

1. "And these are the generations of Yitzchak"

Rabbi Chiya leads us to an understanding of the relationship between The Creator and the Torah. We learn how the world is maintained by Torah study, and why it is man's supreme duty to continue this study. Rabbi Yitzchak and Rabbi Yehuda explain the significance of the forms of blessing from Avraham to Yitzchak to Ya'akov, in whom all that has come before is manifested. We learn that true servants of The Creator are not only those from Yisrael, but anyone anywhere who studies the Torah.

The Relevance of this Passage

"The study of Torah" does not refer to a cerebral, academic approach to thousands of words on parchment. Through the eyes of the Kabbalists, the Torah is understood as the medium through which the energy of The Creator is expressed in our physical dimension of existence. The sinewy parchment, the coal black ink, and the primordial letters are all intricate components of a divine communication instrument serving one express purpose: to help willing students uproot all their character flaws, in order to attain similarity of nature and thus, closeness to the Light of The Creator. That said, Avraham, Yitzchak, and Ya'akov signify the Right, Left, and Central Column forces--that is, the desire to share, the desire to receive, and the free will to choose between and balance the two.

Ya'akov also corresponds to the Sfirah of Yesod, the gateway through which all the Light of the supernal realms enters our world. Essentially, the purpose of this passage is to ignite the primordial Light of the Torah. As we meditate upon the words, the emitted Light refines our imperfections. The strength of the patriarchs, and especially The Central Column Force of Ya'akov, enhances our ability to resist and triumph over our reactive, self-indulgent drives. Finally, the Light accumulated through our interaction with the Zohar shines universally, helping to awaken the world to the internal truths of the Torah and all that the Light of The Creator can offer us.

1. "And these are the generations of Yitzchak..." (Beresheet 25:19).

Rabbi Chiya opened the discussion with the verse: "Who can utter the mighty acts of Hashem? Who can declare all His praise?" (Tehilim 106:2). Come and behold: when the Holy One, blessed be He, wished to create the world, He did so according to the Torah. And every act that the Holy One, blessed be He, used to create the world was done according to the Torah. This is the meaning of: "then I was by him, as a nursling: and I was daily his delight" (Mishlei 8:30). Do not pronounce it as "a nursling," (Heb. amon) but rather 'a craftsman' (Heb. oman), BECAUSE IT WAS A TOOL FOR HIS CRAFT.

וְאֵלֶּה תּוֹלְדוֹת יִצְחָק וּגְו'. פֶּתַח ר' חַיָּא וְאָמַר מִי יִמְלֹל גְּבוּרוֹת יי' וְשִׁמְיֵעַ כָּל תְּהִלָּתוֹ, תָּא חַיִּי, בַּעַד קוּדְשָׁא בְּרִיךְ הוּא וְסֻלִּיק בְּרַעוּתָא קִמְיָה לְמַבְרִי עֲלֵמָא, הוּהּ מְסַתְּבַל בְּאוּרֵייתָא, וּבְרָא לֵיהּ, וּבְכָל עוֹבְדָא וְעוֹבְדָא דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא בַּעֲלֵמָא, הוּהּ מְסַתְּבַל בְּאוּרֵייתָא, וּבְרָא לֵיהּ, הָדָא הוּא דְּכַתִּיב, וְאֶהֱיָא אֶצְלוֹ אֱמוּן וְאֶהֱיָא שְׁעִשׂוּעִים יוֹם אֶל תִּקְרִי אֱמוּן, אֶלָּא אֱמוּן

2. When He wanted to create man, the Torah said to him: 'If man is created, he will sin, and you will punish him. Would not Your handwork then be in vain? After all, he will not be able to endure the punishment.' The Holy One, blessed be He, replied: 'I created repentance before I created the world. IF HE WILL SIN, HE WILL BE ABLE TO REPENT AND BE FORGIVEN.' When the Holy One, blessed be He, created the world and created Adam, He said to it: 'World, world, you and your nature are based solely upon the Torah, and for that reason I created man in you, to be occupied with the study of the Torah. And if he does not STUDY THE TORAH, I will return you to chaos. Everything is for man.' This is the meaning of the verse: "I have made the earth, and created man upon it" (Yeshayah 45:12). The Torah proclaims to men to be occupied with and endeavor in the study of the Torah, but no one lends an ear.

2. כִּד בַּעַד לְמַבְרִי אָדָם אִמְרָה תּוֹרָה קִמְיָה, אִי בִר נָשׁ יִתְבָּרִי, וּלְבַתֵּר יַחֲטִי, וְאַנְתָּ תִּידוֹן לֵיהּ, אִמָּאִי יְהוֹן עוֹבְדֵי יָדְךָ לְמַגְנָא, דִּהָא לָא יִיכּוֹל לְמַסְבֵּל דִּינֵךְ, אִמֵּר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, הָא אֲתִקְיִנַת תְּשׁוּבָה, עַד לָא בְּרָאֲתִי עֲלֵמָא, אִמֵּר קוּדְשָׁא בְּרִיךְ הוּא לְעֵלְמָא, בְּשַׁעֲתָע דַּעְבֵּד לֵיהּ, וּבְרָא לְאָדָם אִמֵּר לוֹעֲלֵמָא עֲלֵמָא, אַנְתָּ וְנִימוּסְךָ, לָא קִיּוּמִין אֶלָּא עַל אוּרֵייתָא וּבְגִין כֶּךָ בְּרָאֲתִי לֵיהּ לְאָדָם בֶּךָ, בְּגִין דִּיתַעֲסֵק בָּהּ. וְאִי לָאו, הָא אֲנָא אֶהְדֵּר לָךְ, לְתַהוּ וּבְהוּ וְכֹלָא בְּגִינִיָּה דְּאָדָם קִיּוּמָא, הָה"ד אֲנֹכִי עֲשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ בְּרָאֲתִי. וְאוּרֵייתָא קִיּוּמָא וּמַכְרִזָּא קִמְיָהוּ דְּבִנֵּי נָשָׁא, בְּגִין דִּיתַעֲסֵקוּ וְיִשְׁתַּדְּלוּ בָּהּ וְלִית מֵאן דִּירְכִין אוּדְנִיָּה

3. Come and behold: whoever studies the Torah sustains the world and properly sustains every act in the world. There is no part within man that does not have a counterpart creature in the world. Just as the body of man is composed of levels of parts that act together to form a unified body, so is the world. All the creatures in the world are hierarchical parts that act on and react with each other, so they will actually be as one body. Everything, WHETHER IT BE MAN OR THE WORLD, resembles the Torah, because the Torah is made of different parts and sections that support each other. When they are all correct, they will become as one body. When David looked at this work, he said: "Hashem, how manifold are your works! In wisdom You have made them all: the earth is full of Your creatures" (Tehilim 104:24).

4. The Torah contains supernal, sealed mysteries, that man cannot grasp; it contains all supernal matters--those revealed and those not revealed. BECAUSE OF THEIR DEPTH, THEY ARE REVEALED TO THE SCHOLAR, BUT DISAPPEAR IMMEDIATELY ONLY TO BE REVEALED IN THE NEXT INSTANT AND DISAPPEAR AGAIN. AND SO IT CONTINUES FOR THOSE WHO STUDY THEM. The Torah contains all the matters above IN THE SUPERNAL WORLDS and below. Everything in this world and everything in the world to come is in the Torah, but there is no one to observe and understand them. Thus, it is written, "Who can utter the mighty acts of Hashem? Who can declare all His praise?" (Tehilim 106:2).

5. Come and behold: when Solomon unsuccessfully tried to understand the words and subtleties of the Torah, he said: "I said, 'I will be wise'; but it was far from me" (Kohelet 7:23). David said: "Open my eyes that I may behold wondrous things out of Your Torah" (Tehilim 119:18). Come and behold: it is written of Solomon that he "spoke 3,000 proverbs, and his poems were a 1,005" (I Melachim 5:12). This is because there were 5,000 interpretations of each proverb he told. If this is true of the words of Solomon, who was flesh and blood, how many proverbs, chants, praises, mysteries, and wise thoughts are contained in the words of the Torah, as spoken by the Holy One, blessed be He? Therefore, it is written: "Who can utter the mighty acts of Hashem."

3. תָּא חֲזִי כָּל מֵאן דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא אִיהוּ קִיִּים עֲלֵמָא, וְקִיִּים כָּל עוֹבְדָא וְעוֹבְדָא עַל תְּקוּנָה בְּדָקָא יְאוּת, וְלִית לֵךְ כָּל שְׂוִיפָא וְשְׂוִיפָא דְקִיִּימָא בִּיה בְּבִר נֶשׁ, דְּלֵא הָוִי לְקַבְּלִיה בְּרִיָּה בְּעֲלֵמָא. דְּהָא בְּמָה דְּבִר נֶשׁ אִיהוּ מִתְפַּלֵּג שְׂוִיפִין, וְכִלְהוּ קִיִּימִין דְּרִגִּין עַל דְּרִגִּין מִתְתַּקְנִין אֵלִין עַל אֵלִין וְכִלְהוּ חֵד גּוּפָא, הֵכִי נִמְי עֲלֵמָא, כָּל אֵינּוֹן בְּרִיִּין בְּלָהוּ שְׂוִיפִין שְׂוִיפִין, וְקִיִּימִין אֵלִין עַל אֵלִין, וְכִדְמִתְתַּקְנִין בְּלָהוּ, הָא גּוּפָא מִמֶּשׁ. וְכִלְא בְּגוּנָא דְאוֹרֵייתָא, דְּהָא אוֹרֵייתָא בְּלָא, שְׂוִיפִין וּפְרָקִין, וְקִיִּימִין אֵלִין עַל אֵלִין, וְכִד מִתְתַּקְנִין בְּלָהוּ, אֲתַעְבִּירוּ חֵד גּוּפָא. כִּיּוֹן דְּאִסְתַּכַּל דּוֹד בְּעוֹבְדָא דָּא, פְּתַח וְאָמַר מָה רַבּוּ מַעֲשֵׂיךָ יְיָ בְּלָם בְּחִכְמָה עֲשִׂית מְלָאָה הָאֲרִץ קִנְיֵךְ.

4. בְּאוֹרֵייתָא אֵינּוֹן כָּל רִזִּין עֲלָאִין חֲתִימִין, דְּלֵא יְכַלִּין לְאַתְדַּבְּקָא, בְּאוֹרֵייתָא כָּל אֵינּוֹן מְלִין עֲלָאִין, דְּאֲתַגְלִיִּין וְלֵא אֲתַגְלִיִּין, בְּאוֹרֵייתָא אֵינּוֹן כָּל מְלִין דְּלַעֲיֵלָא וְלַתַּתָּא, כָּל מְלִין דְּעֲלֵמָא דִּין, וְכָל מְלִין דְּעֲלֵמָא דְּאֲתִי בְּאוֹרֵייתָא אֵינּוֹן, וְלִית מֵאן דִּישְׁגַּח וְיִדַּע לֹון, וּבְגִין כֶּךָ בְּתִיב, מִי יִמְלֵל גְּבוּרוֹת יְיָ יִשְׁמִיעַ כָּל תְּהִלָּתוֹ

5. תָּא חֲזִי אֲתָא שְׁלָמָה וּבְעָא לְמִיקָם עַל מְלוּי דְאוֹרֵייתָא, וְעַל דְּקְדוּקִי אוֹרֵייתָא, וְלֵא יְכִיל, אָמַר אֲמַרְתִּי אֲחֻכְמָא וְהִיא רְחוּקָה מִמֶּנִּי. דּוֹד אָמַר, גַּל עֵינֵי וְאֲבִיטָה נִפְלְאוֹת מִתּוֹרָתְךָ. תָּא חֲזִי בְּתִיב בְּשְׁלָמָה וְיִדְבֵּר שְׁלֹשֶׁת אֲלָפִים מִשָּׁל וְהִי שִׁירוּ חֲמִשָּׁה וְאֶלֶף. וְהָא אוֹקְמוּהָ. דְּחִמְשָׁה וְאֶלֶף טַעְמִים, הָווּ בְּכָל מִשָּׁל וּמִשָּׁל דְּהָוָה אָמַר. וְמָה שְׁלָמָה, דְּאִיהוּ בְּשָׂר וְדָם, כֶּךָ הָווּ בְּמִלוּי. מְלִין דְּאוֹרֵייתָא דְקֶאֱמַר קוֹדֶשׁא בְּרִיךְ הוּא, עַל אַחַת בְּמָה וְכִמָּה, דְּבְכָל מְלָה וּמְלָה, אִית בָּהּ בְּמָה מִשְׁלִים, בְּמָה שִׁירִין, בְּמָה תּוֹשְׁבָחוֹן, בְּמָה רִזִּין עֲלָאִין, בְּמָה חֲכֵמָאן, וְעַל דָּא בְּתִיב מִי יִמְלֵל גְּבוּרוֹת יְיָ.

6. Come and behold: it is written, "Now these are the generations of Yishmael" (Beresheet 25:12), and they are twelve princes. Then it is written: "And these are the generations of Yitzchak" (Ibid. 19). Is it possible that because it is written that Yishmael sired twelve princes and Yitzchak sired two, he (Yishmael) is more RIGHTEOUS THAN YITZCHAK? It is therefore written: "Who can utter the mighty (Heb. gvurot) acts of Hashem." This refers to Yitzchak--AS YITZCHAK IS GVURAH OF ZEIR ANPIN--for Yitzchak sired Ya'akov, who alone is more important than all of them, for he fathered the twelve tribes, and sustained the upper and the lower, while Yitzchak supported the higher in supernal holiness and Yishmael only below. Therefore the verse, "Who can utter the mighty acts of Hashem," REFERS TO YITZCHAK, AS EXPLAINED ABOVE. The words, "declare all His praises," refers to Ya'akov, BECAUSE YA'AKOV, REPRESENTING EXISTENCE BOTH ABOVE AND BELOW, CONTAINS ALL HIS PRAISES. When the sun, ZEIR ANPIN, connects with the moon, NUKVA, many stars shine from them. THEY ARE THE TWELVE TRIBES OF YAH, LIKENED TO THE STARS IN YOSEF'S DREAM.

7. "And these are the generations of Yitzchak, Avraham's son." Rabbi Yosi asks: What has changed? It did not say, "Avraham's son" previously. For although it is written, "Elohim blessed his son Yitzchak," (Beresheet 25:11) Avraham is now dead; THAT IS, HE BLESSED AND RAISED THE LEVEL OF YITZCHAK, WHICH IS GVURAH, AFTER THE DEATH OF AVRAHAM. THUS, the image of Avraham was upon Yitzchak and stayed with him--WHICH MEANS THAT THE QUALITY OF AVRAHAM, WHICH IS CHESED, REMAINED WITHIN YITZCHAK--so that whoever saw Yitzchak said: "...this is surely Avraham," and pronounced that Avraham begat Yitzchak--WHO WAS INCLUDED IN AND CLOTHED WITH THE QUALITY OF AVRAHAM, WHICH IS CHESED. THEREFORE, THE SCRIPTURE HERE SPECIFICALLY READS, "AVRAHAM'S SON," AS WELL AS, "AVRAHAM BEGOT YITZCHAK."

8. Rabbi Yitzchak rose one night to study Torah, while Rabbi Yehuda, who was in the city of Caesarea, also rose at the same hour TO STUDY TORAH. Rabbi Yehuda said: I will walk to Rabbi Yitzchak and study Torah together with him. He went with his son, Chizkiyah, who was then a boy. When he approached the door, he heard Rabbi Yitzchak say, "And it came to pass after the death of Avraham, that Elohim blessed his son Yitzchak; and Yitzchak dwelt by Be'er Lachai Ro'i" (Beresheet 25:11). HE THEN ASKS A DIFFICULT QUESTION: In this verse, the beginning does not fit the end and the end does not fit the beginning; IT BEGINS WITH THE DEATH OF AVRAHAM AND ENDS WITH THE BLESSING OF YITZCHAK, AND THERE IS NO CONNECTION BETWEEN THESE EVENTS. HE THEN POSED ANOTHER DIFFICULT QUESTION: Why this change? Why should the Holy One, blessed be He, bless Yitzchak AND NOT AVRAHAM? HE ANSWERS: Since Avraham did not bless Yitzchak, HASHEM BLESSED HIM AFTER HE DIED. THIS IS THE CONNECTION BETWEEN THE BEGINNING AND END OF THE VERSE: "AND IT CAME TO PASS..." HE ASKS: Why did Avraham not bless him? AND HE REPLIED: So that Esav, HIS SON, would not be blessed with him--THAT IS, SO THAT ESAV WOULD NOT DRAW DOWN THE ILLUMINATION OF THE LEFT AS IS HIS UNHOLY WONT. Therefore these blessings passed to the Holy One, blessed be He, AND THE HOLY ONE, BLESSED BE HE, BLESSED YITZCHAK. Of the verse, "and Yitzchak dwelt at Be'er Lachai Ro'i," HE ASKS: What is the meaning of "Lachai Ro'i," AND ANSWERS that he was united with the Shechinah, as the Aramaic translation reads, "the well where the angel of the covenant was seen." THIS IS THE WELL, NAMELY, THE SHECHINAH, UPON WHICH THE ANGEL OF THE COVENANT, YESOD, WAS SEEN. Therefore He blessed him. BY THIS WE MAY UNDERSTAND THE CONNECTION OF THE THREE PARTS OF THIS VERSE: "AND IT CAME TO PASS AFTER THE DEATH OF AVRAHAM," WHO DID NOT BLESS YITZCHAK, "THAT ELOHIM BLESSED HIS SON YITZCHAK." WHY DID HE BLESS HIM? BECAUSE "YITZCHAK DWELT AT BE'ER LACHAI RO'I," FOR HE

6. תא חזי, מה כתיב לעילא, ואלה תולדות ישמעאל, דאינון תריסר נשיאין, לבתר אמר ואלה תולדות יצחק, ס"ד, דכיון דכתיב ביה בישמעאל דאוליד תריסר נשיאין, ויצחק אוליד תרין בנין, דדא אסתלק, ודא לא אסתלק, על דא כתיב מי ימלל גבורות יי', דא יצחק, ויצחק אפיק ליה ליעקב, דהוה איהו בלחודוי, יתיר מכלהו, דאוליד תריסר שבטין, קיומא דלעילא ותתא, אבל יצחק לעילא בקדושה עלאה וישמעאל לתתא, ועל דא כתיב, מי ימלל גבורות יי' ושמיע כל תהלתו, דא יעקב דר אתדבק שמשא בסיהרא, כמה ככביא נהירין מנייהו

7. ואלה תולדות יצחק בן אברהם. אמר רבי יוסי, מאי שנא דער הכא, לא כתיב בן אברהם, והשתא אמר, אלא אף על גב דכתיב ויברך אלהים את יצחק בנו השתא דמית אברהם, דיוקניה הוה ביה, ואשתאר ביה ביצחק, דכל מאן דחמי ליצחק, הוה אמר דא אברהם ודאי, והוה סהיד ואמר אברהם הוליד את יצחק

8. ר' יצחק קם ליליא חר למלעי באורייתא, ור' יהודה קם בקסרוי, בההיא שעתא. אמר ר' יהודה, איקום ואיזיל לגבי רבי יצחק, ואלעי באורייתא ונתחבר כחדא אזל עמיה חזקיה בריה, דהוה רביא, דר קריב אבבא, שמע ליה לרבי יצחק, דהוה אמר, ויהי אחרי מות אברהם ויברך אלקים את יצחק בנו וישב יצחק עם באר לחי רואי, האי קרא, לאו רישיה סיפיה ולא סיפיה רישיה, מאי שנא דקודשא בריך הוא אצטריך לברכא ליה ליצחק, בגין דאברהם לא ברכיה. מאי טעמא, משום דלא יתברך עשו, וע"ד סליקו אינון ברכאן לקודשא בריך הוא, ואוקמוה. וישב יצחק עם באר לחי רואי, מאי לחי רואי, אלא דאתחבר בה בשכינתא, בירא דמלאך קיימא אתחזי עלה, כתרגומו ובגין כך ברכיה

JOINED THE SHECHINAH.

9. In the meantime, Rabbi Yehuda knocked on the door, entered, and joined him. Rabbi Yitzchak said: Now the Shechinah is with us. Rabbi Yehuda said that this explanation concerning "Be'er Lachai Ro'i" is good, but there is more to be understood from the words. ONE SHOULD UNDERSTAND YOUR INTERPRETATION FROM THE WORDS THEMSELVES. He began with the verse: "a fountain of gardens, a well of living waters, and streams from Lebanon" (Shir Hashirim 4:15). This verse was already explained: "a fountain of gardens" is Avraham; "a well of living waters" is Yitzchak; and "streams from the Lebanon" is Ya'akov. HE EXPLAINED THAT "a well of living waters" is Yitzchak, as it is written: "and Yitzchak dwelt at Be'er Lachai Ro'i" (lit. 'a well of living and seeing'). What is 'a well'? It is the Shechinah, while 'living' is he who is the Life of the Worlds, namely, the Righteous--YESOD who is the Life of the Worlds--and they are not to be separated. He lives in both worlds--he lives above, in the higher world, NAMELY BINAH, and he lives in the lower world, WHICH IS MALCHUT. The lower world lives and shines from his strength.

10. Come and behold: the moon, NUKVA, shines only when she sees the sun, ZEIR ANPIN. When she sees him, she shines. Therefore this is called 'Be'er Lachai Ro'i,' for assuredly then she shines and stands filled with living water, "Lachai Ro'i," 'living and seeing', so as to be filled and illuminated by that which lives, YESOD OF ZEIR ANPIN, AS MENTIONED.

11. Come and behold: it is written, "And Brayahu the son of Yehoyada, the son of a valiant (lit. 'living') man" (II Shmuel 23:20). This means that he was righteous and illuminated his generation as the living one above, YESOD OF ZEIR ANPIN, illuminates the world, NUKVA. Thus, the well, WHICH IS NUKVA, constantly looks to the living one, WHO IS YESOD, in order to be illuminated. "And Yitzchak dwelt by Be'er Lachai Ro'i." It is written, "When he took Rivkah," FOR THE WELL IS THE SECRET OF RIVKAH, NAMELY THE NUKVA OF ZEIR ANPIN, and as he united with her, IT REPRESENTED the joining of darkness and night, as it is written: "his left hand is under my head" (Shir Hashirim 2:6) Come and behold: Yitzchak was in Kiryat Arba after Avraham died. HE ASKS: What about the verse that reads, "And Yitzchak dwelt by Be'er Lachai Ro'i?" THE RESPONSE IS THAT THIS DOES NOT NECESSARILY INDICATE HIS ABODE, BUT RATHER THE NAME OF THE NUKVA with which he joined and was united in that well, to stir up love, as we said.

12. Rabbi Yitzchak began the discussion with the verse: "The sun also rises and the sun goes down and hastens to its place where it rises again" (Kohelet 1:5). "The sun also rises," refers to the sun, ZEIR ANPIN, which shines on the moon, THE NUKVA. For when the sun is seen by her, she shines, AND THE SUN illuminates and shines from the supreme place that is above it, WHICH IS BINAH, from where IT RECEIVES HIS ILLUMINATION, AND it always rises. "And the sun goes down," means that when it comes to mate with the moon, NUKVA, it "goes towards the south," (Ibid. 6) which is the Right COLUMN OF ZEIR ANPIN, and there reposes its strength. THIS MEANS THAT ITS MAIN ILLUMINATION IS IN THE RIGHT, WHICH IS CHASSADIM, because its strength is in the right. As a result, all the strength of a man's body is in the right side, from which stems the strength of the body. Later IT READS, "and veers to the north," and shines upon this side, NAMELY, THE SOUTH, and shines upon that side, NAMELY, THE NORTH. "Round and round goes the wind" (Ibid.). HE ASKS: Why is it first written, "sun," and now IT IS CALLED "wind." HE RESPONDED THAT all is one secret, BECAUSE ZEIR ANPIN IS THE INNER MEANING OF THE LIGHT OF THE WIND,

9. אֲדַהֲכִי, בְּטֶשֶׁת ר' יְהוּדָה אֲבָבָא, וְעָאֵל, וְאַתְחַבְרוּ
אֲמַר ר' יִצְחָק, הִשְׁתָּא זְוּגָא דְשִׁכְיִנְתָּא בְּהָדָן. אֲמַר
רַבִּי יְהוּדָה, הָאִי בָּאֵר לַחֵי רוֹאֵי דְקֶאֱמַרְתָּ שְׁפִיר,
אֲבָל בְּמַלְהָ אֲשִׁתְּמַע. פִּתַּח וְאֲמַר מַעֲיָן גְּנִים בָּאֵר
מִיָּם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן, הָאִי קֶרָא אֲתָמַר אֲבָל
הָאִי אֻקְמוּהָ, מַעֲיָן גְּנִים דְּאֲאֲבְרָהָם בָּאֵר מִיָּם חַיִּים
דָּא יִצְחָק, וְנוֹזְלִים מִן לְבָנוֹן דָּא יַעֲקֹב. בָּאֵר מִיָּם
חַיִּים דָּא יִצְחָק, הֵינֵנו דְּכֹתִיב וַיֵּשֶׁב יִצְחָק עִם בָּאֵר
לַחֵי רֹאֵי. וּמֵאִי בָּאֵר, דָּא שְׁכִינְתָּא, לַחֵי דָּא חֵי
הָעוֹלָמִים, צְדִיק חֵי הָעוֹלָמִים וְלִית לְאַפְרָשָׁא לֹון, חֵי
הוּא בְּתָרֵי עֲלָמִין, חֵי לְעִילָא, דְּאִיהוּ עֲלָמָא עֲלָאָה,
חֵי לְגַבֵּי עֲלָמָא תַתָּאָה, וְעֲלָמָא תַתָּאָה בְּגִינְיָה
קְיִימָא וְנִהְרָא

10. תָּא חֲזִי, סִיְהֵרָא לָא אֲתַנְהִירַת, אֶלָּא כִּד חֲזִיָּא
לִיה לְשִׁמְשָׁא, וְכִיּוֹן דְּחֲזִיָּא לִיה, אֲתַנְהִיר. וְעַד הָאִי
בָּאֵר לַחֵי רוֹאֵי וְדָאִי, וְכִדִּין אֲתַנְהֵרָא, וְקִיּוּמָא בְּמִיּוֹן
חֲזִיין, לַחֵי רֹאֵי, בְּגִין לְאַתְמַלִּיא וְלְאַתְנַהֵרָא מֵהָאִי חֵי

11. תָּא חֲזִי, כְּתִיב וּבִנְיָהּ בֶן יְהוֹיָדָע בֶּן אִישׁ חֵי
דִּהוּ צְדִיק, וְנִהִיר לְדָרְיָה, בְּמָה דְּחֵי דְלְעִילָא, נִהִיר
לְעֲלָמָא, וּבְכָל זְמָנָא, הָאִי בָּאֵר, לַחֵי אֲסִתְכַּל וְחַמִּי,
בְּגִין לְאַתְנַהֵרָא, כְּדֶקְאֲמַרְן. וַיֵּשֶׁב יִצְחָק עִם בָּאֵר לַחֵי
רֹאֵי. הֵינֵנו דְּכֹתִיב בְּקַחְתּוּ אֶת רִבְקָה, וְיִתִּיב בְּהָרָה,
וְאַתְאֲחִיד עִמָּה, חֶשֶׁךְ בְּלִילָה, דְּכֹתִיב שְׁמָאֵלוּ תַחַת
לְרֹאשִׁי. וְתָא חֲזִי, יִצְחָק בְּקִרְיַת אֲרָבַע הוּא בְּתַר
דְּמִית אֲבְרָהָם, מֵהוּ וַיֵּשֶׁב יִצְחָק עִם בָּאֵר לַחֵי רוֹאֵי,
דְּאֲזִדְּוּג בֵּיה, וְאַחִיד בֵּיה בְּהוּא בִּירָא, לְאַתְעָרָא
רְחִימוּתָא כְּדֶקְאֲמַרְן

AND IS CALLED 'SUN'. And all this happens--"ROUND AND ROUND GOES THE WIND"--so that the moon will illuminate by its light and the two will join.

13. Come and behold: when Avraham came into the world, he embraced the moon and brought her near. When Yitzchak came, he took her and held her and drew her lovingly, as it is written: "his left hand is under my head" (Shir Hashirim 2:6). When Ya'akov came, he united the sun, ZEIR ANPIN, with the moon, THE NUKVA, and THE NUKVA shone. So Ya'akov became whole in every aspect, and the moon shone, and was perfected by the twelve tribes.

14. Rabbi Yehuda opened the discussion with the verse: "Behold, bless Hashem, all you servants of Hashem..." (Tehilim 134:1). This verse was explained, yet come and behold: it is written, "Behold, bless Hashem." Who are those worthy of blessing the Holy One, blessed be He? THE SCRIPTURE SAYS, "all you servants of Hashem." Although anyone from Yisrael is worthy of blessing the Holy One, blessed be He, NEVERTHELESS, who gives the blessings for the sake of the supernal and lower beings? THE SCRIPTURE SAYS, "all you servants of Hashem," yet not everyone. Whose blessing is considered a blessing? THE SCRIPTURE SAYS, THOSE "who stand by night in the house of Hashem" (Ibid.); those who wake up at midnight to study Torah. These are those "who stand by night in the house of Hashem." ACCORDING TO THE SCRIPTURE, THEY MUST BE BOTH THE SERVANTS OF HASHEM AND ALSO RISE AT MIDNIGHT. For then the Holy One, blessed be He, comes to delight with the righteous in the Garden of Eden. And we are here awakened by the words of the Torah. Let us discuss Yitzchak, for we are on his level.

12. פתח רבי יצחק ואמר, וזרח השמש ובא השמש ואל מקומו שואף זורח הוא שם. וזרח השמש, דא שמשא, דנהיר לסיהרא, דכר אתחזי בהדה, כדן נהרא, ואתנהיר וזרח, מאתר עלאה, דקיימא עליה, מתמן זרח תדיר. ובא השמש, לאזדווגא בהדה דסיהרא. הולך אל דרום, דאיהו ימינא, ושוי תוקפיה ביה, ובגין דתוקפיה ביה, כל חילא דגופא בימינא הוא, וביה תליא. ולבתר סובב אל צפון, נהיר לסטרא דא, ונהיר לסטרא דא. סובב סובב הולך הרוח, בקדמיתא כתיב שמש, והשתא רוח. אלא כלא חר, ורזא חדא, וכל דא, בגין דסיהרא אתנהרא מניה, ויתחברון תרווייהו

13. תא חזי, כד אתא אברהם לעלמא חביק לה לסיהרא וקריב לה, כיון דאתא יצחק אחיד בה, ואתקוף בה כדקא יאות, ומשיך לה ברחימו, כמה דאתמר, דכתיב שמאלו תחת לראש. כיון דאתא יעקב, כדן אתחבר שמשא בסיהרא, ואתנהיר, ואשתבח יעקב שלים בכל סטריין, וסיהרא אתנהיר, ואתתקנת בתריסר שבטין

14. פתח רבי יהודה ואמר הנה ברכו את יי' כל עבדי יי', וגו'. האי קרא אוקמוה, אבל תא חזי, הנה ברכו את יי', ומאן אינון, דיתחזון לברכא ליה לקודשא בריך הוא, כל עבדי יי', בגין דכל בר נש בעלמא מישראל, אף על גב דכלא יתחזון לברכא ליה לקודשא בריך הוא, ברכתא דבגינייהו יתברכון עלאין ותתאין מאן היא, ההיא דברכין ליה עבדי יי', ולא בלהו. ומאן אינון דברכתהון ברכתא, העומדים בבית יי' בלילות, אליון אינון דקיימו בפלגות ליליא, ואתערי למקרי באורייתא, אליון קיימי בבית יי' בלילות, דהא כדן קודשא בריך הוא אתי לאשתעשאא עם צדיקא בגנתא דערן. ואנון קיימי הכא לאתערא במלי דאורייתא, נימא במלי דיצחק, דאנון ביה.

2. "And Yitzchak was forty years old"

We learn that Rivkah, because she was "like the lily among thorns", countervails the harsh judgments of Avraham and Yitzchak. Next, Rabbi Yitzchak teaches the inner meaning of the marriage of Yitzchak to Rivkah: how she represents his opposite, and how their union provides the balance that sweetens the world.

The Relevance of this Passage

"Thorns" signify the severe judgments that appear in our world. The "lily" represents the tenderness and beauty of life. Yitzchak [thorns] and Rivkah [the lily] are the vessels through which these spiritual forces are established. The key to any fulfilling relationship lies in a delicate balance between both qualities. A husband and wife bring their own particular attributes to a marriage. By harnessing the forces of Yitzchak and Rivkah, we create greater balance in all our human interactions, and particularly in our marital ties.

15. THE SCRIPTURE READS: "and Yitzchak was forty years old when he took Rivkah for a wife" (Beresheet 25:20). Why is Yitzchak's age given here? Why does it say he was forty years old when he married Rivkah? HE BEGAN HIS ANSWER BY SAYING THAT Yitzchak was included within north and south, which are fire and water, and was then forty years old when he took Rivkah. Further, the text, "As the appearance of the bow," (Yechezkel 1:28) means THAT RIVKAH HAD "THE APPEARANCE OF THE RAINBOW," WHICH IS green, white, and red, WHICH ARE CHESED, GVURAH AND TIFERET OF NUKVA. She (the Nukva) was three years old when he seized it, when he took Rivkah, THAT IS, MARRIED HER. And he sired a son when he was sixty, WHICH WAS AFTER ATTAINING THE SIX SFIROT--CHESED TO YESOD--so that he would properly sire Ya'akov who, as the issue of a man of sixty years, held on to all THE SIX SFIROT and became a whole man.

16. Why are we told: "The daughter of Betu'el the Arammian of Paddan-aram, the sister to Lavan the Arammian?" Why should we care to know all this--it had already been written, "And Betu'el sired Rivkah," (Beresheet 22:23) and now she is described as "of Paddan-aram, the sister to Lavan the Arammian." HE ANSWERS THAT IT IS to teach us that ALTHOUGH she was born among the misled, she did not follow their ways. Therefore it is written that she was the daughter of Betu'el, of Paddan-aram, and the sister of Lavan, who were all wicked and evil doers; but she did good deeds and did not behave as they did.

17. Now we should study this further. If Rivkah was twenty years old, or at least thirteen, it would be considered praiseworthy that she did not do as they did. But since she was only three years old, how can she be praised for her actions? Rabbi Yehuda replied that although she was only three years old, she can be judged by how she behaved toward the servant. THIS MUST MEAN THAT SHE HAD THE WISDOM OF A TWENTY YEAR OLD, AND THEREFORE SHE MAY BE PRAISED FOR NOT LEARNING FROM WHAT THEY DID.

18. Rabbi Yitzchak said: Though she acted WISELY TOWARD THE SERVANT, I do not yet know if her behavior was right or not. Come and behold: it is written, "Like the lily among thorns, so is my love among the daughters" (Shir Hashirim 2:2). The lily is the congregation of Yisrael, NAMELY, THE NUKVA OF ZEIR ANPIN, which is among the legions as a lily among the thorns. The hidden meaning is that Yitzchak came from the side of Avraham, supernal Chesed, who is kind to all creatures. And although he represented Severe Judgment, HE NEVERTHELESS DRAWS CHESED FROM AVRAHAM. Rivkah also came from the side of Harsh Judgment OF BETU'EL AND LAVAN. Although she was herself of Weak Judgment, IN THE SECRET OF THE REDNESS OF THE LILY, and a thread of Chesed was attached to her, IN THE SECRET OF THE WHITENESS OF THE LILY, nevertheless she came from Severe Judgment. Thus, because Yitzchak was severe in his judgment and Rivkah was softer in her Judgment, she was as a lily among the thorns. AND IF THE NUKVA were not of Weak Judgment, the world would not have been able to bear the Harsh Judgment of Yitzchak. In this manner, the Holy One, blessed be He, joins couples in the world--the severe with the weak. THUS YITZCHAK WAS OF SEVERE JUDGMENT AND RIVKAH OF SOFT JUDGMENT, so as to balance everything. THEY WOULD BE ABLE TO RECEIVE THE ILLUMINATION OF CHOCHMAH, and the world would be sweetened.

15. פֶּתַח רַבִּי יִצְחָק וַאֲמַר. וַיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה בִּקְחָתוֹ אֶת רִבְקָה וְגו', בֶּן אַרְבָּעִים שָׁנָה, אֲמַאי אֵתָא לְמַמְנֵי הָכָא, דִּהּוּה בֶּן אַרְבָּעִים שָׁנָה, כִּד נָסִיב לָהּ לְרִבְקָה, אֱלָא וַדְאִי, הָא אֶתְכַלִּיל יִצְחָק בְּצַפּוֹן וְדִרוֹם, בְּאֶשָׁא וּמִיָּא, וּכְדִין, הוּה יִצְחָק בֶּן אַרְבָּעִים שָׁנָה בִּקְחָתוֹ אֶת רִבְקָה. כְּמִרְאָה הִקְשַׁת, יְרוֹק חוּר סוּמָק. בֵּת שְׁלֹשׁ שָׁנִים אַחִיד בָּהּ כִּד אַחִיד בָּהּ בְּרִבְקָה, וְכִד אוֹלִיד, אוֹלִיד בֶּן שְׁשִׁים, לְאוֹלָדָא כְּדָקָא יָאוֹת, בְּגִין דִּיפּוֹק יַעֲקֹב יַעֲקֹב שְׁלָם, מִבֶּן שְׁשִׁים שָׁנָה כְּדָקָא יָאוֹת, וְכִלְהוּ אַחִיד לָהּ יַעֲקֹב לְבִתָּר, וְאֶתְעִבִיד גְּבֵר שְׁלִים

16. בֵּת בְּתוּאֵל הָאֲרָמִי מִפְּדַן אֲרָם אַחוֹת לָבָן הָאֲרָמִי, מֵאִי אֶכְפֹּת לָן כּוּלֵי הָאִי, דִּהָא כְּבֵר אֶתְמַר וּבְתוּאֵל יָלַד אֶת רִבְקָה וְגו', וְהִשְׁתָּא אָמַר בֵּת בְּתוּאֵל הָאֲרָמִי, וּלְבִתָּר מִפְּדַן אֲרָם, וּלְבִתָּר אַחוֹת לָבָן הָאֲרָמִי, אֱלָא אוֹקְמוּהָ, דִּהּוּת בֵּין רְשָׁעִים וְאִיהִי לֹא עֲבַדַת כְּעוֹבְדֵייהוּ, דִּהּוּת בֵּת בְּתוּאֵל וּמִפְּדַן אֲרָם, וְאַחוֹת לָבָן, וְכִלְהוּ חֵיבִין לְאַבְרָאָשָׁא, וְהִיא סֻלְקָא עוֹבְדִין דְּכֶשֶׁרֶן, וְלֹא עֲבַדַת כְּעוֹבְדֵייהוּ

17. הִשְׁתָּא אֵית לְאַסְתִּכְלָא, אִי רִבְקָה הוּת בֵּת עֲשְׂרִין שָׁנִין, אוּ יִתִּיר, אוּ בֵּת שְׁלֹשׁ עֶשְׂרִה, כְּדִין הוּא שְׁבַחָא דִּילָהּ, דִּלֹא עֲבַדַת כְּעוֹבְדֵייהוּ, אֲבָל עַד כְּעַן בֵּת שְׁלֹשׁ שָׁנִים הוּת, מֵאִי שְׁבַחָא דִּילָהּ אָמַר רַבִּי יְהוּדָה בֵּת שְׁלֹשׁ שָׁנִים הוּת, וְעִבִידַת לְעִבְדָא כָּל הֵהוּא עוֹבְדָא

18. אָמַר רַבִּי יִצְחָק, אֵף עַל גַּב דְּכוּלֵי הָאִי עֲבַדְתָּ, לֹא יִדְעָנָא עוֹבְדָהָא אִי אִינוּן בְּשָׂרָאן, אוּ לָאוּ. אֲלֵא, תָּא חַיִּי, כְּתִיב בְּשׁוֹשְׁנָה בֵּין הַחוּחִים בֵּין רַעֲיָתִי בֵּין הַבָּנוֹת. בְּשׁוֹשְׁנָה: דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי בֵּין אוּכְלוּסָהָא, בּוֹרְדָא בֵּין כּוּבִין וְרָזָא דְמַלְהָ, יִצְחָק אֲתִי מִסְטָרָא דְאַבְרָהָם דְּאִיהוּ חֶסֶד עֲלָאָה, וְעֵבִיד חֶסֶד עִם כָּל בְּרִיּוּן, וְאֵף עַל גַּב דְּאִיהוּ דִּינָא קִשְׂיָא. וְרִבְקָה אֲתַת מִסְטָרָא דְדִינָא קִשְׂיָא, וְאַסְתַּלְקַת מִבִּינְיָהּ, וְאַתְחַבְרַת בִּיצְחָק, דְּהָא רִבְקָה מִסְטָרָא דְדִינָא קִשְׂיָא אֲתִיָּא, וְאֵף עַל גַּב דְּאִיהִי מִסְטָרָא דְדִינָא רַפִּיָּא הוּא, וְחוּטָא דְחֶסֶד תָּלִי בָּהּ, וְיִצְחָק דִּינָא קִשְׂיָא, וְאִיהִי רַפִּיָּא, בְּשׁוֹשְׁנָה בֵּין הַחוּחִים הוּא. וְאִי לָאו דְּאִיהִי רַפִּיָּא, לֹא יָכִיל עֲלָמָא לְמַסְבֵּל דִּינָא קִשְׂיָא דִּיצְחָק. כְּגֻוּנָא דָּא, קוּדְשָׁא בְּרִיךְ הוּא מְזוּזָא זְוּגִין בְּעֲלָמָא, חַד תְּקִיף וְחַד רַפִּיָּא, בְּגִין לְאַתְתַּקְנָא כָּלָא, וְיִתְבַּסֵּם עֲלָמָא

3. "And Yitzchak entreated..."

We are instructed in the prayer and spiritual actions practiced by Yitzchak in order for the child Ya'akov to be born. We see also how The Creator responded to Yitzchak's entreaties. This discussion enlightens us about the structure of prayer, and of how the prayers of the righteous allow the prayers of less good men to be heard. Next, the puzzling fact that Yitzchak loved Esav more than Ya'akov is explained in terms of its spiritual significance: the son of Avraham represents Left Column Energy, which expresses judgment. Esav, we're told, denotes this same negative force, which is an indication that Yitzchak has not yet learned to modify and balance the severity of his own judgment.

The Relevance of this Passage

This powerful passage influences many areas of life, including the miracle of childbirth.

Though our own prayers might not have wings to ascend to the highest worlds, we can still contact the Upper Realms through the updraft created by the prayers of the righteous. Finally, the text points out that our tendency is to welcome and embrace people into our lives whose nature is similar to our own. In contrast, we're quick to pass judgment and distance ourselves from those who differ from us. This negative predisposition is weakened and abated so that we can live according to the principle, "Love thy neighbor as thyself."

19. Rabbi Yehuda continued with the verse: "And Yitzchak entreated Hashem for his wife" (Beresheet 25:21). HE ASKS: What is the meaning of "entreated?" AND HE REPLIED that he offered a sacrifice and prayed for her. What offering did he sacrifice? A burnt offering. IT IS UNDERSTOOD THAT "ENTREATED" INDICATES THAT HE SACRIFICED by studying the verses "and Hashem was entreated of him" (Ibid.), and "So Hashem was entreated for the land" (II Shmuel 24:25). There it means that a sacrifice has been offered, SO here too it means, a sacrifice has been offered.

It is written: "And Yitzchak entreated," "and Hashem was entreated." IF "ENTREATED" INDICATE A SACRIFICE, WHAT IS THE MEANING OF, "AND HASHEM WAS ENTREATED"? HE REPLIED THAT THIS TOO REFERS TO AN OFFERING, a celestial fire that came to meet the lower fire. FOR TWO FIRES ARE NEEDED TO CONSUME THE OFFERING, THE FIRE OF A HOLY MAN AND THE FIRE OF A LAYMAN. THEREFORE "YITZCHAK ENTREATED," WHICH REFERS TO THE LOWER FIRE, AND "HASHEM WAS ENTREATED," WHICH CORRESPONDS TO THE UPPER FIRE.

19. פִּתַּח רַבִּי יְהוּדָה אֲבִתְרִיָּה וְאָמַר, וַיַּעֲתֵר יִצְחָק לַיִּי לְנֹכַח אִשְׁתּוֹ. מֵהוּ וַיַּעֲתֵר, דְּקָרִיב לִיָּה קִרְבָּנָא, וְצִלִּי עָלֶיהָ. וְמָה קִרְבָּנָא קָרִיב. עוֹלָה קָרִיב, דְּכְתִיב וַיַּעֲתֵר לוֹ יי', כְּתִיב הָתָם וַיַּעֲתֵר אֱלֹהִים לְאַרְצָא וְגו', מָה לְהֵלֶן קִרְבָּן, אֵף כָּאן קִרְבָּן. כְּתִיב וַיַּעֲתֵר יִצְחָק, וְכְתִיב וַיַּעֲתֵר לוֹ, דְּנִמְק אִשָּׁא מְלַעִילָא, לְקַבְּלָא אִשָּׁא דְלִתְתָּא

20. Another explanation for, "And Yitzchak entreated," is that by his prayer he hollowed out a passage that reached above to Mazal that bestows children. It is upon that place--IN MAZAL, WHICH IS THE DIKNA OF ARICH ANPIN--that giving birth to children depends, as it is written, "and she prayed to (lit. 'above') Hashem," (I Shmuel 1:10) WHICH IS ZEIR ANPIN. "...ABOVE HASHEM..." REFERS TO DIKNA OF ARICH ANPIN, WHICH ENCIRCLES ZEIR ANPIN, CALLED 'MAZAL'. Then, "Hashem was entreated of him." Do not pronounce it "entreated," (Heb. vaye'ater) but "hollowed out" (Heb. vayechater). For the Holy One, blessed be He, cleared the way and accepted the prayer. Then, "Rivkah his wife conceived."

21. Come and behold: Yitzchak was with his wife for twenty years, but she did not give birth until he had said his prayer. This is because the Holy One, blessed be He, desires the prayer of the righteous, when they ask Him in prayer for their needs. Why? Because the anointing oil will be increased by the prayer of the righteous for all those in need of it. FOR THE RIGHTEOUS IN THEIR PRAYER OPEN THE SUPERNAL CHANNEL, AND THEN EVEN THE PRAYERS OF THE UNWORTHY ARE ANSWERED.

22. Come and behold: Avraham did not pray before the Holy One, blessed be He, so that He would give him sons, even though Sarah was barren. And although it may be said that he prayed, saying, "Behold, to me You gave no seed," (Beresheet 15:3) it is not a prayer, but simply a statement to his Master. But Yitzchak prayed for his wife because he knew that his wife, and not he, was sterile. And although Yitzchak knew by the inner meaning of wisdom that Ya'akov was bound to come from him and produce the twelve tribes, he did not know whether this would be from this wife or from another. Therefore the scripture reads, "for his wife" (Beresheet 25:21), and not specifically "for Rivkah."

23. Rabbi Yehuda's son asks: Why then did not Yitzchak love Ya'akov as he loved Esav, if he knew that he would sire the twelve tribes? He replied: Well said. HE LOVED ESAV BETTER BECAUSE everyone loves and is attracted to his own kind.

24. Come and behold: Esav was born all red, as it is written, "And the first came out red all over" (Beresheet 25:25). Thus, he is the same as Yitzchak, who is of Harsh Judgment above, IN HOLINESS, and Esav, who issued from him, is the Harsh Judgment below. ESAV'S HEAD WAS IN THE HOLY SYSTEM, BUT HIS BODY WAS NOT. THEREFORE, he resembled Yitzchak. And because each is drawn to his own kind, Yitzchak loved Esav more than Ya'akov, as it is written, "And Yitzchak loved Esav, he relished his venison" (Ibid. 28), WHICH MEANS THAT HIS HEAD IS IN THE HOLY SYSTEM. Here it is written, "For he relished his venison," which is similar to, "wherefore it is said, 'like Nimrod the mighty hunter before Hashem'" (Beresheet 10:9). IN BOTH PLACES, HUNTING REFERS TO HARSH JUDGMENT, AND THE SCRIPTURES TELL US THAT HE LOVED HIM BECAUSE THEY WERE BOTH OF SEVERE JUDGMENT.

20. דָּבַר אַחֲרוֹנֵי עֵתִי יִצְחָק, הִצְלִי צְלוֹתָהּ, וְחָתַר חֲתִירָה לְעִילָא, לְגַבִּי מִזְלָא עַל בְּנִין, דְּהָא בְּהֵוָה אֲתֵר תְּלִיין בְּנִין, דְּכְתִיב וְתַתְּפִלַּל עַל ה', וּבְדִין וַיַּעֲתֵר לוֹ יי', אֶל תִּקְרִי וַיַּעֲתֵר לוֹ, אֶלָּא וַיַּחֲתֵר לוֹ, חֲתִירָה חָתַר לִיה קוֹדֶשָׁא בְּרִיךְ הוּא, וְקָבִיל לִיה, וּבְדִין וְתֵהֵר רִבְקָה אִשְׁתּוּ

21. תָּא חַזִּי, עֲשְׂרִין שָׁנִין, אִשְׁתְּהִי יִצְחָק עִם אֲתִתְהִי, וְלֹא אוֹלִידָת, עַד הִצְלִי צְלוֹתָהּ בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֲתֵרֵי בְּצְלוֹתְהוֹן דְּצְדִיקָא, בְּשַׁעֲתָא דְּבִעָאן קָמִיה צְלוֹתְהוֹן, עַל מַה דְּאֶצְטְרִיכוּ, מֵאֵי טַעְמָא, בְּגִין דִּיתְרַבִּי וַיְתוּסֹף רַבּוֹת קוֹדֶשָׁא, לְכָל מֵאֵן דְּאֶצְטְרִיךְ בְּצְלוֹתְהוֹן דְּצְדִיקָא

22. תָּא חַזִּי, אֲבִרְהָם לֹא צִלִּי קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא, דִּיתֵן לִיה בְּנִין, אִף עַל גַּב דְּשָׂרָה עֲקָרָה הָיָה. וְאֵי תִימָא, הָא כְּתִיב, הֵן לִי לֹא נָתַת זֶרַע, הֵוָה לֹא בְּגִין צְלוֹתָא הוּה אֶלָּא כְּמֵאֵן דְּמִשְׁתַּעִי קָמִי מְרִיָּה. אֲבָל יִצְחָק, צִלִּי עַל אֲתִתְהִי, בְּגִין דְּהָא אִיהוּ הוּה יָדַע, דְּלֹא אִיהוּ עָקֵר, אֶלָּא אֲתִתְהִי, דִּיִּצְחָק הוּה יָדַע בְּרָזָא דְּחֻכְמָתָא, דִּיעֲקֵב זִמִּין לְמִיפֵק מִנִּיה, בְּתֵרִיסָר שְׁבָטִין, אֲבָל לֹא יָדַע, אִי בְּהָאֵי אֲתֵתָא, אִי בְּאַחֲרָא, וְעַל דָּא לִנְכַח אִשְׁתּוּ, וְלֹא לִנְכַח רִבְקָה

23. אָמַר הֵוָה רַבִּינָא, בְּרִיָּה דְּרַבִּי יְהוּדָה, אִי הָכִי אֲמַאי לֹא רַחִים לִיה יִצְחָק לִיעֲקֵב, כֹּל כֵּךְ כְּמוֹ לַעֲשׂוֹ, הוּאִיל וְהוּה יָדַע דְּזִמִּין אִיהוּ לְקִינִימָא מִנִּיה תֵּרִיסָר שְׁבָטִין. אָמַר לוֹ שְׁפִיר קְאֻמְרָת, אֶלָּא כֹל זִינָא רַחִים לִיה לְזִינִיָּה, וְאֲתַמְשִׁיךְ וְאִזִּיל זִינָא בְּתֵר זִינִיָּה

24. תָּא חַזִּי, עֲשׂוֹ נִפֵּק סוּמָק, כְּמַה דְּכְתִיב וַיֵּצֵא הָרִאשׁוֹן אֶדְמוּנִי כָּלוּ וְגו', וְאִיהוּ זִינָא דִּיִּצְחָק, דְּאִיהוּ דִּינָא קִשְׁיָא דְּלְעִילָא, וְנִפֵּק מִנִּיה עֲשׂוֹ, דִּינָא קִשְׁיָא לְתַתָּא, דְּרִמְיָא לְזִינִיָּה, וְכֹל זִינָא אִזִּיל לְזִינִיָּה, וְעַל דָּא רַחִים לִיה לַעֲשׂוֹ וְתִיר מִיַּעֲקֵב, כְּמַה דְּכְתִיב וַיֵּאָהֵב יִצְחָק אֶת עֲשׂוֹ כִּי צִיד בְּפִיּו. כְּתִיב הֲכָא כִּי צִיד בְּפִיּו, וְכְתִיב הָתָם עַל כֵּן יֹאמַר כְּנַמְרָד גְּבוּר צִיד לְפָנֵי יי'.

4. "And the children struggled together within her" (A)

Here we explore the relationship of Ya'akov to Esav. We are shown Esau's identification with the serpent, and the necessity of Ya'akov to deal with this evil in order transform Holy Yisrael into the chosen part and portion of The Creator. Ya'akov's battles with Esav are a metaphor denoting the

establishment of a spiritual system that expresses the paradigm of good versus evil in human existence. We see more clearly how the naming of Ya'akov signifies his special role, and his difference from Avraham and Yitzchak. The importance of the struggle of Ya'akov with Esav for the future is also explained, along with the methods used in this ongoing battle with evil.

The Relevance of this Passage

Ya'akov and Esav were born together in the womb of Rivkah. On a macrocosmic level, Ya'akov represents the forces of good, Esav, the forces of evil, and the womb of Rivkah symbolizes our physical world. On the micro-level, this dynamic represents the positive and negative aspects of our own nature. This portion of Zohar gives us power over our dark side, so that we can overcome our internal demons.

25. Rabbi Yitzchak said: It is written, "And the children struggled together within her; and she said, 'if it be so, why am I thus?' And she went to inquire of Hashem" (Beresheet 25:22). Where did she go? To the academy of Shem and Ever. "...the children struggled together within her," because the wicked Esav was warring against Ya'akov there. The term 'struggle' (Heb. vayitrotzatzu) is similar to the expression 'to break' (Heb. ratzatz) one's head, for they struggled and were divided. Come and behold: ESAV was of the side of he who rides the serpent, SAMAEI, while YA'AKOV was of the side who rides the perfect Holy Throne, of the side of the sun, ZEIR ANPIN, that is united with the moon, THE NUKVA.

26. Come and behold: since Esav followed on the serpent, Ya'akov dealt with him slyly, as the serpent was cunning and had crooked ways. As it is written, "the serpent was craftier" (Beresheet 3:1), which means that he was cunning AND SLY. What Ya'akov did with Esav was serpent-like. This was as it ought to have been; by making Esav go after that serpent, so that he would be separated from Ya'akov, and thus share nothing with him in this world or in the world to come. Thus we learn, "he who comes to kill you, hasten to kill him first." It is written: "in the womb he took his brother by the (Hoshea 12:4), which means that he lowered him down by the heel, THAT IS, SEPARATED HIM FROM HOLINESS AND LOWERED HIM INTO THE SIDE OF DEFILEMENT CALLED 'HEEL', WHICH WAS AT THE END OF HOLINESS. This is the meaning of, "and his hand took hold of Esav's heel" (Beresheet 25:26), for he put his hands on the heel to subjugate him TO HOLINESS.

27. Another explanation of the verse, "and his hand took hold..." is that Ya'akov could not be separated from him entirely, so his hand held the heel of Esav. His hand is the moon, WHICH IS THE NUKVA, CALLED THE 'HAND OF TIFERET', WHICH IS YA'AKOV, whose light was darkened because he held Esav's heel. Therefore, Ya'akov needed to be clever with him, to push him down, so he would cleave to his place IN THE OTHER SIDE AND BE COMPLETELY SEVERED FROM HOLINESS.

28. "And he called his name Ya'akov," MEANS THAT the Holy One, blessed be He, assuredly called him 'Ya'akov'. Come and behold: it is written, "and he called his name 'Ya'akov'" (Beresheet 27:36), and not, 'and his name was called Ya'akov'. But "Did he not rightly call him 'Ya'akov?' for he has supplanted me (Heb. ya'akveni)?" (Ibid.) THIS REFERS TO THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM 'YA'AKOV'. Surely the Holy One, blessed be He, saw that the primordial serpent was wise in an evil way. When Ya'akov came, THE HOLY ONE, BLESSED BE HE, said that he must be wiser than the serpent. Therefore He called him 'Ya'akov', WHO BECAME KNOWN FOR HIS WISDOM. HE KNEW HOW TO DECEIVE THE SERPENT AND TO SEPARATE HIM FROM ALL THINGS HOLY.

25. אָמַר רַבִּי יִצְחָק, כְּתִיב וַיִּתְרָצְצוּ הַבָּנִים בְּקֶרֶבָה וַתֹּאמֶר אִם כֵּן לָמָּה זֶה אֲנֹכִי וַתֵּלֶךְ לִדְרֹשׁ אֶת יוֹי, לֵאמֹן אַתָּה אֲזֵלָה. לְבִי מִדְרֹשָׁא דְשֵׁם וְעִבְרִי. וַיִּתְרָצְצוּ הַבָּנִים בְּקֶרֶבָה, דִּתְמֹן הוּא הָהוּא רִשָּׁע דִּעֲשׂוּ אֲגַח קֶרֶבָה בֵּיהּ בִּיעֵקֵב. וַיִּתְרָצְצוּ: אַתְּבְּרוּ כְּמָה דְאַמְרִינֵן, רִצֵּץ אֶת מוֹחוֹ אַתְּבְּרוּ דָא עִם דָא, וְאַתְּפִלְגוּ. תָּא חֲזִי, דָא סְטֵרָא דְרוֹכֵב נַחֲשׁ, וְדָא סְטֵרָא דְרוֹכֵב עַל כְּרִסְיָא שְׁלִימָתָא קְדִישָׁא, בְּסְטֵרָא דְשִׁמְשָׁא, לְשִׁמְשָׁא בְּסִיחָרָא

26. וְתָא חֲזִי, בְּגִין דְאַתְּמַשְׁךְ עֲשׂוֹ אֲבִתְרִיהּ דִּהָהוּא נַחֲשׁ, אֲזִיל עֲמִיהּ יַעֲקֹב בְּעֵקֵב, כְּנַחֲשׁ, דְאִיהוּ חֲכִים, וְאִיהוּ אֲזִיל בְּעֵקֵמוֹ, כְּדִבְרֵי אַחֵר וְהַנַּחֲשׁ הִיא עָרוֹם וְגו', חֲכִים. וְעוֹבְדֵי דִיעֵקֵב לְגַבִּיהּ, הוּא לִיהּ כְּנַחֲשׁ, וְהִכִּי אֲצִטְרִיךְ לִיהּ, בְּגִין לְאַמְשָׁכָא לִיהּ לְעֲשׂוֹ, בְּתִרְיָה דִּהָהוּא נַחֲשׁ, וַיִּתְּפֹרֵשׁ מִנִּיהּ, וְלֹא יִהְיֶה לִיהּ חוֹלְקָא עֲמִיהּ בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי. וְתִנִּינֵן, בָּא לְהַרְגֵךְ, אֲקִדִּים אֲנִי וְקִטְלִיהּ. כְּתִיב, בְּבֶטֶן עֵקֵב אֶת אָחִיו דְאַשְׁרֵי לִיהּ לְתֵתָא, בִּהָהוּא עֵקֵב, הָה"ד וַיִּדּוּ אוֹחֶזֶת בְּעֵקֵב עֲשׂוֹ, דְשׁוּי יִדּוּ עַל הָהוּא עֵקֵב, לְאַכְפִּיָא לִיהּ

27. דִּבְרֵי אַחֵר וַיִּדּוּ אוֹחֶזֶת, דְּלֹא יָכִיל לְמִיפֵק מִנִּיהּ מִכָּל וְכָל, אֲלֵא וַיִּדּוּ אוֹחֶזֶת בְּעֵקֵב עֲשׂוֹ, דָּא סִיחָרָא, דְאַתְּכִסִּיָא נְהוּרָא, בְּגִין עֵקֵב דִּעֲשׂוֹ, וְעַל דָּא אֲצִטְרִיךְ לִיהּ, לְמִיחֵךְ עֲמִיהּ בְּחִכְמָתָא, בְּגִין לְדַחֲוִיא לִיהּ לְתֵתָא, וַיִּתְּדַבֵּק בְּאַתְרִיהּ

28. וַיִּקְרָא שְׁמוֹ יַעֲקֹב. קוֹדֶשׁא בְּרִיךְ הוּא קְרִי לִיהּ יַעֲקֹב וְדָאִי. תָּא חֲזִי, כְּתִיב הִכִּי קָרָא שְׁמוֹ יַעֲקֹב, נִקְרָא שְׁמוֹ לֹא כְתִיב, אֲלֵא קָרָא שְׁמוֹ, וַיַּעֲקֹבֵנִי, וְדָאִי חֲמָא לִיהּ קוֹדֶשׁא בְּרִיךְ הוּא, דִּהָא הָהוּא חוּיָא קְדָמָא, אִיהוּ חֲכִים לְאַבְאָשָׁא, בִּיּוֹן דְאַתָּא יַעֲקֹב, אָמַר הָא וְדָאִי חֲכִים לְקַבְּלִיהּ, וּבְגִין כֵּן קָרָא לִיהּ יַעֲקֹב

29. We have already explained that wherever it is written, "He called," WITHOUT ALLUDING TO WHO CALLED, it is the lower grade, THE NUKVA, as it is written: "And ...called Moshe" (Vayikra 1:1). IT IS THE NUKVA, WHO CALLED TO MOSHE. And here it is written, "and he called his name 'Ya'akov'" (Bereshheet 25:26). HERE, TOO, IT IS THE NUKVA OF ZEIR ANPIN WHO CALLED HIS NAME 'YA'AKOV'. For no man even named Ya'akov, as it is written elsewhere, "And called it (lit. 'him') El the Elohim Yisrael" (Bereshheet 33:20). This is the Holy One, blessed be He, who called Ya'akov 'El'. He said to him: 'I am El among the upper, and you are El among the lower.' THIS IS TO SHOW THAT HE WAS NOT NAMED BY FLESH AND BLOOD, BUT BY THE HOLY ONE, BLESSED BE HE.

30. Come and behold: Ya'akov knew that Esav had to cleave to the tortuous serpent. As a result, in all that Esav did, he acted as slyly and crookedly, just like another tortuous serpent. This is as it ought to be. This agrees with the words of Rabbi Shimon, "And Elohim created the great crocodiles," which refer to Ya'akov and Esav, "and every living creature that moves" (Bereshheet 1:21), refers to the levels between them. FOR YA'AKOV AND ESAV ARE CALLED 'CROCODILES', THAT IS, 'SERPENTS', AS HAS BEEN EXPLAINED. ESAV WAS THE TORTUOUS SERPENT, AND YA'AKOV DREW AGAINST HIMSELF A KIND OF TORTUOUS SERPENT. By necessity, Ya'akov needed to behave wisely TO STAND against the other serpent. This is as it must be.

31. For that reason, one he goat is sacrificed monthly, to draw the serpent to his place so that he will be separated from the moon, THE NUKVA OF ZEIR ANPIN, WHOSE LIGHT WAS COVERED BY ESAV'S HEEL. In addition, a he goat should be sacrificed on Yom Kippur. This is done with wisdom, so as to control the serpent, so that he can not do evil. This is the meaning of the verse: "and the goat (Heb. sa'ir) shall bear upon it all their iniquities..." (Vayikra 16:22). This refers to Esav, who is hairy (Heb. sa'ir). All of this was done wisely and cleverly. Why? Because it is written: "and with the perverse you will show yourself subtle" (Tehilim 18:27). This is the evil serpent, the tortuous spirit, wise in wickedness, who accuses above and incites below.

32. For this reason, the children of Yisrael hasten to treat him with sly wisdom, so he will not be able to cause evil and rule. Therefore Ya'akov, who is imbued with the true Faith, treated Esav in all that he did so that there would be no place for that serpent to defile the Temple, or approach it and thereby rule the world. Thus, Avraham did not need to behave slyly, and neither did Yitzchak. For Esav, who was on the side of the serpent, had not yet come into the world. But Ya'akov, the landlord, THE HUSBAND OF THE SHECHINAH, had to stand against that serpent to prevent him from ruling and defiling the Temple of Ya'akov, THE NUKVA. Therefore, Ya'akov had to FIGHT HIM more CLEVERLY than the rest of the people in the world. Hence, BECAUSE YA'AKOV FOUGHT WITH HIM SLYLY AND BOUGHT HIS BIRTHRIGHT AND BLESSINGS FROM HIM, Holy Yisrael were chosen to be the part and portion of the Holy One, blessed be He, as it is written, "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9).

29. הָא אֹקִימָנָא בְּכָל אֶתֶר, וַיִּקְרָא סֵתָם, הָאִי הוּא דִּרְגָא בִּתְרָאָה, בְּמָה דְּכְתִיב, וַיִּקְרָא אֶל מֹשֶׁה וְגו'. וְהִכָּא וַיִּקְרָא שְׁמוֹ יַעֲקֹב, בְּכָל אֶתֶר, שְׁמִיָּה לֹא אִקְרִי עַל יָדָא דְּבִר נִשׁ, בְּאַתֵּר אַחֲרָא מִה כְּתִיב, וַיִּקְרָא לוֹ אֶל אֱלֹהֵי יִשְׂרָאֵל קוֹדֶשָׁא בְּרִיךְ הוּא קְרָא לִיה לַיַּעֲקֹב אֵל. אֲמַר לוֹ אֲנָא אֱלֹהָא בְּעֻלְאִי, וְאַנְתָּ אֱלֹהָא בִּתְתַאֲי

30. וְתָא חֲזִי, יַעֲקֹב הָוָה יָדַע, דִּעֲשׂוּ הָוָה לִיה לְאַתְרִיבְקָא, בְּהֵוָה חוּיָא עֲקִימָא, וְעַל דָּא, בְּכָל עוֹבְדוּי, אֶתְמַשֵּׁךְ עֲלִיה, בְּחוּיָא עֲקִימָא אַחֲרָא, בְּחֻכְמָתָא בְּעֲקִימוֹ, וְהִכִּי אֶצְטְרִיךְ. וְאַתְוִיָּא דָּא, כִּי הָא דְאֲמַר רַבִּי שְׁמַעוֹן, מָאִי דְכְתִיב, וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדֹלִים, דָּא יַעֲקֹב וְעֲשׂו. וְאַתְּ כָּל נַפְשׁ הַחַיָּה הָרוֹמֶשֶׁת, אֵלִין שְׂאָר דְּרִגִּין דְּבִינְיָהּ, וְדָאִי אֶתְעֵבִיד יַעֲקֹב חֲבִים, לְקַבְּלִיה דִּהֵוָה חוּיָא אַחֲרָא, וְהִכִּי אֶצְטְרִיךְ

31. וּבְגִין כֵּךְ, בְּכָל יֶרְחָא וַיִּרְחָא, חֵד שְׁעִיר, בְּגִין לְאַמְשָׁכָא לִיה לְאַתְרִיה וַיִּתְפָּרֵשׁ מִן סִיְהָרָא, וְכֵן בִּיּוֹמֵי דְכַפּוּרֵי, לְאַקְרָבָא הֵוָה שְׁעִיר, וְדָא בְּחֻכְמָה, לְשִׁלְטָאָה עֲלִיה, וְלֹא יָכִיל לְאַבְאָשָׁא, דְּכְתִיב, וְנִשְׂא הַשְּׁעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם אֶל אֶרֶץ גֹּזֵרָה, וְאֹקִמּוּהָ דָּא עֲשׂו, דְאִיהוּ שְׁעִיר, וְכָלֹא בְּחֻכְמָה וּבְרַמְאוֹת לְגַבִּיָּה. מָאִי טַעְמָא, מַשּׁוּם דְּכְתִיב, וְעַם עֲקֹשׁ תִּתְפַּתֵּל, בְּגִין דְאִיהוּ חוּיָא בִּישָׁא, עֲקִים, רַחָא חֲבִים לְאַבְאָשָׁא, אֶסְטִי לְעִילָא, וְאַסְטִי לְתַתָּא

32. וּבְגִין כֵּךְ, יִשְׂרָאֵל מְקַדְמִין, וְחֻכְמִין לִיה בְּחֻכְמָה, בְּעֲקִימוֹ, בְּגִין דְּלֹא יָכִיל לְאַבְאָשָׁא, וְלְשִׁלְטָאָה. וְעַל דָּא, יַעֲקֹב דְאִיהוּ בְּרָזָא דְמַהִימְנוּתָא, כָּל עוֹבְדוּי לְגַבִּי דִּעֲשׂו, בְּגִין דְּלֹא יֵהֵב דּוּכְתָא לִיה, לְהֵוָה חוּיָא, לְסַאבָא מְקַדְשָׁא וְלֹא יִקְרִיב לְגַבִּיָּה וְלֹא יִשְׁלוּט בְּעֻלְמָא, וְעַל דָּא, לֹא אֶצְטְרִיךְ לִיה לְאַבְרָהָם, לְאַתְנַהֲגָא בְּעוֹקְמָא, וְלֹא לִיצְחָק, בְּגִין דִּעֲשׂו, דְאִיהוּ סְטְרָא דִּהֵוָה חוּיָא, עַד לֹא אֶתָּא לְעֻלְמָא. אֲבָל יַעֲקֹב, דְאִיהוּ מְאִרִיָּה דְבִיתָא, אִיבְעִי לִיה, לְקִיּוּמָא לְקַבְּלִיה דִּהֵוָה חוּיָא, דְּלֹא יֵהֵב לִיה שְׁלִטְנוּתָא כָּלֹל, לְסַאבָא כִּי מְקַדְשָׁא דִיעֲקֹב, וְעַל דָּא, אֶצְטְרִיךְ לַיַּעֲקֹב, וְתִיר מְכַלְבְּנִי עֻלְמָא, וּבְגִין כֵּךְ, יִשְׂרָאֵל קְדִישִׁין, אֶתְפְּרִירוּ חוּלְק עֲרִבִיָּה דְקוֹדֶשָׁא בְּרִיךְ הוּא, דְּכְתִיב, כִּי חֵלֶק יִי עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ

5. The feast of the righteous in the future to come

Here the Rabbis discuss the shape of things to come--the time when The Creator will raise the dead. The discussion first centers on the physical nature of this event, then explores the question of the soul's place in heaven, along with its movement into a new body no longer made of dust. The feast that The Creator will prepare for His people is described in all its many levels of meaning, from mundane food and drink, to the meal of supernal splendor. This meal, we're told, includes no physical food or drink, and is the kind of meal that was eaten by Moses during his forty days and forty nights with The Creator. We learn, too, about who will partake of each kind of meal and what comprises the meals. The passage concludes with an inspiring vision of the future, which is described as begetting laughter and joy in the world.

The Relevance of this Passage

As usual, the wisdom of the Zohar pertains to both cosmic and personal realms. The supernal feast of joy that awaits us in the future can be tasted today through a reflective reading of this passage. Moreover, our interaction with these holy verses helps hasten the universal redemption.

Midrash Hane'elam (The Obscure Commentary)

33. "And these are the generations of Yitzchak, Avraham's son: Avraham begot Yitzchak" (Beresheet 25:19). Rabbi Yitzchak began the discussion with the verse: "The mandrakes give a fragrance..." (Shir Hashirim 7:14). The sages taught that in the future, the Holy One, blessed be He, will raise the dead and shake the dust off them. As a result, they will no longer be made of dust, as they were when first created from dust, which does not endure, as it is written, "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7).

34. The instant they shake the dust from their bodily frames, they will have enduring frames, as it is written: "Shake yourself from the dust; arise, and sit down, Jerusalem" (Yeshayah 52:2). They will endure and rise from beneath the ground to receive their souls in the land of Yisrael. At that time, the Holy One, blessed be He, will pour upon them all the kinds of fragrances that are in the Garden of Eden, as it is written, "The mandrakes give a fragrance."

35. Rabbi Yitzchak said: Do not pronounce it dudaim ('mandrakes'), but rather dodim ('lovers'). They are the body and the soul, who are lovers and friends to each other. Rav Nachman said: They are real mandrakes. As the mandrakes bring love into the world, so they create love in the world. And they give off a fragrance, which is how they know and recognize their Creator.

36. The verse: "And at our gates..." (Shir Hashirim 7:14) refers to the gates of heaven, which are open to bring down souls for cadavers. "...all manner of choice fruits..." refers to the souls; "new and old" refers to those whose souls left them years ago and those whose souls left them only a few days ago. They merited, by their skillful deeds, to enter the world to come. All of them are destined to descend simultaneously to enter the bodies that are prepared for them.

מִדְרַשׁ הַנֶּעְלָם

33. וְאֵלֶּה תּוֹלְדוֹת יִצְחָק בֶּן אֲבִרְהָם אֲבִרְהָם הוֹלִיד אֶת יִצְחָק. רַבִּי יִצְחָק פָּתַח, הַדּוּדָאִים נִתְּנוּ רִיחַ וּגו'. ת"ר, לַעֲתִיד לָבֹא, הַקּוֹדֶשׁא בְּרִיךְ הוּא מַחֲיֶה אֶת הַמֵּתִים, וַיִּנְעֹר אוֹתָם מֵעַפְרָם, שֶׁלֹּא יִהְיוּ בִנְיָן עֹפֵר, כְּמוֹת שֶׁהָיוּ בַּתְּחִלָּה, שֶׁנִּבְרְאוּ מֵעַפֵּר מִמַּשׁ, דְּבַר שֶׁאֵינוֹ מִתְקַיֵּים, הֵה"ד וַיִּיצֹר ה' אֱלֹקִים אֶת הָאָדָם עֹפֵר מִן הָאָדָמָה

34. וּבְאוֹתָהּ שָׁעָה יִתְנַעְרוּ מֵעַפֵּר, מֵאוֹתוֹ הַבְּנִיָּן, וַיַּעֲמֵדוּ בְּבִנְיָן מְקוּיִים, לִהְיוֹת לָהֶם קִיּוּמָא, הֵה"ד הַתְּנַעְרִי מֵעַפֵּר קוּמִי שְׂבִי יְרוּשָׁלַם, יִתְקַיֵּמוּ בְּקִיּוּמָא. וַיַּעֲלוּ מִתַּחַת לָאָרֶץ, וַיִּקְבְּלוּ נִשְׁמָתָם בְּאֶרֶץ יִשְׂרָאֵל. בְּאוֹתָהּ שָׁעָה, יֵצִיף קוֹדֶשׁא בְּרִיךְ הוּא, כֹּל מִיּוֹי רִיחִין שֶׁבִּג"ע עֲלֵיהֶם, הֵה"ד הַדּוּדָאִים נִתְּנוּ רִיחַ

35. אָמַר רַבִּי יִצְחָק, אֵל תְּקַרִּי הַדּוּדָאִים, אֵלֶּה הַדּוּדִים, זֶהוּ הַגּוֹף וְהַנִּשְׁמָה, שֶׁהֵם דּוּדִים וְרַעִים זֶה עִם זֶה. רַב נַחֲמָן אָמַר, דּוּדָאִים מִמַּשׁ, מֵהַ הַדּוּדָאִים מוֹלִידִים אֶהְבָּה בְּעוֹלָם, אֵף הֵם מוֹלִידִים אֶהְבָּה בְּעוֹלָם. וּמֵאֵי נִתְּנוּ רִיחַ, כְּשֶׁרוֹן מַעֲשֵׂיהֶם, לְרַעַת וּלְהִבִּיר לְבוֹרָאם

36. וְעַל פְּתִיחֵינוּ: אֵלּוּ פְּתָחֵי שָׁמַיִם, שֶׁהֵם פְּתוּחִים לְהוֹרִיד נִשְׁמוֹת לַפְּגָרִים. כֹּל מְגִדִּים: אֵלּוּ הַנִּשְׁמוֹת. חֲדָשִׁים גַּם יְשָׁנִים: אוֹתָם שֶׁיֵּצְאוּ נִשְׁמָתָם מֵהַיּוֹם כְּמֵה שָׁנִים, וְאוֹתָם שֶׁיֵּצְאוּ נִשְׁמָתָם מִיָּמִים מוֹעָטִים, וְחָזוּ בְּכֶשֶׁרוֹן מַעֲשֵׂיהֶם, לְהִכְנִס בְּעוֹלָם הַבָּא, כֹּלָם עֲתִידִים לִירֵד בְּבֵת אַחַת, לְהִכְנִס בְּגוֹפּוֹת הַמוֹכְנִים לָהֶם

37. Rabbi Acha bar Ya'akov, said that a divine voice resounded, saying: "new and old, which I have laid up for you, O my beloved" (Shir Hashirim 7:14). "I have laid up for you"--in these same worlds. "...for you..." means because of you, because you are a holy and clean body. Another explanation is that these mandrakes are the Angels of Peace. "...give a fragrance..." refers to souls, the fragrance of the world; "give" means to allow, as it is written: "and Sichon would not allow Yisrael" (Bemidbar 21:23).

38. Rabbi Yehuda said that three classes of ministering angels appear at the beginning of every month and on every Shabbat to escort the soul to its place of ascension. What does the verse, "And at our gates are all manner of choice fruits," refer to? Rabbi Yehuda said: These are bodies standing at the openings of the graves to receive their souls. And Dumah offers a note of reckoning, and proclaims: Master of the Universe, "old and new," those who were buried long ago, and those buried not so long ago, all these "I have laid up for you," to take them into account.

39. In the name of the Rav, Rabbi Yehuda said that in the future, the Holy One, blessed be He, will rejoice with the righteous, and will let His Shechinah dwell among them. Everybody will rejoice in that joy, as it is written: "let Hashem rejoice in His works" (Tehilim 104:31). Rabbi Yehuda said that at that time the righteous will create worlds and raise the dead. Rabbi Yosi said to him: We have learned that "there is nothing new under the sun" (Kohelet 1:9). Rabbi Yehuda responded: Come and hearken. While the wicked are in the world and multiply, the whole world does not endure, but when the Righteous are in the world, it does endure. And in the future they will raise the dead, as it is written: "Old men and old women shall yet again dwell in the streets of Jerusalem, and every man with his staff in his hand for very age" (Zecharyah 8:4).

40. At that time, the Righteous will attain complete knowledge, for as Rabbi Yosi said: When "Hashem rejoices in His works," then the Righteous are destined to grasp the Holy One, blessed be He, in their hearts. And wisdom will abound in their hearts, as if they are seeing Him with their eyes. This is the meaning of the verse: "And it shall be said on that day, this is our Elohim" (Yeshayah 25:9). And for their existence together, the soul shall delight in the body more than anything, and that they shall have knowledge and perception of their Master, and shall have the enjoyment of the splendor of the Shechinah. This is the goodness hidden for the Righteous in the future to come. Thus, "And these are the generations of Yitzchak, Avraham's son," refers to the generations of gladness and laughter that will exist at that time. Avraham's son is the soul worthy of it and is perfect in its ascent; "Avraham begot Yitzchak," means that the soul sires joy and laughter in the world.

37. אָמַר רַבִּי אַחָא בַר יַעֲקֹב, בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת, חֲדָשִׁים גַּם יְשָׁנִים דּוֹרֵי צַפְנֵתִי לָךְ. צַפְנֵתִי אוֹתָם, בְּאוֹתָם הָעוֹלָמוֹת. לָךְ; בְּשִׁבְלֶךְ, בְּשִׁבְלֵי שְׂאֵתָהּ גּוֹף קָדוֹשׁ וְנָקִי. דָּבָר אַחֵר הַדּוֹדָאִים, אֵלּוּ מִלְּאַבְיֵשָׁלוֹם. נָתַנוּ רֵיחַ, אֵלּוּ הַנְּשָׁמוֹת, שֶׁהֵם רֵיחַ הָעוֹלָם. נָתַנוּ: שָׂבֵק, כְּדָבָר אַחֵר וְלֹא נָתַן סִיחּוֹן אֶת יִשְׂרָאֵל

38. דִּתְאַנָּא אָמַר רַבִּי יְהוּדָה, שְׁלֹשׁ בָּתוֹת שֶׁל מִלְּאַבֵּי הַשָּׁרֵת, הוֹלְכִים בְּכָל חֹדֶשׁ וּבְכָל שַׁבָּת, לְלוֹוֹת לְנִשְׁמָה עַד מְקוֹם מַעְלָתָהּ. וּבִמְאֵן נוֹקִים עַל פְּתֻחֵינוּ כָּל מַגְדִּים. אָמַר רַבִּי יְהוּדָה, אֵלּוּ הֵן הַגּוֹפּוֹת, שֶׁהֵם עוֹמְדִים בְּפִתְחֵי קְבָרוֹת לְקַבֵּל נִשְׁמָתָן. וְדוּמָה נּוֹתֵן פֶּתָקָא דְּחֻשְׁבָּנָא, וְהוּא מַכְרִיז וְאוֹמֵר, רַבּוֹנוֹ שֶׁל עוֹלָם, חֲדָשִׁים גַּם יְשָׁנִים, אוֹתָם שְׁנִקְבְּרוּ מִכַּמָּה יָמִים, וְאוֹתָם שְׁנִקְבְּרוּ מִזְמַן מוֹעֵט, כֻּלָּם צַפְנֵתִי לָךְ, לְמִיפֵק לָהּ בְּחוֹשְׁבָּנָא

39. אָמַר רַב יְהוּדָה אָמַר רַב, עֲתִיד הַקּוֹדֶשׁא בְּרִיךְ הוּא, לְשִׂמּוֹחַ בְּאוֹתוֹ זְמַן, עִם הַצְּדִיקִים, לְהַשְׁרוֹת שְׂכִינָתוֹ עִמָּהֶם, וְהַכֵּל יִשְׂמְחוּ בְּאוֹתָהּ שִׂמְחָה, הַה"ד יִשְׂמַח ה' בְּמַעֲשָׁיו. אָמַר רַבִּי יְהוּדָה, עֲתִידִים הַצְּדִיקִים בְּאוֹתוֹ זְמַן, לִבְרֹא עוֹלָמוֹת, וּלְהַחְיֹת מֵתִים. אָמַר לִיה רַבִּי יוֹסִי, וְהִתְנַן אֵין כָּל חֹדֶשׁ תַּחַת הַשֶּׁמֶשׁ. אָמַר לוֹ רַבִּי יְהוּדָה, ת"ש, בְּעוֹד שֶׁהַרְשָׁעִים בְּעוֹלָם, וְיִרְבּוּ, כָּל הָעוֹלָם אֵינוֹ בְּקִיּוֹם, וּכְשֶׁהַצְּדִיקִים בְּעוֹלָם, אֵזִי הָעוֹלָם מֵתִקְיִים. וְעֲתִידִים לְהַחְיֹת מֵתִים, כְּדַקְאֻמְרָן, עוֹד יֵשְׁבוּ זְקֵנִים וְזָקֵנוֹת בְּרַחוּבוֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעֲנֵתוֹ בִּידוֹ מְרֹב יָמִים, כְּדַכְתִּיב לְעִיל

40. באותו זמן, ישיגו הצדיקים דעת שלמה, דאמר רבי יוסי, ביזמא היחדי קודשא בריך הוא בעובדיו, זמינן אינון צדיקא, למנדע ליה בלבהון, וכדין יסגי סכלתנו בלבהון, כאילו חזו ליה בעינא, הדא הוא דכתיב, ואמר ביום ההוא אלהינו זה וגו'. ושמחת הנשמה בגוף, יתר מכולם, על שהיו שניהם קיימים, וידעו וישיגו את בוראם, ויהנו מזיו השכינה, וזהו הטוב הגנוז לצדיקים לעתיד לבא. הה"ד, ואלה תולדות יצחק בן אברהם, אלו הם תולדות השמחה, והשחוק, שיהא בעולם באותו זמן. בן אברהם, היא הנשמה הזוכה לכך, ולהיות שלימה במעלתה. אברהם הוליד את יצחק, הנשמה מוליכה השמחה והשחוק הזה בעולם

41. Rabbi Yehuda said to Rabbi Chiya: We have learned that the Holy One, blessed be He, will prepare a feast for the righteous in the future. What is this feast? He replied: Before you went before these holy angels, the sages of the Mishnah, I heard what Rabbi Elazar said. It set my heart at peace. For Rabbi Elazar said that the feast of the Righteous in the future is as it is written: "and they beheld the Elohim, and did eat and drink" (Shemot 24:11). Here it is written, "eat," but Rabbi Elazar noted that in one place it is explained as, "enjoy" and in another, "eat." What is the difference? He responded: Woe to the Righteous who do not have as much merit; they enjoy the splendor, though they do not understand everything. However, the Righteous who merit the divine splendor eat until they grasp it fully. Food and drink refers to this feast and eating alone. From whom do we know this? From Moshe, as it is written: "he did neither eat bread, nor drink water" (Shemot 34:28). Why so? Because he ate another meal, which is the supernal splendor. The meal of the Righteous in the future will be in that manner.

41. אמר רבי יהודה לרבי חייא, הא דתנינן דעתיד הקודשא בריך הוא לעשות סעודה לצדיקים לעתיד לבא, מאי היא. אמר ליה, עד לא אזליט קמי אינון מלאכין קדישין, מארי מתניתין, הכי שמיע לי, כיון דשמעית הא דאמר רבי אלעזר, אתישבא בלבאי, דאמר רבי אלעזר, סעודת הצדיקים לעתיד לבא, כהאי דכתיב ויחזו את האלהים ויאכלו וישתו. ודא הוא דתנן ניוזנין. ואמר רבי אלעזר באתר חד תנינן נהנין, ובאתר אחרא תנינן ניוזנין, מאי בין האי להאי. אלא הכי אמר אבוי, הצדיקים שלא זכו כל כך, נהנין מאותו זיו, שלא ישיגו כל כך, אבל הצדיקים שזכו, נזונין, עד שישגו השגה שלמה. ואין אכילה ושתיה אלא זו, וזו היא הסעודה והאכילה. ומנא לן הא, ממשא, דכתיב ויהי שם עם ה' ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה. מ"ט לחם לא אכל, ומים לא שתה. מפני שהיה נזון מסעודה אחרת, מאותו זיו של מעלה, וכהאי גוונא סעודתן של צדיקים לעתיד לבא

42. Rabbi Yehuda said that the feast of the Righteous in the future is to partake of His joy, according to the verse: "the humble shall hear of it, and be glad" (Tehilim 34:3). Rav Huna said that it is understood from the verse: "But let all those that put their trust in You rejoice: let them ever shout for joy" (Tehilim 5:12). Rabbi Yitzchak said: Both will occur in the future. We were taught by Rabbi Yosi that cellared wine with its grapes, from the six days of Creation, contains the ancient matters that were not revealed to man from the day the world was created. These are destined to be revealed to the Righteous in the future; this is assuredly their food and drink.

42. אמר רבי יהודה סעודת הצדיקים לעתיד לבא, לשמוח בשמחתו, הה"ד ישמעו ענוים וישמחו. רב הונא אמר מהכא, וישמחו כל חוסי בך לעולם וירגו. אמר רבי יצחק, האי והאי איתא לעתיד לבא. ותאנא אמר רבי יוסי, ויין המשומר בענביו, מששת ימי בראשית, אלו דברים עתיקים, שלא נגלו לאדם, מיום שנברא העולם, ועתידים להגלות לצדיקים לעתיד לבא, וזו היא השתיה ואכילה, ודאי דא היא

43. In the name of Rabbi Shalom, Rabbi Yehuda said that if that is true, what about the Livyatan and the bull, as it is written: "Surely the mountains bring him forth food" (Iyov 40:20). Rabbi Yosi said that it is also written: "On that day, Hashem with His sore and great and strong sword will punish Livyatan the flying serpent, and the Livyatan that crooked serpent; and He will slay the crocodile that is in the sea" (Yeshayah 27:1). This was said thrice, to hint at the kingdom. Rabbi Tanchum added that there is nothing to reveal in addition to what the wise men said. This is assuredly so.

44. Rabbi Yitzchak said: I was present before Rabbi Yehoshua and asked him about this. I said that this feast of the Righteous that will be held in the future WAS SAID TO CONSIST OF THE LIVYATAN AND THE WILD BULL. If this is so, there is a contradiction, because Rabbi Elazar said that the feast of the Righteous in the future will be as it is written in the verse: "and they beheld the Elohim, and did eat and drink." Rabbi Yehoshua said that Rabbi Elazar was correct.

45. Rabbi Yehoshua further stated the belief that the sages communicated to most of the people: that they are invited to this meal of the Livyatan and the wild bull, where they will drink of the good CELLARED wine preserved from the time of the Creation. They came upon this verse: "and you shall eat your bread to the full" (Vayikra 26:5), and interpreted it thus. Rabbi Zira said: The Holy One, blessed be He, used all kinds of enticements to encourage the children of Yisrael to return to the good path. The greatest of them all was when He said to them, "and you shall eat your bread to the full," or among the curses, the worst is: "and you shall eat, and not be satisfied" (Ibid. 26). Why so? Because it is written: "Would we had died by the hand of Hashem in the land of Egypt" (Shemot 16:3). Rabbi Zira said: This teaches us that for the sake of eating, sacrificed their lives to die by their hands. When the Holy One, blessed be He, noticed their lust, He said to them: "If you will hearken to keep the commandments, you shall eat your bread to the full", in order to appease their minds. In this manner, the wise men saw that the exile would continue. They relied on the verses in the Torah, and said that they would eat and be merry at the great feast that the Holy One, blessed be He, will hold for them. Therefore, most of the people in the world suffer this exile for the sake of that feast.

43. אָמַר רַבִּי יְהוּדָה בְּרַבִּי שְׁלום, א"כ מֵהוּ לִוְיָטָן, וּמֵהוּ הַשּׁוֹר, דְּכִתִּיב, כִּי בּוֹל הָרִים יִשְׂאוּ לוֹ. אָמַר רַבִּי יוֹסִי, וְהָא כְּתִיב בַּעַת הָהִיא יִפְקֹד ה' בַּחֲרָבוֹ הַקָּשָׁה וְהַגְדֹּלָה וְהַחֲזָקָה עַל לִוְיָטָן נָחֵשׁ בָּרִיחַ וְעַל לִוְיָטָן נָחֵשׁ עֶקְלָתוֹן וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם. הָא הֵכָא תִּלְתָּא, אֲלֵא רַמְזָא הוּא, דְּקָא רַמְזָא עַל מַלְכוּתָא. אָמַר רַבִּי תַנְחוּם לִית לְמִימַר, עַל מַה דְּאָמְרוּ רַבָּנָן, וְדָאִי כֵךְ הִיא

44. אָמַר רַבִּי יִצְחָק, אֲנָא הוּינָא קָמִיה דְּרַבִּי יְהוֹשֻׁעַ, וְשְׂאִילנָא הָאִי מַלְּה, אָמְרנָא הָאִי סְעוּדָתָא דְּצַדִּיקָא לְעֵתִיד לָבָא, אִי כֵךְ הוּא, לֹא אֶתְיִישְׁבָא בְּלָבָאִי, דְּהָא אָמַר רַבִּי אֲלֵעָזָר, סְעוּדָת הַצַּדִּיקִים לְעֵתִיד לָבָא, בְּהָא גִּוּוּנָא דְּכִתִּיב, וַיַּחֲזוּ אֶת הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ. אָמַר רַבִּי יְהוֹשֻׁעַ שְׁפִיר קָאֻמַּר רַבִּי אֲלֵעָזָר, וְכֵךְ הוּא

45. עוֹד אָמַר רַבִּי יְהוֹשֻׁעַ, הָאִי מֵהִימְנוּתָא, דְּאָמְרוּ רַבָּנָן לְרֹבָא דְּעֵלְמָא, דְּזִמְינִין אֵינוֹן בְּהָאִי סְעוּדָתָא דְּלוֹיָטָן וְהוּא תוֹרָא, וְלִמְשָׁתִּי חֲמָרָא טַב, דְּאֶתְנַטֵּר מִכַּד אֶתְבְּרִי עֵלְמָא, קָרָא אֲשַׁכְּחוּ וְדַרְשׁוּ, דְּכִתִּיב וַאֲכַלְתֶּם לַחֲמֶכֶם לְשׁוֹבַע, דְּאָמַר רַבִּי זִירָא, כָּל מִינֵי פִיתוּי, פִּתְהּ הַקּוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, לְהַחֲזִירָם לְמוּטָב, וְדָא הוּא יִתִּיר מִכְּלָהוֹן, דְּאָמַר לְהוּ וַאֲכַלְתֶּם לַחֲמֶכֶם לְשׁוֹבַע. וּבְקַלְלוֹת, וַאֲכַלְתֶּם וְלֹא תִשְׁבְּעוּ, וְדָא קִשְׂיָא לְהוּ מִכְּלָהוּ. מ"ט, דְּכִתִּיב מִי יִתֵּן מוֹתָנוּ בְּיַד ה' בְּאַרְץ מִצְרַיִם וְגו'. אָמַר רַבִּי זִירָא, מִלְּמַד, דְּמִשּׁוּם הָאֲכִילָה מָסְרוּ נַפְשָׁם לְמוֹת בְּיָדָם. כִּיּוֹן שְׂרָאָה הַקּוּדְשָׁא בְּרִיךְ הוּא תַּאֲוָתָם, אָמַר לְהֶם, אִם תִּשְׁמְעוּ לְקוֹל הַמִּצְוֹת, וַאֲכַלְתֶּם לְשׁוֹבַע בְּדִי לְהַנִּיחַ דַּעְתָּם. כה"ג, חָמוּ רַבָּנָן דְּגִלּוּתָא אֶתְמַשְׁךְ, אֶסְתַּכְמוּ עַל קְרָאִי דְּאוּרִייתָא, וְאָמְרוּ דְּזִמְינִין לְמִיכָל וּלְמַחְדֵּי בְּסְעוּדָתָא רַבָּה, דְּזִמְיִין קוּדְשָׁא בְּרִיךְ הוּא לְמַעַבְדַּ לְהוּ, וְע"ד רֹבָא דְּעֵלְמָא סָבְלוּ גִלּוּתָא בְּגִין הָהִיא סְעוּדָתָא.

46. Rabbi Yochanan said that we should not contradict this belief, but support the idea THAT THE FEAST CONSISTS OF EATING AND DRINKING, because the Torah bears witness to it IN THE VERSE: "AND YOU SHALL EAT YOUR BREAD TO THE FULL" (VAYIKRA 26:5). We already know the Faith of the Righteous and their desire from the verses: "we will be glad and rejoice in You" (Shir Hashirim 1:4), and not in eating, and "we will praise you love more than wine" (Vayikra 26:5), WHICH ALLUDES TO THE WINE OF THE TORAH. That feast, that they--MOST OF THE PEOPLE IN THE WORLD--are destined for, FOR EATING AND DRINKING, we will partake of it too. This is the part of joy and laughter. "And these are the generations of Yitzchak (lit. 'will laugh')," for the righteous will laugh in the future. "Avraham begot Yitzchak," as it is the virtue of the soul that begets that laughter and joy in the world.

46. אָמַר רַבִּי יוֹחָנָן, לִית לָן לְסִתּוֹר מֵהֵימְנוּתָא דְכָלָא, אֱלָא לְקִיּוּמָא לִיה, דְּהָא אוֹרִיּוּתָא אֶסְהִידַת עָלוּי, דְּהָא אֲנִן יִדְעִין מֵהֵימְנוּתָא דְּצִדִּיקָא, וְכִסּוּפָא דְלִהוֹן מָאִי הִיא, דְּכִתִּיב נְגִילָה וְנִשְׁמַחָה בָךְ, וְלֹא בְּאֲכִילָה. נִזְכִּירָה דּוֹרִיךְ מִיָּיִן. וְהִיא סְעוּדָתָא דְּזִמְנִין בָּהּ, יְהִי לָן חוּלְק לְמַהֲנֵי מִנָּה, וְזוּ הִיא הַשְׁמָחָה וְהַשְׁחֹק. וְאַלְהִתּוּלְדוֹת יִצְחָק, שְׂיִצְחָקוּ הַצִּדִּיקִים לְעֵתִיד לְבוֹא, אַבְרָהָם הוֹלִיד אֶת יִצְחָק, זְכוֹת הַנִּשְׁמָה, מוֹלִיד הַשְׁחֹק הַזֶּה, וְהַשְׁמָחָה בְּעוֹלָם

6. The combining of the attribute of Mercy with Judgment

The discussion continues to explore the uniting of Ya'akov and Rivkah. It evolves toward a more complete understanding, explaining the more subtle meanings that arise from this combination of Malchut (an aspect of judgment) and Binah (an aspect of mercy). The Rabbis also discuss the role of the Evil Inclination, explaining how this, too, derives from The Creator. They describe how evil is placed in the human heart, discuss its formidably enduring nature, and explain its role in reproduction. The creation of the Evil Inclination actually denotes the Creation of the Desire to Receive.

This Desire to Receive is a vital and necessary component in man, for without it, The Creator cannot share His infinite beneficence. There must be a willing recipient in order for sharing to take place. The angel Satan, however, manipulates this vital desire to receive into a desire to receive for the self alone. This additional aspect of receiving in a selfish manner is the "root of all evil." Man's spiritual work is to negate the Satan's influence and to express our desire to receive through sharing.

The Relevance of this Passage

A story is told of an arrogant tycoon who tosses a few gold coins to a poverty-stricken man in the streets. The poor man is of high principles and refuses the condescending handout. The tycoon is taken aback and insists that the pauper accept his gift. The poor man refuses. Initially, the tycoon was indifferent to the plight of the poor man. His charity was more an act of haughty self-regard, but now the tycoon is overcome with guilt and embarrassment. He pleads with the poor man to accept the gift. Seeing how much distress and anxiety his refusal is causing the wealthy man, the poor man decides to accept the gold coins so that his benefactor will feel better about himself. Kabbalistically, the poor man's receiving has taken the form of sharing.

A reading of this section helps us transform our selfish desires into actions that embody the principle of receiving for the sake of sharing.

47. "And Yitzchak was forty years old." Rabbi Bo began in the name of Rabbi Yosi with the verse: "Let him kiss me with the kisses of his mouth..." (Shir Hashirim 1:2). With how many GOOD qualities was the world created? We have learned that Rabbi Acha bar Ya'akov said that everything the Holy One, blessed be He, created in His worlds, outside of Himself, was in collaboration--THAT IS, THE COMBINING OF MALCHUT, AN ASPECT OF JUDGMENT, WITH BINAH, AN ASPECT OF MERCY. IT IS FROM THESE PARTNERSHIPS THAT MANY QUALITIES ARE FOUND IN THE WORLD. ONE THOUGHT THIS PARTNERSHIP OF GOOD AND EVIL APPLIES TO CREATURES, SO HE RAISED A QUESTION. Rabbi Acha asks: Is that so? Heaven forbid, for this will add dissension in the world, FOR EVERYBODY WHO HEARS HIM WILL DISAGREE. For if you say that it means that the angels, created as the Holy Spirit itself, have a blend OF GOOD AND EVIL in them, then their faces and ours are the same--THAT IS, ANGELS AND MEN ARE EQUAL.

47. וַיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה. רַבִּי בּוֹ בִּשְׁם רַבִּי יוֹסִי, פִּתַּח וְאָמַר, יִשְׁקֵנִי מִנִּשְׁיָקוֹת פִּיהוּ וְגו', בְּכֻמָּה מַעֲלֹת נִבְרָא הָעוֹלָם, דְּתַנִּינָן אָמַר רַבִּי אַחָא בְּרַ יַעֲקֹב כָּל מַה שֶּׁבְּרָא קוֹדֶשׁא בְּרִיךְ הוּא בְּעוֹלָמוֹת שְׁלוֹ, חוּץ מִמֶּנּוּ, הֵיוּ בְּשִׁתּוּף. וּמִי אָמַר רַבִּי אַחָא הָכִי, חֶסֶד וְשָׁלוֹם, דְּהָא בְּמַלְאָה דָּא יִסְגִּי פְּלוּגְתָּא בְּעֵלְמָא, דְּאִי תִּימָא הָכִי, הַמְּלָאכִים שְׁהֵם נִבְרָאִים רִיחַ הַקֹּדֶשׁ מִמֶּשׁ, יֹאמַר שֵׁשׁ שִׁתּוּף בָּהֶם, הָא כָּל אֶפְיָא דְּדִהוֹן וְדִידָן שׁוּיִין

48. Rabbi Aba said THAT IT IS TRUE, and through this, dissension will increase in the world. For we learned in the Mishnah that all that the Holy One, blessed be He, did, He made as body and soul. THE HOLY ONE, BLESSED BE HE, JOINED TOGETHER THE BODY FROM MALCHUT AND THE SOUL FROM BINAH. THIS IS THE SECRET OF JOINING JUDGMENT WITH MERCY. One may argue that the angels have no bodies and cannot perform actions until the Holy Soul, THE LIGHT OF BINAH, joins them which is help from above.

48. אָמַר רַבִּי אַבָּא, בְּמַלְאָה דָּא יִסְגִּי פְּלוּגְתָּא בְּעֵלְמָא, דְּהָא תַּנּוּן בְּמִתְנִיתִין דִּידָן, דְּכָל דְּעֵבֵד קוֹדֶשׁא בְּרִיךְ הוּא, עֵבֵד כְּגוֹן גּוּפָא וְנִשְׁמָתָא, וְאִי תִּימָא דְּהָא לִית גּוּפָא לְמַלְאכִים, כִּךְ הוּא, אֲבָל לִית אִינוּן יְכַלִּין לְמַעֲבֵד עֲבִידָתָא, עַד שְׂיִשְׁתַּתֵּף בָּהּ הִיא נִשְׁמָתָא קְדִישָׁא, דְּהִיא סִיעוּתָא דְּלַעֲיִלָא, וּבְהָאִי גּוּוּנִי כָּל מָאִי דְּעֵבִיד אֶצְטְרִיךְ לְהֵיכָא סִיעוּתָא דְּלַעֲיִלָא מִנָּה

49. Rabbi Yosi said that the instant the Holy One blessed be He, resurrects the dead, all troubles will end, on the fortieth year FOLLOWING THE GATHERING OF THE EXILES. It has been resolved by law "Forty stripes he may give him, and not exceed" (Devarim 25:3). The journey of Yisrael in the desert WAS COMPLETED in the fortieth year. Forty years before the body is resurrected, the soul awaits it in the land of Yisrael. IT APPEARS THEN that in the fortieth year OF THE WAITING OF THE SOUL IN THE LAND OF YISRAEL, the bodies will rise from the dust. After forty days the rain stopped, this is the meaning of the verses "And the rain was upon the earth forty days and forty nights" (Beresheet 7:12), and "it came to pass at the end of forty days, that Noach opened" (Beresheet 8:6). Also, the time of the Redemption of Yisrael is during the fortieth year. During the fiftieth year the world, which is Yovel (Jubilee), will be populated. The return of the soul to the body occurs after forty years of waiting in the land of Yisrael. This is the meaning of, "and Yitzchak was forty years old." That is, he was waiting for the body. "When he took Rivkah," who was put in the body prepared for him. Their passion and longing at that moment was for the splendor of the Shechinah only and to nourish of Her splendor. This is the meaning of the verse, "Let him kiss me with the kisses of his mouth." Rabbi Aba said: "Let him kiss me" means let him nourish me. Their sole nourishment is the enjoyment and sustenance of the supernal splendor. Rabbi Yosi said that this is proven by the end of the verse, which reads: "for your love is better than wine" (Shir Hashirim 1:2).

50. "The daughter of Betu'el" means the daughter (Heb. bat) of El. Rav Huna disagreed with this. He said that BETU'EL is not ONE OF MALCHUT'S NAMES. I have been to distant lands, and heard there that this is the name of the bone of the spine. Of all the bones this one remains in the grave, AND DOES NOT ROT. It is called 'Betu'el the deceitful', THAT IS, THE 'SCOUNDREL'. I asked about it, ABOUT ITS NATURE, and they said that its shape resembles a head of a serpent, which is deceitful. And that more than any other bone in the body, this bone is deceitful.

51. For we have learned that Rabbi Shimon asks: Why does this bone endure longer than the other bones? This is because it is deceitful and does not bear the taste of human food like the other bones. For that reason, it is stronger than all the other bones. And at the resurrection of the dead, the body will be built on this root. This is the meaning of the verse, "the daughter of Betu'el the Arammian."

49. אָמַר רַבִּי יוֹסִי, בְּהֵיכָל שְׁעָתָא דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַחֵי מִתְּנָא, וְהָא סוּפָא כָּל עֲקָתִין, בְּאַרְבַּעִים לַהּוּי. וְגִזְרֵי קִיּוּם, אַרְבַּעִים יִכְנוּ לֹא יוֹסִיף. סוּף הַלִּיכְתָּם שֶׁל יִשְׂרָאֵל בְּמִדְבָּר, בְּשָׁנַת הָאַרְבַּעִים. אַרְבַּעִים שָׁנָה, קוֹדֶם תַּחֲנוּת הַגּוֹף, מִמִּתְנַת לוֹ הַנֶּשְׁמָה בָּאָרֶץ יִשְׂרָאֵל. בְּשָׁנַת הָאַרְבַּעִים יְקוּמוּן הַגּוּפוֹת מֵעַמְרָא. בְּאַרְבַּעִים נִכְלָא הַגֶּשֶׁם, הֵה"ד וַיְהִי הַגֶּשֶׁם עַל הָאָרֶץ אַרְבַּעִים יוֹם, וּכְתִיב וַיְהִי מִקֵּץ אַרְבַּעִים יוֹם וַיִּפְתַּח נֹחַ. זָמַן גְּאוּלְתָּם שֶׁל יִשְׂרָאֵל, בְּשָׁנַת הָאַרְבַּעִים הוּא. וּבְחֻמְשֵׁים אֶתָּא יֵשׁוּב עַלְמָא, דְּהֵיכָא הַיּוֹבֵל. הַחֲזֵרַת הַנֶּשְׁמָה לַגּוֹף, בְּשָׁנַת הָאַרְבַּעִים, שֶׁהִמְתִּינָהּ לוֹ בָּאָרֶץ יִשְׂרָאֵל, הִדָּא הוּא דְכָתִיב וַיְהִי יִצְחָק בֶּן אַרְבַּעִים שָׁנָה, שֶׁהִמְתִּין לַגּוֹף. בְּקַחְתּוֹ אֶת רִבְקָה, בְּהִכְנָסָתָהּ בְּגוֹף הַמְּזוּמָן לוֹ. בְּאוֹתָהּ שָׁעָה, בְּהִכְנָסָתָהּ בּוֹ, אֵין תְּאוֹתָם וְכִסּוּפָם, אֶלָּא לִיהֲנוּת מִזֵּיו הַשְּׂכִינָה, וְלִיזוּן מִזֵּיוֹה, הֵה"ד יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ. אָמַר רַבִּי אַבָּא, יִשְׁקֵנִי יִפְרִסֵנִי, שְׂאִין פְּרִנְסָתָן אֶלָּא לִיהֲנוּת וְלִיזוּן מִזֵּיוֹה שֶׁל מַעְלָה. אָמַר רַבִּי יוֹסִי סוּפִיָּה דְקָרָא מוֹכַח דְכָתִיב בִּי טוֹבִים דוֹדִיךְ מִיִּין

50. בַּת בְּתוּאֵל בַּת בְּתוֹ שֶׁל אֵל. רַב הוֹנָא אָמַר, לֹא כֵךְ הוּא, וְאַנָּא הָיִית בְּכַרְבִּי הֵים, וְשִׁמְעֵנָא דְהוּוּ קְרָאן לְהוּא גְרָמָא דְשִׁדְרָה, הֵהוּא דְאַשְׁתָּאֵר בְּקִבְרָא מִכָּל גּוּפָא, בְּתוּאֵל רַמָּאָה, שְׂאֵלִית עֲלִיהָ, אָמְרוּ דְהוּא כְּרִישָׁא דְחוּיָא, דְאִיהוּ רַמָּאָה, וְהֵהוּא גְרָמָא הוּא רַמָּאָה, מִכָּל שְׂאֵר גְרָמִי

51. דְתָאנָא אָמַר רַבִּי שְׁמַעוֹן, הֵהוּא גְרָמָא, לָמָּה אֲשְׁתָּאֵר בְּקִיּוּמָא, וְתִיר מִכָּל שְׂאֵר גְרָמִי. מִשּׁוּם דְאִיהוּ רַמָּאָה, וְלִית סָבִיל טַעְמָא דְמִזְוָנָא דְבִנֵּי נָשָׂא כְּשִׂאֵר גְרָמִי, וּבְגִינִי כֵךְ הוּא תְקִיף מִכָּל גְרָמִי, וְהוּא לִיהוּי עֲקָרָא, דְגוּפָא אֲתַבְּנִי מִנֶּיהָ. הִדָּא הוּא דְכָתִיב בַּת בְּתוּאֵל הָאַרְמִי

52. We learned that Rabbi Shimon said: It, THE BONE OF THE SPINE, is deceitful, and IT CAME from a deceitful world, NAMELY, FROM PADDAN-ARAM. Also, deceitful is the Evil Inclination, WHICH IS THE HEAD OF THE SERPENT, WHICH IS THE EVIL INCLINATION, THE ANGEL OF DEATH. This is the meaning of the verse: "the daughter of Betu'el the Arammian," who is the deceitful bone of the spine. The words, "of Paddan-Aram," WHICH MEANS THAT HE CAME FROM A DECEITFUL (HEB. RAMAI) WORLD, represent two deceivers, as we have learned that Paddana means a 'couple'. The two deceivers are "the sister of Lavan," NAMELY, the sister of the deceitful Evil Inclination. At first, when it was corrupted by sins in this world, it was called 'Lot'. In the future, when it will no longer be as corrupted, IT WILL BE as someone who has washed and was cleansed of his impurities, and it will be called 'Lavan' (lit. 'white'). Nevertheless, the Evil Inclination is not eliminated from the world.

53. Come and hearken: we learned from the Mishnah that the two daughters of Lot symbolize the two forces of the body that arouse the Evil Inclination. Because it has bathed and is no longer so impure, it is called 'Lavan'. And the two daughters are not completely negated, as it is written, "And Lavan had two daughters" (Beresheet 29:16). Rabbi Yosi asks: Why are they there referred to as the firstborn and the younger, and here the elder and the younger?

54. Rabbi Yosi said that they no longer have the power to do evil or arouse the Evil Inclination. This is understood from the verse, "the name of the elder (lit. 'bigger') was Leah," (Beresheet 29:16) for she was weary (Heb. Leah) from her wickedness and evil, while Rachel, "the younger (lit. 'smaller')," did not have the power to incite. As it is written, "and as a sheep (lit. 'Rachel') before her shearers is dumb" (Yeshayah 53:7). Rav Huna said: This is the Evil Inclination. Its two daughters are different than they were at first. First it was Lot, cursed and corrupted; now it is Lavan (lit. 'white'), who has been cleansed, not as cursed and corrupted as it was before. First its two daughters were strong; each had her individual strength. Now the name of the elder was Leah--weary ('Leah') without power; weary without strength; Leah, fatigued from her former deeds. And the name of the younger was Rachel, as we have said, not as they were at first.

55. Rabbi Acha bar Ya'akov, said: Come and behold. It is written, "And Yitzchak entreated Hashem for his wife, because she was barren" (Beresheet 25:21). Rabbi Acha asks: Why is she barren? Because the Evil Inclination does not have its full strength in the world, the only fruition and multiplying comes through prayer. It is then written: "and Hashem was entreated by him, and Rivkah his wife conceived." Once the Evil Inclination is aroused, there is procreation!

52. וְתֵאֵנָה אָמַר רַבִּי שִׁמְעוֹן, הוּא רַמָּאי, וּמַעֲוֹלִים רַמָּאי, וְשָׁכֵן יֵצֵר הָרַע, דְּאִיהוּ רַמָּאי. הִדָּא הוּא דְכִתִּיב בֵּת בְּתוּאֵל הָאֲרָמִי גֵרְמָא רַמָּאָה, מִפְּדָן אָרָם, מִצְמַד רַמָּאִין, בְּדִתְנָן פְּדָנָא רִתּוּרָא שְׁהוּא צְמַד. אַחוּת לָבָן, אַחוּת יֵצֵר הָרַע הָאֲרָמִי, בְּדִתְנָן, בְּתַחֲלָה שְׁהִיָּה מְנוּוֹל בְּחֻטָּאוֹת בְּזָה הָעוֹלָם, נִקְרָא לוֹט. לְעֵתִיד לָבָא, שְׁלֵא יְהֵא מְנוּוֹל בְּדִבְקָדְמִיתָא, כְּמָאן דְּסָחִי וּמַטְבִּיל מַסָּאבוּתֵיהּ, קְרָאן לֵיהּ לָבָן. עַל כֵּל פְּנִים אֵין יֵצֵר הָרַע בְּטַל מִן הָעוֹלָם

53. ת"ש, דְּהִכִּי אָנָּן אוֹקִימָנָא בְּמִתְנִיתָא. שְׁתֵּי בָנוֹת לוֹט, שְׁהֵן שְׁתֵּי כַחוֹת הַגּוֹף, הַמַּעֲוִרוֹת לִיֵּצֵר הָרַע, עֲכָשׂוּ שְׁאִינוּ מְנוּוֹל כ"כ, וְנִטְבַּל מִלְּכָלוּכוֹ, נִקְרָא לָבָן, וְאוֹתָן שְׁתֵּי בָנוֹת אֵינָן בְּטָלוֹת מִמֶּשׁ, הֵה"ד וּלְלָבָן שְׁתֵּי בָנוֹת. אָמַר רַבִּי יוֹסִי כִּךְ הוּא, תָּמָן כְּתִיב בְּכִירָה וַיַּעֲרִירָהּ, וְהִכָּא כְּתִיב גְּדוּלָּה וְקִטְנָה

54. אָמַר רַבִּי יוֹסִי, אָבֵל אֵינָן בְּכַח לַעֲשׂוֹת רַע, וְלִהְתַּעֲוֵר לִיצֵה"ר בְּמִתְחַלָּה, מִשְׁמַע דְּכִתִּיב שֵׁם הַגְּדוּלָּה לָאָה, שְׁלֵאָה מִכְּחָה וּמִרְשָׁעָתָה, וְשֵׁם הַקִּטְנָה רַחֵל, שְׁאִין בָּהּ כַּח הַמַּתַּעֲוֵר, כְּמָה דְּאֵת אָמַר וּכְרַחֵל לִפְנֵי גּוֹזִיָּה נֶאֱלָמָה. אָמַר רַב הוּנָא, זֶה יֵצֵה"ר, וּשְׁתֵּי בָנוֹתָיו, מִתְחַלְּפוֹת מְכַמּוֹת שְׁהִיוּ בְּרֵאשׁוֹנָה. בְּתַחֲלָה לוֹט, מְקוּלָּל מְנוּוֹל, עֲכָשׂוּ לָבָן, מְלוּבָן, שְׁאִינוּ מְקוּלָּל וּמְנוּוֹל בְּגִיּוּלוֹ בְּבֵרֵאשׁוֹנָה. בְּתַחֲלָה שְׁתֵּי בָנוֹתָיו חֲזָקוֹת, כֹּל אַחַת וְאַחַת בְּכַחָהּ, וְעֲכָשׂוּ שֵׁם הַגְּדוּלָּה לָאָה: לָאָה בְּלֵא כַח, לָאָה בְּלֵא חֲזָקָה. לָאָה מִמַּעֲשֵׂיָהּ הָרָאשׁוֹנִים. וְשֵׁם הַקִּטְנָה רַחֵל, בְּדִקְאָמְרָן, וְלֵא כְּמוֹת שְׁהִיוּ בְּרֵאשׁוֹנָה

55. אָמַר רַבִּי אַחָא בְּרִי יַעֲקֹב, תָּא חֲזִי, מָה כְּתִיב, וַיַּעֲתֵר יִצְחָק לָהּ לְנִכַּח אִשְׁתּוֹ כִּי עֲקָרָה הִיא. אָמַר רַבִּי אַחָא מִפְּנֵי מָה הִיא עֲקָרָה, מִפְּנֵי שִׁינֵּי הָרַע אֵינָן נִמְצָא בְּכַחוֹ בְּעוֹלָם, וְעַל כֵּךְ אֵין נִמְצָא פְּרִיָּה וּרְבִיָּה, זֹלָתִי בְּתַפְלָה, מָה כְּתִיב, וַיַּעֲתֵר לוֹ ה', וְתִהְיֶה רַבָּקָה אִשְׁתּוֹ. כִּיּוֹן שִׁמַּתַּעֲוֵר יֵצֵר הָרַע, נִמְצָא פְּרִיָּה וּרְבִיָּה

56. Rabbi Yosi asks: What then is the difference between this world and the world at that time; WILL THERE BE EVIL INCLINATION TOO? The scripture also says, "AND HASHEM WAS ENTREATED BY HIM, AND RIVKAH HIS WIFE CONCEIVED," WHICH MEANS that the Holy One, blessed be He, does it Himself, AND AWAKENS THE EVIL INCLINATION AT THAT TIME, WHICH IS ALSO PUZZLING. Rabbi Acha said: It is so. The Holy One, blessed be He, arouses THE EVIL INCLINATION for the specific purpose of mating, but not all the time, so that the Evil Inclination may be with men always, and they sin because of it. But it is aroused only for mating, and the arousal OF THE EVIL INCLINATION AT THE TIME OF UNION will be caused by the Holy One, blessed be He. This is the meaning of the verse: "and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Yechezkel 36:26). What is a heart of flesh? Rabbi Yehuda replied: It is a heart that would issue flesh and nothing else, AS, FOR EXAMPLE, A HEART THAT WOULD ONLY BEGET CHILDREN. THEREFORE IT IS WRITTEN, "AND I WILL GIVE YOU," FOR THE HOLY ONE, BLESSED BE HE, WILL HIMSELF AROUSE THE EVIL INCLINATION AT THE TIME OF MATING.

57. Rabbi Yitzchak, the son of Rabbi Yosi, traveled from Cappadocia to Lod, where he met Rabbi Yehuda. Rabbi Yitzchak asks him: Why are the companions, the sages of the Mishnah, not aroused in this matter of removing the Evil Inclination from the world, except at the time of mating? He replied: Upon your life! The world needs the Evil Inclination as much as it needs rain, because without the Evil Inclination there would not be the joy of study in the world. But it also would not be as corrupted as it was before, which caused sinning. This is the meaning of the verse: "They shall not hurt or destroy in all My holy mountain" (Yeshayah 11:9). Rabbi Shimon said: "MY HOLY MOUNTAIN" is the heart," the dwelling place of the Evil Inclination. Rabbi Eliezer said: A good heart is the foundation of the body and soul. For that reason, it is written: "And you shall love Hashem your Elohim with all your heart," (Devarim 6:5) for the heart is the essence of all!

7. "And the children struggled together within her" (B)

The story of Esav and Ya'akov is illuminated using an analogy with man's body and internal organs. The "children struggling together within her" refers to the brain and heart. Their struggle for primacy between these two is metaphorically expressed in Esav's selling his birthright to Ya'akov in exchange for porridge, which signifies the world. We also learn that the heart and liver are the most important organs. Next, the Rabbis more deeply explore the nature of life after the Resurrection, identifying the elements of our prior existence that will still be present after the Final Redemption

The Relevance of this Passage

Man is inclined to sacrifice long-term fulfillment and well-being for immediate ego gratification. This is the true significance of Esav selling his birthright to his brother. We settle for bowls of porridge every day, blinded by the moment, carrying only for our self-interest at the expense of our loved ones. Moreover, we delude ourselves with the belief that our selfish actions are really for the sake of our families. This delusion is fabricated by the dark side of our nature. This passage removes the veils of illusion, giving us the strength and foresight not to sell our souls when temptation for self-indulgence arises.

58. When Rav Kahana arrived, he said that this was said in the name of those versed in the Mishnah. The body is built upon the liver and the heart. As Rabbi Yehuda said, the heart and the liver are the leaders of the various organs of the body. The leaders of the head is the brain, but there are two leaders in the body. The first is the liver and the second is the heart. This is the meaning of the verse: "And the children struggled together within her." These are the two foundations of the body: THE BRAIN AND THE HEART.

56. אָמַר רַבִּי יוֹסִי, אִם כֵּן מֵה הַפֶּרֶשׁ בֵּין הָעוֹלָם הַזֶּה, לְאוֹתוֹ הַזְּמַן, וְעוֹד דֶּהָא קָרָא קְאָמַר, דְּקוֹדֶשׁא בְּרִיךְ הוּא עֲבִיד. אָמַר רַבִּי אַחָא, כֵּן הוּא, דְּקוֹדֶשׁא בְּרִיךְ הוּא אֲתַעֵר לִיה לְהֵהוּא עֲנִינָא, דְּצָרִיךְ לְזוּגָא, וְלֹא לְכָל שַׁעְתָּא, דִּיהָא תְּדִיר עִם בַּר נָשׁ כְּמוּ כַּעַן, דְּאִיהוּ אֲשַׁתְּכַח תְּדִיר, וְחָטְאן בֵּיה בְּנֵי נָשָׂא, אֲלֵא לְהֵהוּא זְווגָא בְּלַחֲדוּי, וְאֲתַעֲרוּתָא הֵהוּא, אֲתַעֲרוּתָא דְּקוֹדֶשׁא בְּרִיךְ הוּא לִיהוּי, דְּהָא הוּא דְּכִתִּיב וְהִסִּירוּתִי אֶת לֵב הָאֲבָן מִבְּשָׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר. מֵהוּ לֵב בָּשָׂר. אָמַר רַבִּי יְהוּדָה, לֵב לְהוּצִיא בָּשָׂר, וְלֹא לְדַבֵּר אַחֵר

57. רַבִּי יִצְחָק בְּרַבִּי יוֹסִי, הוּהוּ אֲתִי מִקַּפּוֹטְקִינָא לְלוֹד, פִּגְעַת בֵּיה רַבִּי יְהוּדָה, אָמַר לוֹ רַבִּי יִצְחָק, תֵּאמַר דְּחִבְרִינָא חֲבִימִי מִתְּנִיתָא, אֲתַעֲרוּ לְהֵא עֲנִינָא, דִּיצַר הָרַע יִתְנָשִׁי מִן עֲלָמָא, בַּר הֵהוּא שַׁעְתָּא לְזוּגָא. א"ל, חִינֵךְ הָכִי אֲצַטְרִיךְ יִצַר הָרַע לְעוֹלָם, כְּמִטְרָא לְעוֹלָם, דְּאֵלְמָלָא יִצַר הָרַע, חֲדוּתָא דְּשַׁמְעָתָא לֹא לִיהוּי, אֲבָל לֹא מְנוּוֹלָה כְּקִדְמִיתָא, לְמַחֲטִי בֵיה, הֵה"ד לֹא יָרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הָרַק קִדְשֵׁי וְגו'. אָמַר רַבִּי שְׁמַעוֹן, הוּא לְבָא, דְּמִדּוּרִיָּה דִּיצַר הָרַע בֵּיה. רַבִּי אֱלִיעֶזֶר אָמַר, לְבָא טָבָא, בְּנִינָא דְּגוּפָא וְנִשְׁמָתָא, וּבְגִין כֵּךְ כְּתִיב וְאֶהְבֵת אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ דִּהוּא עֲקָרָא דְּכָלָא

58. כִּד אֲתָא רַב כְּהָנָא אָמַר, הָכִי אֲמַרִין מִשְׁמִיהוּן דְּמֵאֲרֵי מִתְּנִיתָא, תְּרִי בְּנִינִין דְּגוּפָא אִינוּן, כְּבָדָא וְלָבָא, דְּאָמַר רַבִּי שְׁמַעוֹן אָמַר רַבִּי יְהוּדָה, כְּבָדָא וְלָבָא, אִינוּן מְנַהֲגֵי גוּפָא בְּכָל סְטְרֵי אַבְרֹי, מְנַהֲגָא דְּרִישָׁא מוּחָא, אֲבָל דְּגוּפָא אִינוּן תְּרִין, וְקִדְמָאָה הוּא כְּבָדָא, תְּנִינָא לָבָא. וְהֵינּוּ דְּכִתִּיב בְּפִרְשָׁתָא, וְיִתְרוּצְצוּ הַבָּנִים בְּקִרְבָּה אֵלֶּיךָ תְּרִין בְּנִינֵי דְּגוּפָא

59. HE ASKS: Why did THE HEART AND THE LIVER struggle? AND HE REPLIED: Because the Evil Inclination was abolished from the heart. HE THEN WONDERED WHY, IF THE EVIL INCLINATION WAS ABOLISHED, IT IS WRITTEN, "struggled." It should have been written, 'And they were at peace'. Rav Huna explained that "struggled" means that the strength and vigor OF THE HEART AND LIVER, THE LEADERS OF THE BODY, were broken, BECAUSE THE EVIL INCLINATION WAS REMOVED. Rabbi Yehuda asks: What does the body say then? The body asks: 'If it be so, why am I thus?' and 'Why was I created?' Immediately, "she went to inquire of Hashem" (Beresheet 25:22).

60. "And Hashem said to her, 'Two nations are in your womb, and two peoples...'" (Beresheet 25:23). These are the two proud ones, the liver and the heart. Rabbi Yosi said that these are the brain and the heart, but Rabbi Yehuda said: The brain is not included in this, for it is written, "in your womb (lit. 'belly')," and the brain is not in the belly, but in the head. "And two peoples...from your bowels...and the elder (lit. 'great') shall serve the younger." This is the liver, which is great and big, and which serves the heart, as Rabbi Yehuda said: The liver receives the blood, and serves it to the heart!

61. "And the first came out red" (Beresheet 25:21). Rav Kahana explained that the liver is the first and is red. Why is it red? Because it is first to swallow the blood. Rabbi Eliezer asks: Why is it called 'first'? Because it is the first to swallow the blood from all the food; the first in blood but not in creation. And why is it that "the great shall serve the younger?" Because despite its being greater and bigger in size than the heart, it serves the heart. Rabbi Aba then asks: What is the purpose of this text if not to teach the people in the world that though there will be perfection upon earth, the path and nature of the world will not change? Rabbi Yisa said: Come and behold. The liver hunts and has venison in its mouth, while the heart contemplates and is "dwelling in tents" (Ibid. 27). As it is written, "And Ya'akov cooked pottage," (Ibid. 29) while thinking deep thoughts and occupying himself with the Torah.

62. "And Ya'akov cooked pottage." In the name of Rabbi Acha, Rabbi Bo said that the nature of the world never changes. Come and behold: it is written, "And Ya'akov cooked pottage (Heb. nazid)," as in the verse "they dealt (Heb. zadu)," (Shemot 18.11) which was translated into Aramaic as "they thought." It means that the heart thinks of and contemplates Torah, which represents the knowledge of its Creator. Thus, it is written: "and Esav came from the field, and he was faint" (Beresheet 25:29). It is the nature of the liver to go out hunting and swallow with its mouth. If it does not find any prey, it becomes tired and says to the heart: 'Before you think of the words of Torah, think of eating and drinking to nourish your body.' This is the meaning of the verse, "and Esav said to Ya'akov 'Give me to swallow, I pray you, of that red pottage,'" for it is my way to swallow the blood and transmit it to the other parts; "for I am faint," without food and drink. And the heart replies: 'Give me the first and choicest of whatever you swallow, give me your birthright,' this is the meaning of "Sell me this day your birthright" (Ibid. 31). That is, swear by your desire. As the heart contemplates food, the liver swallows. If it were not for the heart, longing and thinking about food, the liver and other organs would not be able to swallow. As Rabbi Yosi said: This is the way of slaves, who do not to eat before their master.

59. מֵאֵי טַעְמָא וִיתְרוּצְצוּ. מִשּׁוּם דְּלִבָּא אֲתִנְשִׁי מִנֶּיהָ יֵצֵר הָרַע. וִיתְרוּצְצוּ וַיִּשְׁלִיּוּ מִבְּעֵי לֵיהּ. אֶלָּא אָמַר רַב הוּנָא, וִיתְרוּצְצוּ וַיִּשְׁבְּרוּ, כְּלוּמַר, נִשְׁבַּר כַּחֲם וְחִילָם. אָמַר רַבִּי יְהוּדָה, הַגּוֹף מֵהוּ אוֹמֵר, אִם כֵּן לָמָּה זֶה אֲנֹכִי, וְלָמָּה נִבְרָאתִי. מִיָּד וְתֵלַךְ לְדַרְשָׁא אֵת ה'.

60. וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבֶטֶןךָ וְשְׁנֵי לְאֻמִּים וְגו'. אֵלּוּ הַשְּׁנֵי גֻּאִים, הַכֶּבֶד וְהַלֵּב. רַבִּי יוֹסִי אָמַר, הַמוֹחַ וְהַלֵּב. רַבִּי יְהוּדָה אָמַר, הַמוֹחַ אֵין בְּכֻלָּל זֶה, מִשְׁמַע דְּכֹתִיב בְּבֶטֶןךָ, וְהַמוֹחַ אֵין בְּבֶטֶן אֶלָּא בְּרֹאשׁ. וְשְׁנֵי לְאֻמִּים מִמַּעֲיָן וְגו', וְרַב יַעֲבֹד צַעִיר, זֶהוּ הַכֶּבֶד, שֶׁהוּא רַב וְגָדוֹל, וְהוּא מִשְׁמַשׁ לִפְנֵי הַלֵּב, דְּאָמַר רַבִּי יְהוּדָה, הַכֶּבֶד קוֹלֵט הַדָּם, וּמִשְׁמַשׁ בּוֹ לִפְנֵי הַלֵּב

61. וַיֵּצֵא הָרֹאשׁוֹן אֲדָמוּנִי. אָמַר רַב כְּהֵנָא, הַכֶּבֶד הוּא הָרֹאשׁוֹן וְהוּא אֲדָמוּנִי, לָמָּה הוּא אֲדָמוּנִי, עַל שְׂבֻלַּע אֵת הַדָּם תִּחְלָה. רַבִּי אֱלִיעֶזֶר אוֹמֵר, לָמָּה נִקְרָא שְׁמוֹ רֹאשׁוֹן, עַל שֶׁהוּא רֹאשׁוֹן, לְבִלְעַת הַדָּם, מִכָּל הַמֵּאכֵל, וְהוּא רֹאשׁוֹן לְדָם אֲבָל לֹא לִיצִירָה. וּבִמְאֵן נֹקִים וְרַב יַעֲבֹד צַעִיר, עַל שֶׁהוּא רַב וְגָדוֹל בְּשַׁעְוָר מִן הַלֵּב, וְהוּא עוֹבֵד לֵלֵב. אָמַר רַבִּי אֲבָא, לָמָּה אֲתָא פְּרָשְׁתָּא דָא, אֶלָּא לְאַחֲזָאָה לְבָנֵי עֵלְמָא, דְּאָף עַל גַּב דִּיהֵיא שְׁלִימוּתָא לִיהוּי בְּאַרְעָא, אֲרֻחִיהּ וְטַבְעִיהּ דְּעֵלְמָא לֹא אֲשַׁתְּנִי. רַבִּי יוֹסָא אָמַר בֹּא וְרֵאָה הַכֶּבֶד הוּא הָצַד צִיד וְהוּא צִיד בְּפִיּו, וְהַלֵּב הוּא הַחוּשֵׁב, וְהוּא יוֹשֵׁב אֶהְלִים הַהָד וַיֵּזֶר יַעֲקֹב נֶזִיד, חוּשֵׁב מִחֻשְׁבוֹת, נוֹשֵׂא וְנוֹתֵן בְּתוֹרָה

62. וַיֵּזֶד וַיַּעֲקֹב נְזִיד. רַבִּי בָּא בְּשֵׁם רַבִּי אַחָא אָמַר, לְעוֹלָם טְבָעוּ שָׁל עוֹלָם אֵינוֹ מִשְׁתַּנָּה, בָּא וּרְאֵה, מָה כְּתִיב, וַיֵּזֶד וַיַּעֲקֹב נְזִיד, כְּדָבָר אַחֵר אֲשֶׁר זָרָו עֲלֵיהֶם, וַתִּרְגְּמוּ דַחֲשִׁיבוּ. כְּלוּמַר, הֵלֵב חוֹשֵׁב וּמַהֲרֵהר בַּתּוֹרָה, בִּידִיעַת בּוֹרְאוֹ, מָה כְּתִיב, וַיֵּבֵא עֲשׂוֹ מִן הַשָּׂדֶה וְהוּא עֵינָהּ. הַכֶּבֶד שֶׁדָּרַךְ טְבָעוּ, לְצֵאת וּלְצוּר צִיד בְּמִיּוֹ לְבָלוּעַ, וְאֵינוֹ מוֹצֵא, נִקְרָא עֵינָהּ, וְהוּא אֹמֵר לֵלֵב, עַד שֶׁאַתָּה מַהֲרֵהר בְּדַבָּרִים אֱלוֹ בְּדִ"ת, הֲרֵהֵר בְּאֲכִילָה וּבִשְׁתִּיָּה, לְקִיּוּם גּוֹמֵךְ, הֵה"ד, וַיֹּאמֶר עֲשׂוֹ אַל יַעֲקֹב הִלְעִיטָנִי נָא מִן הָאָדָם הָאָדָם הַזֶּה, כִּי כֵן דְּרָבִי לְבָלוּעַ הַדֶּם, וּלְשַׁגֵּר לְשֹׁאֵר הָאֲבָרִים, כִּי עֵינָהּ אֲנֹכִי, בְּלֹא אֲכִילָה וּשְׁתִּיָּה. וְהֵלֵב אֹמֵר, תָּן לִי הָרָאשׁוֹן וְהַמּוֹבָחָר מִכָּל מָה שֶׁתִּבְלַע, תָּן לִי בְּכוֹרֶתְךָ, הֲדָא הוּא דְכְּתִיב מִכְּרָה כִּיּוֹם אֶת בְּכוֹרֶתְךָ לִי, קוֹנְמִיתָא דְתַאֲיָבָא, עַד שֶׁהֵלֵב מַהֲרֵהר וְחוֹשֵׁב בְּמֵאכָל, בּוֹלֵעַ הַכֶּבֶד, דְּאֲלֵמְלִי הוּא כְּסוּפָא וְהֲרֵהוּרָא דְלֵבָא בְּמֵאכָל, לֹא יוֹכְלוּ הַכֶּבֶד, וְהָאֲבָרִים לְבָלוּעַ דְּאֵמַר רַבִּי יוֹסִי, כֵּן דָּרַךְ הָעֵבְדִּים, שְׁאִינֵם אוֹכְלִים עַד שֶׁהָאֲדוֹן אוֹכֵל

63. Rabbi Yosi said: It is later written, "Then Ya'akov gave Esav bread and pottage of lentils" (Beresheet 25:34). What are these lentils? HE ANSWERS: They are round as a circle, and as the circle which revolves around the world does not deviate from its path, so man in that time will never deviate from his. Although there will yet be all that is good and precious and perfect, with all that, the worldly habit of eating and drinking will not change.

63. אָמַר רַבִּי יוֹסִי, כְּתִיב לְאַחֵר כֵּן, וַיַּעֲקֹב נָתַן לְעֲשׂוֹ לֶחֶם וְנִזְיָד עֲדָשִׁים, מָהוּ עֲדָשִׁים, סְגֻלָּגְלִין כְּגֻלְגֻלְתָּא, וְגֻלְגֻלָּא סְבִיב בְּעֵלְמָא, כְּלוּמַר, דְּלֹא אֲתַנְשִׁי מֵאַרְחִיָּה. כֵּךְ הוּא בְּרַ נֶשׁ, בְּהֵוָה זְמָנָא אֵף עַל גַּב דְּכָל הָהוּא טִיבּוּ, וַיִּקֵּר וּשְׁלִימוּתָא לִיהוּי, אֲרַחֲיָה דְעֵלְמָא לְמִיכָל וּלְמִשְׁתִּי לֹא יִתְנַשִּׁי

64. We learned in the Mishnah that four winds blow in the world, and the Holy One, blessed be He, will raise one spirit to establish the body to include four spirits, as it is written: "Come from the four winds, O breath" (or: spirit) (Yechezkel 37:9). It is not written, 'in the four,' but, "from the four winds," for it will be composed of the four of them. We learned that this spirit (or: wind) is the wind that procreates, the wind that eats and drinks. And there is no difference between this world and the days of Mashiach's coming, save the delivery from servitude to the empires alone, and there is no difference between this world and the resurrection of the dead, save cleanliness and the attainment of knowledge. Rav Nachman added longevity.

64. מִתְנִיתִין, תָּנִן אַרְבַּע רוּחוֹת הָעוֹלָם מִנְשָׁכִין, וְעֵתִיד קוֹדֶשָׁא בְּרִיךְ הוּא לְהַתְעוֹרֵר רוּחַ אַחֵד, לְקִיּוּם הַגּוֹף, שִׁיְהֵא כְּלוּל מִד' רוּחוֹת, הֵה"ד מֵאַרְבַּע רוּחוֹת בְּאֵי הָרוּחַ, בְּאַרְבַּע לֹא כְּתִיב, אֱלֹא מֵאַרְבַּע רוּחוֹת הָעוֹלָם, שִׁיְהֵא כְּלוּל מֵאַרְבַּעַתָּם. וְתֹאנָא, אוֹתוֹ הָרוּחַ, הוּא רוּחַ הַמּוֹלִיד, הוּא הָרוּחַ הָאוֹכֵל וְשׁוֹתָה וְאֵין בֵּין הָעוֹלָם הַזֶּה לַיְמֹת הַמְּשִׁיחַ, אֱלֹא שְׁעָבוֹר מַלְכוּת בְּלָבָד, וְאֵין בֵּין עוֹלָם הַזֶּה, לַתְּחִיַּית הַמֵּתִים, אֱלֹא נְקִיּוֹת וְהַשְׁגַּת יְדִיעָה. רַב נַחֲמָן אָמַר וְאַרְיִכוּת יָמִים

8. The gathering of the exiles and the resurrection of the dead

The Rabbis, here, discuss the timing of the Resurrection after the coming of Mashiach. Using Torah verses, they demonstrate that it is possible to tell the difference between the timing of the Resurrection of the righteous from that of the good. We're told that the evil people of our world will not experience Resurrection. Rabbi Elazar expresses his sorrow at the thought that the vast majority of mankind will have to wait longer than the righteous--although those who repent during their lives help advance the time of their own Resurrection.

The Relevance of this Passage

Evolving a consciousness of repentance is the first step in hastening our own redemption and eventual Resurrection after the arrival of the

Mashiach. The Light of this passage stimulates feelings of repentance and helps hasten the arrival of the Mashiach, and thus, Resurrection for the entire world.

65. Rav Yosef asks if the days of Mashiach's coming and the resurrection of the dead are the same. He responded: No, as we have learned that the building of the Temple precedes the gathering of the exiles, which precedes the resurrection of the dead. The resurrection of the dead is the last act of all. We know this from the verse, "Hashem builds Jerusalem: He gathers together the outcasts of Yisrael. He heals the broken-hearted, and binds up their wounds" (Tehilim 147:2-3). This refers to the resurrection of the dead, which is the healing of the brokenhearted and their dead. First He builds Jerusalem; then He gathers the outcasts of Yisrael; last of all, He heals the brokenhearted.

66. We have learned that the gathering of the exiles preceded the raising of the dead by forty years, as it is written: "And Yitzchak was forty years old." What is to be made of these forty years? According to Rav Kahana, Rabbi Broka said: How many troubles, how many wars waged against the children of Yisrael will there be from the gathering of the exiles until the resurrection of the dead. He who escapes them is happy, as it is written, "and at that time your people shall be delivered, every one who shall be found written in the book" (Daniel 12:1). Rabbi Yehuda said that this teaches us, "Many shall purify themselves, and make themselves white, and be tried" (Ibid. 10). Rabbi Yitzchak added, "and will refine them as silver is refined, and will try them as gold is tried" (Zecharyah. 13:9). During these very days, there will be days when people will say, "I have no pleasure in them" (Kohelet 12:1). And from the time the troubles disappear until the resurrection of the dead there will be forty years.

67. Rav Huna said: Come and behold. "For the children of Yisrael walked forty years in the wilderness...because they obeyed not the voice of Hashem" (Yehoshua 5:6). In this verse, it is the same. Rabbi Yosef said: Everything that was said is the same, but for one thing. At the end of forty years, when the troubles pass away and the wicked are exterminated, the dead, the dwellers of the dust, shall live. Why? Because it is written: "affliction shall not rise up the second time" (Nechemyah 1:9). They had their fill with what they had. After the resurrection of the dead, the world will be settled, as it is written, "on that day Hashem shall be One and His Name One" (Zecharyah 14:9).

65. אָמַר רַב יוֹסֵף וְכִי יָמוֹת הַמָּשִׁיחַ וְתַחֲיִית הַמֵּתִים לֹא חֵד הוּא. אָמַר לוֹ לֹא, דִּתְנִן, בֵּית הַמִּקְדָּשׁ, קוֹדֵם לְקַבּוּץ גָּלוּת, קַבּוּץ גָּלוּת, קוֹדֵם לְתַחֲיִית הַמֵּתִים, וְתַחֲיִית הַמֵּתִים הוּא אַחֲרוֹן שְׁבָכָלָם. מִנִּי הַכְּתִיב בּוֹנֵה יְרוּשָׁלַיִם ה' נִדְחֵי יִשְׂרָאֵל יִכְנֹס הָרוּפָא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעֶצְבוֹתָם. זֶה הִיא תַּחֲיִית הַמֵּתִים, שֶׁהִיא הָרֹפֵא לְשִׁבּוּרֵי לֵב, עַל מִתְיָהֶם. בּוֹנֵה יְרוּשָׁלַיִם תַּחֲלָה, וְאַחֲרָיו נִדְחֵי יִשְׂרָאֵל יִכְנֹס, וְהָרוּפָא לְשִׁבּוּרֵי לֵב אַחֲרוֹן עַל הַכֹּל

66. תְּנִן, מ' שָׁנָה קוֹדֵם הַקַּבּוּץ גָּלוּת, לְתַחֲיִית הַמֵּתִים, בְּדֹאמְרִינָן וְיֵהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה. הָאִי מ' שָׁנָה, מֵאִי עֲבִידֵתֵיהֶו. אָמַר רַב כְּהֵנָא אָמַר רַבִּי בְרוּקָא, מְקַבּוּץ גָּלוּת עַד תַּחֲיִית הַמֵּתִים, כְּמָה צָרוֹת, כְּמָה מַלְחָמוֹת יִתְעוֹרְרוּ עַל יִשְׂרָאֵל, וְאַשְׁרֵי הַנִּמְלֵט מֵהֶם, דְּכְתִיב בַּעֲת הַהִיא יִמְלֹט עִמָּךְ כָּל הַנִּמְצָא כְּתוּב בִּסְפָר. רַבִּי יְהוּדָה אָמַר מֵהֵכָא יִתְבָּרוּ וְיִתְלַבְּנוּ וְיִצְרְפוּ רַבִּים. רַבִּי יִצְחָק אָמַר מֵהֵכָא, וְיִצְרְפוּתִים כְּצִרוֹף אֶת הַכֶּסֶף וּבַחֲנָתִים כְּבַחוֹן אֶת הַזָּהָב. וּבְאוֹתָם הַיָּמִים, יֵהִיו יָמִים, אֲשֶׁר יֹאמְרוּ אִין לִי בָּהֶם חֶמֶץ, וּמִשְׁעָה שִׁיעֲבֵרוּ הַצָּרוֹת עַד תַּחֲיִית הַמֵּתִים מ' שָׁנָה

67. רַב הוּנָא אָמַר תָּא חֲזִי כִי אַרְבָּעִים שָׁנָה הִלְכוּ בְּנֵי יִשְׂרָאֵל בְּמִדְבָּר וְגו' אֲשֶׁר לֹא שָׁמְעוּ בְּקוֹל ה', כְּהִיא גְּזוּנָא הֵכָא. אָמַר רַבִּי יוֹסֵף, כָּל אֵלִין חֵד מְלָה אָמְרוּ, וְלִסּוּף מ' שָׁנָה, שֶׁהַצָּרוֹת יַעֲבִרוּ, וְהַרְשָׁעִים יִכָּלּוּ, וְיֵהִיו הַמֵּתִים שׁוֹכְנֵי עָפָר, מ"ט, מִשּׁוּם דְּכְתִיב לֹא תִקּוּם פְּעָמִים צָרָה, וְדִי לָהֶם כְּמָה שֶׁעָבְרוּ. וּמִזְמָן תַּחֲיִית הַמֵּתִים, יִתְיַשֵּׁב עַלמָא בִּישׁוּבֵהּ, הַה"ד בְּיוֹם הַהוּא יֵהִי ה' אֶחָד וּשְׁמוֹ אֶחָד

68. Rabbi Elazar was sitting and was exceedingly sad. Rabbi Yehoshua came before him and asks why the appearance of the candlelight of the world had become dark. He said: Great fear entered me, for I see how the companions versed in the Mishnah have responded on whom the spirit of saints dwells. They said that redemption will be in the sixth millennium. This was well said, but I see a longer time for the dwellers of the dust, who shall wait until the four hundred and eighth year of the sixth millennium, when they will rise. For this reason, the companions were stimulated by the verse that referred to THE DWELLERS OF DUST as the children of Chet, for Chet alludes to their rising after four hundred and eight (Heb. Chet Tav) years. As it is written, "In the year of this Yovel ('Jubilee') you shall return every man to his possession," (Vayikra 25:13) when this (Heb. hazot) shall be finished. The numerical value of Hazot is 5,408, AS THE HEI OF HAZOT ALLUDES TO THE HEI (FIVE) THOUSANDS; AND ZOT IS 408 IN NUMERICAL VALUE. Then, "you shall return every man to his possession," means that THE BODY will return to its soul, which is its possession and lot.

69. Rabbi Yehoshua said: This LENGTH OF TIME should not be difficult for you, as we have learned that there are three classes: the Completely Righteous, the Completely Wicked, and the Average. The completely righteous will rise with the resurrection of the dead of the land of Yisrael a few years earlier THAN THE FOUR HUNDRED AND EIGHTH YEAR, namely, at the fortieth year after the gathering of the exiles. In the end, everybody will rise at the four hundred and eighth year of the sixth millennium. Who will merit this length of time? He who will keep the precepts at that time. For that reason, I am sad.

70. He said to him: Rabbi, we have studied the verse, "Let there be light," (Bereshheet 1:2) which means let there be secret, BECAUSE LIGHT IS THE SECRET OF REDEMPTION. AND THE NUMERICAL VALUE OF OR ('LIGHT') IS RAZ ('SECRET'). THUS, THE VERSE, "LET THERE BE LIGHT," HINTS THAT THE TIME OF REDEMPTION WILL BE A SECRET UNKNOWN TO ALL MEN. RABBI ELAZAR BEN ARACH HINTED THAT HE DISAGREED WITH THIS LONG PERIOD. Again, he said that through repentance everyone will RISE FROM THE DEAD early. Rabbi Yehoshua said: Unless you said so, we would not have left an opening for those waiting daily for redemption, as it is written, "a store of salvation" (Yeshayah 33:6). What is this "salvation"? It alludes to those who seek salvation daily. IF REDEMPTION IS TIED TO A SPECIFIC TIME, HOW CAN IT BE EXPECTED DAILY? THIS ASSUREDLY DEPENDS UPON REPENTANCE. WHEN THEY REPENT, THEY WILL BE REDEEMED. AND FORTY YEARS AFTER REDEMPTION THE RESURRECTION OF THE DEAD WILL COME, AS WAS SAID.

68. ר' אלעזר בן ערך, הוה יתיב, והוה קא מצטער בנפשו טמי, עאל לקמיה רבי יהושע, אמר ל, חיוז נהירו דבוצינא דעלמא למה חשוכן, אמר ליה, חיוז ודחילו סגי עאל בי, דהא אנא חמי מה דאתערו חברנא, מארי מתניתא, דשראת עלייהו רוח קדישין, והווא דאתערו, דבשתייתי יהא פורקנא שפיר, אבלאנא חמי אורכא יתירא, על אינון דיורא עמרא, דבאלף שתייתי לזמן ארבע מאות ותמניא שנין מניה, יהיו קיימין כל דיורי עמרא בקיומיהון, ובגיני כך אתערו חבירנא, על פסוקא דקרא לון בני חת, ח"ת, דיתערון לח"ת שנה, והיינו דכתיב בשנת היובל הזאת תשובו איש אל אחוזתו, כשיתלם הזאת, שהוא חמשת אלפים וארבע מאות ותמניא, תשובו איש אל אחוזתו, אל נשמתו, שהיא אחוזתו ונחלתו

69. אמר רבי יהושע לא תקשי לך האי, דהא תנינן ג' בתות הן, של צדיקים גמורים, ושל רשעים גמורים, ושל בינונים, צדיקים גמורים יקומון בקימה של מתי ארץ ישראל, מהיום כמה שנים, שהם קודמים בתחלה, בשנת הארבעים של קבוצ גלויות, והאחרונים כלם, לזמן ארבע מאות ושמונה שנה, לאלף הששי, בדקאמרן. מאן יזכה להאי ארכא, מאן יתקיים בקיום דתיה בין האי זמנא, ועל דא אצטעירנא בנפשי

70. אמר ליה, רבי, הא תנינן, יהי אור, יהי ר"ז. חזר ואמר, בתשובה יתקדם כלל. אמר רבי יהושע, אי לא דאמרת הכי, אחסימנא פומין, למצפי פורקנא כל יומא, דכתיב חסן ישועות, מהו ישועות, אלו המצפים ישועות בכל יום

71. HE ASKS HIM: What is the opinion of Rabbi Elazar, WHO SAID THAT IT DEPENDED ON REPENTANCE? HOW DID HE KNOW THIS? HE ANSWERS: From the verse, "And many of those who sleep in the dust of the earth shall awake" (Daniel 12:2). It is understood by, "those who sleep," THAT ONLY SOME WILL RISE; these are the Righteous WHO REPENTED while they were alive, who will rise early. FOR THROUGH REPENTANCE, THEY SHALL RISE A FEW YEARS EARLY. HE ASKS: By how many years do they precede other people? Rabbi Yehuda replied: By two hundred and ten years. Rabbi Yitzchak said: Resh Dalet Yud ('210') years, as it is written, "Out of Ya'akov shall come (Heb. Yerd, Yud Resh Dalet) a ruler" (Bemidbar 24:19). This indicates that the Righteous precede other men by two hundred and ten years. Rav Nachman said: Precedence depends on how much the body is worn in the dust, THAT IS, THE SOONER THE BODY WEARS OUT IN THE DUST, THE SOONER IT RISES. Rabbi Yosi said to him: If this be true, then there are many resurrections, FOR EACH BODY HAS ITS OWN RESURRECTION ACCORDING TO ITS WEARING OUT IN THE DUST. HE ANSWERS: All revivals will occur at the same time, as was said in the vision: "and the word was true, and for a long period ahead" (Daniel 10:1).

72. "And there was a famine in the land, beside the first famine that was in the days of Avraham" (Beresheet 26:1). Rabbi Abahu opened the discussion with the verse: "While the king was reclining at his board, my spike nard sent forth its fragrance" (Shir Hashirim 1:12). We learned that the righteous will pass through four eras and four times, each different from the other. During the first, knowledge will increase in the world, and the righteous will conceive what they have not conceived in this world. As we have learned from Rabbi Pinchas, in the future, the perception of the righteous will be greater than that of the ministering angels, as it is written, "as the waters cover the sea" (Yeshayah 11:9). During the second time, you shall be occupied.
(End of Midrash Hane'elam)

9. "And the boys grew...for he relished his venison"

The discussion moves to a more profound understanding of the metaphor of Esav as a hunter. Even in the womb, Ya'akov was drawn to The Creator, while Esav was drawn to idolatry. As a cunning hunter, Esav stole the minds of men and led them astray so that they would rebel against The Creator. As the Rabbis probe the issue of why Yitzchak did not know these things about his son, we discover that the Shechinah wanted only Ya'akov to be blessed with the spirit of The Creator, which is precisely what transpired.

The Relevance of this Passage

The verses pertaining to Esav's coercing men into idolatry, function as a kind of spiritual homeopathy. Just as the cure for a deadly snake bite resides within the venom of the snake, the remedy for strengthening our consciousness against temptations of the material world resides within the verses that speak these matters. We also draw the Light of the Shechinah into our lives through the merit of Ya'akov.

73. "And the boys grew..." (Beresheet 25:27). This refers to the side of Avraham, THE RIGHT SIDE, WHICH IS CHASSADIM AND which caused them to grow. His merit supported them, for he was teaching them the precepts, as it is written: "For I know him, that he will command (Et) his children" (Beresheet 18:19). THE PARTICLE ET means that Ya'akov and Esav are included AMONG HIS SONS. Therefore, the explanation of, "And the boys grew," IS THAT THEY GREW IN HOLINESS, ONLY AFTERWARDS ESAV BECAME CORRUPTED. Rabbi Elazar disagreed. HE BELIEVES THAT each went his own way --one toward s faith, and the other towards idolatry.

71. מַאי הוּא דַּעְתּוֹי דְּרַבִּי אֶלְעָזָר. הֵיִינוּ דְּכֹתִיב, וְרַבִּים מִיִּשְׁנֵי־אֲדָמָת עֶפְר וְקִיצוֹ, מִשְׁמַע דְּכֹתִיב מִיִּשְׁנֵי, אֵלּוּ הֵם הַצְּדִיקִים, הַנִּקְדָּמִים בַּחַיִּיהֶם קֹדֶם זֶה. וְכַמָּה שָׁנִים הֵם נִקְדָּמִים, רַבִּי יְהוּדָה אָמַר מֵאַתִּים וְעֶשְׂרֵי שָׁנִים. רַבִּי יִצְחָק אָמַר, רַד"י שָׁנָה, דְּכֹתִיב וִיר"ד מִיַּעֲקֹב וְגו'. יר"ד שָׁנָה, נִקְדָּמִים הַצְּדִיקִים, לְשֹׂאֵר כָּל אָדָם. רַב נַחֲמָן אָמַר, לְפִי הַשִּׁיעוֹר שֶׁנִּבְלָה בְּעַפְר. אָמַר לוֹ רַבִּי יוֹסִי, אִם בֶּן הָרֶבֶה תַּחֲיוֹת הוּא, אֵלּא כָּל הַתַּחֲיוֹת יִהְיוּ בְּאוֹתוֹ הַזְּמַן וְהָיִי דְּאַתְמָר בַּחֲזוֹן וְאַמַּת הַדֶּבֶר וְצָבָא גְדוֹל

72. וַיְהִי רָעַב בָּאָרֶץ מִלֶּכְד הָרָעַב הָרִאשׁוֹן אֲשֶׁר הָיָה בְּיָמֵי אַבְרָהָם. רַבִּי אַבְהוּ פָּתַח וְאָמַר, עַד שֶׁהַמֶּלֶךְ בְּמִסְבּוֹ נִרְדִּי נָתַן רִיחוֹ. דִּתְנִינָן אַרְבַּע תְּקוּבוֹת, וְאַרְבַּע זְמָנִים מְשׁוּנִים זֶה מִזֶּה, יַעֲבִרוּ הַצְּדִיקִים לַעֲתִיד לָבֵא. הָאַחֵר, אוֹתוֹ זְמַן יִשְׁגָּא הַחֲכָמָה בְּעוֹלָם, וְיִשְׁיגּוּ הַשֹּׁגָה, מֶה שֶׁלֹּא הִשְׁיגּוּ בְּזֶה הָעוֹלָם, דִּתְנִינָן, אָמַר רַבִּי פִּנְחָס, הַשִּׁגָּת הַצְּדִיקִים לַעֲתִיד לָבֵא, יוֹתֵר מִמֶּלֶכִּי הַשִּׁירָת דְּכֹתִיב בְּמִים לִים מְכֻסִּים הַשְּׁנִי הַתַּעֲסָקוֹן(עַד כָּאן מִדְּרַשׁ הַנֶּעֱלָם

73. וַיִּגְדְּלוּ הַנְּעָרִים. סֵטְרָא דְּאַבְרָהָם גָּרִים לוֹן לְאַתְגְּדֵלָא, וְזִכּוּתִיה סִייע לוֹן, הוּא הוּא מְחַנֵּךְ לוֹן בְּמִצְוֹת, דְּכֹתִיב, כִּי יִדְעֵתּוּ לְמַעַן אֲשֶׁר יַצִּיחַ אֶת בְּנָיו וְגו', לְאַסְגָּאָה יַעֲקֹב וְעֶשָׂו. וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֶשָׂו אִישׁ יוֹדֵעַ צִיד וְגו'. אָמַר רַבִּי אֶלְעָזָר, כָּל חַד וְחַד, אֶתְפָּרְשׁ לְאַרְחִיָּה דָּא לְסֵטְרָא דְּמַהִימְנוּתָא, וְדָא לְסֵטְרָא דְּעִבּוּדָה זִרָה

74. So it was. While still in Rivkah's womb, each went toward his own side. When she was performing good deeds or passing near a place that is favorable to the precepts of Torah, Ya'akov was glad and struggled to come out. And when she walked past a place of idolatry, the wicked one struggled to come out. This has already been explained. For that reason, when they were born into the world, each was drawn to the place he deserved. Therefore it is written, "And the boys grew: and Esav was a cunning hunter..." WHICH MEANS THAT HE LED PEOPLE ASTRAY TO REBEL AGAINST HASHEM.

75. "And Yitzchak loved Esav, for he relished his venison" (Beresheet 24:28). This verse has been explained. Here, it is written: "a cunning hunter, a man of the field," while elsewhere it is written, "he was a mighty hunter" (Beresheet 10:9). THERE IT MEANS THAT HE DELUDED MEN AND LED THEM ASTRAY TO REBEL AGAINST HASHEM; HERE, IT MEANS THE SAME. THUS, "a man of the field" is one who robbed and murdered people. And ESAV said HE WENT TO THE FIELD to pray, AS IT IS WRITTEN OF YITZCHAK: "AND YITZCHAK WENT OUT TO MEDITATE IN THE FIELD" (BERESHEET 24:63). He hunted AND CHEATED YITZCHAK through his mouth, AS IT IS WRITTEN, "HE RELISHED HIS VENISON (LIT. THERE WAS VENISON IN HIS MOUTH)." HE WAS CALLED "a man of the field," because his lot was not in a populated place, but in a desolate place, in the open wilderness, in the field. Thus, he was called "a man of the field."

76. You may ask why Yitzchak did not know of all the wicked deeds of Esav, as the Shechinah was with him AND HE SHOULD HAVE KNOWN IT THROUGH THE HOLY SPIRIT. For without the Shechinah, how could he have blessed Ya'akov when he did? Assuredly, the Shechinah dwelt in his house and was with him always. But the Shechinah did not inform him of that, because Ya'akov was to be blessed only with the knowledge of the Holy One, blessed be He. And so it had to be. For when Ya'akov came before his father, the Shechinah came with him, and then Yitzchak saw in his mind that Ya'akov was worthy of being blessed and that he would be blessed by the approval of the Shechinah.

74. וְכֵן הָיָה בְּמַעוֹי דְּרִבְקָה, דְּתַמֵּן כָּל חַד אֲזִיל לְסִטְרִיהּ, דְּכַד אִיהִי אֲשֶׁתְּדִלַּת בְּעוֹבְדֵין דְּכֶשֶׁרֶן, אוּ עֲבֵרַת סְמִיךְ לְאַתֵּר טַב, לְמַעַבְדּ פְּקוּדֵי דְאֹרִייתָא, הָיָה יַעֲקֹב חָדִי, וּדְחִיק לְנַפְקָא, וְכַד הָוּת אֲזִלָּא, סְמִיךְ לְאַתֵּר ע"ז, הָהוּא רָשַׁע בְּטַש לְנַפְקָא, וְאֻקְמוּהּ וּבְגִין כֶּךָ, כַּד אֲתַבְּרִיאוּ וּנְפִקוּ לְעֵלְמָא, כָּל חַד אֲתַפְּרֵשׁ, וְאֲזִיל וְאֲתַמְשֵׁךְ בְּדוּכְתִּיהּ. דְּאֲתַחֲזִי לִיהּ, וְעַל דָּא, וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֹשֵׂו אִישׁ יוֹדֵעַ צִיד וְגו'.

75. וַיֵּאָהֵב יִצְחָק אֶת עֹשֵׂו בִּי צִיד בְּפִיו, הָא אֻקְמוּהּ, דְּכִתִּיב, אִישׁ יוֹדֵעַ צִיד אִישׁ שָׂדֶה. וּכְתִיב הָתֵם, הוּא הָיָה גִבּוֹר צִיד אִישׁ שָׂדֶה, לְקַפְחָא לֹון לְבִנֵי נִשְׂא, וּלְקַטְלָא לֹון, וְאִיהוּ אָמַר דְּעִבִּיד צְלוּתָא, וְצִיד לִיהּ בְּפֻמִּיהּ. אִישׁ שָׂדֶה, בְּגִין דְּחוּלַק עֲרִבִיָּה, לֹא אִיהִי בִישׁוּבָא, אֲלֹא בְּאַתֵּר חָרוֹב, בְּמַדְבָּרָא, בְּחֻקָּא, וְעַל דָּא אִישׁ שָׂדֶה

76. וְאִי תִימָא, הִיךְ לֹא יָדַע יִצְחָק, כָּל עוֹבְדֵי בִישׁוֹן דְּעֹשֵׂו, וְהָא שְׂכִינְתָא הָוּת עִמִּיהּ, דְּאִי לֹא שְׂרִיא עִמִּיהּ שְׂכִינְתָא, הִיךְ יָכִיל לְבָרְכָא לִיהּ לִיעֲקֹב, בְּשַׁעֲתָא דְּבִרְכִיָּה. אֲלֹא וְדֹא, שְׂכִינְתָא הָוּת דִּיּוּרָא עִמִּיהּ בְּבִיתָא, וְדִיּוּרָא עִמִּיהּ תְּדִיר, אֲבָל לֹא אֹדְעָא לִיהּ, בְּגִין דִּיּתְבַרְךְ יַעֲקֹב בְּלֹא דַעֲתִיָּה, אֲלֹא בְּדַעֲתִיָּה דְּקוּדְשָׁא בְּרִין הוּא, וְהִכִּי אֲצַטְרִיךְ, דְּבִהֵיא שַׁעֲתָא דְּעָאֵל יַעֲקֹב קָמִי אָבוּהִי, עָאֵלַת עִמִּיהּ שְׂכִינְתָא, וְכִדִּין חֲמָא בְּדַעֲתוֹי יִצְחָק, דְּאֲתַחֲזִי לְבָרְכָא, וַיִּתְבְּרִין מִדַּעֲתָא דְּשְׂכִינְתָא

10. "And Ya'akov cooked a pottage..."

Rabbi Shimon discourses on the character of Ya'akov, and the fact that Esav despised his birthright. The Torah tells us that Yitzchak bestowed numerous blessings upon his son Ya'akov, all the while thinking it was Esav. Although Yitzchak did not know Esav's evil side, this was in order to preserve the purity of his blessing of Ya'akov. However, Ya'akov did know about Esav, and he dealt with his brother in a manner that enabled him to avoid defilement. The discussion also describes the exact manner in which Ya'akov embodied judgment, mercy, and subtlety.

The Relevance of this Passage

Despite his highly spiritual nature, Ya'akov was cunning enough to receive his father's blessing--for he was fully aware of the enemy he confronted in his brother Esav. The dark side of our nature is cunning and sly, endlessly deceiving us into making wrong choices. We must be as cunning and clever as our Evil Inclination. If we remain passive and complacent, our negative traits will control us. Summoning the shrewdness of Ya'akov through the spiritual influences of this passage, imbues us with artful and deft intellectual power to outwit the Other Side.

77. Come and behold: Rabbi Shimon was sitting with the other friends, when his son, Rabbi Elazar, appeared. The friend said to Rabbi Shimon: We have an important question to ask you concerning Ya'akov and Esav. Why was Ya'akov unwilling to give Esav a pottage of lentils unless he sold him his birthright? In addition, Esav said to Yitzchak, his father, "for he has supplanted me these two times" (Beresheet 27:36). HOW CAN YA'AKOV DECEIVE ESAV?

78. He responded: Now you deserve a whipping, because you believed Esav and lied about Ya'akov's words. The scripture bears witness that "Ya'akov was a plain man" (Beresheet 25:27), WHICH MEANS THAT HE CAN NOT CHEAT. Also, it is written: "You will show truth to Ya'akov" (Michah 7:20). This was the situation concerning Ya'akov and Esav. Even before, Esav detested his birthright, and he asked Ya'akov to take the birthright without payment! Thus, it is as written: "and he did eat and drink, and rose up, and went his way: thus Esav despised the birthright" (Beresheet 25:34).

79. Of the verse, "And Ya'akov cooked a pottage: and Esav came from the field, and he was faint," Rabbi Elazar explained that, "And Ya'akov cooked," refers to the mourning for Avraham, WHO HAD DIED ON THAT DAY. AND YA'AKOV COOKED ROUND LENTILS, WHICH HAVE NO MOUTH. THIS ALLUDES TO THE MOURNERS, WHO ARE WITHOUT A MOUTH. HE ASKS: But should not it have been written, 'And Yitzchak cooked a pottage,' SINCE HE, AND NOT YA'AKOV, WAS THE MOURNER? HE ANSWERS: "Ya'akov cooked a pottage," because Ya'akov knew the origin of Esav and the side he cleaved to. Therefore, he cooked red dishes, namely, red lentils, for this dish breaks the power and might of the red blood, AND CAN BREAK THE POWER AND MIGHT OF ESAV, WHO IS THE SECRET OF THE RED BLOOD, AS IT IS WRITTEN: "AND THE FIRST CAME OUT RED" (BERESHEET 25:25).

80. For that dish, by selling Ya'akov his birthright, Esav became a slave. Instantly, Ya'akov knew that for the one goat that the children of Yisrael sacrificed on Yom Kippur to his level--NAMELY, "TO AZAZEL INTO THE WILDERNESS," (VAYIKRA 16:10) THE SECRET OF THE SAMAEL, THE MINISTER OF ESAV--he becomes a slave to his descendants and will not accuse them. And because of the level of wisdom of Esav, Ya'akov dealt wisely with Esav everywhere, so that Esav was unable to rule and was submissive. Ya'akov was not defiled by him, but ruled over him.

77. תא חזי זמנא חדא, הוה יתיברבי שמעון, ושאר חברייו, עאל קמיה רבי אלעזר בריה, אמרו ליה לר' שמעון, מלתא רבתא בעינן למבעי קמך, בעניינא דיעקב ועשו, איך לא בעא יעקב, למיהב לעשו, תבשיל דטלופחין, עד דזבין ליה בכירותא דיליה, ועוד דאמר עשו ליצחק אבואהי, ויעקבני זה פעמים

78. אמר לון, בהדין שעתא, אתון חיבים לקבלא מלקות, דהאמנתון לפתגמי דעשו, ושקריתון לפתגמי דיעקב, דהא קרא אסהד עליה, ויעקב איש תם, ותו כתיב תתן אמת ליעקב. אלא, כך הוא ענייניה דיעקב עם עשו, בגין דעשו הוה סני לבכירותא בקדמיתא, והוה בעי מניה דיעקב, דלסבה ליה אפילו בלא כסף, הה"ד ויאכל וישת ויקם וילך ויבז עשו את הבכורה

79. ויזר יעקב נזיר ויבא עשו מן השדה והוא עיף. אמר רבי אלעזר, ויזר יעקב, הא אוקמוה דהא בגין אבלותא דאברהם הוה, אבל ויזר יצחק נזיר מבעי ליה, אלא ויזר יעקב נזיר, דאיהו הוה ידע עקרא דיליה, בההוא סטרא דאתדבק ביה, ובגין כך עבד תבשילין סומקין, עדשים, תבשיל סומקא, דתבשילא דא, מתבר חילא ותוקפא דדמא סומקא בגין לתברא תוקפיה וחיליה, ובגין כך, עבד ליה בחכמתא, בההוא גוונא סומקא

80. ועל ההוא תבשילא, אזדבן ליה לעבדא, וזבין בכירותיה ליעקב ובההיא שעתא ידע יעקב, דבגין שעיר חד, דיקרבון ישראל לגבי דרגא דיליה, יתהפך לעבדא לבנוי, ולא יקטרג לון, ובכלא אזל יעקב לגבי דעשו בחכמה, בגין ההוא דרגא חכים דעשו, ולא יכיל לשלטאה, ואתכפיא ולא אסתאב ביתיה ואיהו יגין עליה

81. We do not accept this paragraph, for it does not belong in the discussion.

81. וַיֹּאמֶר עֲשׂוּ אֶל יַעֲקֹב הַלְעִיטֵנִי נָא מִן הָאָדָם הָאָדָם הַזֶּה, אֲמַאי כְּתִיב תְּרִי זְמַנִּי הָאָדָם, אֶלֹא, בְּגִין דְּכָל מַה דְּאִית בִּיה אָדָם, כְּדָבָר אַחֵר וַיֵּצֵא הָרֹאשׁוֹן אֲדָמוֹנִי. וְתַבְשִׁילוֹ אָדָם, דְּכְתִיב מִן הָאָדָם הָאָדָם הַזֶּה, וְאַרְעָא דִּילִיָּה אָדָמוֹה, דְּכְתִיב אֶרְצָה שְׁעִיר שְׂדֵה אָדָם, וְגוֹבְרִין דִּילִיָּה אָדָמוֹן, דְּכְתִיב הוּא עֲשׂוּ אֲבִי אָדָם, וּמֵאן דְּזָמִין לְאַתְּפָרְעָא מִנִּיה אָדָם, דְּכְתִיב דּוֹדֵי צַח וְאָדָם, וּלְבוּשִׁיָּה אָדָם, דְּכְתִיב מְדוּעַ אָדָם לְלְבוּשָׁךְ, וְכְתִיב מִי זֶה בֶּא מְאָדָם

82. Rabbi Yehuda said that this should have been true of Lavan as well, because he was also a sorcerer, as it is written: "I have learned by signs that Hashem has blessed me for your sake" (Beresheet 30:27). THEREFORE YA'AKOV WAS DECEITFUL TOWARD HIM. And although Ya'akov was a plain and whole man, he was merciful with whomever he had to be merciful with. He was strict in judgment and deceitful when necessary. For he consisted of two parts, CHESED AND JUDGMENT, FOR YA'AKOV IS THE SECRET OF THE CENTRAL COLUMN, WHICH COMPRISES THE TWO COLUMNS, CHESED AND GVURAH. It is written of him: "With the merciful you will show yourself merciful; ...and with the perverse you will show yourself subtle" (Tehilim 18:26), which means that with the merciful HE DEALT on the side of Chesed, and with the perverse on the side of Strict Judgment, all as it ought to be.

82. אָמַר רַבִּי יְהוּדָה, וְכֵן בְּלָבָן אֲתַחֲזִי הָכִי, בְּגִין דְּהָא אִיהוּ חֲרָשָׁא הוּא, כְּמַה דְּכְתִיב נִחְשָׁתִי וַיְבָרְכֵנִי יי' בְּגִלְגָּלָךְ, וְאַף עַל גַּב דְּיַעֲקֹב אֶקְרִי גִבֹּר שְׁלִים, בְּגִין כֵּן הוּא שְׁלִים, עִם מֵאן דְּאַצְטְרִיךְ לִיָּה לְמִיָּהּ עֲמִיָּה בְּרַחֲמֵי הוּא אֲזִיל, וְעִם מֵאן דְּאַצְטְרִיךְ לְמִיָּהּ עֲמִיָּה בְּדִינָא קִשְׁיָא, וּבְעֵקֶמוֹ, הוּא אֲזִיל, בְּגִין דְּתְרִי חוּלְקֵי הוּוּ בִיָּה, וְעֲלִיָּה כְּתִיב עִם חֲסִיד תַּתְּחַסֵּד, וְעִם עֲקֵשׁ תַּתְּפַּל. עִם חֲסִיד בְּסִטְרָא דְּחֶסֶד, וְעִם עֲקֵשׁ בְּסִטְרָא דְּדִינָא קִשְׁיָא, כְּלָא כְּדָקָא יָאוּת

11. "And there was a famine in the land..."

The Rabbis discuss The Creator's testing of the righteous, and His treatment of the wicked. There is a delay in executing judgment against the wicked in order to give them time to repent. The Creator, we're told, tests the righteous in order to help them lift up their heads. The discussion shows how this applies to Adam, Avraham, Noach, and Yitzchak; then Rabbi Shimon expounds on the need for an understanding of the relationship between soul, body, and the Shechinah. We learn that it is only when the soul is reunited with Shechinah that is truly worthy.

The Relevance of this Passage

A child learns to walk by falling down and standing up again. Measured against a lifetime of walking, this period of continual stumbling is relatively short. Similarly, the hardships and afflictions in our lives are learning opportunities. They are sent to us to help us learn to walk in the ways of The Creator. When we understand our afflictions in this way, their duration is brief compared to a lifetime of spiritual fulfillment. Conversely, when life appears strangely calm and placid, The Creator may be delaying judgments against us for self-centered behavior. We should be wary of our connection to the Light during these moments and begin to reflect with humility and repentance.

83. "And there was a famine in the land..." (Beresheet 26:1). Rabbi Yehuda opened the discussion with the verse: "Hashem tries the righteous: but the wicked and him who loves violence His soul hates" (Tehilim 11:5). How orderly and right are the deeds of the Holy One, blessed be He, and all He does is according to justice and truth, as it is written, "He is the Rock, His work is perfect..." (Devarim 32:4).

83. וַיְהִי רָעַב בְּאַרְץ מִלְכָּד הָרָעַב הָרֹאשׁוֹן וְגו'. ר' יְהוּדָה פִּתַּח וַאֲמַר, יי' צְדִיק וְיָבֹחַן וְרָשָׁע וְאוֹהֵב חֲמָס שְׂנֵאָה נַפְשׁוֹ. כְּמַה עוֹבְדוֹי דְּקוֹדֶשָׁא בְּרִיךְ הוּא מִתְתַּקֵּן, וְכָל מַה דְּאִיהוּ עֲבִיד, כְּלָא עַל דִּינָא וְקִשּׁוּט, כְּמַה דְּכְתִיב הַצּוֹר תָּמִים פָּעֵלוּ כִּי כָל דְּרָכָיו מִשְׁפָּט אֶל אֲמוֹנָה וְאִין עוֹל צְדִיק וְיִשָּׁר הוּא

84. Come and behold: the Holy One, blessed be He, did not judge Adam before He commanded him for his own good not to let his heart and will stray in another direction--THAT IS, NOT TO EAT FROM THE TREE OF KNOWLEDGE--so that he would not be defiled. But he was not careful, and transgressed the precepts of his Master BY EATING FROM THE TREE OF KNOWLEDGE. Then the Holy One, blessed be He, judged him.

84. תָּא חֲזִי, לֹא דָן קוֹדֶשָׁא בְּרִיךְ הוּא לְאָדָם קְדָמָא, עַד דְּפָקִיד לִיָּה לְתוּעֵלְתִּיָּה, דְּלֹא יִסְטִי לְבִיָּה וְרַעוּתִיָּה לְאַרְחָ אַחֲרָא, בְּגִין דְּלֹא יִסְתָּאֵב, וְאִיהוּ לֹא אִסְתָּמַר, וְעִבְרַ עַל פְּקוּדֵי דְּמֵאֲרִיָּה, וְלִבְתָּר כֵּן דָּן לִיָּה דִּינָא

85. Even then, the Holy One, blessed be He, did not judge him as harshly as he deserved, THAT IS, ACCORDING TO THE VERSE: "FOR ON THE DAY THAT YOU EAT OF IT YOU SHALL SURELY DIE" (BERESHEET 2:17). He refrained from wrath and let him be among the living for one day, THAT IS, THE DAY OF THE HOLY ONE, BLESSED BE HE, which is one thousand years, AS IT IS WRITTEN: "FOR A THOUSAND YEARS IN YOUR SIGHT ARE BUT LIKE YESTERDAY WHEN IT IS PAST" (TEHILIM 90:4), minus the seventy years that he gave to king David, who had no life of his own. THEREFORE HE LIVED 930 YEARS, NAMELY, ONE THOUSAND YEARS MINUS SEVENTY.

86. Similarly, THE HOLY ONE, BLESSED BE HE, does not judge man according to his evil deeds, which he continually does, for if He did so, the world would not have survived. But the Holy One, blessed be He, refrains from wrath with the Righteous and the wicked. With the wicked, HE IS EVEN more FORBEARING than with the righteous, so that they may repent completely and exist in this world and in the world to come. As it is written: "'As I live,' says Adonai Elohim. 'I have no pleasure in the death of the wicked; but that the wicked turn from his way and live,'" (Yechezkel 33:11) WHICH MEANS to live in this world and in the world to come. For that reason, He is always forbearing. Another reason is that good stock may issue from them, as Avraham was begotten of Terach, who issued good stock and good origin and portion in the world.

87. But the Holy One, blessed be He, is always strict with the Righteous in every deed they do. Because He knows they will not turn away, neither to the right nor the left, He constantly tests them. Not for His own sake DOES THE HOLY ONE, BLESSED BE HE, TEST THEM, as He knows their desire and the firmness of their faith and has no need of trying them. He tries them only to lift up their heads, to give them confidence as they earn their merits through these EXPERIENCES.

88. THE HOLY ONE, BLESSED BE HE, behaved similarly toward Avraham, as it is written: "that the Elohim did test Avraham" (Beresheet 22:1). What is meant by "test (Heb. nisah)?" It means the raising of the banner (Heb. nes), as it is written: "lift up a standard," (Yeshayah 62:10) and "set up the standard" (Yirmeyah 4:6). He raised his standard over the whole world. And for this, FOR THE TEST AT THE SACRIFICE, the Holy One, blessed be He, raised the banner of Avraham before everybody's eyes, as it is written: "did test Avraham." Thus the Holy One, blessed be He, in order to lift the standard of the righteous, tries them, so they will lift up their heads throughout the world.

85. ועם כל דא, לא דן ליה, בדקא חזי ליה, ואוריך עמיה רוגזיה, ואתקנים יומא חד, דאיהו אלף שנין, בר אינון שבועים שנים, דמסר ליה לדור מלכא, דלא הוה ליה מגרמיה בלום

86. בגוונא דא, לא דן ליה לבר נש, בעוברוי בישין דאיהו עביר תדיר, דאי הכי, לא יכיל עלמא לאתקיימא, אלא קודשא ברין הוא, אריך רוגזיה עם צדיקא, ועם רשיעא, יתיר מצדיקא, עם רשיעא, בגין דיתובון בתשובתא שלימתא, דיתקיימון בהאי עלמא, ובעלמא דאתי, כמה דכתיב חי אני נאם יי' וגו' אם אחפץ וגו' כי אם בשוב רשע מדרך וחיה. וחיה בעלמא דין, וחיה בעלמא דאתי, ועל דא אוריך רוגזיה לון תדיר. או בגין דיפוק מנהון גזעא טבא בעלמא, כמה דאפיק אברהם מתרח, דאיהו גזעא טבא, ושרשא וחולקא טבא לעלמא

87. אבל קודשא ברין הוא מדקדק עם צדיקא תדיר, בכל עובדין דאינון עבדין בגין הידע דלא יסטון לימינא ושמאלא, ובגין כך אבחין לון, לאו בגיניה, דהא איהו ידע יצרא ותוקפא דמהימנותא דלהון, אלא בגין לארמא רישיהון בגיניהו

88. בגוונא דא, עבד ליה לאברהם, דכתיב והאלהים נסה את אברהם, מאי נסה, הרמת נס, כמה דאת אמר הרימו נס, שאו נס, ארים דגלא דיליה בכל עלמא, ואף על גב דהא אתמר, בגין דא קודשא ברין הוא ארים דגלא דאברהם, בעיניהון דכלא, הדא הוא דכתיב נסה את אברהם, אף הכי קודשא ברין הוא, בגין לארמא דגלא דצדיקא, איהו בחין לון, לארמא רישיהו בכל עלמא

89. "...tries the Righteous..." (Tehilim 11:5): What is the reason thereof? According to Rabbi Shimon, it is because the Holy One, blessed be He, wishes for the Righteous. As it is written, "But it pleased Hashem to crush him by disease" (Yeshayah 53:10). This has already been explained. The Holy One, blessed be He, wishes for the soul and not the body, because the soul resembles the supernal soul, NAMELY, THE SHECHINAH, and the body is not worthy of being united WITH THE SHECHINAH above. Thus, although the shape of the body is in the image of the supernal secret, THAT IS, ALTHOUGH THE BODY IS DRAWN FROM THE SHECHINAH, NAMELY MALCHUT, NEVERTHELESS IT IS NOT WORTHY OF BEING UNITED WITH HER.

90. Come and behold: when the Holy One, blessed be He, wishes to illuminate the soul of a man, He crushes the body so that the soul will govern. As long as the soul is with the body, THEY ARE EQUAL, AND the soul can not rule. After the body is crushed, the soul becomes powerful. What is the meaning of the verse: "...tries the righteous..." (Tehilim 11:5)? It is as is written: "...a tried stone..." (Yeshayah 28:16); in the same way He "tries the righteous," which means that He strengthens him by this "tried stone," which is a precious cornerstone. So does He try the righteous!

91. "but the wicked and him who loves violence his soul hates" (Tehilim 11:5). What is the meaning of "his soul (lit. Nefesh) hates"? COULD IT POSSIBLY BE THAT IT ALLUDES TO THE HOLY ONE, BLESSED BE HE, WHOSE NEFESH HATES THE WICKED? FOR THE WORD NEFESH IS NOT APPROPRIATE FOR THE HOLY ONE, BLESSED BE HE. The explanation is that the very level upon which all souls depend, MALCHUT, hates the Nefesh of that wicked man. For it does not want it [this soul] TO CLEAVE TO IT in this world or in the world to come. For that reason, it is written, "but the wicked and him who loves violence his soul hates." Another explanation of, "His soul hates," is as it is written: "Adonai Elohim has sworn by His Nefesh," (Amos 6:8) WHICH MEANS THAT THE WORD NEFESH IS USED IN RELATION TO HASHEM. IF SO, THEN THE EXPLANATION IS SIMPLY THAT THE SOUL OF HASHEM HATES THE WICKED AND HIM WHO LOVES VIOLENCE. For that reason He "tries the Righteous," for He loves him.

92. Come and behold: when the Holy One, blessed be He, created Adam, He commanded him NOT TO EAT OF THE TREE OF KNOWLEDGE, in order to benefit him. He gave him wisdom, so he would ascend through the grades TO THE HOLY ONE, BLESSED BE HE. When he descended, he saw the desires of the Evil Inclination and clung to it, thereby forgetting all that he beheld of the Supernal Glory of his Master.

93. Of Noach, it is first written: "Noach was a just man and perfect" (Beresheet 6:9). Then he descended and saw strong wine that was one day old and not clear, AS IT WAS FULL OF DREGS. He drank from it, became drunk, and was uncovered, as it is written: "and he drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9:21).

89. צָדִיק יִבְחֶן, מֵאִי טַעֲמָא, אָמַר רַבִּי שְׁמַעוֹן בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כּוֹפֵד אֶתְרַעֵי בְּהוּ בְּצַדִּיקָא, מַה כְּתִיב, וַיִּי חֶפֶץ דְּכָאוּ הַחֲלִי. וְאוֹקְמוּהָ. אָבֵל בְּגִין דְּרַעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לֹא אֶתְרַעֵי, אֶלֶּא בְּנִשְׁמָתָא, אָבֵל בְּגוֹפָא לֹא, דְּהָא נִשְׁמָתָא, אִיהִי דְּמִיָּא לְנִשְׁמָתָא דְּלַעִילָא, וְגוֹפָא לֹא אִיהִי חַוִּי לְאַתְאַחֲדָא לְעִילָא, וְאֵף עַל גַּב דְּרִיוּקְנָא דְּגוֹפָא בְּרָזָא עֲלָאָה אִיהִי

90. וְתָא חַוִּי, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֶתְרַעֵי בְּנִשְׁמָתִיהָ דְּבִר נֶשׁ, לְאַתְנַהֲרָא בֵּה, מַחִי לְגוֹפָא, בְּגִין דְּתַשְׁלוּט נִשְׁמָתָא, דְּהָא בְּעוֹד דְּנִשְׁמָתָא עִם גּוֹפָא, נִשְׁמָתָא לֹא יִכְלָא לְשַׁלְטָאָה, דְּכִד אֶתְרַע גּוֹפָא, נִשְׁמָתָא שְׁלֵטָא. צָדִיק יִבְחֶן, מֵאִי צָדִיק יִבְחֶן, כְּדָבָר אַחֵר אָבֵן בָּחֵן, הֵכִי נִמִּי צָדִיק יִבְחֶן, אֶתְקִיף לִיָּה, כְּהֵאִי אָבֵן בָּחֵן, דְּהִיא פְּנֵת יְקָרָת, הֵכִי נִמִּי צָדִיק יִבְחֶן

91. וְרָשָׁע וְאוֹהֵב חֶמְס שְׁנָאָה נַפְשׁוֹ, מֵאִי שְׁנָאָה נַפְשׁוֹ, ס"ד דְּקוּדְשָׁא בְּרִיךְ הוּא הוּי דְּנַפְשׁוֹ שְׁנָאָה לְהֵוֹא רָשָׁע. אֶלֶּא, הֵוֹא דְּרָגָא דְּכָל נִשְׁמָתִין תְּלִינִין בֵּיָה, שְׁנָאָה נַפְשׁוֹ דְּהֵוֹא רָשָׁע, דְּלֹא בְּעִיָּא לָהּ כָּלֵל, לֹא בְּעִיָּא לָהּ לֹא בְּעִלְמָא דִּין וְלֹא בְּעִלְמָא דְּאִתִּי, וּבְגִין כֵּךְ כְּתִיב, וְרָשָׁע וְאוֹהֵב חֶמְס שְׁנָאָה נַפְשׁוֹ, וְדֹאִי. דְּבִר אַחֵר שְׁנָאָה נַפְשׁוֹ, כְּדָבָר אַחֵר נִשְׁבַּע אֲדֹנֵי יְהוָה בְּנַפְשׁוֹ, וּבְגִין כֵּךְ צָדִיק יִבְחֶן

92. תָּא חַוִּי, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, פְּקִיד לִיָּה, לְאוֹטְבָא לִיָּה, יְהִי לִיָּה חֲכָמָתָא אֶסְתַּלֵּק בְּדִרְגוּי לְעִילָא, כִּד נָחַת לְתַתָּא, חֲמָא תִּיאוּבָתָא דִּיצַר הָרַע, וְאַתְדַּבֵּק בֵּיָה, וְאַנְשֵׁי כָּל מַה דְּאֶסְתַּלֵּק, בִּיקְרָא עֲלָאָה דְּמַרְיָה

93. אֶתָּא נָח, בְּקַדְמִיתָא כְּתִיב נָח אִישׁ צָדִיק תָּמִיד הָיָה, וּלְבַתֵּר נָחַת לְתַתָּא, וְחֲמָא חֲמָרָא תְּקִיף, דְּלֹא צִלִּיל, מִיַּחַד יוֹמָא, וְאַשְׁתִּי מִנִּיָּה, וְאַשְׁתַּכֵּר וְאַתְגַּלִּי, כְּמַה דְּכְתִיב, וַיֵּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְּגַל בְּתוֹךְ אֹהֶלָה

94. Then Avraham was elevated with wisdom and beheld the glory of his Master. Subsequently, it is written, "And there was famine in the land: and Avram went down to Egypt" (Beresheet 12:10), and "And Avram went up out of Egypt..." (Beresheet 13:1) and was elevated to the grade he had at the beginning. He came in peace and went in peace.

94. אַתָּא אַבְרָהָם, אֶסְתַּלַּק בְּחֻמָּתָא, וְאֶסְתַּבַּל
בִּיקְרָא דְמֵאֲרִיָּה, לְבָתֵּר וַיְהִי רָעַב בְּאֶרֶץ וַיֵּרֶד אַבְרָם
מִצְרֵימָה לְגֹר שָׁם כִּי כָבֵד הָרָעַב בְּאֶרֶץ וְגו', לְבָתֵּר
מִה כְּתִיב, וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל
אֲשֶׁר לוֹ וְלוֹט עִמּוֹ הִנְגִּבָה, וְאֶסְתַּלַּק לְדֶרְגָּה
קְדָמָא, דְּהוּא בֵּיה בְּקִדְמִיתָא, וְעָאֵל בְּשָׁלָם, וְנִמְק
בְּשָׁלָם

95. And then Yitzchak, of whom it is written: "And there was a famine in the land..." (Beresheet 26:1). And Yitzchak went TO GERAR. From there, he later ascended peacefully. And so all the Righteous are tested by the Holy One, blessed be He, to raise their heads in this world and in the world to come.

95. אַתָּא יִצְחָק, מִה כְּתִיב, וַיְהִי רָעַב בְּאֶרֶץ, מְלֵבֵד
הָרָעַב הָרֵאשׁוֹן וְגו'. וְאִזְל יִצְחָק וְאֶסְתַּלַּק מִתַּמָּן
לְבָתֵּר בְּשָׁלָם, וְכָלְהוּ צְדִיקָיָא, כָּלְהוּ בְּחִין לֹון
קוּדְשָׁא בְּרִין הוּא, בְּגִין לְאַרְמָא רִישׁוּיָהוּ, בְּעֵלְמָא
דִּין וּבְעֵלְמָא דְאַתִּי

12. "And he said, 'She is my sister'"

Here the discussion explains why Avraham and Yitzchak replied as above when they were asked about their wives. This episode is linked to the Shechinah, the Divine Presence of Creator in the physical realm. The dual meaning of the word sister is revealed as an allusion to the patriarchs own connection to the Shechinah, which is the source of human happiness and protection. The Rabbis further discuss the nature and whereabouts of the dwelling place of the Shechinah, which resides both in their wives and in the Holy Land.

The Relevance of this Passage

The Shechinah can only dwell within us, offering protection and fulfillment, when we are in an appreciative and joyful state of mind. The moment a person feels depressed, negative, or victimized, the Shechinah departs. A positive state of mind and appreciation is summoned forth in this passage, thus drawing the Shechinah into our lives. This Light also serves to enrich our marital relationships.

96. "And the men of the place asked him of his wife; and he said, 'She is my sister'" (Beresheet 26:7), that is, just like Avraham said, "SHE IS MY SISTER," REFERRING TO THE SHECHINAH. For the Shechinah was with Yitzchak and his wife, and he said of the Shechinah, "SHE IS MY SISTER," as it is written, "Say to wisdom: 'you are my sister'" (Mishlei 7:4). Thus, he was strengthened BY THE SHECHINAH and said, "She is my sister." Avraham and Yitzchak deserved TO SAY OF THE SHECHINAH, "SHE IS MY SISTER." This is assuredly so because of the verse IN WHICH ZEIR ANPIN SAID TO THE SHECHINAH, "My sister, my love, my dove, my undefiled" (Shir Hashirim 5:2). AVRAHAM AND YITZCHAK WERE A CHARIOT TO ZEIR ANPIN and were therefore worthy, LIKE ZEIR ANPIN, of saying ABOUT THE SHECHINAH, "She is my sister." Thus, the Righteous were strengthened by the Holy One, blessed be He, THAT IS, THEY BECAME A CHARIOT TO HIM.

96. וַיִּשְׁאָלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחֹותִי
הִיא, כִּמָּה דֹאמֵר אַבְרָהָם, בְּגִין דְּשְׂכִינְתָּא הוּא
עִמִּיה, וְעַם אֲתַתִּיה, וּבְגִין שְׂכִינְתָּא קֹאמֵר, דְּכְתִיב
אֲמֹר לְחֻכְמָה אַחֹותִי אֵת, וְעַל דָּא אֲתַתְּקָא, וְאֲמֵר
אַחֹותִי הִיא. תו, אַבְרָהָם וַיִּצְחָק, הִכִּי אֲתַחֲזִי, דְּוֵדְאִי
בְּגִין קֹרָא דְכְתִיב אַחֹותִי רַעִיתִי יוֹנְתִי תַמְתִּי, וּבְגִין
כִּךְ וְדֹאִי, אֲתַחֲזִי לֹון לֹומר, אַחֹותִי הִיא, וְעַד
אֲתַתְּקֹנוּ צְדִיקָיָא בֵּיה בְּקוּדְשָׁא בְּרִין הוּא

97. "And it came to pass, when he had been there a long time...with Rivkah his wife" (Beresheet 26:8): IT IS SAID "with (Heb. et) Rivkah his wife," precisely, which alludes to the Shechinah that was with Rivkah, BECAUSE ET ("WITH"), AS WE KNOW, IS THE NAME OF THE SHECHINAH. Another explanation asks if we could possibly conceive of Yitzchak performing his marital duties during the daytime. We have learned that the children of Yisrael are holy and abstain from cohabitation in the daytime. Therefore, how could Yitzchak, who was holy, cohabit during the day?

97. וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וְגו'. אֵת רִבְקָה
אִשְׁתּוֹ דְּיִיקָא, דָּא שְׂכִינְתָּא, דְּהוּת עִמָּה דְּרִבְקָה.
דְּבַר אַחֵר, וְכִי ס"ד דִּיצְחָק הוּא מְשַׁמֵּשׁ עֲרִסְיָה
בִּימָמָא, דְּהָא תַנִּינָן יִשְׂרָאֵל קְדִישִׁין אֵינֻן, וְלֹא
מְשַׁמְשֵׁי עֲרִסְיָהוּ בִּימָמָא, וַיִּצְחָק דְּהוּא קְדִישׁ הוּא
מְשַׁמֵּשׁ עֲרִסְיָה בִּימָמָא

98. HE ANSWERS: Assuredly Avimelech was wise and looked at the wisdom of the stars, that is called a 'window', as it is written here, "out at a window" (Beresheet 26:8), and elsewhere, "The mother of Sisra looked out at a window" (Shoftim 5:28). As THE WINDOW there REFERS TO astrology, so THE WINDOW here REFERS to astrology. And he saw there that it was not as Yitzchak said, but that he surely was sporting with her, and she was his wife. Then, "Avimelech called Yitzchak..." (Beresheet 26:9) Rabbi Yosi said that it would have befitted Avimelech to do this to Yitzchak AND TAKE HIS WIFE, as he did to Avraham, were it not for the Holy One, blessed be He, who reproved him earlier FOR WHAT HE DID TO AVRAHAM, SAYING "BEHOLD, YOU ARE A DEAD MAN, BECAUSE OF THE WOMAN..." (BERESHEET 20:3).

99. Come and behold: it is written, "Because I thought, 'Surely the fear of Elohim is not in this place'" (Beresheet 20:11). According to Rabbi Aba, this is the reason why he said, "She is my sister." He wanted to cleave to the Shechinah, as it is written, "Say to wisdom: [NAMELY, THE SHECHINAH] you are my sister." Why? Because they had no faith in them, for if they had faith, he would not have needed that. But because they had no faith, he said, 'SHE IS MY SISTER'. He therefore said, "Because I thought, 'Surely the fear of Elohim is not in this place.'" The fear of Elohim is Faith.

100. Rabbi Elazar said that this is because the Shechinah does not live outside the Holy Land. Therefore, there is no fear of Elohim in this place, AS FEAR MEANS THE SHECHINAH. This is not Her place, and She does not dwell here. And Yitzchak was strengthened by the faith, WHICH IS THE SHECHINAH, when he saw the Shechinah dwelling in his wife.

13. "And Avimelech charged"

We learn how the actions and conduct of the righteous people, such as the patriarch Yitzchak, help to build and strengthen our physical dimension of Malchut. These acts of the righteous are mirrored in our own spiritually significant actions, as in the laying of Tfilin and the donning of Tzitzit. The Relevance of this Passage

By drawing on the metaphysical power of righteous personages such as Yitzchak, and also on the spiritual forces released by laying Tfilin and wearing Tzitzit, we build and strengthen our souls. In this way, we ensure that our sojourn in this physical existence will be filled with spiritual growth and enlightenment.

101. "And Avimelech charged all his people, saying, 'He that touches this man or his wife shall surely be put to death'" (Beresheet 26:11). Come and behold: how long had the Holy One, blessed be He, refrained from avenging the wicked, for as a result of the good Avimelech did with the first patriarchs, the children of Yisrael did not rule over the Philistines until generations later. Avimelech did well to act properly toward Yitzchak, as he said TO AVRAHAM, "Behold, my land is before you: dwell where it pleases you" (Beresheet 20:15). THIS SAYING ALSO ENCOMPASSES THE DESCENDANTS OF AVRAHAM. THIS IS WHY HE KEPT HIS WORD WITH YITZCHAK AS WELL, AND RABBI ELAZAR PRAISES HIM FOR KEEPING HIS PROMISE.

98. אֵלָא, וְדָאֵי אַבִּימֶלֶךְ חֲכִים הָוָה, וְאִיהוּ אֶסְתַּבֵּל בְּאַצְטַגְנוּתָא דִּילִיָּה, דְּאִיהוּ חֲלוֹן, כְּתִיב הֵכָא בְּעַד הַחֲלוֹן, וְכְתִיב הָתָם בְּעַד הַחֲלוֹן נִשְׁקַמָּה וְתִיבֵב אִם סִיסְרָא, מַה לְהֵלֶן בְּאַצְטַגְנוּתָא, אוֹף ה"נ בְּאַצְטַגְנוּתָא, וְחָמָא, דְּלֹא הָוָה, כְּמַה דְּהָוָה אָמַר יִצְחָק, אֵלָא וְדָאֵי אִיהוּ מִצְחָק עֲמָה, וְאִיהוּ אֶתְתִּיָּה. וְכִדִּין וְיִקְרָא אַבִּימֶלֶךְ לִיִּצְחָק וַיֹּאמֶר וְגו'. רַבִּי יוֹסִי אָמַר, וְאוֹת הָוָה אַבִּימֶלֶךְ לְמַעַבְדַּ לִּיִּצְחָק, כְּמַה דְּעֵבֵד לְאַבְרָהָם, בְּרִי דְהָא אוֹכַח לִיָּה קוֹדֶשָׁא בְּרִיךְ הוּא בְּקִדְמִיתָא

99. תָּא חֲזִי, כְּתִיב כִּי אָמַרְתִּי רַק אֵין יִרְאֵת אֱלֹהִים בְּמָקוֹם הַזֶּה, אָמַר רַבִּי אַבָּא, בְּג"כ אָמַר אַחוּתִי הִיא, בְּגִין לְאַתְדַּבְּקָא בְּשְׂכִינָתָא, דְּכְתִיב אָמַר לְחַכְמָה אַחוּתִי אַתָּה. מָאִי טַעְמָא, בְּגִין דְּבָהוּ לֹא הָוָה מְהִימְנוּתָא, דְּאִי מְהִימְנוּתָא, אֶשְׁתַּבַּח בִּינִיָּהּ, לֹא הָוָה אַצְטְרִיךְ, אֲבָל מִגּוּ דְּלֹא הָוָה בִּינִיָּהּ מְהִימְנוּתָא, אָמַר הֵכִי, וּבְגִין כֵּךְ אָמַר כִּי אָמַרְתִּי רַק אֵין יִרְאֵת אֱלֹהִים בְּמָקוֹם הַזֶּה, אֵין יִרְאֵת אֱלֹהִים, דָּא מְהִימְנוּתָא

100. אָמַר רַבִּי אֲלֵעָזָר, בְּגִין דְּלֹא שְׂרִיָּא שְׂכִינָתָא, לְבַר מֵאַרְעָא קְדִישָׁא, וְעַל דָּא אֵין יִרְאֵת אֱלֹהִים בְּמָקוֹם הַזֶּה, דְּלֹא אֶתְרִיָּה הוּא, וְלֹא שְׂרִיָּא הֵכָא, וְיִצְחָק אֶתְתַּקַּף בֵּיה בְּמְהִימְנוּתָא, דְּחָמָא דְּהָא שְׂכִינָתָא גּוּ אֶתְתִּיָּה שְׂרִיָּא

101. וַיִּצֹו אַבִּימֶלֶךְ אֶת כָּל הָעָם לֵאמֹר הַנּוֹגֵעַ בְּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוּמָת. תָּא חֲזִי, כְּמַה אוֹרִיךְ לָהּ קוֹדֶשָׁא בְּרִיךְ הוּא, לְרִשְׁוֵיָּא, בְּגִין הֵהוּא טִיבוּ דְּעֵבֵד עִם אָבִהֶן קִמָּאִי, דְּהָא בְּגִין דָּא לֹא שְׁלִיטוּ בְּהוּ יִשְׂרָאֵל, עַד לְבִתְרִי דִּין בְּתִרְאִין, וְאוֹת עֵבֵד אַבִּימֶלֶךְ, דְּעֵבֵד טִיבוּ עִם יִצְחָק, דְּאָמַר לוֹ הִנֵּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעִינֶיךָ שֶׁב

102. Rabbi Yehuda said: Woe to the wicked, whose generosity is not complete. Come and behold: Efron first said, "my lord, hear me: the field I give you, and the cave that is in it" (Beresheet 23:11). Later he said, "four hundred shekels" (Ibid. 14), and then, "and Avraham weighed to Efron...current money with the merchant" (Ibid. 16). Here too, it is written at first WHAT HE SAID TO AVRAHAM, "Behold, my land is before you," WHICH INCLUDES YITZCHAK. Then he said TO YITZCHAK, "Go from us; for you are much mightier than we" (Beresheet 26:16). Rabbi Elazar said to him: This is the benevolence Avimelech had for Yitzchak. He took nothing from him and sent him away with his money and possessions. Then, he went after him to make a covenant with him.

103. And Rabbi Elazar said that Yitzchak did well because he knew the secret of wisdom. He strove and dug a well of water, THAT IS, HE FIXED THE NUKVA CALLED A 'WELL OF WATER', so as to be properly invigorated by Faith, WHICH IS THE NUKVA. Avraham also strove and dug a well of water. Ya'akov found it completed and settled by it. Everybody went after it and strove by it, so as to be strengthened by the true Faith, as is proper.

104. Presently, the children of Yisrael are strengthened by THE WELL OF WATER, THE SECRET OF THE NUKVA, according to the secret of keeping the commandments of the Torah; NAMELY, every day a man is strengthened and enveloped by the commandment of the Tzitzit ('fringes'), as he also is by the Tefilin he puts on his head and arm. This is as it should be, for they are the supernal mystery. For the Holy One, blessed be He, dwells with the man who is crowned by Tefilin and clothed with the fringes. All is in the secret of high Faith, NAMELY, THE NUKVA, MEANING THAT SHE IS AMENDED BY THE PRECEPTS A MAN FOLLOWS.

105. Therefore, whoever does not wear the fringes and is not invigorated by the Tefilin daily, appears as if faith does not dwell with him. The fear of his Master is removed from him, and his prayer is no proper prayer. For this reason, the fathers were strengthened by the supreme faith, since within the supernal well dwells whole faith, NAMELY, THE CORRECTED NUKVA.

102. רַבִּי יְהוּדָה אָמַר, חֵבֶל עָלֵינוּ הַרְשִׁיעֵנוּא, דְּטִיבוּתָא דְּלֵהוּן לֹא אִיהוּ שְׁלִים, תָּא חֲזִי, עֲפֵרוֹן בְּקִדְמִיתָא אָמַר, אֲדוֹנִי שְׁמַעֲנִי הַשְׂדֵּה נָתַתִּי לָךְ וְהַמַּעֲרָה אֲשֶׁר בּוֹ לָךְ נָתַתִּיהּ וְגו'. וּלְבָתֵּר אָמַר, אֶרֶץ אַרְבַּע מֵאוֹת שְׁקָל כֶּסֶף וְגו', וּכְתִיב וַיִּשְׁקוּל אַבְרָהָם לְעֵפְרוֹן וְגו', עוֹבֵר לְסוּחָר. אוֹף הָכָא, כְּתִיב בְּקִדְמִיתָא, הִנֵּה אֶרְצִי לְפָנֶיךָ וְגו'. וּלְבָתֵּר אָמַר לוֹ, לָךְ מַעֲמֵנוּ כִּי עֲצַמַת מַמְנוּ מֵאֵד. אָמַר לִיה רַבִּי אֱלֶעָזָר, דָּא הוּא טִיבוּ דְעֵבֵד עֲמִיה, דְּלֹא נָסִיב מְדִילִיה אַבְימֶלֶךְ כְּלוּם, וְשִׁדְרִיה בְּכָל מְמוּנִיה, וּלְבָתֵּר אֶזֶל בְּתָרִיה, לְמַגְזֵר עֲמִיה קִינִים

103. וְאָמַר רַבִּי אֱלֶעָזָר, יְאוֹת עֵבֵד יִצְחָק, דְּהָא בְּגִין דִּידַע רְזָא דְּחֻכְמָתָא, אֲשֶׁתִּדֵּל וְחָפֵר בִּירָא דְּמִיּוֹן, בְּגִין לְאַתְתַּקְפָּא בְּמַהִימְנוּתָא בְּדָקָא יְאוֹת, וְכֵן אַבְרָהָם, אֲשֶׁתִּדֵּל וְחָפֵר בִּירָא דְּמִיָּא, יַעֲקֹב אֲשַׁכַּח לִיה מִתְתַּקֵּן, וְיִתִּיב עָלֶיהָ וְכֻלְהוּ אֶזְלוּ בְּתָרֵיהּ, וְאֲשֶׁתִּדְּלוּ בְּגִין לְאַתְתַּקְפָּא בְּמַהִימְנוּתָא שְׁלִימָתָא בְּדָקָא יְאוֹת

104. וְהִשְׁתָּא יִשְׂרָאֵל, אֲתַתְּקֻמוּ בֵּיה בְּרִזֵּי דְּמִקְדָּוֵי אוֹרִייתָא, בְּגוֹן דְּכָל יוֹמָא וְיוֹמָא אֲתַתְּקֵךְ בֵּר נֶשׁ בְּצִיצִית, דְּאִיהוּ מִצּוֹה, וְכֵר נֶשׁ אֲתַעֲטֵךְ בֵּיה. הָכִי נָמִי בְּתַפְלִי, דְּמִנַּח אֲרִישִׁיָּה וּבְדִרּוּעִיָּה, דְּאִינּוֹן רְזָא עֲלָאָה, בְּדָקָא חֲזִי, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁתְּכַח בֵּיה בְּבֵר נֶשׁ, דְּאֲתַעֲטֵר בֵּיה בְּתַפְלוּי, וְאֲתַעֲטֵף בְּצִיצִית, וְכֻלָּא רְזָא דְּמַהִימְנוּתָא עֲלָאָה

105. וְעַל דָּא, מֵאֵן דְּלֹא אֲתַעֲטֵף בְּהָאִי, וְלֹא אֲתַעֲטֵר לְאַתְתַּקְפָּא בְּתַפְלִי בְּכָל יוֹמָא, דְּמִי לִיה דְּלֹא שְׂרִיָּא עֲמִיה מְהִימְנוּתָא, וְאֲתַעֲדִי מְנִיָּה דְּחִילוֹ דְּמֵאֲרִיָּה, וְצִלּוֹתֶיהָ לֹא צִלּוֹתָא בְּדָקָא יְאוֹת. וּבְגִין כֵּךְ אַבְהֵן הוּוּ מִתְתַּקְפִּי גוּ מְהִימְנוּתָא עֲלָאָה, בְּגִין דְּבִירָא עֲלָאָה דְּרְזָא דְּמַהִימְנוּתָא שְׁלִימָתָא, שְׂרִיָּא בֵּיה

14. "And he called the name of it Rechovot"

Here, the Rabbis expound meaning of the Sfirot through a discussion of the World To Come. It is said that the Torah's more mundane verses possess hidden meanings pertaining to the spiritual processes that the patriarchs endured in Upper Worlds. With this insight, we see that the deeds of the righteous are performed in order to preserve our world. This is why they are able to draw down the Shechinah into our lower realm.

The Relevance of this Passage

If we are unaware of the meaning and metaphysical power concealed in the Torah's seemingly uninteresting verses, we are prevented from deriving immense Light and strength from Torah study. This passage offers us the opportunity to ignite sparks of Light by connecting to these veiled meanings. In so doing, we tilt our own actions towards the side of righteousness, thus helping to sustain this world by our very existence.

106. "And he removed from there, and dug another well..." (Beresheet 26:22). Rabbi Chiya opened the discussion with the verse, "and Hashem shall guide you continually, and satisfy your soul in drought, and make strong your bones" (Yeshayah 58:11). This verse had already been explained, but by this verse the faithful were strengthened, for it promises them the world to come. "And Hashem shall guide you continually" in this world and the world to come.

"And Hashem shall guide you." HE ASKS: Because he said, "And Hashem shall guide you," why add the word "continually (Heb. tamid)?" For this hints at the daily offering (lit. 'continue') made at dusk that receives its strength from underneath Yitzchak's arm, AS IT CORRESPONDS TO THE SERVICE OF MINCHAH, THAT YITZCHAK COMPOSED, WHO IS THE SECRET OF THE ILLUMINATION OF THE LEFT.

It is the portion of the world to come, NAMELY, THE NUKVA, THAT RECEIVES THE PORTION OF CHOCHMAH FROM YISRAEL-SABA AND TEVUNAH, CALLED 'THE WORLD TO COME'. How do we know that "HASHEM SHALL GUIDE YOU CONTINUALLY" REFERS TO THE ILLUMINATION OF THE LEFT? From David, as it is written, "He leads me in the paths of righteousness for His name's sake" (Tehilim 23:3). JUST AS THE WORD "LEADS," SPOKEN BY DAVID, MEANS THE ILLUMINATION OF THE LEFT, AS IT IS WRITTEN, "IN THE PATHS OF RIGHTEOUSNESS," WHICH IS A NAME OF THE NUKVA WHEN SHE SHINES FROM THE LEFT, HERE TOO WHEN IT SAYS "GUIDE," IT ALLUDES TO THE ILLUMINATION OF THE LEFT.

107. "And satisfy your soul in drought (also: brightness)" (Yeshayah 58:11) refers to the shining lamp, NAMELY, ZEIR ANPIN, THE SECRET OF THE ILLUMINATION OF THE RIGHT, THE SECRET OF CHASSADIM, that all the souls delight in and take pleasure in beholding. The verse ends, "and make strong your bones" (Ibid.). The end does not suit the beginning, for if the soul of the righteous IS SATISFIED, AS SAID BEFORE "AND SATISFY YOUR SOUL IN BRIGHTNESS," WHICH SPEAKS ABOUT THE NEFESH AND NESHAMAH OF THE RIGHTEOUS, why does it now say "and make strong your bones," WHICH TALKS ABOUT THE BONES OF THE BODY? BUT HE ANSWERS that this has already been explained. It refers to the resurrection of the dead, the fact that the Holy One blessed be He, will revive the dead and fix man's bones as they were at first, in a whole body. And Light will be added from the shining lamp so the soul will be illuminated together with the body in a complete whole. THIS WAY, IT REFERS TO THE SOUL OF THE RIGHTEOUS, TO WHICH THE HOLY ONE, BLESSED BE HE, WILL GIVE A WHOLE BODY IN WHICH TO BE CLOTHED FOR ETERNITY.

108. For this reason, it is written, "you shall be like a watered garden, and like a spring of water" (Yeshayah 58:11). HE ASKS: What is this watered garden? AND HE ANSWERS: Its supernal water, THAT IS, THE ABUNDANT YIELD OF BINAH, never ceases its eternal flow. This garden, MALCHUT, always slakes its thirst from it. "a spring of water" refers to that river, which emerges and flows out of Eden, which waters never cease flowing.

109. HE THEN EXPLAINED THE DIFFERENCE BETWEEN THE WATERED GARDEN AND THE SPRING OF WATER. Come and behold: A well of living water is the supreme secret, WHICH IS BINAH, within the faith, WHICH IS MALCHUT. THEN SHE IS a cistern, from where the spring of water, and a cistern that is filled by that spring of water. These two grades are one, namely, male and female properly as one.

106. וַיֵּתֶק מִשָּׁם וַיַּחַפֵּר בְּאֵר אַחֶרֶת וְגו', רַבִּי חִיָּיא פָּתַח וְאָמַר וְנַחֲךָ יי' תָּמִיד וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נִפְשְׁךָ וְעֲצַמֹתֶיךָ יַחְלִיץ וְגו'. הָאִי קָרָא אוֹקְמוּהָ וְאִתְּמַר. אֲבָל בְּהָאִי קָרָא, בִּיה אִתְּתַקְפוּ מֵאֲרִי מְהִימְנוּתָא, דְּאִבְטַח לֹון לְעֵלְמָא דְּאִתִּי. וְנַחֲךָ יי' תָּמִיד, בְּהָאִי עֵלְמָא, וּבְעֵלְמָא דְּאִתִּי. וְנַחֲךָ יי', כִּיּוֹן דְּאָמַר וְנַחֲךָ יי', אֲמַאי תָּמִיד. אֶלָּא דָּא תָּמִיד דְּבִין הָעֲרִבִים, דְּאִיהוּ אִתְּתַקֵּף תַּחוֹת דְּרוּעִיהָ דִּיצְחָק, וְדָא הוּא חוֹלְקָא לְעֵלְמָא דְּאִתִּי, מִנְלָן מִדְּדוֹר דְּכִתִּיב יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ

107. וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נִפְשְׁךָ, דָּא אִסְפַּקְלָרִיא דְּנִהְרָא, דְּכָל נִשְׁמָתִין אִתְּהֵנָן, לְאִסְתַּבְּלָא וּלְאִתְעַנְגָּא בְּגוּוֹה. וְעֲצַמֹתֶיךָ יַחְלִיץ, הָאִי קָרָא, לְאוֹ רִישִׁיהָ סוּפִיָּה, אִי נִשְׁמָתִיהָ דְּצִדִּיקָא, סִלְקָא לְעִילָא מֵאִי וְעֲצַמֹתֶיךָ יַחְלִיץ. אֶלָּא הָא אוֹקְמוּהָ, דָּא תַּחֲוִית הַמֵּתִים, דְּזִמִּין קוֹדֶשָׁא בְּרִיךְ הוּא לְאַחֲוִיא מֵתִיא, וּלְאִתְקַנָּא לֹון לְגִרְמוֹי דְּבֵר נֶשׁ, לְמַהּוֹי בְּקִדְמִיתָא, בְּגוּפָא שְׁלִים, וְנִשְׁמָתָא אִתּוֹסַפֵּת נְהוֹרָא גוֹ אִסְפַּקְלָרִיא דְּנִהְרָא, לְאִתְנַהֵרָא עִם גּוּפָא, לְקִיּוּמָא שְׁלִים כְּדָקָא חַיִּי

108. וּבְגִין כֶּךָ כְּתִיב, וְהָיִיתָ כְּגֵן רוּה. מֵאִי כְּגֵן רוּה, דְּלֹא פָּסְקוּ מִיּוֹמֵי עֲלִאִין, לְעֵלָם וּלְעֵלְמֵי עֲלָמִין, וְהָאִי גִינְתָא אִתְשַׁקִּי מַנִּיהָ, וְאִתְרוּי מַנִּיהָ תְּדִיר. וּכְמוֹצָא מִים, דָּא הָהוּא נְהַר, דְּנִגִּיד וְנָפִיק מֵעֵדֶן, וְלֹא פָּסְקִין מִיּוֹמֵי לְעֵלְמִין

109. תָּא חַיִּי, בִּירָא דְּמִיּוֹן נִבְעִין, הָאִי אִיהוּרָזָא עֲלָאָה, בְּגוֹ רְזָא דְּמְהִימְנוּתָא, בִּירָא דְּאִית בִּיה מוֹצָא מִים, וְאִיהוּ בִּירָא דְּאִתְמַלֵּיא מֵהוּא מוֹצָא מִים, וְאִינוּן תְּרִין דְּרִגִּין דְּאִינוּן חַד, דְּכֵר וְנוֹקְבָא כְּחָדָא כְּדָקָא יְאוּת

110. Come and behold: This spring of water and the cistern are one. Together they are called 'a well'. FOR THE SPRING IS DERIVES FROM ALEPH, AND MALCHUT IS A CISTERN (HEB. BOR). TOGETHER THEY FORM THE WELL (HEB. BE'ER). For this spring flows INTO MALCHUT and never ceases, so the cistern is always filled. And whoever looks at the well, NAMELY, AT MALCHUT, looks on the supernal mystery of faith, NAMELY, BINAH. And this is the reasoning behind THE LABOR OF the patriarchs, who strove to dig a well of water in the supernal secret, BINAH. There must be no division between the source, WHICH IS THE SPRING OF WATER, and the cistern itself, for all is one.

111. THEN, "and he called the name of it Rechovot" (Beresheet 26:22). For this reason, its springs will spread on all sides, THAT IS, TO THE RIGHT AND THE LEFT, WHICH ARE CHOCHMAH AND CHASSADIM, as it is written, "So will your spring be dispersed abroad, and streams of water will flow in the broad places (Heb. rechovot)" (Mishlei 5:16). For this reason, "he called the name of it Rechovot."

112. Rabbi Shimon began with the verse, "Wisdoms cry aloud in the streets; she utters her voice in the squares (Heb. rechovot)" (Mishlei 1:20). This verse contains a deep mystery. Why IS IT WRITTEN IN THE PLURAL, THAT IS, "wisdoms," AND NOT WISDOM? HE SAID: They are the upper wisdom, CHOCHMAH OF ARICH ANPIN, and the lower wisdom that is included and dwells within the upper one, THE LOWER CHOCHMAH, NAMELY, THE NUKVA

113. "Cry aloud in the streets": Come and behold: The upper Chochmah OF ARICH ANPIN is the most concealed of all. It is not to be known or revealed, as it is written, "Man cannot know its price" (Iyov 28:13), for when it was diffused in order to illuminate, it shone on the secret of the world to come. This world to come was created from it, ARICH ANPIN, as we learned, that the world to come was created by the Yud, in which Chochmah was covered. And they became one WITH THE HEAD OF ARICH ANPIN, when everything was adorned with the secret of the world to come. Everything then is joyfully luminous, everything is silent, never heard outside.

114. It wanted to illuminate further. Thus, from this place came fire, water, and wind, as we have learned. And they became one voice that went out and was heard. From then on, it assumed the aspect of "out." For inside it is silent, SOUNDLESS, never to be heard. Now that the secret is heard, it is called "out." From here on, it behooves a man to improve his deeds and ask, NAMELY TO PRAY AND ELEVATE FEMALE WATER AND DRAW CHOCHMAH. THIS IS LIKE ASKING FOR RAIN.

110. וְתָא חַיִּי, הֵהוּא מוֹצֵא מַיִם, וְהֵהוּא בִּירָא, אֵינוֹן חֵד, וְאֶקְרִי כָּלָא בְּאֵר, דְּהָא הֵהוּא מְקוֹרָא דְּעֵייל, וְלֹא פְּסִיק לְעַלְמִין, וּבִירָא אֶתְמַלִּי. וּמֵאֵן דְּאֶסְתַּבֵּל בְּבִירָא דָא, אֶסְתַּבֵּל בְּרִזָּא עַלְאָה דְּמַהִּימְנוּתָא, וְדָא הוּא סִימְנָא דְּאֶבְהֵן, דְּמִשְׁתַּדְּלִי לְחַפּוֹר בִּירָא דְּמִיָּא, גּוֹ רִזָּא עַלְאָה, וְלִית לְאַפְרָשָׁא בֵּין מְקוֹרָא וּבִירָא, וְכָלָא חֵד

111. וַיִּקְרָא שְׁמָהּ רְחוֹבוֹת. (רְמִיז, דְּזִמְיִנִין בְּנוֹי, לְמַפְלַח וּלְאַתְקָנָא הָאֵי בִּירָא כְּדָקָא חַיִּי, בְּרִזָּא דְּקֶרְבָּנִין וְעַלְוִין. כְּגוֹנוּנָא דָא, וַיְנַיְחָהּ בְּגֵן עֵדֶן לְעַבְדָּהּ וּלְשִׁמְרָהּ, אֵלִין קֶרְבָּנִין וְעַלְוִין) וּבְגֵן דָא, יִתְפַּשְׁטוֹן מִבּוּעוֹי לְכָל סַטְרִין כְּדָבָר אַחֵר וַיִּפּוּצוּ מַעֲיִנְתֵּיהֶן חוּצָה בְּרְחוֹבֹת פְּלָגֵי מַיִם, וּבְגֵן כֶּךָ וַיִּקְרָא שְׁמָהּ רְחוֹבוֹת

112. רַבִּי שִׁמְעוֹן פִּתַּח וַאֲמַר, חֲכָמוֹת בַּחוּץ תְּרוּנָה בְּרְחוֹבוֹת תִּתֵּן קוֹלָהּ הָאֵי קְרָא אִיהוּ רִזָּא עַלְאָה. מֵאֵי חֲכָמוֹת, אֵלִין חֲכָמָה עַלְאָה, וְחֲכָמָתָא זַעִירָא דְּאַתְבָּלִילַת בָּהּ בַּעַלְאָה, וְשְׂרִיָּא בָּהּ

113. בַּחוּץ תְּרוּנָה. תָּא חַיִּי, חֲכָמָה עַלְאָה, אִיהוּ סְתִימָא דְּכָל סְתִימִין, וְלֹא אֶתִּידַע, וְלֹא אִיהוּ בְּאַתְגָּלִיא, כְּדָבָר אַחֵר לֹא יָדַע אֲנוֹשׁ עֲרֵכָהּ וּגּוֹ, כִּד אֶתְפַּשְׁטָא לְאַתְנַהֲרָא, אֶתְנַהֲרָא בְּרִזָּא דְּעַלְמָא דְּאֶתִּי, וְעַלְמָא דְּאֶתִּי אֶתְבְּרִי מְנִיָּה, כְּדִתֵּן עַלְמָא דְּאֶתִּי אֶתְבְּרִי בִּיּוֹד, וְאַתְכִּסִּיא הָאֵי חֲכָמָה תִּמְן, וְאֵינוֹן חֵד, בְּזִמְנָא דְּאַתְעֵטֵר כָּלָא בְּרִזָּא דְּעַלְמָא דְּאֶתִּי, כְּדָקָאמְרֵן, כְּדִין הוּא חֲדוּהּ, לְאַתְנַהֲרָא, וְכָלָא בַּחֲשָׁאֵי, דְּלֹא אֶשְׁתַּמַּע לְבָר לְעַלְמִין

114. תּוּ בַּעֲיָא לְאַתְפַּשְׁטָא, וְנִפִּיק מֵהָאֵי אֶתֵּר, אֶשָּׁא וּמִיָּא וְרוּחָא, כְּמָה דְּאַתְמַר, וְאַתְעֵבִיד חֵד קָלָא, דְּנִפְקָא לְבָר וְאַשְׁתַּמַּע, כְּמָה דְּאַתְמַר, כְּדִין מִתְמַן וְלֵהֲלֵן אִיהוּ חוּץ, דְּהָא לָּגוּ בַּחֲשָׁאֵי אִיהוּ, דְּלֹא אֶשְׁתַּמַּע לְעַלְמִין, הִשְׁתָּא דְּאַשְׁתַּמַּע רִזָּא, אֶקְרִי חוּץ, מִכָּאֵן בַּעֲיָא בְּרִזָּא לְאַתְקָנָא בַּעֲבִידְתִּיהּ וּלְשִׁאֲלָא

115. "In the squares (Heb. rechovot)." HE ASKS: What is the meaning of squares? HE REPLIED, this is the firmament where all the stars are shining, YESOD OF BINAH IN WHICH ARE SUSPENDED THE ENTIRE MOCHIN OF MALE AND FEMALE, AND THE SOULS, WHICH ARE CALLED 'STARS'. It is a spring "whose waters fail not" (Yeshayah 58:11), as it is written, "And a river went out of Eden to water the garden" (Beresheet 2:10). It is called 'Rechovot'. There "she utters her voice," the upper, BINAH, and the lower, MALCHUT. And all is one.

116. For that reason Solomon said, "Prepare your work outside, and make it fit for yourself in the field" (Mishlei 24: 27). "Prepare... outside" MEANS, as it is written, "cry aloud in the streets," FOR CHOCHMAH IS NOT REVEALED UNTIL IT IS REMOVED FROM INSIDE OUT. For here, IN ZEIR ANPIN, CALLED 'OUTSIDE', work, THE SECRET OF THE NUKVA, can be corrected. And this may be sought, as it is written, "For ask now of the days that are past...and from the one side of heaven to the other" (Devarim 4:32).

117. "And make it fit for yourself in the field." This is THE NUKVA CALLED "a field which Hashem has blessed" (Beresheet 27: 27). After learning the mystery of wisdom and perfecting himself therein, it is then written, "and afterwards build your house" (Mishlei 24: 27). A HOUSE IS a man's soul, that he will then fix within his body, to become a whole man.

Therefore, when Yitzchak dug and formed the well peacefully, he called that "peace" Rechovot. And all was properly done. Happy are the Righteous, whose deeds before the Holy One, blessed be He, are to preserve the world, THAT IS, TO BUILD AND MAINTAIN THE NUKVA CALLED 'WORLD', as it is written, "For the upright shall dwell in the land" (Mishlei 2:21), which should be read as, 'cause to dwell' WHICH MEANS THAT THEY WILL DRAW THE SHECHINAH CALLED 'LAND', UPON THE LOWER BEINGS, as was already explained.

15. "his eyes were dim, so that he could not see"

Rabbi Shimon and his son Rabbi Elazar discuss differences in the eyesight of Avraham, Yitzchak, and Ya'akov as they grow older, and the significance of this for our realm of Malchut and the supernal mysteries. The patriarchs were connected to Left Column, which denotes judgement and darkness. This is the secret meaning behind the concept of blindness in the Torah. Yitzchak embodied a complete connection to the Left Column; therefore, were are told that he is totally blind. Ya'akov's connection to both the Right and Left Columns is indicated by his only partial blindness.

The Relevance of this Passage

Our physical bodies are directly affected by our connection to the Light during our lives. These effects can be both positive and negative. Illness and health are merely expressions of how we balance the Right and Left Columns--sharing and receiving-- throughout our lives. We are often judgmental [Left Column] during moments when we should be merciful [Right Column] and vice-versa. The wisdom to balance these two Columns is awakened within us.

118. "And it came to pass, that when Yitzchak was old" (Beresheet 27:1). Rabbi Shimon said: It is written, "And Elohim called the light Day, and the darkness he called Night" (Beresheet 1:5). This verse had already been explained; nevertheless come and behold: All the actions that the Holy One, blessed be He, performs, are true, and in the secret of the upper world. And all the words of the Torah are words of faith, WHICH IS THE SECRET OF THE NUKVA, and supernal mysteries, WHICH ILLUMINATE IT as they should.

115. בְּרִחוּבוֹת, מֵאֵן רְחוּבוֹת, דָּא הֵוָּא רְקִיעָא, דְּבִיָּה כָּל כְּכִבֵּיָא דְנִהְרִין וְאִיהוּ מְבוּעָא דְמִימּוּי לָא פְסִקִין, כְּדָבָר אַחֵר, וְנִהְרַּ יּוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן, וְאִיהוּ רְחוּבוֹת, וְתָמֵן תָּתֵן קוֹלָהּ, עַלֶּאָה וְתַתָּאָה, וְכָלֵא חַד

116. וּבִגִּין דָּא אָמַר שְׁלֹמֹה, הֵכֵן בַּחוּץ מְלַאכְתָּךְ וְעִתְדָה בְשָׂדֶה לָךְ וּגו'. הֵכֵן בַּחוּץ, כְּמָה דְאִתְמַר. דְּכִתִּיב בַּחוּץ תְּרוּנָה, דְּהָא מְכָאן קִיּוּמָא עֲבִידָא לְאִתְתַּקְנָא, וּמְלָה לְשֹׂאֵלָה, דְּכִתִּיב, כִּי שָׁאֵל נָא לְיָמִים רַאשׁוֹנִים וּגו', וּלְמַקְצֵה הַשָּׁמַיִם וְעַד קֶצֶה הַשָּׁמַיִם

117. וְעִתְדָה בְשָׂדֶה לָךְ, דָּא שָׂדֶה אֲשֶׁר בָּרְכוּ יי'. וּבְתֵר דִּינִדַּע בְּרַ נֶשׁ רָזָא דְחֻכְמָתָא, וְיִתְקִין גְּרַמִּיָּה בְּה, מַה כְּתִיב אַחֵר וּבְנוֹיַת בֵּיתְךָ, דָּא נִשְׁמַתָּא דְבַר נֶשׁ בְּגוּמִיָּה, דִּיִּתְתַּקֵּן וְיִתְעַבִּיד גְּבַר שְׁלִים, וְעַל דָּא, כִּד חֲפֵר יִצְחָק וְעַבְדִּי בִירָא בְשָׁלֵם, לְהֵוָּא שְׁלֵם קָרִי לִיָּה רְחוּבוֹת, וְכָלֵא כְּדָקָא יָאוּת. זָכְאִין אֵינּוֹן צְדִיקָא, דְּעוֹבְדִיהוֹן לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא לְקִיּוּמָא עַלְמָא. דְּכִתִּיב כִּי יִשְׂרָאֵל יִשְׁכְּנוּ אֶרֶץ, יִשְׁכְּנוּ אֶרֶץ. וְהָא אוֹקְמוּהָ

118. וַיְהִי כִּי זָקֵן יִצְחָק. אָמַר רַבִּי שְׁמַעוֹן כְּתִיב, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה, הָאִי קָרָא אוֹקְמוּהָ וְאִתְמַר. אָבֵל תָּא חַיִּי, כָּל עוֹבְדֵי דְקוּדְשָׁא בְּרִיךְ הוּא, כְּלָהוּ אֵינּוֹן מְלִין דְקִשּׁוּט, וְכָלֵא בְרָזָא עַלֶּאָה, וְכָל מְלוֹי דְאוֹרִיַּתָּא, כְּלָהוּ מְלִי מְהִימְנוּתָא, וְרִזִּין עַלְאִין, כְּדָקְאִיאוּת

119. Come and behold: Yitzchak did not have the merit of Avraham, whose eyes were not blinded or dimmed. Here, however, is a supernal secret, the secret of faith. For we have learned that "And Elohim called the light Day" refers to Avraham, the light of day, THE SECRET OF THE RIGHT COLUMN, whose light grows stronger as the day advances, THE SECRET OF THE LIGHT OF CHASSADIM.

120. Thus, it is written, "And Avraham was old, advanced in age" (Beresheet 24:1), that is, in the shining lights OF CHASSADIM. And he is old, as it is written, "that shines ever more brightly until the height of noonday" (Mishlei 4:18). Therefore IT IS WRITTEN OF HIM, "And Elohim called the light Day." "And the darkness he called Night." This is Yitzchak, who is dark, and gets DARKER to receive the night within him. Therefore, when he grew older, it is written, "And it came to pass, that when Yitzchak was old, and his eyes were dim, so that he could not see" (Beresheet 27:1). FOR HE BECAME COMPLETELY DARK. Assuredly he had to be COMPLETELY dark, to cleave well to his grade.

121. Rabbi Elazar, his son, kissed his hands and said: This is well. Avraham shines on the side of his grade, and Yitzchak is darkened on the side of his grade. But why did Ya'akov GROW DARKER, as it is written, "Now the eyes of Yisrael were dim (lit. 'heavy') from age" (Beresheet 48:10). He answers: Assuredly it is AS I SAID, for it is written, "heavy", and not dim, AS WAS WRITTEN OF YITZCHAK; it is written "from age", not 'his age'. "from age" is to be interpreted as the age of Yitzchak, FOR HE INCLUDED BOTH AVRAHAM AND YITZCHAK. THEREFORE on the side OF YITZCHAK his eyes "were heavy...so that he could not see" (Ibid.), not properly, but he was not absolutely blind. But Yitzchak's eyes were completely dim, and it became darkness, for night, WHICH IS THE NUKVA, clove to him and it was fulfilled, "and the darkness he called Night."

119. וְתָא חֲזִי, לֹא זָכָה יִצְחָק בְּאַבְרָהָם, דְּלֹא סְמוּ עֵינָיו, וְלֹא כְהוּ. אֲבָל רָזָא עֲלָאָה אִיהוּ הֵכָא, רָזָא דְמַהֲיִמְנוּתָא, כְּמַה דְאַתְמָר, דְּכִתִּיב וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם, דָּא אַבְרָהָם, דְּאִיהוּ נְהוּרָא דִימְמָא, וְנְהוּרָא דִילִיָּה אֲזִיל וְנְהִיר, וְאַתְתַּקֵּף בְּתַקְנוּתָא דִיוֹמָא

120. וּבְגִין כֵּן, מַה כְּתִיב, וְאַבְרָהָם זָקֵן בָּא בְּיָמִים, בְּאִינוּן נְהוּרִין דְּנְהָרִין, וְאִיהוּ סִיב, כְּדָבָר אַחֲרֵי הוּלֵךְ וְאֹר עַד נִכּוֹן הַיּוֹם, וּבְגִין כֵּן, וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם. וְלַחֲשָׁךְ קָרָא לַיְלָה, דָּא יִצְחָק, דְּאִיהוּ חֲשָׁךְ, וְאִיהוּ אֲזִיל לְקַבְּלָא לַיְלָא בְּגוּיָה, וּבְגִין כֵּן, אִיהוּ כְּדִ סִיב, מַה כְּתִיב, וַיְהִי כִי זָקֵן יִצְחָק וַתִּכְהֶינּוּ עֵינָיו מִרְאוֹת. הֵכִי הוּא וְדָאִי, דְּבַעָא לְאַתְחַשְׁכָּא, וְלְאַתְדַּבְּקָא בְּדִרְגִיָּה כְּדָקָא יָאוּת

121. אֲתָא רַבִּי אֶלְעָזָר בְּרִיהַ, וְנָשִׁיק יָדָיו. אָמַר לוֹ שְׁמִיר. אַבְרָהָם נְהִיר, מְסִטְרָא דְדִרְגָּא דִילִיָּה, יִצְחָק אֲתַחֲשָׁךְ, מְסִטְרָא דְדִרְגָּא דִילִיָּה, יַעֲקֹב אֲמַאיז דְּכִתִּיב וַעֲיִנֵי יִשְׂרָאֵל כָּבְדוּ מִזְקֵן. אָמַר לוֹ הֵכִי הוּא וְדָאִי, כָּבְדוּ כְתִיב, וְלֹא כְהוּ. מִזְקֵן כְּתִיב, וְלֹא מִזְקֵנוּ, אֶלָּא מִזְקֵן, מִזְקֵן דִּי־יִצְחָק, מִהֵהוּא סִטְרָא כָּבְדוּ. לֹא יוֹכֵל לְרִאוֹת, לְאַסְתַּבְּלָא כְּדָקָא חֲזִי, אֲבָל לֹא כְהוּ. אֲבָל יִצְחָק, כְּהוּ וְדָאִי מְכַל וְכָל, וְאַתְעֵבִיד חֲשָׁךְ, דְּהָא כְּדִין אֲתַאֲחִיד בֵּיהַ לַיְלָה, וְאַתְקִיִּים וְלַחֲשָׁךְ קָרָא לַיְלָה

16. "And he said, Behold now, I am old, I know not the day of my death"

The events leading to Yitzchak's 'mistaken-identity' blessing of Ya'akov are discussed by Rabbi Elazar, as he expounds upon the significance of trust in the story of the fiery furnace. In the story, three righteous people are tossed into a fire. The men possess unshakable trust in The Creator, and have no regard for their survival or destruction. For this reason, these righteous men miraculously avoid injury.

Through this story, Rabbi Elazar shows, in great depth, that only complete trust in the Light of The Creator can bring forth Divine assistance. There must be no expectation or desire for a specific result--as is written, "according to his need." We're told of the importance of being prepared, and of dwelling on the Name of The Creator, and of how these qualities are intricately related to Torah study. Such study, we learn, requires a profound intention to extol The Creator. Our efforts must be for the sake of the whole world, not for ourselves, so the earth shall be full of the Knowledge of The Creator. The Rabbis then return to the story of the blessing, its significance for future generations, and its relation to both the Shechinah and this mundane realm of Malchut.

The Relevance of this Passage

People may unknowingly embark on a spiritual path for selfish reasons. They have hidden expectations of self-serving gain. Though this is not always their conscious intention, it's the reality. We can know if our desires and efforts are pure when we ask the Light for what we need and not just what we want. We then trust in the spiritual path, regardless of any tests and obstacles we encounter. These verses increase our level of trust in The Creator. They invoke certainty in times of distress, strength during times of strife. We can embrace whatever life brings, certain of the spiritual purpose behind it.

122. "He called Esav his eldest son..." This means that he was included within strict Judgment, WHICH IS THE ASPECT OF ESAV. THEREFORE HE CALLED ESAV. "And he said, Behold now, I am old, I know not the day of my death." Rabbi Elazar opened the discussion with the verse, "Happy is the man, whose strength is in You..." (Tehilim 84:6), happy is the man who is strengthened by the Holy One, blessed be He, and puts his trust in Him.

123. This trust could be interpreted as the trust that Chananyah, Mishael, and Azaryah put in Him when they said, "Behold, our Elohim whom we serve is able to deliver us; He can deliver us from the burning fiery furnace, and out of your hand, king..." (Daniel 3:17), MEANING, THAT THEY TRUSTED THAT THE HOLY ONE, BLESSED BE HE, WOULD SURELY SAVE THEM FROM THE FIERY FURNACE. HE SAYS THAT THIS IS NOT SO, ONLY come and see, if He would not save them and be with them, it would come to pass that the name of the Holy One, blessed be He, would not be sanctified before the eyes of everyone, as they said. But when they realized they did not speak properly, they spoke again, saying "But if He does not, be it known to you, king..." (Ibid. 18), THAT IS, whether He will save them or not, let it be known to you that we will not worship an image. It was made known to them by Yechezkel, whom they heard and believed, that the Holy One, blessed be He, would not be with them, TO SAVE THEM. AND HE TOLD THEM THAT, so that they would SURRENDER THEIR SOULS AND be rewarded. Then they spoke again, saying, "be it known to you, King..."

124. A man should not assume and think, the Holy One, blessed be He, will save us, or, that the Holy One, blessed be He, will do such and such for me. However, it behooves man to place his trust in the Holy One, blessed be He, to help him ACCORDING TO HIS NEED, as long as he strives to keep the precepts of Torah and to walk the path of truth. When a man wishes to be purified, he is surely helped, and he should trust the Holy One, blessed be He, to help him in this. And he should put his trust in Him, and not in another. Therefore, it is written, "whose strength is in you." "In whose heart are your highways" (Tehilim 84:6) MEANS that it behooves him to prepare his heart as fit, so that no strange thoughts will come into it, but to be as a mended way to pass through, where ever one needs to, EITHER RIGHT OR LEFT. THUS WHETHER THE HOLY ONE, BLESSED BE HE, DOES GOOD FOR HIM OR NOT, HIS HEART SHOULD BE READY AND PREPARED, AND NOT HARBOR STRANGE THOUGHTS IN ANY CASE WHATSOEVER.

125. Another explanation for, "Happy is the man, whose strength is in You." Strength as in "Hashem gives strength to His people" (Tehilim 29:11), MEANS THE TORAH. AND "WHOSE STRENGTH IS IN YOU" MEANS that it is incumbent on a man to be occupied in studying Torah for the name (sake) of the Holy One, blessed be He, NAMELY, THE SHECHINAH, THAT IS CALLED 'NAME'. For whoever is occupied in the Torah, but does not care for its name, would have been better never born. What is meant by the verse, "in whose heart are Your highways (Heb. mesilot)?" It is as in the verse, "extol (Heb. solu) Him who rides upon the clouds; Yah is His name" (Tehilim 68:5), WHICH REFERS BOTH TO EXTOLLING THE RIDER ON THE CLOUDS AND THE HIGHWAYS IN THEIR HEARTS. THIS MEANS that when he studies the Torah, HE SHOULD BE INTENT UPON extolling the Holy One, blessed be He, and glorifying and extolling Him throughout the world. THUS STUDYING TORAH FOR ITS OWN SAKE (NAME) IS FOR THOSE "IN WHOSE HEART ARE YOUR HIGHWAYS." THIS MEANS THAT ONE MUST BE INTENT WHEN STUDYING TORAH TO DRAW THE BOUNTY OF

122. ויקרא את עשו בנו הגדול, דאתכלל מסטריה דדינא קשוא ויאמר הנה נא זקנתי לא ידעתי יום מותי. רבי אלעזר פתח ואמר, אשרי אדם עוז לו בך וגו', זכאה בר נש, דאתתקף ביה בקודשא בריך הוא וישוי תוקמיה ביה

123. יכול כחנניה מישאל ועזריה, דאתתקפו ואמרו, הן איתני אלהנא די אנחנו פלחין, וכל לשיזבותנא מן אתון נורא וקדשא ומן ירך מלכא ישיזב. תא חזי, דאי לאישזיב, ולא אתקיים עליהו קודשא בריך הוא, אשתבח שמייה דקודשא בריך הוא, דלא יתקדש בעינייהו דכללא, כמה דאמרו. אלא, כיון דידעו דלא אמרו כדקא יאות, אהדרו ואמרו, והן לא ידיע להוא לך מלכא וגו'. בין וישזיב בין לא וישזיב ידיע להוי לך מלכא וגו'. ותנינן דמלה אודע להו יחזקאל, ושמעו וקבילו מניה, דקודשא בריך הוא לא אתקיים עליהו, בגין דיקבלון אגרא. וכדין אהדרו ואמרו, והן לא ידיע להוי לך מלכא וגו'.

124. אלא לא יתתקף בר נש, דיימא קודשא בריך הוא וישזיבני, או איהו עביד לי כך וכך, אבל ישוי תוקמיה ביה בקודשא בריך הוא, דיסייע ליה, בד איהו אשתדל באינן פקודין דאורייתא, ולמיהך בארץ קשוט, דכיון דאתי בר נש לאתדבאה, מסייעין ליה ודאי, ובדא יתתקף ביה בקודשא בריך הוא, דאיהו יסייע ליה, ויתתקף ביה, דלא ישוי תוקמיה באחרא, ובגין כך עוז לו בך. מסלות בלבבם, דיעביד לביה כדקא יאות, בלא הרהורא אחרא, אלא כהאי מסלה, דאיהו מתיישבא, לאעברא בכל אתר דאצטריך, הכי נמי

125. דבר אחר אשרי אדם עוז לו בך, עז: בדבר אחר יי' עז לעמו יתן, בגין דאצטריך ליה לבר נש, דיתעסק באורייתא לשמייה דקודשא בריך הוא, דכל מאן דאתעסק באורייתא, ולא אשתדל לשמה, טב ליה דלא אתברי. מסלות בלבבם, מאי מסלות בלבבם, בדבר אחר סולו לרובב בערבות ביה שמו. דא ההיא אורייתא, דאיהו אשתדל בה, לארמא ליה לקודשא בריך הוא, ולמעבד ליה חטיבא בעלמא

KNOWLEDGE FOR ONE AND FOR THE WHOLE WORLD, SO THAT THE NAME OF THE HOLY ONE, BLESSED BE HE, WILL GROW IN THE WORLD, AS IT IS WRITTEN, "FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF HASHEM" (YESHAYAH 11:9) AND "HASHEM SHALL BE KING OVER ALL THE EARTH" (ZECHARYAH 14:9).

126. Come and behold: Ya'akov, all that he did was for the sake of the Holy One, blessed be He, and for that reason the Holy One, blessed be He, was with him always, by that the Shechinah never moved from him. For when Yitzchak called for Esav, his son, Ya'akov was not there. The Shechinah told this to Rivkah, who informed Ya'akov.

127. Rabbi Yosi said, come and behold: If, heaven forbid, Esav would have been blessed at that time, Ya'akov would not have ruled over the world, BUT STAYED, HEAVEN FORBID, IN EXILE ALWAYS. But it was decreed by the Holy One, blessed be He, THAT YA'AKOV WILL BE BLESSED, and everything happened as it should. Come and behold: It is written, "but Rivkah loved Ya'akov" (Beresheet 25:28), as has been explained. Therefore, she sent for Ya'akov and said to him "Behold, I heard your father speak to Esav your brother" (Beresheet 27:6).

128. "Now therefore, my son, obey my voice..." (Beresheet 27:8): It was then Pesach (Passover) eve, and the Evil Inclination had to be exterminated from the world, and the moon, the secret of faith, NUKVA, had to govern. Therefore, Rivkah cooked two dishes.

129. Rabbi Yehuda said that this alludes to the descendants of Ya'akov, who in the future offered two goats on Yom Kippur, one for Hashem and one to Azazel. For this reason, Rivkah offered "two kids of the goats," one for the supernal grade and one to subjugate the grade of Esav, so he would not rule over Ya'akov. Thus, there were two kids of the goats. From both, Yitzchak tasted and ate.

130. It is written, "and he brought him wine, and he drank" (Beresheet 27: 25), AND NOT, "AND HE SERVED HIM WINE." By this he hints that he served him wine from afar. According to Rabbi Elazar, this means that he brought him wine in which there is complete joy, THAT IS, THE WINE "WHICH CHEERS ELOHIM AND MAN" (SHOFTIM 9:13), to gladden Yitzchak, for he needed cheering, as the side of the Levites needs cheering, TO WIT, THE LEFT SIDE. FOR SINCE JUDGMENTS TAKE HOLD OF THE LEFT SIDE, THEREFORE, SADNESS DWELLS IN IT, AND THERE IS NEED OF HEARTENING ALL THOSE WHO ARE DRAWN FROM IT: THE LEVITES AND YITZCHAK AS WELL. Therefore, "he brought him wine, and he drank."

17. "The best clothes of her eldest son Esav"

In this section the Rabbis continue their analysis of events leading to Yitzchak's "mistaken" blessing of Ya'akov. They explain the origin of Esav's clothing, which was given by Rivkah to Ya'akov. In truth, Yitzchak was not deceived into believing Ya'akov was actually Esav. Ya'akov's clothing radiated a scent direct from the Garden of Eden. Yitzchak blessed Ya'akov because the garments emitted this holy aroma--not because he was deceived. Yitzchak realized that this fragrance could only accompany someone worthy of the blessing. Thus, we learn that Ya'akov embodied the power and soul of Adam. Rabbi Elazar describes the relationship of Ya'akov to Adam in terms of Ya'akov's beauty. This also illuminates his relationship to the realm of Binah.

126. תָּא חַיִּי, יַעֲקֹב כָּל עוֹבְדָיו הוּוּ לְשֵׁמָא דְקוֹדֶשָׁא בְּרִיךְ הוּא, וּבִגִּין כֵּךְ, קוֹדֶשָׁא בְּרִיךְ הוּא הָוָה עִמָּיה תְּדִיר, דְּלֹא אֲעִדִי מְנִיָּה שְׂכִינְתָא, דְּהָא בְּשַׁעְתָּא דְקָרָא לִיה יִצְחָק, לַעֲשׂוּ בְרִיָּה, יַעֲקֹב לֹא הָוָה תַּמָּן, וּשְׂכִינְתָא אוֹדְעַת לָהּ לְרַבְּקָה, וּרַבְּקָה אוֹדְעַת לִיה לַיַּעֲקֹב

127. רַבִּי יוֹסִי אָמַר, תָּא חַיִּי, אִי ח"ו בְּהָוָא זְמַנָּא יִתְבָּרַךְ עֲשׂוֹ, לֹא יִשְׁלֹט יַעֲקֹב לְעֵלְמִין. אֲלֵא מַעֲם קוֹדֶשָׁא בְּרִיךְ הוּא הָוָה, וְכֹלֵא בְּאַתְרֵיהּ אָתָא, בְּדָקָא חַיִּי. תָּא חַיִּי, וּרַבְּקָה אוֹהֶבֶת אֶת יַעֲקֹב כְּתִיב, וְהָא אָתָמַר. וּבִגִּין כֵּךְ, שְׂדֵרֶת בְּגִינִיָּה דִיעֲקֹב, הֵנָּה שְׁמַעְתִּי אֶת אֲבִיךָ מְדַבֵּר אֶל עֲשׂוֹ אַחִיךָ לֵאמֹר

128. וְעַתָּה בְּנִי שְׁמַע בְּקוֹלִי וּגו'. בְּהָוָא זְמַנָּא, עֶרֶב פֶּסַח הָוָה, וּבְעֵי יִצְרָה לְאַתְבָּעָרָא וּלְשַׁלְטָאָה סִיְהָרָא. רָזָא דְמַהִימְנוּתָא. וְע"ד עֲבֵדֶת תְּרִי תַבְשִׁילִין

129. רַבִּי יְהוּדָה אָמַר, רִמּוֹ הֶכָא, דִּזְמִינִין בְּנוֹי דִיעֲקֹב, לְקַרְבָּא שְׁנֵי שְׁעִירִים, חֵד לִי, וְחֵד לַעֲזָאזֵל בְּיוֹמָא דְכַפּוּרִי. וּבִגִּין כֵּךְ, קְרִיבֶת שְׁנֵי גְדֵי עֲזִים, חֲדָבְגִין דְּרָגָא דְלַעִילָא, וְחֵד בְּגִין לְכַפּוּיָא דְרָגִיָּה דִיעֲשׂוֹ, דְּלֹא יִשְׁלֹט עָלֶיהָ דִיעֲקֹב, וְע"ד שְׁנֵי גְדֵי עֲזִים, וּמִתְרוּוִיָּהוּ טַעִים יִצְחָק וְאָכִיל

130. וַיָּבֵא לוֹ יַיִן וַיִּשְׁתֵּה, וַיָּבֵא לוֹ יַיִן, רִמּוֹ רִמּוֹ, מֵאֲתַר רְחִיק קְרִיב לִיה. רַבִּי אֲלֵעָזָר אָמַר, רִמּוֹ, מֵהָוָא יַיִן דְּכָל חָדוֹ אֲשַׁתְּכַח בֵּיהּ, בְּגִין לְחֻדְתָּא לִיה לִיִּצְחָק, דְּבְעֵי חָדוֹה, בְּדָקָא בְּעִינִין חָדוֹה, לְחֻדְתָּא סְטָרָא דְלִיּוּאִי, וְעַל דָּא וַיָּבֵא לוֹ יַיִן וַיִּשְׁתֵּה

The Relevance of this Passage

Adam originally wore the garments mentioned above in the Garden of Eden, thus, the garments' Divine scent when Ya'akov wore them. Ya'akov, we are told, is the embodiment of Adam, and his original clothes are returned to him by Rivkah. The Zohar is evolving a lesson concerning a natural law: all things eventually return to their rightful owners. Nothing that truly belongs to us can ever really leave us. Whatever we lose, we never really had. This enlightened view of life is awakened within us. The scent of the Garden of Eden is infused within us, so that we emit this fragrance [Light] in our lives, wherever we go. People around us will sense this Light.

131. "And Rivkah took the best clothes of her eldest son Esav" (Beresheet 27:15). These are the garments Esav took from Nimrod. They are the precious garments from Adam, which came to the hands of Nimrod, who used them when he hunted, as it is written, "He was a mighty hunter before Hashem" (Beresheet 10:9). And Esav went into the field, where he fought with and killed Nimrod, removing the garments from him. This is the meaning of "and Esav came the field, and he was faint" (Beresheet 25:29). It has already been explained why it is here written, "and he was faint," and elsewhere, "for my soul faints before the slayers" (Yirmeyah 4:31). THESE ARE ANALOGOUS. THERE IT IS WRITTEN "FAINT" TO REFER TO KILLING. HERE TOO, THERE IS KILLING, BECAUSE ESAV MURDERED NIMROD.

132. Esav hid these garments with Rivkah and wore them when he went hunting. On the day, WHEN YITZCHAK SENT FOR HIM TO RECEIVE THE BLESSINGS, he did not take them to the field and was therefore late. When Esav wore them, they put forth no scent at all, but when Ya'akov wore them, the lost object was restored AS THEY RETURNED TO THE ASPECT OF ADAM. For the beauty of Ya'akov was the beauty of Adam. They therefore returned to their place and emitted fragrance.

133. Rabbi Yosi said: YOU SAY THAT Ya'akov's beauty was the beauty of Adam. How could this be? We learned that the apple of Adam's heel eclipsed the orb of the sun. Could you say that for Ya'akov? Rabbi Elazar replied, assuredly before Adam sinned no creature could behold his beauty. But after he sinned, his beauty changed, his stature diminished, and he was a hundred cubits high. BUT BEFORE THE SIN, HIS HEIGHT WAS FROM EARTH TO HEAVEN. THE BEAUTY OF YA'AKOV WAS LIKE THE BEAUTY OF ADAM AFTER HE SINNED. Come and behold: Adam's beauty is a mystery on which supernal faith, BINAH, stems. THAT IS, HE ACHIEVED THE LIGHT OF BINAH AND THERE ATTAINED THIS BEAUTY. Of this, the scripture says "And let the beauty of Adonai our Elohim be upon us" (Tehilim 90:17), AS THE LIGHT OF BINAH IS CALLED 'BEAUTY'. It is also written, "to behold the beauty of Hashem" (Tehilim 27:4). This is, assuredly, the beauty of Ya'akov, THAT IS, HE ACHIEVED THE LIGHT OF BINAH, AS DID ADAM. And all is in the supernal mystery.

131. וַתִּקַּח רִבְקָה אֶת בְּגָדֵי עֵשָׂו וּגּו', אֵלֶּיִן אִינוֹן לְבוּשֵׁיִן דְּרוּחַ עֵשָׂו מִנְמָרוֹד, וְאֵלֶּיִן לְבוּשֵׁי יֶקֶר, דִּהְיוּ מִן אָדָם הָרָאשׁוֹן, וְאֵתוֹ לִידָא דְנִמְרוֹד, וּבְהוּ הָוָה צַד צִידָה, נִמְרוֹד, דְּכַתִּיב הוּא הָיָה גְבוּר צִיד לִפְנֵי יו' וּגּו', וְעֵשָׂו נִמַּק לְחַקְלָא, וְאַנָּח בֵּיה קֶרְבָּא בְּנִמְרוֹד, וְקִטְל לִיה, וְנָסַב אֵלֶּיִן לְבוּשֵׁיִן מְנִיָּה, הַה"ד וַיָּבֹא עֵשָׂו מִן הַשָּׂדֶה וְהוּא עֵיף, וְאַוְקְמוּהָ, כְּתִיב הָכָא וְהוּא עֵיף, וְכְתִיב הָתָם כִּי עֵיפָה נַפְשִׁי לְהַרְגֵּימָם

132. וְעֵשָׂו הָוָה סָלִיק לֹון לְאִינוֹן לְבוּשֵׁיִן, לְגַבְהָ דְרִבְקָה, וּבְהוּ הָוָה נָפִיק וְצַד צִידָה, וְהָוָה יוֹמָא לָא נָטַל לֹון, וְנִמַּק לְחַקְלָא, וְאַתְעַב תַּמּוֹן. וְכַד הָוָה לְבִישׁ לֹון עֵשָׂו, לָא הוּסְלָקִין רִיחִין כָּלָל, בִּיּוֹן דְלְבִישׁ לֹון יַעֲקֹב, כַּדִּין תַּבַּת אַבְדָּה לְאַתְרָהּ, וְסָלִיקוּ רִיחִין, בְּגִין דְשׁוּפְרִיָּה דִיעַקֵּב, שׁוּפְרִיָּה דְאָדָם הָוָה. וּבְגִין כֶּךָ אֶהְדְּרוּ בְהֵיאָ שַׁעְתָּא לְאַתְרֵיהּ, וְסָלִיקוּ רִיחִין

133. אָמַר רַבִּי יוֹסִי, שׁוּפְרִיָּה דִיעַקֵּב דְאִיהוּ שׁוּפְרִיָּה דְאָדָם אִיךְ אִפְשָׁר, וְהָא תַנִּינָן, תַּפּוּחַ עֲקֹבוֹ דְאָדָם הָרָאשׁוֹן, מְכַהָה גִּלְגַּל חֲמָה, וְאִי תִימָא דִּכְךָ הָוָה יַעֲקֹב. אָמַר לוֹ רַבִּי אֶלְעָזָר, וְדָאִי הָכִי הָוָה, בְּקִדְמִיתָא עַד לָא חָב אָדָם הָרָאשׁוֹן, לָא הוּוּ יַכְלִין כָּל בְּרִיּוֹן לְאַסְתַּבְלָא בְשׁוּפְרִיָּה, בִּיּוֹן דְחָטָא, אֲשַׁתְּנִי שׁוּפְרִיָּה, וְנִתְמַאךְ רוּמִיָּה, וְאַתְעַבִּיד בְּרַ מָאָה אֲמִין. וְתָא חֲזִי, שׁוּפְרִיָּה דְאָדָם הָרָאשׁוֹן, רָזָא אִיהוּ, דְמַהִימְנוּתָא עֲלָאָה תְלִיא בְהָוָה שׁוּפְרָא, וּבְגִין כֶּךָ, וְיְהִי נַעַם יו' אֱלֹהֵינוּ עֲלֵינוּ. וְכְתִיב לַחֲזוֹת בְּנַעַם יו', וְדָא הוּא שׁוּפְרִיָּה דִיעַקֵּב וְדָאִי, וְכָלָא רָזָא עֲלָאָה אִיהוּ

134. "And he smelled the smell of his garments, and blessed him" (Beresheet 27:27). Come and behold: It is not written, "and he smelled the smell of the garments" but "the smell of his garments." This is according to the verse, "Who covers Himself with light as with a garment: who stretches out the heavens like a curtain" (Tehilim 104:2). Another explanation is that once Ya'akov wore them, they emitted an aroma. As long as Yitzchak did not smell the aroma of the garments, he did not bless him. But then, WHEN THEY EMITTED AN AROMA, he knew that the wearer was worthy of being blessed. For if he did not deserve to be blessed, no holy aroma would be put forth. This is the meaning of the verse "and he smelled the smell of his garments, and blessed him."

135. "And said, See, the smell of my son is like the smell of a field which Hashem has blessed" (Beresheet 27:27). The meaning of "and said" is not clear, FOR IT IS NOT KNOWN WHO SAID IT. Some say it is the Shechinah; some say it was Yitzchak who said "like the smell of a field which Hashem has blessed." HE ASKS: What is this field? AND HE ANSWERS: This is a field of apple trees, NAMELY, THE NUKVA CALLED 'THE FIELD OF HOLY APPLES', which the supernal patriarchs, CHESD, GVURAH AND TIFERET OF ZEIR ANPIN support and cultivate.

18. "In my distress I cried to Hashem, and He heard me"

We learn why Ya'akov's cunning in receiving Yitzchak's blessing was actually necessary to save the world from the same serpent that had earlier caused the fall of Adam. The Rabbis next give counsel on the meaning for all Yisrael of the multiple blessings given to Ya'akov and those given to Esav, both for the present and for the time of the coming of Mashiach. The blessings given to Ya'akov are explained with respect to their meaning throughout history. These blessings act as portals through which particular blends of energy flow to mankind at the appropriate periods. We also learn the central meaning of Ya'akov for Yisrael in a spiritual, historical context. Ya'akov, as the embodiment of Adam, encompasses the entire story of man. Ya'akov represents the complete drama of human existence, represented by the Sfirah of Tiferet. Specifically, this refers to the bringing together, in one place, of all that has happened and that will happen from the time of Adam, to the final coming of the Mashiach. The section concludes with an apportioning of the blessings, each one in its appropriate time, in relation to the history of Yisrael and the coming of the end of the Correction of the souls of man.

The Relevance of this Passage

Through the story of the children of Yisrael, we learn that the threads of the Torah are spiritually woven into the history of the world. We secure a powerful connection to Ya'akov, and in turn, to the ancient and timeless blessings that we presently need in order to hasten the final redemption. We awaken our awareness of the role and significance our lives play in the overall spiritual plan.

136. "Therefore the Elohim give you of the dew of heaven, and the fatness of the earth, and plenty of corn and wine" (Beresheet 27:28). Rabbi Aba said: This verse has already been explained. Nevertheless, come and look at the verse, "A song of ascent. In my distress I cried to Hashem, and He heard me" (Tehilim 120:1). How many songs and praises did David say before the Holy One, blessed be He, all in order to fix his grade, THE SECRET OF THE NUKVA, and to make himself a name, NAMELY, TO DRAW MOCHIN UPON IT, as it is written, "And David got him a name" (II Shmuel 8:13). This song he said when he saw what Ya'akov accomplished, THAT HE WAS ANSWERED AND RECEIVED THE BLESSINGS. HE SAID: "IN MY DISTRESS I CRIED TO HASHEM, AND HE HEARD ME." IF IT WERE NOT FOR YA'AKOV, WHO RECEIVED THE BLESSINGS, THE SECRET OF THE WHOLE MOCHIN TO CONSTRUCT THE NUKVA, DAVID COULD NOT HAVE MADE HER A NAME.

134. וַיִּרְחַק אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ. תָּא חַזִּי, וַיִּרַח אֶת רִיחַ הַבְּגָדִים לֹא כְתִיב, אֲלָא רִיחַ בְּגָדָיו, בְּדִבְרֵי אַחֵר עוֹטָה אֹרֶז כְּשֶׁלֶמָה נוֹטָה שָׁמַיִם בִּירִיעָה. דִּבֵּר אַחֵר וַיִּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ. דְּכִיּוֹן דְּאַלְפִישׁ לֹון יַעֲקֹב, סְלִיקוּ רִיחִין בְּהֵיאָה שְׁעָתָא, וְעַד דְּלֹא אֶרַח רִיחִין דְּלְבוּשִׁיה, לֹא בְרַכִּיה, דְּהָא בְרִין יָדַע דְּאַתְחֲזִי הוּא לְאַתְבָּרְכָא, דְּאִי לֹא אֶתְחֲזִי לְאַתְבָּרְכָא, לֹא סְלִיקוּ כָּל הַנִּי רִיחִין קְדִישִׁין בְּהֵרִיָּה, הָהִ"ד וַיִּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ.

135. וַיֹּאמֶר רְאֵה רִיחַ בְּנֵי כְרִיחַ שְׂדֵה אֲשֶׁר בְּרָכוּ יי'. וַיֹּאמֶר: מִלָּה סֵתִים הוּא. אֵיךְ דְּאִמְרֵי שְׂכִינָתָא הוּת, וְאֵיךְ דְּאִמְרֵי יִצְחָק הוּת. כְּרִיחַ שְׂדֵה אֲשֶׁר בְּרָכוּ יי', מֵאֵן שְׂדֵה, דָּא שְׂדֵה דְּתַפְחוּסִים. שְׂדֵה דְּאַבְהֵן עֲלָאִין סְמִיכוּ לֵיהּ וּמִתְקַנִּין לֵיהּ.

136. וַיִּתֵּן לָךְ הָאֱלֹהִים מִטֵּל הַשָּׁמַיִם וּמִשְׁמַנִּי הָאָרֶץ וְרֹב דָּגָן וְתִירוֹשׁ. אָמַר רַבִּי אֲבָא, הָאִי קָרָא אוֹקְמוּהָ, אֲבָל תָּא חַזִּי, שִׁיר הַמַּעֲלוֹת אֶל יי' בְּצִרְתָּהּ לִי קִרְאתִי וַיַּעֲנֵנִי. כְּמָה שִׁירִין וְתוֹשְׁבָחִין, אָמַר דְּוֹר מִלְכָּא קִמֵּי קוֹדֶשָׁא בְרִיךְ הוּא, וְכֹלָא בְּגִין לְאַתְקְנָא דְּרִגְיָה, וְלִמְעַבְדַּ לֵיהּ שְׁמָא, בְּדִבְרֵי אַחֵר וַיַּעַשׂ דְּוֹר שֵׁם, וְשִׁירָתָא דָּא אָמַר כִּד חֲמָא עוֹבְדָא דָּא לִיעֲקֹב.

137. Rabbi Elazar said: It was Ya'akov who sang this song, when his father said to him, "Come near, I pray you, that I may feel you, my son, whether you are really my son Esav or not" (Beresheet 27:21). Then was Ya'akov in great distress, for he feared that his father will recognize and know him. Then it is written, "and he recognized him not, because his hands were hairy, as his brother Esav's hands: so he blessed him" (Beresheet 27: 23). So he said: "In my distress I cried to Hashem, and He heard me."

137. רַבִּי אֶלְעָזָר אָמַר, יַעֲקֹב אָמַר שִׁירָתָא דָּא, בְּשַׁעְתָּא דְּאָמַר לִיה אָבוּי, גָּשָׁה נָא וְאִמְשַׁךְ בְּנִי הָאֵתָה זֶה בְּנִי עָשׂוּ אִם לֹא, בְּדִין הוּא יַעֲקֹב בְּעָאקוּ סָגִי, דְּדָחִיל דְּאָבוּי יָדַע לִיה, וְאִשְׁתַּמּוּדַע קָמִיה. מַה בְּתִיב וְלֹא הִכִּירוּ כִּי הָיוּ יָדָיו כִּיָּדֵי עָשׂוּ אָחִיו שְׁעִירוֹת וַיְבָרְכֵהוּ. בְּדִין אָמַר, אֶל יִי בִצְרָתָה לִי קָרָאתִי וַיַּעֲנֵנִי

138. "Deliver my soul, Hashem, from lying lips, from a deceitful tongue" (Tehilim 120:2). This is the portion where Esav is, NAMELY, THE SERPENT, who has lying lips. What are the lying lips OF HIS GRADE? When the serpent brought curses upon the world, BY INCITING ADAM TO EAT OF THE TREE OF KNOWLEDGE, he brought them deceitfully and crookedly.

138. יִי הַצִּילָה נַפְשִׁי מִשִּׁפְתַּי שֶׁקֶר מִלְשׁוֹן רִמְיָה, דָּא הוּא דְּרָגָא, דַּעֲשׂוּ שְׂרִיָא בִּיה, דְּאִיהוּ שִׁפְתַּי שֶׁקֶר. שִׁפְתַּי שֶׁקֶר, בְּשַׁעְתָּא דְּאִיִּיתִי הָהוּא חוּיָא, לְוֹטִינִי עַל עֲלָמָא, וּבַעֲקִימוּ, אִיִּיתִי לְוֹטִינִי, דְּאִתְלַטִּיא עֲלָמָא

19. The Blessings

The Zohar expounds upon the blessings that were originally intended for Esav but deceitfully appropriated by Ya'akov.

Like all stories in scripture, this one is imbued with deeper meaning. In truth, the episode of "The Blessings" concerns the establishment of the universal spiritual system that mankind would utilize in its quest for transformation. The patriarchs represent the various spiritual components that comprise the system. At this particular point in its development, a critical moment is at hand. The battle for dominion over the dimension of physicality is being determined. Thus, we learn that Ya'akov's "stealing" of the blessing away from his brother Esav, signifies the victory of the Light over the forces of darkness.

The Zohar then explicates upon the secret behind the blessing: Some blessings are to be utilized in the age before the End of Days, while other blessings are designated for the Final Redemption.

The Relevance of this Passage

The power to triumph over dark forces within us, and those in our midst, is given to us through the Light of the Blessings that shine in the verses, revealing deeper, mystical truths.

139. Come and behold: When Yitzchak said to Esav "and go out to the field, and catch me some venison (Heb. tzeidah)" (Beresheet 27:3), with a Hei, INSTEAD OF USING TZAYID, WITHOUT A HEI. This has already been explained. And Esav went HUNTING to be blessed by Yitzchak, who said to him "and bless you before Hashem" (Ibid. 7). It would have been well to say just "and I will bless you," but since he added "before Hashem," the throne of glory of the Holy One, blessed be He, then trembled and said: Could it be, that the serpent is freed from these curses, and Ya'akov remains subject to them?

139. תָּא חֲזִי, בְּשַׁעְתָּא דְּאָמַר יִצְחָק לַעֲשׂוֹ, וְצִא הַשָּׂדֶה וְצִוְדָה לִי צִוְדָה, בְּה"א, וְאִקְמוּהָ, וּנְפֹק עָשׂוּ, בְּגִין דִּיתְבַּרְךְ מִיִּצְחָק, דְּקָאֻמַּר לִיה, וְאִבְרַכְכָּה לְפָנֵי יִי, דְּאֵלּוּ אָמַר וְאִבְרַכְכָּה, וְלֹא יִתִּיר, יֵאוּת. כִּיּוֹן דְּאָמַר לְפָנֵי יִי, בְּהֵיאָא שַׁעְתָּא, אִזְדַּעֲזַע בְּרַסִּי וְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אָמַרְהּ, וְמַה דִּיפּוֹק חוּיָא מֵאִינוֹן לְוֹטִינִי, וַיִּשְׁתָּאֵר יַעֲקֹב בְּהוּ

140. At that time Michael came before Ya'akov with the Shechinah. Yitzchak knew that and saw that the Garden of Eden is with Ya'akov, so he blessed him. When Esav entered, Gehenom entered with him. Therefore: "And Yitzchak trembled very much" (Beresheet 27:33), because he had previously thought that Esav was not of that side. Therefore he said "AND HAVE BLESSED HIM? Moreover, he shall be blessed."

140. בְּהֵיאָא שַׁעְתָּא, אִזְדַּמֵּן מִיכָאֵל, וְאֵתָא קָמִיה דְּיַעֲקֹב, וּשְׂכִינְתָא בְּהַדִּיָּה, וַיִּדַּע יִצְחָק, וְחָמָא לְגִן עֵדֶן, בְּהַדִּיָּה דְּיַעֲקֹב, וּבְרַכִּיָּה קָמִיה, וְכִד עָאֵל עָשׂוּ, עָאֵל בְּהַדִּיָּה גִיְהֵנִם, וְעַל דָּא וַיַּחֲרֵד יִצְחָק חֲרָדָה גְּדוֹלָה עַד מְאֹד, דְּחָשַׁב דְּלֹא הוּא עָשׂוּ בְּהֵוּא סְטָרָא, פִּתַּח וְאָמַר, גַּם בְּרוּךְ יְהִיָּה

141. For that reason Ya'akov behaved with cunning and guile, and brought blessings on Ya'akov, who resembled Adam, that were taken from the serpent of the lying lips, who talked and acted deceitfully, in order to incite ADAM TO EAT FROM THE TREE OF KNOWLEDGE and bring curses upon the world. For that reason, Ya'akov behaved with cunning and misled his father, so as to bring blessings upon the world and snatch from the serpent what he withheld from the world, THAT IS, THE BLESSINGS HE WITHHELD FROM THE WORLD. This was measure for measure, of which it is written, "For he loved cursing, and it came to him: and he delighted not in blessings, and it was far from him" (Tehilim 109:17). About him, the verse reads, "you are cursed above all cattle, and above every beast of the field" (Beresheet 3:14). He stayed accursed forever more, and Ya'akov came and took the blessings from him.

142. From the time of Adam, Ya'akov was destined to take from the serpent all these blessings, and the serpent was to remain accursed, NEVER to be released from them. And David, inspired by the Holy Spirit, asked, "What shall be given to you? Or what shall be done to you, you false tongue? Sharp arrows of the mighty" (Tehilim 120:3-4). What causes this evil serpent to bring curses upon the world, when he is, as they said, a serpent that bites and kills, but draws no pleasure from it?

143. "...False tongue." For the serpent deceived Adam and his wife and brought evil on him and the world. Then came Ya'akov, who took the blessings that were his own. "Sharp arrows of the mighty" refers to Esav, who harbored hatred toward Ya'akov on account of the blessings, as it is written, "and Esav hated Ya'akov because of the blessing" (Beresheet 27:41).

144. "Therefore the Elohim gives you of the dew of heaven, and the fatness of the earth" (Beresheet 27:28), NAMELY, from above and below, ZEIR ANPIN AND NUKVA, joined together, AS HEAVEN IS ZEIR ANPIN AND THE EARTH IS THE NUKVA. "...and plenty of corn and wine" (Ibid.) has already been explained. It is similar to the verse, "yet I have not seen a just man forsaken, and his seed begging bread" (Tehilim 37:25). Come and behold: "I have been young, and now am old" (Ibid.). This verse was said by the minister of the world, NAMELY, MATATRON. And therefore he said "and plenty of corn and wine."

145. "Let peoples serve you" (Beresheet 27:29). THIS WAS when king Solomon reigned in Jerusalem, as it is written, "And all the kings of the earth...brought every man his present" (II Divrei Hayamim 9:23-24). "...and nations bow down to you" at the advent of Mashiach, according to the verse, "And may all Kings fall down before him." Rabbi Yehuda said: all this will occur with the coming of the King Mashiach, as written: "And may all kings fall down before him; all nations serve him" (Tehilim 72:11).

141. בגין כך, אִזְדַּמֵּן יַעֲקֹב, בְּחֻמָּתָא וּבְעֻקְמוֹ דְּאִיִּיתִי בְּרַכָּאן עֲלֵיהּ דִּיעֲקֹב, דְּאִיהוּ כְּגִוּנָא דְּאֶרֶם הָרָאשׁוֹן, וְאִתְנַטְלוּ מִדֵּהוּאֲחֻיָּא דְּאִיהוּ שְׂפַת שְׁקֶר. דְּכַמָּה שְׁקָרָא אָמַר, וְכַמָּה מְלִי דְּשְׁקָרָא עֲבַד, בְּגִין לְאַטְעָאָה וּלְאִיִּיתָאָה לְוֹטִין עַל עֲלָמָא, בְּגִין כֵּךְ, אֲתָא יַעֲקֹב בְּחֻמָּה, וְאַטְעִי לְאַבּוּי, בְּגִין לְאִיִּיתָאָה בְּרַכָּאן עַל עֲלָמָא, וּלְנַטְלָא מִנִּיהּ, מִדֵּה דִמְנַע מִעֲלָמָא, וּמִדֵּה לְקַבֵּל מִדֵּה הָוָה, וְעַד כְּתִיב וַיֹּאחֲזֶב קָלְלָהּ וַתְּבֹאֲהוּ וְלֹא חָפֵץ בְּבִרְכָּהּ וַתִּרְחַק מִמֶּנּוּ. עֲלֵיהּ כְּתִיב, אֲרוּרָא אַתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה. וְאַשְׁתָּאֵר בֵּיהּ לְדִרְי דְּרִין, וְאַתָּא יַעֲקֹב וְנָטִיל מִנִּיהּ בְּרַכָּאן

142. וּמִן יוֹמוֹי דְּאֶדָם, אִזְדַּמֵּן יַעֲקֹב, לְנַטְלָא מִדֵּהוּא חֵינּוּא, כֹּל הַגִּי בְּרַכָּאן, וְאַשְׁתָּאֵר אִיהוּ בְּלֹוֹטִין, וְלֹא נִפְק מִנִּיָּהּ. וְדוֹד אָמַר בְּרוּחַ קוֹדֶשָׁא, מִדֵּה יִתֵּן לָךְ וּמִדֵּה יוֹסִיף לָךְ לְשׁוֹן רְמִיָּה חֲצִי גְבוּר שְׁנוּנִים. מִדֵּה אִיכְפַּת לִיהּ לִהְיוֹת חֵינּוּא בִּישָׁא, דְּאִיִּיתִי לְוֹטִין עַל עֲלָמָא, כְּמָה דְּאָמְרוּ, נַחֲשׁ נוֹשֵׁךְ וּמִמִּית, וְלִית לִיהּ הִנָּאָה מִנִּיהּ

143. לְשׁוֹן רְמִיָּה: דְּרִמִּי לִיהּ לְאֶדָם וּלְאַתְתִּיהּ, וְאִיִּיתִי בִּישָׁא עֲלֵיהּ, וְעַל עֲלָמָא. לְבַתֵּר אֲתָא יַעֲקֹב, וְנָטִיל מִדִּילִיהּ כֹּל אִינוּן בְּרַכָּאן. חֲצִי גְבוּר שְׁנוּנִים, דָּא עֲשׂוּ דְנִטֵּר דְּבָבוּ לְיַעֲקֹב, עַל אִינוּן בְּרַכָּאן, כְּדִבֵּר אַחֵר וַיִּשְׁטֹם עֲשׂוּ אֶת יַעֲקֹב עַל הַבְּרִכָּה וְגו'.

144. וְיִתֵּן לָךְ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנִּי הָאָרֶץ, הָא מְלַעִילָא וּמַתָּתָא בְּחִבּוּרָא חָדָא. וְרוֹב דְּגֵן וְתִירוֹשׁ, הָא אוֹקְמוּהּ, אֲבָל כְּדִכְתִּיב וְלֹאֲרִאִיתִי צָדִיק נֶעֱזֵב וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם. תָּא חֲזִי, נַעַר הָיִיתִי וְגו' וְאוֹקְמוּהּ, הָאִי קָרָא שְׂרוּ שֶׁל עוֹלָם אָמְרוּ וְכו'. וּבְגִין כֵּךְ אָמַר וְרוֹב דְּגֵן וְתִירוֹשׁ

145. יַעֲבִדוּךָ עַמִּים בְּזִמְנָא דְּשְׁלִיט שְׁלָמָה מְלָכָא בִּירוּשָׁלַם, דְּכְתִיב וְכָל מַלְכֵי הָאָרֶץ וְגו' מְבִיעִים אִישׁ מִנְּחָתוֹ וְגו'. וַיִּשְׁתַּחֲווּ לָךְ לְאֹמִים, בְּזִמְנָא דִּיִּיתִי מְלָכָא מְשִׁיחָא, דְּכְתִיב וַיִּשְׁתַּחֲווּ לוֹ כָּל מַלְכִּים. רַבִּי יְהוּדָה אָמַר, כֹּלָא בְּזִמְנָא דִּיִּיתִי מְלָכָא מְשִׁיחָא, כְּדִכְתִּיב וַיִּשְׁתַּחֲווּ לוֹ כָּל מַלְכִּים כָּל גּוֹיִם יַעֲבִדוּהוּ.

146. "Be lord over your brethren" (Beresheet 27:29). HE ASKS: WHY DOES SCRIPTURE USE Heveh (be), instead of the more accepted Heyeh or Tih'yeh? HE ANSWERS: This is a supernal mystery of faith, for these letters, HEI-VAV-HEI are mysteries of faith. The upper Hei above IS BINAH, Vav in the middle IS TIFERET, and the last Hei IS MALCHUT. Therefore he said "Heveh (be) a lord over your brethren," rule over them, and govern them BY THE POWER OF THESE LETTERS, when king David will appear. Rabbi Yosi said that all that will happen when Mashiach will come, THAT IS, ALL THESE BLESSINGS ALLUDE TO THE TIME OF THE END OF CORRECTION AND AFTER THE ADVENT OF MASHIACH, AND NOT BEFORE. For AS LONG AS Yisrael transgress the words of the Torah, then, IT IS WRITTEN, "you shall break his yoke from off your neck" (Ibid. 40). THEREFORE, BLESSINGS WILL PREVAIL ONLY AFTER THE ADVENT OF MASHIACH, WHEN THEY WILL REPENT AND SIN NO MORE.

147. "Therefore the Elohim give you" (Beresheet 27:28). Rabbi Yosi said that all these blessings on the side of Ya'akov's portion were his, and he took his own. And Yitzchak wanted to bestow the blessings THAT BELONGED TO YA'AKOV upon Esav. Therefore, the Holy One, blessed be He, caused them to revert to Ya'akov, that he may take that which is his own.

148. Come and behold: Of the time when the serpent brought curses upon the world, and the land was accursed, it is written, "And to the man he said: Because you have hearkened to the voice of your wife... cursed is the ground for your sake" (Beresheet 3:17), for it will not produce fruit nor vegetation in a proper measure. Correspondingly YA'AKOV WAS GIVEN BLESSINGS FOR THE TIME AFTER THE ADVENT OF MASHIACH, WHEN THE SIN OF THE TREE OF KNOWLEDGE WILL HAVE BEEN ATONED FOR: "...and the fatness of the earth" MEANS THAT THE EARTH WILL BE WHOLE AGAIN; AGAINST THE CURSE "in sorrow shall you eat of it" (Ibid.), HE WAS BLESSED "of the dew of heaven"; CORRESPONDING TO THE CURSE "thorns and thistles shall it bring forth to you," HE WAS BLESSED accordingly with "plenty of corn and wine." In opposition to THE CURSE "in the sweat of your face shall you eat bread," HE WAS BLESSED, AS IT IS WRITTEN, "let peoples serve you, and nations bow down to you," as they will cultivate the land and till the field, as it is written, "and the sons of the alien shall be your plowmen and your vinedressers" (Yeshayah 61:5). Ya'akov took it all measure for measure, EACH BLESSING CORRESPONDING TO ONE CURSE OF THE TREE OF KNOWLEDGE, and of his own he took. The Holy One, blessed be He, caused Ya'akov to receive these blessings and cleave to his place and portion, while Esav cleaved to his own place and portion. RABBI YOSI SUPPORTS WHAT WAS SAID, THAT THE BLESSINGS WERE VALID FOR THE END OF CORRECTION, BY SAYING THAT THEN WILL THE SIN OF THE TREE OF KNOWLEDGE BE ATONED FOR, AND IT WOULD BE POSSIBLE TO MERIT A BLESSING INSTEAD OF A CURSE, WHICH WAS NOT TRUE BEFORE ATONING FOR THE SIN OF THE TREE OF KNOWLEDGE.

149. Rabbi Chizkiyah said: We see that the fatness of the earth and the dew of heaven were the blessing Esav later received, as it is written, "of the fatness of the earth, and of the dew of heaven from above" (Beresheet 27:39). CAN YOU SAY THAT THESE CORRESPOND TO THE CURSES OF THE TREE OF KNOWLEDGE AFTER THE PENITENCE AT THE ADVENT OF MASHIACH?

146. הוּה גְבִיר לְאַחֶיךָ, הוּה, וְלֹא אָמַר הִיּה, או תְּהִיָּה. אֵלֶּא דָּא רְזָא עֲלָאָה דְּמַהִּימְנוּתָא, דְּאֵלִין אֲתוּן אֲנוּן רְזִי דְּמַהִּימְנוּתָא, ה' לְעִילָא, וּאִ"ו בְּאַמְצָעִיתָא, ה' לְבִתְרָ. וּבְגִין כֵּךְ אָמַר, הוּה גְבִיר לְאַחֶיךָ, לְשִׁלְטָאָה עֲלֵיהוּ, וּלְרִדָּאָה לוֹן, בְּזִמְנָא דְּאֲתָא דּוֹד מְלָכָא. רַבִּי יוֹסִי אָמַר, כֹּלֵּא אִיהוּ בְּזִמְנָא דִּינִיתִי מְלָכָא מְשִׁיחָא, דְּהָא בְּגִין דְּעֵבְרוּ יִשְׂרָאֵל עַל מִתְּנֵי אוּרִייתָא, כְּדִין וּפְרָקָתָּ עֲלוּ מַעַל צוּאֲרֵךְ.

147. וַיִּתֵּן לָךְ הָאֱלֹהִים רַבִּי יוֹסִי אָמַר, כֹּל הַנִּי בִּרְכָאן, מְסִטְרָא דְּחוּלְקִיָּה דִּיעֲקֵב הוּו, וּמְדִילִיָּה נָטַל, וְאֵלִין בִּרְכָאן, הוּה קָא בְּעִי יִצְחָק לְבִרְכָּא לִיָּה לְעֵשָׂו, וּבְגִין כֵּךְ עֵבֵד קוֹדֶשָׁא בְּרִיךְ הוּא, וּגְרַם לִיָּה לְיַעֲקֹב, לְנָטֵל מְדִילִיָּה

148. תָּא חֲזִי, בְּשַׁעֲתָא דְּהָהוּא נַחֲשׁ, אֵינִיתִי לוֹטִין עַל עֲלָמָא, וְאַתְלִטִּיא אֶרְעָא, מִהֲבָתִּיב, וְלֹאֲדָם אָמַר כִּי שְׂמַעְתָּ לְקוֹל אִשְׁתְּךָ וּגו', אֶרֶוּרָה הָאֲדָמָה בְּעֵבוּרֵךְ וּגו', דְּלֹא תְהָא עֲבָדָא פִּירִין וְאִיפִין בְּדָקָא וְאוֹת, לְקַבֵּל דָּא, וּמִשְׁמַנֵּי הָאֶרֶץ. בְּעֵצְבוֹן תֹּאכְלֶנָּה, לְקַבֵּל דָּא מִטַּל הַשָּׁמַיִם. וְקוֹץ וְדִרְדֵּר תַּצְמִיחַ לָךְ, לְקַבֵּל דָּא, וְרוֹב דְּגֵן וְתִירוֹשׁ. בְּזַעַת אַפֶּךָ תֹּאכַל לֶחֶם, לְקַבֵּל דָּא, יַעֲבִדוּךָ עַמִּים וַיִּשְׁתַּחֲווּ לָךְ לְאוּמִים, דְּאִינוּן יַעֲבִדוּן אֶרְעָא, וַיִּפְלְחוּן בְּחֻקְלָא, כְּדִבְרֵי אַחֵר וּבְנֵי גֵכָר אֲבִרִיכֶם וְכוֹרְמִיכֶם. וְכֹלֵּא נָטַל יַעֲקֹב, דָּא לְקַבֵּל דָּא, וּמְדִילִיָּה נָטַל. וְקוֹדֶשָׁא בְּרִיךְ הוּא גְרַם לִיָּה לְיַעֲקֹב, דִּיטַל הַנִּי בִּרְכָאן, לְאַתְדַּבְּקָא בְּאַתְרִיָּה וְחוּלְקִיָּה, וְעֵשָׂו לְאַתְדַּבְּקָא בְּאַתְרִיָּה וְחוּלְקִיָּה

149. אָמַר ר' חִזְקִיָּה, וְהָא חֲמִינָן, דְּמִשְׁמַנֵּי הָאֶרֶץ וְטַל הַשָּׁמַיִם, אִינוּן בִּרְכָאן נָטַל עֵשָׂו לְבִתְרָ, כְּדִבְרֵי אַחֵר הַנִּי מִשְׁמַנֵּי הָאֶרֶץ יְהִיָּה מוֹשְׁבֵךְ וְטַל הַשָּׁמַיִם מַעַל

150. Rabbi Shimon said: The one is not like the other; ESAV IS NOT LIKE YA'AKOV, and this does not resemble that. THE BLESSING OF ESAV DOES NOT RESEMBLE THE BLESSING OF YA'AKOV. How different are the grades! of Ya'akov, it is written, "Therefore the Elohim give you." And of Esav, it is written, "YOUR DWELLING shall be." ELOHIM IS NOT MENTIONED IN THIS BLESSING, SO IT WILL NOT COMPRISE HOLINESS. It is written of Ya'akov, "of the dew of heaven, and the fatness of the earth," and of Esav, "of the fatness of the earth, and of the dew of heaven," WITH THE EARTH PRECEDING HEAVEN, for there is no resemblance between them.

151. Their grades differ considerably from each other. It is written of Ya'akov, "Therefore the Elohim give you of the dew of heaven" (Beresheet 27:28). This is the supernal dew drawn from Atik Yomin, which is called 'the dew of heaven', THAT IS, THE DEW FROM ABOVE, drawn from the grade called 'heaven', ZEIR ANPIN, from which it flows into the field of holy apple trees, MALCHUT, ABOUT WHICH IT IS THEN WRITTEN, "of the fatness of the earth." The earth refers to the land of the living above, THAT IS, MALCHUT, WHILE ATTIRING THE SFIRAH BINAH CALLED 'LIVING ELOHIM', IS THEN CALLED 'THE LAND OF THE LIVING'. And Ya'akov inherited THE BLESSING in the upper earth, MALCHUT, and upper heaven. THE BLESSING OF Esav was in the lower land here and in the lower heaven here IN THIS WORLD. Ya'akov WAS BLESSED high above, IN THE HEAVEN AND EARTH OF ATZILUT, and Esav down below, IN THE HEAVEN AND EARTH OF THIS WORLD.

152. Also, Ya'akov WAS BLESSED above and below IN THE UPPER HEAVEN AND EARTH, AND IN THIS WORLD AT THE ADVENT OF MASHIACH. And Esav only below IN HEAVEN AND EARTH OF THIS WORLD. And though it is written, "and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck" (Beresheet 27:40), WHICH MEANS THAT IF YISRAEL WILL SIN, THE BLESSINGS WILL BE ANNULLED, this was SAID CONCERNING HEAVEN AND EARTH here IN THIS WORLD, but up above, nothing IS CANCELED, as it is written, "For Hashem's portion is his people: Ya'akov is the lot of His inheritance" (Devarim 32:9). Come and behold: When Ya'akov and Esav started to avail themselves of the blessings, Ya'akov received his share from above, and Esav took his share below.

153. Rabbi Yosi, the son of Rabbi Shimon, son of Lakunia, asked Rabbi Elazar, has your father explained why the blessings with which Yitzchak blessed Ya'akov did not prevail, while the blessings Yitzchak bestowed on Esav all did?

154. He replied that all these blessings prevailed, along with other blessings that the Holy One, blessed be He, gave to Ya'akov. But at first, Ya'akov received ALL HIS BLESSINGS above only, FROM THE UPPER HEAVEN AND EARTH. THEY WERE THEREFORE INCOMPLETE, UNTIL HE ALSO RECEIVED THE BLESSINGS FROM BELOW. And Esav received below. After King Mashiach will arise, Ya'akov will receive above and below, THAT IS, FROM THE LOWER HEAVEN AND EARTH AS WELL, and Esav will lose everything. He will have no portion and inheritance or remembrance in the world. This is the meaning of the verse, "And the house of Ya'akov shall be fire, and the house of Yosef flame, and the house of Esav for stubble" (Ovadyah 1:8), for Esav will lose everything, and Ya'akov will inherit both worlds, this world, NAMELY, THE LOWER HEAVEN AND EARTH, and the world to come, NAMELY, THE UPPER HEAVEN AND EARTH. IT GOES WITHOUT SAYING THAT EVEN BEFORE THE ADVENT OF MASHIACH, YA'AKOV RECEIVES BLESSINGS FROM THE LOWER HEAVEN AND EARTH, THAT IS, WHEN THE TEMPLE EXISTED, ON SHABBATOT AND HOLIDAYS AND ALSO THROUGH PRAYERS. BUT BECAUSE THEY ARE NOT CONSTANT, IT IS NOT

150. אָמַר רַבִּי שִׁמְעוֹן, לֹא הָאִי כְּהָאִי, וְלֹא דָא כְּדָא, כְּמָה אֶתְפָּרְשָׁן דְּרָגִין, בְּיַעֲקֹב כְּתִיב, וְיִתֵּן לָךְ הָאֱלֹהִים, וּבְדָא כְּתִיב וְהָיָה. בְּיַעֲקֹב כְּתִיב, מִטֵּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ, בְּעֵשָׂו כְּתִיב מִשְׁמַנֵּי הָאָרֶץ וּטֵל הַשָּׁמַיִם, דְּהָא לֹא דָא אִיהוּ כְּדָא

151. וְדְרָגִין אֶתְפָּרְשָׁן כְּמָה וְכְמָה. בְּגִין דְּבָרָא דִּיַּעֲקֹב כְּתִיב בִּיה, וְיִתֵּן לָךְ הָאֱלֹהִים מִטֵּל הַשָּׁמַיִם, דָּא טַל עֲלָא דְנִגִיד מַעְתִּיק יוֹמִין, דְּאֶקְרִי טַל הַשָּׁמַיִם, הַשָּׁמַיִם דְּלַעֲיֹלָא, טַל דְנִגִיד בְּדִרְגָא דְשָׁמַיִם, וּמִתְמָן לְחַקֵּל תְּפֻחִין קְדִישִׁין. וּמִשְׁמַנֵּי הָאָרֶץ, הָאָרֶץ: דָּא אָרֶץ הַחַיִּים דְּלַעֲיֹלָא, וְיִרִית לָהּ בְּאַרְעָא דְלַעֲיֹלָא, וּבְשָׁמַיִם דְּלַעֲיֹלָא. וְלַעֲשׂוּ בְּאַרְעָא דְהִכָּא לְתַתָּא, וּבְשָׁמַיִם דְּהִכָּא לְתַתָּא. יַעֲקֹב לַעֲיֹלָא לַעֲיֹלָא. עֲשׂו לְתַתָּא לְתַתָּא

152. תג, יַעֲקֹב לַעֲיֹלָא וְתַתָּא, וְעֲשׂו לְתַתָּא. וְאִף עַל גַּב דְּכְתִיב וְהָיָה כַּאֲשֶׁר תִּרִיד וּפְרַקְתָּ עָלָיו מִעַל צִוְּאָרָךְ. מֵהָאִי דְהִכָּא לְתַתָּא, אֲבָל לַעֲיֹלָא לֹא כְּלוּם, דְּכְתִיב בִּי חֶלֶק יְיָ עִמּוֹ יַעֲקֹב חֶבֶל נִחְלָתוֹ. תָּא חַזִּי, בְּשַׁעֲתָא דְשֵׁרוּ לְנִטְלָא בְּרַכָּאן דְּלַהוּן, יַעֲקֹב וְעֲשׂו. יַעֲקֹב נָטַל חוּלְקִיָּה דְלַעֲיֹלָא, וְעֲשׂו נָטַל חוּלְקִיָּה לְתַתָּא

153. רַבִּי יוֹסִי בְּרַבִּי שִׁמְעוֹן בֶּן לְקוּנְיָא אָמַר לְרַבִּי אֱלֶעָזָר, כְּלוּם שְׁמַעְתָּ מֵאַבְיָךְ, אֲמַאי לֹא אֶתְקִימוּ בְּרַכָּאן, דְּבְרַכִּיָּה יִצְחָק לִיַּעֲקֹב, וְאִינוּן בְּרַכָּאן דְּבְרִין יִצְחָק לַעֲשׂו, אֶתְקִימוּ כְּלָהוּ

154. א"ל, כָּל אִינוּן בְּרַכָּאן מִתְקִימִי, וּבְרַכָּאן אַחֲרֵינִין דְּבְרַכִּיָּה קוּדְשָׁא בְּרִין הוּא לִיַּעֲקֹב. אֲבָל מִיד, יַעֲקֹב נָטַל לַעֲיֹלָא, וְעֲשׂו נָטַל לְתַתָּא. לְבַתָּר, כְּדִי יָקוּם מַלְכָּא מְשִׁיחָא, יֵטֵל יַעֲקֹב לַעֲיֹלָא וְתַתָּא, וְיִתְאַבִּיד עֲשׂו מִכְּלָא, וְלֹא יִהְיֶה לִיהּ חוּלְקָא וְאַחֲסָנָא וְדוּכְרָנָא בְּעֵלְמָא, כְּדִבְרִי אַחֵר, וְהָיָה בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהִבָּה וּבֵית עֲשׂו לְקֶשׁ וּגּוֹ. בְּגִין דִּיתְאַבִּיד עֲשׂו מִכְּלָא, וְיִרִית יַעֲקֹב תְּרִין עֲלָמִין, עֲלָמָא דִּין וְעֲלָמָא דְאַתִּי

CONSIDERED RECEIVING. BUT IN THE FUTURE IT SHALL BE PERMANENT.

155. At that point, it is written, "And liberators shall ascend upon mount Tzion to judge the mountain of Esav; and the kingdom shall be Hashem's" (Ibid.). The kingdom that Esav received in this world shall be for the Holy One, blessed be He, alone. HE ASKS IF this kingdom did not already belong to the Holy One, blessed be He? AND HE ANSWERS: Although the Holy One, blessed be He, rules above and below, He lets other peoples rule, giving each a part and inheritance in this world for their use. At that time He will take the kingdom from them all, and it will be solely His, as it is written, "And Hashem shall be king over all the earth: on that day Hashem shall be one, and His name One" (Zecharyah 14:9).

156. "And Ya'akov was scarce gone out (lit. 'went out going')" (Beresheet 27:30): Rabbi Shimon said: "...went out, going" refers to two goings out. Why? Because one is of the Shechinah and one of Ya'akov. For when Ya'akov entered, the Shechinah came in with him, and he was blessed before the Shechinah. Yitzchak said the blessings and the Shechinah approved. Therefore, when Ya'akov went out, the Shechinah went out with him. This is the hidden meaning of the phrase "and Ya'akov went out going," which mentions two goings out together.

157. "Esav his brother came in from his hunting" (Ibid.): HE ASKS: Why is it written "his hunting", and not "the hunting." HE SAYS THAT THIS INDICATES THAT it is Esav's hunting that contains no blessing. And the holy spirit cried out, "Do not eat the bread of him who has an evil eye" (Mishlei 23:6).

158. "And he also had made savory food...Let my father arise" (Beresheet 27:31). His speech was impertinent, rough, and impolite. Come and behold the difference between Ya'akov and Esav. Ya'akov talked to his father humbly, with humility. It is written, "And he came to his father, and said, My father" (Ibid. 18). The difference between the language of Esav and Ya'akov is that Ya'akov did not want to frighten him. Thus, he spoke humbly, saying "arise, I pray you, sit and eat of my venison." Esav, however, said "Let my father arise," as if he was not speaking to him, BUT TO HIMSELF.

155. וְבִהְיוֹת זְמַנָּה כְּתִיב וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשִׁפֹּט אֶת הָרָר עֲשׂוֹ וְהָיְתָה לַיְי הַמְּלוּכָה. הָהוּא מַלְכוּת דְּעֵשָׂו, דְּנִטְל בְּהָאֵי עֲלֵמָא, יְהֵא לִיה לְקוֹדֶשָׁא בְּרִיךְ הוּא בְּלַחְדוּי. וְכִי הִשְׁתָּא לָאו אִיהִי מַלְכוּת מְקוֹדֶשָׁא בְּרִיךְ הוּא אֵלָא אֵף עַל גַּב דְּשְׁלִיט קוֹדֶשָׁא בְּרִיךְ הוּא לְעִילָא וְתַתָּא, הָא יְהֵב לֹון לְשָׂאָר עַמִּין, לְכָל חַד וְחַד, חוּלְק וְאַחְסִנְתָּא בְּהָאֵי עֲלֵמָא, לְאַשְׁתַּמְשָׁא בֵּיה, וּבִהְיוֹת זְמַנָּה, יִטַּל מִכְּלָהוּ מַלְכוּתָא, וְתַהֵא דִּילִיה כְּלָא, דְּכְתִיב וְהָיְתָה לַיְי הַמְּלוּכָה, לִיה בְּלַחְדוּי, דְּכְתִיב וְהָיְתָה לַיְי לְמַלְךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְי אֶחָד וּשְׁמוֹ אֶחָד

156. וְהָיְתָה אֵךְ יֵצֵא יֵצֵא יַעֲקֹב וְגו'. רַבִּי שִׁמְעוֹן אָמַר, אֵךְ יֵצֵא יֵצֵא, תְּרֵי יֵצִיאוֹת הֵלְלוּ לָמָּה. אֵלָא חַד דְּשְׁכִינְתָּא, וְחַד דְּיַעֲקֹב, דְּהָא כִּד עָאֵל יַעֲקֹב, שְׁכִינְתָּא עָאֵלַת עַמִּיה, וְקָמִי שְׁכִינְתָּא אֲתַבְרַךְ, דְּיִצְחָק הוּא אָמַר בְּרַכָּאן, וּשְׁכִינְתָּא אוֹדִי לָהּ עֲלִיָּהּ. וְכִד נִמְק יַעֲקֹב, שְׁכִינְתָּא נִמְקַת עַמִּיה, דְּהָא הוּא דְּכְתִיב אֵךְ יֵצֵא יַעֲקֹב, תְּרֵי יֵצִיאוֹת בְּחַד

157. וְעֵשָׂו אָחִיו בָּא מִצִּידוֹ. מִן הַצִּיד לָא כְּתִיב, אֵלָא מִצִּידוֹ, דְּאִיהוּ צִידָה דִּילִיה, דְּלָא הוּא בֵּיה בְּרַכָּה, וְרוּחַ הַקֹּדֶשׁ צוּחָה וְאַמְרָה, אֵל תִּלְחַסְּאָת לָחֶם רַע עֵין

158. וַיַּעַשׂ גַּם הוּא מִטְעָמִים וְגו'. יְקוּם אָבִי, דְּבוּרִיה, הוּא בְּעִזּוֹת, בְּתַקִּיפוֹ רוּחָא, מְלָה דְּלִית בָּה טַעְמָא, יְקוּם אָבִי. תָּא חֲזִי, מַה בֵּין יַעֲקֹב לְעֵשָׂו, יַעֲקֹב אָמַר בְּכִסְיֹו דְּאָבוּי, בְּעִנְיָה, מַה כְּתִיב וַיָּבֹא אֶל אָבִיו וַיֹּאמֶר אָבִי. מַה בֵּין הָאֵי לְהָאֵי, אֵלָא, דְּלָא בְּעָא לְאַזְדַּעְזַע לִיה, מִלִּיל בְּלִשׁוֹן תַּחֲנוּנִים, קוּם נָא שְׁבָה וְאִכְלָה מִצִּידִי. וְעֵשָׂו אָמַר, יְקוּם אָבִי, כְּמָאן דְּלָא מִלִּיל עַמִּיה

159. Come and behold: When Esav entered, Gehenom came with him, and Yitzchak trembled with fear, as it is written, "And Yitzchak trembled very much" (Beresheet 27:33). HE ASKS: Why is "very much" used to describe "trembled." HE SAID: Yitzchak never felt such fear and terror during his life. Even when he was strapped upon the altar and saw the knife, he did not tremble as when Esav entered and brought Gehenom with him. Then he said: "before you came, and have blessed him? moreover, he shall be blessed." For I saw the Shechinah approving those blessings.

160. There is another explanation: Yitzchak said, "and have blessed him." A voice came forth, saying "moreover, he shall be blessed." Yitzchak wanted to curse Ya'akov, but the Holy One, blessed be He, said to him, Yitzchak, it is you whom you curse, for you have said to him "cursed be those that curse you, and blessed be those that bless you" (Beresheet 27:29).

161. Come and behold: Everyone acknowledged these blessings, the upper and lower, and even he, NAMELY, SAMAEL, THE MINISTER OF ESAV, the part and portion of Esav, acknowledged them. And he blessed him and approved of the blessings, and raised him above his head, THAT IS, HE WAS SUBMISSIVE TO HIM.

162. From where do we know this? From the verse, "And he said, Let me go, for the day breaks. And he said, I will not let you go, unless you bless me" (Beresheet 32:27). It is written, "And he said, Let me go" because Ya'akov had seized him. HE ASKS: How can a man, flesh and blood, take hold of an angel, which is pure spirit, as it is written, "who makes the winds His messengers; the flames of fire His ministers" (Tehilim 104:4)?

163. HE ANSWERS: It is understood from this that when angels, the messengers of the Holy One, blessed be He, descend into this world, they are clothed in a body in the likeness of this world, for it is not seemly to deviate from the custom of the place one visits.

159. תָּא חֲזִי, בְּשַׁעֲתָא דְּעָאֵל עָשׂוּ, עָאֵל עֲמִיָּה גִיְהֵנָם, אֲזִדְעָזַע יִצְחָק, וּדְחִיל. דְּכִתְיִב וַיִּחַרְדּוּ יִצְחָק חֲרָדָה גְּדוֹלָה עַד מָאָר. בֵּינָן דְּכִתְיִב וַיִּחַרְדּוּ יִצְחָק חֲרָדָה גְּדוֹלָה דִּי מָהוּ עַד מָאָר. אֱלָא, דְּלֹא הוּא דְּחִילוּ וְאִימְתָּא. דְּנָפַל עָלֵיהּ דִּיִּצְחָק, רַבְתָּא, מִיּוֹמֵי דְּאַתְבְּרִי, וְאַפִּי' בַּהֲהִיא שַׁעֲתָא, דְּאַתְעֵקֵד יִצְחָק עַל גְּבִי מַדְבַּחָא, וְחָמָא סָכִינָא עָלֵיהּ, לֹא אֲזִדְעָזַע, כְּהִיָּא שַׁעֲתָא, דְּעָאֵל עָשׂוּ, וְחָמָא גִיְהֵנָם דְּעָאֵל עֲמִיָּה, כְּדִין אָמַר, בְּטָרָם תְּבֵא וְאַבְרַכְהוּ גַם בְּרוּךְ יִהְיֶה, בְּגִין דְּחֲמִית שְׂכִינְתָּא דְּאוּרִי עַל אֵינוֹן בְּרַכָּאן

160. דְּבַר אַחֲרָא, יִצְחָק אָמַר וְאַבְרַכְהוּ, נָפַק קָלָא וְאָמַר, גַּם בְּרוּךְ יִהְיֶה, בְּעָא יִצְחָק לְמִילֵּט לִיהּ לְיַעֲקֹב, אָמַר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, יִצְחָק, גְּרַמָּךְ אָנָּא לִי, דְּהָא כְּבֵר אִמְרַת לִיהּ, אוּרְרִיךְ אֲרוּר וּמְבָרְכִיךְ בְּרוּךְ

161. תָּא חֲזִי כְּלָא אֲדוּרָא עַל אֵינוֹן בְּרַכָּאן, עֲלֵאֵי וְתַתָּאֵי, וְאַפִּילוּ אִיהוּ חוּלָק עַדְבִּיָּה דְּעָשׂוּ, אֲדוּרָא עֲלֵיָּהּ, וּבְרַכִּיָּה אִיהוּ, וְאֲדוּרָא עַל אֵינוֹן בְּרַכָּאן, וְסֻלְקִיָּה עַל רִישִׁיָּה לְעִילָא

162. מְנַלְן, דְּכִתְיִב וַיֹּאמֶר שְׁלַחֲנִי כִּי עֲלֶה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלַּחְךָ כִּי אִם בְּרַכְתֵּנִי. וַיֹּאמֶר שְׁלַחֲנִי, בְּגִין דְּאַתְקִיף בִּיָּה יַעֲקֹב. וְכִי הֵיךְ יָכִיל בַּר נָשׁ דְּאִיהוּ גּוֹפָא וּבִשְׂרָא, לְאַתְתַּקְפָּא בִּיָּה בְּמִלְּאָכָא, דְּאִיהוּ רוּחַ מְמֵשׁ, דְּכִתְיִב עוֹשֶׂה מַלְאָכֵי רוּחוֹת מִשְׁרָתֵי אִשׁ לִוְהֵט

163. אֱלָא, מִכָּאן דְּמִלְּאָכֵי שְׁלִיחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, כִּד אֵינוֹן נִחְתִּין לְהֵאֵי עֲלָמָא גְּלִימִין, וְאַתְגְּלִימוּ, וּמִתְלַבְּשִׁין בְּגוֹפָא, כְּגוּוֹנָא דְּהֵאֵי עֲלָמָא, בְּגִין דְּהֵכִי אֲתַחֲזִי, דְּלֹא לְהַשְׁנָאָה מִמְּנַהֲגָא דְּהֵהוּא אַתְר דְּאֲזִיל תַּמָּן

164. We have learned that when Moshe went up, "he was there with Hashem forty days and forty nights; he did neither eat bread, nor drink water" (Shemot 34:28) in order not to deviate from the custom of the place he went to. And of the angels, WHO VISITED AVRAHAM when they descended, it is written, "and he stood by them under the tree, and they ate" (Bereshit 18:8). Here also, the descending angel could not struggle with Ya'akov unless clothed in a body, as is done in this world. Therefore Ya'akov wrestled with him the whole night. But if he were not clothed (in human form), Ya'akov could not have wrestled with him.

165. Come and behold: Because this those OF THE OTHER SIDE dominate only during the night, assuredly this is why Esav rules only in exile, which is night, WHEN IT IS DARK FOR US. Hence, THE ANGEL wrestled and struggled with Ya'akov during the night. But when morning came, the strength of the angel failed, and he did not prevail. Then Ya'akov got stronger, as the dominion of Ya'akov is during the day.

166. Therefore, it is written, "The burden of Dumah. One calls to me out of Se'ir, Watchman, what of the night? Watchman, what of the night?" (Yeshayah 21:11), for the dominion of Esav, who is called 'Se'ir', is during the night. Therefore the angel weakened when morning came, and then "he said, Let me go, for the day breaks."

167. "And he said, I will not let you go, unless you bless me" (Beresheet 32:27). HE COMMENTED, IT IS WRITTEN, "Unless you bless me," but it should have been "unless you will bless me", IN THE FUTURE TENSE. Why, therefore, is it written literally, "unless you have blessed me" IN THE PAST TENSE? THE REASON IS THAT HE TOLD HIM if you will acknowledge the blessings my father gave to me and not denounce me for them, THEN I WILL LET YOU GO. FOR THAT REASON, IT IS WRITTEN, "UNLESS YOU HAVE BLESSED ME" IN THE PAST TENSE, FOR IT REFERS TO THE BLESSINGS OF YITZCHAK. It is also written, "And he said, Your name shall be called no more 'Ya'akov', but Yisrael" (Beresheet 32:29). HE ASKS: Why did he call him Yisrael? AND HE ANSWERS that he told him, we are compelled to serve you, for through your exceeding might, you have been crowned above, in the highest grade. THEREFORE your name shall surely be Yisrael.

168. "For you have striven with Elohim." HE ASKS: What is the meaning of the phrase "with Elohim?" Could it be that he referred to himself WHEN HE SAID "FOR YOU HAVE STRIVEN WITH ELOHIM?" HE ANSWERS "have striven" to be joined and united "with Elohim," THE SHECHINAH, as the union of the sun and moon, WHICH ARE ZEIR ANPIN AND NUKVA. Hence it is not written "against Elohim," but rather "with Elohim," WHICH INDICATES JOINING TOGETHER WITH ELOHIM in a union.

164. והוא אתמר, דמשה בדר סליק לעילא, מה כתיב ויהי שם עם יי' ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה, בגין מנהגא, דלא להשנאה מההוא אתר דאזיל לתמן, ואינן מלאכין בדר נחתו לתתא כתיב והוא עומד עליהם תחת העץ ויאכלו. וכן הכא, האי מלאכא, בדר נחת לתתא, לא אתאבק עמיה דיעקב, אלא מגו דהוה אתלבש בגופא בגוונא דהאי עלמא. ועל דא אתאבק יעקב בהדיה, כל ההוא ליליא

165. תא חזי, בגין דשלטנותא דהני, לאו איהו אלא בליליא ודאי, ובגין כך, שלטנותא דעשו, לאו איהו אלא בגלותא, דאיהו לילה, ועל דא בליליא אתתקף עמיה דיעקב, ואתאבק עמה. וכד אתא צמרא, אתחלש חיליה, ולא יכול, וכדין אתתקף יעקב, בגין דיעקב, שלטנותיה ביממא

166. ובגין כך, כתיב משא דומה אלי קרא משעיר שמר מה מלילה שמר מה מליל. דהא כדין שולטנותיה דידיה דעשו, דאיהו שער, בלילה איהו, ובגין כך אתחלש, בדר אתא צמרא, וכדין ויאמר שלחני כי עלה השחר

167. ויאמר לא אשלחך בי אם ברכתני, בי אם ברכתני, בי אם תברכני מפעי ליה מאי בי אם ברכתני. אם אודית, על אינן ברכאן דברכני אבא, ולא תהא מקטרגא לי בגיניהו, מה כתיב, ויאמר לא יעקב ואמר עוד שמך בי אם ישראל וגו', אמאי ישראל, אמר לו בעל ברחין אית לן לשמשא לך, דהא אנת אתעטרת בחילך, לעילא בדרגא עלאה, ישראל ויהי שמך ודאי

168. בי שרית עם אלהים, מאי עם אלהים, ס"ד דעליה הוה אמר, אלא אמר ליה, שרית לאתחברא ולאדווגא עם אלהים בחבורא, בזווגא דשמשא וסיהרא, וע"ד לא כתיב את אלהים, אלא עם אלהים, בחבורא וזווגא חדא

169. Another explanation of "And he said" has the same meaning as "and He said, If you will diligently hearken to the voice of Hashem your Elohim" (Shemot 15:26). AS "AND HE SAID" REFERS TO THE AWAKENING TO STRIVE TO HEARKEN TO THE VOICE OF HASHEM. Here too "And he said" MEANS THAT HE WOKE HIM AND SAID "Your name shall be called no more 'Ya'akov', but Yisrael." Then was Ya'akov crowned by his grade, FOR HE STROVE TO AND ROSE TO THE GRADE OF THE NAME YISRAEL, WHICH IS THE MOCHIN OF THE FIRST THREE SFIROT, YISRAEL BEING COMPOSED OF THE LETTERS OF 'LI ROSH (LIT. 'I HAVE A HEAD'), by which he will include all the patriarchs, THAT IS, BE THE CENTRAL COLUMN, WHICH INCLUDES THE LEFT AND RIGHT COLUMNS, THE SECRET OF THE PATRIARCHS AVRAHAM AND YITZCHAK. It is written, "And he blessed him there" (Beresheet 32:30). WHY IS THE CONTENT OF THE BLESSING NOT SPECIFIED? HE ANSWERS: It means that he acknowledged all the blessings with which his father blessed him.

170. Rabbi Shimon began the discourse with the verse, "When a man's ways please Hashem, He makes even his enemies to be at peace with him" (Mishlei 16:7). Come and behold: Man has much to do if he wants to improve his behavior toward the Holy One, blessed be He, by keeping the precepts of the Torah. For we have learned that assuredly man has two angels, who are messengers that join him from above. One is on his right and the other on his left. They observe man in everything he does. They are called 'the Good Inclination' and 'the Evil Inclination'.

171. When a man wishes to be purified and strives to observe the precepts of the Torah, the Good Inclination that joined him overpowers the Evil Inclination and makes peace with it. As a result, the Evil Inclination becomes a slave to the Good Inclination. When a man wishes to be defiled, the Evil Inclination is strengthened and overpowers the Good Inclination. This has already been explained. Assuredly, when man wishes to be purified, he has much to overcome. When the Good Inclination is strengthened, then "He makes even his enemies to be at peace with him." For the Evil Inclination, WHICH IS HIS ENEMY, is submissive to the Good Inclination. Of this Solomon said: "Better is he that is lightly esteemed, and has a servant" (Mishlei 12:9). The servant is the Evil Inclination, WHICH BECOMES A SERVANT TO THE GOOD INCLINATION. Then, when a man walks by the precepts of the Torah, "he makes even his enemies to be at peace with him," including the Evil Inclination and its escorts.

172. Come and behold: Because Ya'akov put his trust in the Holy One, blessed be He, and all that he did was for His sake, his enemies made peace with him: specifically Samael, who is the strength and might of Esav, made peace with Ya'akov. Because Samael made peace with Ya'akov and acknowledged all his blessings, Esav made peace with Ya'akov. Yet, as long as Ya'akov did not make peace with SAMAEEL, the minister in charge of Esav, then Esav did not have made peace with him. This is because strength below always depends on strength above. As long as the strength of the ministers in charge over them is not weakened above, it is not possible to weaken the strength in this world.

169. דְּבַר אַחֵר , וַיֹּאמֶר: בְּדִבְרֵי אַחֵר וַיֹּאמֶר אִם שָׁמַעַ תִּשְׁמָע לְקוֹל יי' אֱלֹהֶיךָ, אוֹף הִכָּא, וַיֹּאמֶר לֹא יֹאמֶר עוֹד שְׁמַךְ יַעֲקֹב כִּי אִם יִשְׂרָאֵל, בְּדִין אֶתְעַטֵּר יַעֲקֹב בְּדִרְגָּה, לְמַהוּי כָּלֵל דְּאַבְהֵן. מַה כְּתִיב, וַיִּבְרַךְ אֹתוֹ שָׁם. מֵאִי וַיִּבְרַךְ אֹתוֹ שָׁם, דְּאוֹרֵי לִיָּה עַל כָּלָהוּ בְּרַכָּאן, דְּבִרְכִיָּה אָבוּי

170. רַבִּי שִׁמְעוֹן פִּתַּח וַאֲמַר, בְּרִצּוֹת יי' דְּרַכִּי אִישׁ גַּם אוֹיְבֵיו יִשְׁלִים אֹתוֹ, תָּא חֲזִי, כִּמָּה אֵית לִיָּה לְבַר נָשׁ, לְאַתְתַּקְנָא שְׁבִילוֹי, בִּיָּה בְּקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין לְמַעַבְדַּ פְּקוּדֵי דְּאוֹרֵיָתָא, דְּהָא אוֹקְמוּהָ, דְּוֹדָאֵי תְּרִין מְלָאכִין שְׁלִיחִין, אֵית לְבַר נָשׁ מְלַעֲיָלָא, לְאַזְדוּגָא בְּהִדְיָה, חַד לִימִנָא, וְחַד לְשִׁמְאָלָא, וַאֲיִנּוֹן סְהָרִין בִּיָּה בְּבַר נָשׁ, בְּכָל מַה דְּאִיהוּ עֲבִיד, אֵינּוֹן מִשְׁתַּכְּחִי תַּמּוֹן, וְקִרִּינָן לֹון יֵצֵר טוֹב וַיֵּצֵר רַע

171. אֲתֵי בַר נָשׁ לְאַתְדַּכָּא, וְלֹא שְׁתַּדְּלָא בְּפִקּוּדֵי דְּאוֹרֵיָתָא, הֵהוּא יֵצֵר טוֹב דְּאַזְדוּגָא בִּיָּה, כְּבַר אִיהוּ אֶתְתַּקַּף עַל יֵצֵר הָרַע, וְאַשְׁתַּלִּים בְּהִדְיָה, וְאַתְהִפִּין לִיָּה לְעַבְדָּא. וְכַד בַּר נָשׁ אָזִיל לְאַסְתַּאבָּא, הֵהוּא יֵצֵר הָרַע, אֶתְתַּקַּף וְאַתְגַּבְרַעַל הֵהוּא יֵצֵר טוֹב, וְהָא אוֹקִימָנָא, וְדָאִי כַד הֵהוּא בַר נָשׁ אֲתֵי לְאַתְדַּכָּא, כִּמָּה תְּקִיף אֶתְתַּקַּף בַּר נָשׁ, כַּד אֶתְגַּבְּרָא הֵהוּא יֵצֵר טוֹב בְּדִין אוֹיְבֵיו יִשְׁלִים אֹתוֹ, דְּהֵהוּא יֵצֵר הָרַע אֶתְכַפֵּיָא קַמִּיהָ דְּיֵצֵר טוֹב. וְעַל דָּא אָמַר שְׁלֵמָה, טוֹב נִקְלָה וְעַבְדַּ לּוֹ, מֵאִי וְעַבְדַּ לּוֹ, דָּא יֵצֵר הָרַע. וְכַדִּין כַּד אָזִיל בַּר נָשׁ בְּפִקּוּדֵי אוֹרֵיָתָא, בְּדִין גַּם אוֹיְבֵיו יִשְׁלִים אֹתוֹ, דָּא יֵצֵר הָרַע, וְדָאֵתָא מִסְטֵרוֹי

172. תָּא חֲזִי, בְּגִין דְּיַעֲקֹב, אֲבִטַּח בִּיָּה בְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל אֲרַחוּי הוּוּ לְשִׁמְיָה, עַל דָּא אוֹיְבֵיו יִשְׁלִים אֹתוֹ. וְדָא סַמְאֵל, חִילָא וְתוֹקְפָא רַעְשׁוֹ, דְּאַשְׁלִים עֲמִיָּה דְּיַעֲקֹב, וּבְגִין דְּאַשְׁלִים עֲמִיָּה דְּיַעֲקֹב, וְאוֹרֵי לִיָּה עַל אֵינּוֹן בְּרַכָּאן, בְּדִין אֲשְׁלִים עֲמִיָּה עֲשׂוֹ, וְעַד דְּלֹא אֲשְׁתַּלִּים עֲמִיָּה יַעֲקֹב, לְגַבִּי הֵהוּא מִמָּנָא דְּאַתְפַּקֵּד עָלֵיהּ, לֹא אֲשְׁלִים עֲמִיָּה עֲשׂוֹ, בְּגִין כֵּךְ, בְּכָל אֶתְר תּוֹקְפָא דְּלִתְתָּא, תְּלִיָּא בְּתוֹקְפָא דְּלַעֲיָלָא

173. "And Yitzchak trembled very much, and said, Who then (Heb. eifoh) is he" (Beresheet 27:33). HE ASKS: What is the meaning of "Who then?" It should have been "Who is it?" FOR 'EIFOH' LITERALLY MEANS WHERE. HE ANSWERS: "Who then" is correct because the Shechinah stood there when Yitzchak blessed Ya'akov! Thus he said "Who then," WHICH MEANS where is he who stood here and approved the blessings, whom I blessed. Assuredly "he shall be blessed," for the Holy One, blessed be He, approved these blessings.

174. Rabbi Yehuda said that for this trembling that Ya'akov brought upon Yitzchak his father, Ya'akov was punished by THE SELLING OF Yosef, and he trembled when they said to him "This we have found" (Beresheet 37:32). Yitzchak said "Who then (Heb. eifoh)." And by "eifoh," Ya'akov was punished. And although the Holy One, blessed be He, approved all the blessings, nevertheless he was punished by "eifoh" as it is written, "where (eifoh) they feed their flock" (Beresheet 37:6), where Yosef was lost to him, and he was thereby punished.

175. "...and Yitzchak trembled very much (lit. 'trembled very great trembling')." HE ASKS: What is the meaning of the word "great" as used in the scripture? AND HE ANSWERS: It is written "great" here and elsewhere, as in "and this great fire" (Devarim 18:16). IN BOTH VERSES, IT REFERS TO A GREAT FIRE, MEANING that Gehennom entered with him. HE THEN ASKS: What does "very" mean? AND HE ANSWERS: It is written "very" here and elsewhere, as in "and, behold, it was very good" (Beresheet 1:31). AGAIN, BOTH REFER TO the Angel of Death; IN THIS CASE, IT IS AN ALLUSION TO THE ANGEL OF DEATH, WHO CAME IN WITH ESAV. He then said "Who then...MOREOVER, HE SHALL BE BLESSED" (Beresheet 27:33), WHEN HE UNDERSTOOD THAT THE BLESSINGS BELONGED TO YA'AKOV AND NOT ESAV.

176. "And when Esav heard the words of his father..." (Beresheet 27:34). Rabbi Chiya said: These tears brought so much evil UPON YISRAEL, that Esav cried to be blessed before his father, whose words were very important to him. BECAUSE OF THEM, ACCUSATIONS WERE MADE THAT YISRAEL DID NOT HONOR THEIR FATHERS AS HE DID. "Is not he rightly named Ya'akov" (Ibid. 36) means, So He named him, He who did so," NAMELY, THE HOLY ONE, BLESSED BE HE. He uttered this as if spitting, to degrade HE WHO CALLED HIM 'YA'AKOV'. It is not written, "Is not he rightly named," but literally "Did not He rightly named him." THIS INDICATES THAT HE DID NOT MEAN TO DEGRADE YA'AKOV, BUT HE WHO NAMED HIM YA'AKOV.

173. וַיִּחָרֵד יִצְחָק חֲרָדָה גְּדוֹלָה עַד מְאֹד וַיֹּאמֶר מִי אֵיפֹה. מִי אֵיפֹה: מֵאִי מִי אֵיפֹה, מִי הוּא זֶה מִבְּעֵי לֵיָּה, אֲלֵא מִי אֵיפֹה, דְּקִיּוּמָא שְׂכִינְתָּא תַּמָּן, בְּד בְּרִיךְ לֵיָּה יִצְחָק לְיַעֲקֹב, וְעַל דָּא אָמַר, מִי אֵיפֹה, מֵאֵן הוּא דְּקָאִים הָכָא, וְאוּדִי עַל אֵינוֹן בְּרַכָּאן, דְּבִרְכִית לֵיָּה, וְדֵאִי גַם בְּרוּךְ יִהְיֶה. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבֵּם בְּאֵינוֹן בְּרַכָּאן

174. רַבִּי יְהוּדָה אָמַר, בְּגִין הָיָא חֲרָדָה דְּאַחֲרִיד יַעֲקֹב, לְיִצְחָק אָבוֹי, אֶתְעַנֵּשׁ יַעֲקֹב, בְּעוֹנָשָׁא דְיוֹסָף, דְּחָרַד חֲרָדָה כְּהָאִי, בְּשַׁעֲתָא דְאָמְרוּ לֵיָּה, זֹאת מִצָּאנוּ. יִצְחָק אָמַר מִי אֵיפֹה. בְּאֵיפֹה אֶתְעַנֵּשׁ יַעֲקֹב, דְּכִתִּיב אֵיפֹה הֵם רוּעִים, וְתַמָּן יוֹסֵף אֶתְאַבִּיד, וְאַתְעַנֵּשׁ יַעֲקֹב. וְאַף עַל גַּב דְּקוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבֵּם עַל יְדוֹי, בְּאֵינוֹן בְּרַכָּאן, אִיהוּ אֶתְעַנֵּשׁ בְּאֵיפֹה, דְּכִתִּיב אֵיפֹה הֵם רוּעִים. וּמִתַּמָּן אֶתְאַבִּיד מִנִּיה, וְאַתְעַנֵּשׁ כֹּל הַהוּא עוֹנָשָׁא

175. וַיִּחָרֵד יִצְחָק חֲרָדָה גְּדוֹלָה, מֵאִי גְּדוֹלָה, כְּתִיב הָכָא גְּדוֹלָה, וְכִתִּיב הָתָם וְאֵת הָאֵשׁ הַגְּדוֹלָה הַזֹּאת וְגו', דְּעָאֵל עֲמִיָּה גִיְהִנָם. עַד מְאֹד. מֵאִי עַד מְאֹד. כְּתִיב הָכָא מְאֹד, וְכִתִּיב הָתָם וְהִנֵּה טוֹב מְאֹד, דָּא מִלֵּאךְ הַמּוֹת, בְּדִין אָמַר מִי אֵיפֹה

176. בְּשִׁמוּעַ עֲשׂוֹ אֶת דְּבָרֵי אָבוֹי וְגו'. אָמַר רַבִּי חִיָּיא, כְּמָה בִּישׁוּן עֲבָדוֹ אֵינוֹן דְּמַעִין, דְּבִכָּה וְאַפִּיק עֲשׂוֹ קָמִי אָבוֹי, בְּגִין דִּיתְבַּרַךְ מִנִּיה, בְּגִין דְּהוּה חָשִׁיב מְלָה דְאָבוֹי וְתִיר. הָכִי קָרָא שְׁמוֹ, יַעֲקֹב. הָכִי קָרָא שְׁמוֹ, קָרָא שְׁמוֹ הַהוּא דְקָרָא לֵיָּה, אִפִּיק צִיצָא דְרוּקָא, בְּגִין קְלָנָא. הָכִי נִקְרָא שְׁמוֹ לֹא כְתִיב, אֲלֵא קָרָא שְׁמוֹ

177. "For he has supplanted these (Heb. zeh; lit. 'this') two times." HE ASKS: Why ADD THE WORD Zeh to modify "supplanted two times?" HE ANSWERS: It means two matters are contained in one. The word bechorati (my birthright) became at another time birchati (my blessing), FOR THEY CONSIST OF THE SAME LETTERS two times, WHICH INDICATES THAT THE SAME MATTER WAS REPEATED TWICE. FOR THE BIRTHRIGHT BELONGS TO THE FIRSTBORN, AND BECAUSE HE TOOK HIS BIRTHRIGHT, HE ALSO TOOK HIS BLESSING. THUS, THE TWO DECEPTIONS ARE ONE. In the same manner, the verse "surely now we had returned this (Heb. zeh) second time" (Beresheet 43:10) MEANS that two matters are in one: 1) we would have returned (Heb. shavnu) by now and not be put to shame (Heb. boshnu) by that man, and 2) LITERALLY, we would have been back already. THE HEBREW LETTERS OF SHAVNU ARE THE SAME AS OF BOSHNU.

178. Similarly, Iyov said, "and hold me for Your enemy" (Iyov 13:24). THE LETTER COMBINATION Iyov turned into oyev (enemy). This was explained according to the verse, "For He crushes me with a tempest" (Iyov 9:17). He said before Him, Master of the universe, "perhaps a tempest stormed at You," AND IYOV TURNED INTO YOUR ENEMY. Here also, "he took away my birthright" (Heb. bechorati), and the combination turned INTO "MY BLESSING (HEB. BIRCHATI), as in "he has taken away my blessing."

179. "Behold, I have made him your lord...and what shall I do now for you, my son" (Beresheet 27:37). This means that there is no one present who gives consent THAT YOU WILL RECEIVE BLESSINGS. THEREFORE IT IS WRITTEN, "what shall I do now for you, my son." He then blessed him in this world. He looked at his grade and said to him "and by your sword shall you live," for it is fitting of you to shed blood and wage wars, SINCE YOU CLEAVE TO THE LEFT, WHICH IS OF JUDGMENTS. Therefore he said: "what shall I do now for you, my son," AS YOUR GRADE MERITS NO BLESSING.

180. Rabbi Elazar discussed the verse, "what shall I do now for you." Why add "my son?" This is because he asked him "what shall I do now for you?" I have seen you in judgment, sword, and blood. And I have seen your brother walking the path of peace. He added "my son," for surely I brought all this upon you, as you are my son. Therefore "by your sword shall you live, and you shall serve your brother." This has not yet happened, for Esav is not yet a servant of Ya'akov. This is because Ya'akov has no need for him now. And he repeatedly called Esav "my master," because Ya'akov looked far ahead and saved it to the end of days, as we said above.

177. וַיַּעֲקֹבֵנִי זֶה פַּעַמַּיִם. זֶה. מֵהוּ זֶה, וַיַּעֲקֹבֵנִי פַּעַמַּיִם מִבְּעֵי לִיָּהּ. אֲלֵא, מִלֵּה חֵד הוּי תְּרִי זְמַנִּי, בְּכוֹרָתִי, אֶהְדֵּר לִיָּהּ זְמַנָּא אַחְרָא בְּרַכָּתִי, זֶה הוּא תְּרִי זְמַנִּין. כְּגֻוֹנָא דָא, כִּי עֵתָה שְׁבִנּוּ זֶה פַּעַמַּיִם, מִלֵּה חֵד, תְּרִין זְמַנִּין. חֵד דִּהָא אֶהְדֵּרְנָא לִיָּהּ, וְלֹא נִהְיִי בְּכִסּוּפָא קַמִּיָּה דִּהָהוּא בְּרִנְשׁ. שְׁבִנּוּ: בְּשִׁנּוּ. אֲנִן בְּכִסּוּפָא מִנִּיָּה, וּכְבֵּר אֶהְדֵּרְנָא

178. כְּגֻוֹנָא דָא, אָמַר אִיּוֹב, וְתַחֲשִׁבֵנִי לְאִיּוֹב לָךְ, אֶהְדֵּר אִיּוֹב: אִיּוֹב. וְאִוְקְמוּהָ דְכְּתִיב אֲשֶׁר בְּסַעֲרָה יִשׁוּפְנִי וְגו', אָמַר לִפְנֵי, רַב־שׁ"ע, שְׁמָא רוּחַ סַעֲרָה עָבְרָה לִפְנֵיךְ. וְהִכָּא בְּכוֹרָתִי לָקַח וְהִנֵּה עֵתָה אֶהְדֵּר מִלֵּה וְנִטִּיל בְּרַכָּתִי

179. הֵן גְּבִיר שְׁמִיתִיו לָךְ וְגו', וּלְכָה אִיּוּפָא מָה אַעֲשֶׂה בְּנִי. וּלְכָה אִיּוּפָא, לִית קְוִימָא הִכָּא, מֵאן דְּמִסְתַּבֵּם עֲלֶיךָ. מָה אַעֲשֶׂה בְּנִי. כְּדִין, בְּרַכִּיָּה בְּהָאִי עֲלֵמָא, וְאַסְתַּכַּל בְּדִרְגִּיָּה, וְאָמַר וְעַל חֲרַבְךָ תַּחֲיָה, דִּהָא הֵכִי אֶתְחַזִּי לָךְ לְאוֹשְׁדָא דְּמִין, וְלִמְעַבְד קְרַבִּין, וְעַל דָּא אָמַר מָה אַעֲשֶׂה בְּנִי

180. רַבִּי אֶלְעָזָר אָמַר, וְלָךְ אִיפָה מָה אַעֲשֶׂה, בִּיּוֹן דְּאָמַר הָאִי, אִמָּאִי בְּנִי. אֲלֵא אָמַר לִיָּהּ, וְלָךְ אִיפָה מָה אַעֲשֶׂה, דְּאִנְתָּ דְּיִנָּא וּבְחֲרָפָא וּבְדִמָּא חֲזִינָא לָךְ, וְלֹאֲחִיךָ בְּאַרְחַ שְׁלִים. אֲלֵא בְּנִי, בְּנִי וְדָאִי, אֲנָא גְּרִימָנָא לָךְ, בְּגִין דְּאִנְתָּ בְּנִי. וְעַל דָּא עַל חֲרַבְךָ תַּחֲיָה וְאֶת אַחֲיךָ תַּעֲבֹד. וְעִדִּין לֹא אֶתְקִיִּים, דִּהָא לֹא מִלַּח לִיָּהּ עֲשׂו לִיעֶקֶב. בְּגִין דִּיעֶקֶב לֹא בַּעַל לִיָּהּ הִשְׁתָּא, וְאִיהוּ אֶהְדֵּר וְקָרָא לִיָּהּ אֲדִנִּי כְּמָה זְמַנִּי, בְּגִין דְּאַסְתַּכַּל לִמְרַחֵק, וְסָלִיק לִיָּהּ, לְסוּף יוֹמִיא, כְּדִקְאֲמֵרֵן

181. As Rabbi Chiya and Rabbi Yosi were walking together, they noticed that Rabbi Yosi Saba was behind them. They sat down until he caught up to them. When he did, he said: 'now the path is readied before us,' and they went on. Rabbi Chiya quoted the verse, "It is time to act for Hashem" (Tehilim 119:126), while Rabbi Yosi began with the verse, "She opened her mouth with wisdom; and on her tongue is a Torah of steadfast love" (Tehilim 31:6). "She opened her mouth with wisdom" alludes to the Congregation of Yisrael, WHICH IS THE SHECHINAH; "and on her tongue is a Torah of steadfast love" refers to Yisrael, who are the tongue of the Torah, which is on their lips day and night.

182. "She opened her mouth with wisdom." This is the letter Bet of Beresheet (Eng. 'In the beginning'). IT IS THE SECRET OF THE NUKVA, CALLED 'HOUSE' (HEB. BAYIT). "And on her tongue is a Torah of steadfast love (lit. 'Chesed') refers to Avraham, THE SECRET OF THE COLUMN OF CHESED, with which He created the world, and he speaks always OF THE TORAH, WHICH IS THE DRAWING DOWN OF CHESED. THEREFORE, IT IS SAID "AND ON HER TONGUE IS A TORAH OF CHESED." HE FURTHER EXPLAINS THAT the letter Bet is closed on one side and open on the other. It is closed on one side, as it is written, "and you shall see My back" (Shemot 33:23). On the other side Bet is open, so that its face will shine upward TOWARD ZEIR ANPIN. It is also open to receive from ZEIR ANPIN above, AS WIDE OPEN as a foyer to receive BRIGHT LIGHT. FOR A FOYER RECEIVES MORE SUNSHINE THAN A HOUSE. For that reason, THE LETTER BET stands at the beginning of the Torah. THIS IS THE SECRET OF THE VERSE, "SHE OPENED HER MOUTH WITH WISDOM," and later was filled WITH ALL THE WORDS OF THE TORAH, WHICH IS THE SECRET OF "AND ON HER TONGUE IS A TORAH OF STEADFAST LOVE."

Another explanation for the verse, "She opened her mouth with wisdom," IS THAT IT ALLUDES TO THE TORAH, which assuredly opens with wisdom, as it is written, "In the beginning Elohim created" (Beresheet 1:1), FOR "IN THE BEGINNING" IS 'WISDOM' in the Aramaic translation. Of the verse, "And on her tongue is a Torah of steadfast love (lit. Chesed)," the Torah later reads, "And Elohim said, Let there be light, and there was light" (Ibid. 3), WHICH IS THE LIGHT OF CHESED. ANOTHER EXPLANATION FOR THE VERSE, "She opened her mouth with wisdom," is that it is the first Hei of the holy name YUD-HEI-VAV-HEI, WHICH IS BINAH, in which everything is contained. It is concealed and revealed, comprising both what is above and below!

183. "She opened her mouth with wisdom" because it is concealed and utterly unrevealed, as it is written, "Seeing it is hidden from the eyes of all living, and kept close from the birds of the sky" (Iyov 28:21). When BINAH started to spread together with Chochmah that cleaved to it and was clothed in it, NAMELY, IN THE SECRET OF THE VERSE, "SHE OPENED HER MOUTH WITH WISDOM." IT COULD NOT SPREAD UNTIL it issued a sound, NAMELY, ZEIR ANPIN, THE CENTRAL COLUMN, which is "a Torah of Chesed," OF WHICH IT IS WRITTEN, "AND ON HER TONGUE IS A TORAH OF CHESED."

181. רבי חייא ורבי יוסי הוו אזלי בארְחא, עד דהוו אַזלי, חמו ליה לרבי יוסי סבא, דהוּא אַזיל בתְרִייהוּ ויתבו, עד דמטא לגבִייהו. כִּין דמטא לגבִייהו, אמרו השתא ארְחא מתתקנא קמן, אַזלו, אמר רבי חייא עת לעשות לוי'. פתח רבי יוסיאמר, פיה פתחה בחכמה ותורת חסד על לשונה. פיה פתחה בחכמה, דא כ"י, ותורת חסד על לשונה אלן אינון ישראל, דאינון לישראל דאורייתא, דמשתעי בה יומי ולילי

182. פיה פתחה בחכמה, דא ב' דבראשית, ואוקמוה. ותורת חסד על לשונה דא אברהם, דביה ברא עלמא, וביה משתעי תדיר. ב' סתים מהאי גיסא, ומתיחה מהאי גיסא סתימא מהאי גיסא, כדבר אחר וראית את אחורי. פתיחא מהאי גיסא, בגין לאנהרא אנפּהא לגבי עילא, ופתיחא מהאי גיסא, בגין לקבלא מלעילא, ואיהי אכסדרה לקבלא. ובגין כך קיימא פרישא דאורייתא ואתמליא לבתר, פיה פתחה בחכמה, בחכמה ודאי, דכתיב בראשית ברא אלהים, כתרְגומו. ותורת חסד על לשונה, דהא לבתר משתערי ואמר ויאמר אלהים יהי אור ויהי אור. פיה פתחה בחכמה, דא ה' דשמא קדישא, דכלא בה, ואיהי סתים וגלגלא, כלילא דעילא ותתא, רזא דעילא ותתא

183. פיה פתחה בחכמה, בגין דאיהי סתימא דלא אתיידע כלל, דכתיב ונעלמה מעיני כל חי ומעוף השמים נסתרה. וכד שארי לאתפשטא, בחכמה דאתדבק בה, ואיהי בגוה, אפיקת קלא, דאיהי תורת חסד

184. STILL ANOTHER EXPLANATION OF THE VERSE, "She opened her mouth with wisdom" is that the last Hei OF THE NAME YUD-HEI-VAV-HEI, NAMELY, THE NUKVA, refers to speech, which depends on wisdom. THIS MEANS THAT THERE IS NO SPEECH WITHOUT WISDOM AND THOUGHT. THEREFORE IT IS SAID OF THE NUKVA, "SHE OPENED HER MOUTH WITH WISDOM." THE VERSE, "and on her tongue is a Torah of Chesed" alludes to the voice, NAMELY, ZEIR ANPIN, which controls and conducts speech, THE NUKVA. A FURTHER EXPLANATION OF "A Torah of Chesed love" is Ya'akov, NAMELY, ZEIR ANPIN CALLED 'TORAH', AND CHESED. He is "on her tongue," OVER THE SPEECH, to guide the word and be united with it, for there is no speech without sound.

185. Rabbi Chiya then quoted the verse, "I, wisdom, dwell with prudence, and find knowledge in crafty schemes" (Mishlei 8:12). "I, wisdom" refers to the Congregation of Yisrael, NAMELY, THE NUKVA, CALLED 'THE LOWER CHOCHMAH'; "dwell with prudence" is Ya'akov, who is prudent BECAUSE HE TOOK THE BLESSINGS PRUDENTLY AND WITH CUNNING; AND "find knowledge in crafty schemes" alludes to Yitzchak, who used knowledge and stratagems to bless Esav. Wisdom, THE SHECHINAH CALLED 'WISDOM', was joined with Ya'akov, who dealt with prudence. Therefore Ya'akov WAS TO "find knowledge in crafty devices," by which he was blessed by his father, WHO HAD KNOWLEDGE OF STRATAGEMS TO BLESS ESAV, and all the blessings rested upon him and prevailed upon him and his descendents forever.

186. Some have prevailed in this world, and all will prevail at the advent of King Mashiach, when Yisrael will be "one nation in the land" (Yechezkel 37:22), one nation before the Holy One, blessed be He. This is the meaning of the verse "and I will make them one nation in the land," and they will reign above and below, as it is written, "and, behold, one like a son of man came with the clouds of heaven" (Daniel 7:13). This is King Mashiach, as it is written, "And in the days of these kings shall the Elohim of heaven set up a kingdom..." (Daniel 2:44). Therefore, Ya'akov wanted his blessings to be postponed and did not take them at once.

187. Rabbi Yosi then quoted the verse, "But fear not, O My servant Ya'akov, and be not dismayed, Yisrael" (Yirmeyah 46:27). This verse has already been explained. Nevertheless, after Ya'akov had received his father's blessings, he searched himself and said: I want these very blessings to be postponed for the time, so they will last. He was frightened LEST THE BLESSINGS DWELL UPON HIM NOW, FOR THEY MIGHT BE NEGATED IF YISRAEL SINNED. A voice resounded, saying "Fear not, O Ya'akov My servant, says Hashem: for I am with you" (Ibid. 28), and I will never leave you, for, "behold, I will save you from afar" (Ibid. 27) at the time for which the blessings were reserved.

184. פִּיהָ פִּתְחָה בְּחֶכְמָה, דָּא ה"א בְּתַרְאָה, דְּאִיהּ דְּבוּר, וּמְלָה תִּלְיָא בְּחֶכְמָה. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה. דָּא קוֹל דְּקוּימָא עַל דְּבוּר, לְאַנְהָגָא לִיה. וְתוֹרַת חֶסֶד, דָּא יַעֲקֹב, דְּאִיהּ עַל לְשׁוֹנָה, לְאַנְהָגָא מְלָה, וְלֹאֲחֻדָּא לָהּ, דְּהָא לִית דְּבוּר בְּלֹא קוֹל, וְאוֹקְמוּהָ

185. פִּתַּח רַבִּי חֵיָא אֲבִתְרִיהּ וְאָמַר, אֲנִי חֶכְמָה שְׂכַנְתִּי עִרְמָה וְדַעַת מְזֻמוֹת אֲמַצָּא. אֲנִי חֶכְמָה, דָּא כ"י. שְׂכַנְתִּי עִרְמָה, דָּא יַעֲקֹב, דְּאִיהּ חַכִּים, וְדַעַת מְזֻמוֹת אֲמַצָּא, דָּא יִצְחָק, דְּהוּה לִיה דַּעַת מְזֻמוֹת, לְבִרְכָּא לִיה לַעֲשׂו. וּבִגִּין דְּחֶכְמָה אֲשַׁתְּתָּף בְּהִדְיָה דְּיַעֲקֹב, דְּאִיהּ עִרְמָה, וְדַעַת מְזֻמוֹת אֲמַצָּא, דְּאִתְּבַרַךְ יַעֲקֹב מֵאֲבוּי, וְשָׂרוּ עֲלֵיהּ כָּל אֵינּוֹן בְּרַכָּאן, וְאִתְקוּימוּ בֵּיהּ וּבְבָנוּי, לְעֵלָם וּלְעַלְמֵי עָלְמִין

186. מֵאֵינּוֹן אִתְקוּימוּ בְּהָאֵי עֲלֵמָא, וּכְלָהּ וְיִתְקוּימוּן, לְזֻמְנָא דְּמִלְכָּא מְשִׁיחָא, דְּכַדִּין יְהוֹן יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְץ, וְעַם אֶחָד לְקוֹדְשָׁא בְּרִיךְ הוּא, ה"ד וְעֲשִׂיתִי אִתָּם לְגוֹי אֶחָד בְּאַרְץ. וְיִשְׁלֹטוֹן לְעִילָא וְתַתָּא, דְּכַתִּיב וְאָרוּ עִם עֲנָנֵי שָׁמַיָא כְּבַר אֲנֹשׁ אֲתָה, דָּא מִלְכָּא מְשִׁיחָא, דְּכַתִּיב וּבִיּוֹמֵיהוֹן דִּי מִלְכֵּינָא אֲנוּן יָקִים אֱלֹהֵי שָׁמַיָא מַלְכוּ וְגו'. וְע"ד בַּעַל יַעֲקֹב, דִּיִּסְתַּלְקוֹן בְּרַכּוּי לְהֵהוּא זְמַנָּא דְּאִתִּי, וְלֹא נָטַל לֹון לְאַלְתֵּר

187. פִּתַּח רַבִּי יוֹסֵא אֲבִתְרִיהּ וְאָמַר, וְאַתָּה אֲלִתִּירָא עַבְדִּי יַעֲקֹב נָאם יי' וְאֵל תַּחַת יִשְׂרָאֵל וְגו'. הָאֵי קְרָא אוֹקְמוּהָ. אֲבָל בְּהֵיּא שַׁעְתָּא, דְּנִפְק יַעֲקֹב מִקְמֵי אֲבוּי, בְּאֵינּוֹן בְּרַכָּאן, אֲסַתְּכַל בְּנַפְשִׁיהּ, אָמַר, הָא אֵלִין בְּרַכָּאן, בְּעִינָא לְסַלְקָא לֹון לְבִתְר, לְאַרְיִכוּ יוֹמִין, וְהוּה דְּחִיל וּמִסְתַּפִּי, נִפְק קְלָא וְאָמַר, וְאַתָּה אֵל תִּירָא עַבְדִּי יַעֲקֹב נָאם יי' כִּי אֲתָךְ אֲנִי, לֹא אֲשַׁבּוֹק לָךְ בְּהָאֵי עֲלֵמָא. כִּי הֲנִי מוֹשַׁעַךְ מִרְחוֹק, לְהֵהוּא זְמַנָּא דְּאֲנֵת סְלִיק לֹון לְאֵינּוֹן בְּרַכָּאן

188. The verse, "and your seed from the land of their captivity," means that although Esav now took the blessings and HIS CHILDREN will enslave your children, I will free them from his hands. Then, your children will enslave him. Then, "Ya'akov shall return," MEANING RETURN to these blessings, TO THE SHECHINAH THAT WILL BE WITH YA'AKOV AGAIN. "And Ya'akov will return" assuredly "and be quiet and at ease," as has been explained THAT HE WILL HAVE REST from the kingdoms of Babylon, Media, Greece, and Edom, which were enslaving Yisrael." And none shall make him afraid" for ever and ever.

189. As they continued walking, Rabbi Yosi said: Assuredly, whatever the Holy One, blessed be He, does in the world is in the secret of wisdom. It is intended to teach the greatest wisdom to mankind, so man will learn from those acts the secrets of wisdom. And everything is as it should be. His works are all the ways of Torah, since the ways of Torah are the ways of the Holy One, blessed be He. And even in the smallest thing, there are ways and paths and secrets of high wisdom.

190. Come and behold: Rabbi Yochanan ben Zakai used to say that 300 legal decisions are derived from the verse, "and his wife's name was Mehetav'el, daughter of Matred, daughter of Mey-zahav" (Beresheet 36:39). This he revealed only to Rabbi Eliezer, who was with him. That shows how many secrets of the Torah are in every deed in the Torah. In each word, there is wisdom and true doctrine. Therefore the words of the Torah are holy words, by which to conceive wondrous things, as it is written, "Open you my eyes that I may behold wondrous things out of Your Torah" (Tehilim 119:18).

191. Come and behold: When the serpent deceived Adam and his wife, when he approached her and injected impurity into her, Adam succumbed to temptation. Then the world was defiled and the land became accursed because of him. He brought death to the world. And the world was punished because of him, until the Tree of Life came, atoned for Adam, and subjugated the serpent, so that his seed will never rule the seed of Ya'akov.

188. וְאֵת זֶרַעַךְ מֵאֶרֶץ שְׁבִיִּים, דָּאֵף עַל גַּב דְּהִשְׁתָּא נְטוּל בְּרָכוֹי עֶשָׂו, וְיִשְׁתַּעְבְּדוּן בְּבִנְךָ, אֲנָא אֶפִּיק לֹון מִיְדוֹי, וְכִדְיִן יִשְׁעַבְדוּן בְּנִיךָ בִּיה. וְשֵׁב יַעֲקֹב, לְאִינוֹן בְּרָכָאן, וְשֵׁב יַעֲקֹב, דָּא שְׁכִינְתָּא. וְשֵׁב יַעֲקֹב וְדָאִי. וְשָׁקֵט וְשֹׁאנֵן, כְּמָה דְּאוֹקְמוֹה, מֵאִינוֹן מְלָכוֹן: מִבְּבֶל, מִמְדִּי, וּמִיִּינוֹן, וּמֵאֲדוּם. דְּאִינְהוּ הוּוּ דְּאִשְׁתַּעְבְּדוּ בְּהוּ בְּיִשְׂרָאֵל. וְאִין מַחְרִיד, לְעֵלָם וְלְעַלְמֵי עֲלָמִיא

189. אֲזֵלוּ, עַד דְּהוּוּ אֲזֵלִי, אֲמַר רַבִּי יוֹסִי, וְדָאִי, כֹּל מָה דְּעֵבִיד קְדוּשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כֹּלָא הוּוּ בְּרָזָא דְּחֻכְמָתָא, וְכֹלָא בְּגִין לְאַחְזָא חֻכְמָתָא עֲלָאָה, לְהוּ לְבַר נֶשׁ, בְּגִין דִּילְפֹון מֵהֵוֹאֵעוּבְדָא, רְזִין דְּחֻכְמָתָא, וְכֹלָא אִינוֹן כְּדָקָא יְאוּת, וְעוּבְדוֹי כְּלָהוּ, אוּרְחֵי דְּאוּרִייתָא, בְּגִין דְּאוּרְחֵי דְּאוּרִייתָא, אִינוֹן אֲרָחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלִית מְלָה זַעִירָא, דְּלִית בָּהּ כְּמָה אוּרְחִין וְשִׁבְלִין, וְרִזִּין דְּחֻכְמָתָא עֲלָאָה

190. תָּא חַזִּי, דְּהָא רַבִּי יוֹחָנָן בֶּן זַכַּאי הוּוּ אֲמַר, תִּלַּת מָאָה הִלְכוֹת פְּסוּקוֹת, בְּרָזָא דְּחֻכְמָתָא עֲלָאָה, בְּפִסּוּק וְשֵׁם אִשְׁתּוּ מֵהֵיטְבָאֵל בַּת מִטְרַד בַּת מִי זְהָב, וְלֹא גָלִי לֹון, אֶלָּא לְרַבִּי אֱלִיעֶזֶר, דְּהוּוּ עַמִּיָּה, בְּגִין לְמַנְדַּע, דְּכְמָה רְזִין עֲלָאִין אִינוֹן, בְּכָל עוּבְדָא וְעוּבְדָא, דְּאִיְהִי בְּאוּרִייתָא, וּבְכָל מְלָה וּמְלָה, חֻכְמָתָא אִיְהִי, וְאוּרִייתָא דְּקִשּׁוּט, בְּגִ"כּ אִינוֹן מְלִין דְּאוּרִייתָא, מְלִין קְדִישִׁין אִינוֹן, לְאַחְזָא מִינָהּ נִפְלְאוֹת, כְּדָבָר אַחֵר, גַּל עֵינֵי וְאִבִּיטָה נִפְלְאוֹת מִתּוֹרַתְךָ

191. תָּא חַזִּי, בְּשַׁעֲתָא דְּעֵקִים הֵוֹא חוּיָא, לְאֲדָם וְלְאַתְתִּיה, דְּאֶקְרִיב לְאַתְתָּא, וְאֶטִּיל בָּהּ זוּהֻמָא, וְאַתְפָּתָא בִּיה אָדָם, כְּדִין אֶסְתָּאב עֲלָמָא, וְאַתְלָטִיא אֲרַעָא בְּגִינִיה, וְגָרִים מוֹתָא לְכָל עֲלָמָא, וְקוּימָא עֲלָמָא לְאַתְפָּרַעָא מְנִיָּה, עַד דְּאַתָּא אִילָנָא דְּחַיִּי, וְכִפִּי עַל אָדָם, וְכִפִּיָּא לִיָּה לְהֵוֹא נַחֵשׁ דְּלֹא יִשְׁלֹוט לְעַלְמִין, עַל זֶרַעַךְ דְּיַעֲקֹב

192. For when Yisrael offered a goat, the serpent was subdued and became a slave OF YISRAEL as we learned. Therefore, Ya'akov served his father two goats (Heb. se'irim), one with which to subjugate Esav, who is hairy (Heb. sa'ir), and the other for the grade upon which Esav depended and to which he cleaved. THIS WAS SAMAEL, THE MINISTER OF ESAV.

193. Therefore the world is accursed until a woman comes, who resembles Chavah, and a man, who resembles Adam. They will deceive and beguile the serpent and the one ruling him, NAMELY, SAMAEL. We have already learned this.

194. He opened the discussion with the verse, "and Esav was a cunning hunter, a man of the field: and Ya'akov was a plain man, dwelling in tents" (Beresheet 25:27). The phrase "a plain man" MEANS a whole man, according to the Aramaic translation, AS ILLUSTRATED BY THE FACT THAT HE WAS "dwelling in tents." He was plain because he dwelt in tents, WHICH MEANS THAT he held fast the two sides, RIGHT AND LEFT, WHICH ARE Avraham and Yitzchak, AND HE WAS FOUND WHOLE BOTH ON THE RIGHT, THE LIGHT OF CHASSADIM, AND THE LEFT, THE ILLUMINATION OF CHOCHMAH. Because HE COMPRISES OF BOTH SIDES, Ya'akov came to Esav from the side of Yitzchak THAT WAS INCLUDED IN HIM. THIS IS THE SECRET OF THE TWO HE GOATS HE SERVED YITZCHAK, WHICH CAME FROM THE ILLUMINATION OF THE LEFT, THE ASPECT OF YITZCHAK. As we learned from the verse, "With the merciful you will show yourself merciful...and with the perverse you will show yourself subtle" (Tehilim 18:26-27). When he came to receive the blessings, he came with support of Avraham and Yitzchak from above, NAMELY, SUPPORT FROM BOTH THE RIGHT AND LEFT SIDES, and so all was done wisely.

195. Come and behold: When Ya'akov arose against Samael, the grade of Esav, Samael fought and wrestled with him, but Ya'akov overpowered him in several ways. He conquered the serpent with cunning and subtlety, but he was only overpowered by the goat, THAT IS, BY THE TWO HE GOATS HE SERVED TO YITZCHAK HIS FATHER. WITH THESE, HE CONQUERED ESAV, THE GRADE OF THE SERPENT, AS HAS BEEN SAID. And though all is one, NAMELY, THE SERPENT AND SAMAEL, nevertheless he also conquered and overpowered Samael in another battle. This is derived from the verse, "and there wrestled a man with him until the breaking of the day. And when he saw that he did not prevail against him" (Beresheet 32:25-26).

196. Come and behold: The merit of Ya'akov was such, that he, SAMAEL, wanted to exterminate Ya'akov from the world. That night was the night when the moon was created, THAT IS, WEDNESDAY EVE, A TIME OF DANGER. And Ya'akov stayed alone, and no one was with him, as we have learned that a man must not venture out alone at night. This is even more true on the night when the luminaries were created, for then the moon is defective, as it is written, "Let there be lights (Heb. me'orot)" (Beresheet 1:14), and the word Me'orot is spelled without THE LETTER VAV, WHICH IS A SIGN OF A CURSE. Because Ya'akov remained alone that night, HE WAS IN GREAT DANGER, because when the moon is defective, the evil serpent is strengthened and rules. Then Samael came and denounced Ya'akov and wanted him to perish from the world.

192. דְּהָא בְּזִמְנָא דְּאַקְרִיבּוּ יִשְׂרָאֵל שְׁעִיר, הוּא אֲתַכְמִּיא הֵהוּא נַחֵשׁ וְאַתְהֶפֶךְ לְעִבְרָא, כְּמָה דְּאַתְמַר. וְעַד אַקְרִיב יַעֲקֹב לְאַבּוּי, תְּרִין שְׁעִירִין חַד, לְאַכְמִּיא לַעֲשׂו, דְּאִיהּוּ שְׁעִיר, וְחַד, בְּגִין דְּרָגָא דְּהוּא תְּלִי בִּיה עֲשׂו וְאַתְדַּבֵּק בִּיה וְאַתְמַר.

193. וּבְגִין כֶּךָ קִיּוּמָא עֲלָמָא, עַד דְּתִיתִי אֲתַתָּא, כְּגִוּנָא דְּחַוָּה, וּבְרַנֵּשׁ כְּגִוּנָא דְּאַדָם, וְיַעֲקִימוּ וְיַחֲכִימוּ לִיה לְהֵהוּא חֻיָּא בִּישָׁא וְהֵהוּא דְּרָכִיב עֲלִיה וְכֹלָא אֲתַמַּר

194. פִּתַּח וְאָמַר, וְיְהִי עֲשׂו אִישׁ יוֹדֵעַ צִיד אִישׁ שָׂדֶה, וְהָא אֲתַמַּר וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֲהֵלִים. אִישׁ תָּם: גִּבּוֹר שְׁלִים, כְּתִרְגֻמוֹ. יֹשֵׁב אֲהֵלִים, אֲמַאי אִיהּוּ תָם, בְּגִין דְּאִיהּוּ יֹשֵׁב אֲהֵלִים, דְּאַחִיר לְתִרִין סְטִרִין, לְאַבְרָהָם וְלִיִּצְחָק. וְעַד, יַעֲקֹב בְּסִטְרָא דִּיִּצְחָק אֲתָא לְגַבֵּי דַעֲשׂו, כְּמָה דְּאַתְמַר, דְּכְתִיב, עִם חֲסִיד תִּתְחַסֵּד וְעִם עֶקֶשׁ תִּתְפַּל. וְכֵד אֲתָא עִם בְּרַכָּאן, בְּסִיוַעַא דְּלַעֲיֹלָא קָא אֲתָא, בְּסִיוַעַא דְּאַבְרָהָם וְיִצְחָק, וּבְגִין כֶּךָ בְּחֻכְמַתָּא הוּא, כְּמָה דְּאַתְמַר

195. תָּא חֲזִי, כִּד יַעֲקֹב אֲתַעֵר, לְגַבֵּי סַמְא"ל, דְּרָגָא דַעֲשׂו, וְקָבִיל עֲלִיה לְיַעֲקֹב, וְיַעֲקֹב נִצַּח לִיה, בְּכִמָּה סְטִרִין, נִצַּח לְחַוָּה, בְּחֻכְמַתָּא, וּבַעֲקִימוּ, וְלֹא אֲתַנְצַח, בְּרַ שְׁעִיר. וְאַף עַל גַּב דְּכֹלָא חַד, נִצַּח כְּמוֹ כֵּן לְסַמְא"ל, בְּנִצְחוֹנָא אַחְרָא, וְנִצְחִיָּה, הַה"ד וְיַאֲבֹק אִישׁ עָמוּ עַד עֲלוֹת הַשָּׁחַר. וְיֵרָא בִּי לֹא וְכֹל לֹ

196. תָּא חֲזִי, זְכוּתִיָּה דִּיִּעֲקֹב כְּמָה הוּא, דְּאִיהּוּ אֲתָא, וּבַעַא לְאַעֲבְרָא לִיה מַעֲלָמָא, וְהֵהוּא לִילִיָּא, הוּא לִילִיָּא דְּאַתְבְּרִי בִּיה סִיְהֵרָא, וְיַעֲקֹב אֲשַׁתָּאֵר בְּלַחֲדוּי, דְּלֹא הוּא עֲמִיָּה אַחְרָא, דְּתֵנֵן לֹא יַפּוֹק בְּרַ נֶשׁ יַחֲידָאִי בְּלִילִיָּא, וְכ"ש בְּלִילִיָּא דְּאַתְבְּרִיָּאוּ בִּיה נְהוּרִין, דְּהָא סִיְהֵרָא אִיהּוּ חֲסֵרָא, דְּכְתִיב יְהִי מֵאֲרֵ"ת חֲסֵר, וְהֵהוּא לִילִיָּא, אֲשַׁתָּאֵר בְּלַחֲדוּי, בְּגִין דְּכִד סִיְהֵרָא חֲסֵרָא, חֻיָּא בִּישָׁא אֲתַתְּקַף וְשִׁלְטָא, וְכִדִּין אֲתָא סַמְא"ל, וְקִטְרִיג לִיה, וּבַעַא לְאַוּבְרָא לִיה מַעֲלָמָא

197. But Ya'akov was strong on all sides, on the side of Yitzchak and the side of Avraham. SAMAEL came to the right and saw Avraham strong with the vigor of day, namely, the right side, which is Chesed. He came to the left, and saw Yitzchak powerful with the strength of rigorous judgment. He came to the body, NAMELY, TO THE CENTRAL COLUMN, and saw Ya'akov strong on these two sides. AVRAHAM AND YITZCHAK surrounded him, one from here and one from there. Then "when he saw that he did not prevail against him, he touched the hollow of his thigh" (Beresheet 32:26), a place outside the body, the one pillar of the body ON WHICH THE WHOLE BODY IS SUPPORTED, NAMELY, NETZACH, THE PILLAR OF TIFERET, CALLED 'BODY'. Then "and the hollow of Ya'akov's thigh was put out of joint, as he wrestled with him..." (Ibid.).

198. Once day broke and night departed, Ya'akov was strengthened, and the power of Samael diminished. Then he said: "Let me go" (Ibid. 27), for it was his time to say the morning hymns and he had to leave. He confirmed his blessings and added a blessing of his own, as it is written, "And he blessed him there" (Ibid. 30).

199. Come and behold how many were the blessings Ya'akov received. The one from his father he earned through cunning, and that gained him all these many blessings; the one of the Shechinah he received from the Holy One, blessed be He, when he returned from Lavan, as it is written, "And Elohim...blessed him" (Beresheet 35:9). He was given one by the minister of Esav and one from his father when he went to Paddan-Aram, as it is written, "And El Shadai bless you..." (Beresheet 28:3).

200. At the time when Ya'akov saw himself with all these blessings, he said, Which shall I use now? He decided to use the weakest blessing of all. And which is that? It is the last blessing from his father. And although this too is a powerful blessing, it is not as strong for having power over the world as the first ones.

201. Ya'akov said: I will avail myself of this blessing and use it. The others I will reserve until the time when I and my children after me will need them. When WILL THIS BE? At the time the nations gather to exterminate my children from the world, as it is written, "All nations compassed me about: but in the name of Hashem I cut them off. They compassed me about; indeed, they compassed me...They compassed me about like bees..." (Tehilim 118:10-12). There are three VERSES that correspond to the three blessings THAT HE DID NOT USE. The one is the blessing from his father; the second is the blessing from the Holy One, blessed be He; and the third is the blessing he was given by the angel.

197. וַיַּעֲקֹב הָיָה תְּקִיף בְּכָל סְטָרִין, בְּסִטְרָא דִּיצְחָק, וּבְסִטְרָא דְאַבְרָהָם, דְּאִינוּן הוּוּ תְּקִיפוּ דִּיעָקֹב. אֲתָא לִימִינָא חֲמָא לְאַבְרָהָם, תְּקִיף בְּתְקִיפוּ דִּיוֹמָא, בְּסִטְרָא דִּימִינָא דְחֶסֶד. אֲתָא לְשִׁמְאֵלָא, חֲמָא לִיצְחָק, תְּקִיף בְּדִינָא קְשִׁיָּא. אֲתָא לְגוּפָא, חֲמָא לִיעָקֹב, תְּקִיף מִתְרִין סְטָרִין אֵלִין, דְּסִחְרִן לִיה, חַד מִכָּאן, וְחַד מִכָּאן, בְּדִין, וִירָא כִּי לֹא יָכוֹל לוֹ וַיַּנֵּעַ בְּכַף יָרְכוּ דְאִיהוּ אֲתֵר לְבַר מְגוּפָא, וְאִיהוּ חַד עֲמוּדָא דְגוּפָא, בְּדִין וַתִּקַּע כַּף יָרֵךְ יַעֲקֹב בְּהֶאֱבָקוּ עֲמוֹ וְגו'.

198. בֵּינון דְּאֲתַעֵר צַפְרָא, וְעֵבֵר לִילִיָּא, אֲתַתְּקֵף וְעָקֹב, וְאַתְחַלֵּשׁ חִילִּיה דְּסִמָּא"ל, בְּדִין אֲמַר שְׁלַחְנִי, דְּמִטָּא זְמַנָּא, לֹוֹמַר שִׁירְתָּא דְּצַפְרָא, וּבְעִי לִימִיזֵל, וְאִוְדִי לִיה, עַל אִינוּן בְּרַכָּאן, וְאוֹסִיף לִיה בְּרַכְתָּא אַחְרָא, דְּכִתִּיב וַיְבָרֶךְ אֹתוֹ שֵׁם

199. תָּא חַזִּי, כִּמָּה בְּרַכָּאן, אֲתַבְרַךְ יַעֲקֹב, חַד דְּאֲבֹי, בְּהֵוֹא עֲקִימוּ, וְרוּחַ כָּל אִינוּן בְּרַכָּאן. וְחַד דְּשְׁכִינְתָּא דְּבְרִיךְ לִיה קוּדְשָׁא בְּרִיךְ הוּא, כִּד הָוָה אֲתִי מַלְכֵן, דְּכִתִּיב וַיְבָרֶךְ אֱלֹהִים אֶת יַעֲקֹב. וְחַד, דְּבְרִכְיָה לִיה הֵוֹא מְלָאכָא, מִמָּנָא דְּעָשׂוֹ. וְחַד, בְּרַכָּה אַחְרָא, דְּבְרִכְיָה לִיה אֲבֹהֵ, כִּד הָוָה אֲזִיל לַפְדֵּן אֲרַם, דְּכִתִּיב וְאֵל שַׁדַּי יְבָרֶךְ אֶתְךָ וְגו'.

200. בְּהֵוֹא זְמַנָּא, דְּחֲמָא יַעֲקֹב גְּרִמְיָה, בְּכָל הֵנִי בְּרַכָּאן, אֲמַר, בְּמָאן בְּרַכְתָּא דְּמִנִּיהוּ אֲשַׁתְּמַשׁ הֲשַׁתָּא. אֲמַר, בְּחֻלְשָׁא מְנִיָּהוּ אֲשַׁתְּמַשׁ הֲשַׁתָּא, וּמָאן אִיהוּ, דָּא בְּתַרְיִיתָא, דְּבְרִכְיָה אֲבֹהֵ, וְאֵף עַל גַּב דְּאִיהוּ תְּקִיפָא, אֲמַר, לֹאֹ אִיהוּ תְּקִיפָא, בְּשִׁלְטֹנֹתָא דְּהֵאִי עֲלֵמָא כְּקִדְמָאָה

201. אֲמַר יַעֲקֹב, אֲטוּל הֲשַׁתָּא דָּא וְאֲשַׁתְּמַשׁ בָּהּ, וְאַסְלֵק כָּל אִינוּן אַחְרָנִין, לְזִמְנָא דְּאַצְטְרִיךְ לוֹ, וְלִבְנָאי בְּתַרְאי. אִימַתִּי, בְּזִמְנָא דִּיתְכַּנְשׁוּן כָּל עַמְמִיָּא, לְאוּבְדָּא בְּנֵי מַעֲלָמָא, דְּכִתִּיב כָּל גּוֹיִם סָבְבוּנִי בְּשֵׁם יי' כִּי אֲמִילָם. סָבְבוּנִי גַם סָבְבוּנִי וְגו'. סָבְבוּנִי כְּדְבוּרִים וְגו'. הָא הֵכָא תִּלְתָּא, לְגַבִּי תִּלְתָּא דְּאֲשַׁתְּאֲרוּ. חַד, אִינוּן בְּרַכָּאן קִדְמָאי, דְּאֲבֹהֵ. תְּרִין, אִינוּן בְּרַכָּאן, דְּבְרִכְיָה קוּדְשָׁא בְּרִיךְ הוּא. תִּלְתָּא, אִינוּן בְּרַכָּאן, דְּבְרִכְיָה הֵוֹא מְלָאכָא

202. Ya'akov said: At that time, I will need ALL THE BLESSINGS TO PROTECT ME from the kings and all the nations in the world THAT WILL SURROUND ME. THEREFORE, I will reserve these blessings for that time. And now, for Esav, this blessing should suffice, TO WIT, THE SECOND BLESSING HIS FATHER GAVE HIM. This is like a king, who had several battalions of mighty warriors and several qualified ministers of war capable of engaging in warfare against mighty kings. In the meantime, when he learned about a great robber, he sent his gatekeepers TO FIGHT HIM. When HIS SERVANTS asked him, why did you choose to send the gatekeepers when you have such strong battalions available, the king replied, these will suffice to cope with this robber. I will reserve the battalions and ministers for war against the mighty kings, so they will be available when I need them.

203. Ya'akov said the same: To cope with Esav, these blessings HE RECEIVED FROM HIS FATHER WHEN HE WENT TO PADDAN-ARAM, will suffice. But THE REST OF THE BLESSINGS, I shall reserve for that time when my children will need them to fight the kings and rulers in the world, who will rise against them.

204. When that time arrives, all the blessings will be aroused on all sides TOWARDS YISRAEL, and the world will be properly established. From that day on, this kingdom shall rise, THAT IS, THE SUPERNAL KINGDOM, THE NUKVA OF ZEIR ANPIN, above all the other kingdoms, as was explained when discoursing on the verse, "but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44). This is the stone that was cut out of the mountain and not by man, WHICH WAS MENTIONED IN THE SCRIPTURE, as it is written, "from thence from the shepherd, the Stone of Yisrael" (Beresheet 49:24). What is this stone? It is the congregation of Yisrael, THE NUKVA OF ZEIR ANPIN, as written, "and this stone, which I have set for a pillar..." (Beresheet 28:22), WHICH IS THE NUKVA.

205. Rabbi Chiya said that from this IT IS UNDERSTOOD THAT THE REST OF THE BLESSINGS OF YA'AKOV REMAIN FOR YISRAEL TO USE IN THE FUTURE, as it is written, "A remnant shall return, even the remnant of Ya'akov" (Yeshayah 10:21). About these remaining blessings, IT HAS BEEN WRITTEN, "A REMNANT SHALL RETURN," MEANING THAT THEY WILL RETURN TO YISRAEL. It is also written, "And the remnant of Ya'akov shall be in the midst of many peoples" (Michah 5:6), THAT IS, among all the nations, not Esav alone, FOR THEN THE REST OF THE BLESSINGS WILL BE AROUSED, as it is written, "And the remnant...like dew from Hashem."

206. Rabbi Yisa quoted the verse, "A son honors his father, and a servant his master" (Malachi 1:6). "A son" refers to Esav, for in the whole world there was no man who respected his father as Esav did; the homage he paid him made him ruler of the world.

202. אָמַר יַעֲקֹב, לְהִתֵּן אֶצְטְרִיכוֹ, לְגִבִּי מַלְכִּין וְכָל עַמּוּיִן דְּכָל עֲלָמָא, וְאַסְלִיק לֹון לְהִתֵּן, וְהִשְׁתָּא לְגִבִּי דַעֲשׂוֹ, דִּי לִי בְהָאִי. לְמַלְכָא, דִּהּוּ לִיָּה כְמָה לְגִיּוּנִין תְּקִיפִין, כְּמָה מְאִרִי מְגִיחֵי קְרָבָא, לְאַגְחָא קְרָבִין, דְּזַמִּינִין לְגִבִּי מַלְכִּין תְּקִיפִין, לְאַגְחָא בְּהוּ קְרָבָא. אֲדַהֲבִי שְׁמַע עַל לְסָטִים חֲדָא קְפָחָא, אָמַר, הֲנִי בְנִי תַרְעִי, יִהְיוּן תַּמָּן. א"ל, מִכָּל לְגִיּוּנִין דִּילָךְ, לִית אַנְתָּ מְשַׁדֵּר הֵתָם, אֵלָא אֵלִין. אָמַר, לְגִבִּי הֵהוּא לְסָטִים, דִּי בְּאֵלִין, דִּהָא כָּל לְגִיּוּנֹתִי, וּמְאִרִי קְרָבָא, אֶסְתַּלֵּק לְגִבִּי אֵינוֹן מַלְכִּין תְּקִיפִין, בְּיוֹמָא דְקְרָבָא, דְּאֶצְטְרִיכוֹ לִי, לִיָּהוּ.

203. אוֹף הֲבִי, יַעֲקֹב אָמַר לְגִבִּי עֲשׂוֹ, דִּי לִי הִשְׁתָּא בְּאֵלִין בְּרַכָּאן. אָבֵל לְהֵהוּא זְמָנָא, דְּאֶצְטְרִיכוֹ לְבְנִי, לְגִבִּי כָּל מַלְכִּין וְשְׁלִיטִין דְּכָל עֲלָמָא, אֶסְלִיק לֹון

204. בְּדַ יְמֵי הֵהוּא זְמָנָא, יִתְעֲרוֹן אֵינוֹן בְּרַכָּאן, מִכָּל סְטָרִין, וְיִתְקִיִּים עֲלָמָא עַל קִיּוּמִיהָ בְּרַקָּא וְאוֹת, וּמִהֵהוּא יוֹמָא וּלְהֵלָאָה, יָקוּם מַלְכוּתָא דָּא עַל כָּל שְׂאָר מַלְכוֹת אַחֲרָא, כְּמָה דְּאוֹקְמוּהָ, דְּכַתִּיב תִּדְרַק וְתִסֵּף כָּל אֵלִין מַלְכוּתָא וְהִיא תִּקּוּם לְעֲלָמִיָּא. וְהֵינֵנוּ הֵהִיא אַבְנָא, דְּאֶתְגַּזְרַת מִן טוֹרָא דִּי לֹא בִּידִין, כְּדָבָר אַחֵר מִשֵּׁם רוּעָה אַבִּין יִשְׂרָאֵל, מֵאֵן אַבִּין דָּא. דָּא בְּנִסַּת יִשְׂרָאֵל, כְּמָה דָּאֵת אָמַר וְהָאֵבֶן הַזֹּאת אֲשֶׁר שָׂמְתִי מִצְבָּה וְגו'.

205. ר' חִיָּיא אָמַר, מִהֲכָא שְׂאָר יָשׁוּב שְׂאָר יַעֲקֹב, אֵלִין בְּרַכָּאן אַחֲרָנִין, דְּאֶשְׁתְּאַרוּ, וְכַתִּיב, וְהִיָּה שְׂאִרִית יַעֲקֹב בְּגוֹיִם בְּקִרְבַּ עַמִּים רַבִּים בְּגוֹיִם כְּלֵהוּ, וְלֹא בַעֲשׂוֹ בְּלַחֲדִיָּה, וְכַתִּיב וְהִיָּה שְׂאִרִית וְגו', בְּטַל מֵאֵת יו'.

206. פְּתַח ר' יִיסָא וְאָמַר בֶּן יִכְבֵּד אָב וְעַבְדֵּי אֲדוֹנֵיוּ, בֶּן: דָּא עֲשׂוֹ דְּלֹא הוּא בְּרַ נֶשׁ בַּעֲלָמָא, דִּיּוֹקִיר לְאַבּוּי, כְּמָה דְּאוֹקִיר עֲשׂוֹ לְאַבּוּי. וְהֵהוּא יִקִּירוּ דְּאוֹקִיר לִיָּה אֲשִׁלִּיט לִיָּה בְּהָאִי עֲלָמָא

207. "...and a servant his master" refers to Eliezer, the servant of Avraham. This has been explained. The man came to Charan with great wealth and camels loaded with many gifts to lavish, yet he did not say to Betu'el and Lavan, that he is Avraham's friend, or any other man, who came at Avraham's request, but when he started his speech, it is written, "And he said, I am Avraham's servant" (Beresheet 24:34). Later, he repeated SEVERAL TIMES, 'my master'. Because he respected Avraham with honor and kindness, they were patient with him for some time.

208. By right of that honor that he showed to his father, the Holy One, blessed be He, was forbearing with him when he ruled this world. And these are the tears that Yisrael shed under his yoke, until Yisrael will return to the Holy One, blessed be He, with crying in tears and weeping, as it is written, "They shall come with weeping..." (Yirmeyah 31:8) and then, "And liberators shall ascend upon mount Tzion to judge the mountain of Esav; and the kingdom shall be Hashem's" (Ovadyah. 1:21).
Blessed be Hashem for ever and ever. Amen and Amen.

207. וְעַבְדֵּי אֲדֹנָיו: דָּא אֱלִיעֶזֶר עַבְדֵּי אַבְרָהָם
וְאֻקְמוּהּ, דְּהָא בְּרִי נֶשׁ דִּהּוּה אֲתִי לְחָרָן, בְּכֻמָּה
עוֹתָרָא, וְכֻמָּה מִתְנָן וְנִבְזֻזִין, וְגַמְלִין טְעִינָן, דְּלֵא
אָמַר לְבִתּוּאֵל וּלְבֵן, דְּאִיהוּרְחִימוּ דְּאַבְרָהָם, אוּ בְרִי
נֶשׁ אַחְרָא, דְּאֲתִי בְּפִיּוּסָא דְּאַבְרָהָם, אֶלֶּא עַד לֵא
יְמַלִּל מְלוּי מַה כְּתִיב, וַיֹּאמֶר עַבְדֵּי אַבְרָהָם אֲנָכִי,
וּלְבִתֵּר אֲדִנִי אֲדִנִי, בְּגִין דִּיּוֹקִיר לִיָּה לְאַבְרָהָם, הֵהוּא
יְקָרָא, וְהֵהוּא טִיב, אֲוִרִיךְ לִיָּה לְכֻמָּה זְמָנִין

208. בְּרִי עֲשׂו, הֵהוּא יְקָרָא דְּאֻקִּיר לִיָּה לְאַבּוּי,
אֲוִרִיךְ לִיָּה כָּל הַנִּי זְמָנִין דִּישְׁלוּט בְּעֵלְמָא דָּא,
וְאִינוּן דְּמַעִין, אֲוִרִידוּ לֹון לְיִשְׂרָאֵל בְּשַׁעְבוּדָא דִּילִיָּה
עַד דִּיתּוּבוּן יִשְׂרָאֵל לְקַבֵּ"ה, בְּבִכְיָה וּבְדְמַעִין,
דְּכְתִיב בְּכִי יָבֵאוּ וְגו', וְכִדִּין כְּתִיב, וְעֵלּוּ מוֹשִׁיעִים
בְּהֵר צִיּוֹן לְשַׁפֵּט אֶת הָרַע עֲשׂו וְהִיתָה לִיּוֹי הַמְּלוּכָה.
בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן