**24/07/2017**

**The Period Called “Between the Straits” - Excerpts (doc #3)**

1. So said the young one from the City, the poorest in my millennium, Haim Vital:
When I was thirty years old I was enfeebled, and I sat, bewildered, my thoughts muddled, for the harvest of summer has ended and we were not redeemed. A remedy was not found for our sickness nor relief for our flesh and a cure was not found for our affliction, the ruin of our Temple, which has been lying in ruin for 1504 years now. Woe unto us, for the day has ended, one day for the Creator, which is a thousand years, and the shadows of evening have come, which are 504 years, more than half of the second day, and all ends have ended and still the Messiah, Son of David, has not come. And we recall what our sages, their memory be a blessing, said: “Any generation in whose days the temple is not built, it is as if it was ruined in their time”. And I shall turn to question and know why; why was our punishment and exile extend and why did Ben-Ishai not come.
**Introduction of Rabbi Haim Vital to Gate of Introductions**
2. . The first Temple was destroyed because of three things that were in it: idolatry, incest and bloodshed ... But the second temple where they engaged in Torah and mitzvot and the Gmilut Chasadim (charitable deeds), why was it destroyed? Because of unfounded hatred.
**Talmud Bavli, Masechet Yoma, Page 9/2**
3. “The Temple was destroyed because of unfounded hatred, because their heart was divided, and they were not qualified for the Temple which is the unification of Israel”.
**The MaHaral from Prague, Netzach Israel, Chapter 4**
4. Our Sages said, “Hatred of the creatures removes one from the world”, for it is as if he hates the Creator for having created him. It is written, “in the second temple there were great sages and righteous people, and it would not have been ruined if not for unfounded love, and the end of correction would not have been delayed and gone if not for unfounded hatred. And moreover, other sins are committed only at specific times, but unfounded hatred resides in the heart always, and at every moment one sins by not observing “thou shalt not hate” nor heeding the commandment of “love the other as thyself”. And moreover still, this commandment was said to be “the great law of the Torah”, on which the whole Torah stands. And Moses would not have been awarded with all of his virtues had he not loved Israel and shared their sorrow, as the sages said in the verse, “and he heeded their suffering” and in the verse, “and now, absolve their sins, and if not, kill me now”, by which he was weighted against the whole of Israel.
**Maharchu, Shaarei Kedusha (Gates of holiness), Part 2, Gate 4**
5. At the end of the age of the second Temple, strife and hatred grew within Israel and the vice of pride was at the root of their desire for complete domination, which in turn brought them to the hatred of friends, for they could not tolerate the very existence of others. From the root of pride came the audacity to sin shamelessly, as then one cannot comprehend the contradiction between his actions and that which he attains in his mind and his conscience does not press him to conceal his actions. And if he cares not at all that his actions contradict his attainments and learning, then it is considered “entirely sinful”, openly insolent and rebellious against the heavens. And these brought about the ruin of the Temple.
**“A Letter from Eliyahu”, Part 3, Page 214**
6. All the letters of redemption are present in exile, except for the Aleph, since this letter indicates the “Aluph (Champion) of the world.”
This teaches us that the form of the absence is but the negation of the presence. And we know the form of the presence – redemption – from the verse, “and they shall teach no more every man his neighbour …for they shall all know Me, from the least of them unto the greatest of them.” Hence, the form of the previous absence, meaning the form of exile, is only the absence of the knowledge of the Lord. This is the absence of the Aleph, which is missing in the Gola (exile), and present in the Geula(redemption) – the Dvekut with the “Champion of the world.” This is precisely the redemption of our souls, no more and no less, as we have said that all the letters of Geula are present in Gola, but the Aleph, which is the Champion of the world.
**Baal Hasulam, This is for Judah**
7. This I heard from my teacher: “When the Temple was ruined, immediately did Rabi Akiva tell his students, ‘the Temple is ruined’, (as though this was nothing of consequence), ‘let us resume our studies’.
And I think the interpretation of these holy words is apparent, as this Divine man (Rabi Akiva) was always teaching his students that, “Blessed are you, Israel, for before Whom is it that you are purified?” and so on. But they did not apply these teachings as they should have, and so they perished during the days of the counting (Sfirat ha-Omer). “Until Rabi Akiva came to our Rabbis in the south to teach them”. And then they heard it themselves. Meaning, they saw with their own eyes for Whom it is that they are purifying themselves and Who is purifying them. This explains why when the Temple was ruined he told it to them as if it was of no consequence. And go out and learn for Whom you purify and Who purifies you, as these things require much perusal, and thus there is nothing for you now other than to clarify your mind for this study.
**Ba’al Ha’Sulam, Fruit of the Wise - Divine Words**
8. Certainly the power of unity is very strong, to awaken the force of the root from above… but it must be for the sake of heaven, and this exists only in the Assembly of Israel. And the generation of Plaga (division) gathered together but could not… Only the children of Israel are “His portion” and to them was given the force of unity and by the children of Israel was afterward fulfilled the building of the Temple, since the holy Temple was not just a building of wood and stones. And only by the unification of the Children of Israel, because in each one of Israel there is a certain part… as it is written “He builds His high places in tn the heavens and his foot stool on earth.” And it is written “Jerusalem is a city that’s built all joined together, a city that makes all Israel friends.” And the building below was made of the souls of the Children of Israel and by the building of the Temple they rose to be adhered with the souls of the children of Israel in the upper world, as it is written “there they arose” and this is exactly as saying “let us make a city with it’s head (top) in the heaven”. Only because it was for the sake of heaven it was fulfilled by them.
**Sfat Emet, Beresheet, Parashat Noah**
9. It is known that the revelation of Din (judgement) is higher than the revelation of mercy, although for now it is difficult to receive it and attain it, and so it yields judgement and punishments, God forbid. Thus the observers, as an observer stands in a high place and looks from above at what is below, so did the prophets, who saw everything from above, from their level of holiness. Meaning, from all tribulations of Israel, which were Din and punishment, they revealed that it is in truth a great revelation of light, but because only because the prophets looked at the troubles of Israel as observers from on high, they saw the great magnitude of the light, while one observing them from below and sees only troubles, it is hard for him to see the light that’s within.
**The Admor of Piastzna, Holy Flame, Eighth Interpretation of the Shavuot, Pages 74-76)**
10. Know that no evil befalls the Israeli nation from above, for they are sons to the Creator, and even when the Creator punished them with the ruin of the Temples, the ruin of Israel and their exile amongst the nations, it was all for their benefit. It is written, “as a man torments his son, so does the Lord torment us”, and it is all for our benefit, to be purified within the crucible of the nations, to be absolved of sins and crimes, to become pure without a mote of impurity, only a bright light for the future.
**The Holy Shal”ah, Ba’Midbar Dvarim, Balak, Chapter: Torah Light**
11. Through the fast and the grief comes the happiness and from within trouble comes comfort. From the aspect of fear comes the love, as is written, “it is a time of trouble for Jacob and from it he will be saved”. Meaning that from a time of great duress, salvation will grow quickly and easily to bring about unity. And this is as the sages said, “On the 9th of the month of Av the messiah is born”, for only on the day when the Temple was ruined, when the children of Israel were at their lowest point, then, then it is the time to blow the horn of salvation of our just messiah, may he come quickly in our time. This is why, as is written, “By them descending to the dirt, from this aspect of descent they return and ascend to the heaven”; like the the aspect of seed, which rots in the ground to thereafter grow and yield the crops of the land. Thus they are called “the children of Israel, blessed seed of the Creator”
**Complete Resplendence of Holidays - The Implications of Purim**
12. It is written “Her adversaries are the chief (head), her enemies prosper, for the Lord has afflicted her for the multitude of her transgressions...” (Eicha, Lamentations, 1:5) Meaning their blows and suffering purify them and break the Klipot (shells), and it is called “the multitude of her transgressions” since because of our many sins the klipot spread, which is the multitude... The blows and the exiles and the suffering, and particularly the suffering of the destruction of the Temple which purify, the klipot will be cancelled, that are presently the multitudes. In the future it will not be so but what will receive many praises is that the whole earth is filled with knowledge, from the smallest to the greatest, and this is the reason why the 9th of Av will be called a feast, since from the trouble came forth rest. As it is written (Isaiah 66:10) “rejoice for joy”... and they also said that the four days of fasting will become days of gladness and rejoicing. Concerning this our Torah hints about the words that Aaron spoke (about the calf) “tomorrow shall be a fea st for the Lord”. (Exodus 32:5) And I found in the collection of the ARI that the simple interpretation of this is that there is a “tomorrow” in the future that will be a feast to the Creator, and that tomorrow is the 17th of Tamuz because it will be a day of gladness and rejoicing.
**The Holy Sha”lo, The Two Tablets, Masechet Taanit, Chapter Torah and Light**
13. It is befitting for the temple to be the perfection of the entire world, and not of Israel alone, and accordingly, the Torah instructs us to receive sacrifices from the gentiles. And if the nations would oppose the temple, it will not be able to stand for even one hour, as when the nations govern they destroy it. But even though the nations oppose Israel, the Temple was not ruined, for the Temple represents the aspect of perfection for the whole world, the nations included. And so it was not ruined by the nations, but only by the unfounded hate and division within Israel.
**The Maharal, Hidushei Agadot, Gitin 55:2**
14. Israel were dispersed among the nations only to have the nations added onto them.
**Psahim, 87:72**
15. Israel were enslaved by all the nations so that the world would rise through them, since they are opposite the whole world.
**Zohar, Shemot, Item 288**
16. The cause for the exile, Israel’s exile among the nations, what is it?
And we said that ‘Adam the first’ included all souls and included all the worlds, and when he sinned, all those souls fell from him into the Klipot (shells), which are divided into seventy nations, and Israel need to be in exile there, in each and every nation, in order to gather these roses, these holy souls which were scattered amongst those thorns. And as the sages wrote, “why were Israel exiled amongst the nations? In order for gentiles to be added onto them”, and understand this well.
**Haim Vital, Gate of Verses, Shemot**
17. Every exile that the children of Israel enter is intended only to extract holy sparks which are within the nations. As is written in the Midrash regarding the verse, “If you were responsible for your friend”. The children of Israel are responsible, as they have been given the Torah to correct the whole world
**Sfat Emet, Book of Shemot, Jethro**
18. “The Jews had light”. The greatest effect of Israel on the whole world was in the days of Haman, when all the lowly people of the land saw the salvation of our God; that even in exile the Creator will not abandon His people, and due to this the gentiles would adhere to Israel. Likewise, through the diaspora amongst the nations of the world, the nations of the world come to know the faith of Israel and are reformed
**Rav Cook, Secret Writings of Rav Cook, 1-7**
19. Our sages said that "God did not find a vessel to hold the blessing for Israel but peace." Thus, as long as self-love and egoism exist among the nations, Israel, too, will not be able to serve the Creator in purity, as bestowal, as it is written in the explanation of the words, "And you shall be to me a kingdom of priests," in the essay, "The Arvut." And we see it from experience, for the coming to the land and the building of the Temple could not persist and receive the blessings that God has sworn to our fathers.
And this is why they said, "God did not find a vessel to hold the blessing," meaning thus far Israel did not have a vessel to hold the blessing of the fathers. Therefore, the oath that we can inherit the land for all eternity has not yet been fulfilled, because world peace is the sole vessel that enables us to receive the blessing of the fathers, as in the prophecy of Isaiah.
**Baal Hasulam, The Peace**
20. It is upon the Israeli nation to qualify itself and all the people of the world through Torah and Mitzvot, to develop until they take upon themselves that sublime work of the love of others, which is the ladder to the purpose of Creation, which is Dvekut with Him
**Baal Hasulam, The Arvut, Item 20**
21. The Israeli nation was to be a “transition.” This means that to the extent that Israel cleanse themselves by keeping the Torah, so they pass their power on to the rest of the nations. And when the rest of the nations also sentence themselves to a scale of merit, then the Messiah will be revealed. That is because the role of the Messiah, is not only to qualify Israel to the ultimate goal of adhesion with Him, but to teach the ways of God to all the nations, as the verse says, “And all nations will flow onto Him.”
**Baal Hasulam, The Love for the Creator and Love for the Created Being**
22. In such a generation, all the destructors among the Nations of the World raise their heads and wish primarily to destroy and to kill the Children of Israel, as it is written (Yevamot 63), “No calamity comes to the world but for Israel.” This means, as it is written in the above corrections, that they cause poverty, ruin, robbery, killing, and destruction in the whole world.
And through our many faults, we have witnessed to all that is said in the above-mentioned Tikkunim, and moreover, the judgment struck the very best of us, as our sages said (Baba Kama 60), “And it start with the righteous first.” And of all the glory Israel had had in the countries of Poland and Lithuania, etc., there remains but the relics in our holy land. Now it is upon us, relics, to correct that dreadful wrong. Each of us remainders should take upon himself, heart and soul, to henceforth intensify the internality of the Torah, and give it its rightful place, according to its merit over the externality of the Torah.
And then, each and every one of us will be rewarded with intensifying his own internality, meaning the Israel within us, which is the needs of the soul over our own externality, which is the Nations of the World within us, that is, the needs of the body. That force will come to the whole of Israel, until the Nations of the World within us recognize and acknowledge the merit of the great sages of Israel over them, and will listen to them and obey them.
Also, the internality of the Nations of the World, the Righteous of the Nations of the World, will overpower and submit their externality, which are the destructors. And the internality of the world, too, which are Israel, shall rise in all their merit and virtue over the externality of the world, which are the nations. Then, all the nations of the world will recognize and acknowledge Israel’s merit over them.
And they shall follow the words (Isaiah 14, 2), “And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord.” And also (Isaiah 49, 22), “And they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders.” That is what is written in The Zohar (Nasoh, p 124b), “through this composition,” which is The Book of Zohar, “they will be delivered from exile with mercy.”
**Baal Hasulam, Introduction to the Book of Zohar, Item 71**