

## 1. "You shall be holy"

Rabbi Elazar begins by saying that on the day of heavenly judgment people will be found defective because they did not pay any attention to the Torah. He adds that it is forbidden to associate with people who lack the Faith. And as for those who are not in a state of holiness at the time of intercourse, they will produce offspring whose souls come from the side of defilement.

1. "And Hashem spoke to Moses saying, 'Speak to all the congregation of the children of Yisrael, and say to them: You shall be holy: for I Hashem your Elohim am Holy' (Vayikra 19:1-2). Rabbi Elazar commenced the discussion: "Be not like the horse, or the mule, which have no understanding ..." (Tehilim 32:9). How many times did the Torah attest to people, how many times did she raise her voice in every direction to awaken them, but all lay sleeping, unaware of their sins. They do not look or pay attention to the time when they will rise up to face the day of heavenly Judgment. At this time, the Heavenly King will exact from them the shame of the Torah that cried out against them, and yet they did not even turn their face to her. All are found totally defective since they do not know of the Faith of the Heavenly King. Woe to them, and woe to their souls.

2. For the Torah attests to him and says, "Whoever is simple, let him turn in here: as for he that lacks understanding, she says to him..." (Mishlei 9:4). Who is meant by, "he that lacks understanding"? THIS MEANS one who has no Faith, and is defective in every respect. HE QUESTIONS: Why is it written, "she says to him," when it should read, 'I say to him', as the verse says, "I will say to El my rock..." (Tehilim 42:10). So why does it say here, "she says"? HE ANSWERS: It wishes to include and add the supernal Torah, which also calls him, "he that lacks understanding," MEANING defective in Faith.

3. We have learned this: it is forbidden to approach all who fail to toil in Torah, and it is forbidden to be partners with him or do business with him, and one must surely not travel with him on the way, since he lacks Faith. We learned that one who walks along the road without mentioning words of Torah endangers his life. This is all the more the case for he who befriends on the road someone who lacks Faith, BECAUSE he himself does not properly honor his Master, nor even his own, as he shows a lack of concern for his own life.

4. Rabbi Yehuda said: How will he who shows no concern for his own life, NAMELY, BY ASSOCIATING WITH ONE LACKING FAITH, draw a proper soul to his son? Rabbi Elazar said: I wonder about this generation, and this matter was discussed. About this it is written: "Be not like the horse, or the mule, which have no understanding" (Tehilim 32:9). Happy are the righteous who strive in the Torah and know the ways of the Holy One, blessed be He, and sanctify themselves with the sanctity of the King. They are in a total state of holiness. For this reason they attract a spirit of Holiness from above. Their children are truly righteous and are called 'the children of the King', 'holy children'.

1. וַיִּדְבֹר יְיָ אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל כָּל עַדְת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם קְדוּשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְיָ אֱלֹהֵיכֶם. ר' אֶלְעָזָר פֶּתַח, אֵל תִּהְיוּ כְּסוֹס כְּפָרָד אֵין הָבִין וְגו'. בְּכֹמָה זְמַנִּין אֹרִייתָא אֶסְהִידַת בְּהוּ בְּבִנֵי נֶשָׂא, כְּמָה זְמַנִּין אַרְיִמַת קִלִּין, לְכָל סְטָרִין לְאַתְעָרָא לְהוּ, וְכִלְהוּ דְמִיכִין בְּשִׁינְתָא בְּחוּבִיהוֹן, לֹא מִסְתַּבְּלִין, וְלֹא מִשְׁגִּיחִין, בְּהִיךְ אֲנַפִּין יְקוּמוּן לְיוּמָא דְדִינָא עֲלָאָה, כִּד יִתְבַּע לֹון מְלָכָא עֲלָאָה עֲלַבּוּנָא דְאֹרִייתָא, דְצוּחַת לְקַבְּלִיהוֹן, וְלֹא אֶהְדְּרוּ אֲנַפִּין לְקַבְּלָהּ, דְכִלְהוּ פְּגִימִין בְּכֹלָא, דְלֹא יִדְעוּ מִהֵימְנוּתָא דְמְלָכָא עֲלָאָה, וְוִי לֹון, וְוִי לְנַפְשָׁהוֹן.

2. דְּהָא אֹרִייתָא בִּיהַ אֶסְהִידַת, וְאָמַרְתָּ מִי פְתִי יִסוּר הִנֵּה חֶסֶר לֵב אֲמַרְהָ לוּ. מְהוּ חֶסֶר לֵב. דְּלִית לִיהַ מִהֵימְנוּתָא, דְּמֵאן דְּלֹא אֶשְׁתַּדֵּל בְּאֹרִייתָא, לֹא בִּיהַ מִהֵימְנוּתָא, וּפְגִים הוּא מְכֹלָא אֲמַרְהָ לוּ, אֹמַרְהָ לוּ מִבְּעֵי לִיהַ, כִּד"א אֹמַרְהָ לְאֵל סְלַעִי, מְהוּ אֲמַרְהָ. אֵלָא לְאֵכְלָלָא וְלֹאֲתוּסְפָא אֹרִייתָא דְלַעִילָא, דְּהִיא קְרִינָה לִיהַ חֶסֶר לֵב, פְּגִים מִמֵּהֵימְנוּתָא.

3. דְּהִכִּי תְנִינָן, כָּל מֵאן דְּלֹא אֶשְׁתַּדֵּל בְּאֹרִייתָא, אֶסִיר לְמַקְרַב לְגַבִּיהַ, לְאַשְׁתַּתְּפָא בְּהַדִּיהַ, וְלִמְעַבַּד בִּיהַ סְחוּרְתָא, וּכ"ש לְמַהֲךְ עֵמִיהַ בְּאֹרְחָא. דְּהָא לִית בִּיהַ מִהֵימְנוּתָא. תְּנִינָן כָּל ב"נ דְּאֶזִּיל בְּאֹרְחָא, וְלִית עֵמִיהַ מְלִי דְאֹרִייתָא, אֲתַחֲיֵב בְּנַפְשִׁיהַ. כ"ש מֵאן דְּאֶזְדַּוּג בְּאֹרְחָא, עִם מֵאן דְּלִית בִּיהַ מִהֵימְנוּתָא, דְּלֹא חָשִׁיב לְיִקְרָא דְּמֵאֲרִיהַ וְדִידִיהַ דְּלֹא חָס עַל נַפְשִׁיהַ.

4. רַבִּי יְהוּדָה אֹמַר, מֵאן דְּלֹא חָס עַל נַפְשִׁיהַ, הִיךְ יִשְׁלוּף נַפְשָׁא דְכֶשֶׁרָא לְבְרִיהַ. א"ר אֶלְעָזָר, תְּוֹהֵנָא עַל דְּרָא, וְהָא אֲתַמַּר מְלָה וְכוּ. וְעַל דָּא כְּתִיב אֵל תִּהְיוּ כְּסוֹס כְּפָרָד אֵין הָבִין. זְכַאִין אֵינוּן צְדִיקָיָא, דְּמִשְׁתַּדְּלִי בְּאֹרִייתָא, וְיִדְעִין אֹרְחֵי דְקוּדְשָׁא בְּרִיךְ הוּא, וּמְקַדְּשֵׁי גְרַמְיֵיהוּ בְּקוּדְשָׁא דְמְלָכָא, וְאַשְׁתַּכְּחוּ קְדִישִׁין בְּכֹלָא, וּבג"כ מְשַׁלְּפֵי רוּחָא דְקוּדְשָׁא מְלַעִילָא, וּבְנִינְהוּ כְּלָהוּ זְכַאִי קְשׁוּט, וְאַקְרוּן בְּנֵי מְלָכָא בְּנֵי קְדִישִׁין.

5. Woe be to evildoers who are brazen and act with insolence AT TIMES OF INTERCOURSE. For this reason, their offspring acquire a brazen soul from the Side of Defilement, as it is written, "that you should be defiled by them" (Vayikra 11:43). He who seeks to become unclean is made unclean. "Be not like the horse, or the mule," as these animals are very loose in morality, more than all other CREATURES. "...which have no understanding..." for people of this sort do not try TO UNDERSTAND this way. It is written, "which have no understanding," and in another place, "Yea, the dogs are greedy [in soul], they never have enough, and they are shepherds that cannot understand" (Yeshayah 56:11). This means that JUST AS THEY ARE GREEDY IN THEIR SOUL, ALSO HERE it reveals that they will prepare for themselves CHILDREN who will be called 'greedy in their souls'. For what reason? Because they "cannot understand."

6. "And they are shepherds." HE QUESTIONS: Who are these shepherds? AND ANSWERS: These are those who guide and lead people to Gehenom. "They never have enough," JUST AS the verse that says: "The leech," NAMELY GEHENOM, "has two daughters, crying, 'Give, give'" (Mishlei 30:15). Because they SAY "Give, give," then, "they never have enough;" "they all look to their own way, every one for his gain, from his quarter" (Yeshayah 56:11), since they seek out Gehenom. What caused all this? It is because they did not sanctify themselves at mating as much as they should have. Therefore, it is written: "You shall be holy: for I Hashem your Elohim am Holy." The Holy One, blessed be He, says, 'From all nations I wanted only Yisrael to cling to Me,' as it is written: "But you that did cleave of Hashem" (Devarim 4:4); you, not the other nations. For this reason, "You shall be holy," indeed.

## 2. "O land of buzzing wings"

Rabbi Yitzchak says that when God created the world He wanted to reveal matters of depth from among concealed matters, and so light came forth from darkness, evil came forth from good, Judgment came from Mercy, all were intermingled and interdependent. Thus when the world is judged, judgment is tempered with mercy, otherwise the world could not survive.

7. "You shall be holy: for I Hashem your Elohim am Holy" (Vayikra 19:2). Rabbi Yitzchak commenced: "O (also: 'Woe') land of buzzing wings..." (Yeshayah 18:1). HE QUESTIONS: Just because it is a land of buzzing wings, is that such a cause for alarm that the verse writes, "Woe land"? HE ANSWERS: As Rabbi Yitzchak explained, at the time the Holy One, blessed be He, created the world and wanted to reveal matters of depth from among concealed matters, and light from darkness, these terms were intermingled. For this reason, from darkness came light, and concealment departed and became known as the depth. And this resulted from it. So from good came evil, from Mercy came Judgment. All intermingled, the Good Inclination with the Evil one, right and left, Yisrael and other nations, white and black. Each thing was dependent on the other.

5. ווי להון לרשיעיו, דכלהו חצימין, ועובדייהו חצימין. בגיני כך ירתין בנייהו נמשא חצימא, מסטרא דמסאבא. כמה דכתיב ונטמתם במ, אתא לאסתאבא, מסאבין ליה. אל תהיו כסוס כפרד, דאינון מארי זנותא על כלא. אין הבין, דלא ישתדלון בני נשא בארחא דא, דאי הכי, כתיב הכא אין הבין. וכתיב התם והכלבים עזי נפש לא ידעו שבעה והמה רועים לא ידעו הבין. כלומר יהון מזדמנין אינון דאקרון עזי נפש. מאי טעמא. משום דלא ידעו הבין.

6. והמה רועים, מאי רועים, אליון אינון מדברי ומנהגי לב"ג בגיהנם, לא ידעו שבעה, כד"א לעלוקה שתי בנות הב הב, בג"כ דאינון הב הב, לא ידעו שבעה. כלם לדרךם פנו איש לבצעו מקצהו. דהא תירי דגיהנם אינון. וכל דא מאן גרים להו. בגין דלא אתקדשו בהוא זוגא כמה דאצטרין. וע"ד כתיב, קדושים תהיו כי קדוש אני יי'. אמר קודשא בריך הוא, מכל שאר עמין לא רעיתי לארבקא בני, אלא ישראל, דכתיב ואתם הדבקים בניי, אתון, ולא שאר עמין. בג"כ, קדושים תהיו דייקא.

7. קדושים תהיו כי קדוש אני יי'. רבי יצחק פתח, הוי ארץ צלצל כנפים וגו. וכי בגין דהיא ארץ צלצל כנפים, קנטורא ביה אשתכת, דכתיב הוי ארץ. אלא אמר רבי יצחק, בשעתא דקודשא בריך הוא ברא עלמא, ובעא לגלאה עמיקתא מגו מסתרתא, ונהורא מגו חשוכא, הוו כלילין דא בדא, ובגין כך, מגו חשוכא נפק נהורא, ומגו מסתרתא נפק ואתגלויה עמיקא, ודא נפקא מן דא. דמגו טב, נפיק ביש. ומגו רחמי, נפיק דינא. וכלא אתכליל דא בדא. יצר טוב ויצר רע, ימינא ושמאלא, ישראל ושאר עמין, חור ואוכם, וכלא חד בחד תליא.



8. We learned that Rabbi Yitzchak said on behalf of Rabbi Yehuda: The whole world appears as if in one composition kept together with its own web, MEANING THE QUALITY OF JUDGMENT AND THE QUALITY OF MERCY, BEING MALCHUT AND BINAH, ARE LINKED AND INTERWOVEN WITH ONE ANOTHER. And so, when the world is judged, it is judged with Judgment tempered with Mercy, WITH MALCHUT INCLUDED IN BINAH. Were it not so, the world could not survive even one moment. We established this matter, as it is written, "for when Your judgments (lit. 'justice') are on the earth," NAMELY MERCY, CALLED 'JUSTICE', "the inhabitants of the world learn righteousness" (Yeshayah 26:9). THEY WERE CAPABLE OF RECEIVING THE JUDGMENT OF RIGHTEOUSNESS, BEING MALCHUT, DUE TO ITS CONNECTION TO THE ATTRIBUTE OF MERCY.

9a. We learned at that time when Judgment is suspended over the world, and righteousness, MALCHUT, is crowned with Judgment, many winged ones are stirred against the beings of Harsh Judgment, so as to rule the world. They spread their wings from one side, then from the other, to keep watch over the world. Then they raise their wings to spread and join in the Harsh Judgment, and to fly across the earth to do evil. Then it is written, "Woe land of buzzing wings."

9b. Rabbi Yehuda said: I see Mankind insolent, except for the truly righteous. For this reason, everything is in such a condition, so to speak. He who comes to purify is helped. He who wishes to defile is as we established, "that you should be defiled by them" (Vayikra 11:43).

### 3. "You shall be holy"

Rabbi Yosi and Rabbi Chiya say that the words of Torah are superior to all sacrifices, and even one who has had a judgment decreed against him can have his penalty canceled because of his study of Torah. Healing is found in the Torah, and its function is to purify the unclean, as the Torah itself is constantly in a state of purity. There is also a promise that if one studies Torah one shall become holy. Rabbi Yosi says that as men purify themselves below they are purified on high. We read about the time when mating is appropriate, the moment when one is consecrated. Rabbi Aba also talks about when man is called 'one', and the role of the Tefilin in creating this unity. When a man and woman are clinging to one another in body and soul, then God dwells in their unity and gives them a holy spirit for their child.

10. Rabbi Yosi was going on his way when Rabbi Chiya met him. He said to him what the scholars established, about that which is written concerning Eli: "And therefore I have sworn to the house of Eli, that the iniquity of the house of Eli shall not be purged with sacrifice or offering forever" (I Shmuel 3:14), meaning that it is not purged with sacrifice or offering, but atonement comes through the words of Torah. Why? It is because words of Torah are superior to all sacrifices. As has been accepted, it is written, "This is the Torah of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering" (Vayikra 7:37). THIS INDICATES THAT the Torah is equal to all sacrifices in the world. He replied: This is surely so. For even if a penalty of Heaven is decreed against he who toils in Torah, the penalty is canceled because the study of the Torah is better for him than all sacrifices and offerings .

8. תָּאנָא אָמַר ר' יִצְחָק אָמַר ר' יְהוּדָה, כָּל עֲלָמָא בְּלֵהוּ לָא אֲתַחְזִי, אֲלֵא בְּחַד עֵטוּרָא דְקוּטְמָא בְּקִיטְרוּי כַּד אֲתַדְן עֲלָמָא בְּדִינָא כְּלִיל בְּרַחְמֵי אֲתַדְן. וְאִי לָאו, לָא יְכִיל עֲלָמָא לְקִימָא, אֲפִילוּ רְגַעָא חֲדָא, וְהָא אוּקִימָנָא מְלִי, בְּמָה דְכֻתִּיב בִּי בְּאִשְׁרֵי מִשְׁפְּטֵיךָ לְאַרְץ צַדִּיק לְמַדּוּ יוֹשְׁבֵי תֵבֵל.

9(1). וְתָאנָא בְּהוּא זְמַנָּא דְדִינָא תְּלִינָא בְּעֲלָמָא, וְצַדִּיק אֲתַעֲטָרָא בְּדִינוּי, בְּמָה מְאִרֵי דְגַדְפִּין מִתְעָרִי, לְקַבְּלֵי מְאִרֵי דְדִינָא קְשִׁיא, לְשִׁלְטָא בְּעֲלָמָא. פְּרַסִין גַּדְפִין מְהֵאֵי סְטְרָא, וּמְהֵאֵי סְטְרָא, לְאַשְׁגָּחָא בְּעֲלָמָא. כְּדִין מִתְעָרִין גַּדְפִין לְמַפְרֵס לִוְן, וְלֹאשְׁתָּאבָא בְּדִינָא קְשִׁיא, וְשֹׁאטִין בְּעֲלָמָא לְאַבְאָשָׁא. כְּדִין כְּתִיב, הוּי אֲרֵץ צִלְצֵל בְּנַפְמִים.

9(2). א"ר יְהוּדָה, חֲמִינָא בְּנֵי עֲלָמָא בְּחִצְיוּתָא, בְּרִי אֵינּוּן זְכָאֵי קְשׁוּט. וּבְג"כ, בְּבִיבּוּל, כֵּלָא הָכִי אֲשַׁתְּכַח, אֲתָא לְאַתְרֵכְחָא, מְסִייעִין לִיה. אֲתָא לְאַסְתָּאבָא, כְּמָה דְאוּקִימָנָא, וְנִטְמַתָּם בָּם.

10. רַבִּי יוֹסִי הוּהּ אָזִיל בְּאוּרְחָא, פָּגַע בֵּיהּ רַבִּי חִינָא, אָמַר לִיה הָאֵי דְאוּקְמוּהָ חֲבֵרֵינָא, דְכֻתִּיב בְּעָלִי, וְלִכֵּן נִשְׁבַּעְתִּי לְבֵית עָלִי אִם יִתְכַפֵּר עוֹן בֵּית עָלִי בְּזֶבַח וּמִנְחָה עַד עוֹלָם. בְּזֶבַח וּמִנְחָה אֵינּוּ מִתְכַפֵּר, אֲבָל מִתְכַפֵּר הוּא בְּדַבְרֵי תוֹרָה. אָמַאי. בְּגִין דְדַבְרֵי תוֹרָה, סְלָקִין עַל כָּל קְרַבְנִין דְעֲלָמָא. כְּמָה דְאוּקְמוּהָ דְכֻתִּיב, זֹאת הַתּוֹרָה לְעוֹלָה לְמִנְחָה וְלִחֻטָּאת וְלֹאשָׁם וְלִמְלוֹאִים, שְׁקִיל אוּרִייתָא לְקַבִּיל כָּל קְרַבְנִין דְעֲלָמָא. א"ל, הָכִי הוּא וְדָאֵי, דְכָל מֵאן דְאֲשַׁתְּדַל בְּאוּרִייתָא, אַע"ג דְאַתְגֹּזַר עָלֵיהּ עוֹנָשָׁא מְלַעִילָא, נִיחָא לִיה מִכָּל קְרַבְנִין וְעֲלוּן, וְהוּא עוֹנָשָׁא אֲתַקְרַע.

11. Come and behold: man becomes pure solely through words of Torah, For this reason, words of Torah never receive defilement, since THE FUNCTION OF THE TORAH is to purify the unclean. There is healing in the Torah, as it is written: "It shall be health to your navel, and marrow to your bones" (Mishlei 3:8). There is purity in the Torah, as it is written: "The fear to Hashem is clean, enduring forever" (Tehilim 19:10). What is meant by "enduring forever"? IT MEANS that it remains constantly in the state of purity, which is never removed from it.

12. He said to him: Behold, it says, "the fear of Hashem," not 'the Torah'. He replied: This is surely so, THAT IT REFERS TO THE TORAH, as Torah comes from the state of Gvurah, AND HENCE IS CALLED 'FEAR OF HASHEM'. He said to him: You learn THAT IDEA from there, from the verses, "The fear of Hashem is the beginning of wisdom" (Tehilim 111:10), SO WE SEE THAT WISDOM IS CALLED 'FEAR'. And it is written: "fear of Hashem is pure," SO WE SEE THE PURITY IS WITHIN WISDOM, NAMELY IN THE TORAH.

13. The Torah is called 'Holiness', as it is written, "for I Hashem your Elohim am Holy" (Vayikra 19:2). And such is the Torah, which is the supernal Holy Name. Therefore, one who toils in it becomes pure, and afterwards he becomes holy, as it is written: "You shall be holy." It does not say, 'be holy,' but it is written, "You shall be"; assuredly you shall, MEANING THAT THIS IS A PROMISE THAT THROUGH TORAH, "YOU SHALL BE HOLY." He replied: This is CERTAINLY correct, as it is written, "and you shall be to Me a kingdom of priests, and a holy nation" (Shemot 19:6), followed by, "These are the words..."

14. We learned that the Holiness of the Torah is a sanctity that surpasses all types of holiness, and the sanctity of the hidden supernal Wisdom exceeds all others. He said: Torah does not exist without wisdom, and wisdom does not exist without Torah. All is on one level; all is one. There is Torah in supernal Wisdom, and it is there through it. And in it, roots are planted on all sides.

15. As they were going, they met a person riding on a horse at a place where the town trash and refuse is kept. AS HE DEPARTED THERE, he put out his hand to a branch of the tree, TO CLEAN HIS HANDS. EVEN THOUGH THERE WAS NO REASON TO FEAR THAT HE HAD TOUCHED THE FILTH AS HE RODE ON A HORSE, NONE THE LESS, HE WAS STRICT WITH HIMSELF ABOUT CLEANSING HIS HANDS, SINCE HE FOUND HIMSELF IN A DIRTY ENVIRONMENT. Rabbi Yosi said: This is what is written, "you shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44). Man purifies himself below and he is purified on high. This is the essence of the verse, "You shall be holy: for I Hashem your Elohim am Holy."

11. ות"ח, לא אתדכי ב"נ לעלמין, אלא במלין דאורייתא. בגיני כך מלין דאורייתא לא מקבלין טומאה, בגין דאיהי קיימא לדכאה לאלין מסאבי, ואסוותא באורייתא אשתכח. דכתיב, רפאות תהי לשרך ושקוי לעצמותיך. ודכיותא אשתכח באורייתא, דכתיב, יראת יי טהורה עומדת לעד. מאי עומדת לעד. דקיימא תדירא בההוא דכיותא, ולא אתעדי מניה לעלמין.

12. א"ל יראת יי כתיב, ולא תורה. א"ל, הכי הוא ודאי, דהא אורייתא מסטרא דגבורה קא אתיין. א"ל, ומהתם נפקא, מהכא נפקא, דכתיב, ראשית חכמה יראת יי, וכתיב יראת יי טהורה.

13. ואורייתא קדושה אתקרי, דכתיב כי קדוש אני יי, ודא אורייתא, דהיא שמה קדישא עלאה. וע"ד, מאן דאשתדל בה אתדכי, ולבתר אתקדש, דכתיב קדושים תהיו, קדושים היו לא כתיב, אלא תהיו. תהיו ודאי. א"ל הכי הוא, ומקרא כתיב, ואתם תהיו לי ממלכת כהנים וגוי קדוש, וכתיב אלה הדברים וגו.

14. תאנא, קדושה דאורייתא, קדושה דסליקת על כל קדושין. וקדושה דחכמתא עלאה סתימא, סלקא על כלא. אמר ליה לאו אורייתא בלא חכמתא, ולא חכמתא בלא אורייתא, וכלא בחד דרגא הוא, וכלא חד, אלא אורייתא בחכמה עלאה אשתכחת, ובה קיימא, ובה אתנטעו שרשהא מכל מסטרין.

15. עד דהוו אזלי, אשכחו חד ב"נ, בלקינטא דקוסטא, רכיב על סוסיא, אשמיט ידוי לחד ענפא דאילנא. א"ר יוסי, האי הוא דכתיב והתקדשתם והייתם קדושים. אדם מקדש עצמו מלמטה, מקדשין אותו מלמעלה. הה"ד, קדושים תהיו כי קדוש אני יי.



16. Rabbi Aba taught that this portion OF KEDOSHIM comprises the entire Torah and is sealed with the ring of Truth. In this portion there are new supernal secrets of Torah, in the Ten Commandments, and decrees, penalties, and heavenly commandments. When the friends reached this chapter, they were overjoyed.

17. Rabbi Aba said: What is the reason that the portion about incest and the portion of Kedoshim are adjacent? AND ANSWERS: We learned that he who keeps away from incest is definitely produced in holiness, SINCE HIS PARENTS SANCTIFIED THEMSELVES AT TIME OF INTERCOURSE. And this is most certainly so if he also sanctifies himself with the sanctity of his Master, THROUGH WORK ON HIMSELF. This was commented upon by the friends.

18. When is the time for all men to consecrate in marital duties? Come and behold: he who wishes to consecrate himself with the grace of His master should mate only from midnight on or at midnight, as at that hour, the Holy One, blessed be He, ZEIR ANPIN, is in the Garden of Eden, DENOTING MALCHUT, and the supernal sanctity is awakened. That is the moment to be consecrated. This is fine for all other people. Torah scholars familiar with the ways of Torah know that midnight is the hour to rise and toil in the Torah, join with the Congregation of Yisrael, DENOTING MALCHUT, and praise the Holy Name, DENOTING MALCHUT and the Holy King, DENOTING ZEIR ANPIN.

19. Shabbat eve, when there is universal goodwill, is the moment for mating FOR TORAH SCHOLARS, in order to find the grace of the Holy One, blessed be He, and the Congregation of Yisrael, DENOTING BOTH ZEIR ANPIN AND MALCHUT, as we learned from the verse, "You are the children of Hashem your Elohim" (Devarim 14:1). They are called 'holy', as it is written, "You shall be holy: for I Hashem your Elohim am Holy," and it is written, "And he shall be like a tree planted by streams of water, that brings forth its fruit in its season" (Tehilim 1:3).

20. "You shall be holy." Rabbi Aba commenced: "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). Come and behold: the Holy One, blessed be He, did not want any of the nations of the world except Yisrael alone. He made them a singular nation in the world. He called them 'one nation', like His Name. He crowned them with numerous adornments, numerous precepts to be adorned, and He gave them the head and hand Tefilin, to adorn them just as is above. THE HEAD TEFILIN ARE MOCHIN OF ZEIR ANPIN. THE HAND TEFILIN ARE MOCHIN ARE MALCHUT. This was so that there would be a consistent perfection in everything, ABOVE AND BELOW.

16. תַּאֲנִי רַבִּי אַבָּא, פְּרֻשָׁתָא דְּא בְּלָלָא דְּאוֹרֵייתָא הִיא, וְחוֹתְמָא דְּקוֹשְׁטָא דְּגוֹשְׁפִנְקָא הִיא. בְּפְרֻשָׁתָא דְּא אֲתַחְדְּשׁוּ רְזִין עַלְאִין דְּאוֹרֵייתָא, בְּעֶשֶׂר אַמִּירָן, וְגִזְרִין וְעוֹנָשִׁין, וּפְקוּדִין עַלְאִין, דְּכַד מְטָאן חֲבַרְיָא לְפְרֻשָׁתָא דְּא, הוּוּ חֲדָאן.

17. אָמַר ר' אַבָּא, מ"ט פְּרֻשָׁתָא דְּעֵרִיּוֹת, וּפְרֻשָׁתָא דְּקְדוּשִׁים תְּהִיּוּ, סְמוּכִין דְּא לְדָא. אֶלָּא הֵכִי תַּאֲנָא, כֹּל מֵאן דְּאֶסְתְּמַר מֵאֲלִין עֵרִין, בְּקְדוּשָׁה אֲתַעְבִּיד וְדָא. וּכ"ש אִי אֲתַקְדֵּשׁ בְּקְדוּשָׁה דְּמֵאֲרִיָּה. וְהָא אֲתַעֲרוּ חֲבַרְיָא.

18. אִימְתִי עוֹנְתָן דְּכֻלָּא, לְאֲתַקְדֵּשׁ ב"נ. ת"ח, מֵאן דְּבַעֲי לְאֲתַקְדֵּשׁא בְּרַעוּתָא דְּמֵאֲרִיָּה, לֹא לִישְׁמֵשׁ אֶלָּא מִפְּלַגוֹת לִילִיא וְאֵילָךְ, אוּ בְּפַלְגוֹת לִילִיא. דְּהָא בְּהֵיא שַׁעְתָּא, קוּדְשָׁא בְּרִין הוּא אֲשַׁתְּכַח בְּגִנְתָּא דְּעֵרָן, וּקְדוּשָׁה עֲלָאָה אֲתַעֲר, וּכְדִין שַׁעְתָּא הִיא לְאֲתַקְדֵּשׁא. הָאִי לְשָׂאָר בְּנֵי נֶשָׂא, תְּלַמִּידֵי חֲכָמִים דִּירְעִין אוּרְחוּי דְּאוֹרֵייתָא, בְּפַלְגוֹת לִילִיא שַׁעְתָּא דְּלֵהוֹן לְמִיקָם לְמַלְעֵי בְּאוֹרֵייתָא, לְאֲזַדְּוּגָא בְּכ"י, לְשַׁבְחָא לְשֵׁמָא קְדִישָׁא, לְמַלְכָא קְדִישָׁא.

19. בְּלִילִיא דְּשַׁבְתָּא, דְּרַעוּתָא דְּכֻלָּא אֲשַׁתְּכַח, זְוּגָא דְּלֵהוֹן בְּהֵיא שַׁעְתָּא. לְאַפְקָא רַעוּתָא דְּקוּדְשָׁא בְּרִין הוּא וּכ"י, כְּמָה דְּאֲתַמַּר דְּכְתִיב, בְּנִים אַתֶּם לַיְי אֱלֹהֵיכֶם. וְאֲלִין אַקְרוּן קְדִישִׁין, דְּכְתִיב קְדוּשִׁים תְּהִיּוּ כִּי קְדוֹשׁ אֲנִי יְי. וְכְתִיב וְהָיָה כַּעַץ שְׂתוּל עַל פְּלָגֵי מַיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ וְגו'.

20. קְדוּשִׁים תְּהִיּוּ, רַבִּי אַבָּא פְּתַח, וּמִי כַּעֲמִךְ בְּיִשְׂרָאֵל גּוֹי אַחַד בְּאַרְץ, תָּא חֲזִי, בְּכֹל עַמִּין דְּעֻלְמָא, לֹא אֲתַרְעִי בְּהוּ קוּדְשָׁא בְּרִין הוּא, בְּר בְּיִשְׂרָאֵל בְּלַחֲדוּיָהּ, וְעַבְד לֹון עֲמָא יַחֲדָאָה בְּעֻלְמָא, וְקָרָא לֹון גּוֹי אַחַד בְּשִׁמְיָהּ. וְאַעֲטַר לֹון בְּכְמָה עֲטָרִין, וְכְמָה פְּקוּדִין, לְאַתַּעֲטְרָא בְּהוּ. וְעַד תְּפִילִין דְּרִישָׁא וְתְּפִילִין דְּרוּעָא, לְאַתַּעֲטְרָא בְּהוּ ב"נ כְּגוֹנָא דְּלַעִילָא. וְלֹאֲשַׁתְּכַחַּא חַד שְׁלִים בְּכֻלָּא.

21. At that time, when man adorns himself with them and sanctifies himself with them, NAMELY TEFILIN, he becomes complete, and is called 'one'. Because he is not called 'one' until he is perfect, one who is defective is not called 'one'. The Holy One, blessed be He, is therefore called 'One' in His total perfection, the perfection of the Patriarchs, CHESED, GVURAH AND TIFERET, and the perfection of the Congregation of Yisrael, DENOTING MALCHUT. For this, Yisrael below is called 'one', as when a man dons Tefilin and is enveloped with a cover according to the commandment, NAMELY THE TALIT, then he is adorned with the holy adornments similar to that on high, and is thus called 'one'.

22. Because of this, let man come and strive for the One. The Holy One, blessed be He, who is One, deals with one, NAMELY YISRAEL. For the King deals only with what is befitting Him. For this reason, it is written: "But He is unchangeable (lit. 'in one'), and who can turn Him?" (Iyov 23:13) since the Holy One, blessed be He, abides and dwells only in one. HE ASKS: IT SAYS, "He is in one." Should it not read 'one'? HE ANSWERS: YET THE EXPLANATION IS as one established in supernal sanctity to be one, MEANING IN YISRAEL, then He hovers in one, and not in any place else, MEANING IN ANOTHER NATION.

23. When is a person called 'one'? At the time when there is male and female, and he sanctifies himself with supernal holiness and strives to be saintly. Come and behold: when a person is in one union, male and female, and aims to sanctify himself properly, then he is perfect and is considered one without defect.

24. For this reason, man needs to bring joy to his wife at that time, to prepare her with him with one desire. Both should ready themselves to that matter. And when both are together, then everything is one in body and soul. In soul THEY ARE ONE, to cling to each other in one wish. In body THEY ARE ONE, as we learned that a man who does not marry is like a half BODY; HE IS A HALF BODY AND HIS MATE IS A HALF BODY. When they join male and female, they become one COMPLETE body. Thus, they are one soul, one body, and man is than one. Then the Holy One, blessed be He, dwells in the one and deposits a Holy Spirit in that one, NAMELY IN THAT WHICH IS BORN FROM THEM.

25. These are called 'children of the Holy One, blessed be He', as we learned above, and for this reason, "You shall be holy: for I Hashem your Elohim am Holy." Fortunate are Yisrael for not placing this thing elsewhere, MEANING THEY SOUGHT NO REWARD FOR THEIR HOLINESS, but only TO CLING to Him, as is written, "for I Hashem your Elohim am Holy," MEANING that His children are to cling to Him only, and to no other. Hence, "You shall be holy: for I Hashem your Elohim am Holy."

21. וְבַהֲיָא שְׁעָתָא דְאַתְעֵטֵר בְּהוּ ב"נ, וְאַתְקַדְשׁ בְּהוּ, אֲתַעְבִּיד שְׁלִים, וְאַקְרִי אֶחָד, דְּאַחַד לָא אַקְרִי אֶלָּא כַּד אֵיהוּ שְׁלִים. וּמֵאַן דְּפָגִים, לָא אַקְרִי אֶחָד. וְע"ד קוּדְשָׁא בְּרִיךְ הוּא אַקְרִי אֶחָד, בְּשְׁלִימוֹ דְּכָלְא, בְּשְׁלִימוֹ דְּאַבְהֵן, בְּשְׁלִימוֹ דְּכִנְסַת יִשְׂרָאֵל. בְּג"כ יִשְׂרָאֵל לְתַתָּא אַקְרוּן אֶחָד. דְּכַד ב"נ אֲנַח תְּפִילִין, וְאַתְחַפֵּי בְּכַסוּיָא דְּמִצְוָה, כַּדִּין אֲתַעֵטֵר בְּעֵטְרִין קַדִּישִׁין כְּגוֹנוֹנָא דְּעִילָא, וְאַקְרִי אֶחָד.

22. וּבְגִינֵי כֶּךָ, לִיתֵי אֶחָד, וְיִשְׁתַּדַּל בְּאַחַד. קוּדְשָׁא בְּרִיךְ הוּא דְּאֵיהוּ אֶחָד, יִשְׁתַּדַּל בְּאַחַד. דְּהָא לִית מְלַכָּא מִשְׁתַּדַּל, אֶלָּא בְּמֵאֵי דְּאַתְחַזִּי לֵיהּ. וּבְג"כ כְּתִיב, וְהוּא בְּאַחַד וּמִי יִשְׁיבְנוּ, לָא שְׂאֵרֵי קוּדְשָׁא בְּרִיךְ הוּא וְלֹא אֲשַׁתְּכַח אֶלָּא בְּאַחַד. בְּאַחַד, אֶחָד מִבְּעֵי לֵיהּ אֶלָּא בְּמֵאַן דְּאַתְתַּקֵּן בְּקוּדְשָׁא עֲלָאָה לְמַהוּי חַד. כַּדִּין הוּא שְׂרִיא בְּאַחַד, וְלֹא בְּאַתֵּר אַחְרָא.

23. וְאִימְתֵי אַקְרִי ב"נ אֶחָד. בְּשְׁעָתָא דְּאַשְׁתְּכַח דְּכַר וְנוֹקְבָא, וְאַתְקַדְשׁ בְּקוּדְשָׁה עֲלָאָה, וְאַתְכַּוֵּן לְאַתְקַדְשָׁא. וּת"ח, בְּזִמְנָא דְּאַשְׁתְּכַח בְּרֵשׁ בְּזוּגָא חַד דְּכַר וְנוֹקְבָא, וְאַתְכַּוֵּן לְאַתְקַדְשָׁא כַּדְקָא יְאוּת. כַּדִּין הוּא שְׁלִים, וְאַקְרִי אֶחָד בְּלֹא פְּגִימוֹ.

24. בְּגִינֵי כֶּךָ, בְּעֵי בְּרֵשׁ בְּרֵשׁ לְמַחְדֵי לְאַתְתִּיהּ בְּהֵיָא שְׁעָתָא, לְזִמְנָא לֵה בְּרַעוּתָא חַדָּא עֲמִיהּ. וְיִתְכַוֵּנוּן תְּרוּוּיָהּ בְּחַד לְהֵיָא מְלָה. וְכַד מִשְׁתַּבְּחֵי תְּרוּוּיָהּ בְּחַד, כַּדִּין כָּלְא חַד בְּנַפְשָׁא וּבְגוּפָא. בְּנַפְשָׁא: לְאַדְבַּקָא דָּא בְּדָא בְּרַעוּתָא חַדָּא. וּבְגוּפָא: כְּמָה דְּאוּלִּימְנָא דְּכַר נֶשׁ דְּלֹא נְסִיב, הוּא כְּמֵאַן דְּאַתְפְּלִיג, וְכַד מִתְחַבְּרֵן דְּכַר וְנוֹקְבָא, כַּדִּין אֲתַעֲבִידוּ חַד גּוּפָא. אֲשַׁתְּכַח דְּאֵינְהוּ חַד נַפְשָׁא, וְחַד גּוּפָא, וְאַקְרִי בְּרֵשׁ בְּרֵשׁ אֶחָד. כַּדִּין קוּדְשָׁא בְּרִיךְ הוּא שְׂאֵרֵי בְּאַחַד, וְאַפְקִיד רִוְחָא דְּקוּדְשָׁה בְּהֵיָא אֶחָד.

25. וְאַלִּין אַקְרוּן בְּנֵין דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאַתְמַר. וּבְגִינֵי כֶּךָ קוּדְשִׁים תְּהִיּוּ כִּי קוּדֶשׁ אֲנִי יי'. זְכַאִין אֵינּוּן יִשְׂרָאֵל דְּלֹא אוּקִים מְלָה דָּא בְּאַתֵּר אַחְרָא, אֶלָּא בֵּיהּ מִמֶּשׁ, דְּכְתִיב כִּי קוּדֶשׁ אֲנִי יי'. בְּגִין לְאַתְדַּבְּקָא בֵּיהּ, וְלֹא בְּאַחְרָא. וְעַל דָּא קוּדְשִׁים תְּהִיּוּ כִּי קוּדֶשׁ אֲנִי יי' אֱלֹהֵיכֶם.



#### 4. "You shall revere every man his mother, and his father"

Rabbi Yosi says that whoever fears their mother and father observes the Shabbat. He wonders why the mother is mentioned first, and Rabbi Shimon explains that the mother does not have the power to instill fear that the father does, therefore she is mentioned first. Rabbi Yehuda says that just as heaven and earth were created simultaneously, both parents are equal in fear and honor. Rabbi Shimon tells us about the sanctification below during mating and the supernal mating above.

26. "You shall fear every man his mother, and his father" (Vayikra 19:3). This chapter contains general principles of the whole Torah. IF THIS IS SO, WE NEED TO EXAMINE WHY one's fear of father and mother is adjacent to "My Shabbatot" (Ibid). AND ANSWERS: Rabbi Yosi said that it is actually all the same. He who has fear of this, NAMELY HIS FATHER AND MOTHER, observes the Shabbat.

27. "You shall revere every man his mother." HE QUESTIONS: Why does mother precede father, AS IT SAYS, "YOU SHALL REVERE EVERY MAN HIS MOTHER, AND HIS FATHER"? What is the reason? AND ANSWERS: As we explained, his mother is powerless TO INSTILL FEAR like his father. Therefore, THE VERSE leads with her fear first.

28. Rabbi Yitzchak said: It is written before, "You shall be holy" (Ibid. 2), MEANING that a man needs to sanctify together with his wife. Whose praise for the sanctity is considered paramount? We say it is the woman's, BECAUSE SHE IS NOT AS KNOWLEDGEABLE IN TORAH AND SANCTITY AS THE MAN. Hence, IT STARTS WITH MOTHER, SAYING, "You shall revere every man his mother, and his father."

29. Rabbi Yehuda said: "You shall revere every man his mother, and his father," PLACING THE MOTHER BEFORE THE FATHER; this is similar to THE VERSE, "in the day that Hashem Elohim made the earth and the heaven" (Beresheet 2:4). In another place, heaven precedes earth. The purpose is to show that both heaven and earth were created simultaneously. This is also the case here. He leads mother before father, and elsewhere he leads father before mother, to show that because both strove for him together, BOTH ARE EQUAL IN FEAR AND HONOR.

30a. "And keep My Shabbatot" (Vayikra 19:3), INDICATES TWO SHABBATOT, THE DAY OF SHABBAT, DENOTING ZEIR ANPIN, AND SHABBAT EVE, DENOTING MALCHUT. BOTH are equal and their weight is the same. THEREFORE, THE VERSE WROTE THEM AS ONE, as is written: "You shall keep the Shabbat therefore; for it is holy to you" (Shemot 31:14); and, "Remember the Shabbat day, to keep it holy" (Shemot 20:8). ONE PLACE WRITES "KEEP" AND ONE PLACE "REMEMBER." Yet one verse deals with the father, DENOTING ZEIR ANPIN, INDICATED THROUGH "REMEMBERING." The other verse is from the mother, DENOTING MALCHUT, INDICATED by "KEEPING."

30b. It is written here: "You shall revere, every man, his mother and his father, and keep My Shabbatot." It is written elsewhere: "You shall keep My Shabbatot, and revere My sanctuary" (Vayikra 26:2). What is meant by, "My sanctuary"? It is according to the literal meaning, THE TEMPLE. Another way TO EXPLAIN, "My sanctuary" is that it refers to those who sanctify themselves at that time. Similarly, "and begin at My sanctuary" (Yechezkel 9:6), WHICH HAS BEEN EXPLAINED. Do not read it "at My sanctuary," but rather, 'at My sanctified'. And just as there ITS EXPLANATION is 'My sanctified ones,' here also IN THE VERSE, "AND REVERE MY SANCTUARY," ITS MEANING IS 'My sanctified ones', MEANING THE PEOPLE WHO SANCTIFY THEMSELVES, who are the father and mother.

26. איש אמו ואביו תיראו וגו'. הא תנינן, דפרשתא דא כללא דאורייתא. מקיש דחילו דאבא ואימא לשבתותי. אלא אמר ר' יוסי, כללא חד, מאן דדחיל מהאי, נטיר להאי.

27. איש אמו, אקדים אמו לאביו בדחילו מ"ט. כמה דאוקמוה. אבל אימא דלית רשו בידהא כל כן באביו אקדים דחילו דילה.

28. ר' יצחק אמר, מה כתיב לעילא, קדושים תהיו. אתי ב"נ לאתקדשא באתתיה כחד. ממאן הוא שבחא יתיר בההיא קדושה. הוי אימא מנוקבא. בגין כן איש אמו ואביו תיראו.

29. ר' יהודה אמר, איש אמו ואביו תיראו, כהאי גוונא, ביום עשות יי' אלהים ארץ ושמים. ובאתר אחרא, אקדים שמים לארץ. אלא לאחזאה דתרווייהו כחדא אתעבידו. אוף הכא אקדים אימא לאבא, ובאתר אחרא אקדים אבא לאימא, לאחזאה דתרווייהו כחדא אשתדלו ביה.

30(1). ואת שבתותי תשמורו, שקיל דא לדא, וכלא כחדא אתקלו במתקלא חד. דכתיב ושמרתם את השבת כי קדש היא לכם, וכתיב זכור את יום השבת לקדשו. אלא חד לאבא, וחד לאימא.

30(2). כתיב הכא איש אמו ואביו תיראו ואת שבתותי תשמורו. וכתיב התם את שבתותי תשמורו ומקדשי תיראו. מהו מקדשי. כמשמעו, תו מקדשי אלין אינון דמקדשי גרמיהו בההיא שעתא. כגוונא דא, וממקדשי תחלו. אל תקרי ממקדשי, אלא ממקודשי. מה להלן ממקודשי, אף כאן ממקודשי, דאינון אבא ואימא.

31. "You shall revere every man his mother, and his father." Rabbi Shimon said: It is written, "But you that did cleave to Hashem..." (Devarim 4:4). Fortunate are Yisrael that cling to the Holy One, blessed be He. Because they cling to Him, everything clings together, one with the other.

32. Come and behold: when man sanctifies himself below - such as the friends who sanctify themselves on Shabbat IN THEIR MATING, at the same time when there is supernal mating - grace and blessing are set. Then everything joins together, the soul of Shabbat and the body BORN AND prepared on Shabbat. Hence the verse, "You shall revere every man his mother, and his father." They are one pair in body at that moment that he has been sanctified, MEANING THEY HAVE BROUGHT ABOUT WITH THEIR PAIRING A HOLY BODY. "... and keep My Shabbatot..." refers to the supernal Shabbat, DENOTING ZEIR ANPIN, and the lower Shabbat, DENOTING MALCHUT, who prepare the soul for the body from that supernal pairing, as FROM THE MATING OF ZEIR ANPIN AND MALCHUT THE SOUL IS BORN. Therefore, "and keep My Shabbatot," POINTING TO two. It all cleaves together, the one with the other. Fortunate is the share of Yisrael.

33. Another explanation: "and keep My Shabbatot." Is a warning to those who wait to mate from one Shabbat to another Shabbat. We established, as it is written, "to the eunuchs that keep My Shabbatot" (Yeshayah 56:4). Who are these "eunuchs"? These are the scholars that act like eunuchs all other days in order to toil in the Torah. They wait from Shabbat to Shabbat. This is the essence of the writing, "that keep My Shabbatot." The term, "KEEP," MEANS as it says, "but his father kept the matter in mind" (Beresheet 37:11), MEANING TO WAIT. For this reason, it is written, "and keep My Shabbatot." "You shall revere every man his mother, and his father" refers to THE FATHER AND MOTHER OF the body, "and keep My Shabbatot," refers to THE FATHER AND MOTHER OF the soul. THIS AMOUNTS TO TWO SHABBATOT, ZEIR ANPIN AND MALCHUT. It all comes together, one with the other. Fortunate is the lot of Yisrael. The number 32 is emphasized in this section, pertaining to the number of times that Elohim is written in the acts of Creation and the numerical value of Kavod (Honor) and the 32 paths of wisdom. Rabbi Shimon speaks to the Faithful Shepherd, Moses, and tells him to be strong because God will appoint him king on high and below. The sages of Mishnah have said that man's father and mother are Zeir Anpin and the Congregation of Yisrael, Malchut. The Torah is the honor of the father. It is for Yisrael to do the commandments of Aba and Ima, Chochmah and Binah, that are the positive precepts. We hear about the difference between those who hear the precepts direct from God and those who hear them from an intermediary and then obey. The former are children of God and the latter are servants of God.

Ra'aya Meheimna (the Faithful Shepherd)

34. "You shall revere every man his mother, and his father, and keep My Shabbatot." These precepts are equal to each other, since respect for parents is equivalent to the honor for Shabbat. With regard to his father, it first talks of honor, as the verse said, "if then I am the father, where is My honor (Heb. kevodi)? And if I am a master, where is My fear?" (Malachi 1:6) The word Kevodi numerically equals 42 and consists of the ten sayings and 32 times Elohim WRITTEN in the acts of Creation.

31. איש אמו ואביו תיראו. ר"ש אמר, כתיב ואתם הדבקים ביי, וגו'. זכאין אינון ישראל, דמתדבקן ביה בקודשא בריך הוא, ובגין דאינון מתדבקן ביה בקודשא בריך הוא, כללא אתדבקו כחדא דא בדא.

32. ת"ח, בשעתא דב"נ מקדש לתתא, כגון חבריאי דמקדשי גרמייהו משבת לשבת, בשעתא דזווגא עלאה אשתכח, דהא בההיא שעתא רעוא אשתכח, וברכתא אודמנת. כדין מתדבקן כלהו כחד, נפשא דשבת, וגופא דאודמן בשבת. ועל דא כתיב, איש אמו ואביו תיראו, דאינון זווגא חד בגופא, בההיא שעתא לאתקדשא. ואת שבתותי תשמורו. דא שבת עלאה ושבת תתאה, דאינון מזמני לנפשא בההוא גופא, מההוא זווגא עלאה. ועל דא ואת שבתותי תשמרו, תרי וכללא אתדבק דא בדא, זכאה חולקיהון דישראל.

33. ד"א ואת שבתותי תשמורו, לאזהרה לאינון דמחכן לזווגייהו משבת לשבת, והא אוקימנא, כמה דכתיב, לסריסים אשר ישמרו את שבתותי. מאן סריסים. אלין אינון חבריאי דמסרסן גרמייהו כל שאר יומין, בגין למלעי באורייתא. ואינון מחכאן משבת לשבת. הה"ד אשר ישמרו את שבתותי, כד"א ואביו שמר את הדבר. ובג"כ את שבתותי תשמורו. איש אמו ואביו תיראו, דא גופא. ואת שבתותי תשמרו, דא נפשא. וכללא אתדבק דא בדא. זכאה חולקיהון דישראל.

רעוא מהימנא

34. איש אמו ואביו תיראו ואת שבתותי תשמורו. פקודא דא, שקיל דא לדא. שקיל יקרא דאב ואם, ליקרא דשבת. לאבא אקדים כבוד, והאי איהו דאמר קרא, ואם אב אני איה כבודי ואם אדונים אני איה מוראי. כבודי סליק בחושבן עשר אמירן, ול"ב אלהים דעובדא דבראשית.



35. In every place, "The wise shall inherit honor" (Mishlei 3:35). The sages explained that this "honor" refers to nothing but the Torah, DENOTING ZEIR ANPIN CALLED TORAH, as the 32 expressions of Elohim in the Torah are His honor. THE WORD KAVOD (LIT. 'HONOR' OR 'GLORY') NUMERICALLY EQUALS 32, THE SECRET OF WISDOM, AS EARLIER MENTIONED. These wise men of the Torah, who are the wise in Chochmah, inherit this honor, THE MOCHIN OF 32 ELOHIM. This is not so for the fools about whom it is written, "but fools shall get shame" (Ibid.). How do we know that someone ignorant in Torah is called a 'fool'? As it is written, "nor does a fool understand this" (Tehilim 92:7). The word, "this," refers to Torah, as it is written: "And this is the Torah which Moses set" (Devarim 4:44).

36. THE HOLY LUMINARY, RABBI SHIMON, SAID TO THE FAITHFUL SHEPHERD: Faithful Shepherd, because you are weak, I have begun this portion with these commandments, in order to be somewhat of a support to you. Be strong as the encampments of the Yeshivot come to you with the following commandment, the precept of instituting a king upon you on high. The Holy One, blessed be He, will appoint you king on high and below in His form, since upon the sages in the Yeshivah rests the supernal Shechinah, BINAH, and also the lower, MALCHUT, THE TWO HEI'S IN THE NAME YUD HEI VAV HEI. And the Holy One, blessed be He, WHO IS THE VAV, is the King in the center OF THE TWO HEI'S, held with the most high and that below, WITH BINAH AND MALCHUT. So you will be in His form, His son. Rise with the glory of the King.

37. The Faithful Shepherd rose, raised his hands upwards, TO KETER, and said: 'May it be Your will, the cause of all causes, who rises from cause to cause, so there is no cause ABOVE YOU. You are above any cause. MAY IT BE YOUR WILL to give me strength to do Your will within your levels,' being Aba and Ima, MEANING CHOCHMAH AND BINAH. 'And I am their son,' SINCE THE FAITHFUL SHEPHERD IS MOSES, REFERRING TO DA'AT, BEING THE OFFSPRING OF CHOCHMAH AND BINAH. With your unity, the two are one. You have equated the fear of Aba and Ima to the fear of You, in as much as You are in the middle, AS CHOCHMAH AND BINAH ARE RIGHT AND LEFT WITH KETER ABOVE THEM IN THE MIDDLE. They are one, not two, without any sharing. Even though they, ABA AND IMA, are one through your partnership, you are one without any other participant. For this it is written about you, "and there is no Elohim with Me" (Devarim 32:39).

38. Give me strength to stir myself first to honor You, and then afterwards in honor of my father and mother in Heaven, AS THEY ARE ZEIR ANPIN AND MALCHUT, regarding whom the verse has been explained, "He who robs his father or his mother, and says, 'It is no transgression;' he is a companion of a destroyer" (Mishlei 28:24). The sages of the Mishnah have established that his father is none other than the Holy One, blessed be He, ZEIR ANPIN, and his mother is none other than the Congregation of Yisrael, BEING MALCHUT. Your honor refers to Aba, NAMELY, CHOCHMAH, included in his ten Sfirot from below upward, AS CHOCHMAH DOES NOT GLOW FROM BELOW UPWARD. And both of them, CHOCHMAH AND BINAH, are the throne and bench beneath you for your glory.

35. ובכל אתר כבוד חכמים ינחלו, ואוקמוה רבנן, אין כבוד אלא תורה. בגין דאינון ל"ב אלהים התורה, יקרא דיליה. ואלין אינון חכמים דאורייתא, חכמים בחכמה, ירתין האי כבוד ולא טפשי, דעלייהו אתמר, וכסילים מרים קלון. ומנלן דמאן דלא ידע באורייתא אקרי כסיל, דכתיב וכסיל לא יבין את זאת. ואין זאת, אלא תורה, דכתיב וזאת התורה אשר שם משה.

36. רעיא מהימנא. בגין דחלישתא, פתחנא לפרשתא באלין פקודין, למהוי מעט עזר לך. אתתקף בך, דהא משריין דמתיתבתאן אתאן לגבך, בפקודא בתר דא, דאיהו פקודא להעמיד עליך מלך לעילא. וקודשא בריך הוא יוקים לך מלך בעלאין ותתאין בדיוקניה. בגין דרבנן דמתיתבתא, עלייהו שכינתא עלאה ותתאה. וקודשא בריך הוא מלך באמצעיתא, אחיד בעלאין ותתאין הכי אנת תהא בדיוקניה, ברא דיליה, קום ביקרא דמלכא.

37. קם רעיא מהימנא, וסליק ידוי לעילא, ואמר, יהא רעוא דילך עלת העלות, דאנת מתעלה מעלוי לעלוי, עד דלית עלוי. אלא דאנת לעילא מכל עלוי. למיהב לי חילא, למעבד רעותך בדרגין דילך, דאינון אבא ואימא, ואנא ברא דלהון. וביחודך תרווייהו אחר. ואנת שקלת דחילו דאבא ואימא, לדחילו דילך, בתר דאנת באמצעיתא חד, ולא תרין, בלא שותפו, אע"ג דאינון חד בשותפו דילך, אבל אנת חד בלא שותפו דתניינא. ובגין דא אתמר בך, ואין אלהים עמדי.

38. הב לי חילא, לאתערא ביקרך בקדמיתא. ולבתר ביקרא דאבי ואמי דבשמיא, דאוקמוה עלייהו, גוזל אביו ואמו ואומר אין פשע חבר הוא לאיש משחית. ואוקמוה מארי מתניתין, אין אביו, אלא קודשא בריך הוא. ואין אמו, אלא כ"י. ויקרא דילך אבא חכמה, דכליל עשר ספירות מתתא דיליה לעילא, ותרווייהו אינון כורסייא ספסל תחותך ליקרך.

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39. So they set and proclaimed that the junior respect the senior above him. Aba, being Chochmah, since there is only one father for us all, may serve under You and You shall be a supernal crown over his head. There is no crown above You, nor any other deity. Ima, NAMELY BINAH, NEEDS to serve Aba, as she is beneath him, and is his throne beneath him.

40. "And...said..." (Beresheet 1). ABA appears in every saying, as many as 32 TIMES ELOHIM, WHERE IT SAID, "and it was so." And she, IMA, carried out what He said at once. Because she did His commandments without any delay in the 32 paths OF CHOCHMAH, ILLUMINATING THE 32 ELOHIM IN BINAH, with them were created everything in the acts of Creation. She is called 'glory', AS THE WORD NUMERICALLY EQUALS 32, AS IT IS WRITTEN: "and in His temple everyone speaks of His glory" (Tehilim 29:9). ALSO, "Blessed be the glory of Hashem from His place" (Yechezkel 3:12); also, "Where is the place of His Glory to adorn Him". ALL THESE REFER TO BINAH, CALLED 'GLORY'.

41. The Aramaic translation of the honor of his father is 'yakra'. "The Torah of Hashem is perfect" (Tehilim 19:8), about which is written: "She is more precious (Heb. yekarah) than rubies" (Mishlei 3:15). Hence, THE TORAH, BEING THE SECRET OF ZEIR ANPIN, CALLED 'PRECIOUS', IS THE HONOR OF THE FATHER. Yisrael, called 'children', ARE comprised of son and daughter from the aspect of Tiferet and Malchut. It is for these, son and daughter, the precious ones of the father and mother, BEING CHOCHMAH AND BINAH, to do the command OF ABA, and the commandments OF ABA AND IMA are the positive precepts. The sages of the Mishnah have established the concept of being commanded and keeping it. Hence, "will we do and obey" (Shemot 24:7), since that is the honor of Aba and Ima. They command the son to do, and he does at once without any delay.

42. O Supernal cause OF ALL CAUSES, KETER, I wish to strive for your honor, to establish the attributes of Aba and Ima, BEING CHOCHMAH AND BINAH, for your honor's sake. Help me to arrange everything properly. You will arrange for me and for all masters of the Yeshivot above and below. And the camps on high and the low angels will be arranged and ready for your honor, KETER, and for the honor of Aba and Ima, CHOCHMAH AND BINAH, to serve as a stool under His feet, to do the bidding OF ABA AND IMA in all His precepts, and to fear Him in all the negative precepts.

43. This is the meaning of, "You shall revere every man his mother, and his father," adjacent to, "and keep My Shabbatot," and in another verse, "and keep My commandments" (Vayikra 26:3). From the standpoint of the positive precepts such as honor, the father precedes mother. That is Yud-Hei, INDICATING ABA FIRST, AS POSITIVE PRECEPTS ARE FROM ABA'S ASPECT. Now from the side of the negative precepts, REPRESENTING FEAR, mother precedes father. This points to Hei-Yud, WHERE IMA, HEI, PRECEDES ABA, WHO IS YUD. This is the essence of, "It is the glory of Elohim to conceal a thing" (Mishlei 25:2). For those who do not strive for this honor, NAMELY, THE PRECEPTS, this thing is to be concealed from them.

39. והכי תקינו, למהוי קטן מכבוד לגדול דלעילא מניה. אבא, איהו חכמה, הלא אב אחד לכלנו, למהוי משמש תחותך, ואנת כתר עליון על רישיה. ולית כתר עלך, ולית אלהא אחרא. ואימא, לשמשא לאבא. דאיהו תחותיה למהוי כסא תחותיה.

40. ויאמר איהו, בכל מאמר, עד תלתין ותריין, יהי כן, ויהי כן. ואיהו, עבירת מאמריה מיד. ובגין דעבירת מאמריה וצויה בלא עכובא כלל, בל"ב שבילין דבהון אתברי כל עובדא דבראשית, אתקריאת כבוד, ובהיכלו כלו אומר כבוד. ברוך כבוד יי' ממקומו. איה מקום כבודו להעריצו.

41. ותרגום כבוד אביו, יקרא דאבוהי. ודא תורת יי' תמימה, עלה אתמר יקרה היא מפנינים. וישראל דאתקריאו בנים, בכלל בן ובת, מסטרא דתמארת ומלכות. דאינון בן ובת, יקרא דאביו ואמו, למעבד צווייה, וצווי דיליה, אינון פקודין דעשה. והא אוקמוה מארי מתניתין, יש מצוה ועושה. ובג"כ איהו נעשה ונשמע. והאי איהו כבוד דאבא ואימא, דיצוה לבריה דיעבד הכי ואיהו עביד מיד, בלא עכובא כלל.

42. ועלת על כלא, אנא בעי לאשתדלא ביקרך, לתקן מדות דאבא ואימא, ליקרך. תהא בעזרי לסדרא בלא כדקא יאות. ואנת תסדר לי, ולכל מארי מתיבתאן עילא ותתא, ומשריין דמלאכין עלאין ותתאין, למהוי מתקנין ומסדרין ליקרא דילך, וליקרא דאבא ואימא, למהוי ספסל תחות רגלוי. ולמעבד צווייה בכל פקודין דיליה. ולמדחל מניה בכל פקודין דלא תעשה.

43. והאי איהו איש אמו ואביו תיראו, וסמיך ליה ואת שבתותי תשמורו. ובקרא אחרינא ואת מצותי תעשו. מסטרא דפקודין דעשה דאינון כבוד, אקדים אבא לאימא, ודא י"ה. מסטרא דלא תעשה, אקדים אימא לאבא, ודא ה"י. והיינו כבוד אלהים הסתר דבר. לאלין דלא משתדלי בהאי כבוד, הסתר דבר מנייהו.



44. About them is said: "but fools shall get shame" (Mishlei 3:35). This refers to the unlearned, for they do not work for the glory of Torah. How can they say, 'Our Father, who is in heaven, hear our voice, have pity and compassion upon us, and accept our prayer.' THE HOLY ONE, BLESSED BE HE, replies to them: "if then I am the father, where is My honor?" (Malachi 1:6) THE MEANING IS, 'where are your efforts on behalf of Torah and observance of My precepts?' For if someone does not know the precepts of his Master, how can he worship Him?

45. The exception is one who hears from the scholars and performs, EVEN THOUGH HE DOES NOT UNDERSTAND ON HIS OWN. This is like the verse, "will we do and obey," MEANING HE LISTENS TO THE SCHOLARS AND PERFORMS. Nonetheless, there is a difference for the person that does not receive it from his Master, but only from His messenger. What is the difference between one and the other? It is written that Moses received the Torah from Sinai, and later passed it to Joshua. 'I, THE FAITHFUL SHEPHERD, received and transmitted to them all.' So for he who receives from someone else, IT IS SIMILAR to when the moon and stars receive their light from the sun, and with this reception they are fulfilled. In the case of one who receives, it is possible that this bounty may depart from him, as we see regarding the sun and moon that their light departs at night, since the sun illuminates only by day, and the moon only at night.

46. You may say that the light of the moon is from the sun; even though ITS LIGHT is gathered, it glows by the moon and stars. HENCE, THE SUN SHINES ALSO AT NIGHT. AND ANSWERS: From another standpoint, we see at an eclipse of the moon and sun that their light has departed and they remain like a body without soul. This is due to the fact that there is a master over them that darkens their light. The essence of the light however, is that place from where it flows, which light never stops. There is no other deity above it that will cut off its light.

47. O cause of causes, in as much as you are there, IN TORAH, there is no interruption to the flow of the light of Torah. May it please your never to move away from my father and mother, NAMELY TORAH AND PRECEPTS, ZEIR ANPIN AND MALCHUT, and also not from His children, NAMELY, YISRAEL. And so for he who strains himself for the sake of the Torah, which is precious, THE TORAH will be lasting within him and will not ever be cut off from him. This is not true for he who does not busy himself with it. Even though he observes the precepts of the sages, MEANING THAT HE OBEYS THE SCHOLARS AND OBSERVES AS WE MENTIONED, he serves them. He is then a servant not a son. But if he is a trustful SERVANT, his Master causes him to be in control of all that is His.

44. וְעַלֵּיהוּ אֶתְמַר, וּכְסִילִים מְרִים קְלוּן. אֵלֶּיךָ אֵינוֹן עֲמוֹ הָאָרֶץ, בְּתַר דְּלֹא מִשְׁתַּדְּלִין בְּהֵאֵי כְבוֹד דְּאוֹרֵייתָא, וְאֵיךְ אִמְרִין אֲבִינוּ שְׁבַשְׁמִים שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל תְּפִלָּתֵנוּ. הֵא אִיהוּ לִימָא לֹון, וְאִם אָב אֲנִי אִיהָ כְבוֹדִי, אִיהָ אֲשַׁתְּדֻלֹתָא דְלִכּוֹן בְּאוֹרֵייתָא, וּבִסְקוּדִין דִּילִי, לְמַעַבְד צוּוִי, דִּמָּאן דְּלֹא יַדַּע בְּצוּוִיָּה דְמֵאֲרִיָּה, אֵיךְ יַעֲבִיד לִיהָ.

45. בְּרַ מִמָּאן דְּשְׁמַע מִחֻכְמִים וְעַבְד, וְהֵאֵי אִיהוּ דְקַבֵּיל נַעֲשָׂה וְנִשְׁמַע. וְעַכְ"ד, מָאן דְּלֹא קַבֵּיל מִמֵּאֲרִיָּה, אֶלֶּא מִשְׁלַחֲזִיָּה, אֵיכָא אִמְרֵשׁוּתָא. וּמֵאֵי אִמְרֵשׁוּתָא אֵיִת בֵּין דָּא לְדָא. דְּהֵא כְתִיב, מֹשֶׁה קַבֵּל תּוֹרָה מִסִּינַי, וּלְבַתֵּר וּמִסֵּרָה לִיהוֹשֻׁעַ. אֲנָא קַבֵּילֵנָא, וּלְבַתֵּר מוֹסֵרֵנָא לְכֹלָהוּ. וְהֵכִי מָאן דְּמִקַּבֵּל מֵאַחֲרָא, כְּקַבְּלַת סִיְהֵרָא וּכְכַבְּיָא מִשְׁמַשָּׂא, וּבְהֵאֵי קַבֵּיל אֲתַמְלִי. וּמָאן דְּמִקַּבֵּל יְכִיל לְאַסְתַּלְקָא מִנִּיהָ נְבִיעוּ, כְּמָה דְחֻזֵּנָא בְּשִׁמְשָׁא וְסִיְהֵרָא, דְּאַסְתַּלְקַת נְהוֹרָא דְלֵהוֹן, בְּלִילִיָּא, דְּלֹא נְהִיר שְׁמַשָּׂא, אֶלֶּא בִימְמָא. וְסִיְהֵרָא בְּלִילִיָּא.

46. וְאֵי תִימָא דְּהֵהוּא נְהוֹרָא דְּסִיְהֵרָא מִשְׁמַשָּׂא אִיהוּ, דַּע"ג דְּאַתְכַּנְיֵשׁ, נְהִיר בְּסִיְהֵרָא וּכְכַבְּיָא, הֵא חֻזֵּנָן מִסְטֵרָא אַחֲרָא בְּלִקוּתָא דְּסִיְהֵרָא וְשִׁמְשָׁא דְּאַסְתַּלְקַת נְהוֹרֵיָּהוּ, וְאַשְׁתַּאֲרוּ כְּגוּפָא בְּלֹא נִשְׁמַתָּא, דְּאֵיִת אַרוֹן עָלֵיהֶם מַחֲשִׁיךְ מֵאוֹרֵיהֶם. אֲבַל עֲקֵרָא דְּנְהוֹרָא, הֵהוּא אֲתֵר דְּנְבִיעַ דְּלִית פֶּסֶק לְנְהוֹרָא דִּילִיָּה, וְלֹא אֵיִת עָלֵיהָ אֱלֹהָא אַחֲרָא לְמַפְסַק מִנִּיהָ נְהוֹרֵיהָ.

47. וְעַלֵּת הַעֲלוֹת, בְּתַר דְּאַנְתָּ תַמְוֵן, לִית פֶּסֶק לְנְבִיעוּ דְּנְהוֹרָא דְּאוֹרֵייתָא. יְהֵא רַעוּא דִּילִיךְ דְּלֹא תְּזוּז מֵאַבָּא וְאִימָא דִּילִי, וְלֹא מִבְּנוּי. וְהֵכִי מָאן דְּאִמִּית גְּרַמִּיָּה עַל אוֹרֵייתָא, דְּהֵיא יְקָרָה, אֲתַקְוִימַת בֵּיָּה, וְלֹא מִפְּסַקְתָּ מִנִּיהָ. מַה דְּלֹאוּ הֵכִי, מָאן דְּלֹא יִשְׁתַּדֵּל בְּהָ, אֶלֶּא אַע"ג דְּעַבְד צוּוִי חֻכְמִים, אִיהוּ שְׁמַשׁ דְּלֵהוֹן, עַבְד וְלֹא בֶן, אֲבַל אֵי אִיהוּ מְהִימָנָא, מֵאֲרִיָּה אֲשֻׁלִּיט לִיהָ בְּכֹל דִּילִיָּה.

48. But one who does not toil in Torah does not serve the sages as to obey them regarding precepts, to fulfill, "will we do and obey." He sins and transgresses the negative precepts. He is considered AND IS LIKENED TO the idolatrous nations of the world, the children of Samael and the serpent, of whom it says, "but fools shall get shame" (Mishlei 3:35) as they refused to receive the Torah. He who does not possess Torah lacks any honor, as it says about them, "the wise shall inherit honor" (Ibid.).

#### 6. A firstborn son

Rabbi Shimon says that the brothers of a firstborn son are obligated to honor him because he is the eldest. He talks about being the child of God in the level of all three worlds - Briyah, Yetzirah and Asiyah.

55. Rabbi Shimon commenced, saying: Despite all this, being the firstborn son, ALLUDING TO THE FAITHFUL SHEPHERD, all his brothers are obligated to honor him, as it is written: "Honor your father" (Shemot 20:12). And the sages have established that the particle "Et (lit. 'the')" includes your older brother, WHOM YOU NEED TO HONOR. In every aspect it is explained in the Torah regarding you; "for that (Heb. beshagam)" (Beresheet 6:3), namely Abel, INDICATES THAT MOSES WAS THE SOUL OF ABEL. Adam had no son before him, AS CAIN IS FROM THE ASPECT OF THE SERPENT, AND ABEL FROM THE ASPECT OF ADAM. The sages established that "beshagam" is Moses, SINCE BESHAGAM HAS THE SAME NUMERICAL VALUE AS MOSES, the son to the King in every respect. You are the firstborn from the aspect of the Tree of Life of Good and Evil. You are good, as the verses state: "And Elohim saw the light, that it was good" (Beresheet 1:4); "and when she saw that he was a goodly child" (Shemot 2:2). THIS MEANS THE ANGEL METATRON IS CALLED THE 'TREE OF LIFE OF GOOD AND EVIL', AND MOSES IS THE GOOD ASPECT THEREOF.

56. And from there, the Holy One, blessed be He, called you 'faithful servant', SINCE SERVANT COMES FROM THE ASPECT OF METATRON. Later you were promoted to be king, as the verse states: "And he was a king in Yeshurun" (Devarim 33:5). Then you were a member of the most high household. YOU WERE a king from the aspect of Malchut of Briyah; a member of the household from the aspect of Binah of Briyah. Now you are a king from the aspect of the Tree of Malchut of Atzilut, a member of the household from the aspect of Yud-Hei, Tiferet of Atzilut. Fortunate is your lot. What brought this about for you? Your studious involvement in Torah and the precept to unify the Holy One, blessed be He, and His Shechinah, to bring the King to His post over His hosts on high and on Yisrael below.

57. Because of this, they all inherit from Him souls of Atzilut, and are thus called 'His children', of the Name Yud Hei Vav Hei of Atzilut where there exists no division or mutilation. At first, it is mentioned about them that they are children of the Holy One, blessed be He, and His Shechinah, from the aspect of Yud Hei Vav Hei of the world of Briyah, as it is written concerning him, "EVERY ONE THAT IS CALLED BY MY NAME: for I have created him FOR MY GLORY, I have formed him; yea, I have made him" (Yeshayah 43:7), MEANING THAT HE CREATED HIM FROM THE ASPECT OF YUD HEI VAV HEI OF BRIYAH, FORMED HIM FROM YETZIRAH, AND ALSO MADE HIM FROM THE ASPECT OF ASIYAH. NOW THEY HAVE BECOME children of Yud Hei Vav Hei of Atzilut.

48. אָבֵל מֵאֵן דְּלֹא אֲשַׁתְּדֵל בְּאוּרֵייתָא, וְלֹא מְשַׁמֵּשׁ חֲכָמִים, לְמִשְׁמַע מְנִייהוּ פְּקוּדִין, לְקִיּוּם נַעֲשֵׂה וְנִשְׁמַע. אֲלֵא דְסָרַח וְעִבֵר עַל לֹא תַעֲשֶׂה, אִיהוּ שְׁקִיל לְאוּמִין דְּעֵלְמָא עַ"ז, בְּנוֹי דְּסַמְאִ"ל וְנַחֲשׁ, דְּאֲתַמֵּר בְּהוּ, וְכַסִּילִים מֵרִים קְלוּן, דְּלֹא בַעוּ לְקַבְּלָא אוּרֵייתָא, דְּכָל דְּלִית בֵּיהּ תּוֹרָה, לִית בֵּיהּ כְּבוֹד, דְּאֲתַמֵּר בְּהֵם כְּבוֹד חֲכָמִים יִנְחֻלוּ.

55. פֶּתַח ר"ש וְאָמַר, עִם כָּל דָּא, בְּרָא בּוֹכְרָא חֵיבִין כָּל אַחֵי בִיקְרִיָה, דְּהָא כְּתִיב כְּפַד אֶת אָבִיךָ, וְאוֹקְמוּהָ רַבְּנָן, אֶת לְרִבּוֹת אַחִיךָ הַגְּדוֹל. וְאִמְלוּ מִכָּל סֵטְרָא אִיהוּ מַפְרֵשׁ עֲלֶיךָ בְּאוּרֵייתָא, בְּשִׁגְ"ם זֶה הֶבֶל. וְלֹא הוּא לְאָדָם קְדָמָה בְּרָא קְדָמָה מְנִיָה, וְאוֹקְמוּהָ רַבְּנָן, בְּשִׁגְ"ם, זֶה מֹשֶׁה. דְּבְרָא דְּמַלְכָא בְּכָל אֲתָר, אַנְתָּ בּוֹכְרָא מַסְטְרָא דְּאִילָנָא דְּחַיִּי דְּטוֹב וְרַע, אַנְתָּ הוּא טוֹב. הַה"ד וְיִרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, וְתִרָא אוֹתוֹ כִּי טוֹב הוּא.

56. וּמִתַּמָּן קָרָא יְתֵךְ קוּדְשָׁא בְּרִיךְ הוּא עַבְדֵּי נְאֻמָּן. לְבַתֵּר סְלִיקַת לְמַהוּי מַלְכָּא, הַה"ד וַיְהִי בִישׁוּרוֹן מֶלֶךְ. לְבַתֵּר בֶּן בֵּית לְעִילָא. מֶלֶךְ מַסְטְרָא דְּמַלְכוּת דְּבְרִיָּאָה. בֶּן בֵּית, מַסְטְרָא דְּבִינָה דְּבְרִיָּאָה. כַּעַן אַנְתָּ מֶלֶךְ, מַסְטְרָא דְּאִילָנָא דְּמַלְכוּת דְּאַצִּילוֹת. בֶּן בֵּית, מַסְטְרָא דְּבִין י"ה, תַּפְאֶרֶת דְּאַצִּילוֹת, זְכָאָה חוּלְקָךְ. וּמֵאֵן גְּרִים לָךְ דָּא, בְּגִין דְּאֲשַׁתְּדֵלוּתְךָ בְּתוֹרָה, וּבְמִצְוָה, לְיַחְדָּא קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵיהּ, לְאַעְלָא מַלְכָּא עַל אֲתָרֵיהּ, וְעַל מִשְׁרֵייתֵיהּ לְעִילָא, וְעַל יִשְׂרָאֵל לְתַתָּא.

57. וּבְגִין כֶּן יִרְתִּין כְּלֵהוּ נִשְׁמַתִּין דְּאַצִּילוֹת מְנִיָה, וְאֲתַקְרִיאוּ בְּנִין דִּילֵיהּ, מִשְׁם יְרוּ"ד דְּאַצִּילוֹת, דְּלִית תַּמָּן פְּרוּד וְקִצּוּץ. דְּבְקְדָמִיתָא אֲתַמֵּר בְּהוּ בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵיהּ, מִצַּד יְהוּ"ה דְּבְרִיָּאָה, דְּאֲתַמֵּר בֵּיהּ בְּרָאתֵינוּ יִצְרָתֵינוּ אִף עֲשִׂיתֵינוּ, וְכַעַן בְּנִים לִירוּ"ד דְּאַצִּילוֹת.



## 7. "Then you may appoint a king over you"

Rabbi Shimon continues speaking to Moses, the Faithful Shepherd, talking about Moses' elevation in the levels of kingship. He says that Moses will be leader of Yisrael and bind them all into one knot with God so that they may all bless and sanctify Him.

58. With you was the precept that was given to Yisrael to appoint a king over them fulfilled, as the verse says, "then you may appoint a king over you" (Devarim 17:15). First, it was fulfilled in relation to you, "And he was a king in Yeshurun" (Devarim 33:5), AS HE WAS THE FIRST KING OF YISRAEL. Everyone followed you, like limbs acting all with the strength of the movement of the soul that spreads into each limb. It is due to a supernal crown that you will be adorned with, in which is the cause of all causes. It is Keter over all, hidden and concealed in its innermost being. From it, it spreads to all the Sfirot and organizes them so that CHESED should be prominent, JUDGMENT should be small, and MERCY intermediate. He guides them according to His will, shines within them, binds them, and unifies them.

59. Similarly, you shall be leader of Yisrael with all its good traits, OF KETER, and arrange each AND EVERY ONE properly, the oldest according to his seniority, the youngest according to his youth, and the intermediate according to his level. You will bind them into one knot to their Father in Heaven, that they may all in clear language bless the Holy One, blessed be He, sanctify Him, and unify Him according to your level, your thoughts, your Atzilut, and there should be fulfilled with you, "and I will take of the spirit which is upon you, and will put it upon them" (Bemidbar 11:17). Arise, awaken yourself to the commandment of erasing the seed of Amalek.

60. "You shall revere every man his mother, and his father." This precept is to honor father and mother, for one needs to fear father and mother and honor them. Just as man needs to honor the Holy One, blessed be He, and fear Him from the aspect of the spirit that He encased within him, so too, he must honor his father and mother from the aspect of his body, and fear them since they participated with the Holy One, blessed be He, to form his body. Since they are partners in the action, they are partners in fear and honor.

## 8. Adam had nothing of this world

Rabbi Shimon talks about the three partners in the creation of Adam and man - God, father, and mother. Before Adam sinned he was clothed with light, but when he sinned he became dark and was clothed with skin. We hear how men were created below on earth after Enoch came, and the necessary participation of above and below in their creation.

58. וּבַךְ אֶתְקַיִם פְּקוּדָא, דְּאִיְהִי מִצְוָה עַל יִשְׂרָאֵל, לְהַעֲמִיד עֲלֵיהֶם מֶלֶךְ. הֵה"ד, שׁוֹם תְּשִׁים עֲלֶיךָ מֶלֶךְ. וְאֶתְקַיִם בְּךָ וְיִהִי בִישׁוּרוֹן מֶלֶךְ, כִּד בְּקִדְמִיתָא. וְכִלְהוּ מִתְנַהֲגִין אֲבִתְרָךְ, כְּאֲבָרִין דְּמִתְנַהֲגִין כְּלָהוּ בְּתַנוּעָה דְּנִשְׁמָתָא, דְּאֶתְפְּשְׁטָא עַל כָּל אֲבָר. בְּגִין דְּכִתְרַ עֲלִיוֹן אֲנָתָּ תְּהֵא מְעוּטָר בֵּיהּ, דְּבֵיהּ עֵלְתָּ הַעֲלוֹת אִיהוּ כְּתָר עַל כָּלָא, טְמִיר וְגַנִּיז מְלַגְנוּ מְנִיָּה. וּמְנִיָּה אֶתְפְּשֵׁט עַל כָּל סְפִירָן, וּמְסַדֵּר לֹון לְמַהוּ דְּאֵרַב, וְדָא זְעִיר, וְדָא בִּינוּנִי, וְאֲנַהֲיג לֹון לְרַעוּתֵיהּ, וְנַהֲיֵר בְּהוּ, וּמְקַשֵּׁר לֹון, וּמִיַּחַד לֹון.

59. הֲכִי אֲנָתָּ תְּהֵא מְנַהֲיג לְיִשְׂרָאֵל, בְּכָל מִדּוֹת טְבִין דִּילֵיהּ, וְתַסְדֵּר כָּל חַד כְּדַחְזֵי לֵיהּ, הַפְּכוֹר כְּבִכּוֹרְתּוּ, וְהַצֵּיִר כְּצֵעִירְתּוּ, וּבִינוּנֵי כְּפֹם דְּרִגְיָה. וְתַקְשֵׁר לֹון קֶשֶׁר אֶחָד לְגַבֵּי אֲבוּהוֹן דְּבִשְׁמַיָּא. לְמַהוּ כְּלָהוּ בְּשִׁמְהַ בְּרוּרָה. לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא. וְלְקִדְשֵׁיהּ, וְלִיַּחְדֵּיהּ, בְּדַרְגָּא דִּילְךָ, בְּמַחְשְׁבָה דִּילְךָ, בְּאַצִּילוֹת דִּילְךָ, דְּאֶתְקַיִם בְּךָ וְאַצְלַתִּי מִן הַרוּחַ אֲשֶׁר עֲלֶיךָ וְשִׁמְתִי עֲלֵיהֶם. קוּם אֶתְעַר בְּפְקוּדָא, לְהַכְרִית זְרַעוֹ שֶׁל עַמְלֶק.

60. אִישׁ אָמוּ וְאָבִיו תִּירָאוּ וְגו' פְּקוּדָא דָּא, לְכַבֵּד אָב וְאִם, דְּאַצְטְרִיךְ ב"נ לְמַדְחַל מְאָבוּי וּמְאִמִּיָּה, וְלְאוּקִיר לֹון. כְּמָה דְּאַצְטְרִיךְ ב"נ לְאוּקִיר לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. מְסַטְרָא דְּרוּחָא דִּיהֵב בְּגִיָּה. וְלְמַדְחַל מְנִיָּה. הֲכִי אֶצְטְרִיךְ לֵיהּ לְאוּקִיר לְאָבוּי וְלְאִמִּיָּה, מְסַטְרָא דְּגוּפָא דִּילֵיהּ, וְלְמַדְחַל מְנַהֲוֹן, דְּהָא אִינוּן מְשַׁתְּמִין בְּקוּדְשָׁא בְּרִיךְ הוּא, וְעַבְדֵי לֵיהּ גּוּפָא, וְהוּאִיל וְאִינוּן שׁוֹתְמִין בְּעוּבְדָא, לִיהוּוּ שׁוֹתְמִין בְּדַחִילוֹ וּיקְרָא.

61. Similarly, there are three partners above in the secret of Adam. Even though his body was from earth, it was not from earth here OF THIS WORLD, but from the earth of the Temple on high, BEING IN THE STATE OF THE WORLD OF BRIYAH. Aba and Ima are present, NAMELY ZEIR ANPIN AND MALCHUT. And the supernal King, NAMELY BINAH, participated with them and sent the spirit of life, and he was created. Similarly, THREE PARTNERS all exist above and below. Therefore, man needs to fear the Holy One, blessed be He, his father, and his mother.

62. IT IS RECORDED in the secrets of the Torah that Adam had nothing from this world, MEANING, FROM THE STATE OF MALCHUT OF THE QUALITY OF JUDGMENT. The Righteous, BEING THE YESOD OF ZEIR ANPIN, had his contact with the female, MEANING WITH MALCHUT THAT WAS CLOTHING BINAH. From this contact came one body whose illumination WAS more than all the angels and messenger from above. When that one body was created, the supernal King, BINAH, sent with this Righteous, DENOTING YESOD OF ZEIR ANPIN, 22 letters; BINAH joined with them and then he came into the world.

63. When he, ADAM, came INTO THE WORLD, the sun and moon saw him and their light was dimmed; the heel of the foot OF ADAM darkened their light. For what reason? Because he is derived from the doings of the supernal sun and moon, NAMELY ZEIR ANPIN AND MALCHUT. However, when he sinned, he became dark and reduced himself and needed another body with skin and flesh, as it is written, "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" (Beresheet 3:21). The like of that contact that the Righteous had with the female, LEADING TO THE BIRTH OF ADAM AS MENTIONED, there never was before this, NOR afterwards. For the craftsman has not yet come out to refine.

64. When Enoch came, the Holy One, blessed be He, took him from the earth, cleansed him from the refuse and the silver from the tin residue, and so with all the righteous in the land. Afterwards, that place was corrected, MEANING MALCHUT, WHERE MALCHUT OF THE QUALITY OF JUDGMENT WAS CONCEALED AND WAS NO LONGER SEEN. THEN were fashioned from the coupling OF ZEIR ANPIN AND MALCHUT spirits and souls, and the body below on earth. Hence, as a result of the participation of above and below, man comes into the world. And it is incumbent upon him to fear these participants and revere them, as we learned.

End of Ra'aya Mehimna

Rabbi Shimon says that the precepts men perform, and also their transgressions, ascend and stand before God, and testify for or against him. If the man repents of any transgressions, God removes his sins.

61. כְּגֹוֹנָא דָא, ג' שׁוֹתְמִין אֲשֶׁתְּכֹחוּ לְעִילָא בְרוּא דְאָדָם. אָדָם קְדָמָא, אַע"ג דְּגֹוֹפָא דִּילִיָּהּ הוּא מַעֲפָרָא, לָאוּ מַעֲפָרָא דְהָכָא הוּא אֵלָא מַעֲפָרָא דְבֵי מְקַדְשָׁא דְלְעִילָא. אָבָא וְאִמָּא אֲשֶׁתְּכֹחוּ, וּמַלְכָּא עֲלָאָה אֲשֶׁתְּתַף בְּהַרְיִיָּהּ, וְשָׁדֵר בֵּיהּ רוּחָא דְחַיִּי, וְאַתְבְּרִי. וּכְגֹוֹנָא דָא, אֲשֶׁתְּכֹחַ כְּלָא עִילָא וְתַתָּא. וְע"ד אֲצִטְרִיךְ לִיָּהּ לִב"ג לְמַדְחַל לְקוּדְשָׁא בְרוּיךְ הוּא, וּלְמַדְחַל לְאָבוּי וּלְאִמָּיָהּ.

62. בַּס"ת, אָדָם קְדָמָא לָא הוּא לִיָּהּ מֵהַאי עֲלָמָא כְּלוּם. חַד צְדִיק עֲבַד שְׁמוּשָׁא בְּנוֹקְבִיָּהּ, וְאַתְעֵבִיד מֵהוּא שְׁמוּשָׁא גֹוֹפָא חָדָא, דְּנִהִירוּ דִּילִיָּהּ יְתִיר מִכָּל אֵינוֹן מְלָאכִין שְׁלִיחִין לְעִילָא. וְכַד אַתְבְּרִי הוּא גֹוֹפָא מְלָכָא עֲלָאָה, שָׁדֵר בְּהוּא צְדִיק כ"ב אַתְוֹן, וְאַשְׁתְּתַף בְּהַרְיִיָּהּ, וְנִמְקַ לְעֲלָמָא.

63. בֵּיוֹן דְּנִפְקָ, חָמוּ לִיָּהּ שְׁמֵשָׁא וְסִיְהָרָא, וְאַסְתִּימוּ נְהוּרִיָּהּ, דְּתַפּוּחָא דְּרִגְלִיָּהּ אַחֲשִׁיךְ נְהוּרָא דְלֵהוֹן. מֵאי טַעֲמָא. בְּגִין דְּמַעֲבֹדָא דְשְׁמֵשָׁא וְסִיְהָרָא עֲלָאָה נִפְקָ. בֵּיוֹן דְּחֶטָא, אַתְחַשְׁךְ, וְאַזְעִיר גְרַמִּיָּהּ, וְאַצְטְרִיךְ לְגֹוֹפָא אַחֲרָא בְּמִשְׁכָּא וּבְבִשְׂרָא. דְּכַתִּיב, וַיַּעַשׂ יו"י אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר וַיְלַבִּישֵׁם. כְּהוּא שְׁמוּשָׁא דְעֵבֵד הוּא צְדִיק בְּנוֹקְבִיָּהּ, לָא אֲשֶׁתְּכֹחַ מְקַדְמַת דְנָא, וּלְבַתֵּר דְנָא, דְהָא עַד לָא נִפְקָ לְצוּרְף אֹוּמָנָא.

64. עַד דְאַתָּא חֲנוּךְ, וְנָטִיל לִיָּהּ קוּדְשָׁא בְרוּיךְ הוּא מֵאַרְעָא, וְאַבְרִיר פְּסוּלַת וְקַסְטוּרָא מִכַּסְפָּא, וְכֵן בְּכָל אֵינוֹן צְדִיקִיָּא דִּי בְּאַרְעָא. לְבַתֵּר אַתְתַּקֵּן הוּא אַתֵּר, וְאַתְעֵבִידוּ רוּחִין וְנִשְׁמַתִּין בְּשְׁמוּשֵׁיָּהּ וּגֹוֹפָא מִתַּתָּא בְּאַרְעָא. וְע"ד בְּשׁוֹתְפֹו דְלְעִילָא וְתַתָּא, בְּרַ נִשׁ אַתִּי לְעֲלָמָא, וְאַצְטְרִיךְ לְמַדְחַל לְאֵינוֹן שׁוֹתְמִין, וְלְאוֹקִיר לֹוֹן, כְּמָה דְאַתְמַר. ע"כ רַעִיָא מֵהִימְנָא



65. "Turn not to idols, nor make to yourselves molten Elohim" (Vayikra 19:4). Rabbi Chiya commenced: "look not to the stubbornness of this people ..." (Devarim 9:27). "...look not..." HE QUESTIONS: Who can tell the King, "look not," seeing that it is written, "For His eyes are upon the ways of man" (Iyov 34:21), and, "'Can any hide himself in secret places, that I shall not see him?' Says Hashem" (Yirmeyah 23:24). The Holy One, blessed be He, watches everything, looks at all deeds, and brings Judgment for all, whether good or bad, as it is written: "For the Elohim shall bring every work into justice, with every secret thing, whether it be good, or whether it be evil" (Kohelet 12:14). Yet Moses says, "look not."

66. HE ANSWERS: See how much a person needs to be cautious of sins in order not to transgress before the Holy King. Come and behold: when one performs a precept, this precept ascends and then stands before the Holy One blessed be He, and says, 'I belong to so and so who made me.' The Holy One, blessed be He, places it before him and watches over it daily in order to benefit THE PERSON on its behalf. If A MAN transgresses with a matter of Torah, that transgression appears before Him and says, 'I am a product of the one who made me'. The Holy One, blessed be He, appoints it, and it remains there so that He may see it in order to punish him. This is the essence of the verse, "And when Hashem saw it, He abhorred them, because of the provocation of His sons and daughters" (Devarim 32:19). What is meant by "saw"? IT MEANS THE TRANSGRESSION standing before Him.

67. He repents. Then it is written, "Hashem also has commuted your sin, you shall not die" (Il Shmuel 12:13), meaning that He removed from before Him that sin, in order not to look at it and to benefit him. Therefore, IT IS WRITTEN, "look not to the stubbornness of this people, nor to their wickedness, nor to their sin," MEANING, DO NOT LOOK AT THEM. Rabbi Yosi said: Also from here is derived THIS IDEA, as it is written, "yet the stain of your iniquity is before Me" (Yirmeyah 2:22).

9. "The woman whom You did give to be with me"

Rabbi Yosi and Rabbi Shimon talk about the creation of Eve, and how she was separated from the attachment that she had to Adam. In this way she became his help mate.

68. Rabbi Yosi the younger entered before Rabbi Shimon one day and found him sitting and reading the verse: "And the man said, 'The woman whom You did give to be with me, she gave me of the tree, and I did eat'" (Beresheet 3:12). THIS HERE means that Adam and Eve were created together, stuck one to the other in one body, as it says, "did give to be with me," and not 'You gave to me'. He replied to him: If so, what of the verse, "I am the woman that stood by you here" (I Shmuel 1:26)? It is not written, 'that stood before you'. He said to him: If the verse read, 'given with you', then I would say it resembles the other verse that says, "whom You did give to be with me." However, as it reads, "stood," THEN THE MEANING IS ONLY STANDING ALONE, BUT NOT ATTACHED TO HIM.

65. אֵל תִּפְנוּ אֶל הָאֱלִילִים וְאֱלֹהֵי מַסַּכָּה לֹא תַעֲשׂוּ לָכֶם. רַבִּי חִיָּיא פָּתַח, אֵל תִּפֵּן אֶל קְשֵׁי הָעַם הַזֶּה וְגו' . אֵל תִּפֵּן. וְכִי מֵאֵן הוּא דְיִימָא לְמַלְכָא, אֵל תִּפֵּן. וְהָא בְּתִיב כִּי עֵינָיו עַל דְרַכֵּי אִישׁ. וּכְתִיב אִם יִסְתֵּר אִישׁ בְּמַסְתָּרִים וְאֲנִי לֹא אֲרְאֶנּוּ נְאֻם יי, וְהָא בְּכָלֵא אֲשַׁגַּח קוֹדֶשָׁא בְּרִיךְ הוּא וְכָל עוֹבְדֵינ מַסְתַּבְּל, וְעֵינֵי בְּדִינָא עַל כְּלָהוּ, אִם טַב וְאִם בִּישׁ, כַּד"א, הָאֱלֹהִים יָבִיא בְּמִשְׁפֵּט עַל כָּל נַעֲלָם אִם טוֹב וְאִם רָע. וּמֹשֶׁה אָמַר אֵל תִּפֵּן.

66. אֵלָא, כַּמָּה בְּעֵי בַר נֶשׁ לְאַסְתְּמָרָא מְחֻבְּבֵי, בְּגִין דְּלֹא יַחֲטִי קָמֵי מַלְכָא קְדִישָׁא. תָּא חֲזִי, בַר נֶשׁ דְּעֵבִיד מִצְוָה, הֵהִיא מִצְוָה סְלָקָא, וְקִיִּימָא קָמֵי קוֹדֶשָׁא בְּרִיךְ הוּא, וְאָמְרָה אָנָּא מְפַלְגֵינֵיא דְעֵבִיד לִי. וְקוֹדֶשָׁא בְּרִיךְ הוּא מְנִי לָהּ קָמִיָּה, לְאַשְׁגַּחָא בְּהַ כָּל יוֹמָא לְאוֹטְבָא לִיָּה בְּגִינָהּ. עֵבֵר עַל פְּתַגְמֵי אוֹרִיָּתָא, הֵהִיא עֵבִירָה סְלָקָא קָמִיָּה, וְאָמְרָה אָנָּא מְפַלְגֵינֵיא דְעֵבִיד לִי, וְקוֹדֶשָׁא בְּרִיךְ הוּא מְנִי לָהּ, וְקִיִּימָא תִּמְנָן לְאַשְׁגַּחָא בְּהַ, לְשִׁיצָאָה לִיָּה. הַה"ד, וִירָא יי וְיִנְאָץ מִכַּעַס בְּנֵיו וּבְנֹתָיו. מֵהוּ וִירָא. הֵהוּא דְקִיִּימָא קָמִיָּה.

67. תָּב בְּתַשׁוּבָה, מַה בְּתִיב. גַּם יי הַעֲבִיר חֲטָאתֶךָ לֹא תָמוּת. דְּאֵעְבָר הֵהוּא חוֹבָא מְקָמִיָּה, בְּגִין דְּלֹא יִסְתַּבְּל בֵּיָּה. לְאוֹטְבָא לִיָּה. וְעַל דָּא אֵל תִּפֵּן אֶל קְשֵׁי הָעַם הַזֶּה וְאֵל רַשְׁעוֹ וְאֵל חֲטָאתוֹ. אָמַר רַבִּי יוֹסִי, וְכֵן מֵהֲכָא מִשְׁמַע, דְּכְתִיב נִכְתָּם עֹנֶיךָ לְפָנָי.

68. רַבִּי יוֹסִי זְעִירָא, עָאֵל קָמִיָּה דְר' שְׁמַעוֹן יוֹמָא חַד, אֲשַׁכְחִיָּה דְהוּא יְתִיב וְקָאֵרִי, בְּתִיב, וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַת עִמָּדִי הִיא נָתַתָּה לִי מִן הָעֵץ וְאוֹכֵל. מִשְׁמַע דְּאָדָם וְחֻוָּה כַּחֲדָא אֲתַבְּרִיאוּ, וּבְגוֹפָא חַדָּא. דְּכְתִיב אֲשֶׁר נָתַת עִמָּדִי, וְלֹא בְּתִיב אֲשֶׁר נָתַתָּה לִי, אָמַר לִיָּה, אִי הֲכִי, וְהַכְּתִיב אָנִי הָאִשָּׁה הַנִּצְבָּת עִמָּכָה בְּזָה. וְלֹא בְּתִיב הַנִּצְבָּת לְפָנֶיךָ. אָמַר לִיָּה, אִי בְּתִיב הַנִּתְנָת עִמָּךְ, הוּוּ אֲמִינָא הֲכִי, כְּדְכְתִיב אֲשֶׁר נָתַת עִמָּדִי, אֲבָל הַנִּצְבָּת בְּתִיב.

69. He replied: Behold it is written, "And Hashem Elohim said, 'It is not good that the man should be alone; I will make him a help to match [before] him'" (Beresheet 2:18). HENCE, HIS WIFE WAS CREATED ALONE. SHE WAS BEFORE HIM, NOT ATTACHED TO HIM IN ONE BODY. HE ANSWERS: "I will make him," MEANING now I WILL MAKE HER BEFORE HIM, BUT PRIOR TO THIS THEY WERE CREATED ATTACHED IN ONE BODY. He said to him: So it was surely that Adam was alone; he had no help in a female since she was ATTACHED by the rib, as explained. And the meaning of, "I will make him a help" MEANS that it is already so, as it is not written, 'I will create a help', WHICH IS because it is written, "male and female He created them" (Beresheet 5:2) - MEANING THAT SINCE THE TIME OF CREATION, THEY WERE ALREADY A MALE AND FEMALE. But it says, "I will make"; what shall I make? MEANING I will fix, meaning the Holy One, blessed be He, took her from his ribs in order to make this corrective change, brought her before him, and then Adam united with his wife and she was his help mate.

10. It is forbidden for a man to look at a woman's beauty

Rabbi Shimon says that the souls of Adam and Eve came from such a high place that no one could look at their great light and beauty. Only after they sinned was Adam even able to look at Eve and recognize her for the purpose of mating. We learn that men should not look at women lest they be tempted and acquire bad thoughts that will come to them in the night. It is worse still if a man is mating with his wife and has thoughts about another woman, as this results in the birth of impure children.

70. We learned that the beauty of Adam came from the glow of the supernal knot of the brightness that shines, BEING THE SECRET OF THE GLOW OF ABA, SINCE HE HAD A NESHAMAH OF THE NESHAMAH OF ABA OF ATZILUT. The beauty of Eve was such that no creature could look at her, SINCE HER NESHAMAH OF NESHAMAH OF IMA OF ATZILUT. Even Adam did not look at her until the time they sinned and their beauty was removed. Only then could Adam look at her and recognize her for the purpose of mating. This is the essence of the verse, "And Adam knew his wife again" (Beresheet 4:25). He knew her in everything; he knew her through mating, that is, "knew," in that he recognized her and saw her.

71. We learned that it is prohibited for a man to look at the beauty of a woman to prevent him from acquiring bad thoughts and being torn into another thing, MEANING THAT A DROP OF SEMEN WILL BE TORN FROM HIM IN VAIN. So did Rabbi Shimon behave when he came to the city. The friends followed him, and when he saw beautiful women, he lowered his eyes and told the friends not to look.

72. Whoever look at the beauty of women during the day will have those thoughts coming to him at night. When those evil thoughts come upon him at night, he transgresses, because "nor make to yourselves molten Elohim." FOR THE KLIPOT THAT NURTURE FROM THIS ARE CALLED 'MOLTEN ELOHIM'. Furthermore, if he is mating with his wife when he has these evil thoughts, the children born are called 'molten Elohim' (Leviticus 19:4). Therefore, it is written: "Turn not to idols, nor make to yourselves molten Elohim." Rabbi Aba said: It is prohibited for a person to look at idols and women of the nations, to derive any benefit from them, or to seek a cure from them, as it is forbidden to look at a forbidden place.

69. אָמַר לִיה, וְהָא כְּתִיב וַיֹּאמֶר יי' אֱלֹהִים לֹא טוֹב הִיּוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לוֹ עֶזֶר כְּנֶגְדּוֹ. אֶעֱשֶׂה לוֹ הַשְׂתָּא. אָמַר לִיה הִכִּי הוּא וְדָאִי, דְּאָדָם לְבַדּוֹ הוּא, דְּלֹא הוּא לִיה סִמְךָ מְנוֹקְבִיָּה, בְּגִין דְּהוּת בְּסִטְרוּי כְּמָה דְּאֻקִּימָנָא. וְמָה דְּאָמַר אֶעֱשֶׂה לוֹ עֶזֶר, הִכִּי הוּא, דְּלֹא כְּתִיב אֶבְרָא לוֹ עֶזֶר, בְּגִין דְּכְתִיב זְכָר וְנִקְבָּה בְּרָאָם. אֲבָל אֶעֱשֶׂה כְּתִיב. וְמָהּ אֶעֱשֶׂה. אֲתִקְּוּ. מִשְׁמַע דְּקוּדְשָׁא בְּרִיךְ הוּא נְטִיל לָהּ מִסִּטְרוּי, וְתִקִּין לָהּ בְּתַקּוּנָא, וְאִייתִי לָהּ קַמִּיָּה. וְכַדִּין אֶשְׁתַּמֵּשׂ אָדָם בְּאַנְתְּתִיָּה, וְהוּא לִיה סִמְךָ.

70. וְתַנִּינָן, שְׁפִירו דְּאָדָם קְדָתִירָא דְּקִיטְרָא עֲלָאָה, מְזִיְהָרָא דְּנִהְרָא. שְׁפִירו דְּחוּהָ, דְּלֹא הוּוּ יִכְלִין כָּל בְּרִיין לְאַסְתַּבְּלָא בָּהּ. וְאַפִּילוּ אָדָם לֹא הוּוּ אֶסְתַּבְּלָא בָּהּ, עַד הֵהוּא זְמָנָא דְּחָאבוּ, וְאַעֲדִיָּאת שְׁפִירו דְּלֵהוּן. כְּדִין אֶסְתַּבְּלָא בָּהּ אָדָם, וְאַשְׁתַּמּוּדַע בָּהּ לְשִׁמְשָׁא בָּהּ. הִדָּא הוּא דְּכְתִיב וַיֵּדַע אָדָם עוֹד אֶת אִשְׁתּוֹ. וַיֵּדַע: בְּכֹלָא. וַיֵּדַע: בְּתַשְׁמִישׁ. וַיֵּדַע: דְּאַשְׁתַּמּוּדַע בָּהּ וְאַסְתַּבְּלָא בָּהּ.

71. וְתַנִּינָן, אֶסִּיר לִיה לִבִּי לְאַסְתַּבְּלָא בְּשְׁפִירו דְּאַנְתְּתָא, בְּגִין דְּלֹא יִיתִי בְּהִרְהוּרָא בִּישָׁא, וַיִּתְעַקֵּר לְמַלְאָה אַחֲרָא. וְכֵן הוּוּ ר"ש עֲבִיד, כִּד הוּוּ אֻזִּיל בְּמַתָּא, וְהוּוּ חֲבַרְיָא אֻזִּילִין אֲבַתְרִיָּה, וְחָמָא לְאַיְנַתוֹ שְׁפִירָאן, מְאִיךְ עֵינֵיהּ, וְהוּוּ אָמַר לְחֲבַרְיָא אַל תַּפְּנוּ.

72. וְכָל מָאן דִּיִּסְתַּבְּלָא בְּשְׁפִירו דְּאַנְתְּתָא בִּימְמָא, אֲתִי לְהִרְהוּרֵי בְּלִילֵיא. וְאִי סְלִיק הֵהוּא הִרְהוּרָא בִּישָׁא עֲלוּיָהּ, אֶעְבֵּר מִשׁוּם וְאֵלֵהּ מִסְכָּה לֹא תַעֲשׂוּ לָכֶם. תּוּ, אִי שִׁמְשׁ בְּאַנְתְּתִיָּה בְּזְמָנָא דְּסְלִיק בִּיָּה הֵהוּא הִרְהוּרָא בִּישָׁא, אִינוּן בְּנִין דְּאוּלִּידוּ אֵלֵהּ מִסְכָּה אֶקְרוּן. וְעַל דָּא כְּתִיב, אַל תַּפְּנוּ אֶל הָאֱלֹהִים וְאֵלֵהּ מִסְכָּה לֹא תַעֲשׂוּ לָכֶם. ר' אָבָא אָמַר, אֶסִּיר לִיה לִבִּי לְאַסְתַּבְּלָא בְּאִילּוּי ע"ז, וּבְנִשׁוּי דְּעַמִּין, וְלֹא לְאַתְהַנּוּיָא מְנִיָּהּ, וְלֹא לְאַתְרַפָּאָה בְּהוּ, דְּאֶסִּיר לִיה לִבִּי לְאַסְתַּבְּלָא בְּאַתְרֵי דְּלֹא אֶצְטְרִיךְ.



## 11. "Turn away your eyes from me"

Rabbi Shimon tells Rabbi Aba about another David, a supernal David, who brings mercy from God to the world. His beauty illuminates all the worlds. We then learn about another Garden of Eden, a supernal Garden that exists for God, wherein His love is found. Lastly Rabbi Shimon talks about another land, a supernal land of Yisrael situated beneath the level of Jacob, and which God bequeathed to Yisrael. It is called 'land of life'.

73. Rabbi Aba commenced: "O turn to me, and have mercy upon me; give Your strength to Your servant" (Tehilim 86:16). "O turn to me, and have mercy upon me." HE QUESTIONS: Did the Holy One, blessed be He, have any other person in the world as beautiful as David, so that he needed to say, "O turn to me, and have mercy upon me"? AND ANSWERS: Such we learned, that the Holy One, blessed be He, has another David, NAMELY MALCHUT NAMED 'DAVID', appointed over numerous supernal troops and camps. When the Holy One, blessed be He, wishes to show mercy upon the earth, He looks to this David and shines His radiance upon him. He, in turn, illuminates the worlds and extends Mercy to the world.

74. The beauty of this David illuminates all worlds. His head, a head of gold, is embroidered with seven ornaments OF SEVEN types of gold, as we have already established. The affection of the Holy One, blessed be He, is directed at him. In his great love for Him, he asked the Holy One, blessed be He, to turn His eyes in his direction and look at him, MEANING HE SAID, "O TURN TO ME, AND HAVE MERCY UPON ME." This is because they are in all aspects the most beautiful, as it says, "Turn away your eyes from Me..." (Shir Hashirim 6:5). The verse MEANS that at the time when these eyes OF MALCHUT look at Him, at the Holy One, blessed be He, then arrows of love from catapults with supernal love are stirred in His heart. And with the great flame of supernal love for him, He said: "Turn away your eyes from me," MEANING turn your eyes from Me, since they burn Me with the flame of love. Therefore, it is written about him, David, "Now he was ruddy, with fine eyes, and good looking" (I Shmuel 16:12). Because this David, the supernal one, is handsome, and the love and yearning of the Holy One, blessed be He, is to cling to him, David said, "O turn to me, and have mercy upon me."

75. Similar to this, "and said, 'See, the smell of my son is like the smell of the field which Hashem has blessed'" (Bereshheet 27:27). We understand from here that with Jacob there entered the Garden of Eden, which is the Field of holy apple trees. HE QUESTIONS: How could the Garden of Eden enter with him when the Garden is so much greater in width and length? Consider how many holy supernal abodes, levels upon levels, dwellings upon dwellings there are there.

73. ר' אבא פתח, פנה אלי וחנני תנה עזך לעבדך, פנה אלי וחנני, וכי לא הוה ליה לקודשא ברין הוא בעלמא שפירא כדוד, דאיהו אמר פנה אלי וחנני. אלא הכי תנינן, דוד אחרא אית ליה לקודשא ברין הוא והוא ממנא על כמה אוכלוסין עלאין ומשריון. וכד בעי קודשא ברין הוא לרחמא על עלמא, אסתפל בהאי דוד, ונהיר ליה אנפין, והוא נהיר לעלמין, וחייס עלמא.

74. ושפירו דהאי דוד, נהיר לעלמין בלהו רישיה גולגלתא דדהבא, אתרקימת בשבעה תכשיטי זינין דדהבא. והא אוקמוה. וחביבותא דקודשא ברין הוא לקבליה, ומסגיאות רחומותא דיליה גביה, אמר ליה לקודשא ברין הוא, דיהדר עינוי לקבליה, ויסתפל ביה. בגין דאינון שפירן בכלא, כד"א, הסבי עינוך מנגדי וגו. הסבי עינוך מנגדי דבשעתא דאלין עיינין מסתפלין ביה בקודשא ברין הוא, כדין מתערין בלביה קסטין דבלסטראי, ברחימותא עלאה, ובסגיאות שלהוביתא דרחימו עלאה לגביה, אמר הסבי עינוך מנגדי, אסחר עינוך לסטר אחרא מני, דאינון מוקדין לי בשלהובי רחומותא. ועל דא כתיב ביה כדוד, והוא אדמוני עם יפה עינים וטוב ראי. ובגין ההוא דוד עלאה שפירא, רחמינא ותיאובתא דקודשא ברין הוא לאדבקא ביה. אמר דוד פנה אלי וחנני.

75. כגוונא דא, ויאמר ראה ריח בני כריח שדה אשר ברכו יי. משמע דעאל עמיה עם יעקב גנתא דערן, דאיהו שדה דתפוחין קדישין. וכי הניך יכול גנתא דערן לאעלא עמיה, דהא גנתא דערן כמה רב הוא בפותיא ובארפא. כמה זינין דבייתין עלאין קדישין, דרגין על דרגין, מדורין על מדורין אית תמן.

76. AND ANSWERS: But another supernal, holy Garden, NAMELY MALCHUT, exists for the Holy One, blessed be He, has. In that garden is found His love. He clings to it, and it is reserved solely for the Holy One, blessed be He, WHERE He enters. This He apportions in order to be always with the righteous, and all the more so with Jacob. The Holy One, blessed be He, prepared it for him, to enter with him to help him.

77. In the same manner, "I am Hashem, the Elohim of your father Abraham, and the Elohim of Isaac: the land ..." (Beresheet 28:13). We learned that the ENTIRE land of Yisrael converged BENEATH HIM, AND SO HE SAID TO HIM, "THE LAND ON WHICH YOU LIE, TO YOU WILL I GIVE IT" (IBID.). AND HE QUESTIONS: The land of Yisrael is four hundred parasangs by four hundred parasangs. How could it have been uprooted from its place and come beneath him? But there is another supernal land which the Holy One, blessed be He, has called 'the land of Yisrael', NAMELY MALCHUT, situated beneath the level of Jacob, who is above it. FOR JACOB IS THE CHARIOT OF ZEIR ANPIN, AND MALCHUT IS BENEATH ZEIR ANPIN. The Holy One, blessed be He, bequeathed it to Yisrael, due to their love, to live with them, and to lead them and shield them from all. It is called 'land of life'.

12. It is forbidden to man to look at a place which the Holy One, blessed be He, loathes  
 Rabbi Shimon tells us that it is forbidden to man to look at a place that God loves, and at a place that He hates. It is forbidden to look at a rainbow because it reflects a supernal image, and to look at the sign of the Covenant because it alludes to the Righteous of the world, and to look at the fingers of the priests when they spread their hands because the glory of the supernal King rests there. Yisrael are warned not to turn to idols, nor to transgress the rest of the Ten Commandments. Rabbi Shimon tells Rabbi Chiya that when Yisrael stood at Mount Sinai they were in one united desire for God.

78. Come and behold: it is forbidden to man to look at a place that the Holy One, blessed be He, loathes, and His soul is far from it. Now, if it is prohibited to look at what the Holy One, blessed be He, loves, then that which is far from Him is even more FORBIDDEN. Come and behold: it is forbidden to man to look at a rainbow as it reflects a supernal image, SINCE MALCHUT HAS THE THREE COLORS OF THE RAINBOW, BEING THE SECRET OF HER THREE COLUMNS. ALSO, it is forbidden to man to look at his member of the sign of the Covenant, as it hints about the Righteous of the world. AND ALSO, it is forbidden to look at the fingers of the priests when they spread their hands, since there rests the glory of the Supernal King. So if in a supernal holy place is it forbidden to look, then in a distant, unclean place, it certainly is prohibited to look. For this reason, "Turn not to idols" (Vayikra 19:4). Rabbi Yitzchak said: If looking at them is prohibited, then to worship them or make them is all the more so.

76. אֵלָא גִּנְתָּא אַחְרָא עֲלָא קְדִישָׁא אֵינָה לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא גִּנְתָּא רְחִימוּתָא דִּילֵיהּ, וְאַתְרֵבֶּק בֵּיהּ, וְלֹא אֲתַנְטִיר אֵלָא לְקוּדְשָׁא בְּרִיךְ הוּא בְּלַחְדוּרֵי, דְּהוּא עָיִל בֵּיהּ. וְדָא אַחְסִין קוּדְשָׁא בְּרִיךְ הוּא לְאַשְׁתַּבְּחָא תְּדִיר עֲמֵהוּן דְּצַדִּיקֵינָא. וּכ"ש לְאַשְׁתַּבְּחָא בֵּיהּ בַּיַּעֲקֹב, וְדָא זְמִין לִיה לְקוּדְשָׁא בְּרִיךְ הוּא לְאַעֲלָא עֲמִיה לְסִיּעָא לִיה.

77. בְּגוּזְנָא דָּא, אָנִי יְיָ אֱלֹהֵי אֲבֹרָהִם אֲבִיךָ וְאֱלֹהֵי יִצְחָק הָאָרֶץ וְגו'. תַּנּוּ, מִלְּמַד שְׁנִתְקַפְּלָה לּוּ אָרֶץ יִשְׂרָאֵל. וְכִי אָרֶץ יִשְׂרָאֵל, דְּאֵיֵהִי דִּי מֵאוֹת פְּרָסָה עַל דִּי מֵאוֹת פְּרָסָה, הֵינן אֲתַעֲקֶרֶת מֵאַתְרָהּ, וְיִתְבָּא תְּחֻתָּיהּ. אֵלָא אָרֶץ אַחְרָא עֲלָא קְדִישָׁא אֵינָה לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָרֶץ יִשְׂרָאֵל אֲקָרִי. וְהִיא תְּחֻת דְּרַגְלָא דִּיעֲקֹב דְּקָאִים עֲלֵהּ. וְאַחְסִין לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּגִין רְחִימוּתָא דְּלֵהוּן, לְדִירָא עֲמֵהוּן, וְלְדַבְּרָא לְהוּן, וְלֵאגְנָא לְהוּן מִלְכָּא, וְאֲקָרִי אָרֶץ חַיִּים.

78. ת"ח, אָסִיר לִיה לְבַר נֶשׁ, לְאַסְתַּבְּלָא בְּאַתְר דְּקוּדְשָׁא בְּרִיךְ הוּא מֵאִיס בֵּיהּ, וְרְחִיקָא בֵּיהּ נֶפְשִׁיהּ. וְמָה בְּמָה דְּרְחִים קוּדְשָׁא בְּרִיךְ הוּא, אָסִיר לְאַסְתַּבְּלָא בֵּיהּ, בְּמָה דְּרְחִיק עֲאכ"ו. דת"ח, אָסִיר לִיה לְבַר נֶשׁ לְאַסְתַּבְּלָא בְּקֶשֶׁת, בְּגִין דְּאֵיֵהוּ חִיּוֹן דְּדִיוּקְנָא עֲלָא. אָסִיר לִיה לְבַר נֶשׁ לְאַסְתַּבְּלָא בְּאַת קְיִמָּא דִּילֵיהּ, בְּגִין דְּהוּא רְמִיז לְצַדִּיקָא דְּעֲלָמָא. אָסִיר לִיה לְבַר נֶשׁ לְאַסְתַּבְּלָא, בְּאַצְבָּעֵן דְּכַהֲנָי, בְּשַׁעֲתָא דְּפִרְסֵי יְדִיָּהוּ, בְּגִין דְּתַמָּן שְׂרִיָּא יְקָרָא דְּמִלְכָּא עֲלָא. וְמָה בְּאַתְר קְדִישָׁא עֲלָא אָסִיר לְאַסְתַּבְּלָא, בְּאַתְר מְסֻבָּא רְחִיקָא לָא כָּל שְׂכָן. בְּגִינֵי כֵּן, אֵל תִּפְנוּ אֶל הָאֱלֹהִים. ר' יִצְחָק אָמַר, וְמָה לְאַסְתַּבְּלָא בְּהוּ אָסִיר, לְמַפְלַח לְהוּ, אוּ לְמַעַבְד לְהוּ, עַל אַחַת בְּמָה וְכַמָּה.



79. For this reason, "Turn not to idols." Here, it comes to warn Yisrael as it did in the beginning, IN THE TEN COMMANDMENTS, FOR, "TURN NOT TO IDOLS," corresponds to, "You shall have no other Elohim beside Me" (Shemot 20:3). The words, "nor make to yourselves molten Elohim," correspond to, "You shall not make for yourself any carved idol" (Ibid.). "I am Hashem your Elohim," corresponds to, "I Hashem your Elohim." "You shall revere every man his mother, and his father," corresponds to, "Honor your father and your mother." The words, "and keep My Shabbatot," CORRESPOND TO, "Remember the Shabbat day, to keep it holy." "And you shall not swear by My Name falsely," CORRESPONDS TO, "You shall not take the Name of Hashem your Elohim in vain." "You shall not steal," CORRESPONDS TO, "You shall not steal." "Neither deal falsely, neither lie one to another," CORRESPONDS TO, "You shall not bear false witness against your neighbor." "The adulterer and adulteress shall surely be put to death" (Vayikra 20:10), CORRESPONDS TO, "You shall not commit adultery." "Neither shall you stand aside when mischief (lit. 'blood') befalls your neighbor," CORRESPONDS TO, "You shall not murder." This has already been established. Hence, this portion contains the whole of the Torah.

80. Rabbi Chiya said: At first, IN THE TEN COMMANDMENTS, IT IS WRITTEN: "I am Hashem your Elohim"; "Remember the Shabbat day"; "You shall not take the Name"; "You shall not murder. You shall not commit adultery, You shall not steal." All are written in the singular, but here IT IS WRITTEN: "I am Hashem, your Elohim"; "You shall revere every man his mother, and his father"; "and keep My Shabbatot"; "Turn not to idols." All are written in the plural form. AND HE ANSWERS: Come and behold. Since the first day Yisrael has been on the earth, they were not in such unity in heart and desire before the Holy One, blessed be He, as on the day they stood at Mount Sinai. Therefore, everything there is written in the singular. Afterwards, it is written in the plural because they lacked somewhat that desire, MEANING ONE UNITED DESIRE.

### 13. "I am Hashem your Elohim from the land of Egypt"

Rabbi Elazar wonders why it seems that the title verse is saying there was no Elohim before Yisrael were in Egypt, and Rabbi Shimon explains that Yisrael only knew the glory of God from the time they were in Egypt. From that time they saw many miracles and wonders, and His glory was exposed to them when He parted the sea.

81. Rabbi Elazar was going to visit Rabbi Yosi, son of Shimon, the son of Lakunya, his father-in-law. With him were Rabbi Chiya and Rabbi Yosi. When they arrived at a field, they sat beneath a tree. Rabbi Elazar commenced to say, each should speak about a passage in the Torah. Rabbi Elazar began, "I am Hashem your Elohim from the land of Egypt, and you know no Elohim but Me" (Hoshea 13:4). It is not written as in another place, "who have brought you out of the land of Egypt" (Shemot 20:2), but, "I am Hashem your Elohim from the land of Egypt." HE QUESTIONS: They had a King only since the time in Egypt and not before? Is it not written: "Then Jacob said to his household... Put away the strange Elohim that are among you...and let us arise, and go up to Bethel" (Bereshheet 35:2-3)? Yet you say that it was only since the time of Egypt.

79. ובגינוי כן, אל תפנו אל האלילים. הכא אתא לאזהרא להו לישראל בקדמיתא. לקביל לא יהיה לך אלהים אחרים על פני. ואלהי מסכה לא תעשו לכם, לקביל לא תעשה לך פסל אני יי' אלהיכם. לקביל אנכי יי' אלהיך, איש אמו ואביו תיראו. לקבל כבוד את אביך ואת אמך. ואת שבתותי תשמורו, זכור את יום השבת לקדשו. לא תשבעו בשמי לשקר. לא תשא את שם יי' אלהיך לשוא. לא תגנובו, לא תגנוב. ולא תכחשו, ולא תשקרו. איש בעמיתו. לא תענה ברעך עד שקר. מות יומת הנואף והנואפת, לא תנאף. לא תעמוד על דם רעך, לא תרצח. והא אוקמוה, וע"ד כללא דאורייתא, בפרשתא דא.

80. א"ר חייא, בקדמיתא, אנכי יי' אלהיך. זכור את יום השבת. לא תשא. לא תרצח. לא תנאף. לא תגנוב. בלישנא יחידאי. והכא, אני יי' אלהיכם. איש אמו ואביו תיראו, ואת שבתותי תשמרו. אל תפנו אל האלילים. בלישנא דסגיאין. אלא ת"ח, מיומא דהוו ישראל שכיחין בעלמא, לא אשתכחו קמי קודשא בריך הוא, בלבא חד, וברעותא חדא, במה בהווא יומא דקימו בטורא דסיני. וע"ד כללא אתמר בלשון יחידאי. לבתר בלישנא דסגיאין, דהא לא אשתכחו כל כן בהווא רעותא.

81. רבי אלעזר הוה אזיל למחמי לר' יוסי בר"ש בן לקוניא, חמוי והוו עמיה ר' חייא ורבי יוסי, בד מטו חד בי חקל, יתבו תחות אילנא חדא. א"ר אלעזר, כל חד לימא מלה דאורייתא. פתח רבי אלעזר ואמר, ואנכי יי' אלהיך מארץ מצרים ואלהים זולתי לא תדע. לא כתיב אשר הוצאתיך מארץ מצרים, אלא אנכי יי' אלהיך מארץ מצרים, וכי מארץ מצרים הוה להו מלבא, ולא מקדמת דנא, והא כתיב ויאמר יעקב אל בניו הסירו את אלהי הנכר אשר בתוכם. וכתיב ונקומה ונעלה בית אל, ואת אמרת מארץ מצרים.

82. AND HE ANSWERS: From the day Yisrael were in the world, the glory for the Holy One, blessed be He, was never known except in the land of Egypt. When they found themselves in harsh bondage, they cried to Him and did not change from their accustomed practice. There were our ancestors tested as gold taken from the pipe IN THE SMELTING POT. Furthermore, daily they would see numerous sorcerers, many wicked kinds trying to mislead people, but they did not turn right or left from their path, even as they understood little about the glory of the Holy One, blessed be He, but were following the customs of their fathers.

83. Afterwards, they saw numerous miracles, many mighty deeds, and the Holy One, blessed be He, took them for His service. Since all saw numerous miracles and wonders before their eyes, and all these signs and mighty deeds, He said: "I am Hashem your Elohim from the land of Egypt." For there, His glory was exposed. He was seen by them by the sea. They saw the brilliance of His supernal splendor face to face. Thus, you should not say now that another deity spoke with us. 'But I am He, you saw ME in Egypt. I am He who slew your enemies in the land of Egypt. I am He who performed all ten plagues in Egypt.' For this reason, "you know no Elohim but Me"; you will not say that it was another, but it is I who am in every thing.

14. "The wages of him that is hired shall not abide with you all night"

We learn that if someone helped the poor, God will extend his life when his time comes to die. If, on the other hand, someone takes the wages of the poor, God will shorten his days, and nor will his soul ascend.

84. Rabbi Elazar continued: "You shall not defraud your neighbor, nor rob him; the wages of him that is hired shall not abide with you all night until the morning" (Vayikra 19:13). HE QUESTIONS: Why, "the wages of him that is hired shall not abide with you all night"? AND ANSWERS: This is understood from another verse, "At his day you shall give him his hire, neither shall the sun go down upon it; for he is poor, and sets his heart upon you" (Devarim 24:15). The words, "neither shall the sun go down upon it" MEAN be warned not to be gathered from this world because of him, before it is your time to be gathered, as the verse says, "before the sun...darkened..." (Kohelet 12: 2). THIS VERSE HINTS AT THE DEMISE OF MAN. From here, I learned another thing: THAT in the case of he who satisfies the poor man's soul, even when the time comes for his demise, the Holy One, blessed be He, satisfies his soul and lengthens his life.

82. אֵלֵא, מִן יוֹמָא דְהוּוּ יִשְׂרָאֵל בְּעֵלְמָא, לֹא אִשְׁתְּמוּדְעוּ יִקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא. בְּרַ בְּאַרְעָא דְמִצְרַיִם, דְהוּוּ בְהוּוּא פּוֹלְחָנָא קִשְׂיָא, וְצוּוּחוּ לְקַבְלֵיהּ, וְלֹא אִשְׁתַּנּוּ מִנִּימוּסָא דְלֵהוּן לְעֵלְמִין. וְתַמְן אִתְּבַחִינוּ אֲבֵהֲתָנָא, כְּדִהְבָּא מִגּוּ שְׂפִכָּה. וְעוּד, דְהוּוּ חֲמָאן בְּכָל יוֹמָא, כְּמָה חֲרָשִׁין, כְּמָה זִינִין בִּישִׁין, לֹאטְעָא לֹון לְבַנֵי נְשָׂא, וְלֹא סְטוּ מְאַרְחָא לִימִינָא וְלִשְׂמָאלָא. וְאֵע"ג דְלֹא הוּוּ יִדְעִי כָל כְּךָ בִּיקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא, אֵלֵא הוּוּ אֲזִלִין בְּתַר נִימוּסֵי אֲבֵהֲתָהוּן.

83. וּלְבַתֵּר, חֲמוּ כְּמָה נְסִין, וְכְמָה גְבוּרָאן, וְנָטַל לֹון קוּדְשָׁא בְּרִיךְ הוּא לְפּוֹלְחָנֵיהּ. וּבְגִין דְכִלְהוּ חֲמוּ כְּמָה נְסִין וְאִתִּין בְּעִינֵיהוּן, וְכָל אִינוּן אִתִּין וּגְבוּרִין. אָמַר וְאַנְכִי יִי אֱלֹהֶיךָ מְאַרְץ מִצְרַיִם. דְתַמְן הוּוּ בְּאִתְּגַלְיָא יִקְרָא דִּילֵיהּ. וְאִתְּגַלְיָא עַל לֵוִיָּהּ עַל יוֹמָא, וְחֲמוּ זִיו יִקְרָא עֲלָאָה דִּילֵיהּ אִפִּין בְּאַפִּין. דְלֹא תִימְרוּן אֱלֹהָא אַחְרָא הוּא דְמִלִּיל עִמָּנָא, אֵלֵא אֲנָא הוּא דְחֲמִיתוּן בְּאַרְעָא דְמִצְרַיִם, אֲנָא הוּא דְקִטְלָנָא סְנְאִיכוּן בְּאַרְעָא דְמִצְרַיִם. אֲנָא הוּא דְעִבְדָּנָא כָּל אִינוּן עֶשֶׂר מִחָאן בְּאַרְעָא דְמִצְרַיִם. וּבְגִינֵי כְךָ, וְאֱלֹהִים זֹולְתֵי לֹא תִדְעַ, דְלֹא תִימָא דְאַחְרָא הוּא, אֵלֵא אֲנָא הוּא כָּלֵא.

84. תּוּ פְתַח, לֹא תַעֲשׂוּק אֶת רֵעֶךָ וְלֹא תִגְזוֹל לֹא תִלִין פְּעוּלַת שְׂכִיר אֶתְךָ עַד בֹּקֶר. לֹא תִלִין פְּעוּלַת שְׂכִיר אֲמָאִי. אֵלֵא מְקָרָא אַחְרָא אִשְׁתַּמַּע, דְכִתִּיב בְּיוֹמוֹ תִתֵן שְׂכָרוֹ וְלֹא תִבָּא עָלָיו הַשֶּׁמֶשׁ כִּי עֲנִי הוּא וְאִלּוּ הוּא נוֹשֵׂא אֶת נַפְשׁוֹ. לֹא תִבָּא עָלָיו הַשֶּׁמֶשׁ, אֲזִדְהַר דְלֹא תִתְכַנַּשׁ בְּגִינוּי מְעֵלְמָא, עַד לֹא יִמְטִי זְמַן לְאַתְכַּנְשָׂא. כְּמָה דְאֵתְ אָמַר, עַד אֲשֶׁר לֹא תַחֲשַׁךְ הַשֶּׁמֶשׁ וְגו'. מֵהֵכָא אֹולִיפְנָא מְלָה אַחְרָא, מֵאֵן דְאֲשֵׁלִים לְנַפְשָׁא דְמִסְכְּנָא. אִפִּילוּ דְמָטוּ יוֹמוּי לְאַסְתַּלְקָא מְעֵלְמָא, קוּדְשָׁא בְּרִיךְ הוּא אֲשֵׁלִים לְנַפְשֵׁיהּ, וְוֵהִיב לֵיהּ חַיִּין יְתִיר.



85. "The wages of him that is hired shall not abide with you all night." Come and behold: taking the wage of the poor is tantamount to taking his life and the life of his household. He shortens his life, and the Holy One, blessed be He, will shorten his days and lessen his life from that world. For all the breaths that emitted from the mouth OF THE POOR MAN that day will ascend before the Holy One, blessed be He, and stand before Him. Later, his soul will ascend and that of his family, maintained with the breath of his mouth, MEANING THAT THEY WILL DEMAND JUSTICE BEFORE THE HOLY ONE, BLESSED BE HE. Then, even if from before there was decreed for this person many years and much good, all will be rooted out and taken away from him.

86. In addition to this, his soul will not ascend. This is what Rabbi Aba said: Merciful One! Save us from them and from their shame. We established that even if he is rich, YOU MUST NOT KEEP HIS WAGE OVERNIGHT. "...and sets his heart (lit. 'soul') upon you..." literally, MEANING, of any man. And more so the poor. This is what Rav Hamnuna did when the workman was departing after work: he would give him his wage and say to him, 'Take back your soul that you deposited with me, take your security.'

87. Even if THE WORKER said, 'Let MY WAGE remain in your hand or I do not want to receive my wage,' he would not agree to it. He would say, 'The deposit of your body is not proper to leave with me; all the more so the deposit of your soul. The deposit of the soul is given only to the Holy One, blessed be He,' as it is written: "Into Your hand I command my spirit" (Tehilim 31:6). Rabbi Chiya said: And with someone else, WHO IS NOT HIS EMPLOYER, he may DEPOSIT HIS WAGE? He replied: Even in the hand OF HIS EMPLOYER he may deposit it, but only after he was paid HIS WAGE IN HIS HAND.

88. HE ASKS: It is written, "the wages of him that is hired shall not abide with you all night," and, "neither shall the sun go down upon it." WE INFER THAT HE IS OBLIGATED TO GIVE HIM HIS WAGE BEFORE THE SETTING OF THE SUN, BUT IN THE PRIOR VERSE HE INDICATES THAT THE PROHIBITION IS FOR HOLDING THE WAGE OVERNIGHT. HE ANSWERS: It is as we established. But come and behold: there is not a day that another supernal day does not govern over, MEANING ONE SFIRAH, BEING ONE DAY OF THE SEVEN SUPERNAL DAYS CALLED CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. If he did not give him his soul, MEANING HIS WAGE, on that day, it is tantamount to causing a defect to that supernal day. For this reason, "At his day you shall give him his hire, neither shall the sun go down upon it." The words, "shall not abide with you all night," REFERS TO THE PENALTY, since AT NIGHT his soul will not ascend ABOVE, but the soul of the poor man and his household will ascend, as we said.

85. לא תלין פעולת שכיר, ת"ח, מאן דנטול אגרא דמסכנא, כאילו נטיל נפשיה, ודאנשי ביתיה. הוא אזער נפשיהו, קודשא בריך הוא אזעיר יומו, ואזער נפשיה, מההוא עלמא. דהא כל אינון הבלים דנפקי מפומיה, כל ההוא יומא, בלהו סלקין קמיה דקודשא בריך הוא, וקיימין קמיה, לבתר סלקא נפשיה, ונפשיהו דאנשי ביתיה, וקיימין, באינון הבלים דפומיה. וכדין, אמילו אתגזר על ההוא בר נש במה יומין, וכמה טבאן, בלהו מתעקראן מניה, ומסתלקי מניה.

86. ולא עוד, אלא דנפשא דיליה לא סלקא לעילא, והיינו דאמר רבי אבא, רחמנא לשזבינן מנייהו, ומעלבונייהו. ואוקמוה אמילו עשיר הוא, ואילו הוא נושא את נפשו דיוקא, אמילו מכל בר נש נמי, וכ"ש מסכנא. והיינו דהוה רב המנונא עביר, כד הוה ההוא אגיר מסתלק מעבידתיה, הוה זיהב ליה אגריה, וא"ל, טול נפשך דאפקידת בידי, טול פקדונך.

87. ואמילו אמר יהא בידך, דאנא בעינא לסלקא אגרי. לא הוה בעי. אמר פקדונא דגופך, לא אתחזי לאתפקדא בידי, כל שבן פקדונא דנפשא. דהא פקדונא דנפשא לא אתיהיבת, אלא לקודשא בריך הוא. דכתיב בידך אפקיד רוחי, אמר ר' חייא, ובידא דאחרא שארי. א"ל, אמילו בידיה, בתר דיהיב.

88. כתיב לא תלין פעולת שכיר, וכתיב ולא תבא עליו השמש. אלא הא אוקמוה, אבל ת"ח לית לך יומא ויומא, דלא שלטא ביה יומא עלאה אחרא. ואי איהו לא זיהב ליה נפשא דיליה בההוא יומא, במאן דפגים לההוא יומא עלאה. ובגניי כך ביומו תתן שכרו, ולא תבא עליו השמש. והא דאתמר לא תלין, בגין דנפשיה לא סליק, וסליק ההוא נפשא דמסכנא, ודאנשי ביתיה, במה דאתמר.

15. "Nor put a stumbling block before the blind"

We are told that the title verse is referring to someone who curses a person behind their back; that evil speech ascends and prosecutes the speaker. Every word that people speak ascends and has a consequence. Also, one must not cause another to sin. Anyone who walks in the righteous path of Torah earns a share in the World to Come, since the words of Torah that he speaks ascend very high and are taken higher and higher. We learn the consequences for one who does not study the Torah in a pure way, and of someone who wants to learn Torah but cannot find a good teacher.

89. After him, Rabbi Chiya recited the verse: "You shall not curse the deaf, nor put a stumbling block before the blind" (Vayikra 19:14). This verse has a literal meaning, yet we learned some other SUPERNAL matters connected one to the other from this whole portion. EVERY BRANCH BELOW SHOWS IT HAS A ROOT ON HIGH. Come and behold: one who curses another who stands before him, and shames him, it is considered as if he shed his blood. We established that. This verse IS SPEAKING OF THE TIME the other one is not before him and he curses him. This speech ascends AND PROSECUTES HIM.

90. There is not a word that emits from man that has no sound. That sound ascends. Numerous destructive angels are joined with this sound until it ascends and awakens the place of the great abyss, THE SEAT OF THE KLIPOT, as we explained. Many OF THEM are roused against this person TO PUNISH HIM. Woe to one that emits harmful speech from his mouth. That we established.

91. "Nor put a stumbling block before the blind," literally. We explained this to mean one who causes another to sin. So too, when one strikes his grown son, ALSO, "nor put a stumbling block before the blind," MEANING one who has not yet reached the level to render Halachic decisions, yet teaches it, as it is written: "For she has cast down many wounded: and many strong men have been slain by her" (Mishlei 7:26). This person transgressed against, "nor put a stumbling block before the blind," because he caused the other to stumble on an obstacle WITH HIS RENDERING THE LAW, before the World to Come.

92. We learned that one who walks in the righteous path of Torah and toils in Torah properly earns for himself a permanent good share in the World to Come, since the word of Torah emanating from his mouth flies in the world and ascends very high. Many holy ANGELS on high join with this word, and it rises in the straight way, adorned with a holy crown. And it washes itself in the river of the World to Come, BINAH, that flows and exits from Eden, DENOTING CHOCHMAH, and is accepted by it, and is drawn within. The supernal tree, NAMELY ZEIR ANPIN, takes pleasure from around that river - MEANING THAT IT CAUSES ZEIR ANPIN TO RECEIVE THE ILLUMINATION OF THE RIVER FROM BINAH. Then the supernal light exits, and it adorns that person all that day, as we learned.

89. ר' חזקיה פתח ואמר קרא אבתריה, לא תקלל חרש ולפני עור וגו', האי קרא במשמעו. אבל פרשתא דא כלא, אוליפנא מינה מלין אחרנין, וכלהו תליין דא בדא. ת"ח, מאן דלויט לחבריה, ואיהו קמיה, ואכסוף ליה, באלו אושיר דמיה, והא אוקימנא. והאי קרא, דלאו חבריה עמיה, והוא לויט ליה, ההיא מלה סלקא.

90. דלית לך מלה ומלה דנפיק מפומיה, דלא אית ליה קלא, ההוא קלא סליק לעילא, וכמה קסטרין מתחברין עמיה דההוא קלא, עד דסלקא ואתער אתר דתהומא רבא, כמה דאוקמוה וכמה מתערין עליה דההוא ב"נ. ווי למאן דאפיק מלה בישא מפומיה, והא אוקמוה.

91. ולפני עור לא תתן מכשול, במשמעו. ואוקמוה, במאן דגרים לאחרא למחטי. וכן מאן דמחי לבריה רבא. ולפני עור לא תתן וגו', במאן דלא מטא להוראה ואורי, דכתיב כי רבים חללים הפילה ועצומים כל הרוגיה. והאי אעבר, משום ולפני עור לא תתן מכשול, בגין דאכשיל ליה לחבריה לעלמא דאתי.

92. דתנינן מאן דאזיל באורח מישר באורייתא, ומאן דאשתדל באורייתא בדקא זאות, אית ליה חולקא טבא תדיר לעלמא דאתי. דההיא מלה דאורייתא דאפיק מפומיה, אזלא ושאטא בעלמא, וסלקא לעילא. וכמה עלאין קדישין מתחברין בההיא מלה, וסלקא באורח מישר, ואתעטר בעטרא קדישא, ואסתחי בנהרא דעלמא דאתי, דנגיד ונפיק מערן, ואתקבל ביה, ואשתאב בגויה, ואתענג סוחרניה דההוא נהרא, אילנא עלאה. וכדין נגיד ונפיק נהורא עלאה ואתעטר ביה בההוא בר נש כל יומא, כמה דאתמר.



93. When he who toils in Torah does not do so in a pure or righteous way, that word rises and turns off the path. Nothing joins it; all push it out and it flies around the world without finding a haven. Who caused this? That person who turned off from the straight path. As it is written, "nor put a stumbling block before the blind," MEANING DO NOT PLACE AN OBSTACLE BEFORE WORDS OF TORAH THAT EMANATE FROM HIS MOUTH. For this reason, it is written, "but shall fear your Elohim: I am Hashem" (Leviticus 19:4).

94. And there is the situation of one who has the yearning to toil in Torah, but can not find someone to teach him. Yet, with his love of Torah, he speaks of it and stammers with it, as he does not know better. Each word ascends and the Holy One, blessed be He, rejoices with that word, receives it, plants it around that stream, DENOTING BINAH and from these are made large trees, MEANING GREAT LIGHTS, called 'the willows of the streams'. This is the meaning of the verse, "and be you ravished always with her love..." (Mishlei 5:19).

95. And King David said: "Teach me the way, Hashem; I will walk in Your truth" (Tehilim 86:11), and, "and lead me in an even path, because of my enemies" (Tehilim 27:11). Fortunate are those who know the ways of Torah and toil in it in a straight path, for they plant trees of life above - MEANING THEY DRAW MOCHIN TO ZEIR ANPIN, CALLED 'THE TREE OF LIFE', a healing TO THE SOUL. For this reason, it is written: "The Torah of truth was in his mouth" (Malachi 2:6). HE QUESTIONS: Is there an untruthful Torah? AND ANSWERS: Yes, like we said, if someone, who knows not teaches HALACHIC INSTRUCTIONS, this is untruthful. One who learns from him learns something untruthful. Of this, it is written: "The Torah of truth was in his mouth."

96. With all this, one needs to learn Torah from all people, even from one who does not know, since through this he will be aroused in Torah and come to learn from someone who does know. Later, it will turn out that he walked in Torah in a true way. Come and behold: a person should toil in Torah and precepts even if not for its own sake, for studying not for its own sake will lead to studying for its own sake.

93. ומאן דלעי באורייתא, ולא אשתדל בה באורח קשוט, ובאורח מישר. ההוא מלה סלקא, וסטי אורחין, ולית מאן דיתחבר בה, וכלא דחיון לה לבר, ואזיל ושטא בעלמא ולא ישבח אתר. מאן גרים ליה האי. ההוא דסאטי ליה מאורח מישר, הה"ד ולפני עור לא תתן מכשול. ובגיני כך כתיב, ויראת מאלהיך אני יי'.

94. ומאן דתיאובתיה למלעי באורייתא, ולא אשבח מאן דיוליף ליה, והוא ברחימותא דאורייתא, לעי בה, ומגמגם בה, בגמגומא דלא ידע. כל מלה ומלה סלקא, וקודשא בריך הוא חדי בההיא מלה, וקביל לה, ונטע לה סחרניה דההוא נחלא, ואתעבידו מאלין מלין אילנין רברבין, ואקרוין ערבי נחל, הה"ד באהבתה תשגה תמיד.

95. ודוד מלכא אמר, הורני יי' דרכך אהלך באמתך. וכתיב ונחני בארץ מישור למען שוררי. זכאין אינון דינדעין אורחוי דאורייתא, ומשתדלי בה בארץ מישר, דאינון נטעין אילנין דחיון לעילא, דכלהו אסוותא. ובגין כך כתיב, תורת אמת היתה בפיהו. וכי אית תורה דלאו איהי אמת. אין כגוונא דאמרן, דאורי מאן דלא ידע, ולאו איהו קשוט וההוא דאוליף מלה מיניה, אוליף מלה דלאו איהו אמת. ובגיני כך כתיב, תורת אמת היתה בפיהו.

96. ועב"ד, מבעי ליה לבר נש למילף מלי דאורייתא מכל ב"נ, אפילו ממאן דלא ידע. בגין דע"ד יתער באורייתא, וייתי למילף ממאן דינדע, ולבתר אשתכח, דאזיל בה באורייתא בארץ קשוט. ת"ח, ישתדל בר נש בעלמא באורייתא ופקודוי, אפילו דלא עביד לשמה, דמתוך שלא לשמה בא לשמה.

16. "In righteousness shall you judge your neighbor"

This passage speaks about mercy and judgment and justice. When righteousness is triggered, there is no mercy in it, but when justice is triggered there is mercy. Everyone shall be treated equally. We are told that God is found in the place of justice. God judges below as he does above, with righteousness and justice.

97. Rabbi Yosi commenced: "You shall do no unrighteousness in judgment (lit. 'justice')..." (Vayikra 19:15). "You shall do no unrighteousness in Judgment," has a literal meaning, but we learned that this portion has within it precious supernal words regarding the precepts of the Torah. This verse is explained at its end, as it is written: "but in righteousness shall you judge your neighbor." Come and behold: two levels are mentioned here, Justice and Righteousness. What is the difference between the two? One is Mercy, MEANING JUSTICE, DENOTING ZEIR ANPIN. One is of Judgment, MEANING RIGHTEOUSNESS, DENOTING MALCHUT. One perfumes the other.

98. When Righteousness is triggered, it judges everyone collectively since there is no Mercy or forbearance in it. When Justice is triggered, there is mercy. It may be that there is only Justice; then comes the verse that says, "in righteousness shall you judge your neighbor." What is the reason? Righteousness does not judge the one and forgive the other, but all are JUDGED collectively. Similarly, "you shall not respect the person of the poor, nor honor the person of the mighty" (Ibid.), but treat all equally, with righteousness. It may be that all Judgments are in Righteousness alone. Hence, the verse says, "shall you judge your neighbor"; one needs to join them together, for one is not found without the other. This makes up the completeness of Judgment.

99. What is the reason for all of this? Because the Holy One, blessed be He, is found there, IN THE PLACE OF JUSTICE. For this reason, wholeness of the Judgment is needed. Just as He does below, THE HOLY ONE, BLESSED BE HE, does above. Come and behold: the Holy One, blessed be He, sets up the seat of Judgment at the time the judges are sitting. This is what the verse says, "He has prepared His Throne for Judgment (or: 'Justice')" (Tehilim 9:8). From there is set up the Throne of the Holy One, blessed be He, BINAH. What is His Throne? Righteousness and Justice, as the verse says, "Righteousness and justice are the foundation of Your Throne" (Tehilim 89:15). The judge needs to sit at the seat of the King; if he harms one of them, IT IS SIMILAR TO causing harm to the chair of the King. Then the Holy One, blessed be He, departs from the midst of the judges and does not sustain in their judging. What does He say? "Now will I arise, says Hashem..." (Tehilim 12:6). And the Holy Spirit said, "Be You exalted, Elohim, above the heavens" (Tehilim 57:6).

97. ר' יוסי פתח קרא אבתריה ואמר, לא תעשו עול במשפט וגו'. לא תעשו עול במשפט, כמשמעו. אבל הא אתמר, דפרשתא דא מלין עלאין ויקירין אית בה בפקדי אורייתא. האי קרא מסומיה קא משמע, דכתיב בצדק תשפוט עמיתך. ת"ח, תרי דרגין אינון הכא: משפט, וצדק. מה בין האי להאי. אלא חד רחמי, וחד דינא, ודא אתבסם בדא.

98. בד אתער צדק, דאין דינא לכלא בחדא, דלית ביה רחמי, ולא וותרנותא. בד אתער משפט, אית ביה רחמי. וכול יהא כלא במשפט. אתא קרא ואמר, בצדק תשפוט עמיתך. מ"ט. בגין דצדק לאו דאין לדא ושביק לדא, אלא בלהו בחדא בשקולא חדא. כגוונא דא לא תשא פני דל ולא תהדר פני גדול, אלא בלהו בשקולא חדא, בצדק. וכול יהא כלא דינא בצדק בלחודוי. אתא קרא ואמר תשפוט, דבעי לחברא להו בחדא, דלא ישתבח דא בלא דא, והאי שלימו דינא.

99. וכ"כ למה. בגין דקודשא בריך הוא שכיח תמן. ובגיני כך בעי לאשלמא דינא. כגוונא דאיהו עביד לתתא, כגוונא דיליה ממש עביד לעילא. ות"ח, קודשא בריך הוא שוי בורסיא דינא, בשעתא דדייני יתבין, הה"ד, כוונן למשפט כסאו. ומתמן אתתקן בורסיה דקודשא בריך הוא. ומאן איהו בורסיה. אלין אינון צדק ומשפט. הה"ד צדק ומשפט מכון כסאך. ומאן דדאין דינא, בעי למיתב בכורסיה דמלכא. ואי פגים חד מנייהו, כאלו פגים לכורסיה דמלכא. וכדין קודשא בריך הוא אסתלק מבינייהו דדייני, ולא קאים בדינייהו. ומאי אמר. עתה אקום יאמר יי וגו'. ורוחא דקודשא אמר, רומה על השמים אלהים.

17. "You shall certainly rebuke your neighbor"

We learn of the precept to rebuke someone who has sinned and to show him that he is loved, so that he should not be punished but repent. God rebukes people in secret unless they will not repent, in which case he rebukes them publicly. We also learn of the gentle allusions that should be made to someone who is too shy to be rebuked openly. One should never mention another's sin in public since God is concerned about the honor of every person, even the evil-doers.

Ra'aya Meheimna (the Faithful Shepherd)



100. "You shall not hate your brother in your heart: you shall certainly rebuke your neighbor..." (Vayikra 19:17). This precept is to rebuke one who sinned and to show him that he loves him, in order that THE REBUKER should not be punished. With regard to the Holy One, blessed be He, it is written, "for Hashem reproves him whom He loves" (Mishlei 3:12). Just as the Holy One, blessed be He, does in rebuking those whom He loves, so should man learn from this practice and rebuke his neighbor WHOM HE LOVES. With what does Holy One, blessed be He, rebuke man? He rebukes him with love, in secret. If he accepts HIS REBUKE, it is well. If not, He rebukes him openly among his friends. If he accepts that, then all is well. If not, He rebukes him publicly, before all. If he accepts, all is well. If not, He deserts him and does not rebuke him ANYMORE; He leaves him to go and do as he pleases.

101. He EXPLAINS HIS WORDS. At first, He informs him privately to rebuke him, to alert him in order that no other person should know about this. This is between them. If he accepts HIS REBUKE, it is good. If not, He informs him among his friends. When there was a High Priest in the world, He would place upon him an illness that confined him to bed. Then the friends of the Holy One, blessed be He, would come, inform him that if he had a sin he should repent, and review his deeds. If he accepted, all would be fine. If not, He would warn him publicly that HE WOULD PUNISH HIM, in his money and his children, so that everyone would whisper about him and come to him TO ENCOURAGE HIM TO REPENT. If he accepts these conditions, all is fine. If not, his Master begins to do as he wishes and does not attack him anymore. Like this one should rebuke his friend: in the beginning, privately, then among his friends, and later publicly. From this point on, leave him be and let him do whatever is his desire.

102. Therefore it is written, "you shall certainly rebuke (lit. 'rebuking you shall rebuke')," MEANING that "rebuking" REFERS to this being done privately, so no one knows. "...you shall rebuke..." MEANING between friends and lovers, "your neighbor," NAMELY in public. Therefore, it does not write at the outset, "you shall rebuke," MEANING AMONG FRIENDS, but rather, "rebuking," SECRETLY. Another explanation for, "you shall rebuke" is that if the individual is shy, one should not tell him his fault and should not rebuke him even privately. Instead, one should speak to him as if talking about other things, and in the course of the conversation, mention to him that if someone commits such a sin, he is such and such, in order that he himself will understand what is going on and will desist from such sin. Therefore, "rebuking"; if it is not helping, then, "you shall rebuke"; if that does not help, then publicly "your neighbor," AS MENTIONED BEFORE. From that point on, it says, "and not suffer sin on his account," MEANING, DO NOT REBUKE HIM ANYMORE.

רעיא מהימנא

100. לא תשנא את אחיך בלבבך הוכח תוכיח את עמיתך וגו'. פקודא דא, לאוכחא לההוא דחטי, למחזי ליה רחימו סגיא, דרחים ליה, בגין דלא יתענש איהו. דהא פקודשא ברין הוא כתיב, כי את אשר יאהב יי' יוכיח. וכמה דקודשא ברין הוא עביד ואוכח למאן דרחים ליה, הכי יוליק ב"ג מההוא ארחא, ויוכח לחבריה. קודשא ברין הוא במאי אוכח לב"ג. אוכח ליה ברחימו בסתרא, אי יקבל ליה יאות. ואי לא, אוכח ליה בין רחימו. אי יקבל יאות. ואי לא, אוכח ליה באתגלייא לעיניהון דכלא. אי יקבל יאות. ואי לאו, שרי ליה, ולא אוכח ליה, ושביק ליה ויזיל ויעביד רעותיה.

101. בקדמיתא אודע ליה בסטרא, בגין לאוכחא ליה, ולא תערא ליה, דלא ינדע ביה ב"ג. ודא איהו ביניה לביניה. אי מקבל יאות. ואי לאו, אודע ליה בין רחימו, בזמנא דכהנא רבא הוה בעלמא, יהיב ליה מרעין בערסיה, ואתו רחימו דקודשא ברין הוא, ואודען ליה, אי אית ביה חובא דיישוב מניה, ולעיון במליה. אי מקבל יאות, ואי לאו אוכח ליה באתגלייא, בממוניה, בבנוי, דכלא מלחשן עליה, וייתון לגביה. אי מקבל יאות. ואי לאו שארי ליה מאריה למעבד רעותיה, ולא יתקיף ביה לעלמין. כגוונא דא אצטריך ליה לאוכחא לחבריה בקדמיתא בסתרא. לבתר בין רחימו. לבתר באתגלייא. מכאן ולהלאה ישבוק ליה ויעביד רעותיה.

102. וע"ד כתיב הוכח תוכיח. הוכח: בסתרא, דלא ינדע ביה ב"ג. תוכיח: בין חברוי ורחימו. את עמיתך: באתגלייא. וע"ד לא כתיב בקדמיתא תוכיח, אלא הוכח. תו הוכח, אי איהו ב"ג דיכסוף, לא יימא ליה ולא יוכיח ליה אמילו בסתרא, אלא יימא קמיה, במאן דמשתעי במלין אחרנין. בגו אינון מלין, ידכר מאן דעבד ההוא חובא הוא כן וכך, בגין דאיהו ידע בגרמיה, וישתביק מההוא חובא. וע"ד הוכח. ואם לאו, תוכיח. ולבתר את עמיתך באתגלייא. מכאן ולהלאה ולא תשא עליו חטא.

103. Another explanation for, "and not suffer sin on his account," is that if one man rebukes another, and it so happened that he rebuked the other publicly, he must not mention before him the sin he committed. That is surely prohibited. He must speak in general, and not mention the sin he committed in public, nor ascribe the sin to him, since the Holy One, blessed be He, is concerned about the honor of every person, even the evil-doers.

End of Ra'aya Meheimna

104. He commenced: "And then the voice of the Shofar..." (Shemot 19:19) (THIS SEGMENT WAS ALREADY PRINTED IN THE PORTION OF VAYIKRA FROM PARAGRAPH 85 TO PARAGRAPH 109) - UP TO WHERE RABBI ABA AND RABBI YEHUDA ARRIVE AND THANK RABBI ACHA. THE CONCLUSION OF THE ARTICLE, WHICH APPEARS TO HAVE BEEN MISSING THERE, IS PRESENTED HERE.

103. ד"א ולא תשא עליו חטא, דהא בין דב"נ אוכח לחבריה, ואזדמן לאוכחא ליה באתגליא, לא יסלק קמיה ההוא חובה דעביד, דאסיר ליה ודאי, אלא יימא סתם, ולא יסלק עלוי ההוא חובא באתגליא, ולא ירשים עלוי חובא, דקודשא בריך הוא חס על יקרא דבר נש, אפילו בחיוביא.  
ע"כ רעיא מהימנא

104. פתח ואמר, ויהי קול השופר הולך וגו'. ויהי קול השופר, הכא אתמליגו ספרי קדמאי וכו', עד דאתו רבי אבא ורבי יהודה, ואודו ליה לר' אחא.

#### 18. Mixed kinds and garments mixed of linen and wool

The rabbis discuss the observance of the statutes, and Rabbi Elazar tells them that "You are My witnesses" refers to Yisrael.

105. RABBI ABA, RABBI ACHA, AND RABBI YEHUDA rose, and, as they were going, Rabbi Elazar said: "You shall not go up and down as a talebearer among your people...You shall not hate your brother in your heart...You shall not avenge, nor bear any grudge" (Vayikra 19:16-18). We have already dealt with this and all the friends have been attentive to these. But let us say something about this portion. It is written 'You shall keep My statutes. You shall not let your cattle gender with a diverse kind: you shall not sow your field with mingled seed: neither shall a garment mingled of linen and wool come upon you' (Ibid. 19).

105. קמו, עד דהוו אזלי, אמר ר' אלעזר לא תלך רכיל בעמך לא תשנא את אחיך לא תקום ולא תטור. הא אוקימנא לון, וכלהו אתערו עליהו חבריאי, אבל ניימא מלה בפרשתא דא, כתיב, את חקותי תשמורו בהמתך לא תרביע בלאים שדך לא תזרע בלאים ובגד בלאים שעטנו לא יעלה עליך.

106. Rabbi Elazar said: "'You are My witnesses,' says Hashem, 'and My servant whom I have chosen: that you may know and believe Me...'" (Yeshayah 43:10). "You are My witnesses," refers to Yisrael; we learned, too, that this refers to heaven and earth, as it is written: "I call heaven and earth to witness this day against you" (Devarim 30:19). Yisrael are witnesses one on the other, while heaven and earth, and all are witnesses upon them. "My servant whom I have chosen," this refers to Jacob, as is written, "and said to me, 'You are My servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3), and: "Therefore fear you not, O My servant Jacob" (Yirmeyah 30:10). Some say it refers to David and David is called "My servant" as it is written, "for My own sake, and for My servant David's sake" (Yeshayah 37:35); "whom I have chosen," refers to the heavenly David, MEANING MALCHUT.

106. פתח ר' אלעזר ואמר, אתם עדי נאם יי' ועבדי אשר בחרתי למען תדעו ותאמינו וגו'. אתם עדי, אלין אינון ישראל. ותנינן, אלין אינון שמיא וארעא, דכתיב העידותי בכם היום את השמים ואת הארץ. אבל ישראל אינון סהדין אלין על אלין, ושמיא וארעא וכלא, סהדין עליהו. ועבדי אשר בחרתי, דא יעקב, דכתיב ויאמר לי עבדי אתה ישראל אשר בך אתפאר, וכתיב, ואתה אל תירא עבדי יעקב. ואית דאמרי דא דוד. ודוד עבדי אקרי, דכתיב, למעני ולמען דוד עבדי אשר בחרתי, דא דוד עלאה.

#### 19. "I am He"

Rabbi Elazar explains what it means when God says "I am He" in scripture.



107. "That you may know and believe Me, and understand that I am He" (Yeshayah 43:10). HE QUESTIONS: What is meant by, "I am He"? AND ANSWERS: "I AM HE," MEANING I WHO CHOSE DAVID AND JACOB. "I am He," literally, MEANING I INCLUDE JACOB AND DAVID - JACOB BEING THE SECRET OF ZEIR ANPIN, THE SECRET OF "HE," AND DAVID BEING THE SECRET OF MALCHUT, THE SECRET OF "I". THEY ARE LITERALLY THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. "Before Me there was no El formed" (Ibid.); as we learned, the Holy One, blessed be He, called Jacob 'El', as it is written, "and called it (lit. 'him') El, the Elohim of Yisrael" (Bereshheet 33:20). SO WE SEE the Holy One, blessed be He, called Jacob 'El'. This is the meaning of, "before Me there was no El formed, neither shall there be after Me." Hence, "I am He," everything is as we said. "Neither shall there be after Me," because David is called so - SINCE MALCHUT IS ALSO "EL," ZEIR ANPIN AND MALCHUT ARE THE SECRET OF "I", "HE" ARE ONE and there is no other after Him.

107. לְמַעַן תִּדְעוּ וְתִאֱמִינוּ לִי וְתִבְיִנוּ בִּי אֲנִי הוּא. מֵאִי בִּי אֲנִי הוּא. דְּאִתְרַעֲיָתִי בַּהוּא דְּוֹד, וּבַהוּא יַעֲקֹב. אֲנֵא, הוּא מִמֶּשׁ. לְפָנַי לֹא נוֹצֵר אֵל, דְּתִנְיִנְךָ, קָרָא קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב אֵל, דְּכִתְיִב, וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. קוּדְשָׁא בְּרִיךְ הוּא קָרָא לְיַעֲקֹב אֵל. הַה"ד, לְפָנַי לֹא נוֹצֵר אֵל וְאַחֲרַי לֹא יִהְיֶה. וּבִג"כ, אֲנִי, הוּא, כְּלָא. כְּמַה דְּאִתְמַר. וְאַחֲרַי לֹא יִהְיֶה, דְּהָא דְּוֹד הֵכִי אֶקְרִי, וְלֹא אֵית בְּתַרְיָה אַחֲרָא.

## 20. Mixed kinds and garments mixed of linen and wool (sha'atnez)

We learn that when God created the world he created a supernal force above every single thing, even every blade of grass. All the chieftains that have ever been designated as rulers have always behaved according to one supernal law, and the chieftains themselves are then called 'laws'. As each of them is appointed over a certain aspect of law, the mixture of species below uproots each force from its proper position and causes confusion above. When people behave as they should, they attract a Holy Supernal Spirit to them, but when they perform evil actions they draw a spirit from the side of evil. We are told why it is acceptable and proper to mix wool and linen in the Tzitzit but not elsewhere. Cain was a mixture from the Other Side, and therefore his sacrifice could not be mixed with that of Abel, who was of the same species as Adam and Eve, from the side of Holiness.

108. Come and behold: when the Holy One, blessed be He, created the world, He appointed everything and each one in its position, EITHER RIGHT OR LEFT; He appointed upon them supernal forces. And there is not even a blade of grass in the ground that does not have a supernal force upon it IN THE UPPER WORLDS. Everything that each does or is done to each is under the strength of the supernal force appointed upon it from above. All THEIR practices are based on Judgment, they move through Judgment, and are supported by Judgment. Nothing can move out of its support outside.

108. תָּא חֲזִי, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, אֲתִקִּין כָּל מְלָה וּמְלָה, כָּל חַד וְחַד בְּסִטְרוּי. וּמְנִי עֲלִייהוּ חִילִין עֲלֵאִין. וְלִית לָךְ אֲפִילוּ עֲשָׂבָא זְעִירָא בְּאַרְעָא, דְּלִית לִיהּ חִילָא עֲלָאָה לְעִילָא. וְכָל מַה דְּעִבְדִין בְּכָל חַד וְחַד, וְכָל מַה דְּכָל חַד וְחַד עִבִיד, כְּלָא הוּא בְּתִקְיָתוּ דְּהֵהוּא חִילָא עֲלָאָה, דְּמִמְנָא עֲלִיהּ לְעִילָא. וְכִלְהוּ נְמוּסִין גְּזִירִין מְדִינָא, עַל דִּינָא נְטִלִין, וְעַל דִּינָא קִיּוּמִין. לִית מֵאן דְּנִפְיֵק מִן קִיּוּמִיהּ לְבַר.

109. And all the chieftains, since the day of Creation, were designated rulers over each and every thing. They all behave according to another, supernal law, that is received by each one, as it is written: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). Since they receive this law, all THE APPOINTEES are then called 'laws'. This law given to them comes from heaven, and so they are called 'the statutes of heaven'. How do we know that they stem from heaven? As it is written: "For this is a statute for Yisrael" (Tehilim 81:5), ZEIR ANPIN BEING THE CENTRAL COLUMN, CALLED 'YISRAEL'.

109. וְכִלְהוּ מְמַנְךָ, מִן יוֹמָא דְּאִתְבְּרִי עֲלֵמָא, מִתְפַּקְדִין שְׁלִטוּנִין עַל כָּל מְלָה וּמְלָה. וְכִלְהוּ נְטִלִין עַל נִימוּסָא אַחֲרָא עֲלָאָה, דְּנְטִלִין כָּל חַד וְחַד. כְּמַה דְּכִתְיִב, וְתִקֵּם בְּעוֹד לִילָה וְתִתֵּן טָרֶף לְבֵיתָהּ וְחֶק לְנַעֲרוֹתֶיהָ. כִּיּוֹן דְּנְטִלִין הֵהוּא חֶק, כִּלְהוּ אֶקְרוּן חֲקוֹת, וְהֵהוּא חֶק דְּאִתְיִיחֵיב לְהוּ, מִן שְׁמַיָא קָא אֲתִי, וְכִדִּין אֲתִקְרוּן חֲקוֹת שְׁמַיִם. וּמְנַלָּן דְּמִן שְׁמַיִם קָא אֲתִינְךָ. דְּכִתְיִב בִּי חֶק לְיִשְׂרָאֵל הוּא.

110. Therefore it is written: "You shall keep My statutes" (Vayikra 19:19). This is because each is appointed to a certain aspect of that law. For this reason, it is forbidden to mix species or to bring about one species to another, as this uproots each force from its position and denies the fame of the King.

110. וְע"ד כְּתִיב, אֵת חֲקוֹתַי תִּשְׁמֹרוּ בְּגִין דְּכָל חַד וְחַד מְמַנָּא עַל מְלָה יִדְיַעָא בְּעֲלֵמָא, בַּהוּא חֶק. בְּגִין כִּךְ אֲסִיר לְמַחֲלָף זִינִין, וְלֹא עֲלָא זִינָא בְּזִינָא אַחֲרָא. בְּגִין דְּאֶקְרָא לְכָל חִילָא וְחִילָא מֵאִתְרִייהוּ, וְאַכְחִישׁ פּוּמְבִי דְּמִלְכָא.

111. HE QUESTIONS: What is mixed kinds (Heb. kil'ayim)? AND ANSWERS: ITS EXPLANATION IS like one who puts his friend in jail SO HE WILL NOT BE ABLE TO DO ANYTHING, as the verse says, "in prison (Heb. kele)" (Yirmeyah 37:18), AND KIL'AYIM IS SIMILAR TO KELE IN MEANING. Mixed kinds MEANS prohibition, prohibiting the forces from their performances. Mixed kinds, ITS EXPLANATION is confusing, causing confusion in the supernal forces, and it denies the fame of the King, as it says, "neither shall a garment mingled of linen and wool come upon you" (Vayikra 19:19).

112. Come and behold: it is written, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it: for on the day that you eat of it, you shall surely die" (Bereshheet 2:17). We learned, IT IS DUE to changing the commands of the King, replacing the Tree of Life, wherein everything is complete, on which Faith depends, and joining another place. We learned that in everything, a person needs to show an action similar to what is above, and perform the action as need be. If THE ACT is changed for something else, he brings down upon him something else that should not rest upon him, NAMELY, THE OTHER SIDE.

113. Come and behold: when a person shows an act below in an appropriate fashion as need be, a holy supernal Spirit is attracted to and rests upon him. However, when he exhibits an act down here in a crooked fashion that is not appropriate, then another spirit that he does not need, which turns the person to the side of evil, is attracted to him and rests on him. What attracts that spirit upon him? The answer is that act that reflected another side.

114. HE QUESTIONS: It is written, "She seeks wool and flax" (Mishlei 31:13). What is meant by, "She seeks"? AND HE ANSWERS: THE SHECHINAH, THAT IS CALLED 'A WOMAN OF WORTH', seeks and asks about the wool and linen as to who mingles them, FOR THE PURPOSE OF PUNISHING HIM. One may then question why MIXING WOOL WITH LINEN is permissible in the Tzitzit (lit. 'fringes')? AND ANSWERS: We established that clothing is correct, MEANING ACCORDING TO THE COMMANDMENT - perfectly made, MEANING SINCE THE PRECEPT IS SO, IT IS NOT CONSIDERED AN INAPPROPRIATE ACT.

115. More IS THERE TO EXPOUND: "She seeks wool, and flax," to do vengeance against one who mingles them together. But when does HOLINESS hover upon them - MEANING at the time when THE ACT is done with its perfection, as it is written, "and works willingly with her hands" (Ibid.). And with Tzitzit, we have established there THE SHA'ATNEZ (A MIXTURE OF WOOL AND LINEN) is done with perfection and so does nothing THAT WILL DRAW UPON THE OTHER SIDE. THEREFORE, THIS IS PERMISSIBLE. ABOUT THIS IT IS WRITTEN, "AND WORKS WILLINGLY WITH HER HANDS." But when THE ACT is not found to be perfect, then he who comes to join WOOL AND FLAX together draws upon himself a spirit he should not have, NAMELY THE OTHER SIDE.

111. בְּלָאִים, מֵהוּ בְּלָאִים. כִּמְאֵן דִּיהִיב אַחְרָא בְּבֵי מִטְרָא, כִּד"א אֶל בֵּית הַכְּלָא, בְּגִין דְּלֹא לְמַעְבַּד מִיְדֵי. בְּלָאִים: מְנִיעוּתָא, דְּמִנְע לְכָל אֵינוֹן חִילּוּן מְעִבִידְתָּא דְּלֵהוֹן. בְּלָאִים: עֲרֻבּוּבֵיָא, דְּעִבִיד עֲרֻבּוּבֵיָא בְּחִילָא דְּלֵעִילָא, וְאַכְחִישׁ פּוּמְבֵי דְּמִלְכָּא, כִּמָּה דְּאַתְמַר, וּבְגַד בְּלָאִים שְׁעִטְנֹז לֹא יַעֲלֶה עֲלֶיךָ.

112. ת"ח, כְּתִיב וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת. וְהָא אַתְמַר, דְּשָׁנֵי פְקוּדוֹי דְּמִלְכָּא, וְאַחֲלַף עֵץ חַיִּים, דְּבִיה אֲשֶׁתְּלִים כְּלָא, וּבִיה תְּלִיא מְהִימְנוּתָא, וְאַתְדַּבֵּק בְּאַתְרַּא אַחְרָא. וְהָא תְּנִינָן, בְּכָלָא בְּעֵי ב"נ לְאַחְזָא עוֹבְדָא כְּגוּוֹנָא דְּלֵעִילָא, וְלְמַעְבַּד עוֹבְדָא כִּמָּה דְּאַצְטְרִיךְ. וְאִי אֲשֶׁתְּנֵי בְּמִלָּה אַחְרָא, הוּא אֲנִגִיד עֲלֵיהּ לְשֵׁרִיא בִּיה מְלָה אַחְרָא דְּלֹא אַצְטְרִיךְ.

113. וְתָא חֲזִי, בְּשַׁעְתָּא דְּבֵר נֶשׁ אַחְזִי עוֹבְדָא לְתַתָּא בְּאַרְחַ מִישָׁר, כִּמָּה דְּאַצְטְרִיךְ, נְגִיד וְנַפְיָא וְשֵׁרִיא עֲלוֹי רוּחַ קְדִישָׁא עֲלָאָה. וּבְשַׁעְתָּא דְּאִיהוּ אַחְזִי עוֹבְדָא לְתַתָּא בְּאַרְחָא עֲקִימָא, דְּלִית אִיהוּ אֲוֹרַח מִישָׁר, כְּדִין נְגִיד וְנַפְיָא וְשֵׁרִיא עֲלוֹי רוּחַ אַחְרָא, דְּלֹא אַצְטְרִיךְ, דְּסֵטִי לִיה לִב"נ לְסֵטֵר בִּישׁ. מֵאֵן מְשִׁיךְ עֲלֵיהּ הֵהוּא רֻחָא. הוּי אֹמֵר, הֵהוּא עוֹבְדָא דְּאַחְזִי בְּסֵטֵר אַחְרָא.

114. כְּתִיב דְּרִשָּׁה צֶמֶר וּפְשָׁתִים. דְּרִשָּׁה, מֵהוּ דְּרִשָּׁה. דְּבַעֲיָא וְדִרִישׁ עַל צֶמֶר וּפְשָׁתִים, מֵאֵן דְּמַחְבֵּר לֹון כְּחֻדָּא, וְאִי תִימָא בְּצִיצִית אֲמַאי שְׂרִי. הָא אֹקְמוּהּ. אֲבַל הָתָם הוּא הֵהוּא לְבוּשָׁא בְּתַקּוּנוֹי, בְּאַשְׁלָמוֹת עוֹבְדָא כְּדָקָא חֲזִי.

115. תג, דְּרִשָּׁה צֶמֶר וּפְשָׁתִים, לְמַעְבַּד נֹוקְמָא בְּמֵאֵן דְּמַחְבֵּר לֹון כְּחֻדָּא. אֲבַל אִימְתִי שְׂרִיא. בְּשַׁעְתָּא דְּאִיהוּ בְּאַשְׁלָמוֹתָא, דְּכְתִיב, וְתַעֲשׂ בְּחַפְץ כַּמִּיה. וְצִיצִית, הָא אֹקְמִנָא דְּהָתָם בְּהוּא כְּלָלָא דְּשְׁלִימוּתָא אֲשֶׁתְּכַח, וְלֹא עִבִיד מְדִי. אֲבַל בְּשַׁעְתָּא דְּלֹא אֲשֶׁתְּכַח בְּשְׁלִימוּתָא, מֵאֵן דְּאִתִּי לְחַבְרָא לֹון כְּחֻדָּא, אַתְעַר עֲלֵיהּ רוּחָא דְּלֹא אַצְטְרִיךְ.



116. Who proves this matter? Cain and Abel prove THIS, as one came from one direction and the second came from another direction. ABEL CAME FROM THE SIDE OF HOLINESS; CAIN CAME FROM THE SIDE OF THE OTHER SIDE. For this reason, you should not mingle them. WHEN BOTH BROUGHT SACRIFICES, THEY WERE NOT JOINED, since the sacrifices of Cain were made distant from before the sacrifice of Abel.

117. Therefore, "neither shall a garment mingled of linen and wool come upon you." The words, "upon you," are unspecified. IT IS TELLING YOU ALSO not to allow another spirit to rule over you. A person needs to show deeds that are proper and appropriate. When doing this act, there will hover over him a Holy Spirit, a supernal Spirit that will sanctify him. He who seeks purity will be sanctified, as it is written: "Sanctify yourselves therefore, and be holy: for I am Hashem" (Vayikra 20:7).

118. It is written, "but of the Tree of Knowledge of Good and Evil..." If Adam introduced death in this world for this matter, then how much more so is it for the one who exhibits an inappropriate act. An ox and donkey will prove this. On the side OF HOLINESS it is referred to as an ox; from that Side OF DEFILEMENT, it is called donkey. Hence, the verse says, "You shall not plow with an ox and an ass together" (Devarim 22:10). Do not mix them, because it causes the Other Side to assemble to cause evil in the world. He who parts them increases peace in the world. This is true here also WITH WOOL AND FLAX, for he who parts them in the said manner - as has been said, so that the crosswise (Heb. shti va'Erev), the spun (Heb. tavuy) and the woven (Heb. nuz) do not come together, AS THEY FORM THE LETTERS OF SHA'ATNEZ - that person multiplies peace for himself and all the world.

119. Cain's sacrifice was flax, DENOTING THE FRUIT OF THE EARTH; the sacrifice of Abel was wool, NAMELY THE FIRSTLINGS OF HIS SHEEP. One sacrifice is not like the other. The secret of this matter is that Cain was a mixture, NAMELY OF ONE SPECIES WITH ANOTHER SPECIES, an inappropriate mix, FOR HE WAS from the Other Side, not the species of Adam and Eve. And his sacrifice came from that side. Abel was of the same species as Adam and Eve, NAMELY FROM HOLINESS. In the bowels of Eve were joined these two opposite aspects, NAMELY TWO DIFFERENT SPECIES, and because they were joined together, no benefit came to the world, and they were lost.

120. Until this day, that aspect still exists, NAMELY THE DESTRUCTIVE FORCE OF CAIN AND ABEL. One who exhibits himself performing an act of joining this union awakens these sides together, MEANING THIS MIXTURE OF CAIN AND ABEL. He may get hurt and cause to hover over him an inappropriate spirit. Yisrael need to awaken upon them a saintly spirit in order to be holy, so that they will be in peace in this world and the World to Come.

116. מִלֵּה דָא מֵאֵן אוֹכַח. קִיֵּן וְהֵבֵל אוֹכַחֵן. דְּדָא אֲתִי מִסְטְרָא חַד, וְדָא אֲתִי מִסְטְרָא אַחְרָא. וּבִגְ"כ לֹא לִבְעֵי לֶן לְחַבְרָא לֶן בְּחַדָּא. וְקִרְבָּנָא דְקִיֵּן, אֲתֵרַחַק מִקְמֵי קִרְבָּנָא דְהֵבֵל.

117. וְעַל דָּא וּבְגַד בְּלָאִים שְׁעֻטָּו לֹא יַעֲלֶה עֲלֵיךְ. לֹא יַעֲלֶה עֲלֵיךְ סֵתָם, לֹא יַעֲלֶה עֲלֵיךְ רוּחָא אַחְרָא לְשִׁלְטָאָה בְּךָ. וְאַצְטְרִיךְ לִיָּה לְבַר נֶשׁ לְאַחְזָאָה עוֹבְדָא דְכִשְׂרָא בְּמָה דִּיאוּת, וּבַהֲהוּא עוֹבְדָא שְׂרִיא עֲלִיָּה רוּחַ קְדִישָׁא, רוּחַ עֲלָאָה, לְאַתְקַדְשָׁא בֵּיָה, אֲתָא לְאַתְקַדְשָׁא מְקַדְשִׁין לִיָּה, דְכִתִּיב וְהִתְקַדְשֶׁתֶם וְהִיִּיתֶם קְדוּשִׁים כִּי קְדוֹשׁ אֲנִי יי.

118. בְּתִיב וּמַעַץ הִדְעַת טוֹב וְרַע, וּמָה עַל דָּא גְרִים אֲדָם מִיָּתָה בְּעֵלְמָא, מֵאֵן דְּאַחְזֵי עוֹבְדָא אַחְרָא דְלֹא אַצְטְרִיךְ, עַל אַחַת בְּמָה וּכְמָה. שׁוֹר וְחִמּוֹר אוֹכַחֵן. מִסְטְרָא דָא אֲקִרֵי שׁוֹרִי, וּמִסְטְרָא דָא אֲקִרֵי חִמּוֹר, וְעַל דָּא בְּתִיב לֹא תַחְרוֹשׁ בְּשׁוֹר וּבַחִמּוֹר יַחְדוּ. לֹא תַעֲבִיד עֲרֻבוּבֵיָא בְּחַדָּא, בְּגִיֵּן דְאַתְעַר לְאַתְחַבְרָא סְטְרָא אַחְרָא בְּחַדָּא, לְאַבְאֲשָׁא עֵלְמָא. וּמֵאֵן דְּפִרִישׁ לֶן, אֲסִגִּי שְׁלָמָא בְּעֵלְמָא. אוּף הֵכָא, מֵאֵן דְּפִרִישׁ לֶן בְּהֵוּא גּוֹזָנָא בְּמָה דְאַמְרוּ, דְלֹא אֲשַׁתְּכַח שׁוּעַ טוֹי וְנַח בְּחַדָּא, הָאִי בַר נֶשׁ אֲסִגִּי שְׁלָמָא עֲלִיָּה, וְעַל כֹּל עֵלְמָא.

119. קִרְבָּנָא דְקִיֵּן הוּא פְּשִׁתִּים, וְקִרְבָּנָא דְהֵבֵל הוּא צִמּוֹר, לֹא דָא בְּדָא, וְלֹא דָא בְּדָא. רְזָא דְמִלְּהָ, קִיֵּן בְּלָאִים הוּא, עֲרֻבוּבֵיָא דְלֹא אַצְטְרִיךְ, סְטְרָא אַחְרָא, דְלֹא זִינָא דְחוּהָ וְאַדָם. וְקִרְבָּנֵיהָ מֵהֵוּא סְטְרָא קָא אֲתִיָּא. הֵבֵל מְזִינָא חַדָּא דְאַדָם וְחוּהָ. וּבְמַעְהָ דְחוּהָ, אֲתַחְבְּרוּ אֵלִין תְּרִין סְטְרִין. וּבְגִיֵּן דְאַתְחַבְּרוּ בְּחַדָּא, לֹא אֲתִיָּא מְנִיָּהוּ תוֹעֵלְתָא לְעֵלְמָא, וְאַתְאֲבִידוּ.

120. וְעַד יוֹמָא דִּין, סְטְרָא דְלְהוֹן קִיִּימָא. וּמֵאֵן דְּאַחְזֵי גְרִמִּיָּה בְּעוֹבְדָא דְחַבְרָא דָא, אֲתַעַר עֲלִיָּה אִינּוֹן סְטְרִין בְּחַדָּא, וְיִכִּיל לְאַתְזָקָא, וְשִׁאֲרֵי עֲלוּי רוּחָא אַחְרָא, דְלֹא אַצְטְרִיךְ. וְיִשְׂרָאֵל בְּעָאן לְאַתְעַרָא עֲלִיָּהוּ רוּחָא קְדִישָׁא לְמָהוּי קְדִישִׁין, לְאַשְׁתְּכַחַא בְּשְׁלָמָא, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

121. It is written, "And the priest shall put on his linen garment" (Vayikra 6:3), "and he shall have the linen breeches put on his flesh, and shall be girded with a linen (lit. 'cloth') girdle" (Vayikra 16:4). HE ASKS: Why is it called cloth (Heb. bad), MEANING ALONE (HEB. BADAD)? AND ANSWERS: This is because this linen must not be mixed with another. Therefore, the verse is not written, 'AND THE PRIEST SHALL PUT ON his linen garment,' but it says, "cloth," MEANING single.

122. HE ASKS: Why must the priest be exhibited with this, NAMELY WEARING LINEN, WHICH ALLUDES TO ANOTHER SIDE? AND ANSWERS: These flax garments need to be exhibited when working by the altar of the burnt offering, when he is cleaning the fat pieces of the burnt offering. For the burnt offering is connected with idol worship and evil thoughts - MEANING THAT FOR THOUGHTS ABOUT IDOL WORSHIPPING, ONE MUST BRING A BURNT OFFERING. For this reason, he must appear wearing flax alone, not mingled WITH WOOL, as we said, in order to attain atonement for man for all those sins coming from that side.

123. When he enters the Temple, the place where there is perfection, where all the services of perfection are, though there is found jointly WOOL AND FLAX, we should not FEAR, this just as we said regarding the Tzitzit (lit. 'fringes'). There are found and joined all these species of above, all the vessels of the Temple including many kinds differing from one another. All are included there, similar to those above. Fortunate are the children of Yisrael that the Holy One, blessed be He, gave to them a true Torah, a Torah of Faith, and loved them above the other nations as it is written: "'I have loved you,' says Hashem" (Malachi 1:2).

21. "All its fruit shall be holy for praising to Hashem"

Rabbi Chiya talks about the concept of fruits that are brought forth only from another force above, and that do not become ripened until three years have passed. In the fourth year, "all its fruit shall be holy for giving praise." The secret meaning of this is that in the fourth year the Congregation of Yisrael is paired with God, and there is praise and joy; the "fourth year" is God Himself and it is also the Congregation of Yisrael. Then the hosts are appointed over the world in their proper place, and everyone is blessed, and the fruits are now in perfection so may now be eaten. Until this point it is forbidden to eat of the fruits.

124. Rabbi Chiya commenced to say after him, "And when you shall come to the land, and shall have planted all manner of trees for food... But in the fourth year all its fruit shall be holy for praising to Hashem" (Vayikra 19:23-24). "And when you come to the land"; the friends have established this. But come and behold: a tree, THE SECRET OF ZEIR ANPIN, produces fruits only in the soil, DENOTING MALCHUT. The earth brings them forth, and shows those fruits to the world. The earth produces fruits only from another force above it, MEANING FROM ZEIR ANPIN, just as every female produces fruits only as a result of the force of the male.

121. כְּתִיב וְלִבְשׁ הַהֶהָן מְדוּ בַד וּמְכַנְסֵי בַד יִהְיוּ עַל בָּשָׂרוֹ וּבְאֲבָנָיִם בַּד יַחְגוּר אִמָּאֵי אֶקְרִי בַד, יַחֲדָאֵי. בְּגִין דְּלֹא בְּעֵי לְחַבְרָא לְהָאֵי מְשָׁתִים בְּאַחְרָא, וְעַד לֹא כְּתִיב מְדוּ מְשָׁתִים, אֲלֵא בַד יַחֲדָאֵי.

122. וְכִהְנֵא אִמָּאֵי אִיהוּ בְּעֵי לְאַתְחַזָּא בְּהָאֵי. אֲלֵא אֵלִין מָאֲנֵי בַד, בְּעֵי לְאַתְחַזָּא בְּהוּ עַל מְזַבַּח הָעוֹלָה, בַּד הוּהּ מִפְּנֵי קְטָרָא דְדִשְׁנָא דְעוֹלָה, דְּהָא עוֹלָה מְסַטְרָא דְעַ"ז וְהִרְהוּרָא בִישָׂא קָא אֲתִיָּא. וּבג"כ, בְּעֵי לְאַתְחַזָּא בְּהוּ בְּלַחֲוִיָּהּ, וְלֹא בְּעֶרְבוּבָיָא כְּמָה דְאַמְרֵן, בְּגִין דִּיתְכַפֵּר לִיָּה לְבַ"ג כָּל אֵינּוֹן חוּבִין דְאַתִּין מִהוּוּא סְטְרָא.

123. וְכַד עֵייל לְמִקְדָּשָׁא, אֲתֵר דְשְׁלִימוֹ אֲשַׁתְּכַח, וְכָל אֵינּוֹן פּוֹלְחָנֵי דְשְׁלִימוֹתָא, אַע"ג דְאַתְחַבְּרוּ, לִית לֵן בְּהַ, כְּמָה דְאַמְרֵן בְּצִיצִית, בְּגִין דְתַמְן אֲשַׁתְּכַחוּ וְאַתְחַבְּרוּ כָּל אֵינּוֹן זִינִין דְלַעִילָא, וְכָל אֵינּוֹן מָאֲנֵי מִקְדָּשָׁא, מְשַׁתְּכִין בֵּיהַ כְּמָה זִינִין מְשַׁנִּין דָּא מִן דָּא, וְכִלְהוּ אֲתַכְלִילוּ תַמְן כְּגוּוֹנָא דְלַעִילָא. זְכָאִין אֵינּוֹן יִשְׂרָאֵל, דְקוֹדֶשָׁא בְרִיךְ הוּא זְהִיב לְהוּ אוֹרִייתָא דְקִשׁוּט, אוֹרִייתָא דְמַהִימְנוּתָא, וְרִיחָם לְהוּ מִכָּל שָׂאֵר עַמִּין עַע"ז, דְכְּתִיב אֶהְבֵּתִי אֶתְכֶם אֲמַר יי.

124. פֶּתַח ר' חִיָּיא אֲבַתְרִיהַ וְאָמַר, כִּי תָבֹאוּ אֶל הָאָרֶץ וְנִטְעַתֶּם כָּל עֵץ מֵאֲכַל וְגו'. וּבִשְׁנַת הָרְבִיעִית יִהְיֶה כָּל פְּרִי קֹדֶשׁ הַלּוּלִים לַיהוָה. כִּי תָבֹאוּ אֶל הָאָרֶץ, הָאֵ אֹקְמוּהַ חֲבֵרִיָּיא, אֲבַל ת"ח, דְּהָא אֵילָנָא לֹא עֵבִיד פִּירִין, אֲלֵא בְּאַרְעָא. וְאַרְעָא אֲפִיק לְהוּן, וְאַחֲזִי הֵוּא אֵיבָא לְעֵלְמָא. וְאַרְעָא לֹא עֵבִיד פִּירִין אֲלֵא מְגוּ חֵילָא אַחְרָא דְעָלָה. כְּמָה דְנוֹקְבָא לֹא עֵבִיד פִּירִין, אֲלֵא מְגוּ חֵילָא דְדְכּוּרָא.



125. And that fruit, THAT MALCHUT CALLED 'EARTH', PRODUCES, does not become completed in its fullness until three years, MEANING UNTIL MALCHUT RECEIVES THREE COLUMNS FROM ZEIR ANPIN. The force upon it is appointed above until its completion. After completion, its force is then appointed upon it, and then the earth is established by it. Prior to three years, MEANING BEFORE RECEIVING ALL THREE COLUMNS, the earth is not yet established by it, WITH ZEIR ANPIN, and not completed with him. After MALCHUT is perfected and set together, then there is perfection.

126. Come and behold: the Female, NAMELY MALCHUT, before she becomes pregnant three times, the fruit of her stomach, NAMELY THE SOUL, is not complete. FOR IT IS NECESSARY THAT THERE BE IN HER THE THREE COLUMNS, AND IN EACH COLUMN THREE COLUMNS - BECAUSE THREE PREGNANCIES CORRESPOND TO THE THREE COLUMNS, AND IN EACH PREGNANCY THERE ARE THREE COLUMNS. After three pregnancies, the Female is established by that fruit and they are reconciled. THIS IS BECAUSE ZEIR ANPIN IS RIGHT, MALCHUT IS LEFT, AND THEY ARE IN AGREEMENT ONLY BY MEANS OF THE CENTRAL COLUMN THAT INCLUDES THREE COLUMNS, SINCE IN EACH COLUMN THERE ARE THREE COLUMNS. Then that fruit, MEANING THE SOUL, is the perfection of it all and the beauty of it all. And after THE FRUIT emerges AND SPROUTS FROM IT, before three years, it has no force from above, BECAUSE THE FRUIT ON ITS OWN ALSO NEEDS THE ILLUMINATIONS OF THE THREE COLUMNS LIKE MALCHUT, THE SECRET OF THREE YEARS. Then its growth is completed. THEREFORE, PRIOR TO THIS THEY ARE THE UNCIRCUMCISED YEARS. And Levi, WITH THREE PREGNANCIES PASSED OVER HIM, was the chosen OF ALL THE TRIBES, as he is third for his mother. By him she was set and with him she was made fragrant.

127. After three years, a supernal force from above is appointed upon it, "But in the fourth year all its fruit shall be holy for praisegiving." What is meant by, "holy for praisegiving"? THIS MEANS praises with which to praise the Holy One, blessed be He. Until this point IS THE LITERAL INTERPRETATION. From this point on, LET US EXPLAIN the secret of the matter. In the fourth year, the Congregation of Yisrael, NAMELY, MALCHUT, is paired with the Holy One, blessed be He, DENOTING ZEIR ANPIN, and one joy is prevalent, as it is written: "holy for praisegiving," MEANING giving praise and joy at the same time.

128. HE QUESTIONS: What is the fourth year? AND ANSWERS: It is the Holy One, blessed be He, DENOTING ZEIR ANPIN. We learned that the fourth year refers to the Congregation of Yisrael, DENOTING MALCHUT, as she is the fourth leg of the Throne. THE THREE COLUMNS, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, ARE THE THREE LEGS OF THE SUPERNAL THRONE, AND MALCHUT IS THE FOURTH LEG OF THE THRONE. THERE IS NO CONTRADICTION AGAINST WHAT WAS SAID, THAT THE FOURTH YEAR REFERS TO THE HOLY ONE, BLESSED BE HE, as all is one, since the Holy One, blessed be He, pairs Himself with the Congregation of Yisrael. AND SO, YOU CAN CALL HIM ZEIR ANPIN, AND CALL HIM MALCHUT. Then there is Holiness, and holy praisegiving. Then the hosts are appointed over the world upon each thing, as is proper for it. From this point are all blessed and it is permissible to eat THE FRUITS as now everything is in perfection; there is perfection above and below, MEANING PERFECTION OF ZEIR ANPIN AND MALCHUT.

125. וְהוּא אִיבָא, לֹא אֲשֵׁתָלִים בְּאֲשֵׁלְמוּתָא, עַד תֵּלַת שָׁנִין. וְחִילָא לֹא אֲתַפְקְרָא עֲלֵיהּ לְעִילָא עַד דְּאֲשֵׁתָלִים. בְּתַר דְּאֲשֵׁתָלִים אֲתַפְקְרָא עֲלֵיהּ חִילָא וְאַרְעָא אֲתַתְקַנַּת בֵּיהּ. דְּהָא עַד תֵּלַת שָׁנִין אֲרַעָא לֹא אֲתַתְקַנַּת בֵּיהּ וְלֹא אֲשֵׁתָלִימַת עִמֵּיהּ. בְּתַר דְּאֲשֵׁתָלִים וְאֲתַתְקְנוּ בְּחָדָא כְּדִין הוּא שְׁלִימוּתָא.

126. תָּא חֲזִי, נֹקְבָא, עַד תֵּלַת זְמַנִּין דְּאֲתַעֲבְרָא, אִיבָא דְּמַעָהָ לֹא אֲשֵׁתָלִים. בְּתַר ג' עִירוּאָן, נֹקְבָא אֲתַתְקַנַּת בְּהוּא אִיבָא, וְאֲסַתְכְּמוּ בְּחָדָא. כְּדִין הָהוּא אִיבָא שְׁלִימוּ דְּכֻלָּא, וְשִׁפִּירוּ דְּכֻלָּא. בְּתַר דְּנִפְק, עַד ג' שָׁנִין לֹא אֵית לֵיהּ חִילָא לְעִילָא, דְּהָא כְּדִין אֲשֵׁתָלִים בְּשׁוּלָא דִּילֵיהּ. לִוּי אֲתַרְעֵי מִכֻּלָּא, תְּלִיתָאָה לְאַמֵּיהּ, דְּאֲתַתְקַנַּת בֵּיהּ, וְאֲתַבְּסַמַּת בְּהֲרִיָּה.

127. בְּתַר ג' שָׁנִין, אֲתַפְקְרַת עֲלֵיהּ חִילָא עֲלָאָה לְעִילָא. וּבְשָׁנָה הָרְבִיעִית, יְהִיָּה כָּל פְּרִיו קֹדֶשׁ הַלְּוִלִים. מֵאֵי קֹדֶשׁ הַלְּוִלִים. תּוֹשְׁבַחָן, לְשִׁבְחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. עַד הַכָּא, מִכָּאן וְאִילַךְ רְזָא דְּמַלְאָה, דְּבְשָׁנָה הָרְבִיעִית מְזַדְּוֹגַת בְּנֶסֶת יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, וְהַלְּוִלָא חַד אֲשַׁתְּכַח. דְּכִתְיִב קֹדֶשׁ הַלְּוִלִים, הַלְּוִלָא וְחֲרוּהּ בְּזַמְנָא חָדָא.

128. מֵאֵי שָׁנָה הָרְבִיעִית דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְתַנִּינָן, שָׁנָה הָרְבִיעִית, דָּא בְּנֶסֶת יִשְׂרָאֵל דְּאִיהִי קִיּוּמָא רְבִיעָאָה לְכוּרְסֵינָא, וְכֻלָּא חַד, דְּהָא כְּדִין קוּדְשָׁא בְּרִיךְ הוּא מְזַדְּוֹג בְּה' בְּכ"י, וְכְדִין הוּא קֹדֶשׁ, וְהַלְּוִלָא קִדְשָׁא אֲשַׁתְּכַח, וְכְדִין חִילִין אֲתַמְנָן עַל עֲלָמָא, עַל כָּל מַלְאָה וּמַלְאָה בְּדַקָּא חֲזִי לֵיהּ מִכָּאן וְלֵהֲלָאָה מִתְּבַרְכָּאן כְּלָהוּ, וְשִׁאֲרֵי לְמִיכָל, דְּהָא כְּלָהוּ בְּשְׁלִימוּתָא דְּכֻלָּא, בְּשְׁלִימוּתָא דְּעִילָא וְתַתָּא.

129. And until everything is completed from above and below, it is forbidden to eat of it. He who does eat of it is considered like one who has no share in the Holy One, blessed be He, and the Congregation of Yisrael since that fruit exists without holy supernal authority, NAMELY ZEIR ANPIN, because this will not hover over it until it is perfected. And it is without authority from below, NAMELY MALCHUT, since the earth force did not ripen with it PRIOR TO THE PASSING OF THE FOURTH YEAR, SINCE THE COUPLING OF ZEIR ANPIN AND MALCHUT HAS NOT YET TAKEN PLACE, AS EARLIER MENTIONED. He who eats of it shows that he has no share of the above and below, ZEIR ANPIN AND MALCHUT. If he made a blessing over it, it is considered a blessing in vain, as up to this point the Holy One, blessed be He, does not hover over him and he has no share in Him. May the Merciful One save us from those who are not mindful of the honor of their Master.

130. Fortunate are the righteous in this world and the next. About them is written: "But the path of just men is like the gleam of sunlight." (Mishlei 4:18) At that time, IN THE FUTURE TO COME, the serpent that dwelt before with the Female will depart, MEANING WHO WAS NURTURING FROM MALCHUT, and instead the Male will come to hover in its place as before - MEANING WITH A UNION THAT WILL NOT CEASE, AS THERE WILL BE NO ONE TO SET APART THIS MATING. And everything will be perfect.

22. "You shall rise up before a hoary head"

Rabbi Yosi says that the "hoary head" in the title verse is a scroll of Torah for which one must stand up, and that a man should rise up before a scholar because he has the supernal holy image of the supernal priest on him. Rabbi Shimon says that the Torah scroll is the written Torah, and that the Torah scholar is in the state of the oral Torah. Lastly we are told that people should repent before they reach old age; it is more praiseworthy to act rightly when still in one's full strength.

131. Rabbi Yosi commenced: "You shall not eat anything with the blood..." (Vayikra 19:26). This verse has been explained by the friends in several places, and also all the verses that follow. Each one EXPLAINED THEM ACCORDING TO THE revealed Torah. However, this verse needs exposition. It is written: "You shall rise up before a the elderly" (Ibid. 32). The words, "before a hoary head," refers generally to a Torah scroll for which you must rise. And so did Rav Hamnuna Saba (the elder). When he saw a Torah scroll, he would rise and say, "You shall rise up before a hoary head" (Vayikra 19:32). Similarly, man should rise fully before a Torah scholar because he has the supernal holy image, which indicates the supernal holy priest, THE SECRET OF SUPERNAL ABA, CALLED 'OLD MAN'. As the verse says, "and honor the face of the old man" (Ibid.), who is in the world, MEANING THE TORAH SCHOLAR WHO IS WITH YOU IN THE WORLD, WHICH ALLUDES TO THE SUPERNAL OLD MAN, SUPERNAL ABA. Rabbi Shimon said: From here is an allusion to the Written and Oral Torah. THIS MEANS THAT ONE NEEDS TO RISE BEFORE A TORAH SCROLL, CONSIDERED THE WRITTEN TORAH, AND RISE BEFORE A TORAH SCHOLAR, WHO IS CONSIDERED THE ORAL TORAH.

129. ועד לא אשתלים בכלא מתתא ומעילא, אסור למיכל מניה. ומאן דאכיל מניה, כמאן דלית ליה חולקא בקודשא בריך הוא ובכ"י, דהא ההוא איבא בלא רשותא עלאה קדישא קיימא, דלא שארי עליה עד דישתלים. ובלא רשותא. תתאה, דהא לא אתבסמת חילא דארעא ביה. וההוא דאכיל מניה, אחזי גרמיה דלית ליה חולקא לעילא ותתא, ואי בריך עליה, ברכה לבטלה הוא. דהא קודשא בריך הוא עד כען לא שריא עלוי, ולית ביה חולקא. רחמנא לישובינן מאינן דלא משגיחין ליקרא דמאריהון.

130. זכאין אינון צדיקיא בעלמא דין, ובעלמא דאתי, עליהו כתיב וארר צדיקים כאור נוגה. בגין דבההוא זמנא, יסתלק חויה דשריא בנוקבא בקדמיתא, וייתי דכורא למשרי באתריה כד בקדמיתא, וכלא יהא שלים. תאנא בזמנא דזכאה שארי בעלמא וכו' עד צדיק כתמר יסרח.

131. רבי יוסי פתח קרא ואמר, לא תאכלו על הדם. הא בכמה אתר אוקמוה חבריאי, וכל הני קראי אבתריה. וכל חד וחד באתגלויא. אבל האי קרא אית לאתערא ביה, דכתיב מפני שיבה תקום וגו'. מפני שיבה, שיבה דאורייתא סתם. תקום, מכאן דבעי בר נש למיקם מקמי ס"ת, והכי רב המנונא סבא, כד הוה חמי ס"ת, הוא קם מקמיה, ואמר מפני שיבה תקום. בגוונא דא, בעי בר נש למיקם בקיומיה לקמיה דת"ח, בגין דאיהו קאים בדיוקנא קדישא עלאה. ורמז לכהנא קדישא עלאה, דכתיב והדרת פני זקן, דאיהו בעלמא. אר"ש, מכאן רמז לתורה שבכתב ורמז לתורה שבעל פה.



132. We further learned what this verse, "You shall rise up before a hoary head," teaches, as commented on by the friends. "You shall rise up before a hoary head." THE TORAH warns the person that before reaching old age, he should establish himself properly in the world, MEANING HE SHOULD REPENT because this will be better for him. But if HE REPENTS late in life, this is not such a praiseworthy act for him, since he is old and can not do any more wrong. The praiseworthy one is good when he has his full strength. King Solomon exclaimed, "Even a child is known by his doings" (Mishlei 20:11). Similarly, it is written: "Remember now your creator in the days of your youth" (Kohelet 12:1). Rabbi Elazar said: Certainly, this way is ready before us, this being the way of the Holy One, blessed be He.

132. וְתוֹתָנִינָן, הַאִי קָרָא לְדַרְשָׁא הוּא דְאַתָּא, מִפְּנֵי שִׁיבָה תְּקוּם, כְּמָה דְאַתְעֵרוּ בֵּיהּ חֲבַרְיָא, מִפְּנֵי שִׁיבָה תְּקוּם, אֲזַהֵר לֵיהּ לְבַר נֶשׁ, עַד לֹא יִסְתַּלַּק בְּסִיבוֹתָא, דִּיקוּם בְּקִיּוּמָא טָבָא בְּעֵלְמָא, בְּגִין דְּרִין הוּא הַדּוּרָא לֵיהּ, אֲבָל לְסוּף יוֹמוֹי לִית שְׁבַחָא לֵיהּ לְב"נ כ"כ, כִּד אִיהוּ סִיב וְלֹא יְכִיל לְמַהוּי בִּישׁ. אֶלָּא שְׁבַחָא דִּילֵיהּ, כִּד אִיהוּ בְּתוֹקְפֵיהּ, וְאִיהוּ טָב. וְשִׁלְמָה מְלַכָּא צוּוח וְאָמַר, גַּם בְּמַעַלְלֵיו יִתְנַבֵּר נְעַר וְגו'. כְּגוּוֹנָא דָּא כְּתִיב, וְזָכוֹר אֶת בּוֹרְאֵךְ בְּיָמֵי בַחֲוֹרוֹתֶיךָ. א"ר אֶלְעָזָר, וְדָאֵי אֹרְחָא דָּא מִתְקַנָּא קָמֵן, וְהָאֵי אֹרְחָא דְקוּדְשָׁא בְּרִיךְ הוּא הוּא.

23. "For Hashem knows the way of the righteous"

Rabbi Shimon tells us that God knows and looks after the righteous, and that the wicked perish simply because He does not walk with them. He also tells us the difference between "a way" and "a path," saying that a path is a recently opened path that has not been walked upon by many people.

133. He commenced: "For Hashem knows the way of the righteous; but the way of the wicked shall perish" (Tehilim 1:6). HE QUESTIONS: What is meant by, "Hashem knows"? AND ANSWERS: This is that the Holy One, blessed be He, knows and looks after the way of the righteous to benefit them and defend them, and He walks before them to guard them. Therefore, whoever sets on his way needs to see to it that this way is the way of the Holy One, blessed be He, so that THE HOLY ONE, BLESSED BE HE, will participate with him. For this reason, it is written: "For Hashem knows the way of the righteous: but the way of the wicked shall perish." IT PERISHES on its own, since the Holy One, blessed be He, does not make Himself known to their way, and does not go with them.

133. פֶּתַח וְאָמַר, כִּי יוֹדַע יְיָ דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֵּאבֵד. מָאֵי כִּי יוֹדַע יְיָ. אֶלָּא, קוּדְשָׁא בְּרִיךְ הוּא יוֹדַע וְאַשְׁגַּח בְּאַרְחָא דְצַדִּיקִיָּא, לְאוּטְבָא לְהוּ, וְלֹאֲגַנָּא לְהוּ, וְהוּא אֲזִיל קְמִיְהוּ לְנִטְרָא לְהוּ. וּבְג"כ, מֵאֵן דְּנִפְיֵק לְאַרְחָא בְּעֵי דְלֵהוּי הֵהִיא אֲרַחָא דְקוּדְשָׁא בְּרִיךְ הוּא, וְיִשְׁתַּתַּף לֵיהּ בְּהַדְרִיָּהּ. וּבְג"כ כְּתִיב, כִּי יוֹדַע יְיָ דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֵּאבֵד. הִיא מְגַרְמָה, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא לֹא אֲשַׁתְּמוּדַע לֵיהּ לְהֵוּא אֲרַחָא דְלֵהוּן, וְלֹא אֲזִיל בְּהַדְרִיָּהּ.

134. HE QUESTIONS: SOMETIMES it is written, "a way," AND SOMETIMES, "a path." What is the difference between them? AND ANSWERS: "A way," implies a way that all the feet of people tread. "A path," is a recently opened path AND HAS NOT BEEN TRODDEN LONG BY MANY PEOPLE. About this path does the verse say, "But the path of justmen is like the gleam of sunlight, that shines ever more brightly, until the height of noonday" (Misheli 4:18). Amen, may it be His Will.

134. כְּתִיב דֶּרֶךְ, וּכְתִיב אֲרַח, מַה בֵּין הָאֵי לְהָאֵי. אֶלָּא, דֶּרֶךְ: דְּשָׂאָר קְרִסוּלֵי בְּנֵי נֶשָׂא אֲזִלוּ בַּהּ. אֲרַח: דְּאִיהוּ אֲתַפְתַּח מִן זְמַנָּא זְעִירָא וְעַל אֲרַחָא דָּא כְּתִיב, וְאֲרַח צַדִּיקִים כְּאוֹר נֶגְהַ הוֹלֵךְ וְאוֹר עַד גְּבוּן הַיּוֹם. אָמֵן כִּן יְהִי רְצוֹן