

1. "And Ya'akov dwelt"

Rabbi Chiya opens a discussion about the most significant choice that each of us must make: whether to follow the Evil Inclination--a force present and persuasive from the moment of human conception--or the Good Inclination, which does not express itself until a person is thirteen years of age. A righteous individual, we learn, is one who does not put credence in the Evil Inclination, but rather, waits for the arrival of the Good. While those who follow the Evil Inclination shall certainly suffer in the World to Come, the righteous are made to suffer trials and afflictions in this world, precisely because they do not associate with the Other Side, whose realm this is. Yet God will deliver the righteous from all ills. As He did for Ya'akov, God protects the righteous from severe judgment by removing them from the world at the time of judgment, or by postponing judgment. The Relevance of this Passage

Living in a dimension of time and space, we invariably fall under the delusion that our negative behavior bears fruit, while positive deeds go unrewarded. This illusion is fueled by our concept of time, which delays both judgement and reward. Our concepts of space and separation redirect due judgments and Light to different areas of our lives. Thus, we might behave unethically in business and reap financial reward. Judgement might then be directed towards our health, but we may fail to see a connection, believing instead that life is chaotic and random. Likewise, we might conduct our business affairs justly and honorably, yet profits fail to rise. However, we fail to notice that our children--who represent true fulfillment--have suddenly drawn closer to us. Or previous negative behavior may have destined us for chaos involving an auto accident [God Forbid], but the Light generated from a sharing action performed many years earlier averts catastrophe, without any awareness on our part of what might have been. All this is intended to allow us to exercise free will and to play an active role in our own fulfillment. This passage illuminates the forces of cause and effect, so that we may live with them in harmony. We gain time protection, time to change our ways before the severe judgments owed us are executed.

1. "And Ya'akov dwelt in the land in which his father sojourned, in the land of Cna'an" (Beresheet 31:1). Rabbi Chiya opened the discussion with the verse: "Many are the afflictions of the righteous, and Hashem delivers him out of them all" (Tehilim 34:21). Come and behold: how many enemies a man must face from the day that the Holy One, blessed be He, gives him a soul in this world. As soon as man comes into the world, the Evil Inclination is immediately ready to join him, as it is written: "sin crouches at the door" (Beresheet 4:7), because that is when evil associates with him.

2. Come and behold: this is true. From the day of birth, beasts protect themselves by fleeing from fire and evil places. WHEN HE IS BORN, man immediately flings himself into the fire because the Evil Inclination dwells within him and immediately prompts him to follow the path of evil.

3. For we have learned that it says: "Better is a poor and wise child than an old and foolish king who knows not how to take care of himself" (Kohelet 4:13). "Better is a child," because a child represents the Good Inclination; it has been with man for only a short time. Since the age of 13 years and onward, IT IS WITH MAN, as we have already learned.

4. In the verse: "...than an old and foolish king" (Kohelet 4:13), "king" refers to the Evil Inclination which is called a 'king' and 'ruler of people in the world'. It is certainly "old," and "foolish," because as soon as man is born and comes into the world, it lives with him. Hence, it is an "old and foolish king."

5. Further it reads: "...who knows not how to take care of himself." It is not written: 'to take care of others', but, "to take care of himself". Why? Because it is foolish. About it, Solomon said: "and the fool walks in darkness" (Kohelet 2:14), because it comes from the refuse of darkness and will never have light. BUT HE WHO DOES NOT KNOW HOW TO TAKE CARE OF OTHERS IS NOT YET CONSIDERED FOOLISH.

1. וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגְוֵרֵי אָבִיו בְּאֶרֶץ כְּנָעַן. רַבִּי חֵיָא פָתַח וַאֲמַר, רַבּוֹת רַעוֹת צָדִיק וּמִכָּלָם יַצִּילֵנוּ יי'. הָא חֲזִי, כַּמָּה מְקַטְרְגִין אֵית לֵיה לְבַר נֶשׁ, מִיּוֹמָא דְקוּדְשָׁא בְרִיךְ הוּא יְהִיב בֵּיה נִשְׁמָתָא בְּהָאֵי עֲלָמָא, דְּכִיּוֹן דְּנִפְיָא בְּר נֶשׁ לְאַוִּירָא דְעֲלָמָא, מִיַּד אֲזִדְמָן לְאַשְׁתַּתָּא בְּהִדְרֵיה יֵצֵר הָרַע, כַּמָּה דְאַתָּמָר, דְּכִתִּיב לְפָתַח חֲסָאת רּוֹבֵץ וּגו'. וּכְדִין אֲשַׁתַּתָּא בְּהִדְרֵיה יֵצֵר הָרַע.

2. וְתָא חֲזִי דְהָכִי הוּא, דְּהָא בְּעִירִי, מִיּוֹמָא דְאַתְנִלִּידוֹ, כְּלָהוּ נְטָרֵי גְרַמְיֵיהוּ, וְעֶרְקִין מִן גּוֹ נּוֹרָא, וּמִן כָּל אַתְרִין בִּישׁוּן. וְכֵר נֶשׁ, מִיַּד אָתִי לְאַרְמָא גְרַמִּיה גּוֹ נּוֹרָא, בְּגִין דִּיֵּצֵר הָרַע שְׂאֵרֵי בְּגִיָּה, וּמִיַּד אֲסִטִּי לִיה לְאַרְחָא בִּישָׁא.

3. וְאַוּקִימָנָא, דְּכִתִּיב טוֹב יֶלֶד מִסֶּכֶן וְחָכָם מִמֶּלֶךְ זָקֵן וְכִסִּיל אֲשֶׁר לֹא יָדַע לְהִזְהֵר עוֹד. טוֹב יֶלֶד: דָּא הוּא יֵצֵר טוֹב, דְּהוּא יֶלֶד, מִיּוֹמִין זְעִירִין עֲמִיה דְּבֵר נֶשׁ, דְּהָא מִתְּלִיסַר שָׁנִין וְאֵילָךְ, כַּמָּה דְאַתָּמָר.

4. מִמֶּלֶךְ זָקֵן וְכִסִּיל, מִמֶּלֶךְ: דָּא הוּא יֵצֵר הָרַע, דְּאִיהוּ אֶקְרִי מֶלֶךְ, וְשְׁלִיט בְּעֲלָמָא עַל בְּנֵי נֶשָׁא. זָקֵן וְכִסִּיל, דְּאִיהוּ זָקֵן וְדָאִי, כַּמָּה דְאַוּקִמָנָה, דְּכֵר אַתְנִלִּיד בְּר נֶשׁ וְנִפְיָא לְאַוִּירָא דְעֲלָמָא, אִיהוּ אֲזִדְמָן עֲמִיה דְּבֵר נֶשׁ, וְעַד אִיהוּ מֶלֶךְ זָקֵן וְכִסִּיל.

5. אֲשֶׁר לֹא יָדַע לְהִזְהֵר עוֹד, לְהִזְהִיר לָא כְּתִיב, אֶלָּא לְהִזְהֵר, בְּגִין דְּאִיהוּ כִסִּיל, וְעֲלִיה אָמַר שְׁלֹמֹה ע"ה, וְהַכִּסִּיל בַּחֲשָׁךְ הוֹלֵךְ, דְּהָא מִסּוּסִיתָא דְּחֲשָׁךְ קָא אַתָּא, וְלִית לִיה נְהוּרָא לְעֲלָמִין.

6. Rabbi Shimon said: Come and behold. It is written: "Better is a poor and wise child." AND HE ASKS: Who is a poor child? AND HE REPLIES: It has been explained, and we learned he is the Good Inclination. But "better is a child," as it is written: "I have been young, and now am old" (Tehilim 37:25). This is the lad who is a poor child and owns nothing. Why is he called a lad? Because he is constantly renewed, like the moon. He is also "a wise child," because wisdom dwells within him.

7. "Than an old...king" refers to the Evil Inclination, WHICH STANDS IN CONTRAST TO MATATRON AND IS CALLED A 'SCOUNDREL'. As we have learned, it never departed from its impure ways from the day it was created. It is foolish, as all its ways lead to evil. It deludes people and does not know how to take care of itself. It accuses people falsely and misleads them from the path of good to the path of wickedness.

8. Come and behold: this is why THE EVIL INCLINATION comes TO JOIN with man as soon as possible, from the day he is born, so that man will believe in it. Later, when the Good Inclination arrives, man will find it difficult to believe in it, AND ITS WORDS will seem burdensome. Similarly, we have learned that he who is a subtle evilmonger hastens to plead his case in front of a judge before the arrival of his colleague, the litigant, as written: "The one who pleads first seems to be in the right" (Mishlei 18:17).

9. "The serpent was craftier" (Beresheet 3:2). He, too, hurries to dwell in man before his colleague, the Good Inclination, comes to dwell in him. And because he arrived early to plead his case, when, his colleague, who is the Good Inclination, comes later, it is difficult for man to unite with it! And he cannot raise his head, as if he carried on his shoulders the burdens of the world. All this is because the Evil One came first. Of this, Solomon said, "The Poor man's wisdom is despised and his words are not heard" (Kohelet 9:16), because the other one arrived earlier.

10. Subsequently, for any judge who accepts the words of a litigant before his colleague arrives, it is as if he accepts another deity to believe in. Otherwise, "his neighbor comes forward, and sifts his case" (Mishlei 18:17), WHICH MEANS ONLY AFTER HIS COLLEAGUE COMES SHOULD HE HEAR HIS WORDS. This is the way of a righteous man because a righteous man does not believe the subtle evilmonger, who is the Evil Inclination, even if he hastens to plead his case before the arrival of his colleague, the Good Inclination. SO IT FULFILLS THE VERSE: "AND HIS NEIGHBOR COMES FORWARD, AND SIFTS HIS CASE." And with this act, people fail TO MERIT the world to come.

6. רבי שמעון אמר, תא חזי, כתיב טוב ילד מסכן וחכם, מאן ילד מסכן, הא אוקמוה ואיתמר, דאיהו יצר טוב, אבל טוב ילד, הה"ד נער היותי גם זקנתי, ודא הוא נער, דאיהו ילד. מסכן: דלית ליה מגרמיה כלום. ואמאי אקרי נער. בגין דאית ליה חרתו דסיהרא, דמתחדשא תדיר, ותדיר איהו ילד מסכן, כמה דאמרן. וחכם: בגין דחכמה שריא ביה.

7. ממלך זקן, דא הוא יצר הרע, כמה דאיתמר, דהא מן יומא דהוה, לא נפק ממסאבותיה לעלמין, ואיהו כסיל, דכל ארחוי אינון לארח בישא, ואזיל וסטי לבני נשא, ולא ידע לאזדהרא, ואיהו אתי עם בר נש בתסקומין, בגין לאסטאה לון מארח טבא, לארח בישא.

8. תא חזי, על דא אקדים עם בר נש ביומא דאתיליד, בגין דיהימין ליה, דהא בר אתי יצר טוב, לא יכיל בר נש למהימנא ליה, ודמי עליה כמטולא, כגוונא דא תנינן, מאן הוא רשע ערום, דא הוא מאן דאקדים לאטענא מלוי לקמי דיינא, עד לא ייתי חבריה מארי דדינא, כד"א צדיק הראשון בריבו וגו'.

9. כגוונא דא האי רשע ערום, כד"א והנחש היה ערום, והוא אקדים ושרי עמיה דבר נש, עד לא ייתי חבריה לאשראה עליה. ובגין דאיהו אקדים, והא אטעין טענתיה עמיה, בר אתי חבריה דאיהו יצר הטוב, אבאיש ליה לבר נש בהדיה, ולא יכיל לזקפא רישיה, באילו אטעין על כתפיה, כל מטולין דעלמא, בגין ההוא רשע ערום דאקדים עמיה, וע"ד אמר שלמה וחכמת המסכן בזויה, ודבריו אינם נשמעים, בגין דהא אקדים אחרא.

10. וע"ד, כל דיינא דקביל מבר נש מלה, עד לא ייתי חבריה, באילו מקבל עליה טעווא אחרא למהימנותא, אלא ובא רעהו וחקרו, ודא הוא ארח דבר נש זכאה, דהא בר נש זכאה, דא הוא דלא הימין לההוא רשע ערום דיצר הרע, עד דיינתי חבריה דאיהו יצר טוב. ובגין דא, בני נשא אינון כשלין לעלמא דאתי.

11. But the righteous man who fears his Master suffers many afflictions in this world in order not to believe in and join the Evil Inclination. And the Holy One, blessed be He, saves him from them all. As it is written: "Many are the afflictions of the righteous, and Hashem delivers him out of them all" (Tehilim 34:20). Note that it is literally written: "Many afflictions to the righteous," and not 'BUT MANY ARE THE AFFLICTIONS OF the righteous.' THIS SIGNIFIES THAT WHOEVER SUFFERS MANY AFFLICTIONS IS RIGHTEOUS because the Holy One, blessed be He, cares for him--BECAUSE THE AFFLICTIONS HE SUFFERS ALIENATE HIM FROM THE EVIL INCLINATION. For this reason, the Holy One, blessed be He, cares for this man and delivers him from all in this world and the world to come. Happy is his lot.

12. Come and behold: how many afflictions befell Ya'akov to keep him from becoming infected by the Evil Inclination and to keep distant from his lot. That is why he suffered punishments and afflictions, and had no quiet repose. He said: "I had no repose, nor had I rest, nor was I quiet; yet trouble came" (Iyov 3:26). Come and behold: how many afflictions do the righteous suffer in this world? Trouble after trouble, pain after pain, so that they can merit the world to come.

13. How many afflictions did Ya'akov have to suffer! As it is written: "I had no repose" in Lavan's house, and I could not escape from him. "Nor had I rest" because of that suffering that Esav's minister inflicted on me. And after that, there was the fear of Esav HIMSELF. "Nor was I quiet," on account of Dinah and Shchem.

14. "Yet trouble came." It was the trouble and confusion about Yosef, which was the hardest affliction of all. Why? Because Ya'akov loved Yosef, who is the secret of the Covenant through which YA'AKOV entered Egypt. THAT IS WHY YA'AKOV LOVED HIM SO MUCH. AFTER THIS, it is written: "I remembered my covenant" (Beresheet 9:15). THE WHOLE REDEMPTION WAS FOR HIS SAKE, because the Shechinah was there with him, WITH THE COVENANT, WHO IS YOSEF. THUS, THE CONFUSION ABOUT YOSEF WAS HARDER ON HIM THAN ALL OTHER AFFLICTIONS THAT BEFELL HIM.

15. "And Ya'akov dwelt in the land in which his father had sojourned, in the land of Cna'an." Rabbi Yosi opened the discussion with the verse: "The righteous perishes, and no man lays it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come" (Yeshayah 57:1). "The righteous perishes" when the Holy One, blessed be He, looks on the world and it is not as it should be, and Judgment falls on the world. Then the righteous among them is taken away so that the Judgment will fall only on the others, who will have no protection.

11. אָבֵל הָהוּא זָכָא, דְּאִיהוּ דְּחִיל לְמֵאֲרִיָּה, כְּמָה בּוֹשִׁין סְבִיל בְּהָאֵי עֲלֵמָא, בְּגִין דְּלֹא יְהִימֵן, וְלֹא יִשְׁתַּתֵּף בְּהָהוּא יֵצֵר הָרַע, וְקוּדְשָׁא בְּרִין הוּא שׁוֹיב לִיָּה מִכְּלָהוּ, הֵה"ד רַבּוֹת רַעוֹת צַדִּיק וּמִכְּלָם יִצְלִנּוּ יוֹי. רַבּוֹת רַעוֹת לְצַדִּיק לֹא כְּתִיב אֲלֵא צַדִּיק, בְּגִין דְּקוּדְשָׁא בְּרִין הוּא אֲתַרְעֵי בֵּיה, וּבְגִין כֶּךָ, קוּדְשָׁא בְּרִין הוּא אֲתַרְעֵי בְּהָהוּא בְּרֵנֶשׁ, וְשׁוֹיב לִיָּה מִכְּלָא, בְּהָאֵי עֲלֵמָא וּבְעֲלֵמָא דְּאֲתִי, זָכָא חוּלְקִיָּה.

12. תָּא חֲזִי, כְּמָה בּוֹשִׁין עֲבְרוּ עֲלֵיהּ דִּיעֶקֶב, בְּגִין דְּלֹא יִתְדַבֵּק בְּהָהוּא יֵצֵר הָרַע, וְיִתְרַחֵק מִחוּלְקִיָּה, וּבְגִין כֶּךָ סְבִיל כְּמָה עֲנָשִׁין, כְּמָה בּוֹשִׁין, וְלֹא שְׁקִיט. פְּתַח וְאָמַר, לֹא שְׁלוֹתִי וְלֹא שְׁקֻטִּי וְלֹא נַחְתִּי וְיִבָּא רִגְזִי. תָּא חֲזִי, כְּמָה בּוֹשִׁין סְבִילִין צַדִּיקָא בְּהָאֵי עֲלֵמָא, בּוֹשִׁין עַל בּוֹשִׁין, כְּאִבִּין עַל כְּאִבִּין, בְּגִין לְמִזְבִּי לֹון לְעֲלֵמָא דְּאֲתִי.

13. יַעֲקֹב כְּמָה סְבִיל, בּוֹשִׁין עַל בּוֹשִׁין תְּדִיר, כִּד"א לֹא שְׁלוֹתִי: בְּבֵיתָא דְּלִבָּן, וְלֹא יִכְלִנָּא לְאַשְׁתִּזְבָּא מִנִּיהּ. וְלֹא שְׁקֻטִּי: מַעֲשֹׂו, מֵהָהוּא צַעֲרָא דְּצַעַר לִי, הָהוּא מִמִּנָּא דִּילִיָּה, וּלְבַתֵּר דְּחִילוּ דְּעֵשׂו. וְלֹא נַחְתִּי: מִן דִּינָה, וּמִן שְׁכֶם.

14. וְיִבָּא רִגְזִי: דָּא רוּגְזָא וְעַרְבּוּבִיָּא דִּיוֹסָף, דְּאִיהוּ קְשִׁיָּא מִכְּלָהוּ, מִגּוֹ רַחֲמֵימוֹתָא דִּיעֶקֶב לְגַבִּי דִּיוֹסָף, דְּאִיהוּ רָזָא דְּבִרִית, עָאֵל בְּמִצְרַיִם, בְּגִין דְּלְבַתֵּר כְּתִיב, וְאִזְכֹּר אֶת בְּרִיתִי לְאַשְׁתִּכַּח שְׁכִינָתָא תַּמָּן בְּהַרְיָה.

15. וְיֹשֵׁב יַעֲקֹב בְּאַרְץ מִגּוּרֵי אָבִיו בְּאַרְץ כְּנָעַן, רַבִּי יוֹסִי פְּתַח הַצַּדִּיק אָבֵד וְאִין אִישׁ שֵׁם עַל לֵב וְאִנְשֵׁי חֶסֶד נִסְמִים בְּאִין מִבִּין כִּי מִפְּנֵי הָרַעָה נֶאֱסָף הַצַּדִּיק. הַצַּדִּיק אָבֵד, בְּזִמְנָא דְּקוּדְשָׁא בְּרִין הוּא אֲשַׁח בְּעֲלֵמָא, וְלֹא הוּי עֲלֵמָא כְּדָקָא וְאוֹת, וְאִזְדְּמֵן דִּינָא לְשִׁרְיָא עַל עֲלֵמָא, כְּדִין קוּדְשָׁא בְּרִין הוּא, נְטִיל זָכָא דְּאַשְׁתַּכַּח בִּינִיָּהוּ, בְּגִין דִּישְׁרֵי דִינָא עַל כְּלָהוּ אַחֲרָנִין, וְלֹא יִשְׁתַּכַּח מֵאֵן דִּיגִין עֲלִיָּהוּ.

16. As long as the righteous dwells in this world, Judgment can not be handed down on it. What is the origin of this principle? From Moshe, as it is written: "He said that He would destroy them, had not Moshe His chosen one stood before Him in the breach" (Tehilim 106:23). Thus, the Holy One, blessed be He, takes the righteous from among them and elevates them from this world. Only then does He receive His due retribution from the others--as the last part of the passage reads: "The righteous is taken away from the evil to come." THIS MEANS THAT before evil comes to rule the world, the righteous is taken away. Another explanation is that "from the evil" refers to the Evil Inclination, WHICH CORRUPTED AND MISLED THE WORLD.

17. Come and behold: Ya'akov was the choice of the Fathers. He was about to be sent into exile, but he was righteous, so Judgment was withheld and did not control the world. Thus, Judgment did not befall the world through all of Ya'akov's days, and the famine ended.

18. Similarly, in the days of Yosef, who had his father's image, exile was avoided because he protected them throughout his life. But when he died, exile immediately befell them, as it is written: "And Yosef died..." (Shemot 1:6) which is followed by, "Come, let us deal wisely with them" (Ibid. 10), and "they made their lives bitter" (Ibid. 14).

19. Similarly, wherever a righteous person dwells in the world, the Holy One, blessed be He, protects the world for his sake. And as long as he is alive, Judgment cannot befall the world, as we have learned.

20. Come and behold, it is written: "And Ya'akov dwelt in the land in which his father sojourned" (Beresheet 37:1). HE ASKS: What is meant by "his father sojourned (Heb. megurei)"? AND HE REPLIED: Terror (Heb. magor) from every side, because he was anxious and afraid all his days. Rabbi Elazar said: "And Ya'akov dwelt" in this place that was unified in darkness. "The land in which his father sojourned" means precisely THIS PANIC AND FEAR OF HIS FATHER, YITZCHAK, WHO IS THE LEFT COLUMN. "In the land of Cna'an" alludes to a place connected to its proper location, WHICH MEANS THAT THE NUKVA IS CALLED 'LAND.' WHEN SHE IS CONNECTED TO THE LEFT COLUMN, WHO WAS THE FATHER OF YA'AKOV, SHE IS CALLED THE 'LAND OF CNA'AN'. As it was said, a place attached to its proper location, WHICH MEANS THAT THE LAND OF CNA'AN IS CONNECTED TO THE LAND OF HIS FATHER'S SOJOURNING, WHICH IS THE LEFT COLUMN. "His father sojourned" is Harsh Judgment, AS IT IS THE SECRET OF THE LEFT COLUMN OF ZEIR ANPIN. The "land in which his father sojourned" is A LAND OF Weak Judgment, as we have learned. This is land that is joined with and emerges from Harsh Judgment, WHICH IS THE LEFT COLUMN. Ya'akov dwelt in, and held on to, this land.

16. דָּהָא כָּל זְמַנָּא דְּזַכָּא שְׂאֵרֵי בְּעֵלְמָא, דִּינָא לֹא יָכִיל לְשַׁלְטָאָה עַל עֵלְמָא. מְנַלֵּן מִמּוֹשֶׁה, דְּכִתְיִב וַיֹּאמֶר לְהַשְׁמִידֵם לִוְלֵי מֹשֶׁה בַּחֲרִירוֹ עֲמַד בְּפָרֶץ לִפְנֵי וְגו'. וּבְגִין כֵּן, קוֹדֶשׁא בְּרִיךְ הוּא, נָטִיל לְזַכָּא מִבִּינְיָהּ, וְסָלִיק לֵיהּ מֵעֵלְמָא, וּכְדִין אֶתְפָּרַע וְגַבֵּי דִילֵיהּ. סוּפִיָּה דְקָרָא, כִּי מִפְּנֵי הָרַעָה נֶאֱסָף הַצַּדִּיק, עַד דְּלֹא יִתֵּי רַעָה לְשַׁלְטָאָה עַל עֵלְמָא, נֶאֱסָף הַצַּדִּיק. דְּבַר אַחֵר, כִּי מִפְּנֵי הָרַעָה: דָּא יֵצֵר הָרַע.

17. תָּא חֲזִי, יַעֲקֹב שְׁלִימוֹ דְּאַבְהֵן הוּהּ, וְאִיהוּ קָאֵי לְקִיּוּמָא בְּגִלּוּתָא, אָבֵל מְגוֹ דְּאִיהוּ צַדִּיק, אֶתְעַבְבַּ דִּינָא, דְּלֹא שְׁלַטָּא בְּעֵלְמָא, דָּהָא כָּל יוֹמֵי דִיעֲקֹב, לֹא שָׂרָא דִינָא עַל עֵלְמָא, וּכְפִנָּא אֶתְבַּטְּלָת.

18. וְאוּף הֵכִי בִיוֹמוֹי דִּיוֹסָף, דְּאִיהוּ דִּיּוֹקְנָא דְּאַבּוּי, לֹא שָׂרָא גִלּוּתָא, בְּגִין דְּאִיהוּ אֲגִין עֲלִיָּהּ, כָּל יוֹמוֹי, בֵּין דְּאִיהוּ מֵת, מִדְּ שָׂרָא עֲלִיָּהּ גִלּוּתָא, כְּד"א וַיָּמָת יוֹסֵף וְגו', וְסָמִיךְ לֵיהּ, הֵכָּה נִתְחַכְמָה לוֹ. וּכְתִיב וַיִּמְרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבָנִים וְגו'.

19. בְּגוּוֹנָא דָּא, בְּכָל אֶתְר דְּשָׂרִיא זַכָּא בְּעֵלְמָא, בְּגִינָה קוֹדֶשׁא בְּרִיךְ הוּא יִגִּין עַל עֵלְמָא, וְכָל זְמַנָּא דְּאִיהוּ קָיִים, דִּינָא לֹא שָׂרִיא עַל עֵלְמָא, וְהָא אֶתְמַר.

20. תָּא חֲזִי, וַיֵּשֶׁב יַעֲקֹב בְּאַרְץ מִגּוּרֵי אָבִיו, מֵאֵי מִגּוּרֵי אָבִיו, כְּד"א מִגּוּר מִסְבִּיב, דְּכָל יוֹמוֹי הוּהּ דְּחִיל וְהוּהּ בְּרַחֲלֵהּ. וַיֵּשֶׁב יַעֲקֹב בְּאַרְץ מִגּוּרֵי אָבִיו. רַבִּי אֱלֶעָזָר אָמַר, דְּאֶתְקִשֵּׁר וַיִּתֵּיב, בַּהּוּא אֶתְר דְּאֶתְאַחִיד בַּחֲשֵׁךְ. אַרְץ מִגּוּרֵי אָבִיו דִּיּוֹקָא. בְּאַרְץ כְּנָעַן, אֶתְקִשֵּׁר אֶתְרָא בְּאַתְרֵיהּ. מִגּוּרֵי אָבִיו: דָּא דִּינָא קְשִׁיא. בְּאַרְץ מִגּוּרֵי אָבִיו, כְּמָה דְּאֶתְמַר הוּא דִּינָא רַפִּיא, דְּאִיהִי אַרְץ, דְּאֶתְאַחִיד מִן דִּינָא קְשִׁיא, וְכִיָּה אֶתִּישֵׁב יַעֲקֹב, וְאֶתְאַחִיד בֵּיהּ.

2. "These are the generations of Ya'akov"

Here follows a discussion of the significance of Yosef as the first-named in the list of "the generations of Ya'akov." Also, Rabbi Aba comments on the importance of the number seventeen in relation to Ya'akov and Yosef. The Relevance of this Passage

Yosef corresponds to the Sfirah of Yesod, the portal and gateway through which all the Light of the Upper Worlds flows into our world. The patriarchs, Avraham, Yitzchak, and Ya'akov denote this supernal realm, whereas Yosef signifies the funnel through which the sacred Light emerges into physical reality. Here, we connect ourselves to this "cosmic funnel" where we receive the Divine and effulgent Light that shines in the Upper Worlds. The number seventeen is the numerical value of the Hebrew word for good [tov]. Thus, forces of goodness are amassed and drawn into our lives through the mystical powers attached to the number seventeen, as expounded upon in this passage.

21. "These are the generations of Ya'akov: Yosef..." (Beresheet 37:2). After Yosef settled in Ya'akov, and the sun--WHICH IS ZEIR ANPIN--mated with the moon--WHICH IS THE NUKVA--he began to produce generations. And who is he that brings forth offspring? The scripture continues saying, "Yosef." For the river that flows and comes out OF EDEN IS THE YESOD THAT IS DESIGNATED YOSEF. It is he who is the progenitor of the offspring because his waters never cease to flow!

22. The sun, WHO IS ZEIR ANPIN, unites with the moon, THE FEMININE PRINCIPAL, but can only bear fruit on the grade that is called 'Righteous', and on no other grade--NAMELY YESOD. THUS, IT IS Yosef, who is the grade of Ya'akov, who can bear fruit and bring forth generations to the world. Thus, it is written: "These are the generations of Ya'akov: Yosef..."

23. "These are the generations of Ya'akov: Yosef..." ANOTHER INTERPRETATION IS THAT anyone who gazed at the facial image of Yosef thought it was the facial image of Ya'akov. Come and behold: it is not written THIS WAY when referring to any other children of Ya'akov. FOR EXAMPLE, IT IS NOT WRITTEN: 'These are the generations of Ya'akov: Reuven...' OR 'SHIMON' ETC. Only in reference to Yosef IS IT WRITTEN: "THESE ARE THE GENERATIONS OF YA'AKOV: YOSEF..." THE REASON IS THAT the facial image of Yosef was the same as his father's image.

24. "Yosef being seventeen years old" (Beresheet 37:2). Rabbi Aba said that the Holy One, blessed be He, indicated to Ya'akov that Yosef was seventeen years old at the time he was lost. All the days that remained AFTER HE REACHED SEVENTEEN YEARS OF AGE, during which time he did not see Yosef, Ya'akov was crying over him. Because he was crying during those years, the Holy One, blessed be He, gave him another seventeen years, during which he lived in the land of Egypt with happiness, honor, and fulfillment. His son, Yosef, was king and all his sons were there before him. Those seventeen years were considered as life for him. Hence, the text informs us that Yosef was seventeen years of age when he lost him.

3. "For the work of a man shall he pay back to him..."

Rabbi Chiya addresses the problem of why some righteous individuals enjoy prosperity, good health, and happiness, while others endure terrible suffering. The mystery revealed to explain this emphasizes the crucial role of mazal (lit. 'fortune, luck'). Whether sinful or righteous, all individuals shall suffer who receive their souls from the Nukva (moon) during the period when she is defective. God compensates those righteous who suffer in this world, by ensuring their merit in the world to come; their suffering in this world is the result of their souls' misfortune. While we may endeavor to reason why there is such disparity in the fortunes of men, Kabbalah explains that a righteous soul actually chooses the moment of birth and the physical body into which it will incarnate. The righteous will often purposely choose a life of suffering in order to help correct the sins of the generation, thus preventing great judgement and destruction. This section underscores the importance of the strength of the soul of the righteous. God's judgment rests on this strength, and not on physical or material qualities.

The Relevance of this Passage

The physical body is of the same shape and structure in all human beings. However, the internal Vessel--a man's Desire to Receive --is of different measure in each person. For example, a person endowed with a large Vessel may have the power to accumulate enormous wealth. Yet on a purely physical level, there is no distinguishing trait that hints at a wealthy man's financial capabilities and business acumen. In similar fashion, the soul of

21. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף וְגו', בְּתֵר דְּאִתְנִישַׁב יוֹסֵף בְּיַעֲקֹב, וְאִזְדוּג שְׁמֵשׁא בְּסִיְהֶרָא, כְּדִין שְׂרָא לְמַעַבְד תּוֹלְדוֹת, וּמֵאן אִיהוּ דְּעֵבִיד תּוֹלְדוֹת, אֶהְרֵר וְאִמֵּר יוֹסֵף, דְּהָא הֵהוּא נְהָר דְּנִגִּיד וְנָפִיק, אִיהוּ עֵבִיד תּוֹלְדוֹת, בְּגִין דְּלֹא פָּסְקִין מִיּוֹמֵי לְעַלְמִין, וְאִיהוּ עֵבִיד תּוֹלְדוֹת בְּהָא אֶרֶץ, וּמִנֵּיה נִפְקִין תּוֹלְדוֹת לְעַלְמָא.

22. דְּהָא שְׁמֵשׁא, אֵף עַל גַּב דְּאִתְקַרַב בְּסִיְהֶרָא, לֹא עֵבִיד אִיבִין, בְּרֵהוּא דְּרִגָּא דְּאֶקְרִי צְדִיק, וְיוֹסֵף אִיהוּ דְּרִגָּא דְּיַעֲקֹב לְמַעַבְד אִיבִין, וְלֹאֲפַקָּא תּוֹלְדִין לְעַלְמָא, וּבְגִין כֵּךְ כְּתִיב, אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף.

23 אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, כֹּל מֵאן דְּהוּה מִסְתַּכֵּל בְּדִיוֹקְנָא דְּיוֹסֵף, הוּה אָמַר, דְּכָא הוּא דִּיוֹקְנָא דְּיַעֲקֹב. תָּא חֲזִי, דְּבִכְלָהוּ בְּנֵי יַעֲקֹב, לֹא כְתִיב אֵלֶּה תּוֹלְדוֹת יַעֲקֹב רְאוּבֵן, בְּרֵי יוֹסֵף, דְּדִיוֹקְנֵיה דְּמִי, לְדִיוֹקְנָא דְּאָבִיו.

24. בֶּן שִׁבְעַ עֶשְׂרֵה שָׁנָה. אָמַר רַבִּי אַבָּא, רִמּוּ לִיה קוּדְשָׁא בְּרִיךְ הוּא דְּהָא כִּד אֶתְאֲבִיד מִנֵּיהּ יוֹסֵף, בֶּן שִׁבְעַ עֶשְׂרֵה שָׁנִין הָוָה, וְכָל אִינוּן יוֹמִין דְּאִשְׁתְּאָרוּ, דְּלֹא חָמָא לִיה לְיוֹסֵף, הָוָה בְּכִי עַל אִינוּן שִׁבְעַ עֶשְׂרֵה שָׁנִין, וְכַמָּה דְּהָוָה בְּכִי עָלֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא יְהִיב לִיה, שִׁבְעַ עֶשְׂרֵה שָׁנִין אַחֲרָנִין, דְּאִתְקַיִּים בְּאַרְעָא דְּמִצְרַיִם, בַּחֲדוּ בִּיקְרָא וּבְשְׁלִימוּ דְּכָלָא, בְּרִיָּה יוֹסֵף הָוָה מְלָכָא, וְכָל בְּנוֹי קָמִיָּה הוּו, אִינוּן שִׁבְעַ עֶשְׂרֵה שָׁנִין, הוּו חֲזִין לְגַבְיָה, וּבְגִין כֵּךְ בֶּן שִׁבְעַ עֶשְׂרֵה שָׁנָה הָוָה אִיהוּ, כִּד אֶתְאֲבִיד מִנֵּיהּ.

a single righteous individual may be far greater than millions of sinful people of the same generation. The suffering endured by this lone Righteous individual can therefore balance all the negativity generated by the actions of others. Through the merit Light of the righteous souls, whose Light shines so radiantly through this passage, we can help correct the effects of our own negative actions; moreover, our own Vessel is expanded, so that our efforts toward righteousness compensate for the sins of others.

25. Rabbi Chiya opened the discussion with the verse: "Therefore listen to me you men of understanding: Far be it from El to do wickedness and from Shadai to commit iniquity. For the work of a man shall He pay back to him, and according to his ways will He cause to befall every man" (Iyov 34:10). Come and behold: when the Holy One, blessed be He, created the world, He created it by Judgment, and it exists upon Judgment. All worldly affairs exist according to the principles of Judgment. Nevertheless, to support the world and prevent its destruction, the Holy One, blessed be He, spreads Mercy over it. This Mercy tempers Judgment, so that it does not put an end to the world. Thus, the world acts according to Mercy, and endures due to it.

26. And if you say that the Holy One, blessed be He, judges man without justice, we have learned that when Judgment prevails on man and he is righteous, it is because of the love of the Holy One, blessed be He. As we have learned, when the Holy One, blessed be He, feels pity for a man, it is to bring the man closer to Him. The Holy One, blessed be He, breaks the body so as to give the soul total control. Then man can come closer to Him with love, as is fitting, and the soul controls man while his body is weakened!

27. A man needs to have a weak body and a strong soul that shall grow stronger still. Then he is beloved by the Holy One, blessed be He. According to the friends, the Holy One, blessed be He, causes sorrow to the righteous in this world so that the righteous may merit the world to come.

28. When the soul is weak and the body strong, man is hated by the Holy One, blessed be He, who does not care for him. Therefore, He inflicts no suffering on him in this world. His life runs smoothly and perfectly, for if this man gives alms or performs a kindness, the Holy One, blessed be He, rewards him in this world so that he will have no portion in the world to come. This is why Onkelos translated the verse: "And he repays them that hate him to their face" (Devarim 7:10) as 'And he repays them that hate him in this world.' Thus, the righteous person, who always experiences pain, is beloved by the Holy One, blessed be He. This is true only if he is found to have committed no sin that merits punishment.

25 רְבִי חִיָּיא פִּתַּח וַאֲמַר, לָכֵן אֲנֹשִׁי לִבִּי שָׁמְעוּ לִי חֲלָלָה לֹאֵל מִרְשָׁע וְשָׂדֵי מַעוֹל. כִּי כַּעַל אָדָם יִשְׁלָם לוֹ וּכְאַרְחָ אִישׁ יִמְצָאָנוּ. תָּא חֲזִי, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, עֶבֶד לִיה עַל דִּינָא, וְעַל דִּינָא אֲתַקִּיּוּם, וְכָל עוֹבְדִין דְּעֲלֵמָא, אֵינֻן קִיּוּמִין בְּדִינָא, בְּרִיךְ הוּא עֲלֵמָא, וְכָל עוֹבְדִין דְּקוּדְשָׁא בְּרִיךְ הוּא בְּגִין לְקִיּוּמָא עֲלֵמָא וְלֹא יִתְאַבִּיד, פְּרִישׁ עֲלֵיהּ רַחֲמֵי, וְאֵינֻן רַחֲמֵי מַעֲכָבִי לְדִינָא, דִּלָּא יִשְׁתַּצִּי עֲלֵמָא, וְעַל רַחֲמֵי אֲתַנְהִיג עֲלֵמָא, וְאֲתַקִּיּוּם בְּגִינִיהּ.

26 וְאִי תִימָא דְקוּדְשָׁא בְּרִיךְ הוּא עֶבֶיד דִּינָא בְּבִר נָשׁ בְּלֹא דִינָא, הָא אֲתַמַּר, דְּכִד דִּינָא שְׂרִיָּא עֲלֵיהּ דְּבִר נָשׁ, כִּד אִיהוּ זָכָא, בְּגִין רַחֲמֻתָּא דְקוּדְשָׁא בְּרִיךְ הוּא בִּיה אִיהוּ, כְּמָה דְאֲתַמַּר, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא רַחִים עֲלֵיהּ בְּרַחֲמֵי, לְקַרְבָּא לִיה לְגַבִּיָּה, מִתְּבַר גּוּפָא, בְּגִין לְשַׁלְטָא נִשְׁמָתָא, וּכְדִין אֲתַקְרִיב בְּרִיךְ הוּא לְגַבִּיָּה בְּרַחֲמֵי, כְּדָק יָאוּת. וְנִשְׁמָתָא שְׁלֵטָא, וְגוּפָא אֲתַחֲלֵשׁ.

27. וּבְעֵיָא גּוּפָא חוּלְשָׁא, וְנִפְשָׁא תְקִיפָא, דְאֲתַתְּקֵף בְּתַקִּיפָא, וּכְדִין אִיהוּ רַחֲמָא דְקוּדְשָׁא בְּרִיךְ הוּא. כְּמָה דְאֲמַרוּ חֲבֵרֵינָא, יְהִיב קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיק צַעֲרָא בְּעֲלֵמָא דִּין, בְּגִין לְמַזְכִּי לִיה לְעֲלֵמָא דְאֵתִי.

28. וְכִד נִשְׁמָתָא חֲלָשָׁא, וְגוּפָא תְקִיפָא, אִיהוּ שְׂנְאִיָּה דְקוּדְשָׁא בְּרִיךְ הוּא, דִּלָּא אֲתַרְעִי בִּיה, לֹא יְהִיב לִיה צַעֲרָא בְּהָאֵי עֲלֵמָא, אֶלָּא אֲוִרְחוּי מִתְתַּקֵּן, וְהוּא בְּשַׁלְיָמוּ יִתִּיר, בְּגִין דְּאִי עֶבֶד צַדִּיקָה, אִו טִיבֻ, קוּדְשָׁא בְּרִיךְ הוּא מְשַׁלֵּם לִיה אַגְרִיָּה בְּהָאֵי עֲלֵמָא, וְלֹא יְהִי לִיה חוּלָק בְּהוּא עֲלֵמָא, וְדָא הוּא דְתַרְגָּם אֲוִנְקֵלוֹס וּמְשַׁלֵּם לְשׁוּנְאֵי וְגו', וּמְשַׁלֵּם לְשׁוּנְאוֹהֵי טְבוּן דְאֵינֻן וְגו', וּבְגִין כִּךְ הֵהוּא זָכָא דְאֲתַתְּבֵר תְּדִיר, אִיהוּ רַחֲמָא דְקוּדְשָׁא בְּרִיךְ הוּא, וְהִי מִיָּלִי, כִּד בְּדֵק וְלֹא אֲשַׁכַּח חוּבָא בִּידִיָּה, דְאֲתַעֲנֵשׁ עֲלֵיהּ.

29. There are several aspects to this matter. First, we see that the Shechinah does not dwell in a place of sorrow, but only in a place of joy. If a place has no joy, the Shechinah will not abide there. This is echoed in the verse: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Hashem came upon him" (II Melachim 3:15); for assuredly the Shechinah does not dwell in a place of sadness. From where do we derive this principle? We learn this from Ya'akov, from whom the Shechinah departed during the time he mourned Yosef. When joy came upon him with the good news about Yosef, immediately, "the spirit of Ya'akov their father revived" (Beresheet 45:27). THERE IS A MYSTERY HERE, for where is joy in a Righteous man who is broken by troubles and is weak and suffering? Surely he must be saddened with no joy at all.

30. WE MUST LOOK into another matter, for many just men who are beloved of the Holy One, blessed be He, do not suffer bodily pain or diseases; their bodies never weaken. Why are they not as the other righteous men? WHY IS THERE A DIFFERENCE BETWEEN those who were physically broken and those who were healthy?

31. It is said that those who live well are righteous, the children of righteous men, as has already been explained, while the others, WHOSE BODIES WERE CRUSHED, are righteous, but are not children of righteous men. Yet we see Righteous men whose fathers are righteous, EVEN whose fathers were of righteous men, YET THEY STILL SUFFER MUCH PAIN. Why do they suffer bodily pain and spend their days in grief?

32. There is a mystery here, for all the works of the Holy One, blessed be He, are according to Truth and Justice. "For the work of a man shall he pay back to him, and according to his ways will he cause to befall every man" (Iyov 34:11). I found in ancient books a mystery, and another mystery REVEALED within it--thus, one mystery which is two SECRETS. There are times when the moon, THE NUKVA, is defective and under Judgment, and the sun, ZEIR ANPIN, is hidden from her. She releases souls to give to men, which she first gathered FROM ZEIR ANPIN AT ANY TIME. THEREFORE, she releases THOSE SOULS, EVEN AT A DEFECTIVE TIME, when she is under Judgment. Whoever receives such a soul will always be in want and poverty, ever broken under Judgment and throughout all his life--be he just or wicked. Only prayer annuls all judgmental sentences. A MAN can avert them through prayer.

29. הָכָא אֵיךְ לְאַסְתַּכְלָא בְכֻמָּה סְטְרִין, בְּכֻמָּה סְטְרִין, חַד, דְּהָא חֲמִינָן דְּשְׂכִינְתָּא לֹא שְׂרִיא בְּאַתְרַּ עֲצִיבוּ, אֲלֵא בְּאַתְרַּ דְּאִית בִּיה חֲדוּה, אִי חֲדוּה לִית בִּיה, לֹא שְׂרִיא שְׂכִינְתָּא בְּהוּא אַתְר, כְּדָא וְעַתָּה קָחוּ לִי מִנְגֵן וְהִיָּה כְּנֶגֶן הַמִּנְגֵן וְתִהִי עָלָיו רוּחַ אֱלֹהִים, דְּהָא שְׂכִינְתָּא, וְדָאִי לֹא שְׂרִיא בְּאַתְרַּ עֲצִיבוּ. מִנְלָן, מִיַּעֲקֹב, דְּבִגִין דְּהוּה עֲצִיב עָלֶיהָ דְּיוֹסֶף, אֲסַתְלַקְתָּ שְׂכִינְתָּא מִנִּיה, בִּינָן דְּאִתָּא לִיה חֲדוּה דְּבִשׁוּרָה דְּיוֹסֶף, מִיָּד וְתִחִי רוּחַ יַעֲקֹב אֲבִיהֶם. הָכָא בְּהָאִי זָכָא דְּאַתְבֵּר, בִּינָן דְּאִיהוּ חֲלָשָׁא. וְאַתְבֵּר בְּמַכְאוּבִין, אֲן הוּא חֲדוּה, דְּהָא אִיהוּ בְּעֲצִיבוּ, וְלִית עֲמִיה חֲדוּה כָּלִל.

30. וְחַד, דְּהָא חֲמִינָן, בְּכֻמָּה רַחֲמִינָן הוּו צְדִיקָא קָמִי קוֹדֶשׁא בְּרִיךְ הוּא, וְלֹא אַתְבֵּרוּ בְּמַרְעִין, וְלֹא בְּמַכְאוּבִין, וְלֹא אַתְחַלֵּשׁ גּוֹפָא דְּלֵהוּן לְעֵלְמִין, אֲמַאי לֹאוּ אֵלִין כְּאֵלִין, דְּאֵלִין אַתְבֵּרוּ, וְאֵלִין קִיַּיְמִי בְּגוֹפִיָּהוּ, כְּדָקא וְאוֹת.

31. וְאִתָּ, דְּהָא אֵלִין דְּקִיַּיְמִי בְּקִיַּמָּא כְּדָקא וְאוֹת, בְּגִין דְּאִינָן צְדִיקִי בְּנֵי צְדִיקִי אִינְהוּ, בְּכֻמָּה דְּאוֹקְמוּה, וְאֵלִין אַחֲרָנִין, צְדִיקִי, וְלֹאוּ בְּנֵי צְדִיקִי, הָא קָא חֲמִינָן, צְדִיקִי בְּנֵי צְדִיקִי, דְּהָא אָבוּי דְּדִין זָכָא בְּרַ זָכָא, וְאִיהוּ זָכָא, אֲמַאי אַתְבֵּר גּוֹפִיָּה בְּמַכְאוּבִין, וְכָל יוֹמוֹי בְּעַצְרָא.

32. אֲלֵא הָכָא רְזָא אִיהוּ, דְּהָא כָּל עוֹבְדוֹי דְּקוֹדֶשׁא בְּרִיךְ הוּא בְּקִשׁוּט וְחֻבוּ כִּי לְעַל אֲדָם יִשְׁלָם לוֹ וְכֹאֲרַח אִישׁ יִמְצִיאֵנוּ. אֲשַׁכְחָנָא בְּסַפְרֵי קְדָמָאִי, רְזָא חֲדָא, וְלִגְבִיָּה רְזָא אַחֲרָא, חַד דְּאִיהוּ תְרִין, דְּהָא אִית זְמָנִין, דְּסִיְהֵרָא אִיהוּ בְּפִגְמוּ, וְשְׂרִיא בְּדִינָא, וְשִׁמְשָׁא לֹא אֲשַׁתְּבַח גְּבָה, וּבְכָל זְמָנָא וּבְכָל שְׁעָתָא, אִית לָהּ לְאַפְקָא נִשְׁמָתִין בְּבִנֵי נֶשָׁא, בְּכֻמָּה דְּלִקְטָא בְּקְדָמִיתָא, וְאַפִּיקַת לֹון הִשְׁתָּא, בְּזְמָנָא דְּאִיהוּ קִיַּיְמָא בְּדִינָא, הָאִי מֵאן דְּנָקִיט לָהּ בְּהוּא זְמָנָא, לִיְהוּי תְדִיר בְּגִרְעוּתָא, וּמַסְכְּנוּתָא אֲזֵלָא לִגְבִיָּה, וְאַתְבֵּר תְדִיר בְּדִינָא, כָּל יוֹמוֹי דְּבֵר נֶשׁ, בִּין חֲיִיבָא, בִּין זָכָא, בְּרַ דְּצִלוּתָא, בְּטִיל כָּל גְּזָרֵי דִינִין, וְיָכִיל לְסַלְקָא בְּצִלוּתָא.

33. When that grade, THE NUKVA, is complete, and the river which flows and comes out FROM EDEN, YESOD, unites with her, the soul that she releases cleaves to man. He is complete in all--in riches, children and a healthy body.

34. All this depends upon mazal ('constellation, luck'), YESOD, which is drawn to and attached to that grade, THE NUKVA, for her to be perfected and blessed by it. Therefore, all depends upon Mazal. We have learned that "children, life and livelihood do not depend upon merit but upon mazal." There is no merit until THE NUKVA is filled and shines from mazal, WHICH IS YESOD.

35. Therefore, all those who are sentenced according to justice and crushed in this world, yet are also truly righteous, suffer by reason of the soul (Nefesh) THAT THEY RECEIVED FROM THE NUKVA WHILE SHE WAS DEFECTIVE. Therefore, the Holy One, blessed be He, has compassion for them in the world to come.

36. Rabbi Elazar said that the Holy One, blessed be He, does everything according to Justice. IF HE BRINGS SUFFERING ON A RIGHTEOUS MAN, HE DOES SO to purify that soul (Nefesh) and bring it to the world to come, for all the deeds of the Holy One, blessed be He, are true and just. To remove from the soul the filth it accumulated in this world, the body is crushed and the soul cleansed. Therefore the Holy One, blessed be He, brings pain to the just man, so that he will be cleansed from all sins and thereby merit life in the world TO COME. As it is written: "Hashem tries the righteous" (Tehilim 11:5), as we have already learned.

33. וְהָיָה זֶמְנָא דְקִיּוּמָא הָהוּא דְרָגָא בְשְׁלִימוֹ, וְהָיָה נְהַר דְנִגְיָד וְנִפְיָק אֲשַׁתְּמַשׁ בֶּהּ, כְּדִין הָהוּא נִשְׁמָתָא, דְנִפְקָת וְאִתְדַבְּקָת בֵּיהּ בְּהָיָה בְר נֶשׁ, הָהוּא בְר נֶשׁ אֲשַׁתְּלִים בְּכֻלָּא, בְּעוֹתָרָא, בְּבִנְיָן, בְּשְׁלִימוֹ דְגוּפָא.

34. וְכֻלָּא בְּגִין הָהוּא מְזָלָא, דְנִגְיָד וְנִפְיָק, וְאִתְחַבַּר בְּהָיָה דְרָגָא, לְאֲשַׁתְּלֵמָא בֵּיהּ, וְלְאִתְבָּרְכָא מִנֶּיהּ, וְעַל דָּא, כֻּלָּא בְּמִזְלָא תֵּלִיָּא מִלְתָּא. וְעַל דָּא תִּנְיָנָן, בְּנִי חַיִּי וּמְזוּנִי, לֹא בְּזִכּוּתָא תֵּלִיָּא מִלְתָּא, אֶלָּא בְּמִזְלָא תֵּלִיָּא מִלְתָּא, דְּהָא בְּזִכּוּתָא לֹא אִיהוּ, אֶלָּא עַד דְּאִתְמַלֵּיָּא וְאִתְנַהֵּיר מִן מְזָלָא.

35. וּבְגִין כֵּךְ, כֹּל אִינוּן דְּאִתְבָּרוּ בְּהָאֵי עֲלֵמָא, וְאִינוּן זִכְאֵי קְשׁוּט, כִּלְהוּ אִתְבָּרוּ בְּהָאֵי עֲלֵמָא, וְאִתְדַּנּוּ בְּדִינָא, מ"ט, בְּגִין דְּהָיָא נַפְשָׁא גְרָמָא לְהוּ, וְעַל דָּא, חַיִּיס עֲלִיּוּהוּ קוּדְשָׁא בְּרִיךְ הוּא לְעֲלֵמָא דְאַתִּי.

36. רַבִּי אֶלְעָזָר אָמַר, כֹּל מַה דְּעָבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּדִינָא אִיהוּ, בְּגִין לְדַבְּאָהּ לְהָיָא נַפְשָׁא, לְאִינְתָּאָהּ לָהּ לְעֲלֵמָא דְאַתִּי, דְּכָל עוֹבְדוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, אִינוּן בְּדִינָא וְקְשׁוּט, וּבְגִין לְאִעְבָּרָא מִנֶּיהּ הָהוּא זוּהָמָא, דְקַבִּילַת בְּהָאֵי עֲלֵמָא, וְע"ד אִתְבָּר הָהוּא גּוּפָא וְאִתְדַּכִּיֵּאת נַפְשָׁא, וּבְגִין כֵּךְ, קוּדְשָׁא בְּרִיךְ הוּא עָבִיד לְהָיָא זִכְאָהּ, דִּיִּסְבּוּל יִסּוּרִין וּמַכְאוּבִין בְּהָאֵי עֲלֵמָא, וְיִתְנַקִּי מִכֻּלָּא וְיִזְכֶּה לְחַיִּי עֲלֵמָא. וְעַל דָּא כְּתִיב יי' צְדִיק יִבְחֶן וְדָאֵי וְהָא אִתְמַר.

4. "Only he shall not go in to the veil"

Rabbi Shimon discourses on the spiritual significance of, and the benefits enjoyed by, those who receive their souls from the realm of Malchut when she is defective.

The Relevance of this Passage

The energy arising out of these verses helps reduce the pain and suffering that we endure as a result of negative deeds in present and past lives. Meditating to share this energy with others helps to reduce their pain and suffering as well. The spiritual benefits associated with the Moon's positive aspects are aroused in our life, and the negative influences arising from the Moon are averted.

37. Rabbi Shimon opened the discussion with the verse: "Only he shall not go in to the Veil, nor come near the to altar, because he has a blemish; that he profane not My holy places: for I, Hashem, do sanctify them" (Vayikra 21:23). "He shall not go in to the Veil." Come and behold: at the time the river is flowing and comes out FROM EDEN, WHICH IS YESOD, and issues the souls TO THE NUKVA, the Nukva conceives WITH THEM. And they all abide WITHIN HER in a room within a room, where the walls are covered with wallpaper or carpets.

38. When the moon is rendered defective by the same aspect of the evil serpent, all the souls that are issued AT THAT TIME, although they were all pure and sacred, are flawed. Since they emerged at a defective time, THE BODIES are crushed, and suffer pains and afflictions whoever that these souls reach. The Holy One, blessed be He, cares for AND LOVES those who are broken, although their souls are sad instead of joyous.

39. The secret is that they remain as above IN THE NUKVA. When the body is flawed, the soul inside remains the same AS IN THE NUKVA. BECAUSE THE SOUL RESIDED WITHIN THE FLAWED NUKVA, IT RESIDES NOW WITHIN THE FLAWED BODY. The one state resembles the other. Therefore, they are renewed like the moon, as it is written: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to bow down to the ground before Me, says Hashem" (Yeshayah 66:23). "All flesh" assuredly, for they are in need of renewal along with the moon.

40. THOSE RIGHTEOUS are the constant companions of the moon, THE NUKVA, and have the identical defects. She therefore dwells always within them and never leaves them, as it is written: "him also that is of a contrite and humble spirit" (Yeshayah 57:15) and, "Hashem is near to them who are of a broken heart" (Tehilim 34:19)-- THAT IS, to those who suffered from the same defect as the moon, those who are always near her. "And he saves such as are of a contrite spirit" (Ibid.), by giving them a portion of the life flowing INTO THE NUKVA for renewal, because they who suffered with her shall also be renewed with her.

41. Those DEFECTS FROM WHICH THE RIGHTEOUS SUFFER are called 'sufferings of love', because they are caused by love and not by the man himself. They are of love because the light of the smaller love was impaired when rejected by the greater love. Therefore, THE RIGHTEOUS are her companions and share HER FLAW. Happy is their portion in this world and in the world to come, for they merited to be her friends, as it is written of them: "For my brethren and companions' sakes..." (Tehilim 122:8).

37. רבי שמעון פתח, אך אל הפרכת לא יבא ואֵל המזבח לא יגש כי מום בו ולא יחלל את מקדשי כי אני יי' מקדשו. אך אל הפרכת לא יבא. תא חזי, בהיא שעתא דהוא נהר דנגיד ונפיק אפיק כל אינון נשמתין, ואתעברת נוקבא, בלהו קיימין לגו, בקורטא דלגו בסיטו קורטא.

38. וכד סיהרא אתפגים, בהוא סטרא דחויא בישא, בדין כל אינון נשמתין דנפקין, אף על גב דכלהו דכין, וכלהו קדישין, הואיל ונפלו בפגמו, בכל אינון אתרי דמטו אינון נשמתין, בלהו אתברו, ואתפגמו בכמה צערין, בכמה כאבין, ואילין אינון דאתרעי בהו קודשא בריך הוא, לבתר דאתברו, ואף על גב דנשמתין בעציבו, ולא בחדון.

39. רזא דמלה שריין בגוונא דלעילא, גופא אתפגים, ונשמתא לגו בגוונא דלעילא, ודא בגוונא דדא, ובגין כך, אלין אינון דבעיין לחדותי בחדותא דסיהרא, ועל אלין כתיב והיה מדי חדש בחדשו ומדי שבת בשבתו יבא כל בשר להשתחוות לפני אמר יי', כל בשר ודאי, דאלין יתחדתון בכלא. ובעיין לחדותי בחדותא דסיהרא.

40. ואלין אינון בשותפותא חדא בסיהרא, פגימין בהוא פגימו דילה, ובגין כך איהי שריא בגווייהו תדיר, דלא שבקא לון, כד"א ואת דכא ושפל רוח, וכתיב קרוב יי' לנשברי לב, לאינון דסבלי עם סיהרא הוא פגימו, אינון קריבין לה תדיר, ועל דא להחיות לב נדכאים, באינון חיים דאתין לה לאתחדתא, יהא לון חולקהון, אינון דסבלי עמה, יתחדתון עמה.

41. ואלין אקרון יסורין של אהבה, של אהבה אינון, ולא מניה דהוא בר נש. של אהבה אינון, דאתפגם נהורא של אהבה זוטא, דאתדחויא מאהבה רבה. בגין כך אלין אינון חברים משותפים בהדה. זכא חולקהון בעלמא דין, ובעלמא דאתי, דאינון זכו להאי, למהוי חברים בהדה, עלייהו כתיב למען אחי ורעי וגו'.

the latter's creation is revealed, further explaining why the wicked often seem to prosper while the good suffer. The mystery of the title verse is discussed, revealing that at the end of the period of Correction, faith shall be rekindled in men, and Malchut--presented here as the moon--will once more be warmed and illuminated by the Light. There follows a detailed analysis of Torah verses. In question and answer form, the hidden meaning of the verses is revealed as a parable of the yearning for union by opposites, such as male and female. This is one of the Zohar's major themes. Through the story of Yosef and Ya'akov, we are shown that male and female are meant to be together as one: "For blessings abide only where male and female are united." The Malchut is then described with the same attributes as the male: He is wise, for example, whereas She is wisdom; He is mighty, She is might; He is a King; She is a Kingdom. The male is then described with the same attributes as the Nukva, in a profound exposition of apparent duality that governs material creation. Finally, by suggesting a subtle link between the violation of kosher laws regarding the consumption of living flesh and the illicit yearning of one sex for the other, Rabbi Yehuda resolves a discussion about the meaning of the term "an evil report."

The Relevance of this Passage

The mystical power of these words enriches and deepens our marital relationships, while also helping the unmarried to merit the appearance of their true soulmate. It further arouses the Light of the Upper World to radiate in our physical existence. This Light also helps cleanse prior negative sexual experiences and thoughts.

42. He opened the discussion with the verse: "Behold, My servant shall prosper, he shall be exalted and extolled, and be very high" (Yeshayah 52:13). Happy is the portion of the righteous, to whom the Holy One, blessed be He, revealed the ways of the Torah, so they may follow them. Come and behold: the verse, "Behold, my servant shall prosper," contains a supernal mystery, which has already been explained. Yet come and behold: when the Holy One, blessed be He, created the universe--THE SECRET OF ZEIR ANPIN AND NUKVA--He made the moon AND ENDOWED HER WITH THE SAME STATURE AS THAT OF ZEIR ANPIN. LATER, He decreased her lights in such a way that she had nothing of her own, SAVE WHAT SHE RECEIVED FROM ZEIR ANPIN. Because she made herself small, she shone from the sun, SIGNIFIED BY ZEIR ANPIN, by the power of the Supernal Lights IN IT.

43. While the Temple existed, Yisrael diligently proceeded with sacrifices, offerings and rituals performed by the priests, Levites and the children of Yisrael, creating unification and causing the lights to shine WITHIN THE NUKVA.

44. After the Temple was destroyed, the light darkened and the moon, THE NUKVA, no longer shone from the sun, ZEIR ANPIN. The sun withdrew from her and did not shine. Therefore, as we have learned, no day passes without curses, sorrow, and pain.

45. When the time comes for the moon to shine WITH HER OWN STRENGTH, AT THE END OF CORRECTION, then it is written: "Behold, my servant shall prosper," which is an allusion to the moon. "Behold, my servant shall prosper," refers to the secret of the faith, WHICH IS THE NUKVA. The words, "shall prosper," refer to the Supernal Awakening--WHICH WILL RESEMBLE a man who smells an odor and becomes alert and attentive.

46. "He shall be exalted," means that THE NUKVA SHALL BE FILLED from that facet of the light that is superior to all the lights, INDICATING KETER. "He shall be exalted"--as in, "and therefore will He be exalted, that He may have mercy upon you" (Yeshayah 30:18)--REFERS TO THE LIGHT OF KETER; "and extolled," on the side of Avraham, SIGNIFIES CHESED. "And be high," on the side of Yitzchak, MEANS GVURAH, while "very," on the side of Ya'akov, IS TIFERET. THIS MEANS THAT THE NUKVA WILL THUS BE FILLED BY ALL THESE GRADES. And although this has already been explained DIFFERENTLY, all is one in the secret of wisdom.

42. פֶּתַח וַאֲמַר, הִנֵּה יִשְׁכִּיל עַבְדִּי יְרוֹם וְנִשָּׂא וְגָבַהּ מְאֹד. זָכָא חוֹלְקֵהוֹן דְּצִדִּיקֵינָא, דְּקוּדְשָׁא בְּרִיךְ הוּא גָלִי לֹון אֲרַחֲי דְאֻרִּינָתָא, לְמַהֲךָ בְּהוּ. תָּא חַיִּי, הָאִי קָרָא רְזָא עֲלָאָה אִיהוּ, הִנֵּה יִשְׁכִּיל עַבְדִּי וְאֻקְמוּהּ. אֲבָל תָּא חַיִּי, בְּדַ בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, עֵבֶד לָהּ לְסִיְהָרָא, וְאִזְעִיר לָהּ נְהוּרָא, דְּהָא לִית לָהּ מִגְרָמָה בְּלוֹם, וּבְגִין דְּאִזְעִירַת גְּרָמָה, אֲתִנְהָרָא בְּגִין שְׁמִשָּׁא, וּבִתּוּקָא דְנְהוּרִין עֲלָאִין.

43. וּבְזִמְנָא דְהוּא בִּי מְקַדְשָׁא קַיִם, יִשְׂרָאֵל הוּא מְשִׁתְּדִלִין בְּקוּרְבָנִין וְעֵלּוּן, וּמּוֹלַחֲנִין דְּהוּ עַבְדִּין, בְּהִנֵּי וּלְיוֹאֵי וְיִשְׂרָאֵלִי, בְּגִין לְקִשְׁרָא קִשְׁרִין וְלִאֲנַהֲרָא נְהוּרִין.

44. וּלְבַתֵּר דְּאֲתַחֲרַב בִּי מְקַדְשָׁא, אֲתַחֲשֵׁךְ נְהוּרָא, וְסִיְהָרָא לֹא אֲתִנְהִירַת מִן שְׁמִשָּׁא, וְשְׁמִשָּׁא אֲסִתְּלַק מִנָּה, וְלֹא אֲתִנְהָרָא, וְלִית לָךְ יוֹמָא, דְּלֹא שְׁלֵטָא בֵּיהּ לְוֹטִיין, וְצִעְרִין וּכְאִבִּין, כְּמָה דְּאֲתַמֵּר.

45. וּבְהָהוּא זִמְנָא, דְּמִטִּי זִמְנָא דְּסִיְהָרָא לִאֲתִנְהָרָא, מִה כְּתִיב, הִנֵּה יִשְׁכִּיל עַבְדִּי, עֲלֵיהּ דְּסִיְהָרָא אֲתַמֵּר, הִנֵּה יִשְׁכִּיל עַבְדִּי, דָּא הוּא רְזָא דְּמַהִימְנוּתָא, הִנֵּה יִשְׁכִּיל: דְּאֲתַעֵר אֲתַעֲרוּתָא לְעִילָא, כְּמָאן דְּאֲרַח יִיחָא, וְאֲתִי לִאֲתַעֲרָא וּלְאֲסִתְּכֵלָא.

46. יְרוֹם: מְסִטְרָא דְנְהוּרָא עֲלָאָה דְּכָל נְהוּרִין. יְרוֹם: כַּד"א וְלִכְן יְרוֹם לְרַחֲמֵכֶם. וְנִשָּׂא: מְסִטְרָא דְאַבְרָהָם. וְגָבַהּ: מְסִטְרָא דְיִצְחָק. מְאֹד: מְסִטְרָא דְיַעֲקֹב. וְאִף עַל גַּב דְּאֻקְמוּהּ, וְכֹלָא חַד בְּרָזָא דְחֻכְמָתָא.

47. At that time, the Holy One, blessed be He, will intensify energy above so as to shine well upon the moon, THE NUKVA. As it is written: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Yeshayah 30:26). Thus will Supernal Light be added to her own. Then all the dead, BURIED in the dust, will be stirred INTO LIFE.

48. He calls him "servant" (masculine form), THOUGH THIS ALLUDES TO THE NUKVA, for the secret path to his Master's keys is in his hand. THUS, THE PERFECTION OF THE NUKVA IS MADE KNOWN THROUGH HIM, HER MESSENGER. The same applies to the verse: "And Avraham said to the...servant," (Beresheet 24:2) who is the moon, NAMELY THE NUKVA, as we have learned. AND SHE IS REVEALED THROUGH Matatron, the servant messenger of his Master. THEREFORE THE WORD "SERVANT" WAS USED IN BOTH PLACES.

49. "The eldest of his house" (Beresheet 24:2), REFERS TO MATATRON, WHO IS CALLED 'OLD', as in "I have been young, and now am old" (Tehilim 37:25). THE MINISTER OF THE WORLD 'WHO IS MATATRON?' SAID THIS PHRASE. "That ruled over all that he had" (Beresheet 24:2), as all the colors: green, white, and red, are reflected in him.

50. "Put, I pray you, your hand under my thigh" (Ibid.) refers to the righteous, NAMELY, TO YESOD. Since he is the existence AND LIFE of the world WHEN HE HOLDS ON TO YESOD, this servant is appointed to bring life to the dwellers of the dust. And he becomes perfected through the supernal spirit to return spirits and souls to their places, in the skeletons and putrefied cadavers underneath the ground.

51. "And I will make you swear by Hashem, the Elohim of heaven" (Beresheet 24:3). HE SAID THAT IT IS WRITTEN: "And I will make you swear." What is the meaning of, "I will make you swear"? HE ANSWERS THAT IT MEANS he will be clothed in the secret of the seven Supernal Lights--CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT--FOR they are the secret of supernal perfection. ACCORDING TO HIS EXPLANATION, "SWEAR," DERIVED FROM THE ROOT SHIN BET AYIN, IS DERIVED FROM 'SEVEN' (Heb. sheva: Shin-Bet- Ayin). "That you shall not take a wife," refers to the body underneath the ground, IN THE GRAVE, which now rises from the dust AND IS CALLED A 'WIFE'. All those who were buried and deserved to be interred in the Land of Yisrael shall be the first to rise to life, as has been explained in relation to the verse: "The dead men of your people shall live," (Yeshayah 26:19) referring to the dead in the Land of Yisrael. THEN, "my dead body shall arise," (Ibid.) meaning the dead outside Yisrael. For all that, only the bodies of the children of Yisrael, buried IN THE LAND OF YISRAEL, shall rise, but not bodies from other nations, which defile the land.

47. וְבֵהוּא זְמַנָּא, יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא אֲתַעְרוּתָא עֲלָאָה, לְאַנְהָרָא לָהּ לְסִיְהָרָא בְּדָקָא יְאוּת, כְּדִ"א וְהִיא אוֹר הַלְבָנָה בְּאוֹר הַחֲמָה וְאוֹר הַחֲמָה יְהִיָּה שְׁבַעַתִּים בְּאוֹר שְׁבַעַת הַיָּמִים. וּבִגִּין כֵּךְ יִתּוּסֵף בָּהּ רוּחַ עֲלָאָה, וּבִגִּין כֵּךְ יִתְעָרוּן כְּדִין כָּל אֵינֹן מִיְתָיָא דְאֵינֹן גּוֹ עֲפָרָא.

48. וְדָא הוּא עֲבָדִי, רָזָא דְמַסְפַּתְחָן דְּמֵאֲרִיָּה בִּידִיָּה, כְּדִ"א וַיֹּאמֶר אֲבִרְהָם אֶל עֲבָדוֹ, דָּא סִיְהָרָא בְּמָה דְאִתְמַר, מַטְטְרוֹן דְּאִיְהוּ עֲבַד שְׁלִיחָא דְּמֵאֲרִיָּה.

49. זֶקֶן בֵּיתוֹ, כְּדִ"א נַעַר הָיִיתִי גַם זְקֵנִתִּי. הַמּוֹשֵׁל בְּכָל אֲשֶׁר לוֹ, בִּגִּין דְּכָל גּוֹוִינִן אֲתַחֲזוּן בֵּיהּ, יְרוֹ"ק, יְחוּ"ר, וְסוּמ"ק.

50. שִׁים נָא יָדְךָ תַּחַת יְרֵכִי, דָּא הוּא צְדִיק, רָזָא דְּמֵלָה, קִיּוּמָא דְּעֵלְמָא, דְּהָא כְּדִין, הָאִי עֲבַד מִמְנָא בְּרָזָא עֲלָאָה, לְאַחֲוִיָּא לֹון לְדִיִּירִי עֲפָרָא, וְיִתְעַבִּיד שְׁלִיחָא בְּרוּחָא דְּלַעִילָא, וְלֹאֲתַבָּא רֹחִין וְנִשְׁמָתִין לְאַתְרֵיהּ, לְאֵינֹן גּוֹפִי דְאִתְבְּלוּ וְאַתְרֵקְבוּ תַּחֲת עֲפָרָא.

51. וַאֲשְׁבִיעֶךָ בְּיְי' אֱלֹהֵי הַשָּׁמַיִם. וַאֲשְׁבִיעֶךָ, מֵאִי וַאֲשְׁבִיעֶךָ. לְאַתְלַבֵּשָׁא בְּרָזָא דְּשַׁבַּע נְהוּרִין עֲלֵאִין, דְּאֵינֹן רָזָא דְּשְׁלִימוֹ עֲלָאָה. אֲשֶׁר לֹא תִקַּח אִשָּׁה דָּא הוּא גּוֹפָא דְּתַחֲת עֲפָרָא, דְּאִית לִיהּ קִיּוּמָא לְאַקְמָא מִעֲפָרָא, דְּכָל אֵינֹן דְאִתְקִבְרוּ בָּהּ, וְזָכוּ לְאַתְקִבְרָא בְּאַרְעָא דִּישְׂרָאֵל, אֵינֹן יִתְעָרוּן בְּקִדְמִיתָא, בְּמָה דְּאוּקִימָנָא, דְּכְתִיב יַחֲוִי מִתִּיךְ, בְּקִדְמִיתָא אֵלִין מִתִּין דְּאַרְעָא דִּישְׂרָאֵל. נִבְלָתִי יִקּוּמוּן, אֵינֹן מִתִּין דְּשָׂאֵר אַרְעָאן. וְעַל דָּא, לְאֵינֹן גּוֹפִיהוּן דִּישְׂרָאֵל דְאִתְקִבְרוּ תַּמָּן, וְלֹא לְגוֹפִי דְּשָׂאֵר עַמִּין עַצְז', דְּאַסְתָּאבָּא אַרְעָא מִינֵיהּ.

52. Therefore, in the verse: "That you shall not take a wife to my son," what is meant by "my son"? HE ANSWERS THAT all the souls in the world that come from the river which flows out FROM EDEN, WHICH IS YESOD, are the children of the Holy One, blessed be He. Therefore, "that you shall not take a wife," means a body; "to my son" refers to the soul; "of the daughters of the Cna'an," are the bodies of the heathen nations, which the Holy One, blessed be He, will shake out of the Holy Land. As it is written: "That the wicked might be shaken out of it," (Iyov 38:13) as dirt is shaken out of a garment.

53. "But you shall go to my country, and to my kindred" (Beresheet 24:4). In this verse, "my country" is the Holy Land, which precedes all other countries, as we have learned. Of the verse, "But you shall go to my country, and to my kindred," HE ASKS: WHY REPEAT "my kindred" after saying, "my country?" HE ANSWERS: "My country" is THE HOLY LAND, as we said and "my kindred" are the children of Yisrael!

54. It is written: "And the servant took..." (Beresheet 24:10). As we have learned, THIS IS A REFERENCE TO MATATRON; "ten camels" are the ten grades, which the servant governs. They are a likeness to the above, LIKE THE GRADES OF ATZILUT. "Of the camels of his master" means they bear a likeness to his master's camels--THAT IS, THE GRADES OF THE NUKVA OF ATZILUT, HIS MASTER, as we have learned. And this servant rules over them and is established through them.

55. "For all the goods of his master were in his hand" (Beresheet 24:10), refers to the goodness and the lofty fragrance issued from the Supernal Lights and candles. ANOTHER EXPLANATION OF, "for all the goods of his master were in his hand," is that it refers to the union of the sun, ZEIR ANPIN, which is attracted to the moon, THE NUKVA. FOR THROUGH HIM OCCURS THE UNION OF MALE AND FEMALE.

56. "And he arose, and went to Aram-naharayim" (Beresheet 24:10), the place in the Holy Land where Rachel wept when the Temple was destroyed. "And he made his camels kneel down outside the city by a well of water" (Beresheet 24:11), for he wanted to add to her strength before raising and reviving the bodies.

57. In the verse: "At the time of evening" (Beresheet 24:11), WHAT TIME IS REFERRED TO? HE REPLIED: It is Shabbat eve, NAMELY YESOD, the era of the sixth millennium. FOR THE SIX DAYS OF CREATION ARE THE SECRETS OF 6,000 YEARS AND THE SIXTH DAY, SHABBAT EVE, CORRESPONDS TO THE SIXTH MILLENNIUM, ON WHICH DAY RESURRECTION WILL OCCUR. In the phrase, "At the time of evening," why say "time"? It should have said, 'AT EVENING.' HE ANSWERS: It conveys the meaning of, "And to his labor until the evening" (Tehilim. 104:23), and "For the shadows of the evening are lengthened" (Yirmeyah 6:4). THESE VERSES ARE THE SECRETS OF THE JUDGMENTS REVEALED DURING THE EVENING. "AT THE TIME OF EVENING" ALSO ALLUDES TO THE SECRET OF YESOD, WHICH THE SERVANT HAS MENDED.

52. וְעַל דָּא אֲשֶׁר לֹא תִקַּח אִשָּׁה לְבָנִי. מֵאִי לְבָנִי. דְּכָל נִשְׁמָתִין דְּעֵלְמָא דְּנִפְקִי מִהֵוּא נְהַר דְּנִגְיָד וְנִפְקִי, אֵינוֹן בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא אֲשֶׁר לֹא תִקַּח אִשָּׁה: דָּא גּוֹפֵא. לְבָנִי: דָּא נִשְׁמָתָא. מִבְּנוֹת הַבְּנֵעִי: אֵלִין גּוֹפִין דְּעֵמִין ע"ז, דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְנַעֲרָא לֹון מֵאַרְעָא קְדִישָׁא, כּד"א וִינַעֲרוּ רָשָׁעִים מִמֶּנָּה. כִּמְאֵן דְּמִנַּעֲר טְלִיתָא מִזּוּהָמָא דִּילָהּ.

53. בִּי אֵל אֶרְצִי וְאֵל מוֹלַדְתִּי תֵלֵךְ. אֶרְצִי: דָּא הִיא אֶרְעָא קְדִישָׁא, דְּאִיהוּ קְדֵמָא לְכָל שְׂאָר אֶרְעִין, כִּמְה דְּאִתְמַר. וְע"ד בִּי אֵל אֶרְצִי וְאֵל מוֹלַדְתִּי, בִּיּוֹן דְּאִמַר אֵל אֶרְצִי, מֵהוּ וְאֵל מוֹלַדְתִּי, אֵלָא אֵל אֶרְצִי, כִּמְה דְּאִתְמַר, וְאֵל מוֹלַדְתִּי אֵלִין אֵינוֹן יִשְׂרָאֵל.

54. תָּא חֲזִי, מַה כְּתִיב, וַיִּקַּח הָעֶבֶד, כִּמְה דְּאִתְמַר. עֲשָׂרָה גִמְלִים: אֵלִין אֵינוֹן עֲשָׂרָה דְּרָגִין, דְּהֵאִי עֶבֶד שְׁלֹטָא עֲלֵיהּ, כְּגֻוּנָא דְּלַעֲיָלָא. מִגְמְלֵי אֲדָנִי: דְּאֵינוֹן כִּהֵּוּא גֻוּנָא מִמֶּשׁ, כִּמְה דְּאִתְמַר, וְהֵאִי עֶבֶד שְׁלֹטָא וְאִתְתַּקֵּן בְּהוּ.

55. וְכָל טוֹב אֲדָנִי בְּיָדוֹ: כָּל הֵהוּא טִיבוּ רִיחִין עֲלָאִין, דְּנִפְקִי מִגּוֹ אֵינוֹן נְהוּרִין וּבּוֹצִינִין עֲלָאִין. וְכָל טוֹב אֲדָנִי, הֵהוּא שְׁמוּשָׁא דְּשִׁמְשָׁא, דְּאִתְמַשְׁכָּא בָּהּ בְּסִיחָרָא.

56. וַיָּקָם וַיֵּלֶךְ אֶל אֲרָם נְהָרַיִם: דָּא אַתְר דְּאַרְעָא קְדִישָׁא, דְּבִכְת תַּמָּן רַחֵל, כּד חָרִיב בִּי מִקְדָּשָׁא. וַיְבַרֵךְ הַגִּמְלִים מִחוּץ לַעִיר אֶל בְּאֵר הַמַּיִם, לְאַתְתַּקְמָא חִילָהּא בְּתוֹקְפָהּא כְּדָקָא יָאוֹת, עַד לֹא תִיעוֹל לְאַקְמָא לֹון לְאֵינוֹן גּוֹפִין.

57. לַעֲת עֶרֶב, מֵאִי לַעֲת עֶרֶב. דָּא עֶרֶב שַׁבָּת, דְּאִיהוּ זְמַנָּא דְּאַלְף שְׁתִּיתָא. לַעֲת עֶרֶב: כּד"א, וְלַעֲבֹדְתוּ עֲדֵי עֶרֶב. וּכְתִיב בִּי יִנְטוּ צִלְלֵי עֶרֶב.

58. In the verse: "At the time that the women go out to draw water" (Beresheet 24:11), they draw the water of the Torah. At that time, they will be resurrected before any other man because, by drawing the water of the Torah, they are strengthened by the Tree of Life. Thus, they will come out first at the resurrection of the dead, as the Tree of Life causes them to be the first to rise.

59. "And the daughters of the men of the city come out" (Beresheet 24:13). HE ASKS: What is meant by "come out?" HE ANSWERS: It has the same meaning as: "and the earth shall cast out the shades of the dead" (Yeshayah 26:19). That is, it will cast out all the bodies that are in it. Therefore, it is written: "come out," WHICH ALLUDES TO THE BODIES THAT WILL BE CAST OUT BY THE EARTH AT THE TIME OF RESURRECTION. The words, "to draw water," MEAN to accept and properly receive a soul so that it will be perfected.

60. "And let it come to pass that the girl to who I shall say, 'Let down your pitcher, I pray you, that I may drink'..." (Beresheet 24:14). We have learned that every soul that strove in this world to know its Master by means of the mysteries of divine wisdom, will rise to the highest grade--a grade higher than all the souls who neither conceived nor attained knowledge. These will be the first to revive. This is the question that the servant wished to ask so that he could determine what the soul dealt with in this world, AND THUS LEARN WHETHER IT IS WORTHY OF BEING RESURRECTED FIRST. THIS IS THE MEANING OF, "LET DOWN YOUR PITCHER, I PRAY YOU, THAT I MAY DRINK."

61. "And she will say to me 'You may also drink'..." (Beresheet 24:44). You need to drink and receive water yourself first. After [I have served] you: "I will also draw for your camels," because these other Chariots, although they are watered through this grade, are watered mainly from the worship of the righteous, who know well how to serve their Master. For the righteous know how to nourish each grade properly. Therefore, if she says, "I will also draw for your camels," then "she shall be the woman whom Hashem has appointed for my master's son," the body which is surely appointed to that Supernal Soul.

62. Come and behold: we learned that the male yearns for the female, BY WHICH THE ILLUMINATION OF CHOCHMAH IS DRAWN FROM THE NUKVA, and a soul is created. The female yearns for the Male, BY WHICH CHASSADIM ARE DRAWN FROM THE MALE, who rises and mingles WITH THE SOUL upward. Thus, they become included within one another, THE CHOCHMAH OF THE FEMALE WITH THE CHASSADIM OF THE MALE. This forms the soul, THAT IS, COMPLETES IT. From this procedure, THE SERVANT DIVINED THAT IF SHE SAYS 'DRINK' (WHICH ALLUDES TO DRAWING THE CHOCHMAH), 'I WILL ALSO DRAW FOR YOUR CAMELS', NAMELY CONTINUING THE FLOW OF CHASSADIM--then she is indeed the woman, the body, who will execute the wishes of the soul issuing from the male, WHICH IS ZEIR ANPIN, INCLUDING BOTH CHOCHMAH AND CHASSADIM.

58. לַעֲת צֹאת הַשּׁוֹאֲבוֹת: דִּהְיוּ זְמַנָּא, זְמִינִין לְמִיקָם וְלֹאֲחִיָּא בְּקַדְמִיתָא, מְכַל שְׁאָר בְּנֵי עֲלָמָא, אֵינּוֹן דְּשִׁאֲבֵי מִימּוֹי דְּאֹרִייתָא, בְּגִין דְּאַתְעֵסְקוּ לְשִׁאֲבָא מִמִּימֵי דְּאֹרִייתָא, וְאַתְתְּקֻפוּ בְּאִילָנָא דְּחַיִּי, וְאֵינּוֹן יִפְקֹון בְּקַדְמִיתָא, דְּאִילָנָא דְּחַיִּי גְרָמָא לֹון דִּיקוּמוֹן בְּקַדְמִיתָא, כְּמָא דְּאַתְמַר.

59. וּבְנוֹת אַנְשֵׁי הָעִיר יוֹצְאוֹת, מֵאֵי יוֹצְאוֹת. כְּדָא, וְאַרְץ רַפָּאִים תְּפִיל, דְּזְמִינָא אֶרְעָא לְמַפְלֵט מִנָּה, כָּל גּוֹפִין דְּאֵינּוֹן בְּגִיָּוָה, וְעַל דָּא כְּתִיב יוֹצְאוֹת. לְשִׁאֲוֹב מִיָּם: לְנִטְלָא נִשְׁמַתָּא, וְלִקְבֵּלָא לָהּ בְּדָקָא יָאוֹת, מִתְקַנָּא מֵאַתְרָהּ, בְּדָקָא חֲזִי.

60. וְהִיא הִנְעִרָה אֲשֶׁר אָמַר אֵלֶיהָ הָטִי נָא כִּדְךָ וְאַשְׁתֵּה, בְּגִין דִּהָא אַתְמַר, דְּכָל אֵינּוֹן נִשְׁמַתִּין דְּעֲלָמָא, דְּאַתְקִימוּ בִּהְאֵי עֲלָמָא, וְאַשְׁתַּדְלוּ לְמַנְדַּע לְמֵאֲרִיָּהוֹן בְּרִזָּא דְּחֻכְמַתָּא עֲלָאָה, אִיהִי סִלְקַת וְאַתְקִימַת בְּדִרְגָּא עֲלָאָה, עַל כָּל אֵינּוֹן דְּלֹא אַתְדַּבְּקוּ, וְלֹא יָדְעוּ, וְאֵינּוֹן אַתְקִימוּן בְּקַדְמִיתָא. וְדָא הוּא שְׁאֵלְתָא, דְּקָאִים הֵהוּא עֶבֶד לְמַנְדַּע וְלִמְשָׁאֵל, בְּמָה אַתְעֵסְקַת הֵהִיא נִשְׁמַתָּא, בִּהְאֵי עֲלָמָא.

61. וְאַמְרָה אֵלֶי גַּם אַתָּה שְׁתֵּה, אַנְתָּ בְּעֵי לְמִשְׁתֵּי וְלֹאֲתִשְׁקִיָּא בְּקַדְמִיתָא וּבִתְרֵךְ וְגַם לְגַמְלִיךְ אִשְׁקָה, בְּגִין דְּכָל אֵינּוֹן שְׁאָר רְתִיכִין, אִף עַל גַּב דְּאַתְשְׁקִינִין מֵהֵאֵי דְּרָגָא, כְּלָהוּ אַתְשְׁקִינִין מִפּוֹלְחָנָא דְּצִדִּיקוּיָא, דִּידְעֵי פּוֹלְחָנָא דְּמֵאֲרִיָּהוֹן בְּדָקָא יָאוֹת. דְּצִדִּיקוּיָא יָדְעֵי לְסַפְקָא לְכָל דְּרָגָא וְדִרְגָּא בְּדָקָא יָאוֹת, וְעַל דָּא וְגַם לְגַמְלִיךְ אִשְׁקָה, וְדָאִי הִיא הָאִשָּׁה אֲשֶׁר הוֹכִיחַ יי' לְבֶן אֲדָנִי. וְדָאִי הֵהִיא אִיהִו גּוֹפָא, דְּאַזְדַּמֵּן לְהֵהִיא נִשְׁמַתָּא עֲלָאָה.

62. תָּא חֲזִי, דִּהָא אַתְמַר דְּתִיאֻבְתָּא דְּדִכּוּרָא לְגַבִּי נּוֹקְבָא, עֲבִיד נִשְׁמַתָּא, וְתִיאֻבְתָּא דְּנוֹקְבָא לְגַבִּי דִּכּוּרָא, סִלְקָא וְאַתְעֵרֵב בִּהְדָּה דְּלַעִילָא, וְאַתְבְּלִיל דָּא בְּדָא, וְעֲבִיד נִשְׁמַתָּא, וּבְגִין כֵּךְ הִיא הָאִשָּׁה, דָּא הוּא גּוֹפָא וְדָאִי, דְּאִיהִו זְמִינָא, לְהֵהוּא רַעוּתָא דְּנִשְׁמַתָּא, דְּנִפְקָא מִן דִּכּוּרָא.

63. These bodies will be raised TO LIFE earlier, as we have said. After these are revived, all other bodies outside Yisrael will be raised into perfect existence and resurrected with the renewal of the moon, FOR THE LIGHT OF THE MOON WILL THEN BE AS THE LIGHT OF THE SUN. The world will then be renewed as before. At that time, it is written: "Let Hashem rejoice in his works" (Tehilim 104:31).

64. Therefore, "Behold, my servant shall prosper," MEANS THAT THE SERVANT, MATATRON, WILL KNOW how to return each soul to its own place, THAT IS, TO THE BODY WORTHY OF IT, as was said. "He shall be exalted and extolled, and be very high" (Yeshayah 52:13), on the side of all those supernal grades.

65. "Just as many were astonished at you, saying, 'Surely his visage is too marred to be that of a man, and his form to be that of the sons of man'" (Yeshayah 52:14). Come and behold: we have learned that when the Temple was destroyed and the Shechinah exiled to foreign countries, it is written: "Behold, the mighty ones shall cry outside; ambassadors of peace shall weep bitterly" (Yeshayah 33:7). They all wept for her, they mourned and grieved for the Shechinah who went from her place into exile. EXILE changes her and her husband, ZEIR ANPIN, WHO withholds his light, FOR THERE IS NO ONE TO SHINE UPON, as it is written: "The sun shall be darkened in his going forth" (Yeshayah 13:10). Therefore, "his visage is too marred to be that of a man." Another explanation of the verse, "Surely his visage is too marred to be that of a man," is that it refers to the servant MATATRON, WHO AT THE TIME OF EXILE WAS changed in form and colors, which were GREEN, WHITE, RED.

66. Yet another explanation of, "Surely his visage is too marred to be that of a man," is that it has the same meaning as the verse: "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3). From the day the Temple was destroyed, the heavens, MEANING ZEIR ANPIN, did not hold their light. The secret is that blessings dwell only where there are Male and Female, as has been explained in relation to the verse: "Male and Female He created them. And Elohim blessed them" (Beresheet 1:27-28). But in exile, where male and female are not united, it is written: "His visage is too marred to be that of a man" (Yeshayah 52:14).

67. It is similar to the meaning of: "The righteous perished," (Yeshayah 57:1) which does not read 'perishes' or 'will perish', but rather "perished" ('is lost'), WHICH MEANS THAT THE RIGHTEOUS LOST HIS BLESSINGS. For blessings abide only where male and female are united.

68. Therefore, when the male is not with the female, the souls released FROM HER are different than those issued when the sun, ZEIR ANPIN, was united with the moon, THE NUKVA, as we learned. FOR AS ZEIR ANPIN AND NUKVA WERE CHANGED DURING THE EXILE, SO THE SOULS OF THEIR OFFSPRING WERE DIFFERENT FROM THE PREVIOUS ONES. Of this, it is written: "These are the generations of Ya'akov: Yosef..." (Beresheet 37:2). AFTER YOSEF BECAME LIKE YA'AKOV AND THE SUN UNITED WITH THE MOON, THE VIRTUE OF THE SOULS IS ELEVATED. BUT THEY CHANGE DURING EXILE.

63. ואֵינּוֹן גּוֹפִין זְמַיְנִין לְאַתְעָרָא בְּקַדְמִיתָא בְּדִאֲמָרָן. וּלְבַתֵּר דְּאֵלִין יְקוּמוֹן, יְקוּמוֹן כָּל אַחֲרֵינִין דְּבִשְׂאָר אֶרְעָאן, וְיִתְקַיִּימוּן בְּקִיּוּמָא שְׁלִים, וְיִתְחַדְתּוּן בְּחֻדְתּוֹתָא דְּסִיְהָרָא, וְיִתְחַדֵּשׁ עֲלֵמָא בְּמַלְקְדֵּינִין, וּכְדִין כְּתִיב בְּהוּא זְמַנָּא יִשְׁמַח יי' בְּמַעֲשָׁיו.

64. וּבְגִין כֵּן, הִנֵּה יִשְׁכִּיל עֲבָדִי, לְאַהֲדָרָא נִשְׁמַתִּין כָּל חַד וְחַד לְאַתְרֵיהּ. יְרוּם וְנִשְׂא וְגִבָּה מְאֹד, מִסְטָרָא דְּכָל אֵינּוֹן דְּרֵגִין עֲלֵאִין בְּדִקְאֲמָרָן.

65. בְּאִשְׁרֵי שְׁמֻמוֹ עֲלֵיךְ רַבִּים כֵּן מִשְׁחַת מְאִישׁ מֵרָאֵהוּ וְתֹארוֹ מִבְּנֵי אָדָם, תָּא חֲזִי, דְּהָא אֲתִמֵּר, דְּכִד אֲתַחֲרַב בִּי מִקְדָּשָׁא, וְשְׂכִינְתָּא אֲתַגְלִי בְּגוֹ אֶרְעָאן נּוֹכְרָאִין בִּינְיָהוּ, מַה כְּתִיב, הֵן אֲרַאֲלָם צַעְקוֹ חוּצָה מִלֵּאכֵי שְׁלוֹם מֵר יִבְכִּיּוּן, כְּלָהוּ בְּכוֹ עַל דָּא, וְקִשְׁרֵוֹ בְּכִיָּה וְאַבְלָא, וְכָל דָּא עֲלֵה דְשְׂכִינְתָּא דְּאֲתַגְלִיָּא מֵאַתְרָהּ, וְכַמָּה דְּאִיְהִי מִשְׁתַּנֵּי מִכְמָה דְּהוּת, אוֹף הֵכִי בַּעֲלָהּ, לֹא נִהִיר נְהוּרֵיהּ, וְאַשְׁתַּנֵּי מִכְמָה דְּהוּהּ, דְּכְתִיב חֹשֶׁךְ הַשֶּׁמֶשׁ בְּצִאתוֹ, וְעַל דָּא כְּתִיב כֵּן מִשְׁחַת מְאִישׁ מֵרָאֵהוּ.

66. דְּכִר אַחֲרֵי כֵּן מִשְׁחַת מְאִישׁ מֵרָאֵהוּ, מֵהֵאֵי עֲבָד, דְּאַשְׁתַּנֵּי דִּיּוֹקְנֵיהּ וְגוּוֹנֵיהּ מִכְמָה דְּהוּהּ. דְּכִר אַחֲרֵי כֵּן מִשְׁחַת מְאִישׁ מֵרָאֵהוּ, כִּד "א אֲלִבִּישׁ שְׂמִים קִדְרוֹת וְשִׁק אֲשִׁים כְּסוּתָם. דְּהָא מִיּוּמָא דְּאַתְחֲרַב בִּי מִקְדָּשָׁא, לֹא קִיּוּמוֹ שְׂמִים בְּנְהוּרָא דְּלֵהוּן, וְרִזָּא דְּמִלָּה, בְּרַכָּאן לֹא שְׂרִיין, אֶלָּא בְּאַתֵּר דְּאַשְׁתַּכְּחוּ דְּכִר וְנוֹקְבָא, וְאוֹקְמוּהָ כִּד "א זְכֹר וְנִקְבָּה בְּרָאם וְיִבְרַךְ אֹתָם. וּבְגִין כֵּן מִשְׁחַת מְאִישׁ מֵרָאֵהוּ.

67. וְדָא הוּא כְּמָה דְּכְתִיב, הִצְדִּיק אֲבָד, אָבוּד אוֹ נֶאֱבָד, לֹא נֶאֱמַר, אֶלָּא אֲבָד, דְּלֹא שְׂרִיין בְּרַכָּאן, אֶלָּא בְּאַתֵּר דְּאַשְׁתַּכְּחוּ דְּכִר וְנוֹקְבָה כְּחָדָא, כְּמָה דְּאֲתִמֵּר.

68. בְּהוּא זְמַנָּא, דְּלֹא אֲשַׁתְּכַח דְּכוּרָא בְּהִדְהָ, וּכְדִין כָּל אֵינּוֹן נִשְׁמַתִּין דְּנִפְקִי, כְּלָהוּ הָיוּ לְהוּ שְׁנוּיָא, מִכְמָה דְּהוּוּ בְּזְמַנָּא דְּשִׁמְשָׁא אֲתַחֲבַר בְּסִיְהָרָא, כְּמָה דְּאֲתִמֵּר. וְעַל דָּא אֵלֵּה תוֹלְדוֹת יַעֲקֹב יוֹסֵף וְגו' וְאֲתִמֵּר.

69. "...and the lad..." (Beresheet 37:2) means that because their union is never broken, the righteous, WHICH IS YESOD, and righteousness, WHICH IS THE NUKVA, are constantly together. The Nukva is described with the same attributes as the male, WITH THE ADDITION OF THE FEMALE SUFFIX. FOR EXAMPLE: HE IS WISE, SHE IS WISDOM; HE IS MIGHTY, SHE IS MIGHT; HE IS A KING; SHE IS A KINGDOM. And the male is described with the same attributes as the Nukva. As it is written: "And the lad (Heb. na'ar)..." AS THE NUKVA IS CALLED 'GIRL' (HEB. NA'ARAH), SO IS YESOD CALLED 'LAD'.

70. "...with the sons of Bilhah, and the sons of Zilpah" (Beresheet 37:2). YOSEF is found within them, all TWELVE TRIBES, EVEN IN THE SONS OF THE HANDMAIDS, THE HIND PARTS OF THE SHECHINAH. He renews them appropriately and delights them with his mirth, for all branches and leaves OF THE SHECHINAH are blessed by his joy; THAT IS, EVEN THE HIND PARTS OF THE SHECHINAH, WHICH ARE CALLED 'LEAVES'--IN ACCORDANCE WITH THE VERSE: "WHOSE LEAF SHALL NOT WITHER" (YEchezkel 47:12)--ARE PERFECTED THROUGH HIM.

71. "And these are the generations of Ya'akov: Yosef..." (Beresheet 37:2). We have learned that Ya'akov's image was reproduced in Yosef. Thus, everything that happened to Ya'akov also happened to Yosef. They shared the same path, according to the secret of the letter Vav--THE FIRST VAV BEING THE SECRET OF YA'AKOV, TIFERET, AND THE SECOND, THE FULLY SPELLED VAV, BEING THE SECRET OF YOSEF, YESOD. And they walk together--AS THEY SOUND LIKE ONE WHEN THE VAV IS PRONOUNCED--because they share one meaning and image.

72. "...and Yosef brought to his father their evil report" (Beresheet 37:2). As has been explained, he told his father that they ate raw meat cut from a living animal. HE INSISTED THAT the sons of the handmaids were part of the twelve tribes. Thus, how could the sons of Leah treat them with contempt and also eat flesh from a living animal, thereby transgressing the commandment of their Master to the sons of Noah? As it is written: "But flesh with its life, which is its blood, you shall not eat" (Beresheet 9:4). Could they have eaten and thus transgressed their Master's commandment? HE ANSWERS: Yosef told this by his own invention, and was therefore punished for it.

73. According to one explanation, Rabbi Yehuda said: Yosef's "evil report" is that they cast their eyes upon the daughters of the land, which is CONSIDERED TO BE evil because IT ALLOWED the unholy grades to nourish the Side of Defilement.

69. והוא נער, בגין דלא מתפרשין לעלמין, צדי"ק וצד"ק בחדא אינון, במה דאיהי אתקריאת בשמא דכורא, הכי נמי אתקרי איהו, בשמא דילה, דכתיב והוא נער.

70. את בני בלהה ואת בני זלפה, בכלהו קיימא לחדתא לון בדקא יאות, ולאשתעשעא לון בחדה דיליה. דכלהו ענפין, וכלהו עלין, בלהו אתברכין בחדה דיליה.

71. אלה תולדות יעקב יוסף, במה דאתמר, דכל דיוקנא דיעקב, הוה ביה ביוסף, וכל מה דאירע להאי, אירע להאי, ותריוויהו בחדא אזלי, ודא הוא דא דא"ו, דאזלי תריוויהו בחדא, בגין דאינון דא חדא, ודיוקנא חדא.

72. ויבא יוסף את דבתם רעה, הא אוקמוה, דהוה אמר לאבוי עלייהו, דהוה אכלי שויפא מבעלי חין, בד אינון חין. ויבא יוסף את דבתם רעה, וכי הא במניינא הוה, אינון בני שמחות, היך הוה מזלזלין בהון בני לאה והיך הוה אכלין אבר מן החי, והוה עברין על פקודא דמאריהון, דהא פקיד על בני נח פקודא דא, כד"א אך בשר בנפשו דמו לא תאכלו, ואינון הוה אכלי ליה, ועברין על פקודא דמאריהון. אלא, יוסף הוה קאמר, ועל דא אתענש.

73. רבי יהודה אמר, את דבתם רעה, במה דאוקמוה, דיהבי עיניהו בבנות ארעא, ודא הוא דבתם רעה לינקא לכל אינון דרגין דלא קדישין, דאתין מסטרא מסאבא.

6. "Now Yisrael loved Yosef"

Using the story of Yosef and his many-colored coat as an analogy, Rabbi Elazar discusses the spiritually privileged position of the children of Israel and the enmity this inspires in idolatrous nations. We learn that Ya'akov's love for Yosef over his brothers, and the coat that he gave Yosef, was the immediate cause of the Exile itself, which is, in turn, shown to be a parable of human history.

The Relevance of this Passage

The children of Israel are designated as the Chosen People in response to the measure of their internal Vessel--the Desire to Receive--which is more intense than that of other nations. For this reason, they are the channel through which the Light of The Creator emerges into our world. When the Desire to Receive is directed towards the self alone, there is a lack of Light in our world, and this instigates negative repercussions from other nations. These other nations sense the lack of Light, which creates enmity between them and the children of Israel, and is ultimately the cause for the continuing Exile. Thus, Exile is both a personal and an historical occurrence. When the hardships of life reach their extreme, this is a spiritual connection to the Exile of the children of Israel, which exists to this very day. The Exile is also an effect of our failure to direct our desires towards

positive and sharing causes. The spiritual forces of liberation present in this passage can hasten both our personal redemption and also the Final Redemption of the entire world.

74. "Now Yisrael loved Yosef more than all his children, because he was the son of his old age; and he made him a striped shirt" (Beresheet 37:3). Rabbi Elazar began the discussion with the verse: "Come, My people, enter you into your chambers, and shut your doors about you: hide yourself for a little moment, until the indignation be overpassed" (Yeshayah 26:20). Come and behold: how much did the Holy One, blessed be He, love the children of Yisrael? He had more love for them than for all the other heathen nations. Thus, He warned them and guarded them in their actions.

75. Come and behold: Judgment hovers about the world three times a day. During these times, it behooves a man to take heed and be watchful lest Judgment shall fall on him. This is so at specific times, as has already been explained.

76. The three times are when morning comes and Avraham is awakened into the world, where he holds on to Judgment, so that he is attached to it. Within the first three hours, Judgment is driven from its place to be awakened within Ya'akov, until the time is come for Minchah. Then, the lower Judgment is stirred to be attached to the upper Judgment. Then one Judgment joins another, and it behooves us to be on our guard.

77. Moreover, when Judgment is upon the world and death is in the marketplace, no man should walk alone in a public place, as has been explained elsewhere. Man should shut himself in and never venture out, as Noach did when he shut himself in the ark to avoid being found in the presence of the Angel of Destruction.

78. Therefore: "Come, my people, enter you into your chambers..." (Yeshayah 26:20) MEANS shut yourself inside YOUR HOUSE, "and shut your doors about you," so as not to be seen by the Destroying Angel. "Hide yourself for a little moment, until the anger be over passed," because after the Judgment has past, the Angel of Destruction has no permission to harm you.

79. Come and behold: it is the affection that the Holy One, blessed be He, harbors for Yisrael and His drawing them near Him THAT CAUSES the other heathen nations to hate Yisrael. For they are kept away from the Holy One, blessed be He, while Yisrael are near.

74. וְיִשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו כִּי בֶן זָקֵנִים הוּא לוֹ וַעֲשָׂה לוֹ כְּתֹנֶת פָּסִים. רַבִּי אֱלֶעָזָר פָּתַח וְאָמַר, לָךְ עָמִי בֹא בַחֲדָרֶיךָ וּסְגֹר דְלָתְךָ בַּעֲדֶךָ חֲבִי כְּמַעֲט רֶגַע עַד יַעֲבֹר זַעַם. לָךְ עָמִי בֹא בַחֲדָרֶיךָ. תָּא חַזִּי, כְּמָה קוֹדֶשׁא בְּרִיךְ הוּא רָחִים לוֹ לְיִשְׂרָאֵל, וּבִגִּין רַחֲמֹתָא דְלֵהוּן, דְּרָחִים לֹון עַל כָּל עָמִין עַכְו"ם, אֲזַהֵר לֹון, וּבְעֵי לְנִטְרָא לֹון, בְּכָל מָה דְאִינוּן עֲבָדִין.

75. תָּא חַזִּי, תִּלְת זְמָנִין אֵית בְּיוֹמָא, דְּדִינָא שְׂרִיָא בְּעֵלְמָא, וְכֹד אֲתִי הָהוּא זְמָנָא, מְבַעֵי לִיה לְבַר נֶשׁ, לְאַזְדָּהָרָא, וְלֹאסְתַּמְרָא, דְּלֹא יַפְגַּע בִּיה הָהוּא דִּינָא, וְאִינוּן זְמָנִין יָדִיעֵן, וְהָא אֹקְמוּהָ.

76. בִּגִּין דְּהָא כֹד סְלִיק צַפְרָא, אֲבָרְהָם אֲתַעַר בְּעֵלְמָא, וְאַחִיד לִיה לְדִינָא לְקִשְׁרָא לִיה בְּהַדְיָה, וּבְשִׁירוּתָא דְתִלְת שְׁעֵי קַמִּיּוּתָא, נְטִיל דִּינָא מֵאַתְרִיהָ, לְאַתְעָרָא בִּיה בְּיַעֲקֹב, עַד דְּאַתְעַר צְלוּתָא דְמִנְחָה, דְּאַתְדַּר דִּינָא לְאַתְרִיהָ, וְאַתְעַר דִּינָא דְלִתְתָא, לְאַתְקִשְׁרָא בְּדִינָא דְלַעִילָא, דְּהָא כְּדִין אֲתַקְשֹׁר דִּינָא בְּדִינָא, וּבְעֵי לְאַזְדָּהָרָא.

77. תו, כֹּד דִּינָא אֲתַעַר בְּעֵלְמָא, וּמוֹתָא אֲשַׁתַּכַּח בְּמִתָּא, לֹא לִיבְעֵי לִיה לְבַר נֶשׁ לְמִיּהָ יַחֲדָאִי בְּשׁוּקָא, וְהָא אֹקִימָנָא מְלִי, אֶלָּא בְּעֵי לְאַסְגָּרָא גְרָמִיָה, דְּלֹא יַפּוֹק לְבַר, כְּמָה דְאֹקְמוּהָ בְּנַח, דְּאַסְגָּר גְרָמִיָה בְּתִיבּוּתָא, דְּלֹא יִשְׁתַּכַּח קַמִּי מַחְבֵּלָא.

78. וְעַל דָּא, לָךְ עָמִי בֹא בַחֲדָרֶיךָ, אֲסַגְר גְּרַמְךָ. וּסְגֹר דְלָתְךָ בַּעֲדֶךָ, דְּלֹא יִתְחַזִּי קַמִּיָה דְּמַחְבֵּלָא. חֲבִי כְּמַעֲט רֶגַע עַד יַעֲבֹר זַעַם, דְּבִתְר דְּאַעֲבֹר דִּינָא לִית לִיה רֶשׁוּ לְמַחְבֵּלָא לְחַבֵּלָא.

79. תָּא חַזִּי, דְּקוֹדֶשׁא בְּרִיךְ הוּא בִּגִּין רַחֲמֹתָא דְאֵיהוּ רָחִים לֹון לְיִשְׂרָאֵל, וְקָרִיב לֹון לְגַבִּיָה, כָּל שְׂאָר עָמִין עַכְו"ם שְׂנְאִין לֹון לְיִשְׂרָאֵל, בִּגִּין דְאִינוּן מִתְרַחֲקִין, וְיִשְׂרָאֵל קָרִיבִין.

80. Come and behold: as a result of the exceptional love Ya'akov had for Yosef, his brothers "conspired against him to slay him" (Beresheet 37:18). How much more do the idolatrous nations HATE Yisrael BECAUSE OF THE LOVE THAT THE HOLY ONE, BLESSED BE HE, HAS FOR YISRAEL ABOVE THEM?

80. וְתֵאֵד חַזִּי, בְּגִין רַחֲמוֹתָא דְרַחֲמִים יַעֲקֹב לְיוֹסֵף
יְתִיר מֵאַחֲוֵי, אִף עַל גַּב דְּכֻלְהוּ הוּא לִיה אַחִין, מַה
כְּתִיב וַיִּתְּנֻכְלוּ אוֹתוֹ לְהַמִּיתוֹ, כֹּל שָׁכֵן עִמּוֹ עוֹבְדֵי
עֲבוֹדַת בּוֹכְבִּים וּמִזְלוֹת לְיִשְׂרָאֵל.

81. Come and behold: see what this love, which Ya'akov had for Yosef OVER HIS BROTHERS, caused. YOSEF was exiled from his father, who then joined him. By this action, he brought exile upon the tribes and the Shechinah. Although it was decreed IN THE COVENANT, THE REASON, NEVERTHELESS, WAS THAT HE LOVED HIM BETTER THAN HIS BROTHERS. It has been explained that all this happened because of the many-colored coat he made him, as it is written: "And when his brethren saw...THEY HATED HIM, AND COULD NOT SPEAK PEACEABLY TO HIM" (Beresheet 37:4).

81. תֵּאֵד חַזִּי כִּמְה גָרִים לִיה הָהוּא רַחֲמוֹתָא דְרַחֲמִים
לִיה יְתִיר, דְּגָרָם לִיה דְּאַתְגְּלִי מֵאַבּוּי, וְאַתְגְּלִי אַבּוּי
בְּהַדְרָה, וְגָרָם לִיה גְּלוּתָא, וְלִשְׁכִּינְתָּא דְאַתְגְּלִי
בִּינְיָהוּ, וְאַף עַל גַּב דְּאַתְגְּזִירַת גְּזֵרָה, וְאוֹקְמוּהָ
דְּבִגִּין כְּתַנְתּ פְּסִים דְּעֵבֶד לִיה יְתִיר, מַה כְּתִיב וַיִּרְאוּ
אֶחָיו.

7. "And Yosef dreamed a dream"

Rabbi Chiya discusses dreams as a form of divine revelation. Situated beneath Prophecy and Vision in the hierarchy of revelatory experiences, dreams comprise a mixture of truth and falsehood, and serve as an admonition to the dreamer. Once given, the interpretation of a dream can influence both its meaning and its fulfillment. According to Rabbi Shimon, the dreamer's awareness and interpretation is not necessary for fulfillment. The interpretation of Yosef's dream by his brothers, whereby they sealed their fate, warns us not to dismiss our dreams too quickly or to share them with those who are not friends.

The Relevance of this Passage

Reading this section raises awareness of the vital information dreams often provide to help in our spiritual development. We learn to protect ourselves against negative dream interpretations and their manifestation.

82. "And Yosef dreamed a dream" (Beresheet 37:5). Rabbi Chiya opened the discussion with the verse: "And he said, 'Hear now my words: If there be a prophet among you, I, Hashem, make myself known to him in a vision, and speak to him in a dream'" (Bemidbar 12:6). Come and behold: how many grades of prophecy the Holy One, blessed be He, formed. They stand upon each other, one grade superior to another, higher than the other. They all nourish each other according to their ability, some from the right and some from the left, as is proper.

82. וַיַּחֲלֵם יוֹסֵף חֲלוֹם וְגו', רַבִּי חֵיָא פִּתַּח וְאָמַר,
וַיֹּאמֶר שְׁמְעוּ נָא דְבָרֵי אִם יִהְיֶה נְבִיאֵכֶם יוֹי בְּמִרְאָה
אֱלֹו אֲתוֹדַע בְּחֲלוֹם אֲדַבֵּר בּוֹ. תֵּאֵד חַזִּי, כִּמְה דְרָגִין
לְדְרָגִין עֵבֶד קוֹדֶשׁא בְּרִיךְ הוּא, וְכֻלְהוּ קוֹיְמֵי דָא עַל
דָּא, דְּרָגָא עַל דְּרָגָא, דָּא לְעֵיל מִן דָּא, וְכֻלְהוּ יִנְקִין
אֱלִין מִן אֱלִין, כְּדָקָא חַזִּי לֹון, אֱלִין מִימִינָא וְאֱלִין
מִשְׁמָאלָא, וְכֻלְהוּ אֲתַמְנֵן אֱלִין עַל אֱלִין, כֹּלָא כְּדָקָא
יָאוּת.

83. Come and behold: the prophets in the world are nourished from one aspect, from two known grades, NETZACH AND HOD, which are seen within the mirror (Heb. mar'ah) that has no reflection, WHICH IS THE NUKVA. As it is written: "I, Hashem make myself known to him in a vision (Heb. mar'eh)" (Bemidbar 12:6). This is the mirror that reflects all the colors, NAMELY WHITE, RED, AND GREEN, WHICH REPRESENT THE THREE COLUMNS OF ZEIR ANPIN; it is known as the 'dull mirror'. The phrase: "And speak to him in a dream" (Ibid.), refers to the sixtieth part of prophecy. As has been explained, it is Gavriel's grade, the sixth grade BENEATH the grade of prophecy, who supervises dreams.

83. תֵּאֵד חַזִּי, כֹּל נְבִיאֵי דְעֵלְמָא בְּלֵהוּ יִנְקֵי מִסְטֵרָא
חָדָא, מִגּוֹ תְרִין דְרָגִין יָדִיעֵן, וְאִינֻן דְרָגִין הוּא
אֲתַחְזִיין בְּגוֹ אֶסְפֵּקְלָרִיא דְלֹא נִהְרָא, דְכְתִיב בְּמִרְאָה
אֱלֹו אֲתוֹדַע, מֵאִי הוּא מִרְאָה, כִּמְה דְאַתְמַר חֵיָו
דְּכֹל גּוֹוֹן אֲתַחְזִיין בְּגוֹוָה, וְדָא הִיא אֶסְפֵּקְלָרִיא
דְּלֹא נִהְרָא. בְּחֲלוֹם אֲדַבֵּר בּוֹ, דָּא הוּא חַד מִשְׁתֵּין
בְּנִבְוָאָה, כִּמְה דְאוֹקְמוּהָ, וְאִיהוּ דְרָגָא שְׁתִּיתָאָה
מִהָהוּא דְרָגָא דְנִבְוָאָה, וְאִיהוּ דְרָגָא דְגַבְרִיאֵל,
דְּמִמְנָא עַל חֲלֵמָא, וְהָא אֲתַמַּר.

84. Come and behold: every well-formed dream proceeds from that grade OF THE ANGEL GAVRIEL. BECAUSE IT IS FROM AN ANGEL, every dream includes some lies. Therefore, parts of dreams are true and parts are false; no dream is without both.

85. Because a dream has both TRUE AND FALSE ELEMENTS, all the dreams in the world follow verbal interpretations, as was explained in relation to the verse: "And it came to pass, as he interpreted to us, so it was" (Bereshheet 41:13); FOR IT COMES TO PASS ACCORDING TO ITS OWN INTERPRETATION. What is the reason? A dream contains truth and lies; hence, the words of interpretation prevail over everything, in that they determine WHETHER THE TRUE OR THE FALSE PART SHALL PREVAIL. A dream therefore needs a favorable interpretation. Rabbi Yehuda said that because a dream is of a lower grade, THAT OF THE ANGEL GAVRIEL, and speech, THE SECRET OF THE NUKVA, has power OVER THE ANGEL, dreams follow their own interpretations--WHICH COME FROM THE ASPECT OF SPEECH AND PROCEED FROM THE NUKVA, CALLED 'SPEECH', RULING OVER THE ANGEL GAVRIEL'.

86. He continued with the verse: "In a dream, in a vision of the night, when deep sleep falls upon men, in slumbering upon the bed, then He opens the ears of men, and with discipline seals their instruction" (Iyov 33:15-16). Come and behold: when man lies in his bed, he should first acknowledge the Kingdom of Heaven over him, then utter a verse of mercy. The friends explained that when a man sleeps in his bed, his soul leaves him to soar above, each soul according to its own way.

87. When people fall asleep in their beds, the soul departs. "In slumbering upon the bed, then He opens the ears of men." Thus, the Holy One, blessed be He, reveals to the soul through the grade in charge of dreams, NAMELY GAVRIEL, what will happen in the world in the future, or that which corresponds to his innermost thoughts, THAT IS, TRUTH, LIES, OR BOTH. Thus, through admonition, a man receives knowledge of things to come. FOR THIS REASON, HE IS TOLD OF FUTURE EVENTS.

88. A man is not given this knowledge while the body is strong. The angel informs the soul, and the soul informs the man. The dream comes TO THE SOULS from above, when the souls depart from the body and ascend, each according to its merit.

84. תָּא חֲזִי, כָּל חֲלֵמָא דְּאִיהוּ בְּדִקָּא יָאוּת, מֵהָאֵי דְּרָגָא קָא אֲתִיָּא, וְעַל דָּא, לִית לָךְ חֲלֵמָא, דְּלֹא יִתְעַרְבּוֹן עִמֵּיהּ מַלְיָן בְּדִיבּוֹן, בְּמָה דְּאוּקְיָמָנָא, וּבִגִּין כֵּךְ, מִנֵּייהּ קְשׁוּט, וּמִנֵּייהּ בְּדִיבּוֹן, וְלִית לָךְ חֲלֵמָא, דְּלֹא אִית בֵּיהּ מֵהָאֵי גִיסָא וּמֵהָאֵי גִיסָא.

85. וּבִגִּין דְּאִית בֵּיהּ בְּחֲלֵמָא כֻּלָּא בְּדִאֲמָרָן, כָּל חֲלָמִין דְּעֲלֵמָא, אֲזִלִּין בְּתֵר פִּשְׁרָא דְּפּוּמָא, וְאוּקְמוּהּ דְּכִתְיִב, וַיְהִי כַּאֲשֶׁר פִּתֵּר לָנוּ בֵּן הָיָה, מ"ט, בִּגִּין דְּאִית בֵּיהּ בְּחֲלֵמָא בְּדִיבּוֹ וּקְשׁוּט, וּמִלָּה שְׁלֵטָא עַל כֻּלָּא, וּבִגִּין כֵּךְ, בְּעֵי חֲלֵמָא פִּשְׁרָא טָבָא. רַבִּי יְהוּדָה אָמַר, בִּגִּין דְּכָל חֲלֵמָא, מִדְּרָגָא דְּלִתְתָּא אִיהוּ, וְדַבּוּר שְׁלֵטָא עֲלֵיהּ, וּבִגִּין כֵּךְ כָּל חֲלֵמָא אֲזִלָּא בְּתֵר פִּשְׁרָא.

. פִּתַּח דְּסֵטְרָא, בְּחֲלוֹם חֲזִיוֹן לַיְלָה בְּנִפְל תְּרַדְמָה עַל אַנְשִׁים בְּתַנּוּמוֹת עַלֵי מִשְׁכָּב אֲזִי יִגְלָה אֲזִין אַנְשִׁים וּבְמִסְרָם יַחְתֵּם. תָּא חֲזִי, בְּדִ סִלִּיק בְּרִי נֶשׁ לְעַרְסִיָּה, מִבְּעֵי לִיָּה, לְאַמְלָכָא עֲלֵיהּ מַלְכוּתָא דְּשִׁמְיָא בְּקִדְמִיתָא, וּלְבִתֵּר יוֹמָא חַד פִּסּוּקָא דְּרַחֲמֵי, וְאוּקְמוּהּ חֲבֵרִיָּא, בִּגִּין דְּהָא בְּרִי בְּרִי נֶשׁ נָאִים עַל עַרְסִיָּה, הָא נִשְׁמָתִיהּ נִפְקָא מִנִּיהּ, וְאֲזִלָּא וּשְׁטִיָּא לְעִילָא, כָּל חַד וְחַד כְּפּוּם אֲרַחֲיָה וְהִכִּי סִלִּיקָת, בְּמָה דְּאִתְמַר.

87. מַה כְּתִיב בְּחֲלוֹן חֲזִיוֹן לַיְלָה, בְּדִ בְּנֵי נֶשָׁא שְׁכִבֵּי בְּעַרְסִיָּהּ נְיִימִין, וְנִשְׁמָתָא נִפְקָת מִנֵּייהּ, הֵה"ד בְּתַנּוּמוֹת עַלֵי מִשְׁכָּב, אֲזִי יִגְלָה אֲזִין אַנְשִׁים, וּכְדִין קוּדְשָׁא בְּרִיךְ הוּא אוֹדַע לָהּ לְנִשְׁמָתָא, בְּהֵוָה דְּרָגָא דְּקִיּוּמָא עַל חֲלֵמָא, אֵינּוֹן מַלְיָן דְּזִמְיָנִין לְמִיתֵי עַל עֲלֵמָא, אוֹ אֵינּוֹן מַלְיָן, כְּפּוּם אֵינּוֹן הִרְהוּרִין דְּלִבֵּיהּ, בִּגִּין דְּבֵר נֶשׁ נָטִיל אֲרַחָא דְּתוֹכְחֵי דְּעֲלֵמָא.

. בִּגִּין דְּסֵטְרָא לֹא מוֹדְעִין לִיָּה לְבֵר נֶשׁ, בְּעוֹד דְּאִיהוּ קָאִים בְּתוֹקְפָא דְּגּוּפָא, בְּדִקָּאֲמָרָן, אֶלָּא מְלֹאכָא אוֹדַע לְנִשְׁמָתָא, וְנִשְׁמָתָא לְבֵר נֶשׁ, וְהֵוָה חֲלֵמָא אִיהוּ מְלֵעִילָא, בְּדִ נִשְׁמָתִין נִפְקִין מִגּוּפֵי, וְסִלְקִין כָּל חַד וְחַד כְּפּוּם אֲרַחֲיָה.

89. How many grades are in the secret of the dream, in the secret of wisdom? Come and behold: a dream is one grade, a vision is another, and a prophecy a third. All these grades are in ascending order; THE DREAM IS BENEATH THE VISION, AND THE VISION IS BENEATH THE PROPHECY.

90. "And Yosef dreamed a dream, and told it to his brethren: and they hated him yet the more" (Beresheet 37:5). From this, we learn that a man should tell his dream only to someone who loves him. If the listener does not LOVE HIM, he shall bring evil upon him; for if the dream changes, he is the reason that THE TRUE MEANING OF THE DREAM is not fulfilled, BECAUSE OF HIS INCORRECT INTERPRETATION.

91. Come and behold: Yosef told his dream to his brothers WHO DID NOT LOVE HIM, and so fulfillment of the dream was delayed 22 years. Rabbi Yosi asked: How do we know THAT HATRED PREVENTED THE DREAM FROM BEING CARRIED OUT? From the words: "and they hated him yet the more" (Beresheet 37:8). This hatred caused accusations to be brought against him, AND THE DREAM WAS DELAYED FOR 22 YEARS.

92. It is written: "And he said to them, 'Hear, I pray you, this dream which I have dreamed'" (Beresheet 37:6). He begged them to listen to him, yet were it not for them, who gave the dream a different meaning, it would have come true. But they answered: "'Shall you indeed reign over us? Or shall you indeed have dominion over us?'" (Beresheet 37:8). In their answer, they gave its interpretation, AND TURNED ITS MEANING OF REIGN AND DOMINION INTO SOMETHING ELSE. They decreed THAT HE SHOULD NOT REIGN OVER THEM, and it is therefore written: "And they hated him yet the more," MEANING THEY CAUSED ACCUSATIONS TO BE BROUGHT AGAINST HIM.

93. Rabbi Chiya and Rabbi Yosi were with Rabbi Shimon. Rabbi Chiya said: We have learned an uninterpreted dream resembles an unopened letter. HE ASKS: Does this mean that the dream comes true without the dreamer being conscious of it, or that it does not come true at all? He answers: IT MEANS THAT the dream comes true, but the dreamer does not know it. For there is a power dwelling upon the dream WHICH FORCES IT TO COME TRUE. Only the dreamer is not aware whether the dream comes true or not, JUST AS ONE DOES NOT KNOW THE CONTENTS OF AN UNOPENED LETTER.

89. וכמה דרגין על דרגין, ברזא דחלמא, בלהו ברזא דחכמתא. ותא חזי, חלום דרגא חדא, מראה דרגא חדא, נבואה דרגא חדא, וכלהו דרגין לדרגין אלין על אלין.

90. ויחלם יוסף חלום ויגד לאחיו ויוספו עוד שנה אתו, על חלומותיו. מהבא, דלא מבעי ליה לבר נש למימר חלמיה, בר לההוא בר נש דרחים ליה, ואי לא, איהו גרים ליה, דאי ההוא חלמא מתהפך לגוונא אחרא, איהו גרים לסלקא.

91. תא חזי, דיוסף איהו אמר חלמא לאחיהו, ועל דא גרמו ליה לסלקא חלמיה, תרין ועשרין שנין דאתעכב, רבי יוסי אמר, מנלן, דכתיב ויוסיפו עוד שנה אותו, מאי שנה אותו, דגרמו ליה קטרוגין ברא.

92. מה כתיב ויאמר אליהם שמעו נא החלום הזה אשר חלמתי, דבעא מנייהו דישמעון ליה. ואיהו אודע להו ההוא חלמא, דאלמלא אינון דאהפכו ליה לגוונא אחרא, הכי אתקיים, ואינון אתיבו ואמרו המלך תמלך עעלינו אם משול תמשל בנו, מיד אמרו ליה פשרא דחלמא, וגזרו גזרה, ובגין כך ויוסיפו עוד שנה אותו.

93. ר' חייא ורבי יוסי, הוו שכחיה קמיה דר' שמעון, אמר רבי חייא, הא תנינן חלמא דלא אתפשר, באגרתא דלא מתקריא, אי בגין דאתקיים ואיהו לא ידע, או דלא אתקיים כלל. אמר ליה אתקיים ולא אתיידע, דהא ההוא חלמא, חילא תליא עליה, ואיהו לא אתיידע, ולא ידע אי אתקיים, אי לא אתקיים.

94. Everything that happens in the world depends on a dream or a proclamation before it becomes reality. We have learned that before any matter enters the world, a proclamation resounds in heaven, from where it is spread throughout the world. It is done by a crier, as it is written: "Surely Hashem Elohim will do nothing without revealing His secret to His servants the prophets" (Amos 3:7). This was when there were prophets in the world. When the prophets were gone, sages took their places. And when THE SAGES were gone, the future was announced by a dream--and if not BY A DREAM, through birds in the sky, as has been already explained.

94. וְלִית לָךְ מַלְאָה בְּעֶלְמָא, דְּעֵד לָא יִיתִי לְעֶלְמָא, דְּלָאוּ אִיהוּ תַלְוִינָא בְּחֶלְמָא, אוּ עַל יְדָא דְכְרוּזָא, דְּהָא אֲתַמֵּר, דְּכָל מַלְאָה וּמַלְאָה עֵד לָא יִיתִי לְעֶלְמָא, מְכַרְזִי עָלֶיהָ בְּרָקִיעַ, וּמִתַּמֵּן אֲתַפְּשֵׁט בְּעֶלְמָא, וְאֲתִיְהִיב עַל יְדָא דְכְרוּזָא, וְכָלֵא בְּגִין דְּכִתִּיב בִּי לָא יַעֲשֶׂה יי' אֱלֹהִים דְּבַר בִּי אִם גְּלָה סוּדוֹ אֶל עַבְדֵּי הַנְּבִיאִים, בְּזִמְנָא דְנְבִיאִים אֲשֶׁתַּכְחוּ בְּעֶלְמָא, וְאִי לָאו, אֶף עַל גַּב דְּנְבוּאָה לָא שְׂרִיא, חֲכִימֵי עֲדִימֵי מְנַבִּיאִים, וְאִי לָא, אֲתִיְהִיב בְּחֶלְמָא, וְאִי לָאו, בְּצַפְרֵי שְׁמִיָּא מִשְׁתַּבְּחֵי מַלְאָה, וְהָא אוֹקְמָהּ.

8. "And his brothers went to feed"

This section touches upon the role of providence in the story of Yosef and especially of his sale into slavery--since, when Yosef's brothers sold him, they were in collaboration with the Shechinah.

The Relevance of this Passage

The longest and strongest master-slave relationship is that between man and his ego. All of us are in bondage to our reactive whims and egocentric desires. We are also prisoners of other people's perceptions of us. Our ego is our taskmaster--and the ego is so good at its job, most of us don't even realize we are in bondage. Therefore, the Light of The Creator will send us challenging opportunities to provoke our ego and highlight our self-centeredness. The Light of this passage opens our eyes and shows us the way to freedom by allowing us to recognize life's hardships for what they really--opportunities to rise above the power of impulse and effect inner transformation.

95. "And his brothers went to feed their father's flock in Shchem" (Beresheet 37:12). Rabbi Shimon asked: Why is the particle Et ('the') added? HE ANSWERS: THE PREPOSITION Et has dots over it, which represent the Shechinah, FOR THE SHECHINAH, NAMED 'ET', dwelt with them as they were a group of ten. WHEREVER THERE ARE TEN MEN, THE SHECHINAH HOVERS ABOVE THEM. They were ten because Yosef was not with them and little Binyamin was at home. When they went, the Shechinah was among them, for which reason there are dots ABOVE THE PARTICLE ET.

95. וַיֵּלְכוּ אָחָיו לְרִעוֹת אֶת צֹאן אֲבִיהֶם בְּשֶׁכֶם. רַבִּי שְׁמַעוֹן אָמַר, לְרִעוֹת צֹאן אֲבִיהֶם מִבְּעֵי לִיה, מֵאִי א"ת. נִקְוֵד מְלַעִילָא, לְאַסְגָּאָה עִמָּהוֹן שְׁכִינְתָּא, דְּאִיהִי עִמָּהוֹן שְׂרִיָּא, בְּגִין דְּאִינָן הוּוּ עֲשֶׂרָה, דְּהָא יוֹסֵף לָא הוּוּ עִמָּהוֹן, וּבְנִימִין אִיהוּ זַעִיר בְּבִיתָא, וּבְגִין כֶּךָ אִינָן הוּוּ עֲשֶׂרָה, וְכֵד אֲזֵלָה הוּוּ שְׁכִינְתָּא בִּינִיָּהוּ, וְעַל דָּא נִקְוֵד מְלַעִילָא.

96. For that reason, they were in collaboration with the Shechinah when they sold Yosef; they made her a partner to their oath and made her vow NOT TO REVEAL THE SALE OF YOSEF. Thus, until THE SALE OF Yosef was made known, the Shechinah did not rest upon Ya'akov.

96. וּבְגִין כֶּךָ בְּזִמְנָא דְּזַבִּינוּ לִיה לְיוֹסֵף, אֲשֶׁתַּתַּפּוּ בְּלָהוּ בְּהַדִּי שְׁכִינְתָּא, וְאֲשֶׁתִּיפּוּ לָהּ בְּהַדִּיָּהּ, בְּדַ עֲבִידוֹ אוֹמָאָה, וְעַד דְּאֲתַגְּלוּנָא מַלְאָה דְּיוֹסֵף, לָא שְׂרִיא שְׁכִינְתָּא עָלֶיהָ דִּיעֻקֵּב.

97. If you say that the Shechinah was not with THE TRIBES, come and behold the verse: "There the tribes used to go up, the tribes of Yah, an appointed practice for Yisrael to give thanks to the name of Hashem" (Tehilim 122:4). They were all just and pious, the sustenance of the inhabitants of the world, FOR THE WHOLE WORLD ENDURED THANKS TO THEM both above and below, IN THE UPPER AND LOWER WORLDS.

97. וְאִי תִימָא דְשְׁכִינְתָּא לָא אֲשֶׁתַּכַּחַת עִמָּהוֹן, תָּא חֲזִי, דְּכִתִּיב שְׁשֹׁם עָלוּ שְׁבָטִים שְׁבָטֵי יְהוָה עֲדוֹת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יי', בְּלָהוּ צְדִיקֵי וַחֲסִידֵי, קִיּוּמָא דְכָל עֶלְמָא, קִיּוּמָא אִינָן לְעִילָא וְתַתָּא.

9. "O Jerusalem, built"

This section begins with a brief discussion of the preordained roles of David and Solomon in the construction of the temple, and then proceeds to address the relationship between the terrestrial Jerusalem and the heavenly Jerusalem. It is, we see, mirrored by the relationship of the children of Israel to the Upper and Lower Worlds.

The Relevance of this Passage

Our planet contains many spiritual energy centers that serve as portals through which the supernal Light of the Upper World flows into our dimension. Israel is the energy center of the entire planet. The city of Jerusalem is the energy source of Israel. The Temple is the primal source of energy for Jerusalem, and the Holy of Holies is the Fountainhead of spiritual energy for the Temple. Reading this passage connects us to Jerusalem,

the Temple and ultimately, to the Holy of Holies. It ensures that all our prayers, deeds, and meditations draw their Light from this wellspring of spiritual energy.

98. He then quoted the verse: "I was glad when they said to me, 'Let us go into the house of Hashem'" (Tehilim 122:4). It has been explained that David said this when he set his heart on building the Temple, as it is written: "And it was in the heart of David, my father, to build a house for the name of Hashem, the Elohim of Yisrael" (I Melachim 8:17). But then it is written: "Yet you shall not build the house; but your son that shall come forth out of your loins, he shall build the house to My Name" (I Melachim 8:19). All the children of Yisrael knew that and asked: When will David die so that his son Solomon can rise and build the Temple, as "our feet are standing within your gates, O Jerusalem" (Tehilim 122:2), and we will go up to offer sacrifices?

99. For all that they used to ask, 'When will this old man die?' David was nevertheless "glad," and rejoiced on account of his son, who, it was said, would reign in his stead and carry out the building the Temple. Then he began to praise THE SHECHINAH, saying: "O Jerusalem, built as a city that is joined together" (Tehilim. 122:3).

100. We learned that the Holy One, blessed be He, formed the terrestrial Jerusalem, THE NUKVA, in the image of the heavenly Jerusalem, BINAH, with each facing the other, FOR THE NUKVA IS ESTABLISHED WITH ALL THE AMENDMENTS OF BINAH. As it is written: "In the place, Hashem, which You have made for you to dwell in" (Shemot 15:17). "Built" means that the Holy One, blessed be He, will cause Jerusalem to descend from above, completely BUILT. Therefore, HE SAYS "built." "That is joined together," as has already been explained. HE SAID: It should have been 'are joined', IN THE PLURAL. HE ANSWERS: The mother, BINAH, joined her daughter, THE NUKVA, and they became as one. HENCE IT IS WRITTEN IN THE SINGULAR, as has been explained.

101. "There the tribes used to go up..." (Tehilim 122:4). They sustain the world and support the lower world. And not just the lower world, but also the upper world, as it is written: "The tribes of Yah, an appointed practice (also: 'testimony') for Yisrael"-precisely, "for Yisrael." Because the children of Yisrael support the lower world, they bear testimony above IN THE UPPER WORLD. All this is to thank the Holy One, blessed be He, on all sides, as it is written: "To give thanks to the name of Hashem" (Ibid.).

10. "And a certain man found him"

This section addresses the role of providence in the sale of Yosef to the Egyptians and illustrates our inability to interpret events and their causal relationships as positive or negative, since we are ignorant of their role in God's preordained design.

The Relevance of this Passage

The selling of Yosef into slavery, and his subsequent rise from the status of prisoner to the second in command of Egypt, alludes to our ability to take control over the physical reality and triumph over our most base desires, thereby freeing our souls. The strength to accomplish this is aroused within us by the liberating Light set aflame by these Kabbalistic verses. In addition, we become more cognizant of our limited perspectives on life, particularly when hardships strike. Just as Yosef's imprisonment was a dire and tragic predicament that was eventually turned into triumph, our afflictions can be transformed into conquests given the right state of enlightened consciousness. That is, the foresight and wisdom to see beyond the immediate circumstances. Enlightenment is thus awakened in us by the lessons and Light emitted through the luminous letters of the Hebrew language appearing in this passage.

98. פָּתַח וַאֲמַר שְׂמַחְתִּי בְּאוֹמְרִים לִי בֵּית יי' נִלְכָּה. הָאִי קָרָא אוֹקְמוּהָ, דְּדוֹר הוּא עִם לְבִיהָ לְמַבְנֵי בֵּיתָא, כְּדִ"א וַיְהִי עִם לִבָּב דְּדוֹר אָבִי לְבָנוֹת בֵּית לְשֵׁם יי' וְגו'. וּלְבַתֵּר מַה כְּתִיב, רַק אֶתָּה לֹא תִבְנֶה הַבֵּית כִּי אִם בְּנָךְ הַיּוֹצֵא מִחֻלְצִיךָ הוּא יִבְנֶה הַבֵּית לְשָׁמַי, וְכָל יִשְׂרָאֵל הוּא יִדְעֵי דָא, וְהוּא אָמְרוּ, אֵימַתִּי יָמוֹת דְּדוֹר, וַיְקוּם שְׁלֹמֹה בְּרִיהּ וַיִּבְנֶה בֵּיתָא, וּכְדִין עוֹמְדוֹת הָיוּ רִגְלֵינוּ בְּשַׁעְרֵיךָ יְרוּשָׁלַיִם, כְּדִין נִיֶּסֶק וְנִקְרִיב תָּמָן קִרְבָּנִין.

99. וְעַם כָּל דָּא, אִף עַל גַּב דְּהוּא אָמְרוּ אֵימַתִּי יָמוֹת סָבָא דָא, כְּדִין שְׂמַחְתִּי וְחֻדְוָה הוּא לִי, בְּגִין בְּרִי, דְּהוּא אָמְרִי דְּבְרִי יְקוּם תַּחֲוֹתִי, לְמַגְמֵר פְּקוּדָא לְמַבְנֵי בֵּיתָא, כְּדִין שְׂרִי וְשַׁבַּח לָהּ, וַאֲמַר יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שְׂחַבְרָה לָהּ יַחְדָּו.

100. תַּנּוּן, עֶבֶד קוֹדֶשָׁא בְּרִיךְ הוּא יְרוּשָׁלַיִם לְתַתָּא, כְּגוּוֹנָא דְלַעִילָא, וְדָא מִתַּתְּקָנָא, לְקַבֵּל דָּא, דְּכְתִיב מִכּוֹן לְשַׁבְתָּךְ פְּעֻלַּת יי'. הַבְּנוּיָה: דְּזָמִין קוֹדֶשָׁא בְּרִיךְ הוּא לְנַחֲתָא לָהּ יְרוּשָׁלַיִם דְלַעִילָא כְּדָקָא יָאוֹת, וּבְגִין כֶּךָ הַבְּנוּיָה. שְׂחַבְרָה לָהּ יַחְדָּו, וְהָא אוֹקְמוּהָ, שְׂחַבְרָה שְׂחַבְרוּ מִבְּעֵי לִיהּ. אֵלָא דְאַתְחַבְרַת אִמָּא בְּבֵרְתָא, וְהוּא כְּדָא, וְאוֹקְמוּהָ.

101. וְאַתְמַר. שְׁשֵׁם עָלוּ שְׁבֻטִים, אֵלִין אִינוּן קִיּוּמָא דְעֵלְמָא, וְתַקּוּנָא דְעֵלְמָא תַתָּא, וְלֹא תִימָא דְעֵלְמָא תַתָּא בְּלַחֲדוּי, אֵלָא אִמִּילוּ דְעֵלְמָא עֲלָא, דְכְתִיב שְׁבֻטֵי יִהּ עֲדוֹת לְיִשְׂרָאֵל, לְיִשְׂרָאֵל דְיִוְקָא, בְּגִין דְּאִינוּן קִיּוּמָא לְתַתָּא, סְהֻדוֹתָא אִינוּן לַעִילָא, וְכָלָא לְהוֹדוֹת לְשֵׁם יי', לְאוֹדָאָה שְׁמִיהּ דְּקוֹדֶשָׁא בְּרִיךְ הוּא, לְכָל סְטָרִין, דְּכְתִיב לְהוֹדוֹת לְשֵׁם יי'.

102. "And a certain man found him, and behold, he was wandering in the field; and the man asked him, saying, 'What are you seeking?'" (Beresheet 37:15). It is written earlier: "And Yisrael said to Yosef, 'Do not your brothers feed the flock in Shchem? Come, and I will send you to them'" (Ibid. 13). Why did the perfected Ya'akov, who loved Yosef better than his other sons and knew that his brothers hated him, send Yosef to them? HE ANSWERS: Because he knew they were righteous, he did not distrust them. The Holy One, blessed be He, caused all this to carry out the decree he made TO AVRAHAM in the Covenant, between the pieces.

103. We have found it stated in ancient books that it was imperative that the sons of Ya'akov have mastery over Yosef before he descended to Egypt. For if he had gone there before they dominated him, the Egyptians, would have ruled over Yisrael in perpetuity, AND YISRAEL WOULD NOT HAVE BEEN ABLE TO LEAVE. THEREFORE, it came to pass that HIS BROTHERS were Yosef's masters and sold him as a slave. THUS, when Yosef was later crowned king of Egypt, Yisrael ruled over them all. FOR THEY OBTAINED MASTERY OVER YOSEF, THEIR KING, BY SELLING HIM TO BE A SLAVE. IT WAS AS IF THEY RULED OVER THE EGYPTIANS THEMSELVES. THIS WEAKENED EGYPTIAN POWER AND ENABLED YISRAEL TO BE FREED FROM IT.

104. Come and behold: Yosef was the Supernal Covenant, YESOD OF ZEIR ANPIN, and as long as the Covenant, YOSEF, endured, the Shechinah lived within Yisrael in peace. Once Yosef, the Supernal Covenant, was gone from the world AND SOLD AS A SLAVE, the Covenant, the Shechinah, and Yisrael all went into exile. This has been explained in connection with the verse: "Now there arose a new king over Egypt, who knew not Yosef" (Shemot 1:8). THIS INDICATES THAT HIS RANK HAD BEEN REVOKED AND HE WENT INTO EXILE. The Holy One, blessed be He, caused all this, and it happened as it had to.

105. "And a certain man found him" refers to Gavriel. It has been explained here that it is written: "And a certain man found him," and elsewhere it is written: "The man Gavriel, whom I had seen in the vision at the beginning" (Daniel 9:21). BY ANALOGY, WE LEARN THAT THE MAN IN THE FIRST SENTENCE IS ALSO GAVRIEL, and "he was wandering" (Beresheet 37:15) in every way, for trusting his brothers, for seeking fraternity but not obtaining it, and for looking for them without finding them. Therefore, "the man asked him, saying, 'What are you seeking?'"

102. וַיִּמְצְאוּ אִישׁ וַהֲגָה תַּעֲה בִּשְׂדֵה וַיִּשְׁאַלְהוּ
הָאִישׁ לֵאמֹר מַה תִּבְקֶשׁ. מַה כְּתִיב לַעֲיֹלָא, וַיֹּאמֶר
יִשְׂרָאֵל אֶל יוֹסֵף הֲלוֹא אַחֲיָךְ רְעִים בִּשְׂכֶם לָכֵה
וּאֶשְׁלַחךָ אֵלֵיהֶם. וְכִי יַעֲקֹב שְׁלִימָא, דְּהוּה רַחִים לִיה
לְיוֹסֵף מְכַל בְּנוֹי, וְהוּא יָדַע דְּכָל אַחֲוֵי הוּוּ סְנְאִין
לִיה, אֲמַאי שְׂדֵר לִיה לְגַבְיָהּ, אֶלָּא אִיהוּ לֹא חֲשִׁיד
עֲלֵיָהּ, דְּהוּה יָדַע דְּכָלְהוּ הוּוּ זָכָאִין, וְלֹא חֲשִׁיד
לֹון, אֶלָּא גְרִים קוֹדֶשׁא בְּרִיךְ הוּא כָּל דָּא, בְּגִין
לְקִיּוּמָא גְזֵרָה דְּגִזֹּר בֵּין הַבְּתָרִים.

103. אֲשַׁבְּחָנָא בְּסַפְרֵי קְדָמָאי, דְּבַעֲיִין אֲלִין בְּנֵי
יַעֲקֹב, לְשִׁלְטָא עֲלוֹי, עַד לֹא יָחוּת לְמִצְרַיִם, דְּאִילוּ
הוּא יָחוּת לְמִצְרַיִם וְאִינוּן לֹא שְׁלֹטוּ בֵּיה בְּקְדָמִיתָא,
וְכָלִי מִצְרָאֵי לְשִׁלְטָא לְעֲלָמִין עֲלֵיָהּ דִּישְׂרָאֵל,
וְאֶתְקִיּוּמָא בֵּיה בְּיוֹסֵף, דְּאֶזְרְבָן לַעֲבָדָא, וְאִינוּן
שְׁלֹטוּ עֲלוֹי, וְאֶף עַל גַּב דְּיוֹסֵף הוּה מְלָכָא לְבֵתָר,
וּמִצְרָאֵי הוּוּ עַבְדִּין לִיה, אֲשַׁתְּבָחוּ יִשְׂרָאֵל דְּשְׁלֹטוּ
עַל כָּלְהוּ.

104. תָּא חַזִּי, דְּיוֹסֵף דְּאִיהוּ בְּרִית עֲלָאָה, כָּל זְמַנָּא
דְּאֶתְקִיּוּם בְּרִית, שְׂכִינְתָא אֶתְקִיּוּם בְּהַדְרִיָּה דִּישְׂרָאֵל
בְּשִׁלְמָא, בְּדָקָא וְאוֹת, בֵּינן דְּאֶסְתַּלַּק יוֹסֵף בְּרִית
עֲלָאָה מִעֲלָמָא, בְּדִין בְּרִית, שְׂכִינְתָא, וְיִשְׂרָאֵל כָּלְהוּ
בְּגִלּוּתָא נִפְקָה, וְהָא אֶתְקִיּוּמָא דְּכְתִיב, וַיָּקָם מֶלֶךְ
חָדָשׁ עַל מִצְרַיִם אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף, וְכָלָא הוּה
מִעַם קוֹדֶשׁא בְּרִיךְ הוּא, בְּדָקָא וְאוֹת.

105. תָּא חַזִּי, וַיִּמְצְאוּ אִישׁ, דָּא גְבַרְיָאֵל, וְאוֹקְמוּה
כְּתִיב הֵכָא וַיִּמְצְאוּ אִישׁ, וְכְתִיב הָתָם וְהָאִישׁ
גְּבַרְיָאֵל אֲשֶׁר רָאִיתִי בַּחֲזוֹן בְּתַחֲלָה. וַהֲגָה תוֹעָה,
בְּכָלָא תוֹעָה, דְּאֶבְטַח עַל אַחֲוֵי, דְּהוּה מִתְּבַע אַחֲוָה
דְּלֵהוּן, וְלֹא אֲשַׁבַּח, וְתַבַּע לָהּ, וְלֹא אֲשַׁבַּח. וְעַל דָּא
תוֹעָה בְּכָלָא, וְעַל דָּא וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה
תִּבְקֶשׁ.

11. "I seek my brothers..."

Rabbi Yehuda interprets the title quotation to indicate Yosef's intimate association with righteousness and the Shechinah. We are also shown how Joseph's enduring love and loyalty toward his brothers provide a human demonstration of God's compassionate love for the children of Israel.

The Relevance of this Passage

The drama of human existence is more than a one-act play. It's a production that encompasses many lifetimes, where credits and debits accrue according to our actions. Therefore, forgiving those who have inflicted harm upon us really has nothing to do with the other person. Kabbalistically, the people who hurt us in life are messengers. Everything that befalls us is a result of our prior deeds. The consequences of our actions eventually return through the agency of others, in order to help us achieve spiritual growth and correction. The strength to display compassion and forgiveness, even when we feel it is not deserved, is stimulated by the words of this passage.

106. "And he said, 'I seek my brothers'...And the man said, 'They are departed from here.'" Rabbi Yehuda quoted the verse: "O that you were as my brother, that sucked the breasts of my mother! when I should find you outside, I would kiss you; and none would scorn me" (Shir Hashirim 8:1). This verse has already been explained by the friends. The congregation of Yisrael, THE NUKVA, said to the King to whom peace belongs, TO ZEIR ANPIN: "O that you were as my brother," as Yosef was to his brothers. Yosef said to them, "Now therefore fear not: I will nourish you, and your little ones" (Beresheet 50:21) and he provided for them in time of famine. Therefore, THE CONGREGATION OF YISRAEL SAID TO ZEIR ANPIN, "O that you were as my brother," AS YOSEF WAS TO HIS BROTHERS.

107. According to another explanation of "O that you were as my brother....," Yosef, YESOD, said this to the Shechinah, whom he joined and to whom he cleaved. "...that sucked the breasts of my mother..." means that WHEN SHE RECEIVES MOCHIN FROM IMA, there is friendship and unity between them. "I should find you outside," in exile in a strange land; "I would kiss you," to merge her spirit with his; "...and none would scorn me"--"although I am in a foreign land".

108. Come and behold: although Yosef's brothers did not act as his brothers when he fell into their hands, he was a brother to them when they fell into his hands. This is understood from the verse: "And he comforted them and spoke kindly to them" (Beresheet 50:21); he spoke kindly in every WAY UNTIL THEY BELIEVED HIM.

12. There is anger, and there is anger

This section provides a discussion on the two species of anger, one blessed and the other cursed. Rabbi Shimon then explains the ritual of cleansing the hands each morning, and why this sanctification is necessary.

The Relevance of this Passage

At times we must exert judgement or anger that is rooted in love and sharing. Positive anger is a form of love, as when a parent disciplines a child out concern for the child's safety. Ego-based anger, however, creates negative energy. If a parent punishes a child as an expression of inner frustration, this anger is cursed. One version of anger generates love; the other creates darkness. The words that reveal these truths help us attain the wisdom to mete out anger rooted in love, which is, therefore, blessed with the Light of The Creator.

109. Come and behold: "And they said one to another (lit. 'a man to his brother')" (Beresheet 37:19). These are Shimon and Levi, who were brothers in every respect, because they both came from the side of Harsh Judgment, and their anger was murderous anger, as it is written: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Beresheet 49:7).

110. Come and behold the secret of this matter. There are two kinds of anger. One kind of anger is blessed above and below, and is called 'blessed', as we learned from the verse: "Blessed be Avram of the most high El, possessor of heaven and earth" (Beresheet 14:19). IT HAS ALREADY BEEN EXPLAINED THAT ALTHOUGH AVRAHAM WAS ENGAGED IN WAR AND KILLED PEOPLE, IT WAS STILL SAID OF HIM, 'BLESSED BE AVRAM,' BECAUSE HE SANCTIFIED THE NAME OF HEAVEN IN DOING IT. Another kind of anger is cursed above and below, and we have learned that it is called 'cursed', as it is written: "You are cursed above all cattle" (Beresheet 3:14), and "Cursed be their anger."

106. וַיֹּאמֶר אֶת אָחִי אֲנֹכִי מִבְּקֶשׁ וְגו'. וַיֹּאמֶר הָאִישׁ נִסְעוּ מִזֶּה וְגו' ר' יְהוּדָה פָּתַח, מִי יִתְנַךְ בָּאֵחַ לִי יוֹנֵק שְׂדֵי אָמִי אֲמַצְאָךְ בַּחוּץ אֲשַׁקֶּךָ גַּם לֹא יְבוֹזוּ לִי. הָאִי קָרָא אוֹקְמוּהָ חֲבֵרָא, אָבֵל הָאִי קָרָא, בְּנִסְתַּי יִשְׂרָאֵל אָמְרוּ לְמַלְכָּא דְשַׁלְמָא דִּילִיָּהּ, מִי יִתְנַךְ בָּאֵחַ לִי, בְּיוֹסֵף עַל אָחוּי, דְּאָמַר וְעַתָּה אֵל תִּירָאוּ אֲנֹכִי אֲכַלְכֵּל אֶתְכֶם וְאֶת טַפְכֶם, יֵהֵב לוֹן מְזוֹנָא, וְזֶן לָהּ בְּכַפְנָא. בְּגִין כֵּךְ מִי יִתְנַךְ בָּאֵחַ לִי.

107. דְּבַר אַחֵר מִי יִתְנַךְ בָּאֵחַ לִי, דָּא יוֹסֵף לְגַבֵּה דְשְׂכִינְתָּא, דְּאֶתְאַחַד עִמָּהּ וְאֶתְדַּבֵּק בִּהְדָּה. יוֹנֵק שְׂדֵי אָמִי, דְּהָא כְּדִין אָחוּהּ וּשְׁלִימוֹ בְּהִדְיָהּ. אֲמַצְאָךְ בַּחוּץ, גּוֹ גְלוּתָא, דְּאִיהוּ בְּאַרְעָא אַחְרָא. אֲשַׁקֶּךָ, בְּגִין לְאַתְדַּבְּקָא רוּחָא בְּרוּחָא. גַּם לֹא יְבוֹזוּ לִי, אֵף עַל גַּב דְּאֵנָא בְּאַרְעָא אַחְרָא.

108. תָּא חֲזִי, דְּיוֹסֵף אֵף עַל גַּב דְּאָחוּי לֹא הָווּ לִיָּהּ בָּאֲחִין, כִּד נָפַל בִּידְיָהּ, אִיהוּ הָוָה לוֹן בָּאֲחָא, כִּד נָפְלוּ בִידְיָהּ, וְהָא אוֹקְמוּהָ דְכְּתִיב וַיִּנְחַם אוֹתָם וַיְדַבֵּר עַל לִבָּם, בְּכָלֵא דְבַר עַל לִבְיָהּ.

109. וְתָא חֲזִי מַה בְּתִיב, וַיֹּאמְרוּ אִישׁ אֶל אָחוּי, דָּא שְׁמַעוֹן וְלֵוִי, דְּאֵינֻן הָווּ אֲחִין וְדָאִי בְּכָלֵא, בְּגִין דְּקָא אָתוּ מְסֻטְרָא דְדִינָא קְשִׁיָּא, וּבְגִין כֵּךְ, רוּגְזָא דְלֵהוֹן, אִיהוּ רוּגְזָא דְקֻטְלָא בְּעֵלְמָא, כִּד "א אֲרוּר אַפָּם בִּי עַז וְעִבְרָתָם בִּי קִשְׁתָּהּ.

110. תָּא חֲזִי רְזָא דְמַלְכָּה, אִית רוּגְזָא וְאִית רוּגְזָא. אִית רוּגְזָא דְאִיהוּ מְבֻרְכָּא מֵעִילָא וּמִתַּתָּא, וְאֲקָרִי בְּרוּךְ, כְּמָה דְאֶתְמַר דְּכְּתִיב בְּרוּךְ אֲבִרָם לְאֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ, וְהָא אוֹקְמוּהָ. וְאִית רוּגְזָא, דְּאִיהוּ אֶתְלֻטָּא לְעִילָא וְתַתָּא, כְּמָה דְאֶתְמַר דְּאֲקָרִי אֲרוּר, דְּכְּתִיב אֲרוּר אֶתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה. אֲרוּר אַפָּם בִּי עַז.

111. Two mountains rely on this mystery, as it is written: "That you shall put the blessing upon mount Gerizim, and the curse upon mount Eval" (Devarim 11:29). They correspond to the two grades, THE ONE CALLED 'BLESSED' AND THE OTHER 'CURSED'. OF THESE MOUNTAINS AS WELL, one is called 'cursed' and the other 'blessed'. Shimon and Levi are from the side of Harsh Judgment, and from this harsh and rigorous Judgment, the accursed anger, WHICH IS CALLED 'CURSED', is issued.

112. Come and behold: from the side of Harsh Judgment, anger travels in two directions, one blessed and the other accursed. Similarly, two sons issued from Yitzchak, the one blessed and the other accursed, above and below. Each went to his own side. One dwelled in the Holy Land, while the other was in the mount of Seir, as "a cunning hunter, a man of the field" (Beresheet 25:27). One dwelled in a place of desolation and ruin, while the other was "dwelling in tents," as it should be.

113. Therefore, each of the two grades, blessed and cursed, goes to its own side. From the former comes all the blessings in the world from above and below—all goodness, illumination, redemption, and salvation. From the latter comes all the curses, ruin, blood, waste, evil, and all that is defiled in the world.

114. Rabbi Shimon quoted the verse: "I wash my hands in innocence: so I compass your altar, Hashem" (Tehilim 26:6). This has already been explained, yet come and behold: the mystery is that no man in the world avoids tasting death at night. As a result, the Spirit of Defilement hovers above his body. The reason is that the Holy Soul leaves him at that time and, once it leaves, the Spirit of Defilement hovers above his body, and he is defiled.

115. When the soul returns to the body, the filth passes away; yet it remains on the hands. Thus, a man should not pass his hands across his eyes since the Spirit of Defilement rests on them until they are washed. When a man properly washes them, he is then sanctified and called 'holy'.

111. וְעַל רִזָּא דָא, אֵית תְּרִין טוּרִין, דְּכְתִיב וְנָתַתָּ אֶת הַבְּרָכָה עַל הַר גְּרִיזִים וְאֶת הַקְּלָלָה עַל הַר עֵיבֵל, לְקַבֵּיל אֵלֵין תְּרִין דְּרָגִין, וְעַל דָּא, דָּא אַקְרִי אַרְוּר וְדָא אַקְרִי בְרוּךְ, וְשִׁמְעוֹן וְלֵוִי אֵינֻן מִסְטָרָא דְדִינָא קְשִׁיָא, וּמִן סְטָרָא דְדִינָא קְשִׁיָא תְּקִיפָא, נִפְקַת רוּגְזָא דְאַתְלֻטָא.

112. וְתָא חֲזִי, מִסְטָרָא דְדִינָא קְשִׁיָא, נִפְקִי רוּגְזָא לְתֵרֵי סְטָרִין, חַד דְּאַתְבָּרַךְ, וְחַד דְּאַתְלֻטָא. חַד בְּרוּךְ, וְחַד אַרְוּר. כְּגֻוּנָא דָא, מִסְטָרָא דִּיצְחָק, נִפְקִי תְּרִין בְּנִין, חַד מְבוֹרֵךְ וְחַד דְּאַתְלֻטָא לְעִילָא וְתַתָּא, דָּא אַתְפָּרֵשׁ לְסְטָרִיהּ, וְדָא אַתְפָּרֵשׁ לְסְטָרִיהּ, דָּא דִּיוּרִיהּ בְּאַרְעָא קְדִישָׁא, וְדָא דִּיוּרִיהּ בְּטוּרָא דְשַׁעִיר, דְּכְתִיב אִישׁ יוֹדֵעַ צִיד אִישׁ שָׂדֶה. דָּא אַתְרִיהּ בְּאַתְרֵי דְמִדְבָּרָא וְחֲרָבָא וְשִׁמְמָה, וְדָא יוֹשֵׁב אֱהָלִים. וְכָלֹא כְּגֻוּנָא דְאַיְצִטְרִין.

113. וּבְגִין כֵּךְ, תְּרִין דְּרָגִין אֵינֻן: בְּרוּךְ וְאַרְוּר, דָּא לְסְטָרִיהּ, וְדָא לְסְטָרִיהּ, מֵהָאֵי נִפְקִין כָּל בְּרָכָאן דְּעִלְמִין לְעִילָא וְתַתָּא, וְכָל טִיבוֹ, וְכָל נְהִירוֹ, וְכָל פּוֹרְקָן, וְכָל שְׁזִבוּתָא. וּמֵהָאֵי נִפְקִין, כָּל לוֹטִינִין, וְכָל חֲרָבָא, וְכָל דְּמָא, וְכָל שִׁמְמָא, וְכָל בִּישׁוּן, וְכָל מִסְאַבוֹ דְּעִלְמָא.

114. רַבִּי שִׁמְעוֹן פָּתַח וַאֲמַר, אֲרַחֵץ בְּנִקְיוֹן כַּפֵּי וְאַסּוּבְבָה אֶת מִזְבִּיחְךָ ה', הָאֵי קְרָא אוֹקְמוּהָ. אָבֵל תָּא חֲזִי רִזָּא דְמַלְהָ הַכָּא, דְּהָא לִית לָךְ בַּר נֶשׁ בְּעִלְמָא, דְּלֹא טַעִים טַעְמָא דְּמוֹתָא בְּלִילְיָא, וְרוּחַ מִסְאַבָּא שְׂרִיא עַל הָהוּא גּוּפָא, מֵאֵי טַעְמָא, בְּגִין דְּנִשְׁמַתָּא קְדִישָׁא, אִסְתַּלְקַת מִנִּיהּ דְּבַר נֶשׁ, וְנִפְקַת מִנִּיהּ. וְעַל דְּנִשְׁמַתָּא קְדִישָׁא נִפְקַת וְאַסְתַּלְקַת מִנִּיהּ, שְׂרִיא רוּחָא מִסְאַבָּא עַל הָהוּא גּוּפָא, וְאַסְתַּבָּא.

115. וְכֵד נִשְׁמַתָּא אֶתְהַדְרִית לְגּוּפָא, אַתְעֵבֵר הָהוּא זוּהֵמָא, וְהָא אַתְמַר דִּידּוּי דְּבַר נֶשׁ, זוּהֵמָא דְּמִסְאַבוֹ אִשְׁתָּאֵר בְּהוּ, וְעַל דָּא לֹא יַעֲבֵר יְדּוּי עַל עֵינוּי, בְּגִין דְּהָהוּא רוּחַ מִסְאַבָּא שְׂרִיא עֲלוּי, עַד דְּנִטִּיל לוֹן, וְכֵד נִטִּיל יְדּוּי בְּדָקָא חֲזִי, בְּדִין אַתְקַדֵּשׁ, וְאַקְרִי קְדוּשָׁא.

116. HE ASKS: How should we sanctify ourselves WITH HAND WASHING? HE RESPONDED THAT we need a vessel beneath and a vessel above. To be sanctified from the vessel above, the vessel below must receive the filth of impurity and hold the contaminated WATER, while the vessel ABOVE is used for sanctification, AS ITS WATER IS POURED ON THE HANDS. The one ABOVE is blessed, and the one BENEATH is cursed. We must not empty the impure water within the house so that no one will come near it, for HARMFUL SPIRITS gather to it and a man might be harmed by the unclean water.

117. A man should not say a blessing before he removes the filth from his hands. It has been explained that a man is called 'unclean' before he washes his hands in the morning. Once he washes his hands, he is called 'pure'. Therefore, a man's hands should be washed only by the hands of a clean man, as it is written: "And the clean person shall sprinkle upon the unclean" (Bemidbar 19:19). He WHO ALREADY WASHED HIS HANDS is called 'pure', while he WHO HAS NOT is called 'impure'.

118. Therefore, the vessel above is pure, and the vessel below is impure. It is forbidden to put the impure water to any use; it needs be emptied where no one shall use it or pass over it. It must not be kept in the house at night, for once it is spilt on the ground, the Spirit of Defilement abides there and might cause harm. It is considered wise to dig a hole for it under the ground, where it can flow unseen.

119. It must not be given to witches who may use it to harm people, because it is water that causes the curse. The Holy One, blessed be He, wishes to purify Yisrael and make the people holy, as it is written: "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25).

116. וְהֵיךְ בְּעֵי לְאַתְקַדְּשָׁא. בְּעֵי חַד כְּלִי לְתַתָּא, וְחַד כְּלִי מְלַעִילָא, בְּגִין דִּיתְקַדְּשׁ מִהֵוּא דְלַעִילָא, וְהֵוּא דְלַתַּתָּא דִּיתִיב בְּזוּהָמָא דְמִסְאָבוּ בֵּיהּ, וְדָא כְּלִי לְקַבְּלָא מִסְאָבוּ, וְדָא לְאַתְקַדְּשָׁא מִנִּיהּ, דָּא בְּרוּךְ, וְדָא אָרוּר, וְלֹא בְּעֵינָן אֵינּוֹן מִיֵּן דְּזוּהָמָא, לְאוֹשְׁדָא לֹון בְּבִיתָא, דְּלֹא יִקְרַב בְּהוּ בְּרַ נֶשׁ, דְּהָא בְּהוּ מִתְכַּנְּשֵׁי סִטְרָא דְלַהוֹן, וְיִכִּיל לְקַבְּלָא נִזְקָא מֵאֵינּוֹן מִיֵּין מִסְאָבִין.

117. וְעַד דִּיתַעְבֵּר זוּהָמָא מִן יָדָיו, לֹא יִבְרַךְ, וְאִיקִּימָנָא. וּבְגִין כֵּךְ, בְּרַ נֶשׁ עַד לֹא יִקְדֵּשׁ יָדָיו בְּצַפְרָא, אֲקָרִי טָמֵא, בִּינּוֹן דְּאַתְקַדְּשׁ אֲקָרִי טָהוֹר, וּבְגִין כֵּךְ, לֹא יִטּוֹל, אֲלֵא מִן יָדָא דְאֲדָכִי בְּקַדְמִיתָא, דְּכִתִּיב וְהִזָּה הִטָּהוֹר עַל הַטָּמֵא דָּא אֲקָרִי טָהוֹר, וְדָא אֲקָרִי טָמֵא.

118. בְּגִין כֵּךְ, חַד כְּלִי לַעִילָא, וְחַד כְּלִי לְתַתָּא, דָּא קְדִישָׁא, וְדָא מִסְאָבָא. וּמֵאֵינּוֹן מִיֵּין אֲסִיר לְמַעַבְדַּ בְּהוּ מִיָּדִי, אֲלֵא בְּעֵי לְאוֹשְׁדָא לֹון, בְּאַתֵּר דְּבִנֵּי נֶשׁא לֹא עֲבִרִין עֲלֵיהּ, וְלֹא יָבִית לֹון בְּבִיתָא, דְּהָא בִּינּוֹן דְּאַתּוֹשְׁדֵן בְּאַרְעָא, רוּחָא מִסְאָבָא אֲשַׁתְּכַח תַּמָּן, וְיִכִּיל לְנִזְקָא, וְאֵי חָפֵר לֹון מִדְּרוֹן תַּחוֹת אַרְעָא דְלֹא יִתְחַזּוֹן, שְׁפִיר.

119. וְלֹא יִהְיֶב לֹון לְנֶשִׁי חֲרָשִׁיאַ, דִּיכִלְוֹן לְאַבְאָשָׁא בְּהוּ לְבִנֵּי נֶשָׂא, בְּגִין דְּאֵינּוֹן מִיֵּין דְּאַתְלִטְוִין, וְקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְדַכָּא לֹון לְיִשְׂרָאֵל, וְלִמְהוּי קְדִישִׁין, דְּכִתִּיב וְזָרַקְתִּי עֲלֵיכֶם מִים טָהוֹרִים וְטָהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

13. "And that pit was empty; there was no water in it"

This section opens with a description of the rich rewards of studying Torah, both in this world and the world to come. Those who neglect study, we are told, receive punishment. As Rabbi Yehuda points out, the children of Israel were exiled from the Holy Land because they abandoned the Torah. The discussion moves from various interpretations of the "empty pit" to the actions of Joseph's brothers--including Reuven's repentance and redemption, the punishment of Ya'akov, and the removal of Yehuda as king of the tribe.

The Relevance of this Passage

Kabbalistic concepts of retribution are not based on a Creator who metes out penalties and rewards. The Light of The Creator is a Divine Force whose only attributes are sharing and goodness. This can be compared to an electrical current--which can bring light to a city, or can be destructive if we carelessly poke a finger into a wall socket. Our own free will determines whether we short-circuit [receive punishment] or turn on the "light switch" [gain reward]. The Torah is a blueprint to show us how the universe is "wired," so that we harness spiritual forces in a positive and productive way. This wisdom and enlightenment comes to us through the intricate "wiring" of the words that compose these passages, and the spiritual Light they emit.

120. "And they took him, and cast him into a pit: and that pit was empty; there was no water in it" (Bereshheet 37:24). Rabbi Yehuda opened the discussion with the verse: "The Torah of Hashem is perfect, restoring the soul" (Tehilim 19:8). Men should endeavor to study the Torah as much as possible, for whoever does so gains life in this world and in the world to come, and he merits both worlds. Even he who strives to study the Torah, but does it for worldly reasons, merits reward in this world and escapes Judgment in the next.

121. Come and behold, it is written: "Length of days is in her right hand; and in her left hand are riches and honor" (Mishlei 3:16). "Length of days," refers to that person who endeavors to study the Torah for its own sake, for he has length of days in a world of long days, SIGNIFYING THE EVERLASTING WORLD. These long days, which are found in the everlasting world, are certainly days. THIS MEANS THAT THEY ARE SURELY GOOD AND WORTHY DAYS. In addition, there is the certainty of sacredness above, NAMELY THE HOPED FOR REWARD. A man who trusts in this world should study the Torah diligently to be happy in the EVERLASTING world. "And in her left hand are riches and honor," for he receives good reward and peace in this world.

122. Whoever studies the Torah for its own sake will find that when he passes from the world, the Torah goes before him with proclamations and protects him from approaching accusers. When the body lies in the grave, it guards him and when the soul departs to ascend to its place, it precedes the soul. Many CLOSED gates are thrown open before the Torah until it brings THE SOUL to its place. THE TORAH stands by that man when the dead are resurrected, and speaks in his favor.

123. "When you walk, it shall lead you; when you lie down, it shall keep you and when you awake, it shall talk with you" (Mishlei 6:22). "When you walk, it shall lead you," refers to THE TORAH THAT GOES BEFORE HIM WHEN HE DIES. "When you lie down, it shall keep you," refers to the interval when the body lies in the grave, for at that time the body is judged and sentenced and the Torah acts in its defense. "And when you awake, it shall talk with you," refers to the time at which the dead rise TO LIFE from the dust. "It shall talk with you," means it will speak in your defense.

120. וַיִּקְחֻהוּ וַיִּשְׁלְכוּ אוֹתוֹ הַבְּרֶה וְהַבּוֹר רֶק אֵין בּוֹ מַיִם. רַבִּי יְהוּדָה פָּתַח וַאֲמַר, תּוֹרַת ה' תְּמִימָה מְשִׁיבַת נֶפֶשׁ. כְּמָה אֵית לֹון לְבַנִּי נִשָּׂא לְאַשְׁתְּדִלָּא בְּאוֹרֵייתָא, דְּכָל מָאן דְּאַשְׁתְּדִל בְּאוֹרֵייתָא, לְהוּי לִיה חַיִּים בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי, וְזָכִי בְּתֵרִין עֲלָמִין, וְאַפִּילוּ מָאן דְּאַשְׁתְּדִל בְּאוֹרֵייתָא, וְלֹא יִשְׁתְּדִל בֵּה לְשָׁמָּה, כְּדָקָא יְאוּת, זָכִי לְאַגְר טַב בְּעֵלְמָא דִּין, וְלֹא דִּינִין לִיה בְּהֵוֹא עֲלָמָא.

121. וְתָא חַזִּי, כְּתִיב אַרְךְ יָמִים בְּיָמֶינָה בְּשִׁמְאֻלָּה עֶשֶׂר וְכַבּוֹד. אַרְךְ יָמִים, בְּהֵוֹא דְאַשְׁתְּדִל בְּאוֹרֵייתָא לְשָׁמָּה, דְּאֵית לִיה אַרְךְ יָמִים בְּהֵוֹא עֲלָמָא, דְּבִיה אוֹרְכָא דְיוֹמִין, וְאִינוּן יוֹמִין, אִינוּן יוֹמִין וְדֹא, תִּמְן אִיהוּ רַחֲצֵנוּ דְקְדוּשָׁא דְלַעִילָא, דְאַתְרַחֲיץ בְּר נִשְׁ בְּהֵוֹא עֲלָמָא לְאַשְׁתְּדִלָּא בְּאוֹרֵייתָא, לְאַתְתַּקְפָּא בְּהֵוֹא עֲלָמָא, בְּשִׁמְאֻלָּה עוֹשֶׁר וְכַבּוֹד, אַגְר טַב וְשִׁלּוּה אֵית לִיה בְּהֵוֹא עֲלָמָא.

122. וְכָל מָאן דְּיִשְׁתְּדִל בְּאוֹרֵייתָא לְשָׁמָּה, כְּד נִפִּיק מֵהֵוֹא עֲלָמָא, אוֹרֵייתָא אֲזֵלָא קִמְיָה, וְאַכְרִזַת קִמְיָה, וְאִגִּינַת עֲלִיָּה, דְּלֹא יִקְרַבּוֹן בְּהֵרִיָּה מְאִרִּיהוֹן דְּרִינָא. כְּד שְׁכִיב גּוֹפָא בְּקִבְרָא, הִיא נְטֵרַת לִיה. כְּד נִשְׁמַתָּא אֲזֵלָא לְאַסְתַּלְקָא לְמִיתַב לְאַתְרָהּ, אִיהִי אֲזֵלָא קִמְיָה דְּהִיא נִשְׁמַתָּא, וְכְּמָה תִּרְעִין אֲתַבְּרוּ מְקָמָה דְּאוֹרֵייתָא, עַד דְּעֹאֲלַת לְדוּכְתָּהּ, וְקִינָא עֲלִיָּה דְּבִר נִשְׁ, עַד דְּיִתְעַר, בְּזִמְנָא דִּיקוּמוֹן מִתְּיָא דְּעֵלְמָא, וְאִיהִי מְלָפָא סְנִיגוּרָא עֲלִיָּה.

123. הֵה"ר בְּהִתְהַלֵּכְךָ תִּנְחָה אֲתָךְ בְּשִׁכְבְּךָ תִּשְׁמֹר עֲלִיךָ וְהִקִּיצוֹתָ הִיא תִּשְׁיַחְךָ. בְּהִתְהַלֵּכְךָ תִּנְחָה אֲתָךְ, כְּמָה דְּאַתְמֹר. בְּשִׁכְבְּךָ תִּשְׁמֹר עֲלִיךָ, בְּשַׁעֲתָא דְּשְׁכִיב גּוֹפָא בְּקִבְרָא, דְּהֵא כְּדִין בְּהֵוֹא זְמָנָא, אֲתִדֵּן גּוֹפָא בְּקִבְרָא, וְכְּדִין אוֹרֵייתָא אִגִּינַת עֲלִיָּה. וְהִקִּיצוֹתָ הִיא תִּשְׁיַחְךָ, כְּמָא דְּאַתְמֹר, בְּזִמְנָא דִּיתְעַרוֹן מִתִּי עֲלָמָא מִן עֲפְרָא. הִיא תִּשְׁיַחְךָ, לְמַהוּי סְנִיגוּרָא עֲלִיךָ.

124. Rabbi Elazar quoted the verse: "It shall talk with you" (Mishlei 6:22). What does this mean? HE ANSWERS: It means that although they have just arisen from the dust, they will remember the Torah they studied before their death. They will know all they studied before departing from the world. It is penetrates inside them and speak in their innermost parts. THIS MEANS THAT IT DOES NOT COME BACK SLOWLY, AS IS THE NATURE OF THOUGHT, BUT SIMULTANEOUSLY, AS IN DRESSING, AS IS THE NATURE OF THE VISCERA.

125. And everything shall be clearer than it was before HE DIED, for whatever he did not grasp well THEN, whatever he strove to understand yet did not successfully grasp, is now clear in his innermost parts. And the Torah speaks within him. This is the meaning of the verse: "And when you awake, it shall talk with you" (Mishlei 6:22). Rabbi Yehuda said that whoever studied the Torah diligently in this world deserves to be occupied with it in the world to come.

126. Come and behold: a man who did not have the merit to be occupied with the Torah in this world walks in darkness. When he passes from the world, he is put in the lowest place in Gehenom, where no one pities him, a place described as a "gruesome pit", a "miry clay," as it is written: "He brought me up also out of the gruesome pit, out of the miry clay, and set my feet upon a rock, and established my footsteps" (Tehilim 40:3).

127. It is therefore written of he who does not study the Torah in this world, but besmirches himself with the filth of this world: "And they took him, and cast him into a pit" (Beresheet 37:24), into Gehenom, where those who do not study the Torah are sentenced. "And the pit was empty" (Ibid.); it is empty, because there was no water in it--THAT IS, TORAH, CALLED 'WATER'.

128. Come and behold: the punishment for neglecting the study of the Torah. Yisrael were exiled from the Holy Land, only for being removed from and leaving the Torah. This is explained by the verse, "Who is the wise man, that may understand this? Why does the land perish...? Because they have forsaken My Torah which I set before them" (Yirmeyah 9:11-12). Rabbi Yosi said: "Therefore My people are gone into captivity, because they have no knowledge" (Yeshayah 5:13), NAMELY, OF THE TORAH.

129. Hence, everything is based on the existence of the Torah, and the world only endures by means of the Torah, which sustains the worlds above and below. As it is written: "If my Covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth..." (Yirmeyah 33:25).

124. רבי אלעזר אמר, היא תשיחך. מאי היא תשיחך. בגין, דאף על גב דהשתא יקומון מעמרא, אורייתא לא יתנשי מנהון, דהא בדין יגדעון כל ההיא אורייתא דשבקו, בד אסתלקו מהאי עלמא, ההיא אורייתא נטירא מההוא זמנא, ותיעול במעייהו כמלקדמין, ואיהי תמלל במעייהו

125. וכל מלין מתתקנן יתיר מבמה דהו בקדמיתא, דהא כל אינון מלין, דאיהו לא זכיל לאדבקא לו בדקא זאת, ואיהו אשתדל בהו, ולא אתדבק בהו, בלהו עאלין במעיו מתתקנן, ואורייתא תמלל ביה, הה"ד והקיצות היא תשיחך. רבי יהודה אמר, בגוונא דא, כל מאן דאשתדל באורייתא בהאי עלמא, זכי לאשתדלא בה לעלמא דאתי, והא אתמר.

126. תא חזי, ההוא בר נש דלא זכי לאשתדלא בהאי עלמא באורייתא, ואיהו אזיל בחשוכא, בד נמיק מהאי עלמא, נטלין ליה, ועאלין ליה לגיהנם, אתר תתאה, דלא יהא מרחם עליה, דאקרי בור שאון, טיט היון, כד"א, ויעלני מבור שאון מטיט היון ויקם על סלע רגלי בונן אשורי.

127. ובגין כך, ההוא דלא אשתדל באורייתא בהאי עלמא, ואתטנף בטנופי עלמא, מה כתיב, ויקחהו וישליכו אתו הבורה, דא הוא גיהנם, אתר דדייגין להו, לאינון דלא אשתדלו באורייתא, והבור רק, כמה דאיהו הוה רק, מאי טעמא, בגין דלא הוה ביה מים.

. ותא שמו כמה הוא עונשא דאורייתא, דהא לא אתגלו ישראל מארעא קדישא, אלא בגין דאסתלקו מאורייתא, ואשתבקו מינה, הה"ד, מי האיש החכם ויבן את זאת וגו', על מה אבדה הארץ וגו'. ויאמר ה' על עזבם את תורת וגו'. רבי יוסי אמר מהכא, לכן גלה עמי מבלי דעת.

129. בגין כך, בלא קיימא על קיומא דאורייתא, ועלמא לא אתקיים בקיומיה, אלא באורייתא, דאיהו קיומא דעלמין, עילא ותתא, דכתיב, אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי.

130. "And they took him, and cast him into a pit" (Beresheet 37:24). This alludes to the fact that LATER they cast him into Egypt, where the secret of the faith does not abide. WATER IS THE SECRET OF THE FAITH, AND WHEN IT IS WRITTEN: "AND THE PIT WAS EMPTY," IT REFERS TO A LACK OF THE SECRET OF THE FAITH. Rabbi Yitzchak said: If there were snakes and scorpions in the pit--ACCORDING TO THE SAGES, IT CONTAINED SNAKES AND SCORPIONS, BUT NO WATER--why is it written of Reuven, "He might save him out of their hands" (Ibid. 22)? Did not Reuven fear that the snakes and scorpions would harm Yosef? If so, how did he plan "to deliver him back to his father...that he might save him"?

131. HE REPLIED THAT Reuven saw that Yosef would surely come to harm in their hands, for he knew how much they hated him and wished to kill him. Reuven thought it was better to cast him into the pit of snakes and scorpions than to deliver him to his enemies, who have no compassion for him. Thus, the saying: "Rather should a man throw himself into a fire or a pit full of serpents and scorpions, than be delivered into the hands of his enemies."

132. For if a man is righteous here in a place of snakes and scorpions, the Holy One, blessed be He, performs miracles for him, or sometimes he is saved by the merit of his fathers. But once delivered into the hands of enemies, few escape.

133. Therefore, he said: "That he might save him out of their hands," (Beresheet 37:22) not simply 'that he might save him', but rather, "out of their hands." Reuven said to himself, 'may he be saved from them, and if he dies, it is BETTER FOR HIM to die in the pit.' It is therefore written: "And Reuven heard it, and he delivered him out of their hands." HE SAVED HIM ONLY FROM DYING BY THEIR HANDS, EVEN THOUGH HE MIGHT HAVE DIED IN THE PIT.

134. Come and behold, the piety of Reuven. He knew that Shimon and Levi were ruthless when they joined forces and cunning. When they joined against Shchem, they killed all the males. They were not satisfied, so they took the women and the little ones, gold and silver, and all beasts and precious vessels--in short, everything that was to be found in the city. Yet even this was not enough, so they took what was in the field, as it is written: "And that which was in the city, and that which was in the field they took" (Beresheet 34:28).

130. וַיִּקְחֻהוּ וַיִּשְׁלִיכוּ אוֹתוֹ הַבּוֹרָה, רִמּוֹ, עַל דְּאֶרְמִיאוֹ לִיהָ לָגוֹ מִצְרָאִי, אֶתֶר דְּלֹא אֲשַׁתְּבַּח רָזָא דְּמַהִימְנוּתָא כָּלִל. רַבִּי יִצְחָק אָמַר, אִי נַחֲשִׁין וְעַקְרָבִין הֲוֵי בֵּיהּ, אֲמַאי כְּתִיב בְּרֹאוּבֵן, לְמַעַן הֲצִיל אוֹתוֹ מִיָּדָם לְהַשְׁיבוֹ אֶל אָבִיו, וְכִי לֹא חֲיִישׁ רֹאוּבֵן לְהָאִי, דְּהָא אֵינוֹן נַחֲשִׁין וְעַקְרָבִין יִנְזְקוֹן לִיהָ, וְאִיךְ אָמַר לְהַשְׁיבוֹ אֶל אָבִיו, וְכְתִיב לְמַעַן הֲצִיל אוֹתוֹ.

131. אֵלָּא, חֲמָא רֹאוּבֵן, דִּנְזָקָא אֲשַׁתְּבַּח בִּידֵיהּוּ דְּאֶחָיו, בְּגִין דִּידַע כְּמָה שְׁנֵאִין לִיהָ, וְרַעוּתָא דְּלֵהוֹן לְקַטְלָא לִיהָ, אָמַר רֹאוּבֵן, טַב לְמַנְפֵּל לִיהָ לָגוֹ גּוּבָא דְּנַחֲשִׁין וְעַקְרָבִין, וְלֹא יִתְמַסֵּר בִּידָא דְּשֵׁנָאוֹי, דְּלֹא מִרְחַמִּי עֲלֵיהּ. מִכָּאֵן אָמְרוּ, יִפִּיל בַּר נֶשׁ גְּרַמִּיָּה לְאַשָּׁא, אוֹ לְגוּבָא דְּנַחֲשִׁין וְעַקְרָבִין, וְלֹא יִתְמַסֵּר בִּידָא דְּשֵׁנָאוֹי.

132. בְּגִין, דְּהִכָּא אֶתֶר דְּנַחֲשִׁים וְעַקְרָבִים, אִי אִיהוּ צְדִיקָא, קוֹדֶשׁא בְּרִיךְ הוּא יִרְחִישׁ לִיהָ נִיסָא, וְלִזְמִנִּין דִּזְכוּ דְּאַבְהֵן מְסִייעִין לִיהָ לְבַר נֶשׁ, וְיִשְׁתַּזְיֵב מִנֵּיהּוּ, אָבֵל כֵּיוֹן דִּיתְמַסֵּר בִּידָא דְּשֵׁנָאוֹי, זַעֲרִין אֵינוֹן דִּיכֻלִּין לְאַשְׁתְּזָבָא.

133. וּבְגִין כֵּךְ אָמַר לְמַעַן הֲצִיל אוֹתוֹ מִיָּדָם. מִיָּדָם דִּיִּיקָא, וְלֹא כְּתִיב לְמַעַן הֲצִיל אוֹתוֹ וְתוֹ לֹא, אֵלָּא אָמַר רֹאוּבֵן, וְיִשְׁתַּזְיֵב מִן יְרֵיָהּוּ, וְאִי יָמוּת בְּגוּבָא יָמוּת, וּבְגִין כֵּךְ כְּתִיב וַיִּשְׁמַע רֹאוּבֵן וַיַּצִּילֵהוּ מִיָּדָם.

134. תָּא חֲזִי, כְּמָה חֲסִידוּתִיהּ דְּרֹאוּבֵן, דְּבְגִין דִּידַע, דְּשִׁמְעוֹן וְלֵוִי, שׁוֹתְמוֹתָא וְחֲכִימוֹתָא וְחֲבֵרוֹתָא דְּלֵהוֹן קִשְׁיָא אֵינוֹן, דְּכַד אֶתְחַבְּרוּ בְּשָׁכָם, קָטְלוּ כָּל דְּכוּרָא, לֹא דִי לֹון, אֵלָּא דְּנִטְלִין נָשִׁין וְטָף, וְכִסְפָּא וְדִהָבָא, וְכָל בְּעִירִי, וְכָל מְאֲנֵי דִיקָר, וְכָל מֵאֵן דְּאֲשַׁתְּבַּח בְּקֶרְתָּא, וְלֹא דִי כָּל דָּא, אֵלָּא דְּאִמְלוּ כָּל מַה דְּבַחְקָלָא נִטְלוּ, דְּכְתִיב וְאֵת אֲשֶׁר בְּעִיר וְאֵת אֲשֶׁר בְּשָׂדֵה לְקַחוּ.

135. Reuven said, 'If such a great city did not escape them, then if this boy falls in their hands, not a shred of flesh will remain. Therefore, it is better to save him from them, for they will leave no sign of him for my father to see.'

135. אָמַר, וּמִה קָרָתָא רַבְתָּא כִּי הָאִי, לֹא אֲשַׁתְּיִיב מִנְהוֹן, אֲלֵמָלָא רַבִּינָא דָּא יַפּוּל בִּידֵייהוּ, לֹא יִשְׁאַרֹן מִנִּיה אֹמְצָא בְּעֵלְמָא, וְעַל דָּא אָמַר, טַב לֹאֲשַׁתְּזָבָא מִנִּיהוּ, דְּלֹא יִשְׁאַרֹן מִנִּיה אֲשַׁתְּאַרְוּתָא בְּעֵלְמָא, וְלֹא יַחֲמִי אָבָא מִנִּיה כְּלוּם לְעֵלְמִין.

136. 'Even if he dies IN THE PIT, his brothers will not prevail against him. His body will remain intact and I will return him whole to my father.' Therefore, it is written: "that he might save him out of their hands, to deliver him back to his father." 'I WILL BE ABLE TO RETURN HIM TO MY FATHER even though he will die there.' He therefore said, "The child is not," (Beresheet 37:30) instead of 'not alive', because he was not even dead.

136. וְהִכָּא, אִי יָמוּת, לֹא יִכְלִין לִיה, וְיִשְׁתָּאֵר כָּל גּוּפִיה שְׁלִים, וְאַתִּיב לִיה לְאַבָּא שְׁלִים, וְעַל דָּא לְמַעַן הֲצִיל אוֹתוֹ מִיָּדָם לְהַשְׁיבֻ אֶל אָבִיו, אָף עַל גַּב דִּימוּת הָתָם. וּבִגִּין כֵּךְ אָמַר הֵילֵךְ אֵינְנוּ, וְלֹא אָמַר אֵינְנוּ חַי, אֲלֵא אָמַר אֵינְנוּ אִפְּלוּ מֵת.

137. Come and behold what Reuven did. He wisely joined them and said, "Let us not kill him" (Beresheet 37:21), instead of 'Do not you take his life', for he was not there when Yosef was sold. They each then attended their father for one day. When it was Reuven's day, he did not want Yosef to perish. It is therefore written: "And Reuven returned to the pit and, behold, Yosef was not in the pit"--NOT EVEN DEAD--"and he rent his clothes." Immediately, "he returned to his brothers, and said, 'The child is not'."

137. תָּא חֲזִי, מָאִי דְעֵבֵד, דְּאִיהוּ בַּחֲכֻמָּתָא הָוָה, שְׁתִּיף גְּרָמִיה בְּהִדְיָהוּ, דְּכָתִיב לֹא נִכְנֹו נַפְשׁ, וְלֹא כָתִיב לֹא תִכּוּהוּ, וְאִיהוּ לֹא הָוָה תִּמְן, כִּד אֲזִדְּבִן יוֹסֵף, דְּהָא כְּלָהוּ מִשְׁמָשִׁי לְאַבּוּהוֹן, כָּל חַד וְחַד יוֹמָא חַד, וְהָוָה יוֹמָא דְרֵאוּבֵן הָוָה, וְעַד בְּעָא, דְּבַהֲהוּא יוֹמָא דְהָוָה שְׁמוּשָׁא דִּילִיה, לֹא יִתְאַבִּיד יוֹסֵף, וּבִגִּין כֵּךְ כָּתִיב, וַיֵּשֶׁב רֵאוּבֵן אֶל הַבּוֹר וְהִנֵּה אֵין יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת בְּגָדָיו. וְהִנֵּה אֵין יוֹסֵף דִּיִּיקָא, אִפְּלוּ מֵיֵת, מִיָּד וַיֵּשֶׁב אֶל אָחִיו וַיֹּאמֶר הֵילֵךְ אֵינְנוּ.

138. Even Reuven was not informed of the sale of Yosef. It has already been explained that the Shechinah was a partner IN THE VOW NOT TO REVEAL THE SALE OF YOSEF. Therefore Reuven did not know of it, and it was not revealed to him until Yosef made himself known to his brothers!

. וְאַפְּלוּ רֵאוּבֵן, לֹא יָדַע מֵהָהוּא זְבִינָא דִּיוֹסֵף, וְהָא אֹקְמוּהָ דְאֲשַׁתְּתִיף בְּהוּ שְׂכִינְתָּא, וְעַד, לֹא יָדַע רֵאוּבֵן, מֵהָהוּא זְבִינָא דִּיוֹסֵף, וְלֹא אֲתַגְּלִיָּא לִיה, עַד הָהוּא זְמַנָּא, דְּאֲתַגְּלִי יוֹסֵף לְאַחוּהִי.

139. Come and behold the pleasure Reuven attained in trying to save Yosef's life. It is written: "Let Reuven live, and not die" (Devarim 33:6). For although he knew that the birthright was taken from him and given to Yosef, nevertheless he tried to save his life. Therefore Moshe prayed for him, saying, "Let Reuven live, and not die," and be supported in this world and in the world to come. What is the reason - it is this SAVING YOSEF'S LIFE and repenting for DEFILING HIS FATHER'S BED! If a man repents his sins, the Holy One, blessed be He, will revive him in this world and in the world to come.

. תָּא סַעֲזִן, בְּמָה גָרִים לִיה לְרֵאוּבֵן, בִּגִּין דְּאִיהוּ אֲשַׁתְּדַל לְאַחֲיוּא לִיה לְיוֹסֵף, מַה כָּתִיב, יַחֲי רֵאוּבֵן וְאַל יָמוּת וּגו'. דְּהָא בִּגִּין דָּא אָף עַל גַּב דִּידַע דְּאֲשַׁתְּקִיל בְּכִירוּתִיה מִנִּיה, וְאַתִּיחִיב לְיוֹסֵף, אֲשַׁתְּדַל לְאַחֲיוּא לִיה, וְצִלִּי מִשָּׂה וְאָמַר, יַחֲי רֵאוּבֵן וְאַל יָמוּת, וְאַתְקִיִּים בְּעֵלְמָא דִּין, וְאַתְקִיִּים בְּעֵלְמָא דְאַתִּי. מָאִי טַעְמָא, בִּגִּין דָּא, וּבִגִּין דְּעֵבֵד תְּשׁוּבָה מֵהָהוּא עוֹבְדָא. דְּכָל מָאן דְּעֵבִיד תְּשׁוּבָה, קוּדְשָׁא בְּרִיךְ הוּא קִיִּים לִיה, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי.

140. Come and behold: "And they took Yosef's coat..." (Beresheet 37:31). It has been explained that this is because a coat's blood resembles human blood. Yet come and behold: even when an act is well executed--WITHOUT COMMITTING ANY SIN--the Holy One, blessed be He, is strict with the righteous, even to a hair's breadth.

141. Ya'akov did well to kill a goat for his father. Yet by offering a goat, which comes from the side of Harsh Judgment, he weakened THE ASPECT OF THE STRICT JUDGMENT OF his father since he is of its aspect, AS YITZCHAK TOO PERTAINS TO SEVERE JUDGMENT. AND ALTHOUGH THE JUDGMENT TOOK HOLD OF THE GOAT, Ya'akov was punished in that his sons brought its blood before him.

142. It is written OF YA'AKOV: "And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck" (Beresheet 27:16). Therefore it is said OF HIS SONS: "And they dipped the coat in the blood" (Beresheet 37:31). This was measure for measure. Since he caused that "Yitzchak trembled very much" (Ibid. 33), HIS SONS made him tremble when they said, "'Know now whether it be your son's coat or not'" (Ibid. 32).

143. Rabbi Chiya said it is written concerning him (Ya'akov): "Are you my son Esav or not" (Beresheet 27:21), and addressing him (they said), "is it your son's coat or not" (Beresheet 37:32). This is because the Holy One, blessed be He, is strict with the righteous to a hair's breadth in everything they do.

144. Rabbi Aba said that when the tribes saw their father's grief, they surely regretting SELLING YOSEF and determined to rescue him if they could find him. When they saw they could not RESCUE HIM, they turned to Yehuda, WHO ADVISED THEM TO SELL HIM and rejected him from among them. For he now was their king, and when they deposed him, it is written: "And it came to pass at that time, that Yehuda went down from his brothers" (Beresheet 38:1).

140. תָּא חֲזִי, מֵה כְּתִיב וַיִּקְחוּ אֶת כְּתֹנֶת יוֹסֵף וּגו', הָא אוֹקְמוּהָ, דְּבִגִּין דְּדָמָא דְשַׁעִיר, דְּמֵיָא לְדָמָא דְּבַר נָשׁ. אָבֵל תָּא חֲזִי, אֵף עַל גַּב דְּמִלָּה אֲתִיָּא בְּדָקָא חֲזִי, קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק בְּצַדִּיקָיָא, אֲמִילוּ כְּחוֹט הַשְּׁעִרָה.

141. יַעֲקֹב עָבַד עֹבְדָא בְּדָקָא יָאוֹת, בְּמֵאֵי בִּגְיָן דְּאֶקְרִיב לְגַבֵּי אָבוּי שַׁעִיר, דְּאִיהוּ סְטָרָא דְּרִינָא קִשְׂיָא, וְעַם כָּל דָּא, בִּגְיָן דְּאִיהוּ אֶקְרִיב שַׁעִיר, וְאִכְחִישׁ לִיה לְאָבוּי, דְּאִיהוּ סְטָרָא דִּילִיָּה, אֲתַעֲנֵשׁ בְּהֵאֵי שַׁעִיר אַחֲרָא, דְּאֶקְרִיבוּ לֵיב בְּנוֹי דְּמָא דִּילִיָּה.

142. בְּאִיהוּ כְּתִיב, וְאֵת עוֹרוֹת גִּדְיֵי הָעִזִּים הִלְבִּישָׁה עַל יָדָיו וְעַל חֻלְקַת צוּאָרָיו, בִּגְיָן כֶּךָ וַיִּטְבְּלוּ אֶת הַכְּתֹנֶת בַּדָּם, אֶקְרִיבוּ לִיה כְּתוּנָתָא, לְאִכְחִישָׁא לִיה, וְכֹלָא דָּא לְקַבֵּל דָּא, אִיהוּ גְרִים דְּכְתִיב וַיַּחֲרֵד וַיִּצְחַק חֲרָדָה גְּדוּלָּה עַד מָאֵד, בִּגְיָן כֶּךָ גְּרָמוּ לִיה, דְּחֲרָד חֲרָדָה, בְּהֵוֹא זְמָנָא, דְּכְתִיב הִכָּר נָא הַכְּתֹנֶת בְּנֶךָ הִיא אִם לֹא.

143. רַבִּי חִיָּיא אָמַר, בֵּיה כְּתִיב, הֲאֵתָהּ זֶה בְּנִי עֲשׂוֹ אִם לֹא. לִיה כְּתִיב, הַכְּתֹנֶת בְּנֶךָ הִיא אִם לֹא. וּבִגְיָן כֶּךָ, קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק בְּהוּ בְּצַדִּיקָא, בְּכָל מַה דְּאִינוּן עֲבָדִין.

144. רַבִּי אַבָּא אָמַר, בִּיּוֹן דְּחָמוּ כְּלָהוּ שְׁבָטִין, הֵוֹא צַעֲרָא דְּאַבוּהוֹן, אֲתַנְחָמוּ וְוֵדָאִי, וְהֵיבּוּ גְרַמְיָהוּ עֲלֵיהּ דִּיוֹסָף, דִּיפְדוֹן לִיה, אֲלִמְלָא יִשְׁכַּחֵן לִיה, בִּיּוֹן דְּחָמוּ דְּלֹא יָכִילוּ, אֲהֲדָרוּ לְגַבִּיָּה דִּיהוּדָה, וְאֲעֲבָרוּ לִיה מַעֲלִיָּהוּ, בִּגְיָן דְּאִיהוּ הוּא מִלְכָּא עֲלִיָּהוּ, אֲעֲבָרוּהוּ מַעֲלִיָּהוּ, מֵה כְּתִיב וַיְהִי בַּעַת הַהִיא וַיֵּרֶד יְהוּדָה וּגו'.

14. Tzion and Jerusalem

Here, Rabbi Yehuda discusses the creation of the universal structure that issued from Zion, the central point of faith and perfection. While Zion and Jerusalem are one, they represent the two grades of judgment and mercy. Through Binah, which correlates to understanding, the attributes of mercy and judgment are commingled and reconciled in the world.

The Relevance of this Passage

Throughout life, our actions disrupt and misalign the supernal forces that embody the attributes of judgement and mercy. This occurs on both a personal and universal level, in line with individual and collective actions of humanity. Consequently, judgement may occur in place of mercy; the world may seem especially hard and judgmental toward us. In response, we may find ourselves overreacting to situations where we'd normally respond with restraint and patience. Balancing these two attributes in our behavior is vital.

An example of judgement and mercy is illustrated by the following parent-child situation. A child terribly misbehaves. The parent becomes extremely upset and immediately spans the youngster. The parent reacted to the situation, and the act of judgement was rooted in selfish frustration. The child might attempt to change his behavior, but he does so only out of fear. Kabbalistically, the parent needs to balance judgement with mercy. That is, sharing and care for the child must be the intent behind any disciplinary action. The parent might still gently spank the child, but out of love and concern, rather than anger and frustration. The child's motivation for change will now be rooted in love and respect, not fear.

If a soul descends into a human being from the lineage of Avraham [Right Column], it is said that the person's nature will be shaped and influenced

by the quality of mercy. If a soul descends from the lineage of Yitzchak [Left Column], the individual is imbued with a greater proportion of judgement in his nature, and behavior is influenced in that direction. Reading this section helps balance the forces of judgement and mercy in our interactions with the world. Moreover, these verses open us to the Light so that we ourselves can be worthy of mercy, rather than judgement, when the time comes for them to appear in our lives.

145. Rabbi Yehuda quoted the verse: "Hashem also thundered in the heavens, and the highest gave His voice; hail and coals of fire" (Tehilim 18:14). Come and behold: when the Holy One, blessed be He, created the universe, THAT IS, WHEN THE HOLY ONE, BLESSED BE HE, EMANATED THE NUKVA, CALLED 'WORLD', He made seven pillars for it BY ILLUMINATING ON HER WITH THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN. All of them are supported by one single pillar, NAMELY YESOD OF ZEIR ANPIN'. In the verse: "Wisdom has built her house, she has hewn out her seven pillars" (Mishlei 9:1), it was explained that they all stand on one grade called 'YESOD OF ZEIR ANPIN'; "the righteous is an everlasting foundation" (Mishlei 10:25).

146. When the universe was created, it issued from the spot that included, along with its improvements, the point in the middle of the world, which is Tzion, THE INNER YESOD OF THE NUKVA. As it is written: "A psalm of Asaf. The mighty one, El, Elohim Hashem, has spoken and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). Where did He speak from? From Tzion, as it is written: "Out of Tzion, the perfection of beauty, Elohim has shone forth" (Tehilim 50:2), the place that constructs faith to perfection. Tzion is the strength, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, and the point of the whole world--THAT IS THE SECRET OF THE LIGHT OF CHASSADIM--on which the world has been constructed BY THE CHOCHMAH IN IT, and wherein it is nourished, BY THE LIGHT OF CHASSADIM IN IT.

147. Come and behold: after stating, "Hashem also thundered in the heavens" (Tehilim 18:14), why add, "and the Highest gave His voice," WHICH IS REDUNDANT? RABBI YEHUDA ANSWERS: Here is the secret of the faith I mentioned. For Tzion constructs and beautifies the world, and the world is nourished by Tzion FROM ITS TWO ASPECTS, NAMELY CHOCHMAH AND CHASSADIM. This is similar to the two grades that are one, namely Tzion and Jerusalem; the former of Judgment and the latter of Mercy, and both are one. Judgment is issued from one, and Mercy is issued from the other.

145. רַבִּי יְהוּדָה פָּתַח וַאֲמַר, וַיִּרְעַם בַּשָּׁמַיִם יי' וְעִלְיוֹן יִתֵּן קוֹלוֹ בְּרָד וּגְחָלֵי אֵשׁ. תָּא חַזִּי, כִּד בְּרָא קוֹדֶשׁא בְּרִיךְ הוּא עֲלֵמָא, אֲתִקִּין לִיה שְׁבַע סְמִכִין, עַל מַה דְּקוּימָא, וְכִלְהוּ סְמִכִין, קוּימִי בְּחַד סְמִכָא יְחִידָאִי, וְהָא אוֹקְמוּה דְּכִתִּיב חֲכָמוֹת בְּנִתָּה בֵּיתָה חֲצָבָה עֲמוּדֵיהָ שְׁבַע, וְאֵלִין כֻּלְהוּ, אֵינּוֹן קוּימִי בְּחַד דְּרָגָא מְנִיָּה, דְּאֶקְרִי צְדִיק יְסוֹד עוֹלָם.

146. וְעֲלֵמָא כִּד אֲתַבְרִי, מִהֵוּא אֲתֵר אֲתַבְרִי, דְּאִיהוּ שְׁכֻלָּא דְּעֲלֵמָא וְתַקּוּנוֹ, דְּאִיהוּ חַד נְקוּדָה דְּעֲלֵמָא, וְאֲמַצְעִיתָא דְּכָלָא, וּמֵאן אִיהוּ, צִיּוֹן, דְּכִתִּיב מִזְמוֹר לְאַסָּף אֶל אֱלֹהִים יי' דְּבֵר וַיִּקְרָא אֶרֶץ מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ. וּמֵאן אֲתֵר, מְצִיּוֹן, דְּכִתִּיב מְצִיּוֹן מְכֻלָּל יוֹסִי אֱלֹהִים הוֹסִיעַ, מִהֵוּא אֲתֵר, דְּאִיהוּ סֵטְרָא דְּשְׁכֻלָּא דְּמַהִימְנוּתָא שְׁלִימָתָא כְּדָקָא יְאוּת, וְצִיּוֹן תְּקִיפּוּ וְנְקוּדָה דְּכָל עֲלֵמָא, וּמִהֵוּא אֲתֵר אֲשֶׁתְּכֻלָּל כָּל עֲלֵמָא וְאֲתַעֲבִיד, וּמִגִּיָּה כָּל עֲלֵמָא אֲתִזֵּן.

147. וְתָא חַזִּי, וַיִּרְעַם בַּשָּׁמַיִם ה' וְעִלְיוֹן יִתֵּן קוֹלוֹ וגו', בֵּינָן דְּאֲמַר וַיִּרְעַם בַּשָּׁמַיִם ה' אֲמַאי כְּתִיב וְעִלְיוֹן יִתֵּן קוֹלוֹ, הָא הֵכָא רָזָא דְּמַהִימְנוּתָא דְּאֲמִינָא דְּצִיּוֹן אִיהוּ שְׁכֻלָּא וְשִׁמְרֵי דְּעֲלֵמָא, וְעֲלֵמָא מְנִיָּה אֲתִזֵּן, בְּגִין דִּתְרִין דְּרָגִין אֵינּוֹן, וְאֵינּוֹן חַד, אֵינּוֹן: צִיּוֹן וִירוּשָׁלַם, דָּא דִּינָא, וְדָא רַחֲמִי, וְתִירוּיָהּ חַד, מִהֵכָא דִּינָא וּמִהֵכָא רַחֲמִי.

148. From high up, REFERRING TO THE SFIRAH OF BINAH, a voice resounds. THIS IS THE CENTRAL RECONCILING COLUMN OF BINAH. When it is heard, WHEN IT RECONCILES THE NUKVA, AND THE LIGHTS OF RIGHT AND LEFT ARE HEARD, Judgments issue forth FROM THE NUKVA and the paths of Judgment and Mercy may be seen diverging. "Hashem also thundered in the heavens," refers to the Merciful Court. And although the Highest, BINAH may be neither found nor known, because the same voice comes out AND RECONCILES RIGHT AND LEFT, all is then under Judgment and Mercy. AS THE HIGHEST, BINAH GIVES ITS VOICE TO THE NUKVA AND RECONCILES HER TWO COLUMNS. So it is written: "And the Highest gave His voice" (Tehilim 18:14). Then came "hail and coals of fire"--water and fire.

149. Come and behold: when Yehuda was born, it was written: "And she left off bearing" (Beresheet 29:35). This refers to the fourth of the four foundations, CALLED CHESED, GVURAH, TIFERET, AND MALCHUT, because they are the Supernal Chariot OF BINAH, and this is one of the four legs of the throne, CALLED MALCHUT. THEREFORE, IT WAS WRITTEN WITH REGARD TO HIM, "AND SHE LEFT OFF BEARING," FOR HE IS THE LAST SFIRAH, MALCHUT. It is written of him: "And it came to pass at that time, that Yehuda went down from his brothers" (Beresheet 38:1). He was their king, BEING OF MALCHUT, BUT AFTER SELLING YOSEF, HE WAS DEPOSED. Why? Because Yosef was brought down to Egypt.

15. "And he called his name Er"

The interconnection of the upper and lower worlds is exemplified in this section concerning the fate of Yehuda's firstborn son, Er. Yehuda's fall and descent, we're told, signify the descent and obscuring of the moon and the supernal Light; consequently, his son was born of the Side of Defilement, and was therefore later slain by the Lord.

The Relevance of this Passage

In order to grow spiritually and bring greater fulfillment to our lives, we must abolish all the character traits within us that emerge from the side of Defilement and Darkness. The end of darkness occurs the instant the 'Light' is turned on--which, in turn, occurs at the moment we peruse these profound words of wisdom.

150. "And Yehuda saw there a daughter of a certain Cna'anite" (Beresheet 38:2). HE ASKS: Was he Cnaanite? DID NOT THE FATHERS AVOID MARRYING AMONG THE CNA'ANITES? HE REPLIED: It has been explained by the friends THAT THE WORD CNA'ANITE MEANS 'MERCHANT'. "And she conceived, and bore a son, and he called his name Er" (Ibid. 3). Yehuda had three sons, but only one, Shelah, remained BECAUSE YEHUDA WENT DOWN, AND WAS PUNISHED FOR IT BY BEGETTING SONS AND THEN BURYING THEM.

151. Rabbi Elazar, Rabbi Yosi, and Rabbi Chiya were walking along the road. Rabbi Yosi asked Rabbi Elazar: Why is it written in relation to Yehuda's firstborn: "And he called his name Er," USING THE MALE PRONOUN, and of the other two sons, "she called his name Onan," and "she called his name Shelah," USING THE FEMALE PRONOUN?

מעט לא לעילא נפקא קול דאשתמע, לבתר דההוא קול נפקא ואשתמע, נפקי דינין, וארחי דדינא ורחמי נפקין ומתפרשן מתמן, וירעם בשמים ה', דא בי דינא ברחמי. ועליון: אף על גב דלא אשתבח ולא אתיידע, כיון דההוא קול נפיק, כדון אשתבח בלא, דינא ורחמי, הה"ד ועליון יתן קולו, כיון דיתן קולו, כדון ברך וגחלי אש, מיא ואשא.

149. תא חזי, בשעתא דאתיליד יהודה, מה כתיב, ותעמד מלדת, בגין דדא הוא יסודא רביעאה מאינון ארבע, דאינון רתיכא עלאה, סמכא חד, מאינון ארבע סמכין, מה כתיב ביה, ויהי בעת ההיא ויורד יהודה מאת אחיו יהודה מלכא עליה, מאי טעמא, בגין דיוסף נחתו ליה למצרים בדקאמרן.

150. וירא שם יהודה בת איש כנעני. וכי כנעני הוה, אלא הא אוקמוה חברייא. ותהר ותלד בן ויקרא את שמו ער, תלת בגין הוה ליה ליהודה, ולא אשתארו מנייהו בר חד, ודא הוא שלה.

151. רבי אלעזר, ורבי יוסי, ורבי חייא, הוו אזלי בארשא. אמר רבי יוסי לרבי אלעזר, אמאי כתיב בבנוי היהודה בקדמאה, ויקרא את שמו ער, ובתרין אחרנין כתיב, ויקרא את שמו און, ויקרא את שמו שלה.

152. He said to him: Come and behold. This portion contains a profound secret, and all is proper. "Yehuda went down from his brothers" because the moon, THE NUKVA, became obscure and descended from the upright grade to another grade to which the serpent is attached. It is written: "And turned into a certain Adullamite, whose name was Chirah."

152. אָמַר לוֹ תָא חַזִי, הָאִי פִרְשָׁתָא רְזָא עֲלָאָה אִיהוּ, וְכָלֵא אִיהוּ בְּרָקָא חַזִי. וַיֵּרֶד יְהוּדָה מֵאֵת אָחָיו, דְּהָא אֲתַכְסִיָּא סִיְהָרָא, וְנַחְתַּת מִדְּרָגָא דְתַקְנָא, לְגוֹ דְרָגָא אוּחְרָא דְאַתְחַבֵּר בֵּיהּ חוּיָא, כַּד"א וַיֵּט עַד אִישׁ עַדְלָמִי וּשְׁמוֹ חִירָה.

153. "And she conceived, and bore a son; and he called his name Er (Ayin Resh)" (Beresheet 38:3). He was evil (Heb. Resh Ayin)-which amounts to the same thing, FOR 'EVIL' AND ER ARE SPELLED WITH THE SAME HEBREW LETTERS. Because he came from the side of the Evil Inclination, it is written: "And he called (Heb. et) his name Er." The particle et adds yet another grade of filth of defilement, from which he was born. This is why Er and Ra ('evil') are identical, NAMELY, SPELLED WITH THE SAME HEBREW LETTERS!

153. וַתַּהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת שְׁמוֹ עֵר, וְאִיהוּ רַע, וְכָלֵא חֵד, דְּאֲתֵיָא מִסְטָרָא דִּיצֵר הָרַע. וּבְגִין כֵּן כְּתִיב, וַיִּקְרָא אֶת שְׁמוֹ, וְלֹא כְתִיב וַיִּקְרָא שְׁמוֹ בְּיַעֲקֹב כְּתִיב, וַיִּקְרָא שְׁמוֹ, דְּקוּדְשָׁא בְּרִיךְ הוּא קָרָא לִיהּ יַעֲקֹב, וְהָכָא א"ת, לְאַסְגָּאָה דְרָגָא אַחְרָא דְזוּהָמָא דְמִסְאָבָא אֲתִילִיד, וְדָא הוּא עֵר רַע, וְכָלֵא חֵד.

154. With the second son, the place was not yet sweetened AND RETURNED TO HOLINESS. That happened only when Shelah, who was the most important of them all, came. It is written: "And Er, Yehuda's firstborn, was wicked in the sight of Hashem" (Beresheet 38:7), and "for the inclination of man's heart is evil from his youth" (Beresheet 8:21). THERE IT MEANS 'SPILLING SEMEN IN VAIN'; THUS, HERE IT MEANS HE WAS SPILLING blood, for he spilt semen on the ground. That is why "Hashem slew him" (Ibid.). Then, "Yehuda said to Onan, 'Go in to your brother's wife...'"

154. לְבַתֵּר לֹא אֲתַבְּסֵם אֲתֵרָא, עַד דְּאֲתָא שְׁלָה, דִּיהוּ עֲקָרָא דְכֻלְהוּ. מַה כְּתִיב וַיְהִי עַד בְּכֹר יְהוּדָה רַע בְּעֵינֵי ה', כְּתִיב הָכָא רַע, וְכְתִיב הָתָם, כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעוּרָיו, רַע: דְּאוֹשִׁיד דְּמִין, אוֹשִׁיד זִרְעָא עַל אֶרֶץ, וּבְגִין כֵּן וַיִּמִּיתֵהוּ ה', מַה כְּתִיב בְּתֵרֵיהּ, וַיֹּאמֶר יְהוּדָה לְאוֹנָן בָּא אֶל אִשְׁתִּי אַחִיר וְגו'.

16. "Go in to your brother's wife, and perform the duty of a brother in law"

Rabbi Shimon begins by discussing the responsibility of the righteous man to beget children in order to ensure a place for his soul in the world to come. By perpetuating the image of the Holy King through offspring, the righteous man may prevent the reincarnation of his soul. Thus, the section addresses the necessity of marriage and of levirate marriage. We are also reminded of the futility and vanity of the individual who endeavors to provide only for himself, without creating a family.

The Relevance of this Passage

A dark room becomes progressively brighter with each lighting of a new candle. Every soul that comes into this world is likened to a candle. Though true reality, which is our ultimate destination, offers immortality and endless fulfillment, during the course of human spiritual evolution, the Light is temporarily dimmed. Immortality is relegated to the act of procreation and childbearing, which ensures the ongoing entrance of new souls into this world for the purpose of bringing about the final correction of humanity. In other words, the chain of humanity is immortal, while the individual body remains perishable and finite. All men live for the existence of the chain until such time as humanity completes its spiritual correction and transformation. At that juncture, the force of immortality will expand and bring endless life. This transformation, the final redemption, is hastened by bringing new souls into this world, whose Light, through the path of Torah, helps diminish darkness and death and accelerate the process of correction. This Light is also generated through the spiritual influences that radiate from these ancient Hebrew verses.

155. "And Yehuda said to Onan, 'Go in to your brother's wife'..." (Beresheet 38:21). Rabbi Shimon then quoted: "'I have raised up one from the north, and he is come from the rising of the sun, and he shall call upon my name; and he shall come upon princes as upon mortar, and as the potter treads clay" (Yeshayah 41:25). Come and behold: how foolish are men who neither know nor care for the ways of the Holy One, blessed be He. They are all asleep, and sleep never leaves their eyes.

155. וַיֹּאמֶר יְהוּדָה לְאוֹנָן בָּא אֶל אִשְׁתִּי אַחִיר וְגו'. רַבִּי שִׁמְעוֹן פִּתַּח וַיֹּאמֶר הֵעִירוֹתִי מִצְפּוֹן וַיֵּאֵת מִמִּזְרַח שָׁמֶשׁ יִקְרָא בְּשִׁמִּי וַיָּבֹא סָגְנִים כְּמוֹ חֹמֶר וּכְמוֹ יוֹצֵר יִרְמָס טִיט. תָא חַזִי, כְּמַה אֵינוֹן בְּנֵי נִשָּׂא טַפְשִׁין, דְּלֹא יִדְעִין וְלֹא מְסַתְּבִלִין לְמַנְדַּע אֲרַחוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא כְּלָהוּ נְיוּמִין, דְּלֹא מִתְעָרִי, שְׁיִנְתָּא בְּחוּרֵיהוֹן.

156. Come and behold: the Holy One, blessed be He, wisely created man in the image of above. There is neither a member nor an organ within man that was not created by Divine Wisdom, AS EACH ORGAN ALLUDES TO A SPECIFIC GRADE. After the body is complete with all its members, the Holy One, blessed be He, joins them and inserts a sacred soul to teach the man to tread the paths of the Torah and keep its commandments, so that the man will be properly perfected IN ACCORDANCE WITH THE APHORISM: 'A MAN'S SOUL SHALL TEACH HIM.'

157. Now that the sacred soul is within him, HE IS WORTHY OF BEGETTING CHILDREN IN THE IMAGE AND LIKENESS OF THE HOLY ONE, BLESSED BE HE. Therefore, a man should multiply to perpetuate the image of the highest King in the universe. The secret of this is the river which issues forth: SUPERNAL YESOD, whose water never stops. Similarly, a man should never stop the flowing of his river and the source in this world, BUT SHOULD BEGET CHILDREN. When a man is unsuccessful IN BEGETTING CHILDREN in this world, the Holy One, blessed be He, uproots him FROM THIS WORLD and replants him again and again. THAT IS, HE DIES AND IS BORN AGAIN INTO THE WORLD UNTIL HE SUCCEEDS IN BEGETTING CHILDREN.

158. Come and behold, it is written: "I have raised up one from the North, and he is come" (Yeshayah 41:25). "I have raised up," refers to a man's desire to mate in this world, which is raised by the north side FROM THE LEFT, FOR THE DESIRE TO MATE COMES FROM THE LEFT. "And he is come," refers to the sacred soul, which comes from above, sent by the Holy One, blessed be He, into this world, where it enters people.

159. "...from the rising of the sun..." (Yeshayah 41:25) The place from which the river issues forth is TIFERET, THE ABODE OF YESOD, from which the shining soul comes and is born, AS ALL SOULS COME FROM THE UNION OF TIFERET AND MALCHUT. "And he shall come upon princes" (Ibid.), means that the armies of the world--THE NUKVA CALLED 'WORLD', WHOSE ARMIES ARE ANGELS--come with the stirring of the souls, NAMELY, ARE BORN WITH THEM. AND, "as upon mortar" (Ibid.), means as a man awakening into his body, WHICH IS CALLED 'MORTAR'.

160. Therefore, the Holy One, blessed be He, couples souls and sends them into this world, causing union between above and below, and thus the source of all is blessed. Therefore, the Holy One, blessed be He, created man so that he will strive to walk in His ways and never stop his river, RATHER HE WILL BEGET CHILDREN.

156. תא חזי, קודשא בריך הוא עבד ליה לבר נש, בגוונא דלעילא, בלא איהו בחכמתא, דלית לך שויפא ושויפא בבר נש, דלא קיימא בחכמתא עלאה, דהא כיון דאתתקן כל גופא, בשויפוי בדקא יאות, קודשא בריך הוא אשתתף בהדיה, ואעיל ביה נשמתא קדישא, בגין לאולפא ליה לבר נש, למהך בארחוי דאורייתא, ולמיטר פקודוי, בגין דיתתקן בר נש בדקא יאות.

157. ובגין דאית ביה נשמתא קדישא, מבעי ליה לבר נש, לאסגאה דיוקנא דמלכא עלאה בעלמא. ורזא דא, דהא ההוא נהר דנגיד ונפיק, לא פסקן מימיו לעלמין, ועל דא מבעי ליה לבר נש, דלא יפסיק נהרא ומקורא דיליה בהאי עלמא. וכל זמנא דבר נש לא יצלח בהאי עלמא קודשא בריך הוא עקר ליה, ונטע ליה בכמה זמנין במלקדמין.

158. תא חזי מה כתיב, העירותי מצפון ויאת, העירותי: דא אתערותא, דזווגא דבר נש בהאי עלמא, דאיהו אתערותא מסטרא דצפון. ויאת: דא היא נשמתא קדישא, דאתיא מלעילא, וקודשא בריך הוא משדר לה מלעילא, אתיא בהאי עלמא, ועאלת בגו בני נשא, בדקאמרן.

159. ממזרח שמש: דא אתר דההוא נהר דנגיד ונפיק, דמתמן נפקת נשמתא, ואתנהירת. ויבא סגנים. אליו אינון חילין דעלמא, דאתין בגין ההוא אתערותא דנשמתין. כמו חומר בגוונא דאתער בר נש, בגופא.

160. דהא בגין דא, קודשא בריך הוא עביר זוגין, ואטיל נשמתין בעלמא, וחברותא אשתבח לעילא ותתא, ומקורא דכלא הוא ברוך. ובגין כך, קודשא בריך הוא עבד ליה לבר נש, בגין לאשתדלא בארחוי, ולא יפסיק מקוריה ומבועא דיליה לעלמין.

161. He whose source is dried up AND DOES NOT BEGET CHILDREN cannot enter the presence of the Holy One, blessed be He, when he passes from the world, and he does not participate in that world. Come and behold, it is written: "He did not create it a waste land; He formed it to be inhabited" (Yeshayah 45:18). Therefore, He created man IN THE LIKENESS OF ABOVE, for the Holy One, blessed be He, is kind to the world. Come and behold, it is written: "Then again Avraham took a wife, and her name was Kturah" (Beresheet 25:1). This is the secret of the soul returning INTO A BODY to be perfected.

162. Come and behold: it is written of the body, "But it pleased Hashem to crush man by disease: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of Hashem shall prosper in his hand" (Yeshayah 53:10). We have to study this verse further. Why does it so please HIM? HE ANSWERS: Because it purifies him! HE ASKS: Why the feminine gender INSTEAD OF THE MASCULINE in the verse, "If his soul shall consider (feminine) it a recompense for guilt"? HE ANSWERS: Because the phrase, "shall consider," alludes to the soul. THUS, if the soul wishes to perfect herself properly, then "he shall see his seed," because the soul roams around without rest and is destined to enter the seed of a man who observed THE COMMANDMENT OF being fruitful and multiplying. He shall then "prolong his days...and the purpose of Hashem," referring to the study of the Torah, "shall prosper in his hand." BUT IF HE DID NOT HAVE CHILDREN, THE TORAH DOES NOT HELP HIM.

163. Come and behold: if a man studies the Torah day and night, but does not use his source and fountain of life TO BEGET CHILDREN, he is not permitted in the presence of the Holy One, blessed be He. We have learned that a well of water is no well unless the source feeds it, for the well and the source are of one secret. And we have explained THAT WHOEVER HAS NO CHILDREN IS JUDGED AS IF THE SOURCE DID NOT FLOW INTO HIM, NAMELY DID NO WORK WITHIN HIM.

164. It is written: "It is vain for you to rise up early, to sit up late, to eat the bread of sadness; for truly to His beloved He gives tranquillity" (Tehilim 127:2). Come and behold: how precious are the words of the Torah, for each contains high and holy mysteries. We have learned that when the Holy One, blessed be He, gave Yisrael the Torah, he included within it all the holy and supernal mysteries that were given to the children of Yisrael when they received the Torah on Mount Sinai.

161. וְכָל מֵאן דְּפָסִיק מִקּוּרִיה, בְּד נִפְיָק מֵהָא עֲלָמָא, הֵהוּא בְּר נֶשׁ לֹא עָאֵל בְּפִרְגּוּדָא, וְלֹא נָטוּל חוּלָק בְּהֵהוּא עֲלָמָא. תָּא חֲזִי, כְּתִיב לֹא תְהוּ בְּרָאָה לְשַׁבַּת יִצְרָה, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּגִין דָּא עֲבַד לִיה לְבַר נֶשׁ בְּדָקָא יָאוּת, בְּדָאֻמְרִן, וְקוּדְשָׁא בְּרִיךְ הוּא, עֲבַד טִיבּוּ עִם עֲלָמָא. תָּא חֲזִי, מַה כְּתִיב, וַיֹּסֶף אֲבִרְהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קִטּוּרָה, רָזָא, דְּנִשְׁמַתָּא אֲתַת לְאַתְתִּיקְנָא, בְּמִלְקִדְמִין.

162. תָּא חֲזִי, הֵהוּא גּוּפָא, מַה כְּתִיב, וְה' חִפֵּץ דְּכָאוּ הַחֲלִי אִם תִּשִּׁים אִשָּׁם נַפְשׁוֹ יִרְאֶה זֶרַע יֵאָרִיךְ יָמִים וְחִפֵּץ ה' בִּידּוֹ יִצְלַח. וְה' חִפֵּץ דְּכָאוּ, הָאִי קָרָא אִית לְאַסְתַּכְלָה בֵּיה, אֲמַאי חִפֵּץ, בְּגִין דִּיתְדַבֵּי. אִם תִּשִּׁים אִשָּׁם, אִם יוֹשִׁים אִשָּׁם מִבְּעֵי לִיה, מַאי אִם תִּשִּׁים. אֲלֹא לְנִשְׁמַתָּא אֲהֲרַר מְלָה, אִי הֵהוּא נִשְׁמַתָּא בְּעִיָּא לְאַתְתִּיקְנָא בְּדָקָא יָאוּת, יִרְאֶה זֶרַע, בְּגִין דִּהֵהוּא נִשְׁמַתָּא אֲזֻלַּת וּשְׁאֻטָּה, וְאִיהִי זְמִינָא לְאַעֲלָא בְּהֵהוּא זֶרַע, דְּאֲתַעֲסֵק בַּה בְּר נֶשׁ בְּפִרְיָה וּרְבִיָּה, וּכְדִין יֵאָרִיךְ יָמִים, וְחִפֵּץ ה' דָּא אֲוִרִיָּתָא, בִּידִיָּה אֲצֻלַּח.

163. תָּא חֲזִי, אֵף עַל גַּב דְּבַר נֶשׁ אֲשִׁתְּדַל בְּאוֹרִיָּתָא יִמְמָא וְלִילִיָּא, וּמִקּוּרִיה וּמִבּוּעִיָּה קִיּוּמָא בֵּיה לְמִגְנָא, לִית לִיה אֲתַר לְאַעֲלָא לְפִרְגּוּדָא, וְהָא אֲתַמָּר, דְּבִירָא דִּמְיָא, אִי הֵהוּא מִקּוּרָא וּמִבּוּעָא לֹא עָאֵל בֵּיה, לֹאֻ אִיהוּ בְּאֵר, דְּבִירָא וּמִקּוּרָא כְּחֲדָא אִינּוֹן, וְרָזָא חֲדָא אִיהוּ וְאֻקִּימָנָא.

164. כְּתִיב, שְׂוֹא לֶכֶם מִשְׁכִּימִי קוּם מֵאַחֲרֵי שַׁבַּת אוֹכְלֵי לֶחֶם הָעֶצְבִּים בֵּן יִתֵּן לִידִידוֹ שָׁנָה. תָּא חֲזִי, בְּמַה חֲבִיבִין אִינּוֹן מְלִי דְּאוֹרִיָּתָא, דְּכָל מְלָה וּמְלָה דְּאוֹרִיָּתָא, אִית בֵּיה רִזּוּן עֲלָאִין קְדִישִׁין, וְהָא אֲתַמָּר, דְּכַד יְהִיב קוּדְשָׁא בְּרִיךְ הוּא אֲוִרִיָּתָא לְיִשְׂרָאֵל, כָּל גְּנִיזוּן עֲלָאִין קְדִישִׁין, כְּלָהוּ יְהִיב לְהוּ בְּאוֹרִיָּתָא, וְכְלָהוּ אֲתִיְהִיבּוּ לְהוּ לְיִשְׂרָאֵל, בְּשַׁעֲתָא דְּקִבְּלוּ אוֹרִיָּתָא בְּסִינִי.

165. Come and behold: "It is vain for you to rise early," refers to single men without wives who are not as they should be, without union with a woman. They rise up early to do their work, as is manifest in the verse: "There is one alone, without a companion... yet there is no end of all his labor" (Kohelet 4:8). "...to sit up late..." refers to those who retire late, WHO ARE LATE TO MARRY, FOR IT MEANS 'REST', as in "because in it he rested" (Beresheet 2:3); for a woman is considered a repose for man.

166. Of the verse, "To eat the bread of sadness" (Tehilim 127:2), HE ASKS: What is the bread of sadness? HE ANSWERS THAT when a man has children, he eats his bread joyously, with a glad heart. If he does not have children, he eats the bread of sadness. These are assuredly those who "eat the bread of sadness."

167. HE ASKS: What is meant by the verse, "For truly to His beloved He gives tranquillity" (Tehilim 127:2)? HE ANSWERS: To he whose source is blessed WITH CHILDREN, the Holy One, blessed be He, gives sleep in this world, in accordance with the verse, "You shall lie down, and your sleep shall be sweet" (Mishlei 3:24). This is because he has a part in the world to come, and he therefore lies IN THE GRAVE and enjoys the world to come.

168. "There is one alone without a companion" (Kohelet 4:8), refers to the man who is alone in the world, but not appropriately; HE IS without a wife. He is "without a companion," having no wife to help him. "...he has neither son..." to preserve his name in Yisrael after him, "nor brother" to amend for him BY LEVIRATE MARRIAGE.

169. "...yet there is no end of all his labor..." (Kohelet 4:8) means that he labors constantly, from early day to night. "Neither is his eye satisfied with riches" (Ibid.), and he has not the sense to ask, "For whom then do I labor, and bereave my soul of good?" It may be said that if he toils to have more food and drink to feast every day, this is not so, because the soul does not derive any enjoyment from it. Assuredly, he denies his soul good, of the light of the world to come, because the soul is defective; that is, it is not properly perfected. Come and behold: how compassionate is the Holy One, blessed be He, toward His creatures, IN BRINGING HIM BACK IN ANOTHER INCARNATION SO HE CAN PERFECT HIMSELF. For He wishes him to be perfected and not to be cut off from the world to come.

165. תָּא חֲזִי, שׁוּא לָכֶם מִשְׁכִּימֵי קוֹם, אֲלֵינִי אִינוֹן יַחֲדִים דְּאִשְׁתַּבְּחוּ דְּלֹאוּ אִינוֹן דְּכֵר וְנוֹקְבָא בְּדָקָא יָאוּת, וְאִקְדָּמֵן בְּצַפְרָא לְעִבְדֵיהוֹן, כְּמָה דָּאֵת אָמַר, יֵשׁ אֶחָד וְאִין שְׁנֵי וְגו', וְאִין קֵץ לְכָל עֲמָלוֹ. מֵאַחֲרֵי שַׁבָּת: מֵאַחֲרֵין נִיחָא, כְּמָה דָּאֵת אָמַר, כִּי בּוֹ שַׁבָּת, בְּגִין דְּאִתְתָּא לְגַבֵּי בֵר נֶשׁ, אִיהִי נִיחָא לְגַבֵּיהּ וְדֵאֵי.

. אוֹכְלֵס לֶחֶם הָעֶצְבִּים, מֵאֵי לֶחֶם הָעֶצְבִּים, דְּכֵר בֵּר נֶשׁ אֵית לֵיהּ בְּנִין, הֵהוּא נִהְמָא דְּאִכִּיל, אִכִּיל לֵיהּ בְּחֶדְוָה, וּבְרַעוּתָא דְּלִבָּא, וְהֵהוּא דְּלִית לֵיהּ בְּנִין, הֵהוּא נִהְמָא דְּאִכִּיל, אִיהוּ נִהְמָא דְּעֶצִיבוֹ. וְאֲלֵינִי אִינוֹן אוֹכְלֵי לֶחֶם הָעֶצְבִּים וְדֵאֵי.

. בֵּן יַעֲזוּלִידֵירוֹ שְׁנָה, מֵאֵי יִתֵּן לִידִידוֹ, דָּא הוּא

דְּמִקוּרִיהּ מְבָרַךְ, דְּקוּדְשָׁא בְּרִיךְ הוּא יֵהֵב לֵיהּ שִׁנְיָה בְּהֵהוּא עֲלָמָא, כְּדִ"א וְשַׁכְבַּת וְעֶרְבָה שְׁנֵתָךְ. בְּגִין דָּאֵית לֵיהּ חוּלְקָא בְּעֲלָמָא דָּאֵתִי, בְּגִין דְּהֵהוּא בֵּר נֶשׁ שָׂכִיב, וְיִתְהַנֵּי בְּהֵהוּא עֲלָמָא דָּאֵתִי בְּדָקָא יָאוּת.

168. יֵשׁ אֶחָד וְאִין שְׁנֵי וְגו'. יֵשׁ אֶחָד: דָּא הוּא בֵּר נֶשׁ דְּאִיהוּ יַחֲדֵאֵי בְּעֲלָמָא, לֹא יַחֲדֵאֵי בְּדָקָא יָאוּת, אֲלֹא דְּאִיהוּ בְּלֹא זְווגָא. וְאִין שְׁנֵי: דְּלִית עִמֵּיהּ סִמְךָ. גַּם בֵּן דְּיוֹקִים שְׁמִיהּ בְּיִשְׂרָאֵל לֹא שָׁבַק. וְאַח לֹאִיתְתָּא לֵיהּ לְתַקּוּנָא.

169. וְאִין קֵץ לְכָל עֲמָלוֹ, דְּאִיהוּ עֲמַל תְּדִיר, דְּאִקְדָּיִם יִמְמָא וְלִילִיא. גַּם עֵינֵי לֹא תִשְׁבַּע עֶשֶׂר, וְלִית לֵיהּ לִבָּא לְאַשְׁגָּחָא, וְלִמְיָמֵר לְמִי אֲנִי עֲמַל, וּמְחַסֵּר אֶת נַפְשִׁי מִטוֹבָה. וְאִי תִימָא דְּבְגִין דְּיִיכּוּל וְיִשְׁתִּי יִתִּיר, וְיַעֲבֹד מִשְׁתֵּיָא בְּכָל יוֹמָא תְּדִיר, לֹאוּ הָכִי, דְּהָא נַפְשָׁא לֹא אִתְהַנֵּי מִנִּיהּ, אֲלֹא וְדֵאֵי אִיהוּ מְחַסֵּר לְנַפְשִׁיהּ, מִטוֹבוֹ דְּנִהוּרָא דְּעֲלָמָא דָּאֵתִי, בְּגִין דְּדָא הֵיא נַפְשָׁא חֲסָרָא, דְּלֹא אִשְׁתַּלִּימַת בְּדָקָא יָאוּת. תָּא חֲזִי, כְּמָה חָס קוּדְשָׁא בְּרִיךְ הוּא עַל עוֹבְדוֹי, בְּגִין דְּקָא בְּעִי דִּיתְתַּקֵּן, וְלֹא יִתְאַבִּיד מֵהֵהוּא עֲלָמָא דָּאֵתִי, בְּדָקָא מְרָן.

170. Rabbi Chiya asks: What is the position in the world to come of a thoroughly righteous man who engages in the study of the Torah day and night and devotes all his deeds to the Name of the Holy One, blessed be He, yet does not have children in this world? Or a man who tries but can not have children, or has children who die? Rabbi Yosi replied: His deeds and the Torah protect him, so he is worthy of the world to come.

171. Rabbi Yitzchak said: It is written of them and of the truly just: "For thus says Hashem to the eunuchs that keep My Shabbatot (plural), and choose the things that please Me, and take hold of My Covenant. And to them will I give in My house and within My walls a memorial better than sons and daughters: I will give them an everlasting name, that shall not be cut off" (Yeshayah 56:4-5), for they have a portion in the world to come. Rabbi Yosi said to him: This is good and well; THAT IS, HE AGREED WITH HIM.

172. Come and behold: a thoroughly righteous man who attained all THE AFOREMENTIONED VIRTUES and reached perfection, but died without children, inherits his place in the world to come. HE ASKS: Does his wife have to marry his brother or not? If she does, it is in vain, FOR HE DOES NOT NEED HIS BROTHER TO PERFECT HIM, having already attained his place in the world to come!

173. HE ANSWERS: Assuredly his wife should marry his brother, for we can not tell whether he was whole in his deeds or not. If his wife marries his brother, it is not in vain, EVEN IF HE ATTAINED PERFECTION. For the Holy One, blessed be He, keeps a place FOR THOSE WHO DIE WITHOUT CHILDREN OR A BROTHER TO MARRY THEIR WIFE. When a thoroughly righteous man dies and his wife marries his brother, he has already inherited his place AND DOES NOT NEED THE CORRECTION OF THE LEVIRATE MARRIAGE. Then comes a MAN WHO DIED CHILDLESS, WITHOUT A REDEEMER IN THE WORLD, and is perfected by the marriage OF THE RIGHTEOUS MAN'S WIFE. In the meanwhile, the Holy One, blessed be He, prepares a place FOR THE MAN WITHOUT THE REDEEMER until the righteous man dies. Then, he may be perfected in the world THROUGH A LEVIRATE MARRIAGE. This is the meaning of the verse: "Because he should have remained in the city of his refuge until the death of the high priest" (Bemidbar 35:28).

174. In relation to this, we have learned that the righteous are destined to have children through their death; THAT IS, THE CHILDREN OF THE LEVIRATE MARRIAGE WHO PERFECT THOSE WHO HAVE DIED CHILDLESS AND WITHOUT A BROTHER. They attain in their deaths what they did not attain during their lives. Hence, all the works of the Holy One, blessed be He, are true, just, and compassionate toward all, EVEN THOSE WHO HAVE NO BROTHER.

170. רבי חייא בעא, האי דאיהו זכאה שלימא, ואשתדל באורייתא יומי ולילי, וכל עובדוי לשמא דקודשא בריך הוא, ולא זכה לבנין בהאי עלמא, כגון דאשתדל בהו ולא זכה, או דהו ליה ומיתו, מה אינון לעלמא דאתי. אמרלו רבי יוסי, עובדוי, וההיא אורייתא, קא מגינן עליה, לההוא עלמא.

171. אמר רבי יצחק, עלייהו, ועל אינון זכאי קשוט, עלייהו כתיב, כה אמר ה' לסריסים אשר ישמרו את שבתותי ובחרו באשר חפצתי ומחזיקים בביתתי, מה כתיב בתריה ונתתי להם בביתי ובחומותי יד ושם טוב מבנים ומבנות שם עולם אתן לו אשר לא יכרת, בגין דאלין אית לון חולקא לעלמא דאתי. אמר ליה רבי יוסי, יאות הוא ושמיר.

172. תא חזי, זכאה שלים דהו כל אלין ביה, ואשתלים כדקא יאות, ומית בלא בנין, והא קא ירית דוכתיה בההוא עלמא, אתתיה בעיא ליבומי, או לא. אי תימא דלבעי ליבומי, הא בריקנא איהו, דהא אתתיה קא ירית בההוא עלמא.

173. אלא, ודאי בעיא ליבומי, בגין דלא ירעינן אי הוה שלים בעובדוי אי לאו. והיא אי אתייבמת, לא הוה בריקנא, בגין דאתר אית ליה לקודשא בריך הוא, דהא בר נש הוה בעלמא, ומית בלא בנין, ומורקא לא הוי ליה בעלמא, ביון דמית האי זכאה שלים, ואתתיה אתייבמת, ואיהו אתתיה ירית, אתא ההוא בר נש ואשתלים הכא, ובין כך ובין כך, קודשא בריך הוא אתר זמין ליה לעלמא, עד דיימות האי זכאה שלים, וישתלים איהו בעלמא, הה"ד כי בעיר מקלטו ישב עד מות הכהן הגדול וגו'.

174. ודא הוא דתנינן, בנין זמינן אינון לצדיקא במיתתהון, בחייהון לא זכו, ובמיתתהון זכו, ובגין כך כל עובדוי דקודשא בריך הוא בלהו קשוט וזכו, וחייוס על בלא.

175. He began by quoting the verse: "Two are better than one because they have a good reward for their labor" (Kohelet 4:9). This refers to those who strive to beget children in this world. For the sake of the children they leave after them, they receive a good reward in this world. For their sake, their fathers inherit a portion of the world to come.

176. Come and behold: the Holy One, blessed be He, plants trees in the world. If they grow well, it is good; if they do not, He uproots them and replants them SOMEWHERE ELSE as many times as required. Such are the ways of the Holy One, blessed be He, in tending to the good and to the correction of the world.

177. "Go in to your brother's wife, and perform the duty of a brother-in-law" (Beresheet 38:8) IS REDUNDANT, for Yehuda and the other tribes knew this. The ONLY important thing he told him was, "and raise up seed", for seed was needed for purification and for preparing an embryo to receive the remedy, so that the stock would not be severed from the root. This is the meaning of: "and man shall return to dust" (Iyov 34:15).

178. Having been prepared properly AFTER THE SAID INCARNATION, they are well praised in the world to come, for they please the Holy One, blessed be He. It is therefore written: "So I praised the dead that are already dead more than the living that are yet (Heb. adenah) alive" (Kohelet 4:2). FOR THEY COME BACK TO LIFE AND RETURN TO A TENDER AGE. The word "adenah" as in, "After I am grown old shall I have pleasure (Heb. ednah)" (Beresheet 18:12), and "he shall return to the days of his youth" (Iyov 33:24), MEANS THE DAYS OF YOUTH AND PLEASURE TO WHICH HE RETURNED IN INCARNATION.

179. "...but better than both of them is he who has not yet been, who has not seen the evil work that is done under the sun" (Kohelet 4:3, refers to he who has not returned to his youth AND BEEN REINCARNATED. HE IS A THOROUGHLY RIGHTEOUS PERSON, who does not need a new incarnation to achieve perfection and is not burdened by former sins, like one incarnated who suffers for sins he committed in former life. The Holy One, blessed be He, prepared for him a fitting place in the world to come.

180. Come and behold, it is written: "And so I saw the wicked buried, and come to their rest" (Kohelet 8:10), as we said THAT THEY WERE BORN AGAIN TO MEND THEIR DEEDS. For the Holy One, blessed be He, is kind and does not want the world to perish, BUT PREFERS TO REFORM THE WICKED THROUGH REINCARNATION. All His ways are true and gracious and benefit them in this world and in the world to come. Happy is the portion of the righteous who walk the true path, of whom it is written: "The righteous shall inherit the land" (Tehilim 37:29).

175. פֶּתַח וְאָמַר טוֹבִים הַשָּׁנִים מִן הָאֶחָד אֲשֶׁר יִשְׁלָהֶם שָׂכָר טוֹב בְּעַמְלָם, אֲלֵיךְ אֵינוֹן דְּמַתְּעַסְקִין בְּהָאֵי עֲלָמָא, לְאוֹלָדָא בְּנִין, דְּאֵינוֹן בְּנִין דְּשִׁבְקוּ, בְּגִינִיהוֹן אֵית לֹון אֲגַר טַב בְּהָאֵי עֲלָמָא, וּבְגִינִיהוֹן יִרְתִּין אָבֵהֶן דְּלֵהוֹן, חוֹלְקָא בְּהוּא עֲלָמָא, וְאוֹקְמוּהָ.

176. תָּא חֲזִי, קוֹדֶשָׁא בְּרִיךְ הוּא נָטַע אֵילָנִין בְּהָאֵי עֲלָמָא, אִי אֲצִלְחוּ יְאוֹת, לֹא אֲצִלְחוּ, אֲעָקַר לֹון, וְשִׁתַּל לֹון, אֲפִילוּ כַּמָּה זְמָנִין, וּבְגִין כֵּךְ, כָּל אֲרַחוּי דְּקוֹדֶשָׁא בְּרִיךְ הוּא, כְּלָהוּ לְטַב וּלְאַתְקֵנָא עֲלָמָא.

177. בָּא אַל אִשְׁתְּ אַחִיךָ וַיְבִם אוֹתָהּ, דִּהָא יְהוּדָה וְכָלְהוּ שְׁבָטִין, הוּוּ יִדְעִי דָא, וְעָקְרָא דְּמַלְתָּא, וְהָקַם זֶרַע, בְּגִין דִּהוּא זֶרַע, אֲצִטְרִיךְ לְאַתְתְּקֵנָא מְלָה, וּלְמַגְלָם גּוֹלְמָא, לְתַקּוּנָא, דִּלָּא יִתְפַּרֵּשׁ גְּזַעַא מִשְׁרָשִׁיָּה כְּדָקָא יְאוֹת, דִּדָּא הוּא דְּכְתִיב וְאָדָם עַל עֵפֶר יָשׁוּב.

178. וְכֵד מִתְתַּקֵּן לְבִתֵּר כְּדָקָא יְאוֹת, אֲלֵיךְ מִשְׁתַּבְּחִין בְּהוּא עֲלָמָא, בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֲתִרְעִי בְּהוּ, וּבְגִין כֵּךְ כְּתִיב, וְשִׁבַּח אֲנִי אֶת הַמֵּתִים שְׁכָבֵר מֵתוּ דִּיִּיקָא, מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֲדָנָה. מֵאִי עֲדָנָה, כִּד"א אַחֲרֵי בְּלוּתִי הִיָּתָה לִי עֲדָנָה. וְכְתִיב יָשׁוּב לְיָמֵי עֲלוּמָיו.

179. וְטוֹב מִשְׁנִיָּהֶם אֶת אֲשֶׁר עֲדָן לֹא הָיָה אֲשֶׁר לֹא רָאָה אֶת הַמַּעֲשֶׂה הָרַע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ. וְטוֹב מִשְׁנִיָּהֶם אֶת אֲשֶׁר עֲדָן לֹא הָיָה, דִּלָּא שֶׁב לְיָמֵי עֲלוּמָיו, וְלֹא אֲצִטְרִיךְ לְאַתְתְּקֵנָא, וְלֹא סְבִיל חוּבִין קְדָמָי, בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא יְהִיב לֵיה אֶתֵּר מִתְקֵנָא בְּהוּא עֲלָמָא, כְּדָקָא יְאוֹת.

180. תָּא חֲזִי, מַה כְּתִיב, וּבִכְן רְאִיתִי רָשָׁעִים קְבוּרִים וְגו', כַּמָּה דְּאַתְמֹר, בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא עָבִיד טִיבּוּ, וְלֹא בָעָא לְשַׁצָּאָה עֲלָמָא, אֲלֵא כַּמָּה דְּאַתְמֹר, וְכָל אֲרַחוּי כְּלָהוּ קְשׁוּט וְחָכּוּ, לְאוּטְבָא לְהוּ בְּהָאֵי עֲלָמָא, וּבְעֲלָמָא דְּאַתִּי. זַכָּאָה חוֹלְקָהוֹן דְּצִדִּיקוּיָא, דְּאֵינוֹן אֲזִלִּי בְּאַרְחָ קְשׁוּט, עֲלִיָּיהוּ כְּתִיב, צִדִּיקִים יִרְשׁוּ אֶרֶץ.

17. "And the thing which he did displeased Hashem..."

This section addresses the sin which, we're told, defiles man most in this world and in the world to come: masturbation. This judgment is not based upon moral or ethical principles, but rather upon the metaphysical structure of the Upper Worlds. The dark forces that challenge us throughout our spiritual development derive their strength and sustenance from the Light they steal from us. Thus, when we react or behave with intolerance towards others, the Light we lose strengthens the Evil Inclination. Masturbation is condemned for the simple reason that a man's seed is the substance that is closest in form to the Light of The Creator. It is raw, naked energy, and therefore requires concealment when it is revealed in our physical world. This concealment takes place when a man's seed is used for the direct purpose of creating life. Moreover, sexual relations between a man and wife express the ultimate in sharing, with both parties imparting pleasure to one another. In this loving and protected environment, the Light and power of a man's sperm cannot be appropriated or defiled by the Evil Inclination. The spilling of a man's seed is an act that is done for immediate self-gratification. Consequently, negative forces immediately appropriate this Light and our lives grow a little bit darker. Hardships and misfortunes in life--whether emotional, financial, marital, or otherwise--result from a lack of spiritual Light. We also learn of the great rewards in the world to come for a man who has trained his children to draw close to God and live by the spiritual wisdom of Torah.

The Relevance of this Passage

When a man refrains from pleasuring himself through the wanton spilling of his seed, his spiritual life force grows increasingly stronger. This manifests in many ways, including more intense sexual desire for his mate, and greater emotional stability and inner peace. The Light of this passage helps to cleanse and eradicate the dark forces that attach to us as a result of our sexually self-gratifying actions. This Light helps us to recognize the spiritual benefits associated with directing our carnal desires towards sharing pleasure with our mate, and drawing the Light of the Creator into this darkened world.

181. "And the thing which he did displeased Hashem: So He slew him also" (Bereshheet 38:10). Rabbi Chiya opened the discussion with the verse: "In the morning sow your seed, and in the evening do not withhold your hand" (Kohelet 11:6). Come and behold: it behooves man much to be careful lest he sin and to be heedful in his actions before the Holy One, blessed be He. For there are numerous messengers and chieftains in the world who roam about observing the deeds of man and bearing testimony of him, recording everything in a book.

182. Come and behold: of all the sins that defile a man in this world, that which defiles him the most in this world and in the world to come is spilling his semen in vain. Letting it out in vain by the hand or leg brings impurity on man, as it is written: "For you are not an El that has pleasure in wickedness: nor shall evil dwell with you" (Tehilim 5:5).

183. He therefore does not come inside the curtain OF THE HOLY ONE, BLESSED BE HE, or behold the presence of Atik Yomin, as is learned from the verses: "Nor shall evil dwell with you" (Tehilim 5:5), and "And Er, Yehuda's firstborn, was wicked in the sight of Hashem" (Bereshheet 38:7). BOTH VERSES INDICATE THAT HE DOES NOT BEHOLD THE FACE OF HASHEM. Hence, it is written: "Your hands are full of blood" (Yeshayah 1:15), WHICH REFERS TO LETTING SEMEN BY THE HAND, WHICH IS LIKENED TO SHEDDING BLOOD. Happy is the portion of the man who fears Hashem and is guarded from the evil path, and purifies himself to be occupied in the fear of his Master.

184. The verse, "In the morning sow your seed" (Kohelet 11:6), has already been explained. The morning is the time of man's strength and youth. He should then strive to beget children with the wife appropriate for him, according to the verse: "In the morning sow your seed."

181. וַיֵּרַע בְּעֵינָיו ה' אֲשֶׁר עָשָׂה וַיִּמָּת גַּם אֹתוֹ. רַבִּי חִיָּא פָתַח בְּבִקְרָא זֶרַע אֶת זֶרַעַךְ וּלְעָרֵב אֶל תַּנַּח יָדְךָ וּגו'. תָּא חֲזִי, כַּמָּה אֲתַחֲזִי לֵיהּ לְבַר נָשׁ, לְאַזְדַּהֲרָא מִחֻבּוֹי וּלְאַזְדַּהֲרָא בְּעוֹבְדָיו קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא, בְּגִין דְּכַמָּה שְׁלִיחִין וְכַמָּה מַמְנָן אִינוּן בְּעֵלְמָא, דְּאִינוּן אֲזִלִּין וְשׂוֹיטִין, וְחֲמָאן עוֹבְדֵיהוֹן דְּבִנֵּי נָשָׁא, וְסִהְדִּין עֲלוּי, וְכֹלָא בְּסִפְרָא כְּתִיבִין.

182. וְתָא חֲזִי, בְּכָל אִינוּן חוֹבִין דְּאַסְתָּאב בְּהוּ בַר נָשׁ בְּהָאֵי עֲלְמָא, דָּא אִיהוּ חוֹבָא דְּאַסְתָּאב בֵּיהּ בַר נָשׁ יִתִּיר בְּהָאֵי עֲלְמָא, וּבְעֵלְמָא דְּאִתִּי, מֵאֵן דְּאוֹשִׁיד זִרְעִיהּ בְּרִיקְנִיא, וְאַפִּיק זִרְעָא לְמַגָּנָא, בִּידָא אוּ בְּרַגְלָא וְאַסְתָּאב בֵּיהּ, כַּמָּה דָּאֵת אָמַר כִּי לֹא אֵל חֲפִץ רָשַׁע אֶתָּה לֹא יִגוּרְךָ רַע.

183. בְּגִ"ד, לֹא עָאֵל לְפָרְגוּדָא, וְלֹא חָמִי סִבְרָא אִפִּי עֲתִיק יוֹמִין, כַּמָּה דְּתַנִּינָן, כְּתִיב הֲכָא לֹא יִגוּרְךָ רַע, וְכְתִיב וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה', וּבְגִין כֶּךָ כְּתִיב, יָדִיכֶם דְּמִים מְלֵאוּ. זְכָאָה חוֹלְקִיהּ דְּבַר נָשׁ דְּדַחִיל לְמַאֲרִיָּה, וַיְהִי נָטוּר מְאוּרַח בִּישָׁא, וַיִּדְבִּי גְרַמִּיהּ, לְאַשְׁתַּדְּלָא בְּדַחִילוּ דְּמַאֲרִיָּה.

184. תָּא חֲזִי, בְּבִקְרָא זֶרַע אֶת זֶרַעַךְ, הָאֵי קְרָא אוֹקְמוּהּ, בְּבִקְרָא: דָּא הוּא, בְּזִמְנָא דְּבַר נָשׁ אֲתַקִּיִּים בְּחִילִיהּ, וַיְהִי בְּעוֹלִימוֹ, בְּדִין אֲשַׁתְּדַּל לְאוֹלָדָא בְּנִין, בְּאִיתְתָּא דְּחֻזָּא לֵיהּ, דְּכְתִיב בְּבִקְרָא זֶרַע אֶת זֶרַעַךְ.

185. Then it is his time TO BEGET CHILDREN, as it is written: "As arrows in the hand of a mighty man, so are the children of one's youth" (Tehilim 127:4). Then he is able to teach them the ways of the Holy One, blessed be He, and to receive good reward for the world to come, as it is written: "Happy is the man that has his quiver full of them, they shall not be put to shame, but they shall speak with their enemies in the gate" (Tehilim 127:5). "They shall not be put to shame" in the World of Truth when the Accusers bring accusations on them, for there is no better reward in that world than THE REWARD of he who teaches his child the fear of Hashem in the ways of the Torah.

186. Come and behold: it is written about Avraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of Hashem, to do justice and judgment" (Bereshheet 18:19). This merit stood him well in the world to come against all Accusers.

187. It is therefore written: "In the morning sow your seed, and in the evening do not withhold your hand" (Kohelet 11:6). Even in old age, CALLED 'EVENING', it is written: "Do not withhold your hand" from begetting children. Why? "For you know not which shall prosper, whether this of that," before Elohim, and which will defend them in the World of Truth.

188. Hence it is written: "Lo, children are the heritage of Hashem" (Tehilim 127:3). This is the Eternal Life (lit. 'bundle of LIFE') of the soul, THE SECRET OF THE VERSE, "YET THE SOUL OF MY LORD SHALL BE BOUND IN THE BOND OF LIFE" (I SHMUEL 25:29), CONSIDERED AS the world to come and called 'heritage' BY THE SCRIPTURE. Who causes man to merit the heritage of Hashem? Children do. The children cause man to merit the heritage of Hashem! Therefore, happy is the man who has children to whom he may teach the ways of the Torah.

185. דְּהָא בְּרִין זְמַנָּא אִיהוּ, כַּד"א, בְּחַצִּים בִּיד גְּבוּר
בֵּן בְּנֵי הַנְּעוּרִים, בְּגִין דִּיכֹּיִל לְמִילָּהּ לְהוּ אֲרַחוּ
דְּקוּדְשָׁא בְּרִין הוּא, וְיֵהָא לִיה אֲגָרָא טָבָא לְעֵלְמָא
דְּאֵתִי, דְּכְתִיב אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר מָלֵא אֶת אֲשַׁפְתּוֹ
מֵהֶם לֹא יִבְשׁוּ כִי יִדְבְּרוּ אֶת אוֹיְבֵים בְּשַׁעַר. לֹא
יִבֹּשׁוּ בְּהֵוּא עֵלְמָא, בְּזִמְנָא דְּמֵאֲרִיהוֹן דְּרִינָא וִיתוֹן
לְקִטְרָגָא עֲלוּי, דְּלִית לֶךְ אֲגָרָא טָבָא בְּהֵוּא עֵלְמָא,
כְּהֵוּא דְּאוּלִּיף לִיה לְבָרִיה דְּחִילוֹ דְּמָרִיה, בְּאֲרַחוּ
דְּאוּרִייתָא.

186. תָּא חֲזִי, מַה אָמַר בְּאַבְרָהָם דְּכְתִיב כִּי יִדְעָתִיו
לְמַעַן אֲשֶׁר יִצְוֶה אֶת בָּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשִׁמְרוּ
דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט, וְעַל דָּא הָהוּא זָכוּ
קִימָא לִיה בְּהֵוּא עֵלְמָא, לְגַבִּי כָּל מֵאֲרִיהוֹן
דְּרִינָא.

187. וּבְגִין כֶּךָ בְּבִקֵּר זֶרַע אֶת זֶרַעַךְ וּלְעֶרֶב אַל תִּנָּח
יָדְךָ אֲפִילוּ בִּיּוֹמֵי דְּזָקְנָה, דְּאִיהוּ זְמַנָּא דְּסִיב בֵּר נֶשׁ,
מַה כְּתִיב אַל תִּנָּח יָדְךָ, לֹא יִשְׁבּוֹק מִלְּאוּלְדָּא בְּהָאִי
עֵלְמָא, מֵאִי טַעְמָא, בְּגִין דְּלֹא תִדַּע אִיזָה יִכְשֹׁר הִזָּה
אוּ זֶה לְפָנֵי הָאֱלֹהִים, בְּגִין דִּיקוּמוֹן בְּגִינִיה בְּהֵוּא
עֵלְמָא.

188. וְעַל דָּא כְּתִיב, הִנֵּה נִחְלַת ה' בָּנִים, דָּא צְרוּרָא
דְּנִשְׁמָתָא, סְטָרָא דְּעֵלְמָא דְּאֵתִי, וְלֵהָאִי נִחְלַת. מֵאֵן
זָכִי לִיה לְבֵר נֶשׁ לְאַעְלָא בְּהֵוּא נִחְלַת ה', בָּנִים,
אִינוֹן בָּנִין, זָכָאן לִיה לְנִחְלַת ה', וְעַל דָּא זָכָא
הָהוּא בֵּר נֶשׁ, דְּזָכִי לוֹן דִּיּוּלִּיף לוֹן אֲרַחוּ
דְּאוּרִייתָא, כְּמַה דְּאֵתְמַר.

18. "And she put off her widow's garments..."

This section explains the actions of Ruth and Tamar, two women who lost their first husbands and later conceived through levirate marriage. We learn that both acted piously and with the help of God, because the fruitful seed of Yehuda was established through them.

The Relevance of this Passage

This story concerns the eventual birth of King David and the Messiah. What's most relevant to the reader is the Messianic Light concealed inside the passage. A simple reading of the text sets the Light aglow, helping to hasten the emergence of the Messiah within us, and in turn, the arrival of the global Mashiach and Final Redemption.

189. "And she put off her widow's garments..." (Beresheet 38:14). Come and behold: could it be that Tamar, a priest's daughter, who was always modest, would commit incest with her father-in-law? HE ANSWERS: She was a righteous woman AND did this with wisdom. She was not lewd, but wise, and KNEW WHAT WOULD BECOME OF IT. SHE approached him to do kindness and truth by him.

190. Come and behold: because she knew what would become of her efforts, the Holy One, blessed be He, aided her in the act, and she conceived immediately. All this was from THE HOLY ONE, BLESSED BE HE. It may be wondered why the Holy One, blessed be He, did not use another woman to bear these sons, but this one, TAMAR. HE ANSWERS: Assuredly, she was needed for this and no other woman would do.

191. The seed of Yehuda was established with two women, who bore King David, King Solomon, and Mashiach. The two women, Tamar and Rut, resembled each other. Both Tamar and Rut lost their first husbands and replaced them through similar efforts.

192. Tamar approached her father-in-law, who was next of kin to his dead sons AND THUS WORTHY OF TAKING HER IN LEVIRATE MARRIAGE. The reason for her act is stated in the verse: "For she saw that Shelah was grown, and she was not given to him to wife" (Beresheet 38:14). She therefore did this by her father-in-law.

193. Rut's first husband died as did that of Tamar, and then she did the deed by Boaz, as it is written: "And uncovered his feet, and laid herself down" (Rut 3:7). She then gave birth to Oved. You might ask why Oved was not born to another woman, INSTEAD OF IN THIS MANNER. HE ANSWERS: Assuredly, it was necessary that she, and not any other woman, bore him. From these two, the seed of Yehuda was built and established. Both did well and brought kindness upon the dead, so they would later be perfected in the world.

189. וְתָסֵר בְּגָדֵי אִלְמָנוּתָהּ מֵעָלֶיהָ וְגו', תָּא חַוִּי, תָּמָר בַּת כְּהֵן הָיְתָה, וְכִי ס"ד דְּאִיהִי אֶזְלָא בְּגִין לְאַזְנָאָה עִם חֲמוּהָ, דְּהָא אִיהִי צְנוּעוּתָא אֲשֶׁתְּבַחַת בְּהָ תְּדִיר. אֲלָא אִיהִי צְדָקָת הָיְתָה, וּבַחֲכָמָה עֲבַדְתָּ הָאִי, דְּהָא אִיהִי לֹא אִפְקַרְתָּ גְרָמָה לְגַבִּיָּה, אֲלָא בְּגִין דִּידִיעָה יָדְעַת, וְחֲכָמָתָא אֲסַתְּכַלַּת, וְע"ד אִיהִי אֶתָּה לְגַבִּיָּה, לְמַעַבְד טִיבּוּ וְקִשּׁוּט, וְעַל דָּא אֶתָּה וְאֲשֶׁתְּדִלַת בְּעֶסְקָא דָּא.

190. תָּא חַוִּי, בְּגִין דְּאִיהִי יָדְעַת יְדִיעָה, וְאֲשֶׁתְּדִלַת בְּעֶסְקָא דָּא, קוּדְשָׁא בְּרִיךְ הוּא עֲבַד סִיּוּעָא תַּמָּן בְּהָהוּא עוֹבְדָא, וְאֶתְעַבְרַת מִיָּד, וְכֹלָא הָוָה מְנִיָּה. וְאִי תִימָא, אֲמַאי לֹא אִינִי קוּדְשָׁא בְּרִיךְ הוּא אִינוּן בְּגִין מֵאֶתְתָּא אַחֲרָא, אֲמַאי מִן דָּא. אֲלָא, וְדָאִי אִיהִי אֶצְטְרִיכָא לְעוֹבְדָא דָּא, וְלֹא אֶתְתָּא אַחֲרָא.

191. תְּרִין נָשִׁין הָווּ, דְּמְנִיָּיהוּ אֶתְבְּנִי זֶרַעַא דִּיהוּדָה, וְאֶתּוּ מְנִיָּיהוּ דְּיֹד מַלְכָּא, וְשִׁלְמָה מַלְכָּא, וּמַלְכָּא מְשִׁיחָא. וְאֵלִין תְּרִין נָשִׁין, דָּא כְּגוּוֹנָא דְּדָא, תָּמָר וְרוּת, דְּמִיתוּ בְּעִלְיָהוּ בְּקִדְמִיתָא, וְאִינוּן אֲשֶׁתְּדִלוּ לְעוֹבְדָא דָּא.

192. תָּמָר אֲשֶׁתְּדִלַת לְגַבִּי חֲמוּהָ, דְּאִיהוּ קָרִיב וְתִיר לְבָנוֹי דְּמִיתוּ, מַאי טַעְמָא אִיהִי אֲשֶׁתְּדִלַת לְגַבִּיָּה, דְּכִתְיִב כִּי רָאָתָה כִּי גָדַל שְׁלָה וְהִיא לֹא נִתְּנָה לוֹ לְאִשָּׁה. וּבְגִין דָּא, אֲשֶׁתְּדִלַת בְּעוֹבְדָא דָּא, לְגַבִּי חֲמוּהָ.

193. רוּת מִית בְּעִלָּה, וּלְבָתֵּר אֲשֶׁתְּדִלַת בְּעוֹבְדָא דָּא, לְגַבִּיָּה דְּבִעֵז, דְּכִתְיִב, וְתִגַּל מְרַגְלוֹתֶיהָ וְתִשְׁכַּב, וְאֲשֶׁתְּדִלַת בְּהִדְיָה, וּלְבָתֵּר אוֹלִיכָתָ לִיהָ לְעוֹבֵד. וְאִי תִימָא אֲמַאי לֹא נִפִּיק עוֹבֵד מֵאֶתְתָּא אַחֲרָא, אֲלָא וְדָאִי הִיא אֶצְטְרִיכָת וְלֹא אֶתְתָּא אַחֲרָא. וּמִתְרִין אֵלִין אֶתְבְּנִי וְאֲשֶׁתְּכִלַּל זֶרַעַא דִּיהוּדָה, וְתִירוּוִיָּהוּ בְּכִשְׁרוֹת עֲבָדוּ, לְמַעַבְד טִיבּוּ עִם אִינוּן מִיתִיָּא, לְאֶתְתְּקֵנָא עֲלֵמָא לְבָתֵּר.

194. This is the explanation of the verse: "So I praised the dead that are already dead" (Kohelet 4:2). As long as THE HUSBANDS OF TAMAR AND RUT were alive, there was no praise to their name. After they died, THEIR WIVES WERE TAKEN IN LEVIRATE MARRIAGE AND THE KINGDOM OF DAVID, SOLOMON, AND MASHIACH DESCENDED FROM THEM. Both TAMAR AND RUT did kindness and truth by the dead, and the Holy One, blessed be He, helped them in the very act. Thus, all is fitting as it should be. Happy is he who studies the Torah day and night, as it is written: "But you shall meditate therein day and night, that you may observe to do according to all that is written in it: for then you shall make your way prosperous, and then you shall have good success" (Yehoshua 1:8).

194. וְדָא הוּא בְּמָה דִּאֲתָמֵר, וְשִׁבַּח אֲנִי אֶת הַמֵּתִים שֶׁבָּר מֵתוֹ, דִּהָא כִּד הוּוּ חֵיִין בְּקִרְמִיתָא לֹא הוּוּ בְּהוּ שִׁבְחָא, וְתִרְוּיָהּ אֲשַׁתְּדִּלוּ לְמַעַבְד טִיבוּ וְקִשּׁוּט עִם אָנוּן מִיתֵינָא, וְקוּדְשָׁא בְּרִיךְ הוּא סִייע בְּהֵוּא עוֹבְדָא, וְכֹלֵא הוּוּ בְּדִקָּא יֵאוּת, זִכָּאָה אִיהוּ מֵאן דִּאֲשַׁתְּדִּל בְּאוּרִייתָא וּמֵמָא וְלִילִיָּא, כִּד "א, וְהִגִּית בּוֹ יוֹמָם וְלִילָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכֹל הַכְּתוּב בּוֹ בִּי אֲז תַּצְלִיחַ אֶת דְּרָכֶיךָ וְגו'.

19. "And Yosef was brought down to Egypt..."

This section begins by interpreting the phrasing of the title quotation as indicating God's approval of this act; it was necessary in order to fulfill His announcement to Avraham.

A discussion follows concerning the legions of angels who sing praises to the glory of God throughout the night. It is the role of the children of Israel to offer praises to God through litanies three times daily. In this way, God is glorified both day and night, from above and below. Rabbi Shimon next offers two explanations of the phrase, "who commands the sun," in the context of Ya'akov and Yosef. One explanation interprets this as an allusion to Yosef, when he was sold. The other understands it to be concerned with Ya'akov, when his sons showed him evidence of Yosef's death.

The Relevance of this Passage

In the course of spiritual development, we sometimes have to fail in order to build a greater vessel that can hold all the Light that awaits us as we ascend to the next level. This is what happened to Yosef when he was "brought down to Egypt." Egypt is a code word for darkness and disconnection from the Light of The Creator. Reading these passages helps attune us to the angelic hierarchies and the spiritual energy forces they transmit. These forces give us power to rise when we fall, strength to stand after we stumble--and this serves to increase the size of our vessel, so that we can receive even greater Light in our lives. These verses also help us expand our vessel so that it is not necessary for us to fall quite so far down or to stumble quite so often.

195. In the verse, "And Yosef was brought down to Egypt; and Potifar bought him" (Beresheet 39:1), why is it written: "brought down" RATHER THAN 'WENT DOWN TO EGYPT'? HE ANSWERS: The Holy One, blessed be He, consented to the act OF SELLING YOSEF TO EGYPT, so that the decree He made between the pieces would be fulfilled, as it is written: "Know surely that your seed shall be a stranger" (Beresheet 15:13). "And Potifar bought him," to commit sin with him, NAMELY SODOMY.

195. וְיוֹסֵף הוּרַד מִצְרַיִמָּה וַיִּקְנֶהוּ פוֹטִיפָר וְגו'. מֵאִי הוּרַד. דִּאֲסַתְבָּם קוּדְשָׁא בְּרִיךְ הוּא בְּהֵוּא עוֹבְדָא, לְקִיּוּמָא גְזֻרָה דִּילִיָּה דְּגִזּוּר בֵּית הַבְּתָרִים, דְּכִתְיִב יְדוּעַ תִּדַּע בִּי גֵר יִהְיֶה זֶרַעְךָ וְגו'. וַיִּקְנֶהוּ פוֹטִיפָר לְסִטֵּר חֲטָאָה קְנָה לִיָּהּ.

196. He quoted the verse: "Who commands the sun, and it rises not; and seals up the stars" (Iyov 9:7). Come and behold: the Holy One, blessed be He, made seven stars in the firmament THAT CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. Each firmament contains numerous attendants who wait upon the Holy One, blessed be He.

196. פֶּתַח וְאָמַר, הָאוֹמֵר לַחֶרֶס וְלֹא יִזְרַח וּבַעַד כְּכֹבִים יַחְתֹּם. תָּא חֲזִי שִׁבְעָה כְּכֹבִיָּא עֲבַד קוּדְשָׁא בְּרִיךְ הוּא בְּרִקְיעָא, וְכֹל רִקְיעָא וּרְקִיעָא, אִית בֵּיה בְּמָה שְׁמֹשִׁין מִמֶּנּוּן, לְשִׁמְשָׁא לִיָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא.

197. There is no attendant or appointee who does not have a specific task and service to perform for the Holy One, blessed be He, and each knows his own task.

197. בְּגִין דְּלִית לָךְ שְׁמֵשָׁא, אוּ מִמְנָא, דְּלִית לִיָּה פּוֹלְחָנָא וְשְׁמוּשָׁא לְמֵאֲרִיָּה, וְקִיּוּמִי כָּל חַד וְחַד, עַל הֵוּא שְׁמוּשָׁא דִּאֲתַמְקְדָּא בֵּיה, וְכֹל חַד יְדַע עֲבִידְתִּיהּ לְשִׁמְשָׁא.

198. Some act as their Master's messengers, appointed in this world to oversee men's deeds. There are those who sing CHANTS AND HYMNS before Him, and those in charge of poetry. And even they are in charge of poetry, there is no host, no star or constellation that does not praise the Holy One, blessed be He.

199. For when night falls, three legions are divided into the three directions of the world, each containing thousands and tens of thousands OF ANGELS, whose task it is to sing.

200. There are three hosts OF ANGELS and one living creature, THE NUKVA, that stands in charge of them. They all praise the Holy One, blessed be He, until morning comes, when those of the south side and the luminous stars, THE ANGELS, praise and recite poetry before the Holy One, blessed be He. It is written: "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). "The morning stars" are the stars on the south side, NAMELY CHESED, as it is written: "And Avraham went early in the morning" (Beresheet 19:27). "All the sons of Elohim shouted for joy," refers to the stars on the left side, which are included within the right.

201. When daylight breaks, the children of Yisrael sing the praises of the Holy One, blessed be He, three times a day, corresponding to the three night WATCHES. They stand before each other until the glory of the Holy One, blessed be He, is duly risen day and night. The Holy One, blessed be He, ascends by means of the six litanies, THREE IN THE DAY AND THREE AT NIGHT.

202. The living creature that stands above them, THE NUKVA, also stands on Yisrael below to properly fix everything, as it is written: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). "And gives food to her household," refers to the upper THREE hosts and, "a portion to her maidens," alludes to the camp of Yisrael below. Thus the glory of the Holy One, blessed be He, is extolled on every side, above and below; everything exists by His permission and according to His wish.

198. מְנַהֵן מְשֻׁמְשֵׁי בְשְׁלִיחוּתָא דְּמַרְיָהוֹן, וְאַתְּפַקְדָן בְּעֵלְמָא עַל כָּל עוֹבְדֵיהוֹן דְּבִנֵּי נָשָׂא, וּמְנַהֵן דְּקָא מְשַׁבְּחִין לֵיהּ, וְאִינוּן אַתְּפַקְדָן עַל שִׁירְתָּא, וְאִף עַל גַּב דְּאִינוּן אַתְּפַקְדָן בְּהַאי, לִית לָךְ כָּל חֵילָא בְּשַׁמְיָא, וּכְכַבִּין וּמְזֻלִּי, דְּכֻלְהוּ לֹא מְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְּרִין הוּא.

199. דְּהָא בְּשַׁעְתָּא דְּעָאֵל לֵילִיא, בְּרִין אַתְּפַרְשֵׁן תַּלְת סְטָרִין מְשֻׁרְיִין, לְתַלְת סְטָרֵי עֵלְמָא, וּבְכָל סְטָרָא וּסְטָרָא, אֶלְף אֶלְפִין, וְרַבּוּא, וְכֻלְהוּ מִמֶּנּוּ עַל שִׁירְתָּא.

200. תַּלְת מְשֻׁרְיִין אִינוּן, וְחַד חֵיוֹתָא קְדִישָׁא מְמַנָּא עֲלֵיהוּ, וְקִיּוּמָא עֲלֵיהוּ, וְכֻלְהוּ קָא מְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְּרִין הוּא, עַד דְּאִתִּי צַפְרָא, כִּד אִתִּי צַפְרָא, כָּל אִינוּן דְּבִסְטָר דְּרוּם, וְכָל כְּכַבִּיא דְּנִהְרֵי, כֻּלְהוּ מְשַׁבְּחִין, וְאִמְרֵי שִׁירְתָּא לְקוּדְשָׁא בְּרִין הוּא, כִּד"א, בְּרִין יָחַד כְּכַבִּי בִּקְר וִירִיעוּ כָּל בְּנֵי אֱלֹהִים. בְּרִין יָחַד כְּכַבִּי בִּקְר, אֵלִין כְּכַבִּיא דְּבִסְטָר דְּרוּם, כִּד"א וְיִשְׁכֶּם אַבְרָהָם בְּבִקְר. וִירִיעוּ כָּל בְּנֵי אֱלֹהִים, אֵלִין אִינוּן, דְּבִסְטָר שְׁמַאלָא, דְּאַתְּכִלִּלוּ בְּיָמִינוּא.

201. וּבְרִין צַפְרָא נְהִיר, וְיִשְׂרָאֵל נְטִילֵי שִׁירְתָּא, וּמְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְּרִין הוּא, בְּיָמְמָא, תַּלְת זְמַנִּין בְּיָמְמָא, לְקַבֵּל תַּלְת זְמַנִּין דְּלִילִיא, וְקִיּוּמִין אֵלִין לְקַבִּיל אֵלִין, עַד דְּיִסְתַּלַּק יְקָרָא דְּקוּדְשָׁא בְּרִין הוּא, בְּיָמְמָא וּבְלִילִיא כְּדָקָא יָאוּת, וְקוּדְשָׁא בְּרִין הוּא אִסְתַּלַּק בְּהוּ בְּשִׁית אֵלִין.

202. הֵהוּא חֵיוֹתָא קְדִישָׁא, דְּקִיּוּמָא עֲלֵיהוּ לְעִילָא, קִיּוּמָא עַל יִשְׂרָאֵל לְתַתָּא, בְּגִין לְאַתְקְנָא כָּלָא כְּדָקָא יָאוּת, מַה כְּתִיב בֵּה, וְתָקַם בַּעוֹד לִילָה וְתַתֵּן טָרֶף לְבֵיתָהּ וְחָק לְנַעֲרוֹתֶיהָ. וְתַתֵּן טָרֶף לְבֵיתָהּ אֵלִין אִינוּן מְשֻׁרְיִין דְּלֵעִילָא, וְחָק לְנַעֲרוֹתֶיהָ, אֵלִין מְשֻׁרְיִין דְּיִשְׂרָאֵל לְתַתָּא, וּבְגִין כֶּךָ יְקָרָא דְּקוּדְשָׁא בְּרִין הוּא אִסְתַּלַּק מִכָּל סְטָרִין, מֵעִילָא וּמִתַּתָּא. וְעַל דָּא כָּלָא הוּא בְּרִשׁוּתֶיהָ קִיּוּמָא, וְכָלָא אִיהוּ בְּרַעוּתֶיהָ.

203. "...who commands the sun, and it rises not..." (Iyov 9:7). Rabbi Shimon says this refers to Yosef WHEN HE WAS SOLD INTO EGYPT. "And seals up the stars" are his brothers, about whom it is written: "And the eleven stars bowed down to me" (Beresheet 37:9). In another explanation, "Who commands the sun," refers to Ya'akov at the time he was told: "know now WHETHER IT BE YOUR SON'S COAT OR NOT" (Beresheet 37:32). "...and it rises not..." means when the Shechinah was gone from him; "and seals up the stars," means his sons, and his light was sealed and closed upon him because of them. The sun darkened and the stars did not shine because Yosef was separated from his father. Come and behold: since Yosef was sold, Ya'akov abstained from marital intercourse and remained in mourning until he heard the good tidings of Yosef.

203. האומר לחס ולזרחה. רבי שמעון אמר, דא יוסף. ובעד כוכבים וחתום, אליו אינון אחיו, דכתיב בהו, ואחד עשר כוכבים משתחוים לו. דבר אחר האומר לחס, דא יעקב, בשעתא דאמרו לו הכר נא. ולא זרח, בשעתא דאסתלקת שכינתא מניה. ובעד כוכבים וחתום, בגין בנוי, אתחתם ואסתים נהורא דיליה, שמשא אתחשך, וככביא לא נהירו, בגין דיוסף אתפרש מאבוי. ותא חזי מיהוא יומא דהוא עובדא דיוסף, אתפרש יעקב משמושא דערסא, ואשתאר אבלא, עד ההוא יומא דאתבשר בשורה דיוסף.

20. "And Hashem was with Yosef"

Rabbi Yosi quotes the verse, "For The Creator loves justice," in order to lead a discussion on the protection that God offers the righteous. Through the examples of David and Yosef, both of whom walked "through the valley of the shadow of death," we are shown that God never abandons the righteous. In His mercy, He even guards the wicked, who, we learn, receive blessings and are sustained by the spiritual elevation of the righteous. Ultimately, though, we see that fortunate, indeed, are the righteous in this world and in the World to Come.

The Relevance of this Passage

Kabbalistically, mercy represents the concept of time. Time is defined as the distance between cause and effect; the separation between action and reaction; the space between deed and dividend; the span between a person's behavior and the inevitable repercussion; the divide between crime and consequence. Within this gap, it is hoped that a person becomes enlightened to the senselessness of negative ways, and recognizes the rewards of spiritual growth and positive, unselfish behavior. Time, however, can cause us to mistakenly believe that goodness goes unrewarded, while the wicked go unpunished. Yet time merely creates a delay-- a window of opportunity in which our free will can earn us fulfillment, transformation, and recognition of the cause-and-effect principle that is at work in our world. Without time, a person would be instantly punished the moment he sinned. The wicked would be obliterated the moment they transgressed. They would lose the opportunity to change their ways and partake of the endless fulfillment in the world to come. Mercy [time] is awarded to the wicked on the merit of the righteous who love humanity unconditionally. Awareness and a deeper understanding of mercy and the cause-and-effect principle are aroused within us through the merit of the righteous, whose spiritual power surges through this passage.

204. "And Hashem was with Yosef, and he was a successful man; and he was in the house of his master the Egyptian" (Beresheet 39:2). Rabbi Yosi opened the discussion with the verse: "For Hashem loves justice, and forsakes not His pious ones; they are preserved forever" (Tehilim 37:28). It has been explained that this refers to Avraham, because "His pious ones" is spelled 'pious one' IN THE SINGULAR, as has already been explained.

. ויהי 204 את יוסף ויהי איש מצליח ויהי בבית אדוניו וגו'. רבי יוסי פתח, כי ה' אהב משפט ולא יעזב את חסידיו לעולם נשמרו. האי קרא אוקמוה באברהם, את חסידיו, חסידו כתיב, והא אתמר.

205. Come and behold: wherever the Righteous go, the Holy One, blessed be He, protects them and never abandons them. As David said, "Even though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; Your rod and Your staff" (Tehilim 23:4). For wherever the Righteous go, the Shechinah never leaves them.

205. תא חזי, בכל אתר דצדיקא אזלי, קודשא בריך הוא נטיר לון, ולא שביק לון. דוד אמר, גם כי אלך בגיא צלמות לא אירא רע כי אתה עמדי שבטך ומשענתך וגו', בכל אתר דצדיקא אזלי, שכינתא אזלא עמהון, ולא שביק לון.

206. When Yosef walked the valley of the shadow of death and was brought down to Egypt, the Shechinah was with him, as it is written: "And Hashem was with Yosef" (Beresheet 39:2). Because the Shechinah was with him, whatever he did in his hand prospered. If he had something in his hand, but his master asked for something else, what was in his hand would turn into that which his master wanted, as it is written: "And his master saw that Hashem was with him, and that Hashem made all that he did prosper in his hand" (Beresheet 39:3). Assuredly, it "did prosper in his hand," for Hashem was with him.

207. Come and behold, it is not written: 'And his master knew that Hashem was with him,' but rather "And his master saw." THIS TEACHES US THAT he saw with his own eyes the miracles that the Holy One, blessed be He, performed by His hand. Therefore, "Hashem blessed the Egyptian house for Yosef's sake" (Beresheet 39:5). The Holy One, blessed be He, preserves the righteous. For their sakes, He also protects the wicked. This is said in the verse: "Hashem has blessed the house of Oved Edom... because of the ark of Elohim" (II Shmuel 6:12).

208. Other people are blessed for the sake of the righteous, but they themselves can not be saved by their own merits. This has been explained: Yosef's master has been blessed for his sake, yet Yosef could not be saved by his merits and gain his freedom.

209. He was later put in prison, as it is written: "Whose foot they hurt with fetters he was laid in iron" (Tehilim 105:18). Subsequently, the Holy One, blessed be He, set him free and made him ruler over Egypt. Thus, it is written: "For Hashem loves justice and forsakes not His pious ones; they are preserved forever" (Tehilim 37:28). It is spelled as has already been explained, and the Holy One, blessed be He, protects the righteous in this world and in the world to come, as it is written: "But let all those that put their trust in You rejoice: let them ever shout for joy, because You do defend them; and let those who love Your name be joyful in You" (Tehilim 5:12).

21. "His master's wife cast her eyes"

This section pointedly reminds us that we must constantly be on guard to avoid being led astray by the Evil Inclination. As the Accusers assail man daily, he must cleave to the dimension and Sfirah known as Gvurah to become mightier than the Evil Inclination. As the rabbis point out, Yosef exemplifies this endeavor. He exposed himself to unfounded accusations because of the enormous care he took over his personal appearance. The rabbis next address the importance of guarding and preserving the Holy Covenant. The Covenant, we're told, upholds heaven and Earth. When it is properly guarded, God showers the world with blessings, but if God's judgment finds the world full of wicked people, heaven and earth will dry up and their natural, life-sustaining functions will cease.

The Relevance of this Passage

A reading of this section strengthens our resistance to evil and vain impulses, and steels our resolve to pursue positive change, for the sake of our soul and for all humankind. The collective intolerant, self-centered actions of man can become so great that they create a mass of negativity that literally blocks the Light from flowing into our world. Our connection to this passage helps dissolve this blockage, to allow the penetration of the Light.

206. יוסף אזל בגיא צלמות, ונחתו ליה למצרים, שכינתא הות עמיה, הה"ד, ויהי ה' את יוסף, ובגין דהות עמיה שכינתא, בכל מה דהוה עביר, הוה מצלח בידיה. דאפילו מאי דהוה בידיה, והוה תבע ליה מאריה בגוונא אחרא, הוה מתהפך בידיה, לההוא גוונא דרעותא דמאריה הוה רעי ביה, כד"א וירא אדוניו כי ה' אתו וכל אשר הוא עושה ה' מצליח בידו, מצליח בידו ודאי, כי ה' אתו.

207. תא חזי, וידע אדוניו כי ה' אתו לא כתיב, אלא וירא אדוניו, דהא בעינוי הוה חמי, עובדא דנסין בכל יומא, דקודשא בריך הוא עביר בידיה, ועל דא ויברך ה' את בית המצרי בגלל יוסף. קודשא בריך הוא נטיר לון לצדיקא, ובגינהון נטר לון לרשיעא, דהא רשיעא מתברכין בגינהון דצדיקא. בגוונא דא, כתיב ויברך ה' את בית עובד אדום הגתי בעבור ארון האלקים.

208. צדיקא, אחרנין מתברכין בגיניהו, ואינן לא יכלו לאשתזבא בזכותיהו, והא אוקמה. יוסף אתברך מאריה בגיניה, ואיהו לא יכיל לאשתזבא בזכותיה מניה, ולנפקא לחירו.

209. ולבתר אעיל ליה בבית הסהר, כד"א ענו בכבל רגלו ברזל באה נפשו, עד דלבתר קודשא בריך הוא אפיק ליה לחירו, ושלטיה על כל ארעא דמצרים. ובגין כך כתיב, ולא יעזב את חסידיו לעולם נשמרו, חסידו כתיב ואתמר, וקודשא בריך הוא אגין עליהו דצדיקא, בעלמא דין ובעלמא דאתי, דכתיב וישמחו כל חוסי בך לעולם ירגנו ותסך עלימו ויעלצו בך אוהבי שמך.

210. "And it came to pass after these things that his master's wife cast her eyes upon Yosef" (Beresheet 39:7). Rabbi Chiya began the discussion with the verse: "Bless Hashem, you angels of His, you mighty in strength who perform His bidding, hearkening to the voice of His word" (Tehilim 103:20). Come and behold: a man should be very careful to avoid sinning and should walk the path of righteousness so as not to be led astray by the Evil Inclination, who daily brings accusations against him.

211. Because the Evil Inclination constantly accuses him, it behooves a man to overcome it and stand firmly, SO THAT THE EVIL INCLINATION CANNOT MOVE HIM. Man must be mightier than it and be attached to the place of Gvurah ('might'), for when man overpowers it, he cleaves to the side of Gvurah and is strengthened. Because the Evil Inclination is mighty, it behooves a man to be mightier.

212. Those who overcome it are described as "mighty in strength," FOR BY OVERCOMING THE MIGHTY ONE, THEY BECOME AS MIGHTY AS IT. These are the angels of the Holy One, blessed be He, NAMELY THE RIGHTEOUS, who come from the side of Harsh Gvurah to overcome THE EVIL INCLINATION. THEY ARE CALLED the "mighty in strength who perform His bidding" (Tehilim 103:20). "Bless Hashem, you angels of His," such as Yosef, who was called 'righteous' and 'mighty' and preserved the Holy Covenant, which was imprinted upon him.

213. Rabbi Elazar asks: What is THE MEANING OF THE VERSE, "And it came to pass after these things" (Beresheet 39:7)? HE SAYS: It has been explained that the place from which the Evil Inclination brings forth accusations is the grade CALLED "after these things." Yosef gave it an opening for accusations, while THE EVIL INCLINATION said that Yosef's father was mourning over him and that he, Yosef, adorned himself and curled his hair. Thus, it aroused against him the bear, NAMELY POTIFAR'S WIFE, and it assailed him.

214. "And it came to pass after these things." Come and behold: when the Holy One, blessed be He, inspects the world to judge it and finds wicked people therein, then "He shut up the heavens, that there be no rain, and that the land yield not its fruit and, according to justice you perish quickly" (Devarim 11:17). Because of the sins of men, the heavens and earth stop performing their natural functions.

. וַיְהִי סֵאמֶר הַדְּבָרִים הָאֵלֶּה וַתֵּשָׂא אִשְׁתּוֹ אֶרְנוֹ
אֶת עֵינֶיהָ אֶל יוֹסֵף. רַבִּי חִיָּיא פָּתַח וַאֲמַר, בְּרָכוּ ה'
מְלָאכֵיו גְּבוּרֵי כַח עוֹשֵׂי דְבָרוֹ לְשִׁמוּעַ בְּקוֹל דְּבָרוֹ.
תָּא חֲזִי, כְּמָה אֶצְטְרִיךְ לִיה לְבַר נָשׁ לְאַסְתִּמְרָא
מִחוּבּוֹי, וְלִמְיָהֶךָ בְּאַרְחַ מִתְתַּקְנָא, בְּגִין דְּלֹא יִסְטִי
לִיה הֵהוּא יֵצֵר הָרַע, דְּאִיהוּ מְקַטְרָגָא לִיה כָּל יוֹמָא
וְיוֹמָא, כְּמָה דְּאַתְמָר.

211. וּבְגִין דְּאִיהוּ מְקַטְרָגָא לִיה תְּדִיר, בְּעֵי בַר נָשׁ
לְאַתְתַּקְמָא עֲלֵיהּ, וְלַאסְתַּלְקָא עֲלֵיהּ, בְּאַתֵּר תְּקִיפּוֹ,
דְּבְעֵי לְמַהוּי גְּבַר עֲלֵיהּ, וְלַאשְׁתַּתַּפָּא בְּאַתֵּר דְּגְבוּרָה,
בְּגִין דְּכַד בַּר נָשׁ אֶתְקַף עֲלֵיהּ, כְּדִין אִיהוּ בְּסִטֵּר
גְּבוּרָה, וְאַתְדַּבֵּק בֵּיה לְאַתְתַּקְמָא, וּבְגִין דִּהֵהוּא יֵצֵר
הָרַע תְּקִיף, בְּעֵי בַר נָשׁ דִּיהָא תְּקִיף מִינֵיהּ.

212. וְאֵלִין בְּנֵי נָשָׂא דְאַתְתַּקְמוּ עֲלֵיהּ, אֶקְרוּן גְּבוּרֵי
כַח, לְאַשְׁתַּכַּח זִינָא עִם זִינֵיהּ, וְאֵלִין אִינוּן מְלָאכֵיו
דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאַתִּינּוּן מְסִטְרָא דְּגְבוּרָה קְשִׁיא,
לְאַתְתַּקְמָא עֲלֵיהּ, גְּבוּרֵי כַח עוֹשֵׂי דְבָרוֹ. בְּרָכוּ ה'
מְלָאכֵיו, כְּיוֹסֵף, דְּאֶקְרִי צְדִיק וְגְבוּר וְנָטַר בְּרִית
קְדִישָׁא דְּאַתְרָשִׁים בְּגוּיָהּ.

213. רַבִּי אֱלֶעָזָר אָמַר, וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה,
מֵאִי הִיא, הָא אֻקְמוּהָ, אַתֵּר דָּא דִּיצַה"ר מְקַטְרָג,
דְּאִיהוּ דְּרָגָא אַחֲרֵי הַדְּבָרִים. בְּגִין דְּיוֹסֵף יִהֵב לִיה
דּוּכְתָא לְקַטְרָגָא, דְּהוּה יוֹסֵף מְסַלְסֵל בְּשַׁעְרֵיהּ,
וְאַתְקִין גְּרָמִיָּה, וְקָשִׁיט לִיה, כְּדִין אֶתְיָהִיב דּוּכְתָא
לִיצַה"ר לְקַטְרָגָא, דְּאָמַר וְמָה אָבוּי דְּאִיהוּ מִתְאַבֵּל
עֲלֵיהּ, וְיוֹסֵף מְקָשִׁיט גְּרָמִיָּה, וּמְסַלְסֵל בְּשַׁעְרֵיהּ,
כְּדִין אֶתְגַּרִּי בֵּיה דּוּכָא וְקַטְרִיג לִיה.

214. וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה. תָּא חֲזִי, בְּזִמְנָא
דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁנַּח בֵּיה בְּעֵלְמָא, לְמִידָן
יְתִיָּה, וְאַשְׁכַּח חַיִּיבִין בְּעֵלְמָא, מַה כְּתִיב, וְעָצַר אֶת
הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת
יְבוּלָהּ, וּכְדִין וְאַבְדָּתָם מְהֵרָה, דְּהָא בְּגִין חוּבִין דְּבְנֵי
נָשָׂא, שְׁמִיא וְאַרְעָא אֶתְעָצְרוּ, וְלֹא נְהִיגִי נְמוּסִיהוּן
כְּדָקָא יָאוּת.

215. Come and behold: those who do not keep the Holy Covenant cause separation between the children of Yisrael and their father in heaven. For it is written: "And you turn aside, and serve other Elohim, and worship them; and then Hashem's anger be inflamed against you and He shut up the heavens, that there be no rain" (Devarim 11:16-17). He WHO GUARDS NOT THE COVENANT is equal to a person who serves other Elohim, for he is false to the Holy Covenant.

216. When the holy Covenant is well kept in the world, the Holy One, blessed be He, pours blessings from above, which are showered over the world, as it is written: "You Elohim, did send a plentiful rain, whereby You did strengthen your inheritance when it languished" (Tehilim 68:10). The "plentiful rain" is a rain of favor that pours when the Holy One, blessed be He, is favorable toward the congregation of Yisrael and desires to pour blessings upon it. Then, "you did strengthen your inheritance when it languished."

217. Your inheritance is Yisrael, the inheritance of the Holy One, blessed be He, as it is written: "Ya'akov is the lot of his inheritance" (Devarim 32:9). The 'languishing' is the Congregation of Yisrael which languishes in a strange land. It is thirsty for water BUT CANNOT SLAKE ITS THIRST and is thus weary. With favorable rain then, "You did strengthen."

218. Thus, the heavens, the earth, and all their armies are all established on the principles of the Covenant, as it is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). We should guard it, as has already been explained. It is therefore first written: "And Yosef was of beautiful form and fair to look upon," and then, "his master's wife cast her eyes upon Yosef," WHICH MEANS THAT BECAUSE HE WAS NOT ON HIS GUARD, BUT ADORNED HIMSELF BY CURLING HIS HAIR, AND WAS GOOD LOOKING AND WELL FAVORED, HIS MASTER'S WIFE CAST HER EYES UPON HIM.

22. "...she spoke to Yosef day by day"

This section discusses the struggle of the individual to resist the seduction of the Evil Inclination. God has provided certain devices that preserve us from accusations of the Evil Side. The most important of these is, of course, the Torah. Those who study the Torah for its own sake, we are told, shall inherit both the upper and lower worlds, and will rejoice when God finally banishes the Evil Inclination from this world. Those who succumb to the Defiled Side, however, shall be punished in Gehenom, or Hell. There they shall weep with anguish that they did not overcome the Evil Inclination. The Relevance of this Passage

Physical creation came about when the collective souls of man rejected the endless Light of Fulfillment that was originally bestowed upon them by The Creator. We did this in order to gain the opportunity to earn and create this fulfillment through our own effort. Moreover, just as an athlete requires competition to give meaning to the concept of victory, the Evil Inclination was created to challenge us during this process. The Torah represents the path to victory over our Evil Inclination, not from a strictly religious standpoint, but from a spiritual perspective. The Torah, through the lens of Kabbalah, is a tool that imbues us with strength and courage to conquer our negative impulses --even those that may have been barely noticeable. A reading of these passages provides us with spiritual strength to reject the temptation of the ego-based desires that are our true adversaries in life.

215. וְתָא חַיִּי, אֵינּוֹן דְּלֹא נִטְרוּ לְהָאֵי קֵינְמָא דְּקוּדְשָׁא, גְּרָמֵי פְּרִישׁוּ בֵּין יִשְׂרָאֵל לְאַבּוּהוֹן דְּבִשְׁמַיָּא, בְּגִין דְּכְתִיב וּסְרַתָּם וְעִבְדִּתָּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתָם לָהֶם, וְכְתִיב וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר. דְּהָאֵי אִיהוּ כְּמֵאן דְּסָגִיד לְאַלְהָא אַחְרָא, דְּמִשְׁקֵר בְּהָאֵי אֶת קֵינְמָא קְדִישָׁא.

216. וְכֵד קֵינְמָא קְדִישָׁא אֲתַנְטִיר בְּעֵלְמָא כְּדָקָא יְאוּת, כְּדִין קוּדְשָׁא בְּרִין הוּא יְהִיב בְּרַכָּאן לְעִילָא, לְאַתְרָקָא בְּעֵלְמָא, כְּד"א, גֶּשֶׁם נְדִבּוֹת תִּנְיָף אֱלֹהִים נִחְלַתְךָ וְנִלְאָה אֶתָּה כּוֹנֵנְתָּה. גֶּשֶׁם נְדִבּוֹת, דָּא גֶשֶׁם דְּרַעוּתָא, כֵּד אֲתַרְעֵי קוּדְשָׁא בְּרִין הוּא בְּכַנְסַת יִשְׂרָאֵל, וּבְעֵי לְאַרְקָא לָהּ בְּרַכָּאן, כְּדִין נִחְלַתְךָ וְנִלְאָה אֶתָּה כּוֹנֵנְתָּה.

217. נִחְלַתְךָ: אֵינּוֹן יִשְׂרָאֵל, דְּאֵינּוֹן אַחְסַנְתִּיהּ דְּקוּדְשָׁא בְּרִין הוּא, כְּד"א, יַעֲקֹב חָבַל נִחְלָתוֹ. וְנִלְאָה: דָּא כְּנִסַּת יִשְׂרָאֵל, דְּאִיהִי גִלְּאָה בְּאַרְעָא אַחְרָא, דְּאִיהִי צַחִיָּא לְמִשְׁתֵּי, וְכְדִין אִיהִי גִלְּאָה. וְכֵד הֵהוּא גֶשֶׁם דְּרַעוּתָא אֲתִיהִיב, כְּדִין אֲתָה כּוֹנֵנְתָה.

218. וְעַל דָּא, שְׁמַיָּא וְאַרְעָא, וְכָל חִילֵיהוֹן, בְּלָהוּ קֵינְמָא עַל קֵינְמָא דָּא, דְּכְתִיב אִם לֹא בְּרִיתִי יוֹמָם וּלְיָלָה חֲקוֹת שָׁמַיִם וָאָרֶץ לֹא שָׁמַתִּי. וּבְגִין כֵּן, בְּעֵי לְאַזְדַּהֲרָא בְּדָא, וְהָא אוֹקְמוּהָ. וּבְגִין כֵּן כְּתִיב, וַיְהִי יוֹסֵף יָפֶה תֹאֵר וַיִּפֶּה מְרָאָה, וּבִתְרִיָּה כְּתִיב וַתִּשָּׂא אֶשֶׁת אֲדֹנָיו אֶת עֵינֶיהָ אֶל יוֹסֵף.

219. "And it came to pass, as she spoke to Yosef day by day" (Beresheet 39:10). Rabbi Elazar began the discussion with the verse: "To keep you from the evil woman" (Mishlei 6:24). Happy are the righteous who know the paths of the Holy One, blessed be He, and tread them, for they are occupied in the study of the Torah day and night. And whoever is occupied with the Torah day and night inherits two worlds, the upper and the lower. He inherits this world even though he does not study it for its own sake, and inherits the upper world if he does study it for its own sake.

220. Come and behold, it is written: "Length of days is in her right hand; and in her left hand are riches and honor" (Mishlei 3:16). "Length of days is in her right hand," means that whoever studies the Torah for its own sake has length of days in the world to come, where he attains the glory of the Torah. This is the Glory and Crown which adorn everything, for the crown of the Torah abides only in the world to come. "And in her left hand are riches and honor," in this world, for he who does not study the Torah for its own sake merits riches and honor in this world.

221. When Rabbi Chiya came FROM BABYLON to the land of Yisrael, he read the Torah until his face shone like the sun. Those who studied the Torah stood before him, and he would say this one studied it for its own sake and this one did not. He would pray for the one who studied it for its own sake, prayed that he would do so always and merit the world to come. And he prayed for he who did not study it for its own sake, that he would come to do so and thereby merit everlasting life.

222. One day, he saw a student who studied the Torah. The student's face was pale. He said to himself that he assuredly contemplates sin. He made him come before him and spoke to him the words of the Torah until he composed himself. From that day on, the student resolved not to seek evil thoughts, but to study the Torah for its own sake

223. Rabbi Yosi said that when a man notices that he is assailed by evil thoughts, he should study the Torah and they will pass. Rabbi Elazar said that when the Evil Side comes to crush man, he should draw it toward the Torah and it will part from him.

219. וַיְהִי כַּדְּבָרָה אֵלָיו יוֹם יוֹם. רַבִּי אֱלֶעָזָר פָּתַח וַאֲמַר, לְשֹׁמְרֵי מֵאֲשֶׁת רַע וְגו', זָכָאִין אֵינּוֹן צְדִיקָא, דִּידְעֵי אַרְחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, לְמִיּוֹזַל בְּהוּ, בְּגִין דְּאֵינּוֹן מְשַׁתְּדְּלִי בְּאוּרֵייתָא יִמְמָא וְלִילֵיא, דְּכָל מָאן דְּאֲשַׁתְּדַּל בְּאוּרֵייתָא יוֹמִי וְלִילֵי, אַחְסִין תְּרִין עֲלָמִין: עֲלָמָא עֲלָאָה, וְעֲלָמָא תַּתָּאָה. אַחְסִין הָאִי עֲלָמָא, אֶף עַל גַּב דְּלֹא אֲתַעְסַק בָּהּ בְּרַ נֶשׁ לְשִׁמְהָ, וְאַחְסִין הֵהוּא עֲלָמָא עֲלָאָה, כַּד אֲתַעְסַק בָּהּ בְּרַ נֶשׁ לְשִׁמְהָ.

220. תָּא חֲזִי, מַה כְּתִיב אַרְךְ יָמִים בְּיַמִּינָהּ בְּשִׁמְאֻלָּהּ עֶשֶׂר וְכְבוֹד, אַרְךְ יָמִים בְּיַמִּינָהּ, מָאן דְּאֵזִיל לְיַמִּינָא דְּאוּרֵייתָא, אַרְכָּא רַחֲוִין אִיהוּ לְעֲלָמָא דְּאֵתִי, דְּזָכִי תַּמָּן לִיקְרָא דְּאוּרֵייתָא, דְּאִיהוּ יִקְרָא וְכַתְרָא, לְאַתְעֵטְרָא עַל כָּלָא, דְּכַתְרָא דְּאוּרֵייתָא בְּהֵהוּא עֲלָמָא אִיהוּ. בְּשִׁמְאֻלָּהּ עֶשֶׂר וְכְבוֹד, בְּהֵאִי עֲלָמָא, דְּאֶף עַל גַּב דְּלֹא אֲתַעְסַק בָּהּ לְשִׁמְהָ, זָכִי בְּהֵאִי עֲלָמָא בְּעוֹתְרָא וִיקְרָא.

221. דְּהָא רַבִּי חֲזִיָּא, כַּד אָתָּא מִהֵתָם, לְאַרְעָא דִּישְׂרָאֵל קָרָא בְּאוּרֵייתָא, עַד דְּהוּוּ אֲנַפּוּי נְהִירִין כְּשִׁמְשָׁא, וְכַד הוּוּ קוּיִמִין קָמִיָּה כָּל אֵינּוֹן דְּלַעָאן בְּאוּרֵייתָא, הָוָה אָמַר, דָּא אֲשַׁתְּדַּל בְּאוּרֵייתָא לְשִׁמְהָ, וְדָא לֹא אֲשַׁתְּדַּל לְשִׁמְהָ, וְהָוָה צִלִּי עַל הֵהוּא דְּאַתְעֵטְרָא לְשִׁמְהָ, דְּלִיהוּי הָכִי תְּדִיר, וְיִזְכִּי לְעֲלָמָא דְּאֵתִי, וְצִלִּי עַל הֵהוּא דְּלֹא אֲתַעְסַק בָּהּ לְשִׁמְהָ, דִּיֵּיתִי לְאַתְעֵטְקָא בָּהּ לְשִׁמְהָ, וְיִזְכִּי לְחֵי עֲלָמָא.

222. יוֹמָא חַד, חָמָא חַד תַּלְמִיד, דְּהָוָה לַעֵי בְּאוּרֵייתָא, וְאֲנַפּוּי מוֹרִיקָן, אָמַר וְדָאִי מַהֲרֵר בַּחֲטָאָה אִיהוּ דְּנָא, אַחִיד לִיָּה לְקָמִיָּה, וְאֲמַשִּׁיךְ עֲלֵיהּ בְּמִלִּין דְּאוּרֵייתָא, עַד דְּאֲתִישֵׁב רוּחִיָּה בְּגוּיָה, מִן הֵהוּא יוֹמָא וְלַהֲלָאָה, שׁוּי עַל רוּחִיָּה, דְּלֹא יִרְדֵּף בְּתַר אֵינּוֹן הֲרַהוּרִין בִּישׁוּן, וְיִשְׁתְּדַּל בְּאוּרֵייתָא לְשִׁמְהָ.

223. אָמַר רַבִּי יוֹסִי, כַּד חָמִי בְּרַ נֶשׁ דְּהֲרַהוּרִין בִּישׁוּן אֲתִין לְגַבִּיָּה, יִתְעַסַּק בְּאוּרֵייתָא, וְכַדִּין יִתְעַבְרוּן מִנִּיָּה. אָמַר רַבִּי אֱלֶעָזָר, כַּד הֵהוּא סֵטְרָא בִּישָׁא אֲתִי לְמַפְתִּי לִיָּה לְבַר נֶשׁ, יְהֵא מְשִׁיךְ לִיָּה לְגַבִּי אוּרֵייתָא, וְיִתְפַּרֵּשׁ מִנִּיָּה.

224. Come and behold: we have learned that when the Evil Side stands before the Holy One, blessed be He, and indicts the world for its evil sins, the Holy One, blessed be He, pities it and advises men on how to be saved from it, so it will not control them or their deeds. The advice is to escape the Evil Side by studying the Torah diligently. HE ASKS: How do we know this? HE ANSWERS: From the verse, "For Your commandment is a lamp; and Torah is light; and reproofs of instruction are your way of life," which is followed by the verse: "To keep you from the evil woman, from the smoothness of the tongue of an alien" (Mishlei 6:23-24). THE TORAH THEN PRESERVES ONE FROM THE EVIL INCLINATION.

225. The Side of Defilement, the Other Side, is always before the Holy One, blessed be He, blaming men for their transgressions. It also stands below to accuse men for their sins. HE EXPLAINED THAT it stands above to remind men of their sins and to accuse them for their deeds, because they were given over to its power, as was Iyov WHEN THE HOLY ONE, BLESSED BE HE, SAID TO THE SATAN: "HE IS IN YOUR HAND" (IYOV 2:6).

226. It also accuses them and when the Holy One, blessed be He, judges them ON ROSH HASHANAH (NEW YEAR'S DAY) AND YOM KIPPUR, it remembers every sin and deed. It stands over them and brings accusations, but the Holy One, blessed be He, pities Yisrael and advises them on how to escape the Evil Side. How? By blowing the Shofar on Rosh Hashanah day and giving of the scapegoat on Yom Kippur, so the Evil One will leave them and busy himself with the portion GIVEN HIM.

227. Come and behold, it is written: "Her feet go down to death; her steps take hold of Sheol (Hell)" (Mishlei 5:5). Of the secret of the faith it is said, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17). These are the ways and paths of the Torah, and all are one; THAT IS, THE ROADS --THOSE OF DEFILEMENT AND THOSE OF HOLINESS--ARE ALL ONE. This one is of Peace, and the other is of Death. And they are complete opposites to each other, FOR EACH AND EVERY PATH LEADING TO DEFILEMENT HAS AN OPPOSING PATH LEADING TO HOLINESS.

228. Happy is the portion of Yisrael who cleave faithfully to the Holy One, blessed be He, for He advises them on how to be saved from all the other sides in the world. Because they are a Holy Nation--His lot and portion--He helps them in every THING. Happy are they in this world and in the world to come.

224. תָּא חֲזִי, דְּהָא תַּנִּינָן, דְּכִדּוּ הָאִי סְטְרָא בִּישָׁא. קִיּוּמָא קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, לְאַסְטָאָה עַל עֲלָמָא, בְּגִין עוֹבְדִין בִּישׁוּן. קוּדְשָׁא בְּרִיךְ הוּא חָס עַל עֲלָמָא, וְיַהֲב עֵיטָא לְבָנֵי נָשָׂא, לְאַשְׁתַּזְבָּא מִנִּיהּ, וְלֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהוֹן, וְלֹא עַל עוֹבְדֵיהוֹן, וּמֵאִי אִיהוּ עֵיטָא, לְאַשְׁתַּדְּלָא בְּאוּרִייתָא, וְאַשְׁתַּזְבּוּ מִנִּיהּ, מִנְּלָן, דְּכַתִּיב בִּי גֵר מִצָּה וְתוֹרָה אִוֵּר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוֹסֵר, מַה כְּתִיב בְּתַרְיָה לְשִׁמְרָךְ מֵאַשְׁתִּרְעַ מַחְלֶקֶת לְשׁוֹן נִכְרִיָּה.

225. וְדָא הוּא סְטְרָא מְסֻבָּא, סְטְרָא אַחֲרָא, דְּאִיהִי קִיּוּמָא תְּדִיר קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, לְאַסְטָאָה עַל חוֹבֵיהוֹן דְּבָנֵי נָשָׂא, וְקִיּוּמָא תְּדִיר לְאַסְטָאָה לְתַתָּא לְבָנֵי נָשָׂא. קִיּוּמָא תְּדִיר לְעִילָא, בְּגִין לְאַדְכָּרָא חוֹבֵיהוֹן דְּבָנֵי נָשָׂא, וְלְאַסְטָאָה לֹון עַל עוֹבְדֵיהוֹן, וּבְגִין דְּאַתִּיחִיבוּ בְּרִשׁוּתֵיהּ, בְּמַה דְּעֵבֵד לִיהּ לְאַיּוֹב.

226. וְכֵן קִיּוּמָא עֲלֵיהוּ לְאַסְטָאָה, וְלְאַדְכָּרָא חוֹבֵיהוֹן, בְּכָל מַה דְּעֵבֵדוּ, בְּאִינוּן זְמַנִּין דְּקוּדְשָׁא בְּרִיךְ הוּא קִיּוּמָא עֲלֵיהוּ בְּדִינָא, בְּדִין קְאִים לְאַסְטָאָה לֹון, וְלְאַדְכָּרָא חוֹבֵיהוֹן, וְקוּדְשָׁא בְּרִיךְ הוּא חָס עֲלֵיהוּ דִּישְׂרָאֵל, וְיַהֲב לֹון עֵיטָא לְאַשְׁתַּזְבָּא מִנִּיהּ, וּבְמַה, בְּשׁוּמֵר בְּיוֹמָא דְּרֵאשׁ הַשָּׁנָה, וּבְיוֹמָא דְּכַפּוּרֵי בְּשַׁעִיר הַמִּשְׁתַּלַּח, דִּיחֵבִין לִיהּ, בְּגִין לְאַתְּפָּרְשָׂא מִנִּיהּ, וְלְאַשְׁתַּדְּלָא בְּהָהוּא חוֹלְקִיָּהּ, וְהָא אוֹקְמוּהָ.

227. תָּא חֲזִי, מַה כְּתִיב, רַגְלֶיהָ יוֹרְדוֹת מוֹת שְׁאוֹל צַעֲרֶיהָ יִתְמוֹכוּ. וּבְרָזָא דְּמַהִּימְנוּתָא מַה כְּתִיב דְּרַכִּיָּה דְּרַכִּי נֹועַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. וְאַלִּין אִינוּן אֲרַחֲוִין וּשְׁבִילִין דְּאוּרִייתָא, וְכָלֹא חַד, הָאִי שְׁלוֹם, וְהָאִי מוֹת, וְכָלֹא הַפּוֹכֵן דָּא מִן דָּא.

228. זָבָאָה חוֹלְקֵהוֹן דִּישְׂרָאֵל, דְּאִינוּן מִתְּדַבְּקִין בִּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא כְּדָקָא חֲזִי, וְיַהֲב לֹון עֵיטָא לְאַשְׁתַּזְבָּא מִכָּל סְטְרִין אַחֲרָנִין דְּעֲלָמָא, בְּגִין דְּאִינוּן עֲמָא קְדִישָׁא לְאַחְסָנִיָּהּ וְחוֹלְקִיָּהּ, וְעַל דָּא יַהֲב לֹון עֵיטָא בְּכָלֹא. זָבָאִין אִינוּן בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאַתִּי.

229. Come and behold: the Evil Side comes down to hover about the world, and when it sees the deeds of men who deviated from their ways in the world, it goes up to accuse them. And were it not for the Holy One, blessed be He, who feels pity for His creatures, they would not remain in the world.

230. It is written: "And it came to pass, as she spoke to Yosef day by day" (Beresheet 39:10). "As she spoke," REFERS TO THE EVIL SIDE, who daily ascends to bring accusations before the Holy One, blessed be He--SINCE YOSEF ALLUDES TO THE HOLY ONE, BLESSED BE HE--as well as evil reports and slander, in order to destroy men.

231. It is written: "that he hearkened not to her, to lie by her, or to be with her" (Beresheet 39:10). "He hearkened not to her," because THE HOLY ONE, BLESSED BE HE, is compassionate towards the world; "to lie by her" means to allow her to rule over the world, for she cannot govern without permission.

232. Another explanation of the phrase, "to lie by her," has the same meaning as: "and of him that lies with her that is unclean" (Vayikra 15:33). "...to be with her..." means to give her power, blessings, and help. Were it not for the help she obtained from above, not one man would remain in the world. But the Holy One, blessed be He, pities the world AND HELPS IT WHEN THE OTHER SIDE RULES THE WORLD, so the world continues to exist.

233. Rabbi Aba said: THE TWO EXPLANATIONS are really the same, but the Evil Inclination roams about seducing men, diverting their paths and cleaving to them. Each day, it seduces men from the Path of Truth and pushes them from the Path of Life to Gehenom.

234. Happy is he whose deeds ARE GOOD, who keeps his ways so that THE EVIL INCLINATION shall not be attached to him, as it is written: "And it came to pass, as she spoke to Yosef day by day that he hearkened not to her" (Beresheet 39:10). HE DID NOT HEARKEN to what she said to him daily, as the Spirit of Defilement, which is the Evil Inclination, seduces man every day "to lie by her" in Gehenom, and thus be sentenced there "to be with her."

229. תָּא חֲזִי, כִּד הָאֵי סִטְרָא בִּישָׁא, נַחַת וְשָׂאט בְּעֵלְמָא, וְחָמִי עוֹבְדִין דְּבִנֵּי נָשָׂא, דְּאִינוּן כְּלָהוּ סְטָאִין אֲרַחֲיֵיהּ בְּעֵלְמָא, סְלִיק לְעִילָא, וְאַסְטִין לֹון, וְאַלְמָלָא דְקוֹדֶשָׁא בְּרִיךְ הוּא חָיִיס עַל עוֹבְדֵי יְדוּי, לֹא יִשְׁתְּאֲרוּן בְּעֵלְמָא.

230. מַה כְּתִיב וַיְהִי כִּדְבָרָה אֶל יוֹסֵף יוֹם יוֹם. כִּדְבָרָה: דְּסִלְקָא וְסָאטִי בְּכָל יוֹמָא וְיוֹמָא, וְאָמַר קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא, כְּמַה בִּישׁוּן, כְּמַה דְּלִטּוֹרִין, בְּגִין לְשִׁינְצָא בְּנֵי עֵלְמָא.

231. מַה כְּתִיב, וְלֹא שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ לְהִיּוֹת עִמָּה. וְלֹא שָׁמַע אֵלֶיהָ, בְּגִין דְּאִיהּ חָיִיס עַל עֵלְמָא. לִשְׁכַּב אֶצְלָהּ, מַהוּ לִשְׁכַּב אֶצְלָהּ. בְּגִין לְנִסְבָּא שְׁלִטְנוֹ, לְשִׁלְטָא עַל עֵלְמָא, וְשְׁלִטְנוֹ לֹא שְׁלִטָא, עַד דְּאִתְיָהִיב לִיהּ רִשׁוֹ.

232. דְּבַר אַחֵר לִשְׁכַּב אֶצְלָהּ: כִּד"א וְלֹאִישׁ אֲשֶׁר יִשְׁכַּב עִם טְמֵאָה. לְהִיּוֹת עִמָּה: לְמִיּוֹהַב לָהּ רַבּוֹ, וּבִרְכָּאן, וְסִינְעֵתָא, דְּאַלְמָלָא סִינְעֵא הָוָה לָהּ מְלַעִילָא, לֹא אֲשֶׁתָּאֵר בְּעֵלְמָא אֲפִילוּ חַד, אֲבָל בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא חָיִיס עַל עֵלְמָא, אֲשֶׁתָּאֵר עֵלְמָא בְּקִינְיָמִיָּה.

233. ר' אַבָּא אָמַר, כְּלָא אִיהּ אֲרַחָא חָדָא, אֲבָל יִצְה"ר, הוּא דְקָא אַזִּיל וּמַפְתִּי לֹון לְבִנֵּי נָשָׂא, בְּגִין לְאַסְטָאָה אֲרַחֲיֵיהּ, וְלֹאֲתַדְבָּקָא בְּהוּ, בְּכָל יוֹמָא וְיוֹמָא, וּבְכָל עֵידֵן וְעֵידֵן, סְטִי לִיהּ לְבַר נֶשׁ, מֵאַרְחָא דְקִשּׁוּט, בְּגִין לְדַחֲוִיא לִיהּ, מֵאַרְחָא דְחַיִּי, לְאַמְשָׁכָא לִיהּ לְגִיְהֵנָם.

234. זָכָאָה אִיהּ, מֵאֵן דְּעֵבִיד וְנָטִיר אֲרַחֲוִי וְשִׁבְלִיו, בְּגִין דְּלֹא יִתְדַבֵּק בִּיהּ, הֵינֵנוּ דְכְּתִיב וַיְהִי כִּדְבָרָה אֶל יוֹסֵף יוֹם יוֹם וְלֹא שָׁמַע אֵלֶיהָ, כְּמַה דְּאִיהּ אֲמַרַת לִיהּ בְּכָל יוֹמָא, דְּהָא רוּחַ מְסֻאָבָא, יִצַּר הָרַע, אִיהּ מַפְתִּי לִיהּ לְבַר נֶשׁ, בְּכָל יוֹמָא, לִשְׁכַּב אֶצְלָהּ, גּוֹ גִיְהֵנָם, וְלֹאֲתַדְנָא תַמָּן, לְהִיּוֹת עִמָּה.

235. Come and behold: when a man cleaves to that side, he is drawn after her. He defiles himself with her in this world and in the next. Come and behold: the Side of Impurity is dirty and filthy, as it is written: "You shall say to it, 'Get you hence (Heb. tze)'" (Yeshayah 30:22). Actual excrement is implied (Heb. tzoah), and with 'EXCREMENT', we proclaim that whoever turns from the ways of the Torah is condemned to excrement, to which were sentenced all the wicked people in the world who had no faith in the Holy One, blessed be He.

236. It is written: "And it came to pass about this day, that he went into the house to do his work; and there was none of the men of the house there within" (Beresheet 39:11). "This day" is when the Evil Inclination rules over the world and goes down to lead men astray. HE ASKS: When will that be? HE ANSWERS: When men repent their sins or study the Torah and observe its precepts, THE EVIL INCLINATION comes down to lead them astray AND THUS PREVENT THEIR REPENTANCE AND OCCUPATION WITH THE TORAH AND ITS PRECEPTS.

237. "He went into the house to do his work" (Beresheet 39:11) to study the Torah and observe its precepts, which are man's work in this world. Because a man's work in this world is the service of the Holy One, blessed be He, NAMELY THE STUDY OF THE TORAH AND ITS PRECEPTS, a man should be as strong as a lion on all sides, so that the Other Side will not have power over him and seduce him. It is written: "And there was none of the men," namely nobody to rise before the Evil Inclination and wage war against it.

238. When it sees no one standing against it, it is the way of the Evil Inclination to wage war with him immediately: "She caught him by his garment, saying, 'Lie with she'." "She caught him by his garment," because when the Evil Inclination obtains mastery over man, HE FIRST adorns and mends his clothes and curls his hair, as it is written: "She caught him by his garment, saying, 'Lie with me'" and cleave to me.

239. The Righteous stands against him and engages in war against him (Beresheet 39:12). It is written: "And he left his garment in her hand, and fled, and went outside." He should leave it, be strong against it, flee from it, and escape it so that it will have no power over him.

235. תָּא חֲזִי, כִּד בַּר נֶשׁ אֶתְדַבֵּק בִּהְיוֹא סְטְרָא, אֶתְמַשֵּׁךְ אֶבְתְּרָה, וְאֶסְתָּאב עִמָּה בְּהַאי עֲלָמָא, וְאֶסְתָּאב עִמָּה בְּעֲלָמָא אַחְרָא. תָּא חֲזִי, הַאי סְטְרָא מְסֻאָבָא, מְנוּלָא אִיהוּ, לְכַלּוּכָא אִיהוּ, בְּדַכְתִּיב, צָא תֹאמַר לוֹ, צוּאָה מִמֶּשׁ, וּבִיָּה אֶתְדִן מֵאֵן דְּאֶסְטִי אַרְחוּי מִן אוּרִייתָא, וּבִיָּה אֶתְדִנּוּ אִינוּן חֲיִבִּין דְּעֲלָמָא, דְּלִית לֹן מְהִימְנוּתָא בְּקוּדְשָׁא בְּרִיךְ הוּא.

236. מַה כְּתִיב וַיְהִי בַּיּוֹם הַזֶּה וַיָּבֹא הַבַּיִתָּה לַעֲשׂוֹת מְלָאכְתּוֹ וַאֲיִן אִישׁ מֵאֲנָשֵׁי הַבַּיִת שֶׁם בְּבֵית. וַיְהִי בַּיּוֹם הַזֶּה: יוֹמָא דִּיצָה"ר שְׁלֵטָא בְּעֲלָמָא, וְנִחְתָּא לְאַסְטָאָה לְבָנֵי נֶשׁ. אִימַתִּי, יוֹמָא דְאַתִּי בַּר נֶשׁ לְאַתְבָּא בְּתִיבְתָּא עַל חוּבּוּי, אוּ לְאַשְׁתְּדָּלָא בְּאוּרִייתָא, וּלְמַעַבְד פְּקוּדֵי דְאוּרִייתָא, וּכְדִין בִּהְיוֹא זְמַנָּא נִחְתָּא, בְּגִין לְאַסְטָאָה לְבָנֵי עֲלָמָא.

237. וַיָּבֹא הַבַּיִתָּה לַעֲשׂוֹת מְלָאכְתּוֹ, בְּגִין לְאַשְׁתְּדָּלָא בְּאוּרִייתָא, וּלְמַעַבְד פְּקוּדֵי דְאוּרִייתָא, דְּאִיהוּ מְלָאכְתּוֹ דְּבַר נֶשׁ בְּהַאי עֲלָמָא, וְכִיּוֹן דְּעִבְדִּתָּא דְּבַר נֶשׁ בְּהַאי עֲלָמָא, הוּא עִבְדִּתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּעִי לִיה לְבַר נֶשׁ, לְמַהּוּי תְּקִיפָא כְּאַרְיָא בְּכָל סְטְרוּי, בְּגִין דְּלֹא יִשְׁלוּט עֲלוּי סְטְרָא אַחְרָא, וְלֹא יָכִיל לְמַפְתִּי לִיה, מַה כְּתִיב וַאֲיִן אִישׁ, לִית גְּבַר דִּיקוּם לְקַבְּלִיה דִּיצַר הָרַע, וַיִּגַּח בִּיה קֶרְבָּא כְּדָקָא יָאוּת.

238. מֵאִי אוּרְחִיה דִּיצַר הָרַע, בִּיּוֹן דְּחָמִי דְּלִית בַּר נֶשׁ קָאִים לְקַבְּלִיה, וְלֹאֲגָחָא בִּיה קֶרְבָּא, מִיָּד, וְתַתְּפִשְׁהוּ בְּבִגְדוֹ לֵאמֹר שְׂכָבָה עִמִּי. וְתַתְּפִשְׁהוּ בְּבִגְדוֹ, בְּגִין דְּכַד שְׁלִיט יִצְה"ר עֲלִיה דְּבַר נֶשׁ, אֶתְקִין לִיה, וְקָשִׁיט לִיה לְבוּשׁוּי, מְסַלְסֵל בְּשַׁעְרֵיה, הֵה"ד וְתַתְּפִשְׁהוּ בְּבִגְדוֹ לֵאמֹר שְׂכָבָה עִמִּי: אֶתְדַבֵּק עִמִּי.

239. מֵאֵן דְּאִיהוּ זָכָאָה, אֶתְתַּקַּף לְקַבְּלִיה, וַאֲגַח בִּיה קֶרְבָּא, מַה כְּתִיב, וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַיֵּנָס וַיֵּצֵא הַחוּצָה, וַיִּשְׁבֹּק לִיה, וַיִּתְּתַקַּף לְקַבְּלִיה. וַיַּעֲרוֹק מִנִּיה, בְּגִין לְאַשְׁתְּזָבָא מִנִּיה, וְלֹא יִשְׁלוּט עֲלוּי.

240. Rabbi Yitzchak said that IN THE FUTURE, the righteous will see the Evil Inclination as a high mountain and wonder how we could have conquered such a high and huge mountain. The wicked will see the Evil Inclination as a thread that is as thin as a hair. They will marvel and ask: How could we not have overcome such a tiny thread of hair? These weep, and the others weep. The Holy One, blessed be He, will sweep the wicked from the world and slay him before their eyes, so he will not have dominion over the world anymore. The Righteous will see it and rejoice, as it is written: "Surely the righteous shall give thanks to your name: the upright shall dwell in your presence" (Tehilim 140:14).

240. אָמַר רַבִּי יִצְחָק, זְמַנִּין אֵינוֹן צְדִיקָא, לְמַחְמִי לִיצֵר הָרַע, בְּחַד טוֹרָא רַבְרָבָא, וְיִתְמָהוֹן, וְיִמְרוֹן אִיךְ וְכִילְנָא לְאַבְפִּיא, לִיה לְטוֹרָא רַבְרָבָא הָדִין עֲלָא. וְזְמַנִּין רְשִׁיעִיא, לְמַחְמִי לִיה לִיצֵר הָרַע, דְּקִיק בְּחוּטָא דְשַׁעְרָא, וְיִתְמָהוֹן וְיִמְרוֹן, הֵיךְ לֹא יְכִילְנָא לְאַבְפִּיא לְחוּטָא דְשַׁעְרָא בְּדָא דְקִיק, אֱלִין יְבִכּוֹן, וְאֱלִין יְבִכּוֹן, וְקוּדְשָׁא בְּרִיךְ הוּא יְבַעַר לִיה מַעֲלָמָא, וְיִכּוּס לִיה לְעִינוּיָהוּ, וְלֹא יִשְׁלוּט עוֹד בְּעֲלָמָא, וְיַחְמוֹן צְדִיקָא וְיַחְדוֹן, כְּדָא, אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאֵל אֶת פָּנֶיךָ.

23. "The butler of the king of Egypt and his baker..."

In this section we learn that God regulates the order of nature so He may execute His divine purpose, which is to bestow infinite pleasure to His Creation upon humanity's completion of spiritual transformation. Rabbi Yehuda opens a discussion on the superior position of man in the hierarchy of the animal kingdom. Man, we're told, retains dominion over all species as long as his divine image is not tainted by sin. This point is exemplified by the story of Daniel in the lions' den. We should, therefore, guard against sin and examine our actions every day so that we may repent for any sins we have committed. The text then turns to an examination of God's role in enabling Yosef to achieve greatness because he was righteous. We learn that Yosef was able to provide interpretations of dreams only because he entrusted the task of interpreting them to God.

The Relevance of this Passage

We have the divine capacity to consider others before ourselves, and even to sacrifice our own lives for the good of others. This is a uniquely human trait and a mark of humanity's spiritual superiority throughout Creation. However, if we are intolerant and insensitive to one another, we utterly lose our spiritual value. This passage removes intolerance and judgement of others. It awakens compassion, respect, and sensitivity toward our fellow human beings, especially during moments of hostility and conflict. This passage further assists us in more clearly identifying and more sincerely trusting the many hidden roles played by the Creator in our lives. The purpose of these many roles is to bring Light into the world through human actions and interactions.

241. "And it came to pass after these things, that the butler of the king of Egypt..." (Beresheet 40:1). Rabbi Yehuda opened with the verse: "Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den, if he has taken nothing?" (Amos 3:4) Come and behold: how careful should a man be in worshipping the Holy One, blessed be He, for whoever is assiduous in studying the Torah and serving the Holy One, blessed be He, is feared by all.

241. וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חֲטָאוּ מִשְׁקָה מֶלֶךְ מִצְרַיִם וְגו'. ר' יְהוּדָה פָּתַח הִישָׁאג אַרְיָה בַּיַּעַר וְטָרַף אֵין לוֹ הַיֵּתֶן בְּפִיר קוֹלוֹ מִמַּעוֹנָתוֹ בְּלִתִּי אִם לְכָד. הִישָׁאג אַרְיָה בַּיַּעַר, תָּא חֲזִי כְּמָה אֵית לֹון לְבַנֵּי נִשָּׂא, לְאַשְׁגָּחָא בְּפוֹלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מֶאֵן דְּאַשְׁתַּדֵּל בְּאוֹרֵייתָא, וּבְפוֹלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּחֻלְתִּיה וְאַיְמַתִּיה הוּא עַל כָּלָא.

242. For when the Holy One, blessed be He, created the universe, He made all the creatures in the world in their appropriate shape. He then created man in the supernal image and made him ruler, by power of this image, over all creatures. As long as man continues in the world, all creatures look up to him, and when they see the Supernal Image of man, they feel dread and tremble before him, as it is written: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird" (Beresheet 9:2). This is true only when they look and see in him the Supernal Image and the soul IS in him.

242. דִּהָא כְּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא, עֲבַד כָּל בְּרִיין דְּעֲלָמָא, כָּל חַד וְחַד בְּדִיוֹקְנִיה בְּדָקָא חֲזִי לִיה, וּלְבַתֵּר בְּרָא לִיה לְבַר נֶשׁ, בְּדִיוֹקְנָא עֲלָא, וְשִׁלְטִיה עַל כָּלָהּ, בְּדִיוֹקְנָא דָּא, דְּכָל זְמַנָּא דְּבַר נֶשׁ קָאִי בְּעֲלָמָא, כָּל אֵינוֹן בְּרִיין דְּעֲלָמָא זְקָמִין רִישָׁא, וּמִסְתַּבְּלָן בְּדִיוֹקְנָא עֲלָא דְּבַר נֶשׁ, בְּדִין כָּלָהּ דְּחֵלִין וְזַעִין מִקְמִיה, כְּדָא וּמוֹרָאכֶם וְחֻתְכֶם יְהִיה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמַיִם וְגו', וְהֵינִי מִיּוֹלִי, כְּד מִסְתַּבְּלָן וְחֻמָּאן בֵּיה, הָאִי דִּיוֹקְנָא, וְנִשְׁמַתָּא בֵּיה.

243. Rabbi Elazar said that the image of the Righteous does not change, even when the soul is not in them. When a man does not walk in the ways of the Torah, his sacred image is altered, and the beasts of the field and the birds in the sky then prevail against him. When the sacred image was changed, so was the image of man, WHO THEN RECEIVED THE IMAGE OF THE OTHER ANIMALS, SO THAT CREATURES ARE NO LONGER FEARFUL OF HIM AND CAN HAVE POWER OVER HIM.

244. Come and behold: the Holy One, blessed be He, alters the deeds above and below. THAT IS, HE SWITCHES THE SACRED IMAGE ABOVE AND THE IMAGE OF MAN BELOW to bring matters back to their roots, AS THEY WERE BEFORE THE SIN OF THE TREE OF KNOWLEDGE, so that His wish shall abide in all the world's deeds. BY RETRIBUTION, ALL THE DEEDS IN THE WORLD IMPROVE. Daniel's image was not changed when he was cast into the lions' den and, because of that, he was saved. Rabbi Chizkiya asked: If this is true, why is it written: "My Elohim has sent his angel, and he has shut the lions' mouths, that they have no hurt me" (Daniel 6:23). It sounds as if he was not hurt because of the angels who shut the lions' mouths, AND NOT BECAUSE OF HIS SACRED IMAGE.

245. He said to him: Daniel was not hurt because the sacred image of a Righteous man is the very angel who shut the LIONS' mouths and shackled them to keep Daniel safe. Therefore, DANIEL SAID: "My Elohim has sent an angel" (Daniel 6:23). This refers to that angel upon whom all the images of the world are engraved. He strengthened the image in me, so that the lions could not overpower me, and he shut their mouths. Assuredly, He sent His angel.

246. This is the one angel upon whom all the images are engraved. HE IS THE SECRET OF THE NUKVA, CALLED 'ANGEL', FROM WHOM ALL THE SHAPES IN THE WORLD ARE ISSUED. It is written: "He judges among the nations: their land is full of dead bodies" (Tehilim 110:6), FOR ALL THE SHAPES OF THE BODIES ARE BEFORE HIM BECAUSE no shape can change itself before him. Thus, it behooves a man to guard his ways and paths so as not to sin before his Master, and thereby retain the image of Adam.

247. Come and behold: Yechezkel guarded his mouth against forbidden food, as it is written: "Nor did loathsome meat ever come into my mouth" (Yechezkel 4:14). He therefore merited being named the son of Adam. It is written of Daniel: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's food, nor with the wine which he drank" (Daniel 1:8). He then merited preserving the image of Adam. For all the beings in the world were fearful of the image of Adam, who ruled over them all and was king over all.

243. אָמַר ר' אֶלְעָזָר, אֵף עַל גַּב דְּנִשְׁמַתָּא לֹא בִיּוֹה, צְדִיקָא לֹא מִשְׁתַּנֵּין, מִכְּמָה דִּהּוּ דְיוֹקְנֵהוּן בְּקִדְמִיתָא, וְכַד בַּר נֶשׁ לֹא אֵזִיל בְּאַרְחוּ דְּאֹרִייתָא, הָאִי דְיוֹקְנָא קִדְיִשָּׁא אֶתְחַלֵּף לִיה, וּכְדִין חַיּוֹת בְּרָא, וְעוֹפֹת דְּשָׁמַיָא, יְכַלִּין לְשַׁלְטָא עֲלֵיה, בְּגִין דְּאֶתְחַלֵּף לִיה הָאִי דְיוֹקְנָא קִדְיִשָּׁא, אֶתְחַלֵּף לִיה הָאִי דְיוֹקְנָא דְּבַר נֶשׁ.

244. וְתָא חַזִּי, קוּדְשָׁא בְּרִיךְ הוּא אֶחָלֵף עוֹבְדִין דְּלַעֲיָלָא וְתָתָא, בְּגִין לְאַהֲרָא מְלִין לְאַתְרֵיהּ, וְלֹא שְׁתַּבְּחָא רַעוּתִיה בְּכָל עוֹבְדֵי דְעֻלְמָא. דְּנִיָּאל לֹא אֶשְׁתַּנֵּי דְיוֹקְנִיה, כַּד אֶפִּילוּ לִיה בְּגוֹבָא דְּאֹרִייתָא, וּבְגִין כֵּךְ אֶשְׁתַּזִּיב. אָמַר רַבִּי חִזְקִיָּה, אִי הֵכִי, הָא כְּתִיב אֱלֹהֵי שְׁלַח מַלְאַכִּיה וְסָגַר פּוֹם אֹרִייתָא וְלֹא חֲבַלּוֹנִי, מִשְׁמַע דְּבְגִין מַלְאַכָּא דְּאַסְגַּר לְפּוֹמִיִּיהּ, לֹא אֶתְחַבֵּל.

245. אָמַר לוֹ, בְּגִין דָּא, לֹא אֶתְחַבֵּל, דִּהּא הֵהוּא דְיוֹקְנִיה דְּבַר נֶשׁ זָכָא, אִיהוּ מַלְאַכָּא מִמֶּשׁ, דְּסָגִיר פּוֹמָא, וְקָשִׁיר לוֹן, לְנִטְרָא לִיה, דִּלָּא יִחַבֵּלּוֹן לִיה, וּבְגִין כֵּךְ, אֱלֹהֵי שְׁלַח מַלְאַכִּיה, הֵהוּא דְכָל דְיוֹקְנִין דְּעֻלְמָא מִתְחַקְקִין בִּיה, וְאִיהוּ אֶתְקִיף דְיוֹקְנֵי בִי, וְלֹא יְכִילוּ לְשַׁלְטָא בִי, וְסָגַר פּוֹמִיִּיהּ, וְעַד שְׁלַח מַלְאַכִּיה וְדָאִי.

246. וְהָאִי מַלְאַכָּא, הֵהוּא דְכָל דְיוֹקְנִין מִתְחַקְקִין בִּיה. דְּכְתִיב יָדִין בְּגוֹיִם מִלָּא גּוֹיּוֹת, אִיהוּ דִּלָּא אֶשְׁתַּנֵּי קַמִּיה כָּל דְיוֹקְנִין דְּעֻלְמָא, וְעַל דָּא מִבְּעֵי לִיה לְבַר נֶשׁ, לְאַסְתַּמְרָא אֲרַחוּ וּשְׁבִילוּ, בְּגִין דִּלָּא יִחַטָּא קַמִּיה דְּמֶאֱרִיָּה, וְיִתְקִיִּים בְּדְיוֹקְנָא דְּאַדָּם.

247. תָּא חַזִּי, יִחְזַקְאֵל נָטַר פּוֹמִיָּה מִמַּאכְלִי דְּאִיסוּרֵי, דְּכְתִיב וְלֹא בָא בְּפִי בֶּשֶׂר פְּגוּל, זָכָה וְאֶקְרִי בֶן אָדָם. דְּנִיָּאל מַה כְּתִיב בִּיה, וְיִשָּׁם דְּנִיָּאל עַל לְבוֹ אֲשֶׁר לֹא יִתְגַּאֵל בַּמֶּלֶךְ וּבִיָּין מִשְׁתִּי, זָכָה הוּא, וְאַתְקִיִּים בְּדְיוֹקְנִיה דְּאַדָּם, בְּגִין דְכָל מְלִין דְּעֻלְמָא, כְּלָהוּ דְחִלִּין מִקַּמִּי דְיוֹקְנָא דְּאַדָּם, דְּאִיהוּ שְׁלִיטָא עַל כְּלָהּ, וְאִיהוּ מַלְכָּא עַל כְּלָא.

248. Rabbi Yosi said that a man should beware of sinning and not deviate right or left. **ALTHOUGH HE GUARDS HIMSELF**, he should search himself daily for sins. For when a man rises from his bed, two witnesses stand before him and accompany him the whole day.

249. When a man wishes to rise, he opens his eyes and the witnesses say to him, "Let your eyes look right on, and let your eyelids look straight before you" (Mishlei 4:25). When he prepares himself to go, they say to him, "Make even the path of your foot" (Ibid. 26). Thus, when a man walks, he should guard against his sins the whole day.

250. When night falls, he should examine and search his actions for that day to repent for his deeds. He should always search them so he can repent before his Master, as it is written: "And my sin is ever before me" (Tehilim 51:5).

251. Come and behold: as long as the children of Yisrael were in the Holy Land, they had no sin on their hands, because--as has been explained--of the sacrifices they offered daily that atoned for their sins. Once Yisrael is exiled from the Holy Land, and there was nothing to atone for them, the Torah and their good deeds atoned for them. Because the Shechinah is with them in exile, whoever does not care for the ways of the Holy One, blessed be He, causes the Shechinah to bend to the dust, as it is written: "He lays it low, even to the ground" (Yeshayah 26:5).

252. Rabbi Yitzchak said that he who devotes himself to the Torah and to good deeds causes the Congregation of Yisrael, **THE SHECHINAH**, to lift up its head in exile. Happy is the portion of those who devote themselves to the Torah day and night.

253. Come and behold: the Holy One, blessed be He, transforms matters in the world so as to lift the heads of the righteous. To enable Yosef to raise his head for being righteous before Him, He caused the master to be angry with his servants, as it is written: "The butler of the king of Egypt, and his baker, offended their lord the king of Egypt" (Beresheet 40: 1). All this happened to lift the head of Yosef the righteous. Come and behold: he was humiliated by his brothers through a dream. He obtained greatness over his brothers and was raised above the whole world through a dream, **NAMELY BY THE DREAM OF PHARAOH**.

248. אָמַר רַבִּי יוֹסִי, בְּגִין דָּא, אֶצְטְרִיךְ לִיה לְבַר נֶשׁ, לְאַסְתְּמָרָא מְחֻבּוּבִי, וְלֹא יִסְטִי לְיָמִינָא וְלִשְׂמָאלָא. וְעַם כָּל דָּא, בְּעִי לִיה לְבַר נֶשׁ, לְמַבְדֵּק בְּחֻבּוּבִי, בְּכָל יוֹמָא וְיוֹמָא, דְּהָא כִּד בַּר נֶשׁ קָאִים מַעֲרִסִיה, תִּרְיִן סְהָרִין קְיָיִמִין קָמִיה, וְאֶזְלִי בְּהָרִיה, כָּל יוֹמָא.

249. בְּעִי בַר נֶשׁ לְמִיקָם, אֵינּוֹן סְהָרִי אִמְרִין לִיה, בְּשַׁעְתָּא דְּאַפְתַּח עֵינָיו, עֵינֵיךְ לִנְכַח יִבִּיטוּ וְעַפְעַפִּין יִישִׁירוּ נִגְדֶּךָ. קָם וְאַתְקִין רַגְלוֹי לְמַהֵר, אֵינּוֹן סְהָרִין אִמְרִין לִיה, פִּלַּס מַעְגַּל רַגְלֶךָ וְגו'. וְעַל דָּא כִּד אֶזְיִל בַּר נֶשׁ, בְּכָל יוֹמָא, בְּעִי לִיה לְאַסְתְּמָרָא מְחֻבּוּבִי.

250. בְּכָל יוֹמָא וְיוֹמָא, כִּד אָתִי לִילָא, בְּעִי לְאַסְתְּפִלָּא, וְלַמְבַּדֵּךְ, בְּכָל מַה דְּעֵבֵד כָּל הָהוּא יוֹמָא, בְּגִין דִּינִיתוּב מְנִיָּהּ, וְיִסְתַּכַּל בְּהוּ תְדִיר, בְּגִין דִּינִיתוּב קָמִי מֵאֲרִיה, כְּמַה דָּאֵת אִמְר וְחֻטְאֵתִי נִגְדִי תְמִיד, בְּגִין דִּינִיתוּב מְנִיָּהּ.

251. וְתָא חַזִּי, בְּזִמְנָא דְּהוּוּ יִשְׂרָאֵל בְּאַרְעָא קְדִישָׁא, לֹא אֶשְׁתַּכַּח בִּידֵיָּהּ חֻבָּא, כְּמַה דְּאַוּקְמוּהָ, בְּגִין דְּאֵינּוֹן קְרַבְנִין, דְּהוּוּ מְקַרְבִּין בְּכָל יוֹמָא, הוּוּ מְכַפְרִי עֲלֵיהּ. הִשְׁתָּא דְּאַתְגַּלּוֹן יִשְׂרָאֵל מֵאַרְעָא, וְלִית מָאן דְּמַכְפֵּר עֲלֵיהּ, אִוְרִיתָא הִיא מְכַפְרָא עֲלֵיהּ, וְעוֹבְדִין דְּכֶשֶׁרֶן, בְּגִין דְּשְׁכִינְתָּא עִמָּהוֹן בְּגִלּוּתָא, וּמָאן דְּאִיהוּ לֹא מְסַתַּכַּל בְּאַרְחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, גְּרִים לְשְׁכִינְתָּא לְאַתְכַּפִּיָּא בְּגוּ עַפְרָא, כִּד "א יִשְׁפִּילָנָה יִשְׁפִּילָה עַד אֶרֶץ וְגו'.

252. אָמַר רַבִּי יִצְחָק, וְכֵן מָאן דְּאַשְׁתַּדַּל בְּאַוּרִיתָא, וּבְעוֹבְדִין דְּכֶשֶׁרֶן, גְּרִים לָהּ לַכְנִי, לְאַרְמָא רִישָׁא בְּגוּ גִלּוּתָא. זִכָּאָה חוּלְקִיהוֹן, דְּאֵינּוֹן דְּמִשְׁתַּדְּלִי בְּאַוּרִיתָא יִמְמָא וְלִילִי.

253. תָּא חַזִּי, גִּלְגַּל קוּדְשָׁא בְּרִיךְ הוּא גִלְגּוּלִין בְּעֵלְמָא, בְּגִין לְאַרְמָא רִישָׁא דְּצַדִּיקִיָּא, דְּהָא בְּגִין דִּירִים יוֹסֵף רִישִׁיה בְּעֵלְמָא, עַל דְּאַשְׁתַּכַּח זִכָּאָה קָמִיה, אֲרִיזוּ רַבּוּנָא עַל עַבְדּוֹי, כִּד "א חֲטָאוּ מִשְׁקָה מֶלֶךְ מִצְרַיִם וְהָאוּפָה לְאַרְוִיָּהֶם לְמֶלֶךְ מִצְרַיִם, וְכָלֹא בְּגִין לְאַרְמָא רִישָׁא דִּיוֹסֵף זִכָּאָה. וְתָא חַזִּי, עַל יְדָא דְּחֵלְמָא, אֶתְכַפִּיָּא מֵעַם אַחֵוּ, וְעַל יְדָא דְּחֵלְמָא אֶתְרַבִּי עַל אַחֵוּ, וְאַתְרַבִּי עַל כָּל עֵלְמָא.

254. "And they dreamed a dream, both of them, each man on the same night, each man according to the interpretation of his dream" (Beresheet 40:5). Come and behold: we have learned that all dreams follow their interpretation. IN THIS RESPECT, HE ASKS: When Yosef interpreted their dreams, why did he give one a good interpretation and another a bad one? WHY DID NOT HE GIVE THEM BOTH A GOOD INTERPRETATION? HE ANSWERS: The two dreams concerned Yosef, and because he knew the root of every matter, he interpreted their dreams accordingly, and gave them meaning, so as to return each matter to its own place AND ROOT.

255. It is written: "And Yosef said to them, 'Do not interpretations belong to Elohim? tell me them, I pray you'" (Beresheet 40:8). HE ASKS: Why DID HE SPEAK THUS? HE ANSWERS: This is the way a dream should be interpreted, by entrusting the interpretation to the Holy One, blessed be He. For the existence of everything is there, and therein lies the interpretation.

256. Come and behold: we have learned that the dream's grade is the sixth below prophecy. For between the grade of prophecy and the grade of dreams lie six grades, and interpretation ascends from the dream's grade into another one. HE EXPLAINS THAT the dream is a low grade OF GAVRIEL, and interpretation is established by it, for it depends upon speech--THE NUKVA--as it is written: "Do not interpretations belong to Elohim" (Beresheet 40:8); assuredly, "to Elohim," WHICH IS THE NUKVA CALLED 'ELOHIM'.

24. "Let a double portion of your spirit be upon me"

We learn that whoever contemplates the image of his master in the spirit of wisdom shall gain an additional measure of spirit. Thus Elisha, Eliyahu's heir by right, was granted the power to perform a double achievement with the same spirit, if he could penetrate to the deepest core of the spirit that Eliyahu had bequeathed at the moment Eliyahu was taken from him. Yosef also received illumination in this way. This allowed him to interpret the symbolism of the dreams of the chief wine steward and the chief baker, and to grasp the significance these dreams held for the children of Israel. The chief wine steward's dream, it is explained, belonged to "the grade of the moon in lightness" and was thus under the rule of Zeir Anpin; while the chief baker's dream belonged to "the grade of the moon in darkness" and thus came under the rule of the Evil One.

The Relevance of this Passage

Here we receive a powerful connection to the souls of the righteous, which gives us the ability to ascend to spiritual heights unattainable by ordinary men. Moreover, we begin to recognize our spirit's ceaseless yearning for re-union with The Creator, coupled with the wisdom to find our way back to Him

257. It is written: "And the chief butler told his dream to Yosef" (Beresheet 40:9). Rabbi Elazar opened with the verse: "And it came to pass, when they had gone over, that Eliyahu said to Elisha, 'Ask what I shall do for you, before I am taken away from you.' And Elisha said, 'I pray you, let a double portion of your spirit be upon me'" (II Melachim 2:9). We must study this verse, for the words are surprising. "Eliyahu said to Elisha, 'Ask what I shall do for you.'" It was not for him, but for the Holy One, blessed be He, to grant wishes. Moreover, Elisha also knew HE COULD NOT GRANT HIS REQUEST, ONLY THE HOLY ONE, BLESSED BE HE, COULD. Why did he ask, "I pray you, let a double portion of your spirit be upon me?"

254. וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלוֹמוֹ בַּלַּיְלָה אֶחָד אִישׁ בְּפִתְרוֹן וְגו', תָּא חֲזִי, דְּהָא אֲתָמֵר דְּכָל חֲלָמִין אֲזִלִּין בְּתַר פּוֹמָא, יוֹסֵף כִּד פֶּשֶׁר לְהוּ חֲלָמָא, אֲמָאִי פֶּשֶׁר לְהָאִי פִישְׁרָא טָבָא, וְלְהָאִי פִישְׁרָא בִישָׁא. אֲלָא, אֵינּוֹן חֲלָמִין עֲלֵיהּ דִּיוֹסֵף הָוָה, וּבְגִין דִּידַע מַלְאָה עַל עֲקָרָא וְשִׁרְשָׁא דִּילָהּ, בְּגִין כֶּךָ פֶּשֶׁר חֲלָמָא לְהוּ בְּמָה דְּאֶצְטְרִיךְ. לְכָל חַד וְחַד פֶּשֶׁר לְהוּן פִּישְׁרָא, לְאַהֲדָרָא מַלְאָה עַל אֲתָרֵיהּ.

255. מַה כְּתִיב וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף הֲלֹא לְאֱלֹהִים פְּתֻרֹנִים סִפְרוּ נָא לִי, מֵאִי טַעְמָא, בְּגִין דְּהִכִּי מִבְּעֵי לֵיהּ לְמַפְשֵׁר חֲלָמָא, לְפַקְדָּא פִישְׁרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּתַמָּן אִיהוּ קִיּוּמָא דְכָלָא, וּבִינָה קִיּוּמָא פִּישְׁרָא.

256. תָּא חֲזִי, הָא אֲתָמֵר, דְּדִרְגָּא דְּחֲלָמָא לְתַתָּא אִיהוּ, וְאִיהוּ דִּרְגָּא שְׁתִּיתָאָהּ, בְּגִין דְּהָא מֵאֲתַר דְּנִבְוָאָה שְׂרִיָא, עַד הָאִי דִּרְגָּא דְּחֲלָמָא, שִׁיתָא דִּרְגִין אֵינּוֹן, וְסֻלְקָא פִּישְׁרָא מִדִּרְגָּא דְּחֲלָמָא, לְדִרְגָּא אַחֲרָא. חֲלָמָא אִיהוּ דִּרְגָּא דְּלַתְתָּא, וּפִישְׁרָא קִיּוּמָא עֲלִיָּהּ, וּפִישְׁרָא קִיּוּמָא בְּדַבּוּר, וְעַל דָּא בְּדַבּוּר קִיּוּמָא מַלְאָה, דְּכְתִיב הֲלֹא לְאֱלֹהִים פְּתֻרֹנִים, הֲלֹא לְאֱלֹהִים וְדָאִי.

257. תָּא חֲזִי מַה כְּתִיב וַיֹּסֶפֶר שֵׁר הַמִּשְׁקִים אֶת חֲלוֹמוֹ לְיוֹסֵף וְגו'. רַבִּי אֶלְעָזָר פִּתַּח וַאֲמַר, וַיְהִי בְּעֶבְרָם וְאֵלֵיהּ אָמַר אֶל אֱלִישָׁע שְׂאֵל מַה אֶעֱשֶׂה לָּךְ בְּטָרָם אֶלְקָח מֵעִמְךָ וַיֹּאמֶר אֱלִישָׁע וַיְהִי נָא פִּי שְׁנַיִם בְּרוּחְךָ אֵלַי. הֲכָא אֵיתָ לְאַסְתִּכְלָא, וְהָאִי קָרָא תְּוֹהָא אִיהוּ, וְאֵלֵיהּ אָמַר אֶל אֱלִישָׁע שְׂאֵל מַה אֶעֱשֶׂה לָּךְ, וְכִי בְּרִשׁוּתִּיהּ קִיּוּמָא, וְהָא בְּרִשׁוּתִּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ. וְתוּ, דְּאֱלִישָׁע הִכִּי נִמְי אִיהוּ הָוָה יָדַע, מֵאִי טַעְמָא אָמַר, וַיְהִי נָא פִּי שְׁנַיִם בְּרוּחְךָ אֵלַי.

258. HE ANSWERS THAT He who held heaven and earth and the whole world in His grip could perform this wish. It is a certainty that the Holy One, blessed be He, always fulfills the wishes of Eliyahu and the other Righteous, as it is written: "He will fulfill the desire of those who fear him" (Tehilim 145:19). This is all the more true of he, upon whom the Holy Spirit dwells, who bequeaths it to Elisha the righteous. For Elisha was his servant AND WAS WORTHY OF BEING HIS HEIR, as was expressly said by the Holy One, blessed be He: "And Elisha the son of Shafat of Avel-mecholah shall you anoint to be prophet in your place" (I Melachim 19:16). Elisha was then his heir apparent.

259. "...double portion of your spirit be upon me" (II Melachim 2:9). HE ASKS: What does this mean? Could it possibly mean that he asks two for one, THAT IS, THAT HIS SPIRIT WILL BE DOUBLE ELIYAHU'S SPIRIT? How could he have asked of him for something that he did not possess, AS NO ONE CAN GIVE WHAT HE DOES NOT HAVE? HE REPLIES THAT he did not ask for two spirits for the one he had, but that the same spirit he had perform twice as many miracles AS ELIYAHU PERFORMED.

260. It is written: "And he said, 'You have asked a hard thing: nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so'" (II Melachim 2:10). WHY DID HE MAKE HIS REQUEST CONDITIONAL? HE ANSWERS THAT he said to him: 'If you could understand the essence of the spirit that I leave you when I am taken from you, it shall be yours.' For the essence of the spirit that he discerns while looking at Eliyahu is something he should well cleave to.

261. Come and behold: he who looks into what he learned from his Rabbi and sees in him the wisdom HE LEARNED FROM HIM could receive an additional portion of spirit. Come and behold: in whatever he did, Yosef would see the spirit of wisdom in his father's image. He therefore succeeded in what he did, and another spirit of a superior illumination was added to him.

262. When that wicked man said to him, "Behold, a vine was before me" (Beresheet 40:9), Yosef trembled because he did not know what it meant. But when he added, "And on the vine were three tendrils" (Beresheet 40:10), his spirit rose and received additional illumination. He looked at his father's image and his spirit shone because he understood its meaning.

258. אֵלֶּא וְדַאי, מֵאֵן דְּאֶחִיד בְּשִׁמְיָא וְאַרְעָא, וְכָל עֲלָמִין, הֵינָּךְ לֹא יִהְיֶה בְּרִשּׁוּתֵיהּ דָּא, וְדַאי אֱלֹהֵהּ, וְשָׂאֵר צְדִיקִים, קוּדְשָׁא בְּרִינָךְ הוּא עֲבִיד רַעוּתָהוֹן דְּצְדִיקָיָא תְּדִיר, דְּכִתִּיב, רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְכָל שְׂכֵן דִּיהוּא רֻחָא קְדִישָׁא, דְּדִי עָלֶיהָ, יֵרִית לִיהּ לְצְדִיקָא דְּאֱלִישָׁע, דִּיהוּ שְׁמִשָּׁא דִּילֵיהּ, וְהָא קוּדְשָׁא בְּרִינָךְ הוּא אָמַר לוֹ וְאֵת אֱלִישָׁע בֶּן שֹׁפְט מֵאַבֵּל מַחֲזֵלָה תִּמְשַׁח לְנָבִיא תַּחְתֶּיךָ, וְעַל דָּא הָוָה לִיהּ לְאֱלִישָׁע לִירְתָא לִיהּ.

259. מִי שְׁנַיִם בְּרוּחֶךָ, מֵאִי פִי שְׁנַיִם בְּרוּחֶךָ אֱלִי, וְכִי סָלְקָא דַּעְתְּךָ, דְּעַל חַד תְּרִין שְׁאִיל, וּמַה דְּלֹא הָוָה בְּרִשּׁוּתֵיהּ, הֵינָּךְ שְׂאֵל מִינֵיהּ. אֵלֶּא, אִיהוּ לֹא שְׁאִיל רֻחַ עַל חַד תְּרִין, אֵלֶּא הֵכִי שְׂאֵל מִינֵיהּ, בִּיהוּא רֻחָא דִּיהוּא לִיהּ, דִּיעֲבִיד תְּרִין נְמוּסִין בְּעֲלָמָא, בִּיהוּא רֻחָא.

260. מַה כְּתִיב וַיֹּאמֶר הַקָּשִׁיט לְשֹׂאֹל אִם תִּרְאֶה אוֹתִי לִקַּח מֵאֲתָךְ יְהִי לְךָ בֵּן וְאִם אֵין לֹא יִהְיֶה. מֵאִי טַעְמָא אִם תִּרְאֶה אוֹתִי. אֵלֶּא, אָמַר לִיהּ, אִם תִּיכּוֹל לְמִיקָם עַל עֲקָרָא דְּרוּחָא דְּשִׁבְקָנָא לְךָ, בְּשַׁעְתָּא דְּאִתְנַסִּיבְנָא מִינֶךָ, יִהְיֶה לְךָ בְּרִין, דִּהָא כָּל הָוָה עֲקָרָא דְּרוּחָא בְּשַׁעְתָּא דִּיסְתַּבֵּל בֵּיהּ, בְּדַ חֲמִי לִיהּ לְאֱלֹהֵהּ, יְהוּי דְּבִיקוּתָא בֵּיהּ, בְּדַקָּא נְאוּת.

261. תָּא חֲזִי, הָאִי מֵאֵן דְּאִסְתַּבֵּל בְּמַה דְּאוּלִּיף מִרְבִּיָּה, וְחֲמִי לִיהּ בִּיהוּא חֲכַמְתָּא, יְכִיל לְאַתּוּסְפָּא בִּיהוּא רֻחָא יְתִיר. תָּא חֲזִי, דִּהָא יוֹסֵף בְּכָל מַה דְּאִיהוּ עֲבִיד, הָוִי חֲמִי בְּרוּחָא דְּחֲכַמְתָּא, לִיהוּא דִּיוֹקְנָא דְּאַבּוּי, הָוָה מְסַתַּבֵּל. וּבְגִין כֵּךְ הָוָה מְסַתֵּינְעָא לִיהּ מַלְתָּא, וְאַתּוּסְפָּא לִיהּ רֻחָא אַחֲרָא, בְּנִהִירוֹ עֲלָאָה יְתִיר.

262. בְּשַׁעְתָּא דְּאָמַר לִיהּ הָוָה רָשַׁע, וְהִנֵּה גִפֶּן לְפָנַי, אֲזַדְעִזַּע יוֹסֵף, דְּלֹא הָוָה יָדַע עַל מַה תִּיתִי מְלָה, בִּיּוֹן דְּאָמַר וּבְגִפֶּן שְׁלֹשָׁה שְׂרִיגִים, מִיָּד אֲתַעֵר רֻחִיָּה, וְאַתּוּסֵף בְּנִהִירוֹ, וְאַסְתַּבֵּל בְּדִיוֹקְנָא דְּאַבּוּי, בְּרִין אֲתַנְהִיר רֻחִיָּה, וְיָדַע מְלָה.

263. It is written: "And on the vine were three tendrils" (Beresheet 40:10). Yosef said: 'This is assuredly an altogether good tiding', for the vine indicated the Congregation of Yisrael, THE NUKVA. Yosef was informed THAT HER TIME CAME TO RULE, "and on the vine were three tendrils" that allude to the three supernal grades that came out of the vine: the priests, Levites, and Yisrael--CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, WHICH SHINE WITHIN THE NUKVA WHEN SHE IS WHOLE.

264. "...and it was as though it budded, and its blossoms shot forth" (Beresheet 40:10). For their sake, the congregation of Yisrael mounts TO ZEIR ANPIN and is blessed by the Supernal King, ZEIR ANPIN; "and its clusters brought forth ripe grapes," refers to the righteous men in the world, who are likened to ripened grapes. Another explanation of the verse, "and its clusters brought forth ripe grapes," is that it refers to the wine preserved in its grapes since the six days of Creation.

265. Thus far was Yosef was informed by this dream OF THE CHIEF BUTLER. The rest of the dream OF THE CHIEF BUTLER is his. Some dreams are for the dreamer as well as for others; THAT IS, PART OF THEM REVEALS FUTURE EVENTS FOR THE DREAMER, AND ANOTHER PART FUTURE EVENTS FOR OTHERS. "...and I took the grapes..." refers to himself--NOT TO YOSEF.

266. We have learned that whoever sees white grapes in his dream sees a good sign for himself. Black grapes are not A GOOD SIGN. What is the reason for this? There are two grades, black and white. One is good and the other is not, FOR WHITE INDICATES MERCY AND BLACK INDICATES JUDGMENT. All grapes, BOTH WHITE AND BLACK, depend on the secret of the faith, THE NUKVA. According to wisdom, their meanings are explained as either good or evil. The BLACK ONES indicate the need for Mercy, and THE WHITE indicates the providential care of Mercy.

267. Come and behold: Adam's wife pressed him grapes and brought death upon him, Yisrael, and the whole world. When Noach came upon these grapes, he was not well guarded, as it is written: "He drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9:21). The sons of Aharon drank wine PRESSED FROM THESE GRAPES and offered a sacrifice while still under its influence. Consequently they died, as has been already explained. It is therefore written: "Their grapes are grapes of gall, their clusters are bitter" (Devarim 32:32). It is written thus because of what the grapes caused.

268. THE CHIEF BUTLER saw IN HIS DREAM good grapes, NAMELY WHITE GRAPES, in the vineyard, where they sent forth pleasantness and fragrance in perfectly whole grades. Yosef therefore knew it, looked into the root OF THE MATTER, and solved it thoroughly. Because he received good tidings by that dream, he interpreted it favorably, and so it came to pass.

263. מה כתיב, ובגפן שלשה שריגים. אמר יוסף, הא ודאי בשורה דחרוה בשלימו איהו, מאי טעמא, בגין דהאי גפן על כנסת ישראל אתחזי ליה, ואתבשר יוסף בהאי. ובגפן שלשה שריגים: אלון אינון תלתא דרגין עלאין, דנפקי מהאי גפן, כהני ליואי וישראל.

והכפורה עלתה נצה, דהא בגיניהון, סלקא כנסת ישראל, ואתברכת מעם מלכא עלאה. הבשילו אשכלותיה ענבים, אלון אינון צדיקיא דעלמא, דאינון בענבים מבושלים בדקא חזי. דבר אחר הבשילו אשכלותיה ענבים, דא הוא יין דאתנטיר בענביהו, מששת ימי בראשית.

265. עד הכא אתבשר יוסף בחלמיה, מכאן ולהלאה חלמא איהו דיליה, בגין דאית חלמין ליה, ולאחרנין. ואקח את הענבים, דאיהו ליה לגרמיה.

266. תנינן, האי מאן דחמי ענבין חווירין בחלמא, סימן יפה לו, אוכמי לא, מאי טעמא, בגין דאיהו רזא דתרין דרגין ידיען, אינון אוכמי וחוויר, האי איהו טב, והאי איהו דלא טב, וכלהו ענבין ברזא דמהימנותא תליין, וע"ד מתפרשן בחכמתא, הן לטב, הן לביש, אלון צריכין רחמי, ואלון אשגחותא דרחמי.

267. תא חזי, אדם הראשון, אנתתיה סחטא ליה ענבין, וגרימת ליה מותא, ולכל ישראל, ולכל עלמא. נח אתא להני ענבין, ולא אתנטר בדקא יאות, מה כתיב, וישת מן היין וישכר ויתגל בתוך אהלה, בה"א. בני אהרן, שתו חמרא מנייהו, וקריבו קרבנא בההוא חמרא, ומיתו, והא אתמר. ובגין כך כתיב, ענבימו ענבי ראש אשכלות מרורות למו, בגין דאינון ענבין גרמי האי.

268. חמא ענבין, דאינון טבין, בההוא ברם, דקא סלקין נייחא וריחא בדרגין שלימין, בדקא יאות. וע"ד יוסף ידע מלה, ואסתכל בעקרא, ופשר חלמא על בורייה. בגין דאתבשר בההוא חלמא, בדקא יאות. ובגין כך פשר פשרא לטב, ואתקיים הכי.

269. Come and behold, it is written: "When the chief baker saw that the interpretation was good, he said to Yosef, 'I also (Heb. af) in my dream, behold: I had three baskets of white bread on my head'" (Beresheet 40:16). Damned are the wicked, whose every deed is for evil, whose every speech is uttered for evil and to cause evil.

270. He opened his speech with the word "af (also: 'anger') in the sentence, "I also in my dream..." Immediately, Yosef was seized with fright, for he knew that all his words were of evil intent and that he bore evil tidings. By the verse: "Behold, I had three baskets of white bread on my head," Yosef knew that he was informed of the destruction of the Temple and the exile of Yisrael from the Holy Land.

271. Come and behold: "And in the uppermost basket there was all manner of Pharaoh's baked food; and the birds did eat them out of the basket upon my head" (Beresheet 40:17). This refers to the other nations, who will gather upon Yisrael to kill them, destroy their homes, and scatter them to the four winds of the world. Yosef saw all this and knew that this dream alluded to Yisrael, who would be guilty before the King. He then interpreted his dream in an evil sense, which was fulfilled.

272. Come and behold: there were two grades that they had seen. THE CHIEF BUTLER saw the supernal grade, ZEIR ANPIN, ascending to rule, and the moon, THE NUKVA, shining. THE CHIEF BAKER saw darkness and the evil serpent ruling over THE NUKVA. Yosef therefore looked into the dream and gave it an evil interpretation. Thus, all depends on interpretation. The two of them saw the two grades RULING OVER THE NUKVA, ZEIR ANPIN, OR THE EVIL SERPENT. Either the one rules, ZEIR ANPIN, or that EVIL One, THE SERPENT, does.

269. מֵה כְּתִיב. וַיֵּרָא שֶׁר הָאוֹמִים כִּי טוֹב פָּתַר וַיֹּאמֶר אֶל יוֹסֵף אִם אֲנִי בַחֲלוֹמִי וְהִנֵּה שְׁלֹשָׁה סִלִּי חָרִי עַל רִאשִׁי. תָּא חַיִּי, אֲרוּרִין אֵינֹנ רְשִׁיעִינָא, דְּכָל עוֹבְדֵיהוֹן בְּלִהוֹן לְבִישׁ, וְכָל אֵינֹנ מְלִין דְּאֵינֹנ אֲמַרִין, בְּלִהוֹ לְבִישׁ, וּלְאַבְאָשָׁא.

270. בֵּינוֹן דְּפִתַח פּוֹמִיָּה בָּאָה, מִיַּד דְּחִיל יוֹסֵף, וַיֵּדַע דְּכָל מְלוֹי אֵינֹנ לְאַבְאָשָׁא, וּבִשּׁוּרָה דְּבִישׁ בְּפּוֹמִיָּה. וְהִנֵּה שְׁלֹשָׁה סִלִּי חָרִי עַל רִאשִׁי, בְּדִין יֵדַע יוֹסֵף, דְּאֵתְבָּשָׁר עַל חֲרִיבוֹ דְּבִי מְקַדָּשָׁא, וַיִּשְׂרָאֵל בְּגִלּוּתָא, דִּיתְגַּלּוֹן מֵאַרְעָא קְדִישָׁא.

271. חָמִי מֵה כְּתִיב, וּבִסֵּל הָעֲלִיוֹן מִכָּל מֵאֲכָל פִּרְעָה מַעֲשֶׂה אוֹפָה וְהַעוֹף אוֹכֵל אוֹתָם מִן הַסֵּל מֵעַל רִאשֵׁי אֲלִין אֵינֹנ שָׂאָר עֲמִין, דְּמִתְבַּנְשִׁי עֲלִייהוֹ דִּישְׂרָאֵל, וְקִטְלִי לֹון, וְחֲרִבִי בִיתִיָּהוּ, וּמִפְזְרִי לֹון לְאַרְבַּע סְטָרִי דְעֵלְמָא, וְכָלֵא אֶסְתַּבֵּל יוֹסֵף, וַיֵּדַע דְּהָהוּא חֲלָמָא עַל יִשְׂרָאֵל, כִּד יִהוֹן בְּחִיּוּבָא קָמִי מַלְכָא, מִיַּד פֶּשֶׁר לִיָּה פֶשֶׁרָא לְבִישׁ, וְאַתְקִיִּים בִּיָּה.

272. וְתָא חַיִּי, תְּרִין דְּרָגִין אֲלִין, דְּקָא חֲמָא הָאִי, וְחֲמָא הָאִי, דָּא חֲמָא כִּד סְלִיק, וְקָא שְׁלִיט דְּרָגָא עֲלָאָה, וְאַתְנַהִיר סִהְרָא. וְדָא חֲמָא, דְּאַתְחַשְׁךְ וְשְׁלִיט עֲלָה חִיּוּנָא בִישָׁא, וּבְגִין כֶּךָ אֶסְתַּבֵּל יוֹסֵף בְּהָהוּא חֲלָמָא, וּפֶשֶׁר לִיָּה פֶשֶׁרָא לְבִישׁ. וְעַד, כָּלֵא בְּפִישְׁרָא קִיּוּמָא, וְדָא וְדָא חֲמָא בְּאֲלִין תְּרִין דְּרָגִין, דְּשְׁלִיט דָּא, וְשְׁלִיט דָּא.

25. "Create in me a clean heart, Elohim..."

Rabbi Yehuda begins a discussion of the steadfast spirit of Mashiach, which King David invoked to preserve himself from the spirit of confusion, whose task is leading people astray. Rabbi Yosi and Rabbi Elazar then discuss in some detail Achav's crime against Navot, along with the verse, "the lying spirit in the mouth of the prophets." This spirit was not that of Navot, as has been presumed, but rather, the lying spirit which continually ascends and descends to distract people from life's true goal. King David, because he knew full well the rewards of the righteous, often made supplication in order that he might be guarded from defilement by powerful Accusers of this world.

The Relevance of this Passage

Far worse than lying to others is the act of lying to ourselves. It is in our nature to believe our own false tales and then attempt to promote these distortions in the world. Self-deception is the greatest of all deceptions, because our intentions might very well be good. When sunlight shines through the window pain, the dust floating in the air is suddenly revealed. Spiritual Light has the same effect on our negative qualities, which so often remain hidden. Purposefully perusing these passages removes prevarication, so that the true purpose of our existence--identifying and eliminating negative aspects of our character --shines brightly in our lives. It is of equivalent effect to David's supplications, summoning the Light to guard us from the ever-present dangers of self-deception, and allowing us to grow in righteousness and wisdom.

273. Rabbi Yehuda opened the discussion with the verse: "Create in me a clean heart, Elohim, and renew a steadfast spirit within me" (Tehilim 51:12). This verse has already been expounded upon, yet the "clean heart" has the same meaning as in the verses: "Give therefore your servant an understanding heart" (I Melachim 3:9), and "but he that is of a merry heart has a continual feast" (Mishlei 15:15). For that reason, his heart is assuredly clean.

273. רַבִּי יְהוּדָה פָּתַח, לֵב טָהוֹר בְּרָא לִי אֱלֹקִים וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי, הָאִי קָרָא אוֹקְמוּהָ, אֲבָל לֵב טָהוֹר, כִּד"א, וְנָתַתָּ לְעַבְדְּךָ לֵב שׁוֹמֵעַ וְגו', וּכְתִיב וְטוֹב לֵב מְשֻׁתָּה תָמִיד, וּבְגִין כֶּךָ לֵב טָהוֹר וְדָאִי.

274. "...and renew a steadfast spirit within me" (Tehilim 51:12). This is surely the steadfast spirit mentioned in the verse: "And a spirit from Elohim moved over the surface of the waters" (Beresheet 1:2). It has been said that this is the spirit of Mashiach, ABOUT WHICH IT IS WRITTEN: "A new spirit will I put within you" (Yechezkel 36:26). David therefore asked, "And renew a steadfast spirit"--THE SPIRIT OF MASHIACH--"within me" (Tehilim 51:12).

275. For on the Other Side, there is a defiled heart and a spirit of confusion that provokes humans to transgress. This is the Defiled Spirit, called "the spirit of confusion," as it is written: "Hashem has mingled a spirit of confusion in the midst of her" (Yeshayah 19:14). Therefore David requested, "renew a steadfast spirit within me" (Tehilim 51:12). HE ASKS: What does "renew" imply? HE ANSWERS: It refers to the renewal of the moon--THAT IS, THE RENEWAL OF THE UNION BETWEEN THE NUKVA AND ZEIR ANPIN. Because at the time that the moon is renewed, it is proven that David, King of Yisrael--SYMBOLIC OF THE NUKVA--is considered alive and well, HAVING ATTAINED MOCHIN OF THE LIGHT OF CHAYAH. Therefore, he asked to be renewed, IMPLYING THE RENEWAL OF THE UNION WITH ZEIR ANPIN.

276. As they were walking together, Rabbi Yosi asked Rabbi Elazar about the verse: "And there came forth a spirit, and stood before Hashem, and said, 'I will persuade him.' And Hashem said to him, 'With what?' And he said, 'I will go out, and I will be a lying spirit in the mouth of all his prophets.' And he said, 'You shall persuade him, and prevail also: go out, and do so'" (I Melachim 22:21-22). We have learned that this was the spirit of Navot the Yizraeli. HE ASKS: Could it be that the souls, after ascending and staying above, return to this world? It is astonishing that he said, "I will go out and I will be a lying spirit..."

277. Also, why was Achav punished for what he did? It was a law decreed by Shmuel to Yisrael, as it is written: "And he will take your fields, and your vineyards, and your best oliveyards" (I Shmuel 8:14). If Achav took the vineyard from Navot, he was within his rights. Moreover, Achav offered him a vineyard or gold in exchange, but he refused. WHY, THEREFORE, WAS HE PUNISHED?

278. Rabbi Elazar replied: This is well asked. Come and behold: we have to look at the assumption that this was Navot's spirit. Could his spirit have risen and stood in the presence of the Holy One, blessed be He, and asked to lie, as it is written: "And there came a spirit...I WILL GO OUT, AND I WILL BE A LYING SPIRIT" (I Melachim 22:22). If he were righteous, how could he have asked to lie in that world, which is the World of Truth? A righteous Man will not ask to lie in this world, let alone in that world. And if he were not righteous, how could he have stood in the presence of the Holy One, blessed be He?

274. וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי, דָּא הוּא רוּחַ נָכוֹן וְדָא כד"א, וְרוּחַ אֱלֹקִים מְרַחֶמֶת עַל פְּנֵי הַמַּיִם, וְאַתְּעָרוּ, זֶה רוּחוֹ שֶׁל מָשִׁיחַ, וְאַתְּעָרוּ, וְרוּחַ חֲדָשָׁה אֶתֶּן בְּקִרְבְּכֶם, וְצִלִּי דוֹד, הֵהוּא רוּחַ נָכוֹן, חֲדָשׁ בְּקִרְבִּי.

275. בְּגִין דְּאִית מַסְטְרָא אַחְרָא, לֵב טָמֵא, וְרוּחַ עוֹעִים, דְּאֶסְטִי לִבְנֵי עֲלָמָא, וְדָא הוּא רוּחַ טָמֵאָה, דְּאֶקְרִי רוּחַ עוֹעִים, כד"א, ה' מָסַךְ בְּקִרְבָּהּ רוּחַ עוֹעִים, וְעַל דָּא וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי מָאִי חֲדָשׁ. דָּא חֲדוּשָׁא דְסִיְהָרָא, בְּשַׁעֲתָא דְאַתְחֲדָשׁ סִיְהָרָא, דוֹד מֶלֶךְ יִשְׂרָאֵל חֵי וְקִים וּבְגִין כֶּךָ חֲדָשׁ.

276. רַבִּי אֶלְעָזָר, וְרַבִּי יוֹסִי הוּוּ אָזְלוּ בְּאַרְחָא, אָמַר רַבִּי יוֹסִי לְר' אֶלְעָזָר, הָאִי דְכִתְיִב, וַיֵּצֵא הָרוּחַ וַיַּעֲמֵד לִפְנֵי ה' וַיֹּאמֶר אֲנֹכִי אֶפְתָּנוּ וַיֹּאמֶר ה' אֵלָיו בְּמָה וַיֹּאמֶר אֵצָא וְהִיִּיתִי רוּחַ שָׁקֶר בְּפִי כָל נְבִיאָיו וַיֹּאמֶר תַּפְתָּהּ וְגַם תּוּכַל צָא וַעֲשֵׂה כֵן. וְתַנִּינָן, דִּהּוּה רוּחַ נְבוֹת הַיִּזְרְעֵאֲלִי, וְכִי נִשְׁמַתִּין, כִּיּוֹן דְּסִלְקִין וְקִיּוּמִין לְעִילָא, אִינּוֹן יְכַלִּין לְאַתְבָּא בְּהָאִי עֲלָמָא, וּמִלָּה תְמִיּהָ, דְאָמַר אֵצָא וְהִיִּיתִי רוּחַ שָׁקֶר בְּפִי וְגו'.

277. וְתוּ מ"ט אֶתְעַנֵּשׁ עָלֶיהָ אַחָאב, דִּהָא דִּינָא דְאוֹרִייתָא, דְּשִׁוּי שְׁמוּאֵל, קְמִיּוּהוּ דִּישְׂרָאֵל, הֵכִי הוּא. דְּכִתְיִב, אֶת שְׂדוֹתֵיכֶם וְכַרְמֵיכֶם וְזִיתֵיכֶם הַטּוֹבִים יִקַּח, וְאִי אַחָאב נָטַל הֵהוּא כֶּרֶם בְּנְבוֹת, דִּינָא הוּהּ. וְתוּ דִּהּוּה יְהִיב לִיה פְּרִמָּא אַחְרָא, אוּ דִּהָבָא, וְלֹא בַּעַא.

278. אָמַר לוֹ יָאוֹת שְׁאַלְתָּ, תָּא חֲזִי, הָאִי רוּחַ דְּקָאֲמְרוּ דְּאִיהוּ רוּחַ דְּנְבוֹת, הֵכָא אֵית לְאַסְתַּכְּלָא, וְכִי רוּחָא דְנְבוֹת, יְכִיל לְסַלְקָא וּלְקִיּוּמָא קְמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, לְמַתְּבַע שְׁקָרָא, דְּכִתְיִב וַיֵּצֵא הָרוּחַ. וְאִי צְדִיקָא הוּא, אִיךְ יַבְעִי שְׁקָרָא בְּהוּא עֲלָמָא, דְּאִיהוּ עֲלָמָא דְקָשׁוּט, וּמָה בְּהָאִי עֲלָמָא, לֹא בְּעִי זַכָּאָה שְׁקָרָא, בְּהוּא עֲלָמָא לֹא כ"ש. וְאִי לֹא זַכָּאָה אִיהוּ, הִיךְ יְכִיל לְקִיּוּמָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא.

279. But surely Navot was not righteous enough to stand before the Holy One, blessed be He. It is another spirit that rules over the world, the spirit that always ascends to stand before the Holy One, blessed be He - NAMELY, THE SATAN. He is the one who leads men astray by lying, FOR HE LIES BY THE HOLY NAME. He is wont to lie and constantly resorts to lies. Therefore he said, "I will go out, and I will be a lying spirit." The Holy One, blessed be He, replied, "Go out, and do so." Get you hence, for it has been explained that "He that tells lies shall not remain in my sight" (Tehilim 101:7). He is therefore assuredly a Lying Spirit.

280. Further, WE HAVE TO EXPLAIN WHY HE WAS PUNISHED. IT WAS BECAUSE he killed Navot. If he already took his vineyard, why kill him? It was because he killed him without cause that he was punished. He first killed unjustly and then took his vineyard. Thus, it is written: "Have you killed, and also taken possession?" (I Melachim 21:19). And he was punished. Come and behold: there are innumerable people in the world, whom the Lying Spirit has led astray. He has dominion over the world, using several devices and actions, as we have already explained.

281. King David therefore wished to be guarded from THE LYING SPIRIT and to be removed from impurity, as it is written: "Create me a clean heart, Elohim, and renew a steadfast spirit within me." This is the steadfast spirit; the other is the Lying Spirit. Thus there are two grades, the one holy, THE STEADFAST SPIRIT, and the other impure, THE LYING SPIRIT.

282. He opened with the verse: "And Hashem utters his voice before His army: for His camp is very great: for he is mighty who executes His word" (Yoel 2:11). This verse has already been explained, yet wherever "and Hashem (Vav-Yud-Hei-Vav-Hei)" is mentioned, IT ALLUDES TO ZEIR ANPIN and His court of Justice, THE NUKVA--HE "utters his voice." This is the voice referred to in the verses: "The voice of words" (Devarim 4:12), and "I am not a man of words" (Shemot 4:10), because the man of words is, "the man of Elohim" (Devarim 33:1); " before his army," refers to Yisrael.

283. "...for His camp is very great..." is similar to the verse: "Is there any number to his armies?" (Iyov 25: 3). For there are countless chieftains and messengers to the Holy One, blessed be He, all ready to bring accusations against the children of Yisrael. The Holy One, blessed be He, therefore came before Yisrael, as was stated above "and Hashem utters His voice before His army" (Yoel 2:11), to guard them against the accusations.

279. אֵלֶּא וְדָאֵי נְבוֹת לֹא זָכָא הוּהּ כ"כ, לְקוּימָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, אֵלֶּא רוּחָא אַחְרָא הוּהּ, דְּשִׁלְטָא בְּעֵלְמָא, דְּדָא הוּא רוּחָא דְקוּימָא תְּדִיר, וְסִלְקָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְדָא הוּא דְאַסְטִי לְבָנֵי עֵלְמָא בְּשִׁקְרָא, וּמֵאן דְּאִיהוּ רְגִיל בְּשִׁקְרָא, אֲשִׁתְּדַל תְּדִיר בְּשִׁקְרָא, וְעַל דָּא אָמַר אֵצָא וְהִיִּיתִי רוּחַ שָׁקֶר וְגו', וְע"ד קוּדְשָׁא בְּרִיךְ הוּא אָמַר לוֹ צֵא, וְעֲשֵׂה כֵן, פֹּק מֵהֶכָּא, בְּמָה דְאֻקְמוּהָ דְכְּתִיב, דּוּבַר שְׁקָרִים לֹא יִכּוֹן לְנֹגֵד עֵינֵי. וּבְגִין דָּא אִיהוּ רוּחַ שָׁקֶר וְדָאֵי.

280. וְתוֹ. עַל מָה דְקִטְל לִיה לְנְבוֹת, וְנָטַל בְּרִמָּא דִּילִיה, קְטוּלָא אֲמֵאֵי קְטִיל לִיה. אֵלֶּא עַל דְקִטְל לִיה בְּלֹא דִינָא אֲתַעֲנֵשׁ. קְטַל לִיה בְּלֹא דִינָא, וְנָסִיב בְּרִמָּא דִּילִיה. וּבְגִין כֵּךְ כְּתִיב, הִרְצַחְתָּ וְגַם יִרְשַׁתָּ, וְע"ד אֲתַעֲנֵשׁ. וְתָא חֲזִי, בְּמָה אֵינּוֹן בְּנֵי נָשָׂא בְּעֵלְמָא, דְאַסְטִי לֹון הָאֵי רוּחַ שָׁקֶרָא בְּשִׁקְרָא, וְשִׁלִּיט אִיהוּ בְּעֵלְמָא, בְּכִמָּה סְטָרִין, וּבְכִמָּה עוֹבְדִין וְהָא אֻקְיִמָּנָא מִלִּי.

281. וְע"ד, דְּדוּר מַלְכָּא בְּעָא לְאַסְתְּמָרָא מְנִיה, וּבְעָא לְאַפְקָא מְגוּ מְסָאבָּ, דְכְּתִיב לֵב טְהוֹר בְּרָא לִי אֱלֹקִים וְרוּחַ נָכוֹן חֲדַשׁ בְּקִרְבִּי, דָּא הוּא רוּחַ נָכוֹן, וְאַחְרָא אִיהוּ רוּחַ שָׁקֶר, וְע"ד תְּרִין דְּרָגִין אֵינּוֹן, חַד קְדִישָׁא, וְחַד מְסָאבָּ.

282. פִּתַּח וְאָמַר, וְה' נָתַן קוֹלוֹ לְפָנֵי חֵילוֹ בִּי רַב מְאֹד מִחֲנֵהוּ וְכִי עָצוֹם עוֹשֶׂה דְּבָרוֹ וְגו', הָאֵי קְרָא אֻקְמוּהָ. אָבֵל וְה', בְּכָל אֲתֵר הוּא וְבִי דִינִיה. נָתַן קוֹלוֹ דָּא הוּא קֵלָא, דְכְּתִיב, קוֹל דְּבָרִים, וְכְּתִיב הָתָם, לֹא אִישׁ דְּבָרִים, מֵאן אִישׁ דְּבָרִים. כַּד"א אִישׁ הָאֱלֹקִים. לְפָנֵי חֵילוֹ. אֵלִין אֵינּוֹן יִשְׂרָאֵל.

283. בִּי רַב מִחֲנֵהוּ: כַּד"א הִיֵּשׁ מְסָפֵר לְגִדּוּדֵיו, דְּכִמָּה מִמֶּנּוּ וְשִׁלְיָחוֹן אֵית לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, וְכִלְהוּ קוּימֵי לְאַסְטָאָה עֲלִיָּהוּ דִּישְׂרָאֵל. וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא אֲזַדְמֵן קְמִיָּהוּ דִּישְׂרָאֵל, בְּגִין לְנִטְרָא לְהוּ, וְלֹא יִכְלוּ לְקִטְרָגָא לְהוּ.

284. "...for he is mighty who executes His word." HE ASKS: Who is mighty? HE REPLIES: It is the righteous who is occupied with the Torah day and night. Another explanation is that "mighty" refers to the Accuser who is always before the Holy One, blessed be He, strong as iron, strong as a stone. He "executes His word." After receiving permission above FROM THE HOLY ONE, BLESSED BE HE, he takes away the soul below.

285. "For the day of Hashem is great and very terrible; and who can abide it" (Yael 2:11). He is ruler over all, high and mighty, and everything is subject to His dominion. Happy are the righteous, to whom the Holy One, blessed be He, desires always to give merit in the world to come and to enable them to participate in the joy of the righteous in the future to come. It is written: "But let all those that put their trust in You rejoice: Let them ever shout for joy, because You do defend them: and let those who love Your Name be joyful in You" (Tehilim 5:12).

Blessed be Hashem for ever, amen and amen.

284. בִּי עֲצוּם עוֹשֶׂה דְּבָרוֹ, מֵאֵן עֲצוּם, דָּא הוּא זָכָא, הֵהוּא דְאִשְׁתַּדֵּל בְּאוּרֵייתָא קְדִישָׁא, יִמָּא וְלִילִי. דְּבַר אַחֵר, בִּי עֲצוּם, דָּא הוּא מְקַטְרָגָא, דְּאִשְׁתַּבַּח קִמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ תְּקִיפָא בְּפִרְזָלָא. תְּקִיפָא בְּטִינָרָא. עוֹשֶׂה דְּבָרוֹ: דְּנָטִיל רְשׁוּת מַלְעִילָא וְנָטִיל נִשְׁמָתָא מִתַּתָּא.

285. בִּי גִדּוֹל יוֹם ה' וְנוֹרָא מְאֹד וּמִי יִכְלִנּוּ, דְּאִיהוּ שְׁלִיט עַל כָּלָא, וְעֹלָאָה וְתְּקִיפָא עַל כָּלָהוּ, וְכָלָהוּ תַּחּוֹת שְׁלִטְנִיהּ. זָכָאִין אֵינּוּן צְדִיקָאִי דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתֵרְעִי בְּהוּ תְּדִיר, לְזָכָאָה לֹון לְעֹלָמָא דְּאַתִּי, וְלִמְחֲדִי לְהוּ בְּחִידוֹ דְּצְדִיקָאִי, דְּזִמְיִנִין לְמְחֲדִי בִּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכָתִיב, וַיִּשְׁמְחוּ כָּל חוֹסֵי בְךָ לְעוֹלָם יִרְגְּנוּ וְתִסַּךְ עֲלֵימוֹ וַיַּעֲלֶצוּ בְךָ אוֹהֲבֵי שְׁמֶךָ. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.