

1. "And Yehuda came near to him"

Rabbi Elazar discusses the role and meaning of the letters of the Aleph-Bet. Just as the Torah begins with Bet, so was the world and man created with this letter. The Nukva, we are told, is as the Father, always standing by to bless. The relationship between The Creator and the Nukva is also discussed in some detail, along with its importance for the recitation of blessings.

The Relevance of this Passage

Because Bet is the first letter in the word blessing, Bet was chosen to be the instrument of Creation. The Hebrew letters are very much like DNA--they are the spiritual genetic information through which all existence comes into being. Connecting to the letters through this passage brings renewal, rejuvenation, and the connection with the creative forces of divinity that give rise to the universe as a whole.

1. "Then Yehuda came near to him" (Beresheet 44:18). Rabbi Elazar opened the discussion with the verse: "You are our father, though Avraham be ignorant of us, and Yisrael acknowledge us not. You, Hashem, are our Father, our Redeemer; your name is from everlasting" (Yeshayah 63:16). This verse has already been explained, yet come and behold: When the Holy One, blessed be He, created the world, He did each day the work befitting it. When the sixth day arrived--the time for Adam to be created--the Torah came before Him and said: 'Adam, whom you want to create, will provoke you. Unless You curb Your wrath, it would be better for him not to be created.' The Holy One, blessed be He, asked: 'Am I called long-suffering for no reason?'

1. וַיִּגַּשׁ אֵלָיו יְהוּדָה וּגו', רַבִּי אֶלְעָזָר פֶּתַח, בִּי אָתָּה אָבִינוּ בִּי אֲבִרְהָם לֹא יָדְעָנוּ וְיִשְׂרָאֵל לֹא יִכְיִירוּנוּ אָתָּה ה' אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ. הָאִי קָרָא אוֹקְמוּהָ, אָבֵל תָּא חַזִּי, בְּדִ בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, כֹּל יוֹמָא וְיוֹמָא, עֲבִיד עֲבִידְתָּא, בְּדָקָא חַזִּי, בְּכָל יוֹמָא וְיוֹמָא כְּמָה דְּאַצְטְרִיךְ, בֵּין דָּאֲתָא יוֹמָא שְׁתִּיתָא, וְאַצְטְרִיךְ לְמַבְרִי אָדָם, אָתָּת אוֹרִייתָא קָמִיהָ, אָמְרָה הָאִי אָדָם דָּאֲתָּ בְּעֵי לְמַבְרִי, זְמִין הוּא לְאַרְגָּזָא קָמָךְ, אֲלֵמָלָא לֹא תִאֲרִיךְ רוּגָזָא, טַב לִיהָ דְּלֹא יִתְבָּרִי. אָמַר לָהּ קַב"ה, וְכִי לְמַגְנָא אֲתִקְרִינָא אַרְךְ אֲפִים.

2. All was created through the medium of the Torah, and constructed by means of the Torah. AND AS THE TORAH BEGINS WITH THE LETTER BET, SO WAS THE WORLD CREATED WITH THE LETTER BET. For before the Holy One, blessed be He, created the world--THE NUKVA--all the letters were presented before him one by one, in reverse order.

2. אֵלָא, כֹּלָא בְּאוֹרִייתָא אֲתִבְרִי, וְכֹלָא בְּאוֹרִייתָא אֲשִׁתְּכִלִּיל, בְּגִין דְּעַד לֹא בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, אֲתִיין כֹּל אֲתוּון קָמִיהָ, וְעָלוּ כֹל חֵד וְחֵד לְמַפְרַע.

3. Tav came before him and said: 'Would you create the world through me? The Holy One, blessed be He, responded: "No, for many righteous people are destined to die through you, in accordance with the verse, "and set a mark (Heb. tav) upon the foreheads of the men" (Yechezkel 9:4). We have also learned this from the verse, "and begin with my sanctuary" (Ibid. 6), in which the word 'sanctuary' should be read as 'sanctified'-WHO ARE THE RIGHTEOUS. The world therefore will not be created through you."

3. עָאֲלַת תִּי"ו, אָמְרָה קָמִיהָ, רְעוּתְךָ לְמַבְרִי בִּי עֲלֵמָא, א"ל לָאו, דְּבִךְ זְמִינִין כְּמָה צְדִיקָא לְמִימַת, דְּכִתִּיב וְהִתְיִיתָ תִּי עַל מַצְחוֹת הָאֲנָשִׁים וּגו'. וְתִנְיִן, דְּכִתִּיב וּמִמְקֻדְשֵׁי תַּחֲלוּ אֵל תִּקְרִי מִמְקֻדְשֵׁי אֵלָא מִמְקֻדְשֵׁי וּבְגִין כִּךְ עֲלֵמָא לֹא יִתְבָּרִי כִּךְ.

4. The three letters Shin, Kuf, and Resh came before him, each on its own. The Holy One, blessed be He said: 'It is not worthwhile to create the world by you, for you are the letters which combine to create the word 'lie' (Heb. sheker), and no lie deserves to rise before me," as has already been explained.

4. עָלוּ תֵּלַת אֲתוּון: שִׁין, קוּף, רֵישׁ, כֹּל חֵד וְחֵד בְּלַחֲדוּי, א"ל קוּדְשָׁא בְּרִיךְ הוּא, לָאו אֲתוּן בְּדָאִי, לְמַבְרִי בְּכוּ עֲלֵמָא, דְּהָא אֲתוּן אֲתוּון דְּאֲתִקְרִי בְּכוּ שְׁקֵר, וְשְׁקֵר לָאו אִיהוּ בְּדָאִי לְמִיקָם קָמָאִי, וְהָא אוֹקְמוּהָ.

5. Then came the letters Pey and Tzadik, and so on until the letter Caf. Once Caf descended from the Crown (Heb. keter), the higher and lower worlds shook until all was established using the letter Bet, a sign of blessing (Heb. beracha)--and the world was created and constructed by it.

5. וְעָלוּ פ"א צַדִּיק, וְכֵן כֻּלָּהּ, עַד דְּמָטוּ אֲתוּון לָאֲתָ כ"ף, בֵּין דִּנְחַת כ"ף מַעַל בְּתֵרָא, אוֹדְעִזְעוּ עֲלָאִי וְתִתָּאִי כו', עַד דְּאֲתִקְיִים כֹּלָא בָּאֲתָ בִּי"ת, דְּאִיהוּ סִימֵן בְּרָכָה, וּבִיהָ אֲשִׁתְּכִלִּיל עֲלֵמָא וְאֲתִבְרִי.

6. You may say that Aleph is the first letter, and THAT THE WORLD should have BEEN CREATED THROUGH IT. HE ANSWERS: True, but because the word damned (Heb. arur) begins with the letter Aleph, the world was not created through it. Thus, although Aleph pertains to a Supernal Secret, the world was not created by means of it, so that no opening--NAMELY, POWER AND STRENGTH--could be given to Other Side, called 'damned'. Rather, the world was constructed and created by Bet.

7. Come and behold: "You are our father" means that this world--THE NUKVA OF ZEIR ANPIN CALLED 'YOU'--was constructed and created in this grade, MARKED BY BLESSING. SIMILARLY, THE WORLD WAS CREATED AND CONSTRUCTED THROUGH BET, WHICH WAS A SIGN OF BLESSING. Man was also created through it--THROUGH THE SIGN OF BLESSING--and was issued into the world. THEREFORE, IN THIS RESPECT, THE NUKVA WAS CONSIDERED THE ROOT OF MAN, AND WE ADDRESS HER AS 'YOU ARE OUR FATHER'--THAT IS, 'YOU ARE OUR ROOT'. HUMANKIND TOO WAS CREATED WITH THE MARK OF BLESSING.

8. The verse, "though Avraham be ignorant of us," means that although the world is sustained by him, THE SECRET OF CHESED--AS IT IS WRITTEN, "THE WORLD IS BUILT BY CHESED" (TEHILIM 89:3)--he nevertheless did not care for us as he did for Yishmael, as it is written, "O that Yishmael might live before you" (Beresheet 17:18). The verse continues, "and Yisrael acknowledge us not," for all the blessings he should have conferred on his sons, he let this grade--THE NUKVA--have to bless all. THUS, ACCORDING TO THE VERSES, "AND THIS IS THAT WHICH THEIR FATHER SPOKE TO THEM" (BERESHEET 49:28), THE NUKVA--CALLED 'THIS'--SPOKE ON BEHALF OF THEIR FATHER AND BLESSED THEM. ALSO WHEN HE BLESSED EPHRAIM AND MENASHE, HE SAID, AS IT IS WRITTEN, "THE ANGEL WHO REDEEMED ME FROM ALL EVIL"--NAMELY, THE NUKVA--"BLESS THE BOYS" (BERESHEET 48:16).

9. "You, Hashem, are our Father"--NAMELY, THE NUKVA--always standing by to bless and care for us, like a father taking care of the needs of children; "our Redeemer; your name is from everlasting," for You (THE NUKVA) are our Redeemer--she is called 'the angel who redeemed'. Thus, in the phrase, "our Redeemer; your name is from everlasting," "your name" is assuredly THE NUKVA CALLED 'THE NAME OF HASHEM'. We have learned that we should not stop between reciting the blessings, "who has redeemed Yisrael," and the Amidah; or between the blessing of the hand Tefilin and that of the head Tefilin--as has already been explained.

6. ואי תימא, דאל"ף איהו רישא דכל אתון, ואות איהו, אלא בגין דאתקרי ביה ארור, ובג"ד לא אתברי ביה עלמא, אע"ג דאל"ף איהו את דרזא עלאה, בגין דלא למיהב דוכתא לסטרא אחרא, דאקרי ארור, לא אתברי ביה עלמא, ואשתכליל בבי"ת עלמא, וביה אתברי.

7. תא חזי, כי אתה אבינו, בגין דהאי עלמא, בהאי דרגא אשתכליל ואתברי, ובר נש ביה אתברי, ונפק לעלמא.

8. כי אברהם לא ידענו, דהא אע"ג דביה קיומא דעלמא, לא אשתדל עלן, במה דאשתדל על ישמעאל, דאמר לו ישמעאל יחיה לפניך. וישראל לא יכירנו, בגין דכל ברכאן דאצטריך לברכא לבנו, שבק להאי דרגא לברכא בלהו.

9. אתה ה' אבינו, דהא אנת קיימת עלן תדיר לברכא, ולאשגחא עלן, באבא דאשגח על בנין, בכל מה דאצטריך לון. גואלנו מעולם שמך, דהא אנת הוא גואל, דהכי אתקרי המלאך הגואל, ודא גואלנו מעולם שמך, שמך ודאי. תנינן אין מפסיקין בין גאולה לתפלה, במה דלא מפסיקין בין תפלה של יד, לתפלה של ראש, דבעי למחוי דכלא חד, דהא אוקמוה.

2. Nefesh, Ruach, and Neshamah

Rabbi Yitzchak and Rabbi Yehuda explore the idea that all details in the lower world have a counterpart in the Upper World, and that the creation of Adam is the culmination of the entire process of creation. The rabbis then discuss the nature of the emanations known as the Sfirot of The Creator, which gives rise to an extraordinary description of the qualities of the human soul. The three grades of the soul--Ruach, Nefesh, and Neshamah--are discussed and eventually agreed upon.

The Relevance of this Passage

Every action in this physical dimension has a corresponding influence in the Upper Worlds. In truth, both worlds are actually one reality; they are like reflections in a mirror. This passage stimulates the high spiritual realms in which the Light is aroused and then reflected back to us in the physical world to refine and perfect our souls. Perfection refers to the subjugation of the ego, and the transformation of the selfish desire to receive into a desire to receive for the sake of sharing. Because sharing is the nature of the Light, when we share we take on the nature of The Creator. In effect, we "become God." When a stone is returned to the mountain from which it was hewn, oneness is again achieved between the part and the whole. There is no distinguishing feature separating them any longer. This God-like nature is awakened within us as we connect to this passage.

10. Rabbi Yitzchak and Rabbi Yehuda were studying the Torah one night. Rabbi Yitzchak said: We have learned that when the Holy One, blessed be He, created the universe, He made the lower world after the pattern of the Supernal World, and MADE the one correspond to the other. EVERY DETAIL IN THE LOWER WORLD HAS A COUNTERPART IN THE UPPER WORLD. And He is its Glory, both above and below.

11. Rabbi Yehuda said: Assuredly it is so, and He created Adam above all, WHO INCLUDES AND COMPLETES ALL THE PARTS OF CREATION. This is the meaning of, "I have made the earth, and created man upon it" (Yeshayah 45:12). Surely HE DOES NOT NEED TO REMIND US that He made the earth--so why is it written, "I have made the earth?" Because I "created man upon it," who exists to complete its unification into one wholeness. THIS IS THE PURPOSE OF THE UNIVERSE, AND ITS PERFECTION IS MAN.

12. He opened the discussion with the verse: "Thus says El, Hashem, He that created the heavens, and stretched them out; He that spread forth the earth, and that which comes out of it; He that gives breath (also: 'soul') to the people upon it, and spirit to them that walk therein" (Yeshayah 42:5): This verse has already been explained. Nevertheless, "Thus says El, Hashem, He that created the heavens," refers to the Holy One, blessed be He, high above--NAMELY, BINAH--who "created the heavens," (ZEIR ANPIN), FOR BINAH continuously improves ZEIR ANPIN BY EMANATING AND GIVING HIM MOCHIN. "He that spread forth the earth, and that which comes out of it" -- namely, the Holy Land, the Bundle of Life, THE NUKVA --"gives a soul to the people upon it," is the land, THE NUKVA, that confers souls.

13. Rabbi Yitzchak said: It is all above IN BINAH. HE DISAGREES WITH RABBI YEHUDA, WHO SAID THAT THE PHRASE, "GIVES A SOUL TO THE PEOPLE UPON IT," ALLUDES TO THE NUKVA. For from there, BINAH, the soul of life comes out into the land, THE NUKVA. The land receives the soul and issues it to all, as the river that flows (ZEIR ANPIN) RECEIVES FROM BINAH, holds all the souls and issues them to everyone in the land, THE NUKVA. She receives and distributes them to all MEN WHO ARE WORTHY OF HER.

14. Come and behold: when the Holy One, blessed be He, created Adam, he gathered his dust from the four directions of the world. He created him on the site of the Lower Temple, THE SECRET OF THE NUKVA, and then drew upon him the soul of life from the Upper Temple--THE SECRET OF BINAH.

15. The soul consists of three grades and therefore has three names, just like the Supernal Secret, Nefesh, Ruach, and Neshamah. The Nefesh, as has been explained, is the lowest of them all AND COMES FROM THE NUKVA, THE LOWEST OF THE TEN SFIROT. The Ruach is its sustenance. It rules over the Nefesh, being of a higher grade, AND IS DRAWN FROM ZEIR ANPIN to sustain it well in everything--BOTH IN CHOCHMAH AND CHASSADIM. The Neshamah is the supreme existence--NAMELY, THE LIGHT OF BINAH, WHICH IS HIGHER THAN THE LIGHT OF ZEIR ANPIN AND THE LIGHT OF THE NUKVA, THE RUACH, AND THE NEFESH. It reigns over all, being a holy grade superior to all--TO RUACH AND NEFESH.

10. רבי יצחק ורבי יהודה, הוו יתבי ליליא חד ולעאן באורייתא, אמר ר' יצחק לרבי יהודה, הא תנינן דכד ברא קודשא בריך הוא עלמא, עבד עלמא תתאה, בגוונא דעלמא עלאה. וכלא דא לקבל דא. ואיהו יקריה לעילא ותתא.

11. אמר רבי יהודה, הכי הוא ודאי, וברא אדם על כלא, הה"ד אנכי עשיתי ארץ ואדם עליה בראתי, אנכי עשיתי ארץ ודאי, מ"ט עשיתי ארץ, בגין דאדם עליה בראתי, דאיהו קיומא דעלמא, למהוי כלא בשלימו חד.

12. פתח ואמר, כה אמר האל ה' בורא השמים ונוטיהם רוקע הארץ וצאצאיה נותן נשמה לעם עליה ורוח להולכים בה. האי קרא אוקמוה, אבל כה אמר האל ה' בורא השמים ונוטיהם, דא קודשא בריך הוא, לעילא לעילא, דאיהו בורא השמים, ואתקין ליה תדיר, בכל זמנא. רוקע הארץ וצאצאיה, דא ארעא קדישא, צורא דחיי. נותן נשמה לעם עליה. הארץ דא היא דיהבה נשמה וגו'.

13. אמר רבי יצחק, כלא איהו לעילא, דהא מתמן נפקא נשמתא דחיי, להאי ארץ. והאי ארץ, נקטא נשמתא למיהב לכלא, בגין דההוא נהר דנגיד ונפיק, איהו יהיב ועייל נשמתין להאי ארץ, ואיהו נקטא לון, ויהבא לכלא.

14. תא חזי, כד ברא קודשא בריך הוא ליה לאדם, אכניש עפריה, מארבע סטרין דעלמא, ועבד גרמיה באתר דמקדשא לתתא, ואמשיך עליה נשמתא דחיי מבי מקדשא לעילא.

15. ונשמתא איהי כלילא בתלת דרגין, ועל דא תלת שמהן אינון לנשמתא, בגוונא דרזא עלאה, נפ"ש, רו"ח, נשמ"ה. נפש, הא אוקמוה, דאיהי תתאה מכלא. רוח, איהו קיומא, דשלטא על נפש, ואיהו דרגא עלאה עלה, לקיומא עלה בכלא, בדקא חזי. נשמה, איהי קיומא עלאה על כלא, ושלטא על כלא, דרגא קדישא, עלאה על כלהו.

16. The three grades, NEFESH, RUACH, AND NESHAMAH, are included within men, who attain them by serving their Master. Thus first, man has a Nefesh with which to be corrected. But when he is intent on purification through this grade, man is corrected and crowned with a Ruach, the holy grade that dwells on the Nefesh, with which the deserving man is adorned.

17. Once he is elevated by Nefesh and Ruach and attains correction through proper service to his Master, Neshamah, a supernal, holy grade that reigns over everything, dwells on him so that he may be adorned by the highest holy grade and be perfect in everything, on all sides, and thereby merit the world to come. He is then beloved of the Holy One, blessed be He, as it is written: "That I may cause those who love me to inherit substance" (Mishlei 8:21). "...those who love me" refers to those in whom the holy souls abides.

18. Rabbi Yehuda asked: If this is true, why is it written, "all in whose nostrils was the breath (Lit. 'the Neshamah') of life..." (Bereshheet 7:22)? IF THOSE WHO ATTAIN NESHAMAH ARE THE LOVERS OF THE HOLY ONE, BLESSED BE HE, WHY DID THEY DIE DURING THE FLOOD? He replied: Surely THEY LOVED THE HOLY ONE, BLESSED BE HE. From all those in whom there was a holy Neshamah, none--such as Chanoch or Yered, or the other righteous Ones--remained to protect the earth so it would not be destroyed in their merit. This is the meaning of, "all in whose nostrils was the breath (lit. 'Neshamah') of life, of all that was on the dry land, died"--they all had already died and departed from the world, and no one remained then to protect the world.

19. Come and behold: There are grades upon grades, Nefesh, Ruach, and Neshamah, grade above grade; first Nefesh, being the lowest grade, as we said, then Ruach, which dwells on Nefesh and is above it. Neshamah is the highest grade, as has already been explained.

20. Nefesh is David's Nefesh, THE NUKVA, which receives the Nefesh from the river that flows (NAMELY, FROM ZEIR ANPIN). Ruach stands over the on Nefesh, which cannot exist without the Ruach, which dwells between fire and water, NAMELY, TIFERET, THE CENTRAL COLUMN BETWEEN GVURAH, CALLED 'FIRE', AND CHESED, CALLED 'WATER'. From here Nefesh is nourished.

21. Ruach depends for its existence on yet a higher grade called 'Neshamah', which is the origin of both Ruach and Nefesh, NAMELY, THE LIGHT OF BINAH, FROM WHICH ORIGINATES THE LIGHT OF ZEIR ANPIN CALLED 'RUACH', AND THE LIGHT OF THE NUKVA CALLED 'NEFESH'. The Ruach is nourished from them. When Ruach travels, Nefesh also travels, and all is one. They approach each other, Nefesh to Ruach and Ruach to Neshamah, and are all one.

16. וְאֵלֶּיךָ תִּלְתָּ דְּרָגִין, כְּלִילָן בְּהוּ בְּבִנֵּי נֶשָׁא, לְאִינוּן דְּזִכָּאן לְפֻלְחָנָא דְּמֵאֲרִיהוּן. דְּהָא בְּקִדְּמִיתָא אִית בִּיה נֶפֶשׁ, וְאִיהוּ תְּקוּנָא קְדִישָׁא לְאַתְתְּקָנָא בְּה בִּר נֶשׁ. בִּיּוֹן דְּאֵתִי בִּר נֶשׁ לְאַתְדַּכָּא בְּהֵאִי דְּרָגָא, אֲתַתְּקֵן לְאַתְעֵטְרָא בְּרוּחַ, דְּאִיהוּ דְּרָגָא קְדִישָׁא. דְּשְׂרִיא עַל נֶפֶשׁ לְאַתְעֵטְרָא בִּיה בִּר נֶשׁ, הֵהוּא דְּזִכִּי.

17. בִּיּוֹן דְּאֲסִתְּלַק בְּהוּ: בְּנֶפֶשׁ וְרוּחַ, וְעָאֵל וְאַתְתְּקֵן בְּפֻלְחָנָא דְּמֵאֲרִיה בְּדָקָא נְאוֹת, כְּדִי שְׂרִיא עֲלֵיה נֶשְׁמָה, דְּרָגָא עֲלָאָה קְדִישָׁא, דְּשִׁלְטָא עַל כְּלָא, בְּגִין לְאַתְעֵטְרָא בְּדְרָגָא עֲלָאָה קְדִישָׁא, וּכְדִין אִיהוּ שְׁלִימָא דְּכְלָא, שְׁלִים בְּכָל סְטְרִין, לְמִזְבִּי בְּעֵלְמָא דְּאֵתִי, וְאִיהוּ רְחִימָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּדִ"א לְהִנְחִיל אוֹהֲבֵי יֵשׁ, מֵאֵן אִינוּן אוֹהֲבֵי, אֵלֶּיךָ אִינוּן דְּנֶשְׁמָתָא קְדִישָׁא בְּהוּ.

18. אָמַר ר' יְהוּדָה, אִי הָכִי הָא כְּתִיב, כָּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפִּיו וְגו'. א"ל הָכִי הוּא וְדָאִי, דְּהָא לֹא אֲשֶׁתָּאֵר בְּהוּ, מְכַל אִינוּן דְּהוּ בְּהוּ נִשְׁמָתָא קְדִישָׁא, כְּגוֹן חֲנוּךְ, יֶרֶד, וְכֻלְהוּ צְדִיקָא, בְּגִין לְאַגְנָא עַל אֶרְעָא, דְּלֹא יִשְׁתַּצִּי בְּגִינוּיָהוּ, הֵה"ד כָּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפִּיו מְכַל אֲשֶׁר בְּחֻרְבָּהּ מֵתוּ, כְּבֵר מֵתוּ, וְאַסְתְּלִקוּ מֵעֵלְמָא, וְלֹא אֲשֶׁתָּאֵר מִנְהוֹן מֵאֵן דִּיגִין עַל עֵלְמָא, בְּהֵהוּא זְמָנָא.

19. תָּא חֲזִי, כָּלָא אִינוּן דְּרָגִין, אֵלֶּיךָ עַל אֵלֶּיךָ, נֶפֶשׁ, רוּחַ, נֶשְׁמָה, דְּרָגָא עַל דְּרָגָא, נֶפֶשׁ בְּקִדְּמִיתָא, וְאִיהוּ דְּרָגָא תַּתָּאָה, בְּדָקָאמְרָן. רוּחַ לְבַתֵּר, דְּשְׂרִיא עַל נֶפֶשׁ, וְקִיּוּמָא עֲלָה. נֶשְׁמָה, דְּרָגָא דְּסִלְקָא עַל כָּלָא, וְאוֹקְמוּהָ.

20. נֶפֶשׁ: דָּא נֶפֶשׁ דְּדוּר, וְאִיהוּ דְּקִיּוּמָא לְקַבְּלָא נֶפֶשׁ, מִהֵהוּא נְהַר דְּנִגִּיד וְנִפִּיק. רוּחַ: דָּא רוּחַ דְּקִיּוּמָא עֲלֵיה דְּנֶפֶשׁ, וְלִית קִיּוּמָא לְנֶפֶשׁ, אֵלָא בְּרוּחַ, וְדָא אִיהוּ רוּחַ, דְּשְׂרִיא בִּין אֲשָׁא וּמִיָּא, וּמִהֵכָא אֲתִזֵּן הָאִי נֶפֶשׁ.

21. רוּחַ, קִיּוּמָא בְּקִיּוּמָא דְּדְרָגָא אוֹחֲרָא עֲלָאָה, דְּאִקְרִי נֶשְׁמָה, דְּהָא מִתְּמֵן נֶפֶשׁ וְרוּחַ. מִתְּמֵן אֲתִזֵּן רוּחַ, וְכֵד נְטִיל רוּחַ, כְּדִין נְטִילָא נֶפֶשׁ, וְכָלָא חֵד, וְאַתְקְרִיבוּ דָּא בְּדָא, נֶפֶשׁ אֲתְקְרִיב בְּרוּחַ, וְרוּחַ אֲתְקְרִיב בְּנֶשְׁמָה, וְכָלָא חֵד.

22. Come and behold: "...came near to him" refers to the one world approaching the other world, THE ADVANCEMENT OF THE LOWER WORLD, THE NUKVA, THE ASPECT OF NEFESH CALLED 'YEHUDA', TOWARD THE UPPER WORLD, YESOD OF ZEIR ANPIN, THE ASPECT OF RUACH CALLED 'YOSEF', so that all becomes one. Because both Yehuda and Yosef were kings, they approached each other and joined together.

22. תָּא חֲזִי, וַיִּגַּשׁ אֵלָיו, תְּקֻבַּת דְּעֵלְמָא בְּעֵלְמָא, לְאַתְאַחְדָּא דָּא בְּדָא, לְמַדּוּי כְּלָא חֲדָא, בְּגִין דִּיהוּדָה אִיהוּ מֶלֶךְ, וַיּוֹסֵף מֶלֶךְ, אֶתְקְרִיבוּ דָּא בְּדָא, וְאַתְאַחֲדוּ דָּא בְּדָא.

3. "For the Kings were assembled"

Rabbis Yehuda and Chiya discourse on the meeting of the Kings, Yehuda and Yosef, which symbolizes the union of the Supernal World--Zeir Anpin--and the Lower World of Malchut. The section explores the significance of the unity of Male and Female, and the conditions most conducive atonement for sins. The positive effects of the symbolic meeting of the Kings is emphasized.

The Relevance of this Passage

Humanity shares important attributes of the moon: like the moon, we generate no light of our own. Just as lunar light is derived from the sun, man's spiritual Light is derived from the bordering dimension known as Zeir Anpin. Light can only flow when these two worlds are enjoined, just as a lamp can only illuminate when connected to electrical current. On a metaphysical level, woman corresponds to Malchut and male denotes the realm of Zeir Anpin. Intimate relations between man and woman thus join Malchut and Zeir Anpin in this world as well as in the Upper Realms. This pleasure that accompanies this union is the Light of the Upper Worlds filling Malchut. When our consciousness is directed towards revealing this spiritual Light during sexual relations, the entire world is brightened and elevated. This section of Zohar raises our consciousness so that we can transform the sexual act into a force for bringing down Light, rather than as a tool of darkness. Moreover, the Light that is evoked through sexual union shines around the world as we meditate upon this passage.

23. Rabbi Yehuda began the discussion with the verse, "For the kings were assembled" (Tehilim 48:5): These are Yehuda and Yosef, who were both kings. The two of them came together to dispute, because Yehuda became surety for Binyamin and pledged himself before his father in this world and the world to come. He therefore came to argue with Yosef on account of Binyamin, so he would not be banned from this world and the world to come, as it is written, "I will be surety for him; of my hand shall you require him: If I bring him not to you, and set him before you" (Berehsit 43:9), "...then I shall have sinned to my father for ever" (Beresheet 44:32) in this world and the world to come.

23. ר' יְהוּדָה פִּתַּח וַאֲמַר, כִּי הִנֵּה הַמְּלָכִים נֹעְדוּ, דָּא יְהוּדָה וַיּוֹסֵף, בְּגִין דִּתְרוּוּיָהוּ מְלָכִים, וְאַתְקְרִיבוּ דָּא בְּדָא, לְאַתְוּבַּחַא תְּרוּוּיָהוּ בְּחֲדָא בְּגִין דִּיהוּדָה אֶתְעַרְבִּי בֵּיהּ בְּבִנְיָמִן, וְהוּא עָרַב לְגַבִּיָּה דְּאַבּוּי בֵּיהּ, בְּהָאֵי עֵלְמָא, וּבְעֵלְמָא דְּאִתִּי. וְעַל דָּא אֶתְקְרִיב קַמִּיָּה דִּיּוֹסֵף, לְאַתְוּבַּחַא עֲמִיָּה, עַל עֶסְקָא דְּבִנְיָמִין, דְּלֹא לְמַדּוּי בְּנִדּוּי, בְּהָאֵי עֵלְמָא, וּבְעֵלְמָא דְּאִתִּי, כְּדִ"א אֲנָכִי אֶעֱרְבֶנּוּ מִיַּדִּי תִּבְקָשְׁנוּ אִם לֹא הִבִּיאוּתִּי אֵלַיִךְ וְהִצַּגְתִּי לְפָנֶיךָ וְחָטָאתִי לְאַבּוּי כָּל הַיָּמִים, בְּהָאֵי עֵלְמָא, וּבְעֵלְמָא דְּאִתִּי.

24. Therefore, "the kings were assembled, they came on together" means that they quarreled together and were angry with each other because of Binyamin. Then, it is written, "As soon as they saw, they were astounded; they were affrighted; they rushed away. Fear took hold of them there" (Tehilim 48:6), of all them who were there.

24. וְעַל דָּא, כִּי הִנֵּה הַמְּלָכִים נֹעְדוּ עָבְרוּ יַחְדָּיו, אֶתְרַגְּזוּ בְּחֲדָא, וְאַתְרַגְּזוּ דָּא בְּדָא, בְּגִינִיָּה דְּבִנְיָמִן. מַה כְּתִיב, הִמָּה רָאוּ כֵּן תִּמְהוּ נִבְהָלוּ נִחַפְּזוּ רַעְדָּה אַחֲזָתָם שָׁם, לְכָל אִינוּן דִּהוּוּ תָּמָן.

25. "...and pain, like a woman in travail" (Tehilim 48:7), for they were fearful lest they would kill or be killed on account of Binyamin. For Yosef was sold by Yehuda and was lost to his father. Now that he became surety for Binyamin, he was fearful lest he would perish. Thus, it is written, "Yehuda came near to him."

25. חֵיל בְּיֹלְדָה, בְּגִין דִּהוּוּ דְּחֵלִין, לְקַטְלָא, וְלְאַתְקַטְלָא, וְכָלֹא בְּגִינִיָּה דְּבִנְיָמִן, דִּהָא יוֹסֵף אֲזִדְּבֵן בְּגִינִיָּה דִּיהוּדָה, וְאַתְאַבִּיד מֵאַבּוּי. וְהִשְׁתָּא אֶתְעַרְבִּי בֵּיהּ בְּבִנְיָמִין, וְדְחִיל דְּלֹא יִתְאַבִּיד, וּבְגִין כֵּן וַיִּגַּשׁ אֵלָיו יְהוּדָה.

26. Another explanation of the verse, "the kings were assembled," is that Yehuda and Yosef came to debate with each other as kings. They met to discuss, the one with the other-the one about Binyamin and the other about Binyamin. [THIS PARAGRAPH IS REDUNDANT, AND THE EXPLANATION IS CONTINUED IN THE NEXT PARAGRAPH.]

26. דִּ"א, כִּי הִנֵּה הַמְּלָכִים נֹעְדוּ, דָּא יְהוּדָה וַיּוֹסֵף, דְּאֲזִדְּמָנוּ לְאַתְוּבַּחַא דָּא עִם דָּא, לְאַתְוּבַּחַא תְּרוּוּיָהוּ בְּחֲדָא, בְּגִין דִּיהוּדָה הוּא מֶלֶךְ, וַיּוֹסֵף הוּא מֶלֶךְ, וְתְרוּוּיָהוּ אָתוּ בְּחֲדָא, לְאַתְוּבַּחַא דָּא עִם דָּא. דָּא עַל בְּנִיָּמִן, וְדָא עַל בְּנִיָּמִן.

27. Rabbi Yehuda said: "...the kings" alludes to the secret of faith, THE NUKVA. For when desire was revealed and union adorned IN MALE AND FEMALE, both the MALE AND FEMALE worlds were joined together-the one, ZEIR ANPIN, to open the treasure, TO SPREAD IT, and the other, THE NUKVA, to gather and collect PLENTY within it. Then "the kings were assembled, they came on together," both worlds, the Supernal World, ZEIR ANPIN, and the Lower World, THE NUKVA.

28. "...they came on together (also: 'passed')," for no sin in the world is atoned for until THE MALE AND THE FEMALE are united, as it is written, "and forgives (lit. 'passes upon') the transgression" (Michah 7:18), and also "they passed together," the sins passed, because, WITH THE ILLUMINATION OF UNITY, all faces shine and all sins are atoned for.

29. Rabbi Chiya said: The secret of this verse applies to correction through offering, for when a sacrifice is offered, everyone receives their provision, each according to what he deserves, and then all is joined as one, all faces shine, and one bond prevails--NAMELY, ONE UNION. Then, "the kings were assembled" to atone for transgressions and make them pass away. When, "the kings were assembled," MALE AND FEMALE, and were connected, "they passed together"--NAMELY, they atoned for their sins so as to cause all faces to shine and make all of one accord.

30. "As soon as they saw, they were astounded" (Tehilim 58:5-6). HE ASKS: Could it be that the kings SAW AND WERE ASTOUNDED? HE REPLIED: NOT THEY, but the accusers, who delight in executing justice, according to orders they receive. When the kings were assembled with mutual wishes, "they saw" the wish of both worlds, MALE AND FEMALE, and "they were astounded, they were affrighted; they rushed away" because all the accusers were subdued and passed out of the world, for they cannot rule. Both their existence and their government were then interrupted.

31. Rabbi Elazar said: "Then Yehuda came near to him." Why? HE ANSWERS: This is how it ought to have been, for he became surety, as it is written, "For your servant became surety for the boy." The secret is that Yehuda and Yosef should have approached each other simultaneously, because Yosef is righteous, NAMELY, YESOD OF ZEIR ANPIN and Yehuda is a king, NAMELY, MALCHUT, THE NUKVA OF ZEIR ANPIN. Therefore, "Then Yehuda came near to him," because their coming together produced many benefits for the world, resulted in peace among all the tribes, peace between themselves--BETWEEN YEHUDA AND YOSEF--and caused the spirit of Ya'akov to revive, as it is written, "the spirit of Ya'akov their father revived" (Beresheet 45:27). Hence, their joining together was needed by all sides, above and below.

27. כי הנה המלכים, אמר ר' יהודה, וזא דמהימנותא הכא, דהא בד רעותא אשתבח, וקשורא אתעטר בחדא, בדין תרין עלמין מתקשרן בחדא, ואזדמנן בחדא. דא לאפתחא אוצרא, ודא ללקטא ולמכנש בגויה, וכדין כי הנה המלכים נועדו, תרין עלמין קדישין, עלמא עלאה, ועלמא תתאה.

28. עברו יחדיו, וזא דמלה, דכר מתחברן בחדא, בדין עברו יחדיו, בגין דכל חיובין דעלמא, לא אתעברן לאתכפא, עד דמתחברן בחדא, בדכתיב ועובר על פשע, וע"ד עברו יחדיו, עברו: אינון חובין אתכפרו, בגין דהא בדין כל אנפין נהירין, וכל חובין אתעברו.

29. ר' חייא אמר, וזא דא בתקונא דקרפנא איהו, דהא בד קרפנא אתקריב, וכלא מסתפקין, וכל חד וחד בדקא חזי ליה, בדין אתקשר כלא בחדא, וכל אנפין נהירין, וקשורא חד אשתבח, וכדין המלכים נועדו, ואזדמנו בחדא, לכפרא על חובין, לאעברא עליהו, וכדין המלכים נועדו, ואתקשרן בחדא, עברו יחדיו, לאנהרא כל אנפין, ולמהוי כלא רעותא חדא.

30. המה ראו בן תמהו, ס"ד דאינון מלכים, אלא אליו מאריהון דדינין, דחדוה דלהון למעבד ההוא דינא, דאתפקדו עליה, וכדין, בד מלכים אזדמנו תרווייהו ברעותא חדא, בדין המה ראו ההוא רעותא דתרין עלמין, בן תמהו נבהלו נחפזו, בגין דכלהו מארי דדינא אתכפין ומתעברן מעלמא, ולא יכלי לשלטאה, וכדין מתעברין קיומיהון, מעברין שלטנהון.

31. ר' אלעזר אמר ויגש אליו יהודה, מ"ט יהודה. בגין דהכי אצטריך, דאיהו ערב, בד"א כי עבדך ערב את הנער, ורזא דמלה, יהודה ויוסף הכי אצטריכו לאתקרבא בחדא, בגין דיוסף איהו צדיק, יהודה איהו מלך, ועל דא ויגש אליו יהודה, בגין דקורבא דלהון, דאתקריבו בחדא, גרם כמה טבין לעלמא, גרם שלמא לכלהו שבטין, גרם שלמא בינייהו, גרם ליעקב דאתקיים רוחא דיליה, בד"א ותחי רוח יעקב אביהם, ועל דא קריבו דדא עם דא אצטריך, בכלהו סטריין, לעילא ותתא.

4. "Beautiful for situation"

Next, Rabbi Aba further clarifies the meaning of this important passage, relating it to Yosef, then to the Sfirot, and finally to "the Great King." In a beautiful manner, he shows how the secret of faith itself is embodied here.

The Relevance of this Passage

Ten dimensions [Sfirot] comprise our reality. The dimension known as Yesod neighbors our physical realm and it is the gateway through which all the spiritual energy of the Upper World flows into our world. Our connection to Yesod is strengthened by virtue of this passage, infusing our lives with tremendous amounts of positive energy.

32. Rabbi Aba opened the discussion with the verse, "Beautiful for situation, the joy of the whole earth: Mount Tzion, the uttermost parts of the north, the city of the Great King" (Tehilim 48:3). This verse is the secret of faith: "Beautiful for situation" is Yosef the Righteous, of whom scripture says, "And Yosef was good looking, and well favored" (Beresheet 39:6); he is "the joy of the whole earth," the gladness and joy above and below; "Mount Tzion, the uttermost parts of the north" is his portion (YOSEF'S PORTION), where the tabernacle of Shilo stands; "Mount Tzion" is Jerusalem, NAMELY, THE NUKVA; "the uttermost parts of the north" is assuredly above and below, FOR BOTH THE UPPER TEMPLE, THE NUKVA, AND THE LOWER TEMPLE ARE CONSIDERED TO BE OF THE ASPECT OF THE NORTH, NAMELY, THE ILLUMINATION OF THE LEFT OF BINAH, THE SECRET OF THE ILLUMINATION OF CHOCHMAH.

33. "...the city of the Great King" is a place prepared for the Great King, the most high King residing over the Holy of Holies, from whom all Light, Blessings, and Joy comes, so that all faces shine and the Temple is blessed. When it is blessed, the whole world is also blessed.

32. ר' אבא פתח ואמר, ופה נוף משוש כל הארץ
הר ציון ורבותי צפון קרית מלך רב. האי קרא רזא
דמהימנותא איהו. ופה נוף: דא איהו יוסף הצדיק,
דכתיב ביה, ויהי יוסף ופה תאר ויפה מראה. משוש
כל הארץ: איהו חדרה וחרו, לעילא ותתא. הר ציון
ורבותי צפון, בגין דבחולקיה קאים משפנא דשילה,
הר ציון דא ירושלים. ורבותי צפון, הכי הוא ודאי
לעילא ותתא.

3. קרית מלך רב, אתר איהו מתקנא, לקביל מלך
רב, דא מלכא עלאה דכלא, קדש הקדשים, דהא
מתמן אתיא כל נהירו, וכל ברכאן, וכל חידו
דכלא, דהא מתמן נהרין כל אנפין, ובי מקדשא
אתברכא מתמן, וכד איהי מתברכא, מתמן נפקי
ברכאן לכל עלמא, דהא כל עלמא מתמן
אתברכא.

5. Sixty breaths

Rabbis Yehuda and Yosi, later joined by Rabbi Elazar, discuss the meaning of King David and midnight prayer. They are joined by a "commoner," Chizkiyah, whose name means, "strengthened by The Creator." He clarifies the meaning of David praying after midnight, and explores the grades of life and death, arriving at the profound understanding that it is through wisdom alone that everything in the world exists. We are introduced to the concept of the continually evolving nature of Heaven--and thus, to the continually evolving nature of perfection. Through a discussion of the Three Columns and some secrets of the Patriarchs, the rabbis return to King David, to the meaning and concept of his being alive in the present, and how such a miraculous event is possible.

The Relevance of this Passage

The mystical Light aroused during midnight prayer is invoked in our lives. This Light strengthens our soul and opens us to receive greater wisdom through spiritual learning and growth. Kabbalistic wisdom itself, including these very words, is also the sum and substance of spiritual Light. Therefore, each new lesson and each new insight makes us wiser and more pure.

34. Rabbi Yehuda and Rabbi Yosi met in the village of Chanan. While they were sitting at the inn, a man came with a baggage-laden mule and entered the house. Rabbi Yehuda was then saying to Rabbi Yosi: We have learned that King David slept like a horse and had little sleep. If this is true, how did he wake up at midnight? The portion OF SIXTY BREATHS OF A HORSE'S SLEEP is very brief, so he would have awakened before even a third of the night was over.

34. ר' יהודה ור' יוסי, אערעו בכפר חנן, עד דהוו
יתבי בי אושפזיהו, אתא חר בר נש, וחד מטולא
דחמרא קמיה, ועאל בביתא. אדהכי, אמר ר'
יהודה לרבי יוסי, הא תנינן, דדוד מלכא הוה
מתנמנם בסוס, ושינתייה זעיר, היך הוה קם בפלגות
ליליה, האי שעורא זעיר איהו, ולא הוה אתער
אמילו בתלתות ליליא.

35. He replied: When night fell, he used to sit with the princes of his house to execute justice and study the Torah, WHICH MEANS, THAT HE DID NOT GO TO SLEEP WHEN NIGHT FELL, BUT CLOSER TO MIDNIGHT. He then slept until midnight, when he woke and rose to worship his Master with songs and hymns.

36. The man interposed and asked: Is this what you think? This is the secret of the matter: King David is alive and exists forever and ever. King David was careful to avoid a foretaste of death; and because sleep is a sixtieth part of death, King David, whose domain is the Living, slept only sixty breaths. For up to sixty breaths less one, it is living; from then on, man tastes death, and the side of the impure spirit reigns over him.

37. King David guarded himself from tasting death, lest the side of the impure spirit obtain control over him. For sixty breaths minus one are the Secret of Supernal Life. The first sixty breaths are the supernal sixty breaths, whose secret is that life depends on them. From then downward, it is the secret of death.

38. Therefore King David would measure the night UNTIL MIDNIGHT, so as to remain alive, lest the foretaste of death dominate him. At midnight, David would be in his domain, IN HIS GRADE, WHICH IS LIFE AND EXISTENCE, BY WAKING UP AND UTTERING CHANTS AND HYMNS. For when midnight stirred and the Holy Crown, THE NUKVA, was awakened, David did not wish to be found connected to another domain, the domain of death.

39. When midnight comes Supernal Holiness is awakened, but man is asleep in his bed and does not awaken to regard the glory of his Master; he becomes attached to the secret of death and cleaves to another domain, TO THE OTHER SIDE. King David therefore always woke at midnight, careful of the glory of his Master, alive before the Living One, and he would never sleep long enough to taste death. Thus, he slept like the sixty breaths of a horse-sixty breaths LESS ONE.

35. אָמַר לִיה, בְּשַׁעֲתָא דְּעָאֵל לִילִיָא, הוּה יָתִיב עִם כָּל רַבְרָבֵי בֵיתִיה, וּדְאִין דִּינָא, וְעָסִיק בְּמַלְוֵי דְּאוּרִייתָא, וּלְבַתֵּר הוּה נָאִים שְׁינְתִּיה עַד פְּלָגוֹת לִילִיָה, וְקָם בְּפִלְגוֹת לִילִיָא, וְאַתְעַר, וְאַשְׁתַּדַּל בְּפִולְחָנָא דְּמֵאֲרִיָה, בְּשִׁירִין וְתוֹשְׁבָחָן.

36. אֲדַהֲכִי אָמַר הֵהוּא בַּר נֶשׁ, וְכִי הָאִי מַלְה דְּקֶאֱמַרִיתוּ, הֲכִי הוּא, רָזָא דְּמַלְה הֲכָא, דְּהָא דוֹד מַלְכָא חַי וְקַיִים, לְעֵלָם וּלְעֵלְמֵי עָלְמִין, וְדוֹד מַלְכָא, הוּה נָטִיר כָּל יוֹמוֹי, דְּלֹא יִטְעַם טַעַם מִיתָה, בְּגִין דְּשִׁינְתָא חַד מִשְׁתִּין בְּמִיתָה אִיהוּ, וְדוֹד בְּגִין דּוֹכְתִּיה דְּאִיהוּ חַי, לֹא הוּה נָאִים, אֱלָא שְׁתִּין נִשְׁמִי, דְּעַד שְׁתִּין נִשְׁמִי חֲסַר חַד, אִיהוּ חַי, מְתַמֵּן וּלְהֵלָאָה, טַעִים ב"נ, טַעֲמָא דְּמוֹתָא, וְשְׁלִיט בִּיה סֵטְרָא דְּרוּחַ מְסֻבָּא.

37. וְדָא הוּה נָטִיר דוֹד מַלְכָא, דְּלֹא יִטְעַם טַעֲמָא דְּמוֹתָא, וְשְׁלִיט בִּיה סֵטְרָא דְּרוּחָא אַחְרָא, בְּגִין דְּשְׁתִּין נִשְׁמִי חֲסַר חַד, אִיהוּ רָזָא דְּחַיִּים דְּלַעִילָא, עַד שְׁתִּין נִשְׁמִי, דְּאִינוּן שְׁתִּין נִשְׁמִי עֲלָאִין, וְאִילִין רָזָא דְּלַהוּן, דְּתַלְיִין בַּהוּן חַי, וּמִכָּאן וּלְתַתָּא, רָזָא דְּמוֹתָא הוּא.

38. וְע"ד, דוֹד מַלְכָא, הוּה מִשְׁעַר שַׁעוּרָא דְּלִילִיָא, בְּגִין דִּיתְקַיִים בְּחַיִּים, דְּלֹא יִשְׁלוּט בִּיה טַעֲמָא דְּמוֹתָא. וְכַד אֲתַפְּלִיג לִילִיָא, הוּה דוֹד מִתְקַיִים בְּאַתְרִיָה, בְּגִין דְּכַד אֲתַעַר פְּלָגוֹ לִילִיָא, וְכַתְרָא קְדִישָׁא אֲתַעַר, בְּעָא דְּלֹא לֹאשְׁכַּחָא לִיה לְדוֹד, מִתְקַשֵּׁר בְּאַתֵּר אַחְרָא, בְּאַתֵּר דְּמוֹתָא.

39. בְּגִין דְּכַד אֲתַפְּלִיג לִילִיָא, וְקְדוּשָׁה עֲלָאָה אֲתַעַר, וְכַד נֶשׁ דְּנָאִים בְּעַרְסִיָה, וְלֹא אֲתַעַר לֹאשְׁגָחָא בִּיקְרָא דְּמֵאֲרִיָה, הָא אִיהוּ אֲתַקְשֵׁר בְּרָזָא דְּמוֹתָא, וּמִתְדַבֵּק בְּאַתֵּר אַחְרָא, וְעַל דָּא, דוֹד מַלְכָא, הוּה קָאִים לֹאשְׁגָחָא בִּיקְרָא דְּמֵאֲרִיָה תְדִיר, חַי לְגַבֵּי חַי, וְלֹא נָאִים בְּשִׁינְתָא, לְטַעֲמָא טַעֲמָא דְּמוֹתָא, וּבְגִין כֵּן, הוּה מִתְנַמֵּן בְּסוֹס, שְׁתִּין נִשְׁמִי, וְלֹא בְּשְׁלִימוֹ.

40. Rabbi Yehuda and Rabbi Yosi came and kissed him, FOR HE REVEALED A NEW EXPLANATION CONCERNING MIDNIGHT PRAYER. They asked him: What is your name? He replied: Chizkiyah (lit. 'strengthened of Hashem'). They said to him: May you be strengthened and may your study of the Torah be augmented. They sat down. Rabbi Yehuda said: Since you have started, tell us more of the Supernal Mysteries to which you have made reference.

41. He opened the discussion with the verse, "Hashem by wisdom founded the earth; by understanding (Heb. tevunah) He established the heavens..." (Mishlei 3:19). Come and behold: When the Holy One, blessed be He, created the universe, He saw that it could not exist, FOR THE UNIVERSE WAS CREATED UNDER THE REIGN OF THE LEFT COLUMN, THE SECRET OF CHOCHMAH WITHOUT CHASSADIM, AND CHOCHMAH CANNOT ILLUMINE WITHOUT CHASSADIM. THEREFORE IT COULD NOT EXIST until He created the Torah, THE CENTRAL COLUMN CALLED 'ZEIR ANPIN', ALSO CALLED 'TORAH'. HE CAUSED THE TWO COLUMNS, RIGHT AND LEFT, TO BE INCLUDED WITHIN EACH OTHER, AND CHOCHMAH WAS INCLUDED WITHIN CHASSADIM. THEN CHOCHMAH ILLUMINATED, from the Torah--NAMELY, FROM THE CENTRAL COLUMN--all the laws issued by the Upper and Lower Worlds, which are supported by it. THIS IS THE MEANING OF YUD-HEI-VAV-HEI AND ZEIR ANPIN, THE SECRET OF THE CENTRAL COLUMN: as it is written, "by wisdom founded the earth...." HE FOUNDED THE EARTH BY WISDOM, CLOTHING CHOCHMAH IN CHASSADIM, SO THAT THE ILLUMINATION OF CHOCHMAH REMAINED IN THE WORLD. Through wisdom everything in the world exists, and everything derives from it, AS IT IS WRITTEN, "IN WISDOM HAVE YOU MADE THEM ALL" (TEHILIM 104:24).

42. Another explanation of "Hashem by wisdom founded the earth" is that the Upper World, TEVUNAH, was created only by Chochmah, and the Lower World, THE NUKVA, was created only by the lower Chochmah, CHOCHMAH CLOTHED BY THE NUKVA. Thus it seems that they were all issued from the upper and lower Chochmah. "...by understanding (Heb. tevunah), He established the heavens..." HE ASKS: What does it mean by "established"? HE ANSWERS: "...established" REFERS TO TEVUNAH, WHICH ESTABLISHES ZEIR ANPIN CALLED 'HEAVEN', every day. They were not mended at one time; rather, He perfects them day by day.

43. This is the secret of the verse, "and the heavens are not clean in His sight" (Iyov 15:15). Could you think it a derogation of the heavens? On the contrary, it is to the advantage of the heavens: for it is because of the love and great passion that the Holy One, blessed be He (WHO IS TEVUNAH), bears for the heavens (ZEIR ANPIN), that He views them as not perfect enough. It is for the love of them and because of His desire to shine continuously upon them. HE EXPLAINS: The world to come, TEVUNAH, radiates scintillating light every day without cessation to illuminate them always. Therefore, they are "not clean in His sight." It does not say 'not clean,' but rather, "not clean in His sight." THIS INDICATES THAT, ALTHOUGH THEY ARE IN REALITY CLEAN, BECAUSE OF HIS DESIRE TO SHOWER ABUNDANCE UPON THEM, THEY ARE NOT CONSIDERED CLEAN TO HIM, AS HAS BEEN EXPLAINED. Thus, THE SCRIPTURE READS, "by understanding He established the heavens."

40. אתו רבי יהודה ורבי יוסי, ונשקוה, אמרו ליה, מה שמך, א"ל חזקיה, א"ל יתיישר חילך, ויתתקף אורייתך, יתיבו, אמר רבי יהודה, הואיל ושרית, אימא לן מהני רזין עלאין דקאמרת.

41. פתח ואמר, ה' בחכמה יסד ארץ כוונן שמים בתבונה. תא חזי, בד ברא קודשא בריך הוא עלמא, חמא דלא יכיל לאתקיימא, עד דברא אורייתא, בגין דמנה נפקין כל נמוסין עלאין ותתאין, ובה קיימי עלאי ותתאי, הה"ד ה' בחכמה יסד ארץ כוונן שמים בתבונה, דהא בחכמה קיימין כל קיומין דעלמא, וכלהו נפקי מגוה.

42. ד"א ה' בחכמה יסד ארץ, עלמא עלאה לא אתברי, אלא מגו חכמה, ועלמא תתאה לא אתברי, אלא מגו חכמה תתאה, וכלהו נפקין מגו חכמה עלאה, ומגו חכמה תתאה. כוונן שמים בתבונה. כוונן, מאי כוונן. אלא, כוונן כל יומא ויומא, ולא פסיק, ולא אתתקן בזמנא חדא, אלא בכל יומא ויומא אתקין ליה.

43. והיינו רזא דכתיב, ושמים לא זכו בעיניו. וכי ס"ד, דגריעותא איהו משמים, אלא חשיבו משמים איהו, בגין חביבו ורעו סגיא, דקודשא בריך הוא רעי בהו, וחביבותיהו לגביה, דהא אע"ג דאיהו מתקין לון כל יומא ויומא, לא דמי בעיננו דאינון מתתקן בדקא זאת, בגין דרחימותא דלהון לגביה, ורעותיה לאנהרא לון תדיר, בלא פסיקו, דהא עלמא דאתי, אפיק נהורין זהירין, כל יומא ויומא תדיר בלא פסיקו, בגין לאנהרא לון תדיר, ועל דא לא זכו בעיניו, לא זכו בלחודו לא כתיב, אלא לא זכו בעיניו, ובגין כך, כוונן שמים בתבונה.

44. HE ASKS: What are the heavens IN THE VERSE, "BY UNDERSTANDING HE ESTABLISHED THE HEAVENS"? HE REPLIS: They are the secret of the Patriarchs-CHESED, GVURAH, AND TIFERET. The secret of the Patriarchs is Ya'akov, THE CENTRAL COLUMN, TIFERET, who includes them all--AS THE CENTRAL COLUMN INCLUDES THE RIGHT AND THE LEFT, THE SECRET OF AVRAHAM AND YITZCHAK. For it is Ya'akov, the most splendid of the fathers, who causes THE NUKVA to shine on the world.

45. When he ascended to the world to come, THAT IS, ASCENDED AND CLOTHED YISRAEL AND SABA, CALLED 'THE WORLD TO COME', THE SECRET OF COVERED CHASSADIM, WHICH IS WHY THERE IS NO PLACE IN HIM FOR THE REVELATION OF THE ILLUMINATION OF CHOCHMAH; a branch came out from him, beautiful to the sight, BY THE LIGHT OF CHOCHMAH, CALLED 'SIGHT' AND 'VISION'. And all the lights, BOTH CHOCHMAH AND CHASSADIM, radiated from it, as did the abundance and the anointing oil needed to illuminate the land, THE NUKVA. What is THIS BRANCH? It is Yosef, the Righteous, who gives abundance, THE ILLUMINATION OF CHOCHMAH, to the whole world, which is sustained by him, BY THE ILLUMINATION OF CHASSADIM. Therefore whatever the Holy One, blessed be He, does has meaning, and all is as it should be.

46. While they were talking, Rabbi Elazar came. When he saw them he said: Assuredly the Shechinah is here. What are you discussing? They told him what happened WITH THE MAN AND HIS WORDS. He said: He spoke well. HE NOW EXPLAINED ABOUT the sixty breaths. THE SIX HOURS BEFORE MIDNIGHT PERTAIN TO LIFE, both above IN THE UPPER WORLD WHERE THE SECRET OF THE CHEST-AND-ABOVE OF THE NUKVA IS, and below IN THIS WORLD. From then on, after midnight, there are sixty other breaths, which are CHESED-GVURAH-TIFERET-NETZACH-HOD-YESOD OF THE CHEST-AND-BELOW, all on the side of death, and the grade of death is upon them. They are called 'Dormita' ('sleep'), and all of them taste of death.

47. King David therefore cleaved to the sixty breaths of life, NAMELY, THE SIX HOURS BEFORE MIDNIGHT, WHICH IS THE SECRET OF ABOVE THE CHEST, WHERE THE POWER OF JUDGMENT AND DEATH, WHICH IS IN THE CHEST, CANNOT REACH. But afterward, he slept not at all. This is the meaning of, "I will not give sleep to my eyes, slumber to my eyelids" (Tehilim 132:4). Thus THAT MAN spoke well, as David should be considered alive. He is on the side of the living and not on the side of death. Then, they all joined together to study the Torah.

48. Rabbi Elazar opened the discussion with the verse: "Hashem the Elohim of my salvation, when I cry in the night before you" (Tehilim 88:2). Come and behold: King David used to rise at midnight and study the Torah and delight the King and the Queen with songs and praises. This is the joy of Faith on the earth, for it is the praise of Faith, THE SHECHINAH, that is seen on earth.

44. מֵאֵן שְׁמַיִם. דָּא הוּא רִזָּא דְאַבְהֵן, וְרִזָּא דְאַבְהֵן דָּא הוּא יַעֲקֹב, דְּאִיהוּ כָּלְלָא דְלֵהוּן, בְּגִין דְּיַעֲקֹב תּוֹשְׁבַחְתָּא דְאַבְהֵן אִיהוּ, וְאִיהוּ קְיָיִמָא לְאַנְהָרָא עַל עֲלָמָא.

45. וּבְגִין דְּאִיהוּ אֶסְתַּלַּק גּוֹ עֲלָמָא דְאַתִּי, נִפְקַּ מִּנְיָה עֲנַפָּא חָדָא, שְׁפִירָא בְּחִיזוֹ, וְכָל נְהוּרִין מִינְיָה נִפְקִין, וְכָל שְׂבָעָא, וּמִשַּׁח רַבּוּ, לְאַנְהָרָא לְאַרְעָא, וּמֵאֵן אִיהוּ. דָּא יוֹסֵף הַצַּדִּיק, דְּאִיהוּ יְהִיב שְׂבָעָא לְכָל עֲלָמָא, וְעֲלָמָא מִנְיָה אֲתִּזּוֹן. וּבְגִין כֵּךְ, קוֹדֶשָׁא בְּרִין הוּא כָּל מַה דְּעֵבֵד בְּעֲלָמָא, כָּלָא אִיהוּ בְּרִזָּא עֲלָאָה, וְכָלָא בְּרַקָּא חַיִּי.

46. אֲדַהֲבִי, אַתָּא רַבִּי אֶלְעָזָר, בֵּינוֹן דְּחֻמָּא לֹוֹן, אָמַר וְדָאִי שְׂכִינְתָּא הֵכָא, בְּמַאי עֲסָקִיתוּ. אָמְרוּ לֵיהּ, כָּל עוֹבְדָא. אָמַר, וְדָאִי שְׁפִיר קָאֻמַּר, אָבֵל אֵינוֹן שְׁתִּין נְשָׁמִי, וְדָאִי שְׁתִּין נְשָׁמִי אֵינוֹן דְּחִיּוֹן, בֵּין לְעִילָא בֵּין לְתַתָּא, מִכָּאֵן וְלַהֲלָאָה, אֵיבָא שְׁתִּין נְשָׁמִין אַחֲרָנִין, דְּאֵינוֹן כָּלְהוּ מְסֻטְרָא דְּמוֹתָא, וְדִרְגָּא דְּמוֹתָא עֲלִיָּיהוּ, וְאֶקְרוּן דּוֹרְמִיטָא, וְכָלְהוּ טַעְמָא דְּמוֹתָא.

47. וּבְגִין כֵּךְ, דּוֹד מַלְכָּא, הוּהּ אִיהוּ מִתְדַבֵּק בְּאֵינוֹן שְׁתִּין נְשָׁמִין דְּחִיּוֹן, וּמִתְמַן וְלַהֲלָאָה לָא נָאִים כָּלְל, הָהּ"ד אִם אֲתֵּן שְׁנַת לַעֲיֹנִי לַעֲפַעְפִּי תִּנּוּמָה, וְעַל דָּא, שְׁפִיר קָאֻמַּר, בְּגִין דִּיקוּם דּוֹד חֵי, בְּסֻטְרָא דְּחֵי, וְלָא בְּסֻטְרָא דְּמוֹתָא. יְתִבּוּ כָּלְהוּ, וְאַשְׁתַּדְּלוּ בְּאוֹרֵייתָא, וְאַתְחַבְּרוּ בְּחָדָא.

48. פִּתַּח רַבִּי אֶלְעָזָר וְאָמַר, ה' אֱלֹקֵי יִשׁוּעָתִי יוֹם צַעֲקָתִי בְּלִילָה נִגְדָּךְ. תָּא חַיִּי, דּוֹד מַלְכָּא, הוּהּ קַם בְּפִלְגוֹת לִילְיָא, וְאַשְׁתַּדַּל בְּאוֹרֵייתָא, בְּשִׁירִין וְתוֹשְׁבָחוֹן, לְחֻדוֹה דְּמַלְכָּא וּמִטְרוּגֵייתָא, וְדָא הוּהּ חֻדוֹה דְּמַהִּימְנוּתָא בְּאַרְעָא, בְּגִין דְּהֵאִי אִיהוּ שְׂבָחָא דְּמַהִּימְנוּתָא, דְּאַתְחַזִּי בְּאַרְעָא.

49. For numerous holy angels joyously begin to sing above, praising at night on all sides, EVEN IN THE ILLUMINATION OF THE LEFT, FOR THEN THE NUKVA REIGNS, ACCORDING TO THE SECRET OF THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15). It is likewise below on earth, for the Holy One, blessed be He, takes pleasure in whoever on earth praises Him at night, and all the holy angels who praise the Holy One, blessed be He, listen to the man who praises THE HOLY ONE, BLESSED BE HE, at night on earth. For this chanting increases the glory of the Holy One, blessed be He, from below, and sings joyously in unison.

50. Come and behold: King David wrote, "Hashem the Elohim of my salvation," which means, when is HASHEM the Elohim of my salvation? He is my salvation by day, after I first sang to You by night. Then is He my salvation by day.

51. Come and behold: Whoever sings the praises of the Torah during the night before his Master is strengthened by day on the right side, WHICH IS CHESED. THIS MEANS THAT THE CHOCHMAH HE RECEIVED BY NIGHT THROUGH THE LEFT IS CLOTHED DURING THE DAY BY CHESED, THE RIGHT SIDE. For a thread of grace comes out from the right side. It is drawn upon him, and he is strengthened by it. David therefore said: "Hashem the Elohim of my salvation, when I cry in the night before you."

52. Thus, he said: "The dead cannot praise Yah" (Tehilim 115:17), because it is the living who should praise the Living, and not the dead, as it is written, "The dead cannot praise Yah." "But we will bless Yah" (Ibid.), for we are living and have no part of death. Chizkiah said: "The living, the living, he shall praise you, as I do" (Yeshayah 38:19), for the living has a connection with the Living. So is King David living, and he came near the One who lives forever. And whoever approaches THE ONE LIVING FOREVER, is living, as it is written: "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4), and "And Bnyahu the son of Yehoyada, the son of a living man, of Kavtze'el" (II Shmuel 23:20).

49. דָּהָא לְעִילָא פְתַחֵי בַחֲדוּה שִׁירְתָּא, כְּמָה מְלֹאכִין עֲלֵאִין, בְּכַמָּה זִינִין, דְּקָא מְשַׁבְּחֵן בְּלִילְיָא בְּכָל סְטָרִין. כֹּה"ג לְתַתָּא בְּאַרְעָא, מֵאֵן דְּמְשַׁבְּחָ לִיה קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא בְּלִילְיָא, רַעֲי בִיה קוּדְשָׁא בְּרִיךְ הוּא, וְכָל אִינוּן מְלֹאכִין קְדִישִׁין, דְּקָא מְשַׁבְּחֵן לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, כְּלָהוּ צִיּוּתִין לְהֵהוּא דְקָא מְשַׁבְּחָ לִיה בְּלִילְיָא בְּאַרְעָא, דְּהָאִי תוֹשְׁבַחְתָּא אִיהוּ בְּשִׁלְמוֹ, לְסַלְקָא יְקָרֵי דְקוּדְשָׁא בְּרִיךְ הוּא מִתַּתָּא, וּלְזַמְרָא בַחֲדוּה דִּיחֻדָּא.

50. תָּא חֲזִי, דְּוֹד מְלָכָא כְּתַב, ה' אֱלֹהֵי יְשׁוּעָתִי וְגו', ה' אֱלֹהֵי יְשׁוּעָתִי, אֵימַתִּי אִיהוּ יְשׁוּעָתִי. בְּהֵהוּא יוֹמָא, דְּאֶקְדָּמִית תוֹשְׁבַחְתָּא בְּלִילְיָא לְגַבְךָ, כְּדִין אִיהוּ יְשׁוּעָתִי בִימָמָא.

51. וְתָא חֲזִי, דְּהָא בְּלִילְיָא, מֵאֵן דְּמְשַׁבְּחָ לְמֵאֲרִיָּה, בְּתוֹשְׁבַחְתָּא דְּאוּרִייתָא כְּדִין אֶתְקַף בְּתַקִּיפּוֹ בִימָמָא, בְּסִטְרָא דִּימִינָא, דְּהָא חוּטָא חַד, נִפְקָא מִסְטְרָא דִּימִינָא, וְכְדִין אֶתְמַשְׁךְ עֲלִיהּ, וְאֶתְתַּקַּף בִּיה, וְע"ד אֲמַר ה' אֱלֹהֵי יְשׁוּעָתִי יוֹם צַעֲקָתִי וְגו'.

52. וּבג"כ אֲמַר, לֹא הַמֵּתִים יִהְיֶה לָהֶם יָהּ. לֹא הַמֵּתִים, בְּגִין דְּאַצְטְרִיךְ לְשַׁבְּחָא, חֵי לַחֵי. וּמַת לַחֵי לָאו הָבִי, דְּכַתִּיב לֹא הַמֵּתִים יִהְיֶה לָהֶם יָהּ, וְאַנְחֵנוּ נִבְרַךְ יָהּ, דְּהָא אֲנֵן חֲיִין, וְלִית לָן חוּלְקָא בְּסִטְרָא דְּמוֹתָא בְּלָל. חֲזַקִּיהוּ אֲמַר, חֵי חֵי הוּא יוֹדֵךְ כְּמוֹנִי, בְּגִין דְּחֵי אֶתְקַרְב לַחֵי. דְּוֹד מְלָכָא אִיהוּ חֵי, וְקוּרְבָּא דִּילִיָּה לַחֵי הָעוֹלָמִים. וּמֵאֵן דְּאֶתְקַרְבִּי לְגַבִּיָּה, אִיהוּ חֵי, דְּכַתִּיב וְאַתֶּם הַדְּבָקִים בַּה' אֱלֹהֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם, וְכַתִּיב, וּבִנְיָהוּ בֶן יְהוֹדָע בֶּן אִישׁ חֵי רַב פְּעָלִים מְקַבְּצָאֵל.

6. "And you shall eat and be satisfied, and bless"

Chizkiyah resolves the apparent contradiction that exists in the scriptural injunction that we should not eat before the first prayer of the morning, and the injunction urging us to give the blessing only after the meal. This leads to greater appreciation of the weighty task that The Creator has taken on in providing his children with longevity and nourishment. We learn that the providing depends on Mazel (Eng. 'luck', here imbued with an astrological dimension), not merit--a complex and difficult mystery that is somewhat clarified here, leading to both a firmer grasp of the inherent mysteries that lie within the mystical union of Male and Female, and also to a clarification of the secrets contained within the vitally important act of Yosef and Yehuda approaching one another.

The Relevance of this Passage

The Hebrew word Mazel is usually translated as "luck", but it really means "sign"--as in the signs of the constellations. We are born into this world under a specific celestial influence, as determined by deeds in past lives. We can rise above any negative influences of these signs by evoking the Light through prayer, blessing, and meditation upon these mystical passages of the Zohar.

53. The Jew then continued with the verse, "And you shall eat and be satisfied, and bless Hashem your Elohim" (Devarim 8:10). HE ASKS: Do not we bless the Holy One, blessed be He, before eating? Indeed we should rise early in the morning to recite His praises in the proper order, before we greet any other in the world. It is also written, "You shall not eat anything with the blood" (Vayikra 19:26), WHICH HAS ALREADY BEEN EXPLAINED, AS it is forbidden to eat before blessing one's Master. Yet now it is written, "And you shall eat and be satisfied, and bless," WHICH MEANS IT BEHOOVES ONE TO BLESS ONLY AFTER THE MEAL.

54. HE ANSWERS: The blessings we recite before eating are prayers for unity BETWEEN MALE AND FEMALE, while those we recite after eating HAVE TWO PURPOSES--(1), to show proper satiation before the grade of faith, THE NUKVA, AND (2), to bless her properly, so that THE GRADE OF FAITH shall be well watered, blessed and filled with joy from the supernal life as much as needed, and thus will confer sustenance upon us.

55. For providing man's food is as heavy a task for the Holy One, blessed be He, as the cleaving of the Sea of Reeds (the Red Sea). Why? Because all nourishment of the world come from above. We have learned that children, longevity, and nourishment depend NOT UPON MERIT, but upon mazal. Therefore daily sustenance is a heavy task for Him, for it depends upon mazal, from whence children, longevity, and sustenance are derived. Daily sustenance is hard for Him, because one does not have them before being blessed BY MAZAL.

56. Similarly, arranging marriages is a heavy task for Him, and everything, CHILDREN AS WELL AS LONGEVITY AND SUSTENANCE, occurs because the firmament is a curtain that serves no purpose. All the more so CHILDREN, LIFE, AND SUSTENANCE, which abide above in another place. It therefore needs to be blessed TO RECEIVE FROM THENCE.

57. Come and behold: The arranging of marriages is hard for this grade, THE NUKVA, for when union occurs, WHICH BEGETS SOULS, all the souls emerge from the upper mazal, which is the river that flows FROM EDEN--NAMELY, YESOD OF ZEIR ANPIN. And when there is a desire TO DRAW from below upward--TO WIT, TO DRAW CHOCHMAH, WHICH IS ONLY DRAWN FROM BELOW UPWARD--the souls soar TO THE NUKVA and become in this grade comprehensive of male and female together. They are then separated, so that each goes its appointed place. Later the grade finds it hard to reunite them--THE MALE AND THE FEMALE--as before, because they are only united through men's behavior, and everything depends on what is above.

53. פתח ההוא יודאי אבתריה, ואמר, ואכלת ושבעת וברכת את ה' אלקיך, וכי לא מברכין ליה לקודשא בריך הוא, עד לא ניכול, והא אית לן לאקדומי בצמרא, ולסדורי שבחא דיליה בדקא יאות, ולברכא בשמיה, עד לא יברך לאחרא בעלמא, וכתוב לא תאכל על הדם, אסור ליה למיכל, עד לא יברך למאריה, והשתא כתיב ואכלת ושבעת וברכת.

54. אלא, דא ברכתא דעלותא דיחודא, ודא ברכתא דמזונא, לאחזאה לגבי דרגא דמהימנותא, שבע בדקא יאות. וכדין בעי לברכא ליה בדקא יאות, דההוא דרגא דמהימנותא, יתרוי, ויברך, ויתמלא חירו מחיין דלעילא, כמה דאצטריך, בגין למיהב לן מזוני.

55. דהא קשין מזונא דבר נש קמי קודשא בריך הוא, בקריעת ים סוף, מ"ט. בגין, דמזונא דעלמא דלעילא הוא, דתנן בני חיי ומזוני וכו', ובגין כך, קשין קמיה מזוני דעלמא, דהא במזלא תליא מילתא, דמניה נפקי מזוני, וחיי, ובני, ובגין כך קשין קמיה מזוני דעלמא, דהא לאו ברשותיה קיימא, עד דיתברך איהו.

56. בגוונא דא זיוגין דעלמא, קשין קמיה, וכלא בגין דרקיע וילון, לא משמש כלום. וכ"ש אלון מלון דקיומין לעילא באתר אחרא, ועל דא אצטריך לאתברכא.

57. תא חיי כל זיוגין דעלמא, קשין קמיה האי דרגא, בגין דכד האי זיוגא קדישא אשתבח, כל נשמתין נפקין, מגו האי מזלא לעילא, דאיהו ההוא נהר דנגיד ונפיק, וכד תיאובתא אשתבח מלרע לעילא, ברין פרחין נשמתין, ואתייהיבו בלהו כלילן דכר ונוקבא בחדא, בהאי דרגא. ולבתר איהו פריש לון, כל חד וחד לאתריה בדקא חיי ליה. ולבתר קשין קמי האי דרגא, לחברא לון בקדמיתא, בגין דלא מתחברן, בר באינן ארחי דב"ג וכלא לעילא תליין.

58. Therefore marriages are as hard for Him to arrange as the cleaving of the Red Sea, for the Red Sea was cleaved to open high roads above that then opened and cleft ways and roads below.

59. Therefore everything depends on the high region, FOR THE NUKVA HAS NOTHING OF HERSELF AFTER SHE IS DIMINISHED, and we should bless her, and give her strength from above, so she will be blessed AND RECEIVE from above, FROM ZEIR ANPIN, and be well strengthened. Therefore it is written, "and bless Hashem," with the particle 'Et' before 'Hashem', FOR IT ALLUDES TO THE NUKVA CALLED 'ET'.

60. We should show before this place, NAMELY, THE NUKVA, satisfaction and shining faces, and to the Other Side, when it reigns in the world, it behooves us to show ourselves famished, for the grade OF THE OTHER SIDE is hunger, and we should look hungry before it instead of well-fed, because satiation does not rule over the world BECAUSE OF IT. It is therefore written, "And you shall eat and be satisfied, and bless Hashem your Elohim," AS WHEN HOLINESS REIGNS, THERE IS PLENTY IN THE WORLD. Rabbi Elazar said: Assuredly it is so, and so should it be THAT PLENTY ABOUND WITH THE RULE OF HOLINESS, AND FAMINE WITH THE REIGN OF THE OTHER SIDE.

61. Rabbi Yehuda said: Happy are the righteous, whose coming together brings peace into the world, for they know how to bring unison and approach each other to increase peace in the world. For until Yosef and Yehuda came near each other, there was no peace. Once they came near each other, peace increased in the world. Joy abounded above and below, when Yosef and Yehuda approached each other, and all the tribes joined Yosef. The coming together caused peace to abound in the world, as we have explained in relation to the verse, "Then Yehuda came near to him."

58. ועל דא קשין קמיה בקריעת ים סוף, דהא קריעת ימא, לאתפתחא ביה שבילין, לעילא איהו, וכמה דמתפתחין שבילין ואורחין ביה, הכי אתבקע ואתפתח.

59. ובג"כ, כלל תליא לעילא, ובעינן לברכא ליה, ולמיהב ליה תוקפא מתתא, בגין דיתברכא מלעילא, ויתתקף בדקא חזי, ועל דא כתיב, וברכת את ה', את דיוקא.

60. ולגבי האי אתר, אצטריך לאחזאה קמיה, שבעא ונהירו דאנפין, ולגבי סטרא אחרא, בזמנא דאיהי שלטא בעלמא, בעי לאחזאה קמיה כפנא, דההוא דרגא רעב איהו, ואתחזי לאחזאה קמיה כפנא, ולא שובעא, הואיל ושבע לא שלטא בעלמא, ועל דא, ואכלת ושבעת וברכת את ה' אלקיך. אמר רבי אלעזר, הכי הוא ודאי, והכי אצטריך.

61. אמר רבי יהודה, זכאין אינון צדיקניא, דקורבא דלהון איהו שלמא בעלמא, בגין דירעי ליחדא יחודא, ומקרבי קורבא, לאסגאה שלמא בעלמא, דהא יוסף ויהודה עד לא אתקריבו דא עם דא, לא הוה שלמא, בין דאתקריבו יוסף ויהודה כחדא, כדין אסגיאן שלמא בעלמא, וחידו אתוסף לעילא ותתא, כמה דקורבא דיהודה ויוסף, וכלהו שבטין אשתכחו כחדא ביה ביוסף, וההוא קורבא אסגי שלמא בעלמא, כמה דאוקימנא דכתיב ויגש אליו יהודה.

7. "And Yosef could not restrain himself"

We receive an introduction to the types of men who descended from Adam, and how each type can bring merit and benefit to the others--just as the beneficiary or "carrier" of charity gains merit in the same degree as the giver. This powerful analogy leads to further discussion of the relationship between "Charity Carrier" and the analogous Sfirot that exist above our physical realm. To assist our understanding of its inherent mystery, unity is explored as it exists within a theme of mating--specifically the mating of the Holy One with Yisrael. In the illumination following this supreme Union, all can be blessed.

The Relevance of this Passage

When a man and woman join together in sexual union within the spiritual confines of marriage, their connection creates a stirring above: the Lower World embraces the Upper World and Divine Light fills all. But the man and woman must be pure of thought and joined by love. Their union must be accompanied by a consciousness to share pleasure for the purpose of creating Light for each other and the world.

62. "Then Yosef could not restrain himself before all them that stood by him ..." (Bereshheet 45:1). Rabbi Chiya opened the discussion with the verse, "He has distributed freely, he has given to the poor; his righteousness endures for ever; his horn shall be exalted with honor" (Tehilim 112:9). Come and behold: The Holy One, blessed be He, created the world and made Adam ruler over it-to be king over all.

63. From man, four types of men branched out-some righteous and some wicked, some stupid and some wise. Of these, some were rich and some poor. They can bring merit and benefit to each other. The righteous can benefit the wicked BY CAUSING THEM TO REPENT THEIR SINS; the wise can benefit the foolish BY TEACHING THEM SENSE; the rich can benefit the poor BY SUPPORTING THEM IN THEIR NEED. Through these actions, man merits life everlasting and attaches himself to the Tree of Life. THEREFORE, THE SCRIPTURE READS, "HE HAS DISTRIBUTED FREELY, HE HAS GIVEN TO THE POOR." Moreover, this charity he dispenses stands forever, NAMELY, THE NUKVA ESTABLISHED BY IT IS CALLED 'EVER', as it is written, "and his charity endures for ever" (Tehilim 112:9).

64. "He has distributed freely, he has given to the poor." Rabbi Elazar said: When the Holy One, blessed be He, created the universe, He established it upon one pillar named righteous, NAMELY, YESOD. The righteous is the support of the world; THAT IS, HE SUPPORTS THE NUKVA CALLED 'WORLD'. It is he who gives water, NAMELY, THE ILLUMINATION OF CHOCHMAH, and food, THE ILLUMINATION OF CHASSADIM, to all, as it is written, "And a river went out of Eden to water the garden; and from thence it was parted, and branched into four streams" (Bereshheet 2:10). THIS IS YESOD NAMED 'RIVER'.

65. In the verse, "and from thence it was parted," what is the meaning of the word 'parted'? HE ANSWERS: It is the food and drink from that river that the garden receives, WHICH IS THE NUKVA. Then drink is further distributed into the four directions of the universe, SO THAT ALL INHABITANTS OF THE WORLD RECEIVE WATER FROM HER AND NONE REMAINS THIRSTY. How many wait for food and drink from there, as it is written, "The eyes of all wait upon you; and you give them their food in due season" (Tehilim 145:15). Thus, the verse, "He has distributed freely, he has given to the poor," alludes to the righteous, YESOD, WHICH DISTRIBUTES AND GIVES ALL OF CHOCHMAH AND CHASSADIM, AND SUPPORTS ALL THE POOR OF THE WORLD. The verse, "and his charity endures for ever," refers to the Congregation of Yisrael, THE NUKVA CALLED 'CHARITY', which, because SHE RECEIVES EVERYTHING FROM YESOD, stands united in the secret of peace. THUS, SHE STANDS FOREVER. "The wicked man shall see it, and be vexed," (Tehilim 112:10) alludes to the kingdom of the idolatrous, MALCHUT OF THE OTHER SIDE, WHICH THEN ENVIES THE MALCHUT OF HOLINESS.

66. Come and behold: The kingdom of heaven, THE NUKVA OF ZEIR ANPIN, is the Temple. It shelters all the poor under the shadow of the Shechinah; the righteous. YESOD OF ZEIR ANPIN is called 'charity collector', because he bestows sustenance upon everybody, NAMELY, THE POOR UNDER THE SHADOW OF THE SHECHINAH. Therefore the charity collectors receive as much a reward as those who gave them donations, BEING A CHARIOT TO YESOD OF ZEIR ANPIN CALLED 'CHARITY COLLECTOR', WHICH INCLUDES ALL THE SFIROT ABOVE IT.

62. וְלֹא יָכוֹל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנּוֹצְבִים עָלָיו וְגו', רַבִּי חַיָּא פָתַח וְאָמַר, פֶּזֶר נָתַן לְאַבְיוֹנִים צְדָקָתוֹ עוֹמֶדֶת לְעַד קִרְנוֹ תְרוּם בְּכָבוֹד. תָּא חַיִּי, קוֹדֶשׁא בְּרִיךְ הוּא בְּרָא עֲלֵמָא, וְאַשְׁלִיט עָלֵיהּ לְאַדָּם, דִּיהָא מַלְכָּא עַל כָּלָא.

63. וְהָאִי בִּר נֶשׁ, מִתְפָּרֵשׁ מִנִּיה בְּעֲלֵמָא, בְּמָה זִינִין, מִנְהוֹן צְדִיקָא, וּמִנְהוֹן רְשִׁיעָא, מִנְהוֹן טַפְשִׁין, וּמִנְהוֹן חֲבִימִין, וְכֻלְהוּ אֶתְקוּימוּ בְּעֲלֵמָא, עֲתִירִין וּמִסְבָּנִין. וְכֻלְהוּ בְּגִין לְמַזְבִּי אֵלִין בְּאֵלִין, לְמַזְבִּי צְדִיקָא עִם רְשִׁיעָא, לְמַזְבִּי חֲבִימִין עִם טַפְשִׁין, לְמַזְבִּי עֲתִירִין עִם מִסְבָּנִין דִּהָא בְּגִין כֶּךָ, זְכִי בִּר נֶשׁ לְחַיִּי עֲלֵמָא, וְאַתְקַשֵּׁר בְּאֵילָנָא דְחַיִּי. וְלֹא עוֹד, אֵלָא דִּהָא צְדָקָה דְאִיהוּ עֲבִיר, קָאִים לְעֲלֵמִין, דְכֻתִּיב וְצְדָקָתוֹ עוֹמֶדֶת לְעַד.

64. פֶּזֶר נָתַן לְאַבְיוֹנִים. רַבִּי אֱלֶעָזָר אָמַר, בֵּד בְּרָא קוֹדֶשׁא בְּרִיךְ הוּא עֲלֵמָא, קָאִים לִיה עַל סַמְכָא חַד, וְצְדִיק שְׁמִיה, וְהָאִי צְדִיק אִיהוּ קִינּוּמָא דְעֲלֵמָא, וְדָא אִיהוּ דְאַשְׁקִי, וְזֶן לְכָלָא. דְכֻתִּיב וְנָהָר יוֹצֵא מַעַרְן לְהַשְׁקוֹת אֶת הַגֵּן וּמָשָׁם יִפְרָד וְהָיָה לְאַרְבַּעַה רְאשִׁים.

65. וּמָשָׁם יִפְרָד, מִהוּ יִפְרָד. אֵלָא, הֵהוּא מְזוּנָא וּמִשְׁקִיא דִּיהוּא נָהָר, נָטִיל גִּנְתָּא כָּלָא, וּלְבִתֵּר אֶתְבַּדֵּר הֵהוּא מִשְׁקִיא, לְד' סְטָרִין דְעֲלֵמָא, וְכֻמָּה אִינוּן דְּמַצְפָּאן לְאַתְשְׁקִיא וּלְאַתְזוּנָא מִתְמָן, כִּד"א עֵינֵי כָל אֱלִיךָ יִשְׁבְּרוּ וְאַתָּה נּוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ. וּבִג"כ פֶּזֶר נָתַן לְאַבְיוֹנִים, דָּא צְדִיק. צְדָקָתוֹ עוֹמֶדֶת לְעַד, דָּא כּו"י. דְּבְּגִין כֶּךָ, אִיהִי קִינּוּמָא בְּרָזָא דְשָׁלֵם, בְּקִינּוּמָא שְׁלִים רְשַׁע יִרְאָה וְכַעַס, דָּא מַלְכוּת עֲכו"ם.

66. תָּא חַיִּי, מַלְכוּת שָׁמַיִם, אִיהִי בֵּי מִקְדָּשָׁא, לְקִינּוּמָא כָּל מִסְבָּנֵי, בְּגוּ צֵלָא דְשִׁרְוּתָא דְשְׁכִינְתָּא, וְצְדִיק דָּא אִיהוּ אֶקְרִי גְבָאִי צְדָקָה, לְמִיחֹן וּלְמִיזִין לְכָלָא, דְכֻתִּיב פֶּזֶר נָתַן לְאַבְיוֹנִים, בְּגִין כֶּךָ, גְּבָאִי צְדָקָה, נָטִילֵי אַגְרָא, לְקַבִּיל כָּלָהוּ דִּיהִבֵּי צְדָקָה.

67. Come and behold: "Then Yosef could not restrain himself before all them that stood by him," who waited to receive food and drink from him. YESOD, CALLED 'YOSEF', COULD NOT RESTRAIN ITSELF FROM SHOWERING ABUNDANCE UPON THEM. IN THE VERSE, "And no man stood with him, while Yosef made himself known to his brethren," the words "with him" allude to the congregation of Yisrael, WHICH IS THE NUKVA, WITH WHOM NO ONE STOOD; "WHILE..." REFERS TO THE TIME OF MATING, AS MATING IS CALLED 'KNOWLEDGE'; "his brethren" are the other Chariots and Legions, of whom it is written, "For my brethren and companions' sakes" (Tehilim 122:8), BECAUSE HE MATED WITH THE NUKVA SO HE COULD GIVE THEM ABUNDANCE. WE LEARN FROM THE VERSE THAT "WHILE YOSEF MADE HIMSELF KNOWN"--WHEN YOSEF UNITED WITH THE SHECHINAH--HE DID IT FOR HIS BROTHERS' SAKES, SINCE "TO" MEANS "FOR THE SAKE OF." Another explanation of "And no man stood with him" concerns the time when the Holy One, blessed be He, approached the congregation of Yisrael to mate with her. The verse, "while Yosef made himself known to his brethren," refers to the time when the Holy One, blessed be He, joined Yisrael, THAT IS, WHEN THE HOLY ONE, BLESSED BE HE, WAS UNITED WITH YISRAEL, "NO MAN STOOD" OF THE OTHER NATIONS "WITH HIM," WHEN HE MATED WITH THE NUKVA. For they alone received THE ILLUMINATION OF UNION, without connection to the other idolatrous nations. Hence it is written, "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35), for at that time the Holy One, blessed be He, is united with Yisrael alone, of whom it is written, "for my brethren and companions' sakes..."

68. Rabbi Yisa continued: Of the time when the Holy One, blessed be He, raises the congregation of Yisrael from the dust AT THE TIME OF REDEMPTION and wishes to take vengeance on the idolatrous nations, it is written, "And of the peoples there was no man with me" (Yeshayah 63:3). As it is written, "And no man stood with him," and "and he bore them and carried them all the days of old" (Ibid. 9).

69. "Then Yosef could not restrain himself" (Beresheet 45:1). Rabbi Chizkiyah quoted, "A song of ascents To you I lift up my eyes, O You Who dwells in the heaven" (Tehilim 123:1). This verse has already been explained, yet come and behold: It is written here, "To You I lift up my eyes;" and elsewhere, "I will lift up my eyes to the mountains" (Tehilim 121:1). WHAT IS THE DIFFERENCE? The one is above and the other below. HE EXPLAINED: "I will lift up my eyes to the mountains" above, TO ZEIR ANPIN, to draw blessings from the Supernal Mountains above ON THE NUKVA, AS IN THE SECRET OF 'THE MOUNTAINS ARE NONE OTHER THAN THE PATRIARCHS,' WHO ARE CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, from whom blessings are drawn upon the congregation of Yisrael. "To You I lift up my eyes," FROM DOWN BELOW IN THE NUKVA, is to yearn and wait for the blessings that come down FROM ZEIR ANPIN TO THE NUKVA.

70. "You who dwells in the heavens" (Tehilim 123:1). HE ASKS: IF IT REFERS TO THE NUKVA, WHY DOES IT SAY "IN THE HEAVENS," WHICH ARE ZEIR ANPIN? HE REPLIED: Because all the strength, power, and support OF THE NUKVA is in heaven, SHE RECEIVES THEM FROM ZEIR ANPIN CALLED 'HEAVEN'. For when the Yovel (Jubilee), BINAH, opens the springs of all the gates--THE ABUNDANCE OF THE FIFTY GATES OF BINAH--they are all in heaven, ZEIR ANPIN. And when heaven receives all the lights from the Yovel (Jubilee), it nourishes and feeds the congregation of Yisrael, THE NUKVA, through a certain righteous One, YESOD.

67. תא חזי, ולא יכול יוסף להתאפק לכל הנצבים, אליו אינון, כל דקוימי, לאתונא ולאשתקויא מניה. ולא עמד איש אתו בהתודע יוסף אל אחיו. אתו: דא בנסת ישראל. אחיו: אליו שאר רתיבין חיילין, דכתיב בהו למען אחי ורעי. ד"א ולא עמד איש אתו, בזמנא דקודשא בריך הוא אתי לאזדוגא בכנ"י. בהתודע יוסף אל אחיו, בזמנא דקודשא בריך הוא הוה מתחבר בהו בישראל, בגין דאינון נטלי בלחודייהו, ולא חבורא דעמין עעכו"ם בהדייהו, בגין כך ביום השמיני עצרת תהיה לכם, דהא בזמנא דא, איהו קודשא בריך הוא בלחודיו, בחבורא חדא עם ישראל, דכתיב בהו אחי ורעי כמה דאוקמוה.

68. רבי ייסא פתח קרא, בזמנא דקודשא בריך הוא יוקים לה לכנסת ישראל מעפרא, ויבעי לאנקמא נקמתא מעממא עעכו"ם, כדין כתיב ומעמים אין איש אתי, וכתיב הכא, ולא עמד איש אתו בהתודע יוסף אל אחיו, כמה דאת אמר וינטלם וינשאם כל ימי עולם.

69. ולא יכול יוסף להתאפק, רבי חזקיה פתח ואמר, שיר המעלות אליך נשאתי את עיני היושבי בשמים, האי קרא אוקמוה ואתמר, אבל תא חזי, אליך נשאתי את עיני, וכתיב אשא עיני אל ההרים. אלא, דא לעילא, ודא לתתא. אשא עיני אל ההרים, דא לעילא, בגין לאמשכא ברכאן מעילא לתתא, מאלין הרים עלאין, לאמשכא מנייהו ברכאן לכנסת ישראל, דאתברכא מנייהו. אליך נשאתי את עיני, למצפי ולחבאה לאנון ברכאן דנחתו מתמן לתתא.

70. היושבי בשמים, דכל תוקפהא, וחילאה, וקיומהא, איהו בשמים, בגין דכד יובלא, אפתח מבועי דכל אינון תרעין, בלהו קיימי בשמים, וכיון דשמים נטיל כל אינון נהורין דנפקי מיובלא, כדין איהו זן ואשקי לה לכנסת ישראל, על ידא דצדיק חד.

71. Because YESOD is aroused toward her, many stand on all sides to drink and be blessed from there, TO RECEIVE FROM THE ILLUMINATION OF THE UNION, as it is written, "The young lions roar after their prey, and seek their food from El" (Tehilim 104:21). She then ascends TO MATE in utmost secrecy, as is proper, and receives from her husband delicacies that she deserves. And all those on all sides WHO WAIT TO RECEIVE FROM HER remain alone, AND DO NOT RISE WITH THE NUKVA, as it is written, "And no man stood with him," and, "and he cried, 'Cause every man to go out from me.'" Only after she receives delicacies from her husband, NAMELY, AFTER MATING, is everybody given food and drink, as it is written, "they gave drink to every wild beast: the wild asses quench their thirst" (Ibid. 11).

71. וְכִיּוֹן דָּדָא אֶתְעַר לְגַבְהָ, כְּמָה אֵינֻן דְּקִיּוּמָן בְּכָל סֵטְרִין, לְאֶתְשַׁקָּא וּלְאֶתְבָּרְכָא מִתַּמָּן, כְּדָ"א הַכְּפִירִים שׁוֹאֲגִים לְטָרְף וּלְבָקֵשׁ מֵאֵל אֲכָלִים. וְכִדִּין, אִיהִי סִלְקָא בְּרָזָא דְרִזִּין כְּדָקָא חֲזִי, וּמִקְבֵּלָא עֲדוּנִין מִבְּעֵלָה כְּדָקָא יְאוּת, וְכִלְהוּ דְּקִיּוּמִין בְּכָל סֵטְרִין עֲמָדִי בְּלַחֲדִייהוּ, כְּדָ"א וְלֹא עֲמַד אִישׁ אֶתּוּ, דְּכִתְיִב וַיִּקְרָא הוֹצִיאוּ כָל אִישׁ מֵעָלָי, וּלְבַתֵּר דְּאִיהִי מִקְבֵּלָא עֲדוּנִין מִבְּעֵלָה, כִּלְהוּ אֶתְשַׁקִּין לְבַתֵּר, וְאַתְּזֻנוּ, כְּדָ"א יִשְׁקוּ כָּל חֵיתוֹ שְׂרֵי יִשְׁבְּרוּ פְּרָאִים צִמָּאִים.

8. "Why have you dealt ill"

Moshe and Eliyahu both said to The Creator, "Why have you brought evil?" This indicates the power of the evil side over the people of the covenant. We learn that the Prophet Eliyahu did not die, and continues to act as messenger to the people of the covenant to this present day. Neither Moshe nor Eliyahu died, we're told, but were instead brought directly into heaven immediately after shedding their bodies. The rabbis refer to a particular strength acquired by the soul when it is confronted by the powerful desire existing between man and women, and how, more than any other human, the soul of Eliyahu was on the side of the male.

The Relevance of this Passage

The people of the covenant are endowed with the most intense desire to receive. They can bring more Light to this world than all other nations combined, but they can bring also more darkness if they are ruled by their Evil Inclination. The strength to both recognize and subdue our negative impulses is impressed into our soul. We further receive the purifying Light of Moshe and Eliyahu, whose influences help us rise above the desires of our physical body. We touch the divine realm of immortality and infuse our lives with this sacred and eternal energy.

72. Rabbi Yosi opened a discussion of Eliyahu with the verse, "And he cried to Hashem, and said: 'Hashem my Elohim, have You also brought evil upon the widow with whom I lodge, by slaying her son?'" (I Melachim 17:20). Come and behold: There were two who said harsh words to the Holy One, blessed be He-Moshe and Eliyahu. Moshe asked: "Why have You dealt ill (lit, 'evil') with this people?" (Shemot 5:22), and Eliyahu answered, "have You also brought evil...by slaying her son?" They both said the same thing.

72. רַבִּי יוֹסִי פִתַּח קָרָא בְּאַלְיָהוּ, דְּכִתְיִב וַיִּקְרָא אֶל ה' וַיֹּאמֶר ה' אֱלֹהֵי הָגֶם עַל הָאֱלֻמָּנָה אֲשֶׁר אָנִי מִתְגֹּרֵר עִמָּה הִרְעוֹת לְהַמִּית אֶת בְּנָהּ. תָּא חֲזִי, תְּרִי הוּוּ דְקֶאֱמַרִין מְלִין לְקַבִּיל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה וְאַלְיָהוּ, מֹשֶׁה אָמַר, לָמָּה הִרְעוֹת לָעָם הַזֶּה. וְאַלְיָהוּ אָמַר, הִרְעוֹת לְהַמִּית אֶת בְּנָהּ, וְתִרְוִייהוּ מִלָּה חֲדָא קֶאֱמַרוּ.

73. HE ASKS: Why DID THEY BOTH SAY, "WHY HAVE YOU BROUGHT EVIL?" HE ANSWERS: Because permission was given to the Other Side to rule over Yisrael. MOSHE SAID "dealt evil", which means gave permission to the Other Side of evil to reign upon them. Eliyahu said "brought evil," WHICH ALSO MEANS THAT you allowed the Other Side to take his soul. This is why he said "brought evil." All is one mystery-"BROUGHT EVIL" IS THE SECRET OF GIVING SWAY TO THE OTHER SIDE CALLED 'EVIL'.

73. מ"ט. אֵלָא רָזָא אִיהוּ, מֹשֶׁה אָמַר, לָמָּה הִרְעוֹת, מֵאִי טַעְמָא. אֵלָא, בְּגִין דְּאֶתְיָהִיב רִשׁוֹ לְסֵטְרָא אַחְרָא לְשַׁלְטָאָה עָלֵיהּ דְּיִשְׂרָאֵל, הִרְעוֹת: יְהִבַּת רִשׁוֹ לְסֵטְרָא אַחְרָא דְרַע, לְמַשְׁלֵט עָלֵיהּ. אֵלִיָּהוּ אָמַר הִרְעוֹת יְהִבַּת רִשׁוֹ לְסֵטְרָא דְרַע, לְיִטּוֹל נִשְׁמַתָּא דְדָא, וְדָא הוּא הִרְעוֹת, וְכִלְלָא רָזָא חֲדָא.

74. Come and behold: Eliyahu said, "have You also brought evil upon the widow with whom I lodge", because the Holy One, blessed be He, said to Eliyahu, "behold, I have commanded a widow woman there to sustain you" (Shemot 5:9). Whoever nourishes and sustains the needy, especially in days of famine, is united with and cleaves to the Tree of Life, and draws life unto himself and his children, as has already been explained. Now, Eliyahu said: Whoever sustains one soul in the world merits life and merits to be united with the Tree of Life. Yet now the tree of death, the evil side, has power over the widow, whom You commanded to sustain me. Hence HE SAID, "have You brought evil."

75. HE ASKS: What if you say that no evil is brought on man by the Holy One, blessed be He. HE ANSWERS, Come and behold: When a man walks to the right, the Holy One, blessed be He, always protects him, and the Other Side cannot have mastery over him. Evil is subdued before him and cannot rule. When the protection of the Holy One, blessed be He, is removed because he cleaved to evil, then evil sees him unprotected, obtains power, and comes to destroy him. Then it is given permission to take away his soul.

76. Moshe said: "why have You dealt ill," because the evil side was given permission to reign over Yisrael, who became its slaves. Another explanation of "why have You dealt ill" is that he saw many FROM YISRAEL die and be given to the side of evil.

77. Come and behold: When good, the right, is stirred, then gladness, goodness, and blessings abide, all in secrecy, as has already been explained in connection with THE SONS OF YA'AKOV, who said 'Blessed be the name of his kingdom for ever and ever' in a whisper. There is secrecy because union is then carried out properly. THUS IT IS CLEAR WHY YOSEF SAID: AT THE TIME OF UNION, "CAUSE EVERY MAN TO GO OUT FROM ME"--AS UNION HAS TO BE PERFORMED IN SECRECY.

78. Rabbi Chiya asked: How could Eliyahu, who, once he decreed the Holy One, blessed be He, executed such as the one that heaven will not let dew or rain fall, be afraid of Izevel, who threatened him with the words, "and more also, if I make not your life as the life of one of them by tomorrow about this time" (I Melachim 19:2). How could he take fright and immediately run for his life?

74. תָּא חַזִּי, אֱלִיָּהוּ אָמַר, הֲגַם עַל הָאֱלֻמָּנָה אֲשֶׁר אֲנִי מִתְגֹּרֵר עִמָּה, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אָמַר לִיה לְאֱלִיָּהוּ, הִנֵּה צְוִיתִי שָׁם אִשָּׁה אֱלֻמָּנָה לְכַלְכֶּלְךָ, וְכָל מֵאֵן דִּין וּמִפְרִנֵּס לְמֵאֵן דְּאֶצְטְרִיךְ לִיה, וְכִ"ש בְּיוֹמָא דְכַפְנָא, הָא אֲתֵאחִיד בְּאִילָנָא דְחַיִּי, וְגַרְיִים לִיה חַיִּים וְלִבְנוֹי, וְהָא אוֹקִימָנָא. וְהִשְׁתָּא אֱלִיָּהוּ אָמַר, כָּל מֵאֵן דְּקִיָּים נִפְשָׁא בְּעֵלְמָא, זְכִי לִיה חַיִּים, וְכִי לֵאֲתֵאחֲדָא בְּאִילָנָא דְחַיִּי, וְהִשְׁתָּא שְׁלֵטָא אִילָנָא דְמוֹתָא סְטָרָא דְרַע, עַל הָאֱלֻמָּנָה דְאַנְתָּ פְקֻדָּתָ לְמִיזִין לִי, בְּגִין כֶּן הִרְעוּתָ.

75. וְאִי תִימָא דְרַע לֹא אֲתַעֲבִיד לְבַר נֶשׁ מֵעַם קוּדְשָׁא בְּרִיךְ הוּא. תָּא חַזִּי, בְּזִמְנָא דְבַר נֶשׁ אָזִיל לְיִמִּינָא, נְטִירוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא תְּדִיר לְגַבִּיָּה, וְלֹא יָכִיל סְטָרָא אַחֲרָא לְשִׁלְטָאָה עֲלִיהָ, וְהָאִי רַע אֲתַכְפִּיָּא קַמִּיהָ, וְלֹא יָכִיל לְשִׁלְטָאָה. וְכִיֵּן דְּנִטְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַעֲבִירָא מִנִּיהָ, בְּגִין דְּאִיהוּ אֲתַדְּבֵק בְּרַע, כְּדִין הָהוּא רַע, כִּיֵּן דְּחַמִּי דְּלֹא עִמִּיהָ נְטִירוֹ, כְּדִין שְׁלִיטָא עֲלִיהָ, וְאֲתִי לְשִׁינְצָאָה לִיה, וְכִיֵּן אֲתִיָּהִיב לִיה רֶשׁוֹ, וְנִטִּיל נִשְׁמָתִיהָ.

76. מֹשֶׁה אָמַר לְמָה הִרְעוּתָ, דְּאֲתִיָּהִיב לִיה רֶשׁוֹ לְסְטָרָא דְרַע, לְמִשְׁלֵט עֲלִיָּהוּ דִּישְׂרָאֵל, לְמַהוּי בְּשַׁעֲבוּדָא דִּילִיָּה. דְּבַר אַחֲרָא לְמָה הִרְעוּתָ, דְּחַמָּא בְּמָה מְנַהוּן דְּהוּוּ מִתִּין, וְאֲתַמְסְרוּ בְּסְטָרָא דְרַע.

77. תָּא חַזִּי, בְּשַׁעֲתָא דְטוֹב אֲתַעֲר, דְּאִיהוּ יְמִינָא, כָּל חִירוֹ, וְכָל טִיבוֹ, וְכָל בְּרַכָּאן מִשְׁתַּבְּחִין, וְכָלֹא בְּחֻשָּׁאֵי אִיהוּ, בְּמָה דְּאוֹקְמוּהָ, דְּאֲמַרִּי בִּשְׁכַּמְלָו בְּחֻשָּׁאֵי, וְרָזָא דָא בְּגִין דְּאִיהוּ כְּדִין יַחֲוּדָא כְּדָקָא חַזִּי.

78. אָמַר רַבִּי חִיָּיא, וְכִי אֱלִיָּהוּ, כִּיֵּן דְּאִיהוּ גִזֵּר, וְקוּדְשָׁא בְּרִיךְ הוּא מְקִיָּים, וְאִיהוּ גִזֵּר עַל שְׁמִיא, דְּלֹא לְאַחֲתָא מִטְרָא וְטֵלָא, הֵיךְ דְּחִיל אִיהוּ מֵאִיזְבֵּל, דְּשִׁדְרַת לִיה, דְּכַתִּיב כִּי כַּעַת מָחָר אֲשִׁים אֶת נִפְשְׁךָ בְּנֶפֶשׁ אֶחָד מֵהֶם, וּמִיָּד דְּחִיל וְעָרַק עַל נִפְשִׁיהָ.

79. Rabbi Yosi replied: It has been explained that the righteous do not wish to trouble their Master, where harm is obvious to the eye. Shmuel, for example, asked, "How can I go? If Shaul hears it, he will kill me. And Hashem said: Take a heifer with you ..." (I Shmuel 16:2). For the righteous do not wish to trouble their Master about obvious damage. Eliyahu, too, when he saw danger, did not wish to bother his Master.

80. He said to him, I have heard here that scripture does not say of Eliyahu, 'he feared (Heb. vayira) and went for his life,' but rather, "when he saw (Heb. vayar) that" (I Melachim 19, 3), which means he saw something. What did he see? He saw that the Angel of Death has been following him these many years, yet he was not delivered into his hands. And now he "went for his life (lit. 'Nefesh')," which means that he went to the source of the sustenance of the Nefesh, which is the Tree of Life, to cleave to it, SO THE ANGEL OF DEATH WOULD NO LONGER FOLLOW HIM.

81. Come and behold: It is written everywhere else "to his Nefesh," yet here it is written, "for his Nefesh." I have heard a secret from Rabbi Shimon, who said that all the souls in the world come from the same river, YESOD OF ZEIR ANPIN. They are all received by the Bundle of Life, THE NUKVA, and the female conceives from the male when the two sides are both desirous-the female of the male, AND THE MALE OF THE FEMALE. When the male has GREATER passion than the female, the souls are of greater endurance, because everything depends on the desire and passion of the Tree of Life, ZEIR ANPIN. Eliyahu, who came from that passion OF THE MALE more than other people, endured AND DID NOT DIE.

82. It is therefore written "for his Nefesh", instead of "to his Nefesh," for to (Heb. et) implies the female, THE NUKVA CALLED 'ET', BUT 'FOR' ALLUDES TO THE MALE. You might say THAT IT IS WRITTEN, "for the woman He said" (Beresheet 3:16), WHO IS A FEMALE. HE REPLIED: It includes male and female, for when THE FEMALE is included within the male, then it is written, "for the woman He said," whereas "to the woman" indicates the female alone, not included with the male. Similarly, "for his Nefesh" indicates the male alone, whereas "to his Nefesh" indicates the female alone. Because Eliyahu is of the side of the male more than all other people in the world, he endured more than the others and did not die as did the other inhabitants of the world. For he comes from the Tree of Life and is not made of dust AS ARE THE REST OF MEN. He therefore ascended and did not die as do other people, as it is written, "and Eliyahu went up by a storm of wind into heaven" (II Melachim 2:11).

79. א"ל רבי יוסי, הא אוקמוה, דצדיקא, לא בעאן לאטרחא למאריהון, באתר דנזקא אשתכח ליענא. בגוונא דשמואל, דכתיב איך אלך ושמע שאול והרגני, א"ל עגלת בקר תקח בידך, בגין דצדיקא, לא בעאן לאטרחא למאריהון, באתר דנזקא אשתכח. אוף הכי אליהו, בגין דחמא דנזקא אשתכח, לא בעי לאטרחא למאריה.

80. א"ל אנא מלה שמענא, דהא באליהו לא כתיב ביה ויירא וילך אל נפשו, אלא וירא, ראיה חמא, ומה חמא, אלא חמא, דהא מכמה שנים אזל בתריה מלאך המות, ולא אתמסר בידיה, והשתא וילך אל נפשו, מאי וילך אל נפשו, אזל לקיומא דנפשא, ומאן איהו אילנא דחיי לאתרדבא תמן.

81. תא חזי, בלהו כתיב את נפשו, והכא כתיב אל נפשו, ורזא דא שמענא, דאמר ר"ש, כל נשמתין דעלמא, בלהו נפקי מההוא נהר דנגיד ונפיק, וכלהו נקיט לון, ההוא צרורא דחייא, וכד נוקבא אתעברת מן דכורא, בלהו בתיאובתא דתרין סטרין, בתיאובתא דנוקבא לגבי דכורא, וכד תיאובתא דדכורא נפקא ברעותא, בדין אינון נשמתין בקיומא יתיר, בגין דכלא בתיאובתא ורעו דאילנא דחייא. ואליהו, בגין דהוה מההוא רעותא, יתיר מבר נש אחרא, אתקיים.

82. ובגין כך אל נפשו כתיב, ולא כתיב את נפשו, דהא את נפשו דא היא נוקבא. ואי תימא ואל האשה אמר, כללא דדכר ונוקבא, בד היא בגו דכורא, בדין ואל האשה אמר. את האשה, נוקבא בלחודהא, ולא דדכורא. בגוונא דא אל נפשו, דכר בלחודוי, את נפשו נוקבא בלחודהא ולא כלילו דדכורא. ובגין דאיהו מסטרא דדכורא, יתיר מכל בני עלמא, אתקיים בקיומיה יתיר, ולא מית בשאר בני עלמא, בגין דכלא איהו מאילנא דחיי, ולא מגו עפרא, ובגין דא אסתלק לעילא, ולא מית בארץ כל בני עלמא, דכתיב ויעל אליהו בסערה השמים.

83. Come and behold the verse: "...a chariot of fire, and horses of fire" (I Melachim 2:11). The spirit shed the body, and he did not die the way of other men. He remained a holy angel like other sacred supernal beings, carrying messages in the world like an angel. It has already been explained that the miracles performed by the Holy One, blessed be He, are carried out by him.

84. Come and behold the verse: "...and he requested for himself (lit. 'to his Nefesh') that he might die" (I Melachim 19:4), whereas previously it is written, "and went for his life (lit. 'for his Nefesh')" (Ibid.), which we have already explained alluded to his endurance. Here it is written, "to his Nefesh to die," to indicate the tree where death dwells, NAMELY, THE NUKVA, ACCORDING TO THE SECRET OF THE VERSE, "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5). There the Holy One, blessed be He, revealed Himself to him, as it is written, "Go out and stand upon the mountain" (I Melachim 19:11), followed by the words, "and after the earthquake a fire; but Hashem was not in the fire: and after the fire a still small voice," which alludes to the innermost place, from where all lights radiate.

85. It is written, "And when Eliyahu heard it, he wrapped his face in his mantle...And, behold, there came a voice to him, and said: What are you doing here, Eliyahu? And he said: I have been very jealous" (Mishlei 5:5). The Holy One, blessed be He, said to him, "How long will you be jealous for me." You have closed the door so that death will never have power over you and the world cannot tolerate your presence with My children, WHOM YOU ACCUSE. He answers, "because the children of Yisrael have forsaken your covenant" (Ibid. 14). He said: Upon your life, wherever people will observe the Holy Covenant, THAT IS, CIRCUMCISION, you shall be present.

86. Come and behold what Eliyahu caused by his words. It is written, "Yet I will leave seven thousand in Yisrael, all the knees that have not bowed to the Baal, and every mouth that has not kissed him" (Mishlei 5:18). The Holy One, blessed be He, said to him, 'From now on, the world cannot endure you along with my children, BECAUSE YOU BRING ACCUSATIONS AGAINST THEM.' "...and Elisha the son of Shafat of Avel-mechola shall you anoint to be prophet in your place" (Ibid. 16). Thus, there will be another prophet for my children, and you shall go to your place.

87. Come and behold: Any man who is jealous for the Holy One, blessed be He, is not subject to the power of the Angel of Death as are other men. Instead, peace is upon him, as was said of Pinchas: "Behold, I give to him my covenant of peace" (Bemidbar 25:12).

83. תָּא חֲזִי, מֵה בְּתִיב וְהִנֵּה רֶכֶב אֵשׁ וְסוּסֵי אֵשׁ וּגו', דִּהָא בְּרִין אֲתַפְּשֵׁט גּוּפָא מִן רוּחָא, וְאִסְתַּלַּק דְּלָא בְּשָׂאֵר אַרְח בְּנֵי עֲלָמָא, וְאִשְׁתָּאֵר מְלָאכָא קְדִישָׁא, בְּשָׂאֵר קְדִישֵׁי עֲלִיוֹנִין, וְעֵבִיד שְׁלִיחוּתָא בְּעֲלָמָא, וְהָא אוֹקְמוּהּ, דְּנָסִין דְּעֵבֵר קוּדְשָׁא בְּרִין הוּא בְּעֲלָמָא, עַל יְרִידָה אֲתַעְבִּידִן.

84. וְתָא חֲזִי, מֵה בְּתִיב וַיִּשְׁאֵל אֶת נַפְשׁוֹ, בְּקִדְמִיתָא וַיֵּלֶךְ אֶל נַפְשׁוֹ, כְּמָה דִּאֲתָמַר בְּקִיּוּמָא, וְהִכָּא אֵת נַפְשׁוֹ לְמוֹת, אֵילָנָא דְּבִיה שְׂרִיא מוֹתָא, וְתַמֵּן אֲתַגְלִי עֲלֶיהָ קוּדְשָׁא בְּרִין הוּא, כְּמָה דְּכְתִיב צָא וְעַמְדַת בְּהָר. מֵה בְּתִיב בְּתַרְיָה, וְאַחֲרָהּ הִרְעֵשׂ אֵשׁ לֹא בְּאֵשׁ ה' וְאַחֲרָהּ הָאֵשׁ קוֹל דְּמָמָה דְּקָה, דָּא הוּא אֲתַר פְּגִימָא דְּכֻלָּא, דְּמַנִּיה נִפְקִין כָּל נְהוּרִין.

85. מֵה בְּתִיב וַיְהִי בְּשִׁמְעֵי אֱלִיהוּ וַיִּלְט פָּנָיו בְּאַדְרֵתוֹ וְהִנֵּה אֱלִיוֹ קוֹל וַיֹּאמֶר מֵה לָךְ פֹּה אֱלִיהוּ וַיֹּאמֶר קִנְאָה קִנְאָתִי, א"ל קוּדְשָׁא בְּרִין הוּא עַד מַתִּי אֲתָה מְקַנָּא לִי, טְרַקַת גָּלָא דְּלֹא יָכִיל לְשַׁלְטָאָה בְּךָ מוֹתָא לְעֲלָמָא, וְעֲלָמָא לֹא יָכִיל לְמַסְבֵּלְךָ עִם בְּנֵי, א"ל כִּי עֲזָבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל וּגו'. אָמַר לִיה חֲזִין, דְּבִכָּל אֲתַר דְּבְנֵי יִקְיִימוּ קִיָּים קְדִישָׁא, אֲנִתְ תִּהֵא זְמִין תַּמֵּן.

86. תָּא חֲזִי, מֵה גֶרֶם הָיָא מְלָה דִּאֲלִיהוּ, דְּכְתִיב וְהִשְׁאֲרֵתִי בְּיִשְׂרָאֵל שְׁבַעַת אֲלָפִים כָּל הַבְּרָכִים אֲשֶׁר לֹא פָּרְעוּ לַבַּעַל וְכָל הַפֶּה אֲשֶׁר לֹא נִשְׁק לּוֹ. אָמַר לִיה קוּדְשָׁא בְּרִין הוּא, מְכָאן וְלֵהֲלָאָה, דְּלֹא יָכִיל עֲלָמָא לְמַסְבֵּלְךָ עִם בְּנֵי, וְאֵת אֱלִישַׁע בֶּן שַׁפְט מְאָבֵל מַחֲוֵלָה תַּמְשִׁח לְנָבִיא תַּחְתִּיךָ, יֵהָא נְבִיאָה אַחֲרָא לְגַבֵּי בְנֵי, וְאֵת תַּסְתַּלַּק לְאַתְרָךְ.

87. וְתָא חֲזִי, כָּל הָהוּא בְּר נֶשׁ, דְּמַקְנֵי לִיה לְקוּדְשָׁא בְּרִין הוּא, לֹא יָכִיל מְלָאכָא דְּמוֹתָא לְשַׁלְטָאָה בִּיה, בְּשָׂאֵר בְּנֵי נֶשָׁא, וַיִּתְקִיִּים בִּיה שְׁלָם, וְהָא אוֹקְמוּהּ, כְּמָה דִּאֲתָמַר בְּפִנְחָס, לִכֵּן אָמַר הִנְנִי נוֹתֵן לּוֹ אֵת בְּרִיתִי שְׁלָם.

9. "And he fell on his brother Binyamin's neck and wept"

The neck is like the Tower of David: it is not of this world, but rather of the celestial Jerusalem. Yosef weeps because he foresaw the destruction of the Temple and the exile of the tribes of Yisrael. He is able to see such things because the Holy Spirit dwells in him --although it does not dwell with his brothers. The destruction of the great Temple darkens the whole world, we learn. This was the painful foreknowledge Yosef was obliged to carry with him.

The Relevance of this Passage

Our planet contains many spiritual energy centers. These serve as portals through which the supernal Light of the Upper Worlds flows into our dimension. Israel, we are told, is the energy center of the entire planet. The city of Jerusalem is the energy source of Israel. The Holy Temple is the primal source of energy for Jerusalem. And the Holy of Holies is the Fountainhead of spiritual energy for the Temple. Reading this passage connects us to Jerusalem, the Temple, and ultimately to the Holy of Holies. This ensures that all our prayers, deeds, and meditations draw their appropriate Light from this wellspring of spiritual energy.

88. "And he fell on his brother Binyamin's neck and wept; and Binyamin wept on his neck..." Rabbi Yitzchak said: It has been already explained that he wept for the first Temple and for the second Temple--THAT WILL BE BUILT ON BINYAMIN'S PORTION AND BE DESTROYED.

89. He opened the discussion with the verse, "Your neck is like the Tower of David built with turrets, on which there hang a thousand bucklers, all shields of mighty men" (Shir Hashirim 4:4). HE ASKS: What is the "Tower of David?" It is the Tower of David IN JERUSALEM that was built by David, NAMELY, THAT STANDS inside Jerusalem. Yet "the Tower of David" IN THE SCRIPTURE IS NOT THIS "TOWER OF DAVID," BUT is the celestial Jerusalem--NAMELY, THE NUKVA--about which it is written, "The name of Hashem is a strong tower: the righteous runs into it, and is set up on high" (Mishlei 18:10). HE ASKS: Who "is set up on high"--THE RIGHTEOUS OR THE TOWER? HE ANSWERS: the tower is, for into it the righteous (YESOD) runs.

90. "Your neck" is the Lower Temple, WHICH RESEMBLES THE TOWER OF DAVID, WHICH IS THE NUKVA AND IS SO CALLED because it is beautifully built, like the neck. As the neck symbolizes the beauty of the whole body, so the Temple symbolizes the beauty of the whole world.

91. The phrase, "built with turrets (Heb. talpiot)" means a hill on which all the children of the world look TO PRAISE AND TO PRAY. It has been explained that the word 'talpiot' consists of the letters Tel-Piot (lit. 'a mound of mouths'). It is a mound which all the mouths of the world praise and pray.

92. The phrase, "on which there hang a thousand bucklers", (ibid.) refers to the thousand reconstructions fixed upon it, THAT IS, ON THE ILLUMINATION OF CHOCHMAH HINTED AT BY THE NUMBER ONE THOUSAND. AND "all shields of mighty men" are called thus because they come from the side of harsh judgment.

93. As all a woman's jewels hang round her neck, so do all ornaments of the world hang about and dwell within the Temple. It has already been explained that the verse, "We are pursued to our necks" (Eichah 5:5) alludes to the Temple, which is the neck and beauty of the world. "We are pursued to our necks; WE LABOR, AND HAVE NO REST," that labored building it twice--THE FIRST TEMPLE AND THE SECOND TEMPLE--"and have no rest," for we were not allowed any. The Temples were destroyed and not rebuilt.

94. As when the neck is destroyed the whole body perishes, when the Temple was destroyed and darkened, the whole world became dark too, and the sun, heaven, earth, and stars did not shine.

88. וַיִּפֹּל עַל צוֹאְרֵי בִנְיָמִן אָחִיו וַיִּבְכּ וּבְנֵימָן בָּכָה עַל צוֹאְרָיו. רַבִּי יִצְחָק אָמַר, הָא אֻקְמוּהָ, דְּבָכָה עַל מְקָדֶשׁ רֵאשׁוֹן וְעַל מְקָדֶשׁ שֵׁנִי.

89. פֶּתַח וְאָמַר, כְּמִגְדַּל דָּוִד צוֹאֲרָךְ בָּנוּי לְתַלְפִּיּוֹת אֶלֶף הֶמְגָּן תְּלוּי עָלָיו כָּל שְׁלֹטֵי הַגְּבוּרִים. כְּמִגְדַּל דָּוִד, מֵאֵן מִגְדַּל דָּוִד. דָּא מִגְדַּל דָּוִד וְדָאִי, דְּבָנָה לִיהָ דָּוִד, וְסָלִיק לִיהָ גּוֹ יְרוּשָׁלַיִם. אֲלָא כְּמִגְדַּל דָּוִד, דָּא יְרוּשָׁלַם דְּלַעִילָא, דְּכִתִּיב בֵּיהּ, מִגְדַּל עֹז שֵׁם ה' בּוֹ יְרוּץ צְדִיק וְנִשְׁגָּב, מֵאֵן נִשְׁגָּב. אֲלָא הֵהוּא מִגְדַּל נִשְׁגָּב, בְּגִין דְּבֵיהּ יְרוּץ צְדִיק.

90. צוֹאֲרָךְ: דָּא בֵּית מְקָדֶשׁא דְּלִתְתָּא, דְּאִיהוּ קָאִים בְּתַקּוּנָא דְּשְׁפִירו, בְּקִדְלָא לְגוּפָא. מַה צוֹאֲר, אִיהוּ שְׁפִירו דְּכָל גּוּפָא, הֵכִי נָמִי בִּי מְקָדֶשׁא, אִיהוּ שְׁפִירו דְּכָל עֲלָמָא.

91. בָּנוּי לְתַלְפִּיּוֹת, תְּלָא דְּכָל בָּנֵי עֲלָמָא הוּוּ מְסַתְּבָלָן בֵּיהּ, וְהֵכִי אֻקְמוּהָ, תְּלַפִּיּוֹת: תֵּל דְּכָל פִּיּוֹת דְּעֲלָמָא מִשְׁבַּחָן וּמִצְלָאן לְגַבִּיהָ.

92. אֶלֶף הֶמְגָּן תְּלוּי עָלָיו, אֵלִין אֶלֶף תְּקוּנִין, דִּמְתַּקְנִין בֵּיהּ בְּדָקָא יָאוּת. כָּל שְׁלֹטֵי הַגְּבוּרִים, דְּכִלְהוּ קָא אֲתִיִּין מִסְטָרָא דְּדִינָא קִשְׂיָא.

93. מַה צוֹאֲר כָּל תְּקוּנִין דְּאֲתַתָּא בֵּיהּ תְּלִיִין, כִּךְ בְּמִקְדֶּשׁא, כָּל תְּקוּנִין דְּעֲלָמָא, בֵּיהּ תְּלִיִין וְשְׁרִיִין. וְהָא אֻקְמוּהָ, דְּכִתִּיב עַל צוֹאְרֵינוּ נִרְדְּפֵנוּ, עַל בִּי מְקָדֶשׁא, דְּאִיהוּ צוֹאֲר וְשְׁפִירו דְּכָל עֲלָמָא. נִרְדְּפֵנוּ, יִגְעֵנוּ, לְמַבְנֵי לִיהָ תְּרִין זְמָנִין, וְלֹא הוּנַח לָנוּ, דְּהָא לֹא שְׁבָקוּהָ לָן, וְאֲתַחֲרַב וְלֹא אֲתַבְנֵי לְבִתָּר.

94. מַה צוֹאֲר, בֵּינָן דְּאֲשַׁתְּצִי, כָּל גּוּפָא אֲשַׁתְּצִי עִמָּיהָ, הֵכִי נָמִי בִּי מְקָדֶשׁא, בֵּינָן דְּאִיהוּ אֲשַׁתְּצִי וְאֲתַחֲשַׁךְ, כָּל עֲלָמָא הֵכִי נָמִי אֲתַחֲשַׁךְ, וְלֹא נִהִיר שְׁמֵשׁא, וְלֹא שְׁמַיָא וְאַרְעָא וְכַכְבֵּיָא.

95. For that reason-FOR THE TWO TEMPLES THAT WERE DESTROYED-Yosef cried. After he wept for this, he wept for the tribes that went into exile. For shortly after the Temple was destroyed, all the tribes were sent into exile and dispersed among the nations, as it is written, "And he kissed all his brethren, and wept on them," meaning, on account of their GOING INTO EXILE.

96. He wept for everything-for the Temple that was twice destroyed and for his brothers, the ten tribes, who went into exile and were scattered among the nations. "...and after that his brethren talked with him," not 'wept'. He wept because HE SAW the Holy Spirit come upon him; but they did not weep, because the Holy Spirit did not dwell upon them--THEY DID NOT SEE IT.

95. בְּגִין כֵּן, בָּכָה יוֹסֵף עַל דָּא. וּלְבַתֵּר דְּבָכָה עַל דָּא, בָּכָה עַל שְׂבִטֵין דְּאַתְגָּלוּ, כִּד אֶתְחָרִיב בֵּי מְקֻדָּשָׁא, כְּלָהוּ שְׂבִטֵין אֶתְגָּלוּ מִיָּד, וְאַתְבָּדְרוּ בֵּינֵי עַמְמֵינָא, הֵהָד וַיִּנָּשֶׁק לְכָל אָחִיו וַיִּבָּךְ עֲלֵיהֶם, עֲלֵיהֶם וְדָאִי.

96. עַל כָּלָם בָּכָה, עַל בֵּי מְקֻדָּשָׁא דְּאַתְחָרִיב תְּרִין זְמָנִין, וְעַל אָחָיו עֶשְׂרֵת הַשְּׂבִטִים, דְּאַתְגָּלוּ בְּגִלּוּתָא, וְאַתְבָּדְרוּ בֵּינֵי עַמְמֵינָא. וְאַחֲרֵי כֵן דִּבְרוּ אָחִיו אִתּוּ, וְלֹא כְתִיב וַיִּבָּכּוּ, דִּהָא אִיהוּ בָכָה, דְּנִצְנִצָּה בֵּיהּ רוּחָא קֳדִישָׁא, וְאִינוּן לֹא בָכוּ, דִּלָּא שָׂרָא עֲלִייהוּ רוּחַ קֳדִישָׁא.

10. "And the report was heard in Pharaoh's house"

The Rabbis comment on the role of the voice in prayer. The hidden relationship between voice and Sfirot is explained by the fact that an inner voice can be heard, just as an outer one can--but the inner voice relates to the Sfirah of Zeir Anpin in a manner the heard voice does not. There are, we learn, many different voices, and those including the letter Vav ?, are heard differently from those without it. The rabbis conclude that when The Creator raises up the voice that is now without the Vav, the People shall come home from their long exile to worship Him at Jerusalem's holy mountain.

The Relevance of this Passage

Human speech is intimately tied to the Divine. The voice can summon forth both dark and Light forces. Different words and blessings resonate with the numerous supernal worlds that dwell on high, each realm bringing forth a particular ray of Divine Light to illuminate our existence. The ancient Kabbalists composed words and prayers that would radiate the brightest of Light in this world. This passage helps us stimulate the Light that shines in all supernal worlds. It inspires us to use our outer and inner voice to produce only positive energy.

97. "...and the report (lit. 'voice') was heard in Pharaoh's house." Rabbi Aba began the discussion with the verse, "My soul longs, indeed, it faints for the courts of Hashem: my heart and my flesh cry out from the living El" (Tehilim 84:3). Come and behold: When a man prays before his Master, he should first recite his daily blessings, and say his prayers at the proper times.

98. In the morning, he is to be united with the right of the Holy One, blessed be He, WHICH IS CHESED. At Minchah (the afternoon prayer) he is to be united with the left OF THE HOLY ONE, BLESSED BE HE. It behooves man to pray daily, so as to be united with the Holy One, blessed be He, as has already been explained. When he prays before his Master, he must not speak out loud, for whoever speaks out loud will find his prayer is not accepted.

97. וְהִקְל נִשְׁמַע בֵּית פַּרְעֹה. רַבִּי אַבָּא פָתַח וַאֲמַר נִכְסָפָה וְגַם כָּלְתָה נַפְשִׁי לַחֲצֹרוֹת ה' לְבִי וּבִשְׂרִי יִרְנְנוּ אֶל אֵל חַי. תָּא חֲזִי, כָּל בַּר נֶשׁ דִּצְלֵי צְלוּתִיהּ, קָמִי מֵאֲרִיָּה, אֶצְטְרִיךְ לִיהּ, לְאַקְדָּמָא לִיהּ בְּרַכָּאן, בְּכָל יוֹמָא וְיוֹמָא, וּלְצִלֵי צְלוּתִיהּ קָמִי מֵאֲרִיָּה, בְּזִמְנָא דְּאַצְטְרִיךְ.

98. בְּצַפְרָא, לְאַחְדָּא בִּימִינָא דְּקֻדְשָׁא בְּרִיךְ הוּא. בְּמִנְחָה, לְאַחְדָּא בְּשְׂמָאלָא. וְצְלוּתָא וּבְעוּתָא, אֶצְטְרִיךְ לִיהּ לְבַר נֶשׁ, בְּכָל יוֹמָא וְיוֹמָא, בְּגִין לְאַתְאַחְדָּא בֵּיהּ, וְאוֹקִימָנָא, מֵאֵן דִּצְלֵי צְלוּתִיהּ, קָמִי מֵאֲרִיָּה, אֶצְטְרִיךְ לִיהּ, דִּלָּא לְמִשְׁמַע קְלִיָּה בְּצְלוּתִיהּ, וּמֵאֵן דְּאַשְׁמַע קְלִיָּה בְּצְלוּתִיהּ, צְלוּתִיהּ לֹא אֶשְׁתַּמַּע.

99. Why? Because the prayer is not an audible voice (Heb. kol), nor is the audible voice a prayer. What is then a prayer? It is a different voice that is attached to the voice that is heard. What is the voice that is heard? It is Kol spelled with the letter Vav, whereas the voice attached TO THE VOICE THAT IS HEARD is kol without the letter Vav.

100. Thus, a man should never speak out loud when he prays, but pray in a whisper, WHICH IS AN ASPECT OF THE NUKVA, THE SECRET OF PRAYER. BY OUR PRAYERS WE UNITE THE STILL VOICE WITH ZEIR ANPIN, WHICH IS THE AUDIBLE VOICE. This prayer is always accepted, BECAUSE IT IS DESIROUS OF BEING UNITED WITH ZEIR ANPIN. This is learned from the words, "and the voice was heard", spelled without the letter Vav, in which the words "is heard" MEANS IT WAS ACCEPTED. This is a prayer said in a whisper, as is written of Chanah, "but her voice was not heard" (I Shmuel 1:13). This is the prayer that the Holy One, blessed be He, accepts-a prayer that is made willingly and intentionally, and is properly performed by a man concerned with the unity of his Master every day in the proper manner.

101. Rabbi Elazar said: A secret voice is the supernal voice, NAMELY, THE VOICE IN BINAH, from which all voices are derived. But a voice without the letter Vav is the prayer below, NAMELY, THE NUKVA, about to rise and be elevated to the Vav, WHICH IS ZEIR ANPIN, and be joined with him--TO RECEIVE CHASSADIM FROM HIM.

102. Come and behold: "and the voice was heard." This is the voice without the letter Vav, NAMELY, THE NUKVA WHEN SEPARATED FROM ZEIR ANPIN-the voice that weeps for the first Temple and the second Temple. It is "heard" as it is written, "A voice was heard in Rama" (Yirmeyah 31:14). HE ASKS: What is "in Rama (lit. 'on high')?" HE REPLIED: It is the Supernal World, the world to come, BINAH. This is derived from "between Rama and Bet-el" (Shoftim 4:5), which means, "from everlasting to everlasting (lit. 'from world to world')." THAT IS, FROM BINAH CALLED 'RAMA', THE SUPERNAL WORLD, TO THE NUKVA CALLED 'BET- EL', THE LOWER WORLD. HERE TOO, "in Rama" refers to the Supernal World, BINAH, for when it was heard in Rama, then it is written, "And on that day did Hashem Elohim Tzva'ot call to weeping, and to mourning" (Yeshayah 22:12).

103. "...and the voice was heard high" above, THAT IS, THE NUKVA WENT HIGH UP TO THE LEFT COLUMN OF BINAH, AND THEN BOTH TEMPLES WERE DESTROYED. Why WERE THEY DESTROYED? Because the letter Vav was gone from THE NUKVA, FOR IT CLOTHED THE RIGHT OF BINAH, AND THE NUKVA CLOTHED THE LEFT OF BINAH. THUS THEY WERE SEPARATED FROM END TO END. Then it is written, "Rachel weeping for her children; she refused to be comforted for her children because he is not" (Yirmeyah 31:14). ALL HER LIGHTS WERE STOPPED, AND BECAUSE SHE THEREFORE HAD NOTHING TO GIVE TO HER CHILDREN, THEY WENT INTO EXILE. HE ASKS: WHY DOES THE VERSE READ, "because he is not," instead of, "they are not"--THAT IS, IN THE PLURAL. HE REPLIED: It is written, "he is not," as we explained, because her husband is not with her. If her husband, ZEIR ANPIN, had been with her, she would have been comforted for her children, HER LIGHT WOULD HAVE NOT BEEN STOPPED, and her children would not be in exile. But because "he is not" with her, she is not comforted for her children, and they were removed from her.

99. מ"ט. בגין דצלותא, לאו איהי ההיא קלא דאשתמע, דההוא קול דאשתמע לאו היא צלותא. ומאן איהי צלותא. דא קלא אחרא, דתליא בקלא דאשתמע, ומאן הוא קלא דאשתמע. דא ההוא קול דהוא בוא"ו, קלא דתליא ביה, דא ההוא קל בלא וא"ו.

100. ובגין כך, לא אצטריך ליה לבר נש, למשמע קליה בצלותיה, אלא לצלאה בלחש, בההוא קלא דלא אשתמע, ודא היא צלותא דאתקבלת תדיר, וסימניך והקל נשמע, קל בלא וא"ו, נשמע. דא היא צלותא דהיא בחשאי, דכתיב בחנה, וקולה לא ישמע, דא היא צלותא דקדשא ברין הוא קביל, בד אתעביד גו רעותא, וכחונה, ותקונא בדקא יאות, וליחדא יחודא דמריה בדקא יאות בכל יומא.

101. רבי אלעזר אמר, קלא בחשאי, דא היא קלא עלאה, דכל קלין נפקין מתמן. אבל קל בלא ו', דא היא צלותא דלתתא, דאיהי אזלא לאסתלקא בוא"ו, ולא תחברא ביה.

102. תא חזי, והקל נשמע, דא הוא קל בלא וא"ו, דא היא קלא, דבכאת על מקדש ראשון, ועל מקדש שני. נשמע: כמה דאת אמר, קול ברמה נשמע. ברמה, מאי ברמה. דא הוא עלמא עלאה, עלמא דאתי, וסימניך מן הרמה ועד בית אל, מן העולם ועד העולם, הכא ברמה, דא עלמא עלאה, דהא בההיא שעתא, די ברמה נשמע, כדון מה כתיב, ויקרא ה' אלקים צבאות ביום ההוא לבכי ולמספר וגו'.

103. והקל נשמע, לעילא לעילא. מ"ט. בגין, דוא"ו אתרחק ואסתלק מניה, וכדין רחל מבכה על בניה מאנה להנחם על בניה בי איננו. בי איננו, בי איננו מבכי ליה. אלא בי איננו, והא אוקימנא, בי איננו: דבעלה לא אשתכח עמה, דאלמלא בעלה ישתכח עמה, תתנחם עליה, דהא כדון בנהא, לא יהון בגלותא, ובגין דאיננו, לאו איהי מתנחמא על בנהא, בגין דבנהא אתרחקו מנה, על דאיננו עמה.

104. Come and behold: "in Pharaoh's house" alludes to on high, BINAH, which is the house from which the lights and candles are revealed. It alludes TO THE SFIROT OF THE NUKVA CALLED 'CANDLES'. All that was hidden, is there revealed. THEREFORE BINAH IS CALLED 'THE HOUSE OF PHARAOH'. The Holy One, blessed be He, then brings out all the lights and candles to shine on the voice spelled without the letter Vav, WHICH IS THE NUKVA.

105. Come and behold: When the Holy One, blessed be He, raises this voice, THE NUKVA, from the dust, it will join the Vav, WHICH IS ZEIR ANPIN. Then all that was lost TO YISRAEL at the time of exile will be returned to them. They will feast upon the supernal lights added to them from the Supernal World, as it is written, "And it shall come to pass on that day, that a great shofar shall be blown, and they who were lost in the land of Ashur, and the outcasts in the land of Egypt, shall come and worship Hashem in the holy mountain at Jerusalem" (Yeshayah 27:13).

11. "Take wagons...for your little ones"

The rabbis explore the meaning of the separation of The Creator and the Shechinah--the female Divine presence--from the people of Yisrael. This parallels the separation of Yosef from Ya'akov. Ya'akov's realization that Yosef is alive continues this parallel, revealing what will come about when The Creator and the Shechinah reunite with the people.

The Relevance of this Passage

The energy summoned forth through meditation upon these Hebrew letters hastens the ultimate unification of the Shechinah and The Creator--the souls of man and the Divine. In addition, we arouse the Light of protection and joy that emanates from the Shechinah.

106. "Now, you are commanded, do this: take wagons out of the land of Egypt" (Beresheet 45:19). Rabbi Chiya opened the discussion with the verse, "Rejoice with Jerusalem, and be glad with her, all you that love her, rejoice for joy with her" (Yeshayah 66:10). Come and behold: When the Temple was destroyed and Yisrael were exiled from their land because of their sins, the Holy One, blessed be He, was gone up high and did not notice the destruction of the Temple or His exiled people. The Shechinah then went into exile with them.

107. When He descended, He saw that his House was burnt. He looked for His people and behold, they were in exile. He asked for the Lady, NAMELY, THE SHECHINAH, and learned that she was exiled. Then, it is written, "And on that day did Hashem Elohim Tzva'ot call to weeping, and to mourning, and to baldness, and to girding with sackcloth" (Yeshayah 22:12). And OF THE SHECHINAH, it is written, "Lament like a virgin girded with sackcloth for the husband of her youth" (Yoel 1:8), because "he is gone," NAMELY, HER HUSBAND. For he went away from her, and they are apart.

104. תָּא חֲזִי בֵּית פַּרְעֹה, דָּא הוּא סִימְנִין לְעִילָא, בֵּיתָא דְּאַתְפָּרְעוּ וְאַתְגְּלִין מִנִּיהּ כָּל נְהוּרִין, וְכָל בּוּצִינִין, כָּל מַה דְּהוּה סְתִים, מִתְמָן אֲתַגְּלִי, וּבִג"ב, קוּדְשָׁא בְּרִין הוּא אֲפִיק כָּל נְהוּרִין, וְכָל בּוּצִינִין, בְּגִין לְאַנְהָרָא לְהוּא קוּל, דְּאֶקְרִי קָל בְּלָא וּא"ו.

105. תָּא חֲזִי בְּד יָקִים קוּדְשָׁא בְּרִין הוּא לְהֵאֵי קָל מִעַפְרָא, וְיִתְחַבֵּר בּוּא"ו, בְּדִין כָּל מַה דְּאַתְאָבִיד מִנִּיהּ בְּזִמְנָא דְּגִלּוּתָא, יִתְהַדֵּר וְיִתְעַדְנֹן בְּנְהוּרִין עֲלָאִין, דְּאַתּוּסְפֵּן מִגּוּ עֲלָמָא עֲלָא, בְּד"א וְהִיא בְּיוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לֵה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם.

106. וְאַתָּה צִוִּיתָה זֹאת עֲשׂו קַחוּ לָכֶם מֵאֶרֶץ מִצְרַיִם וְגו'. רַבִּי חִיָּיא פָּתַח, שְׂמַחוּ אֶת יְרוּשָׁלַם וְגִילוּ בָּהּ כָּל אוֹהֲבֶיהָ שִׁישׁוּ אֹתָהּ מִשׁוּשׁ וְגו'. תָּא חֲזִי, בְּד אֲתַחֲרַב בִּי מִקְדָּשָׁא, וְגִרְמֹנוּ חוּבִין, וְאַתְגְּלוּ יִשְׂרָאֵל מֵאֶרֶעָא, אֲסַתְּלַק קוּדְשָׁא בְּרִין הוּא לְעִילָא לְעִילָא, וְלֹא אֲשַׁגַּח עַל חֲרוֹב בִּי מִקְדָּשָׁא, וְעַל עֲמִיה דְּאַתְגְּלוּ, וּכְדִין שְׂכִינְתָא אֲתַגְּלִיא עִמָּהוּן.

107. בְּד נָחַת, אֲשַׁגַּח עַל בֵּיתִיה דְּאַתּוּקֵר, אֲסַתְּכַל עַל עֲמִיה, וְהָא אֲתַגְּלִי, שְׂאֵל עַל מִטְרוֹנִיתָא, וְאַתְתְּרַכַת, בְּדִין וַיִּקְרָא ה' אֱלֹקִים צְבָאוֹת בְּיוֹם הַהוּא לִבְכִי וּלְמַסְפָּד וּלְקִרְחָה וּלְחִגּוּר שָׁק, וְהִיא גַם הִיא מַה כְּתִיב בָּהּ, אֵלִי כְּבַתּוּלָה חֲגֵרַת שָׁק עַל בְּעַל נְעוּרֶיהָ, בְּד"א בִּי אֵינְנוּ, בְּגִין דְּאַסְתְּלַק מִנִּיהּ, וְאַשְׁתַּבַּח פְּרוּדָא.

108. Even heaven and earth themselves mourned, as it is written, "I clothe the heavens with blackness and I make sackcloth their covering" (Yeshayah 50:3). All the high angels mourned for Her, as it is written, "Behold, the mighty ones shall cry outside; the angels of peace weep bitterly" (Yeshayah. 33:7). The sun and moon were in mourning, their lights darkened, as it is written, "the sun shall be darkened in his going forth" (Yeshayah 13:10). Everyone high and low wept for Her and mourned, because the Other Side reigned over Her, on the Holy Land.

109. He opened the discussion with the verse, "you son of man, thus says Hashem Elohim to the land of Yisrael: An end, the end is come upon the four corners of the land" (Yechezkel 7:2). This verse contains a deep mystery. What does "to the land of Yisrael: an end" mean? Does it mean an end to the land of Yisrael? HE ANSWERS: Surely this is true, as we have learned. There is an end on the right and an end on the left. HE EXPLAINED: An end on the right, as it is written, "at the end of days (lit. 'right')" (Daniel 12:13), and an end on the left, as it is written, "He puts an end to darkness, and searches out all perfection" (Iyov 28:3). This is the end of all flesh, as we have learned.

110. The end on the right is written of in the verse, "to the land of Yisrael an end." "...the end is come UPON THE FOUR CORNERS OF THE LAND" refers to the end on the left. The end on the right is the end through the Good Inclination, and the end on the left is the end through the Evil Inclination, which happened when, through the increase in sins, it was decreed that the evil kingdom would be given permission to rule and destroy His house and Temple, as it is written, "Thus says Hashem Elohim! An evil, a singular evil, behold, is come" (Yechezkel 7:5).

111. Therefore there was mourning above and below, for reign was given to the end of the left. Thus, because the Kingdom of Holiness, the kingdom of heaven, was humbled and the kingdom of evil prevailed, it behooves any man to mourn with it, THE HOLY KINGDOM, and be abased with it. Also, when the Holy Kingdom rises, and the world rejoices, he shall also rejoice with her, as it is written, "rejoice for joy with it, all you that did mourn for her" (Yeshayah 66:10).

112. Come and behold: It is written of Egypt "a very fair heifer" (Yirmeyah 46:20), and it is because of the secret of this heifer that Yisrael were under its rule for many years--THAT IS, FOR THE 210 YEARS THEY LIVED IN EGYPT. Because Yisrael would eventually rule over it in the future, they were now given a hint of this IN THE VERSE, "TAKE wagons (also: 'heifers') OUT OF THE LAND OF EGYPT FOR YOUR LITTLE ONES..."

108. וְאִמְלוּ שָׁמַיָא וָאָרְעָא, כִּלְהוּ אֶתְאֲבָלוּ, דְּכִתְיִב אֲלֵבִישׁ שָׁמַיִם קִדְרוֹת וְשָׁק אֲשִׁים כְּסוּתָם. מְלָאכֵי עֲלָיִי, כִּלְהוּ אֶתְאֲבָלוּ עֲלֵיהּ, דְּכִתְיִב הֵן אֲרָאִלִּם צַעְקוּ חֲצָה מְלָאכֵי שְׁלוֹם מֵרַיְבִינֵן. שְׁמַשׁ וְסִיְהָרָא אֶתְאֲבָלוּ, וְחִשְׁכוּ נְהוּרֵיהוֹן, דְּכִתְיִב חֹשֶׁךְ הַשֶּׁמֶשׁ בְּצִאתוֹ וְגו', וְכֹלָא עֲלָיִי וְתַתָּאִי, בְּכוּ עֲלֵהּ וְאֶתְאֲבָלוּ. מ"ט, בְּגִין דְּשִׁלְטָא עֲלֵהּ סֵטְרָא אַחֲרָא, דְּשִׁלְטָא עַל אֲרְעָא קְדִישָׁא.

109. פִּתַּח וְאָמַר, וְאַתָּה בֶּן אָדָם כֹּה אָמַר ה' אֱלֹקִים לְאַדְמַת יִשְׂרָאֵל קֵץ בָּא הַקֵּץ עַל אַרְבַּע בְּנוֹת הָאָרֶץ, הָאֵי קְרָא רְזָא עֲלָאָה אִיהוּ, לְאַדְמַת יִשְׂרָאֵל קֵץ מְאִי אִיהוּ, וְכִי אַדְמַת יִשְׂרָאֵל קֵץ הִיא. אֵלָּא הָכִי הוּא וְדָאִי וְאַתְמָר, קֵץ אִיהוּ לִימִינָא, קֵץ אִיהוּ לְשְׁמָאלָא. קֵץ לִימִינָא: דְּכִתְיִב לְקֵץ הַיָּמִין. קֵץ לְשְׁמָאלָא: דְּכִתְיִב, קֵץ שֵׁם לְחֹשֶׁךְ וְלִכְל תְּכֵלִית הוּא חוֹקֵר, וְדָא הוּא, קֵץ כָּל בָּשָׂר, בְּמָה דְּאַתְמָר.

110. קֵץ הַיָּמִינָא, הֵינֵנוּ דְּכִתְיִב לְאַדְמַת יִשְׂרָאֵל קֵץ. בָּא הַקֵּץ, דָּא קֵץ דְּשְׁמָאלָא. קֵץ הַיָּמִינָא: דָּא קֵץ דִּינְצֵר הַטּוֹב. קֵץ דְּשְׁמָאלָא: דָּא קֵץ דִּינְצֵר הָרַע, וְדָא אִיהוּ, דִּכְדַּר חוּבִין גְּרָמוּ וְאַתְגַּבְרוּ, אֶתְגַּזֵּר וְאַתְיִיְהִיב שְׁלִטָּנָא לְמַלְכוּת הָרַשָּׁעָה לְשִׁלְטָאָה, וְלַחֲרָבָא בֵּיתָהּ וּמִקְדָּשָׁהּ, וְדָא הוּא דְּכִתְיִב, כֹּה אָמַר ה' אֱלֹקִים רָעָה אַחֵר רָעָה הִנֵּה בָּאָה, וְכֹלָא חָד.

111. וּבִג"כ, אֶתְאֲבָלוּ עֲלָאִי וְתַתָּאִי, עַל דְּאַתְיִיְהִיב שְׁלִטָּנָא לְהָאִי קֵץ דְּשְׁמָאלָא, וּבְגִין כֶּךָ, בִּיּוֹן דְּמַלְכוּת קְדִישָׁא, מַלְכוּת שָׁמַיִם אֶתְכַּפִּיא, וּמַלְכוּת חַיִּיבָא אֶתְגַּבְרַי, אֵית לִיהּ לְכָל בְּרַ נֶשׁ, לְאַתְאֲבָלָא עֲמָהּ, וְלְאַתְכַּפִּיא עֲמָהּ, וּבְגִין דִּכְדַּר אִיהוּ יוֹדֵקְפָא, וְעֲלֵמָא יִתְחַדֵּי, יִתְחַדֵּי אִיהוּ בְּהִדָּה, דְּכִתְיִב שִׁישׁוּ אֶתְהּ מִשׁוּשׁ כָּל הַמִּתְאֲבָלִים עֲלֵיהּ.

112. תָּא חַזִּי, כְּתִיב בְּהוּ בְּמִצְרַיִם, עֲגֵלָה יְמִימָהּ מִצְרַיִם, וְרְזָא דְּעֲגֵלָה דָּא, הוּא יִשְׂרָאֵל תַּחֲוֹת שְׁלִטְנִיָּה, בְּמָה זְמַנִּין, וּכְמָה שְׁנִין, וּבְגִין דְּזַמִּינִין יִשְׂרָאֵל לְשִׁלְטָאָה לְבָתֵּר עֲלֵהּ, אֶתְרַמְיֹז לֹון הַשְׁתָּא עֲגֻלוֹת.

113. Rabbi Elazar said: Yosef reminded Ya'akov, about breaking the heifer's neck that he went away from him when they were studying this text. It has been explained that the ritual of the heifer was carried out when a man was found slain, but the killer was not known. The heifer is then offered to pacify the evil spirits, so they would not recognize him or rule over THE LAND.

114. Come and behold: All men die by the Angel of Death, except someone who is killed by other men before the time has arrived FOR THE ANGEL OF DEATH to take hold of him and TAKE HIS SOUL, for the Angel of Death does not have dominion over man until he is given permission FROM ABOVE.

115. Therefore the Angel of Death has the right to rule over him, as it is written, "and it be not known who has slain him" (Devarim 21:1). He also has permission, since it is unknown WHO HAS SLAIN THE VICTIM, to accuse that place, THE NUKVA. Therefore "the elders of that city shall take a heifer" (Ibid. 3), in order to remove judgment from that place and to fortify it against the Accuser's power, so it shall be saved from him.

116. Come and behold: When Yosef parted from his father, he was sent without escort or without food, and whatever happened then happened. When Ya'akov said: "Yosef is without doubt torn in pieces" (Beresheet 37:33), he added, "For I will go down to my son mourning into Sh'ol" (Ibid. 35), for I caused him TO BE KILLED, HAVING SENT HIM WITHOUT ESCORT. I CANNOT SAY, "OUR HANDS HAVE NOT SHED THIS BLOOD" (DEVARIM 21:7) CONCERNING THE BREAKING OF THE HEIFER NECK, WHICH MEANS, "WE HAVE NOT SENT HIM UNESCORTED." I also knew his brothers hated him, yet I sent him TO THEM. YOSEF reminded him OF THAT BY SENDING THE WAGONS (BOTH 'WAGONS' AND 'HEIFERS' ARE WRITTEN 'AGALOT' IN HEBREW).

117. Rabbi Yehuda responded that the wagons were sent by the command of Pharaoh, as it is written, "and Yosef gave them wagons, according to the commandment of Pharaoh" (Beresheet 45:21). HOW CAN YOU THEN SAY THAT YOSEF GAVE THEM A HINT BY SENDING THE WAGONS? RABBI ELAZAR replied: It is derived from the exact meaning of the verse, "Now you are commanded, do this," WHICH IS REDUNDANT, AS IT WAS PREVIOUSLY WRITTEN, "AND PHARAOH SAID TO YOSEF, SAY TO YOUR BRETHREN..." YET "Now you are commanded" has a specific meaning and is therefore spelled with the letter Hei AT THE END. THIS TEACHES US THAT ITS EXACT MEANING IS that Yosef asked him TO GIVE HIM WAGONS. Thus, "and Yosef gave them wagons (also: 'heifers'), according to the commandment of Pharaoh," FOR IT WAS YOSEF WHO GAVE, WHO ASKED OF PHARAOH. WHY DID HE DEMAND WAGONS OF PHARAOH? BECAUSE HE WISHED TO REMIND HIS FATHER OF THE PASSAGE OF THE BREAKING OF THE HEIFER NECK. Ya'akov therefore did not believe it until he saw the wagons AND TOOK THE HINT, as it is written, "and when he saw the wagons which Yosef had sent to carry him, the spirit of Ya'akov their father revived."

113. רבי אלעזר אמר, רמז רמז ליה יוסף לעקב, על עגלה ערופה, דהא בההוא פרקא אתפרש מניה. ואוקמוה, עגלה ערופה, דאיהי אתיא על דאשתבח קטולא, ולא אתיידע מאן קטיל ליה, ובגין דלא ישלטון על ארעא רוחין בישין דלא אצטריכו, יהבין האי עגלה לתקנא, בגין דלא ישתמודעון לגביה, ולא ישלטו עליהו.

114. תא חזי, כל בני נשא בלהו עברין ע"י המלאך המות, בר מהאי, דאקדימו ליה בני נשא, עד לא ימטי זמנא, לשלטאה ביה, וליטול רשו, דהא לא שליט בבר נש, עד דנטייל רשו.

115. ובג"כ, אית ליה דינא לשלטאה, על ההוא אתר, כמה דאת אמר, לא נודע מי הכהו, ה"נ אית ליה דינא דלא אתיידע, בגין לקטרגא על ההוא אתר, וע"ד ולקחו זקני העיר ההיא עגלת בקר וגו'. בגין לאעברא דיניה דההוא אתר, ולאשתקנא דלא ישלוט ביה מקטרגא, ולאשתזבא מניה.

116. תא חזי, יוסף בד אתפרש מאבוי, בלא לוויה, ובלא אכילה אשתדרי, והוה מה דהוה, וכד אמר יעקב, טרוף טורף יוסף, אמר בי ארד אל בני אבל שאולה, דאנא גרימנא ליה. ותו, דהוינא ידע דאחוי סניין ליה, ושדרנא ליה, ורמז קא רמז ליה.

117. א"ל רבי יהודה, אינון עגלות ע"פ פרעה שדר לון, דכתיב ויתן להם יוסף עגלות על פי פרעה. א"ל, דיוקא דמלה, דכתיב ואתה צויתה זאת עשו. ואתה צויתה דייקא, ובג"כ כתיב בה"א, משמע דיוסף תבע לון, ובג"כ ויתן להם יוסף עגלות על פי פרעה. ויעקב לא אתקיים במלה, עד דחמא לון, דכתיב וירא את העגלות אשר שלח יוסף לשאת אותו ותחי רוח יעקב אביהם.

118. Rabbi Shimon said: First it is written, "and the spirit of Ya'akov their father revived," and then it is written, "and Yisrael said: It is enough; Yosef my son is still alive." WHY DOES THE VERSE START WITH YA'AKOV AND FINISH WITH YISRAEL? HE REPLIED: First the Torah calls him Ya'akov because the Shechinah took part in the vow THAT THE TRIBES TOOK NOT TO REVEAL THAT Yosef was sold. THE SHECHINAH WAS THEREFORE GONE FROM YA'AKOV ALL THAT TIME. Now that the Shechinah has come back to him, it is written, "and the spirit of Ya'akov their father revived," which is the secret of the Shechinah, CALLED 'THE SPIRIT OF YA'AKOV'. After THE SHECHINAH was established in him, the high grade went from the grade of Ya'akov to the grade Yisrael. From this we learn that the high grade is not awakened above until there is an awakening below. For here it is written, "and the spirit of Ya'akov their father revived first," WHICH REFERS TO THE AWAKENING BELOW, and then it is written, "and Yisrael said," WHICH IS THE AWAKENING ABOVE.

119. "And Elohim spoke to Yisrael in the visions (Heb. mar'ot) of the night" (Beresheet 46:2): The word mar'ot is spelled without the letter Vav, WHICH MAKES IT SINGULAR, THUS ALLUDING TO THE GRADE OF THE NUKVA CALLED 'VISION', AND ALSO 'NIGHT'. Come and behold: The verse, "and offered sacrifices to the Elohim of his father Yitzchak" (Beresheet 46:1), is written first to awaken the left CALLED 'YITZCHAK' in the secret of love TO THE NUKVA, NUPTIAL LOVE THAT IS DRAWN FROM THE LEFT. Then "Elohim spoke to Yisrael in the visions of the night," WHICH MEANS THAT HE WAS REVEALED TO HIM, by the grade we mentioned, THE NUKVA, called "visions of the night."

120. "And he said: I am the El, the Elohim of your father." HE ASKS: Why DID HE MENTION HIS NAME? HE ANSWERS, Because the holy side above is wont to do so. But the side of defilement does not mention the name of the Holy One, blessed be He. Yet every side of holiness is mentioned by name. "I will go down with you into Egypt" (Beresheet 46:4). From here we understand that the Shechinah accompanied him into exile, and wherever Yisrael went into exile, the Shechinah went with them, as has already been explained.

121. Come and behold. HE ASKS: How many wagons were there? HE REPLIED: There were six, like the "six covered wagons" (Bemidbar 7:3). According to another explanation there were 60. All is one secret, FOR SIX ALLUDE TO THE SIX SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD-AND SIXTY ALSO ALLUDES TO THE SIX SFIROT, EACH OF WHICH INCLUDED TEN, WHICH TOTALS SIXTY. HE COMMENTED, First it is written, "the wagons which Yosef had sent" (Beresheet 45:27) and then, "the wagons which Pharaoh had sent" (Beresheet 46:5). HE ANSWERS, All the wagons that Yosef sent were in proper number, and those Pharaoh sent were supernumerary, not part of the secret or part of the reckoning.

122. All the wagons reached YA'AKOV-THE WAGONS YOSEF SENT AND THE ADDITIONAL ONES PHARAOH SENT. It is therefore written, "which Yosef had sent" and "which Pharaoh had sent." When Yisrael will come out from exile, it is written, "And they shall bring all your brethren out of all the nations for an offering to Hashem" (Yeshayah 66:20), FOR THEN ALL THE NATIONS WILL BRING AN OFFERING TO HASHEM LIKE PHARAOH DID.

118. אר"ש, בקדמיתא ותחי רוח יעקב, ולבתר ויאמר ישראל רב עוד יוסף בני חני. אלא בקדמיתא קרי ליה אורייתא יעקב, בגין שותפותא, דאשתתמו שכינתא בההוא חרם, כד אזרבן יוסף, והשתא דשכינתא סלקא, כדן איהו, ותחי רוח יעקב אביהם, ודא הוא רזא דשכינתא, ובתר דאיהו קיימא בקיומא, כדן דרגא דלעילא, אתעבר לגבה, דרגא דאיהו ישראל. מכאן, דדרגא דלעילא, לא אתער לעילא, עד דאתער בקדמיתא לתתא, דהא הכא ותחי רוח יעקב בקדמיתא, ולבתר ויאמר ישראל.

119. ויאמר אלקים לישראל במראת הלילה, במראת כתיב. תא חזי, ויזבח זבחים לאלהי אביו יצחק בקדמיתא, בגין לאתערא שמאלא, ברזא דרחימו, וכדן ויאמר אלקים לישראל במראות הלילה, בהאי דרגא דקאמרן, דאיהו מראות הלילה.

120. ויאמר אנכי האל אלקי אביך, מאי טעמא. בגין דסטרא דקדושה דלעילא, הכי הוא, דהא סטרא דמסאבא, לא אדבר שמא דקודשא בריך הוא, וכל סטר דקדושה אדבר בשמיה. אנכי ארד עמך מצרימה וגו', מכאן, דשכינתא נחתת עמיה בגלותא, ובכל אתר דישראל אתגלו, שכינתא אתגליא עמהון, והא אוקמוה.

121. תא חזי, כמה עגלות הוו. שית. כד"א שש עגלות צב. ד"א, שיתין הוו, וכלא רזא חדא. בקדמיתא כתיב בעגלות אשר שלח יוסף, ולבסוף אשר שלח פרעה. אלא, בלהו דשדר יוסף, הוו בחושבנא כדקא חזי, ואינון דשדר פרעה יתיר מנייהו, לא הוו ברזא דא, ולא הוו בחושבנא.

122. ואלין ואלין קאתו, בגין כך, אשר שלח יוסף, אשר שלח פרעה, וכד יפקון ישראל מן גלותא מה כתיב, והביאו את כל אחיכם מכל הגוים מנחה לה' וגו'.

12. "And Yosef made ready his chariot"

The rabbis continue to expound the nature of separation and its ultimate ending. We see the many ways of the Holy One, and we come to understand that His actions in Pharaoh's Egypt are fully explicable through the principles of Kabbalah, as is the potent image of the chariots evoked in the Torah's story. The rabbis conclude this section with Yisrael taking possession of the land of Goshen--an act seen as exemplifying the unworthiness of the Egyptians, who failed in their fight for the land.

The Relevance of this Passage

We have free will to choose our path in life. Two paths are always available ? the path of darkness, personified by Egypt, and the path of Light, denoted by the people of Yisrael and by Torah. We have no control or influence over the consequences and rewards that accompany these paths. We can, however, choose the path that we walk. Our self-destructive impulses impel us to constantly choose the negative path, and the negative energy blanketing our world often blinds us to the folly of our choices. The Light emitted by these verses helps brighten the spiritual landscape, revealing the doorways through which we must pass in order to attain peace, prosperity, and fulfillment.

123. "And Yosef made ready his chariot." Rabbi Yitzchak opened the discussion with the verse, "And over the heads of the living creatures there was the likeness of a firmament, like the color of the terrible ice, stretched out over their heads above" (Yechezkel 1:22). This verse has already been explained, yet come and behold: There is an animal (lit. 'living creature') above another animal, and a holy animal standing over the heads of the other animals.

124. There is an animal over all the other animals. It rules over them all, for when it gives OF ITS STRENGTH and shines upon them, they all travel about, derive STRENGTH FROM IT, and rule one over the other.

125. And there is an animal over the lower ones, NAMELY, over the other animals below. They are all sustained by it, and the four winds of the world are impressed upon it certain faces shine upon each wind. It has power over the four winds. It has been explained that there are three of this wind and three of that wind, and so on, to the four winds of the world.

126. There are a series of firmaments one on top of the other, and a firmament that reigns over them. They all look to it. It is written, "And under the firmament their wings were held straight, the one toward the other" (Yechezkel 1:23), for they are all in command over what is in their charge. THE RIGHT RADIATES FROM ABOVE DOWN, AND THE LEFT FROM BELOW UP. And there is the spreading of a rope's measurement between them.

127. There are THREE FIRMAMENTS to every wind, nine on each of the four sides of the world, 36 FIRMAMENTS in all. When they are united, they become one, NAMELY, ONE FIRMAMENT, in the secret of the one name --THE NUKVA CALLED 'NAME'--within the whole, as it should be.

128. When they are shaped like a throne, it is written, "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). It has been explained that when the precious stone, THE NUKVA, is fixed into the throne that stands upon its four legs, and when the image of a man is upon the throne, ZEIR ANPIN, to be united with him, THEN THE THRONE WHICH IS THE NUKVA IS JOINED WITH THE MAN ABOVE IT, ZEIR ANPIN, and is fully blessed by him.

123. וַיַּאֲסֹר יוֹסֵף מַרְכָּבָתוֹ, ר' יִצְחָק פָּתַח וַאֲמַר, דְּמֹת עַל רֹאשֵׁי הַחַיָּה רְקִיעַ בְּעֵין הַקָּרַח הַנּוֹרָא נָטוּי עַל רֹאשֵׁיהֶם מִלְמַעְלָה, הָאִי קָרָא אוֹקְמוּהָ, אָבֵל תָּא חַיִּי, אֵית חַיָּה, לְעִיל מִן חַיָּה, וְאֵית חַיָּה קְדִישָׁא, דְּקוּיָמָא עַל רִישׁ חַיּוֹתָא.

124. וְאֵית חַיָּה עֲלָאָה, לְעִילָא עַל כָּל שְׂאָר חַיּוֹתָא, וְהָאִי חַיָּה שְׁלֵטָא עַל כָּלָהּ, בְּגִין דְּכַד הָאִי חַיּוֹתָא, יִהְבָּא וְנִהְרָא לְכָלָהּ, בְּדִין כָּלָהּ נִטְלִין לְמַטְלָנוּי, וְיִהְיִיבַת דָּא לְדָא, וְשְׁלֵטָא דָּא עַל דָּא.

125. וְאֵית חַיּוֹתָא לְעִילָא עַל תַּתָּאִי, עַל שְׂאָר חַיּוֹתָא לְתַתָּא, וְכָלָהּ אֲתַזְנוּ מִינָהּ, וְד' סְטָרִי דְעֵלְמָא רְשִׁימִין בָּהּ, אֲנַפִּין נִהִירִין יִדְעִין לְכָל סְטָר, וְאִיהִי סְלֵטָא עַל ד' סְטָרִי, וְהָא אוֹקְמוּהָ, דְאִינוּן ג' לְסְטָר דָּא, וְג' לְסְטָר דָּא, וְכֵן לְד' סְטָרִין דְעֵלְמָא.

126. וְאֵית רְקִיעַ לְעִיל מִן רְקִיעַ, וְהָאִי רְקִיעַ דְּשְׁלֵטָא עֲלֵיהִי, כָּלָהּ מִסְתַּבֵּלָן לְגַבִּיָּה, מִה בְּתִיב, וְתַחַת הַרְקִיעַ בְּנִפְיָהֶם יִשְׁרוֹת אֲשֶׁה אֶל אַחוּתָהּ וְגו', בְּגִין, דְּכָלָהּ שְׁלֵטִין עַל מַה דְּאֲתַפְקְדוּ, וְשְׁלִיחוּ דְּקוּסְטָא דְּקוּפְטָרָא בָּהּ.

127. וְאִינוּן לְכָל סְטָר תְּשַׁעָה, לְד' סְטָרִין דְעֵלְמָא, וְאִינוּן ל"ו בְּחוּשְׁבָנָא, וְכַד מִתְחַבְּרִין כָּלָהּ, אֲתַעֲבִידוּ רְשִׁימָא חָדָא, בְּרָזָא דְשְׁמָא חָדָא, בְּיַחוּדָא שְׁלִים בְּדִקְחָזִי.

128. וְכַד מִתְתַּקְנִי לְגַבִּי בְּרִסְיָא, מִה בְּתִיב וּמִמַּעַל לְרְקִיעַ אֲשֶׁר עַל רֹאשָׁם בְּמִרְאָה אֲבָן סְפִיר דְּמֹת כֶּסֶּא וְעַל דְּמֹת הַכֶּסֶּא דְּמֹת בְּמִרְאָה אָדָם עֲלִיו מִלְמַעְלָה, וְהָא אוֹקִימָנָא דְהָאִי אֲבָן טַבָּא בְּכִרְסִיָּא, דְּקוּיָמָא עַל ד' קוּיָמִין, וְעַל הָהוּא בְּרִסְיָא דְיוֹקְנָא דְאָדָם, לְאֲתַחֲבָרָא בִּיהּ בְּחָדָא, וּלְאֲתַבְּרָכָא בְּדָקָא יְאוּת.

129. When it, THE FIRMAMENTS AND THE ANIMALS THAT ARE THE SECRET OF THE NUKVA, is fixed to form a Chariot for that man, ZEIR ANPIN, then it is written, "And Yosef made ready his chariot," who is the Righteous--YOSEF OF ZEIR ANPIN, CALLED 'YOSEF THE RIGHTEOUS' --"and went up to meet Yisrael his father, to Goshen", Yisrael is the secret of Adam (man), THE MAN UPON THE THRONE, ZEIR ANPIN. "...to Goshen" is derived from their approaching (Heb. gisha) to be joined and united.

130. "...and presented himself to him (lit. 'and he was seen to him')." THE WORDS "WAS SEEN" ARE DIFFICULT TO UNDERSTAND, FOR THEY MEAN THAT HE WAS SEEN AND THEN GONE. WHAT DOES THE VERSE MEAN? HE SAID: When the sun reflects on the moon, the moon shines, and illuminates all those below IN THE WORLD. In the same manner, as long as Supernal Holiness, THE LIGHT OF ZEIR ANPIN, hovers above the Temple below, THE NUKVA, the Temple shines and stands erect. But here it is written, "and he was seen to him," which means that the light was seen to her and then gone, and after THE SUPERNAL LIGHT OF ZEIR ANPIN was gone from her, THE SCRIPTURE READS, "and wept on his neck a good while," for they all wept for the Temple that was destroyed. THE SCRIPTURE ADDS, "a good while," which means until the last exile.

131. When Ya'akov looked and saw that all was completed below BETWEEN MALE AND FEMALE as it is above BETWEEN ABA AND IMA, he said: "Now let me die, since I have seen your face, because you are still alive," which means, you live by the secret of the Holy Covenant called "the One who lives forever." Thus, he said, "you are still alive." He had already said before, "It is enough; Yosef my son is still alive" (Beresheet 45:28), he being the secret of the Living One, as has already been explained.

132. Come and behold: "and Ya'akov blessed Pharaoh" (Beresheet 47:10). Rabbi Yosi said: We do agree that Pharaoh was AN EVIL KLIPAH ACCORDING TO HOMILETIC INTERPRETATION, even though it was explained in regard to another mystery THAT HE IS NOT AN EVIL KLIPAH BUT DESCENDS FROM IMA OF ATZILUT.

133. Yet come and behold: "I compare you, my love, to a mare of the chariots of Pharaoh" (Shir Hashirim 1:9). Come and behold: There are Chariots on the left in the secret of the Other Side, and Chariots on the right on the side of holiness. The ones OF HOLINESS correspond to the others. The holy ones are of mercy, and those OF THE OTHER SIDE are of judgment.

129. וְכֵן אֵיחָד מִתְתַּקְנָא לְגִבְיָה דְאָדָם, לְמַהוּי כְּלָא רְתִיבָא חָדָא, לְהָאִי אָדָם, בְּדִין כְּתִיב, וַיַּאֲסֹר יוֹסֵף מִרְכָּבָתוֹ דָּא צְדִיק, וַיַּעַל לְקִרְאָת יִשְׂרָאֵל אָבִיו גִּשְׁנָה. לְקִרְאָת יִשְׂרָאֵל: דָּא רִזָּא דְאָדָם. גִּשְׁנָה: תְּקֻרֻבְתָּא חָדָא, לְאַתְקֻרְבָּא בְּחָדָא, בְּקֻרְבָּנָא חָדָא, וַיַּחְוֵדָא חָדָא.

130. וַיֵּרָא אֱלֹוֹ, דְכֵד אֶתְחַזִּי שְׁמַשָּׁא בְּסִיְהָרָא, בְּדִין נִהִיר סִיְהָרָא, וְאַנְהִיר לְכֻלְהוּ דְלִתְתָּא, וְכֵן בְּגֻוְנָא דָּא, כָּל זְמַנָּא דְקְדוּשָׁה דְלַעִילָא, שְׂרָא עַל מְקַדְשָׁא דְלִתְתָּא, אֶתְנַהִיר בִּי מְקַדְשָׁא, וְקִיּוּמָא בְּשִׁלְיֻמוֹתֶיהָ, וְכֵד אֶסְתַּלַּק מִנֶּיהָ, וְאַתְחַרִּיב בִּי מְקַדְשָׁא, בְּדִין, וַיִּבְךְ עַל צְוֹאֲרָיו עוֹד, דְּבִכּוֹן כְּלָא, עַל מְקַדְשָׁא דְאַתְחַרִּיב. עוֹד, מֵאִי עוֹד. דָּא גְלוּתָא בְּתֻרָאָה.

131. בְּדִין בִּיּוֹן דְחֻמָּא יַעֲקֹב וְאַסְתַּבֵּל, דְּהָא תְּקֻנָּא דְלִתְתָּא, אֶשְׁתַּכַּלֵּל בְּגֻוְנָא דְלַעִילָא, בְּדִין אֲמַר אֲמוּתָהּ הַפֶּעַם וְגו'. בִּי עוֹדֵךְ חֵי, דְאַתְקִיּוּמִת בְּרִזָּא דְבִרְיָת קְדִישָׁא, דְאַקְרִי חֵי הָעוֹלָמִים, וּבְגִין כֶּךָ בִּי עוֹדֵךְ חֵי. וְע"ד בְּקִדְמִיתָא אֲמַר, רַב עוֹד יוֹסֵף בְּנִי חֵי, דְאַצְטְרִיךְ לְמִיקָם בְּרִזָּא דְחֵי, וְהָא אֶתְמַר.

132. תָּא חַזִּי, מַה כְּתִיב, וַיִּבְרַךְ יַעֲקֹב אֶת פַּרְעֹה, אֲמַר רַבִּי יוֹסִי, פַּרְעֹה אַע"ג דְּאוֹקְמוּהָ בְּרִזָּא אוּחְרָא, סִמְךָ דְקָא סִמְכִינָן בְּעֻלְמָא.

133. אֲבָל תָּא חַזִּי, לְסוּסֵתִי בְּרִכְבִּי פַרְעֹה דְמִיתִין רַעֲיָתִי, תָּא חַזִּי, אֵית רְתִיבִין לְשִׁמְאָלָא, בְּרִזָּא דְסֻטְרָא אַחְרָא, וְאֵית רְתִיבִין לִימִינָא, בְּרִזָּא דְלַעִילָא דְקְדוּשָׁה, וְאַלִין לְקַבֵּל אֱלִין, אֱלִין דְרַחֲמִי, וְאַלִין דְדִינָא.

134. When the Holy One, blessed be He, executed judgment on Egypt, He did it exactly the same way as the Chariots OF THE OTHER SIDE and in the same manner as that side. As it kills and takes souls, so the Holy One, blessed be He, did the same, as it is written, "that Hashem slew all the firstborn" (Shemot 13:15), **ALTHOUGH HE IS USUALLY MERCIFUL. IN THE SAME WAY,** whatever He did in Egypt was in the very same manner. Therefore it is written, "I compare you, my love," because she is compared TO THE CHARIOTS OF PHARAOH IN KILLING AND TAKING THE SOULS OF MEN the same way THE CHARIOTS OF PHARAOH, WHO IS THE OTHER SIDE, kill, as it is written, "I am Hashem, I am He and not another." Later, it is written, "Who is this that comes from Edom, with crimsoned garments from Botzrah?" (Yeshayah 63:1). **FOR THEN TOO, HASHEM WILL KILL THEM, AND NO MESSENGER.**

135. Come and behold: It is written, "And Yisrael dwelt in the land of Egypt in the country of Goshen; and they took possession of it, and grew and multiplied exceedingly" (Beresheet 47:27). "And took possession of it" means as a permanent heritage. "And they took possession of it" because they, **AND NOT THE EGYPTIANS,** were worthy of taking possession of it, as has already been explained. "...and grew and multiplied exceedingly" because surely they had nothing to vex them and they lived in royal luxury **AS LONG AS THE TRIBES WERE ALIVE.** They therefore grew and multiplied exceedingly.
Blessed be Hashem forever and ever.

134. וְכֵן קוֹדֶשׁא בְּרִיךְ הוּא עֲבַד דִּינָא בְּמִצְרָאֵי, כָּל דִּינָא דְעֵבִיר, בְּהֵוּא גּוֹנָא, דְּאִינוּן רְתִיכִין מִמֶּשׁ, וּכְגוֹנָא דִּילִיָּה דְהֵהוּא סִטְרָא מִמֶּשׁ, מַה הֵהוּא סִטְרָא קָטִיל וְאַפִּיק נִשְׁמָתִין, אוֹף קוֹדֶשׁא בְּרִיךְ הוּא עֲבִיד בְּהֵהוּא גּוֹנָא מִמֶּשׁ, דְּכִתִּיב וַיַּהַרְגֵהוּ כָּל בְּכוֹר, וְכֵן כָּלָא בְּמִצְרַיִם, בְּהֵהוּא גּוֹנָא מִמֶּשׁ, וּבְגִין כֵּךְ דְּמִיתִיךְ רַעֲיָתִי, כְּגוֹנָא דִּילָהּ מִמֶּשׁ לְקַטְלָא, דְּכִתִּיב כִּי אָנִי ה' אָנִי הוּא וְלֹא אֲחֵר. וְלִזְמָנָא דְאַתִּי מַה כְּתִיב, מִי זֶה בָּא מֵאֲדוֹם חֲמוּץ בַּגְּדִים מִבְּצֻרָה וְגו'.

135. תָּא חַזִּי, מַה כְּתִיב וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גּוֹשֶׁן וַיֹּאחֲזוּ בָהּ וַיִּפְּרוּ וַיִּרְבּוּ מְאֹד. וַיֹּאחֲזוּ בָהּ, אַחֲסַנְתָּ עַלְמִין. וַיֹּאחֲזוּ בָהּ, דְּהָא לְהוֹן אַתְחַזִּי, כְּמַה דְּאוֹקְמוּהָ. וַיִּפְּרוּ וַיִּרְבּוּ מְאֹד, וְדָאִי, דְּהָא צַעֲרָא לֹא שְׂרָאת בָּהּ, וְקִיַּיְמִי בְּתַפְנוּקֵי עַלְמָא, וּבְגִין כֵּךְ וַיִּפְּרוּ וַיִּרְבּוּ מְאֹד.
בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן