

1. "And Ya'akov went out from Be'er Sheva..."

In this section of secret Torah teachings, Rabbi Chiya discusses the symbolism and meaning of Ecclesiastes' resonant verse, "The sun also rises, and the sun goes down, and hastens to its place where it rises again." The verse refers to Ya'akov, when he was in Be'er Sheva and went to Charan, where Beresheet tells us he "tarried...all night, for the sun was set." The solar directions, north and south, indicate the Left Column and the Right Columns of energy, or, respectively, the negative and positive forces. Rabbi Ashlag's commentary further clarifies the word "place" as referring to Malchut, our physical world. Both Ya'akov and "the sun" represent Zeir Anpin--the Upper World, the source of our spiritual Light. We learn that the divine emanation alluded to in the text--"And Ya'akov went out"--is a complete one, combining the secrets of Chochmah and Chassadim; that is, both the Right and Left Columns. Rabbi Chiya explains Ya'akov's journey in terms of the Light of Zeir Anpin descending into the material world of darkness, the Malchut; and Rabbi Yosi further elucidates the journey of Ya'akov in relation to the Exile of the Jews. These explanations are used to explore the nature of The Creator's more awesome aspect, His "fierce indignation..." The Rabbis proceed into a brief discussion of the Tefilin, which are emblems of the divine presence as well as antennae-like instruments for evoking the Light, which is present even in the most seemingly dark and demonic situations. The reader comes to understand that such stories from Torah are really mullet-layered allegories, revealing the structures of reality and both the inner and the outer universe, as well as the essential harmony of God's Creation. Lastly, in the secret of 22, it is shown that the driving force of the universe on every scale comprises the desire for union between Zeir Anpin, the Upper World, and the Nukva, the Malchut, our lower physical dimension. This includes such seemingly opposed aspects of the divine as male and female, darkness and light, anger and mercy. The rabbis then state that this duality that also lies at the root of our own confusion, fear, rage, and loneliness--everything that prevents us from attaining transcendence and union with the One.

The Relevance of this Passage

The patriarch Ya'akov is the living embodiment of the Central Column force, known in lay terms as Restriction or Resistance. While the Right and Left Columns correspond to the positive and negative poles of an incandescent light bulb, the Central Column correlates to the filament, which creates light through resistance. Spiritual Light operates under the same principle. We draw Light from the Upper World of Zeir Anpin into our physical world of Malchut when we apply the concept of Restriction in our own life. This is achieved by resisting our impulsive, self-centered desires. Tefilin also assists us towards that end. Tefilin is bound upon the left arm, which denotes the negative power of the Left Column. Binding and restricting the power of the left arm weakens our own Left Column, the source of our selfish, wanton desires. The forces released through our visual connection to the Hebrew letters helps strengthen our connection to the Light, so that we may resolve the inner conflicts that cause our sense of separation from the Eternal. By invoking the power of Ya'akov and Tefilin through our attention to these passages, we receive the emotional strength, willpower, and foresight to rise above the power of impulse, creating union between ourselves and the Light of the Creator.

1. "And Ya'akov went out from Be'er Sheva, and went toward Charan" (Beresheet 28:10). Rabbi Chiya opened 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). This verse has been explained. The phrase, "the sun also rises," refers to Ya'akov, WHO IS ZEIR ANPIN, when he was in Be'er Sheva, WHICH IS BINAH. The phrase, "and the sun goes down," refers to Ya'akov when he went to Charan, THE NUKVA OF ZEIR ANPIN, as it is written: "and tarried there all night, for the sun was set" (Beresheet 28:11). The passage: "and hastens to its place where it rises again," is similar to the verse: "and lay down in that place to sleep" (Ibid. 11). THIS REFERS TO THE NUKVA, CALLED 'PLACE', WHERE THE SUN HASTENS TO SHINE.

1. וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חֲרָנָה. ר' חֵיָא פָתַח וְאָמַר, וְזֶרַח הַשֶּׁמֶשׁ וּבֹא הַשֶּׁמֶשׁ וְאֵל מְקוֹמוֹ שׁוֹאֵף זֶרַח הוּא שֶׁם, הָאִי קָרָא אֻקְמוּהָ. אֲבָל וְזֶרַח הַשֶּׁמֶשׁ, דָּא יַעֲקֹב, בְּדֵ הוּא בְּבֹאֵר שֶׁבַע. וּבֹא הַשֶּׁמֶשׁ, בְּדֵ אֲזַל לְחָרָן, דְּכֵתִיב וַיֵּלֶךְ שֶׁם כִּי בֹא הַשֶּׁמֶשׁ. וְאֵל מְקוֹמוֹ שׁוֹאֵף זֶרַח, דְּכֵתִיב וַיִּשְׁכַּב בְּמָקוֹם הַהוּא.

2. Come and behold: although the sun illuminates the whole world, it travels in only two directions, as it is written: "goes towards the south, and veers to the north," (Kohelet 1:6) for south is the Right COLUMN and north is the Left COLUMN. And the sun rises every day from the east side, FROM ITS OWN ASPECT, TIFERET, and travels toward the south side, TO THE RIGHT COLUMN, CHESED. It then veers to the north side, TO THE LEFT COLUMN, GVURAH. THAT IS, IT EVENTUALLY COMBINES THE ILLUMINATION FROM BOTH COLUMNS. And from the north it veers toward the west, THE NUKVA. Then the sun moves to the west, where it sets. HE EXPLAINED THAT the sun rises in the east, as it is written: "And Ya'akov went out from Be'er Sheva," WHEN THE TWO COLUMNS, SOUTH AND NORTH, WERE COMBINED IN HIM. The sun goes west TO THE NUKVA, as it is written: "and went toward Charan." THIS TEACHES US THAT THE ILLUMINATION ALLUDED TO IN THE TEXT, "AND YA'AKOV WENT OUT," IS A COMPLETE ILLUMINATION COMPRISING THE TWO COLUMNS, RIGHT AND LEFT, WHICH IS THE SECRET OF CHOCHMAH AND CHASSADIM COMBINED.

2 וְתָא חֵיָא, שְׁמֵשׁ אֵף עַל גַּב דְּנִהִיר לְכָל עֲלָמָא, מְטַלְנוּי בְּתֵרִין סְטָרִין אֵינוֹן, כְּדִ"א הוֹלֵךְ אֶל דְּרוֹם וְסוֹבֵב אֶל צָפוֹן, בְּגִין דְּדָא יְמִינָא, וְדָא שְׂמָאלָא. וְנִגִּיד וְנִפְיָק כָּל יוֹמָא מִסְטָרָא דְּמִזְרָח, וְאֲזַיל לְסְטָרָא דְּדְרוֹם, וּלְבִתֵּר לְסְטָרָא דְּצָפוֹן וּמִסְטָרָא דְּצָפוֹן, לְסְטָרָא דְּמַעְרָב, וְכֵדִין שְׁמֵשׁ אֲתַכְנִישׁ, וְאֲזַיל לְגַבֵּי מַעְרָב. נִפְיָק מִמִּזְרָח: דְּכֵתִיב וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע. וְאֲזַיל לְמַעְרָב: דְּכֵתִיב וַיֵּלֶךְ חֲרָנָה.

3. Rabbi Shimon said that Ya'akov went out of the ambit of the land of Yisrael, as it is written: "And Ya'akov went out from Be'er Sheva," WHICH IS THE NUKVA IN ITS ENTIRETY, CALLED 'BE'ER SHEVA', AND CALLED THE 'LAND OF YISRAEL'. And he went to another domain, as it is written: "and went toward Charan," OUTSIDE THE LAND OF YISRAEL, WHERE THE OTHER SIDE RULES. THUS, Ya'akov came from the east, THE SECRET OF THE CENTRAL COLUMN THAT COMPRISES THE RIGHT AND LEFT COLUMNS, as it is written: "And Ya'akov went out from Be'er Sheva." This means that during the Shmitah, NAMELY, THE NUKVA, Ya'akov took the shining light from the supernal depth, BINAH, and traveled west. THAT IS, HE TOOK THE LIGHT WHICH SETS IN THE WEST, THE LEFT COLUMN WITHOUT THE RIGHT, "and went toward Charan," a place of Judgment and wrath (Heb. charon), WHICH IS THE DOMAIN OF THE OTHER SIDE.

4. According to Rabbi Yosi, this verse refers to the exile. For at first, the light descended from the supernal depth, WHICH IS BINAH, and Ya'akov, ZEIR ANPIN, took it with him and went to POUR IT on Be'er Sheva. THIS IS THE SECRET OF: "the well that the princes dug out" (Bemidbar 21:18). IT IS THE NUKVA, BUILT OF ABA AND IMA THAT ARE CALLED 'PRINCES', FROM where Ya'akov received his illumination, and perfected the well (Heb. be'er) in all its wholeness. During the days of exile, he wanders from Be'er Sheva to Charan, as written: "and went toward Charan"--that is, to fierce indignation (Heb. Charon). What is the fierce indignation of the Holy One, blessed be He? It is the evil grade, the land of the dominion of another, NAMELY, MALCHUT OF THE KLIPOT.

5. Rabbi Chiya said that when the sun, ZEIR ANPIN, goes west, THE NUKVA, the west, represents the throne of the sun, the place upon which the sun dwells. This is the meaning of the verse, "and hastens to its place where it rises again," for it goes to that place to shine upon it. It takes all the lights FROM THE RIGHT AND LEFT COLUMNS and gathers them to itself, THAT IS, IT BESTOWS THEM UPON THE NUKVA.

6. So we have learned that the Holy One, blessed be He, NAMELY, ZEIR ANPIN, puts on Tefilin which means He takes all the supernal crowns when he. What are they? They are the secret of the supernal ABA and supernal IMA; THEY ARE THE MOCHIN OF CHOCHMAH AND BINAH, THE SECRET OF THE TWO PASSAGES: "KADESH (SANCTIFY TO ME)" (DEVARIM 11:13) AND "VEHAYAH KI YEVIACHA (AND IT SHALL BE WHEN HASHEM SHALL BRING YOU)" (SHMOT 13:11-16). KADESH IS THE MOCHIN OF THE SUPERNAL ABA, WHICH IS CHOCHMAH. VEHAYAH KI YEVIACHA IS THE MOCHIN OF THE SUPERNAL IMA, BINAH. They are the head Tefilin, THE FIRST THREE SFIROT OF THE TEFILIN, THE SECRET OF YUD-HEI, CALLED 'HEAD'. Thus, we have learned that the High Priest takes the first (lit. 'in the head'), WHICH MEANS HE TAKES THE FIRST THREE SFIROT. After he took THE MOCHIN OF ABA and IMA, YUD-HEI, he received from the right and left OF THE MOACH OF DA'AT THE MYSTERY OF THE TWO PASSAGES, "SH'MA (HEAR, O YISRAEL)" (DEVARIM 6:4) AND "VEHAYAH IM SHAMOA (AND IT SHALL COME TO PASS, IF YOU HEARKEN)" (DEVARIM 11:13), THE SECRET OF VAV-HEI. So it is found that ZEIR ANPIN took all THE MOCHIN, THE CHOCHMAH, BINAH, CHESED, AND GVURAH, THE SECRET OF THE FOUR PASSAGES CALLED THE 'TEFILIN OF THE HOLY ONE, BLESSED BE HE.'

3. רבי שמעון אמר, נפיק מכלל דארעא דישראל, דכתיב ויצא ועקב מבאר שבע. ואזל לרשו אחרא, דכתיב וילך חרנה. נפיק ממזרח, דכתיב ויצא ועקב מבאר שבע, דא שמטה, דנטיל מעומקא עלאה, נהירו דנהיר, ואזיל למערב, דכתיב וילך חרנה, אתר דינא ורוגזא תמן.

4. ר' יוסי, מוקי האי קרא, בגלותא, בקדמיתא הוה נחית נהירו מעומקא עלאה ועקב הוה נטיל ליה, ואזיל לגבי באר שבע, באר דחפרוה שרים, דהוה נהיר מתמן, ואשלים להווא באר בכל שלימו. וביומי דגלותא, נטיל מהאי באר שבע, ואזיל לגבי חרנה, דכתיב וילך חרנה, כלומר חרון אף, ומאי היא חרון אפו דקודשא בריך הוא, דרגא בישא, ארעא דרשו אחרא.

5. אמר ר' חניא, בד אזיל שמשא למערב, האי מערב, אקרי מקומו דשמשא, כרסויא דיליה, אתר דשריא עליה, הה"ד ואל מקומו שואף זורח הוא שם, דאזיל לגביה, לאנהרא עליה, ונטיל כל נהורין, וכניש לון לגביה.

6. והיינו כמה דתנינן, קודשא בריך הוא אנה תפלין, בגין דנטיל כל כתרין עלאין, ומאן נינהו, רזא דאבא עלאה, ורזא דאמא עלאה. ואינון תפלין שבראש כמה דתנינן כהן גדול נוטל בראש. ולבתר דנטיל אבא ואמא, נטיל ימינא ושמאלא, ואשתבח דנטיל כלא.

7. Rabbi Elazar SUPPORTS RABBI CHIYA by saying: The "splendor (Tiferet) of Yisrael," ZEIR ANPIN, takes all THE FOUR MOCHIN: CHOCHMAH, BINAH, TIFERET, AND MALCHUT. And when the Congregation of Yisrael is drawn upward TOWARDS BINAH, it too takes them all, LIKE ZEIR ANPIN, AND COMPRISES the male world of the Holy One, blessed be He, NAMELY BINAH, and the female world of the Holy One, blessed be He, ITS OWN ASPECT. And just as all the lights are emitted from this world OF BINAH, the world OF THE NUKVA ALSO absorbs them all. For the worlds are equal, THAT IS, BINAH IS NOW EQUAL TO THE NUKVA, SINCE THE LATTER WENT UP TO CLOTHE IT, AND THE LOWER THAT ASCENDS TO THE UPPER ASSUMS ITS IMAGE. Therefore, Be'er Sheva is a Yovel (Jubilee year,) WHICH IS BINAH, and Be'er Sheva is the Sabbatical (Heb. Shmitah) year, WHICH IS THE NUKVA. THIS MEANS THAT THE LIGHTS OF BINAH AND THE NUKVA ARE EQUAL, AND BOTH ARE CALLED 'BE'ER SHEVA'. Because this sun illuminates only from the Yovel the scripture reads: "And Ya'akov went out from Be'er Sheva," WHICH IS BINAH, ALSO CALLED 'BE'ER SHEVA', "and went toward Charan," the west, which is the Shmitah, NAMELY, THE NUKVA.

8. Rabbi Shimon said: "And Ya'akov went out from Be'er Sheva" is the west, the Shmitah year, NAMELY, THE NUKVA; "and went toward Charan" is the year of orlah. For as he fled from his brother, he went out from the sacred domain into another domain. And when he reached Bet-El, which is a sacred domain, it is written: "And he alighted on a certain place" (Beresheet 28:11).

9. HE ASKS: What is this place THAT SCRIPTURE MENTIONS? Rabbi Chiya said: This is the place OF ZEIR ANPIN, NAMELY, THE NUKVA, as it is written: "and hastens to its place," "and tarried there all night, because the sun was set," as is written: "and hastens to its place where it rises again," for he came there to shine upon it.

10. Notice that it is written: "and he took of the stones of that place," and not, 'the stones of the place'. THIS MEANS THAT HE CHOSE CERTAIN STONES FROM THERE. HE SAYS: These are precious stones, the twelve supernal pearls, as written: "twelve stones," (I Melachim 18:31) underneath which are twelve thousands and tens of thousands of polished stones, all of which are called stones. Therefore, the scripture reads, "of the stones," and not, 'the stones'. The place is the place mentioned, NAMELY, THE NUKVA.

11. Of the phrase, "and put them under his head (lit. 'heads')," HE ASKS: Whose head? AND HE ANSWERS: The heads of that place, WHICH IS THE NUKVA. HE ASKS: What is the meaning of "heads"? It is not, as may be said, someone who puts something under his head, but rather alludes to the four heads of the universe. THESE ARE THE FOUR WINDS: SOUTH, NORTH, EAST, WEST--THE SECRET OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. THIS IS DERIVED FROM THE VERSE: "AND FROM THENCE IT WAS PARTED, AND BRANCHED INTO FOUR STREAMS (LIT. 'HEADS'))" (BERESHEET 2:10). HE GAVE three stones to the north wind, three to the west wind, three to the south wind, and three to the east wind. And that place is above them, to be established by them. THAT IS, THIS IS THE SECRET OF THE VERSE: "HE MADE A SEA" (II DIVREI HAYAMIM 4:2); "IT STOOD UPON TWELVE OXEN, THREE LOOKING TOWARDS THE NORTH, AND THREE LOOKING TOWARDS THE WEST, AND THREE LOOKING TOWARDS THE SOUTH, AND THREE LOOKING TOWARDS THE EAST" (IBID. 4).

7. רביאל עזר אמר, תפארת ישראל נטיל כלל, וכך אתמשכא בנסת ישראל לעילא, נטלא אוף הכא כלל, עלמא דרכורא דקודשא בריך הוא, וכן עלמא דנוקבא דקודשא בריך הוא, כמה דנפקי כל נהורין מהאי עלמא, הכי נמי נטיל כלל האי עלמא, דהא דא כגוונא דא, ובגין כך באר שבע דא יובלא, באר שבע דא איהי שמטה. ושמשא לא נהיר, אלא מיובלא, ובגין כך ויצא ועקב מבאר שבע וילך חרנה, דא מערב, דאיהי שמטה.

8. רבי שמעון אמר, ויצא ועקב מבאר שבע, דא מערב, שנת השמטה. וילך חרנה, דא שנת ערלה, בגין דנפק מרשו קדישא לרשו אחרא, דהוה עריק מאחוי, כמה דאתמר. וכד מטא לבית אל, דאיהו ברשו קדישא, מה כתיב ויפגע במקום.

9. מאן מקום. רבי חייא אמר, דא הוא מקומו דקאמרן, דכתיב ואל מקומו שואף. וילן שם כי בא השמש. כד"א שואף זורח הוא שם, דהא בגין לאנהרא ליה קאתיא.

10. ויקח מאבני המקום. אבני המקום לא כתיב, אלא מאבני המקום, אליו אינון אבני יקר, מרגלאן טבאן, דאינון תריסר אבנין עלאין, כמה דכתיב שמים עשרה אבנים, ותחות אליו, תריסר אלה, ורבון, אבני פסילן, וכלהו אקרון אבנין, בגין כך מאבני המקום, ולא אבני המקום דא הוא מקום דקאמר.

1. וישם מראשותיו, מראשותיו דמאן. אלא מראשותיו דהוא מקום. מאי מראשותיו. אי תימא כמאן דשוי תחות רישיה, לא. אלא מראשותיו, לארבע סטרין דעלמא, תלת אבנין לסטר צפון, ותלת לסטר מערב, ותלת לסטר דרום, ותלת לסטר מזרח, והוא מקום עליהו לאתתקנא בהו.

12. In the phrase, "and he lay down (Heb. vayishkav) in that place," the word vayishkav CONTAINS THE WORDS VEYESH CAF BET ('AND THERE IS 22'). THESE REPRESENT the twelve lower pearls UPON WHICH THE NUKVA RESTS. IT REFERS TO CHOCHMAH IN IT. And all the grades over this place, WHICH ARE THE TEN SFIROT, THEIR NUMBER REPRESENT THE ILLUMINATION OF CHASSADIM IN IT. Together, there are twenty-two, WHICH MEANS THAT IT IS MADE WHOLE FROM BOTH CHOCHMAH AND CHASSADIM. Once the couch was prepared, IN THE SECRET OF THE 22, he lay down in it. HE ASKS: Who lay down in it? AND HE ANSWERS: The sun, ZEIR ANPIN, DID. Therefore, it is written of Ya'akov, WHO IS ZEIR ANPIN: "and sat upon the bed" (Beresheet 48:2). It was proper for him, and for no other, FOR IT IS THE NUKVA OF ZEIR ANPIN. And therefore, "he lay down on that place," of which scripture says, "And the sun also rises, and the sun goes down."

2. Seven vanities

The hidden meaning of Ecclesiastes' maxim, "Vanity of vanities, vanity of vanities, all is vanity" is revealed here. Rabbi Elazar comments that the apparent frustrations and disappointments of life are in fact blessings in disguise. He calls them "holy and necessary," because they establish the limits within which Man can find authentic happiness. "The Sun Also Rises and The Sun Goes Down," refers to the negative aspect of the seven vanities. In its dark midnight or sundown aspect, the inescapable vanity of human existence is compared to a man "Trying To Catch The Wind"--a futile and useless activity that is harmful to the spirit, and thus evil. Such habits or vices must be left behind.

The Relevance of this Passage

The spiritual influences radiating through this section help us overcome inner weaknesses that impede our progress toward the Light. These positive forces foster deeper awareness of the aspects of life that can bring us lasting happiness and true fulfillment.

Sitrei Torah (Secrets of the Torah)

13. "And the sun also rises, and the sun goes down" (Kohelet 1:5). HE ASKS: Why did King Solomon begin his book of wisdom with this SECRET OF THE RISING AND SETTING OF THE SUN? Rabbi Elazar said that King Solomon based his book upon the seven Vanities upon which the world is established. The pillars and foundations that sustain the world are called 'vanities', for just as the body cannot endure without vanity (also: 'breath'), so the world cannot endure without these vanities mentioned by King Solomon. And these are seven, as it is written: "Vanity of vanities, says Kohelet, vanity of vanities; all is vanity" (Ibid. 2). Altogether, there are seven VANITIES IN THE VERSE: VANITY IS ONE; VANITIES IS IN THE PLURAL, AND SINCE THE PLURAL MEANS AT LEAST TWO, THAT MAKES TWO VANITIES; TOGETHER THERE ARE THREE VANITIES. AND AGAIN HE SAYS, "VANITY OF VANITIES," WHICH MAKES SIX IN TOTAL. AND IF WE ADD, "ALL IS VANITY," AT THE END, THERE ARE SEVEN VANITIES.

14. You may say that if this be so, the world is sustained on precious pearls. Yet elsewhere it is written of evil vanities that cause the destruction of the universe, as in: "this is vanity and an evil disease," (Kohelet 6:2) and "This...is vanity and harmful spirit" (Ibid. 4). HE ANSWERS THAT assuredly this is so. Although these seven vanities are holy and necessary for the existence of the world, there are corresponding vanities from which every judgment in the world radiates. These other vanities punish men and correct them, so they will walk the path of righteousness. They are called 'a vanity in which there is evil disease', and 'a vanity which is striving after wind'. And they maintain the world because they ensure that men tread the path of righteousness in fear of the Holy One, blessed be He. Therefore, there are many EVIL vanities that spread from these seven HOLY VANITIES, FOR THEY ARE ALSO THE SUSTENANCE OF THE UNIVERSE.

12. וְכִדִּין וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא. וַיִּשְׁכַּב, מִרְגְּלָאן לְתַתָּא, וְכָל אֵינֹן דְּרִגְיִן דְּאֵינֹן עַל הָאֵי מָקוֹם הָאֵי אֵינֹן כ"ב, בֵּינֹן דְּאֵתְתִקֵּן עֲרֵסָא, שְׂכִיב בֵּיהּ, מֵאֵן שְׂכִיב בֵּיהּ, שְׁמֵשָׁא. וְע"ד כְּתִיב בְּיַעֲקֹב, וַיִּשָּׁב עַל הַמֶּטֶה, דְּהָא לִיָּה אֲתַחֲזִי, וְלֹא לְאַחֲרָא, וְע"ד וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא. וּבִגִּין כֶּךָ כְּתִיב, וַיִּרָח הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ.

סְתֵרֵי תוֹרָה

13. וַיִּרָח הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ. מֵאֵי קָא חֲמָא שְׁלֵמָה מְלָכָא, דְּשִׁירוּתָא דְּסַפְרָא דְּחֻכְמָתָא דִּילִיָּהּ מֵהֶכָא אִיהוּ. אֶלָּא אָמַר ר' אֲלֵעָזָר, שְׁלֵמָה מְלָכָא, הָאֵי סַפְרָא, אֻקְיָם לִיָּה עַל שְׁבַע הַבְּלִים, וְעַלְמָא קֵאִים עֲלִיָּהּ. וְאֵינֹן עֲמוּדִין וְסַמְכִין, קִיּוּמָא דְּעַלְמָא. דְּבִג"כ אֶקְרוּן הַבְּלִים, מֵה גּוֹפָא, לֹא אֲתַקִּיָּם בְּלֹא הַבֵּל, אֹף הֵכִי עַלְמָא, לֹא אֲתַקִּיָּם אֶלָּא עַל הַבְּלִים, דְּאָמַר שְׁלֵמָה מְלָכָא. וְאֵינֹן שְׁבַע, דְּכְתִיב: הַבֵּל הַבְּלִים אָמַר קֹהֶלֶת הַבֵּל הַבְּלִים הַכֹּל הַבֵּל, הָא שְׁבַע.

14. וְאֵי תִימָא, אֵי הֵכִי דְּאֵינֹן מִרְגְּלָאן טְבָאן דְּעַלְמָא קִיּוּמָא עֲלִיָּהּ, הָא בְּאַתֵּר אַחֲרָא כְּתִיב הַבְּלִים בִּישׁוּן, וְאֵינֹן סְתִירוּ דְּעַלְמָא, כְּגוֹן זֶה הַבֵּל וְחֲלִי רַע הוּא. זֶה הַבֵּל וְרַעוּת רֹחַ. אֶלָּא וְדֹאֵי אָף עַל גַּב דְּהֵנִי שְׁבַע הַבְּלִים, דְּאֵינֹן קְדִישׁוּן קִיּוּמָא דְּעַלְמָא, אֵית לְקַבֵּל הֵנִי ז' הַבְּלִים דְּכָל דִּינִין דְּעַלְמָא נִמְקִין, וּמְנִיָּהּ מִתַּפְּשֻׁטִין. וְאֶקְרוּן הַבְּלִים אַחֲרֵינִין, לְאַלְקָאָה בְּנֵי נָשָׂא, וְלֹאֲתַקְנָא לֹון, דִּיִּהְיוּן בְּאַרְח מִיִּשְׁר, וְאֶקְרוּן הַבֵּל דְּשִׁרְיָא בְּהוּ חֲלִי רַע, הַבֵּל דְּאִיהוּ רַעוּת רֹחַ. וְאֵינֹן קִיּוּמָא, דְּבִגְיָנִיהוּ בְּנֵי נָשָׂא אֲזִלִין בְּאַרְח מִיִּשְׁר, וְדִחִילוּ מְקוּדָּשָׁא בְּרִיךְ הוּא, וְעַל דָּא סְגִיָּאִין אֵינֹן הַבְּלִים דְּמִתַּפְּשֻׁטִי מֵהֵנִי שְׁבַע.

15. The reason he began with the mystery of the sun, THAT IS, HE BEGAN HIS BOOK WITH THE VERSE, "AND THE SUN ALSO RISES, AND THE SUN GOES DOWN," IS THAT it is a vanity that sustains the world--a secret for bringing man to the supernal faith of the Holy One, blessed be He, SO THAT HE WILL MERIT THE SUPERNAL MOCHIN OF BINAH, CALLED THE 'SUPERNAL FAITH OF THE HOLY ONE, BLESSED BE HE'. Therefore, whatever is beneath this grade, THAT IS, UNDERNEATH THE SUN, is not the secret of the faith AND DOES NOT PERTAIN TO HOLINESS. Therefore it is written: "and there was no profit under the sun" (Kohelet 2:11), and, "in any thing that is done under the sun," (Kohelet. 9:6) for we should not cleave underneath it.

16. And the sun is within the moon, NAMELY, ZEIR ANPIN IS UNITED WITH THE NUKVA. They are one without separation, and although the moon is under the sun, AS THE NUKVA IS UNDER THE GRADE OF ZEIR ANPIN, AT THE TIME OF UNION everything becomes the sun. THAT IS, EVEN THE MOON IS THEN CONSIDERED PART OF THE SUN, BECAUSE THE SPIRITUAL CLINGING MEANS SIMILARITY OF FORM. THEN THE MOON MAY RECEIVE CHOCHMAH FROM THE SUN, WHICH IS ZEIR ANPIN, without being considered under the sun. And everything under this is harmful spirit. IF CHOCHMAH IS DRAWN BENEATH THE SUN TO ZEIR ANPIN AND NUKVA, IT BECOMES A VANITY THAT STRIVES AFTER WIND, THAT IS, IT BECOMES A KLIPAH AND A FIEND, and it is forbidden to cleave to it.

3. The splendor of the shining mirror

This section discusses the true nature of the patriarch Ya'akov. "As the Color Purple includes all the colors, So the shining mirror comprises all the lights." Just as the mirror includes all the lights, Ya'akov springs from the same mystical source as the Fathers who preceded him, from Adam and Noah to Abraham and Yitzchak. Like the earlier patriarchs, Ya'akov's potent self and soul are forged by the fires of sexuality, the union of opposites whose power the Other Side finds irresistibly attractive. Just as Adam was tempted by the serpent, Jacob had to "bring a gift to the other side;" that is, he had to survive a similar trial of darkness and desire. Although there were differences in the formative ordeals of the five patriarchs, we are told that they were essentially alike in nature. Thus, they produced similarly potent identities in the men who survived them. After Ya'akov endured his own trial-by-desire, he was given the name of the descendants who would share the identity he had gained for them--"Israel."

The Relevance of this Passage

The Light arising from these verses cleanses negativity created through previous impure sexual thoughts and behavior. We become more enlightened to the power and potency of sexual union, and are inspired to keep the act free from the influences of the Other Side that always attend it. The Hebrew letters summon forth the might of the five patriarchs to help us conquer the obstacles and temptations employed by the devious evil inclination dwelling both within us and around us.

17. "And Ya'akov went out" of the closed labyrinth; and from the closed mystery emerges the splendor of the shining mirror, which is composed of two colors joined together. Because they are included within one another, all the colors are visible in it. All the appearing lights are included in the color purple. THAT IS, AS THE COLOR PURPLE INCLUDES ALL THE COLORS, SO THE SPLENDOR OF THE SHINING MIRROR COMPRISES ALL THE LIGHTS. These lights run and return, FOR THEY RUN FROM THE ILLUMINATION OF THE RIGHT TO THE ILLUMINATION OF THE LEFT TO BE INCLUDED IN IT. BUT THEN THEY IMMEDIATELY RETURN TO THEIR PLACE IN THE ILLUMINATION OF THE RIGHT. And they do not stop to see--THAT IS, TO DRAW OUT CHOCHMAH--BUT IMMEDIATELY RETURN TO THEIR PLACE. THE ILLUMINATIONS OF THE RIGHT AND LEFT are joined within that splendor, BRINGING BOTH TO THE RIGHT IN THE ILLUMINATION OF CHASSADIM. AND THE ILLUMINATION OF THE LEFT IS NOT SEEN AT ALL, BUT IS NEAGTED AND INCLUDED WITHIN THE RIGHT.

15. וְשִׁירוֹתָא דְאִיהוּ אֲמַר, רָזָא דְשִׁמְשָׁא, דְאִיהוּ הֶבֶל, דְקִיִּים עֲלֵמָא, וְאִיהוּ רָזָא לְאֶעְלָא בְר נֶש לְגו מְהִימְנוֹתָא עֲלָאָה דְקוּדְשָׁא בְרִיךְ הוּא. וּבְגִין כֵּךְ, כֹּל מַה דְתַחֲוֹת הָאִי דְרָגָא, לֹאֻ אִיהוּ רָזָא דְמְהִימְנוֹתָא, וְעַד כְּתִיב, וְאִין יִתְרוֹן תַּחַת הַשֶּׁמֶשׁ בְּכֹל אֲשֶׁר נַעֲשֶׂה תַּחַת הַשֶּׁמֶשׁ, דִּהָא תַּחֲוֹת הָאִי, לֹא אֶצְטְרִיךְ לְאַתְדַּבְקָא.

16. שִׁמְשָׁא בְּסִיְהָרָא, חָדָא אֵינּוֹן בְּלֹא פְרוּדָא, וְסִיְהָרָא אֶף עַל גַּב דְאִיהוּ תַּחֲוֹת שִׁמְשָׁא, כֹּלָא אִיהוּ שִׁמְשָׁא, בְּלֹא פְרוּדָא. וְתַחֲוֹת הָאִי, כֹּלָא אִיהוּ רַעוּת רוּחַ, וְאִסִּיר לְאַתְדַּבְקָא בֵּיה.

17. וַיֵּצֵא יַעֲקֹב, בְּקֶטְרָא דְסִתִּימוֹ, מִגּוֹ סִתְרָא סִתִּימָא נִפְקָא, זֶהֱר אֶסְפֵּקְלָרִיָאָה דְנִהָרָא, כְּלִילָא מִתְרִין גּוֹוִנִין, דְמִתְחַבְרֵן בְּחָדָא, בֵּינּוֹן דְאֵלִין אֲתַבְלִילוּ דָא בְדָא, אֲתַחֲזוֹן בֵּיה כֹּל גּוֹוִנִין. אֲרַגְמֵן אִיהוּ, כֹּל חִיזוֹ דְנִהוּרִין, בֵּיה כְּלִילָן. רַצּוּא וְשׁוּב, אֵינּוֹן נִהוּרִין, לֹא מִתְעַכְבֵּן לְמַחֲמִי, חֲבוּרָא חָדָא אֲתַחַבְרֵן בִּהְהוּא זֶהֱר.

18. In that splendor dwells whoever dwells, YUD-HEI-VAV-HEI, WHICH IS THE FIRST THREE SFIROT. This is a name that describes something closed and utterly unknown. THAT IS, THE NAME DWELLS ON THE ILLUMINATION OF THE RIGHT, WHOSE LABYRINTH IS NOT YET OPENED OR KNOWN. IT DOES NOT DWELL ON THE LEFT, WHOSE LABYRINTH WAS OPENED AND ITS EXISTENCE BECAME KNOWN. THIS SPLENDOR is called the 'voice of Ya'akov', NOT 'A GREAT VOICE'. In this SPLENDOR, THE LIGHT OF THE FIRST THREE SFIROT OF BINAH, CALLED 'the Whole Faith', is seen. THESE CHASSADIM ARE ALSO CONSIDERED PART OF THE FIRST THREE SFIROT, AS THE CHASSADIM OF THE FIRST THREE OF BINAH. And within this closed LABYRINTH OF THE ILLUMINATION OF THE RIGHT, which is utterly unknown, the Name of Yud-Hei-Vav-Hei dwells. It is whole on all sides, for the upper and the lower, BINAH AND THE NUKVA, are here INCLUDED WITHIN THIS SPLENDOR. Therefore, Ya'akov was selected to be the chosen among the Fathers, for he is included in all sides. This splendor OF YA'AKOV'S GRADE, AS A RESULT OF THE purification of his name, WHICH REACHED MALCHUT, IS CALLED 'THE CHOSEN AMONG THE FATHERS', as it is written: "Ya'akov whom I have chosen" (Yeshayah 41:8). He is called by two names: Ya'akov and Yisrael. First, HE WAS CALLED 'Ya'akov'. AT THAT TIME, HE LET THE RIGHT RULE. After HE ESTABLISHED THE ILLUMINATION OF BOTH LEFT AND RIGHT, FOR CHOCHMAH SHINES ONLY AFTER IT IS INCLUDED WITHIN CHASSADIM, HE WAS CALLED 'Yisrael'.

19. This is a great mystery, for the beginning, BEFORE HE WENT TO CHARAN, he was at the end of this thought, which is the explanation of the Written Torah, called the 'Oral Torah', WHICH IS THE NUKVA. THOUGHT MEANS BINAH; THE END OF THOUGHT IS THE NUKVA WHEN SWEETENED BY BINAH. It is therefore called a 'well' (Heb. be'er), as it is written: "Moshe began to declare (Heb. be'er) this Torah" (Devarim 1:5). For it is a well, which is an explanation (Heb. be'ur) of that which is referred to as seven (Heb. sheva), BINAH, WHICH EXPLAINS AND REVEALS THE CHOCHMAH IN IT, as it is written: "So was he seven years in building it" (I Melachim 6:38). AND THE FIRST TEMPLE IS THE SECRET OF BINAH, which is a great voice. AND WHEN THE NUKVA RECEIVES CHOCHMAH FROM BINAH, IT IS CONSIDERED TO HAVE A GREAT VOICE, NOT YA'AKOV'S VOICE, SINCE IT IS CHASSADIM.

20. The end of this thought occurs in Be'er Sheva where Ya'akov attained the top of his faith, THAT IS, HE ATTAINED THE FIRST THREE SFIROT FROM THE ASPECT OF CHASSADIM WHICH ARE CALLED 'THE TOP OF FAITH'. Because YA'AKOV cleaved to this faith, THE FIRST THREE SFIROT OF CHASSADIM, he has to be tried in the same place his fathers were tried, the place where they came and whence they left in peace.

21. Adam was tried first: HE WAS TEMPTED BY THE SERPENT. Because he was not careful, he was seduced, and he sinned with "a wife of harlotry," (Hoshea 1:2) the primordial serpent. Noach was tried, but did not take heed. He was seduced BY A WIFE OF HARLOTRY and sinned, as it was written: "and he drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9:21). Avraham went in and departed, as it is written: "And Avram went down to Egypt," (Beresheet 12:10) and, "And Avram went up out of Egypt" (Beresheet 13:1). Yitzchak went in and departed, as it is written: "And Yitzchak went to Avimelech, king of the Philistines," (Beresheet 26:1) and, "And he went up from there to Be'er Sheva" (Ibid. 23).

18. בְּהַאי זֶה"ר שְׂאֲרֵי מֵאן דְּשִׂאֲרֵי, שְׂמָא אִיהוּ, לְהֵוּא דְּסִתִּים דְּלֹא יָדִיעַ כְּלָל, קוֹל יַעֲקֹב אֲקָרִי, בְּהַאי אֲתַחְזִי מֵהִימְנוּתָא דְּכָלָא. הֵוּא דְּסִתִּים וְלֹא יָדִיעַ כְּלָל, בְּהַאי שְׂרִיָּא יְדוּ"ר. שְׁלִימוּ דְּכָל סְטָרִין אִיהוּ, עֲלָאָה וְתַתָּאָה, הֵכָא אֲשַׁתְּכַח, יַעֲקֹב שְׁלִימוּ דְּאַבְהֶן דְּאַחִיד מְכַל סְטָרִין. זֶה"ר דָּא, עַל בְּרִירוּ דְּשְׂמָא דָּא אֲקָרִי, דְּכִתְיִב יַעֲקֹב אֲשֶׁר בַּחֲרִיתִּי. תְּרִין שְׂמֵהּ אֲקָרִי, יַעֲקֹב וְיִשְׂרָאֵל, בְּקַדְמִיתָא יַעֲקֹב, וְלִבְתָּר יִשְׂרָאֵל.

19. סְתָרָא דְּסִתְרָא דָּא, כִּד הוּא בְּקַדְמִיתָא בְּהַאי סוּפָא דְּמַחְשְׁבָה, דְּאִיהוּ פְּרוּשָׁא דְּאוּרִיתָא דְּבִכְתָּב, וְאִיהוּ תוֹרָה שְׁבַעַל פֶּה, וְעַל דָּא אֲקָרִי בָּאָר, שְׁנֵאמַר הוֹאִיל מֹשֶׁה בָּאָר אֶת הַתּוֹרָה, בָּא"ר אִיהוּ לְהֵוּא דְּאֲקָרִי שְׁבַע, דְּכִתְיִב וַיְבַנֶּהוּ שְׁבַע שָׁנִים. וְהִינּוּ קוֹל גְּדוֹל.

20. וְדָא סוּפָא דְּמַחְשְׁבָה, בָּא"ר שְׁבַע אִיהוּ. וְיַעֲקֹב עָאֵל בְּהַאי רִישָׁא לְמֵהִימְנוּתָא, כִּיּוֹן דְּאַתְדַּבֵּק בְּמֵהִימְנוּתָא דָּא, אֲצִטְרִין לִיהּ לְאַתְבָּחָנָא, בְּהֵוּא אֲתֵר דְּאַתְבָּחִינוּ אַבְהֶן דִּילִיָּה, דְּעָאֵלוּ בְּשָׁלָם וְנִפְקוּ בְּשָׁלָם.

21. אָדָם עָאֵל וְלֹא אֲסִתְמַר, וְאַתְפַּתָּא אַבְתְּרָה, וְחָטָא בְּהֵיָא אֲשֶׁת זִנוּנִים, נָחַש קְדַמָּאָה. נָח עָאֵל, וְלֹא אֲסִתְמַר, וְאַתְפַּתָּא אַבְתְּרָה, וְחָטָא, דְּכִתְיִב וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְּגַל בְּתוֹךְ אֹהֶלָה. אַבְרָהָם עָאֵל וְנִפְק דְּכִתְיִב וַיֵּרֶד אַבְרָם מִצְרִימָה, וְכִתְיִב וַיַּעֲלֵ אַבְרָם מִמִּצְרַיִם. יִצְחָק עָאֵל וְנִפְק, דְּכִתְיִב וַיֵּלֶךְ יִצְחָק אֶל אַבִּימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים גִּרְרָה, וְכִתְיִבוּעַל מֹשֶׁה בָּאָר שְׁבַע.

22. After Ya'akov entered the grade of faith, WHICH WAS THE DOMINION OF THE ILLUMINATION OF THE RIGHT--he had to bring a gift to that side--THAT IS, TO THE RULER OF THE ILLUMINATION OF THE LEFT, BY SURVIVING A TRIAL. For whoever survives THE TRIAL is beloved of and chosen by the Holy One, blessed be He. It is written: "And Ya'akov went out from Be'er Sheva," from the side of faith, FROM THE RIGHT SIDE, "and went toward Charan," which is the LEFT side, where a wife of harlotry TAKES HOLD, a fornicating wife. AND ALTHOUGH THERE ARE MANY DIFFERENCES AMONG THESE FIVE TRIALS--THE TREE OF KNOWLEDGE, THE HEADY WINE, EGYPT, THE PHILISTINES, AND CHARAN, WHICH WERE THE TRIALS OF ADAM, NOACH, AVRAHAM, YITZCHAK, AND YA'AKOV--NEVERTHELESS, THEY HAVE THE SAME ROOT, NAMELY, THE DRAWING OF CHOCHMAH ONLY FROM DOWN UPWARDS, WHICH IS CALLED A 'WIFE OF HARLOTRY'.

22. יַעֲקֹב בֵּינוֹן דְּעָאֵל בְּמַהִימְנוּתָא, אֶצְטְרִיךְ לְמִיעֵל מִנְחָתָא לְהָיָא סְטְרָא, בְּגִין דְּמָאֵן דְּאַשְׁתִּיב מִתַּמָּן אִיהוּ רְחִימָא וּבְרִיָּא דְקוֹדֶשׁא בְּרִיךְ הוּא. מֵאִי כְּתִיב, וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע, סְטְרָא דְרָזָא דְמַהִימְנוּתָא. וַיֵּלֶךְ חֲרָנָה, סְטְרָא דְאַשְׁתִּי זְנוּנִים, אִשָּׁה מְנַאֲפָת.

ת

4. Samael and the wife of harlotry

This is a discussion of the dual nature of evil, as revealed by Ya'akov's story. The Klipot, or 'shells' of negativity, have both male and female aspects. The text personifies the softer, female aspect of evil as a whore - "the wife of harlotry"- dressed up in her finery to seduce men. A foolish man is seduced by evil's glittering facade and by distracting displays of false affection. After an individual has consorted with evil, its illusion of softness melts away, replaced by the hard and punitive male aspect, [do not pronounce this name] Samael, who is an avenger and a killer. Ya'akov, a wise man, is tempted by the evil's feminine charms, and is almost seduced by the Other Side--but at the last moment, he sees its true nature and turns away. Samael is so vexed at losing a victim that he fights Ya'akov, as it is written: "and there wrestled a man with him..." Ya'akov is strong enough to defeat Samael, yet he is also forever scarred by the struggle when the demon "touched the hollow of his thigh." This mark is his badge of honor. The Relevance of this Passage

Far too frequently, we fall prey to the illusions of our material existence, and this is never without cost. Our egos may be seduced by flattery and opportunities for gaining prestige and honor. Pride and social pressures make true spiritual growth and fulfillment almost impossible to achieve, setting the stage for perhaps the greatest of all metaphysical battles: the struggle with our own ego. The sages understood this challenge, and gave us the ability to invoke the might of Ya'akov through the Hebrew letters that compose this passage. As we are strengthened in the face of evil, we gain the power to see through its attractive faade, and to overcome the temptations that hinder our journey towards the Light.

23. A deep mystery is found in the strength of Yitzchak's light OF HOLINESS, and from the dregs of wine, WHICH ARE KLIPOT. One shape emerged FROM BOTH, made of GOOD AND EVIL, male and female, as one. It is red as a rose and extends to many sides and paths, HAVING MANY ASPECTS. The male is called 'Samael' and the female is always included within him. As on the side of holiness, ZEIR ANPIN AND NUKVA ARE ALWAYS INCLUDED ONE WITHIN THE OTHER; so it is on the Other Side, a male and female are included within one another. The female of Samael is called a 'serpent', "a wife of harlotry," "The end of all flesh," (Beresheet 6:13) and the end of days.

23. סְטְרָא דְסְטְרִין, מְגוּ דְתוֹקְפָא דְטִיהָרָא דִּיצְחָק, מְגוּ דְוִרְדִּיָּא דְחֲמָרָא, נֶפֶק חַד נְעִיצוּ קְטִירָא, כְּלִיל חַד דְּכֹר וְנוֹקְבָא, סוּמְקָא בְּוִירָא, מִתְפָּרֵשׁ לְכֻמָּה סְטְרִין וְשְׁבִילִין. דְּכוּרָא אֶקְרִי סַמְא"ל, נּוֹקְבִיָּה כְּלִילָא בְּגִוּיָּה תְּדִיר. כְּמָה דְּאִיהוּ בְּסֵטֶר קְדוּשָׁה, הֵכִי נִמִּי בְּסֵטֶרָא אַחֲרָא, דְּכֹר וְנוֹקְבָא כְּלִילִין דָּא בְּדָא. נּוֹקְבָא דְסַמְא"ל, נָחַשׁ, אֶקְרִי: אִשָּׁתִּי זְנוּנִים, קֶץ כָּל בָּשָׂר, קֶץ הַיָּמִים.

24. Two evil spirits cling together. THE ILLUMINATION OF the spirit of the male is a thin light, NAMELY, ONLY THE SIX EXTREMITIES WITHOUT THE HEAD. And the spirit of the female materializes in many ways and paths, BEING AN ENTIRE PARTZUF, HEAD, AND BODY, FOR IN THE KLIPAH, THE FEMALE IS LARGER THAN THE MALE. She cleaves to the spirit of the male, wearing ample jewelry like an abominable whore standing on main roads and pathways to seduce men. THIS TEACHES US THAT SHE VALUES ONLY THOSE WHO START WALKING THE PATH OF HASHEM AND ARE APT TO FALL INTO HER TRAP. THEREFORE, SHE IS VIEWED AS STANDING AT THE MAIN (LIT. 'START OF') ROAD TO HASHEM'S DEVOTION. BUT FOR THOSE WHO ARE ACCUSTOMED TO THE WAYS OF HASHEM, THE WHORE IS SEPARATED FROM THEM AND HAS NO POWER OVER THEM.

24. תְּרִין רוּחִין בִּישִׁין מִתְדַּבְּקִין בְּחָדָא, רוּחָא דְדְּכוּרָא דְקִיק. רוּחָא דְנוֹקְבָא, בְּכֻמָּה אֹרְחִין וְשְׁבִילִין מִתְפָּרֵשָׁא, וּמִתְדַּבְּקָא בִּהְיוּא רוּחָא דְדְּכוּרָא. קְשִׁיטָתָא גְרָמָה בְּכֻמָּה תְּכַשִּׁיטִין, בְּזוּנָה, מְרַחֵקָא קְיִימַת בְּרִישׁ אֹרְחִין וְשְׁבִילִין, לְפִתְּאָה בְּנִי נָשָׂא.

25. When a fool approaches her, she holds and kisses him, and she pours him wine full of dregs and snake's venom. After he drinks, he whores after her. When she sees him whoring after her and turning from the path of truth, she removes all the decorations she put on for that fool, AS WILL BE EXPLAINED.

26. Her seductive features include her hair, which is red as a rose, and her face, which is white and red. In her ears there are six earrings of Egyptian fabric. On her neck hang all the powers of Eastern lands. Her mouth is decorated by a small slit of a comely shape; her tongue is sharp as a sword; her speech as smooth as oil; and her lips as beautiful and red as a rose. Wearing purple and having forty decorations less one, she is sweeter than all that is sweet in the world.

27. The fool follows her, drinks of her wine, and fornicates with her. What does she do? She leaves him sleeping in his bed, goes up to denounce him, and receives permission TO KILL HIM. She then descends ON HIM. The fool awakes thinking of lusting after her, as before. At this point, she has taken off the decorations and has become a mighty oppressor who wears a garment of burning fire that causes great horror and frightens the body and soul. That oppressor has horrible eyes and a sharp sword on which there are bitter drops. The oppressor kills the fool and throws him into Gehennom.

28. Ya'akov went down to her, TO THE WIFE OF HARLOTRY, and went to her place, as it is written: "and went toward Charan," A PLACE OF WRATH AND JUDGMENTS. He saw all the decoration of her house there and was saved from her, AND SO HE RETURNED TO THE LAND OF YISRAEL. Her male, Samael, was vexed THAT HE WAS SAVED FROM HER. He came down to fight with him but to no avail, as it is written: "and there wrestled a man with him..." (Beresheet 32:25). Then was he saved from them all, completely perfected, and raised by a whole grade. And he was named Yisrael, WHICH CONSISTS OF THE LETTERS LI-ROSH (LIT. 'IT IS MY HEAD'). Wholly perfected, he became the middle pillar, of which it is written: "And the middle bar..." (Shemot 26:28).

29. What is meant by: "he touched the hollow of his thigh" (Beresheet 32:26)? He could not prevail against him, so he touched the hollow of his thigh, denoting Nadav and Avihu, who came from Aharon's thighs. And of Ya'akov it is written: "and the middle bar in the midst of the boards shall reach from end to end." (We do not consider this paragraph part of the article.) End of Sitrei Torah (Secrets of the Torah)

25. שְׁטִיָּא דְקָרִיב בְּהָדָה, אֶתְקִיפַת בֵּיהּ, וְנִשְׁקַת לִיהּ, מִסַּכַּת לִיהּ חֲמָרָא דְדוֹרְדִיא, דְּמִרּוֹרַת פְּתָנִים. בֵּיוֹן דְּשִׁתִּי, אֶסְטִי אֲבִתְרָה, לְבָתֵּר דְּחִמָּאֵת לִיהּ סְטִי אֲבִתְרָה, מְאוֹרְחָא דְקִשּׁוּט, אִפְשִׁיטַת גְּרָמָה, מִכָּל אֵינּוֹן תְּקוּנִין דְּהוּת מִתְתַּקְנָא לְגַבִּי דְּהוּא שְׁטִיָּא.

26. תְּקוּנִין דִּילָהּ, לְפִתְאָה לְבָנִי נִשָּׂא: שְׁעָרָה מִתְקַנֵּין סוּמְקִין בְּוֹרְדָא, אֲנַפְחָא חוֹוִרִין וְסוּמְקִין, בְּאוֹדְנָהּ תְּלִין שִׁתָּא תְּקוּנִין אֶטוּנָא דְּמִצְרַיִם, תְּלִין עַל קְדֻלָּהּ כָּל חִילִי דְּאַרְעָא דְקָדֵם, מִיָּה מִתְתַּקְנָא בְּפִתְיָהּ דְּקִיק יָאָה בְּתִקְוָנָהּ, לִישָׁנָא חֲדִידָא בְּחֻרְבָּא, שְׁעִיעַן מְלָהּא כְּמִשְׁחָא, שְׁפוּוּהָ יָאֵן סוּמְקִין בְּוֹרְדָא, מִתִּיקוּ בְּכָל מִתִּיקוּ דְּעִלְמָא, אֲרֻגּוּנָא לְבִשָׁת, אֶתְתַּקְנַת בְּאַרְבַּעִין תְּקוּנִין, חֲסֵר חֲד.

27. שְׁטִיָּא סְטִי אֲבִתְרָהּ, וְשִׁתִּי מִכָּסָא דְּחֲמָרָא, וְעִבִיר בֵּהּ נִיאוּפִין, וְאַסְטִי אֲבִתְרָה. מָה עִבְדַּת, שְׁבַקַת לִיהּ נָאִים בְּעֶרְסָא, וְסָלַקַת לְעִילָא, וְאַלְשִׁינַת עֲלִיהּ, וְנִטְלָא רִשּׁוּ, וְנִחַתָּא, אֶתְעַר הָהוּא שְׁטִיָּא, וְחָשַׁב לְחִיכָא בְּהָדָה בְּקִדְמִיתָא, וְהִיא אֶעֱדִינָת תְּקוּנָהּא מִיָּנָה, וְאַתְהִדְרַת גִּיבֵר תְּקִיף קָאִים לְקַבְּלִיהּ, לְבִישׁ לְבוּשָׁא דְנוּרָא מְלָהּטָא, בְּדַחִילוּ תְּקִיף מִרְתַּתָּא גְרָמָא וְנַפְשָׁא. מְלִינָא דְּעִיּוּנִין דְּחֻלָּן, חֲרָבָא שְׁנָנָא בִּידֵיהּ, טִיפִין מְרִירָן תְּלִין מִהֶהוּא חֲרָבָא, קְטִיל לִיהּ לְהֶהוּא שְׁטִיָּא, וְאַרְמִי לִיהּ לְגוּ גִיהֶנּוֹם.

28. יַעֲקֹב נָחַת לְגַבָּהּ, וְאִזַּל לְאַתְרָהּ, שְׁנַאֲמֵר וְיִלְךְ חֲרָנָה, וְחִמָּא כָּל תְּקוּן בֵּיתָא, וְאַשְׁתִּזִּיב מִיָּנָה. דְּכוּרָא דִּילָהּ סַמְא"ל, אֲבַאִישׁ קִמִּיָּה, וְנָחַת לְאַגְחָא בֵּיהּ קְרָבָא, וְלֹא יָכִיל לִיהּ, דְּכָתִיב וַיֹּאבֶק אִישׁ עִמּוֹ וְגו'. בְּדִין אֲשְׁתִּזִּיב מִכָּלָא, וְאַשְׁתִּלִּים בְּשְׁלִימוֹ, וְאַסְתַּלַּק בְּדִרְגָּא שְׁלִים, וְאַתְקִרִי יִשְׂרָאֵל. בְּדִין סָלִיק בְּדִרְגָּא עֲלָאָה, וְאַשְׁתִּלִּים בְּכָלָא, וְהָהּ עִמּוּדָא דְּאַמְצַעִיתָא, וְעֲלִיהּ כָּתִיב וְהַבְרִיחַ הַתְּכוּן וְגו'.

29. מִהּוּ וַיִּגַּע בְּכַף יָרְכוֹ, לִיהּ לֹא יָכִיל, אֲבָל נִגַּע בְּכַף יָרְכוֹ, דְּאֵינְהוּ נָרַב וְאַבִּיהוּא, דְּנִפְקוּ מִן יָרְכוֹ דְּאַהֲרֹן, וְעַל יַעֲקֹב כָּתִיב וְהַבְרִיחַ הַתְּכוּן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִיחַ מִן הַקְּצָה אֶל הַקְּצָה. עַד כַּאֵן סַתְרֵי תוֹרָה

5. "And Ya'akov went out from Be'er Sheva," part two

In an addendum to the previous section, an analogy is made between the pattern of Ya'akov's physical movements and the structure of the Tree of Life, which is Kabbalah's great symbol for the attributes of God. The Tree of Life is also spoken of as the Ten Sfirot, or ten dimensions. The rabbis discuss some of the relationships between the various attributes of the Tree, such as "the 32 paths" which are woven into the structure of the Ten Sfirot. An anecdote concerning Rabbi Yitzchak further explains the powerful attraction among the three pillars or columns which comprise the 'trunk' of the Tree of Life. From these grow the branches that represent the complex interconnection of all aspects of Creation.

The Relevance of this Passage

All events that transpire throughout the cosmos, from the budding of a seed in the forest to the birth of a new star in a distant galaxy, are reflections of creative processes unfolding in the Upper World, through the agency of the Ten Sfirot. Our world is a reflection--a branch automatically responding to influences that emanate from the seed that is the Upper Reality. Physical existence can be likened to a marionette, whose strings are manipulated from dimensions on high. There is, however, one exception to this metaphor--man. Man has the power to influence and control the Upper World and the Ten Sfirot through his own conduct. Prayer, meditation, rituals, and most importantly, actions are the mechanism through which we exert control over the Sfirot. Thus, we determine which influences will rebound into our realm. The spiritual forces arising from this passage help us exert positive influence upon the Tree of Life through the actions of Ya'akov. This brings more Light in our lives and diminishes the presence of darkness and evil in the world as a whole.

Tosefta (Addendum)

30. People of the world, beloved of the High One, chosen of the government: THE TOSEFTA INVITES THOSE WHO ATTAINED THE ILLUMINATION OF THE THREE COLUMNS. ON THE SIDE OF THE CENTRAL COLUMN, THEY ARE CALLED 'THE PEOPLE OF THE WORLD', BECAUSE ZEIR ANPIN, THE CENTRAL COLUMN, IS CALLED 'WORLD', AND ON THE SIDE OF THE ILLUMINATION OF THE RIGHT COLUMN, THEY ARE CALLED 'BELOVED' BY THE HIGH ONE. ON THE SIDE OF THE ILLUMINATION OF THE LEFT COLUMN, THEY ARE CALLED 'CHOSEN OF THE GOVERNMENT', WHICH MEANS THAT THEY WERE CHOSEN TO RULE THE WORLD, AS THE POWER TO RULE COMES FROM THE LEFT COLUMN. Draw near and listen: whoever is wise among you, of intelligent eyes--NAMELY, WHOEVER IS VERSED IN CHOCHMAH OF TEVUNAH, FOR 'EYES' IS A DESCRIPTIVE NAME OF CHOCHMAH, TO BRING OUT CHOCHMAH OF STRAIGHT LIGHT--let him come and know that when the 'White Head', ATIKA KADISHA, took and engraved the three letters Aleph, Yud, and a final Nun, then was engraved Ayin (nothingness, Aleph Yud Nun). For Aleph is the head, high above all, the most hidden of all, NAMELY, THE HEAD OF ARICH ANPIN. Yud is the rising of desire, constructed from the head up, THE HEAD OF ARICH ANPIN. IT CAME AFTER ITS CONSTRUCTION, TO MALE AND FEMALE. HE EXPLAINED THAT it came down FROM THE HEAD OF ARICH ANPIN and resulted in 32 paths, WHEN IT AGAIN ENTERED THE HEAD OF ARICH ANPIN, until they were engraved between precious burning stones. These were connected with the final Nun, AND THIS IS THE SECRET OF THE JOINING OF male and female, two lovers, with strong contact between them, and the Holy Name, YUD-HEI-VAV-HEI, is connected to them. From them nourishment is drawn for all, and the worlds, ZEIR ANPIN AND NUKVA, are constructed.

31. THE ZOHAR REPEATS AND FURTHER EXPLAINS THESE WORDS, SAYING: Therefore, the vertically extended straight, final Nun was engraved, FOR IT REPRESENTS the union OF MALE AND FEMALE, ZEIR ANPIN AND NUKVA. For the bent Nun represents the Nukva alone, WITHOUT A MALE. The letter Yud--'desire', BINAH, which produced 32 paths--struck between the letters, NAMELY, THE 22 LETTERS, WHICH ARE MALE AND FEMALE, and formed the firmament, which is Ya'akov, NAMELY, THE CENTRAL COLUMN between the two winds: THE SOUTH AND NORTH, RIGHT AND LEFT COLUMNS. It then joined the pieces. Then Ya'akov descended toward the bent Nun, THE NUKVA, and HIS RIGHT AND LEFT COLUMNS north and south, were joined in It as one. BY THIS, THE NUKVA IS BUILT AND BECOMES READY FOR UNION. Then YA'AKOV AND THE NUKVA were joined as one, AND BECAME A STRAIGHT, FINAL NUN, WHICH INCLUDES YA'AKOV AND THE NUKVA. This bent Nun, WHICH IS THE NUKVA AND INCLUDES THE STRAIGHT, FINAL NUN, is called 'Be'er Sheva' and is filled by Ya'akov to water the flocks of sheep, NAMELY, TO GIVE PLENTY TO THE LOWER BEINGS. As it is written: "And Ya'akov went out from Be'er Sheva, and went toward Charan." Further, "from Be'er Sheva" MEANS above, NAMELY, IN BINAH. For he came out of it AND

תוספתא

30. בְּנֵי עֲלָמָא, רַחֲמֵי עֲלָא, הוֹרְמָנָא דְּבוֹרֵינִי, קְרִיבוֹ שְׁמָעוּ, מֵאֵן חֲבִימֵי בְּכוּ, מֵאֲרִי דְּעֵינִין בְּסוּכְלָתְנוּ, לִיתִי וְלִינְדַע, בְּשַׁעְתָּא דְּרִישָׁא חוֹרָא נָטִיל תַּלְתָּ אַתּוּן, וְגַלִּיף לֹון, בְּגִלּוּפָא בְּגִלּוּפִין, חַד א', חַד י', וְחַד ך', וְאַתְגַּלִּיף אִי"ן, א' רִישָׁא עֲלָא דְּכָלָא, טְמִירָא דְּכָל טְמִירִין, י' סְלִיקוּ דְּרַעוּתָא הוּי, אֲשַׁתְּכַלֵּל מְרִישָׁא לְעִילָא, וְנַחַת לְתַתָּא, נֶפֶק וְאַפִּיק תַּלְתִּין וְתֵרִין שְׁבִילִין, עַד דְּאַתְגַּלִּיפוּ בֵּין אֲבִינִי יִקְרַ דְּמַתְלַהֲטֵן. וְאַתְקַשְׁרוּ בְּאוֹת נו"ן, דְּאִיהוּ דְּכַר וְנוֹקְבָא, תֵּרִין רַחֲמִין. קְשׁוּרָא תְּקִיפָא, בְּהוּ אֲשַׁתְּכַלֵּל, וְשָׂמָא קְרִישָׁא בְּהוּ אֲתַקְשֵׁר, מְנִייהוּ אֲשַׁתְּכַח מְזוּנָא לְכָלָא, אֲשַׁתְּכַלֵּלוּ עֲלִמִין.

THERE RECEIVED PLENTY. THEREFORE, IT IS WRITTEN: "AND YA'AKOV WENT OUT FROM BE'ER SHEVA." Then he went to water Charan, the lower well, THAT IS, THE NUKVA, WHERE THERE ARE JUDGMENTS CALLED the 'Wrath of Hashem', and the 'Sword of Hashem', IN WHICH LIES the judgment of the court house named Elohim. THEREFORE, SCRIPTURE MENTIONS THE NAME OF Elohim, as in: "Elohim, heathen nations have come into Your inheritance" (Tehilim 79:1).
End of Tosefta (Addendum)

32. Rabbi Yitzchak was sitting one day by the cave of Apikuta. A man passed with his two sons, one of whom said that the vigor of the sun, ZEIR ANPIN, is from the south side, WHICH IS THE SECRET OF THE RIGHT, CHASSADIM. And the world, THE NUKVA, does not exist save by wind, WHICH IS THE CENTRAL COLUMN, because the wind represents existence and perfection on all sides. THIS IS BECAUSE THE CENTRAL COLUMN, WHICH IS THE WIND, INCLUDES THE SOUTH AND NORTH SIDES, WHICH ARE RIGHT AND LEFT, THE SECRET OF CHOCHMAH AND CHASSADIM. If it were not complete, the world, THE NUKVA, would not have been able to survive.

33. The younger brother said that if it were not for Ya'akov, the world would not have existed. Come and behold: whenever his children proclaim the unity of the supernal union saying, "Hear Yisrael; Hashem our Elohim; Hashem is one," (Devarim 6:4) which is the perfection of the High One, FROM ABA AND IMA, SO AS TO BE joined in one unison, Ya'akov their father, THE CENTRAL COLUMN, TIFERET, then joins and takes possession of his house, THE NUKVA, SECRET OF THE LOWER UNION. And he sits in it united with the fathers, THE RIGHT AND LEFT COLUMNS, so as to join male and female as one. BECAUSE THERE IS NO UNION OF MALE AND FEMALE BEFORE THE CENTRAL COLUMN, YA'AKOV, MEDIATES AND ATTACHES THE TWO COLUMNS, RIGHT AND LEFT, WHO ARE AVRAHAM AND YITZCHAK.

6. "Arise, Hashem"

This section continues the anecdote concerning Rabbi Yitzchak, in which the secret meaning of the phrase "arise The Creator," is debated. Both Moshe and David uttered the phrase; the text focuses on David's meaning, which concerns the intermingling of wisdom and laughter--the jesting "Levites" of the Right Column and the priests of the Left. The Creator recognizes that in David's kingdom on earth, truth often expresses itself in humorous form.

The Relevance of this Passage

Laughter denotes the Left Column energy of receiving, for laughter arouses immediate and direct pleasure. The name Yitzchak, the patriarch and father of Ya'akov, also means laughter. We access the wisdom of Yitzchak through these verses, thereby strengthening our trust in the Creator and bringing true happiness and laughter into our life. In addition, we gain strength to laugh in the face of hardship. Laughter during spiritual tests ensures that hardships pass quickly and easily. We regain control of our own happiness, rather than surrendering to external circumstances.

34. Rabbi Yitzchak said to himself: I shall join them and hear what they say. He went with them. The man opened the discussion with the verse: "Arise, Hashem, to Your resting place; You, and the ark of Your strength" (Tehilim 132:8). "Arise, Hashem, to Your resting place" MEANS may the King rise to His house of rest, to His abode.

31. ועל דא אתגליף ׳ן פשוטה, כללל דתרין: ׳נ כפופה נוקבא חדא, ׳י דאיהי רעותא דאפיק שבילין, בטש בין אתון, ועבד רקיעא דיעקב, בין תרין רוחין, ואטיל ביני שנימי מלולי, עד הנחת להאי ׳נ, דאיהי כפופה, וחברו לה כחדא, צפון ודרום, לבתר אתקשרו כחדא. האי ׳נ כפופה, באר שבע אקרי, ואתמלי מיעקב, לאשקאה כל עדרי ענא, ועד ויצא יעקב מבאר שבע וילך חרנה. תו, מבאר שבע לעילא, דהא מינה נמיק, לבתר אזיל לאשקאה לחרנה, דאיהו בירא דלתתא, חרון אף ה', חרב ה', דינא, בי דינא, אלקים. ועד אלקים באו גוים בנחלתך.
(עד כאן תוספתא)

32. רבי יצחק הוה יתיב יומא חד, קמי מערתא דאפיקותא, אעבר חד בר נש, ותרין בנין עמיה, והוה אמר חד לחד, דא תוקפא דשמשא, מסטרא דדרום איהו, ועלמא לא אתקיים אלא על רוח, בגין דרוח, איהו קיומא שלימו דכל סטרין, ואלמלא דאיהו קיומא בשלימו, לא יכול עלמא לאתקיימא.

33. אמרלו אחוה זעירע, אלמלא יעקב, לא אתקיים עלמא. תא חזי, בשעתא דייחדו בנוי יחודא דלעילא, ואמרו שמע ישראל ׳י אלהינו ׳י אחד, דא הוא שלימו עלאה, לאתיחדא ביחודא חד, בדי אתחבר יעקב אבוהון, ונטיל ביתיה, ויתיב ביה בחבורא חדא עם אבהן, לאתחברא דכר ונוקבא כחדא.

34. אמר רבי יצחק, אשתתף בהדייהו, ואשמע מאי קאמרי, אזל בהדייהו. פתח ההוא בר נש ואמר, קומה ׳י למנוחתך אתה וארון עזך. קומה ׳י למנוחתך, במאן דאמר, יקום מלכא, לבי ניוחא דמשכניה.

35. Two men said, "Arise, Hashem," Moshe and David, Moshe said: "Arise, Hashem, and let Your enemies be scattered" (Bemidbar 10:35). David said: "Arise, Hashem, to Your resting place." What is the difference between them? Moshe, THE HUSBAND OF THE QUEEN, said it as if commanding his household. He ordered his wife to engage in warfare with his enemies. David invited him to repose, as a man who invites his sovereign TO HIS HOUSE. He invited the King and His consort with Him. This is the meaning of the verse: "Arise, Hashem, to Your resting place; You, and the ark of Your strength"--You, THE KING, and the ark of Your strength, THE NUKVA, so as not to separate them.

36. "Let Your priests be clothed with righteousness; and let Your pious ones shout for joy" (Tehilim 132:9). From this we learn that whoever invites the King should change his customs to bring joy to the King. If the King wants to be entertained by common jesters, he should arrange before him worthy jesters and great ministers. Unless he does so, he will not make the King happy.

37. Come and behold: David invited the King and His consort to repose, AS IT IS WRITTEN: "ARISE, HASHEM, TO YOUR RESTING PLACE..." How did he do this? By changing the King's jesters into distinguished ministers, who are, as it is written: "Let Your priests be clothed with righteousness; and let Your pious ones shout for joy." It is written: "and let Your pious ones shout for joy," but it should have been, 'and let Your Levites shout for joy', for the Levites are the King's jesters. But when David invited the King to rest, he ordered the priests and the pious ones, not the Levites, to be the King's jesters.

38. The Holy One, blessed be He, said TO DAVID: David, I do not wish to trouble them, THE PRIESTS AND THE PIOUS ONES TO DRAW THE ILLUMINATION OF THE LEFT. THEY ARE THE MYSTERY BEHIND THE VERSE: "BECAUSE HE DELIGHTS IN MERCY" (MICHAH 7:18). David answered: Master, when You are in Your palace, You do as You please. THAT IS SIMILAR TO MOSHE WHO SAID, "ARISE, HASHEM, AND LET YOUR ENEMIES BE SCATTERED," WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT WHEN ON ITS OWN. THEN ONLY THE LEVITES, AND NOT THE PRIESTS OR THE PIOUS ONES, ARE THE JESTERS OF THE KING. Now that I have invited You, my wish is to bring before You those of a higher order TO BE YOUR JESTERS, NAMELY THE PRIESTS AND PIOUS ONES, even though it is not their custom, AS THEY PERTAIN TO THE SECRET OF THE VERSE: "BECAUSE HE DELIGHTS IN MERCY."

39. From here we learn that a man may arrange things as he pleases in his own house, but when invited somewhere else, it behooves him to follow the customs of his host. For when David replaced the Levites with the priests, the Holy One, blessed be He, accepted it according to his wishes.

35. תָּרִין אֵינּוֹן הוּא דְאָמְרוּ קוֹמָה יי', מִשָּׁה וְדָוִד, מִשָּׁה אָמַר, קוֹמָה יי' וְיִפְּצוּ אוֹיְבֶיךָ. וְדָוִד אָמַר, קוֹמָה יי' לְמִנוּחַתְךָ. מֵאֵי אֵיכָא בִּינִייהוּ. אֲלָא מִשָּׁה בְּמֵאן דְּפָקִיד לְבֵיתִיהָ קָאמַר, מִשָּׁה פָּקִיד לָהּ, לְאִגְחָא קְרָבָא, לְקַבִּיל שְׁנָאוֹי. דָּוִד זְמִין לֵיהּ לְגִיּוּחָא, בְּמָה דְּמִזְמִין לְמַרְיָה זְמִין לְמַלְכָּא וּלְמַטְרוֹנִיתָא עֲמִיָּה, הֵה"ד קוֹמָה יי' לְמִנוּחַתְךָ אַתָּה וְאַרְוֹן עֲזָךְ, בְּגִין דְּלֹא לְאַפְרָשָׁא לֹוֹן.

36. בְּהִנֵּךְ יִלְבָּשׁוּ צֶדֶק וְחֲסִידֶיךָ יִרְנְנוּ. מִכָּאן אוֹלִיפְנָא, דְּמֵאן דְּמִזְמִין לְמַלְכָּא, יִשְׁנִי עוֹבְדֵי בְּגִין לְמִיָּהב חֲדוּהָ לְמַלְכָּא, אִי אֲרַחֲיָה דְּמַלְכָּא, דְּחֲדָן לֵיהּ בְּרִיחֵי הַדְיוּטִי, וְסִדֵּר קְמִיָּה בְּרִיחֵי רוֹפִינוּס וּפְרִדְשֵׁכִי, וְאִי לֹאוּ, לֹאוּ אִיהוּ בְּרִיחוּתָא דְּמַלְכָּא.

37. תָּא חַיִּי, דָּוִד זְמִין לֵיהּ לְמַלְכָּא וּלְמַטְרוֹנִיתָא לְגִיּוּחָא, מָה עֲבַד, שְׁנֵי בְּרִיחֵי דְּמַלְכָּא, בְּגִין רוֹפִינוּס. וּמֵאן נִינְהוּ, דְּכִתִּיב בְּהִנֵּךְ יִלְבָּשׁוּ צֶדֶק וְחֲסִידֶיךָ יִרְנְנוּ, וְחֲסִידֶיךָ יִרְנְנוּ, לֹוִיךְ יִרְנְנוּ מִבְּעֵי לֵיהּ, דְּהָא לִיּוֹאִי, אֵינּוֹן בְּרִיחֵי מַלְכָּא, וְהִשְׁתָּא דָּוִד דְּזְמִין לֵיהּ לְגִיּוּחָא, עֲבַד בְּהִנֵּי וְחֲסִידֵי, דְּלִיהוּ אֵינּוֹן בְּרִיחֵי מַלְכָּא.

38. אָמַר לוֹ קוֹדֶשָׁא בְּרִיךְ הוּא, דָּוִד, לֹא בְּעִינָא לְאַטְרַחָא עֲלֶךְ. אָמַר לֵיהּ דָּוִד, מֵאֲרִי, כִּד אֲנִתְּ בְּהִיכְלֶךָ, אֶת עֲבִיד רַעוּתְךָ, הִשְׁתָּא דְּזְמִינְנָא לָךְ, בְּרַעוּתִי קוֹיָמָא מְלָה, לְאַקְרָבָא אֱלִין, דְּאֵינּוֹן חֲשִׁיבֵי וְתִיר, אֶף עַל גַּב דְּלֹאוּ אֲרַחֲיָהוּ בְּהָאִי.

39. מִכָּאן אוֹלִיפְנָא, דְּמֵאן דְּאִיהוּ בְּבִיתִיהָ, וְסִדֵּר אוֹרְחִיהָ וְעוֹבְדֵיהָ בְּרַעוּתִיהָ, אִי מִזְמִנִּין לֵיהּ, יַעֲבִיד רַעוּתִיהָ דְּאוֹשְׁפִיזִיהָ, בְּמָה דְּמַסְדֵּר עֲלוּי, דְּהָא דָּוִד אֲחֻלָּף לִיּוֹאִי וְסִדֵּר בְּהִנֵּי, וְקוֹדֶשָׁא בְּרִיךְ הוּא אוֹקִים מְלָה בְּרַעוּתִיהָ.

7. "And Ya'akov went out," part three

Rabbi Yitzchak discusses the meaning of "And Ya'akov went out..." This text refers to the exile of the Jews, the children of Ya'akov, and their need to accommodate themselves to the customs of the lands of exile--just as the Holy One Creator adjusts Himself to changes taking place in the Eternal Female, the feminine principle or Malchut. Israel must accomplish this adjustment in order to spread the message of Torah, and to nourish the world

with spiritual Light. It was for this task that Israel was chosen, and for nothing else.

The Relevance of this Passage

The Hebrew term for 'Chosen People' is Am Segulah, which is derived from the Hebrew word Segol. Segol is the name of a particular Hebrew vowel whose shape illuminates the hidden significance of "Chosen People."

The vowel Segol includes three dots, as follows: These three dots signify the Right, Left and Central Column forces. The three Columns correlate to the positive and negative poles in a light bulb, and to the resisting function of the filament. A bulb without a filament immediately short circuits, producing momentary sparks followed by sudden darkness. "Chosen People" refers to the spiritual concept of Restriction or Resistance as it applies to human behavior. The children of Israel throughout all generations represent the filament; they are therefore responsible for bringing Light to the peoples of the world. This is achieved when we, as individuals, begin to resist our self-serving aspirations. Living life in a reactive manner causes a spiritual short-circuit, leaving the rest of world empty and dark--which, according to Zoharic wisdom, is the root of anti-Semitism. A truly spiritual person seeks to exemplify the sharing principle, resisting social pressures and subjugating the ego. This passage imbues us with the fortitude to apply Resistance to rash and intolerant behavior, so that we become beacons of Light to everyone we meet.

40. David said: "For Your servant David's sake do not turn away the face of Your anointed" (Tehilim 132:10). The way I ordered things may not be changed back, THAT IS, REPEALED. The Holy One, blessed be He, responded: David, upon your life, I shall not even use My own vessels; I shall use yours. And the Holy one, blessed be He, was not gone before He lavished gifts and presents on him, as it is written: "Hashem has sworn in truth to David; He will not turn from it; One of the sons of your body will I set upon your throne" (Tehilim 132:11). Rabbi Yitzchak kissed him and said: Had I come this all way only to learn this, it is enough.

40. אָמַר דָּוִד, בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל תִּשָּׁב פָּנָיו מִשִּׁיחְךָ סְדוּרָא דְקָא סְדִרְנָא, לֹא יִתּוּב לְאַחֲרָא. אָמַר לוֹ קוֹדֶשָׁא בְּרִיךְ הוּא, דָּוִד, חֵינְךָ, אֶפְלוּ בְּמֵאנִין דִּילִי לֹא אֶשְׁתַּמֵּשׁ, אֲלֵא בְּמֵאנִין דִּילְךָ. וְלֹא זֶה קוֹדֶשָׁא בְּרִיךְ הוּא מִתְמָן, עַד דִּיהִיב לִיה נְבוֹזָזִין וּמִתְנֵן, דְּכִתִּיב נִשְׁבַּע יי' לְדָוִד אֲמַת לֹא יִשׁוּב מִמֶּנָּה מִפְּרִי בִטְנְךָ אֲשִׁית לְכֶסֶּא לְךָ. אַתָּא רַבִּי יִצְחָק וְנִשְׁקִיָּה, אָמַר אִי לֹא אֲתִינָא לְהֵאֵי אֲרַחָא, אֲלֵא לְמִשְׁמַע דָּא דִּי.

41. One son OF THIS MAN opened the discussion with the verse: "And Ya'akov went out from Be'er Sheva, and went toward Charan." This resembles the verse: "Therefore shall a man leave his father and his mother, and cleave to his wife" (Beresheet 2:24). FOR YA'AKOV WENT OUT FROM BE'ER SHEVA, LEAVING HIS FATHER AND MOTHER BEHIND, TO GO TO CHARAN AND TAKE A WIFE. Another explanation of: "And Ya'akov went..." is that it alludes to the children of Yisrael who left the Temple and were exiled among the nations, as it is written: "And from the daughter of Tzion all her splendor is departed," (Eichah 1:6) and "Yehuda is gone into exile because of affliction..." (Ibid. 3)

41. פֶּתַח חַד בְּרִיָּה וְאָמַר, וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חָרָנָה, הֵינֵנוּ דְּכִתִּיב עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ. דְּבַר אַחֵר וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חָרָנָה, רִמְזוּ כִּד נִפְקוּ יִשְׂרָאֵל מִבֵּי מִקְדָּשָׁא, וְאֲתַגְּלוּ בֵּינוּ עִמְמֵיָא, כַּד "א וַיֵּצֵא מִן בֵּית צִיּוֹן כָּל הַדָּרָה, וְכִתִּיב גָּלְתָה יְהוּדָה מִעוֹנֶיהָ וְגו'.

42. The other, younger son began with the verse: "And he lighted upon the place and tarried there" (Beresheet 28:11). HE ASKS: What is the meaning of the phrase, "And he lighted upon the place"? IT IS SIMILAR to the king who goes to the house of the consort. He needs to gain her favor and please her with substantial things so as to treat her with respect. Even if the king has His own gold bed with artistically embroidered covers and bedding, if she prepares him a bed of rocks on the ground in a room of fodder, he will neglect his own place and sleep in hers to please her, to harmonize their desires without coercion. As we have learned, as soon as YA'AKOV went to her, it is written: "And he took of the stones of that place, and put them under his head, and lay down in that place to sleep," THE SECRET OF THE NUKVA, to give her pleasure, so that even building stones were pleasant to tarry on.

42. פֶּתַח אַחֲרָא זַעִירָא וְאָמַר, וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי בֵּא הַשֶּׁמֶשׁ וְגו', מֵאִי וַיִּפְגַּע בַּמָּקוֹם, לְמַלְכָּא דְּאֵזִיל לְבֵי מִטְרוֹנִיתָא, בְּעֵי לְמַפְגַּע לָהּ וּלְבַסְמָא לָהּ בַּמְלִין, בְּגִין דְּלֹא תִשְׁתַּכַּח גְּבִיָּה כְּהַפְקִירָא. וְלֹא עוֹד, אֲלֵא דְּאֶפְּלוּ אֵיךְ לִיה עֶרְסָא דְּדִהָבָא, וְכִסּוּתוֹתַי מִרְקָמָן בְּאַפְּלִטְיָא, לְמִיבַת בְּהוּ, וְאִיהִי מִתְקַנָּא עֶרְסִיָּה בְּאַבְנִין, בְּאַרְעָא, וּבְקִיסְטָרָא דְּתִיבְנָא, יִשְׁבּוּק הִידִיָּה, וַיְבִית בְּהוּ, לְמִיָּהֵב לָהּ נִיחָא, וּבְגִין דִּיהָא רַעוּתָא דְּלֵהוֹן בְּחָדָא, בְּדָלָא אָנִיסוּ. כְּמָה דְּאוֹלִיפְנָא הָכָא, דְּכִיּוֹן דְּאֵזִל לְגַבְהָ מַה כְּתִיב, וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשָּׁם מִרְאשׁוֹתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא, בְּגִין לְמִיָּהֵב לָהּ נִיחָא, דְּאֶפְּלוּ אֲבָנֵי בֵּיתָא, רַחֲמִין קָמִיָּה, לְמִיבַת בְּהוּ.

43. Rabbi Yitzchak wept and rejoiced. He said: These pearls are in your hands. How can I not follow you? They replied: You shall go your own way, and we shall enter the city to attend the marriage feast of my son. Rabbi Yitzchak said: Now I must go my way--FOR HE SAW THAT THEY DID NOT WANT HIM TO WALK FURTHER WITH THEM. He set their words before Rabbi Shimon, who said: Assuredly they have spoken well. And everything THAT WAS SAID OF YA'AKOV was spoken of the Holy One, blessed be He. RABBI SHIMON said: These words are from the descendants of Rabbi Tzadok, the invalid. Why was he called an invalid? Because he fasted for forty years for Jerusalem, so that it would not be destroyed during his life. He used to find supernal secrets in every word of the Torah, and he paved in them a path on which the children of the world may live according to its teachings.

44. Rabbi Yitzchak said: Not many days passed before I met that man and his younger son. I asked--where is your other son? He replied: I wed him, and now he stays with his wife. He recognized me and therefore said: Truly, I did not invite you to the marriage celebration of my son for three reasons. One is that I neither knew nor recognized you, and a man is invited according to his honor. I thought that perhaps you were a dignified man, and I might slight your honor. Another is that you may have been hurrying on your way, and I did not wish to inconvenience you. And the last was so that you would not be put to shame by the members of the party, for it is our custom that all who eat at the table of a bride and groom, lavish gifts and presents on them. I responded: May the Holy One, blessed be He, judge you kindly. I asked: What is your name? He said: Tzadok the Little. At that time, I learned thirteen supernal secrets of the Torah from him. And from his son I learned three secrets, one pertaining to prophecy and one to dreams--WHICH MEANS HE LEARNED FROM HIM THREE SECRETS ABOUT THE DIFFERENCE BETWEEN PROPHECY AND DREAM.

43. בְּכֹה רַבִּי יִצְחָק, וַחֲדָי, אָמַר מִרְגְּלָאן אֲלֵיךְ, תַּחֲוֹת יָדֶיכֶם, וְלֹא אֲזִיל בְּתַרְיִיכֶם. אָמְרוּ לִיה אֵת תִּזְוִל לְאוֹרְחֶךָ, וְאַנֶּן גִּיעוֹל לְמֵתָא, לְהִלּוּלָא דְהָאִי בְרִי. אָמַר רַבִּי יִצְחָק, הִשְׁתָּא אֵית לִי לְמַהֲךְ לְאַרְחִי. אֲזִיל לִיה, וְסִדֵּר מַלְיָן קַמִּיה דְּרַבִּי שְׁמַעוֹן. אָמַר רַבִּי שְׁמַעוֹן וְדָאִי שְׁפִיר קְאָמְרוּ, וְכֹלָא בְּקֻדְשָׁא בְּרִיךְ הוּא אֲתָמֵר. אָמַר, מַלְיָן אֲלֵיךְ, מִבְּנֵי בְנוֹי דְּרַבִּי צְדוֹק חֲלָשָׁא נִינְהוּ. מָאִי טַעְמָא אֶקְרִי חֲלָשָׁא, בְּגִין דְּאַרְבַּעִין שָׁנִין אֲתַעְנִי עַל יְרוּשָׁלַם, דְּלֹא יִתְחַרֵּב בְּיוֹמוֹי, וְהוּא פְּרִישׁ עַל כָּל מְלָה וּמְלָה דְּאוֹרִייתָא, רְזִין עֲלָאִין, וְיִהִיב בְּהוּ אֲרַחָא לְבָנֵי עֲלָמָא, לְאַתְנַהֲגָא בְּהוּ.

44. אָמַר רַבִּי יִצְחָק, לֹא הוּוּ יוֹמִין זְעִירִין, עַד דְּאַעֲרַעְנָא בַּהֲהוּא בֵּר נֶשׁ, וּבְרִיה זְעִירָא עֲמִיה. אָמִינָא לִיה, אֵן הוּא בֵּרךְ אַחֲרָא. אָמַר לוֹ, עֲבִידְנָא לִיה הִלּוּלָא, וְאַשְׁתָּאֵר בְּדְבִיתָהוּ. בִּינן דְּאַשְׁתְּמוּדַע בִּי, אָמַר לוֹ חֲיִיךְ, דְּלֹא זְמִינָא לָךְ, לְהִלּוּלָא דְּבְרִי, בְּגִין תַּלְת מַלְיָן: חֵד, דְּלֹא יִדְעָנָא בְּךָ, וְלֹא אֲשְׁתְּמוּדַעְנָא לָךְ, דְּהֵכִי מְזַמְנִין לִיה לְבֵר נֶשׁ, כְּמוֹם יִקְרִיה, וְדִילְמָא אַנְתָּ גְּבֵרָא רַבָּא, וְאַפְגִּים יִקְרַךְ. וְחֵד, דִּילְמָא אַנְתָּ אֲזִיל בְּאַרְחֶךָ בְּבִהִילוֹ, וְלֹא אֲטַרַח עֲלֶיךָ. וְחֵד, דְּלֹא תִכְסִּיף קָמִי אֲנָשִׁי דְּחִבּוּרָא, דְּאוֹרְחָא דִּילֵךְ, דְּכָל אִינוּן דְּאֶכְלִי לְפִתּוּרָא דְּחֵתָן וְכֹלָה, כְּלָהוּ יְהִיב גְּבִזְבֹּזָן וּמִתְנֶן לוֹן. אָמִינָא לִיה, קוּדְשָׁא בְּרִיךְ הוּא יָדִין לָךְ לְטֵב. אָמִינָא לִיה, מַה שְׁמַךְ, אָמַר לוֹ צְדוֹק זֻטָּא. בַּהֲהוּא שַׁעְתָּא, אוֹלִיפְנָא מִנִּיה, תְּלִיסֵר רְזִין עֲלָאִין בְּאוֹרִייתָא, וּמִן בְּרִיה תַּלְת, חֵד בְּנִבּוּאָה, וְחֵד בְּחִלְמָא.

8. Prophecy vision, dream

In this extremely important and mysterious section of the Zohar, the rabbis make complex and subtle distinctions concerning the nature of prophecy, visions, and dreams. They then apply their conclusions to the role of the Jews in exile. Rabbi Yitzchak continues his discussion with Tzadok the Little, his companion of the previous verses. Although dreams, prophecies, and visions are all sent by the Angel Gabriel, we learn that dreams are a relatively inferior means of enlightenment. Visions and dreams may dramatically vary in nature, according to the level of consciousness of those who receive them, and of those who are able-or unable--to interpret them. Moreover, a dream can sometimes be used to explain the meaning of a waking vision. The rabbis use the powerful symbolism of the story of Ya'akov's Ladder to explain how dreams and visions link human consciousness to the upper realms. When the children of Israel are sinful, their sin expresses itself partly through The Creator's turning away from them and granting the gift of His inspiration to great leaders in other lands, who may one day become the enemies of Israel. Similarly, when King Solomon falls into sin, he is denied the level of vision that had once inspired him to build Jerusalem's Temple; henceforth he must rely only on dreams for inspiration. This culminates in the sad decline into paganism, and the political and financial ruin that the king and his kingdom suffered in later years. Finally, we are told that as a man ages, his inner vision dims as much as his outer vision or eyesight.

The Relevance of this Passage

The Light released through the Hebrew letters inspires us to foster and follow the guidance of visions and dreams on both conscious and subconscious levels. During sleep, our dreams ascend to the higher levels of the spiritual realms, where we are assisted, in subtle ways, by the wisdom and supernal Light of the Creator in all our endeavors.

45. He asks: What is the difference between a prophecy and a dream? 1) A prophecy is part of the world of the male, and a dream is part of the world of the female, THE NUKVA OF ZEIR ANPIN. Between them are six grades, AS PROPHECY IS PART OF NETZACH AND HOD OF ZEIR ANPIN, AND DREAM IS PART OF HOD OF THE NUKVA. BETWEEN THEM IS YESOD OF ZEIR ANPIN AND CHESED, GVURAH, TIFERET, NETZACH, AND HOD OF THE NUKVA, WHICH CONSTITUTE SIX GRADES. 2) A prophecy is in right and left, THAT IS, NETZACH AND HOD, and dream is in the left, NAMELY, IN HOD. (3) A dream emanates downward a few grades TO THE ANGEL GAVRIEL, FROM WHOM MEN RECEIVE THE ILLUMINATION OF DREAMS. Therefore, dreams abide everywhere in the world, EVEN OUTSIDE YISRAEL. Nevertheless, a man sees according to his grade, and according to the man, so is his grade. THIS MEANS THAT IT IS NOT THE SAME FOR EVERY MAN. But prophecy does not emanate DOWNWARD FROM MALCHUT OF ATZILUT, but shines where it is, IN THE NUKVA, THE PLACE OF ZEIR ANPIN, WHICH IS THE SECRET OF THE LAND OF YISRAEL, AND THE PROPHETS THAT ARE INSPIRED FROM IT.

46. Come and see, it is written: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). He opened the discussion with the verse: "the word of Hashem came (Heb. hayoh hayah,) to Yechezkel the son of Buzi, in the land of Casdim, by the river K'var, and the hand of Hashem was there upon him" (Yechezkel 1:3). The words hayoh hayah (lit. 'being, was') INDICATE THAT this prophecy was specific to that time, for it was needed to strengthen those in exile in order to let them know the Shechinah had gone into exile with them. Therefore, Yechezkel saw what he saw, which applied to that time only. And although the place was not worthy of it, FOR PLACES OUTSIDE YISRAEL ARE NOT WORTHY OF PROPHECY, THE SCRIPTURE READS hayoh hayah, WHICH MEANS THAT THERE IS SOMETHING NEW HERE, THAT PROPHECY LIVES OUTSIDE YISRAEL. HE ASKS: Why DOES THE SCRIPTURE SAY TWICE, hayo hayah? HE ANSWERS: One is above IN ZEIR ANPIN, and one is below IN THE NUKVA, as it is written: "a ladder set up on the earth, and the top of it reached to heaven," WHICH MEANS THAT it receives THE LIGHT OF CHASSADIM above IN HEAVEN, ZEIR ANPIN, and receives below, FROM THE NUKVA CALLED 'EARTH', THE LIGHT OF CHOCHMAH. So in Hayo Hayah, one MEANS THE BEING OF CHASSADIM above, and the other MEANS THE BEING OF CHOCHMAH below.

47. Come and behold: this ladder was strengthened by two worlds, above IN ZEIR ANPIN and below IN THE NUKVA. THUS: "in the land of Casdim by the river K'var" (Yechezkel 1:3). The land of Casdim is the place of exile, NAMELY, THE LAND OUTSIDE YISRAEL. Nevertheless, it is "by the river K'var." What is the river K'var? IT MEANS THAT She was already (Heb. k'var) there; the Shechinah dwelt upon it before that, as it is written: "And a river went out of Eden to water the garden," (Beresheet 2:10) THE RIVER BEING THE SECRET OF BINAH. AND THE RIVER K'VAR IS one of the four rivers THAT FLOWED FROM THE RIVER THAT BEGAN IN EDEN, THE RIVER OF EUPHRATES IN BABYLON. Because it dwelt upon him before and was upon it already (k'var), now too it dwells upon it and was revealed to Yechezkel.

45. ואמר מה בין נבואה לחלמא. נבואה בעלמא דכורא איהו, וחלמא בעלמא דנוקבא, ומהאי להאי, בשיתא דרגין נחתא. נבואה בימינא ובשמאלא, וחלמא בשמאלא. וחלמא מתפרשא לכמה דרגין לתתא, בגין כך חלמא איהו בכל עלמא, אבל כסום דרגיה, הכי חמי, כסום בר נש, הכי דרגיה, נבואה לא אתפשטא אלא באתריה.

46. תא חזי מה כתיב ויחלום והנה סלם מוצב ארצה וראשו מגיע השמימה והנה מלאכי אלהים עלים ויורדים בו. פתח ואמר, היה היה דבר ה' אל יחזקאל בן בוזי הכהן בארץ כשדים על נהר כבר ותהי עליו שם יד ה'. היה היה, נבואה לשעתה היתה, דאצטריך על גלותא בגין דשכינתא נחת בהו בישראל בגלותא, וחמא יחזקאל מה דחמא, לסום שעתא, ואף על גב דלא אתחזי ההוא אתר להאי, בגיני כך היה היה. מאי היה היה. אלא היה לעילא, היה לתתא. דכתיב סלם מוצב ארצה וראשו מגיע השמימה, נטיל לעילא ונטיל לתתא. היה היה, חדר לעילא, וחד לתתא.

47. תא חזי, האי סלם בתרי עלמין אתתקף, בעילא ותתא. בארץ כשדים על נהר כבר. בארץ כשדים: באתר דגלותא שריא ביה, ועב"ד על נהר כבר. מאי נהר כבר. אלא דהוה כבר, מקדמת דנא, דשכינתא שריא עלוי, דכתיב ונהר יוצא מעדן להשקות את הגן וגו'. ודא הוא נהרא חדר, מאינן ארבע נהרין, ובגין דשריא עלוי מקדמת דנא, והוה עלוי כבר, שריא ביה השתא, ואתגלי ליה ליחזקאל.

48. Come and behold: "And he dreamed." HE ASKS: How could it be that to holy Ya'akov, the chosen of the patriarchs, Hashem was revealed in a dream; and in such a sacred place, BET-EL, WHICH IS PART OF YISRAEL, A PLACE WORTHY OF THE DWELLING OF THE SHECHINAH, he saw HASHEM only in a dream? HE ANSWERS: Ya'akov was not yet married, AND WAS THEREFORE INCOMPLETE IN HIS BODY. Also, Yitzchak was still alive AND THE TIME OF HIS ASCENDANCY HAD NOT YET ARRIVED. THEREFORE, IT IS WRITTEN THAT HE DREAMED AND NOT THAT HE SAW A VISION WHILE AWAKE. You may wonder why, after he was married, it is written: "I...saw in a dream" (Beresheet 31:10). This was because he was outside Yisrael IN PADDAN ARAM, and Yitzchak was yet alive. Therefore it is written that he dreamed.

49. Afterwards, when he came to the Holy Land with the tribes and "the barren woman" was perfected with them: "and be a joyful mother of children" (Tehilim 113:9), AND HE WAS NOW WHOLE WITH HIS SPOUSE AND WAS IN THE LAND OF YISRAEL, it is written: "And Elohim appeared to Ya'akov," (Beresheet 35:9) "And Elohim spoke to Yisrael in the vision of the night" (Beresheet 46:2). No dream was mentioned here because he was of another, superior grade, WORTHY OF BEHOLDING A VISION WHILE AWAKE.

50. Come and behold: a dream comes from Gavriel, and A DREAM is six grades lower than a prophecy. THIS MEANS THAT GAVRIEL RECEIVES THE DREAM FROM HOD OF THE NUKVA, WHICH IS THE SIXTH GRADE FROM PROPHECY, AND PEOPLE RECEIVE IT THROUGH GAVRIEL. A vision IS RECEIVED from the grade of the living creature, which rules by night. BECAUSE VISION IS THE NUKVA OF ZEIR ANPIN IN HER ACTUAL PLACE, ABOUT WHICH IS SAID: "AND SHE RISES ALSO WHILE IT IS YET NIGHT," (MISHLEI 31:15) IT IS THEREFORE A VISION WHILE AWAKE, AND NOT A DREAM. You may contend that it is written: "and said, Gavriel, make this man understand the vision (Heb. mar'ah)," (Daniel 8:16) AND THEREFORE, ONE COULD CONCLUDE THAT A VISION IS ALSO RECEIVED FROM GAVRIEL. HE ANSWERS: Assuredly this is so, but a vision is unclear and a dream is more precise. Therefore, a dream explains that which is not clear in the vision. Thus, Gavriel, WHO IS IN CHARGE OF DREAMS, was chosen to explain the vague words of the vision.

51. Therefore, it is written: "in the vision (mar'eh)," WHICH IS DERIVED FROM THE SAME ROOT AS "AND HE LOOKED (HEB. VA'ERA)" AND "AND I SAW (HEB. VA'ERA)." The reason is that the mirror is like a mirror (Heb. mar'ah) OF POLISHED GLASS, in which all the shapes IN FRONT OF IT are seen. Therefore, it is written of it: "and I appeared (va'era) TO AVRAHAM... BY THE NAME OF EL SHADAI," (Shemot 6:3) FOR THE MIRROR, THE NUKVA, SAID: I have shown the image OF HASHEM by El Shadai. For this is the mirror in which the images of others and all the shapes of the supernal GRADES are seen.

48. תָּא חֲזִי וַיַּחְלוֹם, וְכִי יַעֲקֹב קִדְּשָׁא, דְּאִיהוּ שְׁלִימָא דְּאַבְהֶן, בְּחֻלְמָא אֲתַגְּלִי עֲלוּי, וּבְאַתֵּר דָּא קִדְּשָׁא לֹא חֲמָא אֱלָא בְּחֻלְמָא. אֱלָא יַעֲקֹב בְּהִהוּא זְמַנָּא, לֹא הָוֵה נָסִיב, וַיִּצְחָק הָוֵה קִינִים. וְאִי תִימָא וְהָא לְבַתֵּר דְּאַתְנָסִיב בְּתִיב וְאַרְא בְּחֻלְמוֹ. תַּמָּן אַתֵּר גָּרִים, וַיִּצְחָק הָוֵה קִינִים, וְעַל דָּא בְּתִיב בִּיה חֻלְמוֹ.

49. וּלְבַתֵּר דְּאַתָּא לְאַרְעָא קִדְּשָׁא, עִם שְׁבֻטִין, וְאַשְׁתִּלִּים לְהוֹן עֶקְרֵת הַבֵּית, וְאִם הַבָּנִים שְׁמַחָה, בְּתִיב וִירָא אֱלֹהִים אֵל יַעֲקֹב וְגו'. וּבְתִיב וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמֵרָאוֹת הַלַּיְלָה, הֵכָא לֹא בְּתִיב בִּיה חֻלְמוֹ דְּהָא מִדְּרָגָא אַחֲרָא עֲלָא הָוֵה.

50. תָּא חֲזִי, חֻלְמָא אִיהוּ ע"י דְּגַבְרִיָּאל, דְּאִיהוּ לְתַתָּא, בְּדְרָגָא שְׁתִּיתָא מִנְּבוּאָה. מֵרָאָה: עַל יְדָא דְּהִהוּא דְּרָגָא, דְּהִיָּא חִיָּה, דְּשֻׁלְטָא בְּלִילְיָא. וְאִי תִימָא, הָא בְּתִיב גַּבְרִיָּאל הֵבֵן לְהִלּוֹז אֶת הַמֵּרְאָה. הֵכִי הוּא וְדָאִי, דְּמֵרְאָה מְלוּי סְתִימִין יְתִיר, וּבְחֻלְמָא פְּרִישׁ יְתִיר, וּפְרִישׁ סְתִימִין דְּמֵרְאָה, וְע"ד אֲתַפְקֵד גַּבְרִיָּאל, דִּיפִּרֵּשׁ מְלוּי דְּמֵרְאָה, דְּאִיהוּ סְתִימִין יְתִיר.

51. וְע"ד בְּתִיב בְּמֵרְאָה, וִירָא, וְאַרְא, מֵאִי טַעְמָא, בְּגִין דְּמֵרְאָה אִיהוּ, כְּהֵאִי מֵרְאָה, דְּאַתְחֲזִי, כָּל דְּיוֹקְנִין בְּגִיָּה, בְּגִינִי כֶךְ וְאַרְא, אַחֲמִית דְּיוֹקְנִיה, בְּאֵל שְׁדִי, דְּאִיהוּ מֵרְאָה, דְּאַתְחֲמִי דְּיוֹקְנָא אַחֲרָא בְּגִיָּה, וְכָל דְּיוֹקְנִין עֲלָאִין בִּיה אֲתַחֲזִין.

52. Therefore, at the time BEFORE YA'AKOV WED, it is written of him: "And he dreamed, and behold a ladder set up on the earth" (Beresheet 28:12). What is this ladder? It is a grade from which all other grades stem, NAMELY, THE NUKVA, THE GATE OF ALL GRADES, "and the top of it reached to heaven." It does reach up to connect to heaven. HE ASKS: What top? HE ANSWERS: The top of the ladder. And what is that? That of which it is written: "the top (lit. 'head') of the couch," (Beresheet 47:31) NAMELY, YESOD, THE HEAD OF THE NUKVA CALLED 'COUCH'. AND YESOD IS 'THE HEAD OF THE COUCH' because it is at the head of the couch, THE NUKVA, who shines with its light FROM YESOD. IT IS THEREFORE CONSIDERED HER HEAD. And "reached to heaven," because it is the final part of the body, TIFERET, CALLED 'HEAVEN'. FOR YESOD IS ATTACHED UNDERNEATH TIFERET, situated between the higher, ZEIR ANPIN and the lower, NUKVA, as the member of the Covenant, the final part of the body, lies between the thighs and the body. Therefore, THE SCRIPTURE READS, "reached to heaven," FOR THE TOP OF THE LADDER, YESOD OF ZEIR ANPIN, REACHES HEAVEN, AS IT CLEAVES TO ZEIR ANPIN, CALLED 'HEAVEN'.

53. "...and behold the angels of Elohim ascending and descending on it..." (Beresheet 28:12). These are the ministers of all the nations who ascend and descend this ladder. When the children of Yisrael are sinful, the ladder is lowered and the ministers rise. When the children of Yisrael improve their deeds, the ladder is raised; all the ministers descend and their government is annulled. All depends on this ladder. Here, Ya'akov saw Esav's government and that of the rest of the nations in his dream.

54. Another explanation of the verse, "and behold the angels of Elohim ascending and descending on it," is that the ladder is used to ascend and descend through its top. For when the top, YESOD, is removed, the ladder gives in and all the ministers rule again. When the top is attached again, it is elevated and they all lose their power to govern. All this is one matter, AND BOTH EXPLANATIONS ARE ESSENTIALLY IN AGREEMENT.

55. It is written: "Hashem appeared to Solomon in a dream by night: and Elohim said, ask what I shall give you" (I Melachim 3:5). HE ASKS: One may wonder why it was a dream, THAT IS, WHY IT WAS RECEIVED THROUGH GAVRIEL. What right does the grade of a dream have TO SAY TO HIM, SINCE HE IS BUT AN ANGEL: "ASK WHAT I SHALL GIVE YOU"? HE ANSWERS: Here a grade was included within a grade; the supernal grade, THE NUKVA OF ZEIR ANPIN, THE ROOT OF THE DREAM, WAS INCLUDED WITHIN AND CLOTHED by the grade down below, NAMELY, THE GRADE OF GAVRIEL. THE NUKVA SAID TO HIM, "ASK WHAT I SHALL GIVE YOU," BECAUSE IT IS WRITTEN: "AND ELOHIM SAID," WHICH IS ONE NAME OF THE NUKVA. THE REASON HE APPEARS TO HIM ONLY IN A DREAM IS THAT until then Solomon was not complete. Once he was perfected, it is written: "And Hashem gave Solomon wisdom" (I Melachim 5:26) and "Solomon's wisdom excelled," (Ibid. 10) for the moon, THE NUKVA, was then full and the Temple was built. Only then did Solomon see wisdom while awake; he had no further need of dreams.

56. After he sinned, however, he had to resort to dreams again. Therefore, it is written: "who had twice appeared to him" (I Melachim 11:9). IT APPEARS PROBLEMATIC THAT He was seen to him twice only, but THE EXPLANATION IS THAT from the side of the grade of a dream, He was seen to him only twice.

52. בגיני כך, יעקב בִּהְיוֹא זְמַנָּא, כְּתִיב, וַיַּחְלֵם וַהֲנֵה סֵלֶם מִצֵּב אֶרֶצָה, מֵהוּ סֵלֶם, דְּרָגָא דְשָׁאֵר דְּרָגִין בֵּיה תְלִינן, וְהוּא יוֹסֵד דְעֵלְמָא. וְרָאִשׁוּ מִגִּיעַ הַשְּׁמִימָה, הֲכִי הוּא, לְאַתְקִשְׂרָא בְהִדְיָה. וְרָאִשׁוּ מִגִּיעַ הַשְּׁמִימָה, מֵאֵן רָאִשׁוּ. רָאִשׁוּ דִּיהוּא סֵלֶם. וּמֵאֵן אִיהוּ, דָּא דְכְתִיב בֵּיה רָאִשׁ הַמָּטָה, בְּגִין דְּאִיהוּ רָאִשׁ לְהֵאֵי מָטָה וּמִנָּה נְהִיר. מִגִּיעַ הַשְּׁמִימָה, בְּגִין דְּאִיהוּ סִיּוּמָא דְגּוּפָא, וְקָאִים בֵּין עֲלָאָה וְתַתָּאָה, כְּמָה דְּבְרִית אִיהוּ סִיּוּמָא דְגּוּפָא, וְקָאִים בֵּין יְרִיכִין וְגּוּפָא, וְעַל דָּא מִגִּיעַ הַשְּׁמִימָה.

53. וַהֲנֵה מְלָאכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ, אֲלִין מִמֶּנּוּ דְכָל עַמִּין, דְּאִינוּן סֻלְקִין וְנַחְתִּין בְּהֵאֵי סֵלֶם, כִּד יִשְׂרָאֵל חָטְאֵן, מֵאִין הֵאֵי סֵלֶם וְסֻלְקִין אִינְהוּ מִמֶּנּוּ, וְכִד יִשְׂרָאֵל מִתְבַּשְׂרֵן עוֹבְדִיָּהוּ, אִסְתַּלַּק הֵאֵי סֵלֶם, וְכִלְהוּ מִמֶּנּוּ נַחְתִּין לְתַתָּא, וְאַתְעֵבֵר שׁוֹלְטָנוּתָא דְלַהוּן, כִּלְא בְּהֵאֵי סֵלֶם קִיּוּמָא. הֲכָא חָמָא יַעֲקֹב בְּחֵלְמִיָּה, שְׁלֻטָּנוּתָא דְעֵשׂוֹ, וְשְׁלֻטָּנוּתָא דְשָׁאֵר עַמִּין.

54. דְּבַר אַחֵר וַהֲנֵה מְלָאכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ. בְּמֵאֵן, בְּהֵאֵי רָאִשׁוּ, דִּיהוּא סֵלֶם. דְּכִד אִסְתַּלַּק רָאִשׁוּ מִגִּיעַ, סֵלֶם אִתְבַּמֵּיָא וְסֻלְקִין כִּלְהוּ מִמֶּנּוּ, וְכִד אִתְחַבֵּר רָאִשׁוּ בְּהֵאֵי סֵלֶם, אִסְתַּלַּק, וְכִלְהוּ מִמֶּנּוּ נַחְתִּין. וְכִלְא חַד מְלָא.

55. כְּתִיב נִרְאָה ה' אֶל שְׁלֹמֹה בְּחֵלֹם בְּחִלְיָה וַיֹּאמֶר אֱלֹהִים שְׁאֵל מֵה אֶתֶּן לָךְ. וַאִי תִימָא הֲכָא בְּחֵלֹם, וְכִי מֵה רָשׁוּ אֵית לִיָּה לְחֵלֹם בְּהֵאֵי. אֶלָּא הֲכָא אִתְכִּלִּיל דְּרָגָא בְּרָגָא, דְּרָגָא עֲלָאָה בְּרָגָא תַתָּאָה, בְּגִין דְּעַד כְּעַן, שְׁלֹמֹה לֹא הוּא שְׁלִים, בִּיּוֹן דְּאַשְׁתַּלִּים, כְּתִיב וְה' נָתַן חֲכֵמָה לְשְׁלֹמֹה. וְכְתִיב וַתִּרְבַּ חֲכֵמַת שְׁלֹמֹה. דְּקִיּוּמָא סִיְהֵרָא בְּאַשְׁלֻמוּתָא, וְכִי מְקַדְּשָׁא אִתְבְּנִי. וְכִדִּין, הוּא חֲמִי שְׁלֹמֹה, עֵינָא בְּעֵינָא חֲכֵמַתָּא, וְלֹא אֶצְטְרִיךְ לְחֵלְמָא.

56. לְבַתֵּר דְּחָטָא, אֶצְטְרִיךְ לִיָּה לְחֵלְמָא בְּקַדְמִיּוּתָא, וְעַל דָּא כְּתִיב הִנֵּרָאָה אֵלִיו פְּעַמִּים, וְכִי פְעַמִּים הוּא לֹא יִתִּיר. אֶלָּא סְטְרָא דְחֵלְמָא הוּא לִיָּה פְעַמִּים, סְטְרָא דְחֲכֵמַתָּא כָּל יוּמָא הוּא.

57. With all that, the dream grade of Solomon was greater than the dream grade of all other men; including one grade within another grade, VISION WHEN AWAKE, WHICH IS THE NUKVA, WAS INCLUDED within vision IN A DREAM, WHICH IS THE GRADE OF GAVRIEL. At the end of his days, the dream grade was considerably darkened. THEREFORE, SCRIPTURE REMINDS HIM OF THE TWO DREAMS THAT USED TO SHINE UPON HIM, AS IT IS WRITTEN: "ELOHIM OF YISRAEL WHO HAD TWICE APPEARED TO HIM." This happened because he sinned, and the moon, THE NUKVA, began to wane, because he did not keep the Holy Covenant and pursued foreign women. This is the condition the Holy One, blessed be He, gave to David, as it is written: "If your children will keep my covenant...their children shall also sit upon your throne for evermore" (Tehilim 132:12).

58. What is the meaning of "for evermore?" This is as it is written: "as the days of heaven upon the earth" (Devarim 11:21). Because Solomon did not keep the Covenant as he ought to have done, the moon began to wane. At the end, he had to resort to dreams again. This was also true of Ya'akov, BECAUSE HE WAS NOT COMPLETE, as we mentioned before.

9. "And, behold, Hashem stood above it"

This passage further explicates Ya'akov's vision of the Ladder. It clarifies his special role amongst the Chosen People and his position among the other patriarchs in the Tree of Life.

The Relevance of this Passage

Ya'akov represents the Central Column force of Free Will and/or Resistance, which brings about the subjugation of the ego. Of the three patriarchs, Ya'akov embodies the delicate balance between the will of the soul-sharing and the primal urges of the body-receiving for the self. The Ladder in Ya'akov's vision corresponds to the Ten Sfirot and the array of spiritual Lights that radiates from each respective realm. Because we as individuals do not possess the strength to triumph over our egos and our selfish drives, the Zohar provides us with the additional power of the patriarch Ya'akov, whose strength is instilled within us through the Light that that radiates from this passage. We also achieve a connection to the Lights of the Sfirot, which brightens our lives and the world with tranquility and joy.

59. "And, behold, Hashem stood above it" (Beresheet 28:13) means that Ya'akov saw here, IN THE LADDER, the Knot of Faith, WHICH IS THE NUKVA, BINDING ALL THE SFIROT as one. "...stood (Heb. nitzav) above it..." as "a pillar (Heb. netziv) of salt" (Beresheet 19:26) ALLUDES TO a mound, for all the grades are as one on that ladder, THE NUKVA, so that all will be connected into one knot. For this ladder was put between the two sides, and this is the meaning of the verse: "and said, I am Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak..." These are the two sides, right and left-- AVRAHAM IS RIGHT AND YITZCHAK IS LEFT.

60. Another explanation of the verse, "And, behold, Hashem stood above it," IS THAT IT DOES NOT MEAN THAT HE STOOD UPON THE LADDER, BUT RATHER THAT HE STOOD ON Ya'akov, so that a holy Chariot would be made. Then, between the right and left is Ya'akov, CHESED, GVURAH, TIFERET, and the Congregation of Yisrael, NAMELY, THE NUKVA, will be tied with them. This is the meaning of, "Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak." How do we know that Ya'akov is in the middle OF AVRAHAM AND YITZCHAK? We know from the verse, "Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak." Note that it is not written 'the Elohim of Yitzchak your father', WHICH WOULD MAKE HIM THIRD AMONG THE FATHERS, NAMELY, THE SON OF YITZCHAK. FROM THIS WE LEARN THAT because he was connected to Avraham, AND WAS CONSIDERED HIS SON, HE WAS FOUND TO BE BEFORE YITZCHAK. THEREFORE, HE IS IN THE MIDDLE, BETWEEN AVRAHAM AND YITZCHAK. FOR THIS IS THE SECRET OF THE CHARIOT: AVRAHAM AND YITZCHAK ARE RIGHT AND LEFT, AND YA'AKOV IS BETWEEN THEM. Then, it is written: "the land on which you lie," WHICH IS THE NUKVA. This makes all,

57. וְעַם כָּל דָּא, סֵטְרָא דְחִלְמָא, הוּא יִתִּיר עַל כָּל שְׂאָר בְּנֵי נָשָׂא, בְּגִין דְּאִתְכַּלִּיל דְּרָגָא בְּדְרָגָא, מֵרָא"ה בְּמֵרָא"ה. וְהָא הִשְׁתָּא בְּסוּף יוֹמוֹי חֲשִׁיךְ יִתִּיר, וְדָא, בְּגִין דְּחֻטָּא, וְסִיְהָרָא קִיּוּמָא לְאַתְפָּגְמָא. מֵאֵי טַעְמָא, בְּגִין דְּלֹא נָטִיר בְּרִית קְדִישָׁא, בְּאַשְׁתְּדִלוּתֶיהָ בְּנָשִׁים נְכָרִיּוֹת. וְדָא הוּא תְּנַאי דְּעֵבֶד קוֹדֶשָׁא בְּרִיךְ הוּא עִם דְּוֹד, דְּכֹתִיב אִם יִשְׁמְרוּ בְּנֵיךְ בְּרִיתִי וְגו'. גַּם בְּנֵיהֶם עָרִי עַד יֵשְׁבוּ לְכֶסֶּא לְךָ.

58. מֵאֵי עָרִי עַד. הֵייוֹנוּ דְּכֹתִיב, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ. וּבְגִין דְּשִׁלְמָה לֹא נָטִיר הָאֵי בְּרִית בְּדָקָא יְאוּת, שְׂרִיָּא סִיְהָרָא לְאַתְפָּגְמָא, וְעַל דָּא, בְּסוּפָא אֲצִטְרִיךְ חִלְמָא, וְכֵן יַעֲקֹב אֲצִטְרִיךְ לִיהָ לְחִלְמָא בְּדִאמְרוֹן.

59. וְהִנֵּה ה' נֹצֵב עָלָיו וְגו'. הֵכָא חֲמָא יַעֲקֹב. קְשׁוּרָא דְמַהִימְנוּתָא בְּחֹד. נֹצֵב עָלָיו, כַּד"א נֹצִיב מֶלֶךְ. תְּלָא, דְּכָל דְּרָגִין קִיּוּמִין בְּלֵהוּ בְּחֹד עַל הַהוּא סֵלֶם, לְאַתְקִשְׁרָא כָּלָא בְּחֹד קְשָׁרָא. בְּגִין דְּאַתִּיחֵיב הַהוּא סֵלֶם בֵּין תְּרִין סֵטְרִין, הַה"ד אָנִי ה' אֱלֹהֵי אַבְרָהָם אָבִיךָ וְאֱלֹהֵי יִצְחָק הָאָרֶץ וְגו', אֵלִין אָנוּן תְּרִין סֵטְרִין, בְּיָמִינוֹא וּשְׂמָאלָא.

60. דְּבַר אַחֵר וְהִנֵּה ה' נֹצֵב עָלָיו, עָלֶיהָ דִּיעֲקֹב, לְמַהוּ כָּלָא רְתִיכָא קְדִישָׁא, יְמִינוֹא וּשְׂמָאלָא, וְיַעֲקֹב בְּגוּיָהוּ, בְּנִסְתָּ יִשְׂרָאֵל לְאַתְקִשְׁרָא, בְּיָנוּיָהוּ, הַה"ד אָנִי ה' אֱלֹהֵי אַבְרָהָם אָבִיךָ וְאֱלֹהֵי יִצְחָק. מְנַלְן דִּיעֲקֹב בְּאַמְצְעִיתָא, מִשְׁמַע דְּכֹתִיב, אֱלֹהֵי אַבְרָהָם אָבִיךָ וְאֱלֹהֵי יִצְחָק, וְלֹא כֹתִיב אֱלֹהֵי יִצְחָק אָבִיךָ. דְּכִינוּ דְּאַתְקִשְׁר בֵּיהּ בְּאַבְרָהָם, אֲשֶׁתְּכַח דְּאִיהוּ בְּאַמְצְעִיתָא. וּלְבִתֵּר הָאָרֶץ אֲשֶׁר אֵתָּה שׁוֹכֵב עָלֶיהָ, הָא כָּלָא רְתִיכָא חֲדָא קְדִישָׁא. וְהֵכָא חֲמָא דִּיהוּי שְׁלִימוֹ דְּאַבְהֵן.

THAT IS, THE THREE COLUMNS WITH THE NUKVA, into one holy Chariot. Here, Ya'akov saw that he would be the chosen of the fathers.

61. Come and behold: "Hashem the Elohim of Avraham your father." Because He said, "Avraham your father," assuredly he is in between AVRAHAM AND YITZCHAK. And "the Elohim of Yitzchak" alludes to the fact that Ya'akov was bound to the two sides--RIGHT AND LEFT--and was part of them. He is tied on the one side TO THE RIGHT, as it is written: "Hashem the Elohim of Avraham your father"; and on the other side he is tied TO THE LEFT, as it is written: "and the Elohim of Yitzchak." In the latter case, the letter Vav ('and') is added TO "AND THE ELOHIM," when Yitzchak is mentioned. This indicates that Ya'akov seized both sides, FOR VAV ALLUDES TO TIFERET, WHICH IS YA'AKOV, ATTACHED TO THE ELOHIM OF YITZCHAK, THE SECRET OF THE LEFT. THE SCRIPTURE CONNECTS HIM TO AVRAHAM BY CALLING HIM" YOUR FATHER," AND CONNECTS HIM TO "THE ELOHIM OF YITZCHAK" VIA THE VAV.

62. As long as Ya'akov was not married, this was not said of him openly, AS WAS SAID HERE, FOR IT IS NOT SPECIFICALLY WRITTEN: "THE ELOHIM OF YA'AKOV," AS IT WAS OF AVRAHAM AND YITZCHAK. It is only said openly of he who knows the ways of the Torah. THIS MEANS THAT HE WILL BECOME A CHARIOT OF THE TWO WAYS, THE RIGHT AND LEFT, AFTER HE IS MARRIED. UNTIL THEN, HE CAN BE A CHARIOT ONLY OF ZEIR ANPIN, THE SECRET OF THE RIGHT, AND NOT OF THE NUKVA, THE SECRET OF THE LEFT. After he married and begot children, it was said of him openly, as is written in the verse: "And he erected there an altar, and called it El Elohei ('the Elohim of') Yisrael" (Beresheet 33:20). Thus, we learn that whoever is not perfected below, AS MALE AND FEMALE THAT IS, WHOEVER IS NOT MARRIED, cannot be perfected above. This is not so for Ya'akov, who was perfected above and below EVEN BEFORE HE MARRIED. However, it was not proclaimed openly, BECAUSE HE DID NOT YET PROFESS HIS UNITY OVER HIM.

63. You may wonder how he was completely perfected BEFORE HE WAS MARRIED. This is not actually accurate. He was not perfected, but saw that he would eventually be perfected. If you say that it is written: "And, behold, I am with you, and will keep you wherever you go" (Beresheet 28:15), WHICH MEANS THAT HE WAS COMPLETELY PERFECTED, IT WOULD BE INACCURATE. Rather, the explanation is that the keeping of the Holy One, blessed be He, and His protection will never leave Ya'akov without whatever he needs in this world. But in the upper world, he can not have true perception until he is perfected, NAMELY, MARRIES.

10. "And Ya'akov awoke...How dreadful is this place"

The patriarch Ya'akov awakens at the future site of the Temple. As Ya'akov recognizes the power of the sacred ground, great spiritual Light is revealed to him.

The Relevance of this Passage

Sometimes a simple observation conveys more than many words can describe. Such is the case with this passage. Suffice it to say that our souls tread the sacred ground upon which Ya'akov slept, and upon which the Temple stood.

64. "And Ya'akov awoke out of his sleep, and he said: Surely Hashem is in this place; and I knew it not" (Beresheet 28:16). HE ASKS: It is a wonder that he did not conceive such great knowledge. HE ANSWERS: The meaning of "and I (Heb. anochi) knew it not" is similar to the meaning of the verse: "and I have not made supplications to Hashem" (I Shmuel 13:12). THAT IS, "I KNEW IT NOT" ARE WORDS OF UNION AND DEVOTION, AS ARE THE WORDS, "I HAVE NOT MADE SUPPLICATION." Ya'akov said: This was all revealed to me, though I have not attentively searched to know THE HOLY NAME Anochi ('I'), WHICH IS THE SHECHINAH, and come under the wings of the Shechinah to become a whole man.

61. תָּא חֲזִי, אֱלֹהֵי אַבְרָהָם אָבִיךָ, דְּכִיּוֹן דְּאָמַר אַבְרָהָם אָבִיךָ, וְדָאֵי אִיהוּ בְּאַמְצַעִיתָא, וְאֱלֹהֵי יִצְחָק, הָכָא אֶתְרַמִּיז, דְּקָשִׁיר לְתֵרִין סְטָרִין, וְאַחִיד לֹן. קָשִׁיר לְסֵטְרָא חָד, דְּכְתִיב אַבְרָהָם אָבִיךָ. וְקָשִׁיר לְסֵטְרָא אַחְרָא, דְּכְתִיב וְאֱלֹהֵי יִצְחָק, תּוֹסַפֶּת וַאֲ"ו לְגַבֵּי יִצְחָק, לְאַחְזָא דִּיעֻקֵּב אַחִיד לְתֵרִין סְטָרִין.

62. וְעַד דִּיעֻקֵּב לֹא אֶתְנַסִּיב, לֹא אֶתְמַר בְּאַתְגְּלוּיָא יְתִיר, וְאֶתְמַר בְּאַתְגְּלוּיָא, לְמָאן דִּידַע אֹרְחוּי דְּאֹרִייתָא. לְבִתָּר דְּאַתְנַסִּיב וְאוֹלִיד, אֶתְמַר לִיה בְּאַתְגְּלוּיָא, הָה"ד וַיַּצֵּב שֵׁם מְזֻבָּח וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. מִהָכָא אוֹלִיפְנָא, מָאן דְּלֹא אֲשַׁתְּלִים לְתַתָּא, לֹא אֲשַׁתְּלִים לְעִילָא, שְׁאֲנִי יַעֲקֹב, דְּאֲשַׁתְּלִים לְעִילָא וְתַתָּא, אֲבָל לֹא בְּאַתְגְּלוּיָא.

63. וְאִי תִימָא דְּאֲשַׁתְּלִים בְּהֵיָא שְׁעָתָא, לֹא. אֲלֹא חֲמָא דִּישַׁתְּלִים לְבִתָּר זְמָנָא. וְאִי תִימָא הָא כְּתִיב וְהָיָה אֲנֹכִי עִמָּךְ וְשִׁמְרְתִּיךָ בְּכָל אֲשֶׁר תֵּלֵךְ. אֲלֹא, אֲשַׁחְוֶתָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, וְנִטְרִי דִּילִיָּה, לֹא אֲשַׁתְּבִּיק מְנִיָּה דִּיעֻקֵּב לְעֵלְמִין, בְּכָל מָה דְּאַצְטְרִיךְ לִיה, בְּהָאֵי עֲלָמָא, אֲבָל בְּעֲלָמָא עֲלָאָה עַד דְּאֲשַׁתְּלִים.

64. וַיִּיקֶץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ ה' בַּמָּקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי. וְכִי תוֹוֶהָא הוּא דְּלֹא יָדַע. אֲלֹא מֵאִי וְאֲנֹכִי לֹא יָדַעְתִּי, כְּד"א וּפְנִי ה' לֹא חִלִּיתִי. אָמַר, וְכִי כָל הָאִי אֶתְגְּלִי לִי, וְלֹא אֶסְתַּבְּלָנָא לְמִנְדַּע אֲנֹכִי, וְלִמְיַעַל תַּחוֹת גַּרְפִּי דְּשְׁכִינְתָּא, לְמַהוּי שְׁלִים.

65. Come and behold. It is written: "and she said, If it be so, why am I (anochi) thus" (Beresheet 25:22). Rivkah beheld the light of the Shechinah daily because the Shechinah was in her tent where she prayed. When Rivkah began to experience the pains of childbirth, it is written: "And she went to inquire of Hashem (Yud-Hei-Vav-Hei)" (Beresheet 25:22). She went from the grade of Anochi ('I') to the other grade of Yud-Hei-Vav-Hei. SO ANOCHI IS A NAME OF THE SHECHINAH. Therefore, Ya'akov said: 'I have seen so much, yet did not know I...' (anochi). This is because he was not married and did not yet come under the wings of the Shechinah.

66. Next, it is written: "And he was afraid, and said, How dreadful is this place." "...place..." has two meanings reflecting the two sides. "How dreadful is this place," refers to the place he mentioned before, THE SHECHINAH, and to the sign of the Holy Covenant, which must not be annulled.

67. Although these are two aspects, YESOD AND MALCHUT, they are actually the same. He said, "this is none other than the house of Elohim." 'This', WHICH IS YESOD CALLED 'THIS', must not be neglected; "this" should not be left alone. Its existence is no other than the house of Elohim, WHICH IS THE NUKVA, with which it unites to produce offspring and to pour blessings upon her from all the organs of the body. For this, WHICH IS YESOD, is the gate to the entire body, WHICH IS TIFERET, as the scripture reads: "and this is the gate of heaven" (Beresheet 28:17). THAT IS, TIFERET IS CALLED BOTH 'BODY' AND 'HEAVEN'. Assuredly, this is the gate to the body by which blessings flow down TO THE NUKVA. It is attached above TO HEAVEN, WHICH IS TIFERET, and attached below TO THE NUKVA, WHICH IS CALLED 'PLACE', AND ALSO 'THE HOUSE OF ELOHIM'. HE EXPLAINED: It is attached above, as it is written: "and this is the gate of heaven," AS YESOD IS THE GATE OF TIFERET, WHICH IS CALLED 'HEAVEN'. It is attached below, as it is written: "this is no other than the house of Elohim," WHICH MEANS THAT THIS, YESOD, IS FOUND ONLY IN THE HOUSE OF ELOHIM, WHICH IS THE NUKVA. Therefore, "he was afraid, and said, How dreadful is this place." THE PLACE IS THE NUKVA, AND "THIS" IS YESOD. But men disregard the preciousness OF YESOD, of being perfected through it. The father of the young man went to him and kissed him.

68. Rabbi Yitzchak said: When I heard these words from his mouth, I wept. I said, blessed be the Merciful One for not letting high wisdom disappear from the world. I traveled with them three parasangs and entered the city with them. Shortly after they had arrived, the man affianced his son. I said to him: Your words have not been in vain, FOR AFTER DISCUSSING THE PERFECTION THAT COMES WITH MARRIAGE, HE TOLD HIM THAT HIS WORDS WOULD PREVAIL.

69. Rabbi Shimon said that the words CONCERNING THE LADDER contain secrets of wisdom and have hidden meaning. When I presented these matters to Rabbi Shimon, he said: These are not the words of a youth, but rather descriptions of supernal mysteries. They all bear the mark of wisdom.

65. תָּא חֲזִי, כְּתִיב וְתֹאמַר אִם בֵּן לְמָה זֶה אֲנֹכִי, כָּל יוֹמָא וְיוֹמָא, חֲמַאת רַבָּקָה נְהוּרָא דְשְׂכִינְתָּא, דְּהוּא שְׂכִינְתָּא בְּמִשְׁכְּנָהּ, וְצִלְיָא תַּמָּן. בֵּינָן דְּחַמַּאת עֲאִקוּ דִּילָהּ בְּמַעְהָ, מַה כְּתִיב וְתִלְךָ לְדֹרֶשׁ אֶת ה', נִפְקַת מִדְּרָגָא דָּא, לְדְרָגָא אַחְרָא, דְּאִיהוּ הוּי"ה. בְּגִינִי כִךְ אָמַר יַעֲקֹב, וְכִי כָל כִּךְ חֲמִינָא, וְאֲנֹכִי לֹא יִדְעָתִי, בְּגִין דְּהוּא בְּלַחֲדוּי, וְלֹא עָאֵל תַּחוּת גְּדַפִּי דְשְׂכִינְתָּא.

66. מִיָּד וְיִירָא וְיֹאמַר מַה נּוֹרָא הַמָּקוֹם הַזֶּה. מַלְא דָּא לְתַרְיִן סֹטְרִין אִיהוּ. מַה נּוֹרָא הַמָּקוֹם הַזֶּה, חַד עַל הַהוּא מָקוֹם דְּקָאֻמַּר בְּקִדְמִיתָא. וְחַד עַל אֶת קִיּוּמָא קְדִישָׁא, דְּלֹא בְּעִיָּא לְאַתְבָּטְלָא.

67. וְאַף עַל גַּב דְּאִינְהוּ תְּרֵי סֹטְרִין, חַד הוּא. אָמַר אִין זֶה בִּי אִם בֵּית אֱלֹהִים, אִין זֶה, לְמַהּוּי בְּטוּל. אִין זֶה, לְאַשְׁתַּבַּח בְּלַחֲדוּי, קִיּוּמָא דִּילִיָּהּ לְאוֹ אִיהוּ, אֶלָּא בֵּית אֱלֹהִים, לְאַשְׁתַּמְשָׁא בֵּיהּ, וְלַמַּעֲבֹד בֵּיהּ פִּירִין, וְלִאֲרָקָא בֵּיהּ בְּרַכָּאן, מִכָּל שְׂוִיפֵי גּוּפָא, דְּהֵאִי הוּא תְּרַעָא, דְּכָל גּוּפָא, הֵה"ד וְזֶה שְׁעַר הַשָּׁמַיִם, דָּא תְּרַעָא דְּגּוּפָא וְדָאִי, תְּרַעָא אִיהוּ, לְאֲרָקָא בְּרַכָּאן לְתַתָּא, אַחִיד לְעִילָא, וְאַחִיד לְתַתָּא. אַחִיד לְעִילָא, דְּכְתִיב וְזֶה שְׁעַר הַשָּׁמַיִם. לְתַתָּא, דְּכְתִיב אִין זֶה בִּי אִם בֵּית אֱלֹהִים. וְעַל דָּא וְיִירָא וְיֹאמַר מַה נּוֹרָא הַמָּקוֹם הַזֶּה, וּבְגִי נָשָׂא לֹא מִשְׁגָּחוֹן בִּיקְרָא דְּבִיָּהּ, לְמַהּוּי בֵּיהּ שְׁלִים, לְעִילָא וְתַתָּא. אֶתָּא אַבּוּי וְנִשְׁקִיָּה.

68. אָמַר רַבִּי יִצְחָק, כִּד מַלְיִן אִינוּן שְׁמַעְנָא מְפּוּמִּיָּה בְּכִינָא, וְאַמִּינָא בְּרִיךְ רַחֲמָנָא, דְּלֹא בְּטוּל מַעֲלָמָא, חֲכָמְתָּא עֲלָאָה. אֲזִלִּינָא עֲמַהוּן עַד תַּלְת פֻּרְסִי, עַד דְּעֲאֲלָנָא עֲמַהוּן לְמַתָּא. לֹא סָפִיקוּ לְמִוּעַל, עַד דְּשַׁדְּךְ הָהוּא בֵּר נֶשׁ לְבָרִיָּהּ, וְאַמְרִי לִיהּ, מַלְיִךְ לֹא יְהוֹן לְבַטְלָהּ.

69. אַמִּינָא, הָא דְּאָמַר רַבִּי שְׁמַעוֹן, דְּמַלְיִן אֲלִיִּן, כְּלָהּוּ בְּרָזָא דְּחֲכָמְתָּא נִינְהוּ, וְלֹאֲחֻזָּא מַלְיִן אַחֲרֵינִין. כִּד סִדְרָנָא מַלְיִן קָמִיָּה דְּר' שְׁמַעוֹן, אָמַר לוֹ, לֹא תִימָא דְּמַלְיִן אֲלִיִּן, דִּינוּקָא נִינְהוּ, אֶלָּא מַלְיִן דְּרִזִּין עֲלָאִין נִינְהוּ, וְכָלָא בְּרָזָא דְּחֲכָמְתָּא רְשִׁימִין.

11. "and behold a ladder set up on the earth"

The Zohar describes Ya'akov's dream of the ladder, in which he sees his children receiving the Torah on Mount Sinai. The passage explicates the secret meaning of the reception of the Torah: that is, the Torah as the key to mastery of the world through the Angel Matatron, who is in effect a gatekeeper for the angelic messengers of wisdom.

The Relevance of this Passage

The Torah is the divine instrument that imbues the children of Israel with the strength to gradually eliminate the Evil Inclination from their nature. This process takes place both in our physical world and in the supernal worlds above. We connect ourselves to the primordial spiritual Light that shone on Sinai during Revelation. This sacred emanation was so intense that all forms of darkness were eradicated, including death and decay. Through these verses we further arouse the forces of immortality and bring renewal, restoration, and rebirth to our lives.

Sitrei Torah (Secrets of the Torah)

70. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven" (Beresheet 28:12). It is six grades up from the level of a dream, HOD OF THE NUKVA, to the two grades of prophecy, NETZACH AND HOD OF ZEIR ANPIN. The six grades are YESOD OF ZEIR ANPIN, CHESED, GVURAH, TIFERET, NETZACH, AND HOD OF THE NUKVA. Therefore, a dream is one part out of sixty of prophecy, FOR EACH OF THESE SIX SFIROT INCLUDES TEN SFIROT, AND TEN TIMES SIX IS SIXTY. AND A DREAM, WHICH IS THE LOWEST, CONTAINS ONE OUT OF SIXTY. The ladder alludes to him seeing his children receive the Torah on Mount Sinai in the future, because the ladder represents Sinai, for MOUNT SINAI, AS SCRIPTURE READS, "is on the ground," "and its top," NAMELY, ITS HIGHEST POINT, reaches heaven. And all the Chariots and troops of the High Angels descended there with the Holy One, blessed be He, when he gave them the Torah, AS IT IS WRITTEN: "THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT."

71. YA'AKOV saw all this IN HIS DREAM. He saw THE ANGEL Matatron, the elder in the house OF THE HOLY ONE, BLESSED BE HE, ruling over what is His and governing the world by THE STRENGTH OF his mastery of the name Shadai. He rises above with the ascension of his Master's name, Yud-Hei-Vav-Hei, which is the place in which Ya'akov was perfected. Afterward, the beginning of the name Shadai, which is the letter Yud, reaches heaven. After this letter rises to this place, NAMELY, TO HEAVEN, THE ANGEL MATATRON is perfected and is given his Master's name, Yud-Hei-Vav-Hei.

72. The verse: "and behold the angels of Elohim ascending and descending on it" (Beresheet 28:12) refers to holy angels close to Malchut who ascend BY WAY OF MATATRON. The other angels who are not close TO MALCHUT, THAT IS, THOSE THAT COME FROM THE OTHER SIDE, descend, AND THERE IS NO RECOVERY FOR THEM.

73. Moreover, through him, THE ANGEL MATATRON, they ascend and descend. When he rises, THE ANGELS OF ELOHIM rise with him, and when he descends, THE ANGELS OF ELOHIM go down with him. These angels are the twelve precious pearls, known as Michael, Kadmiel, Pedael, Gavriel, Tzadkiel, Chasdiel, Refael, Raziel, S'turiyah, Nuriel, Yofiel, and Anael. They are "thousands upon thousands (Heb. Shin'an)" (Tehilim 68:18). They are the letters Shin'an (Shin, Nun, Aleph, final Nun) which consist of the initials of an ox (shor), an eagle (nesher), and a lion (aryeh); the final Nun alludes to a man who includes male and female. They rise when MATATRON rises, and descend when he descends.

סְתֵרֵי תוֹרָה

70. וַיַּחְלֹם וַיִּבְחַן סֵלֶם מִצֵּב אֶרֶצָה וְרָאָשׁוּ מִגִּיעַ הַשְּׁמַיִמָּה. חֲלֵמָא, מִדְּרָגָא שְׁתִּיתָא, מְאִינוֹן דְּרָגִין תְּרִין דְּנִבּוּאָה עַד הָהוּא דְּרָגָא, שֵׁית דְּרָגִין אִינוֹן, וְעַל דָּא, חֲלֵמָא, חֵד מִשְׁתִּין דְּרָגִין דְּנִבּוּאָה. סֵלֶם, חֲמָא בְּנוֹי דְּזַמְיָנִין לְקַבְּלָא אוֹרִייתָא, בְּטוֹרָא דְּסִינֵי. סֵלֶם: דָּא סִינֵי. בְּגִין דְּאִיהוּ נְעִיץ בְּאַרְעָא, וְחָשִׁיב בְּסֻלִּיקוֹ לְשִׁמְיָא. וְכָל רְתִיבִין וּמִשְׁרִין עֲלָאִין, כְּלָהוּ נִחְתִּי תַמָּן בְּהַדִּי קוּדְשָׁא בְּרִיךְ הוּא, כִּד יִהִיב לֹון אוֹרִייתָא.

71. וְכָלֵא חֲמָא. חֲמָא מִטְטְרוֹן, סְבָא דְּבֵיתָא, דְּשֻׁלִּיט בְּכָל דִּילִיָּה. דְּאִיהוּ קְאִי בְּשֻׁלְטָנוֹ עַל עֲלֵמָא. בְּשׁוּלְטָנוֹ בְּשֵׁם שַׁדַּי. וְסֻלִּיק לְעִילָא, בְּסֻלִּיקוֹ דְּשִׁמְיָא דְּמַרְיָה הוּיָהּ, אֲתֵר דִּיעֻקֵּב אֲשֵׁתִלִּים בִּיה לְבֵתֵר. וְרָאָשׁוּ, דְּשֵׁם שַׁדַּי, אִיהוּ י', וְדָא מִגִּיעַ הַשְּׁמַיִמָּה. כִּיּוֹן דְּמִטִּי וְסֻלִּיק אֶת דָּא, לְהָהוּא אֲתֵר, אֲשֵׁתִלִּים וְאֲתִקְרִי בְּהָהוּא שְׁמָא דְּמַרְיָה הוּיָהּ.

72. וַיִּבְחַן מִלְּאכֵי אֱלֹהִים עֲלִים וְיֹרְדִים בּוֹ, אִינוֹן מִלְּאכֵין קְדִישִׁין, דְּקִרְבִּין לְמַלְכוּתָא סֻלְקִין, וְאִינוֹן אֲחֵרִין דְּלֹא קִרְבִּין, הֵם נִחְתִּי.

73. וְתוֹ, בּוֹ סֻלְקֵי וְנִחְתִּי, כִּד אִיהוּ סֻלִּיק, סֻלְקִין בְּהַדִּיָּה, כִּד נִחְתִּי, נִחְתִּין בְּהַדִּיָּה. מִלְּאכֵי אֱלֹהִים, תְּרִיסַר מְרַגְלִיטָאן טְבָאן, וְאִינוֹן: מִיכָאֵל קְדִמִּיָּאֵל, פִּדְאֵל, גְּבִרִיָּאֵל, צְדִקְיָאֵל, חֲסִדְיָאֵל, רִפְאֵל, רִזִּיָּאֵל, סְטוּרִיָּה, נִוְרִיָּאֵל. וְפִיָּאֵל, עֲנָאֵל, אֶלְפִי שְׁנָאֵן, שְׁנָאֵן: שׁוּר, נֶשֶׁר, אֲרִיָּה, י' אֶדָם כְּלִיל דְּכֵר וְנוקְבָא. וְאִינוֹן סֻלְקֵי, כִּד אִיהוּ סֻלִּיק, וְאֶלִּין נִחְתִּי, כִּד אִיהוּ נִחְתִּי.

74. And moreover, those who dominate in this world do so through him, MATATRON. And those who are prevented from ruling fall through him. They all are dependent on this ladder, MATATRON. Yud-Hei-Vav-Hei dominates them all. As it is written: "And, behold, Hashem stood above it." When he awoke, it is written: "this is no other than the house of Elohim, and this is the gate of heaven." Assuredly, MATATRON is the House of Elohim, the gate through which one passes to come within, as it is written: "Open to me the gates of righteousness: I will go in to them, and I will praise Yah (Yud-Hei)" (Tehilim 118:19). And "this is the gate to Hashem (Yud-Hei-Vav-Hei)" (Tehilim 118:20) is the gate of heaven. And all is one, WHICH MEANS THAT THE GATES OF RIGHTEOUSNESS--THE GATE OF HASHEM AND THE GATE OF HEAVEN--ARE ONE, AND THAT ONE IS MATATRON.

End of Sitrei Torah (Secrets of the Torah)

74. וְתוֹ, כָּל אִינוֹן דְּשִׁלְטִי בְּשִׁלְטָנוֹ דְּהָאֵי עֲלֵמָא, עַל יְדִיהָ סִלְקִין, וְכָל אִינוֹן דְּנִחְתִּי עַל יְדִיהָ נִחְתִּי, כְּלָהוּ בְּהָאֵי סִלְמִי. הוּיָהּ שְׁלֵטָא עַל כְּלָא, דְּכִתְיִב וְהִנֵּה ה' נִצָּב עֲלָיו. בְּדִ אֲתֵר, כְּתִיב, אִין זֶה בֵּי אִם בֵּית אֱלֹהִים זֶה שְׁעַר הַשָּׁמַיִם. בֵּית אֱלֹהִים וְדָאֵי. וְאִיהוּ תִרְעָא לֹאֲעֵלָא לְגוֹ, דְּכִתְיִב פִּתְחוּ לִי שְׁעֵי צִדִּיק אֲבָא בָם אֹדָה יְהִי. זֶה הַשְּׁעַר לָהּ. זֶה שְׁעַר הַשָּׁמַיִם כְּלָא חֲדָא.

(עַד כָּאן סִתְרֵי תוֹרָה)

12. "And Ya'akov vowed a vow"

This passage explicates the story of Jacob in terms of the Sfirot and their interactions. Rabbi Chiya gives an interpretation concerning King David and his fear of the wickedness of the world: "the place where the books of the wicked are opened." Other rabbis add that the pillar of the left, Judgment, is necessary for the subjugation of the Klipot.

The Relevance of this Passage

Ya'akov corresponds to the Central Column, the Sfirah of Tiferet, whose position is squarely in the middle of the Tree of Life. Ya'akov is the balancing force between the Right Column energy of Mercy and the Left Column force of Judgment. Through the Sfirot, the attributes of mercy and judgment are carefully mingled, balanced, and disseminated in the physical realm, in accordance with the interactions of human beings to one another. In our world-signified by King David-wicked forces incite us to inflict judgment upon one another. Through the light of Ya'akov's soul we can temper our judgment, sweeten it with mercy, and therefore treat one another with compassion and kindness. Doing so produces the same effect in the Upper World, and the Sfirot shower our physical domain with an equal measure of mercy. Reading these passages with a pure heart will set this light in motion.

75. "And Ya'akov vowed a vow, saying, If Elohim will be with me..." (Beresheet 28:20). Rabbi Yehuda said: Although the Holy One, blessed be He, promised him all that WHEN HE SAID TO HIM, "AND, BEHOLD, I AM WITH YOU, AND WILL KEEP YOU" (BERESHEET 28:15), why did Ya'akov not believe this? Rather, he questioned, "If Elohim will be with me..." HE REPLIED: Only Ya'akov said, I have dreamed a dream, and some dreams are true, and some are not. If the events in the dream come to pass, then I shall know that the dream is true. Therefore, he said, "If Elohim will be with me," as I dreamed, "then Hashem shall be to me for Elohim" (Ibid. 21); I will draw blessings from the source of the spring of life, BINA, to the place called 'Elohim'.

75. וַיִּדְרַר יַעֲקֹב נָדַר לֵאמֹר אִם יִהְיֶה אֱלֹהִים עִמָּדִי וְגו', אֲמַר רַבִּי יְהוּדָה בֵּינוֹן דְּכָל הָאֵי אַבְטָח לִיָּה קוֹדֶשָׁא בְּרִיךְ הוּא, אֲמַאי לֹא הָאֲמִין, דֹּאֲמַר אִם יִהְיֶה אֱלֹהִים עִמָּדִי וְגו', אֵלָא, אֲמַר יַעֲקֹב, חֲלָמָא חֲלָמָנָא, וְחֲלָמִין מְנִיָּהוּ קְשׁוּט, וּמְנִיָּהוּ לֹא קְשׁוּט, וְאִם יִתְקִיִּים, הָא יִדְעָנָא דְּחֲלָמָא קְשׁוּט הוּא, וְעַל דָּא אֲמַר אִם יִהְיֶה אֱלֹהִים וְגו', כְּמָה דְּחֲלָמָנָא, וְהִנֵּה יוֹ לִי לֵאלֹהִים, אֲנָא אֵהָא מְשִׁיךְ בְּרַכָּאן, מִמְּבוּעָא דְּנִחְלָא דְּכָלָא, לֵאֲתֵר דָּא, דֹּאֲקִרִי אֱלֹהִים.

76. Come and behold: Yisrael, NAMELY, THE CENTRAL COLUMN, who is in the middle of everything, receives plenty first from the source of life, BINA. What he receives, he draws to the place, THE NUKVA. This is understood from the verse that begins, "then Hashem shall be to me"--WHICH MEANS THAT HE IS THE FIRST TO RECEIVE--and continues, "for Elohim," WHICH IS THE NUKVA. THIS MEANS THAT HE WILL THEN PASS IT TO THE NUKVA. As Elohim will preserve me and do all this kindness by me, so will I draw from my place, NAMELY, ZEIR ANPIN, all these blessings, and the general connection, YESOD, will be tied to it. When will that be? In time, "so that I come back to my father's house in peace" (Beresheet 28:21), which means when I will be perfect in my grade, TIFERET, and perfect in the grade of peace, YESOD, to correct "my father's house," WHICH IS THE NUKVA, CALLED 'HOUSE'. "I come back...in peace" is precise, ALLUDING TO YESOD; "Then Hashem shall be to me for Elohim."

76. תָּא חֲזִי יִשְׂרָאֵל דֹּאֲיְהוּ בְּאֲמֻצְעֵיתָא, כְּלָא נָטִיל הוּא בְּקִדְמִיתָא, מִמְּקוֹרָא דְּכָלָא, וּלְבִתֵּר דִּימְטִי לִיָּה, מְנִיָּה, נְגִיד וְאֲמִשְׁיךְ לֵהָאֵי אֲתֵר, מְשִׁמַּע דְּכִתְיִב, וְהִנֵּה יוֹ לִי בְּקִדְמִיתָא, וּלְבִתֵּר כְּלָא לֵאלֹהִים. כְּמָה דֹּאֲלֵהִים, יְהִי נָטִיר וְעֵבִיד לִי, כָּל אֲלִין טְבָאן, אוֹף אֲנָא, אֵהָא מְשִׁיךְ לִיָּה מֵאֲתֵר דִּילִי, כָּל אִינוֹן בְּרַכָּאן, וְיִתְחַבֵּר קְשָׁרָא דְּכָלָא בֵּיהּ. אִימְתִּי, וּשְׁבִתִּי בְּשָׁלוֹם אֵל בֵּית אָבִי, בְּדִ אֵהָא יְתִיב בְּדִרְגָּא דִּילִי, וְאֵהָא יְתִיב בְּדִרְגָּא דְּשָׁלוֹם, לְתִקְנָא בֵּית אָבִי, וּשְׁבִתִּי בְּשָׁלוֹם דִּיִּיקָא, כְּדִין וְהִנֵּה יוֹ לִי לֵאלֹהִים.

77. Another explanation for: "So that I come back to my father's house in peace." There, IN MY FATHER'S HOUSE, is the Holy Land, where I will be perfected and "Hashem shall be to me for Elohim." In that place I will properly rise from this grade to another, where I will worship Him.

78. Rabbi Chiya opened the discussion with the verse: "Iniquities prevail against me: as for our transgressions, You shall purge them away" (Tehilim 65:4). This verse is difficult to understand because its two halves do not fit together--IT STARTS IN THE SINGULAR AND ENDS IN THE PLURAL. Only David asked forgiveness first for himself, and then for everyone else. "Iniquities prevail against me," means that David said: I know I myself have sinned, but some wicked in the world have sins more grievous than mine. For that reason, I AM AFRAID AND ask first for me and then for them: "as for our transgressions, You shall purge them away."

79. THE REASON DAVID WAS AFRAID OF THE MANY SINS OF THE WICKED OF THE WORLD IS AS FOLLOWS. Come and behold: when there are many in the world who are wicked, they rise up to the place where the books of the wicked are opened. THIS IS THE NUKVA OF ZEIR ANPIN CALLED 'BOOK', as it is written: "they sat in judgment and the books were opened" (Daniel 7:10). Then judgment rests upon that book, THE NUKVA, WHICH IS FLAWED BECAUSE OF JUDGMENTS. THEREFORE, DAVID WAS AFRAID LEST OUR TRANSGRESSIONS FLAW THE NUKVA, AND HE ASKED TO BE PARDONED, saying, "Iniquities prevail against me: as for our transgressions, You shall purge them away."

80. Similarly, Ya'akov TOO WAS AFRAID THAT HE MIGHT SIN, AND THAT BECAUSE OF THE MANY WICKED IN THE WORLD, THE FLAW WOULD REACH THE NUKVA. Therefore, he did not trust THE PROMISE OF HASHEM THAT WAS GIVEN HIM. However, do not say that he did not trust the Holy One, blessed be He. It is not so. He simply did not believe in himself, and he was afraid that he might sin AND THAT HIS SIN, TOGETHER WITH THE OTHER SINS IN THE WORLD, would prevent him from returning home in peace. And as a result, the keeping would be removed from him. Therefore, he did not trust himself. "And Hashem will be to me for Elohim" means when I will return in peace, I will put even mercy before judgment, so I will worship Him always.

81. Rabbi Acha EXPLAINED THE MATTER BY saying that Ya'akov said: Now I have no need of Judgment, ONLY CHESED, AS IT IS THE GRADE OF YA'AKOV. When I return to my father's house, I will include Judgment also--THAT IS, THE RIGHT WILL INCLUDE THE LEFT--and I will be connected TO THE LEFT AS I AM TO THE RIGHT, THAT IS, THE GRADE OF YISRAEL, THE CENTRAL PILLAR. Rabbi Yosi said: This is not so. He said, "If Elohim will be with me," AND THE NAME ELOHIM IS JUDGMENT, I NOW HAVE NEED OF Judgment to keep me until I return in peace to my father's house. FOR SUBJUGATION OF THE KLIPTOT REQUIRES THE ILLUMINATION OF THE LEFT, WHICH IS JUDGMENT. But once I have safely returned, I will include Mercy within Judgment, THAT IS, THE RIGHT WILL BE INCLUDED WITHIN THE LEFT, AND LEFT WITHIN THE RIGHT. And I will be bound in the tie of faith to make all THE SFIROT as one. "...and this stone, which I have set for a pillar, shall be Elohim's house..." because then, AFTER THE RIGHT AND LEFT ARE INCLUDED WITHIN EACH OTHER, all will become one. And this stone, THE NUKVA, will be blessed from right and left, CHOCHMAH AND BINAH, from above and below, TIFERET AND MALCHUT. Therefore, I will give a tenth from all. THAT IS, THE TENTH, THE NUKVA, WHICH IS ONE OUT OF TEN, WILL INCLUDE OF ALL TEN SFIROT FROM SOUTH AND NORTH, FROM ABOVE AND BELOW,

77. דבר אחר ושבתני בשלום אל בית אבי, דתמן הוא ארעא קדישא, תמן אשתלים. והיה יי' לי לאלהים. באתר דא, אסלק מדרגא דא, לדרגא אחרא בדקא יאות, ותמן אפלא פולחניה.

78. רבי חייא פתח ואמר, דברי עונות גברו מני פשעינו אתה תכפרם. הא קרא קשיא, דלאו סופיה רישיה, ולא רישיה סופיה. אלא דוד בעא על גרמיה, ולבתר בעיא על כלא. דברי עונות גברו מני. אמר דוד, אנא ידענא בגרמי דחבנא, אבל במה חייבין אינון בעלמא, דאתגברו חוביהו עליהו, יתיר מני. הואיל וכן, לי ולהון, פשעינו אתה תכפרם.

79. תא חזי, בשעתא דחייבין סגי אין בעלמא, אינון סלקין, עד ההוא אתר, דספרי דחייביא אתפתחו, כד"א דינא יתיב וספרין פתיחו, וההוא ספר דינא עלה קיימא, בגיני כך, דברי עונות גברו מני, ועל דא פשעינו אתה תכפרם.

80. יעקב, בגוונא דא בגין כך לא הימין, אי תימא דלא הימין בקודשא בריך הוא, לא. אלא, דלא הימין ביה בגרמיה, דילמא יחוב, וההוא חובא, ימנע ליה, דלא יתוב בשלם, ויסתלק נטירו מניה, ובגין כך, לא הימין בגרמיה. והיה יי' לי לאלהים, אפילו רחמי, בד איתוב בשלם, אשוי לקבלי לדינא, בגין דאנא פלח קמיה תדיר.

81. אמר רבי אחא, אמר יעקב, השתאלא אצטריכנא לדינא, בד איתוב לבית אבא, אתכלילנא בדינא, ואתקשר ביה. אמר רבי יוסי, לאו הכי, אלא אמר, השתא אם יהיה אלהים עמדי, דינא אצטריכנא לנטרא לי, עד דאיתוב בשלם לבית אבא, אבל כיון דאיתוב בשלם, אתכלילנא רחמי בדינא, ואתקשר בקשורא מהימנא, לאכללא כלא כחד. והאבן הזאת אשר שמתי מצבה יהיה בית אלהים. דהא כרין יהא כלא קשורא חדא, והאי אבן אתברכא מימינא ומשמאלא, אתברכא מעילא ומתתא, בגין דאתן מעשרא מכלא.

WHICH ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

82. Rabbi Aba said: It is written, "and he took of the stones of that place." THESE ARE THE TWELVE STONES ON WHICH THE NUKVA RESTS; THEY ARE NOT THE NUKVA HERSELF. It may be said that the stone he took is superior to all the other stones HE TOOK for his place of abode to rest on, THIS BEING THE NUKVA ABOVE THE TWELVE STONES. BUT THIS IS NOT SO, as it is written: "and this stone, which I have set for a pillar." He should have said 'the upper' ACCORDING TO WHAT YOU SAY. HE ANSWERS: This is because he said, "this is no other than the house of Elohim." Here he lifted the supernal pillar, for he put all the praise OF THIS, YESOD, on THE UPPER STONE, saying, "this is" able to provide, NAMELY TO PASS MOCHIN, "to no other than the house of Elohim," TO THE STONE ABOVE, WHICH IS THE HOUSE OF ELOHIM. And this is well. Therefore, it is written: "which I have set for a pillar," AND NOT 'THE UPPER'.

83. The phrase, "shall be Elohim's house," MEANS forever, SO THAT PLENTY WILL UNCEASINGLY POUR ON HER FROM YESOD. HE ASKS: WHY DOES THE SCRIPTURE SAY, "Elohim's house," when it should have read 'Hashem's house', as it is written: "and build the house of Hashem," (Ezra 1:3) and "Let us go into the house of Hashem" (Tehilim 122:1). HE REPLIES: THE NUKVA IS a court, A PLACE OF JUDGMENTS, from two supernal sides on the side of the Jubilee (Heb. yoval), YISRAEL-SABA, AND TEVUNAH, called 'Living Elohim', FOR THE SEVEN LOWER SFIROT OF BINAH, YISRAEL-SABA, AND TEVUNAH ARE ALSO CALLED 'ELOHIM' AFTER CHOCHMAH--THAT IS, 'GIVING PLENTY--AND ARE CALLED 'LIFE' (LIT. 'LIVING'). On the side of Yitzchak, THE SECRET OF GVURAH OF ZEIR ANPIN, it is ALSO CALLED 'Elohim'. THEREFORE, THE SCRIPTURE SAYS OF THE NUKVA, "ELOHIM'S HOUSE," WHICH IS JUDGMENT, AND NOT 'HASHEM'S HOUSE', WHICH IS MERCY.

84. Rabbi Elazar said that the Jubilee--YISRAEL-SABA, AND TEVUNAH, WHICH IS BINAH--is full of mercy, even though judgments will arise from it. Every joy comes out of it. It is the joy of all. THEREFORE, IT IS NOT TO BE SAID, AS RABBI ABA DID, THAT THE NUKVA IS CALLED "ELOHIM'S HOUSE," BECAUSE SHE RECEIVES JUDGMENTS FROM THE JUBILEE. Rather, "Elohim's house," BY ITS NAME, INDICATES that it is of the side of severe judgment, GVURAH OF ZEIR ANPIN, ITS LEFT. It is either for good, as the love OF UNION is from the left, it is written: "His left hand is under my head" (Shir Hahirim 2:6); or it is for evil, as severe judgment is aroused from the left, it is written: "Out of the north shall evil break forth upon all the inhabitants of the land" (Yirmeyah 1:14). It is THEREFORE assuredly CALLED "Elohim's house." Rabbi Shimon said: "Elohim's house" is, as written: "the city of the great king" (Tehilim 48:3). THE NUKVA IS THE CITY OF BINAH, CALLED 'GREAT KING'. HERE ALSO, THE NUKVA IS "ELOHIM'S HOUSE," WHICH IS BINAH. For there is a 'plain king', THE NUKVA, and there is a 'great king'. Assuredly, the supernal world is BINAH, CALLED 'great king'. And A 'PLAIN KING' is the city of the 'great king', BINAH.

82. אָמַר רַבִּי אָבָא, הָא כְּתִיב וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם. וְאִי תִימָא דְאֲבָנָא דָא, עֲלָאָה עַל כְּמָה אֲבָנִין לְאַתְרַּ מוֹתְבִיָּה, לְמִשְׁרֵי עֲלִיּוּהוּ, וְהָא כְּתִיב וְהֶאֱבֵן הַזֹּאת אֲשֶׁר שְׁמִתִּי מִצְבָּהּ, עֲלִיּוּנָה מִבְּעֵי לִיהּ. בְּגִין דְאִמַּר אִין זֶה כִּי אִם בֵּית אֱלֹהִים, הֵכָא אֲרִים לָהּ, קָמָא עֲלָאָה, בְּגִין דְתִלָּא כָּל שְׁבָחָא דְזֶה בֵּיהּ, דְאִין זֶה לְקִיּוּמָא כִּי אִם בֵּית אֱלֹהִים. וְשְׁפִיר. וְעַל דָּא אֲשֶׁר שְׁמִתִּי מִצְבָּה כְּתִיב.

83. יְהִיָּה בֵּית אֱלֹהִים לְעֹלָמִין, בֵּית אֱלֹהִים, בֵּית יוֹי מִיבְּעֵי לִיהּ, כְּדָא לְכוּנֵן אֶת בֵּית יוֹי. וְכֵן בֵּית יוֹי נִלְךְ. אֱלָא, אֲתֵר דְבֵי דִינָא אִיהוּ מִתְרִין סְטְרִין עֲלָאִין, מִסְטָרָא דְיוֹבְלָא, דְאִיהוּ אֱלֹהִים חַיִּים. וּמִסְטָרָא דְיִצְחָק אֱלֹהִים.

84. אָמַר רַבִּי אֶלְעָזָר, יוֹבְלָא, אֵף עַל גַּב דְדִנִּין מִתְעֲרִין מִינֵהּ, וְכִלְהוּ רַחֲמֵי, כָּל חִירוֹ מִינֵהּ נִפְקִין, וְהוּא חֲדוּתָא דְכָלָא. אֱלָא בֵּית אֱלֹהִים, סְטָרָא דְדִינָא קִשְׂיָא, אִי לְטַב, בְּסְטָרָא דְשְׁמָאֲלָא, אֲתֵעַר בֵּיהּ רַחֲמִיּוּתָא, כְּמָה דְאֵת אָמַר, שְׁמָאלוֹ תַּחַת לְרַאשֵׁי. אִי לְבִישׁ, בְּסְטָרָא דְשְׁמָאֲלָא, אֲתֵעַר בֵּיהּ דִּינָא קִשְׂיָא, כְּמָה דְאֵת אָמַר, מִצְפּוֹן תִּפְתַּח הַרְעָה עַל כָּל יוֹשְׁבֵי הָאָרֶץ, וְדָאִי בֵּית אֱלֹהִים. רַבִּי שְׁמַעוֹן אָמַר, בֵּית אֱלֹהִים הֵינּוּ דְכְתִיב קְרִית מֶלֶךְ רַב. אִית מֶלֶךְ סֵתָם, וְאִית מֶלֶךְ רַב, וְדָאִי עֲלֵמָא עֲלָאָה, מֶלֶךְ רַב אִיהוּ, וְדָא הוּא קְרִית מֶלֶךְ רַב.

13. Rabbi Chiya sees Elijah

In a dream of Rabbi Chiya's, the prophet Elijah announces the imminent destruction of the holy city within if men cease to study Torah. When Rabbi Chiya wakes and discusses his dream with the sages, Rabbi Yesa comments that although the wisdom of Torah watches over those who study it, the same is not true of "men who are strong in this world"--that is, who manifest the energy of the Left Column. Thus, the Holy City, in its external aspect, is doomed to destruction over and over again.

The Relevance of this Passage

The Talmud teaches us that the Temple was destroyed, not for lack of academic study of the Torah, but because of hatred and intolerance among the children of Israel for no reason. The spiritual meaning of "Torah study" concerns character transformation, not scholarship. Torah study is a means to an end--learning to love thy neighbor as thyself. Everything else, according to the sage Hillel, is merely commentary. Negative forces attempt to focus our attention on the study itself, arousing self-righteousness and self-importance. When this happens, the sages warn us, the Torah actually becomes poison to the body and soul. If we hold to our intolerant ways, the Temple will be destroyed repeatedly. Moreover, each year the Temple is not rebuilt represents the spiritual equivalent of its destruction. The Light activated as we read these verses hastens the rebuilding of the

Temple and the final redemption.

85. Rabbi Chiya and Rabbi Chizkiyah were sitting underneath the trees in the field of Ono. Rabbi Chiya dozed and saw Eliyahu. RABBI CHIYA said TO ELIYAHU: Because of my master showing the way, the field, THE NUKVA, is shining. ELIYAHU said: I have come to announce that Jerusalem, together with the cities where the sages dwell, is about to be destroyed. For Jerusalem, THE NUKVA, is judgment and is established upon it, and judgment now calls for its destruction. And Samael has already been given power over it and over the powerful men of the world. I have come to let the wise men know so they can try to extend Jerusalem's years SO IT SHALL NOT BE DESTROYED; for as long as the Torah, which is the Tree of Life on which everything is maintained, dwells in it, it remains standing. Thus, as long as the Torah is awakened from below AND MEN ARE OCCUPIED IN ITS STUDY, the Tree of Life, ZEIR ANPIN, does not leave the celestial JERUSALEM. When the Torah is no longer studied below, WHEN MEN ARE NOT OCCUPIED IN ITS STUDY, the Tree of Life, ZEIR ANPIN, is gone from the world, THE NUKVA, CALLED 'WORLD', AND ALSO JERUSALEM. THIS DOES NOT REFER TO TERRESTRIAL JERUSALEM SINCE THESE SAGES LIVED LONG AFTER THE DESTRUCTION OF JERUSALEM.

86. Therefore, as long as sages are happy in their study of the Torah, Samael cannot prevail against them, as it is written: "the voice is Ya'akov's voice, but the hands are the hands of Esav" (Beresheet 27:22). This is the supernal Torah, ZEIR ANPIN, called 'Ya'akov's Voice'. As long as the voice does not stop, speech rules and reigns, and study of the Torah can continue. Rabbi Chiya awoke. They went and told WHAT THEY HAD HEARD FROM ELIYAHU to the sages.

87. Rabbi Yesa said, that everybody knew WHAT ELIYAHU SAID. IT WAS REVEALED TO THE SAGES THAT WHOEVER TURNS TOWARD THE LEFT DESTROYS THE NUKVA. This is so, as it is written: "unless Hashem keeps the city, the watchman stays awake in vain" (Tehilim 127:1). The Holy City, THE NUKVA, is maintained by those who study the Torah, WHO CLEAVE TO THE CENTRAL COLUMN CALLED 'TORAH'. THEN, YUD-HEI-VAV-HEI, THE SECRET OF THE CENTRAL COLUMN, PRESERVES THE CITY, and not by men who are strong in this world, THAT IS, WHO CLEAVE TO THE LEFT. This is as it is written: "unless Hashem (THE CENTRAL COLUMN) keeps the city, the watchman stays awake in vain," FOR IT IS DESTINED TO BE DESTROYED, AS HAS BEEN EXPLAINED.

14. "And he looked, and behold a well in the field"

Here the Zohar reveals the regenerative power of love tempered by justice. It explains how King David fled from his son Avshalom, and was comforted by the notion that his predecessors Jacob and Moses had also fled. Like them, he was consoled by the power of unconditional love, or the Eternal Female, "Nukva" or Malchut. This is symbolized by the phrase, "the well in the field." Protecting this well is a stone, which represents the rigor of severe judgment. When the spirit is regenerated by love, the stone of judgment is rolled back into place because it is necessary to protect the "waters" from the wicked. In its negative aspect, this stone of severe judgment is evil. "The other side is forever present at the well's mouth." Here once again the Zohar defines evil as judgment without mercy.

The Relevance of this Passage

Just as hatred for no reason is the singular cause of the destruction of the Temple and the resulting spiritual darkness, unconditional love has the power to remove even the most severe judgments decreed against mankind. Love is awakened in our hearts by this section--a love for others, particularly our enemies, that sweetens and removes looming judgments.

85. רבי חניא ורבי חזקיה, הוו יתבי תחות אילני, דחקל אונן, אדמוך רבי חניא, חמא ליה לאליהו, אמר מקסטיטורא דמר, חקלא נהיר. אמר, השתא אתינא לאודעא, דירושלם קריב איהו לאתחרבא, וכל אינון קרתין דחכימין, בגין דירושלם דינא איהו, ועל דינא קיימא, ועל דינא אתחרב, והא, אתיהיב רשו לסמא"ל עלה, ועל תקיפי עלמא, ואתינא לאודעא לחכימין דילמא יורכון שני דירושלם, דהא כל זמנא דאורייתא אשתבח בה, היא קיימא, בגין דאורייתא אילנא דחיי דקיימי עלה, כל זמנא דאורייתא אתער לתתא אילנא דחיי לא אעדי לעילא, פסק אורייתא לתתא אילנא דחיי אסתלק מעלמא.

86. ועל דא, כל זמנא דחכימין יחדון בה באורייתא, לא יכיל סמא"ל בהו, דהא כתיב קול קול יעקב והידים ידי עשו, דא הוא אורייתא עלאה, דאקרי קול יעקב, בעוד דההוא קול לא פסק, דבור שלטא ויכלא, ועל דא לא אצטריך אורייתא למפסק. ואתער רבי חניא, ואזלו ואמרו מלה דא, לחכימין.

87. אמר רבי יוסא, כלא ידעין דא, והכי הוא, דכתיב אם ה' לא ישמר עיר שקד שומר, אלון אנון דמשתדלין באורייתא, קרתא קדישא קיימא עליהו, ולא על גבירין תקיפין דעלמא, היינו דכתיב אם ה' לא ישמר עיר וגו'.

88. "And he looked, and behold a well in the field" (Beresheet 29:2). Rabbi Yehuda opened the discussion and said: "A psalm of David, when he fled from Avshalom his son" (Tehilim 3:1). This verse was known to the friends, WHO HAVE ALREADY DISCUSSED AND EXPLAINED IT. Yet "a psalm of David" IS PERPLEXING, FOR why did he sing? Perhaps it is because his son, and not a stranger, rose against him, AND HIS SON WOULD HAVE PITY ON HIM AND A STRANGER WOULD NOT. BUT THIS INTERPRETATION WOULD NOT BE TRUE because this was supposed to be a greater lament for him. A man grieves more over a small hurt from his kin than a great hurt from others. HE ANSWERS: "A psalm of David" means that he sang because it was David's wish. At first he thought that the Holy One, blessed be He, would punish him for his sins in the world to come. When he saw that He would take revenge in this world, he rejoiced AND SANG.

89. Another reason is that DAVID saw that men of greater importance in this world fled alone. Ya'akov fled, as it is written: "And Ya'akov fled into the country of Aram" (Hoshea 12:13), and he fled alone. Moshe fled, as it is written: "But Moshe fled from before Pharaoh" (Shemot 2:15), and he was alone. When David fled, all the rulers of the land, the valiant men of the country and the chiefs of Yisrael, all fled with him, surrounding him from right and left to guard him on all sides. When he thus saw himself valued, he sang.

90. Rabbi Yehuda said that the others all passed by this well, THE NUKVA, WHILE THEY WERE FLEEING. HE ASKS: Why was David an exception? HE ANSWERS: David was then considered to be its foe BECAUSE IT PUNISHED HIM FOR THE SIN OF BAT-SHEVA, and therefore he did not come across it. But the well gladly accepted Ya'akov and Moshe, and wished to approach them. Therefore, when the well saw them, the water rose before them, as a wife happy with her husband.

91. You may wonder why, when Eliyahu ran away, he did not come across THE WELL? HE ANSWERS: Eliyahu is beneath the well, BEING THE CHARIOT TO THE NUKVA CALLED 'WELL', and not above the well, as were Moshe and Ya'akov. Therefore, ELIYAHU was a messenger performing the errands OF THE NUKVA, while Ya'akov and Moshe were above the well, BEING A CHARIOT TO ZEIR ANPIN. THEREFORE, the well rejoiced to see them and the water rose to receive them. THIS IS THE SECRET OF THE ASCENSION OF THE FEMALE WATERS TOWARD THE MALE WATERS, as a wife rejoices to see and welcome her husband.

88. וַיֵּרָא וְהִנֵּה בְּאֵר בַּשָּׂדֶה וְגו'. ר' יְהוּדָה פָּתַח וְאָמַר, מִזְמוֹר לְדוֹד בְּבִרְחוֹ מִפְּנֵי אֲבִשְׁלוֹם בְּנוֹ. הָאִי קָרָא אֶתְעֵרוּ בֵּיהַ חֲבֵרִיא. אָבֵל מִזְמוֹר לְדוֹד, אֲמַאי קָאֻמַּר שִׁירָה, אִי בְּגִין דְּבִרְיָה אִיהוּ דְּקָם עָלֶיהָ, קִינָה יְתִיר מִפְּעֵי לִיָּה, דִּהָא אֲבָאִישׁ עָלוּי דְּבֵר נֶשׁ זַעִיר מְקַרִּיבּוּי, מִדְּאֲחָרָא סָגִי. אֲלֵא, מִזְמוֹר לְדוֹד, אֲמַר שִׁירָה, וְהִכִּי בְּעֵי דוֹד, דִּחְשִׁיב דְּקוּדְשָׁא בְּרִיךְ הוּא סָלִיק לִיָּה חוּבּוּי, לְהֵהוּא עֲלֵמָא, בִּיּוֹן דְּחֵמָא, דִּהֲכָא בְּהָאִי עֲלֵמָא, בְּעֵי לְמַגְבִּיָּה מְנִיָּה, חֲדִי.

89. תו, דְּחֵמָא דְּעֲלָאִי מְנִיָּה הוּא בְּעֲלֵמָא, דְּקָא בְּרָחוּ, וְכֻלְהוּ בְּלַחֲוִיָּהּ. יַעֲקֹב עֵרַק, דְּכִתִּיב וַיִּבְרַח יַעֲקֹב שָׂדֶה אֲרָם, וְעֵרַק בְּלַחֲוִיָּהּ. מֹשֶׁה עֵרַק דְּכִתִּיב וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה, וְעֵרַק בְּלַחֲוִיָּהּ. וְדוֹד בְּרַח, כָּל אִינוֹן שׁוֹלְטָנֵי אֲרַעָא, וְכָל אִינוֹן גִּבְרֵי אֲרַעָא, וְרִישֵׁיהוֹן דִּישְׂרָאֵל, כָּלְהוּ עֵרְקִין עֲמִיָּה, וְסַחְרִין לִיָּה, מִימִינִיָּה וּמִשְׁמַאלִיָּה, לְנִטְרָא לִיָּה מְכָל סְטְרִין, בִּיּוֹן דְּחֵמָא שְׂבַחָא דָא, אֲמַר שִׁירָתָא.

90. וְאָמַר רַבִּי יְהוּדָה, כָּלְהוּ אֶעְרַעוּ בְּהָאִי בְּאֵר. וְדוֹד אֲמַאי לֹא אֶעְרַע בֵּיהַ. אֲלֵא, דוֹד מֵאֲרִי דְּבָבוּ, הוּא לְקַבְּלִיָּה, בְּהֵהוּא זְמַנָא, וּבְגִין כֶּךָ, לֹא אֶעְרַע בֵּיהַ. לִיעֲקֹב וּמֹשֶׁה, בְּחִדּוֹה קַבִּיל לֹון הָאִי בְּאֵר, וּבְעָא לְאַתְקַרְבָּא בְּהִדּוּיָהּ, וְעַל דָּא בִּיּוֹן דְּחֵמָא לֹון הָאִי בְּאֵר סָלִיקוּ מִנָּא לְגַבִּיָּהּ, כְּאַתְתָא דְּחִדּוּיָתָא עִם בְּעֵלְהָ.

91. וְאִי תִימָא הָא אֵלֶיהוּ בְּרַח, וְלֹא אֶעְרַע בֵּיהַ, אֲמַאי. אֲלֵא, אֵלֶיהוּ לְתַתָּא מִן בְּאֵר הוּא, וְלֹא לְעִילָא, כִּמְה דִּהּוּ מֹשֶׁה וַיַּעֲקֹב, וּבְגִין כֶּךָ, מִלֵּאךְ אִיהוּ, וְעִבִיד שְׁלִיחוּתָא, וּבְגִין דִּיעֲקֹב וּמֹשֶׁה, לְעִילָא אִינוֹן מִן הַבְּאֵר, בְּאֵר חֲדִי לְגַבִּיָּהּ, וְסָלִיק לְקַבְּלָא לֹון, כְּאַתְתָא דְּחִדּוּיָתָא לְגַבִּיָּהּ בְּעֵלְהָ, וּמְקַבְּלָא לִיָּה.

92. The verse, "And he looked, and behold a well in the field," contains a secret. For he saw that the upper well, THE NUKVA, resembled THE LOWER OTHER WELL, WHICH WAS IN TUNE TO IT. As it is written: "and, lo, there were three flocks of sheep lying by it" (Beresheet 29:2). THIS MEANS THAT THE THREE FLOCKS OF SHEEP ARE CONSTANTLY AT THE MOUTH OF THE WELL. HE ASKS: If there are three, why is it later written: "And there all the flocks gathered," WHICH MEANS THAT THERE ARE MORE HERDS? HE ANSWERS: There are three AND NO MORE: south, east, and north--NAMELY, CHESED, GVURAH, AND TIFERET. South is on the RIGHT side, north on the LEFT side, and east is THE CENTRAL COLUMN between them. And those who stand on this well and join it, fill it. Why DO THEY WATER IT? Because, "for out of that well they watered the flocks," THAT IS, THE LOWER SOULS OF BRIYAH, YETZIRAH, ASIYAH, as it is written: "they give drink to every wild beast" (Tehilim 104:11), WHICH ARE THE SOULS OF BRIYAH, YETZIRAH, ASIYAH. IN THAT WAY, HE EXPLAINS THE VERSE, "AND THERE WERE ALL THE FLOCKS GATHERED," WHICH MEANS ALL THE SOULS OF BRIYAH, YETZIRAH, ASIYAH. BUT ONLY THREE WATER THE WELL--THE THREE COLUMNS CHESED, GVURAH, AND TIFERET.

93. The verse, "And there were all the flocks gathered," is similar to the verse, "All the rivers run into the sea" (Kohelet 1:7). AS THE RIVERS ARE SOULS, SO ARE THE HERDS. "...and they rolled the stone from the well's mouth..." MEANS THAT they remove from THE WELL the vigor of severe Judgment, which was congealed and frozen as a stone, thereby preventing the water from coming out. And when these rivers run to the sea, THE NUKVA, south--which is Right, CHESED--is strengthened, and north, GVURAH, cannot freeze the water. Thus, the water of the river remains abundant and does not congeal as in a river of little water.

94. Therefore, when these rivers run, south, which is the Right COLUMN, is strengthened. And the water thaws so that it can flow and water the herds, THE SOULS, as we have already said, "they give drink to every wild beast," WHICH ARE THE SOULS. "...and put the stone back upon the well's mouth in its place..." because the world needs the judgments OF THE NUKVA. There must be Judgment in order to reprimand the wicked. THEREFORE, THEY RETURN THE STONE TO ITS PLACE SO THAT THE NUKVA SHINES ONLY AT THE TIME OF UNION, WHEN SOULS RAISE FEMALE WATERS. AFTER THE UNION IS ACHIEVED, IT IS CLOSED AGAIN.

95. Come and behold: when Ya'akov, who sat upon the well, saw the water rising up to him, he knew he would meet his wife there. After Moshe, who also sat upon the well, saw the water rising toward him, he too knew his wife would come there. And so it was that Ya'akov met his wife there, as it is written: "And while he was still speaking with them, Rachel came with her father's sheep...And it came to pass, when Ya'akov saw Rachel..." It is also written of Moshe: "And the shepherds came and drove them away..." (Shemot 22:17). And there he met Tziporah, his wife. This well caused all of this BECAUSE THE WELL IS THE SECRET OF THE SUPERNAL NUKVA. THUS, THEY MET THE NUKVA OF THIS WORLD.

92. וַיֵּרָא וְהִנֵּה בְּאֵר בַּשָּׂדֶה, רָא אִיהוּ, דְּחֻמָּא הָאֵי בְּאֵר לַעֲיֹלָא, דָּא כְּגֻוּנָא דָּא, כְּתִיב שְׁלֹשָׁה עֲדָרֵי צֹאן רֹבְצִים עָלֶיהָ, אִי אֵינֻן שְׁלֹשָׁה, אֲמַאי כְּתִיב, וְנֶאֱסָפוּ שָׁמָּה כָּל הָעֲדָרִים. אֵלָּא, אֵינֻן שְׁלֹשָׁה: דְּרוֹם, מְזֻרְחָ, צָפוֹן. דְּרוֹם מֵהָאֵי סְטָרָא, וְצָפוֹן מֵהָאֵי סְטָרָא, וּמְזֻרְחָ בִּינְיָיָהּ, וְאֵלֵין קְיָיִמִין עַל הָאֵי בְּאֵר, וְאַחֲרֵין לִיהָ, וּמִלְיוֹן לִיהָ, מְאִי טַעְמָא, בְּגִין, כִּי מִן הַבְּאֵר הָהִיא יִשְׁקוּ הָעֲדָרִים. הֵינֵנו דְּכְתִיב, יִשְׁקוּ כָּל חֵיתוֹ שָׂדֵי.

93. וְנֶאֱסָפוּ שָׁמָּה כָּל הָעֲדָרִים, הֵינֵנו דְּכְתִיב, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם. וְגִלְלוּ אֶת הָאֶבֶן, מִעֲבִירִין מִינָהּ תְּקִיפוּ דְּדִינָא קִשְׁיָא, הָהוּא דְּגִלְדִּי וְקָרִישׁ, דְּכִדִּין אֶקְרִי אֶבֶן, וְלֹא נִפְקִי מִינָהּ מִיָּא לְבָר. וְכֵד אֵינֻן נְחָלִין אֲתִיָּין, אֲתַתְּקָף דְּרוֹם, דְּאִיהוּ יְמִינָא, וְלֹא יִכְלָא צָפוֹן לְמִקְרָשׁ מִיָּין, כְּהָאֵי נִהְרָא, כִּד מִימּוֹי סְגִיָּין, לֹא גִלְדִּין וְקָרִישִׁי מִיָּא, כְּנִהְרָא דְּמִימּוֹי זְעִירִין.

94. וְעַל דָּא, כִּד אֵינֻן נְחָלִין אֲתִיָּין, אֲתַתְּקָף דְּרוֹם, דְּאִיהוּ יְמִינָא, וּמִיָּין אֲשַׁתְּרִיָּין, וְנִגְדִין וְאַשְׁקִיָּין עֲדָרֵיָא, כְּמָה דְּאֲמָרֵן דְּכְתִיב יִשְׁקוּ כָּל חֵיתוֹ שָׂדֵי. וְהִשְׁבִּיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר, לְמִקְוֵמָהּ, בְּגִין דְּעֲלָמָא אֲצַטְרִיךְ דִּינָא דִּילָהּ, דְּתַהֲוִי בְּדִינָא, לְאוֹכְחָא בֵּיה חַיִּיבָא.

95. תָּא חֲזִי, יַעֲקֹב כִּד הוּא יָתִיב עַל בִּירָא, וְחֻמָּא מִיָּא דְּסֻלְקִין לְגַבִּיָּה, יַדַּע דְּתַמֵּן תּוֹדֵמֵן לִיה אֲתַתִּיָּה. וְכֵן בְּמֹשֶׁה, כִּד יָתִיב עַל בִּירָא, כִּיּוֹן דְּחֻמָּא דְּמִיָּא סֻלְקִין לְגַבִּיָּה, יַדַּע דְּאֲתַתִּיָּה אֲזַדְמִינַת לִיה תַּמֵּן, וְהִכִּי הוּא לִיה לִיעֲקֹב, דְּתַמֵּן אֲזַדְמִינַת לִיה אֲתַתִּיָּה, כְּמָה דְּכְתִיב עוֹדְנוּ מִדְּבַר עַמָּם וְרָחַל בָּאָה עִם הָצֹאן, וְיָהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת רָחֵל וְגו'. מֹשֶׁה, דְּכְתִיב וַיָּבֹאוּ הָרוּעִים וַיִּגְרְשׁוּם וְגו', וְתַמֵּן אֲזַדְמִינַת לִיה צְפוּרָה, בְּגִין דְּהָהוּא בְּאֵר גְּרָמָא לוֹן.

96. Come and behold: this well is mentioned in this text seven times because seven IS THE NUKVA OF ZEIR ANPIN, THE SECRET OF SEVEN, WHICH INCLUDES SEVEN SFIROT. It also alludes to Be'er Sheva (lit. 'a well of seven'). HE EXPLAINED THAT this well is mentioned seven times in this text, as it is written: "And he looked, and behold a well in the field...for out of that well...and a great stone was upon the well's mount...and they rolled the stone from the well's mouth...and put the stone back upon the well's mouth...and till they roll the stone from the well's mouth...and rolled the stone from the well's mouth." There are seven mentions. Assuredly this is so, because it includes seven grades.

97. In the text about Moshe, THE WELL is mentioned only once, as it is written: "and dwelt in the land of Midyan: and he sat down upon a well" (Shemot 2:15). This is because Moshe renounced his house below. Ya'akov, HOWEVER, did not renounce his house below at all. Therefore, a well is mentioned only once in regard to Moshe, as it is written: "My dove, my undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9). Therefore, Moshe is the owner of the house, AS HIS ROOT IS ABOVE THE LOWER NUKVA CALLED 'HOUSE' and he rose above it. Therefore, it is written of Moshe, "and he sat down upon a well," THAT IS, ABOVE THE WELL. Of Ya'akov it is written: "And he looked, and behold a well in the field," and not "and he sat down upon a well."
Sitrei Torah (Secrets of the Torah)

98. In the verse, "And he looked, and behold a well in the field, and, behold, there were three flocks of sheep lying by it" (Beresheet 29:2) the well is a grade called the 'Master of all the Earth'. HE EXPLAINED: "the field" means the field of holy apple trees, NAMELY, THE NUKVA FROM THE CHEST BELOW. The "three flocks of sheep" are the three supernal holy grades that are set on that well. They are Netzach, Hod, and Yesod of the world. And these draw water, NAMELY, PLENTY, from above, ZEIR ANPIN, and fill the well.

99. This is because this source, the foundation (Yesod) of the world, dwells inside that well, producing fruits and forever flowing. And the well is filled by it, MEANING THAT YESOD POURS INTO THE WELL, THE NUKVA, TWO KINDS OF PLENTY FOR THE PURPOSES OF: 1) PRODUCING SOULS, WHICH ARE FRUITS AND 2) SUSTAINING THE LOWER BEINGS. Because the well is filled WITH PLENTY, assuredly, "out of that well they watered the flocks," which are the multitude of souls and holy armies that drink from that well, each according to its merit.

100. "...and a great stone was upon the well's mouth..." alludes to a stone upon which stumble people in the world, "a stone of stumbling and...a rock of offense" (Yeshayah 8:14). THE OTHER SIDE is forever present at the well's mouth, THAT IS, BY ITS COMMAND, to seek justice from the entire world, so that no sustenance and goodness shall descend upon the world. THIS OCCURS WHEN THE NUKVA RECEIVES FROM THE LEFT, BUT NOT THE RIGHT, AND THEN PUNISHES AND DEMANDS JUSTICE.

96. תָּא חֲזִי הָאֵי בְּאֵר, שֶׁבַע זְמַנִּין, כְּתִיב בְּפִרְשָׁתָא דָּא, בְּגִין דְּאִיהוּ רִמּוּ לְשַׁבַּע. וְהָכִי אֲקָרִי בְּאֵר שֶׁבַע, בְּאֵר דָּא, אֲדִכְר שֶׁבַע זְמַנִּין, בְּפִרְשָׁתָא דָּא, דְּכְתִיב: וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֶה. כִּי מִן הַבְּאֵר הָיָא. וְהָאֵבֶן גְּדוֹלָה עַל פִּי הַבְּאֵר. וְנֶאֱסַפּוּ שָׁמָּה כָּל הָעֶדְרִים וְגו' מֵעַל פִּי הַבְּאֵר. וְהִשְׁקוּ אֶת הָצֹאן וְהִשְׁיבוּ אֶת הָאֵבֶן עַל פִּי הַבְּאֵר. וַיִּגַּל אֶת הָאֵבֶן מֵעַל פִּי הַבְּאֵר. הָא שֶׁבַּע. וּבִוְדָאֵי דְהָכִי הוּא.

97. בְּמֹשֶׁה לֹא כְתִיב אֱלָא זְמַנָּא חָדָא, דְּכְתִיב וַיֵּשֶׁב בְּאֶרֶץ מִדְיָן וַיֵּשֶׁב עַל הַבְּאֵר. בְּגִין דְּמֹשֶׁה, אֲתַפְרֹשׁ מִכָּל וְכָל, מִבֵּיתָא דְלִתְתָּא, וַיַּעֲקֹב לֹא אֲתַפְרֹשׁ כָּלָל. בְּמֹשֶׁה חָד, כְּמָה דְכְתִיב, אַחַת הִיא יוֹנָתִי תַמְתִּי. אַחַת הִיא לְאִמָּהּ. וּבְגִין כֶּךָ מֹשֶׁה מְאִרְיָה דְּבֵיתָא הִוָּה, וְאַסְתַּלַּק לְעִילָא, בְּמֹשֶׁה כְּתִיב וַיֵּשֶׁב עַל הַבְּאֵר, בַּיַּעֲקֹב וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֶה, וְלֹא כְתִיב וַיֵּשֶׁב עַל הַבְּאֵר.

סְתֵרֵי תוֹרָה

98. וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֶה וְהִנֵּה שֵׁם שְׁלֹשָׁה עֲדָרֵי צֹאן רֹבְצִים עָלֶיהָ. בְּאֵר: דְּרֵגָא דְּאֶרֶן כָּל הָאֶרֶץ. בְּשָׂדֶה: חֻקַּל, תַּפְחוּץ קַדִּישִׁין. שְׁלֹשָׁה עֲדָרֵי צֹאן: תֵּלַת דְּרֵגִין עֲלָאִין קַדִּישִׁין, מִתְתַּקְנָן עַל הַהוּא בִּירָא, וְאִינוּן: נֶצַח וְהו"ד וְיִסּוּדָא דְעֻלְמָא. וְאֵלִין מְשַׁכִּין מִיָּא מְלַעִילָא, וּמְלִיִּין לְהָאֵי בִירָא.

99. בְּגִין דְּהָהוּא מְקוּרָא, יִסּוּדָא דְעֻלְמָא, כִּד שְׂאֲרֵי בְּגוּ הָהוּא בִּירָא, עֲבִיד פִּירִי, וּנְבִיעַ תְּדִיר, וְאַתְמַלְוִיָּא הָהוּא בִּירָא מְנִיָּה. כִּיּוֹן דְּאַתְמַלְוִיָּא, וְדָאֵי כִּי מִן הַבְּאֵר הָיָא יִשְׁקוּ הָעֶדְרִים, אֵלִין אִינוּן כָּל אוֹכְלוּסִין, וּמִשְׁרִיִּין קַדִּישִׁין, דְּכֻלְהוּ שְׁקִינִין וְשִׁתָּאן מִהָהוּא בִּירָא, וְכָל חַד וְחַד כְּמָה דְּאַתְחֲזִי לִיהָ.

100. וְהָאֵבֶן גְּדוֹלָה עַל פִּי הַבְּאֵר. דָּא אֵבֶן, דְּמִינָה כְּשִׁלִּי בְּנֵי עֻלְמָא, אֵבֶן נֶגֶף וְצוּר מְכַשֵּׁל, דְּקִיּוּמָא תְּדִיר עַל פִּי הָאֵי בְּאֵר, עַל מִימְרִיָּה, לְמַתְבַּע דִּינָא דְכָל עֻלְמָא, דְּלֹא יַחוּת מְזוּנָא וְטֵב לְעֻלְמָא.

101. Of the verse, "And there were all the flocks gathered," HE ASKS: why is it not written: 'And there were the flocks gathered', INSTEAD OF "ALL THE FLOCKS"? WHAT DOES "ALL" MEAN? All these flocks are the holy troops above, THE ANGELS, and the holy troops below, THE RIGHTEOUS. By singing and praising above and by prayers and petitions below, they immediately "rolled the stone from the well's mouth." They roll it and remove it from holiness; THE WELL is then separated from the Judgment, CALLED 'STONE'. Then "they watered the sheep," the supernal angels received above, and Yisrael below.

102. Then the words, "and put the stone back," mean that according to the command of the well THEY PUT THE STONE BACK IN ITS PLACE so it will be ready to demand judgment from the world--to act according to Judgment. And so it ought to be, for the world needs judgment to survive, to ensure that all will be done according to Truth and Righteousness.

103. After Ya'akov was perfected, WHEN HE FOUND HIS SPOUSE, RACHEL, he had no further need of that stone. It is then written: "and rolled the stone from the well's mouth." HE ASKS: Why is it written: "and (he) rolled," and "they rolled," instead of 'he removed', and 'they removed'? Because "they rolled" is the rolling of the Satan, for they roll everything upon him and shake him so he cannot accuse.

104. And Ya'akov alone ROLLED THE STONE and needed help from no one. For Ya'akov was the chosen of the fathers, THE CENTRAL COLUMN. Because he prevailed against Esav in this world, he could prevail above. In everything, there is need first of an action BELOW.

105. Ya'akov inherited two worlds, the Revealed World and the Hidden World. Accordingly, from the Hidden World, FROM LEAH, the six tribes were issued. And from the Revealed world, FROM RACHEL, the other two tribes were issued. Also, the Hidden world, LEAH, THE NUKVA OF ZEIR ANPIN, issued six ends, and the Revealed world, RACHEL, issued two. They are the two Cherubs, Matatron and Sandalfon. And Ya'akov was located between the two worlds, THE REVEALED AND THE HIDDEN, in their very shape. Therefore, all Leah said was covered, and all that Rachel said was in the open.

End of Sitrei Torah (Secrets of the Torah)
Tosefta (Addendum)

101. וְנִאֲסְפוּ שָׁמָּה כָּל הָעֶדְרִים, וְנִאֲסְפוּ שָׁמָּה הָעֶדְרִים, לֹא כְּתִיב, אֲלָא כָּל הָעֶדְרִים, מִשְׁרִיין קְדִישִׁין לְעִילָא, וּמִשְׁרִיין קְדִישִׁין לְתַתָּא, אֵלִין בְּשִׁירִין וְתוֹשְׁבָחִין לְעִילָא, וְאֵלִין בְּצִלּוֹתֵין וּבְעוֹתֵין לְתַתָּא, אֵלִין וְאֵלִין מִיָּד וּגְלָלוּ אֶת הָאֶבֶן מֵעַל פִּי הַבַּּאֵר, מִגְנֵדִין לָהּ, וּמַעֲבִירִין לָהּ מִן קוֹדֶשׁ אֶסְתִּילִיק מִן דִּינָא. מִיָּד וְהִשְׁקוּ אֶת הָצֶאֱן, נָטְלוּ מִלֵּאבֵי עֲלָי לְעִילָא, וְנָטְלוּ יִשְׂרָאֵל לְתַתָּא.

102. לְבַתֵּר וְהִשִּׁיבוּ אֶת הָאֶבֶן, עַל מִימְרָא, דְּהָאֵי בָּאֵר, לְאַתְעֵטְרָא קַמִּיהּ, וּלְמַתְבַּע דִּינָא דְעִלְמָא, לְאַתְנַהֲגָא עֲלֵמָא בְּדִינָא, וְהָכִי אֶצְטְרִיךְ דְּהָא לֹא יָכִיל עֲלֵמָא לְמִיקָם אֲלָא עַל דִּינָא, לְמַהּוּ כָּלָא בְּקִשׁוּט וּזְכוּ.

103. בֵּיוֹן דְּאַשְׁתָּלִים יַעֲקֹב, לֹא אֶצְטְרִיךְ לְהָאֵי אֶבֶן סִיוַעַא אַחְרָא, מַה כְּתִיב וַיִּגַּשׁ יַעֲקֹב וַיִּגַּל אֶת הָאֶבֶן. וַיִּגַּל וַיִּגְלָל, וְלֹא כְּתִיב וַיִּסֶּר וְהִסִּירוּ. אֲלָא וַיִּגְלָלוּ, הֵינֵנוּ עֲרֻבּוּבָא דְשָׁטָן, דְּמַעֲרַבְבִין לֵיהּ, דְּלֹא יָכִיל לְקַטְרָגָא.

104. וַיַּעֲקֹב בְּלַחֲדִיָּה, לֹא אֶצְטְרִיךְ לְסִיוַעַא אַחְרָא, אֲלָא אִיהוּ בְּלַחֲדִיָּה, דְּהָא שְׁלִימוּ דְּאַבְהֵתָא הוּא יַעֲקֹב, דְּכִיּוֹן דִּיכִיל בֵּיהּ בַּעֲשׂוּ בְּהָאֵי עֲלֵמָא יָכִיל לְעִילָא. וּבְכָלָא אֶצְטְרִיךְ עוֹבְדָא.

105. תְּרִין עֲלָמִין אַחְסִין יַעֲקֹב, חֵד עֲלָמָא דְאַתְגְּלִיא, וְחֵד עֲלָמָא דְאַתְכַּסְיָא בְּגוֹוְנָא דְלַהוֹן מַמַּשׁ, מִחֵד נִמְקוּ שִׁית שְׁבִטִין, וּמִחֵד נִמְקוּ תְּרִין שְׁבִטִין. עֲלָמָא דְאַתְכַּסְיָא אִפִּיק שִׁית סְטָרִין, עֲלָמָא דְאַתְגְּלִיא אִפִּיק תְּרִין, וְאִינוּן תְּרִין כְּרוּבִין דְּתַחוּתָהּ, וַיַּעֲקֹב בֵּין תְּרִין עֲלָמִין אֶשְׁתַּבַּח, בְּדִיוֹקְנָא דְלַהוֹן מַמַּשׁ, וּבְגִין כֶּךָ, כָּל מְלוֹי דְלָאָה, הוּוּ בְּאַתְכַּסְיָא, וְדִרְחַל בְּאַתְגְּלִיא.

עד כאן סתרי תורה

106. "And he looked, and behold a well is in the field." Rabbi Elazar said: It is written, "Hearken to me, you that follow after Righteousness" (Yeshayah 51:1), MEANING THOSE WHO FOLLOW THE NUKVA, THAT IS CALLED 'RIGHTEOUSNESS', TO AMEND IT; those who claim the secret of the faith AND THEREBY THE JUDGMENT TO CORRECT THE NUKVA, WHICH IS THE SECRET OF THE LEFT COLUMN; those who cleave to the bond of the faith, THE SECRET OF THE BOND IN THE RIGHT COLUMN; AND those who know the ways of the Supernal King, THE SECRET OF THE CENTRAL COLUMN. THE ADDENDUM HEREBY INVITES THOSE WHO ATTAINED THE THREE COLUMNS, WHO FOLLOW THE NUKVA, TO AMEND HER, TO HEARKEN TO THESE WORDS.

107. When the two COLUMNS move toward the one COLUMN, they receive it between their arms. Thus, two COLUMNS travel with the third between them. The first two are the seat of the prophets, from which they derive sustenance. The one in the middle is attached to both of them, and receives from AND INCLUDES them all.

108. The holy well is beneath them. It is THEN CALLED a 'field of holy apple trees', "for out of that well they watered the flocks," which are the Chariots of the winged ANGELS. Three are found lying upon the well. And this well is filled by them. This is the meaning of the verse: "for out of that well they watered the flocks." It is called 'Adonai', as it is written: "Adonai Elohim, You have begun" (Devarim 3:24), and, "and cause Your face to shine upon Your sanctuary that is desolate, for Adonai's sake" (Daniel 9:17). IT IS CALLED the 'Master (Heb. adon) of all the Earth', as it is written: "Behold, the Ark of the Covenant, (of) the Master of all the earth" (Yehoshua 3:11).

תוספתא

106. וַיֵּרָא וְהִנֵּה בְּאֵר בַּשָּׂדֶה. רַבִּי אֶלְעָזָר אָמַר, כְּתִיב שָׁמְעוּ אֵלַי רֹדְפֵי צֶדֶק, אֵינֹן דִּתְבַּעֵי רָצָא דְמַהִימְנוּתָא, אֵינֹן דִּאתְדַּבְּקוּ בְּקִשּׁוּרָא דְמַהִימְנוּתָא, אֵינֹן דִּידְעִין אֲרַחוּי דְּמַלְכָּא עֲלָאָה.

107. בְּדֵ סְלִיקוּ תְרִין, וְנִפְקוּ לְקִדְמוֹת חֵד, מִקְבְּלִין לִיה, בֵּין תְּרִין דְּרוּעִין. תְּרֵי נַחְתִּי לְתַתָּא, תְּרִין אֵינֹן, חֵד בִּינִייהוּ. תְּרִין אֵלִין מוֹתְבָא דְנִבְיָאִי, אֲתֵר דִּינְקֵי בִיה, חֵד בִּינִייהוּ, דְּאִיהוּ אֲתַתְּפֵר בְּכֻלָּא, הוּא נָטִיל בְּלָא.

108. הַהוּא בִּירָא קְדִישָׁא קָאִים תַּחוֹתֵיהוּ, חֻקְלָא דְתַפְחוּן קְדִישִׁין אִיהוּ. מַהִי בִּירָא מִתְשַׁקְוִין עֲרִיָא, כָּל אֵינֹן רְתִיכִין, כָּל אֵינֹן מְאִרֵי גִדְפִין. ג' קְיִימִין רְבֻעִין עַל הָאֵי בִּירָא, הָאֵי בִּירָא מְנִייהוּ אֲתַמְלִי, הַה"ד כִּי מִן הַבָּאֵר הָהִיא יִשְׁקוּ הָעֲרִירִים וְגו'. דָּא, אֲדִנִּי אֲתַקְרִי, עַל דָּא כְּתִיב, אֲדִנִּי אֱלֹהִים אֲתָה הַחִילוֹת, וְכְתִיב וְהָאֵר פָּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמַיִם לְמַעַן אֲדִנִּי. אֲדֹן כָּל הָאָרֶץ, הַה"ד הִנֵּה אֲדֹן הַבְּרִית אֲדֹן כָּל הָאָרֶץ.

15. "And Ya'akov went out of Be'er Sheva," part two

Rabbi Aba explains the verse by citing another: "Happy are they who maintain justice and do Righteousness at all times." Those who study Torah and follow God's ways are freed from ruin--that is, "the power of death." Those unrighteous, on the other hand, are abandoned by the Shekinah and become vulnerable to the Evil Inclination, the temptation to do harm. This temptation is a powerful force in the world. One verse explains the other, Rabbi Elazar replies to Rabbi Aba, the sense that Ya'akov's leaving of the land of Israel symbolizes departure from a holy way of life.

The Relevance of this Passage

Ya'akov's departure from the Land of Israel is a metaphor for a man's departure from a pure and positive existence. Throughout life, we are lured by the material world where short-lived achievements are based on egocentric drives and ambitions. Spiritual achievements-which are eternal-come about through struggle to remain on the path of spiritual development. Here, we arouse the divine presence of the Shechinah, which protects us from seductions of the external world and the compelling impulses ignited by our Evil Inclination.

109. There is another explanation OF THE VERSE: "And Ya'akov went out from Be'er Sheva, and went toward Charan." Rabbi Aba opened the discussion with the verse: "Happy are they who maintain justice, and do righteousness at all times" (Tehilim 106:3). "Happy are they who maintain justice," happy are the children of Yisrael to whom the Holy One, blessed be He, gave the true Torah to study day and night. And whoever is occupied in studying the Torah attains freedom from everything, but especially freedom from death, which has no power over him. He who studies the Torah and attaches himself to it, holds the Tree of Life. If he relaxes his hold on the Tree of Life, the Tree of Death dwells upon him and seizes him. This is the meaning of the verse: "If you relax in the day of adversity, your strength is narrow" (Mishlei 24:10). The word "relax" means relaxing one's hold on the Torah.

109. דְּבַר אַחֵר וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חֲרָנָה, רַבִּי אָבָא פָתַח וַאֲמַר, אֲשֶׁרִי שְׁמִרִי מִשְׁפָּט עֲשֵׂה צִדְקָה בְּכָל עֵת. אֲשֶׁרִי שׁוֹמְרִי מִשְׁפָּט, זָכָאִין אִינוֹן יִשְׂרָאֵל, דְּקוּדְשָׁא ב"ה יֵהֵב לֹון אוֹרֵייתָא דְקָשׁוּט, לְאַשְׁתַּדְּלָא בֵּה יִמָּמָא וְלִילִי, דִּהָא כָּל מָאן דְּאַשְׁתַּדְּלָא בְּאוֹרֵייתָא, אֵית לִיה חִירוּ מִכָּלָא, חִירוּ מִן מוֹתָא, דְּלֹא יִכָּלָא לְשַׁלְטָאָה עֲלֵיהּ, וְהָא אוֹקְמוּהּ, בְּגִין דְּכָל מָאן דְּאַשְׁתַּדְּלָא בְּאוֹרֵייתָא, וְאַתְּאַחִיד בֵּה, אַתְּאַחִיד בְּאִילָנָא דְחַיִּי, וְאִי אַרְפִּי גְרָמִיָּה מְאִילָנָא דְחַיִּי, הָא אִילָנָא דְמוֹתָא שְׂרִיָּא עֲלוּי, וְאַתְּאַחִיד בֵּיה, הֵה"ד, הִתְרַפִּית בְּיוֹם צָרָה צָר כַּחֲכָה. הִתְרַפִּית: אִי אַרְפִּי יָדוּי מְאוֹרֵייתָא.

110. "...in the day of adversity, your strength (Heb. kochechah) is narrow." HE ASKS: What is the meaning of, "your strength is narrow?" AND HE ANSWERS: The strength (ko'ach) of koh, WHICH TWO SEGMENTS CONSTITUTE KOCHACHAH, is narrow. IF HE RELAXES HIS HOLD ON THE TORAH, THEN THE STRENGTH OF THE SHECHINAH, CALLED 'KOH', IS NARROW, AND SHE DOES NOT PROTECT HIM. This is because THE SHECHINAH is always within the right, and always protects man when he walks the paths of the Torah. She pushes the evil out so it will not come near the man to denounce him. But when a man deviates from the ways of the Torah and relaxes his hold on it, then the strength of koh, THE SHECHINAH, is narrow, because the evil, the left, has power over that man and pushes koh, THE SHECHINAH, out until the place becomes narrow with hardship.

111. Another explanation of the verse, "your strength is narrow," is that when a man holds on to the ways of the Torah, he is beloved above and below. He becomes the beloved of the Holy One, blessed be He, as it is written: "and Hashem loved him" (II Shmuel 2:24). But when a man deviates from the ways of the Torah, then the strength is narrow (Heb. tzar) of koh, THE SHECHINAH. SHE becomes his enemy (Heb. tzar), and he becomes hers. And that evil, THE EVIL INCLINATION, rules over him and becomes his accuser in this world and the world to come.

112. Come and behold: this evil, the Evil Inclination, reigns in the world in many ways and has much power in the world. It is the tyrant serpent by which Adam sinned and by which people in the world fail. They draw it upon themselves, until it takes their souls from them.

110. בְּיוֹם צָרָה צָר כַּחֲכָה, מָאִי צָר כַּחֲכָה. צָר כַּח בֵּה, דִּהָא אֵיהִי תְדִיר לִימִינָא, וְנִטְוִירוּ דִּילָה תְדִיר עַל בְּר נֶשׁ, כִּד אָזִיל בְּאוֹרְחוּי דְּאוֹרֵייתָא, וְכִדִּין דְּחִי לִיה לָרַע לְבַר דְּלֹא יִקְרַב לְגַבִּיָּה דְּבַר נֶשׁ, וְלֹא יִכִּיל לְקַטְרְגָא לִיה. וְכִד בְּר נֶשׁ אֶסְטִי מְאַרְחוּי דְּאוֹרֵייתָא, וְאַתְרַפִּי מִנָּה, כִּדִּין צָר כַּח בֵּה, בְּגִין דִּהָּוָא רַע, דְּאֵיהִי שְׁמַלְאָא, שְׁלִיט עֲלֵיהּ דְּבַר נֶשׁ, וְדְחִי לִיה לְהָאִי בֵּה לְבַר, עַד דְּדַחִיק לִיה אֶתְר בְּעָקוּ.

111. דְּבַר אַחֵר צָר כַּחֲכָה, דְּכִד בְּר נֶשׁ אַחִיד בְּאַרְחוּי דְּאוֹרֵייתָא, אַתְרַחִים לְעִילָא, וְאַתְרַחִים לְתַתָּא, וְרַחִימָא דְּקוּדְשָׁא בְּרִיךְ הוּא הוּי, כִּד"א וַיִּי אֶהְבֹּ, דִּהּוּ רַחִימוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְרַחִים לִיה. וְכִד בְּר נֶשׁ אֶסְטִי מְאַרְחוּי דְּאוֹרֵייתָא, כִּדִּין צָר כַּח מֵה, צָר דִּילִיה, וּמְאִרִי דְּבָבוּ אֵיהִי לְגַבִּיָּה, וְשְׁלִיט עֲלוּי הָּוָא דְּאַקְרִי רַע. עַד דְּמִקְטַרְג בֵּיה בִּהָאִי עֲלִמָא, וּבְעֲלִמָא דְּאֶתִי.

112. תָּא חֲזִי, הָאִי רַע, דְּאֵיהִי יֵצֶר הָרַע, שְׁלִיט עַל עֲלִמָא, בְּכִמָּה סְטֵרִין, וְכִמָּה שְׁלִטְנוּ אֵית לִיה בְּעֲלִמָא, וְאֵיהִי חֲזִיָּא תְּקִיפָא, דְּחַב בֵּיה אָדָם, וְכְשִׁלִּין בֵּיה בְּנֵי עֲלִמָא, וּמִשְׁכִּי לִיה עֲלִיָּהּ, עַד דְּאַפִּיק לֹון נְשַׁמְתִּיָּהּ.

113. Come and behold: when that EVIL INCLINATION reigns, it reigns over the body, because as soon as it takes control over the body, the soul leaves it. For once the body is defiled, the soul leaves it and ascends. But the Evil Inclination has no power TO REMOVE A MAN'S SOUL until it receives permission to do so. Many that come from the side OF THE EVIL INCLINATION rule over the world. We learned that all the deeds done in the world rule over them THROUGH TEMPTATIONS. It has ministers and servants whose service pertains to worldly deeds, WHO TEMPT MEN TO DO EVIL.

114. Therefore, it is the end of the left. It has been explained that there is the end of the right and the end of the left. This end of the left is "the end of all flesh," (Bereshheet 6:13) and not the end of all spirit. The secret IS THAT THERE ARE TWO ENDS. One is the end of all flesh, NAMELY, THE ONE IN CHARGE OF THE BODY. The other is the end of all spirit, THE ONE IN CHARGE OVER A MAN'S SPIRIT. Therefore, THE END OF ALL SPIRIT is internal AND THE END OF ALL FLESH is external. The INTERNAL one is holy and the EXTERNAL one is defiled. This has already been explained.

115. Come and behold: WITHIN THE RIGHT SIDE, THE SOUTH, there is a deep mystery of the faith, the mystery of the male world, ZEIR ANPIN, and the female world, THE NUKVA OF ZEIR ANPIN. And the holiest and deepest secrets of the faith, THE NUKVA, come from here. All life and freedom, goodness and lights are from here. All benedictions and spreading of alms and loving love--everything comes from this side, THE RIGHT SIDE. This is the secret of the south.

116. From the north side, the grades spread until the dross of gold reaches down TO BRIYAH, YETZIRAH, AND ASIYAH of the unholy side. The unholy filth grasps THE MALE above and THE FEMALE below. Here, male and female join together. They are the rider ON THE SERPENT and the serpent, which is the secret of the male and female. This is the secret of Azazel, WHICH INCLUDES THE MALE AND FEMALE OF DEFILEMENT.

117. From here the grades are divided, and several aspects come into the world. They emanate from here and rule over the world. All of them are aspects of defilement and are ministers in charge of the world. Come and behold: when Esav was born into the world, he was red as a rose--AS THE RED COLOR ALLUDES TO THE LEFT--and hairy as a goat--WHICH ALLUDES TO DEFILEMENT, AS IT IS WRITTEN: "AND GOATS SHALL HOP ABOUT THERE" (YESHAYAH 13:21). From here came all the chiefs and powerful officials who rule over the world. This has already been explained.

118. Come and behold: "happy are they who maintain justice" (Tehilim 106:3). THAT IS, happy are those who preserve the faith of the Holy One, blessed be He, because He is called 'Justice', and it behooves man to maintain justice and keep himself from turning the other way. This is because the Holy One, blessed be He, is Justice, and all His ways are just.

113. וְתָא חַיִּי, כִּד אִיהוּ שְׁלִיט, שְׁלִיט עַל גּוּפָא, וְכִיּוֹן דְּעַל גּוּפָא שְׁלִיט, נִשְׁמַתָּא נִפְקָא מִנִּיהּ, בְּגִין דְּגּוּפָא אֶסְתָּאב, וְנִשְׁמַתָּא סְלָקָא. וְלֹא שְׁלִיט עֲלֵיהּ, עַד דְּנִטִּיל רִשּׁוֹ. וְכַמָּה אֵינּוֹן דְּאֶתְיִין מִסְטָרִיהּ, וְשְׁלִטִין עַל עֲלָמָא. וְהָא תְּנִינִן דְּכָל עוֹבְדִין דְּעֲלָמָא דְּאֶתְעִבִּידוּ, וְשְׁלִטִי בְּהוּ, וְאִית לֵיהּ מִמֶּנּוּן וְשִׁמְשִׁין בְּלָהוּ שְׁמִשִּׁין בְּעוֹבְדִין דְּעֲלָמָא.

114. וְעַל דָּא אִיהוּ קִץ דְּשִׁמְאָלָא, וְהָא אֻקְמוּהּ, דְּאִית קִץ לִימִינָא, וְאִית קִץ לְשִׁמְאָלָא, וְהָא קִץ דְּשִׁמְאָלָא, אִיהוּ קִץ כָּל בָּשָׂר. קִץ כָּל בָּשָׂר אֶקְרִי, קִץ כָּל רוּחָא לֹא אֶקְרִי, וְרָזָא דְּמַלְאָה, דָּא אִיהוּ קִץ וְדָא אִיהוּ קִץ, דָּא קִץ עַל בָּשָׂרָא וְדָא עַל רוּחָא, בְּגִין כֵּן, דָּא פְּנִימִי, וְדָא חִיצוֹן. דָּא יְמִינָא, וְדָא שְׁמָאָלָא. דָּא קְדִישָׁא, וְדָא מְסֻבָּא. וְהָא אֻקְמוּהּ.

115. וְתָא חַיִּי, רָזָא עֲלָא קְדִישָׁא דְּמַהִימְנוּתָא, רָזָא דְּעֲלָמָא דְּדְכוּרָא, וְעֲלָמָא דְּנוּקְבָא, וְכָל קְדוּשָׁא דְּקְדִישִׁין בֵּיהּ, וְכָל רִזִּי דְּמַהִימְנוּתָא מֵהָכָא נִפְקוּ, וְכָל חַיִּין, וְכָל חֵירוֹ, וְכָל טְבִין, וְכָל נְהוּרִין מֵהָכָא אֵינּוֹן, וְכָל בְּרַכָּאן וְטְלִי נְדָבָאן וְכָל רְחִימוֹ דְּרְחִימוּתָא כָּלָא מִסְטָרָא דָּא, רָזָא דְּדִרוּם.

116. מִסְטָרָא דְּצִפּוֹן, מִתְּפַשְׁטִי דְּרִגִּין, עַד דְּמָטָא לְתַתָּא קְסֻטוּפָא דְּדִהָבָא, בְּסִטְרָא מְסֻבָּא, לְכַלּוּכָא דְּמְסֻבָּא, וְאַחִיד לְהָאִי לְעִילָא, וְאַחִיד לְהָאִי לְתַתָּא, וְהָכָא מִזְדוּוּגִי דְּכָר וְנוּקְבָא בְּחָדָא, וְאֵינּוֹן רוֹכֵב נְחֹשׁ, רָזָא דְּדְכוּר וְנוּקְבָא, וְרָזָא דָּא עֲזָא"ל.

117. וּמֵהָכָא מִתְּפַרְשִׁין דְּרִגִּין, וְנִפְקִין כַּמָּה סְטְרִין לְעֲלָמָא, דְּמִתְּפַשְׁטִין מֵהָכָא, וְשְׁלִטִין עַל עֲלָמָא, וְכַלְהוּ סְטְרֵי מְסֻבָּא, וְרַבְרְבִין מִמֶּנּוּן, גּוֹ עֲלָמָא, תָּא חַיִּי עֲשׂוּ כִד נִפְק לְעֲלָמָא, בּוּלִיָּה סוּמְקָא כּוּרְדָּא, בְּשַׁעְרָא בְּגוּזוֹנָא דְּשַׁעִיר, וּמִתְמֶן אֲלוּפִין, מִמֶּנּוּן תְּרִיסִין, דְּשְׁלִטִין בְּעֲלָמָא, וְהָא אֻקְמוּהּ.

118. תָּא חַיִּי, אֲשֶׁרִי שְׁמִרִי מִשְׁפֶּט, דְּנִטְרִי מֵהִימְנוּתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ מִשְׁפֶּט, וּבְעֵי לֵיהּ לְבַר נֶשׁ, לְנִטְרָא, דְּלֹא יִסְטִי לְאוּרְחָא אַחְרָא, אֲלֵא דִּיהָא נִטִּיר מִשְׁפֶּט בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ מִשְׁפֶּט, דְּכָל אֲרַחוּי מִשְׁפֶּט.

119. "...and do righteousness at all times..." (Ibid.). HE ASKS: Can a man possibly do righteous deeds at all times? HE ANSWERS: He who walks in the path of the Torah and performs righteous deeds for those who need them IS JUDGED TO BE PERFORMING RIGHTEOUSNESS AT ALL TIMES. For whoever is charitable to the poor, increases righteousness, NAMELY, THE NUKVA CALLED 'RIGHTEOUSNESS', above and below, BY BRINGING ABOUT A UNION OF MALE AND FEMALE ABOVE AND THE POURING OF PLENTY OF BLESSINGS DOWNWARD.

120. Come and behold: when whoever is striving to perform righteousness does so, that righteousness rises and reaches that place of Ya'akov, the upper Chariot, THE NUKVA CALLED 'PLACE', and draws blessings on that place from the source of all springs, FROM BINAH, FROM WHICH COME ALL MOCHIN. From that righteousness, THE NUKVA, AFTER RECEIVING BLESSINGS FROM BINAH, he blesses the lower ones and all the Chariots OF THE ANGELS and the supernal armies. All are blessed, and the lights are properly added. All THE LOWER BEINGS AND THE ANGELS are called "time," BECAUSE THEY ARE DRAWN FROM THE NUKVA CALLED 'TIME'. Therefore, it is written: "and do righteousness at all times," WHICH MEANS THEY INCREASES ABUNDANTLY FOR ALL THE INHABITANTS OF THE THREE WORLDS--BRIYAH, YETZIRAH AND ASIYAH--THAT EMANATE FROM THE NUKVA, AND ARE CALLED 'TIME,' LIKE THE NUKVA.

121. Come and behold: when the children of Yisrael were in the Holy Land, they drew blessings downward. When the children of Yisrael left the Holy Land and came under the dominion of another, blessings were withheld from the world.

122. Come and behold: Ya'akov was under the Holy Government IN THE LAND OF YISRAEL. After he left the land, he came under another dominion, WHICH IS NOT HOLY. Before he came under another dominion, the Holy One, blessed be He, was revealed to him in a dream. He saw what he saw, and the holy angels walked with him until he sat upon the well. After he sat on the well, the water rose toward him. So it was with Moshe because there his wife chanced to meet him. The secret OF THE RISING WATER of the well is that it only rises when it sees its union, NAMELY, ITS SPOUSE to be joined with him.

123. Rabbi Aba said that all these verses contradict each other. First, it is written: "And Ya'akov went out from Be'er Sheva, and went toward Charan," and Lavan dwelt in Charan. IF IT BE SO, why then did Ya'akov leave Charan, as it is written: "Then Ya'akov lifted up his feet, and went to the land of the people of the east" (Bereshheet 29:1)? How do we know that Lavan dwelt in Charan? Because it is written: "And Ya'akov said to them, 'My brethren, where are you from?' And they said, 'of Charan are we.' And he said to them, 'Do you know Lavan the son of Nachor?' And they said, 'We know'" (Ibid. 4-5). This teaches us that Lavan then lived in Charan. WHY DID YA'AKOV TRAVEL TO THE LAND OF THE PEOPLE OF THE EAST?

119. עוֹשֶׂה צְדָקָה בְּכָל עֵת, וְכִי בְּכָל עֵת, יָכִיל בְּרֹאשׁוֹ, לְמַעַבְדַּר צְדָקָה. אֲלֵא, מֵאֵן דְּיוֹשְׁתִּדֵּל בְּאוֹרְחוֹ דְּאוֹרֵייתָא, וְעֵבִיד צְדָקָה, עִם אֵינוֹן דְּאַצְטְרִיכוּ לָהּ, דְּכָל מֵאֵן דְּעֵבִיד צְדָקָה עִם מִסְכְּנָא, אֲסָגִי הָיָא צְדָקָה לְעִילָא וְתַתָּא.

120. תָּא חֲזִי, מֵאֵן דְּאַשְׁתִּדֵּל בְּצְדָקָה, הָיָא צְדָקָה דְּעֵבִיד, סְלִיק לְעִילָא, וּמִטָּא לְעִילָא, לְהָוָא אַתְרָא דְּנִעְקָב, דְּאִיהוּ רְתִיבָא עֲלָא, וְאַמְשִׁיךְ בְּרַכָּאן, לְהָוָא אַתְר, מִמְּבוּעָא דְּכָל מְבוּעִין, וּמִהָיָא צְדָקָה, אֲמִשְׁיךְ וְאַרְבֵּי בְרַכָּאן, לְכָל אֵינוֹן תַּתָּא, וְלְכָל רְתִיבִין, וְלְכָל חִילִין, וְכָלְהוּ אַתְבְּרָכָאן, וְאַתּוּסְפִין נְהוּרִין, בְּדָקָא יְאוּת, בְּגִין דְּכָלְהוּ אֶקְרוּ עֵת, וְדָא הוּא דְּכִתְיב, עוֹשֶׂה צְדָקָה בְּכָל עֵת.

121. תָּא חֲזִי, בְּזִמְנָא דְּהוּוּ יִשְׂרָאֵל, בְּאַרְעָא קְדִישָׁא, אֵינוֹן הוּוּ מְשַׁכֵּי בְרַכָּאן, מְלַעִילָא לְתַתָּא, וְכִד נִסְקוּ יִשְׂרָאֵל, מֵאַרְעָא קְדִישָׁא, עָלוּ תַּחוֹת רִשׁוֹ אַחֲרָא, וּבְרַכָּאן אַתְמַנְעוּ מֵעֲלָמָא.

122. תָּא חֲזִי, יַעֲקֹב הָוָה תַּחוֹת רִשׁוֹ קְדִישָׁא, בֵּינוֹן דְּנִפְק מֵאַרְעָא, עָאֵל בְּרִשׁוֹ אַחֲרָא, וְעַד לֹא עָאֵל תַּחוֹת רִשׁוֹ אַחֲרָא, אַתְגְּלִי עֲלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּחֵלְמָא, וְחֵמָא כָּל מַה דְּחֵמָא, וְאַזְלוּ עִמֵּיהּ מְלָאכִין קְדִישִׁין, עַד דִּיתִיב עַל בִּירָא, וְכִינוֹן דִּיתִיב עַל בִּירָא, סְלִיקוּ מִיָּא לְגַבִּיָּה, וְכֵן הָוָה מִשָּׁה, דִּמְתַּמֵּן אֲזִרְמַנְתָּ לִּיהּ אַתְתִּיהּ. רָא דְּמִלָּה, בִּירָא לֹא סְלָקָא, אֲלֵא כִד חֵמָא קִשְׂרָא דִּילֵיהּ, לְאַתְחַבְרָא בְּהַדְרִיהּ.

123. וְאָמַר רַבִּי אַבָּא, כָּל הָנִי קְרָאִי קִשְׁיִין אֶהְדְרִי, בְּקְדָמִיתָא כְּתִיב וַיֵּצֵא וַיַּעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חֲרָנָה, וְלָבָן בַּחֲרִין הָוָה יְתִיב, אֲמַאי נָטִיל מִתַּמֵּן, דְּכִתְיב וַיֵּשֶׁא וַיַּעֲקֹב רִגְלָיו וַיֵּלֶךְ אֶרְצָה בְּנֵי קָדָם. וּמִנְלָן דְּבַחֲרִין הָוָה דִּיוּרִיָּה דְּלָבָן, דְּכִתְיב וַיֹּאמֶר לָהֶם וַיַּעֲקֹב אַחֵי מֵאֵין אַתֶּם וַיֹּאמְרוּ מִחֲרִין אֲנַחְנוּ. וַיֹּאמֶר הִידְעָתֶם אֶת לָבָן בֶּן נַחוֹר וַיֹּאמְרוּ יָדְעֵנוּ. מִשְׁמַע דְּדִיוּרִיָּה דְּלָבָן, בַּחֲרִין הָוָה.

124. Only Ya'akov thought: I want to join the Shechinah, THE SECRET OF THE WELL, because I want to take a wife. My father, when he was to be married, sent a servant to find a source of water where a wife chanced to be found for my father. But in this place, CHARAN, I did not find a source, a well, or water. Immediately, therefore, "Ya'akov lifted up his feet, and went to the land of the people of the east," where he chanced upon the well and met his wife, as we have said.

125. Rabbi Elazar said: Assuredly, YA'AKOV was in Charan, WHICH IS THE LAND OF THE EAST. And this well was in the jurisdiction OF CHARAN. If this be so, why is it written: "and she ran and told her father" (Beresheet 29:12)? This is because it was close to the town.

126. Rabbi Elazar mused that if a wife chanced to Ya'akov by the well, why not Leah? She gave to Ya'akov all those tribes. HE ANSWERS: The Holy One, blessed be He, did not want to unite her with Ya'akov openly, as it is written: "And it came to pass, that in the morning, behold, it was Leah," (Beresheet 29:25) but this was not revealed earlier, FOR THIS WAS THE WILL OF THE HOLY ONE, BLESSED BE HE.

127. Another reason WHY RACHEL WAS SEEN AND NOT LEAH was so that Rachel's beauty would catch the eye and heart of Ya'akov, so he would establish his dwelling there. Because of her, Leah too was united with him, and gave birth to all those tribes. HE ASKS: How did Ya'akov recognize Rachel, AS HE KNEW HER NOT? The shepherds told him, as it is written: "and behold, Rachel his daughter comes with the sheep" (Beresheet 29:6).

16. "I will serve you seven years"

This mysterious passage interprets the seven years Ya'akov served Lavan to win Rachel's hand as symbolizing the seven Sfirot. The secret in the matter is in the phrase, "and they seemed to him but a few days"--since they were served in the hidden or unrevealed world.

The Relevance of this Passage

A man cannot win the hand of his soulmate until he merits her through his own spiritual growth and transformation. Ya'akov's seven years of service corresponds to the years, or lifetimes, that we must endure before the reunification of two halves can take place. When this spiritual truth is ingrained in our consciousness, and if we are proactive in the removal of our negative traits, we can hasten the arrival of our true soulmate.

128. Come and behold. It is written: "I will serve you seven years for Rachel your younger daughter" (Beresheet 29:18). HE ASKS: Why did Ya'akov say "seven years" instead of ten months or one year? HE ANSWERS: Ya'akov acted wisely so that people would not say that he lusted after Rachel's beauty, but WOULD KNOW that he acted wisely. For the moon, THE NUKVA OF ZEIR ANPIN, is seven years old, MEANING IT NEEDS TO BE BUILT BY THE SEVEN SFIROT--CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And all the seven upper years--CHESED, GVURAH, TIFERET, NETZACH, HOD YESOD AND MALCHUT OF BINAH--rested on Ya'akov before he married Rachel so that they would suit her properly, THAT IS, GIVE OF THE SEVEN SFIROT OF BINAH TO HER SEVEN SFIROT. For at first Ya'akov took everything FROM BINAH and then he came to her, so that he should be CONSIDERED AS ZEIR ANPIN, the heaven, and she should be CONSIDERED THE NUKVA OF ZEIR ANPIN, the earth.

124. אֵלָא, יַעֲקֹב אָמַר, אֲנִי בָּעִינִי לְמִיעַל בְּשִׁכְנָתָא, בְּגִין דְּבָעִינִי לְאַזְדוּגָא. אָבָא בְּרַ אֲתַנְסִיב, וְשָׂדֵר לְעַבְדָּא, אֲשַׁכַּח עֵינָא דְּמִיָּא, וּבְדִין אֲזַדְמַנְת לִיה לְאַבָּא אֲתַתָּא, וְהָא בְּאַתְרֵי דָּא, לֹא אֲשַׁכַּחנָא, לֹא עֵינָא, וְלֹא בִירָא, וְלֹא מִיָּא, וּמִיד וַיֵּשֶׁא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרֶצָה בְּנֵי קֶדֶם, וַתֵּמֶן אֲזַדְמַנְת לִיה בִּירָא, בְּדַקְאֻמְרָן, וְאַזְדְּמַנְת לִיה אֲתַתִּיה.

125. רַבִּי אֱלֶעָזָר אָמַר, חֲרָן, תֵּמֶן הוּא וְדָאִי, וְהָאִי בִּירָא בְּחֻקְלָא הוּא, דָּאִי לֹא הָכִי, אֲמַאי כְּתִיב וַתֵּרַץ וַתֹּגֵד לְאָבִיהָ, אֵלָא בְּגִין דְּהוּא סְמִיךְ לְמַתָּא.

126. וְאָמַר רַבִּי אֱלֶעָזָר, יַעֲקֹב דְּאַזְדְּמַנְת לִיה עַל בִּירָא אֲתַתָּא, אֲמַאי לֹא אֲזַדְמַנְת לִיה לָאָה, דְּהָא קִיַּימָא לִיה לְיַעֲקֹב, כָּל אִינוּן שְׁבַטִין. אֵלָא לָאָה, לֹא בְּעָא קוֹדֶשָׁא בְּרִיךְ הוּא, לְזוּגָא לִיה לְיַעֲקֹב בְּאַתְגָּלִיא, דְּכְתִיב וַיְהִי בַּבֹּקֶר וַהֲנִהּ הִיא לָאָה, דְּהָא קוֹדֶם לָכֵן לֹא אֲתַגָּלִיא מִלָּה.

127. וְתוֹ, בְּגִין לְאַמְשַׁכָּא עֵינָא וּלְבָא דְּיַעֲקֹב, בְּשִׁמְרוֹ דְּרַחֵל, לְמַעַבְד דִּינורִיהָ תֵּמֶן, וּבְגִינָה אֲזַדְמַנְת לִיה לָאָה, וְאוֹקִימַת כָּל אִינוּן שְׁבַטִין. בְּמָה יֵדַע יַעֲקֹב מֵאֵן הִיא רַחֵל. אֵלָא דְּאִינוּן רַעִינָא אָמְרוּ לִיה, דְּכְתִיב וַהֲנִהּ רַחֵל בְּתוֹ בָּאָה עִם הַצֹּאן.

128. תָּא חֲזִי מַה כְּתִיב, וַיֹּאמֶר אֶעֱבֹדךָ שִׁבְעַ שָׁנִים בְּרַחֵל בְּתַךְ הַקְטָנָה, וְכִי מַה דְּעַתִּיהָ דְּיַעֲקֹב, דְּלֹא קָאָמַר עֶשֶׂר יָרְחִין, אוֹ שְׁתַּא חֳדָא, אֵלָא שִׁבְעַ שָׁנִים אֲמַאי. אֵלָא יַעֲקֹב בְּחֻכְמַתָּא עֲבַד, בְּגִין דְּלֹא וַיִּמְרוּן, דְּבְּגִין תִּיאוּבַתָּא דְּשִׁמְרוֹ דְּרַחֵל עֲבַד, אֵלָא בְּגִין חֻכְמַתָּא, דְּסִיְהֵרָא בַּת שִׁבְעַ שָׁנִין, הִיא, וּכְלָהּ שִׁבְעַ שָׁנִין עֲלָאִין, שָׂרוּ עָלֶיהָ דְּיַעֲקֹב, עַד לֹא נָסִיב לָהּ לְרַחֵל לְמִיתַב גָּבַהּ בְּדַקָּא יָאוּת, דְּהָא יַעֲקֹב נָטַל כְּלָהּ בְּקֻדְמִיתָא, וּלְבַתָּר אֲתַא לְגָבַהּ, בְּגִין לְאַשְׁתַּכַּח אִיהוּ שְׁמַיִם, וְאִיהוּ אֶרֶץ.

129. The secret of the matter is in the phrase, "and they seemed to him but a few days." HE ASKS: What is "a few (Heb. achadim) days?" HE ANSWERED that he considered all seven years as the SEVEN upper YEARS FROM BINA, which are united (Heb. achadot) BY ONE UNION and never separated. They are bound to each other. "...for the love he had to her..." MEANS THAT HE LOVED HER, because she is to him as the supernal UNION WITHIN BINA.

130. Come and behold: even Lavan hinted at these seven SFIROT--although he did not know what he was saying, for he opened the discussion with the words, "It is better (lit. 'good') that I give her to you..." Rabbi Aba said: Surely this is so. He worked seven years, WHICH ARE THE SEVEN SFIROT, to be united with the Shmitah (Sabbatical year,) NAMELY, TO PASS THE SEVEN SFIROT TO THE NUKVA, RACHEL CALLED 'SABBATICAL YEAR'. Rabbi Elazar said: Come and behold. Everywhere the Jubilee is undisclosed, while the Shmitah is disclosed.

131. Come and behold: when Ya'akov served the first seven years, a voice resounded, saying, "from the world to the world" (Tehilim 106:48). THIS MEANS THAT THERE IS A DRAWING FROM THE HIDDEN WORLD, LEAH, TO THE DISCLOSED WORLD, RACHEL. The undisclosed world above, which is jubilee, NAMELY LEAH, is the starting point, AND NOT THE REVEALED WORLD, WHICH IS RACHEL. And these GRADES, which are undisclosed and not revealed to us, are from the Jubilee and were therefore hidden from Ya'akov, who did not even know THAT THEY WERE FOR LEAH, THE JUBILEE. He thought they were for the Shmitah, THAT IS, FOR RACHEL. ANOTHER REASON WAS to make him start from the supernal world, LEAH, it was hidden from him THAT THEY BELONGED TO LEAH, because the Jubilee is undisclosed. BEING CLOSED AND COVERED BY CHOCHMAH, HE DID NOT WANT TO START AND DRAW FROM IT, UNLESS HE THOUGHT THEY BELONGED TO THE DISCLOSED WORLD. Later, when the seven undisclosed years of the Jubilee were over, Ya'akov served the seven disclosed Shmitah FOR RACHEL, and YA'AKOV was adorned in both worlds, THE UNDISCLOSED AND THE DISCLOSED WORLD, and was united with them.

17. Upper Righteous and lower Righteous

This passage concerns the hidden significance of Ya'akov's sons with Leah and Rachel, especially the righteous Yosef and Benjamin. The Zohar is again employing the language of metaphor to trace the flow of Light through the complex structure of the spiritual worlds. The Zohar intricately describes a perfect and exact system--a science of the supernal worlds, a physics of spiritual Light.

The Relevance of this Passage

This section connects the reader to the metaphysical infrastructure of reality, the source of our soul, our light, and, ultimately, our happiness and fulfillment.

132. Come and behold: Leah gave birth to six sons and one daughter, and so it should be, because six directions are established upon her, THAT IS YA'AKOV, WHO IS TIFERET, INCLUDING CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD. These six and the one daughter came out according to a supernal mystery. THE SIX SONS CORRESPOND TO THE SIX EXTREMITIES, CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF YA'AKOV, AND THE ONE DAUGHTER CORRESPONDS TO MALCHUT.

129. וְרָצָא דְמַלְחָה, וַיְהִיּוּ בְעֵינָיו כְּיָמִים אַחָדִים, מֵאֵי כְּיָמִים אַחָדִים, אֲלֵא, כִּלְהוּ שְׁבַע שָׁנִין, שְׁקִיל לֹון בְּעֵינָיו, כְּאִינוֹן עֲלָאִין, דְּאִינוֹן אַחָדִין דְּלֵא מִתְפָּרְשָׁן, וּכְלָהוּ חֹד, דְּמִתְקַשְׁרֵן דֵּא בְּדֵא. בְּאַהֲבָתוֹ אוֹתָהּ, לְאַשְׁתַּבְּחָא בְּגִוּוֹנָא עֲלָהּ.

130. תָּא חַזִּי, דְּאִפִּילוּ לְבָן רִמְזָא לִיה בְּאִינוֹן שְׁבַע, וְלֵא יָדַע מֵאֵי קָאֵמֵר, דְּפִתַּח וְאָמֵר טוֹב, דְּכִתִּיב טוֹב תְּתִי וְגו'. אָמֵר רַבִּי אַבָּא, הָכִי הוּא וְדֵאִי, פִּלַּח שְׁבַע שָׁנִין לְאַזְדוּגָא בְּשִׁמְטָה. אָמֵר רַבִּי אֲלֵעָזָר, תָּא חַזִּי, בְּכָל אֲתָר יוֹבְלָא סְתִים, דְּלֵא אֲתַגְלִיא, וּשְׁמִטָּה אֲתַגְלִיא.

131. תָּא חַזִּי, בְּשַׁעֲתָא דִּיעָקֵב פִּלַּח שְׁבַע שָׁנִין קְדָמָאִין, נִפְקָא קָלָא וְאָמֵר, יַעֲקֹב, מִן הָעוֹלָם וְעַד הָעוֹלָם כְּתִיב, עוֹלָם סְתִים דְּלֵעִילָא יוֹבְלָא מִתְמָן שִׁירוּתָא. דְּאֵלִין דְּאִינוֹן סְתִימִין, דְּלֵא אֲתַגְלִיא לֹון מִן יוֹבְלָא אִינוֹן, בְּגִין כֶּךָ אִסְתִּימוּ, מִיַּעֲקֹב, דְּלֵא יָדַע, דְּחָשֵׁב דְּהָא מִן שְׁמִטָּה אִינוֹן, וּבְגִין דִּיעָבֵד שִׁירוּתָא מִעוֹלָם דְּלֵעִילָא, אֲתַבְּסִין מְנִיָּה, בְּגִין דִּיּוֹבְלָא אִיהוּ סְתִים, וּלְבָתֵּר דְּעָבְרוּ שְׁנֵי יוֹבְלָא דְּאֲתַבְּסִיָּא, עָבֵד שְׁנֵי שְׁמִטָּה דְּאֲתַגְלִיָּין, וְאַתְעֵשֶׁר בְּתֵרִין עֲלָמִין וְאַחִיד לֹון.

132. תָּא חַזִּי, לֵאָה אוֹלִידַת שֵׁית בְּנִין וּבִרְתָּא חֲדָא. וְהָכִי אֲתַחֲזִי, דְּהָא שֵׁית סְטָרִין, קִיּוּמִין עֲלֵה וְאֵלִין שֵׁית, וּבִרְתָּא חֲדָא, בְּרָצָא עֲלָהּ נִפְקָא.

133. Rachel bore two righteous sons, and so it should be, BECAUSE RACHEL is THE SECRET OF the Shmitah that sits forever between two righteous ones, as it is written: "The righteous shall inherit the land" (Tehilim 37:29). These are the righteous above IN ZEIR ANPIN, and the righteous below IN THE NUKVA. From the righteous above, the supernal waters are drawn, THE SECRET OF DIRECT LIGHT FROM ABOVE DOWNWARD, and from the righteous below, the Nukva wells up water to the male, THE SECRET OF REFLECTED LIGHT FROM BELOW UPWARD, in complete passion. AND SO IT COMES TO PASS THAT SHE HAS the righteous ones on both sides. As the supernal male, ZEIR ANPIN is situated between two females, BINAH AND NUKVA, so the lower female--MEANING THE NUKVA OF THE CHEST AND BELOW ZEIR ANPIN--is situated between two righteous ones, YOSEF AND BINYAMIN.

134. Therefore Yosef and Binyamin are both righteous. Yosef merited to be the righteous above, IN ZEIR ANPIN, because he kept the sign of the Covenant. Binyamin is the righteous below, IN THE NUKVA HERSELF, so that the Sabbatical year, THE NUKVA, shall be adorned between the two righteous ones, Yosef, and Binyamin.

135. HE ASKS: Was Binyamin righteous? AND HE ANSWERS: Yes, because never in his life did he transgress in regard to the sign of the Covenant, although he was not tried by deeds as was Yosef. HE ASKS: If this be so, why is he called 'Righteous' IF HE WAS NEVER CONFRONTED BY TEMPTATION? THERE ARE MANY WHO KEEP THE COVENANT ALL THEIR LIVES, BUT THEY ARE NOT CALLED 'RIGHTEOUS' UNLESS THEY ARE TRIED. HE ANSWERS: All the days Ya'akov was in mourning for Yosef, he did not perform his marital duty. FOR THAT, HE DESERVED TO BE CALLED 'RIGHTEOUS'. You may say that when Yosef was taken from Ya'akov, Binyamin was a mere child and not married. HE ANSWERS: Even when he married later, he did not want to perform his marital duty.

136. HE INSISTED AGAIN, YET we learned that when Yosef asked Binyamin "have you a wife?", he answers: "yes." He asked him, "have you sons?" He said, "yes." He then said to him, "what are their names." He replied, "they are named after my brothers, Gera and Na'aman..." as it is written: "And the sons of Binyamin were Bela and Becher..." (Bereshheet 46:21). But you say he did not have conjugal intercourse.

137. He said to him: I do. At that time, he did not yet have sons. HE THUS DISAGREES WITH THAT AGGADAH. And if you say IT IS EXPLICIT FROM THE VERSE, "And the sons of Binyamin were Bela and Becher," when they came to Egypt, this is surely so, FOR HE ALREADY HAD SONS. Yet as long as Ya'akov mourned for Yosef, Binyamin did not perform his marital duty or beget any children. Binyamin said: My brother Yosef was the sign of the Covenant of my Father, AS YA'AKOV IS TIFERET, WHICH INCLUDES CHESOD, GVURAH, TIFERET, NETZACH, HOD AND YESOD, AND YOSEF IS YESOD OF YA'AKOV, because the Covenant, YESOD, is the final part of the body, TIFERET. Because he is lost, I will guard my brother's place, THAT IS, I WILL BE THE ASPECT OF THE RIGHTEOUS YESOD, THE ENDING OF TIFERET, LIKE YOSEF.

133. רחל אולידת תרין צדיקים. והכי אתחזי, הא שמטה, הבין תרי צדיקי יתבא לעלמין, דכתיב צדיקים יורשו ארץ, צדיק לעילא, וצדיק לתתא. צדיק לעילא, מניה נגדן מין עלאין. צדיק לתתא, מניה נבעא נוקבא, מין לגבי דכורא, בתיאובתא שלים. צדיק מסטרא דא, וצדיק מסטרא דא, כמא דדכורא לעילא, יתיב בין תרי נוקבי, הכי נמי נוקבא לתתא, יתבא בין תרי צדיקי.

134. ועל דא, יוסף ובנימין, תרין צדיקין נינהו. יוסף זכה למהוי צדיק לעילא בגין דנטר את קיימא. בנימין איהו צדיק לתתא, לאתעטרא שמטה, בין תרי צדיקי: יוסף הצדיק, ובנימין הצדיק.

135. וכי בנימין צדיק הוה, אין, דכל יומיו, לא חטא בהאי את קיימא. ואף על גב דלא אזדמן ליה עובדא ביוסף, אי הכי אמאי אקרי צדיק. אלא כל יומיו דיעקב הוה באבלא דיוסף, לא שמש ערסיה. ואי תימא דכד אתנטיל יוסף מיעקב, רביא הוה ולא נסיב, ואת אמרת דלא שמש ערסיה, אלא אף על גב דאזדוג לבתר לא בעא לשמשא ערסיה.

136. ואנן הכי תנן, בשעה דשאל יוסף לבנימין, אמר ליה אית לך אינתו. אמר לו אין. אמר לו אית לך בנין, אמר לו אין. והיך אקרון, אמר לו על שום אחי וכו' גרא ונעמן וגו' דכתיב ובני בנימין בלע ובכר וגו', ואת אמרת דלא שמש.

137. אמר לו אין, דהא בהדיא שעתא לא הוה ליה, ואי תימא ובני בנימין בלע ובכר, כד עאלו למצרים, הכי הוא ודאי, דכל זמנא דאתאבל ועקב על יוסף לא שמש ערסיה, ואוליד בנין. ואמר בנימין, הא יוסף אחי, את קיימא דאבא הוה, דהא ברית סיומא דגופא איהו, מין דאיהו אתאביד, אנא אהא נטיר אתריה דאחי.

138. You may say that when Yosef was lost, he was not yet righteous, because one cannot be righteous before one is tried, AND AT THAT TIME HE WAS NOT YET TEMPTED. HE ANSWERS: Everybody knew it from Ya'akov, who knew that Yosef would inherit this place, MEANING THAT HE KNEW FROM THE HOLY SPIRIT THAT HE WOULD BE TRIED BY THE WIFE OF POTIFAR AND WOULD MERIT TO BE CALLED 'RIGHTEOUS'. Therefore, he stopped a long time at the house of Lavan AND DID NOT RETURN HOME before the body was perfected. And the final part of the body is the Covenant, NAMELY, YOSEF. Therefore it is written: "And it came to pass, when Rachel had born Yosef, THAT YA'AKOV SAID TO LAVAN, SEND ME AWAY..." (Beresheet 30:25). He said: Now THAT YOSEF, YESOD, IS BORN, surely the body, TIFERET, is perfected. Because the body is perfected, I desire to go "TO MY OWN PLACE, AND TO MY COUNTRY," AS YA'AKOV KNEW FROM THE HOLY SPIRIT THAT YOSEF IS OF THE ASPECT OF YESOD, AND FROM HIM EVERYONE ELSE KNEW AS WELL. Therefore, Binyamin knew and guarded his brother's way, THAT IS, HE BECAME THE RIGHTEOUS, YESOD, FOR HIS FATHER, INSTEAD YOSEF, AFTER HE WAS LOST.

139. When he came to Yosef, and he was found, NAMELY MADE HIMSELF KNOWN TO HIS BROTHERS, Binyamin returned home and performed his marital duty and begot children. Therefore the Holy One, blessed be He, made him Righteous below IN THE NUKVA, as Yosef was Righteous above IN ZEIR ANPIN. Thus did Rachel bear two sons, and Leah six sons and a daughter.

140. Therefore, the first seven years were undisclosed, because Ya'akov did not know THEY WERE FOR LEAH, as they stem from the Jubilee year, WHICH IS BINAH, THE SECRET OF THE HIDDEN WORLD. And the SEVEN YEARS of the Sabbatical year, THE DISCLOSED WORLD, were revealed, AS HE KNEW HE WAS SERVING FOR RACHEL. Because of the Sabbatical year, the Disclosed WORLD, he ACTUALLY served for the Jubilee year, the Hidden WORLD. THAT IS, HE THOUGHT HE SERVED FOR RACHEL, THE SECRET OF THE SABBATICAL YEAR, BUT ACTUALLY HE SERVED FOR LEAH, THE SECRET OF THE JUBILEE YEAR, as it is written: "And Ya'akov served seven years for Rachel." He served seven undisclosed years--NAMELY, FROM THE ASPECT OF THE HIDDEN WORLD, LEAH--for Rachel, and served the supernal seven years, THE SEVEN SFIROT OF LEAH, and so became attached through them to the two worlds. WHILE HE THOUGHT HE SERVED FOR THE DISCLOSED WORLD, HE WAS SERVING FOR THE HIDDEN WORLD. From this we learn that from the disclosed, a man reaches that which is hidden.

141. You may say that he served the first seven years for the Jubilee, WHICH IS LEAH, and it is written of the Jubilee, "seven times seven years" (Vayikra 25:8). There are seven years, AS IT IS WRITTEN: "AND HE SERVED SEVEN YEARS," BUT what happened to seven times SEVEN? DID HE HAVE TO WORK 49 YEARS, THE NUMBER OF THE YEARS OF THE JUBILEE? HE ANSWERS: These are the seven days he kept at the feast of Leah, AS IT IS WRITTEN: "AND FULFILLED HER WEEK" (BERESHEET 29:28)--which amounts TO 49, because each day represents one SEVEN, as it is written: "Seven times a day I praise You because of Your righteous Judgments" (Tehilim 119:164). THUS, there are seven in each day called one, seven times seven AMOUNTS TO 49, THE NUMBER OF THE YEARS OF THE JUBILEE.

138. וְאִי תִימָא הָא בְּהוּא זְמַנָּא דְּאַתְאֲבִיד לָא הוּא צְדִיק, דְּצְדִיק לָא הוּא עַד דְּאַעֲרַע עוֹבְדָא בִּיה. אֲלֵא, כִּלְהוּ הוּוּ יַדְעִי מִיַּעֲקֹב, דְּיַעֲקֹב הוּוּ יַדְע, דְּאַתֵּר דָּא יֵרִית יוֹסֵף, וּבְגִינִי כִּךְ אֹרִיךְ בְּלָבָן כ"ב, עַד דְּיִסְתַּיִם גּוֹפָא, וּמֵאן הוּא סִיּוּמָא דְּגּוֹפָא, בְּרִית. וְעַל דָּא כְּתִיב, וַיְהִי כַּאֲשֶׁר יִלְדָה רַחֵל אֶת יוֹסֵף וְגו', דְּהָא וְדָאִי הִשְׁתָּא אֲשֶׁתָּלִים גּוֹפָא, בִּיּוֹן דְּגּוֹפָא אֲשֶׁתָּלִים בְּעִינָא לְמִיּוֹל. וּבְגִינִי כִּךְ, בְּנִימָן יַדְע, וְנָטַר אֹרְחִיה דְּאַחֵו.

139. בִּיּוֹן דְּאַתָּא לְיוֹסֵף, וְאַשְׁתַּבַּח, בְּנִימָן הִדְר לְבִיתִיה, וְשִׁמְשׁ עֲרִסִיה וְאוֹלִיד בְּנִין. וְעַל דָּא קוֹדֶשָׁא בְּרִיךְ הוּא עֲבִיד לִיה צְדִיק לְתַתָּא, וְיוֹסֵף צְדִיק לְעִילָא, וּבְגִינִי כִּךְ, רַחֵל תְּרִין בְּנִין אוֹלִידַת, וְלֵאָה שִׁית בְּנִין וּבְרִתָּא.

140. וְעַל דָּא, אֵינּוֹן שְׁבַע שָׁנִין קְדָמָאִי אֲתַבְסִּיין, דְּלֵא יַדְע בְּהוּ יַעֲקֹב בְּגִין דְּהוּוּ דְּיוֹבְלָא, וְאֵינּוֹן דְּשִׁמְטָה אֲתַגְלִיין, וּבְשִׁמְטָה דְּאַתַּגְלִיָּא, פִּלַּח לְיוֹבְלָא דְּאַתַּבְסִּיָּא, דְּכְתִיב וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל שְׁבַע שָׁנִים. שְׁבַע שָׁנִים סָתָם, בְּרַחֵל פִּלַּח שְׁבַע שָׁנִין עֲלֵאִין, וְאַתְאֲחִיד בְּהוּ בְּתִרֵי עֲלָמִין. מִכָּאן אוֹלִיפְנָא, מִגּוּ דְּאַתַּגְלִיָּא, אֲתִי בִר נָשׁ לְסִתִּימָאָה.

141. וְאִי תִימָא, אִי הָבִי דְּשָׁנִין קְדָמָאִי מִיּוֹבְלָא אֵינּוֹן, הָא בְּיוֹבְלָא כְּתִיב שְׁבַע שָׁנִים, שְׁבַע פְּעָמִים, שְׁבַע שָׁנִים שְׂכִיחִי, שְׁבַע פְּעָמִים אֵן אֵינּוֹן. אֲלֵא, אֵינּוֹן שְׁבַעָה יוֹמִין דְּנָטַר בְּהַלּוּלָא דְּלֵאָה אֲשֶׁלִּימוּ חוֹשְׁבָנָא, דְּהָא כָּל יוֹמָא פְּעַם אַחַת אֲקָרִי, דְּכְתִיב שְׁבַע בְּיוֹם הִלְלִיתִיךָ עַל מִשְׁפָּטֵי צְדָקָךְ. וְכָל שְׁבַעָה אֲשֶׁתָּלִים בְּשְׁבַעָה יוֹמִין, ו' בְּכָל יוֹמָא, דְּאַקְרִי פְּעַם אַחַת.

142. In regards to Rachel it was not so, for he did not keep the seven days OF HER FEAST, but seven years only after HER MARRIAGE. You may say, if this be so, he should have served first the years of the Shmitah and then joined the Sabbatical year, RACHEL. FOR HE HAD TO DRAW FIRST THE SFIROT FOR HER, AS HE DID FOR THE JUBILEE YEAR, LEAH. HE ANSWERS THAT because he was intent upon serving, it was considered as if he already did serve, AND IMMEDIATELY THE SEVEN SFIROT FOR RACHEL WERE DRAWN TO HIM. Rabbi Aba came to him and kissed him. He said: Blessed be the Merciful One, that I merited an understanding of this verse. It is written of this place--FROM THE CHEST AND DOWN OF ZEIR ANPIN, NAMELY THE DISCLOSED WORLD, RACHEL--"Hashem was well pleased for his Righteousness' sake, to magnify Torah, and to make it glorious" (Yeshayah 42:21).

142. וּבִרְחֵל לֹא הָיָה כֵן, דִּלָּא נָטַר ז' יוֹמִין, אֲלָא שְׁבַע שָׁנִין דִּפְלַח לְבִתָּר. וְאִי תִימָא, אִי הָבִי, שָׁנִין דְּשִׁמְטָה הָיָה לִיהּ לְמַפְלַח קוּדְם, וּלְבִתָּר לְאַזְדוּגָא בְּשִׁמְטָה. אֲלָא בֵּין דְּקָבִיל עֲלֵיהּ לְמַפְלַח, בְּאִילוּ פְלַח לֹון. אֲתָא רַבִּי אָבָא וְנִשְׁקִיָּה. אָמַר בְּרִין רַחֲמֵנָא דְּזִכְיָנָא לְהָאִי קְרָא, עַל הָהוּא אֲתָר בְּתִיב ה' חֲפִץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וְיֵאדִיר.

18. Four joints

This passage seems to assign lesser importance to the four sons that Ya'akov had with the handmaidens of Leah and Rachel. However, the Zohar reveals that the spiritual system and supernal structure of reality is perfect, complete, and includes all components, no matter how irrelevant they might appear. Though the four children are not present among the Sfirot, they are included in the symbolic body of Adam Kadmon as the joints of his arms and legs.

The Relevance of this Passage

A good computer system depends on a powerful microprocessor. If a tiny, "insignificant" wire is absent or defective, the entire system is rendered inoperable. All the elements are, in a manner of speaking, equally important. Similarly, everyone in this world is as important as the most righteous sage, including those we might consider to be on a lower level of spirituality than ourselves. It behooves us to stop judging others, and to recognize that every person plays a vital role in the spiritual structure of humanity. This passage instills this wisdom in our consciousness, so that we may begin living it every day.

143. Rabbi Elazar continued the discussion: We have learned that Leah surely bore six sons and one daughter, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And Rachel bore two sons, THE TWO UPPER AND LOWER RIGHTEOUS ONES. This is also so. But what of the four sons of the handmaids? What is their connection? AS IN THE SONS OF RACHEL AND LEAH THERE ARE ALREADY ALL THE SFIROT. HE ANSWERS: They are the four knots called 'hinder parts', of whom it is written: "and all their hinder parts were inward" (I Melachim 7:25).

143. תּוֹ אָמַר רַבִּי אֱלֶעָזָר, הָא דְּאִתְמַר, לֵאָא אֹולִידַת שִׁית בְּנִין וּבִרְתָּא חָדָא, הָבִי הוּא וְדָאִי, רַחֵל תְּרִי בְּנִין וְדָאִי, בְּנֵי שְׁפָחוֹת אַרְבַּעָה, תְּקוּנָא דְּלֵהוּן הֵיךְ קִיּוּמִי. אֲלָא אֵינּוּן אַרְבַּע קְשָׁרִים דְּאִקְרוּן אַחֲוִירִים, דְּכִתִּיב וְכָל אַחֲוִירֵיהֶם בִּיתָה.

144. In the right arm, CHESED, there are three joints, AS THE ARM IS DIVIDED INTO THREE PARTS--THE BICEPS, THE ARM, AND THE HAND. THE PARTS ARE CONNECTED BY THREE JOINTS. However the joint in the middle is bigger than the others and is CONSIDERED AS a hinder part protruding outward. Similarly, there is ONE MIDDLE JOINT OF THE THREE JOINTS in the left arm; one OF THE THREE JOINTS in the right leg; and one OF THE THREE JOINTS in the left leg. When everything is properly arranged, all four hind joints COME inside THE BODY, in keeping with the verse, "and all their hinder parts were inward."

144. דִּהָא בְּדְרוּעָא יְמִינָא, תֵּלַת קְשָׁרִין אָבֵל קְשָׁרָא חַד בְּאַמְצַעִיתָא דְּאִיהוּ רַב וְאִיהוּ אַחֲוִיר, דְּאִשְׁתָּאָר לְבָר. וְכֵן חַד בְּדְרוּעָא שְׁמַאלָא, וְכֵן חַד בִּירְכָא יְמִינָא, וְכֵן חַד בִּירְכָא שְׁמַאלָא, וְכֵן אִתְתַּקֵּן כָּלָא, אִשְׁתַּבְּחוּ כָּלָהוּ בִּיתָה, לְקִיּוּמָא קְרָא דְּכִתִּיב וְכָל אַחֲוִירֵיהֶם בִּיתָה.

145. All the other joints, EXCEPT FOR THESE FOUR, are on the same plane WITH THE MEMBERS OF THE BODY; only these four protrude out of the arms and legs to indicate the sons of the handmaids. For although they are of the twelve TRIBES, they are not of the same rank as the sons of Leah and Rachel. Therefore, they protrude out OF THE ARMS AND LEGS.

145. כָּל שְׁאָר קְשָׁרִין, כָּלָהוּ אִתְחַזְיִין בְּמִישָׁר וְאֵלִין נִפְקִין, לְבָר מְדְרוּעִין, וּלְבָר מִירְכִין, לְאַתְחַזָּא בְּבִי הַשְּׁפָחוֹת, דְּאֵף עַל גַּב דְּאֵינּוּן בְּמִנְיָנָא, לֹא חֲשִׁיבִי כְּבִי רַחֵל וְלֵאָה. וּבְגִינִי כֵן נִפְקִי לְבָר.

146. Another explanation is that these SONS OF THE HANDMAIDS are the four JOINTS which force all the other joints to move; these four knots carry the others. Rabbi Aba said: Surely this is so, and therefore they are all connected as one.

146. דְּבָר אַחֲרֵי אֵלִין אֵינּוּן אַרְבַּע, דְּכָל שְׁאָר קְשָׁרִין נִטְלִי בְּגִינֵיהוּ, וְאֵלִין נִטְלִי לֹון. אָמַר רַבִּי אָבָא, הָבִי הוּא וְדָאִי, וְעַד כָּלָא מִתְתַּקֵּן בְּחָדָא.

The Zohar reflects on the symbolic importance of Ya'akov's relations with Leah, whom he hated in public but loved in private, and who bore him six sons and one daughter. Ya'akov was unaware that his true relationship with Leah was hidden. She had a direct relation to the Eternal Mother, and therefore most of Ya'akov's sons came from her. In this same way, God's true intentions hidden from us.

The Relevance of this Passage

Our perceptions often deceive us, as hidden truths lurk behind the physical existence. Though it appeared that Ya'akov hated Leah, a profound spiritual love existed on a deeper level. The lives of many of us are like that. Hence, the Light of this passage instills within us a keen awareness and desire to probe to hidden levels of the relationships and events that life presents us.

147. "And Hashem saw that Leah was hated" (Beresheet 29:31).

Rabbi Elazar opened the discussion with the verse: "He makes the barren woman to keep house, and be a joyful mother of sons, Haleluyah" (Tehilim 113:9). The verse, "He makes the barren woman (also: 'the principal part') to keep house," refers to Rachel, the principal part of the house, and "a joyful mother of sons" refers to Leah, WHO BORE SIX SONS AND ONE DAUGHTER.

148. According to another explanation, "He makes the barren woman to keep house," refers to the Sabbatical year, THE NUKVA OF ZEIR ANPIN, which is the principal part, because the whole world is guided by her. "...a joyful mother of sons..." refers to the Jubilee year, BINAH, on which all joy and bliss in all the worlds OF BRIYAH, YETZIRAH, AND ASIYAH depend. FOR THE NUKVA OF ZEIR ANPIN HAS NOTHING OF HERSELF EXCEPT WHAT ZEIR ANPIN RECEIVES FROM BINAH AND PASSES ON TO HER. THEN SHE PASSES IT ON TO ALL THE WORLDS. THUS, ALL JOY IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH COMES FROM BINAH. This verse comprises everything, because it includes all in the secrets of Holiness, NAMELY, THE HIDDEN WORLD AND THE DISCLOSED WORLD. Therefore, the verse ends with Halleluyah, WHICH IS THE HIGHEST OF ALL PRAISES IN THE BOOK OF TEHILIM.

149. "And Hashem saw that Leah was hated." HE ASKS: Why was she hated? The sons of a hated wife cannot be decent sons, yet we see that all the good sons came from Leah. Now you say that Leah was hated. HE ANSWERS: Assuredly, the Jubilee year is always the Hidden World, and its words are never revealed. Therefore, all its acts were hidden from Ya'akov. THAT MEANS THAT SHE WAS LOVED BY HIM IN PRIVATE, BUT IN PUBLIC IT SEEMED AS IF SHE WAS HATED.

150. Come and behold: the lower world, WHICH IS RACHEL, THE NUKVA OF ZEIR ANPIN, is revealed; it is the beginning of the ascension of the grades. The supernal Chochmah OF ARICH ANPIN is the starting point for everything FROM ABOVE DOWNWARD, as the lower world is Chochmah, the starting point FROM BELOW UPWARD. Therefore, it is called "You," because it is a Sabbatical year and therefore disclosed.

151. And the supernal world is the Jubilee year, NAMELY, LEAH WHO IS DRAWN FROM IMA, and we call it "he," because all of its words are hidden. FOR THE WORD "HE" ALLUDES TO THE HIDDEN WORLD. The secret is as it is written of Leah: "And he lay with her that night (lit. 'that night he')" (Beresheet 30:16). It is therefore written: "And the Levite shall serve he," (Bemidbar 18:23) WHICH MEANS THAT THE LEVITE SERVES in order to draw blessings from "he" to all THE WORLDS. "He" is ever the supernal secret world, and Ya'akov willingly cleaved only to what was revealed. This is the secret of the verse: "and cleave to his wife" (Beresheet 2:24).

147. וַיֵּרָא ה' כִּי שְׂנוּאָה לֵאָה וְגו'. ר' אֶלְעָזָר פֶּתַח, מוֹשִׁיבֵי עֶקֶרֶת הַבֵּית אִם הַבָּנִים שְׂמִיחָה הִלְלוּהָ. מוֹשִׁיבֵי עֶקֶרֶת הַבֵּית, דָּא רַחֵל, דְּאִיהִי עֶקְרָא דְּבֵיתָא. אִם הַבָּנִים שְׂמִיחָה, דָּא לֵאָה.

148. דְּבַר אַחֵר, מוֹשִׁיבֵי עֶקֶרֶת הַבֵּית, דָּא שְׂמִיחָה, דְּאִיהִי עֶקְרָא, דְּהָאִי עֲלָמָא, עָלִיהָ אֶתְדַּבֵּר. אִם הַבָּנִים שְׂמִיחָה, דָּא יוֹבֵלָא, דְּכָל חִידוֹ, וְכָל חֲדוּהָ דְּכֻלָּהּ עֲלָמִין בֵּיהּ תְּלִין. וְהָאִי קְרָא, כְּלָלָא דְּכָלָא הוּא, בְּגִין דְּהָאִי כְּלִיל כְּלָא, בְּרָזָא קְדִישָׁא, וְעַל דָּא, סִימָא דְּקְרָא הִלְלוּהָ.

149. וַיֵּרָא ה' כִּי שְׂנוּאָה לֵאָה, וְכִי אִמָּאִי הִיא שְׂנוּאָה, וְהָא בְּנֵי שְׂנוּאָה, לָאוּ בְּנֵי מַעֲלִיא נִינְהוּ, וְחֲזִינָן דְּכָל אֵינּוֹן בְּנֵי מַעֲלִי, מִלָּאָה נִמְקוּ, וְאַתְּ אִמְרַתְּ כִּי שְׂנוּאָה לֵאָה. אֲלָא, וְדָאִי יוֹבֵלָא אִיהוּ תְּדִיר עֲלָמָא דְּאַתְכֻּסְיָא, וְכָל מִילּוּי לָאוּ בְּאַתְגָּלִיא נִינְהוּ, וּבְגִין כֵּךְ, יַעֲקֹב אֶתְכֻּסְיָא מִנִּיהּ כָּל עוֹבְדֵי.

150. תָּא חֲזִי, עֲלָמָא תְּתַאָּה בְּאַתְגָּלִיא אִיהוּ, וְהוּא שִׁירוּתָא דְּכָלָא, לְסַלְקָא בְּדִרְגוּי, בְּמָה דְּחֻכְמָה עֲלָאָה, הוּא שִׁירוּתָא דְּכָלָא, הִכִּי נָמִי עֲלָמָא תְּתַאָּה, חֻכְמָה אִיהוּ, וְהִיא שִׁירוּתָא דְּכָלָא, וּבְגִין כֵּךְ, קְרִינָן אֶתָּה, בְּגִין דְּאִיהוּ שְׂמִיחָה, וְאַתְגָּלִיא.

151. וְעֲלָמָא עֲלָאָה, דְּאִיהוּ יוֹבֵלָא, קְרִינָא, הוּא, דְּכָל מִלּוּי בְּאַתְכֻּסְיָא אֵינּוֹן. וְרָזָא דְּמִלָּה דְּלֵאָה, דְּכִתִּיב וַיִּשְׁכַּב עִמָּה בַּלַּיְלָה הוּא. וְע"ד כְּתִיב וַעֲבַד הִלּוּי הוּא. בְּגִין לְאַמְשָׁכָא מִנִּיהּ בְּרַכָּאן לְכָלָא. הוּא: עֲלָמָא עֲלָאָה דְּאַתְכֻּסְיָא תְּדִיר, וְיַעֲקֹב בְּמָה דְּאַתְכֻּסְיָא, לֹא אֶתְדַּבֵּק בְּרַעוּתִיהּ, אֲלָא בְּמָה דְּאַתְגָּלִיא, וְרָזָא דָּא דְּכִתִּיב וְדָבַק בְּאִשְׁתּוֹ.

152. "And Hashem saw that Leah was hated," BECAUSE SHE IS DRAWN FROM IMA. From here it is understood that man has an aversion toward incest with his mother, BECAUSE HIS MOTHER IS THE SECRET OF THE HIDDEN WORLD, OF WHICH IT IS SAID, "THEREFORE SHALL A MAN LEAVE HIS FATHER AND MOTHER." Moreover, a man may stay alone with his mother anywhere, and not fear OF BEING ALONE WITH HER. Thus, all was unknown to Ya'akov, because the supernal world, LEAH DRAWN FROM IMA, is completely undisclosed.

152. וַיֵּרָא ה' כִּי שְׂנוֹאָה לֵאָה. מֵהֶכָּא, דְּסָאנִי בַּר נִשְׁעָרִין דְּאִמִּיה, וַיִּתְּיַחֲדַבֵּר נֶשׁ עִם אִמִּיה בְּכָל אֶתֶר, וְלֹא יִתְחַשֵּׁשׁ, וְהָא אֶתְעָרוּ, בֵּין מִתְיַחַד עִם אִמּוּ. וְכָלֹא אֶתְבְּסִי מִיַּעֲקֹב, דְּעֵלְמָא עֲלָאָה לֹא אֶתְגַּלִּיא בְּלָל.

20. The tribes

The Zohar reflects that civilization as we know it started with Ya'akov. Before him, civilizations rose and fell without a trace. The sons of Ya'akov commence the twelve tribes of Israel. This too has a hidden significance.

The Relevance of this Passage

The twelve tribes correspond to the celestial influences emanating from the twelve constellations. The power of Ya'akov and the patriarchs is in their ability to rise above any negative influences streaming down from the heavens. Using the mystic secrets of the Torah, they took control over the signs and captained their own destiny. This governing power over the stars is bequeathed to the reader of this passage.

153. Come and behold: the world perseveres for Ya'akov's sake. It may be said that it does so for Avraham's sake, as it is written: "THESE ARE THE GENERATIONS OF THE HEAVEN AND OF THE EARTH when they were created (Heb. behibar'am)" (Beresheet 2:4); the Hebrew word contains the letters of the name of Avraham. THIS MEANS THAT THE GENERATIONS OF THE HEAVEN AND OF THE EARTH EXISTED DUE TO AVRAHAM. HE ANSWERS: Yet Avraham existed for the sake of Ya'akov, as it is written: "Therefore thus says Hashem, concerning the house of Ya'akov, who redeemed Avraham" (Yeshayah 29:22). Before that, the Holy One, blessed be He, used to build and destroy worlds. After Ya'akov came, the worlds were constructed from him and were not destroyed as before. This is the meaning of the verse: "thus says Hashem that created you, Ya'akov, and He that formed you, Yisrael..." (Yeshayah 43:1)

153. תָּא חֲזִי, בְּגִינִיה דְּיַעֲקֹב, אֶתְקִיִּים עֲלֵמָא, וְאִי תִימָא הָא בְּגִינִיה דְּאַבְרָהָם, כַּד "א בְּהַבְרָאָם, אֶל תְּקִרִי בְּהַבְרָאָם אֶלֹא בְּאַבְרָהָם. אֶלֹא בְּגִינִיה דְּיַעֲקֹב אֶתְקִיִּים אַבְרָהָם, דְּכִתִּיב כֹּה אָמַר ה' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם. וּמִקְדִּמַּת דִּנָּא, הוּא קוֹדֶשׁא בְּרִיךְ הוּא בְּנֵי עֲלָמִין וְחָרִיב לֹון, בֵּינָן דְּאֵתָא יַעֲקֹב מִנִּיה אֲשֶׁתְּכַלְלוּ עֲלָמִין, וְלֹא אֶתְחַרְבוּ בְּקִדְמִיתָא, הִדָּא הוּא דְּכִתִּיב, כֹּה אָמַר ה' בְּרֹאךְ יַעֲקֹב וַיִּצְרַךְ יִשְׂרָאֵל וְגו'.

154. Come and behold. It is written: "Yisrael is My son, My firstborn... Let My son go, that he may serve me" (Shemot 4:22-23). For Yisrael is called 'a son to the Holy One, blessed be He,' because he cleaved to him, as it is written: "and what is his son's name, if you can tell" (Mishlei 30:4).

154. תָּא חֲזִי מַה כְּתִיב, בְּנֵי בְכוּרֵי יִשְׂרָאֵל, וְכִתִּיב שְׁלַח אֶת בְּנֵי וַיַּעֲבִדֵנִי, וְיִשְׂרָאֵל אֶקְרִי בֵּין לְקוֹדֶשׁא בְּרִיךְ הוּא, בְּגִין דְּאֶתְדַּבֵּק בִּיה, כִּמְה דְּאֵת אָמַר מַה שְּׁמוֹ וּמַה שֵּׁם בְּנוֹ כִּי תִדַּע.

155. When Leah bore Reuven, it is written: "and she called his name Reuven," (Beresheet 29:32) simply Reuven (lit. 'see, a son'), WITHOUT FURTHER EXPLANATION, AS SHE GAVE FOR SHIMON, SAYING "BECAUSE HASHEM HAS HEARD..." AND AS SHE GAVE FOR HER OTHER SONS. BECAUSE HE IS OF THE ASPECT OF CHESSED, WHY DID SHE NOT CALL HIM BINYAMIN (LIT. 'SON OF THE RIGHT')? HE ANSWERS: This is because he was included within the three Columns which join to become one, THAT IS, WITH Shimon and Levi, THE LEFT AND THE CENTRAL COLUMNS. Why then DID SHE CALL THE THIRD SON Levi? The name Levi means accompaniment, which indicates the joining of all the aspects.

155. לֵאָה, כַּד אוֹלִידַת לְרֵאוּבֵן מַה כְּתִיב, וַתִּקְרָא אֶת שְׁמוֹ רֵאוּבֵן, רֵאוּבֵן סֶתֶם, בְּגִין דְּאֶתְכַלִּיל בְּתֵלַת סְטָרִין מִתְחַבְרָן בְּחֻדָּא שְׁמַעוֹן וְלֵוִי. מֵאִי טַעְמָא לֵוִי, כַּד "א לִיּוֹת, חֲבוּרָא דְּכָל סְטָרִין.

156. Rabbi Yehuda said that from this it is understood THAT HE COMPRISES THE THREE COLUMNS, as it is written: "the excellency of dignity, and the excellency of power" (Beresheet 49:3). The translation into Aramaic is as follows: Birthright, THE CENTRAL COLUMN; Priesthood, THE RIGHT COLUMN; AND Kingdom, THE LEFT COLUMN," because Malchut is on the side of Gvurah. Therefore she simply called him Reuven, 'see, a son', TO SHOW THAT HE COMPRISES THE THREE COLUMNS.

156. אָמַר רַבִּי יְהוּדָה, מֵהֶכָּא, דְּכִתִּיב יֶתֶר שְׂאֵת וַיֵּתֶר עָז, כְּתִרְגוּמוֹ בְּכִירוּתָא, כְּהוֹנָתָא, וּמַלְכוּתָא. וּמַלְכוֹ בְּסִטְרָא דְּגְבוּרָה אִיהוּ, וְעַל דָּא רֵאוּבֵן סֶתֶם.

157. Rabbi Aba said THAT SHE simply SAID: "see, a son," AND NOT, 'SON OF THE RIGHT', because he was included with Shimon and Levi. Thus, Leah reasoned, INCLUDING HIM WITHIN THE TWO OTHER SONS, as it is written: "Now this time will my husband be joined to me, because I have born him three sons," (Beresheet 29:34) which indicates that there are three united as one, SO THAT EACH INCLUDES ALL THREE. SHE COULD THEREFORE NOT CALL HIM BINYAMIN ('SON OF THE RIGHT'), BECAUSE HE ALSO INCLUDED THE LEFT.

158. Come and behold: this is so, because the supernal Chariot comprises the fathers: AVRAHAM, YITZCHAK, YA'AKOV, and King David, who joined them. And all these four supernal Chariots are the secret of the Holy Name, YUD-HEI-VAV-HEI. THE YUD-HEI-VAV ARE THE FATHERS, NAMELY THE THREE COLUMNS, AND THE LAST HEI IS THE SECRET OF KING DAVID, NAMELY, THE NUKVA. According TO THE SAME SECRET, Reuven, Shimon, and Levi ARE THE THREE COLUMNS, YUD-HEI-VAV, and Yehuda, who inherited the kingdom (Malchut,) IS THE SECRET OF THE LAST HEI OF THE NAME OF YUD-HEI-VAV-HEI. Therefore, they are all in this place, THAT IS, IN THE MYSTERY OF THE CHARIOT. AS EACH OF THE THREE COLUMNS IS INCLUDED WITHIN THE CHARIOT, SO EACH OF THE TRIBES INCLUDES THE THREE COLUMNS.

159. It is written: "Now will I praise Hashem...and she left off (lit. 'stood from') bearing." This is because in here, YEHUDA, were completed the four legs OF THE THRONE, CHESED, GVURAH, TIFERET AND MALCHUT. REUVEN IS THE SECRET OF CHESED; SHIMON OF GVURAH; LEVI OF TIFERET; AND YEHUDA OF MALCHUT. HE ASKS: IN THE VERSE, "Now will I praise Hashem," why did she say OF THIS SON, "Now will I praise Hashem," why she did not say it OF THE REST OF THE SONS? HE ANSWERS: It is understood that as long as the Congregation of Yisrael, NAMELY, MALCHUT, was in exile, the Holy Name was not complete. Come and behold: although she had three sons before she bore Yehuda, WHO ARE CHESED, GVURAH AND TIFERET, the throne was not perfected. ONLY WITH YEHUDA'S BIRTH, MALCHUT, WAS THE THRONE PERFECTED. She therefore said, "Now will I praise Hashem," ONLY IN REGARD TO YEHUDA and not in regard to all of them. Therefore, "she stood off bearing." What is the meaning of this verse? It is that the chair stood on its legs, FOR WITH YEHUDA, THE FOUR LEGS OF THE THRONE, CHESED, GVURAH, TIFERET, AND MALCHUT WERE COMPLETED.

160. "And she stood" NEEDS FURTHER EXPLANATION. Until now, MEANING UNTIL YEHUDA, WHO IS MALCHUT, she stood united. From here and down, NAMELY, BELOW MALCHUT OF ATZILUT, the World of Separation, IN THE THREE WORLDS, BRIYAH, YETZIRAH, AND ASIYAH OF SEPARATION. It may be said that the two sons she bore after YEHUDA, YISASCHAR AND ZVULUN, are of this aspect, NAMELY, OF SEPARATION, BECAUSE THEY WERE BORN AFTER MALCHUT, YEHUDA. HE ANSWERS: No. These two sons, YISASCHAR AND ZVULUN, were joined TO REUVEN, SHIMON, AND LEVI, because the six directions of the worlds are as one.

157. אָמַר רַבִּי אָבָא רְאוּ בֶן סָתָם, דְּאִתְכַּלִּיל בְּשִׁמְעוֹן וְלֹוי. לֵאמָר הֵכִי הוּא דַעְתָּהּ. דְּכִתִּיב הַפֶּעַם יִלְוֶה אִישִׁי אֵלַי כִּי יִלְדֵתִי לוֹ שְׁלֹשָׁה בָנִים. בְּגִין דִּיהוּה תִּלְתָּא דִּמְתַּחְבְּרָן כַּחְדָּא.

158. וְתָא חֲזִי, דְּהָכָא הוּא, דְּהָא רְתִיבָא עֲלָאָה, אָבָהָן וְדוֹד מַלְכָּא דְּאִתְחַבְּרָ בְּהוּ, וְכִלְהוּ אַרְבַּע אֵינֻן רְתִיבִין עֲלָאִין, רְזָא דְשִׁמְאָ קְדִישָׁא, וְעַל דָּא, רְאוּבֵן שְׁמַעוֹן לֹוי, לְבִתָּר יְהוּדָה דִּירִית מַלְכוּ, וְעַל דָּא, כִּלְהוּ בְּאַתָּר דָּא.

159. וְכִתִּיב הַפֶּעַם אוֹדָה אֶת ה' וְגו' וְתַעֲמֵד מַלְדָּת, בְּגִין דְּהָכָא אֲשַׁתְּכַלְלוּ אַרְבַּע סְמִכִין. הַפֶּעַם אוֹדָה אֶת ה', מ"ט אֲמָרָה אוֹדָה אֶת ה' בְּהָאִי, וְלֹא בְּכִלְהוּ. אֵלָא מֵהָכָא, כָּל זְמַנָּא דְּכִנְסַת יִשְׂרָאֵל בְּגִלּוּתָא, שְׁמָא קְדִישָׁא לֹא שְׁלִים הוּא, תָּא חֲזִי, אֶף עַל גַּב דְּתִלְתָּ בְּנִין הוּוּ עַד דְּאוּלִּידַת לִיהוּדָה, לֹא שְׁלִים כְּרִסְיָא, וּבְגִינִי כֶּן הַפֶּעַם אוֹדָה אֶת ה', וְלֹא בְּכִלְהוּ, וְעַל דָּא וְתַעֲמֵד מַלְדָּת. מֵאִי וְתַעֲמֵד, דְּקִיּוּמָא כְּרִסְיָא עַל סְמִכּוּהִי.

160. וְתַעֲמֵד, דְּהָא עַד הָכָא, וְתַעֲמֵד בִּיחּוּדָא חַד, מִכָּאן וְלִתְתָּא עֲלֵמָא דְּפִרוּדָא אִיהוּ. וְאִי תִימָא אֵינֻן תְּרִין בְּנִין דְּאוּלִּידַת לְבִתָּר, כְּגֻוּנָא דָּא. לֹא, דְּהָא אֵינֻן תְּרִין בְּאֵלִין אִתְחַבְּרוּ, בְּגִין דְּשִׁית סְטְרִין דְּעֲלֵמָא כַּחְדָּא אֵינֻן.

161. Come and behold: all twelve tribes are the essential parts of the congregation of Yisrael in this world. They properly strengthen the supernal black light. FOR THIS IS THE PERFECTION OF THE LEFT, BECAUSE CHOCHMAH WITHOUT CHASSADIM IS A BLACK LIGHT, WHICH IS THE SECRET OF the DARKNESS OF IMA. They also restore the foundation to its place, FOR THE SECRET OF CORRECTING THE RIGHT IS TO ALLOW CHASSADIM TO RULE. CHASSADIM ARE THE FOUNDATION; WITHOUT THEM, THERE IS NO ILLUMINATION THROUGHOUT THE WORLDS, BECAUSE EVEN THE ILLUMINATION OF THE LEFT IS BLACK AND DARK WITHOUT IT. All the worlds are identical; WHATEVER IS IN THE UPPER WORLD IS ALSO IN THE LOWER. Through this--NAMELY, THE TWELVE--the lower world, THE NUKVA, was constructed according to the supernal world, BINAH.

162. Yisaschar and Zvulun ARE NETZACH AND HOD. Now there are six sons who represent the six directions of the world. REUVEN, SHIMON, LEVI, AND YEHUDA ARE CHESED, GEVURAH, TIFERET, AND MALCHUT; YISASCHAR AND ZVULUN ARE NETZACH AND HOD. THIS IS THE SECRET OF THE PERFECTION OF THE RIGHT, THE SIX EXTREMITIES OF CHASSADIM. Similarly, there are the four sons of the handmaids, who are joined WITH THE SIX EXTREMITIES. The four sons are the four joints that are attached to them, THE TWO JOINTS OF CHESED AND GVURAH AND THE TWO JOINTS OF NETZACH AND HOD. THEY ARE THE PERFECTION OF THE LEFT. BECAUSE THEY WERE CONNECTED TO THE RIGHT, it is written: "and their hinder parts inward" (I Melachim 7:25), SO THAT THE HINDER PARTS CAME TO BE INNER PARTS. Though they are the sons of the handmaids, OF THE ASPECT OF DARKNESS AND HINDER PARTS, YET they are inward.

163. Rabbi Chizkiyah said: If this be so, we have learned that whatever the lower world, THE NUKVA AT THE END OF ATZILUT, begets is separated, as it is written: "and from thence it was parted" (Beresheet 2:10). What would you say, then, about Yosef and Binyamin? If you say that they are of one world, OF THE ASPECT OF UNION OF THE WORLD OF ATZILUT, this is not so, for they did not come from the upper world. So it is found that whatever the lower world begets, it begets below, MEANING THAT ITS GENERATIONS ARE BENEATH THE BOTTOM OF ATZILUT, and not above. If it is so, they are separated--THAT IS, THEY ARE OF THE WORLD OF BRIYAH OF SEPARATION.

164. Rabbi Aba went to him and kissed him. He said: This matter is difficult because the upper world is perfected by the twelve that are its own. Yet come and behold: the Righteous constantly leaves and enters the lower world. He is therefore built in this place. Thus, he is of importance above and below, but constantly in the lower world, as it is written: "And it came to pass, as her soul was departing, for she died" (Beresheet 35:18).

165. Come and behold: the Righteous both enters and leaves the lower world, THE NUKVA. When he enters, he is in the secret of Yosef the Righteous, and when he leaves, he is in the secret of Binyamin THE RIGHTEOUS. This is the meaning of the verse: "And it came to pass, as her soul (Nefesh) was departing, for she died." HE ASKS: What is her Nefesh? HE ANSWERS: This is the Righteous, who came out from it.

161. וְתָא חַיִּי, בְּלִהּוּ תְּרִיסַר שְׁבָטִין, תְּקוּנֵי דְכְּנֻסַּת יִשְׂרָאֵל בְּהַאי עֲלֵמָא נִינְהוּ: לְאַתְתְּקְנָא נְהוּרָא עֲלָאָה אוּכְמָא בְּמָה דְאַתְחַזִּי, וְלְאַתְבָּא עֲקָרָא דְכָלָא לְאַתְרֵיהּ. בְּלִהּוּ עֲלָמִין בְּגוּוּנָא חַד קִיּוּמִי, וּבְהַאי אֲשַׁתְּכָלִיל עֲלֵמָא תַּתָּאָה בְּגוּוּנָא דְעֲלֵמָא דְלַעִילָא.

162. וְשִׁשְׁכָר זְבוּלוֹן, הֵכָא אֲשַׁתְּכָלְלוּ שֵׁית בְּנִין, שֵׁית סְטָרִין דְעֲלֵמָא. בְּגוּוּנָא דָא, בְּנֵי הַשְּׁפָחוֹת אִינוּן אַרְבַּע, וְאַתְחַבְּרוּ בְּאַלִּין, וְאַלִּין אַרְבַּע קֶשְׂרִין דְּמִתְחַבְּרִין בְּהוּ, וְאוּקְמוּהָ, וְעַל דָּא כְּתִיב וְכָל אַחֲרֵיהֶם בֵּיתָהּ, אִף עַל גַּב דְּבְנֵי שְׁפָחוֹת נִינְהוּ, בֵּיתָהּ.

163. רַבִּי חִזְקִיָּה אָמַר, אִי הֵכִי, הָא אֲתָמַר כָּל מָה דְּאוּלִּיד עֲלֵמָא תַּתָּאָה, פְּרוּדָא אִיהוּ, דְּהָא כְּתִיב וּמִשָּׁם יִפְרָד, מָה תֵּימָא בְּיוֹסֵף וּבְנִימִין, אִי תֵּימָא דְעֲלֵמָא חַד בְּהַנִּי, לָאוּ אִיהוּ, דְּהָא לָא נִפְקוּ מֵעֲלֵמָא עֲלָאָה, וְעֲלֵמָא תַּתָּאָה מָה דְּאוּלִּידת אִוְלִידת לְתַתָּא וְלָא לַעִילָא, וְאִי הֵכִי פְּרוּדָא אִיהוּ.

164. אֲתָא רַבִּי אַבָּא וּנְשָׁקִיָּה. אָמַר לִיה מַלְּה דָא סְתִים אִיהוּ, דְּהָא עֲלֵמָא עֲלָאָה אֲתַתְּקֵן בְּתִרִיסַר דְּאִינוּן מִדִּילִיָּה. אָבַל תָּא חַיִּי רְזָא דְּמַלְּה, בְּכָל זְמַנָּא צְדִיק מֵעֲלֵמָא תַּתָּאָה נָפִיק וְעִיִּל, בֵּיה עִיִּל, וּמִנִּיה נָפִיק, וּבְגִין כֵּךְ, אֲתַבְּנִי בְּאַתְר דָּא, וְעֲקָרָא הוּא לַעִילָא, וְעֲקָרָא הוּא לְתַתָּא, וּבְעֲלֵמָא תַּתָּאָה אִיהוּ תְּדִיר, לְעוֹלָם, כְּתִיב וַיְהִי בְּצֵאת נִפְשָׁהּ בִּי מִתָּהּ.

165. תָּא חַיִּי בְּהַאי עֲלֵמָא תַּתָּאָה, צְדִיק בֵּיה עִיִּל, וּמִנִּיה נָפִיק, כִּד עִיִּל, אִיהוּ בְּרְזָא דְּיוֹסֵף הַצְּדִיק, כִּד נָפִיק בְּרְזָא דְּבְנִימִין הַה"ד, וַיְהִי בְּצֵאת נִפְשָׁהּ בִּי מִתָּהּ, מֵאֵן נִפְשָׁהּ, דָּא צְדִיק דְּנָפִיק מִנָּהּ.

166. Therefore, Binyamin was called "the son of my sorrow" (Beresheet 25:18), because she thought she bore him beneath ATZILUT, in the World of Separation, so that there remained eleven within the supernal TRIBES, NAMELY, IN ATZILUT. Yet it is written: "but his father called him Binyamin," WHICH MEANS 'Son of the Right', because he had gone up to the supernal world; for when Yosef was lost, Binyamin took his place. Therefore, the righteous enters and leaves the lower world. And so Yosef and Binyamin, and all the twelve tribes, are in the image of the supernal TWELVE united together. THE SIX SONS OF LEAH ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD; THE FOUR SONS OF THE HANDMAIDS ARE THE SECRET OF THE FOUR JOINTS; THE TWO SONS OF RACHEL ARE THE SECRET OF THE TWO RIGHTEOUS ONES.

166. וְדָא בְּנִימִין, נִקְרָא בֶן אוֹנִי, דְּחֻשִּׁיבַת דְּאוֹלִיכְתָּ לְתַתָּא, בְּעֵלְמָא דְּמִרוּדָא, וְאַשְׁתָּארוּ חֵד סְרִי בְּאִינוֹן לְעִילָא, מַה כְּתִיב וְאָבִיו קָרָא לוֹ בְּנִימִין בֶּן יִמִּין, דְּהָא אֶסְתֵּלֵק לְעִילָא, בְּעֵלְמָא עֲלָאָה, דְּכֵד אֶתְאָבִיד יוֹסֵף, בְּנִימִין אֲשֵׁלִים אֶתְרִיהּ. וְעַד צְדִיק בְּעֵלְמָא תַתָּאָה עֵייל וְנִפְק, בְּגִין כֶּךָ יוֹסֵף וּבְנִימִין וְכֻלְהוּ תְרִיסֵר, כְּגוֹנָא דְּלְעִילָא בִּיחְדָא חֵד.

21. "Now I will praise...And she called his name Yehuda"

Here the Zohar relates a discussion between Rabbis Shimon, Rabbi Chiya and Rabbi Yosi concerning the secrets of the name "Yehuda." Once again, the unity of all things is stressed in the verse, "I will praise The Creator with my whole heart." Both the good and evil in one's soul must be brought to God in prayer--that is, with total honesty. "Yehuda embraces all sides."

The Relevance of this Passage

Kabbalah's unique perspective on the evil that men do is revealed in this section. The ultimate objective of spirituality is not to remove the existence of evil or humanity's negative traits. Instead, we must confront and transform these dark forces, for it is only through the struggle of transformation that we ignite the spark of divinity within us. The name "Yehuda" expresses this profound kabbalistic notion, and our connection to this name invokes in us the courage to confront and triumph over our evil tendencies.

167. "Now will I praise Hashem..." Rabbi Shimon opened the discussion with the verse: "I will praise Hashem with my whole heart, in the assembly of the upright, and in the congregation" (Tehilim 111:1). HE ASKS: Why is it written: "with my whole heart (Heb. levav)," instead of THE MORE COMMON lev? HE ANSWERS: David, in the supernal secret of the Holy Name, YUD-HEI-VAV-HEI, wanted to praise the Holy One, blessed be He. "I will praise Hashem with my whole heart," MEANS with both the Good Inclination and the Evil Inclination, THE TWO HEARTS, THAT IS, THE TWO INCLINATIONS THAT DWELL IN THE HEART, the two sides, right and left.

167. הַפֶּעַם אוֹדָה אֶת ה', רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, אוֹדָה ה' בְּכָל לֵב בְּסוֹד יִשְׂרָאֵל וְעַדָּה, בְּכָל לֵב, בְּכָל לֵב מִבְּעֵי לִיה. אֵלָּא, דְּוֹד בְּרָזָא עֲלָאָה דְּשִׁמְא קְדִישָׁא, קָא בְּעֵי לִיה לְאוֹדָאָה לִיה לְקוֹדֶשָׁא בְּרִין הוּא, אוֹדָה ה' בְּכָל לֵב בִּינְצֵר טוֹב וּבִינְצֵר רָע, וְאֵלִין תְּרִין סְטָרִין, חֵד יְמִינָא וְחֵד שְׁמָאֲלָא.

168. "...in the assembly of the upright, and in the congregation..." refers to the other aspects of this world, THE NUKVA, for the whole heart resembles south and north, CHESED AND GVURAH. "In the assembly of the upright," are the other sides, which are altogether six EXTREMITIES formed in the likeness of above, THAT IS, IN THE IMAGE OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. They abide "in the assembly of the upright," NAMELY, TIFERET, NETZACH, HOD AND YESOD, "and in the congregation (Heb. edah)," which refers to the place of Yehuda, NAMELY, MALCHUT. It is also written: "and my Testimony (Heb. edoti) that I shall teach them" (Tehilim 132:12), WHICH REFERS TO THE ORAL TORAH, MALCHUT.

168. בְּסוֹד יִשְׂרָאֵל וְעַדָּה, אֵלִין אִינוֹן שְׁאָר סְטָרִין, דְּהָאֵי עֲלָמָא, דְּהָא לֵב, כְּגוֹנָא דְּרוּם וְצָפוֹן. בְּסוֹד יִשְׂרָאֵל: אֵלִין אִינוֹן שְׁאָר סְטָרֵי עֲלָמָא, דְּאִינוֹן שִׁית כְּגוֹנָא דְּלְעִילָא. וְעַדָּה: דָּא הוּא אֶתְר דִּיהוּדָה, וְכְתִיב וְעִדּוֹתַי זֹו אֶלְמָדִם.

169. It is written: "Yehuda still rules (Heb. rad) with El" (Hoshea 12:1). THIS MEANS THAT YEHUDA--MALCHUT CONNECTED TO YUD-HEI-VAV- HEI--WENT DOWN (HEB. YARAD) FROM THE SIX-SIDED NAME OF YUD-HEI-VAV-HEI TO THE NAME EI, A NAME OF MALCHUT, IN THE SECRET OF THE VERSE: "AND AN EI WHO HAS INDIGNATION EVERY DAY" (TEHILIM 7:12). It is also written: "I will praise You with my whole heart: before princes (lit. 'Elohim') I will sing praise to You" (Tehilim 138:1), TO THE NAME ELOHIM, AND NOT THE NAME YUD-HEI-VAV-HEI, because he praised this grade OF MALCHUT, CALLED 'ELOHIM', in order to unite it with the right side OF CHASSADIM. THEREFORE, IT IS WRITTEN HERE: "I WILL PRAISE YOU WITH MY WHOLE HEART (HEB. LIBI)," AND NOT LEVAVI, BECAUSE HE PRAISED ONE PLACE ONLY, THAT IS, MALCHUT OF THE LEFT, WHICH DOES NOT CLEAVE TO THE NAME OF YUD-HEI-VAV-HEI.

169. וְכְתִיב וַיְהוּדָה עוֹד רַד עִם אֵל וְגו'. כְּתִיב אוֹדֶךָ בְּכָל לְבִי נֶגֶד אֱלֹהִים אֲזַמְרֶךָ, הֵכָא בְּאַתְר חֵד קְאָמַר, דְּכְתִיב נֶגֶד אֱלֹהִים אֲזַמְרֶךָ. דְּהָא לְגַבִּי הָאֵי דְרָגָא קְאָמַר שִׁירְתָּא, לְחַבְרָא לִיה בִּימִינָא.

170. Come and behold: THE NAME Yehuda is attached all sides. It is attached to the south and the east because YEHUDA comes from the left side. It starts in the north and holds to the south. From there it goes to the right side, CHESED, and takes hold of the body, TIFERET. AND SO IT HOLDS ALL THE SIDES. Therefore, it is written: "Now will I praise Hashem," WHICH INDICATES THAT IT INCLUDES ALL THE SIDES. In the phrase, "and she left off (lit. 'stood from') bearing," 'stood' means that she stood firm, stood properly, FOR NOW THAT SHE HAS BORN FOUR SONS, REUVEN, SHIMON, LEVI, AND YEHUDA--CHESED, GVURAH, TIFERET, AND MALCHUT--the entire holy Chariot is fixed, WHICH IS CHESED, GVURAH, TIFERET AND MALCHUT.

171. Rabbi Shimon went to the country, where he chanced to meet Rabbi Aba, Rabbi Chiya, and Rabbi Yosi. When he saw them, he said: It behooves us to hear new expositions of the Torah. The three sat with him. When Rabbi Shimon turned to leave, each of them opened the discussion with a verse IN HONOR OF RABBI SHIMON.

172. Rabbi Aba opened the discussion with the verse: "And Hashem said to Avram, after Lot was separated from him: Lift up now your eyes, and look" (Beresheet 13:14). HE ASKS: Is Avraham to inherit land according to his range of vision? For how far can a man see--three, four, or five parasangs? And the scripture says: "for all the land which you see..." (Ibid. 15).

173. HE ANSWERS: Because he saw the four winds of the world, AS IT IS WRITTEN: "NORTHWARD, AND SOUTHWARD, AND EASTWARD, AND WESTWARD," he saw the whole land. For the four winds of the world comprise the whole world. Another explanation is that the Holy One, blessed be He, lifted him above the land of Yisrael, THE SECRET OF THE NUKVA, and showed him that it is connected to the winds of the world, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THE SECRET OF THE CHARIOT. Then he saw everything. Similarly, whoever sees Rabbi Shimon sees the whole world, BECAUSE HE, TOO, COMPRISES THE WHOLE WORLD. He is the joy of high and low.

174. Rabbi Chiya opened the discussion with the verse: "the land on which you lie, to you will I give it, and to your seed" (Beresheet 28:13). HE ASKS: Did the Holy One, blessed be He, promise him only this place, a mere four or five cubits, and no more? HE ANSWERS: At that time the Holy One, blessed be He, folded the whole land of Yisrael underneath him, so that this place included the whole land. If this place included the whole land, then Rabbi Shimon, the lamp of the whole land, is of equal value with the whole world.

170. תָּא חֲזִי יְהוּדָה אֶחָיד בְּכָל סְטְרִין, אֶחָיד בְּדָרוֹם, וְאֶחָיד בְּמִזְרָח, דִּהּא אִיהוּ מְסִטֵּר שְׂמָאלָא קָא אֲתִיָּא, וְשִׁירוּתִיהּ בְּצַפּוֹן, וְאֶחָיד בְּדָרוֹם, בְּגִין דִּאִיהוּ אָזִיל לִימִינָא, וְאֶתְאֶחָיד בְּגוּפָא, בְּגִין כְּהִפְעֵם אוֹדָה אֶת ה'. וְתַעֲמֵד מְלָדָתָּה, וְתַעֲמֵד, דְּקִינָמָא בְּקִינָמָא דְּקִינָמָא בְּדָקָא יָאוּת, דִּהּא אֲתִתְקַן בְּלֹא רְתִיבָא קְדִישָׁא.

171. ר' שְׁמַעוֹן נִפְקַל לְקַרְיָתָא, אֲזִדְמֵן לִיה ר' אָבָא, וְר' חִיָּיא, וְר' יוֹסִי, בִּינוֹן דְּחִמָּא לוֹן, אָמַר חֲדָתוּתִי דְּאוּרִינָתָא אֶצְטְרִיךְ הֵכָא, יִתְבוּ תִלְתָּא אֵלִין, בְּדַבְּרָא לְמִיזֵל, פִּתַּח כָּל חַד וְחַד קְרָא.

172. רַבִּי אָבָא פִּתַּח וְאָמַר וְה' אָמַר אֶל אַבְרָם אַחֲרֵי הִפָּרַד לוֹט מֵעֲמֹו וְגו', שָׂא נָא עֵינֶיךָ וּרְאֵה וְגו'. וְכִי לָפֻם חִיזוּ דְּאַבְרָהָם יְרִית אֶרֶעָא וְלֹא יִתִּיר, עַד כַּמָּה חָמֵי בְּרִנְשׁ, תִּלְתַּת פְּרָסִי, אוֹ אַרְבַּע, אוֹ חֲמִשׁ פְּרָסִי, וְאִיהוּ אָמַר כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אִתָּהּ רוֹאֵה וְגו'.

173. אֵלָא, בִּינוֹן דְּאַרְבַּע סְטְרִין דְּעֵלְמָא חָמִי, כָּל אֶרֶעָא חָמִי, דִּהּא אַרְבַּע סְטְרֵי דְּעֵלְמָא, כָּלְלָא דְּכָל עֵלְמָא. תוּ, זָקַף לִיה קוּדְשָׁא בְּרִיךְ הוּא עַל אֶרֶעָא דִּישְׂרָאֵל, וְאֶחָדִי לִיה, דִּאִיהוּ קְשִׁירָא בְּסְטְרֵי דְּעֵלְמָא, וְהוּא חָמִי כָּלָא. בְּגִזְוֵנָא דָּא, מֵאֵן דְּחָמִי לִיה, לְרַבִּי שְׁמַעוֹן, כָּל עֵלְמָא חָמִי, חֲדוּתָא דְּעִילָא וְתַתָּא.

174. פִּתַּח רַבִּי חִיָּיא וְאָמַר הָאָרֶץ אֲשֶׁר אִתָּהּ שׁוֹכֵב עָלֶיהָ לָךְ אֶתְנַנָּה וְלִזְרַעְךָ, וְכִי הָהוּא אֲתֵר בְּלַחֲדוּדֵי, אֲבִטָּח לִיה קוּדְשָׁא בְּרִיךְ הוּא, דִּהּא אַרְבַּע אַמּוּן, אוֹ חֲמִשָּׁא הוּוּ, וְלֹא יִתִּיר. אֵלָא, בְּזִמְנָא הָהוּא, בְּאִינוֹן אַרְבַּע אַמּוּן, כְּפִיל לִיה קוּדְשָׁא בְּרִיךְ הוּא, כָּל אֶרֶעָא דִּישְׂרָאֵל, אֲשֶׁתִּכַּח הָהוּא אֲתֵר, כָּלְלָא דְּכָל אֶרֶעָא, וְמָה הָהוּא אֲתֵר אִיהוּ כָּלְלָא דְּכָל אֶרֶעָא, רַבִּי שְׁמַעוֹן דִּאִיהוּ בּוֹצִינָא דְּכָל אֶרֶעָא, עַל אַחַת כַּמָּה וְכַמָּה, דְּשִׁקִּיל בְּכָל עֵלְמָא.

175. Rabbi Yosi opened the discussion with the verse: "Now will I praise Hashem." HE ASKS: Did it not behoove her to praise the Holy One, blessed be He, for each of the sons she bore and not only this son? HE ANSWERS: Yehuda is the fourth son of the throne, BEING MALCHUT, THE FOURTH LEG, and he completed the throne. Therefore, Yehuda alone perfects the throne; he is the pillar that supports all the other pillars, BECAUSE HE COMPLETES THE THRONE. How many lights shine because of Rabbi Shimon, who illuminates the world much more with the Torah, BEING THE PILLAR OF ALL PILLARS.

175. פתח רבי יוסי ואמר, הפעם אודה את ה', וכל בכלהו דאולירת, לא אתחזי לאודאה ליה לקודשא בריך הוא, אלא בהאי. אלא יהודה איהו ברא רביעאה לכרסויא, ואיהו אשלים לכרסויא, ובגין כך, יהודה בלחודוי, תקונא דכרסויא וסמכא דכלהו סמכין. רבי שמעון דנהיר כל עלמא באורייתא וכמה בוצינן נהרין בגיניה, על אחת כמה וכמה.

22. His thought was with Rachel

Ya'akov thought of Rachel while making love with Leah. This act cost Reuven his patrimony. This is a very important and insightful passage that illuminates the relation of thought to action. Wisdom can be seen on a man's face and in his eyes. On the other hand, whoever indulges in evil contemplation lives in lies, or false consciousness. Such a person is not to be able to see good when it comes. Accordingly, bad acts follow bad contemplation.

The Relevance of this Passage

Consciousness creates reality. For this reason, the Other Side attempts to raise doubts, create uncertainties, and induce immoral and negative thinking. The great gift of contemplation and consciousness even has the power to determine the grade of soul that is drawn to an unborn child at the moment of conception. The spiritual influences of this passage help us abolish doubts and negative thoughts, particularly during moments of intimacy and times of adversity. It is then that we are most vulnerable, and it is then that the Other Side unleashes a mindstorm of negativity.

Sitrei Torah (Secrets of the Torah)

176. Mishnah. Children of the High One, supernal sages, Blessed of the World, of the inner part of the nut, gather and know: a bird descends every day, and is awakened in the garden with a flame of fire in her wings and three shovels in her left hand as sharp as a sword, and the keys to the treasures in her right hand.

סְתֵרֵי תוֹרָה
176. מִתְנִיתִין. בְּנֵי עֲלִיּוֹן, קְדִישֵׁי עֲלִיּוֹנִין, בְּרִיכָן דְּעֵלְמָא, מוֹחָא דְּאַגּוּזָא, כְּנָשׁוּ לְמִנְדַּע, הָא צִפְרָא נְחִית בְּכָל יוֹמָא, אֶתְעַר בְּגִנְתָּא. שְׁלֵהוּבָא דְנוּרָא, בְּגִדְפָהָא. בִּידְהָא, תִּלְתָּא מְגֻרּוּפִין שְׁנִינָן כְּחֻרְבָּא. מִפְתָּחַן גְּנִיזִין, בִּידָא יְמִינָא.

177. She cries out loud, saying TO THE RIGHTEOUS IN THE GARDEN OF EDEN: Whoever among you has a shining face--THAT IS, WHO MERITED WISDOM, AS IT IS WRITTEN: "A MAN'S WISDOM MAKES HIS FACE SHINE" (KOHLELET 8:1)--who entered, left and was strengthened by the Tree of Life. THAT IS, WHOEVER ENTERED BY MEANS OF THE RIGHT COLUMN, LEFT BY MEANS OF THE LEFT COLUMN, AND WAS STRENGTHENED BY THE TREE OF LIFE, THE CENTRAL COLUMN. Whoever touched its branches--CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, INCLUDED WITHIN ZEIR ANPIN, THE SECRET OF THE TREE OF LIFE--whoever grasped the roots, THE FIRST THREE SFIROT OF ZEIR ANPIN; whoever eats from its fruits which are sweeter than honey, THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE NUKVA OF ZEIR ANPIN, THE SECRET OF ITS FRUITS. IT IS SWEET, ACCORDING TO THE MYSTERY IN THE VERSE: "TRULY THE LIGHT IS SWEET...FOR THE EYES" (KOHLELET 11:7), AND THE EYES ARE THE SECRET OF CHOCHMAH, who revives the soul and heals the body.

177. קְרִי בְּחֵיל וְאָמַר, מֵאֵן מְנַכּוֹן דִּי נְהִירוֹ אֲנַפּוּי, דִּי עָאֵל וְנֶמֶק וְאַתְתְּקִיף בְּאִילָנָא דְּחַיִּי, מְטָא בְּעֵנַפּוּי, אַחִיד בְּשֶׁרְשׁוֹי, אֲכִיל מְאִיבִיָּה מְתִיק מְדוּבָשָׁא, יְהִיב חַיִּין לְנַפְשָׁא, אֲסוּתָא לְגַרְמִיָּה.

178. SHE ANNOUNCES THAT WHOEVER MERITS ALL THAT IS the one who is kept from the evil contemplation that defiles the Tree of Life; from CONTEMPLATION that defiles the river and the spring, which is the source of Yisrael; and from CONTEMPLATION that results in death to the soul and breaking of oneself, so that he has no existence.

178. אֲסַתְמַר, מִהֲרֵהוּרָא בִישָׂא, מִהֲרֵהוּרָא דְּמִשְׁקַר בְּאִילָנָא דְּחַיִּי, מְסָאִיב נְהָרָא וְנַחְלָא מְקוּרָא דְּיִשְׂרָאֵל, דִּיהִיב מוֹתָא לְנַפְשָׁא, וְתַבִּירוֹ לְגַרְמִיָּה לִית לִיה קִיּוּמָא בְּלָל.

179. The contemplation, which defiles the source OF THE TREE OF LIFE, ZEIR ANPIN, produces a tree of lies because that contemplation rises and exchanges one soul for another, THAT IS, THE SOUL (NEFESH) OF THE LIGHTS OF THE OTHER SIDE IS EXCHANGED FOR THE SOUL (NEFESH) OF THE LIGHTS OF HOLINESS. FOR BECAUSE OF THAT CONTEMPLATION, the Tree of Life is gone and the Tree of Death, from which he draws his soul, clings to him.

180. Woe to him who, because of that contemplation, is uprooted from the Tree of Life and attached to the Tree of Death, which has no branches. THIS MEANS THAT ITS LIGHT NO LONGER ILLUMINATES. He who clings to it never sees goodness. He is dry, without moisture OF LIGHT, his fruits as bitter as wormwood. Of him it is said: "For he shall be like the juniper tree in the desert, and shall not see when good comes" (Yirmeyah 17:6).

181. But good contemplation ascends and seizes the Tree of Life, WHICH IS THE CENTRAL COLUMN, embracing its branches and eating its fruits. All that is holy and all blessings come from it. He inherits life for his soul and healing for himself. Of him it is said: "For he shall be like a tree planted by the waters, and that spreads out its roots by the river..." (Ibid. 8)

182. Every act in the world follows thought and contemplation. Of this the scripture reads: "you shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44), because sanctities in the world are manifested and drawn by means of good contemplation.

183. He who is defiled by the evil contemplation of thinking about another woman while inseminating his wife, will confuse the supernal high grades BY SWITCHING the Holy grade with the grade of Defilement. As he changes his thoughts from his wife to another woman, so he causes change above.

184. As the body of the son he begets is called a 'changed son', so his soul is also called 'changed son', as his contemplation was not drawn from holiness, and his soul was thus changed into another grade, NAMELY, A GRADE FROM THE OTHER SIDE.

185. It was revealed before the Holy One, blessed be He, that all Ya'akov, the perfect one, did was true, and that he harbored thoughts of Truth. The night he had intercourse with Leah, his thoughts were of Rachel. He was with Leah and thought of Rachel, and his issue came from that thought.

179. הַרְהוּרָא דְּמַסְאִיב הֵהוּא מְקוּרָא דִּילִיָּה, עֲבִיד אֵילָנָא דְּשִׁקְרָא, בְּגִין דִּהֵהוּא הַרְהוּרָא סִלְקָא, וְאַחֲלָף נַפְשָׁא תַּחוּת נַפְשָׁא. אֵילָנָא דְּחַיִּי אֶסְתַּלַּק, וְאֵילָנָא דְּמוֹתָא אֶתְתַּקִּיף בֵּיהּ, נַפְשָׁא מִתַּמֵּן מְשִׁיךְ.

180. וְוִי לִיָּה, דְּאֶתְעַקֵּר בִּהֵהוּא הַרְהוּרָא, מִגּוּ אֵילָנָא דְּחַיִּי, וְאֶתְדַּבֵּק בְּאֵילָנָא דְּמוֹתָא. עֲנַפִּין לִית בֵּיהּ, לֹא חֲמָא טְבָא לְעֵלְמִין, יִבְשָׁא אִיהוּ בְּלֹא לַחוּתָא כָּלְל, אֲנַבִּיָּה מְרִיר כָּלְעֵנָה, עָלִיָּה אֶתְמַר וְהִיא כְּעֶרְעֵר בְּעֶרְבָה וְלֹא יֵרָאֶה כִּי יָבֹא טוֹב וְגו'.

181. בְּגִין דִּהַרְהוּרָא טְבָא סִלִּיק לְעִילָא, אַחִיד בְּאֵילָנָא דְּחַיִּי, אֶתְקִיף בְּעֲנַפּוּי, אֲכִיל מֵאֲנַבִּיָּה, כָּל קְדוּשִׁין וְכָל בְּרַכָּאן נִפְקִין מִנֵּיהּ, אַחֲסִין חַיִּין לְנַפְשִׁיהּ וְאֶסּוּתָא לְגַרְמִיָּה, עָלִיָּה אֶתְמַר וְהִיא כְּעֵץ שְׁתוּל עַל מַיִם וְעַל יוֹבֵל יִשְׁלַח שְׁרָשָׁיו וְלֹא יֵרָאֶה כִּי יָבֹא חוֹם וְגו'.

182. כָּל מְלִין דְּעֵלְמָא, אֲזִלִּין בְּתַר מַחֲשַׁבָּה וְהַרְהוּרָא, וְע"ד וְהִתְקַדְּשֵׁתָם וְהִיָּתָם קְדוּשִׁים, בְּגִין דְּכָל קְדוּשִׁין דְּעֵלְמָא אִפִּיק וּמְשִׁיךְ בִּהַרְהוּרָא טְבָא.

183. מֵאֵן דְּאֶסְתַּאֲב בִּהַרְהוּרָא בִּישָׁא, כִּד אֲתִי לְאִזְדוּגָא בְּאַתְתִּיָּה וְשׁוּי רַעוּתִיָּה וְהַרְהוּרִיָּה בְּאַתְתָּא אַחֲרָא, וְזַרְע זֶרְעָא בִּהַרְהוּרָא אַחֲרָא, דָּא הוּא דְּאַחֲלָף הַרְגִין, עֲלֵאִין דְּלַעִילָא, דְּרָגָא דְּקוּדְשָׁא, בְּגִין דְּרָגָא דְּמַסְאֲבָא. כְּמָה דִּהַרְהוּרָא דִּילִיָּה עֲבִיד חֲלוּפִין לְתַתָּא, אוּף הֵכִי עֲבִיד חֲלוּפִין לְעִילָא.

184. כְּמָה דְּגוּפָא דִּהֵהוּא בְּרָא דִּיּוֹלִיד, אֲקָרִי בִּן תְּמוּרָה, אוּף הֵכִי בְּנַפְשָׁא בִּן תְּמוּרָה אֲקָרִי. דָּהּ לֹא מְשִׁיךְ מְשִׁיכוֹ קְדִישָׁא בִּהֵהוּא הַרְהוּרָא, וְנַפְשָׁא דִּילִיָּה אֶתְחַלָּף בְּדְרָגָא אַחֲרָא.

185. יַעֲקֹב שְׁלִימָא דְּכָלָא, גְּלִי קָמִי קוּדְשָׁא בְּרִיךְ הוּא דְּכָל אֲרַחוּי בְּקִשׁוּט הוּוּ, וְהַרְהוּרָא דְּקִשׁוּט הַרְהִיר תְּדִיר בְּכָלָא, בִּהֵהוּא לִילִיָּא דְּמִשְׁמֵשׁ בְּאַתְתִּיָּה בְּלֵאָה, הַרְהוּרָא דִּילִיָּה בְּרַחֵל הוּת, מִשְׁמֵשׁ בְּלֵאָה וְחֹשִׁיב בְּרַחֵל, וּמְקוּרָא דִּילִיָּה בִּהֵהוּא הַרְהוּרָא דִּילִיָּה אֲזִלָּא.

186. Unknowingly HE DID THIS, because he did not know IT WAS LEAH. Therefore Reuven was not given a proper name. Yet the Holy One, blessed be He, knew IT WAS LEAH, and He showed him, and said: See, a son is born into the world. It is therefore written: "Can any hide himself in secret places that I shall not see him?" (Yirmeyah 23:24) Do not read er'enu ('see him'), but ar'enu ('show him'). It was known before the Holy One, blessed be He, that it was not intentional and that Ya'akov wished to contemplate the way of Truth. Thus, Reuven was not disqualified as a member of the holy tribes; THAT IS, HE WAS NOT CONSIDERED A CHANGED SON. If it were not so, he would have been disqualified.

187. Because contemplation is so important and translates into action, the Holy One, blessed be He, who knew the place to which that contemplation clung during THE INSEMINATION OF the first drop, kept the birthright FOR THAT PLACE--as it is written: "for he was the firstborn; but since he defiled his father's bed, his birthright was given to Yosef" (I Divrei Hayamim 5:1). For to the place to which contemplation followed at the time of insemination of the first drop, the birthright was taken from Reuven and given to the place he thought of. He thought of Rachel and the desire clung to her; thus, the birthright was attached to Rachel, and everything followed thought and contemplation.

188. In the same manner, WE FOUND THAT contemplation and thought result in deeds and draw from what man secretly attaches himself to, as it is written: "the wife of the dead shall not marry abroad to a stranger: her husband's brother shall go in to her" (Devarim 25:5). Here, his thought and desire should cleave TO THE SOUL OF HIS DEAD BROTHER, and by that desire and thought he draws and does his duty, so that the dead man's name shall not be erased from the world.

189. This is the secret of the verse: "If he set his heart upon man, if he gather to himself his spirit and his breath (Ruach and Neshamah)" (Iyov 34:14). Assuredly this is so. Will and thought produce flowing and perform action in everything needed. Therefore in prayer, we need to desire and contemplate upon it. Thus, in every service of the Holy One, blessed be He, contemplation and thought act and are drawn to that which is in need of them.
End of Sitrei Torah (Secrets of the Torah)

186. וְלֹא לְדַעְתָּא, דְּהָא לֹא הוּא יָדַע, בְּגִין כֵּךְ, לֹא סָלִיק רְאוּבֵן בְּשֵׁמָא. קוּדְשָׁא בְּרִיךְ הוּא דְּהוּא יָדַע, אַחְמִי לִיה, וְאָמַר רְאוּ בֵּן דְּאֲתִילִיד בְּעֵלְמָא. וְעַד כְּתִיב אִם יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ, אֶל תִּקְרִי אֶרְאֶנּוּ, אֶלֹא אֶרְאֶנּוּ, דִּיִּסְתַּבְּלוֹן בֵּיה, וּבְגִין דְּאֲתַגְלִי קִמְיָה דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא לֹא לְדַעְתָּא הוּא וּבְאֶרַח קְשׁוּט הִרְהֵר בְּרַעוּתִיה יַעֲקֹב, לֹא אִימְסַל מְגוּ שְׁבָטִין קְדִישִׁין, דְּאִי לֹא הָבִי הוּא אִימְסַל.

187. וּבְגִין דְּהִרְהוּרָא עֲקָרָא אִיהוּ, וְעֵבִיד עוֹבְדָא, קוּדְשָׁא בְּרִיךְ הוּא דְּהוּא יָדַע הֵהוּא הִרְהוּרָא, בְּאֶתֶר דְּאֲתַדְבָּקָא. בְּהֵיִא טַפָּה קְדָמָה, אִסְתַּמֵּר לִיה בְּכִירוּתָא, דְּכְתִיב כִּי הוּא הַבְּכוֹר וְגו', נִתְּנָה בְּכוּרָתוֹ לְיוֹסֵף, בְּהֵהוּא אֶתֶר דְּהִרְהוּרָא אֲזָלָא וְאֲתַדְבָּק בְּהֵיִא טַפָּה, תַּמָּן אֲתַדְבָּק וְאֲתַמְסֵר הֵהוּא בְּכוּרָה, וְאֲתַנְטִילַת בְּכוּרָה מִרְאוּבֵן, וְאֲתַמְסֵר בְּאֶתֶר דְּהִרְהוּרָא אֲתַדְבָּק בֵּיה, בְּרַחֲלֵי הִרְהֵר וְאֲתַדְבָּק רַעוּתָא, בְּרַחֲלֵי אֲתַדְבָּק בְּכִירוּתָא, וְכָלֹא אֲתַהֲדֵר בְּתֵר הִרְהוּרָא וּמַחְשָׁבָה.

188. כְּגִוּוֹנָא דָא, הִרְהוּרָא וּמַחְשָׁבָה, עֵבִיד עוֹבְדָא, וְאֲתַמְשֵׁךְ מְשִׁיכוֹ, בְּכָל מַה דְּאֲתַדְבָּק בִּרְנָשׁ בְּסִתְרָא, דְּכְתִיב לֹא תִהְיֶה אִשָּׁת הַמֵּת הַחוּצָה לְאִישׁ זָר, יְבָמָה יָבֹא עָלֶיהָ, וְהָכָא אֲצַטְרִיךְ הִרְהוּרָא וְרַעוּתָא לְאֲתַדְבָּקָא, וּבְהֵהוּא רַעוּתָא וּמַחְשָׁבָה, מְשִׁיךְ מְשִׁיכוֹ, וְעֵבִיד עוֹבְדָא דְּאֲצַטְרִיךְ, וְלֹא יִשְׁתַּצִּי שְׂמָא דְּמִיתָא מֵעֵלְמָא.

189. וְסִתְרָא דָא אִם יִשִּׁים אֱלִיו לְבוֹ רוּחוֹ וְנִשְׁמָתוֹ אֱלִיו וְאִסְףָּה, דְּהָא וְדִאִי רַעוּתָא וּמַחְשָׁבָה, מְשִׁיךְ מְשִׁיכוֹ, וְעֵבִיד עוֹבְדָא בְּכָל מַה דְּאֲצַטְרִיךְ. וְעַל דָּא, בְּצִלּוֹתָא אֲצַטְרִיךְ רַעוּתָא וְהִרְהוּרָא לְכוּוֹנָא, וְכֵן בְּכָל אִינוּן פּוֹלְחָנִין דְּקוּדְשָׁא בְּרִיךְ הוּא, הִרְהוּרָא וּמַחְשָׁבָה עֵבִיד עוֹבְדָא, וּמְשִׁיךְ מְשִׁיכוֹ בְּכָל מַה דְּאֲצַטְרִיךְ.

עד כאן סתרי תורה

23. "and found mandrakes in the field"

This is a lengthy and mysterious passage concerning birth and Creation. It is an explanation of the phrase "the world was formed by word and spirit together, Male and Female." The hidden world is male, this one female. The Zohar reflects on the allegorical importance of the mandrake root, whose magical properties allowed Rachel to conceive. The Rabbis Chiya and Rabbi Yosi continue their discussion with a person called The Man of Arka, connecting the passage concerning the mandrakes, Rachel, and the birth of Reuven with the secret meaning of matzoh in the Passover story. "Out of the earth comes bread." That is, the birth of a child is like the creation of worlds.

The Relevance of this Passage

The creation of the cosmos is the same creative process that unfolds with the birth of each new child in this world. Each of us, therefore, is a supernal world, imbued with the divine Light of the Creator. Along with this comes the responsibility of recognizing the Godliness within and around us. Evolving this awareness constitutes the work of spiritual development.

190. "And Reuven went in the days of the wheat harvest, and found mandrakes in the field" (Beresheet 30:14). Rabbi Yitzchak opened the discussion with the verse: "how manifold are Your works, Hashem, in wisdom have You made them all: the earth is full of Your creatures" (Tehilim 104:24). This verse has already been explained in several places. Yet who can count the works of the Holy One, blessed be He? For there are many different armies and legions OF GRADES AND ANGELS. They are countless, AS IS INDICATED IN THE VERSE, "HOW MANIFOLD ARE YOUR WORKS." THIS SHOWS THAT THEY ARE WITHOUT NUMBER, WHICH IS AN ALLUSION TO MOCHIN OF CHASSADIM. THE PHRASE, "IN WISDOM HAVE YOU MADE THEM ALL," REFERS TO MOCHIN OF NUMBER, CHOCHMAH. HE SAYS THAT ALTHOUGH THEY DIFFER FROM ONE ANOTHER, they were created together. Just as a hammer striking a stone or a red hot iron produces sparks on all sides simultaneously, the Holy One, blessed be He, brought forth countless, different kinds of legions all at once.

191. Come and behold. The world was formed by word and spirit together, MALE AND FEMALE, as it is written: "By the word of Hashem were the heavens made; and all the host of them by the breath (spirit) of His mouth" (Tehilim 33:6). Thus, "the word of Hashem" is speech, THE NUKVA, WHICH SHINES WITH CHOCHMAH, and "the breath of His mouth" is the spirit, ZEIR ANPIN, WHICH SHINES WITH CHASSADIM. The one cannot exist without the other, and so they are included within each other, and several armies upon armies, legions upon legions were issued all at once, DIFFERING FROM EACH OTHER IN THEIR ILLUMINATION, THE ONE WITH CHOCHMAH AND THE OTHER WITH CHASSADIM.

192. Come and behold: when the Holy One, blessed be He, wished to create the worlds, He produced one closed Light, THE LIGHT OF BINA, BY INSERTING THE LETTER YUD WITHIN THE LIGHT (OR: ALEPH, VAV, RESH) AND PRODUCING AIR (AVIR: ALEPH, VAV, YUD, RESH). From that light, all the revealed lights radiated, THAT IS, BY TAKING OUT THE YUD FROM AVIR, THE AIR BECAME LIGHT AGAIN. From that light, all other lights radiated. This is the supernal world, BINA.

193. That Supernal Light, BINA, spread further, and from it the artist, THE EMANATOR, created a light that does not illuminate. Thus, He made the lower world, THE NUKVA. Because this light does not shine, it needs to be attached above and below. Through the attachment below, it is connected so as to illumine through the connection above.

194. This light that does not shine, NAMELY, THE LEFT COLUMN of the connection OF THE THREE COLUMNS above IN BINA produces all the different armies and legions--THOSE IN CHOCHMAH AND THOSE IN CHASSADIM. This is the meaning of, "how manifold are Your works, Hashem in wisdom have You made them all."

190. וַיֵּלֶךְ רְאוּבֵן בַּיָּמִים קָצִיר חֲטִים וַיִּמְצָא דּוּדְאִים בְּשָׂדֶה. רַבִּי יִצְחָק פָּתַח וַאֲמַר, מָה רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־מַחְכְּמָה עֲשִׂיתָ מִלְּאָה הָאָרֶץ קִנְיָנָךְ. הָאֵי קָרָא אוֹקְמוּהָ, בְּכֹמָה אֶתְרָא. אֵלֶּא, מֵאֵן יָכִיל לְמַמְנֵי עוֹבְדֵי דְקוּדְשָׁא בְּרִיךְ הוּא. דִּהָא כֹּמָה חֵילִין וּמִשְׁרֵיין, מִשְׁנֵיין דָּא מִן דָּא, דְּלִית לֹון חוֹשְׁבְּנָא, וְכֻלְהוּ בְּזִמְנָא חָדָא, כְּמִרְזָפָא דְאַפִּיק זִיקִין לְכָל סְטָרִין, בְּזִמְנָא חָדָא, כֶּךָ קוּדְשָׁא בְּרִיךְ הוּא, אִפִּיק כֹּמָה זִינִין וּמִשְׁרֵיין, מִשְׁנֵיין דָּא מִן דָּא, דְּלִית לֹון חוֹשְׁבְּנָא וְכֻלְהוּ בְּזִמְנָא חָדָא.

191. תָּא חַזִּי, בְּדְבוּרָא וּבְרוּחָא בְּחָדָא, אֶתְעֵבִיד עֲלֵמָא, דְּכִתִּיב בְּדָבָר ה' שְׁמַיִם נִעְשׂוּ וּבְרוּחַ פִּיו כָּל צִבְאָם. בְּדָבָר ה': דָּא דְבוּרָא. וּבְרוּחַ פִּיו: דָּא רוּחָא. דָּא בְּלָא דָּא לֹא אֲזִיל, וְאַתְכִּיל דָּא בְּדָא, וְנִפְּיק מִנִּיהוּ, כֹּמָה חֵילִין, לְחֵילִין, וּמִשְׁרֵיין לְמִשְׁרֵיין, וְכֻלָּא בְּזִמְנָא חָדָא.

192. תָּא חַזִּי כִּד בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַבְרִי עֲלֵמִין, אִפִּיק חָד נְהוּרָא סְתִימָאָה, דִּמֵּן הֵוֹא נְהוּרָא, נִפְקִין וְנִהְרִין כָּל אִינוּן נְהוּרִין דְּאַתְגַּלְיִין, וּמֵהֵוֹא נְהוּרָא, נִפְקִין וְאַתְפָּשְׁטוּ, וְאַתְעֵבִידוּ שְׂאָר נְהוּרִין וְאִיהוּ עֲלֵמָא עֲלָאָה.

193. תו, אֶתְפָּשְׁט הָאֵי נְהוּרָא עֲלָאָה, וְעֵבִיד אוֹמְנָא, נְהוּרָא דְלֹא נְהִיר, וְעֵבִיד עֲלֵמָא תַתָּאָה. וּבְגִין דְּאִיהוּ נְהוּרָא דְלֹא נְהִיר, בְּעִי לְאַתְקַשְׂרָא לְעִילָא, בְּעִי לְאַתְקַשְׂרָא לְתַתָּא, וּבְקַשְׁרָא דְלְתַתָּא, אֶתְקַשְׂר לְאַתְנַהֲרָא בְּקַשְׁרָא דְלְעִילָא.

194. וְהָאֵי נְהוּרָא דְלֹא נְהִיר, בְּקַשְׁרָא דְלְעִילָא, אִפִּיק כָּל חֵילִין, וּמִשְׁרֵיין, לְזִינִין סְגִיאוּן, דְּהָא הוּא דְּכִתִּיב מָה רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־מַחְכְּמָה עֲשִׂיתָ וְגו'.

195. Whatever exists down on earth also exists above. There is nothing in this world, IN THE NUKVA, be it ever so small, which does not depend on something appointed over it above, IN BINAH. WHAT EXISTS IN THE NUKVA IS WHAT SHE RECEIVES FROM BINAH. THEREFORE, THERE IS NOTHING IN THE NUKVA THAT DOES NOT HAVE ITS ROOT IN BINAH. Thus, when something is aroused below IN THE NUKVA, ITS ORIGIN, appointed over it from above IN BINAH, is aroused because everything is united.

196. Come and behold: "Give me, I pray you, of your son's mandrakes" (Bereshheet 30:14). This does not mean THAT the mandrakes caused Rachel to bear children, BUT RATHER that the Holy One, blessed be He, arranged for the birth of Yisaschar, who was destined to observe the Torah more than the other tribes, just as Rachel held fast to Ya'akov and did not let him go to Leah. This is the meaning of the verse: "Is it a small matter that you have taken my husband? ...Therefore he shall lie with you tonight for your son's mandrakes."

197. The mandrakes caused Yisaschar to come into the world so that the fragrance of the Torah ascended before the Holy One, blessed be He. Thus scripture reads, "The mandrakes give a fragrance" (Shir Hashirim 7:14), BECAUSE YISASCHAR HELD FAST TO THE TORAH MORE THAN THE OTHER TRIBES. It is written: "And he lay with her that night (lit. 'that night he')" (Bereshheet 30:16). Assuredly, it is "he," AND NOT 'THAT HE'. It has already been explained that the supernal world is called "he," because it is neither disclosed nor revealed. Because the Torah came out from the supernal world, WHICH IS UNDISCLOSED AND NOT REVEALED, THE UNION THAT RESULTED IN YISASCHAR WAS ALLUDED TO IN THE WORDS: "AND HE LAY WITH HER THAT NIGHT HE"--BECAUSE YISASCHAR IS A CHARIOT TO THE TORAH, AS HAS BEEN SAID.

198. The supernal world is uniformly called "he" because it is undisclosed, as it is written: "But the Levite shall serve he," (Bemidbar 18:23) WHICH MEANS THAT HE SERVES THE SUPERNAL WORLD CALLED "HE," in order to draw from there blessings on all the worlds. And Yisaschar held TO THE SUPERNAL WORLD. Therefore, we call ZEIR ANPIN the Tree of Life, as it is a tree THAT COMES from the supernal life OF THE SUPERNAL HIDDEN WORLD, called "he," and not 'you', AS THE PRONOUN 'YOU' INDICATES THE KNOWN, AND THE PRONOUN "HE," THE HIDDEN.

199. It may be said that the mandrakes opened Rachel's womb. This is not so, as it is written: "and Elohim hearkened to her and opened her womb" (Bereshheet 30:22). Thus the Holy One, blessed be He, OPENED HER WOMB, and nothing else. As for the mandrakes, although they have the power of action above, it is not in their power to give children, because children depend upon Mazal, and nothing else.

195. וְכָל מֵה דִּי בָאָרְעָא, הָכִי נִמְי לְעִילָא. וְלִית לָךְ מְלָה זְעִירָא, בְּהָאֵי עֲלֵמָא, דְּלֵא תְלִינָא בְּמִלָּה אַחֲרָא עֲלָא דְאַתְפַּקְדָּא עֲלֵיהּ לְעִילָא, בְּגִין דְּכִד אַתְעֵר הָאֵי לְתַתָּא, אַתְעֵר הָהוּא דְאַתְפַּקְדָּא עֲלֵיהּ לְעִילָא, דְּכָלָא אַתְאַחֵד דָּא בְּדָא.

196. תָּא חֲזִי כְּתִיב, תְּנִי נָא לִי מְדוּדָאֵי בִנְךָ. לֹא דוּדָאִים אֲוִלִּידוּ לָהּ לְרַחֵל, אֲלֵא קוּדְשָׁא בְּרִיךְ הוּא, קָא גִלְגַּל מְלָה, עַל יְדֵי דְאִינוּן דוּדָאִים, בְּגִין דְּיִפּוּק וְשִׁשְׁכֵר, דְּאַחִיד בְּאוּרִייתָא יְתִיר מִכְּלָהּ שְׁבִטִין, בְּגִין דְּהָא רַחֵל אַחִידָא בִּיהּ בִּיעֶקֶב, לֹא שְׁבַקְתָּ לִּיהּ לְגַבִּי לָאָה, הִדָּא הוּא דְכְּתִיב הַמַּעֲט קַחְתָּךְ אֶת אִישִׁי, וְכְּתִיב לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דוּדָאֵי בִנְךָ.

197. אִינוּן גְּרָמֹ, דְּיִפּוּק וְשִׁשְׁכֵר לְעֵלְמָא, בְּגִין דְּסִלִּיק רִיחָא דְאוּרִייתָא, קִמְי קוּדְשָׁא בְּרִיךְ הוּא, הִדָּא הוּא דְכְּתִיב הַדּוּדָאִים נָתַנוּ רִיחַ וְגו'. וְכְּתִיב וַיִּשְׁכַּב עִמָּהּ בַּלַּיְלָה הַזֶּה: הוּא וְדָאִי, וְהָא אוּקְמוּהָ, דְּעֵלְמָא עֲלָאָה: הוּא, דְּסִתִּים וְלֹא גִלְיָא, בְּגִין דְּהָא אוּרִייתָא מֵעֵלְמָא עֲלָאָה נִמְקַת.

198. וּבְכָל אֶתֶר, עֲלֵמָא עֲלָאָה: הוּא, דְּלֵא אַתְגִּלְיָא, וְהָא אַתְמֵר, וְעַבְדֵּי הַלּוֹי הוּא, בְּגִין לְאַמְשַׁכָּא מִנִּיהּ בְּרַכָּאן לְכָלָא, וַיִּשְׁכַּכֵּר בִּיהּ אַתְאַחִיד, וְעַל דָּא קְרִינוּן עַץ הַחַיִּים, אִילָנָא דְאִינוּן חַיִּין עֲלָאִין, דְּאֶקְרִי הוּא וְלֹא אֶתָּה.

199. וְאִי תִימָא דְאֵלִין דוּדָאִים פְּתַחוּ מַעְהָא דְרַחֵל. לֹא, דְּהָא כְּתִיב, וַיִּשְׁמַע אֱלֹהִים אֶלְיָהּ וַיִּפְתַּח אֶת רַחְמָהּ, קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא מְלָה אַחֲרָא, בְּגִין דְּאִינוּן דוּדָאִים, אֶף עַל גַּב דְּחִילָא דְלַהוּן לְעִילָא, בְּהָהוּא חִילָא דְלַהוּן, לֹא אַתְמַנִּי פְקִידָא דְבִנְיָן, דְּהָא בְּגִין בְּמַזְלָא תְלִינָן, וְלֹא בְּמִלָּה אַחֲרָא.

200. It may be said that the mandrakes were created for nothing, NAMELY, THAT THEY HAVE NO POWER TO ACT. This is not so. THEY HAVE A SPECIFIC RESPONSIBILITY even concerning this BEARING OF CHILDREN. They help those who are slow to give birth but are not barren, although it was decreed that they give birth through Mazal. THIS MEANS THAT IF THIS WAS DECREED IN THE SECRET OF MAZAL, BUT THEY ARE DETAINED FOR SOME REASON, THE MANDRAKES HELP.
Sitrei Torah (Secrets of the Torah)

201. "And Reuven went in the days of the wheat harvest, and found mandrakes in the field." We have learned that the cup of blessings-- THE SECRET OF THE NUKVA IN HER ASPECT OF ILLUMINATION OF CHOCHMAH THAT SHINES IN THE SECRET OF, "WINE THAT CAUSES TO REJOICE ELOHIM AND MEN" (TEHILIM 104:15)--is blessed only on the right side, CHASSADIM, AS CHOCHMAH WITHOUT CHASSADIM IS DARKNESS. Therefore, while the right awakens TO POUR to the cup of blessing, THE NUKVA, the left, is unsupported because within the cup the right found a cause for its arousal toward the supernal world, WHICH IS CHASSADIM COVERED BY CHOCHMAH.

202. This is the secret of: "And Reuven went." Reuven is the south side, NAMELY, THE RIGHT COLUMN, CHASSADIM. Because of this, his standard faces south, which is the head and beginning of the twelve borders. THE SECRET OF THE TWELVE BORDERS IS THE SECRET OF THE FOUR DIRECTIONS, CHESED, GVURAH, TIFERET AND MALCHUT. EACH HAS THREE COLUMNS, SO CHESED IS THE BEGINNING OF THE TWELVE BORDERS. The desire of the south side is to find a reason for and to give a present to the Matron, NAMELY, THE NUKVA, so as to bless her.

203. It is written: "and found mandrakes in the field." He searched the treasures OF THE NUKVA and found the mandrakes in the field, WHICH IS THE NUKVA. The scripture reads, "The mandrakes give a fragrance" (Shir Hashirim 7:14). These are the two Cherubs, the emendation OF THE NUKVA, who are awakened by the arousal above TOWARD BINA. Because of all the amendments in that field, only the Cherubs aroused BINA.

204. When is the south side, CHESED, aroused toward her? When does it find a reason to bless her, THAT IS, TO DRAW CHASSADIM UPON HER? In the days of the wheat harvest, MEANING, the spoils are divided among her armies, THAT IS, THE ANGELS--ACCORDING TO THE MYSTERY IN THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT, AND GIVES FOOD TO HER HOUSEHOLD" (MISHLEI 31:15)--and given to all the reapers of the field, THAT IS, THE SOULS WHO MERIT TO RECEIVE THE FRUITS OF THE NUKVA CALLED 'FIELD'. He immediately "brought them to his mother Leah," WHICH MEANS THAT he elevated their fragrance and desire to the covered supernal world, CALLED 'LEAH', to bring blessings on the lower world, RACHEL.

205. When the mandrakes are blessed, THAT IS, CLOTHED IN CHASSADIM, they receive and give to all the worlds, as it is written: "And the mandrakes give a fragrance..." When they give a fragrance, NAMELY, WHEN THEY SHINE UPWARD WITH CHOCHMAH FROM BELOW, WHICH IS CONSIDERED FRAGRANCE, that fragrance receives the south side, CHESED, and uses it to raise it towards the supernal world, THAT IS, TO ILLUMINE UPWARD FROM BELOW. Immediately, it is written: "and at our gates are all manner of choice fruits" (Shir Hashirim 7:14), and no goodness is absent from the world.

200. ואי תימא דהא אינון למגנא אתבראו, לאו, דהא אמילו למלה דא, סיועא אינון לאינון דמתעבבי, ולא אינו עקראן. ולא אתגזר עלייהו אלא במזלא.

סתרי תורה

201. וילך ראובן בימי קציר חטים וימצא דודאים בשדה וגו'. תנן, כוס של ברכה, לא אתברכא, אלא בסטר ימינא, ובגין כך, בעוד דאתער ימינא לגבי כוס של ברכה, שמאלא לא תסויע תמן, דהא ימינא, אשכח עילה בההוא כוס, לאתערא לגבי עלמא עלאה.

202. וסתרא דא, וילך ראובן, דא סטרא דדרום, בגין כך דגליה בדרום, דאיהו רישא לתריסר תחומין, ותיאובתיה דסטר דרום, לאשכחא עילה ותקרבא למטרוניתא לברכא לה.

203. מה כתיב, וימצא דודאים בשדה, אזל לחפשא בכל אינון גניזין דילה, ואשכח בהאי שדה, אינון דודאים, ועלייהו אתמר הדודאים נתנו ריח, ואינון תרין ברובים, דאינון תקונין דילה, לאתערא אתערו לעילא, דהא בכל אינון תקונין דהאי שדה, לית תקונא דיתער לגבי עילא, בר ברובים.

204. סטר דרום, אימתי אתער לגבה, לאשכחא עילה לברכא לה. בימי קציר חטים, בזמנא דפליגת חולק שללא לאוכלוסהא, וכלהו חצרי חקלא. מיד ויבא אותם אל לאה אמו, סליק ריחא, ואתערו דלהון לגבי עלמא עלאה, עלמא דאתבסיא, בגין דאתער ברכאן לעלמא תתאה.

205. וכד אתברכא, אינון דודאים נקטין, ויהבין לכל עלמין, דכתיב הדודאים נתנו ריח ועל פתחינו כל מגדים. בד אינון נתנו ריח, ההוא ריחא נקיט ליה סטר דרום, לאתערא לגבי עלמא עלאה, מיד על פתחינו כל מגדים, וכל טובא לא חסיר מעלמא.

206. The lower world is not awakened toward the supernal world, TO RECEIVE MOCHIN FROM IT, except when the mandrakes give a fragrance to the right. Once they do and the right is aroused toward the supernal world, the lower world is immediately aroused to ask for whatever it needs. Thus, it is written: "Then Rachel said to Leah, 'Give me, I pray you, of your son's mandrakes'," WHICH MEANS: give me blessings from the arousal of the mandrakes which were aroused to be included within the right side, THAT IS, TO BE CLOTHED IN CHASSADIM OF THE RIGHT.

207. Then the supernal world answers pleasantly and joyfully, saying, "Is it a small matter that you have taken my husband?"--as a mother who is DELIGHTED WITH her daughter, AND IS NOT REPRIMANDING HER. HE ASKS: If this is so, then IT SOUNDS AS IF the husband of the upper world, BINAH, is Ya'akov, AS SHE SAID CONCERNING YA'AKOV, "IS IT A SMALL MATTER THAT YOU HAVE TAKEN MY HUSBAND?" YET CHOCHMAH IS THE HUSBAND OF BINAH. HE ANSWERS: This is not so. The love of the father, CHOCHMAH, is always toward the daughter, THE NUKVA OF ZEIR ANPIN, because he loves his daughter always, for she is an only daughter among the six sons, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. To all six sons he gave portions, delights, and presents, but to her he dealt nothing, and she inherits nothing BECAUSE THE NUKVA HAS NOTHING FROM HERSELF EXCEPT WHAT HER HUSBAND ZEIR ANPIN--THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THE SIX SONS--GIVES HER. Therefore, he regards her with more love and friendship than all of them.

208. In his love he called her 'daughter'. As this did not suffice, he called her 'sister'. As this did not suffice, he called her 'mother', after his own mother. As this did not suffice, he called her by his name, as it is written: "But where shall wisdom be found" (Iyov 28:12), and thus he did surely call her Chochmah. Thus the upper world, BINAH, IMA ('MOTHER'), said to her, "Is it a small matter that you have taken my husband?"--CHOCHMAH, NAMELY, ABA ('FATHER'), for all his love is drawn toward you. Thus, the mother talked to the daughter fondly, with love.

209. HE INSISTED: IF THE MOTHER DID NOT SPEAK HARSHLY WHEN SHE SAID, "IS IT A SMALL MATTER THAT YOU HAVE TAKEN MY HUSBAND?" Why then did RACHEL respond, "Therefore he shall lie with you tonight?" HE ANSWERS: Wherever the word "therefore" is used, it is an oath. HE ASKS: In the verse, "he shall lay..." what is the meaning of the word "lay"? HE ANSWERS: Any mention of the word "lay" refers to the amendment of the Nukva by the male, who will insert into her the shapes of all the letters. Yishcav (lit. 'he shall lay') contains Yesh ('there is'), Caf Bet (= 22). Yesh is the upper world, BINAH, THAT CAME TO BE CHOCHMAH AGAIN; Caf Bet is the secret of the Torah, ZEIR ANPIN, a hidden point, where the twenty-two letters are aroused. This is the meaning of Yesh Caf Bet ('there are twenty-two'). Thus, Yesh is the world to come, as it is written: "That I may cause those who love me to inherit substance (yesh)" (Mishlei 8:21). (Yesh) Caf Bet is the supernal point that brings forth all the twenty-two letters, the secret of the whole Torah.

206. עֲלָמָא תַתָּאָה לֹא אֶתְעַר לְגַבִּי עֲלָמָא עֲלָאָה, אֶלָּא כִּד אֵינוֹן דּוּדָאִים יְהִיבִין רִיחָא לְיָמִינָא, בֵּינָן דְּאֵינוֹן יְהִיבִין רִיחָא לְיָמִינָא, וְיָמִינָא אֶתְעַר לְגַבִּי עֲלָמָא עֲלָאָה, מִיָּד עֲלָמָא תַתָּאָה אֶתְעַר לְשָׂאֵלָא מַה דְּאֶצְטְרִיךְ. מַה בְּתִיב, וְתֹאמַר רַחֵל אֵל לָאָה תְּנִי נָא לִי מְדוּדָאֵי בִנְךָ, הֵב לִי בְרַכָּאן, מַהֲהוּא אֶתְעַרו, דְּאֵינוֹן דּוּדָאִים, דְּאֶתְעַר לְגַבִּי סֵטֶר יָמִינָא.

207. בְּרִין עֲלָמָא עֲלָאָה בְּחֶדְהָ, בְּשַׁעֲשׁוּעַ, אֶתִּיב לְגַבִּיהָ, וְאִמְרַת הַמַּעַט קַחְתָּךְ אֶת אִישִׁי, כְּאִמָּא לְגַבִּי בְּרַתָּא. וְאִי הָכִי בַּעֲלָה דְּעֲלָמָא עֲלָאָה יַעֲקֹב אִיהוּ. לֹא הָכִי, אֶלָּא תִּיאֻבְתָּא דְּאַבָּא תְּדִיר, לֹא אִיהוּ, אֶלָּא לְגַבִּי בְּרַתָּא דְּנָא, דְּהָאִי בֵּת, רַחֲמֵנוּ דִּילִיָּה לְגַבִּיהָ תְּדִיר, בְּגִין דְּאִיְהִי בֵּת יַחֲדָאָה בֵּין שִׁית בְּנִין, וְלִכְל אֵינוֹן שִׁית בְּנִין, פְּלִיג לֹון חוּלְקִין וְנִבְזֻזִין וּמִתְנָן, וְלָהּ לֹא פְּלִיג, וְלִית לָהּ יְרוּתָא כְּלוּם, וְעַל כֹּל דָּא, אִיהוּ אֲשַׁגַּח בָּהּ בְּתִיאֻבְתָּא וְרַחֲמֵנוּ יִתִּיר מִכָּלָא.

208. בְּרַחֲמֵנוּ דִּילִיָּה קָרָא לָהּ בֵּת, לֹא סָפִיק לִיָּה דָּא וְקָרָא לָהּ אַחוּת, לֹא סָפִיק לִיָּה דָּא, קָרָא לָהּ אִם בְּשׁוּם אִמִּיָּה, לֹא סָפִיק לִיָּה דָּא, קָרָא לָהּ בְּשִׁמְיָהּ, דְּכִתִּיב וְהַחֲכֵמָה מֵאִין תִּמְצָא, חֲכֵמָה וְדָאִי. וְעַל דָּא, עֲלָמָא עֲלָאָה אִמְרַת לְגַבִּיהָ, הַמַּעַט קַחְתָּךְ אֶת אִישִׁי, דְּכֹל רַחֲמֵנוּ דִּילִיָּה אֶתְמַשֵּׁךְ לָךְ לְגַבִּיךָ וְעַל דָּא. בְּשַׁעֲשׁוּעָא וְרַחֲמֵנוּ אִימָא לְגַבִּי בְּרַתָּא.

209. מַה אֶתִּיבַת אִיְהִי, לְכֹן יִשְׁכַּב עִמָּךְ הַלַּיְלָה. בְּכֹל אֶתֶר לְכֹן שְׁבוּעָה אִיְהִי. יִשְׁכַּב, מַהוּ יִשְׁכַּב. אֶלָּא שְׁכִיבָה בְּכֹל אֶתֶר תְּקוּנָא דְּנוֹקְבָא לְגַבִּי דְּכוּרָא, לְאֶעֱלָא בָּהּ צִיּוּרָא דְּאֶתְוּוֹן בְּלָהוּ, וְדָא אִיהוּ יִשְׁכַּב, וְי"ש ב"ב. וְי"ש דָּא אִיהוּ עֲלָמָא עֲלָאָה, כ"ב, רָזָא דְּאוּרִייתָא נְקוּדָה טְמִירָא, דְּאֶתְעַר לְגַבִּיהָ כ"ב אֶתְוּוֹן, וְדָא הוּא יִשְׁכַּב, וְי"ש עֲלָמָא דְּאֶתִּי, דְּכִתִּיב לְהַנְחִיל אוֹהֲבֵי יֵשׁ. כ"ב נְקוּדָה עֲלָאָה דְּאֶעֱיֵל כֹּל כ"ב אֶתְוּוֹן. רָזָא דְּכֹל אוּרִייתָא.

210. This is the meaning of, "he shall lay." It is PLAINLY written: "he shall lay with you," instead of, "Ya'akov shall lay with you." This ALLUDES TO the hidden one, NAMELY, THE SUPERNAL ABA, who is worthy of joining you.

211. "And Ya'akov came out of the field in the evening." "And Ya'akov came," refers to the holy Tiferet, ZEIR ANPIN, who came from the field that embraces all the blessings, of which the scripture reads: "which Hashem has blessed" (Beresheet 27:27), THE NUKVA OF ZEIR ANPIN. Why is it written: "in the evening?" HE ANSWERS: It is as it is written: "And Yitzchak went out to meditate in the field at the evening time" (Beresheet 24:63); THAT IS, WHEN THE NUKVA RECEIVES THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT, THE SECRET OF CHOCHMAH WITHOUT CHASSADIM, IT IS DARKENED AND CALLED 'EVENING'. This is when Yitzchak, his father, used to be aroused toward this field and hold it, for Yitzchak is not aroused toward this field, SINCE IT BELONGS TO YA'AKOV, THE SECRET OF ZEIR ANPIN. Only in the evening after Ya'akov had gone, BECAUSE THE DAY DECLINED, THE SECRET OF CHASSADIM, AND IT BECAME DARK, he left the field to Yitzchak his father, THE SECRET OF THE LEFT SIDE. Ya'akov then ascended TO BINAH.

212. It is written: "and Leah went out to meet him" (Beresheet 30:16), that is, the supernal mother, BINAH, went out to meet her only son, ZEIR ANPIN. "...and said, 'You must come in to me'," which means, under my wings, so I can bless and satiate you with pleasures and supernal joys. Now is a time of goodwill and delight, a time to give you much satisfaction, for that field, THE NUKVA, before it is burned because of the Judgment of Yitzchak, THE LEFT COLUMN, WHICH ILLUMINATES WITHOUT CHASSADIM OF THE RIGHT, AND IS THEN CONSIDERED TO BE A BURNING FIRE.

213. Because she receives Ya'akov under her wings, "he lay with her that night (lit. 'that night he')." "IT IS NOT WRITTEN "THAT ONE" BUT RATHER HE" THAT REFERS TO THE HIDDEN, the most undisclosed "he"; "he" from which all blessings and sanctities derive. THIS IS THE SUPERNAL ABA. It is not written: 'and Ya'akov lay', but rather, "and he lay," which refers to he who is worthy of being united with her, THAT IS, THE SUPERNAL ABA, WHO GIVES PLENTY TO BINAH.

214. Before YA'AKOV, who receives the sanctities and blessings, came under its wings OF BINAH, the supernal world was not filled with blessings and sanctities from the undisclosed point. Therefore mandrakes rouse everything, and everything is in the likeness of the supernal secret, WHICH MEANS THAT ALL THIS REFERS TO THE SUPERNAL SECRET. What is Reuven? THAT IS, WHO NAMED HIM SO AND SAID OF HIM, 'REU-BEN' (LIT. SEE, A SON)? HE ANSWERS, the Holy One, blessed be He, gave names (Heb. shemot) in the land, THAT IS, THE HOLY ONE, BLESSED BE HE, CALLED HIM REUVEN, as written, "Come, behold the works of Hashem, who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9).
End of Sitrei Torah (Secrets of the Torah)

210. וְדָא הוּא יִשְׁכַּב, יִשְׁכַּב עִמָּךְ יַעֲקֹב לֹא כְתִיב, אֲלֵא יִשְׁכַּב עִמָּךְ. הֵהוּא טְמִירָא דְאַתְחַזִּי לְאַתְעָרָא לְגַבְךָ, וְכֹלָא בְּאַתְעָרוּ דְאַיְנוֹן דְּוֹדָאִים, וְכֹלָא כְּתִיב בְּרַחֲמֵימוּ.

211. וַיָּבֹא יַעֲקֹב מִן הַשָּׂדֶה בַּעֲרֵב. וַיָּבֹא יַעֲקֹב, דָּא תַּמְאָרֶת קְדִישָׁא, מֵהֵהוּא שָׂדֶה דְנִקִּיט כָּל בְּרַכָּאן, דְּכְתִיב בֵּיהּ אֲשֶׁר בֵּרְכוּ יוֹי. בַּעֲרֵב, אֲמַאי בַּעֲרֵב, אֲלֵא בַּעֲרֵב, דְּכְתִיב וַיֵּצֵא יִצְחָק לְשׁוּחַ בַּשָּׂדֶה לְמִנּוּת עָרֵב. בְּזִמְנָא דְאַתְעָר יִצְחָק אָבוּי לְגַבֵּי הָאִי שָׂדֶה, וְנִקִּיט לֵיהּ, דְּהָא יִצְחָק לֹא אֶתְעָר לְגַבֵּי הָאִי שָׂדֶה, בֵּינוֹן דְּאַסְתִּילָק יַעֲקֹב מִתַּמָּן בַּעֲרֵב, שְׂבִיךְ הָאִי שָׂדֶה לְיִצְחָק אָבוּי, וְאִיהוּ סָלִיךְ בְּהֵיכָא זְמַנָּא לְגַבֵּי עֵילָא.

212. מַה כְּתִיב וַתֵּצֵא לֵאָה לִקְרָאתוֹ. אֲמַאי עֲלָאָה, לְגַבֵּי בְרָא יְחִידָא. וַתֹּאמֶר אֵלַי תָּבוֹא, תַּחוֹת גְּדִפָּאִי, לְבְרַכָּא לָךְ, וּלְרֹוּאָה לָךְ בְּתַמְנוּקִין וְעִדּוּגִין עֲלָאִין. הָא עִידָן רַעוּא וְעִנּוּגָא לְמִיָּהֵב לָךְ נִיחָא דְרֹוּחָא עֲלָאָה, לְגַבֵּי הֵהוּא שָׂדֶה, עַד לֹא יִתּוּקֵר בְּתוּקְפָא דְיִצְחָק.

213. בֵּינוֹן דְנִקִּטָּא לְיַעֲקֹב תַּחוֹת גְּדִפָּאָה, כְּדִין וַיִּשְׁכַּב עִמָּה בְּלִילָה הִוא. הוּא: דְּסִתִּים מְכֹלָא. הוּא: דְּכָל בְּרַכָּאן וְכָל קְדוּשִׁין נִפְקִי מִתַּמָּן. יַעֲקֹב לֹא כְתִיב אֲלֵא הוּא: מֵאֵן דְּאַתְחַזִּי לְאַתְעָרָא לְגַבָּהּ.

214. וְעַד דְּלֹא זְמִין לְגַבָּהּ תַּחוֹת גְּדִפָּאָה, מֵאֵן דְנִקִּיט אֵינוֹן קְדִישָׁאן וּבְרַכָּאן לֹא אֶתְמַלִּי מִנְקוּדָה טְמִירָא, הֵהוּא עֲלֵמָא עֲלָאָה. וְעַד דְּוֹדָאִים מִתְעָרִי כֹלָא, וְכֹלָא כְּגִוּוֹנָא דְרִזָּא עֲלָאָה. רַאוּבֵן מַאי רַאוּבֵן, קוּדְשָׁא בְרִיךְ הוּא שׁוֹי שְׂמֵהֶן בְּאַרְעָא, דְּכְתִיב לְכוּ חֲזוּ מַפְעֻלוֹת יְיָ אֲשֶׁר שָׁם שְׁמוֹת בְּאַרְץ.
(עַד כָּאן סִתְרֵי תוֹרָה).

215. "...and Leah went out to meet him, and said, 'You must come in to me...'" HE WONDERED IF the phrase, "YOU MUST COME IN TO ME," is impertinent. HE ANSWERS: No. Rather, THE OPPOSITE, for here we learn of Leah's modesty. She did not say it in the presence of her sister, but hastened to the road, and whispered to him to let him know that she had obtained Rachel's permission, as it is written: "for indeed I have hired you" (Beresheet 30:16). From Rachel, I obtained permission. In order that Rachel should not be displeased by it, she said it to him outside and not at home.

216. Moreover, Leah's tent faced the road, and she let Ya'akov in through the outside entrance before he entered Rachel's tent. Why? So that she would not have to say anything in the presence of Rachel and sound bold. Also, Leah said: If Ya'akov enters Rachel's tent, it is not right to make him leave it. Therefore, she hastened to meet him outside.

217. HE ASKS: What is the purpose of all this? HE ANSWERS: The Holy Spirit stirred within Leah, and she knew that all the Supernal Holy Tribes would come from her. She hastened to do it for love of the Holy One, blessed be He. For that reason, THAT SHE MERITED THE HOLY SPIRIT; she KNEW HOW TO name them according to the secret of wisdom.

218. While walking together, Rabbi Yosi said to Rabbi Chiya: Each time we discuss the Torah, the Holy One, blessed be He, performs miracles before us. The way before us is long. Therefore, let us study the Torah, and the Holy One, blessed be He, will join us.

219. Rabbi Chiya began the discussion with the verses: "In the first month, on the fourteenth day of the month at evening, shall you eat unleavened bread," (Shemot 12:18) and "seven days shall you eat unleavened bread with it, the bread of affliction (lit. 'of poverty')" (Devarim 16:3). Note that "bread of poverty (Heb. oni)" is spelled WITHOUT THE LETTER VAV. The friends were already engaged on this account. But come and behold: when Yisrael were in Egypt, they were under an alien power. When the Holy One, blessed be He, wanted to bring them near to Him, He gave them the grade of the bread of poverty. HE ASKS: Who is the poor referred to in, "bread of poverty?" HE ANSWERS: He is King David, of whom it is written: "for I am poor and needy" (Tehilim 86:1).

215. וַתֵּצֵא לֵאָה לִקְרֹאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא וְגו'. הָאִי מְלָה חֲצִיפוּתָא אִיהוּ. לֹא אִיהוּ הִכִּי, אֶלָּא מֵהֵכָא אוֹלִיפְנָא, עֲנוּתוֹנּוּתָא דִּלָּאָה, דִּלָּא אִמְרָה קָמִי אַחְתָּהּ מִדִּי, וְאִיהִי אֶקְדִּימַת לְאוֹרְחָא, וְאִמְרָה לִיהּ בַּחֲשָׁאִי, וְאוֹדְעָא לִיהּ. דִּהָא בְּרִשּׁוּתָא דִּרְחֵל הָוָה, דִּכְתִּיב כִּי שְׂכֹר שְׂכָרְתִּיךָ, מִרְחֵל נְטִילַת רִשּׁוֹ, וּבִגִּין דִּלָּא יִבְאִישׁ בְּעֵינָאָה דִּרְחֵל, אָמַר לוֹ לְבָר, וְלֹא בְּבֵיתָא.

216. וְלֹא עוֹד אֶלָּא פִּתְחָא מִשְׁכְּנָא דִּלָּאָה, נִפְקַת לְבָר, וְעֵינִילַת לִיהּ לִיעֶקֶב בְּפִתְחָא דִּלְבָר, עַד לֹא יִיעוֹל לְמִשְׁכְּנָא דִּרְחֵל. מֵאִי טַעְמָא, בִּגִּין דִּלָּא תִּימָא מְלָה קָמִי דִּרְחֵל, וְלֹא תַחֲצִיף קָמִי אַחְתָּהָא. וְלֹא עוֹד, אֶלָּא אִמְרָה לֵאָה, אִי יִיעוֹל יַעֲקֹב, בְּמִשְׁכְּנָא דִּרְחֵל, לֹא דִין הוּא לְאַפְקִיָּה מִתַּמּוֹן, בִּגִּין כִּךְ אֶקְדִּימַת לִיהּ לְבָר.

217. וְכָל הָאִי לְמָה, אֶלָּא לֵאָה רוּחָא דְקוּדְשָׁא אַתְעֵרַת בֵּהּ, וְיֹדַעַת דְּכָל הַיְּי שְׁבִטִין עֲלֵאִין, בְּלָהוּ קְדִישִׁין יִמְקוֹן מְנָה, וְדַחַקַת שַׁעֲתָא, בַּחֲבִיבוּתָא לְקוּדְשָׁא בְּרִיךְ הוּא, וּבִגִּין כִּךְ הִיא קְרֹאת לֹון שְׁמָהּ, בְּרָזָא דַּחֲכֻמַּתָּא.

218. ר' חִיָּיא וּר' יוֹסִי, הוּוּ אֲזִילִי בְּאוֹרְחָא, אָמַר רַבִּי יוֹסִי לְר' חִיָּיא, בְּכָל זְמַנָּא דְּאֲזִילִין בְּאוֹרְחָא, וְלַעֲיִנָן בְּאוֹרֵייתָא, קוּדְשָׁא בְּרִיךְ הוּא מִרְחִישׁ לָן נִסִּין, וְהִשְׁתָּא אוֹרְחָא דָּא אֲרִיךְ לָן, נִתְעַסֵּק בְּאוֹרֵייתָא, וְקוּדְשָׁא בְּרִיךְ הוּא יִזְדַּוּג בִּהְדֵּן.

219. פִּתַּח רַבִּי חִיָּיא וַאֲמַר, בְּרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב תֹּאכְלוּ מִצּוֹת, וְכִתִּיב שְׁבַעַת יָמִים תֹּאכַל עָלֶיךָ מִצּוֹת לֶחֶם עֲנִי, לֶחֶם עֲנִי כְּתִיב, הָאִי מְלָה אַתְעֵרוּ בֵּהּ חֲבֵרֵיָּיא. אֲבָל תָּא חֲזִי, כִּד הוּוּ יִשְׂרָאֵל בְּמִצְרַיִם, הוּוּ בְּרִשּׁוּתָא אַחְרָא, כִּד בַּעַל קוּדְשָׁא בְּרִיךְ הוּא לְקַרְבָּא לֹון לְגַבִּיָּה, יֵהֵב לֹון אֶתְר דִּלְחָם עֲנִי. לֶחֶם עֲנִי, מֵאֵן עֲנִי, דָּא דוֹר מִלְכָּא, דִּכְתִּיב בֵּיהּ כִּי עֲנִי וְאִבִּיוֹן אָנִי.

220. This bread of poverty is called Matzah, WITHOUT THE LETTER VAV, ZEIR ANPIN, because the female without the male is poor. First, YISRAEL approached the ASPECT OF Matzah, BEING THE FIRST GRADE. Afterward, the Holy One, blessed be He, raised them to higher grades and the male joined the female, THAT IS, SHE WAS UNITED WITH ZEIR ANPIN, AND RECEIVED CHASSADIM FROM HIM. Then, when Matzah was united with the male, it was called 'precept' (mitzvah), with the letter Vav, FOR IT ALLUDES TO ZEIR ANPIN. This is the meaning of the verse, "For this commandment" (Devarim 30:11). Therefore, in its first GRADE, it is called Matzah; later, IN HIGHER GRADES, it becomes a precept.

221. While they were walking, they heard a voice say: A group of murderers lurk in wait for you on the way. Therefore, turn upward and do not descend through the unroofed castle below. Rabbi Yosi said: One may derive from this that the Holy One, blessed be He, wishes to guard our way. They ascended a mountain located between strong rocks. They said: Since the Holy One, blessed be He, wishes us to take this path, we should expect to behold something noteworthy, perhaps a miracle.

222. They sat down by a cleft in a rock and were surprised when a man appeared before them. Rabbi Yosi asked: Who are you? The man replied: I am from the people of Arka. When asked: Are there people there? He said: Yes, and they sew and reap. Some are of a strange shape that is different from my own; THEY HAVE TWO HEADS. I came up to you to learn the name of the land in which you dwell.

223. He said: It is called the 'earth' (Heb. eretz), because it is the land of the living, as it is written: "As for earth (eretz), out of it comes bread" (Iyov 28:5). Bread comes from this earth. Other lands do not have bread or, if they do, it is not of the seven kinds. He returned to his place. They wondered and said: Assuredly, the Holy One, blessed be He, desires to awaken us by this.

224. Rabbi Chiya said: Assuredly, it happened because of the verse you quoted. I remember learning about a supernal matter concerning Pesach from my grandfather. The Holy One, blessed be He, gave Yisrael this bread from the land of the living, NAMELY, THE NUKVA CALLED 'MATZAH'. Later, this bread became bread from the heaven, NAMELY, FROM ZEIR ANPIN CALLED 'HEAVEN'. This has already been explained.

220. והאי לחם עני אקרי מצה, נוקבא בלא דכורא, מסכנותא הוי, אתקריבו לגבי מצה בקדמיתא, ביון דקריבו לון יתיר, עייל לון קודשא בריך הוא, בדרגין אחרנין, ואתחבר דכורא בנוקבא. וכדין, מצה בד אתחברת בדכורא, אקרי מצוה, בתוספת וא"ו, הה"ד כי המצוה הזאת, בגיני כך, מצה בקדמיתא, ולבתר מצוה.

221. עד דהוו אזלי, שמעו חד קלא דאמר, טופסרא דקטנון, עקימן באורחא, סטו לעילא, לא תחתון בקוסטרא דקטרא דלתתא. אמר רבי יוסי, שמע מינה, דקודשא בריך הוא בעי לנטרא אורחין. סליקו לעילא, ועאלו בחד טורא, בין טנרין תקיפין, אמרו, הואיל וקודשא בריך הוא בעא באורחא דא, מלה נחמי, או ניסא אתרחיש לן.

222. אזלי, יתבי גבי בקיעי דטנרא. סליק לון חד בר נש, תוהו, אמר רבי יוסי מאן אנת. אמר מאנשי ארקא אנא, אמר ליה, ותמן אית בני נשא, אמר אין, וזרעין וחצרין, מנייהו בחיזו אחרא משניין מנאי, וסליקנא גביכו, למנדע מנייכו, מה שמייה דארעא דאתון בה.

223. אמר ליה, ארץ, בגין דהכא ארץ החיים שריא, דכתיב ארץ ממנה יצא לחם, מהאי יצא לחם, בשאר ארעא לא יצא לחם, ואי נפיק, לאו משבעת המינין. אדהכי עאל לאתריה. תוהו, אמרו ודאי קודשא בריך הוא בעי לאתערא לן במלה.

224. אמר רבי חייא, ודאי על האי קרא דאמרת, דכירנא דאוליפנא מסבאי, חד מלה עלאה, בפסח, דיהב לון קודשא בריך הוא לישראל לחם דא, מארעא דחיי, ולבתר לחם מן השמים, לחם דא, והא אוקימנא מלה.

225. He also said that when a man comes into this world, he knows nothing before he tastes bread. After he does, he is motivated to know and perceive. So when Yisrael went out from Egypt, they knew nothing until the Holy One, blessed be He, gave them bread from this land, THE NUKVA, CALLED 'MATZAH', as it is written: "As for earth, out of it comes bread." Then Yisrael came to know and conceive the Holy One, blessed be He, like a baby who knows or conceives nothing before he tastes the bread of this world.

226. The children of Yisrael had no knowledge or conception of higher matters, UPPER GRADES, until they ate of the supernal bread, WHICH IS DRAWN FROM ZEIR ANPIN CALLED 'HEAVEN'. BEFORE THEY ATE OF THE SUPERNAL BREAD, they knew and conceived only that place, THE NUKVA, AND NO MORE. The Holy One, blessed be He, desired that the children of Yisrael should know more of the place, which is worthy of this land--THAT IS, THE UPPER GRADES THAT SHINE FROM THE PLACE OF ZEIR ANPIN TO THE NUKVA--but they could not until they tasted bread of that SUPERNAL place. What is that? That which is called 'heaven', NAMELY, ZEIR ANPIN, as it is written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Then did they know and conceive that SUPERNAL place. But before that, they knew nothing and had no conception OF THAT SUPERNAL PLACE, ZEIR ANPIN.

227. Rabbi Yosi came to him and kissed him. He said: Assuredly this is why the Holy One, blessed be He, aroused us TO SPEAK WITH THE MAN OF THE PEOPLE OF ARKA, FOR BECAUSE OF HIM WE CAME TO DISCUSS THIS VERSE. Therefore, the beginning of the knowledge of Yisrael was bread, NAMELY, THE BREAD OF AFFLICTION. They stood to go. While they were walking, they saw two Damascene plum trees, a male and a female. Rabbi Yosi said: There is nothing in the world that is not male and female. Moreover, whatever is on earth, exists also in the sea.

228. Rabbi Yosi began with the verse: "And Ya'akov came out of the field in the evening, and Leah went out to meet him." HE ASKS: How did she know HE WAS COMING? HE ANSWERS: They said his ass was braying, so Leah knew and went toward him. Thus, the ass caused Yisaschar to come from Leah. This is the meaning of the verse: "Yisaschar is a strong (Heb. garem) ass" (Bereshheet 49:14). Do not read garem, but rather garm, meaning 'caused', BECAUSE the ass caused him TO BE BORN. Leah said: Surely I know that if Ya'akov enters Rachel's tent, I cannot make him leave. Therefore, I shall wait for him here, and he shall come into my tent.

229. "...for indeed I have hired you with my son's mandrakes." HE ASKS: Why did she say, "with my son's mandrakes?" WAS NOT IT ENOUGH TO SAY, 'WITH MANDRAKES'? HE ANSWERS: So that Ya'akov will draw satisfaction from their help in childbirth. Yet Ya'akov knew that this matter did not depend on the mandrakes, but on above, ON MAZAL.

225. תו הוה אָמַר, דְּבַר נֶשׁ, בְּד נִפִּיק לְהַאי עֲלֵמָא, לֹא יָדַע מַדִּי, עַד דִּאֲטָעִים נִהְמָא, בֵּינן דִּאֲכִיל נִהְמָא, אַתְעָר לְמִנְדַּע וּלְאַשְׁתְּמוּדַעָא. כֵּךְ בְּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, לֹא הוּוּ יָדְעֵי מַדִּי, עַד דִּאֲטָעִים לוֹ קוּדְשָׁא בְּרִיךְ הוּא לָחֵם מֵהַאי אֶרֶץ, דְּכִתִּיב אֶרֶץ מִמְּנָה יֵצֵא לָחֵם, וּכְדִין עָאֵלוּ יִשְׂרָאֵל, לְמִנְדַּע, וּלְאַשְׁתְּמוּדַעָא לִיהַ לְקוּדְשָׁא בְּרִיךְ הוּא. וַיִּנוּקָא לֹא יָדַע, וְלֹא אֲשְׁתְּמוּדַעָא, עַד דִּטְעִים נִהְמָא דְהַאי עֲלֵמָא.

226. יִשְׂרָאֵל לֹא יָדְעוּ, וְלֹא אֲשְׁתְּמוּדַעוּ בְּמַלְיוֹן דְּלַעֲיִלָא, עַד דִּאֲכָלוּ לָחֵם עֲלָאָה, וּכְדִין יָדְעוּ וְאַשְׁתְּמוּדַעוּ בַּהּ הוּא אַתָּר, וּבְעָא קוּדְשָׁא בְּרִיךְ הוּא דִּינְדַּעוֹן יִשְׂרָאֵל וַתִּיר, בַּהּ הוּא אַתָּר, דִּאֲתַחְזִי לְהַאי אֶרֶץ, וְלֹא יָכִילוּ, עַד דִּטְעִמוּ לָחֵם, מֵהַהוּא אַתָּר, וּמֵאֵן אִיהוּ שָׁמַיִם, דְּכִתִּיב הִנְנִי מִמְטִיר לָכֶם לָחֵם מִן הַשָּׁמַיִם, וּכְדִין יָדְעוּ וְאַסְתַּכְלוּ בַּהּ הוּא אַתָּר, וְעַד דִּאֲכָלוּ לָחֵם מֵהַהוּא אַתָּר, לֹא יָדְעוּ מַדִּי וְלֹא אֲשְׁתְּמוּדַעוּ.

227. אַתָּא ר' יוֹסִי וְנִשְׁקִיָּה. אָמַר, וְדַאי עַל דָּא אַתְעָר לוֹן קוּדְשָׁא בְּרִיךְ הוּא בַּהּ, וְעַל דָּא שִׁירוּתָא דִּישְׂרָאֵל לְמִנְדַּע, לָחֵם הוּא. קָמוּ וְאָזְלוּ, עַד דִּהּוּוּ אָזְלוּ, חָמוּ תְרֵי דְרִמוּסְקִין, חַד דְּכַר וְחַד נֻקְבָּא. אָמַר רַבִּי יוֹסִי, לִית לֶן מְלָה בְּעֲלֵמָא, דְּלֹא הוּי דְּכַר וְנוּקְבָא, וְכָל מַה דִּי בְּאַרְעָא, הֵכִי נִמִּי בִּימָא.

228. פִּתַּח רַבִּי יוֹסִי וְאָמַר, וַיָּבֵא יַעֲקֹב מִן הַשָּׂדֶה בְּעֶרֶב וַתֵּצֵא לָאָה לְקִרְאָתוּ וְגו', וַתֵּצֵא לָאָה לְקִרְאָתוּ, מֵנָּא יָדַעַת. הָא אָמְרוּ דִּגְעָא חֲמָרָא, וְלָאָה יָדַעַת, וְנִפְקַת לִיהַ, וְגָרִים לִיהַ, דִּנְפִק מִנָּה יִשְׁשָׁכָר, הָה"ד יִשְׁשָׁכָר, חֲמוּר גָּרִם, אֵל תִּקְרִי גָרִם, אֵלָא גָרִם דְּחֲמָרָא גָרְמָא לִיהַ. אָמַרְתָּ לָאָה, וְדַאי יָדַעְנָא דַּאי יִיעוֹל יַעֲקֹב בְּמִשְׁכְּנָא דְרַחֵל, לִית לוֹ לְאַפְקָא לִיהַ, אֵלָא אוֹרִיךְ לִיהַ הֵכָא, וַיִּיעוֹל בְּמִשְׁכְּנִי.

229. בִּי שָׁכַר שְׁכַרְתִּיךְ בְּדוּדָאֵי בְּנִי, מַאי בְּדוּדָאֵי בְּנִי, בְּגִין דְּנִיחָא לִיהַ לְיַעֲקֹב עַל דָּא, דִּאֲלִין מְסִינְעִין לְאוּלְדָּא. וַיַּעֲקֹב הוּא יָדַע, דְּמַלְהָ לֹא קִיּוּמָא בְּדוּדָאִים, אֵלָא לַעֲיִלָא.

230. He began by quoting: "He makes the barren woman to keep house, and be a joyful mother of children. Haleluyah" (Tehilim 113:9). Rabbi Chiya said: The holy spirit said, "He makes the barren woman to keep house," refers to Rachel, and "a joyful mother of children," refers to Leah. HE EXPLAINED FURTHER THAT "He makes the barren woman to keep house," refers to the lower world, THE NUKVA OF ZEIR ANPIN, CALLED 'RACHEL', AND "a joyful mother of children," refers to the upper world, BINAH, CALLED 'LEAH'. Therefore, Haleluyah CONTAINS THE LETTERS OF HALLELU ('PRAISE'), YUD-HEI, BECAUSE THE UPPER WORLD WAS CREATED BY THE YUD, AND THE LOWER WORLD CREATED BY THE HEI.

231. Rabbi Yehuda said that all the tribes are the result of correcting down below, NAMELY, OF THE NUKVA; they were all amended to resemble above, BINAH. "For I have hired you" to take from him a body. And what is it? It is the Torah. "...for indeed I have hired you..." MEANS you, your own body. "I have hired you" to bear your very shape.

232. From this we understand that whoever studies the Torah inherits the world to come, THE MOCHIN OF BINAH, and the portion of Ya'akov, THE MOCHIN OF THE SUPERNAL ABA AND IMA, as it is written: "Yisaschar"--which contains the letters of Yesh sachtar ('there is a reward'), as in: "for your work shall be rewarded (sachtar)" (Yirmeyah 31:15). THE WORK IS THE STUDY OF THE TORAH, as it is written: "That I may cause those who love me to inherit substance (Heb. yesh); and I will fill their treasures" (Mishlei 8:21).

233. "...because I have born him six sons..." Rabbi Chizkiyah said: They are above and below, NETZACH AND HOD, and to the four winds of the world, CHESD, GVURAH, TIFERET AND YESOD. Whoever prolongs the "one" IN KRIAT SH'MA should claim the sovereignty of the Holy One, blessed be He, above and below, and on the four directions of the world, namely, one.

234. Rabbi Chizkiyah said: It is written: "mountains of separation" (Shir Hashirim 2:17) and, "mountains of spices" (Shir Hashirim 8:14). HE ASKS: What are the mountains of spices? HE ANSWERS: They are the six sons of Leah, who include the other six, YOSEF, BINYAMIN, AND THE SONS OF THE HANDMAIDS. Together they are twelve and six, WHICH MEANS THAT THEY MAY BE COUNTED AS EITHER TWELVE OR SIX, because they include each other. IF YOU COUNT THE MAIN ONES, THEY ARE SIX, BUT IF YOU ALSO COUNT THOSE INCLUDED WITHIN THEM, THEY ARE TWELVE. And Leah presides over them, to fulfill the verse, "a joyful mother of sons. Haleluyah."

235. It is therefore written: "you shall not take the mother bird together with the young," (Devarim 22:6) because she is of the hidden world which is not revealed, BECAUSE THE LOWER BEINGS HAVE NO CONCEPTION OF IT. Therefore, "you shall surely let the mother go, and take the young to you" (Ibid. 7), because the dam is of the hidden world, which is never revealed.

230. פֶּתַח וְאָמַר, מוֹשִׁיבֵי עֶקֶרֶת הַבֵּית אִם הַבָּנִים שְׂמִיחָה הַלְלוּהָ. אָמַר רַבִּי חִיָּא רוּחָא דְקוּדְשָׁא קָאֻמַּר, מוֹשִׁיבֵי עֶקֶרֶת הַבֵּית, דָּא רַחֵל. אִם הַבָּנִים שְׂמִיחָה, דָּא לֵאָה. מוֹשִׁיבֵי עֶקֶרֶת הַבֵּית, דָּא עֲלֵמָא תַתָּא. אִם הַבָּנִים שְׂמִיחָה, דָּא עֲלֵמָא עֲלָא, בְּגִינֵי כֵךְ הַלְלוּהָ.

231. אָמַר רַבִּי יְהוּדָה, כָּל אֲלִין שְׁבֻטִין, תְּקוּנִין דִּלְתַתָּא אֵינֻן, וְכִלְהוּ בְּגוּנָא דְלַעִילָא. תָּא חֲזִי, בִּי שְׂכַר שְׁכִרְתֵּיךְ, לְנִסְכָּא מִנִּיהּ גּוּפָא, וּמֵאן אִיהוּ תוֹרָה. שְׂכַר שְׁכִרְתֵּיךְ, לָךְ, לְגוּפְךָ מִמֶּשׁ. שְׂכַר שְׁכִרְתֵּיךְ, לְאוּלְדָא דִּיוֹקְנֵךְ.

232. מִהֲבָא, מֵאן דִּלְעֵי בְּאוּרֵייתָא, אַחְסִין עֲלֵמָא דָּאֲתִי, וְאַחְסִין אַחְסִנָתָא דִּיעֻקֵּב. אַחְסִין עֲלֵמָא דָּאֲתִי, דְּכֹתִיב יִשְׁשָׁכָר יֵשׁ שְׂכָר, בִּי יֵשׁ שְׂכָר לְפַעֲלָתֵךְ. וְכֹתִיב לְהִנָּחִיל אֶהְיֵי יֵשׁ וְאַצְרִיתִיהֶם אֲמֵלָא.

233. בִּי וּלְדָתִי לוֹ שֵׁשׁ בָּנִים. אָמַר רַבִּי חִזְקִיָּה, אֲלִין עֵילָא וְתַתָּא וְאַרְבַּע סְטֵרִין דְּעֵלְמָא. וּמֵאן דְּאֲרִיךְ בְּאַחַד, בְּעֵי לִיהּ לְאַמְלָכָא לְקוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא וְתַתָּא, וְלְאַרְבַּע סְטֵרֵי דְּעֵלְמָא, וְהֵינֻן אַחַד.

234. אָמַר רַבִּי חִזְקִיָּה, כְּתִיב עַל הָרִי בְּתֵר, וְכְתִיב עַל הָרִי בְּשָׂמִים, מֵאן אֵינֻן הָרִי בְּשָׂמִים. אֲלִין שֵׁית בְּגִין דְּלֵאָה, דְּאִכְלָלִין שֵׁית אַחֲרָנִין, וְאֵינֻן תְּרִיסָר, וְאֵינֻן שֵׁית, בְּגִין דְּכָל חַד כָּלִיל בְּחִבְרִיָּה, וְלֵאָה עֲלִיָּהּ, לְקִיּוּמָא אִם הַבָּנִים שְׂמִיחָה הַלְלוּהָ.

235. וְעַל דָּא כְּתִיב לֹא תִקַּח הָאִם עַל הַבָּנִים, בְּגִין דְּאִיהוּ עֲלֵמָא דְּאַתְבַּסְיָא, וְלֹא אֲתַגְלִיא, וְעַד שְׁלַח תְּשַׁלַּח אֶת הָאִם וְאֶת הַבָּנִים תִּקַּח לָךְ. בְּגִין דְּאִיהוּ עֲלֵמָא דְּאַתְבַּסְיָא, וְלֹא אֲתַגְלִיא כָּלִל.

236. "...and take the young to you..." This resembles the verse: "For ask now of the days that are past...and from one side of the heaven to the other" (Devarim 4:32)--FROM CHESED, THE SIDE OF ZEIR ANPIN CALLED 'HEAVEN', TO YESOD, THE OTHER SIDE OF ZEIR ANPIN, THAT IS, THE SIX EXTREMITIES CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN, CALLED THE 'SIX SONS OF LEAH'. They are all called "the mountains of spices." From there downward, BENEATH MALCHUT OF ATZILUT, they are called "mountains of separation," as it is written: "and from thence it was parted, and branched into four streams" (Beresheet 2:10).

237. Rabbi Yesa said: The sons of the handmaids tied knots, the four knots that need correcting. Rabbi Elazar said: Therefore the knots (joints) protrude from the body. And although they are all one, NAMELY, EVEN THOUGH THEY WERE CORRECTED IN THE SECRET OF THE VERSE, "AND ALL THEIR HINDER PARTS WERE INWARD" (I MELACHIM 7:25), THEY NEVERTHELESS PROTRUDE FROM THE BODY, BEING AT FIRST, BEFORE THE UNION, EMPTY WITHOUT LIGHT. THIS MEANS THAT THE OTHER JOINTS are all on one plane, AND DO NOT PROTRUDE OUT OF THE BODY. Therefore, all the tribes ascend as testimony above, as it is written: "there the tribes used to go up, the tribes of Yah, as a testimony to Yisrael, to give thanks to the name of Hashem" (Tehilim 122:4).

24. "And it came to pass, when Rachel had born Yosef"

This is an enigmatic passage in which the rabbis comment on the symbolic and mystical importance of Ya'akov's leaving his father-in-law, Lavan, and going into the land of Israel, once Yosef has been born and Benyamin has been conceived. For these commentators, Leah symbolizes the upper world, or all that is mysterious in life.

The Relevance of this Passage

Ya'akov's ability to evolve spiritually was limited during his stay with his Lavan. His going into the Land of Israel is a metaphor for his readiness to ascend to the level of the Upper World. The lesson for the reader is this: our physical location is a mirror of where we are spiritually. This passage awakens us to the importance of constant forward motion, both physically and spiritually, in order to continue the evolution of our souls, which is the very purpose of our life. Moreover, the act of meditating upon these verses helps our soul ascend to higher levels.

238. Rabbi Elazar quoted the verse: "And it came to pass, when Rachel had born Yosef" (Beresheet 30:25). HE ASKS: Why did Ya'akov ask to leave only after Yosef was born? Before Yosef was born, he did not ask to leave. HE ANSWERS: As it was explained, he saw that the adversary of Esav was born, as YOSEF WOULD BE THE ADVERSARY OF ESAV, AS IT IS WRITTEN: "AND THE HOUSE OF YA'AKOV SHALL BE FIRE, AND THE HOUSE OF YOSEF FLAME, AND THE HOUSE OF ESAV FOR STUBBLE" (OVADYAH 1:18).

239. Come and behold: Yosef perfected the place OF YA'AKOV after him, BEING THE SFIRAH OF YESOD, THE LAST SFIRAH OF YA'AKOV. Also, Yosef deserved to be called 'Righteous', NAMELY, YESOD, where the ending of the body is, THE LAST SFIRAH. After Ya'akov saw that the body was perfected WITH THE BIRTH OF YOSEF, the body asked to leave. The final part of the body is the member of the Covenant, NAMELY, YOSEF. With all that, Binyamin completed the number, because with him the number twelve was reached.

236. וְאֵת הַבָּנִים תִּקַּח לָךְ, הֵייוֹנוּ דְכֶתִיב בִּי שְׂאֵל נָא לְיָמִים רִאשׁוֹנִים וּגו' וּלְמַקְצֵה הַשָּׁמַיִם וְעַד קֶצֶה הַשָּׁמַיִם. וְכָל הַיּוֹ, אֶקְרוֹן הָרִי בְשָׁמַיִם, מִכָּאן וּלְתַתָּא אֶקְרוֹן הָרִי בְתַר, דְּכֶתִיב וּמִשָּׁם יִפְרֹד, וְהִיא לְאַרְבַּעַה רִאשִׁים, טוּרֵי דְפִרּוּדָא.

237. אָמַר רַבִּי יוֹסֵא, בְּנֵי הַשְּׁפָחוֹת, קָשִׁירוּ קֶשְׁרִין, אַרְבַּע קֶשְׁרִין, דְּאַצְטְרִיכוּ לְתַקּוּנָא. וְאָמַר רַבִּי אֱלֶעָזָר, דְּבָגִין כֶּךָ נִפְקִי לְבַר אֵינוֹן קֶשְׁרִין, וְאִף עַל גַּב דְּכִלְהוּ חַד, וּמִכָּאן וּלְהֵלָאָה כִלְהוּ חַד, בְּאוֹרַח מִיּוֹשֵׁר וְעַל דָּא, כִלְהוּ שְׁבֻטִין סֻלְקִין בְּסִהְדוּתָא דְלַעִילָלָא, הָדָא הוּא דְכֶתִיב, שְׁשָׁם עָלוּ שְׁבֻטִים שְׁבֻטֵי יִהּ עֲדוֹת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם ה'.

238. וְאָמַר רַבִּי אֱלֶעָזָר, כֶּתִיב וַיְהִי כַּאֲשֶׁר יִלְדָה רַחֵל אֶת יוֹסֵף וּגו', מַה חֲמָא יַעֲקֹב לְמִיּהָךְ לְאוֹרְחִיָה, כֶּךָ אֲתִילִיד יוֹסֵף, וְעַד לָא אֲתִילִיד יוֹסֵף, לָא בְעָא לְמִיּהָךְ לְאוֹרְחִיָה, הָא אוֹקְמוּהָ, דְחֲמָא דְאֲתִילִיד שְׁטַנָּא דְעֵשָׂו.

239. וְתָא חֲזִי, יוֹסֵף אֲשֵׁלִים דּוֹכֶתִיָּה בְתַרִּיהּ וְיוֹסֵף זְכִי לִיָּה, דְּאֶקְרִי צְדִיק, וְהֵכָא סִיּוּמָא דְגּוּפָא. בְּיוֹן דְּחֲמָא יַעֲקֹב, דְּאֲשֵׁתִלִים גּוּפָא, בְּעָא גּוּפָא לְמִיּהָךְ לְאוֹרְחִיָּה, וְסִיּוּמָא דְגּוּפָא הוּא בְרִית. וְעַם כָּל דָּא בְּנִימָן אֲשֵׁלִים חוֹשְׁבָנָא, דְּבִיָּה אֲשֵׁתִלִּימוּ תְרִיסָר.

240. One may wonder if Ya'akov knew that until this time the number of the tribes was not yet complete, even though Yosef had been born. Why, then, did he not wait for Binyamin to be born and the tribes to reach completion? HE ANSWERS: Ya'akov acted wisely, and he did know THAT THE TRIBES WERE NOT YET COMPLETED. He said: Surely if the tribes are completed here, then perfection will be achieved here; yet I do not want them to be perfected in this country--only in the Holy Land.

241. Come and behold: the twelve tribes are the perfection of the lower world, THE NUKVA OF ZEIR ANPIN FROM THE CHEST DOWNWARD. After Binyamin was born, AND THE TWELVE TRIBES WERE COMPLETED, Rachel died, and the lower world, THE NUKVA OF ZEIR ANPIN, assumed its place and was perfected through them. Therefore, Binyamin was born only in the Holy Land. This is the meaning of the verse: "And as for me, when I came from Paddan, Rachel died by me in the land of Cna'an on the way" (Bereshheet 48:7). Rachel died there, and was replaced by the lower world, which received a house in which to dwell. As long as Rachel was alive, the lower world was not yet perfected BY THE TWELVE TRIBES. Rachel died, BECAME ONE WITH THE UPPER NUKVA, and received a completed house.

242. HE ASKS: You may wonder why Leah did not die at the same time, WHEN THE TWELVE TRIBES WERE COMPLETED. HE ANSWERS: This is because the house is in the lower world, IN THE NUKVA FROM THE CHEST DOWNWARD, CALLED 'RACHEL'. And it behooves all to be perfected by it, WHICH MEANS THAT THE PERFECTION OF ALL THE LOWER BEINGS, IN BRIYAH, YETZIRAH, AND ASIYAH, DEPEND ON IT and not on the upper world. Therefore, Leah did not die at the same time. All that concerns Leah is hidden, as the upper world is covered and not discovered. Therefore, Leah did not die at that time, AS SHE WAS NOT ANNULLED.

243. Come and behold: this is assuredly so. All that pertains to the upper world, LEAH, is hidden, and all that pertains to the lower world is revealed. Therefore, Leah was hidden and buried in the cave of the Machpelah, and Rachel was buried by the open road. The one is hidden, and the other is open. Thus, the upper world excels in secrecy, as it is written: "And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher" (Bereshheet 30: 13).

240. ואי תימא, וכי לא הוה ידע יעקב, דער בען לא אשתלימו שבטין, אף על גב דאתיליד יוסף, מאי טעמא לא אוריך עד דיתיליד בנימין, וישתלימו שבטין. אלא, יעקב בחכמתא עבד, ומלה ידע, אמר, ודאי אי אשתלימו הכא בלהו שבטין, הא ידענא, דתקנא דלעילא שריא עליהו בדקא יאות, ובארעא דא, לא ליבעי דישתלימו, אלא בארעא קדישא.

241. תא חזי, דהכי הוא, דכלהו תריסר שבטין, תקנא דעלמא תתאה נינהו, וכיון דאתיליד בנימין, מיתת רחל, ונטלא דוכתא האי עלמא תתאה, לאתתקנא בהו. וע"ד לא אתיליד בנימין, אלא בארעא קדישא, דא הוא דכתיב, ואני בבואי מפרן מתה עלי רחל בארץ כנען בדרך, ותמן מיתת רחל ונטלא דוכתא, האי עלמא תתאה, לאתישבא בביתא שלימתא, וכל זמנא דרחל קיימא, עלמא תתאה לא אתתקנא בהו, מיתת רחל נטלא, ביתא בשלימו.

242. ואי תימא, לאה אמאי לא מיתת, בההוא זמנא. אלא בגין דביתא בעלמא תתאה איהו, וכלא מניה הוה לאתתקנא, ולא מעלמא עלאה, ובגין כךלא מיתת בההיא שעתא. וכל עוברוי דלאה באתבסיא אינון, בגין דעלמא עלאה איהו באתבסיא, ולא באתגליא, ובגין כך לא אדכר מיתתה דלאה, במיתתה דרחל.

243. ותא חזי, דהכי הוא ודאי. בגין דעלמא עלאה, כל מלוי באתבסיא, ועלמא תתאה כל מלוי באתגליא בגין כך, אתבסיא לאה במערתא דכפלתא, ורחל בגלויא דאורחא, דא בסתרא, ודא באתגליא. ובאתבסיא עלמא עלאה אתרשים, דכתיב ותאמר לאה באשרי כי אשרוני בנות, ובגין כך קראה שמיא אשר.

244. Thus, all became one, because all comes from the upper world. This is true everywhere, BOTH WHEN ALL IS PERFECT AND WHEN ALL IS NOT PERFECT. There are two worlds: the one disclosed and the other hidden. We bless the Holy One, blessed be He, only through both worlds, as it is written: "Blessed be Hashem the Elohim of Yisrael from the world to the world" (Tehilim 106:48). We therefore call the upper world "he," IN THE THIRD, HIDDEN PERSON, and the lower world "you," IN THE SECOND, PRESENT PERSON. And because He is blessed from the upper world by the Righteous, it is written: "Blessed be Hashem out of Tzion, He who dwells at Jerusalem" (Tehilim 135:21). BECAUSE THE LOWER WORLD IS BLESSED BY CHASSADIM FROM THE UPPER WORLD, IT IS REVEALED TO US. This is so because it is from Tzion, YESOD OF THE UPPER WORLD, that it is blessed. THEREFORE, THE UPPER WORLD SHOULD ALWAYS EXIST IN THIS ASPECT.

245. Come and behold: "Hashem, Hashem," AT THE BEGINNING OF THE THIRTEEN ATTRIBUTES, refers to the two worlds, the revealed and the hidden. Therefore, there is a comma between the two. But in, "from the world to the world," all is one, BECAUSE THE DISCLOSED WORLD HAS NOTHING OF ITS OWN. EVERYTHING IT HAS IS GIVEN FROM THE HIDDEN WORLD.

246. "And it came to pass, when Rachel had born Yosef." Rabbi Yehuda said: Come and behold the perfection of Ya'akov, who did not wish to leave without Lavan's permission. It may be said that at another time he did not take his leave, but rather fled from him. HE ANSWERS: This was because Ya'akov was afraid that Lavan would not let him go; then the twelve tribes would have been completed in a foreign land. Therefore, after Ya'akov saw that the time has come for Binyamin to be born, he fled, as it is written: "So he fled with all that he had" (Beresheet 31:21).

247. This was because after Binyamin was born, the Shechinah attached herself to all the tribes and lived with them. Ya'akov, who understood the mystery of wisdom, saw that once the twelve tribes were perfected, the Shechinah would be adorned and attached to them, Rachel would die, and the Shechinah would receive the house.

248. Come and behold: we have learned as much. The lower world, THE SHECHINAH, was worthy of being united with Ya'akov, as it was worthy of Moshe. However, it could not achieve union until there were twelve tribes in the house for her to be connected with. When the twelve tribes were completed, Rachel was removed, and THE SHECHINAH received the house containing the twelve tribes and became its foundation (Heb. ikar). Then, it was written: "He makes the barren (Heb. akarah) woman to keep house" (Tehilim 113:9).

249. Ya'akov said: The time has come FOR BINYAMIN TO BE BORN, AND for the twelve tribes to be completed. Surely the world above descended to the house to be connected with them--and for this poor woman, RACHEL, to be removed from before it. If she dies here, I shall never leave. Moreover, this land is not worthy of completing the house, ONLY THE HOLY LAND IS WORTHY. Therefore, "And it came to pass, when Rachel had born Yosef," means before the tribes were completed.

244. ובגין דא, כלל אחר, דהא כלל הוה מעלמא עלאה. הכי נמי, ובכל אתר, תרין עלמין, דא באתגליא, ודא באתכסיא, ואנן לא מברכין לקודשא בריך הוא, אלא בתרין עלמין, דכתיב ברוך ה' אלהי ישראל מן העולם ועד העולם. בגיני כך, עלמא עלאה קרינן הו"א, וקרינן לעלמא תתאה, את"ה, בגין דאיהו ברוך מעלמא עלאה, על ידא דצדיק, דהא הוא דכתיב ברוך ה' מציון שוכן ירושלם וגו'. ודאי מציון איהו ברוך.

245. תא חזי, בגוונא דא ה' ה' תרין עלמין ניהו, דא באתגליא, ודא באתכסיא, ועל דא פסיק טעמא בגווייהו, ומעלמא דא, עד עלמא דא, כלל אחר.

246. ויהי כאשר ילדה רחל את יוסף וגו', אמר רבי יהודה, תא חזי, שלימותא דיעקב, דלא בעא למיזל אלא ברשותיה דלבן. ואי תימא, זמנא אחרינא אמאי לא אזיל ברשותיה. אלא בגין דרחל יעקב, דלא ישבוק ליה, וישתלימו תריסר שבטין, בארעא אחרא. ועל דא בין דחמא, דמטא שעתא דבנימין, ברח, כמא דאת אמר, ויברח הוא, וכל אשר לו.

247. דכיון דאתיליד בנימין, אתקשרת שכינתא בכלהו שבטין, ונטלא ביתא בכלהו. ויעקב הוה ידע ברזא דחכמתא, דכד ישתלימו תריסר שבטין, דשכינתא תתקשט ותתקשר בהו, ורחל תמות, ואיהי נטלא ביתא.

248. תא חזי, הכי אוליפנא, עלמא תתאה אתחזי ליה ליעקב, כמא דאתחזי למשה, אלא דלא יכולת, עד דהוו תריסר שבטין בביתא, לאתקשרא בהו, וכדין אתדביאת רחל, ונטלא איהי ביתא בכלהו שבטין, והות עקרא דביתא, וכדין מושיבי עקרת הבית ודאי.

249. אמר יעקב, הא מטא זמנא, דאשתלימו תריסר שבטין, ודאי עלמא דלעילא יחות הוא לביתא, לאתקשרא בהו, ומסכנותא דא אתדחייא קמיה, אי תמות דכא, לא אפוק מהכא לעלמין, ולא עוד, אלא בארעא דא, לא אתחזי לאשלמא ביתא, בגין כך ויהי כאשר ילדה וגו', עד לא אשתלימו שבטין.

250. Rabbi Shimon heard. He said: All Rabbi Yehuda's words were correct, but the last surpasses them all. You may wonder why he did not leave immediately, BUT RATHER STAYED AND WORKED SIX YEARS WITH LAVAN'S CATTLE. This was because as long as Rachel was not yet pregnant with Binyamin, he was delayed. Once the time had come AND SHE WAS PREGNANT with Binyamin, he fled. And he did not request his leave FROM LAVAN so that he would not be detained, and so that Ya'akov would be connected with all the tribes in the proper place IN THE HOLY LAND.

251. Rabbi Aba began with the verse: "And Moshe went and returned to Yeter his father in law" (Shemot 4:18). Come and behold: Moshe was a shepherd for the cattle of Yitro, his father-in-law, and dwelled with him. When he desired to leave, he first obtained Yitro's permission. But why did not Ya'akov, who was a perfect man and dwelled constantly with Lavan, ask permission AS MOSHE DID? HE ANSWERS: We have learned THAT YA'AKOV DID NOT ASK LAVAN'S PERMISSION BECAUSE HE WAS AFRAID Lavan would find excuses to make him stay. Once before he had told Lavan HE WISHED TO GO HOME. Immediately Lavan found excuses, and he stayed. Therefore, since he was afraid of him, HE DID NOT ASK HIS LEAVE.

252. But Yitro did not oppose Moshe as Lavan, who was a sorcerer, opposed Ya'akov. Lavan used sorcery in everything he did against Ya'akov. Now Ya'akov did not desire to be delayed, because the Holy One, blessed be He, told him, "Return to the land of your fathers" (Bereshheet 31:3). He therefore did not wish to be delayed and forsake the command of his Master. HE THEREFORE DID NOT ASK HIS PERMISSION.

25. "A song to Alamot"

The Friends discuss the mystical meaning of angels or 'messengers', who are grouped in ranks of three in the heavens, singing to the "Alamot," or the maidens of song. We learn that true spiritual songs are songs of the soul, connecting us to the supernal realm of the angels, and drawing their positive influences into our lives.

The Relevance of this Passage

Here we connect our souls to the realms where angels reside, and where they serve as a metaphysical interface between the mortal and the Divine. The sacred Light received through this bonding attunes us to the positive influences of these angelic forces, so that we hear their whispers and melodies over the distractions of everyday life.

253. Come and behold. It is written: "And Elohim remembered Rachel..." (Bereshheet 30: 22) He began by quoting the verse: "To the chief musician for the sons of Korach, A song to Alamot" (Tehilim 46:1). We need to study this verse because it contains the secret of wisdom. All the songs and praises that the sons of Korach uttered WERE NOT NEW. RATHER, THEY WERE OLD songs and praises sung anew. The songs and praises David sang with his followers, WHO ARE MENTIONED IN THE BEGINNING OF WITH PSALMS IN TEHILIM, were part of the secret of the upper one, BINAH, in the secret of Chochmah.

250. שָׁמַע רַבִּי שְׁמַעוֹן, אָמַר, וְדָאֵי כָּל מַלּוּי דְרַבִּי יְהוּדָה שְׁפִיר, וְדָא סָלִיק עַל כָּלָא. וְאִי תִימָא אֲמַאי לָא אֶזֶל לִיה לְאוֹרְחִיה מִיד, אֱלָא, כָּל זְמַן דְּרַחֵל לָא מִתְעַבְרָא מִבְּנֵימִין, אֲתַעֲבָב תַּמָּן, בִּיּוֹן דְּמָטָא זְמָנָא דְּבְנֵימִין, עֵרַק, וְלָא בְעָא רְשׁוּתָא, בְּגִין דְּלָא יִתְעַבֵּב תַּמָּן, וְיִתְחַבֵּר יַעֲקֹב בְּכוּלְהוּ שְׁבֻטִין, בְּאַתְרָא דְאַצְטְרִיךְ.

251. רַבִּי אַבָּא פָתַח, וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל יִתְרֵי חֻתָּנוּ וְגו'. תָּא חַיִּי, מֹשֶׁה רַעֲי עֲנָא דִּיתְרוֹ חֲמוּי הוּהוּ, וְדִיּוּרִיה הוּה בֵּיה, וְכֹר בְּעֵי לְמִיזֵל, לָא אֶזֶל אֱלָא בְּרְשׁוּתָא דִּירִיה, וַיַּעֲקֹב דִּהּוּה שְׁלִים, וְדִיּוּרִיה הוּה תְּדִיר עֲמִיה דְּלָבָן, אֲמַאי לָא בְעָא רְשׁוּתָא מְנִיה. אֱלָא הָא אֲתַמָּר דְּלָא יִגְלָגֵל לָבָן, עֲמִיה גְּלֻלִין, וַיִּשְׁתָּאֵר תַּמָּן, דִּהָא בְּקַדְמִיתָא אָמַר לִיה, וּמִיד גְּלָגֵל עֲלִיה גְּלֻלִין, וְאַשְׁתָּאֵר תַּמָּן, וְהִשְׁתָּא דְחִיל מְנִיה.

252. אַבְל יִתְרוֹ, לָא הוּה הָכִי לְגַבֵּי מֹשֶׁה. בְּגִין דְּלָבָן חֲרָשָׁא הוּה, וּבְחֲרָשָׁא הוּה כָּל עוֹבְדוּי, לְגַבֵּי דִיעֲקָב, וְהִשְׁתָּא לָא בְעָא יַעֲקֹב לְאַתְעַבְבָּא תַּמָּן, דִּהָא קוּדְשָׁא בְּרִיךְ הוּא אָמַר לוֹ שׁוּב אֶל אֶרֶץ אֲבוֹתֶיךָ וְגו', וְע"ד לָא בְעָא לְאַתְעַבְבָּא וּלְמִישְׁבֵּק פְּקוּדָא דְמִרְיָה.

253. תָּא חַיִּי כְּתִיב וַיִּזְכֹּר אֱלֹהִים אֶת רַחֵל וְגו', פָּתַח וְאָמַר, לְמַנְצָה לְבָנֵי קְרַח עַל עֲלָמוֹת שִׁיר. הָאִי קְרָא, אֵית לְאַסְתַּבְּלָא בֵּיה, דְּרָזָא דְּחֲכָמָתָא אִיהוּ, וְכָל הַנִּי שִׁירִין וְתוֹשְׁבָחָן, דִּהּוּוּ אֲמַרֵי בְּנֵי קְרַח, כְּלָהוּ מִחֲדָתִין אֵינּוֹן שִׁירִין וְתוֹשְׁבָחָן דִּהּוּוּ מְלַקְדָּמִין, וְכֵן כָּל אֵינּוֹן שִׁירִין וְתוֹשְׁבָחָן דְּאָמַר דּוֹד, וְכָל אֵינּוֹן דִּהּוּוּ עֲמִיה, כְּלָהוּ הוּוּ בְּרָזָא עֲלָאָה, בְּרָזָא דְּחֲכָמָתָא.

254. Come and behold: the Holy One, blessed be He, formed the lower world, THE NUKVA, so that it resembled the upper world, BINAH, AS IT RECEIVES FROM IT. And all that David, his son Solomon, and the true prophets arranged, they arranged IN THE LOWER WORLD in the image of above, BINAH.

255. Come and behold: as there are watches on earth, AND THE TWELVE HOURS OF THE NIGHT ARE DIVIDED INTO THREE TIMES FOUR, so it is that in the firmament THERE ARE THREE GROUPS OF ANGELS chanting to their Master, singing always. They stand one above the other ACCORDING TO THEIR RANK, WHICH IS THE SECRET OF THE VERSE: "FOR THERE IS A HIGH ONE WHO WATCHES OVER HIM THAT IS HIGH; AND THERE ARE YET HIGHER ONES OVER THEM" (KOHLEET 5:7). They sing and praise standing in rows, EACH GROUP CHANTING ACCORDING TO ITS RANK. This has already been explained by the friends.

256. HE ASKS: WHAT is the meaning of "A song to Alamot? (lit. 'maidens')." HE ANSWERS: It is similar to the verse, "There are sixty queens, and eighty concubines and young maidens without number" (Shir Hashirim 6:8). The "young maidens without number" are the same as in the verse, "Is there any number to His armies" (Iyov 25:3). As they are countless, it is written: "and young maidens without number."

257. They are arranged in rows facing each other, singing and praising their Master. These is "A song to Alamot (lit. 'maidens')," in the verse, for there are maidens who do not sing as these do. Thus, these are called 'maidens of song'.

26. Every order is by three

The Zohar explains how relations between letter and number, earth and heaven, and male and female are structured in the form of a three part structure, or triad.

The Relevance of this Passage

Before the creation of our universe, the infinite Light of the Creator shared its untold fulfillment with the infinite Vessel: Sharing and Receiving; Two Columns. The birth of our universe occurred when the primordial Vessel-composed of all the souls of humanity-purposely stopped receiving the Light of the Creator for the chance to create its own Light, and thus become the cause of its own fulfillment through spiritual development. This act brought into being a third force: Resistance. These three Columns--sharing, receiving, and resistance--are present throughout every scale of reality. In our own lives, we must use our free will as the force of resistance to control impulsive and self-serving drives. As a light bulb glows brightly when the filament performs resistance, our lives shine brilliantly when we apply restraining force. Life then has true circuitry. The strength and consciousness to live in accord with the three Columns is imbued into our nature by these passages.

258. There are three orders divided among the four directions of the universe. Every order in each direction contains three other orders, SO THAT the first order of the eastern wind comprises three orders which are actually nine. In this way, every order contains three other orders. Thus, the three orders of each direction are actually nine orders. Underneath them, there are thousands and myriads of angels.

254. תָּא חֲזִי עֶבֶר קֹדֶשׁא בְּרִיךְ הוּא עֲלָמָא תַתָּאָה בְּגֻוְנָא דְעֲלָמָא עֲלָאָה, וְכָל אֵינֻן סְדְרִין דְסְדְרוּ דְדוּר וְשִׁלְמָה בְּרִיָּה, וְכָל אֵינֻן נְבִיאֵי קְשׁוּט בְּלָהוּ סְדְרוּ בְּגֻוְנָא דְלַעִילָא.

255. תָּא חֲזִי, בְּגֻוְנָא דְאִיכָא מְשִׁמְרוֹת בְּאַרְעָא, הֵכִי נְמִי בְּרַקִּיעָא, דְּמִזְמְרֵי לְמַרְיָהּ, וְאַמְרֵי שִׁירְתָּא תְּדִיר. וְכָלָהוּ קִיּוּמִין אֵלִין לְקַבֵּל אֵלִין, וְכָלָא בְּסְדְרָן דְּשִׁירִין וְתוֹשְׁבָחָן, וְהָא אוֹקְמוּהָ חֲבֵרִיָּא.

256. עֲלָמוֹת שִׁיר, מָאִי עֲלָמוֹת שִׁיר. אֵלָא בְּמָה דְאֵת אָמַר, שְׁשִׁים הֵמָּה מַלְכוּת וּשְׁמוֹנִים פְּלַגְשִׁים וְעֲלָמוֹת אֵין מְסַפֵּר. מָאִי וְעֲלָמוֹת אֵין מְסַפֵּר. כִּד"א הִישׁ מְסַפֵּר לְגִדּוּדֵיו. וּבִגִּין דְלִית חוֹשְׁבָנָא, כְּתִיב וְעֲלָמוֹת אֵין מְסַפֵּר.

257. וְכָלָהוּ שׁוּרִין שׁוּרִין, מְסַחֲרָן סְדְרִין, אֵלִין לְקַבִּיל אֵלִין, לְזַמְרָא וּלְשַׁבְּחָא לְמַרְיָהּ, וְאַלִין אֵינֻן עֲלָמוֹת שִׁיר. וּבִגִּין דְאֵית עֲלָמוֹת דְלֵא מְזַמְרִין בְּאֵלִין, אֵלִין אֶקְרוּן עֲלָמוֹת שִׁיר.

258. תֵּלֶת סְדְרִין מִתְפָּרְשֵׁן לְכָל סֵטֶר, לְד' סֵטֶרִי עֲלָמָא, וּבְכָל סְדְרָא וְסְדְרָא, דְאִיהִי לְכָל סֵטֶר, תֵּלֶת סְדְרִין אַחֲרָנִין. סְדְרָא קְדָמָא דְלִסְטֵר מְזִרְחָ, תֵּלֶת סְדְרִין אֵינֻן, וְאֵינֻן תְּשַׁעָּה סְדְרִין, בִּגִּין דְכָל סְדְרָא מְאִינֻן תֵּלֶת, אֵית לִיהָ תֵּלֶת סְדְרִין, וְאַשְׁתַּכְּחוּ דְאֵינֻן תְּשַׁעָּה, וּכְמָה אֶלְף וּרְבָבָן תַּחֲוִתִּיָּהּ.

259. These nine orders all follow CERTAIN engraved letters, and each order constantly looks up SO AS TO RECEIVE PLENTY from these engraved letters WHICH PERTAIN TO IT. When these letters soar in the air of the spirit, which is assigned over everything, they travel. One letter below is struck, and it travels up and down, the two letters soaring above it. The letter below elevates the lower order and joins THE TWO SOARING LETTERS to become three letters, similar to the letters Yud-Hei-Vav, which are the three of the shining mirror, ZEIR ANPIN. These letters, YUD-HEI-VAV, divide into three orders--the two letters and the letter that joins them to form a trio.

260. Come and behold: the two supernal letters that ascend in the air, THE RIGHT LETTER AND THE LEFT LETTER, are included within each other, as Mercy is included within Judgment. FOR THE RIGHT LETTER IS THE SECRET OF CHASSADIM AND MERCY, AND THE LEFT LETTER IS CHOCHMAH WITHOUT CHASSADIM AND JUDGMENT. BECAUSE OF THE DIFFERENCE BETWEEN THEM, they are considered two. They are of the supernal world, the secret of the male. The letter that ascends to join them, NAMELY, THE MIDDLE LETTER, is a female and is included within both of them. THIS MEANS THAT THE RIGHT AND LEFT LETTERS ARE UNITED WITH THE MIDDLE LETTER, WHICH TURNS INTO THREE LETTERS OF THE RIGHT, LEFT, AND MIDDLE. As the Nukva in her entirety comprises both the right and left sides--WHICH SHE RECEIVES FROM ZEIR ANPIN IN THE SECRET OF THE VERSE, "HIS LEFT HAND IS UNDER MY HEAD, AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 8:3)--and joins them, so does the MIDDLE letter, the Nukva, join the other two letters. And they TURN WITHIN THE MIDDLE LETTER into the RIGHT AND LEFT sides. THE TWO LETTERS IN IT become supernal, and it stands below them. All three letters become one, male and female IN THE SECRET OF THE UNION, LIKE A MALE AND A FEMALE--TWO UPPER ONES ARE MALE AND THE MIDDLE ONE FEMALE. For when the world was created, the two letters from the supernal world issued all the deeds below in their very shape--BUT NOT THE CENTRAL COLUMN. HENCE, THESE TWO LETTERS ARE CONSIDERED MALE. Therefore, whoever conceives them and is careful of them is beloved above and below.

261. Rabbi Shimon said that all the letters, THE 27 LETTERS OF THE ALPHABET, are males and females included within each other as one. THE LETTERS OF THE RIGHT AND LEFT ARE MALES; THOSE OF THE CENTRAL COLUMN ARE FEMALES--in the secret of the supernal and female waters. THE MALE LETTERS POUR SUPERNAL WATERS AND THE FEMALE LETTERS RAISE FEMALE WATERS. All is joined and becomes one. This is the complete union. Therefore, whoever knows of these UNIONS and is careful IN MEDITATION upon them will have a happy lot in this world and the world to come. For the main part of the properly perfected union contains groups of threes, AS THE LETTERS ARE DIVIDED INTO GROUPS OF THREE: TWO MALES ABOVE AND ONE FEMALE BELOW, on this side and that side in one unity--WHICH MEANS THAT RIGHT AND LEFT WILL BE PROPERLY UNITED BY THE MIDDLE ONE, the perfection of all. Everything is in the secret of the high order, which is in the likeness of above, IN BINAH, which is arranged by groups of threes in the secret of one.

259. הַנִּי סִדְרִין תִּשְׁעָה, כּוֹלֵהוּ מִתְּנֵהֲגִי בְּאַתּוֹן רְשִׁימִין, וְכָל סִדְרָא אִסְתָּכִי לְאִינוֹן אַתּוֹן רְשִׁימִין, וּמִתְחַבֵּרֵן בְּלֵהוּ, וְאִמְרִי שִׁירְתָּא, וְכֵד אִינוֹן אַתּוֹן פְּרָחִי גּוֹ אִוִּירָא דְרוּחָא דְמִמְנָא עַל כָּלָא, בְּדִין אִינוֹן נָטְלִי, וְשִׁירְתָּא אִתְבָּסָם, וְחַד אֶת אִתְבָּשָׁשׁ מִתְתָּא וְהֵהוּא אֶת סֻלְקָא וְנִחְתָּא וְתֵרִין אַתּוֹן פְּרָחִי עֲלִייהוּ, וְהֵאִי אֶת מִתְתָּא, סֻלְקָא סִדְרָא מִתְתָּא לְעִילָא, וְאִתְחַבֵּר בְּהוּ, וְאִתְעַבִּידוּ תֵּלֶת אַתּוֹן, כְּלֵהוּ לְמוֹם אַתּוֹן יִהְיִי, דְּאִינוֹן תֵּלֶת גּוֹ אִסְפְּקִלְרִיא הַמְּאִירָה. מְאִילִין אִתְפָּרְשׁוּ תֵּלֶת סִדְרִין, וְאִינוֹן תֵּרִין אַתּוֹן, וְהֵהוּא אֶת דְּסֻלְקָא, מִתְחַבֵּרָא עִמְהוֹן וְאִינוֹן תֵּלֶת.

260. תָּא חֲזִי, אִינוֹן תֵּרִי אַתּוֹן עֲלָאִין, דְּסֻלְקִין בְּאִוִּירָא, אִינוֹן כְּלִילֵן דָּא בְּדָא, רַחֲמֵי בְּדִינָא, וּבְגִין כֵּן אִינוֹן תֵּרִין, וְאִינוֹן מַעֲלָמָא עֲלָא, בְּרָזָא דְכֹכְרָא, וְהֵאִי דְסֻלְקָא וְאִתְחַבֵּרָא עִמְהוֹן אִיהִי נֻקְבָּא, וְאִתְכְּלִילֶת בְּתֵרוּוִייהוּ. כְּגִוּוֹנָא דְנֻקְבָּא אִתְכְּלִילֶת בְּתֵרִי סִטְרִי, בִּימִינָא וּבְשִׁמְאֵלָא, וְאִתְחַבֵּרֶת בְּהוּ, דְּכִי נָמִי הֵאִי אֶת נֻקְבָּא, דְּאִתְחַבֵּרֶת בְּתֵרִי אַחֲרָנִין, וְאִינוֹן בְּתֵרִין סִטְרִין, אֵלִין עֲלָאִין, וְדָא לְתֵתָא, וְכָלָא אִיהוּ חַד, דְּכֵר וְנֻקְבָּא. דְּכֵר אִתְבְּרִי עֲלָמָא, דְּאִינוֹן אַתּוֹן מַעֲלָמָא עֲלָא גִינְהוּ, דְּאִינוֹן אִוִּלִּידוּ כָּל עֻבְדִּין לְתֵתָא, כְּגִוּוֹנָא דְלֵהוֹן מִמֶּשׁ, וּבְגִין כֵּן מֵאֵן דִּידַע לֹון וְאִזְדַּהֵר בְּהוּ, רַחֲמִים לְעִילָא וּרְחִים לְתֵתָא.

261. רַבִּי שְׁמַעוֹן אָמַר, אֵלִין אַתּוֹן כְּלֵהוּ, דְּכֵר וְנֻקְבָּא, לְאִתְכְּלָלָא כְּחָדָא בְּרָזָא דְּמִיּוֹן עֲלָאִין וּמִיּוֹן תִּתְאַיִן, וְכָלָא חַד, וְדָא אִיהוּ יַחְוּדָא שְׁלִים. וּבְגִין כֵּן, מֵאֵן דִּידַע לֵהוּ, וְאִזְדַּהֵר בְּהוּ, זִכָּאָה אִיהוּ חֻלְקִיָּה בְּהֵאִי עֲלָמָא, וּבְעֲלָמָא דְאַתִּי, בְּגִין דְּאִיהוּ עֲקָרָא דִּיחְוּדָא שְׁלִים כְּדָקָא וְאוֹת, תֵּלֶת תֵּלֶת מִסְטֵרָא דָא וּמִסְטֵרָא דָא, בִּיחְוּדָא חָדָא בְּשִׁלְיָמוֹ דְּכָלָא. וְכָלָהוּ רָזָא דְסִדְרָא עֲלָאָה כְּדָקָא חֲזִי, כְּגִוּוֹנָא דְלְעִילָא, דִּיהֵהוּא סִדְרָא תֵּלֶת תֵּלֶת בְּרָזָא חָדָא.

262. After explaining the nine orders in the first arrangement towards the east, Tiferet, he now explains that the second order is of the southern wind, CHESED. There are three orders in that direction, and each is further divided into three orders. Thus, there are nine orders, as was explained IN RELATION TO THE SOUTHERN WIND. They all emerge from the order of the patriarchs, the three Columns above IN BINA, CALLED 'AVRAHAM', 'YITZCHAK', AND 'YA'AKOV', according to the arrangement of the letters Yud-Hei-Vav of the Holy Name, as has been explained. These nine orders follow certain letters, THAT IS, THE THREE GROUPS OF THE THREE LETTERS THAT ARE RIGHT, LEFT, AND MIDDLE. They travel after them, and armies and myriads of angels below IN BRIYAH, YETZIRAH, AND ASIYAH travel and follow that order OF THE SOUTHERN DIRECTION.

263. The third order is of the northern wind, GVURAH. There are three orders of that direction, each of which contains three orders. These nine orders are of the three sides--RIGHT, LEFT, AND MIDDLE, as has been explained.

264. The 27 ORDERS are the secret of the 27 letters. Although there are only 22 letters, the entire alphabet, TOGETHER WITH THE FINAL LETTERS MEM, NUN, TZADIK, PEI, CAF, comprises 27 LETTERS. So does this order. There are 27 orders DIVIDED into three orders for each wind: THREE TO THE EAST WIND, THREE TO THE SOUTH WIND, AND THREE TO THE NORTH WIND. BECAUSE EACH OF THE THREE IN EACH DIRECTION INCLUDES THE OTHERS, the three of each direction become nine. Altogether, there are 27 LETTERS.

265. The secret is that these 27 are the secret of the nine female letters that are united with the other 18 orders in the secret of the males. All is as it is ought to be.

266. Come and behold: resembling the letters in the supernal world, IN BINA, there are other letters below, IN THE NUKVA. The supernal letters IN BINA are big, and the lower letters IN THE NUKVA are small. Each resembles the other, and whatever is true for the LETTERS IN BINA is true for the LETTERS IN THE NUKVA. The secrets within the mystery of male and female within the letters also apply to them, and all is perfected, WHICH MEANS THAT WHATEVER APPLIES TO THE SUPERNAL WORLD ALSO APPLIES TO THE LOWER WORLD.

27. To remember and to visit

Here the friends discuss the nature of luck in terms of remembrance in the upper world and the resulting effects in the world below. Good luck attends those without sin. Bad luck originates in remembrance on the other side, followed by a visit from its messengers, who are known as The Accusers. Their visit results in punishment and misfortune.

The Relevance of this Passage

262. סדרא תניינא, דלסטר דרום, תלת סדרין אינון להווא סטרא, וכל סדרא וסדרא תלת תלת, ואינון תשעה, כמה דאתמר. ואתון אתפלגו הכי. לכל סטרי, לאתחברא בלא בחד, בגין דאית אתון ברזא דנוקבא, ואתון ברזא דרכורא, ואתחברו בלהו בחדא, והוו חד, ברזא דשמא קדישא שלים, ולגביהו סדרין ממנו, תלת תלת, כמה דאתמר. וכלא נמקא מסדרא דאבהן דלעילא, בסדרא דאתתקנא אתון דשמא קדישא יה"ו, כמה דאתמר. הני סדרין בלהו, מתנהגי באלין אתון ידיען, ונטלי בהו, וכמה חילין ורבוון בלהו לתתא, דנטלי ואתנהגי בסדרא דא.

263. סדרא תליתאה, דלסטר צפון, בתלת סדרין אינון להווא סטרא, ואינון תשעה, ובתלת סטרי תלת תלת לכל סטר, אינון תשעה, ואינון סדרין מתלת סטרי כמה דאתמר.

264. שבעה ועשרים, ברזא דאתון דאינון שבעה ועשרין. ואף על גב דאינון תריין ועשרין, שלימו דאתון אינון שבעה ועשרין. והכי סדורא דסדרין אליון, שבעה ועשרין, תלת תלת סדרין לכל סטר, ואשתכחו אליון ג' מהאי סטרא דאינון ט', ואליון תלת מהאי סטרא דאינון תשעה, ואליון תלת דהאי סטרא דאינון תשעה. אשתכחו בלהו שבעה ועשרין.

265. ורזא דאליון שבעה ועשרין, אינון תשעה אתון דאינון ברזא דנוקבי, לאתחברא בהו נוקבא, עם אינון תמני סרי סטרי אחרנין, ברזא דדכר, וכלא איהו בדקא חזי.

266. תא חזי, בגוונא דאינון אתון עלאין דעלמא עלאה, הכי נמי אתון אחרנין לתתא, אתון עלאין רברבין, ואתון תתאין זעירין, וכלא דא בגוונא דא, וכל הני רזין, ברזא דדכר ונוקבא, בלא חד בשלימו.

As with many of the Zohar's discourses, inner meanings are often obscured by the literal text. Good and bad luck are not authentic concepts. They are simply codes for the principle of cause and effect. We create our own luck through our behavior and interactions with other people. Actions that are selfish, abusive, or inconsiderate propagates misfortune in our lives which we mistakenly interpret as bad luck. The wisdom of this truth is awakened in our souls so that we may see the future consequences of our present actions.

267. "And Elohim remembered Rachel." This is because CHILD BEARING depends on Mazal, THE SECRET OF THE RIVER THAT FLOWS OUT OF EDEN AND WATERS THE GARDEN, THE SECRET OF ZEIR ANPIN. Therefore the term "remembering" is used. IT IS DERIVED FROM THE WORD "REMEMBER," WHICH IS THE SECRET OF ZEIR ANPIN, WHILE VISITATION IS DERIVED FROM THE NUKVA. HE ASKS: Does the verse, "And Hashem visited Sarah" (Bereshheet 21:1), not come from Mazal, AS THE TERM "REMEMBER" IS NOT MENTIONED? It may be said that childbearing does depend on Mazal and not on a lower place, THE NUKVA. So here, there was no Mazal ('luck') for Sarah. HE ANSWERS: There is Vav-Yud-Hei-Vav-Hei, AS IT IS WRITTEN: "AND THE HASHEM (IN THE TEXT: VAV-YUD-HEI-VAV-HEI) VISITED....," which comprises all in one. FOR VAV-YUD-HEI-VAV-HEI ALLUDES TO HIM AND HIS COURT OF LAW, ZEIR ANPIN TOGETHER WITH THE NUKVA. THUS, REMEMBRANCE FROM ZEIR ANPIN, THE SECRET OF MAZAL, IS ALSO MENTIONED IN CONNECTION WITH SARAH.

268. HE ASKS: If it be true THAT VAV-YUD-HEI-VAV-HEI ('AND HASHEM') INCLUDES BOTH ZEIR ANPIN AND NUKVA, THE SECRET OF REMEMBERING AND VISITING, why then is the term "visiting" used? VAV-YUD-HEI-VAV-HEI ALSO INCLUDES "VISITING". HE ANSWERS: Because remembrance had already occurred, and the key FOR CHILDREN was delivered downward, as it is written: "But My covenant will I establish with Yitzchak, whom Sarah shall bear to you at this time..." (Bereshheet 17:21). Afterward, it is similarly written: "AND HASHEM SAID...I WILL RETURN TO YOU, AT THIS SEASON, AND SARAH SHALL HAVE A SON" (BERESHEET 18:13-14). Because remembrance has already been mentioned in the secret of above, OF ZEIR ANPIN--AS WRITTEN: "MY COVENANT," WHICH IS YESOD OF ZEIR ANPIN--it was said in the secret of visiting, the Nukva, so that all will be united into one, and both REMEMBRANCE AND VISITATION will be together for her.

269. "And Elohim remembered Rachel." Rabbi Chiya opened the discussion with the verse: "And I have also heard the groaning of the children of Yisrael, kept in bondage by Egypt; and I have remembered My covenant" (Shemot 6:5). "I have remembered" refers to remembrance (Heb. zachor), for it is above IN ZEIR ANPIN, because Mazal, which abides above in the male (Heb. zachar), comes upon visitation, the Nukva below, while she is in exile, TO REDEEM HER. It is similarly written: "And Elohim remembered Rachel," which has the same meaning as, "and I have remembered My covenant."

270. Come and see: It is written: "I have surely visited you" (Shemot 3:16). HE ASKS: COULD THE SCRIPTURE USE THE WORD "visited," while visitation was in the Nukva, who was in exile at the time? How could she say, "I have surely visited," WHEN SHE WAS IN EXILE? HE ANSWERS: Here we should look at the mystery of wisdom, AND ASK: 1) Since she was in exile, how was she revealed to Moshe, and 2) how could she say, "I have surely visited?"

267. וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל, דָּהָא בְּמִזְלָא תְלִיא, וּבְגִין כֵּךְ כְּתִיב בָּהּ זְכוּרָה. וְה' פִּקֵּד אֶת שָׂרָה, לֹא מִמִּזְלָא הוּהּ, וְאִי תִימָא דָּהָא בְּגִין בְּמִזְלָא תְלִין, וְלֹא לְתַתָּא, הֵכָא בְּשָׂרָה לֹא בְּמִזְלָא הוּהּ. אֲלֵא וְה' כְּתִיב, כָּלָא בְּחָדָא.

268. אִי הֵכִי אֲמַאי כְּתִיב פִּקִּידָה, אֲלֵא וְדֵאי זְכוּרָה, הוּת מְקַדְמַת דְּנָא, וְאַתְמָסֵר מִפְתָּחָא דָּא לְתַתָּא, כְּמָה דְּכְתִיב וְאַתְּ בְּרִיתִי אֲקִים אֶת יִצְחָק אֲשֶׁר תֵּלֵד לְךָ שָׂרָה לְמוֹעֵד הַזֶּה וְגו'. וּלְבַתֵּר בְּגוּוֹנָא דָּא, וּכְיוּן דְּאִדְכֹּר, בְּרָזָא דְלַעֲיִלָּא, לְבַתֵּר אֲתַמֵּר בְּרָזָא דְנוֹקְבָא פִּקִּידָה, לְמַהוּ כָּלָלָא דְכָלָא בְּחָדָא.

269. וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל. ר' חִיָּיא פִּתַּח וְאָמַר וְגַם אֲנִי שָׁמַעְתִּי אֶת נֹאקֶת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרִים מַעֲבִידִים אֹתָם וְאִזְכֹּר אֶת בְּרִיתִי. וְאִזְכֹּר הָא זְכוּרָה, בְּגִין דְּאִיהוּ לַעֲיִלָּא, דְּהֵאִי מִזְלָא דְּאִיהוּ בְּרִכּוּרָא, אֲתָא עַל פִּקִּידָה דְּאִיהוּ בְּגִלּוּתָא לְתַתָּא בְּנוֹקְבָא. כְּגוּוֹנָא דָּא וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל, כְּמָה דָּאֵת אָמַר וְאִזְכֹּר אֶת בְּרִיתִי.

270. תָּא חֲזִי, כְּתִיב פִּקֵּד פִּקִּדְתִּי אֲתָכֶם, וְכִי פִקֵּד פִּקִּדְתִּי, וְהָא פִּקִּידָה בְּנוֹקְבָא קְיִימָא, וּבְהֵוָה זְמַנָּא בְּגִלּוּתָא הוּת, וְאִיהִי אֲמַרְת פִּקֵּד פִּקִּדְתִּי. אֲלֵא הֵכָא אֵית לֹאסְתַּכְלָא, וְרָזָא דְחֻכְמַתָּא הֵכָא וְאִיהִי בְּגִלּוּתָא הֵיךְ אֲתַחֲזִי לְמֹשֶׁה הֵכָא, וְהֵיךְ אֲמַרְת פִּקֵּד פִּקִּדְתִּי.

271. HE ANSWERS: We have learned that when the sun shines, it is in heaven, and its power and strength rule everywhere on earth. Similarly, it was said OF HASHEM that "the whole earth is full of His glory," while the Temple was in existence. This verse refers to the Holy Land, NAMELY, THE NUKVA. THE SHECHINAH IS THEN WONT TO BE REVEALED. Now when Yisrael are in exile, THE SHECHINAH is above YET her power IS DRAWN TOWARD THE EARTH LIKE THE SUN, WHICH HIDES IN THE SKY, YET ITS POWER AND STRENGTH FILL THE EARTH. SHE encircles Yisrael to protect them, although they are IN EXILE in a different land.

272. HE FURTHER EXPLAINED: Come and behold. There is the Shechinah below and above THE CHEST OF ZEIR ANPIN. The Shechinah above abides in the twelve borders of the holy Chariots and the twelve supernal living creatures. The Shechinah below abides in the twelve holy tribes. The Shechinah includes of above and below and they all shine simultaneously. AND THEN, "THE WHOLE EARTH IS FULL OF HIS GLORY" (YESHAYAH 6:3), AND THE SHECHINAH IS REVEALED BELOW IN THIS WORLD. When the children of Yisrael were in exile, the Shechinah was not perfected below or above. This is because the Shechinah is in exile with them.

273. HE ASKS: How is the Shechinah amended DURING HER EXILE SO AS TO BE REVEALED BELOW? HE SAID: This is like a king whose son died. What did he do? He even turned down his bed for the mourning, and did not make it, but threw thorns and thistles under it and lay on them. So did the Holy One, blessed be He, behave when Yisrael went into exile, and the Temple was destroyed. He put thorns and thistles underneath Him. This is the meaning of the verse: "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). HE DID THIS because Yisrael were in exile. THIS EXPLAINS HOW THE SHECHINAH WAS REVEALED TO MOSHE IN EXILE. SHE APPEARS TO MOSHE IN A THORNBUSH, WHICH IS UNPERFECT AND FULL OF JUDGMENT, FOR SHE CAN APPEAR IN THIS MANNER EVEN IN EXILE.

274. "I have surely visited you." HE RETURNED TO THE OTHER QUESTION: whom can a person who is not in his own domain, BUT IS IN EXILE, visit? What can he do? HOW COULD THE SHECHINAH SAY, "I HAVE SURELY VISITED YOU (LIT. 'VISIT I HAVE VISITED YOU')," WHEN SHE WAS IN EXILE? HE ANSWERS: "visit" means from above, ZEIR ANPIN, THE SECRET OF REMEMBRANCE, and "visited" is below IN THE NUKVA. He did not mention the word "remember," because remembrance has been over Her earlier, as it is written: "and I have remembered My covenant." Once it was written: "and I have remembered," remembrance had been inserted into Her. Therefore she later said, "Visit I have visited you," THE WORD "VISIT" ALLUDING TO THE REMEMBRANCE ALREADY GIVEN HER, because She held to that sign--IN THE WORDS "VISIT, I HAVE VISITED YOU," beforehand. The same applies to Sarah, as it is written: "And Hashem visited Sarah." As for Rachel, who was not remembered before, the term "visiting" is not used. Rather, "remembrance" is used. Everything that pertains to "remembrance" is in the secret meaning of Mazal.

271. אֵלָא הָכִי אוֹלִיפָנָא שְׁמֵשׁא בְּד נָהִיר, אִיהוּ בְּשָׁמַיָא, וְתוֹקְפִיה וְחִילִיה שְׁלֵטָא עַל אַרְעָא בְּכָל אַתְר. כְּגֻוְנָא דָא מְלָא כָּל הָאָרֶץ כְּבוֹדוֹ, בְּזִמְנָא דְּמִקְדָּשָׁא קָאִים, מְלָא כָּל הָאָרֶץ כְּבוֹדוֹ, דָּא אַרְעָא קְדִישָׁא. וְהִשְׁתָּא דִּישְׂרָאֵל בְּגִלּוּתָא, אִיהוּ לְעִילָא, וְתוֹקְפָא סָחָרָא לְהוּ לִישְׂרָאֵל, לְאַגְנָא עֲלִייהָ, וְאַף עַל גַּב דְּאִינוּן בְּאַרְעָא אַחֲרָא.

272. וְתָא חֲזִי שְׂכִינְתָא לְתַתָּא, וְשְׂכִינְתָא לְעִילָא. שְׂכִינְתָא לְעִילָא בְּתַרִּיסָר תַּחֲוֵמֵי רְתִיכִין קְדִישִׁין, וְתַרִּיסָר חִיּוֹן עֲלָאִין, שְׂכִינְתָא לְתַתָּא, בְּתַרִּיסָר שְׂבָטִין קְדִישִׁין, וְכַדִּין אֲתַבְּלִילַת שְׂכִינְתָא לְעִילָא וְתַתָּא, וְכָלָא, בְּחָד זְמָנָא בְּחָדָא, וְאַף עַל גַּב דְּבְזִמְנָא דִּישְׂרָאֵל בְּגִלּוּתָא לְתַתָּא, לֹא אֲתַתְּקַנַּת לְעִילָא, הָכִי נִמִּי לֹא אֲתַתְּקַנַּת, בְּגִין דְּלְתַתָּא לֹא אֲתַתְּקַנַּת, וְדָא הוּא בְּגִלּוּתָא עֲמֵהוּן דִּישְׂרָאֵל, דְּאִיהוּ בְּגִלּוּתָא עֲמֵהוּן.

273. בְּמָה אֲתַתְּקַנַּת, לְמַלְכָּא דְּמִית בְּרִיה, מָה עֲבַד כְּפָא לִיה לְעַרְסִיה עַל אַבְלָא דְּבְרִיה, וְלֹא אֲתַקִּין לִיה לְעַרְסִיה, אֵלָא נָטַל כּוּבִין וְדַרְדְּרִין, וְאַטִּיל תַּחֲוֹת עַרְסִיה, וְשָׁכִיב עָלֶיהָ, כִּךְ קוֹדֶשׁא בְּרִיךְ הוּא, כִּיּוֹן דְּאֲתַגְלוּ יִשְׂרָאֵל, וְאֲתַחֲרַב מִקְדָּשָׁא, נָטַל כּוּבִין וְדַרְדְּרִין וְשׁוּי תַּחֲוֹתֶיהָ, הָדָא הוּא דְּכַתִּיב וַיֵּרָא מִלְּאָךְ ה' אֵלָיו בְּלֶבֶת אֵשׁ מִתּוֹךְ הַסֵּנֶה. בְּגִין דִּישְׂרָאֵל הוּוּ בְּגִלּוּתָא.

274. פֶּקֶד פְּקַדְתִּי אֲתַכֶּם, מֵאֵן דְּלֹא קִיּוּמָא בְּרִשׁוּתֶיהָ, מָה פְּקִיד, וְמָה עֲבִיד אֵלָא פֶּקֶד מְלַעִילָא, פְּקַדְתִּי מִלְּתַתָּא, מֵאִי טַעְמָא, בְּגִין דְּהָאִי זְכוּרָה הָוֹת עָלָה מִקְדָּמַת דְּנָא, דְּכַתִּיב וְאֶזְכָּר אֶת בְּרִיתִי, כִּיּוֹן דְּכַתִּיב וְאֶזְכָּר, הָא זְכוּרָה אֲתַמְנָא עָלָה, וּבְגִין כִּךְ אֲמַרְתָּ לְבִתְר פֶּקֶד פְּקַדְתִּי דְּהָא סִימְנָא נִקְטַת מִקְדָּמַת דְּנָא. כְּגֻוְנָא דָא שְׂרָה דְּכַתִּיב וְה' פֶּקֶד אֶת שְׂרָה. אַבְל הָכָא רַחֵל, דְּלֹא אֲדַבְּרַת מִקְדָּמַת דְּנָא, לֹא אֲתַמַּר בַּהּ פְּקִידָה, אֵלָא זְכוּרָה, וְכָלָא בְּזְכוּרָה אִיהוּ, בְּרָזָא דְּמִזְלָא.

275. Rabbi Yehuda and Rabbi Chizkiyah were going from Cappadocia to Lod. Rabbi Yehuda was riding, and Rabbi Chizkiyah was on foot. As they traveled, Rabbi Yehuda dismounted FROM THE ASS and said: From now on let us be occupied with the Torah, as it is written: "ascribe greatness to our Elohim" (Devarim 32:3).

276. He said to him: It would be better if there were three of us, because one would speak and the other two would respond. He replied: This is true only for benedictions, when one mentions the name of the Holy One, blessed be He, and two respond, as it is written: "because I will call on the name of Hashem: ascribe greatness to our Elohim." "...because I will call on the name of Hashem..." is the one WHO UTTERS THE NAME; "ascribe greatness to our Elohim," refers to the two WHO RESPOND. But in regard to the Torah, even two who sit AND STUDY THE TORAH ascribe greatness, might, and the splendor of the Torah to the Holy One, blessed be He.

277. Rabbi Chizkiyah asked: In regard to the benedictions, why do we need three? He replied: This has already been explained, concerning the verse, "ascribe greatness to our Elohim," WHICH MEANS THAT TWO NEED TO RESPOND. The secret of the benedictions is that one blesses and two answer in order to raise the praise of the Holy One, blessed be He, by the secret of three--THE SECRET OF THE THREE COLUMNS: the one who blesses IS THE CENTRAL COLUMN, WHICH REVEALS THE LIGHT; the two who affirm AND SUSTAIN THE BLESSINGS ARE THE LEFT AND RIGHT COLUMNS, WHICH EMBRACE THE CENTRAL COLUMN AND SHINE WITH ITS POWER. Thus, the benedictions are sustained to be fitting in the supernal secret and according to the secret of three, as explained.

278. While they were walking, Rabbi Yehuda said: We learned that there is a remembering for good and a remembering for evil; there is a visiting for good and a visiting for evil. HE EXPLAINS: The remembering for good is as it is written: "But I will for their sakes remember the covenant of their ancestors" (Vayikra 26:45); "And Elohim remembered Noach" (Beresheet 8:1); "And Elohim remembered His covenant" (Shemot 2:24). There is a remembering for evil, as it is written: "For He remembered that they were but flesh; a wind that passes away, and comes not again" (Tehilim 78:39). There is a visiting for good, as it is written: "I have surely visited you" (Shemot 3:16), and there is a visiting for evil, as it is written: "then I will punish (lit. 'visit') their transgression with the rod, and their iniquity with strokes" (Tehilim 89:33). All these are deep mysteries.

275. רבי יהודה ורבי חזקיה, הוו אזלי מקפוטקיא ללוד, והוה רבי יהודה רכיב, ורבי חזקיה על רגליו, אדהכי נחת רבי יהודה, אמר מכאן ולהלאה נתעסק באורייתא, כמה דכתיב הבו גדל לאלהינו.

276. אמר לו אלו הוינא תלתא, יאות הוא, דחד יימא, ותרינ יתיבו ליה. אמר לו, הני מלי בברכאן, בגין דאדבר חד שמא דקודשא בריך הוא, ותרינ יתיבו ליה. הה"ד כי שם ה' אקרא הבו גדל לאלהינו. כי שם ה' אקרא, דא חד דמברך, הבו גדל לאלהינו, אליו תרינ אחרנין. אבל באורייתא אפילו תרי יתבי ויהבי רבו ותוקפא דשבחא דאורייתא לקודשא בריך הוא.

277. אמר ליה רבי חזקיה, לגבי ברכאן, אמאי תלת. אמר ליה, הא אוקמוה ואתמר, דכתיב הבו גדל לאלהינו. אבל רזא דמלה הכא, דהא כל רזין דברכאן הכי איהו, חד לברכא, ותרינ לאתבא, בגין דיסלק שבחא דקודשא בריך הוא, ברזא דתלתא, חד מברך, ותרינ דאודו, ודא הוא קיומא דברכאן, וברזא עלאה דקא יאות, וברזא דתלת כמה דאוקמוה.

278. ער דהוו אזלי, אמר רבי יהודה, תנינן, אית זכירה לטב, ואית זכירה לביש, אית פקידה לטב, ואית פקידה לביש. אית זכירה לטב: כמה דאוקמוה, דכתיב וזכרתי להם ברית וגו'. וזכר אלהים את נח. וזכר אלהים את בריתו. ואית זכירה לביש: דכתיב וזכר כי בשר המה רוח הולך ולא ישוב. פקידה לטב: דכתיב פקד פקדתי אתכם. פקידה לביש: דכתיב ופקדתי בשבט פשעם ובנגעים עונם. וכלהו רזין עלאין.

279. All the remembering and visiting for good represent specific grades of the mystery of the faith. Remembering and visiting symbolize the male and female of one mystery; REMEMBERING IS THE SECRET OF THE MALE AND VISITING OF THE FEMALE. Both are for good. The remembering and visiting for evil are the mystery of the Other Side, which is in the secret of strange Elohim, both male and female, as one. The remembering is FROM THE MALE, and visiting FROM THE FEMALE. They are always intent upon evil. Their sides correspond to each other. THE MALE AND FEMALE OF THE OTHER SIDE STAND IN OPPOSITION TO THE MALE AND FEMALE OF HOLINESS. From THE REMEMBERING AND VISITING OF HOLINESS come all the mysteries of the faith and all the holy upper GRADES, as has been explained. From THE REMEMBERING AND VISITING OF THE OTHER SIDE come out all sorts of evil, all kinds of deaths and aspects of wickedness in the world. It was explained that THE OTHER SIDE is in opposition TO HOLINESS.

280. Rabbi Chizkiyah said: This is surely so. Happy is he whose lot is with the good side. He turns not to the Other Side, but escapes it. Rabbi Yehuda answered: Assuredly this is so; happy is he who can be saved from that side, and happy are the Righteous who escape it and wage war against that side. Rabbi Chizkiyah said to him: How DO THEY WAGE WAR? His answer began with the quotation, "For by wise counsel you shall make war..." (Mishlei 24:6) What war is that? The war that a man must fight against the evil side in order to escape it.

281. Come and behold: this is what Ya'akov did to SUBDUE, deceive, and outwit Esav when it was needed in order to rule over him in the beginning and the end, so that all will be as it ought to be. The beginning and the end were as one, each resembling the other, as it is written: IN THE BEGINNING "my birthright" (bechorati, Bet Caf Resh Tav Yud), and in the end "my blessing" birchati (Bet Resh Caf Tav Yud) (Beresheet 27:36). THEY ARE WRITTEN USING THE SAME LETTERS, BECAUSE the beginning and the end were one and the same. The purpose of all this was to dominate him by the right means as befits him. Thus, happy is he who escapes THE OTHER SIDE and can govern it.

282. Come and behold: remembrance and visiting are for good, that is, when they are as one in the mystery of the faith, THE NUKVA--NAMESLY, WHEN ZEIR ANPIN, THE SECRET OF REMEMBERING, AND THE NUKVA, THE SECRET OF VISITING, ARE UNITED. Happy is he who strives to be worthy of the faith, as it is written: "They shall walk after Hashem, Who shall roar like a lion..." (Hoshea 11:10) Rabbi Chizkiyah said: This is surely so.

279. כָּל הַנִּי זְכוּרָה וּמְקִידָה לְטֵב, אֵלֶּיךָ אֵינֶנּוּ דְּרִגִּין יִדְעֵן, רָזָא דְּמַהֲיִמְנוּתָא, דְּכַר וְנוֹקְבָא, רָזָא חֲדָא, זְכוּרָה וּמְקִידָה, וְאֵלֶּיךָ אֵינֶנּוּ לְטֵב. זְכוּרָה וּמְקִידָה לְבִישׁ, אֵלֶּיךָ אֵינֶנּוּ רָזָא דְּסִטְרָא אַחְרָא, דְּקִיּוּמָא בְּרָזָא דְּאֱלֹהִים אַחֲרִים, דְּכַר וְנוֹקְבָא כְּחֲדָא, זְכוּרָה בְּהָא, וּמְקִידָה בְּהָא, וְאֵלֶּיךָ אֵינֶנּוּ דְּקִיּוּמִין תְּדִיר לְבִישׁ. וְאֵלֶּיךָ לְקַבִּיל אֵלֶּיךָ. מִהֲבָא נִפְקִי כָּל רְזִי דְּמַהֲיִמְנוּתָא, וְכָל קְדוּשִׁין עֲלָאִין, כְּמָה דְּאוּקְמוּהּ. וּמִהֲבָא נִפְקִי כָּל זִינִין בִּישׁוּן, וְכָל מוֹתָא, וְכָל סִטְרִין וְזִינִין בִּישׁוּן בְּעֵלְמָא וְאוּקְמוּהּ. וְדָא בְּהַפּוּכָא מִן דָּא.

280. אָמַר רַבִּי חֲזַקְיָה, הָכִי הוּא וְדָא, זְכָאָה אִיהוּ, מֵאן דְּחוֹלְקִיה אֶתְקִיִּים בְּסִטְרָא טְבָא, וְלֹא יִרְכִּין גְּרַמִּיה לְסִטְרָא אַחְרָא, וְיִשְׁתַּזְיֵב מִנְהוּן. אָמַר לִיה רַבִּי יְהוּדָה, הָכִי הוּא וְדָא, וְזְכָאָה מֵאן דְּיָכִיל לְאַשְׁתַּזְבָּא מִנִּיה מִהוּא סִטְרָא, וְזְכָאִין אֵינֶנּוּ צְדִיקָא, דְּיָכִיל לְאַשְׁתַּזְבָּא מִנִּיהוּ, וְלֹאֲנָחַא קִרְבָּא בְּהוּא סִטְרָא. אָמַר רַבִּי חֲזַקְיָה בְּמָה, פִּתַּח וְאָמַר, כִּי בְּתַחבּוּלוֹת תַּעֲשֶׂה לָךְ מִלְחָמָה וְגו', מֵאן מִלְחָמָה, דָּא מִלְחָמָה דְּהוּא סִטְרָא בִּישָׁא, דְּאַצְטְרִיךְ בְּרִישׁ לְאַנְחָא בִּיה קִרְבָּא, וְלִשְׁלֹטָא עֲלוּי, וְלֹאֲשְׁתַּזְבָּא מִנִּיה.

281. תָּא חֲזִי, דִּיעֲקֵב הָכִי אֶשְׁתַּדֵּל לְגַבִּי עֲשׂו, בְּגִין הֵהוּא סִטְרָא דִּילִיה, לְאַתְחַכְמָא עֲלוּי, וְלִמְיָזַל עֲמִיה בְּעִקְמוֹ, בְּכָל מָה דְּאַצְטְרִיךְ, בְּגִין לְשִׁלְטָאָה עֲלוּי בְּרִישָׁא וְסוּפָא, וְכָלֹא בְּדָקָא יָאוּת. וְרִישָׁא וְסוּפָא כְּחֲדָא, דָּא כְּגוּוּנָא דָּא, כְּמָה דְּכַתִּיב, בְּכַרְתִּי, וְלִבְתֵּר בְּרַכְתִּי, שִׁירוּתָא וְסוּפָא כְּחֲדָא, דָּא כְּגוּוּנָא דָּא, בְּגִין לְשִׁלְטָאָה עֲלוּי בְּאוּרַח מִישַׁר בְּדָקָא חֲזִי לִיה, וּבְגִין כִּךְ זְכָאָה אִיהוּ, מֵאן דְּאַשְׁתַּזְיֵב מִנִּיהוּ, וְיָכִיל לְשִׁלְטָאָה עֲלוּיָהוּ.

282. תָּא חֲזִי, זְכוּרָה וּמְקִידָה לְטֵב, אֵינֶנּוּ בְּחֲדָא בְּרָזָא דְּמַהֲיִמְנוּתָא, וְזְכָאָה אִיהוּ מֵאן דְּאַשְׁתַּדֵּל בְּתֵר מַהֲיִמְנוּתָא, כְּד"א אַחֲרִי ה' יִלְכוּ בְּאַרְיָה וְשָׂאג וְגו'. אָמַר רַבִּי חֲזַקְיָה הָכִי הוּא וְדָא.

283. Come and behold: when a man says his prayer, he should refrain from asking, "remember me and visit me," for himself, because there is remembering and visiting for good, and remembering and visiting for evil. The accusers might receive the words, "REMEMBER ME" AND "VISIT ME," from his mouth, and then recall his sins and punish him. THIS MEANS THEY WILL BRING UPON HIM REMEMBERING AND VISITING FOR EVIL, unless he is absolutely righteous; in that case, the remembering and visiting for evil, THE MALE AND THE FEMALE OF THE KLIPAH, will look for his sins, but will not find any. ONLY THEN MAY HE SAY, "REMEMBER ME," "VISIT ME," as did Ezra, who said, "Remember me, O my Elohim, for good" (Nechemyah 13:31).

284. Whenever a man prays, it behooves him to include himself within the multitude, among the crowd. Come and behold: Elisha said to the Shunamitess, "Would you be spoken for to the king, or to the captain of the host?" (II Melachim 4:13). "Would you be spoken for to the king" means that it was the holiday of Rosh Hashanah, when the kingdom of heaven sits in judgment on the world. The Holy One, blessed be He, is then called "the King of Judgment." Therefore, he asked her, "Would you be spoken for to the king?" THIS IS A REFERENCE TO THE HOLY ONE, BLESSED BE HE, AS A KING.

285. It is written: "And she answered, I dwell among my own people" (Ibid.). HE ASKS: WHAT did she say? WHAT DID SHE MEAN BY THAT? HE ANSWERS: SHE SAID, I do not wish to be distinguished above as extraordinary, but rather to be one of many. Thus, it behooves a man to be included within the crowd and not be singled out, so that THE ACCUSERS shall not look at him and remember his sins.

28. Death and the shadow of death

The rabbis discuss death and how it may be escaped. God does not kill humankind. Men die when they walk in the shadow of the Angel of Death. When God's wisdom prevails on Earth, death will vanish forever.

The Relevance of this Passage

Death is an illusion of this physical world. It helps correct the soul when the accumulation of negativity in the body becomes too great a task to correct in the present lifetime. Negativity is aroused when behavior is rooted in Evil Inclination. When mankind has fully abolished this aspect of his nature, immortality will become the new reality. This can be hastened by a concentrated, meditative connection to the Hebrew texts that distill this wisdom.

286. Rabbi Yehuda began the discussion with the verse: "have the gates of death been opened to you? Or have you seen the gates of the shadow of death?" (Iyov 38:17). The Holy One, blessed be He, said this to Iyov, who was aggravated by the judgments of the Holy One, blessed be He. Come and behold: Iyov said, "Though He slay me, yet will I trust in Him (Heb. lo)" (Iyov 13:15). It is written "lo (Lamed Aleph)," (lit.'not'), but read as with lo (Lamed Vav) ('in him')". Thus, it includes everything, AND ALSO SAYS THAT THOUGH HE SLAYS HIM, HE WILL NOT TRUST IN HIM.

283. וְתָא חַזִּי, בְּרֵי נֶשׁ כִּד צְלִי צְלוּתִיה, לֹא יוֹמָא עֲלִיה זְכָרְנִי וּפְקִידָנִי. בְּגִין דְּאִיפָא זְכִירָה וּפְקִידָה לְטָב, וּזְכִירָה וּפְקִידָה לְבִישׁ, וְזִמְנִין לְנִטְלָא מִלָּה מִן פּוֹמָא, וְאַתִּין לְאַדְבָּרָא חוּבּוּי דְּבֵר נֶשׁ וְלַעֲנָשָׁא לִיה. בְּרֵי אִי אִיהוּ זְכָאָה שְׁלִים, דְּכִד בְּדִקִי חוּבּוּי הֵהוּא זְכִירָה וּפְקִידָה לְבִישׁ, לֹא יִשְׁכַּחוּן לֹון, בְּגִין עֲזָרָא דְּאָמַר זְכָרָה לִי אֱלֹהֵי לְטוֹבָה.

284. דְּהָא בְּכָל אֲתֵר, דְּבֵר נֶשׁ צְלִי צְלוּתִיה, וְכִלִּיל גְּרָמִיָּה בִּין סְגִיָּאִין בְּכִלְלָא דְּסְגִיָּאִין. וְתָא חַזִּי שְׁוֹנָמִית, כִּד אָמַר לָהּ אֱלִישָׁע, הֵיִשׁ לְדָבָר לָךְ אֶל הַמֶּלֶךְ אוֹ אֶל שַׂר הָעֶבֶד. הֵיִשׁ לְדָבָר לָךְ אֶל הַמֶּלֶךְ, הֵהוּא יוֹמָא, יוֹם טוֹב דְּרָאשׁ הַשָּׁנָה הוּא, וְהֵהוּא יוֹמָא דְּמַלְכוּתָא דְּרִקִיעָא שְׁלֵטָא לְמִידָן עֲלֵמָא, וְקוֹדֶשׁא בְּרִין הוּא אֲקָרִי מֶלֶךְ הַמִּשְׁפָּט בְּהֵהוּא זְמָנָא. וּבְגִין כֵּן אָמַר לָהּ, הֵיִשׁ לְדָבָר לָךְ אֶל הַמֶּלֶךְ.

285. מַה בְּתִיב, וְתָאמַר בְּתוֹךְ עַמִּי אֲנֹכִי יוֹשֶׁבֶת. מֵאִי קָאמְרָה, לֹא בְּעִינָא, לְמַהוּי רְשִׁימָאָה לְעִילָא, אֶלָּא לְאַעְלָאָה רִישָׁאִי בִּין סְגִיָּאִין, וְלֹא לְאַפְקָא מִכְּלָלָא דְּלָהוֹן. וְכֵן בְּעִי לִיה לְבֵר נֶשׁ, לְאַתְכִּלְלָא בְּכִלְלָא דְּסְגִיָּאִין וְלֹא לְאַתְיַחְדָּא בְּלַחוּדוּי, בְּגִין דְּלֹא יִשְׁגָּחוּן עֲלִיה, לְאַדְבָּרָא חוּבּוּי כִּדְקָאמְרוּן.

286. פִּתַּח רַבִּי יְהוּדָה וְאָמַר הִנֵּגְלוּ לָךְ שַׁעְרֵי מוֹת וְשַׁעְרֵי צְלָמוֹת תְּרָאָה. הָאִי קָרָא, קוֹדֶשׁא בְּרִין הוּא אָמַר לִיה לְאִיּוֹב, כִּד חָמָא, דְּאִיּוֹב דְּחִיק גְּרָמִיָּה עַל דִּינוּי דְּקוֹדֶשׁא בְּרִין הוּא. תָּא חַזִּי, אִיּוֹב אָמַר הֵן יִקְטַלְנִי לוֹ אֵינִחַל, בְּתִיב לֹא בְּאַלֶּף, וְקָרִינָן לוֹ בּוֹא"ו, וְכִלְלָא אִיהוּ.

287. The Holy One, blessed be He, asked him: 'Do I kill people?' "... have the gates of death been opened to you? Or have you seen the gates of the shadow of death?" How many gates are open on that side THROUGH WHICH YOU CAN ESCAPE DEATH? BUT EVERYWHERE death controls them, because the gates are not opened to men who do not know of them. IN THE FUTURE, HOWEVER, WHEN THE VERSE IS FULFILLED, "FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF HASHEM" (YESHAYAH 11:9), THEN, "HE WILL DESTROY DEATH FOR EVER" (YESHAYAH 25:8). THUS, THEY DIE BECAUSE THEY DO NOT KNOW HOW TO BE GUARDED, AND NOT BECAUSE THE HOLY ONE, BLESSED BE HE, KILLS THEM.

288. "Or have you seen the gates of the shadow of death." HE ASKS: What are the gates of death, and what are the gates of the shadow of death? HE ANSWERS: They are as one, joined together LIKE MALE AND FEMALE ARE JOINED TO BE ONE. We learned that "death" means the Angel of Death. It has already been explained TO BE THE SECRET OF THE SERPENT, WHICH IS FEMALE. The shadow of death is he who rides upon death, NAMELY, SAMAEL WHO RIDES UPON THE SERPENT. It is its shadow and gives it the power to be united into one bond. And so they are one.

289. All the grades issued by them are connected TO THE MALE AND THE FEMALE OF THE KLIPOT; THEY are their gates. It is the same above, IN HOLINESS, as it is written: "Lift up your heads, O gates" (Tehilim 24:7). They are called 'rivers and springs', THAT IS, THE FOUNDATIONS OF the six ends of the world, THE MALE AND THE FEMALE OF HOLINESS. Here also, there are gates of death and gates of the shadow of death of the Other Side. They are grades that rule over the world. The gates of death and the gates of the shadow of death are male and female, clinging together.

290. Therefore, the Holy One, blessed be He, addressed these words to Iyov: "As the cloud is consumed and vanishes away: so he who goes down to the grave shall come up no more" (Iyov 7:8). together with, "have the gates of death been opened to you?" Thus he may know that they are all under My authority, and in the future they will be removed from the world, as it is written: "He will destroy death forever."

287. אָמַר לוֹ קוֹדֶשׁא בְּרִיךְ הוּא, וְכִי אָנָּה קָטִיל בְּנֵי נֶשָׁא, הִנְגְּלוּ לָךְ שַׁעְרֵי מוֹת וְשַׁעְרֵי צִלְמוֹת תְּרָאָה, כְּמָה תִּרְעִין אֵינּוֹן פְּתִיחֹן בְּהֵוֹא סִטְרָא. וּמוֹתָא שְׁלֵטָא עֲלֵיהֶו, וְכִלְהוּ סְתִימִין מִבְּנֵי נֶשָׁא, וְלֹא יִדְעִין אֵינּוֹן שַׁעְרִים.

288. וְשַׁעְרֵי צִלְמוֹת תְּרָאָה. מֵאן אֵינּוֹן שַׁעְרֵי מוֹת וּמֵאן אֵינּוֹן שַׁעְרֵי צִלְמוֹת. אֶלֶּא מוֹת וְצִלְמוֹת כְּחָדָא אֵינּוֹן, וְחוּגָא חָדָא אֵינּוֹן. מוֹת הָא אֶתְמַר, דָּא מִלְּאָךְ הַמּוֹת, וְהָא אוֹקְמוּהָ. צִלְמוֹת: צֵל מוֹת. הָאִי אִיהוּ מֵאן דְּרָכִיב עֲלֶיהָ, וְאִיהוּ צֵלָא דְרִילִיָּה, וְתוֹקְמָא דִּילִילִיָּה, לֹאֲחֻגָא כְּחָדָא, בְּקִשּׁוּרָא חַד וְאֵינּוֹן חַד.

289. וְכֹל אֵינּוֹן דְּרָגִין דְּנַפְקֵי מִנִּיָּהוּ, וּמִתְקַשְׁרֵן בְּהוּ אֵינּוֹן שַׁעְרִים דְּלֵהוֹן, כְּמָה דְּלַעִילָא, כְּמָה דָּאֵת אָמַר, שְׂאוּ שַׁעְרִים רִאשִׁיכֶם וּגּו'. וְאֵלִין אִיקְרוּ נְהַרִין וְנַחְלִין, שִׁית סִטְרִין דְּעֵלְמָא. אוֹף הֵבִי אֵינּוֹן שַׁעְרֵי מוֹת, וְשַׁעְרֵי צִלְמוֹת מִסִּטְרָא אַחֲרָא, דְּרָגִין יִדְעֵן דְּשְׁלֵטִין בְּעֵלְמָא, שַׁעְרֵי מוֹת, וְשַׁעְרֵי צִלְמוֹת, דָּא נּוֹקְבָא, וְדָא דְכוּרָא, וְתִרְוּיָהוּ כְּחָדָא.

290. וְעַל דָּא, אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לְאִיּוֹב, בְּגִין כָּל אֵינּוֹן מְלִין, דְּאִיהוּ אָמַר כָּלָה עֵנָן וַיִּלָּךְ בֶּן יוֹרֵד שְׂאוֹל לֹא יַעֲלֶה, וְכֹל אֵינּוֹן שְׂאֵר מְלִין. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא הִנְגְּלוּ לָךְ שַׁעְרֵי מוֹת, לְמַנְדַּע דְּהָא כָּלָהוּ בְּרִשּׁוֹתֵי, וְכִלְהוּ זְמִינִין לְאַתְבָּעָרָא מֵעֵלְמָא, דְּכַתִּיב בְּלַע הַמּוֹת לִנְצַח וּגּו'.

29. And Elohim remembered Rachel

The Zohar discusses the ability of Rachel to give birth to Binyamen, which came about through the spiritual level of Mazal. This spiritual realm is where all child-bearing originates.

The Relevance of this Passage

Though it may be a person's destiny to be unable to bear children as a result of a prior incarnation, spiritual transformation of character gives one the power to rise above destiny-the stars and planets in the heavens-and experience in the miracle of childbirth.

We can reach this spiritual level, which lies above the plane of the planets, through the Light that shines in Rachel's soul. Our connection to the matriarch's soul is made through this passage and we can share her energy with people who are struggling to bear children.

291. Come and behold: "And Elohim remembered Rachel, and Elohim hearkened to her, and opened her womb" (Beresheet 30:22). HE ASKS: Why is Elohim mentioned twice? WOULD IT NOT BE ENOUGH TO SAY, 'AND HE HEARKENED TO HER AND OPENED HER WOMB?' HE ANSWERS: This is because one is from the world of the male, NAMELY, BINAH, WHICH IS CALLED 'ELOHIM'; and one is from the world of the female, NAMELY, THE NUKVA OF ZEIR ANPIN, ALSO CALLED 'ELOHIM'. For it depends upon Mazal, WHICH IS OF THE MALE WORLD, AS IT HAS ALREADY BEEN EXPLAINED THAT CHILDBEARING DEPENDS ON MAZAL.

292. When Rachel was inspired by the name OF BINYAMIN, as it is written: "Hashem shall add (Heb. yosef) to me another son" (Beresheet 30:23), Ya'akov knew that it would be so because she is worthy of increasing the number of the tribes TO TWELVE. He also knew THAT AFTER THAT, she would no longer live in the world. That is why he wanted to go TO THE LAND OF YISRAEL: SO THAT THE TRIBES WOULD BE COMPLETED IN THE LAND OF YISRAEL AND RACHEL SHOULD NOT DIE OUTSIDE OF YISRAEL. He could not go BECAUSE LAVAN DETAINED HIM. So when Binyamin was due, NAMELY, AFTER SHE CONCEIVED HIM, he ran away so that the House would not be perfected BY THE TWELVE TRIBES, and the Holy World, THE NUKVA OF ZEIR ANPIN, would not be attached to it in a foreign country.

293. This is the meaning of the verse: "And Hashem said to Ya'akov, 'Return to the land of your fathers, and to your kindred; and I will be with you'" (Beresheet 31:3). HE ASKS: What is THE MEANING OF, "and I will be with you?" HE ANSWERS: THE Holy One, blessed be He, said to him--Until now Rachel, the foundation of the house, was with you. From now on, I shall be with you and take the House, NAMELY, THE SHECHINAH, with you by the twelve tribes. This is what is meant by the verse: "And as for me, when I came from Paddan, Rachel died by me" (Beresheet 48:7). It was because of me that Rachel was removed, and another tenant, NAMELY, THE SHECHINAH, came in and dwelt with me in the House.

30. "Appoint me your wages"

The rabbis comment on Ya'akov's payment by his father-in-law, Lavan. Because Ya'akov was whole-hearted and sincere in his relations with Lavan, God rescued him and took him into the Holy Land, even though Lavan dealt with him unfairly. Through his honesty, Ya'akov was testing his luck--a necessary precaution before he could take the next step out of exile. This verse teaches us to deal honestly even with those who exploit us. Time will bring our reward.

The Relevance of this Passage

Our rewards in life are often delayed by time, to test the authenticity of our virtuous behavior. The delay may create the illusion that honest behavior goes unrewarded, and that the wicked prosper from their negative deeds. This severely limited view of life only generates affliction and judgment at a later point in our lives. Here the ability to perceive the cause and effect principle that governs the cosmos is aroused in our consciousness.

294. "Appoint me your wages, and I will give it" (Beresheet 30:28). HE ASKS: What is the meaning of "Appoint?" Rabbi Yitzchak said: The wicked one said--I see that Ya'akov has eyes only for females, therefore he shall serve me. He then said: "Appoint (Heb. nokvah) me your wages," a female (Heb. nekevah) shall be your wages, as before. "...and I will give it..." means 'tell me what woman you have cast your eyes on, and you shall serve me for her.'

291. תא חזי, ויזכר אלהים את רחל וישמע אליה אלהים ויפתח את רחמה. תרי זמנין, אלהים אלהים, אמאי, אלא, חד מעלמא דרכורא, וחד מעלמא דנוקבא, בגין דבמזלא תלויא מלתא.

292. וכד אתערת רחל בשמא דא, דכתיב יוסף ה' לי בן אחר, ידע ועקב, דאיהי אתחזינא לאשלמא בלהו שבטין, ולא תתקיים בעלמא, בגין כך בעא למיזל, ולא יכיל, וכד מטא זמנא דבנימין, ערק ואזל ליה, בגין דבארעא אחרא לא ישתלים ביתא, לאתקשרא עלמא קדישא ביה.

293. והיינו דכתיב ויאמר ה' אל יעקב שוב אל ארץ אבותיך ולמולדתך ואהיה עמך. מאי ואהיה עמך, אלא אמר ליה, עד הכא, רחל הות עמך עקרא דביתא, מכאן ולהלאה, אנא אהא עמך, ואטול ביתא בהדך, בתריסר שבטין. והיינו דכתיב, ואני בבאי מפדן מתה עלי רחל. עלי הוה, ובגיני הוה מלה, דאתדחיא איהי, ואתיא דיורא אחרא, ונטלא ביתא בגיני לדיורא עמי.

294. ויאמר נקבה שכרך עלי ואתנה, מאי נקבה. אמר רבי יצחק, ההוא רשע אמר, אנא חמי, דיעקב לא אסתכל אלא בנוקבי, ובגין כך יפלח לי, אמר נקבה שכרך, הא נקבה, דאיהו שכרך, כד בקדמיתא. ואתנה, אימא מאן נקבה אסתכלת בה, ואתנה, ופלח לי בגינה.

295. "And Ya'akov said, 'You shall not give me anything'" (Beresheet 30:31). Ya'akov said, heaven forbid! whatever I did, I did for the glory of the holy King AND NOT FOR MY PASSIONS. Therefore, "You shall not give me anything," because it was NEVER my intention but, "if you will do this thing for me..."

296. "And he removed that day the he goats" (Beresheet 30:35). Rabbi Elazar began the discussion with the verse: "Hashem, who shall abide in Your tent" (Tehilim 15:1) This was explained by the friends. "He that walks in perfection" is Avraham, for when he was circumcised, he became perfect; "works Righteousness" refers to Yitzchak; and he who "speaks truth" is Ya'akov. Assuredly, Ya'akov cleaved to the attribute of Truth. HE ASKS: If he cleaved to the attribute of Truth, why did he behave as he did with Lavan, NAMELY, WHEN PEELING THE RODS?

297. HE ANSWERS: Ya'akov was testing his luck BY WHAT HE DID. It is permissible for a man to see if fortune is with him before he returns to his country. If his luck stands by him, all is well; if it does not, he shall not set foot to go until the time is favorable.

298. Come and see: It is written: "So shall my righteousness answer for me in time to come..." (Beresheet 30:33) for he did not attempt to obtain something from Lavan for nothing, but did everything truthfully and wholeheartedly. Moreover, he received permission from Lavan to do this. Thus, it is written THAT HE ANSWERS HIM: "I have learned by signs that Hashem has blessed me for your sake" (Ibid. 27). Lavan used magic and sorcery and tested his luck to find out WHETHER HE SUCCEEDED because of Ya'akov. He found that every month he added a hundred sheep, a hundred lambs, and a hundred male goats to his flocks because of Ya'akov, AND THEREFORE GAVE HIM PERMISSION.

299. Rabbi Aba said: Ya'akov used to bring an additional thousand cattle, thousand lambs, and thousand male goats every month. This is what is meant by the verse: "For the little which you had before I came is now increased to a multitude; and Hashem has blessed you since my coming" (Beresheet 30:30). Blessing from above does not dwell on less than a thousand of each kind. So there were a thousand sheep, a thousand lambs, and a thousand male goats, since blessing from above does not dwell on a lesser number. Thus, Ya'akov brought Lavan great wealth.

300. When Ya'akov asked for his wages, he found only ten of each kind, yet he thought it generous. He saw THE DIFFERENCE between the small amount he received from Lavan and what Lavan received as a result of his efforts. And what Ya'akov received was given reluctantly, as a result of the rods he placed against the cattle.

295. וַיֹּאמֶר יַעֲקֹב לֹא תִתֶּן לִי מֵאוֹמָה, אָמַר יַעֲקֹב חֲלִילָה, דָּהָא אֲנָא כָּל מַה דְּעֵבִידְנָא, לְשֵׁם יִקְרָא דְּמַלְכָּא קְדִישָׁא עֵבִידְנָא, וְעַל דָּא לֹא תִתֶּן לִי מֵאוֹמָה, דָּהָא לֹא דְעֵתָאִי בְּהָאִי, אֱלָא אִם תַּעֲשֶׂה לִּי הַדְּבָר הַזֶּה וְגו'.

296. וַיִּסֶּר בַּיּוֹם הַהוּא אֶת הַתִּישִׁים. רַבִּי אֶלְעָזָר פִּתַּח וַאֲמַר, יִי מִי יִגּוֹר בְּאַהֲלָךְ וְגו', הָא אוֹקִימְנָא, וְאוֹקְמוּהָ חֲבֵרִינָא, הוֹלֵךְ תָּמִים, דָּא אֲבִרְהָם. דְּכֵד אֲתַגְזֹר, תָּמִים אֶקְרִי. וּפּוֹעֵל צְדָקָה, דָּא יִצְחָק. וְדוֹבֵר אֱמֶת, דָּא יַעֲקֹב. וְדָאִי יַעֲקֹב בְּאֵמֶת אֲתַדְבֵּק, אִי הוּא בְּאֵמֶת אֲתַדְבֵּק, מִטְּעֵבֵד עִם לָבָן בְּגוֹזָנָא דָּא.

297. אֱלָא, יַעֲקֹב בָּחִין שְׁעֵתָא דְּמַזְלִיָּה הָוָה. דְּשָׂרִי לִיָּה לְאִינֶשׁ, לְמַבְחָן שְׁעֵתִיָּה, עַד לֹא יִתּוּב לְאַרְעִיָּה, וְאִי מַזְלִיָּה קָאִים בְּמַה דְּעֵבִיד שְׁפִיר, וְאִי לֹא לֹא יוֹשִׁיט רַגְלוֹ, עַד דְּיִסְלַק לְגַבִּיָּה.

298. תָּא חֲזִי כְּתִיב וְעֲנָתָה בִּי צְדָקָתִי בַּיּוֹם מָחָר וְגו', דָּהָא אִיהוּ לֹא עֵבֵד בְּגִין דְּיִטּוּל מְדִילִיָּה לְמַגְנָא, אֱלָא כְּלָא בְּקוֹשְׁטָא וּשְׁלִימוֹ דְּרַעוּתָא וְלֹא עוֹד אֱלָא דְּאִיהוּ נְטִיל רְשׁוֹ מִלָּבָן, וְעַד כְּתִיב נַחֲשָׁתִי וַיְבַרְכֵנִי יִי בְּגִלְגָּל. בְּמַה חֲרָשִׁין וְזִינִין עֵבֵד לָבָן, וּבָחִין מַזְלִיָּה, בְּגִינִיָּה דְּיַעֲקֹב, וְהָוָה אֲשַׁבַּח בְּגִינִיָּה דְּיַעֲקֹב, מֵאָה עֲאֲנָא כָּל יִרְחָא, וּמֵאָה אֲמִרִין, וּמֵאָה עֲזִין יִתִּיר עַל עֲאֲנִיָּה.

299. ר' אבא אָמַר, אֱלֹף עֲאֲנִין, וְאֱלֹף אֲמִרִין, וְאֱלֹף עֲזִין, הָוָה מִיִּיתִי לִיָּה יַעֲקֹב יִתִּיר בְּכָל יִרְחָא וְיִרְחָא, הָה"ד בִּי מַעֲט אֲשֶׁר הָיָה לִּי לְפָנַי וַיִּפְרֹץ לְרֹב וַיִּבְרַךְ יִי אוֹתָךְ לְרַגְלִי, וַיְבַרְכֵתָא דְּלַעֲיָלָא לֹא אִיהוּ, פְּחוּת מֵאֱלֹף, מְכָל זִינָא וְזִינָא, מֵעֲאֲנִין אֱלֹף אֲשַׁתְּבַּח, מֵאֲמִרִין אֱלֹף אֲשַׁתְּבַּח, מֵעֲזִין אֱלֹף אֲשַׁתְּבַּח, עַל כָּל מַה דְּשָׂרִיא בְּרַכְתָּא דְּלַעֲיָלָא, לֹא פְּחוּת מֵאֱלֹף, עַד דְּבְּגִינִיָּה דְּיַעֲקֹב, אֲסַתְּלַק לָבָן לְכַמָּה עוֹתָרָא.

300. וְכֵד בְּעָא יַעֲקֹב לְנִטְלִיָּה אֲגִרִיָּה, לֹא אֲשַׁבַּח אֱלָא עֲשָׂרָה מְכָל זִינָא וְזִינָא, וַיַּעֲקֹב חָשִׁיב לִיָּה לְעוֹתָרָא סְגִי. חֲמִי כְּמַה נְטִיל מְדִילִיָּה, מִמַּה דְּהָוָה יְהִיב אִיהוּ בְּזִכּוּתִיָּה לְלָבָן. וְכָל דָּא דְּסָלִיק בִּיָּה יַעֲקֹב, לֹא הָוָה, אֱלָא בְּזוֹרַע דְּאִינּוֹן מְקִלוֹת, דְּשָׂרִי לְגַבִּי עֲנָא.

301. Come and behold: how much did the perfect Ya'akov toil for Lavan? It is written: "And he set three days' journey between himself and Ya'akov" (Beresheet 30:36), and he brought him much wealth. Yet because Lavan did not want to pay Ya'akov's wages, he gave Ya'akov ten of this kind and ten of that kind, and said to him: Take these, and if they issue as you said, SPECKLED AND SPOTTED, they will be your wages. THIS MEANS HE MAY TAKE TEN OF EACH. This is the meaning of the verse, "and changed my wages ten times (Heb. monim)," (Beresheet 31:7) that is, ten of (Heb. min) this and ten of (Heb. min) that. It is written: "And your father has deceived me, and changed my wages ten times." By these ten, he strove after the Holy One, blessed be He, and blessed Him. With all his conditions, Lavan went back on his words and took everything from Ya'akov, until the Holy One, blessed be He, took pity on him and took from Lavan by force.

301. תָּא חֲזִי בְּמָה טָרַח הָהוּא שְׁלִימָא דִּיעֶקֶב, אֲבִתְרִיה דְּלָבָן. בְּתִיב, וַיִּשֶׁם דֶּרֶךְ שְׁלֹשָׁת יָמִים וְגו', וְהוּא אֵייתִי יֵה כָּל הָאֵי עוֹתָרָא, וְעַם כָּל דָּא, לֹא בַּעַל לָבָן דִּיהָא אַגְרִיָּה דִּיעֶקֶב הָכִי, אֶלָּא נָטַל עֲשָׂרָה מִן דָּא, וְעֲשָׂרָה מִן דָּא, וַיְהִיב לֵיה, וְאָמַר לֵיה, טוֹל הֵנִי, וְאִי יוֹלִידוּ בְּמָה דְאִמְרַתְּ, בְּהָאֵי גִּוּנָא יֵהא אַגְרָךְ, הֵה"ד וַתַּחֲלֹף אֶת מִשְׁכּוֹרְתִי עֲשָׂרַת מוֹנִים, עֲשָׂרָה מִן דָּא וְעֲשָׂרָה מִן דָּא, וּבְתִיב וַאֲבִיכֶן הִתַּל בִּי וְהִחֲלִיף אֶת מִשְׁכּוֹרְתִי עֲשָׂרַת מוֹנִים. אֲשַׁתְּדַּל בְּתַר קוֹדֶשָׁא בְּרִיךְ הוּא, וּבְרָכִיָּה. וּמִכָּל מָה דְשׁוּי לָבָן עָמִיָּה דִּיעֶקֶב, אֶהְדֵּר בְּמִלּוּלֵיה, וְנָטַל מִיַּעֲקֹב כָּלָא, עַד דְּקוֹדֶשָׁא בְּרִיךְ הוּא חָס עָלֵיה, וְנָטַל מִדִּילֵיה בְּזוּרָע.

31. The rods

In this passage the rabbis discuss the allegorical meaning of the rods, or peeled branches of poplar, that Jacob used to separate his flocks from those of Laban at the drinking troughs. These rods represent the power of judgment, or the ability to make distinctions. Rabbi Elazar says, "All these verses instruct us wisely," even the most trivial.

The Relevance of this Passage

In our material existence, the differences between good and evil, and truth and falsehood, are often blurred. This makes our spiritual efforts very challenging, and thus very rewarding also. The power of discernment is instilled in our consciousness, so that our choices in life keep us secure in our spiritual path.

302. Rabbi Elazar said: All these verses instruct us wisdom. We have learned that in supernal matters, some depend on actions, SUCH AS TEFILIN AND THE TZIZIT (FRINGES); some depend on speech, LIKE THE RECITAL OF THE SH'MA AND PRAYER; and some on devotion, SUCH AS LOVE AND FEAR. Whoever wishes to receive blessings should do so through prayer, speech, and devotion. Yet some are not DRAWN through prayer, but depend on actions.

302. אָמַר רַבִּי אֶלְעָזָר כָּל הֵנִי קָרְאִי, לְאַחֲזָא חֲכָמָתָא קָא אֲתִיין, דְּתַנִּינן מְלִין דְּלַעִילָא, מְנַהוֹן תְּלִין בְּעוֹבְדָא, וּמְנַהוֹן בְּמִלּוּלָא, וּמְנַהוֹן בְּרַעוּתָא דְּלָבָא. וּמֵאן דְּבַעֵי לְאַמְשָׁכָא בְּרַכָּאן, בְּצִלּוּתָא, בְּמִלּוּלָא, וּרְעוּתָא. וּמְנַהוֹן דְּלֹא בְּצִלּוּתָא, אֶלָּא בְּעוֹבְדָא תְּלִין.

303. Come and behold: all that honest Ya'akov did was wise. It is written: "And he set the rods which he had peeled before the flocks in the gutters in the watering troughs" (Beresheet 30:38). All this he did in wisdom, to draw blessings from the source of all to the supernal grades, which are his lot.

303. תָּא חֲזִי יַעֲקֹב שְׁלִים, כָּל מָה דְּעֵבֵד, בְּחֲכָמָתָא עֵבִיד, בְּתִיב וַיַּצַּג אֶת הַמִּקְלֹת אֲשֶׁר פָּצַל בְּרֶהֱטִים בְּשִׁקְתוֹת הַמַּיִם, כָּלָא בְּחֲכָמָתָא, לְאַמְשָׁכָא בְּרַכָּאן, מִמְּבוּעָא דְּכָלָא, לְכַלְהוּ דְּרִגִּין עֲלֵאִין, דְּאִינוּן חוֹלְקִיָּה וְעַדְבִּיָּה.

304. HE ASKS: What are "the rods?" AND HE ANSWERS: They are the grades of Judgment, "which he had peeled," NAMELY, from which he removed Judgment; "in the gutters" (Heb. rehatim) is similar to the verse, "a king is caught in its tresses (Heb. rehatim)" (Shir Hashirim 7:6), because from that king, THE SUPERNAL KING, blessings come to all the worlds.

304. אֶת הַמִּקְלֹת. מֵאן מִקְלֹת, אֵלִין דְּרִגִּין דְּאִינוּן בִּי דִּינָא. אֲשֶׁר פָּצַל, דְּאֶעְבֵּר מְנַהוֹן דִּינָא. בְּרֶהֱטִים: הֵינּוּ דְּכְתִיב מֶלֶךְ אֲסוּר בְּרֶהֱטִים, דְּהָא מֵהוּא מֶלֶךְ, אֲתִיין בְּרַכָּאן לְכַלְהוּ עֲלָמִין.

305. Another explanation for the verse, "a king is caught in its tresses," is that the King, NAMELY ZEIR ANPIN, is bound and tied to the supernal gutters through which everything is watered by the high King. "...in the watering troughs..." refers to the rivers that run until they come to the place where they gather. "...when the flocks came to drink..." is similar to the verse, "they give drink to every wild beast: the wild asses quench their thirst" (Tehilim 104:11), which refers to the place where the water gathers, THE NUKVA, and everyone, THE INHABITANTS OF BRIYAH, YETZIRAH AND ASIYAH, comes to drink of it.

306. And they were heated." HE ASKS: What is the meaning of this verse? HE ANSWERS: When the north wind blows UPON THE NUKVA, NAMELY THE ILLUMINATION OF THE LEFT, CHOCHMAH WITHOUT CHASSADIM, water, which is plenty, congeals and does not flow. When the south wind, THE ILLUMINATION OF THE RIGHT, CHASSADIM, RISES, the water is heated, the ice breaks, and it flows TO THE THREE WORLDS: BRIYAH, YETZIRAH AND ASIYAH. Then everyone drinks, because the heat from the south breaks THE FROZEN WATER. Everyone is heated and drinks with joy, because the coldness of the north HAS PASSED. This is the meaning of the verse, "And they were heated." HE ASKS: Why is it written IN THE FEMININE, WHEN 'CATTLE' IS MASCULINE? HE ANSWERS: Because they are all females.

32. "And he took a fresh poplar rod"

This verse continues the discussion of the secret meaning of the rods Ya'akov used to separate his animals from those of Lavan. Rabbi Elazar comments that God selected Ya'akov as his Chosen, and that Ya'akov also chose God. Typically, the Zohar here conflates cause and effect as one: that is, God choosing Ya'akov and Ya'akov choosing God are one and the same, indicating interrelated nature of creation. In Rabbi Elazar's interpretation, "Man is the measure of all things." God not only chooses his flock, but each of us has the power to choose God as well.

The Relevance of this Passage

The power of the spiritual truths throughout this section awakens a realization of the power of choice God has bestowed upon us. We begin to recognize the daily opportunities to choose the Light of God over the evil of Darkness.

307. Ya'akov meant to perform the following act wisely, NAMELY, TO DIRECT HIS ACTIONS ACCORDING TO SUPERNAL GRADES, as it is written: "And Ya'akov took him rods of fresh poplar" (Beresheet 30:37). Rabbi Elazar opened the discussion with the verse: "For Yah has chosen Ya'akov to Himself, Yisrael for His peculiar possession" (Tehilim 135:4). Come and behold: we do not know from the verse, "For Yah has chosen Ya'akov to Himself," who chose whom. Did the Holy One, blessed be He, choose Ya'akov, or did Ya'akov choose the Holy One, blessed be He. IN HEBREW, IT CAN BE INTERPRETED BOTH WAYS. HE ANSWERS: From what the scripture tells us, I know that the Holy One, blessed be He, took Ya'akov for Himself as His portion. As it is written: "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9).

308. Come and behold: Ya'akov also chose his inheritance and lot as his portion; he rose above all the grades and took as his portion, "rods of fresh poplar (Heb. livneh)," namely, the white (Heb. lavan) grade of the right side, and "almond and plane tree," the red grade of the left side.

305. דָּבַר אַחֲרֵי מֶלֶךְ אֲסוּר בְּרֵהוּטִים, מֶלֶךְ דָּא, אֲסוּר וְקִשּׁוּר בְּאִינוֹן רֵהוּטִין עֲלָאִין, דְּמִנְיָהּוּ אֲשִׁתְּקִינִין כָּלָא, מִמֶּלֶךְ עֲלָאָה. בְּשִׁקְתוֹת הַמַּיִם: אֵלִין אִינוֹן, נִחְלִין דְּנִפְקִין וְאֲתִינִין, עַד דְּמִטּוֹ לְאַתֵּר דְּמִתְבְּנָשִׁי תַמָּן. אֲשֶׁר תִּבְאֲנָה הַצֵּאֵן לְשִׁתוֹת, כִּד"א יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי יִשְׁבְּרוּ מִרְאִים צִמָּאָם. וּבִהְיוֹא אֲתֵר, דְּמִתְבְּנָשִׁי תַמָּן מִיָּא, כִּלְהוּ אֲתִינִין לְאִשְׁקָאָה מִנְיָה.

306. וַיִּחַמְנָה, מֵאִי וַיִּחַמְנָה. תָּא חֲזִי בְּשַׁעְתָּא דְּרוּחַ צִפּוֹן נָשִׁיב, מִיָּין גְּלִידִין, וְלֹא נִגְדִין לְבַר, וְלֹא אֲשִׁתְּקִינִין, בְּגִין דְּדִינָא תִּלְיָא, וְקִרְיוֹ דְּצִפּוֹן גְּלִיד מִיָּא. וְכִד אֲתַעֵר רוּחַ דְּרוּם, מִתְחַמְמִי מִיָּא, וְאֲתַעֵבֵר גְּלִידוֹ דְּלֵהוּן, וְנִגְדִין, כְּדִין אֲתַשְׁקִינִין כָּלָא. בְּגִין דְּחַמְיָמוֹ דְּדְרוּם, שְׂרָאֵן מִיָּא, וְכִלְהוּ מִתְחַמְמִי וְחִדְאֵן לְמִשְׁתֵּי מֵהֵוֹא קִרְיוֹ דְּצִפּוֹן, דְּהוּה לֹון בְּקִדְמִיתָא, הָה"ד וַיִּחַמְנָה. וַיִּחַמְנָה, וְלֹא כְתִיב וַיִּחַמְמוּ. אֵלָא דְּאִינוֹן כִּלְהוּ נִוְקִיָּי.

307. וְעַל דָּא אֲתַבְּוֹן יַעֲקֹב, לְמַעַבְדַּ עוֹבְדָא בְּחִכְמָתָא, וְדָא הוּא דְּכְתִיב וַיִּקַּח לוֹ יַעֲקֹב מִקְל לְבָנָה לַח וְגו'. פִּתַּח וְאָמַר בִּי יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ, תָּא חֲזִי בִי יַעֲקֹב בָּחַר לוֹ יְהוָה, עַד כָּאֵן לֹא יִדְעָנָא מֵאֵן בְּרִיר לְמֵאֵן, אִי קוֹדֶשָׁא בְּרִיךְ הוּא בְּרִיר לִיה לְיַעֲקֹב, אִי יַעֲקֹב בְּרִיר לִיה לְקוֹדֶשָׁא בְּרִיךְ הוּא. אֵלָא מִמָּה דְּגִלִּי קְרָא, יִדְעָנָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא נָטִיל לִיה לְיַעֲקֹב לְעַדְבִּיָּה, דְּכְתִיב בִּי חֵלֶק יִי עֲמוֹ יַעֲקֹב חֵבֶל נִחְלָתוֹ.

308. תָּא חֲזִי, הֵכִי נָמִי יַעֲקֹב, בִּירַר אַחְסַנְתִּיהּ וְעַדְבִּיָּה לְחוּלְקִיָּה, וְסִלִּיק לְעֵילָא מִכָּל דְּרָגִין, וְנָטִיל לִיה לְעַדְבִּיָּה. מִקְל לְבָנָה לַח, הֵיִינוּ דְּרָגָא חוּרָא, דְּסִטֵּר יְמִינָא. וְלֹחַ וְעֵרְמוֹן, הֵיִינוּ דְּרָגָא סוּמָקָא, דְּסִטֵּר שְׂמָאלָא.

309. "...and peeled white streaks in them..." He removed the Judgment FROM THE ALMOND AND THE PLANE TREE THAT ARE OF THE LEFT, and connected them to the right. He himself, THE CENTRAL COLUMN, came between them and brought them together so that they became one with two colors. With all that, he "made the white appear" IN SUCH A MANNER that the white dominated the red. Why should he do that? To pour blessings on his portion, THE CENTRAL COLUMN, from the universal source, and to perfect this grade by the three COLUMNS, so the three COLUMNS shall become as one.

310. We already explained the verse, "in the gutters in the watering troughs." By this wise act, BY THE PERFECTION OF THE THREE COLUMNS, blessings flow downward; all the worlds are watered, and blessings dwell on them, as was explained when discussing the verses, "in the morning he shall devour the prey" (Beresheet 49:27), and, then "at night he shall divide the spoil" (Ibid.). Then all the worlds below will be blessed, THE THREE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. And Ya'akov took his portion from the blessings which dwell on him below, because it is the lot of the Holy One, blessed be He.

Sitrei Torah (Secrets of the Torah)

311. "And Ya'akov took him rods of fresh poplar..." The intention of this act was for the bonds of Faith--TO DRAW THREE KNOTS, THE THREE COLUMNS, ON THE NUKVA, CALLED 'FAITH'. The sound of sounds was brought from above downward, and our eyes opened. HE EXPLAINED: The wheel turned a few times and the melodious sound was heard. Those who slumber and sleep, who have sleep in their eye sockets, awake! They do not know, or look, or see, for they shut their ears, heavy hearted, asleep without knowledge. The Torah is before them, yet they pay not attention, nor know what they look at. They see, yet do not see. The Torah raises sounds. Behold, fools, open your eyes, and know. But there is no one to notice, no one to lend an ear. How long will you be in darkness because of your evil desires? Look to know, and the shining light shall be revealed to you.

312. As a result of his problems in a foreign country and rule with strange grades, INSTEAD OF IN THE HOLY LAND, honest Ya'akov rejected them all and chose as his inheritance--NAMELY, WITHIN THE CENTRAL COLUMN--a light out of darkness, THE RIGHT COLUMN, and wisdom out of stupidity, THE LEFT COLUMN. He honored his Master while still under foreign rule IN PADDAN ARAM, HE BEING THE CENTRAL COLUMN. Then it was said of him:

"Ya'akov shall not now be ashamed, neither shall his face now grow pale" (Yeshayah 29:22).

End of Sitrei Torah (Secrets of the Torah)

Tosefta (Addendum)

309. וַיִּפְצֹל בָּהֶן פְּצִלוֹת לְבָנוֹת, דָּאֶעְבֵּר דִּינָא מִן דָּא, וְאֶתְחַבֵּר לִיה בְּיָמִינָא, וְהוּא עָאֵל בְּיָמִינֵהּ, וְנָטִיל לִוְן בְּחָדָא וְאֶתְעַבִּיר כְּלָא חָד, בְּתָרֵי גֻּוּנֵי. וְעַם כָּל דָּא, מִחֲשָׁף הַלְבָן, דִּיתְגַּלִּי חוּרָא עַל סוּמְקָא. וְכָל דָּא לְמֵאֵי, לְאִמְשָׁכָא לְדִרְגָּא דָּא דְעַדְבִּיָּה בְּרָכָאן מִמְּבוּעָא דְכָלָא, וְלִשְׁוֹאָה לְדִרְגָּא דָּא דֵּאִיהוּ תִּלְתָּא בְּחָדָא.

310. בְּרִהָטִים בְּשִׁקְתוֹת הַמַּיִם, בְּמָה דְאֻקִּימָנָא, וְכִדִּין בְּעוֹבְדָא דָּא דְחֻכְמָתָא, נִגְדִין בְּרָכָאן לְתַתָּא, וּמִתְשַׁקְיִין כְּלָהוּ עֲלֵמִין, וְשִׁרְיִין עֲלִיה בְּרָכָאן, בְּמָה דְאֻקְמוּהָ, דְכְתִיב בְּפָקֵר יֹאכֵל עֵד וְגו', וְלִבְתָּר מִכָּאן, וְלַעֲרֵב יִחַלֵּק שָׁלָל, לְאֶתְבְּרָכָא כְּלָהוּ עֲלֵמִין לְתַתָּא. וְיַעֲקֹב נָטַל חוּלְקִיָּה, מֵאִינוֹן בְּרָכָאן, דְשִׁרְיִין עֲלִיה לְתַתָּא, בְּגִין דֵּאִיהוּ חוּלְקִיָּה וְעַדְבָּא דְקוּדְשָׁא בְּרִין הוּא.

סתרי תורה

311. וַיִּקַּח לוֹ יַעֲקֹב מִקָּל לְבָנָהּ וְגו', מִתְנִיתִין, רְעוּתָא דְעוֹבְדָא, קְטְרֵי דְמַהִּימְנוּתָא, קָל קְלָא דְקִלְיָא, אֶתְעַר מְעִילָא לְתַתָּא, אֲנִן פְּתִיחִין עֵינֵי הוֹיָנִן. גִּלְגָּלָא אֶסְחָר מְעִילָא לְכַמָּה סְטְרִין, קָל נְעִימוּתָא אֶתְעַר. אֶתְעַרְוּ נִימִין דְמִיכִין, דְשִׁינְתָּא בְּחוּרִיהוֹן, וְלֹא יָדְעִי, וְלֹא מְסַתְּבֵלָן, וְלֹא חֲמָאן אֲטִימִין אֹדְגִין, כְּבָדִין דְּלָבָא, נִימִין, וְלֹא יָדְעִין. אֹרִייתָא קֵינְמָא קְמִינְהוּ, וְלֹא מְשַׁגְּיחִין וְלֹא יָדְעִין בְּמָה מְסַתְּבֵלָן, חֲמָאן וְלֹא חֲמָאן. אֹרִייתָא רְמֵאֵת קֵלִין אֶסְתְּבֵלוּ טַפְשִׁין, פְּתַחוּ עֵינֵין, וְתַנְדְּעוּן. לִית מֵאן דִּישְׁגַּח, וְלִית מֵאן דִּירְכִין אֹדְגִיָּה, עֵד מָה תְּהוֹן בְּגוֹ חֲשׂוּכָא דְרְעוּתֵיהוּ. אֶסְתְּבֵלוּ לְמַנְדֵּעַ, וְאֶתְגַּלִּי לְכוֹן נְהוּרָא דְנִהִיר.

312. בְּזִמְנָא דִּיעַקֵּב שְׁלִימָא, מִגּוֹ עֲאֻקוֹ דְאַרְעָא וְרִשׁוֹ אַחְרָא, בְּגוֹ דְרִגִּין נּוֹכְרִאִין, דְחָה לְכָלָהּ, וּבְרִיר חוּלְק עַדְבִּיָּה וְאַחְסַנְתִּיָּה, נְהוּרָא מִגּוֹ חֲשׂוּכָא, חֲכָמָתָא מִגּוֹ טַפְשׁוּתָא, וְאֻקִּיר לִיה לְמֵאֲרִיָּה, כִּד הָוָה קָאִים בְּגוֹ רְשׁוּתָא דְאֵל זָר. ע"ד כְּתִיב לֹא עֲתָה יְבוֹשׁ יַעֲקֹב וְלֹא עֲתָה פָּנָיו יִחְוֹרוּ.
(עַד כֵּאֵן סִתְרֵי תוֹרָה)

313. The pure knot rose in the innermost place. Before it found an inhabited place, that place did not exist; it was lost to all, and ruin was everywhere. Ruin alludes to the male, Samael, who was created from the impurities of the might of Yitzchak. Death is its female, the primordial serpent called a 'wife of harlotry', about whom it is written: "Her feet go down to death" (Mishlei 5:5). These two, Ruin and Death, heard the strong commandment of the King.

314. There is a deeply held mystery, undisclosed and not revealed, that is, hidden more than any thought. From it came the letter Yud, the supernal point from which everything else develops. THE YUD drew and issued the letter Hei, the supernal mother, who waters all. From this Hei comes the letter Vav, the secret of the six SFIROT, which unites all the sides. It is "the rods of fresh poplar and almond and plane tree."

315. It contains two arms. THE ARMS come out and are included within the last Hei, to bind the tabernacle into one. Then the thirteen attributes of Mercy become one, AS THE NUMERICAL VALUE OF ECHAD ('ONE') IS THIRTEEN. White was engraved on the colors and predominates, as it is written: "white appear." Then it reads, "Hashem shall be one and His name One" (Zecharyah 14:9) and "Hashem is my shepherd; I shall not want. He makes me to lie down in green pastures: He leads me in the paths of Righteousness" (Tehilim 23:1).
End of Tosefta (Addendum)
Sitrei Torah (Secrets of the Torah)

316. "And Ya'akov took him," means that he chose his lot and portion. "The rod of fresh (also: 'moist') poplar," is the Right COLUMN, the white color. It is moist, FROM THE ASPECT of water, CHASSADIM. The almond is the Left COLUMN, red as a rose, and the plane tree combines them together, BEING THE RIGHT COLUMN, WHICH CAUSES THE RIGHT AND THE LEFT TO BE INCLUDED WITHIN EACH OTHER. Right embraces and overpowers them through its WHITE color, as it is written: "white appears." THIS INDICATES THAT THOUGH ZEIR ANPIN, THE CENTRAL COLUMN, is connected to the two Columns, RIGHT AND LEFT, its lot is with the Right Column. It engraved THE ILLUMINATION OF THE RIGHT on both COLUMNS. He was then called a 'perfect man', complete in every respect.

תוספתא

313. קוּטְרָא דְקוּטְרָא דְכִנָּא, הוּא סְלִיק לְגוּ לְגוּ, עַד לֹא אֲשַׁכַּח אֶתְרָא בֵּית מוֹתְבָא, הָהוּא אֶתְרָא לֹא אֶתְרָא, לֹא אֲשַׁתְּכַח לְעִילָא וְתַתָּא, מְכַלָּא אֶתְאָבִיד, אֲבִדוֹן הוּי מְכַלָּא, אֲבִדוֹן דְכוּרָא, סמא"ל דְנִפְק מִהַתּוּכָא דְתוּקְפָא דִיצְחָק. וּמוֹת נֹקְבָא דִילִיָּה, נָחַש קְדֻמָּאָה, אֶשֶׁת זְנוּנִים, דְכָתִיב רַגְלֶיהָ יוֹרְדוֹת מוֹת. וְאֵלִין תְּרִין: אֲבִדוֹן וּמוֹת, שְׁמַעוּ תוּקְפָא דְהוּרְמָנוּ דְמַלְכָּא.

314. רְזָא וְסִתְרָא סְתִימָא עֲלָאָה טְמִיר מְרַעֲיוֹנִין וְהִרְהוּרִין, מְנִיָּה נִפְק אֶת י', נְקוּדָה עֲלָאָה. מִהֲאִי נְקוּדָה עֲלָאָה, נִפְק כֻּלָּא, אֲמִשְׁיָךְ וְאִפִּיק ה', אֲמָא עֲלָאָה, דְאִשְׁקִי לְכֻלָּא. מִהֲאִי נִפְק ו', רְזָא דְשִׁית, דְאֲחִיד לְכָל סְטְרִין, דְאִיהוּ: מְקַל לְבָנָה לַח, וְלֹז, וְעֶרְמוֹן.

315. תְּרִין דְרוּעִין דְאֲחִידֵן בֵּיה, אֵלִין נִפְקִי וְאֲחִידוּ בַּה"א תַתָּאָה, לְחַבְרָא מְשֻׁכּוֹנָא בְּחֹד, וּלְמַהוּי חֹד. בְּדִין, תְּלִיסַר מְכִילֵן, הוּוּ חֹד. וְחֹוּרָא אֶתְגְּלִיף עַל גּוֹוִנִין וְסְלִיק עַל גּוֹון כֻּלָּהוּ, הַה"ד מְחַשֵּׁף הַלְבָן, וּבְדִין אֶקְרִי יי' אֶחָד וְשְׁמוֹ אֶחָד. וּבְדִין יי' רֹעִי לֹא אֶחָסֵר. וּכְתִיב בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל מִי מִנְחוֹת יִנְהַלְנִי נִפְשִׁי יִשׁוּבָב וְגו'.

(ע"כ תוספתא)

סתרי תורה

316. וַיִּקַּח לוֹ יַעֲקֹב, בְּרִיר לִיָּה לְחוּלְקִיָּה לְעַדְבִּיָּה, מְקַל לְבָנָה לַח, סְטְרָא דִימִינָא, גּוֹון חוּוֹר, לַח: סְטְרָא אִיהוּ דְמִינִים. וְלֹז: דָּא סְטְרָא דְשְׁמַלָּא, סוּמְקָא בּוֹוֹרְדָא. וְעֶרְמוֹן: כֻּלִּיל דָּא בְּדָא. וּכְלָהוּ אֲחִיד יְמִינָא חוּוֹרָא בְּגוֹוִנִיָּה, וְסֻלְקָא בְּהוּ. דְכָתִיב מְחַשֵּׁף הַלְבָן, דָּאָף עַל גַּב דְאֲחִיד לְתִרִין סְטְרִין, נָטַל חוּלְקִיָּה לְסִטְר יְמִינָא, וְאִגְלִיף בְּכֻלָּא, בְּהֲאִי סְטְרָא וּבְהֲאִי סְטְרָא, בְּדִין אֶקְרִי גְבֵר שְׁלִים, שְׁלִים בְּכֻלָּא.

317. It is written in the scriptures: "And it came to pass, whenever the stronger cattle did conceive, that Ya'akov laid the rods..." This mystery of mysteries was transmitted to those who were wise of heart. Within the legions of High Angels, there are grades and higher grades. Some are internal and some external. The internal are attached to the Holy King, ZEIR ANPIN, and are attached to Yisrael, the holy children of the Holy One, blessed be He. They are called "the stronger (also: 'attached') cattle," NAMELY, the troops OF ANGELS attached above TO THE RIGHT SIDE and TO THE CENTRAL COLUMN below.

318. When the passion of the angels is for the supernal splendor of above, the middle pillar, the perfected Ya'akov, takes the rods, THE PORTIONS OF the head Tefilin, AND PUTS THEM in the gutters, the place and receptacle of the Tefilin. From this place, all the supernal armies and battalions, which are attached above TO THE RIGHT COLUMN and below TO THE CENTRAL COLUMN, NAMELY, THE STRONGER CATTLE, receive light and resplendence. IN THE SAME MANNER, once they receive illumination from the gutters and the troughs of water, they become springs and sources which flow down ON BRIYAH, YETZIRAH, AND ASIYAH generously.

319. For this reason, Ya'akov distinguished between the supernal holy grades and the other grades of the rest of the nations, as it is written: "and he put his own flocks by themselves and put them not to Lavan's cattle." He separated cattle for himself so that his portion would not be like that of the other nations. In the same manner, Ya'akov separated the grades of faith above. HE SEPARATED THE STRONGER CATTLE, BORN OF THE NUKVA CALLED 'FAITH', FROM THE EXTERNAL TROOPS DRAWN FROM THE LEFT. He also had to separate the grades of the holy armies below--THE HEALTHY LAMBS BORN TO THE CATTLE WERE SEPARATED FROM THE FEEBLE ONES BORN TO THE EXTERNAL ARMIES--to attach them to the palaces of the Queen, THE NUKVA.

320. All bear the mark of the High King, ZEIR ANPIN, THE CENTRAL COLUMN, because as the children of Yisrael are marked AND DISTINGUISHED among the nations, so are the grades of the supernal troops of HOLY angels distinguished as the portion of the Holy One, blessed be He, from the other armies and legions of angels, WHICH ARE NOT OF THE CENTRAL COLUMN. Therefore, Ya'akov chose for his lot and portion the secret of the Faith, THE NUKVA. And the Holy One, blessed be He, chose Ya'akov from among the other armies and legions of the world.

317. מֵה כְּתִיב בְּתִרְיָהּ, וְהָיָה בְּכָל יָחַם הַצֶּאֱן הַמְקַשְׂרוֹת וְשֵׁם יַעֲקֹב אֶת הַמַּקְלוֹת וּגו'. סִתְרָא דְסִתְרִין, לְחֻכֵּימִי לְבָא אֶתְמַסֵּר, בְּגוּ מִשְׁרִיין עֲלֵאִין קְדִישִׁין אֵית דְּרִגִין עֲלֵאִין, אֲלִין עַל אֲלִין, אֲלִין פְּנִימָאִין, וְאֲלִין לְבָר. אֵינֻן פְּנִימָאִין מִתְקַשְׂרִין בְּמַלְכָא קְדִישָׁא, וּמִתְקַשְׂרִין בִּישְׂרָאֵל, בְּנִין קְדִישִׁין לְקוּדְשָׁא בְּרִיךְ הוּא, וְאֲלִין אֶקְרוּן הַצֶּאֱן הַמְקַשְׂרוֹת, מִשְׁרִיין דְּאֵינֻן מְקַשְׂרוֹת, עֵילָא וְתַתָּא.

318. בְּשַׁעֲתָא דְתִיאֻבְתָּא דְלֵהוּן, לְגִבֵּי זֹהֲרָא עֲלֵאִה דְלֵעֵילָא, עֲמוּדָא דְאֻמְצָעִיתָא, יַעֲקֹב שְׁלִימָא נָטַל אֵינֻן מַקְלוֹת, תַּפְלִין דְרִישָׁא, בְּרִהֲטִים: אֶתְר וְדוּכְתָא, לְדִיוְרֵי תַפְלִין. וּמַהֲכָא נָטְלִי נְהוּרָא וְזִיווָא, כָּל חִילִין וּמִשְׁרִיין עֲלֵאִין, אֵינֻן דְּמִתְקַשְׂרִין לְעֵילָא, וּמִתְקַשְׂרִין לְתַתָּא, בֵּינֻן דְּאֵינֻן נָטְלִי מִגּוּ רִהֲטִין שְׁקִתוֹת הַמִּים, כְּדִין, אֵינֻן הוּוּ מְקוּרִין וּמִבְעִין, לְנַחֲתָא לְתַתָּא, וְלִמְיָהּ לְכָלָא.

319. וּבְגִין כֵּן, אִפְרִישׁ יַעֲקֹב, בֵּין דְּרִגִין עֲלֵאִין קְדִישִׁין, לְדְרִגִין אַחֲרִינִין, דְּשָׂאָר עַמְמִין, כְּד"א וְיִשְׁתַּ לֹּו עֲדָרִים לְבָדוּ וְלֹא שְׁתָּם עַל צֶאֱן לְכָן. עֲדָרִים אִפְרִישׁ לִיָּה לְגִרְמִיָּה, דְּלֹא יִהְיֶה לִיָּה חוּלְק בְּשָׂאָר עַמְמִין, כְּמָה דְאִפְרִישׁ לִיָּה, דְּרִגִין דְּמַהֲיִמְנוּתָא לְעֵילָא, לְחוּלְקִיָּה וְעַדְבִּיָּה, הֵכִי אֲצַטְרִיךְ לְאִפְרִישָׁא, דְּרִגִין דְּמִשְׁרִיין קְדִישִׁין לְתַתָּא, לְקַשְׂרָא לֹון בְּהִרְיָה, בְּאֵינֻן הֵיכְלִין דְּמִטְרוּנִיתָא.

320. וְכִלְהוּ רְשִׁימִין, בְּרְשִׁימוּ דְּמַלְכָּא עֲלֵאִה. כְּמָה דִּישְׂרָאֵל, רְשִׁימִין לְתַתָּא, בֵּין כָּל שָׂאָר עַמְמִין, אוֹף דְּרִגִין דְּמִשְׁרִיין עֲלֵאִין, רְשִׁימִין אֵינֻן לְחוּלְקִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא, בֵּין כָּל שָׂאָר חִילִין, וּמִשְׁרִיין עֲלֵאִין. וְע"ד בְּרִיר יַעֲקֹב לְחוּלְקִיָּה וְעַדְבִּיָּה, בְּרִזָּא דְּמַהֲיִמְנוּתָא, אוֹף הֵכִי קוּדְשָׁא בְּרִיךְ הוּא, בְּרִיר לִיָּה, מִכָּל שָׂאָר חִילִין וּמִשְׁרִין דְּעֵלְמָא.

321. The supernal legions are divided among themselves, because when the brightness of the fire within the illumination of the Shechinah is revealed, all the other grades, DRAWN FROM THE LEFT, are ashamed and enfeebled; THAT IS, THEY ARE WEAK IN THEIR PASSION for the splendor they can not approach. But the holy grades are all perfected BY THE CENTRAL COLUMN, YA'AKOV. When the splendor is revealed, they joyously ascend to approach it and cling to it. And the splendor is thus improved because of them. This is the secret of, "so the feebler were Lavan's," BECAUSE THEY ARE DRAWN FROM THE LEFT AND THEY ARE ENFEEBLED WHEN THE SPLENDOR IS REVEALED. "...and the stronger Ya'akov's..." ARE THOSE WHO ARE PURIFIED AND CAN BE ATTACHED TO IT.

322. Ya'akov had to choose and divide the STRONGER holy grades as his portion, from the FEEBLE grades of other nations. Ya'akov had to do all this. Therefore, the Holy One, blessed be He, wrote in the Torah about the faithfulness AND RIGHTEOUSNESS of Ya'akov in these secret words. Happy is his portion. End of Sitrei Torah (Secrets of the Torah)

33. "Blessings are upon the head of the righteous"

Rabbi Shimon explains the verse "Blessings are upon the head of the righteous." When blessings flow into this world, they emanate from those people who read Torah and keep God's commandments.

The Relevance of this Passage

The truly righteous souls in our world uphold and sustain its existence. Their souls are worth far more than the souls of millions of wicked human beings. The deeds of the few outweigh the abundance of negative deeds performed by the multitudes. We gain the power of the righteous to help to counter any negative deeds that we have committed.

323. Rabbi Yesa Junior frequently visited Rabbi Shimon. He said to him: It is written, "Blessings are upon the head of the righteous" (Mishlei 10:6), when it should have been written: 'upon the righteous'. Why, then, is it written: "head of the righteous?" He replied: The "head of the Righteous" is the holy crown, THE CROWN OF YESOD. This has already been explained. Moreover, Ya'akov is the head of the righteous. He is TIFERET, AND THE BODY, AND IS CALLED THE "HEAD OF THE RIGHTEOUS" because he receives blessings and showers them on the righteous, NAMELY, ON YESOD, CALLED 'RIGHTEOUS', from where they flow in every direction, THAT IS, RIGHT AND LEFT OF MALCHUT. Thus, all the worlds are blessed.

324. We also explained that the verse, "Blessings are upon the head of the righteous," refers to the place, which is the covenant, called 'righteous', from which rivers flow. As the mouth of the pitcher, from which the wine is poured, is at the top, so is the head of the righteous. The place from which springs gush into the Nukva is called the 'head of the Righteous'. The righteous is the head because all the blessings dwell therein AND FLOW FROM THERE.

321. ומשריין עלאין, מתפרשאן אלון מאלין. בשעתא דזהרא דנורא בנהירו דשכינתא אתגלוא, כל אינון דרגין אחרנין, אתבספן, ומתעטפי מיהוא זהרא ולא יכלו לקרבא לגביה. וכל אינון דרגין קדישין, דאינון תקונא דיליה, בשעתא דאתגלוא ההוא זהרא, מיד חדאן, וסלקן לאתקרבא בהדיה, ולא תקשרא לגביה, ואיהו בהו אתתקנת, וסתרא דא והיו העטופים ללבן והקשורים ליעקב.

322. ואצטריך לבררא ולא תפרשא דרגין קדישין דחולקיה. מאינון דרגין דשאר עמין, ובכללא אצטריך יעקב קדישא וע"ד קודשא ברין הוא כתיב באורייתא, מהימנותא דיליה, בגו סתרי מלין אלין. זכאה חולקיה. (ער כאן סתרי תורה)

323. רבי ייסא זוטא, הוה שכיח קמיה דרבי שמעון, אמר ליה, האי דכתיב ברכות לראש צדיק, לצדיק מבעי ליה, מאי לראש צדיק. אמר ליה, ראש צדיק: דא היא עטרה קדישא, ואוקמוה. תו, ראש צדיק, דא יעקב, דאיהו נטיל ברכאן, ונגיד לון לצדיק, ומתמן אזדריקו לכל עיבר, ומתברכן בלהו עלמין.

324. אבל הא אוקימנא, ברכות לראש צדיק, צדיק אקרי, ההוא אתר דברית, דמניה נפקין מבועין לבר, נוקבא דקיסטא, דחמרא נפיק מניה איהו רישא, כך ראש צדיק, ההוא אתר, בד זריק מבועין לנוקבא, אקרי ראש צדיק. צדיק איהו ראש בגין דכל ברכאן ביה שריין.

325. We should further explain that a man who succeeded in keeping the sign of the Covenant and observing the precepts of the Torah is called 'righteous', and is considered righteous from head to feet. OF HIM THE SCRIPTURE SAYS, "BLESSINGS ARE UPON THE HEAD OF THE RIGHTEOUS." For when blessings flow into the world, they dwell on his head, and it is because of him that blessings abide in the world--through the holy, righteous children that are his issue.

326. Rabbi Yesa further said: It is written, "I have been young, and now am old..." (Tehilim 37:24). This verse was said to have been uttered by the Minister of the World. He said it with greater wisdom than most people think. HE THEREFORE WISHED TO UNDERSTAND ITS MEANING. Rabbi Shimon said: My son, indeed THIS VERSE WAS WRITTEN WITH GREAT WISDOM, because the words, "I have been young, and now am old," refer to the holy union.

34. "I have not seen a just man forsaken"

This verse refers to the fact that a righteous person, even in exile, cannot be abandoned by the eternal Light of the Creator, regardless of the changes that are taking place in the supernal world.

The Relevance of this Passage

Sometimes, the presence of negativity in our environment is so intense, it can attach itself to even the most spiritual of people, even though it's unwarranted. However, through the Light of this passage, we can connect ourselves to a higher spiritual level where the negative vibrations of the physical environment are unable to exert any form of influence.

327. The verse, "yet I have not seen a just (lit. 'righteous') man forsaken" (Tehilim 37:24), praises the union OF ZEIR ANPIN AND THE NUKVA. THIS TEACHES US THAT there is no day, ZEIR ANPIN, without night, THE NUKVA. For night always clings to day, ZEIR ANPIN TO THE NUKVA. The Righteous, YESOD, is attached above TO ZEIR ANPIN, DAY, and below TO THE NUKVA, NIGHT. THIS IS THE SECRET OF JOINING TOGETHER IN UNENDING UNITY.

328. What is the meaning of the verse: "and his seed begging bread" (Tehilim 37:24)? HE SAID: As long as his seed flows, he claims and asks not for the Nukva, because she is with him in a never ending union. She is then ready for him, because the seed is not ejaculated until the female is ready. Their passion is as one, in unending devotion. Therefore, he does not have to ask for her.

329. He said to him: This is not so in exile. ZEIR ANPIN AND NUKVA ARE IN AN UNENDING UNION ONLY WHEN THE CHILDREN OF YISRAEL ARE IN THEIR LAND AND THE TEMPLE STANDS, NOT DURING THE TIME OF EXILE. HE ANSWERS: It is written, "his seed BEGGING BREAD," rather than, 'he BEGGING BREAD'. When is THE SEED ejaculated? When the female is united with the male. It may be said that the scripture also reads, "yet I have not seen a just man forsaken," WHICH REFERS TO THE MALE HIMSELF. YOU MAY FURTHER ASK how it is in exile, WHEN A JUST MAN IS FORSAKEN AND NOT UNITED WITH THE NUKVA?

325. תו, ההוא בר נש, דזכי למנטר את קיימא קדישא, ועביר פקודי דאורייתא, צדיק אקרי, ומרישיה ועד רגליו הכי אקרי. וכד ברכאן נגדין לעלמא, שריין על רישיה, ומניה קיימי ברכאן לעלמא, בבנין קדישין זכאין דאוקים.

326. רבי ייסא תו שאיל ואמר, בתיב נער הייתי גם זקנתי וגו'. האי קרא אוקמוה דשרו דעלמא אמרו, איהו אמרו בחכמתא, יתיר ממה דחשבין בני נשא. אמר ליה ברי ואות הוא, דהא ביחודא קדישא אתמר נער הייתי גם זקנתי.

327. והכי הוא. ולא ראיתי צדיק נעזב, דא הוא שבחא דיחודא, דלא אשתבח יום בלא לילה, דהא לילה ביה אשתבח תדירא, וצדיק אחיד לעילא, ואחיד לתתא.

328. וזרעו מבקש לחם, מאי הוא. אלא, בשעתא דזריק ואתנגיד זרעא, לא תבע לנוקבא, דהא בהדיה שריא, דלא התפרשא מניה לעלמין, וזמינא היא לגביה, דהא זרעא לא נגיד, אלא בשעתא דנוקבא זמינא, ותיאובתא דתרווייהו בחדא בדבוקא חד דלא מתפרשן, וע"ד לא אצטריך למתבע עלה.

329. אמר ליה, ובזמנא דגלותא לאו הכי. אמר לו זרעו בתיב, ולא איהו, אימתי נפיק, כד נוקבא בדבוקא חד עם דכורא. ואי תימא לא ראיתי צדיק נעזב, בזמנא דגלותא מאי היא.

330. HE ANSWERS THAT even during THE TIME OF EXILE, he is attached above TO ZEIR ANPIN, who never forsakes him. THEREFORE, THE SCRIPTURE READS, "YET I HAVE NOT SEEN A JUST MAN FORSAKEN," EVEN IN EXILE. At another time, AS LONG AS THE TEMPLE STANDS, the righteous are never forsaken by the Nukva. He is then attached above TO ZEIR ANPIN and below TO THE NUKVA. We therefore find that at the time of exile, he is attached above TO ZEIR ANPIN, and at another time, he is attached to both sides, above and below, ZEIR ANPIN AND NUKVA. In either case, he is never left alone.

330. אֵלָא, הָא אַחִיד לְעִילָא. וְלֹא נֶעְזָב לְעַלְמִין, בְּזִמְנָא אַחְרָא, לֹא נֶעְזָב מִנוּקְבָא, אַחִיד לְעִילָא, וְאַחִיד לְתַתָּא, אַחִיד לְעִילָא, בְּזִמְנָא דְגִלּוּתָא. בְּזִמְנָא אַחְרָא, אַחִיד לְתַרִּין סְטָרִין, לְעִילָא וְתַתָּא, וְלַעֲוֹלָם אֵינוּ נֶעְזָב.

35. "And He set them in the firmament of heaven"

This paradoxical passage locates "the firmament of heaven" in the "final" or most earthy part of the human body, the genitals. The end is the beginning; the lowest is most high.

The Relevance of this Passage

Our physical world is the lowest of all dimensions. Yet, because the desires implanted within physical human beings are the most intense, the physical world has the power to reveal the greatest amount of spiritual Light. When we transform our most extreme desires from negative to positive, we create Light for all the worlds. Our most powerful instinctive desires are our sexual impulses. When these desires are tamed and directed towards spiritual endeavors-sharing love with your spouse, bringing down positive energy from above, bringing forth new life-the Light aroused is of untold luminance. Thus, the wisdom and strength to utilize our sexual desires for positive purposes is instilled within us.

331. It is written: "And Elohim set them in the firmament of heaven" (Beresheet 1:17). This is the Righteous, NAMELY, YESOD, even though it says, "in the firmament of heaven," AND THE HEAVEN IS ZEIR ANPIN, NOT YESOD. But it is assuredly called "the firmament of heaven," being the final part of the body.

331. בְּתִיב וַיִּתֵּן אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם, דָּא צְדִיק, וְאַף עַל גַּב דְּאִתְמַר בְּרָקִיעַ הַשָּׁמַיִם, אֵלָא בְּרָקִיעַ הַשָּׁמַיִם וְדָא, דְּאִיהוּ סִימָא דְגּוּפָא.

36. "Two firmaments: beginning and end"

This verse expands on the ideas introduced in article number 35. It asserts that the highest, starry firmament of the heavens is identical to the lowest, or 'the river'. Both are endless and eternal.

The Relevance of this Passage

The lowest world is furthest from the Light of the Endless. Thus, it feels the greatest emptiness. This painful void also creates the greatest longing for Light. When this longing and desire is used in a spiritual manner, Light is drawn in equal measure to desire. Thus, the full radiance of Light in the uppermost realm can shine forth in the darkest realm--when desire to receive the Light exists for the purpose of sharing it with others. Then both worlds, the Upper and Lower shine with equal intensity. When we transform negative desires into actions of sharing, we in turn draw the greatest amount of Light into our own lives. The ability to control and transform our most intense longings is awarded to us through the Light of wisdom emanating from these Hebrew words.

332. Come and behold: there are two firmaments, the beginning and the end, created in the same pattern. The beginning is the eighth firmament, where all the stars, great and small, are set. This is the upper, undisclosed firmament, which creates and sustains everything. It is the eighth one, counting from below, the beginning from which everything emerges.

332. תָּא חֲזִי תַרִּין רְקִיעֵין אֵינוּן, וְאֵינוּן שִׁירוּתָא וְסִימָא, דָּא בְּגֻזָּא דָּא. שִׁירוּתָא רְקִיעָא תְּמִינָא, בִּיה שְׁקִיעֵן כָּל כְּכַבִּיא, זְעִירִין וְרַבִּרְבִּין, וְדָא הוּא רְקִיעָא עֲלָא סְתִימָא, דְּקָאִים כָּלָא, וּמִנִּיה נִמְיָק כָּלָא, וְאִיהוּ תְּמִינָא, מִתַּתָּא לְעִילָא, וְהוּא שִׁירוּתָא, לְאַמְקָא מִנִּיה כָּלָא.

333. The eighth firmament from above follows the same pattern. In it, all the beginnings, all the lights and candles are set. It receives all, because it represents the end. The UPPER eighth firmament is the starting point of everything, that on which all the lights depend. It receives everything FROM ABOVE, and everything emerges from it. Similarly, the LOWER eighth firmament receives the lights from its superiors and it releases the lights into all the worlds.

333. כִּן אִיהוּ רְקִיעָא תְּמִינָא מִעִילָא לְתַתָּא, דְּבִיה שְׁקִיעֵין כָּל כְּכַבִּיא, כָּל נְהוּרִין וּבּוֹצִינִין. וְהוּא נָטִיל כָּלָא וְדָא סִימָא דְכָלָא. כְּמָה דְהוּא רְקִיעָא תְּמִינָא, דְּאִיהוּ שִׁירוּתָא דְכָלָא, תְּלִין בִּיה כָּל נְהוּרִין, וְנָטִיל לֹון, וּמִנִּיה נִמְיָק, הֵכִי נִמִּי הָא, אִיהוּ רְקִיעָא תְּמִינָא, תְּלִין בִּיה כָּל נְהוּרִין, וְנָטִיל לֹון, וּמִנִּיה נִמְיָק לְכָלָהוּ עַלְמִין.

334. The beginning and the end, THE TWO FIRMAMENTS, are alike, and therefore THE LOWER FIRMAMENT is the river from which water comes out and never stops flowing. The purpose is to pattern the end after the beginning. Therefore, "Elohim set them in the firmament of heaven" (Beresheet 1:17), THE LOWER FIRMAMENT. They are there to shine on the earth, WHICH IS THE NUKVA AND BRIYAH, YETZIRAH AND ASIAH.

335. Although THE UPPER AND LOWER FIRMAMENTS clearly resemble each other, THERE MUST BE a difference between them. IT BEHOoves US TO ASK what it is. HE ANSWERS: THE UPPER FIRMAMENT nourishes and sustains the supernal aspects, and THE LOWER FIRMAMENT nourishes and sustains the lower world, THE NUKVA and all the lower aspects OF BRIYAH, YETZIRAH, AND ASIAH.

336. It may be asked, What is the upper world? For the eighth upper, undisclosed firmament is itself the upper world, and is so called, for there are only two worlds, as we have already learned. HOW CAN IT BE SAID, THEN, THAT IT NOURISHES THE UPPER WORLD, WHICH MEANS THAT IT IS BUT ONE ASPECT OF THE UPPER WORLD? HE ANSWERS: THE UPPER FIRMAMENT itself is the upper world, and all the grades issued from it are named after it, NAMELY, THE UPPER WORLD. The one and the other, THE UPPER AND LOWER FIRMAMENTS, are all one. Blessed be He, forever and ever.

37. "The trees of Hashem have their fill"

In this passage the Zohar explains the dual nature of Binah. Although it is female because it is reflective Mind, Binah is also male--that is, active--because it gives understanding. Unlike the dark and sorrowing Malkut, which is located on a lower level of existence, Binah is all Light, and therefore full of gladness.

The Relevance of this Passage

Kabbalistically, the realm of Binah is a cosmic repository of spiritual Light. Touching this realm awakens the full Light of the Creator in our lives, producing great gladness in our hearts and souls. Connection to Binah is established when we make visual connection to the words that tell of these supernal wonders. Thus, the Light of Gladness and Happiness fills our souls, especially if we meditate to share the Light with others as we peruse these verses.

337. Come and behold, it is written: "The trees of Hashem have their fill; the cedars of Levanon which He has planted" (Tehilim 104:16). What does "Levanon" mean? As has already been explained, IT IS THE SECRET OF BINAH RETURNED TO CHOCHMAH. THE WORD LEVANON CONTAINS THE LETTERS LEV ("HEART"), WHICH HAS A NUMERICAL VALUE OF 32, AND NUN, WHICH HAS A NUMERICAL VALUE OF FIFTY. THUS, THE WORD LEVANON MEANS THERE ARE 32 PATHS OF WISDOM AND FIFTY GATES OF BINAH. They also discussed the verse: "where the birds make their nests" (Ibid. 17). Where does this happen? HE ANSWERS: In Levanon, THE SUPERNAL BINAH OF ARICH ANPIN RETURNED TO CHOCHMAH. These are the two birds mentioned in several places, THAT IS, THE TWO NUKVAS, LEAH AND RACHEL. From them several other birds come out, IN BRIYAH, YETZIRAH, ASIAH. But these two birds are supernal IN ATZILUT. They come from Levanon above. This is the secret meaning of the verse: "And Lavan had two daughters" (Beresheet 29:16). THESE ARE THE TWO BIRDS LEAH AND RACHEL. LAVAN IS THE SECRET OF LEVANON, WHICH IS THE SECRET OF THE MALE, WHILE LEVANON IS THE MALE JOINED WITH THE FEMALE.

334. שִׁירוֹתָא וְסִיּוּמָא, כְּגִוּוֹנָא חֲדָא קִיּוּמִי, וְעַל דָּא, אִיהוּ נְהַר דְּנִגִּיד וְנִפְיָא, וְלֹא פִסְקִי מִיּוּמִי לְעֵלְמִין, כֹּלָּא לְמַהּוּ סִיּוּמָא כְּשִׁירוֹתָא, וּבְגִין כֵּךְ וִיתֵן אֲתָם אֱלֹהִים בְּרִקְיעַ הַשָּׁמַיִם, וְלִמָּה, לְהַאִיר עַל הָאָרֶץ.

335. וְאֵף עַל גַּב דְּאִתְמַר כֹּלָּא כְּגִוּוֹנָא חֲדָא קִיּוּמִי, וְדָא הוּא בְּרִירָא דְּמַלְאָה, מַה בֵּין הָאִי לְהָאִי. אֲלֹא, דָּא אוֹקִים וְזֵן לְעֵלְמָא עֲלָאָה דְּאִיהוּ בֵּיהּ, וְלִכְל אֵינוֹן סְטָרִין עֲלָאִין, וְדָא אוֹקִים וְזֵן לְעֵלְמָא תַּתָּאָה, וְלִכְל אֵינוֹן סְטָרִין תַּתָּאִין.

336. וְאִי תִימָא, עֲלֵמָא דְּלְעִילָא, מֵאֵן אִיהוּ, וְהָא הֵוָּא רְקִיעָא תְּמִינָאָה עֲלָאָה סְתִימָאָה, עֲלֵמָא דְּלְעִילָא אִיהוּ, וְהִכִּי אֶקְרִי, דְּהָא תְּרִין עֲלָמִין נִינְהוּ כְּמַה דְּאִתְמַר. אֲלֹא, אִיהוּ עֲלֵמָא עֲלָאָה, וְכֹל אֵינוֹן דְּנִפְקִי מִנֵּיהּ, עַל שְׁמִיָּה אֶקְרוּן, וְאֵינוֹן דְּנִפְקִי מִעֲלָמָא תַּתָּאָה, עַל שְׁמִיָּה אֶקְרוּן, וְכֹל הָאִי וְהָאִי כֹלָּא חֲדָא, בְּרִיךְ הוּא לְעֵלְמִי וְלְעֵלְמִי עֲלָמִין.

337. תָּא חֲזִי יִשְׁבְּעוּ עֵצֵי ה' אֲרִזֵּי לְבָנוֹן אֲשֶׁר נָטַע. מֵאֵן לְבָנוֹן. הָא אוֹקְמוּהּ וְאִתְמַר, הָאִי קָרָא אֲשֶׁר שָׁם צִפְרִים יִקְנְנוּ חֲסִידָה בְּרוּשִׁים בֵּיתָהּ. אֲשֶׁר שָׁם צִפְרִים יִקְנְנוּ, בָּאֵן אֶתֶר, בְּלִבָּנוֹן. וְאֵלִין אֵינוֹן תְּרִין צִפְרִים, דְּקָאֻמְרֵן בְּכַמָּה אֶתֶר, וּמֵאֵלִין, אִתְפָּרְשֵׁן כְּמַה צִפְרִין אַחֲרָנִין, אֲבָל אֵלִין עֲלָאִין, וְנִפְקִין מִלְּבָנוֹן, דְּאִיהוּ לְעִילָא, וְרָזָא דְּמַלְאָה, וְלִלְבָן שְׁתֵּי בְנוֹת וְגו'.

338. "...as for the stork, the cypress trees are her house..." (Tehilim 104:17). This refers to the six supernal sons, THE SIX ENDS OF THE WORLD, CHESD, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. It has been explained THAT THEY EMERGE FROM THE SUPERNAL WORLD, BINAH, AND ARE CONSIDERED TO BE ITS HOUSE. Why is BINAH called a 'stork'? HE ANSWERS: Because this supernal world, although it is female, NAMELY BINAH, is referred to as male, because when goodness and lights issue, it is from her that it appears and expands. AND, WHATEVER GIVES IS REFERRED TO AS MALE.

339. Because BINAH is a 'stork' (Heb. chasidah), the light of Chesed emanates from Her--the primordial light, about which the scripture reads, "And Elohim said, Let there be light" (Beresheet 1:3). Therefore, it is written: "the cypress trees are her house." "Broshim" ('cypress trees') should be read "Berashim" ('in the heads'), BECAUSE BINAH IS THE FIRST THREE SFIROT, AND HER HOUSE IS HER SIX ENDS, CHESD, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. AND THESE ARE IN HER HEAD, THAT IS, IN THE ASPECT OF HEAD AND THE FIRST THREE SFIROT. But the LOWER world, THE NUKVA, lives in the lower beings, AND NOT IN THE HEADS. She is called the 'Law Court of the World'. Sometimes THE LOWER WORLD, THE NUKVA, is named as the upper world, BINAH, by all its names. THIS IS WHEN THE NUKVA RISES AND CLOTHES BINAH.

340. Of this place, THE NUKVA, the scripture says, "And Hashem repented...and it grieved Him at His heart" (Beresheet 6:6). This is because judgments and sadness are from this place. But above, IN BINAH, all is light and full of life. From this we derive that there is no sadness before Hashem; 'before' is precise, INDICATING THE INNER PART, BINAH. ONLY THERE, NO SADNESS ABIDES. IN THE OUTER PLACE, THE NUKVA, THERE IS SADNESS. It is therefore written: "Serve Hashem with gladness: come before His presence with singing" (Tehilim 100:2). The first part corresponds to the supernal world; the second part to the lower world. Happy are the children of Yisrael in this world and in the world to come. Thus, the scripture says, "Happy are you, O Yisrael: Who is like to you? O people saved by Hashem, the shield of your help, and the sword of your excellence..." (Devarim 33:29)

338. חסידה ברושים ביתה, באינן שית בנין
עלאין, שית סטרין דעלמא, במה דאתמר. אמאי
אקרי חסידה. אלא, האי עלמא עלאה, אף על גב
דנוקבא איהי, קרינן לה דכר, דכר אתפשט, כל
טובו, וכל נהירג, מניה נפיק.

339. ובגין כך דאיהי חסידה, נפיק מינה חס"ד,
דאיהו נהורא קדמא, דכתיב ויאמר אלהים יהי
אור. ועל דא ברושים ביתה. ברושים: אל תקרי
ברושים, אלא בראשים. דהא עלמא אחרא,
בתתאין ביתה, ואיהי בי דינא דעלמא. ולזמנין
אקרי בגוונא דלעילא, בכל אינון שמדן.

340. ועל אתר דא כתיב, וינחם יי' ויתעצב אל לבו.
חרון אף יי'. דהא באתר דא תליא, דהא כל מה
דלעילא, בלא איהו בנהירג, חיון לכל סטרין, ועל
דא תנינן, אין עצבות לפני המקום, לפני דייקא,
ועל דא כתיב עבדו את יי' בשמחה באו לפניו
ברננה. עבדו את יי' בשמחה, לקביל עלמא עלאה,
באו לפניו ברננה לקביל עלמא תתאה. זכאין אינון
ישראל, בעלמא דין ובעלמא דאתי, בגין כך כתיב,
אשריך ישראל מי כמוך עם נושע ביי' מגן עזרך
ואשר חרב גאותך ויכחשו וגו'.

38. The rods

Rabbi Elazar further speculates on the secret meaning of Ya'akov's rods. He reflects on the verse; "If you are wise, you are wise for yourself; and if you scorn, you alone shall bear it." A man benefits from the wisdom of the Torah; if he fails to understand it, it is he who languishes in ignorance; the Torah itself is not diminished at all. Rabbi Aba adds that when Ya'akov in his wisdom separated his flocks from those of Lavan, he created the singular nation of Israel, which was set off from the heathen peoples.

The Relevance of this Passage

The most critical part of spiritual work is learning how to identify and thus separate good from evil; to distinguish the whims of the ego from the longings of the soul. This passage raises our consciousness so that we can begin to differentiate darkness from Light when the temptations of the physical world and the seductive drives of our ego attempt to blur the lines.

341. "And he set the rods..." Rabbi Elazar opened the discussion with the verse: "If you are wise, you are wise for yourself: and if you scorn, you alone shall bear it" (Mishlei 9:12). Come and behold: woe to the wicked of the world, who do not know or look at the words of the Torah. And if they do, as they have no intelligence, the words of the Torah seem empty and useless to them. This is because they themselves are empty of knowledge and intelligence. But all the words of the Torah are high and precious, each of its words is dearer than pearls, "and all the things that may be desired are not to be compared to it" (Mishlei 8:11).

342. When all those stout-hearted fools see the words of the Torah, they fail to understand and say things of no value. Woe to them, at the time when the Holy One, blessed be He, will exact from them the shame of the Torah, and they will be punished for rebelling against their Master.

343. It is written in the Torah: "For it is not an empty thing for you" (Devarim 32:47), for the whole Torah is full of precious stones and pearls and all the goodness in the world. This is as it is written: "and all the things that may be desired are not to be compared to it." How can they say the Torah is empty?

344. King Solomon said: "If you are wise, you are wise for yourself." When a man is wise in understanding the Torah, he benefits from that wisdom. HIS WISDOM DOES NOT BENEFIT THE TORAH, because he can not add even one letter. It is further written: "and if you scorn, you alone shall bear it," because the value of the Torah shall not be diminished one wit, and his jesting is his alone. He dwells in it, and it causes him to perish from this world and the world to come.

345. Come and behold: when the supernal letters, THE GRADES OF BINAH, are attached to this grade, the ending of all the holy, supernal grades, THE NUKVA, it is filled from them and blessed by the supernal world, BINAH. This grade then waters all the flocks, each according to its worth. Each one of them is watered by Judgment and Mercy.

341. וַיַּצַּג אֶת הַמַּקְלוֹת אֲשֶׁר פָּצַל בְּרֹהֲטִים וְגו'. פָּתַח ר' אֱלֶעָזָר וַאֲמַר, אִם חֲכַמַּת חֲכַמַּת לָךְ וּלְצַת לְבַדְךָ תִּשָּׂא. אִם חֲכַמַּת חֲכַמַּת לָךְ, תָּא חֲזִי, וְוִי לְאִינוֹן חֲזִיבִי עֲלֵמָא, דְּלֹא יִדְעִין, וְלֹא מִשְׁגִּיחוּן, בְּמִלֵּי דְאוֹרִייתָא. וְכֵד אִינוֹן מִשְׁגִּיחוּן בֵּה, בְּגִין דְּלִית לֹון סְכֻלְתָּנוּ, מְלִין דְּאוֹרִייתָא דְּמִין בְּעִינֵיהּ, כְּאִילוּ כְּלָהוּ מְלִי רִיקְנִיא, וְלִית בֵּהוּ תוֹעֲלָתָא, וְכֵלָא בְּגִין דְּאִינוֹן רִקְנִין מִדְּעֵתָא וְסְכֻלְתָּנוּ. דְּהָא כָּל מִלֵּי דְאוֹרִייתָא, כְּלָהוּ מְלִין עֲלָאִין וְיִקְרִין, וְכָל מְלָה וּמְלָה בְּתִיב בֵּה יִקְרָה הִיא מִפְּנִינִים, וְכָל חֲפָצִים לֹא יִשּׁוּ בֵּה.

342. וְכָל אִינוֹן טַפְשִׁין, אֲטִימִין דְּלֵבָא, כֵּד חֲמָא מְלִי דְאוֹרִייתָא, לֹא דִי לֹון דְּלֹא יִדְעִי, אֱלֹא דְאִינוֹן אֲמַרִי, דְּאִינְהוּ מְלִין פְּגִימִין, מְלִי דְּלִית בֵּהוּ תוֹעֲלָתָא. וְוִי לֹון, כֵּד יִתְבַּע לֹון קוֹדֶשָׁא בְּרִיךְ הוּא, עֲלִבּוֹנָא דְאוֹרִייתָא, וְיִתְעַנְשׁוּן עוֹנְשָׁא דְמִרְדֵּי בְּמִאֲרִיהוֹן.

343. מַה בְּתִיב בְּאוֹרִייתָא, כִּי לֹא דְבַר רַק הוּא מִכֶּם, וְאִי אִיהוּ רַק מִכֶּם אִיהוּ, דְּהָא אוֹרִייתָא כְּלָא, מְלִינָא מִכָּל אֲבָנִין טִבִּין, וּמִרְגְּלָאן יִקְרִין, מִכָּל טִבִּין דְּעֲלֵמָא, כֵּד"א וְכָל חֲפָצִים לֹא יִשּׁוּ בֵּה, וְהִיךְ יִימְרוּן דְּאִיהִי רִיקְנִיא.

344. וְשִׁלְמָה מְלָכָא אָמַר, אִם חֲכַמַּת חֲכַמַּת לָךְ, דְּכֵד יִתְחַכֵּם בְּר נִשׁ בְּאוֹרִייתָא, תוֹעֲלָתָא דִּילִיָּה אִיהוּ, דְּהָא בְּאוֹרִייתָא לֹא יָכִיל לְאוֹסְפָא, אֲמִילוּ אֶת אַחַת. וּלְצַת לְבַדְךָ תִּשָּׂא, דְּהָא אוֹרִייתָא, לֹא יִגְרַע מִשְׁבַּחָהּא כְּלוּם, וְלִיִּצְנוּתָא, דִּילִיָּה אִיהוּ, וְאַשְׁתָּאֵר בֵּיה, לְאוֹבְדָא לִיָּה מֵהָא עֲלֵמָא וּמִעֲלֵמָא דְּאִתִּי.

345. תָּא חֲזִי, כֵּד אֲתוּון עֲלָאִין, מִתְחַבְּרִין כְּלָהוּ, בְּהָאִי דְּרִגָא, סוּפָא דְּכָל דְּרִגִּין קְדִישִׁין עֲלָאִין, וְאַתְּמִלִּיא מְנִיָּהּ, וְאַתְּבְּרָכָא מִעֲלֵמָא עֲלָהּ, כְּדִין, הָאִי דְּרִגָא קִיּוּמָא, לְאַשְׁקָאָה לְכָלָהוּ עֲדִרִין, כָּל חַד וְחַד בְּרִקָא חֲזִי לִיָּה, וְכָל חַד וְחַד אֲתִשְׁקִי מִן דִּינָא וְרַחֲמִי.

346. Come and behold, it is written: "And he set the rods." Ya'akov wanted to compose the evening prayer, WHICH THE LEFT SIDE, THE NUKVA, WHICH IS DARK, and to shine on the moon, THE NUKVA OF THE NIGHT, to water her and bless her on all sides, RIGHT AND LEFT. As it is written: "And he set the rods," the judgments OF MALCHUT, and the Gvurot from the supernal Gvurah, THE LEFT COLUMN OF BINAH.

347. When Ya'akov wanted to amend this grade, THE NUKVA, he removed all Judgments and Gvurot from the rods OF WHOSE JUDGMENTS IT IS SAID, "AND MADE THE WHITE APPEAR." He set THE RODS in the gutters, the four gutters WHICH ARE THE FOUR VESSELS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT, abiding underneath, "the well that the princes dug out" (Bemidbar 21:18). THE NUKVA, CALLED 'WELL', IS AMENDED BY CHESED, GVURAH, AND TIFERET OF BINAH, CALLED 'PRINCES', COMPRISING THE FOUR VESSELS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT CALLED 'GUTTERS'. When it is filled by the higher rivers and sources, THE SFIROT OF BINAH, the water flows from that holy well, and the four VESSELS take it all. They are therefore called 'gutters', where THE ANGELS AND SOULS come to drink.

348. These judgments and Gvurot, WHICH HE REMOVED FROM THE RODS, stand IN THE GUTTERS, so that each will receive its proper share. In the verse, "when the flocks came to drink...and the flocks conceived before the rods," THE TWO USES OF THE WORD 'FLOCK' correspond the ones to the others--THE GRADES WORTHY OF RECEIVING CHASSADIM AND THE GRADES WORTHY OF RECEIVING JUDGMENTS AND GVUROT. He asks: What is the meaning of "heat" in the verse, "that they should conceive (lit. 'heat')"? HE ANSWERS: When THE ANGELS, THE FLOCKS, are crowned by CHASSADIM AND RECEIVE Judgment, they are heated by that Judgment, BECAUSE RECEIVING JUDGMENT IS CALLED 'HEATING'. They then roam the world inspecting the ways of men for either good or evil, IN ORDER TO REWARD OR PUNISH THEM, BECAUSE THEY INCLUDE CHASSADIM AND JUDGMENTS.

349. Come and behold, it is next written: "And the flocks conceived before (lit. 'were heated against') the rods." This is because these rods, JUDGMENTS AND GVUROT, were heated, and they are now in charge of the Judgments in the world. People are judged by them, as it is written: "This matter is by the decree of the watchers, and the sentence by the word of the holy ones..." (Daniel 4:14).

350. Rabbi Chiya began the discussion with the verse: "My soul clings to You: Your right hand upholds me" (Tehilim 63:9). We have to study this verse carefully. It reads, "My soul clings to You." David himself always cleaved to the Holy One, blessed be He. He cared not for other, WORLDLY matters, but cleaved to the Holy One, blessed be He, with his heart and soul. Because his only wish was to cleave to Him, the Holy One, blessed be He, supported him and never left him, AS IT IS WRITTEN: "YOUR RIGHT HAND UPHOLDS ME." From this we understand that when a man cleaves to the Holy One, blessed be He, He upholds him and never leaves him.

346. תָּא חֲזִי, מֶה כְּתִיב, וַיֵּצֵג אֶת הַמַּקְלוֹת אֲשֶׁר מִצֵּל בְּרֵה־טִים וְגו', דִּיעֵקֵב בַּעַא לְאַתְקֵנָא תַּמְלָה שֶׁל עֲרֵבִית, וְלֹא־נִהְרָא לְסִיְהֵרָא, וְלֹא־שָׁקָאָה וּלְבִרְכָּא לָהּ מִכָּל סְטָרִין, דְּכְתִיב וַיֵּצֵג אֶת הַמַּקְלוֹת. אֵלִין דִּינִין וְגִבּוּרִין, דְּנִמְקִי מִגְּבוּרָה דְּלַעִילָא.

347. וַיֵּעֲקֵב כִּד בַּעַא לְאַתְקֵנָא לְהָאִי דְרָגָא, סְלִיק לְכָל אֵינּוֹן דִּינִין וְגִבּוּרִין מִיְנָה, וְאוֹקִים לֹון בְּרֵה־טִים, בְּאֵינּוֹן רֵה־טִים אַרְבַּע, דְּקִיּוּמֵי תַּחוּת הָאִי בְּאֵר חֲפֻרָּה שְׂרִים, דְּאַתְמַלִּיא מֵאֵינּוֹן נַחֲלִין וּמִבּוּעֵין עֲלָאִין, בְּגִין דְּכִד נִפְקִין מִיּוֹן, מֵהָאִי בְּאֵר קְדִישָׁא, אֵלִין אַרְבַּע נְטִלֵי כָּלָא, וְעַל דָּא אֶקְרוּן רֵה־טִים, וּמִתְמֵן אֲתִיּוֹן כָּלָא לְמִשְׁתֵּי.

348. וְאֵינּוֹן דִּינִין וְגִבּוּרִין, כְּלָהוּ קִיּוּמֵי תַּמָּן, לְנִטְלָא לְכָל חֵד וְחֵד בְּדָקָא חֲזִי לִיה. אֲשֶׁר תְּבִאֲנָה הַצֹּאן לְשִׁתּוֹת לְנֹכַח הַצֹּאן, אֵלִין לְקַבִּיל אֵלִין. וַיַּחֲמֵנָה, מֵאִי וַיַּחֲמֵנָה, דְּכִד מִתְעַטְרֵן בְּדִינָא, מִתְחַמְמִין בְּהֵוָּא דִּינָא, וְאִזְלִין וְשֹׁאטִין בַּעֲלָמָא, וּמַעֲיִינֵי בְּאַרְחִיּהוֹן דְּבָנֵי נָשָׂא, הֵן לְטַב הֵן לְבִישׁ.

349. תָּא חֲזִי, מֶה כְּתִיב בְּתִרְיָה, וַיַּחֲמוּ הַצֹּאן אֶל הַמַּקְלוֹת, בְּגִין דְּאֵינּוֹן מַקְלוֹת הֵּוָּ מִתְחַמְמִין, וּמִשְׁגִּיחִין בְּדִינֵי עֲלָמָא, וְאַתְפַּקְדֵּן עֲלֵיהּ, וְאַתְדַּנּוּ בְּנֵי נָשָׂא עֲלֵיהּ, כִּד"א בְּגִזְרַת עִירִין פְּתִגְמָא וּמֵאִמֵּר קְדִישִׁין שְׁאַלְתָּא וְגו'.

350. רַבִּי חִיָּיא פִּתַּח וְאָמַר, דְּבִקָּה נַפְשִׁי אַחֲרֶיךָ בִּי תַּמְכָּה יְמִינְךָ, הָאִי קָרָא אֵית לְאַסְתַּכְּלָא בֵּיה, דְּבִקָּה נַפְשִׁי אַחֲרֶיךָ, בְּגִין דְּדוֹד מְלָכָא, הוּא מִתְדַּבֵּק נַפְשִׁיהּ תְּדִיר, אֲבַתְרִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא חֲיוּשׁ לְמַלְיוֹן אַחֲרֵינִין דְּעֲלָמָא, אֲלֹא לְאַתְדַּבֵּק נַפְשִׁיהּ וְרַעוּתִיהּ בֵּיה, וְכִיּוֹן דְּאִיהוּ הוּא מִתְדַּבֵּק בְּקוּדְשָׁא בְּרִיךְ הוּא, הוּא תַּמִּין בֵּיה וְלֹא שְׂבָקִיה. מִכָּאן, לְבַר נֶשׁ כִּד אֲתָא לְאַתְדַּבֵּק בְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא אַחֲדִיד בֵּיה, וְלֹא שְׂבִיק לִיה.

351. Another explanation for: "My soul clings to You." This David does so that his grade may be crowned above. For when his grade is attached to the supernal grades and rises to them, the right, CHASSADIM, embraces him, raises him, and joins him WITH THE RIGHT into a worthy union. This is echoed in the verses, "and Your right hand shall hold me," (Tehilim 139:10) and, "His right hand embraces me" (Shir Hashirim 8:3). Therefore, the scripture reads, "Your right hand upholds me."

352. When he cleaves to the Holy One, blessed be He, it is written: "His left hand is under my head, and His right hand embraces me." This is his union with THE HOLY ONE, BLESSED BE HE. When he joins HIM in a union, his grade is filled and blessed.

353. When all the gutters are filled on all four sides of the world, all the flocks are given water, each according to its grade, FROM THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. When Ya'akov came to purify this grade, THE NUKVA, he chose the right side, which was worthy of him. The Other Side, which was not worthy, was separated from him, as it is written: "and he put his own flocks apart and put them not to Lavan's cattle." He was "apart," on his own, and did not worship strange Elohim from the other sides. Happy is the portion of Yisrael, of whom it is written: "For you are a holy people to Hashem your Elohim, and Hashem has chosen you..." (Devarim 14:2).

354. Come and behold: Ya'akov, the chosen of the fathers, includes all of them, BECAUSE THE CENTRAL COLUMN, YA'AKOV, INCLUDES THE RIGHT AND LEFT COLUMNS, AVRAHAM AND YITZCHAK. He includes them all and thus strives to shine upon the moon, THE NUKVA, since it is for Ya'akov to compose the evening service, THE NUKVA.

355. He made all the preparations correctly and installed all the holy aspects with his aspect OF THE CENTRAL COLUMN. He thus separated his share from that of the other nations OF THE LEFT. Those were the holy, supernal grades of high holiness; the others were the grades defiled with the fifth of impurity.

356. We have already explained that the verse, "and he put his own flocks apart," means that he established for the faith, THE NUKVA, alone, according to the verse: "For you are a holy people to the Hashem your Elohim and Hashem has chosen you" (Devarim 14:2). "...and put them not to Lavan's cattle..." because he did not share his lot and portion with them.

351. דָּבָר אַחֵר דְּבָקָה נַפְשִׁי אַחֲרַיִךְ, לְאַתְעֵטְרָא דְרָגִיָּה לְעֵילָא, דְּהָא כֹד אֲתִדְבֵּק הֵוָּא דְרָגָא בְּדִרְגִין עֲלָאִין לְסֻלְקָא בְּתִרְוִיָּהוּ, בְּדִין יְמִינָא אַחִיד בִּיָּה לְסֻלְקָא לִיָּה, וּלְחֻבְרָא לִיָּה, בְּחֻבְרָא חֵד כְּדָקָא יְאוּת, כִּד"א וְתִאחְזֹנִי יְמִינֶךָ, וּכְתִיב וְיְמִינוֹ תַחְבֵּקֵנִי, וְעַל דָּא בִּי תִמְכָּה יְמִינֶךָ.

352. וְכֹד אַחִיד בִּיָּה בְּקֹדֶשׁא בְּרִיךְ הוּא, בְּדִין כְּתִיב שְׁמַאלוֹ תַחַת לְרֵאשִׁי וְיְמִינוֹ תַחְבֵּקֵנִי, וְאִיהוּ יַחְדָּא חֵד, וְחֻבְרָא חֵד, וְכֹד אִיהוּ חֻבְרָא חֵד, בְּדִין אֲתַמְלִיא הֵוָּא דְרָגָא דִּילִיָּה, וְאֲתַבְרַכָּא.

353. וְכֹד אֲתַמְלִיין כָּל אֵינֻן רַהֲטִין, אֲתַמְלִיין לְאַרְבַּע סְטְרִין דְּעֵלְמָא, וְכִלְהוּ עֲדִרְוִיא אֲשִׁתְקִיין, כָּל חֵד וְחֵד לְסְטֵרִיהּ. וְכֹד אֲתָא יַעֲקֹב, לְאַתְקֵנָא הָאִי דְרָגָא, בְּרִיר לִיָּה סְטְרָא דִּימִינָא, דְּאֲתַחְזִי לִיָּה, וְסְטְרָא אַחֲרָא דְלֹא אֲתַחְזִי לִיָּה אֲתַפְרֶשֶׁת מִינִיָּה, כְּמָה דְכְּתִיב, וַיֵּשֶׁת לוֹ עֲדָרִים לְבָדוֹ וְלֹא שָׁתָם עַל צֹאן לָבָן. לְבָדוֹ: הוּא בְּלַחְדוֹ, דְּלֹא יִשְׁתַּמֵּשׁ בְּטַעֲוִין אַחֲרָנִין דְּבִסְטְרִין אַחֲרָנִין. זַכָּא חוֹלְקֵהוֹן דִּישְׂרָאֵל, דְּעִלְוִיָּהוּ כְּתִיב כִּי עִם קְדוֹשׁ אֲתָה לִי' אֱלֹהֶיךָ וּבְךָ בָּחַר יי' וְגו'.

354. וְתָא חֲזִי, יַעֲקֹב אִיהוּ תוֹשַׁבְחָא דְאַבְהָן, וְאִיהוּ כָּלְלָא דְכִלְהוּ, וּבְגִין דְּאִיהוּ כָּלְלָא דְכִלְלָא, בְּגִין כֶּךָ אִיהוּ קָאִים לְאַנְהָרָא לְסִיָּהָרָא, דִּיעֲקֹב אִיהוּ קָאִים לְאַתְקֵנָא לְתַמְלַת עֶרְבִית.

355. וְכָל הֵוָּא תְקוּנָא, אִיהוּ כְּדָקָא חֲזִי לִיָּה, כָּל אֵינֻן סְטְרִין קְדִישִׁין כִּלְהוּ בְּתַקוּנָא אֲתַקִּין בְּסְטְרוֹי, וְאַפְרִישׁ חוֹלְקִיָּה, מְחוֹלְקָא דְשָׂאֵר עַמִּין. אֵלִין סְטְרִין עֲלָאִין קְדִישִׁין בְּקְדוּשָׁה עֲלָאָה, וְאֵלִין סְטְרִין מְסֻבִּין, בְּמִסְאֲבָן דְּמִסְאֲבוּתָא.

356. וְהָא אֲוִקִימָנָא, דְכְּתִיב וַיֵּשֶׁת לוֹ עֲדָרִים לְבָדוֹ. וַיֵּשֶׁת לוֹ: דְּאֲתַקִּין תְּקוּנִין לְמַהִימְנוּתָא. לְבָדוֹ: כִּד"א וּבְךָ בָּחַר יי' לְהִיּוֹת לוֹ לְעַם סְגֻלָּה מִכָּל הָעַמִּים. וְלֹא שָׁתָם עַל צֹאן לָבָן, דְּלֹא שָׁי חוֹלְקִיָּה וְעַדְבִּיָּה עֲמֵהוֹן.

357. Therefore Ya'akov, the chosen among the fathers, established the mystery of faith and separated his lot and portion from that of other nations. Of this the scripture reads, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

358. Rabbi Aba said: Happy is the portion of Yisrael who are superior to the heathen nations, because their grade is high AND THEY RECEIVE THE ILLUMINATION OF THE LEFT FROM BELOW. The grades of the heathen nations are below, BECAUSE THEY DRAW THE ILLUMINATION OF THE LEFT FROM ABOVE. The first, those of the right, are on the side of Holiness. The second, those on the left, on the side of Defilement.

359. After the destruction of the Temple, it is written: "He has drawn back His right hand from before the enemy" (Eichah 2:3). It is also written: "save with Your right hand, and answer me" (Tehilim 60:7), because as the left becomes stronger, the impure are strengthened. This will continue until the Holy One, blessed be He, rebuilds the Temple and establishes and amends the world properly. Then everything shall be set aright again, and the side of Defilement will pass from the world. We have learned this from the verses, "and...I will cause the...unclean spirit to pass out of the land" (Zecharyah 13:2, and, "He will destroy death for ever" (Yeshayah 25:8).

360. The Holy One, blessed be He, alone shall remain, as it is written: "And the idols shall utterly be abolished," (Yeshayah 2:18) and, "Hashem alone shall be exalted on that day," (Yeshayah 2:17) because "there was no strange El with him" (Devarim 32:12). For the force of defilement will be annihilated from the world, and there will be no one left above and below except the Holy One, blessed be He. And the children of Yisrael, His Holy Nation which serves Him, shall be called 'holy', as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy, every one in Jerusalem that is written to life" (Yeshayah 4:3). Then there will be one King above and below, and one people to serve Him, as it is written: "And who is like Your people Yisrael, a singular nation on earth" (I Divrei Hayamim 17:21).

357. ועל דא יעקב שלימו דאבהן, אתקין קא דמהימנותא, ואפריש חולקיה וערביה, מחולקא וערבא דשאר עמין. ועל דא כתיב, ואתם הדבקים ביי' אלהיכם חיים כלכם היום.

358. רבי אבא אמר, זבאה חולקהון דישראל, דאינון עלאין על עמין עכו"ם, בגין דדרגא דלהון לעילא, ודרגין דעמין עכו"ם לתתא, אלין בסטרא דקדושה, ואלין בסטרא דמסאבא, אלין לימינא, ואלין לשמאלא.

359. כיון דאתחרב בי מקדשא, מה כתיב, השיב אחור ימינו מפני אויב, ובגין כך כתיב, הושיעה ימינך וענני. ושמאלא אתגבר ומסאבא אתתקף, עד דיבני קודשא בריך הוא בי מקדשא, ויתקין עלמא על תקונו, ויהדרון מליה בדקא יאות ויתעבר סטרא מסאבא מן עלמא. והא אתמר, דכתיב ואת רוח הטמאה אעביר מן הארץ וגו', וכתיב בלע המות לנצח וגו'.

360. וישתאר קודשא בריך הוא בלחודוי, במה דכתיב, והאלילים כליל יחלף, וכתיב ונשגב יי' לברו ביום ההוא. הוא בלחודוי, במה דכתיב, ואין עמו אל נכר, בגין דישתצי חילא מסאבא מעלמא, ולא ישתאר לעילא ותתא, אלא קודשא בריך הוא בלחודוי, וישראל לפולחניה, עם קדיש, ויתקרי קדיש, דכתיב, והיה הנשאר בציון והנותר בירושלים קדוש יאמר לו כל הכתוב לחיים בירושלים. וכדין יהא מלבא יחידאי, לעילא ותתא, ועמא יחידא לפולחניה, במה דכתיב ומי בעמך ישראל גוי אחד בארץ.

39. "Hashem lives; and blessed is my rock"

Rabbi Yitzchak and Rabbi Yesa assert that the Holy Spirit attaches itself to travelers such as themselves, especially when they discuss Torah. On the road, Rabbi Yitzchak speculates on the verse "The Creator lives; and blessed is my rock." For the Righteous, the Lord is a living presence. When united with the Malchut of Zeir Anpin, the Eternal Female or Rock, blessings of abundance flow.

The Relevance of this Passage

When two sages are said to be traveling, it refers to the spiritual travels of their souls in the Upper Worlds. Our constant physical trek in this material existence, directly influences and guides the journey of our souls in the Upper World. Thus, our travels through the darkened corridors of life can be divinely illuminated when we connect to the Light of the Torah. This is accomplished through the study of the spiritual wisdom of the Torah-The Kabbalah-and by the application of its wisdom to our lives. For instance, when we are busy helping others, the Light of the Creator will in turn help and attend to us. The consciousness to think of others before ourselves is stirred within us through these passages.

361. Rabbi Yitzchak and Rabbi Yesa were walking along the road. Rabbi Yesa said: The Shechinah is with us, BECAUSE SHE ATTACHES HERSELF TO TRAVELERS ON THE ROAD TO PROTECT THEM. Let us study the words of the Torah, for whoever studies the Torah and shines in her draws the Shechinah nearer, AS HE DRAWS ZEIR ANPIN, THE SECRET OF THE TORAH. THEN ZEIR ANPIN AND HIS FEMALE, THE SHECHNAH, WILL BE JOINTLY CONNECTED TO THEM.

362. Rabbi Yitzchak opened the discussion with the verse: "Hashem lives; and blessed is my rock; and let the Elohim of my salvation be exalted" (Tehilim 18:47). This verse contains a mystery. It is written: "Hashem lives". Do I not know that the Holy One, blessed be He, lives? HE ANSWERS: Even the righteous, YESOD, is referred to as "living (Heb. chay)," BECAUSE THE RIGHTEOUS DRAWS THE ILLUMINATION OF CHOCHMAH, CALLED THE 'LIGHT OF CHAYAH', AND IS THEREFORE CALLED "CHAY." "Living" refers to the righteous above and below-his ZEIR ANPIN, ABOVE, AND HIS YESOD, BELOW, ARE BOTH REFERRED TO AS "LIVING". The Holy One, blessed be He, above, ZEIR ANPIN, is called "living," AS IT IS WRITTEN: "HASHEM LIVES." And the righteous below is called "living," NAMELY, YESOD OF ZEIR ANPIN, as it is written: "And Bnayahu the son of Yehoyada, the son of a living man" (II Shmuel. 23:20), WHICH ALLUDES TO YESOD. Why is THE HOLY ONE, BLESSED BE HE, called "living?" Because He is Righteous, BECAUSE HE INCLUDES THE ASPECT OF THE RIGHTEOUS, YESOD, AS WELL, and the righteous is called "the life of the worlds." The phrase, "and blessed is my rock," has a similar meaning. These are all one because the living and the blessed are never separated. THE LIVING MEANS THE ILLUMINATION OF CHOCHMAH, AND THE BLESSED REFERS TO THE ILLUMINATION OF CHASSADIM. THEY HAVE TO BE CLOTHED BY EACH OTHER BECAUSE CHOCHMAH WITHOUT CHASSADIM IS DARKNESS. "HASHEM LIVES; AND BLESSED IS MY ROCK," ALLUDES TO CHOCHMAH AND CHASSADIM TOGETHER; "MY ROCK" IS THE NUKVA OF ZEIR ANPIN. When "HASHEM LIVES; AND BLESSED BE MY ROCK" are joined together, THE ROCK becomes a well of living water. The water flows from the inside OF THE WELL, NAMELY, FROM THE LIVING AND THE BLESSED, and fills THE ROCK, WHICH IS THE WELL.

363. The verse, "and let the Elohim of my salvation be exalted," refers to the supernal world, BINAH, which is exalted and uplifted. Everything is issued from it, and every spring that fills the well IS DERIVED FROM IT. THE NUKVA is blessed from there and shines upon all those beneath ATZILUT. When everyone is filled WITH PLENTY from her, then "the Elohim of my salvation be exalted," BECAUSE IT IS EXALTED AND UPLIFTED BY THE WEALTH IT SHOWERS ON THE LOWER BEINGES.

361. רבי יצחק ור' ייסא, הוו אזלי בארְחא, אָמר רבי ייסא, הָא שְׂכִינְתָּא לְגַבְן נְתַעֲסָק בְּמַלְי דְּאוּרִייתָא, דְּכָל מָאן דְּעָסִיק בְּמַלְי דְּאוּרִייתָא וְיִשְׁתַּדַּל בָּהּ, זְכִי לְאַמְשָׁכָא לִיה בְּהִדְיָה.

362. פִּתַּח רַבִּי יִצְחָק וְאָמַר, חֵי יוֹ וּבְרוּךְ צוּרִי וַיְרוּם אֱלֹהֵי יִשְׁעִי, הָאִי קָרָא אִיהוּ רְזָא. חֵי יוֹ, וְכִי לֹא יִדְעָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֶקְרִי חֵי, אֶלָּא אֲמִילוּ צַדִּיק, אִיהוּ אֶקְרִי חֵי, דְּהָא חֵי, צַדִּיק אִיהוּ לְעִילָא, וְצַדִּיק אִיהוּ לְתַתָּא. לְעִילָא קוּדְשָׁא בְּרִיךְ הוּא אֶקְרִי חֵי. לְתַתָּא צַדִּיק אֶקְרִי חֵי, דְּכַתִּיב וּבִנְיָהוּ בֶן יְהוֹדָע בֶּן אִישׁ חֵי, אֲמַאי אֶקְרִי חֵי בְּגִין דְּאִיהוּ צַדִּיק, דְּהָא צַדִּיק חֵי אֶקְרִי, חֵי הָעוֹלָמִים. וּבְרוּךְ צוּרִי, כֹּלָא חֵד, חֵי וּבְרוּךְ, דְּלֹא מִתְפָּרְשִׁי מִהֲדָרִי, דְּכַד מִתְחַבְּרִין כְּחָדָא, אֶקְרִי בְּאֵר מִים חַיִּים. דָּא נְבִיעַ לְגוֹ, וְדָא אֲתַמְלִיזָא מְנִיָּה.

363. וַיְרוּם אֱלֹהֵי יִשְׁעִי, דָּא עֲלֵמָא עֲלָאָה, דְּאִיהוּ רֶם וְנִשָּׂא, רֶם עַל כֹּלָא, דְּהָא מְיֻנְיָה נְפִיק כֹּלָא, וְכָל נְבִיעוֹ דְּנְבִיעַ, לְאַתְמְלִיזָא בִּירָא, כְּדָקָא וְאוֹת, וּמִתְמָן אֲתַבְּרָכָא, לְאַנְהָרָא לְכָל אִינוּן דְּלִתְתָּא, וְכַד אֲתַמְלִיזָא, כֹּלָא כְּדָקָא וְאוֹת, בְּדִין וַיְרוּם אֱלֹהֵי יִשְׁעִי.

40. "He withdraws not his eyes from the righteous"

As the rabbis travel, the discussion continues. Quoting scripture, Rabbi Yesa asserts that the wicked will perish and the righteous will prevail. They meet a man with a child on his shoulders, fleeing the wicked. The man says people can achieve merit by giving him alms. The rabbis give him alms and food to eat.

The Relevance of this Passage

Actions of charity have the power to remove decrees of death against us. Often, before a judgment is executed against us, the Light will send us an opportunity to share and truly go outside of ourselves so that we can sweeten the judgment. The Evil Inclination, however, blinds us to these opportunities and we remain in our selfish, uncaring ways. The wisdom and foresight to recognize opportunities to give charity is aroused in our consciousness. Moreover, the strength to take the initiative and perform charitable contributions is also stirred within our souls. We just have to listen to the whispers arising from words of this portion.

364. Rabbi Yesa opened the discussion with the verse: "He withdraws not His eyes from the Righteous: but with kings on He throne the establishes them for ever, and they are exalted" (Iyov 36:7). Come and behold: when the wicked lose their power and perish from the world, the Righteous then rules the world. This is the meaning of the verse: "He preserves not the life of the wicked: but gives to the poor their right" (Ibid. 6), THAT IS, THE WICKED WILL PERISH FROM THE WORLD. It is then written: "He withdraws not His eyes from the Righteous," which is similar to the verse, "The eyes of Hashem are towards the Righteous" (Tehilim 34:16).

365. The verse, "but with kings on the throne," refers to the ruling kings, settled upon the throne; "He establishes them for ever" means that they sit upon their throne firmly; and "they are exalted" in order to rule the world and so that the throne shall be established on its supports. Another explanation for the phrase, "and they are exalted," is that they take the throne, THE NUKVA, place it up high, IN THE PLACE OF BINAH, and put it in its proper place.

366. While they were walking, they saw a man with a child riding on his shoulders. Rabbi Yitzchak said: Surely this man is Jewish and has come to help people attain merit, THAT IS, HE IS COMING TO RECEIVE CHARITY AND ALLOW PEOPLE TO MERIT THE WORLD TO COME. Rabbi Yesa said: Let us be the first to merit by him.

367. When he reached them, Rabbi Yesa asked: Where is YOUR bag of food? RABBI YESA SAW THAT THE MAN CARRIED NOTHING SAVE THE CHILD ON HIS SHOULDERS. He replied: I HAVE NOTHING, so that people can achieve merit BY GIVING ALMS TO ME. I had two sons, but the army came into town and took them captive. Now I am walking to afford people the opportunity to earn merit BY GIVING RANSOM MONEY. And they did, by giving him ALMS AND food TO EAT.

41. "My offering, the provision of my sacrifices made by fire"

The man the Rabbis meet on the road enlightens them to the hidden benefits of giving charity.

The Relevance of this Passage

The wisdom and insight to recognize opportunities for sharing, combined with the motivation to give beyond our comfort zones is instilled within the reader. We must, however, be cognizant of the importance of concealed blessings. When one gives to receive honor and acclaim for his philanthropy, it is not considered true sharing. Thus, the prudence to give anonymously is also awakened in our souls.

368. The Jew then opened the discussion with the verse: "My offering, the provision of my sacrifices made by fire" (Bemidbar 28:2). The daily sacrifice of the Holy One, blessed be He, sustains the world and gives nourishment above and below. Because there is stirring below AS A RESULT OF THE DAILY OFFERING, THE POURING OF PLENTY is bestirred above, and all are adequately sustained.

364. פתח רבי ייסא ואמר, לא יגרע מצדיק עיניו ואת מלכים לכסא וישיבם לנצח ויגבהו, תא חזי, כד חויבויא לא שלטין בעלמא, ואתאבידו מיניה, כדין צדק איהו שלט בעלמא, הה"ד לא יחיה רשע ומשפט עניים יתן, מה כתיב בתריה, לא יגרע מצדיק עיניו, מהו עיניו, כד"א עיני יי' אל צדיקים.

365. ואת מלכים לכסא, אלין אינון מלכין שליטין, דאתאחדן לכסא, וישיבם לנצח, דאתקיימו בכרסויא, בקיומא שלים. ויגבהו, אמאי ויגבהו, לשלטאה בעלמא, ויתקיים, כרסויא על סמכויה. דבר אחר ויגבהו, דנטלי כרסויא, וחקמין לה לעילא, לאתאחדא באתריה כדקא נאות, וכדין כלא יחודא חדא.

366. עד דהו אולי, חמו חר בר נש, דהו אתי, וחד ינוקא עמיה, רכיב על בתפיה, אמר רבי יצחק, ודאי האי בר נש יודאי איהו, ובגין לזכאה לבני נשא קא אתי. אמר רבי ייסא, נזכה אנן בקדמיתא ביה.

367. כד מטא לגביהו, אמר רבי ייסא אן קיסתא דטרימא בקירטוי דאורחא, אמר בגין דיזכון בני נשא, דהא תרין בגין אית לי, ואתא טורנא למתא, ואשתבו, ודאידינא אזילנא, בגין דיזכון בהו בני נשא. זכו בהדיה, ויהבו ליה למיכל.

368. אדהכי פתח ההוא יודאי ואמר, את קרבני לחמי לאשי וגו'. קרבנא דקודשא בריך הוא בכל יומא, בגין למיזן עלמא, ולמיהב ספוקא לעילא ותתא, דהא באתערוותא דלתתא, אתער לעילא, ובדא מסתפקין כל חד וחד כדקא נאות.

369. "My offering, the provision of my sacrifices" corresponds with the verse, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1); THEY BOTH ALLUDE TO SUSTENANCE. The words "made by fire," like, "Eat, O friends" (Ibid.) ALLUDE TO NOURISHMENT. The Holy One, blessed be He, provides that nourishment from above to pour down sustenance to the lower world from that nourishment ABOVE. How much more blessed is a man who gives food TO THE POOR, to sustain his soul; the Holy One, blessed be He, blesses him and showers on him supernal nourishment, and the world is blessed for him.

370. Rabbi Yitzchak said: HE EXPLAINED this mystery very well indeed. Rabbi Yeha replied: Surely this is why it has been said that a man should refrain from contempt toward any one, BECAUSE THOUGH AT FIRST THEY THOUGHT HIM BOORISH AND WERE CLOSE TO SHOWING HIM DISRESPECT, I twice attained merit through this man.

371. The man discoursed on the following verse, as discussed by Rabbi Elazar: "My offering, the provisions of my sacrifices made by fire." "...an offering..." is the secret of the Congregation of Yisrael, THE NUKVA. The particle 'et' BEFORE "MY OFFERING" REFERS TO THE NUKVA. "...my offering (Heb. korban)..." is derived from proximity (Heb. kirvah) and attachment. IT ATTACHES AND CONNECTS THE NUKVA WITH ZEIR ANPIN. "...the provision..." is the nourishment flowing from above, bestirred from below BY THE DAILY OFFERING. "...made by fire..." comes to include the other angels that are nourished here, each according to his rank. "...for a sweet savour to me..." is the desire and union caused by the secret of the supernal world, BINAH.

372. "...shall you observe to offer to Me in their due season..." (Bemidbar 28:2). HE ASKS: What is their season? HE ANSWERS: THE time when Avraham awoke to carry out the wishes OF THE HOLY ONE, BLESSED BE HE, as it is written: "And Avraham rose early in the morning" (Beresheet 22:3); THE TIME OF THE MORNING OFFERING; the time when Yitzchak was bound to the altar; was at sunset, THE TIME FOR THE EVENTIDE DAILY OFFERING. Rabbi Yeha asked: Why, if there are two seasons, is it written "in their season" in the singular, instead of in the plural, SEEING AS THERE ARE TWO SEASONS? He replied: At the time OF THE OFFERING, fire was included within water, and water within fire, THE ATTRIBUTE OF AVRAHAM, WATER, WAS INCLUDED WITHIN THE ATTRIBUTE OF YITZCHAK, FIRE, AND VICE VERSA. It is therefore written: "in their season," in the singular, FOR THEY BECAME ONE.

373. Come and behold, of no offering is it written: "observe," as it is here in the phrase, "shall you observe to offer to Me." This is because "observe" is the secret of "keep," THE NUKVA, which needs to be summoned up TO ZEIR ANPIN, as it is written: "shall you observe to offer to Me," TO OFFER THE NUKVA "in their season," by right and left OF ZEIR ANPIN. These were explained above to be Avraham and Yitzchak. All this is in accordance with the supernal mystery.

369. אֶת קֶרְבְּנִי לַחֲמִי, הִדָּא הוּא דְכֶתִיב, אֲכַלְתִּי וְעָרִי עִם דְּבָשִׁי שְׁתִּיתִי וַיְנִי עִם חֲלָבִי. לְאִשִּׁי: הִדָּא הוּא דְכֶתִיב, אֲכָלוּ רַעִים וְגו', וּמָה קוֹדֶשׁא בְּרִיךְ הוּא פְּקִיד לְאַתְעָרָא מְזוֹנָא לְעִילָא בְּגִין לְאַתְעָרָא מְזוֹנָא לְתַתָּא מֵהֵהוּא מְזוֹנָא, מֵאֵן דִּיהִיב מְזוֹנָא לְקִיּוּמָא נִמְשָׁא, עַל אַחַת בְּמָה וּבְמָה, דְּקוֹדֶשׁא בְּרִיךְ הוּא בְּרִיךְ לִיה, וַיִּתְעַר לִיה מְזוֹנָא דְלְעִילָא, וַיִּתְבָּרַךְ עֲלֵמָא בְּגִינִיה.

370. אָמַר רַבִּי יִצְחָק, וְדָאִי רָזָא דָּא בְּדָקָא חֲזִי, וְשִׁפּוּר קָאמַר. אָמַר רַבִּי יֵיסָא, וְדָאִי עַל דָּא אָמְרוּ, דִּלָּא יִזְלֹל בַּר נֶשׁ, לְשׁוּם בַּר נֶשׁ אַחֲרָא בְּעֲלֵמָא, בְּתָרֵי גִוּוּנֵי זְכִינָא לְהָאִי בַר נֶשׁ.

371. פִּתַּח וְאָמַר, הָאִי קָרָא אָמַרְרַבִּי אֲלַעְזָר אֶת קֶרְבְּנִי לַחֲמִי לְאִשִּׁי, אֶת קֶרְבְּנִי, רָזָא דְכֶנֶסֶת יִשְׂרָאֵל, דְּכֶתִיב אֶת, אֶת דִּיּוּקָא. קֶרְבְּנִי: דָּא אִיהוּ קֶרְבְּנָא, וְקִשּׁוּרָא לְאַתְקִשְׂרָא. לַחֲמִי: דָּא מְזוֹנָא, דָּאִתִּי מְלַעִילָא, בְּאַתְעָרוּתָא דְלְתַתָּא. לְאִשִּׁי: לְאַתְכַּלְלָא שְׂאָר חֵילִין אַחֲרָנִין, דְּאַצְטְרִיכוּ לְאַתְזָנָא, כֹּל חַד וְחַד בְּדָקָא חֲזִי לִיה. רִיחַ נִיחָחִי: דָּא רַעוּתָא וְקִשּׁוּרָא, דְּאַתְאֲחָדָא כֻּלָּא, בְּרָזָא דְעֲלֵמָא עֲלָאָה.

372. תְּשַׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ, מֵאֵן מוֹעֲדוֹ, בְּזִמָּן דְּאַתְעָר אַבְרָהָם, לְמַעַבְדַּר רַעוּתִיה, דְּכֶתִיב וַיִּשְׁכֶּם אַבְרָהָם בְּבֶקֶר. וּבְזִמָּנָא דְאַתְעָקֵד יִצְחָק עַל גְּבִי מִדְּבָחָא, דִּהְיָא שְׁעָתָא, בֵּין הָעֶרְפִּים הָהּ. וְאָמַר רַבִּי יֵיסָא, אִי הֵכִי, הָאִי דְכֶתִיב בְּמוֹעֲדוֹ, בְּמוֹעֲדִים מִבְּעֵי לִיה. אָמַר לוֹ, הִיא שְׁעָתָא, אֲתַכְלִיל אִשָּׁא בְּמִיא, וּמִיא בְּאִשָּׁא, וּבְגִין כֶּךָ כֶּתִיב בְּמוֹעֲדוֹ.

373. תָּא חֲזִי, בְּכָל קֶרְבְּנִין, לֹא כֶתִיב בְּמָה דְכֶתִיב הָכָא, תְּשַׁמְרוּ לְהַקְרִיב לִי. תְּשַׁמְרוּ: רָזָא דְשִׁמּוּר, דְּאִיהוּ צְרִיכָא לְקַרְבָּא לְגַבִּי עִילָא, דְּכֶתִיב תְּשַׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ, בְּיָמִינָא וּשְׂמָאלָא, בְּמָה דְאַתְמַר, בְּאַבְרָהָם וּצְחָק, וְכֻלָּא בְּרָזָא עֲלָאָה.

374. Rabbi Yesa said: Had I come only to hear these words, it was worth my while. Happy are the children of Yisrael in this world and in the world to come. Of this, the scripture says: "Your people also shall be all righteous: they shall inherit the land for ever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60:21).

374. אָמַר רַבִּי יֵסָא אֲלֵמָלָא לֹא אֲתִינָא הָכָא, אֱלָא לְמַשְׁמַע מַלְיָן אֱלִין, דִּינִי. וְכַאֲיִן אִינוּן יִשְׂרָאֵל, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי. עַל דָּא כְּתִיב וְעִמָּךְ כָּלִם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נִצָּר מִטְעֵי מַעֲשֵׂה יְדֵי לְהַתְפָּאֵר.

42. The images

In this verse, the rabbis comment wryly on the low nature of Lavan's idols or "images." Lavan communicated with the statues representing his gods, and thus was able to make black magic. Rachel took these images when she and Ya'akov fled, and hid them under her skirts in order to cure her father of idolatry and also to prevent him from successful pursuit.

The Relevance of this Passage

The negative forces who dwell in our midst have the power to help us achieve many objectives in life, but there is a price to be paid at a later date. The rewards are short-lived and they leave a residue that creates chaos and turmoil somewhere in our lives. Idols do not refer only to statues depicting Gods. Anything that is ego-based--such as money, power, prestige and material possessions--is considered to be an Idol if it holds sway over our thoughts and behavior. Through the spiritual power of Rachel and Ya'akov, we are now rising above the temptations and trappings of physical existence in order to discover the true and eternal treasures of life.

375. "And Lavan went to shear his sheep..." (Beresheet 31:19). Rabbi Yosi asked: What are the images? HE REPLIED: They pertain to idolatry. They were called Terafim in offensive language, after the place of the toref, A WOMAN'S PUDENDA. How do we know they pertained to idolatry? From the verses: "yet why have you stolen my Elohim" (Ibid. 30), and "Anyone with whom you find your Elohim" (Ibid. 32). Lavan was the greatest sorcerer in the world, and by means OF THE IMAGES he knew whatever he needed to know.

375. וְלָבָן הֵלַךְ לִגְזוֹת אֶת צֹאנֹו וּגְו'. אָמַר רַבִּי יוֹסִי מֵאֵן תְּרָפִים, אֱלָא ע"ז הֵו, וְאִמָּאֵי אֲקָרִי תְרָפִים, לְגִנְאֵי הָוָה, כְּמָה דְתַנִּינָן בְּמָקוֹם הַתּוֹרָף. וּמִנָּלָן דַּע"ז הֵו, דְכְתִיב לְמָה גִּנַּבְתָּ אֶת אֱלֹהֵי. וְכְתִיב עִם אֲשֶׁר תִּמְצָא אֶת אֱלֹהֶיךָ וּגְו'. וְלָבָן חֲרָשָׁא דְכָל חֲרָשִׁין דְּעֵלְמָא הָוָה, וּבִהָאֵי הָוָה יָדַע בְּכָל מֵאֵן דְּבַעֲי לְמִנְדַּע.

376. Rabbi Chiya said that the images were created through magic; Rabbi Yosi said that it was by means of divination. Rabbi Yehuda said: They are made only at certain times. They were called Terafim, because one must know when to shape them and when to wait, as it is written: "stay (Heb. heref) now your hand" (Il Shmuel 24:16). BECAUSE ONE HAS TO RELAX ONE'S HAND AT CERTAIN HOURS, THEY ARE CALLED TERAFIG.

376. אָמַר רַבִּי חִיָּיא, בְּקָסָם אֲתַעְבִּיד. רַבִּי יוֹסִי אוֹמַר בְּנֹחַשׁ. אָמַר רַבִּי יְהוּדָה, לֹא אֲתַעְבִּידוּ, אֱלָא בְּשַׁעֲתֵי יָדִיעָן. וְאִמָּאֵי אֲקָרִי תְרָפִים. בְּגִין דְּבִטְשֵׁי הָאֵי שַׁעֲתָא, וְהָאֵי שַׁעֲתָא אֲרַפִּי יָדָא, כְּמָה דָּאֵת אָמַר רַב עֲתָה הֲרָף יָדְךָ.

377. When the craftsman makes it, a man who knows the moments and hours, WHO KNOWS WHEN TO STRIKE AND WHEN TO STAY, stands by him, telling him when to act and when to rest. There is no other action that needs holding off AT A CERTAIN HOUR as that of THE IMAGES. The image constantly speaks and gives advice on how to harm a man's soul.

377. אוֹמְנָא כִּד עֲבִיד לֵיה, הֵהוּא דִּידַע רְגָעֵי וְשַׁעֲתֵי קָאִים עֲלֵיה, וְאָמַר, הֲשַׁתָּא אֲרַפִּי, וְהֲשַׁתָּא עֲבִיד. וְלֹא תִשְׁכַּח עֲבִידְתָּא דְאַצְטְרִיךְ דִּירְפוֹן מִינָהּ אֱלָא הָאֵי. וְאִיהוּ מְלִיל תְּדִיר, וְיִהִיב עֵיטוּן בִּישוּן לְאַבְאָשָׁא לְנַפְשִׁיה דְּבִר נָשׁ.

378. Rachel feared lest the images would give counsel on how to harm Ya'akov. She placed them under her to show disrespect to the idolatry, so that they would not be able to speak. For when one prepares them to talk he sweeps and cleans before them, to show them respect. But now it is written: "and she sat upon them" (Beresheet 31:34), BECAUSE SHE SHAMED THEM INTO NOT TALKING. THE IMAGES were male and female, and much prayer was needed to encourage them to speak. Because THE IMAGES WERE NOT IN HIS POSSESSION, Lavan was held for three days, as he did not know Ya'akov had fled. As it is written: "And it was told Lavan on the third day that Ya'akov was fled."

378. וְרַחֵל דְּחִילַת, בְּגִין דִּיהִב עֵיטָא לְאַבְאָשָׁא לֵיה לְיַעֲקֹב, וּבְגִין בְּזִיוּנָא דַּע"ז, שְׂוִי לֹון תַּחוּתָהּ, עַד דְּלֹא יָכִיל לְמַלְלָא. דְּהָא כִּד אִיהוּ מִתְתַּקֵּן לְמַלְלָא, מְכַבְּרִין וּמְרַבִּיצִין קַמִּיה, וְהֲשַׁתָּא מָה כְּתִיב, וְתִשָּׁב עֲלֵיהֶם. דְּכִר וְנוֹקְבָא הֵו, וּפּוֹלְחָנִין סְגִיאִין קָא עֲבִידִין, עַד לֹא מְמַלְלִין. וּבְגִינֵי כֶךְ, אֲתַעֲכַב לָבָן תַּלַּת יוֹמִין, דְּלֹא יָדַע דַּעֲרָק יַעֲקֹב, דְּכְתִיב וַיִּגַּד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב.

379. Rabbi Yehuda said that he prepared himself in two ways: by gathering together all the magic he had and all the weapons he had in order to destroy YA'AKOV, as it is written: "An Arammian was going to destroy my father" (Devarim 26:5). When the Holy One, blessed be He, saw that he wanted to destroy Ya'akov, it is written: "Take heed that you speak not to Ya'akov either good or bad." This is because, "It is in the power of my hand to hurt you" (Beresheet 31:29). HE ASKS: What made him so sure of himself? HE ANSWERS: He trusted the magic means he had.

380. Come and behold: Lavan covered in one day the same distance that Ya'akov needed seven days to walk. He did this to destroy YA'AKOV, first because Ya'akov fled, and second, because of the images, WHICH WERE STOLEN FROM HIM. And although Rachel did this to wean her father from idolatry, she was punished in spite of her good intentions by not bringing up Binyamin or spending even a single hour in this world with him, due to her father's sorrow.

381. Rabbi Yitzchak said: All the reproof Ya'akov administered to Lavan caused him to repent and acknowledge the Holy One, blessed be He, as it is written: "see, Elohim is witness between me and you" (Beresheet 31:50), THUS MENTIONING THE NAME OF ELOHIM. Yet come and behold. It is written: "The Elohim of Avraham, and the Elohim of Nahor judge between us," because he returned to his evil ways, saying "the Elohim of Avraham," WHO IS HOLY, and then mentioning "the Elohim of Nahor," WHO IS IDOLATROUS.

382. "And Ya'akov swore by the Fear of his father Ya'akov". HE ASKS: Why did Yitzchak swear by the Fear of Yitzchak and not by the Elohim of Avraham?" HE ANSWERS: Because he did not want to lean heavily on the right, AVRAHAM, and draw it to Lavan. HE THEREFORE DID NOT SWEAR BY THE ELOHIM OF AVRAHAM, THE SECRET OF THE RIGHT. Moreover, a man should not swear by a lofty place at all times, even though he is telling the truth.

383. Rabbi Yosi said: Assuredly, Ya'akov swore to further emphasize his oath, NAMELY, HE MEANT TO STRENGTHEN HIS OATH BY MENTIONING THE FEAR OF HIS FATHER YITZCHAK. This ought to be so. Ya'akov also studied it carefully, and said: Lavan already mentioned the Elohim of Avraham, but not my father YITZCHAK. I shall complete it. Immediately, "Ya'akov swore by the Fear of his father Yitzchak." Another explanation is that he meant to be included within Judgment, to be firm against Lavan.

379. ואמר רבי יהודה, זמין גרמיה בתרין מלין, אודרו בכל חרשין דהוה ליה, ואודרו בזויגין, בגין לאודרא ליה מן עלמא, דכתיב ארמי אבר אבי. בין דחמא קודשא ברין הוא, דבעא לאודרא ליעקב, מה כתיב השמר לך פן תדבר עם יעקב מטוב עד רע. והיינו דכתיב יש לאל ידי לעשות עמכם רע. במה אתרחיץ, בחרשין דהוה בידיה.

380. תא חזי, לבן אול ביומא חד, ארח שבעה ימים דאול יעקב, בגין לאעקרא ליה מן עלמא. חד, על דאול. וחד, על אינון תרפים. ואף על גב דרחל איהי עבדת, לאעקרא ליה לאבונה מבתר ע"ז, אתענשת, דלא רביאת ליה לבנימן, ולא קיימא בהדיה שעתא חדא, בגין צערא דאבונה, אף על גב דאתכוונת לטב.

381. רבי יצחק אמר, כל ההיא תוכחתא דהוה ליה ליעקב בלבן, אהדר ליה ללבן, לאודאא ליה לקודשא ברין הוא, דכתיב ראה אלהים עד ביני וביניך. תא חזי, כתיב אלהי אברהם ואלהי נחור ושפטו בינינו, אהדר ההוא רשע לתקליה, בין דאמר אלהי אברהם, אהדר ואמר ואלהי נחור.

382. וישבע יעקב בפחד אביו יצחק, מאי טעמא בפחד יצחק, ולא באלהי אברהם. אלא, דלא בעא לאטרחא לימינא, בגיגיה דלבן. ולא עוד, אלא דלא לבעי ליה לאינוש, אף על גב דאומי בקושטא, לאומאה באתר עלאה דכלא.

383. אמר רבי יוסי, ודאי לקיומא בדקא ואות, אומי יעקב כן, והכי אתחזי, ויעקב אשגח במלה, אמר, הא איהו אמר אלהי אברהם, ושבק לאבא, אנא אשלים כלא, מיד וישבע יעקב בפחד אביו יצחק. דבר אחר, לאתפללא בדינא, למיקם עליה דלבן.

43. "and angels of Elohim met him"

This last passage of the section reiterates some of the first principles of Kabbalah: the existence in all things of an eternal male and female. This reflects the underlying duality of God's creation--which paradoxically also contains the idea of an eternal reality where 'all is one'.

The Relevance of this Passage

The terms "male" and "female" are code words denoting two basic traits of humanity, desire to share and the desire to receive, respectively. Balancing these two traits is critical if we are to achieve fulfillment and Light in our lives. The wisdom to manage our sharing and receiving attributes is stimulated within us so that we can reconcile and unify these opposite qualities for the purpose of reuniting with the Light of the Creator.

384. "And Ya'akov went on his way, and angels of Elohim met him..." (Beresheet 32:2). Rabbi Aba began with the verse: "male and female He created them" (Beresheet 5:2). How much it behooves us to look into the words of the Torah, THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN. Woe to all the hard hearted and blindfolded, WHO CLEAVE TO THE LEFT COLUMN, BLOCKED FROM CHOCHMAH, WHICH IS 'EYES', AND FROM BINAH, CALLED 'HEART'. For the Torah, WHICH IS OF THE CENTRAL COLUMN, calls to them: "Come, eat of my bread (WHICH IS DRAWN FROM THE RIGHT COLUMN OF THE TORAH), and drink of the wine which I have mingled (WHICH IS DRAWN FROM THE LEFT COLUMN OF THE TORAH)" (Mishlei 9:5). "Whoever is simple, WHOEVER CLINGS TO THE LEFT, let him turn in here: as for him that lacks understanding, she says to him" (Mishlei 9:4). But there is no one to pay attention to her.

385. Come and behold: "MALE AND FEMALE HE CREATED THEM," for it contains deep mysteries. It alludes inwardly TO THE MALE AND FEMALE and outwardly TO ADAM AND CHAVAH. THIS MEANS THAT THERE IS A CONNECTION BETWEEN THE INNER MALE AND FEMALE, IN GREATNESS, AND A CONNECTION BETWEEN THE OUTER MALE AND FEMALE, IN SMALLNESS. It may be understood in this INNER manner, and that OUTER manner. One way to understand this is that the sun and moon, MALE AND FEMALE, are bound as one, about which it is written: "He created them," and "The sun and moon stood still in her habitation" (Chavakuk 3:11). THEY ARE THE SECRET OF THE INNER MALE AND FEMALE. It is also understood FROM THIS VERSE that Adam and Chavah were created AND COME from the union OF THE SUPERNAL, OUTER MALE AND FEMALE. Once they were joined as one, Elohim "blessed them" (Beresheet 5:2). This is because blessing dwells only where male and female are found.

386. Come and behold: when Ya'akov turned to go toward Charan, he was unmarried. It is written: "and he lighted on a certain place" (Beresheet 28:11). Then he was answered only in a dream. After he was married and came to all the tribes, the supernal camps met him and entreated him, as it is written: "and angels of Elohim met (also: 'entreated') him." Now they came to meet him, NAMELY, TO ENTREAT HIM. First he WAS BEGGING, as it is written: "and he lighted (Heb. vayifga) on a certain place." Now they BEGGED, AS IT IS WRITTEN "and angels of Elohim met (Heb. vayifgeu) him."

387. The reason is that Ya'akov and the tribes were given water from the great sea, THE PLENTY OF THE NUKVA AT TIME OF GREATNESS, THEN CALLED THE 'GREAT SEA'. THEY THEREFORE ENTREATED HIM TO DRAW PLENTY ON THEM. Also, at first, he saw them at night in a dream, AS IT IS WRITTEN: "AND HE DREAMED... AND BEHOLD THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT." Now he saw them with his eyes during the daytime, as it is written: "And when Ya'akov saw them, he said: This is Elohim's camp" (Beresheet 32:2).

388. HE ASKS: How did he recognize them TO BE ANGELS OF ELOHIM? HE ANSWERS: He saw they were the same angels as in his dream. He therefore called them "Machanayim (lit. 'two camps')," THAT IS, AFTER THE VERSE, "AND BEHOLD THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT," WHOM HE SAW IN HIS DREAM. Those who were seen above and below FORMED TWO CAMPS.

384. וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹקִים. רַבִּי אַבָּא פָתַח וַאֲמַר זָכַר וְנִקְבָּה בְּרָאִם וְגו', כִּמְהָ אֵית לָן לְאַסְתַּכְלָא בְּמַלְי דְּאוּרִייתָא, וְוִי לֹון, לְאַיְנוּן אֲטִימִי לְבָא, וְסַתִּימִין עֵינֵינִן, הָא אוּרִייתָא קְאָרִי קְמִייהוּ, לְכוּ לְחַמוּ בְּלַחְמִי וּשְׁתוּ בִּינִין מִסְכָּתִי. מִי פָתִי יְסוּר הֵנָּה חֶסֶר לֵב אֲמַרְהָ לוֹ, וְלִית מָאן דִּישְׁגַּח.

385. תָּא חַזִּי, הָאִי קְרָא, אֵית בֵּיה רְזִין עֲלָאִין, אִיהוּ לָגוּ, וְאִיהוּ לְבָר. זָכַר וְנִקְבָּה בְּרָאִם, אֲשַׁתְּמַע לְהָאִי גִוּוּנָא, וְאֲשַׁתְּמַע לְהָאִי גִוּוּנָא, וְאֲשַׁתְּמַע דְּשִׁמְשָׁא וְסִיְהָרָא בְּחַבּוּרָא חָדָא אִינוּן, דְּכַתִּיב בְּרָאִם, כִּמְהָ דְּאֵת אֲמַר שִׁמְשׁ יֵרַח עֲמַד זְבוּלָה. וְאֲשַׁתְּמַע, דְּאֵרִם וְחוּהָ, בְּחָדָא אֲתַבְּרִיאוּ, בְּזוּגָא חָד, וְכִיוֹן דְּאֲשַׁתְּכַחוּ בְּזוּגָא חָד, מִיָּד וַיִּבְרַךְ אֹתָם, דְּלִית בְּרִכְתָּא שְׂרִיָּא, אֲלֵא בְּאַתֵּר דְּאֲשַׁתְּכַחוּ דְּכַר וְנוֹקְבָא.

386. תָּא חַזִּי, כִּד נִפְק יַעֲקֹב לְמִיְהָרָא לְחָרָן, בְּלַחְדוּי הוּהוּ, דְּלֵא אֲתַנְסִיב, מַה כְּתִיב וַיִּפְגַּע בְּמָקוֹם וְגו', וְלֵא אֲתִיבּוּ לִיָּה, אֲלֵא בְּחַלְמָא, הֲשֵׁתָא דְּאֲנָסִיב, וְהוּהוּ אֲתִי בְּכֻלְהוּ שְׁבָטִין, כְּבִיכּוֹל מְשַׁרְיִין עֲלָאִין, פִּגְעִין בֵּיה, וְאֲתַחַנְנוּ לִיָּה, דְּכַתִּיב וַיִּפְגְּעוּ בּוֹ, אִינוּן אֲהֲדָרוּ לְמַפְגַּע בֵּיה. בְּקִדְמִיתָא אִיהוּ וַיִּפְגַּע בְּמָקוֹם, הֲשֵׁתָא אִינוּן וַיִּפְגְּעוּ בּוֹ.

387. בְּגִין דְּבִגִּינִיה דִּיעֲקֹב, וּבְאִינוּן שְׁבָטִין, אֲתַשְׁקִיין אִינוּן, מִמֵּיא דִּימָא רַבָּא, וְלֵא עוֹד, אֲלֵא בְּקִדְמִיתָא בְּלִילָה בְּחַלְמָא. הֲשֵׁתָא בְּחִיזוּ דְּעִינָא, וּבִימָמָא. הָא דִּי וַאֲמַר יַעֲקֹב כְּאֲשֶׁר רָאִם מַחְנֶה אֱלֹהִים זֶה וְגו'.

388. בְּמַה אֲשַׁתְּמוּדַע לֹון, אֲלֵא חֲמָא, דְּאִינוּן הוּוּ, אִינוּן דְּחֲמָא בְּחַלְמָא, בְּגִינִי כִךְ קְרָא לֹון מַחְנִים, מְשַׁרְיִין דְּאֲתַחַזּוּ לְעִילָא, וּמְשַׁרְיִין דְּאֲתַחַזּוּ לְתַתָּא.

389. HE ASKS: Why were THE ANGELS now revealed to him to entreat him? HE ANSWERS: The Shechinah went to take Ya'akov his house, SO AS TO HAVE THE WHOLE HOUSEHOLD OF YA'AKOV. THE SHECHINAH waited for Binyamin to take the house together with Ya'akov properly, NAMELY, WITH ALL THE TWELVE TRIBES. THE ANGELS WERE THEN REVEALED TO HIM, TO COMPLETE HIM. Then scripture reads, "And Ya'akov shall return, and be quiet and at ease, and none shall make him afraid" (Yirmeyah 46:27). Blessed be Hashem forever and ever. Amen and amen. Sitrei Torah (Secrets of the Torah)

390. "And Ya'akov went on his way, and angels of Elohim met him." Mishen: The shields of the ministers are standing upright, and the bright blade of the revolving sword is appointed over all the armies and camps.

391. That bright, revolving sword is a red sword, about which it is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6). On this sword the revolving OF THE ANGELS WHO ARE now men, now women, depends. From this ASPECT several other aspects of grades are derived.

392. From the side of the Tree of Life come those who are joined by the union of the bond. These holy ones are always filled by the dew of the heaven. THEY ARE CALLED THE 'DEW OF HEAVEN'. The name of Elohim is perfected through them. By the four winds of the world, THE MOCHIN WERE MADE for the legs of the throne. They are all pearls, limbs and pillars, and are never divided from that name. They are tied to Ya'akov, who chose them as his portion, and was perfected with this name. They all issued from Ya'akov.

393. When Ya'akov went on his way, the four sides, the four corners of the world, surrounded and guarded him. Only for a short time did the supernal place stir in order to maintain the tree below. Then "And Ya'akov said, when he saw them 'this is a camp (Heb. machaneh) of Elohim'" then "he called the place Machanaim." (Bereshheet 32:3).

394. FROM HERE UNTIL THE END OF THE PORTION HAS BEEN EXPLAINED ABOVE, PRARGRAPHS 246-251.

389. אִמָּאֵי אֶתְגַּלְיָאוּ לְמַפְגֵּעַ לִיָּהּ. אֵלָא שְׂכִינְתָּא אֲזֵלָא לְגַבְיָהּ, לְנִטְלָא לְבֵיתָהּ, וּמַחְבָּא לִיָּהּ לְבִנְיָמִן, לְנִטְלָא בֵּיתָא עֲמִיָּה דִיעֲקֵב בְּדָקָא יָאוֹת, וּכְדִין בְּתִיב וְשֵׁב יַעֲקֹב וְשָׁקֵט וְשָׁאנָן וְאִין מַחְרִיר. בִּילָא"ו.

סתרי תורה

390. וַיַּעֲקֹב הֵלֶךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹקִים. מִתְנִיתִין, תּוֹקְפֵי דְהוֹרְמָנִי, זְקִיפִין מְלַעִילָא, וְשִׁנְנָא דְחֶרְבָּא דְמִלְהָטָא מִמֶּנָּא עַל כָּל חֵילִין וּמִשְׁרִיין.

391. הֵהוּא חֶרְבָּא מְלַהָטָא, הִיא חֶרְבָּא סוּמְקָא, דְּכִתִּיב חֶרֶב לִי" מְלָאָה דָם, הֵהוּא חֶרְבָּא, דִּתְלִיא בֵּיהּ הַפּוּכָא, אֵינוֹן דְּמַהֲפְכֵי לְכַמָּה גּוּוּנִין, הוּא נְשִׁיין, הוּא גּוּבְרִין, בְּסִטְרִין סְגִיאִין, מִתְפָּרְשִׁין גּוּוּנִין אַחֲרָנִין לְכַמָּה דְרָגִין.

392. מְסִטְרָא דְאֵילָנָא דְחַיִּי, נִפְקֵי אֵינוֹן, דְּמִתְיַחֲדֵי בִּיחּוּדָא בְּקִשּׁוּרָא. קְדִישִׁין אֵלִין, אֲשֶׁתְּאַבָּן תְּדִיר מִטַּל הַשָּׁמַיִם, שְׁמִיָּה דְאֱלֹקִים, אֲתַתְּקִין בְּהוּ. בְּאַרְבַּע סִטְרִין דְּעֵלְמָא, אֲתַעֲבִידוּ סִמְכִין דְּכֶרְסִיָּא, בְּלָהוּ מְרַגְלִיטִין, שְׁיִיפִין וְסִמְכִין, לֹא מִתְפָּרְשִׁין לְעֵלְמָא, מִגּוֹ דָּא שְׁמָא, אֵינוֹן קִשּׁוּרִין דִּיעֲקֵב, דְּבִרִיר לְחוּלְקִיָּה, וּמִתְקַשְּׁרִין בְּשְׁמָא דָּא, בְּלָהוּ נִפְקוּ בִיעֲקֵב.

393. בְּדִ נִפְקַ לְמִיזַל לְאַרְחִיָּה, לְאַרְבַּע סִטְרִין אֲקִיפוּ לִיָּהּ, לְאַרְבַּע זְוּוּיִין דְּעֵלְמָא נָטְרוּ לִיָּהּ, בְּשַׁעֲתָא קְלָה אֲתַרְגִּישׁ מְאִילָנָא לְעִילָא, לְמִיטְר אֵילָנָא דִּלְתַתָּא, וּכְדִין וַיֹּאמֶר יַעֲקֹב בְּאֶשֶׁר רָאם מַחֲנֶה אֱלֹקִים זֶה. בְּדִין וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנֵי.

394. אָמַר ר' יְהוּדָה, תָּא חַיִּי שְׁלֵמוֹתֶיהָ דִיעֲקֵב, דְּלֹא בְּעֵי לְמִיזַל אֵלָא בְּרִשּׁוֹתֶיהָ דְלִבָּן, וְאִי תִימָא, זְמַנָּא אַחֲרָא אִמָּאֵי לֹא, אֵלָא בְּגִין דְּרַחִיל יַעֲקֹב, דְּלֹא יִשְׁבּוֹק לִיָּהּ, וַיִּשְׁתַּלִּימוּ תְרִיסַר שְׁבִטִין בְּאַרְעָא אַחֲרָא, וְע"ד כִּיּוֹן דְּחִמָּא דְמָטָא שַׁעֲתָא דְבִנְיָמִין, בְּרַח, כּד"א וַיִּבְרַח הוּא וְכָל אֲשֶׁר לוֹ. דְּכִיּוֹן דְּאֲתִילִיד בְּנִימָן, אֲתַקְשַׁר שְׂכִינְתָּא בְּכָלְהוּ שְׁבִטִין, וְנִטַּל בֵּיתָא בְּהוּ. וַיַּעֲקֹב הוּא יָדַע בְּרוּחָא דְחִכְמָתָא, דְּכִד וַיִּשְׁתַּלִּימוּ תְרִיסַר שְׁבִטִין, דְּשְׂכִינְתָּא תַתְּקַשַׁר בְּהוּ, וְרַחֵל תָּמוּת, וְאִיהִי נִטְלָא בֵּיתָא.

395. "

395. וְתָא חֲזִי, הָכִי אֲוִלִּימָנָא, עֲלָמָא תַתָּאָה, אֲתַחְזִי לִיָּה לְיַעֲקֹב, בְּמָה דְאֲתַחְזִי לִיָּה לְמֹשֶׁה, אֶלָּא דְלֹא יִכִּילַת, עַד דִּהּוּ י"ב שְׁבֻטִין בְּבֵיתָא, לְאֲתַקְשָׁרָא בְּהוּ. וּבְדִין, אֲתַדְחִיית רַחֵל, וְנָטְלַת אִיהִי בֵיתָא, בְּכֻלָּהּ שְׁבֻטִין, וְהוּת עֲקָרָא דְבֵיתָא, וּבְדִין מוֹשִׁיבֵי עֲקָרַת הַבֵּית, אָמַר יַעֲקֹב, הָא מָטָא זְמָנָא דִּישְׁתַּלְיֻמוֹ י"ב שְׁבֻטִין, וּוְדָאֵי עֲלָמָא דְלַעִילָא יִחוּת לִיָּה לְבֵיתָא, וְאֲתַקְשָׁרָא בְּהוּ, וּמִסְכְּנָתָא דָּא אֲתַדְחִיָּיא קָמִיָּה, אִי תִימּוֹת הָכָא, לֹא אָפּוֹק מִכָּאן לְעֻלְמִין. וְלֹא עוֹד, אֶלָּא בְּאַרְעָא דָּא, לֹא אֲתַחְזִי לְאַשְׁלָמָא בֵּיתָא, בְּגִין כֵּךְ, וְיִהִי כְּאֶשֶׁר יִלְדָּה רַחֵל אֶת יוֹסֵף, עַד לֹא יִשְׁתַּלְיֻמוֹ שְׁבֻטִין.

396. "

396. שְׁמַע רַבִּי שְׁמַעוֹן, אָמַר, וְדָאֵי כָּל מְלוֹי דְרַבִּי יְהוּדָה שְׁפִיר, וְדָא סְלִיק עַל כָּלָא. וְאִי תִימָא, אָמַאי לֹא אָזַל לִיָּה לְאַרְחִיָּה מִיָּד. אֶלָּא, כָּל זְמָנָא דְרַחֵל לֹא מִתַּעֲבָרָא מִבְּנִימָן, אֲתַעֲכַב תַּמָּן, כִּיּוֹן דְּמָטָא זְמָנָא דְּבְנִימָן. עֲרֵק, וְלֹא בָּעָא רְשׁוּתָא, בְּגִין דְּלֹא יִתַּעֲכַב תַּמָּן, וְאֲתַחֲבַר יַעֲקֹב בְּכֻלָּהּ שְׁבֻטִין, בְּאַתְרֵי דְאַצְטְרִיךְ.