL Yofiel, the chief minister of the Torah. YOFIEL said to Moses, I explained this verse. It says: "If a man have" and it refers to the Holy One, blessed be He, as it says: "Hashem is a man of war" (Shemot 15:3). It also refers to a son, which is Yisrael, "stubborn and rebellious," as is written: "For Yisrael is headstrong like a headstrong heifer" (Hoshea 4:16). "Who will not obey the voice of his father, or the voice of his mother": That is the Holy One, blessed be He, and the assembled Congregation of Yisrael, WHICH IS MALCHUT. "When they have chastened him" is as is written: "Then Hashem testified against Yisrael, and against Judah, by all the prophets, and by all the seers..." (II Melachim 17:13). "Will not hearken to them," as is written: "Yet they would not hear..." and "then shall his father and his mother lay hold of him," meaning with the same mind and agreement.

239. "And bring him out to the elders of his city, and to the gate of his place" (Devarim 21:19): HE ASKS: It should have said, 'To the elders of their city'. Why "to the elders of his city"? "And to the gate of his place," why is "his" IN SINGULAR FORM? HE RESPONDS: "To the elders of his city" refers to the Holy One, blessed be He, and "to the gate of his place" refers to the assembled Congregation of Yisrael, MALCHUT. HE EXPLAINS, "The elders of his city" refers to the ancient times, the most ancient days of all, WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF ZEIR ANPIN, BEFORE WHICH JUDGMENT IS PUT. "The gates of his place": That is the Musaf (additional prayer) of Shabbat, THE FIRST THREE SFIROT OF MALCHUT THAT ARE ADDED TO HER IN THE SHABBAT.

236. ד"א היפה בנשים, טבתא בטיבו. דעבדות טיבו לבנהא, בטמירו בגניזו. וקודשא בריך הוא סגי טב עליה, כל מה דעבדות לבנהא בטמירו בגניזו, אע"ג דלא מכשרן עובדין. מכאן דאתחזי לאבא כד אמא רחמא על בנין ותאיב עליה כל מה דעבדת לבנהא רחמין בטמירו אע"ג דלא מכשרן עובדו.

237. אמר ר' אבא, תוהנא על ההוא דכתיב בי יהיה לאיש בין סורר ומורה וגו', ותפשו בו אביו ואמו וגו', ותנינן, דבההיא שעתא אמר קודשא בריך הוא למשה כתוב. אמר ליה משה, מאריה דעלמא, שביק דא, אית אבא דעביד כדין לבריה. ומשה מרחיק הוה חמי בחכמתא, כל מה דזמין קודשא בריך הוא לבני ישראל. אמר, מאריה דעלמא, שבוק מלה דא. א"ל קודשא בריך הוא למשה, חמינא מה דאת אמר, כתוב וקבל אגרא. את ידעת ואנא ידע יתיר. מה דאת חמי, עלי ההוא עובדא. דרוש קרא ותשבח.

238. בהווא שעתא רמו ליה ליופיא"ל, רבנא דאורייתא, אמר למשה, אנא דרישנא להאי קרא כתיב בי יהיה לאיש, דא קודשא בריך הוא, דכתיב יי' איש מלחמה. בן, דא ישראל. סורר ומורה, דכתיב בי כפרה סוררה סרר ישראל. איננו שומע בקול אביו ובקול אמו, דא קודשא בריך הוא וכנסת ישראל. ויסרו אותו, דכתיב, ויער יי' בישראל וביהודה ביד כל נביאי כל חוזה וגו'. ולא שמע אליהם, דכתיב ולא ישמעו אל יי' וגו'. ותפשו בו אביו ואמו, בדעתא חדא. בהסכמה חדא.

239. והוציאו אותו אל זקני עירו ואל שער מקומו. אל זקני עירו, אל זקני עירם, ואל שער מקומם, מבעי ליה, מאי אל זקני עירו, ואל שער מקומו. אלא, אל זקני עירו, דא קודשא בריך הוא, ואל שער מקומו, דא כנסת ישראל. זקני עירו, אלון יומין קדמאין, יומין עתיקין דכלא. שער מקומו, דא מוסף שבת.

240. Notwithstanding all this, although all are knowledgeable above in judgment, HE REMOVED THE JUDGMENT FROM THE GATE OF HIS PLACE, BECAUSE the mother's court, THAT IS MALCHUT, are related to Yisrael and are attached to them. Any close relative cannot sit in trial judgment for relatives and is disqualified to pass sentence. THEREFORE, it is first written: "to the elders of his city" and then "to the gate of his place." As soon as the Holy One, blessed be He, noticed that they were related, He immediately removed the trial from "the gate of his place." THAT IS THE FIRST THREE OF MALCHUT, WHICH ARE RELATIVES, and it is written following that: "And they shall say to the elders of his city." It is not written: 'to the gate of his place', but rather only "to the elders of his city" alone.

241. THEY SAY ABOUT YISRAEL: "This our son" (Devarim 21:20) specifically and no other nation "is stubborn and rebellious, he will not obey our voice" (Ibid.). HE INQUIRES: What is the change, that at first it is not written "a glutton and drunkard," and later it is written: "he is a glutton and a drunkard" (Ibid.). HE RESPONDS: What is the cause for Yisrael to be wayward and rebellious toward their Father in heaven? It is because he is a glutton and a drunkard among the rest of the nations, as it says, "But mingled among the nations, and learned their works" (Tehilim 106:35). It is further written: "And the people ate, and bowed down" (Bemidbar 25:2), since the essence and foundation is the eating and drinking, as they did WHEN THEY WERE among the rest of the nations. That caused them to be stubborn and rebellious toward their Father in heaven.

242. That is why IT IS WRITTEN: "And all the men of his city shall stone him with stones" (Devarim 21:21). This refers to the rest of the nations who were aiming and hurling stones at them. They knocked down the walls and smashed the towers. ALL THIS does not benefit them at all, BECAUSE THEY COULD NOT PREVAIL AGAINST YISRAEL. When Moses heard this, he wrote this passage.

243. Notwithstanding all this, "you fairest among women," WHICH IS MALCHUT, the best and dearest among all the women in the world, "go your way forth by the footsteps of the flock." We already explained that these are the synagogues and houses of study. "And feed your kids": these are the children of their master's school who have never tasted any taste of sin in the world. "Besides the shepherds' tents": these are the teachers of the children and the heads of the Yeshivas.

244. Another explanation of: "Besides the shepherds' (Heb. roim) tents": the Vav is missing IN THE WORD ROIM AND IT IS AS IF IT SAYS RAIM (LIT. 'EVIL ONES'). THIS INDICATES that they are evil, meaning the Amorite kings, from whom Yisrael have taken the land to give pasture to their herds. And Yisrael have turned that land to pasture land. Then Balak heard that Yisrael turned the land that was so important into grazing land, the land over which Yisrael made battle, and so demolished it as to make it into pasture. He then strove in whatever means was at his disposal and joined Bilaam with him.

240. ועב"ד, אע"ג דכלא ידעין, דינא לעילא איהו, בגין דבי דינא דאמא קריבין אינון לישראל, ואחרין בהו, וכל קריב לא דאין דינא לקרובים, ופסול איהו לדינא. בקדמיתא מה בתיב, אל זקני עירו ואל שער מקומו, בין דחמא קודשא בריך הוא דאינון קריבין, מיד סליק דינא משער מקומו, מה בתיב בתריה, ואמרו אל זקני עירו לחוד. ואל שער מקומו לא בתיב, אלא אל זקני עירו.

241. בנינו זה ודאי, ולא דשאר עמין. סורר ומורה אינון שומע בקולנו. מאי שנא, דהא בקדמיתא לא בתיב זולל וסובא, ולבתר בתיב זולל וסובא. אלא מאן גרים להו לישראל, למהוי סורר ומורה לגבי אבוהון דבשמיא, בגין דאיהו זולל וסובא, בשאר עמין דכתיב ויתערבו בגוים וילמדו מעשיהם וכתיב ויאכל העם וישתחוו, דעקרא ויסודא אכילה ושתיה, כד עבדין בשאר עמין. דא גרים לון, למהוי בן סורר ומורה, לגבי אבוהון דבשמיא.

242. וע"ד ורגמהו כל אנשי עירו באבנים. אליון כל שאר עמין, דהוו מקלעין להו באבנים, וסתרין שורין, ומנתצין מגדלין, ולא מהני לון כלום. בין דשמע משה כדין, כתב פרשתא דא.

243. ועם כל דא הימה בנשים, טבא ויקירא בנשים דעלמא. צאי לך בעקבי הצאן, הא אוקימנא, אליון בתי כנסיות ובתי מדרשות. ורעי את גדיותיך, אליון ונוקי דבי רב, דלא טעמו טעם חובא בעלמא. על משכנות הרועים, אליון מלמדי תינוקות ורישי ישיבות.

244. ד"א על משכנות הרועים, חסר ו'. אינון בישין, אליון מלכי האמורי, דנטלו ישראל ארעא דלהון, לרענא מקניהון, ולבי מרעה ירב ישראל ארעא דא. כדין שמע בלק, דארעא דהות חשיבא כ"כ, עבדו ישראל קרבא דא, וסתרו לה, עד דשוו לה בי מרעה. כדין אשתדל בכל מה דאשתדל, ושתף בהדיה לבלעם.

18. "Thus says Hashem"

We hear about the three gates or orders of justice: Baba Kama, Baba Metzia and Baba Batra. Rabbi Shimon says that God treats the sins of the children of Yisrael as though they were errors, not intentional acts. He talks about Balak's request to Bilaam to curse Yisrael; Balak knew that many of the people of Yisrael would fall dead because of his own armies, so he felt the time was opportune for the curse. Lastly Rabbi Shimon says that

neither Balak nor Bilaam were aware that they themselves would be destroyed afterward.

245. "And Balak...saw": Rabbi Chizkiyah opened the discussion saying, "Thus says Hashem, 'Keep judgment, and do justice: for my salvation is near...'" (Yeshayah 56:1). How beloved are Yisrael before the Holy One, blessed be He. Although they have sinned and are sinning constantly, He turns their intentional acts into mistakes.

246. This is how Rav Hamnuna Saba (the elder) said they prepared three gates of justice in the orders of the Mishnah. The first one is: "The four sources of harm are the ox," WHICH IS BABA KAMA (FIRST ORDER). The second gate is a garment that was found, WHICH IS BABA METZIA (THE MIDDLE ORDER). The third gate is partnerships and the meanings of the lost and found, WHICH IS BABA BATRA (THE LAST ORDER). What is the reason? HE RESPONDS: It is only that the Holy One, blessed be He, at any time accounts Yisrael's intentional sins as errors. Those who set up the orders of the Mishnah, who set it up this way in three gates of BABA KAMA, BABA METZIA, BABA BATRA, followed the manner as it was written in the scriptures: "Manner of trespass" (Shemot 22:8). That refers to an offense that is not intentional, SINCE THE HOLY ONE, BLESSED BE HE, TURNS THE INTENTIONAL CRIME INTO ERRORS. The Baba Kama is: what are they, "whether it be for ox, for ass, for sheep" (Ibid.), that is, where it DISCUSSES these matters. "For a garment" is Baba Metziah THAT DISCUSSES ABOUT A GARMENT THAT WAS FOUND; "or for any manner of lost thing" refers to the third order, WHICH IS BABA BATRA.

247. Since they picked the order of the scriptures, When RAV HAMNUNA SABA (THE ELDER) reached the Baba Metziah, middle order, he used to say, Why did they start this order with the garment, BECAUSE BABA METZIA BEGINS WITH THE SITUATION WHERE TWO ARE HOLDING ON TO THE GARMENT THAT WAS FOUND. The verse: "FOR A GARMENT," he said, most definitely is the law given to Moses on Mount Sinai, which all the sages' discussions were explaining.

248. "Thus says Hashem." HE INQUIRES: What is the difference that at all the items relating to the prophets it is written: "Thus (Heb. coh) says Hashem," yet of the items relating to Moses, this language is not used, BUT RATHER "THIS (HEB. ZEH) IS THE WORD." HE RESPONDS: It is only because Moses' prophecy was from a shining mirror that is light from above, THAT IS ZEIR ANPIN, so it is not written of him, "coh," WHICH IS MALCHUT THAT IS REFERRED TO BY "COH." However, the rest of the prophets, who used to prophecy from the dim mirror, WHICH IS MALCHUT REFERRED TO BY "COH," prophesied from "coh."

249. "Come now therefore, I pray you, curse me this people" (Bemidbar 22:6). HE SAYS: Rabbi Elazar says that wicked man said, Most definitely, the time is right for me to do anything I wish. He saw, but did not see completely. He saw that several thousand of Yisrael would fall dead through him in a short time. He figured, Most definitely I have the opportune moment. Therefore, HE SAID "now" and not at any other time.

245. וַיֵּרָא בַלַּק, רַבִּי חֲזַקְיָה פָתַח, כֹּה אָמַר יי' שְׁמַרְוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי קְרוּבָה יְשׁוּעָתִי וְגו'. כִּמָּה חֲבִיבִין יִשְׂרָאֵל קָמִי קוֹדֶשׁא בְּרִיךְ הוּא, דְּאֵע"ג דְּאִינוּן חָאבוּ קָמִיָּה, וְחֲבִין קָמִיָּה בְּכָל זְמָנָא וְזְמָנָא, אִיהוּ עֵבִיד לֹון לְיִשְׂרָאֵל, דְּדוֹנוֹת בְּשַׁגְּגוֹת.

246. וְהֵכִי אָמַר רַב הַמְּנוּנָא סָבָא, תְּלַת בְּבֵי דִינָא, תְּקִינוּ בְּסִדְרֵי מִתְּנִיתָא, חֲדָא, קְדָמִיתָא, בְּאַרְבַּע אָבוֹת נְזִיקִין הַשּׁוֹר וְכו'. תְּנִינָא, טְלִית דְּאַשְׁתַּכַּח. תְּלִיתָאָה, שׁוֹתְמִין וְרָזָא דְּאַבִּידָה. מ"ט. אֵלָא, קוֹדֶשׁא בְּרִיךְ הוּא בְּכָל זְמָנָא, עֵבִיד לֹון לְיִשְׂרָאֵל זְדוֹנוֹת בְּשַׁגְּגוֹת. וְאִינוּן דְּסִדְרוּ מִתְּנִיתִין דְּתְּלַתָּא בְּבֵי, הֵכִי סִדְרוּ, אֲרַח דְּקָרָא נְקֻטוּ, דְּכַתִּיב עַל כָּל דְּבַר פֶּשַׁע, וְהֵאֵי פֶשַׁע אִיהוּ דְּלָאוּ בְּזֻדוֹן, וּמֵאֵן אִיהוּ. עַל שׁוֹר, עַל חֲמוֹר, עַל שֶׁה, דָּא בְּבָא קָמָא, דְּהֵכָא הוּא בְּאִינוּן מְלִין. עַל שְׁלֵמָה, דָּא בְּבָא מְצִיעָא, עַל כָּל אַבְדָּה, דָּא בְּבָא תְּלִיתָאָה.

247. דְּאֲרַח קָרָא נְקֻטוּ. דְּכַד מְטָא לְבָבָא מְצִיעָא, הוּהוּ אָמַר, שִׁירוֹתָא דְּקָא נְקֻטוּ בְּטְלִית דָּא, אֲמַאי. בֵּינָן דְּאַשְׁתַּכַּח קָרָא, אָמַר, וְהֵאֵי דָּא הֵלְכָה לְמֹשֶׁה מְסִינִי, וּבִיָּארוּ כָּל מְלֵי דְּרַבְּנָן.

248. כֹּה אָמַר יי', מ"ש בְּכָל דּוּכְתָא דְּנְבִיאִי, דְּכַתִּיב כֹּה אָמַר יי', וּבְמֹשֶׁה לֹא כַתִּיב הֵכִי. אֵלָא, מֹשֶׁה דִּהוּת נְבִיאוֹתִיָּה מְגוּ אֶסְפְּקֵלְרִיָּא דְּנִהְרָא דְּלַעִילָא, לֹא כַתִּיב בֵּיהּ כֹּה. אֲבָל שָׂאֵר נְבִיאִים, דְּהוּוּ מְנַבְּאִין מְגוּ אֶסְפְּקֵלְרִיָּא דְּלֹא נִהְרָא, נְבִיאוּ מְגוּ כֹּה.

249. וְעַתָּה לֵכָה נָא אֲרַח לִי אֶת הָעַם הַזֶּה וְגו'. וְעַתָּה, רַבִּי אֶלְעָזָר אָמַר, אָמַר הוּא רִשָּׁע, וְדָאֵי שְׁעָתָא קְיִימָא לִי לְמַעַבְדַּ מַּה דְּאָנָא בְּעִי. חֲמָא, וְלֹא חֲמָא יָאוֹת. חֲמָא כִּמָּה אֶלְפִין נְפִלִין מִיִּשְׂרָאֵל עַל יְדוּי לְזְמַן זְעִיר, אָמַר וְדָאֵי הַשְׁתָּא שְׁעָתָא קְיִימִי לִי. וּבג"כ וְעַתָּה, וְלֹא בְּזְמָנָא אַחְרָא.

250. HE INQUIRES: "Come now (Heb. lechah), but he should have said lech. What is "lechah (Lamed Kaf Hei)"? HE RESPONDS: He thought, Let us hurry up AND DO BATTLE with the one who flutters his wings on them, the one that is referred to by the name "coh (Kaf Hei)," MEANING MALCHUT, and now is the opportune time to do battle with that "coh."

251. He thought there was nobody in the world who would succeed against them until now, because of the protector who stands over them. Now that the moment is opportune for us, let us do battle with "coh" (Heb. lechah). The entire counsel of that wicked one was for "coh," as is written: "While I go to the meeting yonder (coh)" (Bemidbar 23:15), meaning I will uproot that "coh" from its place. Both of them participated in that wicked counsel against "coh," as it is said, "Against Hashem, and against His anointed" (Tehilim 2:2). They were not aware that this "coh" would uproot them from the world following that.

19. "Come now therefore, I pray you, curse me this people"

The question is asked how Balak knew that Yisrael were too mighty for him to conquer since they had never encountered each other in battle before. Rabbi Shimon says that he had seen into the future and discovered that King David, a descendant of Ruth the Moabite, would be victorious over Moab. Balak hoped that by joining with Bilaam they could destroy Yisrael before King David even came into the world. Rabbi Shimon talks about the cauldron of sorcery that Balak buried and that David exposed and cleansed with water. He explains the difference between righteousness and faithfulness, the former being judgment for the other nations, and the latter being compassion for the children of Yisrael. These also correspond to war and peace. We learn that Balak knew that Bilaam had power to bestow blessings on a very high level, and thought he would be able to uproot Yisrael from her union with Malchut.

252. "For they are too mighty for me" (Bemidbar 22:6). HE INQUIRES: Until that time, where had YISRAEL done battle with him, and beaten them? At which location had they met up with the sword OF YISRAEL and showed their strength like mighty men to display their power, SO THAT HE ALREADY KNEW THAT YISRAEL WAS TOO MIGHTY FOR HIM? What is the meaning of, "For they are too mighty for me"? HE RESPONDS: It is only that this wicked one was wise and foresaw in the distant future that King David, who stemmed from Ruth the Moabite, had the valor and strength of a lion. He will conduct and wage difficult wars and be victorious over Moab, and place him under his feet. THEREFORE, he said "(lit. 'he is mighty')" IN A SINGULAR FORM, meaning the one who inherited that power. One of their kings stems from us, FROM RUTH THE MOABITE, to destroy Moab.

253. "Perhaps I shall prevail, that we may smite them" (Ibid.): HE INQUIRES: This verse should have read: 'Perhaps I shall prevail, that I may smite them' or 'perhaps we shall prevail, that we may smite them'. WHY DOES IT SAY: "I SHALL PREVAIL, THAT WE MAY SMITE"? HE RESPONDS: It is only that this wicked one was wise. He said, I see here one hand, MEANING ONE POWER, that a powerful lion extends his hand. Maybe I can prevail with you, meaning that if we join together and cut off that lion's hand, THAT IS, THROUGH A CURSE, prior to that king's arrival in the world, he will not drive out Moab from its location. THEREFORE IT SAYS, "I SHALL PREVAIL" IN SINGULAR FORM AND "WE MAY SMITE" IN PLURAL FORM, BECAUSE THE MEANING IS, PERHAPS I COULD JOIN WITH YOU AND WE WILL BOTH SMITE HIM.

250. לָכֶּה, לָךְ מִבְּעֵי לֵיָהּ, מֵאֵי לָכֶה. אָמַר, נִזְדַּרְזוּ גֵרְמָן לְהֵהוּא דְרַחִיף בְּגִדְפוּי עֲלֵיָהּ, לְהֵהוּא דְשָׁמִיָּה ב"ה. וְעֵתָה לָכֶה, נִגַח קִרְבָּא בְּהֵהוּא ב"ה.

251. אָמַר, עַד הַשְׁתָּא לֹא הוּהּ בְּעֵלְמָא מֵאֵן דִּיכּוּל לְהוּ, בְּגִין הֵהוּא פְטְרוּנָא דְקִיּוּמָא עֲלֵיָהּ, הַשְׁתָּא דְשַׁעְתָּא קִיּוּמָא לָן, לָכֶה נְעֵבִיד קִרְבָּא. וְכָל עֵיטָא דְהֵהוּא רִשָׁע לְכ"ה הוּהּ, דְכַתִּיב וְאֲנֹכִי אֶקְרָה כֹּה אֶעֱקֹר לְהֵהוּא כֹּה מֵאַתְרֵיהּ. וְתִרְוִיָּהּ בְּעֵיטָא בִישָׁא לְהֵאֵי כֹה הוּוּ, כְּד"א עַל יְיָ וְעַל מְשִׁיחוֹ, לֹא יִדְעוּ דְהֵא לְבַתָּר, הֵאֵי ב"ה אֶעֱקֹר לוֹן מֵעֵלְמָא.

252. כִּי עֲצוּם הוּא מִמְּנִי. וְכִי עַד הֵהוּא שַׁעְתָּא אֵן אֲגַחוּ בֵּיהּ קִרְבָּא וְנִצְחוּ לֵיָהּ. בְּאֵן אַתָּר אֶעֱרְעוּ בְּחִרְבָּא דְלַהוֹן, וְהוּוּ גְבַרִין כְּגַבְרִין לְאַחְזָא גְבוּרָתָא דְלַהוֹן. מֵאֵי כִי עֲצוּם הוּא מִמְּנִי. אֵלָא הֵהוּא רִשָׁע חֲכִים הוּהּ, וְחֲמִי לְמַרְחִיק, חֲמָא לְדוּד מְלָכָא, דְאֵתִי מִרוּת הַמוֹאֲבִיָּה, גִּיבַר תְּקִיף כְּאַרְיָה, וְעֵבִיד קִרְבִּין תְּקִיפִין, וְנִצַּח לְמוֹאֲב, וְשׂוּי לוֹן תַּחוֹת רַגְלוֹ. אָמַר עֲצוּם הוּא. הֵהוּא דִּירְתָא הֵהוּא גְבוּרָתָא, חַד מְלָכָא דְלַהוֹן, מִינָן יְפוּק לְשִׁינְצָא לְמוֹאֲב.

253. אוּלֵי אוּכַל נִכְּה בּוּ. הֵאֵי קִרָּא חֲכִי הוּהּ לֵיָהּ לְמִימַר, אוּלֵי אוּכַל אֶכְּה בּוּ. אוּ אוּלֵי נוּכַל נִכְּה בּוּ. אֵלָא הֵהוּא רִשָׁע הוּהּ חֲכִים, אָמַר, חֲמִינָא יִדָּא חֲדָא, דְחַד אַרְיָא תְּקִיפָא, פְּרִישׁ יִדָּא, אֵי אִיכּוּל עֲמַךְ, דְנִתְחַבַּר תְּרוּנָא וְנִגְרַע מֵהֵהוּא אַרְיָה יִדָּא דָּא, עַד לֹא יִתִּי הֵהוּא מְלָכָא לְעֵלְמָא, וְלֹא יִתְרַךְ יִת מוֹאֲב מֵאַתְרֵיהּ.

254. HE INQUIRES: What is "curse me"? Rabbi Aba said, That wicked one said to Bilaam in two forms of language, "Curse (Heb. ara) me" (Bemidbar 22:6) and he also said, "Curse (Heb. kava) me" (Ibid. 17). What is the difference between these? HE RESPONDS: It is only that he first said to him, "Curse (Heb. ara) me," MEANING GATHER UP FOR ME grass weeds and sorcery of the heads of snakes to place in the cauldron of magic. When he observed that his strength was greater by the power of his speech, he returned and said, "Come therefore, I pray you, curse (Heb. kavah) me."

255. In spite of all this, the wicked Balak did not abandon his design of sorcery, but rather he gathered up and picked all types of grass weeds and magic of snake heads, and took a cauldron of magic. Balak stuck it 1,500 cubits underground and stored it for the end of days. As soon as David came, he dug to the depth of 1,500 cubits, exposed the water from the depths and poured libations over the altar. At that moment, WHEN THE WATER LIBATIONS WERE Poured, he said, I will cleanse WITH THESE WATERS that cauldron OF SORcery OF BALAK, as is written: "Moab is my washpot" (Tehilim 60:10), assuredly my washpot.

256. "Over Edom will I cast my shoe" (Ibid.). HE INQUIRES: What is the meaning of: "Will I cast my shoe"? HE RESPONDS: It also refers to the one who had distant VISION, as it is written: "And Esau said to Jacob, 'Give me to swallow, I pray you, of that red pottage; for I am faint'" (Bereshheet 25:30). "Give me to swallow" MEANS actually stuffing down the throat, which is a wide opening up of the mouth and throat to swallow. David said to that swallower who stuffs himself with stuffed swallowings, I will dump on him, THAT IS ON HIS MOUTH OPENING, "my shoe" to shut his throat. THEREFORE, "OVER EDMO WILL I CAST MY SHOE."

257. "Over Pleshet I will cry in triumph" (Tehilim 108:10). This too, David saw with distant vision. He said, Canaan is the bad side of the Other Side and the Philistines stem from there, FROM CANAAN (YEHOShUA 13). What is there TO BE DONE for the Other Side? It is the blowing of the horn blasts, as it says, "if you go to war in your land...then you shall blow an alarm..." (Bemidbar 10:9). TRUAH MEANS A HEART-BREAKING BLAST in order to break down his power and strength. Therefore, "over Pleshet I will cry (blow) in triumph," MEANING HE WILL BREAK THEM, because that is what they deserve.

258. "Come now therefore, curse me this people; for they are too mighty for me." Rabbi Chizkiyah opened the discussion with the verse: "And righteousness shall be the girdle of his hips, and faithfulness, the girdle of his loins" (Yeshayah 11:5). This verse is all the same. What new insight does it come to teach us, seeing that righteousness is faithfulness and faithfulness is righteousness? THEY ARE MERELY TWO NAMES OF MALCHUT. The girdle of his loins is also the girdle of his reins, and we do not find a scriptural verse in the same manner.

254. אָרָה לִי, מֵאֵי אָרָה לִי. א"ר אָבָא, הֵהוּא רָשָׁע בְּתָרֵי לִישְׁנֵי קְאָמֵר לְבַלְעָם. חַד אָמַר אָרָה לִי, וְחַד אָמַר קְבָה לִי. מֵה בֵּין הָאֵי לְהָאֵי. אֶלֶּא א"ל, אָרָה לִי עֲשִׁבִין וְחַרְשִׁין דְּרִישֵׁי דְחֻוּיִן, וְשׂוּי לֹן בְּקִרְרָה דְחַרְשֵׁינָא, בֵּיוֹן דְחָמָא דְחִילִיָּה יְתִיר בְּפֹמָא, תָּב וְאָמַר, וּלְכָה נָא קְבָה לִי.

255. וְאֶפִּילוּ הֵכִי, הֵהוּא רָשָׁע דְּבַלְקָ, לֹא שְׂבָק חַרְשׁוּי, אֶלֶּא לְקִיט כָּל זֵינֵי עֲשִׁבִין, חַרְשֵׁי דְרִישֵׁי דְחֻוּיִן, וְנָטִיל קִרְרָה דְחַרְשִׁין, וְנָעִיץ לָהּ תַּחֲוֹת אֶרְעָא אֶלְף וְחֻמֶּשׁ מֵאָה אָמִין, וְגַנְיָז לָהּ לְסוּף יוֹמִין. בֵּיוֹן דְּאֶתָּא דְּוֹד, כָּרָא בְּתֵהוּמָא, אֶלְף וְחֻמֶּשׁ מֵאָה אָמִין, וְאֶפִּיק מֵיָא מִן תְּהוּמָא, וְנָסִיךְ עַל מְדַבְּחָא. בְּהֵהוּא שְׁעֵתָא, אָמַר, אָנָּא אֶסְחִי הֵהִיא קִרְרָה, מוֹאֵב סִיר רַחְצִי. סִיר רַחְצִי וְדָאֵי.

256. עַל אֲדוּם אֶשְׁלִיךְ נַעְלִי, מֵאֵי אֶשְׁלִיךְ נַעְלִי. אֶלֶּא דָּא אוֹף הֵכִי לְמַרְחִיק הוּוֹה, דְּכֹתִיב וַיֹּאמֶר עֲשׂוּ אֶל יַעֲקֹב הַלְעִיטְנִי נָא מִן הָאֲדוּם הָאֲדוּם הַזֶּה כִּי עֹף אֲנֹכִי. הַלְעִיטְנִי: הַלְעֵטָה מִמֶּשׁ, פְּתִיחוּ דְפֹמָא וְגִרְוֹנָא לְמַבְלַע. אָמַר דְּוֹד לְהֵהוּא בְּלַעַן, מְלַעַט הַלְעֵטִין, אָנָּא אֶרְמִי עֲלֵיהּ נַעְלִי, לְמַסְתֵּם גִּרְוִיָּה.

257. עָלַי פִּלְשֶׁת אֶתְרוּעַע, אוֹף הֵכִי דָּא לְמַרְחִיק אֶסְתְּבֵי דְּוֹד, אָמַר, כְּנַעַן סְטְרָא בִישָׂא דְסְטְרָא אַחְרָא אִיהוּ, וּפְלִשְׁתִּים מִתְמַן אִינוּן, לְסְטְרָא אַחְרָא מֵה אַצְטְרִיךְ. תְּרוּעָה. דְּכֹתִיב, וְכִי תִבְאוּ מִלְחָמָה בְּאֶרְצְכֶם וְהִרְעוּתֶם וְגו', לְתַבְרָא חִילִיָּה וְתוֹקְפִיָּה, וּבג"כ עָלַי פִּלְשֶׁת אֶתְרוּעַע, וְהֵכִי אֶתְחַזִּי לֹן.

258. וְעֵתָה לְכָה נָא אָרָה לִי אֶת הָעָם הַזֶּה כִּי עֲצוּם הוּא מִמֶּנִּי. ר' חֲזַקְיָה פִּתַּח, וְהִיא צְדָק אֲזוֹר מִתְנִיּוֹ וְהָאֲמוּנָה אֲזוֹר חֲלָצִיו. הָאֵי קָרָא כָּלֵא אִיהוּ חַד. מֵאֵי חֲדוּשָׂא אֶתָּא לְאֶשְׁמוּעִינָן, דְּהָא צְדָק הֵינּוּ אֲמוּנָה, וְאֲמוּנָה הֵינּוּ צְדָק. אֲזוֹר מִתְנִיּוֹ, הֵינּוּ אֲזוֹר חֲלָצִיו, לֹא אֶשְׁכְּחֵן קָרָא כְּהֵאֵי גּוּוֹנָא.

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259. HE RESPONDS: It is that righteousness is not the same as faithfulness. Even though they are all tied to one and the same, and are of one level, MEANING MALCHUT, it is considered righteousness, which is the actual judgment, during a period WHEN MALCHUT IS of harsh judgment and receives from the left side. That is: "For when your judgments are on the earth, the inhabitants of the world learn righteousness" (Ibid. 26:9). This level THAT IS CALLED 'judgment' is of compassion, WHICH IS ZEIR ANPIN. When that judgment is approaching righteousness, WHICH IS JUDGMENT, then THAT RIGHTEOUSNESS, WHICH IS MALCHUT, gets perfumed and the world's inhabitants can withstand the judgment of righteousness.

260. MALCHUT IS CALLED 'Faith' at the time that it is joined with truth, WHICH IS ZEIR ANPIN, for happiness. All the faces are bright. Then MALCHUT is called 'Faith' and there is absolution for all, MEANING THE FORGIVENESS FOR INIQUITIES. She returns to all the souls of the wicked, WHICH ARE encumbered with many debts, with compassion and has mercy on them when they ascend and rise through committing, MEANING WHEN THEY SAY BEFORE THEIR SLEEP "INTO YOUR HAND I COMMIT MY SPIRIT" (TEHILIM 31:6). Then she is considered Faith and there is no Faith without truth, MEANING TO SAY THAT MALCHUT IS NOT CONSIDERED FAITH EXCEPT WHEN JOINED WITH ZEIR ANPIN THAT IS CALLED 'TRUTH'.

261. Now, what two girdles are here when it says the girdle of his loins and the girdle of his hips? HE RESPONDS: Even though hips and loins are similar, they are two levels. One is above and one is below. Above at the top OF THE HIPS, it is called 'hips'. At the lower end OF THE HIPS, they are called 'loins', as it says, "And gird sackcloth upon your loins" (Yeshayah 32:11), WHICH MEANS TO COVER THE GENITALS. THEREFORE, HE CALLS THEM LOINS BECAUSE THEY ARE at the end OF THE HIPS and at the top of the thighs. When a woman is in the pain OF LABOR, these loins get disconnected from the tops of her thighs and she places her hands on them BECAUSE OF that pain.

262. Because of that, for strength and war, IT IS SAID, "And righteousness shall be the girdle of his hips." That is how it should be, BECAUSE THAT IS WHERE THE VIRILITY OF A MAN IS. For compassion and goodness, it is said, "And faithfulness, the girdle of his loins." In one level, MESSIAH will judge the world, MEANING WITH MALCHUT, and it dominates both sides. One, WHICH IS FAITH, THE GIRDLE OF HIS LOINS, is compassion for the children of Yisrael and one, WHICH IS RIGHTEOUSNESS, THE GIRDLE OF HIS HIPS, is judgment for the rest of the nations.

263. You may wonder WHY righteousness is harsh judgment, since we find written: "But in righteousness shall you judge your neighbor" (Vayikra 19:15) and "Justice, only justice shall you pursue" (Devarim 16:20). There are many such VERSES. HE RESPONDS: It is definite that there is no compromise in righteousness, ONLY ACCORDANCE WITH THE LAW. Anyone who judges his neighbor must not compromise any laws for him, but judge according to righteousness, that love should not be a consideration. The scales of justice MEANS without compromise to one side or the other, neither to the one who will have to pay nor to the one who will receive. Because of this, it is one level that is divided into two directions. And these two directions THAT WE MENTIONED WHICH ARE two girdles are one for the rest of the nations and one for Yisrael. At the time Yisrael made their exodus from Egypt, they were supported with these two girdles: one of war, WHICH IS RIGHTEOUSNESS, THE GIRDLE OF HIS HIPS, and one of peace, WHICH IS FAITH, THE GIRDLE OF HIS LOINS.

259. אֵלָא לֹא צְדָק כְּאִמּוּנָה, וְאֵע"ג דְּכֹלָא חַד, וְחַד דְּרָגָא אִיהוּ. אֲבָל בּוֹמְנָא דְקִיּוּמָא בְּדִינָא קְשִׁיָּא, וּמְקַבְּלָא מְסֵטֵר שְׂמַאלָא, כְּדִין אֲקָרִי צְדָק, דִּינָא מִמֶּשׁ. וְהֵינּוּ כִּי כַּאֲשֶׁר מִשְׁפֵּטֶיךָ לְאַרְץ צְדָק לְמַדּוּ יוֹשְׁבֵי תֵבֵל. דְּהָאִי דְרָגָא דְמִשְׁפֵּט, רַחֲמֵי אִיהוּ. וְכַד אֲתַקְרִיב מִשְׁפֵּט בְּצְדָק, כְּדִין אֲתַבְּסֵם, וַיְכַלִּין בְּנֵי עֲלָמָא, לְמַסְבַּל דִּינָא דְצְדָק.

260. אִמּוּנָה, בְּשַׁעֲתָא דְאֲתַחֲבַר בֵּיה אֱמֶת, לְחַדְוָה. וְכֹל אֲנַפִּין נְהִירִין, כְּדִין אֲקָרִי אִמּוּנָה. וְאִית וּוְתַרְנוּתָא לְכֹלָא, וְכֹל נִשְׁמַתִּין סִלְקִין, מִתְחַיִּיבֵי בְכֻמָּה חַיִּיבִין דְחַיִּיבִין בִּישִׁין, וְכִיּוּן דְבִפְקֻדוֹן סִלְקִין, אֲהֵדֵר לֹון בְּרַחֲמֵי, וְחַס עֲלֵיהוּ. וְכְדִין אֲקָרִי אִמּוּנָה, וְלִית אִמּוּנָה בְּלֹא אֱמֶת.

261. הִשְׁתָּא אַזּוֹר מִתְנִין, וְאַזּוֹר חֲלָצִין. מַהוּ תְרִין אַזּוֹרִין הַכָּא. וּמִתְנִים וְחֲלָצִין אֵע"ג דְּחַד אִינּוֹן, תְרִין דְרָגִין אִינּוֹן, חַד לְעֵילָא, וְחַד לְתַתָּא. לְעֵילָא בְּשִׁירוּתָא, אֲקָרִי מִתְנִים. לְתַתָּא בְּסוּפָא, אֲקָרִי חֲלָצִין, כַּד"א וְחַגּוּרָה עַל חֲלָצִים, בְּסוּפָא, עַל רִישׁ יְרִכִים. כַּד אֲתַתָּא בְּצַעֲרָא, מִנְתַּקֵּן אִינּוֹן חֲלָצִים, מִרִישׁ יְרִכִין, וְשׁוּיָאֵת יְדָהּ בְּכַאִיבָא עֲלֵיהוּ.

262. וּבג"כ לְגַבּוּרָה וּלְקֶרְבָּא, צְדָק אַזּוֹר מִתְנִין. וְהַכִּי אֲצַטְרִיךְ. לְרַחֲמֵנוּ וּלְטֵב, אִמּוּנָה אַזּוֹר חֲלָצִין, בְּחַד דְּרָגָא יְדִין עֲלָמָא, וְשִׁלְטָא לְתְרִין סְטְרִין, חַד רַחֲמֵי לְיִשְׂרָאֵל. וְחַד דִּינָא לְשָׂר עַמּוּן.

263. וְאִי תִימָא, צְדָק דִּינָא תְקִיף אִיהוּ, וְהָא כְתִיב בְּצְדָק תִּשְׁפּוּט עַמִּיתְךָ. צְדָק צְדָק תִּרְדּוּף. וְכֻמָּה אִינּוֹן. וְדָאִי הַכִּי הוּא. דְּהָא צְדָק לִית בֵּיה וּוְתַרְנוּתָא כֻּלָּל. אוּף הַכִּי מֵאֵן דְדָאִין לְחַבְרִיָּה, לֹא אֲצַטְרִיךְ לְמַעַבְד לִיה וּוְתַרְנוּתָא מִן דִּינָא כֻּלָּל, אֵלָא בְצַדָּק, דְּלֹא יִשְׁגַח לְרַחֲמֵנוּ. מֵאֲזֵנֵי צְדָק, בְּלֹא וּוְתַרְנוּ לְהָאִי סְטְרָא וְלְהָאִי סְטְרָא, לְמֵאֵן דִּיהִיב וּלְמֵאֵן דְּמְקַבֵּל. וּבג"כ חַד דְּרָגָא אִיהוּ, וְאֲתַפְּלַג לְתְרִין סְטְרִין. וְהֵנִי תְרִין סְטְרִין, ב' אַזּוֹרִין, קִיּוּמִן, חַד לְשָׂר עַמּוּן, וְחַד לְיִשְׂרָאֵל. וּבְשַׁעֲתָא דְנִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, אֲתַאֲזְרוּ בְּאַזּוֹרִין אֵלִין, חַד דְּקֶרְבָּא. וְחַד הוּא דְשְׁלָמָא.

264. When Balak took counsel, he said, "That I may drive them out of the land" (Bemidbar 22:6). He figured that the level into which YISRAEL was connected was definitely of the land, WHICH IS MALCHUT REFERRED TO AS EARTH. That is the meaning of: "For they are too mighty for me." The level of whoever could wage battle and stand up to Yisrael is stronger than mine. Therefore: "that I may drive them out of the land," WHICH IS FROM THEIR LEVEL, MALCHUT. If I drive them from that land and drive them from her, MEANING I WILL MANAGE TO HAVE THEM COMMIT SINS, I will be capable of doing WITH THEM as I please. Their power is through what? Through word and deed. Here is your mouth and my action, AND WE WILL OVERCOME HIM.

265. "For I know that he whom you bless is blessed" (Ibid.). HE ASKS: From where did he know that? HE RESPONDS: It was already explained and it is written: "Who had fought against the former king of Moab, and taken all his land, out of his hand" (Bemidbar 21:26), since he hired Bilaam TO CURSE HIM. However, "for I know" MEANS that he had this knowledge through his wisdom. FURTHERMORE, BECAUSE IT IS WRITTEN: "He whom you bless is blessed," what was the need TO MENTION blessing here, since his aim was to curse? If his prior knowledge of Bilaam was in relation to the curse, what is the intention of: "He whom you bless is blessed"?

266. HE RESPONDS: However, there is something implied here. I was not aware of it and I did not deserve to gain any knowledge of it until Rabbi Elazar arrived and interpreted the verse: "I will bless (et) Hashem at all times: His praise shall continually be in my mouth" (Tehilim 34:2). It is further written: "I bless (et) Hashem who gives me counsel" (Ibid. 16:7). Who is it that needs blessings from the lower ones? That is the particle Et, WHICH IS MALCHUT, that is jointly connected to them, IN YISRAEL, as a flame to the wick. David, who knew of it, said, "I will bless Et." The wicked one said TO BILAAM, that level of theirs, WHICH IS MALCHUT, is connected to them, because of their blessings that they bestow on her daily. IF SO, you have the power to bestow blessings on that level and you will uproot her from them. That is why it says, "For I know that (Et) he whom you bless is blessed." THAT IS, HE TOO COULD BESTOW BLESSINGS ON MALCHUT REFERRED TO BY ET. That way, we will succeed against them. Bless that higher level and curse the wick THAT IS YISRAEL, IN WHICH MALCHUT IS ATTACHED LIKE A FLAME TO THE WICK. About this, he said, "While I go to the meeting yonder (Heb. coh)" (Bemidbar 23:15); that is, I will uproot MALCHUT THAT IS REFERRED TO BY COH from them, so that she should not unite with them.

267. Furthermore, "go to the meeting (Heb. ikareh) yonder (Heb. coh)" MEANS I will lead to pull that level down with transgressions, defilement, nightly uncleanness (Heb. ker) and the defilement that will be caused by His children. And she will destroy them. HE DEFINES IKAREH AS KERI. Immediately, "And the elders of Moab and the elders of Midian departed with the rewards of divinations in their hand" (Bemidbar 22:7) in order to avoid the excuses of the wicked one who says that he does not possess the particular magic which he may need, and who will thereby be able to restrain himself from joining them.

264. כִּד אֲתִיעֵט בְּלֶק, אָמַר וְאֶגְרְשׁוּ מִן הָאָרֶץ. אָמַר הֲוֵא דְרָגָא דְקָא אֲתֵאֲחֻזָּן בֵּיהּ, מִן הָאָרֶץ וְדָאֵי. וְדָא הוּא כִי עֲצוּם הוּא מִמֶּנִּי וְדָאֵי, מֵאֵן יִיכּוּל לְאַגְחָא וּלְקַיֵּימָא בְּהוּ בִישְׂרָאֵל דְרָגָא דְלֵהוּן תְּקִיף הוּא מְדִילִי. וּבִג"כ, וְאֶגְרְשׁוּ מִן הָאָרֶץ. וְאֵי מֵהָאֵי אָרֶץ אֶגְרְשׁוּ, וְאֲתֵרֵךְ יִתִּיה מִינִיהּ, אֵיכּוּל לְמַעַבְד כָּל רְעוּתֵי, חִילָא דְלֵהוּן בְּמֵאֵי אִיהוּ. בְּפּוּמָא, וּבְעוּבְדָא. הָא פּוּמָא דִילָךְ, וְעוּבְדָא דִילִי.

265. כִּי יִדְעָתִי אֵת אֲשֶׁר תִּבְרַךְ מְבוֹרֵךְ וְגו'. וְכִי מֵאֵן הָוֵה יָדַע. הָא אוּקְמוּהּ, דְהָא בְּקִדְמִיתָא כְּתִיב, וְהוּא נִלְחַם בְּמִלְךְ מוֹאָב הָרֵאשׁוֹן וַיִּקַּח אֶת כָּל אֶרְצוֹ מִיָּדוֹ, דְאֶגְר לִיה לְבַלְעָם וְכו'. אֲבָל כִּי יִדְעָתִי, יִדְעִיה וְדָאֵי יָדַע, בְּחֻכְמָתָא דִילִיהּ. אֵת אֲשֶׁר תִּבְרַךְ מְבוֹרֵךְ, מֵאֵי אֲצִטְרִיךְ הֲכָא בְרָכָה, דְהָא בְּגִין קָלְלָה הָוֵה אֲזִיל. וְאֵי הֲוֵא מְלָה דְהָוֵה יָדַע מִן בַּלְעָם בְּקִדְמִיתָא, קָלְלָה הָוֵה, מֵאֵי אֵת אֲשֶׁר תִּבְרַךְ מְבוֹרֵךְ.

266. אֵלָא מְלָה הֲכָא, וְלֹא יִדְעָנָא בְּהּ, וְלֹא זְכִינָא בְּהּ, עַד דְאֲתָא רַבִּי אֶלְעָזָר וּדְרַשׁ, אֲבָרְכָה אֵת יְיָ בְּכָל עֵת תְּמִיד תְּהִלְתּוֹ בְּפִי. וְכְתִיב אֲבָרַךְ אֵת יְיָ אֲשֶׁר יַעֲצֵנִי. מֵאֵן דְאֲצִטְרִיךְ בְּרַכְתָּא מִן תְּתָאֵי. אֵת, דְהָא אֲתֵאֲחֻד בְּהוּ כְּשִׁלְהוּבָא בְּפִתְיָלָה. וְדוֹד דְהָוֵה יָדַע דָּא, אָמַר אֲבָרְכָה אֵת. אָמַר הֲוֵא רִשְׁעָ, הֲוֵא דְרָגָא דְלֵהוּן, אֲחִיד בְּהוּ, בְּגִין בְּרַכְאֵן דְלֵהוּן, דְקָא מְבָרְכִין לִיה בְּכָל יוּמָא. חִילָא אֵית לָךְ לְבָרְכָא לְהֵוֵא דְרָגָא, וְתַעֲקֹר לָהּ מִנִּיְהוּ וְדָא הוּא כִי יִדְעָתִי אֵת אֲשֶׁר תִּבְרַךְ מְבוֹרֵךְ וְגו'. וּבְדָא נִיכּוּל בְּהוּ. תִּבְרַךְ לְהֵוֵא דְרָגָא וְתִילוּט לְפִתְיָלָה. וְעַל דָּא אָמַר, וְאֲנֹכִי אֲקָרָה בְּהּ, אַעֲקֹר לָהּ מִנִּיְהוּ, דְלֹא יִתְאַחַד בְּהוּ.

267. וְתוּ אֲקָרָה כְּהּ, אֲנַגִּיד וְאֲמַשִּׁיךְ לְהֵוֵא דְרָגָא, בְּחֻבִין וּמַסְאֲבֵי וּבְקִרֵי וּבְטוּמָאָה דְעָבְדוּ בְּנוֹי, וְהוּא תַעֲבִיד עֲמֵהוּן גְּמִירָא. מִיָּד וַיִּלְכוּ זְקֵנֵי מוֹאָב וְזְקֵנֵי מִדְיָן וּקְסָמִים בְּיָדָם, דְלֹא יִימָא הֲוֵא רִשְׁעָ דְלֹא עֲמִיהּ אֵינּוּן זִיגִין חֲרָשִׁין דְאֲצִטְרִיךְ וַיִּתְעַכֵּב עָלֵיהוּ.

20. "Therefore fear you not, O my servant Jacob" Rabbi Shimon explains the meaning of 'you' in the title verse. We hear from Rabbi Hamnuna that the hardships that Yisrael underwent gave them a great many benefits over the other nations who did not undergo them. Yisrael will inherit the tabernacle of peace, the Shechinah, while the other nations will be destroyed. Rabbi Shimon says that this is because Yisrael is being punished for their sins now, little by little, and at the end their sins will be erased because they have already been cleansed in this way. At that same time Samael and all of his side and all of his nations will vanish

completely from the world.

268. He opened the discussion with the verse: "'Therefore fear you not, O My servant Jacob,' says Hashem; 'neither be dismayed, O Yisrael... For I am with you'" (Yirmeyah 30:10-11). We have learned this verse and it has been critically discussed. However, at this moment we could discuss it more thoroughly. What is "you"? It is the secret of the ark of the covenant, WHICH IS MALCHUT, that is the level that follows the exile of her children, the holy nation. At the time Moses asked mercy for Yisrael, it is written there: "And if You deal thus with me, kill me, I pray You, out of hand" (Bemidbar 11:15), as it was already explained.

269. However, this is what Moses said, One level that You granted me was called 'You', THAT IS MALCHUT, since she has no separation from You. Her Hei, MEANING THE HEI of atah (lit. 'you'), was attached with the children of Yisrael. If You destroy them from the world, then the Hei of this name ATAH, which is connected to YISRAEL, gets removed FROM THE NAME ATAH AND AT IS LEFT. THAT IS THE MEANING OF WHAT IS WRITTEN: "If You (Heb. at) deal thus with me," MEANING IF YOU DESTROY YISRAEL, the Hei that is the primary essence of this name, ATAH, gets uprooted AND ONLY AT IS LEFT FROM ATAH. THE RESULT IS THAT YOU WILL MAKE ME AN AT FROM ATAH, AND THAT IS WHAT HE SAID, "YOU (AT) DEAL THUS."

270. Therefore, Joshua later said, "And what will You do for Your great name" (Yehoshua 7:9), MEANING TO THE NAME ATAH, since this name is most definitely the essence and foundation of everything, AS IT IS WRITTEN: "You are Hashem." Even though the Holy One, blessed be He, did not tell Moses THAT THE HEI WILL BE REDUCED FROM THE NAME ATAH, he understood that one depends on the other, THAT THE HEI OF ATAH DEPENDS ON YISRAEL, and the sin causes THE HEI TO GET UPROOTED FROM ATAH. HE RETURNS TO THE VERSE THAT HE STARTED WITH: "Therefore fear you not, O My servant Jacob" (Yeshayah 46:28). JACOB AND YISRAEL are all one. "For I am with you" (Ibid.) was already defined. It does not say, 'For you are with Me', but rather "For I am with you," INDICATING THAT THE NAME ATAH IS CONNECTED TO YISRAEL, AS MENTIONED ABOVE. THEREFORE, "for I will make a full end of all the nations" (Ibid.). Among all the nations I will create destruction, "YET WILL I NOT MAKE A FULL END OF YOU" (IBID.). THAT IS BECAUSE OF THE HEI OF ATAH, WHICH IS TIED TO YISRAEL AS MENTIONED.

271. The ancient Rav Hamnuna said, The pressure and distress to Yisrael caused them a great many benefits and advantages. The laxity of the other nations, MEANING THAT THEY HAVE NO PRESSURE AND PAIN IN THIS WORLD, caused them many evils. HE EXPLAINS: The strain and worry that was upon Yisrael caused them advantages and benefits. What do they consist of: kalah (lit. 'destruction'), as everything is strained, MEANING TO SAY THAT ALL THE LETTERS THAT ARE SOUNDED IN IT ARE STRESSED WITH A DAGESH, INDICATING THAT THROUGH STRESS HE SUCCEEDS IN GAINING THE HIGHER KALAH (ENG. 'BRIDE'), WHICH IS THE SHECHINAH. The laxness of the rest of the nations, WHO HAVE NO DISTRESS OR DIFFICULTIES, yielded them slackness and evil. That is kalah (lit. 'destruction') WITHOUT DAGESH STRESS, and that is proper for them, because all the easiness without any difficulties that they had in this world caused them slackness without any pressure or stress afterwards. That is kalah (lit. 'destruction') WITH UNSTRESSED KAF AND LAMED, AS IS WRITTEN: "For I have heard from Adonai Elohim Tzevaot that destruction (Heb. kalah) is decreed" (Yeshayah 28:22). "For I will make a full end (Heb. kalah)" without a stress, KAF AND LAMED BEING UNSTRESSED. However, for Yisrael, who passed through strain and pressure, they will get the yielding benefit of the bride, WITH KAF AND LAMED STRESSED WITH DAGESH, as it says, "And

268. פָּתַח וְאָמַר, וְאַתָּה אֵל תִּירָא עַבְדִּי יַעֲקֹב וְאַל תַּחַת יִשְׂרָאֵל כִּי אֶתְךָ אָנִי וְגו'. הָאִי קָרָא אֶתְמָר וְאַתְּעָרוּ בֵּיהּ, אֲבָל עַד כַּעַן אֵיךְ לְאַתְּעָרָא יִתִּיר. אַתָּה, מֵאִי אִיהוּ. רְזָא אַרוֹן הַבְּרִית. דְּרָא אִיהוּ דְּרָגָא דְּאַזְלָא בְּגִלּוּתָא בְּהַדִּי בְּנֵהָא עִמָּא קְדִישָׁא. מִשָּׁה בְּשַׁעְתָּא דְּבַעָא רַחֲמִין עֲלֵיהּוּ דִּישְׂרָאֵל, מַה כְּתִיב וְאִם כִּכָּה אֵת עוֹשָׂה לִי הֲרַגְנִי נָא הָרוּג, וְאוֹקְמוּהָ.

269. אֲבָל הִכִּי אָמַר מִשָּׁה, דְּרָגָא חַד דִּיהֵבִית לִי אֶקְרִי אַתָּה, בְּגִין דְּלִית לִיהּ פְּרִישׁוּ מִמֶּךָ. ה' דִּילָה אֶתְאַחַד בְּהוּ בִּישְׂרָאֵל. אִי אֵת תְּשִׁיבִי לֹון מַעֲלָמָא, הָא ה' דְּשָׂמָא דָּא דְּאַתְאַחַד בְּהוּ אֶתְעֵבֵר מִנִּיהּ, אִי הִכִּי אֵת עוֹשָׂה לִי, דְּה' עֶקְרָא דְּשָׂמָא דָּא אֶתְעֶקֶר.

270. וְעַד אָמַר יְהוֹשֻׁעַ לְבַתֵּר, וּמַה תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל, דְּהָא וְדָאִי שְׂמָא דָּא עֶקְרָא וְיִסוּדָא דְּכֻלָּא, אַתָּה הוּא יְיָ. וּמִשָּׁה אַע"ג דְּקוּדְשָׁא בְּרִיךְ הוּא לָא א"ל, הִכִּי יַדַּע, דְּהָא בְּהָא תְּלִינָא, וְחוּבָה גְרִים. וְאַתָּה אֵל תִּירָא עַבְדִּי יַעֲקֹב וְגו', כֻּלָּא חַד. כִּי אֶתְךָ אָנִי, הָא אוֹקִימְנָא כִּי אֶתִּי אַתָּה לָא כְּתִיב, אֵלָא כִּי אֶתְךָ אָנִי. כִּי אַעֲשֶׂה כֻּלָּה בְּכָל הַגּוֹיִם וְגו', בְּכָל הַגּוֹיִם אַעֲשֶׂה כֻּלָּה.

271. רַב הַמְּנוּנָא קְדַמָּא אָמַר, דְּחִיקוּ וְעֹאקוּ דִּישְׂרָאֵל, כַּמָּה טַב וְכַמָּה תּוֹעֲלֵתָא גְרִים לֹון. רַפִּיּוֹן דְּשָׂאָר עִמּוֹן, כַּמָּה בִּישׁוּן גְרִים לֹון. דְּחִיקוּ וְעֹאקוּ דִּישְׂרָאֵל, גְרִים לֹון דְּטַב לִיהוּ וְתוֹעֲלֵתָא. וּמֵאִי נִיהוּ. כֻּלָּה. כֻּלָּא דְּחִיק. רַפִּיּוֹן דְּשָׂאָר עִמּוֹן, גְרִים לֹון רַפִּיּוֹן וּבִישׁ, וְהָאִי אִיהוּ כֻּלָּה. וְהִכִּי אֶתְחִזִּי לֹון, דְּהָא כֻּלָּא רַפִּיּוֹן בְּלָא דְּחִיקוּ דְּהוּה לֹון בְּהָאִי עֲלָמָא, גְרִים לֹון רַפִּיּוֹן לְבַתֵּר בְּלָא דְּחִיקוּ, כֻּלָּה. כִּי כֻּלָּה וְנַחֲרָצָה שְׂמַעְתִּי. כִּי אַעֲשֶׂה כֻּלָּה. כֻּלָּה בְּרַפִּיּוֹן. לִישְׂרָאֵל דְּהוּה לֹון דְּחִיקוּ וְעֹאקוּ, כֻּלָּה, וְכַכֵּלָה תַּעֲדָה כֻּלִּיהּ.

as a bride (Heb. kalah) adorns herself with her jewels (Heb. keleihah)" (Ibid. 61:10), KALAH BEING THE SHECHINAH.

272. HE INQUIRES: Who are her jewels, AS IT SAYS, "AND AS A BRIDE (HEB. KALAH) ADORNS HERSELF WITH HER JEWELS"? HE RESPONDS: These refer to Yisrael, who are the adornments of this bride, THE SHECHINAH. The children of Yisrael, who went through this distress and pressure, MERIT THE VERSE: "I will raise up the tabernacle of David that is fallen" (Amos 9:11). That is the tabernacle of peace, MEANING THE SHECHINAH. And the rest of the nations, who had respite from trouble and anguish, later deserve destruction through laxity, WITH KAF AND LAMED NOT STRESSED WITH DAGESH, as they previously enjoyed RESPITE FROM TROUBLE. The result is: "For I will make a full end of all the nations...yet will I not make a full end of you," since you do not deserve it. You already were many times earlier in distress and under the constant pressure of the exile. Therefore, you will have a bride; THAT IS, THE SHECHINAH.

273. "But I will correct you in due measure (lit. 'for judgment')" (Yirmeyah 30:11). This verse should read: "But I will correct you in judgment," since when does one have torment? When he is sentenced on trial. So, what is the meaning of: "But I will correct you for judgment"? HIS RESPONSE IS: It is only because it is written: "Hashem will come with trial with the elders of His nation" (Yeshayah 3:14). On that day, the Holy One, blessed be He, initiates the remedy for Yisrael prior to their being put on trial, in order that they should be capable of withstanding it. What is that remedy? At each time, the Holy One, blessed be He, provides them with a slight amount of suffering at each and every time period and in each generation, in order that when they rise to the date of the great trial, AT THE TIME when the dead will be resurrected, judgment will not affect them.

274. "And will not leave you altogether unpunished (lit. 'cleansing I will not cleanse you')" (Yirmeyah 30:11). HE ASKS: What is it? HE RESPONDS: It is only when Yisrael are solitary and do not come up for judgment together with the rest of the nations, MEANING BEFORE THE END OF CORRECTION. The Holy One, blessed be He, does not apply the strict law to them and forgives them. When they come up for judgment at the same period as the rest of the nations, together with them AT THE END OF CORRECTION, AS MENTIONED ABOVE, what does he do? The Holy One, blessed be He, is AWARE that Samael, who is the patron of Esau, will come to remind Him of the sins of Yisrael, and will have accumulated all THEIR INIQUITIES to have them available for the day of judgment. And the Holy One, blessed be He, will give them a remedy beforehand, so that for each and every iniquity, he smote and cleansed them with sufferings, little by little. That is the meaning of "cleansing" BEFOREHAND, through sufferings. As a result of this, at the true trial IN THE FUTURE, "I will not cleanse you" from the world through judgment, since you have already suffered affliction AT EACH GIVEN TIME, little by little.

272. מאן כליה. אליו ישראל, דאינון בלים דהאי כלה, ישראל דהוה לון דחיקו ועאקו, אקים את סבת דוד הנופלת, סבת שלום. לשאר עמין דהוה לון רפיון צרה וצוקה, כלה ברפיון, כמה דהוה לון בקדמיתא. וע"ד כו אעשה כלה בכל הגוים וגו', ואותך לא אעשה כלה, דהא לא אתחזי לך. דהא דחיק הוית בקדמיתא זמנין סגיאין, בדחיקו, דגלותא תדיר, ודחיק תהיה כלה.

273. ויסרתוך למשפט, האי קרא הכי מבעי ליה ויסרתוך במשפט, דהא אימתי ויסורי בשעתא דדינא. מאי ויסרתוך למשפט. אלא כתיב וי' במשפט יבא עם זקני עמו. והוא יומא, אקדים קודשא בריך הוא אסוותא לישראל, עד לא ויעלון לדינא, בגין דייכלון לקיימא ביה. ומאי אסוותא, היא דבכל שעתא ושעתא קודשא בריך הוא יהיב יסורין לישראל זעיר, זעיר בכל זמנא וזמנא, ובכל דרא ודרא בגין דכד ויעלון ליומא דדינא רבא, דייחון מתניא, לא ישלוט עליהו דינא.

274. ונקה לא אנקך, מהו אלא, כד ישראל בלחודייהו, ולא עאלין בדינא עם שאר עמין, קודשא בריך הוא עביד לון לגו משורת הדין, והוא מכפר עליהו. ובזמנא דעאלין בדינא בשאר עמין, מה עביד. ידע קודשא בריך הוא דהא סמא"ל אפטרופסא דעשו, ויתי לאדברא חוביהון דישראל, וכניש כלהו לגביה ליומא דדינא, והא קודשא בריך הוא אקדים להו אסוותא, ועל כל חובא וחובא לקי ונקה להו ביסורין זעיר זעיר. ודא הוא ונקה, ביסורין. ובגין כך בדינא דקשוט, לא אנקך מעלמא בדינא בתר דסבלת יסורין זעיר זעיר.

275. "I will not cleanse you" MEANS that even though you are my children, I will not discard your wrongdoings, but rather I will make you pay me little by little, so that you will be free of guilt at the day of the great judgment. When they come for trial, Samael will come with many writs of accusation about them. And TO COUNTER THEM the Holy One, blessed be He, will provide many writs of sufferings that Yisrael endured for each and every iniquity. All the sins were erased, and He is not being charitable at all, BECAUSE THEY HAVE ALREADY RECEIVED THEIR SHARE OF PUNISHMENT. Then the power and strength of Samael is weakened, and he is powerless against them. AND THEN he will vanish from the world, he and all of his side and all his nations. That is what it says: "Therefore fear you not, O My servant Jacob." Hence, "but I will correct you for judgment, and will not leave you altogether unpunished."

275. וְתוּ לֹא אֲנַקֶּךָ, אַע"ג דְּאִתּוֹן בְּנֵי, לֹא אֲשַׁבּוּק חוֹבִיכוֹן, אֲלֵא אֲתַפְרַע מִנְכוֹן זְעִיר זְעִיר, בְּגִין דְּתַהוּן זְכַאִין לְיוֹמָא דְּדִינָא רַבָּא. כִּךְ אֲתָאן לְדִינָא, אֲתָא סַמְא"ל, בְּכַמְה פְּתַקִּין עֲלֵיהוּ. וְקוּדְשָׁא בְּרִיךְ הוּא אֲפִיק פְּתַקִּין דִּיסוּרִין, דְּסַבְלוּ יִשְׂרָאֵל עַל כָּל חוּבָא וְחוּבָא, וְנִמְוָחוּ כָּל חוּבִין, וְלֹא עֲבִיד לִוְן וְוִתְרָנוֹתָא כָּלָל. בְּדִין תִּשֶׁשׁ בַּחִיה וְחִילִיה דְּסַמְאֵל, וְלֹא יִכִּיל לִוְן. וְוִתְעַבֵּר מֵעֲלָמָא, הוּא, וְכָל סַטְרוּי, וְכָל עַמּוּיִן. הֵה"ד, וְאִתָּה אֵל תִּירָא עֲבָדֵי יַעֲקֹב וְגו', בְּג"כ וְיִסְרְתִיךְ לְמִשְׁפָּט וְנִקָּה לֹא אֲנַקֶּךָ.

21. Balak - Ba Lak, Bilaam - Bal Am

We learn about the evil partnership of Balak and Bilaam with Samael and his friends. Rabbi Elazar dissects the names Amalek, Balak and Bilaam to show their deeper meanings of destruction and confusion and hurt. Rabbi Shimon says that Samael did the action when Bilaam did the speech, so that whoever Bilaam blessed was blessed and whoever he cursed was damned. But Balak and Bilaam did not know that God would take away their power of speech and also their understanding. Finally we hear that Bilaam was impaired in his hearing and in his sight and in his leg.

276. King David said, "For, lo, the wicked bend the bow, they make ready their arrow..." (Tehilim 11:2). Although we already explained that this verse is about Shevna and Yoach, the chief ministers of Hezekiah, it is also said, referring to Samael and his friends, that all his counsels and advice were against Yisrael. Balak and Bilaam tread exactly the same path, THAT OF SAMAEAL AND HIS FRIENDS and we learned that they formed an evil partnership. They said, Amalek IS THE LETTERS AM LAK, meaning a nation (Heb. am) that hurt (Heb. lakah) them, like a snake that strikes with his tail. They figured that we are more THAN THEY ARE, because Balak IS THE LETTERS BA LAK, meaning came (Heb. ba), he who strikes (Heb. lakah) and hurts them as he wishes. Bilaam CONSISTS OF THE LETTERS BAL AM, meaning there are no (Heb. bal) people (Heb. am) and no shepherd. Our name will cause their destruction and uprooting from the world.

276. וְדוֹד מַלְכָּא אָמַר, כִּי הִנֵּה הִרְשָׁעִים יִדְרָכוּן קֶשֶׁת כּוֹנְנֵוּ וְגו'. וְאִף עַל גַּב דְּהָאֵי קָרָא הָא אוֹקְמוּהוּ, עַל שְׁבִנָּא וְיוֹאֲח מִמְנָן דְּחֻזְקִיה אֲתַמַּר, אֲבַל הָאֵי קָרָא עַל סַמְא"ל וְסִיעֵתִיה אוּף הֲכִי אֲתַמַּר, דְּכָל עוֹבְדוּי וְעִיטוּי עַל יִשְׂרָאֵל נִינְהוּ. בְּלַק וּבְלַעַם הֵוּא אֲרַח מִמֶּשׁ נִקְטוּ, וְהָא אֲתַמַּר דְּחִבּוּרָא בִישָׁא עֲבָדוּ. אֲמַרוּ, עַמְל"ק: ע"ם ל"ק, עַמָּא דְּלִקָּא לִוְן, בַּחוּיָא דְּמַחֵי בּוֹזְנָב דִּילִיה, הָא אֲנָן יִתִּיר. בְּל"ק: ב"א ל"ק. אֲתָא מֵאֵן דְּלִקֵי לִוְן כְּרַעוּתִיה. בְּלַע"ם: ב"ל ע"ם, לִית עַמָּא, וְלִית רַעִיָּא. שְׁמָא דִּילָן גְּרִים לְשִׁינְצָה לִוְן וְלֹאֲעַקְרָא לְהוּ מֵעֲלָמָא.

277. The Holy One, blessed be He, has figured their names in a different manner, since there is "bal" in Balak and in Bilaam. And when they get together, they are "balbel" or confusion. What are the letters that are left WHEN YOU DEDUCT FROM THEM THE LETTERS BALBEL? THEY ARE Aleph Mem Kof; THAT IS, THE AYIN AND MEM FROM BILAAM AND KOF FROM BALAK. THIS COMBINATION WILL CAUSE their deep (Heb. omek) thinking and ideas to become confused, so that they should have no domination over the world and so that they should not remain in the world.

277. וְקוּדְשָׁא בְּרִיךְ הוּא חָשִׁיב בְּגוּוֹנָא אַחְרָא שְׁמִיהוּן, בְּבַלְק ב"ל, בְּבַלְעַם ב"ל, הָא בְּלַב"ל. מַה אֲתוּוֹן אֲשַׁתְּאָרוּ עַמ"ק, בְּלַבְל עַמְקָא דְּמַחְשְׁבַה דְּלֵהוּן, דְּלֹא יִשְׁלִטוּן בְּעֲלָמָא, וְלֹא יִשְׁתְּאָרוּן בְּעֲלָמָא.

278. Rabbi Shimon said, Elazar, you spoke well. However, let the spirit of Balak burn in Gehenom and let the bones and spirit of Bilaam be ground there, because they made a bad decision to go against the shield of YISRAEL, meaning that coh, WHICH IS THE SHECHINAH REFERRED TO AS COH, and because they thought about uprooting that coh and bringing evil through speech and action.

278. אַר"ש, אֲלַעְזָר, יָאוֹת אֲמַרְתָּ, אֲבַל בְּלַק, תַּפַּח רוּחִיה בְּגִינְהֶנּוּם. וּבְלַעַם יִשְׁתַּחֲקוּן תַּמָּן גְּרַמוּי וְרוּחִיה. וְהֲכִי הוּא עֵיטָא בִישָׁא נִטְלוּ עַל פְּטְרוּנָא. עַל הָאֵי כֹה, דְּחָשִׁיבוּ לְאֲעַקְרָא לְהָאֵי כֹה, וְחָשִׁיבוּ לְסַטְרָא בִישָׁא לְסַלְקָא לִיה בְּפוּמָא וּבְעוֹבְדָא.

279. The wicked one said, Throughout history people tried but were unable to do that. The Generation of Separation strove and did not succeed, because they performed the deed but lacked the speech, because their languages became confused and they lacked the capability. However, BILAAM, your mouth is sharp and your tongue is equipped with these two aspects: "He whom you bless is blessed" FROM ONE ASPECT and "he whom you curse is cursed" FROM THE SECOND ASPECT (Bemidbar 22:6). The aspect that you wish to raise gets uplifted through your mouth and tongue and that aspect; whom you wish to damn you can curse with the strength of your mouth. Everything depends on you because the action was already done THROUGH ME. However, all the rest depends on talk. Therefore, I will make ready whatever is applicable to the snake action and you will finalize it all with your speech. That aspect that you bless will be blessed and that aspect that you curse will be damned.

280. He did not know that the Holy One, blessed be He, "removes the speech of the trusty, and takes away the understanding of the aged" (Iyov 12:20). And everything is at his command. "He removes the speech of the trusty" refers to the Generation of Separation, whose language was confused and who could not have any control of their speech, as is written: "That they may not understand one another's speech" (Beresheet 11:7). "And takes away the understanding of the aged" refers to Bilaam and Balak, who were of one counsel, as is written: "And Balak and Bilaam offered (sing.) on every altar a bullock and a ram" (Bemidbar 23:2).

281. Come and see that wicked one, Bilaam. All his activities were designed for evil, with haughtiness of heart. Both sacrificed the offerings, as it says, "And Balak and Bilaam offered." All the altars were prepared by Balak, but the wicked one, BILAAM, took praise and credit for himself, saying, "I have prepared the seven altars, and have offered upon every altar the bullock and the ram" (Ibid. 4). And he didn't include Balak with him. The Holy One, blessed be He, said, "Wicked one, I know everything, however, return to Balak, and you won't have to speak; rather "and say thus (Heb. coh)" (Bemidbar 23:16), MEANING THE SHECHINAH THAT IS REFERRED TO AS COH WILL SPEAK INSTEAD. That is what is meant by: "And takes away the understanding of the aged."

282. Another explanation of: "And takes away the understanding of the aged" is as is written: "And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand" (Bemidbar 22:7). He took away their reasoning powers so they could not control their witchcraft at all "and spoke to him the words of Balak" (Ibid.) loudly and openly, and not quietly BECAUSE HIS HEARING WAS IMPAIRED. He was impaired in his ear, impaired in his eye and impaired in his leg. In these three areas, he had a blemish AND DISABILITY, because he was equipped for the Other Side. That was necessary for the Other Side, BECAUSE that was the location where defilement locates. Each type follows its type.

279. אָמַר הוּא רָשָׁע, קִדְמָאֵי אֲשֶׁתְּדַלּוּ וְלֹא יָכִילוּ. דּוֹר הַפְּלָגָה אֲשֶׁתְּדַלּוּ, וְלֹא יָכִילוּ. עֲבָדוּ עוֹבְדֵי, וּפּוּמָא חֶסֶר מְנִייהוּ, דְּלִישְׁנָהוּן אֲתַבְּלָבֵל, וְלֹא יָכִילוּ. אֲבָל אַנְתָּ, הָא פּוּמְךָ שִׁנְךָ, וְלִישְׁנְךָ מִתְתַּקֵּן בְּתֵרִין סְטָרִין אֲלִין, אֵת אֲשֶׁר תְּבַרַךְ מְבוֹרַךְ, וְאֲשֶׁר תֵּאֵוֹר יוֹאֵר, הֵהוּא סְטָרָא דְאֵת בְּעֵי לְסַלְקָא לְעֵילָא בְּפּוּמְךָ וְלִישְׁנְךָ, אֲסַתְּלִיק. וְהֵהוּא סְטָרָא דְאֵת בְּעֵי לְמִילֵט, בְּחִילָא דְפּוּמְךָ תִּילוּט וְכֹלָא בְּךָ תִּלְיִיא דְהָא עוֹבְדֵי אֲתַתְּקֵן. אֲבָל בְּמַלְהָ תִּלְיִיא כֹּלָא, וְעַד בְּעוֹבְדֵי דְנַחֵשׁ אֲנָא אֲתַקִּין. וְאַנְתָּ תְּשֻׁלִים כֹּלָא בְּפּוּמְךָ, הֵהוּא סְטָרָא דְתְּבַרַךְ מְבוֹרַךְ, וְהֵהוּא סְטָרָא דְתֵאֵוֹר יוֹאֵר.

280. וְהוּא לֹא יָדַע דְקוֹדֶשׁא בְּרִיךְ הוּא מְסִיר שְׁפָה לְנַאמְנִים וְטַעַם זְקָנִים יִקַּח, וְכֹלָא בְּרִשׁוּתִיהָ קִיּוּמָא. מְסִיר שְׁפָה לְנַאמְנִים, אֵלוּ דּוֹר הַפְּלָגָה, דְּבִלְבָל לִישְׁנָהוּן, דְּלֹא יִשְׁלֹטוּן בְּמַלְהָ כֹּלָל. דְּכַתִּיב, אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שִׁפְתֵי רֵעֵהוּ. וְטַעַם זְקָנִים יִקַּח, אֵלוּ בְּלַעַם וּבִלְק דְּתִרוּוִייהוּ הוּוּ בְּעֵיטָא חֲדָא, דְּכַתִּיב וַיַּעַל בִּלְק וּבְלַעַם פֶּר וְאִיל בְּמִזְבֵּחַ.

281. ת"ח, הוּא רָשָׁע דְּבְּלַעַם, כֹּל עוֹבְדוֹ לְבִישׁ, בְּרוּם לְבָא. תִּרוּוִייהוּ הוּוּ סַלְקִין קְרַבְנָא, דְּכַתִּיב וַיַּעַל בִּלְק וּבְלַעַם. וְכֹל מְדַבְּחִין בִּלְק הוּוּ מְסַדֵּר, וְאִיהוּ רָשָׁע, הוּוּ מְשַׁבַּח גְּרַמְיָה וְאָמַר, אֵת שְׁבַע הַמִּזְבְּחוֹת עָרַכְתִּי וְאָעַל פֶּר וְאִיל בְּמִזְבֵּחַ. וְאֵלוּ לְבִלְק לֹא שִׁתְּףָ בְּהַדְיָה. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, רָשָׁע, כֹּלָא יִדְעָנָא, אֲלֵא שׁוּב אֵל בִּלְק, וְאֵת לֹא צְרִיךְ לְמַלְלָא אֲלֵא וְכַה תְּדַבֵּר. הַה"ד, וְטַעַם זְקָנִים יִקַּח.

282. ד"א וְטַעַם זְקָנִים יִקַּח, דְּכַתִּיב וַיִּלְכוּ זְקָנֵי מוֹאָב וְזְקָנֵי מִדְיָן וְקִסְמִים בְּיָדָם. טַעַמָא דְאִינוּן זְקָנִים נָטַל מְנִייהוּ, וְלֹא יָכִילוּ לְמַשְׁלֵט בְּחִרְשִׁייהוּ כֹּלָל. וַיִּדְבְּרוּ אֵלָיו דְּבָרֵי בִלְק. מַלִּין בְּאֲתַגְלִיא, וְלֹא בְּלַחִישׁוּ. פְּגִים אֹודְנָא הוּוּ, וּפְגִים עֵינָא, וּפְגִים רַגְלָא. מִתְּלַת דְּיִכְתִּין הוּוּ פְּגִים. מִתּוֹקֵן הוּוּ לְסְטָרָא אַחְרָא, וְהָכִי אֲצַטְרִיךְ לְהֵהוּא סְטָרָא אַחְרָא, אֲתֵר דְּשְׂרִיא פְּגִים, יִזְנָא לְזִינְיָה.

22. "Lodge here this night"

Rabbi Shimon continues with the story of Bilaam, and tells us that the Midianites would have acted appropriately if they had separated from Moab and not taken Bilaam's advice to send their women to confuse Yisrael. The Moabites who remained to hear what God had to say were not killed, and yet the Midianites who left were later killed because they didn't care. We are told that in the night Bilaam whispered and performed witchcraft, and brought on himself a higher spirit from the other side, the Elohim that was his own level.

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283. "And he said to them, 'Lodge here this night, and I will bring you back ...'" (Bemidbar 22:8). About them, it says, "And spoke to him" (Ibid. 7), MEANING SPEECH THAT REFERS TO STRONG LANGUAGE, BECAUSE HE WAS IMPAIRED IN HIS EAR. About him it says, "And he said to them," WHICH IS SAYING SOFTLY, THE USUAL SORT OF LANGUAGE. "Lodge here this night": that is because the night is the opportune period of the Other Side and of the witches, because it is the time during which evil aspects are prevalent and are in control, spreading about in the world. "As Hashem shall speak to me" (Ibid. 8): he was priding himself with the name of Hashem.

284. "And the princes of Moab abode" (Ibid.). However, the ministers of Midian left them and did not want to remain there, although the ministers of Moab did stay, as is written: "And the princes of Moab abode" on their own. Midian would have acted appropriately IF THEY WOULD HAVE separated from them altogether, if in the end they would have caused no harm, and not eventually been in the counsel of Bilaam that sent their wives and women to Yisrael at Shitim to confuse them. The scripture points out their sin, as is written: "For they vex you with their wives, with which they have beguiled you in the matter of Pe'or, and in the matter of Kozbi, the daughter of a prince of Midian, their sister..." (Bemidbar 25:18). With these two things they sinned WITH PE'OR AND KOZBI and their iniquity was great. And with their tail, THAT IS, EVENTUALLY, they struck later. Therefore, they remained with him and the Midianites left on their own.

285. Another explanation of: "And the princes of Moab abode with Bilaam": It was fine for Midian to leave if that was their wish. However, the staying over of those from Moab who remained caused them to have a good reward due to their remaining there, while the Midianites' leaving caused them harm. Why is this? It is because those who stayed were concerned about what the Holy One, blessed be He, was going to say, while those who left did not care at all.

286. HE EXPLAINS HIMSELF: At the time, that wicked one said: "And I will bring you back word, as Hashem shall speak to me" (Bemidbar 22:8). Instantly, those of Moab were shook up to hear this and stayed there, and those of Midian did not care at all and left. THEREFORE, they were punished afterward, which is why the ministers of Moab remained with Bilaam. That night, this wicked one was whispering whispers and performed witchcraft, and brought upon himself a higher spirit from above. Instantly, "Elohim came to Bilaam," simply Elohim, meaning his own deity, not Hashem, that was his own level, of the Other Side, that is in the left.

283. וַיֹּאמֶר אֲלֵיהֶם לִינוּ פֹה הַלַּיְלָה וְהַשִּׁיבוֹתִי, אֵינּוֹן כְּתִיב, וַיְדַבְּרוּ אֵלָיו. וְאִיהוּ כְּתִיב, וַיֹּאמֶר אֲלֵיהֶם. לִינוּ פֹה הַלַּיְלָה, בְּגִין דְּלִילִיא אִיהוּ שַׁעְתָּא דְּסִטְרָא אַחְרָא הוּי, לְחַרְשֵׁיא, בְּשַׁעְתָּא דְּמִשְׁתַּבְּחֵי וְשַׁלְטֵי סִטְרֵי בִישׁוֹן וּמִתְפַּשְׁטֵן בְּעֵלְמָא. כַּאֲשֶׁר יְדַבֵּר יְיָ אֱלֹהֵי שְׁבוּחֵי קַא מְשַׁבַּח גְּרַמְיָה בְּשִׁמְא דִּינִי.

284. וַיֵּשְׁבוּ שְׂרֵי מוֹאָב, וְשְׂרֵי מִדְיָן אֲתַפְּרְשׁוּ מִנִּיְהוּ, וְלֹא בָּעוּ לְמִיתַב תַּמָּן. וְסִבֵּי מוֹאָב אֲשַׁתְּאָרוּ, דְּכְתִיב וַיֵּשְׁבוּ שְׂרֵי מוֹאָב, בְּלַחֲדֵייהוּ. יְאוֹת עֲבָדֵי מִדְיָן, דְּאֲתַפְּרְשׁוּ מִכָּל וְכָל מִנִּיְהוּ. וְאַלְמֵלֵא לֹא הוּוּ מְחָאן בְּסוּפָא דְּהוּוּ בְּעֵיטָא דְּבַלְעָם, לְשַׁלְחָא נְשִׁיְהוֹן לְיִשְׂרָאֵל בְּשִׁטִּים לְמַטְעֵי לֹון. וְקָרָא אוֹכַח חוּבָא דְּלֵהוֹן, דְּכְתִיב כִּי צוֹרְרִים הֵם לָכֶם בְּנַכְלֵיהֶם אֲשֶׁר נָכְלוּ לָכֶם עַל דְּבַר פְּעוֹר וְעַל דְּבַר כּוֹזְבִי בַת נְשִׁיא מִדְיָן אַחוֹתָם וְגו'. בְּתַרִּין אֵלִין קָאבוּ. וְהוּוּ חוּבָא דְּלֵהוֹן סָגִי. מַחוּ בּוֹנָבָא לְבַתֵּר. וּבִג"כ אֵלִין אֲשַׁתְּאָרוּ בְּהַדְרֵיהּ, וְאַלִּין אֲזֵלוּ בְּלַחֲדֵייהוּ.

285. ד"א וַיֵּשְׁבוּ שְׂרֵי מוֹאָב עִם בַּלְעָם, כְּמָה יְאוֹת הוּוּ לֹון לְבַנֵּי מִדְיָן דְּאֲזֵלוּ, אִי רַעוּתָא דְּלֵהוֹן הָכִי. אֲבָל יְשִׁיבָה דִּיתִיבוּ אֵינּוֹן דְּמוֹאָב, גְּרַמָּא לֹון טַב, בְּגִין דְּאֲשַׁתְּאָרוּ תַּמָּן. וּמֵאן דְּאֲזֵלוּ אֵינּוֹן דְּמִדְיָן, גְּרַמֵּי לֹון בִּישׁ. מ"ט. אֵלִין חֲשֵׁשׁוּ לִיקְרָא דְּמֵלָה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיִתִּיבוּ. וְאַלִּין לֹא חֲשֵׁשׁוּ לָהּ כְּלוּם. וְאֲזֵלוּ לְאַרְחֵייהוּ.

286. בְּשַׁעְתָּא דְּאִמַר הוּוּ רַשַׁע, וְהַשִּׁיבוֹתִי אֲתַכֶּם דְּבַר כַּאֲשֶׁר יְדַבֵּר יְיָ. מִיַּד אֲזַדְעִזְעוּ אֵינּוֹן דְּמוֹאָב לְמֵלָה דָּא, וְיִתִּיבוּ תַּמָּן. וְאֵינּוֹן דְּמִדְיָן לֹא חֲשֵׁשׁוּ לְדָא כְּלוּם, וְאֲזֵלוּ לֹון, וְאֲתַעֲנְשׁוּ לְבַתֵּר. וְעַל דָּא וַיֵּשְׁבוּ שְׂרֵי מוֹאָב עִם בַּלְעָם. בַּהוּוּא לִילִיא, הוּוּא רַשַׁע לְחִישׁ לְחִישׁוֹן, וְעַבִּיד בְּלִטִּין, וְאַמְשִׁיךְ עֲלֵיהּ רוּחָא מְלַעִילָא, מִיַּד וִיבָא אֱלֹהִים אֵל בַּלְעָם, אֱלֹהִים סַתָּם, דְּרַגָּא דִּילֵיהּ מְסִטְרָא אַחְרָא דְּשִׁמְאֵלֵא.

23. "What men are these with you"

Here the Zohar tells us that God tested three men - Hezekiah, Ezekiel and Bilaam - by asking them "Can these bones live?" and only Ezekiel passed the test. Someone said to Rabbi Elazar that Bilaam was greater than Moses because God called Moses to come to him, but it seemed that God went to Bilaam. Rabbi Elazar explains that God went out to warn Bilaam rather than have him come into His holy place and defile it. We hear how arrogant Bilaam was, and how unworthy Balak was to be King of Moab.

287. "And said, 'What men are these with you'" (Bemidbar 22:9): That was his own level of the left side that needed to ask, BECAUSE IT DIDN'T KNOW. Although the friends remarked on this in another manner, they indicated that the Holy One, blessed be He, was testing him with His words, because there were three WHO ELOHIM PUT TO A TEST. One was Hezekiah, one was Ezekiel and one was Bilaam. Two of them did not stand up to the test properly and one did. Who was it? That was Ezekiel, as is written THAT THE HOLY ONE, BLESSED BE HE, ASKED HIM, "Can these bones live?" (Yechezkel 37:3). And he answered, "And I answered, Hashem, Elohim You know" (Ibid.) Hezekiah said: "They are come from a far country, from Babylon" (II Melachim 20:14). Bilaam said, "Balak the son of Tzipor, king of Moab, has sent to me" (Bemidbar 22:10) TO SHOW that he is important in the eyes of rulers and kings. HOWEVER, the Holy One, blessed be He, simply asked him in order to confuse him and allow him to err, as is written: "He makes nations great and destroys them" (Iyov 12:23). And this has been explained.

288. A man from Cuth asked Rabbi Elazar, saying to him, I see a greater power in Bilaam than in Moses. About Moses, it is written: "And Hashem called to Moses" (Vayikra 1:1), MEANING HE CALLED HIM TO COME OVER TO HIM. About Bilaam it says, "And Elohim met Bilaam" (Bemidbar 23:16) and later it says: "And Elohim came to Bilaam" (Bemidbar 22:9), INDICATING THAT ELOHIM CAME TO HIM.

289. He replied to him, THAT IS COMPARABLE to a king that was sitting in a room of his palace on the throne. Some leper called at the door. The king responded, Who is it that knocks on my door? They replied, Some unknown leper. He said, Let him not enter this area and let him not soil the palace with filth. I understand that if I inform him through my emissary, he will have no fear of me and if my son will approach him, he will get defiled. Rather, I will go myself and threaten him to distance him from my son so that he won't be contaminated. The king came first and approached him and warned him, Leper, leper, keep your foot away from the road where my son lives. If not, I promise you that my servant's sons will cut you into pieces.

290. When the beloved friend of the king calls at the gate, the king inquires, Who is it? They say to him, That is so-and-so, your friend. He replies, My most beloved soul friend, no other voice should call him but myself. The king shouts, Enter so-and-so, my dear friend and my soul's beloved. Prepare and make ready the palace chambers so that I can have my conversation with him.

287. וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ. דְּרָגָא דִּילִיָּהּ, מִסְטָרָא אַחְרָא דְשִׁמְאֵלָא הוּא, דְקָא אֶצְטְרִיךְ לְמִשְׁאֵל. וְאֵע"ג דְחִבְרִיָּא אֲתַעְרוּ בְדָא, בְּגוּוּנָא אַחְרָא, וְאִינוּן אֲמַרֵי דְקוּדְשָׁא בְרִיךְ הוּא נְסִיוְנָא עֲבַד לִיה בְּמַלּוּי. תְּלַתָּא הוּו, חַד חֲזָקִיָּה. וְחַד יַחְזָקָאֵל. וְחַד בְּלַעַם. תְּרִין לֹא קִיַּיְמוּ בְּדָקָא יְאוּת, וְחַד קָאִים. וּמְנוּ. יַחְזָקָאֵל. דְכִתְיִב, הִתְחַיִּינָהּ הָעֲצָמוֹת הָאֵלֶּה, וְאִיהוּ תֵב וְאָמַר, וַיֹּאמֶר יְיָ אֱלֹהִים אֲתָה יָדַעְתָּ. חֲזָקִיָּהּ אָמַר, מֵאֲרִץ רְחוֹקָה בָּאוּ אֵלַי מִבְּבֶל. בְּלַעַם אָמַר בְּלֶק בֶּן צְפּוֹר מֶלֶךְ מוֹאָב שָׁלַח אֵלַי, חָשִׁיב אָנָּה בְּעֵינַי מַלְכִּין וְשְׁלִיטִין. וְקוּדְשָׁא בְרִיךְ הוּא שְׂאִיל לִיה לְמַטְעֵי לִיה, דְכִתְיִב מִשְׁגִּיא לְגוּיִם וַיֹּאבְדֵם וְאוֹקְמוּהָ.

288. חַד כּוֹתֵי שְׂאִיל לְר' אֶלְעָזָר, א"ל, חִילָא תְקִיפָא חֲמִינָא בֵיה בְּבַלַעַם, יִתִּיר מִמּוֹשֶׁה. דְאִילוּ בְּמִשְׁה כְּתִיב וַיִּקְרָא אֶל מוֹשֶׁה. וּבְבַלַעַם כְּתִיב, וַיִּקֶר אֱלֹהִים אֶל בְּלַעַם, וְכְתִיב וַיָּבֵא אֱלֹהִים אֶל בְּלַעַם.

289. אָמַר לִיה, לְמַלְכָּא דִּיתִיב בְּהִיכְלִיָּה עַל בְּרִסְיָא, חַד סְגִיר קְרָא לְתַרְעָא. אָמַר, מֵאֵן הוּא דְבִטְשׁ לְתַרְעָא. אָמְרוּ, סְגִיר פִּלְן. אָמַר לֹא יִיעוּל הָכָא, וְלֹא יִטְנֹף הִיכְלָא, יִדְעָנָא דְאִי בְשְׁלִיחָא אִימָא לִיה, לֹא חִיִּישׁ. וַיַּזְיֵל בְּרִי וַיִּסְתָּאֵב וַיִּקְרַב בְּהַדְרִיָּה. אֲבַל אָנָּה אִיזִיל, וְאִגְזִים בֵּיה, דִּירְחֹק אֲרַחֲיָה מִמּוֹתְבָא דְבְרִי, וְלֹא יִסְאֵב לִיה. אֲקָדִים מַלְכָּא, וְאֲתָא לְגַבְיָהּ, וְאִגְזִים. וְאָמַר לִיה, סְגִיר סְגִיר, מְנַע רְגְלֶךָ מֵאֲרַחָא דְבְרִי שְׂאִירֵי תַמָּן, וְאִי לֹאוּ, אוּמִינָא, דִּחְתִּיכִין יַעֲבְרוּן גּוּפְךָ בְּנֵי שְׁמַחֲוֵתִי.

290. רְחִימָא דְמַלְכָּא קְרִי לְדָשָׁא. אָמַר מַלְכָּא, מֵאֵן הוּא. אָמְרוּ, רְחִימֶךָ פִּלְנִיא. אָמַר, רְחִימָא חֲבִיבָא דְנַפְשָׁאִי, לֹא יִקְרִי לִיה קְלָא אַחְרָא, אֶלָּא אָנָּה. צְוּחַ מַלְכָּא וְאָמַר, פִּלְנִיא פִּלְנִיא עוּל, חֲבִיבָא דְנַפְשָׁאִי, רְחִימָא דִּילִי, אֲתַקִּינוּ הִיכְלִין לְמַלְלָא עֲמִיָּה.

291. So too, Bilaam that leper, who is the outcast of human beings, calls at the king's gate. The king heard and said, This contaminated leper should not enter in here and he shall not soil my palace. I need to go and warn him that he should not get close to the gate of my son, and he should not taint him. Therefore, "And Elohim came to Bilaam" saying, Leper, leper, "You shall not go with them; you shall not curse the people: for they are blessed" (Bemidbar 22:12) Do not get near my son, either for good or for bad. You are outright polluted. However, about Moses, it is written: "And He called to Moses" (Vayikra 1:1), meaning the voice of the king, and not through an emissary. "Out of the Tent of Meeting" (Shemot 30:20), MEANS from the sanctified palace chamber that has been made up from the precious palace; for this the upper and lower grades have a deep craving, but they are unable to approach it.

291. כִּךְ בִּלְעָם אִיהוּ סָגִיר, רְחִיקָא מִבְּנֵי נֶשֶׁא, קָרָא לְתַרְעָא דְמַלְכָא, שָׁמַע מַלְכָא, אָמַר סָגִיר מִסְאָבָא לֹא יוֹעוּל, וְלֹא יִטְנֶף הַיִּכְלָא דִּילּוּ. אֲנָא אֶצְטְרִיךְ לְמִיזְל לְאַגְזָמָא לִיהּ, דְּלֹא יִקְרַב לְגַבֵּי תַרְעָא דְבְרִי, וְלֹא יִסְאֵב לִיהּ, וְעַד וַיָּבֵא אֱלֹהִים אֶל בִּלְעָם וְגו'. אָמַר לִיהּ, סָגִיר סָגִיר לֹא תֵלֵךְ עִמָּהֶם, לֹא תֵאֹר אֶת הָעַם כִּי בְרוּךְ הוּא. לֹא תִקְרַב לְגַבֵּי דְבְרִי, הֵן לְטַב הֵן לְבִישׁ, מִסְאָב אֲנִתְּ בְּכֻלָּא. אֲבָל בְּמִשָּׁה כְּתִיב, וַיִּקְרָא אֶל מֹשֶׁה, קָלָא דְמַלְכָא, וְלֹא עָ"ו שְׁלִיחָא אַחֲרָא. מֵאֵהֶל מוֹעֵד מֵהֵיכְלָא קְדִישָׁא, מֵהֵיכְלָא מִתְקַנָּא, מֵהֵיכְלָא יִקְרָא דְעֵלְאִין וְתַתְּאִין תְּאִיבִין לְגַבִּיהּ, וְלֹא יִכְלִין לְמִקְרַב לְגַבִּיהּ.

292. "And Bilaam said to the Elohim, 'Balak the son of Tzipor, king of Moab...'" (Bemidbar 22:10). He mentioned the king of Moab TO SHOW that an important king sent for him. "King of Moab," indeed! Look at the arrogance of that wicked man, because it is written THAT HE SAID king of Moab instead of A KING over Moab, WHICH SHOULD HAVE indicated a person who is not worthy to be a king, but became a king over Moab FOR SOME REASON. Of the first KING, it is written: "Who had fought against the former king of Moab" (Bemidbar 21:26). IT DOES NOT REFER TO THE FIRST KING AS A KING OVER MOAB, AS IT IS WRITTEN: "AND BALAK THE SON OF TZIPOR WAS KING OVER MOAB" (BEMIDBAR 22:4), DUE TO THE FACT THAT THE EARLIER KING WAS a king, the son of a king, royalty descended from royalty. However, about this one, IT IS WRITTEN: "BALAK THE SON OF TZIPOR was king over Moab." The scripture testifies, "king over Moab" - THAT HE WAS NOT DISTINGUISHED, BUT BILAAM SAID TO ELOHIM, "Balak the son of Tzipor, king of Moab." Here, I remarked that he intended to give pride to his arrogant heart, SAYING LOOK HOW all the royalty of the world send me messengers.

292. וַיֹּאמֶר בִּלְעָם אֶל הָאֱלֹהִים בְּלֶךְ בֶּן צִפּוֹר. וְהוּא אָמַר מֶלֶךְ מוֹאֵב, מַלְכָא חֲשִׁיבָא שְׁלַח אֵלָי. מֶלֶךְ מוֹאֵב. חָמוּ גְאוּתָא דֵּהֵוּא רִשְׁעָא, דְּכְתִיב מֶלֶךְ מוֹאֵב, וְלֹא אָמַר לְמוֹאֵב, מְכַלְל גְּבֻרָא דְלֹא אֶתְחַזֵּי לְמַלְכָא, וְהָא אֶתְעֵבִיד מַלְכָא לְמוֹאֵב. קְדַמָּא מַה כְּתִיב בֵּיהּ. וְהוּא נִלְחַם בְּמֶלֶךְ מוֹאֵב הָרִאשׁוֹן, מַלְכָא בְּר מַלְכָא. חֲשִׁיבָא בְּר חֲשִׁיבָא. אֲבָל דָּא מֶלֶךְ לְמוֹאֵב כְּתִיב. קָרָא אֶסְהִיד מֶלֶךְ לְמוֹאֵב. וְהָא אֶתְעֵרְנָא, דְּאֶתְכַוּוֹן הוּא לְגְאוּתָא לְבָא רַב. כָּל מַלְכִין דְּעֵלְמָא, שְׁלַחִין לְגַבְאֵי שְׁלוּחֵיהוֹן.

24. "To him who alone does great wonders"

We learn first of a miracle that God had performed in the past by saving some Jews, including Rabbi Pinchas, from robbers. Rabbi Pinchas marvels that such a wonder was done for him, when he did not even know about it. He says we have no way of knowing how often God performs miracles for people because no one knows about them except God Himself. Next the Arabs, who told Rabbi Pinchas about the miracle, tell him about another, how they have just now seen a flock of birds circling around to make shade for five people sitting together. The rabbis know that Rabbi Shimon is among this group of five, and they wonder how to find him. They leave the donkey to find the path on its own and it takes them straight to Rabbi Shimon and his disciples. Rabbi Shimon opens by saying that "A psalm. O sing to Hashem a new song, for He has done marvellous things" was chanted by the cows, who mooed the song to all who came out to welcome the ark.

293. Rabbi Pinchas was going on a visit to see his daughter, the wife of Rabbi Shimon, who was ill. The friends joined along with him and he was riding on his donkey. While still walking along on their journey, they met up with two Arabs. He asked them if any sound stirred in this field from ancient days. They said, From times past, we do not know. From our times, we do know, because one day, robbers spread out over the roads in that field and snared Jews, and intended to destroy them. From the distance, the voice of this donkey ON WHICH YOU RIDE was heard in this field. It brayed twice. A flame of fire came along with that sound and burned them and these Jews were saved. He said to them, Arabs, Arabs, IN THE MERIT of this episode that you related to me, you will be saved today from the other robbers that are awaiting you along the road.

293. רבי פנחס הוה אזיל למחמי ברתייה, אנתו דר' שמעון, דהות במרעא. והו אזלי עמיה חברייה, והוא הוה רכיב בחמריה. עד דהוה אזיל בארחא, פגע בתרין ערבאי, אמר לון, בחקל דא אתער קלא מיומין דעלמא. אמרו ליה, מיומין דעלמא לית אנן ידעין. מיומין דילן, אנן ידעין. דהא יומא חד, הו אינון לסטין מקפחי ארחין דגוברין בהווא חקלא, ופגעו באינון יודאי, ואתו לקפחא לון. ואשתמע מרחיק בהאי חקל, קל דחמרא דא, דנהק תרי זמני, ואתא שלהובא דאשא בהווא קלא ואוקיר לון. ואשתזבו אינון יודאי. א"ל. ערבאי, במלה דא דקא אמרתון לי, תשתזבון יומא דא מלסטין אחרנין, דקא מחפן לכו בארחא.

294. Rabbi Pinchas wept and said, Master of the world, this miraculous occurrence You performed for my sake; these Jews were saved, and I was not even aware. He opened the discussion with the verse: "To Him who alone does great wonders: for His steadfast love endures forever" (Tehilim 136:4). How much good does the Holy One, blessed be He, do for people, and how many miracles does He perform for them on a daily basis. No one knows except He alone. A person gets up in the morning and a snake comes to kill him. The person places his foot on his head, WITHOUT INTENTION, and kills him. No one is aware of that except the Holy One, blessed be He, alone. "To Him who alone does great wonders": A person walks along the road and robbers lie in wait to kill him. Another one comes along and pays ransom instead for him, and he gets saved. He is not aware of the Chesed that the Holy One, blessed be He, did with him and the miracle that just occurred to him, except the Holy One, blessed be He, Himself. "To Him who alone does great wonders": He by Himself made and is aware, and no one else is even aware of it.

294. בכה ר' פנחס, אמר, מאריה דעלמא רחשא דניסא דא עבדת בגיני, ואשתזבון אינון יודאי, ולא ידענא. פתח ואמר, לעושה נפלאות גדולות לבדו בוי לעולם חסדו. במה טיבו עביר קודשא בריך הוא עם בני נשא, וכמה נסין ארחיש לון בכל יומא, ולא ידע אלא איהו בלחודוי. ב"נ קם בצפרא, וחויא אתי לקטלא ליה, וב"נ שוי רגליה על רישיה, וקטיל ליה, ולא ידע ביה בר קודשא בריך הוא בלחודוי, הוי, לעושה נפלאות גדולות לבדו. ב"נ אזיל בארחא, ולסטין מחפאן למקטליה, אתא אחרא ואתייהב כופרא תחותיה, והוא אשתזיב. לא ידע טיבו דעבד ליה קודשא בריך הוא, ונסא דארחיש ליה, בר איהו בלחודוי, הוי, לעושה נפלאות גדולות לבדו. לבדו עביר וידע. ואחרא לא ידע.

295. He said to his friends, Friends, what I inquired of these Arabs who are always present in the field WAS if they heard the voices of the friends who study and deal with the Torah. Rabbi Shimon and Rabbi Elazar, his son, and the rest of the friends are traveling in front of us and are not aware of us, and I inquired of those Arabs about them, since I know that Rabbi Shimon's voice shakes up the fields and the mountains. They told me something I was not aware of, MEANING THAT MIRACLE.

295. אמר לחברייה, חברייה מה דשאיילנא להני ערבאי, דמשתבחי תדיר בחקלי, אי קלא דחברייה, דאינון משתדלי באורייתא שמעו. דהא ר' שמעון ור' אלעזר בריה, ושאר חברייה, אזלין לקמן, ולא ידעין מנן, ושאיילנא להני ערבאי עלייהו. דינדענא דקליה דר"ש ירגיז חקלין וטורין, ואינון גלו לי מה דלא ידענא.

296. While still traveling, these Arabs returned and approached them again, saying to them, Old men, you asked us if A SOUND OF VOICES WAS STIRRED IN THE FIELD from days gone by. But you have not asked us about this day. We noticed, TODAY, a wonderful marvel. We saw five people sitting together and an old man was with them. We noticed birds gathering and extending their wings covering over their heads, some going and some returning, so the shadow did not pass away from over their heads. This old man raised his voice to them, and they listened.

297. He said, It is about this that I inquired. Arabs, Arabs, leave and this road should be ready for you with whatever you wish. You have told me two things that make me glad. They left. The friends said, How are we going to find that location at which Rabbi Shimon is present? He said to them, Leave that to the one who has dominion over the footsteps of the beasts. He will direct their steps towards that location. He did not lead his donkey yet his donkey, on its own, took a detour from the road about two miles, and went there.

298. The donkey began to bray three times. Rabbi Pinchas dismounted and said to his friends, Let's prepare to receive the welcome OF ATIK YOMIN, MEANING THE SHECHINAH, because now a great face and a small face are coming towards us, MEANING RABBI SHIMON AND HIS DISCIPLES. Rabbi Shimon heard the braying of the donkey and said to his friends, Let us rise, because the voice of the holy elder's donkey has risen towards us. Rabbi Shimon rose and the friends rose.

299. Rabbi Shimon opened the discussion with the verse: "A psalm. O sing to Hashem a new song; for He has done marvelous things" (Tehilim 98:1). ON TOP OF THE WORD "A psalm," there is a vertical musical note, WHICH IS THE CANTILATION MARK CALLED 'PAZAR'. HE ASKS: Why? HE REPLIES: This note is indicative of a great reason, because this psalm comes and gets adorned in the higher crown above its head. THEREFORE, it receives ABOVE IT a vertical NOTE THAT IS THE MUSICAL NOTE PAZAR. Who chanted this song? The cows, who mooed: "O sing to Hashem a new song." HE ASKS: To whom did they say this "sing"? HE REPLIES: For the many Chariots, many appointees, for a variety of levels that came by there and went out to welcome the ark. To them, they used to say "SING."

296. עד דהוו אזלין, אינון ערבאי אהדרו לגביה. אמרו ליה, סבא סבא אנת שאילתא לן מן יומין דעלמא, ולא שאילתא על יומא דא, דחמינא תוהא על תוהא, חמינא חמשא בני נשא יתבין, וחד סבא בהדיה, וחמינא עופי מתכנפי וקא פרשין גרפין על רישיה, אלין אזלין, ואלין תבין, וטולא לא אתעבר מעל רישיה. והוא סבא אריס קליה עליה, ואינון שמעין.

297. אמר על דא שאילנא. ערבאי ערבאי תהכון, וארחא דא תהא מתקנא קמייכו, בכל מה דתבעון. תרין מלין אמרתון לי, דחדינא בהו. אזלו. אמרו לו חבריאי, ההוא אתר דר"ש שארי ביה, היך אנן ידעין. אמר לון שבוקו למארי פסיען דבעירי, דהוא ידריך פסיעוי לתמן. לא הוי טעין חמריה, וחמריה סאטי מארחא תרין מלין, ואזל לתמן.

298. שארי נהיק תלת זמנין, נחת ר' פנחס, אמר לחבריאי, נתתקן לקבלא סבר אפי יומין, דהשתא יפקון לגבן אנפי רברבי ואנפי זוטרי. שמע ר"ש נהיקו דחמרא, אמר לחבריאי, ניקום דהא קלא דחמרא דסבא חסידא אתער לגבן. קם ר' שמעון וקמו חבריאי.

299. פתח ר' שמעון ואמר, מזמור שירו ליי' שיר חדש כי נפלאות עשה וגו'. מזמור זקיף טעמא לעילא. אמאי. אלא רשים טעמא רבא, דהא אתי ההוא מזמור, מתעטרא בעטרא עלאה לעילא על רישיה ואתי זקיף. מאן הוה אמר שירה דא. אינון פרות, באינון גועין דהו געאן. שירו ליי' שיר חדש. למאן הוה אמרין שירו. לכמה רתיכין, לכמה ממנן, לכמה דרגין, דהו אתאן תמן ונסקו לקבלא ליה לארונא, ולהון הוה אמרי.

25. Masculine song - Feminine song

Rabbi Shimon explains that the word 'shir' (song) is in the masculine form in "O sing to Hashem a new song" because it refers to the ark, Malchut, along with what is stored in it, Zeir Anpin, and Zeir Anpin is masculine. We learn that God originally had His right hand on the chest of his son, Yisrael, to protect him, but when Yisrael sinned He put His hand on his back to throw him to his enemies.

300. "O sing to Hashem a new song (Heb. shir)" (Tehilim 98:1). THAT SONG is masculine. HE ASKS: What is the difference that here Shir is IN MASCULINE FORM? Moses said, Shirah is feminine, AS IT SAYS, "THEN SANG...THIS SONG (HEB. SHIRAH)" (SHEMOT 15:1). HE REPLIES: It is only because there, with Moses was only the ark by itself, since zot (Eng. 'this'), MALCHUT THAT IS CALLED 'ZOT' AND ALSO 'ARK', left the exile, she and her multitudes, THE SHECHINAH AND YISRAEL, and nothing else. Therefore, it says: "This (Heb. zot) song (Heb. shirah)," which is feminine, BECAUSE IT REFERS TO THE SHECHINAH, WHICH IS FEMININE. However, here, the ark came out, THAT IS MALCHUT, with what is stored in it, THAT IS ZEIR ANPIN, THAT IS MASCULINE, so it says: "a new Shir," which is masculine.

301. "For He has done marvelous things": That is what He did with the Philistines and what He did to their deities. "His right hand... gained him the victory" (Tehilim 98:1). Who? Meaning itself. Who is itself? It is that psalm itself, WHICH IS THE SHECHINAH THAT IS REFERRED TO AS A PSALM because a high sanctified spirit, ZEIR ANPIN, was stored in it. "His right," WHAT IS IT? It is that quality that the old man inherited, ABRAHAM, THAT IS CHESED. That right holds on to that psalm and does not abandon it to the hands of another.

302. Here we should reveal one thing. During the entire period when that right, CHESED, had WISHED to accomplish a miracle, it held unto that psalm. And it placed YISRAEL, IN WHOM THE SHECHINAH IS ATTIRE, before him to hold on to it, as a father whose right is held to the chest of his son in front of him and says, Who dares get close to my son? As soon as he sins against his father, his father places his hands on his shoulders from the back and throws him to his enemies.

303. HE EXPLAINS HIMSELF. At first it says, so to speak, "Your right, Hashem, is glorious in power" (Ibid. 6). Who is "in power"? That is with that known POWER THAT IS YISRAEL. In Arabia, they call the chest of man "power." AND THE SCRIPTURE SAYS that right, WHICH IS CHESED, "is glorious" and holds to power, MEANING IN THE CHEST AREA OF YISRAEL THAT IS CALLED 'POWER'. He says, Who is there that dare get close to my son? Afterward, it is written: "He has drawn back His right hand from before the enemy" (Eichah 2:3), because He placed His right on the shoulders OF YISRAEL and pushed them into the hands of those who hate Him. At the beginning, His right hand was at the front OF YISRAEL at his chest AREA, to hold on to him. Following that, His right was on his back over his shoulders, to push him. Here, IT SAYS, "His right hand, and his holy arm have gained him the victory" (Tehilim 98:1). THAT MEANS with two arms, to keep him.

300. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, דְּבַר. מִטּוֹ הַכָּא שִׁיר, וּמֹשֶׁה אָמַר שִׁירָה, נֹקְבָא אֵלָא הָתָם בְּמֹשֶׁה אַרְוֵנָא לְחֹדָא, זֹאת, נִמְקַת מִן גְּלוּתָא, הִיא וְאוֹכְלוֹסָהָ, וְלֹא יִתִּיר. וּבג"כ אֶת הַשִּׁירָה הַזֹּאת, נֹקְבָא. אֲבָל הָכָא אַרְוֵנָא, וּמָה דִּהוּה גְּנִיז בְּגִיּוּה נְפִיק. וּבְגִין הֵהוּא דִּהוּה גְּנִיז בְּגִיּוּה, אֲתַמַּר שִׁיר חֲדָשׁ, דְּבַר.

301. כִּי נִמְלְאוֹת עָשָׂה, מָה דְעֵבַד בְּפִלְשְׁתִּים, וּמָה דְעֵבַד בְּטַעֲוֹתֵהוּן. הוֹשִׁיעָה לוֹ יְמִינוֹ, לְמַאן. לְעַצְמוֹ. מֵאן עַצְמוֹ. הֵהוּא מְזִמּוֹר עַצְמוֹ, וְרוּחָא עֲלָאָה קְדִישָׁא גְּנִיז בֵּיה. יְמִינוֹ, הֵהוּא דִּירִית סְבָא. וְדָא יְמִינוֹ, אֲתַקִּיף בְּהֵהוּא מְזִמּוֹר, וְלֹא שְׁבִיק לֵיה בִּידָא דְאַחְרָא.

302. הָכָא אֵית לְגִלְגָּא מְלַח חֲדָא, כָּל זְמַנָּא דִּיהוּא יְמִינָא, הוּהוּ לְאַרְחָשָׁא נִיסָא, הוּהוּ אֲתַקִּיף בְּהָאֵי מְזִמּוֹר, וְשׂוּי לֵיה לְקַמִּיָּה, לְאַתְקַפָּא בֵּיה, כְּאַבָּא דְאַתְקִיף יְמִינֵיה בְּחֲדוּי דְבְרִיָּה לְקַמִּיָּה, וְאָמַר מֵאן הוּא דִּיקְרַב לְגַבֵּי בְרִי. בֵּינָן דְסָרַח לְגַבֵּי אֲבוּי, שׂוּי אֲבוּי יְדוּי עַל כְּתַפּוּי לְאַחֹרָא, וְשַׁדְיָה בִּידָא דְשִׁנְאוּי.

303. כְּבִיכּוּל, בְּקַדְמִיתָא כְּתִיב, יְמִינָךְ יִי נְאֻדְרִי בְּכַח. בְּכַח מֵאן. הֵהוּא דְאַשְׁתַּמוּדְעָא. בְּעַרְבֵינָא קוֹרִין לְחֲדוּי דְבַר נֶשׁ כַּח. הֵהוּא יְמִינָא נְאֻדְרִי וְאַתְקִיף בְּכַח. מֵאן הוּא דִּיקְרַב לְגַבֵּי בְרִי. לְבַתַּר מָה כְּתִיב, הָשִׁיב אַחֹר יְמִינוֹ מִפְּנֵי אוֹיֵב, שׂוּי יְמִינֵיה עַל כְּתַמִּיָּה, וְדַחֵי לֵיה בִּידָא דְשִׁנְאוּי. בְּקַדְמִיתָא יְמִינֵיה לְקַמִּיָּה בְּחֲדוּי, לְאַתְקַפָּא בֵּיה. וּלְבַתַּר לְאַחֹרָא עַל כְּתַפּוּי, לְדַחִינָא לֵיה. וְהָכָא הוֹשִׁיעָה לוֹ יְמִינוֹ וְרוּעַ קְדָשׁוֹ, תְּרִין דְרוּעִין לְאַתְקַפָּא בֵּיה.

26. The braying of the donkey, who sang

Rabbi Shimon says that the cows sang with their mooing, and they were not even accustomed to miracles; therefore Rabbi Pinchas' donkey was much more likely to be able to sing. We learn that God created a grade over the mouth of the ass, and at the correct time God opened the abyss in which that grade was kept, and the grade emerged to rule over the ass; thus the ass was able to talk. Similar things are said about the mouth of the earth and the mouth of the well, and we are told that all of them were created on the eve of Shabbat at twilight. When the Shabbat is sanctified, the mouth of Hashem ascends to dominate all the powers. Next we hear how Rabbi Pinchas sends away all the birds who are circling over the rabbis to provide shade; Rabbi Shimon tells the birds that he will call for them again on a hot day. The rabbis sit under three shady trees near a spring.

304. If those cows which had not been accustomed to miracles used to sing with their mooing, how much more likely it is that the donkey of RABBI PINCHAS SON OF YAIR, who was accustomed to miracles, would sing. Friends, if you say that this is not a custom of a donkey, since it first appeared on the face of the earth, TO CHANT ANY SONG, go take a look at the ass of the wicked Bilaam that has defeated her master outright. The donkey of Rabbi Pinchas ben Yair can most certainly sing. Furthermore, when the ass of Bilaam spoke, there was a supernal angel above her THAT SCARED HER; HOWEVER, NOBODY COULD SCARE THE DONKEY OF RABBI PINCHAS BEN YAIR.

305. There is something that needs to be revealed, friends. Listen. The mouth of the ass that was created on the eve of Shabbat at twilight, could you ever think that it was open from that period on? Or rather, THE MEANING IS THAT the Holy One, blessed be He, made a condition from that time on? It is not so and there is a secret reason here that was passed on to the wise, who do not pay attention to the foolish at heart. The mouth of the ass is a level of asses, that higher POWER of the female aspect, the one that prevailed over that ass, BECAUSE THERE IS NOTHING BELOW THAT DOES NOT HAVE AN ANGEL OVER IT THAT IS APPOINTED FROM ABOVE. He talked over her AND IS CONSIDERED THE MOUTH OF THAT ASS. When the Holy One, blessed be He, created that level that is called the mouth of the ass, He plugged her up in the hole of the great abyss and kept her covered until that time. When that time arrived, He opened that hole OF THE GREAT ABYSS. It emerged and prevailed over that ass, OF BILAAM, and it talked.

306. Similar to this is the meaning of: "And the earth opened (Et) her mouth" (Bemidbar 16:32). The particle "Et (lit. 'the')" is meant to include THE ANGEL Dumah, which is CONSIDERED the mouth of the earth. "(Et) The mouth of the ass" comes to add THE ANGEL, Kamriel, who is considered the mouth of the ass. Similarly to this is the mouth of the well. Who is the mouth of that well, which refers to that level that is appointed over her from below, which is underneath the mouth of Hashem? Who does this refer to? THAT IS THE ANGEL whose name is Yehadriel. These three mouths, THE MOUTH OF THE EARTH, THE MOUTH OF THE ASS, THE MOUTH OF THE WELL, were created on the eve of Shabbat at twilight. At the time that the day was sanctified, the mouth that is appointed higher and above all the other mouths ascended. Who is that? That is the day that ascended and was sanctified in everything, the same that is called 'the mouth of Hashem', WHICH IS MALCHUT. At twilight of Shabbat eve, the rest of the mouths were created, MEANING THE ANGELS THAT LEAD THEIR BRANCHES THAT ARE IN THIS WORLD, WHICH ARE THE WEEKDAY POWERS. When the day gets sanctified, the mouth ascends that rules and dominates over all THE POWERS, which is the mouth of Hashem.

304. דאי אינון פרות דלא אתרגילו בנסין, אלא
ההיא שעתא בגועא דלהון אמרו שירתא. דא נהיקו
דחמרא דסבא חסידא דרגיל בנסין, עאכ"ו דאמר
שירה. חבריאי, אי תימרון דחמרא לא הוה ארחה
בכך מיומא דאברי עלמא, פוקו וחמו אתון דבלעם
חייבא, דנצחת לרבונה בכלא. חמריה דרבי פנחס
בן יאיר עאכ"ו. ותו אתון דבלעם כד מלילת,
מלאכא עלאה הוה עלה מלעילא.

305. השתא אית לגלאה, חבריאי שמעו. פי האתון
דאברי ע"ש בין השמשות, סלקא בדעתיוכו דפומא
הוה פתיחא מההוא זמנא. או תנאי דאתני קודשא
ברין הוא מההוא זמנא. לאו הכי ורזא הכא
דאתמסר לחכימי, דלא משגחן לטפשו דלבא. פי
האתון, דרגא דאתני, ההוא עלאה דסטר נוקבי.
ההוא הוה דשריא על ההוא אתון, ומליל עלה. וכד
ברא קודשא ברין הוא להאי דרגא, דאקרי פי
האתון, סתם ליה בגו נוקבא דתהומא רבא, ואסתים
עליה עד ההוא זמנא. כד מטא ההוא זמנא, פתח
ההוא נוקבא, ונפק ושרא עלה, ומלילת.

306. בגוונא דא, ותפתח הארץ את פיה. את,
לאסגאה דומ"ה דאיהו פי הארץ. את פי האתון,
לאסגאה קמריא"ל, דאקרי פי האתון. פי הבאר
בגוונא דא. מאן פי הבאר. ההוא דרגא דהוה ממנא
עליה לתתא, ואיהו תחות פי יי', ומאן איהו.
יהריא"ל שמייה. תלת פומין אלין, אתבריאו ע"ש
בין השמשות. בשעתא דקדש יומא סלקא פה
דממנא על כל שאר פומין, ומאן איהו. ההוא יומא
דאסתלק ואתקדש בכלא, ההוא דאקרי פי יי'. ע"ש
בין השמשות, אברון שאר פומין. אתקדש יומא
סליק פומא דשליט על כלא פי יי'.

307. During this, they noticed Rabbi Pinchas arriving. They went to him. Rabbi Pinchas approached and kissed Rabbi Shimon. He declared, I have kissed the mouth of Hashem and I was perfumed with the fragrances of his garden. They rejoiced together and rested. As soon as they sat down, all those birds that created the shadow flew away and scattered. Rabbi Shimon turned back his head, raised his voice to them and said, Heavenly birds, you are not carefully attending to the honor of your Master who stays here. The birds stopped in their flight and traveled no further from their location, but did not get closer to him. Rabbi Pinchas declared, Tell them that they may continue on their way, because no permission is granted for them to return.

308. Rabbi Shimon said, I am aware that the Holy One, blessed be He, wishes to do a miracle for us, TO GIVE US SHADE FROM ANOTHER PLACE. Birds of flight, go on your way and say to the one who is appointed over you that at first you were under his authority, AND IT WAS UP TO HIM TO SEND YOU TO GIVE ME SHADE. You are no longer under his authority, BECAUSE RABBI PINCHAS BEN YAIR RULES NOW AND HE HAS NO DESIRE FOR YOU. However, I will bring you on the day that is as harsh as a rock when a cloud will rise between the mighty teeth OF THE HOT RAYS OF THE SUN and they won't be ABLE to join AND CREATE A SHADE. The birds dispersed and left.

309. Meanwhile, there were three trees spreading out their branches to the three directions over their head, WHICH COVERED THEM WITH SHADE. A spring of water flowed before them. All the friends rejoiced and Rabbi Pinchas and Rabbi Shimon were glad. Rabbi Pinchas said, Those birds earlier had to work hard TO CREATE A SHADE, and the toil of living creatures I do not desire, because it says, "And His mercies are over all His works" (Tehilim 145:9). Rabbi Shimon replied, I have not bothered them. However, if the Holy One, blessed be He, had mercy on us AND DISPATCHED THESE BIRDS TO CREATE A SHADE OVER US, we have no right to refuse His gifts. They reposed underneath the shade of that tree, drank from the water and took pleasure there.

27. "A fountain of gardens"

Rabbi Shimon tells Rabbi Pinchas that a spring in a garden is better than a spring in the desert because the former benefits grasses and fruits, flowers and plants; it is a well of life-giving water. The Congregation of Yisrael when gathered together are referred to as a spring of gardens, and Rabbi Shimon says that the five gardens in which God takes pleasure are Chesed, Gvurah, Tiferet, Netzach and Hod of Zeir Anpin. They receive water from the spring above them, Binah; the garden below them, Malchut, benefits from the five gardens. We hear that there are other gardens - the three worlds - underneath this garden, and they produce a variety of fruits. Rabbi Shimon says that sometimes Malchut is a spring and sometimes a well.

307. אֲדַהְכִי, חֲמוּ לִר' פִּנְחָס דִּהוּה אֲתִי, מְטוּ לְגַבִּיּה, אֲתֵא ר' פִּנְחָס וּנְשָׁקִיָּה לִר"ש. אָמַר, נִשְׁקַנָּא פִי יִי', אֲתַבְּסָם בְּבוֹסְמִין דִּגְנָתָא דִּילִיָּה. חָדוּ בְּחָדָא, וַיִּתְּבוּ. בֵּינָן דִּיִּתְּבוּ פָּרְחוּ כָּל אֵינּוֹן עוֹפִין דִּהוּ עַבְדֵי טוּלָא, וְאַתְּבָדְרוּ. אֲהֲדַר רִישִׁיָּה ר"ש, וְרַמָּא לֹון קְלִין וְאָמַר, עוֹפֵי שְׂמִיָּא לִית אַתּוֹן מְשַׁגְּיחִין בִּיקְרָא דְמַרְיֹכּוֹן דְקָאִים הֵכָא. קִיִּימוּ, וְלֹא נְטְלוּ מְדוּכַתִּיָּהוּ, וְלֹא קְרִיבוּ לְגַבִּיָּהוּ. א"ר פִּנְחָס אֵימָא לֹון דִּיִּהֲכוֹן לְאַרְחִיָּיָהוּ, דִּהָא לֹא יִהְבִּין לֹון רְשׁוּ לְאַהֲדָרָא.

308. אר"ש, ידענא דקודשא בריך הוא בעי למרחש לן ניסא. עופין עופין זילו לארחייכו, ואמרו להווא דממנא עליכו, דהא בקדמיתא הוה ברשותיה, והשתא לאו ברשותיה קיימא. אבל סליקנא ליה ליומא דטנרא, בד סליק עיבא בין שיני תקיפין, ולא מתחבראן. אתבדרו אינון עופי ואזלו.

309. אֲדַהְכִי, הָא תִּלְת אֵילָנִין, מִתְּפַשְׁטָן בְּעַנְפֵין לְתִלְת סְטָרִין עֲלִיָּהוּ, וּמַעֲיִינָא דְמִיָּא נְבַעִין קַמִּיָּהוּ. חָדוּ בְּלֵהוּ חֲבַרְיָא, וְחָדוּ ר' פִּנְחָס וְר"ש. אָמַר ר' פִּנְחָס טוֹרַח סָגִי הוּה לְאֵינּוֹן עוֹפֵי בְּקַדְמִיתָא, וְטוֹרַח בְּעֵלֵי חַיִּים לֹא בַעֲיִנָן. דִּהָא וְרַחֲמִיו עַל כָּל מַעֲשָׂיו בְּתֵיב. אָמַר ר"ש, אֲנָא לֹא אֲטַרְחָנָא לֹון. אָבַל אֵי קוּדְשָׁא בְּרִיךְ הוּא חָס עַלְן לִית אֲנָן יְכַלִּין לְדַחֲיָא מִתַּנָּן דִּילִיָּה. יִתְּבוּ תַּחוּת הֵהוּא אֵילָנָא, וְשִׁתּוּ מִן מִיָּא, וְאַתְהֵנוּ תַּמְן.

310. Rabbi Pinchas opened the discussion saying, "A fountain of gardens, a well of living waters, and streams from Lebanon" (Shir Hashirim 4:15). "A fountain of gardens": HE INQUIRES: Does he not have a spring except from gardens? There are so many good and valuable springs in the world. HE RESPONDS: All pleasures are not equal. There is a spring that emerges in the desert, in a dry place, and there is enjoyment in it for whoever reposes and drinks. However, how much better and more valuable is that spring in a fountain of gardens. It benefits the grasses and the fruits. Whoever gets close to it enjoys everything; he has pleasure from the water, enjoys the grass and benefits from the fruits. That spring is adored by everything - many roses, a variety of fragrant plants and grasses surrounding it. How much nicer and better is this spring from the rest of the springs. It is a well of life-giving water.

311. This is how we established its meaning, about the assembled Congregation of Yisrael, WHICH IS MALCHUT, which is referred to as a spring of gardens. Who are the gardens? HE RESPONDS: The Holy One, blessed be He, has five gardens, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, in which He takes pleasure. One spring above them, THAT IS, BINAH, is hidden and stored away. It waters and saturates them, and all produce fruits and growing plants. There exists a garden lower than them, WHICH IS MALCHUT, THAT BENEFITS FROM THE FIVE GARDENS. That garden is preserved and surrounded from all directions around the world. Underneath this garden, there are other gardens, IN BRIYAH, YETZIRAH AND ASIYAH, that produce a variety of fruits.

312. That garden, WHICH IS MALCHUT, turns around and becomes a watering spring TO ALL THE GARDENS IN BRIYAH, YETZIRAH AND ASIYAH, a well of living water. When it is necessary, it is a spring and when it is necessary, it is a well. What is the difference between this and this? HE REPLIES: Water that flows by itself, LIKE IN A WELL, is not like water that is drawn up to give drink AS IN THE GARDEN. "And streams from Lebanon": What is the meaning of "streams"? HE RESPONDS: These waters returned to become a spring during the time when water sprays up and flows down continually dripping from above, sweet waters for which the souls have longing. So these are the five sources, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, that emerge from Lebanon, WHICH IS BINAH. They become streams in this spring, WHICH IS MALCHUT, WHERE TO THEY FLOW DROP BY DROP. So, too, the Holy One, blessed be He, has produced a miracle for us at this place. THAT IS WHY I read this verse about this spring.

310. פֶּתַח ר' פִּנְחָס וְאָמַר, מַעַיִן גַּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן. מַעַיִן גַּנִּים, וְכִי לֵית מַעַיִן אֶלָּא הֵהוּא מִן גַּנִּים, וְהָא כַּמָּה מַעַיִנִין טָבִין וְיִקְרִיין אִית בְּעֵלְמָא. אֶלָּא לֵית כָּל הַנְּאוֹת שׁוּוֹן. אִית מַעַיִן דְּנִמְיֵק בְּמִדְבָּרָא, בְּאַתְר יְבוּשָׁא, הַנְּאָה אִית לְמֵאן דִּיתִיב וְשָׁתִי. אָבַל מַעַיִן גַּנִּים, כַּמָּה אִיהוּ טַב וְיִקְרִיא, הֵהוּא מַעַיִן עָבִיד טִיבּוּ לְעִשְׂבִין וְאִיבִין, מֵאן דְּקָרִיב עָלֶיהָ אֶתְהַנִּי בְּכֵלָא. אֶתְהַנִּי בְּמֵיא, אֶתְהַנִּי בְּעִשְׂבִין, אֶתְהַנִּי בְּאִיבִין. הֵהוּא מַעַיִן מִתְעַטְרָא בְּכֵלָא. כַּמָּה וּוְרָדִין, כַּמָּה עִשְׂבִין דְּרִיחָא סַחְרָנִיָּה, כַּמָּה יָאוֹת הֵהוּא מַעַיִן, מִשְׁאֵר מַעַיִנִין בְּאֵר מַיִם חַיִּים.

311. וְהָכִי אֻקְיָמָנָא כֵּלָא בְּכַנְסַת יִשְׂרָאֵל קָאָמַר, אִיהוּ מַעַיִן גַּנִּים. מֵאן גַּנִּים. חֲמֵשׁ גַּנִּים אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּקָא מִשְׁתַּעֲשַׂע בְּהוּ. וּמַעַיִנָא חֲדָא עֲלוּוִיָּהּ, דְּקָא אֶשְׁקִי לֹון, וְרוּי לֹון, טָמִיר וּגְנִיז, וְכֵלְהוּ עֲבָדִין פִּירִין וְאִיבִין. גְּנֵתָא חֲדָא אִית לְתַתָּא מְנַיָּהּ, וְהֵהוּא גְּנֵתָא נְטִיר סַחְרָא מְכַל סְטָרִין דְּעֵלְמָא. תַּחוֹת הָאִי גְּנֵתָא, אִית גַּנִּים אַחְרָנִין, עֲבָדִין אִיבִין לְזַנְיָהּ.

312. וְהָאִי גְּנֵתָא, אֶתְהַפֵּךְ וְהוּי מַעַיִן דְּאֶשְׁקִי לֹון, בְּאֵר מַיִם חַיִּים, כִּד אֶצְטְרִיךְ הוּי מַעַיִן, וְכִד אֶצְטְרִיךְ הוּי בְּאֵר, מַה בֵּין הָאִי לְהָאִי. לֹא דְאָמִי, כִּד אֶתְמַשְׁכוֹן מֵיא מֵאֲלִיָּהּ, לְכִד שְׁאָבִין מֵיא לְאֶשְׁקָאָה. וְנוֹזְלִים מִן לְבָנוֹן, מֵאִי נוֹזְלִים. אֵלִין נוֹזְלִים אֶהְדְּרוּ לְמַעַיִן, כִּד נִבְעִין מֵיִן וְנוֹזְלִים טָפִין מְלַעִילָא אֵלִין בְּתַר אֵלִין, מֵיִן מְתִיקָן, דְּנִמְשָׁא אֲזֵלָא אֶבְתְּרִיָּהּ. כִּךְ אֵינוֹן חֲמֵשׁ מְקוּרִין, דְּנִמְקוּ מִן לְבָנוֹן, אֶתְעֵבִידוּ נוֹזְלִים בְּהָאִי מַעַיִן. כִּךְ קוּדְשָׁא בְּרִיךְ הוּא רְחִישׁ לֹן נִיסָא בְּאַתְר דָּא, קְרִינָא עַל מַעַיִנָא דָּא קְרָא דָּא.

28. "When you shall besiege a city many days"
 Rabbi Shimon opens by talking about the great value of the Torah. Like the spreading branches of a tree, the words of Torah include the literal meaning of the text, homiletic discourses, hints that allude to wisdom, numerical values, hidden and concealed secrets one on top of the other, forbidden and permissible. And the person who studies Torah is therefore like a great tree. God protects this tree from destruction even in a period of Judgment. Rabbi Shimon says that ever since the destruction of the temple God has only what is offered up for him in the way of Torah studies and the insights that are constantly renewed by the scholars. We are also informed that these scholars give advice to the people, who have their sins forgiven due to their acceptance of that advice. Rabbi Shimon changes the topic to the evil eye, and says that Joseph moved in front of his mother so the wicked one (Esau) could not look at her, and that Joseph inflated his own size to accomplish this. When Bilaam lifted up his eyes he could not give the evil eye to the tribe of Joseph because the evil eye has no effect on them. When Bilaam's eye sharpened, Rachel (who is Malchut) spread her wings over the children of Yisrael to protect them. Thus Joseph first protected his mother and then his mother protected him and his tribe.

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313. Again, he opened the discussion saying, "When you shall besiege a city many days, in making war against it to take it..." (Devarim 20:19). How wonderful are the ways and paths of the Torah, since in every single word there are a variety of ideas and so many benefits to human beings, so many gems that sparkle in every direction. There is no detail in the Torah that does not contain many lamps giving light to all directions. This scriptural verse is in accord with its simple meaning. It contains much in accordance with discourses and it has higher wisdom to admonish whoever requires it. Happy is the lot of he who regularly strives in the Torah.

314. It is written about whoever strives in the Torah: "But his delight is in the Torah of Hashem; and in His Torah he meditates day and night. And he shall be like a tree" (Tehilim 1:2). HE INQUIRES: Why is: "AND HE SHALL BE LIKE A TREE" mentioned close by to this? It is only because whoever toils in the Torah day and night will not be like dry wood, but rather "he shall be like a tree planted by streams of water" (Ibid.). Just like a tree contains roots, has outer bark, has a core and branches and leaves, grows flowers and produces fruit, these seven types amount to seven TIMES ten, TOTALING seventy. THAT IS THE SECRET OF THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, OF WHICH EACH ONE IS COMPRISED OF TEN. Torah words include also the literal meaning of the text, homiletic discourses, hints that allude to wisdom, numerical values, hidden secrets and concealed secrets, one on top of the other, faulty and approved, unclean and clean and forbidden and permissible. From here on, the branches extend to every direction. "And he shall be like a tree" assuredly, but if not, IF HE DOES NOT POSSESS ALL THESE BRANCHES, he is not a man of wisdom.

315. Come and see how beloved are those who study the Torah before the Holy One, blessed be He. Even at a period of time when judgment impends upon the world and the permission is allowed for the destroyer to destroy, the Holy One, blessed be He, commands THE SABOTEUR AND DESTROYER concerning those occupied with Torah. Thus speaks the Holy One, blessed be He, TO THE DESTROYER, "When you shall besiege a city" (Devarim 20:19), because of their many sins and iniquities to Me, and because they were found guilty in judgment.' "Many days": What is many? It is three consecutive days when the plague is known throughout the city. How do we know that "many days" are three days? Because it is written: "And if a woman have an issue of her blood many days" (Vayikra 15:25). Are they, then, many? Only IF SHE SEES BLOOD three days in a row is it called "many days." Here too, "when you shall besiege a city many days" means three consecutive days, by which the plague is established to exist in the city. THE HOLY ONE, BLESSED BE HE, SAYS TO THE DESTROYER, 'Come and I will give instructions regarding the members of My household. "You shall not destroy its tree"' (Devarim 20:19): that is the scholarly student of Torah that resides in the city, who is the Tree of Life, a tree that provides fruit.

313. תו פתח ואמר, כי תצור אל עיר ימים רבים להלחם עליה לתפשה וגו', כמה טבין אינון ארחין ושבילין דאורייתא, דהא בכל מלה ומלה, אית כמה עיטין, כמה טבין לבני נשא, כמה מרגלאן דקא מנהרן לכל סטר, ולית לך מלה באורייתא, דלית בה כמה בוצינין מנהרן לכל סטר. האי קרא איהו כפום פשטיה. ואית ביה כפום מדרשיה. ואית ביה חכמתא עלאה, לאזדהרא למאן דאצטריך. זכאה חולקיה מאן דאשתדל באורייתא תדיר.

314. מאן דאשתדל בה, מה כתיב ביה, כי אם בתורת יי' חפצו ובתורתו יהגה יומם ולילה, והיה כעץ. אמאי דא סמיך לדא. אלא מאן דאשתדל באורייתא יומם ולילה, לא ליהוי כאעא יבישא, אלא כעץ שתול על פלגי מים. מה אילן אית ביה שרשין, ואית ביה קליפין, ואית ביה מוחא, ואית ביה ענפין, ואית ביה טרפין, ואית ביה פרחין, ואית ביה איבא. שבעת זינון אליו, סלקין לשבעה עשר, לשבעין. אוף מלין דאורייתא אית בהו פשטא דקרא. דרשא. רמז, דקא רמיז חכמתא. גימטריאאות. רזין טמירין. רזין סתימין אליו על אליו. פסול וכשר. טמא וטהור. איסור והיתר. מכאן ולהלאה, מתפשטאן ענפין לכל סטר. והיה כעץ ודאי, ואי לאו, לאו איהו חכם בחכמתא.

315. ת"ח, כמה חביבין אינון דמשתדלי באורייתא קמי קודשא בריך הוא, דאפילו בזמנא דדינא תליא בעלמא, ואתייהב רשו למחבלא לחבלא, קודשא בריך הוא פקיד ליה עלווייהו, על אינון דקא משתדלי באורייתא. והכי א"ל קודשא בריך הוא, כי תצור אל עיר, בגין חוביהון סגיאיין דחטאן לקמאי, ואתחייבו בדינא. ימים רבים, מאי רבים. תלתא יומין, דא בתר דא, דאשתמודעא דבר במתא. מנלן דימים רבים תלתא יומין אינון, דכתיב ואשה כי יזוב זוב דמה ימים רבים. וכי ימים רבים אינון. אלא תלתא יומין דא בתר דא, אקרי ימים רבים. אוף הכי כי תצור אל עיר ימים רבים, תלתא יומין דא בתר דא, דאשתמודעא דבר במתא. תא ואפקיד לך על בני ביתי. לא תשחית את עצה, דא ת"ח דאיהו במתא, דאיהו אילנא דחינו, אילנא דיהיב איבין.

316. Another explanation: "Its tree" is the one who gives counsel (Heb. etzah) to the inhabitants of the city on how to avoid the judgment, and teaches them the lawful way to follow. Hence, "you shall not destroy its tree (Heb. etzah) by forcing an ax against it" (Ibid.), meaning in order to force sentence upon him and not to draw upon him the fiery sword, a sharp sword. That sword kills the rest of the people in the world, "for you may eat of it" (Ibid.). HE ASKS: Does the saboteur then eat FROM THE TORAH SCHOLAR? HE RESPONDS: No, but rather "for you may eat of it" MEANS that hard rock, the one from where all the holy, strong and mighty spirits emerge. SHE, MALCHUT, WILL EAT OF IT, because the Holy Spirit THAT IS MALCHUT has no pleasure or desire in this world, except for the Torah words of the righteous who sustain her, so to speak, and provide her food in this world more than all the sacrificial offerings in the world.

317. It is written regarding a sacrificial offering: "I have eaten my honey comb with my honey... Eat, O dear ones" (Shir Hashirim 5:1). From the day the temple house was destroyed and the sacrifices ceased, the Holy One, blessed be He, has only what is offered up for him in the way of Torah studies and the Torah insights that are constantly renewed BY THE TORAH SCHOLAR. Due to this, IT IS WRITTEN: "For you may eat of it," since she has no other sustenance except for that. Since she will eat from it and he sustains her, THEREFORE, "you shall not cut it down." Be careful that you do not come close to him.

318. "For is the tree of the field a man" (Devarim 20:19), meaning that the scholar who is famous above and below is called 'man'. "The tree of the field" is a mighty great tree of "a field, which Hashem has blessed" (Bereshheet 27:27), WHICH IS MALCHUT THAT IS CONSIDERED FIELD. It depends on it for support, BECAUSE THE TORAH SCHOLAR SUSTAINS HER, since he is the tree that is constantly available to the field. "That it should be besieged by you" (Devarim 20:19) refers to what is written at the beginning of the verse: "You shall not destroy its tree (Heb. etzah)," meaning the person who gives them advice (Heb. etzah) and corrects the city inhabitants, giving them counsel. "That it should be besieged by you," means to be corrected and do repentance, and to prepare for themselves weapons, trumpets and horns. What is the meaning of "that it should (lit. 'come') be besieged by you"? That is to "come" before and enter; "by you": with the awe and fear of you. "Besieged" refers to a place where the higher and lower ones are unable to enter. What is it? That is the level into which the ones who repent return. What is that? That is repentance, WHICH IS BINAH, a fortified area and a strong rock.

316. ד"א את עצה, ההוא דיהיב עיטא למתא, לאשתמזבא מן דינא, ואוליף לון ארחא דיהכון בה, ועל דא לא תשחית את עצה לנרוח עליו גרון, לנרחא עליה דינא, ולא לאושטא עליה חרבא מלהטא, חרבא משננא, ההיא דקטלא לשאר אינשי דעלמא. כי ממנו תאכל. וכי ההוא מחבלא אכיל מניה. לא. אלא כי ממנו תאכל, ההיא טנרא תקיפא, ההיא דכל רוחין תקיפין וקדישין נפקין מנה, דלית הנאה ותיאובתא לרוח קודשא בהאי עלמא, אלא אורייתא דההוא זכאה, כביכול איהו מפרנס לה, ויהיב לה מזונא בהאי עלמא, יתיר מכל קרבנין דעלמא.

317. בקרבן מה כתיב. אכלתי וערי עם דבשי אכלו רעים. ומיזמא דאתחרב בי מקדשא, ובטלו קרבנין, לית ליה לקודשא בריך הוא, אלא אינון מלין דאורייתא, ואורייתא דאתחדשא בפומיה, בג"כ כי ממנו תאכל, ולית לה מזונא בהאי עלמא, אלא ממנו, ומאינון דכוותיה. וכיון דממנו תאכל, ואיהו זן לה, אותו לא תכרות, הוי זהיר ביה, דלא תקרב ביה.

318. כי האדם עץ השדה, דא אקרי אדם דאשתמודע עילא ותתא. עץ השדה, אילנא רברבא ותקיף דההוא שדה אשר ברכו יי. דא סמך עליה, אילן דאשתמודע לההוא שדה תדיר. לבא מפניך במצור, מלה דא אהדר לרישא דקרא, דכתיב לא תשחית את עצה, ההוא דיהיב לון עיטא, ואתקין למתא, לבא מפניך במצור, איהו ויהיב לון עיטא, לאתקנא ולאהדרא בתיובתא, ואתקין ליה מאני זייגין, בוקינס ושופרין. לבא מפניך, מאי לבא מפניך. לבא לקמאי, ולאעלא מפניך. מקמי דחילו דילך. במצור, באתר דעלאין ותתאין לא יכלין לאעלא תמן. ומאן איהו. דרגא דבעלי תשובה עאלין תמן, ומאן איהו. תשובה. דא איהו מצור, אתר תקיף, וטנרא תקיפא.

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319. 'Because they accept that advice FROM THE SAGE, I forgive their iniquities and they will be received pleasantly into My presence.' All this the Holy One, blessed be He, instructs for those who strive in Torah and, because of this, happy and praiseworthy are those who study Torah. Those who are occupied and study Torah are great trees in this world.

320. Look what the Holy One, blessed be He, accomplished by planting these trees. Praised is this path. One tree would not have been sufficient, but rather three huge trees spreading their branches to every direction is what the Holy One, blessed be He, produced for us. Let it be the will of heaven that these trees, and this fountain, shall never be missing in this area. Until this day, these trees and water fountain are still present there. And the people call them the pillar of Rabbi Pinchas ben Yair.

321. Rabbi Shimon opened the discussion with the verse: "And he lifted up his eyes, and saw the women and the children; and said, 'Who are those with you?' And he said, 'The children which Elohim has graciously given Your servant'" (Bereshheet 33:5). Come and see that the wicked one allowed his eyes to gaze at the women. Due to him, JACOB had to make some arrangements. Jacob placed the housemaids in front, and their sons, who were a little more important, behind them. Leah followed behind them, and her sons were behind her. Following behind them was Joseph and behind him Rachel. And he HIMSELF went in front of all of them.

322. (THAT IS ANOTHER MANNER, EXPLAINING DIFFERENTLY). After they all bowed down, it is written: "Then the handmaidens came near, they and their children, and they bowed themselves" (Bereshheet 33:6). Afterward, it says, "And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves" (Ibid. 7). HE ASKS: But Joseph was last behind Rachel and Rachel was in front of him, AND NOT JOSEPH IN FRONT OF RACHEL. HE REPLIES: It is just that when this good son, beloved son, the righteous in the world, Joseph, noticed that the eyes of the wicked were staring at the women, he was fearful for his mother. THEN he came out from behind her and spread his arms and his body and covered her, so that wicked one would not place his eyes on his mother. How much did he inflate his size? Six cubits to each direction, so he covered her up so that the eyes of the wicked one shall have no effect against her. CONSEQUENTLY, AT THE START, JOSEPH WAS INDEED BEHIND HER, AS IS WRITTEN EARLIER. HOWEVER, HE LATER CAME OUT FROM BEHIND HER AND WENT IN FRONT OF HER.

319. וְכִיּוֹן דְּעֵיטָא דָּא נְטִילִין, אָנָּא מְכַפֵּר לְחֻבֵּייהוּ וְאִתְקַבְּלָן בְּרַעוּא לְקַמְאֵי. וְכֹל דָּא פְּקִיד קוּדְשָׁא בְּרִיךְ הוּא, עַל אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא. בְּגִ"כּ זְכָאִין אֵינוֹן דְּקָא מִשְׁתַּדְּלֵי בְּאוּרֵייתָא, אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא אֵינוֹן אֵילָנִין רַבְרַבִּין בְּהַאי עֲלָמָא.

320. חָמוּ, מַה עֶבֶד קוּדְשָׁא בְּרִיךְ הוּא דְנִטַּע אֵילָנִין אֵילָנִין, זְכָאָה אֲרַחָא דָּא, וְלֹא דִי אֵילָנָא חֲדָא, אֶלָּא תַלְתָּא אֵילָנִין רַבְרַבִּין, פְּרִיסָן עֲנַפִּין לְכָל סֵטֵר, עֶבֶד לָן קוּדְשָׁא בְּרִיךְ הוּא. יְהֵא רַעוּא קָמֵי שְׁמַיָּא, דְּלֹא יִתְעַדוֹן לְעֲלָמָא אֵילָנִין אֵלִין, וְדָא מְעֵינָא, מֵאַתֵּר דָּא וְעַד יוֹמָא קִיּוּמִין תַּמּוֹן, וְהָהוּא מְעֵינָא דְּמֵיָּא. וְקִרְאֵן לֹון בְּנֵי נְשָׂא, נְצִיבּוּ דְר' פְּנַחַס בֶּן יֵאִיר.

321. פְּתַח ר"ש וְאָמַר, וַיֵּשֶׂא אֶת עֵינָיו וַיִּרְא אֶת הַנְּשִׁים וְאֶת הַיְלָדִים וַיֹּאמֶר מִי אֵלֶּה לָךְ וַיֹּאמֶר הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדְּךָ. ת"ח, הַהוּא רִשָּׁע דְּעָשׂוּ, יְהִיב עֵינוֹי לְעֵינָא עַל נְשִׁין, וּבְגִינֵיהּ אֲתַקִּין תִּיקוּנוֹי. יַעֲקֹב, שְׂוֵי שְׂפָחוֹת בְּקַדְמֵיתָא, וּבְגִיחוֹן לְבַתֵּר, דְּחָשִׁיבוּ יְתִיר. לֹאָה אֲבַתְרֵייהוּ, וּבְנֵהָא לְבַתֵּר. לְבַתֵּר יוֹסֵף, וּבַתְרָה רַחֵל, וְהוּא עֶבֶר לְפָנֵיהֶם.

322. כִּד סָגִידוּ כְּלָחוֹן, מַה כְּתִיב. וַתִּגְשָׁה הַשְּׂפָחוֹת הַנָּה וַיְלַדְיָהּן וַתִּשְׁתַּחֲוּיָן. וּלְבַתֵּר כְּתִיב, וַתִּגַּשׁ גַּם לֹאָה וַיְלַדְיָהּ וַיִּשְׁתַּחֲוּוּ וְאַחַר נָגַשׁ יוֹסֵף וְרַחֵל וְגו'. וְהָא יוֹסֵף לְבַתְרֵייתָא הוּא, וְרַחֵל לְקַמֵּיהּ. אֶלָּא בְּרָא טְבָא, בְּרָא רַחֵימָא, צְדִיקָא דְּעֲלָמָא, יוֹסֵף, כִּיּוֹן דְּחָמָא עֵינֵיהּ דְּהָהוּא רִשָּׁע מִסְתַּבֵּל בְּנְשִׁין, דְּחִיל עַל אֲמִיָּה, נְפִיק מֵאַבְתְּרָה, וּפְרִישׁ דְּרוּעוֹי וּגּוּפֵיהּ, וְכִסִּי עָלֶיהּ, בְּגִין דְּלֹא יִתֵּן הָהוּא רִשָּׁע עֵינוֹי בְּאֲמִיָּה. כְּמָה אֲתַסְּגִי, שִׁית אֲמִין לְכָל סֵטֵר, וְחָפָא עָלֶיהּ, וְלֹא יָכִיל עֵינֵיהּ דְּהָהוּא רִשָּׁע לְשַׁלְטָאָה עָלֶיהּ.

323. Similar to this, "Bilaam lifted up his eyes" (Bemidbar 24:2). It is written "eye": that refers to the evil eye that wished to stare at them, MEANING THAT HE ROUSED AGAINST THEM THAT EVIL EMISSION CALLED 'EVIL EYE'. "And he saw Yisrael abiding according to their tribes" (Ibid.): What is the meaning of "according to their tribes"? HE REPLIES: It only refers to the tribes of Joseph and Benjamin that were there. Upon the tribe of Joseph, no evil eye can have any effect, as is written: "Joseph is a fruitful bough" (Beresheet 49:22). What does "a fruitful bough" mean? It means that he increased and spread about to cover his mother FROM THE EVIL EYE OF ESAU, AS MENTIONED EARLIER. "A fruitful bough by a well" means that no evil eye can affect him. It is written about the tribe of Benjamin: "And he shall dwell between his shoulders" (Devarim 33:12) and it is further written: "He shall dwell in safety" (Ibid.). What does "in safety" indicate? It means that he has no fear of the evil eye and is not afraid of any other harmful effects.

324. The wicked one said, I will remove AND MAKE VOID this line OF THE TRIBES OF JOSEPH AND BENJAMIN, so that they will not last IN THE WORLD, and I will gaze at them WITH MY EVIL EYE as is required. Rachel was present there and noticed that the eye of the wicked one was focussed to do harm. What did she do? She emerged and spread her wings over them, which covered over her children. This is what it says: "And Bilaam lifted up his eyes, and he saw Yisrael." Once the Holy Spirit, WHICH IS MALCHUT CALLED 'RACHEL', noticed the focussed eye OF BILAAM, instantly "the spirit of Elohim came upon him." Upon whom WAS THE SPIRIT OF ELOHIM? THAT MEANS upon Yisrael, THAT THE SPIRIT OF ELOHIM spread its wings and covered over them. Immediately, the wicked one retreated.

325. At first, the son was covering for his mother and now the mother covered for her son. At that time when JOSEPH covered for his mother, Rachel, the evil eye of the wicked one would not harm her. The Holy One, blessed be He, said TO JOSEPH, 'Upon your life, when an evil eye approaches to gaze at your children and Mine, your mother will cover over for them. You covered over your mother and your mother will cover you.'

29. "And he lifted up his eyes, and saw the women and the children"

Rabbi Shimon gives an explanation of the title verse, wherein he says that the accuser sees Yisrael anguished from fasting and believes that they are fasting because they are afraid of him. We read how and why God protects innocent children during Yom Kippur, so that they are not punished for the sins of Yisrael. The innocent children are the Torah scholars, to whom God has told His secrets. No evil eye can have any power over them. Next we hear that the three trees that are sheltering the rabbis bend down individually over their heads immediately after Rabbi Shimon says that the three trees are the secret of the Patriarchs.

323. כְּגֹוֹנָא דָא, וַיִּשָׂא בַלְעָם אֶת עֵינָיו, עֵינֹו כְּתִיב, הָהוּא עֵינָא בּוּשָׂא דְבַעַא לְאַסְתַּבְּלָא עֲלֵיהּוּ. וַיִּרְא אֶת יִשְׂרָאֵל שׁוֹכֵן לְשִׁבְטָיו. מַהוּ שׁוֹכֵן לְשִׁבְטָיו. אֵלָא שִׁבְטָא דִּיּוֹסֶף הָוָה תַּמָּן, וְשִׁבְטָא דְבְנֵימִין. שִׁבְטָא דִּיּוֹסֶף, דְּלָא שְׁלֵטָא בְּהוּ עֵינָא בּוּשָׂא, דְּכְתִיב בֵּן פּוֹרְתַּ יוֹסֶף. מֵאן בֵּן פּוֹרְתַּ. דְּאִתְסַגִּי לְכַסְּאָה עַל אַמְיָה. בֵּן פּוֹרְתַּ עַלֵּי עֵין, דְּלָא שְׁלֵטָא בֵּיהּ עֵינָא בּוּשָׂא. שִׁבְטָא דְבְנֵימִין, דְּכְתִיב בֵּיהּ וּבֵין כְּתַמְיוּ שְׁכֵן. וּכְתִיב יִשְׁכּוֹן לְבַטַח. מֵאֵי לְבַטַח. דְּלָא דְחִיל מֵעֵינָא בּוּשָׂא, וְלָא דְחִיל מִפְּגַעִין בּוּשִׁין.

324. אָמַר הָהוּא רָשָׁע, אָנָּא אַעֲבַר שׁוֹרְהָ דָא, דְּלָא אֲתַקְיָים, וְאָנָּא אֲסַתְּבַל כְּדָקָא יְאוּת. רַחַל הָוָה תַּמָּן, חֲמָתָא דְעֵינָא דְהָהוּא רָשָׁע מְשַׁנָּא לְאַבְרָשָׂא, מַה עֲבַדְתָּ. נִפְקַת וּפְרִישַׁת גְּדַפְהָא עֲלֵיהּוּ, וְחֲפַתָּ עַל בְּרָהָא. הַה"ד וַיִּשָׂא בַלְעָם אֶת עֵינָיו וַיִּרְא אֶת יִשְׂרָאֵל. בֵּינָן דְּחֲמָא רֹחַ דְּקוּדְשָׁא, עֵינָא מְשַׁנָּא, מִיַּד וְתַהֵי עֲלֵיו רֹחַ אֱלֹהִים. עַל מֵאן. עַל יִשְׂרָאֵל. דְּפְרִישַׁת גְּדַפּוּי, וְחֲפַתָּ עֲלֵיהּוֹן. וּמִיַּד תָּב הָהוּא רָשָׁע לְאַחֲוָרָא.

325. בְּקַדְמֵיתָא בְּרָא חֲפָא עַל אַמְיָה. וְהִשְׁתָּא אֵימָא חֲפַתָּ עַל בְּרָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, בְּהֵינָא שְׁעַתָּא דְּחֲפָא אֵיהּוּ עַל רַחַל אַמְיָה, דְּלָא יִשְׁלוּט עֵינָא דְהָהוּא רָשָׁע עֲלֵהּ, חַיִּיךְ, בְּשְׁעַתָּא דִּינִתִּי עֵינָא בּוּשָׂא אַחֲרָא לְאַסְתַּבְּלָא עַל בְּנֵי וְעַל בְּנֵי, אַמְךָ תַּחְפִּי עֲלֵיהּוּ. אֵת חֲפִית עַל אַמְךָ, אַמְךָ תַּחְפִּי עֲלֵיהּוּ. אֵת חֲפִית עַל אַמְךָ, אַמְךָ תַּחְפִּי עֲלֵךְ.

326. "And he lifted up his eyes, and saw the women and the children" (Beresheet 33:5). This verse was said in the secret of the light of wisdom on Yom Kippur (Day of Atonement), when the world's denizens stand for trial. The children of Yisrael repent in the presence of the Holy One, blessed be He, to be forgiven for their iniquities and the accuser standing over them is thinking to destroy them due to their iniquities. They send him then that gift, MEANING THE SCAPEGOAT. Then it is written: "For he said, 'I will appease him with the present that goes before me'" (Beresheet 32:21). After the accuser receives this gift, he reverses himself and becomes his advocate.

327. THE ACCUSER raises HIS EYES and sees Yisrael are anguished by fasting and are bare footed. He sees women and he sees children; all are fasting, all are radiant with purity. "And he said, 'Who (Heb. mi) are those (Heb. eleh) with you?'" (Ibid. 5), MEANING the HOLY NAME Elohim THAT IS DERIVED FROM MI ELEH; THEY ARE with you, YISRAEL. He asked about the children, and he replied, "The children that Elohim has graciously given your servant" (Beresheet 33:5). HE ASKS: Did he need to answer him anything? HE REPLIES: Since he accepted that bribe, MEANING THE SCAPEGOAT, he turned to be a good advocate for them. He raised his eyes and saw Yisrael in this way and thought that, due to the fear of him, LEST HE MAKE ACCUSATIONS ABOUT THEM, they were in such a state OF FASTING AND REPENTANCE.

328. ANOTHER EXPLANATION: He asked about the children and said, "Who are these with you?" What is the meaning of: "Who are these with you"? HE REPLIES that what he meant was true, THAT IT CONCERNS THE FAST AND REPENTANCE for you, because you sinned against the king. Why are these children in a situation like this, FASTING, and "Who are these with you"? "And he said, 'The children'": The Holy Spirit said this; therefore, there is a vertical tonal pause, ZAKEF GADOL, ON TOP OF "And he said," AND ON TOP OF "the children" in unspecific manner, TO INDICATE THAT THE HOLY SPIRIT SPOKE SO. "That Elohim has graciously given your servant": HE INQUIRES: Did then the Holy Spirit say TO ESAU, "your servant"? HE RESPONDS: The Holy Spirit said, These are the children who have not had a taste of sin IN THEIR FIRST INCARNATION. The Holy One, blessed be He, placed them in the hands of the one appointed over you and He killed them without them having sinned, as it says, "And on the side of their oppressors there was power" (Kohelet 4:1). That is the meaning of, "your servant."

329. As soon as he heard about these children, he immediately ascended to the presence of the Holy One, blessed be He, and said, Master of the world, all Your ways are just and true. If there is any judgment that prevails upon Yisrael, that would be for their own sins. Why did you hand their children who have not sinned over to be killed? The Holy One, blessed be He, accepts thus his words and has compassion on them. At that period of time, IN YOM KIPPUR, children do not suffer from diphtheria.

326. וַיִּשָּׂא אֶת עֵינָיו וַיִּרְא אֶת הַנְּשִׂימִים. הָאִי קָרָא, בְּרָזָא דְחֻכְמָתָא אֲתָמֵר, בְּיוֹמָא דְכַפּוּרִי, דְבָנֵי עֲלָמָא קִיּוּמֵי בְדִינָא, וְיִשְׂרָאֵל תִּיּוֹבִין בְּתִיּוֹבְתָא קָמֵי קוּדְשָׁא בְרִיךְ הוּא, לְכַפְרָא עַל חוֹבֵייהוּ. וְהוּא מְקַטְרְגָא קִיּוּמָא עֲלֵיהוּ, דְחָשִׁיב לְאוּבְדָא לֹון עַל חוֹבֵייהוּ, שְׁלַחֵי לֵיהּ הוּא דוּרוּנָא, וּכְרִין בְּתִיב, כִּי אָמַר אַכְפְּרָה פָּנָיו בְּמִנְחָה הַהוֹלֶכֶת לְפָנָיו. לְבַתֵּר דְמִקְבַּל הוּא מְקַטְרְגָא לְהוּא דוּרוּנָא, אֲתַהֲפֵךְ לְהוּ סַיְגוּרָא.

327. זְקִיף וְחָמֵי לֹון לְיִשְׂרָאֵל, כְּלָהוּ מִתְעַנְּן בְּתַעֲנִיתָא, יַחְפִּי רְגְלִין. חָמֵי נְשִׂינ, חָמֵי יַנּוּקִין, כְּלָהוּ בְּתַעֲנִיתָא, כְּלָהוּ נְקִיִּים בְּנְקִיּוּ. וַיֹּאמֵר מִי אֵלֶּה לָךְ. שְׂמָא קְדִישָׁא לָךְ. מִי אֵלֶּה לָךְ. שְׂאִיל עַל יַנּוּקֵי, וְאָמַר הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדְּךָ. וְכִי אָמַי אֲצַטְרִיךְ לְאַתְבָּא לֵיהּ כְּלוּם. אֵלָּא בִּינֹן דְמִקְבַּל הוּא שׁוֹחֵד, אֲתַהֲפֵךְ לְהוּ סַיְגוּרָא. זְקִיף עֵינָיו, וְחָמֵי לֹון לְיִשְׂרָאֵל כְּגוּוּנָא דָא, חָשִׁיב דְבְּגִין דְחִילוּ דִּילֵיהּ אֵינֹן קִיּוּמִין כְּךָ.

328. שְׂאִיל עַל יַנּוּקֵי, וְאָמַר מִי אֵלֶּה לָךְ. מַהוּ מִי אֵלֶּה לָךְ. אֵלָּא אָמַר, תִּיּוֹבִין אֲתָנֹן דְחַבְתָּנֹן קָמֵי מְלַכָּא. אָבַל אֵלִין יַנּוּקֵי, אָמַי קִיּוּמִין הֵכִי, מִי אֵלֶּה לָךְ. וַיֹּאמֵר הַיְלָדִים, רוּחַ קְדִישָׁא אָמַר, וְעַד זְקִיף טַעֲמָא. וַיֹּאמֵר הַיְלָדִים. בְּאַרְח סְתִימ אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדְּךָ, וְכִי רוּחַ הַקְּדֹשׁ אָמַר אֶת עַבְדְּךָ. אֵלָּא רוּחַ קְדִישָׁא אָמַר, אֵלִין אֵינֹן יַנּוּקֵי דְלֹא חָאבוּ, וְלֹא טַעֲמוּ טַעֲמָא דְחַטָּאָה, וּמָסַר לֹון קוּדְשָׁא בְרִיךְ הוּא, בִּידָא דְהוּא מְמַנָּא דִּילָךְ, וְקָטִיל לֹון בְּלֹא חוּבָא, כַּד"א וּמִיד עוֹשְׁקֵיהֶם כַּח. וְדָא הוּא אֶת עַבְדְּךָ.

329. בִּינֹן דְשָׁמַע מֵאֵינֹן יַנּוּקֵי, מִיד סְלִיק לְגַבֵּי קוּדְשָׁא בְרִיךְ הוּא, וְאָמַר, מְאַרְיָה דְעֲלָמָא, כָּל אַרְחָךְ בְּדִינָא דְקִשׁוּט, וְאִי דִינָא שְׂרִינָא עַל יִשְׂרָאֵל בְּגִין חוֹבֵיהוֹן אֵיהוּ, יַנּוּקִין דְלֵהוֹן דְלֹא חָאבוּ לְקַמְרָ, אָמַי מְסַרְת לֹון לְקָטְלָא לֹון בְּלֹא חוּבָא. וְקוּדְשָׁא בְרִיךְ הוּא נְטִיל מְלוּי בְּכַךְ, וְחָס עֲלֵיהוּ. וְהֵינָא שַׁעְתָּא, לֹא הוּי אַסְכְּרָא בְּתִינּוּקוֹת.

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330. The accuser gets jealous about this chieftain appointed under him and says, Did the Holy One, blessed be He, give men children that carry upon themselves sins and iniquities? To the chieftain he handed children without sin, who don't even know the taste of sin. He immediately goes and removes them from his hand, so he should not have any control over them. Therefore, THE HOLY SPIRIT proceeded and said, "The children that Elohim has graciously given your servant," to that servant, MEANING HE GRACIOUSLY GAVE HIM CHILDREN THAT ARE WITHOUT taste of any iniquity or sin. He did this in order that the appointed one shall not have more benefit than him, and he wishes to remove them from his hand.

331. When the prayers of Yisrael ascend on that day to the Holy One, blessed be He, what does it say? "And he passed over before them" (Bereshheet 33:3). Here, the Holy Spirit, THAT IS MALCHUT, passed in front of them, as it says, "And their king passed on before them" (Michah 2:13) and he definitely crossed over in front of them. "And bowed himself to the ground seven times" (Bereshheet 33:3): the Holy Spirit, THAT IS MALCHUT, diminished itself towards the one above, TO ZEIR ANPIN, seven times, corresponding to the seven higher grades, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, that are above it and diminished itself, to include them with it, each and every one. "Until he came near to his brother" (Ibid.), meaning to that level of compassion THAT IS ZEIR ANPIN, WHICH IS CONSIDERED THE BROTHER OF THE HOLY SPIRIT, WHICH IS MALCHUT that are son and daughter TO BINAH, AND THEREFORE, THEY ARE BROTHERS. ZEIR ANPIN IS CALLED 'son', as it says, "Yisrael is My son, My firstborn" (Shemot 4:22); THAT IS ZEIR ANPIN CONSIDERED YISRAEL. Daughter is the assembled Congregation of Yisrael, MEANING MALCHUT. The Holy Spirit caused a diminishing of itself until its approach TO ITS BROTHER, ZEIR ANPIN.

332. As soon AS MALCHUT reached him, ZEIR ANPIN, she beseeched Him and informed him of the distress of their children below, IN THIS WORLD. Both ZEIR ANPIN AND MALCHUT entered the hidden and concealed chamber of Yom Kippur, THAT IS BINAH, their Ima, SINCE ON YOM KIPPUR, THE MALE AND FEMALE ASCEND TO IMA and beg forgiveness for the children of Yisrael. Then it says, "For on that day will He forgive you, to cleanse you..." (Vayikra 16:30). It does not say, 'I will forgive', but rather "He," in the THIRD PERSON HINTING AT BINAH.

333. Now, the Holy One, blessed be He, granted the children, that are the sages present here, secrets of the Torah, to be adorned with them and become established through them. No evil eye has influence on them, due to the benevolent eye and the Holy Spirit of Rabbi Pinchas that dwells upon them. Rabbi Pinchas approached and kissed RABBI SHIMON. He said, If I would have come only to listen to these words, it would have been sufficient for me. Praised is this road upon which I came to you.

330. וְהוּא מְקַטְרָגָא נְטִיל קְנָאָה מֵהוּא מְמַנָּא דְתַחֲתוּת יִדְיָהּ. אָמַר, וְכִי לִי יְהִיב קוּדְשָׁא בְרִיךְ הוּא אִינוּן דְּמִתְלַבְּשֵׁן בְּחֻטְאִין וְחֻבִּין, וְלֵהוּא מְמַנָּא דִּילִי מְסַר יְנוּקִין בְּלֵא חֻבָּא, דְּלֵא טַעֲמוֹן טַעֲמָא דְחֻבָּה. מִיַּד אֲזַל לְאַפְקָא לֹון מִתַּחֲתוּת יִדְיָהּ, וְלֵא יִשְׁלוּט בְּהוּ. וְעַד אֲקָדִים לִיהּ וְאֵ"ל, הִילְדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדְּךָ. לֵהוּא עַבְדְּךָ, בְּלֵא חֻבָּא וּבְלֵא חֻטְאָה. וּבְגִין דְּלֵא יְהִי שְׁבַחָא לְמַמְנָא דִּילִיהּ יִתִּיר מִנִּיהּ, בְּעַא לְאַפְקָא לֹון מִן יַדוּי.

331. בְּד סִלְקִין צְלוֹתֵין דִּישְׂרָאֵל בְּיוֹמָא דָּא קַמֵּי קוּדְשָׁא בְרִיךְ הוּא, מַה כְּתִיב וְהוּא עִבַר לְפָנֵיהֶם. הָא רוּחַ קוּדְשָׁא אֲעִבַר לְקַמֵּייהוּ, כַּד"א וַיַּעֲבוֹר מִלְכָּם לְפָנֵיהֶם וְהוּא וְדָאֵי עִבַר לְפָנֵיהֶם. וַיִּשְׁתַּחוּ אֶרְצָה שְׁבַע פְּעָמִים, רוּחַ קוּדְשָׁא, אֲזַעַר גְּרַמְיָה לְגַבֵּי עוּלָא ד' זְמַנִּין, לְגַבֵּי ד' דְּרָגִין עֲלָאִין דְּעֵלְיָהּ, וְאַקְטִין גְּרַמְיָהּ, לְאַכְלָלָא לֹון עַמְיָה כָּל חַד וְחַד. עַד גִּשְׁתּוּ עַד אַחֵיו, לֵהוּא דְרָגָא דְרַחֲמֵי, דְהָא בֵּן וּבַת אִינוּן. בֵּן, בְּנֵי בְכוֹרֵי יִשְׂרָאֵל. בַּת, כִּי. רוּחַ קוּדְשָׁא עִבִיד אֲזַעִירוּ דְגְרַמְיָהּ, עַד גִּשְׁתּוּ.

332. בְּיוֹן דְּמִטָּא לְגַבֵּיהּ, תְּבַע מִינִיהּ, וְאוֹדַע לִיהּ צַעֲרָא דְבְנֵיהוּ לְתַתָּא. וְתַרוּוִייהוּ עָאֲלִין לְהִיכְלָא טְמִירָא גְנִיזָא דְיוֹם הַכַּפּוּרִים, אִימָא דְלַהוּן, וְתַבְעִין עַל יִשְׂרָאֵל לְכַפְרָא לֹון, כְּדִין כְּתִיב כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם וְגו'. אַכְפֵּר עֲלֵיכֶם לֵא כְּתִיב, אֵלֵא יִכַּפֵּר עֲלֵיכֶם.

333. וְהִשְׁתָּא הִילְדִים, אֲלִין חֲבִימִין דְּהֵכָא, קוּדְשָׁא בְרִיךְ הוּא יְהִיב לֹון רְזִין דְּאוּרִייתָא, לְאַתְעֵטְרָא בְּהוּ, וְלֵאשְׁתַּדְלָא בְּהוּ. עִינָא בִישָׁא לֵא שְׁלֵטָא עֲלֵיהוּ, בְּגִין עִינָא טְבָא, רוּחַ קוּדְשָׁא דְר' פְּנַחַס, דְּשְׂרִיא עֲלֵיהוּ. אַתָּא ר' פְּנַחַס וּנְשָׁקִיה. אָמַר, אֲלֵמְלָא לֵא אַתִּינָא אַרְחָא דָּא, אֵלֵא לְמַשְׁמַע מְלִין אֲלִין, דִּי לִי. זְכָאָה אַרְחָא דָּא דְאַתִּינָא לְגַבְךָ.

334. The Holy One, blessed be He, is here agreeing with us. It is not enough that He granted us one tree, but HE EVEN GAVE US three TREES. However, this fountain is of a higher form, in accord with that hidden and stored fountain THAT IS BINAH. These three trees are the cedars called 'the cedars of Lebanon', and are in the form of three great trees, which are the secret of the Patriarchs - MEANING CHESED, GVURAH, TIFERET OF ZEIR ANPIN CALLED 'PATRIARCHS' AND CONSIDERED THE CEDARS OF LEBANON, BECAUSE THEY EMANATE FROM BINAH CALLED 'LEBANON'. Praised is our lot at that period.

335. The trees were bent over, one over the head of Rabbi Shimon, one over the head of Rabbi Pinchas and one over the head of Rabbi Elazar. The branches extended into every direction on the heads of the friends. Rabbi Pinchas wept and said, Praised is my lot and praised are my eyes that saw this. I am rejoicing not only about mine and yours but I am also rejoicing about Rabbi Elazar, our child, that he is as important before the Holy King as one of us, BECAUSE ONE OF THE TREES BENT OVER HIS HEAD, THE SAME AS IT DID OVER THE HEADS OF RABBI SHIMON AND RABBI PINCHAS. He rose and kissed him. Rabbi Shimon declared, Elazar, get up from your position and cite in the presence of our Master some of His teachings, MEANING SOME WORDS OF TORAH. Rabbi Elazar rose.

30. "What have I done to you? and wherein have I wearied you?"

Rabbi Elazar tells us how compassionate God is to His sons even when they have sinned. He says that God feels their pain if He punishes them, so that finally He begs them to act righteously.

336. He opened the discussion with the verse: "O My people, remember now what Balak, king of Moab devised" (Michah 6:5). "My people," how much is the Holy One, blessed be He, compassionate to his sons, even though they sinned against Him. All His words to them are with love, like a father to his son. If a son sins against his father and he beats him yet as much as he beats him he doesn't repent his ways, and he derides with words and he does not accept from him, his father then says, I do not wish to continue to do to my son as I acted until now. If I beat him, his head will hurt and his pain will be upon me. If I scold him, he will make faces. What shall I do? I can only go and beg of him and speak to him softly, so he should not get saddened.

334. וְקוֹדֵשׁא בְּרִיךְ הוּא הֶכָא, דְּאִסְתַּבְּבֵם עִמָּנָא. וְלֹא דִּי אִילְנָא חֵד, אֶלָּא תְּלַת. אֲבָל מִעֵינָא דָּא, דְּיוֹקְנָא עֲלָאָה הוּא, לְגַבֵּי הוּא מִעֵינָא דְטִמְיור וְגַנְיֹז. תְּלַת אִילְנֵי אֵלִין, תְּלַת אֲרִזִּין אִינוּן, דְּאֶקְרוּן אֲרִזֵּי לְבָנוֹן. וְאִינוּן דְּיוֹקְנָא דְתְּלַת אִילְנֵי רַבְרַבִּין, רְזָא דְאֶבְהֵן. זְכָאָה חוֹלְקָא בְּהֵיא שְׁעֵתָא.

335. אֲרַכְיֵנוּ אִילְנֵי, חֵד עַל רִישֵׁיהּ דִּר' שְׁמַעוֹן, וְחֵד עַל רִישֵׁיהּ דִּרְבִּי פִּנְחָס, וְחֵד עַל רִישֵׁיהּ דִּר' אֶלְעָזָר. אֲתַפְּשֵׁטוּ עֵנְפֵינִי, לְכֹל סֵטֵר, עַל רִישֵׁיהוּן דְּחַבְרֵינָא, בְּכַה רַבִּי פִּנְחָס וְאִמֵּר, זְכָאָה חוֹלְקֵי וּזְכָאִין עֵינֵי דְחֻמָּאן כֶּךָ. וְלֹא עַל הַיָּדֶךָ וְעַל הַיָּדֵי חֲדִינָא בְּלַחֲדִינְהוּ, אֶלָּא עַל רַבִּי אֶלְעָזָר בְּרַנָּא קָא חֲדִינָא, דְּחָשִׁיב אִיהוּ קָמֵי מַלְכָּא קְדִישָׁא כְּחֵד מִינֵן. קָם וּנְשָׁקִיָּה. אִמֵּר רַבִּי שְׁמַעוֹן, אֶלְעָזָר קוּם בְּקִיּוּמְךָ, וְאִימָא לְקָמֵי מֵאֲרַךְ מְלִין דִּילִיָּה. קָם רַבִּי אֶלְעָזָר.

336. פִּתַּח וְאִמֵּר עִמֵּי זְכָר נָא מַה יַּעֲץ בְּלֶק מְלַךְ מוֹאָב וְגו'. עִמֵּי, כְּמַה קוֹדֵשׁא בְּרִיךְ הוּא אֲבָא רַחֲמֵן עַל בְּנוֹי, אַע"ג דְּחָאבוּ גַבִּיָּה, כָּל מְלוֹי בְּרַחֲמֵי לְגַבִּיָּהוּ, כְּאֲבָא לְגַבִּי בְּרִיָּה. חֲטִי בְּרִיָּה לְגַבִּי אָבוּי, אֶלְקֵי לִיָּה, כ"כ דְּאֶלְקֵי לִיָּה לֹא תָב מֵאֲרַחֲיָה, נְזִיף בֵּיָּה בְּמִלִּין וְלֹא קָבִיל. אִמֵּר אָבוּי, לֹא בְּעֵינָא לְמַעַבְד לְבְּרִי כְּמַה דְּעַבְדְּנָא עַד יוּמָא. אֵלוּ אֶלְקֵיָּה יְהֵא חֲשִׁישׁ בְּרִישֵׁיהּ, הָא כְּאִיבָא דִּילִיָּה גַבִּאֵי, אֵהָא נְזִיף בֵּיָּה, הָא דְּיוֹקְנִיָּה מִשְׁתַּנֵּיָּא, מַה אַעֲבִיד, אֶלָּא אִיזִיל וְאֲתַחֲנֵן לְגַבִּיָּה, וְאִימָא לִיָּה מְלִין רַכִּיכִין, בְּגִין דְּלֹא יִתְעַצֵּב.

337. In all these manners, the Holy One, blessed be He, was behaving similarly with Yisrael. He began by hitting them and they did not submit. He scolded them and they did not submit. The Holy One, blessed be He, then said, I notice about my children that, due to the beatings they had from Me, their heads hurt. Woe is their pain which I also feel, as it says, "In all their afflictions He was afflicted" (Yeshayah 63:9). If I deride them, their facial forms will change, as it says, "Now their visage is blacker than coal; they are not known in the streets" (Eichah 4:8). Woe, when I gaze at them and I do not recognize them. Now, I will just beg and beseech them, "O My people, what have I done to you? and wherein have I wearied you?" (Michah 6:3). My only son, My soul's beloved, look what I have caused you. I have set you up to rule over all the members of the palace. I have set you up to dominate over all the kingdoms of the world. And if I have done any other things, answer Me. You can testify about Me.

337. בן בכל זנינן, אזיל קודשא בריך הוא בישראל. שארי עמהון אלקאה ולא קבילו. נזיף בהו, ולא קבילו. אמר קודשא בריך הוא, חמינא בברי, דבגין מלקיותא דלקינא לון, אינון חששו ברישיהון. ווי, דהא מגו כאיבא דלהון, חשישנא אנא. דכתיב, בכל צרתם לו צר. נזיטנא בהו, אשתנא דיוקנא דלהון, דכתיב, חשך משחור תארם לא נברו בחצות. ווי כד אסתכלית בהו, ולא אשתמודעו. השתא, אהא מתחננא לגבייהו גו תחנונים. עמי מה עשיתי לך ומה הלאיתך. ברי יחידא דילי, חביבא דנפשי, חמי מה עבדית לך, שליטית לך על כל בני היכלי, שליטית לך על כל מלכין דעלמא, ואי עבדית לך עובדין אחרנין, ענה בי, אנת הוי סהיד בי.

338. "O My people, remember now what Balak, king of Moab devised, and what Bilaam, the son of Beor answered him." "Remember now": Please remember, I pray you, "what...devised." Now we should observe what the advice of Balak was against the holy people. The Torah did not consider Balak as anything in comparison to Laban, as it says, "An Arami wished to destroy my father" (Devarim 26:5). (MISSING THE REST)

338. עמי זכר נא מה יעץ בלק מלך מואב ומה ענה אותו בלעם בן בעור. זכר נא, הוי דכיר במטו מינך. מה יעץ השתא אית לאסתכלא, מה הוה עיטא דבלק על עמא קדישא ואורייתא לא חשיבת ליה לבלק כלום, כמה דהוה ללבן, דכתיב ארמי אובר אבי.

31. "And from the hills I behold him" - And I step outside
We hear the esoteric meaning of the title verse, part of which has to do with the coming of Messiah son of David and also the emergence of Messiah son of Joseph who will die and be killed but will later rise to life again.

339. "I behold him..." (Bemidbar 23:9). HERE, the depiction and form of his father was really impressed upon him. And from that period that he was in his mother's womb, from her side, he spread out and extended one more step outside. HE EXPLAINS: "For from the top of the rocks I see him" (Ibid.). That was the form and depiction of his actual father. When he was in his mother's womb, "I behold him." I will have extended a step outward. Vav is comparable to this.

339. אשורנו וגו', ציורא ודיוקנא דאבוי, אתרשים ביה ממש. ומההוא זמנא דהוה במערה דאמיה, מסטרא דילה, אתמתח ואושיט פסיעה לבר יתיר. כי מראש צורים אראנו, דא דיוקנא וציורא דאבוי ממש. כיון דהוה במערה דאמיה, אשורנו, אושיט פסיעה לבר, ו' כגוונא דא.

340. That is the meaning of: "And from the hills I behold him," BECAUSE IMA IS CALLED 'HILLS' AND, FROM THERE, ZEIR ANPIN IS MADE A STEP OUTWARD, AS MENTIONED EARLIER. In the higher Yeshivah, the word "geva'ot (Eng. the hills)" is spelled without a Vav. In the heavenly Yeshivah, geva'ot has a Vav. The Vav is perfecting both directions, one, ZEIR ANPIN, because this hill never separates from its son, THAT IS ZEIR ANPIN, and never abandons him. Therefore, the Vav is always part of it AND THAT IS WHY IT IS WRITTEN: "GEVA'OT" WITH A VAV. And one IS ABOUT MESSIAH, SON OF DAVID, because the hill below, WHICH REFERS TO MALCHUT, has the son included in her, THAT IS MESSIAH, SON OF DAVID. In the future to come, when Messiah will come, that higher hill, THAT REFERS TO BINAH, needs to take and bring him inside her wings in order to firm him up and place him in the higher life OF THE BINAH. From it will emerge on that day, Messiah, son of David. THE VAV OF "UMIGEVA'OT (LIT. 'FROM THE HILLS') IS HINTING ABOUT HIM.

340. ודא הוא ומגבעות אשורנו, במתיבתא עלאה, גבעת חסר ו'. במתיבתא דרקייעא, ומגבעות באת ו'. ואשלים לתרין סיטרין. חד, דהא האי גבעת לא אתפרשא מן ברה לעלמין, ולא שבקת ליה. ועד אתכליל ו' בהדה לעלם. וחד, דהא גבעה דלתתא ברה דאתכליל בה, אצטריך לזמנא דאתי כד ייתי מלכא משיחא, לנטלא ליה גבעת עלאה, ולאעלא ליה גו גרסהא, בגין לאתקמא ליה, ולאוקמא ליה בחיין עלאין, ומנה יפוק בההוא יומא משיחא דרוד.

341. That is the secret of, "I will tell of the decree: Hashem has said to me, 'You are My son; this day have I begotten you'" (Tehilim 2:7), WHICH IS EXPLAINED AS FOLLOWS: I am destined to speak to this place that is called 'decree', THAT IS MALCHUT, and give the good tidings. "Hashem," THAT IS BINAH "has said to me, 'You are My son; this day have I begotten you'", FOR MALCHUT ASCENDED AND ATTIRED THIS BINAH, AND TOOK OUT MESSIAH SON OF DAVID FROM THE ASPECT OF BINAH ITSELF. THEREFORE, that very day, WHICH IS BINAH, produces that decree, THAT IS MALCHUT, from under her wings, OF BINAH, with much life, with many adornments and many blessings, as is proper.

342. That law, WHICH IS MALCHUT, will not remain on its own, AFTER MESSIAH THE SON OF DAVID WILL EMERGE FROM IT. Because then, another Messiah, WHICH IS MESSIAH THE SON OF JOSEPH, will be also be included in it, IN MALCHUT. There, IN MALCHUT, he will be fortified, and at no other place, THAT IS, NOT IN BINAH AS MESSIAH THE SON OF DAVID, because this is a lower hill, MEANING MALCHUT, that has no life of its own, BECAUSE MALCHUT CONTAINS NOTHING ON HER OWN, EXCEPT WHAT ZEIR ANPIN GIVES HER, WHO DRAWS FROM THE BINAH AND GRANTS TO MALCHUT. MESSIAH THE SON OF JOSEPH WAS ATTACHED EXCLUSIVELY TO MALCHUT ALONE AND TO NO OTHER PLACE; THEREFORE, that Messiah will die and be killed, BECAUSE MALCHUT ON ITS OWN HAS NOTHING TO GRANT HIM. And he will remain dead until this hill, MALCHUT, will gather life from the higher hill, THAT IS BINAH, AND PROVIDE TO MESSIAH THE SON OF JOSEPH FROM THE LIGHTS OF BINAH. Then MESSIAH THE SON OF JOSEPH will rise TO LIFE.

343. Because of that, in the Yeshivah of heaven, THE WORD, "geva'ovt (Eng. 'the hills')" is complete with the letter Vav THAT INDICATES both sides, ZEIR ANPIN AND MESSIAH. In the higher Yeshivah, the word geva'ot is missing the Vav, to indicate something about which there is no question or doubt. "It is a people that shall dwell alone" (Bemidbar 23:9), on their own, without any other admixture.

32. Top, branch and path

Because some of this section is missing it cannot all be summarized. It begins with a discussion about the name "Yud Hei Vav Hei our Elohim Yud Hei Vav Hei." We learn that the children of Yisrael have the Hebrew alphabet and language, and that higher secrets can be understood from the form of the letters; this understanding is not available to people of other nations, who have scripts that are merely inventions or agreements among them. The Zohar turns to the supernal creation of Zeir Anpin and Malchut, and lastly to the secret explanation of "And the number of the fourth part of Yisrael."

344. All the complete unity is here IN THE NAMES "Yud Hei Vav Hei our Elohim Yud Hei Vav Hei," because its secret is "from the top of the rocks" (Bemidbar 23:9) THAT IS ABA ABOVE. It was unified with the top and branch and path. Yud Hei Vav Hei is the highest peak of air that ascends, MEANING "TOP OF THE ROCKS" THAT IS ABA, THE SECRET OF PURE AIR; our Elohim is the branch. It is written: "The stem of Yishai" (Yeshayah 11:1), MEANING BINAH THAT IS THE SECRET MEANING OF "FROM THE HILLS," AS MENTIONED. Yud Hei Vav Hei is the lowest path, WHICH IS ZEIR ANPIN, WHICH IS THE VAV, ABOUT WHICH IT SAYS, "I BEHOLD HIM" IN THE SECRET MEANING OF A STEPPING OUTWARD, AS MENTIONED NEARBY. By this secret, it was properly united with it and, because it spread out into it, INTO THE VAV, the path, IN THE SECRET MEANING OF THE STEP OUTWARD, there is a need...(MISSING THE CONTINUATION) the secret that was clarified in the two Yeshivot.

341. וְרָזָא דָא, אֶסְפֵּרָה אֶל חֶק יְיָ אָמַר אֱלֹהֵי בְנֵי אֲתָה אֲנִי הַיּוֹם יִלְדְתִיךָ. זְמִינְ אֲנָא לֹמַר לְהֵהוּא אֲתָר דְאֶקְרִי חֶק, וְלִבְשָׂרָא לִיהֵ ה' אָמַר אֱלֹהֵי בְנֵי אֲתָה אֲנִי הַיּוֹם יִלְדְתִיךָ. בְּהֵהוּא יוֹמָא מִמֶּשׁ, יִפְיֵק לִיהֵ הֵהוּא חֶק מִתְחֹת גְּדַפְהָא, בְּכַמְהָ חַיִּין, בְּכַמְהָ עֲטָרִין, בְּכַמְהָ בְּרַכָּאן, בְּדַקָּא יֵאוּת.

342. וְהֵהוּא חֶק לָא יִשְׁתַּאֲר בְּלַחְדוּדֵי, יִתְבַּלִּיל בֵּיה מְשִׁיחָא אַחְרָא בְרִיָּה דִיוֹסֶף, וְתַמְנָן יִתְתַּקֵּף, וְלָא בְּאַתָּר אַחְרָא. וּבְגִין דְאֵיהוּ גְבַעָה תַתְּאָה, דְלִית בְּהָ חַיִּין, יָמוּת מְשִׁיחָ דָא, וְיִתְקַטֵּל, וְיֵהָא מִית עַד דְתִלְקוּט חַיִּין גְּבַעָה דָא, מֵהֵיָא גְבַעָה עֲלָאָה, וְיִקוּם.

343. וּבַג"כ, בְּמַתִּיבְתָא דְרִקִיעָא וּמַגְבְּעוֹת שְׁלִים בְּאוֹת ו', עַל תְּרִין סְטָרִין אֲלִין. אֲבָל בְּמַתִּיבְתָא עֲלָאָה, חֶסֶר, בְּלָא ו', לְאַחֲזָאָה מְלָה דְלִית בְּהָ קוּשִׁיא וְסַפְקָ. הֵן עִם לְבַדְדֵי יִשְׁכוּן, בְּיַחְדָּא, בְּלָא עֲרֻבוּבֵיא אַחְרָא.

344. כָּל יַחְוּדָא שְׁלִים, הֵכָא אֵיהוּ. יְיָ אֱלֹהֵינוּ יְיָ. דְהָא רָזָא דִילִיָּה, מֵרָאשׁ צוּרִים אֵיהוּ, וְאַתִּיּוּחַד בְּרִישָׁא, בְּגֻזְעָא וּשְׁבִילָא. יְיָ: דָא רִישָׁא עֲלָאָה, אֲוִירָא דְסִלְקָא. אֱלֹהֵינוּ: דָא גֻזְעָא, דְאֲתַמַּר גֻּזַע וְשִׁי. יְיָ: דָא שְׁבִילָא דְלַתְתָּא. וְעַל רָזָא דָא אֲתִיּוּחַד בֵּיה בְּדַקָּא יֵאוּת. וּבְגִין דְאֲתַמַּתַּח בֵּיה שְׁבִילָא אֲצַטְרִיךְ. רָזָא דְאֲתַגְזֹר בְּתַרֵי מַתִּיבְתָּי.

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345. Happy is your lot, Rabbi Shimon, that you merited the higher things of your Master. Your Master is pleased with you. How much the measure of the expansion of this path is by higher measurement, in the top, the branch and the path, and they were attired in this extension. Therefore, the first extension is the measure of the six ends and everything was unified into this letter. Due to this, it properly "shall dwell alone..."(BECAUSE THE BEGINNING IS MISSING, IT IS IMPOSSIBLE TO EXPLAIN IT).

346. "And shall not be reckoned among the nations" (Bemidbar 23:9): Yisrael have a writing script and a language. In each letter, it is possible to observe the form and proper depiction, IN ORDER TO UNDERSTAND THE HIGHER SECRETS IN THEM. However, it "shall not be reckoned among the nations," because they do not possess the script and language, THE ORIGINAL SOURCE DEPICTED IN ACCORDANCE WITH HIGHER FORMS. They have nothing by which to observe and know anything, THROUGH THE SHAPE OF THEIR SCRIPT, because "they are vanity, the work of delusion" (Yirmayah 10:15), SINCE THEIR SCRIPTS AND LANGUAGES ARE MERELY AGREEMENTS, WHEREBY PEOPLE HAVE DECIDED UPON A SPECIFIC LANGUAGE AND SCRIPT. This secret "shall not be reckoned" in their way of thinking and observation, OF THEIR LETTER FORMS, because they do not possess the script. Happy are the children of Yisrael.

347. "Who can count the dust of Jacob, and the number of the fourth part of Yisrael" (Bemidbar 23:10). Of that higher point, WHICH IS ABA AND IMA UP ABOVE, its top, branch and path, WHICH IS THE BEGINNING, MIDDLE AND END, MEANING CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, is hidden. It is not available for questioning, SINCE IN ABA AND IMA, THE YUD DOES NOT ESCAPE FROM THE AIR. From the moment it began to be built and to become a palace chamber in accordance with His wish and be referred to as "Who," THAT IS YISRAEL-SABA AND TEVUNAH, its form, OF ABA AND IMA, it begins to be actually built, WHICH IS ZEIR ANPIN THAT ACQUIRES THE FORM OF ABA, THAT IS THE ABA AND IMA ABOVE. FOLLOWING THAT, He produced His female, MEANING MALCHUT, in the form of His mother, THAT IS YISRAEL-SABA AND TEVUNAH, WHICH IS BINAH.

348. What is this "Who"? It is the top, the branch and the path, MEANING THE TOP, MIDDLE AND END, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF YISRAEL- SABA AND TEVUNAH, that spreads out, so that a palace chamber may be built by extension. It built in two directions, TO ZEIR ANPIN AND MALCHUT, so that even though it took out Yisrael that is Vav, ZEIR ANPIN, it ALSO took out the female together and invited her to itself. "Who can count (Heb. manah)" MEANS, as it says, "And the king appointed them (Heb. vayman)" (Daniel 1:5). SIMILARLY, THAT MEANS "sending choice portions (Heb. manot)" (Ester 9:22), MEANING THAT "WHO", WHICH IS YISRAEL-SABA AND TEVUNAH, gave Him, ZEIR ANPIN, a very valuable gift, WHICH IS MALCHUT, and took it out together with Him. In the same extension that it expanded, it took both of them out together in the same moment.

345. זָכָאָה חוֹלְקֵךְ רַבִּי שְׁמַעוֹן, הַזְכִּית לְמַלְיָן עַל־אֵינן
הַמְאִירֵךְ, וּמְאִירֵךְ אֶתְרַעֵי בְּךְ, כַּמָּה שִׁיעוּרָא דְמִתְיָחָן
דְּשְׁבִילָא דָא בְּשִׁיעוּרָא עֲלָאָה, דְּרִישָׁא וּגְזַעָא
וּשְׁבִילָא, וְאֶתְלַבְּשָׁן בְּמִתְיָחוּ דָא. וְעַד מִתְיָחוּ דָא,
שִׁיעוּרָא דְשִׁית סְטָרִין. וְכֹלָא אֶתְיָחַד בְּהַאי אֶת
וּבְגִ"כ, לְבַדְדֵּי שְׁכוֹן כְּדָקָא יָאוּת.

346. וּבְגוּיִם לֹא יִתְחַשֵּׁב, יִשְׂרָאֵל אֵיךְ לֹאן כְּתָב
וְלִשׁוֹן. וּבְכָל אֶת, יְכַלִּין לְאַסְתַּבְּלָא בְּדִיוּקְנָא וְצִיּוּרָא
כְּדָקָא יָאוּת. אֲבָל בְּגוּיִם עֲכוּ"ם, לֹא יִתְחַשֵּׁב. רַזָּא
דְּנָא, בְּגִין דְּלִית לֹאן כְּתָב וְלִשׁוֹן, וְלִית לֹאן
לְאַסְתַּבְּלָא וְלִמְנַדַּע כְּלוּם, דְּהָא הֵבֵל הֵמָּה מַעֲשָׂה
תַּעֲתוּעִים. וְלֹא יִתְחַשֵּׁב רַזָּא דְּנָא בְּמַחְשְׁבָה
וּבְאַסְתַּבְּלוּתָא דְּלֵהוּן, הוּאִיל וְלִית לֹאן כְּתָב. זְכָאִין
אֵינּוֹן יִשְׂרָאֵל.

347. מִי מְנַה עֶפְרַיִם יַעֲקֹב וּמִסְפָּר אֶת רוּבַע יִשְׂרָאֵל.
הֵהוּא נְקוּדָה עֲלָאָה, רִישָׁא וּגְזַעָא וּשְׁבִילָא, בְּטַמְיוּרוֹ
אֵיהוּ, וְלֹא קִיּוּמָא לְשִׁאֲלָא לְבָר. אֲבָל מְשַׁעֲתָא
דְּשָׂאֲרֵי לְאַתְבְּנָאָה, וְלִמְעַבְדֵּי הֵיכְלָא בְּרַעוּתֵיהּ,
וְאֶקְרִי מִ"י, שָׂאֲרֵי לְאַתְבְּנָאָה, דִּיוּקְנָא, דִּילִיָּהּ מִמֶּשׁ.
אֶפִּיק נּוֹקְבָא דִּילִיָּהּ, בְּדִיוּקְנָא דְּאִמְיָהּ.

348. מֵאֵי מִי. דָּא רִישָׁא וּגְזַעָא וּשְׁבִילָא. וְאֶתְפָּשֵׁט
לְאַתְבְּנָאָה בְּפִשְׁטוֹ דְּחַד הֵיכְלָא, לְתַרְיָן סְטָרִין
בְּאֵינִי. וְאֶע"ג דְּאֶפִּיק לְיִשְׂרָאֵל. דְּאֵיהוּ ו', אוּף הַכִּי
אֶפִּיק לְנוֹקְבָא דִּילִיָּהּ כְּחַדָּא, וְאוּמְנָה לְגַבִּיָּהּ. מְנָה,
כְּד"א וַיִּמֶן לָהֶם הַמֶּלֶךְ וּמִשְׁלֹחַ מְנוֹת. יְהֵב לִיָּהּ
נְבוּזַבְדָּא רַב וַיִּקְרָא, וְאֶפִּיק לָהּ כְּחַדָּא מְנָה. בְּהֵהוּא
פִּשְׁטוֹ דְּאֶתְפָּשֵׁט אֶפִּיק תְּרוּוּיָהּ כְּחַדָּא, בְּשַׁעֲתָא
כְּחַדָּא.

349. The secret explanation of, "And the number of the fourth part of Yisrael" is passed on to you, Rabbi. Praised is your lot. "The fourth part of Yisrael" MEANS one quarter part of the measure of Yisrael, WHICH IS ZEIR ANPIN CALLED 'YISRAEL' that is the covenant, MEANING THE YESOD IN ZEIR ANPIN. Why is it referred to by "fourth part"? Because in the measure of the body is four covenants. The covenant is a quarter part in measuring the body and all of it is produced by "who" THAT IS BINAH. THEREFORE, IT SAYS, "WHO CAN COUNT THE DUST OF JACOB, AND THE NUMBER OF THE FOURTH PART OF YISRAEL," BECAUSE "WHO" HAS BROUGHT FORTH EVERYTHING.

33. "My voice shall You hear in the morning, Hashem"

Rabbi Elazar talks about the title verse, saying that 'morning' is the morning of Abraham that is Chesed, when people should pray because it is a time of goodwill for everyone. All those who have sinned should pray for forgiveness. We hear about Refael who carries all remedies and healing in his hand, and about how God looks for merit in people at the time of morning prayer. Rabbi Shimon tells his son that there are two mornings, one of Abraham and one of Joseph: both are of Chesed but the latter is revealed through the illumination of Chochmah. We hear that when God first made light it was too bright for the worlds to bear it, so He made successive levels of light to be clothed in it in order for it to be brought down to a level that the worlds could withstand. Joseph receives all the higher light, so his brightness radiates from one end of the world above to the other.

350. Rabbi Elazar was journeying to see his father-in-law, Rabbi Yosi. Rabbi Aba and the friends went along with him. Rabbi Elazar opened the discussion with the verse: "My voice shall You hear in the morning, Hashem" (Tehilim 5:4). What is the meaning of "morning"? HE RESPONDS: It refers to the morning of Abraham, WHO IS CHESED, that was roused in the world, as is written: "And up Abraham rose early in the morning" (Bereshheet 22:3). When that morning arrived, that specific morning, THAT IS CHESED, awakens in the world, which is a time of goodwill for all, and a time to do kindness throughout the world, to the righteous and the wicked. Then it is a proper time period for prayer, to pray before the Holy King.

351. Therefore, during that time when that morning arrives, all the King's captives, MEANING THOSE WHO SIN AND ARE BOUND IN THE CHAINS OF SIN, find rest. It is a time for them to say prayers, most certainly those who repent and beg for their request in the presence of the Holy King. In that period of time, a chieftain exits to the south side, THAT IS CHESED, and his name is Raphael. All kinds of remedies are in his hand. From the south side, THAT IS CHESED, a spirit leaves and reaches to the chieftain appointed for healing, THAT IS RAPHAEL. When the prayer reaches the Holy One, blessed be He, he instructs the members of His court not to begin the trial, because life is in the hands of the Holy One, blessed be He, and not in their hands.

352. Because it is a time of favor, the Holy One, blessed be He, looks to find merit for that person. If he is at prayer or he is returning in repentance, He has compassion for him. At that time, the voice of nesting birds is heard, as is written: "Where the birds make their nests" (Tehilim 104:17), because these birds thank and praise the Holy One, blessed be He. The morning gazelle woke up in the world said, "O how great is Your goodness, which You have laid up for those who fear You..." (Tehilim 31:20). Then the appointee OVER HEALING goes forth and does all that he is instructed to do.

349. ומספר את רובע ישראל, רובע ישראל רזא דא בגינך ר' אתמסר, זכאה חולקך. רובע ישראל, רביעית, מן מדידו דישראל, איהו ברית. אמאי אקרי רובע. אלא שיעורא דגופא ארבע בריתות הוי בשיעורא דיליה. וברית רובע איהו בשיעורא דמדידו דגופא. כללא אפיק מי.

350. ר"א הוה אזיל למחמי לר' יוסי חמוי, ר' אבא וחברוי אזלו עמיה. פתח ר' אלעזר ואמר, יי' בקר תשמע קולי וגו'. יי' בקר מאי בקר. אלא דא בקר דאברהם, דאתער בעלמא. דכתוב, וישכם אברהם בבקר. דהא כד אתי צפרא, ההוא בקר אתער בעלמא, והוא עידן רעוא לכללא, ולמעבד טיבו לכל עלמא, לזכאין ולחויבין. וכדין עידן צלותא הוא, למצלי קמי מלכא קדישא.

351. וע"ד, בשעתא דאתי צפרא, כל אינון אסירי מלכא, אשכחו נייחא, עידן צלותא איהו עלייהו. וכ"ש אינון דתיובין בתיובתא, ובעאן בעותהון לקמי מלכא קדישא. בגין, דהאי שעתא, חד ממנא נפיק לסטר דרום, ורפאל שמייה, וכל זיני אסוותא בידוי. ומסטר דרום, נפק חד רוחא, ומטי לגבי ההוא ממנא, דממנא על אסוותא. וכד מטי צלותא לקמי קודשא בריך הוא, פקיד לבי דינא דיליה, דלא יפתחון בדינא, בגין דחיים בינא דקודשא בריך הוא, ולא בידיהון.

352. ומגו דאיהו עידן רעוא, בעא קודשא בריך הוא זכותא דהוא ב"ג, אי ישתכח בצלותא, או דאיהו מאריה דתיובתא, חס עליה. בההיא שעתא קל צפרין דמקנן אשתמעו, דכתוב אשר שם צפרים יקננו. ואינון צפרין אודאן ומשבחן לקודשא בריך הוא. וההוא אילת השחר אתער בעלמא ואמר, מה רב טובך אשר צפנת ליראיך וגו'. כדין ההוא ממנא נפיק, ועביד כל מה דאתפקד.

353. If you think that the types of healing are in the power OF THE APPOINTEE as we mentioned, it is not so, because the remedy is only in the hands of the Holy King. However, at the moment when the Holy One, blessed be He, instructs the remedy for that person, the appointed one goes out and all the prosecutors that are appointed for awful diseases fear him. Then the spirit that travels from the south side, THAT IS THE SPIRIT OF CHESED, extends THAT CHESED to that person and behold, there is remedy. HOWEVER, all is in the hand of the Holy One, blessed be He.

354. Therefore, it is written: "My voice shall You hear in the morning, Hashem" and it does not simply say, "My voice shall You hear, Hashem," because he is referring to that morning of Abraham. "In the morning I will direct my prayer to You; and will wait expectantly" (Tehilim 5:4). HE ASKS: Why is morning said twice? HE RESPONDS: It is only because one morning is the one of Abraham, THAT IS CHESED, and one morning is of Joseph, as is written: "As soon as the morning was light" (Beresheet 44:3). The Targum translates it as: "the morning shines," for it definitely gives light. AND THE DIFFERENCE IS THAT THE MORNING OF ABRAHAM IS CHESED, WHICH IS CONCEALED FROM CHOCHMAH, AND THE MORNING OF JOSEPH IS OF CHESED THAT IS REVEALED THROUGH THE ILLUMINATION OF CHOCHMAH. "I will direct my prayer to You; and will wait expectantly": What is the meaning OF, "I WILL DIRECT MY PRAYER TO YOU"? It only refers to, I will prepare Your candle to light up with, as it says, "I have set up a lamp for My anointed" (Tehilim 132:17). That refers to that morning of Joseph, because this preparation of the candle is his.

355. IT SAYS, "And will wait expectantly." HE ASKS: What is the meaning of: "And will wait expectantly"? Aren't all the inhabitants of the world hoping and waiting for the kindness of the Holy One, blessed be He, even the beasts of the field? In what is that praise of David better than everyone's in the world? HE REPLIES: I have inquired about this matter and this was the reply, which is a matter of truth that comes from the distance. THAT IS THE SECRET OF CHOCHMAH, AS IT SAYS, "I SAID LET ME BECOME WISE, BUT IT WAS FAR FROM ME" (KOHLEET 7:23). The first light that the Holy One, blessed be He, created was so bright that the worlds could not stand it. What did the Holy One, blessed be He, do? He made light to His light, so that they could be attired with one another, and similarly with all the rest of the lights. THAT IS, EACH HIGHER LIGHT GETS ATTIRE WITH A LEVEL THAT IS LOWER THAN IT, until all the worlds get an enduring existence and can withstand it.

356. That is why all the levels were spread out and all the lights were attired. These ATTIREMENTS, WHEREIN THE LOWER DRESSES UP THE HIGHER, are called 'supernal wings' until they reach that morning of Joseph. And he receives all the higher lights, BECAUSE YESOD IS COMPRISED AND COMPOSED OF ALL THE LIGHTS HIGHER THAN HIM. Due to the fact that all the higher lights depend on him, his brightness radiates from one end of the world to the other end of the world above, until the worlds below IT can not withstand it. David came and prepared the candle, which is a cover for the morning of Joseph. He should be veiled in it to allow the existence of the worlds that are lower by the setting of that candle. That is why it is written, "In the morning I will direct my prayer to You; and will wait (Heb. atzapeh) expectantly," as it says, "And he overlaid (Heb. yetzapehu) it with pure gold" (Shemot 37:2). That candle is of David, THE CHARIOT OF MALCHUT, upon which he is dependent, and he said it should be the cover over this morning OF JOSEPH. Rabbi Aba approached and kissed him. He said, If I would have gone out on my journey only to hear this one thing, it would

352. ואי תימא דיני אסותא בידוי כמה דאמרן. לאו הכי. דהא אסותא לא הוי, אלא בידוי דמלכא קדישא. אבל בשעתא דפקיד קודשא בריך הוא אסותא להווא בר נש, איהו נפיק, וכל אינון מקטרגין דממנן על מרעין בישין, דחלין מניה. כדין ההוא רוחא דקא נסע מסטרא דדרום, אושיט ליה להווא ב"נ, והא אסותא אשתכח, וכלא בידוי דקודשא בריך הוא.

354. וע"ד כתיב, וי' בקר תשמע קולי. ולא כתיב וי' תשמע קולי. אלא לגבי בקר דאברהם קאמר. בקר אערך לך ואצפה. תרי בקר אמאי. אלא חד בקר דאברהם. וחד בקר דיוסף. דכתיב הבקר אור, ומתרגמינן צפרא נהיר, נהיר ודאי. אערך לך ואצפה, אערך לך מהו. אלא אסדר לך בוצינא דילך לאדלקא. כד"א ערכתוי נר למשיחי. ולגבי בקר דיוסף קאמר, דההוא סדורא דבוצינא דיליה הוא.

355. ואצפה, מהו ואצפה. הא כל בני עלמא מצפאן ומחכאן לטיבו דקודשא בריך הוא, ואמילו בעירי דחקלא, ומה שבחא דדוד יתיר מכל בני עלמא, אלא, מלה דא שאילנא, והכי אמרו לי, ואיהי מלה קשוט דאתי מרחיק. נהורא קדמאה דברא קודשא בריך הוא, הוה נהיר עד דלא הוו יכלין עלמין למסבליה. מה עבד קודשא בריך הוא, עבד נהורא לנהוריה, לאתלבשא דא בדא. וכן כל שאר נהורין, עד דעלמין בלהו אתקיימו בקומויהו, ויכלין למסבל.

356. ובג"כ אתפשטו דרגין, ואתלבשו נהורין, ואינון אקרין כנפים עלאין, עד דמטו להאי בקר דיוסף, ואיהו נטיל כל נהורין עלאין, ומגו דכל נהורין עלאין ביה תליין, זיויה סליק מסיימי עלמא עד סיימי עלמא דלעילא, עד דעלמין דלתתא לא יכלין למסבל. אתא דוד ואתקן האי בוצינא, חופאה להאי בקר דיוסף, לאתחפאה ביה, ולקיימא עלמין דלתתא, בסדורא דבוצינא דא ועל דא כתיב, בקר אערך לך ואצפה. כד"א, ויצפהו זהב טהור. ובגין דההוא בוצינא דדוד איהי, ובה תלייא, אמר דאיהו ליהוי חופאה להאי בקר. אתא רבי אבא ונשקיה, אמר אלמלא לא נפקנא בארחא, אלא למשמע מלה דא די.

34. The son of Rabbi Yosi of Peki'in

A dove lands in front of Rabbi Elazar and he sends it with a message to his father-in-law Rabbi Yosi to say that he should be prepared for a miracle in three days time. Before leaving, the dove says that someone else has died in Rabbi Yosi's place. Rabbi Elazar and Rabbi Aba make a detour to visit the house of Rabbi Yosi of Pekiin who has died instead of Rabbi Yosi. They find the Rabbi's small son in terrible grief; he won't allow anyone else near the body, and he keeps telling God that He should have taken him and his sister instead of their father. A voice says to Rabbi Yosi of Pekiin that he has been given another 22 years of life and that thirteen other people have died in his place; this will give him time to bring up and teach his son. Rabbi Yosi is returned to life and there is much rejoicing. He tells the others what happened when he was in the world beyond and how much his son's action of offering to give up his life in exchange for him led to God's mercy.

357. During their travel, a dove approached and reached Rabbi Elazar. She landed and chirped before him. Rabbi Elazar declared, Worthy dove, you are always faithful in your mission. Go and inform him, RABBI YOSI, RABBI ELAZAR'S FATHER-IN-LAW, to be prepared for the friends that are coming to you, and tell him I am with them. A miracle will occur to him in three days and he shall have no fear befall him, because we are coming to him with gladness. He replied again and said, I am not too happy, because I am very badly disturbed about one full pomegranate that was placed below him in his stead, MEANING THAT SOMEONE ELSE DIED IN HIS PLACE; his name is also Yosi. The dove left his presence and the friends left.

357. עד דהוו אזלי, הא יונה חר מטא לגבי רבי אלעזר. שריאת, וקא מצמצמא קמיה. אמר רבי אלעזר, יונה כשרה מהימנת הוית תדיר בשליחותיך, זילי ואימא ליה, הא חבריאי אתאן לגבך, ואנא עמהון. ונסא יתרחיש ליה לתלתא יומין, ולא ינפול עליה דחילו, דהא בחדרה אנן אזלין לגביה. אתיב זמנא אחרא ואמר, לא חדינא סגיא, ובאיש בעיני סגי, על חר רמונא מליא דאתיהיב תחותיה, ויוסי שמיה. אזלת ההיא יונא מקמיה, ואינון חבריאי אזלו.

358. Rabbi Aba said, Rabbi Elazar, what is this great wonder that I have observed? He said to him, This dove came to me on a mission from Rabbi Yosi, my father-in-law, who is in his sick chamber. I learned from this dove that he is already saved, and a substitute was given in his stead, MEANING TO SAY ANOTHER PERSON IS GOING TO DIE INSTEAD OF HIM, and he got well.

358. אמר רבי אבא לר' אלעזר, מאי האי, תוהנא סגי, ממה דחמינא. א"ל, יונה דא אתאת לגבאי בשליחותיה דרבי יוסי חמי, דאיהו בבי מרעיה, וידענא מהאי יונה דאשתויב, וחלופא אתיהיב עליה ואתסי.

359. While still journeying, behold, a raven appeared to them. It cried out and cawed loudly. Rabbi Elazar said, This is your duty, and for that reason you were created, MEANING TO BRING BAD TIDINGS. Get going on your way, I already know. Rabbi Elazar said, Let us go and do an act of kindness for that pomegranate that was full of everything; Rabbi Yosi of Peki'in was his name, for he departed from this world and there is no one that is worthy to make an effort for his sake. And he is close by.

360. They detoured from the road and went there. When the townspeople saw them, they all went to welcome them, and these friends entered the house of Rabbi Yosi of Peki'in. Rabbi Yosi had a little boy who wouldn't allow anyone to get close to the bed of his father after he died. He alone was by it, crying over him with his mouth over his mouth.

361. The child opened the discussion saying, Master of the world, it says in the Torah: "If a bird's nest chance to be before you...but you shall surely let the mother go..." (Devarim 22:6). The child was crying and weeping. He said, Master of the world, abide by that matter that is in the Torah. We were two children to my father and mother, myself and my younger sister. You should have taken us, and acted in accordance with the words of the Torah, AS IT SAYS, "BUT YOU SHALL SURELY LET THE MOTHER GO, AND TAKE THE YOUNG TO YOU (Ibid. 7)." If you should say, Master of the world, it says "mother" and not "father," this is the same, my father and mother, as mother died and you have taken her away from the children, and now, my father also, who was our protection, you took away from the children. Where is the just sentence in the Torah? Rabbi Elazar and his friends cried before the grief and tears of the child.

362. Rabbi Elazar opened the discussion with the verse: "The heaven for height, and the earth for depth" (Mishlei 25:3). While Rabbi Elazar was saying this verse, a pillar of fire separated them FROM THE DEPARTED, but the child was still attached to the lips of his father and did not separate. Rabbi Elazar said, THIS IS WHY THE PILLAR OF FIRE SEPARATED; either the Holy One, blessed be He, wishes to perform a miracle AND REVIVE HIM, or He desires that no one else deal with him. However, I cannot bear to see the child's tears or to hear what he is saying.

363. While still sitting, they heard another voice that said, Blessed are you, Rabbi Yosi, that the speeches of the young kid and his tears rose to the throne of the Holy King and pronounced the sentence. And the Holy One, blessed be He, handed thirteen people in your stead to the Angel of Death, TO REDEEM YOU. Behold, they have added 22 years to your life, so you will have time to teach the young kid, the perfect and beloved, before the Holy One, blessed be He.

359. עַד דִּהוּוּ אֲזָלוּ, הָא עוֹרְבָא חַד קָאִים לְקַמֵּייהוּ, קָרָא בְּחִילָא, וּמְצַמְצַמָּא צַמְצוּמָא סְגִי. אָמַר רַבִּי אֶלְעָזָר, לְהַכִּי אֶתְּ קַיִמָא, וְלְהַכִּי אַנְתָּ מִתְקַן, זִיל לְאַרְחָךְ, דִּהָא יַדְעָנָא. אָמַר ר' אֶלְעָזָר, חֲבַרְיָא נִיזִיל וּנְגַמּוּל חֶסֶד לְרַמּוּנָא, דִּהוּוּ מְלִיא מְבֻלָא, וְרַבִּי יוֹסִי דְפַקִּיעִין שְׁמִיָּה אִיהוּ, דִּהָא אֶסְתַּלַּק מֵעֲלָמָא דִּין, וְלִית מָאן דְּחַזִּי לְאַשְׁתַּדְּלָא בֵּיהּ, וְאִיהוּ קָרֵב לְגַבְנָן.

360. סָטוּ מְאַרְחָא, וְאֲזָלוּ לְתַמְן. בֵּינָן דְּחַמוּ לֹון כָּל בְּנֵי מֵאתָא, נִפְקוּ לְגַבֵּייהוּ. וְעָלוּ תַמְן בְּבֵי רַבִּי יוֹסִי דְפַקִּיעִין, אִינוּן חֲבַרְיָא אֵלִין. בְּרָא זְעִירָא הוּוּ לִיהּ לְרַבִּי יוֹסִי, וְלֹא שְׁבִיק לְבַר נֶשׁ דִּימְטִי לְעַרְסָא דְאָבוּי, בְּתַר דְּמִית. אֵלָא הוּוּ בְּלַחֲדוּרֵי הוּוּ סְמִיךְ לִיהּ, וּבְכֵי עָלִיהּ, פּוּמִיָּה בְּפּוּמִיָּה מִתְדַבְּקָא.

361. פְּתַח הֵהוּא יַנּוּקָא וְאָמַר, מְאַרְיָה דְעֲלָמָא, כְּתִיב בְּאוּרִייתָא, כִּי יִקְרָא קָן צַפּוֹר לְפָנֶיךָ וְגו', שְׁלַח תְּשַׁלַּח אֶת הָאֵם וְגו'. הוּוּ גַעֵי הֵהוּא יַנּוּקָא וּבְכֵי, אָמַר, מְאַרְיָה דְעֲלָמָא, קַיִים מְלָה דָא דְאוּרִייתָא, תְּרִין בְּנִין הוּינָא מֵאָבָא וְאִמִּי, אָנָא וְאַחֲתֵי זְעִירָתָא מִנְאִי. הוּוּ לָךְ לְמִיסַב לָךְ, וְלְקַיִמָא מְלָה דְאוּרִייתָא. וְאִי תִימָא מְאַרְיָה דְעֲלָמָא, אִם כְּתִיב, וְלֹא אָב, הָא הִכָּא כּוֹלָא הוּוּ, אָבָא וְאִמָּא. אִימָא מִיתַת, וְנִסְיַבַת לָהּ מֵעַל בְּנִין. הִשְׁתָּא אָבָא דִּהוּי חֲפִי עֲלָךְ, אִנְסִיב מֵעַל בְּנִין, אָן דִּינָא דְאוּרִייתָא. בְּכוּ ר' אֶלְעָזָר וְחֲבַרְיָא, לְקַבֵּל בְּכִיָּה וְגַעֵי דִּהֵהוּא יַנּוּקָא.

362. פְּתַח ר' אֶלְעָזָר וְאָמַר, שְׁמַיִם לְרוּם וְאַרְץ לְעוֹמֶק וְגו'. עַד דִּהוּוּ אָמַר ר' אֶלְעָזָר קָרָא דָא, הוּוּ עֲמוּדָא דְאִשָּׁא פְּסִיק בֵּינֵיהוּ, וְהֵהוּא יַנּוּקָא הוּוּ דְבִיק בְּפּוּמִיָּה דְאָבוּי, וְלֹא הוּוּ מִתְפַּרְשָׁאן. אִ"ר אֶלְעָזָר, אוּ בְעֵי קוּדְשָׁא בְּרִיךְ הוּוּ לְמַרְחֵשׁ נִיסָא, אוּ בְעֵי דְלֹא יִשְׁתַּדְּלַבּוּר נֶשׁ אַחְרָא עָלֵיהּ, אֲבַל עַל מְלִין דִּהֵהוּא יַנּוּקָא וְדַמְעוּי, לֹא יְכִילָנָא לְמַסְבֵּל.

363. עַד דִּהוּוּ יַתְבִּין, שְׁמַעוּ חַד קְלָא, דִּהוּוּ אָמַר, זְכָאָה אַנְתָּ רַבִּי יוֹסִי, דְּמְלִין דִּהָאִי גְדִיא זְעִירָא, וְדַמְעוּי, סְלִיקוּ לְגַבֵּי בְּרַסְיָא דְמְלַכָּא קְדִישָׁא, וְדַנּוּ דִינָא, וְתִלְיִסָר בְּנֵי נֶשָׂא אֲזַמִּין קוּדְשָׁא בְּרִיךְ הוּוּ לְמַלְאַךְ הַמּוֹת בְּגִינְךָ, וְהָא עֲשְׂרִין וְתֵרִין שָׁנִין אוּסִיפוּ לָךְ, עַד דְּתוּלִיף אוּרִייתָא, לְהָאִי גְדִיא שְׁלִימָא, חֲבִיבָא קַמִּי קוּדְשָׁא בְּרִיךְ הוּוּ.

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364. Rabbi Elazar and the friends rose, and did not allow anyone to stay in the house. They immediately noticed the pillar of fire was gone. Rabbi Yosi opened his eyes and the child was still glued with his lips to his lips. Rabbi Elazar said, Blessed is our lot that we witnessed the resurrection of the dead eye to eye. They approached him and the child fell asleep, as if he was expiring from this world. They said, Blessed is your lot, Rabbi Yosi, and blessed is the merciful, who performed a miracle for your sake due to the crying and weeping of your son. Life was added to you because of his utterances, that he was pushing with irrefutably right, true and heartfelt speeches to the gates of heaven due to his pleading and tears.

365. They took the child and kissed him and cried with him due to great joy. They removed him to another house and woke him up FROM HIS SLEEP. They did not inform him immediately OF HIS FATHER'S REVIVAL, but rather later on. They rejoiced there for three days and uncovered, with Rabbi Yosi, many new insights in the Torah.

366. Rabbi Yosi said to them, Friends, I was not given authority to reveal what I observed in that world, until twelve years later. However, the 365 tears that my son spilled came into account before the Holy King. And I tell you friends, at the time MY SON opened up with that verse MENTIONED ABOVE and cried out with these words, 300,000 benches that were in the Yeshivah of heaven were shaken. All THE SOULS stood before the Holy King and asked for compassion towards me, and guaranteed for me THAT I WOULD NOT SIN DURING THAT TIME. The Holy One, blessed be He, was filled with compassion for me.

367. Those utterances OF MY SON were pleasing to Him, and the way in which he gave up his soul for me. A guardian was present there, A PROTECTOR AND DEFENSE COUNSELOR, who said, Master of the world, does it not say, "Out of the mouth of babes and sucklings have You founded strength because of Your enemies, that You might still the enemy and the avenger" (Tehilim 8:3)? May it please You that through the merit of the Torah, and the merit of that child who was ready to give his soul for his father's sake, You should have mercy on him and he should be saved.

364. קמו ר' אלעזר וחבריו, ולא שבקו לבר נש לְמִיקָם בְּבֵיתָא, מִיַּד חָמוּ הָהוּא עֲמוּדָא דְאִשָּׁא דְסָלִיק, וְר' יוֹסִי פִתַּח עֵינָיו. וְהָהוּא יְנוּקָא דְבִיק פּוּמִיָּה בְּפּוּמִיָּה. א"ר אֶלְעָזָר, זָכָא חוּלְקָנָא דְחַמִּינָא תַּחֲוִית הַמֵּתִים, עֵינָא בְּעֵינָא. קְרִיבּוּ לְגַבִּיָּה, וְהוּהּ הָהוּא יְנוּקָא נְאִים, כְּמָה דְגִנּוּעַ מְהַאי עֲלָמָא, אָמְרוּ זָכָא חוּלְקָן רַבִּי יוֹסִי, וּבְרִיךְ רַחֲמָנָא דְאֶרְחִישׁ לְךָ נִיסָא, עַל גַּעְיָא וּבְכִיָּיא דְבַנְךָ, וּבְמַלּוּי, דְהִכִּי דְחִיק בְּמַלְיָן שְׁפִירִין לְתַרַע שְׁמַיָא, בְּמַלּוּי וּבְדַמְעוּי אוּסִיפּוּ לְךָ חַיִּין.

365. נְטֻלוּהוּ לְהָהוּא יְנוּקָא, וּנְשַׁקּוּהוּ וּבְכוּ עֵמִיָּה מַחֲדוּהָ סְגִיא. וְאֶפְקוּהוּ לְבֵיתָא אַחְרָא, וְאֶתְעֵרוּ עָלֶיהָ, וְלֹא אוֹדְעוּ לִיה מִיַּד, אֶלָּא לְבַתְּר הַכִּי. חָדוּ תַמָּן תַּלְתָּא יוּמִין, וְחֲדִישׁוּ בְהַדִּי הָהוּא רַבִּי יוֹסִי, כְּמָה חֲדוּשִׁין בְּאוּרִייתָא.

366. אָמַר לוֹן ר' יוֹסִי, חֲבֵרִיָּיא, לֹא אֶתִּיהִיבַת לִי רְשׁוּ לְגַלְאָה מְהָהוּא דְחַמִּינָא בְּהָהוּא עֲלָמָא, אֶלָּא לְבַתְּר תְּרִיסַר שָׁנִין. אֲבַל תַּלְתַּת מָאָה וְשִׁתִּין וְחַמֶּשׁ דְּמַעִין, דְּאוּשִׁיד בְּרִי, עָאלוּ בַּחוּשְׁבָּנָא קְמִי מְלָכָא קְדִישָׁא, וְאוּמִינָא לְכוּ חֲבֵרִיָּיא, דְּבִשְׁעַתָּא דְּפִתַּח בְּהָהוּא פְּסוּקָא, וּגַעַא בְּאִינוּן מַלְיָן, אֲזַדְעִזְעוּ תַּלְתַּת מָאָה אֶלְפִי סַפְסָלִי דְהוּוּ בְּמַתִּיבַתָּא דְרַקִּיעָא, וּכְלָהוּ קִיּוּמִי קְמִיָּה דְּמַלְכָּא קְדִישָׁא, וּבְעוּ רַחֲמֵי עָלִי, וְעַרְבוּ לִי. וְקוּדְשָׁא בְרִיךְ הוּא אֶתְמַלִּי רַחֲמִין עָלִי.

367. וְשְׁפִיר קְמִיָּה, אִינוּן מַלְיָן, וְהִיךְ מָסַר נַפְשִׁיָּה עָלִי. וְחַד אֶפְטְרוּפְסָא הוּהּ קְמִיָּה, וְקָאֲמַר, מְאִרִי דְעֲלָמָא, הָא כְּתִיב מִפִּי עוֹלָלִים וּיּוֹנָקִים יִסְדַּתְּ עוֹז לְמַעַן צוֹרְרִיךְ לְהַשְׁבִּית אוֹיֵב וּמַתְנַקֶּם. יְהִא רַעוּא קְמַךְ, זָכוּ דְאוּרִייתָא, וּזְכוּ דְהָהוּא רַבִּיא, דְקָא מָסַר נַפְשִׁיָּה עַל אָבוּהּ דְתַחוּס עָלֶיהָ, וּיִשְׁתַּזִּיב.

368. And thirteen people were prepared and appointed in my stead, who were granted TO THAT ANGEL OF DEATH as guarantors, MEANING AS RANSOM IN HIS STEAD, TO REMOVE ME from this harsh sentence. Then, the Holy One, blessed be He, called on the Angel of Death and instructed him to return after 22 years, because THE THIRTEEN PEOPLE PLACED IN MY STEAD were not considered REAL surety INSTEAD OF ME TO EXCUSE ME FROM DEATH FOREVER. They were merely placed in his hands as assigned temporary custodians, MEANING TO SAY THAT EITHER WAY, THESE THIRTEEN WOULD HAVE DIED EVENTUALLY, AND THEY WERE IN THE HANDS OF THE ANGEL OF DEATH, EXCEPT THAT THEY DIED EARLIER. THEREFORE THEY COULD NOT BE A REDEMPTION AND SAFEKEEPING FOREVER, TO GIVE HIM LEAVE OF DEATH; THEY HAVE ONLY EXTENDED HIS TIME FOR A PERIOD OF 22 YEARS. Now, friends, because the Holy One, blessed be He, noticed that you were truly just, the miracle occurred before your eyes.

368. ותליסר בני נשא אַזמין ליה תחותי, וערבונא יִהב ליה, מדינא תקיפא דא. כְּדִין קְרָא קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאךְ הַמּוֹת, וּפְקִיד לִיה עָלַי, דְּלִיתַב לְבַתַּר עֶשְׂרִין וּתְרִין שָׁנִין, דְּהָא לֹא עֲרֹבֹנָא קָמִיה, אֲלֵא לִיתּוּב לִידוּי, מְשַׁכְּנִין דְּהוּוּ בִידוּי, הַשְׁתָּא חֲבַרְיָא, בְּגִין דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא דְאַתּוֹן זְכָאֵי קְשׁוּט, אֲתַרְחִישׁ נִסָּא לְעֵינְיִיכוּן.

35. "Hashem kills, and gives life"

Rabbi Yosi asks how Hashem can kill when the name Yud Hei Vav Hei is an elixir of life in which death does not exist. Rabbi Shimon explains that He kills the body but gives life to the soul. He lowers the soul to Sheol to purify it and then raises it up to its place in the Garden of Eden. Rabbi Yosi concludes by saying that for the next 22 years he is no longer allowed to work at ordinary things of the world, but he has to study the matters that follow from what he learned in the supernal realm.

369. Rabbi Yosi opened the discussion with the verse: "Hashem kills, and gives life: He brings down to the grave and brings up" (I Shmuel 2:6). This particular verse requires more study. Does Hashem kill? Behold, this name, YUD HEI VAV HEI, is an elixir of life to everyone and this thing, death, does not prevail in it. Everywhere this name provides life to all the world. What then is the meaning of "Hashem kills" that people could think that He kills all human beings? Certainly the name Yud Hei Vav Hei kills. How does it cause death? You might think to say that when it leaves a person HE DIES, because while it is still prevailing within him none of the world's accusers could do damage to him, but when it departs all the prosecutors immediately take hold of him and the person dies. Yet this is not so.

369. פֶּתַח ר' יוֹסִי וְאָמַר, יְיָ מְמִית וּמְחִיָּה מוֹרִיד שְׂאוּל וַיַּעַל. הָאֵי קְרָא אֵית לְאַסְתַּבְּלָא בֵּיה, וְכִי יְיָ מְמִית, וְהָא שְׂמָא דָּא סְמָא דְּחַיִּין אִיהוּ לְכֻלָּא. וּמְלַה דָּא דְּמוֹתָא, לֹא שְׂרִיָּא בֵּיה, וּבְכֹל אַתְר שְׂמָא דָּא יְהִיב חַיִּין לְכֹל עֲלָמָא, מַהוּ יְיָ מְמִית, חֲשַׁבִּין בְּנֵי נְשָׂא דְּאִיהוּ קְטִיל לְכֹל בְּנֵי נְשָׂא. אֲלֵא יְיָ מְמִית וְדָאֵי דְּאִיהוּ עֲלִיָּה, לֹא יְכַלִּין כָּל מְקַטְרְגִין דְּעֲלָמָא לְנֹקָא לִיה, בְּשַׁעְתָּא דְּאַסְתַּלִּיק מְנִיָּה, מִיַּד כָּל מְקַטְרְגִין יְכַלִּין לִיה, וּמִית בְּר נֶשׁ. לֹא הֲכִי.

370. HE REPLIES: Yet "Hashem kills." Whom does He kill? The extension of that Other Side, MEANING THE BODY, because, when that extension of the Other Side sees the glorious glow of the Holy One, blessed be He, it instantly dies, and can not exist even an instant. As soon as the extension of the Other Side is dead and removed from the world, he immediately "gives life." To whom does He give life? To that extension of the Holy Spirit that is derived from the side of sanctity, MEANING THE SOUL. He revives her and upholds her to a perfect existence and all is accomplished by the Holy One, blessed be He, at once and at the same time. THAT IS, HE KILLS THE BODY AND REVIVES THE SOUL AND THAT IS WHY IT IS WRITTEN: "HASHEM KILLS, AND GIVES LIFE." And it is written: "He brings down to the grave and brings up," which means that He lowers that Holy Spirit, MEANING THE SOUL, to Sheol and bathes her there IN THE FIRE THAT IS IN SHEOL to purify her. He instantly raises her and brings her to her appropriate place in the Garden of Eden.

370. אֲלֵא יְיָ מְמִית, לְמַאן מְמִית. לְהוּוּא מְשִׁיכוּ דְּסִטְרָא אַחְרָא בִּישָׂא. בִּיּוֹן דְּמְשִׁיכוּ דְּסִטְרָא בִּישָׂא, חָמֵי לִיה לְזִיו יְקָרִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, מִיַּד מִית. וְלִית לִיה קִיּוּמָא אֲפִילוּ רְגַעָא חֲדָא. בִּיּוֹן דְּהוּוּא מְשִׁיכוּ דְּסִטְרָא אַחְרָא מִית וְאַתְעֵבֵר מִן עֲלָמָא, מִיַּד מְחִיָּה. לְמַאן מְחִיָּה. לְהוּוּא מְשִׁיכוּ דְּרוּחַ קְדְשָׁא, דְּאֲתֵי מְסִטְרָא דְּקְדוּשָׁה, מְחִיָּה לִיה, וְאוּקִים לִיה בְּקִיּוּמָא שְׁלִים. כֻּלָּא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא בְּזִמְנָא חֲדָא. וּמַה דְּאָמַר מוֹרִיד שְׂאוּל וַיַּעַל. מוֹרִיד לְהוּוּא רוּחַ קְדִישָׁא לְשְׂאוּל, וְעֲבִיד לִיה תַּמָּן טְבִילָה, לְאַתְדַּבְּאָה, וּמִיַּד סְלִיק לִיה, וְעָאֵל לְאַתְר דְּאַצְטְרִין בְּגִן עֲדֵן.

371. And myself, my friends, during that period when I left the world my spirit was gone and departed immediately until a little later when the Holy One, blessed be He, brought me back to life. During that time, my body was dead. During the time when my son began with these utterances, his soul escaped and flew to meet my soul that was rising from her immersion, AS MENTIONED ABOVE, and re-entered wherever it did. There, they sentenced and judged her and I was given 22 years of life for the sake of my son's utterances and tears. From here on, I need to strive in what I observed there, because I am no longer allowed to strive after matters of this world. After seeing what I saw, the Holy One, blessed be He, wishes me not to forget anything.

371. וְאֵנָּה, חֲבֵרַיִא, בְּהוּא שְׁעָתָא דְאַסְתִּלְקְנָא מֵעֲלָמָא, רוּחָא דִּילִי אֶסְתִּלַּק וְדַמְךָ מִיָּד, עַד שְׁעָתָא זְעִירָא דְאַחֵיבָא לִי קוּדְשָׁא בְּרִיךְ הוּא, וְגוֹפָא הוּוּ מִיָּת. בְּשְׁעָתָא דְפִתַּח בְּרִי בְּאִינוֹן מְלִין, כְּדִין פְּרַחָה נִשְׁמַתִּיהָ, וְאֶעְרַעַת בְּנִשְׁמַתָּא דִּילִי, דְהוּוּ סִלְקָא מִגּוּ דְכִינּוּ וּמִגּוּ טְבִילָה, וְעָאלַת בְּאַתֵּר דְּעָאלַת, וְתַמֵּן אֶתְדֵּן דִּינְהָא, וְאַתֵּיחִיבּוּ לִי עֲשְׂרִין וְתֵרִין שָׁנִין דְּחִינּוּ, בְּגִין דְּמַעִין וּמְלִין דְּבְרִי, מִכָּאן וְלַהֲלָאָה, אֵית לִי לְאַשְׁתַּדְּלָא בְּמַה דְּחַמִּינָא, דְּהָא לִית לִי לְאַשְׁתַּדְּלָא בְּמְלִין דְּהָאֵי עֲלָמָא. בֵּינּוֹן דְּחַמִּינָא מַה דְּחַמִּינָא, וּבְעֵי קוּדְשָׁא בְּרִיךְ הוּא דְּלֹא יִתְאַבִּיד וְיִתְנַשֵּׁי מִנְּאֵי כְּלוּם.

36. "Yah has chastised me severely"

Rabbi Yosi says that David went through all kinds of trials but God always saved him because of his confidence in the world above. David reasoned that he had already received all his punishments in this world so he was purified and would not be punished in the world above.

372. He opened the discussion with the verse: "Yah has chastised me severely: but He has not given me up to death" (Tehilim 118:18). King David said, "YAH HAS CHASTISED ME SEVERELY" about all that was done in this world and he spoke of the confidence he had in that world. "But He has not given me up to death," because from everything that happened to him in this world - that he was pursued and he escaped from all his pursuers to a strange land, in the land of Moab, and in the land of the Philistines - the Holy One, blessed be He, has saved him and did not leave him to die. He said, "But He has not given me up to death" about his confidence in that world, THE ETERNAL.

372. פִּתַּח וְאָמַר, יִסּוּר יִסְרַנִּי יְהוָה וְגו', הוּוּ דְּמִלְכָּא אָמַר דָּא, עַל כָּל מַה דְּעֵבַד בְּהָאֵי עֲלָמָא, וְאָמַר עַל אַבְטַחוּתָא דְהוּוּ לִיָּה בְּהוּא עֲלָמָא. עַל כָּל מַה דְּאֶעְבֵּר בְּהָאֵי עֲלָמָא, דְּרִדִּיפּוּ לִיָּה, וְהוּוּ עֵרִיק בְּאַרְעָא נּוּכְרָאָה, בְּאַרְעָא דְּמוֹאָב, וּבְאַרְעָא דְּפִלְשְׁתִּינֵי, וּמִכְּלָהּוּ שְׂזִיב לִיָּה קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא שְׂבִיק לִיָּה לְמוֹתָא, וְאָמַר עַל אַבְטַחוּתָא דְּהוּא עֲלָמָא.

373. David said, If I sinned here against the Holy One, blessed be He, I have already been smitten here and have received my punishment. He purified me from all my sins and did not leave my punishments to that world that is after my death. Definitely, "Yah has chastised me severely" in this world to cleanse me. "But He has not given me up to death" in that world to take revenge from me there. RABBI YOSI RETURNED TO TALK ABOUT HIMSELF AND SAID, As for myself, the Holy One, blessed be He, has already cleansed me once in this world. From here on, I need to be careful AND WATCH OUT that I should not be shamed in the World to Come.

373. אָמַר דָּוִד, אֵי הֵכָא חֲבַנָּא לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, הֵכָא אֶלְקִינָא, וְקִבִּילְנָא עוֹנְשָׁא דִּילִי, וְאֶדְבִּי לִי מִכָּל מַה דְּחֲבַנָּא, וְלֹא שְׂבִיק עוֹנְשָׁא דִּילִי לְהוּוּא עֲלָמָא, בְּתֵר מִיָּתָהּ. וְדָאֵי יִסּוּר יִסְרַנִּי יְהוָה, בְּהָאֵי עֲלָמָא, בְּגִין לְנִקְאָה לִי. וְלְמוֹת לֹא נִתְנַנְנִי, בְּהוּוּא עֲלָמָא, לְנִטְלָא נְקַמְתָּא מִנְּאֵי, וְאֵנָּה, הָא קוּדְשָׁא בְּרִיךְ הוּא, אֲנִקִּי לִי זְמַנָּא חָדָא בְּהָאֵי עֲלָמָא, מִכָּאן וְהֲלָאָה אֶצְטְרִיכְנָא דְּלֹא אָהָא בְּכִסּוּפָא בְּעֲלָמָא דְּאַתֵּי.

37. "Our father died in the wilderness"

Rabbi Yosi's son talks about why Zelofehad's daughters mentioned that their father died in the wilderness when in fact many many of the children of Yisrael had died in the wilderness. He says that they died after the sin of the golden calf and before the Torah was given to them. Zelofehad was not acquainted with the Torah, and he led those who spoke out against Moses, so his daughters thought that Moses hated him. The women did not speak solely in front of Moses but only before the other chieftains as well so that they would be sure of having impartial judgment. In his humility Moses then disqualified himself from judging their case, but brought it before God instead. The Rabbi's son says that Zelofehad died through the words of his mouth but that his father Rabbi Yosi was raised back to life through the words of his son's mouth. The other rabbis talk about staying in Rabbi Yosi's house for seven days until his soul has settled back into place, but they decide to go see Rabbi Elazar's father-in-law first and then return. Rabbi Aba and Rabbi Elazar realize that the wisdom of the children of this generation will never be seen again until the coming of Messiah.

374. The child, his son, opened the discussion with the verse: "Our father died in the wilderness, and he was not in the company of them..." (Bemidbar 27:3). There is a tonal above "Our father," MEANING 'ZARKA', WHOSE MUSICAL NOTATION lengthens the pronunciation of the word. Aha, devout holy ones, how much the pain is drawn out when reading "Our father." There is no pain or hurt of the spirit and soul, except when it is read like that, "Our father," when it is hurting from the heart. "Died in the wilderness": HE ASKS, Did not others die in the desert wilderness? Why is he marked by saying that he died in the desert? There were thousands and tens of thousands that died in the wilderness.

375. HE RESPONDS: It is just that so many people are without it. Some of them say that the gatherer of wood was ZELOPHEHAD, because it says, "But he died in his own sin" (Bemidbar 27:3). Some say this way and some say that way. I learned on the day my father fell on his sickbed; they taught me this, and I saw that which I saw, which my father forbade me from revealing. AND I WAS TAUGHT that there were many, many who died in the desert, and not on account of the sins of Korah or on account of the sins of the spies, when the awful judgment was decreed THAT ALL WILL DIE OUT IN THE WILDERNESS. But THEY DIED prior to the giving of the Torah and after those who misled the world, MEANING THE MIXED MULTITUDES, and those who followed them, made the golden calf. ZELOPHEHAD COULD HAVE BEEN AMONG THOSE FOLLOWERS, BUT THERE IS NO DEFINITIVE PROOF FROM WHAT IS WRITTEN: "BUT HE DIED IN HIS OWN SIN," THAT HE WAS THE GATHERER OF WOOD.

376. However, the plea that these daughters pleaded was that he died in the wilderness. He, who was Zelophehad, a chief in the house of Joseph, and who was not properly versed in the manners of the Torah, could not THEREFORE become a prince. And he was the one who did not guard his lips and speech against Moses, AS IT SAYS, "AND THE PEOPLE SPOKE AGAINST ELOHIM, AND MOSES..." (BEMIDBAR 21:5). ZELOPHEHAD WAS THE SPOKESMAN and about him, it is written: "And many (Heb. rav) people of Yisrael died" (Ibid. 6) BECAUSE HE WAS a man that was not versed in Torah. He was a chief (Heb. rav) of a family tribe, a Chieftain from the seed of Joseph and an offspring of Menashe. Because he sinned in the wilderness by speaking up against Moses, HIS DAUGHTERS thought that Moses harbored hatred AGAINST HIM. Therefore, they brought forward their complaints before Moses and Elazar and all the tribal heads and family chieftains. They did not speak with Moses alone except in their presence, because they were jealous of him.

377. From here, it is understood that whoever has doubts about the judge shall bring forward other JUDGES and increase the number of people to be with that judge, who will listen to the trial proceedings. And he will have fear of them and he will not have a choice but to judge properly. If he does not, they will reject him from judging on the trials, but they were not aware that "Moses was very meek, more so than all the men that were upon the face of the earth" (Bemidbar 12:3). They were not familiar with Moses' qualities.

374. פֶּתַח הַהוּא יִנּוּקָא בְּרִיָּה וְאָמַר, אָבִינוּ מֵת בְּמִדְבָּר וְהוּא לֹא הָיָה בְּתוֹךְ הָעֵדָה וְגו'. אָבִינוּ, הָא טַעְמָא לְעִילָא, אַרְיָךְ מְלָה וּמְשִׁיךְ לָהּ, אִי חֲסִידִין קְדִישִׁין, כְּמָה מְשִׁיכוּ דְצַעְרָא בְּמַקְרֵי אָבִינוּ. לִית צַעְרָא, וְלִית כְּאָבָא דְרוּחָא וְנַפְשָׁא, אֶלָּא כַּד קְרָאן הָכִי, אָבִינוּ, בְּכָאָב מְלָבָא. מֵת בְּמִדְבָּר, וְכִי אַחֲרָנִין לֹא מִיתוּ בְּמִדְבָּרָא, דְּהִכָּא רְשִׁים לִיהּ, וְאָמַר דְּאִיהוּ מֵת בְּמִדְבָּר, וְהָא אֵלֶף וּרְבֵבָן מִיתוּ בְּמִדְבָּרָא.

375. אֶלָּא כְּמָה בְּנֵי נֶשָׂא עֲרִטִילָאִין עַל דָּא, מְנַהוֹן אַמְרֵי דְהוּא מְקוּשָׁשׁ עֲצִים הוּהוּ, דְּכִתְיִב כִּי בַחֲטָאוּ מֵת. וּמְנַהוֹן אַמְרֵי הָכִי, וּמְנַהוֹן אַמְרֵי הָכִי, וְאָנָּא הָכִי אוֹלִיפְנָא, יוֹמָא דְאָבָא נָפַל בְּבֵי מְרַעִיָּה, אוֹלְפִי לִי דָּא. וְאָנָּא חֲמִינָא מַה דְּחֲמִינָא, דְּפַקִּיד לִי אָבָא דְלָא לְגַלְאָה. אֶלָּא כְּמָה וְכְמָה הוּוּ דְמִיתוּ בְּמִדְבָּרָא, וְלֹא עַל חוּבָא דְקֶרַח, וְלֹא עַל חוּבָא דְמִרְגְּלִים, כַּד אַתְגְּזוּר גְּזֵרָה, אֶלָּא קוּדְם מִתָּן תּוֹרָה, וּבִתְרַע גְּלָא דְעַבְדוּ, אִינוּן מְטַעֵי עֲלֵמָא, וְאִינוּן דְּאִתְמַשְׁכוּ אֲבַתְרִיָּהוּ.

376. אַבְל טַעְנָה דְטַעִינוּ אִינוּן בְּנִתִין, דְּמִית בְּמִדְבָּר, אִיהוּ, וְהוּוּ צִלְפָּחַד רַב לְבֵי יוֹסֵף, וּמַגּוּ דְלָא יָדַע אַרְחוּי דְאוֹרִייתָא כְּדַקָּא יָאוּת, לֹא הוּוּ נְשִׂיא. וְהוּוּ הוּוּ דְלָא נָטַר פּוּמִיָּה וּמְלוּי לְקַבְלִיָּה דְמֹשֶׁה, וְעֲלִיָּה כְּתִיב, וַיָּמַת עִם רַב מִיִּשְׂרָאֵל. גְּבַר דְלָא יָדַע אוֹרִייתָא, וְאִיהוּ רַב מְשַׁמְחָה. רַב דְּזוֹרְעָא דְיוֹסֵף, מְבַנּוּי דְמִנְשָׂה. וּבְגִין דְחַב בְּמִדְבָּר בְּמִלּוּלָא לְגַבֵּי מֹשֶׁה, חֲשִׁיבוּ דְמֹשֶׁה אֲנָטִיר דְבָבוּ. וּבְגִין קְרִיבוּ לְקַמִּיָּה דְמֹשֶׁה, וְאַלְעָזָר, וְכָל הַנְּשִׂאִין, וְכָל רִישֵׁי אֲבָהִן, וְלֹא מְלִילוּ עִם מֹשֶׁה אֶלָּא לְקַמִּיָּהוּ, בְּגִין דְקַנְיָאוּ קְנָאָה מְנִיָּה.

377. מְכָאן, מֵאן דְחִישׁ מִן דִּינָא, יְקַרְב אַחֲרָנִין, וַיִּסְגִּי בְּגוּבְרִין בְּהַדִּי הוּוּ דִּינָא, בְּגִין דִּישְׁמַעוּן דִּינָא מְנִיָּה, וַיִּדְחַל מְנִיָּהוּ, וְלֹא יָהּ אֶלָּא כְּדַקָּא יָאוּת, וְאִי לֹא, יִדְחִי לִיהּ מִן דִּינָא. וְאִינוּן לֹא יָדַעוּ דְהָא מֹשֶׁה עָנּוּ מְאֹד מִכָּל הָאָדָם אֲשֶׁר עַל פְּנֵי הָאָרֶמָה. וְלֹא יָדַעוּ דְמֹשֶׁה לֹא הָכִי.

382. Rabbi Elazar said, Heaven forbid, we are considering it only with a benevolent eye. And you mentioned five years: these are "five more years, in which there shall neither be ploughing nor harvest" (Beresheet 45:6), AND YOU TOO will not reap him forever. Rabbi Elazar said to Rabbi Aba, Let us stay here up to seven days, in order that THE SOUL should settle down in the house, because during the seven days after the soul left the body, she walks about naked. Now THAT THE SOUL OF RABBI YOSI LEFT AND returned she may not get settled back into her place until seven days have passed .

383. Rabbi Aba said that it is written: "You shall open your hand wide to your brother, to your poor, and to your needy" (Devarim 15:11). We have already taught this verse, that it is imperative for a person not to abandon his poor and give to other poor. Here, Rabbi Yosi, your father-in-law is also in his sick bed. Let's go and do a kindness for him. When we return, we will enter here FOR A SECOND TIME. As long as we come and go this way, we will observe the revival of the dead. Rabbi Elazar said, That is definitely, rightly so. They kissed the child, blessed him and left.

384. Rabbi Aba said, I wonder about the children of this generation. How strong they are, like high and mighty mountains. Rabbi Elazar said, Praised is my father's lot, that he is the leader of this generation. During his lifetime, the Holy One, blessed be He, wishes to establish his two Yeshivot and wants to make them into a great and lofty settlement, because there will not be another generation like this until the coming of Messiah, the King. They left.

38. Due to eleven causes, plagues come

Rabbi Aba lists the eleven causes of plagues that he was taught about in the Mishnah. The first of these causes is idol worship, and he equates being "in disorder" with leprosy. He also talks about the second cause, that is cursing the Holy Name.

385. While traveling, Rabbi Aba said, We have already learned that, due to eleven causes, plagues come about to the human beings. They are due to idol worship, cursing the Holy Name, incest, theft, the evil tongue, bearing false witness, a judge who is crooked in a trial, swearing falsely, one who encroaches on his friend's boundary rights, one who contemplates evil thoughts and ideas, and one who instigates quarrels between brothers. Some say also due to the evil eye, and we were taught all this in the Mishnah.

382. א"ל ר' אלעזר, ח"ו, דהא בעינא טבא אשגחנא ביה. ומה דאמרת חמש שנים, אינון חמש שנים אשר אין חריש וקציר. דלא תקצור ליה לעלמין. א"ר אלעזר לר' אבא, ניתיב הכא עד ד' יומין, בגין דאתיישבא ביתא. דהא כל שבעה יומין דנשמתא נפקת מן גופא, אזלת ערטילאה. והשתא דאהדרת, עד כען לא אתיישבת בדוכתהא, עד שבעה יומין.

383. אמר ר' אבא, כתיב פתוח תפתח את ירך לאחיך לעניך ולאבינוך, קרא דא, הא תנינן ליה, דלא ישבוק ב"ג עניא דיליה, ויהב לאחרא. הא ר' יוסי חמוך בבי מרעיה, ניזיל ונגמול חסד עמיה. ובתר דנהדר, ניעול בהאי. והא כל זמנא דנהך ונהדר בארחא דא, נחמי תחית המתים. א"ר אלעזר ודאי הכי הוא, נשקוהו לההוא ינוקא, ברכוהו ואזלו.

384. אמר ר' אבא, תוהנא על דרדקי דררא דא, כמה תקיפא חילייהו, ואינון טנרין רברבין ראמין. אמר ר' אלעזר, זכאה חולקיה דאבא, מאריה דררא דא. דהא ביומו, בעי קודשא בריך הוא לאתקנא, תרין מתיבתין דיליה, ולמעבד לון ישובא רברבא ועלאה כדקא יאות. דהא לא יהא כדרא דא, עד דיותי מלכא משיחא. אזלו.

385. עד דהוו אזלי, אמר רבי אבא, הא תנינן, על חר סרי מלין נגעין אתיין על בני נשא. ואלין אינון: על ע"ז. ועל קללת השם. ועל גלוי עריות. ועל גניבה. ועל לשון הרע. ועל עדות שקר. ועל דינא דמקלקל ית דינא. ועל שבועת שוא. ועל דעאל בתחומא דחבריה. ועל דמחשב מחשבין בישין. ועל דמשלח מדנים בין אחים. ואית דאמרי, אף על עינא בישא. וכלהו תנינן במתניתא.

386. Idol worship: How do we know THAT DUE TO THAT CAUSE THE AFFLICTIONS COME? Because it is written: "And when Moses saw that the people were in disorder; for Aaron had made them disorderly" (Shemot 32:25). What is the meaning of, "were in disorder"? It means that they were inflicted with leprosy. It is written here, "were in disorder" and it is written there, "And the diseased man in whom the plague is, his clothes shall be rent, and the hair of his head shall grow long..." (Vayikra 13:45). JUST LIKE IT MEANS LEPROSY THERE, HERE TOO IT IS LEPROSY. About cursing the name of Hashem, HOW DO WE KNOW? It is because it is written: "This day will Hashem deliver you (Heb. yesagercha) into my hand" (I Shmuel 17:46), MEANING THE PHILISTINE WHO WAS REVILING AND CURSING THE NAME. It is written ABOUT THE LEPER: "And the priest shall shut him up (Heb. hisgiro)" (Vayikra 13:5). WE UNDERSTAND FROM THIS COMPARISON BY ANALOGY. JUST LIKE IT WAS REGARDING LEPROSY THERE, HERE TOO IT HAS TO DO WITH LEPROSY.

386. ע"ז מנין. דכתיב וירא משה את העם כי פרוע הוא כי פרעה אהרן. מאי כי פרוע הוא. דאלקו בצרעת. כתיב הכי כי פרוע הוא, וכתיב התם, והצרוע אשר בו הנגע בגריו יהיו פרומים וראשו יהיה פרוע. ועל קללת השם, דכתיב היום הזה יסגר יו' בידי, וכתיב, והסגירו הכהן.

39. The eye of David and the eye of Bilaam

Rabbi Elazar says that David killed the Philistine by looking at him with an evil eye, and this caused leprosy on his forehead; thus the stone was sunk into his forehead. We hear that David's eye was beautiful and gazed with love on those who feared sin, but that the wicked were afraid of him. The eye of Bilaam, on the other hand, was entirely wicked. Next Rabbi Elazar says that the punishment for all the other causes of plagues listed earlier is always leprosy. He tells Rabbi Aba how Bilaam perpetrated all these sins, and that Bilaam tried to draw the abundance of Yisrael to his own evil side.

387. Rabbi Aba said, This matter regarding the Philistine has not suited me, and I need to study it further. Rabbi Elazar said, It is definitely so. This Philistine was close to the lineage of David and was the son of Orpah. That is the meaning of what is written: "Out of the ranks of the Philistines" (I Shmuel 17:23). Do not pronounce "ma'arachot" (Eng. 'ranks'), but read 'from the caves (Heb. me'arot) of the Philistines', because he caused shame to his mother, making her as a cave, because it is written: "And the Philistine cursed David by his Elohim" (Ibid. 43). David gazed at him with an evil eye and anywhere THAT DAVID was gazing with an evil eye, all kinds of afflictions flowed from the eyes of David. This is the way it was regarding Joab. As soon as David gazed at him with an evil eye, it is written: "And let the house of Joab never lack such as are afflicted with an issue, or with leprosy..." (II Shmuel 3:29).

387. אמר ר' אבא, מלה דא לא אתיישבא, ואצטריך לעינא ביה. א"ר אלעזר, הכי הוא ודאי, פלשתי דא קריב לייחוסא דדוד הוה, וברה דערפה הוה, והיינו דכתיב, ממערכות פלשתים, אל תקרי ממערכות, אלא ממערות פלשתים, דשויה לאמיה כמערתא דא. וכיון דכתיב ויקלל הפלשתי את דוד באלהיו, אסתפל ביה דוד בעינא בישא. ובכל אתר דהוה מסתפל בעינא בישא, כל זיני צרעת אתמשכן מעיניה דדוד. והכי הוה ביואב, כיון דאסתפל ביה דוד בעינא בישא, מה כתיב, ולא יכרת מבית יואב זב ומצורע וגו'.

388. Here with this Philistine, as soon as he cursed the name, David looked at him with an evil eye and noticed on his forehead that he became leprous. Immediately, "the stone buried itself in his forehead" (I Shmuel 17:49), because the leprosy was stuck to his forehead. All this was DUE TO the impression of the evil eye of the leprosy in his forehead, that this stone was actually sunk into his brow. IT IS definite that he was a leper.

388. והכא בפלשתי דא, כיון שקלל את השם, אסתפל ביה בעינא בישא, וחמא במצחיה דאצטרע. מיד ותטבע האבן במצחו, ואתדבקת הצרעת במצחו. וכלא הוה אשתקעת עינא בישא דצרעת במצחו, ואשתקעת אבנא ממש במצחו, ודאי מצורע הוה.

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389. The wicked criminal Bilaam's eye was the reverse of David's eye. David's eye was embroidered in all kinds of colors, and there was no eye in the world as beautiful as David's. All the colors in the world sparkled in it and it was filled with love towards anyone who feared sin, as is written: "They who fear You will see me and be glad" (Tehilim 119:74). That is, they became happy when they looked at him and all those wicked USED TO BE fearful of him.

390. However, the eye of Bilaam the wicked was evil in every way. Anywhere he gazed was destroyed as with a flame, since there does not exist such an evil eye in the world as the eye of that wicked one, which was inverse in relation to David's eye.

391. HOW DO WE KNOW THAT THE PUNISHMENT for incest IS LEPROSY? It is written REGARDING SUCH IMMORAL BEHAVIOR: "Therefore Hashem will smite with a scab the crown of the head of the daughters of Zion" (Yeshayah 3:17). It is written REGARDING LAWS CONCERNING THE LEPROUS MARKS: "And for a swelling, and for a scab..." (Vayikra 14:56). AS IT REFERS THERE REGARDING LEPROUS AFFLICTIONS, HERE TOO IT REFERS TO LEPROUS AFFLICTIONS. HOW DO WE KNOW THAT AFFLICTIONS OF A LEPROUS NATURE COME AS A RESULT of thievery? Because it is written: "'I have now produced it,' says Hashem Tzevaot, and it shall enter into the house of the thief...and shall consume it with the timber of it and the stones of it..." (Zechariah 5:4). What causes the consuming destruction of timbers and stones - that is, leprosy? It is written: "And he shall break down the house, the stones of it, and its timber" (Vayikra 14:45).

392. HOW DO WE KNOW THAT AFFLICTIONS OF LEPROUS PLAGUE FOLLOW TO PUNISH an evil tongue? Because it is written: "And Miriam and Aaron spoke against Moses..." (Bemidbar 12:1) and it is written further: "And Aaron looked upon Miriam, and behold, she was leprous" (Ibid. 10). For false witness, HOW DO WE KNOW THAT AFFLICTIONS OF A LEPROUS NATURE FOLLOW? We find that Yisrael testified falsely and said, "These are your Elohim, Yisrael" (Shemot 32:4) in a loud voice, as is written: "There is a noise of war in the camp" (Ibid. 17). Thus, "they put out of the camp everyone with leprosy and everyone that has an issue..." (Bemidbar 5:2). IN BOTH CASES, THE SIMILAR TERM OF "CAMP" IS USED TO GIVE AN INDICATION AND TEACH US AN EQUAL DECREE.

393. About a judge who distorts the law of judgment, HOW DO WE KNOW THAT LEPROSY AFFLICTIONS FOLLOW? Because it is written "As the fire devours the stubble, and as the chaff...and their blossom shall go up as dust ..." (Yeshayah 5:24). What is the reason? "Because they have cast away the Torah law of Hashem Tzevaot" (Ibid.). And 'blossom' means none other than leprosy, as is written: "And if the leprosy breaks (lit. 'blossoms') out abroad" (Vayikra 13:12). If someone infringes on the property or boundary rights of his neighbor or associate, HOW DO WE KNOW THAT LEPROUS AFFLICTIONS COME ABOUT? From Uzziah, who infringed on the rights of the priesthood, as it is written: "The leprosy broke out on his forehead" (Il Divrei Hayamim 26:19). HOW DO WE KNOW THAT someone who incites strife among brothers GETS HIT WITH LEPROSY? Because it is written: "And Hashem plagued Pharaoh" (Bereshheet 12:17), BECAUSE he caused strife between Abraham and Sarah. About an evil eye, HOW DO WE KNOW? This is as we already studied THAT DAVID'S EVIL EYE WAS WOUNDING WITH LEPROSY THOSE WHO WERE NOT FEARFUL OF HASHEM, SO WE HAVE PROOF THAT THE EVIL EYE CAUSES

389. רָשַׁע חַיִּיבָא דְּבַלְעָם, עֵינָא דִּילֵיהּ, הוּא בְּהַפּוּכָא מֵעֵינָא דְּרוּד עֵינָא דְּרוּד הוּא מְרַקְמָא מִכָּל זַיְנֵי גּוּוֹנִין, לֹא הוּא עֵינָא בְּעֵלְמָא שְׁפִירָא לְמַחְזִי, כְּעֵינָא דְּרוּד. כָּל גּוּוֹנִין דְּעֵלְמָא מְנַצְצֵן בֵּיהּ, וְכָלֹא בְּרַחֲמֵיהּ לְמַאן דְּחָלִיל חֲטָאָה, דְּכֹתִיב יְרַאֲךָ יְרַאוּנִי וְיִשְׁמַחוּ. חֲדָאן כִּד חֲמָאן לִי. וְכָל אֵינּוֹן חַיִּיבִין דְּחָלִין מִקְמֵיהּ.

390. אָבֵל עֵינוֹי דְּבַלְעָם חַיִּיבָא, עֵינָא בִישָׂא בְּכָלֹא, בְּכָל אַתְר דְּהוּא מְסַתְּבֵל, כְּשִׁלְהוּבָא שְׂצִי לֵיהּ. דְּהָא לֵית עֵינָא בִישָׂא בְּעֵלְמָא, כְּעֵינָא דְּהוּא רָשַׁע, דְּאִיהוּ בְּהַפּוּכָא מֵעֵינוֹי דְּרוּד.

391. עַל גְּלוֹי עֲרִיזוֹת, דְּכֹתִיב וְשִׁפַּח יְיָ קִדְקוֹד בְּנוֹת צִיּוֹן. וְכֹתִיב וְלִשְׂאֵת וְלִסְפַּחַת. עַל הַגְּנֵבָה, דְּכֹתִיב הוֹצֵאתִיהּ נָאִם יְיָ צְבָאוֹת וּבָאָה אֶל בַּיִת הַגֵּנֵב וְגו' וְכִלְתּוּ וְאֵת עֲצֵיו וְאֵת אֲבָנָיו. מֵאֵן הוּא מְלַה דְּמַכְלָה עֲצִים וְאֲבָנִים. דָּא צְרַעַת. דְּכֹתִיב, וְנָתַן אֶת הַבַּיִת אֶת אֲבָנָיו וְאֵת עֲצָיו.

392. עַל לְשׁוֹן הָרַע, דְּכֹתִיב וְתִדְבֵר מְרִים וְאַהֲרֹן בְּמֹשֶׁה וְגו', וְכֹתִיב וַיִּפֶן אַהֲרֹן אֶל מְרִים וְהִנֵּה מִצּוֹרַעַת. עַל עֲרוֹת שֶׁקֶר, בְּגִין דְּסִהִידוּ יִשְׂרָאֵל שֶׁקֶר, וְאָמְרוּ אֱלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל, בְּקַל תִּקְיֹף, דְּכֹתִיב קוֹל מְלַחְמָה בְּמַחֲנֶה. בְּגִיד, וְיִשְׁלַחוּ מִן הַמַּחֲנֶה כָּל צְרוּעַ וְכָל זָב וְגו'.

393. עַל דִּינֵן דְּמַקְלֵקֵל דִּינָא, דְּכֹתִיב כְּאֶכּוֹל קֶשׁ לְשׁוֹן אִשׁ וְחֹשֶׁשׁ וְגו' וּפְרָחַם כְּאֶבֶק יַעֲלֶה וְגו', מֵאֵי טַעְמָא. כִּי מָאִסוּ אֶת תּוֹרַת יְיָ צְבָאוֹת. וְאִין פְּרָחַם, אֲלֵא צְרַעַת. דְּכֹתִיב, וְאִם פְּרוּחַ תִּפְרַח הַצְּרַעַת. עַל דְּעָאֵל בְּתַחוּמָא דְּחִבְרִיָּה מְנִינָן. מֵעוּזֵיהּוּ. דְּעָאֵל בְּתַחוּמָא דְּכַהוּנָה. דְּכֹתִיב, וְהַצְּרַעַת זָרַחָה בְּמַצְחוֹ. וְעַל דְּמִשְׁלַח מְדַנִּים בֵּין אַחִים. דְּכֹתִיב וַיִּגַּע יְיָ אֶת פְּרַעָה, דְּאִיהוּ שְׁלַח מְדַנִּים בֵּין אַבְרָהָם וְשָׂרָה. וְעַל עֵינָא בִישָׂא, כְּמָה דְּאִתְמַר. וְכִלְהוּ הוּוּ בֵּיהּ בְּהוּא רָשַׁע דְּבַלְעָם.

LEPROUS AFFLICTIONS. All this was applicable to the wicked Bilaam.

394. Come and see that it is written: "To Petor, which is by the river" (Bemidbar 22:5). What is the meaning of "by the river"? HE RESPONDS: He set his evil eye on the river that is in Yisrael, WHICH IS YESOD IN ZEIR ANPIN, as is written: "Behold, I will extend peace to her like a river" (Yeshayah 66:12). Bilaam came upon Petor, WHICH IS MALCHUT OF THE OTHER SIDE, and was provoking them.

395. Rabbi Aba said, Certainly all these things applied to Bilaam, but how do we know that he, BILAAM, was also involved in sexually indecent behavior? HE REPLIES: Because it says, "Behold, these caused the children of Yisrael, through the counsel of Bilaam, to revolt against Hashem..." (Bemidbar 31:16). We have here the idol worship OF PEOR and sexual immorality OF KOZBI, DAUGHTER OF TZUR. HOW DO WE KNOW THAT false testimony APPLIED TO BILAAM? Because it is written: "And knows the knowledge of the most High" (Bemidbar 24:16) and yet he did not know even the thoughts of his beast, BECAUSE HE COULD NOT FIGURE OUT WHY HIS ASS DETOURED FROM THE ROAD. HOW DO WE KNOW THAT the distortion of justice ALSO APPLIED TO BILAAM? Because it is written: "Come therefore, and I will advise you" (Ibid. 14), for it was still debated AND IMPENDS UPON judgment IF YISRAEL IS GUILTY OR NOT. Yet he gave bad advice to harm YISRAEL and that is a deflection of justice, because he counseled harmful things about them AND HE DIDN'T CARE IF HE DID IT.

396. He infringed on what was beyond his boundary rights. WHY DO WE KNOW THAT ABOUT BILAAM? Because it is written: "And I have offered upon every altar a bullock and a ram" (Bemidbar 23:4) and it is written: "I have prepared the seven altars" (Ibid.). IN FACT, THE OFFERING UP OF THE SACRIFICES BELONGED TO THE PRIESTS AND NOT TO HIM. And inciting strife between brothers APPLIED TO HIM AS WELL, BECAUSE HE CAUSED STRIFE between the children of Yisrael and their Father in heaven. Malicious language APPLIED TO HIM, since no one in the world was A MASTER OF SLANDEROUS LANGUAGE as he was, SINCE ALL HIS POWER WAS IN HIS MOUTH. The curse of the Holy Name APPLIED TO HIM, as is written: "While I go to the meeting yonder (Heb. coh)" (Bemidbar 23:15), WHICH MEANS THAT HE WISHED TO UPROOT MALCHUT CALLED "COH" FROM YISRAEL. All these things that were manifest in him also included the evil eye as we studied, and everything was directed against the river of Yisrael THAT IS YESOD IN ZEIR ANPIN. He set his eyes on it to provoke it, TO BEND ITS ABUNDANCE TO HIS OWN EVIL SIDE. "To the land of the children of his people" (Bemidbar 22:5): HE ASKS: Don't we know that this was the land of the children of his people? HE RESPONDS: That is only the secret meaning, to which all the members of his people were attached, as we have studied already.

40. "Of him who has an evil eye"

Rabbi Yosi says that Balak realized that he and his people would fall into the hands of Yisrael because he 'saw' this. Bilaam's knowledge was of the kind that was only understood at night when the lower Sfirot and the asses of the Klipot have dominion.

397. "And Balak the son of Tzipor saw..." Rabbi Yosi opened the discussion with the verse: "Do not eat the bread of him who has an evil eye" (Mishlei 23:6). That applies to Bilaam, WHO WAS EVIL-EYED, and he blessed the children of Yisrael. "Nor desire his dainties" applies to Balak, for whose burnt offerings that he offered before Him, the Holy One, blessed be He, had no desire.

394. ת"ח, מה כתיב, פתורה אשר על הנהר. מאי על הנהר. דיהב עינא בישא, על ההוא נהר, דקיימא בהו בישראל. דכתיב הנני נוטה אליה כנהר שלום. והוא אתא בההוא פתורא, ואגרי בהו.

395. א"ר אבא, כל הני מלין הוו ודאי בבלעם. אבל גלוי עריות מנין, דכתיב, הן הנה היו לבני ישראל בדבר בלעם למסר מעל בני וגו'. הא הכא ע"ז וגלוי עריות. סהדותא דשקרא, דכתיב ויודע דעת עליון, ודעת בהמתו לא הוה ידע. קלקל ית דינא, דכתיב לך איעצך. דהא דינא קיימא, ויהב עיטא בישא לאבאשא, וסטי מן דינא, ואמליך בישין עליהו.

396. עאל בתחומא דלאו היליה, דכתיב ואעל פר ואיל במזבח, וכתיב את שבעת המזבחות ערכתי. משלח מדנים בין אחים, בין ישראל לאביהם שבשמים. לשון הרע, לא הוה בעלמא כגיניה. קללת השם, דכתיב ואנכי אקרה כה. וכלהו הו ביה. עינא בישא כמה דאתמר. וכלא על ההוא נהר דישראל, יהב עינוי לאתגרא ביה. ארץ בני עמו, וכי לא ידענא דארץ בני עמו היא. אלא רזא דא, דכל בני עמו מתדבקן ביה והא אתמר.

397. וירא בלק בן צפור וגו'. רבי יוסי פתח, אל תלחם את לחם רע עין וגו'. דא בלעם, דברין להו לישראל. ואל התאו למטעמותיו, דא בלק, דקודשא ברין הוא לא אתרעי לאינון עליון דאתקין קמיה.

398. Come and see, during the period that Balak saw that Sihon and Og were killed and their country was taken, he noticed ONE MORE THING. HE ASKS: What did he see THAT THE SCRIPTURE says, "saw"? It is only that he realized with his wisdom that he and the five top chiefs of Midian and his people were falling into the hands of Yisrael. He saw, yet did not see CLEARLY. Therefore, he first approached Bilaam, whose power was in his mouth TO BLESS AND CURSE, similar to Yisrael, whose power is in their mouth.

398. ת"ח, בְּשַׁעֲתָא דְחָמָא בְּלַק דְּהָא סִיחוֹן וְעוֹג אֶתְקַטְלוּ, וְאֶתְנָסִיבַת אֶרְעֵהוֹן, חָמָא מַה מְחָא, דְּאִיהוּ אָמַר וַיֵּרָא. אֲלֵא חָמָא בְּחֻכְמַתָּא דִּילִיָּהּ, דְּאִיהוּ וְחֻמְשָׁה עֲלָאֵי דְּמַדְיָן, וְעַמִּיָּהּ, נִפְלִין בִּידָא דְּיִשְׂרָאֵל. חָמָא, וְלֹא יָדַע, וְעַל דָּא אֶקְדִּים לְבַלְעָם, דְּחִילִיָּהּ בְּפֹמִיָּהּ, כְּגֹוֹנָא דְּיִשְׂרָאֵל דְּחִילִיָּהוֹן בְּפֹמִיָּהוֹן.

399. Bilaam was even more loathsome than Balak. He learned only at night the knowledge that he understood. These lower Sfirot and the asses OF THE KLIPOT do not prevail except at the first watch of the night. AND ON THE FIRST WATCH, THE DONKEY BRAYS. Therefore, he possessed the ass of that side, so the donkeys could join with her in the beginning of the night.

399. וְאִמְלוּ בְּלַעַם תְּאִיב הוּא יְתִיר מִבְּלַק. וְהָיָא יָדִיעָא דְּאִיהוּ הוּא יָדַע, בְּלִילִיא הוּא יָדַע, בְּגִין דְּאִינוּן כְּתָרִין תְּתָאִין וְחֻמְרֵי, לָא שְׂכִיחוּ אֲלֵא בְּמִשְׁמְרָה רֵאשׁוֹנָה דְּלִילִיא, וְעַד הוּא לִיָּה אֶתְנָא, דְּהָאֵי גִיסָא, לְאֶתְחַבְּרָא חֻמְרֵי בְּהֵדָה בְּרִישָׁא דְּלִילִיא.

41. "And Elohim came to Bilaam," the appointed minister

We are told that the Elohim that came to Bilaam and to Laban was their appointed minister. Bilaam used the power of his ass to remove himself from the power of God and operate under his own authority. Rabbi Yitzchak relates what Rabbi Yehuda told him about the ten lower Sfirot of the right and the ten of the left. We learn from Rabbi Yosi that Joseph studied the wisdom of the lower Sfirot of the Other Side while he was in Egypt. Rabbi Shimon tells the others that in the future God will tie up the ass that is Yisrael's accuser so that he can no longer harm them. We hear about the Sfirot that pertain to divination and the Sfirot that pertain to enchantment; the ox comes from the aspect of enchantment and the donkey comes from the angle of divination. This is why Bilaam used the ass in his witchcraft to remove himself from God's power. We hear about the angel of compassion that stood in Bilaam's way when he tried to leave God's jurisdiction, and how the angel confounded Bilaam's wisdom and deflected him from his path of witchcraft.

400. You may wonder why we find written: "And Elohim came to Bilaam at night" (Bemidbar 22:9). That is certainly how it is and we already explained that this is the minister that was appointed over them. And he approached him. Similarly, "Elohim came to Laban the Aramaean..." (Bereshheet 31:24) and it is all the same meaning. IT REFERS TO THEIR APPOINTED MINISTER, BECAUSE ELOHIM IS A COMMON NAMESAKE USED EVEN FOR PEOPLE. Therefore, he said to Balak, "Lodge here this night" (Bemidbar 22:8).

400. וְאִי תִימָא, הָא כְּתִיב וַיָּבֹא אֱלֹהִים אֶל בְּלַעַם לַיְלָה. הֲכִי הוּא וְדָאֵי, וְאֹקִימָנָא הָהוּא מְמַנָּא דְּמִמְנָא עֲלֵיָּהּ, וְהוּא הוּא אֶתִּי לְקַבְּלִיָּהּ. כְּגֹוֹנָא דָּא וַיָּבֹא אֱלֹהִים אֶל לָבָן הָאֲרַמִּי וְגו'. וְכֹלָא חַד מִלָּה. בְּגִין דָּא אִיהוּ אָמַר לְרַבְרָבֵי בְּלַק לִינוּ פַּה הַלַּיְלָה.

401. When that appointed minister used to arrive, Bilaam came in to his ass and performed his deeds, and spoke his spells. Then the ass would inform him. He also showed acts, in order that this spirit should dwell on him. What did he show? He knew that donkeys wander around and prevail at the beginning of the night. He then showed that accomplishment and placed his ass at a prepared spot LINED UP AGAINST THE DONKEYS, and accomplished his work. He set the order of his speeches, and he used the ass to tell whoever came in WHATEVER WAS NECESSARY.

401. בֵּינָן דְּהוּא אֶתִּי הָהוּא מְמַנָּא, בְּלַעַם הוּא אֶתִּי לְגַבֵּי אֶתְנִיָּהּ, וְעַבְד עוֹבְדִיָּהּ, וְאָמַר מִלֵּי, וְכַדִּין אֶתְנָא אוֹדְעָא לִיָּהּ. וְאִיהוּ אַחְזֵי עוֹבְדָא לְמִשְׁרֵי עֲלוּי הָהוּא רוּחָא. וּמֵאֵי אַחְזֵי. הוּא הוּא יָדַע דְּחֻמְרֵי שְׁטָאן וְשָׂרָאן בְּקַדְמִיתָא דְּלִילִיא, כְּדִין אַחְזֵי עוֹבְדָא, וְקָאִים לְאֶתְנִיָּהּ בְּאֶתְר מִתְתַּקֵּן, וְעַבְד עוֹבְדוּי וְסַדְר מְלוּי. וְכַדִּין הוּא אֶתִּי מֵאֵן דָּאֶתִּי, וְאוֹדַע לִיָּהּ עַל יָדָא דְּהָיָא אֶתּוֹן.

402. HE INQUIRES: Since one night he already told him, "You shall not go with them" (Ibid. 12), what is the reason that he returned the second time? HE RESPONDS: It is only that they were under jurisdiction of the high authority and we were taught, 'in the path man wishes to follow he is led.' At first, it is written: "You shall not go with them." However, as soon as the Holy One, blessed be He, realized that he wanted to follow, He told him "Rise up, and go with them; but only that word..." (Bemidbar 22:20). What did Bilaam do? All that night he was contemplating and thinking, saying, Where then is my honor if I am tied, THAT IS, IN THE AUTHORITY OF THE ABOVE? He studied his witchcraft all night but could not find an angle that would place him under his own authority, except from the angle of his ass, MEANING THAT WITH THE POWER OF HIS ASS, HE WOULD BE DISCONNECTED FROM THE AUTHORITY ABOVE AND COME INTO HIS OWN AUTHORITY.

403. That is what Rabbi Yitzchak said in the name of Rabbi Yehuda regarding these lower Sfirot: there is right and there is left. From the right angle are the donkeys, WHICH ARE MALES, as we explained, and from the left angle are the asses THAT ARE THE FEMALES. We have learned that there are ten to the right and ten to the left. THAT IS IN ACCORD WITH THE TEN SFIROT OF SANCTITY, as "THE ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHLEET 7:14). That is what Rabbi Yosi said: When Joseph left his father, he was knowledgeable in the higher wisdom in the secret meaning of the sanctified supernal Sfirot. When he reached Egypt and stayed there, he studied also the wisdom of the lower Sfirot OF THE OTHER SIDE, how these of the right and these of the left are linked. That is the ten of the right and the ten of the left, the male and female asses. That is why he told his father what he had learned there, as is written: "And to his father he sent after this manner; ten asses..." (Bereshheet 45:23).

404. Rabbi Yosi said, These TEN of the right are all comprised in that one that is called 'donkey'. That is the same donkey of which is written: "You shall not plow with an ox and an ass together" (Devarim 22:10). That is the same donkey which King Messiah is destined to dominate, as was set in explanation, IN THE MEANING OF WHAT IS WRITTEN: "HUMBLE, AND RIDING UPON AN ASS" (ZECHARYAH 9:9). These TEN of the left are all comprised in the one that is called 'the female ass', because from her end emanates Iryah that causes harm to the children, THAT IS, COLT (HEB. IR), THE FOAL OF AN ASS, as we studied. This is what is written: "Humble, and riding upon an ass, and upon a colt, the foal of an ass (Heb. atonot)." It says "atonot," lacking THE VAV OF PLURAL INDICATION, because the ten are all included in one ASS, AS MENTIONED ABOVE.

405. Rabbi Shimon said that it is written: "Binding his foal to the vine" (Bereshheet 49:11). "Binding...to the vine," MEANING for the sake of the children of Yisrael, who are called 'grapevine', AS IT IS WRITTEN: "YOU HAVE BROUGHT A VINE OUT OF EGYPT" (TEHILIM 80:9). The Holy One, blessed be He, is destined to tie up this Ira, who is the accuser that harms them, since YISRAEL are called "noble vine," as it is written: "And I had planted you a noble vine" (Yirmeyah 2:21). IT IS WRITTEN: "His ass's colt TO THE CHOICE VINE" (Bereshheet 49:11), meaning the one who is an outcome of that ass's side. HE WILL BIND HER AND SUBDUE HER.

402. בִּיּוֹן דְּלִילִיָּא חֲדָא לֹא תִלְךְ עִמָּהֶם, מִטּוֹתַי תְּנִינּוֹת לְהָאִי. אֲלֵא אֵינּוֹן בְּרִשׁוֹתָא דְלַעִילָא קְיֻימוּ, וְהָא תְנִינָן, בְּדֶרֶךְ שְׂאֲדָם רוּצָה לְלַכְתּוּ בְּהַ מְוִלִיכִין וְכוּ'. בְּקִדְמִיתָא בְּתִיב, לֹא תִלְךְ עִמָּהֶם. בִּיּוֹן דְחָמָא קוּדְשָׁא בְרִיךְ הוּא, דְרַעוּתָא הוּא לְמִיָּהֲךָ. אֲלֵל קוּם לְךָ אַתָּם וְאַךְ אַתְּ הַדְּבָר וְגו'. מַה עֲבַד בְּלַעַם כֹּל הַהוּא לִילִיָּא הוּוּ מְהֵרָה וְאָמַר וּמַה אֲנִי הוּא יִקְרָא דִילִי, אִי בְקִטּוּרָא אַחְרָא אַתְקִטְרָנָא. אֲשַׁגַּח כֹּל הַהוּא לִילִיָּא בְחַרְשׁוּי, וְלֹא אֲשַׁבַּח סִטְרָא, דִּיהָא הוּא בְרִשׁוֹתֵיהָ, אֲלֵא מִסְטְרָא דְאַתְנִיָּה.

403. וְהֵינּוּ דַאֲרִי יִצְחָק אָמַר ר' יְהוּדָה, בְּאַלְיִן כְּתָרִין תְּתַאֲיִן אִית יְמִינָא וְאִית שְׂמְאַלָא. מִסְטְרָא דִימִינָא חֲמָרִי, כְּמַה דְאֻקְיָמְנָא. וּמִסְטְרָא דְשְׂמְאַלִי אַתְנִי וְתַאנָא, עֲשֵׂרָה אֵינּוֹן לִימִינָא, וְעֲשֵׂרָה לְשְׂמְאַלָא. וְדַא הוּא דַאֲרִי יוֹסִי, יוֹסֵף בְּדִ אַתְפָּרֶשׁ מֵאַבּוּי, יַדַע בְּחֻכְמָתָא דְלַעִילָא, בְּרִזָּא דְכְתָרִין קְרִישִׁין עֲלֵאִין. בִּיּוֹן דִּיהוּ בְּמִצְרַיִם, אֻלְיָף בְּהֵיָא חֻכְמָתָא דְלַהוֹן, בְּאֵינּוֹן כְּתָרִין תְּתַאֲיִן, הִיךְ אַחֲרֵיךְ אֵינּוֹן דִימִינָא, וְאֵינּוֹן דְשְׂמְאַלָא. עֲשֵׂרָה דִימִינָא וְעֲשֵׂרָה דְשְׂמְאַלָא חֲמָרִי וְאַתְנִי. וּבְגִין כִּךְ רִמּוֹ לְאַבּוּי מִמַּה דְאֻלְיָף תְּמַן, דְכְתִיב וּלְאַבּוּי שְׁלַח כְּזֹאת עֲשֵׂרָה חֲמוּרִים וְגו'.

404. אֲרִי יוֹסִי, אֵינּוֹן דִימִינָא כְּלִילָן כְּלָהוּ בְּחַד, דְאַקְרִי חֲמוּרִי. וְהָאִי הוּא הַהוּא חֲמוּר, דְכְתִיב לֹא תַחְרוֹשׁ בְּשׁוֹר וּבְחֲמוּרִי יַחְדָּיו. וְהָאִי הוּא חֲמוּר, דְזָמִין מְלָכָא מְשִׁיחָא לְמִשְׁלַט עֲלֵיהָ, כְּמַה דְאֻקְיָמְנָא. וְאֵינּוֹן דְשְׂמְאַלָא, כְּלִילָן כְּלָהוּ בְּחַד דְאַקְרִי אַתּוֹן, דִּהָא מִסְטְרָהָא נְפִיק עִירָה, קִטְרוּגָא דְדַרְדְּקִי, כְּמַה דְאֻקְיָמְנָא. וְהֵינּוּ דְכְתִיב, עֲנִי וְרוֹכֵב עַל חֲמוּר וְעַל עִיר בֵּין אַתּוֹנוֹת, אַתְנַת חֶסֶר, עֲשֵׂרָה דְכְלִילָן בְּחַד.

405. וְדַא הוּא דַאֲרִי שׁ, מֵאִי דְכְתִיב אֲסֵרִי לְגַפְּן עִירָה. אֲסֵרִי לְגַפְּן, זָמִין קוּדְשָׁא בְרִיךְ הוּא לְקִשְׂרָא בְּגִינֵיהוֹן דְיִשְׂרָאֵל דְאַקְרוּן גַּפְּן. עִירָה. דְאִיהוּ קְטִיגוּרָא דִילַהוֹן, וּבְגִין דְאַקְרוּן שׁוּרְק, דְכְתִיב וְאֲנֹכִי נִטְעַתִּיךְ שׁוּרְק. בְּנִי אַתְנוּ, הַהוּא דְנְפִיק מִסְטְרָא דִּיהָא אַתּוֹן.

406. The ten of the right and ten of the left that are included in these two, WHICH ARE THE MALE AND FEMALE ASS, AS MENTIONED EARLIER, all pertain to divination. There are ten others of the right and ten of the left that pertain to enchantment. Therefore, it is written: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael" (Bemidbar 23:23). What is the reason? Because "Hashem Elohim is with him" (Ibid. 21), from the aspect of enchantment comes the ox. From the angle of divination comes the donkey. That is the meaning of "ox and an ass." Therefore, because Bilaam knew that he was bound to the other authority THAT IS HIGHER, it said to him: "But only that word..." He found this bad, saying to himself, Where is my honor? Immediately, he examined his witchcraft and could not come up with ANYTHING that would REINTRODUCE HIM to his authority, except this ass.

407. Instantly, "Bilaam rose up in the morning, and saddled his ass" (Bemidbar 22:21) to do his desire with her and the desire of Balak. Therefore, "Elohim's anger burned because he went" (Ibid. 22), "he" precisely, because he has removed himself from His authority, WITH THE HELP OF HIS ASS, AS MENTIONED EARLIER from what he was told: "but only that word WHICH I SHALL SAY TO YOU, SHALL YOU DO" (Ibid. 20). Come and see that this is how it was: because he was granted permission at first and was told to "stand up and go with them," now that he was going, why did "Elohim's anger burned"? It is because "he" in his own authority was going to exclude himself from the One who said to him, "But only that word..."

408. The Holy One, blessed be He, said to him, 'Wicked one, you are hurrying and preparing your gear and hastening to leave My authority. I promise on your life, that you and your ass will remain in My control.' Soon, "the angel of Hashem stood" (SHEMOT 3:2). What is the meaning of: "stood"? Rabbi Aba said, He deviated from his usual skill and adopted another skill, because he was an angel of Mercy AND NOT OF JUDGMENT, AS BILAAM. That is what Rabbi Shimon meant when he said, 'The wicked transform Mercy into Judgment.' Therefore, it is written: "as an adversary" (Bemidbar 22:22), BUT NOT FOR ANOTHER, because that was not his wont, SINCE HE WAS OF THE ATTRIBUTE OF COMPASSION.

409. Rabbi Elazar says, The angel did not act differently and did not leave his usual practice. It is only that the angel was from the merciful side and stood against him. He was interfering with his wisdom and disturbing his wishes. That is the meaning of, "as an adversary." To him, he was an adversary and presented himself as an adversary, but to someone else he was not considered an adversary.

406. וְהָנִי י' מִימִינָא, וְי' מִשְׁמָאלָא, וְאַתְּבָלִילֵן בְּהָנִי תְרִי, כְּלָא אֵינוֹן מִשְׁתַּכְּחֵי בְּקִסָּם. וְאִית עֶשְׂרֵה אַחֲרָנִין דִּימִינָא וְעֶשְׂרֵה דִּשְׁמָאלָא, דְּמִשְׁתַּכְּחֵי בְּנַח"שׁ. וְע"ד כְּתִיב, כִּי לֹא נִחַשׁ בַּיַּעֲקֹב וְלֹא קִסָּם בְּיִשְׂרָאֵל. מ"ט, בְּגִין כִּי יו"י אֱלֹהִיו עִמּוֹ. מִסְטָרָא דְנַח"שׁ, נִפְק שׁו"ר, מִסְטָרָא דְקִסָּם, נִפְק חֲמו"ר. וְדָא הוּא שׁוֹר וְחֲמוֹר, וְע"ד בְּלַעַם, כִּיּוֹן דִּידַע דְּאַתְקִשְׁר בְּרִשׁוֹתָא אַחֲרָא, וְא"ל אַךְ אַתְּ הַדְּבָר וְגו', אַבְאִישׁ לִיָּהּ, וְאָמַר, וּמָה אֲנִי הָיָא יְקָרָא דִּילֵּו. מִיָּד אֶסְתַּבֵּל בְּחֲרָשׁוֹי, וְלֹא אֶשְׁכַּח דִּיָּהּא בְּרִשׁוֹתֵיהּ, אֲלָא הָאִי אַתּוֹן.

407. מִיָּד וַיִּקַּם בְּלַעַם בַּבֶּקֶר וַיַּחְבֹּשׁ אֶת אֲתוֹנוֹ לְמַעַבְד רְעוּתֵיהּ בָּהּ, וּרְעוּתָא דְבִלְקָ. וְעַל דָּא וַיַּחַר אַף אֱלֹהִים כִּי הוֹלֵךְ הוּא. הוּא דִּיּוֹקָא, דְּאַפִּיק גְּרַמְיָה מִרִשׁוֹתֵיהּ, מִמָּה דְאָמַר לִיָּהּ וְאֲךְ אַתְּ הַדְּבָר וְגו'. ת"ח דְּהִכִּי הוּא, דְּהָא בְּקִרְמִיתָא יָהֵב לִיָּהּ רִשׁוֹתָא, וְאָמַר קוּם לָךְ אַתָּם, הִשְׁתָּא דְּהוּא אָזִיל, אֲמַאי וַיַּחַר אַף אֱלֹהִים. אֲלָא בְּגִין דְּהוֹלֵךְ הוּא, הוּא בְּרִשׁוֹתֵיהּ דִּילִיָּהּ, לְנַפְקָא מֵהוּא דְאָמַר לִיָּהּ וְאֲךְ אַתְּ הַדְּבָר.

408. אָמַר לִיָּהּ קוּדְשָׁא בְּרִיךְ הוּא, רִשְׁעָ, אַתְּ מִתְקַן וּמְזַרְזוּ זַיִינְךָ לְנַפְקָא מִן רִשׁוֹתֵי, חַיִּיךָ אַנְתָּ וְאַתְנָךְ בְּרִשׁוֹתֵי תְהוּוֹן. מִיָּד וַיַּתִּיצַב מִלְּאֲךָ יו"י. מַאי וַיַּתִּיצַב. א"ר אַבָּא, נִפְק וְקָאִים בְּאוּמְנוֹתָא אַחֲרָא, מְאוּמְנוֹתָא דִּילִיָּהּ, דְּהָאִי מִלְּאֲכָא דְרַחֲמֵי הוּא. וְהַיִּינוּ דְאָמַר ר' שְׁמַעוֹן, חַיִּיבֵיָא מֵהַפְּכֵי רַחֲמֵי לְדִינָא. לְשַׁטָּן לוֹ, דְּהָא לֹא אוּמְנוֹתָא דִּילִיָּהּ הוּא.

409. אָמַר רַבִּי אֶלְעָזָר, לֹא שְׁנֵי מִלְּאֲכָא, וְלֹא נִפְק מְאוּמְנוֹתָא דִּילִיָּהּ, אֲלָא בְּגִין דְּהוּא הָאִי מִלְּאֲכָא מִסְטָרָא דְרַחֲמֵי, וְקָאִים לְקַבְּלֵיהּ, סְתִיר חֲכְמָתָא דִּילִיָּהּ, וְקַלְקַל רְעוּתֵיהּ. הַה"ד לְשַׁטָּן לוֹ. לוֹ הוּא שְׁטָן, וְאַשְׁתַּכַּח שְׁטָן, אֲבָל לְאַחֲרָא לֹא הוּא שְׁטָן.

410. We studied that Rabbi Shimon said, How much wiser Bilaam was with his witchcraft in relation to the rest of the people in the world. At the time that he was looking for some possible idea to enable him to escape the jurisdiction of the Holy One, blessed be He, specifically it is written: "But only the word." He then took stock of his art in witchcraft and could not find anything besides this ass THROUGH WHICH HE COULD BE HELPED TO ESCAPE THE AUTHORITY OF THE HOLY ONE, BLESSED BE HE. It is written: "And saddled his ass." He loaded his ass with all types of magic and sorcery with which he was familiar, put it on her and made her part of all of them in order to curse Yisrael. Instantly, "Elohim's anger burned because he went." "He" is specific, as we were taught THAT "HE" INDICATES THAT HE LEFT HIS JURISDICTION, AS MENTIONED EARLIER. What did the Holy One, blessed be He, do? He put before him an angel of compassion that would stall and oppose him, and dismantle his witchcraft and sorcery.

411. Come and see: Until now, it is not written Yud Hei Vav Hei, because it is not apparent in his witchcraft and sorcery, as we have already explained. As soon as he had prepared his ass and readied her with appropriate witchcraft, with the aspect of judgment to curse Yisrael, the Holy One, blessed be He, prepared the angel of mercy to oppose him prior to that, and with the name of compassion to confound his wisdom and to divert his ass from that direction, as is written: "And the ass turned aside out of the way" (Bemidbar 22:23). "Out of the way" is precise, MEANING FROM HIS PATH OF WITCHCRAFT. That is why it does not say, 'The angel of Elohim', but rather "the angel of Hashem," Yud Hei Vav Hei that is indicative of mercy.

412. The Holy One, blessed be He, said, 'Wicked one, you have loaded your ass with your witchcrafts, with several aspects of judgments against My children. I will remove your load and remove you from this direction.' Quickly, He advanced the angel of compassion as an adversary to him, precisely as we studied AND NOT TO ANYONE ELSE, AS MENTIONED EARLIER.

42. "And the ass saw the angel of Hashem"

When Rabbi Yitzchak wonders why the ass was able to see the angel and yet the supposedly wise Bilaam was not, Rabbi Yosi says the wicked should not gaze at a holy sight. They talk about Bilaam falling down before he saw his visions, and having his eyes open at the time, but as they do not know the correct interpretation of this they go to see Rabbi Shimon.

413. "And the ass saw the angel of Hashem..." (Bemidbar 22:25). Rabbi Yitzchak said, How come THE ASS saw and Bilaam, who was so wise, did not see? Rabbi Yosi said, Heaven forbid that the wicked should gaze at a holy sight. HE SHOULD BE ABLE TO PERCEIVE AN ANGEL OF HASHEM. He said to him, If so, why is it written: "Falling down, but having his eyes open" (Bemidbar 24:4)? He said to him, I have not heard anything about this, and I do not wish to say on my own. He said, I heard that when he needed to see, he fell, and then saw. BY THE ANGEL, he was not required to look AND THAT IS WHY HE DIDN'T SEE.

410. תָּאנָא, אר"ש, כְּמָה חֲכִים הָיָה בִלְעָם בְּחַרְשׁוֹי, עַל כָּל בְּנֵי עֲלָמָא, דְּהָא בְּשַׁעְתָּא דְּאִשְׁגַּח, לְאִשְׁכַּח עֵיטָא לְנַפְקָא מִרְשׁוּתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, מֵהֵיכָא מְלָה דְכִתִּיב, וְאֵךְ אֵת הַדְּבָר וְגו'. אִסְתַּבֵּל בְּחַרְשׁוֹי, וְלֹא אִשְׁכַּח בְּרֵהִי אֶתוֹן, מֵה כְּתִיב, וַיַּחְבוֹשׂ אֶת אֶתוֹנוֹ, אֲטַעֵן לָהּ בְּכָל חַרְשֵׁינִי, וּבְכָל קְסָמִין דְּהוּהָ יָדַע, וְאֵעִיל בָּהּ, וְאִכְלִיל לָהּ מִכְּלֵהוּ, בְּגִין לְמִילֵט לְהוּ לְיִשְׂרָאֵל. מִיָּד וַיַּחַר אֵף אֱלֹהִים כִּי הוֹלֵךְ הוּא. הוּא דִּיּוֹקָא כְּמָה דְאִתְמַר. מֵה עֶבֶד קוּדְשָׁא בְּרִיךְ הוּא, אֶקְדִּים לְמַלְאָכָא דְרַחֲמִי. לְקִיּוּמָא לְקַבְּלֵיהּ, וַיִּסְתִּיר חַרְשׁוֹי וְקְסָמוֹי.

411. ות"ח, דְּעַד הַשְׁתָּא לֹא כְּתִיב יוּי וְלֹא אֶתְחַזִּי בְּקְסָמוֹי וְחַרְשׁוֹי. וְהָא אִוְקְמוּהּ. וְהַשְׁתָּא בֵּינּוֹן דְּאִתְקִין אֶתְנִיָּה, וּזְרָזָה בְּתַקּוּנֵי חַרְשׁוֹי, בְּסַטְרָא דְרִינָא לְמִילֵט לְיִשְׂרָאֵל, אֶקְדִּים קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאָכָא דְרַחֲמֵי לְקַבְּלֵיהּ, וּבְשֵׁמָא דְרַחֲמֵי, בְּגִין לְסַתּוּר חֲכָמְתָא דִּילֵיהּ, וְלֹאֲסַטְאָה לְאֶתְנִיָּה מֵהוּא אֶרְחָא, כְּמָה דְכִתִּיב, וַתֵּט הָאֶתוֹן מִן הַדְּרֶךְ. מִן הַדְּרֶךְ דִּיּוֹקָא. וְעַל דָּא לֹא כְּתִיב וַיִּתְּיַצֵּב מַלְאָךְ הָאֱלֹהִים, וַיַּעֲמֹד מַלְאָךְ הָאֱלֹהִים, אֶלֹא מַלְאָךְ יוּי דְרַחֲמֵי.

412. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, רְשַׁע, אֵת אֲטַעֲנָת לְאֶתְנַךְ בְּחַרְשֶׁךְ, בְּכַמְה סְטְרֵי דִּינֵי לְקַבֵּל בְּנֵי. אָנָּא אַעֲבַר טְעוּנְךָ, וַיְהִי מֵאֶרְחָא דָּא, מִיָּד אֶקְדִּים מַלְאָכָא דְרַחֲמֵי לְשַׁטֵּן לוֹ. לוֹ דִּיּוֹקָא. כְּמָה דְאִתְמַר.

413. וַתֵּרָא הָאֶתוֹן אֶת מַלְאָךְ יוּי וְגו'. אָמַר רַבִּי יִצְחָק, וְכִי אָמְאֵי חֲמָתָא הִיא, וּבִלְעָם דְּהוּהָ חֲכִים כָּל כֵּן לֹא חֲמָא. אָמַר רַבִּי יוֹסִי, ח"ו דְּהוּא רְשַׁע יִסְתַּבֵּל בְּחִיזוֹ קְדִישָׁא. אָמַר לֵיהּ, אִי הֲכִי, הָא כְּתִיב נוֹפֵל וּגְלוֹי עֵינָיִם. אָמַר לֵיהּ לֹא שְׁמַעְנָא בְּהָא מִיָּדִי וְלֹא אִימָא. א"ל אָנָּא שְׁמַעְנָא, דְּכַד הוּהָ אֲצַטְרִיךְ לְאִסְתַּבְּלָא, הוּהָ נְפִיל וְחָמִי. וְהַשְׁתָּא לֹא אֲצַטְרִיךְ לְאִסְתַּבְּלָא.

414. He said to him, If so, then BILAAM was in a higher level than all the other faithful prophets, because he was "having his eyes open," seeing and observing the glory of the Holy One, blessed be He. Didn't Rabbi Shimon say that Bilaam with his witchcraft understood the lower Sfirot below, as it is written: "Bilaam also, of the son of Beor, the soothsayer" (Yehoshua 13:22). The scripture calls him "soothsayer"; that is, soiled filth, and how could he gaze at the glory of his Master? Furthermore, didn't Rabbi Shimon say that he beheld temporarily, as is written: "Then Hashem opened the eyes of Bilaam." His eyes became bent (changed) and you say that he had to see with his eyes open, observing the glory of the Holy One, blessed be He.

415. He said to him, I take back what I said against you. My words and yours need to be polished AND CLARIFIED. The secrets of the Torah are definitely lofty and people of the world have no clear understanding of them. It is therefore not permissible to proceed to expound on a topic in Torah before hearing and understanding the matter properly and clearly. They came to Rabbi Shimon and discussed the matter with him.

43. Aza and Azazel, "falling down, but having his eyes open"

Rabbi Shimon explains to the rabbis that when God wished to create man many of the angels told Him that man would sin, and others asked him, 'What is man, that you are mindful of him?' God said that He wished to create man, and that man would be in their own image and would have wisdom higher than the angels. When Adam sinned, Aza and Azazel complained to God about it, so He dropped them from heaven and reduced their holiness. Angels are capable of enduring only through the higher light that sustains them, and when their level was dropped the glow of their light was reduced. Rabbi Shimon talks about the manna that fell to feed the children of Yisrael in the wilderness, and says that it was from the dew that filtered down; when it encountered the air of this world its glow was reduced and it solidified. He goes on to say that when God saw how Aza and Azazel were misleading the world He buried them in the dark mountains, from where they still teach people witchcraft and divinations; Laban and Bilaam learned from them. When Torah says that Bilaam heard "the words of El" this meant the words that Aza and Azazel related of God's words that they had learned when still in heaven. Rabbi Shimon tells us that "falling down" refers to Aza and "having his eyes open" refers to Azazel. He concludes by saying that the Shechinah dwells only in a holy place that is deserving of it.

416. He opened the discussion with the verse: "What is man, that You are mindful of him..." (Tehilim 8:5). It was explained that the appointed ministers said this at the time when it was the wish of The Holy One, blessed be He, to create the human being. THEN He called many classes of the serving angels and sat them in His presence. He told them, 'I wish to create Adam', and they said, "Nevertheless man abides not in honor..." (Tehilim 49:13). The Holy One, blessed be He, extended his finger and put them in fire. He had other classes sit in His presence. He said to them, 'I wish to create man'. They replied, 'What is man, that You are mindful of him? What are the functions of this man? He replied to them' I WISH TO CREATE ADAM, who will be in Our own image. And his wisdom will be above your wisdom'.

414. אָמַר לֵיהּ, אִי הָכִי, בְּרָגָא עֲלָא יְתִיר הוּה עַל כָּל נְבִיאֵי מְהִימְנוּתָא, דְּאִיהוּ גְלוּי עֵינִים, חָמִי וְאֶסְתַּבֵּל בִּיקְרָא דְקוּדְשָׁא בְרִיךְ הוּא. וְהָא ר' שְׁמַעוֹן אָמַר, בְּלַעַם בַּחֲרָשׁוּי, הוּה יָדַע בְּאִינוּן כְּתָרִין תְּתָאִין דְּלִתְתָּא, בְּמָה דְכְתִיב וְאֵת בְּלַעַם בֶּן בְּעוֹר הַקּוֹסֶם, קוֹסֶם קְרִינֵיהּ קְרָא, דְּטַנּוּפָא דְטַנּוּפִי, הִיךְ יִסְתַּבֵּל בִּיקְרָא דְמֵאֲרִיָּה. וְעוֹד, הָא אָמַר רַבִּי שְׁמַעוֹן, בְּחִיזוּ חָד דְחָזָא לְמוֹם שְׁעֵתָא, דְכְתִיב וַיִּגַּל יְיָ אֶת עֵינָי בְּלַעַם, אֶתְעַקִּימוּ עֵינָיו, וְאֵת אִמְרַת דְּהוּה חָמִי בְּגִלוּי דְעֵינָיו, וְאֶסְתַּבֵּל בִּיקְרָא דְקוּדְשָׁא בְרִיךְ הוּא.

415. א"ל, אָנָּא אֶהְדְרָנָא לְקַבְּלָךְ. הִירִי וְדִירָךְ בְּעֵי צְחוּתָא. וְדָאֵי רְזֵי אֹרְיִיתָא עֲלָאִין, וְלֹא יִכְלִין בְּנֵי עֲלָמָא לְמִיקָם עֲלִיָּהוּ. בְּגִין כֶּךָ אֲסִיר לְאֶקְדָּמָא בְּמֵלָה דְאֹרְיִיתָא, עַד דִּישְׁמַע מְלָה וַיִּדַע לָהּ עַל בּוֹרִיָּיהָ. אֲתוּ לְקַמֵּיהּ דְר"ש אָמְרוּ מְלָה קַמֵּיהָ.

416. פְּתַח וְאָמַר, מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ וְגו', הָאֵי קְרָא אֹקְמוּהָ, דְמִמְנָן דְעֲלָמָא אֲמַרוּהָ, בְּשַׁעֲתָא דְסִלִּיק בְּרַעוּתֵיהּ דְקוּדְשָׁא בְרִיךְ הוּא לְמַבְרֵי אֲנָשָׁא. קְרָא לְכַתּוּת כְּתוּת דְמֵלְאֲכֵי עֲלָאָה, וְאוֹתִיב לֹון קַמֵּיהָ. אָמַר לֹון, בְּעֵינָא לְמַבְרֵי אָדָם. אָמְרוּ קַמֵּיהָ, וְאָדָם בִּיקַר בַּל יִלִּין וְגו'. אוּשִׁיט קוּדְשָׁא בְרִיךְ הוּא אֲצַבְעָא דִּילֵיהּ, וְאוֹקִיר לֹון. אוֹתִיב כְּתוּת אַחֲרָנִין קַמֵּיהָ, אָמַר לֹון בְּעֵינָא לְמַבְרֵי אָדָם. אָמְרוּ קַמֵּיהָ, מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ. מָה טִיבוּ דב"נ דָּא. אָמַר לֹון, ב"נ דִּיהָא בְּצִלְמָא דִּידָן, דִּיהָא חֲכַמְתָּא דִּילֵיהּ, עֲלָאָה מִחֲכַמְתְּכוּן.

417. As soon as Adam was created and sinned, and left His presence with his judgment sentence, Aza and Azael approached. They said to Him, We have a redress to complain about to You. Here is the man that You created and he sinned against You. He replied to them, 'If you would have been with them, you would have been worse than him.' What did the Holy One, blessed be He, do? He dropped them from heaven by reducing their level of holiness.

418. Rabbi Shimon said, Now I will return to your difficulty that you asked about, what Bilaam was saying, "falling down, but having his eyes open." If we say that this was not so, BUT RATHER he just gave praise to himself, how would the Holy One, blessed be He, write a lie in the Torah? If it was true, how could the wicked one be benefiting by praise of the highest level, above all the prophets of the Faith? In addition, doesn't the holiness of the above only dwell on a place that is appropriate for it, AND NOT ON THIS CONTAMINATION?

419. Now, I will return to the earlier matter. After the dropping OF AZA AND AZAEL from their holy level by the Holy One, blessed be He, they erred after the women of the world and misled the world. Here we need to study and observe, as we find written: "Who makes the winds His messengers..." (Tehilim 104:4). Here, these angels were messengers. How could they exist on the earth? HE REPLIES: Just come and see. All the angels above do not stay, and are capable of enduring only through the higher light that illuminates for them and sustains them. If that light of the above is cut off from them, they cannot exist. Most certainly, these ANGELS, which the Holy One, blessed be He, dropped lower, and from whom He removed that high light from above, would have their glow changed. CONSEQUENTLY, when they dropped lower and were under the dominance of the worldly air, they transformed to another level.

420. Come and see the manna that came down for Yisrael in the wilderness. That manna was from the dew above that filtered down from the most concealed Atik, THAT IS, KETER. When it came down, its light was illuminating in the whole universe and from it were sustained and fed the field of apples, THAT IS MALCHUT, and the higher angels. When the manna came lower down and the air of the world affected it, it gelled and its glow changed. It was not glowing any more, only as it says, "And the manna was like coriander seed ..." (Bemidbar 11:7). The atmosphere had even more of an effect on the angels THAT WERE DROPPED LOWER BY THE HOLY ONE, BLESSED BE HE, as soon as they descended. They were transformed from that earlier level in which they were.

417. בֵּינָן דְּבְרָא אָדָם, וְחָטָא, וְנִמְקַ בְּדִימוּס קַמִּיהּ, אֲתוּ עֲזָ"א וְעֲזָ"אֵל, אָמְרוּ קַמִּיהּ, פְּתַחוּן פּוּה אִית לָן גַּבְרָ, הָא ב"נ דְּעֵבְדַת חֲטִי קַמָךְ. אָמַר לְהוּ, אֲלִמְלִי תְהוּוֹן שְׂכִיחִי גַבְיִיהוּ וְכוּ'. מַה עֵבֵד קוֹדְשָא בְרִיךְ הוּא. אֲפִיל לֹון מְדַרְגָא קְדִישָא דְלְהוֹן מִן שְׁמִינָא.

418. אָמַר ר"ש, הַשְׁתָּא אֲהֲרַנָא לְתִיבְתִיבּוּ. דְּבַלְעָם אָמַר נּוֹפֵל וְגַלּוּי עֵינִים, אִי נִימָא דְלָא הוּהּ הָכִי, וְשִׁבּוּחֵי קָא מְשַׁבַּח גְּרַמִּיהּ, הֵיךְ יִכְתּוּב קוֹדְשָא בְרִיךְ הוּא מְלָה בְדִיבָא בְּאוֹרֵינָתָא. וְאִי מְלָה דְקָשׁוּט הִיא, הֵיךְ יִשְׁתַּבַּח הֵהוּא רָשַׁע בְּדַרְגָא עֲלָאָה עַל כָּל נְבִיאֵי מְהִימְנוּתָא. וְעוֹד, דְּהָא לָא שְׂרִינָא קְדוּשָׁה דְלְעִילָא, אֲלָא בְּאַתְרֵיהּ דְּאַתְחוּזֵי לִיהּ.

419. הַשְׁתָּא אֲהֲרַנָא לְמְלָה קְדַמָּאָה. בְּתַר דְּאֲפִיל לֹון קוֹדְשָא בְרִיךְ הוּא, מֵאַתְרַ קְדִישָא דְלְהוֹן. טַעוּ בְּתַר נְשִׁי עֲלָמָא, וְאַטְעוּ עֲלָמָא. הָכָא אִית לְאַסְתַּכְלָא, וְהָא כְּתִיב עוֹשֶׂה מְלֹאכֵי רוּחוֹת וְגו'. וְהָא אֲלִין מְלֹאכֵין הוּוּ, אִיךְ יִכִּילוּ לְאַתְקִיּוּמָא בְּאַרְעָא. אֲלָא ת"ח, כָּל אִינוּן דְלְעִילָא, לָא קִיּוּמִין, וְלָא יִכְלִין לְמִיקָם, בְּרַ בְּנִהוּרָא עֲלָאָה דְנִהִיר לֹון, וְקִיּוּם לֹון. וְאִי פְסִיק מְנִייהוּ הֵהוּא נְהוּרָא דְלְעִילָא, לָא יִכְלִין לְמִיקָם. כָּל שְׁכָן אֲלִין דְּאֲפִיל לֹון קוֹדְשָא בְרִיךְ הוּא. וּפְסִק מְנִייהוּ הֵהוּא נְהוּרָא דְלְעִילָא, דְּאַשְׁתַּנִּי זִיווּיֵהוּ. וְכַךְ נְחַתּוּ וְשִׁלִּיט בְּהוּ אֹוִירָא דְעֲלָמָא, אֲשֶׁתְּנוּ בְּדַרְגָא אַחְרָא.

420. ת"ח, מִנָּא דְהוּהּ נְחִית לְהוּ לְיִשְׂרָאֵל בְּמַדְבְּרָא, הֵהוּא מִנָּא הוּהּ, מְטַלָא דְלְעִילָא, דְּהוּהּ נְחִית מְעַתִּיקָא סְתִימָא דְכָל סְתִימִין. וְכַד הוּהּ נְחִית, הוּהּ נְהוּרִיהּ נְהִיר בְּכִלְהוּ עֲלִמִין, וּמְנִיָּה אֲתוּן חֲקַל דְּתַפְחִין, וּמְלֹאכֵי עֲלָיִ. וְכַד הוּהּ נְחִית לְתַתָּא, וְשִׁלִּיט בֵּיהּ אֹוִירָא דְעֲלָמָא, אֲגַלִּיד, וְאַשְׁתַּנִּי זִיוֵיהּ, וְלָא הוּהּ זִיוֵיהּ אֲלָא כְּמַה דְכְּתִיב וְהֵמֵן כְּזָרַע גֵּד הוּא וְגו', וְלָא יִתִּיר. וְכָל שְׁכָן מְלֹאכֵין, בֵּינָן דְּנְחַתּוּ וְשִׁלִּיט בְּהוּ אֹוִירָא, אֲשֶׁתְּנוּ מֵהֵהוּא דְרַגָא קְדַמָּאָה דְהוּוּ.

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421. What did the Holy One, blessed be He, do? He saw that they, AZA AND AZAEL, were misleading the world. He bound them with chains of steel in the dark mountains. Where are they situated? In the valley of the mountains. He placed Aza there and threw the darkness in his face. When the Holy One, blessed be He, bound them, he provoked the anger towards the above. AS A RESULT, the Holy One, blessed be He, dropped him in the depth to his neck and threw darkness in his face. He placed Azael, who did not provoke the anger, next to Aza and illuminated the darkness for him.

422. The inhabitants of the world that know the location OF AZA AND AZAEL visit them. They teach people witchcraft, divinations by omens and signs and by charms. These dark mountains are referred to as the mountains of old. What is the reason? Because the darkness preceded the light. That is why the dark mountains are called "Mountains of old." Laban and Bilaam learned witchcraft from them and that is what Bilaam said, "Balak the king of Moab has brought me from Aram, out of the mountains of old" (Bemidbar 23:7).

423. Come and see that Bilaam used to praise himself from this location, and said, "The saying of him who hears the words of El..." (Bemidbar 24:16). Aza and Azael used to tell people about these higher matters of knowledge which they acquired earlier WHEN THEY WERE above IN HEAVEN. They used to reveal and relate information from the holy world where they were. That is what it says, "Who hears the words of El." It is not written: 'who hears the voice of El', but rather, "the words of El." These are the speeches and stories that AZA AND AZAEL used to relate of Him, FROM EL, SIMILAR TO someone who comes from listening to a discourse IN A SEMINAR. They ask him, Where did you come from? He says, From listening to the speeches of the Holy King. The same is the meaning of: "who hears the words of El" and "knows the knowledge of the most High" (Ibid.) that he knew the timing when judgment impends on the world and focuses on that time with his witchcraft.

424. "Who sees the vision of Shadai" (Ibid.). What is meant by "vision of Shadai"? These are "falling down" and "having his eyes open," which refer to Aza and Azael. "Falling down" is Aza. WHY WAS HE CALLED "FALLING"? That is because the Holy One, blessed be He, stuck him into the depths of darkness to his neck, as we mentioned, and darkness gets hurled into his face. That is why he is referred to by "falling down," because he fell from heaven and next he fell once more into the depths of darkness. Azael is "having his eyes open," because he was not covered with darkness, because he neither provoked nor angered like the one before, MEANING AZA. Bilaam referred to them by the words, "the vision of Shadai," which are "falling down" and "having his eyes open."

421. מֵה עֶבֶר קוֹדֵשׁא בְּרִיךְ הוּא. חָמָא דְאִטְעִינן עֲלֵמָא, קָשֶׁר לֹון בְּשִׁלְשָׁלַי דְּפִרְזָלָא בְּטוֹרָא דְחָשׁוּכָא, בְּאֵן אֲתֵר יִתְבִי. בְּעֵמִיקָא דְטוֹרֵי. אוֹתִיב לִיָּה לְעִזָּא, וְרַמֵי חָשׁוּכָא דְאַנְפִין. בְּגִין דְהָהִיא שְׁעֵתָא דְקָשֶׁר לֹון קוֹדֵשׁא בְּרִיךְ הוּא, אֲתַתְקַף וְאַרְגִיז כְּלָפֵי מַעְלָה, וְקוֹדֵשׁא בְּרִיךְ הוּא אֲפִיל לִיָּה בְּעוֹמְקָא עַד קַדְלֵיהּ, וְזָרִיק חָשׁוּכָא בְּאַנְפּוּי. עִזָּא לְ דֵלָא אֲתַתְקַף, אוֹתִבִּיהּ גְבִיָּהּ, וְנָהִיר לִיָּה חָשׁוּכָא.

422. וּבְנֵי עֲלֵמָא דִידְעִין אֲתַרְוִיהוּ, אֲתִינן לְגַבִּיָּהוּ, וְאוֹלְפִין לֹון לְבֵנֵי נְשָׂא חֲרָשִׁין וְנַחְשִׁין וְקִסְמִין. וְאַיְנוּן טוֹרֵי חָשׁוּכָא, אֲקָרוּן הַרְרֵי קֶדֶם. מ"ט. בְּגִין דְחָשׁוּכָא אֲקָדִים לְנְהוֹרָא. וּבג"כ, טוֹרֵי חָשׁוּכָא, הַרְרֵי קֶדֶם אֲקָרוּן. לְבָן וּבִלְעָם מְנַיְהוּ אוֹלְפֵי חֲרָשִׁין. וְהֵינּוּ דְאָמַר בְּלָעָם, מִן אֲרָם יִנְחֵנִי בְּלַק מְלַךְ מוֹאָב מֵהַרְרֵי קֶדֶם וְגו'.

423. ת"ח, בְּלָעָם הוּהוּ קָא מְשַׁבַּח גְּרַמִּיהּ מֵהָאֵי אֲתֵר, וְאָמַר נָאִם שׁוֹמֵעַ אֲמַרִי אֵל וְגו'. בְּגִין דְעִזָּא אֵל וְעִזָּא ל', אֲמַרִי לְאַיְנוּן בְּנֵי עֲלֵמָא, מְאִילִין מְלִין עֲלָאִין, דְהוּוּ יִדְעֵי בְקַדְמִיתָא לְעִילָא. וּמִשְׁתַּעֵי מֵעֲלֵמָא קְדִישָׁא דְהוּוּ בִיָּה, הַה"ד שׁוֹמֵעַ אֲמַרִי אֵל. שׁוֹמֵעַ קוֹל אֵל, לֹא כְתִיב, אֵלָא אֲמַרִי אֵל, אִינּוּן אֲמִירָן דְאֲמַרִי מְנִיָּה. מֵאֵן דְאֲתֵי מְפָרְקָא, וְשָׁאֲלִין לִיָּה מֵאֵן אֲתֵי אֲתֵי. אָמַר, מְלַמְשִׁמַּע מְלִין דְמִלְכָא קְדִישָׁא. כִּךְ נָאִם שְׁמַע אֲמַרִי אֵל. וְיִודַע דַּעַת עֲלִיוּן, דְהוּוּ יִדְעַ שְׁעֵתָא דְתַלְוִיא דִינָא בְּעֲלֵמָא, וּמְכוּיָן שְׁעֵתָא בְּחֲרָשׁוּי.

424. אֲשֶׁר מַחְזָה שְׁדֵי יַחְזָה, מֵאֵן מַחְזָה שְׁדֵי. אֲלִין אִינּוּן נְפֵל וּגְלוּי עֵינִים. וְאַלִין אִינּוּן עִזָּא וְעִזָּא ל'. נְפֵל: דָּא עִזָּא, דְאֵעֲמִיק לִיָּה קוֹדֵשׁא בְּרִיךְ הוּא בְּעוֹמְקָא חָשׁוּכָא, וְיִתִיב בְּעוֹמְקָא עַד קַדְלֵיהּ כְּדַקְאֲמָרָן, וְחָשׁוּכָא אֲזַדְרַק בְּאַנְפּוּי. וְעַל דָּא אֲקָרִי נּוֹפֵל. נְפֵל זְמַנָּא חֲדָא מִן שְׁמִיא, וְנְפֵל זְמַנָּא אַחְרָא, לְבַתֵּר, בְּעוֹמְקָא דְחָשׁוּכָא. עִזָּא ל': הוּא גְלוּי עֵינִים, דְהָא לֹא אֲזַדְרַק חָשׁוּכָא עֲלֵיהּ, דֵּלָא אֲתַתְקַף, וְלֹא אֲרְגִיז כְּהוּוּא דְלְעִילָא. וּבִלְעָם קְרִי לֹון מַחְזָה שְׁדֵי, דְאִינּוּן נְפֵל וּגְלוּי עֵינִים.

425. During that period of time, there was nobody in the world who visited with them, AZA AND AZAEL, except for him, BILAAM, who would daily seal himself away with them in those mountains. That is why it says, "Balak the king of Moab has brought me from Aram, out of the mountains of old," specifically from "the mountains of old," WHICH ARE THE MOUNTAINS OF THE DARKNESS, AS MENTIONED, and not from the land of the people of the east (also: 'of old').

426. Rabbi Shimon said, How many times I have said this and the friends do not observe that the Holy One, blessed be He, allows his Shechinah to dwell only in a holy place, a place that is deserving for it. That is how the Holy One, blessed be He, proclaims and says, "There must not be found among you anyone that makes his son or his daughter to pass..." (Devarim 18:10). And he, BILAAM, comes to mix among them. Praised is the lot of Yisrael that the Holy One, blessed be He, sanctified them to dwell among them and it is written: "For Hashem, your Elohim walks in the midst of your camp..." (Devarim 23:15). Because He walks in the midst of your camp, it is also written: "Therefore shall your camp be holy" (Ibid.) and it is written: "And be holy ..." (Vayikra 20:7). It is also written: "Defile not yourselves in any of these things..." (Vayikra 18:24), and it is further written: "and therefore I abhorred them..." (Vayikra 20:23), because I can not come near to them and they cause me to dwell without. Praised is Yisrael's lot and praised is the holy faithful prophet's lot. They are sanctified and they have a part to benefit in the higher holiness.

44. "And the ass saw the angel of Hashem," part two

Rabbi Shimon says that the mission of the angel was intended both to help the ass and to punish Bilaam. From the rabbis we learn several meanings of this event and of the ass's deviation from the path of witchcraft. Rabbi Aba talks about the four colors that adorn Malchut when she wants to unite with Zeir Anpin, and about the twelve boundaries. We hear the esoteric description of the rows of towers and the movement of the wheels and the ascension and descent of the crowns. When the mating draws blessings from above those blessings all flow to the children of Yisrael, who send part of them to sustain the other nations. That residue is the meaning of "a path of the vineyards," toward which Bilaam had turned his ass. The angel blocked that path to prevent him from drawing energy from there. Rabbi Chiya tells us that the speech of the ass made Bilaam realize that his power had been broken, since it was God who made the ass speak. Because Bilaam responded to the silly ass he showed himself to be a fool.

427. "And the ass saw the angel of Hashem standing in the way, and his sword drawn in his hand" (Bemidbar 22:23). "In the way" means in that path into which his was sinking, THE WAY OF WITCHCRAFT AND SORCERY. "And his sword drawn in his hand": HE ASKS, If his mission was against the ass, what need was there for the sword? If his intentions were against Bilaam, why did the ass notice him but Bilaam was unable to perceive him? HE RESPONDS: It must be that his mission was intended against all, BOTH TO THE ASS AND TO BILAAM. The angel came before the ass to help her out from the way it was loaded, MEANING THE WITCHCRAFT AND SORCERY THAT WERE PLACED ON THE ASS. How DID HE RELIEVE HER? With compassion. And he stood against Bilaam to punish him about his intention to follow his own authority rather than the authority of the above.

425. וּבַהֲהוּא זְמַנָּא, לֹא אִשְׁתָּאֵר בְּעֵלְמָא, דִּישְׁתַּכַּח גְּבִייהוּ, בַּר אִיהוּ. וּבְכָל יוּמָא, הָוָה אִסְתִּים בְּאִינוּן טוּרֵי עַמְהוּן. הַהֲרִי, יִנְחֲנִי בְּלֶךְ מֶלֶךְ מוֹאֵב מֵהַרְרֵי קֶדֶם. מֵהַרְרֵי קֶדֶם וְדַאי, וְלֹא מֵאַרְץ בְּנֵי קֶדֶם.

426. אַר"ש, כְּמָה זְמַנִּין אַמִּינָא מְלָה דָא, וְלֹא מִסְתַּבְּלֵי חֲבַרְיָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא לֹא שְׂרִיא שְׂכִינְתָא, אֲלֵא בְּאַתֵּר קְדִישָׁא, בְּאַתֵּר דְּאַתְחֻזִּי לְשְׂרִיא עֲלוּי. וְכֵן קוּדְשָׁא בְּרִיךְ הוּא מְכַרִּיז וְאָמַר, לֹא יִמְצֵא בְּךָ מַעֲבִיר בְּנוּ וְגו'. וְהוּא אֲתִי לְאַתְעַרְבָא בְּהַדְרִייהוּ. אֲלֵא זְכָאָה חוּלְקִיהוּן דִּישְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא קְדִישׁ לֹוּן לְשְׂרִיא בִּינְיִיהוּ. וְהִינּוּ דְכַתִּיב, כִּי יִי' אֱלֹהֶיךָ מִתְהַלֵּךְ בְּקֶרֶב מַחְנֶיךָ וְגו'. וּבְגִין דְּהוּא מִתְהַלֵּךְ בְּקֶרֶב מַחְנֶיךָ, כְּתִיב וְהָיָה מַחְנֶיךָ קְדוֹשׁ וְגו'. וְכַתִּיב וְהִייתֶם קְדוֹשִׁים וְגו'. וְכַתִּיב אֵל תִּטְמְאוּ בְּכָל אֱלֹהֵי וְגו'. וְכַתִּיב וְאֶקֶץ בָּם וְגו'. דְּלֹא יְכִילְנָא לְקַרְבָּא גְּבִייהוּ, וְשָׂרוּ לִי לְבַר. זְכָאָה חוּלְקִיהוּן דִּישְׂרָאֵל, וְזְכָאָה חוּלְקִיהוּן דְּנִבְיָאֵי מֵהִימְנֵי קְדִישֵׁי, דְּאִינוּן קְדִישִׁין, וְאִית לֹוּן חוּלְקָא לְאַשְׁתַּמְשָׁא בְּקְדוּשָׁה עֲלָאָה.

427. וְתֵרָא הָאֲתוּן אֶת מְלֹאךְ יִי' נֶצֶב בְּדֶרֶךְ וְחֲרָבוֹ שְׁלוּפָה בְּיָדוֹ, בְּדֶרֶךְ, בְּהוּא אֲרַחָא דְּהוּוּ אִשְׁתַּקַּע בְּגוּוּהָ. וְחֲרָבוֹ שְׁלוּפָה בְּיָדוֹ, וְכִי אִי אִיהוּ נְמִיק לְקַבִּיל הָאִי אֲתוּן, מְאִי בְּעֵי חֲרָבָא. וְאִי אִיהוּ נְמִיק לְקַבִּלְיָה דְּבַלְעָם, אֲמַאי חֲמַאת אֲתִנְיָה, וְאִיהוּ לֹא חֲמָא. אֲלֵא כֹּלֵא אֲזַדְמֵן. הַהוּא מְלֹאכָא מְזַדְמֵן לְקַבִּלְיָה דְּאֲתוּן, לְאַפְקָא לָהּ מִן הַהוּא אֲרַחָא דְּאַתְטַעֵן בָּהּ. וּבְמָה. בְּרַחֲמֵי. וְאֲזַדְמֵן לְקַבִּלְיָה דְּבַלְעָם, לְאַעֲנֵשָׁא לִיָּה, עַל דְּאִיהוּ הָוָה בְּעֵי לְמִיָּהֶךָ בְּרִשׁוּתִיָּה, וְלֹא בְּרִשׁוּתָא דְּלַעֲוִלָא.

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428. Rabbi Yosi said, Now there is room to question if BILAAM'S utterances were from the aspects of the lower Sfirot and not from other aspects, as it is written: "And Elohim came to Bilaam...but only that word...." (Bemidbar 22:20) Rabbi Yitzchak said, This is how I learned that all these references to Elohim here were referring to an angel, who came from the aspect of harsh judgment, to which are linked the power and strength of these lower crowns of which Bilaam made use. As a result of this, IT IS WRITTEN: "And Elohim came to Bilaam," and, "And Elohim said to Bilaam" (Ibid. 12), because an angel is sometimes referred to by a Supernal Name.

429. "And the ass turned aside out of the way" (Ibid. 23), meaning that it deviated from the aspect that she was encumbered with, the aspect of harsh judgment against Yisrael. HE ASKS: How did Bilaam perceive that she deviated from that path? It is only that Rabbi Shimon meant to say that, even along the road, he wished to harm Yisrael with the strength of his ass. Since he was unable to, it is written, "And he struck the ass with a staff" (Ibid. 27), MEANING that he burdened her and loaded her with the powers of harsh and forceful judgment. That is why it is written, "with a staff" and "staff" is precise, which alludes to powerful and harsh judgment. It is not written: 'his staff', but rather "a staff," WHICH INDICATES THAT WELL-KNOWN STAFF THAT IS HARSH JUDGMENT.

430. Come out and see how powerful and effective was the wisdom of the wicked one and his passion to harm Yisrael, because he was careful to leave the authority above, THAT PREVENTS HIM FROM THAT due to his passion to have honor and to harm Yisrael.

431. "But the angel of Hashem stood in a path of the vineyards" (Bemidbar 22:24). What is written above? At first, it is written: "And the ass turned aside out of the way, and went into the field," meaning it followed a straight course in the side of field, WHICH IS MALCHUT, and deviated from what was instilled in her, FROM THE COURSE OF WITCHCRAFT WITH WHICH BILAAM HAD BURDENED HER. "And Bilaam smote the ass, to turn her into the way" (Ibid. 23), meaning to diverge from that course of the field, WHICH IS MALCHUT OF HOLINESS, TO THE COURSE OF HIS WITCHCRAFT. Rabbi Yosi said, Between the angel and between Bilaam, the ass found herself in great distress. Afterward, when Bilaam realized that he was unable TO DEVIATE HER FROM THE COURSE OF THAT FIELD, then "he struck the ass with a staff." As we explained, THAT STAFF REFERS TO HARSH JUDGMENT.

432. "But the angel of Hashem stood..." Rabbi Aba said, How important it is for us to pay attention to the sayings of the Torah. These verses are imbued with higher wisdom. Is it in vain that this angel comes out, to be seen to one ass, or to stand against her way in the vineyards, now here and now there? It is only that it is a higher secret and with everything, the Holy One, blessed be He, wished to shield the children of Yisrael. They would not be controlled by evil beings because they are the lot of the Holy One, blessed be He.

428. א"ר יוסי, השתא אית לשאלא, אי מלוי הו
אתין מסטרא דכתרין תתאין, ולא מאתר אחרא,
אמאי כתיב ויבא אלהים אל בלעם וגו', ואך את
הדבר וגו'. א"ר יצחק הכי אולימנא. דהאי אלהים
דהכא בלהו מלאכא הוה. והוא איהו אתר דאתי
מסטרא דדינא קשיא, דביה אחידן חילא ותוקפא
דאינון כתרין תתאין, דהוה משתמש בהו בלעם.
ובג"כ, ויבא אלהים אל בלעם. ויאמר אלהים אל
בלעם. דלזמנין אתקרי מלאכא בשמא עלאה.

429. ותט האתון מן הדרך, סטאת מן ההוא ארחא,
דהות טעינא מסטרא דדינא קשיא, לקבליהון
דישראל. ובמה חמא בלעם, דהיא סטאת מההוא
ארחא. אלא הכי אר"ש, דאפילו בארחא, בעא
לאבאשא להו לישראל, בחילא דאתניה. וכיון דלא
סליק בידוי, מה כתיב, ויך את האתון במקל. אטען
לה, ואלבש לה, בזרוזי דינא קשיא תקיפא. הה"ד
במקל. במקל דיוקא. דאיהו דינא קשיא תקיפא.
במקלו לא כתיב, אלא במקל.

430. פוק חמי, במה תקיפא חכמתא דההוא רשע,
ותיאובתא דיליה לאבאשא להון לישראל, דאיהו
אשגח לנפקא מרשותא דלעילא, בגין דתיאובתיה
לאתיוקרא, ולאבאשא להו לישראל.

431. ויעמוד מלאך יי' במשעול הכרמים וגו'. מה
כתיב לעילא, בקדמיתא כתיב, ותט האתון מן
הדרך ותלך בשדה, ותלך בארץ מישור, מסטרא
דשדה, וארכינת ממה דהוה בה. ויך בלעם את
האתון להטותה הדרך לאסטאה לה מההוא ארחא
דשדה. אמר רבי יוסי, בין מלאכא ובין בלעם הות
אתנא בעאקו. לבתר כד חמא בלעם, דלא הוה
יכול, כדין ויך את האתון במקל. במה דאתמר.

432. ויעמוד מלאך יי' וגו'. א"ר אבא, במה אית לן
לאסתכלא במלוי דאורייתא, הני קראי רמיוזי
בחכמתא עלאה. וכי למגנא נפק האי מלאכא,
לאתחזאה לחד אתנא. או למיקם בין פרמיוא
לקבלה, זמנא הכא וזמנא הכא. אלא כלא רזא
עלאה הוא, וכלא בעי קודשא בריך הוא בגין
לאגנא עליהו דישראל, ולא ישלטו בהו זינין
בישין, בגין דאינון חולקיה דקודשא בריך הוא.

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433. "But the angel of Hashem stood in a path of the vineyards." We were taught that when she, MALCHUT, is adorned from the aspect of Ima, in her decorations appear 1,500 aspects engraved on her ornaments. When she, MALCHUT, wants to unite with the king, THAT IS ZEIR ANPIN, she gets adorned with one ornament of four colors. Those colors glow in the four directions of the world, and each and every color glows three times in its direction, which are the twelve boundaries defined. They come to be included in twelve others.

434. At the top of that decoration, there are four lines to four directions - NORTH, SOUTH, EAST, WEST - which are LINES OF towers, as it says, "Banks of fragrant flowers" (Shir Hashirim 5:13). What is "fragrant"? It is as it says, "With all powders of the merchant" (Ibid. 3:6). On every individual tower are three portals, set with fine stones around each side. This decoration is engravings of precious gold of Ofir for the glory of the King, as is written: "I will make men more rare than fine gold; and mankind, than the pure gold of Ofir" (Yeshayah 13:12).

435. Under the decoration, gold bells are suspended all around, a gold bell from this side, a gold bell from this side, and one pomegranate. Within that pomegranate, there are a thousand bells and each one of those bells glows in red and in white. That pomegranate is divided into four sliced segments and stays open to display its bells. There are 325 bells to this side and similarly to each and every side until all the four directions in the world glow from the display of each individual segment. They are referred to as "a piece of a pomegranate," as is written: "Your cheek is like a piece of a pomegranate within your locks" (Shir Hashirim 4:3).

436. The four wheels in the four segments OF THE POMEGRANATE take, through rolling, that ornament. When they have taken it, they elevate themselves upwards, until they reach the upper wheel segment, that moans day and night. THEN all these segments join and take that crown and lift it upright and the sound of these wheels reverberates throughout the firmaments. Hearing this melodious sound, all the legions of heaven are excited and all ask one another about it, until all recite and proclaim: "Blessed be the glory of Hashem from His place" (Yechezkel 3:12).

433. וַיַּעֲמֹד מַלְאֲךְ יי' וְגו'. תַּאֲנָא, מַסְטְרָא דְאִמָּא,
כַּד אִיהִי מַתְעַטְרָא, נִמְקִין בְּעַטְרָהָא אֶלְף וַחֲמִשׁ
מָאָה סְטְרֵי גְלוּפִין בְּתַכְשִׁיטָהָא. וְכַד בַּעֲתָא
לְאַזְדוּגָא בְּמַלְכָא, מַתְעַטְרָא בְּחַד עַטְרָא דְאַרְבַּע
גְּוּוּנִין. אֵינּוּן גְּוּוּנִין מִתְלַהֲטִין בְּאַרְבַּע סְטְרֵי עֲלִמָּא,
כָּל גְּוּוּנָא וְגְוּוּנָא מִתְלַהֲטָא תְּלַת זְמַנִּין בְּהִיוּא
סְטְרָא. דְּאֵינּוּן תְּרִיסַר תַּחּוּמֵי גְלוּפִין. וְעֲאֵלִין
וְאַתְכְּלִילוּ בְּתִרְסַר אַחֲרָנִין.

434. בְּרִישָׁא דְעַטְרָא, אֵית ד' שׁוּרִין לְד' סְטְרִין,
וְאֵינּוּן מַגְדְּלוֹת, כַּד"א מַגְדְּלוֹת מְרַקְחִים. מַהוּ
מְרַקְחִים. כִּמְהָ דְאֵת אִמְר, מְכַל אַבְקַת רוּכַל. וְעַל
כָּל מַגְדְּלָא וּמַגְדְּלָא ג' פְּתָחִין, קְבִיעִין בְּאַבְנֵין טְבִין,
מְכַל סְטְרָא וְסְטְרָא. הַאי עַטְרָא, נְהִירָא בְּדִלּוּגִין
דְּאוּפִיר, בְּגִין יִקְרָא דְמַלְכָא, כִּמְהָ דְכְּתִיב אוֹקִיר
אֲנוּשׁ מִפְּזוּ וְגו'.

435. תַּחּוֹת עַטְרָא, תְּלִיין זְגִי דְדִהָבָא בְּסַחְרָנְהָא,
זְגָא דְדִהָבָא מַסְטְרָא דָא, וְזְגָא דְדִהָבָא מַסְטְרָא דָא,
וְחַד רְמוּנָא. בְּגוּ הֵהוּא רְמוּנָא, אֵית בָּהּ אֶלְף זְגִין,
וְכָל זְגָא מְנִייהוּ, מִתְלַהֲטָא בְּסוּמְקָא בְּחוּוְרָא. הֵהוּא
רְמוּנָא אֲתַפְלַג בְּפִלּוּגִין אַרְבַּע, וְקִיּוּמָא פְּתִיחָא,
לְאַתְחַזָּא זְגָהָא. תְּלַת מָאָה וְעֶשְׂרִין וַחֲמִשׁ זְגִין
לְסְטְרָא דָא, וְכֵן לְכָל סְטְרָא וְסְטְרָא, עַד דְּמִתְלַהֲטִין
אַרְבַּע סְטְרֵי עֲלִמָּא, מַחֲזִיזוּ דְכָל פְּלָכָא וּפְלָכָא,
וְאֵינּוּן אֶקְרוּן פְּלַח הַרְמוּן. כִּמְהָ דְכְּתִיב, כְּפִלַּח
הַרְמוּן רַקְתָּךְ מִבַּעַד לְצַמְתָּךְ.

436. אַרְבַּע גְּלִגְלִין בְּפִלְכֵי אַרְבַּע, נְטִלִין בְּגִלְגּוּלָא
לְהֵהוּא עַטְרָא, וְכַד נְטִלֵי לָהּ, אֲזַדְקֶפֶן לְעִילָא. עַד
דְּמִטּוּ לְגִלְגּוּלָא דְפִלְכָא עֲלָאָה, דְּנִהִים יִמְמָא
וְלִילִיא, מִתְחַבְּרִין כָּל אֵינּוּן פְּלָכִין, וְנְטִלִין לְעַטְרָא,
וְזַקְפִין לָהּ. וְקֵלָא דְאֵינּוּן גְּלִגְלִין, אֲשַׁתְּמַע בְּכִלְהוּ
רְקִיעֵין. לְקַל גַּעֲיֻמוֹתָא מִתְרַעֲשִׁין כָּל חִילֵי שְׁמַיָא,
וְכִלְהוּ שְׁאֵלִין דָא לְדָא, עַד דְּכִלְהוּ אִמְרֵי בְרוּךְ כְּבוֹד
יי' מִמְּקוֹמוֹ.

437. When the king, THAT IS ZEIR ANPIN, couples with the Matron, THAT IS MALCHUT, then this crown is elevated and set on the head of the Matron, MEANING TO SAY THAT ALL THE ACTIVITIES MENTIONED ABOVE HAPPEN ONLY WHEN ZEIR ANPIN IS JOINED WITH MALCHUT. Then one higher crown descends, ALSO TO ZEIR ANPIN, that is set around with every fine gem, and bulbs and flowers. It is equipped with six circles to the six ends of the world, carried by the six wings of the eagle; fifty grapes are surrounding THAT CROWN, engraved on it by Ima above, BINAH. They are set with precious gems, WHOSE COLORS ARE white, red, green, black and purple, with 613 lights to each and every direction.

438. There are 1,600 towers to each and every direction and each individual tower is DONE as permanently set rows (Heb. tur), MEANING THAT EACH TOWER IS SURROUNDED WITH A FEW HOUSES, DERIVED FROM TURIM. They blossom above and get their sustenance from the table of Ima above, WHO IS BINAH, from her anointing oil. Then the Ima above quietly bestows supernal gifts, sends them and sets them into that crown. Afterward, it endows abundant rivers of holy anointing oil on the King's head, ZEIR ANPIN. From His head, that supernal, precious oil flows down on His glorious beard and from there it flows over the King's garments. That is what is written: "It is like the precious ointment upon the head, running down upon the beard..." (Tehilim 133:2).

439. Following this, AFTER THE CROWN RECEIVED ALL THE ABOVE MENTIONED LIGHTS, the crown returns. Ima above decorates ZEIR ANPIN with this crown and spreads over ZEIR ANPIN and over Malchut glorious garments, with that crown, THE CHASSADIM THAT ENVELOP THE CHOCHMAH AND THAT ARE NAMED 'GLORIOUS GARMENTS'. Then the sound reverberates throughout the worlds: "Go forth, O daughters of Zion, and behold King Solomon with the crown, with which his mother crowned him" (Shir Hashirim 3:11). KING SOLOMON IS ZEIR ANPIN AND IMA IS BINAH. She then rejoices with all the King's children. Who are they? They are all those who come from the side of Yisrael, because they do not join with them BY COUPLING ZEIR ANPIN AND MALCHUT. None stay with them except Yisrael, who are of her household and serve them, WHICH MEANS THEY RAISE MAYIN NUKVIN (FEMALE WATERS) THROUGH THEIR TORAH STUDY AND PRAYER THAT AWAKEN THE UNION. As a consequence, the blessings that emerge from them, FROM THE COUPLING OF ZEIR ANPIN AND MALCHUT, belong to Yisrael.

440. And Yisrael take everything, MEANING ALL THE BLESSINGS THAT RESULT FROM THE ILLUMINATION OF THE COUPLING OF ZEIR ANPIN AND MALCHUT MENTIONED ABOVE, AS IS DEFINED IN THE SECRET OF THEIR TWO CROWNS. They send part of them to the rest of the nations and from that part are sustained all the rest of the nations. We have learned that the parts of the lower ones, MEANING THE OUTER FORCES, AND THE OTHER NATIONS OF THE WORLD, are drawn from a very fine path which emerges from between the aspects of the portions of the ministers of the heathen nations. From there, it separates to several directions. That is what we called 'the residue' that emanates from the side of the Holy Land, THAT IS MALCHUT.

437. כִּד מְזַדְדוּג מַלְכָּא בְּמִטְרוֹנִיתָא, סִלְקָא עֵטְרָא דָּא, וְאַתִּישְׁבֵת בְּרִישָׁא דְּמִטְרוֹנִיתָא. כְּדִין נְחִית חַד עֵטְרָא עֲלָאָה, קְבִיעָא דְּכָל אַבְן טְבָא, וְחִיזוֹר וְשׁוּשָׁן, בְּסַחְרָנְהָא. בְּשִׁית גַּלְגְּלִין אֲתוּא, לְשִׁית סְטְרִין דְּעֲלָמָא, שִׁית גְּדַפִּין דְּנִשְׁר נְטִלִין לָהּ. חֲמִשִּׁין עֲנְבִין סַחְרָנְהָא, דְּגַלְיָף בְּהָ אִימָא עֲלָאָה. קְבִיעָאן בְּאַבְן טְבָא, חוֹר וְסוּמְק יְרוּק וְאוּכְם תְּכֵלָא וְאַרְגוּוֹנָא. שִׁית מָאָה וְתֵלַת עֶשֶׂר זְווִיין, לְכָל סְטְרָא וְסְטְרָא.

438. אֵלֶף וְשִׁית מָאָה מְגַדְלִין, לְכָל סְטְרָא וְסְטְרָא. וְכָל מְגַדְלָא וּמְגַדְלָא, טוּרִין קְבִיעִין. פְּרַחִין לְעִילָא, אֲשֶׁתְּאַבְן בְּפִתּוּרָא דְּאִימָא עֲלָאָה, בְּמִשַׁח רְבוּת דִּילָהּ. כְּדִין אִימָא, בְּלַחִישׁוֹ, נְגִיד מִתְנַן עֲלָאִין, וְשִׁדְר וְקִבַּע לֹון בְּהָהוּא עֵטְרָא. לְבִתְרָא אֲנְגִיד נְחִלִין דְּמִשַׁח רְבוּת קְדִישָׁא, עַל רִישָׁא דְּמַלְכָּא. וּמְרִישִׁיָּה, נְחִית הָהוּא מִשַׁח טְבָא עֲלָאָה, עַל דִּיקְנִיָּה יְקִירָא. וּמִתְמַן נְגִיד עַל אִינוּן לְבוּשֵׁי מַלְכָּא. הַהֲדִר, כְּשִׁמּוֹן הַטּוֹב עַל הָרֵאשׁ יוֹרֵד עַל הַזְּקֵן וְגו'.

439. לְבִתְרָא אֲתַהֲדֵר עֵטְרָא, וּמַעֲטְרָא לִיָּה אִימָא עִילָאָה בְּהָהוּא עֵטְרָא, וּמְרִישָׁא עֲלִיָּה, וְעַל מִטְרוֹנִיתָא, לְבוּשֵׁי יְקָר בְּהָהוּא עֵטְרָא. כְּדִין קְלָא אֲשֶׁתְּמַע בְּכֵלְהוּ עֲלָמִין, צְאִינָה וּרְאִינָה וְגו'. כְּדִין חֲדוּתָא הוּא בְּכָל אִינוּן בְּנֵי מַלְכָּא. וּמֵאֵן אִינוּן. כָּל אִינוּן דָּאֲתוּ מִסְטְרִיָּהוּ דִּישְׂרָאֵל. דְּהָא לֹא מְזַדְדוּגִי בְּהוּ, וְלֹא קִימִין עֲמַהוּן, בְּרִ אִינוּן יִשְׂרָאֵל, דְּאִינוּן בְּנֵי בֵיתָא, וּמִשְׁמֵשִׁי לְהוּ. כְּדִין בְּרַכָּאן דְּנַפְיָקִי מְנִיָּהוּ, דִּישְׂרָאֵל הוּא.

440. וְיִשְׂרָאֵל נְטִלִין כְּלָא, וּמִשְׁדְּרֵי חוּלְקָא מְנִיָּה לְשָׂאָר עֲמִין, וּמִהָהוּא חוּלְקָא אֲתַזְנוּ כָּל אִינוּן שָׂאָר עֲמִין. וְתַאנָּא, מִבִּין סְטְרֵי חוּלְקָהוֹן דְּמִמְנָן עַל שָׂאָר עֲמִין, נְפִיק חַד שְׁבִיל דְּקִיק, דְּמִתְמַן, אֲתַנְגִיד חוּלְקָא לְאִינוּן תְּתַאנִי, וּמִתְמַן מִתְפָּרֵשׁ לְכַמָּה סְטְרִין. וְדָא קְרִינָן לִיָּה תְּמַצִּית, דְּנַפְיָק מִסְטְרָא דְּאַרְעָא קְדִישָׁא.

441. Therefore, the whole world drinks from the residue of the land of Yisrael. What is that land of Yisrael? We have already explained THAT THE LAND OF YISRAEL IS MALCHUT. Both above and below, all the rest of the heathen nations do not get sustenance except from that residue. Do not think it is just they themselves, for even the lowest Sfirot drink from that residue. This is the meaning of "a path of the vineyards." That is the path from the chief ministers of the rest of the nations, who are blessed from it.

442. When the angel saw that Bilaam had turned his ass towards that path, THAT IS REFERRED TO AS "A PATH OF THE VINEYARD" IN ORDER TO CONVEY FROM THERE THE ENERGY TO CURSE YISRAEL, It says, "To turn her into the way." THIS INDICATES THE PATH PRACTICED BY THE OUTER FORCES, WHICH IS A PATH OF THE VINEYARD, THROUGH WHICH THEY RECEIVE ALL THEIR SUSTENANCE AS MENTIONED ABOVE. Instantly, "the Angel of Hashem stood in a path of the vineyards" to block that path, so the rest of the heathen nations would not be able to be helped by it nor would the lower Sfirot OF THE OUTER FORCES. "A PATH OF THE VINEYARDS" will mean in the same sense as Rabbi Yitzchak said that it is written, "They made me the keeper of the vineyards" (Shir Hashirim 1:6), meaning to preserve and bless, during the exile, the rest of the nations THAT ARE CALLED "VINEYARDS." "I have not kept" (Ibid.) Yisrael who are "my own vineyard" (Ibid.), because they are in exile, and are not properly blessed as they deserve.

443. "A wall being on that side, and a wall on that side" (Bemidbar 22:24). Rabbi Aba said, How was it possible for the angel to block that path, AGAINST THE EXTERNAL FORCES, SINCE IT WOULD BE NECESSARY TO BE REOPENED? HE REPLIES: It is only because he had another help, which was the Holy One, blessed be He, and the assembled Congregation of Yisrael, WHICH IS MALCHUT. Rabbi Yehudah said, The Torah helped him out, because it is written: "On the one side and on the other were they written" (Shemot 32:15).

444. At that time, it is written: "And when the ass saw...she thrust herself to the wall" (Bemidbar 22:25). What is the meaning of, "she thrust herself to the wall"? HE RESPONDS: IT IS as is written: "A breaking down of walls" (Yeshayah 22:5). THAT WALL MEANS A PROTECTIVE WALL. HERE TOO, a wall MEANS shielding, which is that FORCE which protects them. "And crushed Bilaam's foot against the wall" (Ibid.) MEANS that she, THE ASS, gave him no help at all, but in her distress she sent him to the wall, WHO IS THE CHIEF MINISTER ABOVE ASSIGNED TO PROTECT THEM. That is what she intimated to him, BY PRESSING HERSELF TO THE WALL. Then "he struck her again" (Ibid.) at that LEFT side.

445. "And the angel of Hashem went further, and stood in a narrow place" (Ibid. 26). At that time, THE ANGEL closed up all the routes and supporting courses, so she would not have any help whatsoever from any side in the world. Then "she lay down under Bilaam" (Ibid. 27), MEANING SHE COUND NOT EVEN HINT TO FIND A PLACE FOR HELP, AS SHE DID BEFORE, SO HE WOULD ASK HELP FROM THE WALL, AS MENTIONED ABOVE. When Bilaam saw that he was powerless, it is written: "And Bilaam's anger burned, and he struck the ass with a staff" (Ibid. 27). We were taught that he loaded her and attired her with implements of forceful harsh judgment, AS WE MENTIONED THERE.

441. ועל דא עלמא כוליה מתמצית דארץ ישראל קא שתי. מאן א"י. הא אוקימנא. ובין לעילא, ובין לתתא, כל אינון שאר עמין עכו"ם, לא אתונו אלא מההוא תמצית. ולא תימא דאינון בלחודוי, אלא אמילו אינון כתרין תתאין, מההוא תמצית שתניין. ודא הוא במשעול הכרמים, שביל מרברבי שאר עמין דמתברכן מניה.

442. בד חמא ההוא מלאכא, דהא בלעם אסטוי לאתון לההוא שבילא, דכתיב להטותה הדרך, מיד ויעמוד מלאך יי' במשעול הכרמים, לאסתמא שבילא, דלא יסתייעון ביה אינון שאר עמין עכו"ם, ואינון כתרין תתאין. ואזלא הא, כהא דאמר רבי יצחק, כתיב שמוני נוטרה וגו', לנטרא ולברכא לשאר עמין בגלותא. וישראל דאינון פרמי שלי, לא נטרתי, בגין דאינון בגלותא, ולא מתברכין בדקא חזי.

443. גדר מזה וגדר מזה. אמר ר' אבא, היך יכול ההוא מלאכא לאסתמא ההוא שבילא. אלא בגין דסיועא אחרא הוה ליה, קודשא בריך הוא וכןסת ישראל. ר' יהודה אמר, אורייתא מסייעא ליה, דכתיב מזה ומזה הם כתובים.

444. בההיא שעתא מה כתיב. ותרא האתון וגו', ותלחץ אל הקיר, מאי ותלחץ אל הקיר. כד"א מקרקר קיר וגו'. קיר: פטרונא, ההוא דשלטא עלייהו. ותלחץ את רגל בלעם אל הקיר, היא לא יחבא ליה סיועא כלל. ובעקותא, אשררת ליה לההוא קיר. ורמזא ליה האי, כדין ויוסף להכותה בהאי סטרא.

445. ויוסף מלאך יי' עבור ויעמוד במקום צר וגו'. בההיא שעתא, אסתים לה כל ארחין, וכל סיועין, דלא אשתכח בה מכל סטרא דעלמא סיועא. כדין ותרבץ תחת בלעם. בד חמא בלעם דלא הוה יכול, מה כתיב. ויחר אף בלעם ויך את האתון במקל, כמה דאתמר, דאטען לה, ואלבש לה, בזירוזי דינא קשיא תקיפא.

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446. "And Hashem opened the mouth of the ass..." (Ibid. 28): That is one of those things that were created on the eve of Shabbat at twilight. Rabbi Yitzchak said, What benefit is there from this, to Bilaam or to the ass or to Yisrael, in these speeches OF THE ASS? Rabbi Yosi said, The ministers that were with him had a good laugh at him. When they reached Balak, they said to him, You will not find any substance in the matters and speeches of this fool you sent us to call on; CONSEQUENTLY, with the utterances of his ass, his honor was shamed. Rabbi Chiya said, If the ass would not have spoken up with this, Bilaam would not have abandoned what was his. It is only through the utterances of his ass that he realized his power had been broken.

447. Rabbi Aba asked a difficult question. It is written: "And the earth opened her mouth" (Bemidbar 16:32) and it is written: "And Hashem opened the mouth of the ass." Why the difference between the earth and the ass? It is not written REGARDING THE EARTH that 'Hashem opened the mouth of the earth'. HE RESPONDS: It is only that there, it was Moses' decree that the earth needs to open her mouth. And the earth performed the command of Moses by opening. It is not proper that Hashem should carry out an instruction commanded by Moses, seeing that Moses has decreed and instructed: "And the earth opens her mouth" (Ibid. 30). Hence, THE EARTH performed the command OF MOSES, as written: "And the earth opened her mouth." However, here, there was no one who had decreed that it was only the wish of the Holy One, blessed be He. Since that was His desire, it is written: "And Hashem opened the mouth of the ass." It originated with him and through him, it occurred.

448. Rabbi Yehuda said, I have studied these passages ABOUT THE "MOUTH OF THE ASS" and these words. These words seem not to be the needed ones, as it says, "And Hashem opened the mouth of that ass." It would have been more appropriate to have these utterances in matters of greater importance, words of wisdom. And if it is as the friends said, that Bilaam was taking pride in that his horse was in the pasture, AND THEREFORE HE HAD TO TAKE THE ASS, AND THE ASS has spoken up and said: "Am I not your ass, upon which you have ridden all your life to this day?" (Ibid. 30) THEN this is where she should have made her opening statement, but she merely started with: "What have I done to you" (Ibid. 28). If so, why did the Holy One, blessed be He, bother Himself to open her mouth with these words?

449. Rabbi Aba said, It is definite that through these words OF THE ASS, I would have learned the thoughts of Bilaam, that he was not worthy to have the Holy Spirit upon him. I also learned that his ass had no power to do good or evil. I further learned from this ass that beasts do not have the strength, to instill them with full understanding AND CONSEQUENTLY SHE SPOKE NO WORDS OF WISDOM. Come and see that Bilaam could not comprehend the speech of his donkey nor the silly thoughts OF HIS ASS. How much more would he be uncomprehending of the knowledge of the most high, YET HE CLAIMED THAT HE "KNOWS THE KNOWLEDGE OF THE MOST HIGH" (BEMIDBAR 24:16).

446. ויפתח יי' את פי האתון וגו'. היינו חר מאינון מלין, דאתבריואו ערב שבת בין השמשות. א"ר יצחק, מאי סגי האי לבלעם, או לאתון, או לישראל. בהני מלין. א"ר יוסי, דחייבין ביה אינון רברבין דהוו עמיה, וכד מטו לבלק, אמרו ליה, וכי להאי שטנא שדרת ליקרא, לא תשבח ביה ממשות, ולא במלוו. ובאינון מלה דאתנא, אתבזא מן יקריה. ר' חייא אמר אלמלי לא אמרת אתנא האי, לא שביק בלעם ההוא דיליה, ובמלי דאתנא ידע דאתבר חיליה.

447. ר' אבא רמי, כתיב ותפתח הארץ וגו'. וכתיב ויפתח יי' את פי וגו'. מאי שנא ארץ מאתון, דלא כתיב בה ויפתח יי' את פי הארץ. אלא, התם משה גזר על פומא, ופתחת, ועבדת ארעא פקודא דמשה, ולא יאות דקודשא בריך הוא יעבר פקודיה, דהא משה גזר ופקיד, ופצתה האדמה את פיה. וע"ד היא עבדת פקודיו. דכתיב ותפתח הארץ את פיה. אבל הכא, לא אשתבח מאן דגזר, אלא רעותא דקודשא בריך הוא הוה, והואיל ורעותיה הוה בכך, כתיב ויפתח יי' את פי האתון. מניה אתא מלה, ומניה אשתבח.

448. ר' יהודה אמר, אסתכלנא בפרשתא דא, ובאלין מלין, ואתחזיין דלאו מלין דצריכין אינון. וכי מאחר דכתיב ויפתח יי' את פי האתון, בעיין למהוי אינון מלין מלי מעלוינתא, מלי דחכמתא, ואי כמה דאתערו חברנא, דאיהו משבח דסוסיא דיליה רעי ברטיבא, והיא תבת ואמרת, הלא אנכי אתונך. מהכא הוה לה למפתח, והיא לא פתחה אלא מה עשיתי לך. ואי הכי, אמאי קא טרח קודשא בריך הוא, למפתח פומה להני מלין.

449. אמר רבי אבא, ודאי באלין מלין אוליפנא דעתא דבלעם, דלאו כדאי הוא למשרי עליה רוח קודשא, ואוליפנא, דהא לית זכילו באתניה, לאבאשא או לאוטבא. ואוליפנא מהאי אתון, דהא לית חילא בבעירי לאשראה עליהו דעתא שלים. ת"ח, בלעם, בההיא מלה דאתניה, ובההוא דעתא טפשא לא זכיל למיקם. בדעתא עלאה על אחת כמה וכמה.

450. "And she said to Bilaam, 'What have I done to you?'" (Bemidbar 22:28), MEANING THAT SHE INFORMED HIM, and it is not within her domain to do any good or harm, because beasts do not behave except how they are led to behave. Although that ass was in great distress, she had no control on her own because Bilaam had loaded her with his magic and she remained under his authority.

451. "And Bilaam said to the ass, 'Because you have mocked me'" (Ibid. 29). He should have laughed her off, but instead, he responded with illogic. Then they laughed at him and he became debased in their eyes, IN THE EYES OF THE MINISTERS THAT ACCOMPANIED HIM, and they realized that he was a fool. What did he say, "Because you have mocked me, I would there were a sword in my hand..." (Ibid.). THE MINISTERS said, This fool BOASTS that he could destroy nations with his mouth, but he can not even destroy his ass, and he needs a sword. We have further learned that beasts do not contain that power required to have them be endowed with another spirit OF WISDOM. If people tend to think and say, If the beasts could talk, how much perfected knowledge would come to the world, they should go learn from that ass, whose mouth the Holy One, blessed be He, opened to see how she spoke.

45. "When Balak took Bilaam"

We are told that Bilaam went up to the altars of Ba'al because he foresaw that Yisrael would come to worship Ba'al in the future. Bilaam wanted to provoke a quarrel with Yisrael yet he saw he could not because of their friendship with God, so he made a sacrifice to God that was rejected. Bilaam told Balak to restrain Malchut with his witchcraft, and, if he could do that, he himself would nullify the blessings he had given Yisrael. Yet Rabbi Yitzchak says that Yisrael could be cursed neither from the aspect of the patriarchs nor the matriarchs. The rabbis talk about various sections of this scripture - the top of the rocks, the dust of Jacob, and the fourth part of Yisrael. In the end we hear that Bilaam saw that even with all his witchcraft and his offerings he would be unable to sever Yisrael from God, so he was powerless. He had tried to breach Yisrael's defences at the level of Jacob and at the level of Israel, but was unable to because neither level is ever involved in evil actions. We hear that there are two Klipot of iniquity and perverseness that correspond to enchantment and divination; Bilaam thought these would be the right weapons against Jacob and Israel, but he was wrong. The rabbis say that Yisrael is as strong as a lion and will conquer the heathen nations in the future. Rabbi Aba also refers to the form of a lion that appears on top of acceptable burnt offerings. If the form of a dog appeared on the fire it meant that Yisrael must repent. Rabbi Elazar returns to the story of Bilaam and tells Rabbi Yosi that at the moment Bilaam turned his evil eye to Yisrael, God protected them by covering them with His spirit. Bilaam praised Yisrael so that his evil eye would be more effective and they would be more vulnerable to it, but God did not allow him to harm Yisrael. Yisrael is never afraid, even in exile, because they have the strength of a lion due to their study of the Torah and their obedience to its laws.

452. "And it came to pass on the morrow, when Balak took Bilaam..." (Bemidbar 22:41). Rabbi Yitzchak said, Balak was wiser in magic than Bilaam, except that he was unable to figure out the most opportune time to curse, LIKE BILAAM, like in the parable. Therefore, "Balak took Bilaam." He was preparing him and holding to him in everything.

450. וְתֹאמֶר לְבַלְעָם מַה עָשִׂיתִי לָךְ. וְכִי בְרִשׁוֹתַי הָיָה לְמַעֲבֹד טֵב וּבִישׁ. לֹא. דֵּהָא בְּעִירֵי לֹא מִתְנַהֵג, אֲלֵא בְּמַה דְּנִהְגוּ לֹון. וְאֵע"ג דֵּהָיָא אֲתָנָא בְּעִקְתָּא יִתִיר, לֹא בְּרִשׁוֹתָהּ הִיא, דֵּהָא הוּא אֲטַעִין לָהּ בְּחַרְשׁוֹי, וּבְרִשׁוֹתֶיהָ קִיַּמָּא.

451. וַיֹּאמֶר בַּלְעָם לְאַתּוֹן כִּי הִתְעַלַּלְתָּ בִּי. הֲוָה לִי לְחַיִּיבָא מִנָּה, וְהוּא אֲתִיב לְקַבְּלָא טַפְשׁוֹתָא דְּמַלְחָא, כְּדִין חַיִּיבוּ מִנִּיה, וְאַתְקָלִיל בְּעֵינֵייהוּ, וַיִּדְעוּ דְּאִיהוּ שְׂטִיָּא. וּמַה אָמַר. כִּי הִתְעַלַּלְתָּ בִּי לֹו יֵשׁ חֶרֶב בְּיָדִי. אָמְרוּ, שְׂטִיָּא דָּא אִיהוּ יָכִיל לְשִׁיפָּאָה עִמּוּן בְּפִוְמִיהָ, הֵיךְ לֹא יָכִיל לְשִׁיפָּאָה לְאַתְנִיָּה, וְהוּא בְּעֵי חֶרְבָּא. וְאוֹלִיפְנָא, דְּלִית חֵילָא בְּבְעִירֵי לְאַשְׂרָאָה עֲלִינְהוּ וְרוּחָא אַחְרָא, דְּאִי יִמְרוּן בְּנֵי נֶשָׂא, אִי יִמְלָלוּן בְּעִירֵי, כְּמַה דְּעִתָּא שְׁלִים יִפְקוּן לְעֵלְמָא, פּוֹק וְאוֹלִיף מֵהֵאִי אֲתָנָא, דֵּהָא קוּדְשָׁא בְּרִיךְ הוּא אֲפַתַּח פּוּמָה, חֲמֵי מְלוּי.

452. וַיְהִי בַּבֶּקֶר וַיִּקַּח בָּלָק אֶת בַּלְעָם וְגו'. ר' יִצְחָק אָמַר, בָּלָק חֲכִים הָוָה בְּחַרְשֵׁין, יִתִיר מִבַּלְעָם, בַּר דְּלֹא הָוָה מְכוּון שְׁעֵתָא לְלִטְוִיָּא. מִשָּׁל וְכו'. בְּג"כ וַיִּקַּח בָּלָק אֶת בַּלְעָם וְגו'. הוּא הָוָה אֲתָקִין לִיָּהּ וְאַחִיד לִיָּהּ לְכַלָּא.

453. "And brought him up into the high altars of Ba'al. (Ibid.). What is the meaning of: "And brought him up into the high altars of Ba'al"? HE RESPONDS: It is only that he observed which aspect OF YISRAEL he should grasp on to with his witchcraft. And he discovered that Yisraelites were destined to build altars and serve the Ba'al, as it says, "And served the Ba'al" (II Melachim 17:16). "That thence he might see the utmost part of the people" (Bemidbar 22:41): he noticed the chiefs of the people and their king who worshipped him, as it is written: "And they called on the name of the Ba'al" (I Melachim 18:26) and it is written: "If Hashem be Elohim..." (Ibid. 21). As soon as Bilaam noticed the children of Yisrael were destined for it in the future, immediately "Bilaam said to Balak, 'Build me here seven altars'" (Bemidbar 23:1).

454. Rabbi Yosi and Rabbi Yehuda were talking. One said that in accordance with the earlier altars, THAT WERE PREPARED by the ancestors, he offered sacrifices ON seven altars. And one said that he did everything with wisdom, because he found that Yisrael's lot was tied to the seven levels, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Therefore, he said, Let me set up seven altars.

455. THIS IS COMPARABLE to a person who had a friend, whose father left him. People were afraid to quarrel with him on account of that friendship. Sometime later, a person came along and wanted to quarrel with him. He thought to himself, What should I do? If I provoke him into a quarrel, here he has a friend, and I shall not prevail. What did he do? He sent a gift to the friend. The friend thought to himself, What does this fellow have to do with me? I understand that it is on account of my friend's son, WHOM HE WISHES TO HARM. He said, This gift is not acceptable to him. Invite the dogs, and let them eat it.

456. So, Bilaam too came along to provoke a quarrel with Yisrael and saw that he could not, because of that supernal friend of theirs. He began preparing a gift for Him, WHICH IS THE SACRIFICIAL OFFERINGS. The Holy One, blessed be He, said, 'Wicked one, what common interest have you got with Me? You wish to be connected with My children. Behold, your gift is being given to the dogs.' Come and observe that it is written: "And Elohim met (Heb. yikar) Bilaam" (Bemidbar 23:16). Rabbi Shimon said "VAYIKER" is derived from the same root as nightly pollution (Heb. keri) and defilement. Behold, your gift is presented to those, and does not enter in My presence.

457. Rabbi Aba said, "Yikar" is like it says: "Who can stand before his cold (Heb. karato)?" (Tehilim 147:17). He was confident that he would be able to overcome the children of Yisrael with that gift. It is written: "And Elohim met (Heb. yikar)" and cooled Himself to what he, BILAAM, was thinking. IN ADDITION, "And Elohim met" is as we were taught, that the aspect of defilement was roused against him.

453. וַיַּעֲלֵהוּ בְּמוֹת בַּעַל. מֵאֵי וַיַּעֲלֵהוּ בְּמוֹת בַּעַל. אֶלֶּא אֲשַׁגַּח בְּחַרְשׁוֹ, בְּמֵאֵי סִטְרָא יִתְאַחֵד בְּהוּ, וְאֲשַׁכַּח דְּזַמְיִנִין יִשְׂרָאֵל לְמַעַבְדַּ בְּמוֹת, וְלְמַמְלַח לְבַעַל. בְּמָה דְכַתִּיב, וַיִּלְכוּ אַחֲרֵי הַבַּעַל. וַיֵּרָא מִשָּׁם קִצָּה הָעַם, חָמָא רַבְרַבִּי דַעֲמָא, וּמְלַכָּא דְלַהוֹן, דְּפִלְחִין לֵיהּ, בְּמָה דְכַתִּיב וַיִּקְרְאוּ בְּשֵׁם הַבַּעַל, וְכַתִּיב אִם יִי אֱלֹהִים וְגו'. בֵּינֵן דְחָמָא בְּלַעַם, דְּזַמְיִנִין יִשְׂרָאֵל לְהָאֵי, מִיָּד וַיֹּאמֶר בְּלַעַם אֵל בְּלַק בְּנֵה לִי בַזָּה שְׁבַעָה מִזְבְּחֹת.

454. ר' יוסי ור' יהודה, חד אמר לקבלי מדבחון דקדמאי, אקריב אינון שבעה מדבחון. וחד אמר, בחכמתא עבד פלא, ואשכח דחולקהון דישראל בשבעה דרגין אתקשרו. בגין כן אסדר שבעה מדבחון.

455. לב"נ דהוה ליה רחימא חד, דשבק ליה אבוי. ובני נשא מסתמו לקטטה בהדיה, בגין ההוא רחימא. ליומין, אתא ב"נ חד, ובעא לאתערך קטטו בהדיה. אמר, מה אעביד, אי אתער ביה קטטא, הא ההוא רחימא דאתקשר בהדיה, ולא יכילנא, אמר מה עבד, שדר ליה דורון לההוא רחימא. אמר ההוא רחימא, וכי מה אית ליה להאי ב"נ גבאי, ידענא דבגין ההוא בר רחימאי הוא. אמר, האי דורון לא ייעול קמאי, זמינו ליה לכלבי ויכלונייה.

456. כן בלעם, אתא לאתערך קטטו בהו בישראל, וחמא דלא יכיל בגין ההוא רחימא עלאה דלהון, שארי לתקנא קמיה דורון. אמר קודשא בריך הוא, רשע ומה אית לך גבאי, את בעי לאזדווגא בבני הרי דורונך זמין לכלבי ת"ח, מה כתיב, ויקר אלהים אל בלעם. ואר"ש, לשון קרי וטומאה. דורונך לאלין אתמסר ולא ייעול קמאי.

457. ר' אבא אמר, ויקר: כד"א, לפני קרתו מי יעמוד. הוא הוה זמין, דבההוא דורון, ויכיל בהו בישראל. מה כתיב. ויקר אלהים. קריר גרמיה מן דא דהוה חשיב. ויקר אלהים, כמה דאתמר, דאתער עליה מסטרא דמסאבותא.

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458. Rabbi Elazar said that "yikar" MEANS THAT Bilaam believed he would be able to harm Yisrael with that gift. The Holy One, blessed be He, eradicated that gift from His presence, expunged Bilaam from such thoughts and uprooted him from that level. That is the written meaning of "vayiker," as it says, "The ravens of the valley shall pick it up (Heb. yikruha)" (Mishlei 30:17). He said to him, 'Wicked one, you are not worthy to be associated with Me or to enter into My presence. Your gift will be presented to the dog.'

459. Rabbi Shimon said, Come and realize that this wicked one was the abomination of everyone, because you will not find in the entire passage of the episode such expressions as: "And Hashem spoke to Bilaam" or "And Hashem said." Heaven forbid. It is written: "And Hashem put a word in the mouth of Bilaam...", which is like someone who puts the bridle bit into the mouth of the ass to restrain him from diverting here and here. So too is the meaning of: "And Hashem put a word in the mouth..."

460. The Holy One, blessed be He, said to him, 'Wicked one, do you really think that it depends on you if the blessings of My children will endure and be fulfilled or not? They do not need you. They say to a bee: NOT FROM YOUR STING AND NOT FROM YOUR HONEY, but rather "go back to Balak" (Bemidbar 23:16). When you open your mouth, it will not be in your control and it will not depend on your mouth, but only "say thus (Heb. coh)." For coh, WHICH IS THE SHECHINAH, is prepared to bless them and coh will express the blessing of My children. When you open your mouth, she will speak the words that will come true upon My children, and I will not leave these matters in your hand.'

461. Come and see that this is how it was. As soon as BILAAM came to Balak and Balak heard all these things, WITH WHICH HE BLESSED YISRAEL, Balak first thought that they emerged from Bilaam's mouth. He said, "I called you to curse my enemies..." and Bilaam replied, Take this witchcraft into your hand to restrain here this coh, WHICH IS MALCHUT. If you will be capable of holding her back with this sorcery, I will expunge all these words that she said from her, MEANING HE WILL NULLIFY THE BLESSINGS THAT SHE SAID, AS MENTIONED ABOVE.

462. It is written: "Stand thus (Heb. coh) by your burnt offering" (Bemidbar 23:15). Hereby and through these magical practices, you will restrain her COH, WHICH IS MALCHUT, "while I go to the meeting yonder (lit. 'meet coh')," meaning to say I will expunge her from these words THAT WERE SAID BY HER. The Holy One, blessed be He, said to him, 'Wicked one, I will uproot you.' It is said following this: "And Elohim met Bilaam" (Bemidbar 23:16). That matter will raise its voice with the speeches of coh and that is what is written: "And said, 'Go back to Balak, and say thus (Heb. coh)'" "And say thus (coh)" is exact.

458. רבי אלעזר אמר, ויקר, בלעם חשיב דבהווא דורון ויעול לאבאשא להו לישראל, וקודשא בריך הוא אעקר ליה מקמיה להווא דורון. ואעקר ליה לבלעם, ממה דהוה חשיב. ואעקר ליה מהווא דרגא, הה"ד ויקר. כד"א יקרה עורבי נחל. אמר ליה, רשע, לית אנת בדאי לאתקשרא בהדאי ולמיעל קמאי. דורונך לכלבי אתמסר.

459. אמר ר' שמעון, ת"ח, האי רשע, געלא דכלא הוה. דלא תשבח בכל פרשתא דא, ויאמר יי' אל בלעם, או וידבר יי', ח"ו. מה כתיב. וישם יי' דבר בפי בלעם וגו', כמאן דשוי חסמא בפום חמרא, דלא יסטי הכא או הכא, כך וישם יי' דבר בפי וגו'.

460. א"ל קודשא בריך הוא, רשע, את חשיב דעל ירך יהא ויתקיים ברכה בבני, או אפכא. לא צריכין אינון לך, כמה דאמרין לצרעה וכו'. אלא את שוב אל בלק, וכד תפתח פומך, לא יהא ברשותך. ולא בפומך תלויא מלולא, אלא וכה תדבר. הרי כ"ה, דזמינא לברכא לון. כה, תמלל ברכה דבני, דכד תפתח פומך, היא תמלל מלין, לאתקיימא על בני, דלא אשבוק מלין לך.

461. ת"ח, דכך הוא, בין דאתא לבלק, ובלק שמע כל אינון מלין, הוה חשיב דהא מפומיה דבלעם נפקין, אמר, לקוב אויבי לקחתיך. אמר בלעם. סב אלין חרשין בידך, בגין לאעכבא הכא להאי כה, ואי את תיכול לאעכבא לה בהאי חרשין, אנא אעקר לה מאינון מלין דהיא אמרה.

462. מה כתיב, התיצב כה על עולתך, בהאי, ובאלין חרשין, תעכב לה, ואנכי אקרה כ"ה, כלומר, אעקר לה מאלין מלין. א"ל קודשא בריך הוא, רשע, אנא אעקר לך. מה כתיב בתריה. ויקר אלהים אל בלעם. והווא דבר ארים קלא, במלולוי דכ"ה. ויאמר שוב אל בלק וכה תדבר, כ"ה תדבר ודאי.

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463. Come and see: The first time it is not written: 'Stand thus (Heb. coh) by your burnt offering', but rather "Stand by your burnt offering, and I will go: perhaps Hashem will come to meet me" (Ibid. 3). However, when he realized that coh spoke those blessings, he then said, "Stand thus (coh) by your burnt offering, while I go to the meeting yonder," MEANING AS EXPLAINED IN THE PREVIOUS DISCUSSION.

464. "Come, curse (Heb. ara) me Jacob" (Ibid. 7). "ARA" means 'to pick', DERIVED FROM: "I HAVE GATHERED (HEB. ARITI) MY MYRRH WITH MY SPICE" (SHIR HASHIRIM 5:1). Rabbi Yosi says, He threw them off from that level where they stood before, as it is written: "And I will shoot (Heb. ore) on the side of it" (I Shmuel 20:20), MEANING SHOOT AND HURL THEM AWAY. He said, If you will be able to hurl them off that level, THAT IS MALCHUT, all of them will be uprooted from the world. "And come, denounce Yisrael" (Bemidbar 23:7) REFERS TO Yisrael above, WHICH IS ZEIR ANPIN, WHO SHOULD CAUSE HIM TO BE ANGRY, meaning anger AND INDIGNATION shall be before Him, as it says, "And an El who has indignation every day" (Tehilim 7:12).

465. "For from the top of the rocks I see him..." (Bemidbar 23:9). Rabbi Yitzchak said, This refers to the patriarchs, as it is written: "Look to the rock whence you are hewn" (Yeshayah 51:1). "And from the hills I behold him" (Bemidbar 23:9): this refers to the matriarchs. They could be cursed neither from the aspect of the PATRIARCHS nor from that of THE MATRIARCHS.

466. Rabbi Aba said that "top of the rocks" means who has power against Yisrael, since they are attached and emanate from the top of the rocks. Who are the rocks? They are Gvurot, because all the judgments in the world emerge from the Gvurot and they are attached onto them. "And from the hills I behold him": These are the rest of the camps that are linked to them, TO THE GVUROT, "it is a people that shall dwell alone" (Ibid.). It is the same as it is written: "So Hashem alone did lead him" (Devarim 32:12).

467. "Who could count the dust of Jacob" (Bemidbar 23:10). This was already explained. However, Rabbi Yosi said, There are two levels, Jacob and Israel, at the beginning. WHEN HE IS AT THE SIX ENDS, HE IS CONSIDERED Jacob and later on, WHEN HE ATTAINS THE FIRST THREE SFIROT, HE IS Israel. Although it is all the same, they are two grades. The higher grade is Israel AND THE GRADE OF JACOB IS LOWER.

468. "Who can count the dust of Jacob." HE ASKS: What is the dust below IN THE LEVEL OF JACOB? Rabbi Shimon says, It is written about it: "His sword makes them as dust" (Yeshayah 41:2). Who is His sword? It is known THAT IT IS MALCHUT, as it is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6), BECAUSE MALCHUT IS CONSIDERED "THE SWORD OF HASHEM." Dust refers to the place from which Adam was created, as it is written: "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7). From that dust emerge many legions and many camps, many levels, many trial investigators, many arrows, many projectile stones and many spears, swords and weapons. "Who can count" is as it says, "Is there any number to his armies?" (Iyov 25:3).

463. ת"ח, בקדמיתא לא כתיב התיצב כה על עולתך, אלא התיצב על עולתך ואלכה אולי יקרה יי' לקראתי. בין דחמא דכ"ה אמר אינון ברכאן, כדין אמר התיצב כ"ה על עולתך, ואנכי אקרה כ"ה.

464. לכה ארה לי יעקב, בלומר, לקוט. רבי יוסי אמר, אשדי לון מההוא דרגא דאינון קיימי, כד"א צדה אורה. אמר, אי תיכול למשדי לון מההוא דרגא דלהון, הא בלהו אתעקרו מעלמא. ולכה זועמה ישראל, ישראל דלעילא, דישתבח רוגזא קמיה, כד"א ואל זועם בכל יום.

465. כי מראש צורים וגו'. א"ר יצחק, מראש צורים, אלין אינון אבהתא. דכתיב הביטו אל צור חוצבתם. ומגבעות אשורנו, אלין אמהן, בין מהאי סטרא ובין מהאי סטרא, לא וכלין לאתלטינא.

466. ר' אבא אמר, כי מראש צורים, מאן וכול להו לישראל, דהא הוא אחיד מרישא דכל צורים נמקין, ומאן אינון צורים. גבורן. דהא כל דינין דעלמא מאינון גבורן נפקי, ואינון אתאחדן בהו. ומגבעות אשורנו, אלין שאר משריני דאתאחדן בהו. הן עם לבדרד וגו'. כד"א ה' בדרד ינחנו.

467. מי מנה עפר יעקב וגו', הא אוקמוה. אלא א"ר יוסי, תרין דרגין אינון, יעקב וישראל. בקדמיתא יעקב, ולבתר ישראל. ואע"ג דכלא חר, תרין דרגין אינון, דהא דרגא עלאה ישראל הוא.

468. מי מנה עפר יעקב וגו'. לתתא, מאן הוא עפר. ר' שמעון אמר, האי דכתיב ביה יתן בעפר חרבו וגו'. מאן חרבו. הא ידיעא, דכתיב חרב ליי' מלאה דם. עפר, ההוא אתר דאתברי מניה אדם הראשון, דכתיב ויצר יי' אלהים את האדם עפר וגו'. ומההוא עפר, כמה חילין, וכמה משריני נפקו, כמה טפסין, כמה גרדיני נמוסין, כמה גירין, כמה בליסטראות, כמה רומחין, וסייפין, וזיינין, אשתכחו מההוא עפר. מי מנה כד"א, היש מספר לגרודיו.

469. "And the number of the fourth part of Yisrael" (Bemidbar 23:10). The quarter of Yisrael is the Hei OF YUD HEI VAV HEI, BECAUSE YISRAEL, WHICH IS ZEIR ANPIN, CONTAINS FOUR LETTERS FROM THE NAME YUD HEI VAV HEI, OF WHICH MALCHUT IS THE FOURTH LETTER. THEREFORE, IT IS CALLED "THE FOURTH PART (HEB. ROVA) OF YISRAEL." It is one WITH THE DUST OF JACOB, WHICH IS ALSO MALCHUT, EXCEPT THAT DUST IS MALCHUT OF JACOB, AND A FOURTH PART IS MALCHUT OF YISRAEL. A fourth of Yisrael is as it says, "Lying under its burden" (Shemot 23:5), WHOSE ARAMAIC TRANSLATION IS "RAVI'A." THUS "THE FOURTH PART OF YISRAEL," MEANS THE LAYING DOWN OF YISRAEL, THAT IS, THE BED OF YISRAEL, WHICH IS MALCHUT, WHICH IS CALLED 'BED'. This refers to that which is written: "His litter, that of Solomon" (Shir Hashirim 3:7), WHICH IS MALCHUT. Another explanation of "fourth part": Like the lower fourth of Yisrael, NAMELY MALCHUT, WHICH IS BELOW ZEIR ANPIN THAT IS CALLED YISRAEL, BEING THE FOURTH UNDERNEATH IT. For it is called 'a fourth part' in the sequence of the Sfirot. From this, we understand that David, WHICH IS MALCHUT, is the fourth leg of the throne, SINCE CHESED, GVURAH, TIFERET OF ZEIR ANPIN ARE THE THREE LEGS OF THE THRONE, WHICH IS BINAH, AND MALCHUT IS A FOURTH TO THEM.

470. Another explanation of: "Who can count the dust of Jacob." "Dust" are all those who are considered as dust, MEANING THAT EMANATE FROM MALCHUT THAT IS CALLED "DUST," as we explained. "And the number of the fourth part of Yisrael" is meant in the same sense, as is written: "Is there any number to his armies?" "The fourth part of Yisrael" MEANS as we explained. IT NOW REFERS TO THE QUARTER OF YISRAEL AND NOT TO THE DUST OF JACOB. Another explanation: "Who can count the dust of Jacob" refers to the precepts applying to the dust, like sowing, planting, harvesting, as was already explained by the friends. "And the number of the fourth part of Yisrael" REFERS TO THE PRECEPTS APPLYING TO THE LIVESTOCK, as it says, "You shall not let your cattle gender with a diverse kind" (Vayikra 19:19).

471. "And he took up his discourse, and said..." (Bemidbar 23:7). HE INQUIRES: It is not written, 'he spoke', THAT WOULD MEAN THAT HE SPOKE. THEN what is the meaning of: "And he took up his discourse," INDICATING THAT HE MADE THE SPEECH AND NOBODY ELSE? Rabbi Chiya said, He was just raising his voice towards the speaker THAT IS MALCHUT CALLED 'COH'. THAT IS THE MEANING OF: "AND HE TOOK UP HIS DISCOURSE." This was Bilaam WHO TOOK UP HIS DISCOURSE "and said," which refers to coh. SHE SPOKE, as is written: "And say thus (Heb. coh)." MALCHUT, THAT IS CALLED 'COH' WILL DO THE SPEAKING. And the speech was from her.

472. Come and see, that Bilaam saw that even with all his witchcraft and all that offering, MEANING THE SACRIFICES THAT HE OFFERED, he was unable to uproot that coh, as it says, "While I go to the meeting yonder (Heb. coh)," to uproot coh. The Holy One, blessed be He, said to him, 'Wicked one, you are planning to annihilate her. I will extricate you from your chain, MEANING HE WILL UPROOT HIM FROM THE SOURCE. It is written: "And Elohim met (Heb. vayikar) Bilaam," as we explained THAT IT IS DERIVED FROM "THE RAVENS OF THE VALLEY SHALL PICK IT OUT (HEB. YIKRUHA)" (MISHLEI 30:17), PICK HIM OUT OF HIS LEVEL. Following this, when he realized that he was impotent, he again said, "And he has blessed; and I cannot reverse it (her)." It should have read: 'I cannot reverse him', but "reverse her" is more specific, because it refers to her about whom the word coh is used, as "And say thus (Heb. coh)," TO MALCHUT, ABOUT WHOM HE SAID, I cannot reverse her FROM YISRAEL.

469. ומספר את רובע ישראל. רבע ישראל היא ה"א, וחד מלה היא. רובע ישראל, כד"א רובץ תחת משאו, רביע הדא הוא דכתיב, מטתו שלשלמה. ד"א רבע, כמו רביעית מישראל לתתא, רבע אתקרי לפום בתרין משמע דוד, דאיהו רגלא רביעאה דכורסיא.

470. ד"א מי מנה עפר יעקב וגו', כל אינון דחשיבין עפרא, במה דאוקימנא. ומספר את רבע ישראל, דכתיב היש מספר לגדודיו. רבע ישראל במה דאוקימנא. ד"א מי מנה עפר, אינון פקודין דאינון בעפרא, בזריעה, בנטיעה, בחצרא, והא אוקמוה חבריאי. ומספר את רבע, כד"א בהמתך לא תרביע.

471. וישא משלו ויאמר. וידבר לא כתיב, מאי וישא משלו. רבי חניא אמר, הוא הוה זקיף קלא לגבי ההוא ממלל, וישא משלו בלעם. ויאמר האי כה במה דכתיב וכה תדבר, ואמירה מנה הוה.

472. ת"ח, ביון דחמא בלעם דבכל חרשוי ובכל ההוא דורון, לא יכיל לאעקרא ההוא כה, כד"א ואנכי אקרה כה, אעקר להאי כה. א"ל קודשא בריך הוא, רשע, אנת סבור לאעקרא לה, אנא אעקר לך משלשולך, מה כתיב. ויקר אלהים אל בלעם, במה דאתמר. לבתר, ביון דחמא דלא יכיל, הדר ואמר, וברך ולא אשיבנה, ולא אשיבנו מבעי ליה. אלא ולא אשיבנה ודאי, להויה דכתיב כה, וכה תדבר. לית אנא יכיל לאהדרא לה.

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473. Bilaam said, In two levels I tried to enter them. I tried to enter into them in the level of Jacob and I could not. I wished to breach them in another side, FROM THE LEVEL of Yisrael, and I did not succeed. What is the reason? It is because neither level is involved in evil species. This is what is written: "He has not beheld iniquity in Jacob nor has he seen perverseness in Yisrael" (Bemidbar 23:21).

474. We studied earlier that there are two levels, enchantment and divination. Corresponding to them are TWO KLIPOT of iniquity and perverseness. Bilaam thought to himself, I definitely discovered the adversaries of Jacob and Yisrael, since iniquity is THE KLIPAH against Jacob that is connected WITH THE SORCERY CALLED 'enchantment'. Perverseness is THE KLIPAH against Yisrael that is connected to 'divination'. When he realized that he could not succeed, he said, Most certainly, "he has not beheld iniquity in Jacob nor has he seen perverseness in Yisrael." What is the reason? Because "Hashem his Elohim is with him..."

475. If you will venture to say that with these, INIQUITY AND PERVERSENESS, I cannot succeed, but with enchantment and divination I will succeed, it is written: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael" (Ibid. 23). Not only this, but all the legions above and all the camps are unaware, nor do they look at the customs of the King up high until only after they ask for these two LEVELS of Jacob and Yisrael. What are they saying? "What El has performed" (Ibid.). Rabbi Elazar said, All these matters were spoken by "coh," THAT IS MALCHUT, AND BILAAM JUST raised his voice towards her, having no idea what it was all about nor what he was saying.

476. "Behold, the people shall rise up as a great lion..." (Ibid. 24). Which nation is as strong as Yisrael? When the morning light breaks to shine, he rises and gains strength like a lion for the devotional service of his Master with many songs and praises, studying Torah all day. At night, he "shall not lie down until he eat of the prey" (Ibid.). When a person wishes to lie down on his bed, he sanctifies the Holy Name and proclaims Him King above and below. How many instigators of judgment come together before them at the time they open their mouths on their bed with Sh'ma Yisrael, and beg for compassion before the Holy King with several verses of mercy.

477. Rabbi Aba said, "Behold, the people shall rise up as a great lion" MEANS this nation is destined to rise in the future over all heathen nations like a powerful mighty lion, and will hurtle HIMSELF over them. It is the manner of all lions to lie down over their prey; however, this nation "shall not lie down until he eat of the prey."

473. אָמַר בַּלְעָם, בְּתֵרִין דְּרִגִין בְּעִינָא לְאַעְלָא בְּהוּ. בְּעִינָא לְאַעְלָא בְּהוּ מְדַרְגָּא דִּיעֵקֵב, וְלֹא יְכִילְנָא. בְּעִינָא לְאַעְלָא בְּהוּ מְסֻטְרָא אַחְרָא דִּישְׂרָאֵל, וְלֹא יְכִילְנָא. מְאִי טַעְמָא. בְּגִין דְּשָׂמָא דָּא אִוּ דָּא, לֹא אֶתְקַשֵּׁר בְּזִינִין בִּישׁוּן, הֵהָדֵד לֹא הֵבִיט אֲוֹן בְּיַעֲקֹב וְגו'.

474. תָּאנָא, תֵּרִין דְּרִגִין אִינוּן: נַחֲשׁ, וְקֶסֶם. לְקַבְּלִיהוּן: עֵמֶל, וְאֲוֹן. אָמַר בַּלְעָם, הָא וּדְאִי אֲשַׁבְּחָנָא לְקַבְּלִי דְּהַנִּי יַעֲקֹב וּישְׂרָאֵל. אֲוֹן, לְקַבְּלִיָּה דִּיעֵקֵב, דְּאִיהוּ קְטוּר בְּנַחֲשׁ. עֵמֶל, לְקַבְּלִיָּה דִּישְׂרָאֵל, דְּאִיהוּ קְטוּר בְּקֶסֶם. כִּיּוֹן דְּחָמָא דְּלֹא יְכִיל, אָמַר, וּדְאִי לֹא הֵבִיט אֲוֹן בְּיַעֲקֹב וְגו'. מ"ט. בְּגִין דִּינִי אֶלְהִיו עִמּוֹ וְגו'.

475. וְאִי תִימָא, בְּהַנִּי לֹא יְכִילְנָא. בְּקֶסֶם וְנַחֲשׁ יְכִילְנָא. כְּתִיב כִּי לֹא נַחֲשׁ בְּיַעֲקֹב וְגו'. וְלֹא עוֹד, אֲלֵא דְכָל חִילּוּן דְּלַעֲוִלָּא, וְכָל מְשָׁרְיִין בְּלַהוּ, לֹא יַדְעוּ וְלֹא מְסַתְּבְּלִי בְּנִמוּסָא דְּמַלְכָּא עֲלָאָה, עַד דְּשָׂאֲלוּ לְהַנִּי תֵרִי יַעֲקֹב וּישְׂרָאֵל. וּמְאִי אָמְרִי. מַה פְּעַל אֵל. אָמַר רַבִּי אֶלְעָזָר, כָּל הַנִּי מְלִין, כֹּה אָמַר, וְהוּא אַרְיִים קְלָא לְקַבְּלָהּ, וְלֹא יַדַּע מְאִי הוּא, וְלֹא אֲשַׁתְּמַע בֵּר קְלִיָּה.

476. הֵן עִם כְּלָבִיא יְקוּם וְגו', מֵאֵן עֵמָא תְּקִיפָא בִּישְׂרָאֵל. בְּשַׁעֲתָא דְּאַתְנַהִיר צַפְרָא, קָם וּמַתְגַּבֵּר כְּאַרְיָא, לְפֻלְחָנָא דְּמֵאֲרִיהוּן, בְּכַמְהָ שִׁירִין, בְּכַמְהָ תּוֹשְׁבָחוֹן. מְשַׁתְּדְּלִי בְּאַרְוִיתָא כָּל יוֹמָא, וּבְלִילָהּ לֹא יִשְׁכַּב וְגו'. כִּד בְּעִי ב"נ לְמִשְׁכַּב עַל עַרְסִיָּה, מְקַדְּשׁ שְׂמָא עֲלָאָה, אֲמַלִּין לִיָּה לְעִילָא וְתַתָּא. כְּמַה גְּרַדִּינִי נְמוּסִין מֵתְקַשְׁרִין קְמִיָּהוּ, בְּשַׁעֲתָא דְּפַתְחִין פּוּמְהוּן עַל עַרְסִיָּהוּ, בְּשִׁמְעַת יִשְׂרָאֵל. וּבַעָאן רַחֲמֵי קְמִי מְלַכָּא קְדִישָׁא, בְּכַמְהָ קְרָאִי דְּרַחֲמֵי.

477. ר' אבא אמר, הן עם כלביא יקום. זמינין האי עמא, למיקם על כל עמין עכו"ם, באריה גיבר ותקיף, ויתרמי עליהו. ארחייהו דכל ארנוותא למשכב על טרפייהו, אבל עמא דא לא ישכב, עד יאכל טרף.

478. Another explanation of: "Behold, the people shall rise up as a great lion" to bring offerings and burnt offerings before the King on the altar. We have learned that, at the time the offering is being burnt on the altar, they perceived a form of a lion reclining on top of that sacrifice and eating it.

479. Rabbi Aba said, Uriel was a high angel and he was perceived in the form of a strong lion, reclining on the altar and consuming the sacrifices. When Yisrael were not so worthy, they used to perceive it in the form of some impudent dog reclining over it. The children of Yisrael then realized that they had to repent, and they repented. "He shall not lie down until he eat of the prey" refers to the sacrifices that must be completely consumed by fire during the night, such as burnt offerings. "And drink the blood of the slain" (Bemidbar 23:4) means that the Holy One, blessed be He, will carry on battles with their enemies for them.

480. Rabbi Elazar said that it is written: "He shall not lie down." What is the meaning of, "He shall not lie down"? HE RESPONDS: It is only because every single night, when a person follows as his Master commands, he does not lie down on his bed until he kills 1,125 of those evil species that dwell with him. Rabbi Aba said, A thousand are from the left side, as it is written: "A thousand shall fall at your side" (Tehilim 91:7) and it is also written: "Let the pious be joyful in glory, let them sing aloud upon their beds. The high praises of El are in their mouth, to execute vengeance upon the nations..." (Tehilim 149:5-7). Hence, it says, "He shall not lie down..." which is the meaning of, "To execute upon them the judgment..." (Ibid. 9).

481. Rabbi Chizkiyah said, In accordance with the three times that Bilaam beat his ass and loaded her with his witchcraft, Yisrael was blessed three times. Rabbi Chiya said, Corresponding to this, Yisrael got the blessing to go up three times a year and be seen in the presence of the Holy King.

482. "And when Bilaam saw that it pleased Hashem to bless Yisrael, he went not, as at other times, to seek for enchantments..." (Bemidbar 24:1). HE INQUIRES: What is the meaning of: "to seek for enchantments"? Rabbi Yosi said, The first two times, he approached with all the implements of his witchcraft and desired to curse Yisrael. Then he realized the wish of the Holy One, blessed be He, who said, "Go back to Balak," because they have no need of your utterances. Another speech is forthcoming from this "coh," as it says, "And say thus (Heb. coh)." That means "coh" will be speaking and not you. "And say thus (coh)," (or: 'coh will speak'), because she governs all the rulers of witchcraft and sorcery and the variety of evils, so they are not able to harm My children.' He then wished to gaze at them with the evil eye.

478. ד"א הן עם בלביא יקום, לקרבא קרבנין ועלוון קמי מלכהון, על גבי מדבחה. ותאנא, בשעתא דקורבנא אתוקד על גבי מדבחה, הוון חמן דיוקנא דחד אריה רביע על ההוא קרבנא, ואכיל ליה.

479. ואמר רבי אבא, אוריאל מלאכא עלאה הוה, וחמאן ליה בדיוקנא דאריא תקיפא, רביע על מדבחה, ואכיל לון לקרבנין. וכד ישראל לא הוון זכאין כל כך, הוון חמאן דיוקנא דחד בלבא חציפא רביע עליה, כדן הוון ידעין ישראל דבעינן תשובה, וכדן תניבן. לא ישכב וגו', אלון קרבנין דליליא כגון עלוון. ודם חללים ישתה, דקודשא בריך הוא אגח קרבא דלהון על שנאיהון.

480. רבי אלעזר אמר, לא ישכב, מהו לא ישכב. אלא בכל ליליא וליליא, כד בר נש איהו אזיל בפקודי דמאריה, לא שכוב על ערסיה, עד דקטיל אלה ומאה ועשרים וחמש, מאינון זיינין בישין, דשריין עמיה. רבי אבא אמר, אלה אינון דסטר שמאלא, דכתיב יפול מצדך אלה. כמה דכתיב, ועלזו חסידים בכבוד וגו', רוממות אל בגרונם וגו', לעשות נקמה וגו', הה"ד לא ישכב וגו' ודא הוון לעשות בהם משפט וגו'.

481. אמר רבי חזקיה, לקבלי תלת זמנין דהוון מחא לאתניה, ואטעין לה בחרשוי, אתברכון ישראל תלת זמנין. רבי חייה אמר, לקבליה אתברכון ישראל תלת זמנין, דסלקין ישראל לאתחזאה קמי מלכא קדישא.

482. וירא בלעם כי טוב בעיני יי' וגו', ולא הלך בפעם בפעם לקראת נחשים וגו'. מאי לקראת נחשים. א"ר יוסי, דהני תרין זמנין קדמאי, הוון אזיל בכל חרשוי, ובעא למילט לישראל. ביוון דחמא רעותיה דקודשא בריך הוא, דאמר שוב אל בלק, דהא מלוולך לא בעיין בני. מלולא אוחרא זמין מהאי כה, כמה דכתיב וכה תדבר. כה תדבר, ולא אנת. כה תדבר, דשלטא על כל שליטין חרשין וקסמין זיינין בישין, דלא יכלין לאבאשא לבני. כדן בעא לאסתכלא בהו, בעינא בישא.

483. Come and see this wicked one. When he gazed at Yisrael, he looked into both of these levels - Jacob and Yisrael - to harm them with his witchcraft, either this one or that one. Therefore, at each and every blessing, both Jacob and Yisrael were blessed. "And when Bilaam saw that it pleased..." How did he see? HE RESPONDS: He noticed that when the King's face was shining, the variety of evils did not remain, and none of the magic and sorcery were successful in their witchcraft.

484. Come and see: At those two times, it is written "met" once in, "And Elohim met" and once in, "And Hashem met Bilaam." Then it says, "And say thus (Heb. coh)." When he realized that no anger exists, and his witchcraft was not helping him, "he went not, as at other times..." As soon as he separated and removed himself from his magic, he began with another kind of rousing to praise Yisrael. Rabbi Yehudah said, What was this rousing here? He said to him, This was the rousing of a spirit of the left side, the one under whom all the varieties of his witchcraft are connected.

485. Rabbi Elazar said, This is what I was taught, even the THIRD time the Holy Spirit did not dwell upon him. Rabbi Yosi inquired of him, If so, why is it written: "And the spirit of Elohim came upon him" (Ibid. 2) and all the other times, it is not written that way. He replied to him, That is the way it must be. Come and see that it is written: "He that has a generous eye shall be blessed" (Mishlei 22:9). It was already set in explanation not to read, 'Shall be blessed', but rather "shall bless." Since Bilaam was of the evil eye, no one in the existence of the world was as evil-eyed as he. Everything at which he gazed with his eyes became cursed.

486. Therefore, they said, Whoever crosses his son in the marketplace and has fear of the evil eye should cover the top of his head with a head scarf, so the evil eye will not affect him. As well, when Bilaam noticed that he could not succeed with his magic and sorcery in harming Yisrael, he wanted to gaze on them with the evil eye, because everything he looked at with his evil eyes became cursed. Come and see what he planned against Yisrael. It is written: "But he set his face toward the wilderness" (Bemidbar 24:1), as the Targum translates THAT HE PUT HIS GAZE IN THE DIRECTION OF THE CALF THAT YISRAEL CREATED AND SINNED WITH IN THE DESERT, so that he may get allies to harm them.

483. ת"ח, האי רשע כד אסתכל בהו בישראל, הוה מסתכל באלין תרין דרגין ועקב וישראל, לאבאשא לון, או בהאי או בהאי בחרשוי, בגין כך כל ברין וברין ועקב וישראל אתברכו. וירא בלעם כי טוב וגו'. במה חמא חמא די בשעתא דאנפי מלכא נהירין, זיגין בישינן לא קיימי בקיומיהו, וכל חרשין וכל קסמין לא סלקאן בחרשייהו.

484. ת"ח, בהני תרי זמני כתיב ויקר. ויקר אלהים. ויקר יי' אל בלעם וגו'. וכתיב וכה תדבר. והשתא בין דחמא דהא לא אשתכח רוגזא, וחרשוי לא סלקין, כדין ולא הלך כפעם בפעם וגו'. בין דאפריש ואסתלק גרמיה מחרשוי, שארי באתערותא אחרא לשבחא לישראל. א"ר יהודה, מאי אתערותא הכא. א"ל, אתערותא דרוחא חדא מסטרא דשמאלא, ההוא דאתקשרו תחותיו איגון זיגין וחרשין דיליה.

485. א"ר אלעזר, הכי אוליפנא, דאפילו האי זמנא לא שריא ביה רוחא דקודשא. א"ל ר' יוסי, אי הכי, הא כתיב ותהי עליו רוח אלהים, ובכל איגון זמנין אחרנין לא כתיב בהו הכי. א"ל הכי הוא. ת"ח, כתיב טוב עין הוא יבורך, והא אוקמוה אל תקרי יבורך. אלא יברך. ובלעם הוה רע עין, דלא אשתכח רע עין בעלמא כוותיה, דבכל אתר דהוה מסתכל בעינו, הוה מתלטייא.

486. וע"ד אמרו, האי מאן דאעבר בריה בשוקא, ומסתפי מעינא בישא, יחפי סודרא על רישיה, בגין דלא יכיל עינא בישא לשלטאה עליה. אוף הכא, בין דחמא בלעם, דלא יכיל בחרשוי וקסמוי לאבאשא לישראל, בעא לאסתכל בהו בעינא בישא, בגין דבכל אתר דהוה מסתכל בעינו בישינן, הוה מתלטייא. ת"ח מה רעותיה דיליה לקבלהון דישראל, כתיב וישת אל המדבר פניו, כתרגומו, ושוי לעגלא די עברו ישראל במדברא אפוהי, בגין דיהא ליה סטר סיועא, לאבאשא להו.

487. See what is written: "And Bilaam lifted up his eyes, and he saw Yisrael" (Bemidbar 24:2), because he wished to gaze at them with the evil eye. At that very moment, if the Holy One, blessed be He, would not have preceded him with the remedy, he could have destroyed them with the gaze of his eyes. Which remedy did the Holy One, blessed be He, grant to Yisrael at that very moment? It is written: "And the spirit of Elohim came upon him" and "came upon him" refers to Yisrael. The Holy One, blessed be He, extended and covered Yisrael over with the spirit of Elohim. It is in the same sense as a person spreads the scarf over the head of the child, in order that no evil eye shall affect him.

488. He opened the discussion with the verse: "How goodly are your tents, O Jacob" (Ibid. 5). Come and see: Whoever wishes to gaze with an evil eye is not able to do so unless he praises and adores that one whom he wishes to curse with the evil eye. What is his usual method of operation? He says, How nice he is, how beautiful he is, in order that the evil eye would affect him. Here too, he said, "How goodly are your tents, O Jacob." How nice, how beautiful they are, how beautiful are the plants that have been planted from them. They are comparable to the pretty plantings that the Holy One, blessed be He, has planted in the Garden of Eden! Would that plantings shall come forth from these dwellings!

489. "He shall pour the water out of his bucket." THIS IS like a man who had fine hands, beautiful in appearance. One person passed by, a man of the evil eye, gazed at these hands, grasped them and began to praise them, saying, How beautiful they are, how pretty. Look at the fingers cut out in the highest form of beauty. Then he says, Who shall give these hands to dwell among precious stones and expensive purple garments? THEY SHALL BE in his house to use them and they shall be stored in his vault.

490. Here, the same Bilaam began to praise: "How goodly are your tents, O Jacob, and your tabernacles, O Yisrael." How handsome they are and how fine. Afterward, "He shall pour the water out of his bucket" (Ibid. 7), WHICH MEANS that you cannot find a nicer planting than this, the planting of Torah, outside of these peaceful dwellings. And "moistening his seed plentifully" (Ibid.), WHICH HE MEANT TO BE AMONG THE KLIPOT THAT ARE CALLED 'GREAT MIGHTY WATERS', MEANING TO SAY that the Holy Spirit should not grow and increase.

487. הַשְׁתָּא חָמֵי מַה כְּתִיב, וַיִּשָּׂא בְלָעַם אֶת עֵינָיו וַיִּרְא אֶת יִשְׂרָאֵל. בָּעָא לְאַסְתַּכְּלָא בְּהוּ בְּעֵינָא בִּישָׂא. בֵּיה שְׁעָתָא, אֲלִמְלָא דְאַקְדִּים לֹון קוּדְשָׁא בְּרִיךְ הוּא אַסּוּתָא, הוּה מְאַבְד לֹון בְּאַסְתַּכְּלוּתָא דְעֵינָיו. וּמַאי אַסּוּתָא יְהֵב קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּהֵימָא שְׁעָתָא. דָּא הוּא דְכְתִיב וַתְּהִי עֲלָיו רוּחַ אֱלֹהִים. וַתְּהִי עֲלָיו, עַל יִשְׂרָאֵל קְאָמֵר. כְּמָן דְּפָרִישׁ סוּדְרָא עַל רִישֵׁיהּ דִּינוּקָא, בְּגִין דְּלֹא יִשְׁלוּט בְּהוּ עֵינָיו.

488. בְּדִין שְׂאֵרֵי וְאָמֵר, מַה טוֹבוֹ אֶהְלִיךְ יַעֲקֹב. ת"ח, כָּל מָאן דְּבַעֵי לְאַסְתַּכְּלָא בְּעֵינָא בִּישָׂא, לֹא יְכִיל, אֲלָא כַּד מְשַׁבַּח וְאוֹקִיר לְהֵוּא מְלָה, דְּבַעֵי לְאַלְטֵינָא בְּעֵינָא בִּישָׂא. וּמַה אֲרַחֵיהּ. אָמֵר, חָמוּ כְּמַה טְבָא דָּא. כְּמַה יָאָה דָּא. בְּגִין דִּישְׁלוּט בֵּיה עֵינָא בִּישָׂא. אוּף הֶכָא אָמֵר, מַה טוֹבוֹ אֶהְלִיךְ יַעֲקֹב, כְּמַה אֵינּוֹן יָאן, כְּמַה אֵינּוֹן שְׁפִירָן, כְּמַה נְטִיעֵן שְׁפִירָן דְּאַתְנַטְעֵן מְנִיְהוּ, דְּמִיִּין לְאֵינּוֹן נְטִיעֵן דְּנִטְע קוּדְשָׁא בְּרִיךְ הוּא בְּגִנְתָּא דְּעֵדֶן יְאֵינּוֹן. מָאן יִתָּן, וְאַלִּין נְטִיעֵן אֲשֶׁתְּכַחוּ מְאֵינּוֹן מְשַׁכְּנֵי, דְּבַהוּ.

489. יִזַּל מִיָּם מִדְּלֵיוּ וְגו'. לִב"נ דְּהוּוּ לֵיהּ יָדָן שְׁפִירָן, יָאן לְמַחֲזִי. אַעֲבַר חַד ב"נ דְּעֵינָא בִּישָׂא, אֲסַתְּכַל בְּאֵינּוֹן יָדָן, נְקִיט בְּהוּ, שְׂאֵרֵי לְשַׁבְּחָא, אָמֵר, כְּמַה אֵינּוֹן שְׁפִירָן, כְּמַה אֵינּוֹן יָאן, חָמוּ אַעֲבַעֵן מְגִזְרָה דְּשְׁפִירוּ עֲלָאָה. לְבַתֵּר אָמֵר, מָאן יִתָּן יָדָן אֲלִין דְּשְׂרִיִין בֵּין אֲבָנִין יְקִירִין, וּבְלָבוּשֵׁי יְקָר דְּאַרְגָּוֹנָא בְּבֵיתָהּ לְאַשְׁתַּמְשָׂא בְּהוּ, וַיְהוֹן גְּנִיזוֹן בְּתִיבּוּתָא דִּילֵיהּ.

490. כִּךְ בְּלָעַם, שְׂרֵי לְשַׁבְּחָא, מַה טוֹבוֹ אֶהְלִיךְ, חָמוּ כְּמַה שְׁפִירָן, כְּמַה יָאן וְכו', לְבַתֵּר אָמֵר יִזַּל מִיָּם מִדְּלֵיוּ, לֹא יִשְׁתַּכַּח נְטִיעָא שְׁפִירָא דָּא, נְטִיעָא דְּאוּרִייתָא, לְבַר מְאֵינּוֹן מְשַׁכְּנִין, וְזִרְעוּ בְּמִים רַבִּים, דְּלֹא יִסְגִּי וְלֹא יִרְבִּי רוּחָא דְּקוּדְשָׁא.

491. The Holy One, blessed be He said to him, 'Wicked one, your eyes can do no harm, because there is a veil of the Holy Spirit prevailing on them'. He then said, "El brought him out of Egypt..." (Ibid. 8), WHICH MEANS none of the world's inhabitants will be able to harm them because a strong and powerful higher strength holds on to them. What is it? It is: "El brought him out of Egypt." Not only that, but "he has as it were the strength of a wild ox" (Ibid.) No person could extend his hands over him due to his height. Because he exists at such a height, "he shall eat up the nations his enemies" (Ibid.) and no one is able to harm them.

492. Even at a time when he is not standing, they will not succeed AGAINST HIM. This is what is written: "He couched, he lay down" (Ibid. 9). EVEN THEN he is not afraid, because he is mighty "like a lion, and like a great lion" (Ibid.). This means that, even when he is IN EXILE among the nations and he crouches and lies among them like a lion, he will be familiar in the laws of the Torah and in the ways of the Torah. They have a government from their Master that all the kings of the world cannot uproot; it is comparable to the strength of the lion which can not be raised up from the prey that he is crouched over. It is written: "He couched, he lay down like a lion, and like a great lion: who shall stir him up?" (Ibid.).

493. Rabbi Elazar said, You could not find in the world a wiser person to do harm than that wicked Bilaam. At first, he was in Egypt and, through him, the Egyptians plotted against Yisrael, so that they should never escape their slavery. And he says, how can I harm them? I was the one who caused them never to escape the slavery of Egypt, yet, "El brought him out of Egypt" and against Him, none of the wise men and sorcerers of the world could prevail.

46. Aza and Azael

Rabbi Yehuda tells how Bilaam went to the mountains of darkness to consult with Aza and Azael. We hear what happens in those mountains and how Aza and Azael teach magic and sorcery to those who enter there. When Bilaam went there God confused all the magic in the world so it would be ineffective against His children, so Bilaam eventually gave Balak advice regarding the Midianite women in an attempt to hurt Yisrael. When God saw that he had given this advice He told Bilaam that he would be ensnared in his own plot, and indeed he was later killed in the vengeance against Midian.

491. א"ל קודשא בריך הוא, רשע, לא יכלין עיניך לאבאשא, הא פריסו דקודשא עליהו, כדין אמר, אל מוציאו ממצרים וגו', הא לא יכלין כל בני עלמא לאבאשא לון, דהא חילא תקיפא עלאה אחיד בהו, ומאי איהו. אל מוציאו ממצרים. ולא עוד, אלא כתועפות ראם לו, דלא יכיל ב"נ לאושיט ידיה עליה, מגו רומיה. ומדאשתכח בזקיפו עלאה הכי, ואכל גוים צריו וגו'. ולית מאן דיכיל לאבאשא לון.

492. ואפילו בזמנא דלא זקיף, לא יכלין, הה"ד ברע שכב. לא דחיל, בגין דאשתכח גיבר בארי וכלביא, אפילו כד אינון ביני עממיא, וכרע ושכב בינייהו, בארי הוא ישתכח בנמוסי אורייתא, באורחי אורייתא. שולטנותא אית להו במאריהון, דאפילו כל מלכיא דעלמא, לא יעקרון להו. באריא דא כד שכיב על טרפיה, לא יכלין לאקמא ליה מניה, הה"ד ברע שכב בארי וגו'.

493. א"ר אלעזר, לא אשתכח בעלמא חכים לאבאשא, כבלעם רשיעא, דהא בקדמיתא הוה אשתכח במצרים, ועל ידו, קשירו מצראי עליהו דישראל קשורא, דלא יפקון מעבדותהון לעלמין. ודא הוא דאמר, מה איכול לאבאשא להו, דהא אנא עבידנא דלא יפקון מעבידתא דמצראי לעלמין, אבל אל מוציאו, ממצרים ולקבליה לא יכלין חכמין וחרשין דעלמא.

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494. "And now, behold, I go to my people..." (Bemidbar 24:14). Rabbi Yehuda opened the discussion with the verse: "You shall not deliver to his master the servant...he shall dwell with you" (Devarim 23:16). How lovely are the words of the Torah before the Holy One, blessed be He, and how beloved is the Torah that gave her as a legacy to the assembled Congregation of Yisrael. Come and see: At the time they left Egypt, Bilaam heard that his witches and sorcerers, and all those ties THAT THEY PERFORMED, were not effective against Yisrael. He began to scratch himself and tear his hair out of his head. Then, he went to the mountains of darkness and reached the iron chains, WITH WHICH AZA AND AZAEL ARE BOUND.

495. This is the manner of the one who reaches them. As soon as a person enters there, between the mountaintops, Azael, THAT ONE that is called "having his eyes open" (Bemidbar 24:4), notices him. He immediately informs Aza. They then give the sound signal and the great burning snakes gather to them and surround them. They send A TYPE OF small CREATURE called 'Onimta' towards that person. We were taught that it is a cat-like animal with a narrow snake-like head. It has two tails and its hands and feet are tiny. A person who sees it covers his face and brings a VESSEL WITH ASHES THAT IS CALLED 'smoked shreds' from the burning of a white rooster and throws them in front of the Onimta, which then comes with him.

496. He goes until he reaches the top of the chains, because the top of those chains is stuck into the ground and reaches to the great depths. In the great depths, there exists a socket that is stuck into the lower depth, and into that socket the top of the chains is connected. When a person reaches the top of the chain, he knocks at it three times. They, AZA AND AZAEL, call for him. He then kneels on his knees, bows down and continues to close his eyes until he reaches them. He then sits up in front of them and all these snakes surround him from either side. Then he opens his eyes and sees them. He is shaken, and he falls on his face and bows towards them.

497. Following this, AZA AND AZAEL teach him magic and sorcery, and he stays with them for fifty days. When the time arrives to leave on his way, that LITTLE CREATURE CALLED 'Onimta' and all these snakes walk in front of him, until he leaves the mountain ranges from in between that heavy darkness.

498. When Bilaam reached AZA AND AZAEL, he told them WHAT HE NEEDED FROM THEM, locked himself with them in the mountains and begged to denounce YISRAEL and return them to Egypt. The Holy One, blessed be He, confused and impaired all the wisdoms in the world, and all the magic in the world, so they could not get close TO YISRAEL.

494. וְעַתָּה הֲנִי הוֹלֵךְ לְעַמִּי וְגו' ר' יְהוּדָה פָּתַח, לֹא תִסְגֹּר עָבַד אֶל אֲדוֹנָיו וְגו' עִמָּךְ יֹשֵׁב בְּקִרְבְּךָ. כִּמָּה חֲבִיבִין מְלֵי דְאֹרֵייתָא. כִּמָּה חֲבִיבָה אֹרֵייתָא קָמִי קוּדְשָׁא בְרִיךְ הוּא. כִּמָּה חֲבִיבָה אֹרֵייתָא, דְאֹרֵית לָהּ קוּדְשָׁא בְרִיךְ הוּא לְכ"ו. ת"ח, בְּשַׁעֲתָא דִּי נִפְקוּ מִמִּצְרַיִם. שָׁמַע בַּלְעָם דְּהָא חֲרָשׁוּי וְקִסְמוּי, וְכָל אֵינּוֹן קִשְׁרִין, לֹא סָלִיקוּ בְּהוּ בִּישְׂרָאֵל, שְׂאֵרֵי לְגִרְדָּא גְרַמִּיה, וְלִמִּירְט רִישׁוּיה. אֲזַל לְאֵינּוֹן טוּרֵי חֲשׂוּכָא, וּמָטָא לְגַבֵּי אֵינּוֹן שְׁלִשְׁלָאֵי דְפְרִזְלָא.

495. וְכֵן הוּא אֲרַחָא דְמָאן דְמָטִי גְבִייהוּ, בֵּינָן דְעָאֵל ב"נ בְּרִישׁוּי טוּרֵי, חָמִי לִיה עֲזָא"ל, הֵהוּא דְאֶקְרִי גְלוּ עֵינַיִם. מִיַּד אָמַר לְעֲזָא, כְּדִין יְהִיבִין קְלָא, וּמִתְבַּנְשִׁין גְבִייהוּ חוּיִין רַבְרְבֵי דְמִתְקַדְדִין, וְסַחְרִין לֹן. מְשַׁדְרֵי אֹנִימְתָא זְעִירְתָא לְקַבְלִיה דְב"נ, וְתָנָא, כְּמִין שׁוֹנְרָא, הִיא, וְרִישָׁה בְרִישָׁא דְחוּיָא, וְתָרִין זַנְבִין בַּהּ, וְיִדְהָא וְרַגְלָהָא זְעִירִין. ב"נ דְחָמִי לָהּ, חָפִי אֲנָפוּי, וְהוּא מֵייתֵי חַד קְטוּרְתָא, מְאֹקִידוּ דְתַרְנַגּוּלָא חוּרָא, שְׂדֵי בְּאֲנַפְהָא וְהִיא אֲתִית עִמִּיה.

496. עַד דְמָטִי לְגַבֵּי רִישָׁא דְשְׁלִשְׁלָאֵי, וְהֵהוּא רִישָׁא דְשְׁלִשְׁלָאֵי, נְעִיץ בְּאַרְעָא, וּמָטִי עַד תְּהוּמָא. וְתָמָן בְּתַהוּמָא. חַד סְמִיךְ, וְהוּא נְעִיץ בְּתַהוּמָא תְּתָאָה, וּבַהּ הוּא סְמִיךְ אֲתַקְשֵׁר רִישָׁא דְשְׁלִשְׁלָאֵי. כְּדִ מָטִי ב"נ לְרִישָׁא דְשְׁלִשְׁלָאָה, בְּטַשׁ בַּהּ ג' זְמַנִּין, וְאֵינּוֹן קָרְאֵן לִיה, כְּדִין כְּרַע וְסָגִיד עַל בְּרַכּוּי, וְאֲזִיל וְאֵטִים עֵינּוּי, עַד דְמָטִי גְבִייהוּ. כְּדִין יִתִּיב קַמֵּיהוּ, וְכָל אֵינּוֹן חוּיִין סַחְרִין לִיה מֵהָאֵי סְטְרָא וּמֵהָאֵי סְטְרָא. פָּתַח עֵינּוּי, וְחָמִי לֹן, אֲזַדְעֹזַע, וְנָפַל עַל אֲנָפוּי, וְסָגִיד לְקַבְלִיהוּ.

497. לְבַתֵּר אֹלְפִין לִיה חֲרָשִׁין וְקִסְמוּי, וְיִתִּיב גְבִייהוּ נ' יוּמִין. כְּדִ מָטָא זְמַנָּא לְמִיְהַךְ לְאַרְחִייה, הֵהוּא אֹנִימְתָא, וְכָל אֵינּוֹן חוּיִין, אֲזִלִּין קַמֵּיה, עַד דְנִפְיֵק מִן טוּרֵי, בֵּין הֵהוּא חֲשׂוּכָא תְּקִיפָא.

498. וּבַלְעָם כְּדִ מָטָא גְבִייהוּ, אֹדְעֵ לֹן מְלָה, וְאִסְגֵּר גְרַמִּיה בְּטוּרֵי אֵמְהוֹן. וּבַעַא לְקַטְרָגָא לֹן, לְאַתְבָּא לֹן לְמִצְרַיִם. וְקוּדְשָׁא בְרִיךְ הוּא בְּלָבַל וְקַלְקַל כָּל חֲכָמְתָא דְעֵלְמָא, וְכָל חֲרָשִׁין דְעֵלְמָא, דְלֹא יָכִילוּ לְקַרְבָּא בְּהַדְרִיהוּ.

499. Come and see: When Bilaam realized that he was incapable of harming Yisrael, he returned to Balak and gave him advice in order to harm Yisrael, something he did not ask him to do. And his advice was regarding the Midianite women, who were beautiful. If not for the fact that Moses TOLD THIS TO US, we would not have known of it, because it is written: "Behold, these caused the children of Yisrael, through that counsel of Bilaam" (Bemidbar 31:16).

499. ת"ח, השתא בין דחמא בלעם דלא יכיל לאבאשא לישראל, אהדר גרמיה, ואמליך ליה לבלק, מה דלא בעא מניה, בגין לאבאשא לון. ועיטא דיליה הוה באינון נוקבי דמדן דאינון שפירן, ואלמלא דא"ל משה, לא הוינא ידע, דכתיב הן הנה היו לבני ישראל בדבר בלעם.

500. When the Holy One, blessed be He, saw his advice, He said, 'You will certainly get snared by your own plot' - BECAUSE HE WAS KILLED IN THE VENGEANCE AGAINST MIDIAN. What did the power controlling magic do, THAT IS MALCHUT, as mentioned above? It showed him the final end. HE INQUIRES: Does he have permission to see into the distant future? Rabbi Yitzchak said, The eye saw and perceived; however, the actual statements were spoken by the one who is over him, MEANING IT CAME FROM MALCHUT. This was already explained in relation to the verse: "And he took up his discourse, and said..." WHO SPOKE? Whoever had the authority to speak, MEANING MALCHUT, AS WE MENTIONED THERE. Why is that so? So that disgusting statements BY BILAAM should not come true through the will of the most High, through the high wish of the Torah.

500. בין דחמא קודשא ברין הוא עיטא דיליה, אמר, הא ודאי גרמך בעיטך ופול. מה עבד, ההוא חילא דשלט על כל חרשין, אחמי ליה סופא דכלא. וכי אית להו רשותא לזמן רחיק. א"ר יצחק, עינא חמא, ומלין אתמרו מההוא דקאים עליה, והא אוקמוהו. וישא משלו ויאמר. מאן דאית ליה למימר. מ"ט. בגין דלא יתקיימו מלין דגעלא, ברעותא עלאה, ברעותא עלאה באורייתא.

47. In the time of Messiah

We are told what will happen at the time of Messiah when God is going to rebuild Jerusalem. The account presages the destruction of Rome and its ruler, and talks about many wars. The spirit of Messiah will destroy the enemies of Yisrael, and the righteous will be brought back to life. When the children of Yisrael leave their exile the Shechinah will go with them, and there will be great joy. At the time of redemption all blessings will freely flow to the righteous from the great deep springs of Chochmah and Binah.

501. "I behold it, but it is not near" (Bemidbar 24:17), because some of these items came true at that time and some of them are for future times, in the period of Messiah. We learned that the Holy One, blessed be He, is destined to build up Jerusalem and display a fixed star that sparkles with seventy moving PLANETS and with seventy winds that display light from it in the center of the firmament. Another seventy stars will be instructed and guided by it, and it will be glowing and blazing seventy days.

501. אראנו ולא עתה, דהא מלין אלין מנייהו אתקיימו בההוא זמנא, ומנייהו לבתר, ומנייהו בזמנא דמלכא משיחא. תנן, זמין קודשא ברין הוא למבני ירושלם, ולאחזאה חד ככבא קביעא, מנצצא בע' רהטין, ובע' זיקין נהרין מניה באמצעות רקיע, וישתאלון ביה ע' ככבין אחרגין, ויהא נהיר ולהיט ע' יומין.

502. On Friday, on the twenty-fifth day to the sixth month, the star will be seen. It will be gathered on the seventh day at the ending of the seventy days. IT WILL BE COVERED AND NOT SEEN. On the first day, it will be seen in the city of Rome and, on that day, three higher walls will fall from the city of Rome, and the great palace WHICH IS THERE will fall. The governor of that city will die. Then that star will spread and extend to be seen in the world. During that time, great and mighty wars will be stirring in the world to all four directions, and there will be no Faith among them.

502. וביומא שתיתאה, יתחזי בכ"ה יומין לירחא שתיתאה, ויתכניש ביומא שביעאה, לסוף ע' יומין, יומא קדמאה יתחזי בקרתא דרומא. וההוא יומא ינפלו ג' שורין עלאין מההיא קרתא דרומי, והיכלא רברבא ונפול, ושלטיא דההיא קרתא ימות. כדן יתפשט ההוא ככבא לאתחזאה בעלמא. ובההוא זמנא יתערון קרבין תקיפין בעלמא, לכל ד' סטרין, ומיהימנותא לא ישתכח בינייהו.

503. In the center of the world, when that star will shine in the centre of heaven, a great king and ruler will rise in the world. His spirit will rise over all the kings and provoke war on the two sides, and will overpower them.

504. During the day when that star will be covered, the Holy Land will shudder and shake 45 miles around the area of the temple house, and a cave underneath the ground will be discovered. From that cave will emanate a fire to burn the world. And from that cave will grow one great lofty branch that will dominate over the entire world, and the kingdom will be granted to him. The saintliest people will be gathering to him. Then, Messiah will be revealed in the entire world and the kingdom will be granted to him.

505. At the time of the revealing OF MESSIAH, the inhabitants of the world will find themselves in one distress after another and those who hate Yisrael will get stronger. Then the spirit of Messiah will stir upon them, and will destroy the wicked Edom, and the entire land of Seir will go up in flames. Concerning that time, it is written: "And Yisrael shall do valiantly" (Bemidbar 24:18). That is the meaning of: "And Edom shall be his possession, Seir also, his enemies" (Ibid.), meaning the enemies of Yisrael. That is the meaning of: "And Yisrael shall do valiantly." At that time, the Holy One, blessed be He, will raise TO LIFE the dead of his people and remove death from them. This is what it says, "The right hand of Hashem does valiantly. I shall not die, but live" (Tehilim 118:16-17). It is further written: "And liberators shall ascend..." (Ovadyah 1:21) and then it is written: "And Hashem shall be king" (Zechariah 14:9).

506. Rabbi Aba said, What is the meaning of, "For you shall go out with joy" (Yeshayah 55:12)? It only means that, when Yisrael leave the exile, the Shechinah will leave with them. They will leave together with Her. This is the meaning of: "For you shall go out with joy" WITH THE SHECHINAH THAT IS CALLED 'GLADNESS'. "Joy" is referring to the Holy One, blessed be He. Rabbi Yitzchak said, That is referring to the righteous, MEANING YESOD IN ZEIR ANPIN. This is what is written: "Joy and gladness shall be found in it" (Yeshayah 51:3), WHICH ARE YESOD AND MALCHUT.

507. Rabbi Shimon said, The righteous, THAT IS, YESOD OF ZEIR ANPIN, is called 'joy'. From that day onward, when the assembled Congregation of Yisrael fell into the exile, the blessings were prevented from flowing down to the world from this righteous. At that time OF REDEMPTION, it is written: "Therefore with joy shall you draw water" (Yeshayah 12:3). This refers to the righteous CALLED 'JOY'. "Out of the wells of salvation" (Ibid.) refers to Aba and Ima, WHICH ARE CHOCHMAH AND BINAH, FROM WHERE THE YESOD DRAWS. Another explanation: "Out of the wells of salvation" IS REFERRING TO Netzach and Hod, FROM WHOM YESOD RECEIVES. ALL RECEIVE from deep springs that flow, WHICH ARE CHOCHMAH AND BINAH. Then, it is written: "And in that day you shall say, Hashem, I will praise You..." (Ibid. 1). It is also written: "Cry out and shout, you inhabitant of Zion..." (Ibid. 6). Blessed be Hashem for evermore. Amen, and Amen. Hashem reign for evermore. Amen, and Amen.

503. ובאמצעות עלמא, כד יתנהיר ההוא ככבא, באמצעות רקיעא. יקום מלכא חד רב ושלוט בעלמא, ויתגאה רחזיה על כל מלכין, ויתער קרבין בתרין סטרין, ויתגבר עלייהו.

504. וביומא דיתבסי ככבא, ידעזע ארעא קדישא מ"ה מילין, סחרניה אתר דהוה בי מקדשא. ומערתא חדא מן תחות ארעא יתגלי. ומההיא מערתא יפוק אשא תקיפא לאוקרא עלמא. ומההיא מערתא יסגי חד ענפא, רברבא עלאה, דישלוט בכל עלמא, וליה אתיהב מלכותא. וקדישי עליונין יתכנשון גביה. וכדין יתגלי מלכא משיחא בכל עלמא, וליה אתיהיב מלכותא.

505. ובני עלמא בשעתא דיתגלי, יהון משתכחין בעקתא בתר עקתא. ושנאיהון דישראל יתגברון, כדין יתער רוחא דמשיחא עליהו, וישיצי לאדום חייבא, וכל ארעא דשעיר יוקיד בנורא. כדין כתיב, וישראל עושה חיל. והיה אדום ירשה והיה ירשה שעיר אויביו. אויביו דישראל. וכדין וישראל עושה חיל. ובההוא זמנא, יקים קודשא בריך הוא למתיא דעמיה, ויתנשי מנהון מיתה, הה"ד ימין יי' עשה חיל. לא אמות בי אחיה. וכתיב ועלו מושיעים וגו'. וכדין והיה יי' למלך.

506. א"ר אבא, מאי דכתיב בי בשמחה תצאו וגו'. אלא כד יפקון ישראל מן גלותא, שכינתא נפקא עמהון, ועמה יפקון. הדא הוא דכתיב, בי בשמחה תצאו. ששון דא קודשא בריך הוא. ר' יצחק אמר דא צדיק. הדא הוא דכתיב ששון ושמחה ימצא בה.

507. אר"ש, צדיק ששון אקרי. ומן יומא דכ"י נפלת בגלותא. אתמנעו ברפן מלנחתא לעלמא מהאי צדיק. בההוא זמנא מה כתיב, ושאתם מים בששון, דא צדיק. ממעיני הישועה, אלן אבא ואמא. ד"א, אלן נצ"ח והו"ד. וכלא ממבועי נביעין עמיקן. כדין ואמרת ביום ההוא אודך יי' וגו', צהלי ורני ישבת ציון וגו'. ברוך יי' לעולם אמן ואמן. ימלוך יי' לעולם אמן ואמן.

