

1. "He puts an end to darkness"

Rabbi Chiya introduces a discussion on the secret nature of good and evil. Rabbi Shimon then defines evil as "the end of the left"; that is, the lack of "remembrance" or connection between the Left and Right Columns. The friends relate this phenomenon to the dreams of Yosef and the Pharaoh. Yosef's dream of a river signifies the end of darkness and evil, and the beginning of peace and plenty.

The Relevance of this Passage

The energy arising from the mystical shapes of the Hebrew letters enlightens us to the severity of our negative actions and their consequences. Negative behavior rooted in the Left Column refers to selfish indulgence without regard or concern for others. Awareness and careful management of both Columns--of receiving and of sharing--bring lasting Light to our lives. Inattention to either Column creates imbalance. Sharing without receiving [Right Column without Left Column], for example, quickly depletes our resources. If we share water from a glass without replenishment, the glass will soon be empty. Receiving without sharing is like casting a dehydrated man into the middle of a raging sea. Though he is in desperate need of water, overabundance eventually drowns him. Reading this section has a stabilizing effect on our spirituality and on the decisions we make. Intuitively, we begin making that strike a delicate balance between knowing when to share and when to receive.

1. "And it came to pass at the end of two years" (Beresheet 41:1).

Rabbi Chiya opened the discussion with the verse, "He puts an end to darkness, and searches out all perfection: the stone of darkness and the shadow of death" (Iyov 28:3). "He puts an end to darkness" is the end of the left, WHICH IS NOT INCLUDED WITHIN THE RIGHT; IT IS THE SATAN, THE ANGEL OF DEATH. He hovers about the world AND INCITES PEOPLE TO SIN; he hovers above and stands before the Holy One, blessed be He, and blames and accuses the world. As it is written, he "searches out all perfection (Heb. tachlit)," for his deeds are not intended to achieve good, but rather to exterminate (Heb. lechalot) and bring extinction to the world, AS HE TAKES THE SOULS OF MEN AND KILLS THEM.

2. "... the stone of darkness and the shadow of death" refers to a stumbling stone, NAMELY THE SATAN, WHO IS CALLED A STUMBLING STONE BECAUSE the wicked stumble and sin on it. It abides in that which is called "a land of gloom, as darkness itself" (Iyov 10:22). Come and behold: There is the land of the living above, which is the land of Yisrael, NAMELY, THE NUKVA OF ZEIR ANPIN. And there is a land below called "darkness and the shadow of death," namely the darkness that is issued from the land of gloom, WHICH IS THE NUKVA OF THE KLIPAH. What are "the stone of darkness and the shadow of death?" They are the end, on the side of darkness. They are THE SATAN, the dross of gold, as we have already learned.

3. Come and behold how much it behooves men to look into the worship of the Holy One, blessed be He, and strive to study the Torah day and night, so they will know and behold His worship. For the Torah proclaims every day before men, saying, "Whoever is simple, let him turn in here: as for him that lacks understanding, she says to him" (Mishlei 9:4). We have already explained this matter.

4. When a man studies the Torah and cleaves to it, he is strengthened in the Tree of Life, WHICH IS ZEIR ANPIN, as it is written: "a Tree of Life..." (Mishlei 3:18). Come and behold: When a man is strengthened in the Tree of Life in this world, he is strengthened in it for the world to come. And when the souls leave this world, grades are prepared for them in the world to come.

1. וַיְהִי מִקֵּץ, רַבִּי חַיָּא פָּתַח וַאֲמַר, קֵץ שֶׁם לַחֲשָׁךְ וּלְכָל תְּכֵלִית הוּא חֹקֵר אֲבָן אֶפֶל וְצִלְמוֹת, הָאִי קָרָא אֶתְמַר, קֵץ שֶׁם לַחֲשָׁךְ, דָּא אִיהוּ קֵץ דְּשִׁמְאֵלָא, דְּאִיהוּ שָׂאט בְּעֵלְמָא, וְשָׂאט לְעִילָא, וְקִיּוּמָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְאַסְטִי, וְקִטְרִיג עַל עֲלְמָא, וְהָא אֶתְמַר. וּלְכָל תְּכֵלִית הוּא חֹקֵר, דְּהָא כָּל עוֹבְדֵי לָאו אֵינוֹן לְטַב, אֶלָּא לְשִׁינְצָאָה תְּדִיר, וְלִמְעַבְדַּ בְּלִיָּה בְּעֵלְמָא.

2. אֲבָן אֶפֶל וְצִלְמוֹת, דָּא אֲבָן נֶגֶף, דְּבָהּ בְּשִׁלּוֹן חַיִּיבִין, וְקִיּוּמָא בְּהָאִי דְּאֶקְרִי, אֶרֶץ עֲפָתָה כְּמוֹ אֶפֶל. תָּא חַיָּי אִית אֶרֶץ חַיִּים לְעִילָא, וְהָאִי אִיהוּ אֶרֶץ יִשְׂרָאֵל. וְאִית אֶרֶץ לְתַתָּא וְנִקְרָא אֶפֶל וְצִלְמוֹת, אֶפֶל דִּנְפִקָא מֵאֶרֶץ עֲפָתָה. מָאִי אֲבָן אֶפֶל וְצִלְמוֹת, דָּא הוּא קֵץ, דְּאִיהוּ מְסֻטְרָא רַחֲשָׁךְ, זוּהֵמָא דְּדִהְבָּא, וְהָא אֶתְמַר.

3. תָּא חַיָּי, כְּמָה אִית לוֹן לְבָנֵי נֶשָׂא, לְאַסְתַּבְּלָא בְּפּוֹלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹאשְׁתַּדְּלָא בְּאוּרִייתָא, יִמְמָא וְלִילִי, בְּגִין דִּינִדְעוֹן וְיִסְתַּבְּלוֹן בְּפּוֹלְחָנִיה, דְּהָא אוּרִייתָא אִיהוּ מְכַרְזָא בְּכָל יוֹמָא קָמִיָּה דְּבֵר נֶשׁ וַאֲמָרָה, מִי פָּתִי יָסוּר הֵנָּה חֶסֶר לָב וַאֲמָרָה לוֹ, וְהָא אוֹקִימָנָא מְלִי.

4. וְכַד בְּר נֶשׁ אֲשַׁתְּדַּל בְּאוּרִייתָא, וְאַתְדַּבֵּק בָּהּ, זְכִי לְאַתְתַּקְמָא בְּאִילָנָא דְּחַיִּי, דְּכְתִיב עֵץ חַיִּים וּגו'. וְתָא חַיָּי, כַּד בְּר נֶשׁ אֲתַתְקַף בְּאִילָנָא דְּחַיִּי בְּהָאִי עֲלְמָא, אֲתַתְקַף בִּיה לְעֵלְמָא דְּאִתִּי, דְּהָא כַּד נִשְׁמָתִין נִפְקִין מֵהָאִי עֲלְמָא, הֵכִי אֲתַתְקֶנָּן לְהוּ דְּרִגִּין לְעֵלְמָא דְּאִתִּי.

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5. Come and behold: The Tree of Life is divided into several grades, but they are all unified into one. For in the Tree of Life there are grades upon grades-branches, leaves, husks, the trunk, and the roots. All of them are the tree. In the same manner, whoever strives to study the Torah is strengthened and improved by the Tree of Life, **NAMELY, IN THE TRUNK OF THE TREE.**

6. All those of the faith, Yisrael, are strengthened by the Tree of Life. They all hold onto the tree, but some of them hold on to the trunk, some to the branches, some to the leaves, and some to the roots. It seems, therefore, that they hold onto the Tree of Life. All of those who are occupied in the study of the Torah hold to the trunk of the tree, and for that reason, he who studies the Torah holds onto the whole tree, **BECAUSE THE TREE TRUNK INCLUDES ALL OF IT.** This has already been explained.

7. "And it came to pass at the end." HE ASKS: What is the meaning of "the end?" Rabbi Shimon replied that this is a place in which there is no remembrance-the end of the left. What does this mean? For it is written, "But think of me (lit. 'remember') when it shall be well with you" (Beresheet 40:14). HE ASKS: Is it proper for Yosef the righteous to say, "But remember me." AND HE ANSWERS, When Yosef looked at the dream, he said, 'This is assuredly a dream of remembrance'--but he was wrong, because it all came from the Holy One, blessed be He.

8. Therefore, the place of forgetfulness rose against him. It is written: "Nevertheless the chief butler did not remember Yosef, but forgot him". HE ASKS: If it is said "the chief butler did not remember," why then add "but forgot him"? HE ANSWERS, "but forgot him" indicates the place in which there is forgetfulness, which is **CALLED** to the end on the side of darkness. HE ASKS: What are the two years? AND HE ANSWERS: The grade of forgetfulness returned after that time to the grade in which there is remembrance.

9. "...that Pharaoh dreamed: and behold, he stood by the river" concerns the dream of Yosef, **NAMELY A DREAM OF REMEMBRANCE THAT REFERS TO YOSEF**, because every river is part of Yosef the Righteous. This is the hidden meaning of the thought that whoever sees a river in his dream sees peace, **WHICH IS THE GRADE OF YESOD, THAT IS, YOSEF**, as it is written, "I will extend peace to her like a river" (Yeshayah 66:12), **AS "RIVER" ALLUDES TO YOSEF.**

5. תא חזי, אילנא דחיי, איהו בכמה דרגין מתפרשן דא מן דא, וכלהו חד. דהא באילנא דחיי, אית דרגין אלין על אלין, ענפין, ועלין, קליפין, גופא דאילנא, שרשין. וכלא הוא אילנא. כגוונא דא, כל מאן דאשתדל באורייתא, איהו אתתקן ואתתקף באילנא דחיי.

6. וכל בני דמהימנותא ישראל, כלהון מתתקפין באילנא דחיי, כלהו אחידין באילנא ממש, מנהון בהוא גופא דביה, מנהון אחידן בענפין, מנהון בעלין, מנהון בשרשין, אשתבחן דכלהו אחידן באילנא דחיי. ואינון דמשתדלין באורייתא כלהו אחידן בגופא דאילנא. ובגין כך, מאן דאשתדל באורייתא, איהו אחיד בכלא, ודא אוקמוה ואתמר.

7. ויהי מקץ, מאי מקץ. רבי שמעון אמר, אתר דלית בה זכירה. ודא הוא קץ דשמאלא, מאי טעמא, בגין דכתיב כי אם זכרתני אתך כאשר ייטב לך. וכי הכי אתחזי ליה ליוסף צדיקא, דאיהו אמר כי אם זכרתני אתך, אלא בין דאסתכל יוסף בחלמיה, אמר ודא חלמא דזכירה איהו, ואיהו טעה בהאי, דהא ביה בקודשא ברין הוי כלא.

8. וע"ד אתר דהוה ביה נשיו קם קמיה, מה כתיב ולא זכר שר המשקים את יוסף וישכחהו. בין דאמר ולא זכר שר המשקים, מהו וישכחהו. אלא וישכחהו אתר דאית ביה שכחה, ודא הוא קץ דסטרא דחשך. שנתים ימים, מאי שנתים. דתב דרגא, לדרגא דאית ביה זכירה.

9. ופרעה חולם והנה עומד על היאר, דא חלמא דיוסף הוה, בגין דכל נהר דיוסף הצדיק איהו, ורזא דא הוי, האי מאן דחמי נהר בחלום, חמי שלום, דכתיב הנני נוטה אליה בנהר שלום.

2. "And it came to pass at the end of two years"

Here the rabbis discuss Yosef's sojourn in Egypt. Yosef is compared to King David, who at a later time occupied a similar position in relation to the world above and the world below. "The king by justice establishes the land but he who exacts gifts overthrows it." The king is the Pharaoh of Moshe's time. His lack of faith and his inability to interpret the true meaning of his dream bring destruction to his realm.

The Relevance of this Passage

Yosef's sojourn in Egypt is a metaphor for the soul's human incarnation in the material world. Yosef represents the soul, and Egypt, the negativity of the body. King David also represents the realm of Malchut, our lower dimension. Man's spiritual work is to rise above the temptations of material existence by removing the blinders that prevent us from recognizing the Divinity in the world, the foolishness of our negative behavior, and the consequences of our negative deeds. This elevated consciousness is stimulated by reading this section.

10. "And it came to pass at the end of two years." Rabbi Chiya opened the discussion with the verse: "The king by justice establishes the land: but he who exacts gifts overthrows it" (Mishlei 29:4). Come and behold: When the Holy One, blessed be He, created the upper world, BINAH, He made everything properly and created bright lights that shone in all directions. THESE REPRESENT THE THREE COLUMNS, and all is united into one. He created heaven above, WHICH IS ZEIR ANPIN, and the earth below, WHICH IS THE NUKVA, to combine as one--BINAH, ZEIR ANPIN, AND NUKVA--to benefit the lower beings.

11. Come and behold: In the verse, "The king by justice establishes the land", who is the king? He is the Holy One, blessed be He--BINAH. The words "by justice" refer to Ya'akov, THAT IS, ZEIR ANPIN, who forms the foundation of the land. Therefore the letter Vav IN THE NAME YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, is sustained by the upper Hei IN THE NAME YUD-HEI-VAV-HEI, WHICH IS BINAH. The lower Hei IN THE NAME YUD-HEI-VAV-HEI, WHICH IS THE NUKVA, is sustained by the Vav, WHICH IS ZEIR ANPIN, because "justice establishes the land" with all its needs and nourishes it.

12. Another explanation of "the king" is that it refers to the Holy One, blessed be He, while justice refers to Yosef, "who established the land" as it is written: "And all countries (lit. 'and all the land') came to Egypt to Yosef to buy provisions" (Beresheet 41:57). Because the Holy One, blessed be He, favored Ya'akov, He made him governor of all the land.

13. Rabbi Yosi said: "The king" is Yosef and "by justice" is Ya'akov, because as long as Ya'akov did not come to Egypt, the land was beset by famine. After Ya'akov came to Egypt by his merit, the famine was gone and the land was established.

14. Another explanation is that "The king by justice establishes the land" refers to King David, as it is written: "And David reigned over all Yisrael; and David executed judgment and righteousness to all his people" (II Shmuel 8:15). He established the land DURING HIS LIFETIME, and by his merit, it stood AFTER HIS DEMISE. THE PHRASE, "but he who exacts gifts overthrows it" refers to Rechav'am.

15. Come and behold: For the sake of the righteous, the Holy One, blessed be He, did not impose punishment that had been decreed on the world, so it will not have sway over the world. All the days of King David, the land was established for his sake. After he died, it continued because of his merit, as it is written: "and I will defend this city for my own sake, and for my servant David's sake" (II Melachim 20:6). Similarly, no punishment was inflicted on the world during all the days of Ya'akov and all the days of Yosef, AS THE FAMINE CEASED FOR THEIR SAKES AND THE ENSLAVING BY EGYPT WAS DELAYED.

10. וַיְהִי מִקֵּץ שְׁנָתַיִם. רַבִּי חִיָּיא פָּתַח וַאֲמַר, מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ וְאִישׁ תְּרוּמוֹת יִהְרֹסֶנָּה, תָּא חֲזִי, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא עֲלָאָה, אֲתִקִּין כָּלָא כְּדָקָא יָאוֹת, וְאִפִּיק נְהוּרִין עֲלָאִין מְנַהֲרִין לְכָל סְטָרִין, וְכָלָא אִיהוּ חַד, וּבְרָא שְׁמַיִם דְּלַעִילָא, וְאֶרֶץ דְּלַעִילָא, לְאַתְתַּקְנָא כָּלָהוּ בְּחַדָּא, לְתוֹעֲלָתָא דְתַתָּאִין.

11. תָּא חֲזִי, מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ, מֵאֵן מֶלֶךְ. דָּא קוּדְשָׁא בְּרִיךְ הוּא. בְּמִשְׁפָּט: דָּא יַעֲקֹב, דְּאִיהוּ קִיּוּמָא דְאַרְעָא, וְעַל דָּא ו' אֲתִזְנָן מִן ה' עֲלָאָה, ה' תַּתָּאָה אֲתִזְנָת מִן ו', דְּקִיּוּמָא דְאַרְעָא אִיהוּ בְּמִשְׁפָּט, דְּהָא מִשְׁפָּט יַעֲמִיד אֶרֶץ בְּכָל תְּקוּנָוִי, וְזֶן לָהּ.

12. דְּבַר אַחֵר, מֶלֶךְ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. בְּמִשְׁפָּט: דָּא יוֹסֵף, יַעֲמִיד אֶרֶץ: דְּכֹתִיב וְכָל הָאֶרֶץ בָּאוּ מִצְרִימָה לְשָׁבוֹר אֶל יוֹסֵף, וּבְגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתֵרַעֵי בֵיהּ בְּיַעֲקֹב, עֲבַד לִיהּ לְיוֹסֵף שְׁלִיטָא עַל אֶרֶעָא.

13. רַבִּי יוֹסִי אָמַר, מֶלֶךְ: דָּא יוֹסֵף. בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ: דָּא יַעֲקֹב, דְּהָא עַד לֹא אֲתָא יַעֲקֹב לְמִצְרַיִם, לֹא הוּא קִיּוּמָא בְּאַרְעָא, מִגּוֹ כְּפָנָא. בִּיּוֹן דְּאֲתָא יַעֲקֹב לְמִצְרַיִם, בְּזִכּוּתִיהּ אֲסַתְלַק כְּפָנָא, וְאֲתִקְיִים אֶרֶעָא.

14. דְּבַר אַחֵר מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ: דָּא דָּוִד מֶלֶכָא, דְּכֹתִיב וַיְהִי דָּוִד עוֹשֶׂה מִשְׁפָּט וְצִדְקָה לְכָל עַמּוֹ, וְאִיהוּ קִיּוּם אֶרֶעָא, וּבְזִכּוּתִיהּ קִיּוּמָא לְבִתְרָא דִּנְא. וְאִישׁ תְּרוּמוֹת יִהְרֹסֶנָּה: דָּא רַחְבֵּעָם.

15. תָּא חֲזִי, קוּדְשָׁא בְּרִיךְ הוּא בְּגִינִיהוֹן דְּצִדִּיקָא, אֶף עַל גַּב דְּפוּרְעָנוּתָא אֲתַגְזֹר עַל עֲלָמָא, מִתְּעַבְבָּא בְּגִינִיהוֹן, וְלֹא שְׁלָטָא עַל עֲלָמָא. כָּל יוֹמוֹי דְּדָוִד מֶלֶכָא, אֲתִקְיָמָא אֶרֶעָא בְּגִינִיהּ, לְבִתְרָא דְּמִית אֲתִקְיָמָא בְּזִכּוּתִיהּ, דְּכֹתִיב וּגְנוּתִי עַל הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעַנִי וּלְמַעַן דָּוִד עַבְדִּי. כְּגֻוּנָא דָּא, כָּל יוֹמוֹי דְּיַעֲקֹב, וְכָל יוֹמוֹי דְּיוֹסֵף, לֹא שְׁלָטָא פּוּרְעָנוּתָא בְּעֲלָמָא.

16. Come and behold: The verse, "The king by justice establishes the land" refers to Yosef, "but he who exacts gifts overthrows it" refers to Pharaoh. Because Pharaoh hardened his heart against the Holy One, blessed be He, the land of Egypt was destroyed. Before that, the land was thriving through Yosef, in accordance with Pharaoh's dream, as it is written, "And it came to pass at the end of two years..."

17. Rabbi Elazar opened the discussion with the verse, "Hashem lives; and blessed is my Rock; and let the Elohim (Elohai) of my salvation be exalted" (Tehilim 18:47). "Elohai" is spelled with a Vav. This verse requires careful study. The phrase, "Hashem lives" refers to the righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN, who is referred to as the life of the world. The phrase "and blessed is my Rock" is the meaning of "Blessed be Hashem my Rock" (Tehilim 144:1). The world, THAT IS, THE NUKVA, is sustained by the generosity of the Righteous, WHICH IS YESOD OF ZEIR ANPIN. IN THE VERSE, "Let the Elohim of my salvation be exalted": "exalted" refers to the upper world, NAMELY BINAH, and "Elohai" with a Vav is heaven, NAMELY ZEIR ANPIN, as it is written: "The heavens are the heavens of Hashem" (Tehilim 115:16).

18. Come and behold: "Blessed be Adonai who day by day bears our burden" (Tehilim 68:20). The name Adonai is spelled Aleph-Dalet-Nun-Yud, WHICH ALLUDES TO THE NUKVA. This verse contains the mystery of wisdom. "Day by day" is the secret of "two years (lit. 'two years' days)", WHICH ARE THE TWO GRADES BINAH AND ZEIR ANPIN, FOR THE NUKVA IS BLESSED ONLY BY THEM. This is as it is written: "And it came to pass at the end of two years that Pharaoh dreamed: and behold, he stood by the river." We have already learned this secret; it means Yosef, because the words, "a river" refer to Yosef the Righteous.

19. The verse, "And, behold, there came up out of the river seven cows, well favored, and fat of flesh, and they fed in the reed grass" reads "out of the river" because from this river, WHICH IS YESOD, all the grades below are blessed, because the river that flows from Eden, WHICH IS BINAH, waters and sustains everything. And Yosef, WHO IS YESOD, is a river, and the whole land of Egypt is blessed for his sake.

20. Come and behold: From that river, NAMELY YESOD, the seven grades OF THE NUKVA, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT IN HER, THAT WERE EXTENDING FROM HER, AND WERE STANDING IN THE WORLD OF BRIYAH are watered and blessed by it. These are THE SEVEN "well favored, and fat of flesh" COWS, who "fed in the reed grass." THAT IS, they fed together in friendship, and there was no separation among them. All of them stand to be praised, FOR THERE IS NO NOURISHMENT FOR THE OTHER SIDE, for these seven grades are the mystery of the verse: "and the seven maids chosen to be given her, out of the king's house" (Ester 2:9), WHICH REFERS TO THE SEVEN TEMPLES OF BRIYAH, ALL OF WHICH ARE PRAISEWORTHY. And so are the "seven cows well favored," ALL TO BE PRAISED. In contrast, "the seven chamberlains who served in the presence of the king" (Tehilim 1:10) ARE NOT TO BE WHOLLY PRAISED, FOR THEY INCLUDE A PORTION OF THE POWERS OF DEFILEMENT, WHICH IS THE SECRET OF THE SEVEN LEAN COWS.

16. תָּא חֲזִי מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ: דָּא יוֹסֵף. וְאִישׁ תְּרוּמוֹת יִהְרֶסְנָה: דָּא פִרְעָה, דְּהָא בְּגִין דְּאִקְשִׁי לְבִיהָ לְגַבֵּי דְקוֹדֶשָׁא בְּרִיךְ הוּא, חֲרִיב אֶרְעָא דְּמִצְרַיִם, וּבְקִדְמִיתָא עַל יְדֵא דְיוֹסֵף אֲתַקְיִים אֶרְעָא, בְּהָהוּא חֲלָמָא דְחָלָם, דְּכָתִיב וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וְגו'.

17. וַיְהִי מִקֵּץ וְגו'. ר' אֶלְעָזָר פִּתַּח וְאָמַר, חִי ה' וּבְרוּךְ צוּרֵי וִירוֹם אֱלֹהֵי יִשְׁעֵי. אֱלֹהֵי כְתִיב, בּוֹי"ו. הָאִי קָרָא אֵינִת לְאַסְתַּכְלָא בִּיה, חִי ה': דָּא חִי צְדִיקָא יְסוּדָא דְעֵלְמָא, דְּאִקְרִי חִי דְעֵלְמִין. וּבְרוּךְ צוּרֵי: דָּא הוּא דְכְתִיב בְּרוּךְ ה' צוּרֵי, וְדָא עֵלְמָא דְאַתְקִיִּים עֲלֵיהּ צְדִיקָא דָא. וִירוֹם אֱלֹהֵי יִשְׁעֵי. וִירוֹם: דָּא עֵלְמָא עֲלָאָה. אֱלֹהֵי בּוּא"ו: דָּא שָׁמַיִם, כּד"א הַשָּׁמַיִם שָׁמַיִם לָהּ.

18. תָּא חֲזִי בְרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמֵס לָנוּ, בְּרוּךְ אֲדֹנָי, בְּאַלְ"ף דְּל"ת נו"ן יו"ד, וְהָאִי קָרָא רְזָא דְחֻכְמָתָא אִיהוּ. יוֹם יוֹם: אֵלּוּ שְׁנָתַיִם יָמִים, כּד"א וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים. וּפִרְעָה חוֹלָם וְהִנֵּה עוֹמֵד עַל הַיָּאוֹר, רְזָא אִיהוּ, כְּמָה דְאַתְמָר דָּא יוֹסֵף, דְּנָהָר דָּא, יוֹסֵף הַצְדִּיק הוּא.

19. וְהִנֵּה מִן הַיָּאוֹר עוֹלּוֹת שְׁבַע פְּרוֹת יְפוֹת מְרָאָה וּבְרִיאוֹת בֶּשֶׂר וְתַרְעִינָה בָּאָחוּ. וְהִנֵּה מִן הַיָּאוֹר, דְּהָא מְנַהֵר דָּא אֲתַבְּרָאן כָּל אֵינּוֹן דְּרִגְיִן דְּלִתְתָּא, בְּגִין דְּהָהוּא נָהָר דְּנִגִּיד וְנָפִיק, אִיהוּ אֲשָׁקִי וְזֶן לְכֻלָּא, וַיּוֹסֵף אִיהוּ נָהָר, לְאַתְבְּרָא כָּל אֶרְעָא דְּמִצְרַיִם בְּגִינָהּ.

20. וְתָא חֲזִי, הָהוּא נָהָר שְׁבַע דְּרִגְיִן אֲתַשְׁקִיין וְאַתְבְּרָאן מְנִיָּה, וְאֵלִין אֵינּוֹן יְפוֹת מְרָאָה וּבְרִיאוֹת בֶּשֶׂר. וְתַרְעִינָה בָּאָחוּ: בְּחִבּוּרָא בְּאַחוּתָא דְלָא אֲשַׁתְּכַח בְּהוּ פְּרוּדָא, וְכֻלְהוּ לְשַׁבְחָא קִיּוּמִין, דְּהָא כָּל הַנִּי דְּרִגְיִן שְׁבַע דְּקָאֻמְרִין, רְזָא אִיהוּ, כּד"א וְאֵת שְׁבַע הַנְּעוּרוֹת הָרְאוּיוֹת לָתֵת לָהּ מִבֵּית הַמֶּלֶךְ וְגו'. וְע"ד שְׁבַע פְּרוֹת יְפוֹת מְרָאָה, וְלִקְבֹּל דָּא כְתִיב, שְׁבַעַת הַסְּרִיסִים הַמְּשֻׁרְתִּים אֶת פְּנֵי הַמֶּלֶךְ וְגו'.

21. Rabbi Yitzchak said: The seven good cows are grades, superior to other grades, whereas the seven ill-favored cows are the grades below. THE UPPER ONES are on the side of holiness, and THE LOWER ONES on the side of defilement.

22. "...the seven ears of grains:" Rabbi Yehuda said that the first SEVEN EARS are good, because they are of the right side, about which it is written, "it was good." The ill and thin SEVEN EARS are beneath them. The seven GOOD ears are on the side of purity, and the ILL ones are on the side of impurity. These grades all stand on top of each other-against each other. Pharaoh saw all of them in his dream.

23. Rabbi Yesa asks: How could they have shown the evil Pharaoh all these grades? Rabbi Yehuda answers, He only saw their likeness, NOT THE GRADES THEMSELVES. For there are grades upon grades, all stand on top of each other, of which Pharaoh saw only their images.

24. We have already learned that a man's character is revealed in his dreams. As his soul ascends, he will perceive that which he deserves according to his grade. Pharaoh, therefore, saw what he was worthy of seeing and no more.

25. "And it came to pass in the end." Rabbi Chizkiyah began with the verse: "To everything there is a season, and a time to every purpose under the heaven" (Kohelet 3:1). Come and behold what the Holy One, blessed be He, did below: He set a time for everything, and fixed a term for it. He fixed a term for light and darkness. He set a time for light for all nations EXCEPT YISRAEL, which now have mastery over the world, and He set time for darkness, when Yisrael are in exile and under the dominion of other nations. The Holy One, blessed be He, appointed a season for all and, therefore: "To everything there is a season, and a time to every purpose." HE ASKS: What is the meaning of, "and a time to every purpose?" HE REPLIES: It means a time and season for everything that is below, that is, for all the goodness found below has a set time and season.

26. Another explanation for "...and a time to every purpose." HE ASKS: What is "time?" HE ANSWERS, It is the same as mentioned in the verses: "It is time to act for Hashem: they have made void your Torah" (Tehilim 119:126) and "that he come not at all times into the holy place" (Vayikra 16:2). This is the grade appointed TO LEAD THE WORLD, NAMELY, THE NUKVA, and has already been explained. Therefore, the scriptures explain that "time", THE NUKVA, is appointed over "every purpose under the heaven." "And it came to pass at the end of two years" refers to the side of the end of darkness, FOR HE SET AN APPOINTED TIME FOR LIGHT AND DARKNESS, that Pharaoh had seen in his dream, this is where he derived his knowledge from, and the dream was revealed to him.

21. רבי יצחק אמר, שבע פרות הטובות, דרגין אינן עלאין על אחרנין. ושבע הפרות הרעות, דרגין אחרנין דלתתא. אלין מסטרא דקדושה, ואלין מסטרא דמסאבא.

22. שבע השבילים, רבי יהודה אמר, אלי קדמאי, אינן טבין, בגין דאינן מסטרא דימינא, דכתיב ביה כי טוב, ואלין בושין אינן לתתא מנייהו. שבע השבילים אינן מסטרא דדכיו, ואלין מסטרא דמסאבו, וכלהו דרגין קיימין אלין על אלין, ואלין לקבל אלין, וכלהו קא חמא פרעה בחלמיה.

23. אמר רבי ייסא, וכי לההוא חייבא דפרעה אחזין ליה כל הני. אמרלו ר' יהודה, בגוונא דלהון חמא, דכמה דרגין על דרגין, אלין לקבל אלין, ואלין על אלין, ואיהו חמא באינן דרגין דלתתא.

24. והא תנינן, דהא כמה דאיהו בר נש, הכי אחזין ליה בחלמיה, והכי חמי, ונשמתא הכי סלקת לאשתמודעא, כל חד וחד בפום דרגיה בדקא חזי ליה, ובגין כך פרעה חמא בדקא חזי ליה, ולא יתיר.

25. ויהי מקץ וגו', רבי חזקיה פתח ואמר לכל זמן ועת לכל חפץ תחת השמים. תא חזי, כל מה דעבד קודשא בריך הוא לתתא, לכלא שוי זמנא וזמן קצוב, זמן שוי לנהורא ולחשוכא, זמנא שוי לנהורא דשאר עמין, דאינן שלטין השתא על עלמא. וזמנא שוי לחשוכא, דאיהו גלותא דישראל, תחות שלטנותא דלהון, זמנא שוי קודשא בריך הוא לכלא, בגין כך לכל זמן ועת לכל חפץ. מאי ועת לכל חפץ. זמנא ועדן הוא לכלא, לכל ההוא רעותא דאשתבח לתתא.

26. דבר אחר ועת לכל חפץ, מאי עת. בדכתיב עת לעשות ליי' הפרו תורתך. וכתיב ואל יבא בכל עת אל הקדש. ואיהו דרגא ממנא, והא אוקמוה. ובגין כך עת איהו ממנא, לכל חפץ תחת השמים. ויהי מקץ שנתים ימים, מסטרא דההוא קץ דחשך, חמא פרעה בחלמיה, ומתמן ידע ואתגלי ליה ההוא חלמא.

3. "His spirit was troubled"

This passage deals with Pharaoh's troubled spirit, caused by his inability to interpret his dream. The rabbis compare Pharaoh's state of mind to that of Nevuchnetzar during the Babylonian captivity. Rabbi Yitzchak maintains that kings and other heads of state are occasionally granted glimpses of the hidden world usually only provided to the prophets of Israel.

The Relevance of this Passage

Each night our soul ascends to higher realms, where it receives dream messages that can influence us in our spiritual endeavors. Depending on our actions and interactions during the previous day, these messages can advance or hinder our efforts. Positive actions arouse prophetic messages of truth, while negative behavior invokes deceitful messages and disingenuous dreams. Here we receive assistance in making positive use of our sleep, so that our dreams can provide reliable glimpses of the future.

27. "And it came to pass in the morning that his spirit was troubled (Heb. vatipaem)." HE ASKS: What does vatipaem mean? Rabbi Yosi said: It has already been explained. Of Pharaoh, it is written, vatipaem, and of Nevuchadnetzar, it is written, "his spirit was troubled (Heb. vatitpaem)" (Daniel 2:1). Pharaoh is described as vatipaem because he comprehended the dream but not its interpretation. Nevuchadnetzar, on the other hand, saw the dream and its interpretation, but forgot everything. IT IS THEREFORE WRITTEN VATITPAEM (WITH AN EXTRA TET).

28. But come and behold: "and his spirit was troubled (Heb. vatipaem)" corresponds to "And the spirit of Hashem began to move him (Heb. lepha'ahmo)" (Shoftim 13:25), for the spirit would appear and disappear, come and go, yet not settle upon him properly. It is therefore written, "And the spirit of Hashem began to move him," when THE SPIRIT just began TO INSPIRE HIM. Here also the spirit would appear and leave, then appear AGAIN, but would not settle upon him, so that he could understand. Of Nevuchadnetzar it is written, "and his spirit was troubled (Heb. vatitpaem)," for the inspiration, THE SPIRIT, was twice as strong, BECAUSE HE UNDERSTOOD NEITHER THE DREAM NOR ITS INTERPRETATION. THE SPIRITS would come and go, as it is written, "as on previous occasions (Heb. kepha'am bepha'am, lit. 'as time to time')" (I Shmuel 3:10), now upon this and now upon that, but his mind was not settled.

29. The verse: "and he sent and called for all the magicians of Egypt," refers to the sorcerers; "and all her wise men" refers to the astrologers. They all tried to understand, but could not.

30. Rabbi Yitzchak said: Although we have learned that a man is shown only what is appropriate to his grade, this is not true for kings. They are shown supernal things that are different from those that other people ARE SHOWN. Because a king is of a superior grade than other men, that which he is shown is of a higher grade than the rest, as it is written, "what the Elohim are about to do He has declared to Pharaoh" (Beresheet 41:25). But to other men, the Holy One, blessed be He, does not reveal his works. He reveals them only to the prophets, the pious, and the wise men of the ages, as has already been explained.

27. וַיְהִי בִבְקֹר וַתִּפְעֵם רֹחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת כָּל חֲרָטְמֵי מִצְרַיִם וְאֶת כָּל חֲכָמֶיהָ וְגו'. וַתִּפְעֵם רֹחוֹ. מֵאֵי וַתִּפְעֵם. רַבִּי יוֹסִי אָמַר, הָא אֻקְמוּהָ בְּפִרְעָה כְּתִיב וַתִּפְעֵם, וּבְנֻכַּדְנֶצַּר כְּתִיב וַתִּתְּפֵם, וְאֻקְמוּהָ דְהָא בְּפִרְעָה כְּתִיב וַתִּפְעֵם, בְּגִין דְּהוּהָ יָדַע חֲלָמָא, וּפְשָׁרָא לֹא הוּהָ יָדַע, אֲבָל נְבֻכַדְנֶצַּר, חָמָא חֲלָמָא, וְחָמָא פְשָׁרָא, וְאַתְנָשִׁי כָּלָא מְנִיָּה.

28. אֲבָל תָּא חֲזִי, וַתִּפְעֵם רֹחוֹ, כְּד"א לְפִעְמוֹ, דְּהוּהָ אֲתֵי רֹחוֹא וְאִזִּיל, וְאַתֵּי וְאִזִּיל וְלֹא הוּהָ מְתִישְׁבָּא עִמֶּיהָ עַדִּין בְּדָקָא וְאוֹת, וְעַל דָּא כְּתִיב וַתְּחַל רֹחַ יי' לְפִעְמוֹ, דְּכִדִּין הוּהָ שִׁירוּתָא, אוֹף הֵכָא רֹחוּהָ אֲתַעַר בֵּיהּ, וְאִזִּיל וְאַתְעַר, וְלֹא הוּהָ מְתִישְׁבָּא עִמֶּיהָ לְמִנְדַּע. נְבֻכַדְנֶצַּר וַתִּתְּפֵם רֹחוֹ, בְּאַתְעֵרוּתָא הוּהָ אֲתַעַר עַל חַד תְּרִין, וְאִזִּיל, וְתִיבִין, וְדָא הוּא כְּד"א כְּפַעַם בְּפַעַם, פַּעַם בְּהָאֵי, וּפַעַם בְּהָאֵי, וְלֹא מְתִישְׁבָּא דְעִמֶּיהָ וְרֹחוּהָ.

29. וַיִּשְׁלַח וַיִּקְרָא אֶת כָּל חֲרָטְמֵי מִצְרַיִם, אֵלֶיךָ חֲרָשִׁין. וְאֶת כָּל חֲכָמֶיהָ, אֵלֶיךָ חֲכִימִין בְּטִיירָא, וְכֻלְהוּ הוּוּ מִסְתַּבְּלִין לְמִנְדַּע וְלֹא יָכִילוּ לְאַדְבָּקָא.

30. אָמַר רַבִּי יִצְחָק, אִף עַל גַּב דְּאַתְמָר דְּלֹא אֲחֻזִּין לֵיהּ לְבַר נֶשׁ אֱלָא בְּהוּא דְּרָגָא דִּילֵיהּ, שְׂאֲנִי לְמַלְכִּים, דְּאַחֻזִּין לוֹן מְלִין עֲלָאִין, וּמִשְׁנִין מִבְּנֵי נֶשׂא אֲחֻרָנִין, בְּמָה דְּמַלְכָּא דְּרָגִיהָ עֲלָאָה עַל כָּל שְׂאֵר אֲחֻרָנִין, הֵכִי נָמִי אֲחֻזִּיאוּ לֵיהּ בְּדִרְגָּא עֲלָאָה עַל כָּל שְׂאֵר אֲחֻרָנִין, כְּד"א אֶת אֲשֶׁר הָאֱלֹהִים עוֹשֶׂה הָרָאָה אֶת פִּרְעָה. אֲבָל לְשְׂאֵר בְּנֵי נֶשׂא לֹא גָלִי לוֹן קוֹדֶשׁא בְּרִיךְ הוּא, מַה דְּאִיהוּ עֹבֵד, בְּרִי לְגִבְיָאֵי, אוֹ לְחִסְיָדֵי, אוֹ לְחִכְמֵי דְּרָא, וְהָא אֻקְמוּהָ.

31. Come and behold: It is written, "me he restored to my office, and him he hanged" (Bereshheet 41:13). From this, we understand that a dream follows its interpretation. Who is referred to in the phrase, "me he restored to my office?" It is Yosef. Also YOSEF hanged him because of his interpretation of the dream, and so it is written: "And it came to pass, as he interpreted to us, so it was" (Ibid.).

31. תָּא חֲזִי, כְּתִיב אוֹתִי הֵשִׁיב עַל בְּנֵי וְאוֹתוֹ תָּלָה, מִכָּאן דְּחִלְמָא אָזִיל בְּתֵר פִּישְׁרָא, הֵשִׁיב עַל בְּנֵי מֵאן, אֶלָּא דָּא יוֹסֵף. וְאוֹתוֹ תָּלָה, בְּהוּא פִּישְׁרָא דְקָא פֶּשֶׁר לִיה, וְכְתִיב וַיְהִי כַּאֲשֶׁר פָּתַר לָנוּ בֶן הָיָה.

4. "And they brought him hastily out of the dungeon"

This passage discourses on the allegorical meaning of Pharaoh's elevation of Yosef. Rabbi Aba maintains that the verse reveals the benefits of standing in awe of God and of studying Torah at night. The text then moves to a discussion of Ecclesiastes (Kohelet). It points out that while we cannot control what comes into our eyes and ears, we can control what comes out of our mouths. Therefore, speak not evil. A discussion follows on the nature of time, the timing of good deeds, the valuable lessons to be learned from our mistakes, and the dilemma of those caught in an evil time.

The Relevance of this Passage

Words are vessels that draw particular blends of energy into our lives. Human speech possesses power that can directly influence the world around us. Hence, we should take great care in choosing what we say. Although we are initially given an unlimited amount of time to live in this world and accomplish our spiritual purpose, every negative word decreases the length of our stay. Positive words do not add time to our lives, but they also do not detract from it. This passage helps us use our speech for spiritual purposes, so that our words inspire Light in others instead of adding darkness to the world.

32. "Then Pharaoh sent and called Yosef, and they brought him hastily out of the dungeon." Rabbi Aba opened the discussion with the verse, "Hashem takes pleasure in those who fear him, in those who hope for His mercy" (Tehilim 147:11). How much the Holy One, blessed be He, delights in the righteous, for they make peace above IN ABA AND IMA, they make peace below IN ZEIR ANPIN AND NUKVA, and they bring the bride to her husband. The Holy One, blessed be He, is therefore pleased with those who fear Him and abide by His wish.

32. וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת יוֹסֵף וַיְרִיצֵהוּ מִן הַבּוֹר וְגו'. רַבִּי אָבָא פָתַח וַאֲמַר רוּצָה יִי אֶת יִרְאָיו אֶת הַמִּיחָלִים לְחֶסֶדוֹ. כִּמָּה קוֹדֶשׁא בְּרִיךְ הוּא, אֲתֵרְעִי בְּהוּ בְּצַדִּיקָא, בְּגִין דְּצַדִּיקָא אֵינוֹן עֲבָדִין שְׁלָמָא לְעִילָא, וְעֲבָדִי שְׁלָמָה לְתַתָּא, וְאֶעֱלִין כָּלָה בְּבַעֲלָהּ, וּבְגִין כֶּךָ קוֹדֶשׁא בְּרִיךְ הוּא אֲתֵרְעִי בְּהוּ, בְּאֵינוֹן דְּדַחֲלִין לִיה וְעֲבָדִין רַעוּתִיה.

33. "Those who hope for His mercy." HE ASKS: Who are "those who hope for His mercy?" HE ANSWERS, They are the ones who study the Torah at night and join the Shechinah. When morning comes, they hope for His mercy. It has already been explained that when a man studies the Torah at night, a thread of grace is drawn upon him during the day, as it is written: "Yet Hashem will command His grace in the daytime, and in the night His song shall be with me" (Tehilim 42:9). Why is it said that "Hashem will command His grace in the daytime?" Because "in the night His song shall be with me." Hence the verse, "Hashem takes pleasure (in) those who fear Him," uses the particle Et instead of "in," because HE IS NOT ONLY PLEASED WITH THEM, but act as one who pleases another and wishes to be at peace with him. It is therefore written: "Hashem takes pleasure (in) those who fear him"--WHICH MEANS THAT HE PLEASES AND APPEASES THEM, rather than "Hashem takes pleasure in those who fear Him," WHICH WOULD ONLY MEAN HE IS PLEASED WITH THEM THEMSELVES.

33. לְמִיחָלִים לְחֶסֶדוֹ, מֵאן אֵינוֹן מִיחָלִים לְחֶסֶדוֹ, הוּי אֵימָא אֵינוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵיתָא בְּלִילִיא, וְאִשְׁתַּתַּמּוּ בְּהַרִי שְׂכִינְתָּא, וְכַד אֲתִי צִמְרָא, אֵינוֹן מִחְכָּאן לְחֶסֶדוֹ, וְהָא אוֹקְמוּהָ, בְּזִמְנָא דְּבֵר נֶשׁ אִשְׁתַּדַּל בְּאוֹרֵיתָא בְּלִילִיא, חוּטָא דְּחֶסֶד אֲתַמְשִׁיךְ עֲלֵיהָ בִימְמָא, כְּדִכְתִּיב יוֹמָם יִצְוֶה יִי חֶסֶדוֹ וּבְלִילָה שִׁירָה עָמִי. מֵאִי טַעְמָא יוֹמָם יִצְוֶה יִי חֶסֶדוֹ, מִשּׁוּם דְּבְלִילָה שִׁירָה עָמִי. וּבְגִין כֶּךָ, רוּצָה יִי אֶת יִרְאָיו כְּתִיב, וְלֹא בִירְאָיו, כִּמָּאן דְּרַעִי בְּרַעוּתִיהָ לְאַחֲרָא, וְאֲתֵרְעִי לִיה לְאַתְפְּיוּסָא בְּהַרְדִּיהָ, וּבְגִין כֶּךָ רוּצָה יִי אֶת יִרְאָיו, וְלֹא בִירְאָיו.

34. Similarly, Yosef was sad in mind and spirit, BECAUSE he was imprisoned. Once Pharaoh had sent for him, it is written: "and they brought him hastily," which means that he appeased him and addressed him with joyful words that gladden the heart. Why? Because he was dejected FROM SITTING in the dungeon (lit. 'pit'). Come and behold: First he fell into a pit, and from which he later rose to greatness.

34. בְּגוֹנָא דָּא, יוֹסֵף הָוָה עָצִיב בְּעַצְבּוֹ דְּרוּחָא, בְּעַצְבּוֹ דְּלָבָא, דְּהוּא אֲסִיר תַּמָּן, בִּין דְּשַׁדַּר פַּרְעֹה בְּגִינִיהָ מָה כְּתִיב, וַיְרִיצֵהוּ אֲתַפְּיוּסוֹ לִיה, וְאִהְרֹו לִיה מְלִין דְּחֻדָּה, מְלִין לְמַחְרֵי לָבָא, בְּגִין דְּהוּא עָצִיב מִן בִּירָא. תָּא חֲזִי, בְּקַדְמִיתָא נָפַל בְּבִירָא, בְּבִירָא אִסְתַּלַּק לְבַתֵּר.

35. Rabbi Shimon said: Before the incident happened, Yosef was not called righteous. After he guarded the Holy Covenant BY NOT SINNING WITH POTIFAR'S WIFE, he was called righteous and the grade of the Holy Covenant, YESOD, decorated him. That which was first in the dungeon, THE KLIPAH, rose with him. It is written: "and they brought him hastily out of the dungeon", for he had ascended from THE KLIPAH and was adorned with a well of living water, THE SHECHINAH.

36. "Then Pharaoh sent and called Yosef." HE SAID: It should have been written "to call Yosef" INSTEAD OF "AND CALLED," WHICH INTERRUPTS THE PHRASE. HE ANSWERS, It was the Holy One, blessed be He, WHO CALLED TO BRING HIM FROM THE PIT, as it is written, "until the time that His word came to pass: the word of Hashem had tested him" (Tehilim 105:19). The verse: "until the time that His word came to pass" is similar to the phrase, "and called Yosef," FOR IT WAS THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM. It is written here "and called Yosef" and elsewhere "And He called to Moshe" (Vayikra 1:1). IN BOTH PASSAGES, IT WAS THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM. "And he shaved himself, and changed his garments" out of respect for the king, AS HE HAD TO STAND BEFORE PHARAOH.

37. Rabbi Elazar opened the discussion with the verse: "So Yisrael came into Egypt; and Ya'akov sojourned in the land of Cham" (Vayikra 1:23). Come and behold: The Holy One, blessed be He, directs events and fulfills vows and oaths in order to fulfill the vow and edict He decreed.

38. We have learned that were it not for the fondness and affection the Holy One, blessed be He, bore for the Patriarchs, Ya'akov would have had to go down to Egypt in iron chains. In His love for them, He made Yosef, His son, ruler and governor over the whole land. The tribes then went to Egypt honored, and Ya'akov was as a king.

39. Come and behold: It is written, "So Yisrael came into Egypt; and Ya'akov sojourned in the land of Cham." HE ASKS: Because it is written, "So Yisrael came into Egypt," it is understood that Ya'akov sojourned in the land of Cham. Why should he have added it? HE REPLIES: "so Yisrael came into Egypt" refers to the Holy One, blessed be He, NAMELY, ZEIR ANPIN CALLED YISRAEL, AND "and Ya'akov sojourned in the land of Cham" refers to Ya'akov, because it was for the sake of Ya'akov, and his sons that the Shechinah came down to Egypt. The Holy One, blessed be He, planned events so that Yosef was brought down first; for as a result of his merit, the covenant dwelt with him and made him ruler over the whole land.

35. רבי שמעון אמר, עד לא אירע ליוסף ההוא עובדא, לא אקרי צדיק, כיון דנטר ההוא ברית קיימא, אקרי צדיק, וההוא דרגא דברית קדישא אתעטר בהדיה, ומאי דהוה בבור בקדמיתא, אסתלק בהדיה, וכתיב ויריצהו מן הבור, אסתלק מן דא, ואתעטר בבאר מים חיים.

36. וישלח פרעה ויקרא את יוסף, לקרא ליוסף מבעי ליה. אלא ויקרא את יוסף: דא קודשא בריך הוא, דכתיב עד עת בא דברו אמרת יי' צרפתהו. עד עת בא דברו, הה"ד ויקרא את יוסף, כתיב הכא ויקרא את יוסף, וכתיב התם ויקרא אל משה. ויגלח ויחלף שמלותיו, בגין יקרא דמלכא, והא אוקמוה.

37. ר' אלעזר פתח, ויבא ישראל מצרים ויעקב גר בארץ חם. תא חזי, דקודשא בריך הוא מגלגל גלגולין בעלמא, ומקיים אסרין וקיומין, בגין לקיימא קיומא וגזרה דאיהו גזיר.

38. דהא תנן, אלמלא חביבו ורחימו דרחים קודשא בריך הוא לאבהן, הוה אתחזי לנחתא יעקב למצרים בשלשלי דפרזלא, וברחימו דלהון, שלטיה ליוסף בריה, ועבד ליה מלכא דשליטא על כל ארעא, ונחתו בלהו שבטין ביקרא, ויעקב כמלכא.

39. תא חזי, מה כתיב ויבא ישראל מצרים ויעקב גר בארץ חם, כיון דכתיב ויבא ישראל מצרים, לא ידענא דיעקב גר בארץ חם, אמאי אצטרין הא. אלא ויבא ישראל מצרים: דא קודשא בריך הוא. ויעקב גר בארץ חם: דא יעקב, דהא בגיניה דיעקב ובנוי, אתא שכינתא למצרים, וקודשא בריך הוא גלגל גלגולין, ואחית ליה ליוסף בקדמיתא, דבזכותיה אתקיים ברית בהדיה, ושלטיה על כל ארעא.

40. It is written: "The king sent and loosed him: and the ruler of the people let him go free" (Tehilim 105:20). Rabbi Shimon said: It is written, "Hashem looses the prisoners" (Tehilim 146:7), and "The king sent and loosed him." Why DID HE REPEAT THE THOUGHT BY SAYING, "and the ruler of the people let him go free?" HE ANSWERS, "The king" is the Holy One, blessed be He, and the "ruler of the people" is the Holy One, blessed be He. THE MEANING OF THE VERSE IS: "The king" refers to the supernal king, ZEIR ANPIN, who "sent and loosed him." Whom did he send? The redeeming angel, THE NUKVA, who is "ruler of the people" and rules below IN THE LOWER WORLD. All comes from the Holy One, blessed be He.

41. The word, vayritzuhu ("and they brought him hastily") is spelled without the letter Vav TO INDICATE THAT IT IS SINGULAR INSTEAD OF PLURAL. Who BROUGHT HIM HASTILY FROM THE DUNGEON? The Holy One, blessed be He, for there is no one else who imprisons and frees people from prison, as it is written: "He shuts up a man, and there can be no opening" (Iyov 12:14) and "When He gives quietness, who then can condemn? and when He hides His face, who then can behold Him? Whether against a nation, or against a man alike" (Iyov 34:29). For everything depends upon Him, as it is written, "and He does according to His will in the host of heaven, and among the inhabitants of the earth: and none can stay His hand, or say to Him, What do you?" (Daniel 4:32). Hence it is written: "and they (he) brought him hastily out of the dungeon," THAT IS, THE HOLY ONE, BLESSED BE HE, BROUGHT HIM HASTILY OUT OF THE DUNGEON.

42. HE ASKS: What is the meaning of "and he brought him hastily (Heb. vayritzuhu)?" HE REPLIES: As "he shall pray to Eloha, and He will be favorable to him (Heb. vritzuy)" (Iyov 33:26) MEANS THE HOLY ONE, BLESSED BE HE, WAS FAVORABLE TO HIM, so the verse "and he brought him hastily out of the dungeon" MEANS THAT THE HOLY ONE, BLESSED BE HE, WAS FAVORABLE TO HIM. Then he was brought before Pharaoh. Another explanation is that vayritzuhu IS DERIVED FROM WILL (HEB. RATZON) AND GRACE, for He drew upon him a thread of grace so he will find grace before Pharaoh. HE ADDRESSED HIM WITH, "Elohim shall give Pharaoh an answer of peace" to hasten to greet him and open HIS SPEECH with THE WORD "peace."

43. Rabbi Aba said: Come and behold see the wicked Pharaoh, who said: "I know not Hashem (Yud-Hei-Vav-Hei)" (Shemot 5:2). As he was wiser than all his magicians, HOW COULD HE HAVE NOT KNOWN YUD-HEI-VAV-HEI? HE ANSWERS, Assuredly he knew the name of Elohim, as it is written, "Can we find such a one as this is, a man in whom the spirit of Elohim" (Beresheet 41:38). However, because Moshe came before him with the name of Hashem only, it was hard for him to understand anything more, for he knew that ELOHIM was ruler over the land, but he did not know the name Hashem. Therefore he found this name difficult to grasp.

44. This is why it is written, "And Hashem hardened the heart of Pharaoh." It was the word YUD-HEI-VAV-HEI that hardened his heart and made him headstrong. Moshe, therefore, spoke to him only by the name Yud-Hei-Vav-Hei, as has already been explained.

40. מה כתיב, שלח מלך ויתירהו מושל עמים ויפתחהו. ר' שמעון אמר, כתיב וי' מתיר אסורים וגו', והכא כתיב, שלח מלך ויתירהו, אמאי מושל עמים ויפתחהו. אלא שלח מלך: דא קודשא בריך הוא. מושל עמים: דא קודשא בריך הוא. שלח מלך, מלך עלאה שלח ויתירהו, ומאן איהו דשלח, דא מלאך הגואל, דאיהו מושל עמים, דאיהו מושל על תתאי. וכלא מעם קודשא בריך הוא איהו.

41. ויריצהו חסר וא"ו, ומאן איהו, דא קודשא בריך הוא. בגין דהא לית מאן דאסיר ופתח, בר קודשא בריך הוא, דכתיב יסגר על איש ולא יפתח. וכתיב והוא ישקיט ומי ירשיע ויסתר פנים ומי ישורנו ועל גוי ועל אדם יחד, דהא כללא ביה, וכתיב וכמצביה עבד בחיל שמיא. ודארי ארעא ולא איתי די ימחי בידיה ויאמר ליה מה עבדת, ובגין כך כתיב ויריצהו מן הבור וגו'.

42. מאי ויריצהו. כד"א יעתר אל אלוה וירצהו, כגוונא דא ויריצהו מן הבור, ולבתר ויבא אל פרעה. דבר אחר ויריצהו, דאמשיך עליה חוטא דחסד, למיהב ליה חנא קמיה דפרעה, אלהים יענה את שלום פרעה, בגין לאקדמא ליה שלום ולמפתח בשלום.

43. רבי אבא אמר, תא חזי, בההוא רשע דפרעה, דאיהו אמר, לא ידעתי את ה', ופרעה חכים הוה מכל חרשוי, אלא ודאי שמא דאלהים הוה ידע, דהא כתיב הנמצא כזה איש אשר רוח אלקים בו. ובגין דמשה לא אתא לגביה אלא בשמא דה', ולא בשמא דאלהים, ודא הוה קשיא קמיה מכללא, דאיהו הוה ידע דהא שמא דא איהו שליט בארעא, ובשמא דה' לא הוה ידע, ועל דא קשיא קמיה שמא דא.

44. ודא הוא דכתיב ויחזק ה' את לב פרעה, דמלה דא הוה אתקיף לביה, ואקשי ליה, ועל דא משה לא אודע ליה מלה דשמא אחרא, אלא שמא דה' בלחודוי, ואוקמיה.

45. He opened the discussion with the verse: "Who is like Hashem our Elohim, who is enthroned on high, who looks far down to behold" (Tehilim 113:5-6): "Who is like Hashem, who is enthroned on high" MEANS THAT He rises above His throne of glory not to be revealed below. For when there are no righteous to be found in the world, He is gone from them and does not reveal himself to them. The phrase: "who looks far down to behold" REFERS TO the time when the righteous are found in the world, and the Holy One, blessed be He, descends to the lower ones to take care of the world and do good by them.

46. For when there are no righteous men in the world, He is gone, hides His face from them, and does not pay attention to them. This is because the righteous are the foundation and existence of the world, as it is written, "and the righteous is an everlasting foundation" (Mishlei 10:25).

47. The Holy One, blessed be He, therefore revealed His Holy Name to Yisrael alone, who are His portion, lot and inheritance. The Holy One, blessed be He, divided the world among the mighty chieftains, THE SEVENTY MINISTERS. This we have learned from the verse: "He set the borders of the people...For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32: 8-9).

48. Rabbi Chiya and Rabbi Yosi were walking together. Rabbi Yosi said: I wonder about the words of King Solomon, for all his speeches are obscure, and the words of Kohelet are vague.

49. He began with the verse, "All things are full of weariness; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing" (Kohelet 1:8): HE ASKS: If "all things are full of weariness," are they all too weary to speak? SOME THINGS CLEARLY ARE NOT. He also quoted the verse: "man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." Why did precisely these occur to him? HE ANSWERS, Two of them-eyes and ears-are not under a man's control; the mouth, however, is under his control. THUS, HE TEACHES US THAT ALTHOUGH THESE ORGANS COMPRISE ALL THE FACULTIES OF MAN, THEY cannot comprehend and conceive everything. THE QUESTION IS THEREFORE SETTLED, FOR "ALL THINGS ARE FULL OF WEARINESS" MEANS THAT THE EYES, EARS, AND MOUTH CANNOT COMPREHEND EVERYTHING.

50. Rabbi Chiya said: It is so. A man's speech cannot utter, nor the eyes see and the ears hear "and there is nothing new under the sun" (Kohelet 1:9). Come and behold: Even the ghosts and spirits of the Holy One, blessed be He, formed under the sun cannot say all that there is in the world, nor can the eye see or the ear hear. Solomon, who knew everything, therefore said this.

45. פֶּתַח וְאָמַר מִי כֵה' אֱלֹהֵינוּ הַמְגִבִּיהוּ לְשִׁבְתָּ וְגו' מִי כֵה' אֱלֹהֵינוּ הַמְגִבִּיהוּ לְשִׁבְתָּ, דְּאִסְתֵּלֶךְ מֵעַל כְּרִסֵּי יִקְרִיֶה, וְלֹא אֶתְגַּלִּי לְתַתָּא, בְּשַׁעֲתָא דְלֹא אֶשְׁתַּבַּחוּ זִכְאִין בְּעֵלְמָא, הָא אִיהוּ אִסְתֵּלֶךְ מִנִּיּוּהוּ, וְלֹא אֶתְגַּלִּי לְהוּ. הַמְשַׁפִּילִי לְרֹאוֹת, בְּשַׁעֲתָא דְזִכְאִין אֵינֻן דְּאֶשְׁתַּבַּחוּ בְּעֵלְמָא. קוּדְשָׁא בְּרִיךְ הוּא נְחִית בְּדִרְגוּי לְקַבְּלֵהוּן דְּתַתָּאי, לְאַשְׁגָּחָא עַל עֵלְמָא, לְאוּטְבָא לְהוּ.

46. דִּהָא כִּד זִכְאִין לֹא אֶשְׁתַּבַּחוּ בְּעֵלְמָא, אִיהוּ אִסְתֵּלֶךְ, וְאִסְתִּיר אֲנַפִּין מִנִּיּוּהוּ, וְלֹא אֶשְׁגַּח עֲלִיּוּהוּ, בְּגִין דְּצִדִּיקֵינָא אֵינֻן יְסוּדָא וְקִיּוּמָא דְעֵלְמָא, דְּכִתִּיב וְצִדִּיק יְסוּד עוֹלָם.

47. וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא לֹא גִלִּי שְׁמִיהּ קְדִישָׁא, בְּרִי לְיִשְׂרָאֵל בְּלַחֲדוּי, דְּאֵינֻן חוֹלְק עֲרִבִיהּ וְאַחֲסִנְתִּיהּ, וְעֵלְמָא פְּלִיג לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, לְמַמְנֵן תְּרִיסִין, וְהָא אֶתְמַר דְּכִתִּיב בְּהִנֵּחַל עֲלִיוֹן גּוֹיִם וְגו'. וְכִתִּיב כִּי חֵלֶךְ ה' עִמּוֹ יַעֲקֹב חָבַל נָחֲלָתוֹ.

48. רַבִּי חִיָּיא וְרַבִּי יוֹסִי הוּוּ אֶזְלִי בְּאַרְחָא, אָמַר רַבִּי יוֹסִי לְרַבִּי חִיָּיא תְּוֹהֵנָא עַל הָאֵי דְקָאֻמַּר שְׁלֵמָה, כֹּל מְלוֹי סְתִימִין וְלֹא אֶתִּידַעוּן, דִּהָא קְהֵלֶת סְתִימִין.

49. פֶּתַח וְאָמַר כֹּל הַדְּבָרִים יִגְעִים לֹא יוּכַל אִישׁ לְדַבֵּר לֹא תִשְׁבַּע עֵין לְרֹאוֹת וְלֹא תִמְלֹא אֶזֶן מִשְׁמוֹעַ, כֹּל הַדְּבָרִים יִגְעִים. וְכִי כֹל הַדְּבָרִים יִגְעִים אֵינֻן לְמַלְלָא, דְּקָאֻמַּר לֹא יוּכַל אִישׁ לְדַבֵּר. וְלֹא תִשְׁבַּע עֵין לְרֹאוֹת. וְלֹא תִמְלֹא אֶזֶן מִשְׁמוֹעַ, מ"ט אֵלִין. אֵלָא בְּגִין דְּתֵרִין מְנַהוּן, וְאֵינֻן עֵינִין וְאוּדְנִין, לֹא קִיּוּמִין בְּרִשְׁוּתִיהּ דְּבֵר נֶשׁ, וּפּוּמָא אִיהוּ בְּרִשְׁוּתִיהּ, וְכֹל אֵלִין תֵּלֶת לֹא יוּכְלִין לְאַשְׁלֵמָא כֹּלָא, וְלֹאֲדַבְּקָא כֹּלָא.

50. אָמַר ר' חִיָּיא, הֵכִי הוּא, דְּדַבּוּרָא דְּבֵר נֶשׁ לֹא יוּכַל לְמַלְלָא, וְעֵינִין לְמַחְמִי, וְאוּדְנִין לְמַשְׁמַע, וְאֵין כֹּל חֲדָשׁ תַּחַת הַשֶּׁמֶשׁ. וְתָא חֲזִי אֲפִי בְּרִיין וְקִסְטוּרִין, דְּעֵבֵד קוּדְשָׁא בְּרִיךְ הוּא תַּחַת הַשֶּׁמֶשׁ, לֹא יוּכְלִין לְמַלְלָא כֹּל מְלִין דְּעֵלְמָא, וְעֵינָא לֹא יוּכַל לְמַשְׁלֵט וּלְמַחְמִי, וְאוּדְנָא לְמַשְׁמַע. וּבְגִין כֵּךְ שְׁלֵמָה דִּהּוּהּ יִדַּע כֹּל מְלָה, הוּהּ אָמַר דָּא.

51. Come and behold: All actions in the world depend on many chieftains, FOR THERE IS NOT ONE HERB BELOW THAT HAS NOT A CHIEF OVER IT, WHO COMMANDS, "GROW." Yet all the people in the world do not know or care about THEIR ROOTS OR why they are in the world. For even King Solomon, who was wiser than any other man, could not grasp them.

52. He opened the discussion by quoting: "He has made every thing beautiful in its time: also He has set the world in their heart, so that no man can find out the work which the Elohim has made" (Kohelet 3:11): Come and behold: Happy are those who study the Torah and know how to observe with the spirit of wisdom. "He has made every thing beautiful in its time" REFERS TO all the works that the Holy One, blessed be He, performed in the world. Over every action in the world there is a grade in charge, either for good or for evil. THESE ARE THE 28 TIMES MENTIONED BY KOHELET, FOURTEEN FOR GOOD ON THE RIGHT IN THE SECRET OF THE SHECHINAH, AND FOURTEEN FOR EVIL ON THE LEFT, IN THE SECRET OF THE OTHER SIDE THAT PUNISHES MEN. From them, some grades go to the right and some to the left. When a man goes to the right, the deed he performs, the grade appointed over that RIGHT side, gives him help. If a man goes to the left and performs a certain deed, the chief of the LEFT side denounces him for that deed, conducts him to that side and leads him astray. Therefore when a man acts worthily, the chief of the right side helps him. The "in its time" referred to in the phrase, "beautiful in its time" tells us that the deed was properly connected to "its time," TO THE NUKVA CALLED TIME. THE SECRET OF THE FOURTEEN TIMES FOR GOOD IS THEIR BEING ON THE RIGHT. THROUGH THE PUNISHMENT OF THE FOURTEEN TIMES FOR EVIL, A MAN CHOOSES THE FOURTEEN TIMES ON THE RIGHT AND CLEAVES TO THE SHECHINAH. IT IS FOUND THEN, THAT HE DID EVERYTHING "BEAUTIFUL IN ITS TIME."

53. "...also He has set the world in their heart." This means that the world and all its actions are not bound to holiness but to the heart's desire when desire rises in man, WHICH IS THE SECRET OF THE VERSE, "KNOW THEREFORE THIS DAY, AND CONSIDER IT IN YOUR HEART" (DEVARIM 4:39). Happy are the righteous who draw BY THEIR HEART'S DESIRE good deeds that benefit them and the whole world, and who know how to be attached to the "time of peace" (Kohelet 3:8), THAT IS, TO THE TIME OF HIGH UNION CALLED PEACE. By the strength of charity that they give below, they cause the grade called all (lit. 'everything'), YESOD, to illuminate "in its time," THE NUKVA.

54. Woe to the wicked who do not know the time, NAMELY THE TIME OF PEACE, for the action and do not pay attention, so that they perform their actions for the sake of needed improvement in the world and correct the deed in its appropriate grade. THIS MEANS THAT THEY DO NOT ELEVATE THE MAYIN NUKVIN (FEMALE WATERS) BY THEIR WORKS TO SUPERNAL UNION, WHICH IS THE SECRET OF "TIME OF PEACE." They do not do so, because they do not know this.

51. ותא חזי, כל עובדין דעלמא, בכמה קסטרין תליון, וכל בני עלמא לא ידעין, ולא משגיחין על מה קיימי בעלמא, ואפילו שלמה מלכא, דהוה חכמים מכל בני עלמא, לא יכיל לקיימא בהו.

52. פתח ואמר, את הכל עשה יפה בעתו גם את העולם, נתן בלבם מבלי אשר לא ימצא האדם את המעשה אשר עשה האלקים וגו'. תא חזי, זכאין אינון דמשתדלי באורייתא וידעי לאסתכלא ברוחא דחכמתא. את הכל עשה יפה בעתו, כל עובדין דעבד קודשא בריך הוא בעלמא, בכל עובדא ועובדא, אית דרגא ממנא על ההוא עובדא בעלמא, הן לטב הן לביש. מנהון דרגין לימינא, ומנהון דרגין לשמאלא, אזיל בר נש לימינא, ההוא עובדא דעביד, ההוא דרגא ממנא לההוא סטרא, ועביד ליה סיועא, וכמה אינון דמסוייעי ליה. אזיל בר נש לשמאלא, ועביד עובדוי, ההוא עובדא דעביד, ממנא איהו לההוא סטרא, וקא מקטרג ליה, ואוביל ליה לההוא סטרא, ואסטי ליה. ובגין כך, ההוא עובדא דעביד בר נש בדקא חזי, ההוא ממנא דסטרי ימינא, קא מסוייע ליה, ודא הוא בעתו, יפה בעתו, דההוא עובדא מתקשרא בעתו, בדקא חזי ליה.

53. גם את העולם נתן בלבם. כל עלמא, וכל עובדוי דעלמא, לאו אינון אלא ברעותא דלבא, בד סליק ברעותא דבר נש. זכאין אנון צדיקיא דאמשיכו עובדין טבין, לאוטבא לון, ולכל עלמא, ואינון ידעין לאתדבקא בעת שלום, ובחילא דצדקה דעבדין לתתא, אינון משכין לההוא דרגא דאקרי כל, לאנהרא בעתו.

54. ווי לון לחייבנא, דלא ידעין עת דההוא עובדא, ולא משגיחין למעבד עובדיהון בעלמא על תקנא דאצטריך ליה לעלמא, ולא תקנא עובדא בההוא דרגא דאתחזי ליה, מאי טעמא, בגין דלא ידעין.

55. Therefore everything is given to man's desire, as it is written: "so that no man can find out the work which the Elohim has made from the beginning to the end." Because these deeds were not performed with the intention of correcting them according to their appropriate grades, that is, to include the deeds in their CORRESPONDING grade, they are accomplished according to man's desire, IN STUBBORNNESS. Of this, it is written: "I know that there is nothing good in them, but to rejoice, and to do good in his life" (Kohelet 3:12). "I know there is nothing good in them"-in the deeds that are not properly performed WITH THE PURPOSE OF CORRECTING-"but to rejoice" at whatever comes upon him, EITHER GOOD OR BAD, to thank the Holy One, blessed be He, "and to do good in his life." HE ASKS: WHY SHOULD HE REJOICE AT EVIL? HE ANSWERS, If the deed brought evil consequences because of the grade appointed over it ON THE LEFT SIDE, he should rejoice and be thankful FOR THE EVIL HE DESERVED, for he himself caused all this by going without knowledge as a bird falling into a snare. NOW THAT HE OBTAINED KNOWLEDGE BECAUSE OF THE PUNISHMENT, HE WOULD KNOW "TO DO GOOD IN HIS LIFE." ONE SHOULD, THEREFORE, REJOICE AND BE THANKFUL FOR PUNISHMENT.

56. HE ASKS: how do we know THAT A MAN IS WITHOUT KNOWLEDGE? HE ANSWERS, From the verse, "For man also knows not his time: like the fishes that are taken in an evil net, and like the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falls suddenly upon them" (Kohelet 9:12). HE ASKS: What is the time in "For man also knows not his time?" HE REPLIES: "his time" of the deed he has done, as it is written: "He has made every thing beautiful in its time." He is therefore "like the birds that are caught in the snare." Happy then are those who are occupied in the study of the Torah, who know the ways and roads of the Torah of the most High King, because they can walk in it on the path of truth.

57. Come and behold: A man should never open his mouth to speak evil, for he knows not who receives his word, and when a man does not know, he may stumble. When the righteous open their mouths, they do so peacefully. When Yosef addressed Pharaoh, he first said, "Elohim shall give Pharaoh an answer of peace." Rabbi Yehuda said: We have learned that the Holy One, blessed be He, cares for the peace of the kingdom, as it is written: "and He gave them a charge to the children of Yisrael, and to Pharaoh the king of Egypt" (Shemot 6:13). AND THEY EXPLAINED IT, MEANING TO GIVE HONOR TO PHARAOH.

55. ועל דא אתייהב כלל ברעותהון דבני נשא, דכתיב מבלי אשר לא ימצא האדם את המעשה אשר עשה האלקים מראש ועד סוף, ובגין כך דאינון עוברין לא אתעבידו לאתקנא בדרגיהו בדקחזי, דיתכליל עובדא דא בדרגא דא, כלל בתקנא אלא כפום רעותא דבר נש, מה כתיב בתריה ידעתי כי אין טוב בם כי אם לשמוח ולעשות טוב בחייו. ידעתי כי אין טוב בם, באינון עוברין, דלא אתעבידו בדקא יאות, כי אם לשמוח, בכל מה דייתי עלוי, ולמיהב הודא לקודשא בריך הוא, ולעשות טוב בחייו, דהא אי ההוא עובדא גרים ליה בישא, בגין ההוא דרגא דקא ממנא עלוי, אית ליה למחרי ביה, ולאודא עליה, דאיהו גרים ליה לנפשיה, ואיהו אזיל בלא ידיעא, בצופרא דא בגו קוסטירא.

56. וכל דא מנלן, דכתיב כי גם לא ידע האדם את עתו, בדגים הנאחזים במצודה רעה וכצפרים האחוזות בפח כהם יוקשים בני האדם לעת רעה כשתפול עליהם פתאום. כי גם לא ידע האדם את עתו. מאי עתו, עתו דההוא עובדא דקא עביר, כמה דאת אמר, את הכל עשה יפה בעתו, ובגין כך אינון כצפרים האחוזות בפח. ובגין כך זכאין אינון דמשתדלי באורייתא, וידעי אורחוי ושבילוי דאורייתא דמלכא עלאה, למיהך בה בארץ קשוט.

57. ותא חזי, לעולם אל יפתח בר נש פומיה לביש, דאיהו לא ידע מאן נטיל ההיא מלה, וכד לא ידע בר נש אתכשל בה, וצדיקא בד פתחי פומיהו בלהו שלם. תא חזי, יוסף בד שרא למללא לפרעה, מה כתיב, אלהים יענה את שלום פרעה. אמר רבי יהודה, הא אתמר, דקודשא בריך הוא חס על שלמא דמלכותא, כד"א ויצום אל בני ישראל ואל פרעה מלך מצרים ואוקמה.

5. "Since Elohim has shown you all this"

Here the Zohar speculates on the hidden meaning of Yosef's successful interpretation of Pharaoh's dream, and the resulting prosperity for both himself and the people of Israel. The rabbis compare Yosef's experience to that of Daniel in Babylon. They proceed to describe Yosef's work as Pharaoh's Minister of Agriculture and Minister of Finance, and praise his wisdom and discretion in both posts. An interesting passage concerns God's ability to create demand in order to benefit those who are able to supply.

The Relevance of this Passage

A reading of this section helps us to recognize the links between causes and effects, and to govern our actions accordingly. In this way, when life makes demands on us, we can know they are only for our benefit.

58. Rabbi Chiya said: Pharaoh wished to test Yosef and therefore mixed THE WORDS OF his dream, but Yosef, who recognized the grades ALLUDED TO IN THE DREAM, looked into each matter and said: You have seen it this way and ARRANGED everything in a proper manner.

59. It is written: "And Pharaoh said to Yosef, 'Since Elohim has shown you all this, there is none so discreet and wise as you are.'" The phrase, "since Elohim has shown you" MEANS because you were there when I had this dream. Therefore, he said "all this", because you knew the dream and its interpretation.

60. Rabbi Yitzchak said: If this be so, then Yosef told everything-the dream and its interpretation-just like Daniel, who told the dream and its interpretation. He said to him, There is no resemblance between the cases. Yosef looked into the words of Pharaoh, who told THE CONTENT OF HIS DREAM through certain grades, and saw he was mistaken BECAUSE HE TOLD IT NOT ACCORDING TO THE ORDER THAT PREVAILS IN THE GRADES OF THAT DREAM. He said to Pharaoh, You have not seen it this way but rather that way, for the grades have a particular order. Daniel, on the other hand, did not derive anything from Nevuchadnetzar, but rather told him everything, the dream and its interpretation.

61. In relation to Daniel, the verse says: "Then was the secret revealed to Daniel in a night vision" (Daniel 2:19). HE ASKS: What is the "night vision?" HE REPLIES: It is Gavriel, who is a vision, a vision from a vision.

62. Come and behold: It is written, "and behold the glory of the Elohim of Yisrael came from the way of the east: and His voice was like the sound of many waters: and the earth shone with His glory" (Yechezkel 43:2). This is followed by: "And the appearance of the earth shone with His glory. And the appearance of the vision which I saw was like the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river K'var, and I fell upon my face" (Yechezkel 43:3). All the visions MENTIONED IN THE VERSE correspond to six grades. The vision of a vision, GAVRIEL, has a mirror that reflects the upper hues. Thus, THE SIX MIRRORS OF THE NUKVA reflected in this mirror, GAVRIEL. There are visions upon visions; every vision is on top of another and all within certain grades-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD-where they have dominion by the name of "night vision." All the dreams in the world are interpreted through them. They resemble those above them, THE SIX VISIONS OF THE NUKVA.

63. To Daniel, though "the secret revealed...in a night vision," he did not find it himself. Once the secret had been revealed, one of the grades of the "night vision" told him of the dream and its interpretation. But Yosef, from the words of Pharaoh, beheld the high grades TO WHICH THE DREAM ALLUDED, and revealed ITS INTERPRETATION TO PHARAOH.

58. רבי חיה אמר, פרעה בעא לנסא ליה ליוסף, ואחלף ליה חלמא, ויוסף בגין דהוה ידע דרגין, אסתפל בכל מלה ומלה, ואמר כך חמיתא, כל מלה ומלה בדקא חזי.

59. הה"ד, ויאמר פרעה אל יוסף אחרי הודיע אלהים אותך את כל זאת אין נבון וחכם כמוך. אחרי הודיע אלהים, אחרי הוית בהיה שעתא דחלמית חלמא, תמן הוית שכיח. ובגין כך אמר את כל זאת ידעת חלמא היך הוה וידעת פשריה.

60. אמר רבי יצחק, אי הכי יוסף אמר כללא, חלמא ופשרא, בדניאל דאמר חלמא ופשריה. אמר לו לאו האי כהאי, יוסף אסתפל מגו מלולא דפרעה, דהוה אמר בדרגין ידיען, וחמא ליה דקא טעה, ואמר לו לאו הכי, אלא הכי הוא, בגין דדרגין בסדרן אתיין. אבל דניאל, לא אסתפל מגו מלולא דנבוכדנצר כלום. וכלא קאמר ליה חלמא ופשריה.

61. מה בתיב בדניאל, אדין לדניאל בחזוא די ליליא רזא גלי. בחזוא די ליליא, מאן חזוא די ליליא, דא גבריאל, דאיהו חזוא חיזו מן חיזו.

62. תא חזי, מה בתיב והנה כבוד אלקי ישראל בא מדרך הקדים וקולו בקול מים רבים. והארץ האירה מכבודו, מה בתיב בתריה, וכמראה המראה אשר ראיתי בבאי לשחת את העיר ומראות כמראה אשר ראיתי על נהר כבר ואפל על פני. כל אליו מראות, אינון שית, דאינון מראות, וחיזו דחזוא, חיזו אית ליה, לאתחזאה ביה גונון דלעילא, ואתחזון בהווא חיזו, ואית חיזו לחיזו, וחיזו לחיזו, דא על דא, וכלהו קיימין בדרגין ידיען ושלטי, ואקרון חיזו דליליא, ובהו מתפרשין כל חלמין דעלמא, ואליו אינון בגוונא דלעילא, עליהו.

63. ובגין כך, דניאל בחזוא דליליא רזא גלי. אתגלי לא בתיב, אלא רזא גלי, חד מאליו דרגין, גלי ליה ההוא חלמא ופשריה. אבל יוסף, מגו מלוי דפרעה, אסתפל בדרגין עלאין וקאמר.

64. PHARAOH, therefore, gave him command over the whole land of Egypt, because the Holy One, blessed be He, gave Yosef from His own. Because his mouth did not kiss transgression, it is said: "according to your mouth shall my people be ruled." Because his hand did not come near sinning, it is written: "and put it on Yosef's hand." Because the neck did not approach sin, it is written: "and put a gold chain about his neck." Because the body did not get nigh sin, it is written: "arrayed him in garments of fine linen." Because the foot did not ride to transgression, it is written: "he made him to ride in the second chariot which he had." Because his mind did not harbor SINFUL thought, he was called "discreet and wise" and because his heart did not reflect UPON SIN, "they cried before him Avrech (lit. 'bow the knee')." He received what was properly his.

65. It is written, "And Yosef went out from the presence of Pharaoh and went through all the land of Egypt." Rabbi Chizkiyah asks: Why did he go through all the land of Egypt? HE ANSWERS, He did so to establish his rule OVER THEM, by their crying before him AVRECH. Another reason was to gather grain from every district. Rabbi Elazar said: Yosef gathered the grain of every district, "THE FOOD OF THE FIELD, WHICH WAS ROUND ABOUT EVERY CITY, LAID HE UP WITHIN IT," AND NOT IN ANOTHER PLACE so it would not rot, FOR IT IS THE NATURE OF A PLACE TO PRESERVE ITS FRUIT.

66. Rabbi Shimon said: The Holy One, blessed be He, created everything in such a manner AS TO BENEFIT YISRAEL. This He did because He wanted to fulfill His promise. Come and behold: First He supplied the world with its needs, and then He put man in it and gave him sustenance.

67. Similarly, the Holy One, blessed be He, said to Avraham, "Know surely that your seed shall be a stranger in a land that is not theirs... and afterwards shall they come out with great substance" (Beresheet 15:13-14). When Yosef arrived in Egypt, there was no great substance in it. TO CORRECT THIS, THE HOLY ONE, BLESSED BE HE, brought famine upon the world. People then brought silver and gold to Egypt until the land of Egypt was filled with silver and gold. After great substance was acquired, He brought Ya'akov to Egypt.

68. These are the ways of the Holy One, blessed be he: He first creates the medicine and then inflicts the wound. First He brought great substance TO EGYPT, and then He brought them into exile. He arranged matters and brought famine upon the whole world so that people would bring silver and gold from all over the world into Egypt.

64. ובגין כך פקדיה על כל ארעא דמצרים, בגין דקודשא בריך הוא, מדיליה דיוסף קא יהיב ליה, פומא דלא נשק לעבירה, בתיב ועל פיה יושק כל עמי. ודא דלא קריב לעבירה, בתיב ויתן אותה על יד יוסף. צואר דלא קריב לעבירה, בתיב וישם רביד הזהב על צוארו. גופא דלא קריב לעבירה, וילבש אתו בגדי שש. רגל דלא קריב לעבירה, בתיב וירכב אתו במרכבת המשנה אשר לו. המחשבה דלא חשב, נקרא נבון וחכם. לב שלא הרהר, ויקראו לפניו אברך. וכלא מדיליה נטל.

65. מה בתיב, ויצא יוסף מלפני פרעה ויעבר בכל ארץ מצרים. אמר רבי חזקיה, מאי טעמא ויעבור בכל ארץ מצרים. בגין לשלטאה, דמכרוזי קמי הכי, ובגין למכנש עבורא, בכל אתר ואתר. רבי אלעזר אמר, כנש יוסף עיבור, בכל אתר, בגין דלא יתרכב.

66. אמר רבי שמעון, כל מה דעבד קודשא בריך הוא, כלא איהו לגלגלא גלגולין, בגין דבעי לקיימא קיומא. תא חזי, כד ברא קודשא בריך הוא עלמא, אייתי כל מה דאצטריך עלמא בקדמיתא, ולבתר אייתי ליה לבר נש לעלמא, ואשבח מזונא.

67. כגוונא דא, קודשא בריך הוא אמר לאברהם, ידוע תדע כי גר יהיה זרעך בארץ לא להם וגו', ואחרי כן יצאו ברכוש גדול, כד אתא יוסף לארעא דמצרים, לא אשתכח בה רכוש גדול, גלגל גלגולין, ואייתי כפנא על עלמא, וכל עלמא הוו מייתין כספא ודהבא למצרים, ואתמלי כל ארעא דמצרים כספא ודהבא. לבתר דאתתקן כלא רכוש גדול, אייתי ועקב למצרים.

68. דהכי ארחי דקודשא בריך הוא, בקדמיתא בארי אסוותא, ולבתר מחי, כך בקדמיתא אתקין רכוש גדול, ולבתר אייתי לון לגלותא, וע"ד גלגל גלגולין, ואייתי כפנא על כל עלמא, בגין דליהוי מייתין כספא ודהבא כל עלמא למצרים.

69. Come and behold: For the sake of the righteous Yosef, he caused Yisrael to obtain riches-silver and gold-as it is written, "He brought them forth also with silver and gold: and there was not one who stumbled among their tribes" (Tehilim 105:37). This came upon Yisrael by the hand of a righteous man, all in order to make them merit the world to come.

70. He opened the discussion with the verse: "Live joyfully with the wife whom you love" (Kohelet. 9:9). Come and behold: This verse is explained according to a supernal secret; thus, "live joyfully (lit. 'see a life')" alludes to life in the world to come, for happy is he who merits it as he should.

71. The phrase, "with the wife whom you love," refers to the congregation of Yisrael, which is referred to with love in, "I have loved you with an everlasting love" (Yirmeyah 31:3). When is that? At the time the right side takes hold of it, as it is written: "Therefore with Chesed have I drawn you" (Ibid.), CHESED BEING THE RIGHT SIDE.

72. The verse continues with "all the days of the life of your vanity." This is because she, THE NUKVA, CALLED THE CONGREGATION OF YISRAEL WHEN IN GREATNESS, is attached to life, NAMELY TO BINAH CALLED LIFE, which is a world full of life. For the other world, THE NUKVA, is without life, being beneath the sun, ZEIR ANPIN. THUS, IT IS CALLED "LIFE OF VANITY." But the rays of the sun do not reach this world; they have been gone from this world since the day the Temple was destroyed, as it is written, "the sun shall be darkened in his going forth" (Yeshayah 13:10). Its light has gone up and does not shine below, as it is written: "The righteous perishes..." (Yeshayah 57:1). THIS REFERS TO THE YESOD OF ZEIR ANPIN, WHICH POURS PLENTY DOWN INTO THIS WORLD, THE NUKVA. THERE IS NEED, THEREFORE, TO DRAW LIFE TO HER FROM BINAH.

73. The verse concludes with: "for that is your portion in life" (Kohelet 9:9), MEANING THE UNION BETWEEN the sun, ZEIR ANPIN, and the moon, THE NUKVA. THE NUKVA IS CALLED PORTION AND THE LIGHT OF THE SUN, LIFE. The sun should come into the moon and the moon into the sun, and they must not be separated. It is a man's responsibility TO EFFECT BY HIS ACTIONS THE SUPERNAL UNION, to come to them in the world to come.

74. The verse is followed by the words, "Whatever your hand finds to do, do it with your strength, for there is no work, nor device, nor knowledge, nor wisdom, in Sh'ol, where you go" (Kohelet 9:10). We have to study the verse, which reads: "Whatever your hand finds to do." Is there no longer any fear of punishment? Can a man do whatever he wishes and is able to do? HE ANSWERED, It is written: "Do it with your strength." Your strength is man's soul, which gives him strength to merit this world and the world to come.

69. תָּא חַזִּי, בְּגִין יוֹסֵף דְּאִיהוּ צְדִיק, אִיהִי גְרִים עוֹתָרָא בְּסַפָּא וְדִהְבָּא, לְנִטְלָא יִשְׂרָאֵל, בְּדַכְתִּיב וּיּוֹצִיאֵם בְּכֶסֶף וְזָהָב וְאִין בְּשַׁבְּטֵיוּ כּוּשָׁל. וּמִן יָדָא דְּצְדִיק אָתָּא דָּא לְיִשְׂרָאֵל, וְכֹלָא לְמִזְכֵּי לֹון לְעֵלְמָא דְּאָתִי.

70. פְּתַח וְאָמַר רָאָה חַיִּים עִם אִשָּׁה אֲשֶׁר אָהַבְתָּ וּגו'. תָּא חַזִּי, הָאִי קָרָא בְּרָזָא עֲלָאָה אִיהוּ, וְאוֹקְמוּהָ. רָאָה חַיִּים: אֵלִין חַיִּין דְּעֵלְמָא דְּאָתִי, דְּזַכָּאָה הוּא בְּרִנְשׁ דְּזַכִּי בִּיהַ בְּדָקָא יָאוּת.

71. עִם אִשָּׁה אֲשֶׁר אָהַבְתָּ: דָּא בְּנִסְתָּ יִשְׂרָאֵל, בְּגִין דְּבָהּ כְּתִיב אָהַבָהּ, דְּכְתִיב וְאָהַבְתָּ עוֹלָם אָהַבְתִּיךָ, אִימְתִּי. בְּשַׁעְתָּא דְּסִטְרָא דִּימִינָא אַחִיר בָּהּ, דְּכְתִיב עַל כֵּן מִשְׁכַּבְתִּיךָ חֶסֶד.

72. כָּל יְמֵי חַיִּי הַבֵּלֶךְ, בְּגִין דְּאִיהִי אֲתַקְשְׁרַת בְּחַיִּים, וְאִיהִי עוֹלָם דְּחַיִּין שְׂרִיין בִּיהַ. דְּהָא עֲלָמָא דָּא, לָא שְׂרִיין בִּיהַ חַיִּים, בְּגִין דְּאִינֹן תַּחַת הַשֶּׁמֶשׁ, וְלָא מְטָאוּ הֵבָא אִינֹן נְהוּרִין דְּהֵהוּא שְׁמֵשׁ, וְאַסְתַּלְקוּ מֵעֲלָמָא, מִיּוֹמָא דְּאַתְחָרִיב בִּי מְקַדְשָׁא, דְּכְתִיב חֹשֶׁךְ הַשֶּׁמֶשׁ בִּצְאוֹתוֹ וּגו'. מָאִי חֹשֶׁךְ הַשֶּׁמֶשׁ, דְּסִלִּיק נְהוּרִיָּה, וְלָא נְהִיר, כּד"א הַצִּדִּיק אָבֵד וּגו'.

73. כִּי הוּא חֶלְקֶךָ בְּחַיִּים, דָּא הוּא שְׁמֵשׁא בְּסִיְהֵרָא, וּבְעִינֵן לְמִיעַל סִיְהֵרָא בְּשְׁמֵשׁא וּשְׁמֵשׁא בְּסִיְהֵרָא, דְּלָא לְאַמְרָשׁא לֹון, וְדָא הוּא חוֹלְקָא דְּבֵר נֶשׁ, לְמִיעַל בְּהוּ לְעֵלְמָא דְּאָתִי.

74. מַה כְּתִיב בְּתַרִּיָּה, כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַךְ עֲשֵׂה כִּי אֵין מַעֲשֶׂה וְחֻשְׁבוֹן וְדַעַת וְחֻכְמָה בְּשִׂאוֹל אֲשֶׁר אֵתָּה הוֹלֵךְ שָׁמָּה, הָאִי קָרָא אֵית לְאַסְתַּכְּלָא בִּיהַ, כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת, וְכִי הוֹתֵרָה רְצוּעָה, לְמַעַבְדַּ בְּרִנְשׁ כָּל מַה דִּיכִיל. אֱלָא, לַעֲשׂוֹת בְּכַחַךְ כְּתִיב, מָאִי בְּכַחַךְ. דָּא נִשְׁמַתִּיָּה דְּבֵר נֶשׁ, דְּאִיהִי חִילָא דְּבֵר נֶשׁ, לְמִזְכֵּי בָּהּ לְעֵלְמָא דִּין, וְלְעֵלְמָא דְּאָתִי.

75. Another explanation is that "your strength" is the wife we mentioned, THE CONGREGATION OF YISRAEL, who is a source of strength in this world and the world to come. A man should merit this world by means of that strength, so he will be able to draw strength from it in the world to come.

76. Why DO WE HAVE TO STRENGTHEN OURSELVES WITH GOOD DEEDS IN THIS WORLD? Because after a man leaves this world, he has no more power to do anything. He cannot say, from now on I will perform good deeds. Assuredly, this is true "for there is no work, nor device, nor knowledge, nor wisdom, in Sh'ol" and if a man does not acquire merit in this world he will not do so in the world to come. It has been explained that "he who has not laid up provisions for the journey from this world will have nothing to eat in the other world." There are some good deeds a man does in this world, whose fruit he may enjoy here in this world, but the main reward is sustenance in the world to come.

77. Come and behold: Yosef merited this world and merited the world to come, because he wished to be united with a wife who feared Hashem, THE NUKVA, THE SECRET OF THIS WORLD, as it is written, "and sin against Elohim" (Beresheet 39:9), THE NUKVA CALLED ELOHIM. He, therefore, deserved to be ruler over this world and to cause Yisrael to acquire merit.

78. It is written: "And Yosef gathered all the money" (Beresheet 47:14). So it should be, for the river which flows from EDEN, YESOD CALLED YOSEF, gathers everything, BY COMPRISING AND RECEIVING FROM ALL THE SFIROT, and comprises all kinds of riches. This is the secret of the verse: "And Elohim set them in the firmament of heaven" (Beresheet 1:17), FOR YESOD, CALLED FIRMAMENT, SHINES ON THE EARTH, THE SECRET OF THE NUKVA. All is as it should be, for surely Yosef, THE SECRET OF YESOD, should rule over the kingdom (Malchut,) THE NUKVA, AND SHOWER ABUNDANCE UPON HER.

79. Come and behold the verse: "And he made him to ride in the second chariot which he had." HE ASKS: What is the second chariot? HE REPLIED: The Holy One, blessed be He, made the righteous governor because the world, THE NUKVA, is and should be sustained by him. The Holy One, blessed be He, has an upper Chariot-CHESED, GVURAH, TIFERET, AND MALCHUT ABOVE THE CHEST OF ZEIR ANPIN-and a lower chariot-THE SECRET OF THE NUKVA. The lower Chariot is called the second chariot, and Yosef who is called righteous, NAMELY YESOD, is worthy of riding the second chariot of the Holy One, blessed be He, as is his likeness in the world above.

75. דבר אחר בכחך: דא היא אשה דקאמרן, דאיהי חילא לאתתקפא בה, בעלמא דין, ובעלמא דאתי, ובעי בר נש למזכי בה בהאי עלמא, בהאי חילא, בגין דיתתקף בה בההוא עלמא.

76. מאי טעמא. בגין דלבתר דיפוק בר נש מהאי עלמא, לית ביה חילא למעבד מדי, ולומר השתא מכאן ולהלאה אעביר עובדין טבין, דהאי אין מעשה וחשבון ודעת וחכמה בשאול אשר וגו'. אי לא זכי בר נש בהאי עלמא, לא יזכי ביה לבתר בההוא עלמא, ואוקמוה מאן דלא אתקין זוודין למיהר מהאי עלמא, לא יוכל בההוא עלמא, ואית עובדין טבין דעביר בר נש בהאי עלמא, דייכול מנייהו הכא, וכלא אשתאר לעלמא דאתי, ולא תזנא מנייהו.

77. תא חזי, יוסף זכה בהאי עלמא, וזכה בעלמא דאתי, בגין דבעא לאתאחדא באשה יראת יי, כד"א וחטאתי לאלהים, ובגין כך זכה למשלט בהאי עלמא, וזכה לון לישראל.

78. מה בתיב וילקט יוסף את כל הכסף, והכי אתחזי, דהא ההוא נהר דנגיד ונמיק, איהו לקיט כלא, וכל עותרא ביה קיימא. ודא היא רזא דכתיב, ויתן אתם אלהים ברקיע השמים, וכלא איהו בדקא יאות, ודאי יוסף בעי למשלט על מלכותא.

79. ותא חזי, בתיב וירכב אותו במרכבת המשנה, מאן מרכבת המשנה. קודשא בריך הוא עביר ליה לצדיק שליטא, בגין דהא מניה אתון עלמא, ואצטריך לאתזנא, וקודשא בריך הוא אית ליה רתיבא עלאה, ואית ליה רתיבא תתאה, רתיבא תתאה איהי מרכבת המשנה, ויוסף צדיק אקרי ליה אתחזי למהוי רכיב על מרכבת המשנה אשר לו לקודשא בריך הוא, וכלא איהו ברזא עלאה, למהוי בגוונא דלעילא.

80. Come and behold: "And they cried before him Avrech." HE ASKS: What is an Avrech? HE ANSWERS, He is the connection between the sun and the moon, THE SECRET OF YESOD, WHICH JOINS ZEIR ANPIN AND THE NUKVA. Everybody kneels to that place, FOR BOWING DURING PRAYER ALLUDES TO YESOD, WHO IS CALLED BLESSED (HEB. BARUCH) AND IS CALLED AVRECH AFTER THE KNEELING, WHICH IS DERIVED FROM THE VERSE, "AND HE MADE HIS CAMELS KNEEL (HEB. VAYAVRECH)" (BERESHEET 24:11), and he rules over the whole world, THE NUKVA, and all the inhabitants of the world are thankful FOR THE PLENTY IT POURS ON THEM. All then proceeds according to the supreme mystery.

81. Come and behold: The Holy One, blessed be He, created the kingdom of the earth in the likeness of the kingdom of heaven. Thus, the one resembles the other, FOR WHATEVER IS ON EARTH HAS A COUNTERPART IN HEAVEN. Whatever is manifest on earth appeared first before the Holy One, blessed be He, IN HEAVEN. Come and behold: The holy Malchut did not reach completion until it was united with the Patriarchs, for the Holy One, blessed be He, made the upper Malchut so it would shine from the secret of the fathers.

82. After Yosef, the Righteous, went down to Egypt, he drew the Shechinah to him, for the Shechinah follows only the righteous. Hence, Yosef first went down to Egypt and received all the wealth of the world as he deserved. Then the Shechinah went down to Egypt with all the tribes.

83. By keeping the HOLY Covenant, Yosef merited to be adorned in his place, THAT IS, TO BECOME A CHARIOT TO YESOD OF ZEIR ANPIN, and attained the upper kingdom and the lower kingdom. Whoever guards the Holy Covenant, is considered to be observing the holy Torah in its entirety, for the Covenant corresponds to the whole Torah.

80. תָּא חֲזִי, וַיִּקְרְאוּ לִפְנֵי אַבְרָם, מֵאֵי אַבְרָם. קְשִׁירוּ דְּאַתְקִשְׁר שְׁמֵשׁא בְּסִיחָרָא, וְכֹלָא כְּרַעִין לְקַבֵּל אֶתְרָא. וְנִתּוֹן אוֹתוֹ עַל כָּל עֲלָמָא, וְכֹלְהוּ אוֹרְן לְגַבְיָהּ, וּבְגִין דָּא כֹּלָא בְּרָזָא עֲלָהּ אִיהוּ.

81. תָּא חֲזִי, קוּדְשָׁא בְּרִין הוּא עֲבַד מַלְכוּתָא דְּאַרְעָא, בְּעִין מַלְכוּתָא דְּרַקִּיעָא, וְכֹלָא דָּא בְּגוּוּנָא דָּא. וְכֹל מַה דְּאַתְעֵבִיד בְּאַרְעָא קִימָא קִמֵּי קוּדְשָׁא בְּרִין הוּא בְּקַדְמִיתָא. תָּא חֲזִי, מַלְכוּתָא קְדִישָׁא, לֹא קִבִּיל מַלְכוּתָא שְׁלִימָתָא, עַד דְּאַתְחַבֵּר בְּאַבְהֵן, בְּגִין דְּקוּדְשָׁא בְּרִין הוּא עֲבַד לֵה לְמַלְכוּתָא עֲלָהּ, לְאַתְנַהֵרָא מִרְזָא דְּאַבְהֵן.

82. וְכֹד יוֹסֵף הִצְדִּיק נָחַת לְמִצְרַיִם בְּקַדְמִיתָא, אִיהוּ מְשִׁיךְ לֵה לְשְׁכִינְתָא לְבִתְרָ עַמִּיהּ, דְּהָא שְׁכִינְתָא לֹא אֲזֵלָא אֶלָּא בְּתֵרָא דְּצַדִּיק, וּבְגִין כֵּן אֶתְמַשֵּׁךְ יוֹסֵף לְמִצְרַיִם בְּקַדְמִיתָא, וְנָטִיל כָּל עוֹתֵרָא דְּעֲלָמָא בְּדָקָא יְאוֹת, וְלְבִתְרָ נָחַת שְׁכִינְתָא לְמִצְרַיִם, וְכֹלְהוּ שְׁבִטִין בְּהִדְהָ.

83. וּבְגִינֵי כֵּן, יוֹסֵף דִּנְטֵר לִיָּה לְבָרִית, זָכָה לְאַתְעֵטְרָא בְּאַתְרֵיהּ, וְזָכָה לְמַלְכוּתָא דְּלַעִילָא, וְלְמַלְכוּתָא דְּלִתְתָּא, וְעַל דָּא כָּל מֶאֵן דִּנְטֵר בְּרִית קְדִישָׁא, כְּאִילוּ קִיִּים אוֹרִייתָא קְדִישָׁא כּוֹלָהּ, דְּהָא בְּרִית שְׁקִיל כְּכֹל אוֹרִיתָא.

6. "NowYa'akov saw that there were provisions in Egypt"

Rabbi Chiya offers a discourse on the subject of judgment, specifically the manner through which judgment is executed in this physical world. We learn that when a man transgresses, supernal justice-the laws of cause and effect-decrees that an immediate punishment should take place.

However, The Creator, ever merciful, carries our burdens for us, and thus, He inserts time into the process, delaying the consequences of our crimes. This temporary postponement gives man the opportunity to repent and atone for his iniquities. Rabbi Shimon then explicates upon the power of sadness, how it banishes the Light of The Creator from our being. It therefore behooves a man to always maintain a positive outlook and pleased perspective, especially during trying times. As the Rabbi Yesa and Rabbi Chizkiyah embark on their travels, Rabbi Yesa reveals that every man has a definite and clear-cut spiritual path laid out for him. The Other Side, however, constantly diverts man from his true path so that he ends up traveling treacherous mountains, as opposed to a lush green, sun-soaked valley.

The Relevance of this Passage

When life appears to be calm and waters still, we must realize that The Creator is carrying all of our judgments for us. We should use these moments to repent and proactively uproot our negative traits. We should intensify and/or renew our commitments to the spiritual path before the weight of judgments becomes too great to bear and they come crashing down upon us without warning.

84. "NowYa'akov saw that there were provisions in Egypt." THIS VERSE IS DIFFICULT TO UNDERSTAND, BECAUSE THE SHECHINAH LEFT HIM WHEN YOSEF WAS SOLD. THEREFORE, HOW COULD HE HAVE SEEN THAT THERE WERE PROVISIONS IN EGYPT? Rabbi Chiya opened the discussion with the verse: "The burden of the word of Hashem concerning Yisrael. The saying of Hashem, who stretches out the heavens and lays the foundation of the earth and forms the spirit of man within him" (Zecharyah 12:1). We have to study this verse carefully. He asks: What is the meaning of burden in the various passages? HE ANSWERS, Whenever the word burden is used in reference to judging other nations, the word has a good meaning; whenever it is used in a reference to Yisrael, it has an evil meaning.

85. HE EXPLAINED, Wherever it speaks of judging the other nations, the word burden has a good meaning, because it is used literally, for the welfare of the idolatrous nations is a burden to the Holy One, blessed be He. But when judgment is upon them, He removes the burden He assumed for their sake. HENCE, WHEN BURDEN IS MENTIONED IN RELATION TO THEM, IT IS FOR GOOD. Wherever judgment has been pronounced upon Yisrael and the word "burden" is used, it is a burden on the Holy One, blessed be He, TO PUNISH YISRAEL. It is a double burden, BECAUSE IT IS A BURDEN FOR HIM WHEN HE DOES PUNISH THEM AND WHEN HE DOES NOT, IT IS A BURDEN FOR HIM. IF HE DOES NOT PUNISH THEM, THEY WILL REMAIN DEFILED BY SIN; IF HE DOES PUNISH THEM HE IS SORRY FOR THEIR TROUBLES. THEREFORE WHEN "BURDEN" IS MENTIONED IN REGARD TO THEM, IT IS FOR EVIL.

86. HE ASKS: After the words: "who stretches out the heavens, and lays the foundation of the earth," why is it added, "and forms the spirit of man within him?" Would not we know He "forms the spirit of man within him" IF IT WERE NOT WRITTEN? HE REPLIES: These words point at a certain grade, where all the spirits and souls of the world are found, NAMELY THE NUKVA, WHERE THE SPIRITS AND SOULS STAND, AND FROM WHOM THE LOWER ONES RECEIVE.

87. Rabbi Shimon said: This verse is difficult. If it said: "forms the spirit of man", it would suffice, but what is the meaning of "within him?" HE ANSWERS, The secret of this verse is on the two sides, YESOD AND THE NUKVA. For from the river, which flows and comes out from EDEN, YESOD, all the souls come out and soar into one place, THE NUKVA. That grade, YESOD, "forms the spirit of man within him," WITHIN THE NUKVA, which resembles a woman, who conceives from a man, whose fetus presses her bowels until it is fully formed in her belly. Thus, He "forms the spirit of man within him," WITHIN THE NUKVA, and THE SPIRIT stands there TO BE FORMED until man enters the world, and she gives him THE SPIRIT.

88. Another explanation for "forms the spirit of man within him" IS THAT IT MEANS within man himself, NOT IN THE SUPERNAL NUKVA; for when a man is created, the Holy One, blessed be He, provides him with His soul. Only then is he born into the world. The spirit finds that it does not have enough room to expand within the body, so it stands on one side, NAMELY THE RIGHT, INSTEAD OF EXPANDING RIGHT AND LEFT.

84. וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שָׂבֵר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו וְגו'. ר' חַיִּיא פָּתַח וַאֲמַר, מִשָּׂא דְּבֵר יִי עַל יִשְׂרָאֵל נָאֻם יִי נוֹטָה שְׁמַיִם וַיּוֹסֵד אֶרֶץ וַיּוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, הָאִי קָרָא אֵית לְאַסְתַּבְּלָא בֵּיהּ, מִשָּׂא דְּבֵר יִי, בְּכָל הַגֵּי אֶתֶר דְּקָאֻמַּר מִשָּׂא, מִשָּׂא אֲמַאי. אֱלָא, בְּכָל אֶתֶר דְּאִיהוּ עַל דִּינָא דְּשָׂאֵר עַמִּין וַאֲמַר מִשָּׂא, לְטַב. בְּכָל אֶתֶר דְּאִיהוּ עַל יִשְׂרָאֵל וַאֲמַר מִשָּׂא, לְבִישׁ.

85. בְּכָל אֶתֶר דְּאִיהוּ עַל דִּינָא דְּשָׂאֵר עַמִּין, לְטַב, בְּגִין דְּמִשָּׂא מְטוּלָא אִיהוּ, כְּבִיכּוּל מְטוּלָא אִיהוּ עֲלֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, שְׁלוֹם דְּעַמִּין עֲבֹ"ם, וְכַד אֲתַגְזֹר דִּינָא עֲלֵיהּ מְעַבֵּר מִנִּיהּ הֵהוּא מְטוּלָא דְּאִיהוּ סְבִיל עֲלִיָּהּ. בְּכָל אֶתֶר דְּדִינָא אֲתַגְזֹר עֲלִיָּהּ דִּיִּשְׂרָאֵל, וַאֲמַר מִשָּׂא, כְּבִיכּוּל מְטוּלָא אִיהוּ עֲלֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כֵּן, מִשָּׂא מֵהָאִי גִיסָא, וּמֵהָאִי גִיסָא, מְטוּלָא אִיהוּ.

86. בֵּינן דְּאָמַר נוֹטָה שְׁמַיִם וַיּוֹסֵד אֶרֶץ, אֲמַאי אֲצִטְרִיךְ וַיּוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, וְכִי לֹא הוּינָא יָדְעִי, דְּאִיהוּ יוֹצֵר רוּחַ אָדָם, אֱלָא לְאַחְזָא דְּרָגָא יָדְעָא, דְּכָל רוּחִין וְנִשְׁמָתִין דְּעֵלְמָא, בְּהֵהוּא דְּרָגָא קִיּוּמִין.

87. רַבִּי שִׁמְעוֹן אָמַר, הָאִי קָרָא קִשְׂיָא, אִי אָמַר וַיּוֹצֵר רוּחַ אָדָם וְלֹא יִתִּיר יָאוּת, אַבְל בְּקִרְבּוֹ מֵהוּ. אֱלָא רָזָא אִיהוּ בְּתֵרִין סְטֵרִין, דְּהָא מֵהֵהוּא נִהַר דְּנִגִּיד וְנִפְיָק, מִתְּמָן נִפְקִי וּפְרָחִי נִשְׁמָתִין כְּלָהוּ, וְאֲתַכְנִישׁוּ בְּאֶתֶר חָד, וְהֵהוּא דְּרָגָא אִיהוּ יוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, וְהָאִי כְּאַתְתָּא דְּאַתְעֵבְרָא מִן דְּכוּרָא, וְהֵהוּא וְלָדָא, צֵרַת לָהּ בְּמַעְהָא. עַד דְּאֲצִטְיֹר כְּלָא בְּצִיּוּרָא שְׁלִימוֹ בְּמַעְהָא, כֵּן וַיּוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, בְּקִרְבּוֹ קִיּוּמָא, עַד דְּאַתְבְּרִי בְּרִי נֶשׁ בְּעֵלְמָא וְיֵהֵב לֵיהּ.

88. דְּבֵר אַחֵר, וַיּוֹצֵר רוּחַ אָדָם בְּקִרְבּוֹ, בְּקִרְבּוֹ דְּאָדָם מִמֶּשׁ. בְּגִין דְּכַד אֲתַבְּרִיבְּרִי נֶשׁ, וְקוּדְשָׁא בְּרִיךְ הוּא יֵהֵב לֵיהּ נִשְׁמָתִיהּ, וְנִפְיָק לְאֹיּוּרָא דְּעֵלְמָא, הֵהוּא רוּחָא דְּבִגְיָה, לֹא אֲשַׁכַּח גּוּפָא לְאַתְפְּשָׁטָא בְּגִיָּה, וְקִיּוּמָא בְּסֵטְרָא חָד בְּגִיָּה.

89. When a man's body grows, the spirit also grows and gives it strength. When the body grows, the spirit allots it power with which to strengthen itself. Thus, He indeed "forms the spirit of man within him."

90. You may ask about THE MEANING OF the phrase: "forms the spirit of man within him." HE EXPLAINED, Because the spirit needs additional strength as support from above, the Holy One, blessed be He, "forms the spirit of man within him" and thus enables it TO EXPAND within man.

91. Come and behold: When that spirit needs help, it is perfected from above in accordance with man's worth and the condition of his body. It is also given an additional spirit, FOR WHOEVER WISHES TO BE PURIFIED IS HELPED. This is the meaning of "forms the spirit of man within him." MAN IS GIVEN AN ADDITIONAL PORTION OF SPIRIT THAT IS ABLE TO EXPAND WITHIN HIS BODY.

92. Come and behold: When Ya'akov lost Yosef, he lost the additional portion of the spirit that was in him, and the Shechinah departed from him. It is written later: "The spirit of Ya'akov their father revived" (Beresheet 45:27). HE ASKS: Was he dead until then? HE ANSWERS, Only the additional spirit was gone from him. His sadness caused his spirit to withdraw, AND THE FIRST THREE SFIROT, WHICH MAINTAIN THE SPIRIT WITHIN HIM, WERE GONE. The scripture, therefore, reads: "The spirit of Ya'akov their father revived"-THIS WAS BECAUSE THE FIRST THREE SFIROT HAD REVIVED.

93. It is written: "Now Ya'akov saw that there were provisions in Egypt," WHICH MEANS THAT HE SAW IT THROUGH THE HOLY SPIRIT. HE ASKS: Why was he not yet informed THAT YOSEF WAS ALIVE AND WHY WAS THE SHECHINAH STILL GONE FROM HIM? When did he learn THAT THERE WERE PROVISIONS IN EGYPT? HE ANSWERS, "Ya'akov saw" MEANS THAT he saw the inhabitants of the country go to Egypt and bring provisions; HE DID NOT SEE THROUGH THE MEDIUM OF THE HOLY SPIRIT.

94. Rabbi Yitzchak said: Come and behold: King David deserved to be united with the Patriarchs and inherited a place among them, as it is written, "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). (THE END IS MISSING).

95. Rabbi Yesa and Rabbi Chizkiyah were walking from Cappadocia to Lod with a Jew, who was carrying a skin-bottle of wine. As they were walking, Rabbi Yesa said to Rabbi Chizkiyah, Open your mouth and give one of those beautiful expositions on the Torah that you deliver daily before the holy lamp.

89. וְכֵן בָּרַךְ נֶשֶׁם אֶתְפָּשֶׁט גּוֹמִיהַ, הֵהוּא רֹחַא אֶתְפָּשֶׁט, וְיִהְיֶה בֵּיהַ חֵילָא, וְכֵן בְּגוּוֹנָא דְּגּוֹפָא אֶתְרַבִּי, הֵכִי רֹחַא יִהְיֶה חֵילָא בֵּיהַ, לְאַתְתַּקְפָּא בָּרַךְ נֶשֶׁם בְּהִדְיָה, וּבְגִין כֵּן יוֹצֵר רֹחַ אָדָם בְּקֶרְבוֹ מִמֶּשׁ.

90. וְאִי תִימָא יוֹצֵר רֹחַ אָדָם מֵהוּ, בְּגִין דִּהְהוּא רֹחַא, אֶצְטְרִיךְ חֵילָא דְלַעִילָא יִתִּיר לְאַסְתִּינְעָא בְּהִדְיָה, וְעַל דָּא קוֹדֶשָׁא בְּרִיךְ הוּא אִיהוּ יוֹצֵר רֹחַ אָדָם בְּקֶרְבוֹ, וְיִהְיֶה לֵיהַ סִינְעָא בְּבֵר נֶשֶׁם.

91. תָּא חֲזִי, כִּד הֵהוּא רֹחַא אֶצְטְרִיךְ סִינְעָא, בְּגוּוֹנָא דְאִיהוּ הֵהוּא בָּרַךְ נֶשֶׁם, וּבְגוּוֹנָא דִּהְהוּא גּוֹפָא אֶתְתַּקְן, הֵכִי נִמְי הֵהוּא רֹחַא מִתְקַנֵּין לֵיהַ, וְאֹסְפִין לֵיהַ רֹחַא לְאַתְתַּקְנָא, וְדָא הוּא יוֹצֵר רֹחַ אָדָם בְּקֶרְבוֹ.

92. וְתָא חֲזִי בֵּין דְאַתְאֲבִיד יוֹסֵף מֵאֲבֹי, יַעֲקֹב אֲבִיד הֵהוּא תּוֹסַפֶּת רֹחַא דִּהוּה לֵיהַ, וְאַסְתַּלְקַת מִנִּיהַ שְׁכִינְתָא, לְבִתֵּר מַה בְּתִיב וְתַחֲי רֹחַ יַעֲקֹב אֲבִיהֶם, וְכִי עַד הִשְׁתָּא מִית הוּה. אֵלָא הֵהוּא תּוֹסַפֶּת רֹחַא אֶסְתַּלַּק מִנִּיהַ שְׁכִינְתָא, וְלֹא הוּה בְּגוּיָה, בְּגִין דְּעֶצְבוֹנָא דִּהוּה בֵּיהַ גְּרָמָא לֵיהַ, לֹא הוּה רֹחִיהַ בְּקִיּוּמִיהַ, וּבְגִין כֵּן וְתַחֲי רֹחַ יַעֲקֹב אֲבִיהֶם.

93. וְהֵכָא בְּתִיב וַיֵּרָא יַעֲקֹב, דְּעַד בְּעֵן לֹא אֶתְבָּשֵׁר, מִנָּא הוּה יָדַע, אֵלָא וַיֵּרָא יַעֲקֹב, דְּחֻמָּא לְכָל דְּיִירִי אֶרְעָא דְאֻזְלִי לְמַצְרִים, וּמִיִּיתֵן עֲבוּרָא.

94. ר' יִצְחָק אָמַר, תָּא חֲזִי, דּוֹד מְלָכָא, זָכָה לְאַתְחַפְּרָא בְּאַבְהֵן, וְיִרִית דּוֹכְתִּיהַ בְּגוּוֹיָהּ. הֵה"ר, אֲבָן מֵאֲסוֹ הַבּוֹנִים הִיִּתָּה לְרֹאשׁ פֶּנֶה.

95. ר' יֵיסָא וְר' חֲזַקְיָה הָווּ אֻזְלִי מִקְפּוֹטְקִינָא לְלוֹד, וְהוּה עֲמַהוֹן חַד יוֹדָאי, בְּמַטּוֹל דְּקַפְטִירָא דְחַמְרָא, עַד דִּהָווּ אֻזְלִי אָמַר ר' יֵיסָא לְר' חֲזַקְיָה, אִפְתַּח פּוֹמֶךְ, וְאִימָא חַד מְלָה, מֵאִינוֹן מִיְלִי מַעֲלִינְתָא דְאוּרִינְתָא, דָּאֵת אָמַר בְּכָל יוֹמָא קָמִי בּוֹצִינָא קְדִישָׁא.

96. He opened the discussion with the verse: "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17). "Her ways are ways of pleasantness" refers to the ways of the Torah; for whoever walks in them, the Holy One, blessed be He, causes the pleasantness of the Shechinah to rest upon him and never to pass away. "Her paths are peace," for all the paths of the Torah are peaceful. Thus, he enjoys peace above and below-peace in this world and in the world to come.

97. The Jew said: This verse is like a coin in the pocket BECAUSE THE HIDDEN MEANING OF THE VERSE CONTAINS A SECRET. They asked him, How do you know this? He answered, I learned it from my father. He began his exposition. This verse concerns two matters, NAMELY WAYS AND PATHS, and two aspects, NAMELY PLEASANTNESS AND PEACE. HE ASKS: What are ways and what are paths? What is pleasantness and what is peace?

98. HE ANSWERED, "Her ways are ways of pleasantness" is referred to in the verse: "who makes a way in the sea" (Yeshayah 43:16), for wherever a way is mentioned in the Torah, it is a way open for all, a MATERIAL way accessible to everybody. Thus, "Her ways are ways of pleasantness" are the ways opened by the fathers, NAMELY, CHESSED, GVURAH, AND TIFERET CALLED AVRAHAM, YITZCHAK, AND YA'AKOV, who opened them up in the great sea and traversed it. LIGHTS SHINE from them and illuminate every corner across the whole length and breadth of the world.

99. The pleasantness is issued from the world to come, where all the lights shine and diverge in every direction, THAT IS, DIVERGE TO THE THREE COLUMNS-RIGHT, LEFT, AND CENTRAL. The goodness and light of the world to come, which the Patriarchs inherit, are called pleasantness. Another explanation is that the World to Come itself is called pleasantness. When it is aroused to illumination, every joy, goodness, light, and freedom are aroused. Thus, it is called pleasantness.

100. We have learned that when Shabbat comes, the wicked in Gehennom take a rest and obtain freedom and respite. At the end of Shabbat, it behooves us to arouse the supernal joy to save us from the punishment of the wicked, who are condemned from that moment onward. We should arise and say, "And let the pleasantness of Hashem our Elohim be upon us" (Tehilim 90:17), which alludes to the supernal pleasantness that cheers everything.

96. פֶּתַח וְאָמַר, דְּרָכֶיהָ דְּרָכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. דְּרָכֶיהָ דְּרָכֵי נֹעַם, אֵלֶּיךָ אֲרָחִין דְּאוּרִיּוּתָא, דִּמְאֵן דְּאִזְוִל בְּאַרְחֵי דְּאוּרִיּוּתָא, קוּדְשָׁא בְּרִיךְ הוּא אֲשֶׁרִי עָלֶיהָ נְעִימוּתָא דְּשְׂכִינְתָּא, דִּי לֹא תַעֲדִי מִגִּיהָ לְעֵלְמִין. וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם, דְּכָלְהוּ נְתִיבוֹן דְּאוּרִיּוּתָא כָּלְהוּ שְׁלָם, שְׁלָם לִיהָ לְעִילָא, שְׁלָם לִיהָ לְתַתָּא, שְׁלָם לִיהָ בְּעֵלְמָא דִּין, שְׁלָם לִיהָ בְּעֵלְמָא דְּאִתִּי.

97. אָמַר הָהוּא יוֹדְאֵי, אִיסִּירָא בְּקִיסְטָרָא בְּהַאי קְרָא אֲשֶׁתִּכַּח, אָמְרוּ לִיהָ מִנִּין לָךְ, אָמַר לוֹן מֵאֲבָא שְׁמַעְנָא, וְאוֹלִיפְנָא הָבָא בְּהַאי קְרָא מְלָה. פֶּתַח וְאָמַר, הַאי קְרָא בְּתִרִין גּוֹוִנִין אִיהוּ, וּבְתִרִין סִטְרִין, קְרִי בִּיהָ דְּרָכִים, וְקְרִי בִּיהָ נְתִיבוֹת, קְרִי בִּיהָ נֹעַם, וְקְרִי בִּיהָ שְׁלוֹם. מֵאֵן דְּרָכִים, וּמֵאֵן נְתִיבוֹת. מֵאֵן נֹעַם, וּמֵאֵן שְׁלוֹם.

98. אֵלָּא דְּרָכֶיהָ דְּרָכֵי נֹעַם. הֵינּוּ דְּכִתִּיב הַנּוֹתֵן בֵּינֵם דֶּרֶךְ, דִּהָא בְּכָל אֲתָר דְּאֲקָרִי בְּאוּרִיּוּתָא דֶּרֶךְ, הוּא אוֹרַח פְּתִיחָא לְכָלְא, בְּהַאי אֲרָחָא, דְּאִיהוּ פְּתִיחָא לְכָל בֵּר נֶשׁ, כֶּךָ דְּרָכֶיהָ דְּרָכֵי נֹעַם, אִילִין דְּרָכִים דְּאִינוּן פְּתִיחֵן מֵאֲבָהָן, דְּכִרְאֵן בִּימָא רַבָּא, וְעֵאלִין בְּגִיָּה, וּמֵאִינוּן אוֹרְחִין מִתְּפַתְחִין לְכָל עֵיבֵר וּלְכָל סִטְרֵי עֵלְמָא.

99. וְהַאי נֹעַם: הוּא נְעִימוּ דְּנִפְק מֵעֵלְמָא דְּאִתִּי, וּמֵעֵלְמָא דְּאִתִּי נִהְרִין כָּל בּוֹצִינִין, וּמִתְּפַרְשֵׁן לְכָל עֵיבֵר, וְהָהוּא טִיבוּ וְהָהוּא נְהוּרָא דְּעֵלְמָא דְּאִתִּי, דִּינְקִין אֲבָהָן, אֲקָרִי נֹעַם. דְּבֵר אַחֲרָא, עֵלְמָא דְּאִתִּי אֲקָרִי נֹעַם, וְכֵד אֲתַעֲר עֵלְמָא דְּאִתִּי, כָּל חֲדוּ, וְכָל טִיבוּ, וְכָל נְהוּרִין, וְכָל חִירוּ דְּעֵלְמָא אֲתַעֲר, וּבְגִינִי כֶּךָ אֲקָרִי נֹעַם.

100. וְעַל דָּא תְּנִינֵן, חֲזִיבִין דְּגִיָּהֵם, בְּשַׁעְתָּא דְּעֵאל שְׁבַתָּא, נִיחִין כָּלְהוּ, וְאִית לְהוּ חִירוֹת וְנִיחָא. בְּשַׁעְתָּא דְּנִפְק שְׁבַתָּא, אִית לֵן לְאֲתַעֲרָא חִירוּ עֵלְאָה עֵלְנָא, דְּנִשְׁתַּיִב מִהָהוּא עוֹנָשָׁא דְּחִיבִינָא דְּאֲתַדְּנוּ מִהָהִיא שַׁעְתָּא וּלְהֵלָאָה. וְאִית לֵן לְאֲתַעֲרָא וְלִימָא, וְהִי נֹעַם יי' אֲלָקֵינוּ עֲלֵינוּ, דָּא הוּא נֹעַם עֵלְאָה, חִירוּ דְּכָלְא, וְעַל דָּא דְּרָכֶיהָ דְּרָכֵי נֹעַם.

101. "And all her paths are peace." HE ASKS: What are her paths? HE REPLIES: They are the paths that descend from above, gathered by the Covenant, YESOD, which is called peace-household peace. It carries the paths into the great sea when it is agitated, and brings it peace. This is the meaning of the verse: "And all her paths are peace." Come and behold: Yosef was the Covenant of Peace, THAT IS, HE RECEIVED THESE PATHS and became ruler over the land, but Ya'akov, from whom the Shechinah departed, did not know it.

102. Nevertheless, Ya'akov had misfortune (Heb. shever) so he had to buy provisions (Heb. shever) in Egypt, and saw misfortune (Heb. shever) after misfortune in his sons going down to Egypt. Hence, "Ya'akov said to his sons, 'Why do you look at one another?'" (Beresheet 42:1); you should show yourselves as hungry people, who have not enough to eat.

103. Rabbi Chizkiyah said: Assuredly a mystery lies here, for whenever there is sorrow in the world, a man should refrain from being seen in the marketplace, so as not to be caught for his sins. THIS IS BECAUSE HIS ACCUSERS MIGHT SEE HIM IN A PUBLIC PLACE, ACCUSE HIM, AND REVEAL HIS MISDEEDS IN ORDER TO PUNISH HIM. YA'AKOV therefore asked them, "Why do you look at one another (also: 'why are you afraid')"; IT BEHOOVES YOU TO BE AWARE OF THE ACCUSERS. This has already been explained.

104. Another explanation of the verse: "Now Ya'akov saw that there were provisions in Egypt" IS THAT THE WORD SHEVER MEANS real provisions AND IS NOT AN ALLUSION TO A CALAMITY, AS WAS SAID EARLIER. The Holy One, blessed be He, sent famine into the world to bring Ya'akov and his sons there. Ya'akov, therefore, saw the people of the country bringing provisions from there.

105. "Now Ya'akov saw that there were provisions in Egypt." When Yitzchak died, Ya'akov and Esav came to divide his inheritance. Esav renounced his share of the land and everything else BY LEAVING AND AVOIDING THE EXILE; Ya'akov received it all by suffering the exile; THAT IS, THIS WAS THEIR COMPROMISE. Ya'akov thus saw the calamity awaiting him and his sons in Egypt-the endurance of the exile. This is why Ya'akov asked his sons, "Why are you afraid" of the supernal justice? ARE YOU NOT AFRAID lest the accuser will find you? "I have heard that there are provisions in Egypt, go down there (Heb. redu)." It has already been explain that the numerical value of redu is 210, the number of years Yisrael stayed in Egypt.

101. וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם, מֵאֵן נְתִיבוֹתֶיהָ. אֵלֶּיךָ אֵינּוֹן שְׁבִילִין דְּנִמְקִין מְלַעֲיָלָא, וְכָלְהוּ נָקִיט לֹון בְּרִית יַחֲדָאִי, דְּאִיהוּ אֶקְרִי שְׁלוֹם, שְׁלָמָא דְּבֵיתָא, וְאֶעֱיֵל לֹון לִימָא רַבָּא, בְּדִ אִיהוּ בְּתוֹקְפִיהָ, וּבְדִין יְהִיב לִיהָ שְׁלָמָא, הֵה"ד וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. תָּא חֲזִי, יוֹסֵף בְּרִית שְׁלוֹם הוּהּ, וְהוּהּ בְּמִצְרַיִם מְלָכָא, וְשָׁלִיט עַל אֶרֶעָא, וְיַעֲקֹב בְּגִין דְּאֶסְתַּלַּק מִגְּוִיָּה שְׁכִינְתָּא, לָא הוּהּ יָדַע.

102. וְעַם כָּל דָּא, יַעֲקֹב הוּהּ לִיהָ תְּבֵרָא, בְּגִין לְמִזְבֵּן עֲבוּרָא בְּמִצְרַיִם, וְחָמָא דְּאִיהוּ תְּבֵירָא עַל תְּבֵירָא, דִּיחֲתוֹן בְּנוֹי לְמִצְרַיִם, וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְּרָאוּ, בְּגִין דְּלֹא תַחֲמוֹן גּוֹפְיִיכֹן, אֶלָּא כְּרַעֲבִין, כְּגוֹבְרִין דְּלִית לֹון שְׁבַעָא.

103. אָמַר ר' חִזְקִיָּה, וְדָאִי רְזָא הֵכָא, דְּהָא בְּכָל זְמָנָא דְּצַעֲרָא אִיהוּ בְּעֵלְמָא, לָא בְּעִי בְּרִי נֶשׁ, לְאַחֲזָא גְרָמִיָּה בְּשׁוּקָא, בְּגִין דְּלֹא יִתְּפֵס בְּחֻבּוֹי, וְעַל דָּא אָמַר לָמָּה תִּתְּרָאוּ, וְהָא אֲתָמַר.

104. דְּבַר אַחֲרֵי וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שָׁבֵר בְּמִצְרַיִם, עֲבוּר מַמָּשׁ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא ע"ד שְׁדֵר כְּפָנָא בְּעֵלְמָא, בְּגִין לְנַחֲתָא לְיַעֲקֹב וּבְנוֹי לְתַמָּן, וְעַל דָּא חָמָא בְּנֵי אֶרֶעָא, דְּהוּוּ מִיִּיתִין מִתַּמָּן עֲבוּר.

105. וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שָׁבֵר בְּצִרִים, בְּשַׁעֲתָא דְּמִית יִצְחָק, אֲתוּ יַעֲקֹב וְעֵשָׂו לְמַפְלָג, וְעֵשָׂו נִפְק מְחוּלְקִיָּה דְּאֶרֶעָא וּמִכְלָא, וְיַעֲקֹב דִּיִּסְבּוּל גְּלוּתָא וְטוֹל כְּלָא, וְעַל דָּא חָמָא, הֵהוּא תְּבֵירָא דְּהוּהּ לִיהָ בְּמִצְרַיִם, הוּא וּבְנוֹי, לְמַסְבֵּל גְּלוּתָא, וְעַל דָּא וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְּרָאוּ. מְקַמֵּי דִינָא דְּלַעֲיָלָא, דְּלֹא יִשְׁתַּבַּח עֲלֵיכֹן מְקַטְרָגָא. וַיֹּאמֶר הִנֵּה שְׁמַעְתִּי כִּי יֵשׁ שָׁבֵר בְּמִצְרַיִם רְדוּ שָׁמָּה, הָא אוֹקְמוּהָ רְדוּ, חוֹשְׁבֵן דָּא הוּוּ יִשְׂרָאֵל בְּמִצְרַיִם.

7. "And Yosef was the governor of the land"

This passage speculates on the secret meanings of Yosef's triumph in Egypt. It tells us that his victory was also one against the hidden powers of evil on the Left--that is, "the Evil Inclination."

The Relevance of this Passage

Egypt is a metaphor for the human ego, our Evil Inclination, which is rooted in the Left Column. Strength and discipline to triumph over egocentric desires and evil tendencies are summoned forth in our souls as we scan the Hebrew Letters of this passage.

106. "And Yosef was the governor of the land." Rabbi Yesa opened the discussion with the verse: "And now shall my head be lifted up above my enemies round about me: therefore I will offer in His tabernacle sacrifices with trumpet sound; I will sing, and I will make melody to Hashem" (Tehilim 27:6). Come and behold: When the Holy One, blessed be He, takes pleasure in a man, He raises him above all the inhabitants of the world and makes him ruler over them. All his enemies are subdued under him.

107. King David was hated and rejected by his brothers, and the Holy One, blessed be He, raised him above all the inhabitants of the world. He fled from SHAUL, his father-in-law, and the Holy One, blessed be He, raised him above all kingdoms, and everyone bowed and knelt before him. Yosef was rejected by his brothers, and afterward they all knelt and prostrated themselves before him, as it is written: "And Yosef's brothers came, and bowed themselves down before him with their faces to the earth" (Beresheet 42:6).

108. "And now (Heb. ve'ata) shall my head be lifted up." HE ASKS: What is the meaning of ve'ata? HE SAID: That of "as you (Heb. ve'ata)." Rabbi Yehuda said: We have learned that et (time) is a supernal grade; that time is the Hei IN THE NAME YUD-HEI-VAV-HEI, NAMELY THE SHECHINAH called ata (now). Ve'ata WITH THE LETTER VAV refers to ZEIR ANPIN and His court of justice, THE NUKVA, JUST AS THE VAV OF VE'ATA ALLUDES TO ZEIR ANPIN.

109. "And now shall my head be lifted up." I will lift up my head through dignity and dominion "above my enemies round about me" the other kings of the land. "Therefore I will offer in His tabernacle" refers to Jerusalem; "sacrifices with trumpet sound" that will sound throughout the world; "I will sing, and I will make melody" from the side of the trumpet sound, for from there, song and melody arise.

110. According to another explanation, "And now shall my head be lifted up" refers to the Congregation of Yisrael, NAMELY THE NUKVA CALLED ATA, and the phrase: "Above my enemies round about me" refers to Esav and his ministers. "I will offer in his tabernacle" in THE MIDST OF Yisrael "sacrifices with trumpet sound (also: 'of breaking')," as it is written: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19), in order to remove Judgment from the world. "I will sing, to make melody" and I will thank the Holy One, blessed be He, continuously, forever.

111. Another explanation of "And now shall my head be lifted up" is that MY HEAD IS AN ALLUSION TO THE GOOD INCLINATION. He prayed that in every respect the Good Inclination SHALL BE LIFTED above the Evil Inclination, as it is written: "Above my enemies round about me", which is an allusion to the Evil Inclination that surrounds and hates man. "I will offer in His tabernacle sacrifices with trumpet-sound" refers to THE STUDY OF the Torah, which was given from the side of fire, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). Through the Torah shall his head be lifted up and his enemies subjugated before him, as it is written: "You have subdued under me those who rose up against me" (Tehilim 18:40).

106. וְיוֹסֵף הוּא הַשְּׁלִיט עַל הָאָרֶץ וְגו', ר' יוֹסֵף פָּתַח וְאָמַר, וְעַתָּה יְרוּם רֹאשִׁי עַל אוֹיְבֵי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֵהָלוֹ זִבְחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמְרָה לַיהוָה. תָּא חַיִּי, כִּד קוֹדֶשָׁא בְּרִיךְ הוּא אֶתְרַעֵי בֵּיהּ בְּבֵר נֶשׁ, זְקִיף לֵיהּ עַל כָּל בְּנֵי עֲלָמָא, וְעֵבִיד לֵיהּ רִישָׁא דְכָלָא, וּכְלָהוּ שְׁנָאוֹי אֶתְכַפְּיִין תַּחְתּוֹתָיו.

107. דְּוֹד מַלְכָּא, שְׁנָאוּ לֵיהּ אַחֵיו, דְּחוּ לֵיהּ מִנִּיחֵהוּ, קוֹדֶשָׁא בְּרִיךְ הוּא אֲרִים לֵיהּ, עַל כָּל בְּנֵי עֲלָמָא, אֶתָּא חַמּוּי עֵרַק מִקְמִיָּה, קוֹדֶשָׁא בְּרִיךְ הוּא אֲרִים לֵיהּ, עַל כָּל מַלְכוּתִיָּה, וּכְלָהוּ הוּוּ כְרַעִין וְסִגְרִין קְמִיָּה. וְיוֹסֵף דְּחוּ לֵיהּ אַחֵיו, לְבַתֵּר כְּלָהוּ כְרַעִין וְסִגְרִין קְמִיָּה, הֵה"ד וְנִבְּאוּ אַחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ לוֹ אִפְּסִים אֶרְצָה.

108. דְּבֵר אַחֵר, וְעַתָּה יְרוּם רֹאשִׁי, מֵאִי וְעַתָּה, כְּמוֹ וְאֶתָּה. ר' יְהוּדָה אָמַר, הָא אֶתְמַר, עַת דְּאִיְהוּ דְּרִגָּא עֲלָתָהּ, וּמֵאֵן אִיְהוּ הָהוּא עַת. דָּא ה"א, וְאֶקְרִי עַתָּה, וְעַתָּה: דָּא אִיְהוּ וְבִי דִינִיָּה.

109. יְרוּם רֹאשִׁי, לְאַרְמָא לָהּ, בִּיקְרָא וּמַלְכוּתָא. עַל אוֹיְבֵי סְבִיבוֹתַי, אֵלִין שְׁאָר מַלְכֵי אֶרְעָא. וְאֶזְבְּחָהּ בְּאֵהָלוֹ, דָּא יְרוּשָׁלַם, בְּאֵהָלוֹ דָּא אַהֵל מוֹעֵד. זִבְחֵי תְרוּעָה, לְמִשְׁמַע כָּל עֲלָמָא. אֲשִׁירָה וְאֶזְמְרָה, מִהֵהוּא סֵטְרָא דְתְרוּעָה הִיא, דְּהָא מִתַּמֵּן, מִהֵהוּא סֵטְרָא דְתְרוּעָה, הִיא אֶתִּיא שִׁירָה וְתוֹשְׁבַתָּא.

110. דְּבֵר אַחֵר, וְעַתָּה יְרוּם רֹאשִׁי, דָּא כְּנֶסֶת יִשְׂרָאֵל. עַל אוֹיְבֵי סְבִיבוֹתַי, דָּא עֲשׂוֹ וְכָל אֶפְרַיִם דִּילִיָּהּ. וְאֶזְבְּחָהּ בְּאֵהָלוֹ, אֵלִין יִשְׂרָאֵל. זִבְחֵי תְרוּעָה, דְּכִתִּיב זִבְחֵי אֱלֹקִים רוּחַ נְשַׁבְּרָהּ, בְּגִין לְאַעֲבְרָא דִּינָא מִעֲלָמָא. אֲשִׁירָה וְאֶזְמְרָה, לְאוֹדָאָה וּלְשִׁבְחָא לְקוֹדֶשָׁא בְּרִיךְ הוּא, בְּלֹא פְסִיקוֹ לְעוֹלָם.

111. דְּבֵר אַחֵר, וְעַתָּה יְרוּם רֹאשִׁי, בְּכָלָא, יֵצֵר טוֹב עַל יֵצֵר רָע, דְּכִתִּיב עַל אוֹיְבֵי סְבִיבוֹתַי, דָּא יֵצֵר הָרַע, דְּאִיְהוּ סַחְרָנִיָּה דְּבֵר נֶשׁ, וְאִיְהוּ שְׁנָאִיָּה בְּכָלָא. וְאֶזְבְּחָהּ בְּאֵהָלוֹ זִבְחֵי תְרוּעָה, דָּא אוֹרִיָּתָא, דְּאֶתִּיְהִיבַת מִסְטֵרָא דְּאֶשָּׁא, בְּדִכְתִּיב מִימִינוֹ אֵשׁ דִּת לְמוֹ, דְּהָא בְּגִין אוֹרִיָּתָא, יְרוּם רִישִׁיָּהּ, וְאֶתְבְּרוּ כָּל שְׁנָאוֹי קְדָמּוּי, בְּדִכְתִּיב תְּכַרִּיעַ קְמִי תַּחְתָּי.

112. Another explanation of the verse: "And now shall my head be lifted up" is that it means, that I shall be included with the fathers, for King David had cleaved to the Patriarchs in order to be united with them IN THE SECRET OF THE FOURTH LEG and to be lifted above and bound to them. "Above my enemies round about me" refers to those of the left side, all of them accusers intent upon destruction. WHEN HE IS LIFTED ABOVE THEM, the sun, ZEIR ANPIN, is united with the moon, THE NUKVA, and all becomes one.

113. Come and behold: It is written, "And Yosef was the governor of the land." YOSEF is the sun, ZEIR ANPIN, FOR YOSEF IS YESOD OF ZEIR ANPIN, which rules over the moon, THE NUKVA, shining upon and sustaining her. "...and he it was that sold to all the people of the land", as the river that flows and comes out FROM EDEN, YESOD CALLED YOSEF, supplies everybody with nourishment. From there the souls OF EVERY MEN emerge. Hence, everyone bows before that place, for there is nothing in the world that does not depend upon Mazal, YESOD, as has already been explained.

8. "And Yosef recognized his brothers"

The Zohar examines the nature of fear and sin, and tells us that negative sexual activity and masturbation lead to negativity and ruin. Fear and sin, it claims, allows our enemies to behave like Yosef's brothers and gives them an opportunity to punish us without mercy.

The Relevance of this Passage

A man's seminal fluids are the closest reflection of The Creator's essence in the physical world. For this reason, a man's seed brings forth life and generates profound pleasure, both of which are attributes of the Divine. However, negative forces, here to test and challenge us, need their own sustenance of Light, which they retrieve when a man wantonly spills his seed. Keeping our sexual relations within the spiritual boundaries of marriage--for the purpose of sharing with our spouse and for bringing new life into the world-- protects the Light from the onslaughts of the Other Side. The result is greater fulfillment and pleasure in every area of life.

114. "And Yosef recognized his brethren, but they recognized him not." Rabbi Elazar quoted the verse: "Why should I fear in the days of evil, when the iniquity of my persecutors (lit. 'my heels') compasses me about" (Tehilim 49:6). Come and behold: As was said by the sages, there are three classes of those who fear, yet do not know what they fear. But in addition to these three, there is he who fears, yet does not know what he fears, because he commits sins unknowingly. He therefore fears the days of evil.

115. HE ASKS: What are the days of evil? HE SAID: These are days meant for evil. It is the Evil Inclination called evil, which on certain days is given permission in the world to lead astray those who defile their ways BY SPILLING SEMEN IN VAIN. Whoever wishes to be polluted is defiled. They are called days of evil, reserved for PUNISHMENT FOR transgressions that a man treads under his heels.

112. דְּבַר אַחֵר וְעַתָּה יָרוּם רִאשִׁי, לֹא תִכְלָלָא בְּאַבְהֵן, דְּהָא דִּוְר מַלְכָּא, אֵית לִיה לֹא תִדְבָּקָא בְּאַבְהֵן, וְכִדִּין יִתְרוֹמֵם וְסָלִיק לְעִילָא, וְאִיהוּ בְּחַד קְשׁוּרָא בְּהוּ. עַל אוֹיְבֵי סְבִיבוֹתֵי, אֵלִין אֵינוֹן דְּבִסְטָר שְׂמָאלָא, כְּלָהוּ מֵאֲרֵי דִינִין, דִּמְתַּכּוֹנִין לְחַבְלָא, וְכִדִּין שְׂמֵשָׁא אֶתְחַבֵּר בְּסִיחָרָא, וְהוּי כְּלָא חַד.

113. תָּא חֲזִי, כְּתִיב וְיוֹסֵף הוּא הַשְּׁלִיט עַל הָאָרֶץ, דָּא שְׂמֵשָׁא דְשְׁלִיט בְּסִיחָרָא, וְנִהִיר לָהּ, וְזֶן לָהּ. הוּא הַמְשָׁבִיר לְכָל עַם הָאָרֶץ, דְּהָא הֵהוּא נִהַר דְּנִגְיִד וְנִפְיָק, מִנִּיה אֶתְזֵנוּ כְּלָהוּ, וּמִתְמָן פְּרָחִין נִשְׁמָתִין לְכָלָא, וּבְגִין דָּא כְּלָהוּ סְגִדִין לְגַבִּיָּה דְּהֵהוּא אֶתְר, דְּהָא לִית לָךְ מְלָה בְּעֵלְמָא, דִּלָּא תְּלִי בְּמִזְלָא וְאוֹקְמוּהּ.

114. וַיִּכְר יוֹסֵף אֶת אָחִיו וְהֵם לֹא הִכִּירוּהוּ. רַבִּי אֱלֶעָזָר פִּתַּח וְאָמַר, לָמָּה אִירָא בְּיָמֵי רַע עוֹן עַקְבִּי יִסְבְּנִי. תָּא חֲזִי, תֵּלֶת אֵינוֹן דְּדַחֲלִין וְלֹא יָדְעִין מִמָּה דְּחִלִּין, וְאוֹקְמוּהּ, אֲבָל אֵית מֵאן דְּדַחֲלִיל, וְלֹא יָדַע מִמָּה אִיהוּ דְּחִיל, בְּגִין אֵינוֹן חֲטָאִי, דִּלָּא יָדַע דְּאֵינוֹן חֲטָאִין, וְלֹא אֲשַׁח בְּהוּ, וְאִיהוּ דְּחִיל מִיָּמֵי רַע.

115. מֵאן אֵינוֹן יָמֵי רַע, אֵלִין אֵינוֹן יוֹמִין דְּאֵינוֹן אֲזַדְמָנָן בְּהֵהוּא רַע, וּמֵאן אֵינוֹן, דָּא יִצַּר הָרַע, דְּאִיהוּ אֶקְרִי רַע, וְאֵית לִיה יוֹמִין יָדְעֵן, דְּאֶתְיָהִיב לִיה רְשׁוּ בְּעֵלְמָא, לֹאֲסַטָּאָה לְכָל אֵינוֹן דְּמִסְאֲבֵי אֶרְחִיּוּהוּ, דִּמֵּאן דְּאֶתִּי לֹאֲסַטָּאָבֵי מִסְאֲבֵי לִיה. וְאֵלִין אֵינוֹן אֶקְרוּן יָמֵי רַע, וְאֵלִין מִמְּנָן עַל אֵינוֹן חוֹבִין דְּרִשִׁין בְּהוּ בְּנִי נִשָּׂא בְּעַקְבֵּיהוּ.

116. Come and behold: Packs of fiends await to defile those who defile their ways. A man is led in the very way he chooses to walk. A man who wishes to be purified has many helpers.

117. We have learned that when a man wakes up in the morning, he should wash his hands with a laver, and he SHOULD BE WASHED by someone who has already washed, as has been explained. Come and behold: We have learned all this for the sake of the laver. THIS EXPOSITION WAS MEANT TO TEACH US THAT WE NEED A LAVER TO WASH OUR HANDS IN THE MORNING.

118. We also learned that a man should wash his right hand with his left hand, SO THAT THE LEFT WILL SERVE THE RIGHT and the right will thus be stronger than the left. The right should be laved by the left. The washing is expressly intended to ensure that THE RIGHT WILL RULE OVER THE LEFT. Therefore, when washing hands, it behooves one to wash the right with the left, thus causing the right to rule over the left, so as not to give the Evil Inclination an opening to rule at all.

119. Come and behold: When evil Judgment reigns, it does not refrain from harming EVEN THE RIGHTEOUS, FOR WHEN THE DESTROYER IS GIVEN SWAY, HE DOES NOT DISCRIMINATE BETWEEN GOOD AND EVIL. When the right rules over the idolatrous nations to break them, the Holy One, blessed be He, feels pity for them and does not destroy them. YOU MAY SEE HERE THE GREAT DIFFERENCE BETWEEN THE COMPASSION OF THE RIGHT AND THE JUDGMENT OF THE LEFT.

120. Therefore, when one unknowingly commits sins that are tread under his heels, he is always afraid. King David was always guarded from such sins and, when he went to battle, he searched for them IN ORDER TO REPENT. He therefore was not afraid to wage war.

121. Come and behold: There were four kings, each of whom asked for a different thing. David said: "Let me pursue my enemies, and overtake them: neither let me turn back till they are consumed" (Tehilim 18:38). Why did he say that? Because he was guarded from sins THAT ARE TREAD UNDER THE HEELS and gave no opening to his enemies to rule. He therefore pursued them continuously, rather than having them chase him, catch him, and indict him for his sins.

116. תָּא חֲזִי, כָּל אֵינוֹן דְּמִסְאֲבֵי אֶרְחִייהוּ, כִּמָּה חֲבִילֵי טְהִירִין, אֲזִדְמִנֵּן לְגַבְיִיהוּ, וּמִסְאֲבֵי לְהוּ. בְּאַרְחָא דְּבַעֵי בַר נָשׁ לְמִיָּהָר, בְּהֵוָה אֶרְחָא מְדַבְרִין לִיהּ מִמֶּשׁ, אֲתֵי בַר נָשׁ לְאַתְרָכָא, כִּמָּה אֵינוֹן דְּמִסְיַעִין לִיהּ.

117. הָא תְּנִינֵן, דְּכִדּוּ בַר נָשׁ קָם בְּצַפְרָא, בְּעֵי לְאַסְחָא יָדָיו, מְגוּ נִטְלָא דְמִיָּא, דְּאִיהוּ מְאָנָא לְיִטּוּל מְנִיָּה מִיָּא, מְגוּ מֵאן דְּאֶסְחֵי יָדָיו בְּקִדְמִיתָא, כִּמָּה דְּאוֹקְמוּהּ. וְתָא חֲזִי, בְּגִין נִטְלָא דָא, אוֹקִימָנָא מְלָה.

118. וְתוּ, דְּבַעֵיָא לִיהּ לְבַר נָשׁ, לְנִטְלָא יָדָא וּמִיָּנָא בְּשִׁמְאָלָא, בְּגִין לְשִׁלְטָאָה וּמִיָּנָא עַל שְׁמָאֲלָא, וְיִסְתְּחֵי וּמִיָּנָא מִן שְׁמָאֲלָא, וּבְגִין כִּךְ אִיהוּ נְטִילָא, וְעַל דָּא, מֵאן דְּנִטִּיל יָדָיו, יִטּוּל וּמִיָּנָא בְּשִׁמְאָלָא, לְאַשְׁלֵטָא וּמִיָּנָא עַל שְׁמָאֲלָא, בְּגִין דְּלֹא יְהִיב דּוּכְתָא לְיַצֵּר הָרַע לְשִׁלְטָאָה כְּלָל, וְהָא אוֹקִימָנָא.

119. תָּא חֲזִי, בְּשַׁעְתָּא דְּדִינָא בִּישָׁא שְׁלֵטָא, לֹא אֲתִיב יָדִיָּה מְלֵאבָאשָׁא, וּבְשַׁעְתָּא דִּימִיָּנָא שְׁלֵטָא עַל עַמּוּין עַבְכוּ"ם, לְתַבְרָא לֹון, חֲיִיס קוֹדֶשָׁא בְּרִיךְ הוּא עֲלִייהוּ, וְלֹא שְׂצִי לֹון.

120. וּבְגִין כִּךְ, כָּל מֵאן דְּאִיהוּ חָטִי, בְּאֵינוֹן חָטְאִין דְּדָשׁ בְּהוּ בְּרִגְלוֹי, לֹא יָדַע בְּהוּ, וְדָחִיל תְּדִירָא. דְּוֹד מְלָכָא הוּא אֶסְתַּמֵּר תְּדִיר, מִחוּבִין אֲלִין, וְכִדּוּ הוּא נִמְיָק לְקֶרְבָּא, הוּא מִפְּשֵׁשׁ לֹון, וְעַל דָּא לֹא דָחִיל לְאַגְחָא עֲמַהוּן קֶרְבָּא.

121. וְתָא חֲזִי, אַרְבַּע מְלָכִין הווּ, מֵאן דְּשָׂאִיל דָּא, לֹא שָׂאִיל דָּא. דְּוֹד אָמַר, אֶרְדּוּף אוֹיְבֵי וְאַשְׁיִגֵּם וְלֹא אָשׁוּב עַד כְּלוֹתֵם, מֵאִי טַעְמָא בְּגִין דְּהוּא אֶסְתַּמֵּר מֵאֲלִין חוּבִין, וְלֹא יְהִיב דּוּכְתָא לְשִׁנְאוּי לְשִׁלְטָאָה, וְעַל דָּא בְּעֵי לְמַרְדֵּף אֲבַתְרִייהוּ תְּדִיר. וְלֹא יִרְדַּפּוּן אֵינוֹן אֲבַתְרִיָּה, לְמַתְבַּע חוּבוֹי, וְיַפּוּל בִּידְרִייהוּ.

122. Asa was more fearful. Although he searched for his sins, he was not AS THOROUGH as King David. He merely wished to pursue his enemies, but not to fight them, and hoped that the Holy One, blessed be He, would slay them. And so it came to pass, as it is written: "And Asa and the people who were with him pursued them. So Hashem smote the Kushim before Asa, and before Yehuda, and the Kushim fled" (II Divrei Hayamim 14:11-12). Of David, the scripture reads, "And David smote them from the twilight to the evening of the next day" (I Shmuel 30:17). But Asa merely pursued them, and the Holy One, blessed be He, slew them.

123. Yehoshafat, the King of Yehuda, also said: I can neither pursue nor wage war. For he was afraid of the sins we mentioned THAT ARE TREAD UNDER THE HEELS. It is written: "And when they began to sing and to praise, Hashem set an ambush against the children of Amon, Moav and mount Seir who were come against Yehuda; and they were routed" (II Divrei Hayamim 20:22).

124. Chizkiyah, the King of Yehuda, said: I can neither chant, pursue nor wage war. For he was afraid of the sins we mentioned THAT ARE TREAD UNDER THE HEELS. It is written: "And it came to pass that night, that the angel of Hashem went out and smote in the camp of Ashur 185,000: and when they arose early in the morning, behold, they were all dead corpses" (II Melachim 19:35). Chizkiyah was then at home lying in bed, and the Holy One, blessed be He, killed them.

125. How fearful were these righteous men on account of their sins? How much more fearful should the inhabitants of the world be? A man should therefore always be on his guard against these sins and search for them, so that the days of evil, which have no mercy on him, will not have control over him.

126. Come and behold: "And Yosef knew his brethren" means that when they fell into his hands, he felt pity for them, because he was whole. "...but they knew him not" REFERS TO Shimon and Levi, who came from the side of harsh Judgment and therefore did not have pity on him. For all those from the side of harsh Judgment have no pity on the people who fall into their hands. THEY ARE OF THE ASPECT OF THE DAYS OF EVIL, WHICH DO NOT PITY MEN, AS HAS ALREADY BEEN SAID.

122. אָסָא הָיָה דָּחִיל יָתִיר, אִף עַל גַּב דִּהְיָה מִמְשָׁשׁ בַּחֲטָאוֹ, וְלֹא כְדוּר מִלֵּבָא, אִיהוּ בְּעֵי לְמַרְדָּף אֲבִתְרִייהוּ, וְלֹא יִגִּיחַ לֹון, וְיִקְטוּל לֹון קוּדְשָׁא בְּרִיךְ הוּא, וְכךָ הָיָה, דְּכַתִּיב וַיִּרְדָּפֵם אָסָא וְהָעָם אֲשֶׁר עִמּוֹ וְגו', וְכַתִּיב וַיִּגּוֹף ה' אֶת הַכּוּשִׁים לִפְנֵי אָסָא וּלְפָנֵי יְהוּדָה וַיְנוּסוּ הַכּוּשִׁים. דְּוָד מָה כְּתִיב בֵּיהּ וַיִּכֶם דְּוָד מֵהַנֶּשֶׁף וְעַד הָעֶרֶב לְמַחֲרָתָם, אֲבָל אָסָא אִיהוּ רָדִיף וְקוּדְשָׁא בְּרִיךְ הוּא מַחֵי.

123. יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה, אוֹף הֵכִי נִמְי הָיָה שְׂאִיל, וְאָמַר, לֹא יִכְיִלְנָא לְמַרְדָּף, וְלֹא לְקַטְלָא, אֲלֵא אָנָּא אֲזַמֵּר, וְאֵת קָטִיל לֹון, בְּגִין דְּלֹא הָיָה מִמְשָׁשׁ כָּל כֶּךָ בְּאָסָא, וְקוּדְשָׁא בְּרִיךְ הוּא עֲבַד לֵיהּ הֵכִי, דְּכַתִּיב וּבִעַת הַחֲלוֹ בְּרָנָה וְתַהֲלָה נָתַן ה' מֵאֲרָבִים עַל בְּנֵי עַמּוֹן מוֹאָב וְהָר שְׁעִיר הַבָּאִים לִיהוּדָה וַיִּנָּגְפוּ.

124. חִזְקִיָּה מֶלֶךְ יְהוּדָה, אוֹף הֵכִי נִמְי אָמַר, אָנָּא לֹא יִכְיִלְנָא, לֹא לְזַמְרָא, וְלֹא לְמַרְדָּף, וְלֹא לְאַגָּחָא קֶרְבָּא, בְּגִין דְּדָחִיל מְאֲלִין חוּבִין דְּקָאֻמְרִין, מָה כְּתִיב, וַיְהִי בַלִּילָהּ הַהוּא וַיֵּצֵא מִלֶּאכֶךָ ה' וַיַּךְ בַּמַּחֲנֶה אֲשׁוּר מֵאָה וּשְׁמוֹנִים וַחֲמִשָּׁה אֲלֶף וַיִּשְׁכְּמוּ בַבֶּקֶר וַהֲיָה כָּלֶם פְּגָרִים מֵתִים, וְחִזְקִיָּה הָיָה יָתִיב בְּבֵיתָהּ, וְשָׁכִיב בְּעֶרְסִיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא קָטִיל לֹון.

125. וּמָה צְדִיקִים אֲלִין, הוּוּ דְּחָלִין מְאֲלִין חוּבִין, שְׂאָר בְּנֵי עֲלָמָא עַל אַחַת כְּמָה וְכְמָה. בְּגִין כֶּךָ, אִית לֵיהּ לְבַר נֶשׁ לְאַסְתְּמָרָא מְאֲלִין חוּבִין, וּלְמִשְׁפָּשָׁא בְּהוֹן כְּדָקְאֻמְרִין, בְּגִין דְּלֹא יִשְׁלֹטוּן עֲלוּי אִינוּן יָמֵי רַע, דְּלֹא מִרְחָמֵי עֲלֵיהּ.

126. תָּא חַזִּי, וַיְכַר יוֹסֵף אֶת אָחָיו, בְּשַׁעֲתָא דְּנִפְלֹו בִּירְדֵּיהּ, אִיהוּ רַחִים עֲלֵיהּ, בְּגִין דְּאִיהוּ שְׁלִים, וְהֵם לֹא הִכִּירוּהוּ, דְּאִינוּן שְׂמֵעוֹן וְלֹוי, אֲתוּ מִסְטָרָא דְּדִינָא קִשְׂיָא, וְעַל דָּא לֹא רַחֲמֵי עֲלֵיהּ, דְּהָא כָּל אִינוּן מְאֲרִיהוֹן דְּדִינָא קִשְׂיָא, לֹא מִרְחָמֵי עֲלֵיהּ, דְּבִנֵּי נֶשָׁא, בְּשַׁעֲתָא דְּנִפְלֹו בִּירְדֵּיהּ.

127. David therefore said: "Why should I fear THE DAYS OF EVIL?" He did not say, "I feared" IN THE PAST TENSE, but rather "should fear" IN THE PRESENT TENSE, WHICH MEANS THAT HE IS STILL FEARFUL. Thus he said: I should always fear the days of evil, as we have said: "...the iniquity of my persecutors (lit. 'my heels') compasses me about." HE ASKS: What are "my heels?" HE ANSWERS, They are in the secret of the faith, NAMELY, IN HOLINESS, as it is written: "And his hand took hold on Esav's heel" (Beresheet 25:26). ESAV'S HEEL WAS IN THE SECRET OF THE FAITH, IN HOLINESS, BECAUSE YA'AKOV'S HAND TOOK HOLD OF IT. This heel (Heb. akev), OF WHICH IT IS WRITTEN: "THE INIQUITY OF MY HEELS COMPASSES ME ABOUT," represents the footprints (Heb. akevat) that follow the same transgression that a man constantly treads under his heels.

128. Come and behold the verse: "Woe to them that draw iniquity with cords of vanity, and sin as it were with a cart rope" (Yeshayah 5:18). The "cords of vanity" are the sins that he treads under his heels without thinking of it. They are then strengthened into "a cart rope." The sins become stronger and lead him astray in this world and the world to come.

129. Happy are the righteous, who know how to be guarded against their sins and always examine their deeds, so that no accuser will be found against them in this world nor turn them from their way in the world to come. The Torah prepares for them ways and paths on which to walk, as it is written: "Her ways are ways of pleasantness, and all her paths are peace."

9. "And Yosef remembered the dreams"

The commentators stress the importance of remembering one's dreams and presenting them to a sympathetic audience of friends in order to obtain a favorable interpretation. The necessity of obeying every last precept of the Torah is also discussed. The rabbis use the example of King Solomon, who ruined his posterity by disobeying the injunction against polygamy. Rabbi Yosi comments on the verse "Treasures of wickedness profit nothing." That is to say, wealth gained in an impure manner will soon disappear, but the righteous life of Torah study endures.

The Relevance of this Passage

Dreams can assist us in our spiritual development. However, our dreams should only be interpreted by someone who loves us, since the interpretation itself influences its physical manifestation. The Light of this passage helps bring loving people into our lives when the need for dream interpretation arises. In addition, the passage allows our dreams to be derived from the highest realms of the spiritual atmosphere, ensuring positive and truthful messages. Pertaining to the verse "Treasures of wickedness profit nothing", the Zohar teaches us that a narcissistic, self-serving pursuit for wealth, power, and position will ultimately lead to ruin in some area of life. The influences emanating from the Hebrew verses imbue us with wisdom and strength to resist trading away life's true fulfillment-- marriage, children, friendship, and spiritual fulfillment--for the fleeting pleasure of ego gratification.

130. "And Yosef remembered the dreams which he had dreamed" (Beresheet 42:9). Rabbi Chiya opened the discussion with the verse: "Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles" (Mishlei 24:17). Come and behold: The Holy One, blessed be He, created man, so that he would be worthy of His glory, serve Him always, and be occupied with the Torah day and night, because the Holy One, blessed be He, ever takes delight in the Torah.

127. וּבִגִּין כֹּךְ אָמַר דָּוִד, לָמָּה אֵירָא. יִרְאֲתִי לֹא כְּתִיב, אֶלֶּא אֵירָא, דְּאִית לִי לְמַדְחַל מְאִינוֹן יָמֵי רַע, כְּדָקְאֻמְרִן. עֹון עֲקֹבֵי יֻסְבְּנִי, מֵאֵן עֲקֹבֵי, אֵלִין אִינוֹן בְּרָזָא דְּמַהִימְנוּתָא, דְּכְתִיב, וַיִּדּוּ אוֹחֻזַּת בַּעֲקֵב עֶשָׂו, דָּא הוּא עֲקִיבָא, וְאִינוֹן עֲקִיבִין דְּמִסְתַּבְּלִין בְּהוּ תְּדִיר, בְּהוּא חוּבְאֲדִדְשׁ בֵּיהּ בְּרַ נֶשׁ תְּדִיר בַּעֲקֹבוֹי.

128. תָּא חֲזִי, מַה כְּתִיב הוּי מוֹשְׁכֵי הָעֹון בְּחַבְלֵי הַשָּׂוִא וּכְעֻבּוֹת הָעֶגְלָה חֲטָאָה. בְּחַבְלֵי הַשָּׂוִא: דִּדְשׁ בֵּיהּ בַּעֲקֵבָע, וְלֹא חֲזִישׁ עֲלֵיהּ, וּלְבַתֵּר אֶתְתַּקֵּף וְאֶתְעֵבִיד בַּעֲבוֹת הָעֶגְלָה, וְאֶתְתַּקֵּף הֵהוּא חֲטָאָה, וְאַסְטִי לִיהּ בְּהֵאֵי עֲלָמָא, וּבַעֲלָמָא דְּאֲתֵי.

129. זָכְאִין אִינוֹן צְדִיקִינָא, דִּידְעִין לְאַסְתַּמְרָא מַחוּבִּיהוֹן, וְאִינוֹן מִפְּשָׁטִין תְּדִיר בַּעֲוֹבְרִיָּהּ, בְּגִין דְּלֹא יִשְׁתַּבַּח עֲלִיָּהּ מִקְטָרְגָא בְּהֵאֵי עֲלָמָא, וְלֹא יִסְטוֹן עֲלִיָּהּ לְעֲלָמָא דְּאֲתֵי, דְּהֵא אֹרִייתָא מִתְּקַנָּא לְהוּ אֶרְחִין וְשִׁבְלִין לְמִיָּהָר בְּהוּ, דְּכְתִיב דְּרִכֶּיהָ דְּרִכֵּי נַעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

130. וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלוֹמוֹת אֲשֶׁר חָלַם לָהֶם וְגו'. רַבִּי חֲזִי פָתַח וְאָמַר, בְּנִפּוּל אוֹיְבֵךְ אַל תִּשְׂמַח וּבִכְשָׁלוֹ אַל יִגַּל לְפָנֶיךָ. תָּא חֲזִי, קוּדְשָׁא בְּרִין הוּא עֲבִיד לִיהּ לְבָר נֶשׁ, דִּיזְכִּי לִיקְרָא דִּילִיהּ, וּלְשִׁמְשָׁא קְמִיָּה תְּדִירָא, וְלֹא שְׁתַּדְּלָא בְּאוֹרִייתָא יֻמָּא וְלִילֵי, בְּגִין דְּקוּדְשָׁא בְּרִין הוּא אֶתְרַעֵי בְּהּ בְּאוֹרִייתָא תְּדִיר.

131. When the Holy One, blessed be He, created Adam, He put the Torah before him and taught him how to know its ways. How do we know this? From the words: "Then he saw it, and declared it; he established it, yea, and searched it out," which is followed by: "And to man he said: Behold, the fear of Hashem, that is wisdom; and to depart from evil is understanding" (Iyov 28:27-28). Because he inquired into her, but did not keep her, he transgressed the command of his Master and was caught for his sin.

132. All those who transgress one precept of the Torah are caught for it. King Solomon, who was wisest among all the people in the world, transgressed only one precept of the Torah BY HAVING MANY WIVES and caused his kingdom to pass on from him BECAUSE, AS THE SAGES SAID, ASHMEDAI (ASMODEUS) MADE AN IGNORANT MAN OF HIM and caused his kingdom to be divided from the time of his sons. This is even truer for those who transgress MANY PRECEPTS OF the Torah.

133. HE ASKS: Yosef knew the Torah, AND HER WORDS "YOU SHALL NOT AVENGE, NOR BEAR ANY GRUDGE" (VAYIKRA 19:18). Why then, when his brothers fell into his hands, did he bring upon them all these things, when he knew the Torah his father had taught him? HE REPLIED: Heaven forbid TO THINK that Yosef took revenge upon them. He did it only to bring his brother Binyamin to him, for he longed for him. He did not leave his brothers wanting, as it is written: "Then Yosef gave orders to fill their sacks with grain" (Beresheet 42:25), so they would not come to grief.

134. Rabbi Yehuda continued WITH THE VERSE: "THEN HE SAW IT..." (IYOV 28:27). When the Holy One, blessed be He, created the Moon, THE NUKVA, He beheld her constantly, as it is written: "The eyes of Hashem your Elohim are always upon it" (Devarim 11:12), for she was constantly under His care. It is written: "Then he saw"; he saw that the Sun, ZEIR ANPIN, by looking AT THE NUKVA became illumined, FOR HE DOES NOT RECEIVE SIGHT, THE SECRET OF CHOCHMAH, EXCEPT WHEN HE IS UNITED WITH THE NUKVA. He asks: In the phrase: "And declared it (Heb. vaysapera) (Ibid.)," what does "vaysapera" mean? HE ANSWERS, The same as in the verse: "The stones of it are the place of sapphires" (Heb. Sapir) (Ibid. 6); IT IS DERIVED FROM THE SFIROT AND ILLUMINATION.

135. "He established it" together with her mendings so she would be divided into twelve groups and be given to seventy angels. He fixed for her seven supernal pillars through which she would receive lights and exist in wholeness. The phrase: "And searched it out" MEANS HE SEARCHED HER OUT AND attended to her always SO THAT THE OTHER SIDE WILL NOT NOURISH ITSELF FROM HER.

132. וְכִיּוֹן דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, יְהִיב קַמִּיה אֹרִייתָא, וְאוֹלִיף לִיה בָּהּ לְמַנְדַּע אֶרְחָהּ. מְנַלְן, דְּכַתִּיב אִזּוּ רָאָה וַיִּסְפְּרָה הַכִּינָה וְגַם חִקְרָה. וּלְבִתָּר, וַיֹּאמֶר לְאָדָם הֵן יֵרָאֵת ה' הִיא חֻכְמָה וְסוּר מִרַע בִּינָה. כִּיּוֹן דְּאֶסְתַּבֵּל בָּהּ, וְלֹא נָטִיר לָהּ, עָבַר עַל פְּקוּדָא דְּמֵאֲרִיָּה, וְאַתְּפֵס בַּחוּבִיָּה.

132. וְכָל אִינוּן דְּעָבְרוּ עַל מְלָה חֲדָא דְּאֹרִייתָא, אֲתַפְּסוּ בָּהּ. שְׁלֵמָה מַלְכָּא, דְּאֲתַחֲבֵם עַל כָּל בְּנֵי עַלְמָא, עָבַר עַל מְלָה חֲדָא דְּאֹרִייתָא, וְגַרִים לִיה לְאֲתַעְבְּרָא מַלְכוּתִיה מִנִּיהּ, וְלֹאֲתַפְּלָגָא מַלְכוּתָא מִן בְּנוֹי, מֵאֵן דְּאֶעְבַּר עַל אֹרִייתָא עַל אַחַת כַּמָּה וְכַמָּה.

133. וַיּוֹסֶף דְּהוּה יָדַע אֹרִייתָא, וְאַחֵוּי נִפְלֹו בִּידֵיהּ, אֲמַאי גִלְגַּל עַלְוִיהוּ כָּל גִּלְגוּלָא דָּא, וְהָא אִיהוּ יָדַע אֹרִייתָא דְּאוֹלִיף לִיה אָבוּי. אֲלֹא, ח"ו דְּיוֹסֶף גִּלְגַּל עַלְוִיהוּ גִלְגוּלִין לְנַקְמָא מִנִּיהּ, אֲלֹא כָּל דָּא לֹא עָבַר, אֲלֹא לְאִייתָאָה לְאַחוּהּ בְּנִימָן לְגַבִּיָּהּ, דְּתִיאוּבְתִיהּ הוּה לְגַבִּיָּהּ, וְאִיהוּ לֹא שָׁבַק לְאַחֵוּי לְמַנְפֵּל, דְּהָא כְּתִיב וַיִּצֹו יוֹסֶף וַיַּמְלֵאוּ אֶת כְּלִיהֶם בָּרֹגוֹ, וְכָל דָּא בְּגִין דְּלֹא יִנְפְּלוּן.

134. ר' יְהוּדָה אָמַר, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְסִיְהָרָא, הוּה אֶסְתַּבֵּל בָּהּ תְּדִיר, כְּדַכְתִּיב, תָּמִיד עֵינֵי ה' אֱלֹהֶיךָ בָּהּ, אֲשַׁחֲוֶתָא דִּילִיה בָּהּ תְּדִיר, וְכַתִּיב אִזּוּ רָאָה: דְּהָא שְׁמַשׁ בְּאֲשַׁחֲוֶתָא דִּילִיה בָּהּ, אֲתַנְהִיר. וַיִּסְפְּרָה, מַאי וַיִּסְפְּרָה, כַּמָּא דָּאֵת אָמַר מְקוֹם סְפִיר אֲבַנִּיהָ.

135. הַכִּינָה: דְּאִיהִי יִתְבָּא בְּתַקּוּנָא, בְּתִרְסֵר תַּחֲוּמִין, מִתְפַּלְגָּא בְּשִׁבְעִין קְסִירִין, אֲתַקִּין לָהּ בְּשִׁבְעָה סַמְכִין עֲלָאִין, לְאֲתַנְהֵרָא וּלְיִתְבָּא עַל שְׁלִימוֹ. וְגַם חִקְרָה: לְאֲשַׁחֲוֶתָא עֲלֵהּ תְּדִיר, זְמָנָא בְּתֵר זְמָנָא, דְּלֹא פָּסִיק לְעַלְמִין.

136. He then warned man thus: "And to man he said, 'Behold, the fear of Hashem, that is wisdom; and to depart from evil is understanding'" (Iyov 28:28). Because of "the fear of Hashem," THE NUKVA is adorned with all the lower ones so they will learn to fear and know Hashem through her strength. SHE IS THEREFORE CHOCHMAH and "to depart from evil is understanding (Heb. binah)." The separation of pollution so it will not approach HOLINESS is the purpose of the existence of Binah, THAT IS, the knowledge and beholding of the glory of the highest King.

137. Rabbi Yosi rose one night to study the Torah. There happened to be a Jew there, whom he met in that house. Rabbi Yosi opened the discussion with the verse: "Treasures of wickedness profit nothing: but righteousness (also: 'charity') delivers from death" (Mishlei 10:2). "Treasures of wickedness profit nothing" are those who are not occupied with the study of the Torah, but follow worldly matters and gather wicked treasures. Of them it is written, "But those riches perish by evil adventure" (Kohelet 5:13), because they are wicked treasures.

138. "But righteousness delivers from death" refers to those who are occupied with the study of the Torah and know how to study her ways, for the Torah is called the Tree of Life and Righteousness, as it is written: "And it shall be accounted righteousness in us" (Devarim 6:25). Another explanation of "but righteousness delivers from death" is that it refers to charity given to the poor. There are two ways to read and understand it: THE WORD RIGHTEOUSNESS may be understood as the Torah, or it may simply mean charity, yet all is one.

139. That Jew said you may read IN THE WORD RIGHTEOUSNESS the meaning of peace. Rabbi Yosi said to him, Assuredly, she is called peace. The Jew rose to study THE TORAH with him. The Jew quoted the verse: "He who tills his land shall have plenty of bread: but he who follows after vain persons shall have poverty enough" (Mishlei 28:19). This verse is difficult to understand. How could King Solomon, who was the wisest of all men, say that a man should strive to cultivate the earth, till it, and neglect everlasting life?

140. HE REPLIED: There is a mystery here. He then quoted the verse: "And Hashem Elohim took the man, and put him into the Garden of Eden to till (also: 'to worship') it and to keep" (Beresheet 2:15). It has already been explained that it refers to worship by sacrificing. Come and behold: "to till it" is the Upper King, THAT IS, IT REFERS TO THE DRAWING OF PLENTY OF BLESSINGS FROM THE UPPER KING, ZEIR ANPIN; and "to keep" is the lower king, THAT IS, IT REFERS TO THE KEEPING OF PLENTY RECEIVED BY THE LOWER KING, THE NUKVA. THE VERSE REFERS TO the upper world, ZEIR ANPIN, and the lower world, THE NUKVA. HE FURTHER EXPLAINS THAT "to till it" is in the secret of Remember, ZEIR ANPIN, and keep is in the secret of Keep, THE NUKVA. THEREFORE IN THE FIRST TABLES OF THE TESTIMONY IT IS WRITTEN: "REMEMBER THE SHABBAT DAY" (SHEMOT 20, 8), AND IN THE SECOND TABLES OF THE TESTIMONY IT IS WRITTEN, "KEEP THE SHABBAT DAY" (DEVARIM 5:12).

136. ולבֹּתֶר אֶזְהָר לִיָּה לְבַר נֶשׁ, וְאָמַר, וַיֹּאמֶר, וַיֹּאמֶר לְאָדָם הֵן יֵרָאֵת ה' הִיא חֻכְמָה וְסוּר מֵרַע בִּינָה, דִּהְיִי מִתְעַטָּרָא עַל תַּתָּאִי, לְדַחֲלָא, וּלְמִנְדַּע לִיָּה לְקוּדְשָׁא בְרִיךְ הוּא בְּגִינָה. וְסוּר מֵרַע בִּינָה, בְּרִירוֹ מִפְּסָלוֹתָא, דְּלֹא לְמַקְרַב בְּהָדִיָּה, וּכְדִין אֲשַׁגְחוּתָא דְּבִינָה, לְמִנְדַּע וּלְאַסְתַּכְלָא בִּיקְרָא דְּמַלְכָּא עֲלָאָה.

137. רַבִּי יוֹסִי קָם בְּלִילָא חֹד, לְאַשְׁתַּדְּלָא בְּאוּרִייתָא, וְהוּהָ תַּמָּן עֲמִיָּה חֹד יוּדָאִי, דְּאֶעְרַע בִּיָּה בְּהוּא בִּיתָא. פֶּתַח ר' יוֹסִי וְאָמַר, לֹא יוֹעִילוּ אוֹצְרוֹת רָשָׁע וְצַדִּיקָה תַּצִּיל מָמוֹת. לֹא יוֹעִילוּ אוֹצְרוֹת רָשָׁע, אֲלִין אֵינּוֹן דְּלֹא מִשְׁתַּדְּלִי בְּאוּרִייתָא, וְאֲזִלִּי בְּתַר מְלִי דְּעֵלְמָא, וּלְמַכְנֵשׁ אוֹצְרִין דְּחִיבָא, מַה כְּתִיב וְאֶבֶד הָעֶשֶׂר הָהוּא בְּעֵנִין רַע, בְּגִין דְּאֵינּוֹן אוֹצְרוֹת רָשָׁע.

138. וְצַדִּיקָה תַּצִּיל מָמוֹת, אֲלִין דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא, וְיִדְעִין אוֹרְחָהָא לְאַשְׁתַּדְּלָא בָּהּ, דִּהְיֹא אוּרִייתָא עַץ חַיִּים אֲקָרִי, וְאַתְקִרִיאת צַדִּיקָה, דְּכְתִיב וְצַדִּיקָה תִּהְיֶה לָנוּ. דְּבַר אַחֵר, וְצַדִּיקָה תַּצִּיל מָמוֹת, דָּא צַדִּיקָה מִמֶּשׁ, וּבְתַרִּין גּוֹוִנִין אִיהוּ, וּבְתַרִּין סְטָרִין, קָרִי בִיָּה אוּרִייתָא, וְקָרִי בִיָּה צַדִּיקָה, וְכָלָא חֹד.

139. אָמַר הָהוּא יוּדָאִי, וְקָרִי בִיָּה שְׁלוֹם, אָמַר רַבִּי יוֹסִי, הָכִי הוּא וְדָאִי דְּאֲקָרִי שְׁלוֹם. קָם הָהוּא יוּדָאִי, וְאַשְׁתַּתַּף בְּהָדִיָּה, פֶּתַח הָהוּא יוּדָאִי וְאָמַר, עוֹבֵד אֲדַמְתּוּ יִשְׁבַּע לָחֶם וּמִרְדָּף רִקִּים יִשְׁבַּע רִישׁ. הָאִי קָרָא קִשְׂיָא, וְכִי שְׁלֵמָה מַלְכָּא דְּאִיהוּ חֲכִים מְכַל בְּנֵי עֲלְמָא, הֵיךְ אָמַר דִּישְׁתַּדְּלִי בַּר נֶשׁ לְמַפְלַח אֶרְעָא, וְלְאַשְׁתַּדְּלָא אֲבַתְרִיָּה, וְיִשְׁבּוֹק חַיִּי עֲלְמָא.

140. אֵלָא רְזָא אִיהוּ. פֶּתַח וְאָמַר, וַיִּקַּח ה' אֱלֻקִּים אֶת הָאָדָם וַיְנִיחֵהוּ בִּגְן עֵדֶן לְעַבְדָּהּ וּלְשִׁמְרָהּ, וְאוֹקְמוּהָ בְּרִזָּא דְּקִרְבָּנִין אִיהוּ. תָּא חֲזִי, לְעַבְדָּהּ: דָּא מַלְכָּא עֲלָאָה. וּלְשִׁמְרָהּ: דָּא מַלְכָּא תַּתָּאָה. עֲלְמָא עֲלָאָה, וְעֲלְמָא תַּתָּאָה. לְעַבְדָּהּ בְּרִזָּא דְּזִכּוֹר, וּלְשִׁמְרָהּ בְּרִזָּא דְּשִׁמּוֹר.

141. Therefore, "He that tills his land" (Mishlei 12:11) refers to the Garden of Eden, IN THE NUKVA, for man should work and draw blessings on it from ZEIR ANPIN above. When it is blessed and blessings pour on it from above, MAN is blest with it. Come and behold: When the priest blesses, he is also blessed, as it is written: "and I will bless them" (Bemidbar 5:27). Hence, "He that tills his land" TO DRAW PLENTY ON THE NUKVA, "shall have plenty of bread," nourishment from above, WHICH HE EARNS BY HIS WORK, FOR HE WHO BLESSES IS BLESSED. "...but he that follows vain persons," he who cleaves to the Other Side, which follows vain persons, surely "shall have poverty enough." Rabbi Yosi said to him, Happy are you to have merited this.

142. He then cited A VERSE that comes after THE VERSE, "HE THAT TILLS HIS LAND." IT IS, "A faithful man shall abound with blessings" (Mishlei 28:20), which alludes to a man who has faith in the Holy One, blessed be He, such as Rabbi Yesa Saba (the elder), who, though he had food for that day, did not set the table before praying for food before the holy King. After praying and asking for nourishment from the King, he would set the table. He always said: Let us not set the table until NOURISHMENT is given from the King's house.

143. "But he who makes haste to be rich shall not go unpunished" (Mishlei 28:20), because he did not want to study the Torah, which is life in this world and life in the world to come. Now is the time to be occupied with the Torah. Let us do so.

144. The man opened with the mystery of the dream. He said: "And Yosef remembered the dreams which he had dreamed about them." HE ASKS ABOUT THE WORDS: "And Yosef remembered the dreams." Why did Yosef remember the dreams he had about them? What would have happened if he forgot them, as Yosef was wise and studied the verse, "a prudent man acts with knowledge: but a fool lays bare his folly" (Mishlei 13:16)?

145. HE REPLIES: When Yosef saw them bowing before him with their faces to the earth, he remembered the dream he dreamed about them, as it is written, "and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and bowed down to my sheaf" (Beresheet 37:7). For when he saw his brothers prostrating themselves before him, as it is written, "and Yosef's brothers came, and bowed themselves down before him with their faces to the earth", then, "Yosef remembered of the dreams which he had dreamed," that is, he saw them coming true. THUS, "AND YOSEF REMEMBERED THE DREAMS" MEANS THAT HE SAW THAT THEY CAME TRUE.

141. ובגין כך, עובד אדמתו דא גן עדן, דאצטריך למעבד ולמפלח, ולאמשכא לה ברכאן מלעילא, וכד אתברכא ואתמשכא לה ברכאן מלעילא, איהו נמי אתברך בהדה. תא חזי, דכהנא דמברך, מתברך. כד"א ואני אברכם. ובגין כך, עובד אדמתו ישבע לחם, דא הוא מזונא דלעילא. ומרדה רקים: מאן דיתדבק בסטרא אחרא, דאיהו מרדה רקים. ישבע ריש ודאי. אמר רבי יוסי, זכאה אנת, דזכית להאי מלה.

142. תו פתח ואמר קרא אבתריה, איש אמונות רב ברכות, דא הוא בר נש, דמהימנותא דקודשא בריך הוא ביה, כגון רבי ייסא סבא, דאף על גב דהוה ליה מיכלא דההוא יומא למיכל, לא הוה מתקין ליה, עד דשאל מזוניה קמי מלכא קדישא, לבתר דצלי צלותיה, ושאל מזוניה קמי מלכא, כדן הוה מתקין, והוה אמר תדיר, לא נתקין, עד דינתנון מבי מלכא.

143. ואץ להעשיר לא ינקה, בגין דלא בעא לאשתדלא באורייתא, דאיהו חזין דעלמא דין, וחזין דעלמא דאתי, השתא דאיהו שעתא לאשתדלא באורייתא, נשתדל.

144. פתח ההוא גברא ברזא דחלמא ואמר, ויזכור יוסף את החלומות אשר חלם להם וגו'. ויזכור יוסף את החלומות, וכי יוסף אמאי אדבר לון אינון חלומות דחלם להו. ומה סגיא ליה אלו לא אדבר להו, דהא יוסף חכים הוה, וכתיב כל ערום יעשה בדעת וכסיל ופרש אולת.

145. אבל, כיון דחמא דאינון אתו, וסגדי ליה אפין על ארעא, כדן אדבר ממה דחלם להו, כד הוה עמהון, דכתיב והנה קמה אלמתי וגם נצבה והנה תסבינה אלמותיכם ותשתחוונה לאלמתי, בשעתא דחמא דכרעין אחוי קמיה, דכתיב ויבאו אחי יוסף וישתחוו לו אפים ארצה, כדן ויזכור יוסף את החלומות אשר חלם, דהא חמא דהו קיימי.

146. "And Yosef remembered the dreams which he had dreamed" can also mean that he was reminded of them because there is no forgetfulness before the Holy One, blessed be He. A man should remember a good dream, so it is not forgotten, for then it is realized. But if it is forgotten by him, it is forgotten ABOVE AND DOES NOT COME TRUE.

147. Come and behold: A dream that was not interpreted resembles an unopened letter, FOR THE DREAMER DOES NOT DERIVE ANY BENEFIT FROM IT. Come and behold: He who does not remember THE DREAM acts as if he did not know HOW TO INTERPRET IT. Therefore, whoever forgets his dream and cannot recall it, will find his dream unfulfilled. Yosef therefore remembered his dream and never forgot it, so it would come true. He waited for it all the time. He said to them, "You are spies" (Beresheet 42:9). Although he remembered the dream, he said nothing except, "You are spies."

148. Rabbi Yosi continued with the verse, "For a dream comes through a multitude of business; and a fool's voice is known by a multitude of words" (Kohelet 5:2). HE EXPLAINED THAT "a dream comes through a multitude of business" means there are many who help the dream endure, including chiefs and grades upon grades, for some dreams are all truth and some contain both truth and lies, THAT IS, ONE PART WILL COME TRUE AND ANOTHER WILL NOT. But the truly righteous are shown no lies in their dreams; they are shown only truth.

149. Come and behold: It is written of Daniel, "Then to Daniel, in a vision of the night," NAMELY, IN A DREAM, "the secret was revealed" (Daniel 2:19) and "Daniel had a dream and visions of his head as he lay upon his bed: then he wrote his dream" (Daniel 7:1). Had the dream contained lies, the book of Daniel would not be among the scriptures. But when the souls of the truly righteous ascend during sleep, only holy beings join them. These holy beings tell them true words, enduring words, that never lie.

150. You may say that King David never had a good dream. It may be concluded that he saw untrue things. YET IN FACT HE WAS FULL OF KINDNESS AND THE GRACE OF HASHEM. HE ANSWERS, Surely it was because he spent his days shedding blood and engaging in war. Thus all his dreams were bad dreams about destruction, waste, blood, and bloodshed, and not peaceful dreams.

146. תו, ויזכור יוסף את החלומות אשר חלם, אדבר לון, בגין דלית נשיו קמי קודשא בריך הוא, דהא חלמא דאיהו טבא, בעיבר נש לאדברא ליה, דלא יתנשי, וכדין אתקיים, דהא במה דאתנשי קמיה דבר נש, הכי אתנשי עליה.

147. תא חזי, חלמא דלא אתפשר, באגרתא דלא מתקריא, ותא חזי, בגין דלא אדבר, במאן דלא ידע ליה, ועל דא, מאן דאתנשי מניה חלמא, ולא ידע ליה, לא קיימא עליה לאתקיימא, ובגין דא, יוסף הוה דכיר חלמיה, בגין לאתקיימא, בגין דלא יתנשי חלמא מניה לעלם, והוה מחכה ליה תדיר. ויאמר אליהם מרגלים אתם, איהו דכיר חלמא, אבל מלה לא אמר לון, אלא מרגלים אתם.

148. פתח ר' יוסי ואמר, כי בא החלום ברוב ענין וקול בסיל ברוב דברים. כי בא החלום ברוב ענין, הא אוקמוה דכמה אינון סמיכין בחלמא, וממנן דרגין על דרגין, עד דחלמין מנהון קשוט בלהו, ומנהון דאית בהון קשוט וכדיבג. אבל לאינון זכאי קשוט, לא אתגלי לון מלין כדיבן כלום אלא בלהו קשוט.

149. תא חזי, דניאל מה בתיב ביה, אדין לדניאל בחזא די ליליא רזא גלי, ובתיב דניאל חלם חזה וחזוי ראשה על משכביה באדין חלמא כתב. ואי אית ביה מלין כדיבן, אמאי איכתיב בין כתובים. אלא אינון זכאי קשוט, בשעתא דנשמתהון סלקין, לא מתחברן בהו, אלא מלין קדישין, דאודעין ליה מלי דקשוט, מלין קיימן, דלא משקרן לעלמין.

150. ואי תימא, הא תנן, דדוד מלכא, לא חמא חלמא טבא, הא אשתמע דהוה חמי דוד מלין דלא קשוט. אלא ודאי, כל יומוי הוה משתדל לאושדא דמין, ואגח קרבין, וכל חלמוי לא הוו, אלא חלמין בישין, חורבא ושוממותא ודמא ואושידו דדמין, ולא חלמא דשלם.

151. It may be asked how a good man could POSSIBLY be shown a bad dream. HE REPLIES: Surely all the evil is destined to cleave to those who transgress the words of the Torah, and the punishment destined for them in the world of truth was seen BY KING DAVID, so that the fear of his Master will be upon him at all times. THIS SETTLES THE QUESTION, HOW HE COULD HAVE SEEN UNTRUE THINGS? HE SAW THEM IN RELATION TO SINNERS, FOR WHOM THEY WERE REAL. HE WAS SHOWN THIS TO AROUSE THE FEAR OF HEAVEN IN HIM. It has been said with regard to the verse, "and Elohim does it, so that men should fear before him" (Kohelet 3:14) that it is a bad dream WHICH CAUSES A MAN TO BE FEARFUL. A righteous man is therefore shown a bad dream, as we have already said.

152. Come and behold; We have learned that when a man has a dream, he should speak about it. He SHOULD SEEK AN INTERPRETATION before his friends, whose wishes will be favorable toward him and whose words will be expressed for his good. Thus THEIR wishes and words will be for the good. Their wishes, which is thought, NAMELY CHOCHMAH, is the beginning of everything, OF THE SFIROT, and the word, NAMELY, MALCHUT, is the completion of everything, OF THE SFIROT. Thus it is made whole by the supernal mystery, BECAUSE OF THE PRESENCE OF THE BEGINNING AND THE END OF THE SFIROT, and all of it comes true. MOREOVER, they ask for compassion for that man and ask that the good interpretation THEY GAVE will endure. Thus all is as it should be.

153. The Holy One, blessed be He, then lets each man interpret his dream according to his worth and grade. The Jew said: Assuredly, the dream is but for the righteous man, who sees dreams properly.

154. Come and behold: When a man sleeps in his bed, his soul departs and roams in the world above. It enters wherever it can, and camps of spirits that hover in the world meet the soul. If THAT MAN is righteous, THE SOUL ascends and sees good things. If he is not righteous, THE SOUL holds to the other side and is told lies or things that will happen in the near future.

155. Therefore, a man who is not righteous is shown a good but untruthful dream, so that he will turn from the way of truth. Once he turns, he is defiled, for whoever comes to be purified is purified, and whoever comes to be defiled is defiled. Assuredly this is so, as we have already learned.

151. ואי תימא, לבר נש טב אחזיוא ליה חלמא בושא, הכי הוא ודאי, כל אינון בושין דזמנין לאתדבקא, על אינון דעברי על פתגמי דאורייתא, ואינון עונשין דזמנין לאתענשא בההוא עלמא, בלהו חמי, בגין דכל שעטא יהא דחילו דמריה עליה, והא אתער, דכתיב והאלקים עשה שיראו מלפניו, זה חלום רע. ועל דא, לההוא זכא, אחזיו ליה חלמא בושא, במה דאתמר.

152. תא חזי, דהא תנינן, דההוא בר נש, דחמי חלמא, בעי ליה למפתח פומיה ביה, קמי בני נשא דרחמי ליה, בגין דיסתלק רעותא דלהון לגביה לטב, ויפתחון פומיהו לטב, וישתבח רעותא ומלה כלא לטב. רעותא דאיהי מחשבה, שרותא דכלא, ומלה דאיהי סיומא דכלא. ועל דא אשתבח דהא שלימו איהו ברזא עלאה, ובגין כך אתקיים כלא, ובעינן רחימין דבר נש לאתקיימא בההוא פשרא טבא, וכלא איהו כדקא נאות.

153. ובגין כך, קודשא בריך הוא אודע ליה לבר נש, כל חד וחד, בההוא דרגא דיליה, במה דאיהו, ובההוא גוונא דכל חד וחד אמר דיהא חלמא. אמר ההוא יודאי, ודאי דחלמא לאו איהו אלא לבר נש זכא, דאיהו חמא חלמא כדקא חזי.

154. ותא חזי, דכד בר נש נאים על ערסיה, נשמתיה נפקא ושטא בעלמא לעילא, ועאלת באתרא דעאלת, וכמה חבילי טהירין, קיימין ואזלין בעלמא, ופגעין בה בההיא נשמתא, אי זכא היא, סלקא לעילא וחמאת מה דחמאת, ואי לא, אתאחדת בההוא סטרא, ומודיעין לה מלין כדיבן, או מלין דזמנין למיתי לזמן קריב, וכד אתער ההיא נשמתא דביה, איהי מודעא ליה מה דחמאת.

155. ועל דא, לבר נש דלאו איהו זכא, מודיעין ליה חלמא טבא, דלאו איהו קשוט, כלא בגין לאסטא ליה, מההוא ארח קשוט, כיון דאיהו אסטי אורחיה מארח קשוט, מסאבין ליה. דכל מאן דאתי לאתדבא, מרבאין ליה, ומאן דאתי לאסתאבא, מסאבין ליה, הא ודאי אתמר הכי.

156. They sat till dawn. Rabbi Yosi said: Surely the name of Yosef was not mentioned among the standards, as it is written, "the standard of the camp of Ephraim" (Bemidbar 2:18), rather than, "the standard of the camp of Yosef." The reason for this is that he exalted himself above his brothers, as we have already learned.

157. The Jew said: Surely I have heard that Yosef is of the world of the male, BEING OF YESOD OF ZEIR ANPIN, and all the tribes were of the world of the female, NAMELY THE SHECHINAH. Yosef therefore had no part in the standards, being of the world of the male.

158. It is written, "We (Heb. nachnu) are all one man's sons" (Beresheet 42:11). HE ASKS: Why is it written nachnu instead of the standard form anachnu? Why is the Aleph missing? HE ANSWERS, Because the secret of the Covenant, WHICH IS YOSEF, was not among them, the Aleph was gone AND IT WAS WRITTEN NACHNU. Thus, because the Aleph is male and Bet is female, the Aleph, YOSEF, was gone and only the female LETTERS OF nachnu remained with the Shechinah, WHICH CONTAINS THE SECRET OF THE TRIBES.

159. They later said: "We (Heb. anachnu) are true men" (Beresheet 42:11) with the letter Aleph added. They said it, yet knew not what they said, for it was because of Yosef that they uttered the complete word anachnu. How do we know this? From the verse, "And they said, 'Your servants are twelve, we are (Heb. anachnu) brothers'" (Beresheet 42:13), including Yosef. Thus, when YOSEF was included, they said anachnu, and when he was not, they said nachnu.

160. Rabbi Yosi said: All the things we have said delighted the Holy One, blessed be He, because the Shechinah did not depart from here. This is in accordance with the verse, "Then, they who feared Hashem spoke to one another: and Hashem hearkened, and heard it, and a book of remembrance was written before Him for those who feared Hashem and took heed of His name" (Malachi 3:16).

10. "And he put them all together into custody"

The verses relate the twelve signs of the zodiac to the twelve sons of Ya'akov and the twelve tribes of Israel. Yosef, who shows mercy to his treacherous brother, becomes a Patriarch. Rabbi Elazar speculates on the hidden meaning of this occurrence.

The Relevance of this Passage

Celestial influences arising from the twelve Signs impel, but they do not compel.

We have the power to rise above their influence. We transcend the signs and their corresponding negative influences as we visually connect with these ancient mystical texts.

161. "And he put them all together into custody for three days" (Beresheet 42:17). Rabbi Elazar asked: Why for three days? HE ANSWERS, These three days correspond to the days of Shchem, of which it is written, "And it came to pass on the third day, when they were in pain" (Beresheet 34: 25).

156. יִתְּבוּ עַד דְּסָלִיק צַפְרָא, אָמַר רַבִּי יוֹסִי, וְדָא לֹא זָכַר שְׁמִיהּ דְּיוֹסֵף, בְּאִינוּן דְּגָלִים, דְּכִתִּיב דְּגַל מַחֲנֵה אֶפְרַיִם, וְלֹא כִתִּיב דְּגַל מַחֲנֵה יוֹסֵף, בְּגִין דְּאִתְגָּאֵי עַל אַחֵיו, וְהָא אִתְמַר.

157. אָמַר הֵהוּא יוֹדָא, וְדָאֵי שְׁמַעְנָא, דְּיוֹסֵף אִיהוּ בְּעֵלְמָא דְּדִכּוּרָא, וְכֻלְהוּ שְׁבִטִין בְּעֵלְמָא דְּנוֹקְבָא אִינוּן, וְעַל דָּא לֹא אִתְכַּלִּיל יוֹסֵף עִמָּהוּן, בְּגִין דְּאִיהוּ בְּעֵלְמָא דְּדִכּוּרָא עִמָּהוּן.

158. מַה כְּתִיב, כָּלְנוּ בְּנֵי אִישׁ אֶחָד נָחְנוּ, נָחְנוּ, אֲנַחְנוּ מִבְּעֵי לִיה. אֲמַאי חֲסַר א'. אֵלָּא, בְּגִין דְּרָזָא דְּבְרִית לֹא אֲשַׁתְּכַח עִמָּהוּן, אֲסַתְּלַק מִתְּמֵן א', דְּהָא א' דְּכּוּרָא אִיהוּ, וְעַל דָּא ב' אִיהוּ נּוֹקְבָא, א' דְּכּוּרָא. וּבְגִין דָּא, אֲסַתְּלַק א' מִתְּמֵן, וְאֲשַׁתְּאֵרוּ אִינוּן נּוֹקְבֵי, לְגַבֵּי שְׁכִינְתָּא.

159. וּלְבַתֵּר אָמְרוּ, בְּנִים אֲנַחְנוּ, אֲתוּסָף א', אָמְרוּ וְלֹא יָדְעֵי מַה קָּאמְרוּ, בְּגִין דְּיוֹסֵף אֲשַׁתְּכַח תְּמֵן, וְאֲשַׁלִּימוּ מְלָה, וְאָמְרוּ אֲנַחְנוּ, מִנְלָן, דְּכִתִּיב וַיֹּאמְרוּ שְׁנַיִם עָשָׂר עֲבָדֶיךָ אֲחִים אֲנַחְנוּ, וַיּוֹסֶף אִיהוּ בְּחוּשְׁבָנָא, כִּד עָאֵל בְּחוּשְׁבָנָא, אָמְרוּ אֲנַחְנוּ, וְכִד לֹא עָאֵל בְּחוּשְׁבָנָא, אָמְרוּ נָחְנוּ.

160. אָמַר רַבִּי יוֹסִי, כָּל הַנֵּי מַלְיִין דְּקָאמְרֵן הֲכָא, קוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, דְּהָא שְׁכִינְתָּא לֹא אַעֲדִי מֵהֲכָא, בְּדְכִתִּיב אִז נִדְּבָרוּ יִרְאֵי יי' אִישׁ אֶל רַעְהוּ וַיִּקְשֹׁב יי' וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זִכְרוֹן לְפָנָיו לִירְאֵי יי' וּלְחוֹשְׁבֵי שְׁמוֹ.

161. וַיֹּאסֹף אוֹתָם אֶל מִשְׁמַר שְׁלֹשֶׁת יָמִים. אָמַר רַבִּי אֶלְעָזָר, הַנֵּי תֵּלֶת יוֹמִין אֲמַאי. אֵלָּא הַנֵּי תֵּלֶת יוֹמִין, לְקַבִּיל תֵּלֶת יוֹמִין דְּשָׁכֶם, דְּכִתִּיב וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיוֹתָם כּוֹאֲבִים.

162. Come and behold: It is written with regard to this, "And Yosef said to them on the third day, 'this do, and live'." This teaches us that he did not act toward them as they did toward Shchem. They made the people of Shchem accept upon them this (Heb. zot)-THE NUKVA CALLED 'THIS', and the secret of the covenant, BECAUSE THE COVENANT, WHICH IS THE SECRET OF YESOD, IS ATTACHED TO HER. And when they were circumcised, they were killed and not one witness was left. But he said: It is written, "This do, and live," THAT IS, HE WILL LET THEM LIVE. The reason is that "I fear the Elohim" who keeps the Covenant. And everything he did was only for the sake of Binyamin, THAT IS, TO MAKE THEM BRING BINYAMIN.

163. "And they said one to the other, truly we are guilty" (Beresheet 42:21). The phrase, "one to another (lit. 'man to his brother') refers to Shimon and Levi, just as in an earlier passage, "And they said one to another, behold, this dreamer comes" (Beresheet 37:19). Both verses refer to Shimon and Levi.

164. Come and behold: Who is the "man" and who is "his brother?" HE ANSWERS, The man is Shimon, who is here mentioned as man, as he is elsewhere, FOR EXAMPLE IN THE VERSE, "And behold, a man of the children of Yisrael came" (Bemidbar 25:6). In both verses, the man is Shimon. And since he repented, he cried and felt remorse for what he did and said to Levi, "Truly we are guilty." Therefore WHEN HE REPENTED, Shimon's sign became Taurus. THERE ARE TWELVE SIGNS THAT CORRESPOND TO THE TWELVE TRIBES, ARIES TO REUVEN, TAURUS TO SHIMON, AND SO ON. Shimon's sign is Taurus, just as Yosef's sign is, as it is written, "His firstling bullock, majesty is his" (Devarim 33:17).

11. "And took from them Shimon"

This passage comments on the mercy Yosef shows his brothers. The commentators assert that even idolaters are not punished if they live in peace. The secret meaning of circumcision and its relation to the Covenant are also discussed. Whoever is charitable in this world is free of harsh judgment in the next. Thus, like Yosef, we are encouraged to turn the other cheek and leave vengeance to the Lord.

The Relevance of this Passage

Judgments decreed against us are measured and meted out in accordance to the degree and severity of the judgments we pass on our friends and foes. Trust in The Creator encompasses certainty in the laws of cause and effect, which dictate that all our enemies will be correctly judged without our having to participate in the correction process. A person who has attained spiritual enlightenment accepts any wrongs committed against him as payment for negative actions he may have committed in the past. This wise perspective is stimulated by the Divine Light of this Hebrew script.

165. He therefore "took from them Shimon" (Beresheet 42:24) so that he would not indict him together with Levi. For when they came together, Shimon and Levi might bring accusations. The phrase, "and bound him before their eyes" means that he arrested him only in front of their eyes. When they left, he gave him food and drink.

166. It may be said that Yosef acted according to the verse, "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink" (Mishlei 25:21). FOR THIS REASON HE FED SHIMON, WHO WAS HIS ENEMY. How could the righteous Yosef have behaved in such a manner? As he verse ends with the words, "for you shall heap coals of fire on his head, and Hashem shall reward you." IT IS NOT SEEMLY FOR A RIGHTEOUS MAN TO TAKE REVENGE UPON HIS BROTHER.

162. תָּא חֲזִי מַה כָּתִיב בֵּיהּ, וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף בְּיוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וְחִיו. לְאַחֲזָא, דָּא עֲבַד אִיהוּ, כְּמַה דְּאִינוּן עֲבַדוּ בְּשִׁכְם, דִּגְרָמוּ לְאַנְשֵׁי שִׁכְם לְקַבְּלָא עֲלֵיהּ הָאִי זֹאת, רְזָא דְבְרִית, וּלְבַתֵּר דְּעֲבַדוּ קִיּוּמָא דָּא, קְטִילוּ לֹון, וְלֹא אֲשַׁתָּאר מְנַהוֹן חַד, וְאִיהוּ מַה כָּתִיב, זֹאת עֲשׂוּ וְחִיו, מִ"ט בְּגִין דָּאת הָאֱלֹקִים אָנִי יֵרָא, נְטִיר קִיּוּמָא, וְכָל גְּלוּלָא דָּא לֹא הָוֵה, אֲלֵא בְּגִינִיה דְּבִנְיָמִין.

163. וַיֹּאמְרוּ אִישׁ אֶל אָחִיו אָבֵל אֲשָׁמִים אֲנַחְנוּ עַל אָחִינוּ וְגו'. וַיֹּאמְרוּ אִישׁ אֶל אָחִיו: דָּא שְׁמַעוֹן וְלֵוִי, כְּמַה דְּהָוֵה בְּקִדְמִיתָא, דְּכָתִיב וַיֹּאמְרוּ אִישׁ אֶל אָחִיו הִנֵּה בַעַל הַחִלּוּמוֹת הֵלֵךְ בָּא, מַה לְהֵלֶן שְׁמַעוֹן וְלֵוִי, אוֹף הֵכָא שְׁמַעוֹן וְלֵוִי.

164. תָּא חֲזִי, מֵאֵן אִישׁ. וּמֵאֵן אָחִיו. אֲלֵא אִישׁ: דָּא שְׁמַעוֹן, כָּתִיב הֵכָא אִישׁ, וְכָתִיב הֵתָם וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא, מַה לְהֵלֶן מִשְׁמַעוֹן, אוֹף הֵכָא נָמִי שְׁמַעוֹן. וּבְגִין דְּאֶהְדֵּר בְּתַשׁוּבָה, בְּכָה וְאַתְנַחֵם עַל דָּא, וְאָמַר לְלֵוִי, אָבֵל אֲשָׁמִים אֲנַחְנוּ, עַל דָּא אֶתְבְּנִי מִזְלִיה שׁוֹר, כְּגִוּוֹנָא דְּמִזְלִיה דְּיוֹסֵף שׁוֹר, דְּכָתִיב בְּכוֹר שׁוֹרוֹ הָדָר לוֹ, וּמִזְלִיה דְּשְׁמַעוֹן שׁוֹר אִיהוּ.

165. וְעַל דָּא וַיִּקַּח מֵאֲתָם אֶת שְׁמַעוֹן, בְּגִין דְּלֹא יִקְטַרְגַּ בְּהִדְיָה דְּלֵוִי, בְּגִין דְּשְׁמַעוֹן וְלֵוִי, כִּד מִתְחַבְּרָן תְּרֻוּיָהּ, וְכָלִי לְקִטְרָגָא. וַיֹּאסֹר אוֹתוֹ לְעֵינֵיהֶם, הָא אוֹקְמוּהּ, לְעֵינֵיהֶם אֲסָרוּ, וּלְבַתֵּר דְּנַמְקוּ הָוֵה מֵאֲכִיל לִיה, וּמִשְׁקִי לִיה.

166. וְאִי תִימָא דְרַעוּתָא דְּיוֹסֵף אִיהוּ, בְּגִין דְּכָתִיב אִם רָעַב שׁוֹנֵאֲךָ הֶאֱכִילָהוּ לֶחֶם וְאִם צָמָא הִשְׁקָהוּ מַיִם, אִי הָכִי יוֹסֵף דְּאִיהוּ זָבָא, הֵיכִי עֲבִיד הָכִי, דְּהָא כָתִיב בִּי גִחְלִים אֶתָּה חוֹתָה עַל רִאשׁוֹ וְיִי יִשְׁלַם לָךְ.

167. HE ANSWERS, Heaven forbid that Yosef had such intentions. His conduct toward him was only that of a man toward his brother, and in no other way. And not to him alone, but to all his brothers he behaved so, as it is written, "Then Yosef gave orders to fill their sacks with grain, and to restore every man's money into his sack, and to give them provision for the way: and thus it was performed" (Beresheet 42:25), all to be brotherly toward them.

168. Rabbi Yosi continued with the verse, "Though they are at peace, and likewise many, even so they shall be cut down, and it shall pass away. Though I have afflicted you, I will afflict you no more" (Nachum 1:12). This verse has been explained as follows: When the people are peaceful, with no dissension in their midst, the Holy One, blessed be He, has pity on them, and Judgment has no sway. Even if they worship idols, if they are at peace, no judgment has power over them. It can also be explained in relation to the verse, "Efraim is joined to idols: let him alone" (Hoshea 4:17). IT MEANS THAT EVEN THOUGH THEY SERVE IDOLS, IF THEY ARE JOINED, LET HIM ALONE.

169. HE ASKS: What then is the meaning of the phrase, "even so they shall be cut down (also: 'shorn')?" HE ANSWERS, As it talks of peace in the beginning, here IT likewise TALKS of peace, which means charity. For charity is peace, and whoever promotes charity, promotes peace above and below. Hence the scripture reads, "even so they shall be shorn, and it shall pass away." The word "shorn" REFERS TO those who shear their money for charity. "EVEN SO" INDICATES THAT AS THE BEGINNING TALKS OF PEACE, HERE ALSO IT TALKS OF PEACE, NAMELY, CHARITY, AS HAS BEEN EXPLAINED. Of the phrase, "It shall pass away," HE ASKS: Should it have been written: "they shall pass away" IN THE PLURAL, JUST AS IT IS WRITTEN, "THEY WILL...BE CUT DOWN." Why is it written, "it shall pass away?" HE REPLIES: The subject is wrathful judgment, just as in the verse, "until the indignation be overpast" (Yeshayah 26:20); IT MEANS until judgment passes away from them.

170. Another explanation is that the verse: "Thus says Hashem, though (if) they are a peace (also: 'whole')," refers to Yisrael, to whom the Holy One, blessed be He, gave an everlasting covenant, NAMELY, CIRCUMCISION, to keep always, so as to be whole on all sides-CHESED, GVURAH, TIFERET, AND MALCUT above and below, that are NETZACH AND HOD. If man does not guard the covenant at all times, he is defective in every respect. How do we know this? From the verse, "Walk before me, and be perfect" (Beresheet 17:1). Perfect means whole, and we derive from this that before the covenant was established in him, BEFORE HE WAS CIRCUMCISED, he was defective.

171. Therefore, "if they be whole" MEANS if they observe the precept OF CIRCUMCISION, and are therefore whole instead of defective; "and likewise many," NAMELY they will increase and multiply, for souls come into the world only through the covenant. "And they shall be cut down" REFERS TO THE FIRST PHRASE: "If they be whole" and constantly guard THE COVENANT, namely, "they shall be cut down" those who are circumcised, and accept upon hem the covenant. "CUT DOWN" IS DERIVED FROM SHEARING AND CUTTING. Then "it shall pass away", the filth of the foreskin that was upon them.

167. אֵלֶּא, ח"ו דְּיוֹסֵף לְהָכִי הוּא דְּחַיִּישׁ, אֵלֶּא כְּבֵר נֶשׁ לְאַחֵי, הָכִי נָמִי הוּא עֲבִיד, אֲתִנְהִיג עִמָּיה בְּאַחֻזָּה, וְלֹא בְּגוּזָא אַחֲרָא, וְלֹא עִמָּיה בְּלַחְדוּרֵי, אֵלֶּא עִם כָּל אַחֵי, כְּמָה דְּכֹתִיב וַיֵּצֵא יוֹסֵף וַיִּמְלֹא אֶת בְּלִיָּהֶם בָּר וּלְהָשִׁיב בְּסָפִיָּהֶם אִישׁ אֶל שְׁקוֹ וּלְתַת לָהֶם צֹדֶה לְדֶרֶךְ וַיַּעַשׂ לָהֶם כֵּן, בְּגִין לְאַנְהָגָא עִמָּהוֹן בְּאַחֻזָּה.

168. רַבִּי יוֹסִי פִּתַּח וַאֲמַר, אִם שְׁלָמִים וְכֵן רַבִּים וְכֵן נִגְזוּ וְעֵבֶר וְעִנְיָתִיךָ לֹא אֶעֱנֶךָ עוֹד, הָאִי קָרָא אוֹקְמוּהָ, דְּכֵד עֲמָא כְּלָהוּ אֵית בְּהוּ שְׁלָם, וְלֹא אֵית בְּהוּ מְאִירֵי דְּבָבָא, קוֹדֶשָׁא בְּרִיךְ הוּא חַיִּיס עֲלֵיהוּ, וְדִינָא לֹא שְׁלֵטָא בְּהוּ, וְאִף עַל גַּב דְּכְלָהוּ פְּלַחֵי לְכוּ"ם, וְאִינוּן בְּשְׁלָם, דִּינָא לֹא שְׁלִיט עֲלֵיהוּ, וְאוֹקְמוּהָ דְּכֹתִיב חֲבוֹר עֲצָבִים אַפְרִים הִנָּח לוֹ.

169. וְכֵן נִגְזוּ וְעֵבֶר, מֵאִי וְכֵן נִגְזוּ, וְנִגְזוּ מִבְּעֵי לִיָּה. אֵלֶּא, דָּא הוּא רִישָׁא דְּקָרָא דְּאִיהוּ שְׁלָם, אוֹף הֵכָא שְׁלָם, וּמֵאִי אִיהוּ, דָּא צִדְקָה, בְּגִין דְּצִדְקָה דָּא הוּא שְׁלָם, וּמֵאֵן דְּאִסְגִּי בְּצִדְקָה, אִסְגִּי שְׁלָם לְעִילָא, וְאִסְגִּי שְׁלָם לְתַתָּא, וּבְגִין כֵּךְ נִגְזוּ וְעֵבֶר, דְּגִזְזִי מְמוֹנְהוֹן בְּצִדְקָה. וְעֵבֶר, וְעֵבֶרוּ מִבְּעֵי לִיָּה, מֵאִי וְעֵבֶר. אֵלֶּא דָּא הוּא דִּינָא דְּרוּגָזָא, כְּד"א עַד יַעֲבֵר זַעַם, עֵבֶר דִּינָא מִעֲלֵיהוּ.

170. דְּבֵר אַחֲרָא, כֹּה אָמַר יי' אִם שְׁלָמִים, אֵלִין יִשְׂרָאֵל, דְּקוֹדֶשָׁא בְּרִיךְ הוּא יְהִיב לֹון בְּרִית קְיָמָא לְנִטְרָא לִיָּה תְּדִיר, וּלְמַהוּי בִּיָּה בַר נֶשׁ שְׁלָם בְּכָל סִטְרִין לְעִילָא וְתַתָּא. וְאִי לֹא נִטִּיר לִיָּה בַר נֶשׁ תְּדִיר, הָא אִיהוּ פְּגִים, פְּגוּם בְּכָלָא, מְנַלָּן, דְּכֹתִיב הִתְהַלֵּךְ לִפְנֵי וְהָיָה תָמִים, מֵאִי תָמִים. שְׁלָם. דְּעַד לֹא אֲתַקִּינִים בִּיָּה בְּרִית, אִיהוּ פְּגִים.

171. וּבְגִין כֵּךְ אִם שְׁלָמִים וְכֵן רַבִּים, אִם שְׁלָמִים דְּנִטְרֵי פְּקוּדָא דָּא, לְמַהוּי שְׁלִימִין, דְּלֹא יְהוֹן פְּגִימִין, וְכֵן רַבִּים: יַפְשׁוֹן וַיִּסְגּוֹן בִּיָּה, בְּגִין דְּנִשְׁמָתִין לֹא נִפְקִי לְעֵלְמָא, אֵלֶּא בְּהָאִי בְּרִית. וְכֵן נִגְזוּ, הָאִי אִם שְׁלָמִים דְּנִטְרֵי לִיָּה תְּדִיר, נִגְזוּ מֵאֵן דְּאֲתַגְזֹר וְקָבַל עֲלֵיהָ קְיָמָא דָּא. וְעֵבֶר, מֵאִי וְעֵבֶר. הֵהוּא זוּהָמָא דְּעִרְלָה, דְּהוּא בִּיָּה בְּקַדְמִיתָא.

172. Another interpretation of "Thus says Hashem, 'If they be whole and likewise many'" is that these are the children of Ya'akov, who, as long as they were with Yosef, were whole, because they were joined with the covenant, WHICH IS YOSEF. "Even so they shall be cut down (Heb. nagozu)" MEANS when they went away and left Yosef and Shimon. NAGOZU IS DERIVED FROM PASSING AWAY, AS IN "IT IS SOON PAST (HEB. GAZ), AND WE FLY AWAY" (TEHILIM 90:10). Then "it shall pass away" means that then Judgment is passed upon them, as it is written, "and Hashem will pass through to smite Egypt" (Shemot 12:23). IN BOTH VERSES, PASS ALLUDES TO JUDGMENT.

173. Come and behold: There is harsh Judgment and mild Judgment. The harsh Judgment is strong, and the mild weak. When the mild Judgment is nourished from the harsh, it becomes powerful.

174. When judgment is executed upon Yisrael, it is mild and not strengthened by harsh Judgment. When executed upon idolatrous nations, the mild Judgment is strengthened by the supernal harsh Judgment. This is the meaning of the verse "and Hashem will pass (Heb. ve'avar) through to smite Egypt." The word "ve'avar" also means that he was filled with wrath (Heb. evra) and indignation, which was supported by harsh Judgment. In this same verse, pass away MEANS THAT HE IS FILLED WITH WRATH, ALTHOUGH IT IS MILD JUDGMENT NOT POWERED BY HARSH JUDGMENT, BECAUSE IT IS EXECUTED UPON YISRAEL. And come and behold: When ten gather together in the synagogue and one of them leaves, then the Holy One, blessed be He, is angered with him. FOR THE BROTHERS OF YOSEF WERE TEN. AFTER THEY SEPARATED FROM YOSEF AND SHIMON THEY REMAINED NINE, AND THE HOLY ONE, BLESSED BE HE, BECAME ANGRY.

175. Another explanation of the verse, "Even so they shall be cut down (Heb. nagozu)" is that when evil actions are removed from them (HEB. NAGOZU, IN THE SAME MEANING AS "IT IS SOON PAST [GAZ]), then "it shall pass away." Who shall pass away? Rabbi Shimon answered, When the soul leaves this world, it is sentenced to several punishments before going to its place. Afterward, all the souls have to pass through and wash in the flowing Nahar Dinur (river of fire). Of whoever will rise and pass the river fearlessly, it is written, "Who shall ascend into the mountain of Hashem?" (Tehilim 24:3) The soul of the righteous passes without fear and "shall stand in his holy place" (Ibid.).

176. Whoever is charitable in the world and gives from his money to charity passes that place, NAHAR DINUR (THE RIVER OF FIRE,) without fear. The crier proclaims before the soul, "and though I have afflicted you, I will afflict you no more" (Nachum 1:12), WHICH IS THE LAST PHRASE IN THE VERSE. For whoever merited to pass Nahar Dinur (the river of fire) is free of judgments.

172. דָּבַר אַחֵר כֹּה אָמַר יי' אִם שְׁלֵמִים וְכֵן רַבִּים, אֵלֶּיךָ בָּנֵי יִעֲקֹב, דִּהָא כָּל זְמַנָּא דִּהּוּ לְגַבִּיּה דְיוֹסֶפֶת, אֵינּוּן שְׁלֵמִים, דְּקִיּוּמֵי בִּהְרִיָּה דְּבְרִית. וְכֵן נִגְזוּ, דְּאִזְלוּ וְשִׁבְקוּ לִיהּ לְיוֹסֶפֶת וּלְשִׁמְעוֹן. וְעֵבֶר, בְּרִין דִּינָא שְׂרִיָּא בְּגִינִיָּהּ, כּד"א וְעֵבֶר יי' לְנִגּוּף אֶת מִצְרַיִם.

173. תָּא חֲזִי, אֵית דִּינָא קְשִׁיָּא, וְאֵית דִּינָא רַפִּיָּא. דִּינָא קְשִׁיָּא תְּקִיף, דִּינָא רַפִּיָּא חֲלָשׁ, וְכֵד יִנְקָא הָאֵי דִּינָא רַפִּיָּא, מִדִּינָא קְשִׁיָּא, בְּרִין אֶתְתַּקֵּף, וְאֵיהּ תְּקִיף.

174. בְּשַׁעְתָּא דְּאֶתְעֵבִיד דִּינָא עַל יִשְׂרָאֵל, אֶתְעֵבִיד בְּהָאֵי דִּינָא רַפִּיָּא, וְלֹא אֶתְתַּקֵּף בִּהְוָא דִּינָא קְשִׁיָּא, וְכֵד דִּינָא אֶתְעֵבִיד עַלְיָהּ דְּעַמִּין עֵעֻבוּ"ם, אֶתְתַּקֵּף הָאֵי דִּינָא רַפִּיָּא, בְּרִין קְשִׁיָּא דְּלַעִיָּלָא, בְּגִין לְאֶתְתַּקֵּם, הֵה"ד, וְעֵבֶר ה' לְנִגּוּף אֶת מִצְרַיִם. וְעֵבֶר: דְּאֶתְמַלִּי עֲבֵרָה וְזַעֲמָא, וְאֶתְתַּקֵּף בְּרִין קְשִׁיָּא, אוֹף הֵכָא וְעֵבֶר. וְתָא חֲזִי, בְּשַׁעְתָּא דְּמִתְבַּנְשִׁי עֲשָׂרָה בְּבֵי כְּנִישְׁתָּא, וְחָד מִנֵּיהּ אֶשְׁתַּמִּיט, בְּרִין קוּדְשָׁא בְּרִין הוּא אֶרְגִּז עֲלֵיהּ.

175. דָּבַר אַחֵר וְכֵן נִגְזוּ, כּד מִתְעַבְרֵי מִנֵּיהּ אֵינּוּן עוֹבְדֵין בִּישִׁין, בְּרִין וְעֵבֶר, מֵאֵי וְעֵבֶר, ר' שְׁמַעוֹן אָמַר בְּזְמַנָּא דְּנִשְׁמַתָּא נִפְקַת מֵהָאֵי עֲלָמָא, בְּכַמָּה דִּינִין אֶתְדַּנָּת, עַד לֹא תִיעוּל לְאַתְרָהּ, לְבַתָּהּ, כָּל אֵינּוּן נִשְׁמַתִּין אֵית לֹון לְמַעְבַּר, בִּהֲךָ נִהַר דִּינִיּוֹר דְּנִגִּיד וְנִפִּיק, וְלֹאֶסְתַּחֲאָה תַּמָּן, וּמֵאֵן אֵיהּ דִּיקוּם תַּמָּן, וְעֵבֶר בְּלֹא דְחִילוֹ, כּד"א מִי יַעֲלֶה בְּהַר ה' וְגו', וְנִשְׁמַתָּא דְּזַכָּאָה אֶעֱבֵר בְּלֹא דְחִילוֹ וְיִקוּם בְּמָקוֹם קְדָשׁוֹ.

176. וּמֵאֵן דְּאֶשְׁתַּדַּל בְּצַדְקָה בְּהָאֵי עֲלָמָא, וְיִתֵּן מִמְּמוֹנֵיהּ בְּצַדְקָה, בְּרִין וְעֵבֶר בִּהְוָא אֶתְרָהּ, וְלֹא דְחִיל, וְכִרְזָא קְרִי לָהּ לְהֵיכָא נִשְׁמַתָּא, וְעִנִּיתִךָ לֹא אֶעֱנֶךָ עוֹד, מֵאֵן דְּזָכָה לְמַעְבַּר בְּהָאֵי, לִית לִיהּ דִּינָא וְתִיר כָּלָל.

177. Come and behold: Why was all that passed between Yosef and his brothers RECORDED IN THE TORAH? HE ANSWERS, The Torah is of truth, all her ways are holy. There is not one word in the Torah that does not contain holy and supernal mysteries and ways in which men can be strengthened.

178. He opened the discussion with the verse, "Do not say, I will repay evil" (Mishlei 20:22). Come and behold: The Holy One, blessed be He, created man so he would strengthen himself in the Torah and walk the way of truth, staying on the right side and avoiding the left. Because MEN should walk on the right side, they have to increase love between them, AS LOVE IS OF THE RIGHT SIDE, and avoid hatred among them, AS HATRED IS OF THE LEFT SIDE, so as not to weaken the right, which is the place to which Yisrael cleave.

179. Come and behold: For this purpose, the Good Inclination and the Evil Inclination exist. Yisrael should make the Good Inclination master over the evil through good deeds. If a man turns to the left, the Evil Inclination overpowers the good, and the defective one, THE EVIL INCLINATION, is made whole through his sin, for the ugly one only becomes whole through men's sins.

180. A man should therefore be careful lest the Evil Inclination be made whole through his sins. He should always be guarded, to make whole the Good Inclination instead of the evil. Therefore, "Do not say, I will repay (also: 'complete') evil" BECAUSE THROUGH HATRED YOU SHALL INCREASE THE POWER OF THE LEFT AND COMPLETE THE EVIL INCLINATION. Only say, "wait on Hashem, and He will save you."

181. Another explanation of the verse, "Do not say, I will repay evil," is that it has the same meaning as the verse, "Whoever rewards evil for good" (Mishlei 17:13). One should not repay a person who did him good with evil, because "whoever rewards evil for good, evil shall not depart from his house." But even if a person caused him evil, he must not reward evil with evil, but "wait on Hashem, and He will save you."

182. This verse has been explained in relation to Yosef the Righteous, who did not wish to repay his brothers with evil when they fell into his hands, AS IT IS WRITTEN, "DO NOT SAY, I WILL REPAY EVIL; but wait on Hashem, and He will save you" (Mishlei 20:22). For he feared the Holy One, blessed be He, as it is written, "This do, and live: I fear Elohim" (Beresheet 42:18). He always waited on the Holy One, blessed be He.

177. תָּא חֲזִי, כֹּל דָּא דְיוֹסֵף עִם אָחוּי, וְכָל הַנִּי מוֹלִי, אֲמַאי אֶצְטְרִיךְ, אֶלָּא אוֹרִייתָא דְקִשּׁוּט, אִיהוּ אוֹרִייתָא, וְכָל אֶרְחָא אֶרְחִין קְדִישִׁין, וְלִית לָךְ מְלָה בְאוֹרִייתָא דְלֹא אִית בָּהּ רִזִּין עֲלָאִין וְקְדִישִׁין, וְאֶרְחִין לְבָנֵי נֶשָׁא לְאַתְתַּקְפָּא בְּהוּ.

178. פִּתַּח וְאָמַר, אֵל תֹּאמַר אֲשַׁלְמָה רַע וְגו'. תָּא חֲזִי, קוּדְשָׁא בְרִיךְ הוּא עֲבִיד לִיהּ לְבַר נֶשׁ, לְאַתְתַּקְפָּא בָּהּ בְאוֹרִייתָא, וְלִמְיָהָךְ בְּאַרְחָ קִשּׁוּט, וְלִסְטֵר יְמִינָא, וְלֹא יָהֵךְ לִסְטֵר שְׂמָאלָא. וּבִגִּין דְּבַעֵי לְהוּ לְמִיָּהָךְ לִסְטֵר יְמִינָא, אִית לֹון לְאַסְגָּאָה רַחֲמֵי דָּא עִם דָּא, וְלֹא יִהְיֵה דְבָבוּ דָּא עִם דָּא, בְּגִין דְּלֹא לְאַכְפָּשָׁא יְמִינָא, דְּאִיהוּ אַתְר דְּיִשְׂרָאֵל מִתְדַבְּקֵן בִּיהּ.

179. וְתָא חֲזִי, בְּגִין כֻּךְ אִיהוּ יֵצֵר טוֹב וְיֵצֵר רַע, וְיִשְׂרָאֵל בְּעִיִּין לְאַתְתַּקְפָּא לְיֵצֵר טוֹב עַל יֵצֵר רַע, בְּאִינוֹן עוֹבְדִין דְּכִשְׁרֹן, וְאִי סְטִי בֵּר נֶשׁ לְשְׂמָאלָא, כְּדִין אֲתַתְּקֵף יֵצֵר רַע עַל יֵצֵר טוֹב, וּמֵאֵן דְּהוּה פְּגִים, אֲשֵׁלִים לִיהּ בְּחֻטְאוֹי, דְּהָא לֹא אֲשַׁתְלִים דָּא מְנוּלָא, אֶלָּא בְּחֻטְאִין דְּבָנֵי נֶשָׁא.

180. וּבִגִּין כֻּךְ בְּעִי בֵּר נֶשׁ לְאַזְדַּהֲרָא, דְּלֹא יִשְׁתַּלִּים הֵהוּא יֵצֵר רַע בְּחֻטְאוֹי, וְיִסְתַּמַּר תְּדִיר, דְּהָא יֵצֵר טוֹב בְּעִי לְאַשְׁלֵמָא לִיהּ בְּשְׁלִימוֹת תְּדִיר, וְלֹא יֵצֵר הָרַע. וּבִגִּין כֻּךְ אֵל תֹּאמַר אֲשַׁלְמָה רַע קוּה אֵל ה' וְיִוֹשַׁע לָךְ.

181. דְּבַר אַחֵר אֵל תֹּאמַר אֲשַׁלְמָה רַע, בְּדַכְתִּיב וּמְשַׁלְמֵי רַעָה תַּחַת טוֹבָה, לְמַעַן דְּשְׁלִים לִיהּ טוֹבָה, דְּלֹא יִשְׁלִים לִיהּ רַע, בְּגִין דְּכַתִּיב מְשִׁיב רַעָה תַּחַת טוֹבָה לֹא תִּמּוּשׁ רַעָה מִבֵּיתוֹ, אֲפִילוּ לְמֵאֵן דְּאֲשַׁלְמֵי לִיהּ בִּישׁוֹן, לֹא אִית לִיהּ לְאַשְׁלֵמָא בִּישָׁא, חִלָּף הֵהוּא בִּישׁוֹ דְּשְׁלִימוֹ לִיהּ, אֶלָּא קוּה לֵה' וְיִוֹשַׁע לָךְ.

182. וְהָאִי קִרָּא אוֹקְמוּהָ, בְּיוֹסֵף זַכָּאָה, דְּלֹא בְּעָא לְאַשְׁלֵמָא בִּישָׁא לְאַחוּי, בְּשַׁעְתָּא דְּנַפְלוּ בִּידּוֹי. קוּה לֵה' וְיִוֹשַׁע לָךְ, בְּגִין דְּהוּא הוּה דְּחִיל לְקוּדְשָׁא בְּרִיךְ הוּא, דְּכַתִּיב זֹאת עָשׂוּ וְחִיוּ וְגו', וְאִיהוּ תְּדִיר הוּה מְחַכֵּה לְקוּדְשָׁא בְּרִיךְ הוּא.

183. Rabbi Aba opened with the verse, "Counsel in the heart of man is like deep water; but a man of understanding will draw it out" (Mishlei. 20:5). "Counsel in the heart of man is like deep water" refers to the Holy One, blessed be He, who gave counsel by bringing about events by the hands of Yosef to fulfill the decree of famine upon the world. "But a man of understanding will draw it out" refers to Yosef, who revealed the deep meanings of the decree of the Holy One, blessed be He, over the world THROUGH THE INTERPRETATION OF THE DREAM.

184. Come and behold: Yosef not only abstained from causing evil to his brothers, he also did kindness and truth by them. This is always the way of the righteous. Therefore, the Holy One, blessed be He, always has compassion for them in this world and the world to come.

185. "Counsel in the heart of man is like deep water" can also refer to Yehuda when he approached Yosef on behalf of Binyamin. The phrase, "a man of understanding will draw it out," refers to Yosef WHEN HE MADE HIMSELF KNOWN TO HIS BROTHERS.

186. Rabbi Aba sat at the gate of the city Lod. He saw a man sitting on a ledge PROTRUDING from a mountainside. He was weary from the road, so he sat down and slept. While he was sleeping, he saw a snake coming toward him. A reptile emerged and killed the snake. When the man woke, he saw the dead snake. He stood up and the ledge, WHICH HAD BEEN TORN FROM THE MOUNTAIN, fell to the valley below. Thus, he was saved, FOR HAD HE RISEN A MOMENT LATER, HE WOULD HAVE FALLEN TOGETHER WITH THE LEDGE INTO THE VALLEY AND BEEN KILLED.

187. Rabbi Aba came to him and said: What have you done that the Holy One, blessed be He, performed for you two miracles-SAVING YOU FROM THE SNAKE AND FROM THE LEDGE THAT FELL-for these events did not happen without reason.

188. The man said: In all my days, I forgave and made peace with any man who did evil by me. If I could not make peace with him, I did not sleep on my bed before forgiving him and all those who grieved me. Thus, I did not harbor hatred all that day for the harm he did me. Moreover, from that day on, I tried to do kindness by them.

183. ר' אבא פתח ואמר, מים עמוקים עצה בלב איש ואיש תבונה ידלנה. מים עמוקים עצה בלב איש, דא קודשא בריך הוא, בגין דאיהו עביר עצות, דאיייתי טעמין לגלגלא גלגולין על עלמא על ידא דיוסף, לקיימא ההוא גזרה, דגזר בפנא על ארעא. ואיש תבונה ידלנה, דא יוסף, דגלי אינון עמיקין, דגזר קודשא בריך הוא על עלמא.

184. תא חזי, יוסף לא די ליה דאיהו לא שלים בישא לאחוי, אלא דעבד עמהון טיבו וקשוט, וכך ארחיהון דזכאי תדיר, בגין דא קודשא בריך הוא חייס עלייהו תדיר, בעלמא דין ובעלמא דאתי.

185. מים עמוקים עצה בלב איש, דא יהודה, והא אוקמוה, בשעתא דאתקריב לגביה דיוסף, על עסקא דבנימין. ואיש תבונה ידלנה דא יוסף.

186. ר' אבא הוה יתיב אתרעא דאבבא דלוד, חמא חר בר נש דהוה אתי, ויתיב בחד קולטא דתלא דארעא, והוה לאי מארחא, ויתיב ונאים תמן, אדהכי חמי חר חווא, דהוה אתי לגביה, נפק קוסטפא דגורדנא, וקטיל ליה לחווא. בר אתער ההוא בר נש, חמא ההוא חחוא לקבליה, דהוה מית, אזדקף ההוא בר נש, ונפל ההוא קולטא לעומקא דתחותיו ואשתזיב.

187. אתא ר' אבא לגביה, אמר לו אימא לי מאן עובדך, דהא קודשא בריך הוא רחיש לך אליו תרין נסין, לאו אינון למגנא.

188. אמר לו ההוא בר נש, בכל יומאי לא אשלים לי בר נש בישא בעלמא, דלא אתפייסנא בהדיה, ומחילנא ליה. ותו, אי לא יכילנא לאתפייסא בהדיה, לא סליקנא לערסי, עד דמחילנא ליה, ולכל אינון דמצערו לי, ולא חוישנא כל יומא לההוא בישא דאשלים לי. ולא די לי דא, אלא דמההוא יומא ולהלאה, אשתדלנא למעבד עמהון טבא.

189. Rabbi Aba wept and said: This man's deeds exceed those of Yosef. As for Yosef, those WHO INJURED HIM were his brothers. Assuredly, he should have pitied them FROM BROTHERHOOD. But this one behaved so TO ANY MAN, so he is greater than Yosef and is worthy to have the Holy One, blessed be He, perform one miracle after the other for his sake.

190. He opened the discussion with the verse, "He that walks uprightly walks surely: but he that perverts his ways shall be found out" (Mishlei 10:9). "He that walks uprightly" refers to the man who walks the ways of the Torah. He will "walk surely" for no fiend in the world will be able to harm him. "...but he that perverts his ways shall be found out." HE ASKS: Who shall be found out? HE ANSWERS, He who deviates from the way of truth and plans to repay his friend EVIL FOR EVIL, THEREBY TRANSGRESSING THE STRICTURE IN THE VERSE, "YOU SHALL NOT AVENGE, NOR BEAR ANY GRUDGE" (VAYIKRA 19:18). The phrase, "shall be found out" means that he will be recognized by all the prosecutors, who will not forget the image of that man and will bring him account MEASURE FOR MEASURE. THE SCRIPTURE therefore READS, "shall be found out."

191. Come and behold: He who walks the way of truth is hidden by the Holy One, blessed be He, so that he will not be found nor recognized by the prosecutors, "but he that perverts his ways shall be found out" and will be known to them. Happy are the men who walk the way of truth, walk surely in the world, and have no fear in this world or the world to come.

189. בְּכֹה ר' אָבָא וְאָמַר, יִתִּיר עֹבְדֵי דִּין מִיוֹסֵף, דִּיוֹסֵף הוּוּ אָחֳוֹי וְדָאִי, וְהָוָה לִיה לְרַחֲמָא עֲלוּי, אָבֵל מַה דְּעֵבִיד דָּא, יִתִּיר הוּא מִיוֹסֵף, יָאוּת הוּא דְקוּדְשָׁא בְּרִין הוּא יִרְחִישׁ לִיה נִיסָא עַל נִיסָא.

190. פִּתַּח וְאָמַר, הוֹלֵךְ בְּתָם יֵלֵךְ בְּטַח וּמַעֲקֵשׁ דְּרָכֵי יוֹדֵעַ. הוֹלֵךְ בְּתוֹם יֵלֵךְ בְּטַח, דָּא הֵהוּא בְּר נֶשׁ, דְּאֵזִיל בְּאַרְחִין דְּאוּרִייתָא. יֵלֵךְ בְּטַח, דָּלָא וְכִילוּ נִזְקֵי דְעֵלְמָא לְאַבְאָשָׁא לִיה. וּמַעֲקֵשׁ דְּרָכֵי יוֹדֵעַ, מֵאן יוֹדֵעַ. דָּא הוּא מֵאן דְּאֶסְטִי מֵאַרְחָא דְקִשּׁוּט, וּבְעֵי גְבִי דְחִבְרִיָּה. יוֹדֵעַ, מַהוּ יוֹדֵעַ: יִשְׁתַּמּוּדֵּעַ אִיהוּ בְּעֵינִיהוּן דְּכָל מְאִרֵי דְדִינָא, דָּלָא יִתְאַבִּיד מִנִּיְהוּ דִּיוֹקְנָא דְהֵהוּא בְּר נֶשׁ, בְּגִין לְאִייתָאָה לִיה לְאַתְרָא דִּינְקָמוֹן מִנִּיהּ, וּבְגִין כֵּךְ יוֹדֵעַ.

191. וְתָא חֲזִי, הֵהוּא דְאֵזִיל בְּאַרְחָא קִשּׁוּט, קוּדְשָׁא בְּרִין הוּא חֲפִי עֲלִיהּ, בְּגִין דָּלָא אֲתִידֵעַ, וְלֹא אֲשַׁתְּמוּדֵּעַ, לְגַבֵּי מְאִרִיְהוּן דְדִינָא, אָבֵל מַעֲקֵשׁ דְּרָכֵי יוֹדֵעַ, וְיִשְׁתַּמּוּדֵּעַ לְגַבֵּיְהוּ. זְכָאִין אִינוּן בְּנֵי נֶשָׂא דְאֵזִיל בְּאַרְחָא קִשּׁוּט, וְאֵזִיל לְרוּחְצָן עַל עֵלְמָא, דָּלָא דְחֲלִי אִינוּן בְּעֵלְמָא דִּין, וְלֹא בְּעֵלְמָא דְאַתִּי.

12. "And the men were afraid, because they were brought into Yosef's house"

The Zohar comments on the fear felt by Yosef's brothers. It meditates on the nature of sin and evil, and asserts that only by concentrating on the Day of Judgment at all times, and by avoiding wine, pride, and fornication, can we be free of the Evil Inclination. Whoever has sins on his hands is always afraid; thus, Joseph's brothers were full of fear when they were brought into his house.

The Relevance of this Passage

A literal interpretation of biblical text limits it to extremist views that can be misconstrued as puritanical. The Kabbalists of antiquity shed light on the deeper significance of the above verses. Fear of sin and the avoidance of wine, pride, and infidelity are not just moral values rooted in religious authority. Rather, there is a practical benefit to engaging in positive behavior. Kabbalah teaches us how to elevate all physical activity to the level of the spiritual. For example, relations between a man and wife are made more passionate when a man directs his sexual drive exclusively towards his spouse, limiting carnal activity to the spiritual confines of his marriage. Similarly, wine draws down enormous spiritual Light when used as part of a blessing, but brings alcoholism and spiritual darkness when used for self-indulgent purposes. Our eyes are opened to these insightful truths as we peruse these passages.

192. "And the men were afraid, because they were brought into Yosef's house" (Bereshheet 43:18): Rabbi Yosi said: Woe to the men, who do not know nor reflect upon the ways of the Torah. Woe to them at the time the Holy One, blessed be He, will demand justice for their deeds, when the body and soul will rise to account for all they did before the soul separated from the body.

192. וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף. ר' יוֹסִי אָמַר, ווֹי לֹון, לְבִנֵי נֶשָׂא, דָּלָא יִדְעִי וְלֹא מִסְתַּבְּלִין בְּאַרְחֵי דְאוּרִייתָא, ווֹי לֹון, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִין הוּא יִיתִי לְמִתְבַּע לֹון דִּינָא עַל עֹבְדִיְהוּן, וְיָקוּם גּוּפָא וְנַפְשָׁא, לְמִיְהִב חוּשְׁבָּנָא מְכַל עֹבְדִיְהוּן, עַד לֹא יִתְפַּרְשׁוּן נַפְשָׁא מִן גּוּפָא.

193. That day is the day of Judgment, when the books WHERE MEN'S DEEDS ARE WRITTEN are open, the prosecutors are in place, and the serpent is ready to bite. All the members of the body quiver before it, and the soul is separated from the body to roam and hover without knowing where it should go and to which place it will be raised.

194. Woe to that day, a day of ire and wrath. It behooves man, then, to face his Evil Inclination and remember that he will have to stand in the King's judgment and that he will be put beneath the ground to rot, while the soul will be separated from him.

195. We have learned that a man should always apply himself to arousing the Good Inclination against the Evil Inclination. If evil departs, that is fine; if not, he should study the Torah, for only the Torah breaks the evil inclination. If evil departs, that is fine; if not, man should remind him of his dying day in order to break him.

196. We have to study this further. The Evil Inclination is the Angel of Death. Why should the Angel of Death be broken just before the day of death, seeing that it is he who delights in killing MEN? Indeed, he leads them astray to bring DEATH upon them.

197. HE ANSWERS, Surely we have learned that it behooves man to be reminded of his dying day in order to break his heart, for the Evil Inclination dwells only in a place of intoxication and pride. When a broken spirit dwells in man, evil departs and does not stay with him. One should therefore be reminded of his dying day so that his spirit will be crushed and the Evil Inclination will go away.

198. Come and behold: The Good Inclination requires the joy of the Torah and the Evil Inclination the joy of wine, fornication, and pride. Therefore, a man should always vex him by mention of that great day, the day of judgment, the day of reckoning, for there is nothing that protects man except the good deeds that he performs in this world.

193. וְהָיָה יוֹמָא, יוֹמָא דְדִינָא אִיהוּ, יוֹמָא דְסַפְרִין פְּתִיחִין, וּמֵאֲרִיחֵין דְדִינָא קִיּוּמִין, בְּגִין דְּהָיָה זְמַנָּא קִיּוּמָא נָחַשׁ בְּקִיּוּמִיהּ, לְנִשְׁכָּא לֵיהּ, וְכָל שְׂוִיפֵי מִתְרַגְּשִׁין לְגַבִּיהּ, וְנִשְׁמַתָּא אֶתְפָּרְשָׁא מִן גּוּפָא, וְאִזְלָא וְשֻׁטָּא, וְלֹא יָדַעַת לָאן אַרְחָא תַּהֲךְ, וְלֹאן אַתְר סְלִקִּין לָהּ.

194. וְוִי לְהָיָה יוֹמָא, יוֹמָא דְרוּגְזָא וְנִאֲיָצוּ הָהוּא יוֹמָא, בְּגִין כִּךְ אֲבַעֵי לֵיהּ לְבַר נֶשׁ, לְאַרְגָּזָא יִצְרִיהּ כָּל יוֹמָא, לְאַדְכָּרָא קִמְיָה הָהוּא יוֹמָא, דִּיּוּקוֹם בְּדִינָא דְמַלְכָּא, דְקָא עֲאֲלִין לֵיהּ תַּחוּת אֶרְעָא לְאַתְרַקְבָּא, וְנִשְׁמַתָּא אֶתְפָּרְשָׁא מִנִּיהּ.

195. וְתַנֵּן, לְעוֹלָם יִרְגִּזוּ אָדָם יִצָּר טוֹב עַל יִצָּר הָרַע, וְיִשְׁתַּדַּל אֲבִתְרִיהּ, אִי אִזִּיל מִנִּיהּ יְאוּת, וְאִי לֹא יִשְׁתַּדַּל בְּאוּרִייתָא, דְּהָא לִית לֶךְ מַלְה לְתַבְרָא יִצָּר הָרַע אֲלֵא אוּרִייתָא. אִי אִזִּיל מוּטָב, וְאִי לֹא יִדְכָּר לֵיהּ יוֹמָא דְמוֹתָא, בְּגִין לְתַבְרָא לֵיהּ.

196. הֵכָא אִית לְאַסְתַּכְלָה, דְּהָא דָּא הוּא יִצָּר הָרַע, וְדָא הוּא מַלְאָךְ הַמּוֹת, וְכִי מַלְאָךְ הַמּוֹת מִתְבַּר מִקְמֵי יוֹמָא דְמוֹתָא, וְהָא אִיהוּ קְטוּלָא דְבְנֵי נֶשָׁא הוּי, וְאַשְׁתַּמַּע דְּחִדּוּהּ הוּא דִּילֵיהּ, וּבְגִין כִּךְ אֲסִטִּי לֹון לְבְנֵי נֶשָׁא תְדִיר, בְּגִין לְאַמְשַׁכָּא לֹון לְדָא.

197. אֲלֵא וְדָאִי מַה דְּאַתְמָר דִּידְכּוֹר לֵיהּ בַּר נֶשׁ הָהוּא יוֹמָא דְמוֹתָא, וְדָאִי הֵכִי הוּא, בְּגִין דְּמִתְבַּר לְבָא דְכַר נֶשׁ, דְּהָא יִצָּר הָרַע לֹא שְׂרִיא, אֲלֵא בְּאַתְר דְּאַשְׁתַּכַּח חֲדוּה דְחִמְרָא, וְגִסּוּתָא דְרוּחָא, וְכַד אֲשְׁתַּכַּח רוּחָא תְבִירָא, כְּדִין אֶתְפָּרֵשׁ מִנִּיהּ, וְלֹא שְׂרִיא בְּהִדִּיהּ, וּבְגִין כִּךְ בַּעֵי לְאַדְכָּרָא לֵיהּ יוֹמָא דְמוֹתָא, וְיִתְבַּר גּוּפִיהּ, וְאִיהוּ אִזִּיל לֵיהּ.

198. תָּא חֲזִי, יִצָּר טוֹב בַּעֵי חֲדוּה דְאוּרִייתָא, וְיִצָּר רַע חֲדוּה דְחִמְרָא, וְנִיאוּמִין וְגִסּוּתָא דְרוּחָא, וּבְגִין כִּךְ בַּעֵי בַר נֶשׁ לְאַרְגָּזָא תְדִיר, מֵהָהוּא יוֹמָא רַבָּא, יוֹמָא דְדִינָא, יוֹמָא דְחוּשְׁבָּנָא, דְלִית לֵיהּ לְבַר נֶשׁ לְאַגְנָא עֲלִיהּ, אֲלֵא עוֹבְדוֹי דְכַשְׁרֵן, דְּאִיהוּ עֲבִיד בְּהָאֵי עֲלֵמָא, בְּגִין דִּיגִינוּ עֲלֵיהּ בְּהָאֵי שַׁעְתָּא.

199. Come and behold: "And the men were afraid, because they were brought into Yosef's house." With all their might and strength, one youth who brought them into Yosef's house MADE THEM afraid. How much more SHOULD WE BE AFRAID when the Holy One, blessed be He, will demand justice of man?

200. Hence, a man should strive in this world to be strengthened by the Holy One, blessed be He, and put his trust in Him. And though he sinned, if he fully repents, THE HOLY ONE, BLESSED BE HE, is able TO OVERLOOK A WRONG AND FORGIVE HIM. And the man could fortify himself in the Holy One, blessed be He, as if he had never sinned.

201. The tribes were afraid because they sinned in stealing Yosef. They would not have been afraid at all, had they not sinned. For man's sins break his heart and strength. Why? Because the Good Inclination is crushed within him, and he has no power to overcome the evil inclination. It is therefore written, "What man there is that is fearful and fainthearted" (Devarim 20:8), "that is fearful" of the sins upon his hands, which break a man's heart.

202. Come and behold: The Holy One, blessed be He, exacted payments for generations for the tribes' sin OF SELLING YOSEF, for nothing is lost before the Holy One, blessed be He, and He demands payment from one generation to the next. Judgment stands before him constantly until exacted. And judgment abides where it should BE.

203. How do we know this? From Chizkiyahu, who sinned by revealing to the idolatrous nations the mysteries of the Holy One, blessed be He, which he should not have done. The Holy One, blessed be He, sent Yeshayahu, who said to him, "Behold, days are coming that all that is in your house, and that which your fathers have laid up in store until this day, shall be carried to Babylon" (Yeshayah 39:6).

204. Come and behold what that sin caused. It exposed what was hidden and, once it was revealed, an opening was given FOR THE OTHER SIDE TO RULE. Therefore, blessing abides only in secret places, as has been already explained. Blessings dwell on all that is undisclosed. Once it is revealed, there is an opening for another place to have dominion over it.

199. תָּא חֲזִי, וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף, וּמָה בָּלָהּ הוּא גִיבְרִין, בָּלָהּ תְּקִיפִין, וְחָד עוֹלִימָא דְאִינִי לֹון לְבֵיתָא דְיוֹסֵף, דְּחָלוּ. בְּדַ וַיְתִי קוֹדֶשָׁא בְּרִין הוּא לְמִתְבַּע לִיה לְדִינָא לְבַר נָשׁ, עַל אַחַת בְּמָה וּבְמָה.

200. בְּגִין כֶּךָ, בְּעֵי לִיה לְבַר נָשׁ, לְאַזְדַּהֲרָא בְּהָאֵי עֲלֵמָא, לְאַתְתַּקְפָּא בִּיה בְּקוֹדֶשָׁא בְּרִין הוּא, וַיִּשְׁוִי בִּיה רוֹחֲצִינָה, דָּאֵף עַל גַּב דְּאִיהוּ חָטִי, אִי יִהְיֶה מִנִּיה, בְּתִיבְתָּא שְׁלִימְתָּא, הָא תְּקִיף אִיהוּ, וַיְתַתְּקֵף בִּיה בְּקוֹדֶשָׁא בְּרִין הוּא, בְּאִילוּ לָא חָטָא.

201. דְּהָא שְׁבָטִין, בְּגִין דְּחָטוּ עַל גְּנִיבַת יוֹסֵף, הוּא דְּחָלִין, דְּאֵלְמָלָא לָא חָטוּ, לָא הוּא דְּחָלִין כָּלָל, בְּגִין דְּחֻבּוֹי דְּבַר נָשׁ מִתְבְּרִין לְבִיה, וְלִית לִיה חֵילָא כָּלָל, מ"ט, דְּהָא הָהוּא יִצְרֵי הַטּוֹב אֲתַבְּרַ עֲמִיה, וְלִית לִיה חֵילָא לְאַתְתַּקְפָּא עַל הָהוּא יִצְרֵי הָרַע. וְעַל דָּא כְּתִיב, מִי הָאִישׁ הִנֵּה וְרַךְ הַלֵּבָב, הִנֵּה מַחֲבִין דְּבִידּוֹ, דְּאִינוּן תְּבִירָא דְּלֵבָא דְּבַר נָשׁ.

202. וְתָא חֲזִי, לְכֻמָּה דְּרִין אֲתַפְּרַע קוֹדֶשָׁא בְּרִין הוּא, מֵאִינוּן חֻבִּין דְּשְׁבָטִין, דְּהָא לָא אֲתַאבִּיר מִקְמִיה דְּקוֹדֶשָׁא בְּרִין הוּא כָּלּוּם, וְאַתְפְּרַע מִדְּרָא לְדְרָא, וְדִינָא קִימָא קִמִּיה תְּדִיר, עַד דְּאַתְפְּרַע, וְשְׂרֵי דִינָא בְּאַתֵּר דְּאַצְטְרִין.

203. מְנָלָן, מִחֻזְקִיהוּ. חֻזְקִיהוּ חֵב הָהוּא חֻבָּא, דְּגָלִי סְתִירִין דְּקוֹדֶשָׁא בְּרִין הוּא, לְשָׂאֵר עַמִּין עַעְכוּ"ם, דְּלֹא הוּא אֲצְטְרִין לְגַלְיָה, וְקוֹדֶשָׁא בְּרִין הוּא שְׂדֵר לִיה לִישְׁעִיהוּ, וְאָמַר לִיה, הִנֵּה יָמִים בָּאִים וְנִשָּׂא כָּל אֲשֶׁר בְּבֵיתְךָ וְאֲשֶׁר אֲצֻרוּ אֲבוֹתֶיךָ עַד הַיּוֹם הַזֶּה וְגו'.

204. תָּא חֲזִי, בְּמָה גְרִים הָהוּא חֻבָּא, בְּגִין דְּגָלִי מָה דְּהוּא סְתִים, דְּכִיּוֹן דְּאַתְגָּלִי, אֲתִינְהִיב דּוּכְתָּא לְאַתֵּר אַחְרָא דְּלֹא אֲצְטְרִין, לְשִׁלְטָאָה עֲלִיה, בְּגִין כֶּךָ לָאוּ בְּרָכָה שְׂרִיא, אֲלֹא בְּאַתֵּר סְתִים. וְאֻקְמוּהּ, מָה דְּאִיהוּ סְתִים, בְּרָכָה שְׂרִיא עֲלוּי, כִּיּוֹן דְּאַתְגָּלִי אֲתִינְהִיב דּוּכְתָּא, לְאַתֵּר אַחְרָא לְשִׁלְטָאָה עֲלוּי.

205. It is written, "all that honored her despise her, because they have seen her nakedness" (Eichah 1:8). This alludes to the kingdom of Babylon, where a present was sent to Jerusalem, as it is written, "At that time, Merodach Baladan, the son of Baladan, king of Babylon, sent letters and a present to Chizkiyahu" (Yeshayah 39:1).

205. כְּתִיב כָּל מְכַבְּרֶיהָ הִזְלוּהָ בִּי רְאוּ עֲרוֹתָהּ וְאוֹקְמוּהָ. אֲבָל כָּל מְכַבְּרֶיהָ הִזְלוּהָ, דָּא הוּא מַלְכוּת בָּבֶל, דְּהָא מִתַּמֵּן אֲשַׁתְּרִי דּוֹרוֹן לִירוּשָׁלַם דְּכְתִיב בְּעֵת הַהִיא שָׁלַח מְרוּדַךְ בִּלְאָדָן בֶּן בִּלְאָדָן מֶלֶךְ בָּבֶל סַפְרִים וּמִנְחָה אֶל חִזְקִיָּהוּ.

206. In the letters it was written, Peace be to Chizkiyah, the king of Yehuda, peace be to the great Elohim, and peace be to Jerusalem. Once he delivered the letter, he thought, I have not done well in greeting the servant before his master. He rose from his throne, took three steps, and retrieved the letter. He wrote another letter in its stead, saying, Peace be to the great Elohim, peace to Jerusalem, and peace be to Chizkiyah. These are "all that honored her."

206. וְזֶה כְּתִיב בְּהוּ, שְׁלָם לְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה, וְשְׁלָם לְאֱלֹהֵא רַבָּא וְשְׁלָם לִירוּשָׁלַם, בֵּינָן דְּנִפְק פְּתָקִיה מִנִּיה, אֶהְרִי לְלִבִּיה וְאָמַר, לֹא יָאוּת עֲבָדִית לְאַקְדָּמָא שְׁלָמָא דְעַבְדָּא, לְשְׁלָמָא דְמֵאֲרִיָּה, קָם מְבוֹרְסִיָּה, וּפְסַע ג' פְּסִיעֵן, וְאֶהְרִי פְתָקִיה, וְכָתַב אַחֲרָנִין תַּחוּתֵיהּ, וְכָתַב הֵכִי, שְׁלָם לְאֱלֹהֵא רַבָּא, שְׁלָם לִירוּשָׁלַם, וְשְׁלָם לְחִזְקִיָּהוּ, וְדָא הוּא מְכַבְּרֶיהָ.

207. Afterwards, they "despise her." Why did they "despise her?" "Because they have seen her nakedness", THAT IS, Chizkiyah showed it to them, and were it not for that, they would not have despised her. Because Chizkiyah was righteous, retribution was late in coming and came not in his days, as it is written, "But there shall be peace and truth in my days" (Yeshayah 39:8). Later, the Holy One, blessed be He, visited His children on account of that sin.

207. וּלְבַתֵּר הִזְלוּהָ, מ"ט הִזְלוּהָ. בְּגִין כִּי רְאוּ עֲרוֹתָהּ, דְּאֲחִזִּי לֹון חִזְקִיָּהוּ, דְּאֶלְמָלָא כֶּךָ לֹא הִזְלוּהָ לְבַתֵּר. מְגוּ דְּהָוָה זָכָאָה חִזְקִיָּהוּ וַתִּיר, אֶתְעַכֵּב מֶלֶה מְלֹאִיתָאָה, וְלֹא אֶתָּא בִּיּוֹמוֹי, דְּכְתִיב בִּי יְהִיָּה שְׁלוֹם וְאִמַּת בִּימֵי. וּלְבַתֵּר פְּקִיד הָהוּא חוּבָא, לְבָנוּי אֲבַתְרִיהָ.

208. Similarly, the sin of the tribes was deferred until a later time, for judgment above had no power over them until the time arrived to exact payments. Thus, whoever has sins on his hands is always afraid, as it is written, "And you shall fear day and night" (Devarim 28:66). Therefore, "And the men were afraid, because they were brought into Yosef's house."

208. בְּגִוּנָא דָּא, הָהוּא חוּבָא דְשִׁבְטִין, קָאִים עַד לְבַתֵּר, בְּגִין דְּדִינָא דְלַעִילָא, לֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהּ, עַד דְּאֶשְׁתַּבַּח שַׁעְתָּא לְאַתְפָּרַעָא, וְאַתְפָּרַע מִינֵיהּ, וּבְגִין כֶּךָ, כָּל מָאן דְּאִית חוּבִין בִּידּוּי, דְּחִיל תְּדִיר, כּד"א וּפְחַדְתָּ לִילָה וְיוֹמָם וְגו', וְעַל דָּא וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבְאוּ וְגו'.

13. "And he saw Binyamin"

Hope deferred is a heart sickness but desire fulfilled is a Tree of Life. Rabbi Chiya comments on this verse, to the effect that the negative angel Satan attends those who pray with a specific result in mind--but God quickly answers the prayers of the pure in heart. Thus, Benjamin came quickly to Yosef. The passage then digresses into a lament for the destruction of the Temple and the pains of Exile.

The Relevance of this Passage

The Evil Inclination exploits the action of prayer by stimulating feelings of self-righteousness. For this reason, most prayers go unanswered. A holier-than-thou attitude distinguishes the religious approach to prayer from the authentically spiritual perspective. The latter is replete with humility, while the religious approach fosters conceit and certitude in one's own purity and devotion. The cleansing power of this passage purifies our souls, so that we may humbly ask The Creator for what we truly need.

209. "And he lifted up his eyes, and saw his brother Binyamin, his mother's son" (Beresheet 43:29). Rabbi Chiya opened the discussion with the verse, "Hope deferred makes the heart sick (lit. 'is a heart sickness'), but desire fulfilled is a Tree of Life" (Mishlei 13:12). From this verse, we have learned that a man should not, when he prays to the Holy One, blessed be He, check whether HIS SALVATION has come or not. What is the reason for this? When he looks for it, many accusers come to examine his deeds.

210. It is a secret that his examination during prayer causes a heart sickness. The sickness of heart is he who always stands by man to indict him above and below, NAMELY THE SATAN.

211. "But desire fulfilled is a Tree of Life." We have learned that he who wants the Holy One, blessed be He, to accept his prayer, should study the Torah, which is the Tree of Life. Then, "desire is fulfilled (lit. 'comes')." Desire is the grade presiding over all the prayers in the world, NAMELY THE NUKVA. It brings them before the highest King, ZEIR ANPIN. This verse says "comes" just as elsewhere it is written, "in the evening she comes" (Ester 2:14). IN BOTH VERSES, THE WORD COMES ALLUDES TO THE NUKVA. The meaning of "desire comes" is that she comes before the highest King TO BE JOINED WITH HIM in order to grant the wish of he WHO PRAYS TO FULFILL HIS REQUEST.

212. Another explanation of the verse, "Hope deferred is a heart sickness" is that it refers to a place where prayer is misdirected, A PLACE CALLED "SICKNESS OF HEART." It is slow in coming and is passed from hand to hand. Sometimes SALVATION never comes. Why? Because it is passed FROM HAND TO HAND by all the chieftains to be brought down into the world.

213. "...but desire comes is a Tree of Life": When hope is not passed by all the chieftains and Chariots FROM HAND TO HAND, the Holy One, blessed be He, gives it immediately. For when it is passed by the chieftains and Chariots, numerous accusers are given permission to examine it and look at the indictments before granting him HIS SALVATION. But whatever comes from the King's house and is given to man, whether he deserves it or not, is given to him at once. This is the meaning of the phrase, "but desire comes is a Tree of Life"; it comes immediately.

209. וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת בְּנִימִין אָחִיו בֶּן אִמּוֹ וּגוֹ'. רַבִּי חֵיָּיא פָּתַח וַאֲמַר, תּוֹחֶלֶת מְמוּשְׁכָּה מַחֲלָה לֵב וְעַץ חַיִּים תְּאוּהָ בָּאָה, דָּא הוּא דְתַנּוּן, דְּלִית לִיהָ לְבַר נֶשׁ, לְאַסְתַּבְּלָא בְּבַעוּתִיהָ לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, אִי אֲתִי, אִי לֹא אֲתִי, מ"ט. בְּגִין דָּאִי אִיהוּ אַסְתַּבְּל בֵּיה, כְּמָה מְאָרִיהוֹן דְּדִינָא, אָתוּ לְאַסְתַּבְּלָא בֵּיה בְּעוֹבְדוּי.

210. וְרָזָא אִיהוּ, דְּהָא הֵהוּא אַסְתַּבְּלוּתָא, דָּאִיהוּ מַסְתַּבְּל בְּהֵוּא בְּעוּתָא, גָּרִים לִיהָ לְמַחֲלָת לֵב, מְאִי מַחֲלָה לֵב. דָּא אִיהוּ מֵאן דְּקָאִים תְּדִיר, עֲלִיהָ דְּבַר נֶשׁ, לְאַסְטָאָה לְעִילָא וְתַתָּא.

211. וְעַץ חַיִּים תְּאוּהָ בָּאָה, תַּנּוּנָן, מֵאן דְּבַעֵי דְּקוּדְשָׁא בְּרִיךְ הוּא יִקְבַּל צְלוּתִיהָ. יִשְׁתַּדַּל בְּאוֹרֵייתָא, דָּאִיהוּ עַץ חַיִּים, וְכִרִּין תְּאוּהָ בָּאָה, מֵאן תְּאוּהָ. דָּא הוּא דְּרָגָא דְּכָל צְלוּתִין דְּעֵלְמָא בִּיְדִיהָ, וְעֵאִיל לֹון קָמִי מְלָכָא עֲלָאָה. כְּתִיב הִכָּא בָּאָה, וְכְתִיב הִתָּם בְּעֶרְבָּא בָּאָה, וְדָא הוּא תְּאוּהָ בָּאָה, בָּאָה קָמִי מְלָכָא עֲלָאָה, לְאַשְׁלֵמָא רְעוּתָא דְּהֵהוּא בֶּר נֶשׁ.

212. דְּבַר אַחֵר תּוֹחֶלֶת מְמוּשְׁכָּה מַחֲלָה לֵב, דָּא הוּא אֲתֵר, דְּאֲתִיָּהִיב הֵהוּא מְלָה, בְּאֲתֵר אַחֲרָא, דְּלֹא אַצְטִירִיךְ, וְאֲתַמְשְׁכָא עַד דְּאֲתִיָּהִיב מִיָּדָא לְיָדָא, וְלִזְמַנִּין דְּלֹא יִיתִי, מ"ט, בְּגִין דְּאֲתַפְשֵׁטָא וְאֲתַמְשְׁכָא בְּכָל אִינוּן מִמֶּנּוּ, לְנַחֲתָא לִיהָ לְעֵלְמָא.

213. וְעַץ חַיִּים תְּאוּהָ בָּאָה, דָּא הוּא תּוֹחֶלֶת, דְּלֹא אֲתַמְשְׁכָא בְּגִין אִינוּן מִמֶּנּוּ רְתִיכִין, אֲלֹא דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לִיהָ לְאַלְתֵּר, בְּגִין דְּכִד אֲתַמְשְׁכָא בֵּין אִינוּן מִמֶּנּוּ רְתִיכִין, כְּמָה אִינוּן מְאָרִיהוֹן דְּדִינָא, דְּאֲתִיָּהִיב לֹון רְשׁוּתָא, לְעֵינָא וְלְאַסְתַּבְּלָא בְּדִינָהּ, עַד לֹא יִנְתְּנוּ לִיהָ, וְמָה דְּנַפִּיק מִבֵּי מְלָכָא וְאֲתִיָּהִיב לִיהָ לְבַר נֶשׁ, בֵּין דְּזָכִי, בֵּין דְּלֹא זָכִי, אֲתִיָּהִיב מִיָּד, וְדָא הוּא עַץ חַיִּים תְּאוּהָ בָּאָה.

214. Another explanation of "hope deferred" is that it refers to Ya'akov whose hope to see Yosef was long deferred. And "but desire comes is a Tree of Life" refers to Binyamin, for only a short time elapsed between Yosef's request for him and his arrival; the time elapsed was short. It is written, "And he lifted up his eyes, and saw his brother Binyamin, his mother's son." Why does the scripture read, "his mother's son?" Because he had his mother's image, he was her very image. Therefore the verse reads, "And he lifted up his eyes, and saw his brother Binyamin, his mother's son."

215. Rabbi Yosi said: It is written earlier, "And Yosef saw Binyamin with them" (Beresheet 43:16), and now "he lifted up his eyes, and saw his brother Binyamin." What did he see here? HE ANSWERS, He saw through the Holy Spirit that Binyamin will have a place in the Holy Land along with his brothers, and that the Shechinah will dwell in the place of Binyamin and Yehuda, for he saw the Temple standing upon their portion. This is the meaning of the phrase, "And Yosef saw Binyamin with them." But Yosef, his brother, did not see HIMSELF sharing the portion IN WHICH THE TEMPLE WOULD STAND.

216. When "he lifted up his eyes, and saw his brother Binyamin, his mother's son" (Beresheet 43:29) AND SAW THE TEMPLE STANDING ON HIS PORTION, then it is written, "And Yosef made haste, for his affection was kindled towards his brother and he sought where to weep; and he entered into his chamber, and wept there" (Beresheet 43:30), BECAUSE HE SAW THE DESTRUCTION OF THE TEMPLE.

217. Rabbi Chizkiyah quoted the verse, "The burden of the valley of vision. What ails you now, that you are wholly gone up to the housetops" (Yeshayah 22:1). Come and behold: It has been said that when the Temple was destroyed and consumed by fire, all the priests went up to the roofs of the Temple with all the Temple's keys in their hands. They said "until now we have been your treasurers, from now on take what is yours."

218. Yet come and behold: "The valley of vision" is the Shechinah who used to be in the Temple, and all the people in the world drew prophecy from her. And although the prophets used to prophesize from a different place, THAT IS, NETZACH AND HOD OF ZEIR ANPIN, they used to draw their prophecies from her, THE NUKVA. BECAUSE NETZACH AND HOD OF ZEIR ANPIN GAVE PLENTY TO THE SHECHINAH, WHO GAVE THE ILLUMINATION OF NETZACH AND HOD TO THE PROPHETS, She is therefore named after prophecy "the valley of vision" it has been explained THAT SHE IS CALLED vision, because She reflects all the upper hues. THE FOUR HUES OF ZEIR ANPIN, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, ARE REFLECTED ONLY IN HER. SHE IS THEREFORE CALLED VISION.

214. דְּבַר אַחֵר תּוֹחֵלֶת מְמוּשָׁכָה, דָּא יַעֲקֹב, דְּאַתְמִשְׁכָּא לִיה תּוֹחֵלֶתָא דְיוֹסֵף עַד זְמַן אָרִיךְ. וְעַץ חַיִּים תְּאוּהָ בָאָה, דָּא הוּא בְּנִימִן, דְּהָא מִזְמַנָּא דְתִבְעָ לִיה יוֹסֵף, עַד הָהוּא זְמַנָּא דְאַתָּא לְגַבִּיָּה, לָא הָוָה אֱלָא זְמַנָּא זַעִיר, דְּלֹא אַתְמִשְׁכָּא הָהוּא זְמַנָּא, הָה"ד וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת בְּנִימִן אָחִיו בֶּן אָמוֹ. מֵאִי בֶן אָמוֹ. דְּדִיוֹקְנִיה דְאַמִּיָּה הָוָה בֵּיה, וְהָוָה דְּמִי דִיוֹקְנִיה לְדִיוֹקְנָא דְרַחֵל, בְּגִין כֻּךְ כְּתִיב וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת בְּנִימִן אָחִיו בֶּן אָמוֹ.

215. רַבִּי יוֹסִי אָמַר, וְהָא כְּתִיב בְּקִדְמִיתָא, וַיֵּרָא יוֹסֵף אֶתָּם אֶת בְּנִימִן, וְהִשְׁתָּא כְּתִיב, וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת בְּנִימִן אָחִיו, מֵאִי רָאִיהָ הֵכָא. אֱלָא חֲמָא בְּרוּחָא דְקוּדְשָׁא לְבְנִימִן, דְּחוּלְקִיה הָוָה עֲמֵהוּן בְּאַרְעָא, וּבְחוּלְקִיה דְּבְנִימִן וְיִהוּדָה תִּשְׁרִי שְׂכִינְתָּא, דְּהָא חֲמָא לִיה לִיְהוּדָה וּבְנִימִן דְּבְחוּלְקֵהוּן הָוָה מְקֻדָּשָׁא, וְדָא הוּא וַיֵּרָא יוֹסֵף אֶתָּם אֶת בְּנִימִן, לִיה חֲמָא עֲמֵהוּן, וַיִּוֹסֵף דְּהָוָה אָחוּהָ לָא חֲמָא עֲמֵהוּן, בְּהָהוּא חוּלְקָא.

216. אוֹף הֵכָא, וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת בְּנִימִן אָחִיו בֶּן אָמוֹ. מַה כְּתִיב בְּתֵרִיה, וַיַּמְהֵר יוֹסֵף כִּי נִכְמְרוּ רַחֲמָיו אֶל אָחִיו וַיִּבְקֹשׁ לְבָכוֹת וַיָּבֹא הַחֲדָרָה וַיִּבְכֶּה שָׁמָּה.

217. רַבִּי חֲזַקִּיָּה פָתַח וַאֲמַר, מִשָּׂא גֵיא חֲזִיוֹן מַה לָךְ אֵיפֹה כִּי עָלִית בְּלָךְ לַגּוֹת. תָּא חֲזִי, הָא אוֹקְמוּהָ, בְּזְמַנָּא דְאַתְחָרִיב כִּי מְקֻדָּשָׁא, וְהָיוּ מוֹקְדִין לִיה בְּנוּרָא, סְלִיקוּ כָּל אֵינֻן כְּהֵנִי עַל כּוֹתְלֵיהוֹן דְּמְקֻדָּשָׁא, וְכָל מַפְתָּחִין בִּידֵיהוּ, וַאֲמָרוּ, עַד הֵכָא הָוִינָא גּוֹזְרִין דִּילָךְ, מִכָּאן וְאֵילָךְ טוֹל דִּילָךְ.

218. אֲבָל תָּא חֲזִי, גֵיא חֲזִיוֹן: דָּא שְׂכִינְתָּא, דְּהָוָה בְּמְקֻדָּשָׁא, וְכָל בְּנֵי עֲלָמָא, מִינָהּ הָווּ יִנְקִין, וַיִּנְקוּ דְנִבְוָאָה. דְּאָף עַל גַּב דְּכָל נְבִיאִין, קָא הָווּ מִתְנַבְּאִין מֵאַתָּר אַחֲרָא, מְגוּוּהָ הָווּ יִנְקִין נְבוּאָתְהוֹן, וְע"ד אֲתַקְרִי אֵיהִי גֵיא חֲזִיוֹן. חֲזִיוֹן: הָא אוֹקְמוּהָ, דְּאֵיהִי חִיוּ, דְּכָל גּוֹוִנִין עֲלָאִין.

219. "What ails you now, that you are wholly gone up to the housetops": When the Temple was destroyed, the Shechinah stood in all the places She used to inhabit and wept for Her apartment, for Yisrael who went into exile, and for all the righteous and the pious who perished there. How do we know this? From the words, "A voice was heard in Rama, lamentation, and bitter weeping; Rachel weeping for her children" (Yirmeyah 31:14). RACHEL WAS THE NAME OF THE SHECHINAH, as we have already learned. The Holy One, blessed be He, then asked the Shechinah, "What ails you now, that you are wholly gone up to the housetops."

220. HE ASKS: Why does it say that "you are wholly?" It would have been sufficient to say that "you are gone up TO THE HOUSETOPS." What does wholly mean? HE REPLIES: It includes all the other legions and Chariots that all wept with Her for the destruction of the Temple. IT IS THEREFORE WRITTEN "THAT YOU ARE WHOLLY GONE UP TO THE HOUSETOPS."

221. Therefore, HE ASKED HER, "What ails you now..." She replied, My children are in exile and the Temple burnt, AND YOU DO NOT KNOW, and as for me, whatever shall I do here. She said: "You that are full of uproar, a tumultuous city, a joyous city: your slain men are not slain with the sword, nor dead in battle." "Therefore, said I, 'Look away from me; I will weep bitterly'" (Yeshayah 22:2, 4). We have learned that the Holy One, blessed be He, replied: "Thus says Hashem; keep your voice from weeping..." (Yirmeyah 31:15).

222. Come and behold: Since the Temple was destroyed, not a day has passed without curses. This is because as long as the Temple existed, Yisrael could worship and offer burnt offerings and sacrifices. The Shechinah hovered about them in the Temple, as a mother about her children. All faces were shining, until blessings would abide above and below. Not a day passed without blessings and delight. Yisrael dwelt securely in their land, and all the world was nourished for their sake.

223. Now that the Temple is destroyed and the Shechinah has gone with them into exile, there is not a day without curses. The world is accursed, and joys do not dwell above or below.

219. מֶה לָךְ אֵיפֹה כִּי עָלִית בְּלֶךְ לַגְּגוֹת, דִּהָא בְּדִ אֶתְחַרַּב מִקְדָּשָׁא, שְׁכִינְתָּא אֶתָּא, וְסָלִיקַת בְּכָל אֵינּוֹן אֶתְרִין, דִּהּוּ מְדוּרָה בְּהוּ בְּקִרְמִיתָא, וְהוּת בְּכַת עַל בֵּית מְדוּרָה, וְעַל יִשְׂרָאֵל דִּאֲזָלוּ בְּגָלוּתָא, וְעַל כָּל אֵינּוֹן צְדִיקֵי וְחֲסִידֵי, דִּהּוּ תַּמָּן וְאֶתְאֲבִידוּ, וּמִנָּלָן, דְּכִתִּיב כֹּה אָמַר יי' קוֹל בְּרָמָה נִשְׁמַע נְהִי בְּכִי תִמְרוּרִים רַחֵל מְבַכָּה עַל בְּנֵיהּ, וְהָא אֶתְמַר. וְכִדִּין קוֹדֶשָׁא בְּרִין הוּא שְׂאִיל לָהּ לִשְׁכִינְתָּא, וְאִמַּר לָהּ, מֶה לָךְ אֵיפֹה כִּי עָלִית בְּלֶךְ לַגְּגוֹת.

220. מֶהוּ בְּלֶךְ, דִּהָא כִּי עָלִית סְגִיָּא, מֶהוּ בְּלֶךְ. לֹאֲכַלְלָא בְּהִדָּה כָּל חִילִין וְכָל רִתִּיכִין אַחֲרֵנִין, דִּכְלָהוּ בְּכוּ עִמָּה, עַל חֲרָבָן כִּי מִקְדָּשָׁא.

221. וּבְגִין כִּן מֶה לָךְ אֵיפֹה, אֶמְרָה קָמִיָּה, וְכִי בְנֵי בְּגָלוּתָא, וּמִקְדָּשָׁא אֶתוּקְדָּא, וְאִנָּא מֶה לִּי הָכָא, שְׂרִיאתָּ וְאִמְרַת, תְּשׁוּאוֹת מְלָאָה עִיר הוֹמִיָּה קְרִיָּה עֲלִיָּה חֲלָלִין לֹא חֲלָלֵי חָרָב וְלֹא מֵתֵי מִלְחָמָה עַל כֵּן אִמְרַתִּי שְׁעוּ מִנִּי אֶמְרַר בְּכִי וְגו'. וְהָא אוֹקִימָנָא, דְּקוֹדֶשָׁא בְּרִין הוּא אִמַּר לָהּ, כֹּה אָמַר יי' מִנְעִי קוֹלְךָ מִבְּכִי וְגו'.

222. וְתָא חֲזִי, מִיּוֹמָא דִּאֶתְחַרְיֵב כִּי מִקְדָּשָׁא, לֹא הוּא יוֹמָא, דִּלָּא אֶשְׁתַּבַּח בֵּיהּ לְוֹטִין, בְּגִין דְּכַד כִּי מִקְדָּשָׁא הוּא קַיָּים, הוּוּ יִשְׂרָאֵל פִּלְחִין פּוֹלְחִין וְקִרְבִּין עֲלוּן וְקִרְבָּנִין, וְשְׁכִינְתָּא שְׂרִיָּא בְּכִי מִקְדָּשָׁא עֲלִיָּהוּ, כְּאִמָּא דְּרַבִּיעָא עַל בְּנֵיָּא, וְהוּוּ כָּל אֲנָפִין נִהִירִין, עַד דִּאֶשְׁתַּבַּחוּ בְּרַכְּאן לְעִילָא וְתָתָא, וְלֹא הוּא יוֹמָא, דִּלָּא אֶשְׁתַּבַּח בֵּיהּ בְּרַכְּאן וְחֲדוּן, וְהוּוּ יִשְׂרָאֵל שְׂרָאן לְרַחֲצָן בְּאַרְעָא, וְכָל עֲלָמָא הוּא אֶתְזִין בְּגִינֵיהּ.

223. הִשְׁתָּא דִּאֶתְחַרְיֵב כִּי מִקְדָּשָׁא, וְשְׁכִינְתָּא עִמָּהוּן בְּגָלוּתָא, לִית לָךְ יוֹמָא דִּלָּא אֶשְׁתַּבַּח בֵּיהּ לְוֹטִין, וְעֲלָמָא אֶתְלָטִיא, וְחֲדוּן לֹא אֶשְׁתַּבַּחוּ לְעִילָא וְתָתָא.

224. In days to come, the Holy One, blessed be He, will raise the congregation of Yisrael, THE SHECHINAH, from the dust, as it is written, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer" (Yeshayah 56:7). It is also written, "They shall come with weeping, and with supplications will I lead them" (Yirmeyah 31:8). Because at first, it is written, "She weeps sore in the night, and her tears are on her cheeks" (Eichah 1:2), they will afterward return weeping FROM THE EXILE, as it is written, "They shall come with weeping."

224. וְזָמִין קוֹדֶשׁא בְּרִיךְ הוּא, לֵאקְמָא לָהּ לְכַנְסַת יִשְׂרָאֵל מֵעַפְרָא, כְּמָה דִּאֲתָמֵר, וּלְמַחְדֵּי עֲלָמָא בְּכֹלָא, כְּדִ"א וְהִבִּיאֹתִים אֶל הָר קֹדְשִׁי וְשִׂמְחָתִים בְּבֵית תְּפִלָּתִי וְגו' וְכָתִיב בְּכִי יִבֹּאוּ וּבִתְחִנּוּנִים אוֹבִילִים. כְּמָה דְּבִקְדָּמִיתָא, דְּכָתִיב בְּכָה תִּבְכֶּה בְּלֵילָה וּדְמַעְתָּה עַל לַחְיָה, הֵכִי נָמִי לְבַתֵּר, בְּכִי יִתְהַדְּרוּן, דְּכָתִיב בְּכִי יִבֹּאוּ וְגו'.

14. "As soon as the morning was light"

This verse speculates on the meaning of the phrase, "the morning was light." Drawing on many precedents from the Torah, it uses the phrase to define the healing powers of God, the bright future of the people of Israel, and the difficulties that will befall their enemies.

The Relevance of this Passage

The Light of The Creator can heal all our ailments--but we must have certainty and trust in its power, and we must be conscious of sharing this energy with all those in need. These healing forces are summoned forth as we meditate upon the primordial letters of creation.

225. "As soon as the morning was light, the men were sent away, they and their asses" (Beresheet 44:3). Rabbi Elazar said: We have to study this verse carefully. If they were sent, why should the Torah add "they and their asses?" HE ANSWERS, Because scripture reads, "and take us for bondsmen, and our asses" (Beresheet 43:18), the verse "the men were sent away, they and their asses" teaches us that they have not stayed, nor have their asses.

225. הַבֶּקֶר אֹר וְהָאֲנָשִׁים שָׁלְחוּ הֵמָּה וְחִמּוּרֵיהֶם, רַבִּי אֶלְעָזָר אָמַר, הֵכָא אֵית לָא סִתְכַלְהָ, אִי אִינוּן הוּוּ אֲזִילִי וְאִשְׁתַּדְּרוּ, מָה לָן לְמַכְתָּב פִּאוּרִייתָא, הֵמָּה וְחִמּוּרֵיהֶם. אֵלָא בְּגִין דְּכָתִיב, וּלְקַחַת אוֹתָנוּ לְעִבְדִּים וְאֵת חִמּוּרֵינוּ, בְּגִין כֶּךָ, וְהָאֲנָשִׁים שָׁלְחוּ הֵמָּה וְחִמּוּרֵיהֶם, בְּגִין דְּלֹא יִשְׁתַּאֲרוּן אִינוּן וְחִמּוּרֵיהוֹן, בְּדִקְאָמְרוּ.

226. He opened the discussion with the verse, "And Avraham rose up early in the morning, and saddled his ass" (Beresheet 22:3). That was the morning of Avraham, WHICH IS CHESED. It shone upon THE TRIBES due to Avraham, whose merit stood for them and enabled them to go in peace and be delivered from Judgment. For at that time, Judgment impended upon them to exact payment, and only the merit of Avraham's morning protected them. Thus they were sent from that place of Judgment, for it had no power over them at the time.

226. פִּתַּח וְאָמַר, וַיִּשָּׁכֶם אַבְרָהָם בֶּבֶקֶר וַיַּחֲבֹשׁ אֶת חִמּוּרוֹ וְגו', הֵהוּא בֶּקֶר דִּאֲבָרָהּ הוּוּ נָהִיר, לְקִיּוּמָא עֲלִיּוּהוּ בְּזִכּוּתֵיהָ, בְּדִין זְכוּתָא דִּאֲבָרָהּ קִיּוּמָא עֲלִיּוּהוּ, וְאֲזִלוּ בְּשָׁלָם, וְאִשְׁתַּזִּיבוּ מִן דִּינָא, בְּגִין דִּהֵיּיָא שַׁעְתָּא, קִיּוּמָא עֲלִיּוּהוּ דִּינָא, לֵאֲתַפְרָעָא מִנֵּיהּ, בִּר דִּזְכוּתָא דִּהֵהוּא בֶּקֶר דִּאֲבָרָהּ, אֲגִין עֲלִיּוּהוּ, וְאִשְׁתַּלְּחוּ מִן דִּינָא, דְּלֹא שְׁלִיט עֲלִיּוּהוּ בִּהֵהוּא זְמָנָא.

227. Rabbi Yehuda continued with the verse, "And he shall be as the light of the morning" (II Shmuel 23:4): This is the light of Avraham's morning, NAMELY, THE LIGHT OF CHESED. "When the sun rises" refers to the sun of Ya'akov, THE LIGHT OF TIFERET, as it is written, "the sun rose upon him" (Beresheet 32:32). "In a morning without clouds" means th? morning, THE LIGHT OF CHESED, is not so cloudy, BECAUSE JUDGMENTS HAVE NO HOLD UPON IT, but "clear shining after rain," WHICH MEANS the brightness that comes through rain, the rain of the side of Yitzchak, THE LIGHT OF GVURAH, for that rain causes that, "the grass springs out of the earth" (II Shmuel 23, 4).

227. רַבִּי יְהוּדָה פִּתַּח, וְכֹאֹר בֶּקֶר יוֹרַח שְׁמֶשׁ, דָּא הוּא נְהוּרָא, דִּהֵהוּא בֶּקֶר דִּאֲבָרָהּ. יוֹרַח שְׁמֶשׁ: דָּא הוּא שְׁמֶשׁא דִּיעֻקֵּב, דְּכָתִיב וַיּוֹרַח לוֹ הַשֶּׁמֶשׁ. בֶּקֶר לֹא עֲבוֹת, דִּהֵהוּא בֶּקֶר לֹא אִיהוּ עֲבוֹת כָּל כֶּךָ, אֵלָא מִנְגַּה מִמָּטָר, נִגַּה מִמָּטָר: אִיהוּ מָטָרָא דֵּאֲתִי מִסְטָרָא דִּי צִיָּק, דִּהֵהוּא מָטָרָא אִפִּיק דְּשֵׁא מֵאָרֶץ.

228. Another explanation of the phrase, "as the light of the morning," MEANS THAT by the light of Avraham's morning, THE LIGHT OF CHESED, "the sun rises," which is Ya'akov, whose light is as that of that morning OF AVRAHAM, BEING THE SECRET OF TIFERET, AND SHINES WITH COVERED CHASSADIM DRAWN FROM THE LIGHT OF CHESED. The "morning without clouds" is not dark but shining, for when morning, THE LIGHT OF CHESED, comes, no judgment has sway. All is illuminating on the side of Avraham, THE RIGHT SIDE, "in the clear shining after rain": This is the side of Yosef the Righteous, who showers upon the earth, THAT IS, YESOD, WHICH GIVES PLENTY TO THE NUKVA, to produce grass and all the goodness of the world.

229. Rabbi Shimon said: Come and behold: When night falls and spreads its wings upon the world, snow-white asses, WHICH ARE SPIRITS IN THE SHAPES OF FEMALE ASSES, ARE APPOINTED TO TAKE REVENGE ON THOSE WHO TRANSGRESS RELIGION AND THE LAW. They will come out and reign over the world. Numerous accusers are aroused on several sides to rule over the world. When morning breaks, they all vanish and lose their dominion. Each comes to its FIXED position and returns to its place.

230. Another explanation of the phrase, "the morning was light," is that when Avraham's morning breaks, THE REIGN OF THE RIGHT BEGINS. "... the men were sent away" refers to the accusers who rule by night, "they and their asses": These are the female asses THAT ARE APPOINTED OVER THOSE WHO TRANSGRESS religion and the law. They come from the side of defilement, being unholy, and do not rule and are not seen when morning comes. The female asses in charge of sinners are considered the same as male asses.

231. There are no upper grades that are not divided into right and left, into mercy and judgment. There are numerous grades, holy on the side of holiness and defiled on the side of defilement. All grades stand on top of each other.

232. Wherever Avraham's morning is awakened into the world, the forces of the left are gone and have no sway, for they cannot exist on the right side, only on the left. THEREFORE, WHEN MORNING ARRIVES, WHICH IS THE REIGN OF THE RIGHT, THEY ARE FORCED TO VANISH. The Holy One, blessed be He, made day and night to give each its own proper aspect, THE RIGHT TO RULE BY DAY AND THE LEFT TO RULE BY NIGHT. Happy is the portion of Yisrael in this world and the world to come.

233. Rabbi Chiya said: "But to you who fear my name, the sun of righteousness shall arise with healing in its wings" (Malachi 3:20). Come and behold: The Holy One, blessed be He, will cause to shine upon Yisrael the sun, which, from the day the world was created, He concealed from the wicked in the world, as it is written, "And from the wicked their light is withheld" (Iyov 38:15).

228. דָּבָר אַחֵר וּכְאוּר בֶּקֶר, בִּהְיוֹת נִהְיָו דְּבִקֵּר דְּאַבְרָהָם, יִזְרַח שֶׁמֶשׁ: דָּא הוּא יַעֲקֹב, דְּנִהְיָו דִּילִיָּהּ, כְּנִהְיָו דִּהְיוֹת בֶּקֶר. בֶּקֶר לֹא עֲבוֹת, בְּגִין דִּהְיוֹת בֶּקֶר, לֹא אִיהוּ חֲשׁוֹן, אֶלָּא נִהְיָ, דְּהָא בִּשְׁעָתָא דְּאִתֵּי בֶקֶר, לֹא שְׁלֵטָא דִּינָא כֻּלָּל, אֶלָּא כֻּלָּא נִהְיָ, בְּסִטְרָא דְּאַבְרָהָם. מְנַגֵּה מִמֶּטֶר: דָּא הוּא סִטְרָא דִּיוֹסֶף הַצַּדִּיק, דְּאִיהוּ אֲמִטוּר עַל אֶרְעָא, לְאַמְקָא דְּשָׂאָה, וְכָל טִיבו דְּעֵלְמָא.

229. אָמַר רַבִּי שִׁמְעוֹן, תָּא חַזִּי, בִּשְׁעָתָא דִּילִילִיָּא עָאֵל, וּפְרִישׁ גְּדַפּוּי עַל עֵלְמָא, כְּמָה גְּרִדִּינִי טְהִירִין, זְמִינִין לְנַפְקָא, וְלִשְׁלֵטָא בְּעֵלְמָא, וּכְמָה מְאִרִּיהוֹן דְּרִינִין, מִתְעֲרִין בְּכְמָה סִטְרִין לְזַנְיָהּ, וְשִׁלְטִי עַל עֵלְמָא, בִּיּוֹן דְּאִתֵּי צִפְרָא וְנִהְיָ, כֻּלָּהוּ מִסְתַּלְקִי, וְלֹא שְׁלֵטִי, וְכָל חַד וְחַד עָאֵל לְדוּכְתִּיָּהּ, וְתָב לְאַתְרִיָּהּ.

230. כִּד"א הַבֶּקֶר אוֹר, דָּא בֶּקֶר דְּאַבְרָהָם. וְהַאֲנָשִׁים שְׁלַחוּ, אֵלֶיךָ מְאִרִּיהוֹן דְּרִינָא, דִּהּוּ שְׁלֵטִין בְּלִילִיָּא. הֵמָּה וְחִמּוּרֵיהֶם אֵינּוֹן גְּרִדִּינִי נִימוּסִין, דְּאִתֵּינִי מִסְטְרָא דְּמִסְאָבָא, דִּלְאוּ אֵינּוֹן קְדִישִׁין, וְלֹא שְׁלֵטִין, וְלֹא אֶתְחַזּוֹן, מִכִּי אִתֵּי צִפְרָא. וְאֵינּוֹן מִסְטְרָא דְּאֵינּוֹן חֲמִרִי, גְּרִדִּינִי נִימוּסִין דְּקֶאֱמָרוּ.

231. דְּהָא לִית לָךְ דְּרִגִּין עֲלָאִין. דִּלָּא אִיתָאִי בְּהוּ יְמִינָא וְשְׁמָאֵלָא, רַחֲמֵי וְרִינָא, דְּרִגִּין עַל דְּרִגִּין קְדִישִׁין, מִסְטְרָא דְּקְדוּשָׁה, וּמִסְאָבִין, מִסְטְרָא דְּמִסְאָבָא, וְכֻלָּהוּ דְּרִגִּין עַל דְּרִגִּין, אֵלֶיךָ עַל אֵלֶיךָ.

232. וּבְכָל אֶתֶר דְּבִקֵּר דְּאַבְרָהָם אֶתְעַר בְּעֵלְמָא, כֻּלָּהוּ מִתְעַבְרִי, וְלֹא שְׁלֵטִי, בְּגִין דִּלִּית לוֹן לְקִיּוּמָא בְּסִטְרָא יְמִינָא, אֶלָּא בְּסִטְרָא שְׁמָאֵלָא. וְקוּדְשָׁא בְּרִיךְ הוּא עֲבַד יְמָמָא וְלִילִיָּא, לְאַנְהָגָא כָּל חַד וְחַד לְסִטְרִיָּה כְּדָק חַזִּי לִיָּהּ, זְכָאָה חוּלְקִיָּהּ דִּישְׂרָאֵל, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאִתֵּי.

233. רַבִּי חִיָּיא פִּתַּח וְאָמַר, וְזִרְחָה לָכֶם יְרָאִי שְׁמִי שֶׁמֶשׁ צִדְקָה וּמִרְפָּא בְּכַנְפֶּיהָ. תָּא חַזִּי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא לוֹן לְיִשְׂרָאֵל, הוּא שְׁמָשׁא, דְּגִנְזִי קוּדְשָׁא בְּרִיךְ הוּא, מִיּוּמָא דְּאַתְבָּרִי עֵלְמָא, מְקַמֵּי רִשְׁיַעֵי דְּעֵלְמָא, כְּמָה דְּכִתִּיב, וַיִּמְנַע מִרְשָׁעִים אוֹרָם.

234. The Holy One, blessed be He, stored that light, for when it first came out, it shone from one end of the world to the other. But when He looked upon the generations of Enosh, the generation of the Flood, the generation of the Tower of Babylon and all the wicked ones, He stored the light.

235. When Ya'akov came to contend with Esav's minister, who bit his thigh, he limped. It is then written, "the sun rose upon him" (Beresheet 32:32). What sun is this? It is the sun that was stored away, which has healing in it, to heal his thigh. When he was healed through that sun, it is written, "And Ya'akov came to Shalem (lit. 'whole')" (Beresheet 33:18), meaning he was whole in his body and healed.

236. The Holy One, blessed be He, will therefore uncover that sun in the future and shine upon Yisrael, as it is written, "But to you who fear my name the sun of righteousness shall arise," the sun of righteousness being the sun with which Ya'akov was healed. It is "with healing in its wings," because everybody will then be healed. When the children of Yisrael rise from the dust, many will be lame and blind. The Holy One, blessed be He, will shine the healing sun upon them, as it is written, "with healing in it wings."

237. That sun will then shine from one end of the world to the other. Yisrael will be cured, but the idolatrous nations will be burned by it. Concerning Yisrael, the verse reads, "Then shall your light break forth like the morning, and your health shall spring forth speedily; and your righteousness shall go before you; the glory of Hashem shall be your rearguard" (Yeshayah 58:8).

234. וְהָיָה נְהוֹרָא גָּנִיז לִיה קוֹדֶשׁא בְּרִיךְ הוּא, דְּכִד נִמְק בְּקִדְמִיתָא, הָוָה נְהִיר מְסִיפִי עֲלֵמָא, וְעַד סִיפִי עֲלֵמָא, בֵּינוֹן דְּאַסְתָּבֵּל בְּדִרְיָה דְּאַנוּשׁ וּבְדִרְיָה דְּמַבּוּל, וּבְדִרְיָה דְּהַפְלָגָה, וּבְכָל אֵינוֹן חֵיבִיבָא, גָּנִיז לִיה לְהָיָה נְהוֹרָא.

235. בֵּינוֹן דְּאַתָּא יַעֲקֹב, וְאַתְדַּבֵּק בְּהָיָה מְמַנָּא רַבְרָבָא דְּעֵשׂוֹ, וְאַפִּישׁ לִיה בִּירְכָא דִּילִיָּה, וְהוּה נְכִי, כְּדִין מַה כְּתִיב, וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ, מֵאֵן שְׁמֵשׁ הָהוּא שְׁמֵשׁא דְּגָנִיז, בְּגִין דְּאִית בִּיה אֲסוּתָא, לְאַתְסָאָה לִיה מְאַרְכּוּבְתִּיָּה, וּלְכַתֵּר אֲתִסִּי בְּהָיָה שְׁמֵשׁא, דְּכְתִיב, וַיָּבֹא יַעֲקֹב שָׁלֵם, שְׁלֵם בְּגוּפִיָּה דְּאַתְסִי.

236. וְעַל דָּא, זְמַן קוֹדֶשׁא בְּרִיךְ הוּא, לְגַלָּאָה הָהוּא שְׁמֵשׁא, וְלֹאֲנַהֲרָא לִיה לְיִשְׂרָאֵל, דְּכְתִיב וַיִּזְרַח לָכֶם יְרֵאִי שְׁמִי שְׁמֵשׁ צִדְקָה, מֵאִי שְׁמֵשׁ צִדְקָה. דָּא שְׁמֵשׁא דְּיַעֲקֹב, דְּאַתְסִי בִיה. וּמִרְפָּא בְּכַנְפֵּיהּ, דְּהָיָה שְׁמֵשׁא, יִתְסוֹן כְּלָהּ, בְּגִין דְּהָא בְּזִמְנָא דִּיקוּמוֹן יִשְׂרָאֵל מִעַפְרָא, כְּמַה חֲגָרִין, וְכְמַה סוּמִין, יְהוֹן בְּהוֹן, וְכְדִין קוֹדֶשׁא בְּרִיךְ הוּא יְנַהִיר לוֹן הָהוּא שְׁמֵשׁא לְאַתְסָאָה בֵּה, דְּכְתִיב וּמִרְפָּא בְּכַנְפֵּיהּ.

237. וְכְדִין, יִתְנַהִיר הָהוּא שְׁמֵשׁא, מְסִיפִי עֲלֵמָא, עַד סִיפִי עֲלֵמָא, וּלְיִשְׂרָאֵל יְהֵא אֲסוּתָא, וְעַמִּין עַעְכוּ"ם בִּיה יִתְקוּדוֹן, אֲבָל לְיִשְׂרָאֵל מַה כְּתִיב, אִזּוּ יִבְקַע בְּשַׁחַר אֹרֶךְ וְאַרְכַּתָּךְ מִהֲרָה תִּצְמַח וְהָלַךְ לִפְנֵיךְ צִדְקָךְ כְּבוֹד יי' יֵאֱסָפֶךָ.

15. "And to Yosef were born two sons, before the years of famine came"

The subject of this final passage is the nature of "the days of evil." These are not the days of old age, Rabbi Yitzchak explains, but the "illumination of the left." Man should remain chaste in a bad time and not have children, since these "strange" children would descend from the left side--thus, Yosef had his sons before the famine struck. Neither should a man go forth into the marketplace during the days of evil, since the world is full of "satanic accusers" lying in wait for the unwary.

The Relevance of this Passage

A man and woman's thoughts during sexual relations help determine the purity of their unborn child's soul. The purer our thoughts at the moment of conception, the finer the grade of soul that is drawn from the Upper Worlds. Because of social pressures and our Evil Inclination, purifying and controlling our thoughts is a formidable task. The cleansing attributes of the Hebrew letters in this passage help us to prevail over the world's negative influences, and to elevate our thoughts and desires. We draw Light to our children, which helps purify their souls.

238. Let us return to the subject: "And to Yosef were born two sons before the years of famine came" (Beresheet 41:50). Rabbi Yitzchak quoted the verse, "And the remnant of Ya'akov shall be in the midst of many peoples like dew from Hashem, like the showers upon the grass, that tarries not for man, nor waits for the sons of men" (Michah 5:6). Come and behold: Every day, when light breaks, a bird awakens on a tree in the Garden of Eden and crows three times. The twig is straightened, and the crier loudly warns: Whoever among you see but see not; exist in the world, yet do not know why; do not care for the glory of their Master; and do not study the Torah even though it stands before you, it is better for you never to have been born. Why should you exist without understanding? Woe to you, when the days of evil shall bestir themselves against you and banish you from the world.

239. HE ASKS: What are the days of evil? Can they be days of old age? Not so, for days of old age, if man has children and grandchildren, are good days. What, then, are days of evil?

240. They are mentioned in the verse, "Remember now your creator in the days of your youth, before the evil days come" (Kohelet 12:1). These are not days of old age. The mystery here is that when the Holy One, blessed be He, created the world, He did it through the letters of the Torah. Each letter came before Him, until they came to be established by the letter Bet, WHICH IS IN THE SECRET OF BLESSING (LIT. 'BERACHAH'), FOR WHICH REASON THE WORLD WAS CREATED BY IT. All the alphabets along with their various permutations, THE 231 INWARD ALPHABETS AND THE 231 BACKWARD ALPHABETS, AS WE KNOW, are means WITH WHICH to create the world, HAVING RECEIVED THE SECRET OF BLESSING FROM THE LETTER BET.

241. After the letters were permuted INTO AN ALPHABET IN WHICH THE LETTERS Tet and Resh appear together, the Tet ascended and would not settle together WITH RESH. The Holy One, blessed be He, rebuked her and said: Tet, Tet, why do you ascend and not settle in your place? She replied: You have made me the first letter in the word Tov (good), and the Torah opened by saying "that it was good" IN THE VERSE, "AND ELOHIM SAW THE LIGHT, THAT IT WAS GOOD" (BERESHEET 1:3). How could I be united with RESH, WHICH IS THE FIRST LETTER IN THE WORD Ra (EVIL)?

242. He said to her, return to your place, for you have need OF THE LETTER RA. For I wish to create man and include both of you together in him. Then he will be created, but with you on the right and her on the left. The letters Tet and Resh settled together again.

238. אֶהְרֵנָא לְמִילֵי קִדְמָאִי: וְלִיוֹסָף יֶלֶד שְׁנֵי בְנִים בְּטָרָם תְּבוֹא שְׁנַת הָרָעָב וְגו'. ר' יִצְחָק פִּתַּח, וְהִיא שְׂאִירִית יַעֲקֹב בְּגוֹיִם בְּקָרֵב עַמִּים רַבִּים כְּטַל מֵאֵת ה' כְּרִבִּיבִים עָלָיו עֶשֶׂב אֲשֶׁר לֹא יִקְוֶה לְאִישׁ וְלֹא יִיחַל לְבְנֵי אָדָם. תָּא חַזִּי, בְּכָל יוֹמָא וְיוֹמָא, כִּד נְהוּרָא סְלָקָא, אַתְּעֵר חַד צִיפְרָא, בְּאִילָנָא דְגִנְתָּא דְעֵדֶן, וְקָרִי תִלַּת זְמָנִין, וְשִׁרְבִיטָא יִזְדַּקֵּף, וְכְרוּזָא קָרִי בְחִיל, לְכוּן אֲמַרִין, הוֹרְמָנִי דְבוֹרִיִּירִי, מֵאֵן מִנְכוּן דְחָמִי וְלֹא חָמִי. דְקִיִּימָא בְעֵלְמָא, וְלֹא יִדְעִי עַל מַה קִּיִּימִי, לֹא מִשְׁגִּיחִין בִּיקְרָא דְמֵאֲרִיהוּן, אֲוִרִייתָא קִיִּימָא קִמְיִיהוּ, וְלֹא מִשְׁתַּדְּלִי בֵּה, טַב לוֹן דְלֹא יִבְרוּן, עַל מַה יִקְוֹמוּן, בְּלֹא סְכֻלְתֵּנוּ. וְוִי לוֹן, כִּד יִתְעֲרוּן יוֹמֵי דְרַע עֲלֵיהוּ, וְיִטְרֹדוּן לְהוֹן מַעֲלָמָא.

239. מֵאֵן אִיוּן יוֹמִין דְרַע, אִי סְלָקָא דְעֵתָךְ דְאִינוּן יוֹמִין דְסִיבָא, לֹא הֵכִי, דְהָא יוֹמֵי דְסִיבָא, אִי זָכָה בְּבִנִין, וּבְנֵי בְנִין, יוֹמֵי דְטַב אִינוּן, מֵאֵן אִינוּן יוֹמִין דְרַע.

240. אֵלֹא אִינוּן, כְּמַה דְאֶתְמַר, דְכִתִּיב וְזָכוֹר אֶת בּוֹרְאֵךְ בַּיּוֹמִי בַחֲזוֹרוֹתֶיךָ עַד אֲשֶׁר לֹא יָבֹאוּ יְמֵי הָרָעָה, לֹא אִינוּן יוֹמִין דְסִיבָא, אֵלֹא רְזָא דְמַלְכָּה, כִּד בְּרָא קוּדְשָׁא בְרִין הוּא עֲלָמָא, בְּרָא לִיה בְּאַתּוּן דְאֲוִרִייתָא, וְכָל אֶת וְאֶת עֲאֻלַּת קִמְיָה, עַד דְאֶתְקִיִּימוּ בְלֵהוּ אַתּוּן בְּאֵת בִּי"ת. וְכָל אִינוּן אֵלְפָא בִּיתוֹת, דְאֶתְגַּלְגְּלוּ אַתּוּן, בְּלֵהוּ קִיִּימֵי לְמַבְרִי עֲלָמָא.

241. בִּינוּן דְאֶתְגַּלְגְּלוּ, וְאַתְחַבְרוּ תְרִין אַתּוּן אֵלִין ט"ר בְּחָדָא, סְלָקָא טִי"ת, וְלֹא אֶתִּישְׁבַּת, עַד דְגַעֵר בֵּה קוּדְשָׁא בְרִין הוּא, וְאָמַר לֵה טִי"ת טִי"ת, עַל מַה אֶת סְלָקָא, וְלֹא אֶתִּישְׁבַּת בְּדוּכְתִּיךְ, אֲמַרְהָ קִמְיָה, וְכִי עֲבַדְתָּ לִי לְמַהוּי אֶת בְּרִישָׁא דְטוֹב, דְהָא אֲוִרִייתָא פִּתַּח בִּי כִי טוֹב, הִיךְ אָנָּא מִתְחַבְּרָא לְאֶתִּישְׁבָא בְּאֵת רַע.

242. אָמַר לָהּ, תּוֹב לְאַתְרִיךְ, דְהָא אֶת צְרִיךְ לָהּ, דְהָא בְרַשׁ נֶשׁ דְאָנָא בְּעִי לְמַבְרִי בְכוּן, תְּרוּוּיָכוּ אַתְכִּלִּיל בְּחָדָא, וְיִתְבְּרִי, אֲבָל אֶת לִימִינָא, וְאִיהִי לְשִׁמְאָלָא. וְכִדִּין, תְּבוּ וְאַתִּישְׁבּוּ דָא בְּרָא בְּחָדָא.

243. The Holy One, blessed be He, then divided them, AND SEPARATED THEIR ILLUMINATION, THE ONE BEING WHOLLY GOOD AND THE OTHER WHOLLY EVIL. And He created for each certain days and years, THE SECRET OF THE 28 TIMES IN KOHELET, the ones to the right and the others to the left, fourteen TIMES FOR GOOD AND FOURTEEN FOR EVIL. The ones to the right are called days of good, and the ones to the left are called days of evil. Solomon said: "before the evil days come" and encompass man on account of the sins he committed. Once the days of good and days of evil were created, TET AND RESH settled together again to be included within man.

244. David therefore asked: "Why should I fear in the days of evil, when the iniquity of my persecutors compasses me about" (Tehilim 49:6), the days of evil assuredly. There is a mystery in that THE ILLUMINATION OF THE LEFT is called days of famine and years of famine, and THE ILLUMINATION OF THE RIGHT is called days of plenty and years of plenty.

245. The secret is that one should not draw forth the source of the holy covenant, THAT IS, NOT PERFORM MARITAL DUTY, in days or years of famine. Yosef, therefore, the secret of the covenant, closed his spring in the year of famine and did not allow it to multiply in the world. HENCE THE WORDS, "AND TO YOSEF WERE BORN... BEFORE THE YEARS OF FAMINE CAME" (BERESHEET 41:50). When the year of famine reigns, it behooves man to withhold the spring of his holy covenant and not enable THE LEFT to multiply in the world.

246. Rabbi Shimon said: It is a very deep mystery that when the year of famine, THE ILLUMINATION OF THE LEFT, has sway, it behooves man to stop his source FROM BEGETTING CHILDREN FOR TWO REASONS: (1) If he does not stop his source, he would draw upon the baby a spirit from the LEFT side, and (2) He would thus give a place to that side, thereby strengthening the side of defilement in this world at the expense of the side of holiness. Regarding this secret, the scripture also reads, "For three things the earth quakes" (Mishlei 30:21).

247. For that reason, Yosef the Righteous, who is the secret of the Covenant, ascended to stop his source during the year of famine, so as not to mingle at all WITH THE LEFT and prevent it from ruling OVER THE RIGHT. Of whoever lets his source flow at that time, it is written, "They have dealt treacherously against Hashem: for they have begotten strange children" (Hoshea 5:7), for the children HE BEGETS DURING THE YEARS OF FAMINE are by necessity strange children. ACCORDING TO THE FIRST REASON GIVEN BY RABBI SHIMON, HE DRAWS UPON THE BABY A SPIRIT OF THAT SIDE. Assuredly, "They have dealt treacherously against Hashem" BECAUSE, ACCORDING TO THE SECOND REASON, THEY LET THE LEFT BE STRONGER THAN THE RIGHT AND THUS BETRAYED THE NAME OF HASHEM. Therefore, happy is the portion of holy Yisrael, who did not replace a place of holiness with that of impurity.

243. בַּהֵהוּא שֶׁעָתָא פְּרִישׁ לֹון קוּדְשָׁא בְּרִיךְ הוּא, וּבְרָא לֹון לְכָל חַד וְחַד, יוֹמִין וּשְׁנִין יִרְעֶן, אֱלִין לְיִמִּינָא וְאֱלִין לְשְׂמָאלָא. אֱלִין דְּיִמִּינָא, אֲתַקְרוּן יְמֵי הַטּוֹב, וְאֱלִין דְּשְׂמָאלָא אֲתַקְרוּן יְמֵי הָרָעָה, וְעַד אֲמַר שְׁלָמָה, עַד אֲשֶׁר לֹא יָבֹאוּ יְמֵי הָרָעָה, דְּאֱלִין מְסַחְרִין לִיהָ לְבַר נֶשׁ, בְּחֻבּוֹי דְּאִיהוּ עֲבִיד. בִּיּוֹן דְּאֲתַבְרוּן יוֹמִין דְּטוֹב, וְיוֹמִין דְּרָע, בְּדִין תְּבוּ וְאֲתִישְׁבוּ, לְאֲתַכְלָלָא בְּהוּ בְּבַר נֶשׁ.

244. וּבִגְיִנִי כִךְ אֲמַר דְּוֹד, לְמָה אִירָא בִּימֵי רַע עוֹן עֲקָבִי יִסְבְּנִי, יְמֵי רַע וְדָאִי, וְרָזָא דָא, אֱלִין אֲקָרוּן יְמֵי רַעַב, שְׁנִין דְּרַעַב, וְאֱלִין אֲקָרוּן יְמֵי שָׁבַע, שְׁנֵי שָׁבַע.

245. וְרָזָא דְּמַלְהָ, דְּלֹא לְאַפְקָא מִבּוֹעָא דְּבִרְיָת קְדִישָׁא, בְּיוֹמֵי רַעַב, בְּשַׁנַּת הָרַעַב, וּבִגְיִן כִךְ יוֹסֵף דְּאִיהוּ רָזָא דְּבִרְיָת, סְתִים מִבּוֹעִיָּה בְּשַׁנַּת הָרַעַב, וְלֹא יִהְיֶה לִיהָ דּוּכְתָּא לְאַסְגָּאָה בְּעֵלְמָא, וְדָא בְּעִי לִיהָ לְבַר נֶשׁ, דְּכַד שְׁלֵטָא שְׁנַת הָרַעַב, דִּינְסְתִים מִבּוֹעָא דְּבִרְיָת קְדִישָׁא דִּילִיָּה, בְּגִין דְּלֹא יִהְיֶה לִיהָ דּוּכְתָּא לְאַסְגָּאָה בְּעֵלְמָא.

246. רַבִּי שִׁמְעוֹן אֲמַר, רָזָא דָא אִיהוּ רָזָא עֲלָאָה, בַּהֵהוּא שְׁנַת הָרַעַב, בִּיּוֹן דְּאִיהוּ שְׁלֵטָא, בְּעִי לְאַסְתָּמָא מִבּוֹעִיָּה, בְּגִין דָּאִי לֹא סְתִים לִיהָ, גְּרִים לְאַמְשָׁכָא רוּחָא לְהֵהוּא וְלָדָא מֵהֵהוּא סְטָרָא, וְיִהְיֶה דּוּכְתָּא לְהֵהוּא סְטָרָא, לְמַפְשִׁי בְּעֵלְמָא, סְטָרָא דְּמַסְאָבָא בְּסְטָרָא דְּקוּדְשָׁא, וְתוּ רָזָא, דְּכְתִיב תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ וּגו'.

247. וּבִגְיִן כִךְ, יוֹסֵף צְדִיקָא, רָזָא דְּבִרְיָת, סְלִיק וְסְתִים מִבּוֹעִיָּה, בְּשַׁנַּת הָרַעַב, דְּלֹא לְאַתְעֲרָבָא בַּהֲדָה כָּלִל, וְלִמְיָהֵב לָהּ דּוּכְתָּא, וּמֵאֵן דְּאַפְתַּח מִבּוֹעִיָּה בַּהֵהוּא זְמָנָא, עֲלִיָּה כְתִיב בַּה' בְּגָדוּ כִי בָנִים זָרִים וְלָדוּ עִתָּהּ וְאִכְלָם וּגו'. דְּהָא אֱלִין אֲקָרוּן בָּנִים זָרִים וְדָאִי. בַּה' בְּגָדוּ וְדָאִי. וּבִגְיִן כִךְ, זְכָאָה חוֹלְקֵהוֹן דִּישְׂרָאֵל קְדִישִׁין, דְּלֹא אֲתַחֲלַפוּ דּוּכְתָּא קְדִישָׁא, בְּדּוּכְתָּא מְסָאָבָא.

248. Another explanation of the verse, "And to Yosef were born two sons before the years of famine came" is that ever since the year of famine came to rule, WHICH IS LEFT WITHOUT RIGHT, he closed his spring and raised up his source, so as not to give children to the side of defilement or exchange a holy place for an impure one, THEREBY INCREASING DEFILEMENT AT THE EXPENSE OF HOLINESS. A man should await for his Master to come and rule over the world, as it is written, "And I will wait upon Hashem, that hides His face from the house of Ya'akov, and I will hope for Him" (Yeshayah 8:17).

249. Happy are the righteous who know the ways of the Holy One, blessed be He, observe the precepts of the Torah, and follow their course, as "the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10) and "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

250. The Holy One, blessed be He, therefore admonished Yisrael to sanctify themselves, as it is written, "You shall be holy: for I Hashem your Elohim am holy" (Vayikra 19, 2). HE ASKS: Who is "I?" HE ANSWERS, It is the Holy One, blessed be He, the sacred kingdom of heaven, NAMELY THE NUKVA, while the kingdom of the idolatrous nations is called other, as it is written, "For you shall worship no other El, for Hashem, whose name is Jealous, is a jealous El" (Shemot 34:14).

251. Come and behold: "I" is the government of this world and of the world to come, and everything depends upon it, AS EVERYTHING DEPENDS ON THE NUKVA. Whoever cleaves to the "I", NAMELY TO THE NUKVA, has a portion in this world and the world to come.

252. Whoever cleaves to the other one, THE NUKVA OF THE HEATHEN, perishes from the world of truth, has no part in the world to come and takes part in the impurity of this world. Yet he takes part in the defilement of this world, for the kingdom of the heathen has numerous legions of accusers through whom it rules over this world.

253. Therefore Elisha, the other who descended and clove to that grade, THE KINGDOM OF THE HEATHEN CALLED OTHER, was driven from the world to come. He was not given permission to repent, but was expelled from the world of truth, for which reason he was named other.

248. וע"ד כתיב, וליוסף ילד שני בנים בטרם תבוא שנת הרעב, דהא מההוא זמנא דשלטא שנת הרעב, אסתים מבועיה, וסליק מקוריה, דלא למיהב בנין לסטרא מסאבא, ולא לאחלפא דוכתא דקודשא, בדוכתא דמסאבא, ובעיבר נש לחבאה למאריה דקודשא, בד ייתי וישלוט בדכתיב וחפיתי לה' המסתיר פניו מבית יעקב וקויתי לו.

249. זכאין אינן צדיקיא, הידעין אורחוי דקודשא בריך הוא, ונטרי פקודי דאורייתא, למיהך בהו, דכתיב, כי ישרים דרכי ה' וצדיקים ילכו בו ומשעים יכשלו בם. וכתיב ואתם הדבקים בה' אלהיכם חיים כלכם היום.

250. ובגין דא, קודשא בריך הוא אזהר להו לישראל לאתקדשא, דכתיב והייתם קדושים כי קדוש אני. מאן אני. דא קודשא בריך הוא, מלכות שמים קדישא. מלכותא אחרא דעכו"ם, אקרי אחר, דכתיב כי לא תשתחוה לאל אחר כי ה' קנא שמו.

251. ותא חזי, אני: שלטנו דעלמא דין, ועלמא דאתי, וכלא ביה תליא. אחר: סטרא מסאבא, אחר, סטרא אחרא בסטרא מסאבא, ושולטנו דיליה בהאי עלמא, ולית ליה בעלמא דאתי כלום, ובגין דאמאן דאתדבק בהאי אני, אית ליה חולקא בעלמא דין, ובעלמא דאתי.

252. ומאן דאתדבק בהאי אחר, אתאביד מההוא עלמא, ולית ליה חולקא בעלמא דאתי, ואית ליה חולקא בהאי עלמא, במסאבו, בגין דההוא מלכו אחרא עכו"ם, במה אינן תריסין גרדינין ממנן ביה, לשלטאה בהאי עלמא.

253. ובגין כן, אלישע אחר, דנחת ואתדבק בהאי דרגא, אתטריד מההוא עלמא דאתי, ולא אתייהיב ליה רשו למהדר בתיובתא, ואתטריד מההוא עלמא, ועל דא אקרי אחר.

254. Thus, a man should separate himself from all these sides in order not to be defiled by that side and thereby merit this world and the world to come. Thus, THIS NUKVA OF HOLINESS is a blessing and that NUKVA OF THE HEATHEN is a curse. The one is plenty and the other famine. They are direct opposites, as has already been explained.

255. At the time of the year of famine, WHEN THE NUKVA OF THE HEATHEN REIGNED, no man should have been seen in the marketplace or let flow his source to beget children to another El, as has already been explained.

256. Happy is the man who is careful to walk the way of truth and constantly cleaves to his Master. It is written, "To Him shall you hold fast, and by His name shall you swear" (Devarim 10:20). Note that it is not written, "in Him shall you swear," but rather "in His name," WHICH IS THE NUKVA CALLED NAME. What then is the meaning of the words, "you swear?" HE REPLIED: As we have explained, "YOU SWEAR (HEB. TISHAVE'A)" MEANS cleaving to the secret of faith, THE NUKVA CALLED SHEVA (SEVEN) SO NAMED AFTER THE SEVEN SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT-WHICH SHE RECEIVES FROM BINAH, AS WILL BE EXPLAINED PRESENTLY.

257. There are seven grades above IN BINAH THAT ARE superior to all and constitute the secret of the wholeness of faith. THE ULTIMATE PERFECTION OF THE NUKVA IS TO ASCEND AND CLOTHE THESE SEVEN GRADES-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF BINAH. The secret of the seven grades below, IN THE NUKVA HERSELF, is their union and connection with the SEVEN UPPER ONES, so they become one. It is therefore written, "Seven days and seven days, namely, fourteen days" (I Melachim 8:65). All is one, bound as one, FOR THE SEVEN OF THE NUKVA, WHEN THEY ARE WHOLE, ASCEND AND CLOTHE THE SEVEN OF BINAH, AND THEY ARE BOUND AS ONE. And "by His name shall you swear" (Devarim 6:13) ALLUDES TO THE SEVEN above and below-THE JOINING OF THE SEVEN OF BINAH WITH THE SEVEN OF THE NUKVA INTO ONE.

258. Of whoever joins these SEVEN LOWER ONES with the SEVEN UPPER ONES, it is written, "Hashem shall open to you His good treasure, the heaven" (Devarim 28:12), those treasures THE SEVEN OF BINAH above and THE SEVEN OF THE NUKVA below. The seven days OF BINAH and the seven days OF THE NUKVA are as one, and it is written, "His good treasure, the heaven" and "and seven...to the seven which were upon the top of it" (Zecharyah 4:2). All of them are one.

259. Rabbi Chiya and Rabbi Yosi were walking together when they saw an armed man wearing fringes, THE TZITZIT. Rabbi Chiya said: This man is either a completely righteous man WHO WEARS A FRINGED TALIT EVEN WHILE TRAVELING or is a deceiver of men WHO CARRIES ARMS AND MIGHT BE A ROBBER, YET WEARS THE TALIT TO DECEIVE PEOPLE AND CAPTURE THEM.

254. ובגין כך, בעיבר נש לאתפרשא מכל סטריין, דלא לאסתאבא, בהוא סטרא, למזבי בהאי עלמא, ובעלמא דאתי, וע"ד, דא ברבא, ודא קללה, דא שבע, ודא רעב, בלא בהפוכא דא מן דא. והא אוקימנא.

255. ובגין כך, בהוא זמנא דשנת הרעב, לית ליה לבר נש, לאתחזא בשוקא, ולא לאתפתחא מבויעיה לאולדא, למיהב בנן לאל אחר, והא אתמר.

256. זבאה איהובר נש, דאסתמר למיהך בארץ קשוט, ולא תדבקא במאריה תדיר, דכתיב ובו תדבק. ובשמו תשבע, ובו תשבע לא כתיב, אלא ובשמו, מאי תשבע. כמה דאוקימנא, למהוי מתדבק ברזא דמהימנותא.

257. שבעה דרגין לעילא עלאין על בלא, רזא דשלימו דמהימנותא, ורזא דשבעה דרגין דלתתא מנייהו, דאינון חבורא חד, וקשורא חד, אלן באלין, למהוי בלהו חד, ובגין כך כתיב, שבעת ימים ושבעת ימים, י"ד יום, וכלא חד, וקשורא חד, וע"ד כתיב ובשמו תשבע, מלעילא ומתתא.

258. ומאן דמייחד אלן באלין, עליה כתיב ופתח ה' לך את אוצרו הטוב את השמים, אלן אוצריין דלעילא ותתא. שבעת ימים ושבעת ימים בלהו חד, דכתיב את אוצרו הטוב את השמים, אוצרו חד, ואיהו את השמים, שבעה ושבעה מוצקות, ואינון חד.

259. רבי חייא ורבי יוסי, הוו אזלי בארץ, אדהכי חמו חד בר נש, דהוה אתי, מתעטף בעטופא דמצוה, ובלי זינין קטורין תחותיו, אמר רבי חייא, בר נש דין, חד מתרין אית ביה, או זבאה שלים איהו, או לרמאה בני עלמא איהו.

260. Rabbi Yosi said: The pious have said to judge every man in a favorable sense. We have learned that when a man who sets out on a journey is afraid of robbers, he should meditate upon three things: a present, a war, and a prayer. How do we know this? From Ya'akov, who prepared himself for these three things, and was provisioned for presents, a war, and a prayer, AS IT IS WRITTEN THAT HE "SENT" (BERESHEET 32:4) ESAV A PRESENT, HE DIVIDED THE PEOPLE WITH HIM INTO TWO CAMPS LEST "ESAV COME...AND SMITE IT" IN WAR, AND HE PRAYED TO HASHEM, "DELIVER ME, I PRAY YOU, FROM THE HAND OF MY BROTHER." This man who is walking is wearing the Talit to pray and has arms for war. If he has these two, it is not necessary to look to see if he has the third, THE PRESENT. IF HE HAS THE FIRST TWO, HE MUST HAVE THE THIRD.

261. When he approached them, they greeted him but he did not answer. Rabbi Chiya said: It seems as if one of the three THINGS which should be upon him is absent. BECAUSE HE DOES NOT RESPOND TO OUR GREETINGS OF PEACE. THIS MEANS THAT he did not prepare a present, as a present comprises peace. Rabbi Yosi said: It may be that he is praying or reciting his study so as not to forget it.

262. They walked with him, yet he did not talk to them. Later Rabbi Chiya and Rabbi Yosi stepped aside to study the Torah. When the man saw they were studying the Torah, he approached them and gave them greetings of peace.

263. He said: Gentlemen, what did you think of when you greeted me but I did not answer. Rabbi Yosi said: WE THOUGHT you were engaged in prayer or study. He replied: May the Holy One, blessed be He, judge you favorably.

264. This I shall tell you. I met a man one day when I was walking along the road. I greeted him, but he turned out to be a robber, who fell upon me and grieved me. Had I not overcome him, I would have come to harm. Since that day, I vowed to greet only a man whom I knew was RIGHTEOUS, lest he might otherwise molest and overcome me. Moreover, it is forbidden to greet an evil man, as it is written, "There is no peace, says Hashem, for the wicked" (Yeshayah 48:22).

265. When you greeted me, I did not respond for I suspected that YOU WERE NOT RIGHTEOUS. WHY? Because I did not see any tzitzit on you. I THEREFORE DID NOT RETURN YOUR GREETING. Besides, I was repeating my studies AND THUS COULD NOT ANSWER YOU ANYWAY. But now that I see you are righteous, the way is clear before me.

260. אָמַר לִיה רַבִּי יוֹסִי, הָא חֲסִידֵי עֲלוּנִין אֲמְרוּ, הוּי דָן לְכָל בַּר נָשׁ לְזָכוֹ. הָא תַנִּינָן, בַּר נָשׁ דְּנָפִיק לְאַרְחָא, יִתְבּוּיָן לְתַלְתּ מַלִּין, לְדוּרוֹן, לְקַרְבָּא, לְצִלוּתָא. מְנַלְן מִיַּעֲקֹב, דְּהָא לְתַלְתּ אֱלִין אֲתַבּוּיָן, וְחִרְזֵי גְרָמִיָּה לְדוּרוֹן, לְקַרְבָּא, לְצִלוּתָא. וְהַאיבַר נָשׁ, אֲזִיל בְּאַרְחָא אִיהוּ, הָא בֵּיה עֲטוּפָא דְמַצוּה, לְצִלוּתָא. וְהָא בֵּיה כְּלִי זִינִין, לְקַרְבָּא. כִּינָן דְּתֵרִין אֱלִין אִית בֵּיה, תְּלִיתַי לֹא לְמַרְדָּף אֲבַתְרָה.

261. בְּד קָרִיב לְגַבִּיָּיהוּ, יְהָבו לִיה שְׁלָם, וְלֹא אֲתִי לֹון. אָמַר רַבִּי חִיָּיא, הָא חַד מֵאִינוֹן תַּלְתּ, דְּאֲתַחֲזִינָן לְמַהוּי בֵּיה, לִית בֵּיה, דְּהָא לֹא אֲתַקִּין גְּרָמִיָּה לְדוּרוֹן, וּבְדוּרוֹת שְׁלָמָא כְּלִיל בֵּיה. אָמַר רַבִּי יוֹסִי, דִּילְמָא אִיהוּ מִשְׁתַּדֵּל בְּצִלוּתֵיה, אוּ מִרְחִישׁ תַּלְמוּדֵיה. בְּגִין דְּלֹא יַעֲקֹר לִיה.

262. אֲזִילִי בְּחָדָא, וְלֹא מַלִּיל הֵהוּא בַר נָשׁ, בְּהִדְיָהוּ. לְבַתַּר אֲשֶׁתְּמִיטוּ רַבִּי חִיָּיא וְרַבִּי יוֹסִי, וְאֲשֶׁתְּדָלוּ בְּאוּרֵיָתָא. כִּינָן דְּחָמָא הֵהוּאבַר נָשׁ, דְּהוּ מִשְׁתַּדֵּלִי בְּאוּרֵיָתָא, קָרִיב לְגַבִּיָּיהוּ, וְיַהֲיִיב לֹון שְׁלָם.

263. אָמַר לֹון, רַבּוּתִי, בְּמָה חֲשַׁדְתוֹן לִי, בְּד יַהֲבִיתוּ לִי שְׁלָם, וְלֹא אֲתִיבְנָא לָכוּ, אָמַר לוֹ ר' יוֹסִי, דִּילְמָא צִלוּתָא הוּיָת אָמַר, אוּ מִרְחִישׁ בְּתַלְמוּדֶךָ. אָמַר לוֹ, קוּדְשָׁא בְּרִיךְ הוּא יְדִין לָכוּ לָכָּה זָכוּ.

264. אָבֵל אִימָא לָכוּ, יוּמָא חַד הוּינָא אֲזִיל בְּאַרְחָא, אֲשַׁכְחָנָא חַד בַּר נָשׁ, וְאֶקְדִּימְנָא לִיה שְׁלָם, וְהֵהוּא גְבַרָא הוּה לְסֻטִּים, וְקָם עָלֵי, וְצַעַר לִי, וְאֶלְמָלֹא דְאֲתַתְקַנָּא בֵּיה אֲצַטְעֵרנָא. מִהֵהוּא יוּמָא נִדְרָנָא, דְּלֹא לְאֶקְדָּמָא שְׁלָם, בַּר לְבַר נָשׁ זָכָאָה, אֶלֹא אִי יִדְעָנָא בֵּיה בְּקִדְמִיתָא, בְּגִין דִּיכִיל לְצַעֲרָא לִי, וְיִתְתַּקֵּף בִּי בְּחִילָא, בְּגִין דְּאָסִיר לְאֶקְדָּמָא שְׁלָם לְבַר נָשׁ חֲיִיבָא, דְּכִתִּיב אֵין שְׁלוֹם אָמַר ה' לְרָשָׁעִים.

265. וְהֵהוּא שַׁעְתָּא דְּחִמִּינָא לָכוּ, וְיַהֲבִיתוּ לִי שְׁלָם, וְלֹא אֲתִיבְנָא לָכוּ, חֲשִׁידָנָא לָכוּ, בְּגִין דְּלֹא חֲמִינָא בָּכוּ מַצוּה דְּאֲתַחֲזִי לְבַר, וְהוּינָא כְּמוֹ כֵּן מִהֲדַר תַּלְמוּדָאִי, אָבֵל הַשְׁתָּא דְּחִמִּינָא בָּכוּ, דְּאֲתוֹן זָכָאִין, הָא אֲרַחָא מִתְתַּקְנָא קְדָמִי.

266. He then quoted the verse, "A psalm of Asaf. Truly Elohim is good to Yisrael, to such as are of a clean heart" (Tehilim 73:1). Come and behold: The Holy One, blessed be He, made right and left in order to rule over the world. The one, RIGHT, is called good, and the other, LEFT, is called evil. Man includes them both, and in all THINGS comes closer TO HASHEM, AS THE SAGES SAID, 'WITH YOUR TWO INCLINATIONS, THE GOOD INCLINATION AND THE EVIL INCLINATION.'

267. The idolatrous nations are included within evil, the left, which was created for the defilement of their side, as they are uncircumcised of heart and uncircumcised of flesh. But of Yisrael, it is written, "Truly Elohim is good to Yisrael."

268. You may say He is good for all Yisrael, but that is not true. He is good only to those who were not defiled with evil, as it is written, "To such as are of a clean heart." For of good and evil, good is for Yisrael alone, and evil is for the idolatrous nations alone. "Truly" He is "good to Yisrael", so they cleave to THE HOLY ONE, BLESSED BE HE. Thus, Yisrael cleaves to the supreme mystery, ZEIR ANPIN, in the secret of faith, THE NUKVA, so that all shall become one. THAT IS, BY ACHIEVING GOOD, THEY SUCCEED IN UNITING ZEIR ANPIN AND THE NUKVA AS ONE AND THEN CLEAVE TO THEM.

269. Rabbi Yosi said: Happy are we not to have mistaken you, for it is the Holy One, blessed be He, who sent you to us. He continued, Since good is meant for Yisrael, it will then have a portion in this world and the world to come to see the sight of glory eye to eye. It is written, "For they shall see eye to eye, Hashem returning to Tzion" (Yeshayah 52:8).

Blessed be Hashem forever. Amen and amen.

266. פֶּתַח וְאָמַר, מִזְמוֹר לְאַסָּף אֶךְ טוֹב לְיִשְׂרָאֵל אֱלֹהִים לְבָרִי לִבָּב. תָּא חֲזִי, קוּדְשָׁא בְּרִיךְ הוּא עֲבַד יְמִינָא, וְעֲבַד שְׂמָאלָא, לְאַנְהָגָא עֲלֵמָא, חַד אֶקְרִי טוֹב, וְחַד אֶקְרִי רָע, וּבִתְרִין אֵלִין אֲתַבְּלִיל בְּרִנְשׁ, וְאֲתַקְרִיב בְּכָלָא.

267. וְהָהוּא רָע דְּאִיהוּ שְׂמָאלָא, אֲתַבְּלִילוּ בֵּיה עֲמִין עַעְכוּ"ם, וְאֲתִיְהַב בְּסִטְרָא דְלֵהוּן, בְּגִין דְּאִינוּן עֲרְלִי לְבָא, וְעֲרְלִי בְּשָׂרָא, וְלֹאֲתַחֲלָלָא בֵּיה. אֲבָל בְּיִשְׂרָאֵל מִה בְּתִיב, אֶךְ טוֹב לְיִשְׂרָאֵל.

268. וְאִי תִימָא לְכַלְהוּ, לָאו, אֶלָּא לְאִינוּן דְּלֹא אֲתַחֲלָלִי בְּהֲדִי הָהוּא רָע, דְּכִתִּיב לְבָרִי לִבָּב, בְּגִין דְּדָא טוֹב, וְדָא רָע, טוֹב לְיִשְׂרָאֵל בְּלַחֲדִינְהוּ, וְרָע לְעֲמִין עַעְכוּ"ם. אֶךְ טוֹב לְיִשְׂרָאֵל, בְּגִין לְאַדְבָּקָא בֵּיה, וּבִהָאִי אֲתַדְּבָקוּ יִשְׂרָאֵל, בְּרִזָּא עֲלָאָה, בְּרִזָּא דְּמַהִימְנוּתָא, לְמַהֲוִי כָּלָא חַד. אָמַר רַבִּי יוֹסִי זְכַאִין אֲנִן, דְּלֹא שְׁבַשְׁנָא בְךָ, חָהָא קוּדְשָׁא בְּרִיךְ הוּא שְׂדִרְךָ לְגִבְנָן.

269. אָמַר רַבִּי יוֹסִי, בְּגִין דְּטוֹב הוּא לְיִשְׂרָאֵל, יִשְׂרָאֵל אֵית לֹון חוּלְקָא בְּעֲלֵמָא דִין, וּבְעֲלֵמָא דְּאֲתִי לְמַחְמִי עֵינָא בְּעֵינָא חִיזוּ וְקָרָא, כְּמָה דְּכִתִּיב, כִּי עֵין בְּעֵין יִרְאוּ בְּשׁוּב ה' צִיּוֹן. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.