

1. "And Ya'akov lived"

Rabbi Yosi opens a discussion on the meaning of the quotation, "And Ya'akov lived," which has high mysteries contained in it, because Ya'akov arrived at a hitherto unprecedented prophecy "and lived" in Egypt, among his exiled descendants. Rabbi Yosi next questions how this is possible when the name Ya'akov indicates smallness, while Yisrael indicates greatness. Rabbi Elazar responds by pointing out that scripture indicates Ya'akov purchased his birthright, which is tantamount to greatness. Rabbi Shimon further states that Ya'akov, not Yisrael, was chosen by God to be a sapphire in the Throne of Glory. Ya'akov's name was then changed to Yisrael, to reflect the Mercy of Judgment, since judgment is the cause of the revelation of mercy, and those banished to Egypt were judged and shown mercy by God. Rabbi Shimon concludes by saying that the whole of Ya'akov's life was 147 years, divided into three periods of exile, the first of which was seven years. The number seven is significant because it represents atonement by the holy children, exiled "seven times," according to the number of sins they perpetrated.

The Relevance of this Passage

The phrase "and he lived" is a code alluding to the fact that Ya'akov had attained a lofty level of spirituality and prophecy. This feat was achieved during his sojourn in Egypt, which itself is a code word representing negativity and the materialism of our physical existence. In most sections of Zohar, the names Ya'akov and Yisrael are two designations for the patriarch, indicating two levels of his spirituality, Ya'akov being a lower level and Yisrael signifying a higher one. However, in this particular section of Zohar, the name Ya'akov is used to indicate an exalted spiritual level. The reason for this is to convey the different form of Light that is aroused when one ascends out of negativity and darkness. Hence, the underlying purpose of this passage is to imbue the reader with the spiritual fortitude necessary to elevate and climb out of any darkness or negativity currently in their life.

1. "And Ya'akov lived in the land of Egypt seventeen years" (Beresheet 47:28). Rabbi Yosi said: Ya'akov's heart saw through prophecy in Egypt that his descendants would suffer many exiles-NAMELY HE SAW ALL THE EXILES from then until now, until the End, and the Time of the Coming of Mashiach.

1. וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת עָשָׂר שָׁנָה וּגו'.
אָמַר רַבִּי יוֹסִי, לְבָא חֲמָא בְּנִבּוּאָה, בְּמִצְרַיִם, דִּיהוּן
בְּנוֹהֵי בְכֻמָּה גִלְיוֹן, עַד הַכָּא, וְעַד עֲדָנָא דְקֵץ
מְשִׁיחָא.

2. Ya'akov arrived at the prophecy of "and lived" only in Egypt. It was an excellent prophecy, the like of which was never prophesied before. None of the prophets was worthy of it except for him and Moshe ALONE. It is written of Moshe: "For no man shall see me, and live" (Shemot 33:20). Of Ya'akov, it is written: "And Ya'akov lived" REFERRING TO the prophecy which descends from the shining mirror, TIFERET.

2. וְלֹא מָטָא לְנִבּוּאָה דְּוִיחִי, אֱלָא בְּמִצְרַיִם, וְהִיא
נִבּוּאָתָא מַעֲלִייתָא, לֹא אֲתַנְבִּיאֻ דְּכוּתָהּ, וְלֹא מָטָא
לָהּ שׁוּם אִינִישׁ מִן בְּנֵי נְבִיאָה, אֱלָא הוּא וּמֹשֶׁה,
בְּמֹשֶׁה בְּתִיב, כִּי לֹא יֵרְאֵנִי הָאָדָם וְחִי. בְּיַעֲקֹב בְּתִיב,
וְיָחִי יַעֲקֹב. וְיָחִי: נִבּוּאָתָה דְּנִחְתָּא מֵאֲסַפְקָלְרִיָּא
דִּנְהָרָא.

3. Ya'akov wanted to prophecy concerning the exiles of his sons in the land of Cna'an and in any land wherein they dwelt WHICH came from the land of Egypt; TO WIT, ALL EXILES ARE INCLUDED WITHIN EGYPT. His heart broke, as it is written: "Now Ya'akov saw that there was corn (also: 'breaking') in Egypt" (Beresheet 42:1).

3. בְּעֵי לְמִימַר נִבּוּאָן דְּגִלּוּתָא דְּעֶרְעָן לְבִנּוּהֵי
בְּאַרְעָא דְּכְנַעַן, וּבְכָל אֲרַעָא דְּאֲתוּתַב בָּהּ, מֵאַרְעָא
דְּמִצְרַיִם הוּא תְּבִיר לְפִיָּה, דְּכְתִיב כִּי יֵשׁ שֶׁבֶר
בְּמִצְרַיִם.

4. Hence, when it came to pass that "Ya'akov lived in Egypt," he did not rejoice, because this land was the bond of the nations; TO WIT, ALL THE FILTH OF THE NATIONS LIES THERE. ALSO, the sapphires of the Throne of Glory, THE SECRET OF THE CAPTIVE SPARKS OF CHOCHMAH AMONGST THEM, CALLED SAPPHIRES ACCORDING TO THE SECRET MEANING OF THE VERSE: "AND ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS WAS THE LIKENESS OF A THRONE, IN APPEARANCE LIKE A SAPPHIRE STONE" (YEchezkel 1:26). Nobody came TO SIFT THEM, neither from the upper nor from the lower, save the living. This is the secret of: "For no man shall see Me, and live" (Shemot 33:20).

4. וְעַד מָטָא וְיָחִי יַעֲקֹב בְּמִצְרַיִם, וְלֹא הוּא חָרִי, כִּי
בְּאַרְעָא הָהִיא סְפִיקָן דְּעַמִּין, סְפִירִין דְּכוּרְסִי יִקְרָא,
וְלֹא מָטָא לָהּ שׁוּם אִינִישׁ, לֹא מִן עֲלָאָה, וְלֹא מִן
תַּתָּאָה, אֱלָא חַי, וְרָזָא דָּא, כִּי לֹא יֵרְאֵנִי הָאָדָם וְחִי.

5. There are High Mysteries in this verse, and we friends wonder about them, for it says that Ya'akov lived instead of Yisrael, TO WIT 'AND YISRAEL LIVED.' FOR THE NAME YA'AKOV INDICATES SMALLNESS, AND THE NAME YISRAEL INDICATES MOCHIN OF GREATNESS, WHILE "AND LIVED" ALLUDES TO THE LIGHT OF CHAYAH, WHICH IS THE MOCHIN OF GREATNESS. IT SHOULD HAVE SAID: 'AND YISRAEL LIVED.' How do we know that Yisrael INDICATES MOCHIN OF GREATNESS? From the verse: "Yisrael is holy to Hashem" (Yirmeyah 2:3), HOLY BEING AN ALLUSION TO GREATNESS. It also says, "Yisrael is My son, My firstborn" (Shemot 4:22), FIRSTBORN BEING AN ALLUSION TO GREATNESS. THUS, THE NAME YISRAEL IS MENTIONED WITH RELATION TO GREATNESS AND NOT YA'AKOV, WHICH IS A NAME OF SMALLNESS, ACCORDING TO THE SECRET MEANING OF THE VERSE: "HOW SHALL YA'AKOV STAND? FOR HE IS SMALL" (AMOS 7:2). Rabbi Elazar, the son of Rabbi Shimon, said: Yet scripture says, "and he sold his birthright to Ya'akov" (Beresheet 25:33), FOR WITH THE BIRTHRIGHT, WHICH IS GREATNESS, THE NAME YA'AKOV IS MENTIONED. THUS IT IS NO QUESTION WHY IT SAYS "AND YA'AKOV LIVED" INSTEAD OF 'AND YISRAEL LIVED.'

6. His father Rabbi Shimon said to him: When Yisrael were righteous men of truth and gave charity, they were not afraid, save Ya'akov alone, WHO, THE VERSE TELLS US, WAS AFRAID, SAYING: "FOR I FEAR HIM" (BERESHEET 32:12), WHILE YISRAEL IS A NAME OF GREATNESS, WITHOUT FEAR. IT IS due to the good deeds YISRAEL did, and the kindness amongst them THAT THEY HAD NO FEAR.

7. When they sinned and were exiled because of their transgressions and evil deeds, they could not bear THE FEAR that they would really stay forever IN EXILE for their sins. Thus came the aspect of Mercy and Judgment joined WHICH IS THE MEANING OF THE NAME Yisrael, and put them in exile.

8. Well asked, son, IN RELATION TO THE VERSE, "AND HE SOLD HIS BIRTHRIGHT TO YA'AKOV." But whoever looks into it will know that Ya'akov attached to "and lived" represents holiness, LIKE THE NAME YISRAEL. In relation to this secret, it has been said that Ya'akov was chosen by the Holy One, blessed be He, to be a sapphire in the Throne of Glory, INSTEAD OF YISRAEL.

9. Rabbi Shimon opened the discussion, saying: "Yet with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Yeshayah 57:15). "The heart of the contrite ones" is Ya'akov, as it says "AND YA'AKOV LIVED," FOR from beneath the grade prophecies and blessings descended upon him even in Egypt.

10. We have learned that Rabbi Aba said: The heart sees that, while Ya'akov lived in Egypt, his prophecy was not sublime, for the land was detested.

5. כִּמָּה הוּא רָזָא עֲלָאָה בְּדָא קְרָא, וְאִנּוּן חֲבֵרִינָא תְּמִיּהִין עֲלִיּוּהָ, עַל וִיחִי דְּרַכּוּר עֲמִיּה יַעֲקֹב, הָוָה לִיָּה לְמִימַר קִמִּי יִשְׂרָאֵל. יִשְׂרָאֵל מִנּוּן, דְּכִתִּיב קִדְשׁ יִשְׂרָאֵל לָהּ רֵאשִׁית וּגּו'. בְּנֵי בְכוּרֵי יִשְׂרָאֵל. רַבִּי אֱלֶעָזָר בְּרִיה דְּרַבִּי שְׁמַעוֹן אָמַר, וְכִי לֹא אָמַר קְרָא, וַיִּמְכֹּר אֶת בְּכוֹרְתּוֹ לַיַּעֲקֹב.

6. אָמַר רַבִּי שְׁמַעוֹן אָבוּהָ, בְּעִידְנָא דְּהָוּ יִשְׂרָאֵל קְשִׁיטִין וְחָכְאִין וְעַבְדִּין זָכוּ, וְלֹא הָוּ רְתִיתִין יִשְׂרָאֵל, אֲלֹא יַעֲקֹב לַחֲוִרְיָהּ. בְּרִין טְבָאן דְּעַבְדִּין, הָוָה לְמַעַבְדָּא לְהוּ טְבָאן סְגִיָּאִין דָּא בְּדָא.

7. מִדְּחִבּוּ, וְאַתְגְּלִיאוּ עַל חֻבִּיּהוֹן, וְעַל עוֹבְדֵיהוֹן בִּישׁוּן, לֹא הָוּ סְבֻלִין יְתִיָּה, דְּלֹא יְהוּיִין לְעֵלְמָא, בְּקוּשְׁטָא עַל חֻבִּיּהוֹן, וְעַל דָּא אֲתִי מְכִילְתָּא דְּרַחֲמֵי דִּינָא לַחֲוֹד, יִשְׂרָאֵל, וַיְהִיבִית יְתָהוֹן בְּאַרְעָא גְלוּתָהוֹן.

8. יָאוּת בְּעֵי בְרִי, אָבֵל אִינִישׁ מִסְתַּבֵּל וַיִּנְדַּע יְתִיָּה, יַעֲקֹב דְּמַתְלָף עִם וִיחִי, קִדְשׁ. וְעַל דָּנָא רָזָא אָמַרִין, יַעֲקֹב בָּחַר יְתִיָּה סְפִירָא בְּכוּרְסֵי יְקָרָא.

9. רַבִּי שְׁמַעוֹן פִּתַּח וְאָמַר, וְאַתְּ דְּכָא וְשַׁפֵּל רוּחַ לְהַחְיוֹת רוּחַ שְׁפָלִים וּלְהַחְיוֹת לֵב נְדָבָאִים. לֵב נְדָבָאִים: דָּא יַעֲקֹב, כְּדָ"א, תַּחֲוֹת מִן דְּרָגָא נַחֲתִית עֲלוּהֵי נְבִיאִין בְּרַכָּאן בְּמַצְרִים.

10. תִּנָּא א"ר אָבָא, לְבָא חֲמָא, דִּיעֲקֹב דְּהָוָה בְּמַצְרִים לִית נְבוֹאָתִיָּה מַעֲלִיּוּתָא. אַרְעָא סְגִיָּאָה.

11. Come and behold: he did not deserve to bless any of his sons, and had no spirit with which to bless, except in Egypt. When he did, he blessed each of them according to a mystery, which is, "Now Ya'akov saw that there was corn (also: 'breaking') in Egypt. Ya'akov said to his sons, 'Why do you look at one another?'" Come and see, prophecy was given only to the broken-hearted, as it is written: "Go down there, and buy (also: 'break') us from there, that we may live, and not die" (Beresheet 42:2).

12. Rabbi Yosi said: Under the Holy Throne of Glory is Ya'akov as a sapphire, THE SAPPHIRE pertains to his aspect of Judgment. Then scripture came and said: "And he said: 'Your name shall be called no more Ya'akov but Yisrael: for you have contended with Elohim and with men, and have prevailed'" (Beresheet 32:29). Now we find that Ya'akov found out there was Judgment within him, as it is written: "The sun rose upon him" (Ibid. 32). And the secret of the matter is: "Woe to us! For the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4).

13. Rabbi Shimon said: When they were banished from Jerusalem, and the daily offering was no more, and the foe defiled the Temple, Malchut, THE NUKVA OF ZEIR ANPIN, could not then bear the children of Yisrael and their sins. Only THE GRADE OF THE NAME, Yisrael COULD SUFFER THEM, because it is two-sided of Mercy and Judgment. SINCE THE JUDGMENT IS THE CAUSE OF THE REVELATION OF MERCY, THEREFORE THE JUDGMENT IS ALSO CONSIDERED AS MERCY.

14. The words, "Your name shall be called no more Ya'akov but Yisrael," when clearly understood, mean that Yisrael is superior to Ya'akov, AND THEREFORE HE BLESSED HIM WITH THE NAME YISRAEL. And it is for them that the staff of Moshe was engraved with the Holy Name on both sides, the one of Mercy of Judgment, THE GRADE OF YISRAEL, and the other Judgment of Judgment, THE GRADE OF YA'AKOV.

15. This is the secret of: "He has not beheld iniquity in Ya'akov nor has He seen perverseness in Yisrael" (Bemidbar 23:21), WHICH MEANS HE DID NOT BEHOLD INIQUITY IN YA'AKOV, BUT DID SEE PERVERSENESS. YET IN YISRAEL, EVEN PERVERSENESS HE DID NOT BEHOLD, FOR IN IT JUDGMENT IS ALSO CONSIDERED MERCY. HE EXPLAINS, We are thrown into exile amidst enemies, and the Shechinah is gone from the King, ZEIR ANPIN, and separated from Him. EVENTUALLY He will cause the Shechinah to dwell among us and redeem us, FOR BANISHMENT BRINGS US TO REPENT, AND REPENTANCE BRINGS REDEMPTION. THEREFORE, JUDGMENT IN YISRAEL CHANGES INTO MERCY. THEREFORE SCRIPTURE SAYS, "NOR HAS HE SEEN PERVERSENESS IN YISRAEL," WHICH IS ALL MERCY. BUT THE GRADE OF YA'AKOV IS NOT SO, FOR IT CONTAINS PERVERSENESS. HENCE THE ANGEL BLESSED HIM: "YOUR NAME SHALL BE CALLED NO MORE YA'AKOV BUT YISRAEL," WHICH CONTAINS BOTH JUDGMENT AND MERCY, EXILE AND REDEMPTION, AND IS WHOLLY MERCIFUL. This is the secret of the verse, "Thus says Hashem, the King of Yisrael, and His redeemer, Hashem Tzva'ot" (Yeshayah 44:6): and lived, living. "Thus says Hashem, The heaven is My throne, and the earth is My footstool" (Yeshayah 66:1).

11. תָּא חֲזִי, לֹא זָכִי לְבָרֵךְ לְחַד מִבְּנוֹהֵי, וְלֹא הָוָה בִּידִי רוּחַא לְבָרֵךְ, אֲלֵא בְּמִצְרִים, כִּד בְּרִיךְ יִתְהוֹן כָּל חַד וְחַד בְּרִזָּא. וְרִזָּא וִירָא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרִים וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְרָאוּ. תָּא חֲזִי, דְּלֹא אִיתִייהִיבַת נְבוּאָתָא, אֲלֵא לְתַבִּירִי לְבָא, כִּד "א רְדוּ שָׁמָּה וְשִׁבְרוּ לָנוּ מִשָּׁם וְנַחֲיָה וְלֹא נָמוּת.

12. אָמַר רַבִּי יוֹסִי, תַּחֲוֹת כְּרִסֵּי יִקְרָא קְדִישָׁא, יַעֲקֹב סָפִיר, דְּאִיהִי מְכִילְתָּא דְּדִינָא לְסִטְרִיהּ, אֲתָא אָמַר לֹא יַעֲקֹב וַיֹּאמֶר עוֹד שְׁמֶךָ כִּי אִם יִשְׂרָאֵל כִּי שְׁרִית עִם אֱלֹקִים וְעַם אֲנָשִׁים וְתוֹכֵל. אֲתָּ מִשְׁבַּח, דְּיַעֲקֹב חֲזָא לְסִטְרִיהּ מְכִילְתָּא דְּדִינָא, וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת פְּנוֹאֵל וְגו', וְרִזָּא דְּמַלְא אוּי לָנוּ כִּי פְנֵה הַיּוֹם כִּי יָנֻטוּ צִלְלֵי עָרֵב.

13. רַבִּי שִׁמְעוֹן אָמַר, כִּד אֲתַגְלִיאוּ מִן יְרוּשָׁלַם, וַאֲעֲרִיאוּ תְּדִירָא, וְסָאִיב מִסְנָאָה יֵת הַיְכָלָא, בְּעֲדָנָא הָיָא לֹא סוֹבֵלַת מַלְכוּתָא לְיִשְׂרָאֵל עַל חוֹבֵיהוֹן, אֲלֵא יִשְׂרָאֵל, בְּגִין דְּהִיא מִתְרִי גִיסָא: רַחֲמֵי וְדִינָא.

14. וּמַלְא דְּלֹא יַעֲקֹב וַיֹּאמֶר עוֹד שְׁמֶךָ כִּי אִם יִשְׂרָאֵל, כִּד אֲתַפְרִישׁ בְּסִבְרִיהּ, יִשְׂרָאֵל יַעֲקֹב עֲלָאָה דָּא מִן דָּא, וּבְגִינְהוֹן הָוָה חוֹטְרָא דְּמֹשֶׁה גְּלִימָא מִתְרִין סְטְרוֹי מִשְׁמִיָּה קְדִישָׁא, חַד רַחֲמֵי בְּדִינָא, וְחַד דִּינָא בְּדִינָא.

15. וְרִזָּא לֹא הָבִיט אֹן בְּיַעֲקֹב וְלֹא רָאָה עֲמָל בְּיִשְׂרָאֵל, מִדָּאֲנִן בְּגִלּוּתָא, דְּחִיקָן בֵּין שְׁנָאִי, וְאַסְתְּלִיקַת מִטְרוֹנִיתָא מִן מַלְכָּא, וְאַתְרַחֲיקַת מְנִיָּה, הוּא יִשְׂרָי שְׁכִינְתָּא בִּינָא וַיִּפְרְקִינָא, וְרִזָּא כֹּה אָמַר ה' מֶלֶךְ יִשְׂרָאֵל וְגוֹאֲלוֹ ה' צְבָאוֹת. וַיְחִי חַי, כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הָדוֹם רַגְלִי.

16. Within the upper grade YISRAEL two legs, NETZACH AND HOD, live. NETZACH IS CALLED "AND LIVED (HEB. VAYECHI, VAV YUD CHET YUD)" AND HOD 'LIVING (HEB. CHAI, CHET YUD),' BOTH INCLUDED WITHIN THE WORD FOR "AND LIVED." HE EXPLAINS: Large Yud contains small Yud, large Chet contains Tav; there are Vav and Yud in Vav, and in Yud - Vav and Dalet. This comes from the upper one, YISRAEL.

17. THESE ARE THE TWO DIVISIONS INCLUDED within the precious stone SAPPHIRE underneath the Throne of Glory, which is in the land of Egypt. For it is written, "And Hashem shall smite Egypt" (Yeshayah 19:22), which is the second division, while the verse, "For your dew is as the dew on herbs" (Yeshayah 26:19) is the first division.

18. The second division, WHICH ALLUDES TO the exile, is therefore connected with the first division, WHICH ALLUDES TO REVIVAL AND REDEMPTION. Come and see the verse, "O house of Ya'akov, come, and let us walk in the light of Hashem" (Yeshayah 2:5), WHICH MEANS that the letters indicating the exile they were sentenced to for their sins, according to Truth and Justice, have a remedy within the Torah. And IF YOU KEEP IT, you shall come out of the filth and mud, which is exile; and walk by the light of Hashem, WHICH IS RESURRECTION AND REDEMPTION. SINCE THE EXILE CAUSED THE RETURN TO TORAH WHICH LEADS TO THE REDEMPTION, SO WE FIND BOTH DIVISIONS IN ONE LETTER.

19. THE LETTERS Aleph and Resh-Tzadi of Eretz (lit. 'land') are the land which sadly goes INTO EXILE, by the decree of the book of the Torah; TO WIT, THE FOUR HUNDRED YEARS MENTIONED IN THE DECREE 'BETWEEN THE PIECES.' They are divided by land into Aleph and Resh-Tzadi. It may be found by the decree of the book of Torah that Resh-Tzadi come together in exile, MEANING THAT THEY WERE IN EXILE IN EGYPT RESH-TZADI (=290) YEARS; WHICH, TOGETHER WITH LEPH (OF ALEPH =110), AMOUNTS TO FOUR HUNDRED YEARS. What is the Egyptian exile? Avraham was told his children would be in exile for four hundred years, yet if you count it, it amounts to 290 years only.

20. "And Yosef died, being a hundred and ten years old" (Beresheet 50:26). Rabbi Shimon opened the discussion saying: "Behold, the young woman is with child, and she will bear a son, and shall call his name 'Immanuel' (lit. 'El is with us') (Yeshayah 7:14). Pregnancy and birth ARE MENTIONED IN THIS VERSE, AND were fulfilled in exiles, bad troubles and evil times, FOR THE VERSE CONTINUES: "FOR BEFORE THE CHILD SHALL KNOW HOW TO REFUSE THE EVIL AND CHOOSE THE GOOD, THE LAND...SHALL BE DESERTED..." (IBID.16). And though THE HOLY ONE, BLESSED BE HE, will be with us during these years, AS INDICATED BY THE CHILD'S NAME, IMMANU-EL, WHICH IS THE NAME OF THE SHECHINAH, YET The Shechinah trembled and separated from Her husband, ZEIR ANPIN, and stayed with us in exile. THOUGH THE SHECHINAH IS WITH US, SHE SUFFERES PAIN AND EXILE, AND IS ALONE. SO THERE IS PREGNANCY THAT PRECEDES THE BIRTH OF EXILE. "A hundred and ten years old," is the further impression CONSIDERED THE PREGNANCY OF THE EXILE. THE VERSE wishes to point that out of the EGYPTIAN exile, one hundred and ten years passed AS PREGNANCY, WHILE 290 years WERE THE EXILE ITSELF. In all, there are four hundred years WHICH THE HOLY ONE, BLESSED BE HE, SPOKE OF TO AVRAHAM, IN THE DECREE OF 'BETWEEN THE PIECES.' The exile of Ya'akov started only when Yosef died. In connection to this it was said: "And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate be set up, there shall be a thousand (Heb. eleph) two hundred and ninety days" (Daniel 12:11).

16. בְּנִין עֲלֵאָה, שֶׁתִּי רִגְלֵי חֵי, לִי רִבְתָּא וִי
זַעֲרִיתָא, לַח' תִּינוּ, וִי לִי, וִי לִי, הָדָא הוּא הַנְּפִיק
מֵעֲלֵאָה.

17. תַּחֲוֹת כְּרִסְיָה יִקְרָא, מֵאֲבָן טָבָא, בְּאַרְץ מִצְרַיִם,
הֵינֵנו דְּכֹתִיב וְנִגָּף ה' אֶת מִצְרַיִם וְגו', ב' פְּרִישָׁא. כִּי
טַל אֲוֵרוֹת טַלְךָ א' פְּרִישָׁא.

18. וּבְגִין דָּא מִתְלַף בְּחֻדָּא, ב' פְּרִישָׁא גְלוּתָא, א'
פְּרִישָׁא קְדַמִּיתָא. תָּא חֲזִי, מֵאִי דְכֹתִיב בֵּית יַעֲקֹב
לָבוּ וְנִלְכָּה בְּאוּר ה', בְּגְלוּתָא, אֲתוּנוּ דְאַתְגִּזֹּר
עֲלִיהוֹן, עַל חוּבִיהוֹן, בְּקוּשְׁטָא בְּרִינָא הוּוּ,
בְּאוּרִיתָא תְּקַנְתָּא, וְתַפְקוֹן מִן חֲמֵרָא טִינָא, דְּהִיא
גְלוּתָא, וְתִהְיוּ לְנִהְרָא דִּי.

19. א' ר"ץ בְּאַרְץ, אֲתַצְפִּי אֶתָּא בְּתִיגָנָא דְסִיפְרָא
דְּאוּרִיתָא. וְאִינוּן אֲתַפְלִגִּין בְּאַרְץ, לָא ר"ץ. אֶת
מִשְׁבַּח בְּתִיגָנָא דְסִפְרָא דְאוּרִיתָא, ר"ץ מִתְלַפִּין
בְּחֻדָּא גְלוּתָא. מֵאִי גְלוּתָא דְמִצְרַיִם אַרְבַּע מֵאָה
שָׁנִין הוּוּ אָמַר לְאַבְרָהָם, דִּיהָא גְלוּתָא לְבְנוֹהִי
בְּמִצְרַיִם, וְכִי הָיִיתָ מְנִיתָא יִתְהוֹן מֵאֲתָן וְתִשְׁעִין
שָׁנִין הוּוּ.

20. תָּא חֲזִי וְיָמַת יוֹסֵף בֶּן מֵאָה וְעֶשְׂרִי שָׁנִים. ר"ש
פִּתַּח וְאָמַר, הִנֵּה הָעֲלָמָה הָרָה וְיֹולֶדֶת בֶּן וְקִרְאֵת
שְׁמוֹ עִמְנוּאֵל, עֲדוּי וְלִידָה, דְּאַתְמַלִּי לְגְלוּתָא,
וְעָקְתָן סְגִיאיִן, וְעָדָן בִּישוּן, וְאֵע"ג דִּיהוּ בְּאַלִּין
מִטְרוּנִיתָא אֲזִדְעָזַעַת וְאַתְרַחֲקַת מִן בַּעֲלָהּ, תָּהָא
עִמְנָא בְּגְלוּתָא, בֶּן מֵאָה וְעֶשְׂרִי הוּוּ גְלוּפָא דְאַתְרוּסָה,
יִתְרַעֵי לְמִימַר וְהוּוּ עֶבֶר מִן גְלוּתָא מֵאָה שָׁנִין, וְלֹא
שָׁנִין, וּמֵאֲתָן וְתִשְׁעִין, הוּוּ אַרְבַּע מֵאָה שָׁנִין, וְלֹא
אַתְמַנִּי גְלוּתָא דִּיעֲקֹב, אֶלָּא מִדְּמִית יוֹסֵף, וְהֵינֵנו דָּא
ע"ג דָּא דְאָמַר וְיָמַת הוֹסֵר הַתְּמִיד וְלִתְתָּ שְׁקוּץ
שׁוֹמֵם וְגו'.

21. "So the whole age of Ya'akov was a hundred and forty seven years" (Beresheet 47:28). THE 147 YEARS OF YA'AKOV'S LIFE CONTAIN the secret of the number of correction by exile the descendants will endure, who were exiled under strict Judgment into three exiles. The first one in Egypt is likened to seven years. Rabbi Chiya opened the discussion saying: "I charge you, O daughters of Jerusalem, by the gazelles, and by the hinds of the fields" (Shir Hashirim 2:7). HERE TOO, THE NUMBER SEVEN (HEB. SHEVA), OF YA'AKOV'S LIFE, IS DERIVED FROM THE OATH (HEB. SHEVUAH), NOT TO AWAKE THE LOVE, UNTIL REDEMPTION PLEASES.

22. Rabbi Shimon said: From this WE LEARN THE EXPLANATION TO THE NUMBER SEVEN. IT IS WRITTEN, "Hashem appeared to me from afar, saying: I have loved you with an everlasting love" (Yirmeyah 31:3). FROM AFAR, NAMELY, IN EXILE, BECAUSE GREAT LOVE IS REVEALED ONLY BY EXILE. Here lies the secret, that exile is the means of the children of Yisrael to be freed from exile AND THAT HIS LOVE WILL BE REVEALED TO US. Scripture wishes to point, BY THE NUMBER SEVEN OF YA'AKOV'S LIFE, that the holy children who were exiled for their sins will be sentenced for many years, which will amount to "seven times... according to your sins" (Vayikra 26:21). IT ALSO SAYS, "If Kain shall be avenged sevenfold" (Beresheet 4:24), WHICH NUMBER FIXES THE DAMAGE THEY MADE, AND REVEALS THE LIGHT OF REDEMPTION. THIS IS during the first exile in Egypt, which is the shortest OF THE EXILES.

23. The second exile is in Babylon, likened to forty years FROM YA'AKOV'S LIFE IN RELATION TO the seven IN EGYPT, for it is longer than it.

24. The third exile is the longest, likened to the hundred years OF YA'AKOV'S LIFE, IN RELATION TO the forty years OF THE BABYLONIAN EXILE.

21. וַיְהִי יָמָיו יַעֲקֹב שְׁנֵי חַיָּו שְׁבַע שָׁנִים וָאַרְבָּעִים וּמֵאֵת שָׁנָה, הָכָא רָזָא בְּגִלּוּתָא בְּמִנְיָנָא, תְּקוּנָתָא יְהוֹן בְּנִיָּא דְּאַתְגַּלְיִין בְּמַכִּילָתָא דְּדִינָא, תִּלְתָּא גִלּוֹן, קְדָמָא דְּמִצְרָאִי, דְּאַתְמַתֵּל בְּשִׁבַּע שָׁנִין. רַבִּי חֵיָּא פִּתַּח וְאָמַר, הַשְּׁבַעֲתִי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצַבָּאוֹת אוֹ בְּאִילּוֹת וגו'.

22. ר' שְׁמַעוֹן אָמַר, מִהָכָא, מִרְחוֹק ה' נִרְאָה לִי וְאַהֲבַת עוֹלָם אֶהְבֵּתִין וגו', הָכָא רָזָא בְּגִלּוּתָא תְּקַנְתָּא יְהוֹן בְּנוֹהֵי דִּישְׂרָאֵל, מִשְׁתַּרְי גִּלּוּיָא, וְיִתְרַעֵי לְמִימַר, יְהוֹן בְּנִיא קְדִישָׁא, דְּאַתְגַּלְוֹן עַל חֻבִּיּהוֹן בְּדִינָא שָׁנִין סְגִיָּאִין יְהָ, שְׁבַע כְּחַטָּאִיתְכֶם, כִּי שְׁבַעֲתִים יוֹקֵם קִין, בְּגִלּוּתָא קְדָמָא דְּמִצְרָאִי, דְּהִיא זַעִירָא.

23. תְּנִינָא, גִּלּוּתָא דְּשׁוּמְטִים, דְּאַתְמַתֵּל לְאַרְבָּעִים שָׁנִין, בְּשִׁבַּע דְּאִינְהוּ סְגִיָּאִי מְנִיָּה.

24. תְּלִיתָאִי, גִּלּוּתָא דְּאֵין בֵּיה, אֲרִיכָא, דְּאַתְמַתֵּל לְמֵאָה שָׁנִין, לְאַרְבָּעִין.

2. "And the time drew near...and he called his son Yosef"

Rabbi Chizkiyah begins by explaining that Yisrael saw the torture of exile upon his descendants, and consequently, his soul began to die. Yisrael then gathered his exiles and told them that if they wished to be absolved of their sins, they must behave according to truth and justice in the eyes of God. Rabbi Shimon then explains why Yisrael called only Yosef his son and not all the other exiles. This is because all the children of Yisrael were called Yosef. Rabbi Chizkiyah then refers to the secret of the Vav as including Ya'akov, Yosef, and others, as well as the six Sfirot.

The Relevance of this Passage

Yisrael's action of talking to the people of the exile is a code for the great patriarch calling upon all generations, including the readers of this passage, and awakening them to the power of the Light and the path to eternal freedom, fulfillment, and the final redemption. When Yisrael calls only the name Yosef, the Zohar is indicating a direct reference to the Sfirah/dimension of Yesod, the portal and funnel through which the supernal Light flows into our world. The name Yosef refers to the Light that is flowing from Yesod to us--the reader and all the people who remain in exile in our current generation. This Light now becomes part of our being.

25. "And the time drew near for Yisrael to die" (Beresheet 47:29).

Rabbi Chizkiyah said: He saw this trouble of exile upon his children, and his soul drew near death. He did not remain alive when he descended his grades because of the sins of Yisrael. YISRAEL, ZEIR ANPIN, did not go into exile with them, LIKE THE SHECHINAH, WHO WENT INTO EXILE WITH THEM. HE ASKS: Happy is the portion OF YISRAEL, for if He, ZEIR ANPIN, would not have gone down with them into exile, they would have remained among the nations WITHOUT BEING ABLE TO ESCAPE. Why then does it say, "Why, when I came, was there no man? when I called, was there none to answer?" (Yeshayah 50:2). "Was there none to answer" alludes to the children of Yisrael, NAMELY ZEIR ANPIN; "when I came, was there no man": This is the Shechinah. "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness" SO ZEIR ANPIN DID COME DOWN ALSO WITH THEM INTO EXILE? HE ANSWERS: The Holy One, blessed be He, gave a portion to the children of Yisrael, so that no other minister would rule over them; THUS HE IS WITH THEM IN EXILE. ALSO when they went into exile,

The Shechinah is with them, but ZEIR ANPIN is far away from the Shechinah.

26. "And he called his son Yosef, and said to him, if now I have found favor in your sight." He examined all his sons and said to them, I see many evil troubles come upon your children, and ONE SHOULD find supernal Mercy.

27. If you wish to be delivered from all these troubles, swear before me, and we shall have the Master of the universe AS WITNESS between us, that you will conduct yourself according to truth and justice, and behave like your fathers. You shall teach it to every generation that will come after you. If you shall do so, you shall escape all the troubles that will come upon you.

28. Rabbi Shimon said: TO EXPLAIN AWAY THE DIFFICULTY THAT HE CALLED ONLY YOSEF HIS SON AND NOT ALL THE TRIBES, THE WORDS OF RABBI SHIMON ARE BROUGHT HERE. "And establish justice in the gate: it may be that Hashem Elohim of Tzeva'ot will be gracious to the remnant of Yosef" (Amos 5:15), for all the children of Yisrael are called Yosef.

29. THE ZOHAR RETURNS TO THE WORDS OF YA'AKOV: 'If you shall do so, you shall bury not one of my children in Egypt, but return safely with me to your land.'

30. It is written: "Put, I pray you, your hand under my thigh" (Beresheet 47:29). HE ASKS: What is "your hand"? He opened the discussion saying: "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). ALSO "YOUR HAND UNDER MY THIGH" ALLUDES TO A SWORD, WHICH IS a sword of Grace and Truth, the two Sfirot which do not separate from each other; NAMELY YESOD WHICH CONTAINS THE LIGHT OF CHASSADIM AND THE LIGHT OF CHOCHMAH, CALLED TRUTH AND BRIGHTNESS OF COUNTENANCE. Therefore it says, "Love and Truth shall go before you" (Tehilim 89:15), "The anger of Hashem divided them" (Eichah 4:16). And if His children were good and did what they accepted upon them, not one of the children would have died in Egypt, for each kindness that the Holy One blessed be He decrees upon men is on the condition they will be good. As David said: "That Hashem may continue His word which He spoke concerning me, saying: 'If your children take heed to their way, to walk before Me in Truth'" (I Melachim 2:4). But if not, He shall not.

25. וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת. רַבִּי חֲזַקְיָה אָמַר, חָמָא דָּא עֲקָתָא דְגָלוּתָא, דִּהּוּה עֲרֵעַן לְבָנוּהִי, קָרִיבָא אֲנַפְשִׁיהּ וּדְחִיקָתָא לְמַמְתָּא, לֹא אֲשַׁתָּאֵר חִי, כִּד הוּה נְחִית מְדַרְגִּין, בְּדִיל חוֹבִיָּהוֹן דְּיִשְׂרָאֵל, לֹא נְחִית עֲמָהוֹן בְּגָלוּתָא, זָכָאָה חוֹלְקָהוֹן, דָּאִי לֹא נְחִית עֲמָהוֹן בְּגָלוּתָא, אֲשַׁתָּאֲרֵן בִּינִי עֲמָמִיָּא, וְאֵת אֲמַרְתָּ מְדוּעַ בָּאתִי וְאֵין אִישׁ קָרָאתִי וְאֵין עוֹנָה. וְאֵין עוֹנָה: דָּא יִשְׂרָאֵל, בָּאתִי וְאֵין אִישׁ: דָּא שְׂכִינָה. הַקְצוֹר קִצְרָה יְדֵי מַפְדּוֹת וְאִם אֵין בִּי כַּח לְהַצִּיל הֵן בְּגַעַרְתִּי אַחֲרִיב יָם אֲשִׁים נְהָרוֹת מְדַבֵּר, קוּדְשָׁא בְּרִיךְ הוּא יְהִיב חוֹלְקָא לְיִשְׂרָאֵל, דְּלֹא יִשְׁלוּט רַבְרַבְנָא אַחֲרָא בְּהוֹן, נְחָתוּ לְגָלוּתָא שְׂכִינְתָּא עֲמָהוֹן וְהוּא רַחֵיק מִמַּטְרוֹנִיתָא.

26. וַיִּקְרָא לְבָנוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם נָא מִצָּאתִי חֵן בְּעֵינֶיךָ, חָקֵר יֵת בְּנוּהִי כְּלָהוֹן, וַיֹּאמֶר לָהוֹן, עֲקָתָן סְגִיאוֹן, בִּישִׁין רַבְרַבִּין, חֲמִית לְמִיעַל לְבְרִיכוֹן אֲשַׁכְּחֵן רַחֲמֵי עֲלָאִי.

27. וְאִי אַתּוֹן בְּעָאן לְמִיפַק מִכָּל עֲקָתָא, קִיּוּמוֹ לִי, וְהָבוּ בִּינָנָא רַבּוֹן עֲלֵמָא וְתַעֲבְדוּן קְשׁוּט וְדִינָא, וְתִהְיוּ כְּאַבְהֶתְכּוֹן, וּפְקִידֵי בְּכָל דֵּר וְדֵר דִּינִיתִי בְּתִרְכוֹן, וְאִי אַתּוֹן בְּעָאן לְמַעַבְדַּד הָכִי, תַּפְקוֹן מִכָּל עֲקָתָא דִּינִיתִי עֲלִיכוֹן.

28. רַבִּי שְׁמַעוֹן אָמַר, וְהִצִּיגוּ בְּשַׁעַר מִשְׁפַּט אֲוִלֵי יַחֲנֹן ה' אֱלֹהֵי צְבָאוֹת שְׂאֲרִית יוֹסֵף. דָּאֲתַקְרִיאוּ בְּנוּהִי יִשְׂרָאֵל כְּלָהוֹן יוֹסֵף.

29. וְאִי תַעֲבְדוּן הָכִי, לֹא תִקְבְּרוּן חֵד מִן בְּרִי, אֶלָּא אֲתִי תַתּוּבוּן לְאַרְעֶכּוֹן בְּשַׁלְמָא.

30. הַה"ד שִׁים נָא יָדְךָ תַּחַת יָרְכִי, מֵהוּ יָדְךָ. פֶּתַח וְאָמַר חֲגוּר חֲרֵבְךָ עַל יָרֵךְ גְּבוּר הוֹדֵךְ וְהִדְרֵךְ, סִיפָא דְקָאִי בַּה חֶסֶד וְאַמֶּת, תִּרִין סְפִירָן סְפִירָן, וְלֹא שְׂבָקִין דָּא לְדָא, וְע"ד אָמַר חֶסֶד וְאַמֶּת יִקְדְּמוּ פָנֶיךָ, פָּנֵי ה' חֲלָקָם, וְאִי הוּוּ טְבָאן בְּנוּהִי, וְעִבִידוּ מַה דְקִיּוּמוֹ, לֹא מִית חַד מִבְּנֵייהוּ בְּמִצְרָאִי, דְכָל טַב וְטַב דְגִזְזִיר שְׁמָא דְאֱלֹהָא עַל אִינְשָׁא, לֹא הוּי, אֱלֹא עַל דִּיהוֹן טְבִין, וְאִי לֹא, לֹא, כְּמַה דְאָמַר דּוֹד, לְמַעַן יָקִים ה' אֶת דְּבָרוֹ אֲשֶׁר דִּבֶּר עָלֶי לֵאמֹר אִם יִשְׁמְרוּ בְּנִיךְ אֶת דִּרְכָם לִלְכֹת לִפְנֵי בְּאַמֶּת. וְאִי לֹא, לֹא מִיִּיתִי בְּרַכָּאן דְאָמַר עֲלִיהוֹן.

31. Come and behold: better is the spirit of the father than the spirit of the son, for the spirit of the father is that of the son, spirit drawn from spirit. THUS WE FIND THE FATHER'S SPIRIT IN RELATION TO HIM IS THAT OF THE ROOT IN RELATION TO ITS BRANCH. But if another air OF THE OTHER SIDE contributes to the spirit of the son, he is not born whole, but rendered defective by that air OF THE OTHER SIDE; NAMELY "a wild ass used to the wilderness, that snuffs up the wind in her desire" (Yirmeyah 2:24).

32. We learned that Rabbi Hamnuna Saba (the elder) once went to Cappadocia. Going towards him was Rabbi Yisa Saba. According to Rav Ashlag, this paragraph is a later interpolation, which in other versions starts with Rabbi Aba.

31. תָּא חֲזִי, כְּמַה הוּא עֲדִיף רוּחָא דְאַבָּא מִרוּחָא דְבִרָא, דִּירוּחָא דְאַבָּא הוּא רוּחָא דְבִרָא, רוּחָא מִרוּחָא סְלָקָא, וְאִי סִייעַת אֲוִירָא אַחֲרָא בְּרוּחָא, לֹא נִפִיק שְׁלִים, דִּהָא חֲסִיר הוּא, בְּהָאִי אֲוִירָא, וְהִינּוּ פָּרָה לְמַד מִדְּבַר בָּאוֹת נִפְשָׁה שְׂאֵפָה רוּחַ.

32. תִּנָּא רַב הַמְנוּנָא סָבָא אָזַל לְקַפּוּטְקִינָא, עָאֵל לְקַמִּיּוּהוּ, רַב יִיסָא סָבָא, א"ל בְּמֵאִי עֲסָקִיתוּ, וּוִי לִיָּה, וּוִי לְנַפְשִׁיָּה, אִי אֲשַׁתְּלַף רוּחָא דְמִסְאָבָא דְאֲשַׁתְּכַח עֲמִיָּה, וְאֲוִרִית לִיָּה לְבָרִיָּה, וְהָאִי אִיָּהוּ דְקוּדְשָׁא בְּרִיךְ הוּא לִית לִיָּה חוּלְקָא, שְׂבִיק לִיָּה חוּלְקָא שְׂבִיק לִיָּה לְשִׁינְצָאָה לִיָּה לְעִלְמָא דְאֲתִי, א"ל מִנ"ל הָא, א"ל הֵכָא אֲוִלִּיפְנָא, דִּהָאִי יִרוּתָא בִּישְׁתָּא, אַחֲסִנִין כְּלָהוּ בְּנוֹ אִי לֹא יִתּוּבּוֹן, דִּהָא לִית מְלָה קִיּוּמָא קִמִּי תְשׁוּבָה. וְאַנָּא הֵכִי אֲוִלִּיפְנָא, דִּהָא אֲסוּתָא דָא, יִהְיֶה לִי זְמַנָּא חָדָא, דִּהוּינָא רְשִׁים בְּאַנְפִּי, וְיוּמָא חַד הוּינָא אֲזִיל בְּאַרְחָא, וְעִרְעָנָא בְּחַד זְכָאָה, וְעַל יְדוֹי אֲתַעְבֵּר מִנָּאִי, הִהוּא רְשִׁימָא, א"ל מַה שְׂמֵךְ, א"ל אֲלַעְזֹר, וְקִרִינָא לִיָּה אֲלַעְזֹר אַחֲרָא, א"ל בְּרִיךְ רַחֲמֵנָא דְחִמִּינָא לָךְ, זְכָאָה חוּלְקָךְ בְּעִלְמָא דִּין, וּבְעִלְמָא דְאֲתִי.

33. "And he said: 'Swear to me'" (Beresheet 47:31). Rabbi Chizkiyah opened the discussion saying: "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8), WHICH MEANS Hashem swore He would deliver the children of Yisrael from their exile. This is what He swore to them BY THE VERSE: "AND HE SWORE TO HIM" (BERESHEET 47:31) HERE WHICH ALSO REFERS TO THE HOLY ONE, BLESSED BE HE. He swore to them He would not abandon them in the land of their enemies.

33. וְיֹאמַר הַשְׁבַּעָה לִי וְגו'. רַבִּי חִזְקִיָּה פֶתַח וְאָמַר, נִשְׁבַּע ה' בְּיָמֵינוּ וּבְזִרְעֵנוּ עֲזוֹ, קִיָּים קוּדְשָׁא בְּרִיךְ הוּא, דִּיפּוֹק לְיִשְׂרָאֵל מִן גְּלוּתָא דְלֵהוֹן, וְדָא קִיָּים לֵהוֹן, קִיָּים, דְּלֹא יִשְׁבּוֹק לֹון בְּאַרְעֵ שְׁנֵאִיָּהוֹן.

34. "And he said: 'Let me go, for the day breaks.' And he said: 'I will not let you go, unless you bless me'" (Beresheet 32:27). What does "bless me" mean; TO WIT, WHAT WERE THE BLESSINGS HE CONFERRED UPON HIM? HE ANSWERS: He assigned them to exile and swore to them He would deliver them from it.

34. וְיֹאמַר שְׁלַחֲנִי כִי עֹלָה הַשָּׁחַר וְיֹאמַר לֹא אֲשַׁלַּחְךָ כִּי אִם בְּרַכְתָּנִי. מֵאֵן בְּרַכְתָּנִי. יִהְיֶה לֹון גְּלוּתָא, וְקִיָּים לֹון, דִּיפּוֹקוֹן מִנִּיָּה.

35. We learned that the Holy One, blessed be He, would DO for His children of Yisrael, that they would all dwell under His throne, and excel the high ANGELS. Therefore, one finds a long Vav IN THE TORAH, LIKE IN "WHATEVER GOES ON ITS BELLY (HEB. GACHON)" (VAYIKRA 11:42), which is an allusion that the Holy One, blessed be He, swore upon the perfection of the Vav (=six) generations. THE SECRET OF AVRAHAM, YITZCHAK, YA'AKOV, MOSHE, AHARON, AND YOSEF, THE SECRET OF THE SIX SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. Because of these six, IT IS WRITTEN: "And Yisrael bowed himself upon the bed's head" (Beresheet 47:31), YISRAEL BEING THE SECRET OF ZEIR ANPIN, WHICH INCLUDES: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. The bowing of Yisrael ALLUDES TO the coming of Mashiach at the end of this time; TO WIT, AFTER SIX THOUSAND YEARS, ALLUDING TO THE SIX COMPLETE SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, CLOTHED BY SUPERNAL ABA AND IMA, WHICH SFIROT ARE EACH OF A THOUSAND YEARS. And the Shechinah will dwell among them.

35. תָּנָא, זְמַן קוֹדֶשׁא בְּרִיךְ הוּא לְבְרִיהוֹן דִּישְׂרָאֵל, דִּיהוֹן כָּל חַד וְחַד תַּחוּת כְּרִסְיָהּ, וִיהוֹן מַעְלִין מִכָּל עֲלָאִי, בְּגִין דָּא תַשְׁבַּח וְא"ו אַרְיָכָא, קַיִם קוֹדֶשׁא בְּרִיךְ הוּא לְשִׁלְמוּתָא דִּו' דִּר"א וּבְגִין שְׂתָא וִישְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמָּטָה, סָגִיד יִשְׂרָאֵל, דְּלִיתִי מְשִׁיחָא, בְּסוֹף מְנַיִנָא דָּא, וְתִשְׂרִי שְׂכִינְתָא עִמָּהוֹן.

3. "Behold, your father is sick"

Rabbi Chizkiyah begins by saying that this quotation refers to events at the end of exile, and means, literally, Yosef's father, Yisrael, is "worried and in haste." Rabbi Aba then adds that the name Yud-Hei-Vav ??? would be changed to Yud-Hei-Vav-Hei ??? to expedite Yisrael doing good for his children, so they would come out of exile. Rabbi Aba then explains Ya'akov's exposure to truth, and Avraham's to grace.

The Relevance of this Passage

The Hebrew letters Yud, Hei, Vav, Hei, ??? are known as the Tetragrammaton, one of the Holy Names of The Creator. The addition of the final Hei ? in the Holy Name corresponds to our physical realm. The other three letters ??? represent the Upper Worlds, specifically four dimensions of Keter, Chochmah, Binah, and Zeir Anpin. Thus, this passage is our connection to the Upper Worlds, via the Tetragrammaton, so that we may brighten our lives and the world with the resplendent Light of The Creator.

36. "And it came to pass after these things that one told Yosef, 'Behold, your father is sick.'" (Beresheet 48:1). In the Mishnah Rabbi Chizkiyah said, that the verse does not teach us what YOSEF did, but brings before us the events at the end of exile, at the end of the set time. He says that Mashiach, THE SECRET OF YOSEF, will come and say to him, Your Father in heaven makes haste to welcome you, who looks to the end of Mashiach. "YOUR FATHER IS SICK" MEANS, HE IS WORRIED AND IN HASTE. "AND HE TOOK WITH HIM MENASHE AND EPHRAIM" (IBID.). MEANS: May it please Elohim in heaven to receive His children, who increased and multiplied (Heb. paru) in exile, FOR WHICH THEY ARE CALLED EPHRAIM, and THEIR SINS forgotten BECAUSE OF THE EXILE, THE SECRET OF THEIR BEING CALLED MENASHE, WHICH IS DERIVED FROM THE WORD FORGETFULNESS (HEB. NESHIAH). For the Holy One, blessed be He, truly forgot their transgressions.

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ה
יְהוּ

36. וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חוֹלָה וְגו'. מִתְנִיתִין, א"ר חִזְקִיָּה, לֹא אֶתָּא קָרָא לְאַשְׁמוּעֵינָן דְּעֵבֶד, אֶלָּא אֶתָּא קָרָא לְאַתְנָא מַה דִּיהוּי בְּסוֹף גְּלוּתָא, כָּל אֵלִין לְסוֹף מְנַיִנָא דְאַתְּמִנִי, צְבִי לְמֵימַר דִּייתִי מְשִׁיחָא, וַיִּמָּא לִיה אָבוּךְ דְּבִשְׁמִינָא בְּהִיל לְסַבֵּר אַפְךָ, סָפִין לְקַצָּא דְּמְשִׁיחָא, יְהֵא רַעּוּא מִן אֱלֹהָא דְשִׁמְיָא, דִּיִּסְבַּ בְּרִיָּה דְאַסְגִּיאוּ בְּגִלוּתָא, וּמִדְּאַתְנָשִׁיאוּ בְּהוּ, דְנָשִׁי יִתְהוֹן קוֹדֶשׁא בְּרִיךְ הוּא בְּחוּבִיהוֹן בְּקוּשְׁטָא.

37. When Rabbi Aba came, he said he came not to speak ABOUT THE VERSE, BUT TO EXPLAIN ITS MYSTERY. HE SAID: The secret of this matter is very important AS THAT OF THE VERSE, "Hashem shall add (Heb. yosef) to me another son" (Beresheet 30:24). As we explained in relation to that verse, the Holy Name written in Yosef, TO WIT, THAT THE THREE-LETTERED NAME Yud-Hei-Vav will say to him, here your Father, the Master over the World to Come, SECRET OF ZEIR ANPIN WITH THE MOCHIN OF SUPERNAL BINAH, CALLED THE WORLD TO COME, wishes to do good for His children, so they may come out of exile. But if you do not favor your Truth BECAUSE YOU FIND THAT THEY DO NOT MERIT IT, here is a four-lettered name Yud-Hei-Vav-Hei to set you right and then will favor it that the Shechinah to return to Her place.

38. For the fathers are the supernal Chariot FOR THE HOLY NAME on high, as it is written: "And Elohim went up from Avraham" (Beresheet 17:22), WHICH MEANS HE WAS RIDING ON HIM. IT IS ALSO WRITTEN, "You will show Truth to Ya'akov, Grace (Heb. chesed) to Avraham" (Michah 7:20). THUS YA'AKOV WAS A CHARIOT TO TIFERET CALLED TRUTH, AND AVRAHAM A CHARIOT TO CHESD. And we learned that BY THE UNISON OF THE ONE YUD-HEI-VAV-HEI, Mashiach will come.

4. "At evening time, there will be light"

Rabbi Yosi describes how there will be a day without day or night, until the evening, when there will be light, at which time, two evils will befall Ya'akov's children. But these occur so his children can be taken to "the good land." Rabbi Aba then poses a conundrum: "What is darkness?" The others determine that "darkness is Gehenom."

The Relevance of this Passage

The phrase, "day without day or night," refers to the potential darkness and destruction [God forbid] that may appear before the final redemption of mankind takes place. Two paths to redemption and eternal peace are always available to us, a Light-filled path that embodies mercy and protection, or a darkened path that embodies pain, torment, and suffering. Our egos constantly urge us towards the path of darkness. Through a meditative, intense read of this passage, we can help ourselves, and the world at large, avoid the potential gloom and devastation that attends the path of darkness.

39. Rabbi Yosi opened the discussion with the verse: "But it shall be one particular day which shall be known as Hashem's, neither day, nor night: but it shall come to pass that at evening time, there will be light" (Zecharyah 14:7). HE STARTED EXPLAINING THE VERSE, "AND HE TOOK...EFRAIM AND MENASHE" (BERESHEET 48:1), BUT EXPLAINED NO FURTHER. THE ZOHAR EXPLAINS THE WORDS OF RABBI YOSI, SAYING THAT HE wishes to say that two evils will befall the children OF YA'AKOV: 1) they will be in exile in the land of their enemies, THIS BEING THE ASPECT OF EFRAIM AND MENASHE. 2) He will not look at them many years on account of their sinning to Truth, and so will abandon them in the land of their enemies. Eventually, He would take their children, to whom these TWO evils befell, and conduct them to the good land, as the verse says, "AND HE TOOK... MENASHE AND EFRAIM"; TO WIT, HE WILL TAKE THEM, TO WHOM THE TWO EVILS BEFELL, AND CONDUCT THEM TO THEIR GOOD LAND.

40. There were two great and exalted ministers who were knocking under the Throne of Glory of Yisrael's chieftain, the fifth measure, to cause them to remain in exile for as long AS THEY NEED, FROM THE ASPECT OF EFRAIM, and worse, that He would forget them in the land of their enemies, WHICH IS THE ASPECT OF MENASHE.

37. כִּד אֶתָּא רַבִּי אַבָּא אָמַר, לֹא לְדַרְשָׁא קָא אֲתִינָא, חָשׁוּב רְזָא דְּמַלְתָּא יוֹסֵף ה' לִי בֶן אַחֵר, כְּדַפְרִישְׁנָא לְעִיל, הָאִי שְׁמִיָּה קְדִישָׁא בְּיוֹסֵף, יְהִי וְיֹאמַר, הָא אֲבוּךָ מֵאֲרִי עֲלֵמָא דְאַתִּי, לְמַעַבְד טַבָּא לְבְרִיָּה, דִּימְקוֹן מִן גְּלוּתָא דְלְהוֹן, וְאִי אַתָּ לֹא רְעִי בְּקוּשְׁטָךְ, רְבוּעָא יְדוּד אַחֵר יַעֲבֵד יְתָךְ, וְיִדְעִי דְתִיתּוּב מִטְרוּנִיתָא לְאַתְרָא.

38. דְּאַבְהֶתְנָא אֵינּוֹן רְתִיכִין דְלְעִילָא, וְיַעֲלֵל אֱלֹקִים מַעַל אֲבֵרָהֶם, אֲבָהֶן שׁוֹקֵי עֲלֵמָא, תִּתֵּן אֲמַת לְיַעֲקֹב חֶסֶד לְאַבְרָהֶם, תֵּנָא דִּיִּיתִי מְשִׁיחָא.

39. רַבִּי יוֹסִי פָתַח וְאָמַר, וְהָיָה יוֹם אֶחָד הוּא יוֹדֵעַ לֵה' לֹא יוֹם וְלֹא לַיְלָה וְהָיָה לַעֲת עֶרֶב וְהָיָה אוֹר, רוּצָה לְמִינָמָר, תְּרִין מַעֲרָעִין בִּישִׁין דְאַתָּן לְבִנוּהִי לְמַהוּי בְּגְלוּתָא בְּאַרְע שְׁנֵאִיהוֹן, וְלֹא יִסְתַּכִּי בְהוֹן, כְּמָה שְׁנִין סְגִיאוֹן, עַל חוּבִיָּהוֹן בְּקוּשְׁטָא, הֲכִי יִזְנַח יִתְהוֹן בְּאַרְע שְׁנֵאִיהוֹן. וְיִסַּב בְּנִיָּהוּ דְאַרְע לְהוֹן בִּישִׁין אֱלִין, וְיִדְבֹר לְהוֹן לְאַרְע טַב בְּפִירוּשָׁא דְקָרָא.

40. וְהָיָה תְּרִי רַבְרָבִין סְגִיאוֹן מַעֲלִיָּאן הָיָה מְטַרְקָן תַּחוֹת כְּרִסֵּי יְקָרָא, דְּאַפְטְרוּפָא דִּישְׂרָאֵל מְכִילְתָּא חֲמִישָׁאָה, בְּדִיל דִּיהוֹן בְּגְלוּתָא כָּל עַדְנָא הֲרִין, וְאַרְע דְנָשִׁי יִתְהוֹן בְּאַרְע שְׁנֵאִיהוֹן.

41. These two ministers are two attributes, each containing two aspects; TO WIT, EACH IS DIVIDED INTO TWO ATTRIBUTES. HE EXPLAINS, One ATTRIBUTE came and spoke before the Master of the universe and was given permission to say what it liked. On the one hand, it saw it should be decreed that the children of Yisrael should come out of exile, due to their fathers' merit. On the other hand, it saw they deserve to be sentenced TO REMAIN IN EXILE for their sins, for THE ACCUSERS said great evil things about them. There are four attributes in all. FOR EACH OF THE MINISTERS, THE TWO ATTRIBUTES CONTAINS TWO ASPECTS; TO WIT, ONE FOR AND ONE AGAINST. But they did not have the fifth attribute, Yisrael's chieftain, and they spoke as they pleased. THE TWO MINISTERS SPOKE NOW FOR AND NOW AGAINST, FOR THEY HAD NOT THE FIFTH ATTRIBUTE, WHICH TURNS ALL INTO MERIT.

42. Then the fifth attribute arrived, WHICH WILL BE REVEALED AT THE END OF CORRECTION, to be upon the Throne of Glory of the Holy Name. It would say good things about Yisrael, and the two first measures would no longer be afraid to speak before Him GOOD THINGS ABOUT YISRAEL, AS THEY WERE BEFORE. For the fifth attribute, which was considered the rule of the night, now came out to shine upon them. Therefore RABBI YOSI opened the discussion saying: "But it shall be one particular day which shall be known as Hashem's, neither day, nor night: but it shall come to pass that at evening time, there will be light."

43. We have learned that the verse, "And Elohim called the light Day, and the darkness He called Night" (Bereshheet 1:5) MEANS THAT THE NUKVA OF ZEIR ANPIN CALLED DARKNESS, AND ALSO CALLED NIGHT, RECEIVES FROM DAY, WHICH IS ZEIR ANPIN. It is also said: "And darkness was on the face of the deep" (Ibid. 2) TO WIT, DARKNESS IS A KLIPAH, NOT PERTAINING TO HOLINESS. The verses contradict each other. Rabbi Elazar came to his father Rabbi Shimon and said to him: My father and master, what is the meaning of this CONTRADICTION? He replied to him, From the beginning, up to the sixth generation, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN, He created one Yud-Hei-Vav-Hei, WHICH IS THE SECRET OF BINAH. He explains, This refers to THE SECRET OF Vav of the name YUD-HEI-VAV-HEI, ZEIR ANPIN, upon which BINAH conferred the spirit of Chochmah. THEREFORE, until then, darkness was not known at all. Rabbi Elazar rose and kissed his father's hands.

44. Rabbi Aba rose and asked: What is darkness? The friends turned around, TO WIT, THEY SOUGHT HARD FOR AN ANSWER, but did not arrive at an answer to his question. They did something, NAMELY A CERTAIN MEDITATION, and a voice from before the Master of the universe resounded this verse, "A land of gloom, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Iyov 10:22). THIS DARKNESS MEANS Gehenom, for even before the world was created, it was stored for the wicked. FROM THIS, THEY UNDERSTOOD THAT DARKNESS IS GEHENOM. Woe to the wicked, who will abide in this darkness, when Elohim will do all this as it says in, "For, behold, the darkness shall cover the earth, and gross darkness the peoples: but Hashem shall arise upon you, and His glory shall be seen upon you" (Yeshayah 60:2). Happy is the portion of Yisrael, that the Holy One, blessed be He, did not create THIS DARKNESS for them. "Happy is that people, that is in such a case: Happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

5. "And one told Ya'akov"

Rabbi Yosi explains that the quotation, "And one told Ya'akov," refers to Ya'akov being told his children would be redeemed. Through this redemption, Ya'akov would receive both truth and grace, which are two Sfirot, also contained in two higher Chariots, Avraham and Ya'akov. The Relevance of this Passage

41. והוא תרין מכילתן, בתרין ספין, נפק חדא ומליל לקבל רבון עלמא, ויהיב ליה רשו דימלל כל מאן דבעי, וחזי בישראל מן גיסא חדא למגזר בהון בישראל, דיפקון מן גלותא, בדין אבהתהון. ומן גיסא אחרינא, רעא למגזר עליהון, בדיל חוביהון, דאמרו עליהו בישא סגיא הא ד' מכילתן, ולא הוה בהון מכילתא חמישא אפטרופא דישראל, ומלילו כל דרעו.

42. עד דמטא לוותהון מכילתא חמישא, והוה בכרסי יקרא מן שמא קדישא, ואמר על בנוהי דישראל טב, ולא הוה רתיון תרין מכילתן קמיותא למללא קמיה, בדין מכילתא חמישא, דאתמתל לליליא, ונפק לנהורא דלהון, וע"ד פתח, והיה יום אחד הוא יודע לה' לא יום ולא לילה והיה לעת ערב יהיה אור.

43. תנינא ויקרא אלקים לאור יום ולחשך קרא לילה, והתם אמר וחשך על פני תהום, וקשיא דיריה אדיריה, אתא רבי אלעזר לר"ש אבוי, וא"ל אבא מארי, מאי דא, א"ל, מבראשית עד ו' דורות ברא ידו"ד אחד, צבי למימר, ו' דשמייה, יתב ביה רוח חכמה, עד הכא לא הוה מנדע מהו חשך. קם רבי אלעזר ונשק ידוי דאבוי.

44. קם ר' אבא ושאל, מאי חשך. אסתחרו חברי ולא מטו מאי דשאלו, עבדו עובדא, ומטא קלא מן קדם רבון עלמא, בהא קרא, ארץ עיפתי וגו' צלמות ולא סדרים, ותופע כמו אופל, גיהנם מקמי דאתברי עלמא, הוה גניז לרשיעא, ווי להון לחיוביא, דיהון בר ועביד אלהא ית אלין, כי הנה החשך יכסה ארץ וערפל לאומים ועליך יזרח יי' וכבודו עליך יראה, זבאה חולקהון דישראל, דקודשא בריך הוא לא ברא להון דא, אשרי העם שככה לו אשרי העם שיי' אלהיו.

To achieve a higher level of spirituality and existence, we sometimes need to "borrow" Light from The Creator in order to use it to awaken and arouse even greater Light in our lives and in this world. This is similar to a businessman borrowing money from a bank for the purpose of building a successful business. In other words, you need money in order to make money. Hence, the primary purpose of this passage is to entrust the readers with Light, so that they may use it to for spiritual purposes and the formation of greater Light.

45. "And one told Ya'akov, and said: 'Behold, your son Yosef comes to you'" (Beresheet 48:2). Rabbi Yosi said: It was an angel WHO TOLD YA'AKOV that he was about to pronounce good words about the children of Yisrael at the time they would return to the Holy One, blessed be He, with all their troubles, when Mashiach's end was to come. And He would say to the attribute, YA'AKOV, THE SECRET OF TIFERET, your children are come to you, and the good ones, the children of YISRAEL, will be redeemed.

45. וַיִּגַּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בִנְךָ יוֹסֵף בָּא אֵלֶיךָ. רַבִּי יוֹסִי אָמַר, מְלָאכָא הוּא, דְּהוּה עֲתִיד לְמִימַר טַב עַל בְּנֵי יִשְׂרָאֵל, כִּד יִתְיַבּוּן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל עֲקֻתָּהוֹן, כִּד יֵיתִי קְצָא דְמִשְׁחָא, בְּכָל עֲקֻתָּא דְחֵיתִי עֲלֵיהוֹן, וַיִּמְרוּן לְמַכִּילָתָא בְּרִיךְ אֲתִי לוֹתֵךְ, וַיִּתְּפֻרְקוּן טְבָאִי.

46. Happy is the portion of Yisrael, who are named the children of the Holy One, blessed be He, that are like angels, OF WHOM IT SAYS, "And all THE SONS OF Elohim shouted for joy" (Iyov 38:6). YISRAEL ARE ALSO CALLED the sons of Hashem, AS IT SAYS, "YOU ARE THE CHILDREN OF HASHEM YOUR ELOHIM" (DEVARIM 14:1).

46. זָכָא חוֹלְקָהוֹן דְּיִשְׂרָאֵל, דְּאִתְקְרִיאוּ בְּנוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִינוּן בְּמִלְאכְיָא, וַיְרִיעּוּ כָּל בְּנֵי אֱלֹקִים, הוּי"ה מְאִי.

47. Come and behold! When do we know that the Holy One, blessed be He, called Ya'akov, 'El'? He said to him: 'You shall be among the lower beings, and I shall be Elohim among the upper beings. Whence do we know that? HE ANSWERS: It is written, "And Elohim went up from Avraham" (Beresheet 17:22). Thus the fathers are a Chariot to the Holy One, blessed be He. We learned that "you will show Truth to Ya'akov, Grace (lit. 'Chesed') to Avraham" (Michah 7:20) has in it two Sfirot, CHESD, AND TRUTH WHICH IS TIFERET in two bigger and higher Chariots, AVRAHAM AND YA'AKOV.

47. תָּא חֲזִי, מַנִּין שְׁקֵרָא קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב א"ל, אֵת תְּהָא בְּתַתָּא, וְאַנָּא אֵהָא אֱלֹהָא בְּעֵלְאָה, מְאִי קָא מִיִּירִי. וַיַּעַל אֱלֹהִים מֵעַל אַבְרָהָם, אֲבַהֶתֶן אִינוּן רְתִיכָאן דְּקוּדְשָׁא בְּרִיךְ הוּא. תְּנָא, תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם, הָא תִּרִין סְפִירָן, בְּתִרִין רְתִיכָן, רַבְּרָבָן עֲלָאִין.

48. The third one is Yitzchak , WHO BECAME A CHARIOT TO THE SFIRAH OF GVURAH. Whence DO WE KNOW THAT FROM? FROM THE WORDS "And Ya'akov swore by the fear of his father Yitzchak" (Beresheet 31:53). For the fear of Yitzchak is a Sfirah of the Holy One, blessed be He, NAMELY GVURAH CALLED FEAR, and became the Throne of Glory, ITS supernal Chariot. Yitzchak's Sfirah, GVURAH, is more important and explicit than the other Sfirot of the fathers, CHESD AND TIFERET. For that reason it is written, "And Ya'akov swore by the fear of his father Yitzchak"; NAMELY BY THE SFIRAH OF GVURAH CALLED FEAR, WHICH IS THE MOST IMPORTANT.

48. תְּלִיתָא יִצְחָק, מְאִי וַיֵּשְׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק. וּבְגִין פַּחַד יִצְחָק דְּהוּה סְפִירָה, וְקוּדְשָׁא בְּרִיךְ הוּא דְּהוּא כְּרִסִּי יִקְרָא רְתִיכָא עֲלָאָה, וְסְפִירָה דְּיִצְחָק הִיא מֵעֲלָאָה, מִפְּרָשָׁא יִתִּיר מְכָל סְפִירָן דְּאַבְהֶתָּא, הֵה"ד וַיֵּשְׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק.

49. Rabbi Aba opened the discussion saying: "The Elohim of Avraham, and the Elohim of Nachor, the Elohim of their father, judge between us. And Ya'akov swore by the fear of his father Yitzchak." (Beresheet 31:53). From this verse, one may derive THAT YITZCHAK'S SFIRAH IS MORE IMPORTANT THAN THE OTHERS, FOR HE DID NOT SWEAR BY ELOHIM OF AVRAHAM, BUT BY THE FEAR OF YITZCHAK.

49. ר' אַבָּא פִּתַּח וַאֲמַר, אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי נָחוֹר יִשְׁפְּטוּ בֵּינֵינוּ אֱלֹהֵי אָבִיהֶם, וַיֵּשְׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק, מֵהָאִי קָרָא אֵת יָכִיל לְמַנְדַּע דָּא.

6. "And sat upon the bed"

Rabbi Shimon explains that chief angel Michael will come to the side of Yisrael at his time of redemption. Yisrael will gain strength from this, and will sit on the bed, which is a code alluding to this truth. Rabbi Shimon then explains that "marries the daughter of a strange El" refers to Yisrael, whom, in spite of his sins, would redeem those in exile, and preserve the nations. Rabbi Yosi then describes two angels, Mata and Matatron, as the Shechinah, sent from Binah to protect Yisrael. Rabbi Shimon next explains the meaning of Rut, which details the relationship between mercy and judgment. Rabbis Shimon and Aba then begin a discourse on "All the rivers run into the sea; yet the sea is not full."

The Relevance of this Passage

The assistance of the supernal angels, including Michael, who represents the Right Column energy of mercy, and the protective Light of the Shechinah, is drawn into our lives. This Light also helps to accelerate the end of our personal and global exile.

50. "And Yisrael strengthened himself, and sat upon the bed." (Beresheet 48:2). The secret of the verse is: "And at that time shall Michael stand up, the great chief angel, who stands for the children of your people: and there shall be a time of trouble" (Daniel 12:1). Rabbi Shimon says, This is the might of the great Michael, WHO WILL STAND UP FOR YISRAEL AT THE TIME OF REDEMPTION, WHICH WILL BE "A TIME OF TROUBLE SUCH AS NEVER WAS SINCE THERE WAS A NATION..." THUS SCRIPTURE CONCLUDES WITH "AND YISRAEL STRENGTHENED." "And sat upon the bed": As before when he bowed upon it, AS IT IS WRITTEN: "AND YISRAEL BOWED HIMSELF UPON THE BED'S HEAD," BUT NOW HE SAT UPON IT. HE ASKS: To whom did Ya'akov bow? If you say he bowed to the bed, WHICH IS MALCHUT. The bed was ready TO RECEIVE from him, AND THE GIVER DOES NOT BOW BEFORE THE RECEIVER. HE ANSWERS: He bowed to the circumcision, THE SECRET OF YESOD, of which he was fond.

51. "For Yehuda has profaned the holiness of Hashem which he loved, and has married the daughter of a strange El" (Malachi 2:11). HE WAS ASKED A DIFFICULT QUESTION ABOUT THE MEANING OF "MARRIED THE DAUGHTER OF A STRANGE EL." HE SAYS, When the light was gone from ZEIR ANPIN, due to YISRAEL'S sins, THE SHECHINAH could not stand before ZEIR ANPIN and was exiled from the King. TO WIT, SHE WENT TOGETHER WITH YISRAEL INTO EXILE AMONG THE NATIONS, since She could not leave Her children among the nations to be killed. ZEIR ANPIN was in the Holy Land and, by having foreign nations with him, as it says "MARRIED THE DAUGHTER OF A STRANGE EL," it conveys that the Shechinah was going into exile with them among the nations, when She was not in the land of Yisrael but in other lands. Thus, by the light of Yisrael, the nations around them were preserved. THEREFORE, IT SAYS "MARRIED THE DAUGHTER OF A STRANGE EL." (IT LOOKS AS IF IT IS AN INTERPOLATION FROM THE WORDS 'IT CONVEYS.')

52. We learned, Rabbi Yosi said, that there were two ministers, NAMELY ANGELS, under the Holy Throne of Glory. The one, BY NAME OF MATA, dwells within the treasury of the Temple. And here we are in exile, and nothing remained to us but him, who is of the nature OF THE HOLY ONE, BLESSED BE HE, and impressed by the Name of the Holy One, blessed be He. THIS IS THE ANGEL MATATRON, WHOSE NAME IS AS THE NAME OF HIS MASTER, AS IT IS WRITTEN OF HIM: "FOR MY NAME IS IN HIM" (SHEMOT 23:21).

53. It is written: "Behold, I send an angel before you, to keep you" (Shemot 23:20). It is not worthy to speak that way only of the World to Come, NAMELY BINAH, as we explained it to be the protection along the way. TO WIT, THE POWER TO PROTECT COMES FROM BINAH. THEREFORE, IT WAS BINAH WHICH SAID TO YISRAEL, "BEHOLD, I SEND AN ANGEL," NAMELY THE SHECHINAH "TO KEEP YOU," AND NO OTHER GRADE, BECAUSE PROTECTION COMES FROM IT. SHE SAID: I, the Shechinah, hover among you and protect you in exile. She will protect you until bringing you to your country, as you were before. THIS IS WHAT IS WRITTEN, "I have prepared" (Ibid.), WITH WHICH the verse CONCLUDES "to the place which I have prepared," for THE LAND was their dwelling place even before.

54. THE ANGEL MENTIONED IS the Shechinah, CLOTHED AND WORKING through Matatron. For the Shechinah was exiled INTO EXILE CALLED, from the King, ZEIR ANPIN, AND SHE WORKS THROUGH MATATRON until THE TIME OF REDEMPTION WHEN She will return to Her place TO ZEIR ANPIN. It is a mystery that: "For only Og, king of Bashan remained of the remnant of the Refaim; behold, his bed is a bed of iron; is it not in Rabba of the children of Amon?" (Devarim 3:11), as we explained elsewhere.

50. וַיִּתְחַזַּק יִשְׂרָאֵל וַיֵּשֶׁב עַל הַמֶּטֶה, וְרָאָה דְקָרָא, בַּעַת הָהִיא יַעֲמֹד מִיכָאֵל הַשָּׂר הַגָּדוֹל הָעוֹמֵד עַל בְּנֵי עַמּוֹךְ וְהִיתָה עֵת צָרָה. ר"ש אָמַר, דָּא גְבוּרַת יִדָּא דְמִיכָאֵל רַבְרָבָא. וַיֵּשֶׁב עַל הַמֶּטֶה: כַּמָּה לִיָּה הָוָה מְקַדְּמַת דָּנָא סְגִיד. לָמָּן הָוָה סְגִיד, סְגִיד לְעֶרְסָא, הָוָה עֶרְסָא פְתִיחָא מִנִּיה. לְמַהוּלְתָּא הָוָה סְגִיד, דְּהָא הוּת חֲבִיבָא מִנִּיהָ.

51. כִּי חָלַל יְהוּדָה קֹדֶשׁ ה' אֲשֶׁר אָהָב וּבָעַל בֵּת אֵל נָכָר, בַּד אֶסְתַּלַּק זַיְוִיה מִנִּיה עַל חוֹבִיהוֹן, לֹא הָוָה לִיָּה לְמִיקָם קָמִיה, וְאַתְרַכַּת מְטְרוֹנִיתָא מִן מַלְכָּא, בְּדִיל דְּלֹא יִכְלָא לְשַׁבְקָא לָהּ לְבַרְהָא בֵּין עַמּוּן לְמַקְטְלָהוֹן, וְהָוָה בְּאַרְעָא קְדִישָׁא הוּא, בְּהָא דִּיהוֹן עַמּוּן נֹכְרָאִין מִן עַמּוּיה. צְבִי לְמִימַר, עָאֵל שְׁכִינְתָּא בִּינִיהוֹן בְּגִלוּתָא, וְעַדְנָא דְּלֹא הָוָה בְּאַרְעָא, וְהִיא בְּאַרְעַ עַמּוּמִין, בְּזִיוָא דְּיִשְׂרָאֵל, אֶסְתַּמְרוּ עַמּוּמִיָּא דִּי בְּסַחְרִיָּהוֹן.

52. תָּאנָא, אָמַר רַבִּי יוֹסִי, תְּרִין רַבְרָבִין הוּוּ תַּחוּת כְּרִסֵּי יִקְרָא קְדִישָׁא, וְהָא שְׁמִיה חַד מְאִינוֹן, עֶרְסָא, דִּיהוּ שְׂרִי בְּגִזִּיה דִּהִיכְלָא. וְהָא אֲנִן בְּגִלוּתָא, לֹא אֶשְׁתָּאֵר בִּינְנָא אֵלָא דָּא דִּזְיִנִיה, וְהוּא חָתוּם מִן שְׁמִיה דְּקוּדְשָׁא בְּרִיךְ הוּא.

53. הָה"ד הִנֵּה אֲנֹכִי שׁוֹלַח מַלְאָךְ לִפְנֶיךָ לְשַׁמְרֶךָ וְגו', לֹא לְמַלְלָא הִכִּי, אֵלָא עֲלֵמָא דְּאִתִּי, בַּד פְּרִישְׁנָא בְּאַתְרִיה וְהִיא צְרָרָא בְּאַרְחָא, אֲנָא שְׂרִינָא שְׁכִינְתָּא בִּינִיכּוֹן לְנִטְרָא לְכוֹן בְּגִלוּתָא וְהִיא נִטְרַת יִתְכוֹן, עַד דִּתִּיתִי יִתְכוֹן לְאַרְעֵכוֹן, כַּמָּה דִּהוּיָתוֹן מְקַדְּמַת דָּנָא. אֲשֶׁר הִכְיָנוּתִי, מוֹתְבֵן הָוָה מְקַדְּמַת דָּנָא.

54. דָּא שְׁכִינְתָּא מִן מַטְטְרוֹן. וְאַתְרַכַּת מְטְרוֹנִיתָא מִן מַלְכָּא, עַד דִּתִּיתוּב לְאַתְרָהָא, וְרָאָה כִּי רַק עוֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר מִיֵּתֵר הַרְפָּאִים הִנֵּה עֲרָשׁוֹ עֲרָשׁ בְּרָזֶל הִלָּא הוּא בְּרַבַּת בְּנֵי עַמּוּן, בְּדַפְרִישְׁנָא בְּאַתְרִיהָ.

55. In the way, which is a parable of the exile, THE SHECHINAH will protect you from all the troubles which will come upon you, until He will come and gather you into the land which He promised to your fathers, which is kept FOR YOU.

56. The second minister underneath the Holy Throne, which dwells in the treasure of the Temple is Nuriel. For the minister appointed over the children of Yisrael, NAMELY THE FIRST MINISTER UNDER THE HOLY THRONE, Matatron, when the Shechinah was with the King, would come and go before them. THE SECOND MINISTER, NURIEL, would receive the worship of Yisrael to the Holy One, blessed be He, as fire (Aramaic nura). And when the fire was no more, because the children of Yisrael were exiled, Her light was gone, and the Shechinah departed from the King.

57. Rabbi Shimon opened the discussion saying: "Tarry this night, and it shall be in the morning, that if he will perform to you the part of a kinsman, well (lit. 'good'); let him do the kinsman's part" (Rut 3:13) RUT IS THE SECRET OF MALCHUT, WHICH IS JUDGMENT, AND GOOD IS MERCY. Rabbi Yosi said: Mercy is more powerful than Judgment. "And Elohim saw the light, that it was good" (Beresheet 1:4). Hence, goodness and light are equal, for it is the source of all the springs, whence the sea and all the rivers in the world come from. THE MEANING OF THE WORDS CONCERNING RUT ARE THAT IF HE WILL DO THE KINSMAN'S PART, GOOD, MEANING THAT MERCY CALLED GOOD WILL DO THE KINSMAN'S PART BY RUTH AND HAVE CONTROL OVER HER, WHO IS JUDGMENT.

58. We learned that Rabbi Shimon said: Once I went up and down to shine at the source of the springs. Rabbi Aba came up after me and said to me, With what are you occupied? I said to him: With the verse, "All the rivers run into the sea; yet the sea is not full" (Kohelet 1:7). From the light OF BINAH were created all the ministers in the world, and from its light flow all the rivers; NAMELY, "the rivers" in the verse, "ALL THE RIVERS RUN INTO THE SEA; YET THE SEA IS NOT FULL." THE SEA, MALCHUT, is not full when in exile, because the darkness and obscurity IN THE EXILE were made by a mother's love, BINAH. And were it not FOR DARKNESS, the river would not have been created which shines unto the daughter, MALCHUT. The sea shall not be filled and made whole until the other side which was not in exile would have come; NAMELY THE RIGHT SIDE, UPON WHICH NO KLIPAH HAS EVER ANY CONTROL. THEN THE SEA, MALCHUT, WILL BE FILLED.

55. ואֶרְחָא, דְּאַתְמַתְל לְגִלּוּתָא, נָטַר יְתְּהוֹן בְּגִלּוּתָא, עַל עֲקֵתָא דִּתְתִּי עֲלִיכּוֹן, עַד דִּינִיתִי וַיִּיעוֹל יְתְּכוֹן לְאַרְעָא, דְּקִיּוּם לְאַבְהֵתְכוֹן דְּאַתְנַטְרַת.

56. רַבְרְבָא תְּנִינָא הוּא, דְּהוּא תַּחוֹת כְּרִסֵּי קְדִישָׁא, דְּשָׂרֵי בְּגִיזָה דְּהִיכְלָא הוּא נִוְרִיָּאל. דְּהָא רַבְרְבָא דִּישְׂרָאֵל דְּאַתְמַנִּי עֲלִיהוֹן, בְּכָל עֵידֵן דְּהוֹת מְטְרוֹנִיתָא עִם מַלְכָּא, הוּהוּ נָפִיק וְעָל קְדַמִּיהוֹן, מְטְרוֹן. וְהוּא, קְבִיל פּוֹלְחָנְהוֹן לְקוֹדֶשָׁא בְּרִיךְ הוּא, כְּנוּרָא. כִּד אֶתְבְּטִיל נוּרָא וְאַתְגְּלִיאוּ, אֶסְתַּלַּק זִוְיָה, וְאַסְתַּלַּק מְטְרוֹנִיתָא מִן מַלְכָּא.

57. ר' שִׁמְעוֹן פָּתַח וַאֲמַר לִינִי הִלְיָלָה וְהִיָּה בִּבְקָר אִם יִגְאַלְךָ טוֹב יִגְאַל, אֲמַר ר' יוֹסִי, שְׁלִיט רַחֲמֵי עַל דִּינָא. וַיֵּרָא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב, טוֹב וְאוֹר שׁוֹיִן, דְּהוּא מְבוּעוֹי דְּנַחֲלִין, דְּנִמְק מְנַהוֹן יִמָּא וְנַחֲלָא דְּבַעֲלָמָא.

58. תֵּנָא אֲמַר ר"ש, זְמַנָּא חֲדָא סְלִיקְנָא וְנַחֲתָנָא לְאַנְהֵרָא בְּמַבּוּעֵי דְּנַחֲלִין, וְסְלִיק בְּתַרְאי ר' אַבָּא, אֲמַר לִי בְּמַאי עֲסָקִיתוּ, א"ל בְּהַאי קְרָא דְּכָל הַנַּחֲלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מָלֵא, מְזִוְיָה אֶתְבְּרִיאוּ כָּל רַבְרְבִיָּא דְּמִן עֲלָמָא, וּמִן זִוְיָה אֶתְנַבְּיעוּ כָּל נַחֲלִיָּא, נַחֲלִיָּא דְּאֵינוֹן בְּהַאי קְרָא, דִּלָּא מָלֵא בְּהַאי גִלּוּתָא, דְּהָא חֲשׁוּכָא וְאַפְלָה, חֲבַתָּא דְּאֵמָא עֲבִיד לְהוּ, וְאִי לָאו, נַחֲלָא לָא עֲבִיד לְבְרִיתָהּ. הָא לָא הוּהוּ שְׁלִים עַד דִּינִיתִי גִיסָא אַחֲרָא, דִּלָּא הוּהוּ בְּגִלּוּתָא.

7. The names called hand

Rabbi Elazar first explains that the hands belong to The Creator, the source of Light for everything, meaning mercy. He then begs Rabbi Shimon to reveal to him the secret of the name "hand." Rabbi Shimon explains that without the "hand," which is mercy, war would prevail, since judgment would be allowed to come before mercy. But the Mashiach will come and wage war against Amalek through judgment, and in it, prevail. Rabbi Elazar then explains that the "the great hand" and "the supernal hand" are the same thing. They have the same numerical value and therefore, will be the left and right hands joined together. Even though one is called "great" and the other "strong," and therefore, must be different, they are equal by the name "hand," because of their letters Yud-Dalet, and will therefore create the heaven and the earth.

The Relevance of this Passage

Many profound lessons and benefits arise from this passage, including a secret concerning the nation of Amalek. Kabbalists have revealed that the nation of Amalek is a code term that refers to the doubts and uncertainties that dwell within the consciousness of man. Specifically, these doubts concern the following: our recognition of the reality of The Creator; our trust in the spiritual laws of our universe; our willingness to embark on and remain on the correct spiritual path. Whenever we begin to approach these universal truths and come nearer to the Light, doubts automatically set in. Consciously waging war against uncertainty helps to hasten the arrival of our personal Mashiach, as well as the global redemption. Moreover, triumphing over our doubt helps to ignite the Light of mercy, which sweetens the Judgments due to us as a result of previous iniquities in this life or past incarnations. Hence, the strength to defeat skepticism is summoned forth herein and the Light of mercy shines brighter in our lives, helping to soften decrees of judgement that might be due us.

59. The names called 'hand'-NAMELY THE HAND OF HASHEM, THE GREAT HAND, THE STRONG HAND-are the source OF LIGHT for everything. You will find only the hand of Yud-Hei-Vav-Hei, as in the verse "the hand of Hashem is not shortened" (Yeshayah 59:1), since 'hand' is always combined with the name YUD-HEI-VAV-HEI, WHICH IS MERCY.

60. Rabbi Elazar came to ask his father Rabbi Shimon. He wept and said to him: Reveal to me this secret, my father and master, OF THE NAME 'HAND'. He said to him: It will be revealed to you through the verse: "Because Hashem has sworn by His throne (lit. 'a hand on the throne of Yah'); that Hashem will have war" (Shemot 17:16), TO WIT, hand on the throne of Yah due to Yud-Hei-Vav-Hei, WHICH IS MERCY, Mercy being stronger than Judgment. The verse wishes to say, may there be forever, instead of Gvurah, the great hand which was in Egypt, WHICH IS MERCY; for were it not FOR THE GREAT HAND, WAR would be through Judgment WITHOUT MERCY.

61. When Mashiach will come with the renewal of the great hand, he will wage war against Amalek, MERCY WILL OVERCOME JUDGMENT LIKE AT THE EXODUS FROM EGYPT, AS IT IS WRITTEN "By strength of hand Hashem brought us out of Egypt" (Shemot 13:14). When the name hand is will come with 'strength of hand' alone, NOT WITH HASHEM'S HAND OR THE GREAT HAND, it is then in Judgment; namely war against Amalek will be fought through Judgment, and then Mashiach will come. Rabbi Elazar supports his explanation with the verse, "Then shall Hashem go out, and fight against those nations, as when he fought in the day of battle" (Zechariah 14:3).

62. Come and see: THE STRENGTH OF the great hand, THE RIGHT HAND, reaches the supernal hand, THE LEFT HAND CALLED THE STRONG HAND. By this hand, they came out of Egypt, AS IT SAYS, "BY STRENGTH OF HAND HASHEM BROUGHT US OUT OF EGYPT." THEY ARE CONNECTED since they have the same numerical value, one Yud equals the other Yud and one Dalet the other (YUD-DALET = HAND). The name 'the great hand' and the name 'the supernal hand' are the same, equal in letters and numerical value. UNISON receives two hands together, IN OTHER WORDS, THE RIGHT AND LEFT WERE JOINED TOGETHER.

63. HE ASKS, Why were they not separated, as they are not equal, THE ONE IS CALLED GREAT AND THE OTHER STRONG. HE ANSWERS: The connection of these two was explained BECAUSE their letters, Yud-Dalet, which are the same, THOUGH they are not exactly of the same content. TO WIT, SINCE THEY ARE EQUAL BY THE NAME HAND, THEY MAY BE JOINED TOGETHER THOUGH THE ONE IS CALLED GREAT AND THE OTHER STRONG. From these TWO HANDS, the heaven and earth were created, and all that is with them. INSIDE THE UPPERMOST CIRCLE: Yud to Yud, Dalet to Dalet. INSIDE THE SECOND CIRCLE WITHIN THE UPPERMOST ONE, TO THE RIGHT OF THE CIRCLE: Yud to Yud, Vav to Vav, Dalet to Dalet; AND TO ITS LEFT: Dalet to Dalet, Lamed to Lamed, Tav to Tav. INSIDE THE THIRD CIRCLE, THAT IS WITHIN THE SECOND, TO THE RIGHT OF THE CIRCLE: Dalet to Dalet, Lamed to Lamed, Tav to Tav; AND TO ITS LEFT: Lamed to Lamed, Mem to Mem, Dalet to Dalet; Tav to Tav, Vav to Vav. IN THE CENTER OF THESE CIRCLES: Vav above; AND BELOW IT Yud-Hei, Yud-Hei, BELOW THEM Shadai, AND BELOW IT the Chariot of the fathers of Yisrael. They are the first Sfirah, NAMELY THE UPPER CIRCLE, which is sublime Keter, WHERE THE SIMPLE LETTERS ARE, WHICH IS THE SECRET OF KETER. We learned that "The eyes of Hashem are in every place, watching the evil and the good" (Mishlei 15:3). THE SECOND CIRCLE IS THE SECRET OF THAT VERSE; NAMELY THE SFIRAH CHOCHMAH, SINCE EYES ARE THE SECRET OF CHOCHMAH. HENCE, IT CONTAINS THE LETTERS OF THE LETTERS FULLY SPELLED OUT, WHICH IS THE SECRET OF CHOCHMAH. Third: IN THE THIRD CIRCLE, THERE IS THE SFIRAH BINAH, SINCE IN IT ARE

59. וְשִׁמְהוֹן דְּאִתְקְרִיאת יָד, הִיא מְבוּעָא לְכָלֵּא, וְתִשְׁכַּח יָד הוּיָהּ, הֵן לֹא קִצְרַת יָד הוּיָהּ, דְּלֹא אֲדָכֵר יָדָא אֱלָא בְּשִׁמְא.

60. אַתָּא רַבִּי אֶלְעָזָר, וְשָׂאֵל לִר"ש אָבוּי, וּבִכָּה וַא"ל, גָּלִי לִי הָאִי רָזָא אָבָא מֵאֲרִי. א"ל בְּהָאִי קָרָא אֲתַגְלִי לָךְ, כִּי יָד עַל כֶּסֶּף יְהִי מִלְחָמָה לִי, כֶּסֶּף בְּגִין הוּיָהּ, שְׁלִיט רַחֲמֵי עַל דִּינָא. צְבִי לְמִימֵר, יְהִי רַעּוּא דִּיהָא לְעֵלְמָא בְּאַתֵּר גְּבוּרָה, יָד רַבָּתָא דִּהְוֵת בְּמִצְרִים, וְאִי לֹא הוּוּ בְּדִינִי.

61. וְכֵד יִיתִי מְשִׁיחָא, יִיתִי בְּחֻדְתּוֹ בִּידָא רַבָּתָא, וְיִגַּח קָרְבָּא בְּעַמְלָק. בְּחֻזֶּק יָד הוּצִיָאךְ ה' מִמִּצְרַיִם, וְכֵד יִיתִי שְׁמָא דִּיד בְּתוֹקְפָא יָדָא לְחוּדִיָּה, הוּא בְּדִינָא, דִּיגִיחַ קָרְבָּא בְּעַמְלָק, לִיתִי מְשִׁיחָא. ר' אֶלְעָזָר מְסִייעַ, וְיִצָּא יוֹי וְנִלְחַם בְּגוֹיִם הָהֵם כִּיּוֹם הִלָּחְמוּ בְּיוֹם קָרֵב.

62. תָּא חֲזִי כַּמָּה הִיא יָדָא רַבָּתָא דְּמֵטָא לְהָאִי יָדָא עֲלָאָה, וּבְדָא יָדָא נִפְקוּ מִמִּצְרַיִם, בְּגִין דְּמִנְיָנִיהוֹן שְׁוִין, מִנִּי י' לִי, ד' לְד', שְׁוִין דָּא לְדָא, שְׁמָא דִּידָא רַבָּתָא, וְשְׁמָא דִּידָא עֲלָאָה, דִּיפְקוֹן בְּחֻדָּא, אִינּוֹן שְׁוִין בְּאַתּוּתָהוֹן דְּמִנְיָנִיהוֹן כְּמִנְיָנִיהוֹן, דְּקַבְּלָא תְרִין יָד, תְרִין בְּחֻדָּא.

THE FULLY SPELLED OUT LETTERS OF THE FULLY SPELLED OUT LETTERS. They help AND POUR UPON Vav OF THE NAME YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, which performed many miracles in the land of Egypt.

63. בִּיצֵד לֹא אֶתְמַנְעוּ דָּא מִן דָּא, וְלֹא שׁוּיִן. אֶתְפָּרֵשׁ תְּרִין אֲלִין דְּבִאֲתוּתָהוֹן יֵד סִייעָאן בְּעִנְיָנָא, תְּרִין לֹא בְּעִנְיָהוֹן מִתְפָּרֵשׁ. מֵאֲלִין אֶתְבְּרִיאוּ שְׁמִיא וְאַרְעָא וְדַעֲמִיָּה. (בְּעִגּוּל הָעֲלִיּוֹן) י' לִי, ד' לֵד'.

(בְּעִגּוּל ב' שְׁבִתוֹךְ הָעֲלִיּוֹן בְּיָמִין הָעִגּוּל) י' לִי, ו' לִו' לֵד' ד'. (וּבְשִׁמְאֻלוֹ) לֵד' ד', לֵל' ל', לֵת' ת'.

(בְּעִגּוּל ג' שְׁבִתוֹךְ הֵב' בְּיָמִין הָעִגּוּל) ד' לֵד' ל', לֵל' לֵת' ת'. (וּבְשִׁמְאֻלוֹ) לֵל' ל', לֵמ' מ', לֵד' ד', לֵת' ת', לִו' ו'.

(בְּמִרְכָּז אֱלֹו הָעִגּוּלִים) ו' לִמְעֵלָה, (וּמִתְחַתִּיו) י"ה י"ה (וּמִתְחַתִּיהֶם) שְׁדִי, (וּמִתְחַתִּיו) מִרְכָּבָה דְּאַבְהֶן יִשְׂרָאֵל.

וְאִינוּן סְפִירָא קְדָמָא: דְּהִיא כְּתָרָא עֲלָאָה. תְּנִינָא: בְּכָל מְקוֹם עֵינֵי ה' צוֹפוֹת רְעִים וְטוֹבִים. תְּלִיתָאָה: הֵם מְסִיעֵתָן לְשִׁמָּא חֵד ו' דְּעֵבֵד כְּמָה אֲתוּן בְּאַרְעָא דְּמִצְרַיִם.

8. "...appeared to me at Luz"

Rabbi Aba explains that Luz is Jerusalem, namely Binah, which will give a blessing to Ya'akov and thereby ensure that the land will be given to his children. Rabbi Elazar further describes that the blessing will also ensure a pure land, and happy will be the portion of the land he will keep. Rabbi Elazar comments on circumcision, namely Yud, as being required in order to be called children of The Creator (holy children). Without it, as Rabbis Aba and Yosi point out, they will die without repentance, in this world and in the next.

The Relevance of this Passage

The awesome energy and Light that issues from the land of Yisrael, concentrated in the city of Jerusalem, is bestowed upon the reader. In addition, the power of purification, associated with the mystical Light aroused through circumcision, is imbued within our souls, helping to cleanse iniquities resulting from negative sexual behavior and adulterated thoughts.

64. "And Ya'akov said to Yosef, 'El Shadai appeared to me at Luz in the land of Cna'an'" (Beresheet 48:3). Rabbi Aba said: Luz is the Celestial Jerusalem, NAMELY BINAH, which puts the Shechinah to dwell with us. Supernal Ya'akov, ZEIR ANPIN, said to the lower YA'AKOV, BINAH blessed me, that it wants to increase you and give the land to your children. Luz, the Celestial Jerusalem, BINAH, WHICH IS the Holy One, blessed be He, gave a blessing which will be fulfilled in the Holy Land, but outside THE LAND, in another land, there shall be no blessing.

64. וַיֹּאמֶר יַעֲקֹב אֶל יוֹסֵף אֵל שְׁדֵי נִרְאָה אֵלַי בְּלוֹז בְּאַרְץ כְּנָעַן. ר' אבא אָמַר, לוֹז דָּא יְרוּשָׁלַם עֲלָאָה, דְּאַשְׁרָאָה שְׁכִינְתָּא בִּינָהָא, אָמַר יַעֲקֹב עֲלָאָה לְתַתָּא, הֵב לִי בְּרַכְתָּא דְּהוּא בְּעִי, לְאַנְפִּישׁ יִתְכוּן אָנָּא, וְלִמִּיתָן יֵת אֲרַעָא לְבְנִיכּוֹן. לוֹז זֹו יְרוּשָׁלַם עֲלָאָה, קוּדְשָׁא בְּרִיךְ הוּא, הֵב בְּרַכְתָּא דְּהוּיִן בְּרַכָּה דָּא עַל יְדִיָּה, בְּאַרְעָא קְדִישָׁא, אֲבָל בְּרָא, לְאַרְעָא אַחְרָא, לֹא יֵהָא בְּרַכְתָּא.

65. Rabbi Elazar opened the discussion saying: "He that blesses a friend with a loud voice, rising early in the morning, it shall be counted a curse to him" (Mishlei 27:14). The Holy One, blessed be He, called Yisrael brothers and friends. THE MEANING OF THIS VERSE "THAT BLESSES A FRIEND" REFERS TO THE HOLY ONE, BLESSED BE HE, WHO BLESSES YISRAEL. HE ASKS: What did He bless them? HE REPLIES: That this nation will be pure under Him, and that He will watch over them.

65. ר' אֶלְעָזָר פֶּתַח וְאָמַר, מְבָרַךְ רֵעֵהוּ בְּקוֹל גְּדוֹל בְּבֹקֶר הַשָּׁבָם קָלִלָה תִּחְשַׁב לוֹ, קוּדְשָׁא בְּרִיךְ הוּא קָרָא לְיִשְׂרָאֵל אַחִים וְרֵעִים, מֵאִי בְּרַכְתָּא יֵהָב לוֹן, דִּיהוּן הָאִי עֲמָא דְכִינָא תַּחוּת יְדִיָּה, וְלִמְהוּי עֲלִיהוּן נְטִיר.

66. Happy is the portion of this pure nation WHICH HE KEEPS, for they are called dear children more than the supernal beings, as it is written: "You are the children of Hashem" (Devarim 14:1), all for that reason. What is this reason? HE REPLIES: That the name SHADAI is completed by their impression, for they are circumcised.

67. Come and see: The Name of the Holy One, blessed be He, is in a man's face, NAMELY SHIN, but Yud is missing and thus it is not complete. When Avraham came and became dear to the Holy One, blessed be He, He said to him: 'In you shall this name be completed. He circumcised himself, and the name became complete through the Yud of circumcision. For Shin is found in a man's face; NAMELY, THE TWO EYES AND THE NOSE IN THE MIDDLE. IN HIS ARM, you find Dalet, and the Yud is missing, the Yud of circumcision completes it. Then they are called children of Hashem, holy children.

68. When the sign of the holy covenant is defiled and put into the dominion of the other, NAMELY BY TRANSGRESSION, the holiness of the seal is gone from him, and he is considered as if he ruined the world, for he has defiled the seal upon which the Name of the Holy One, blessed be He, is completed. Thus he ruins the world BY STOPPING THE BOUNTY OF THE HOLY ONE, BLESSED BE HE, FROM THE WORLD.

69. Rabbi Aba was walking from Cappadocia with Rabbi Yosi. While they were walking they saw a man there with a mark upon his face. Woe to the wicked, who will die without repentance, and the mark will not disappear, neither in this world nor in the World to Come.

9. "Behold, I will make you fruitful, and multiply you"

Rabbi Aba first explains that shame will not overcome Ya'akov, since he will keep his promise to his children, [Behold, I will make you fruitful and multiply you,] because to fail would be to invoke shame upon himself. The quotation is a blessing from God, meant to further ensure that Ya'akov will keep his promise. Rabbi Aba then ends by indicating that at the time of war against Amalek, only The Creator would go to fight.

The Relevance of this Passage

In truth, a man lacks the full power to overthrow the Satan, doubts and internal demons that dwell within him. Nonetheless, when a man willingly overcomes his doubt--known by the code word Amalek, The Creator will fight for him throughout his life, thus assuring a man's victory over the dark side and providing him with a life of fulfillment. This is precisely what occurs herein, as we peruse the letters of this passage with the consciousness and intent to eradicate our doubts and demons and allow The Creator to fight on our behalf.

70. "...and said to me, 'Behold, I will make you fruitful, and multiply you'" (Beresheet 48:4). Rabbi Aba opened the discussion speaking in relation to the verse: "Ya'akov shall not now be ashamed, neither shall his face now grow pale" (Yeshayah 29:22). A man who promises good for another man will be ashamed not to keep his promise. How the more so is A PROMISE come to man from above. If he brings not the goodness to his children that he said he would, he will be ashamed.

66. זָכָאָה חוּלְקָהוֹן דִּהְיָ עִמָּא דְכָנָא, דִּהוּא עֲלִיהוֹן, דְּאִקְרִי בְּנִים חֲבִיבִים וְתִיר מַעֲלָאָה, כְּתִיב בְּנִים אֲתָם לֵה, כֹּלָא בְּדִיל דָּא. מָאִי הוּא, בְּדִיל דְּאִשְׁתַּלִּים שְׂמָא בְּחוּתְמָא דִּלְהוֹן, דְּאִינוּן גְּזִירִין.

67. תָּא חֲזִי, בְּאַנְפּוּי דְּאִינוּשָׁא שְׂמָא דְּקוּדְשָׁא בְּרִין הוּא, וְחֲסָרָא יו"ד מְנִיָּה, וְלֹא אִשְׁתַּלִּים, אֲתָא אַבְרָהָם וְחָבֵב לְקוּדְשָׁא בְּרִין הוּא, וְא"ל בֶּן אִשְׁתַּלִּים שְׂמָא, וְאַתְגְּזֹר, וְאִשְׁתַּלִּים שְׂמָא בְּיו"ד דְּמִילָה. בְּאַנְפּוּי דְּאִינוּשָׁא שִׁין דְּשִׁר"י, וְד', חֲסָר יו"ד, אִשְׁתַּלִּים בְּיו"ד דְּמִילָה, וְכִדִּין אִקְרוּן בְּנִים לֵה, בְּנִין קְדִישִׁין.

68. וְכִד מְסַאבִּין לִיָּה לֵהְיָ אֶת קְיִימָא קְדִישָׁא, וְעָאִיל לִיָּה לְרִשּׁוֹ אַחְרָא, סָלִיק מְנִיָּה הָאִי קְדוּשָׁא דְּחוּתְמָא, וְהוּא כְּמָה דְּחָרִיב עֲלֵמָא, וְסָאִיב חוּתְמָא, דְּאִשְׁתַּלִּים בִּיָּה שְׂמָא דְּקוּדְשָׁא בְּרִין הוּא, וְהָא הוּא חָרִיב עֲלֵמָא.

69. ר' אָבָא הוּא אֲזִיל מְקַפּוּטְקָא, וְהוּא עֲמִיָּה רַבִּי יוֹסִי, עַד דִּהּוּ אֲזִיל, חֲמוּ חַד ב"ג דִּהּוּא אֲתִי, וְרִשְׁיָמָא חַד בְּאַנְפּוּי, אָבֵל וּוִי לֹון לְחִיבִיָּא, דִּימּוּתוֹן בְּלֹא תְּשׁוּבָה, דִּלָּא יַעֲדִי מְנִיָּה רִשְׁיָמָא, לֹא בַּעֲלָמָא דִּין, וְלֹא בַּעֲלָמָא דְּאֲתִי.

70. וַיֹּאמֶר אֵלַי הַגִּנִּי מִפְּרֵךְ וְהִרְבִּיתִיךָ. רַבִּי אָבָא פִּתַּח וַיֹּאמֶר, הָאִי קָרָא לֹא עֲרָה יָבוֹשׁ יַעֲקֹב וְלֹא עֲרָה פְּגִיו יַחֲזִירוֹ. וְכִי אֵינִישׁ דְּאָמַר טַב לְב"ג כְּוֹתִיָּה. אִי לֹא יִשְׁלִים מַה דְּאָמַר, אַפּוּהִי מִתְבִּישֵׁן, עֹאכ"ו מִן עֲלָאִי לְב"ג, דְּאִי לֹא מִיִּיתִי כָּל טַב דְּאָמַר עַל בְּנוּהִי, אַנְפּוּהִי מִתְבִּישֵׁן.

71. The Holy One, blessed be He, said TO YA'AKOV, "Behold, I will make you fruitful, and multiply you" by this blessing given to Me FROM BINAH. And I will give this land to your children. Yet HIS CHILDREN are not in the land of Yisrael, nor is THE HOLY ONE, BLESSED BE HE, with them. THIS IS SUPPOSEDLY SHAMEFUL THAT HE PROMISES YET DOES NOT KEEP IT. But when Mashiach's end will come AND HIS PROMISE will be fulfilled, the Holy One, blessed be He, said: "Ya'akov shall not now be ashamed." Now the face of supernal Ya'akov will not be put to shame, because of what he said "and will give THIS LAND TO YOUR SEED AFTER YOU" (Beresheet 48:4). For until now, he had naught in his hand to give them, and he was ashamed. Now his promise was kept before the Master of heaven and earth.

72. As we said, the war against Amalek will be by strength of hand alone when the end will come, for it is a day for battle, as is written: "Then shall Hashem go out, and fight against those nations, AS WHEN HE FOUGHT IN THE DAY OF BATTLE," He Himself shall go out, and none other.

10. "And now your two sons...who were born to you"

Rabbi Yosi opens the discussion with the saying that the two sons, Ephraim and Menashe, are born to Yisrael into 'exile'. Vav will help Ya'akov at the time of redemption, and give his children a portion of the land. The aspect of Ephraim refers to the children who were forgotten, and the aspect of Menashe to those he regards as his own. But Hashem will attend to both aspects and redeem them, taking them out of their land of exile. Rabbi Aba then says that when God executes judgment upon Egypt, Yisrael will be redeemed from exile. Rabbi Shimon next explains that God will make a Chupah (marriage canopy) for every righteous man in Jerusalem, as a means for the giving of the Torah and the building of the Temple. Yisrael will be born after the redemption of the fathers (Chariots). Rabbi Shimon finally explains that all children born in Jerusalem after the redemption, will go to Heaven, will have only Hebrew names, and will inherit the land according to their numbers.

The Relevance of this Passage

The blessings and wisdom contained herein are varied and abounding. Put briefly, we are all children of Ya'akov and our exile continues to this very day. However, when one earnestly turns to the path of Ya'akov, the Torah--the Light of the Upper World [the Hebrew letter Vav] will assist him in removing the Evil Inclination [Egypt], the underlying cause behind the continued exile. Furthermore, this passage awakens the entire world to the truth of the Torah and the power of Kabbalah and connects the reader to the redemptive Light emanating from the Land of Yisrael. Our personal and global redemption is therefore quickened.

73. "And now your two sons...who were born to you" (Beresheet 48:5): These are Yisrael below, who are in exile, the children of the Holy One, blessed be He, who are born among the nations. TO WIT, THE VERSE: "YOUR TWO SONS, EPHRAIM AND MENASHE, WHO WERE BORN TO YOU IN THE LAND OF EGYPT" (IBID.) REFERS TO YISRAEL WHO ARE IN EXILE AMONG THE NATIONS. FOR EGYPT INCLUDES ALL EXILES. We learned, Rabbi Yosi said, that the children of Yisrael who will be in the Holy Land of Yisrael, dwelling in the land, at the coming of Mashiach, will be with their brothers in that place. For exile will be only for those who live in a foreign land, and they are called 'exiles'.

74. "I remember my covenant with Ya'akov" (Vayikra 26:42). The Vav OF YA'AKOV is superfluous, WHICH INDICATES that the Vav which was gone when the Temple was destroyed will help Ya'akov at the time OF REDEMPTION, and will be an everlasting possession for the holy son YA'AKOV, whose descendants shall live in the country in which they lived before, happy is their portion.

71. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לִיה, אָנָּא יִשְׂרָאֵל
עֲלֵאָה, דָּאנָּא מִמְּשִׁינְךָ וְאַסְגִּינְךָ. הָאִי בִּרְכָתָא דִּיהִיב
לִי, וְאַתָּן יִתְּ אֶרְעָא הָדָא לְבְּרִיכוֹן, לֹא הָוָה בְּאֶרְעָא,
לֹא הָוָה עֲמָהוֹן. בְּדַ יִיתִי קִינָּא דְּמִשְׁיחָא וְיִשְׁתַּלִּים,
אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, לֹא עֲתָה יְבוֹשׁ יַעֲקֹב, כְּעַן
אֲנַפּוּי דִּיעֲקֹב דְּלַעֲיֵלָא, לֹא מִתְּבִינִישׁן מִדָּאֲמַר לְהוֹן
וְנִתְתִּי, אֲרִי עַד כְּעַן לֹא הוּוּ בִּידֵיהּ, וְהוּוּ אֲנַפּוּהִי
מִתְּבִינִישׁן, כְּעַן דִּילִיָּה מִסְתַּיִיעַ מִן קְדָם מֵאֲרִי שְׁמִיָּא
וְאַרְעָא.

72. בְּמָה דְּאֲמַרִּינָן, אֲגַחְנָא דְּעַמְלֵק, בְּדַ יִשְׁתַּלִּים
קִינָּא, לֹא יִהְיָ אֱלֹא בְּתִקּוּף יָדָא, בְּמָה דְּהוּיָת בְּיוֹם
קָרֵב, וְיִצָּא ה' וְנִלְחַם בְּגוֹיִם הָהֵם, דִּידֵיהּ וְלֹא אַחֲרָא.

73. וְעֲתָה שְׁנֵי בְּנֵיךְ הַנּוֹלָדִים לָךְ, דָּא יִשְׂרָאֵל לְתַתָּא,
דְּאֲתִרְיָהוֹן בְּגִלּוּתָא, בְּנוֹי דְּקוֹדֶשׁא בְּרִיךְ הוּא,
דְּאֲתִיילִידוּ בֵּינֵי עַמְמִיָּא. תָּנָא א"ר יוֹסִי, יִשְׂרָאֵל, בְּדַ
יְהוֹן בְּאֶרְעָא קְדִישָׁא דִּישְׂרָאֵל, דְּרַ בְּאֶרְעָא, בְּדַ יִיתִי
מִשְׁיחָא, יְהוֹן עִם אַחֲוָהוֹן דִּילְהוֹן בְּאֲתִרְיָהוֹן, דְּלֹא
אֲתִקְרִי גִלּוּת, אֱלֹא לְמֵאן דְּאִיהוּ דְּרַ בְּאֶרְעָא
נוֹכְרָאָה, אֵינּוֹן אֲתִקְרִינִין גִּלּוּיָן.

74. וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב, וְא"ו יִתִּירָה, תִּיתִי
וְא"ו דְּאֲסַתְלַקְתָּ בְּדַ אֲתַחְרִיב בֵּיתָא, וְתֵהָא סִינְעָא
לִיעֲקֹב, בְּדַ יְהֵא דָא, וְיֵהָא לְבָרָא קְדִישָׁא אֶרְעָא
אַחְסַנְתָּ עֲלֵם, וְיֵהוֹן בְּנוֹהִי בְּאֶרְעָהוֹן, דְּדָארוּ מִקְדָּמַת
דָּנָא, וְזָפָאָה חוֹלְקָהוֹן.

75. The children who were exiled out of the land of Yisrael and were forgotten, THE ASPECT OF MENASHE, and multiplied AND INCREASED ACCORDING TO THE ASPECT OF EFRAIM: Supernal Ya'akov, ZEIR ANPIN, said to the one below, Your children who are out of the land of Yisrael, born in exile in other lands, before I came to Egypt and sentenced them for their sins, I do not consider to be your children those who were born in exile in a foreign land, though they be many, THE ASPECT OF EFRAIM, and forgotten, THE ASPECT OF MENASHE, they are my own CHILDREN. But when I saw them in this exile, I healed their pains and heard their prayers, Reuven, "Surely Hashem has looked upon my affliction" (Beresheet 29:32) and for Shimon, "Because Hashem has heard that I was hated" (Ibid. 33). THIS IS THE MEANING OF THE VERSE "EFRAIM AND MENASHE" WHO MULTIPLIED AND WERE FORGOTTEN IN EXILE "AS REUVEN AND SHIMON THEY SHALL BE MINE," TO WIT, HE WILL SEE THEIR POVERTY, HEAR THEIR PRAYER AND REDEEM THEM, ACCORDING TO THE MEANING OF THE NAMES REUVEN AND SHIMON. Think of it as if they were before Me, and when we shall return from Egypt, WHICH INCLUDES ALL THE EXILES, after executing Judgment on them, we shall take them out of the land of their exile.

76. Rabbi Aba said: From this WE UNDERSTAND THAT AFTER HE WILL EXECUTE JUDGMENT UPON EGYPT, WHICH INCLUDES ALL THE NATIONS, YISRAEL WILL BE REDEEMED FROM EXILE, AS IT IS WRITTEN: "And they shall bring all your brethren out of all the nations for an offering to Hashem" (Yeshayah 66:20). Scripture means that when the Holy One, blessed be He, will execute Judgment upon Egypt; NAMELY UPON ALL THE NATIONS WHICH THE EARLIER VERSE MENTIONED. At that time, all the nations will bring an offering when they hear about the Holy One, blessed be He, "and all the nations shall flow to it" (Yeshayah 2:2).

77. We learned that Rabbi Shimon said: The Holy One, blessed be He, will make for every righteous man a canopy in Jerusalem. It is written: "the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride" (Yirmeyah 16:9) when the Shechinah will return to the King and He will engage Her, as it is written: "Go forth, O daughters of Tzion, and behold...on the day of his wedding, and on the day of the gladness of his heart" (Shir Hashirim 2:11). "The day of his wedding" is the giving of the Torah, and "the day of the gladness of his heart" is the building of the Temple, may it be built soon in our days.

78. "And your offspring, which you beget after them, shall be yours" (Beresheet 48:6). This is Yisrael below, WHO WILL BE BORN AFTER THE REDEMPTION to the fathers, who are Chariots, and their names will be in the secret of those born AFTER REDEMPTION. They will be named after their brothers in their inheritance.

79. We learned that Rabbi Shimon said: "And your issue (also: 'your homeland') is Terrestrial Jerusalem, NAMELY YOUR HOMELAND. FOR THE WORDS "born at home" (Vayikra 18:9) in relation to the portion concerning incest, refer to the Terrestrial Jerusalem. THE MEANING OF THE VERSE IS that people who will be born in that Jerusalem will not only return to their Master in heaven, but will also convert AFTER REDEMPTION. They will have only names of Yisrael, not according to their father, such as 'the proselyte of Cappadocia,' but a name of Yisrael.

75. כֵּעַן בְּרִיא, דְּהוּה עֲרֵעַן לְהוֹן, דְּאַתְגְּלִיאוּ מִן לְבָר לְאַרְעָא וְאַתְנַשְׂיאוּ, וְאַנְפִּישׁוּ, וְיִימָא יַעֲקֹב עַלְמָה לְתַתָּא, בְּרִי דִילָךְ דְּאַיְנוּן לְבָר לְאַרְעָא דְּאַתְיִילִידוּ בְּגִלּוּתָא, בְּכָל אַרְעָא וְאַרְעָא, עַד דְּאַנָּא אִיעוּל לְמִצְרַאִי, וְאַעֲבִיד לְהוֹן דִּינָא, עַל חוֹבִיָּהוֹן, לְאוּ אָנָּא מִסְקִית בְּרַךְ, דְּאַתְבְּרִיאוּ בְּגִלּוּתָא, לְבָר לְאַרְעָא בְּאַרְעָא רְחִיקָא, וְאַע"ג דְּאַיְנוּן סְגִיָּאִין, וְאַתְנַשְׂיאוּ, דִּילִי אִינוּן, כִּד חֲזִיתִי דָּא גִלּוּתָא דְּלְהוֹן, וְאַסִּיתִי לְכִיבִיָּהוֹן, וְשִׁמְעִית קְלִיָּהוֹן. רְאוּבֵן: כִּי רָאָה ה' אֶת עֲנָיו. שִׁמְעוֹן: כִּי שָׁמַע ה' כִּי שְׁנוּאָה אָנֹכִי, וְחָשִׁיב בְּלִבִּי, כְּאִילוּ יְהוּיִין קִדְמִי אִינוּן, וּמִדְּנִתּוֹב מִמִּצְרַאִי, מְלַמְעַבְד דִּינָא, נָסִיק יְתְּהוֹן מֵאַרְע גִּלּוּתָא.

76. רַבִּי אַבָּא אָמַר, מִהֲכָא וְהִבִּיאוּ אֶת כָּל אַחֵיכֶם מִכָּל הַגּוֹיִם מִנְחָה לָּהּ, צְבִי לְמִימְרָא, כִּד יְהִי קוֹדֶשׁא בְּרִיךְ הוּא בְּדִינָא בְּמִצְרַאִי, בְּעֲדָנָא הֵיאָה יִיתוֹן כָּל עַמֻּמְיָא מִנְחָה, כִּד שִׁמְעוּ שְׁמוּעָה דְּקוֹדֶשׁא בְּרִיךְ הוּא, הֵינּוּ וְנִהְרֻ אֵלָיו כָּל הַגּוֹיִם.

77. תָּנָא, אָמַר רַבִּי שִׁמְעוֹן, עֲתִיד קוֹדֶשׁא בְּרִיךְ הוּא לְמִיעַבְד לְכָל זָכָא וְזָכָא, חוּפָה בִּירוּשָׁלַם, קוֹל שְׁשׁוֹן וְקוֹל שְׂמִיחָה קוֹל חֲתָן וְקוֹל כְּלָה, כִּד תִּיתּוֹב מִטְרוּנִיתָא לְמַלְכָּא, וְעִבִיד לָהּ אֲרוּסִין, הֵה"ד צְאִינָה וְרִאִינָה וּגו' בְּיוֹם חֲתוּנָתוֹ וּבְיוֹם שְׂמִיחָתָא לְבֹו. בְּיוֹם חֲתוּנָתוֹ זֶה מִתֵּן תּוֹרָה, וּבְיוֹם שְׂמִיחָתָא לְבֹו זֶה בְּנִין בֵּית הַמִּקְדָּשׁ, שְׂיַבְנָה בְּמִהְרָה בְּיָמֵינוּ.

78. וּמוֹלְדֵתָךְ אֲשֶׁר הוֹלְדֵת אַחֲרֵיהֶם לָךְ יִהְיֶה, דָּא יִשְׂרָאֵל לְתַתָּא, לְאַבְהֵן, דְּאַיְנוּן רְתִיכִין, תְּהֵא שְׂמֵהֲתְהוֹן בְּרִזָּא דְּאַתְיִילִידוּ לְבִתְרִי דִּנָּן, עַל שְׂמָא דְּאַחִיָּהוֹן יְהוֹן אֶתְקִרֹן בְּאַחְסָנָא דְּלְהוֹן.

79. תָּנָא, אָמַר רַבִּי שִׁמְעוֹן, וּמוֹלְדֵתָךְ: דָּא יְרוּשָׁלַם דְּלְתַתָּא, מוֹלְדֵת בֵּית בְּפִרְשֵׁת עֲרִיזוֹת, יְרוּשָׁלַם לְתַתָּא, גּוֹבְרִין דְּאַתְיִילִידוּ דָּא יְרוּשָׁלַם, בְּתֵר דִּנָּא, דִּיתּוֹבוֹן עֲלָמָא לְמֵאֲרִי שְׂמִיא בִּירוּשָׁלַם, כִּד אֶתְגִּיִּירוּ לָא אֶתְקִרֹן אֱלָא עַל שְׂמֵהּ, דְּהוּא בְּרִי יִשְׂרָאֵל, וְלָא יְתְּקִרֹן כִּד אֲבַהֲתְהוֹן, גִּיּוּרָא מְקוּטָקִיא, אֱלָא בְּשִׁמָּא יִשְׂרָאֵל.

80. "Shall be your": THE VERSE means that they will have names of Yisrael, after their brothers in their inheritance. And when they return, they will inherit together with Yisrael in the country, and each tribe will take its own, AND ALSO for people of their own, CONVERTS. Each will inherit the land according to its numbers.

80. לָךְ יִהְיוּ: צְבִי לְמִימַר, עַל שְׁמִיהוֹן יִשְׂרָאֵל
יִתְקְרוּ, עַל שֵׁם אֲחִיהוֹן יִקְרְאוּ בְּנִחְלָתָם, וְכֵן תָּבוּ
יִתְחַסְּנוּ אֵלַיִן עִם יִשְׂרָאֵל בְּאַרְעָא, וְיִסָּב כָּל שְׁבֵטָא
וְשְׁבֵטָא, דִּידֵיהּ וְגוֹבְרִין מְנַהוֹן, כָּל חֲדָא לְמוֹס
מְנִינִיהּ.

11. "Rachel died by me on the way"

Rabbi Aba begins by explaining the discrepancy in the verb tense in "they have come back," used in The Creator's promise for the future. Rabbi Aba then explains how Rabbi Elazar answers that the Shechinah will think her children have died by judgement. Only then will she return to her husband. "Rachel weeping" refers to the Shechinah being told by her husband that her children have perished. Only then will He tell her that her children have been redeemed. God then tells her that those who have died in the war will be resurrected. Rabbi Shimon tells us that the quotation refers to the Shechinah's children who die in the war, but are resurrected and will return to Efrat, the land of Yisrael. Rabbi Aba finally explains the meaning of Lechem, derived from Milchamah (war), and "fought" (lacham).

The Relevance of this Passage

Two paths to the final redemption lie before us: a path of destruction --war and death--and a path of mercy that offers us protection, the path of spiritual transformation. We have the free will to choose our fate. In the end, all the souls of mankind will be resurrected and the arrival of the Mashiach will bring immortality and endless fulfillment. The Light that radiates from this passage of Zohar awakens the wisdom to walk the path of spiritual transformation. It helps accelerate the arrival of the Resurrection and the Mashiach through the path of mercy for all mankind.

81. "And as for me, when I came from Paddan, Rachel died by me." (Beresheet 48:7) Rabbi Aba opened the discussion, saying: "A voice was heard in Rama" (Yirmeyah 31:14) followed by: "Thus says Hashem; Keep your voice from weeping, and your eyes from tears: for your work shall be rewarded, says Hashem; and they shall (lit. 'they have') come back again to their own border" (Ibid. 15). HE ASKS: It does not say 'They shall come back' IN THE FUTURE TENSE, but that they have come back. YET THIS IS A PROMISE FOR THE FUTURE, AND IT SHOULD HAVE BEEN 'AND THEY SHALL COME BACK.'

81. וְאֲנִי בָבְאִי מִפָּדָן מֵתָה עָלַי רַחֵל בְּדֶרֶךְ וְגו', רַבִּי
אָבָא פָתַח, כֹּה אָמַר ה' קוֹל בְּרָמָה נִשְׁמָע וְגו', מָה
כְּתִיב בְּתִרְיָהּ, כֹּה אָמַר ה' מְנַעֵי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ
מִדְּמָעָה כִּי יֵשׁ שָׂכָר לַפְּעוּלָתְךָ וְגו' וְשָׁבוּ בָנִים
לְגִבּוֹלָם לֹא אָמַר וְיָשׁוּבוּ, אֶלָּא וְשָׁבוּ, כְּכֹר שָׁבוּ.

82. HE ANSWERS: Come and see, Rabbi Elazar said that when there will be justice upon the mountain, and the Shechinah will be adorned on the mountain, She will think her children perished by Judgment. The secret is, "Sing, O barren one, you that did not bear; break forth into singing, and cry aloud" (Yeshayah 54:1). We have learned that many children of the throne will be Her own CHILDREN, as it is written: "For more are the children of the desolate than the children of the married wife" (Ibid.). The Shechinah will then return to Her husband. "On that day Hashem shall be one, and His name One" (Zecharyah 14:9).

82. תָּא חֲזִי אָמַר רַבִּי אֶלְעָזָר, בְּשַׁעֲתָא דִּיהָ דִּינָא
עַל טוֹרָא, תִּתְעַטֵּר מְטְרוֹנִיתָא עַל טוֹרָא, וְהִיא סְבֵרַת
דְּבִנְיָהוֹן אֲבָדִין בְּדִינָא, וְרָזָא רַנִּי עֵקְרָה לֹא יִלְדָּה
פְּצָחִי רִנָּה וְצִהְלִי וְגו', תֵּנָא, סְגִינָא יְהוֹן בְּנֵי כְּרִסְיָא,
מִן דִּיכָּה, הֵה"ד כִּי רַבִּים בְּנֵי שׁוֹמְמָה מִבְּנֵי בְּעוּלָה,
תִּיתּוּב מְטְרוֹנִיתָא לְבַעֲלָהּ, בְּיוֹם הָהוּא יִהְיֶה ה' אֶחָד
וְשִׁמוֹ אֶחָד.

83. Before that, the Shechinah will say to Her husband, Where are my children? He will say to Her that they were judged, and She will think they perished by judgment, and weeps for Her children, who perished by justice. THIS IS THE SECRET OF "A VOICE WAS HEARD IN RAMA... RACHEL WEEPING FOR HER CHILDREN," AND HE WILL SAY TO HER, "KEEP YOUR VOICE FROM WEEPING... FOR YOUR WORK SHALL BE REWARDED." For you are to be greatly rewarded by Me for being with them, and the children have already come back from the hated land, FOR THEY HAVE ALREADY BEEN REDEEMED.

83. מִן קְדַמַּת דְּנָא, תִּימָא מְטְרוֹנִיתָא לְקוֹדֶשָׁא בְּרִיךְ
הוּא בְּנִיָּא דִּילֵי אָן. יִימָא לָהּ בְּדִינָא. הִיא תִּסְבֵּר
דְּאֲבָדִין בְּדִינָא, וּבִכָּה עַל דִּינָא לְבִנְיָא דִּיכָּה, כִּי אֲרִי
סְגִי אֵית לָךְ לְמִיִּסָּב מִנִּי בְּדִלְהוֹן, דִּיהוּת עֲמַהוֹן, וְהָא
תָּבוּ מֵאַרְעָא דְשִׁנְאָה.

84. HE ASKS: Did not Yosef know his mother died? Indeed, he was with her when she died. WHY DID YA'AKOV HAVE TO TELL HIM THAT? HE REPLIES: Supernal Yisrael said that when he prophesied about the redemption of Yisrael, the Shechinah will stir, and the Congregation of Yisrael will stir and wage war against the nations. Some OF YISRAEL will die IN THIS WAR. They will slowly approach the land of Yisrael. When She weeps FOR HER DEAD SONS, the Holy One, blessed be He, will say to Her, Do not be afraid, there is a reward for the sons who died IN THE WAR for My name's sake. The others, who did not die, have already returned and those who died will live again through the resurrection of the dead.

85. "Rachel died by me." She died for the unity of the Name of the Holy One, blessed be He. TO WIT, HER SONS WHO WERE KILLED FOR THE SANCTIFICATION OF THE HOLY NAME. THE VERSE says of it: "When yet there was but a little way" (Beresheet 48:7), WHICH MEANS they died for the unity of the Name of the Holy One, blessed be He, outside the land of Yisrael, AT THE WAR FOR THE COMING TO YISRAEL. For in the land of Yisrael, none shall die. THEREFORE SCRIPTURE SAYS, "WHEN YET THERE WAS BUT A LITTLE WAY TO COME TO EFRAT" TO THE LAND OF YISRAEL, FOR AFTER COMING TO THE LAND OF YISRAEL THEY WILL DIE NO MORE.

86. We have learned that Rabbi Aba said: Yisrael will be engaged in war on the way to Efrat, and many of them will die. Then they will rise at the resurrection of the dead, and will have more power than those who reached Jerusalem before them, WHO DID NOT DIE IN THE WAR.

87. Why is this holy place called 'Lechem' (Eng. 'bread'), AS IT IS WRITTEN "THAT IS BET LECHEM"? (BERESHEET 48:7) HE ANSWERS: Since it is one of the Names of the Holy One, blessed be He, they will die there IN WAR for sanctifying His name, hand ON THE THRONE OF YAH. THIS MEANS they will die there TO MAKE COMPLETE the name Yah, WHICH SHALL NOT BE COMPLETE IN YUD-HEI-VAV-HEI UNTIL THE MEMORY OF AMALEK SHALL BE FORGOTTEN. THEREFORE THE PURPOSE OF THIS WAR IS TO COMPLETE THE NAME OF YUD-HEI WITH VAV-HEI. THUS THE PLACE IS CALLED LECHEM DERIVED FROM MILCHAMAH (WAR), for it fought (lachim) in exile to render complete the Name of the Holy One, blessed be He.

12. "And Yisrael beheld Yosef's sons"

Rabbi Aba explains that lower Yisrael will be joined with the children of Yisrael into a great crowd, at which point they will all be circumcised and converted. Together, they will then return to their country with love for each other, and only then, "The Creator shall be one." Rabbi Shimon next explains that sores on the skin of the people of Yisrael represent the borders that will separate them from the others in their new land.

The Relevance of this Passage

The universal truth of the Torah and the spiritual power of the Zohar are awakened within the souls of all mankind, facilitating the objective of global unity. The purifying Light that shines and cleanses during circumcision helps refine our souls and purge the Evil Inclination, associated negative sexual behavior, from the souls of all mankind. As well, the arrival of the final redemption is accelerated and our commitment to the path of Torah is strengthened.

84. וְכִי לֹא הָיָה יָדַע יוֹסֵף דְּמָתָה אִמּוֹה, תָּמַן הָיָה עִמָּהּ בְּדֵר מִתָּה. אֲלֵא יֹאמֵר יִשְׂרָאֵל עֲלֵאָה, בְּדֵר גִּיתִי מִפְּרִקְנִיהוֹן דִּישְׂרָאֵל, תִּתְעֵר מִטְּרוֹנִיתָא, וְתִתְעֵר כ"י, וְתִגַּח קֶרְבָּא עִם עַמְּמִין, וְיִמּוּתוֹן מְנַהוֹן, וְיִתְקַרְבוּן בְּזַעִיר לְמִיתֵי אֶרֶעָא, וְיִמַּר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּדֵר הֵיא בְּכָה, לֹא תִדְחֲלִי, אֲגֵרָא לְהוֹן בְּנִיָּא דְּמִיתָן עַל שְׁמִי, אַחֲרָנִין הָא תְּבוּ, אֵינּוֹן יְתוּבוּן לַחֲיֵי מִיתֵיָא.

85. מִתָּה עָלֵי רַחֵל, מִתָּה עַל יִיחּוּד שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְע"ד אֲתָמַר בְּעוֹד כְּבֵרַת אֶרֶץ לְבָא, דְּמִיתוּ עַל יִיחּוּד שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לְבָר לְאֶרֶעָא, בְּאֶרֶעָא דָּא, לֹא יָמוּת חַד מְנַהוֹן.

86. תְּנָא, א"ר אָבָא, עֲתִידִין יִשְׂרָאֵל לֵאגָחָא קֶרְבָּא בְּאֶרְחָא דְּאַפְרַת, וְיִמּוּתוֹן עַמָּא סְגִיָּא מְנַהוֹן, וּבְתַר כֵּן לַחֲיֵי מִיתֵיָא יְקוּמוּן, וְיִתִּיר שְׁלֵטְנָא יְהֵא לְכוּן דְּמִיתִין בְּאֶרְחָא הָדִין, מְכָל דִּיהָא קְדָמִיהוֹן בִּירוּשָׁלַם.

87. וְלָמָּה אֲתִקְרִי שְׁמָא דְּאַתְרָא קְדִישָׁא, דְּאַתְרָא הָדִין לָחֵם, בְּדִיל דְּהוּא מִן שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא בִּיה, דִּימּוּתוֹן תָּמַן עַל שְׁמִיָּה, י"ד: דִּימּוּתוֹן תָּמַן עַל שְׁמִיָּה י"ה, לָחֵם בְּגִלּוּתָא, בְּדִיל דְּהוּא מִן שְׁמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא.

88. "And Yisrael beheld Yosef's sons, and said, 'Who are these?'" (Beresheet 48:8) Rabbi Aba opened the discussion with the verse, "Then shall you say in your heart, 'Who has begotten me these'" (Yeshayah 49:21). HE ASKS: What does scripture mean by that? HE ANSWERS: Lower Yisrael saw that the children of Yisrael will come before Him, when they will come "from Elam and from Shin'ar and from Chamat and from the islands of the sea" (Ibid. 11:11), they will all gather into a great number. The Shechinah will say, Who are all these, are there not any who are unfit, of foreign children? They will say to Him, we are all Your children, there is no foreigner among us. For they will be separated the one from the other, THE MOTLEY CROWD WILL BE SEPARATED FROM YISRAEL, and they will be circumcised together and converted. The proselyte then will return together with Yisrael and they will be together.

89. We have learned that proselytes are as bad to Yisrael as a sore on the skin. It is written, "For Hashem will have Mercy on Ya'akov, and will yet choose Yisrael, and set them in their own land: and the stranger shall be joined with them, and they shall cleave to the house of Ya'akov " (Ibid. 14:1). When the children will return to their country and there will be love among them, then "Hashem shall be one, and His name One" (Zecharyah 14:9). The proselyte will then cleave to the people of Yisrael and will be like a sore on their skin.

90. HE ASKS: Why are they LIKE A SORE ON THE SKIN? HE SAYS, come and hearken, Rabbi Shimon said that IT REFERS TO the borders of the country, for every one will want to live in the land of Yisrael, and the people OUTSIDE ITS BORDERS will be afraid. HENCE it is written: "And let them stretch forth the curtains of your habitations" (Yeshayah 54:2). The verse implies that the curtains you had before FROM THE TIME OF EXILE should be stretched and fortified more than those of the other nations so to speak, whom you saw strengthening them, when you were with the other nations; NAMELY IN EXILE AMONG THE NATIONS. AND THE PROSELYTES shall be many.

13. "Whom Hashem has given me"

Rabbi Shimon first describes how the Torah (zeh) is set before the children of Yisrael. Rabbi Rav Nachman then explains the difference between zeh and zot, pointing out that the Torah is referred to as "Tor," in the feminine, which is a name of a dove--meaning "the time of the singing bird is come," sung by the Levites, which is the secret of the female aspect of the Torah--the turtle being the secret of the male aspect. Rabbi Rav Nachman then explains that Hei (holiness) ? is more important than Aleph ?. Next, Rabbi Aba tells us how the measurement of the span of God is 670 years, from heaven to earth. Rabbi Aba concludes by explaining why the Torah is called Zeh.

The Relevance of this Passage

All reality consists of both male and female energies. When these two polar opposites are united, Light flows and shines upon supernal and corporeal worlds. Our physical world of Malchut embodies female energy, while the Upper Realm of Zeir Anpin corresponds to male. This passage enjoins the two worlds, allowing the resplendent Light of The Creator to vanquish all forms of darkness dwelling in our midst.

88. וַיֵּרָא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף וַיֹּאמֶר מִי אֵלֶּה. רַבִּי אָבָא פָּתַח וְאָמַרְתָּ בְּלִבְּךָ מִי יוֹלֵד לִי אֶת אֵלֶּה, מֵאֵי קֵא מִיּוּרֵי, יִשְׂרָאֵל לְתַתָּא, חֲזִי דִּיִּיתוּן בְּנוֹהֵי דִּישְׂרָאֵל קְדָמִיָּה, כְּדִי יִיתוּן מַעֲיָלָם וּמַשְׁנַעֲרֵי וּמַחְמַת וּמֵאֵי הֵם וְאִכְנָשׁוּ בְּלֵהוּ וַיְהוֹן סְגִיָּאִין, תִּימָא שְׂכִינְתָּא מֵאֵן אֵינּוּן בְּלֵהוּ, וְלֹא בְּהוֹן פְּסוּל מִבְּנֵי נֹכְרָאָה, וַיִּמְרוּן לֵיהּ, אֲנַחְנָא בְּלָנָא מִבְּרַךְ, וְלִית בְּנָא נֹכְרָאָה בְּהָדֵן, דִּיתַפְּרִשׁוּן דָּא מִן דָּא וְכִרְתָּ לֵהוֹן בְּחָדָא, וַיִּתְּגִיירוּן, יְתוּבֹן גִּיּוּרִין עִם יִשְׂרָאֵל, וַיְהוֹן בְּחָדָא.

89. תְּנָא, קָשִׁים גְּרִים לִישְׂרָאֵל כְּסַפְּחַת בְּעוֹר הַחִי, לְאַרְעָהוּן. בְּתִיב כִּי יִרְחַם ה' אֶת יַעֲקֹב וּבָחַר עוֹד בְּיִשְׂרָאֵל וְנִלְוָה הָגֵר עֲלֵיהֶם וְנִסְפְּחוּ עַל בֵּית יַעֲקֹב, כְּדִי יְתוּבֹן לְאַרְעָהוּן בְּרִיא, וַיְהוּיִין רַחֲמֵי בְּהוֹן, יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד, יִתְלַוּן גִּיּוּרִין עִם יִשְׂרָאֵל וַיְהוּיִין לֵהוֹן כְּעוֹמְקָא בְּבִשְׂרִיהוֹן.

90. וְכָל כֶּךָ לְמָה. ת"ש, אָמַר רַבִּי שְׁמַעוֹן, עַל תַּחוּמֵי דְאַרְעָא, דְּכָל חַד יְהָא רַעְוָא לְמִידֵּר בְּאַרְעָא דִּישְׂרָאֵל, וְתַסְתַּעַר דִּיּוּרִין. בְּתִיב וַיִּתְּרוּתֵיךָ חֲזָקִי, צְבִי לְמִימֵר, סִיכִיא דִּיהוּיִין עִמָּךְ מַעֲקָרָא, אֲתַקִּיף יְתָהוּן, וְסִייעַ יְתָהוּן יְתִיר מִשְׁאֵר עַמְּמִין, כְּבִיכּוּל, דָּאֲתָ סְכִי לְאַתְתַּקְפָּא יְתָהוּן, בְּכָל עַמְּמִיא אַחֲרָא. וַיְהוֹן סְגִיָּאִין.

91. "And Yosef said to his father, 'They are my sons, whom Elohim has given me in this here (Heb. zeh macs.).' (Beresheet 48:9) Rabbi Shimon explained in relation to this the verse: "And that (Heb. zot fem.) is the Torah which Moshe set before the children of Yisrael" (Devarim 4:44). When lower Yisrael -WHO ARE CALLED YOSEF- said: When Supernal Yisrael is high above them, "They are my children," for the Holy One, blessed be He, gave me the Torah CALLED ZEH (ENG. 'THIS'). THEREFORE SCRIPTURE SAYS "IN THIS (HEB. ZEH)." Behold YISRAEL AND their true laws, according to the laws of the Torah which were given them. Come and see: When Yisrael will shelter under the wings of the Shechinah, the Torah is called 'zeh,' as in "this (zeh) is my El, and I will praise Him" (Shemot 15:2). THIS IS ALSO THE MEANING OF THE VERSE "WHOM ELOHIM HAS GIVEN ME IN THIS," WHICH IS THE TORAH. But as long as David was not speaking from under the wings of the Shechinah, but prophesied that which will be, THE TORAH is called zot (Eng. 'this', fem.), AS IN "AND THAT (HEB. ZOT) IS THE TORAH."

92. Rav Nachman said: From this, WE UNDERSTAND THE DIFFERENCE BETWEEN 'ZEH' AND 'ZOT', AS IT IS WRITTEN: "Though a host should camp against me, my heart shall not fear: though war should rise against me, even then I will be confident (lit. 'in zot') (Tehilim 27:4), zot (Eng. 'this') being the Torah when Mashiach will come, WHEN THE TORAH SHALL BE REVEALED. It is therefore written: "And the voice of the turtledove (Heb. tor) is heard in our land" (Shir Hashirim 2:12) IN THE MASCULINE, INSTEAD OF TORAH, WHICH IS THE FEMININE. TOR IS A NAME OF A DOVE. Why was Torah likened to a dove? Because its voice is sweet like that of a dove. This voice will resound when Mashiach will come at Judgment Day; NAMELY BEFORE REDEMPTION, WHEN MASHIACH WILL EXECUTE JUDGMENT AND WAGE WAR AGAINST THE NATIONS WHICH ENSLAVE YISRAEL. YET IT IS NOT YET THE TIME TO REVEAL THE TORAH. IT IS THEREFORE CALLED 'TOR' IN THE MASCULINE, AND ZEH ('THIS', MASC.).

93. We learned: "The flowers appear on the earth; the time of the singing bird is come, and the voice of the turtledove is heard in our land." (Ibid.). The flowers are the patriarchs of the Chariot, AVRAHAM, YITZCHAK, AND YA'AKOV, who will rise in the world and will be seen IN THE LAND.

94. "The time of the singing bird is come," that is, the singing that will be sung by the Levites when they return to their worship of yore. "The voice of the turtledove" IS THE SECRET OF THE VERSE "whom Elohim has given me in this (Heb. bazeh)." THIS REFERS TO THE SECRET OF THE TORAH IN ITS MALE ASPECT, CALLED 'ZEH', WHICH IS ALLUDED TO IN THE VERSE "WHOM ELOHIM HAS GIVEN ME IN THIS (HEB. BAZE)." These are the words of the Torah which are pleasant as the voice of the turtledove, Zeh.

ה

א

91. וַיֹּאמֶר יוֹסֵף אֶל אָבִיו בְּנֵי הֵם אֲשֶׁר נָתַן לִי אֱלֹקִים בְּזֶה, רַבִּי שָׁמְעוֹן תְּאֵנִי, מִהֶכָּא, וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, וַאֲמַר יִשְׂרָאֵל לְתַתָּא, בְּדִ יִשְׂרָאֵל עֲלִיהוֹן לְעִילָא, בְּנֵי אֵינוֹן, דִּיהֵב לִי הַ קוֹדֶשָׁא בְּרִיךְ הוּא אוֹרִייתָא, כַּמָּה יִתְהוֹן וְנִימוּסֵיהוֹן קְשִׁיטִין, בְּנִימוּסֵי אוֹרִייתָא דְאִתִּיהֵיבַת לְהוֹן. תָּא חֲזִי בְּדִ יְהוֹן יִשְׂרָאֵל תַּחוּת גְּדַפִּי שְׂכִינְתָּא, אוֹרִייתָא דְלְהוֹן אֶתְקִרִיאת זֶה, הֵה"ד זֶה אֱלֹי וְאִנְהוּ, וּבְכָל עֵדֶן דְּלֹא הוּא דְּוֹר מַמְלַל תַּחוּת גְּדַפִּי שְׂכִינְתָּא דָּא מְלַתָּא, אֶלָּא אֲתַנְבִּי מַה דְּלִיהוּ, אֶתְקִרִינָא זֹאת.

92. רַב נַחֲמָן אָמַר מִהֶכָּא, אִם תַּחֲנָה עָלֵי מַחֲנָה לֹא יִירָא לְבִי וְגו' בְּזֹאת אֲנִי בּוֹטָח, זֹאת דָּא אוֹרִייתָא תְּהֵא לִייתִי מְשִׁיחָא, וּבִג"ד, וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ, עַל מַה אֲתַמְתַּלַּת אוֹרִייתָא לְגוֹזְלָא, מַה גּוֹזְלָא קְלִיָּה עֵרֵב, אִף פְּתַגְמֵי אוֹרִייתָא קְלִיָּה עֵרֵב, וְדָא קְלָא יְהֵא לִייתִי מְשִׁיחָא, לְיוֹמָא דְּדִינָא.

93. תָּנָא הַנְּצָנִים נִרְאוּ בְּאַרְץ עַת הַזְּמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ. הַנְּצָנִים: דָּא אֲבֵהֶתֶן דְּמִרְכָּבָה, דִּמֶן עֲלָמָא יְקוּמוֹן וִיתְחַזּוּ.

94. עַת הַזְּמִיר הִגִּיעַ, תּוֹשְׁבֵיחָא דִּישְׁבָּחוֹן לְיוֹאֵי, בְּדִ יְתוּבֹן לְפּוֹלְחָנִיהוֹן כְּדְּבַקְדִּמִּיתָא. וְקוֹל הַתּוֹר, אֲשֶׁר נָתַן לִי אֱלֹקִים בְּזֶה, פְּתַגְמֵי דְאוֹרִייתָא, דְּאֵינוֹן עֵרֵבִין כְּקָלָא דְתּוֹרָא, דָּא ז'ה.

95. HE ASKS: What does this mean? HE ANSWERS: The secret of this matter is that when the children of Yisrael are not sheltered under the wings of the Shechinah, the Aleph of 'zot' descends beneath all THE GRADES, and the Hei of "zeh (this) my El, and I will praise Him" departs. Since the Temple was ruined, the Hei could not dwell among the idolatrous nations and the Holy Hei was separated from the Name. When the children of Yisrael will return to their country, the Holy Hei, which was cut from the Name of the Holy One, blessed be He, shall return to 'zeh' and come out of the Day of Judgment, while the Aleph will be mended AND COME BACK TO 'ZOT'. HE ASKS: WHICH IS MORE IMPORTANT, Hei or Aleph? HE ANSWERS: Hei is more important with respect to holiness, and Aleph is more important with respect to the letters.

96. Rabbi Aba opened the discussion with the verse: "Who has measured the waters in the hollow of his hand, and meted out heaven with the span?" (Yeshayah 40:12). 'Zeh (Heb. Zayin-Hei)' and the turtledove (Tav-Vav-Resh) are supposedly alike; NAMELY, THEY JOIN TOGETHER. Zayin OF ZEH joins Resh OF TOR, the Resh OF TOR joins the Tav OF TOR, and from this comes the combination of Zeret (Eng. 'span'). VAV OF TOR IS ATTACHED TO HEI OF ZEH, TO FORM VAV-HEI OF THE NAME OF YUD-HEI-VAV-HEI-ZEIR AND HIS NUKVA. The measurement of the span of the Holy One, blessed be He, is 670 years, from heaven (ZEIR ANPIN) to earth (THE NUKVA). HE ASKS: How can this be? HE SAYS: Zeh-tor HAS TWO PERMUTATIONS: 1) Zeret-Vav-Hei 2) Hei-Vav-Terez, in which Hei OF ZEH comes before Vav OF TOR. Hei OF ZEH precedes Vav OF TOR, THE PRECEDENCE OF HEI ALLUDES TO BINAH, WHICH POURS ABUNDANCE UPON ZEIR ANPIN, WHICH IS THE VAV. The Vav before the Tav OF TOR and Tav before Resh OF TOR and Resh OF TOR before Zayin OF ZEH: THIS IS THE PERMUTATION OF HEI-VAV-TEREZ, THE SECRET OF 670 YEARS FROM HEAVEN TO EARTH. "Foursquare it shall be, being doubled; a span shall be its length, and a span shall be the breadth of it" (Shemot 28:26).

97. "And he said: Bring them, I pray you, to me, and I will bless them." (Beresheet 48:9). He says, Since they study the Torah, AS SAID "WHOM ELOHIM HAS GIVEN ME IN THIS (ZEH)," which is the Torah, AND THE ATTRIBUTE Zeh IS BETWEEN THEM, I will bless them.

98. This is the secret of the words, "And he said to him, 'What is your name?' And he said: 'Ya'akov'" (Beresheet 32:28): THE NAME YA'AKOV IS OF SMALLNESS WITHOUT MOCHIN. IT IS THEN WRITTEN, "And he said: 'Why is it that you ask after my name?'" (Ibid. 30). HE SAID TO HIM: What is it, WHY DO YOU ASK FOR MY NAME, A NAME BEING UNDERSTANDING? Yet in the former verse, YOU SAID THAT YOUR NAME IS YA'AKOV, WHICH MEANS A LITTLE IS ENOUGH FOR YOU, AND YOU DO NOT WISH TO ATTAIN AND KNOW THE NAME. Like we explained elsewhere. There is another secret IN THIS VERSE, "And Ya'akov asked him... And he said: 'Why is it (Zeh) that you ask after my name?' And he blessed him there." That is, he said to him that he will bless him due to Zeh.

95. מאי קא מייירי, ורזא דמלתא, בעדנא דלא תהוין תחות גרמי שכינתא, א' דלזאת נחית, והוא מתחות לכלא, וסליקת ה', דזה אלי ואנוהו, מדחרב ביתא, דה"א, לא יכלא לדור ולמהוי בין עממין עכו"ם, ה"א קדישא חתוכא מן שמא. כד יתובון ישראל לארעהון, ה"א קדישא דהוא חתוכא מן שמא דקודשא בריך הוא, תיתוב בזה ויפוק מיומא דדינא, והא' תקבל תקנתא. ה"א אלף: ה"א עדיפת בקדושה, א' עדיפת לאתון.

96. ר' אבא פתח ואמר, מי מדר בשעלו מים ושמים בזרת תבן, זה תור: שוין כביכול, ו' לר', ר' לת', ו' לה', זרתא דקודשא בריך הוא, בשית מאה ושבעין שנין, מהכא מן שמיא, ועד ארעא, כיצד ז"ה תו"ר, זרת ו"ה ה"ו תר"ז, אתקדמת ה' לו'. ואתקדמת ו' לת', ת' לר', ר' לז', רבוע יהיה כפול זרת ארכו וזרת רחבו כפול.

97. ויאמר קחם נא אלי ואברכם, ויאמר מדהו בפתגמי אורייתא מתעסקין, והוה דא מכילתא בין חבימיהו, אברכינן, ורזא ויאמר אליו מה שמך ויאמר יעקב. ויאמר למה זה תשאל לשמי, מה ענינא דא, לענינא קדמיתא דקמיה, בדפרישנא באתריה.

98. ורזא אחרא, וישאל יעקב וגו' ויאמר למה זה תשאל לשמי ויברך אותו שם, הא לא עתיד, אלא בזכותא דזה, לברכהו.

99. We learned a great mystery from this verse, but I have come before you only to teach you the verse I just spoke of, saying that the Torah is called Zeh. It is also written: "That (Zeh) Sinai before Hashem the Elohim of Yisrael" (Shoftim 5:5), SINAI BEING THE TORAH GIVEN ON SINAI. ALSO, when the Torah was given by Moshe, IT WAS SAID OF HIM, "This (Zeh) man Moshe" (Shemot 32:1), and also "this is my El, and I will praise him," WHICH MEANS the Torah CALLED ZEH descended before the Elohim of Yisrael. THEN THEY SAID: "THIS IS MY EL..."

99. וְרָא סִגְיָא תַּנִּינָא, בְּאַתְרָה דְּהַאי קְרָא, אֲבָל
לֹא אֲתִינָא לְקַמָּר, אֲלֵא לְאַשְׁמוּעִינָן הַאי קְרָא
דְּאַמְרָנָא, מְקַמִּיָּה דְּאַמְינָא לְךָ דְּאַתְקְרִיאת אֲוִרִיתָא
זֶה, בְּתִיב זֶה סִינִי מִפְּנֵי ה' אֱלֹהֵי יִשְׂרָאֵל, בְּד
אַתְיָהִיבַת אֲוִרִיתָא עַל יְדָא דְּמֹשֶׁה, בִּי זֶה מֹשֶׁה
הַאִישׁ זֶה אֵלֵי וְאַנְוָה, אֲוִרִיתָא הָוָה נְחַתַּת, מִן קַמִּי
אֱלֹהָא דִּישְׂרָאֵל.

14. "Now the eyes of Yisrael were dim from age"

Rabbi Chizkiyah first explains that this language is from lower Yisrael, since none of it is found in the Torah. Since the exiles did not follow the rules of the Torah, they became old and weak. Rabbi Chiya then says that when the exiles return to their land, God will invest them with His spirit. Rabbi Aba goes on to explain the meaning of "dim" as referring to the length in which the exiles lived without "light." Rabbi Aba then answers the question of why the Torah speaks in the language and names of men.

The Relevance of this Passage

Here we are connected to the divine language of the Torah, whose letters are the bridge between the Upper and Lower Worlds. The words of the Torah are like cables that carry spiritual current from the supernal realm into the material dimension. The energy that flows between these two worlds helps us expedite the end of both our personal exile and the global one. This Light illuminates for us the importance of spiritual transformation through the path of Torah and strengthens our commitment to it.

100. "Now the eyes of Yisrael were dim from age." (Beresheet 48:19). Rabbi Chizkiyah taught that this is lower Yisrael, for such language is not found THROUGH THE WHOLE TORAH. For when YISRAEL will be in exile all the days of destruction, they will become old with age, and will not be able to behold the face of the Shechinah until another spirit will come upon them.

100. וְעֵינֵי יִשְׂרָאֵל כְּבָדוּ מִזְקֵן וְגו', תַּאֲנִי ר' חִזְקִיָּה,
דָּא יִשְׂרָאֵל לְתַתָּא, וּבְגִין דָּא, לֹא אֶת מִשְׁכַּח
דְּכֹוּתִיָּה, וְכַד יְהוֹן בְּגִלּוּתָא כָּל זְמָנָא חֲרוּבָא הָדִין,
סִיבּוּ, לֹא יִכְלִין לְמַחְזִי אִפִּי שְׁכִינְתָּא, עַד דְּתִיתִי
רוּחָא אַחְרָא בְּהוֹן.

101. HE EXPLAINS FURTHER that they were defiled among the nations IN EXILE, and did not follow the laws of the Torah as they should have. They sat a long while among the gentiles, generation after generation, and learned their ways, AS IT IS WRITTEN "BUT WERE MINGLED AMONG THE NATIONS, AND LEARNED THEIR WORKS" (TEHILIM 106:35). When they will return to their land, they will not at first be able to behold the face of the Shechinah until the Holy One, blessed be He, will invest them with His spirit.

101. מְקַדְמַת דְּנָא אִסְתְּאִיבּוּ בְּאַרְעַ עַמְמִיָּא, וְלֹא הוּוּ
בְּנִימוּסֵי אֲוִרִיתָא. כְּמָה דִּיהוֹן כְּהִיל לְמִיָּהֲךְ, וְתַבּוּ
עַדְנָא סִגִּי בִינֵי נִכְרַאִין, דְּרָא בְּתַר דְּרָא, וְאוּלִיכּוּ מִן
אַרְחֵיהוֹן, בְּד יִתּוּבּוֹן אִפִּי שְׁכִינְתָּא לְאַרְעֵהוֹן,
בְּקַדְמִיתָא לֹא יִכְלִין לְמַחְזִי אִפִּי שְׁכִינְתָּא, עַד
דִּיהִיב קוּדְשָׁא בְּרִיךְ הוּא רֻחָא דִּילֵיהּ לְהוֹן.

102. Rabbi Chiya opened the discussion saying: "And I will put My spirit within you" (Yechezkel 36:27). Then he said: "And cause you to follow My statutes, and you shall keep My judgments, and do them" (Ibid.). For after I will put My spirit within you, and holiness, you shall follow My rules and go by them.

102. ר' חִיָּיא פִּתַּח, וְאֵת רוּחִי אֶתֶן בְּקִרְבְּכֶם, לְבַתֵּר
וְעֲשִׂיתִי אֶת אֲשֶׁר בְּחֻקֵּי תִלְכוּ וּמִשְׁפָּטֵי תִשְׁמְרוּ
וְעֲשִׂיתֶם, מִן בְּתַר דִּיהִב רוּחִין בְּכוּן וּקְדוּשָׁה,
בְּנִימוּסֵי תִהְיוּ וְתִתְּהִיכוּ.

103. "So that he could not see" (Beresheet 48:10): Rabbi Aba opened the discussion saying: "In the light of the king's countenance is life; and his favor is as a cloud bringing the spring rain" (Mishlei 16:15). For when they will receive the face of the Shechinah of the Holy One, blessed be He, and be occupied with the Chariots, by which the world endures; NAMELY THE LIVNG CREATURES WHICH CARRY THE CHARIOT (YEHEZKEL CHAPTER 1), THEN IT WILL BE SAID OF THEM "IN THE LIGHT OF THE KING'S COUNTENANCE IS LIFE..."

103. לֹא יוּכַל לְרֹאוֹת, רַבִּי אַבָּא פִּתַּח וְאָמַר, בְּאוּר
פְּנֵי מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעַב מְלָקוֹשׁ, בְּד יִסְבְּרוּן אִפִּי
שְׁכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיִתְעַסְקוּן בְּאִינוּן
רְתִיכִין דְּמִנְהוֹן חִינוּן דְּעֻלְמָא.

104. Come and see: You shall not find in the language of the whole scripture IN THE PORTION OF VAYECHI but words which talk of men, and no verses which speak of the Holy One, blessed be He. TO WIT, THOUGH THEY SPEAK OF REDEMPTION, WHEN YA'AKOV IS MENTIONED, IT REFERS TO SUPERNAL YA'AKOV OR SUPERNAL YISRAEL; NAMELY THE HOLY ONE, BLESSED BE HE. WHY DOES SCRIPTURE SPEAK IN THE LANGUAGE AND NAMES OF MEN? HE ANSWERS: For when they will return to their land, and the Holy One, blessed be He, will put upon them the spirit of Wisdom, they will always speak of the Holy One, blessed be He, as it says, "My tongue also shall tell of your righteousness" (Tehilim 71:24).

End of Sitrei Torah

104. תא חזי, לא תשכח בהני קראי בלהון לישנא, אלא לאינוש, ולא את משכח בהני קראי בקודשא בריך הוא, בגין כד יתובון לארעהון, ויהב קודשא בריך הוא רוח חכמתא בהון, לישנא דלהון תהוין תדיר בקודשא בריך הוא, גם לשוני כל היום תהגה צדקתך.
עד כאן סתרי תורה

15. "And Ya'akov lived," part two

Rabbi Chiya opens the discussion by saying that God called the children of Yisrael "righteous" and that they will be happy in the world to come because they cleaved to His body (the Central Column). Rabbi Yitzchak then explains that the land they shall inherit will be supernal, meaning the Malchut. Then, we learn, they will surely inherit the Shechinah, the land of the living. The secret of the Malchut is that the land is one of planting, referring in scripture to God planting when He created the universe. The children of Yisrael will thus inherit the land forever. Rabbis Ya'akov and Yehuda next explain why there is no space in the Torah between the portion of Vayigash and the beginning of the portion of Vayechi. Rabbi Shimon tells us that there are no spaces between the two verses separating "And Ya'akov lived" to indicate that Yisrael and his children lived in luxury like kings. Rabbi Shimon goes on to explain the importance of seventeen years, because Ya'akov was sorrowful all his life, but the beauty of Yosef upon first seeing him, reminded Ya'akov of his wife Rachel, and all his sorrow fell away. But when Yosef, being seventeen, was separated from Ya'akov, we learn, his sorrow returned. Therefore, Ya'akov lived in Egypt "for seventeen years." Rabbi Elazar next tells us why the word "play" is mentioned three times in the verse; it refers to the three Columns. Rabbi Aba explains the three Columns as south, north, and east. From them come the three worlds: The Right Column is called "south," the Left Column "north," the Central Column "east." Rabbi Shimon concludes by pointing out that "Your fathers" refers to three: Avraham, Yitzchak, and Ya'akov.

The Relevance of this Passage

The power of the three Column System lies at the heart of this passage. The three Columns refer to the following behavioral traits: Right Column signifies a man's desire to share, the God-like nature of his soul. Left Column refers to the covetous desire of receiving for the self alone, the insatiable impulses of the ego. The crucial Central Column correlates to a man's free will to resist his selfish desires and instead, choose the truthful longings lingering in his soul, which include unconditional sharing. When a man integrates these three Columns into his life in a spiritually balanced way, he creates a circuit of energy igniting profound Light in his life. The patriarchs, Avraham, Yitzchak, and Ya'akov, were the Vessels and template that established these three Columns in our physical world by virtue of their deeds throughout their lifetimes. Upon their merit and through the mention of their names in this passage, we can draw upon their respective strength and wisdom to manage these three traits in a fashion that will bring forth spiritual luxuries into our own lives.

105. "And Ya'akov lived." Rabbi Chiya opened the discussion saying: "Your people also shall be all righteous...they shall inherit the land forever" (Yeshayah 60:21). Happy are Yisrael of all the other idolatrous nations, for the Holy One, blessed be He, called them righteous, so they may receive the inheritance of the World to Come, and to delight in that world, as it is written: "Then shall you delight yourself in Hashem" (Ibid. 58:14). For what reason? Because YISRAEL cleaved to the body of the King; NAMELY THE CENTRAL COLUMN, as it is written "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

105. ויחי ועלב וגו', ר' חזיא פתח ואמר, ועמך כלם צדיקים לעולם יירשו ארץ וגו', זכאין אינון ישראל, ויתיר מכל עמין עבו"ם, דקודשא בריך הוא קרא לון צדיקים. לאחסין לון ירותת עלמין בעלמא דאתי, לאתענגא בההוא עלמא, במה דכתיב אז תתענג על ה'. מאי טעמא. בגין דמתדבקין בגופא דמלכא, דכתיב ואתם הדבקים בה' אלהיכם חיים כלכם היום.

106. Rabbi Yitzchak opened the discussion saying: "Your people also shall be all righteous; they shall inherit the land for ever." This verse is a sublime mystery among the reapers of the field, TO WIT, THOSE WHO MERITED TO RECEIVE THE FRUIT OF THEIR LABOR IN THE SUPERNAL FIELD, THE NUKVA. For we have learned that among the secrets of the Agada, Rabbi Shimon taught about the possession of the supernal inheritance of the land, WHICH IS THE NUKVA. No one inherits it save the one called righteous, for the Nukva cleaves to him in order to sweeten THE BITTER JUDGMENTS IN HER. The righteous then surely inherits the Shechinah.

106. רבי יצחק פתח ואמר, ועמך כלם צדיקים לעולם יירשו ארץ, האי קרא רזא עלאה איהו, בין מחצרי חקלא, דהא ברזא דאגדתא, תני רבי שמעון, דאחסנת ירותא עלאה. דההיא ארץ, לית מאן דירית לה, בר ההוא דאקרי צדיק, דהא מטרוניתא ביה אתדבקת לאתבסמא, וצדיק ירית למטרוניתא ודאי.

107. Here too, in His love for Yisrael, the Holy One, blessed be He, said: "Your people also shall be all righteous," for which reason "they shall inherit the land for ever." For they are worthy of inheriting the Shechinah, AS THE RIGHTEOUS INHERITS THE SHECHINAH. Wherefore are the children of Yisrael called righteous, and wherefore do they inherit the Shechinah? Because they are circumcised, and as we learned, whoever is circumcised and enters this possession, NAMELY THE SHECHINAH, whoever keeps the covenant, enters and cleaves to the body of the King, HE BECOMES A CHARIOT TO ZEIR ANPIN, and enters the righteous, BY BECOMING A CHARIOT TO YESOD. Hence, the children of Yisrael are called righteous and "they shall inherit the land for ever." What is this land? It is the land of the living, NAMELY THE SHECHINAH.

108. Scripture repeats, "The branch of my planting, the work of my hands, that I may be glorified" (Yeshayah 60:21). "The branch of my planting" is one of the branches the Holy One, blessed be He, planted when He created the universe, as it is written: "And Hashem Elohim planted a garden eastward in Eden" (Beresheet 2:8). This land is one of the planting, THE SECRET OF THE NUKVA. Therefore scripture says, "The branch of My planting, the work of My hands, that I may be glorified."

109. According to another explanation, "Your people also shall be all righteous": are Ya'akov and his children, who went down to Egypt among a stiff-necked nation, and they all remained righteous. Therefore scripture says OF THEM that "they shall inherit the land for ever" because they went up to inherit the Holy Land from EGYPT.

110. "And Ya'akov lived in the land of Egypt." HE ASKS: Why is this portion closed, THERE BEING NO SPACE AT ALL IN THE TORAH BETWEEN THE END OF VAYIGASH AND THE BEGINNING OF THE PORTION OF VAYECHI? Rabbi Ya'akov said: When Ya'akov died, Yisrael's eyes were closed. Rabbi Yehuda said: Then, AFTER THE DEATH OF YA'AKOV, they descended into exile, and THE EGYPTIANS enslaved YISRAEL.

111. Rabbi Shimon said: It is written above, "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), WHICH MEANS THEY LIVED IN LUXURY LIKE KINGS. THE VERSE IS FOLLOWED BY, "And Ya'akov lived," WITHOUT ANY SPACE BETWEEN THE VERSES. THIS INDICATES that we should not separate the two VERSES. As YISRAEL lived in luxury and had pleasures and were short of nothing, so did Ya'akov live in luxury and pleasure. Therefore, THE VERSES are not separated.

112. Here IN EGYPT, it is considered that "Ya'akov lived" FOR IT WAS CONSIDERED LIFE FOR HIM. It was not said of him: 'Ya'akov lived' all his life, for his life was that of sorrow. Of him it is written, "I had no repose" IN LAVAN'S HOUSE, "nor had I rest" FROM ESAV, "nor was I quiet" BECAUSE OF DINAH AND SHCHEM; "yet trouble came" OF SELLING YOSEF (Iyov 3:26). But after he went down to Egypt, it is said of him "And lived." He saw his son a king, he saw all his sons pure and righteous, living in pleasure and luxury, and he dwelling in their midst as good wine resting on its lees. Then it is said: "And Ya'akov lived." THEREFORE, there is no separation, NO SPACE, between "And grew and multiplies exceedingly" and "And Ya'akov lived," and so it should be, THE ONE BEING THE CONTINUANCE OF THE OTHER.

107. אֹף הָכָא, בְּחִיבוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אָמַר וְעַמְךָ כֻּלָּם צְדִיקִים, וּבִגְ"כ לְעוֹלָם יִירָשׁוּ אֶרֶץ, אֲתַחְזִין לִירִית לְמִטְרוּנִיתָא, מֵאִי טַעְמָא אֲקָרוּן צְדִיקִים, וּמ"ט יִרְתִּין לְמִטְרוּנִיתָא. בְּגִין דְּאֲתַגְזֹר, כְּמָה דְּתַנִּין, כָּל מָאן דְּאֲתַגְזֹר, וְעֵייל בְּהַאי אַחְסָנָא, וְנָטִיר לְהַאי בְּרִית, עָאֵל וְאֲתַדְבֵּק בְּגוּפָא דְּמִלְכָּא, וְעָאֵל בְּהַאי צְדִיק, וּבְגִינִי כֵךְ אֲקָרוּן צְדִיקִים, וְעַל דָּא לְעוֹלָם יִירָשׁוּ אֶרֶץ. מֵאִי אֶרֶץ. דָּא אֶרֶץ הַחַיִּים.

108. אֶהְדֵּר וְאָמַר, נִצַּר מַטְעִי מַעֲשֵׂה יָדֵי לְהַתְפָּאֵר. נִצַּר מַטְעִי: עֲנַפָּא מְאִינוּן עֲנַפִּין, דְּנִטְע קוּדְשָׁא בְּרִיךְ הוּא, כִּד בְּרָא עֲלֵמָא, דְּכִתִּיב וַיֵּטַע ה' אֱלֹקִים גֵּן בְּעֶרְן מִקְדָּם, וְהַאי אֶרֶץ חַד מְנִיחָהּ, בְּגִינִי כֵךְ נִצַּר מַטְעִי מַעֲשֵׂה יָדֵי לְהַתְפָּאֵר.

109. ד"א וְעַמְךָ כֻּלָּם צְדִיקִים, דָּא יַעֲקֹב וּבְנָיו, דְּנִחְתּוּ לְמִצְרַיִם בֵּין עִם קָשִׁי קָדֵל, וְאִשְׁתַּבְּחוּ כְּלָהוּ זָכַאִין, וּבִגְ"כ כְּתִיב, לְעוֹלָם יִירָשׁוּ אֶרֶץ דְּמִתְמָן סְלִיקוּ לִירִית אֶרְעָא קְדִישָׁא.

110. וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם, אֲמַאי פְּרִשְׁתָּא דָּא סְתִימָא. רַבִּי יַעֲקֹב אָמַר, בְּשַׁעְתָּא דְּמִית יַעֲקֹב, אִסְתִּימוּ עֵינֵיהוֹן דִּישְׂרָאֵל. רַבִּי יְהוּדָה אָמַר, דְּכִדִּין נִחְתּוּ לְגִלּוּתָא, וְאִשְׁתַּעְבְּדוּ בְּהוּן.

111. רַבִּי שְׁמַעוֹן אָמַר, מַה כְּתִיב לְעִילָא, וַיֹּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאָחֲזוּ בָהּ וַיִּפְרוּ וַיִּרְבּוּ מְאֹד. וְכִתִּיב וַיְחִי יַעֲקֹב, דָּלָא אֲתַחְזִי לְאַפְרָשָׁא בֵּין דָּא לְדָא, מַה אִינוּן קִינִימִי בְּתַפְנוּקִין דְּמִלְכִין, וְקִבִּילוּ עֲנוּגָא וְכִסּוּפִין לְגִרְמִיחָהּ, אֹף יַעֲקֹב נָמִי, קִינִימִי בְּתַפְנוּקִי מִלְכִין, בְּעֲנוּגָא וְכִסּוּפָא לְגִרְמִיחָהּ, לָא אֲתַפְרֵשׁ דָּא מִן דָּא.

112. וְהָכָא אֲקָרִי וַיְחִי. דָּהָא כָּל יוֹמוֹי לָא אֲקָרִי וַיְחִי, בְּגִין דְּכָל יוֹמוֹי בְּצַעְרָא הוּוּ, בְּצַעְרָא אִשְׁתַּבְּחָן, עָלִיהָ כְּתִיב, לָא שְׁלוֹתִי וְלָא שְׁקֻטִּי וְלָא נַחְתִּי וַיָּבֵא רָגֹז. בְּתַר דְּנִחְתָּ לְמִצְרַיִם, אֲקָרִי וַיְחִי: חֲמָא לְבְרִיָּה מִלְכָּא, חֲמָא לְכָל בְּנוֹי זָכַאִין צְדִיקִין, וְכָלְהוּ בְּתַעֲנוּגִי וְתַפְנוּקִי עֲלֵמָא, וְהוּא יְתִיב בֵּינֵיהוֹן כְּחָמֵר טַב דִּיתִיב עַל הוֹרְדֵינָהּ, כְּדִין אֲקָרִי וַיְחִי יַעֲקֹב, וְלָא פְרִישׁ בֵּין וַיִּפְרוּ וַיִּרְבּוּ מְאֹד לְוִיחִי יַעֲקֹב וְהָכִי אֲתַחְזִי.

113. "Seventeen years": HE ASKS: Why seventeen years? HE ANSWERS: Rabbi Shimon said that Ya'akov was sorrowful all his life, and his days passed in sorrow in the beginning. When he saw Yosef standing before him, Ya'akov looked at Yosef and his soul was made whole as if he saw Yosef's mother. For the beauty of Yosef resembled that of Rachel, and it seemed to him as if he had never known sorrow.

114. When Yosef departed from him, it came to pass that "I had no repose, nor had I rest, nor was I quiet; yet trouble came." For this trouble was harder to Ya'akov than everything that came over him. When Yosef was separated from him, it is said: "Yosef being seventeen years old, was feeding the flock" (Beresheet 37:2). All his days, Ya'akov had no such sorrow. He used to weep every day for the seventeen years of Yosef.

115. They replied to him from heaven, "And Yosef shall put his hand on your eyes" (Beresheet 46:4). Here are other seventeen years for you: in pleasure and delight, luxury and lack for nothing, This is the meaning of: "And Ya'akov lived in the land of Egypt for seventeen years." (Beresheet 47:28). Come and see: The Shechinah of the glory of the Holy One, blessed be He, was with him all those years, for which reason ALL THOSE YEARS IN EGYPT are called 'Life'.

116. Come and see, it is written: "The spirit of Ya'akov their father revived." From this we understand that his spirit was dead earlier, and also he had no intention of drawing and receiving another spirit, as the Supernal Spirit does not dwell on an empty place. Rabbi Yosi said: The Shechinah dwells only in a whole spot, not in a place of deficiency or sadness, but a proper place, a place of joy. Therefore, the Shechinah did not rest upon him for all the years that Yosef had been separated from his father and Ya'akov was in sadness.

117. We learned that Rabbi Elazar said that Rabbi Aba said: It is written, "Serve Hashem with gladness; come before His presence with singing" (Tehilim 100:2). The verse teaches us that the service of the Holy One, blessed be He, should only be performed through joyfulness, as said Rabbi Elazar, that the Shechinah does not dwell upon sadness. It is written, "But now bring me a minstrel (player). And it came to pass, when the minstrel (player) played" (II Melachim 3:15): HE ASKS: For what reason is the word 'play' mentioned three times IN THIS VERSE? HE ANSWERS: In order to awaken the spirit from the source of wholeness, ZEIR ANPIN WHICH INCLUDES THE THREE COLUMNS, the whole spirit. THREE TIMES 'PLAY' CORRESPONDS TO ITS THREE COLUMNS.

113. שִׁבְעַ עֶשְׂרֵה שָׁנָה, מֵאִי טַעֲמָא שִׁבְעַ עֶשְׂרֵה שָׁנָה. אֵלֶּא אַר"שׁ, כָּל יוֹמוֹי דִּיעֲקֹב בְּצַעֲרָא הוּוּ, בְּצַעֲרָא אַעֲבֵר לוֹן בְּקִדְמִיתָא, בִּיּוֹן דְּחֻמָּא לְיוֹסֵף, וְהוּהּ קָאִים קָמִיָּה, כִּד יַעֲקֹב מְסַתְּכַל בִּיּוֹסֵף, הוּהּ אֲשִׁתָּלִים בְּנַפְשִׁיהּ, כְּאִילוּ חֻמָּא לְאִמִּיהּ דִּיּוֹסֵף, דְּשִׁפְרוּ דִּיּוֹסֵף דְּמִי לְשִׁפְרוּ דְּרַחֵל, וְהוּהּ דְּמִי בְּגִרְמִיָּה, כִּמָּה דְּלֹא אַעֲבֵר עָלֶיהָ צַעֲרָא בְּיוֹמוֹי.

114. וְכִד יוֹסֵף אֲתַפְרֵשׁ מִנִּיהּ, בְּדִין אֲתַקְנִים, לֹא שְׁלוּתִי וְלֹא שְׁקֻטִּי וְלֹא נַחֲתִי וְיָבֵא רִגְזִי, דְּדָא קְשִׁיָּא לִיָּה לְיַעֲקֹב מִכָּל מַה דְּעֵבֵר, וּבְזֻמָּנָא דְּאֲתַפְרֵשׁ יוֹסֵף מִנִּיהּ, מַה כְּתִיב, יוֹסֵף בֶּן שִׁבְעַ עֶשְׂרֵה שָׁנָה הָיָה רוּעָה וְגו', וְכָל יוֹמִין דִּיעֲקֹב, לֹא הָיָה לִיָּה צַעֲרָא כְּהָאִי, וְהוּהּ בְּכִי כָּל יוֹמָא, לְאִינוֹן שִׁבְעַ עֶשְׂרֵה שָׁנָה דִּיּוֹסֵף.

115. מֵאִי קָאֲתִיבוּ לִיָּה, וְיוֹסֵף יוֹשִׁית יָדוֹ עַל עֵינָיו, הָא לֶךְ שִׁבְעַ עֶשְׂרֵה שָׁנָה אַחֲרָנִין, בְּעֻנּוּגִין וְתַפְנוּקִין וְהִנָּאוֹת וְכֻסּוּפִין, הָה"ד וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַ עֶשְׂרֵה שָׁנָה וְגו'. תָּנָא כָּל אִינוֹן שָׁנִין, שְׂכִינְתָּא יִקְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, עֲמִיָּה אֲשִׁתְּכַחָא, וּבְגִין כֶּךָ חַיִּים אֲקָרוּן.

116. תָּא חַזִּי, כְּתִיב וַתְּחִי רוּחַ יַעֲקֹב אַבְיָהֶם, אֲתַחֲזִי דְּהָא בְּקִדְמִיתָא מִית הָיָה הָהוּא רוּחָא דִּילִיָּה, וְלֹא הָיָה מִתְּכַוֵּין לְקַבֵּל רוּחָא אַחֲרָא, דְּהָא רוּחָא דְּלַעֲיָלָא, לֹא שְׂרִיָּא בְּרִיקְנָא. אָמַר רַבִּי יוֹסִי, שְׂכִינְתָּא לֹא שְׂרִיָּא, אֵלֶּא בְּאַתֵּר שְׁלִים, וְלֹא בְּאַתֵּר חָסֵר, וְלֹא בְּאַתֵּר פְּגִים, וְלֹא בְּאַתֵּר עָצִיב, אֵלֶּא בְּאַתֵּר דְּאֲתַכּוּוֹן, בְּאַתֵּר חָדָשׁ וּבְג"כ, כָּל אִינוֹן שָׁנִין דִּיּוֹסֵף אֲתַפְרֵשׁ מֵאֲבוּי, וְיַעֲקֹב הָיָה עָצִיב, לֹא שְׂרִיָּא בִּיָּה שְׂכִינְתָּא.

117. תָּנָא אָמַר רַבִּי אֲלַעְזָר, אָמַר רַבִּי אַבָּא, כְּתִיב עֲבְדוּ אֶת ה' בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה, לְאַפְקָא דְּלִית פּוֹלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אֵלֶּא מְגוֹ חֲדוּהָ. דְּאָמַר רַבִּי אֲלַעְזָר לִית שְׂכִינְתָּא שְׂרִיָּא, מְגוֹ עֲצָבוּת, דְּכְתִיב וַעֲתָה קָחוּ לִי מִנְּגִן וְהָיָה כְּנָגֵן הַמִּנְּגֵן, מִנְּגִן מִנְּגִן תֵּלֵת זִמְנֵי אֲמַאי. בְּגִין לְאַתְעֲרָא רוּחָא מְשִׁלִּימוּתָא דְּכָלָא, דְּהוּא רוּחַ שְׁלִימָא.

118. Rabbi Aba said: We have learned that everything is to be found in the four winds: THE THREE COLUMNS OF ZEIR ANPIN, CALLED SOUTH, NORTH, EAST; AND THE SHECHINAH WHICH RECEIVES THE THREE COLUMNS IS THE SECRET OF THE WEST WIND. FROM THEM COME OUT THE THREE WORLDS: BRIYAH, YETZIRAH, ASYIAH AND EVERYTHING THAT IS IN THEM. All the roots of the upper and lower worlds hold on to them. We have learned that the one enters AND SHINES, NAMELY THE RIGHT COLUMN CALLED SOUTH, and the other comes out BUT DOES NOT SHINE; NAMELY THE LEFT COLUMN CALLED NORTH, WHICH DOES NOT SHINE WITHOUT THE RIGHT COLUMN. Another one is closed, TO WIT, THE CENTRAL COLUMN CALLED EAST, WHICH SHINES ONLY BY COVERED CHASSADIM, BEFORE HIS MATING WITH THE NUKVA, and the other one revealed; NAMELY THE NUKVA, WHICH SHINES BY UNCOVERED CHASSADIM AT THE TIME OF UNION WITH ZEIR ANPIN. SHE IS CALLED THE WEST WIND. All THE WINDS join one another; NAMELY THEY ARE INCLUDED BY ONE ANOTHER, THEN they become the fathers of everything FOR ALL REALITY, BRIYAH, YETZIRAH, AND ASYIAH, ARE DRAWN AND BORN OF THEM.

119. Rabbi Shimon said: "Hashem took delight only in your fathers" (Devarim 10:15). "Your fathers" are exactly three, NAMELY AVRAHAM, YITZCHAK, YA'AKOV. It is written "only" meaning THERE IS NO MORE THAN THESE THREE. From them are branched out and cleave to them all the others, THE GRADES OF BRIYAH, YETZIRAH, AND ASYIAH, who go up TO MAYIN NUKVIN, TO MALE AND FEMALE, to adorn the name; NAMELY TO DRAW NEW MOCHIN UPON THE NUKVA, WHICH IS CALLED NAME.

16. Two camels

Rabbi Yosi starts by saying that the springs of wisdom were stopped when Rabbi Shimon died. He then explains how Rabbi Yehuda failed to fulfill the words of the verse when he came upon bundles of woolen clothes, which had fallen off two camels and were being attacked by birds. A man walks by and points out his failure to drive the birds away. Rabbi Yosi then explains Rabbi Yehuda's subsequent dream, and that when he woke up, he knew Rabbi Shimon's death caused wisdom to depart from the earth. Rabbi Aba then reveals that manna is the secrets of the Torah, but they are "to be kept," which means hidden.

The Relevance of this Passage

When a great soul departs this physical existence, the full measure of spiritual Light revealed through his lifelong deeds, is awakened each year on the day of his passing. Rabbi Shimon's deeds included the revelation of the Zohar, the mystical secrets of the Torah and soul of the universe. Thus, the brightest of all Lights shines forth in this passage at the mention of Rabbi Shimon's leaving this world. This Light helps to strengthen our connection to the Zohar, Rabbi Shimon, and the hidden Light of the Torah.

120. We learned that Rabbi Yosi said: Since Rabbi Shimon left the cave, nothing was concealed from the friends. They would behold supernal mysteries, which were revealed to them, as if they were given on Mount Sinai at that hour. After RABBI SHIMON died, it is written: "The fountains also of the deep and the windows of heaven were stopped" (Beresheet 8:2). TO WIT, THE SPRINGS OF WISDOM WERE STOPPED. The friends contemplated these matters but did not understand their secrets.

121. For one day, Rabbi Yehuda sat at the gate of Tiberias. He saw two camels laden with BUNDLES OF expensive woolen clothes. The load fell, and birds came TO WHERE IT WOULD FALL. But the birds were torn before the clothes reached it.

118. אָמַר רַבִּי אַבָּא, תָּמַן תְּנִינָן, מֵאַרְבַּע סְטְרִין כָּלֹא אֲשַׁתְּכָה, וְכָל שְׂרָשִׁין דְּעֵלְאִין וְתַתְּאִין בְּהוּ אַחֲרֵיהֶן, וְתָנָא, דָּא עֵייל, וְדָא נָפִיק, דָּא סְתִים, וְדָא פְּרִישׁ, אֲתַאֲחַד חַד בְּחִבְרָתָהּ, וְאִינוּן אֲבָהֶן דְּכָלֹא.

119. ר"ש אָמַר, רַק בְּאַבּוּתֵיךְ חֶשֶׁק ה', כְּתִיב בְּאַבּוּתֵיךְ, מִמֶּשׁ תֵּלֶתָא, וּמִשְׁמַע דְּכְתִיב רַק, רַק מִמֶּשׁ, וּמֵאֲלִין מִתְפָּרֶשֶׁן וּמִתְאַחֲדֵן כָּל שָׂאֵר אַחֲרֵינִין, וְסֻלְקִין שְׂמָא לֹאֲתַעֲטָרָא.

120. תָּנָא אָמַר ר' יוֹסִי, מִן יוֹמָא דְאַסְתִּילִיק ר"ש מִן מַעְרֵתָא, מַלִּין לֹא אֲתַבְסִיין מִן חֲבֵרְיָא, וְרִזִּין עֲלֵאִין הֵוּ מִסְתַּבֵּלָן, וְאַתְגַּלִּיין מִבִּינֵיהוּ, כְּאֵלּוּ אֲתִיבֵיהּ הָיָא שְׁעָתָא בְּטוּרָא דְסִינֵי, בְּתַר דְּשָׁכִיב כְּתִיב, וַיִּסְכְּרוּ מַעֲיִנוֹת תְּהוֹם וְאַרְוֹבוֹת הַשָּׁמַיִם, וְהֵוּ חֲבֵרְיָא מִרְחֹשֶׁן מַלִּי, וְלֹא מִתְקִימֵי בְּהוּ.

121. דְּיוֹמָא חַד הָוָה יָתִיב ר' יְהוּדָה, אֲפִתְחָא דְטַבְרִיָּה, וְחָמָא תְּרֵי גַמְלִי, דְּסֻלְקֵי קֶטְפִּירָא מַעֲלוּי דְכְתָמִין, נָפַל מִטּוּלָא דְקֶטְפִּירָא, וְאַתּוּ צִפְרֵי וְעַד לֹא מָטוּ עֲלֵיהוּ, אֲתַבְקַעוּ.

122. After that, other birds came on THE TORN BIRDS. They sat upon the rock and were not torn. They shouted AT THE BIRDS, TO REMOVE THEM FROM THE TORN BIRDS, but they would not go. They heard a voice saying that the crown upon the crowns dwells in darkness, and its master is outside.

123. While RABBI YEHUDA was sitting, a man passed by and looked AT THE BIRDS. He said: This man did not fulfill the words of the verse: "And the birds of prey came down upon the carcasses, and Avram drove them away" (Beresheet 15:11). Rabbi Yehuda said: But I tried TO MAKE THE BIRDS GO AWAY FROM THEM BY SHOUTING AT THEM, but they would not go. The man turned his head TO RABBI YEHUDA and said: He did not yet pluck the hair of his master, nor did he shear the lady. RABBI YEHUDA DID NOT UNDERSTAND WHAT HE MEANT. He ran after him three miles AND BEGGED HIM TO EXPLAIN what he said, but he did not. Rabbi Yehuda was grieved.

124. One day RABBI YEHUDA slept under a tree. In his dream he saw four wings prepared and Rabbi Shimon mounting upon them with a book of the Torah. He left no book of sublime mysteries and Aggada, but took all with him to heaven. He saw them hidden from his eyes, never to be revealed again.

125. When he woke up he said: Assuredly, when Rabbi Shimon died, Wisdom departed from the earth. Woe to the generation, from which the precious stone they held on to, which was the support of the upper and the lower, was gone.

126. He came before Rabbi Aba and told him. Rabbi Aba raised his hands to his head and wept. He said: A mill to grind good manna every day; NAMELY REVEALING THE SECRETS OF THE TORAH, CALLED MANNA. It is gathered, as it is written: "He that gathered least gathered a quantity of ten homer" (Bemidbar 11:32). Now the mill and the manna are gone, and nothing remained of it in the world, save as it is written: "Take a jar, and put an omer full of manna in it, and lay it up before Hashem, to be kept for your generations" (Shemot 16:33). It does not say 'in an open place' but "to be kept," which means to be put in a hidden place. Who could now reveal secrets? Who even knows them?

127. RABBI ABA whispered to Rabbi Yehuda, saying: Surely the man you saw was Eliyahu. He did not agree to reveal secrets to you, so that you may realize the worth of Rabbi Shimon, who lived in your days, and the generation will weep for him. RABBI ABA said to him: We should indeed mourn him.

122. לְבָתֵּר אֶתּוֹ בְּמָה צִפְרִין, וְהוּוּ אֲזָלִי עֲלֵיהוּ, וְשָׂרוּ לֹון בְּטִרְטִישָׁא, וְלֹא מִתְבַּקְעִין, וְהוּוּ צֹוֹחִין לֹון, וְלֹא הוּוּ מִתְפָּרְשִׁין, שְׁמַעוּ חֵד קָלָא, עֲטָרָא דְעֲטָרִין בְּקִדְרִין שְׂרִיא, וּמְרִיה לְבָר.

123. עַד דְּהָוָה יָתִיב, עָבַר חֵד גְּבָרָא, אֲשַׁגַּח בְּהוּ, אָמַר, לֹא קִיִּים דָּא, הָא דְכָתִיב וַיֵּרֶד הָעֵיט עַל הַפְּגִרִים וַיֵּשֶׁב אוֹתָם אֲבָרִם. אָמַר רַבִּי יְהוּדָה, וְהָא עֲבִידְנָא וְלֹא אִתְפָּרְשִׁין, אַהֲדַר רִישִׁיָּה הֵהוּא גְבָרָא וְאָמַר, עַד לֹא מְרִיט דָּא, רִישִׁיָּה דְמְרִיָּה, וְעַד לֹא גָלִישׁ לְמִטְרוֹנִיתָא. רַהֲט אֲבַתְרִיה תִּלְת מַלְיוֹן, וְלֹא אָמַר לִיה, חֲלַשׁ דַּעֲתִיה דְּרַבִּי יְהוּדָה.

124. יוֹמָא חֵד, אֲדַמוֹךְ תַּחוֹת אֵילָנָא, וְחָמָא בְּחַלְמִיָּה, ד' גְּרַפִּין מִתְתַּקְנִין, וְסָלִיק רַבִּי שְׁמַעוֹן עֲלֵיהוּ, וְסִ"ת עֲמִיָּה, וְלֹא שְׁבִיךְ כָּל סַפְרֵי רִזִּין עֲלָאִין וְאֲגֻדָּתָא, דְּלֹא סָלִיק לֹון בְּהִדְיָה, וְסָלִיק לְהוֹן לְרִקִיעָא, וְחָמָא דְמִתְבַּסְיָא מַעֲינָא, וְלֹא אִתְגַּלְיָא.

125. בְּדִ אִתְעַר, אָמַר, וְדָאִי מִדְּשָׁכִיב ר' שְׁמַעוֹן, חֲכַמָּתָא אִסְתַּלְקַת מֵאַרְעָא, וְוִי לְדִרָא, דְּהָאִי אֲבָנָא טְבָא, דְּהוּוּ מִתְחַזֵּן מִנִּיָּה, וְסַמְכִין עֲלִיהָ עֲלָאִין וְתַתָּאִין, אִתְאַבִּיד מִנִּיָּהוּ.

126. אֶתָּא לְגִבְיָה דְּר' אָבָא, סַח לִיה, סָלִיק רַבִּי אָבָא יָדוּי עַל רִישִׁיָּה, וּבִכָּה וְאָמַר, ר"ש רִיחֻיָּא דְּטַחֲנִין מִנִּיָּה מִנָּא טְבָא כָּל יוֹמָא, וְלִקְטִין לִיה, בְּמָה דְכָתִיב, הַמִּמַּעִיט אֶסֶף עֲשָׂרָה חֲמִרִים, וְהִשְׁתָּא רִיחֻיָּא וּמִנָּא אִסְתַּלְקוּ וְלֹא אִשְׁתָּאֵר בְּעֵלְמָא מִינִיָּה, בְּרִ בְּמָה דְכָתִיב, קַח צִנְצֻנָּת אַחַת וְתֵן שְׁמָה מִלָּא הָעוֹמֵר מִן וְהִנֵּחַ אוֹתוֹ לִפְנֵי ה' לְמִשְׁמֶרֶת. וְאֵלּוּ בְּאַתְגַּלְיָא לֹא כָתִיב, אֶלָּא לְמִשְׁמֶרֶת: לֹא צִנְעוֹתָא. הִשְׁתָּא מֵאֵן יָכִיל לְגַלְיָה רִזִּין, וּמֵאֵן יִגְדַּע לֹון.

127. לְחִישׁ לִיה לְרַבִּי יְהוּדָה בְּלַחֲשׁוֹ, וְדָאִי הֵהוּא גְבָרָא דְחַמִּית, אֲלֵיהּ הָוָה, וְלֹא בַּעַל לְגַלְיָה רִזִּין, בְּגִין דְּתִנְדַּע שְׁבַחָא דְּר"ש, דְּהָוָה בְּיוֹמוּי, וַיִּבְכּוּן דְּרָא עֲלוּי. א"ל, הִי לְמַבְכִּי בְכִיָּה עֲלִיהָ.

128. Rabbi Yehuda wept for him every day, for he was with him, RABBI SHIMON, at the holy assembly of Rabbi Shimon with the other friends. He said TO RABBI ABA, Woe is me that I was not gone at the holy assembly that day with the three who were gone, RABBI YOSI THE SON OF RABBI YA'AKOV, RABBI CHIZKIYAH, AND RABBI YISA, instead of beholding this generation that is changed.

128. ר' יהודה, הוה בכי כל יומא עלוי, דהא אַערא עמיה באדרא קדישא דר"ש, ושאר חברי, א"ל ווי דלא אסתלקנא הווא יומא עם אינון תלתא דאסתלקו, ולא לחמי דרא דא, דהא אתהפך.

17. "The silver is Mine, and the gold is Mine"

Rabbi Yehuda begins by explaining to Rabbi ABA that the verse, "The silver is mine, and the gold is mine," means, in other words, that "the heavens are the heavens of The Creator." He then explains the importance of the holy garments, which are ABA and Ima. The high priest above is ABA, and the one below, Ima. They are the secret of the Malchut of Zeir Anpin.

The Relevance of this Passage

When the energies of male and female unite, spiritual energy is free to flow throughout all the worlds. By revealing the secrets of the holy garments which are ABA [Male] and Ima [Female], the Zohar, is in effect, linking the Upper [Male] and Lower [Female] Worlds. Thus, the dazzling heavenly Light of The Creator gleams throughout our world, removing all forms of darkness from our lives. This splendid occurrence takes place the moment our eyes fall upon the mystical texts that reveal these supernal secrets.

129. RABBI YEHUDA said to RABBI ABA, Tell me Rabbi, it is written: "And they shall take gold, and blue, and purple, and scarlet, and fine linen" (Shemot 28:5), yet silver is not mentioned. But AT THE OFFERING FOR THE TABERNACLE it says "gold and silver" (Shemot 25:3); brass too is not mentioned, though both silver and brass were counted AS AN OFFERING FOR THE TABERNACLE. Here, IN RELATION TO THE VESTMENTS OF THE HIGH PRIEST they are not mentioned. But if the sacred lamp, NAMELY RABBI SHIMON, did not reveal this mystery when it was discussed, I MYSELF should not reveal either.

129. א"ל, רבי אימא לי, כתיב והם יקחו את הזהב ואת התכלת ואת הארגמן ואת תולעת השני ואת השש, ואילו בסף לא כתיב, והא כתיב זהב וכסף, א"ל והא נמי נחשת, דכסף ונחשת בחשבנא הוו, והכא לא. אלא אי לא דגלי בוצינא קדישא באתריה, לא אצטריכנא לגלאה.

130. RABBI ABA opened with: "The silver is Mine, and the gold is mine," says Hashem" (Chagai 2:8) as it says in the verse, "The heavens are the heavens of Hashem" (Tehilim 115:16).

130. פתח ואמר, לי הכסף ולי הזהב נאם ה', היינו דכתיב השמים שמים לה'.

131. I have looked at the vessels of the sanctuary in several places; NAMELY THE RAIMENTS OF THE HIGH PRIEST, as it is written: "These are holy garments" (Vayikra 16:4) "and they shall make holy garments" (Shemot 28:4). HE ASKS: What holiness is there TO THE GARMENTS OF THE HIGH PRIEST? HE SAYS, We have learned that in all of these places THAT ARE MENTIONED there is holiness. NAMELY, "these are holy garments," "and they shall make holy garments," WHICH MEAN they resemble the ones above; TO WIT, ABA AND IMA WHICH ARE CALLED HOLY, FOR THE HIGH PRIEST CORRESPONDS TO SUPERNAL ABA, AND HIS GARMENTS ARE THEREFORE CALLED HOLY GARMENTS, AS WAS SAID.

131. בכמה אתר אסתכלנא באלין מאני דקודשא, דכתיב בגדי קדש הם, וכתיב ועשו בגדי קדש, מאי קדושה הכא, אלא הכי תנינן, קדושה אינון בכל אתר. וכתיב בגדי קדש הם. ועשית בגדי קדש, בגוונא דלעילא.

132. For we have learned that there is a High Priest above, ABA, and a high priest below, WHO CORRESPONDS TO HIM. Therefore, the holy raiments OF ABA above CORRESPOND TO the holy raiment OF THE HIGH PRIEST below. HENCE, AS ABA IS THE SECRET OF HOLINESS SO IS THE HIGH PRIEST HOLY; AS THE RAIMENTS OF HONOR OF ABA ARE HOLY GARMENTS SO ARE THOSE OF THE HIGH IN RELATION TO THE GARMENTS OF THE HIGH PRIEST PRIEST. Thus, the verse does not mention silver or brass because they are assigned to another place, NOT CORRESPONDING TO THE SUPERNAL ABA AND IMA, as it is written: "All the pillars round about the court shall be bound with silver... and their sockets of brass" (Shemot 27:17). They are the instruments of service of the tabernacle, THE SECRET OF THE NUKVA OF ZEIR ANPIN.

132. דתניא בהן גדול לעילא, בהן גדול לתתא, לבושין דיקר לעילא, לבושין דיקר לתתא, ומה דלא אמר בסף ונחשת, לאתר אחרא אסתליקו, דכתיב כל עמודי החצר סביב מחושקים כסף וגו', וכתיב ואדניהם נחשת, דאינון מאני שמושא, לאשתמשא משכנא בהו.

133. But no one is allowed to use the garment of honor OF THE HIGH PRIEST save the high priest, who is anointed with the oil of holy ointment upon his head, as it is written: "And you shall make holy garments for Aharon your brother for honor and for beauty" (Shemot 28:2). For in these garments, he resembles ABA above.

133. אָבֵל הָכָא בְּאַלִּין לְבוּשֵׁין דִּיקָר, לֹא בְּעֵי לְאַשְׁתַּמְשָׁא בְּהוּ ב"נ אַחֲרָא, בְּר מַכְהֵנָּא רַבָּא, דְּרַבּוּ מִשַׁח קוּדְשָׁא עַל רִישִׁיהּ, דְּכִתִּיב וְעָשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אַחֲיָךְ לְכָבוֹד וּלְתַפְאֶרֶת, דְּבִאֲיָנוּן לְבוּשֵׁין דְּמִי לְגוּוֹנָא דְלַעִילָא.

18. "And the time drew near for Yisrael to die," part two

Rabbi Yehuda opens the discussion by describing that every day a herald resounded in 250 worlds, in which two birds, one going to the north and the other to the south, would return to report the trembling of the world. When a man's end draws near, his legs, like the birds upon their return, become trapped, called "the day of Hashem." A man's spirit must be righteous in order to have it sucked from him by God. Rabbi Yosi further explains that when a man is about to die, if he is righteous, it is proclaimed for thirty days by those in the Garden of Eden.

The Relevance of this Passage

Here, the purifying Light of The Creator cleanses our soul and awakens us to the value and importance of spiritual growth, so that we will merit a high place in the world to come. The world to come refers to both the Garden of Eden and to our present lifetime in this material realm. A man's end can refer to both his demise in this physical world, and to the end of his negative and wicked ways in this current life.

134. We learned "And the time drew near for Yisrael to die." Rabbi Yehuda said: Woe to the world, who do not see, nor hear or know that on each and every day, a herald resounds in 250 worlds.

134. תִּנּוּא, וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לְמוֹת א"ר יְהוּדָה, וְוִי לַעֲלֵמָא, דְּהָא בְּנֵי נָשָׂא לֹא חֲמָאן וְלֹא שְׁמַעֵן, וְלֹא יִדְעִין דְּהָא כָּל יוֹמָא וְיוֹמָא, קָלָא דְּכִרּוּזָא אֲשֶׁתַּמַּע, בְּמֵאתָן וַחֲמִשִּׁין עַלְמִין.

135. We learned about a certain world above, THE NUKVA. When the herald goes forth AND MAKES IT WHOLE, the world shudders and trembles. Two birds come out from that world, that live under the tree in which is the appearance of life and death.

135. תִּנּוּא, עַלְמָא חָדָא, אֲשֶׁתַּמּוּדַע לַעִילָא, וְכַד כְּרוּזָא נְפִיק, הֵהוּא עַלְמָא מְזִדְעָזָא וּמִתְחַלְחֵלָא, נְפִיקֵי תֵרִין צִפְרִין, דְּאֶסְתַּלְקוּ מֵהֵהוּא עַלְמָא, דְּמִדּוּרִיהוֹן תַּחוּת אֵילָנָא דְּחִיזוּ דְּחִי וּמוֹתָא בֵּיהּ.

136. One bird goes to the south side, and the other bird to the north side; the one goes with daybreak and the other when the day darkens. Each cries out what it heard from the herald.

136. נִפְקָא חַד צִפּוּרָא לְסִטֵּר דְּרוּמָא, וְחַד צִפּוּרָא לְסִטֵּר צְפוֹנָא, וְחַד צִפּוּרָא כַּד נִהִיר יוֹמָא, וְחַד כַּד אֲתַחֲשַׁךְ יוֹמָא, כָּל חַד וְחַד קְרִי וּמְכַרְזָא, מֵה דְּשִׁמְעִין מֵהֵהוּא כְּרוּזָא.

137. Later, they wish to return to their place but their legs stumble on a hollow in the great abyss and they are trapped there until midnight, when the herald proclaims, "And like the birds that are caught in the snare; so are the sons of men snared" (Kohelet 9:12).

137. לְבִתֵּר בְּעוּ לְאַסְתַּלְקָא לְאַתְרֵיהוֹן, וּמִשְׁתַּמְטִי רַגְלֵיהוֹן, בְּנוֹקְבָא דְּתַהוּמָא רַבָּא, וּמִתְלַכְדֵּן בְּגוּיָה, עַד דְּאֲתַפְּלִיג לֵילִיא. כַּד אֲתַפְּלִיג לֵילִיא, כְּרוּזָא קְרִי, וְכַצִּפְרִים הֶאֱחָזוּת בְּפַח בְּהֵם יוֹקְשִׁים בְּנֵי הָאָדָם.

138. Rabbi Yehuda said: When man's legs are trapped and his time draws near, that day is called "the day of Hashem" when he returns the spirit to Him. We have learned that at that time, the holy crown visits the spirit OF THAT MAN. What is it? According to the verse, "The days of our years are seventy" (Tehilim 90:10) it is the seventh crown of all, NAMELY THE NUKVA, WHICH IS THE SEVENTH, FINEL, SFIRAH.

138. א"ר יְהוּדָה, בְּשַׁעֲתָא דְּמִתְלַכְדֵּן רַגְלוֹי דְּבְנֵי נָשָׂא, וְיוֹמוֹי אֲתַקְרִיבוּ, הֵהוּא יוֹמָא, אֲתַקְרִי יוֹם ה', לְאַתְבָּא רוּחִיהָ לִּיהּ. תִּנּוּא בְּהֵיא שַׁעֲתָא, פְּקָדָא הֵהוּא כְּתָרָא קְדִישָׁא, עַל רוּחִיהָ, וּמֵאן אִיהוּ, דְּכִתִּיב יְמֵי שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה. וְהִיא כְּתָרָא שְׁבִיעָא דְּכָלָא.

139. If THE NUKVA comes TO MAN from the side of Gvurah, NAMELY BINA ABOVE THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, it is written: "Or if by special strength (Heb. gvurot), eighty years" (Tehilim 90:10) since the crown of Gvurah is the eighth. From that time onward, life cannot be prolonged, as it says, "Yet their pride is but trouble and wretchedness" (Ibid.), for when there is no foundation, the building will not endure.

140. Rabbi Yehuda said: Happy are the righteous when the Holy One, blessed be He, wishes to take back their spirits to Himself and suck their spirits from within them. For we have learned that when the Holy One, blessed be He, desires to recall the spirit if it be a righteous spirit, it is written: "And the spirit returns to the Elohim who gave it" (Tehilim 12:7).

141. If it is not found to be righteous, woe to that spirit, which must bathe in the burning fire and be purified in order to be sucked into the body of the King, NAMELY THE HOLY ONE, BLESSED BE HE. If it is not corrected, woe to that spirit, which rolls like a stone in the hollow of the sling, as it is written: "And the souls of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29). We learned that if the spirit is worthy, much good is stored for it in that world, as it is written: "Neither has the eye seen, that a Elohim, beside You, should do such a thing for he that waits for Him" (Yeshayah 64:3).

142. Rabbi Yosi said: When the time approaches for a man TO DIE, it is proclaimed in the world for thirty days THAT HIS TIME HAS COME TO DIE. Even the birds in the sky proclaim it, and if he is righteous, it is proclaimed for thirty days among the righteous in the Garden of Eden.

143. We have learned that all these thirty days, the soul ascends from him each night to go up and look at its place in that world, yet the man does not know ABOUT THIS, nor cares, nor has control over his soul during these thirty days like before, as it is written: "There is no man who has power over the spirit to retain the spirit" (Kohélet 8:8). Rabbi Yehuda said: At the beginning of the thirty days, the man's shadow is darkened, and the shape OF THE SHADOW is not seen upon the ground.

139. ואם מסטרא דגבורה קאתי, כתיב, ואם בגבורות שמנים שנה, דכתרא דגבורה תמינאה הוי, מכאן ולהלאה, לית אתר לאתמשך, כמה דאת אמר, ורהבם עמל ואון, באתר דלא הוי יסודא, בנינא לא אתקנים.

140. א"ר יהודה, זכאין אינון צדיקא, כד קודשא בריך הוא בעא לאתבא רוחיה ליה, ולשאבא ההוא רוחא בגויה. דתניא, בשעתא דקודשא בריך הוא בעא לאתבא רוחיה ליה, אי זכא הוא ההוא רוחא, מה כתיב, והרוח תשוב אל האלקים אשר נתנה.

141. ואי לא אשתבח זכא, ווי לההוא רוחא, דבעי לאסתחא בגורא דדליק, ולאסתקנא בגין לאשתאבא בגופא דמלכא, ואי לא אתתקנת, ווי לההוא רוחא, דמתגלגלא באבנא בקוספיתא, דכתיב ואת נפש איביך יקלענה בתוך כף הקלע. תניא, אי ההוא רוחא זכי, כמה טבין גניזין ליה בההוא עלמא, דכתיב עין לא ראתה אלקים וזולתך יעשה למחכה לו.

142. א"ר יוסי, כד ההוא בר נש אתקריבו יומיו, תלתין יומין מכריזי עלוי בעלמא ואפילו צפרי שמיא מכריזין עלוי, ואי זכא הוא, תלתין יומין מכריזין עלוי בין צדיקא, בגינתא דעדן.

143. תנא, כל אינון תלתין יומין, נשמתי נפקת מניה בכל ליליא, וסלקת וחמאת דוכתה בההוא עלמא, וההוא ב"נ לא ידע, ולא אשגח, ולא שליט בנשמתי, כל אינון תלתין יומין, כמה דהוה בקדמיתא, דכתיב אין אדם שליט ברוח לכלא את הרוח וגו'. א"ר יהודה, מכד שראן אינון תלתין יומין, צלמא דב"נ אתחשך, ודיוקנא דאתחזי בארעא אתמנעת.

19. Rabbi Yitzchak sat sadly

Rabbi Yitzchak asks Rabbi Yehuda for three things that were troubling him. Rabbi Yehuda then asks him why he thinks he is going to die. Rabbi Yitzchak explains that he no longer sees his shadow. They go to see Rabbi Shimon, who protects them from the Angel of Death. Rabbi Shimon asks Rabbi Yitzchak if he has seen his father today, for if so, that means he will die. Rabbi Shimon summons God to prepare to take Rabbi Yehuda away. Rabbi Yitzchak then sleeps and sees his father in his dream, who tells him that they are preparing his chamber in Heaven. Next, Rabbi Shimon asks God that Rabbi Yitzchak will not die, and the wish is granted. Not only that, Rabbi Yitzchak is given seventy places with doors to seventy worlds. Rabbi Yitzchak is then told that he will discover the secrets with Rabbi Shimon upon his death.

The Relevance of this Passage

The profound greatness of Rabbi Shimon is made evident here through his influence and connection to The Creator that allows him to turn aside the Angel of Death on behalf of a fellow rabbi, reversing a decree of death. Moreover, great spiritual worlds and treasures await the rabbi in the world to

come, by virtue of his association to Rabbi Shimon. In effect, this ancient passage is telling us that anyone who truthfully embraces the path of Rabbi Shimon and connects deeply to the Zohar and its wisdom, will have the power to stop the Angel of Death in its tracks and secure a place high in the heavens in the world to come. The Light emitted here helps to facilitate our connection to the path of the Zohar and deepens our relationship with the giant of all Kabbalists, the master Rabbi Shimon bar Yochai.

144. Rabbi Yitzchak was sitting sadly one day by the door of Rabbi Yehuda. Rabbi Yehuda came out and found him sitting sadly at his door. He said to him: What is the matter today?

144. ר' יצחק, הוה יתיב יומא חד, אפתחא דר' יהודה, והוה עציב, נמיק ר' יהודה, אשכחיה לתרעיה, דהוה יתיב ועציב, א"ל מאן יומא דין משאר יומין.

145. He said to him: I come to you to ask you three things. The first is that when you say words of the Torah, and you shall say the things that I said, say them in my name so as to mention my name. Also, that you shall teach my son, Yosef, the Torah and that you shall go to my grave all the seven days OF MOURNING and pray for me.

145. א"ל, אתינא לגבך, למבעי מינך תלת מלין: חד, דכד תימא מלי דאורייתא, ותדבר מאינן מלין דאנא אמינא, דתימא לון משמי, בגין לאדכרא שמי. וחד דתזכי ליוסף ברי באורייתא. וחד, דתיזיל לקברי כל ז' יומין, ותבעי בעותיך עלי.

146. He said to him: How do you know YOU ARE GOING TO DIE? Rabbi Yitzchak said to him: My soul departs from me every night, but it does not enlighten me with dreams as before. Moreover, when I pray and reach the part of 'do hearken unto prayer and supplication', I look at my shadow upon the wall but do not see it. I think I SHALL DIE since the shadow is gone from me and cannot be seen. For a herald comes forth and proclaims, as it is written: "Surely every man walks in a shadow" (Tehilim 39:7). As long as his shadow has not gone from him, "every man walks" and his spirit within him. Once a man's shadow is no longer seen, he passes away from this world.

146. א"ל מנין לך. א"ל, הא נשמתי אסתלקת מיני בכל ליליא, ולא אנהיר לי בחלמא, כמה דהוה בקדמייתא, ועוד דכד אנא מצלינא, ומטינא לשומע תפלה, אשגחנא בצולמי דילי בכותלא, ולא חמינא ליה, ואמינא דהואיל וצלמא אתעבר ולא אתחזי, דהא ברוזא נמיק וכריז, דכתיב אך בצלם יתהלך איש, כל זמנא דצולמא דבר נש לא יתעבר מניה, יתהלך איש, ורוחיה אתקיימא בגויה, אתעבר צולמא דבר נש ולא אתחזי, אתעבר מהאי עלמא.

147. RABBI YEHUDA said to him: It is also derived from the verse, "Because our days upon earth are a shadow" (Iyov 8:9). RABBI YEHUDA said to him: I shall carry out your requests. But I also ask that you shall reserve a place for me by you in the other world, as I was by your side in this world. Rabbi Yitzchak wept and said: Please do not go away from me all these days.

147. א"ל ומהכא, דכתיב כי צל ימינו עלי ארץ. א"ל, כל אלן מלין דאת בעי עבידנא, אבל בעינא מינך דבהווא עלמא, תבריר דוכתאי גבך, כמה דהוינא בהאי עלמא. בכה רבי יצחק ואמר, במטו מינך, דלא תתפרש מנאי כל אלן יומין.

148. They went to Rabbi Shimon and found him occupied with the Torah. Rabbi Shimon lifted up his eyes and saw the Angel of Death running and dancing before Rabbi Yitzchak. Rabbi Shimon stood up, held Rabbi Yitzchak by the hand and said: I decree that whoever is wont to come to me shall enter, and he who is not wont shall not come. Rabbi Yitzchak and Rabbi Yehuda came in. And he thus kept the Angel of Death remaining outside, UNABLE TO COME IN.

148. אזלו לגביה דרבי שמעון, אשכחוהו דהוה לעי באורייתא, זקיף עינוי ר"ש, וחמא לרבי יצחק, וחמא למלאך המות דרהיט קמיה, ורקיד קמיה. קם רבי שמעון, אחיד בידיה דרבי יצחק, אמר, גוזרנא, מאן דרגיל למיעל, ועול. ומאן דלא רגיל למיעאל, לא יועול. עאלו רבי יצחק ורבי יהודה, קטיר מלאך המות לבר.

149. Rabbi Shimon looked and saw that his time had not yet come TO DIE, until the eighth hour of the day. Rabbi Shimon placed him before him and studied the Torah with him. Rabbi Shimon said to his son Rabbi Elazar, Sit at the door, and whoever you see do not speak with him; if he shall want to enter, swear he may not enter.

150. Rabbi Shimon said to Rabbi Yitzchak, Have you seen your father's image today, or have you not? For we have learned that when a man departs from the world, his father and relatives are there with him, and he sees and recognizes them. And all those with whom he will dwell in the other world in the same grade, all gather to be with him, and accompany his soul to its dwelling place. RABBI YITZCHAK said: Until now I have not seen THE IMAGE OF MY FATHER.

151. Rabbi Shimon stood up and said: Master of the universe, we have a certain Rabbi Yitzchak with us, one of the seven eyes here; TO WIT, ONE OF THE SEVEN STUDENTS WHO REMAINED ALIVE WHEN THEY WENT OUT OF THE HOLY ASSEMBLY. Behold, I hold him, give Him to me! A voice resounded saying: the throne of His Master, NAMELY THE NUKVA, has approached UNION through the wings of Rabbi Shimon. Behold, Rabbi Yitzchak is yours, and you shall come with him when you shall sit in your throne AT THE TIME RABBI SHIMON WILL PART FROM THE WORLD. Rabbi Shimon said: Certainly, I SHALL DO SO AND BRING HIM WITH ME WHEN I WILL DEPART FROM THE WORLD.

152. While he was speaking, Rabbi Elazar saw the Angel of Death departing. He said: No sentence stands at the place of Rabbi Shimon. Rabbi Shimon said to his son Rabbi Elazar, Come here and hold Rabbi Yitzchak, for I see he is afraid. Rabbi Elazar entered and held him, and Rabbi Shimon turned to study the Torah.

153. Rabbi Yitzchak slept and saw his father. HIS FATHER said to him: Son, happy is your portion in this world and in the World to Come, for you sit among the leaves of The Tree of Life in the Garden of Eden. A great and strong tree in both worlds is Rabbi Shimon, who holds you in his boughs. Happy is your portion, my son.

154. He said to him: Father, what am I there, IN THE WORLD OF TRUTH? He said to him: For three days they have been hastily preparing your chamber with open windows to shine upon you from the four directions of the world. I have seen your place, rejoiced and said: Happy is your portion, son. Only your son has not yet studied the Torah AND I WAS SORRY FOR THIS.

149. אֲשַׁחַד ר"ש, וְחָמָא, דְּעַד כְּעַן לֹא מָטָא עֲדָנָא, דִּהָא עַד תַּמְנִיָּא שְׁעֵתֵי דְיוֹמָא הוּא זְמַנָּא, אוֹתְבִיהָ קָמִי ר"ש, וְהוּא לְעֵי לִיהָ בְּאוֹרֵייתָא. אַר"ש לְרַבִּי אֱלֶעָזָר בְּרִיה, תֵּיב אֶפְתָּחָא וְמָה דִּתְחַמִּי, לֹא תִשְׁתַּעֵי בְּהִרְיָה, וְאִי יִבְעֵי לְמִיעָאֵל הָכָא, אוֹמֵי אוֹמָאָה דְּלֹא לִיעוּל.

150. אָמַר ר"ש לְרַבִּי יִצְחָק, חֲמִית דְּיוֹקְנָא דְּאָבוּךְ יוֹמָא דָּא, אוּ לֹא. דִּהָא, תְּנִינִן, בְּשַׁעְתָּא דְּבֵר נָשׁ אֶסְתַּלַּק מֵעֲלָמָא, אָבוּי וְקָרִיבִי מִשְׁתַּבְּחִין תַּמָּן עֲמִיה, וְחָמָא לֹון וְאֶשְׁתַּמּוּדַע לֹון, וְכָל אֵינֹון דִּהוּא מְדוּרִיהָ גְבִייהוּ בַּהוּא עֲלָמָא בְּדִרְגָּא חַד, כְּלָהוּ מִתְכַּנְשֵׁי וּמִשְׁתַּבְּחֵי עֲמִיה, וְאִזְלִין עִם נִשְׁמַתִּיהָ, עַד אַתְר דִּתְשַׁרִּי בְּאַתְרִיהָ. אָמַר, עַד כְּעַן לֹא חֲמִינָא.

151. אֲדַהֲבִי קָם ר' שְׁמַעוֹן וְאָמַר, מָאֲרִי דְּעֲלָמָא, אֶשְׁתַּמּוּדַע רַבִּי יִצְחָק לְגַבָּן, וּמֵאֲנֹון שְׁבַעָה עֵינִין דִּהָכָא הוּא, הָא אֶחֱידָנָא בִּיה, וְהֵב לִי. נֶפֶק קֵלָא וְאָמַר, כּוֹרְסִינָא דְּמֵאֲרִיהָ קָרִיבָא בְּגִדְפוּי דְּר' שְׁמַעוֹן, הָא דִּירֵךְ הוּא, וְעַמְךָ תִּיֵּיתִיהָ, בְּזִימְנָא דִּתְיעוּל לְמִשְׁרֵי בְּכוֹרְסִיךָ. אָמַר ר"ש וְדֹאֵי.

152. אֲדַהֲבִי, חָמָא רַבִּי אֱלֶעָזָר, דִּהוּא אֶסְתַּלִּיק מִלֵּאךְ הַמּוֹת, וְאָמַר, לִית קוֹפְטָרָא דְּטִיפְסָא, בְּאַתְר דְּרַבִּי שְׁמַעוֹן בֶּן יוֹחָאֵי שְׂכִיחַ. אָמַר רַבִּי שְׁמַעוֹן לְרַבִּי אֱלֶעָזָר בְּרִיה, עוּל הָכָא, וְאֶחֱיד בִּיה בְּרַבִּי יִצְחָק, דִּהָא חֲמִינָא בִּיה דְּמִסְתַּפִּי, עָאֵל רַבִּי אֱלֶעָזָר, וְאֶחֱיד בִּיה. וְרַבִּי שְׁמַעוֹן אֲהֲדֵר אֲנַפִּיהָ וְלְעֵי בְּאוֹרֵייתָא.

153. נֵיִים רַבִּי יִצְחָק, וְחָמָא לְאָבוּי, א"ל בְּרִי, זָכָאָה חוּלְקֵךְ, בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאֵתִי, דִּהָא בֵּין טְרַפִּי אֵילָנָא דְּחַיִּי דְּגִנְתָּא דְּעָרִין, אֲתִיְהִיב אֵילָנָא רַבָּא וְתִקִּיף בְּתֵרִין עֲלָמִין, ר"ש בֶּן יוֹחָאֵי הוּא, דִּהָא הוּא אֶחֱיד לָךְ בְּעַנְפוּי, זָכָאָה חוּלְקֵךְ בְּרִי.

154. אָמַר לִיה אָבָא, וְמָה אָנָּא הָתָם, אָמַר לִיה תֵּלַת יוֹמִין הוּוּ דְּחָפּוּ אֲדָרָא דְּמִשְׁכְּבֵךְ, וְתִקְנִינוּ לָךְ כִּיּוֹן פְּתִיחִן, לְאַנְהָרָא לָךְ מֵאַרְבַּע סְטָרִין דְּעֲלָמָא, וְאַנָּא חֲמִינָא דּוֹכְתִּיךְ וְחֲדִינָא, דְּאֲמִינָא זָכָאָה חוּלְקֵךְ בְּרִי. בֵּר דְּעַד כְּעַן, בְּרַךְ לֹא זָכִי בְּאוֹרֵייתָא.

155. Even now, twelve righteous men from among the friends were preparing to come to you. As they were going, a sound went forth in all the worlds: Friends who stand here, bedeck yourself for Rabbi Shimon who has asked a request OF THE HOLY ONE, BLESSED BE HE, THAT RABBI YITZCHAK SHALL NOT DIE, and it was granted him.

156. Not only this, but seventy places are adorned for him here. Each place has doors opening to seventy worlds, each world opening to seventy channels, each opened for seventy supernal crowns, where there are ways leading to Atika, the most concealed of all, to see the highest pleasantness which delights and shines upon all, as it says "to behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4). "To inquire in His temple" as it is written: "For he is the trusted one in all my house" (Bemidbar 12:7).

157. He said to him: Father, how long am I given to live in this world? He said to him: I was not given permission to tell you this, and man is not made to know. But at the feast for Rabbi Shimon, NAMELY ON HIS DAY OF DEPARTURE, WHEN THERE WILL BE GREAT JOY IN ALL THE WORLDS FOR ALL THE SECRETS HE REVEALED, AS MENTIONED IN THE SMALL ASSEMBLY, you shall be there to set his table TO REVEAL MYSTERIES WITH HIM. As it says, "Go forth, O daughters of Tzion, and behold King Solomon with the crown with which his mother crowned him on the day of his wedding, and on the day of the gladness of his heart" (Shir Hashirim 3:11).

158. Rabbi Yitzchak then awoke and laughed and his face shone. Rabbi Shimon looked at his face and said to him: You have heard something new. RABBI YITZCHAK said to him: Surely I HAVE HEARD; He told him WHAT HE SAW IN HIS DREAM. RABBI YITZCHAK prostrated himself ON THE GROUND before Rabbi Shimon.

159. We have learned from that day onward that Rabbi Yitzchak would hold his son in his hand. He studied the Torah with him, and never left him. When he came before Rabbi Shimon, he made his son sit outside. He used to come in and sit before Rabbi Shimon and call before him, "O Hashem, I am oppressed, be you my security" (Yeshayah 38:14).

155. וְהָא הַשְׁתָּא הוּי זְמִינִין לְמִיתִי גַבְךָ, תְּרִיסַר צְדִיקָא דְחִבְרִיָא, וְעַד דְּהוּינָא נִפְקִי, אֲתַעֲר קְלָא בְּכֻלָּהּ עַלְמִין, מֵאֵן חֲבֵרִין דְּקוּיָמִין הָכָא, אֲתַעֲטְרוּ, בְּגִינִיה דְּרַבִּי שְׁמַעוֹן, שְׁאַלְתָּא שְׂאִיל, וְאַתִּיחִיב לִיה.

156. וְלֹא דָא בְּלַחְדוּרֵי, דְּהָא שְׁבַעִין דּוּכְתִי מִתַּעֲטְרִן הָכָא דִּילִיָּה. וְכָל דּוּכְתָא וְדּוּכְתָא, פְּתִיחִין פְּתִיחִין לְשְׁבַעִין עַלְמִין, וְכָל עַלְמָא וְעַלְמָא, אֲתַפְּתַח לַע' רְהִיטִין, וְכָל רְהִיטָא וְרְהִיטָא, אֲתַפְּתַח לְשְׁבַעִין כְּתִרִין עֲלָאִין, וּמִתְמָן אֲתַפְּתַחוּ אֲרַחֲן לַעֲתִיקָא, סְתִימָאָה דְּכָלָא, לְמַחְמִי בְּהוּא נְעִימוּתָא עֲלָאָה דְּנִהְרָא, וּמִהֲנִיא לְכָלָא, בְּמָה דָּאֵת אָמַר, לַחֲזוּת בְּנוּעָם ה' וּלְבַקֵּר בְּהִיכְלוֹ, מִהוּ וּלְבַקֵּר בְּהִיכְלוֹ, הִיוּנוּ דְּכִתִּיב בְּכָל בֵּיתִי נֶאֱמָן הוּא.

157. אָמַר לִיה אָבָא, בְּמָה זְמַנָּא יְהִיבוּ לִי בְּהָאִי עַלְמָא, א"ל לִית לִי רְשׁוּתָא, וְלֹא מוֹדְעִי לִיה לְבַר נֶשׁ, אָבֵל בְּהִלּוּלָא רַבָּא דִּר' שְׁמַעוֹן, תְּהָא מִתְקֵן פְּתוּרִיָּה, בְּד"א צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמִלְךְ שְׁלָמָה בַּעֲטָרָה שְׁעָטָרָה לוֹ אִמּוֹ בְּיוֹם חֲתָנָתוֹ וּבְיוֹם שְׁמִחַת לְבוֹ.

158. אֲדַהֲבִי אֲתַעֲר רַבִּי יִצְחָק, וְהוּא חִיִּךְ, וְאַנְפּוּי נְהִירִין, חָמָא רַבִּי שְׁמַעוֹן, וְאַסְתַּכֵּל בְּאַנְפּוּי, א"ל מְלָה חֲדָתָא שְׁמַעְתָּא, אָמַר לִיה וְדָאִי, סָח לִיה, אֲשַׁתַּטַּח קַמִּיה דְּרַבִּי שְׁמַעוֹן.

159. תָּאנָא, מִהֵּוּא יוֹמָא, הָוָה רַבִּי יִצְחָק אֲחִיד לְבָרִיָּה בִּידִיָּה, וְלַעֲי לִיה בְּאוּרִיָּתָא, וְלֹא הָוָה שְׁבָקִיָּה. בְּד הָוָה עָאֵל קַמִּיה דְּרַבִּי שְׁמַעוֹן, אוֹתִבִּיָּה לְבָרִיָּה לְבַר, וְיִתִּיב קַמִּיה דְּרַבִּי שְׁמַעוֹן, וְהָוָה קְרִי קַמִּיה ה' עֲשָׂקָה לִי עֲרַבְנִי.

20. When it is time for a man to depart from the world

This section starts by saying that when a man dies, Four Judgments arise from four winds of the world. The four elements in man--earth, air, fire, water--attach and fight with each other. They are then separated upon his death. The herald next explains that man is evil if he has no merit, and his soul will burn in Nahar Dinur (river of fire). At this time, he confesses his deeds. Rabbi Yehuda then explains to Rabbi Yosi the reason for "a black cock," black being the color of judgment. When judgment comes upon man, the black cock starts crowing, then a second supernal spirit is added to him, so that he may see what he never saw in his days. If he is righteous, he goes to heaven; if not, his spirit stays in this world, and eventually ends up in Gehenom. Rabbi Yehuda then explains the triple-colored pillar in the lower Garden of Eden, meaning the three colors of the rainbow. The soul ascends through the pillar into righteousness, and so on towards God, if he is worthy.

The Relevance of this Passage

The power to cleanse the evil from our nature and purify our souls from the iniquities we knowingly or unknowingly committed in life, is bestowed upon us, provided we connect to this passage with an atoning heart. This Light sweetens judgments and helps us recognize the foolishness and dangers of self-centered behavior. We are inspired to travel the path of righteousness.

160. We have learned that on that hard and terrible day, when it is time for a man to depart from the world, the four winds of the world, CHESD, GVURAH, TIFERET, AND MALCHUT, sentence the world with severe Judgment. Four Judgments arise from the four winds of the world. The four ELEMENTS IN MAN, FIRE, AIR, WATER, AND EARTH that are attached to each other, fight and quarrel between them and wish to depart each to its own side, THE ELEMENT OF FIRE WITHIN MAN TO THE GENERAL ELEMENT OF FIRE, THE ELEMENT OF WATER WITHIN MAN INTO THE ELEMENT OF WATER IN THE WORLD, AND SO ON. FOR THE ELEMENTS WITHIN MAN ARE SEPARATED IN HIS DEATH.

161. The herald, THE SECRET OF THE ILLUMINATION OF CHOCHMAH FROM THE UNION ON THE LEFT, comes forth. He proclaims in the supernal world TEVUNAH and is heard in 270 worlds. If he be righteous, all the worlds welcome him with joy; FOR IF HE HAS MERIT, HE IS GOOD. But if he be not righteous, woe to this man and his portion, FOR IF HE HAS NO MERIT HE IS EVIL.

162. HE EXPLAINS WHY HE IS EVIL IF HE HAS NO MERIT. HE SAYS, We have learned that when the crier makes his proclamation, a flame comes out from the north side, and goes to be burned in Nahar Dinur (the river of fire), MENTIONED AS "A FIERY STREAM ISSUED AND CAME FORTH FROM BEFORE HIM" (DANIEL 7:10). It expands to the four directions of the world and burns the souls of the wicked.

163. The flame, THE JUDGMENT OF MALCHUT, WHICH IS REVEALED BY THE SECRET OF 'IF HE HAS NO MERIT, HE IS EVIL' ascends TO BINAH, and descends back into the world, BACK TO MALCHUT. The flame alights beneath the wings of a black cock, which flaps its wings and crows at the opening between the gates.

164. At the first time, it crows, saying "For, behold, that day is coming: it burns like a furnace..." (Malachi 3:19). On the second time, it crows and says, "For, lo, He that forms the mountains, and creates the wind, and declares to man what is his thought" (Amos 4:13). At that time, man sits AND HEARS THE WITNESSES give testimony on his deeds before him, and he confesses them. On the third time, when they want to take his soul from him, the cock crows, saying: "Who would not fear you, O King of the nations? for to You it is fitting" (Yirmeyah 10:7).

165. Rabbi Yosi said: Why a black cock? Rabbi Yehuda said to him: Everything that the Holy One, blessed be He, created upon earth alludes to Wisdom, only men do not know. This is the meaning of the words "O Hashem, how manifold are your works! in Wisdom have you made them all" (Tehilim 104:24), for they have been made in Wisdom and allude to Wisdom.

160. תָּנָא, בְּהוּא יוֹמָא תְּקִיפָא וּדְחִילוּ דְּבֵר נֶשׁ, בְּדִ מְטִי זְמַנִּיה לְאַסְתֵּלְקָא מֵעֲלָמָא, אַרְבַּע סְטָרִין דְּעֲלָמָא קִיּוּמִין בְּדִינָא תְּקִיפָא, וּמִתְעָרִין דִּינִין מֵאַרְבַּע סְטָרִי עֲלָמָא. וְאַרְבַּע קְשׁוּרִין נִצָּאן, וְקִטְטוּתָא אֲשֶׁתִּבַּח בִּינִיּוּהוּ, וּבְעִינִין לְאַתְפָּרְשָׁא כָּל חָד לְסִטְרוּי.

161. כְּרוּזָא נָפִיק וּמְכָרָזָא בְּהוּא עֲלָמָא, וְאַשְׁתַּמַּע בְּמֵאתָן וּשְׁבַעִין עֲלָמִין, אִי זָכָא הוּא, כְּלָהוּ עֲלָמִין חֲדָאן לְקַדְמוּתִיה, וְאִי לֹאוּ ווִי לְהוּא בֵּר נֶשׁ, וּלְחוּלְקִיה.

162. תָּנָא, בְּהוּא זְמַנָּא דְּכְרוּזָא בְּרִיז, בְּרִין נָפִק חָד שְׁלֵהוּבָא מְסִטֵּר צָפוֹן, וְאַזְלָא וְאַתְוָקֵד בְּנַהֵר דִּינוּר, וּמִתְפָּרְשָׁא לְאַרְבַּע סְטָרִי עֲלָמָא, וְאוֹקִיד נִשְׁמִתְהוֹן דְּחִיבִינָא.

163. וְנָפִק הוּא שְׁלֵהוּבָא, וְסִלְקָא וְנִחְתָּא בְּעֲלָמָא, וְהוּא שְׁלֵהוּבָא מְטָא בְּגִדְפוּי דְּתִרְנַגּוּלָא אוֹכְמָא, וּבִטֵּשׁ בְּגִדְפוּי, וְקָרִי, בִּפְתַּחא בֵּין תַּרְעִי.

164. זְמַנָּא קְדַמָּא קָרִי וְאָמַר, הִנֵּה יוֹם ה' בָּא בּוֹעֵר בְּתַנּוּר וּגו'. זְמַנָּא תְּנִינָא קָרִי וְאָמַר, כִּי הִנֵּה יוֹצֵר הָרִים וּבוֹרָא רוּחַ וּמַגִּיד לְאָדָם מַה שָׁחוּ. וְהָיָא שַׁעְתָּא, יִתִּיב בֵּר נֶשׁ בְּעוֹבְדוּי, דְּסִתְּרִין קָמִיה, וְהוּא אוֹדִי עֲלֵיּהוּ. זְמַנָּא תְּלִיתָא, בְּדִ בְּעִינִין לְאַפְקָא נִשְׁמִתִּיה מְנִיה, קָרִי תִרְנַגּוּלָא וְאָמַר, מִי לֹא יִירָאךָ מֶלֶךְ הַגּוֹיִם כִּי לַךְ יָאֲתָה וּגו'.

165. אָמַר רַבִּי יוֹסִי, תִּרְנַגּוּלָא אוֹכְמָא לְמַאי נָפִקָא. אָמַר לִיה רַבִּי יְהוּדָה, כָּל מַה דְּעֵבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כְּלָהוּ רְמִיז בְּחֻכְמָה, בֵּר דְּבָנִי נֶשָׂא לֹא יִדְעִי, הֵ"ד מַה רַבּוּ מַעֲשֵׂיךָ ה' כֻּלָּם בְּחֻכְמָה עֲשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנִיךָ, וּמִשּׁוּם דְּאַתְעִבִּידוּ בְּחֻכְמָה, כְּלָהוּ רְמִיזוֹן בְּחֻכְמָה.

166. We have learned IN THE MATTER of the black cock that Judgment abides only in a place of its own kind, and black pertains to the side of Judgment, SINCE THE BLACK COLOR ALLUDES TO MALCHUT, THE ATTRIBUTE OF JUDGMENT. Therefore at midnight exactly, when the north wind, THE LEFT COLUMN, stirs, a flame comes out and strikes under the wings of the cock, and it crows. The cock is black, BEING OF THE ATTRIBUTE OF JUDGMENT, and thus is more appropriate than A COCK OF a different COLOR.

167. Here too, when Judgment is aroused upon man, THE BLACK COCK starts crowing. No one knows it save the man who is about to die. For we have learned that when a man is about to die, and Judgment hovers about him so he would depart from the world, another Supernal Spirit is added to him which he had not before during his lifetime. When it hovers about him and cleaves to him, he is able to see what he never saw in his days, due to the additional spirit in him. When the spirit is added to him, he sees and then departs from this world. This is the meaning of the verse, "You take away their breath (lit. 'you shall add their spirit'), they die, and return to their dust" (Tehilim 104:29). Then it is written: "For no man shall see me, and live" (Shemot 33:20), WHICH MEANS THAT when they are alive they cannot see, but they do when they die.

168. We have learned that when a man dies, he is given permission to see, and he sees about him his relatives and friends from the world of Truth. They all have their forms engraved upon them like they were in this world. If the man is righteous, they are all happy to see him and greet him.

169. If he is not righteous, they do not recognize him but only the wicked, who are smitten daily in Gehenom. They are all sad, they open their speech with 'woe' and end with 'woe'. The man lifts up his eyes and sees them as something burnt rising from the fire. He too opens AND SAYS OF THEM 'woe'.

170. We have learned that when a man's soul departs, all his relatives and friends in the world of Truth accompany his soul and show it the place of delight and place of punishment. If he is righteous, he sees his place, and goes up to sit and take delight in the upper Eden of that world. If he is not righteous, the soul remains in this world, until the body is buried in the ground. Once it is buried, numerous executioners grab it until it reaches Dumah, and is put in the stories of Gehenom.

166. וְתִרְנָגוּלָא אוֹכְמָא, תְּנִינָן, לִית דִּינָא שְׂרִיָא, אֶלָּא בְּאַתְרֵי דְהוּא זִינְיָה, וְאוֹכְמָא מְסֻטְרָא דִּינָא קֳאֲתִי, וּבְגִין כֵּךְ, בְּפִלְגוֹת לִילִיָא מִמֶּשׁ, בְּד רֹחַא דְסֻטְרָא דְצִפּוֹן אֲתַעֵר, חֵד שְׁלֵהוּבָא נְפִיק, וּבִטְשׁ תַּחוֹת גְּדַפּוֹי דְתִרְנָגוּלָא, וְקָרִי. וְכ"ש בְּתִרְנָגוּלָא אוֹכְמָא, דְאַתְכִּוּוֹן יְתִיר מֵאַחֲרָא.

167. אוֹף הֶכָא, בְּשַׁעֲתָא דִּינָא דְבֵר נֶשׁ יְתַעֵר, שְׂאֲרֵי וְקָרִי לִיָּה, וְלִית דִּידַע לִיָּה, בֵּר הֵהוּא בֵּר נֶשׁ דְּשָׁכִיב, דְּתִנִּינָן בְּשַׁעֲתָא דְבֵר נֶשׁ שְׁכִיב, וְדִינָא שְׂרִיָא עָלֶיהָ, לְנִפְקָא מֵהָאֵי עֲלָמָא, אֲתוּסָף רֹחַא עֲלָאָה בִּיָּה, מַה דְּלֹא הוּא בְּיוֹמוֹי, וְכִיוֹן דְּשְׂרִיָא עֲלוּי וְאַתְדַּבֵּק בִּיָּה, חֲמִי מַה דְּלֹא זָכָה בְּיוֹמוֹי, מְשׁוּם דְּאַתּוּסָף בִּיָּה הֵהוּא רֹחַא, וְכֵד אֲתוּסָף בִּיָּה וְחֲמָא, בְּדִין נְפִיק מֵהָאֵי עֲלָמָא, הֵה"ד תּוּסָף רֹחַם יִגְעוּן וְאֵל עֲפָרָם יִשׁוּבוּן. בְּדִין כְּתִיב, כִּי לֹא יִרְאֵנִי הָאָדָם וְחִי, בְּחַיֵּיהוֹן לֹא זָכָאן, בְּמִיתָתְהוֹן זָכָאן.

168. תֵּאנָא, בְּשַׁעֲתָא דְבֵר נֶשׁ מִית, אֲתִיְהִיב לִיָּה רְשׁוּתָא לְמַחְמִי, וְחֲמִי גְבִיָּה, קְרִיבּוֹי וְחֲבָרּוֹי מֵהֵהוּא עֲלָמָא, וְאַשְׁתַּמּוּדַע לְהוּ, וְכִלְהוּ גְלִיפִין בְּדִיוֹקְנֵיהוֹן, כְּמַה דְּהוּ בְּהָאֵי עֲלָמָא, אִי זָכָאָה הֵהוּא בֵּר נֶשׁ, כִּלְהוּ חֲדָאן קְמִיָּה, וּמִקְדָּמִי לִיָּה שְׁלָם.

169. וְאִי זָכָאָה לֹא הוּי, לֹא אֲשְׁתַּמּוּדַעַן גְּבִיָּה, בֵּר מֵאִינוֹן חֲיִיבָא, דְּטֻרְדִין לֹון בְּכָל יוֹמָא בְּגִיְהֶנָם, וְכִלְהוּ עֲצִיבִין, וּפְתַחֲוִין בּוּי, וּמִסִּימִין בּוּי, וְסִלִּיק עֵינּוֹי, וְחֲמָא לֹון כְּטִיסָא דְמִסְתַּלְקָא מִן נוּרָא, אוֹף הֶכִי הוּא פְתַח וּי.

170. תְּנִיָא, בְּשַׁעֲתָא דְנִפְק נִשְׁמַתִּיָּה דְבֵר נֶשׁ, אֲזִלִין כִּלְהוּ קְרִיבּוֹי וְחֲבָרּוֹי דְהֵהוּא עֲלָמָא עִם נִשְׁמַתִּיָּה, וּמַחְזִיין לִיָּה אֲתֵרָא דְעֵדוּנָא, וְאַתְרָא דְעוֹנָשָׁא, אִי זָכָאָה הוּי, חֲמִי דּוֹכְתִיָּה, וְסִלִּיק וְיִתִיב, וְאַתְעֵדַן בְּעֵדוּנָא עֲלָאָה דְהֵהוּא עֲלָמָא. וְאִי לֹא הוּי זָכָאָה, אֲשְׁתַּאֲרַת הֵהוּא נִשְׁמַתָּא בְּהָאֵי עֲלָמָא, עַד דְּאַטְמִיר גּוּפָא בְּאַרְעָא. כִּיוֹן דְּאַטְמִיר, כְּמַה גְּרַדִּינִין דְנִמוּסִין אַחֲדָן בִּיָּה, עַד דְּמִטָּא לְדוּמָ"ה, וְעֲאִלִין לִיָּה בְּמִדּוּרּוֹי דְגִיְהֶנָם.

171. Rabbi Yehuda said: All the seven days OF MOURNING the soul goes from the house to the grave and from the grave BACK to the house and mourns for the body, as it is written: "His flesh shall suffer pain for him, and his soul shall mourn for it" (Iyov 14:22). It goes to sit in the house, and when it sees everybody sad, it mourns TOO.

172. We have learned that after seven days the body becomes whatever it turns into, and the soul goes into its place. It enters the cave of the Machpelah. It sees whatever it sees, and enters wherever it enters until arriving at the Garden of Eden, it meets the Cherubs and the flash of the turning sword in the Garden of Eden. If it is worthy of entering, it enters.

173. We have learned that four pillars, THE FOUR ANGELS COMING FROM THE FOUR SPIRITUAL ELEMENTS CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are appointed OVER THE SOUL. They have a bodily form in their hands, and it gleefully does it, and sits in a story in the lower Garden of Eden for the period of time allotted for it TO SIT THERE.

174. A triple-colored pillar stands there IN THE LOWER GARDEN OF EDEN, THE SECRET OF THE THREE COLORS OF THE RAINBOW. This pillar is called the "dwelling place of Mount Tzion" (Yeshayah 4:5), as it is written "And Hashem will create upon every dwelling place of Mount Tzion, and upon her assemblies, a cloud and smoke by day..." THE SOUL ascends through that pillar into the opening of righteousness, where Tzion and Jerusalem are, YESOD AND MALCHUT OF THE NUKVA OF ZEIR ANPIN CALLED RIGHTEOUSNESS.

175. If it is worthy of ascending further than that, happy is its lot and portion which cleaves to the body of the King; NAMELY TO ZEIR ANPIN, FOR IT ALREADY MERITED TO ASCEND TO TZION AND JERUSALEM, THE SECRET OF THE NUKVA. THE NEXT GRADE IS THE BODY OF THE KING, ZEIR ANPIN. If it is not worthy of going further up, it is written OF IT: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy" (Ibid. 3). But if he is worthy of going further up, happy is he to attain the glory of the King, NAMELY ZEIR ANPIN, and to be delighted in the supernal Eden above the place called heaven, NAMELY ZEIR ANPIN, as it is written: "Then shall you delight yourself in (Lit. 'alone') Hashem" (Ibid. 58:14). "Above Hashem" is precise ZEIR ANPIN CALLED YUD-HEI-VAV-HEI. Happy is the portion of him who is worthy of this chesed, as it is written: "For your steadfast love (Heb. chesed) is great above the heavens" (Tehilim 108:5).

171. אָמַר ר' יְהוּדָה, כָּל ז' יוֹמִין, נִשְׁמָתָא אֲזֵלָא מִבֵּיתָהּ לְקִבְרֵיהּ, וּמִקְבְּרֵיהּ לְבֵיתָהּ, וְאַתָּא בִּלְתָּ עָלָיו דְּגוּפָא, דְּכָתִיב אַךְ בְּשָׂרוֹ עָלָיו יִכָּאב וְנִמְשָׁו עָלָיו תֵּאָבֵל. אֲזֵלָא וְיִתְבָּא בְּבֵיתָהּ, חָמִי לְכַלְהוּ עֲצִיבִין וּמִתְאַבְּלָא.

172. תָּנָא, בְּתַר ז' יוֹמִין, גּוּפָא הוּי כְּמָה דִּיהוּה, וְנִשְׁמָתָהּ עָאלָת לְדוּכְתָא, עָאלָת לְמַעְרָתָא דְּכַפְלָתָא, חֲמַת מַה דְּחֲמַתָּא, וְעָאלָת לְאַתְרֵי דְּעָאלָת, עַד דְּמִטָּת לִג"ע, וְעִרְעַת לְכְרוּבִים, וְשָׁנָן דְּחֶרֶבָא, הִי בִּג"ע דְּלִתְתָּא. אִי זָכָא הוּא דְּתִיעוּל, עָאלָת.

173. תָּנָא, אַרְבַּע סַמְכִין זְמִינִין, וְחַד דְּיוֹקְנָא דְּגוּפָא בִּידֵיהּ, מִתְלַבֵּשָׁא בִּיהּ בַּחֲדוּתָא וְיִתִּיבַת בְּהוּא מְדוּרָא דִּג"ע דְּלִתְתָּא, עַד זְמָנָא דְּאַתְגִּיד עָלָה, לְבִתְרֵי כְרוּזָא קָרִי.

174. וְעַמּוּדָא דְּתִלְתָּ גּוּוֹנֵי אֲזִדְמָן, וְהוּא עַמּוּדָא אֲתִקְרִי, מְכוּן הִר צִיּוֹן דְּכָתִיב וּבְרָא ה' עַל מְכוּן הִר צִיּוֹן וְעַל מְקִרְאֵיהּ עֵנָן יוֹמָם וְעֶשֶׂן וָגו'. סִלְקָא בְּהוּא עַמּוּדָא, לְפִתְחָא דְּצִדִּיק, דְּצִיּוֹן וִירוּשָׁלַם בִּיהּ.

175. אִי זָכִי לְסִלְקָא יְתִיר, טַב חוּלְקִיהּ וְעִדְבֵיהּ, לְאַתְרֵדְבָקָא בְּגוּ גּוּפָא דְּמַלְכָּא, וְאִי לֹא זָכִי לְסִלְקָא יְתִיר, כְּתִיב וְהִיָּה הַנֶּשֶׂאֶר בְּצִיּוֹן וְהַנוֹתָר בִּירוּשָׁלַם קְדוֹשׁ יֹאמַר לוֹ, וְאִי זָכִי לְסִלְקָא יְתִיר, זָכָא הוּא, דְּזָכִי לִיקְרָא דְּמַלְכָּא, וְלֹא תַעֲדָנָא בְּעִדּוּנָא עֲלָאָה, דְּלֵעִילָא מֵאַתְרֵי דְּאִקְרִי שְׁמַיִם, דְּכָתִיב אֲזַ תִּתְעַנֵּג עַל ה', עַל ה' דִּיּוּקָא. זָכָא חוּלְקִיהּ דְּמָאן דְּזָכִי לְחַסֵּד דָּא, דְּכָתִיב כִּי גְדוֹל מַעַל שְׁמַיִם חֶסֶדְךָ.

176. HE ASKS: Is Chesed above the heaven? It is written: "For your Chesed is great unto the heavens" (Ibid. 57:11), WHICH MEANS THAT CHESED IS UNDER THE HEAVEN. HE ANSWERS: There is Chesed and Chesed, an upper Chesed and a lower. The upper Chesed, CHESED OF ZEIR ANPIN ITSELF, is above the heaven, AS HEAVEN IS TIFERET AND CHESED PRECEDES TIFERET. THEREFORE, SCRIPTURE SAYS, "FOR YOUR CHESED IS GREAT ABOVE THE HEAVENS." The lower Chesed, CHESED OF ZEIR ANPIN CLOTHED BY THE NUKVA THROUGH NETZACH HOD OF ZEIR ANPIN is like "the sure Chassdadim of David" (Yeshayah 55:3), CALLED DAVID AFTER THE NUKVA. of which it says, "FOR YOUR CHESED is great unto the heavens" SINCE THEY ARE BELOW THE HEAVENS, TIFERET OF ZEIR ANPIN.

176. וְכִי עַל הַשָּׁמַיִם הוּא, וְהָא כְּתִיב כִּי גָדוֹל עַד שָׁמַיִם חֶסֶדְךָ. אָמַר ר' יוֹסִי, אֵיךְ חֶסֶד, וְאֵיךְ חֶסֶד, חֶסֶד עֲלֵאָה, וְחֶסֶד תַּתָּאָה, חֶסֶד עֲלֵאָה מֵעַל שָׁמַיִם הוּא. חֶסֶד תַּתָּאָה, הוּא דְכְּתִיב, חֶסְדֵי דְדֹר הַנֶּאֱמָנִים, וּבְהֵנִי כְּתִיב עַד שָׁמַיִם.

21. "A joyful mother of children"

Rabbi Yitzchak begins by saying the mother is Binah. Rabbi Shimon adds that there are two children: one male, who went to Ya'akov, and one female, who went to Avraham. He continues by saying that the quotation is a warning to men not to sin, for it may cause Binah to depart from the children, Zeir Anpin and Nukva. When the inhabitants perform good deeds, Binah returns to her young. Rabbi Shimon concludes by saying that happy is the portion for those who "behold the pleasantness of Hashem" and desire righteousness.

The Relevance of this Passage

The Light of The Creator is endless, ever present, and it never changes. Darkness only exists when our Lower World disconnects from the Upper World. Disconnection occurs each time we succumb to the will of our ego and treat others with anything less than human dignity. Connection to the Upper World takes place when a man masters the drives of his ego and yields to the longings of his soul. Here we are stimulated to perform positive deeds and we strengthen our connection to the Upper World, the realm of Binah.

177. We learned that Rabbi Yitzchak said: "A joyful mother of children. Haleluyah" (Tehilim 113:9). We know who the mother is, SHE IS BINAH, but who are the children? Rabbi Shimon said: We have learned that the Holy One, blessed be He, BINAH, has two children, one male and one female. The male he gave to Ya'akov, as it is written: "Yisrael is my son, my firstborn" (Shemot 4:22) and "Yisrael, in whom I will be glorified" (Yeshayah 49:3), and the girl he gave to Avraham, as it is written: "And Hashem had blessed Avraham in all things (Heb. bakol)" (Beresheet 24:1). Avraham had a daughter named Bakol.

177. תְּנִיָּא, אָמַר ר' יִצְחָק, כְּתִיב אִם הַבָּנִים שְׂמִיחָה הִלְלוּהָ, אִמָּא יָדִיעָא, הַבָּנִים מֵאֵן אֵינֻן. אָמַר ר"ש, הָא תְּנִינָן, תְּרִין בָּנִין אֵיךְ לְקוּדְשָׁא בְּרִיךְ הוּא, חַד דְּכֵר וְחַד נְקֵבָא. דְּכֵר, יְהִיבָה לְיַעֲקֹב, דְּכְּתִיב בְּנִי בְּכוֹרִי יִשְׂרָאֵל, וְכְּתִיב, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאֵר. בַּת, יְהִיבָה לְאַבְרָהָם, דְּכְּתִיב, וְה' בֵּרַךְ אֶת אַבְרָהָם בְּכָל, בַּת הָיְתָה לוֹ לְאַבְרָהָם, וּבְכָל שְׂמָה.

178. The mother, BINAH, sits on them, MALE AND FEMALE and suckles them. Hence it is written: "You shall not take the mother together with the young" (Devarim 22:6). We learned ITS MEANING that a man should beware of sinning below, IN THIS WORLD, for it might cause the mother, BINAH, to depart from the children, MALE AND FEMALE. It is also written, "She is your mother; you shall not uncover her nakedness" (Vayikra 18:7); TO WIT, NOT TO CAUSE HER TO LEAVE THE YOUNG. Woe to him who indulges in incest, WHO CAUSES THE MOTHER TO DEPART FROM THE YOUNG.

178. וְאִמָּא רַבִּיעָא עֲלֵיהֶּם, דִּינִקָּא לָהּ, וְעַל הָאֵי כְּתִיב, לֹא תִקַּח הָאִם עִל הַבָּנִים. וְתִנִּינָן, לֹא יִסְגִּי ב"נ חֻבּוֹי לְתַתָּא, בְּגִין דִּיִּסְתַּלַּק אִמָּא מֵעַל בָּנִין, וְכְּתִיב, אִמֶּךָ הִיא לֹא תִגְלֶה עֲרוּתָהּ, וְוִי לְמֵאֵן דְּגָלִי עֲרִינְתָא.

179. When the inhabitants of the world repent and do many good deeds before the Holy One, blessed be He, and the mother, BINAH, returns to cover the young, MALE AND FEMALE, BINAH is then called repentance (lit. 'returning'). HE ASKS: Why is it called returning? HE REPLIES: For she returns to her sustenance; TO WIT, BINAH RETURNS TO COVER THE CHILDREN, MALE AND FEMALE, AND GIVES THEM SUCK AS BEFORE. It is then written, "a joyful mother of children." The "joyful mother" is surely BINAH, and hence a man should continue multiplying until he begets a boy and a girl, TO CORRESPOND TO MALE AND FEMALE, THE CHILDREN OF BINAH.

179. וְכֵד תִּיבִין בְּנֵי עֲלֵמָא, וְאַסְגִּין בְּזִכּוּתָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְאִמָּא תַּבַּת וְכִסְיָא עַל בָּנִין, כְּדִין אֶתְקִרִי תְּשׁוּבָה. מֵאִי תְּשׁוּבָה. דָּא תְּשׁוּבָה דְּאִמָּא, דְּתַבַּת בְּקִיּוּמָהּ, וְכִדִּין כְּתִיב אִם הַבָּנִים שְׂמִיחָה, אִם הַבָּנִים וְדָאִי. וְע"ד, לֹא לְפִטֵּר אִינִישׁ מִפְּרִיָּה וּרְבִיָּה, עַד דְּאוּלִּיד בֶּן זַבְתָּ.

180. Rabbi Yitzchak said: It is written: "To behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4). We understand from this that the desire of the righteous is to behold THE PLEASANTNESS OF HASHEM, THE PLEASANT MOCHIN OF ZEIR ANPIN. How can you say "above Hashem"? Rabbi Shimon said: All is one, because we understand from the words "the pleasantness of Hashem" that it comes from Atika Kadisha to heaven, TO WIT, ZEIR ANPIN RECEIVES MOCHIN FROM ABOVE IT. The desire of the righteous is assuredly ONLY TO ATTAIN THESE MOCHIN OF ZEIR ANPIN AND NOT ABOVE IT, FOR THERE IS NO CONCEPTION OF THE FIRST THREE SFIROT. IT IS WRITTEN OF THEM: "GREAT ABOVE THE HEAVEN" (TEHILIM 108:5), BECAUSE THEY COME FROM ABOVE ZEIR ANPIN. FOR THE SAME REASON, it is also written: "Then shall you delight yourself in (Lit. 'above') Hashem" (Yeshayah 58:14). Happy is the portion of him, who merit this. They must be few.

180. תְּנִינָא אָמַר ר' יִצְחָק, כְּתִיב לַחֲזוֹת בְּנֶעֱם ה' וּלְבַקֵּר בְּהִיכְלוֹ, תִּיאוּבְתָא דְּצִדִּיקָא לְמַחְמֵי דָא, וְאַתָּה אָמַרְתָּ עַל ה'. אָמַר ר"ש, כֹּלָא חֵד, מִשְׁמַע דְּכְתִיב נֶעֱם ה', דְּאַתָּא מִעֲתִיקָא קְדִישָׁא לְהָאֵי שְׁמַיִם, וְתִיאוּבְתָא דְּצִדִּיקָא כֶּךָ הוּא וְדָא, וְעַל הַשְּׁמַיִם כְּתִיב, אֲזִי תִתְעַנֵּג עַל ה'. זְכָאָה חוֹלְקִיה מֵאֵן דְּזָכִי. וְדָאֵי זְעִירִין אֵינֻן.

22. "My mother's children were angry with me"

Rabbi Shimon describes this quotation as the one that explains the exile of Yisrael's children, when God decided he wanted to destroy His lower house. By exiling the children, he remained "aloof" from Malchut (earth). So "my mother's children" refers to Malchut and Zeir Anpin, Binah the mother. Then Rabbi Yosi describes how he was walking with Rabbi Chiya when they spotted a man in the river who said "Crown, crown," referring to the crowns Malchut and Zeir Anpin. Then "a flame came and consumed the bird" on the man's head, referring to Malchon, a button.

The Relevance of this Passage

In reality, The Creator does not choose to destroy or reward his Creation. The Light of The Creator is a constant expanding force of goodness, positivity, and fulfillment. It is man's free-willed choice as to whether he connects to this divine force of Energy [reward] or disconnects from the Light [destruction]. The entire structure of the Upper and Lower Worlds can be simplified and understood by the following analogy. The electrical current flowing through a home is always available for use. If a room is in darkness and we mistakenly [or purposely] fail to plug a lamp into the wall socket, the room remains darkened. The electrical current, however, never changed. It is not logical to conclude that the electricity decided to withhold its energy, keeping the room darkened. It is our own actions or lack of actions that determine whether we live in darkness or light. Kabbalah is the blueprint of the universe, providing man with the tools and methods for connecting to spiritual Light. The verses appearing in this passage are one such tool. We connect ourselves to the mother, Binah, the source and fountainhead of the Light that shines in this world.

181. We learned that Rabbi Shimon said: It is written, "My mother's children were angry with me; they made me the keeper of the vineyards" (Shir Hashirim 1:6). "My mother's children" are as in the verse: "Cast down from heaven to (or: the) earth" (Eichah 2:1), THE EARTH BEING THE NUKVA. For when the Holy One, blessed be He, wanted to destroy His lower house, NAMELY THE TEMPLE, and exile the children of Yisrael among the nations, He removed the earth, THE NUKVA, from before Him, and remained aloof from it: "And his sister stood afar off" (Shemot 2:4). And when the earth was afar from the heaven above, ZEIR ANPIN, the lower earth, NAMELY THE TEMPLE, was destroyed and the children of Yisrael were dispersed among the nations. The Congregation of Yisrael said: Who has done this to me, who caused this? "My mother's children," ZEIR ANPIN AND THE NUKVA, who "were angry with me" and kept away from me. Assuredly they are "my mother's children," ZEIR ANPIN AND NUKVA BEING THE CHILDREN OF BINAH, THE MOTHER.

181. תְּנִינֵן, אַר"ש, כְּתִיב בְּנֵי אִמִּי נִחְרוּ בִּי שְׁמוֹנֵי נוֹטְרָה אֶת הַכְּרָמִים, בְּנֵי אִמִּי, כְּמָה דְּכְתִיב, הַשְּׁלִיךְ מִשְׁמַיִם אֶרֶץ, דְּכֵד בַּעַל קוּדְשָׁא בְּרִיךְ הוּא לְמַחְרְבָא בִּיתִיה דְּלִתְתָּא, וְלֹאֲגַלָּא יִשְׂרָאֵל בֵּינֵי עַמְמֵי, אַעֲבֵר קוּדְשָׁא בְּרִיךְ הוּא מְקַמֶּיה לְהָאֵי אֶרֶץ, וְאַתְּרַחֲקָא מִנִּיה, כְּדְכְתִיב וְתִתְעַב אַחֲוֹתוֹ מִרְחוֹק. וְכֵד הָאֵי אֶרֶץ אַתְּרַחֲקָא מִשְׁמַיִם דְּלַעִילָא, הָאֵי אֶרֶץ דְּלִתְתָּא אַתְּחַרְבָּא, וְיִשְׂרָאֵל אַתְפְּזֵרוּ בֵּינֵי עַמְמֵי, אָמַרָה כ"י, מֵאֵן גְּרִים לִי הָאֵי, וּמֵאֵן עֲבִיד לִי הָאֵי, בְּנֵי אִמִּי דִּנְחָרוּ בִּי, וְאַתְּרַחֲקוּ מִנִּי, בְּנֵי אִמִּי וְדָאֵי.

182. Rabbi Yosi went on the road with Rabbi Chiya bar Rav. While they were walking, Rabbi Yosi said to Rabbi Chiya, Do you see what I see? He said to him: I see a man in the river, and a bird on his head with teeth in her mouth. It is eating and tearing with its claws. The man raises his voice and shouts, but I do not know what he says.

182. רַבִּי יוֹסִי הָוָה אֲזִיל בְּאַרְחָא, וְהָוָה עֲמִיה רַבִּי חִיָּא בַר רַב, עַד דְּהָווּ אֲזִלִּי, אָמַר רַבִּי יוֹסִי לְרַבִּי חִיָּא, חֲמִיתָא מַה דְּאַנָּא חֲמִית. אָמַר לִיה, חֲמִינָא גְבֵרָא חֵד בְּנִהְרָא, וְצִפְרָא חֵד עַל רִישִׁיה, וְעַלְעָא בְּפִמִּיה דְּצִפּוּרָא, וְאַכְלָא וּרְפָסָא בְּרִגְלוֹ, וְהָוָה גְּבֵר רַמִּי קָלִין וְצוּחַ, וְלֹא יִדְעָנָא מַאי קָאֻמַּר.

183. RABBI YOSI said: Let us approach the man and hear what he says. Rabbi Chiya said: I am afraid to come near. He said to him: Is this a man in that place? The Holy One, blessed be He, gave us a hint of Wisdom. They came near him and heard him say, Crown, crown, I.E., ZEIR ANPIN AND NUKVA CALLED CROWNS, two children OF BINAH dwell outside THEIR PLACE. ZEIR ANPIN does not have rest, nor is there respite FOR THE NUKVA, until the bird will be cast away TORN TO pieces in Caesarea.

184. Rabbi Yosi wept and said: This is what we learned in relation to the verse: "My mother's children were angry with me," WHICH ALLUDES TO MALE AND FEMALE. Why? Because "my own vineyard I have not kept" (Shir Hashirim 1:6).

185. He said: Assuredly the exile will continue, and therefore the birds in the sky, THE MINISTERS OF THE NATIONS, will be in power until the government of the idolatrous nations will pass away from the world. When will that be? When the day of the Holy One, blessed be He, will come and His Judgment will be set upon the world, as it is written: "But it shall be one particular day which shall be known as Hashem's, neither day, nor night" (Zecharyah 14:7).

186. While they were walking, they heard a voice saying: 'The flame of the button has come with its judgment'; TO WIT, OF MALCHUT CALLED BUTTON. A flame came and consumed the bird. Rabbi Yosi said: Surely, it happened as in the verse, "And given to the burning flame" (Daniel 7:11).

23. "And your covenant with death shall be annulled"

Rabbi Yosi begins the discussion by saying that God exiled Yisrael only after His children lost Faith, which is the secret of the Shechinah. Then the Shechinah is separated, or "annulled" from Zeir Anpin. Death, we learn, will be destroyed from the world only when the children of Yisrael "cleave to the right" of God.

The Relevance of this Passage

At the moment of creation, the souls of mankind sought the opportunity to create their own Light through their effort towards spiritual transformation. For this reason, our physical world, and all the supernal worlds above, was created. We create our own Light when we overcome our doubts concerning the reality of The Creator and when we triumph over our Evil Inclinations. When we experience doubt or succumb to the selfish impulses of our nature, we disconnect from the Light and our exile continues. These negative attributes are associated with the Left Column energy. However, when a man "cleaves to the right" of God, it means he is becoming a more sharing and tolerant person, the attributes associated with Right Column energy. Thus, one purpose behind this passage is to ignite the power of Right Column energy within us, so that we overcome our dark side and attract the Light of the Shechinah into our lives. In addition, the mere act of reading the words contained herein strengthens our faith, arouses the Light of the Shechinah and helps to remove the force of the death from this universe.

187. Rabbi Yosi said: The Holy One, blessed be He, exiled Yisrael only when there was no faith among them, WHICH IS THE SECRET OF THE SHECHINAH CALLED FAITH, FOR SINCE THEY HAVE IMPAIRED THEIR COVENANT, THE SHECHINAH WAS GONE FROM THEM. For when faith is withheld from them, it is so in everything, I. E. ALSO ABOVE, THE SHECHINAH IS SEPARATED FROM ZEIR ANPIN, as it is written: "And your covenant with death shall be annulled" (Yeshayah 28:18), WHICH MEANS THAT KEEPING THE COVENANT ATONES FROM DEATH, AND IT ATONED FOR THEM TOO, SO THEY WOULD NOT GO INTO EXILE. BUT THEY DID IMPAIR THE COVENANT AND THUS THE SHECHINAH DEPARTED FROM THEM.

183. אָמַר, נִקְרַב גְּבִיָּה, וְנִשְׁמַע. אָמַר מִסְתַּמִּינָא לְמִקְרַב. א"ל, וְכִי ב"נ הוּא בְּאַתֵּר דָּא, אֶלָּא רְמִיזָא דְּחֻכְמָתָא, דְּרִמְיז לָן קוּדְשָׁא בְּרִיךְ הוּא. קְרִיבו גְּבִיָּה, שְׁמַעוּ דִּהּוּה אָמַר, עוּטְרָא עוּטְרָא, תְּרִין בְּנִין שְׂרִינִין לְבַר, לֹא נָח וְלֹא נִיחָא, עַד דְּצַפְרָא בְּקִיסְרָא רְמִי.

184. בָּכָה ר' יוֹסִי וְאָמַר, הֵינּוּ דְּתַנִּינִין, בְּנֵי אִמִּי נִחְרוּ בִּי וְגו', מ"ט. בְּגִין דְּכַרְמִי שְׁלִי לֹא נִטְרַתִּי.

185. אָמַר וְדָאי גְּלוּתָא אֲתַמְשָׁךְ, וְעַל דָּא צַפְרִי שְׁמִיָּא לֹא אַעֲרִי, עַד דִּי שְׁלֹטְנוּתָא דְּעַמּוּין עַעְבוּ"ם אַעֲדִיאוּ מִן עַלְמָא, וְאִימַתִּי. עַד דִּימְטִי יוּמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַעֲר דִּינוּי בְּעַלְמָא, דְּכַתִּיב וְהָיָה יוֹם אֶחָד הוּא יוֹדַע לָהּ לֹא יוֹם וְלֹא לַיְלָה.

186. עַד דִּהּוּוּ אֲזֻלִּין, שְׁמַעוּ חַד קְלָא דִּהּוּה אָמַר, אוֹקִידָא דְּקוּפְטִירָא מְטָא בְּדִינוּי, נִפְק חַד שְׁלֵהוּבָא, וְאוֹקִיד לֵהוּוּא צַפּוּרָא. אָמַר וְדָאי, כְּמָה דְּכַתִּיב, וַיְהִיבֶת לִיקְדַּת אֲשָׁא.

187. א"ר יוֹסִי, לֹא אֲגַלִּי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אֶלָּא בְּזִמְנָא דְּלֹא אֲשַׁתַּבַּח מְהִימְנוּתָא בִּינִיָּהוּ, כִּד אֲתַמְנַע מְהִימְנוּתָא בִּינִיָּהוּ, כְּבִיכּוּל, דְּכִי אֲשַׁתַּבַּח בְּכֻלָּא, דְּכַתִּיב וּכְפַר בְּרִיתְכֶם אֶת מוֹת.

188. Rabbi Chiya said: This is the meaning of, "He will destroy death for ever" (Yeshayah 25:8). RABBI YOSI said to him: When the Holy One, blessed be He, will awaken His right, death will be destroyed forever from the world. But the right will not stir until the children of Yisrael will arise and cleave to the right of the Holy One, blessed be He. What is "THE RIGHT" OF THE HOLY ONE, BLESSED BE HE? It is the Torah, as is written: "From His right hand went a fiery law for them" (Devarim 33:2). At that time, "the right hand of Hashem does valiantly" (Tehilim 118:16) followed by, "I shall not die, but live, and declare the works of Hashem" (Ibid. 17), AS THE RIGHT ANNULS DEATH.

189. We have learned that a righteous man, with whom the Holy One, blessed be He, is delighted, is proclaimed by a herald for thirty days among the righteous in the Garden of Eden, and all the righteous rejoice. They all come to decorate his place until he will come to be seated among them.

188. א"ר חייא, מאי דכתיב, בלע המות לנצח. א"ל, בד יתער קודשא בריך הוא ימינא דיליה, אתמנע מותא מן עלמא, ולא יתער האי ימינא, אלא בד יתערון ישראל בימינא דקודשא בריך הוא, ומאי ניהו תורה, דכתיב בה, מימינו אש דת למו, בההוא זמנא, ימין ה' עושה חיל וגו', לא אמות בי אחיה ואספר מעשי יה.

189. תנא, ההוא זכא דקודשא בריך הוא אתרעי ביה, וכרוזא קרי עליה, ל' יומין, ביני צדיקיא בגנתא דעדן, בלהו צדיקיא חדאן, בלהו צדיקיא אתין, ומעטרן דוכתיה דההוא צדיקא, עד דייתי למיכר דיוריה בינייהו.

24. "Woe to the wicked, it shall be ill"

This section opens by stating that all wicked men are sad and that they say, "Woe." The wicked, as Rabbi Yitzchak points out, are those who spill their "semen in vain." Those who do this are called ra (evil), and it is the worst transgression. They never escape from Gehenom. Rabbi Yehuda further adds that it is the only sin for which one cannot atone.

The Relevance of this Passage

The entire physical world is a shadow, a reflection of the Upper World. Everything on this physical plane has a corresponding counterpart in the supernal realm. Semen is the substance most reflective of the Light of The Creator. Hence, as raw naked energy must be concealed in high voltage cables in order to harness its power, semen must remain concealed in this physical world. When it is wasted in vain, through selfish gratification, and not used for the divine purpose of creating life and/or sharing pleasure with one's spouse, negative forces that dwell among us are free to use this energy for destructive purposes. This passage helps us cleanse sexual iniquities from the world and gives us the strength to direct our urges in a positive and sharing way.

190. If he be evil, a herald announces him in Gehenom for thirty days. All the wicked men are sad and open AND SAY, 'Woe'. For a new Judgment is awakened for a certain person, and numerous accusers await him to welcome him AND SAY TO HIM, 'Woe.' Woe unto the wicked, woe unto his neighbor.

190. ואי חייבא הוא, ברוזא קרי עליה בגיהנם תלתין יומין, וכלהו חייבא, בלהו עציבין.

191. They all open and say, "Woe to the wicked, it shall be ill with him, for according to the deserving of his hands shall be done to him" (Yeshayah 3:11). What is "the deserving of his hands"? Rabbi Yitzchak said: It includes him who defiles with his hands by spilling his semen in vain.

191. בלהו פתחין ווי, דהא דינא חדתא אתער השתא, בגיניה דפלגיא כמה גרדינין דנמוסין מזדמנין לקבליה, ולאקדמא ליה ווי, אוי לרשע אוי לשכנו, וכלהו פתחין ואמרין, אוי לרשע רע בי גמול ידיו יעשה לו. מאי גמול ידיו. אמר ר' יצחק. לאכללא, מאן דזני בידוי, לאפקא ולחבלא זרעיה בריקניא.

192. For we have learned that he who spills his semen in vain is called ra (evil), and cannot behold the face of the Shechinah, as it is written: "For you are not an El that has pleasure in wickedness: nor shall evil dwell with you" (Tehilim 5:5) and also "And Er, Yehuda's firstborn, was evil (Heb. ra)" (Beresheet 38:7). Here too, "Woe to the wicked... ill (Heb. ra)" ALLUDES TO HIM WHO SPILLS HIS SEMEN IN VAIN. Woe to the wicked who is evil and made himself evil (Heb. ra), "for according to the deserving of his hands shall be done to him." This means that whoever whores himself by letting his semen spill in vain is punished in the world of truth more than any OTHER TRANSGRESSION.

193. Come and see it is written: "Woe to the wicked." Since it says, "Woe to the wicked (Heb. rasha)," why add 'ra (evil)' SEEING THAT THE WICKED IS EVIL? This is as I said: that he has made himself evil, ESPECIALLY HE WHO SPILLED HIS SEMEN IN VAIN. ALSO: "...nor shall evil dwell with you." Everyone ascends FROM GEHENOM save this one, who does not. HE ASKS: Would you say that other evil-doers who killed people ARE BETTER THAN HE, AND WILL ASCEND WHILE HE SHALL NOT? HE ANSWERS, Come and behold: everyone rises but he does not, because they killed other people, yet he killed his own children, and spilled much blood. Come and behold: it is not written of any other wicked man in the world that he "displeased Hashem" (Beresheet 38:10), only in this case where it says, "And the thing which he did displeased Hashem." Why? Because, the verse says, "He spilled it on the ground" (Ibid. 9).

194. We learned that Rabbi Yehuda said: There is no sin in the world for that one cannot repent other than the one OF SPILLING ONE'S SEMEN IN VAIN. There are no wicked men who shall not behold the face of the Shechinah IN THEIR DEATH, save him of whom it says "nor shall evil dwell with you" at all. Rabbi Yitzchak said: Happy are the righteous in this world and in the World to Come, of whom scripture says, "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21). Rabbi Yehuda said: It is also said in "I will walk before Hashem in the land of the living" (Tehilim 116:9), WHICH IS THE SHECHINAH, CALLED LAND, THE LAND HERE ALLUDES TO THE SHECHINAH.

195. "And Ya'akov lived" among them: Another explanation for this is that a man should not mingle his image with that of the idolatrous nations, for the one is holy and the other defiled.

192. דְּהָא תְּנִינָן, כָּל מֵאן דִּאֲפִיק זִרְעִיה בְּרִיקְנָא, אֶקְרִי רַע, וְלֹא חֲמִי אִפִּי שְׂכִינְתָּא, דְּכְתִיב כִּי לֹא אֵל חֲפֵץ רָשָׁע אֲתָה לֹא יִגְוֹרֵךְ רַע, וְכְתִיב וַיְהִי עַר בְּכוֹר יְהוּדָה רַע, אוֹף הֶבְא, אוֹי לְרָשָׁע רַע, וּוִי לְהֵוֹא חֲיִיבָא דְּאִיהוּ רַע, דְּעֵבֵד גְּרָמִיה רַע, כִּי גִמּוּל יִדּוּ יַעֲשֶׂה לוֹ, לְאַכְלָלָא, מֵאן דְּזִנֵּי בִידּוּ, לְאַפְקֵא וּלְחַבְלָא זִרְעִיה בְּרִיקְנָא, וְלֵהֱאִי טְרַדִּין בְּהֵוֹא עֲלֵמָא יִתִּיר מִכָּלָא.

193. תָּא חֲזִי, דְּהָא כְּתִיב אוֹי לְרָשָׁע, בֵּינן דְּכְתִיב אוֹי לְרָשָׁע, אֲמַאי רַע. אֵלָא כְּמָה דְּאֲמִינָא, דְּעֵבֵד גְּרָמִיה רַע. וְכְתִיב לֹא יִגְוֹרֵךְ רַע. וְכִלְהוּ סְלִקִּין, וְהֵאִי לֹא סְלִיק, וְאִי תִימָא שְׁאָר חֲיִיבִין דְּקִטְלוּ בְּנֵי נֶשָׁא. תָּא חֲזִי, כִּלְהוּ סְלִקִּין, וְהוּא לֹא סְלִיק, מ"ט, אִינּוֹן קִטְלוּ בְּנֵי נֶשָׁא אַחֲרָא, וְהֵאִי קִטְלוּ בְּנֵי מִמֶּש, אוֹשִׁיד דְּמִין סְגִיאיִן. תָּא חֲזִי, בְּשְׁאָר חֲיִיבֵי עֲלֵמָא, לֹא כְתִיב וַיִּרַע בְּעֵינֵי ה', וְכָאן כְּתִיב, וַיִּרַע בְּעֵינֵי ה' אֲשֶׁר עָשָׂה. מ"ט, מְשׁוּם דְּכְתִיב וְשַׁחַת אֶרְצָה.

194. תֵּנִן, אֲמַר ר' יְהוּדָה, לִית לָךְ חוּבָא בְּעֲלֵמָא דְּלֹא אִית לִיה תְּשׁוּבָה, בְּר מֵהֵאִי, וְלִית לָךְ חֲיִיבָא דְּלֹא חֲמָאן אִפִּי שְׂכִינְתָּא, בְּר מֵהֵאִי, דְּכְתִיב לֹא יִגְוֹרֵךְ רַע כָּלָל. א"ר יִצְחָק, זְכָאִין אִינּוֹן צְדִיקִינָא, בְּעֲלֵמָא דִּין, וּבְעֲלֵמָא דְּאִתִּי, עֲלִייהו כְּתִיב, וְעִמָּךְ כָּלִם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ. מֵאִי לְעוֹלָם יִירָשׁוּ אֶרֶץ, א"ר יְהוּדָה, כְּמָה דְּכְתִיב אֲתַהֲלֵךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים.

195. וַיְחִי יַעֲקֹב בְּגוֹיֵיהּ. ע"ד לְבַעֵי לִיה לְבַר נֶשׁ דְּלֹא לְאַתְעֲרָבָא צוֹלְמָא דִּילִיה בְּצוֹלְמָא דְּעִבּוֹרִים, בְּגִין דְּהֵאִי קְדִישָׁא, וְהֵאִי מְסֻבָּא.

25. The shadow

This section begins by describing the difference between what happens when a person dies to the body of a man of Yisrael, and to the body of an idolatrous heathen. Unlike an Israelite, a heathen's impurities cannot be defiled. Each Israelite contains two shadows (tzelamim,) the ordinary and the holy shadow. As he approaches death, both shadows depart, since they are joined together. He must write letters and put them in a bag, and then on Yom Kippur, he must repent. If he attains repentance, the letters are torn; if not, they are read in consideration for judgment. Then, there follows a description of the significance of various parts of a man's shadow, and what it means if one or many of them are missing. Everything in the Lower World has its root in higher worlds. When one stirs, so does the other.

The Relevance of this Passage

The Light to cleanse ourselves from sin and wrongdoing is bestowed upon readers of this passage. The importance of repentance is awakened within us and we remove judgments decreed against us in the Upper Worlds. Our shadow is the link between the body and soul, and when a person is about to leave this world, the shadow becomes dimmer. This section helps strengthen our shadow, removing the force of death from life.

196. Come and see the difference between Yisrael and the idolatrous nations. When a man of Yisrael dies, he defiles the body and the house. But the body of a heathen man does not defile and his body is not defiled in his death. Why is it so?

197. HE ANSWERS: When a man from Yisrael dies, all the holiness of his Master is removed from him, the holy shadow and the Holy Spirit is gone from him and leave his body defiled.

198. But this is not so for an idolatrous heathen. For during his lifetime he is impure on all sides, his shadow is impure and his spirit is impure. Since impurities lie within him, it is forbidden to come near him. Once he dies, all the impurities depart from him and the body is left without defiling impurity.

199. Though their bodies are defiled both during their life and in their deaths, yet when they are alive all the impurities within them have the power to defile others. In their deaths, when impurities leave them, they cannot defile. A BODY OF an Yisraeli AFTER DEATH can defile others, since all that is holy has left him and the Other Side dwells upon him.

200. Come and see this holy shadow. When a man grows and his shape is made COMPLETED by a face, another shadow is made and joins THE FIRST ONE, each embracing the other. When a man has two shadows, he is protected and his body lives with a spirit abiding within it.

201. When his time draws near for him to die, the shadows (Heb. tzelamim) depart from him, the one causes the other to depart SINCE THEY ARE JOINED TOGETHER. The man remains without protection, in accordance with the verse: "Before the days cools, and the shadows (Heb. tzelalim) flee away" (Shir Hashirim 2:17), NOT SAYING 'SHADOW' BUT 'SHADOWS,' NAMELY two--AS WE SAID.

202. Come and see: When Judgment awakens in the world and the Holy One, blessed be He, sits on His throne of justice to sentence the world ON ROSH HASHANAH, a man should awaken to repent his sins. For on that day, letters are written and put in a bag all written down. If a man succeeded and returned IN REPENTANCE before his Master, the letters concerning him are torn.

196. תָּא חַזִּי, מֵה בֵּין יִשְׂרָאֵל לְעַמִּין עֲבוּרִים, דְּיִשְׂרָאֵל בְּדִ אֶשְׁתַּבַּח בִּ"נ מִית הוּא מְסַאב לְכָל גּוֹפָא, וּבֵיתָא מְסַאבָא, וְגוֹפָא דְעֲבוּרִים, לֹא מְסַאֵב לְאַחֲרָא, וְגוֹפִיָּה לֹא מְסַאבָא בְּדִ אִיהוּ מִית, מ"ט.

197. יִשְׂרָאֵל בְּשַׁעֲתָא דְאִיהוּ מִית כָּל קְדוּשָׁא דְמֵאֲרִיָּה מִתְעַבְרֵן מְנִיָּה, אֶתְעַבְרֵן מְנִיָּה הָאִי צוֹלְמָא קְדִישָׁא, וְאֶתְעַבְרֵן מְנִיָּה הָאִי רוּחַ קוֹדֶשָׁא, אֶשְׁתַּאֲר גּוֹפָא מְסַאבָא.

198. אָבֵל עֲבוּרִים עוֹבְדֵי ע"ז, לִית הֵבִי, דְּבַחֲוֵי מְסַאב בְּכָל סְטָרִין, צוֹלְמָא דִּילִיָּה מְסַאבָא, וְרוּחָא דִּילִיָּה מְסַאבָא, וּבְגִין דְּסוּאבּוּתֵי אֵלִין שְׂרִינֵן בְּגִיָּה, אָסִיר לְמַקְרַב לְגִבְיָה, בִּין דְּמִית, נִפְקִי כָּל אֵלִין מְסַאבּוּתָא וְאֶשְׁתַּאֲר גּוֹפָא בְּלֹא מְסַאבּוּתָא לְסוּאבָא.

199. וְאֶע"ג דְּגּוֹפָא דְּלֵהוּן מְסַאב, בֵּין בַּחֲוִיהוֹן וּבִין בְּמִיתָהוֹן, אָבֵל בַּחֲוִיהוֹן דְּכָל אִינוּן מְסַאבִּין אֶשְׁתַּבַּחֵי לְגִבְיָהוּ, אִית לוֹן חֵילָא לְסוּאבָא לְאַחֲרֵינִי, בְּמִיתָהוֹן דְּנִפְקִי כָּל אִינוּן מְסַאבִּין מְנִיָּהוּ, לֹא יְכִלִין לְסַאבָא. וְדִישְׂרָאֵל, יְכִיל לְסַאבָא לְאַחֲרֵינִי, בְּגִין דְּכָל קְדִישִׁין נִפְקִין מְנִיָּה וְשָׂרָא עֲלִיָּה סְטָרָא אַחֲרָא.

200. תָּא חַזִּי, הָאִי צֶלֶם קְדִישָׁא, בְּדִ אָזִיל בִּ"נ וְאַתְרָבִי, וְאֶתְעַבִּיד מֵהָאִי פְּרָצוּפָא דְיוֹקְנָה דִּילִיָּה, אֶתְעַבִּיד צוֹלְמָא אַחֲרָא, וּמִתְחַבְרֵן בְּחָדָא, וְדָא נָטִיל לְדָא, בְּשַׁעֲתָא דְאֶשְׁתַּבַּחוּ תְּרִין צוֹלְמִין, נָטִיר הוּא בִּ"נ, וְגּוֹפָא דִּילִיָּה בְּקִינוּמָא, וְרוּחִיָּה שְׂרִיָּא בְּגִיָּה.

201. בְּשַׁעֲתָא דְקָרִיבּוּ יוֹמוֹי, מִתְעַבְרֵן מְנִיָּה, וְדָא סָלִיק לְדָא, וְאֶשְׁתַּאֲר בְּרִ נֶשׁ בְּלֹא נָטִירוֹ, בְּדִין עַד שְׁיַפּוּחַ הַיּוֹם וְנָסוּ הַצִּלְלִים: תְּרִי.

202. תָּא חַזִּי, בְּדִ אֶתְעַר דִּינָא בְּעֵלְמָא, דְּקוֹדֶשָׁא בְּרִין הוּא יְתִיב עַל פְּרָסֵי דְדִינָא לְמִידֵּן עֵלְמָא, בְּעִי בִּ"נ לְאַתְעָרָא תְּשׁוּבָה, דִּיִּיתוּב מַחֲיוּבָא, דְּהָא הֵהוּא יוֹמָא, פְּתִקִּין כְּתִיבּוֹ, וּמִשְׁתַּבַּחֵי כְּלָהּ בְּאַחֲמָתָא הָא כְּתִיבִין, אִי זְכִי בִּ"נ דִּיִּיתוּב קָמִי מֵאֲרִיָּה, קְרַעִין פְּתִקִּין דְּעֵלִיָּה.

203. After that, the Holy One, blessed be He, prepared Yom Kippur for man. If he repents his sins, well. If not, the King commands to seal the letters. Woe to him, for repentance is about to depart from him.

204. If he attains repentance, yet it is not whole, the letter is withheld until the last day called Atzeret (gathering), which is the eighth day of Sukkot. If he wholly repented before his Master, the letters are torn; if he has not, the letters are sent from the King's house and given to the punishing angel for the judgment to be executed. After the letters are handed out, they return no more to the King's house, AND THE JUDGMENT WRITTEN IN THEM MUST BE EXECUTED.

205. Then, the images are gone and do not abide with him. Once they are gone from him, the King's punishment comes upon him, and he tastes the cup of death. On the night of the last festival, THE EIGHTH DAY OF SUKKOT, the executioners are ready and receive the letters. After they do, the images are gone and cannot be with them. If THE SHADOWS are with him, no judgment comes upon him, nor evil illnesses THAT COME when the shadows are flawed, as we already explained elsewhere.

206. In ancient books, this is explained further: When the head of his shadow is missing but the body is not, it indicates that his child or wife will survive but he will pass away. This is true as long as he does not repent. If he does, he will only taste death and recover from his illness.

207. If the body OF HIS SHADOW will not be seen, but only the head, HIS FAMILY WILL DIE and he will stay alive. This is true as long as he is responsible for his small child.

208. If the hands OF THE SHADOW are flawed, it is an indication that the works of his hands will deteriorate, and if his legs ARE FLAWED, it is an indication that illnesses pursue him. If the shadow flees and returns, then flees and returns again, it is said of him, "In the morning you shall say, 'Would it were evening'" (Devarim 28:67). This is true only when the moon shines and the night is diffused with her light, WHEN HE CHECKS HIS SHADOW.

209. But the righteous and the pious search in their hearts every day as if on this very day they are to pass away from the world, and they repent wholly before their Master. They have need of nothing else, I. E. CHECKING THEIR SHADOW OR THE LIKE OF IT. Happy is their portion in this world and in the World to Come.

203. לְבִתֵּר קוֹדֶשָׁא בְּרִיךְ הוּא זְמַן קָמִיָּה דְּב"נ, יוֹמָא דְּכַפּוּרֵי יוֹמָא דְּתַשׁוּבָה, אִי תֵב מַחְטָאוֹי טַב. וְאִי לֹא, פְּקִיד מַלְכָּא לְמַחְתָּם פְּתָקִין, וְוִי דְּהָא תַשׁוּבָה בַּעֲיָא לְאַסְתַּלְקָא מִנִּיהּ.

204. אִי זָכִי בְּתַשׁוּבָה, וְלֹא שְׁלִימָתָא בְּדָקָא יָאוּת, תְּלִינן לִיהּ עַד הָהוּא יוֹמָא בְּתַרְאָה דְּעֶצְרַת, דְּהוּא תְּמִינָאָה לְחַג, וְאִי עֶבֶר תַּשׁוּבָה שְׁלִימָתָא לְקָמִי מֵאֲרִיָּה, אֶתְקֶרְעוּ. וְאִי לֹא זָכִי, אֵינּוֹן פְּתָקִין נִפְקִין מִבֵּי מַלְכָּא, וְאַתְמַסְרִין בִּידּוֹי דְּסַנְטִירָא, וְדִינָא מִתְעֲבִיד, וּפְתָקִין לֹא מֵהֲדָרֵן תּוֹ לְבִי מַלְכָּא.

205. בְּרִין צוֹלְמִין אֶתְעֲבְרוּ מִנִּיהּ, וְלֹא מִשְׁתַּבְּחִין עִמֶּיהּ, בֵּינן דְּמִתְעֲבְרִין מִנִּיהּ, הָא וְדִאי טוֹפְסָקָא דְּמַלְכָּא יַעֲבֵר עֲלֵיהּ, וְיִטְעוּם כְּסָא דְּמוֹתָא. וּבְהָהוּא לִילִיא דְּחָגָא בְּתַרְאָה, סַנְטִירִין זְמִינִין, וּפְתָקִין נִטְלִין, בְּתַר דְּנִטְלִי לֹון, צוֹלְמִין מִתְעֲבְרִין, וְלֹא מִשְׁתַּבְּחִין בְּהוּ יְדִי, וְאִי מִשְׁתַּבְּחִין בְּהוּ יְדִי, דִּינָא גְרִיעָא, אוּ יַעֲבֵר עֲלוֹי דִּינָא מְרַעִין בִּישִׁין, בְּגְרִיעוּתָא דְּלֵהוּן, וְהָא אוֹקִימָנָא לְהָא.

206. וּבְסַפְרֵי קְדָמָאי אָמְרִי יִתִּיר, כִּד רִישָׁא אָגְרַע, וְיִשְׁתַּבַּח גּוֹפָא, בְּרִיָּה, אוּ אֲנִתְתִּיהּ, וְיִשְׁתַּבַּח, וְהוּא יִסְתַּלֵּק. וְה"מ, כִּד לֹא אֶהְדֵּר כָּל הָהוּא זְמָנָא בְּתִיבְתָּא, אָבֵל אִי אֶהְדֵּר, טַעְמָא דְּמוֹתָא יִטְעֵם, וְיִתְסִי.

207. וְאִי גּוֹפָא לֹא אֶתְחַזִּי, וְיִשְׁתַּבַּח רִישָׁא, אֵינּוֹן סְלָקִין, וְהוּא אֶתְקִיִּים. וְה"מ, כִּד בְּרִיָּה זְעִירָא בְּרִשׁוּתִּיהּ.

208. וְאִי יְדִוִּי פְּגִימוֹ, עֲבִידְתָּא דִּידּוֹי פְּגִימִין. רְגִלוֹי, מְרַעִין רְדָפִין עֲלֵיהּ. עֶרֶק צוֹלְמָא וְאֶהְדֵּר, עֶרֶק וְאֶהְדֵּר, עֲלֵיהּ כְּתִיב, בְּפֶקֶר תֹּאמַר מִי יִתֵּן עָרֵב, וְהָאִי כִּד נֶהְרָא סִיְהָרָא, וְלִילִיא אֶתְתַּקֵּן בְּנִהוּרָא.

209. אָבֵל זָכָאי חֲסִידִי, בְּכָל יוֹמָא וְיוֹמָא מִסְתַּבְּלִי בְּלִבְיָהּ, כְּאֵלוּ הָהוּא יוֹמָא מִסְתַּלְקִי מֵעֲלָמָא, וְעֲבָדִין תִּיבְתָּא שְׁלִימָתָא קָמִי מֵאֲרִיָּהוּן, וְלֹא יַצְטְרֹכּוּן לְמַלְא אַחְרָא, זָכָא חוֹלְקָהוּן, בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאַתִּי.

210. Come and see "every one that is called by My name" (Yeshayah 43:7). How exalted are the worshipers of the holy King, for their actions below connect them to the higher things above; TO WIT, TO THEIR ROOTS. FOR EACH THING BELOW IN THE WORLD HAS A ROOT ABOVE IN HIGHER WORLDS. When they are taken down and act by them, the action above, THEIR ROOT IN HIGHER WORLDS, AWAKENS in accordance with it. This is like the hyssop and the cedar wood THE TORAH COMMANDS HIM WHO IS PURIFIED TO USE, as we already explained.

210. תָּא חֲזִי כָּל הַנִּקְרָא בְּשֵׁמִי, בְּמָה עֲלֵאִין עוֹבְדֵי מִלְכָּא קְדִישָׁא, דְּהָא בְּאִינוּן עוֹבְדֵי דְאִיהוּ עֲבִיד לְתַתָּא, קְטִיר לֹון בְּמַלִּין עֲלֵאִין דְּלַעִילָא, וְכַד נְטִלִין לֹון לְתַתָּא, וְעַבְדֵי בְּהוּ עוֹבְדָא, אֲתַעַר הֵהוּא עוֹבְדָא דְּלַעִילָא דְּקְטִיר בְּה, בְּגוֹן אֲזוּבָא, עַץ אֲרֻז, וְהָא אוֹקִימָנָא מְלִי.

26. The four kinds

This further describes the importance of the root connection between aspects of the lower and higher worlds. There are four things to cleave to: the Lulav, Etrog (citron), myrtle, and willow. Then, we learn of the significance of "the fifteenth day," the first of the three travelling Columns. Next, we are told that Yom Kippur is the secret of Ima, the day in which Binah sets the prisoners free, who name that day "the first day", and ask Binah for water. It is either the beginning of "Clouds of Glory" or of "Living Water."

The Relevance of this Passage

Here we connect ourselves to the internal spiritual forces associated with the Lulav, Etrog, myrtle branch, and willow. These physical items work like an antenna. They have powerful spiritual counterparts in the Upper World which help us draw the Light of protection to our lives. We also destroy any judgments that might be pending in the Upper Courts, provided our hearts are filled with repentance.

211. Some of them cleave to the Holy Name above, like the Lulav, Etrog (citron), myrtle and willow. In relation to them, we learned that we should unite them; NAMELY TO BIND THEM TOGETHER and perform an action with them; NAMELY TO SHAKE THEM, in order to arouse joy in the root to which it cleaves above. We have learned that by speech, THE BENEDICTION OF THE PRECEPTS, and by deed, THE PRECEPT, we should exhibit it BELOW in order to awaken that WHICH IS ABOVE; NAMELY ITS SUPERNAL ROOT.

211. וְאִית מְנִיָּהוּ דְּאֲחִידִין בְּשֵׁמָא קְדִישָׁא, בְּגוֹן לֹולָב, וְאַתְרוּג, הָדָס, וְעֶרְבָה, דְּכֻלְהוּ אֲחִידִין בְּשֵׁמָא קְדִישָׁא, לַעִילָא. וְעַל דָּא תְּנִינן, לְאַחְדָּא לֹון, וְלַמַּעַבְד בְּהוּ עוֹבְדָא, בְּגִין לְאַתְעָרָא חֲדוּהָ הֵהוּא דְּאֲחִיד בִּיה. וְעַל דָּא תְּנִינן, בְּמַלִּין וְעוֹבְדָא בְּעִינן לְאַחְזָא מְלָה, בְּגִין לְאַתְעָרָא מְלָה אַחְרָא.

212. This is the meaning of the words: "Every one that is called by My Name: for My Glory" namely, so it would glorify Me; "I have created him" so he would declare My unity; "I have formed him" so he would perform good deeds for My sake; "I have made him" so that through him the supernal force will awaken.

212. הֵה"ד כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי: לְאַתְעָרָא יְקָרִי, בְּרָאֲתִיו: לְיִיחָדָא לִי. יִצְרָתִיו: לַמַּעַבְד בִּיה עוֹבְדָא. אֶף עֲשִׂיתִיו: לְאַתְעָרָא בִּיה חִילָא דְּלַעִילָא.

213. Another explanation: "Every one that is called by My Name" as it is written "the fruit of the tree Hadar (citrus)" (Vayikra 23:40); "For My glory I have created him" namely, the "branches of palm trees;" "I have formed him," "the boughs of thick leaved tree;" "I have made him," the "willow of the brook."

213. ד"א, כָּל הַנִּקְרָא בְּשֵׁמִי: הֵיִינוּ דְּכִתִּיב פְּרִי עֵץ הָדָר. וְלִכְבוֹדִי בְּרָאֲתִיו: הֵיִינוּ כְּפֹות תְּמָרִים. יִצְרָתִיו: הֵיִינוּ וְעֵנָף עֵץ עֲבוֹת. אֶף עֲשִׂיתִיו: הֵיִינוּ וְעֶרְבֵי נָחַל.

214. They are to be used, as it says, "And you shall take for yourselves on the first day" (Ibid.), which is the fifteenth.

214. וְתִקְוֹנָא דְּהָאִי דְּאָמַר קָרָא, וְלִקְחָתֶם לָכֶם בְּיוֹם הָרִאשׁוֹן, דִּיִּיקָא דְּהוּא חֲמִישָׁאָה עַל עֶשְׂרִי.

215. But what is the first day SCRIPTURE MENTIONS, WHAT DOES IT ALLUDE TO? HE REPLIES: It is the first to travel by the sources of living water, BEING THE FIRST COLUMN OF THE THREE TRAVELING COLUMNS, THROUGH WHICH TRAVEL CHASSADIM BECOME REVEALED BY CHOCHMAH CALLED LIVING WATER. FOR THE RIGHT COLUMN, CHESED, TRAVELS FIRST, and we should draw into the world. FOR IN SUKKOT, IT IS TIME FOR DRAWING CHASSIDIM, ACCORDING TO THE SECRET OF "HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 8:3).

215. אָבֵל בְּיוֹם הָרִאשׁוֹן, הֵהוּא יוֹם רִאשׁוֹן מֵאֵן הוּא. אֵלָא יוֹם דְּנִמְקִי רִאשׁוֹן, לְנִטְלָא בְּמַבּוּעוֹי דְּמִינִין נְבִיעִין, וְאֵנן בְּעִינן לְאַמְשַׁכָּא לִיה לַעֲלָמָא.

216. This is like the story of a king who put people into his prison. The lady, his mother, came and set them free. The king, mindful of her honor, put them under her authority. She found them hungry and thirsty and said TO HER SON THE KING, now that I set them free, give them food and drink.

217. Thus Yom Kippur, WHICH IS THE SECRET OF IMA, BINAH sets them free. We are hungry for nourishment and thirsty for a drink, FOR NO PHYSICAL FOOD AND DRINK IS DRAWN FROM BINAH, FOR WHICH REASON WE FAST AND AFFLICT OUR SOULS ON THE DAY OF ATONEMENT. She therefore adorns THE KING, ZEIR ANPIN, THE SON OF BINAH, with his crown, MOCHIN OF CHASSADIM on this day, THE FIRST OF THE FESTIVAL. We know that there is living water there, and we ask for water from the one who set us free, SO SHE WOULD GIVE CHASSADIM TO ZEIR ANPIN FOR US, AFTER WE ATTAINED MOCHIN OF CHOCHMAH FROM HER ON YOM KIPPUR, THE SECRET OF FREEDOM. We therefore name this day 'the first day'.

218. All this is written in the book of Agada, and is correct. But BESIDES WHAT WAS SAID, this day THAT ALLUDES TO Avraham, THE SECRET OF THE SFIRAH OF CHESED, is the starting point of everything-whether it is the beginning of the clouds of glory THAT ARE THE SECRET OF THE SURROUNDING LIGHTS, IT IS THE BEGINNING AS THE FIRST SURROUNDING LIGHT IS CHESED, or the beginning of water, THE SECRET OF INTERNAL LIGHT, AS FOR THE FIRST SURROUNDING LIGHT IS CHESED, INTERNAL LIGHT IS CHESED. THIS IS THE SECRET MEANING OF Avraham starting to dig wells of water.

219. "The fruit of the tree Hadar" is the well of Yitzchak; NAMELY THE NUKVA CALLED WELL WHEN RECEIVING CHOCHMAH FROM THE LEFT COLUMN OF ZEIR ANPIN CALLED YITZCHAK. For Yitzchak glorified (Heb. hider) the Holy One, blessed be He, and called Him "the tree Hadar," THE NUKVA BEING the fruit of this particular tree. "Branches of palm trees" are as it is written: "The righteous man flourishes like the palm tree" (Tehilim 92:13), NAMELY THE RIGHTEOUS YESOD. There is no dividing between YESOD AND THE NUKVA, for which reason it does not say "and branches" but just "branches (Heb. kapot)," WHICH IS AN INDICATION OF BINDING (HEB. KAPHUT) AND UNITY. For they cannot exist without each other, BUT ARE ALWAYS BOUND TOGETHER. Through this the well, THE NUKVA, is filled from the well of supernal living water, BINAH, for YESOD is filled first FROM TIFERET AND TIFERET FROM BINAH, and from it, the well is filled until it BECOMES a gushing spring for everyone.

220. "The bough of thick leaved tree": This is the bough of the great tree TIFERET, which was strengthened, struck root and became a high tree, connected on every side; NAMELY TIFERET WHICH INCLUDES THE SIX SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD WHICH HOLD TO IT ON EVERY SIDE. This bough is a thick tree (Heb. avot, with Ayin), holding on to the patriarchs (Heb. avot, with Aleph). FOR IT IS THE CENTRAL COLUMN THAT COMPRISES RIGHT AND LEFT, CHESED AND GVURAH, CALLED AVRAHAM AND YITZCHAK. THE ALEPH OF AVOT (FATHERS) AND THE AYIN OF AVOT THICK TREES ARE INTERCHANGEABLE. For from TIFERET, the foundation (Yesod) of the world receives and is filled and pours unto the well, THE NUKVA, which is the land that is all water.

216. מִתַּל לְמַלְכָּא דְקֵטֶר בְּנֵי נִשָּׂא בְקֵטְרוֹי, אִמְיָה מְטְרוֹנִיתָא אֶתָּת, וְאַפִּיקַת לֹון לְחִירוֹת, וּמַלְכָּא אֲשַׁח לִיקְרָא דִּילָהּ, וְיֵהֵב לֹון בִּידְהָא. אֲשַׁבַּחַת לֹון בְּיִימִין וְצַחִין, אֲמַרְתָּ, הָא אִפִּיקַת לֹון לְחִירוֹ, אִיִּיתִי לֹון מִיכְלָא וּמִשְׁתֵּיָא.

217. כֵּךְ, הָא יוֹה"כ אִפִּיק לְכָלֵּא לְחִירוֹ, וְאַנֵּן כַּפְנֵי מְזוֹנָא קְאִימְנָא, וְצַחִינֵן לְמִשְׁתֵּיָא, הִיא אֲעֵטְרַת לְמַלְכָּא בְעֵטְרוֹי. בְּהֵאֵי יוֹמָא יִדְעָנָא, דְּהָא מִיִּין נְבִיעִין עֲמָה שְׂרִיִין, שְׂאִילָנָא לְמִשְׁתֵּיָא, לְמֵאן דְּאִפִּיק לֹון לְחִירוֹ, וְעַל דָּא קְרִינֵן לִיהּ יוֹם רָאשׁוֹן.

218. דָּא בְּסִפְרָא דְאַגְדָּתָא וְשִׁפּוּר הוּא. אֲבָל בְּהֵאֵי יוֹמָא, לְאַבְרָהָם שִׁירוֹתָא דְכָלֵּא, אִי בְעֵנְנֵי יִקְר הוּא שִׁירוֹתָא, אִי בְמִיָּא הוּא שִׁירוֹתָא, דְּאַבְרָהָם שְׂאִרֵי לְמַחֲפְרֵי בִירֵי דְמִיָּא.

219. פְּרִי עֵץ הָדָר: דָּא בִּירָא דִּיצְחָק, דִּיצְחָק אֶהְדֵּר לִיהּ לְקוֹדֶשׁא בְּרִיךְ הוּא וְקָרָא לִיהּ עֵץ הָדָר, פְּרִי דְהֵאֵי עֵץ הָדָר יִדְעָא. כַּפּוֹת תְּמָרִים: דְּכַתִּיב, צְדִיק כְּתָמֵר וּמֶרֶחַ, וְלֹא אֲשַׁתַּכַּח בִּינֵיהּ פְּרוּדָא, וְע"ד לֹא כְתִיב וּכְפּוֹת, אֲלֹא כַּפּוֹת, בְּגִין דְּלֹא סְלִיק דָּא בְּלֹא דָא, וּבְהֵאֵי אֲתַמְלִיא הֵאֵי בָּאֵר, מִבְּאֵר מִים עַלְאִין נְבִיעִין, הֵהוּא אֲתַמְלִי בְקִדְמִיתָא, וּמִנִּיהּ אֲתַמְלִיָּא בִּירָא, עַד דְּאִיהּ נְבִיעוֹ לְכָלֵּא.

220. וְעֵנָף עֵץ עֲבוֹת: דָּא עֲנַפָּא דְאִילָנָא רַבְרָבָא, דְּאַתְקִיף וְאַשְׁתַּרְשָׁא בְּשִׁרְשׁוֹ, אֲתַעֲבִיד אִילָנָא עַלְאָה עַל כָּלֵּא, דְּאַחִיד בְּכָל סְטֵרִיהּ, עֵנָף דְּאִיהּ עֵץ עֲבוֹת, עֵץ דְּאַחִיד לְעֲבוֹת, דְּהָא מִהֵאֵי נָטַל יְסוּדָא דְעֵלְמָא, וְאַתַּמְלִיא לְאַרְקָא בְּבִירָא, הֵאֵי הוּא עֵלְמָא אֲרָקָא דְשִׁקְיוֹתָא.

221. There are two "willows of the brook," ALLUDING TO the two brooks of water, THE TWO SFIROT, NETZACH AND HOD, where the water gathers to pour upon the righteous, YESOD WHICH RECEIVES FROM NETZACH AND HOD. Another explanation: The "willows of the brook" are the Gvurot which hold fast to Yitzchak, THE LEFT COLUMN. They come from the supernal brook, IMA, and not from the side of Aba, THE RIGHT COLUMN, and this is why the willows are all handsome but not sweet like fruit and do not produce fruit.

222. The "willows of the brook" are the two pillars, NETZACH AND Hod, which support the body, yet the "willows of the brook," as was explained, all pour water to the well TO GIVE TO THE NUKVA.

223. Another explanation for: "And you shall take for yourselves on the first day the fruit of the tree Hadar" is that it is Avraham; NAMELY CHESED. "Branches of palm tree" is Yitzchak, NAMELY GVURAH; "the bough of thick leaved tree" is Ya'akov, NAMELY TIFERET; and the "willows of the brook" are the two grades we mentioned, NETZACH AND HOD.

224. And this is because the thick tree is Ya'akov, who holds all the parts, THE SIX ENDS CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, WHICH ARE INCLUDED WITHIN HIM, FOR WHICH REASON HE IS CALLED A THICK TREE. Assuredly, we have shown that "the fruit of the tree Hadar" is the well of Yitzchak, the lower Gvurah; NAMELY THE NUKVA. In "branches (Heb. kapot) of palm trees," 'kapot' is spelled without VAV, WHICH MEANS IT IS TIED; NAMELY a tie upon the well, as it is written "bound (Aramaic kephitu) in their mantles" (Daniel 3:21), NAMELY YESOD AND NUKVA, which do not ascend without one another, AS IF THEY ARE BOUND. "The bough of thick leaved tree" is the supernal bough turned into a thick tree cleaving to every side; NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, FOR TIFERET IS THE BODY, CHESED-GVURAH THE ARMS, NETZACH-HOD THE LEGS, AND YESOD THE HOLY COVENANT, as we explained. The "willows of the brook" is Yitzchak, for on all sides they hold to the side of the brook, IMA, instead of the side of Aba. As we learned, though there are no judgments in this brook, BINA, yet all Judgments are awakened thence.

225. Rabbi Hamnuna Saba (the elder) explained that "willows of the brook" are the two pillars we mentioned, NETZACH AND HOD, from which water comes out. THE EXPLANATION is well, yet come and behold: we see that these two grades, NETZACH AND HOD, stand on the grade of the righteous, YESOD. Fruits and gathered blessings are issued from them; but from the willows of the brook, WHICH ALSO ALLUDE TO NETZACH AND HOD, no fruits are produced, nor taste or smell, as we already explained. And all is well.

226. Therefore WE HOLD the Etrog with the left against the heart, while Lulav is held by the right together with the other kinds all tied. For the righteous, YESOD, is united with all THE SFIROT, and bound to them all. This is the bond of faith, SHINING UPON THE NUKVA CALLED FAITH.

221. וְעֶרְבֵי נַחַל: תְּרִין אֵינֻן, תְּרִין נַחֲלִין דְּמִיָּא אֲתַכְנִישׁ בְּהוּ, לְאַרְקָא לְצַדִּיק. ד"א, וְעֶרְבֵי נַחַל: אֵלִין אֵינֻן גְּבוּרָן, דְּאַחֲדִין בֵּיהּ בִּיצְחָק, דְּאַתִּינִין מִסְטָרָא דִּיהוּא נַחַל עֲלָאָה, וְלֹא מִסְטָרָא דְאַבָּא. בְּג"כ, כֹּלָא יָאִי, וְלֹא בְּסִימָא לְפִירִין, וְלֹא עֲבִיד פִּירִין.

222. וְעֶרְבֵי נַחַל: תְּרִין קְיֻמִּין, דְּגוּפָא קְיֻמָּא עֲלִיָּהוּ, אָבֵל וְעֶרְבֵי נַחַל וְדָאִי, כְּמָה דְּאַתְמָר, וְאֵלִין אֵינֻן כֹּלְהוּ לְאַרְקָא מִיָּא לְבִירָא.

223. ד"א, וְלִקְחֶתֶם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר: דָּא אַבְרָהָם. כַּפַּת תְּמָרִים: דָּא יִצְחָק. וְעֵנֶף עֵץ עָבוֹת: דָּא יַעֲקֹב. וְעֶרְבֵי נַחַל: אֵלִין אֵינֻן תְּרִין דְּרָגִין דְּאַמְרָן.

224. וּמֵאֵן דְּמַתְּנִי הָאִי, בְּגִין דְּעֵץ עָבוֹת דָּא יַעֲקֹב, דְּאַחֲדִיד לְכֹלְהוּ חֻלְקִין, וְדָאִי דָּא יַעֲקֹב. אָבֵל הָא אֻקְיָמָנָא, פְּרִי עֵץ הָדָר, דָּא בִירָא דִּיצְחָק, דָּא גְבוּרָה תַתָּאָה. כַּפַּת תְּמָרִים. כַּפַּת חֶסֶד, קְשׁוּרָא דְאַתְקֻשָּׁר בְּבִירָא, כְּד"א כְּפִיתוּ בְּסַרְבִּלְיָהוּן, בְּגִין דְּאֵלִין לֹא סָלְקִין דָּא בְּלֹא דָא. וְעֵנֶף עֵץ עָבוֹת, עֲנָפָא הוּא עֲלָאָה, דְּאַתְעֵבִיד עֵץ עָבוֹת, וְאַחֲדִיד לְכֹל סְטָרָא, כְּמָה דְּאַתְמָר. עֶרְבֵי נַחַל דָּא יִצְחָק, בְּכֹל סְטָרִי, דְּאַחֲדִין בְּסְטָרָא דִּנְחָלָא, וְלֹא בְּסְטָרָא דְאַבָּא. דִּתְנִינֻן, אַע"ג דְּבִהָאִי נַחַל דִּינָא לֹא אֲשַׁתְּכַח בֵּיהּ, דִּינִין מִתְעֲרִין מִנִּיהּ.

225. וְרַב הַמְנוּנָא סָבָא פְּרִישׁ, וְעֶרְבֵי נַחַל, אֵינֻן תְּרִין קְיֻמִּין דְּקָאמְרָן, דְּמִיָּא נִפְקִי מִנִּיהוּ, וְשִׁפּוּר. אָבֵל תָּא חַיִּי, הָא חֲזִינֵן דְּתִרִין דְּרָגִין אֵלִין דְּקְיֻמִּי עַל דְּרָגָא דְּצַדִּיק, אֵיבָא וּכְנִישׁוּ דְּבִרְכָּאן נִפְקִי מִנִּיהוּ, וְעֶרְבֵי נַחַל לֹא נִפְקִי מִנִּיהוּ, אֵיבָא, וְלֹא טַעְמָא, וְלֹא רִיחָא, וְהָא אֻקְיָמָנָא וְכֹלָא שִׁפּוּר.

226. וְעַל דָּא אֲתֵרוּג בְּשִׁמְאָלָא, לְקַבִּיל לְפָא, לְוֹלֵב בְּיָמִינָא, כַּפַּת בְּכֹלָא, וְקֻטִּיר בְּכֹלָא, דְּהָא צַדִּיק כַּפּוֹת הוּא בְּכֹל סְטָרִין, וְקֻטִּיר בְּכֹלָא. וְדָא הוּא קְשׁוּרָא דְמִהִימְנוּתָא.

227. In the book of Agada it is well versed that all THE FOUR KINDS are the guests, THE SECRET OF THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, who were invited by the holy people on this day, BY PRAYING ON THE DAYS OF SUKKOT BEFORE THE MEAL AND INVITING THE SUPERNAL GUESTS. They should be there, since they were invited, and man uses them in his prayer to the King. BY THE FOUR KINDS, WHICH ALLUDE TO THESE SFIROT, ONE ATTAINS THEM. Happy are the children of Yisrael who know the ways of the holy King, and know the ways of the Torah, with which to walk the path of Truth and merit this world and the World to Come.

228. On that day, the children of Yisrael come out from before the King with certain signs; NAMELY THE FOUR KINDS, for they received a favorable judgment. What are these signs? The signs of the faith, THE SHECHINAH, the seal of the most high King, ZEIR ANPIN. It is like two men come before the king to be judged. The people in the world did not know who won. A minister came from the king's house and they asked him. He said to them, Whoever leaves THE KING'S HOUSE with the king's signs in his hands, he is the winner.

229. All the people in the world come to be judged before the most high King and He judges them on Rosh Hashanah and on the Yom Kippur until the fifteenth day of the month. Thus, it was found out that the children of Yisrael had all succeeded in repenting, and work hard in building the Sukkah and acquiring a Lulav and Etrog. It is not known who won the judgment. The supernal angels ask who has won, and the Holy One, blessed be He, says they who hold my signs in their hands, THE FOUR KINDS, have received a favorable judgment.

230. On that day, the children of Yisrael leave with a mark from the King with a song of glory and enter the Sukkah, Etrog in their left hand, a Lulav in their right. Every one sees that the children of Yisrael are written in the King's list, and open and say, "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

231. Now all rejoice, and the guests rejoice. Even the nations of the world participate in that joy and are blessed by it. Hence sacrifices are offered for them in every day, so there will be peace upon them, and they will be blessed by it. From now on, there is one day in which the highest King rejoices with the people of Yisrael, as it is written: "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35). This day comes solely from the King, who delights in the children of Yisrael as a king who has invited guests.

227. ובספר דאגדתא שפיר קאמר, דכל אלון אינון אושפיזין, דזמין עמא קדישא בהאי יומא, דבעין לאשבחא להו, בין דזמן לון, ובהו בעי ב"ג למלכא בעותיה, זכאין אינון ישראל דידעין ארחוי דמלכא קדישא, וידעין ארחוי דאורייתא, למהך באורח קשוט, למזכי בהו בעלמא דין ובעלמא דאתי.

228. ביומא דא נפקי ישראל, בסימנין רשימין מגו מלכא, בגין דאינון נצחין דינא, ומאי סימנין אינון, סימני מהימנותא, חותמא דמלכא עלאה. לתרי בני נשא, דעאלו קדם מלכא לדינא ולא ידעי עלמא מאן מנייהו נצח, נפק חד לגיון מבי מלכא, שאילו לון, אמר לון, מאן דיפוק ובירוי סימנין דמלכא, הוא נצח.

229. כך, בולי עלמא עאלין לדינא, קדם מלכא עלאה, ודאין לון מיומא דר"ה ויום הכפורים, עד חמש סרי יומין לירחא, ובין כך אשתכחו ישראל זכאין בלהו בתשובתא, טרחין בסבה ולולב ואתרוג, ולא ידעי מאן נצח דינא, מלאכי עלאי שאילו מאן נצח דינא. קודשא בריך הוא א"ל, אינון דמפקי בדייהו סימנין דילי, אינון נצחין דינא.

230. בהאי יומא, נפקי ישראל ברשימו דמלכא, בתושבחתא דהלילא, עאלין בסבה, אתרוג בשמאלא, לולב בימינא, חמאן בלהו, דישראל רשימין ברשימין דמלכא קדישא, פתחי ואמרי, אשרי העם שככה לו אשרי העם שה' אלהיו.

232. עד כאן חדותא דכלא, חדותא דאושפיזין, ואפילו אומות העולם חדאן בחדותא, ומתברכין מנה, ועל דא קרבנין בכל יומא עלייהו, לאטלא עלייהו שלם, ויתברכון מינן. מכאן ולהלאה, יומא חד, דמלכא עלאה, דחדי בהו בישראל, דכתיב ביום השמיני עצרת תהיה לכם, דהא יומא דא מן מלכא בלחודו, חדותא דיליה בישראל, למלכא דזמין אושפיזין וכו'.

27. The tulip and the lily

Rabbi Shimon begins the discussion by providing two explanations for this title verse. He reveals that the "tulip of Sharon" signifies both the congregation of Yisrael and the Malchut. Rabbi Shimon continues by explaining that the Malchut is called "Sharon" and that it thirsts for the water of Binah. The tulip, we are told, is also called "the lily of the valley," since it changes hues when she unites with the King. This change, we learn,

indicates an alignment with mercy or judgment. Rabbi Shimon next proceeds by providing a description of Adam's mortal sin, the crime by which he brought punishment upon all people. We are told that in fact it was Eve who led Adam to sin and thereby, brought death to all. As punishment for this sin, both Adam and Eve, as well as the rest of humanity, became subject to constant change and eventual death.

The Relevance of this Passage

The Light of Binah flows into our world as we peruse this passage with a pure heart. This Light brings mercy into our lives, softening judgments. This energy of purification also helps to correct the original sin of Adam, and assists in the removal of death from the landscape of human existence.

232. Rabbi Shimon opened the discussion saying: "I am the tulip of the Sharon; the lily of the valleys" (Shir Hashirim 2:1). How fond is the Holy One, blessed be He, of the Congregation of Yisrael. He always praises it, and she always praises the Holy One, blessed be He, AS SAID IN SHIR HASHIRIM. How many poets and singers it summons before the Holy One, blessed be He. Happy is the portion of Yisrael, who cleave to the lot of the holy portion, as it says, "For Hashem's portion is His people..." (Devarim 32:9).

233. "I am the tulip of the Sharon." This is the Congregation of Yisrael, NAMELY THE NUKVA, which stands in the Garden of Eden in the magnificence of her beauty. She is called Sharon, because she sings (Heb. sharah) and praises before the most high King.

234. Another explanation is that "I am the tulip of the Sharon" in need of watering from the deep river, the source of all springs; NAMELY BINAH, as it says, "And the parched ground (Heb. sharav) shall become a pool" (Yeshayah 35:7). HENCE THE NUKVA IS CALLED SHARON, DERIVED FROM SHARAV, FOR IT IS THIRSTY FOR THE WATER OF BINAH. She is called "the lily of the valley (also: 'the deeps')" since she is to be found very deep. The deeps are those in the verse, "Out of the depths I have cried to you, O Hashem" (Tehilim 130:1). "The tulip of the Sharon" comes from the place where the waters of the springs come and never stop flowing. "The lily of the valley" is from the place called the depth of all, closed on all sides.

235. Come and see: In the beginning, she is green as a tulip, which has leaves of green. Then, she is red as a lily with white shades, a lily (Heb. shoshana) of six leaves. THE WORD IS DERIVED FROM CHANGE (HEB. SHINUY), for she changes hues, changes from one color to another.

236. SHE IS CALLED a lily, THOUGH at first she was a tulip. WHEN she desired to be united with the King, she was called a tulip. Now that she is joined to the King in kisses, she is called a lily. Since it is written: "His lips are lilies" (Shir Hashirim 5:13), she is called "the lily of the valley," for she changes colors, now for better now for worse, now for Mercy now for Judgment.

232. ר"ש פתח ואמר, אני חבצלת השרון שושנת העמקים, במה חביבה בנסת ישראל קמי קודשא בריך הוא, הקודשא בריך הוא משבח לה, והיא משבחת ליה תדיר, וכמה משבחין ומזמרים אזמינת ליה תדיר לקודשא בריך הוא, זכאה חולקהון ישראל, האחידן ביה בעדבא דחולקא קדישא, במה דכתיב בי חלק ה' עמו וגו'.

233. אני חבצלת השרון, דא בנסת ישראל, דקיימא בשמירו דנוי בגנתא דערן. השרון: דהיא שרה ומשבחת למלכא עלאה.

234. ד"א אני חבצלת השרון, דבעיא לאשקא משקיו דנחלא עמיקא, מבועא דנחלין, בד"א והיה השרב לאגם. שושנת העמקים: דקיימא בעמיקתא דכלא. מאן אינון עמקים. בד"א ממעמקים קראתיך ה'. חבצלת השרון. חבצלת, מההוא אתר, דשקיו דנחלין נפקין, ולא פסקין לעלמין. שושנת העמקים: שושנה מההוא אתר דאקרי עמיקא דכלא, סתים מכל סטריין.

235. תא חזי בקדמיתא ירוקא כחבצלת, דטרפין דילה ירוקין, לבתר שושנת סומקא בגוונין חורין. ששנה בשית טרפין, ששנת: דאשתניאת מגוונא לגוונא, ושניאת גוונאה.

236. ששנת: בקדמיתא חבצלת, בעדנא דבעיא לאזדוגא ביה במלכא, אקרי חבצלת, בתר דאתדבקת ביה במלכא באינון נשיקין, אקרי ששנת, בגין דכתיב שפתותיו שושנים. ששנת העמקים דהיא משניא גוונאה, זמנין לטב, וזמנין לביש, זמנין לרחמי, זמנא לדינא.

237. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes" (Beresheet 3:6). Come and see: Men do not behold, nor do they know or care, that when the Holy One, blessed be He, created Adam, He donned him with what is most dear, THE SUPERNAL MOCHIN, and asked Adam to cleave to Him, so he will be the only one, of one heart, to cling to the place of one never-changing clinging; NAMELY ZEIR ANPIN. IT SAYS, "FOR I AM HASHEM, I DO NOT CHANGE" (MALACHI 3:6), which never alters, the knot to which the all embracing unison is tied. This is the meaning of "The Tree of Life in the midst of the garden" (Beresheet 2:10); NAMELY ZEIR ANPIN.

238. Later, they turned from the path of faith, and left the only supernal tree among the trees, NAMELY ZEIR ANPIN, and alighted upon the place which changes colors, and changes from good to evil and from evil to good, TO WIT, THE NUKVA WHEN NOT WITH ZEIR ANPIN, BUT SUCKING FROM THE LEFT ALONE. They descended downward from above, and were greatly changed. They left the only tree, the highest among the trees, as it is written: "That the Elohim has made man upright; but they have sought out many inventions" (Kohelet 7:29).

239. Surely then their heart was changed on that very side, FOR THEY UNDERWENT MANY CHANGES, now for good now for evil, now for Mercy now for Judgment. They clung to THE LEFT, surely seeking many inventions there, I.E. NAMELY CHANGES, and cleaved to them.

240. The Holy One, blessed be He, said to him: Adam, you have abandoned life and clung to death. Life is, as it is written: "The Tree of Life in the midst of the garden," NAMELY ZEIR ANPIN called life, for whoever cleaves to it shall never taste death. Yet you clung to another tree, THE NUKVA WHEN NOT UNITED WITH ZEIR ANPIN. Now surely death awaits you, as it is written: "Her feet go down to death" (Mishlei 5:5), FOR WHOEVER HAS NO MERIT IS EVIL. It is also written: "And I find more bitter than death the woman" (Kohelet .7:26), THE SECRET OF THE NUKVA WHEN NOT UNITED WITH ZEIR ANPIN. Surely he clung to the place of death and abandoned the place of living and was therefore doomed to death together with the rest of the world.

241. HE ASKS: If he sinned, what was the sin of the whole world, WHY WAS IT DECREED THAT THE REST OF THE WORLD WOULD DIE? If, you might say, it is because the whole world ate of this tree, and therefore were all sentenced to death, this is not so. HE ANSWERS: When Adam WAS CREATED AND stood upon his feet, all the creatures saw and feared him, and followed him like servants after the king. But he said to them, "O come, let us worship and bow down" (Tehilim 95:6), you and I. When they saw Adam bowing before that place, THE LEFT SIDE, and cleaving to it, they all followed him. Thus, he brought death upon the whole world.

237. וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תֵאֻוָּה הוּא לְעֵינֵינוּ. תָּא חֲזִי דְהָא בְּנֵי נָשָׂא לֹא מִסְתַּבְּלִין, וְלֹא יִדְעִין, וְלֹא מְשַׁגְּחִין, בְּשַׁעֲתָא דְּבִרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, וְאֻקִּיר לִיהּ בִּיקִירוּ עֲלָא, בְּעָא מְנִיָּה לְאַתְדַּבְּקָא בִּיהּ בְּגִין דִּישְׁתַּבַּח יַחֲידָאִי, וּבִלְבָּא יַחֲידָאִי, וּבְאַתֵּר דְּדִבְקוּתָא יַחֲידָאִי, דְּלֹא אֲשַׁתְּנִי, וְלֹא מִתְהַפֵּךְ לְעֵלְמִין, בְּהֵוָה קְשׁוּרָא יַחֲידָא, דְּכָלָא בִּיהּ אֶתְקַשֵּׁר, הֵדָּא הוּא דְכִתִּיב וְעַץ הַחַיִּים בְּתוֹךְ הַגֶּן.

238. לְבַתֵּר סֵטוּ מֵאַרְחָא דְמַהִימְנוּתָא, וְשִׁבְקוּ אֵילָנָא יַחֲידָאִי, עֲלָא מִכָּל אֵילָנִין, וְאַתּוּ לְאַתְדַּבְּקָא, בְּאַתֵּר דְּמִשְׁתַּנִּי, וּמִתְהַפֵּךְ מְגוּוֹנָא לְגוּוֹנָא וּמִטֵּב לְבִישׁ וּמִבִּישׁ לְטֵב, וְנַחְתִּי מַעִילָא לְתַתָּא, וְאַתְדַּבְּקוּ לְתַתָּא, בְּשִׁנוּיִין סְגִיָּאִין, וְשִׁבְקוּ אֵילָנָא יַחֲידָאִי, עֲלָא מִכָּל אֵילָנִין, הֵה־ד אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יֶשֶׁר וְגו'.

239. וְדָאִי כְּדִין אֶתְהַפֵּךְ לְבִיָּהּ, בְּהֵוָה סְטָרָא מִמֶּשׁ, זְמַנִּין לְטֵב, זְמַנִּין לְבִישׁ, זְמַנִּין לְרַחֲמִי, זְמַנִּין לְדִינָא, בְּהָאִי מְלָה דְאַתְדַּבְּקוּ בָּהּ וְדָאִי, בְּקִשׁוּ חֲשׁוֹנוֹת רַבִּים, וְאַתְדַּבְּקוּ בָּהּ.

240. א"ל קוּדְשָׁא בְּרִיךְ הוּא, אָדָם, שִׁבְקַתְּ חַיִּי וְאַתְדַּבְּקַת בְּמוֹתָא. חַיִּי: דְּכִתִּיב וְעַץ הַחַיִּים בְּתוֹךְ הַגֶּן, דְּאֻקִּיר חַיִּים, דְּמֵאן דְּאֻחִיד בִּיהּ, לֹא טַעִים מוֹתָא לְעֵלְמִין. אֶתְדַּבְּקַת בְּאֵילָנָא אַחֲרָא, הָא וְדָאִי מוֹתָא הוּא לְקַבְּלָךְ, הֵה־ד רְגִלְיָהּ יוֹרְדוֹת מוֹת, וְכִתִּיב וּמוֹצָא אָנִי מִרְ מִמוֹת אֶת הָאִשָּׁה, וְדָאִי בְּאַתֵּר דְּמוֹתָא אֶתְדַּבְּק, וְשִׁבַּק אֶתֵּר דְּחַיִּי, בְּגִין כֶּךָ אֶתְגַּזֵּר עֲלֶיהָ, וְעַל כָּל עֲלָמָא, מוֹתָא.

241. אִי הוּא חֲטָא, כָּל עֲלָמָא מַה חֲטוּ. אִי תִימָא, דְּכָל עֲלָמָא אֲכָלִי מֵאֵילָנָא דָּא, וְאַתְרַמִּי לְכָלָא. לֹא הָכִי. אֵלָא בְּשַׁעֲתָא דְּאָדָם קָאִים עַל רְגִלוֹי, חֲמִי לִיהּ בְּרִיִּין כְּלָהוּ, וּדְחִילוּ מְקַמִּיהּ, וְהוּוּ נִטְלִין אֲבַתְרִיָּה, כְּעַבְדִּין בְּתֵר מִלְכָּא, וְהוּא אָמַר לוֹן, אָנָּא וְאַתּוֹן, בָּאוּ נִשְׁתַּחֲוּה וְנִכְרַעַה וְגו'. וְאִזְלוּ כְּלָהוּ אֲבַתְרִיָּה, כִּיּוֹן דְּחִזּוּ דְּאָדָם סְגִיד לְהָאִי אֶתֵּר, וְאַתְדַּבְּק בִּיהּ, כְּלָהוּ אֶתְמַשְׁכוּ אֲבַתְרִיָּה וְגָרִים מוֹתָא לְכָל עֲלָמָא.

242. Then was Adam changed in several ways, now Judgment, now Mercy, now to death and now to life. He never stood still in one of them, because of the nature of that place which was therefore called the revolving sword, which revolves from this to that side, from good to evil, from Mercy to Judgment, from peace to war. Usually it turns from good to evil, as it is written: "The Tree of Knowledge of good and evil" (Beresheet 2:9).

243. The most high King, in His love for His creatures, rebuked him saying: "But from the tree of knowledge of good and evil, you shall not eat of it..." (Ibid. 17), but he did not accept it and was drawn after his wife and was expelled FROM THE GARDEN OF EDEN for ever, for the woman ascended to the place OF THE REVERSAL BETWEEN LIFE AND DEATH and no more. THUS the woman brought death to all.

244. Come and see: It is written of the World to Come: "For as the days of a tree shall the days of my people be" (Yeshayah 65:22). "The days of a tree" refer to the well known TREE OF LIFE, of which it says "He will destroy death for ever" (Yeshayah 25:8), FOR THERE ARE NO CHANGES OR DEATH IN THE TREE OF LIFE.

28. "And the days drew near for Yisrael to die," part three

Rabbi Chiya explains to Rabbi Yosi that when the Holy One wishes to take back a man's spirit, the days that man has lived are enumerated before Him. If this man is righteous, all the days will draw near Him without reproach. The wicked, however, cannot draw near Him since they are consumed by darkness. The name "Yisrael" is more complete than, and superior to, the name Ya'akov, we are told. This is why we find Yisrael rather than Ya'akov written in the title quotation.

The Relevance of this Passage

A rare opportunity is afforded to the readers of this mystical passage. Through the spiritual power ingrained into the name Yisrael, we receive the Light of the great patriarch, which helps merit closeness to The Creator in this world and the next, by removing the darkness created by our misdeeds and selfish actions. Moreover, we are inspired to seek higher levels of spirituality, so that we, too, can elevate from the realm of "Ya'akov" to "Yisrael" over the course of our lives.

245. "And the days drew near for Yisrael to die." We learned that Rabbi Chiya said: It is written, "And Ya'akov lived in the land of Egypt seventeen years." In his life, it is written Ya'akov and in his death, it says Yisrael. YET THE NAME YISRAEL IS MORE ELEVATED THAN THE NAME YA'AKOV. Rabbi Yosi said: Surely IT SHOULD HAVE BEEN SAID HERE YISRAEL, for it does not say, 'The day drew near,' but "the days." This is difficult to understand, for a man does not die in several days; within one hour, one moment, he dies and passes away from the world.

246. HE ANSWERS: We have so learned that when the Holy One, blessed be He, wishes to take back to Him the spirit of man, all the days the man lived come before Him and are counted. When the days draw near him to be reckoned, the man dies, and the Holy One, blessed be He, takes back to Himself the spirit of man, that breath which the man breathes in and out.

242. וְכִדִּין אֲשַׁתִּי אָדָם לְכֶמֶה גּוֹנוֹן, זְמַנִּין דִּינָא, זְמַנִּין רַחֲמֵי זְמַנִּין מוֹתָא, זְמַנִּין חַיִּי, וְלֹא קָאִים בְּקִיּוּמָא תְדִיר בְּחַד מְנוּיָהוּ, בְּגִין דִּהוּא אַתְר גְּרִים לִיָּה. וְעַל דָּא אֶקְרִי, חֶרֶב הַמִּתְהַפֶּכֶת: הַמִּתְהַפֶּכֶת מִסְטָרָא דָא, לְסְטָרָא דָא, מִטֵּב לְבִישׁ, מִרַחֲמֵי לְדִינָא, מִשְׁלָם לְקֶרְבָּא, מִתְהַפֶּכֶת הִיא בְּכֻלָּא, טַב וְרַע דְּכֵתִיב וְעַץ הַדַּעַת טוֹב וְרַע.

243. וּמִלְכָּא עֲלָאָה, לְרַחֲמָא עַל עוֹבְדוֹי, אוֹכַח לִיָּה, וְאִ"ל, וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ וְגו', וְהוּא לֹא קָבִיל מְנוּיָה, וְאַתְמַשֵּׁךְ בְּתַר אַתְתִּיָּה, וְאַתְתְּרַךְ לְעֵלְמִין, דִּהָא אַתְתָּא לֹא־תֵרָא סְלָקָא וְלֹא יִתִּיר, וְאַתְתָּא גְרִים מוֹתָא לְכֻלָּא.

244. תָּא חַזִּי, לְעֵלְמָא דְאֵתִי כְתִיב, כִּי בְיָמֵי הָעֵץ יָמֵי עַמּוּי, בְּיָמֵי הָעֵץ, הִהוּא דְאֲשַׁתְּמוּדְעָא, בִּיָּה זְמַנָּא, כְּתִיב, בְּלַע הַמּוֹת לְנִצָּח וּמַחָה ה' אֱלֹהִים דְּמַעָה מַעַל כָּל פְּנִים וְחֶרֶפַת עַמּוּי יִסִּיר מֵעַל כָּל הָאָרֶץ וְגו'.

245. וַיִּקְרְבוּ יָמֵי יִשְׂרָאֵל לָמוּת. תָּאנָא, אִ"ר חַיָּיא, כְּתִיב וַיְחִי יַעֲקֹב בָּאָרֶץ מִצְרַיִם שְׁבַע עָשָׂר שָׁנָה, הָתָם בְּקִיּוּמִיָּה יַעֲקֹב, וְהִכָּא בְּמִיתָתִיָּה יִשְׂרָאֵל, דְּכְתִיב וַיִּקְרְבוּ יָמֵי יִשְׂרָאֵל לָמוּת. אִ"ר יוֹסִי, הֲכִי הוּא וְדָאִי, דִּהָא לֹא כְתִיב וַיִּקְרַב יוֹם יִשְׂרָאֵל לָמוּת, אֶלָּא יָמֵי, וְכִי בְכֶמֶה יוֹמֵי מִית ב"נ, וְהָא בְּשַׁעְתָּא חָדָא, בְּרִגְעָא חָדָא, מִית וְנָפִיק מֵעֵלְמָא.

246. אֶלָּא הֲכִי תָאנָא, כִּד קוּדְשָׁא בְרִיךְ הוּא בְּעִי לְאַתְבָּא רוּחִיָּה לִיָּה, כָּל אִינוּן יוֹמִין דְּקָאִים ב"נ בְּהָאֵי עֵלְמָא, אַתְּפַקְדֵּן קָמִיָּה, וְעָאֲלִין בְּחוּשְׁבָּנָא, וְכִד אַתְקְרִיבוּ קָמִיָּה לְמִיעַל בְּחוּשְׁבָּנָא, מִית ב"נ, וְאַתִּיב קוּדְשָׁא בְרִיךְ הוּא רוּחִיָּה לִיָּה, הִהוּא הָבֵל דְאִפִּיק וְנָפַח בִּיָּה, אוֹתִבִּיָּה לְגַבִּיָּה.

247. Happy is the portion of the man, whose days draw near the King without reproach, and none is pushed out for containing a transgression committed in it. The reason the words 'drawing near' are used in relation to the righteous is that the days draw near the King without reproach.

248. Woe to the wicked of whom it does not say 'drawing near'. For how could their days draw near the King, when all the crimes of the world are found in them? Hence they do not draw near the King, nor come before Him or recorded above, but are consumed of themselves, as is said of them, "The way of the wicked is like darkness: they know not at what they stumble" (Mishlei 4:19).

249. And here it says, "And the days drew near for Yisrael to die," for assuredly they drew near without shame, in complete joy. This is why it says (lit.) "the days of Yisrael," AND NOT "THE DAYS OF YA'AKOV," as the name Yisrael is more complete than that of Ya'akov. If you say that it is written "and Ya'akov was a plain (lit. 'whole') man" (Beresheet 25:27), indicating that the name Ya'akov too is whole. HE ANSWERS: THE NAME YA'AKOV IS ALSO WHOLE, but not whole on a superior grade like Yisrael is.

250. We have learned that Rabbi Yosi said: When a man's days are enumerated before the King, those of a certain righteous are enumerated far from the King, and the days of another righteous are counted close to the King. They do not stand at a distance but come in without shame and draw near the King. Happy is their portion. This is the meaning of the verse, "And the days drew near for Yisrael to die."

247. זָכָאָה חוֹלְקִיהָ דִּהְיוּא בִּנְיָ, דְּיוֹמוֹי אֶתְקָרְבוּ גַבֵּי מַלְכָּא. בְּלֹא כְּסוּפָא, וְלֹא דְחֵי יוֹמָא מִנְיִיהוּ לְבָר, דִּישְׁכַּח בְּהִיוּא יוֹמָא, דְּאֶתְעֵבִיר בֵּיהּ חוּבָא, בְּגִין כֵּךְ, כְּתִיב בְּצִדִּיקָא קְרִיבָה, מְשׁוּם דְּקְרִיבוּ יוֹמוֹי קָמִי מַלְכָּא, בְּלֹא כְּסוּפָא.

248. וְוִי לְרְשִׁיעֵינָא, דְּלֹא כְּתִיב בְּהוּ קְרִיבָה, וְהִינְךָ יִקְרְבוּן יוֹמֵי קָמִי מַלְכָּא, דִּהָא כָּל יוֹמוֹי בְּחוּבֵי עֲלָמָא אֶשְׁתַּכַּחוּ, וּבְגִינֵי כֵךְ לֹא יִקְרְבוּן קָמִי מַלְכָּא, וְלֹא יִתְמַנּוּן קָמִיהּ, וְלֹא יִדְכְּרוּ לְעִילָא, אֶלָּא אִינוּן שְׂצִינָן מִגּוֹוִיָּיהוּ, עֲלִיָּיהוּ כְּתִיב, דֶּרֶךְ רְשָׁעִים כַּאֲפֵלָה לֹא יִדְעוּ בְּמָה יִכְשָׁלוּ.

249. וְהָכָא וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל וְדָאִי, בְּלֹא כְּסוּפָא, בְּשְׁלִימוּתָא, בְּחֻדּוּתָא שְׁלִים, וּבְגִינֵי כֵךְ, יְמֵי יִשְׂרָאֵל, דִּהּוּה שְׁלִים יִתִּיר יִשְׂרָאֵל מִיַּעֲקֹב. וְאִי תִימָא, וְהָא כְּתִיב וַיַּעֲקֹב אִישׁ תָּם: שְׁלִים. שְׁלִים הָוֵה, וְלֹא שְׁלִים בְּדִרְגָּא עֲלָאָה בְּיִשְׂרָאֵל.

250. תְּנִיָא, אָמַר רַבִּי יוֹסִי, בְּשַׁעֲתָא דְּיוֹמוֹי דְּבִר נֶשׁ אֶתְפַּקִּידֵן קָמִי מַלְכָּא, אֵית זָכָאָה דְּאֶתְפַּקִּידֵן יוֹמוֹי, וְרַחֲמִין מִקָּמִי מַלְכָּא, וְאֵית זָכָאָה, דְּכַד מִתְפַּקִּידֵן יוֹמוֹי, קְרִיבִין וּסְמִיכִין לְמַלְכָּא, וְלֹא מִתְרַחֲקִין, בְּלֹא כְּסוּפָא עֲאֲלִין, וְקְרִיבִין לְמַלְכָּא, זָכָאָה חוֹלְקָהוּן, הָה"ד וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לְמוֹת.

29. "And he called his son Yosef"

Through a discussion of the title verse, the rabbis reveal the special connection that exists between Yosef and his father Ya'akov. Not only were the two very similar in appearance, but Ya'akov also recognized Yosef's holiness and knew that he would one day be a great man. We also learn that Ya'akov was afraid to go to Egypt because he feared that in the future his children would be made slaves, that the Shechinah would leave him, and that he would be buried among the wicked. However, the Lord assured him that he would be buried in the grave of his forefathers, and Ya'akov saw that the Shechinah would dwell with Yisrael in exile.

Rabbi Shimon then addresses the topic of Ya'akov's relationship with Leah and Rachel. The deception that was played out by Leah, posing as Rachel, leads to the transference of the birthright from Reuven to Yosef. This also relates to the significance of the name Reuven (lit. 'see, a son'). Rabbi Shimon then explains the holy significance of the verse, "Put, I please you, your hand under my thigh." Written in connection with Avraham, Ya'akov, and Yosef, this verse alludes to the place that emits the holy seed.

Finally, Rabbi Yehuda explains why Ya'akov was buried with Leah rather than Rachel. The reasons, we're told, are that Leah stood by the roadside day after day, weeping and praying that Ya'akov would marry her. Furthermore, she bore six holy tribes into the world and therefore, deserved this privilege more than Rachel.

The Relevance of this Passage

The story of Ya'akov entering into the land of Egypt is synonymous with the men of all generation confronting their own personal demons when they fall into negativity. As the Shechinah dwelled in the presence of Ya'akov during his sojourn in Egypt, the Light of The Creator can illumine our lives when we fall into negativity and find ourselves enslaved to dark forces. This passage is our connection to this Light. Moreover, we can share this Light with all the world and help bring about the end of the exile.

The discourse concerning Ya'akov's relationship with Leah and Rachel shows us that everything that takes place within the drama of human existence has underlying meaning and that all events that transpire are necessary in the course of mankind's spiritual development. Thus, this verse instills wisdom within us to accept the things we might not understand at the present moment. It ensures that order will emerge from chaos. The Light that shines from the story concerning Leah's burial with Ya'akov inspires us to weep and yearn for the Light of The Creator, for the tears of man cause great stirrings above.

251. "And he called his son Yosef." Rabbi Yitzchak said: Are the other tribes not his sons? WHY DID HE CALL YOSEF ALONE? HE REPLIES: Rabbi Aba said that Yosef was his son more than the others. We have learned that when Potifar's wife begged Yosef, it is written: "Yosef went into the house to do his work; and there was none (lit. 'no man') of the men of the house there within" (Beresheet 39:11). This verse should have said 'there was no man', but why add "of the men of the house"? HE ANSWERS: This indicates the image of Ya'akov which was there. It says "the men of the house" to show us there was another man, NOT OF THE MEN OF THE HOUSE; NAMELY YA'AKOV. Once Yosef lifted up his eyes and saw the image of his father, his mind was settled and he withdrew.

252. Come and see the verse: "But he refused, and said to his master's wife..." (Beresheet 39:8). The Holy One, blessed be He, said to him upon your life, another will say "I refuse" when he will come to bless your sons, who will be blessed by him. This is why it says, "And his father refused, and said, 'I know it, my son, I know it'" (Beresheet 48:19).

253. HE ASKS: Since he said, "I know it, my son," why did he say again, "I know it"? HE ANSWERS: He said, "I know it, my son" meaning 'you showed through your body that you are my son, when you saw my image and returned to the holy covenant AND DID NOT DESECRATE IT'. This is why it is written: "I know it, my son." THE SECOND TIME IT IS WRITTEN "I know it" is what you said about this one being the firstborn, TO WHICH HE ANSWERED BY "He also shall become a people, and he also shall be great" (Beresheet 48:19). This is why it says here: "And he called his son Yosef" (Beresheet 47:29), his very son Yosef SINCE HE PROVED IT BY HIS BODY, AS EXPLAINED.

254. Another explanation for: "And he called his son Yosef." They looked the same, and whoever saw Yosef said he was Ya'akov's son. Rabbi Yosi said: This is exactly so, that he called him his son SINCE THEY LOOKED THE SAME. Moreover, Yosef gave food for him and his sons in his old age, for which reason he was his own son more than everyone else. "And he called his son Yosef": HE ASKS: Why did he call Yosef and not another one? HE ANSWERS: Because he could take him from there TO THE CAVE OF THE MACHPELAH SINCE HE WAS A KING, BUT NO ONE ELSE HAD THE AUTHORITY.

255. Rabbi Yosi said: Since Ya'akov knew his descendants would become slaves in Egypt, why was he not buried there, so that his merit would protect his children? Why did he wish to go up from there? When it says, "As a father pities his children" (Tehilim 103:13), where is pity then?

251. וַיִּקְרָא לְבָנוֹ לְיוֹסֵף, אָמַר רַבִּי יִצְחָק, וְכִי שָׁאֵר שְׁבִטִין לֹאֻ בָּנוּי אֵינוֹן. אֶלֶּא אָמַר רַבִּי אַבָּא, יוֹסֵף בְּנוֹ הוּא וְתִיר מִכְּלָהוּ, דְּתַנִּינָן בְּשַׁעְתָּא דְּאַנְתִּינָה דְּפוֹטִיפָר דְּחֶקֶת לִיה לְיוֹסֵף, מַה כְּתִיב, וַיָּבֹא הַבֵּיתָה לַעֲשׂוֹת מְלָאכְתּוֹ וַאֲיִן אִישׁ מֵאֲנָשֵׁי הַבֵּית. הָאִי קָרָא הָכִי מִפְּעֵי לִיה, וַאֲיִן אִישׁ בְּבֵית מַהוּ מֵאֲנָשֵׁי הַבֵּית. אֶלֶּא לֹאכְלָלָא דְּיוֹקְנָא דְּיַעֲקֹב, דְּהוּא תָּמָן, וְאַשְׁתַּכַּח תָּמָן, וּבְגִינִי כֶּךָ מֵאֲנָשֵׁי הַבֵּית, אֲבָל אִישׁ אַחֲרָא הוּא תָּמָן. בִּיּוֹן דְּסָלִיק יוֹסֵף עֵינָיו, וְחָמָא דְּיוֹקְנָא דְּאָבּוּי, יְתִיב בְּקִיּוּמָהּ, וְתָב לְאַחֲרָא.

252. תָּא חַזִּי , מַה כְּתִיב, וַיִּמָּאן וַיֹּאמֶר אֶל אִשְׁתּוֹ אֲדֹנָיו. א"ל קוֹדֶשָׁא בְּרִיךְ הוּא אֶתְ אִמְרַת וַיִּמָּאן וַיֹּאמֶר. חַזִּיךְ, וַיִּמָּאן וַיֹּאמֶר אַחֲרָא, יִתִּי לְבָרְכָא לְבָנְךָ, וְיִתְבָּרְכוּן בִּיה, הֲרָא הוּא דְּכְתִיב וַיִּמָּאן אָבּוּי וַיֹּאמֶר יִדְעָתִי בְּנִי יִדְעָתִי.

253. בִּיּוֹן דְּאָמַר יִדְעָתִי בְּנִי, אֲמָאִי אָמַר יִדְעָתִי אַחֲרָא. אֶלֶּא, אָמַר יִדְעָתִי בְּנִי, בְּזִמְנָא דְּקִיּוּמָת בְּגוֹפֶךָ דְּאֵת בְּרִי, כִּד חֲמִית דְּיוֹקְנָא דִּילִי, וְתָבִת בְּקִיּוּמִךָ, וּבְגִינִי כֶּךָ כְּתִיב, יִדְעָתִי בְּנִי, יִדְעָתִי, עַל מַה דְּאִמְרַת דְּדָא הוּא בּוֹכְרָא, גַּם הוּא יְהִיָּה לְעַם וְגַם הוּא יִגְדֵּל, וְהָכָא בְּגִין כֶּךָ כְּתִיב, וַיִּקְרָא לְבָנוֹ לְיוֹסֵף, לְבָנוֹ לְיוֹסֵף מִמֶּשׁ.

254. ד"א וַיִּקְרָא לְבָנוֹ לְיוֹסֵף, דְּבִדְיוֹקְנָא חֵד הוּוּ מִתְחַזִּיין, דְּכָל מָאן דְּחָמִי לְיוֹסֵף, הוּוּ אִסְהִיד דְּבִרְיָה דְּיַעֲקֹב הוּוּ. רַבִּי יוֹסִי אָמַר, כֹּלֵא הָכִי הוּא. וְעוֹד דְּיוֹסֵף זָן לִיה וּלְבָנוּי בְּסִבּוּתֵיהּ, וּבְגִינִי כֶּךָ בְּנוֹ מִמֶּשׁ, וְתִיר מִכְּלָהוּ. וַיִּקְרָא לְבָנוֹ לְיוֹסֵף אֲמָאִי לְיוֹסֵף, וְלֹא לְאַחֲרָא. מִשּׁוּם דְּרִשּׁוּתָא הוּוּ בִּידֵיהּ לְסָלְקִיה מִתָּמָן.

255. רַבִּי יוֹסִי אָמַר, בִּיּוֹן דְּיַעֲקֹב הוּוּ יִדְעָ דְּבָנוּי יִשְׁתַּעֲבְדוּן בְּגִלּוּתָא תָּמָן בְּמִצְרַיִם, אֲמָאִי לֹא אֶתְקַבֵּר תָּמָן, בְּגִין דְּיִגִּין זְכוּתֵיהּ עַל בָּנוּי, אֲמָאִי בְּעָא לְאַסְתַּלְקָא מִתָּמָן, וְהָא כְּתִיב כְּרַחֵם אָב עַל בָּנָיו, אֵן הוּא רַחֲמָנוּתָא.

256. HE REPLIES: We have so learned that when Ya'akov went down to Egypt, he was afraid. He said: Might it come to that, heaven forbid, that my children will perish among the nations, or that the Holy One, blessed be He, will remove the Shechinah from me as before. It is written, "And Elohim appeared to Ya'akov" (Beresheet 35:9). "Fear not to go down to Egypt; for I will there make of you a great nation" (Beresheet 46:3). As for what you said, that I might remove My Shechinah from you, "I will go down with you into Egypt" (Ibid. 4).

257. He also said: I am afraid lest I shall be buried there and will not merit to be buried with my fathers. He answered him, "And I will also surely bring you up again" (Ibid.), to be buried in the grave of your fathers.

258. This is why he wanted to be taken up from Egypt. Another reason is not to be made godlike, for he saw that the Holy One, blessed be He, would take vengeance upon the deities of Egypt. He also saw that the Shechinah would dwell among his children in exile, AND THAT HE NEED NOT BE BURIED IN EGYPT TO PROTECT THEM. Another reason is that he wanted his body to dwell among the bodies of his fathers, to be with them and not with the wicked in Egypt.

259. We learned that the body of Ya'akov had its beauty from Adam, and the image of Ya'akov was of the supernal holy form, the form of the Holy Throne. Thus he did not want to be buried among the wicked. The secret of this matter is that there is no separating the patriarchs, AND THEY ARE ALWAYS TOGETHER. It is therefore written, "I will lie with my fathers" (Beresheet 47:30).

260. "And he called his son Yosef." SCRIPTURE SAYS his son BECAUSE they had the same countenance, and also because he begot him more willingly than any other TRIBE. Come and see: It is written: "Is it a small matter that you have taken my husband?" (Beresheet 30:15), for Ya'akov's whole desire was for Rachel. Hence it says, "and he called his son Yosef."

261. We learned: Rabbi Shimon opened the discussion saying: "The secret things belong to Hashem our Elohim..." (Devarim 29:28). Come and see how a man should beware sins, and be watchful lest he would transgress his Master's wishes. For we have learned that every thing a man does in this world is written in a book and reckoned before the holy King. All is known before Him, as it is written: "'Can any hide himself in secret places that I shall not see him?' says Hashem" (Yirmeyah 23:24). How can a man not guard himself from sinning before his Master? We learned that even a man's thoughts and plans are all placed before the Holy One, blessed be He, and are not lost before Him.

256. אֵלָא, הֵכִי תֵּאֵנָא, בְּשַׁעְתָּא דְּהוּה נְחִית יַעֲקֹב לְמִצְרַיִם, הוּה דְּחִיל, הוּה אָמַר, דִּילְמָא חָ"ו יִשְׁתַּצּוֹן בְּנֵי בִינֵי עַמְמֵיָא, וְדִילְמָא קוּדְשָׁא בְּרִיךְ הוּא יִסְלַק שְׂכִינְתָּיה מִינֵי בְּקֻדְמִיתָא, מַה כְּתִיב וַיֵּרָא אֱלֹקִים אֶל יַעֲקֹב וַגּו'. אֵל תֵּיִרָא מִרְדָּה מִצְרִימָה כִּי לָגוּי גְדוֹל אֲשִׁימְךָ שָׁם. וְמַה דְּאָמַרְתָּ דִּילְמָא אִסְלַק שְׂכִינְתִּי מִבֵּינְךָ, אָנֹכִי אֵרֵד עִמָּךְ מִצְרִימָה.

257. אָמַר עוֹד, דְּחִילָנָא דִּילְמָא אֲתַקְבֵּר תַּמּוֹן, וְלֹא אֲזַכָּה עִם אֲבָהָתִי, א"ל וְאָנֹכִי אֶעֱלֶךְ גַּם עִלָּה. אֶעֱלֶךְ מִמִּצְרַיִם. גַּם עִלָּה: לְאֲתַקְבְּרָא בְּקִבְרָא דְּאֲבָהָתְךָ.

258. בְּגִינֵי כֶךְ, בַּעַל לְסַלְקָא גְרַמִּיָּה מִמִּצְרַיִם, חַד, דִּלְא יַעֲבִדוֹן מִנִּיה דְּחָלָא, דְּהָא חָמָא דְּקוּדְשָׁא בְּרִיךְ הוּא זְמִין לְאֲתַפְרָעָא מִדְּחִלְיָהוּ. וְחַד, דְּחָמָא דְּשְׂכִינְתָּא יִשְׁוֵי מְדוּרִיָּה בֵּין בְּנוֹי בְּגִלּוּתָא, וְחַד, בְּגִין דִּיהָא גּוֹפִיָּה דִּיִּיר בֵּין גּוֹפִיָּהוּ דְּאֲבָהָתוֹ לְאֲתַכְלָלָא בִּינֵיהוּ, וְלֹא יִתְמַנֵּי עִם חַיִּיבֵיָא דְּמִצְרַיִם.

259. וְתַנִּינָן, גּוֹפֵא דִּיעֲקֹב, אֲתַמְשִׁיךְ מְשׁוּפְרוֹי דְּאָדָם הָרֵאשׁוֹן, וְהוּה דִּיוֹקְנִיָּה דִּיעֲקֹב, דִּיוֹקְנָא עִלָּאָה קְדִישָׁא, דִּיוֹקְנָא דְּכוּרְסִיָּא קְדִישָׁא, וְלֹא בַּעַל לְאֲתַקְבְּרָא בִּינֵי חַיִּיבֵיָא, וְרָזָא דְּמַלְאָה, דְּבִאֲבָהָן לִית פְּרוּדָא כָּלִל, וְעַל דָּא כְּתִיב וְשָׁכַבְתִּי עִם אֲבוֹתִי.

260. וַיִּקְרָא לְבָנוֹ לְיוֹסֵף, בְּנוֹ: בְּחַד דִּיוֹקְנָא דְּאַנְפִּין, בְּגִין דְּבִרְעוּתָא דְּרוּחָא וְלִבָּא, אוֹלִיד לִיה יְתִיר מִכְּלָהוּ. תָּא חֲזִי, מַה כְּתִיב הִמַּעַט קַחְתָּךְ אֶת אִישִׁי, דְּכָל רְעוּתָא דִּיעֲקֹב בְּרַחֵל הוּה, וּבְגִין כֶּךְ וַיִּקְרָא לְבָנוֹ לְיוֹסֵף.

261. תָּאנָא, ר' שְׁמַעוֹן פֶּתַח וְאָמַר, הַנִּסְתָּרוֹת לֵה' אֶלְקִינוּ וְגו'. הַנִּסְתָּרוֹת לֵה' אֶלְקִינוּ, תָּא חַוִּי, בְּמָה אֵית לֵיה לְבַר נֶשׁ, לְאֻדְהָרָא מְחֻבּוּי, וְלֹא־סִתְּכָלָא דְלֵא יַעֲבֹר עַל רַעוּתֶיהָ דְּמֵאֲרִיהּ, דְּתַנִּינָן, כֹּל מָה דְּבַר נֶשׁ עָבִיד בְּהָאֵי עֲלָמָא, בְּסִפְרָא כְּתִיבּוּ אִינוּן עוֹבְדִין, וְעָאֲלִין בְּחוּשְׁבָּנָא קִמִּי מְלָכָא קְדִישָׁא, וְכָלֹא אֲתַגְלִיָּא קִמִּיהּ, הֵה"ד אִם יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאִנִּי לֹא אֶרְאֶנּוּ נָאִם ה'. אִי הָכִי, אִיךְ לֹא יִסְתַּמֵּר בַּר נֶשׁ מְלִמְיָחָב קִמִּיהּ דְּמֵאֲרִיהּ, וְתַנִּינָן, אֲפִילוּ הָהוּא מָה דְּחָשִׁיב בַּר נֶשׁ וְאִסְתַּלַּק בְּרַעוּתֶיהָ, כֹּלֹא אֲשַׁתְּכַח קִמִּי קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא אֲתַאבִּיד מִנִּיהּ.

262. Come and see: on the night Leah came to Ya'akov, she gave him the tokens he gave Rachel, LEST HER FATHER SHOULD REPLACE HER WITH ANOTHER. WHEN RACHEL SAW THAT HIS FATHER GIVES LEAH IN HER PLACE, AND THAT SHE DOES NOT KNOW OF THE TOKEN AND MIGHT BE PUT TO SHAME, SHE GAVE HER THE TOKENS. He thought he was with Rachel, when he had intercourse with her. It was his first drop, as it is written: "My might and the beginning of my strength" (Beresheet 49:3), and he thought it was Rachel. The Holy One, blessed be He, who reveals depths and mysteries, who knows what lies in the dark, brought up the desire to its place, and the birthright was gone from Reuven AND GIVEN to Yosef. Why? Because the first drop that came from Ya'akov belonged to Rachel. Since the actual birthright of Reuven belonged to her, Yosef inherited it and Rachel came into her own inheritance.

262. תָּא חַוִּי, בְּהָהוּא לַיְלָא דְּעָאֲלַת לֵאָה לְגַבִּיהּ דְּיַעֲקֹב, וְיִהְיֶה לֵיה אִינוּן סִימְנִין, דִּיהֵב יַעֲקֹב לְרַחֵל, סֵלִיק בְּרַעוּתֶיהָ דְּאִיהִי רַחֵל, וְשִׁמַּשׁ שְׁמוּשָׁא בֵּה, וְהָיָא טַפָּה קְדָמִיתָא דְּיַעֲקֹב הוּת, דְּכְתִיב בְּחוּי וְרֵאשִׁית אוֹנִי, וְסִבַּר דְּאִיהִי רַחֵל. קוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ גָלִי עֲמִיקְתָּא וּמִסְתָּרָתָא, וְיָדַע מָה בְּחֻשׁכָּא, סֵלִיק הָהוּא רַעוּתָא לְאֲתֵרֶיהּ, וּבְכִירוּתָא דְּרֵאוּבֵן אִסְתַּלַּק לְיוֹסֵף. מָאִי טַעְמָא, מְשוּם דְּהָא דְּרַחֵל הוּת, הָיָא טַפָּה קְדָמִיתָא דְּנִפְקַת מִיַּעֲקֹב, וּבְגִין דְּהוּת דִּילָהּ, הָהוּא בְּכִירוּתָא מִמֶּשׁ דְּרֵאוּבֵן, יָרִית יוֹסֵף, וְרַחֵל יָרְתָה לְהָהוּא דִּילָהּ.

263. This is the secret reason why Reuven did not receive a name like the other sons but simply Reuven, namely Reu ven (see, a son), a son, not known by name. Leah therefore did not call him 'my son', naming him 'Reu veni' (Eng. 'see, my son'), for she knew what had happened, THAT YA'AKOV'S THOUGHTS WERE WITH RACHEL AND NOT WITH HER.

263. וּבְגִין כֵּן, רָזָא דְּמַלְהָ, לֹא אִסְתַּלַּק רֵאוּבֵן בְּשִׁמָּא כְּשָׂאָר שְׁבֻטִין, אֲלֵא רֵאוּבֵן, כְּלוּמַר חָמוּ בַר: רֵאוּ בִּן סֵתָם, וְהָאִי בִּן לֹא אֲתִידַע שְׁמִיהּ, וְעַל דָּא לֹא קָרִיא לֵאָה בְּנִי בְּהָאִי שְׁמָא, וְלֹא אֶקְרִי רֵאוּ בְּנִי, דְּהָא לֵאָה יָדַעַת עוֹבְדָא.

264. We learned it is known to the Holy One, blessed be He, that Ya'akov did not mean to sin by COMING INTO LEAH AND THINKING OF RACHEL, and that he never knowingly thought of another woman at that time, like the wicked men in the world. It is therefore written, "Now the sons of Ya'akov were twelve" (Beresheet 35:23), for the sons of the other wicked men in the world, who act in this way, are called by another name; NAMELY CHANGED CHILDREN, which is known to the friends. He therefore "called his son Yosef," his own son from the beginning, REUVEN'S BIRTH, and his son in the end.

264. וְתַנִּינָן, גָּלִי קִמִּי קוּדְשָׁא בְּרִיךְ הוּא, דְּיַעֲקֹב לֹא רַעוּתֶיהָ לְמִיחָב קִמִּיהּ בְּהָאִי, וְלֹא אִסְתַּכַּל בְּרַעוּתָא בְּאַתְתָּא אַחְרָא בְּהָיָא שְׁעָתָא, כְּשָׂאָר חֲיִיבֵי עֲלָמָא, וְעַל כֵּן כְּתִיב וְיִהְיוּ בְּנֵי יַעֲקֹב שְׁנַיִם עָשָׂר, דְּהָא בְּנִיּוֹהוּ דְּשָׂאָר חֲיִיבֵי עֲלָמָא, דְּעוֹבְדִין הָהוּא עוֹבְדָא, בְּשִׁמָּא אַחְרָא אֶקְרוּן. וְהָא יָדִיעָא מַלְהָ דָּא לְגַבִּי חֲבֵרָיא, וּבְגִינֵי כֵּן וַיִּקְרָא לְבָנוּ לְיוֹסֵף, בְּנוֹ מִמֶּשׁ, מְשִׁירוּתָא וְסִימָא בְּנוֹ הוּהּ.

265. We learned that Rabbi Yosi said: What did Ya'akov use to make Yosef swear? It is written "Put, I pray you, your hand under my thigh." HE ANSWERS: HE MADE HIM SWEAR by the sign of the covenant, which was stamped upon his flesh, for the patriarchs assigned it more importance than everything else, and the covenant is the secret of Yosef. TO WIT, YOSEF IS THE SECRET OF THE ATTRIBUTE OF THE RIGHTEOUS YESOD, OF WHICH HE IS A CHARIOT.

266. Rabbi Shimon said: It is written of Avraham and Ya'akov, "Put, I pray you, your hand under my thigh," in the place alluded to by the Holy Name, which emits holy seed, THE SEED of faith, into the world. It is not written in connection to Yitzchak: "PUT, I PRAY YOU, YOUR HAND UNDER MY THIGH," since Esav issued from him.

267. Another reason it is written: "Put, I pray you, your hand under my thigh...bury me not, I pray you, in Egypt." Ya'akov said to Yosef, Swear to me by this holy impression, which emitted holy and faithful seed into the world and was always kept from being defiled, that it will never be buried among the unholy who did never keep it, of whom it says, "Whose flesh is the flesh of asses, and whose issue is the issue of horses" (Yechezkel 23:20).

268. It may be said that Yosef guarded his covenant more than everyone else, but why was he buried among them IN EGYPT? HE REPLIES: We have learned that it is written, "The word of Hashem came to Yechezkel the priest, the son of Buzi, in the land of Casdim by the river K'var" (Yechezkel 1:3). Yet we learned that the Shechinah does not dwell outside the land of Yisrael. Why was she revealed there? HE ANSWERS: It is written "by the river K'var," FOR WATER CANNOT BE DEFILED, UNLIKE THE LAND OF NATIONS. It is also written: "And the hand of Hashem was there upon him" (Ibid.), WHICH IS THE SHECHINAH. Here too, Yosef's coffin was thrown into the water. The Holy One, blessed be He, said: If Yosef will be gone from here, the exile will not be carried out, FOR YISRAEL WILL NOT BE ABLE TO TOLERATE IT. His burial place will then be in an undefiled place, and the children of Yisrael will endure the exile.

269. We learned that Rabbi Yosi said: Ya'akov saw that the Holy Throne was fitted in every way by the patriarchs, AVRAHAM AND YITZCHAK ON RIGHT AND LEFT, AND HE IN THE CENTER. YA'AKOV said to himself, If he is to be buried here IN EGYPT, how will the body be attached to the patriarchs? Even the cave where he was to be buried is called Machpelah (from the term for 'double'), for in every thing it is double, TO THE RIGHT AND TO THE LEFT, both double and single. TO WIT, THEY ARE IN NEED OF A THIRD ONE TO BALANCE BETWEEN THEM. The cave too is both double and single, AVRAHAM AND YITZCHAK BEING ON THE RIGHT AND LEFT, AND YA'AKOV BETWEEN THEM.

265. תָּאנָא, א"ר יוֹסִי, בְּמָה אוֹמִי לִיה יַעֲקֹב לְיוֹסֵף, דְּכָתִיב שִׁים נָא יָדְךָ תַּחַת יָרְכִי. אֵלָא בְּהָוָא אֶת קַיִמָא, דְּהוּה רְשִׁים בְּבִשְׂרִיה, דְּדָא חֲשִׁיבוּתָא דְּאַבְהֶן יְתִיר מִכְּלָא, וְהָאִי בְּרִית, רְזָא דְּיוֹסֵף אִיהוּ.

266. אר"ש, בְּאַבְרָהָם וּבְיַעֲקֹב, כְּתִיב, שִׁים נָא יָדְךָ תַּחַת יָרְכִי, תַּחֲוֹת יָרְכִי, כְּלוּמַר, בְּהָוָא אֶת־דְּרַמְיָזָא בְּשִׁמָּא קְדִישָׁא, וְאַפִּיק זֶרְעָא קְדִישָׁא מִהֵימְנָא לְעֵלְמָא. בּוֹיַצְחָק לֹא כְּתִיב, בְּגִין דְּנִפְיָק מִנִּיה עֲשׂוּ.

267. תו, מ"ט הָכָא, שִׁים נָא יָדְךָ תַּחַת יָרְכִי אֵל נָא תִקְבְּרֵנִי בְּמִצְרַיִם. אֵלָא אָמַר לִיה יַעֲקֹב לְיוֹסֵף, בְּהָאִי רְשִׁימָא קְדִישָׁא אוֹמִי לִי, דְּאַפִּיק זֶרְעָא קְדִישָׁא מִהֵימְנָא לְעֵלְמָא, וְאַתְנִטִּיר, וְלֹא אֶסְתָּאב לְעֵלְמִין, דְּלֹא יִתְקַבֵּר בֵּין אֵינוֹן מְסַאבִּין, דְּלֹא נִטְרוּ לִיה לְעֵלְמִין, דְּכָתִיב בְּהוּ, אֲשֶׁר בֶּשֶׂר חֲמוּרִים בְּשָׂרָם וְזֶרְמָת סוּסִים זֶרְמָתָם.

268. וְאִי תִימָא, הָא יוֹסֵף דְּנִטְרִי לִיה עַל כֻּלָּא, אֲמַאי אֶתְקַבֵּר בִּינִיָּהוּ. אֵלָא תְנִינָן, כְּתִיב הִיא הִיא דְּבַר ה' אֵל יַחֲזָקָאֵל בֶּן בּוּזִי הִכֵּהוּ בְּאַרְץ בְּשָׂדִים עַל נְהַר כְּבָר, וְהָא תְנִינָן, דְּשְׁכִינְתָא לֹא שְׂרִיָא אֵלָא בְּאַרְעָא דִּישְׂרָאֵל, אֲמַאי הָכָא שְׁכִינְתָא. אֵלָא עַל נְהַר כְּבָר כְּתִיב, וְכָתִיב וְתָהִי עָלָיו שֵׁם יְד ה'. אוֹף הָכָא, יוֹסֵף בְּמִיָּא אֶתְרַמִּי אַרְזָא דִּילִיה, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אִי יוֹסֵף אֶסְתַּלַּק מִהָכָא, גְּלוּתָא לֹא אֶתְקִיִּים, אֵלָא תִּהְיָ קְבוּרָתִיה בְּאַתֵּר דְּלֹא יִסְתָּאב, וְיִסְבְּלוֹן בְּנֵי יִשְׂרָאֵל גְּלוּתָא.

269. תָּאנָא, אָמַר רַבִּי יוֹסִי, חֲמָא יַעֲקֹב, דְּהָא בְּכֻלָּא אֶתְתַּקֵּן לְכְרִסְיָא קְדִישָׁא בְּאַבְהֶן, אָמַר, אִי הָכִי יִתְקַבֵּר, הִיךְ גּוּפָא דָא אֶחֱדָא בְּאַבְהֶתָא, וְאַפִּילוּ מְעֵרְתָא דְּאֶתְקַבֵּר תַּמָּן אֶקְרִי כְּפִילְתָא, בְּגִין דְּכָל מְלָה דְּכְפִילְתָא הוּא תְרִין וְחֹד, אוֹף מְעֵרְתָא תְרִין וְחֹד.

270. Come and see: The patriarchs merited to be buried in the cave of the Machpelah together with their spouses, Ya'akov was buried with Leah. Why was Rachel not buried with him, especially when it says, "And Rachel was barren (Heb. akarah)" (Beresheet 29:31), which is an indication that she was the foundation (Heb. akarah) of the house? HE ANSWERS: Leah had more right FOR YA'AKOV since she bore six tribes into the world from the holy stock. Thus, she was given to him as his spouse in the cave.

271. Rabbi Yehuda said: Leah used to stand every day by the highway and weep for Ya'akov, THAT HE WOULD MARRY HER, for she heard he was righteous. She thus prepared herself through prayer. It says, "And Leah's eyes were weak" (Beresheet 29:16), since she rose early and sat by the highway to pray.

272. Rachel never went to the highway TO ASK TO BE MARRIED TO YA'AKOV, LIKE LEAH DID. For this Leah was privileged to be buried with him, and Rachel is by the highway, buried there. This is the meaning of the words "And as for me, when I came from Paddan, Rachel died by me." What is "by me"? It means "because of me in the land of Cna'an on the way." Because of me, she died on the way, for she never went out for my sake TO PRAY like her sister.

273. Since Leah went and wept by the highway for Ya'akov, she merited to be buried with him. Rachel, who did not want to go out to pray for him, was therefore buried by the highway. The secret of this matter is that the one is disclosed and the other undisclosed.

274. Come and see: The righteous Leah shed many tears in order to be the portion of Ya'akov instead of that of the evil Esav. Hence, we learned that any man who sheds tears before the Holy One, blessed be He, even if punishment was already given, will have the verdict annulled, and the punishment will not have any effect upon him. Whence do we know that? From Leah, for it was decreed that Leah would be in the portion of Esav, but through her prayer she was married to Ya'akov, and not to Esav.

275. Rabbi Chiya said: "And I will lie with my fathers..." Rabbi Yitzchak opened the discussion with the verse, "What profit has a man of all his labor wherein he labors under the sun?" (Kohelet 1:3). We have studied several times the words of Solomon, and they do not seem to be understood, for all his words should be read with wisdom.

270. וְתָא חֲזִי אֲבֹהֵתָא זְכוּ לְאַתְקַבְּרָא תַּמָּן, אִינוּן חֲזוּגִייהוּ. יַעֲקֹב הוּא וְלֵאָה, מִ"ט רַחֵל לֹא, וְהָא כְּתִיב וְרַחֵל עֲקָרָה, דְּאִיהִי עֲקָרָא דְּבֵיתָא. אֵלָא, לֵאָה זִכְתָּה בֵּיה, לְאַמְקָא שִׁית שְׁבֻטִין, מִגְזָעָא קְדִישָׁא בְּעֻלְמָא יְתִיר, וּבְגִינִי כֶּךָ, אֲתִיְהֵבַת עֲמִיה לְזוּגָא בְּמַעֲרָתָא.

271. א"ר יְהוּדָה לֵאָה כָּל יוֹמָהָא, הָוֹת בְּפִרְשַׁת אוֹרְחִין קִימָא, וּבִכְתּ בְּגִינִיה דִּיעֲקֹב, כִּד שְׁמַעַת דְּאִיהוּ צְדִיקָא, וְצִלוּתָא אֶקְדַּמַּת לִיה, וְהִינּוּ דְכְּתִיב וְעֵינֵי לֵאָה רַכּוֹת, כִּמָּה דְּאוֹקִימָנָא, דְּמַקְדַּמַּת וִיתְבַּת בְּפִרְשַׁת אוֹרְחִין לְמַשְׁאֵל.

272. רַחֵל לֹא נִפְקַת לְאוֹרְחִין לְעֻלְמָא. בְּגִינִי כֶּךָ זִכְתָּה לֵאָה לְאַתְקַבְּרָא עֲמִיה. וְרַחֵל קִימַת קְבוּרָתָה בְּפִרְשַׁת אוֹרְחִין וְאַתְקַבְּרַת תַּמָּן, הֵה"ר וְאִנִּי בְּבֹאֵי מִפְּדָן מֵתָה עָלֵי רַחֵל, מָהוּ עָלֵי. עָלֵי וְדֹאֵי, כְּלוּמַר בְּגִינִי, בְּאַרְץ כְּנָעַן בְּדֶרֶךְ: בְּגִינִי מִיִּתַּת בְּדֶרֶךְ, דְּלֹא נִפְקַת בְּגִינִי לְעֻלְמִין בְּאַחֲתָהּ.

273. בְּג"כ, לֵאָה דִּנְפַקַת וּבִכְתּ בְּפִרְשַׁת אוֹרְחִין בְּגִינִיה דִּיעֲקֹב, זִכְתָּה לְאַתְקַבְּרָא עֲמִיה. רַחֵל דְּלֹא בָּעֵאת לְמִיפֹק וְלְמַשְׁאֵל בְּהִדְיָה, בְּג"כ קְבוּרָתָה בְּפִרְשַׁת אוֹרְחִין. וְרָזָא דְּמִלָּה, הָא אוֹקִימָנָא וְאַתְמַר, דָּא בְּאַתְגְּלִיא, וְדָא בְּאַתְפֹּסִיא.

274. וְתָא חֲזִי , דְּתַנּוּנָא, דְּמַעִין סְגִינִין שְׂרִיאת הָהִיא צְדָקַת לֵאָה, בְּגִין לְמַהוּי חוּלְקִיה דִּיעֲקֹב, וְלֹא בְּהֵוָה רִשְׁע דִּיעָשׂוּ, וְהִינּוּ דְּתַנּוּנִין, כָּל בַּר נָשׁ, דְּאוֹשִׁיד דְּמַעִין קִמִּיה דְּקוּדְשָׁא בְּרִיךְ הוּא, אַע"ג דְּאַתְגְּזֹר עָלֶיהָ עוֹנָשָׁא, יִתְקַרַּע, וְלֹא יָכִיל הָהוּא עוֹנָשָׁא לְשַׁלְטָאָה בֵּיה. מְנַלְן, מִלָּאָה, דְּהָא לֵאָה אֲתַגְּזֹר לְמַהוּי חוּלְקָא דִּיעָשׂוּ, וְהִיא בְּבַעוּתָא אֶקְדִּימַת לִיה לִיעֲקֹב, וְלֹא אֲתִיְהִיבַת לִיה לַעֲשׂוֹ.

275. אָמַר רַבִּי חֲזִינָא, וְשְׁכַבְתִּי עִם אֲבוֹתַי וְגו'. רַבִּי יִצְחָק פְּתַח וְאָמַר, מָה יִתְרוֹן לְאָדָם בְּכָל עֲמָלוֹ שְׂוִיעָמֹל תַּחַת הַשֶּׁמֶשׁ. בְּכִמָּה אֲתֵר אֲתֵמַר דְּאַסְתַּכְּלָנָא בְּמַלּוּי דְּשִׁלְמָה וְאַתְחַזִּי מַלּוּי סְתִימִין, אֲבָל כְּלָהוּ מַלּוּי דְּשִׁלְמָה, כְּלָהוּ אֶקְרוּן בְּחֻכְמָתָא.

Here we learn that during the days of King Solomon, the Malchut grew, was blessed, and attained fullness. Consequently, the wisdom of Solomon excelled that of the children of the east, who inherited their wisdom from Avraham, derived from the lower Crowns. Hadar was the only king of the east country who endured because he was composed of both male and female and he maintained the Malchut. There follows a description of the awesome form of Malchut [Female Principle] and her son Matatron, the son of Yered. We learn that the comets fastened to the hairs of the moon are the scourge by which the world is sentenced, and the nails of the Female Principle write and record the transgressions of men under strict judgment. Finally, Rabbi Chiya comments on the verse, "What profit has a man of all his labor"

The Relevance of this Passage

The wisdom of King Solomon shines into our physical world [Malchut], helping mankind achieve its final correction. Solomon's wisdom is founded upon the Three Column System, whereas the spiritual teachings of the East are based upon Two Column System, such as Yin and Yang. The third and Central Column creates resistance between the two positive and negative columns of energy, like a filament in a light bulb--that generates spiritual Light for the entire planet. This Light shines forth in this passage and helps sweeten judgments decreed against mankind.

276. We studied the verse, "And Solomon's Wisdom excelled" (I Melachim 5:10). During the days of King Solomon, the moon, NAMELY THE NUKVA, was in her fullness. Hence it is written, "And Solomon's Wisdom excelled the Wisdom of all the children of the east country." Regarding this, we learned who the children of the east were. It has already been explained. Nevertheless, the wisdom of the children of the east is the Wisdom they inherited from Avraham.

277. We learned: It is written, "And Avraham gave all that he had to Yitzchak" (Beresheet 35:5). HE ASKS: What was "all that he had" WHICH HE GAVE TO YITZCHAK? HE ANSWERS: It is supernal Wisdom, for he knew the name of the Holy One, blessed be He. This may be understood from the verse: "All that he had," for the supernal Wisdom is his, in the same way we learned of the daughter he had named Bakol (lit. 'in everything'), THE SECRET OF THE NUKVA.

278. "But to the sons of the concubines, which Avraham had, Avraham gave gifts" (Beresheet 35:6). He gave them certain knowledge from the lower crowns and settled them in the east country. From this, the children of the east country inherited Wisdom, I.E. FROM THE LOWER CROWNS, as it is written: "The wisdom of all the children of the east country."

279. We learned that one day Rabbi Shimon came from Cappadocia to Lod. Rabbi Aba and Rabbi Yehuda came with him. Rabbi Aba was tired running after Rabbi Shimon who was mounted. He said: "They shall walk after Hashem, who shall roar like a lion" (Hoshea 11:10).

280. Rabbi Shimon dismounted and said to him: Indeed it is written, "Then I abode in the mountain forty days and forty nights" (Devarim 9:9). Surely wisdom does not settle upon man when he walks but when he just sits down. We have already explained why it says, "I abode (or: sat)" and now we should rest. They sat down.

276. דִּתְנִיָּא כְּתִיב, וַתֵּרֶב חֲכָמַת שְׁלֹמֹה, בְּיוֹמוֹי דְּשְׁלֹמֹה מַלְכָּא, קִיּוּמָא סִיְהָרָא בְּאַשְׁלָמוּתָא, וְהֵינּוּ דְּכְתִיב, וַתֵּרֶב חֲכָמַת שְׁלֹמֹה מִחֲכָמַת כָּל בְּנֵי קָדָם, תִּמְן תְּנִינָן, מֵאֵן אֵינּוּן בְּנֵי קָדָם, הָא אֻקְמוּהּ, אֲבָל חֲכָמַת בְּנֵי קָדָם, הִיא חֲכָמַתָּא דִּירְתוּ מֵאַבְרָהָם.

277. דִּתְנִיָּא כְּתִיב, וַיֵּתֵן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק. מֵאֵי אֶת כָּל אֲשֶׁר לוֹ. דָּא חֲכָמַתָּא עֲלָהּ דִּהּוּה יָדַע בְּשֵׁמָא קְדִישָׁא דְּקֹדֶשׁא בְּרִיךְ הוּא, וּמִשְׁמַע אֶת אֶת כָּל אֲשֶׁר לוֹ, דִּהּוּה דִּילִיָּה. בְּרִתְנִינָן בְּהִיא בֵּת דִּהּוּת לִיָּה לְאַבְרָהָם, וּבְכָל שְׁמָה.

278. וּלְבְנֵי הַפִּילִגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מִתְּנוֹת וּגו'. דִּיְהֵב לָהּ. מִילִין יָדִיעָאן, בְּכַתְרִין תַּתְּאִין, וּבְאֵן אֶתֶר אֲשֶׁרִי לֹון, אֶל אֶרֶץ קָדָם. וּמִתְּמֵן יָרִיתוּ בְּנֵי קָדָם חֲכָמַתָּא, וְהֵינּוּ דְּכְתִיב מִחֲכָמַת כָּל בְּנֵי קָדָם.

279. תָּאנָא יוֹמָא חַד הָוָה אֶתִּי רַבִּי שְׁמַעוֹן מְקַפּוּטְקִיָּא לְלוֹד, וְהָוָה עֲמִיָּה ר' אַבָּא, וְר' יְהוּדָה, ר' אַבָּא הָוָה לָאִי, וְהָוָה רְהִיט אֲבַתְרִיָּה דִּר' שְׁמַעוֹן, דִּהּוּה רְכִיב, אָמַר רַבִּי אַבָּא, וְדָאִי אַחֲרֵי ה' יִלְכוּ בְּאַרְיָה וְשֹׁאֵג.

280. נָחַת ר' שְׁמַעוֹן, א"ל, וְדָאִי כְּתִיב, וְאָשַׁב בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה, וְדָאִי חֲכָמַתָּא לָא מְתִישְׁבָּא, אֵלָא כַּד ב"נ יְתִיב, וְלֹא אָזִיל, אֵלָא קָאִים בְּקִיּוּמָהּ. וְהָא אֻקְיָמָנָא מְלִי עַל מַה כְּתִיב וְאָשַׁב. הֲשָׂתָא בְּנִיחָא תְּלִיָּא מִלִּתָּא. וְתַבּוּ.

281. Rabbi Aba said: It is written: "And Solomon's Wisdom excelled the Wisdom of all the children of the east country and all the Wisdom of Egypt." What is the Wisdom of Solomon, the Wisdom of Egypt and the Wisdom of the east country? He said to him, Come and behold: we have explained in several places in regard to the name of the moon, NAMELY THE NUKVA. When it is blessed by all THE SFIROT, it is written "excelled." THIS WAS SAID in the days of Solomon, THE NUKVA grew and was blessed and reached her fullness.

282. We have learned that a thousand mountains grow GRASS before her, and she swallows them in one bite; a thousand great rivers she has, which she swallows in one gulp.

283. Her nails reach 1,070 directions, her hands hold four and twenty directions. None escapes her to the RIGHT side and none escapes her to the LEFT side, BUT THROUGH THE MIDDLE. Many thousands shields cling to her hairs.

284. A youth, whose height is from the top of the world to its bottom, NAMELY MATATRON, WHOSE HEIGHT IS FROM THE HEAD OF BRIYAH TO THE BOTTOM OF ASIYAH, comes from between her legs, NETZACH AND HOD OF THE NUKVA, clothed in sixty clubs of fire, BY WHICH HE DRIVES AWAY THE EXTERNALS SO THEY WOULD NOT CLING TO THE LEGS OF THE NUKVA. In this way, he is in charge over the lower beings of the four sides. This is the youth, who holds 613 upper keys on the side of Ima. All the supernal keys dangle from the sharp sword girded about his waist.

285. This youth is called Chanoch the son of Yered in the Braitā, as it is written: "Train up (Chanoch) a youth in the way he should go" (Mishlei 22:6). It may be said it is written in the Mishnah, not in the Braitā. Yet we explained it when studying the Mishnah, and this has been explained. They all looked into the same thing. Under HIS SHADE, the beasts of the field shall find shelter; NAMELY THE ANGELS OF YETZIRAH we learned of, like Supernal Holy Yisrael-NAMELY ZEIR ANPIN, called 'the son of his mother', BINAH. It is written, "For I was my father's son, tender and the only one in the sight of my mother" (Mishlei 4:3), and "Yisrael is my son, my firstborn" (Shemot 4:22), WHICH REFERS TO ZEIR ANPIN. Underneath ATZILUT, MATATRON is too called the son of his mother, THE NUKVA, as it is written "Yisrael was a youth, then I loved him" (Hoshea 11:1), WHICH REFERS TO MATATRON. He was named the son of Yered for several reasons, I.E., NOW TO SHAME HIM AND NOW TO RECOMMEND, as we have already explained. Yet come and behold: HERE WE SPEAK OF the very son of Yered (lit. 'descent'), for we have learned that the Shechinah descended to the earth by ten steps (Heb. yeridot), all of them explained by the friends. Underneath, several Living Creatures are standing; NAMELY THE ANGELS OF YETZIRAH, which are called the very beasts of the field.

281. אָמַר רַבִּי אַבָּא, כְּתִיב וְתָרַב חֲכָמַת שְׁלֹמֹה מִחֲכָמַת כָּל בְּנֵי קָדֶם וּמִכָּל חֲכָמַת מִצְרַיִם. מֵאִי הִיא חֲכָמַת שְׁלֹמֹה. וּמֵאִי הִיא חֲכָמַת מִצְרַיִם. וּמֵאִי הִיא חֲכָמַת כָּל בְּנֵי קָדֶם. א"ל תָּא חֲזִי בְּכֻמָּה אֲתָר אֻקְמוּהָ בְּהוּא שְׁמָא, דְּסִיְהָרָא כַּד אֲתַבְּרָכָא מִכְּלָא, כְּתִיב וְתָרַב. בְּיוֹמוֹי דְּשְׁלֹמֹה, דְּאֲתַרְבִּיאת וְאֲתַבְּרַכַת וְקִיּוּמָא בְּאַשְׁלֻמוּתָא.

282. וְתַנִּינָן, אֵלֶּף טוּרִין מִתְרַבְּרִין קָמָה, וְכֻלָּהוּ נְשִׁיבָא חֹד הוּוּ לְקָמָה. אֵלֶּף נְהִרִין סְגִיָּאִין לָהּ, וּבְגִמְיַעָא חֲדָא גִמְעָא לֹון.

283. טוּפְרָהָא מֵאַחֲרָא לְאַלְפָּה וְשִׁבְעִין עֵיבָר. יִדְהָא אַחֲדָן, לְאַרְבַּע וְעֶשְׂרִין אֵלֶּף עֵיבָר, לִית דְּנִפְיָק מִנָּה לְסֹטֵר הָאִי, וְלִית דְּנִפְיָק מִנָּה לְסֹטֵר אַחֲרָא. כְּמָה וְכְמָה אֵלֶּף תְּרִיסִין, מִתְאַחֲדִין בְּשַׁעְרָהָא.

284. עוֹלִימָא, דְּאוֹרְבִיָּה מְרִישָׁא דְּעֵלְמָא, לְסִיּוּפֵי דְּעֵלְמָא, נִפְיָק בֵּין רִגְלָהָא, בְּשִׁתִּין פּוֹלְסֵי דְּנוּרָא מִתְלַבֵּשׁ, בְּגוּוּנֵי דָא אֲתַמְנָא עַל תַּתָּאי מֵאַרְבַּע סְטֵרָהָא. דָּא אִיהוּ נֶעַר, דְּאַחֲדִי שִׁית מָאָה וְתַלְתַּת עֶשְׂרִי מִפְתָּחֵן עֲלָאִין, מְסֹטְרָא דְּאַמָּא, וְכֻלָּהוּ מִפְתָּחֵן עֲלָאִין, בְּשִׁנְנָא דְּחֻרְבָּא דְּחֻגִיר בְּחֻרְצִיָּה תְּלִינָן.

285. הֵהוּא נֶעַר, קְרוּן לִיה חֲנוּךְ בֶּן יֶרֶד, בְּאִינוּן בְּרִייתִי, דְּכְתִיב חֲנוּךְ לְנֶעַר עַל פִּי דְּרַבּוֹ. וְאִי תִימָא מִתְנִיתִין הִיא, וְלֹא בְּרִייתָא, בְּמִתְנִיתָא דִּילָן אֻקְיָמָנָא מִיָּלִי, וְהָא אֲתָמַר, וְכֻלָּא מִלְתָּא חֲדָא אֲסַתְּכִלוּ. תַּחֲוִיתִיה תְּטַלֵּל חַיּוֹת בְּרָא, דְּתַנִּיא, כְּמָה דְּיִשְׂרָאֵל קְדִישָׁא עֲלָאָה, אֲקָרִי בֶּן לְאַמִּיָּה, דְּכְתִיב כִּי בֶּן הָיִיתִי לְאָבִי רַךְ וַיַּחֲדִיד לִפְנֵי אֲמִי, וְכְתִיב בְּנֵי בְּכוֹרֵי יִשְׂרָאֵל, הֵכִי נָמִי לְתַתָּא, דָּא אֲקָרִי נֶעַר לְאַמִּיָּה, דְּכְתִיב כִּי נֶעַר יִשְׂרָאֵל וְאוֹהֲבֵהוּ, וּבְכֻמָּה גּוּוּנִין אֲקָרִי בֶּן יֶרֶד, וְהָא אֻקְיָמָנָא. אָבֵל תָּא חֲזִי בֶּן יֶרֶד מִמֶּשׁ, דְּתַנִּינָן, עֶשְׂרִי יְרִידוֹת יֶרֶדָה שְׁכִינָה לְאַרְעָא, וְכֻלָּהוּ אֻקְמוּהָ חֲבִרְיָא וְאַתְמָר. וְתַחֲוֹת הָאִי, כְּמָה חַיּוֹתָא קְיָיִמִין, דְּאֲקָרוּן חַיּוֹת בְּרָא מִמֶּשׁ.

286. Under these Living Creatures are fastened the hairs of the moon, THE NUKVA, called the comets (Heb. Shevet), a very scourge (Heb. Shevet); TO WIT, THEY ARE CONSIDERED THE SCOURGE WITH WHICH THE WORLD IS SENTENCED. THEY ARE DIVIDED INTO the accusers, the weighty, those of STRICT Judgment, and the impudent. They are all called hairy. Her hands and feet hold on to it like a mighty lion holding its prey, of which it says "and tears in pieces, and none can deliver" (Michah 5:7).

287. Her nails are the ones who call to mind the sins of men, who write and record their transgression under strict judgment. Of this says the verse: "The sin of Yehuda is written with a pen of iron, and with the point of a diamond" (Yirmeyah 17:1). What is the diamond? HE ANSWERS: That which imprints and carves the stone, and hews in it on all sides.

288. The filth of the nails REFERS TO those who do not cleave to the body of the King, THE CENTRAL COLUMN, BUT CLEAVE TO THE LEFT and suck from the side of defilement when the moon is diminished, TO WIT, WHEN THE ABUNDANCE THEN DRAWN FROM THE NAILS PASSES TO THE SIDE OF DEFILEMENT, AND CONSIDERED THE FILTH OF THE NAILS.

289. Since King Solomon inherited the moon at her fullness, THE NUKVA IN GREATNESS, he ought to inherit her when she is defective. He therefore strove to know about the spirits and demons, in order to receive the moon, THE NUKVA, in all her aspects.

290. In the days of King Solomon, the moon shone from all the grades, as it is written: "And Solomon's Wisdom excelled (also: 'increased')," meaning that it was greater than the Wisdom of all the children of the east country SINCE IT WAS INCLUDED WITHIN THE NUKVA, AND ALSO THE WISDOM OF EGYPT WAS COMPRISED IN IT AND THE WISDOM OF THE CHILDREN OF THE EAST. This is a supernal secret, in accordance with the verse, "And these are the kings that reigned in the land of Edom" (Bereshheet 36:31). They were all called the children of the east country. None of them endured except he who was comprised of male and female, who was called Hadar. For it says, "And Hadar reigned in his place...AND HIS WIFE'S NAME..." (Ibid. 39). BUT NO WOMAN WAS MENTIONED IN RELATION TO THE OTHER KINGS.

291. We have learned that though the Nukva was maintained BY KING HADAR, she nevertheless did not illuminate wholly until the time of King Solomon, who was worthy of her, as we explained, for his mother was Bat-sheva (lit. 'daughter of seven,') TO WIT, THE NUKVA WAS CALLED IN HER GREATNESS DAUGHTER OF SEVEN, SINCE SHE INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN, BEING HIS MOTHER. HE WAS THEREFORE WORTHY OF INHERITING HER IN HER DAYS OF GREATNESS.

286. תַּחֲוֹת אֵינוֹן חִיּוֹתָא, מִתְאַחֲדִין שְׁעֲרָא דְסִיְהָרָא, דְּאֶקְרוֹן כְּכַבֵּיִא דְשִׁרְבִיטָא, דְּשִׁרְבִיט מִמֶּשׁ, מְאִרֵי דְמִדִּין, מְאִרֵי דְמִתְקָלָא, מְאִרֵי דְקִשְׁיֹ, מְאִרֵי דְחוּצָפָא. וְכֻלְהוּ אֶקְרוֹן מְאִרֵי דְאַרְגֻּוֹנָא, יִדְהָא וְרַגְלָהָא אֲחִידִין בְּהָא, בְּאִרְיָה תְּקִיפָא דְאֲחִידֵי עַל טְרַפֵּיהּ, וְע"ד כְּתִיב וְטָרַף וְאִין מְצִיל.

287. טוֹפְרָהָא: כָּל אֵינוֹן דְּאֲדַכְרִין חוּבֵי בְּנֵי נֶשָׂא, וְכִתְבִין וְרִשְׁמִין חוּבֵייהוּ, בְּתִקְיפּוּ דְרִינָא קִשְׁיָא, וְע"ד כְּתִיב חֲטָאת יִהוּדָה כְּתוּבָה בְּעֵט בְּרָזַל בְּצַפּוֹרֶן שְׁמִיר. מִהוּ שְׁמִיר. הֵהוּא דְרִשְׁשִׁים וְנָקִיב אֲבָנָא, וּפְסִיק לָהּ לְכָל סְטָרָא.

288. זוֹהֶמָא דְטוֹפְרָהָא: כָּל אֵינוֹן דְּלֹא מִתְדַבְּקִין בְּגוּפָא דְמִלְכָּא, וְיִנְקִין מִסְטָרָא דְמִסְאֲבוּתָא, כִּד שְׂאִרֵי סִיְהָרָא בְּפִגְיָמוּ.

289. וּבְגִין דְּשִׁלְמָה מִלְכָּא יִרְתָּא לְסִיְהָרָא בְּשִׁלְמוּתָא, בְּעֵי לִירְתָּא לָהּ בְּפִגְיָמוּתָא, וְע"ד אֲשִׁתְּדַל לְמִידַע, בְּדַעְתָּא דְרוּחִין וְשִׁדִּין, לְמִירַת סִיְהָרָא בְּכָל סְטָרָא.

290. וּבִיוֹמוֹי דְּשִׁלְמָה מִלְכָּא, בְּכֻלָּא אֲתַנְהִיר סִיְהָרָא, הֵה"ד וְתַרְבַּ חֲכֻמַּת שְׁלָמָה, וְתַרְבַּ דִּיּוּקָא. מִחֲכֻמַּת כָּל בְּנֵי קֶדֶם, רָזָא עֲלָאָה הוּא, כְּמָה דְכְּתִיב, וְאַלֹהֵי הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם וְגו'. וְאַלִּין אֶקְרוֹן בְּנֵי קֶדֶם, דְּכֻלְהוּ לֹא אֲתַקְיִימוּ, בַּר מִהָאֵי דְכֻלִּילָא דְכֹר וְנוֹקְבָא, דְּאֶקְרִי הָדָר, דְּכְתִיב וַיִּמְלֹךְ תַּחֲתָיו הָדָר וְגו'.

291. וְתָאנָא, דָּא ע"ג דְּאֲתַקְיִימַת, לֹא אֲתַנְהִירַת בְּאֲשִׁלְמוּתָא, עַד דָּאֲתָא שְׁלָמָה, דְּאֲתַחֲזִי לְקַבְּלָהָא, כְּמָה דְּאֻקְיָמָנָא, דְּבג"כ אֲמִיהַּ בַּת שֶׁבַע הוּת.

292. "And all the Wisdom of Egypt." This is the lower Wisdom called 'the maid behind the millstones.' The Wisdom of Solomon included everything, the Wisdom of the children of the east country together with the Wisdom of Egypt. Rabbi Aba said: Blessed be the Merciful One, that I have asked about it, and so merited all these words. Rabbi Shimon said: I have explained this subject, and we already interpreted it.

292. וּמִכָּל חֲכָמַת מִצְרַיִם: דָּא חֲכָמָה תַּתָּא, דְּאִקְרִי שְׂפָחָה דְּבִתְרֵי רִיחָא, וְכֹלָא אֲתַבְּלִילַת הָאִי חֲכָמָה דְּשִׁלְמָה, חֲכָמַת בְּנֵי קָדָם, וְחֲכָמַת מִצְרַיִם. א"ר אָבָא, בְּרִיךְ רַחֲמֵנָא, דְּשָׂאִילָנָא קִמְךָ מְלָה דָּא, דְּהָא בְּכָל הַיּוֹמִי זָכִינָא. אָמַר ר"ש, מְלִין אֱלִין, הָא אוֹקִימָנָא לֹון, וְהָא אֲתַמְרוּ.

293. We learned: "What profit has a man of all his labor wherein he labors." One may say that this is true also for laboring in the Torah. Yet it is said "wherein he labors under the sun," and the labor in the Torah is different by being above the sun, OF THE SUPERNAL ONE. Rabbi Chiya said: This is true also for the Torah, THE WORDS "WHAT PROFIT..." if it is done for the sake of people or to gain respect. Of this, it is said "under the sun," for this study of the Torah does not ascend. We learned that Rabbi Elazar said: Even if a man lives to a thousand years, on the day he departs from the world, it would seem to him as if he lived but one day.

293. תָּאנָא, מַה יִּתְרוֹן לְאָדָם בְּכָל עֲמָלוֹ, יָכוֹל אֶף עֲמָלָה דְּאוּרִייתָא, ת"ל שְׂוִיעֵמוֹל תַּחַת הַשֶּׁשֶׁשׁ. שְׂאֲנִי עֲמָלָה דְּאוּרִייתָא, דְּלֵעִילָא מִן שְׂמֶשָׁא הוּא. רַבִּי חִיָּיא אָמַר, אֶף עֲמָלָה דְּאוּרִייתָא, דְּאִיהוּ עֲמַל בְּגִינְהוֹן דְּבִנֵּי נָשָׁא, אוּ בְּגִין יִקְרָא דִּילִיָּה, הָאִי תַּחַת הַשֶּׁשֶׁשׁ כְּתִיב, דְּהָא לֹא סָלִיק לֵעִילָא. תְּנִינָא אָמַר ר' אֲלֵעָזָר, אֲמִילוּ אִי ב"נ קִיָּים אֶלְף שָׁנִין, הֵהוּא יוֹמָא דְּאִסְתַּלַּק מִעַלְמָא, דְּמִי לִיָּה כְּאִילוּ לֹא אֲתַקִּיָּים בַּר יוֹמָא חַד.

31. "And I will lie with my fathers"

Rabbi Yehuda begins by explaining the significance of each day with or without sin for the individual. We learn that if man sins and repents, that day returns to its place. However, if he does not repent, that day ascends to bear testimony to this sin, then descends, joins with the spirit outside, and brings evil to that man. At the end of his days, man's soul is clothed with the days in which he did not sin. If there are none, he is sentenced to Gehenom, wherein he is punished two days for each day of sin.

We learn that Adam repented for his great sin, although he did not completely repair the damage his sin caused. Therefore, the Lord accepted his repentance and clothed him with garments that were not made from his days. In contrast, Avraham wore a complete raiment of glory when he departed this world, since he merited it. Ya'akov also merited to be clothed in his own days. Indeed, his garments were scented with the perfume of the Female Principle, as signified by the verse, "And he smelled the smell of his garments" Rabbi Elazar then explains to Rabbi Yehuda that three garments are made for man from his days. These are worn by the Ruach, the Neshamah, and the Nefesh. Rabbi Elazar explains the relationship between, and the significance of, these bodies.

Rabbi Shimon directs the final portion of the discussion. He says that the companions of Bavel listen and learn from him, but do not share these matters with others. The reason for this, we are told, is that they are outside the Holy Land and do not draw from Holiness. Rabbi Shimon then warns us of the time when people abandon the study of the Torah and the scrolls are moved. Without the wisdom of the scholars and without the righteous to arouse the souls to pray for the living, the people of the world will be punished by the accusers-- unless all people do penance for their sins. Rabbi Yehuda explains that when the world is in distress and is in need of mercy, the scroll of the Torah must be stirred. Then, the Nefesh informs the Ruach, the Ruach the Neshamah, and lastly, the Neshamah informs the Holy One. The Lord then draws the crystal dew to flow upon the sleeping patriarchs who join in and pray for the world. Only then does the Lord have mercy on the world.

The Relevance of this Passage

Each day in our lives presents us with opportunities to fulfill our personal spiritual mission in life and complete our transformation. Unfortunately, most people fail to realize the meaning of life and the purpose of their existence. Each lost opportunity creates a negative blockage that diminishes and dims the Light of The Creator in our lives. It is within this expanding darkness that turmoil, hardship, pain, and suffering are born. Thus, it behooves a man to awaken to the spiritual truths of his existence, so that he may develop himself spiritually. This passage ignites that awareness in our consciousness. It helps to remove the negative blockages and darkness created by our lack of action in previous times, while arousing penitence in our hearts for our unkind behavior. Moreover, the Light of the Torah is set aflame, drawing to us both mercy and protection.

294. "And I will lie with my fathers." Happy is the portion of the patriarchs, for the Holy One, blessed be He, made them into a Holy Chariot, and desired to be crowned with them. Hence it is written, "Only in your fathers Hashem took delight..." (Devarim 10:15). Rabbi Elazar said: Ya'akov knew that he was to be crowned by his fathers for they would be crowned with him, and he with them. We learned regarding the engraved letters that Shin has three knots, two knots on both sides, RIGHT AND LEFT, and one knot that binds them together, THE MIDDLE ONE. This we learned from the verse: "And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:28), that the knot in the middle is attached to the RIGHT side and the LEFT side. Hence it says, "And I will lie with my fathers."

295. "And I will lie with my fathers." Rabbi Yehuda opened the discussion with the verse, "Hear, O deaf; and look, O blind, that you may see" (Yeshayah 42:18). "Hear, O deaf" refers to the men who neither listen to the words of the Torah, nor open their ears to hearken the precepts of their Master. The blind are those who do not look to know wherefore they live. For every day, a crier comes and proclaims, yet no one pays attention.

296. We have learned that man's days already exist from the day he was born into the world, FOR THEY ARE REAL ILLUMINATIONS, FROM WHICH MAN'S DAYS ARE DRAWN. They go about the world and descend to warn man, each day in its turn. When the day comes to warn the man, yet the man commits a sin on that day, it ascends shamefacedly and bears testimony on him, and stands outside alone.

297. We have learned that after it was put to stand alone OUTSIDE, it sits and waits for the man to repent HIS SIN. If the man repented, the day returns to its place; but if he did not merit AND ATONE, the day descends, joins the spirit outside and comes back to his house, putting on the same appearance as the man to bring evil upon him. THE DAY sits with him in his house, and if he has the merit TO REPENT, it brings him good, but if not, it brings him evil.

298. In either case, when that man's days are accounted they are in want, and those are not numbered because of the sins. Woe to the man who diminished the number of his days before the holy King, and has no days above with which to be crowned in that world, to approach the holy King.

294. וְשִׁכְבְּתִי עִם אֲבוֹתַי, זָכָא חוֹלְקֵהוֹן דְּאַבְהֵתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא עֲבִיד לֹון רְתִיבָא קְדִישָׁא לְעִילָא, וְאַתְרֵעֵי בְּהוּ, לְאַתְעֵטְרָא עִמְהוֹן, הֵה"ד רַק בְּאַבוֹתֵיךְ חֶשֶׁק ה' וגו'. א"ר אֶלְעָזָר, יַעֲקֹב הוּא יָדַע, דְּהָא עֲטוּרָא דִּילִיָּה בְּאַבְהֵתִיהּ הוּא, דְּהָא עֲטוּרָא דְּאַבְהֵן עֲמִיהּ הוּא, וְהוּא עִמְהוֹן. וְעַל דָּא בְּאַתְנוּן גְּלִימִין תְּנִינִן, תְּלַת קְשָׁרִין, תְּרִין קְשָׁרִין חֵד מֵהָאֵי סְטָרָא, וְחֵד מֵהָאֵי סְטָרָא, וְחֵד דְּכָלִּיל לֹון. וְדָא הוּא דְּתִנִּינִן, וְהַבְּרִיחַ הַתִּיכּוֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִיחַ מִן הַקְּצָה אֶל הַקְּצָה, וְהוּא קְשָׁרָא דְּבִאמְצָעִיתָא, אַחִיד לְהָאֵי סְטָרָא, וְלְהָאֵי סְטָרָא. וְעַל הָאֵי כְּתִיב, וְשִׁכְבְּתִי עִם אֲבוֹתַי וְדָאֵי.

295. וְשִׁכְבְּתִי עִם אֲבוֹתַי וגו', רַבִּי יְהוּדָה פִּתַּח וְאָמַר, הַחֲרָשִׁים שָׁמְעוּ וְהַעֲוִרִים הִבִּיטוּ לְרֵאוֹת. הַחֲרָשִׁים שָׁמְעוּ, אֵלֶּיךָ בְּנֵי נֶשָׁא, דְּלֹא צִיִּיתִין לְמַלּוּלֵי אוֹרֵייתָא, וְלֹא פִקְחִין אוֹדְנִיָּהוּ, לְמִשְׁמַע לְפִקּוּדֵי דְּמֵאֲרִיהוֹן. וְהַעֲוִרִים: דְּלֹא מִסְתַּכְלִין לְמִנְדַּע עַל מַה אֵינּוֹן קִיּוּמִין, דְּהָא בְּכָל יוֹמָא וְיוֹמָא כְּרוּזָא נָפִיק וְקָרִי, וְלִית מֵאן דִּישְׁגַּח.

296. דְּתִנִּינָא, אֵינּוֹן יוֹמִין דְּב"נ כִּד אֲתַבְּרִי, בְּהֵוּא יוֹמָא דְּנֶפֶק לְעֵלְמָא, בְּלָהוּ קִיּוּמִין בְּקִיּוּמֵיהוּ, וְאַזְלִין וְטָאֲסִין בְּעֵלְמָא, נִחְתִּין וְאַזְהֵרֵן לְב"נ, כָּל יוֹמָא וְיוֹמָא בְּלַחֲדוּדֵי, וְכִד הֵוּא יוֹמָא אֲתֵי, וְאַזְהֵר לִיָּה, וְכִד נֶשׁ עֲבִיד בְּהֵוּא יוֹמָא, חוּבָא קָמִי מֵאֲרִיָּה, הֵוּא יוֹמָא סָלִיק בְּכִסּוּפָא, וְאַסְהִיד סְהֻדָּתָא, וְקָאִים בְּלַחֲדוּדֵי לְבָר.

297. וְתַנָּא, בְּתֵר דְּקָאִים בְּלַחֲדוּדֵי, יְתִיב, עַד דְּבֵר נֶשׁ עֲבִיד מְנִיָּה תְּשׁוּבָה. זָכָה, תָּב הֵוּא יוֹמָא לְאַתְרֵיהּ. לֹא זָכָה, הֵוּא יוֹמָא נִחִית, וְאַשְׁתַּתַּף בְּהֵוּא רוּחָא דְּלְבָר, וְתָב לְבִיתִיָּה, וְאַתְתַּקֵּן בְּדִיוֹקְנִיָּה דְּהֵוּא בֵּר נֶשׁ מִמֶּשׁ, בְּגִין לְאַבְאָשָׁא לִיָּה, וְדִיּוּר עֲמִיָּה בְּבִיתָא. וְאֵית דִּיּוּרָא לְטָב אִי הוּא זָכִי. וְאִי לֹא, דִּיּוּרִיָּה עֲמִיָּה לְבִישׁ.

298. בֵּין כֶּךָ וּבֵין כֶּךָ, אֲתַפְקֵדֵן אֵינּוֹן יוֹמִין וְחִסְרִים, וְלֹא עֲאֵלִין בְּמִנִּינָא דְּאֵינּוֹן דְּאַשְׁתַּאֲרוּ. וְוִי לְהֵוּא בֵּר נֶשׁ, דְּגָרַע יוֹמוֹי קָמִי מַלְכָּא קְדִישָׁא, וְלֹא שְׂבִיק לְעִילָא יוֹמִין, לְאַתְעֵטְרָא בְּהוּ בְּהֵוּא עֵלְמָא, וְלְאַתְקַרְבָּא בְּהִיָּהוּ קָמִי מַלְכָּא קְדִישָׁא.

299. Come and see: When his days come before the holy King, if the man who passed away from the world be righteous, he ascends and comes in with these days that are the raiments of glory which his soul is clothed in. For he merited these days, by not committing any sin therein.

300. Woe to the man who reduced the number of his days above. For when he is to don his days, the days he spoilt by his sins are missing from that garment, and he wears a defective costume. All the more so if they are many, THE DAYS WHICH WERE SPOILT, and that man has nothing to be clad in that world. Woe to him, woe to his soul, for he is sentenced to Gehenom on account of these days, days upon days; HE IS PUNISHED TWO days for every SINGLE day. When he departs from the world he finds no day in which to be clad, and has no garment or covering. Happy are the righteous, whose days are all stored with the holy King, and made into raiments of glory to don in the World to Come.

301. We have studied according to the secret of the Mishnah, the words, "And they knew that they were naked" (Beresheet 3:7). They knew exactly that the raiment of glory made of the days was impaired, and no day was left in which to be clad. Hence it says, "Your eyes did see my unshaped flesh; for in your book all things are written, the days also in which they are to be fashioned" (Tehilim 139:16), WHICH ALLUDES TO ADAM. "The days...to be fashioned" FOR HIM TO WEAR, "and for it too there was one of them" (Ibid.), for he had none left in which to be clad. Then, Adam strove to repent and the Holy One, blessed be He, accepted his repentance and formed for him another vessel and garment, not made from his days BECAUSE HE DID NOT COMPLETELY REPAIR BY HIS ATONEMENT THE SIN OF THE TREE OF KNOWLEDGE. Hence it says, "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" (Beresheet 3:21).

302. Come and see the merit of Avraham. It is written, "And Avraham... (lit.) came with days" (Beresheet 24:1). Since he had the merit, when he departed from this world, he came with his own days and wore them. Nothing was lacking in that raiment of glory, as it says "came with days." Of Iyov it says, "Naked I came out of my mother's womb and naked I shall return there" (Iyov 1:21), for nothing was left for him to wear.

299. תָּא חַזִּי, בְּד קָרִיבוֹ אֵינּוֹן יוֹמִין קָמִי מְלָכָא קְדִישָׁא, אִי הוּא זָכָא, הָאִי, בְּר נֶשׁ דְּנִפִּיק מֵעֲלָמָא, סָלִיק וְעָאֵל בְּאֵינּוֹן יוֹמִין, וְאֵינּוֹן לְבוּשֵׁי יָקָר, דְּמִתְלַבֵּשׂא בֵּיה נִשְׁמַתִּיה. וְאֵינּוֹן יוֹמִין הֵו, דְּזָכָה בְּהוּ, וְלֹא חָב בְּהוּ.

300. וְוִי לְהֵהוּא דְּגָרַע יוֹמוֹי לְעִילָא, דְּכַד בְּעָאן לְאַלְבֵּשׂא לִיה בְּיוֹמוֹי, אֵינּוֹן יוֹמִין דְּפָגִים אִיהוּ בְּחֻבּוֹי, חֲסָרִין מֵהֵהוּא לְבוּשָׁא, וְאַתְלַבֵּשׁ בְּמָנָא חֲסָרָא. כ"ש אִי סָגִיאִין אֵינּוֹן, וְלֹא לְהוּי לִיה לְב"נ בְּמָה דְּאַתְלַבֵּשׁ בְּהֵהוּא עֲלָמָא, בְּדִין וְוִי לִיה, וְוִי לְנַפְשִׁיה, דְּדִינִין לִיה בְּגִיהֶנֶם, עַל אֵינּוֹן יוֹמִין, יוֹמִין עַל יוֹמִין, יוֹמִין עַל חֵד תְּרִין. דְּכַד נִפִּיק מֵהָאִי עֲלָמָא, לֹא אֲשַׁכַּח יוֹמִין דְּאַתְלַבֵּשׁ בְּהוּ, וְלֹא הוּי לִיה לְבוּשָׁא בְּמָה דְּאַתְכַּסִּי. זָכָאִין אֵינּוֹן צְדִיקָא, דְּיוֹמִיהוֹן כְּלָחוֹן טְמִירִין אֵינּוֹן לְגַבִּיה דְּמְלָכָא קְדִישָׁא, וְאַתְעֵבִיד מְנִיְהוּ לְבוּשֵׁי יָקָר, לְאַתְלַבֵּשׂא בְּהוּ, בְּעֲלָמָא דְּאַתִּי.

301. תְּנִינִן בְּרָזָא דְּמִתְנִיתִין, מֵאִי דְּכָתִיב, וַיֵּדְעוּ כִּי עֲרוּמִים הֵם, וַיֵּדְעָה יִדְעִי מִמֶּשׁ, דְּהֵהוּא לְבוּשָׁא דִּיקָר, דְּאַתְעֵבִיד מֵאֵינּוֹן יוֹמִין, גָּרַע מְנִיְהוּ, וְלֹא אֲשַׁתָּאֵר יוֹמָא מֵאֵינּוֹן יוֹמִין לְאַתְלַבֵּשׂא בֵּיה. הָה"ד גְּלָמִי רָאוּ עֵינַיךָ וְעַל סַפְרְךָ כָּלִם יִכְתְּבוּ. יָמִים יוֹצְרוּ. יָמִים יוֹצְרוּ וְדָאִי, וְלֹא אֶחָד בֵּהֶם, דְּהָא לֹא אֲשַׁתָּאֵר חֵד מְנִיְהוּ לְאַתְלַבֵּשׂא בְּהוּ. עַד דְּאַשְׁתַּדֵּל אָדָם, וְעַבְד תְּשׁוּבָה, וְקוּדְשָׁא בְּרִין הוּא קָבִיל לִיה, וְעֵבִיד לִיה מָאנָא לְבוּשָׁא אַחֲרָנִין, וְלֹא מִן יוֹמוֹי, הָה"ד וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר וַיַּלְבִּישֵׁם.

302. תָּא חַזִּי, בְּאַבְרָהָם דְּזָכָה, מַה כְּתִיב בָּא בְּיָמִים, מְשׁוּם דְּזָכָה. בְּד אֲסַתְלַק מֵהָאִי עֲלָמָא, בְּאֵינּוֹן יוֹמִין מִמֶּשׁ דִּילִיָּה, עָאֵל וְאַתְלַבֵּשׁ בְּהוּ, וְלֹא גָרַע מֵהֵהוּא לְבוּשׁ יָקָר כָּלּוּם, דְּכָתִיב בָּא בְּיָמִים. בְּאִיּוֹב מַה כְּתִיב, וַיֹּאמֶר עָרוֹם יֵצְאִתִּי מִבֶּטֶן אִמִּי וְעָרוֹם אָשׁוּב שָׁמָּה, דְּהָא לֹא אֲשַׁתָּאֵר לְבוּשָׁא לְאַתְלַבֵּשׂא בֵּיה.

303. We learned that happy are the righteous, whose days are clean FROM SINS and remain for the World to Come. Upon leaving THIS WORLD, they all join together and turn into a raiment of glory to be clothed in. In this raiment, they can be delighted with the pleasure of the World to Come. Through the garment, they will rise into the world AT THE RESURRECTION FROM THE DEAD. All those with a raiment will rise, as it says, "And they stand as a garment" (Iyov 38:14). Woe to the wicked in the world, whose days were diminished through sins, and nothing is left from them to be covered with when they leave this world.

304. We learned that the righteous who were privileged to don the raiment of glory made of their days, are crowned in that world by the same crowns the fathers were adorned with, from the river that flows and comes into the Garden of Eden. This is the meaning of the words: "And Hashem shall guide you continually, and satisfy your soul in drought" (Yeshayah 58:11). But of the wicked men in the world, who had not the merit to be dressed with the garment from their days, it says, "For he shall be like the juniper tree in the desert, and shall not see when good comes; but shall inhabit the parched places in the wilderness" (Yirmeyah 17:6).

305. Rabbi Yitzchak said: Happy is the portion of Ya'akov, who had the greatest faith, as it is written: "And I will lie with my fathers," for he deserved them, not another, to be clad in his own days and theirs.

306. Rabbi Yehuda said: It is written, "And he smelt the smell of his garments, and blessed him" (Beresheet 27:27). HE ASKS: It says "his garments" while it should have been 'Esav's garments,' for the garments were not his but Esav's, as it is written: "And Rivkah took the best clothes of her eldest son, Esav" (Ibid. 15). Yet here it says "the smell of his garments," which means Ya'akov's.

307. HE ANSWERS: We have explained that "he smelt" means that he looked further and smelt the smell of his garments in the world of Truth, and then blessed him. Therefore it is written, "See, the smell of my son is like the smell of a field" (Beresheet 27:27), the field of holy apple trees, THE NUKVA OF ZEIR ANPIN. He was saying: Since you deserve to wear these raiments of glory, "therefore the Elohim give you of the dew of heaven" (Ibid. 28). HE ASKS: Does this mean THAT THE DEW OF HEAVEN DEPENDS UPON THE RAIMENTS OF GLORY? HE REPLIES: Since the field of apple trees, WHICH RESEMBLES THE RAIMENTS OF GLORY IN SMELL, receives dew everyday from the place called heaven, ZEIR ANPIN, as it is written "the dew of heaven." HE THEREFORE SAID: SINCE YOU ARE WORTHY OF DONNING THE RAIMENTS OF GLORY, "ELOHIM GIVE YOU OF THE DEW OF HEAVEN."

303. תָּנָא, זָכַאִין אֵינוֹן צְדִיקָא, דְּיוֹמִיהוֹן זָכַאִין, וְאַשְׁתָּאֲרוּ לְעֵלְמָא דְּאִתִּי, וְכֵד נִפְקִין, מִתַּחְבְּרָן בְּלֵהוּ, וְאַתְעֵבִידוּ לְבוּשֵׁי יָקָר, לְאַתְלַבֵּשָׁא בֵּיהּ, וּבִהְיוֹא לְבוּשָׁא, זָכַאִין לְאַתְעֵגְגָא מֵעֲנוּגָא דְּעֵלְמָא דְּאִתִּי, וּבִהְיוֹא לְבוּשָׁא, זְמִינִין לְאַחֲוִיא וּלְמִיקָם. וְכָל אֵינוֹן דְּאִית לֵהוּ לְבוּשָׁא יְקוּמוּן, הֵה"ד וְיִתְנַצְבוּ כְּמוֹ לְבוּשׁ. וְזֵי לְאֵינוֹן חַיִּיבֵי עֲלְמָא, דְּיוֹמִיהוֹן בַּחוּבִיהוֹן חֲסְרִין, וְלֹא אֲשְׁתָּאֲר מְנִיָּהּ, בְּמַה דְּאַתְבְּסִין, בְּד יִפְקוֹן מֵעֲלְמָא.

304. תָּאנָא, כָּל אֵינוֹן זָכַאִין, דְּזָכוּ לְאַתְלַבֵּשָׁא בְּלְבוּשׁ יָקָר בְּיוֹמִיהוֹן, מִתְעַטְרָן בִּהְיוֹא עֲלְמָא, מֵעֲטוּרֵי דְּמִתְעַטְרֵי בְּהוּ אַבְהָן, מִהְיוֹא נָחַל דְּנִגְיָד וְנִפְיָק לְגִנְתָּא דְּעֵדֶן, הֵה"ד וְנָחַךְ ה' תְּמִיד וְהַשְׁבִּיעַ בְּצַחְצָחוֹת נִפְשָׁךְ וְגו'. וְאֵינוֹן חַיִּיבֵי עֲלְמָא, דְּלֹא זָכוּ לְאַתְלַבֵּשָׁא בְּלְבוּשָׁא דְּיוֹמִיהוֹן, עֲלִיָּהּ כְּתִיב וְהִיא כְּעֶרְעֵר בְּעֶרְבָה וְלֹא יֵרָאֶה כִּי יָבֹא טוֹב וְשָׁכֵן חֲרִירִים בְּמִדְבָּר.

305. אָמַר רַבִּי יִצְחָק, זָכָאֵה חוּלְקִיָּה דְּיַעֲקֹב, דְּרַחֲצָנוּ יְתִיר הוּא לִיה, דְּכְתִיב וְשָׁכַבְתִּי עִם אֲבוֹתַי. דְּאֶזְבִּי בְּהוּ וְלֹא בְּאַחֲרָא. דְּאֶזְבִּי בְּהוּ, לְאַתְלַבֵּשָׁא בְּיוֹמִין דְּלִילִיה, וּבְיוֹמִין דְּלֵהוֹן.

306. רַבִּי יְהוּדָה אָמַר, כְּתִיב וַיֵּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ. בְּגָדָיו. בְּגָדֵי עֲשׂו מִפְּעֵי לִיָּה. דְּהָא לֹא דִּירִיָּה הוּא, אֲלֵא דְּעֲשׂו הוּא הֵנָּה בְּגָדִים, דְּכְתִיב וַתִּקַּח רִבְקָה אֶת בְּגָדֵי עֲשׂו בְּנֵה הַגָּדוֹל הַחֲמוּדוֹת, בְּגָדֵי עֲשׂו כְּתִיב, וְהִכָּא רִיחַ בְּגָדָיו, דְּיַעֲקֹב מִשְׁמַע.

307. אֲלֵא, הֲכִי אוֹקִימָנָא, וַיֵּרַח: בְּלוּמַר, אֲסַתְבֵּל לְהֵלָאָה, וְאַרְח רִיחָא דְּלְבוּשׁוֹ דְּהֵהוּא עֲלְמָא, בְּדִין בְּרָכִיָּה. וְעַל דָּא כְּתִיב, רָאֵה רִיחַ בְּנֵי בְּרִיחַ שְׂדֵה, דָּא הוּא חֶקֶל דְּתַפּוּחִין קְדִישִׁין, אָמַר, הוּאִיל וְזָכִית בְּאֵינוֹן לְבוּשֵׁי יָקָר, וַיִּתֵּן לָךְ הָאֱלֹקִים מִטֵּל הַשָּׁמַיִם, מֵאֵי מִשְׁמַע, בְּגִין דְּבִהְיוֹא חֶקֶל דְּתַפּוּחִין קְדִישִׁין, נָטִיל טֵלָא כָּל יוֹמָא, מִהְיוֹא אֲתֵר דְּאֶקְרִי שָׁמַיִם, דְּכְתִיב מִטֵּל הַשָּׁמַיִם.

308. Rabbi Yosi said: He blessed him in everything, "of the dew of heaven, and the fatness of the earth." TO WIT, ALSO FROM THE ABUNDANCE OF THE NUKVA CALLED EARTH. What was the reason for that? Because "he smelt the smell of his garments," his own garments as we explained, AND THESE GARMENTS RECEIVE ALSO FROM THE NUKVA. We learned that 1,500 odors rise every day from the Garden of Eden, THE NUKVA, and perfume the raiments of glory, which are crowned with the man's days in that world, SINCE THE GARMENTS RECEIVE ALSO FROM THE NUKVA.

309. Rabbi Yehuda said: How many garments are MADE FOR MAN FROM HIS DAYS? Rabbi Elazar said: There is a controversy over this point, but there are three. The first is the garments the Ruach dons in the terrestrial Garden of Eden. The Neshamah is clothed in another, the most precious, WHICH LIVES inside the bundle of life; NAMELY NUKVA amidst the purple cloak of the King. The last one is the external garment, which exists and exists not, seen yet not seen, FOR BEING EXTERNAL IT HAS NO CONTINUOUS EXISTENCE, BUT NOW IT IS SEEN AND NOW IT IS NOT. The Nefesh wears this garment when it goes and hovers about the world.

310. In every new moon and Shabbat, THE NEFESH goes to be attached to the Ruach in the terrestrial Garden of Eden, which stands in the midst of the precious curtain. From it, THE NEFESH studies and receives its knowledge, and then it hovers and announces it to the world.

311. We learned that the Nefesh is attached by two knots on every new moon and Shabbat: 1) to the Ruach amidst the odors of perfumes in the terrestrial Garden of Eden 2) from there, THE NEFESH roams and goes to attach itself with the Ruach in the Neshamah, which is bound in the bundle of life. There it slacks its thirst and eats of the precious lights on this and that side, RIGHT AND LEFT. This is written in the verse: "And Hashem guide you continually" (Yeshayah 58:11). "Continually" is precise, INDICATING THAT IT RECEIVES FROM ALL SIDES CONTINUOUSLY.

312. "And satisfy your soul (Nefesh) in drought (Heb. tzachtzachot)." HE ASKS: What is "tzachtzachot"? HE ANSWERS: One tzach (Eng. 'bright') it receives while attached to the Ruach in the terrestrial Garden of Eden; it receives the tzach inside tzach, when attached to the Neshamah above in the bundle of life. This is the meaning of tzachtzachot: tzach is singular, and tzachot dual. They are high above, in the preciousness of the Neshamah. Who will inherit the tzachtzachot? SCRIPTURE SAYS "your soul (Nefesh)." Your Nefesh indeed INHERITS THEM FROM THE NESHAMAH. Happy is the portion of the righteous.

313. Rabbi Shimon said: When I am with the friends of Babylon, they gather round me and learn things openly, but they put them (these matters) in a sealed iron box, closed on all sides--IN OTHER WORDS, THEY CONCEAL THEM SO NO ONE WOULD KNOW.

308. אָמַר רַבִּי יוֹסִי, בְּכָל אֶרֶץ, מִטְּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ. מ"ט, בְּגִין דְּוִירַח אֶת רִיחַ בְּגָדָיו. בְּגָדָיו מִמַּשׁ, כִּמְה דְּאוּקִימָנָא. תָּנָא, אֵלֶּף וְחֲמִשׁ מָאָה רִיחִין, סִלְקִין בְּכָל יוֹמָא מִג"ע, דְּמִתְבַּסְמִי בְּהוּ אֵינֹן לְבוּשִׁין דִּיקָר דִּהְהוּא עֲלָמָא, דְּמִתְעַטְרִין מִן יוֹמוֹי דְּבֵר נֶשׁ.

309. אָמַר רַבִּי יְהוּדָה, כִּמְה לְבוּשִׁין אֵינֹן. אָמַר רַבִּי אֱלֶעָזָר, טוּרִי דְעֲלָמָא, עַל דָּא פְּלִיגוּ, אֲבָל תִּלְתָּא אֵינֹן. חַד דְּמִתְלַבְּשִׁי בְּהוּא לְבוּשָׁא, רוּחָא דְבִגְנָתָא דְעֶדֶן דְּאֶרֶעָא. וְחַד יִקְרָא מְכָלָא, דְּמִתְלַבְּשָׁא בֵּיה נִשְׁמָתָא בְּגוֹ צְרוּרָא דְחַיִּי, בֵּין פּוּרְפִירָא דְמִלְכָּא. וְחַד לְבוּשָׁא דְלִבְר, דְקָאִים וְלֹא קָאִים, אֲתַחְזִי וְלֹא אֲתַחְזִי, בְּהַאי מִתְלַבְּשָׁא בֵּיה נִפְשָׁא, וְאִזְלָא וְשָׂטָא בְּעֲלָמָא.

310. וּבְכָל רִישׁ יְרֵחִי וּשְׁבֻתָּא, אִזְלָת וְאֲתַקְשְׁרַת בְּרוּחָא דְבִגְנָתָא דְעֶדֶן דְּאֶרֶעָא, דְקִיּוּמָא בֵּין פְּרָגוּדָא יִקְרָא, וּמִנִּיהּ אִזְלִיף וְיָדַע מַה דִּידַע, וְשֵׁט וְאִזְדַּע לֵיה בְּעֲלָמָא.

311. תָּנָא, בְּתֵרִין קְשׁוּרִין אֲתַקְשֵׁר נִפְשָׁא, בְּכָל רִישׁ יְרֵחָא וּשְׁבֻתָּא, בְּקְשׁוּרָא דְרוּחָא, דִּי בֵּין רִיחִי בּוֹסְמִין דְבִגְנָתָא דְעֶדֶן דְּאֶרֶעָא, וּמִתְמָן אִזְלִי וְשָׂאט, וְאֲתַקְשֵׁר עִם רוּחָא בְּנִשְׁמָתָא דְצְרִירָא בְּצְרוּרָא דְחַיִּי, וּמִתְרוּיָא וּמִתְזַנֵּת מֵאֵינֹן זִיוִין יִקְרִין, דִּהַאי סְטָרָא, וְדִהַאי סְטָרָא, הֵה"ד וְנִחַךְ ה' תְּמִיד תְּמִיד דִּיקָא.

312. וְהַשְׁבִּיעַ בְּצִחְצֻחוֹת נִפְשָׁךְ. מַהוּ בְּצִחְצֻחוֹת. אֵלֹא צֻחוּתָא חַד, כִּד אֲתַקְשֵׁר בְּרוּחָא דְבִגְנָתָא דְלִתְתָּא, צֻחוּתָא דְלִגוּ מִן צֻחוּתָא, כִּד מִתְקַשְׁרִין בְּנִשְׁמָתָא דְלַעִילָא, בְּצְרוּרָא דְחַיִּי, וְהֵינֵנוּ בְּצַח חַד, צֻחוּת תְּרִין, דְּאֵינֹן לַעִילָא לַעִילָא, בִּיקִירוּ דְנִשְׁמָתָא וְדָאִי, כְּלוּמַר צֻחְצֻחוֹת, מֵאֵן יָרִית דָּא, נִפְשָׁךְ. נִפְשָׁךְ מִמַּשׁ. זָכָא חוּלְקָהוֹן דְּצִדִּיקִיָּא.

313. אַר"ש, כִּד אָנָּא בֵּין אֵינֹן חֲבֵרִיָּא דְבָבֶל, מִתְכַּנְשִׁי גָבָאִי, וְאוֹלְפִי מְלִי בְּאַתְגָּלוּיָא, וְאֵינֹן עֵינִלִי לֹון בְּגוּשְׁפִּנְקָא דְפִרְזָלָא תְּקִיפָא, סְתִימָא מְכָל סְטְרִין. כִּמְה זְמָנִין אִוְלִיפָנָא לֹון אֲרַחוּי דְגִנְתָּא דְמִלְכָּא, אוֹרְחוּי דְמִלְכָּא.

314. How many times did I teach them the ways of the King's garden, THE NUKVA, and the ways of the King, ZEIR ANPIN? How many times did I teach them about the grades of the righteous in that world? They are all fearful of talking of these matters, but mumble instead. They are therefore called mumblers, I.E. SLOW OF SPEECH, for they mumble as stammerers.

315. But I see it in a favorable light, for they are afraid because the holy air and the Holy Spirit are gone for them, SINCE THEY ARE OUTSIDE THE LAND OF YISRAEL. And they breathe in the air and spirit of another region THAN THAT OF HOLINESS. Moreover, the rainbow is seen above them, WHICH IS A SIGN THEY ARE UNDER JUDGMENT AND ARE IN NEED OF MERCY, AS IT IS WRITTEN: "I HAVE SET MY BOW...AND I WILL LOOK UPON IT, THAT I MAY REMEMBER THE EVERLASTING COVENANT" (BERESHEET 9:13-16). They are then not deemed worthy of receiving Eliyahu, let alone someone else.

316. But it is beneficent to them that I live in the world and support it, for during my lifetime the world will not be sorrowful, nor suffer Judgment from above. After me, there will never be such a generation as this. The world will be such that there will be no one to protect them, and there will be impudence both above and below. Above ALSO THERE WILL BE IMPUDENT COUNTENANCES, WHICH ARE THE ACCUSATIONS OF THE KLIPOT, because of the transgressions below and their impudence.

317. The people in the world will cry out, but there will be no one to protect them. They will look to all the directions of the world TO FIND RELIEF, but shall not return with a remedy TO THEIR TROUBLES. I have found but one remedy in the world and no more, wherever there will be people who are occupied in the Torah, and a scroll of the Torah with them, without any error. When it will be taken out, the upper and lower beings will be roused, especially if the Holy Name wherein is properly written, as we have already learned.

318. Woe to the generation, where the scroll of the Torah is banished BY BEING TAKEN OUT TO THE STREETS IN ORDER TO PRAY. But no one was awakened above or below, FOR THEIR PRAYER WAS NOT ACCEPTED, FOR IT WAS NOT JOINED BY FASTING OR ATONEMENT BELOW. HE ASKS: Who shall be roused to pray when the world is in great sorrow and in need of rain as the scroll of the Torah is further banished because of the hardship in the world.

319. HE ANSWERS: When the world is in sorrow and people ask for mercy by the graves, all the dead are aroused to ask on behalf of the world, for the Nefesh hastens to tell the Ruach that the scroll of the Torah is in exile, and has been exiled due to hardship in the world, and the living have come TO THE GRAVES to ask for mercy.

314. כמה זמנן אוליפנא לון, כל אגון דרגין דצדיקיא, דבההוא עלמא, וכלהו מסתמי למימר מלין אלין, אלא לעאן בגמגומא, בגיני כך פסילוסין אקרון, בההוא פסילותא דמגמגם בפומיה.

315. אבל לזכותא דאיננא להו, הואיל ומסתמי, דהא אורא קדישא, ורוחא קדישא, אתעדי מנייהו, וינקי מאורא ורוחא דרשותא אחרא. ולא עוד אלא דקשת אתחזי עלייהו, ולא אינן כדאי למחמי סבר אנפוי דאליהו, כל שכן סבר אנפין אחרנין.

316. אבל דא מהניא להו, דאנא שכיח בעלמא ואנא סמכא בעלמא, דהא בחי לא יתיב עלמא בצערא, ולא אתדן בדינא דלעילא, בתראי לא יקום דרא בדרא דא. וזמין עלמא דלא ישתבח מאן דיגין עלייהו, וכל אנפין חציפין ישתבחון בין לעילא בין לתתא, לעילא: בחובייהו דלתתא, וחיציפותא דלהון.

317. וזמנין בני עלמא, דצווחין, ולית מאן דישיגח עלייהו, ויהדרון רישא לכל סטרי עלמא, ולא יתובון באסוותא. אבל חד אסותא אשבחנא להו בעלמא, ולא יתיר, בההוא אתר דישתבחון אינן דלעאן באורייתא, ואשתבח בינייהו ספר תורה דלא משתקר ביה, כד מפקי האי, בגיניה מתערי עלאי ותתאי. וכל שכן אי אכתיב ביה שמה קדישא בדקא חזי, והא אוליפנא מלה.

318. ווי לדרא דאתגלייא בינייהו ספר תורה, ולא מתערי עליה לעילא ותתא. מאן אתער עליה בשעתא דעלמא בצערא טפי, ואצטריך עלמא למטרא, ואצטריך לאגלאה ספר תורה יתיר בדוחקא דעלמא.

319. דכד עלמא בצערא, ובעאן בני נשא רחמין עלי קברי, בלהו מתין מתעריין עליה, דהא נפשא אקדימת ומורעא לרוחא, דהא ס"ת אשתבח בגלותא, דאיגלי בדוחקא דעלמא, וחייא אתאן ובעאן רחמי.

320. Then the Ruach informs the Neshamah, and the Neshamah the Holy One, blessed be He. Then is the Holy One, blessed be He, aroused in pity on the world. All this is caused by the exile of the scroll of the Torah from its place, WHEN the living came to ask for mercy upon the graves of the dead. Woe to the generation, which must exile the scroll of the Torah from place to place, or even from one synagogue to another IN ORDER TO PRAY, for there will be no one among them to take care of them AND PRAY FOR THEM, SINCE THERE ARE NO RIGHTEOUS AMONG THEM.

321. Yet no man knows THE REASON FOR this. For when the Shechinah was exiled the last time, in order not to go up above, it is written THAT SHE SAID: "Oh, that I were in the wilderness, in a lodging place of wayfaring men" (Yirmeyah 9:1), AND NOT GONE ABOVE. FOR SHE WISHED TO EXILE WITH YISRAEL. Later, WHEN SHE ALREADY WAS IN EXILE WITH YISRAEL, in a time of great distress for the world, she was IN THE DESERT, THE ABODE OF THE KLIPOT. Also in the exile of the scroll of the Torah she is there in the desert, and everyone is stirred AND SUFFERS for her, the upper and lower beings.

322. Rabbi Shimon said: Had those stupid Babylonians known the secret verses of Wisdom, such as why the world exists, or why its supporting pillars quake when it is in distress, they would know the worth of Rav Hamnuna Saba, who dwelt among them, without their knowing his worth. I find that his words are connected to those of King Solomon in the high secret of Wisdom, but they did not guess his worth.

323. Now they strive after words of wisdom but there is no one to uncover THEIR SECRET, and no one to teach it. With all that, there are sages among them in the field of establishing the beginning of months and the intercalation of years, though it is not their duty TO INTERCALATE THE YEARS AND SANCTIFY THE MONTHS, WHICH ARE FIXED ONLY IN THE LAND OF YISRAEL.

324. We have learned that the Nefesh is attached to the body inside the grave for twelve months, and they are judged together, except the Nefesh of the righteous, as we explained. It dwells inside the grave and feels pain OF PUNISHMENT, and the pain of the living, yet it does not strive TO PRAY for them.

325. After twelve months, the Nefesh dons a garment and goes to roam about the world, and learns certain things from the Ruach. It strives to ask for mercy for the world's pain, and to feel the sorrow of the living.

320. בְּדִין רוּחָא מוֹדְעָא לְנִשְׁמָה, וְנִשְׁמָה לְקוּדְשָׁא בְּרִיךְ הוּא, וּבְדִין קוּדְשָׁא בְּרִיךְ הוּא אֲתֵּר, וְחָס עַל עֲלָמָא, וְדָא עַל גְּלוּתָא דְס"ת מֵאַתְרֵיהּ, וְחַיִּיא אֲתִין לְמַבְעֵי רַחֲמֵי עַל קְבָרֵי מֵתִין. וְוִי לְדָרָא, אִי אֶצְטְרִיךְ ס"ת לְאַגְלָאָה לִיָּה מֵאַתֵּר לְאַתֵּר, אֶפִּילוּ מִבֵּי בְּנִישְׁתָּא לְבִי בְּנִישְׁתָּא, דְּהָא לָא אֲשִׁתְּבַח בִּינִיָּהּ עַל מַה יִּשְׁגָּחוּן עֲלִיָּהּ.

321. וְדָא לָא יָדְעִין כֻּלְּהוּ בְּנֵי נֶשָׁא, דְּהָא שְׂכִינְתָּא כִּד אֲתַגְלִיָּיא, גְּלוּתָא בְּתְרָאָה, עַד לָא תִּסְתַּלַּק לְעִילָא, מַה כְּתִיב מִי יִתְנֶנִי בַּמִּדְבָּר מְלוֹן אוֹרְחִים. לְבִתֵּר בְּזִמְנָא דְּדַחְקָא אֲשִׁתְּבַח טְפִי בְּעֲלָמָא, תָּמָן אֲשִׁתְּבַחַת, וּבְגְלוּתָא דְס"ת, תָּמָן הִיא, וְכֻלָּא מִתְעָרִין עֲלֶיהָ, עֲלָאִי וְתַתָּאִי.

322. אָמַר רַבִּי שְׁמַעוֹן, אִי הָנִי בְּבִלְאִי טַפְשָׁאִי, יִנְדְּעוּן מְלִין דְּרִזִּי דְּחֻכְמָתָא, עַל מַה קָאִים עֲלָמָא, וְסִמְכוּי עַל מַה קָא מִתְּרַגְשָׁן, כִּד יִשְׁתְּבַח בְּרוּחָקָא, יִנְדְּעוּן שְׂבַחָא דְרַב יִיבָא סָבָא. כִּד אֲשִׁתְּבַח בִּינִיָּהּ, וְלָא הוּוּ יָדְעִי שְׂבַחִיהָ. וְהָא אֲשַׁכְּחָנָא מְלוּי מִתְקַשְׁרָן בְּמְלוּי דְשִׁלְמָה מְלָכָא, בְּרִזָּא עֲלָאָה דְּחֻכְמָתָא, וְאִינוּן לָא הוּוּ יָדְעִי שְׂבַחִיהָ.

323. וְהִשְׁתָּא אֲזִלִּין בְּתֵר מְלֵי דְּחֻכְמָתָא, וְלִית מָאן דְּקָאִים עֲלָהּ, וְלִית מָאן דְּקָרִי. וְעַם כָּל דָּא, אִית בִּינִיָּהּ פְּקָחִין בְּעִבּוּרָא דְשִׁתָּא, וּבְקִבְעוּתָא דִּירְחֵי, אַע"ג דְּלָא אֲתִיָּהִיב לָהּ, וְלָא אֲתַמְסֵר בִּידִיָּהּ.

324. תְּנִינָן, תְּרִיסֵר יְרַחִי, הָאִי נֶפֶשׁ אִיהִי מִתְקַשְׁרָא בְּגוּפָא בְּקִבְרָא, וְאֲתִדְנֹו בְּדִינָא כְּחָדָא, בִּר הָהִיא נֶפֶשׁ דְּצִדִּיקִיָּא, כְּמַה דְּאוּקְמוּהָ, וְזִמְנָא בְּקִבְרָא, וְיָדַע בְּצַעֲרָא דִּילִיָּהּ, וּבְצַעֲרָא דְחַיִּי יָדַע, וְלָא אֲשִׁתְּדַלַּת עֲלִיָּהּ.

325. וּלְבִתֵּר תְּרִיסֵר יְרַחִי, אֲתַלְבֵּשׁ בְּלָבוּשָׁא חָדָא, וְאֲזִיל וְשָׂאט בְּעֲלָמָא, וְיָדַע מִן רוּחָא מַה דִּיָּדַע, וְאֲשִׁתְּדַל צַעֲרָא לְעֲלָמָא, וְלְמַבְעֵי רַחֲמֵי. וְלִמְנַדַּע צַעֲרָא דְחַיִּי.

326. HE ASKS: Who arouses all that, THE NEFASHOT OF THE DEAD TO PRAY FOR THE LIVING? HE REPLIES: When there is a righteous man in the world, he duly informs them. The righteous is well known among them. For we have learned that when there remains a righteous man in the world, known among the living and the dead, he is proclaimed every day. When the world is in great distress and he cannot protect the people, he informs them of the pain in the world AND THEY ASK FOR MERCY UPON THE LIVING.

327. When there is no proclaimed righteous among them and no one to stir THE NEDASHOT about the sorrow of the world but a scroll of the Torah, then the upper and lower are stirred for its sake TO PRAY FOR THE WORLD. Yet at that time, everyone should do penance, for if they do not, the accusers are aroused upon them TO PUNISH THEM FOR MOVING ABOUT THE SCROLL OF THE TORAH. THIS APPLIES NOT ONLY FOR THE NEFESH, as Ruach in the Garden of Eden is also stirred for the sake of the scroll of the Torah TO ASK FOR MERCY, as we have learned.

328. We learned: "And I will lie with my fathers"; namely in body, Nefesh, Ruach, and Neshamah, all included within one Chariot of a high grade. TO WIT, THE VERSE ALLUDES TO THE BODY AND ALL THE ASPECTS OF THE SOUL, WHICH WILL BE TOGETHER WITH HIS FATHERS. Rabbi Yehuda said: How senseless are the children in the world who do not know, nor care, hear or see what happens in the world, that the Holy One, blessed be He, is filled with Mercy for the world at any time and season. But no one pays attention.

329. Three times a day, a certain spirit comes into the cave of the Machpelah and breathes over the tombs of the fathers so that their bones are healed and they endure. The spirit draws dew from over the King's head, CHOCHMAH, BINAH, AND DA'AT OF ZEIR ANPIN, where the supernal patriarchs are. When the dew flows in, the lower patriarchs are awakened IN THE CAVE OF THE MACHPELAH.

330. We have learned that the dew flows down certain grades, one grade after another, and reaches the lower Garden of Eden, where the perfumes are bathed in it. Then is a certain spirit awakens, which comprises two others; NAMELY A SPIRIT OF THE CENTRAL COLUMN, YA'AKOV, WHICH INCLUDES THE TWO COLUMNS, AVRAHAM AND YITZCHAK. It ascends and hovers above the perfumes and comes in through the opening of the cave. Then the patriarchs are awakened with their wives and ask for Mercy for their children.

326. ומאן אתער לכל האי, בזמנא דאית זכאה, דאודע להו בדקא נאות, והוא זכאה אשתמודע בינייהו. דתניא, זכאה בד אשתאר בעלמא, בין חייא, ובין מיתיא אשתמודע, דהא כל יומא מכרזי עליה בינייהו, וכד צערא טפי בעלמא, והוא לא יכיל לאגנא על דרא, הוא אודע להו צערא דעלמא.

327. וכד לא אשתבח זכאה דמכרזי עליה בינייהו, ולא אשתבח מאן דאתער להו בצערא דעלמא, אלא ס"ת. בדיון עלאי ותתאי מתערין עליה, וצריכין כלל דישתבחון בההיא זמנא בתשובה, ואי לא משתבחי, הא מארי דדינא אתערון עלייהו, ואמילו רוח דגנתא דערן, מתערין עלייהו, בגיגיה דספר תורה, כדאתמר.

328. תאנא, ושכבתי עם אבותי: בגופא, בנפשא, ברוחא, בנשמתא, ברתיקא חדא, בדרגא עלאה. א"ר יהודה, כמה אטימין מכלל בני עלמא, דלא ידעי, ולא משגיחי, ולא שמעי, ולא מסתבלי במלוי דעלמא. והיך קודשא בריך הוא משתבח עלייהו ברחמין, בכל זמן ועידן, ולית מאן דישגח.

329. תלת זמנין ביומא, עאל רוחא חדא במערתא דכפלתא, ונשיב בקברי אבהתא, ואתסין כל גרמין, וקיימי בקיומא, והוא רוחא נגיד טלא מלעילא, מרישא דמלכא, אתר דמשתבחי אבהן עלאי. וכד מטי ההוא טלא מגיגיהו, מתערין אבהן דלתתא.

330. ותאנא, נחית ההוא טלא בדרגין ידיען, דרגא בתר דרגא, ומטי לגן עדן דלתתא. ומההוא טלא, אתסחי בבוסמין דגנתא דערן, ואתער רוחא חדא, דכליל בתרין אחרנין וסליק ושטט ביני בוסמין, ועייל בפתחא דמערתא, בדיון מתערין אבהן, אינון חיווגן, ובעאן רחמי על בנוי.

331. When the world is in distress AND NOT ANSWERED, and due to its sins THE PATRIARCHS sleep and the dew does not arouse them, for it cannot be found or drawn. THEN, when the scroll of the Torah is stirred in the world, the Nefesh informs the Ruach, the Ruach the Neshamah, which tells the Holy One, blessed be He. The King then sits on the throne of mercy and draws from the supernal Atika Kadisha, ARICH ANPIN, the crystal dew, which flows upon the King's head, CHOCHMAH, BINAH, AND DA'AT OF ZEIR ANPIN, and the patriarchs, CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, are blessed. The dew then flows upon the sleeping FATHERS IN THE CAVE OF THE MACHPELAH, who then join IN PRAYING FOR THE WORLD. The Holy One, blessed be He, then has Mercy upon the world. We have learned the Holy One, blessed be He, does not have mercy on the world until He notifies the Patriarchs, and for their merit the world is blessed. Rabbi Yosi said: Surely this is so. I also found it in the book of King Solomon, the high one who is called every MAN'S wise counsel, AS IT SAYS, "FOR HE WAS WISER THAN ALL MEN" (I MELACHIM 5:11).

332. Rav Hamnuna also said the same and that it was revealed to him in a dream, that Rachel achieved more THAN ALL THE PATRIARCHS by standing at the highway whenever the world is in need OF MERCY. The secret of this matter is that the ark, its covering and the Cherubs are in the portion of Binyamin, RACHEL'S SON, who was born on the highway, and the Shechinah is above ALL HIS PORTION, AS IT SAYS, "HE SHALL COVER HIM ALL THE DAY LONG" (DEVARIM 33:12).

32. "And Yisrael bowed himself upon the bed's head"

Rabbi Shimon begins the discussion by explaining that the bed in the title verse signifies the foundation of the world, and the bed's head signifies the Shechinah. We learn that by his action, Yisrael bowed to the Supernal Throne. Rabbi Yehuda then explains that although Ya'akov's soul departed while he was still in Egypt, it was united with the Shechinah and his body was buried alongside the patriarchs, as he had wished.

The text then addresses the verse, "And Yosef shall put his hand on your eyes." Rabbi Yehuda reveals that this verse indicates both Ya'akov's importance and that his son would be alive at the time of Ya'akov's death. Rabbi Chizkiyah then speaks about the custom of a man's son putting dust on his father's eyes as a sign of respect when he dies. This leads to a discourse on the symbolic significance of each color of the eye. After offering further explanations for the custom of closing a man's eyes after his death, the conversation turns to the subject of the Nefesh of the departed soul. Finally, the rabbis return to the spiritual significance of Ya'akov's actions described in the title verse.

The Relevance of this Passage

The Light of the Shechinah is summoned into our world, helping The reader climb out of darkness and negativity [Egypt], and in doing so, merit closeness to the great patriarchs in the world to come. These verses also help elevate the souls of our fathers if they have passed on.

333. "And Yisrael bowed himself upon the bed's head." HE ASKS: What is the bed's head? HE ANSWERS: It is the Shechinah, WHICH IS ALWAYS PRESENT AT THE HEAD OF A SICK MAN. Rabbi Shimon said: Heaven forbid THAT HE WAS BOWING DOWN BEFORE THE SHECHINAH, SINCE HE WAS A CHARIOT OF TIFERET, WHICH IS ABOVE THE SHECHINAH. He bowed to his own attribute, TIFERET. HE EXPLAINS HIS WORDS: Come and behold: the bed is the Shechinah, of which it says, "Behold it his litter, that of Solomon" (Shir Hashirim 3:7). The bed's head is the foundation (Yesod) of the world, the head of the sacred bed, THE SHECHINAH; the head refers to Yisrael, TIFERET, standing at the bed's head, WHICH IS YESOD, FOR TIFERET IS ABOVE YESOD, and therefore Yisrael bowed to himself, NAMELY TO TIFERET.

331. וְכִּד אֲשַׁתְּכַח עֲלֵמָא בְּצַעְרָא, בְּגִין דְּאִינוּן דְּמִיכִין עַל חוּבֵי עֲלֵמָא, וְהָוָא טֵלָא לֹא אֲתִנְגִּיד, וְלֹא אֲשַׁתְּכַח, עַד דְּאֲתַעֵר ס"ת, כְּדָקָא חַזִּי בְּעֲלֵמָא, וְנִפְשָׁא אֹדְעָא לְרוּחָא, וְרוּחָא לְנִשְׁמָתָא, וְנִשְׁמָתָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּדִין, יְתִיב מִלְכָּא בְּכִרְסֵיּוּא דְּרַחֲמֵי, וְנִגִּיד מַעֲתִיקָא קְדִישָׁא עֲלָא, נִגִּידוּ דְּטֵלָא דְּבִדּוּלָחָא, וּמַטֵּי לְרִישָׁא דְּמִלְכָּא, וּמִתְבָּרְכִין אֲבָהֵן, וְנִגִּיד הָוָא טֵלָא, לְאִינוּן דְּמִיכִין, וּכְדִין מִתְחַבְּרִין כְּלָהוּ, וְחַיִּיס קוּדְשָׁא בְּרִיךְ הוּא עַל עֲלֵמָא. וְתֵאנָא, לֹא חַיִּיס קוּדְשָׁא ב"ה עַל עֲלֵמָא, עַד דְּאֹדְעָא לְאֲבָהֵן וּבְגִינֵיהוּ עֲלֵמָא אֲתִבְרָכָא. א"ר יוֹסִי, וְדָאֵי הָכִי הוּא, וְהָא אֲשַׁבְּחָנָא מְלִי בְּסַפְרָא דְּשִׁלְמָה מִלְכָּא, הָהוּא עֲלָא, דְּקָרָא לִיהּ עֵיטָא דְּחֻכְמָתָא דְּכָלָא.

332. וְרַב הַמְנוּנָא, הָכִי גַלִּי וְאָמַר, דְּהָא אֲחֻזֵּי לִיהּ, דִּיתִיר עֲבַדַּת רַחֵל, דְּקִיּוּמָא בְּפִרְשַׁת אֹרְחִין, בְּכָל זְמָנָא דְּאַצְטְרִין עֲלֵמָא, מִכְּלָהוּ, וְרָזָא דְּמִלָּה, אַרְוֹן וְכַפּוֹרֶת וְכְרוּבִים, בְּחוּלְקָא דְּבִנְיָמִן, דְּאֲתִילִיד בְּאֹרְחָא, וְשְׁכִינָתָא עַל כָּלָא.

333. וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמֶּטֶה, מֵאֵן רֹאשׁ הַמֶּטֶה. דָּא שְׁכִינָתָא. אר"ש, ח"ו. אֵלָא לְדִידִיָּה כְּרַע וְסָגִיד. תָּא חַזִּי, מֶטֶה: דָּא שְׁכִינָתָא. דְּכִתִּיב הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה. רֹאשׁ הַמֶּטֶה מֵאֵן הוּא. דָּא יִסּוּדָא דְּעֲלֵמָא, דְּהוּא רִישָׁא דְּעֵרְסָא קְדִישָׁא. עַל רֹאשׁ: דָּא יִשְׂרָאֵל, דְּקָאִים עַל רֹאשׁ הַמֶּטֶה, בְּגִינֵי כֶךְ, יִשְׂרָאֵל לְדִידִיָּה קָא סָגִיד.

334. You might say THAT HE BOWED DOWN TO THE SHECHINAH, WHICH IS ABOVE THE HEAD OF A SICK MAN. At that time, he was not yet ill, only later. It is written: "And it came to pass after these things, that one told Yosef, 'Behold, your father is sick.'" But when he bowed down, he was not sick. Of necessity, he bowed down because he knew that he then ascended to the holy supernal grade of the whole throne TIFERET. He therefore bowed down to that Chariot, the supernal throne. FOR CHESED, GVURAH, AND TIFERET ARE THE SUPERNAL THRONE OF BINAH, AND TIFERET IS INCLUDED OF THEM ALL. It is the perfection of the great and strong tree which is named after him, NAMELY TIFERET CALLED YISRAEL AFTER HIS NAME. Therefore, "Yisrael bowed himself upon the bed's head," for surely he was elevated into his own grade and adorned with crowns, MOCHIN, of the holy King TIFERET.

335. "And he said: 'Swear to me.' And he swore to him. And Yisrael bowed himself upon the bed's head." Rabbi Chiya opened the discussion saying: "All this have I proved by Wisdom: I said, 'I will be wise'; but it was far from me" (Kohelet 7:23). We have learned that King Solomon inherited the moon, THE NUKVA, together with all her aspects. In his days the moon was in fullness, being blessed by all THE GRADES. When he wanted to understand the statutes of the Torah he said: "I said, 'I will be wise'; but it was far from me."

336. Rabbi Yehuda said: Ya'akov said, "And I will lie with my fathers, not, I pray you, in Egypt: but I will lie with my fathers and you shall carry me out of Egypt and bury me in their place of burial." In connection to this, we learned that a man whose soul departed in another domain, NAMELY OUTSIDE THE LAND OF YISRAEL, and whose body was buried in the Holy Land, scripture says of him: "But when you entered, you defiled my land, and made my heritage an abomination" (Yirmeyah 2:7). Yet Ya'akov said: "And bury me in their place of burial," though his soul departed in another domain, IN EGYPT.

337. Rabbi Yehuda said: Ya'akov is different THAN OTHER MEN, since the Shechinah held him and cleaved to him. This is the meaning of the words, "I will go down with you into Egypt" (Beresheet 46:4) to dwell with you in exile "and I will also surely bring you up again" (Ibid.), for your soul shall be united with me, and your body shall be buried in the graves of your fathers. This comes to teach us that his soul left in another domain, YET "I WILL ALSO SURELY BRING YOU UP AGAIN" TO BE BURIED IN THE GRAVES OF HIS FATHERS.

338. "And Yosef shall put his hand on your eyes" (Ibid.). Surely because he was the firstborn, AND IT IS FOR THE FIRSTBORN TO PUT HIS HAND ON HIS FATHER'S EYES. For according to thought, he was the firstborn of the first seed, as we learned. Since the Holy One, blessed be He, knew this secret THAT HE THOUGHT OF RACHEL, He let him know that it would be Yosef, WHO WILL PUT HIS HANDS ON HIS EYES, whom he greatly loved.

334. ואי תימא, הא ביהוא זמנא, לא הוה מרע, דהא לבתר כתיב, ויהי אחר הדברים האלה ויאמר ליוסף הנה אביך חולה, ובשעתא דסגיד, לא הוה חולה, ועל הידע, דהא ביהוא זמנא, סליק בדרגא עלאה קדישא ברסויא שלימתא, בגיני כך סגיד לההוא רתיכא, ברסויא עלאה, שלימו דאילנא רברבא ותקיף, דאקרי על שמייה. ועל דא, וישתחו ישראל על ראש המטה, על ראש המטה ודאי, דהא אסתלק לאתריה ואתער בעטרוי דמלכא קדישא.

335. ויאמר השבעה לי וישבע לו וישתחו ישראל על ראש המטה, רבי חייא פתח ואמר, כל זה נסיתי בחכמה אמרתי אחכמה והיא רחוקה ממני. הא תנינן, שלמה מלכא, ירית סיהרא מכל סטרוי, וביומוי קיימא בשלמותא, ההיא סיהרא דאתברכא מכלא, וכד בעא למיקם על נימוסי אורייתא, אמר אמרתי אחכמה וגו'.

336. אמר רבי יהודה, יעקב אמר, ושכבתי עם אבותי ונשאתני ממצרים וקברתני בקבורתם, תמן תנינן, מאן דנפק נשמתיה, ברשותא אחרא, וגופא דיליה אתקבר בארעא קדישא, עליה כתיב ותבאו ותטמאו את ארצי ונחלתי שמתם לתועבה, ויעקב אמר וקברתני בקבורתם, ונשמתיה נפקא ברשותא אחרא.

337. א"ר יהודה, שאני יעקב, דשכינתא הות אחידת ביה, ואתדבקת ביה, הה"ד אנכי ארד עמך מצרימה, לדוירא עמך בגלותא. ואנכי אעלך גם עלה, לאזדוגא בי נשמתך, ולא תקברא גופך בקברי אבהתך, מאי קא מיירי, אע"ג דקא נפקת נשמתיה ברשותא אחרא.

338. ויוסף ישית ידו על עיניך, יוסף ודאי, דהא הוא בוכרא דהרהורא דלכא, בוכרא דטפה קדמאה הות, כדאתמר. ובגין הידע קודשא בריך הוא טמירא דא, אתפשור ליה ביוסף, דהא כל רחימותא ביה תליא.

339. "Shall put his hand on your eyes": HE ASKS: What does this come to teach us? Rabbi Yisa said: This teaches us of Ya'akov's importance, THAT HIS SON, A KING, WILL PUT HIS HAND ON HIS EYES, and also informs him that Yosef is alive and will be present at his death. Rabbi Chizkiyah said: I have learned something, yet I fear of revealing it, since Wisdom abides with the common customs. Rabbi Aba tapped him and said: Speak up and pluck up your courage, for everything is disclosed in the days of Rabbi Shimon AND THERE IS NO NEED TO BE AFRAID.

340. RABBI CHIZKIYAH said: We learned from the book of Rabbi Yisa Saba (the elder), in the chapter about customs, that when a man merits a son in this world, THE SON should put dust on his eyes when his father is buried as a sign of respect, an indication that the world is now concealed from him, and that he, THE SON, inherits it in his stead.

341. This is because a man's eyes reflect the world and contain all the colors. The white color in them is like a great sea which surrounds the world on all sides. Another is like the ground dug out from the water. The ground stands in the midst of the water and so does the color in the midst of the water; NAMELY IN THE MIDST OF THE WHITE COLOR WHICH INDICATES THE WATER OF THE OCEAN.

342. The third color in the middle of the eye is Jerusalem, the center of the world. The fourth color in the eye is where the power of sight dwells; NAMELY THE BLACKNESS IN THE EYE. It is called "the apple of the eye" (Tehilim 17:8), where the face is seen and the most dear sight of all, Tzion, the innermost point of all, where the whole world is seen, where the Shechinah dwells, which is the beauty and sight of all. The eye is the worldly inheritance, and therefore he WHO DIES leaves this and HIS SON takes it and inherits it.

343. He said to him: This was well said, but this matter has an even deeper meaning, though the children of the world do not know or look for it. For when a man departs from the world, his Nefesh is hidden with him, and before it leaves the body his eyes see certain things, as we have explained in relation to the verse: "For no man shall see me, and live" (Shemot 33:24), that men do not see in their lives what they see in their death.

339. וְשִׁית יָדוֹ עַל עֵינָיו, מֵאִי קָא מַיִירִי. א"ר יִיסָא, בְּגִין יִקְרָא דְיַעֲקֹב, וְלֹא תַבְשָׂרָא דְהָא יוֹסֵף קָיָים, וְיִשְׁתַּבַּח עָלֶיהָ בְּמִיתָתֶיהָ. רַבִּי חִזְקִיָּה אָמַר, מֵלֶה אֹלִיפְנָא, וְדַחִילָנָא לְגַלְאָה, וּבַעֲוֹבְדֵי עֲלֵמָא חֲכַמְתָּא אֲשֵׁתִּיבָה. אֲתָא רַבִּי אָבָא, בִּטְשׁ בֵּיהּ, אָמַר אֵימָא מִלַּךְ, וְזִינן וְזִינָךְ, בְּיוֹמוֹי דְרַבִּי שְׁמַעוֹן מַלְיִן אֲתַגְלִינן.

340. אָמַר, אֹלִיפְנָא מַפְרָקִין דְרַב יִיסָא סָבָא, בְּנִמּוּסֵי עֲלֵמָא, בַּר נָשׁ דְּזָכִי לְבַר בְּהָאֵי עֲלֵמָא, לִיבְעֵי לִיהּ לְנִגְדָא עַפְרָא עַל עֵינָיו בַּר אֲתַקְבֵּר, וְדָא הוּא יִקְרָא דִּילִיָּה, לְאַחְזָא דְעֲלֵמָא אֲסֵתִים מְנִיָּה, וְהוּא יָרִית לִיהּ לְעֲלֵמָא תַּחְתּוּנִי.

341. בְּגִין דְעֵינָיו דְבַר נָשׁ, חִיזוּ דְעֲלֵמָא בֵּיהּ אֲתַחְזִי, וְכָל גּוֹזִינן הָבִי אֵינּוֹן דְאַסְחָרוּ, חֲוֹרָא דְבֵיהּ, הוּא יִמָּא רַבָּא אֹקִינּוּס, דְאַסְחָר כָּל עֲלֵמָא בְּכָל סֵטְרִי, גּוֹזָנָא אַחְרָא הוּא יִבְשָׁתָא, דְאַפִּיקוּ מֵיָא, וְיִבְשָׁתָא קָאִים בֵּין מֵיָא, הָבִי הוּא גּוֹזָנָא בֵּין מֵיָא.

342. גּוֹזָנָא אַחְרָא תְּלִיתָאָה, הִיא בְּמַצִּיעוּתָא דְבֵיהּ, דָּא יְרוּשָׁלַם, דְּהִיא אֲמַצְעוּתָא דְעֲלֵמָא. גּוֹזָנָא רְבִיעָאָה, הִיא חִיזוּ דְכָל עֵינָא, וְאַקְרִי בַת עֵין, דְבֵיהּ הוּא בַת עֵין, אֲתַחְזִי פְּרָצוּפָא, וְחִיזוּ יִקְרָא מְכָלָא דָּא צִיּוֹן, דְּאִיהִי נְקוּדָה אֲמַצְעוּתָא מְכָלָא, דְּחִיזוּ דְכָל עֲלֵמָא תַּמָּן אֲתַחְזִי, וְתַמָּן שְׂרִיָּא שְׂכִינְתָּא, דְּהִיא שְׁפִירוּ דְכָלָא, וְחִיזוּ דְכָלָא, וְעֵינָא דָּא הוּא יְרוּתָת עֲלֵמָא. וּבְגִינֵי כֶךְ, הֵאֵי שְׂבִיק לִיהּ, וְהֵאֵי נָטִיל לִיהּ, וְיָרִית לִיהּ.

343. א"ל שְׁפִיר קְאָמְרַתְּ, אֲבָל מֵלֶה סְתִימָא אִיהוּ יְתִיר, וּבְנֵי עֲלֵמָא לֹא יִדְעִין, וְלֹא מְסַתְבְּלִין, דְּהֵא בְּשַׁעְתָּא דְבַר נָשׁ נָפִיק מֵעֲלֵמָא. נִפְשָׁא דִּילִיָּה טְמִירָא עֲמִיָּה, וְעַד לֹא נִפְקַת, עֵינָיו דְב"נ חֲמוּ מַה דְחֲמוּ, בְּמַה דְאֹקִימָנָא דְכְּתִיב כִּי לֹא יִרְאֵנִי הָאָדָם וְחִי. בְּחִיָּהוֹן לֹא חֲמָאן, אֲבָל בְּמִיתָהוֹן חֲמָאן.

344. His eyes are opened to the sight they have just seen, and those standing by should put a hand on his eyes and close them, because of what we learned about common customs. When the eyes remain open to the dear vision, if he has a son, the son should be the first to put his hand over his eyes and close them. It says, "And Yosef shall put his hand on your eyes," for another unholy sight is come before him and the eye that beheld the supernal holy sight must not look at the other sight.

345. Another reason is that the Nefesh is close by in the house, and if the eye is open, and the other sight OF THE OTHER SIDE will be upon his eyes, whatever he beholds shall be cursed. AND SINCE THE NEFASHOT IS STANDING IN FRONT OF HIM, HE MIGHT LOOK AT IT AND IT WILL BE ACCURSED. This is not respectful to the eye, or to any of the dead man's relatives, especially to the dead man himself. It is degrading for him to behold what he should not BEHOLD, and lay his eyes on another thing; NAMELY THE OTHER SIDE. Therefore he is covered by dust. The friends have already spoke about the judgment which THE DEAD MAN undergoes in the grave, AND THIS IS NOT THE PLACE TO SPEAK ABOUT IT. It is a sign of respect that the eye be closed by his son he left in the world.

346. Come and see for seven days AFTER THE DEMISE, the Nefesh goes from the grave to the house and back and mourns him. Three times a day, the Nefesh and the body are judged together, though nobody in the world knows it, or observes it so as to awaken his heart.

347. Afterwards, the body is sealed IN THE GRAVE and the Nefesh goes to bathe in Gehenom, then goes out to roam about the world and visit THE BODY IN the grave, until it is wears that which it wears.

348. After twelve months everybody rests. The body reposes in the dust and the Nefesh is bound and enlightened by the Ruach, which in its garment is satisfied in the Garden of Eden. The Neshamah ascends to the bundle of life, THE NUKVA, the greatest pleasure of all. All of them are attached to each other, THE NEFESH TO THE RUACH AND THE RUACH TO THE NESHAMAH, at certain times, ON SHABBAT, HOLIDAYS AND THE FIRST DAY OF THE MONTH.

344. וְעֵינָיו פָּקִיחַן מִדֶּהוּא חִיזוּ דְחָמָא, וְאִינוּן דְּקִיּוּמִין עֲלֵיהּ, בָּעָא לְשׁוּאָה יָדָא עַל עֵינָיו, וְלֹאֲסַתְמָא עֵינָיו, בְּגִין הָהוּא דְאֹלִיפְנָא בְּרָזָא דְנִמּוּסֵי עֲלֵמָא, דְּבִשְׁעָתָא דְאִשְׁתְּאָרוּ עֵינָיו פָּקִיחַן, מִדֶּהוּא חִיזוּ וְקִירָא דְחָמָא, אִי זָכִי לָבֵר, בְּרָא קָדִים לְשׁוּאָה יָרִיחַ עַל עֵינָיו וְלֹאֲסַתְמָא לוֹן, כִּמָּה דְכַתִּיב וְיוֹסֵף וְשִׁית יָדוֹ עַל עֵינָיו. בְּגִין, דִּהָא חִיזוּ אַחֲרָא דְלֹא קָדִישָׁא אֲזַדְמַנַּת לְקַבְלִיהּ, וְעֵינָא דְחָמָא הִשְׁתָּא חִיזוּ קָדִישָׁא עֲלָא, לֹא יִסְתַּכֵּל בְּחִיזוּ אַחֲרָא.

345. וְעוֹד, דִּהָהוּא נֶפֶשׁ סְמִיכַת לְקַבְלִיהּ בְּבֵיתָא, וְאִי אִשְׁתְּאָר עֵינָא פָּקִיחָא, וְהָהוּא חִיזוּ אַחֲרָא יִשְׁרִי עַל עֵינָיו, בְּכָל מָה דְאִסְתַּכֵּל אֲתַלְטֵא, וְלֹאֵו יִקְרָא דְעֵינָא הוּא, וְכָל שָׁכֵן מְקַרִּיבּוּ, וְכָל שָׁכֵן מִן מֵיתָא, דְּלֹאֵו יִקְרָא דִּילִיָּה לֹאֲסַתְכֵּלָא בְּמָה דְלֹא אֲצַטְרִיךְ, וְלֹאֲשִׁרִיא עַל עֵינָיו מְלָה אַחֲרָא, לְבַתֵּר אֲתַכְּסִיא בְּעַפְרָא, וְהָא אֲתַעֲרוּ חֲבֵרִיא עַל דִּינָא דְקִבְרָא מֵהוּ. וְיִקְרָא הוּא, דִּיִּסְתִּים עֵינָא מִן כָּלָא, עַל יָדָא דְבְּרִיָּה דְשָׁכֵן בְּעֲלָמָא.

346. תָּא חֲזִי, כָּל שַׁבְעָה יוֹמִין, נֶפֶשׁ אֲזַלָּא מִבֵּיתָא לְקִבְרָא, וּמִקְבְּרָא לְבֵיתָא, וְאֲתַאֲבֵלַת עֲלֵיהּ, וְתַלַּת זְמָנִין בְּיוֹמָא, אֲתַדְּנוּ כַּחֲדָא נֶפֶשׁא וְגוּפָא, וְלִית מֶאֵן דִּיִּרַע בְּעֲלָמָא, וְיִשְׁגַּח לֹאֲתַעֲרָא לָבָא.

347. לְבַתֵּר, גּוּפָא אֲתַטְרִיד, וְנֶפֶשׁא אֲזַלָּא וְאִסְתַּחֲוִיא בְּגִיָּהֶם, וְנִפְקָא וְשָׁטָא בְּעֲלָמָא, וּמִבְּקָרָא לְקִבְרִיָּה, עַד דְּמִתְלַבֵּשׂא בְּמָה דְאֲתַלְבֵּשׂא.

348. לְבַתֵּר תְּרִיסַר יָרֵחִי, נִיּוּחִין כָּלָא, גּוּפָא שְׁבִיָּק בְּעַפְרָא. נֶפֶשׁא אֲתַצְרִיר וְאֲתַנְהִיר בְּרוּחָא, בְּמֵאנָא דְאֲתַלְבֵּשׂ. רוּחָא אֲתַעֲנֵג בְּגִנְתָּא דְעֶדֶן. נִשְׁמָתָא סָלְקָא לְצִרּוּרָא דְעֵנוּגָא דְכָל עֵנוּגִין. וְכָלָא אֲתַקְשָׁר דָּא בְּדָא לְזִמְנִין יָדִיעֵן.

349. Come and see: Woe to the people who do not regard, who do not know nor understand why they exist, and neglect to observe the precepts of the Torah. Some of the precepts of the Torah are made into a holy garment above IN THE UPPER GARDEN OF EDEN, and some are made into a holy garment below IN THE LOWER GARDEN OF EDEN. Some precepts are made into a holy garment in this world. Man needs them all. They are made of man's days as we explained.

350. Rabbi Yehuda Saba (the elder) was very anxious one day TO KNOW WHAT HE WOULD HAVE IN THE WORLD OF TRUTH. He was shown in a dream a certain image made of bright light which shines to the four directions. He asked what it was, and they said to him: This is your garment, which you shall wear here. From that day ONWARD, he was happy.

351. Rabbi Yehuda said: On each day the spirits of the righteous sit, clothed in their garments in rows in the Garden of Eden and praise the Holy One, blessed be He, with the highest glory, as it is written: "Surely the righteous shall give thanks to your name: the upright shall dwell in your presence" (Tehilim 140:14). Rabbi Aba said: It is first written, "And Yisrael bowed himself..." As we explained, the bed is the Congregation of Yisrael, THE NUKVA; The bed's head is the righteous; "upon the bed's head" refers to the holy King, that the peace is His; NAMELY TIFERET, as it is written: "Behold it his litter, that of Solomon" (Shir Hashirim 3:7). For he bowed to himself, BEING THE CHARIOT OF TIFERET, to him who stands upon the bed's head whose name is Yisrael, AS TIFERET IS CALLED YISRAEL. Therefore, "And Yisrael bowed himself upon the bed's head."

352. Afterwards, when Ya'akov saw that he was perfected in the highest grade, and that his grade, TIFERET, was high, together with the patriarchs, CHESED AND GVURAH, and that he alone was wholly mended, FOR TIFERET IS THE CENTRAL COLUMN WHICH INCLUDES CHESED AND GVURAH AND MEASURED AGAINST ALL CHESED, GVURAH, AND TIFERET, his heart rejoiced and he was strengthened by the supernal desire of the Holy One, blessed be He, who was pleased with him. Then it was said of him, "And Yisrael strengthened himself, and sat upon the bed," on the bed itself, THE SECRET OF MALCHUT, since he was perfected in a higher grade, TO WIT, HE WAS MADE WHOLE BY THE ATTRIBUTE OF TIFERET WHICH IS ABOVE MALCHUT. Happy is his portion.

33. The world is judged four times a year

Rabbi Yehuda discusses the four times of the year that the world is judged. During these four times of the year, Chesed, Gvurah, Tiferet, and Malchut are present to judge the world. We learn of the significance of corn to the judgment on Passover, the significance of the fruits of the tree to the judgment on the Feast of Weeks, and the significance of water to the judgment on Sukkot. We are also told that the New Year is the head of God's year, and it is the time when all the inhabitants of the world pass before God. Finally, Rabbi Yosi reminds us that man's deeds are recorded every day. Each morning his soul entreates him to repent and to follow the righteous path. Those who ignore this warning will have their deeds recorded. Only the righteous have nothing to fear in this world and in the world to come.

The Relevance of this Passage

The awesome power of the major holidays and their particular rituals is released into our world, helping us atone for our sins, lessen judgments decreed against us, and transform our inner character. Relative to the degree of atonement in our heart, this passage helps us alter our destiny in positive ways by controlling the seed and "head of God's year." Awareness of the importance of penitence and spiritual growth is deepened in our

349. תָּא חֲזִי, וְוִי לֹון לְבָנֵי נֶשָׂא, דְּלֹא מִסְתַּבְּלִין, וְלֹא יִדְעִין, וְלֹא אֶשְׁתַּמּוּדְעִין, עַל מַה קְיוּמִי, וְיִתְנַשֵּׁי מְנִיָּהוּ, לְמַעַבְדַּ פְּקוּדֵי אֲוִרִיָּתָא. דְּאִית פְּקוּדֵי אֲוִרִיָּתָא, דְּעַבְדִּי לְבוּשׁ יֶקֶר לְעִילָא, וְאִית פְּקוּדֵי אֲוִרִיָּתָא, דְּעַבְדִּי לְבוּשׁ יֶקֶר לְתַתָּא, וְאִית פְּקוּדֵי אֲוִרִיָּתָא, דְּעַבְדִּי לְבוּשֵׁי יֶקֶר לְהַאי עֲלָמָא, וְכָלֹא אֶצְטְרִיכֵן לִיהַ לֵב"ג, וּמִן יוֹמוֹי מַמַּשׁ, בְּלֵהוּ מִתַּתְּקֵנָן, בְּמַה דְּאֻקִּימָנָא.

350. רַבִּי יְהוּדָה סָבָא, אֶתְרַגֵּישׁ בְּרַעְיָתָהּ יוֹמָא חַד, וְאַחֲזוּ לִיהַ בַּחֲלָמִיָּה, חַד דִּיוֹקְנָא מִנְהוּרָא דִּילִיָּה, תְּקִיף, דְּאֶזְדָּהֵר לְאַרְבַּע סְטָרִין, א"ל מַאי הָאֵי. א"ל, לְבוּשָׁא דִילָךְ הוּא, לְדִיוּרָא דְהָכָא, וּמַהְהוּא יוֹמָא הָהּ חָרִי.

351. א"ר יְהוּדָה, כָּל יוֹמָא וְיוֹמָא, רוּחִין דְּצַדִּיקִיָּא יִתְבִּין בְּלְבוּשֵׁיהוֹן, שׁוּרִין שׁוּרִין בְּגִנְתָּא דְּעָרָן, וּמִשְׁבָּחָן לְקוּדְשָׁא בְּרִיךְ הוּא, בִּיקְרָא עֲלָאָה, הַה"ד אֲךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבּוּ יִשְׁרִים אֶת פְּנִיךָ. א"ר אַבָּא, בְּקִדְמִיתָא מַה כְּתִיב וַיִּשְׁתַּחֲוּ יִשְׂרָאֵל וְגו', בְּמַה דְּאֻקִּימָנָא, מֵאן מָטָה, דָּא כ"י. רֹאשׁ הַמָּטָה: דָּא צַדִּיק. עַל רֹאשׁ הַמָּטָה: דָּא מַלְכָּא קְדִישָׁא, דְּשִׁלְמָא כָּלָה דִּילִיָּה, בְּמַה דְּכְתִיב הִנֵּה מִטָּתוֹ שְׁלֹשְׁלֹמָה. דִּיעֻקֵּב לְדִידִיָּה קָא סָגִיד, לְהַהוּא דְקָאִים עַל רֹאשׁ הַמָּטָה, יִשְׂרָאֵל שְׁמִיָּה, בְּגִינֵי כֶךְ, וַיִּשְׁתַּחֲוּ יִשְׂרָאֵל עַל רֹאשׁ הַמָּטָה.

352. לְבַתֵּר, בִּיּוֹן דִּידַע יַעֲקֹב, דְּהָא בְּרַגָּא עֲלָאָה אֶשְׁתַּלִּים, וְרַגָּא דִּילִיָּה הוּא לְעִילָא עִם אַבְהֵתָא, וְהוּא בְּלַחְדוֹי תְּקוּנָא שְׁלִימָתָא, אַחֲסִין לְבִיָּה, וְחָרִי וְאַתְתַּקֵּף בְּרַעוּתָא עֲלָאָה דְּקוּדְשָׁא בְּרִיךְ הוּא בִּיָּה, מַה כְּתִיב בִּיָּה וַיִּתְחַזַּק יִשְׂרָאֵל וַיֵּשֶׁב עַל הַמָּטָה, עַל הַמָּטָה מַמַּשׁ, דְּהָא בְּרַגָּא עֲלָאָה יִתִּיר אֶשְׁתַּלֵּם, זְכָאָה חוּלְקִיָּה.

353. We learned that Rabbi Yehuda said: We have explained in the Baraitha that the world is judged four times a year: in Pesach in respect to corn; in Shavuot in respect to the fruits of the tree; on Rosh Hashanah, when all the inhabitants of the world pass before Him like a flock of sheep; and on Sukkot when water is apportioned to them. We have explained the secret of the Baraitha: that corn on Pesach, corresponded to the supernal Chariot, the secret of the patriarchs, CHESD, GVURAH, AND TIFERET, and King David, MALCHUT. TO WIT, THE FOUR TIMES BROUGHT UP IN THE BARAITHA ARE THE SECRET OF THE FATHERS AND KING DAVID. HE EXPLAINS, Judgment is pronounced on Pesach in respect to corn literally. And we have already explained, in relation to it why Matzah is connected to Pesach? Because it is a law, and the law of the kingdom is the prevailing law. **THUS, THE MATZAH IS A LAW.** This is the starting point for Yisrael to enter the holy portion of the Holy One, blessed be He, and remove the leavened bread, which is a strange deity appointed over the idolatrous nations called other Elohim, foreign Elohim, and also called leavened bread and the Evil Inclination. To enter the Matzah, MALCHUT, is to enter the holy portion of the Holy One, blessed be He. This is the reason Judgment is pronounced on Pesach concerning corn, as we explained that the world is sentenced in respect to Hei, MALCHUT. TVUAH (CORN) IS COMPOSED OF THE SYLLABLES TAVO-HEI (HEB. 'HEI SHALL COME').

354. On Shavuot, the fruits of the tree are pronounced. HE ASKS: Why "the fruits of the tree," shouldn't it have said 'the fruits of the trees'? HE ANSWERS: This is the great and strong tree above, ZEIR ANPIN. The fruits of the tree are mentioned in the verse, "I am like a leafy cypress tree; from me is your fruit found" (Hoshea 14:9), WHICH ALLUDES TO THE SOULS OF THE RIGHTEOUS, THE FRUITS OF ZEIR ANPIN, CALLED TREE. THEY ARE SENTENCED AT SHAVUOT, AN ALLUSION TO TIFERET.

355. On Rosh Hashanah, they pass before Him like a flock of sheep. We learned that Rosh Hashanah (lit. 'head of the year') is the King's head of the year, which is Yitzchak called head, the head of the King, ZEIR ANPIN, THE HEAD OF GVURAH. This place is called year, and therefore all the inhabitants of the world pass before Him like a flock of sheep. We therefore learned that on Rosh Hashanah, all the inhabitants of the world pass before Him it like a flock of sheep, for then Yitzchak abides there, WHO IS THE HEAD OF THE LEFT WHERE JUDGMENTS DWELL. HENCE, IT IS SAID THAT ON ROSH HASHANAH "HIS LEFT HAND IS UNDER MY ARM" (SHIR HASHIRIM 2:6).

356. On Sukkot, Judgment is pronounced in respect to water. This is the beginning OF THE ILLUMINATION of the King's right side, WHICH IS CHASSADIM CALLED WATER. IT IS SAID OF THIS FESTIVAL "AND HIS RIGHT HAND EMBRACES ME" (IBID.). The rejoicing in water is everywhere when water is sprinkled or drawn, for water is known TO BE CHASSADIM. Therefore, everything exists in these four times, ON PESACH THE JUDGMENT IS IN THE SECRET OF MALCHUT CALLED CORN, ON SHAVUOT IT IS IN THE SECRET OF TIFERET CALLED TREE, ON ROSH HASHANAH ON THE SECRET OF GVURAH AND ON SUKKOT THE SECRET OF CHESD.

353. תָּאנָא, אָמַר ר' יְהוּדָה, בְּמַתְּנִיתָא דִּילָן אוֹקִימָנָא, הָא דְתַנִּינָן בְּאַרְבַּעַה פְּרָקִים בְּשָׁנָה הָעוֹלָם נִדוֹן, בְּפֶסַח עַל הַתְּבוּאָה, בְּעֶצֶרֶת עַל פִּירוֹת הָאֵילָן, בְּרֹאשׁ הַשָּׁנָה כָּל בָּאֵי הָעוֹלָם עוֹבְרִים לִפְנֵי כְּבִנֵּי מְרוֹן, וּבַחֲג נְדוּנִין עַל הַמַּיִם, הָא אוֹקִימָנָא מְלִי, וְרָזָא דְמַתְּנִיתָא אוֹקִימָנָא, בְּפֶסַח עַל הַתְּבוּאָה וְכו', לְקַבִּיל רְתִיבָא עֲלָא, רָזָא דְאַבְהֵן, וְדוֹד מְלָכָא. בְּפֶסַח עַל הַתְּבוּאָה, דְּהָכִי הוּא מִמֶּשׁ, וְהָא אוֹקִימָנָא מְלָה דָא, עַל מָה אֲתִיבָא מִצָּה בְּפֶסַח, וְהָא דִּינָא הוּא, דִּינָא דְמַלְכוּתָא דִּינָא, וְדָא שִׁירוּתָא, דְּשִׁרְיָאוּ יִשְׂרָאֵל לְמִיַּעַל בְּחוּלְקָא קְדִישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא, וּלְבַעֲרָא מְנִיָּהּ חֲמִץ, דְּאִתְּהוּ טַעוּן אַחֲרָנִין, דִּי מִמֶּנּוּ עַל עַמּוּיָן עַעְכוּ"ם, דְּאֶקְרוּן אֱלֹהִים אַחֲרִים, אֱלֹהֵי נֹכַר, וְאֶקְרוּן חֲמִץ, יֵצֵר הָרַע, וּלְמִיַּעַל בְּמִצָּה, חוּלְקָא קְדִישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא. בְּגִין כֵּךְ, בְּפֶסַח נְדוּנִין עַל הַתְּבוּאָה, וְאוֹקִימָנָא דְעֲלָמָא אֲתֵדָן עַל דִּינָא דְהָא.

354. בְּעֶצֶרֶת עַל פִּירוֹת הָאֵילָן. פִּירוֹת הָאֵילָן, פִּירוֹת הָאֵילָנוֹת מִבְּעֵי לִיה, מֵאֵן פִּירוֹת הָאֵילָן. אֱלָא, דָּא הוּא אֵילָנָא רַבְרְבָא וְתַקִּיף לְעִילָא. פִּירוֹת הָאֵילָן, כְּמָה דְכְתִיב, אֲנִי כְבוֹד רַעֲנָן מִמֶּנִּי פִּרְיָךְ נִמְצָא.

355. בְּרֹאשׁ הַשָּׁנָה עוֹבְרִין לִפְנֵי כְּבִנֵּי מְרוֹן, תָּנָא רֹאשׁ הַשָּׁנָה, דָּא הוּא רִישָׁא דְשִׁתָּא דְמַלְכָּא, וּמֵאֵן הוּא רֹאשׁ הַשָּׁנָה, דָּא יִצְחָק, דְּאֶקְרִי רֹאשׁ, דְּאִתְּהוּ חַד רִישָׁא דְמַלְכָּא, אֲתֵר דְּאֶקְרִי שָׁנָה, בְּגִינֵי כֵךְ כָּל בָּאֵי עוֹלָם עוֹבְרִין לִפְנֵי כְּבִנֵּי מְרוֹן, וְעַל דָּא תַנִּינָן, בְּרֹאשׁ הַשָּׁנָה, דְּהָא בְּרִישָׁא דְשִׁתָּא שְׂאִרֵי יִצְחָק.

356. וּבַחֲג נְדוּנִין עַל הַמַּיִם, דָּא הוּא שִׁירוּתָא דִּימִינָא דְמַלְכָּא, וְעַל דָּא חֲדוּתָא דְמִיָּא אֲשֶׁתִּבַּח בְּכֻלָּא, בְּשַׁעֲתָא דְנִסְכֵּי מִיָּא, וְשְׂאִבֵּי לוֹן, בְּגִין דְּמִיָּם דָּא יִדְיָעָא. וְעַל דָּא בְּאַרְבַּעַה פְּרָקִים אֵילָן, כָּלָא מְשִׁתְּבָחִין.

357. Rabbi Yosi said: When you examine this, there is everything in these four times, Avraham, Yitzchak, Ya'akov, CHESED, GVURAH, AND TIFERET, and King David, MALCHUT, ACCORDING TO THE EXPLANATION OF THE LAST PARAGRAPH. The world is judged by CHESED, GVURAH, TIFERET, AND MALCHUT and people are judged on these four times, THE DAYS WHEN CHESED, GVURAH, TIFERET, AND MALCHUT ARE IN THE WORLD. Every day, the books are open and MEN'S deeds are recorded, yet no one heeds or lends an ear. The Torah gives testimony every day and says, "Whoever is simple, let him turn in here: for him that lacks understanding, she says to him" (Mishlei 9:4), but no one listens to its voice.

358. We learned that when a man wakes up in the morning, witnesses stand before him and adjure him, but he does not heed that the soul adjures him every hour. If he hears, well, but if he does not, the books are open and his deeds recorded. Rabbi Chiya said: Happy are the righteous, who are not afraid of judgment neither in this world and in the World to Come. Hence it says, "But the righteous are secure as a young lion" (Mishlei 28:1) and "the righteous shall inherit the earth" (Tehilim 37:29).

34. "And when the sun was going down"

Rabbi Chizkiyah begins by explaining that the title verse refers to the day of strict judgment, when a man's soul departs from his body. We learn that thirty days before his death, man's Neshamah departs. As a consequence, his shadow disappears and all desire leaves him. When man is judged above, the Neshamah ascends to the Upper court of justice where it gives testimony to the thoughts and deeds of that man. If that man is sick and his judgment is favorable, he may recover. However, if his judgment condemns him, he may yet survive if God sees that he will later have merit or that he will give birth to a righteous son.

The Relevance of this Passage

Here we help cleanse our souls of sin and wrongdoing in order to sweeten judgments set forth against us. The desire to pursue spiritual development and growth is increased within us so that we may merit long life in this physical world and draw closer to the Light of The Creator through positive deeds. In addition, blessing and righteousness are bestowed upon our children, helping them to recognize and embrace the benefits of spirituality and Torah, which further increases our quality and length of life.

359. Rabbi Chizkiyah opened the discussion with the verse, "And when the sun was going down, a deep sleep fell upon Avram" (Beresheet 15:12). This verse has been explained, yet here is the secret of the day of strict Judgment, which removes man from this world. We have learned that when the time is come for man to depart from this world, it is the time of great Judgment, when the sun is darkened and does not shine unto the moon, as is written: "before the sun is darkened" (Kohelet 12:2). It refers to the holy Neshamah, which is withheld from man thirty days before he departs from the world, and he sees that his shadow is withheld and not to be seen.

357. אָמַר רַבִּי יוֹסִי, כִּד יִסְתַּכְּלוֹן מַלְי, כֻּלָּא אֲשַׁתְּכַח בְּהַנִּי פִּרְקִין, אַבְרָהָם יִצְחָק וְיַעֲקֹב, דְּוָד מַלְכָּא, וּבְהַנִּי עֲלֵמָא אַתְדִן, וּבְאַרְבַּע פִּרְקִין בְּנֵי נִשָּׂא אַתְדִנוּ, בְּיוֹמֵין דְּאֲשַׁתְּכַחוּ בְּעֲלָמָא, וּבְכָל יוֹמָא וְיוֹמָא, סְפָרִין פְּתִיחִין, וְעוֹבְדִין כְּתִיבִין, וְלִית מָאן דִּישְׁנָה, וְלִית מָאן דִּירְכִין אֲוִדְנִיה, וְאֲוִרִיתָא אֲסֵהִידַת בֵּיה בְּכָל יוֹמָא, וְקָלָא קְרִי בְּחִילָא, מִי פְתִי יָסוּר הֵנָּה חָסֵר לֵב אֲמַרָה לוֹ, וְלִית מָאן דִּיצִית לְקָלִיה.

358. תָּאנָא בְּשַׁעְתָּא דְּבֵר נֶשׁ קָאִים בְּצַפְרָא, סֵהֲרִין קִיּוּמִין לְקַבְּלִיה, וְסֵהֲרִין בֵּיה, וְהוּא לֹא אֲשַׁנָּה. נִשְׁמַתָּא אֲסֵהִידַת עֲלִיה, בְּכָל עֶדֶן, וּבְכָל שַׁעְתָּא, אִי אֲצִית יְאוֹת, וְאִי לֹאוּ, הָא סְפָרִין פְּתִיחִין, וְעוֹבְדִין כְּתִיבִין. אָמַר ר' חִיָּיא, זַכָּאִין אֵינּוֹן צְדִיקִיָּא, דְּלֹא מִסְתַּפּוּ מִן דִּינָא, לֹא בְּעֲלָמָא דִּין, וְלֹא בְּעֲלָמָא דְּאֵתִי, הֵה"ד וְצְדִיקִים כְּכַפִּיר יִבְטָח. וְכְתִיב צְדִיקִים יִירָשׁוּ אֶרֶץ.

359. רַבִּי חֲזַקְיָה פָּתַח וְאָמַר וַיְהִי הַשֶּׁמֶשׁ לְבָא וְתִרְדְּמָה נִפְלָה עַל אַבְרָם וְגו', הָאִי קָרָא אוֹקְמוּהּ, אֲבָל דָּא יוֹמָא דִּינָא קִשְׁיָא, דְּאִפְקִי לִיה לִב"נ מֵהָאִי עֲלָמָא. דִּתְנִיָּא, זְמַנָּא דְּמָטָא, דְּבֵר נֶשׁ נִפְיָק מֵהָאִי עֲלָמָא, הֵוּא זְמַנָּא יוֹמָא דִּינָא רַבָּא, דְּאִתְחַשְׁךְ שְׁמֵשׁא מִן סִיְהָרָא, כְּמָה דְּכְתִיב, עַד אֲשֶׁר לֹא תִחַשְׁךְ הַשֶּׁמֶשׁ, דָּא נִשְׁמַתָּא קְדִישָׁא, דְּאִתְמַנְעַת מִבֵּר נֶשׁ, תְּלִיתִין יוֹמִין, עַד לֹא יַפּוֹק מֵעֲלָמָא, וְחָמָא דְּצוֹלָמָא דְּאִתְמַנְעַת מִנִּיה וְלֹא אִתְחַזִּי.

360. HE ASKS: What is the reason his shadow is gone from him? HE ANSWERS: Because the holy Neshamah is gone and departed from him. It is not that when a man weakens and dies that the soul is removed from him, but in his life, when he is in vigor that his Neshamah departs from him, and does not shine upon the Ruach. The Ruach does not shine upon the Nefesh, and then the shadow is gone and does not illuminate upon him. From that day onward, every one proclaims that he will die, even the birds in the sky. Why? Because his Neshamah is gone from him, the Ruach no longer shines upon the Nefesh, and it is weakened and eating and every desire of the body are gone from him.

361. Rabbi Yehuda said: Even when a man falls ill and cannot pray, the Neshamah is gone and removed from him. The Ruach does not then shine upon the Nefesh until verdict is given. If the sentence is good, the Neshamah returns to its place and shines upon everyone; NAMELY THE RUACH AND THE NEFESH. This is true as long as Judgment is not yet pronounced. When it is, AND IT IS ALREADY DECIDED THAT HE WILL DIE, thirty days before the others, the Neshamah is gone and his shadow passes away.

362. We learned that when a man is sentenced above, his Neshamah is brought up to the court of justice, where the trial proceeds according to its testimony. It testifies to everything and to evil thoughts he harbored, but not to evil deeds, since they are all recorded in a book. A man is judged for everything at the time of sentence above, BOTH FOR THOUGHTS AND DEEDS. The body is then in trouble more than in any other time.

363. If he is favorably judged, he is released. Sweat breaks out over the body and the Neshamah returns later to shine upon all, THE RUACH AND THE NEFESH. A man is never cured from his disease until he is sentenced above. If you say that there are yet many evil people who remain alive; NAMELY RECOVER FROM THEIR ILLNESS. HE ANSWERS: The Holy One, blessed be He, watches over his sentence. Even if he has no merit yet THE HOLY ONE, BLESSED BE HE, sees that he will later, He acquits him. Or sometimes He sees he will beget a righteous son and therefore the Holy One, blessed be He, judges him favorably.

360. מאי טעמא אתמונעת מניה. בגין דנשמתא קדישא סלקת, ואתעברת מניה, ולא אתחזי. דלא תימא, דכד מית בר נש ואתחלש, האי נשמתא אתעברת מניה, אלא כד איהו בחייו, בתוקפיה, אתעברת מניה האי נשמתא, ולא נהרא לרוחא, ורוחא לא נהיר לנפשא, כדין צולמא אתעברת מניה, ולא נהיר ליה. מההוא יומא, כללא מכרזי עליה, ואפילו צפרי שמיא. מאי טעמא. בגין דנשמתא הא סלקא מניה, ורוחא לא נהיר לנפשא, כדין נפשא אתחלשת, ומיכלא וכל תיאובתא דגופא, סלקא מניה ואתעבר.

361. ואמר רבי יהודה, ואפילו כל זמנא דנפיל איניש בבי מרעיה, ולא יכיל לצלאה, נשמתא אתעברת וסלקא מניה, וכדין לא נהיר רוחא לנפשא, עד דדינינן דיניה דבר נש. ואי דינינן ליה לבר נש לטב, כדין נשמתא אתהדרת לאתרה, ונהירא לכלא. הא בזמנא דקיימא מלה בדינא. ובזמנא דלא קיימא מלה בדינא, תלתין יומין אקדימת נשמתא לכלא, וצולמא אתעבר מניה.

362. תאנא, בזמנא דדינינן ליה לבר נש לעילא, סלקין לנשמתיה לבי דינא, ודינינן על מימרהא, והיא אסהידת בכלא, ואסהידת בכל רעיוני דבר נש, ובעובדין לא אסהידת, דהא בלהו בספרא כתיבין. וכלהו דינינן ליה לב"נ, בההיא שעתא דדינינן ליה לב"נ לעילא, כדין דחקא דגופא אשתבח, ויתיר משאר זמניא.

363. אי דינינן ליה לטב, כדין ארפין מניה. וזיעא אתבקע על גופא, ונשמתא אהדרת לבתר, ונהירא לכלא. ולא סליק בר נש מבי מרעיה לעלמין, עד דדינינן דיניה לעילא. ואי תימא, הא במה חייבי עלמא, במה רשיעי עלמא, קיימין בקיומיהו. אלא, קודשא בריך הוא אשגח בדיניה דב"נ, אע"ג דהשתא לא זכי, והוא חמי דהא לבתר זכי, דאין ליה לטב. או לזמנן דאוליד בר, דיהוי זכאה בעלמא, וע"ד קודשא בריך הוא דאין ליה לטב.

364. All the works and judgments of the Holy One, blessed be He, are for the good, and He watches over everything, as it is written: "'Have I any pleasure at all that the wicked should die?' says Hashem Elohim: and not that he should return from his ways, and live?" (Yechezkel 18:23). Therefore the Holy One, blessed be He, judges favorably all the evil in the world who recover.

364. וְכָל עֹבְדָיו וְדִינוֹי דְקוּדְשָׁא בְּרִיךְ הוּא לְטַב, וּבְכָל־אֲשַׁח, בְּמָה דְכְתִיב חַי אֲנִי נְאֻם ה' וְגו' אִם אַחְמוּץ בְּמוֹת הַרְשָׁע בִּי אִם בְּשׁוֹב רָשָׁע מִדְּרָכּוֹ. וּבִגִּין דָּא, כָּל אֵינוֹן חַיִּיבֵי עֲלָמָא, דְקִיּוּמִין בְּקִיּוּמֵיהוּ, קוּדְשָׁא בְּרִיךְ הוּא דְאֵין לוֹן לְטַב.

365. Sometimes, when the illness has run its course that was allotted it to afflict man, as it says, "And severe sicknesses, and of long continuance (also: 'faithful')" (Devarim 28:59), they act faithfully in dwelling upon man and leave after the set period, either the righteous or the evil. All is done according to justice, like we said.

365. וּלְזִמְנִין, דְאֵינוֹן מַרְעִין אֲשַׁתְּלִימוֹ זְמַנֵּיהוּ, מִלְמַשְׁרֵי תָמֹן, כְּד־א וְחֻלָּאִים רָעִים וְנֶאֱמָנִים, דְעֵבְדּוּ מִהֵימְנוּתָא, דְכֵר שְׂרִיאָן עָלֵיהּ דְכֵר נֶשׁ מִסְתַּלְקִי מִנָּה לְבִתֵּר דְאֲשַׁלִּימוֹ זְמַנֵּיהוּ, בֵּין לְצַדִּיקוּיָא, בֵּין לְחַיִּיבֵיָא, וְכָל־אֲתַעְבַּד בְּדִינָא כְּדִקְאָמְרֵן.

35. "And Yisrael saw Yosef's sons"

Rabbi Yitzchak begins this discussion by explaining the title verse. We learn that through the Holy Spirit, the righteous Yisrael was able to see that Yosef's sons would one day worship idols. We also learn that all the generations of the world stand in the presence of God before they are born into the world.

The Relevance of this Passage

The strength and wisdom to free oneself from idol-worshipping is bestowed upon the reader through the righteousness of Yisrael. Idol worshipping refers to any form of egocentric behavior where pleasure is derived from external sources as opposed to true contentment that is generated internally in our souls. Before a soul enters this world, all the secrets of the Torah are revealed to it. The soul promises The Creator that during physical existence, it will pursue the path of Torah and spiritual growth. Prior to the moment of birth, the wisdom of the Torah is then forgotten, along with our promise, and thus begins the true work of "remembering" our commitment and "reacquiring" our spiritual knowledge. This passage helps us to remain true to our promise to walk the path of the Light, and it regenerates the seeds of mystical wisdom implanted within our soul prior to our birth.

366. "And Yisrael saw Yosef's sons, and said: 'Who are these?'" Rabbi Yitzchak said: This verse is difficult to understand. It is written, "And Yisrael saw," yet also "And the eyes of Yisrael were dim from age, so that he could not see." If he cannot see, how come then: "And Yisrael saw"? HE ANSWERS: "AND YISRAEL SAW" MEANS that he saw through the Holy Spirit Yosef's descendants, Yerovaam and his fraternity, the same Yerovaam who made the two golden calves, and said: "These are your Elohim, Yisrael" (I Melachim 12:28). Hence he said: "Who are these?" Who is he that will say, "These are your Elohim," your idols to worship. It is therefore written: "And Yisrael saw Yosef's sons."

366. וַיֵּרָא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף וַיֹּאמֶר מִי אֵלֶּה, אָמַר ר' יִצְחָק, הָאֵי קְרָא קִשְׁיָא, דְכְתִיב וַיֵּרָא יִשְׂרָאֵל, וְכְתִיב וַעֲיִנָּי יִשְׂרָאֵל כְּבָדּוּ מִזּוֹקֵן לֹא יוּכַל לִרְאוֹת, אִי לֹא יוּכַל לִרְאוֹת, מַהוּ וַיֵּרָא יִשְׂרָאֵל. אֵלֹא דְחֻמָּא בְּרוּחַ קוּדְשָׁא, אֵינוֹן בְּנֵי יוֹסֵף, דְאֵינוֹן יִרְבְּעָם וְחִבְרִיּוֹ, דִּירְבְּעָם עֲבַד תְּרִין עֲגָלֵי זָהָב, וַאֲמַר אֵלֶּה אֱלֹהֵיךְ יִשְׂרָאֵל. וּבִגִּין כֵּן, מִי אֵלֶּה, מֵאֵן הוּא דְזִמְיִן לְמִימַר אֵלֶּה אֱלֹהֵיךְ לְטַעֲוֹן אַחֲרָן, וּבִגִּין כֵּן וַיֵּרָא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף.

367. From this, WE UNDERSTAND that the righteous see things afar, BEFORE THEY ARE MANIFEST IN THE WORLD, since the Holy One, blessed be He, adorns them with His crown. For the Holy One, blessed be He, sees into the distance, as said: "And Elohim saw everything that He had made, and, behold, it was very good" (Beresheet 1:31), the Holy One, blessed be He, sees all deeds before they are done, and they all pass before Him.

367. מִכָּאֵן, דְצַדִּיקוּיָא חֻמָּאן עוֹבְדָא לְמַרְחֹק, וְקוּדְשָׁא בְּרִיךְ הוּא מַעֲטָר לוֹן בְּעֵטְרָא דִּילִיָּהּ, מַה קוּדְשָׁא בְּרִיךְ הוּא חֻמֵּי לְמַרְחֹק, בְּמָה דְכְתִיב וַיֵּרָא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, דְקוּדְשָׁא בְּרִיךְ הוּא חֻמָּא כָּל עוֹבְדִין, עַד לֹא יַעֲבִד לוֹן, וּכְלָהוּ אַעֲבְרוּ קָמִיָּה.

368. In the same manner, all the generations of the world from one world's end to the other stand before Him before coming into the world. This is written in the verse, "He who calls the generations from the beginning" (Yeshayah 41:4), NAMELY before the universe was created, for all the souls that descend into the world stand before the Holy One, blessed be He, before going into it, assuming their worldly shape and names. It is written: "He calls them all by names" (Yirmeyah 40:26).

368. בְּגוֹנוֹא דָא, כָּל דְּרִין דְּעֵלְמָא, מְסִימֵי עֵלְמָא, עַד סִימֵי עֵלְמָא, כְּלָהוּ אֶתְעֵתְרוּ וְקִימֵי קָמִיָּה עַד לֹא יִיתֹן לְעֵלְמָא, קוֹרָא הַדּוֹרוֹת מֵרָאשׁ, עַד לֹא אֶתְבְּרֵי עֵלְמָא. בְּגִין דְּכָל נִשְׁמָתִין דְּנִחְתִּין לְעֵלְמָא, עַד לֹא יִיחְתּוֹן, כְּלָהוּ קִימֵי קָמִיָּה דְּקוֹדֶשָׁא בְּרִין הוּא, בְּרִיּוֹקְנָא דְּקִימֵי בְּהַאי עֵלְמָא, וְאֶקְרוֹן בְּשִׁמְהוֹן, דְּכִתִּיב לְכֻלָּם בְּשֵׁם יִקְרָא.

369. The righteous too are shown by the Holy One, blessed be He, all the generations of the world, before they come into it. Whence do we know that? From Adam, who was the first to be shown by the Holy One, blessed be He, the generations before they came, as it is written: "This is the book of the generations of Adam" (Beresheet 5:1). We learned that He showed him all the generations destined to come into the world. Moshe too was shown, as it is written: "And Hashem showed him all the land" (Devarim 34:1), WHICH MEANS THAT the Holy One, blessed be He, showed him all the generations of the world and all its leaders and prophets before they were born.

369. אוֹף הָבֵי צְדִיקִיָּא, קוֹדֶשָׁא ב"ה אַחֲמֵי לוֹן כָּל דְּרִין דְּעֵלְמָא, עַד לֹא יִיתֹן וּשְׁתַּבַּחוּן בְּעֵלְמָא. מ"ל מֵאֲדָם דְּהוּה קְדָמָא. דְּקוֹדֶשָׁא בְּרִין הוּא אַחֲמֵי לִיה כָּל אֵינוֹן דְּרִין עַד לֹא יִיתֹן, בְּדִכְתִּיב זֶה סֵפֶר תּוֹלְדוֹת, דְּתַנִּינָן, אַחֲמֵי לִיה, כָּל אֵינוֹן דְּרִין דְּזַמִּינָן לְמִיתֵי לְעֵלְמָא. וְכֵן לְמֹשֶׁה, דְּכִתִּיב וַיֵּרָאֵהוּ ה' אֶת כָּל הָאָרֶץ, דְּקוֹדֶשָׁא בְּרִין הוּא אַחֲמֵי לִיה, כָּל דְּרִין דְּעֵלְמָא, וְכָל אֵינוֹן מְנַהֲיָי עֵלְמָא, וְכָל שָׂאָר גְּבִיָּאֵי, עַד לֹא יִיתֹן לְעֵלְמָא.

370. Here too, "And Yisrael saw Yosef's sons" means that he saw far off, THAT THEY WILL WORSHIP IDOLS, and he trembled and said: "Who are these?" The verse refers both to this, YEROVAAM WHO SAID: "THESE ARE YOUR GODS, YISRAEL" and to ITS SIMPLE MEANING ABOUT EFRAIM AND MENASHE THEMSELVES. Yosef answered it by saying: 'They are my sons, whom Elohim had given me in this place.' TO WIT, THEY ARE GOOD, YET HE DID NOT ANSWER HIM IN RELATION TO YEROVAAM AND HIS FRIENDS. How do we know that the Holy One, blessed be He, showed him through the Holy Spirit ABOUT YEROVAAM AND HIS FRIENDS? From the verse: "And, lo, Elohim has shown me also your children," "also" alludes to THE GENERATIONS that will issue from him, as we said.

370. אוֹף הָבֵא, וַיֵּרָא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף, חֲמָא לְמַרְחֹק, וְאֶזְדַּעַזַּע, וַאֲמַר מִי אֵלֶּה, וְהַאי קְרָא אֲשֵׁלִים לְתַרִּין סְטֵרִין, לְהַאי סְטֵרָא, וְלְהַאי סְטֵרָא. וְע"ד אֲתִיב יוֹסֵף וַאֲמַר, בְּנֵי הֵם אֲשֶׁר נָתַן לִי אֱלֹהִים בְּזֶה. וּמִנ"ל דְּקוֹדֶשָׁא בְּרִין הוּא אַחֲמֵי לִיה בְּרוּחָא דְּקוֹדֶשָׁא. דְּכִתִּיב וְהִנֵּה הָרָאָה אֶתִּי אֱלֹקִים גַּם אֶת זֶרְעִי. גַּם, לְאַסְגָּאָה אֵינוֹן דְּנִפְקִין מִנִּיה בְּדִקְאָמְרוֹן.

36. "And he blessed Yosef"

From the explanations provided by Rabbi Yosi and Rabbi Elazar, we learn that the title verse indicates that a blessing was conferred on both Yosef and his sons, since a man's children are his own blessing. We also learn that the particle Et placed before Yosef is an allusion to Malchut. This means that he blessed the sign of the Holy Covenant, Malchut. According to the rabbis, all blessings originate in Binah, the source of life. They are then received by Ya'akov and passed to Malchut. Therefore, when a blessing is given, God must be blessed first if it is to be fulfilled. During morning prayer, we should first bless God and then bless the people of the world. We learn that when Ya'akov's father blessed him, he first blessed God in the statement, "the smell of my son is like the smell of a field"

The discussion then turns to the meaning of the verse, "These are your gods, Yisrael," The word "these," we are told, is a reference to the Serpent and its rider, the male and female of the Other Side who are not joined in unity like the Male and Female of Holiness. Following this, the verse, "For these I weep" is explained as a reference to the sin of the golden calf and the destruction of the temple. The word "these" is also written in relation to Holiness. However, through the Holy Spirit, Ya'akov saw that Yerovaam worshipped idols and correctly interpreted the verse, "These are your gods, Yisrael." He therefore blessed God and his sons, and ensured that his blessing would not be bestowed upon Yerovaam.

The Relevance of this Passage

By connecting us to the supernal blessings bestowed upon Yosef, we draw countless blessings upon our world, the dimension referred to as Malchut. This connection also ensures that all of our blessings take place after the blessings of our Creator. The Light aroused herein helps protect us from the Other Side and remove the negativity and darkness in our world resulting from the building of the Golden Calf and the destruction of the second temple.

371. "And he blessed Yosef" (Beresheet 48:15). We have to examine this verse, since it is written, "And he blessed Yosef," yet no blessing was conferred upon Yosef, but upon his sons. It should have been written: 'And he blessed them.' Why is it said that he blessed Yosef if Yosef was not blessed?

372. Rabbi Yosi said: The particle 'et' before 'Yosef' ALLUDES TO MALCHUT. It is written "Et Yosef," which is the blessing for his sons SINCE HIS SONS, MENASHE AND EPHRAIM, ARE CONSIDERED TO BE MALCHUT CALLED ET. When his sons are blessed, he is blessed before them, therefore it is written also "Yosef," for man's children are his own blessing.

373. Rabbi Elazar said: "And he blessed (et) Yosef," et is precise ALLUDING TO MALCHUT. For he blessed the sign of the covenant, NAMELY THE SECRET OF THE COVENANT that Yosef kept, WHICH IS MALCHUT. For this reason, the righteous, Yosef, is called Et, as it is written "Et Yosef" since Yosef includes the secret of the covenant, MALCHUT, that is present with him.

374. "The Elohim, before whom my fathers Avraham and Yitzchak walked": "Elohim" is the secret of the holy covenant; NAMELY MALCHUT CALLED HOLY COVENANT. My fathers indeed walked before him, WHICH MEANS THAT MY FATHERS ARE before and above this secret; NAMELY BEFORE MALCHUT. FOR MY FATHERS ARE Avraham and Yitzchak, CHESED AND GVURAH OF ZEIR ANPIN, WHICH PRECEDE MALCHUT AND HIGHER THAN HER, as that place, MALCHUT, is sustained and nourished by them.

375. "The Elohim who has been my shepherd": HE ASKS: What is the reason he repeats the word "The Elohim"? HE ANSWERS: This is a high secret. He blessed the place, MALCHUT, in the secret of living Elohim, BINAH, the source of life, whence blessings are drawn. He therefore mentioned himself in this place by saying: "The Elohim who has been my shepherd." For all blessings originate in the source of life, BINAH, and received by Ya'akov, THE SECRET OF THE CENTRAL COLUMN, When he receives them, that place, MALCHUT, receives them from him, as all comes from the male, YA'AKOV. Hence it says, "And he blessed et Yosef," ET BEING MALCHUT WHICH RECEIVED HER BLESSINGS FROM YA'AKOV, ZEIR ANPIN.

376. For this reason, wherever blessings are to be given, the Holy One, blessed be He, WHO IS MALCHUT, should be blessed first; for if He is not, the blessings are not fulfilled.

371. וַיְבָרֶךְ אֶת יוֹסֵף וַיֹּאמֶר הָאֱלֹקִים אֲשֶׁר וְגו', בְּהַאי קָרָא אֵיךְ לְאַסְתַּכְלָא בֵּיהּ, וַיְבָרֶךְ אֶת יוֹסֵף, דְּלֹא אֲשַׁכְחֵן הֵכָּא בְּרִכָּה דְּבִרְיָךְ לִיְהוָה לְיוֹסֵף אֲלֵא לְבָנוֹ, אִי לְבָנוֹ, וַיְבָרְכֶם מִבְּעֵי לִיְהוָה, מִהוּ וַיְבָרֶךְ אֶת יוֹסֵף, וְלֹא אֲשַׁכְחֵן הֵכָּא דְּאַתְּבִרְיָךְ יוֹסֵף.

372. א"ר יוסי, את דייקא, כתיב את יוסף, ברכתא דבנוי הוה, וכד אתברכאן בנוי, איהו מתברך, דברכתא דבנוי דבר נש ברכתיה איהו.

373. א"ר אלעזר, ויברך את יוסף, את דייקא, דברין לאת קיימא, רזא דברית דנטר יוסף, ובג"כ אקרי צדיק, את דיוסף, רזא דברית דקיימא בהדיה דיוסף.

374. האלקים אשר התהלכו אבותי לפניו. האלקים: דא רזא דברית קדישא, קיימא קדישא. אבותי לפניו, דייקא לפניו, דאינון קדמאי עלאי, מקמי רזא דנא, אברהם ויצחק, דהא מנהון אתון וינקא ההוא אתר.

375. האלקים הרועה אותי, מאי טעמא זמנא אחרא האלקים. אלא רזא עלאה איהו, והכא ברין לההוא אתר, ברזא האלקים חיים, מקורא דחיי, דמניה נפקין ברכאן, ובגין דא אדבר גרמיה בהאי אתר, ואמר האלקים הרועה אותי, בגין דכל ברכאן דנגדי ממקורא דחיי, יעקב נטיל לון, וכיון דנטיל לון איהו, האי אתר נטל ברכאן, וכלא איהו תלויא בדבורא, ועל דא ויברך את יוסף כתיב.

376. בגין כך, בכל אתר דברכאן אצטריכו לברכא, בעי קודשא ברין הוא לאתברכא בקדמיתא, ולבתר אתברכו אחרנין, ואי קודשא ברין הוא לא אתברין בקדמיתא, אינון ברכאן לא מתקיימין.

377. But you may say that when Ya'akov's father blessed him, he did not first bless the Holy One, blessed be He. HE ANSWERS: Come and see that when Yitzchak blessed Ya'akov, he did not do so before blessing the Holy One, blessed be He. After he did that, he blessed Ya'akov. Whence do we know that? From the verse: "...and said, 'See, the smell of my son is like the smell of a field which Hashem has blessed'" (Beresheet 27:27). There is a blessing here for the Holy One, blessed be He, in the words "which Hashem has blessed," and He was blessed with the establishment of the blessings. Then it says: "Therefore the Elohim give you" since the field, MALCHUT, was established by the blessings, for they issue only from it after it is already established by the blessings. In the same manner, first Ya'akov blessed the Holy One, blessed be He, and then did he bless his sons. Come and see in the morning, a man should first bless the Holy One, blessed be He, and then the other inhabitants of the world. We have explained it in relation to the verse: "In the morning shall he devour the prey..." (Beresheet 49:27).

378. Come and see: When Ya'akov wanted to bless the sons of Yosef, he saw through the Holy Spirit that Yeroavaam, son of Nevat would issue from Ephraim. He opened the discussion with the words, "Who are these?" WHO SAID: "THESE ARE YOUR ELOHIM, YISRAEL"? HE ASKS: What is the reason he said, in relation to idol worshipping: "...these are your Elohim, Yisrael"? HE REPLIES: This is a secret. Of all the sides of the evil serpent, there is the side of the spirit of defilement considered to be the aspect of the serpent, and there is its rider, SAMAEL- IN OTHER WORDS, THEY ARE MALE AND FEMALE. When they mate, they are called 'these' IN THE PLURAL, TO SHOW THAT THEY ARE NOT JOINED IN UNITY LIKE THE MALE AND FEMALE OF HOLINESS BUT ARE SEPARATED. BECAUSE THE OTHER SIDE BEGINS UNITED BUT ENDS IN SEPARATION. They appear in the world in their several aspects, ALL THAT ARE DRAWN FROM THE SERPENT, ISSUE FROM THE MATING OF THE MALE AND THE FEMALE CALLED 'THESE'.

379. The spirit of holiness, THE NUKVA OF ZEIR ANPIN, called zot (this, fem.) which is the secret of the covenant, is an imprint that is always upon man, THE IMPRINT OF CIRCUMCISION. Also "this is my El, and I will praise Him" (Shemot 15:2) and "this is Hashem," ZEIR ANPIN, WHICH ARE IN THE SINGULAR. But THE MALE AND FEMALE OF THE OTHER SIDE, SAMAEL AND THE SERPENT, are called these IN THE PLURAL. Hence it is written, "These are your Elohim, Yisrael."

380. Therefore it is written, "Even these may forget" (Yeshayah 49:15), REFERRING TO THE MALE AND FEMALE OF THE OTHER SIDE, "and I"--the secret of this, THE NUKVA OF ZEIR ANPIN--"will not forget." It is also written: "For these I weep" (Eichah 1:16), for the sin OF THE GOLDEN CALF CALLED THESE, brought them much weeping, BEING THE CAUSE FOR THE DESTRUCTION OF THE TEMPLE. Another explanation for, "For these I weep": The reason for this is that permission was given to this place, NAMELY TO THE SERPENT AND SAMAEL, to rule over Yisrael and destroy the Temple. Since they were given permission I weep, I being the Holy Spirit, NAMELY THE NUKVA called I.

377. וְאִי תִימָא, הָא יַעֲקֹב, דְּבִרְכִיָּה אָבוּהּ, וְלֹא בִרְכִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא בְּקִדְמִיתָא. תָּא חַוִּי , בְּשַׁעְתָּא דְּבִרְיָךְ יִצְחָק לִיעֲקֹב, לֹא בִרְכִיָּה, עַד דְּבִרְיָךְ לְקוּדְשָׁא בְּרִיךְ הוּא בְּקִדְמִיתָא, כִּיּוֹן דְּבִרְיָךְ לְקוּדְשָׁא בְּרִיךְ הוּא בְּקִדְמִיתָא, בִּרְכִיָּה לִיעֲקֹב. מִנֵּ"ל, דְּכִתִּיב וַיֹּאמֶר רָאָה רִיחַ בְּנֵי בְרִיחַ שְׂדֵה אֲשֶׁר בָּרְכוּ ה', הֲכֵא קִיָּים בִּרְכָה לְקוּדְשָׁא בְּרִיךְ הוּא, דְּכִתִּיב אֲשֶׁר בָּרְכוּ ה', אֲתַבְּרָךְ בְּקִיּוּמָא דְּבִרְכָאן, וּלְבִתְרָא כְּתִיב בְּתִרְיָה, וַיִּתֵּן לָךְ וְגו'. כִּיּוֹן דִּהֲוָא שְׂדֵה אֲתַקִּיָּים בְּקִיּוּמָא דְּבִרְכָאן, דְּנַפְקֵי מִיְנִיהּ בִּרְכָאן, לְבִתְרָא דְּאִיהוּ אֲתַקִּיָּים בְּבִרְכוּיָא. כְּגִוּוּנָא דָּא בְּרִיךְ יַעֲקֹב בְּקִדְמִיתָא לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְבִתְרָא בְּרִיךְ לְבָנוּ. תָּא חַוִּי, בְּצַפְרָא בְּעֵי ב"נ לְאַקְדָּמָא בִּרְכָאן לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְבִתְרָא לְשָׂאֵר בְּנֵי עֲלָמָא, וְהָא אֻקְיָמָנָא דְּכִתִּיב בְּפִקְרָא יֹאכֵל עַד וְגו'.

378. וְתָא חַוִּי, כִּד בְּעָא יַעֲקֹב לְבִרְכָּא לְאִינוּן בְּנֵי יוֹסֵף, חָמָא בְּרוּחַ קוּדְשָׁא, דְּזִמִּין לְנַפְקָא מֵאַפְרִים יִרְבְּעֵם בֶּן נֹבֵט, פֶּתַח וַיֹּאמֶר מִי אֱלֹהִים. מֵאִי שְׁנָא דְּאִמֵּר בְּעִבּוּדָה דָּא דְּסִטְרָא דְּע"ז אֱלֹהִים אֱלֹהֵיךְ יִשְׂרָאֵל. אֱלֹא רָזָא אִיהוּ, כֹּל אִינוּן סִטְרִין דִּהֲוָא חוּיָא בִּישָׂא, וּמִסִּטְרָא דִּהֲוָא רוּחַ מְסַבָּא הֲוָא חוּיָא וְאִית מֵאן דְּרָכִיב עֲלֵיהּ, וְכִד מְזִדּוּגָן, אֲקִרּוֹן אֱלֹהִים. וְאִינוּן מְזִדּוּמִין בְּעֲלָמָא, בְּכֹל אִינוּן סִטְרִין דְּלָהוֹן.

379. וְרוּחַ דְּקוּדְשָׁא אֲקִרֵי זֹאת, דְּאִיהוּ רָזָא דְּבִרְיָת, רְשִׁימָא קְדִישָׁא דְּאִשְׁתַּכַּח תְּדִיר בְּב"נ, וְכֵן זֶה אֱלֹי וְאִנּוּהוּ, זֶה ה'. אֲבָל אֱלִין, אֲקִרּוֹן אֱלֹהִים, וְעַל דָּא כְּתִיב אֱלֹהִים אֱלֹהֵיךְ יִשְׂרָאֵל.

380. וּבג"כ כְּתִיב גַּם אֱלֹהִים תִּשְׁכַּחְנָה, וְאֲנֹכִי רָזָא דְּזֹאת, לֹא אֲשַׁכַּח, וּכְתִיב עַל אֱלֹהִים אֲנִי בּוֹכֶיָה, דִּהֲוָא חוּבָא גְרָמָא לֹון לְמַבְכֵּי כְּמָה בְּכִיּוֹן. ד"א עַל אֱלֹהִים אֲנִי, מ"ט. בְּגִין דְּאִתְיָהִיב רְשׁוֹ לְאַתֵּר דָּא לְשִׁלְטָאָה עַל יִשְׂרָאֵל, וּלְחֻרְבָּא בִּי מְקֻדְשָׁא, וּבְגִין דְּאִתְיָהִיב לֹון רְשׁוֹ לְשִׁלְטָאָה, אֲנִי בּוֹכֶיָה, דָּא רוּחַ קוּדְשָׁא דְּאֲקִרֵי אֲנִי.

381. It may be said that it is written, "These are the words of the covenant" (Devarim 28:69). CAN YOU SAY THAT 'THESE' IS THE NAME OF THE MALE AND FEMALE OF THE OTHER SIDE? HE ANSWERS: Assuredly those curses are not fulfilled save through these, WHICH ARE OF THE OTHER SIDE, where all the curses abide, like we explained about THE SERPENT that it is cursed, "CURSED ABOVE... EVERY BEAST OF THE FIELD" (BERESHEET 2:14). The Torah therefore preceded, saying "these" for those who transgress the words of the covenant.

382. "These are the commandments, which Hashem commanded" (Vayikra 27:34): HE ASKS: "THESE ARE THE COMMANDMENTS...", WHY IS IT WRITTEN "THESE" EVEN IN RELATION TO HOLINESS? HE ANSWERS: This is because all the precepts of the Torah purify man so he shall not deviate from the path and keep away FROM THE OTHER SIDE. THEREFORE, IT SAYS IN RELATION TO THE COMMANDMENTS THESE. What then about, "And these are the generations of the sons of Noach" (Beresheet 10:1)? WHY DOES IT SAYS 'THESE'? HE REPLIES: Surely here too IT IS A NAME OF THE OTHER SIDE, for Cham, the father of Cna'an, of whom it is written "Cursed be Cna'an" (Beresheet 9:25). This is the secret of 'these'.

383. Therefore it is written, "And they said: 'These are your Elohim, Yisrael'" (Shemot 32:4). It is the molten dross of gold. Aharon offered gold, which is of his side-THE LEFT SIDE-and is comprised of the power of fire. All is one because this side is considered to be gold and fire, AND THE DROSS OF GOLD IS THE KLIPOT AND DEFILEMENT. And the spirit of defilement, which is always in the desert, found then a place to gain power AND CLING TO YISRAEL.

384. Before, the children of Yisrael were purified from the primordial filth OF THE SERPENT, which he injected into the world and brought death unto it THROUGH THE SIN OF THE TREE OF KNOWLEDGE. FROM THIS, THEY WERE PURIFIED when they stood by Mount Sinai, but it returned again and the serpent defiled them as before and overpowered them and brought death unto them and unto the whole world for generations after. This is the meaning of the words, "I had said: 'You are angels...Nevertheless, you shall die like a man'" (Tehilim 6-7), FOR DUE TO THE SIN OF THE GOLDEN CALF, DEATH HAD POWER OVER THEM LIKE OVER ADAM.

385. Therefore, when Ya'akov saw, through the Holy Spirit, Yerovaam, son of Nevat-who worshipped idols-who said, "These are your Elohim, Yisrael," he was shaken and asked, "Who are these?" When he later wished to bless them, he first blessed the Shechinah and then his sons. After blessing the Holy One, blessed be He, he then blessed them from that place, which he blessed first. Hence it says, "The angel who redeemed me from all evil..."; TO WIT, THE SHECHINAH CALLED ANGEL SHALL BLESS THEM. THIS WAY HE WAS SURE HIS BLESSING WOULD NOT BE CONFERRED UPON YEROVAAM, SON OF NEVAT.

381. ואי תימא, הא כתיב אלה דברי הברית. הכי הוא ודאי, דכל אליו לא מתקיימי, אלא מגו אלה, דתמן כל לוטין שריין, במה דאוקימנא דאיהו ארור, ובגין דא אקדים ואמר אלה, דקיימא למאן דעבר דברי הברית.

382. אלה המצות אשר צוה ה', בגין דכל פקודא דאורייתא לאתדבא ב"נ, ולא יסטי מאורחא דא, ויסתמר מתמן, ויתפרש מניהו. ואי תימא אלה תולדות נח. הכי הוא ודאי, דהא נמק חם, דאיהו אבי כנען, וכתיב ארור כנען ואיהו רזא דא דאלה.

383. וע"ד כתיב ויאמרו אלה אלהיך ישראל, וכל הגי התוכא סוספיתא דדהבא. אהרן קריב דהבא, דאיהו סטרא דיליה, דכליל איהו בתוקפא דאשא, וכלא חר, וסטרא דא דהבא ואשא. רוח מסאבא, דאשתכח תדיר במדברא, אשכח אתר בההוא זמנא, לאתקפא ביה.

384. ומה דהוה ישראל דכיון מההוא זוהמא קדמא דאטיל בעלמא, דגרים מותא לעלמא, בד קמו על טורא דסיני, לבתר אהדרו, וגרים לו במלקדמין, לסאבא לון, ולאשתקפא עליהו, וגרים לון מותא, ולכל עלמא, לדריהון בתריהו, דה"ד אני אמרתי אלקים אתם וגו' אכן באדם וגו'.

385. וע"ד בד חמא יעקב לירבעם בן נבט דעבר כו"ם, ואמר אלה אלהיך, אזדעזע, ואמר מי אלה, בד בעא לבתר לברכא לון, בריך ליה לשכינתא בקדמיתא, ולבתר בריך לבנוי, ביון דברין לקודשא בריך הוא בקדמיתא, לבתר מההוא אתר דברין בקדמיתא, בריך לון, דה"ד המלאך הגואל אותי מכל רע וגו'.

37. "Then Chizkiyahu turned his face toward the wall"

Rabbi Yehuda explains that he who does not beget children in this world has no life or existence in the world to come. Therefore, because Chizkiyahu had no wife or children, he prayed with his face to the wall, an allusion to the Shechinah, so that the Shechinah would be with him. Chizkiyahu then chose a wife and prayed to The Creator. We learn that he kept and guarded the Covenant, and that he wept before God for redemption.

The Relevance of this Passage

The miraculous power of childbirth is transferred to all those experiencing difficulty bearing children. This divine force also strengthens spiritual bonds between parent and child for those who are blessed with children.

386. Rabbi Yehuda opened the discussion with the verse "Then Chizkiyahu turned his face toward the wall, and prayed to Hashem" (Yeshayah 38:2). It has been derived from the verse that a man should pray near the wall, and nothing should intervene between him and the wall, in accordance with the verse: "Then Chizkiyahu turned his face toward the wall." HE ASKS: Why is he different than others who prayed, of whom it does not say that they turned their faces to the wall, but it sufficed to say that they "prayed to Hashem." For whoever prays does so with proper intention, **EVEN IF HE DOES NOT TURN HIS FACE TO THE WALL**, as it says of Moshe, "And Moshe prayed to Hashem" (Bemidbar 11:2). "And Moshe cried to Hashem" (Shemot, 17:4), but not that he "turned his face toward the wall." Why does it say of Chizkiyahu that he "turned his face toward the wall," then prayed?

387. HE ANSWERS: The secret of the matter is what we learned of Chizkiyahu that he was not married at the time. He had no wife, nor did he beget any children. It is therefore written, "And Yeshayah... came to him, and said to him..." "For you shall die, and not live" (Yeshayah 38:1). We derived from it that "you shall die" in this world "and not live" in the World to Come. Why? Because he did not beget children.

388. Whoever does not strive to beget children in this world has no existence in the World to Come, nor any portion thereof. His soul is driven from the world, and cannot find rest in any place in the world. This is the punishment indicted in the Torah by the words: "They shall die childless" (Vayikra 20:20). For when he goes to the World to Come, he who has no children dies there **AND IS CONSIDERED DEAD** in this world and in the World to Come. It is therefore written, "For you shall die, and not live."

389. Moreover, the Shechinah did not rest upon him at all. From the words: "Then Chizkiyahu turned his face toward the wall," we learned that he made his mind and decided to take a wife, so that the Shechinah, the secret of wall, would rest upon him, **AS THE SHECHINAH IS CALLED WALL**.

390. Hence it continues: "And prayed to Hashem." From this, we learned that whoever has sinned, and wishes to ask for forgiveness, should first fix his heart and thought upon purifying himself of that sin, and only then to pray, as it says, "Let us search and try our ways" (Eichah 3:40) first, then "turn back to Hashem" (Ibid.). Here too, since Chizkiyahu was conscious of his sin, it is written, "Then Chizkiyahu turned his face toward the wall," in resolution to be purified before the Shechinah **CALLED WALL**, for he sinned to that place.

386. רבי יהודה פתח ואמר, ויסב חזקיהו פניו אל הקיר ויתפלל אל ה'. הא אוקמוה, דלא לצלי ב"נ אלא סמוך לכותלא, ולא יהא מלה חציץ ביניה לבין כותלא, דכתיב ויסב חזקיהו פניו אל הקיר. מאי שנא בכלהו דצלי צלותא, דלא כתיב בהו ויסב פניו אל הקיר, דהא די ליה דיימא ויתפלל אל ה', דהא מאן דמצלי צלותא, איהו כוון דעתיה בדקא יאות, דהא כתיב במשה, ויתפלל משה אל ה', ויצעק משה אל ה' ולא כתיב ויסב פניו, הכא בחזקיהו, מ"ט ויסב חזקיהו פניו אל הקיר, ולבתר ויתפלל.

387. אלא רזא דמלה איהו, דתנינן, חזקיה ביהוה זמנא לא הוה נסיב, ולא הוה ליה אנתו, ולא אוליד בגין, מה כתיב ויבא אליו וגו' כי מת אתה ולא תחיה, ותנינן כי מת אתה בעה"ז, ולא תחיה בעולם הבא, מ"ט. בגין דלא אוליד בגין.

388. דכל מאן דלא אשתדל לאולדא בגין בהאי עלמא, לא מתקיים בעלמא דאתי, ולא יהא ליה חולקא ביהוה עלמא, ואתתרכת נשמתיה בעלמא, ולא אשכחת נייחא באתר דעלמא, ודא הוא עונשא דכתיב באורייתא, ערירים ימותו, ומתרגמינן בלא ולד, בגין דמאן דאיהו בלא ולד, כד אזיל ביהוה עלמא. מית הוא תמן, מית בעלמא דין, ובעלמא דאתי, וע"ד כתיב כי מת אתה ולא תחיה.

389. ולא עוד, אלא דשכינתא לא שריא עלוי כלל, כדן כתיב ויסב חזקיהו פניו אל הקיר, אוליפנא דשוי רעיונו, וכיון אנפיה למיסב אתתא, בגין דתשרי עלוי שכינתא, רזא דקיר.

390. ובג"כ כתיב לבתר, ויתפלל אל ה', מכאן אוליפנא, דמאן דאית ביה חובא, ובעי למבעי רחמי עלוי, וכיון אנפוי ורעיונו, לאתקנא גרמיה מההוא חובא, ולבתר יבעי צלותא, כד"א נחפשה דרכינו ונחקרה בקדמיתא, ולבתר ונשובה. אוף הכא, כיון דידע חזקיהו חוביה, מה כתיב ויסב חזקיהו פניו אל הקיר, שוי אנפוי לאתקנא לגבי שכינתא, דהא לגבי אתר דא חב.

391. Since all the females in the world are in the secret of the Shechinah, the Shechinah rests upon whomever has a wife, but not upon him who does not. Therefore, Chizkiyahu resolved to be purified before her, and took upon himself to marry a wife. Then he "prayed to Hashem."

392. The wall is Master of all the earth, the Shechinah, as it says, "Behold, the Ark of the Covenant (of) the Master of all the earth" (Yehoshua 3:11). HENCE, THE ARK OF THE COVENANT IS THE SHECHINAH CALLED MASTER OF ALL THE EARTH, and also called wall, as in "a breaking down of walls" (Yeshayah 22:5), WHICH MEANS the crying of the wall. For it is Master OF ALL THE EARTH, while the Temple was destroyed, as it says, "Rachel weeping for her children" (Yirmeyah 31:14), which we have already explained. Therefore, "Chizkiyahu turned his face toward the wall."

393. Come and see: It is said in his prayer, "Remember now, O Hashem, I beseech you, how I have walked before you" (Yeshayah 38:3). Here, he hints that he kept the holy covenant not to defile it but to guard it well, as it says here, "I have walked before you" and elsewhere "walk before Me, and be perfect. And I will make my covenant..." (Beresheet 17:1-2). AS "WALK" REFERS TO THE HOLY COVENANT, HERE TOO "I HAVE WALKED" MEANS that he kept well the holy covenant. "In truth and with a perfect heart" means that he was intent upon the secrets of faith comprised in Truth.

394. "And have done that which is good in your sight" (Yeshayah 38:3) means that he did not interrupt his prayer between 'redemption (Ga'al Yisrael)' and the Amidah, YESOD BEING CALLED REDEMPTION AND THE NUKVA, PRAYER. We have already explained, and the friends too, that he meant to declare the unison in a proper manner. He "wept sore" for no gate resists tears AND REMAINS CLOSED. Redemption COMBINED WITH PRAYER is CALLED THE NUKVA, the redeeming angel, which may be found at every redemption in the world, as we have already explained.

38. "The angel who redeemed"

Rabbi Elazar explains that the title verse indicates Ya'akov wished to join the high and the low, so that the blessings he bestowed on Malchut, our physical existence, would also be received by the lower spiritual bodies. We learn that the title verse alludes to Tiferet, who receives blessings from the higher grades and confers them on the upper Cherubs, Sandalfon and Matatron. The upper Cherubs spread out their wings over the place of the Ark three times daily and bestow blessings on the lower Cherubs.

The discourse then turns to address the verse, "House and riches are the inheritance of fathers" but a prudent wife is from The Creator." If man turns to the Other Side, he will receive from the Other Side. However, if God appreciates this man for his good deeds, He redeems him from the Other Side and provides him with a prudent wife. We learn that God matches couples according to the deeds of the righteous before they enter the world. A man may be matched with a "prudent wife", when he is born, but if he strays from the path of righteousness, his intended wife will be given to another. If he rectifies his ways by the time he is supposed to marry her, the other man will be rejected and he will have his rightful spouse. Finally, the discussion reverts back to the subject of the hierarchical conferring of blessings. Rabbi Yehuda explains why the word hayoshvi is spelled with an extra Yud ? in the verse, "To You I lift up my eyes" We also learn that the circle of the world is sustained by the central point, called "the house of the Holy of Holies."

The Relevance of this Passage

The celestial spirits that serve as conduits between mortals and the Light of The Creator, are accessible to readers of these mystical verses. Thus, sacred spiritual energy shines brighter in this world, infusing our lives with untold blessings. The good fortune to attract our true soulmate is kindled, as we become more cognizant of the illusionary material trappings that seduce us in this physical existence. This energy also enriches and deepens our marital relationships, enlightening us to the importance of building a marriage on a foundation of spiritual purpose and principles.

391. בגין דשכינתא כל נוקבי דעלמא קיימין בסתרהא, מאן דאית ליה נוקבא, שריא איהו לגביה, ומאן דלית ליה, לא שריא לגביה, ועל דא אתקן גרמיה לגבה לאתקנא, ושוי עליה לאתנסבא, ולבתר ויתפלל אל יי'.

392. קיר: דא הוא אדון כל הארץ, ודא שכינתא, בד"א הנה ארון הברית אדון כל הארץ. קיר: בד"א מקרקר קיר ושוע. קרקורא ונהימא דקיר, דאיהו אדון, בד אתחריב בי מקדשא, בד"א רחל מבכה על בניה, והא אוקימנא, ובגין כך ויסב חזקיהו פניו אל הקיר.

393. תא חזי , בצלותא מה בתיב, אנא יי' זכר נא את אשר התהלכתי לפניך, רמוז הכא, דנטר ברית קדישא, ולא סאיב ליה, ונטר ליה בדקא נאות, בתיב הכא התהלכתי לפניך, ובתיב התם התהלך לפני והיה תמים ואתנה בריתי ביני וביניך, דנטר ברית קדישא בדקא נאות. באמת ובלב שלם, דאתכוון בכל אינון רזי מהימנותא דכלילן באמת.

394. והטוב בעיניך עשיתי, דסמך גאולה לתפלה, והא אוקימנא. והא אוקמוה חברינא, דאתכוון ליחדא ויחודא בדקא נאות, ובגין כך, ויבך חזקיהו בבי גדול, דלית תרעא דקיימא קמי דמעין. גאולה: דא הוא מלאך הגואל, דדא איהו דאשתבח בכל פרוקא דעלמא, והא אוקימנא.

395. "The angel who redeemed me from all evil" (Beresheet 48:16). Rabbi Elazar said: After Ya'akov gave the blessing he meant to bring unity from below upwards BY SAYING "HASHEM," MALCHUT, "BEFORE WHOM MY FATHERS...DID WALK," CHESED AND GVURAH, continuing from above downwards in "The Elohim who has been my shepherd" THAT IS BINAH. HE DREW FROM BINAH UNTO HIS GRADE, TIFERET. Now that he has received, he gave to that place, THE NUKVA, and when the blessings reached it he opened the discussion saying: "The angel who redeemed..." SO THAT FROM HER BLESSINGS WILL BE DRAWN UNTO THE LOWER BEINGS.

396. He opened the discussion saying: "For the Cherubs spread out their two wings over the place of the ark" (I Melachim 8:7). The Cherubs stood there by miracle and three times a day spread their wings over the ark below, as it is written that they "spread their wings" and not that their wings were spread, WHICH WOULD MEAN THAT THEIR WINGS WERE ALWAYS SPREAD. BUT "SPREAD THEIR WINGS" MEANING THAT THEY DID SO THREE TIMES A DAY.

397. Come and see: The Holy One, blessed be He, did below as He did above; TO WIT, THE CHERUBS AT THE TABERNACLE ARE LIKE THE CHERUBS ABOVE. The Cherubs above resemble boys and stand underneath that place, THE NUKVA OF ATZILUT, to its right and left. THEY, MATATRON AND SANDALFON, ABIDE AT THE HOLY OF HOLIES AT BRIYAH. They are first blessed from the blessings drawn from above, and from there blessings are drawn downward.

398. It is therefore written "the angel who redeemed me from all evil," me BEING TIFERET, who receives blessings from the higher grades. Once it has received them, it will "bless the lads." This is the secret of the Cherubs, MATATRON AND SANDALFON, from whom blessings are conferred by the higher to the lower.

399. "The angel who redeemed me from all evil, bless the lads." Rabbi Chiya opened the discussion saying: "House and riches are the inheritance of fathers" (Mishlei 19:14). HE ASKS: How can they be the inheritance of fathers, as it is the Holy One, blessed be He, who gives a man all he has. HE ANSWERS: The Holy One, blessed be He, gives a man a house and riches, which he sometimes bequeaths to his son, for whom it is the inheritance of fathers. "But a prudent wife is from Hashem" (Ibid.), for when a man merits a wife, he receives her only from the Holy One, blessed be He, who gives her to him only after he is proclaimed throughout the firmament.

400. For the Holy One, blessed be He, matches couples before they come into the world. Men are given a wife they deserve according to their deeds, and all men's actions are revealed to the Holy One, blessed be He. According to the deeds of the righteous, He matches couples BEFORE ENTERING THE WORLD.

395. המלאך הגואל אותי מכל רע. ר' אלעזר אומר, בין דברין יעקב ואתכוון מתתא לעילא, כדין אמישין מעילא לתתא, דכתיב האלקים הרועה אותי, בין דאיהו נטיל, יהיב ברכאן להאי אתר, בין דאמטי ברכאן להאי אתר, כדין פתח ואמר המלאך הגואל וגו'.

396. פתח ואמר כי הכרובים פורשי כנפים אל מקום הארון וגו'. תא חזי, כרובים באת ובניסא הוו קיימי, תלת זמנן ביומא הוו פרשי גרמיהון, וסככי על ארונא לתתא, דכתיב פורשי כנפים, פרושי לא כתיב, אלא פורשי.

397. ותא חזי קודשא בריך הוא עביר לתתא בגוונא דלעילא, כרובים: דיוקנא דלהון כחיו רבין, וקיימין תחות האי אתר, מימינא ומשמאלא, ואלין אתברכן בקדמיתא, מהנהו ברכאן דנגדן מעילא, ומהכא נגדי ברכאן לתתא.

398. וע"ד כתיב המלאך הגואל אותי מכל רע. אותי: דנטיל ברכאן מגוונין דלעילא, וכיון דאיהו נטיל, יברך את הנערים, דא רזא דכרובים, דמנייהו נגדי ברכאן מעילאי לתתאי.

399. המלאך הגואל אותי מכל רע יברך את הנערים וגו'. ר' חייא פתח ואמר, בית והון נחלת אבות, וכי נחלת אבות אינהו, והא קודשא בריך הוא יהיב כללא לב"נ. אלא, דכיון דאחסין ביתא לבר נש וממונא, לזמנן דיחסין כללא לבריה, ויהא אחסנא דאבות. אבל ומיי' אשה משכלת, בגין דאתתא, כד אחסין לה ב"נ, מעם קודשא בריך הוא אחסין לה, דהא לא יחסין לה קודשא בריך הוא לב"נ, אלא כד מכריזין עליה ברקיעא.

400. דקודשא בריך הוא מזווג זווגין, עד לא ייתון לעלמא. וכד זכו בני נשא לפום עובדיהון, הכי יהבי לון אתתא, וכלא אתגליין קמיה דקודשא בריך הוא, ולפום עובדין דזכאין, הכי מזווג זווגין.

401. Sometimes they are joined; TO WIT, IT HAS BEEN PROCLAIMED, BEFORE THEY CAME INTO THE WORLD, THAT THE DAUGHTER OF SO-AND-SO IS DESTINED FOR SO-AND-SO, BUT WHEN HE WAS BORN, man perverted his ways. His spouse was then given to another, until he rectifies his ways. If he does so by the time he is supposed to marry her, the other man is rejected and he comes to take what is his, WHICH MEANS THAT THE OTHER ONE WHO MARRIED HIS SPOUSE BEFORE HE MADE RIGHT HIS DEEDS IS NOW REJECTED; NAMELY DIES, AND HE RECEIVES HIS SPOUSE FROM HIM. This is the most difficult task for the Holy One, blessed be He, to banish one man because of another. Therefore, it is the Holy One, blessed be He, who gives a wife to man, and by Him couples are formed. Hence, it says "but a prudent wife is from Hashem."

402. Hence, THE TRUTH IS THAT the Holy One, blessed be He, gives a man everything. If you say that HE GIVES ONLY a prudent wife and nothing else, come and see, though the Holy One, blessed be He, prepares but goodness for men, if the man turns from the ways of the Holy One, blessed be He, to the Other Side, he will receive his due from the Other Side to which he cleft, together with accusations and evils. He does not receive them from the Holy One, blessed be He, but from the evil side to which he clung because of his deeds.

403. Therefore Solomon says of a wife who is not prudent, "And I find more bitter than death the woman" (Kohelet 7:26), for one draws her to himself by the sins and deeds he commits INSTEAD OF FROM THE HOLY ONE, BLESSED BE HE. Therefore, when the Holy One, blessed be He, takes pleasure in man because of his good deeds, He provides for him a prudent wife, and redeems him from the Other Side.

404. Ya'akov therefore said: "The angel who redeemed me from all evil." "From all evil" means that I was not provided with a wife from the Other Side, and that my children were not defective, but they were all righteous and complete to perfection. Since he was redeemed from all evil, THE OTHER SIDE, and Ya'akov did not cleave at all to the Other Side.

405. Therefore "the angel who redeemed me from all evil, bless the lads." Wherefore are they worthy of being blessed? Because Yosef kept the holy covenant. Concerning this, Yosef said: "They are my sons, whom the Elohim has given me in this." To wit, he showed him the secret of the covenant CALLED THIS, which he kept. Since he observed this, his sons are worthy of being blessed, and he deserves many blessings. Thus Ya'akov gave EACH one blessing, and to Yosef he gave many. This we derive from the verse, "The blessings of your father are potent above the blessings of my progenitors..." "blessings of the breasts, and of the womb... shall be on the head of Yosef" (Beresheet 49:25-26).

401. ולְזַמֵּן דָּקָא סְלִיקוּ בְּקִלְיָתוֹ, וְאִסְטִי הוּא ב"נ אֲרַחֲיָה, סְלִיק זְוֹגִיָּה לְאַחֲרָא, עַד דִּיכְשָׁר עוֹבְדֵי, וְכַד יְכְשָׁר עוֹבְדֵי, אִו דְּמִטִּי זְמַנִּיה, אֲתַדְּחִי גְבַר מִקְמִי גְבַר, וְאֵתִי הָאִי וְנָטִיל דִּילִיָּה. וְדָא קָשִׁי קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא מְכַלָּא לְדַחֲיָא בַּר נֶשׁ מִקְמִי גְבַרָא אַחֲרָא, וּבְגִין כֵּךְ קוֹדֶשָׁא בְּרִיךְ הוּא אִיהוּ יְהִיב אֲתַתָּא לִב"נ, וּמִנִּיה אֲתִינִן זְוֹגִין. וְע"ד וּמִי' אִשָּׁה מִשְׁכָּלָת.

402. בְּגִין כֵּךְ, קוֹדֶשָׁא בְּרִיךְ הוּא יְהִיב כָּלָא לְבַר נֶשׁ. וְאִי תִימָא אִשָּׁה מִשְׁכָּלָת וְלֹא אַחֲרָא. תָּא חֲזִי, אַע"ג דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֲזַמֵּן טְבָאן לִב"נ לְמִיָּהב לִיָּה, וְהוּא אִסְטִי אֲרַחֲזִי מִעַם קוֹדֶשָׁא בְּרִיךְ הוּא לְגַבִּי סְטָרָא אַחֲרָא, מִהֵוּא סְטָרָא אַחֲרָא דְאֲתַדְּבַק בֵּיה, וַיִּתֵּי לִיָּה מֵאֵן דִּיִּיתִי, בְּכָל קְטְרוּגִין, וְכָל בִּישָׁין, וְלֹא אֲתִינִן לִיָּה מִעַם קוֹדֶשָׁא בְּרִיךְ הוּא, אֲלֹא מִהֵוּא סְטָרָא בִישָׁא דְאֲתַדְּבַק בֵּיה, בְּאִינוֹן עוֹבְדִין דְּעַבְד.

403. וְעַל דָּא, אֲתַתָּא דְלָאוּ אִיהִי מִשְׁכָּלָת, קָרָא ע"ד שְׁלֵמָה, וּמוֹצֵא אָנִי מֵר מִמּוֹת אֵת הָאִשָּׁה. בְּגִין דְּחֻבּוֹי דִּב"נ, הוּא מְשִׁיךְ עָלֶיהָ, בְּאִינוֹן עוֹבְדִין דְּעַבְד. וְעַל דָּא בַּר קוֹדֶשָׁא בְּרִיךְ הוּא אֲתַרְעִי בֵּיה בְּבַר נֶשׁ, בְּגִין עוֹבְדֵי דְכְשָׁר, אִיהוּ אֲזַמֵּן לִיָּה אֲנָתוֹ דְאִיהִי מִשְׁכָּלָת, וּמְרִיק לִיָּה בְּמוֹרְקָן, מִגּוֹ סְטָרָא אַחֲרָא.

404. וְעַל דָּא אָמַר יַעֲקֹב, הַמְלֵאךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע. מֵאִי מְכָל רָע, דְּלֹא אֲזַדְּמַנְתָּ לִי אֲתַתָּא, דְאִיהִי מִגּוֹ סְטָרָא אַחֲרָא, וְלֹא אֶעְרַע פְּסוּל בְּזַרְעִי, דְּכִלְהוּ צְדִיקִי וּשְׁלִימִי בְּשְׁלִימוֹ, בְּגִין דְאֲתַפְּרַק מִכָּל רָע, וַיַּעֲקֹב לֹא אֲתַדְּבַק בְּהֵוּא סְטָרָא אַחֲרָא כָּלָל.

405. וְעַל דָּא, הַמְלֵאךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע יְכַרֵּךְ אֵת הַנְּעָרִים. מ"ט אֲתַחְזוּ לְאֲתַבְּרָכָא, בְּגִין דְּנָטִיר יוֹסֵף, אֵת קִימָא קְדִישָׁא, וְעַל דָּא אָמַר יוֹסֵף בְּנֵי הֵם אֲשֶׁר נָתַן לִי אֱלֹקִים בְּזֵה, אֲחֵמִי לִיָּה רְזָא דְבְרִית דְּנָטִיר לִיָּה, וּבְגִין דְּנָטִיר לִיָּה אֲתַחְזוּ לְאֲתַבְּרָכָא וְאֲתַחְזִי אִיהוּ לְבָרְכָאן סְגִיָּאִין, בְּגִין דָּא לְכִלְהוּ יְהִיב בְּרָכָא חַד, וְלִיוֹסֵף בְּרָכָאן סְגִיָּאִין, מִשְׁמַע דְּכְתִיב בְּרָכוֹת אֲבִיךָ גָּבְרוּ עַל בְּרָכוֹת הוֹרֵי וְגו', בְּרָכוֹת שְׂדִים וְרָחִם תְּהִינִן לְרֹאשׁ יוֹסֵף.

406. Rabbi Yehuda opened the discussion saying: "To you I lift up my eyes, O you who dwells (Heb. hayoshvi) in the heavens" (Tehilim 123:1). This verse has already been explained, yet come and see a man's prayer offered with devotion is to be found above in the sublime deep, BINA, whence all blessings are drawn FROM THE RIGHT COLUMN and freedom FROM THE LEFT. They all issue FROM ITS CENTRAL COLUMN to support all.

407. Therefore, there is an extra Yud IN "HAYOSHVI" INSTEAD OF 'HAYOSHEV' IN HEAVEN. Thus Yud, WHICH IS CHOCHMAH, is never lacking from this place, AS CHOCHMAH AND BINA ARE JOINED IN A NEVER-ENDING UNION. Therefore 'hayoshvi' is spelled WITH AN EXTRA YUD, for BINA is attached above to supernal Chochmah CALLED YUD, and attached below by sitting on the throne of the patriarchs, CHESED, GVURAH, AND TIFERET, the throne called heaven, ZEIR ANPIN WHICH INCLUDES CHESED, GVURAH, AND TIFERET, WHICH ARE THE THREE LEGS OF THE HIGH THRONE BINA. This is why it is written "hayoshvi" in heaven.

408. From this, we understand that when blessings are drawn from above, from the deep, BINA, they are all received by the place called heaven, ZEIR ANPIN, from which they flow downward until they reach the righteous men, THE SECRET OF RIGHTEOUS AND RIGHTEOUSNESS, that are the covenant of the world, WHICH IS THE NUKVA, from which all the hosts and legions, THE LOWER BEINGS IN BRIYAH, YETZIRAH AND ASIYAH, are blessed as we already explained.

409. Come and behold: the crown of all armies is elevated through the 72 lights. It becomes the circle of the world in seventy places, all of them forming one circle. In it, there is a point in the middle, from which the circle is sustained. It is called the house of the holy of holies, a place for the spirit of all spirits. Here is treasured the innermost secret, hidden among the legions. It is concealed in its innermost place. When it ascends, all THE WORLDS follow, as it is written: "Draw me, we will run after you" (Shir Hashirim 1:3).

406. ר' יהודה פתח ואמר, אליך נשאתי את עיני הַיּוֹשְׁבִי בַשָּׁמַיִם, הַאִי קָרָא אוֹקְמוֹה, אֲבָל תָּא חַוִּי, צְלוּתָא דְבִנָּה דְאַתְכּוּן בֵּה, אִיהוּ לְעִילָא לְעוֹמָקָא עֲלָא, דְּמִתְמָן נִגְדִי כָּל בְּרַכָּאן וְכָל חֵירוֹ, וּמִתְמָן נִמְקִי לְקִיּוּמָא כָּלָא.

407. וְעַל דָּא יִתִּיר יו"ד, בְּגִין דְּלֹא פָסִיק יו"ד, מֵאַתֵּר דָּא לְעֵלְמִין, וּבְגִין דָּא כְּתִיב, הַיּוֹשְׁבִי בַשָּׁמַיִם, אֲחִיד לְעִילָא, בְּרָא דְחֻכְמָתָא עֲלָא, וְאַחִיד לְתַתָּא דִּיתִיב עַל כְּרִסְיָא דְאַבְהָן, יִתִּיב עַל כְּרִסְיָא דְאַקְרִי שָׁמַיִם, וּבְגִין כֵּךְ הַיּוֹשְׁבִי בַשָּׁמַיִם כְּתִיב.

408. וּמֵהֵכָא, כִּד בְּרַכָּאן נִגְדִי מְעִילָא מְעוֹמָקָא דָּא, כְּלָהוּ נָטִיל לֹון הַאִי אֲתֵר דְאַקְרִי שָׁמַיִם, וּמֵהֵאִי נִגְדִי לְתַתָּא, עַד דְּמִטּוֹ לְצִדִּיקוּיָא קִיּוּמָא דְעֵלְמָא, וּמֵהֵכָא מִתְבְּרַכִּין כָּל אֵינוֹן חַוִּילִין, וְכָל אֵינוֹן מְשֻׁרִין לְזַנְיָהוּ, וְהָא אוֹקְמוֹה.

409. תָּא חַוִּי, בְּשִׁבְעִין וְתֵרִין נְהוּרִין, אֶסְתַּלַּק עֲטָרָא דְכָל מְשֻׁרִין, עֲגוּלָא דְעֵלְמָא, בְּשִׁבְעִין דּוּכְתִי, חַד עֲגוּלָא לְכָלָהּ, בְּגוֹ הָהוּא עֲגוּלָא נִקּוּדָה חָדָא דְקִיּוּמָא בְּאַמְצַעִיתָא, מֵהֵאִי נִקּוּדָה, אֲתִזְנַת כָּל הָהוּא עֲגוּלָא, בֵּית קֹדֶשׁ הַקְדָּשִׁים, אִיהוּ אֲתֵר לְהָהוּא רוּחָא דְכָל רוּחִין, אֲתַטְמַר בְּגִיָּה, הַאִי טְמִירוֹ אִיהוּ בְּגוֹ חִילָהָא, טְמִירָא אִיהוּ בְּגוֹ לְגוֹ, כִּד סֻלְקָא דָּא, כָּלָא סֻלְקִין אֲבַתְרָה, הֵה"ד מְשַׁכְּנֵי אַחֲרֵיךְ נְרוּצָה.

39. "O remember not against us former iniquities"

While travelling with Rabbi Chizkiyah and Rabbi Yosi, Rabbi Yehuda explains the title verse. We learn that because of Yisrael's sins, the Other Side and the heathen nations came to rule over the land of Yisrael. Knowing that they could not exist in the world without the mercy and compassion of God, they pray to Him so that He will remove their sins and protect them from the judgment of the Other Side.

The Relevance of this Passage

The knowledge and certitude that only God can protect us from the harsh accusations of the Other Side are awakened within us. The spiritual truth that we are never victims of other people's wickedness is made clearer in our own mind. Moreover, accountability for our own negative actions is kindled, inspiring us to seek out the Light of The Creator to help redeem us from our internal demons and selfish aspirations. This Light of redemption shines for all those who devoutly meditate upon the mystical letters of Hebrew with a contrite heart.

410. Rabbi Chizkiyah, Rabbi Yosi and Rabbi Yehuda were journeying along the road. Rabbi Yosi said: Let each of us discourse upon the Torah. Rabbi Yehuda opened the discussion with the verse, "O remember not against us former iniquities: let Your tender mercies speedily come to meet us" (Tehilim 79:8). Come and see: The Holy One, blessed be He, in His love for Yisrael, as they are His lot and portion, lets no one judge them but Himself. When He does, He is filled with compassion for them, like a father for his children, as it says, "As a father pities his children, so Hashem..." (Ibid. 103:13). If it is found that they have sinned, He removes the sins one by one, until all are removed from before Him, so that now there is no power for the Other Side to judge them ON THEIR ACCOUNT.

411. When they sin before Him as before, He is AGAIN reminded of the first sins, which were already removed. Therefore it is written, "O remember not against us former iniquities: let Your tender mercies speedily come to meet us." Unless Your tender mercies come upon Yisrael, they would not be able to exist in the world, for numerous adversaries and accusers await Yisrael from above. For unless the Holy One, blessed be He, would speedily send His mercies upon the children of Yisrael before judging them, they would not be able to exist in the world. Therefore "let Your tender mercies speedily come to meet us: for we are very poor," poor in good deeds and in honest deeds.

412. Come and see: If Yisrael would have accumulated good deeds before the Holy One, blessed be He, the idolatrous nations would not be standing against them. But Yisrael caused the other nations to raise their heads in the world, and if Yisrael would not have sinned before the Holy One, blessed be He, the other nations would be subdued before them.

413. Come and see that were it not for Yisrael, who drew by evil deeds the Other Side to the land of Yisrael, the other heathen nations would not be ruling over it. And they would not be exiled from it. Hence it is written, "For we are very poor" in worthy good deeds: "since we are very poor" "let Your tender mercies speedily come to meet us."

410. ר' חזקיה ור' יוסי ור' יהודה הוו אולי באורחא, א"ר יוסי, כל חד וחד מינן, לימא מלי דאורייתא. פתח ר' יהודה ואמר, אל תזכר לנו עונות ראשונים מהר יקדמונו וגו'. תא חזי, קודשא בריך הוא, ברחימותא דישראל, רחים לון, דאינון ערביה ואחסנניה, לא מסתכל אחרא בדיניהו, בר איהו בלחודיה, וכיון דאיהו מסתכל בדיניהו, אתמלי עליהו רחמין, בגין דאיהו כאב דרחים על בנים, בד"א ברחם אב על בנים רחם ה' וגו'. וכיון דאשתפח לון חובין, מעבר לון ראשון ראשון, עד דאעבר לון לכלהו מקמיה, וכיון דאעבר לון מקמיה, לא אשתאר עליהו חובין למיהב שלטנו לסטרא אחרא דינא עליהו.

411. אתי למיחב קמיה בדבקדמיתא, אינון חובין קדמאי דאעבר מקמיה חשיב עליהו, וע"ד כתיב אל תזכר לנו עונות ראשונים מהר יקדמונו רחמין וגו'. דאי רחמין לא יקדימו עליהו דישראל, לא יכלין לקיימא בעלמא. בגין, דכמה אינון מארי דינא קשיא, מארי תריסין, וכמה דלטורין דקיימי עליהו, דישראל לעילא, ואלמלא דאקדים קודשא ב"ה רחמים עליהו דישראל, עד לא ישגח בדיניהו, לא יכלין לקיימא בעלמא. ועל דא מהר יקדמונו רחמין כי דלוננו מאד, דלותא דעובדין טבין, דלותא דעובדין דכשרן.

412. תא חזי אלמלי יסגלון ישראל עובדין דכשרן קמי קודשא בריך הוא, לא הוו קאימו עליה עמין עעכו"ם בעלמא, אבל ישראל אינון גרמין לשאר עמין עכו"ם לזקפא רישניהו בעלמא, דאלמלי ישראל לא יהון חטאן קמי קודשא בריך הוא שאר עמין עכו"ם אתכפין קמיהו.

413. ותא חזי, אלמלא דאמשיכו ישראל בעובדין בישין, לסטר אחרא בארעא קדישא, הא אתמר, דלא שלטו שאר עמין עעכו"ם בארעא קדישא, ולא אתגלו מעל ארעא, ועל דא כתיב, כי דלוננו מאד, דלית לן עובדין דכשרן בדקא חזי, ובגין כך כי דלוננו מאד מהר יקדמונו רחמין.

and Gvurah, and in the evening she distributes the blessings to those who deserve it.

The Relevance of this Passage

The mystical Light that glows during the morning and evening hours through the prayer-connections made by the righteous radiates throughout this section. Harmony and union between the body and soul, and connection between the Lower and Upper Worlds, are achieved by meditating upon these verses with gladness and song in our hearts.

414. Rabbi Yosi opened the discussion saying: "Serve Hashem with fear, and rejoice with trembling" (Tehilim 2:10). It is also written: "Serve Hashem with gladness: come before His presence with singing" (Ibid. 100:2). Come and see, only a man who serves the Holy One, blessed be He, should worship Him morning and evening.

414. רבי יוסי פתח ואמר, עבדו את ה' ביראה וגילו ברעדה, וכתיב עבדו את ה' בשמחה באו לפניו ברננה. תא חזי, כל ב"נ דאתי למפלח ליה לקודשא בריך הוא, בצמרא ובפניא בעי למפלח ליה לקודשא בריך הוא.

415. When light appears in the morning, there is an awakening of the right side, CHESED, in the world. It behooves man then to cling to the right of the Holy One, blessed be He, and worship Him through prayer, for prayer brings power and strength from above, and draws blessings from the supernal deep, BINA, to all the SUPERNAL worlds, whence blessings flow upon the lower beings. Thus, upper and lower are blessed through the service of prayer.

415. בצמרא, כד סליק נהורא, ואתערותא דסטר ימינא אתער בעלמא, כדין בעי בר נש, לאתקשרא בימינא דקודשא בריך הוא, ולמפלח קמיה בפולחנא דצלותא. בגין דצלותא אחסין תוקפא לעילא, ואמשיך ברכאן מעומקא עלאה, לכלהו עלמין, ומתמן אמשיך ברכאן לתתאי, ואשתכחו עלאין ותתאין מתברכאן, בהוא פולחנא דצלותא.

416. The service prayer should be performed before the Holy One, blessed be He, with gladness and singing, CHESED AND GVURAH, in order to include the Congregation of Yisrael, THE NUKVA, between them, and to properly bring about unison TO ZEIR ANPIN, as it is written: "Know that Hashem He is Elohim" (Tehilim 100:3). This is the secret of unison in the secret of the service.

416. פולחנא דצלותא, דקא בעי בר נש למפלח קמי קודשא בריך הוא, בשמחה וברננה, לאכללא לכנסת ישראל ביניהו, ולבתר לייחדא יחודא בדקא חזי, דכתיב דעו כי ה' הוא אלקים, דא רזא דיחודא ברזא דפולחנא.

417. Nevertheless, man should worship the Holy One, blessed be He, with gladness and show joy in his service. Corresponding to the two, gladness and singing, are the two prayers and two daily offerings; of the two, gladness is in the morning and singing in the evening. Therefore, "The one lamb shall you offer in the morning, and the other lamb shall you offer at evening" (Bemidbar 28:4).

417. ועם כל דא, בעי בר נש למפלח קמיה דקודשא בריך הוא בחדוה, ולאחזאה חדוה בפולחניה, ואלין תרין שמחה ורננה, לקבל תרין אלין, תרין צלותין, תרין קורבנן ליומא לקבל תרין אלין, דאינון שמחה ורננה, שמחה בצמרא, ורננה ברמשא, ועל דא את הכבש אחר תעשה בבקר ואת הכבש השני תעשה בין הערבים.

418. The evening service is therefore optional, since at that time she distributes prey among the legions. It is no time to be blessed but to deal sustenance. In the daytime, she is blessed by the two sides, CHESED AND GVURAH, in morning and evening with gladness and singing. At night, she gives the blessings to those who deserve it. Hence it says, "She rises also while it is yet night, and gives food to her household..." (Mishlei 31:15).

418. ועל דא, צלותא דערבית רשות איהי, בגין דהיא שעתא מחלק טרפא לכל חילהא, ולא שעתא לאדכרא אלא למיהב מזונא. ביממא היא מתברכת מתרין סטרין אלין, בצמרא וברמשא מגו שמחה ורננה, ובליליא פליג ברכאן לכלא בדקא חזי, הה"ד ותקם בעוד לילה ותתן טרף לביתה וגו'.

41. "Let my prayer be set forth before You like incense"

Rabbi Chizkiyah discusses the title verse, explaining why incense is burned during the morning and evening services. We learn that incense is a token of gladness and creates bonds between the Sfirot, removing death, accusations, and anger, so they will have no power over the world. Rabbi Chizkiyah then explains to us the significance of the "evening oblation", mentioned in the title verse.

The Relevance of this Passage

The mystical power associated with the burning of incense is ignited in these verses, helping to remove from our midst the dark influences of the prosecuting Angel of Death.

419. Rabbi Chizkiyah opened the discussion with the verse, "Let my prayer be set forth before You like incense; and the lifting up of my hands like the evening sacrifice" (Tehilim 141:2). HE ASKS: Why does it mention the "evening sacrifice" and not the morning service, for it does not say, 'Let my prayer be set in the morning'? HE ANSWERS: We have learned from the words, "Let my prayer be set forth before You like incense" that incense is a token of gladness, as it is written: "Oil and incense rejoice the heart" (Mishlei 27:9). Therefore, when he lit the candles, the priest used to offer incense, as it says, "When he dresses the lamps, he shall burn incense on it. And when Aharon lights the lamps at evening, he shall burn incense upon it" (Shemot 30:7-8). In the morning, HE BURNS INCENSE because of the joy brought by the season, AS MORNING IS A TIME OF JOY, and in the evening HE BURNS INCENSE to bring joy to the left side, as befits. Incense is ever a sign of joy.

420. Come and see how incense ties bonds BETWEEN THE SFIROT. It is attached above and below and removes death, accusations, and anger so they will have no power over the world, as it says, "And Moshe said to Aharon. Take a censer, and put fire in it from off the altar, and put on incense, and take it quickly... and ran... and made atonement for the people. And he stood between the dead and the living; and the plague was stayed" (Bemidbar 17:11-13). For no evil aspect or accuser can exist before incense. Therefore, it brings gladness and connection among everything.

421. At the time of Minchah, when Judgment rests upon the world, David was intent upon that prayer OF THE INCENSE, as it is written: "Let my prayer be set forth before You like incense." This prayer which he offered removed the wrath of strict judgment which now ruled IN THE EVENING through the power of incense which rejects and removes wrath and any accusation in the world. Hence it says "evening sacrifice," for IT IS IN THE TIME OF MINCHAH THAT judgment has sway upon the world.

422. Come and see: When the Temple was destroyed, it was burned at the time of Minchah. Therefore it is written, "Woe to us! for the day declines, for the shadows of the evening are stretched out" (Yirmeyah 6:4). The evening shadows are the accusers in the world, and the wrath of judgment that are in wait at the time. We have therefore learned that it behooves man to pray with great intention at all prayers, but at Minchah more than the rest, since judgment then rests upon the world. This is why it was Yitzchak who instituted the prayer of Minchah, WHICH IS OF JUDGMENT AND THE LEFT, as we have already explained.

419. פתח רבי חזקיה ואמר, תבון תפלתי קטרת לפניך משאת כפי מנחת ערב. אמאי מנחת ערב ולא צלותא דצפרא, דלא כתיב תבון תפלתי בבקר. אלא הכי אתמר, תבון תפלתי קטרת לפניך, קטרת לא אתיא אלא על חדרה, הה"ד שמן וקטרת ישמח לב. וע"ד בהנא כד אדליק בוצינין, הוה מקריב קטרת, כד"א בהטיבו את הנרות וקטירנה ובהעלות אהרן את הנרות בין הערבים וקטירנה. בצפרא: על חדרה, דשעתא גרים. ברמשא: למחדי סטר שמאלא, והכי אתחזי. ולעלם לא אתי אלא על חדרה.

420. ותא חזי קטרת מקשר קשרין, ואחיד לעילא ותתא, ודא אעבר מותא וקטרוגא ורוגזא, דלא וכול לשלטה בעלמא, במה דכתיב ויאמר משה אל אהרן קח את המחתה ותן עליה אש מעל המזבח ושים קטרת והולך מהרה וגו'. לבתר דא כתיב וירץ וגו', ויכפר על העם, וכתיב ויעמד בין המתים ובין החיים ותעצר המגפה. בגין דלא יכלין כל סטריין בישין וכל מקטרגין למיקם קמי קטרת, ועל דא איהו חדרה דכלא וקשורא דכלא.

421. ובשעתא דמנחה, דינא שריא בעלמא, אתכוון דוד בההוא צלותא, דכתיב תבון תפלתי קטרת לפניך וגו'. והאי צלותא דסליק, יעבר רוגזא דינא קשיא, דשליט השתא בהאי זמנא, בההוא קטרת, דדחי ואעבר קמיה כל רוגזא, וכל קטרוגא דעלמא, היינו דכתיב מנחת ערב, דינא תליא בעלמא.

422. תא חזי, כד אתחרב בי מקדשא, בשעתא דאתוקד, זמן מנחה הוה, ועל דא כתיב, אוי לנו כי פנה היום כי ינטו צללי ערב. מאן צללי ערב. אינון מקטרגין דעלמא, ורוגזי דינין, דזמינין בההוא שעתא. וע"ד תנינן, דבעי בר נש לכונא דעתיה, בצלותא דמנחה. בכלהו צלותא בעי בר נש לכונא דעתיה, ובהאי צלותא יתיר מכלהו, בגין דינא שריא בעלמא. וע"ד זמן צלותא דמנחה, יצחק תקין ליה, והא אוקמוה.

42. A formidable mountain

While walking, Rabbi Yosi, Rabbi Yehuda, and Rabbi Chizkiyah encounter a formidable mountain. Although Rabbi Yosi is initially afraid of the danger they may encounter, knowing that where danger is obvious, one should be afraid, the three continue on. Since all three are worthy of the Shechinah's protection, and knowing that demons and evil spirits will not attack a threesome, the companions are assured that no harm will come to them. They then discuss the verse, "The angel who redeemed me" Through their discourse, we learn that the "angel" is an allusion to the Shechinah. As long as man prays to God before he begins a journey, the Shechinah accompanies him and delivers him from harm.

The Relevance of this Passage

The protective Light from the righteous threesome of Rabbis Yosi, Yehuda, and Chizkiyah filters into our lives, safeguarding us from unseen negative forces and evil entities that can wreak havoc in our lives. The blessings of The Creator emanate from these words, giving us further protection in our journeys, both physical and spiritual.

423. While they were walking, they reached a mountain. Rabbi Yosi said: This mountain is formidable, let us not remain here but walk on. Rabbi Yehuda said: If you were solitary, I would advise it, for we have learned that he who walks alone on the road endangers his life, but this does not apply to three. Also, each of us is worthy OF PROTECTION, that the Shechinah will not depart from him.

423. עַד דִּהְיוּ אֲזוּלִי, אָעָלוּ בְּחַד טוֹרָא, א"ר יוֹסִי, הָאִי טוֹרָא דְּחִלָּא, נִהָךְ וְלֹא נִתְעַבְבַּ הֶכָּא, בְּגִין דְּטוֹרָא דְּחִלָּא הוּא. אָמַר רַבִּי יְהוּדָה, אִי הוּא חַד, הוּא אֲמִינָא הָבִי, דִּהָא תְּנִינָן דְּמֵאן דְּאֲזִיל יַחֲדָאִי בְּאוֹרְחָא אֲתַחֲזִיב בְּנַפְשִׁיהּ, אֲבָל תַּלְתָּא לֹא, וְכָל חַד יַחַד מִינָן, אֲתַחֲזִי דְּלֹא תַעֲדִי מִינָן שְׂכִינְתָּא.

424. Rabbi Yosi said: We have learned that a man should not rely on a miracle. We know this from Shmuel, as it is written: "How can I go? If Shaul hears it, he will kill me" (I Shmuel 16:2), and Shmuel was more worthy OF A MIRACLE than us. He said to him: Even so THAT HE WAS WORTHIER OF A MIRACLE THAN US, he was alone, and the danger was obvious, FOR IT WAS CERTAIN THAT SHAUL WOULD HEAR OF IT AND KILL HIM. But we are three, and there is no danger in sight, TO WIT, IT IS NOT CERTAIN. If it be evil spirits, DEMONS, we have learned that they do not appear before or hurt a threesome; if it is a robber, there are none here, since the mountain is far from inhabited places, and there are no people here, but there is fear of wild beasts here.

424. א"ר יוֹסִי, הָא תְּנִינָן דְּלֹא יִסְמוּךְ בַּר נֶשׁ עַל נֶסָא. מְנַלָּן. מִשְׁמוּאֵל, דְּכַתִּיב אִיךְ אַלְךָ וְשָׁמַע שְׁאוּל וְהִרְגֵנִי, וְהָא אֲתַחֲזִי שְׁמוּאֵל יִתִּיר מִינָן. אָמַר לִיהּ, אֲמִילוּ הָבִי, אִיהוּ הוּא חַד, וְהִזִּיקָא אֲשַׁתְּבַּח לְעִינָא. אֲבָל אֲנִן תַּלְתָּא, וְהִזִּיקָא לֹא אֲשַׁתְּבַּח לְעִינָא. דְּאִי מְשׁוּם מְזִיקִין. הָא תְּנִינָן, דְּלִתְלַתָּא לֹא מִתַּחֲזִי, וְלֹא מְזִקִי, וְאִי מְשׁוּם לְסֻטִּים, לֹא מִשְׁתַּבְּחִי הֶכָּא, דִּהָא רְחִיק מִיַּשׁוּבָא הָאִי טוֹרָא, וּבְנֵי נֶשָׂא לֹא מִשְׁתַּבְּחִי הֶכָּא, בְּרֵם דְּחִילוּ הוּא, דְּחִיוּן בְּרָא דְּמִשְׁתַּבְּחִין הֶכָּא.

425. He opened the discussion saying: "The angel who redeemed (lit. 'redeems') me..." (Bereshheet 48:16). HE ASKS: It says "redeems," while it should have been 'who redeemed.' Why the present tense? HE REPLIES: This is because he abides always with people, and never abandons a righteous man. Come and see: The angel who redeems me is the Shechinah, who continually accompanies man, never turns from him as long as he observes the precepts of the Torah. A man should therefore be careful not to go out alone on the road. HE ASKS: What is 'alone'? HE ANSWERS: A man should be careful to keep the precepts of the Torah, so that the Shechinah shall not depart from him, and he will have to go alone, unaccompanied by the Shechinah.

425. פִּתַּח וְאָמַר הַמְּלָאךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע, הָאִי קָרָא אִית לְאַסְתַּבְּלָא בֵּיהּ, הַגּוֹאֵל, אֲשֶׁר גָּאֵל מִבְּעֵי לִיהּ, מֵאִי הַגּוֹאֵל. בְּגִין דִּהוּא מִשְׁתַּבְּח תְּדִיר לְגַבֵּי בְּנֵי נֶשָׂא, וְלֹא אַעֲדִי מִבְּנֵי זִכְאָה לְעֵלְמִין. תָּא חֲזִי, הַמְּלָאךְ הַגּוֹאֵל אוֹתִי דָּא שְׂכִינְתָּא, דְּאֲזִיל עִמָּיה דְּבִנֵּי תְּדִיר, וְלֹא אַעֲדִי מִנִּיהּ, כִּד בִּנֵּי נֶשֶׁר פְּקוּדֵי אוֹרִייתָא. וְעַד יִזְדַּהֵר בַּר נֶשׁ, דְּלֹא יַפּוֹק יַחֲדָאִי בְּאוֹרְחָא, מֵאִי יַחֲדָאִי. דִּיזְדַּהֵר בִּנֵּי לְמִטָּר פְּקוּדֵי דְּאוֹרִייתָא, בְּגִין דְּלֹא תַעֲדִי מִנִּיהּ שְׂכִינְתָּא, וְיִצְטָרַךְ לְמִיזַל יַחֲדָאִי, בְּלֹא זְווגָא דְּשְׂכִינְתָּא.

426. Come and see: When a man sets out on his way, he should pray before his Master in order to draw the Shechinah upon him, and then go out on his way, joined by the Shechinah, who would redeem him on the way and save him in time of need.

426. תָּא חֲזִי, כִּד נָפִיק בַּר נֶשׁ לְאוֹרְחָא, יִסְדֵּר צְלוֹתָא קָמֵי מַאֲרִיהּ, בְּגִין לְאַמְשַׁבָּא עֲלֵיהּ שְׂכִינְתָּא, וּלְבָתֵּר יַפּוֹק לְאוֹרְחָא, וְיִשְׁבַּח זְווגָא דְּשְׂכִינְתָּא, לְמַפְרַק לִיהּ בְּאוֹרְחָא, וּלְשַׁבָּא לִיהּ, בְּכָל מָה דְּאַצְטָרִיךְ.

427. It is written that Ya'akov said: "If Elohim will be with me," referring to the union with the Shechinah "and will keep me in this way" (Beresheet 28:20) to deliver him from any HARM. Ya'akov was solitary at the time, and the Shechinah walked before him. So much more for friends with the words of the Torah among them.

428. Rabbi Yosi said: What shall we do? If we stay here, the day declines and if we climb, it is a great and formidable mountain and I fear the wild beasts. Rabbi Yehuda said: I am amazed at you THAT YOU ARE SO AFRAID. Rabbi Yosi said to him: We have learned that a man should not rely on a miracle, since the Holy One, blessed be He, does not perform miracles at all times. He said to him: This is true for a lone man, but we are three. With words of the Torah between us, and the Shechinah with us, I have no fear.

429. While they were walking they saw a rock with a cave in it. Rabbi Yehuda said: Let us climb to that rock, for I see a cave in it. They went there and saw the cave. Rabbi Yosi said: I am afraid, lest this cave is a lair of beasts, which might harm us.

430. Rabbi Yehuda said to Rabbi Chizkiyah, I see that Rabbi Yosi is afraid. You might say that this is since he is a sinner, for whoever fears is a sinner, as it is written: "The sinners in Tzion are afraid" (Yeshayah 33:14). He is no sinner BUT A RIGHTEOUS MAN, and it is written, "But the righteous are bold as a lion" (Mishle 28:1). Rabbi Yosi said: It is because danger is obvious AND WHEREVER DAMAGE IS OBVIOUS ONE SHOULD BE AFRAID.

43. Three watches

Rabbi Yehuda, Rabbi Chizkiyah, and Rabbi Yosi enter a cave to rest for the night. They divide the night into three watches and begin discussing the verse, "I will sing the mercies of The Creator forever." We learn that Avraham is aligned completely with the attribute of Chesed. Therefore, God tested him so that he would be included in judgment, thus perfecting him. Another explanation reveals that this verse indicates God's kindness and truth to all creatures. We then learn that God revealed the secret of Faith to Avraham. Avraham in turn recognized that the world, the secret of Malchut, was created by judgment, but could not have endured without Chesed, mercy.

The discussion next turns to the verse, "In the beginning." We learn that this phrase includes the Female Principle and Chochmah as one. The first building of the world, the Female Principle, derived its existence from Chesed. On the second day it was included in Gvurah, thereby perfecting Zeir Anpin. After discussing the verse, "I have made a Covenant with My chosen", the rabbis speak of the verse, "I have sworn to David My servant." We're told that this oath is the secret of Faith and indicates that the Female Principle and Yesod will be separated only during the time of exile. During this joyless time, God finds pleasure only when Yisrael below study the Torah and sanctify the Holy Name.

Rabbi Yosi then opens a discussion of the verse, "Whereupon are its foundations fastened?" This question concerns the foundation upon which the seven pillars of the world rest. That is, if the universe rests on the seven pillars of the world, upon what do the seven pillars rest? There follows a discourse on "the foundation stone", the central point of the world found in Jerusalem, and we learn about the three watches of the night, during which the angels sing and chant praises to God.

The Relevance of this Passage

A delicate balance of judgement and mercy is attained within our souls, giving us the ability to share and love others in a pure and spiritual manner. Judgement, sweetened with the appropriate measure of mercy, is akin to a devoted parent reprimanding their child out of love and concern for the child's welfare. Because the universe reflects all of our behavioral actions towards others back at us, it is vital that we extend mercy and judgement in proper measure so that life treats us kindly in return.

427. מֵה כְּתִיב בַּיַּעֲקֹב, אִם יְהִי אִלָּיִם עִמָּדִי, הָא זְוֹנָא דְשְׂכִינְתָא. וְשִׁמְרֵנִי בְּדֶרֶךְ הַזֶּה, לְמַפְרֵק לִי מִכָּל, וַיַּעֲקֹב יַחֲדָאֵי הוּא בַּהּוּא זְמָנָא, וְשְׂכִינְתָא אֲזֵלַת קָמִיָּה, כָּל שְׁכֵן חֲבֵרִיָּא דְאִית בִּינֵייהוּ מְלִין דְּאֻרִּיָּתָא, עַל אַחַת כְּמָה וְכְמָה.

428. א"ר יוסי, מאי נַעבִיד, אי נַתַּעֲבֵב הָכָא, הָא יוֹמָא מְאִיךְ לַמֵּיעַל, אי נַהֲךְ לַעֲיֵלָא, טוֹרָא רַב אִיהוּ, וְדַחֲלוֹ דְחִיוּן חֲקֵלָא דְחִילָנָא. א"ר יְהוּדָה, תְּוֹהֲנָא עַלְךָ ר' יוֹסִי. א"ל הָא תְּנִינִן דְּלֹא יִסְמוּךְ בַּר נֶשׁ עַל נִיסָא, דְּקוּדְשָׁא בְּרִיךְ הוּא לֹא יִרְחִישׁ נִיסָא בְּכָל שַׁעֲתָא. א"ל ה"מ יַחֲדָאֵי, אֲבָל אֲנַחְנָא תַלְתָּא, וּמְלִי אֻרִּיָּתָא בִּינָנָא, וְשְׂכִינְתָא עִמָּנָא, לֹא דַחֲלִינָא.

429. עַד דִּהּוּ אֲזֵלִי, חֲמוֹ לַעֲיֵלָא בְּטוֹרָא, טַנְרָא חַד, וְחַד מַעֲרָתָא בְּגוֹוָה. א"ר יְהוּדָה, גִּיהֲךְ וְנִיֶּסֶק לַהֲהוּא טִינְרָא, דְּאָנָא חֲמִי חַדָּא מַעֲרָתָא תַּמָּן. סְלִיקוּ לַתַּמָּן, וְחֲמוֹ הֵהִיא מַעֲרָתָא. א"ר יוֹסִי, דְּחִילָנָא, דִּילְמָא הֵהִיא מַעֲרָתָא אַתָּר דְּלַחֲיוּן אִיהוּ, וְלֹא יִסְגְּעוּ לוֹן הָכָא.

430. א"ר יְהוּדָה לִר' חִזְקִיָּה, הָא חֲמִינָא דִּר' יוֹסִי דְּחִיל אִיהוּ, אִי תִימָא בְּגִין דְּאִיהוּ חֲטָאָה, דְּכָל מֶאֵן דְּדַחֲלוֹ, חֲטָאָה אִיהוּ, דְּכְתִיב פָּחַדוּ בְּצִיּוֹן חֲטָאִים, הָא לֹא אִיהוּ חֲטָאָה, וְכְתִיב וְצַדִּיקִים כְּכַסִּיר יִבְטַח. א"ר יוֹסִי, בְּגִין דְּנֻזְקָא שְׂכִיחַ.

431. RABBI YEHUDA said TO RABBI CHIZKIYAH, If harm is probable, it is so AND WE SHOULD BE AFRAID, but it is not probable FOR WE SEE HERE NO BEASTS WHICH COULD HARM US. And after we enter the cave, WE ARE SAFE for no evil will follow to harm us. THEREFORE IT IS SAID: "BUT THE RIGHTEOUS ARE BOLD AS A LION." They entered the cave. Rabbi Yehuda said: We shall divide the night into three watches. Each of us will stand guard at one watch of the night and we shall keep awake.

432. Rabbi Yehuda opened the discussion saying: "A Maskil of Eitan the Ezrachie" (Tehilim 89:1). This hymn was sung by the patriarch Avraham when he strove to serve the Holy One, blessed be He, by doing kindness with the people of the world, in making them all acknowledge that the Holy One, blessed be He, reigns over the land. He is called Eitan (lit. 'strong') since he was strongly attached to the Holy One, blessed be He.

433. "I will sing the mercies (Heb. chassadim) of Hashem forever" (Tehilim 89:1): HE ASKS: Why is singing come from the side of the pious (Heb. chassidim) WHO ARE OF THE RIGHT COLUMN, SEEING THAT SINGING COMES FROM THE LEFT COLUMN? HE ANSWERS: Here the left is included within the right. Therefore the Holy One, blessed be He, tried Avraham and tested him. We learned that Yitzchak was 37 at the time OF THE BINDING. Why does it say that He tried Avraham? It should have said that He tried Yitzchak. The reason it says that He tried Avraham is to make him be of Judgment, properly included in Judgment, SINCE HE WAS WHOLLY OF THE ATTRIBUTE OF CHESED. In this way will he be perfected. Therefore, "I will sing the Mercies of Hashem forever," SINCE HE WAS ALREADY INCLUDED OF THE LEFT COLUMN, WHENCE SINGING COMES FROM.

434. Another explanation for: "I will sing the Mercies of Hashem forever." These are the mercies that the Holy One, blessed be He, does by the world. "With my mouth I will make known your faithfulness to all generations" refers to the kindness and truth He confers upon all. It is the faith in the Holy One, blessed be He, that Avraham spread in the world, and caused Him to be mentioned on the tongue of all creatures. Therefore "with my mouth I will make known Your faithfulness."

435. The Holy One, blessed be He, revealed to Avraham the secret of faith, WHICH IS THE NUKVA. When he knew it, AVRAHAM knew that the world was created and existed for his sake, FOR HE IS THE SECRET OF CHESED. Hence, "For I have said: 'The world is built by love (lit. 'Chesed')'" (Tehilim 89:3). For when the Holy One, blessed be He, created the universe, THE NUKVA, He saw the world could not endure, so He extended His right hand, WHICH IS CHESED, and it endured. If He had not extended His right upon it, it would not have existed since this world, THE SECRET OF THE NUKVA, was created by Judgment AND THEREFORE CANNOT EXIST WITHOUT CHESED, as we have already explained.

431. א"ל אי נזקא שכיח, הכי הוא, אבל הכא לא אשתבח נזקא, ולבתר דאנן ניעול למערתא, לא ליעול נזקא, לצערא לן. עאלו למערתא, א"ר יהודה, נפלוג ליליא לתלת משמרות דהוי ליליא, כל חר וחר מנן, ליקום על קיומיה, בהני תלת סטרי ליליא, ולא נדמוך.

432. פתח ר' יהודה ואמר, משכיל לאיתן האזרחי, האי תושבחתא אברהם אבינו אמרה בשעתא דאשתדל בפולחנא דקודשא בריך הוא, ועביר חסד עם בני עלמא, הישתמודעון כלל לקודשא בריך הוא, דקודשא בריך הוא שליט על ארעא. ואקרי איתן. בגין, דאתקף בתקיפו ביה בקודשא בריך הוא.

433. חסדי ה' עולם אשירה, וכי מסטרא דחסידי איתין לזמרא, אלא הכא אתכליל סטרא דשמאלא בימינא, וע"ד קודשא בריך הוא נסי לאברהם, ובחין ליה, והא אתמר דיצחק בר תלתין ושבע שנין הוה בההוא זמנא, מאי נסה את אברהם, נסה את יצחק מפעי ליה. אלא נסה את אברהם, הישתבח בדינא, ולא תכללא בדינא, הישתבח שלים בדקא ואות, וע"ד חסדי ה' עולם אשירה.

434. ד"א חסדי ה' עולם אשירה, אינון חסדים, דקודשא בריך הוא עביר עם עלמא. לדור ודור אודיע אמונתך בפי, טיבו וקשוט, דעביר עם כלל. לדור ודור אודיע אמונתך, דא מהימנותא דקודשא בריך הוא דאודע אברהם בעלמא, ואדכר ליה בפומא דכל ברין, ועל דא אודיע אמונתך בפי.

435. וקודשא בריך הוא אודע ליה לאברהם רזא דמהימנותא, וכד ידע רזא דמהימנותא, ידע דאיהו עיקרא וקיומא דעלמא, דבגיניה אתברי עלמא, ואתקיים, הה"ד כי אמרתי עולם חסד יבנה וגו'. דכד ברא קודשא בריך הוא עלמא, חמא דלא יכיל למיקם, עד דאשויט ימינא עליה ואתקיים, ואי לאו דאשויט ימינא עליה, לא אתקיים, בגין דעלמא דא בדינא אתברי, והא אוקימנא.

436. We have learned that the secret of: "In the beginning" is that there are two principals in one. Though we said of it that it is the beginning from below upward, WHICH IS MALCHUT, "the beginning" also MEANS BEGINNING from above downward, WHICH IS CHOCHMAH; TO WIT, BINAH RETURNED TO BE CHOCHMAH. We have explained the word "In (the letter Bet) the beginning" as in the house (Heb. bet) of the Holy of Holies, WHICH IS THE NUKVA, THE HOUSE of the beginning, WHICH IS CHOCHMAH. The word "IN THE BEGINNING" includes THE NUKVA AND CHOCHMAH as one.

437. By this house, the world, THE NUKVA, was created, TO WIT, SHE IS BUILT AS A HOUSE FOR CHOCHMAH, BY RECEIVING FROM THE LEFT COLUMN AND THEREFORE LACKING IN CHASSADIM. Yet it exists only through the right, CHESED, FOR CHOCHMAH CANNOT EXIST WITHOUT CHESED. We have already explained that the word "Behibar'am (Eng. 'when they were created')" (Beresheet 2:4) has the same letters as 'BeAvraham' (Eng. 'in Avraham'), THE SECRET OF CHESED. Therefore it is written: "For I have said: 'The world is built by Chesed.'" The first building of the world, THE NUKVA, derived its existence from the light of the first day; NAMELY CHESED. Then on the second day, it was included within the left, WHICH IS GVURAH, and heaven, ZEIR ANPIN, was perfected by them, as it is written: "You do establish Your faithfulness in the heavens" (Tehilim 89:3).

438. Another explanation for: "You do establish Your faithfulness in the heavens" is that the heaven, ZEIR ANPIN, was established by Chassadim, and the secret of faith, THE NUKVA, was established by them, AS IT SAYS "THE WORLD IS BUILT BY CHESED." THUS, THE HEAVEN INSPIRED CHESED UPON THE NUKVA CALLED 'WORLD', AND HENCE IT IS SAID: "YOU DO ESTABLISH YOUR FAITHFULNESS IN THE HEAVENS." For THE NUKVA cannot be established save by heaven, ZEIR ANPIN.

439. "I have made a covenant with My chosen." THE COVENANT is the secret of faith CONFERRED UPON DAVID. Another explanation is that THE COVENANT is the righteous, YESOD, from whom blessings flow upon the lower beings. The holy living creatures, WHICH ARE ANGELS, are all blessed by the abundance poured upon the lower beings. Therefore it is written, "I have made a covenant with My chosen," FOR HE WILL BE WORTHY OF THE COVENANT.

440. "I have sworn to David My servant" (Tehilim 89:3). This oath is the secret of faith, WHICH IS THE NUKVA, which is always supported by the righteous, YESOD. This oath is forever, so they will never be separated, save at the time of exile WHEN THEY WILL BE SEPARATED, when the abundance of blessings is withheld, the secret of faith cannot be perfected and there is no joy. At night, also, no joys come before the King.

441. Though joys do not waken up AT NIGHT, angels stand and chant hymns outside the King's temple. At midnight, the awakening rises from below upward. The Holy One, blessed be He, then awakens all the celestial armies to weep, and strikes the firmament. There is trembling high and low.

436. וְאַתְּמַר בְּרֵאשִׁית, וְרָזָא כְּלָלָא חָדָא, תְּרִין גּוּוּנִין הָכָא, בְּרֵאשִׁית, אַע"ג דְּאִמְרִין שִׁירוּתָא מִתְּתָא לְעִילָא, רֵאשִׁית הָכִי נָמִי מַעִילָא לְתֵתָא, וְקִאֲמִרִין ב' רֵאשִׁית, כְּדִקְאֲמִרִין בֵּית קֹדֶשׁ הַקְדָּשִׁים, דְּהָאִי אֲתִיְהִיבַת לְהֵוָה רֵאשִׁית, וּמְלָה כְּלִילָא אִיהִי בְּחָדָא.

437. וּבְהָאִי בִי"ת אֲתִבְרִי עֲלֵמָא דָא, וְלֹא אֲתִקְיִים אֶלָּא בִימִינָא, וְהָא אֲוִקְמוּהּ בְּהִבְרָאִים: בְּאַבְרָהָם כְּתִיב, וּבְגִין כֶּךָ, אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה. וּבְנִינָא קְדָמָא דְעֲלֵמָא, הֵהוּא נְהוּרָא דִּיּוֹמָא קְדָמָא, הוּהּ בֵּיהּ לְקִיּוּמָא. וּלְבִתָּר בִּיּוֹמָא תְּנִינָא, בְּשִׁמְאֵלָא. וּבְהֵנָהוּ אֲתִקֵּן שָׁמַיִם, וְכְתִיב שָׁמַיִם תִּכֵּן אֲמוֹנֶתְךָ בָּהֶם.

438. ד"א שָׁמַיִם תִּכֵּן אֲמוֹנֶתְךָ בָּהֶם, שָׁמַיִם בְּאִינוּן חֲסִדִּים אֲתִקֵּן, וְרָזָא דְאֲמוּנָה אֲתִקֵּן בְּהוּ, דְּלִית תְּקוּנָהָא אֶלָּא מְגוּ שָׁמַיִם.

439. כְּרֵתִי בְרִית לְבַחֲרִי, דָּא הוּא רָזָא דְמַהֲיִמְנוּתָא. ד"א, דָּא אִיהוּ צְדִיק דְּמִינִיהּ נִפְקִין בְּרַכָּאן לְכַלְהוּ תִּתָּאִי, וְכָל חֵיווֹן קִדִּישׁ, כְּלָהוּ אֲתִבְרַכָּאן, מִן הֵהוּא נִגִּידוּ דְנִגִּיד לְתֵתָאִי, וּבְגִין כֶּךָ כְּתִיב, כְּרֵתִי בְרִית לְבַחֲרִי.

440. נִשְׁבַּעְתִּי לְדוֹד עַבְדִּי, דָּא רָזָא דְמַהֲיִמְנוּתָא, דְּאִיהוּ קִיּוּמָא תְּדִיר בְּצִדִּיק דָּא, קִיּוּמָא דְעֲלֵמָא, דְּלֹא יִתְבַּדְּרוּן לְעֲלָמִין, בְּרַ בְּזִמְנָא דְגְלוּתָא, דְנִגִּידוּ דְּבִרְכָּאן אֲתִמְנְעוּ, וְרָזָא דְמַהֲיִמְנוּתָא לֹא אֲשַׁתְּלִים, וְכָל חֲדוּן אֲתִמְנְעוּ. וְכֹד עֵייל לִילֵיא, מֵהֵהוּא זְמַנָּא, חֲדוּן לֹא עָאלוּ קָמִי מַלְכָּא.

441. וְאַע"ג דְּחֲדוּן לֹא אֲתַעְרוּ, אֲבָל לְבַר קִיּוּמִי וּמִזְמָרֵי שִׁירָתָא, וְכֹד אֲתַפְּלִיג לִילֵיא, וְאַתַּעְרוּתָא סָלְקָא מִתְּתָא לְעִילָא, כְּדִין קוֹדֶשׁא בְּרִין הוּא אֲתַעַר כָּל חִילֵי שָׁמַיָא לְבַכְיָה, וּבַעַט בְּרִקִּיעָא, וְאִזְדַּעְזַעַן עֲלָאִי וְתֵתָאִי.

442. He finds no pleasure save when there is awakening below to the Torah. Then the Holy One, blessed be He, and all the souls of the righteous listen joyfully to the sound, and He is pleased. Since the day the Temple was destroyed below, the Holy One, blessed be He, swore that He would not enter the celestial Jerusalem until Yisrael would enter the terrestrial Jerusalem, as it is written: "The Holy One in the midst of you: and I will not come into the city" (Hoshea 11:9), WHICH MEANS THAT "THE HOLY ONE IN THE MIDST OF YOU," NEVERTHELESS "I WILL NOT COME INTO THE CITY," WHICH IS THE CELESTIAL JERUSALEM, UNTIL YISRAEL SHALL ENTER THE TERRESTRIAL JERUSALEM .

443. All the singers stand outside THE TEMPLE and chant during the three watches of the night, WHICH CORRESPOND TO THE THREE COLUMNS, all singing certain praises. The hosts of heaven are all awakened by night and Yisrael by day. Sanctification is not recited above until the children of Yisrael recite it below, then all the heavenly hosts sanctify together the Holy Name. Hence, holy Yisrael are sanctified high and low. This is the secret of the verse, "You shall be holy: for I Hashem your Elohim am holy" (Vayikra 19:2).

444. Rabbi Yosi opened the discussion saying: "Whereupon are its foundations fastened?" (Iyov 38:6). The Holy One, blessed be He, said this TO IYOV. For when He created the universe, THE NUKVA, He put it on pillars, the seven pillars of the world CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, as it says "she has hewn out her seven pillars" (Mishlei 9:1). Upon what the pillars rest is unknown.

445. HE ANSWERS: It is a very deep and inscrutable secret that the world, THE NUKVA, was not created until He took a stone called "the foundation stone." The Holy One, blessed be He, took it and threw it into the abyss, where it was stuck upside down. From it the world, THE NUKVA, was planted. It is the central point of the world, where the Holy of Holies stands; NAMELY THE FIRST THREE SFIROT OF THE NUKVA. It is alluded to by the verse, "who laid its corner stone" (Iyov 38:6), "a tried stone, a precious corner stone" (Yeshayah 28:16) as in "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). ALL THESE REFER TO THE SECRET OF THE FOUNDATION STONE.

446. Come and see: This stone was created from fire, wind and water. TO WIT, IT RECEIVES FROM THE THREE COLUMNS OF ZEIR ANPIN, and was hardened into one stone, standing upon the abyss. Sometimes, water flows from it and the deeps are filled. This stone stands as a sign in the middle of the universe. It is the stone which Ya'akov set and implanted for the world to expand and be established by. Hence the words: "And Ya'akov took a stone, and set it up for a pillar" (Beresheet 31:45).

442. וְלִית נִיּוּחָא קָמִיָּה, בְּרַ בְּזִמְנָא דְּמִתְעָרִי לְתַתָּא בְּאוּרִייתָא, בְּדִין, קוּדְשָׁא בְּרִיךְ הוּא, וְכָל אִינוּן נִשְׁמָתִין דְּצִדִּיקָא, בְּלָהוּ צִיּוּתִין וְחֲדִיין לְהֵהוּא קָלָא וּבְדִין נִיּוּחָא. קָמִיָּה אֲשַׁתְּבַח. בְּגִין דְּמִיּוּמָא דְּאַתְחָרִיב מְקַדְשָׁא לְתַתָּא, אוּמִי קוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא יִיעוּל בְּגוּ יְרוּשָׁלַם דְּלַעִילָא, עַד דְּיַעֲלוּן יִשְׂרָאֵל לְיְרוּשָׁלַם דְּלְתַתָּא, דְּכָתִיב בְּקֶרֶבְךָ קְדוֹשׁ וְלֹא אָבּוּא בְּעִיר, וְהָא אוּקְמוּהָ חֲבֵרִיָּא.

443. וְכָל אִינוּן מְזִמְרִי, קִיּוּמִי לְבָר, וְאִמְרִי שִׁירָתָא, בְּתַלְתָּ פְלָגִי לִילִיא, וְכָלְהוּ מִשְׁבַּחַן בְּתוֹשְׁבַּחְתָּן יְדִיעָאן, וְכָלְהוּ חִילִי שְׁמִיא, בְּלָהוּ מִתְעָרִי בְּלִילִיא, וְיִשְׂרָאֵל בִּימְמָא, וְקְדוּשָׁה לֹא מְקַדְשִׁי לַעִילָא, עַד דְּמְקַדְשִׁי יִשְׂרָאֵל לְתַתָּא, וּבְדִין כָּל חִילִי שְׁמִיא מְקַדְשִׁי שְׁמָא קְדִישָׁא בְּחֲדָא. וְעַד יִשְׂרָאֵל קְדִישִׁין, מְתַקְדְּשִׁין מַעֲלָאִי וְתַתָּאִי בְּחֲדָא, הֵה־ד קְדוּשִׁים תְּהִיוּ בִּי קְדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם.

444. פִּתַּח ר' יוֹסִי וְאָמַר, עַל מָה אֲדָנִיָּה הִטְבָּעוּ, הָאִי קָרָא קוּדְשָׁא בְּרִיךְ הוּא א"ל, בְּגִין דְּכַד בְּרָא עֲלֵמָא, לֹא בְּרָא לִיה אֱלֹא עַל סְמִכִין, דְּאִינוּן ז' סְמִכִין דְּעֲלֵמָא, כְּד־א חֲצַבָה עַמּוּדִיָּה שְׁבַעָה, וְאִינוּן סְמִכִין לֹא אֲתִיידַע עַל מָה קִיּוּמִין.

445. בְּגִין דְּאִיהוּ רְזָא עֲמִיקָא סְתִימָא דְּכָל סְתִימָן, וְעֲלֵמָא לֹא אֲתַבְרִי, עַד דְּנִטְל אֲבָנָא חֲדָא, וְאִיהוּ אֲבָנָא דְּאַתְקָרִי אֲבָן שְׁתִּיָּה, וְנִטְל לָהּ קוּדְשָׁא בְּרִיךְ הוּא, וְזָרַק לָהּ לְגוּ תְּהוּמָא, וְאַתְנַעִיץ מַעִילָא לְתַתָּא, וּמִנִּיָּה אֲשַׁתִּיל עֲלֵמָא, וְאִיהוּ נְקוּדָה אֲמַצְעִיתָא דְּעֲלֵמָא, וּבִהָאִי נְקוּדָה קִיּוּמָא קְדִישׁ הַקְדָּשִׁים, הֵה־ד אוּ מִי יָרָה אֲבָן פְּנִתָּה, כְּד־א אֲבָן בַּחַן פְּנִת יִקְרָת, וְכָתִיב אֲבָן מֵאֶסוּ הַבּוֹנִים הִיתָה לְרֹאשׁ פֶּנֶה.

446. תָּא חֲזִי, הָאִי אֲבָן, אֲתַבְרִי מֵאֲשָׁא וּמִרוּחָא וּמִמֵּיָּא, וְאַתְגְּלִיד מִכְּלָהוּ, וְאַתְעֲבִיד אֲבָנָא חֲדָא, וְקִיּוּמָא עַל תְּהוּמִי, וְלִזְמִנִין נִבְעִין מִנִּיָּה מִיָּא, וְאַתְמַלִּיין תְּהוּמִי, וְהָאִי אֲבָנָא קִיּוּמָא לֹאֲת בְּאֲמַצְעִיתָא דְּעֲלֵמָא, וְהָאִי אִיהוּ אֲבָן דְּקִיּוּם וְאַשְׁתִּיל וְעֵקֵב, שְׁתִּילוּ וְקִיּוּמָא דְּעֲלֵמָא, הֵה־ד וַיִּקַּח יַעֲקֹב אֲבָן וַיְרִימָהּ מִצֵּבָה.

447. "And this stone, which I have set for a pillar" (Beresheet 28:22). HE ASKS: How could this stone be put there by Ya'akov, when if it was created in the beginning, when the Holy One, blessed be He, created the world? HE ANSWERS: He only put it there as a support for the high and low. Therefore it says, "Which I have set for a pillar," "I put" so it "shall be Elohim's house" (Ibid.), by putting here the upper storey; NAMELY, THAT HE DREW INTO IT THE SUPERNAL MOCHIN.

448. Come and see: This stone has seven eyes, as said: "Upon one stone are seven eyes" (Zecharyah 3:9). THE EYES ARE THE SECRET OF CHOCHMAH, AND WHEN CHOCHMAH IS REVEALED BY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF THE NUKVA IT IS CALLED 'SEVEN EYES'. Why is it called a foundation (Heb. shetiyah) stone? Since the world was planted from it. The word 'shetiyah' contains the letters shat Yah (lit. 'Yah put'), for the Holy One, blessed be He, WHO IS BINAH CALLED YAH, has put it so that the world will be blessed by it, and indeed it is blessed by it.

449. Come and see when the sun sets, IN THE FIRST WATCH AT NIGHT, the Cherubs stand in this place, THE HOLY OF HOLIES, WHICH STANDS ON THE CENTRAL POINT, THE FOUNDATION STONE. They stand there by a miracle THROUGH THE LIGHTS OF BINAH, WHICH DO NOT BELONG TO IT, AND ARE THEREFORE CONSIDERED A MIRACLE. They beat their wings and spread them, and the sound of their wings' song is heard above. Then the angels, who chant at the beginning of the night, start to sing so that the Holy One, blessed be He, will be glorified above and below. What do the wings of the Cherubs chant? "Behold, bless Hashem, all you servants of Hashem... Lift up your hands in the sanctuary" (Tehilim 134:1-2). It is then time for the supernal angels to sing.

450. On the second watch, the Cherubs beat their wings above and the sound of their singing is heard. Then the angels of the second watch start to chant. What do the Cherubs' wings sing at that hour? "They who trust in Hashem shall be like Mount Tzion..." (Tehilim 125:1). It is then time for the angels of the second watch to sing.

451. On the third watch, the Cherubs beat their wings and chant hymns. They sing, "Haleluyah! Give praise, O servants of Hashem... Blessed be the name of Hashem...From the rising of the sun..." (Tehilim 113:1-3). Then all the angels of the third watch sing.

447. וְהָאֵבֶן הַזֹּאת אֲשֶׁר שָׂמֵתִי מִצֵּבָה וְגו', וְכִי הָאֵבֶן שֶׁיֵּשׁ לִיה יַעֲקֹב, וְהָאֵל אֵבֶן אֲתֵבְרִי בְקִדְמִיתָא, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא. אֵלָא דְשֵׁי לָהּ קִיּוּמָא דְלַעֲיִלָּא וְתַתָּא, וְעַל דָּא אֲשֶׁר שָׂמֵתִי מִצֵּבָה כְּתִיב, מֵאִי אֲשֶׁר שָׂמֵתִי. דְּכִתְיִב יְהִיָּה בֵּית אֱלֹקִים, דְּשֵׁי מְדוּרָא דְלַעֲיִלָּא הָכָא.

448. תָּא חַזִּי הָאֵי אֵבֶן אֵית עֲלָה שְׁבַע עֵינִים, כִּד"א עַל אֵבֶן אַחַת שְׁבַע עֵינִים, עַל מָה אֲתֵקְרִיאת שְׁתִּיָּה. חֵד דְּמִנָּה אֲשֵׁתִיל עֲלָמָא. וְחֵד, שְׁתִּיָּה. שְׁתִּיָּה, דְּשֵׁי קוּדְשָׁא בְּרִיךְ הוּא לָהּ, לְאֲתֵבְרָא מִנָּה עֲלָמָא, בְּגִין דְּעֲלָמָא מִנָּה מִתְבְּרָא.

449. וְתָא חַזִּי בְּשַׁעְתָּא דְּעָאֵל שְׁמַשָּׁא, הֲנִי כְּרוּבִים דְּקִיּוּמִין בְּהָאֵי דּוּכְתָא, וְהוּוּ יְתִבִּי בָּאֵת, הוּוּ אֲקִשְׁן גְּדַפְיָהּ לַעֲיִל, וּפְרָשֵׁי לֹון, וְאֲשַׁתְּמַע קוֹל נְגוּנָא דְּגְדַפְיָהּ לַעֲיִלָּא, וּכְדִין שְׂרָאן לְנְגוּנָא אִינוּן מְלָאכִין, דְּאֲמְרִי שִׁירְתָּא בְּשִׁירוּתָא דְּלִילָא, בְּגִין דִּיסְלַק יְקָרִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, מִתַּתָּא לַעֲיִלָּא. וּמֵאִי שִׁירְתָּא הוּוּ אֲמְרוּ, הֵהוּא נְגוּנָא דְּגְדַפְיָהּ דְּכְרוּבִים, הֵנָּה בְּרַכּוּ אֵת ה' כָּל עַבְדֵּי ה' וְגו', שְׁאוּ יְדִיכֶם קֹדֶשׁ וְגו', וּכְדִין אִיהוּ שִׁירְתָּא לְאִינוּן מְלָאכִי עֲלָאֵי לְזַמְרָא.

450. בְּמִשְׁמֶרְתָּא תְּנִינָא, הֲנִי כְּרוּבִים אֲקִשִּׁי גְדַפְיָהּ לַעֲיִלָּא, וְאֲשַׁתְּמַע קוֹל נְגוּנָא דְּלֵהוּן, וּכְדִין שְׂרָאן לְנְגוּנָא אִינוּן מְלָאכִין דְּקִיּוּמִין בְּמִשְׁמֶרְתָּא תְּנִינָא, וּמֵאִי שִׁירְתָּא הוּוּ אֲמְרִי בְּהָאֵי שַׁעְתָּא, נְגוּנָא דְּגְדַפְיָהּ דְּכְרוּבִים, הַבּוֹטְחִים בָּהּ כִּהְרִ צִיּוֹן לֹא יִמוּט וְגו'. וּכְדִין אִיהוּ שִׁירוּתָא לְאִינוּן דְּקִיּוּמִי בְּהָאֵי מִשְׁמֶרְתָּא תְּנִינָא לְנְגוּנָא.

451. בְּמִשְׁמֶרְתָּא תְּלִיתָא, הֲנִי כְּרוּבִים אֲקִשִּׁי גְדַפְיָהּ, וְאֲמְרִי שִׁירְתָּא, וּמֵאִי הִיא. הַלְלוּהָ הַלְלוּ עַבְדֵּי ה' וְגו', יְהִי שֵׁם ה' מְבֹרָךְ וְגו', מִמְזִרְחַ שְׁמֶשׁ וְגו'. כְּדִין אִינוּן מְלָאכִין דְּקִיּוּמִי בְּמִשְׁמֶרְתָּא תְּלִיתָא, כִּלְהוּ אֲמְרִי שִׁירְתָּא.

452. All the stars and constellations in the firmament start to sing ON THE THIRD WATCH, as it is written: "when the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7), and "praise him, all you stars of light" (Tehilim 148:3), as all these stars of light play music upon the light; TO WIT, THROUGH SINGING LIGHT IS DRAWN.

453. When morning rises, the children of Yisrael follow them with their singing and the Holy One, blessed be He, is glorified from below and from above. Yisrael sing below by day and the supernal angels at night. Then Holy Name is perfected on all sides.

454. All the supernal angels and Yisrael below are strengthened by the stone we referred to. It rises above to be adorned by the fathers by day. By night, the Holy One, blessed be He, ZEIR ANPIN, comes to the Garden of Eden to be delighted by the righteous.

455. Happy are those who are established in their existence and study the Torah at night, since the Holy One, blessed be He, and all the righteous in the Garden of Eden listen to the voices of men who study the Torah, as it is written: "You that dwells in the gardens, the companions hearken for your voice: cause me to hear it" (Shir Hashirim 8:13).

456. Come and see: This stone is a precious stone, FOR IT WAS SWEETENED BY BINAH AND IS GOODLY AND WORTHY OF RECEIVING MOCHIN. This is the secret of the verse, "And you shall set in it settings of stones, even four rows of stones" (Shemot 28:17). They are the arrangements of the precious stone, the setting of the goodly stone; TO WIT, THEY ARE THE SECRET OF THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH RECEIVED IN MALCHUT ACCORDING TO THE SECRET OF THREE TIMES FOUR WHICH AMOUNT TO TWELVE. For there is another stone, NAMELY MALCHUT THAT WAS NOT SWEETENED IN BINAH, of which it is written, "And I shall remove the heart of stone." "And I will put my spirit within you" (Yechezkel 36:26), WHICH MEANS THAT AS LONG AS THE HEART OF STONE IS NOT REMOVED, THE SPIRIT OF HASHEM DOES NOT DWELL IN US, SINCE IT IS NOT SWEETENED BY BINAH. IT IS ALSO CALLED "a tried stone, a precious corner stone" (Yeshayah 28:16).

457. In regard to this secret, it is written "tablets of stone" (Shemot 31:18), for this is where the stones were hewn, FROM THE PRECIOUS STONE. They are therefore named after this stone. This is the secret of the verse, "From thence the shepherd, the stone of Yisrael" (Beresheet 49:24), as we learned, THAT THIS IS TOO THE SECRET OF THE PRECIOUS STONE.

452. וְכָלֵהוּ כּוֹכְבֵי וּמִזְלֵי דְבְרָקִיעָא, פְּתַחֵי שִׁירָתָא, כְּמָה דְכְתִיב, בְּרִן יַחַד כּוֹכְבֵי בְקָר וַיְרִיעוּ כָּל בְּנֵי אֱלֹקִים. וּכְתִיב הִלְלוּהוּ כָּל כּוֹכְבֵי אוֹר, דְּהָא אֵינוֹן כְּכֵבִי דְנִהוּרָא, מְנַגֵּן עַל נִהוּרָא.

453. כִּד אֲתֵי צַפְרָא, וּכְדִין נִטְלֵי שִׁירָתָא אֲבִתְרִייהוּ דְיִשְׂרָאֵל לְתַתָּא, וְסֻלְקָא יִקְרִיהּ דְקוּדְשָׁא בְרִין הוּא, מִתַּתָּא וּמִלְעִילָא, יִשְׂרָאֵל לְתַתָּא בִּימָמָא, וּמִלְאָכֵי עֲלָאי לְעִילָא, בְּלִילָא, וּכְדִין אֲשֶׁתִּילִים שְׂמָא קְדִישָׁא בְּכָל סִטְרִין.

454. וְהָאֵי אֲבָן דְקָאֲמַר, כְּלָהוּ מִלְאָכֵי עֲלָאי, וַיִּשְׂרָאֵל לְתַתָּא, כְּלָהוּ אֲתַקְפוּ בְּהָאֵי אֲבָן, וְאִיהִי סֻלְקָא לְעִילָא, לְאַתְעֵטְרָא גּוֹ אֲבָהָן בִּימָמָא. וּבְלִילָא, קוּדְשָׁא בְרִין הוּא אֲתֵי לְאַשְׁתַּעֲשַׂע עִם צְדִיקָיָא בְּגִנְתָּא דְעֶדֶן.

455. זָכָאִין אֵינוֹן כָּל דְקִיּוּמֵי בְקִיּוּמֵיהוּ, וּמִשְׁתַּדְּלִין בְּאוּרֵייתָא בְּלִילָא, בְּגִין דְקוּדְשָׁא בְרִין הוּא, וְכָל אֵינוֹן צְדִיקָיָא דְבְּגִנְתָּא דְעֶדֶן, שְׁמַעוּ קְלִייהוּ דְבְּנֵי נֶשָׂא, אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, כְּמָה דְכְתִיב הַיּוֹשֶׁבֶת בְּגַנִּים וְגו'.

456. תָּא חַיִּי , הָאֵי אֲבָן, אִיהוּ אֲבָן טָבָא, וְדָא הוּא רִזָּא דְכְתִיב , וּמִלֵּאתָ בּוֹ מְלוֹאת אֲבָן אַרְבַּעַה טוּרֵי אֲבָן. וְאֵלִין אֵינוֹן סִדְרִין דְּאֲבָן טָבָא, אֲשֶׁלְמוּתָא דְאֲבָן יִקְרֶה, בְּגִין דְאִית אֲבָן אַחֲרָא. דְכְתִיב וְהִסִּירוּתִי אֶת לֵב הָאֲבָן וְגו', וּכְתִיב וְאֵת רֹחוֹי אֲתֵן בְּקִרְבְּכֶם. וְהָאֵי אִיהוּ אֲבָן בַּחֵן פְּנֵת יִקְרֵת וְאוֹקְמוּהָ.

457. וְעַל רִזָּא דָּא כְתִיב, לִוְחוֹת הָאֲבָן, דְּאֵינוֹן לִוְחוֹת אֲתַגְזְרוּ מֵהֶכָא, וְע"ד אֲקִרוּן עַל שְׁמִיהּ דְּהָאֵי אֲבָן, וְהָאֵי הוּא רִזָּא דְכְתִיב, מִשָּׁם רוּעָה אֲבָן יִשְׂרָאֵל כְּמָה דְאֲתַמַּר.

458. Rabbi Chizkiyah opened the discussion saying: "And the stones shall be with the names of the children of Yisrael, twelve" (Shemot 28:21). These are the supernal precious stones called the stones of the place, as it is written: "And he took of the stones of that place" (Beresheet 28:11), as has been explained. THESE ARE THE SFIROT OF THE NUKVA, AND THE NUKVA IS CALLED PLACE. "And the stones shall be with the names of the children of Yisrael" as there are twelve tribes below, so there above, IN THE NUKVA, twelve tribes which are twelve precious stones. It is also written: "There the tribes go up, the tribes of Yah, for a testimony unto Yisrael" (Tehilim 122:4). This is the secret of the supernal Yisrael; NAMELY ZEIR ANPIN WHICH POURS THESE TWELVE UNTO THE NUKVA. They are all there "to give thanks to the name of Hashem" (Ibid.), WHICH IS THE NUKVA CALLED THE NAME OF HASHEM. Therefore it is written, "And the stones shall be with the names of the children of Yisrael."

459. Just as there are twelve hours in the day, THE TWELVE OF ZEIR ANPIN, so there are twelve hours at night, THE TWELVE OF THE NUKVA. The daytime ones are above, and the nightly below, THE TWELVE OF ZEIR ANPIN BEING ABOVE AND THOSE OF THE NUKVA BELOW, TO WIT, THEY RECEIVE FROM THE TWELVE OF ZEIR ANPIN WHICH ARE ABOVE. The ones correspond to the others. The twelve nightly hours are divided into three parts, THE THREE WATCHES WE MENTIONED. Numerous legions are stationed beneath them over various grades, all of them in charge by night. They first receive their food, AND THEN CHANT HYMNS, AS IT IS WRITTEN: "SHE RISES ALSO WHILE IT IS YET NIGHT, AND GIVES FOOD TO HER HOUSEHOLD..." (MISHLEI 31:15).

460. At midnight, there are two settings on the one side and two settings on the other side. A Supernal Spirit comes out from between them. Then, all the trees in the Garden of Eden start to sing and the Holy One, blessed be He, enters the Garden of Eden. This is described in the verse: "Then shall the trees of the wood sing for joy at the presence of Hashem, because he comes to judge the earth" (I Divrei Hayamim 16:33), as it is written: "With righteousness shall he judge the poor" (Yeshayah 11:4). For justice, ZEIR ANPIN comes in between them and the Garden of Eden is filled with it.

461. And a northern wind is stirred in the world and joy abounds, FOR AFTER THE BALANCING OF THE CENTRAL COLUMN, NORTH IS CLOTHED BY SOUTH, AND CHOCHMAH BY CHASSADIM. THEN THERE IS JOY IN THE ILLUMINATION OF THE NORTH, THE LEFT COLUMN. HE EXPLAINS, The wind, THE CENTRAL COLUMN, blows at the perfumes, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, THROUGH WHICH THE ILLUMINATION OF CHOCHMAH IS CLOTHED BY PERFUMES OF CHASSADIM WITHIN THE SPIRIT, and THE PERFUMES raise odor from below upward, and the righteous are adorned with their crowns MEANING THAT THEY RECEIVE MOCHIN, and enjoy the splendor of the shining mirror, ZEIR ANPIN.

462. Happy are the righteous who attain that supernal light and the light of the mirror which shines to all sides, RIGHT AND LEFT. Each of the righteous receives his appropriate share, according to his deeds in this world. Some of them are in shame before the light since their neighbor has received more to illuminate. This has already been explained.

458. פתח ר' חזקיה ואמר, והאבנים תהיון על שמות בני ישראל שתים עשרה, אליו אבני יקרון עליו, דאתקרון אבני המקום, בד"א ויקח מאבני המקום. והא אוקמוה. והאבנים על שמות בני ישראל, במה דאית י"ב שבטים לתתא, הכי נמי לעילא תריסר שבטין, ואינון תריסר אבנין יקירין, וכתיב ששם עלו שבטים וגו', עדות לישראל דא ישראל, רזא דלעילא, וכלהו להודות לשם ה', וע"ד והאבנים תהיון על שמות בני ישראל.

459. וכמה דאית י"ב שעי ביממא, הכי אית י"ב שעי בליליא, ביומא לעילא, בליליא לתתא, כלל דא לקבל דא, הני י"ב שעי דבליליא מתפלגי לתלת פלגאן, וכמה ממני תריסין קיימי תחותיהו, דרגין על דרגין, כללו ממנן בליליא, ונטלי טרפא בקדמיתא.

460. וכדין בד אתפליג ליליא, קיימין תרין סדרין מסטרא דא, ותריין סדרין מסטרא אחרא, ורוחא עלאה נפק בינייהו, וכדין כל אינון אלנין דבגנתא דערן, בלהו פתחי שירתא, וקודשא בריך הוא עאל בגנתא דערן, הה"ד אז ירגנו וגו' כי בא לשפוט את הארץ, במה דכתיב, ושפט בצדק דלים. בגין דמשפט עאל בינייהו ואתמליא מניה גן ערן.

461. ורוחא דצפון אתער בעלמא, וחרוה אשתבח ונשיב ההוא רוחא באינון בוסמין, וסלקין ריחין לעילא, ומתעטרין צדיקא בעטריהו, ומתהנן מגו זיוא דאספקלריאה דנהרא.

462. זכאין אינון צדיקא, דזכאן להווא נהורא עלאה, וההוא נהורא דאספקלריאה דנהרא, נהיר לכל סטריין, וכל חר וחר מאלין צדיקא, נטיל לחולקיה בדקא חזי ליה, והוה נטיל כל חר וחר כפום עובדוי דעבד בהאי עלמא, אית מנהון דמתכספי, מההוא נהירו דנטיל חבריה יתיר ונהיר, והא אוקמוה.

463. The watches in the night ARE from the setting of night, several accusers are awakened to roam about the world and the ports OF LIGHTS are closed. THIS IS THE FIRST WATCH. Afterwards, DURING THE SECOND WATCH, all sorts OF EMISSARIES OF JUDGMENT ARE ROUSED as we explained, THAT THE SECOND WATCH PERTAINS TO THE LEFT COLUMN, THE NORTH WIND, FOR AS LONG AS IT IS NOT CONNECTED WITH THE SOUTH WIND, WHICH IS OF THE RIGHT, MANY JUDGMENTS WILL COME FROM IT. At midnight IN THE MIDDLE OF THE SECOND WATCH, the northern wind descends from above downward and holds on to night, WHICH IS THE NUKVA, until the end of the second watch.

464. Then, AT THE THIRD WATCH, the south side, CHESED, is aroused TO BE ATTACHED TO THE NORTH THROUGH THE STRENGTH OF THE CENTRAL COLUMN until morning. When morning comes, SOUTH AND NORTH ARE ALREADY ATTACHED TO THE NUKVA. Then the children of Yisrael come below with their prayer and request and raise her above TO ZEIR ANPIN until she ascends to be concealed among THE LIGHTS OF ZEIR ANPIN. TO WIT, SHE REDUCED HERSELF AND BECAME NULL TO THE GRADE OF ZEIR ANPIN, then receives blessings from the King's head.

465. She is blessed from the dew that flows UNTO ZEIR ANPIN from above. The dew is divided TO ILLUMINATE on several sides, BOTH RIGHT AND LEFT. AND THOUGH THE DEW ITSELF IS BUT THE LIGHT OF CHESED, myriads of grades are sustained by it, which will raise the dead in the future. This is the meaning of the verse: "Awake and sing, you that dwell in dust: for your dew is as the dew on herbs (lit. 'of lights')" (Yeshayah 26:19); TO WIT, the dew from the supernal lights which shine above.

466. While they were sitting, midnight arrived. Rabbi Yehuda said to Rabbi Yosi, Now that the north wind is awakened at midnight, it is time when the Holy One, blessed be He, longs for the voices of the righteous in this world who are occupied in the Torah. The Holy One, blessed be He, now listens to them. Let us not stop from studying the Torah in this place.

44. "The angel who redeemed," part two

The redeeming angel, Matatron, receives blessings and then bestows them upon the world. This angel is male when procuring blessings for the world, and is female when there is judgment in the world. The angel includes all the colors--red, white, and green--and has many shapes.

The Relevance of this Passage

The power of redemption, blessing, and balance between mercy and judgement and male and female energies, is made available to the readers of this ancient text. This effect is achieved through a mystical connection to the angel Matatron.

467. He opened the discussion saying: "The angel who redeemed me from all evil." We have studied it already, yet it is written, "Behold, I send an angel before you..." (Shemot 23:20). This is the angel who redeems the world, CALLED THE REDEEMING ANGEL, who protects people, AS IT SAYS "TO KEEP YOU IN THE WAY" (IBID.). It secures blessings for the whole world, first receiving them, and then providing them to the world; NAMELY THE ANGEL MATATRON. It is therefore written, "Behold, I send an angel before you" and "and I will send an angel before you" (Ibid. 33:2).

463. חולקיה דליליא, מכד שארי ליליא למיעל. במה גרדיני נמוסין מתערין, ושטאן בעלמא, ופתחין סתימין, ולבתר במה זינין לזנייהו, במה דאוקימנא. וכדין בד אתפליג ליליא, סטרא דצפון נחית מעילא לתתא, ואחיד ביה בליליא, עד תרין חולקין דליליא.

464. ולבתר סטרא דדרום אתער, עד דאתי צפרא, וכד אתי צפרא, בדין דרום וצפון אחידו ביה, וכדין אתאן ישראל לתתא, סלקין לה בצלותהון ובעותהון לעילא, עד דסלקא ואתגניזת בינייהו, ונטלא ברכאן מרישא דכל רישין.

465. ואתברכא מההוא טלא דאתמשכא מלעילא, ומההוא טלא פריש לכמה סטריין, וכמה רבוון אתזנו מניה מההוא טלא, ומניה עתידין לאחויא מיתייא, הה"ד הקיצו ורגנו שוכני עפר כי טל אורות טלך, טלא מאינון נהורין עלאין דנהרין לעילא.

466. עד דהוו יתבי אתפליג ליליא, א"ל ר' יהודה לר' יוסי, השתא רוחא דצפון אתער, וליליא אתפלג, והשתא עדנא דקודשא ב"ה תאיב לקלהון דצדיקיא בהאי עלמא, אינון דמשתדלי באורייתא, השתא קודשא בריך הוא ציית לן, בהאי אתר, לא נפסוק מלי דאורייתא.

467. פתח ואמר, המלאך הגואל אותי מכל רע, הא אתמר ואוקמוה. אבל תא חזי, כתיב הנה אנכי שולח מלאך וגו', דא הוא מלאך דאיהו פרקא דעלמא, נטירו דבני נשא, והאי איהו דאזמין ברכאן לכל עלמא, בגין דאיהו נטיל לון בקדמיתא, ולבתר איהו אזמין לון בעלמא, ובגין דא כתיב, הנה אנכי שולח מלאך לפניך. ושלחתי לפניך מלאך.

468. This angel is now male, now female. When procuring blessings for the world he is male and called male. As a male, he orders blessings for the female. And when there is judgment in the world, she is called female, and as a pregnant female, she is filled with judgments, and is then called a female. Therefore, now he is male, and now she is female. All this is one mystery.

468. וְהָאֵל אִיהוּ מֵלָאךְ, דְּלִזְמִנִּין דְּכָר, וְלִזְמִנִּין נֻקְבָּא, וְהָכִי אִיהוּ, דְּבִזְמַנָּא דְּאִיהוּ אִזְמִין בְּרַכָּאן לְעֵלְמָא, בְּדִין אִיהוּ דְּכָר, וְאִקְרִי דְּכָר. בְּדִכּוּרָא דְּאִזְמִין בְּרַכָּאן לְנֻקְבָּא. הָכִי אִיהוּ אִזְמִין בְּרַכָּאן לְעֵלְמָא. וּבִזְמַנָּא דְּקִיּוּמָא בְּדִינָא עַל עֵלְמָא, בְּדִין אִקְרִי נֻקְבָּא, בְּנֻקְבָּא דְּאִיהוּ עֹבְרָא, הָכִי אִיהוּ אֲתַמְלִי מִן דִּינָא, וּבְדִין אִקְרִי נֻקְבָּא. וְעַל דָּא לִזְמִנִּין אִקְרִי דְּכּוּרָא, וְלִזְמִנִּין אִקְרִי נֻקְבָּא, וְכָלֵא רִזָּא חֲדָא.

469. It is likewise written: "And the bright blade of a revolving sword" (Beresheet 3:24); NAMELY there are angel messengers in the world which revolve and turn into several shapes, sometimes female and sometimes male, now Judgment and now Mercy, and all is the same matter. In the same manner, this angel has many shapes, and all the colors, WHITE, RED, AND GREEN, of the world, THE NUKVA, are in this place. This is the mystery of: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). THE APPEARANCE OF THE BOW, THE NUKVA, CONTAINS THE THREE COLORS. Since the angel has the three colors, he leads the world.

469. בְּגִוּוֹנָא דָּא כְּתִיב, וְאֵת לֵהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, מֵלֵאכִין אֵת שְׁלַחֹן בַּעֲלָמָא, דְּמִתְהַפֶּכִין לְכַמָּה גִּוּוִּין, לִזְמִנִּין נֻקְבִי, לִזְמִנִּין דְּכּוּרִי, לִזְמִנִּין דִּינָא, לִזְמִנִּין רַחֲמִי, וְכָלֵא בְּחֵד גִּוּוֹנָא. בְּגִוּוֹנָא דָּא הָאֵי מֵלָאךְ, בְּגִוּוִּין סְגִיאִין אִיהוּ, וְכָל גִּוּוִּין דְּעֵלְמָא, כְּלָהוּ אִיתְנָהוּ בְּהָאֵי אֲתֵר. וְרִזָּא דָּא כְּמִרְאָה הַקְּשֵׁת אֲשֶׁר יִהְיֶה בַּעֲנַן בַּיּוֹם הַגָּשָׁם כֵּן מִרְאָה הַנֶּגַה סְבִיב הוּא מִרְאָה דְּמוֹת כְּבוֹד ה'. וְכַמָּה דְּאֵית בֵּיה כָּל אִינוּן גִּוּוִּין, הָכִי נִמְי אֲנַהֲיג לְכָל עֵלְמָא.

45. Three colors

Here we first learn that the colors white, red, and green correspond to the Right, Left, and Central Columns respectively. These colors are connected, they encircle the realm of Malchut, and they are reflected in the Malchut. The illumination of Malchut, we learn, is concealed from those below. Whoever tries to behold her will be rejected if they lack the appropriate merit. And whoever understands how to unite and adjust the three colors properly will be preserved in this world and in the next.

The Relevance of this Passage

The ability to balance and manage the three primal spiritual energy forces known as Right, Left and Central Columns is bestowed up the reader. The colors white, red, and green embody these three forces and they shine brightly in our souls so that our lives are more balanced, harmonious, and aligned with the spiritual structure of creation. This balance brings forth the wisdom to know when and how to receive for the purpose of sharing with others.

Tosefta (addendum)

470. Exalted, beloved men of intelligence, behold THE SOULS FROM THE RIGHT COLUMN. Litigants with a sailor stick, approach so you may know, THOSE OF THE LEFT COLUMN, WHENCE ARE JUDGMENTS. Those of you of intelligent eyes, OF THE CENTRAL COLUMN, WHO GAINED CHOCHMAH RECEIVED THROUGH TEVUNAH, know that when it came up in the wish of the mystery of mysteries to issue forth three colors bound together, the white, red, and green, THE THREE COLUMNS: RIGHT IS WHITE, LEFT IS RED, AND THE CENTRAL GREEN, the three colors combined and mingled together. Then the lower shovel, THE NUKVA, was dyed and came out of these colors.

תּוֹסֶפֶתָא

470. רַחֲמֵי עֲלָאֵי, מֵאֲרִי דְּסִכְלָתְנוּ אֲסִתְּבִלוּ, הוֹרְמָנִי יִדְיעַן בְּקוּלָּפִי דְּסִיכְתָּא, קְרִיבוּ לְמִנְדַּע, מֵאֵן מִנְכוּן מֵאֲרִי דְּעִיּוּנִין בְּסִכְלָתְנוּ, וְיִדְעַ בְּשַׁעֲתָא דְּסִלִּיק בְּרַעוּתָא דְּרִזָּא דְּרִזִּין, לְאַפְקָא תִּלְת גִּוּוִּין בְּחֲדָא כְּלִילִין, וְאִינוּן: חוּר וְסוּמַק וְרוּק, תִּלְת גִּוּוִּין בְּחֲדָא אֲשִׁתְּלִיבָאן דָּא עִם דָּא, מִזְדְּוֹגָן דָּא עִם דָּא, מִגְרֹפִיָּא תִּתָּא אֲצַטְבַּע, וְנִפְקָא מִגּו גִּוּוִּין אֵלִין.

471. All these colors, WHITE, RED, AND GREEN, are reflected IN THE NUKVA, a looking mirror, SINCE ONLY IN IT ONE CAN SEE when it is crystal-like. When he struck it, THE NUKVA was seen outside. The three colors circle it TO ITS RIGHT, LEFT AND MIDDLE; the color goes up and down. TO WIT, THE WHITE COLOR, RIGHT, GOES TO BE INCLUDED WITHIN THE LEFT; THE RED COLOR, LEFT, GOES UP, NAMELY SHINES FROM BELOW UPWARD; THE GREEN IN THE MIDDLE GOES DOWN, BY SHINING FROM ABOVE DOWNWARD. There are executioners in charge within it-WHO PUNISH THOSE WHO DRAW THE ILLUMINATION OF THE LEFT FROM ABOVE DOWNWARD.

472. The colors that are connected which encircle THE NUKVA, raise her up by day, and she descends by night. SHE IS LIKE a burning candle, WHOSE ILLUMINATION is seen by night, and by day it is concealed AND CANNOT BE SEEN. The light is hidden in 248 worlds, which all shine within her from above downward into 365 parts, which are concealed and covered from below.

473. Whoever solicits to attain her will break the wings WHICH CONCEAL HER and the hidden Klipot, and then open the gates. Whoever may look will behold with knowledge and intelligence as if from behind a wall, save the exalted faithful prophet Moshe, who saw it eye to eye above, where it is inconceivable.

474. Whoever did not merit it is rejected outside. Several battalions of angels are ready for him, to go out to him and escort him out so he will not behold the pleasure of the King. Woe to the wicked in the world, who have not the merit of beholding, as it says, "But they shall not go in to see when the holy things are covered..." (Bemidbar 4:20).

475. Rabbi Yehuda said: I was looking and, behold, through these lights, THE THREE COLORS, the souls of the righteous are looking. When they cleave to this place, THE NUKVA, the souls of the righteous look from among these lights. The colors, WHITE, RED, AND GREEN, go up to be included together. Happy is he who knows how to comprise and unite them all as one, and correct all where it is needed to be, high above. Then is man preserved in this world and in the World to Come.
(End of Tosefta)

471. וְכָל גּוֹזֵנִין אֵלָיו, אֶתְחַזֵּן בְּהֵא, חִיּוֹ אִיהוּ
לְאַסְתָּבְלָא, כְּעִינָא דְּבְרֻלְחָא אֶתְחַזֵּי בְּשַׁעְתָּא,
כְּגֻזְנָא דְּבִטְשׁ בְּגֻזָּה, הֵכִי אֶתְחַזֵּי לְבָר, אֵלָיו תֵּלֵת
גּוֹזֵנִין סַחְרִין לְהֵא, וְגֻזְנָא אֲזֵלָא סֻלְקָא וְנַחְתָּא,
קְסֻטְרִין דְּקֻטְרָא קְבִיעֵי בְּגֻזָּה.

472. גּוֹזֵנִין סַחְרִין כְּלִילִין בְּחֻדָּא, סֻלְקִין לָהּ לְעִילָא
בְּיַמְמָא, וְנַחְתָּא בְּלִילִיָּא, שְׂרָגָא דְּדִלִיק אֶתְחַזֵּי
בְּלִילִיָּא, בְּיַמְמָא אֶסְתַּתְרַת נְהוּרָא, טְמִירָא בְּמֵאֲתָן
וְאַרְבַּעִין וְתַמְנִיָּא עֲלָמִין, כֻּלְהוּ אֲזֵלִין לְגֻזָּה
מִלְעִילָא לְתַתָּא, גּוֹ תֵּלֵת מָאָה וְשִׁתִּין וְחֻמֶּשׁ שְׁיִיפִין
גְּנִיזָא וְאַתְכַּסִּיָּא לְתַתָּא.

473. מֵאֵן דְּמַמְשַׁפֵּשׁ לְאַשְׁכַּחָא לָהּ, יִתְבַּר גְּדִפִּין
קְלִיפִין טְמִירִין, וְיִפְתַּח תְּרַעִין, מֵאֵן דְּזָכִי לְמִיחְמִי,
יְחֻמִּי גּוֹ יִרְיעָה וְסַכְלָתָנוּ, כְּמֵאֵן דְּחֻמִּי בְּתֵר כּוּתְלָא.
בָּר מִן מִשָּׁה נְבִיאָה, מִהֵימְנָא עֲלָאָה, דְּהוּהָ חֻמִּי לִיה
עִינָא בְּעִינָא, לְעִילָא בְּאַתֵּר דְּלֵא אֲתִיידַע.

474. מֵאֵן דְּלֵא זָכִי, דְּחֻו לִיה לְבָר, כְּמָה חֲבִילִי
טְהִירִין אֲזִדְמֵנוּ לְגַבִּיָּה, אֲזִדְמֵנוּ נַפְקִי עֲלִיהָ, וְאַפְקוּ
לִיה דְּלֵא יִסְתַּבֵּל בְּעֻזָּא דְּמַלְכָּא, וּוִי לֹון לְאִינוּן
חֲיִיבִין דְּעֻלְמָא, דְּלֵא זָכָאן לְאַסְתָּבְלָא, כְּדִ"א וְלֵא
יְבִאוּ לְרֵאוֹת כְּבֻלַּע אֶת הַקֹּדֶשׁ וְגו'.

475. אָמַר רַבִּי יְהוּדָה, מְסַתְּבֵל הוּינָא, וְהָא מְגו
זְהִירִין אֵלָיו, מְסַתְּבֵלִין נְשִׁמְתָּהוֹן דְּצִדִּיקָא, כְּד
אֲתַדְּבִקוּ בְּהֵא אֲתֵר, מְגו זְהִירִין אֵלָיו מְסַתְּבֵלִין
נְשִׁמְתָּהוֹן דְּצִדִּיקָא. אִינוּן גּוֹזֵנִין, סֻלְקִין וְאַתְכַּלִּילִין
בְּחֻדָּא. זָכָאָה אִיהוּ מֵאֵן דִּידַע לְאַכְלָלָא וְלִיחְדָּא
כֻּלְהוּ בְּחֻדָּא, לְאַתְקְנָא כֻּלָּא בְּאַתֵּר דְּאַצְטְרִיךְ לְעִילָא
לְעִילָא, וְכִדִּין אֲתִנְטִיר בָּר נֶשׁ בְּהֵא עֻלְמָא,
וּבְעֻלְמָא דְּאֲתִי.
ע"כ תּוֹסַפְתָּא

46. "The king's strength also loves judgment"

Rabbi Yosi explains that the title verse refers to God and the power by which He strengthened the realm of Malchut. This power was derived through judgment. Malchut, and therefore the congregation of Yisrael, was established through judgment--that is, the Mochin that includes Chochmah and Chassadim together.

The Relevance of this Passage

Spiritual balance between mercy and judgment is created within our souls and the world around us by virtue of the spiritual energy bottled up within the mystical words of this ancient text. Balance is critical if we are to live a life of fulfillment. For instance, if the scales are tipped towards the side of judgement, we'll find the world extra hard on us. The objective of this passage is to balance our ability to extend mercy and judgement to others so

that we receive the same compassionate blend of judgment and mercy from the world.

476. Rabbi Yosi opened the discussion saying: "The king's strength also loves judgment (or justice), you do establish equity" (Tehilim 99:4). "The king's strength also loves judgment" refers to the Holy One, blessed be He; NAMELY THE NUKVA WHO LOVES JUSTICE, WHICH IS MOCHIN INCLUDED OF RIGHT AND LEFT TOGETHER. "The king's strength" is the power with which the Holy One, blessed be He, strengthened THE NUKVA, which comes only through justice, as it is written: "The king by justice establishes the land" (Mishlei 29:4) BY BEING INCLUDED OF CHOCHMAH AND CHASSADIM TOGETHER, CHASSADIM ON THE RIGHT AND CHOCHMAH ON THE LEFT.

477. This is the reason SCRIPTURE SAYS, "The king's strength also loves justice," for the Congregation of Yisrael, THE NUKVA, is not established save through justice, WHICH IS MOCHIN INCLUDED OF CHOCHMAH AND CHASSADIM TOGETHER. Since it is fed thereof, THE SECRET OF CHASSADIM and all the blessings it receives are from there, THE SECRET OF CHOCHMAH. Therefore, "the king's strength also loves Judgment," for all it desires and craves is to receive justice. "You do establish equity (lit. 'equities')" is the secret of the two Cherubs below CALLED EQUITIES, who rectify and render the world inhabited.

47. "Haleluyah! Give praise, O servants of Hashem"

The rabbis explain that when one person praises another, the praise should be in accordance with that person's merit. This is because praise given that is not deserved becomes a reproach. Through a discussion of the title verse, we learn that the name 'Haleluyah' is among the highest kinds of praise to God since it contains both the highest name as well the praise itself. The rest of the title portion reveals the name of the praised and those who address the praise. This means that they, the servants of The Creator, praised the place called "the Name of Yah," Malchut. We're then told of the significance of the Yud ? in the Hebrew translation of the word let, and its relationship to "the drawing from the most hidden." The discourse then reveals the meaning of the words, "From the rising of the sun to its setting." This alludes to Zeir Anpin, whence the sun shines and Malchut, the place to which Faith is bound.

The Relevance of this Passage

The wisdom to offer praise to others with purity and in the appropriate measure is awakened in us. The Holy Name of "Haleluyah" and the letter Yud ? connect us to lofty levels in the spiritual atmosphere, arousing Light, blessing, and praise throughout our physical world [Malchut]. We are inspired to become worthy of praise through spiritual growth and transformation.

478. Rabbi Chizkiyah opened the discussion with the verse, "Haleluyah! Give praise, O servants of Hashem, praise the name of Hashem" (Tehilim 113:1). Let us examine this verse. After saying Haleluyah, why ADD "Give praise, O servants of Hashem" and then "praise the name of Hashem"? HE ANSWERS: We have so learned that whoever praises someone else should do so in accordance with his merits, and praise should be the extent of that person's merit. We have learned that he who gives him praise which he does not deserve, it is considered to be a reproach; TO WIT, his blame shall be revealed. Therefore, he who mourns another man should do so according to his merit and no more. For the praise might turn EVENTUALLY into blame. Praise should always agree with merits.

479. Come and see: "Haleluyah." There is here a supreme praise to the Master of everything, whom no eye can behold or know, who is most hidden. Who is He? THE NAME OF Yah, the highest name of all.

476. פתח רבי יוסי ואמר, ועז מלך משפט אהב אתה בוננת מישרים וגו', ועז מלך משפט אהב, דא קודשא בריך הוא. ועז מלך: תוקפא דאתקף קודשא בריך הוא, לאו איהו אלא במשפט, דהא במשפט אתקיים ארעא, בד"א מלך במשפט יעמיד ארץ.

477. ובגין כך, ועז מלך משפט אהב, ולא אתתקנת בנסת ישראל אלא במשפט, בגין דמתמן אתזנת, וכל ברכאן דנטלא, מתמן נטלא. ובגין כך ועז מלך משפט אהב, כל תאיבו, וכל רחימו דילה לקביל משפט. אתה בוננת משרים, דא דתרין ברוכים לתתא, דאינון תקונא ויישובא דעלמא, והא אתמר.

478. רבי חזקיה פתח ואמר, הללו יה הללו עבדי ה' הללו את שם ה', האי קרא אית לאסתכלא ביה, בין דאמר הללויה, אמאי הללו עבדי ה', ולבתר הללו את שם ה'. אלא הכי תנינן, מאן דמשבח לאחרא, אצטריך לשבחא ליה כפום יקריה, וכפום יקריה הכי אצטריך שבחיה, ותנינן מאן דמשבח לאחרא, בשבחא דלית ביה, הוא גלי גנותיה, וצבי לגלאה ליה, ועל דא, מאן דעביד הספדא על בר נש, אצטריך כפום יקריה, ולא יתיר, דמגו שבחיה אתי לגנותיה, ובכלא שבחא אצטריך כפום יקריה.

479. תא חזי, הללויה: הכא אית שבחא עלאה דמארי דכלא, אתר דלא שלטא ביה עינא למנדע ולאסתכלא, דאיהו טמירא דכל טמירין, ומאן איהו י"ה, שמא עלאה על כלא.

480. Therefore "Haleluyah (lit. 'praise Yah') contains a praise and a name in one. Here it is undisclosed since he says Haleluyah, yet does not mentions the speaker, or to whom the word is addressed. As the name Yah is undisclosed, so is the praise, and I do not know who are those who address the praise. All should be thus covered in the supernal secret. After being concealed by the supernal secret, it is now revealed and said: "Give praise, O servants of Hashem, praise the name of Hashem," BY WHICH THE NAME OF THOSE WHO PRAISE AND THE PRAISED ARE MADE KNOWN. This is because the place is not as hidden as that supernal and most hidden of all, WHICH IS YAH, but is the place called name, NAMELY THE NUKVA, as it is written: "Whose name is called by the name of Hashem" (II Shmuel 6:2), WHICH MEANS THE NUKVA CALLED NAME.

481. The first one, YAH, is covered and undisclosed, while the second, THE NAME OF YAH, is both undisclosed and disclosed. And since it may be revealed, SCRIPTURE says that they praise the place CALLED THE NAME OF YAH. Who are those who praise? The servants of Hashem, who are worthy of praising this place, THE NUKVA.

482. "Blessed be the name of Hashem" (Tehilim 113:2). HE ASKS: Why does it say here "be (Heb. yehi-or Yud-Hei-Yud)"? HE REPLIES: This word is the secret of drawing from that supernal, hidden place we mentioned, Yah, unto the secret of the covenant, the lower Yud which resembles the upper Yud, the beginning is like the end.

483. Therefore 'Yud-Hei-Yud' is the secret of drawing from the most hidden, THE FIRST YUD OF YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD unto the lower grade, THE LAST YUD OF YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD. THIS IS THE SECRET OF THE TWO YUD OF YUD-HEI-YUD. With its support the Creation prevailed, as it says, "Let (Heb. yehi) there be firmament," "let there be lights," and "let there be light."

484. In all the works above, THE FIRMAMENT, LIGHT AND THE LIGHTS, it is written Yud-Hei-Yud; in all the works below, THE EARTH, THE SEAS AND ALL THAT IS IN THEM, it does not say Yud-Hei-Vav, since the secret OF YUD-HEI-VAV, the drawing from the most hidden, THE FIRST YUD OF YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD, does not prevail save by the supernal works above and not those below.

485. Through this, the most Holy Name is blessed by everything. It is therefore written: "Blessed be (Yud-Hei-Yud) the name of Hashem." "From the rising of the sun" (Tehilim 113:3) is the supernal place whence the sun, ZEIR ANPIN, shines from, the place of the supernal undisclosed head, THE HEAD OF ARICH ANPIN.

480. ובג"כ הללויה: שבחא ושמא בחדא, כלילין בחדא, והכא סתים מלה דאמר הללויה, ולא אמר מאן הללויה, למאן אמרו הללו, אלא במה די"ה סתים, הכי שבחא דשבוחי סתים אינון, דמשבחי לא ידענא מאן אינון, והכי אצטריך למהוי כלל סתים, ברזא עלאה, ולבתר דסתים ברזא עלאה, גלי ואמר, הללו עבדי ה' הללו את שם ה', בגין דדא איהו אתר, דלא סתים, כההוא עלאה טמירא דכל טמירין, דא הוא אתר דאקרי שם, כד"א אשר נקרא שם שם ה'.

481. קדמא סתים דלא גליא, תניינא סתים וגליא, ובגין דקיימא באתגליא, אמר אינון דקא משבחי לההוא אתר מאן אינון, וקאמר דאינון עבדי ה', דאתחזון לשבחא לאתר דא.

482. יהי שם ה' מבורך, מאי שנא דקאמר יהי. אלא יהי, רזא דאמשכותא מההוא אתר עלאה, דאיהו סתים דקאמרן, דאיהו י"ה, עד רזא דברית, דאיהו יו"ד תתאה, כגוונא דיו"ד עלאה, שירותא בסופא.

483. ובגין כך יהי, רזא דאמשכותא מטמירא דכל טמירין, עד דרגא תתאה, ובמלה דא אתקיים כל עובדא דבראשית, כד"א יהי רקיע, יהי מאורות, יהי אור.

484. בכל אינון עובדין דלעילא כתיב יהי, בכל אינון עובדין דלתתא, לא כתיב יהי, בגין דרזא דא דאיהו אמשכותא מרזא עלאה, סתימין דכל סתימין, לא אתקיים אלא במלין עלאי דלעילא, ולא אתמר באינון מלין תתאין דלתתא.

485. ובדא מתברך שמא קדישא בכלא, ועל דא כתיב יהי שם יי' מבורך וגו', ממזרח שמש עד מבואו, דא אתר עלאה, דקא נהיר מגיה שמשא, ונהיר לכלא, ודא הוא אתר דרישא עלאה סתימא.

486. "To its setting" (Ibid.): To this place to which faith, THE NUKVA, is well bound, BEING THE PLACE OF THE UNISON BETWEEN ZEIR ANPIN AND THE NUKVA, whence blessings issue forth to all, and the world, THE NUKVA, is fed thereof, as we learned. Hence this place, THE NUKVA, is fed and blessed from above. All depends upon awakening below, when the servants of Hashem are aroused while blessing the holy name, THE NUKVA, like we said. And when she is revealed, it is written, "Give praise, O servants of Hashem, praise the name of Hashem."

487. By this time, the morning broke and they came out of the cave, not having slept that night. They walked along the way and when they came out of the mountains, they sat down and prayed. They reached a village where they sat the whole day. At night, they slept until midnight when they rose to study the Torah.

48. "And he blessed them that day"

The discussion begins with an interpretation of the title verse. We are told that the phrase "that day" signifies the unity between Zeir Anpin and Binah. "By you" alludes to the unity of the blessings from both high and low grades. "Yisrael," we learn, is an allusion to Yisrael-Saba, who receives blessings from above and confers them on Malchut. The rabbis then explain why the name Ephraim is mentioned first in the verse, "Elohim make you as Ephraim and Menashe." The first explanation of the title verse concludes with the teaching that love of one's grandchildren often surpasses the love of one's own children.

Rabbi Yosi provides an additional explanation for the title verse, revealing that men are blessed first, since women are blessed only through the blessings of men.

The Relevance of this Passage

In order for a lamp to illuminate a darkened room, it must be connected to a source of energy. Likewise, for spiritual Light to brighten our darkened world, we must connect ourselves to the source of energy that powers the entire cosmos. The word "that day" indicates a connection between Zeir Anpin and Binah, two Sfirot that occupy the Upper Worlds. The phrases "By you" and "Yisrael" correspond to the connection between our souls and the entire physical dimension to Zeir Anpin. Spiritual current is now free to flow and illuminate all of mankind once these cosmic "power stations" are connected to one another.

488. "And he blessed them that day, saying (Heb. lemor), 'By you shall Yisrael bless'" (Beresheet 48:20). HE ASKS: What is the meaning of "that day"? It would have been enough to say just "And he blessed them." Also the word 'lemor' is normally spelled without Vav, but here there is an additional Vav. What is the reason for the difference?

489. HE ANSWERS: "And he blessed them that day" is a mystery. That day is the secret of the grade in charge over the blessings above, BINAH; "That day" is the day, ZEIR ANPIN, which is from the supernal place called "that (lit. 'he')" WHICH IS BINAH. "That day" INDICATES THAT there is no separation between "day" and "he." Wherever IT IS SAID "that day," there are two grades: the supernal grade, BINAH, and the lower, ZEIR ANPIN, when they are together; TO WIT, WHEN ZEIR ANPIN ASCENDED TO BINAH AND BECAME LIKE IT.

486. וְעַד מְבֹאוֹ: דָּא הוּא אֲתֵר קְשָׁרָא, דְּאִתְקַשְׁרַּ בֵּיהּ מְהִימְנוּתָא בְּדָקָא חֲזִי, וּמִתַּמֵּן נִפְקֵן בְּרַכָּאן לְכָלָא, וְעֵלְמָא מֵהֶכָּא אֲתִזֵּן, בְּמָה דְּאִתְמַר, וּבְגִין כֵּן קֵינְמָא הָאִי אֲתֵר לְאִתְזָנָא מְעִילָא, וְלֹאֲתַבְרַכָּא מִתַּמֵּן, וְכָלָא קֵינְמָא בְּאִתְעֲרוּתָא דְּלִתְתָּא, דְּמִתְעֲרִי אֵינֻן עֲבָדֵי יוֹ, כִּד מְבָרְכֵי שְׁמָא קְדִישָׁא, בְּדָקְאֻמְרֵן. וּבְגִין כֵּן דְּאִיהוּ בְּאִתְגַּלְיָא, כְּתִיב הִלְלוּ עֲבָדֵי יוֹ הִלְלוּ אֶת שֵׁם יוֹ.

487. אֲדִהֲבֵי הָוָה נְהִיר צִפְרָא, נִפְקוּ מִן מְעֲרֵתָא, וּבִהְיוּא לִילִיָּא לֹא דְמִיכּוּ, אֲזָלוּ בְּאַרְחָא, כִּד נִפְקוּ מֵאֵינֻן טוּרִין, יִתְבוּ וְצִלוּ צִלּוּתָא, מָטוּ לְחַד בְּפֵר, וְיִתְבוּ תַּמָּן כָּל הָהוּא יוֹמָא, בִּהְיוּא לִילִיָּא נְמוּ, עַד דְּהוּ פִּלְגוּת לִילִיָּא קְמוּ, לְאִתְעַסְקָא בְּאוּרִיָּתָא.

488. פִּתַּח רַבִּי יְהוּדָה וְאָמַר וַיְבָרְכֶם בַּיּוֹם הַהוּא לֵאמֹר כֵּן יִבְרַךְ יִשְׂרָאֵל וְגו', וַיְבָרְכֶם בַּיּוֹם הַהוּא, מֵאִי בַּיּוֹם הַהוּא, דְּהָא סִגִּי דְקָאֻמְר וַיְבָרְכֶם. וְתוּ, כָּל לֵאמֹר כְּתִיב חֶסֶד, וְהֶכָּא לֵאמֹר בּוֹי"ו כְּתִיב, מֵאִי שָׁנָא.

489. אֵלָּא רְזָא אִיהוּ, וַיְבָרְכֶם בַּיּוֹם הַהוּא, מֵאִי בַּיּוֹם הַהוּא, רְזָא דְּרִגְנָא דְּאִתְמַנָּא עַל בְּרַכָּאן לְעִילָא. יוֹם הַהוּא: יוֹם מִהְיוּא אֲתֵר עֲלָאָה, דְּאִקְרִי הוּא, וְהָאִי יוֹם הַהוּא, דְּלִית פְּרוּדָא בֵּין יוֹם וּבֵין הוּא, וּבְכָל אֲתֵר הַיּוֹם הַהוּא, דָּא תְרִין דְּרִגִּין, דְּרִגְנָא עֲלָאָה וְתַתָּאָה דְּאֵינֻן בְּחָדָא.

490. This is why when Ya'akov wished to bless Yosef's children, he blessed them all as one by the unison of high and low, so that their blessing would prevail. He then included them all together, saying: "By you shall Yisrael bless." What is "By you"? Assuredly this is the secret of unison. First he blessed from below upward, TO WIT, IN "AND HE BLESSED THEM THAT DAY," WHICH IS ZEIR ANPIN AND BINAH TOGETHER, and then he descended into the middle TO ZEIR ANPIN and down TO THE NUKVA. 'Lemor' with Vav is the middle, SINCE VAV IS AN ALLUSION TO ZEIR ANPIN. He then went down, SAYING "by you," WHICH REFERS TO THE NUKVA. Thus THE BLESSING is well formed, being from below upward and from above downward.

491. "By you shall Yisrael bless": HE ASKS: What is Yisrael? HE ANSWERS: It is Yisrael Saba, ZEIR ANPIN OF BINAH. It does not say, 'Shall Yisrael be blessed' but "Shall Yisrael bless," WHICH MEANS HE WILL BLESS OTHERS. This is because Yisrael SABA receives blessings from above and then blesses all through the low grade, THE NUKVA, by saying "By you shall Yisrael bless, saying:" WHICH MEANS THAT THROUGH "BY YOU (HEB. BECHA)," BY THE NUKVA, YISRAEL SABA SHALL BLESS ALL.

492. "Elohim make you as Ephraim and Menashe": He mentions Ephraim first, since Ephraim is called by the name of Yisrael. Whence do we know that? The tribe of Ephraim left before the time was over of the Egyptian enslavement, by trying to force time and come out of exile, and their foes rose against them and killed them. It is written, "Son of man, these bones are the whole house of Yisrael" (Yechezkel 37:11). From this, it is understood that EFRAIM IS CONSIDERED AS YISRAEL, since it says "the whole house of Yisrael." Ya'akov therefore put Ephraim before Menashe. Thus Ephraim journeyed on the west side, which was his path, AS THE SHECHINAH IS ON THE WEST, WHO COMPRISES ALL YISRAEL. THEREFORE EFRAIM, BEING CALLED YISRAEL, WAS ON THE SIDE OF THE SHECHINAH.

493. Come and see: Why did the blessing he gave to Yosef's children precede that of his own children? HE ANSWERS: This teaches us that love of grandchildren surpasses the love of one's own children. Therefore, SINCE HIS LOVE FOR HIS GRANDCHILDREN IS STRONGER THAN THAT FOR HIS CHILDREN, he blessed them first.

494. "And he blessed them that day, saying": Rabbi Yosi opened the discussion saying: "Hashem has remembered us: He will bless, He will bless the house of Yisrael" (Tehilim 115:12). WHY IS IT WRITTEN TWICE "BLESS"? HE SAYS, "Hashem has remembered us: He will bless" refers to the men. "He will bless the house of Yisrael" refers to the women. For the men should be blessed first and then the women, since women are blessed only through the blessing of men. When the men are blessed, the women are blessed. THIS MAY BE DERIVED from the verse, if you wish "And shall make atonement for himself and for his house" (Vayikra 16:6). One should first atone for himself and only then for his house, SINCE MEN COME BEFORE WOMEN, so that she will be blessed from him.

490. ובגין כך, כד בעא יעקב לברכא לבנוי דיוסף, בריך לון ביחודא דלעילא ותתא כלהו בחדא, בגין דיתקיים ברכתהון, ולבתר כליל כלא בחדא, ואמר בך יברך ישראל. מאי בך. ודאי דא רזא דיחודא, בקדמיתא מתתא לעילא, ולבתר נחית לאמצעיתא, ולתתא. לאמור בוא"ו הא אמצעיתא. ולבתר נחית לתתא בך. והכי הוא יאות כדקא חזי, מתתא לעילא, ומעילא לתתא.

491. בך יברך ישראל, מאי ישראל, ישראל סבא, יבורך ישראל לא כתיב, אלא יברך, דהא ישראל נטיל ברכאן מלעילא, ולבתר איהו מברך לכלא, בהאי דרגא תתאה דייקא, דקאמר בך יברך ישראל לאמר.

492. ישימך אלהים כאפרים וכמנשה, אקדים ליה לאפרים בקדמיתא, בגין דאפרים על שמא דישראל אקרי. מנ"ל. מהא, דכד שבטא דאפרים נפק, עד לא אשתלים זמנא דשעבודא דמצרים, דחקו שעתא ונפקו מן גלותא, קמו עליהון שנאיהון וקטלו לון, וכתיב בן אדם העצמות האלה כל בית ישראל המה, משמע דכתיב כל בית ישראל המה, ועל דא אקדים לאפרים קדם מנשה. בגין כך אפרים מטוליה לסטר מערב, ומטלנוי הוה.

493. תא חזי , ברכתא דברין לבני יוסף, אמאי אקדים לון ברכאן, עד לא יברך לבנוי. אלא מכאן, דחביבותא דבני בנוי, חביב עליה דב"נ יתיר מבנוי, ובגין כך, אקדים חביבותא דבני בנוי קודם לבנוי, לברכא לון בקדמיתא.

494. ויברכם ביום ההוא לאמר, ר' יוסי פתח ואמר, יי זכרנו יברך יברך את בית ישראל וגו', יי זכרנו יברך: אליו גוברין. יברך את בית ישראל: אליו נשין. בגין דדכורין בעין לאתברכא בקדמיתא, ולבתר נשין, ונשין לא מתברכן אלא מברכתהון דדכורין, דכד דכורין מתברכן כדן נשין מתברכן. ואי תימא מהא, דכתיב וכפר בעדו ובעד ביתו, דבעי לכפרא עליה בקדמיתא, ולבתר על ביתיה, בגין דמתברכא מניה.

495. Come and see: Women are blessed only through men, who are blessed first, and by their blessings they are blessed, AND NEED NO SPECIAL BLESSING FOR THEMSELVES. HE ASKS: How can we account for the words: "He will bless the house of Yisrael," SEEING THAT WOMEN NEED NO SPECIAL BLESSING FOR THEMSELVES? HE ANSWERS: The Holy One, blessed be He, gives an additional blessing to a married man, so that his wife may be blessed from him. So always, the Holy One, blessed be He, gives an extra blessing to a married man, and gives him two portions, the one for him and another for his wife. And he receives everything, his own, and his wife's portion. HENCE THERE IS A SPECIAL BLESSING FOR THE WOMEN "HE WILL BLESS THE HOUSE OF YISRAEL?," SINCE IT IS THEIR OWN PORTION. THOUGH MEN RECEIVE THEIR PORTION TOO, THEY LATER GIVE IT TO THEM, AS EXPLAINED.

496. "And he blessed them that day" is joined by the word 'leamor' (saying), with Vav. Here is an allusion to a firstborn son, SINCE VAV ALLUDES TO BIRTHRIGHT, as it is written: "Yisrael is my son, my firstborn" (Shemot 4:22) and "Efraim is my firstborn" (Yirmeyah 31:8). For this, there is an additional Vav, FOR EFRAIM WHO WAS INCLUDED WITHIN THAT BLESSING.

49. "Your eyes did see my unshaped flesh"

Rabbi Chizkiyah discourses on the title verse, revealing that before descending to earth, all souls stand before God in the same shape and form that they will possess in this world. The title verse alludes to this fact, since God sees all before they are seen in the world.

The Relevance of this Passage

Before a soul descends into the physical dimension, it stands before The Creator and promises to complete its correction process, seeking redemption for past life iniquities by way of spiritual transformation. The negative angel Satan and the trappings of our seductive material world cause forgetfulness. We succumb to temptations that glorify our own ego and thus, break our commitment to The Creator. Here we can awaken remembrance of our divine promise and receive inspiration and passion to pursue the path of spiritual transformation.

497. Rabbi Chizkiyah opened the discussion saying: "Your eyes did see my unshaped flesh; for in Your book all things are written" (Tehilim 139:16). This verse has been expounded in several places. Yet come and see: All the souls which have existed since the Creation of the world, all stand before the Holy One, blessed be He, before descending into the world, assuming the very shape in which they are seen in the world. In that same appearance of the person's body that stands in this world, so does it stand above.

498. When the soul is ready to descend into the world with the very shape it is about to have in this world, it stands before the Holy One, blessed be He, who adjures it to observe the precepts of the Torah and never transgress them.

495. תָּא חֲזִי

, דְּנִשְׁיִן לֹא מִתְבָּרֵךְ אֶלָּא מְגוּבְרִין, כִּד אֲתִבְרֵךְ אִינוּן בְּקִדְמִיתָא, וּמַהֲאִי בְרִכְתָּא מִתְבָּרֵךְ. אֶלָּא בְּמֵאִי אֻקְיָמָנָא יִבְרַךְ אֶת בֵּית יִשְׂרָאֵל, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא יְהִיב תּוֹסַפֶּת בְּרִכָּאן לְדַכּוּרָא דְנִסִּיב, בְּגִין דְּמִתְבָּרַךְ מִינִיה אֲתָתָא וְכֵן בְּכָל אֲתָר, יְהִיב קוּדְשָׁא בְּרִיךְ הוּא תּוֹסַפֶּת בְּרִכָּאן לְדַכּוּרָא דְנִסִּיב, בְּגִין דְּמִתְבָּרַךְ מַהֲהוּא תּוֹסַפֶּת דְּבִרְכָּאן. כִּיּוֹן דְּאִנְסִיב בִּ"נ יְהִיב לִיה תְּרִין חוּלְקִין, חֵד לִיה וְחֵד לְנוֹקְבִיָּה, וְאִיהוּ, נְטִיל כָּלָא, חוּלְקִיָּה וְחוּלְקִיָּה נּוֹקְבִיָּה.

496. תָּא חֲזִי וַיְבָרְכֵם בַּיּוֹם הַהוּא, לְבָתֵּר לְאִמּוֹר בּוֹא"ו, הֵכָא אֲתִרְמִיזָא בְּרָא בּוֹכְרָא, בְּנִי בְכוֹרִי יִשְׂרָאֵל, וְכֹתִיב וְאֶפְרַיִם בְּכוֹרִי הוּא, וְעַל דָּא תּוֹסַפֶּת וְא"ו.

497. ר' חֲזִקִּיָּה פָתַח, גְּלַמִּי רָאוּ עֵינֶיךָ וְעַל סַפְרֵךְ כָּלָם יִכְתְּבוּ וְגו', הָאִי קָרָא אֻקְמוּהָ בְּכַמָּה אֲתָר. אֲבָל תָּא חֲזִי, כָּל אִינוּן נִשְׁמָתִין דִּהּוּ מִיּוֹמָא דְאַתְבָּרִי עַלְמָא, כִּלְהוּ קִיּוּמֵי קָמִי קוּדְשָׁא בְּרִיךְ הוּא עַד לֹא נַחְתּוּ לְעַלְמָא, בְּהֵהוּא דִּיּוֹקְנָא מִמֶּשׁ דְּאַתְחֲזוּן לְבָתֵּר בְּעַלְמָא, וְהֵהוּא חִיזוּ דְגּוּפָא דְבֵּר נֶשׁ דְּקָאִים בְּהֵאִי עַלְמָא, הָכִי קָאִים לְעִילָא.

498. וּבִשְׁעָתָא דְנִשְׁמָתָא דָּא זְמִינָא לְאַחְתָּא בְּעַלְמָא, הָאִי נִשְׁמָתָא בְּהֵאִי דִּיּוֹקְנָא מִמֶּשׁ דְּקִיּוּמָא בְּהֵאִי עַלְמָא, הָכִי קָאִים קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְאֻמִּי לָהּ קוּדְשָׁא בְּרִיךְ הוּא דִּיטוּר פְּקוּדֵי אֻרְיִיתָא, וְלֹא יַעֲבֹר עַל קִיּוּמִין.

499. Whence do we know that THE SOULS stand before Him? From the verse: "As Hashem, the Elohim of Yisrael lives, before whom I stood" (I Melachim 17:1), stood assuredly BEFORE BEING CREATED, as has been explained. Therefore, "Your eyes did see my unshaped flesh" before it was seen in the world; "for in Your book all things are written" as all the souls in their very shapes are recorded in a book. "The days also in which they are to be fashioned" (Tehilim 139:16), indeed they are fashioned, as explained, TO WIT, THEY ARE MADE A GARMENT TO WEAR; "and there is one not one among them" (Ibid.), AS NOT ONE DAY in this world could stand properly before its Master.

499. ומנ"ל דקיימין קמיה, דכתיב חי יי אשר עמדתי לפניו, עמדתי ודאי, והא אוקמוה. ובג"כ גלמי ראו עיניך, עד לא יתחזי בעלמא. ועל ספרך כלם יכתבו, דהא כל נשמתי, בההוא דיוקנא דלהון, בלהו בספרא בתיבין. ימים יצרו, הא אוקמוה יצרו ודאי, ולא אחד בהם, בהאי עלמא למיקם בקיומא דמאריהון, בדקא חזי.

50. "The measure of my days, what it is?"

The discussion opens to reveal that the days of the righteous who gain merit through good deeds are blessed from Binah. We're also told that the phrase "my end" indirectly alludes to David. Rabbi Yehuda then states that the title verse relates to the seventy years that were taken from Adam and apportioned to David. We learn that David corresponds to Malchut, upon whom the seven Sfirot shine. David wished to know why the rest of the supernal lights had light of their own while he did not--he was, however, denied permission.

The Relevance of this Passage

The quality and length of one's days is directly affected by the deeds and degree of spiritual change a person seeks and attains in his lifetime. Upon the merit of the righteous, we draw blessings of long life from above [Binah] and shower them upon the entire world [David, the embodiment of Malchut]. We are inspired to use this Light and increased longevity to accomplish our spiritual purpose and correction.

500. Come and see that when a man has merit in this world through good deeds, his days are blessed above from the place called "the measure of days" (Tehilim 39:5), WHICH IS BINAH. He opened the discussion saying: "Hashem, make me to know my end, and the measure of my days, what it is" (Idib.). This verse has already been explained, yet "my end" is the end of the right, which is connected to David. "The measure of my days" is in charge of his days, WHICH IS BINAH.

500. תא חזי

, יומין דב"נ, בד זכי בהאי עלמא בעובדין טבאן, יומין דיליה אתברכאן לעילא, מההוא אתר דאיהו מדת יומיו. פתח ואמר הודיעני יי קצי ומדת ימי מה היא וגו', האי קרא אוקמוה, אבל תא חזי, קצי: דא קץ הימין, דאיהו מתקשר ביה בדוד. ומדת ימי מה היא, דא איהו דאתמני ממש על יומיו.

501. Rabbi Yehuda said: I have heard from Rabbi Shimon that this verse talks about the days that were portioned from Adam, seventy years. For we have learned that David had no life whatsoever, but the seventy years given him by Adam.

501. א"ר יהודה, הא שמענא מר' שמעון, דהאי קרא אתמר, על אינון יומין דאתגזרו עלוי מאדם קדמאה, דאינון ע'. דהא אתמר, דחזין כלל לא הוו ליה, אלא דיהיב ליה אדם מאינון יומין דיליה, שבעין שנין.

502. It is a mystery THAT THE FIRMAMENT IS a curtain WHICH CORRESPONDS TO MALCHUT, which serves no purpose, since the moon, MALCHUT, has no light of her own. THE SECRET IS THAT DAVID, WHO CORRESPONDS TO MALCHUT, HAS NO LIFE. Seventy years shine upon her, UPON MALCHUT, on all her sides, BEING THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN, EACH INCLUDES OF TEN, WHICH ALTOGETHER AMOUNT TO SEVENTY. This is the life of David. He therefore desired to learn from the Holy One, blessed be He, this secret of why the moon has no life of her own, and wanted to know of her root.

502. ורזא דא, וילון לא משמש בלום, וסיהרא לא נהרת מגרמה כלל, ושבעין שנין נהרין לה, בכל סטרהא. ואינון חיי דוד סתם. ועל דא בעא דוד לקודשא בריך הוא, למנדע רזא דא, על מה לית לה חזין לסיהרא מגרמה, ולמנדע עקרא דיליה.

503. "And the measure of my days, what it is": This is a supernal, undisclosed grade, BINA, CALLED THE MEASURE OF MY DAY, since it is situated over all the days which form the life OF MALCHUT, AS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT ARE DRAWN FROM BINA, a place which shines upon everything. "I will know how frail I am" (Tehilim 39:5). David said: Let me know wherefore I have not MY OWN light, and cannot be like the rest of the supernal lights, which have THEIR OWN lives. Why MY LIGHT IS frail, and wherefore it is withheld from me. This is what David desired to know, but was not given permission to know.

503. וּמִדַּת יָמֵי מַה הִיא, דָּא הוּא דְרֵגָא עֲלָאָה סְתִימָא, דְּאִיהוּ קִיּוּמָא עַל כָּל אֵינּוֹן יוּמִין, דְּאֵינּוֹן חַיִּין דִּילָהּ, אַתְר דְּנִהּוּר לְכָלָא. אֲרַעָה מַה חֲדַל אָנִי: אָמַר דָּוִד: אֲנִדַּע עַל מַה חֲדַל אָנָּא נְהוּרָא מְגַרְמִי, וְאַתְמַנַּע מִנִּי, כְּשֶׁאֵר כָּל אֵינּוֹן נְהוּרָאִין עֲלָאִין דְּאִית לֹון חַיִּין לְכָלָהּ, וְאָנָּא עַל מַה אָנָּא חֲדַל, וְעַל מַה אַתְמַנַּע מִנִּי. וְדָא הוּא דְבַעָא דָּוִד לְמַנְדַּע, וְלֹא אֲתִיְהִיב לִיה רְשׁוּתָא לְמַנְדַּע.

51. All blessings were given to this grade

Malchut is called "a cup of blessing," because although she has no light of her own, all the blessings, joy, and goodness are in it and issue from her. All the Sfirot are included in Malchut, and she possesses all the supernal blessings. We therefore recite the Hallel prayer to praise Malchut. The three grades of the Hallel are the pious, the righteous, and the Congregation of Yisrael, corresponding to the right, left, and central Columns.

The Relevance of this Passage

The supernal blessings embedded into the world of Malchut are unleashed in all their splendor. The balance and harmony of the Three Column System, and the energy aroused through the prayer, connection known as Hallel, are instilled within us as our eyes make contact with the mystical verses composing this passage.

504. Come and see: All the supernal blessings were given to this grade, MALCHUT, so it would bless everything. And though it has not its own light, yet all the blessings, joy and goodness are in it, and issue from it. It is therefore called "a cup of blessing," an actual blessing, as it says, "The blessing of Hashem, it makes rich" (Mishlei 10:22), AS THE BLESSING OF HASHEM IS MALCHUT. It is therefore written: "And full with the blessing of Hashem: possess you the west and the south" (Devarim 33:23).

504. תָּא חֲזִי, כָּל בְּרַכָּאן עֲלָאִין, בְּלָהּ אַתְמַסְרוּ לְהֵאִי דְרֵגָא, לְבְרַכָּא לְכָלָא. וְאֵע"ג דְּלִית לָהּ נְהוּרָא מְגַרְמָה, כָּל בְּרַכָּאן, וְכָל חִידוֹ, וְכָל טִיבוֹ, בְּלָהּ קִיּוּמִין בֵּהּ, וּמִנָּה נִמְקִי, וְעַל דָּא אַתְקִרִיאת כּוּס שֶׁל בְּרַכָּה. וְאִקְרִי בְרַכָּה מִמֶּשׁ, כְּמַה דְּכְתִיב בְּרַכַּת ה' הִיא תַעֲשִׂיר, וְעַל דָּא כְתִיב וּמִלֵּא בְרַכַּת ה' יָם וְדָרוֹם יִרְשֶׁהּ.

505. Hence MALCHUT has a residue of all THE SFIROT, SINCE THEY ARE ALL INCLUDED WITHIN HER, and she is filled by them all and has something from them all. She is blessed from supernal blessings, which were handed to her to confer. HE ASKS: Whence do we know that? HE REPLIES: Rabbi Yitzchak said: Ya'akov blessed Yosef's sons from this place, which was given all the blessings to confer, as it says, "And you shall be a blessing" (Bereshheet 12:2), WHICH MEANS HE WILL MERIT MALCHUT, THE SECRET OF BLESSING, AND THEN from now on the blessings were delivered to you, SINCE ALL BLESSINGS ARE IN THE HANDS OF MALCHUT.

505. וּבְגִין כֵּךְ אֵית לָהּ בְּכָלָהּ שְׁנוֹר, וּמִכְלָהּ אַתְמַלִּיא, וּמִכְלָהּ אֵית בֵּהּ, וְאַתְבְּרַכָּא מְכָל אֵינּוֹן בְּרַכָּאן עֲלָאִין, וְאַתְמַסְרוּ לָהּ בְּרַכָּאן לְבְרַכָּא, מְנֻלָן, דְּאָמַר רַבִּי יִצְחָק, יַעֲקֹב בְּרִיךְ לְבִנָּיו דִּיוֹסָף, מֵאַתֵּר דָּא דְכָל בְּרַכָּאן אַתְמַסְרוּ בִּידֵיהּ לְבְרַכָּא, כְּד"א וְהִיא בְּרַכָּה, מִכָּאן וְלֵהֲלָאָה בְּרַכָּאן אַתְמַסְרוּ בִּידֵךְ.

506. Come and behold: in the same manner SHE IS ESTABLISHED BY THE SEVEN SFIROT OF ZEIR ANPIN, we bless and praise this name, MALCHUT, and hence the Hallel (lit. 'praise') prayer we recite during certain days. Rabbi Chiya said: We need three grades to the Hallel: the pious, the righteous and Yisrael. The pious are on the right, the righteous on the left and Yisrael on all sides, since the children of Yisrael comprise all, BEING THE CENTRAL COLUMN, WHICH INCLUDES THE TWO COLUMNS RIGHT AND LEFT. THEY CORRESPOND TO THE THREE COLUMNS, WHICH MALCHUT RECEIVES FROM ZEIR ANPIN, THOUGH SHE HAS NOTHING OF HER OWN. Therefore the praise of the Holy One, blessed be He, MALCHUT, was raised above THE SFIROT. Also, wherever the children of Yisrael praise the Holy One, blessed be He, from below, THAT IS, RAISE MAYIN NUKVIN (FEMALE WATERS), His glory is elevated throughout THE SFIROT.

506. תָּא חֲזִי, כְּגֻוּנָא דָּא אֲנִן מְבָרְכִין וּמְשַׁבְּחִין לְשִׁמָּא דָּא, וְע"ד הַלֵּילָא, דְּאֵינּוֹן יוּמִין דְּקֶאֱמַרִי הַלֵּילָא. דְּאָמַר רַבִּי חִיָּא בְּהַלֵּילָא צְרִיכִין ג' דְּרֵגִין, חֲסִידִים, צְדִיקִים, וְיִשְׂרָאֵלִים. חֲסִידִים, מְסֻטְרָא דִּימִינָא, צְדִיקִים מְסֻטְרָא דְּשְׁמָאלָא, וְיִשְׂרָאֵל מְכָל אֵינּוֹן סְטְרִין, בְּגִין דִּישְׂרָאֵל כְּלִילָן מְכָלָהּ, וְעַל דָּא אֶסְתַּלַּק תּוֹשְׁבַּחָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא מְכָלָא, וְכֵן בְּכָל אַתְר דִּישְׂרָאֵל מְשַׁבְּחִין לִיה לְקוּדְשָׁא בְּרִיךְ הוּא מִתַּתָּא, אֶסְתַּלַּק יְקָרִיהּ בְּכָלָא.

52. The sound of a wheel rolling

The powers appointed over punishment and reward turn the wheel continually. The sound of the chirping of the two birds, Chochmah and Binah, joins with the sound of the wheel, illuminating the lights described in the poem for Shabbat day. Blessings are drawn by a whisper from the Right Column to the Central Column through the sound of the Shofar or ram's horn. When the turning wheel, the Central Column, is filled with Chesed, Chochmah is clothed with Chassadim and ceases to whisper, shining fully. When someone has merit, the wheel brings the illuminations of the three columns under the power of the right, and that person enjoys the illumination of supernal blessings. However, the wheel draws judgment upon he whom does not deserve supernal blessings.

The Relevance of this Passage

Conversing in the lyrical language of metaphor, the Zohar describes the intimate connection between human behavior, the cosmos, the concepts of punishment and reward, and the spiritual tools of the Torah that can help one draw blessing into their life and remove judgments. By virtue of this discourse, the energy of blessing and the cleansing power of the Light fill our lives so that judgement and mercy shine upon us in perfect measure. Tosefta (addendum)

507. The sound of a wheel rolling from below upward, closed Chariots roll about, a pleasant voice rises and falls, roams about the world. The sound of a Shofar is heard through the depth of the grades and the wheel turns round.

508. Two shovels are placed, THE POWERS APPOINTED OVER PUNISHMENT AND REWARD, DRAWN to the right and left, included within each other by two colors, the one white, and the other red. Both turn the wheel up. When it turns to the right, the white ascends and when it turns to the left, the red descends. The wheel keeps turning and never rests.

509. Two birds, CHOCHMAH AND BINAH OF THE NUKVA, go up and chirp, the one, CHOCHMAH, to the south and the other, BINAH, to the north, and soar in the air. TO WIT, THEY SHINE ONLY UPON THE SIX EXTREMITIES OF CHOCHMAH AND BINAH CALLED AIR. The chirping OF THE BIRDS, WHICH IS THE SECRET OF THE NUKVA, and the pleasant sound of the wheel, THE SECRET OF ZEIR ANPIN, join together and then: "A Psalm, a poem for the Shabbat day" (Tehilim 92:1). TO WIT, WHEN THEY JOIN THE LIGHTS ILLUMINATE WHICH ARE DESCRIBED IN THE POEM FOR THE SHABBAT DAY. All the blessings, WHICH ARE THE SECRET OF CHOCHMAH, are drawn by a whisper, clothed by the pleasantness OF THE WHEEL, WHICH IS THE RIGHT COLUMN OF ZEIR ANPIN, WHICH IS CHASSADIM through the love of the sound of the Shofar, WHICH IS THE CENTRAL COLUMN OF ZEIR ANPIN.

510. In order to receive the blessings, SO THAT CHOCHMAH WILL BE CLOTHED BY CHASSADIM, the blessings go down from above, WHICH ARE THE SECRET OF CHOCHMAH, to be treasured deep inside the well, THE NUKVA; TO WIT, IT CANNOT SHINE WITHOUT CHASSADIM. The spring from the well does not cease to whisper, WHICH MEANS IT DOES NOT ILLUMINATE, until the turning wheel is filled, WHICH IS THE CENTRAL COLUMN, THE PRINCIPAL THAT TURNS THE WHEELS.

תוספתא

507. קל גלגלא מתגלגלא מתתא לעילא, רתיבהא טורקהא אזלין ומתגלגלי. קל נעימותא סלקא, ונחתא, אזלא ושטיא בעלמא. קל שופרא נגיד בעומקי דדרגי אסחר גלגלא סחרנהא.

508. יתבין תרין מגרופין, מימינא ומשמאלא, בתרין גוונין משתאבין דא בדא, דא חוור ודא סומק, ותרואיהו סחרין גלגלא לעילא, אסחר לימינא חוורא סלקא, ואסחר לשמאלא סומקא נחתא. וגלגלא אסחר תדיר ולא שכיך.

509. תרין צפרין סלקין, דקא מצמצפן, חד לסטר דרום, וחד לסטר צפון. פרחין באוירא צמצופא, וקל נעימו דגלגלא מתחברן בחדא, בדין מזמור שיר ליום השבת. וכל ברכאן נגדין בלחישו בדא נעימו, מגו רחימו דקול שופרא.

510. לקבלא אינון ברכאן, נחתין מלעילא לתתא, ואתגניזו בחדא בגו עומקא דבירא, נביעו דבירא דלא פסקא בלחישו, עד דאתמליא ההוא גלגלא סחרא.

511. Of the two turning shovels, the one to the right, WHICH ROLLS THE THREE COLUMNS UNDER THE POWER OF THE RIGHT, cries loudly, saying, the illumination of the lights which ascend and descend, SINCE BEING RIGHT, ITS ILLUMINATION GOES FROM ABOVE DOWNWARD, the two thousand worlds, CHOCHMAH AND BINAH CALLED THOUSANDS AND DRAWN FROM THE TWO COLUMNS RIGHT AND LEFT, shine! The middle world inside them, DA'AT, DRAWN FROM THE CENTRAL COLUMN, shine by the light of your Master! All those have eyes; TO WIT, THOSE WORTHY OF ATTAINING CHOCHMAH CALLED EYES, look and open your eyes, to attain this light, this delight. These are the blessings which are drawn from above. When someone has merit, the wheel goes up and turns to the right. TO WIT, IT BRINGS THE ILLUMINATIONS OF THE THREE COLUMNS UNDER THE POWER OF THE RIGHT, and brings and draws them upon he who achieved it, and he takes pleasure in the supernal luminous blessings. Happy are those who attained them.

512. For he who does not achieve it, the wheel turns and the shovel on the left side turns it. TO WIT, IT BRINGS ABOUT THE ILLUMINATION OF THE COLUMNS UNDER THE POWER OF THE LEFT, and brings LIGHT down BY DRAWING THE ILLUMINATION OF THE LEFT FROM ABOVE DOWNWARD, thus drawing Judgment upon he who did not attain it. A voice resounds, saying: Woe to the wicked who have no merit. From the LEFT side, a flame comes out to burn and abides on the head of the wicked. Happy are those who walk the true path in this world and attain the supernal light, the blessings of brightness, as it says, "And satisfy your soul in drought (also: 'brightness')" (Yeshayah 58:11). (end of Tosefta).

53. "Gather yourselves together, that I may tell you"

Rabbi Aba first discourses on the verse, "He turned to the prayer of the lonely" He explains that God accepts all public prayers, whether they are from righteous or sinful people. However, when a solitary man offers a prayer to God, he becomes subject to scrutiny. God examines that man's sins and virtues. Therefore, we're told, a man should say his prayers in public. Another explanation for this verse interprets it as a reference to Ya'akov, who is included within the many. Therefore, his prayer is like a public prayer.

The discourse then reveals the meaning and significance of the word "called" (Heb. vayikra) in a number of contexts. We learn that when Ya'akov called for his sons, they appeared, accompanied by the spirit of the Shechinah. The title verse, we're further told, indicates that Ya'akov commanded his sons to bond themselves to their supernal roots in Malchut, so that he could draw the secret of wisdom upon them. Ya'akov then quoted the title verse and told them of the exile that would occur when the Yisrael entered the Holy Land.

The Relevance of this Passage

The power of unity and harmony between people underscores this passage of Zohar. When people congregate in love and unity to make connections with the Light of The Creator, the most sinful soul among the group will see his prayer ascend to the same lofty heights as the most righteous soul among the group, such is the power of unity. By connecting us to Ya'akov, who embodies the collective souls of humankind, this passage ensures that all our prayers will be considered to have been made in public and thus, will reach the same majestic heights as the prayers of Ya'akov.

513. "And Ya'akov called to his sons, and said: 'Gather yourselves together...'" (Beresheet 49:1). Rabbi Aba opened the discussion saying: "He turned to the prayer of the lonely and did not despise their prayer" (Tehilim 102:18). This verse has already been explained, yet the friends found it difficult as to why it says "turned" when it should have been 'listened' or 'hearkened.'

511. אינון תרין מגרופין סחרן, חר דימינא, קרא בחיל ואמר, זהירו דזהרין דסלקא ונחתא, תרי אלפי עלמי"ן אזדהרו. עלמא דאמצעיתא בגווייהו, אזדהר בזוהרא דמארך. כל אינון מארי דעיינין, אסתכלו ופקחו עיניכון, ותזכון להאי נהירו, להאי עדונא, אליון אינון ברכאן דנגדי מלעילא, מאן דזכי, גלגלא סלקא אסחר לימינא, ואנגיד ואמשיך לההוא דזכי, ואתערן מאלין ברכאן עלאין דזהרן, זכאין אינון דזכאן בהו.

512. וכד לא זכי, גלגלא אסחר, וההוא מגרופא דלסטר שמאלא, אסחר ונחת לתתא, ואמשיך דינא על האי דלא זכי, וקלא נפקת, ווי לאינון חייבין דלא זכו. מההוא סטרא, נפיק אשא דשלהובא דדליק, דשארי על רישיהון דחייבין. זכאין אינון, כל אינון דאזלו באורח קשוט בהאי עלמא, למזכי לההוא נהורא עלאה, ברכאן דצחצחון, כמה דאת אמר והשביע בצחצחות נפשך. עד כאן תוספתא.

513. ויקרא יעקב אל בניו ויאמר האספו וגו', רבי אבא פתח ואמר, פנה אל תפלת הערער ולא בזה את תפלתם, האי קרא אוקמוה, ואקשו ביה חבריאי, פנה, הקשיב מבעי ליה, או שמע, מאי פנה.

514. HE ANSWERS: All the prayers in the world, THAT IS, THE PUBLIC PRAYERS, are considered prayers, but the prayer of a solitary man does not enter before the holy King, save through great effort. For before the prayer enters to be adorned in its place, the Holy One, blessed be He, examines it and searches that man's sins and virtues. He does not do this to the prayers of the many, and though some of the prayers come not of the righteous, yet they all come before the Holy One, blessed be He, and He does not regard their sins.

515. Therefore, "He turned to the prayer of the lonely." It means that He turned the prayer and examined every side to find out with what mind it was offered, who is the man who prayed and what his deeds were like. A man therefore should say his prayers in public. Why? Since He "did not despise their prayer," though not all are offered with devotion and a willing heart.

516. Another explanation for: "He turned to the prayer of the lonely": IT SIMPLY MEANS THAT HE ACCEPTS HIS PRAYER, ONLY THAT this is the individual who becomes part of the many, AND THEREFORE HIS PRAYER IS AS A PUBLIC PRAYER. Who is the individual, who is included within the many? He is said to be Ya'akov, who is included within the two sides, RIGHT AND LEFT, AVRAHAM AND YITZCHAK. He called to his sons and prayed for them. What is the prayer which is wholly accepted above? That Yisrael shall not perish in exile.

517. When Ya'akov sent for them, the Shechinah departed from him, as was already explained. Come and see: When Ya'akov called for his sons, Avraham and Yitzchak appeared there with the Shechinah upon them. The Shechinah rejoiced in Ya'akov, that he would be united with the fathers, to become a Chariot together with their souls.

518. When Ya'akov opened the discussion saying: "Gather yourselves together, that I may tell you that which shall befall you in the latter end of days," the latter end being the Shechinah, THE LAST OF THE SFIROT, BY MENTIONING "THAT WHICH SHALL BEFALL YOU IN THE LATTER END OF DAYS," HE MENTIONED THE EXILE. The Shechinah was saddened and departed. Later, his sons brought her back by the unison created by the words they uttered, "Hear, O Yisrael..." (Devarim 6:4). Then Ya'akov stayed her and said: 'Blessed be the name of the glory of His sovereignty for evermore.' The Shechinah then settled in her place.

514. אֵלָא כָּל צְלוֹתֵין דְּעֵלְמָא צְלוֹתֵין. וְצְלוֹתָא דִּיחִיד, לֹא עָאֵל קָמִי מַלְכָּא קְדִישָׁא, אֵלָא בְּחִילָא תְּקִיפָא. דְּעַד לֹא עָאֵלָת הָהִיא צְלוֹתָא לֹא תַעֲטָרָא בְּדוּכְתָּהּ, אֲשַׁגַּח בָּהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַסְתָּבִי בָּהּ, וְאַסְתָּבִי בְּחוּבֵי וּבְזָכוֹתֶיהָ דִּיהוּא ב"נ, מַה דְּלֹא עֲבִיד כֵּן בְּצְלוֹתָא דְּסַגִּיאִין, דְּצְלוֹתָא דְּסַגִּיאִין כַּמָּה אֵינֻן צְלוֹתֵין דְּלֹא מִן זָכָאִין אֵינֻן, וְעָאֵלִין כְּלָהוּ קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא אֲשַׁגַּח בְּחוּבֵיהּ.

515. בְּג"כ, פָּנָה אֶל תַּפְלַת הָעֶרְעַר, מֵהֶפֶךְ וְאַסְתָּבִי בָּהּ, וְאַסְתָּבִי בָּהּ בְּמַה רַעוּתָא אֲתַעֲבִיד, וּמֵאֵן הָהוּא ב"נ דְּצֵלִי צְלוֹתָא דָּא, וּמֵאֵן אֵינֻן עוֹבְדוּי. בְּג"כ, לִיבְעֵי לִיָּה לְב"נ, דְּלִצְלִי צְלוֹתָא בְּצַבּוּרָא. מֵאֵי טַעְמָא, בְּגִין דְּלֹא בָּזָה אֶת תַּפְלָתָם, אַע"ג דְּלֹא כְּלָהוּ בְּכַוְנָה וְרַעוּתָא דְּלִבָּא.

516. ד"א פָּנָה אֶל תַּפְלַת הָעֶרְעַר, דָּא יַחֲידָאֵי דְּאַתְבָּלִיל בְּסַגִּיאִין. וּמֵאֵן הוּא יַחֲידָאֵי דְּאַתְבָּלִיל בְּסַגִּיאִין, הוּי אֵימָא דָּא יַעֲקֹב, דְּאִיהוּ כְּלִיל בְּתֵרִין סְטָרִין, וְקָרָא לְבָנוּי, וְצֵלִי צְלוֹתֶיהָ עֲלֵיהּ. מֵאֵן צְלוֹתָא דִּיתְקַבְּלוֹן בְּשְׁלִימוֹ לַעֲיֵלָא, צְלוֹתָא דְּלֹא יִשְׁתַּצֵּן בְּגִלּוֹתָא.

517. בְּהָאֵי שַׁעְתָּא דִּיעֲקֹב קָרָא לוֹן, אֲסַתְּלַק מִנִּיהּ שְׂכִינְתָּא, וְהָא אֹקְמוּהּ. וְתָא חַזִּי, בְּשַׁעְתָּא דִּיעֲקֹב הָוָה קָאֲרִי לְבָנוּי, אֲזַדְּמֵנוּ אַבְרָהָם וַיִּצְחָק תַּמָּן, וְשְׂכִינְתָּא עַל גְּבִייהּ. וְשְׂכִינְתָּא הָוָה חֲדֵי בִיהּ בִּיעֲקֹב, לֹא תַחֲפָרָא בְּאַבְהֵן, לֹא תַקְשָׁרָא עִם נַפְשֵׁיהּ בְּחֹד, לְמַהּוּ רְתִיקָא.

518. בְּשַׁעְתָּא דְּפִתַּח יַעֲקֹב, וְאָמַר הָאֶסְפוּ וְאִגִּידָה לָכֶם אֶת אֲשֶׁר יִקְרָא אֲתֹכֶם בְּאַחֲרִית הַיָּמִים, בְּאַחֲרִית: דָּא שְׂכִינְתָּא, כְּבִיכּוֹל יְהִיב עֲצִיבּוּ בִיהּ, וְאַסְתְּלַק. וּלְבַתָּר אֶהְדְּרוּ לָהּ בְּנוּי, בְּיַחֲדוּי דְּמִילֵיהּ, וּפְתַחוּ וְאָמְרוּ שְׁמַע יִשְׂרָאֵל וּגו'. בְּהָאֵי שַׁעְתָּא קָאִים לָהּ יַעֲקֹב, וְאָמַר בְּשַׁכְּמִלּוֹ, וְאַתִּי שְׁבַת שְׂכִינְתָּא בְּדוּכְתָּהּ.

519. "And Ya'akov called": HE ASKS: What call is this? HE REPLIES: This call establishes their place, MALCHUT CALLED PLACE, FOR WHEN HE CALLED THEM HE CONNECTED THEM TO THEIR ROOT; to establish them above IN THEIR ROOT, and below IN THIS WORLD. Come and see, wherever "calling" is mentioned, it is always in the same way, as it is written: "And Moshe called Hoshea son of Nun, Yehoshua" (Bemidbar 13:6), IN ORDER to secure his place, WHICH IS MALCHUT, where it should be and connect him to it. It also says, "And he called his name Ya'akov" (Beresheet 25:26), and "and called it El, the Elohim of Yisrael" (Beresheet 33:20), thus establishing this place through the name he gave it, as naming brings securing AND STRENGTHENING.

520. You may ask about the verse: "And called mightily to Elohim" (Yonah 3:7), and "I called from my sorrow unto Hashem" (Yonah 2:3), WHAT ESTABLISHING IS HERE? HE ANSWERS: Assuredly THE CALLING HERE connects and establishes it above. How so? The arranging of the praises of his Master and all the words of prayer give strength and might to his Master, thus showing that all depends upon Him and not on any other place. Hence, THE CALLING HERE brings endurance. In the same manner "Ya'akov called to his sons," thus wholly establishing them, and also "Hashem called (Heb. vayikra) to Moshe" (Vayikra 1:1), THUS establishing him in his place.

521. Rabbi Yitzchak said: Why is the Aleph in the word 'vayikra' small, IF IT IS SUPPOSED TO INDICATE EXISTENCE AND STRENGTH? He said to him: Moshe was established in wholeness THROUGH THE CALLING, but not completely, since he abstained BECAUSE OF THIS from his wife. THEREFORE THE ALEPH IS SMALL. In ancient books, it is said that THE SEPARATION FROM HIS WIFE is a praise to him AND DOES NOT DIMINISH HIM. But we have learned that he separated FROM HIS WIFE AND CLOVE above, when he had to connect both above and below, TO WIT, TO HIS WIFE TOO. Then would he be perfect. THE SEPARATION FROM HIS WIFE IS THEN CONSIDERED AS DIMINISHING, TO WHICH THE SMALL ALEPH ALLUDES. Also, the small Aleph indicates the small place it came from; TO WIT, THE CALLING IS FROM THE SMALL PLACE, MALCHUT, which is great when united above WITH ZEIR ANPIN, THE SECRET OF MOSHE. THEREFORE "HASHM CALLED TO MOSHE" TO MAKE IT GREAT.

522. "And said": HE ASKS: THE WORDS "AND SAID: GATHER YOURSELVES" MEAN THAT THEY WERE NOT WITH HIM THEN. What means "and said"? TO WHOM DID HE THEN ADDRESS THE WORDS? HE ANSWERS: as in the verse "If you shall say in your heart" (Devarim 7:17), he whispered them; TO WIT, HE ADDRESSED UPWARDS THE WORDS "GATHER YOURSELVES," AND NOT TO HIS SONS. "GATHER YOURSELVES": HE ASKS: IF HE TOLD THE MESSENGERS TO GATHER HIS SONS, he should have said 'Gather' instead of "Gather yourselves," as in "Gather my pious ones together" (Tehilim 50:5). HE ANSWERS: It is clear to us that "Gather" is from a high place; TO WIT, HE TOLD THEM TO GATHER THEMSELVES TO THEIR SUPERNAL ROOTS WITHIN MALCHUT, SO THAT THEY WOULD BE GATHERED into a complete bond, and union. "That I may tell you": HE ASKS: What does it mean? HE REPLIES: It is the secret of Wisdom; TO WIT, "I MAY TELL YOU" MEANS THAT HE WILL DRAW UPON THEM THE SECRET OF WISDOM.

519. וַיִּקְרָא יַעֲקֹב, מֵאִי קְרִיָּאָה הִכָּא. אֲלֵא קְרִיָּאָה, לְקִיּוּמָא דּוּכְתִּיּוּהוּ, לְקִיּוּמָא לֹון לְעִילָא וְתַתָּא. תָּא חַזִּי, בְּכָל אַתְר קְרִיָּאָה בְּהֵאִי גּוּוּנָא, דְּכְתִּיב וַיִּקְרָא מֹשֶׁה לְהוֹשֶׁעַ בֶּן נֹון יְהוֹשֻׁעַ, לְקִיּוּמָא דּוּכְתִּיּוּהוּ, בְּאַתְר דְּאַצְטְרִיךְ, וּלְקִשְׁרָא לִיה. וְכֵן וַיִּקְרָא שְׁמוֹ יַעֲקֹב. וְכְתִיב וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל, קוּדְשָׁא בְּרִיךְ הוּא קִיּוּם לִיה לְאַתְר דָּא בְּשִׁמָּא דָּא. קְרִיָּאָה לְקִיּוּמָא קָא אַתִּיא.

520. אִי תִימָא וַיִּקְרָאוּ אֶל אֱלֹקִים, קְרִיָּאָתִי מִצְרָה לִי אֶל ה', הִכִּי הוּא וְדֵאִי, לְקִשְׁרָא וּלְקִיּוּמָא קִיּוּמָא לְעִילָא, וּמֵאֵן אִיהוּ, סְדוּרָא דְשִׁבְחָא דְמֵאֲרִיָּה, וְכָל אִינוּן מְלִין דְּבַעָן קִמֵּי מֵאֲרִיָּה, קִיּוּמָא יְהִיב לִיה לְמֵאֲרִיָּה, דְּאַחֲזִי דְּבִיָּה תְלִיָּא כְּלָא, וְלֹא בְּאַתְר אַחֲרָא, הָא כְּלָא קִיּוּם קִיּוּמָא. כֹּה"ג וַיִּקְרָא יַעֲקֹב אֶל בְּנָיו, קִיּוּם לֹון בְּקִיּוּמָא שְׁלִים. כְּגוּוּנָא דָּא וַיִּקְרָא אֶל מֹשֶׁה, אַתְקִיּוּם בְּקִיּוּמִיה.

521. אָמַר רַבִּי יִצְחָק, א' דְּוִיִּקְרָא, אֲמַאי הִיא זְעִירָא. א"ל, אַתְקִיּוּם מֹשֶׁה בְּשְׁלִימוֹ, וְלֹא בְּכָלָא, דְּהָא אֶסְתַּלַּק מֵאַתְתִּיּוּהוּ. בְּסַפְרֵי קְדָמָי אֲמַרִּי לְשִׁבְחָא, וְאַנֵּן הִכִּי תְנִינָן, מֵאִי דְאַסְתַּלַּק לְעִילָא, יִתְקַשֵּׁר לְעִילָא וּלְתַתָּא, וְכִדִּין, אִיהוּ שְׁלִים. תו, אֶל"ף זְעִירָא מֵאַתְר זְעִירָא הוּא, זְעִירָא דְּאִיהוּ רַב בְּאַתְחַבְרוּתִיה לְעִילָא.

522. וַיֹּאמֶר, מֵאִי וַיֹּאמֶר. הָא אוֹקְמוּהּ, וְאַמְרַת בְּלִבְבָךְ, אֲמִירָה בְּחֻשָּׁאִי. הָאֶסְפוּ, אֶסְפוּ מִבְּעֵי לִיה, כֹּד"א אֶסְפוּ לִי חֲסִידֵי. אֲלֵא קִים לֵן הָאֶסְפוּ מֵאַתְר דְּלְעִילָא הוּא. הָאֶסְפוּ בְּקִשּׁוּרָא שְׁלִים בְּיַחְוָדָא חַד. וְאַגִּידָה לָכֶם, מֵאִי וְאַגִּידָה, רְזָא דְּחֻכְמַתָּא אִיהוּ.

523. Rabbi Yosi asked Rabbi Shimon, "I may tell you," "he may tell" or "they may tell" are all DERIVED FROM "TELL" (HEB. HAGADAH), which we learned to be of the secret of Wisdom. Why does this word contain the secret of Wisdom? He said to him: It is because the word is spelled with Gimel and Dalet without division between them, WHICH HINTS AT THE WHOLE UNISON, FOR GIMEL IS THE SECRET OF YESOD AND DALET THE SECRET OF MALCHUT. It is the secret of wisdom that a word is perfected by the secret of the letters GIMEL AND DALET, because they are in THE SECRET OF Wisdom. But Dalet without Gimel brings no perfection, and also Gimel without Dalet, since they are connected to each other with nothing dividing them, and whoever separates them, brings death unto himself. This is the secret of Adam's sin, THE DRAWING OF LIGHT OF MALCHUT FROM ABOVE DOWNWARD AND SEPARATING HER FROM YESOD OF ZEIR ANPIN, AND DALET FROM GIMEL.

524. Therefore, hagadah (telling) is a word which pertains to the secret of Wisdom, and though there may be Yud between Gimel and Dalet, LIKE IN "VE'AGIDAH (THAT I MAY TELL)," there is no separation and all is connected into one knot, SINCE YUD ALSO ALLUDES TO YESOD. Therefore, this is surely the meaning of this word. HERE TOO: "That I may tell you" is the secret of Wisdom. He wished to reveal the outcome of Yisrael's deeds, NAMELY THE SECRET OF THE END.

525. You may say that he did not reveal what he wanted to reveal. Why then are the words of perfect Ya'akov written in the Torah, SEEING THAT they were belied later and were not perfected? Assuredly they were perfected, he revealed whatever was needful for him to reveal, and he concealed, revealing outwardly and withholding internally. A word of the Torah can never be defective.

526. Everything in the Torah is undisclosed, since the Torah is the perfection of all, perfection above and below, not a word or a letter in the Torah is defective. Ya'akov said whatever he had to say, but he revealed and concealed. From what he wanted to reveal, he did not render defective not one letter.

527. Rabbi Yehuda and Rabbi Yosi sat one day at the gate of Lod. Rabbi Yosi said to Rabbi Yehuda, We know that Ya'akov blessed his sons from the verse: "And blessed them" (Beresheet 49:28), but what are their blessings? He said to him: these are the blessings he blessed them, such as "Yehuda you are he whom your brethren shall praise," "Dan shall judge his people" and "Out of Asher his bread shall be fat" (Beresheet 49).

523. רבי יוסי שאל לר"ש, א"ל, ואגידה, או ויגיד, או ויגידו, וכן בלה, דתנינן דרזא דחכמתא איהי, אמאי במלה דא איהו רזא דחכמתא. א"ל, בגין דאיהו מלה דאתיא בגימ"ל דל"ת בלא פרודא, והאי איהו רזא דחכמתא. מלה דאתיא בשלימו ברוזא דאתון, הכי הוא, כד אינון בחכמתא, אבל דל"ת בלא גימ"ל, לאו הוא שלימו, וכן גימ"ל בלא דל"ת. והא דא ברא אתקשרו בלא פרודא, ומאן דאפריש לון, גרים לגרמיה מותא, ורזא דא חובא דאדם.

524. בג"כ, הוא מלה דרזא דחכמתא, ואע"ג דאית יו"ד לזמנין בין גימ"ל לדל"ת, לאו הוי פרודא, וכלא קשורא חדא, וע"ד מלה דא הכי הוא ודאי, ואגידה לכם, רזא דחכמתא, בעא לגלגא סופא דכל עובדיהון דישראל.

525. ואי תימא, דלא גלי מאי דבעא לגלגא, א"ה אמאי כתיב באורייתא מלה דיעקב שלימא, ואתפגים לבתר, ולא אשתלים מלה. אלא ודאי אשתלים, כל מה דאצטריך לגלגא גלי וסתים, אמר מלה וגלי לבר וסתים לגו. ומלה דאורייתא לא אתפגם לעלמין.

526. וכלא הוא סתים ביה באורייתא, בגין דאורייתא הוא שלימו דכלא, שלימו דלעילא ותתא, ולא אית מלה או את באורייתא פגימו, ויעקב כל מה דאצטריך ליה למימר אמר, אבל גלי וסתים, ולא פגים מכל מה דבעא אפילו אות אחת.

527. רבי יהודה ור' יוסי, הוו יתבי יומא חד אפתחא דלוד. אמר רבי יוסי לרבי יהודה, הא דחמינן דיעקב בריך לבנוי, חמינן ממה דכתיב, ויברך אותם, אבל אן ברכתא דלהון. א"ל כלא ברכאן אינון דברין להו, כגון, יהודה אתה יודוך אחיך. דן ידין עמו. מאשר שמנה לחמו. וכן בלה.

528. But he did not reveal that which he wanted to reveal, for he wanted to reveal the end to them. It has been explained that there is an end of the right and an end of the left. He wanted to tell them of the end OF THE RIGHT, so that they will be kept and be purified from the foreskin OF THE END OF THE LEFT. What he revealed to them pertained to when they came to the Holy Land. But he did not disclose other things openly; they are hidden within the Torah in this portion of Ya'akov and in these blessings.

528. אָבֶל מֵה דְּבַעֵי לְגִלִּי לֹון לֹא גִלִּי, דְּבַעֵא לְגִלְאָה לְהוּ אֶת הַקֶּץ. וְהָא אֹקְמוּה, דְּאִית קֶץ לִימִינָא, וְאִית קֶץ לְשִׁמְאָלָא, וּבַעֵא לְגִלְאָה לֹון אֶת הַקֶּץ, בְּגִין לְאַסְתַּמְרָא וּלְאַתְרֵבָא מְעַרְלָה. וּמֵאן דְּגִלִּי לֹון אֲתִידַע וְאֲתַגְלִי, עַד דְּעָלוּ לְאַרְעָא קְדִישָׁא, אָבֶל מְלִין אַחֲרָנִין לֹאוּ אִינוּן בְּאַתְגְּלִיָּא, וּסְתִימִין אִינוּן בְּאוֹרִייתָא, בְּהָא פִּרְשְׁתָּא דִּיעֻקֵּב, וּבְאִינוּן בְּרַכָּאן.

54. "Reuven, you are my firstborn"

The discussion first reveals that the title verse indicates that Ya'akov placed Reuven's blessings in the hands of God to hold until Reuven was worthy of them.

Rabbi Elazar then comments on the verse, "Prophecy to the wind," revealing that it alludes to the lower and upper awakening of wisdom.

Rabbi Shimon then explains why God brings souls into the world knowing that they will one day die. We also learn that when the soul ascends to be attached to Malchut, it becomes perfected and Malchut and Zeir Anpin are united.

Finally, we are told that when Ya'akov departed from the world, the Shechinah was in front of his bed. Seeing this, he gathered his sons around her and he blessed his sons.

The Relevance of this Passage

Sometimes a person performs a positive action, but their previous sins create a black hole of negativity that consumes their rewards. However, the Light that we arouse in life can be entrusted into the hands of The Creator until such time that we cleanse ourselves of our negativity. Then we can receive our recompense. It's interesting to note that the Hebrew word for sin also means "to give over." This passage ensures that our Light is given over to The Creator for safekeeping, as opposed to the dark forces that seek to nourish from it. The power of Ya'akov's blessings, plus the energy of the Shechinah and the uniting of our Lower World with the Upper, takes place when our eyes allow the Light of these mystical verses to shine upon our souls. Other benefits associated with this Light include protection and the removal of darkness from the world and our personal lives.

529. He opened the discussion saying: "Reuven, you are my firstborn, my might and the beginning of my strength." HE ASKS: Why did Ya'akov begin by blessing Reuven. Why not start with Yehuda, who, WHEN THE STANDARDS TRAVEL, is a king and is the first to journey among the camps, AS IT SAYS, "THESE SHALL FIRST SET FORTH" (BEMIDBAR 2:9). Moreover, we saw that he did not bless REUVEN and the blessings were removed from him until Moshe prayed for him, as it says, "Let Reuven live, and not die" (Devarim 33:6). ACCORDING TO THIS, IT WOULD HAVE BEEN BETTER TO BEGIN WITH YEHUDA AND START WITH A BLESSING.

529. פִּתַּח וְאָמַר, רְאוּבֵן בְּכֹרִי אֶתָּה כְּחֵי וְרֵאשִׁית אוֹנִי, מֵאִי קָא חֲמָא יַעֲקֹב לְמַפְתַּח בְּרְאוּבֵן, לִיפְתַּח בִּיהוּדָה, דְּאִיהוּ קְדִמָּאָה לְכָל מְשָׁרְיִין, וְאִיהוּ מְלָכָא, וְחֲמִינָן דְּלֹא בְרִכְיָה וְסָלִיק בְּרַכָּאן מִנִּיהּ, עַד דְּאֶתָּא מֹשֶׁה וְצִלֵּי צְלוּתָא עָלֶיהּ, כְּמָה דְּאֶתָּא אִמְר יַחֲי רְאוּבֵן וְאֵל יָמוּת.

530. HE ANSWERS: Assuredly he blessed REUVEN, and the blessing arose to its place. This is like the story of a man who had a son. When the time came for him to pass away from the world, the king came to him. He said: Let all my money be in the hands of the king, who will keep it for my son. When the king sees that my son is worthy of it, he will give it to him. Ya'akov also said: "Reuven, you are my firstborn," you are beloved of my heart and bowels, yet your blessings shall be in the hands of the holy King until He shall see you ARE WORTHY OF THEM. THIS IS BECAUSE you followed your anger LIKE WATER, according to the Aramaic translation TO "UNSTABLE AS WATER."

530. אָבֶל וְדֵאִי בְרִכְיָה, וְסָלְקָא הֵהוּא בְרִכְתָּא לְאַתְרֵיהּ. לְבַר נֶשׁ דְּהוּה לִיה בֵּר, כִּד מְטָא זְמַנִּיה לְאַסְתַּלְקָא מִעֲלָמָא, אֶתָּא מְלָכָא עָלֶיהּ, אָמַר, הָא כָּל מְמוּנָא דִּילִי, לִיהוּ בִידָא דְּמְלָכָא נְטִיר לְבְרָאִי. כִּד חֲמִי מְלָכָא דְּבְרִי אֲתַחְזִי, וְהִיב לִיה. כֶּךָ יַעֲקֹב אָמַר, רְאוּבֵן בְּכֹרִי אֶתָּה, רְחִימָא דְּמַעֵי אֲנָתָּ, אָבֶל בְּרַכָּאן דִּילָךְ יִסְתַּלְקוּן בִּידָא דְּמְלָכָא קְדִישָׁא, עַד דִּיחֲמִי כֶךָ, בְּגִין דְּאִזְלַת לְקַבֵּל אַפָּךְ וְגו', כְּתַרְגוּמוֹ.

531. "Reuven, you are my firstborn": Rabbi Elazar opened the discussion saying: "Then he said to me, 'Prophecy to the wind (also: 'breath')...' (Yechezkel 37:9). How obtuse are people, who neither know nor care for the glory of the King. Though the Torah announces it to them daily, no one lends an ear. This verse is difficult to understand. After saying "Prophecy to the wind," why add: "Prophecy, son of man, and say to the wind."

531. רְאוּבֵן בְּכֹרִי אֶתָּה וְגו'. רַבִּי אֶלְעָזָר פִּתַּח וְאָמַר, וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל הָרוּחַ וְגו'. כְּמָה אֶסְתִּימִין אִינוּן בְּנֵי נֶשָׂא, דְּלֹא יִדְעִין וְלֹא מְשַׁגְּחוּן בִּיקְרָא דְּמְלָכָא, דְּהָא אוֹרִייתָא אֲכִרִיז עָלֵיהּ בְּכָל יוֹמָא, וְלִית מֵאן דְּצִיית אוֹדְנִיה לְקַבְּלִיהּ. הָאִי קְרָא קִשְׁיָא, כִּינָן דְּכְתִיב הִנָּבֵא אֶל הָרוּחַ, אֲמַאי זְמַנָּא אַחֲרָא הִנָּבֵא בֶן אָדָם וְאִמְרַת אֶל הָרוּחַ.

532. From this, we learned the secret of Wisdom. There are two commands here, the first is to arouse from below upward, for if they are not wakened FIRST from below, there is no awakening above. Through the lower awakening, there is an upper awakening. THE SECOND COMMAND IS TO AROUSE FROM ABOVE DOWNWARD. "Prophecy to the wind" is from below upward, and "prophecy, son of man, and say to the wind" is from above downward.

533. For even above, when there is stirring below, the supernal receives from that which is even superior to it, like it is said in the next words, "Come from the four winds, O wind" (Yechezkel 37:9). The four winds are south, east, north, west-CHESED, TIFERET, GVURAH, AND MALCHUT. The wind coming from the west, MALCHUT, joins the others, SOUTH, NORTH, EAST, WHICH ARE CHESED, GVURAH, AND TIFERET, as it says "that the nobles of the people delved" (Bemidbar 21:18).

534. Spirits and souls issue forth from MALCHUT to receive the impression from the inhabitants of the world; NAMELY TO RECEIVE THEIR SHAPES, THE SHAPE OF THE FIRST THREE SFIROT. "And breathe UPON THESE SLAIN" as in the verse: "And breathed into his nostrils the breath of life" (Beresheet 2:7). Come and see: MALCHUT receives on one side and gives on another. This is the reason why "all the rivers run into the sea; yet the sea is not full" (Kohélet 1:7). It is not full since it receives and gives, takes in and out.

535. Rabbi Elazar asked Rabbi Shimon a question. He said: Since it is known to the Holy One, blessed be He, that people die, why then did he bring souls down into the world? What purpose do they serve? He said to him: Many sages were asked this question by their students. They explained it THOUGH IT IS DIFFICULT. The Holy One, blessed be He, sends souls into the world to declare His glory. Yet He takes them away. Wherefore did they descend?

536. HE ANSWERS: The explanation is as follows: He opened the discussion saying: "Drink waters out of your own cistern, and flowing streams out of your own well" (Mishlei 5:15). We have explained that a cistern is a place out of which no water flows, WHILE A WELL FLOWS BY ITSELF. When does water flow BY ITSELF? When the soul is perfected in this world, and ascends to where it is attached, MALCHUT. Then it is completed on all sides, above and below.

537. When the soul ascends, the desire of the female is stirred toward the male, and then the water flows IN MALCHUT from below upward, AND THAT WHICH WAS a cistern becomes a well of flowing water. Then there is a joining in union and desire, for that place, MALCHUT, is perfected by the souls of the righteous, friendship and goodwill are aroused above, AND ZEIR ANPIN AND MALCHUT are joined as one.

532. אֵלֶּא מִכָּאן אוֹלִיפְנָא רְזָא דְחֻכְמָתָא, תְּרִין קוּימִין הֵכָּא, חַד לְאַתְעָרָא מִתַּתָּא לְעִילָא, דְּאִי לֹא מִתְעֲרִין לְתַתָּא, לֹא מִתְעֲרִין לְעִילָא, וּבְאַתְעָרוּתָא דְלְתַתָּא אֲתַעֵר לְעִילָא. הִנָּבֵא אֶל הָרוּחַ מִתַּתָּא לְעִילָא. הִנָּבֵא בֶן אָדָם וְאָמַרְתָּ אֶל הָרוּחַ, מַעֲיִלָא לְתַתָּא.

533. דִּהָא אֲמִילוּ לְעִילָא, בְּאַתְעָרוּתָא דְלְתַתָּא, נְקִיט הֵהוּא עֲלָאָה מַעֲלָאָה מְנִיָּה. כְּגוֹן הָאִי קָרָא, כֹּה אָמַר ה' מֵאַרְבַּע רוּחוֹת בְּאִי הָרוּחַ, מֵאַרְבַּע רוּחוֹת, דָּא דְרוֹם וּמִזְרַח וְצָפוֹן וּמַעֲרָב, וְרוּחַ אֲתִיָּא מִמַּעֲרָב, בְּאַתְחַבְרוּתָא דְאֵלִין אַחֲרָנִין, כְּדִ"א כְּרוּהּ נְדִיבֵי הָעָם וְגו'.

534. וּמִהֵכָּא נִפְקִין רוּחוֹן וְנִשְׁמָתִין לְבָנֵי עֲלָמָא לְאַצְטִיירָא בְּהוּ. וּפְחִי: כְּדִ"א וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים, תָּא חֲזִי, נְקִיט מִהָאִי גִיסָא, וַיְהִיב בְּגִיסָא אַחֲרָא, וְעַל דָּא כָּל הַנַּחֲלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא. אֲמַאי אֵינֶנּוּ מָלֵא, בְּגִין דְּנְקִיט וַיְהִיב, אַעֲיִל וְאִפִּיק.

535. רַבִּי אֶלְעָזָר שְׁאִיל שְׁאַלְתָּא לִר"ש, אָמַר, הוּאִיל וְקוּדְשָׁא בְּרִיךְ הוּא גָּלִי קְמִיָּה, דְּבָנֵי נִשָּׂא יָמוּתוֹן, אֲמַאי נַחִית נִשְׁמָתִין לְעֲלָמָא, וְאֲמַאי אַצְטִירִךְ לִיָּה. א"ל שְׁאִילְתָּא דָּא קְמִיָּהּ דְּרַבְּנָן שְׁאִילוּ כִּמְה וְכִמְה, וְאִקְמוּהּ. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא יְהִיב נִשְׁמָתִין דְּנַחֲתִין לְהָאִי עֲלָמָא, לְאַשְׁתַּמּוּדְעָא יְקָרִיָּה, וְנְקִיט לֹון לְבַתֵּר, אִי הֵכִי אֲמַאי נַחֲתוּ.

536. אֵלֶּא, רְזָא דָּא, הֵכִי הוּא. פֶּתַח וְאָמַר, שְׂתֵּה מִיָּם מְבוֹרֵךְ וְנוֹזְלִים מִתּוֹךְ בְּאֶרֶךְ, הָא אוֹקִימְנָא, בּוֹר: אֲתֵר דְּלֹא נָבִיעַ מִגְרָמִיָּה, וְאִימְתִּי נִבְעִין הֵי מִיָּא, בְּשַׁעֲתָא דְּאַשְׁתָּלִים נִשְׁמָתָא בְּהָאִי עֲלָמָא, כְּדִין סִלְקָא לְהֵהוּא אֲתֵר דְּאַתְקֻשֶׁר בִּיָּה, כְּדִין הוּא שְׁלִים, מִכָּל סִטְרִין מִתַּתָּא וּמַעֲיִלָא.

537. וְכֵד נִשְׁמָתָא סִלְקָא, כְּדִין אֲתַעֵר תִּיאובְתָּא דְּנוֹקְבָא לְגַבֵּי דְּכוּרָא, וְכְדִין נִבְעִין מִיָּא מִתַּתָּא לְעִילָא, וְבוֹר, אֲתַעֲבִיד בְּאֶר, מִיּוֹן נִבְעִיָּאן, וְכְדִין אֲתַחַבְרוּתָא וַיְחֻדָּא וְתִיאובְתָּא וְרַעוּא אֲשַׁתְּכַח, דִּהָא בְּנִשְׁמָתָא דְּצְדִיקָא אֲשַׁתָּלִים הֵהוּא אֲתֵר, וְאַתְעֵר חֲבִיבוּתָא וְרַעוּתָא לְעִילָא, וְאַתְחַבֵּר בְּחַד.

538. "Reuven, you are my firstborn." Assuredly so, for he was of the first seed of Ya'akov, WHO HAD NO POLLUTION IN HIS DAYS, whose thoughts were directed to another place, NAMELY RACHEL as we learned. Come and see Reuven and all the twelve tribes were joined with the Shechinah. When Ya'akov saw the Shechinah upon him, he called his sons to be united with her.

539. Come and see: There was never a more complete bed since the universe was created. At the time when Ya'akov wanted to depart from the world, Avraham was on his right, Yitzchak on his left and Ya'akov was lying between them with the Shechinah in front of him. When Ya'akov saw this, he called his sons and placed them around the Shechinah with perfect order.

540. Whence do we know that he arranged them around the Shechinah? From the words "Gather yourselves," THAT IS, GATHER ABOVE AROUND THE SHECHINAH. Then was everything brought to perfection with several supernal Chariots around them. They opened the discussion saying: "Yours, O Hashem, is the greatness, and the power..." (I Divrei Hayamim 29:11). Then the sun, NAMELY YA'AKOV WHO IS ZEIR ANPIN, was gathered to the moon, THE NUKVA, and east, ZEIR ANPIN, drew near to the west, THE NUKVA. This is what is meant by the verse: "He gathered up his feet into the bed" (Beresheet 49:33), WHICH IS AN INDICATION OF MATING, and the moon shone by him and attained perfection. We therefore learned that surely Ya'akov did not die, BUT MATED WITH THE SHECHINAH. When Ya'akov saw the perfect order, which had never been vouchsafed to any man, he rejoiced and praised the Holy One, blessed be He, and started blessing each of his sons according to what he deserved.

55. "Out of Asher his bread shall be fat"

Rabbi Yosi and Rabbi Yisa go to visit Rabbi Shimon to discover the meaning of the title verse. We learn that Asher is one of the pillars that support the world. It is the supernal gate of the righteous that, when blessed, gives blessings to the world. The meaning of the title verse, we're told, is that when the two Columns are joined, the bread of poverty is rectified by Asher.

The Relevance of this Passage

The Light that shines from the supernal gate of the righteous radiates into our lives, helping to remove poverty from the landscape of human civilization, while bringing readers of this passage the blessing of sustenance.

541. Rabbi Yosi and Rabbi Yisa were walking along the road. Rabbi Yisa said: We have surely learned that all of Ya'akov's sons were put in a perfect order, BY BECOMING A CHARIOT TO THE ARRANGEMENT OF THE SUPERNAL SFIROT. They were blessed each according to his worth. What then is the meaning of this verse, "Out of Asher his bread shall be fat..."? He said to him: I do not know, for I have not learned it from the holy lamp, WHICH IS RABBI SHIMON. Let us go, you and I, to the holy lamp. When they came before him, they spoke and raised that question. He said to them, Surely this is the secret of Wisdom.

538. רְאוּבֵן בְּכֹרִי אֶתָּה, הֵכִי הוּא וְדָאִי, טָפָה קְדָמָא דִּיעֲקֵב הָוָה, וְרַעוּתִיה בְּאַתֵּר אַחֲרָא הָוָה בְּמָה דְּאַתְמָר. תָּא חַזִּי, רְאוּבֵן וְכָלְהוּ שְׁבִטֵין תְּרִיסָר, כָּלְהוּ אֶתְאַחֲדֵן בְּשְׁכִינְתָּא, וְכֵד חָמָא יַעֲקֹב לְשְׁכִינְתָּא עַל גְּבִיָּה, קָרָא לְבָנוֹי תְּרִיסָר לְאַתְחַבְרָא בֵּה.

539. וְתָא חַזִּי, עֲרֵסָא שְׁלִימְתָא לָא אֲשַׁתַּבַּח, מִן יוֹמָא דְאַתְבְּרִי עֲלֵמָא, כִּהֵּיָא שַׁעֲתָא דְבַעָא יַעֲקֹב לְאַסְתִּלְקָא מֵעֲלֵמָא, אֲבִרְהֵם מִימִינִיה, יִצְחָק מִשְׁמָאלִיה, יַעֲקֹב הָוָה שְׁכִיב בִּינֵייהוּ, שְׁכִינְתָּא קָמִיה. בֵּינָן דְּחָמָא יַעֲקֹב כֵּךְ, קָרָא לְבָנוֹי, וְאַחִיד לֹון סַחְרִינִיה דְּשְׁכִינְתָּא, וְסִדֵּר לֹון בְּסִדּוּרָא שְׁלִים.

540. מִנֵּ"ל דְּסִדֵּר לֹון סַחְרִינִיה דְּשְׁכִינְתָּא, דְּכַתִּיב הָאֶסְפּוּ, וּכְדִין אֲשַׁתַּבַּח תְּמָן שְׁלִימוֹ דְּכָלָא, וְכִמָּה רְתִיכִין עֲלֵאִין סַחְרִינִיהוּ. פְּתַחִי וְאִמְרִי, לֶךְ ה' הַגְדּוּלָה וְהַגְבוּרָה וְגו', כְּדִין אֶתְכַנִּישׁ שְׁמֵשׁא לְגְבִיָּה דְּסִיְהָרָא, וְאַתְקָרִיב מִזְרַח בְּמַעֲרֵב, הַה"ד וְיֵאֲסוּף רְגָלֵיו אֶל הַמִּטָּה, וְאַתְנַהִיר סִיְהָרָא, וְאַשְׁתַּבַּח בְּשְׁלִימוֹ, וּכְדִין וְדָאִי תְנִינָן, יַעֲקֹב אֲבִינוֹ לָא מִית. בֵּינָן דְּחָמָא יַעֲקֹב סְטָרָא שְׁלִים, מָה דְּלֵא אֲשַׁתַּבַּח הֵכִי לְבָר נָשׁ אַחֲרָא, חֲדִי, וְשַׁבַּח לִיה לְקַדְשָׁא בְּרִיךְ הוּא, וּפְתַח וּבְרִיךְ לְבָנוֹי, כֹּל חַד וְחַד כְּדָקָא יְאוּת לִיה.

541. ר' יוסי ורבי ייסא הוו אזלי בארְחָא, אָמַר ר' ייסא הָא וְדָאִי תְנִינָן, כֹּל בָּנוֹי דִּיעֲקֵב אֶתְקִנּוּ בְּסִדּוּרָא שְׁלִים, וְאַתְבְּרִכוּ כֹל חַד וְחַד כְּדָקָא יְאוּת לִיה, מָאִי קָא נִימָא בְּהָאִי קָרָא, דְּכַתִּיב מֵאֲשֵׁר שְׁמִנָה לַחֲמוֹ וְגו'. א"ל לָא יַדְעֵנָא, בְּגִין דְּלֵא שְׁמַעְנָא בֵּיָה מְבוֹצֵינָא קְדִישָׁא, אֵלָא אַנְתָּ וְאַנָּא נִיזִיל לְגַבִּי בּוֹצֵינָא קְדִישָׁא. אֲזִילִי כֵד מְטוֹ לְגַבִּי דְּרַבִּי שְׁמַעוֹן, אָמְרוּ מְלָה, וְשְׁאִילוֹ שְׁאִילְתָּא, אָמַר לֹון, וְדָאִי רָזָא דְּחֻכְמָתָא הוּא.

542. He opened the discussion saying: "Asher continued on the sea shore, and abode by his bays" (Shoftim 5:17). HE ASKS: Why did he dwell there? HE ANSWERS: For whoever dwells by the sea shore, YESOD OF MALCHUT CALLED SEA, has access to luxuries of the world, NAMELY MOCHIN FROM EDEN. Here, Asher is the supernal gate of the righteous, YESOD, which, when blessed, pours blessings upon the world. This is the gate which sends blessings to the world, and is called Asher. It is one of the pillars upon which the world is supported.

543. The place called bread of poverty, THE NUKVA WHILE RECEIVING FROM THE LEFT COLUMN ALONE, is rectified by the place ASHER, WHICH BECOMES A CURTAIN TO THE CENTRAL COLUMN, WHICH JOINS THE RIGHT AND THE LEFT COLUMNS. The meaning of, "Out of Asher his bread shall be fat," is that what was previously bread of poverty became once more, AFTER THE TWO COLUMNS WERE JOINED TOGETHER, millet bread, since he poured and gave it blessings and dainties, as shown by the end of the verse, "and he shall yield royal dainties (lit. 'dainties of the king')." Who is the king? It is the Congregation of Yisrael, NAMELY MALCHUT, from which THE WORLD is nourished by royal dainties. It is he who gives the king, MALCHUT, all blessings, joy and goodness. He gives MALCHUT, and from her it pours down upon THE LOWER BEINGS. They said; were we to come into the world only to hear this, it would have sufficed.

56. "Unstable as water, you shall not excel"

Rabbi Chiya interprets the title verse, explaining that it signifies Reuven was blessed. However, the kingship, priesthood, and birthright to which he was entitled were taken from him. This verse also reveals, we learn, that Reuven would dwell outside of the land of Yisrael. We are then told that Reuven is aligned with both Chesed and Gvurah. Rabbi Shimon next tells the rabbis that Reuven's sons are in exile, dispersed among the four corners of the world. One day, we hear, they will wage two wars in the land of Yisrael, and they will try to seize the kingship from the Messiah when he rises up to conquer the nations.

The Relevance of this Passage

Here we ignite a particular frequency of spiritual energy that helps to hasten the arrival of the Mashiach in a merciful manner, for us personally, and for our neighbors who inhabit our global village.

544. Reuven was Ya'akov's firstborn. Rabbi Chiya said: He was entitled to everything, KINGSHIP, BIRTHRIGHT AND PRIESTHOOD, but it was all taken from him. Kingship was given to Yehuda, the birthright to Yosef and the priesthood to Levi. This is the meaning of the words: "Unstable as water, you shall not excel (lit. 'leave')"; NAMELY you shall not be left with them. In saying "my might and the beginning of my strength," he blessed him and remembered him to the Holy One, blessed be He.

545. This is like the favorite of the king. One day when his son went in the city, he said to the king, This is my son, beloved of my soul. The king heard and understood that he was asking of him TO FAVOR his son. Ya'akov said: "Reuven, you are my firstborn..." to ask the King TO BE KINDLY TOWARD HIM.

542. פֶּתַח וְאָמַר, אֲשֶׁר יֵשֵׁב לְחוּף יַמִּים וְעַל מִפְרָצָיו יִשְׁכֹּן, אֲמַאי יְתִיב תַּמָּן. אֵלֶּא מֵאֵן דִּיתִיב בְּשַׁפְתָּא דִּימָא, אֲשֶׁתִּמַּשׁ בְּתַפְנוּקֵי עֲלֵמָא, וְהָכָא אֲשֶׁר דָּא פֶּתַחא עֲלָא דְצִדִּיק כִּד אֲתַבְרַכָּא לְאַרְקָא בְּרַכָּאן בְּעֲלֵמָא. וְהָאִי פֶתַחא אֲשֶׁתִּמּוֹדֵעַ תְּדִיר בְּרַכָּאן דְּעֲלֵמָא, וְאֶקְרִי אֲשֶׁר, וְדָא הוּא עֲמוּדָא מְאִינוּן דְּקָאִים עֲלֵמָא עֲלִייהוּ.

543. וְהָהוּא אֲתֵר דְּאֶקְרִי לָחֵם עֹנִי, מִדֶּהוּא אֲתֵר אֲתִקִּין, הָה"ד מֵאֲשֶׁר שְׁמִנָּה לְחֶמוֹ, מִה דִּהּוּה לְחֵמָא דְּמִסְכְּנָא, אֲתֵהֲדִיר לָחֵם פָּגַג. בְּגִין דְּאֶרִּיק וְאֶרְמִי בִּיה בְּרַכָּאן וְתַפְנוּקִין, וְסוּפָא דְקָרָא אוֹכַח, וְהוּא יִתֵּן מִעֲדָנֵי מֶלֶךְ. מֵאֵן מֶלֶךְ, דָּא בְּנִסַּת יִשְׂרָאֵל, דְּמִנָּה אֲתִזֵּן בְּתַפְנוּקֵי עֲלֵמָא, וְדָא יְהִיב לְהָאִי מֶלֶךְ כָּל בְּרַכָּאן, כָּל חִידוֹ, וְכָל טִיבוֹ, הוּא יְהִיב, וּמִנָּה נִפְקִי. אֲמָרוּ, אִי לֹא אֲתִינָא לְעֲלֵמָא, אֵלֶּא לְמִנְדַּע דָּא טַב לָן.

544. רְאוּבֵן בּוֹכֵרָא דִיעֲקֵב הָוָה, אֲמַר רַבִּי חִיָּיא, לִיה הָוָה אֲתַחֲזִי כְּלָא, וְאֲתַעְבֵּר מִינָּה כְּלָא, וְאֲתִיְהִיב מִלְכוּ לִיהוּדָה, בְּכִירוּתָא לְיוֹסֵף, בְּהוֹנָתָא לְלֵוִי, הָה"ד פָּחַז כַּמִּים אֶל תּוֹתֵר: לֹא תִשְׁתָּאֵר בְּהוּ. וּמִה דְּאֲמַר כַּחֲזִי וְרֵאשִׁית אוֹנִי, הָכָא בְּרַכִּיָּה וּפְקִדִּיָּה לְקוֹדֶשָׁא בְּרִיךְ הוּא.

545. לְרַחֲמָא דְּמִלְכָּא, יוֹמָא חַד אַעְבֵּר בְּרִיָּה בְּשׁוּקָא, אֲמַר לְמִלְכָּא, דָּא הוּא בְּרִי, וְדָאִי רַחֲמָא דְּנַפְשָׁאִי, שְׁמַע מִלְכָּא, וְיִדַּע דְּהָא שְׂאִיל עַל בְּרִיָּה. כֵּן יַעֲקֹב, אֲמַר רְאוּבֵן בְּכוֹרִי אֲתָה כַּחֲזִי וְגו', הָכָא פְקִדִּיָּה לְמִלְכָּא.

546. "Unstable as water, you shall not excel." Here he stated his fate, that he would not remain in the land of Yisrael but dwell outside it, NAMELY EAST OF THE JORDAN. Correspondingly, the officer in charge, on the side of the tabernacle above, THE NUKVA, in charge under Michael, IS ALSO REJECTED OUTSIDE THE TABERNACLE. Some say THAT THE TRUSTEE THAT WAS REJECTED FROM THE TABERNACLE ABOVE WAS under Gavriel. AND THOUGH REUVEN IS CHESD, Michael is the first OF THE ANGELS on the side of Chesed, and Gavriel is THE FIRST on the left side, Gvurah, REUVEN IS NEVERTHELESS ALSO OF THE SIDE OF GVURAH, WHICH WE LEARN FROM THE VERSE, "But Yehuda still rules (also: 'descends') with El" (Hoshea 12:1), THE DESCENT WHICH INDICATES THAT HE IS OF the side of Gvurah and called court of justice. Reuven's inheritance was adjacent to his. YEHUDA'S PORTION WAS WEST OF THE JORDAN AND REUVEN'S WAS EAST OF THE JORDAN. THIS SHOWS THAT REUVEN, TOO, IS OF THE SIDE OF GVURAH. And though kingship (Malchut), THE SECRET OF LOWER GVURAH, was taken from Reuven and belongs to Yehuda, HE IS NEVERTHELESS NOT WHOLLY CLEANSED OF GVURAH, SINCE THE INHERITANCE OF Reuven is adjacent to his, WHICH IS AN INDICATION OF GVURAH.

547. Rabbi Shimon said: Reuven's sons will in the future wage two wars in the land of Yisrael. Come and behold: it is written "my might," namely, the exile in Egypt; "and the beginning of my strength," NAMELY they were the first among the brothers to fight. "The excellency of dignity" is the exile of Assyria (Ashur), where the sons of Gad and Reuven were the first to go down and suffered much torture, and did not return FROM THERE until now.

548. "And the excellency of power" refers to the time when Mashiach will rise in the world and they will go forth and make war in the world and win, and conquer the nations. The inhabitants of the world will fear them and tremble before them. THE SONS OF REUVEN will plan to seize the kingship yet shall not retain it, hence the words: "Unstable as water, you shall not excel." Why will they not retain mastery even in one place in the world? Because "you went up to your father's bed," for they are going to wage war within the Holy Land. "Your father's bed" is Jerusalem. THEY WILL STRIVE TO TAKE IT FROM MASHIACH.

549. Come and see the sons of Reuven dispersed into exile in the four corners of the world, in correspondence with all of Yisrael, who were exiled four times into the four corners of the world. Hence it says, "My might," which is the first exile; "and the beginning of my strength," the second; "the excellency of dignity" the third and "the excellency of power" the fourth. Likewise, they will wage war in the four corners of the world, thus ruling over everything. They will conquer many peoples and rule over them.

546. פָּחַז בְּמִים אֶל תּוֹתֵר, הָכָא אָמַר מֶה דְּאֶעְרַע לִיָּה, דְּלֹא אֲשַׁתָּאֵר בְּאַרְעָא, וְשָׂדֵי לִיָּה לְבַר מְאַרְעָא. לְקַבֵּל דָּא, חָד מִמֶּנָּא מְסֻטְרָא דְּמִשְׁכְּנָא לְעִילָא, דִּי מִמֶּנָּא תַּחֲוֹת יָדָא דְּמִיכָאֵל, וְאִמְרִי לָהּ תַּחֲוֹת יָדָא דְּגַבְרִי"אֵל. וּמִיכָאֵל הוּא רִישָׁא בְּכָל אֲתֵר מְסֻטְרָא דְּחֶסֶד, וְגַבְרִיאֵל מְסֻטְרָא דְּשִׁמְעֵאלָא דְּגַבְרִי"ה. וַיְהוּדָה עַד רֹד עִם אֵל, סֹטֵר גְּבוּרָה, בִּי דִּינָא אֶקְרִי, וְסִמִּיךְ לִיָּה רְאוּבֵן, אַע"ג דְּמַלְכוּ הוּא דִּיהוּדָה, רְאוּבֵן סִמִּיךְ לְקַבְלִיהָ הוּא.

547. אר"ש, זְמִינִין אֵינֻן בְּנֵי רְאוּבֵן, לְאַגָּחָא תְּרִין קְרָבִין בְּגוֹ אַרְעָא. תָּא חֲזִי, בְּתִיב כְּחִי, בְּגִלּוּתָא דְּמִצְרַיִם. וְרֵאשִׁית אוֹנִי, דְּאֵינֻן הוּוּ קְדָמָאִין לְגַבֵּי אַחוּהוֹן לְקָרְבָּא. יִתֵּר שָׂאת, לְגִלּוּתָא דְּאַשּׁוּר, דְּמִתְמָן גָּלוּ בְּנֵי גָד וּבְנֵי רְאוּבֵן קְדָמָאִי מִכְּלָהוּ, וְסָבְלִי בְּמָה בִּישׁוּן, וּכְמָה עֲגוּיִין סָבְלוּ, וְלֹא תָבוּ עַד כְּעַן.

548. וַיִּתֵּר עַז לְזִמְנָא דְּמַלְכָּא מְשִׁיחָא יִתְעַר בְּעֵלְמָא, אֵינֻן יִפְקוּן וַיִּגְחוּן קְרָבִין בְּעֵלְמָא, וַיִּנְצְחוּן, וַיִּתְקַפוּן עַל עַמְמֵיָא, וּבְנֵי עֵלְמָא יִדְחִלוּן מְנִיָּהוּ וַיִּרְתְּתוּן קְמִיָּהוּ, וַיַּחֲשִׁיבוּ לְאַתְגַּבְרָא בְּמַלְכוּתָא, וְלֹא יִשְׁתָּאֲרוּן בֵּיהּ, הֵה"ד פָּחַז בְּמִים אֶל תּוֹתֵר, מ"ט לֹא יִשְׁתָּאֲרוּן בֵּיהּ, וְאִפְּלוּ בְּסֻטְרָא חָד דְּעֵלְמָא, בְּגִין כִּי עֲלִית מְשַׁכְּבֵי אֲבִיךָ, דְּזְמִינִין לְאַעֲלָא וּלְאַגָּחָא קְרָבִין בְּגוֹ אַרְעָא קְדִישָׁא, מְשַׁכְּבֵי אֲבִיךָ דִּיִּיקָא, זֹו יְרוּשָׁלַם.

549. תָּא חֲזִי, בְּאַרְבַּע סְטְרֵי עֵלְמָא, אֲתַבְּדְרוּ בְּנֵי רְאוּבֵן בְּגִלּוּתָא, לְקַבְלִיהוֹן דְּכָל יִשְׂרָאֵל, דְּאֲתַגְלוּ בְּגִלּוּתָא אַרְבַּע זְמָנִין, בְּאַרְבַּע סְטְרֵי עֵלְמָא, הֵה"ד, כְּחִי חָד, וְרֵאשִׁית אוֹנִי תְּרִי, יִתֵּר שָׂאת תֵּלֶת, וַיִּתֵּר עַז אַרְבַּעָה. כְּגֻוּנָא דָּא זְמִינִין אֵינֻן לְאַגָּחָא קְרָבָא בְּאַרְבַּע סְטְרֵי עֵלְמָא, וְלִמְשַׁלֵּט בְּקְרַבְיָהוּ עַל כָּלָא, וַיִּנְצְחוּן עַמְמֵין סְגִיאִין, וַיִּשְׁלֹטוּן עֲלֵיהוּ.

550. "Unstable as water, you shall not excel; because you went up to your father's bed." Here is an allusion to the first thought Ya'akov had when issuing the first seed, which was about Rachel. Were the thought combined with the first seed in its place, LEAH, Reuven would retain all, THE KINGSHIP, THE PRIESTHOOD AND THE BIRTHRIGHT, but "unstable as water, you shall not excel; because you went up to your father's bed" namely you came up through other thoughts, and "then you did defile it..."

551. Another explanation for "unstable as water, you shall not excel": When the sons of Reuven will wage war in the world and conquer many nations, they will not remain rulers. HENCE IT IS WRITTEN, "YOU SHALL NOT EXCEL." What is the reason for this? "Because you went up to your father's bed (lit. 'beds')," as they are destined to wage war in the Holy Land, precisely mentioned in the words "your father's bed," which refer to Jerusalem. HE ASKS: WHY DOES SCRIPTURE SAY "beds," instead of 'bed'? HE ANSWERS: "Your father" is Yisrael Saba, NAMELY ZEIR ANPIN, AND THEREFORE IT SAYS "beds" instead of 'bed', since Jerusalem was twice destroyed, and WILL BE BUILT a third time at the time of Mashiach. Hence the plural. Here, the blessing is revealed IN THE VERSE: "YOU ARE MY FIRSTBORN, MY MIGHT AND THE BEGINNING OF MY STRENGTH." And also what happened at that time THAT THE BIRTHRIGHT, KINGSHIP AND PRIESTHOOD WERE TAKEN FROM HIM, AS SAID "UNSTABLE AS WATER, YOU SHALL NOT EXCEL," that which will be when Yisrael shall come to the land of Yisrael, THAT HE WILL HAVE NO PORTION IN IT BUT ACROSS THE JORDAN. And Reuven's deeds at the time of Mashiach, NAMELY THAT HE WILL WAGE WARS AGAINST MANY PEOPLES AND IN JERUSALEM.

57. "Shimon and Levi are brothers"

Rabbi Yitzchak explains to Rabbi Yosi that Shimon was not worthy of a blessing and that Levi came from the side of strict judgment. After explaining the meaning of the verse, "So is the great and wide sea", Rabbi Yehuda reveals that Shimon and Levi were not blessed by their father, but rather were delivered to Moshe to receive blessings. Rabbi Shimon then explains the reason for this. We learn that Ya'akov wished to bless Shimon and Levi when he was about to depart from the world; however, he did not because of the Shechinah, who stood over him. Knowing that to bless them would render the Shechinah defective, he decided to deliver them to Moshe, the master of the house. Ya'akov knew that he would be able to bless Shimon and Levi without damaging the Shechinah. Rabbi Chiya concludes the passage by explaining that because they were both of strict judgment, Shimon and Levi were divided and dispersed so that all of Yisrael received from their strict judgment.

The Relevance of this Passage

Strict judgement is removed from our midst through the power of Moshe, even though we and the rest of world may not be worthy of such cleansing. In addition, the Light of the Shechinah showers us with protection upon the merit of Moshe.

552. "Shimon and Levi are brothers." Rabbi Yitzchak said: Here he attached them to the left side of the Shechinah, for he saw they have acted with strict judgment, which the world cannot endure. Rabbi Yosi asked, Where is their blessing? Rabbi Yitzchak said: Shimon was not worthy of it, for he saw in him many evil deeds. Levi came from the side of strict judgment, from which blessing does not stem. Even Moshe did not attach his blessing to him, as said: "Bless, Hashem, his substance, and accept the work of his hands" (Devarim 33:11), so that his blessing came from the Holy One, blessed be He.

550. פָּחַז בְּמִים אֶל תּוֹתֵר בִּי עֲלִית מִשְׁכְּבִי אֲבִיךָ, הֵכָא אֲתִרְמִיז עַל הִרְהוּרָא קְדָמָא דְהוּה לִיה לְיַעֲקֹב. בְּהַאי טַפָּה קְדָמָא בְּרַחֵל, דְּאִלְמָל הִרְהוּרָא דְהָיָא טַפָּה הוּה בְּאַתְרָהּ, אֲשֵׁתָאֵר רְאוּבֵן בְּכֹלָא, אֲבָל פָּחַז בְּמִים אֶל תּוֹתֵר בִּי עֲלִית מִשְׁכְּבִי אֲבִיךָ, עֲלִית, בְּהִרְהוּרָא אַחֲרָא, אֲזַ חֲלַלְתָּ וְגו'.

551. דְּבַר אַחֲרָא, פָּחַז בְּמִים אֶל תּוֹתֵר, דְּהָא כִּד יִגְחוּן קִרְבָּא בְּנֵי רְאוּבֵן בְּעֵלְמָא, וְיִנְצְחוּן עַמְמִין סְגִיָּאִין, לֹא יִשְׁתַּאֲרוּן בְּמַלְכוּתָא, מ"ט, בִּי עֲלִית מִשְׁכְּבִי, דִּזְמִינִין לְאַגָּחָא קִרְבָּא בְּאַרְעָא קְדִישָׁא דִּיִּיקָא, דְּכִתִּיב בִּי עֲלִית מִשְׁכְּבִי אֲבִיךָ דָּא יְרוּשָׁלַיִם. מִשְׁכְּבִי מִשְׁכְּבִי מִבְּעֵי לִיה. אֶלָּא, אֲבִיךָ דָּא יִשְׂרָאֵל סָבָא, מִשְׁכְּבִי אֲבִיךָ וְלֹא מִשְׁכְּבִי, בְּגִין דְּהָא בְּתָרֵי זְמָנֵי אֲתַבְּנֵי יְרוּשָׁלַם, וְתִלִּיתָא לְזְמָנָא דְּמַלְכָּא מְשִׁיחָא. וְעַל דָּא מִשְׁכְּבִי אֲבִיךָ. וְהֵכָא אֲתַגְלוּיָא בְּרַכָּה, וּמָאִי דְּהוּה בְּהוּא זְמָנָא, וּמָא דְּהוּה כִּד עָאֵלוּ יִשְׂרָאֵל לְאַרְעָא, וּמָה דִּיהָא בְּזְמָנָא דְּמַלְכָּא מְשִׁיחָא בְּעוֹבְדָא דְּרְאוּבֵן.

552. שְׁמַעוֹן וְלֵוִי אֲחִים, אָמַר ר' יִצְחָק, הֵכָא אַחֲדִין לֹון, בְּסִטְרָא שְׁמָאֵלָא דְּשְׁכִינְתָּא. דְּחָמָא עוֹבְדִין דְּדִינָא קְשִׁיָּא, דְּלֹא יָכִיל עֲלֵמָא לְמַסְבֵּל. אָמַר ר' יוֹסִי, בְּרַכְתָּא דְּלֵהוּן אֵן הִיא. אָמַר רַבִּי יִצְחָק, שְׁמַעוֹן לֹא אֲתַחְזִי לְהָאִי, דְּחָמָא לִיה כְּמָה עוֹבְדִין בִּישִׁין. וְלֵוִי דְּאֲתִי מִסִּטְרָא דְּדִינָא קְשִׁיָּא, וּבְרַכְתָּא לֹא תִלִּיא בֵּיה, וְאִפִּילוּ כִּד אֲתָא מִשָּׁה, לֹא תִלִּי בְּרַכְתִּיהָ בֵּיה, דְּכִתִּיב בְּרַךְ ה' חִילוּ וּפֹעֵל יָדָיו תִּרְצֶה, בְּקוֹדֶשָׁא בְּרִיךְ הוּא תִלִּיא.

553. Come and see it is written: "So is the great and wide sea, wherein are creeping things innumerable, both small and great beasts" (Tehilim 104:25). The great sea is the Shechinah, which stood over Ya'akov when he wished to depart from the world. It is wide, for all the world is filled and made whole, and contracted within THE SHECHINAH, SINCE SHE WAS FILLED AND MADE WHOLE BY THE SOUTH AND CONTRACTED BY THE NORTH. "Wherein are creeping things innumerable," since there are many supernal and holy angels there. The "small and great beasts" are the twelve tribes, Ya'akov's sons, who are found there in wholeness. There is a hind, NAFTALI; a wolf, BINYAMIN; a lion, YEHUDA; and a lamb, YOSEF, AS SAID "THAT LEADS YOSEF LIKE FLOCK" (TEHILIM 80:2). Rabbi Yitzchak said: A lion and a lamb, a wolf and a kid (Heb. gedi), NAMELY GAD, and so on, there are small beasts with great ones.

554. Rabbi Yehuda said: It was well said about all THE TRIBES, THAT THERE ARE GREAT AND SMALL BEASTS, but Yehuda is a lion and Shimon an ox, AS SHIMON IS OF GVURAH, WHICH IS THE FACE OF AN OX. The friends have explained that they were facing each other, YEHUDA on the right and SHIMON on the left. THIS IS LIKE A MAN WHO HAD a vicious ox. He said: I shall paint the figure of a lion in his stall, and it will see it and fear it. Thus Shimon is an ox and Yehuda a lion, AS SHIMON THE OX, NAMELY GVURAH, IS SUBDUED THROUGH LOOKING AT YEHUDA THE LION, WHICH IS CHESD.

555. Shimon did not receive any blessing FROM YA'AKOV, but Moshe attached him to Yehuda, as it is written: "Hear (Heb. sh'ma), Hashem, the voice of Yehuda" (Devarim 33:7) and elsewhere "because Hashem has heard (Heb. shama) that I was hated" (Beresheet 29:33). THEREFORE, SHE NAMED HIM SHIMON. THERE IS AN ANALOGY BETWEEN THE VERSES. AS THERE IS HEARING IN THE NAME OF SHIMON, SO THE HEARING IN REALATION TO YEHUDA INCLUDES SHIMON. Rabbi Yehuda said: Shimon and Levi WERE NOT BLESSED BY their father SINCE HE brought them to Moshe TO BLESS THEM. Rabbi Yosi said to him: Wherefore DID their father NOT BLESS THEM BUT delivered them to Moshe? Rabbi Yehuda said to him: We too shall bring THE QUESTION before the holy lamp, RABBI SHIMON.

556. They came and asked Rabbi Shimon. He said: How sweet are the words. He clapped his hands and wept. He said: Who will uncover you, holy faithful, NAMELY MOSHE. In your lifetime you were raised above men, and in your death you were elevated and your image covered. The keys of your Master were always delivered to your hands.

553. תָּא חֲזִי כְּתִיב זֶה הַיָּם גָּדוֹל וְרָחֵב יָדִים שֶׁם רָמַשׁ וְאֵין מִסְפָּר חַיּוֹת קְטָנוֹת עִם גְּדוֹלוֹת. זֶה הַיָּם גָּדוֹל, דָּא שְׂכִינְתָּא, דְּקוּימָא עֲלֵיהּ דִּיעֶקֶב, בְּדַבְעָא לְאַסְתִּלְקָא מֵעֲלָמָא. וְרָחֵב יָדִים, דְּהָא כָּל עֲלָמָא אֲמַלִּי וְאַשְׁתִּלִּים וְאַתְצַמְצֵם תַּמָּן. שֶׁם רָמַשׁ וְאֵין מִסְפָּר, דְּכֻמָּה מִלְּאֲכֵי עֲלָאֵי וְקִדְיִשְׁאֵי אֲשִׁתְּבַחוּ תַּמָּן. חַיּוֹת קְטָנוֹת עִם גְּדוֹלוֹת, אֱלִין אֵינּוֹן י"ב שְׁבֻטִין, בְּנוֹי דִּיעֶקֶב, דְּאַשְׁתְּבַחוּ בְּהוֹן בְּשִׁלְמוֹ, חַד אֵילָה, וְחַד זָאב, וְחַד אָרִי, וְחַד טֶלֶה. אָמַר רַבִּי יִצְחָק, אֲרִיָּה חַד, וְטֶלֶה חַד, חַד זָאב, וְחַד גְּדִי, וְכֵן כְּלָהוּ, לְאַשְׁתְּבַחָא חַיּוֹת קְטָנוֹת עִם גְּדוֹלוֹת.

554. רַבִּי יְהוּדָה אָמַר, כְּלָהוּ שְׁפִיר, אֲבָל יְהוּדָה אֲרִיָּה, שְׁמַעוֹן שׁוֹר, וְהָא אֻקְמוּהּ חֲבֵרִינָא דְּהוּוּ מִשְׁגִּיחִין דָּא לְקַבֵּל דָּא, דָּא מִימִינָא, וְדָא מִשְׁמָאלָא. לְתוֹרָא דְּעוֹבְדֵי בִישׁוּן, אָמְרוּ נְצִייר אֻקְנִין דְּאֲרִיָּה בְּקוֹפְטִיָּה, וְיִסְתַּבֵּל בְּדָא וְיִדְחַל מִנִּיהּ, כֵּךְ שְׁמַעוֹן שׁוֹר, יְהוּדָה אֲרִיָּה.

555. שְׁמַעוֹן לֹא זָכָה לְבִרְכָּאן, אֲלֹא טַפַּל לִיהּ מֹשֶׁה בְּיְהוּדָה, כְּתִיב הֵכָא שְׁמַע ה' קוֹל יְהוּדָה, וְכְתִיב הֵתָם בִּי שְׁמַע ה' בִּי שְׁנוּאָה אֲנֹכִי. א"ר יְהוּדָה, שְׁמַעוֹן וְלוֹי, אֲבֹהוֹן סְלִיק לֹון לְמֹשֶׁה. א"ל ר' יוֹסִי, מ"ט אֲבֹהוֹן סְלִיק לֹון לְמֹשֶׁה. א"ל, אֵף אֲנִי נִסְלִיק לִיהּ לְבוֹצִינָא קִדְיִשָּׁא עֲלָאָה.

556. אָתּוּ שְׁאַלוּ לִיהּ לר"ש, אָמַר כְּמָה חֲבִיבִין מִלִּין אֲטַפַּח בִּידֵי וּבִכָּה, אָמַר מֵאן יִגְלִי לָךְ מְהִימְנָא קִדְיִשָּׁא, אֲסִתְלַקְתָּ בְּחַיִּיךְ עַל בְּנֵי נָשָׂא, אֲסִתְלַקְתָּ בְּמוֹתְךָ, וְאַסְתִּים דִּיוֹקְנֵךְ. מִפְּתָחַן דְּמֵאֲרַךְ אֲתַמְסֵרוּ בִּידֶךָ תְּדִיר.

557. Come and see: Ya'akov had four wives. He begot children by them all, and was perfected through his wives. When Ya'akov wished to depart FROM THE WORLD, the Shechinah stood over him. He wanted to bless SHIMON AND LEVI but could not, since he feared the Shechinah. He said to himself, How can I do this, seeing that both of them come from the side of strict judgment, AND TO BLESS THEM WILL RENDER THE SHECHINAH DEFECTIVE. I cannot force the Shechinah, since I had four wives WHO WERE DRAWN FROM THE FOUR ASPECTS, CHESED, GVURAH, TIFERET, AND MALCHUT OF THE SHECHINAH, AND I WAS PERFECTED THROUGH THEM, SINCE THEY BORE ME TWELVE TRIBES, THE SECRET OF ALL PERFECTION. SINCE I RECEIVED MY PERFECTION FROM THE SHECHINAH, HOW CAN I BLESS SHIMON AND LEVI AGAINST HER WISH? I shall deliver them to the landlord of the house, MOSHE, THE HUSBAND OF THE MATRON, who is the owner, and he shall do as he pleases.

558. Ya'akov said: I have received my portion of wives and children in this world FROM THE SHECHINAH, and became perfected. How can I force the Matron, THE SHECHINAH? I shall deliver the matter to the master of the Matron, MOSHE, who will do as he pleases without fear.

559. Come and see it is written, "And this is the blessing, with which Moshe the man of the Elohim blessed" (Devarim 33:1), which means master of the house, master of the Matron, SINCE MAN MEANS MASTER, as it is written: "Her husband (man) may let it stand, or her husband may make it void" (Bemidbar 30:14) and "Moshe had finished (Heb. kalot)," FOR THE SHECHINAH IS CALLED 'MOSHE'S BRIDE (HEB. KALAT)'. Therefore, Moshe may bless whomever he pleases, without fear OF DAMAGING THE SHECHINAH, SINCE HE CAN FIX HER ACCORDING TO HIS WISHES, as has been explained. Therefore Ya'akov said: I see that these sons of mine are from the side of strict judgment, let the master of the house come and bless them.

560. Assuredly Moshe was a man of Elohim, and did as he pleased in his house, as it says, "Her husband may let it stand" BY GIVING HER MOCHIN OF CHOCHMAH CALLED RISING UP, in accordance with the verse, "Moshe said: Rise up, Hashem, and let your enemies be scattered" (Bemidbar 10:35). BECAUSE ON THE WAY, THERE IS FOOTHOLD TO THE KLIPOT AND THE MOCHIN OF CHOCHMAH SCATTER THE KLIPOT. "Or her husband may make it void," which agrees with the words "And when it rested, he said: 'Return, Hashem'" (Ibid. 35), FOR WHEN THE SHECHINAH IS AT REST, THE KLIPOT CANNOT HOLD HER AND THERE IS NO FEAR. THEREFORE, "HER HUSBAND MAY MAKE IT VOID." BY STRENGTH OF THE CENTRAL COLUMN, HE MAKES VOID THE FIRST THREE SFIROT OF CHOCHMAH IN ORDER TO CLOTHE HER WITH CHASSADIM, THE SECRET OF THE VERSE "AND WHEN IT RESTED, HE SAID: 'RETURN, HASHEM.'" Assuredly the master of the house does as he pleases and no one may protest, as a man who has decided for his wife and she does his bidding. Therefore, Ya'akov, though he was attached to The Tree of Life, ZEIR ANPIN, was not the master of the house LIKE MOSHE for he was attached below and Moshe above. Ya'akov therefore delivered them to the landlord TO BE BLESSED BY HIM.

557. תָּא חֲזִי, יַעֲקֹב הָיָה לִיה אַרְבַּע נָשִׁים, וְאוֹלִיד בְּנוֹן מִכֻּלָּהוּ, וְאַשְׁתָּלִים בְּנָשׁוּי. כִּד בָּעָא יַעֲקֹב לְאַסְתָּלָקָא, שְׂכִינְתָא קִיּוּמִי עֲלוּי, בָּעָא לְבְרוּכִי לְאַלִּין, וְלֹא יָכִיל, מִקָּמִי שְׂכִינְתָא דְרַחִיל, אָמַר, הִיךְ אַעֲבִיד, דִּהָא תְרוּוּיָהּ מְסִטְרָא דְדִינָא קְשִׁיָא קָא אֲתִינִי, אִי אֲתִקִּיף בְּשְׂכִינְתָא לֹא יָכִילְנָא, דִּהָא אַרְבַּע נָשִׁים הָווּ לִי, וְאַשְׁתָּלִימְנָא בְּהוֹן, אֲלֹא אֲסִלֵּק לֹון לְמֵאֲרִי דְבֵיתָא, דִּהָא בֵּיתָא בְּרַעוּתִיהָ קִיּוּמָא, וְמָה דְּבַעֵי יַעֲבִיד.

558. כִּךְ יַעֲקֹב אָמַר, חוֹלְקִין דְּנָשִׁים וּבְנוֹן הָא נִסְבִּית בְּהָאֵי עֲלֵמָא, וְאַשְׁתָּלִמְנָא, הִיךְ אֲתִקִּיף בְּמִטְרוּנִיתָא יְתִיר, אֲלֹא אֲסִלֵּק מִלִּין לְמֵאֲרִי מִטְרוּנִיתָא, וְהוּא יַעֲבִיד מָה דְּבַעֵי, וְלֹא יִרְחַל.

559. תָּא חֲזִי מָה כְּתִיב, וְזֹאת הַבְּרָכָה אֲשֶׁר בִּרַךְ מֹשֶׁה אִישׁ הָאֱלֹקִים, מֵאֲרִיָּה דְבֵיתָא, מֵאֲרִיָּה דְמִטְרוּנִיתָא. כְּמָה דְכְּתִיב אִישָׁהּ יְקִימְנָהּ וְאִישָׁהּ יִפְרְנָהּ. דִּהָא כֹּלֵת מֹשֶׁה כְּתִיב. וְעַל דָּא, מֹשֶׁה בְּרִיךְ מֵאֵן דְּבָעָא וְלֹא דְחִיל, כְּדָאֻקִּימְנָא. וּבְגִין כִּךְ אָמַר יַעֲקֹב, הָא חֲמִינֵן דְּבִנֵּי אֱלִין בְּסִטְרָא דְדִינָא קְשִׁיָא, יִיתִי מֵאֲרִיָּה דְבֵיתָא וְיִבְרַךְ לֹון.

560. מֹשֶׁה וְדָאִי אִישׁ הָאֱלֹקִים הָיָה, וְרַעוּתִיהָ עָבִיד בְּבֵיתִיהָ, כְּדָא אִישָׁהּ יְקִימְנָהּ. הָה"ד וַיֹּאמֶר מֹשֶׁה קוּמָה ה'. וְאִישָׁהּ יִפְרְנָהּ, הָה"ד וּבִנְחָהּ יֹאמַר שׁוּבָה ה'. וְדָאִי רַעוּתִיהָ עָבִיד מֵאֲרִיָּה דְבֵיתָא וְלִית דִּימְחִי בִּידֶיהָ. כְּבַר נֶשׁ דְּגִזֹּר עַל אֲנִתְתִּיהָ, וְעָבְדָא רַעוּתִיהָ. וְעַל דָּא יַעֲקֹב אֵע"ג דִּהּוּ אַחִיד בְּאִילָנָא דְחִינִי, לֹא הָיָה מֵאֲרִי דְבֵיתָא, אֲלֹא לְתַתָּא, מֹשֶׁה הוּא לְעִילָא, בְּגִין כִּךְ סָלִיק לֹון לְמֵאֲרִיָּה דְבֵיתָא.

561. "Let my soul not come into their council" (Beresheet 49:6). Rabbi Aba opened the discussion saying: "The counsel of Hashem is for them that fear Him" (Tehilim 25:14). It is the supernal mystery of the Torah that the Holy One, blessed be He, gives only to those who fear sin. Whoever fears sin, the supernal secret of the Torah is revealed to him, the sign of the holy covenant called the secret of Hashem.

562. Shimon and Levi took pains on account of that secret OF THE HOLY COVENANT, that the people of Shchem will circumcise themselves and accept that secret upon them; TO WIT, TO PRESERVE THE SIGN OF THE HOLY COVENANT. But the scripture bears testimony that it was done with guile. Also Zimri, son of Salu, WHO WAS A CHIEF OF A FAMILY OF THE TRIBE OF SHIMON, defiled that secret WITH KOZBI, THE DAUGHTER OF TZUR. IN RELATION TO THIS, Ya'akov said: "Let my soul not come into their council (lit. 'secret')" (Beresheet 49:6). What soul is this? The soul which rises up to be united with the supernal covenant above, NAMELY MALCHUT WHICH IS UNITED WITH THE SUPERNAL COVENANT, YESOD OF ZEIR ANPIN, called the soul of the bundle of life.

563. "To their assembly let my honor not be united." This has been explained to refer to the words, "And Korach gathered all the congregation" (Bemidbar 16:19), FOR YA'AKOV'S NAME IS NOT MENTIONED, ONLY "KORACH, THE SON OF YITZHAR, THE SON OF KEHAT," AND NOT "THE SON OF YA'AKOV." "Let my honor not be united," the honor of Yisrael. Therefore, DUE TO THESE DEEDS, their father did not bless them but delivered them to Moshe. Rabbi Chiya said: From these verses, we understand that they were not joined together, BUT SCATTERED, AS IT SAYS "I WILL DIVIDE THEM IN YA'AKOV, AND SCATTER THEM IN YISRAEL" (BERESHEET 49:7), as should be, FOR THEY NEED SCATTERING DUE TO THEIR BEING OF STRICT JUDGMENT. Therefore there is everything in it, SINCE THEIR STRICT JUDGMENT PERVADES THROUGHOUT YISRAEL, FOR BY SCATTERING THEM IN YISRAEL, YISRAEL RECEIVED FROM THEIR STRICT JUDGMENT. There is no generation in the world, upon which their Judgment has not descended to bring accusation on the world, which causes beggars to multiply. Thus, all OF YISRAEL WERE HURT BY THEIR JUDGMENT.

58. The nations by the sun and Yisrael by the moon

Here we find a discourse on the moon. The Yisraelites use the cycles of the moon to calculate seasons, holidays, and years. In contrast, the nations of the world use the cycles of the sun, which, we're told, comprise an inferior system.

The Relevance of this Passage

Like the moon, mankind has no Light of its own. As the moon derives its light from the sun, mankind and this entire earthly realm draw spiritual Light from the Upper World domain known as Zeir Anpin. This passage helps us rise above any negative celestial influences that appear throughout the lunar/solar calendar year, connecting us only to the positive energy that the moon and sun release into the cosmos.

564. "Yehuda you are he whom your brethren shall praise: your hand shall be on the neck of your enemies" (Beresheet 49:8). Rabbi Yosi opened the discussion saying: "He made the moon for seasons" (Tehilim 104:19). "He made the moon" with which to sanctify the first day of months and new years. The moon never shines but from the sun. When the sun reigns, the moon does not; when the sun is gathered, the moon rules. The moon is of no account, save when the sun is gathered.

561. בְּסוּדָם אֶל תָּבֹא נַפְשִׁי וְגו', ר' אַבָּא פָתַח וַאֲמַר
סוּד יו' לִירְאָיו וְגו'. סוּד יו' לִירְאָיו, רָזָא עֲלָאָה
דְּאוּרִייתָא, לֹא יְהִיב קוּדְשָׁא בְּרִיךְ הוּא אֱלָא לְאִינוּן
דְּחֲלִי חֲטָאָה. וּמֵאֵן דְּאִינוּן דְּחֲלִי חֲטָאָה אֲתַגְלִי לֹון
רָזָא עֲלָאָה דְּאוּרִייתָא, וּמֵאֵן אִיהוּ, רָזָא עֲלָאָה
דְּאוּרִייתָא, הוּי אִימָא, דָּא אֶת קִימָא קְדִישָׁא,
דְּאֶקְרִי סוּד ה' בְּרִית קְדֶשׁ.

562. שְׁמַעוֹן וְלֵוִי, אֶטְרְחוּ גְרַמְיֵיהוּ עַל הָאִי סוּד,
בְּאַנְשֵׁי שְׁכָם, דִּיגְזִירוֹן גְרַמְיֵיהוּ וַיִּקְבְּלוּ עָלוֹן הָאִי
סוּד. וְקָרָא אֶסְהִיד בְּמַרְמָה. תוּ בַּעֲבֹדָא דְזִמְרִי בֶן
סָלוּא, דְּפָסַל הָאִי סוּד. וַיַּעֲקֹב אֹמֵר בְּסוּדָם אֶל תָּבֹא
נַפְשִׁי. מֵאִי נַפְשִׁי. דָּא נַפְשָׁא דְעֲאֵלִת וְאַתְאַחֲרַת
בְּבְרִית עֲלָאָה לְעִילָא, וְאֶקְרִי נַפֶּשׁ צְרוּרָא דְחַיִּי.

563. בְּקֹהֶלֶם אֶל תִּחַד כְּבוֹדִי. הָא אֹקְמוּהָ, כִּד"א
וַיִּקְהַל עֲלֵיהֶם קָרַח. אֶל תִּחַד כְּבוֹדִי, דָּא כְּבוֹד
יִשְׂרָאֵל סֵתָם. וְע"ד לֹא בְרִיךְ לֹון אַבּוּהוֹן, בְּגִין
דְּסָלִיק לֹון לְמֹשֶׁה. ר' חִזְיָא אֹמֵר מֵהֵנִי קְרָאִי מִשְׁמַע
דְּלֹא אֲתַאחֲדִיד דָּא בְּדָא, וְאַצְטְרִיךְ הֵכִי. וְע"ד אִית
בֵּיהּ כְּלָא, וְלִית לֶךְ דְּרָא בַּעֲלָמָא, דְּלֹא נַחֲתָא דִּינָא
דְּלֵהוֹן לְקִטְרָנָא בַּעֲלָמָא וְאַסְגִּיאוּ מֵהֲדָרִי עַל
פְּתַחֲיֵיהוּ דְּבִנֵּי נֶשָׁא, הָא לֶךְ כְּלָא.

564. יְהוּדָה אַתָּה יוֹדוּךְ אַחֲיֶיךָ יָדְךָ בַּעֲרָף אוֹיְבֶיךָ וְגו'.
ר' יוֹסִי פָתַח עָשָׂה יָרַח לְמוֹעֲדִים וְגו'. עָשָׂה יָרַח בְּגִין
לְקַדְשָׁא בֵּיהּ יֵישׁ יִרְחִין, וְיֵישׁ שְׁתִּין. וְלַעֲלָמִין
סִיְהֵרָא לֹא נִהִיר אֱלָא מִשְׁמַשָּׁא, וְכִד שְׁמַשָּׁא שְׁלִיט,
סִיְהֵרָא לֹא שְׁלֵטָא, כִּד אֲתַכְנִישׁ שְׁמַשָּׁא, כִּדִּין
סִיְהֵרָא שְׁלֵטָא, וְלִית חוּשְׁבָן לְסִיְהֵרָא אֱלָא כִּד
אֲתַכְנִישׁ שְׁמַשָּׁא.

565. The Holy One, blessed be He, made both so that they will shine, as it is written in the verse, "And Elohim set them in the firmament of heaven to give light upon the earth" (Beresheet 1:17), to "let them be for signs," Shabbat CALLED SIGNS, as in "It is a sign" (Shemot 31:17). "And for seasons," the holidays; "and for days," the days of the beginning of the month; "and years" (Beresheet 1:14), are new year days. The nations in the world reckon by the sun and Yisrael by the moon.

566. This accords with Rabbi Elazar's discourse upon the verse: "You have multiplied the nation, and increased its joy" (Yeshayah 9:2). The "nation" is Yisrael, of whom it says, "For what nation is there so great" (Devarim 4:7) and "a single nation on the earth" (I Divrei Hayamim 17:21). "Its" means 'for it', "increased its joy" of the moon, which light grew for Yisrael's sake. The nations of the world RECKON TIMES BY THE CYCLE OF the sun and Yisrael BY THE CYCLE OF the moon. HE ASKS: Which one is superior, THE RECKONING BY THE SUN OR BY THE MOON? HE REPLIES: Surely the moon is above, and the sun of the peoples of the world is underneath this moon. That sun RECEIVES LIGHT from the moon and illuminates. See the difference between Yisrael and THE NATIONS OF THE WORLD: The children of Yisrael are attached to the moon and linked to the Supernal Sun. They are united with the place which shines by the Supernal Sun and cleave to it, as it is written: "But you that did cleave unto Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

565. וְתִרְוִייהוּ עֲבַד קוֹדֶשׁא בְּרִיךְ הוּא לְאַנְהֵרָא, הֵה"ד וַיִּתֵּן אֶתְּם אֱלֹקִים בְּרִקְיעַ הַשָּׁמַיִם לְהַאֲרִי עַל הָאָרֶץ וְגו'. וְהָיוּ לְאוֹתוֹת, אֵלֶיךָ שְׁבֻתוֹת, דְּכִתִּיב בִּי אוֹת הָיָא. וְלַמּוֹעֲדִים, אִינוֹן י"ט. וְלַיָּמִים, אֵלֶיךָ רִישֵׁי יָרֵחִין. וְלַשָּׁנִים, אֵלֶיךָ רִישֵׁי שָׁנִין. דְּלֵהוּוֹן אוֹמוֹת הָעוֹלָם עֲבָדִין חֲשָׁבִין לְשִׁמְשָׁא, וְיִשְׂרָאֵל לְסִיְהֵרָא.

566. וְאִזְלָא הָא, בִּי הָא דְאָמַר ר' אֲלֵעָזָר, כְּתִיב הַרְבִּית הַגּוֹי לֹא הִגְדִּילַת הַשְּׁמִיכָה. הַרְבִּית הַגּוֹי, אֵלֶיךָ יִשְׂרָאֵל, דְּכִתִּיב בְּהוּ בִּי מִי גּוֹי גָּדוֹל. וְכִתִּיב גּוֹי אֶחָד בָּאָרֶץ. לֹא: בְּגִינִיָּה. הִגְדִּילַת הַשְּׁמִיכָה, דָּא סִיְהֵרָא, דְּאִתְרַבֵּינָא בְּנִהוּרָא בְּגִינִיָּהוֹן דִּישְׂרָאֵל. אוֹמוֹת הָעוֹלָם לְשִׁמְשָׁא, וְיִשְׂרָאֵל לְסִיְהֵרָא, הִי מְנִיָּהוּ עֲדִיף. וְדָא סִיְהֵרָא לְעִילָא, וְשִׁמְשָׁא דְאוֹמוֹת הָעוֹלָם, תַּחֲתוֹת הָאֵי סִיְהֵרָא הוּא, וְהָהוּא שִׁמְשָׁא מֵהָאֵי סִיְהֵרָא נִהִיר. חָמִי מַה בֵּין יִשְׂרָאֵל, לְהוּ. יִשְׂרָאֵל אֶחָדוֹ בְּסִיְהֵרָא, וְאִשְׁתַּלְשְׁלוּ בְּשִׁמְשָׁא עֲלָאָה, וְאִתְאַחֲדוּ בְּאַתֵּר דְּנִהִירָא מִשְׁמָשָׁא עֲלָאָה, וּמִתְדַבְּקִין בֵּיהּ, דְּכִתִּיב וְאַתֶּם הַדְּבִקִים בֵּינִי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם.

59. "Yehuda you are he whom your brethren shall praise"

Rabbi Shimon explains that the kingship was given to Yehuda, since he is the fourth leg of the supernal Throne and the Chariot to the attribute of Malchut. Rabbi Shimon proceeds by discussing the meaning of the verse, "The King's daughter is all glorious within." This, we learn, signifies that the Female Principle within Atzilut is clothed by and joined with Gvurah. The discourse then turns to address the verse, "So He drove out the man" This refers to Adam, who by his sin, brought death upon himself and the entire world, and drove the Female Principle out of the Garden of Eden. We learn that fiery flames guard the way to the Tree of Life, the Female Principle, which rests on the angels Matatron and Sandalfon. We also learn that after she was driven out, the Female Principle was flawed until she was rectified—first by Noah, and then by Avraham. She stood in wholeness by Avraham and his sons, and Yehuda cleaved to her and became stronger in his kingship because of this. Indeed, the verse, "The sons of your father shall bow down before you," signifies that all the tribes shall bow down to Yehuda. We also learn that Yehuda, referred to as a "lion," escaped the Angel of Death. The mighty Shechinah is also compared to a lion and a lioness because of her strength and because she crouches to await her prey, the idolatrous nations. Finally, we are told that the verse, "The staff shall not depart from Yehuda," indicates that the Shechinah shall rise up in exile. The Relevance of this Passage

An abundance of Light radiates throughout this complex passage of Zohar. This Light helps correct the original sin of Adam, which in turn, assists in weakening the grip of the Angel of Death over mankind. Our souls are strengthened by the Light of Noah, Avraham, and Yehuda, which helps us correct our own transgressions and cleanse us of negativity, which also helps correct the original sin of Adam.

567. "Yehuda, you are...": Rabbi Shimon said: The kingship was assigned to Yehuda, as we said in relation to the words, "Now will I praise Hashem" (Beresheet 29:35), because he was the fourth. "I will praise Hashem," since he is the fourth leg of the throne. Yud-Hei-Vav, WHICH ARE CHESED, GVURAH, AND TIFERET, are the impress of the supernal name ZEIR ANPIN, which is completed by Hei, MALCHUT, the last Hei of the Holy Name, THROUGH WHICH the Holy Name is made whole with its letters. AND IT IS the knot which binds THE LETTERS OF THE HOLY NAME. Therefore "your brethren shall praise" you, for thanks to you the kingship, Malchut, is able to exist, YOU BEING THE CHARIOT TO THE ATTRIBUTE OF MALCHUT. It is written, "Yehuda still rules with El, and is faithful with Holy Ones" (Hoshea 12:1). HE ASKS: Who are these Holy Ones? AND ANSWERS, They are the supernal Holy Ones, THE HOLY SFIROT CHESED, GVURAH, AND TIFERET, who all acknowledged him and made him faithful, TO WIT, BY GIVING HIM ALL THAT IS IN THEM. He is therefore first in everything and king over all.

567. יהודה אָתָּה וגו'. ר' שמעון אָמַר, מַלְכוּת לַיהוּדָה אֶתְקַיִּים, וְהֵינּוּ דְאַמְרִינָן, מַאי דְכַתִּיב, הַפֶּעַם אוֹדָה אֶת ה', בְּגִין דְּאִיהוּ רְבִיעָא, אוֹדָה אֶת ה', בְּגִין דְּאִיהוּ רְגֵלָא רְבִיעָא לְכַרְסָּא. יְהוָה דַּא רְשִׁימָא דְשָׁמַא עֲלָא, וּבִמָּה אֲשַׁתְּלִים, בְּה"א, וְהֵינּוּ ה"א בְּתַרְאָה דְשָׁמַא קְדִישָׁא, שָׁמַא קְדִישָׁא שְׁלִים בְּאַתּוּוֹ, וְקָשַׁר דְּאַחִיד לֹון, עַל דַּא יוֹדֵךְ אַחִיךְ, דְּמַלְכוּת לָךְ אֶתְחַזֵּיא לְאַתְקַיִּימָא וְדַאי. וְיְהוּדָה עַד רַד עִם אֵל וְעִם קְדוּשִׁים נְאֻמָּן, מֵאן קְדוּשִׁים, אֵלִין קְדוּשִׁים עֲלִיוֹנִין, דְּכֻלְהוּ אוֹדֵן לְגַבְיָה, וְשׁוּיָה נְאֻמָּן, בְּגִין כֵּךְ הוּא קְדָמָא בְּכוּלָא, הוּא מַלְכָא עַל כָּלָא.

568. Rabbi Shimon opened the discussion saying: "The king's daughter is all glorious (Heb. kevudah) within" (Tehilim 45:14). "Kevudah" refers to the Congregation of Yisrael, NAMELY THE NUKVA, CALLED 'KEVUDAH', because He, ZEIR ANPIN, IS CALLED 'kavod' (glory); the one upon the other, AS BOTH ARE ONE; the one, ZEIR ANPIN, a male, IS CALLED 'KAVOD,' and the other, MALCHUT, a female, is called 'kevudah,' WITH THE ADDITIONAL HEI OF THE FEMININE. The king's daughter is Bat-Sheva (lit. 'daughter of seven'), WHICH IS THE NUKVA, AND ALSO an echo (lit. 'a voice's daughter'), while he is called a great voice, being the supernal King, ZEIR ANPIN, WHILE THE NUKVA IS CALLED THE DAUGHTER OF A VOICE. It is "within" as there is a king, NAMELY MALCHUT, which is not as far within as him, FOR SOMETIMES MALCHUT IS CLOTHED IN BRIYAH, while the king's daughter is all glorious within IN ATZILUT.

568. ר"ש פֿתַח וְאָמַר, כָּל כְּבוֹדָה בַּת מֶלֶךְ פְּנִימָה. כָּל כְּבוֹדָה, דַּא כְנ"י, כְּבוֹדָה: בְּגִין דְּאִיהוּ כְבוֹד, דַּא עַל דַּא, דַּא דְכַר, וְדַא נּוֹקְבָא, וְאַתְקַרִי כְבוֹדָה. בַּת מֶלֶךְ, הֵינּוּ בַת שֶׁבַע, בַּת קוֹל דְּאִיהוּ קוֹל גְּדוֹל, וְהִיא מֶלֶךְ עֲלָאָה הוּא. פְּנִימָה: בְּגִין דְּאִית מֶלֶךְ דְּלֹאוּ אִיהוּ לְגוּ כְּוֹתִיָּה, וְהִיא כְּבוֹדָה בַּת מֶלֶךְ.

569. "Her clothing is inwrought with gold," since she is clothed and joined by the supernal Gvurah, NAMELY THE LEFT SIDE OF IMA, WHO IS CALLED GOLD, ACCORDING TO THE SECRET OF THE VERSE, "GOLD COMES OUT OF THE NORTH" (IYOV 37:22). IMA is also called a king, and on her account the land endures, WHICH IS MALCHUT. When is MALCHUT established? When coupled with justice, WHICH IS ZEIR ANPIN, as it says, "The king by justice establishes the land" (Mishlei 29:4), WHICH IS MALCHUT. We call it the kingdom of heaven. Yehuda was united with it, and he therefore inherited the kingdom on earth.

569. מִמְשַׁבְּצוֹת זָהָב לְבוּשָׁה, בְּגִין דְּאַתְלַבֵּשַׁת וְאַתְאַחַדַת בְּגִבּוּרָתָא עֲלָאָה, וְהִיא, אוֹף נְמִי מֶלֶךְ אַקְרִי, וּבְגִינָה קִיּוּמָא אֶרְעָא, אִימָתִי, בְּשַׁעְתָּא דְּאַתְאַחַדַת בְּמִשְׁפָּט, כְּד"א מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ. וְדַא קְרִינָן מַלְכוּת דְּשָׁמַיָא, וְיְהוּדָה אֶתְאַחִיד בֶּה, וִירִית מַלְכוּתָא דְּבִארְעָא.

570. Rabbi Yehuda and Rabbi Yitzchak were walking along the way. Rabbi Yitzchak said: Let us discourse on the words of the Torah as we go. Rabbi Yitzchak opened the discussion saying: "So He drove out the man; and He placed at the east of the Garden of Eden..." (Beresheet 3:24). This verse has been expounded upon by the friends. Yet "He drove" has the same meaning of a man divorcing his wife, TO WIT, THE HOLY ONE, BLESSED BE HE, DIVORCING THE NUKVA. "The man" is correct, AS THE NUKVA IS CALLED ET (THE).

570. ר' יְהוּדָה וְר' יִצְחָק הָווּ קְאָזְלִי בְּאַרְחָא. אָמַר ר' יִצְחָק, נִפְתַּח בְּמַלִּי דְּאוּרִייתָא וְנִיזִיל. פֿתַח ר' יִצְחָק וְאָמַר, וַיִּגְרֶשׁ אֶת הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לְגַ"ע וגו'. הִיא קְרָא אוֹקְמוּהָ חֲבֵרִיָּא. אָבֵל וַיִּגְרֶשׁ, כְּב"נ דְּגִרִישׁ לְאַנְתְּתִיָּה, אֶת הָאָדָם דִּיִּיקָא.

571. Come and see the secret meaning of this matter. Adam was caught for his sin and brought death upon himself and upon the world, and caused the tree, by which he sinned, NAMELY THE NUKVA, to be driven on his account, and be driven because of his descendants' SINS forever. Hence it says, "So He drove out the man," Et (the) having a precise meaning, such as in, "I saw (et) Hashem" (Yeshayah 6:1), WHICH MEANS THE NUKVA. Here too, "the man" REFERS TO THE NUKVA.

571. תָּא חֲזִי, רָזָא דְּמַלְהָ, אָדָם בְּמָה דְּחָטָא אֶתְפָּס, וְגֵרִים מוֹתָא לִיה וּלְכָל עֲלָמָא, וְגֵרִים לְהוּא אֵילָנָא דְּחָטָא בִּיה, תִּירוּכִין, לְאַתְרַכָּא בִּיה, וְלְאַתְתְּרַכָּא בְּבִנּוֹי לְעֲלָמִין. הַה"ד וַיִּגְרֶשׁ אֶת הָאָדָם, אֶת דִּיִּיקָא, בְּמָה דְּכַתִּיב וְאַרְאָה אֶת ה', אוֹף הָכִי אֶת הָאָדָם.

572. "And He placed at the east of the Garden of Eden," This is below ATZILUT. As there are Cherubs above IN ATZILUT, A MALE AND A FEMALE, so there are Cherubs below ATZILUT, THE ANGELS MATATRON AND SANDALFON. The tree, WHICH IS THE NUKVA CALLED THE TREE OF KNOWLEDGE, rests upon them, and "the bright blade of a revolving sword" is the shapes of fiery flames come out from the brightness of the sword, WHICH GUARD THE WAY TO THE TREE OF LIFE, NOT THE BRIGHT BLADE OF THE SWORD ITSELF. "Revolving" refers to the sword, which sucks from the two sides, RIGHT AND LEFT, and revolves now to this side now to the other. According to another explanation, "revolving" alludes to the shapes of the fiery flames which are revolving, like we said. They revolve and change forms, now to men, now to women. They revolve in their places and change forms, in order to guard the way to The Tree of Life. What is a way? As in "who makes a way in the sea" (Yeshayah 43:16), IT REFERS TO YESOD OF THE NUKVA.

573. Rabbi Yehuda said: Well said, and assuredly correct. Adam caused that tree, in regard to which he sinned, WHICH IS THE NUKVA, to be driven out. So did other men, WHICH CAUSE IT TO BE DRIVEN OUT THROUGH THEIR SINS, as said in the verse, "And for your transgressions was your mother put away" (Yeshayah 50:1). And yet it is true to say that it refers to himself, as it is written, "the man," ET (THE) BEING THE NUKVA, man's perfection. BY DRIVING HER OUT, HE LOST HIS WHOLENESS.

574. From the day SHE WAS DRIVEN OUT, the moon, THE NUKVA, became flawed, until Noah entered the ark. Then came evil men, and she was flawed again, until Avraham came AND RECTIFIED HER. She stood in wholeness by Ya'akov and his sons, and Yehuda came, held on to her and became stronger through the kingship, and inherited it for ever, for him and his sons after him. Hence the verse: "Yehuda you are whom your brethren shall praise." Indeed, when Yisrael stood by the sea AND THE TRIBE OF YEHUDA WERE THE FIRST TO ENTER IT they all praised him and went into the sea after him.

575. "Your hand shall be on the neck of your enemies" as it says, "Yehuda shall go up" (Shoftim 1:2) TO WAR. "The sons of your father shall bow down before you" includes all the tribes, and hence the words: "The sons of your father" instead of 'your mother' as the sons of your father are the other tribes. And though the children of Yisrael were divided into two kingdoms, yet when they went up to Jerusalem, they would kneel and bow to the king in Jerusalem, since the kingdom of Jerusalem WHICH DREW from the holy kingdom, THE NUKVA, was from YEHUDA.

576. "Shall bow down before you": It does not say, 'And shall bow', which would include other nations, AND MEAN THAT ALL THE NATIONS OF THE WORLD WILL BOW DOWN TO HIM. It does not say 'And shall bow' save at the time of Mashiach, WHEN it is written: "Princes also shall prostrate themselves" (Yeshayah 49:7). For now, he ONLY said "shall bow" to show that Yisrael alone shall bow down to the exilarch in Babylon, and no other nation.

572. וַיִּשְׁכֵּן מִקְדָּם לִגְעֻגּוֹ, הָאֵי לְתֵתָא. וְכַמָּה דְּכְרוּבִים לְעִילָא, אֵית דְּכְרוּבִים לְתֵתָא, וְהָאֵי אֵילָנָא אֲשֵׁרֵי עָלְיֵהּ. וְאֵת לְהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת, אֵינוֹן טַפְסִי דְּשִׁלְהוּבֵי דְּאָשָׁא, מִהֵוּא חֶרֶבָא דְּמִתְלַהֲטָא. הַמִּתְהַפֶּכֶת, דָּא הָאֵי חֶרֶבָא, דִּינְקָא בְּתֵרִין סְטֵרִין, וְאִתְהַפֵּכָא מִסְטָרָא דָּא לְסְטָרָא אַחְרָא. ד"א הַמִּתְהַפֶּכֶת, דָּא לְהֵט אֵינוֹן טַפְסִי דְּשִׁלְהוּבָא דְּקֶאמְרִין, דְּמִתְהַפֵּכֶן, לְזִמְנִין גּוֹבְרִין וּלְזִמְנִין נָשִׁין וּמִתְהַפֵּכֶן מִדּוּכְתִּייהוּ לְכֻלָּא, וְכָל דָּא, לְשִׁמּוֹר אֵת דֶּרֶךְ עַץ הַחַיִּים. מֵאֵן דֶּרֶךְ. כְּד"א הַנּוֹתֵן בֵּינָם דֶּרֶךְ.

573. אָמַר ר' יְהוּדָה שְׁפִיר, וְהָכִי הוּא וְדָאֵי, דְּגֵרִים אָדָם לְהֵוּא אֵילָנָא דְּחֻטָּא בִּיה לְאַתְרָכָא, וְאִפְּלוּ שָׂאֵר בְּנֵי עֲלָמָא נָמִי, כְּד"א וּבְכַשְׂעִיכֶם שְׁלַחָה אִמְכֶם, אֲבָל שְׁפִיר קֶאמְרֵת, דְּהָא מִדּוּכְתִּיָּה מִשְׁמַע, דְּכְתִּיב וַיִּגְרֹשׁ אֶת הָאָדָם, בְּגִין דְּדָא שְׁלִימוֹ דְּאָדָם הוּא.

574. וּמִהֵוּא יוֹמָא אֲתַפְּגִים סִיְהָרָא, עַד דְּאֵתָא נָח וְעָאֵל בְּתִיבּוּתָא. אָתוּ חֲוִיבֵיָא וְאֲתַפְּגִים. עַד דְּאֵתָא אַבְרָהָם, וְקִיּוּמָא בְּשְׁלִימוֹ דִּיעֻקֵּב וּבְנוֹי. וְאֵתָא יְהוּדָה וְאֶחָיד בִּיה, וְאֲתַקֵּף בְּמַלְכוּתָא, וְאֲחֻסִּין לִיה אַחְסֵנָת עֲלָמִין, הוּא וְכָל בְּנוֹי בְּתֵרִין, הָה"ד יְהוּדָה אֵתָה יוֹדוּךְ אַחֲרֵךְ. וְדָאֵי בְּשַׁעֲתָא דְּקִיּוּמוֹ יִשְׂרָאֵל עַל יָמָא, דְּכָלְהוּ אוּדוֹ לִיה, וְנָחְתוּ אֲבִתְרִיה בִּימָא.

575. יֶדְךָ בְּעֶרְף אוֹיְבֶיךָ, כְּד"א יְהוּדָה יַעֲלֶה. וְשִׁתְחוּ לְךָ בְּנֵי אֲבִיךָ, כָּלְלָא דְּכָל אֵינוֹן שָׂאֵר שְׁבֻטִין, בְּגִין דָּא בְּנֵי אֲבִיךָ, וְלֹא בְּנֵי אִמְךָ, בְּנֵי אֲבִיךָ, הָא כָּלְהוּ שָׂאֵר שְׁבֻטִין, דָּאֵף עַל גִּב דְּאֲתַפְּלִיג לְתֵרִין מַלְכוּוֹן, כְּדִּי הוּא סֻלְקִין לִירוּשָׁלַם, הוּא סְגִידִין וְכֻרְעֵן לְמַלְכָּא דְּבִירוּשָׁלַם, בְּגִין דְּמַלְכוּתָא דִּירוּשָׁלַם, מִמַּלְכוּתָא קְדִישָׁא מְנִיה הוּא.

576. וְשִׁתְחוּ לְךָ, וְלֹא כְתִיב וְשִׁתְחוּ, דָּאֵי כְתִיב וְשִׁתְחוּ, לְאוֹסְפָא לְשָׂאֵר עַמִּין, וְשִׁתְחוּ לָא כְתִיב, אֲלֹא בְּזִמְנָא דִּינִיתִי מַלְכָּא מְשִׁיחָא, דְּכְתִיב שְׂרִים וְשִׁתְחוּ, הִשְׁתָּא דְּאָמַר וְשִׁתְחוּ, לְאַחְזָא דִּיִּשְׂרָאֵל כָּלְהוּ בְּלַחֲדִייהוּ, כָּלְהוּ וּפְלַחוּן לְרִישָׁא דְּגוֹלָה, לְרֹאשׁ דְּבָבֵל, וְלֹא שָׂאֵר עַמִּין.

577. "Yehuda is a lion's whelp" First he was a whelp and then a lion. HENCE THE REPETITION: A WHELP AND A LION. The secret of the matter is that first, WHEN ZEIR ANPIN IS IN MOCHIN OF SMALLNESS, IT IS CALLED a youth, and later, WHEN IN MOCHIN OF GREATNESS, IT IS CALLED a man, AS IT IS WRITTEN: "Hashem is a man of war" (Shemot 15:3). YEHUDA TOO, WHEN IN MOCHIN OF SMALLNESS, IS CALLED A WHELP, AND WHEN IN MOCHIN OF GREATNESS, HE IS CALLED A LION. "From the prey, my son, you are gone up." HE ASKS: What prey is this? It includes the Angel of Death, who stands by its prey to exterminate the world, and none can save from it, as in "and tears in pieces, and none can deliver" (Michah 5:7). From that prey, the Shechinah was gone up. THE WORDS: "FROM THE PREY, MY SON, YOU ARE GONE UP" MEAN THAT YEHUDA ESCAPED THE ANGEL OF DEATH, WHICH IS THE SATAN, THE EVIL INCLINATION, INSTEAD OF STUMBLING BY IT.

578. "He stooped down" in the exile in Babylon "and he couched" in the exile of Edom "as a lion" which is mighty "and as a lioness" which is mightier than a lion. So are the children of Yisrael mighty, for though the idolatrous people of the world entice and oppress them, they adhere to their laws and customs like a lion and a lioness.

579. The Shechinah also is as strong as a lion and a lioness when she thus falls, though it is written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). As a lion and a lioness only crouch to hunt their prey, and when they smell it from afar they fall; TO WIT, THEY CROUCH ON THE GROUND TO PREPARE TO JUMP ON THE PREY and do not rise until they jump upon it and eat it. The Shechinah also does not fall but as a lion and a lioness, in order to revenge the idolatrous nations, leap upon them, as it says "striding in the greatness of his strength" (Yeshayah 63:1).

580. "Who shall rouse him up?" (Beresheet 49:9). He shall not rise to take petty vengeance upon them, but who shall rouse him, 'who' being, as in the verse "who can heal you" (Eichah 2:13). It is the supernal world, NAMELY BINAH CALLED WHO, which has dominion over all. It is written "out of whose womb (Lit. 'the womb of who') came the ice?" (Iyov 38:29), which has been explained THAT THROUGH THE JUDGMENT CALLED ICE, IT SUBDUES ALL THE KLIPOT.

581. "The staff shall not depart from Yehuda" has been explained by the friends, but "until Shilo come" is spelled with Hei, while in other PLACES IT IS SPELLED SHILO with Vav. This is an indication of the secret of the Holy Name Yud-Hei, for in other places it is spelled Shilo without Hei, or without Yud. Here it is spelled Shiloh with both Yud and Hei, which is the secret of the supernal Holy Name, and means that the Shechinah shall rise FROM HER FALL IN THE EXILE through this name of Yud-Hei, which, as we said, is the mystery of 'who', FOR YAH IS THE NAME OF BINAH, ALSO NAMED 'WHO'.

577. גור אַרְיָה יְהוּדָה, בְּקִדְמִיתָא גּוּר, וּלְבִתָּר אַרְיָה, וְרָזָא דְמַלְהָ בְּקִדְמִיתָא נַעַר, וּלְבִתָּר אִישׁ, וְיִי אִישׁ מְלַחְמָה. מְטָרָךְ בְּנֵי עָלִית, מְאִי מְטָרָךְ. לְאַכְלָלָא מְלַאךְ הַמּוֹת, דְּאִיהוּ קִיּוּמָא עַל טָרָךְ, לְשִׁינְצָא בְּנֵי עֲלָמָא, וְלֹא מְשֻׁיב, כְּדִ"א וְטָרָךְ וְאִין מְצִיל. וְמַהוּא טָרָךְ אֶסְתַּלְקַת שְׁכִינְתָּא.

578. כָּרַע: בְּגָלוּתָא דְבָבֶל. רִבֵּץ: בְּגָלוּתָא דְאֲדוּם. בְּאַרְיָה: דְּאִיהוּ תְּקִיפָא. וּכְלָבִיא: דְּאִיהוּ תְּקִיפָא יְתִיר, כִּךְ יִשְׂרָאֵל תְּקִיפִין אֵינּוּן דְּבָנֵי עֲלָמָא עַעבּוֹם, מִפְּתִין וְדַחְקִין לוֹן, וְאֵינּוּן קִיּוּמֵי בְּרִיתִיהוֹן וּבְנִימוּסִיהוֹן בְּאַרְיָה וּכְלָבִיא.

579. כִּךְ שְׁכִינְתָּא, דְּאֵע"ג דְּכִתִּיב, נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, הִיא תְּקִיפָא בְּאַרְיָה וּכְלָבִיא בְּהֵאֵי נִפְלָה. מַה אַרְיָה וּלְבִיא לֹא נִפְלִין, אֱלֹא בְּגִין לְמְטָרָךְ טְרַפָּא, וְלִשְׁלֻטָּא, דְּהֵא מְרַחֵיק אֲרַח טְרַפִּיָּה, וּמְשַׁעֲתָא דְּאֲרַח נִפְל, וְלֹא קָם עַד דְּדִלִיג עַל טְרַפִּיָּה וְאָכִיל לָהּ, כִּךְ שְׁכִינְתָּא לֹא נִפְלָה אֱלֹא בְּאַרְיָה וּכְלָבִיא, בְּגִין לְנִקְמָא מִעַמִּין עַעבּוֹם, וְלְדַלְגָּא עֲלִיָּהוּ, כְּמָא דְּאֵת אָמַר צוּעָה בְּרוּב כַּחוּ.

580. מִי יְקִימוּנוּ, הוּא לֹא יְקוּם לְנִקְמָא מִנִּיָּהוּ נִקְמָא זַעִירָא, אֱלֹא מִי יְקִימוּנוּ. מִי כְּדִ"א, מִי יִרְפָּא לָךְ, וְהוּא אִיהוּ עֲלָמָא עֲלָאָה, דְּבִיָּה שְׁלֻטְנוּתָא לְאַתְקַפָּא לְכָלָא. וּכְתִיב, מִבְּטָן מִי יֵצֵא הַקָּרָח וְאִוְקְמוּהָ.

581. לֹא יָסוּר שֶׁבֶט מִיְהוּדָה וְגו', אִוְקְמוּהָ חֲבֵרִיא, אָבֵל עַד כִּי יָבֹא שִׁילָה בְּה"א, בְּגִין דְּשָׂאֵר בּו', לְאַחְזָאָה הֵכָא רָזָא דְּשִׁמָּא קְדִישָׁא י"ה, בְּאַתָּר אַחְרָא שִׁילּוּ בְּלֹא ה', בְּאַתָּר אַחְרָא שִׁילּוּ בְּלֹא ה', וְהֵכָא שִׁילָה בְּיוֹד ה"א, רָזָא דְּשִׁמָּא קְדִישָׁא עֲלָאָה, דְּשְׁכִינְתָּא תְּקוּם בְּשִׁמָּא דִּי"ה וְאִיהוּ רָזָא מ"י, בְּדִקְאֲמִרִינָן.

60. "Binding his foal to the vine," part one

Here we learn that God protects and preserves the deserving in this world and in the next. The soul of he who does not have merit, however, will be dragged to Gehenom by legions of demons. This soul is then delivered to the angel Dumah, who takes it to be locked behind the seven gates of fire.

Every Shabbat, the souls in Gehenom are allowed to go to the outer gates, where they meet with other souls that convene there but do not enter Gehenom. It is said that the evil are sentenced to the heat of the burning fire and then the intense cold of snow. Though they first feel relief when they enter the snow, they soon moan again, realizing they are still in Gehenom. The rabbis then explain that the title verse signifies the children of Yisrael and the Messiah are destined to conquer the idolatrous nations. The Mashiach is called "poor", we're told, because He is drawn from the moon, Malchut, who has no illumination of her own. Proceeding on from this, the discussion turns to the subject of dreams and prophecy. Dreams are of a much lower grade than prophecy and are accessible to all, even the wicked. We learn that Yosef was able to correctly interpret his dream about the Pharaoh's cup of poison. Indeed, we are told that through the power of the vine, the Female Principle, the heathen nations were subjugated and their force subdued. The discourse then remarks upon the double precepts practiced by the Yisraelites so that they may avoid being sent to Gehenom of snow. Following an explanation of the verse, "She is not afraid of the snow of her household", the section concludes when the rabbis meet a young boy who travels without his former companion.

The Relevance of this Passage

The cleansing power of this passage purifies our souls, helping us merit a place in the world to come without having to pass through the gates of Gehenom. The arrival of the Messiah is also quickened, and readers who peruse these verses with a pure heart, help to ensure that the appearance of the Mashiach happens in a manner that is merciful for all mankind. In addition, we gain the ability to utilize our sleep and dream states in a fashion that will facilitate our spiritual development.

582. "Binding his foal to the vine, and his ass's colt to the choice vine": Rabbi Chiya opened the discussion saying: "Hashem shall preserve you from all evil: He shall preserve your soul" (Tehilim 121:7). HE ASKS: After saying: "Hashem shall preserve you from all evil," why add "He shall preserve your soul"? HE ANSWERS: "Hashem shall preserve you from all evil" in this world and "shall preserve your soul" in the world of Truth.

583. By the keeping in this world is meant that a man is protected from evil accusing demons, which go in the world to bring charges against people and cling to them. By the keeping in the world of Truth is meant that when a man passes away from this world, if he be meritorious, his soul ascends to be adorned in its place. But if he is not MERITORIOUS, several legions of demons appear before him and drag him into Gehenom, where he is delivered to the hands of Dumah, who hands him to the chief in charge over Gehenom. There are 13,000 chieftains with him, who all await the souls of the wicked.

584. Come and see: There are seven chambers in Gehenom, and seven gates. The soul of the wicked enters THERE. There are several fiends, spirits and gate keepers, and one chief in charge over each gate. The souls of the wicked are delivered to these chiefs by Dumah. Once they are delivered, THEY close the gates of burning fire.

585. There are double gates, which are opened and closed, the outer ones are open and the inner closed. Every Shabbat all of them are open. The wicked go out as far as the outer gates, where they meet other souls, which tarry there, BUT DO NOT ENTER GEHENOM. When Shabbat goes out, the herald comes out to each gate and said "The wicked shall return to Sh'ol" (Tehilim 9:18). Come and behold: the souls of the righteous are protected by the Holy One, blessed be He, from being delivered into the hands of the chieftain Dumah, as it is written: "Hashem shall preserve your going out and your coming in" (Ibid. 121:8) and "He shall preserve your soul."

582. אֶסְרִי לִגְפֶן עֵירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו וְגו'. רַבִּי חִיָּיא פָּתַח, ה' יִשְׁמְרֶךָ מִכָּל רָע וְיִשְׁמֹר אֶת נַפְשְׁךָ, בֵּינָן דְּאָמַר ה' יִשְׁמְרֶךָ מִכָּל רָע, אֲמַאי יִשְׁמֹר אֶת נַפְשְׁךָ. אֱלֹא ה' יִשְׁמְרֶךָ מִכָּל רָע, בְּהַאי עֲלָמָא. יִשְׁמֹר אֶת נַפְשְׁךָ בְּהֵוָה עֲלָמָא.

583. שְׁמִירָה דְּהַאי עֲלָמָא הוּא, לְמַהּוּי נָטוּר ב"נ, מִכַּמָּה זִינִין בִּישוּין מְקַטְרִינִין, דְּאִזְלִין לְקַטְרָגָא בְּנֵי נָשָׂא בְּעֲלָמָא, וְלֹא תִדְבָּקָא בְּהוּ. בְּהֵוָה עֲלָמָא מַאי הוּא, כַּמָּה דְּאִמְרִין, כִּד נָפִיק ב"נ מֵהַאי עֲלָמָא, אִי אִיהוּ זָכִי, נִשְׁמַתָּא דִּילִיָּה סֶלְקָא וְאִתְעַטְרָת בְּאַתְרֵיהּ. וְאִי לֹא, כַּמָּה חֲבִילִין טְרִיקִין אִזְדַּמְנִין, לֹא נִגְדָּא לִיָּה לְגִיָּהֶם, וְלֹא מִסְרָא לִיָּה בִידָא דְדוּמָה, דְּאִתְמַסְרָא לְמַמְנָא עַל גִּיָּהֶם, וְתִלְיִסָּר אֶלְף רַבּוּא מִמֶּנּוּ עֲמִיָּה, וְכִלְהוּ אִזְדַּמְנִין עַל נַפְשֵׁיהוּ דְּחַיִּיבֵיא.

584. תָּא חֲזִי, שְׁבַע מְדוּרִין אֵית בֵּיה בְּגִיָּהֶם, וְשְׁבַע פְּתִיחִין. וְנִשְׁמַתָּא דְּחַיִּיבֵיא עֲאֻלָּת, וְכַמָּה טְרִיקִין, טְהִירִין, נָטוּרֵי תְרַעֵי, וְעֲלִיָּהוּ חַד מִמֶּנָּא בְּכָל תְּרַעָא וְתְרַעָא, וְנִשְׁמַתְהוּ דְּחַיִּיבֵיא אִתְמַסְרִין לְאִינוּן מִמֶּנּוּ, עַל יְדָא דְדוּמָה, בֵּינָן דְּאִתְמַסְרִין בִּידֵיהוּ, סְתַמִּין תְּרַעֵין דְּאָשָׁא דְּמִלְהָטָא.

585. דְּהָא תְּרַעֵין בְּתַר תְּרַעֵין הוּו, תְּרַעֵין כֻּלְהוּ פְּתִיחִין וְסְתִימִין, אִינוּן דְּלִבְר פְּתִיחִין, דְּלִגּוּ סְתִימִין. וְכָכָל שַׁבַּת וְשַׁבַּת כֻּלְהוּ פְּתִיחִין, וְנִפְקִין חַיִּיבֵיא עַד אִינוּן פְּתִיחִין דְּלִבְר, וּפְגַעִין נִשְׁמַתִּין אַחֲרֵנִין, דְּמִתְעַבְבִּין בְּפְתִיחִין דְּלִבְר. כִּד נָפִק שַׁבָּתָא, כְּרוּזָא קָאִי בְּכָל פְּתָחָא וּפְתָחָא, וְאָמַר יִשׁוּבוּ רְשָׁעִים לְשֹׂאֻלָּה וְגו'. תָּא חֲזִי, נִשְׁמַתִּין דְּצַדִּיקֵיא, קוּדְשָׁא בְּרִיךְ הוּא נָטוּר לוֹן, דְּלֹא יִתְמַסְרִין בִּידָא דְדוּמָה, דְּהוּא מִמְנָא, הֵה"ד, יִשְׁמֹר צִאתְךָ וּבֹאֲךָ וְכִתִּיב יִשְׁמֹר אֶת נַפְשְׁךָ.

586. "Binding his foal to the vine": HE ASKS: What is a vine? HE SAYS, It is the Congregation of Yisrael, THE NUKVA, as it says, "You have brought a vine out of Egypt" (Tehilim 80:9) and "Your wife shall be like a fruitful vine" (Ibid. 128:3). Your wife is as the holy vine, THE SUPERNAL NUKVA. Rabbi Yosi said about the vine over which we say the benediction--"Who created the fruit of the vine (Heb. bore peri hagefen)"--"created" means "a tree yielding fruit" (Beresheet 1:12). 'The fruit of the vine' is a fruit tree, 'yielding fruit' is the male, NAMELY ZEIR ANPIN, and the 'fruit tree' is a female, NAMELY THE NUKVA OF ZEIR ANPIN. Therefore, "who created the fruit of the vine" includes a male and a female together, ZEIR AND NUKVA.

587. "Binding his foal to the vine": This is King Mashiach, who will rule over the nations' armies, and over the hosts in charge upon the idolatrous nations who derive their strength from them. King Mashiach is destined to overpower them.

588. Because the vine, THE NUKVA, rules over the lower crowns, through which the idolatrous nations reign, and is victorious above. The children of Yisrael, who are called "the choice vine," will conquer and annihilate the other legions below, and King Mashiach will overpower all of them. It is written "poor and riding upon an ass, and upon a colt" (Zecharyah 9:9). The ass and the colt are two crowns, through which the idolatrous nations rule. They are of the left side, the side of profanity. AND KING MASHIACH OVERCOMES THEM.

589. HE ASKS: Why DOES SCRIPTURE SAY ABOUT KING MASHIACH THAT he is poor? Can King Mashiach be called poor? HE ANSWERS: Rabbi Shimon said it is so, because he has nothing of his own, SINCE IT IS THE NUKVA OF ZEIR ANPIN which is called King Mashiach. But it is the holy moon above, THE NUKVA OF ZEIR ANPIN, which has no light of her own, save what she receives from the sun, ZEIR ANPIN. SHE IS THEREFORE CALLED POOR.

590. King Mashiach, THE NUKVA, will have dominion and will be united in his place above. Then "behold, your king comes to you" (Zecharyah 9:9). It does not say what king, SINCE HE INCLUDES THE NUKVA ABOVE AND MASHIACH BELOW. Below he is poor because he is of the aspect of the moon, WHICH IS THE SUPERNAL NUKVA. FOR MASHIACH BELOW IS DRAWN FROM THE NUKVA, AND IS THEREFORE CALLED POOR LIKE HER. Above she is poor, THE NUKVA HERSELF, because she is the mirror which does not shine OF HER OWN, BUT FROM ZEIR ANPIN, AND IS THEREFORE CALLED bread of poverty. With all that, MASHIACH IS "riding upon an ass, and upon a colt," which are the stronghold of the idolatrous nation, to subdue them. The Holy One, blessed be He, THE NUKVA, will be strengthened in His place ABOVE, AS THE VERSE: "BEHOLD, YOUR KING COMES TO YOU" INCLUDES THEM BOTH.

586. אֶסְרִי לַגֶּפֶן עֵירָה. מֵאֵי גֶפֶן, דָּא בְּנִסְתַּי יִשְׂרָאֵל, כְּדִ"א גֶפֶן מִמִּצְרַיִם תִּסִּיעַ. וּכְתִיב אֲשַׁתְּךָ כְּגֶפֶן פֹּרִיָּה, אֲשַׁתְּךָ, כִּהְיִי גֶפֶן קְדִישָׁא. א"ר יוֹסִי, הָאִי גֶפֶן, דְּמִבְרַכִּינָן בֵּיהּ בּוֹרָא פְרִי הַגֶּפֶן. בּוֹרָא, הֵיכְנוּ דְכְתִיב, עֵץ עוֹשֶׂה פְרִי. פְרִי הַגֶּפֶן, דָּא עֵץ פְרִי. עוֹשֶׂה פְרִי, דְּכַר, עֵץ פְרִי דָא נּוֹקְבָא. בְּגִינֵי כֶךְ, בּוֹרָא פְרִי הַגֶּפֶן דָּא דְכַר וְנוֹקְבָא בְּחֻדָּא.

587. אֶסְרִי לַגֶּפֶן עֵירָה, דָּא מַלְכָּא מְשִׁיחָא, דְּזָמִין לְשַׁלְטָאָה עַל כָּל חֵילֵי עַמְמֵינָא, חֵילִין דִּי מִמֶּנָּן עַל עַמִּין עַבְדֵּי, וְאִינוּן תּוֹקְפָא דְלַהּ לְאַתְתַּקְפָּא, וְזָמִין מַלְכָּא מְשִׁיחָא לְאַתְגַּבְרָא עֲלֵיהּ.

588. בְּגִין דִּהְיִי גֶפֶן, שְׁלִיט עַל כָּל אֲלִין כְּתָרִין תְּתַאֲוִי, דְּשְׁלִטֵי בְּהוּ עַמְמֵינָא עַבְדֵּי, הָאִי נִצַּח לְעֵילָא. יִשְׂרָאֵל, דְּאִינוּן שְׂרָקָה, יִשְׁיִצּוּ וְיִנְצְחוּ חֵילִין אַחֲרָנִין לְתַתָּא, וְעַל כֵּלְהוּ יִתְגַּבֵּר מַלְכָּא מְשִׁיחָא. הֵה"ד עָנִי וְרוֹכֵב עַל חֲמוֹר וְעַל עִיר. עִיר וְחֲמוֹר תָּרִין כְּתָרִין אִינוּן, דְּשְׁלִטֵי בְּהוּ עַמְמֵינָא עַבְדֵּי, וְאִינוּן מְסִטֵּר שְׂמָאלָא סְטָרָא דְּחוּל.

589. וְמַה דְּאָמַר עָנִי, וְכִי מַלְכָּא מְשִׁיחָא עָנִי אֶקְרִי. אֲלֵא הֵכִי אָמַר ר"ש, בְּגִין דְּלִית לֵיהּ מְדִילִיָּה וְקָרִינָן לֵיהּ מֶלֶךְ הַמְּשִׁיחִת. דָּא הוּא סִיְהָרָא קְדִישָׁא לְעֵילָא, דְּלִית לָהּ נְהוּרָא אֲלֵא מְשַׁמְשָׁא.

590. מַלְכָּא מְשִׁיחָא דָּא, יִשְׁלוּט בְּשַׁלְטָנִיָּה, יִתְיַחַד בְּדוּכְתִּיָּה, וְכִדִּין הֵנָּה מַלְכָּךְ וְבֵא לָךְ סֵתֶם. אִי לְתַתָּא עָנִי הוּא, דִּהָא בְּסִטְרָא דְּסִיְהָרָא הוּא. אִי לְעֵילָא עָנִי, אֲסַפְקָלְרִיָּא דְּלֵא נְהָרָא. לָחֵם עָנִי. וְעַם כָּל דָּא, רֹכֵב עַל חֲמוֹר וְעַל עִיר, תּוֹקְפָא דְּעַמִּין עַבְדֵּי, לְאַכְפֵּיָּא תְּחוּתִיָּה, ח וְיִתְתַּקֵּף קוֹדֶשָׁא בְּרִיךְ הוּא בְּדוּכְתִּיָּה.

591. "He washes his garments in wine" is like the verses: "Who is this that comes from Edom, with crimsoned garments from Botzra?" (Yeshayah 63:1) and "I have trodden the winepress alone" (Ibid. 3). The wine is the side of Gvurah OF ZEIR ANPIN, of strict Judgment upon the idolatrous nations. "And his clothes in the blood of grapes" refers to the lower tree, THE NUKVA, the court of law called grapes. The wine is mingled with the blood of grapes in order to be clothed by both THE STRICT JUDGMENT OF ZEIR ANPIN AND THE JUDGMENT OF THE NUKVA, to crush beneath it all the other idolatrous nations and the kings of the world.

592. Rabbi Yosi opened the discussion with the verses, "Binding his foal to the vine" and "And on the vine were three tendrils: and it was as though it budded, and its blossoms shot forth" (Beresheet 40:10). Come and see how stupid are people who neither know nor care for the glory of their Master, or regard the words of the Torah. They do not know their ways, or what they are caught in, as it is written: "The way of the wicked is like darkness: they know not at what they stumble" (Mishlei 4:19).

593. At the earliest time, prophecy rested upon people who would know and look to know the highest glory. When prophecy was stopped from them, they resorted to divine voices. Now both have ceased, and people resort only to dreams.

594. The dream is from the lower grade outside, for we learn that a dream is the sixtieth part of prophecy. Why? Because it comes from the sixth grade below, as was already explained, THAT IT IS FROM HOD OF THE NUKVA, WHICH IS THE SIXTH GRADE FROM NETZACH AND HOD OF ZEIR ANPIN WHERE PROPHECY IS. Come and behold: dream is accessible to all, since it is from the left side, HOD OF THE NUKVA, and descends many grades DOWN TO THE ANGEL GAVRIEL, WHO DELIVERS THE DREAMS. A dream may be seen even by wicked men and even by gentiles.

595. Sometimes evil angels receive and hear the dream, and inform men. Some of them mock at men and tell them false things, and sometimes true things which they heard. Sometimes, they are sent to the evil to tell them lofty matters.

596. It is written of this wicked man that he saw a true dream, as it is written: "And on the vine were three tendrils." What is the vine? It is the Congregation of Yisrael, THE NUKVA, as it is written: "Look down from heaven, and behold, and be mindful of this vine" (Tehilim 80:15). It says "from heaven" IN "LOOK DOWN FROM HEAVEN," since it has been cast from there, according to the words: "And cast down from heaven to earth" (Eichah 2:1). "And be mindful of this vine," NAMELY the vine which is "this," THE NUKVA CALLED THIS.

591. כֶּבֶס בֵּין לְבוּשׁוֹ, כִּדָּא מִי זֶה בָּא מֵאֲדוּם חֲמוּץ בְּגָדִים מִבְּצָרָה, וּכְתִיב פֹּרֶה דְּרִכְתִּי לְבָדִי וְגו'. כֶּבֶס בֵּין דָּא סֵטֶר גְּבוּרָה, דִּינָא קִשְׂיָא, לְמַהּוּ עַל עֲמֻמָּא עֵכוּ"ם, וּבְדָם עֲנָבִים סוּתָה, דָּא אֵילָנָא לְתַתָּא, בִּי דִינָא דְאֶקְרִי עֲנָבִים, וְיִינָא אֶתְמַסֵּר בְּדָם עֲנָבִים, בְּגִין לְאַתְלַבֵּשׂא בְּתַרְוִיָּהּ, לְתַבְרָא תַּחוּתֶיהָ כָּל שָׂאר עַמִּין עֵכוּ"ם וּמַלְכִין דְּעֻלְמָא.

592. ר' יוֹסִי פָתַח וַאֲמַר אֶסְרִי לִגְפֵן עִירָה. וּכְתִיב וּבְגִפֵּן שְׁלֹשָׁה שְׂרִיגִים וְהִיא כְּפֹרֶחַת עֲלֵתָה נִצָּתָה. תָּא חֲזִי, כִּמְהָ אֶטִּימִין אֵינּוֹן בְּנֵי נָשָׂא, דְּלֹא יִדְעִין וְלֹא מִשְׁגִּיחִין בִּיקְרָא דְמֶאֱרִיָּהּ, וְלֹא מִסְתַּבְּלִי בְּמַלְוֵי דְאֹרִייתָא, וְלֹא יִדְעִי אֶרְחִיָּהּ בְּמַה יִתְפַּסֵּן, דְּכְתִיב דֶּרֶךְ רָשָׁעִים כַּאֲפֵלָה לֹא יִדְעוּ בְּמַה יִכְשָׁלוּ.

593. בְּזִמְנָא קְדָמָא הָוֵת נְבוּאָה שְׂרִיָּא עֲלִיָּהּ דְּבְנֵי נָשָׂא, וְהָוּ יִדְעִין וּמִסְתַּבְּלִי לְמַנְדַּע בִּיקְרָא עֲלָאָה. בֵּין דְּפִסְקָא נְבוּאָה מְנִיָּהּ, הָוּ מִשְׁתַּמְשִׁי בְּבֵת קוּל. הִשְׁתָּא פִסְקָא נְבוּאָה וּפִסְקָא בֵּת קוּל, וְלֹא מִשְׁתַּמְשִׁי בְּנֵי נָשָׂא אֵלָא בַּחֲלָמָא.

594. וְחֲלָמָא דְרָגָא תַּתָּא הוּא לְבָר, דְּהָא תַּנִּינָן חֲלָמָא אַחֲרֵי מִשְׁשִׁים לְנְבוּאָה. מֵאִי טַעְמָא, בְּגִין דְּאֶתִּיָּא מִדְּרָגָא שְׁתִּיתָא לְתַתָּא, וְהָא אֶתְמַר. תָּא חֲזִי, חֲלָמָא לְכֻלָּא אֶתְחֲזִי, בְּגִין דְּחֲלָמָא מִסֵּטֶר שְׂמָאלָא אֶתִּיָּא, וְנַחֲתִית בְּכִמְהָ דְרָגִין, וְאֶתְחֲזִי חֲלָמָא, אֶפִּילוּ לְחִיבָא. וְאֶפִּילוּ לְעֵכוּ"ם.

595. בְּגִין דְּזִמְנִין, נִקְטִין חֲלָמָא וְשִׁמְעִין הֵינִי זִינֵי בּוֹשִׁין, וּמוֹדְעִין לְבְנֵי נָשָׂא, מְנִיָּהּ דְּחִיּוּכָן בְּבְנֵי נָשָׂא, וּמוֹדְעִין לֹון מַלְוִין כְּדִיבִין. וְלִזְמְנִין מַלְוִין דְּקִשׁוּט דְּשִׁמְעִין. וְלִזְמְנִין דְּאֵינּוֹן שְׁלֹחִין לְחִיבָא, וּמוֹדְעִין לֹון מַלְוִין עֲלָאִין.

596. הָאִי רָשָׁע מֵאִי כְּתִיב בֵּיהּ, חֲמָא חֲלָמָא דְּקִשׁוּט, דְּכְתִיב וּבְגִפֵּן שְׁלֹשָׁה שְׂרִיגִים. מֵאִי גִפֵּן. דָּא כְּנִסְתַּת יִשְׂרָאֵל, דְּכְתִיב הִבֵּט מִשְׁמַיִם וּרְאָה וּפְקוּד גִּפֵּן זֹאת. מִשְׁמַיִם, דְּהָא מֵאֲתֵר דָּא אֶתְרֵמִי, כִּדָּא הִשְׁלִיךְ מִשְׁמַיִם אֶרֶץ. וּפְקוּד גִּפֵּן זֹאת, גִּפֵּן דְּהִיא זֹאת, וְדָאִי.

597. "Three tendrils" as in the verse: "There were three flocks of sheep lying by it" (Beresheet 29:2), ARE THE SECRET OF THE THREE COLUMNS. "And it was as though it budded," as it is written: "And Solomon's Wisdom excelled" (I Melachim 5:10) means that the moon shone, THE NUKVA CALLED SOLOMON'S WISDOM; "and its blossoms shot forth" refers to the lower Jerusalem, THE NUKVA. Another explanation for, "and its blossoms shot forth": It refers to the grade above THE NUKVA, which suckles her, NAMELY YESOD, as it says, "whose seed is in itself, upon the earth" (Beresheet 1:11), WHICH ALLUDES TO YESOD, THAT POURS UPON THE NUKVA CALLED EARTH. "And its clusters brought forth ripe grapes," in which to keep the preserved wine, SO THAT THE KLIPOT WILL NEVER HAVE A HOLD ON IT.

598. See how much this wicked man saw. It is written: "And Pharaoh's cup was in my hand: and I took the grapes, and pressed them" (Beresheet 40:11). He saw here the cup of poison, the sucking of the court of justice, which issues from these grapes. It was given to Pharaoh, who drank it, as it came to pass AT THE TIME OF THE EXODUS FROM EGYPT, on account of Yisrael. When Yosef heard this, he rejoiced and recognized the truth in that dream. Hence, he interpreted his dream for the good, for bringing him good tidings.

599. Come and see: "Binding his foal to the vine" since strong forces of the heathen nations were subjugated underneath this vine, as we said that through the power of the vine, THE NUKVA, their force was bound up and subdued, as has been explained.

600. Rabbi Shimon said: There is a vine and there is a vine. There is a holy supernal vine, THE NUKVA, and there is a vine called "the vine of Sdom" (Devarim 32:32), WHICH IS AN EVIL KLIPAH. There is also "a strange vine" (Yirmeyah 2:21), the daughter of a strange El. Therefore, it is written "this vine," WHICH HINTS THAT SHE IS THE NUKVA CALLED this, the same that is called "an entirely right seed" (Ibid.) "a noble vine," AS IT SAYS, "AND I HAD PLANTED YOU A NOBLE VINE" (IBID.), refers to the children of Yisrael who issued from this vine. When Yisrael sinned and abandoned this vine, it says, "For their vine is of the vine of Sdom" (Devarim 32:32).

601. Rabbi Yehuda and Rabbi Yitzchak were walking along the road. Rabbi Yehuda said to Rabbi Yitzchak, Let us walk through this field, which is more level. While they were walking, Rabbi Yehuda said: It is written, "She is not afraid of the snow for her household: for all her household are clothed with scarlet" (Mishlei 31:21). This verse has been explained by our friend Rabbi Chizkiyah. He said that the evil are sentenced to twelve months in Gehenom, half of them in heat OF BURNING FIRE and half in snow.

597. שלשה שריגים, בד"א שלשה עררי צאן רובעים עליה. והיא פפורחת, דכתיב, ותרב חכמת שלמה, דאתנהיר סיהרא. עלתה נצה, דא ירושלם דלתתא. ד"א עלתה נצה, לעילא, ההוא דרגא דקיימא עלה ויניק לה, בד"א אשר זרעו בו על הארץ. הבשילו אשכולותיה ענבים, לנטרא בהו יין דמנטרא.

598. חמי במה חמא ההוא רשע, מה בתיב, וכוס פרעה בידי ואקח את הענבים ואשחט אותם. הכא חמא ההוא כוס תרעלה, וניקא דבי דינא, דנפיק מאינון ענבים דאתייהיב לפרעה ושתי ליה, במה דהוה בגיניהון דישראל. כיון דשמע יוסף דא, חדי, וידע מלה דקשוט בהאי חלמא. בגיני כך פשר ליה חלמא לטב, על דבשר ליוסף בהאי.

599. תא חזי, אסרי לגפן עירה, דאתכפין תחות האי גפן כל אינון חילין תקיפין דעמין עע"ז, בדאמרן, בגין האי גפן, אתקשר ואתכפויא ההוא חילא דלהון. ואתמר.

600. ר' שמעון אמר, אית גפן, ואית גפן. אית גפן קדישא עלאה, ואית גפן דאקרי, גפן סדום, ואית גפן נכריה בת אל נכר. בגין כך כתיב גפן זאת, ההיא דאקרי בלה זרע אמת. שורק אלו ישראל, דנפקי מהאי גפן. בד חבו ישראל, ושבקו להאי גפן, מה כתיב, כי מגפן סדום גפנם וגו'. ובגין כך אית גפן ואית גפן.

601. ר' יהודה ור' יצחק הוו אזלי בארחא. א"ר יהודה לר' יצחק, גיזיל בהאי חקל, דהוא ארץ מישר ותייר. אזלו. עד דהוו אזלי, אמר רבי יהודה, כתיב לא תירא לביתה משלג כי כל ביתה לבוש שנים. האי קרא, רבי חזקיה חברנא אוקים ביה, דאמר, דינא דחייבי דגיהנם תריסר ירחין, פלגא מנייהו בחמה ופלגא מנייהו בתלגא.

602. When they enter the fire, they say, This must be Gehenom. When they go into the snow, they say, This is surely the intense cold of the Holy One's, blessed be He, winter. They start with, 'Hurrah', AND REJOICE FOR COMING OUT OF GEHENOM, but later, WHEN THEY UNDERSTAND IT IS A GEHENOM OF SNOW, they say, 'Woe'. David said: "He brought me up also out of the gruesome pit, out of the miry clay, and set my feet..." (Tehilim 40:3); NAMELY from where they first say 'Hurrah' and then 'Woe', AS THE WORD HAYAVEN (MIRE) CONTAINS BOTH VAV-HEI (HURRAH) AND VAV-YUD (WOE).

603. Where are their souls perfected? In A GEHENOM OF snow, as said: "When the Almighty scatters kings in it, snow falls in Tzalmon" (Tehilim 68:15). One might think this also applies to Yisrael, THAT THEY ARE SENTENCED TO SNOW. Of this, the verse says, "She is not afraid of the snow for her household" Why? "For all her household are clothed with scarlet." The word shanim (scarlet) may also be pronounced 'two (Heb. shnayim)'; to wit, the circumcision and uncovering, the Tzitzit (fringes) and the Tefilin, the Mezuzah and the Chanukah candle, and so on. TO WIT, YISRAEL ARE QUICK IN OBSERVING THE PRECEPTS AND HAVE DOUBLE PRECEPTS, FOR IN CIRCUMCISION THERE IS BOTH CIRCUMCISION AND UNCOVERING, IN PRAYER-THE TZITZIT (FRINGES) AND THE TEFILIN, ON THEIR DOORS THEY HAVE THE MEZUZAH AND THE CHANUKAH CANDLE. THEREFORE THEY ARE NOT AFRAID OF THE GEHENOM OF SNOW, WHICH COMES FOR LAZINESS AND SLACKNESS IN OBSERVING THE PRECEPTS.

604. Come and behold: "She is not afraid of the snow for her household." This is the Congregation of Yisrael, whose "household are clothed with scarlet," like we said in relation to the words "crimsoned garments" (Yeshayah 63:1), which is a robe of strict Judgment, in which punishment is exacted from the idolatrous nations. The Holy One, blessed be He, will don a red garment and a red sword and punish the red, ESAV. The garment is red as in "crimsoned garment" and "Why is your apparel red" (Ibid. 2). Of the red sword, we learn from the verse "The sword of Hashem is filled with blood" (Yeshayah 34:6). He will punish the red, as it is written: "For Hashem has a sacrifice in Botzra" (Ibid.). Also "her household are clothed with scarlet," since THE NUKVA comes from strict judgment, AND THEREFORE "SHE IS NOT AFRAID OF THE SNOW."

605. Rabbi Yitzchak said: This is indeed so, but we should explain the words "her household are clothed with scarlet (Heb. shanim)." These are the primordial years (Heb. shanim), THE SECRET OF THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, for she is included of them all and sucks from all sides, as it is written: "All the rivers run into the sea" (Kohelet 1:7). SHE THEREFORE DOES NOT FEAR THE JUDGMENTS, WHICH ARE SNOW.

602. בְּשַׁעֲתָא דְּעָאֲלִין לְנוּרָא, אֵינוֹן אָמְרִי דָּא הוּא וְדָאִי גֵיהֶנֶם, עָאֲלִין לְתַלְגָּא, אָמְרִי דָּא חֲרִיפָא דְּסִיתוּא דְּקוּדְשָׁא בְּרִיךְ הוּא. שְׂרָאן וְאָמְרִין וְה, וּלְבַתֵּר אָמְרִין וּוִי. וְדוּד אָמַר וַיַּעֲלֵנִי מִבּוֹר שְׂאוֹן מְטִיט הַיּוֹן וַיָּקָם וְגו'. מֵאַתֵּר דְּאָמְרִי וְה, וּלְבַתֵּר וּוִי.

603. וְהִיכֵן מִשְׁתַּלְמֵי נַפְשֵׁיהוּ, בְּשַׁלֵּג, בְּדָ"א, בְּפִרְשׁ שְׂדֵי מַלְכִים בְּהַ תְּשַׁלֵּג בְּצַלְמוֹן. יָכוֹל אֶף יִשְׂרָאֵל בֶּן, ת"ל לֹא תִירָא לְבֵיתָהּ מִשַּׁלֵּג. מ"ט. בְּגִין דְּכָל בֵּיתָהּ לְבוּשׁ שָׁנִים. אֵל תִּקְרִי שָׁנִים אֶלָּא שָׁנִים: בְּגִין מִילָה וּפְרִיעָה, צִיצִית וְתַפְּלִין, מְזוּזָה וְנֵר חֲנוּכָּה כו'.

604. תָּא חַיִּי, לֹא תִירָא לְבֵיתָהּ מִשַּׁלֵּג, דָּא בְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי כָל בֵּיתָהּ לְבוּשׁ שָׁנִים, בְּמָה דְּאָמְרִין, דְּכִתִּיב חֲמוּץ בְּגָדִים וְגו', לְבוּשָׁא דְּדִינָא קִשְׂיָא, לְאַתְפָּרְעָא מִעַמּוּן עַ"ז, וְזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמַלְבֵּשׁ לְבוּשָׁא סוּמְקָא, וְחֲרָבָא סוּמְקָא, וְלְאַתְפָּרְעָא מִן סוּמְקָא. לְבוּשָׁא סוּמְקָא, דְּכִתִּיב, חֲמוּץ בְּגָדִים, וְכִתִּיב מִדּוּעַ אָדוֹם לְלְבוּשֶׁךָ. סִינְפָא סוּמְקָא, דְּכִתִּיב חֲרָב לָהּ מְלָאָה דָם. וְלְאַתְפָּרְעָא מִן סוּמְקָא, דְּכִתִּיב כִּי זָכַח לָהּ בְּבַצְרָהּ וְגו'. תו, כִּי כָל בֵּיתָהּ לְבוּשׁ שָׁנִים דְּהָא מְסֻטָּא דְּדִינָא קִשְׂיָא קָא אֲתִיּוּא.

605. א"ר יִצְחָק, וְדָאִי הָכִי הוּא, אֶלָּא כָּל בֵּיתָהּ לְבוּשׁ שָׁנִים, מֵאֵי שָׁנִים, אֵלִין שָׁנִים קְדֻמוֹנוֹת, בְּגִין דְּאִיהִי אֲתַכְלִילַת מִכְּלָהּ, וַיִּנְקָא מִכָּל סְטָרִין, בְּדְכִתִּיב כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם.

606. While they were walking, they met a child who was walking to Cappadocia behind a donkey, upon which rode an old man. The man said to the child, My son, read to me a passage of scripture. He said to him: I know not one but many passages, but alight first, or let me ride before you, and I will recite it. THE OLD MAN said to him: I am old and you are a child and I do not want to be put on the same level WITH YOU. THE CHILD said to him: Why then did you ask me to recite verses to you? He said: so that we shall walk together. The child said: may this old man hang himself, who rides and knows nothing but says he does not wish to be on a level with me. He left the old man and walked on the road.

607. When Rabbi Yehuda and Rabbi Yitzchak arrived, the child approached them. They asked him and he told them what happened. Rabbi Yehuda said: You have acted rightly, come with us and let us sit here and hear your words. He said to them, I am weary since I have not eaten today. They took out bread and gave it to him. A miracle happened and they found a streamlet under a tree. He drank of it, and they drank and sat down.

61. "Fret not yourself because of evil doers"

The child whom the rabbis encounter in the previous section opens a discussion about the title verse. We learn that this verse is not a prayer or a song, but rather, it was spoken by the Holy Spirit. The verse warns us not to challenge the wicked, since we do not know about the previous incarnations of our own souls, let alone anyone else's. Furthermore, this verse instructs us that we should not look on the deeds of others for fear of feeling envious. Envy of another, we're told, transgresses three negative precepts commanded by God.

The Relevance of this Passage

Casting a jealous eye towards our friends and foe's possessions and/or positions in life diverts our attention away from our own lot. We fail to appreciate our good fortune. Continued lack of appreciation inevitably leads to the loss of all that we should've held dear to our hearts. The mystical effect of these verses shifts our attention away from others and redirects it towards our own spiritual treasures. Additionally, passing judgement upon others causes us to neglect negative deeds and immoral traits ingrained in our own nature. A spiritual individual realizes that the trials and tribulations that challenge us are a direct result of prior incarnations and they cannot be measured against the deeds and fortunes of others, for all is relative in the overall scheme of spiritual evolution.

608. The child opened the discussion saying: "To David. Fret not yourself because of evil doers, nor be envious against the workers of iniquity" (Tehilim 37:1). HE ASKS: "To David" shows it is not a song, like in "A psalm of David" nor a prayer, AS IN "A PRAYER OF DAVID." HE ANSWERS: Wherever it says just "To David," it was spoken by the Holy Spirit.

609. "Fret not yourself because of evil doers." HE ASKS: What is the meaning thereof? It should have been 'Join not EVIL DOERS.' HE REPLIES: Do not challenge the wicked, for you do not know your origins, TO WIT, THE INCARNATIONS OF YOUR SOUL. IT MIGHT BE that you will not prevail against him, if he is a tree which was never uprooted, A SOUL WHICH WAS NEVER INCARNATED BEFORE, WHICH IS VERY STRONG. Then you will be repulsed by him.

606. עַד דִּהְיוּ אֲזוּלִי, פָּגְעוּ בִּיה בְּהֵוֹא יְנוּקָא, דִּהְיוּ אֲזוּל לְקַוּטְקִיָּא בְּקַסְטִירָא דְחַמְרָא, וְחַד סָבָא רִכִּיב. אָמַר הָהוּא סָבָא לְהָהוּא יְנוּקָא, בְּרִי, אֵימָא לִי קִרְאִיךָ. אָמַר לִיה, קִרְאִי לָאו חַד הוּא, אֶלָּא חוּת לְתַתָּא, אוֹ אֶרְכָּב לְקַמָּךְ, וְאֵימָא לָךְ. אָמַר לִיה, לֹא בְּעִינָא, אָנָּא סָבָא וְאַנְתָּ רִבִּיָּא, דִּאתְקַל גְּרַמִּי בְּהֶדְךָ. אָמַר לִיה, אֵי הֲכִי אֲמַאי שְׁאַלְתָּ קִרְאִי. אָמַר לִיה, בְּגִין דְּנִיזִיל בְּאוּרְחָא. אָמַר תִּיפַח רוּחִיה דִּהָהוּא סָבָא, דִּהוּא רִכִּיב וְלֹא יָדַע מְלָה, וְאָמַר דִּלָּא יִתְקַל בְּהֶדְרִי, אֲתַפְרֹשׁ מֵהָהוּא סָבָא, וְאֲזוּל לִיה בְּאוּרְחָא.

607. בְּרַ מָטוּ ר' יְהוּדָה וְר' יִצְחָק, קִרְיב לְגַבְיֵיהוּ שְׁאִילוּ לִיה, וְסַח לֹון עוֹבְדָא, אָמַר לִיה ר' יְהוּדָה, שְׁמִיר קָא עֲבַדְתָּ, זֵיל בְּהֶדְן, וְנִיתִיב הָכָא, וְנִשְׁמַע מְלָה מִפּוּמָךְ. אָמַר לֹון, לֹאִי אָנָּא, דִּלָּא אֲכִילָנָא יוֹמָא דִּין. אֲפִיקוּ נְהֵמָא, וְיִהִיבּוּ לִיה. אֲתַרְחִישׁ לֹון נִיפָא, וְאֲשַׁכְּחוּ חַד נְבִיעָא דְמִיָּא דְקִיק תַּחוּת אִילָנָא, שְׁתִּי מְנִיָּהוּ, וְאִינוּן שְׁתּוּ וְיִתִּיבוּ.

608. פִּתַּח הָהוּא יְנוּקָא וְאָמַר, לְדָוִד אֵל תִּתְּחַר בְּמַרְעִים אֵל תִּקְנָא בְּעוֹשֵׁי עוֹלָה. לְדָוִד, אֵי שִׁירְתָּא לֹא קָאֲמַר, אֵי תַפְלָה לֹא קָאֲמַר, אֶלָּא בְּכָל אֶתְר לְדָוִד סִתָּם, רוּחַ הַקֹּדֶשׁ אָמַר.

609. אֵל תִּתְּחַר בְּמַרְעִים. מַאי אֵל תִּתְּחַר בְּמַרְעִים, אֵל תִּתְּחַבֵּר מִבְּעֵי לִיה. אֶלָּא אֵל תַּעֲבִיד תַּחְרוּת בְּמַרְעִים, בְּגִין דִּלָּא יָדַעְתָּ יְסוּדָא דְגִרְמָךְ, וְלֹא תִיכּוֹל לִיה, דִּילְמָא אִיהוּ אִילָנָא דִּלָּא אֲתַעֲקֵר לְעֵלְמִין, וְתַדְחִי קִמְיָה.

610. "Nor be envious against the workers of iniquity": Do not look at their deeds, for you might be envious against them. For whoever sees their works and is not zealous for the glory of the Holy One, blessed be He, transgresses three negative precepts: "You shall have no other Elohim beside me: You shall not make for yourself any carved idol, or any likeness of any thing...you shall not bow down to them, nor serve them: for I Hashem your Elohim am a jealous El" (Shemot 20:5).

610. וְאַל תִּקְנָא בַּעֲוֹשֵׁי עוֹלָה, דְּלֹא תִשְׁגַּח בְּעוֹבְרֵיהוֹן, וְלֹא תִיטִי לְקִנְיָה עֲלֵיהוֹ, דְּכָל מֵאן דְּחָמִי עוֹבְרֵיהוֹן, וְלֹא קִנֵּי לְקוּדְשָׁא בְּרִיךְ הוּא, אֲעִבֵּר עַל תַּלְתָּ לְאֻוִּין, דְּכִתִּיב לֹא יִהְיֶה לָךְ אֱלֹהִים אֲחֵרִים עַל פָּנָי. לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל תְּמוּנָה. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי ה' אֱלֹהֶיךָ אֵל קָנָא.

62. Small Aleph

Here, the child, whom the rabbis encountered in section 59, first discourses on the verse, "And The Creator called to Moshe." The small Aleph ? in this verse, he explains, refers to Malchut alone. This is also the case in the verse, "and The Creator spoke to him out of the tent of meeting," since these words also came from Malchut alone. The Tent of Meeting is the Malchut, upon whom the calculation of time, all festivals, and Shabbat depends. The verse indicates that God spoke from above, from Binah. Zeir Anpin receives from Binah and gives to Malchut. In this way, Malchut was given permission from above to reveal supernal knowledge. We then learn about the verse, "And they brought the Tabernacle to Moshe." The reason the Tabernacle was brought to Moshe is that he corresponds to Zeir Anpin. Therefore, Moshe is the master of the house and may do what no other man can. When Moshe is addressed in the verse, "If any man of you bring an offering," it is Binah who is speaking. We are told that "an offering to The Creator" involves bringing the lower to join with that which is above, and "your offering" involves joining the upper with that which is below. All this is alluded to in the opening verses of Vayikra.

The Relevance of this Passage

Light radiates in the lives of all mankind when the realm of Zeir Anpin, the Upper World, enjoins with Malchut, our Lower World. Here, we connect to the Hebrew letter, the small Aleph ?, which embodies our physical dimension of time, space, and motion, known as Malchut. The Zohar's reference to the festivals, Shabbat, the Tabernacle, and Moses, is the mechanism by which Malchut [our world] makes contact with Zeir Anpin. Thus, each time our eyes fall upon these words, the two worlds are united and the Light of The Creator sparks our souls.

611. A man should therefore keep away from them, and turn his way from them. I therefore left and turned away from him. Now that I have found you, I shall recite these verses before you. He opened the discussion saying: "And Hashem called (Heb. vayikra) to Moshe" (Vayikra 1:1). Here IN VAYIKRA, the Aleph is small. HE ASKS why? HE ANSWERS: THIS SHOWS US that this calling was not perfect. Why? Because it was only in the tabernacle, WHICH IS TEMPORARY, and in a foreign land. For perfection is to be found only in the land of Yisrael.

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611. בְּגִ"כ, בְּעֵי לִיָּה לִבִּי לְאַתְפָּרְשָׁא מִנִּיְהוּ, וְלִמְסָטִי אוֹרְחִיָּה מִנִּיְהוּ, עַל דָּא אֲתַפְרָשָׁא וְסָטִינָא אֲרַחָאִי. מִכָּאן וְלַהֲלָאָה דְּאֲשַׁכְחָנָא לְכוּ, אִימָא הָנִי קָרָאִי קְמִיכוּן. פִּתַּח וְאָמַר, וַיִּקְרָא אֶל מֹשֶׁה, הֲכָא אֶלֶף זַעִירָא אִמָּאִי, בְּגִין דִּהָאִי קְרִיָּאָה לֹא הוּא בְּשִׁלְיָמוֹ. מָאִי טַעְמָא דִּהָא לֹא הוּא אֶלָּא בְּמִשְׁכָּנָא, וּבְאַרְעָא אַחֲרָא, בְּגִין דְּשִׁלְיָמוֹ לֹא אֲשַׁתְּבַּח אֶלָּא בְּאַרְעָא קְדִישָׁא.

612. WE HAVE TO EXPLAIN further ABOUT THE SMALL ALEPH, THAT IT IS SO BECAUSE here, IN THIS CALLING TO MOSHE, is the Shechinah, while there is perfection of a male and a female TOGETHER, AS IT IS WRITTEN "Adam, Shet, Enosh" (I Divrei Hayamim 1:1), 'Adam' IS SPELLED WITH A BIG ALEPH, WHICH ALLUDES TO the perfection of male and female IN UNION. But here THE ALEPH IS SMALL, WHICH ALLUDES TO the Nukva ALONE; NAMELY THE SHECHINAH. ANOTHER EVIDENCE comes from the end of the verse "and Hashem spoke to him out of the Tent of Meeting." THE TENT OF MEETING IS THE NUKVA, HENCE THE WORDS CAME FROM THE NUKVA ALONE. Therefore the Aleph is small, AS SMALL LETTERS ALLUDE TO THE NUKVA, REGULAR ONES TO ZEIR ANPIN AND THE BIG TO IMA, OR TO THE PERFECTION OF MALE AND FEMALE TOGETHER, WHICH COMES THROUGH IMA ALONE.

612. תו, הֲכָא שְׂכִינָתָא, הָתָם שְׁלִימוֹ דְּדִכְר וְנוֹקְבָא: אָדָם שֶׁת אֱנוֹשׁ. אָדָם: שְׁלִימוֹ דְּכָר וְנוֹקְבָא, הֲכָא, נּוֹקְבָא. תו סִיפָא דְקָרָא, וַיְדַבֵּר ה' אֵלָיו מֵאֵהֶל מוֹעֵד לֵאמֹר, בְּגִין כֵּךְ אֶלֶף זַעִירָא.

613. Further explanation CONCERNING the small Aleph: There is a story of a king who sat upon his throne, with a crown on his head. He is then called the supreme king. When he goes down to visit the house of his servant he is called little king. The Holy One, blessed be He, too, as long as He is above all, is called a supreme King. Once He comes to dwell below in the tabernacle, he is still a King, but not supreme as before. Therefore the Aleph is small.

614. "And he called" as we learned MEANS THAT he called and invited him to his palace. "From the Tent of Meeting (Heb. moed)": What is it? It is a tent, upon which depends the reckoning of times (Heb. moed), festivals and Shabbat, as it says, "And let them be for signs, and for seasons" (Beresheet 1:14). In her abides the reckoning. Who is she? The moon, NAMELY THE NUKVA, FROM WHICH COME ALL THE CHANGES FROM WEEK DAYS TO FESTIVALS AND SHABBAT, THROUGH CHANGES IN THE STATURE OF HER MOCHIN, as it says, "A tent that shall not be taken down: its pegs shall not be removed for ever" (Yeshayah 33:20), WHICH ALLUDES TO THE NUKVA CALLED TENT.

615. "Saying": HE ASKS: What does this mean? HE ANSWERS: IT MEANS revealing what is hidden inside. Wherever it says "saying," like in: "And Hashem spoke to Moshe, saying," it means that permission was given to reveal. Yet all is one, and it is well since the revelation was given to the moon, THE NUKVA, from where Moshe stands, ZEIR ANPIN, ACCORDING TO ORDER.

616. "And Hashem spoke," above, BINAH, "to Moshe," who is in the middle, ZEIR ANPIN, AS BINAH GIVES TO ZEIR ANPIN, "saying," which is the last one, THE NUKVA, WHO RECEIVES FROM ZEIR ANPIN. She is the place where permission to reveal is given. "And Hashem called to Moshe": It is written before, "And they brought the tabernacle to Moshe" (Shemot 39:33). Why bring it to Moshe? They said: "Moshe saw it upon mount Sinai, for the Holy One, blessed be He, showed it to him, as it says "as it was shown you in the mountain" (Shemot 27:8) "according to the pattern which Hashem had shown Moshe" (Bemidbar 8:4) and "And look that you make them after their pattern, which was shown to you in the mountain" (Shemot 25:40). They THEREFORE brought him THE TABERNACLE now, so he will see whether it resembles the tabernacle he has seen.

617. But ACCORDING TO THIS, IT IS YET HARD TO UNDERSTAND why they brought the tabernacle to Moshe, INSTEAD OF MOSHE COMING TO THE TABERNACLE. This is like a king who wanted to build a palace for the Matron. He ordered the craftsmen to build a room in one place, and a room in another place. Here will be the bed and there a place to recline. When the craftsmen finished it, they showed it to the king. So "they brought the tabernacle to Moshe," who is the master of the house and a man of Elohim. MOSHE DID NOT GO TO THE TABERNACLE BUT IT WAS BROUGHT TO HIM. When the palace was built, the Matron invited the king to it, invited her husband THE KING to be with her. Therefore He "called to Moshe," IS SPELLED WITH A SMALL ALEPH. THE SMALL ALEPH, WHICH IS THE NUKVA, CALLED TO MOSHE, ZEIR ANPIN, HER HUSBAND, TO BE WITH HER.

613. תו אל"ף זעירא, מתל למלכא, דהוה יתיב בכרסיה, וכתרא דמלכותא עליה, אקרי מלך עלאה, בד נחית ואזל לבי עבריה, מלך זוטא אקרי, כך קודשא בריך הוא, כל זמנא דאיהו לעילא על כלא, מלך עלאה אקרי, כיון דנחית מדוריה לתתא, מלך איהו, אבל לאו עלאה בקדמיתא, בגין כך אל"ף זעירא.

614. ויקרא: הכי תנינן, זמין ליה להיכליה. מאהל מועד. מאן אהל מועד. אהל דביה תליין מועד וזגא ושבתא לממני, בד"א והיו לאותות ולמועדים, ביה שריא חושבנא לממני. ומאן איהו, סיהרא, כמא דאת אמר אהל כל יצען כל יסע יתדותיו לנצח.

615. לאמר, מאי לאמר. בגין לגלגא, מה דהוה סתים לגו. ובכל אתר לאמר, בד"א וידבר ה' אל משה לאמר, דאתייהיב רשו לגלגא. אבל כלא חד הוא, ושפיר הוא, בגין דהא אתמני לסיהרא ההיא מלה, מאתר דמשה קוימא.

616. וידבר ה', לעילא. אל משה, באמצעיתא. לאמר, בתרייתא, אתר, דאית רשו לגלגא. תו, ויקרא אל משה מה כתיב לעילא, ויביאו את המשכן אל משה וגו'. אמאי אל משה. הכי אמרו, בגין דמשה חמא ליה בטורא, וקודשא בריך הוא אחמי ליה בחיזו דעינא, בד"א באשר הראה אותך בהר, וכתיב במראה אשר הראה ה' את משה וגו'. וכתיב וראה ועשה בתבניתם אשר אתה מראה בהר, השתא אייתיא ליה, בגין דיחמי, אי איהו כההוא משכנא דחמא.

617. אבל אמאי ויביאו את המשכן אל משה. אלא, למלכא דבעא למבני פלטרין למטרוניתא, פקיד לאומנין היכלא דא בדרך פלן, והיכלא דא בדרך פלן, הכא אתר לערסא, והכא אתר לנייחא. כיון דעבידו לון אומנין, אחמי למלכא. כך ויביאו את המשכן אל משה, מארי דביתא, איש האלקים, כיון דאשתכלל היכלא, מטרוניתא זמינת למלכא להיכלא, זמינת לבעלה עמה, בגין כך ויקרא אל משה.

618. And since Moshe is the master of the house, NAMELY ZEIR ANPIN, THE HUSBAND OF THE MATRON, it says, "And Moshe would take the Tent" --THE NUKVA CALLED TENT--"and pitch it outside the camp" (Shemot 33:6). Moshe, who is the master of the house, may do what no other man may.

619. "And (Hashem) spoke to him." This is a different, supernal grade, BINAH. "AND HE CALLED," THE NUKVA CALLED "TO MOSHE," TIFERET, "AND SPOKE" IS BINAH. And so when Moshe was entering THE NUKVA, BINAH opened the discussion saying: "If any man of you bring an offering" (Vayikra 1:2), BINAH IS THE SPEAKER HERE. HE ASKS: Why say "man" here when IT WOULD HAVE SUFFICED TO SAY, "IF ANY OF YOU BRING AN OFFERING"? HE ANSWERS: When the sun and moon were united, TIFERET AND MALCHUT TOGETHER, BINAH opened and said: "Man." AND THEY WERE BOTH NAMED "MAN" IN THE SINGULAR, as it is written: "The sun and moon stood still in their habitation" (Chavakuk 3:11), "stood still" in the singular instead of the plural, BECAUSE THE SCRIPTURE SPEAKS OF THEIR BEING IN UNION.

620. "If any man of you bring an offering": It is hinted here that whoever makes a service of sacrifice flawlessly, should be there as male and female; NAMELY BE MARRIED. This is derived from the words "of you (plur.)," which indicates that he will have your images; TO WIT, BINAH SAID THIS TO TIFERET AND MALCHUT, WHICH ARE THE SECRET OF MOSHE CALLED "MAN." "An offering to Hashem," by sacrificing all in order to be united both above and below. HENCE IT IS FIRST SAID "AN OFFERING TO HASHEM," WHICH IS THE JOINING FROM BELOW UPWARD, AND THEN "YOUR OFFERING," JOINING FROM ABOVE DOWNWARD, AS WAS SAID BEFORE.

621. "Of the cattle" shows the unity of man and beast as one, AS WAS SAID BEFORE: "AN OFFERING TO HASHEM" IS MAN, WHO IS THE UNISON FROM BELOW UPWARD, WHENCE IT IS DRAWN DOWNWARD BY THE SECRET OF "YOUR OFFERING" OF THE CATTLE. THE TWO UNISONS ILLUMINE TOGETHER. "Of the oxen and of the sheep": These are pure Chariots. In saying "of the cattle (lit. 'animal')," one might think it refers to all living creatures, both clean and unclean. It therefore continues "of the oxen and of the sheep."

622. "Shall you bring your offering": HE ASKS: It should have been "His offering," AS IT IS WRITTEN BEFORE "AN OFFERING TO HASHEM." Why say "your offering"? HE ANSWERS: First it should have been "an offering to Hashem" and now "your offering." HE EXPOUNDS UPON IT: "An offering to Hashem" is THE UNITY CALLED MAN, NAMELY THE RAISING OF THE NUKVA TO BE UNITED ABOVE THE CHEST OF ZEIR ANPIN, CALLED man. "Your offering...of the oxen, and of the flock" CONTINUES THE ILLUMINATION OF THE UNION OF THE CHEST UPWARD UNTO THE LOWER BEINGS WHO ARE FROM THE CHEST DOWNWARD in order to demonstrate the unison from below upward and from above downward. From below upward is "the offering to Hashem" and from above downward is "your offering."

618. ובגין דמשה מארי דביתא איהו, מה בתיב, ומשה יקח את האהל ונטה לו מחוץ למחנה, משה דאיהו מארי דביתא, עביר הכי, מה דלית רשו לבר נש אחרא למעבד הכי.

619. וידבר ה' אליו, דרגא אחרא עלאה, וכדין בשעתא דאזדמן משה למיעל, כדין פתח ואמר, אדם כי יקריב מכם. מאי אדם הכא. אלא בר אתחברו שמשא וסיהרא בחדא, פתח ואמר אדם. בדכתיב, שמש ירח עמר זבולה, עמר, ולא עמדו.

620. כי יקריב מכם, הכא אתרמיז, מאן דיעביד פולחנא דקרבנא שלים, דישתבח דבר ונוקבא. משמע דכתיב מכם, דישתבח בחיזו דלכון. קרבן לה' דאקריב בלא, לאתאחדא בחדא, לעילא ותתא.

621. מן הבהמה, לאחזאה אדם ובהמה, בלא בחדא. מן הבקר ומן הצאן, אליו רתיבין, דאינון דכיון, דכיון דאמר מן הבהמה, וכול מכלא, בין דכיון, בין מסאבן, דרר ואמר מן הבקר ומן הצאן.

622. תקריבו את קרבנכם. קרבני מבועי ליה, מאי קרבנכם. אלא בקרמיתא קרבן לה', והשתא קרבנכם. קרבן לה' אדם. קרבנכם מן הבהמה מן הבקר ומן הצאן: לאחזאה יחודא מתתא לעילא, ומעילא לתתא. מתתא לעילא, היינו קרבן לה'. מעילא לתתא, היינו קרבנכם.

623. This is like a king who sits high upon a great mountain, and his throne is fixed on it. The king WHO SITS ON THE THRONE is higher than anyone. A man who offers the king a present, should take it up step by step until he reaches the top where the king sits up high. Everyone knows then that a present is brought up to the king. And this is the present to the king. When a present is brought down, then surely it is a present from the king above to his friend below.

623. לְמַלְכָּא, דְּאִיהוּ יְתִיב בְּטוֹרְסְקָא עֲלָאָה, לְעִילָא לְעִילָא, וְכִרְסִיָּא אֲתַתְּקֵן עַל הָהוּא טוֹרְסְקָא, וּמַלְכָּא עֲלָאָה עַל כָּלָא. בַּר נֶשׁ דְּקָרִיב דּוֹרוּנָא לְמַלְכָּא, בְּעָא לְסַלְקָא מִדְּרָגָא לְדְרָגָא, עַד דְּסָלִיק מִתַּתָּא לְעִילָא לְאַתֵּר דְּמַלְכָּא יְתִיב, עֲלָאָה עַל כָּלָא, וּכְדִין יִדְעִין דְּהָא סָלְקִין דּוֹרוּנָא לְמַלְכָּא, וְהָהוּא דּוֹרוּנָא דְּמַלְכָּא אִיהוּ. נְחִית דּוֹרוּנָא מֵעִילָא לְתַתָּא, הָא יִדְעִין דְּהָהוּא דּוֹרוּנָא דְּמַלְכָּא נְחִית מֵעִילָא, לְרַחֲמִימָא דְּמַלְכָּא, דְּאִיהוּ לְתַתָּא.

624. So at first, man mounts the grades from below upward. This is "an offering to Hashem." "Of the cattle and of the oxen," he descends down the grades from above. This is "your offering." Hence it is written, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1), which is a man and "an offering to Hashem," FOR IT IS THE HOLY ONE, BLESSED BE HE, WHO SAYS, "I HAVE EATEN..."; "Eat, O dear ones" "of the cattle, of the oxen and of the sheep." Then, "shall you bring your offering."

624. כֵּךְ בְּקַדְמִיתָא, אָדָם סָלִיק בְּדִרְגוּי מִתַּתָּא לְעִילָא, וּכְדִין קָרְבֵּן לֵה'. מִן הַבְּהֵמָה מִן הַבֶּקֶר, נְחִית בְּדִרְגוּי מֵעִילָא לְתַתָּא, וּכְדִין קָרְבַּנְכֶם. בְּגִינִי כֵךְ כְּתִיב, אֶכְלָתִי יַעֲרִי עִם דְּבָשִׁי שְׁתִּיתִי יַיִן עִם חֶלְבִי, הַיִּינוּ אָדָם וְקָרְבֵּן לֵה'. אֶכְלוּ רְעִים, הַיִּינוּ מִן הַבְּהֵמָה מִן הַבֶּקֶר וּמִן הַצֹּאן, וּכְדִין תִּקְרִיבוּ אֶת קָרְבַּנְכֶם.

625. Rabbi Yitzchak and Rabbi Yehuda came to him and kissed his forehead. They said: 'Blessed by the Merciful one that these words were not wasted on that old man', WHO WOULD NOT HAVE UNDERSTOOD THEM, AND THE WORDS WOULD BE LOST. They rose and went. While they were walking, they saw a vine planted in a garden.

625. אָתוּ ר' יִצְחָק וְרַבִּי יְהוּדָה, וְנִשְׁקוּהָ עַל רִישׁוּהָ, אָמְרוּ, בְּרִיךְ רַחֲמֵנָא דְּזַבִּינָא לְמִשְׁמַע דָּא, וּבְרִיךְ רַחֲמֵנָא, דְּלֹא אֲתַאֲבִידוּ מְלִין אֵלֶין בְּהָהוּא סְבָא. קָמוּ וְאָזְלוּ, עַד דְּהוּוּ אֲזִילִי, חָמוּ חַד גָּפֶן נָטוּעַ בְּחַד גִּנָּא.

63. "Binding his foal to the vine," part two

This second discussion of the title verse interprets it as containing a warning against the Klipah of the mule and the foal. Were it not for the aspect of the Holy Name included here, we are told, these Klipot would have destroyed the world. The vine signifies the congregation of Yisrael, which accepts none, but God, as a vine will receive no graft from another tree. The child and the rabbis then discuss the verse "He washed his garments in wine." This is interpreted as signifying the Mashiach, the Female Principle, who will overpower the idolatrous nations. Another explanation is that the Yisraelites draw from Malchut in Holiness and she therefore brings them mercy and joy. The idolatrous nations, however, draw from Malchut excessively and are consequently subject to Judgment. We then learn the significance of the verse, "His eyes are red with wine, and his teeth white with milk." The Written Law of the Torah is called milk, and the Oral Law is called wine. The passage is an allusion to the illumination of Binah and the intoxicating Torah, Malchut, which transfers judgment to those who draw it downwards from above. Following this, through an interpretation of the verse, "And wine that makes glad the heart of man", we learn that wine begins in joy and ends in judgment. The "oil to brighten the face" signifies the drawing of Chassadim from Aba, through which all judgments are cancelled. The final verse of this discourse is "and bread which sustains the heart of man." It is a reference to the bread that sustains the world, signifying Zeir Anpin. The world depends on both bread and wine, the Female Principle and Zeir Anpin, since they sustain the world together. Therefore, when saying grace, there must be bread on the left side of the table and wine on the right, in order to pronounce a proper blessing on the Holy Name.

The Relevance of this Passage

All things must be in balance in order to generate and sustain fulfillment. Too much of a good thing eventually brings negativity. Common phrases, such as "killing him with kindness," help convey the lesson and Light being distilled in this passage. The wisdom and discipline to balance our desires to receive with our desire to share are infused into our being. We are inspired to direct and channel our desires for spiritual purposes as opposed to selfish, indulgent pursuits, the former generating fulfillment, the latter bringing judgement down upon this world.

626. The child opened the discussion saying: "Binding his foal to the vine, and his ass's colt to the choice vine." This verse contains a high mystery. HE ASKS: Why does it say "osri (binding)" instead of the customary 'oser' and "iroh (ass)" instead of 'ayir'? HE ANSWERS: It is the secret that the schoolchildren should beware of the sharp edge OF THE KLIPAH of the ass. The Holy Name Yud-Hei is included there in order to subdue it, TO WIT, THE YUD OF 'OSRI' TOGETHER WITH THE HEI OF 'IROH'.

627. Just as the Holy Name is hinted here, IT IS HINTED ALSO IN THE WORDS "AND HIS ASS'S COLT TO THE CHOICE VINE." It says "sorekah" (choice vine) instead of 'sorek' and bni (colt) instead of ben, as it is written: "And I have planted you a noble vine (Heb. sorek)" (Yirmeyah 2:21) WITHOUT HEI and "upon a colt (Heb. ben)" (Zecharyah 9:9) WITHOUT YUD. Why then is it written here sorekah and bni?

628. As there is a Holy Name which subdues the KLIPAH foal, so there is a Holy Name to subdue the power of another KLIPAH, the ass. IT IS THE YUD OF 'BNI' AND THE HEI OF 'SOREKAH'. Were it not for the Holy Name hinted here, THESE TWO KLIPOT would have destroyed the world. Therefore, there is Yud-Hei against this force and Yud-Hei against the other force, which protect the world against them, and preserve man so they would have no mastery over him in the world.

629. "Binding his foal to the vine": What is the vine? It is the Congregation of Yisrael. Wherefore is it called vine? As a vine will receive no graft from another tree, so the Congregation of Yisrael accepts none but the Holy One, blessed be He. Therefore, in front of the Congregation of Yisrael all other forces are subdued, THE FOAL AND THE ASS, and they cannot harm and rule the world. Therefore scripture inserts between them the Holy Name Yud-Hei on the side OF THE FOAL and the side OF THE ASS. The ass's colt is uprooted due to the choice vine, THE CONGREGATION OF YISRAEL, as said: "And I have planted you a noble vine."

630. "He washed his garments in wine." HE ASKS: Why does it say "washed" IN THE PAST TENSE instead of "washes"? HE ANSWERS: He has been washing since the world was created. Who has? King Mashiach, THE NUKVA, THEREFORE "WASHED" IS IN THE PAST TENSE. "In wine" is the left side, NAMELY GVURAH OF ZEIR ANPIN; "the blood of grapes" is the left side below; NAMELY THE LEFT SIDE OF THE NUKVA. WITH THE TWO GVUROT, OF ZEIR ANPIN AND OF THE NUKVA HERSELF, SHE WASHES HER GARMENTS. Mashiach, THE NUKVA, will rule above over all the other forces of the idolatrous nations, and crush their stronghold above and below.

626. פֶּתַח הָהוּא יִנּוּקָא וְאָמַר, אֶסְרִי לְגִפֶּן עֵינִה וְלִשְׂרָקָה בְּנֵי אֶתּוֹנוֹ הָאִי קָרָא רִזָּא עֲלָאָה הוּא. אֶסְרִי, אֶסֶר מִבְּעֵי לִיָּה. עֵינִה, עֵיר מִבְּעֵי לִיָּה. אֶלָּא רִזָּא הוּא, לְדִרְדְּקֵי דְאִינוּן בְּבֵי רַב, לְאֶסְתַּמְרָא מִהֵהוּא גִירָא דְעֵיר, וְשִׁמָּא קְדִישָׁא אֶתְכַלִּיל תַּמָּן י"ה.

627. וּכְמָה דְהֵכָא אֶתְרַמִּיז שִׁמָּא קְדִישָׁא, הָכִי נִמִּי וְלִשְׂרָקָה, שׂוֹרֵק מִבְּעֵי לִיָּה. בְּנֵי בֶן מִבְּעֵי לִיָּה. שׂוֹרֵק, בְּדִכְתִּיב וְאִנְכִי נִטְעַתִּיךְ שׂוֹרֵק. בֶּן, בְּד"א בֶּן אֶתּוֹנוֹת. אִמָּאִי שׂוֹרֵקָה, וְאִמָּאִי בְנֵי.

628. אֶלָּא, כְּמָה דְאִית שִׁמָּא קְדִישָׁא לְאֶכְפִּיָּא לְעֵיר, הָכִי נִמִּי, אִית שִׁמָּא קְדִישָׁא, לְאֶכְפִּיָּא חִילָא אַחְרָא, דְאִיְהִי חֲמָרָא, דְאֶלְמָלָא דְשִׁמָּא קְדִישָׁא אֶתְרַמִּיז הֵכָא, הוּוּ מְטַרְטְשֵׁי עֲלֵמָא, י"ה בְּחִילָא דָא, וְי"ה בְּחִילָא דָא, לְאֶסְתַּמְרָא עֲלֵמָא מְנִיָּהּ, וְלְאֶסְתַּמְרָא בְּרִנְשׁ, דְלֵא יִשְׁלִטוֹן בֵּיה בְּעֲלֵמָא.

628. אֶסְרִי לְגִפֶּן, מָאִי גִפֶּן. דָּא כְּנֶסֶת יִשְׂרָאֵל, אִמָּאִי אֶתְקִרִיָּאת גִּפֶּן. אֶלָּא מָה גִפֶּן, לֹא מְקַבְּלָא עֲלָה נְטִיעָא אַחְרָא, הָכִי נִמִּי כְּנֶסֶת יִשְׂרָאֵל, לֹא מְקַבְּלָא עֲלָה אֶלָּא לְקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כְּנֶסֶת יִשְׂרָאֵל, אֶתְכַפְּיִין קְמָה כָּל חִילִין אַחְרָנִין, וְלֹא יִכְלִין לְאַבְאָשָׁא, וְלִשְׁלִטָּאָה בְּעֲלֵמָא, וְע"ד אֲטוּל קָרָא שִׁמָּא קְדִישָׁא בִּינִיָּהּ, בְּהָאִי גִיסָא וּבְהָאִי גִיסָא. בְּנֵי אֶתּוֹנוֹ, דְאֶתְעַקֵּר בְּגִין הָהוּא שׂוֹרֵק, כְּמָה דְאִתְּ אָמַר, וְאִנְכִי נִטְעַתִּיךְ שׂוֹרֵק וְגו'.

630. כְּבִס בִּין לְבוּשׁוֹ וְגו', כְּבִס, כּוֹבֵס מִבְּעֵי לִיָּה. אֶלָּא כְּבִס, מִיּוֹמָא דְאֶתְבְּרִי עֲלֵמָא, וּמָאֵן אִיהוּ דָּא מְלָכָא מְשִׁיחָא. בִּין: סֵטֶר שִׁמָּאֲלָא. וּבְרַם עֲנָבִים: סֵטֶר שִׁמָּאֲלָא. לְתַתָּא. וְזִמִּין מְלָכָא מְשִׁיחָא לְשִׁלְטָאָה לְעִילָא עַל כָּל חִילִין אַחְרָנִין דְעַמִּין עַכּוּ"ם, וְלְתַבְרָא תּוֹקֶפִיהוֹן מְעִילָא וּמִתַּתָּא.

631. Another explanation for "He washed his garments in wine": Wine is a sign of joy, AS IN THE VERSE, "MY WINE, WHICH CHEERS ELOHIM AND MAN" (SHOFTIM 9:13), and is all judgment, so King Mashiach, WHO IS THE NUKVA, brings joy to the children of Yisrael, WHO DRAW FROM IT IN HOLINESS, but is all judgment to the idolatrous nations, WHO DRAW FROM IT EXCESSIVELY. It is written, "And the spirit of Elohim hovered over the surface of the waters" (Beresheet 1:2). This is the spirit of King Mashiach, WHICH HOVERS TO AND FRO BETWEEN JUDGMENT AND MERCY. From the Creation of the world, He washes His garment in the holy wine, AS SAID ABOVE.

632. The following words are, "His eyes are red with wine, and his teeth white with milk." "HIS EYES ARE RED WITH WINE" refers to the supernal wine, NAMELY THE ILLUMINATION OF THE LEFT OF BINAH. The Torah, THE NUKVA, when it intoxicating NAMELY TRANSFERS JUDGMENT TO THOSE WHO DRAW IT FROM ABOVE DOWNWARD, drinks it AND THEREFORE BINAH IS CONSIDERED, AS IF JUDGMENT COME FROM HER. "And his teeth white with milk" REFERS TO THE WRITTEN TORAH, ZEIR ANPIN, WHICH ACCEPTS CHASSADIM CALLED MILK, for the Torah is called wine and milk, the Written Torah, ZEIR ANPIN, IS CALLED MILK, and the Oral Law, THE NUKVA IS CALLED WINE. WINE IS COME FROM BINAH AND MILK FROM ABA.

633. It is written, "And wine that makes glad the heart of man; oil to brighten the face" (Tehilim 104:15). Indeed it is from the place called oil, WHICH IS ABA. HE EXPLAINS HIS WORDS, Come and behold: wine first makes glad, because it is a place whence all joys come from, NAMELY BINAH, and ends in Judgment WHEN IT EXPANDS TOWARDS THE NUKVA. Why? Because its ending is the place of gathering of all THE SFIROT, NAMELY THE NUKVA, WHICH IS THEREFORE CALLED THE CONGREGATION OF YISRAEL; NAMELY THE PLACE OF GATHERING OF ZEIR ANPIN. It is Judgment by which the world is sentenced. Therefore, since wine starts with joy and ends in Judgment, therefore there is "oil to brighten the face," whence all the joys issue, FOR IN ORDER TO DRAW THE JOY OF WINE, AS IT WAS IN BINAH, IT DRAWS CHASSADIM FROM ABA, CALLED OIL. THROUGH THIS, ALL JUDGMENTS IN IT ARE CANCELLED AND IT ATTAINS THE FIRST THREE SFIROT, WHICH ARE CALLED FACE, THE SECRET OF "OIL TO BRIGHTEN THE FACE."

634. "And bread which sustains the heart of man" (Tehilim 104:15): HE ASKS: What is the bread MENTIONED HERE? HE RESPONDS: It is the bread which sustains the world, THE SECRET OF CHASSADIM DRAWN FROM CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN. You might say that the world depends on it alone. This is not true. IT NEEDS ALSO WINE, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AS WAS SAID BEFORE, since night cannot exist without day. BUT THE DAY, WHICH IS ZEIR ANPIN, AND THE NIGHT, WHICH IS THE NUKVA, SHOULD BE JOINED TOGETHER. HENCE WE NEED BREAD FROM ZEIR ANPIN AND WINE FROM THE NUKVA, WHICH BOTH TOGETHER NOURISH THE WORLD. One must not separate them, AND DRAW BREAD ALONE FROM ZEIR ANPIN WITHOUT THE NUKVA. Whoever separates them is separated from life, as it is written: "That He might make you know that man does not live by bread only" (Devarim 8:3). Thus one should not separate them.

631. ד"א כבס ביין לבוש, כגונא דהאי חמרא, אחזי חידו, וכוליה דינא, הכי נמי מלכא משיחא, יחזי חידו לישראל, וכוליה דינא לעמין עעכו"ם. כתיב ורוח אלקים מרחפת על פני המים, דא רוחא דמלכא משיחא, ומן יומא דאתברי עלמא, אסחי לבושיה בחמרא עלאה.

632. חמי מה כתיב בתריה, חכלילי עינים מיון ולבן שנים מחלב, דא חמרא עלאה, דאורייתא דמרוי, מניה שתי. ולבן שנים מחלב, דהא אורייתא יין וחלב, תורה שבכתב, ותורה שבעל פה.

633. כתיב ויין ישמח לבב אנוש להצהיל פנים משמן, ודאי מאתר דאתקרי שמן. תא חזי, שירתא דחמרא חדוה, הוא אתר דכל חידו מניה נפקא. וסופיה דינא, מ"ט. בגין דסופא דיליה, אתר כנישו דכלא, דינא הוא, וביה אתדן עלמא, ועל דא שירותא חדוה, וסופא דינא, בגיני כך, להצהיל פנים משמן. מאתר דכל חדוה מניה נפקא.

634. ולחם לבב אנוש יסעד, מאן לחם. אלא לחם עלמא סעיד, ואי תימא, דביה תלויא סעידו דעלמא בלחודו, לאו הכי, דהא ליליא בלא יומא, לא אשתבח, ולא בעי לאפרשא לון. ומאן דאפריש לון, יתפרש מחיון, והיינו דכתיב, למען הודיעך כי לא על הלחם לבדו יחיה האדם. בגין דלא בעי לאתפרשא.

635. It may be asked why David said: "And bread which sustains the heart of man," seeing that the world does not depend on it alone for nourishment. HE ANSWERS: The exact meaning of the words IS THAT in "and bread" there is and extra Vav (= and) like "and Hashem," WHICH INCLUDES THE NUKVA, FOR WHEREVER IT SAYS "AND HASHEM," IT INCLUDES HIM AND HIS COURT OF JUSTICE, WHICH IS THE NUKVA. HERE TOO "AND" INCLUDES THE NUKVA, and therefore all is together, NAMELY IN UNISON.

636. HE FURTHER EXPLAINS, Come and see when saying grace after meals, one should not bless over an empty table. There should be bread, THE ABUNDANCE OF ZEIR ANPIN, WHICH IS RIGHT, on the table, WHICH IS THE SECRET OF THE NUKVA, ON THE LEFT SIDE, and a glass of wine, WHICH IS THE ABUNDANCE OF THE NUKVA, on the right side, WHICH ALLUDES TO ZEIR ANPIN. What is the reason thereof? It attaches the left to the right AND BINDS THEM. Thus the bread, WHICH IS RIGHT, will be blessed by them, THROUGH THE UNION WITH THE LEFT, and be attached to them, and they will all become one knot for the proper blessing of the Holy Name. For bread, WHICH IS THE RIGHT, FROM ZEIR ANPIN, is connected to wine, WHICH IS LEFT, FROM THE NUKVA; and wine, WHICH IS OF THE LEFT, will be attached to the right. Then blessings rest on the world and the table, WHICH IS THE NUKVA, is properly perfected.

637. Rabbi Yitzchak said: Had we gone this way only to hear these words, it would have been worth our while. Rabbi Yehuda said: It would have been better for this child not to know so much and I fear that for this, he might not survive in the world. Why, said Rabbi Yitzchak. He said: Since this boy can look upon a place where a man is not permitted to look, I am afraid for him that he will observe and look there before the time will come for him to marry, BEFORE HE WILL COME OF AGE, and be punished for it.

638. The boy heard and said: I never fear punishment, because when my father passed away, he blessed me and prayed for me, and I know that my father's merit will protect me. They asked him, And who is your father? He said: I am the son of Rav Hamnuna Saba (the elder). They took him on their shoulders for three miles.

635. וְאִי תִימָא, דְּדוּר הֵיךְ קָאָמַר וְלֶחֶם לִבָּב אָנוּשׁ
יִסְעָד, הוּאִיל וְלֹא תִלְוִיָּא בֵּיהּ בְּלַחְדוּי סְעִידוּ
דְּעֵלְמָא. אֵלֹא דְיִיקָא דְמִלָּה, וְלֶחֶם, וְאִי אִיתּוּסָף,
כְּמוּ וְהָ, וְעַל דָּא, כֻּלָּא אֲשֶׁתִּבַּח בְּחָדָא.

636. תָּא חֲזִי
מֵאן דְּמִבְרַךְ עַל מְזוּנָא, לֹא יִבְרַךְ עַל פְּתוּרָא
רִיקְנָא, וּבְעֵי נְהָמָא לְאֲשֶׁתִּבְחָא עַל פְּתוּרָא, וּכְסָא
דְּחִמְרָא בִּימִינָא, מֵאִי טַעְמָא, בְּגִין לְקִשְׁרָא שְׂמָאלָא
בִּימִינָא, וְנְהָמָא דִּיתְבַּרְךְ מְנִיָּהּ, וְלֹא תִקְשְׁרָא בְּהוּ,
וְלִמְהוּ כֻּלָּא חֵד קִשְׁוֶרָא, לְבִרְכָא שְׂמָא קְדִישָׁא
כְּדָקָא יְאוּת. דְּהָא לֶחֶם אֲתִקְשֹׁר בֵּינָן, וְיִין בִּימִינָא,
וּכְדִין בְּרַכָּאן שְׂרִיין בְּעֵלְמָא, וּפְתוּרָא אֲשֶׁתִּלִּים
כְּדָקָא יְאוּת.

637. א"ר יִצְחָק, אֲלֵמָלֹא לֹא אֶזְדַּמֵּן לָן אֹרְחָא דָּא
אֵלֹא לְמִשְׁמַע מַלְיָן אֱלִין, דִּי לָן. א"ר יְהוּדָה, יְאוּת
הוּא לְהֵאִי יְנוּקָא, דְּלֹא יִגְדַּע כָּל הָאִי, וְאִנָּא
מִסְתַּפִּינָא עֲלֵיהּ, אִי יִתְקִיִּים בְּעֵלְמָא בְּגִין הָאִי. א"ר
יִצְחָק וְלִמְהוּ. א"ל, בְּגִין דְּהֵאִי רַבִּינָא יָכִיל
לְאִסְתַּכְּלָא, בְּאַתְרָא דְלִית רְשׁוֹ לְבַר נֶשׁ לְאִסְתַּכְּלָא
בֵּיהּ, וּמִסְתַּפִּינָא עֲלֵיו, דְּעַד לֹא יִמְטִי לְמַרְקוּי, יִשְׁגַּח
וְיִסְתַּכֵּל וְיַעֲנִשׁוּן לִיהּ.

638. שְׁמַע הָהוּא יְנוּקָא, אָמַר לֹא מִסְתַּפִּינָא
מֵעוֹנָשׂא לְעֵלְמִין, דְּהָא בְּשַׁעְתָּא דְּאִסְתַּלִּיק אַבָּא
מֵעֵלְמָא, בְּרִיךְ לִי וְצִלִּי עָלִי. וְיִדְעָנָא דְּזִכּוּתָא דְּאַבָּא
יִגִּין עָלִי. אָמְרוּ לִיהּ וּמֵאן הוּא אָבוּךְ. אָמַר בְּרִיָּה
דְּרַב הַמְנוּנָא סָבָא, נָטְלוּ לִיהּ, וְאַרְכְּבֵהָ עַל
כְּתֻמִּיָּהּ, תִּלְתָּ מִיָּלִין.

64. "Out of the eater came forth food"

The rabbis explain the title verse to the young son of Rav Hamnuna Saba (the elder). Their interpretation reveals that Yesod consumes the abundance from the Sfirot of Zeir Anpin. Through the strength of the Strict Judgment of Zeir Anpin, the Upper Worlds, signifying the Written Law, Malchut, our physical world, receives an abundance of illumination from the left. The Oral Law, called "honey," is this illumination of the left within Malchut. The righteous, we're told, provide "food" for the world, without which Malchut would be unable to endure. After delivering the young boy to his mother, the companions relate their experiences to Rabbi Shimon. A discussion of the verse, "Gird your sword upon your thigh," ensues. One interpretation provided reveals that this alludes to the vengeance of the Holy Covenant that the avenging sword wreaks on he who impairs the imprinted sign of the Holy Covenant. He who desires to protect the Holy Covenant should prepare and arm himself against the Evil Inclination by drawing this sword upon his thigh before it. Another explanation instructs us that before setting out on a journey, one should prepare oneself through prayers and supplication, and gird oneself with righteousness.

The Relevance of this Passage

Here, judgments that are hanging over us are sweetened with supernal "honey". The Light and the blessings of the righteous blanket us with protection and help generate sustenance. We are inspired to seek the path of the Torah and, in turn, we gain the strength to triumph over our Evil Inclinations. Finally, this passage provides us with protection for all of our journeys by igniting sparks of righteousness within our soul.

639. They recited the verse, "Out of the eater came forth food, and out of the strong came forth sweetness" (Shoftim 14:14). The boy said to them: You have spoken THIS VERSE, now explain it. They said to him: The Holy One, blessed be He, appointed us a path of life, you speak!

640. He opened the discussion saying: "Out of the eater came forth food, and out of the strong came forth sweetness." There is another verse which shows that the eater is the righteous, which says, "The righteous eats to satisfy his soul" (Mishlei 13:25). The righteous, YESOD, indeed eats and takes all THE ABUNDANCE FROM THE SFIROT OF ZEIR ANPIN. Why? "To satisfy his soul" and to satisfy that place called David's soul, NAMELY THE NUKVA. "Came forth food": Were it not for the righteous, no food would be provided for the world, and the world THE NUKVA would not have been able to endure. "And out of the strong came forth sweetness." This is Yitzchak, who blessed Ya'akov "of the dew of heaven, and the fatness of the earth" (Beresheet 27:28).

641. TO EXPLAIN further, though all THE SFIROT ARE one, YET were it not for the strength of the strict judgment OF THE LEFT OF ZEIR ANPIN, no honey would have come forth, WHICH IS THE ABUNDANCE OF THE ILLUMINATION OF THE LEFT WITHIN THE NUKVA, RECEIVED FROM THE LEFT OF ZEIR ANPIN. What is this honey? It is the Oral Law, THE NUKVA, of which it says, "Sweeter also than honey and the honeycomb" (Tehilim 19:11). According to this, "the strong" is the Written Torah, WHICH IS THUS CALLED as it is written: "Hashem gives strength to His people" (Ibid. 29:11), ZEIR ANPIN WILL give strength. "Came forth sweetness": The Oral Law, NAMELY THE NUKVA, IN WHICH IS THE SECRET OF HONEY.

642. They went together for three days until they reached the village where the CHILD'S mother LIVED. When she saw them she prepared the house and they stayed there for three more days, blessed him and went. They related what happened to Rabbi Shimon. He said: Surely he inherited the Torah. Were it not for ancestral merits OF RABBI HAMNUNA SABA (THE ELDER), he would have been punished from above. But the Holy One, blessed be He, is with those who follow the Torah. They inherit it and their descendants after them forever, as it is written: "As for me, this is my covenant with them, says Hashem; My spirit that is upon you" (Yeshayah 59:21).

643. "Zvulun shall dwell at the shore of the sea; and he shall be a haven for ships, and his border (or: thigh)..." Rabbi Aba opened the discussion saying: "Gird your sword upon your thigh, O mighty warrior: Your glory and your majesty" (Tehilim 45:4). HE ASKS: Is there glory and majesty in girding and wearing a weapon? Whoever studies the Torah and is engaged in war for the Torah, and arms himself with it, he is praiseworthy. This is glory and majesty. Why does it say, "Gird your sword...YOUR GLORY AND YOUR MAJESTY"?

639. קרו עליה, מהאוכל יצא מאכל ומעו יצא מתוק וגו'. אמר לון ההוא ינוקא, מלה אתא לידיהו, פרישו לה. אמרו ליה, קודשא בריך הוא זמין לן ארחא דחיי, אימא אנת.

640. פתח ואמר, מהאוכל יצא מאכל ומעו יצא מתוק. האי קרא, אסמכתא אית לן ביה, מהאוכל, דא צדיק, דכתיב צדיק אוכל לשובע נפשו, צדיק אוכל ודאי, ונטיל כלא, אמאי, לשובע נפשו, למיהב שבועא, לההוא אתר דאקרי נפשו דדוד. יצא מאכל, דאלמלא ההוא צדיק, לא יפוק מזונא לעלמין, ולא יכיל עלמא לקיימא. ומעו יצא מתוק, דא יצחק, דברין ליעקב בטל השמים ומשמני הארץ.

641. תו, אע"ג דכלא חר, אלמלא תוקפא דינא קשיא, לא נפקא דבש. מאן דבש. דא תורה שבעל פה, דכתיב ומתוקים מדבש ונפת צופים. מעו: דא תורה שבכתב, דכתיב ה' עז לעמו יתן. יצא מתוק, דא תורה שבעל פה.

642. אזלו בחדא תלת יומין, עד דמטו לטורסא דקירא דאמיה, בין דחמאת לון אתקנית ביתא, ויתבו תמן תלת יומין אחרנין. ברכוהו, ואזלו, וסדרו מלין קמיה דרבי שמעון. אמר, ודאי ירותת אורייתא אחסין, ואלמלא זכותא דאבהן יתענש מלעילא, אבל קודשא בריך הוא לאיגון דאזלין בתר אורייתא, אחסיגו לה איגון ובנייהו לעלמין, הה"ד ואני זאת בריתי אותם אמר ה' רוחי אשר עליך וגו'.

643. זבולון לחוף ימים ישכון והוא לחוף אגיות וירכתו וגו'. ר' אבא פתח, חגור חרבך על ירך גבור הורך והדרך. וכי דא הוד והדר, למיזן זיינא, ולאזדרזא בהאי. מאן דאשתדל באורייתא, ואגח קרבא באורייתא, וזריז גרמיה בה, דא הוא שבחא, דא הוא הוד והדר, ואת אמרת חגור חרבך.

644. HE ANSWERS: Assuredly the meaning of this is that the Holy One, blessed be He, imprinted the sign of the holy covenant upon men to preserve it and not blemish the impress of the King. Whoever impairs it, avenging sword rises before him and takes the vengeance of the holy covenant, which was imprinted upon him who impaired it.

644. אֵלֶּא, וְדָאֵי עֶקְרָא דְּמַלְהָ, אֶת קַיִמָּא קְדִישָׁא, יְהִיב קוּדְשָׁא בְּרִיךְ הוּא, וְרָשִׁים לִיה בְּבִנֵי נֶשָׂא. בְּגִין דִּינִטְרוֹן לִיה, וְלֹא יַפְגִּמוֹן לִיה בְּפִגְמוֹ לְהֵאֵי רְשִׁימָא דְּמַלְכָּא, וּמֵאֵן דְּפָגִים לִיה, הָא קָאִים לְקַבְּלִיה חֶרֶב נִקְמַת נֶקֶם בְּרִית, לְנִקְמָא נּוֹקְמָא דְּבְרִית קְדִישָׁא, דְּאַתְרָשִׁים בִּיה, וְהוּא פָּגִים לִיה.

645. He who desires to keep this place, THE HOLY COVENANT, should prepare and arm himself and when the Evil Inclination assails him, he should draw before it this sword which is upon the thigh, thus taking vengeance upon him who impairs that place CALLED THIGH. Hence, "Gird your sword upon your thigh, O mighty warrior." He is mighty, WHO VANQUISHES THE EVIL INCLINATION, and is called mighty. This is "your glory and majesty."

645. וּמֵאֵן דְּבָעֵי לְנִטְרָא הָאֵי אֶתְר, יִזְדְּרוּ וְיִתְקֶן גְּרָמִיָּה, וְיִשְׁוִי לְקַבְּלִיהָ, בְּשַׁעֲתָא דִּי צִרָא בִּישָׁא יִתְקֶן עָלָיו, לְהֵאֵי חֶרֶב דְּקַיִמָּא עַל יָרֵךְ, לְאַתְפָּרְעָא מִמֵּאֵן דְּפָגִים הָאֵי אֶתְר, וּכְדִין חֲגוּר חֶרֶבְךָ עַל יָרֵךְ גְּבוּר, גְּבוּר אִיהוּ, גְּבוּר אֶתְקֵרִי. וְעַל דָּא הוּדְךָ וְהִדְרְךָ.

646. Another explanation for, "Gird your sword upon your thigh, O mighty warrior": Before setting out on a journey, one should prepare himself with a prayer to his Master, and gird himself with righteousness, NAMELY MALCHUT, which is the supernal sword, through prayers and supplication, as it is written: "Righteousness shall go before him, and walk in the way of his steps" (Tehilim 85:14).

646. ד"א חֲגוּר חֶרֶבְךָ עַל יָרֵךְ גְּבוּר. מֵאֵן דְּנִפִּיק בְּאַרְחָא, יִתְקֶן גְּרָמִיָּה בְּצִלּוֹתָא דְּמֵאֲרִיָּה, וְיִזְדְּרוּ בְּהֵאֵי צֶדֶק, חֶרֶב עֲלָאָה, בְּצִלּוֹתָא וּבַעֲוִתִּין עַד לֹא יַפּוֹק לְאַרְחָא, בְּדַכְתִּיב צֶדֶק לְפָנָיו וְהֵלֵךְ וְיִשֹּׁם לְדֶרֶךְ פְּעָמָיו.

647. Come and see: Zvulun always went out on ways and paths, and engaged in wars, and armed himself with this supernal sword, WHICH IS THE NUKVA ON THE SIDE OF JUDGMENTS OF THE ILLUMINATION OF THE LEFT, with prayers and supplication, before setting out on his way. He then overcame and conquered nations. You may say that this was assigned to Yehuda, who was ready with the sword to wage wars and prepare amendments, FOR HE IS OF THE ASPECT OF MALCHUT, why then Zvulun? HE ANSWERS, Come and behold: the twelve tribes were the adornments of the Matron, WHO IS MALCHUT. THUS ZVULUN TOO IS OF THE ASPECT OF MALCHUT.

647. תָּא חֲזִי, זְבוּלוֹן נִפִּיק תְּדִירָא לְשִׁבְלִין, וְאַרְחִין, וְאַגַּח קְרִבִּין, וְאַזְדְּרוּ בְּהֵאֵי חֶרֶב עֲלָאָה, בְּצִלּוֹתָא וּבַעֲוִתִּין, עַד לֹא נִפִּיק בְּאַרְחָא, וּכְדִין נִצַּח עֲמִין, וְאַתְתְּקֶף עֲלֵיהּ. וְאִי תִימָא יְהוּדָה, הָא אֶתְתְּקֶן בְּהֵאֵי, לְאַגַּח קְרִבִּין, וְתִקְוִין, בְּהֵאֵי חֶרֶב, אֲמַאי זְבוּלוֹן. אֵלֶּא, תָּא חֲזִי, הֵנִי תְרִיסַר שְׁבִטִין, כֻּלְהוֹן תְּקוּנָא דְּמִטְרוּנִיתָא הוּא.

65. Two improvements of the Nukva

In Shir Hashirim, King Solomon made two corrections of the Nukva [Malchut]. One relates to the Jubilee, signifying Binah, and the other to the adornment of the bride, the Shmitah, signifying the Nukva. We learn that the creation was manifest in two places, the Upper and the Lower Worlds resembling each other perfectly. The upper Female Principle was corrected by Binah. These corrections were then drawn to the lower Nukva, thereby perfecting Malchut. The supernal correction is both concealed and revealed, because prophecy does not dwell outside the land of Yisrael. The lower correction is more exposed.

The Relevance of this Passage

Here we draw down Divine Light from the realm known as Binah that helps correct our souls and the entire world from previous iniquities. We draw the force of perfection from King Solomon, which helps bring about the final correction of the world and the age of Mashiach.

648. Solomon mentioned two improvements of the Nukva in "Shir Hashirim," one for the supernal shepherdess, the Yovel (Jubilee), NAMELY BINAH, and one for the bride, the Shmitah (Sabbatical year), NAMELY THE NUKVA. One correction above IN BINAH and one below IN THE NUKVA. The Creation too was manifest in two places, one work above IN BINAH, and one below IN THE NUKVA. This is why the Torah begins with Bet (=two), WHICH ALLUDES TO THE TWO NUKVAS. The work below resembled IN ITS PERFECTION the work above. ABA made the upper world, BINAH, and ZEIR ANPIN made the lower world, THE NUKVA. In the same manner, of the two improvements of the Nukvas mentioned by Solomon, the one is above and the other below. The upper one is fixed by the upper establishment of the Holy Name, WHICH IS BINAH, and the lower by the establishment of the lower one, THE NUKVA, like the upper establishment IN BINAH. ALL THE IMPROVEMENTS HE MADE IN THE SUPERNAL NUKVA, HE DREW UNTO THE LOWER NUKVA, BY WHICH THE LOWER NUKVA, MALCHUT, WAS PERFECTED AS THE UPPER ONE, BINAH.

649. Come and see: Happy is the portion of holy Ya'akov, who merited this. We learned that since the world was created, there was not a more complete bed as Ya'akov's bed. When Ya'akov prepared to depart from the world, he was whole on all sides, Avraham, CHESED, on his right, Yitzchak, GVURAH, on his left, and he himself, TIFERET, in the middle. The Shechinah was before him. THIS IS THE SECRET OF THE PERFECTION OF THE FOUR LEGS OF THE SUPERNAL THRONE, EACH OF CHESED, GVURAH, TIFERET, AND MALCHUT INCLUDES THREE, AMOUNTING TO TWELVE, AND BINAH ABOVE THEM. When Ya'akov saw this, he called his sons and said to them, "Gather yourselves" so there will be adornment above and below.

650. Come and see: The secret of the matter is that two establishments were there, an upper and a lower one, so that all will be perfected; TO WIT, THE NUKVA PERFECTED LIKE BINAH. HE EXPLAINS, The supernal correction is concealed and revealed, since it is the adornment of the Yovel (Jubilee), which Solomon mentioned in "Shir Hashirim," which we said TO BE BINAH. The head, THE FIRST THREE SFIROT OF ZEIR ANPIN, is concealed, since it is not revealed here, nor should it be, AS THE HEAD OF ZEIR ANPIN IS ESTABLISHED BY CHESED AND GVURAH; the arms and the body, CHESED, GVURAH, AND TIFERET, are exposed and known; the legs, NETZACH AND HOD, are concealed and cannot be seen. Why? Because prophecy, THE SECRET OF ABUNDANCE OF NETZACH AND HOD, does not dwell outside the land of Yisrael, WHICH IS THE NUKVA, TO WIT, THEIR ABUNDANCE IS REVEALED IN THE NUKVA, THE ILLUMINATION OF CHOCHMAH WHICH BELONGS TO HER, AND NOT TO ZEIR ANPIN. And this establishment is concealed and revealed.

651. Another lower establishment (also: 'adornment') is the adornment of the bride, which Solomon mentioned in "Shir Hashirim," THE NUKVA. This adornment is more visible SINCE THE ILLUMINATION OF CHOCHMAH IS SHINING HERE. This adornment is done through the twelve tribes under her, and the adornment of her body; THEY ARE THE FOUR SFIROT CHESED AND GVURAH, NETZACH AND HOD, THREE KNOTS IN EACH AND TWELVE IN ALL. THE NUKVA, TIFERET BETWEEN THEM, IS ABOVE THEM, AS WAS SAID BEFORE.

648. תְּרִין תְּקוּנֵי דְנוּקְבִי אָמַר שְׁלֹמֹה בְּשִׁיר הַשִּׁירִים, חֵד לְרַעֲיָא עֲלָאָה יוֹבֵלָא, וְחֵד לְכֻלָּהּ, שְׁנַת הַשְּׁמִיטָה. חֵד תְּקוּנָא לְעִילָא, וְחֵד תְּקוּנָא לְתַתָּא. עוֹבְדָא דְבְּרָאשִׁית, הָכִי הוּא נָמִי, בְּהִנֵּי תְּרִי אֲתֵּרִי, חֵד עוֹבְדָא לְעִילָא, וְחֵד עוֹבְדָא לְתַתָּא, וְעַד פְּתִיחָא דְאוּרִייתָא בִּב', עוֹבְדָא דְלְתַתָּא, כְּגוּנָא דְלְעִילָא, דָּא עֵבֶד עֲלֵמָא עֲלָאָה, וְדָא עֵבֶד עֲלֵמָא תַתָּאָה. כְּגוּנָא דָּא, תְּרִין תְּקוּנֵי דְנוּקְבִי קָאֻמַּר שְׁלֹמֹה, חֵד לְעִילָא, וְחֵד לְתַתָּא, חֵד לְעִילָא, בְּתִקּוּנָא עֲלָאָה דְשִׁמָּא קְדִישָׁא, חֵד לְתַתָּא, בְּתִקּוּנָא תַתָּאָה כְּגוּנָא דְלְעִילָא.

649. תָּא חֲזִי, זָכָאָה חוּלְקִיָּה דִיעֶקֶב קְדִישָׁא, דְּזָכָה לְהָאִי. וְהָא אֲתַמַּר מִיּוֹמָא דְאַתְבָּרִי עֲלֵמָא, לָא אֲשַׁתְּבַּח עֲרֶסָא שְׁלִימָתָא בְּעֲרִסִיָּה דִיעֶקֶב. וּבְשַׁעֲתָא דְבַעָא לְאַסְתִּלְקָא מֵעֲלֵמָא, כְּדִין הָוָה שְׁלִים, בְּכָל סְטְרוֹי, אֲבִרְהָם מִימִינִיה, יִצְחָק מִשְׁמָאלִיה, הוּא בְּאַמְצָעִיתָא, שְׁכִינָתָא קָמִיה, בֵּינוֹן דְּחֻמָּא יַעֲקֹב הָאִי, קָרָא לְבָנוֹי, וְאָמַר לֹון הָאֶסְפֹּ, בְּגִין דִּישְׁתַּבַּח תְּקוּנָא דְלְעִילָא וְתַתָּא.

650. תָּא חֲזִי רְזָא דְמַלְאָה, תְּרִין תְּקוּנֵי אֲשַׁתְּבַּחוּ תַמָּן, חֵד עֲלָאָה, וְחֵד תַתָּאָה, לְמַהֲוֵי כָּלָא שְׁלִים בְּדָקָא יָאוּת. תְּקוּנָא עֲלָאָה, תְּקוּנָא סְתִים וְגִלְיָא, דְּהָא תְּקוּנָא דִּיּוֹבֵלָא אִיהֵו, הֵהוּא דְאָמַר שְׁלֹמֹה בְּשִׁיר הַשִּׁירִים בְּדָקָאֻמַּר, רִישָׁא סְתִים הָוָה דְּלָא אֲתַגְלִיָּא הָבָא, וְלָא יָאוּת לְאַתְגְּלִיָּא. דְּרוּעִין וְגוּפָא אֲתַגְלִיָּין, וְהָא יִדְעִין. שׁוֹקִין סְתִימוּ וְלָא אֲתַגְלִיָּין. מ"ט, בְּגִין דְּנִבּוּאָה לָא שְׂרִיא אֵלָא בְּאַרְעָא קְדִישָׁא. וְתִקּוּנָא דָּא סְתִים וְגִלְיָא.

651. תְּקוּנָא אַחְרָא תַתָּאָה, תְּקוּנָא דְכֻלָּהּ דְּקָאֻמַּר שְׁלֹמֹה בְּשִׁיר הַשִּׁירִים, הָאִי תְּקוּנָא דְאַתְגְּלִיָּא יָתִיר, וְתִקּוּנָא דָּא בְּתַרִּיסָר שְׁבָטִין דְּאִינוּן תַּחוּתָּהּ, וְתִקּוּנָא דְּגוּפָא דִּילָהּ.

66. Corrected by twelve in two worlds

Rabbi Aba begins the discussion by quoting the verse, "And he made a molten sea" It stood upon twelve oxen" We learn that when Ya'akov saw the adornment of the upper sea by the twelve chariots appointed from above, he wished to complete the adornment of the lower sea. He therefore called to his twelve sons to prepare to perfect the Faith. Thus, the Lower World, the Nukva, [Malchut] was perfected by the twelve tribes. Three tribes look to each of the four directions of the world, signifying Chesed, Gvurah, Netzach, and Hod, the arms and legs of the body of the Shechinah. We also

learn that "The seven eyes of The Creator" allude to the seventy members of the Sanhedrin. The hairs on his head are signified by the great numbers in the camp of Reuven and in the camp of Yehuda. The discourse then turns again to supernal correction of the Jubilee discussed in the previous section. Finally, the rabbis expand upon the significance of the twelve supports of Binah and the Nukva, the structure of the metaphorical body, the seven supernal eyes, and the hairs of the head.

The Relevance of this Passage

Readers of this passage rise above the negative celestial influences of the twelve constellations. Ascending over the signs allows us to become the captains of our own destiny. In addition, the protective Light of the Shechinah encircles our souls. The twelve tribes also signify the support and foundation of the spiritual worlds, and thus, we draw support for our own efforts towards spiritual evolvement.

652. Rabbi Aba opened the discussion with the verse, "And he made a molten sea... It stood upon twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea was set above upon them" (1 Melachim, 7:23-25) and "twelve oxen under the sea" (Ibid. 44). "It stood upon twelve oxen" surely, for the sea is adorned by twelve within both worlds, THE SUPERNAL WORLD BINAH AND THE LOWER WORLD THE NUKVA. The upper twelve are the Chariots appointed from above, and the lower twelve are the twelve tribes. When Ya'akov saw the supernal adornment, CHESED, GVURAH, AND TIFERET, and the Shechinah in front of him, WHICH IS MALCHUT, THE SECRET OF THE FOUR LEGS OF THE SUPERNAL THRONE, he wanted to complete the adornment, so he called for his twelve sons and said to them "Gather yourselves" and prepare yourselves to perfect the faith, THE NUKVA. THEY SHOULD RECTIFY THEMSELVES WITH THE SECRET OF THE ADORNMENT OF THE NUKVA'S TWELVE, SO THAT THE NUKVA WILL BE COMPLETED, LIKE THE NUKVA ABOVE, BINAH, AND THE ADORNMENT WILL BE COMPLETED.

653. Come and see the twelve tribes with four standards to the four directions: "Three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea was set above upon them." So three tribes look to each of the four directions of the world, three tribes to the right arm, CHESED, and three tribes to the left arm, GVURAH, three tribes to the right leg, NETZACH, and three tribes to the left leg, HOD. And the body of the Shechinah, TIFERET CALLED BODY, is above them, as it is written: "and the sea was set above upon them," AS THE SEA IS THE SHECHINAH.

654. Why are there three tribes per arm and three tribes per leg? The secret of this is that there are three joints in the right arm OF THE LOWER BODY, and so in the left arm, the right leg and the left leg. They are twelve altogether, attached to the body as above. Whence do we know that? From the verse, "All these are the twelve tribes of Yisrael: and this" (Beresheet 49:28). HE ATTACHED: "AND THIS IS THAT WHICH THEIR FATHER SPOKE TO THEM," THE NUKVA CALLED 'THIS', because the reckoning is complete with her, as it says, "And the sea was set above upon them," WHICH IS THE NUKVA CALLED SEA. THUS, THE TWELVE TRIBES ARE ATTACHED TO THE BODY OF THE NUKVA ABOVE THEM.

652. פֶּתַח ר' אָבָא וַאֲמַר, וַיַּעַשׂ אֶת הַיָּם מוֹצֵק וּגו'.
וּכְתִיב עוֹמֵד עַל שְׁנֵי עֶשֶׂר בָּקָר שְׁלֹשָׁה פּוֹנִים צְפוֹנָה
וּשְׁלֹשָׁה פּוֹנִים יָמָה וּשְׁלֹשָׁה פּוֹנִים נֶגְבָּה וּגו' וְהָיָם
עֲלֵיהֶם מְלֻמָּעָה וּגו'. וּכְתִיב וְאֵת הַבָּקָר שְׁנַיִם עֶשֶׂר
תַּחַת הַיָּם. עוֹמֵד עַל שְׁנֵי עֶשֶׂר בָּקָר, הֵכִי הוּא וְדָאִי,
דְּדָא יָם מִתְקַנָּא בִּי"ב בְּתָרִין עֲלָמִין, בְּתָרִיסָר לְעִילָא
רְתִיבִין מִמֶּנּוּ, לְעִילָא בְּתָרִיסָר, לְתַתָּא תָרִיסָר
שְׁבִטִין. כִּיּוֹן דְּחָמָא יַעֲקֹב תְּקוּנָא עֲלָהּ, וְחָמָא
שְׁכִינְתָּא קָאִים לְקַבְּלֶיהָ, בַּעַל לֹאֲשֻׁלְמָא תְּקוּנָהּ,
קָרָא לְבִנְוֵהִי תָרִיסָר, וַאֲמַר לוֹן הָאֶסְפוּ, אֲתִקְּיִנוּ
גְרַמִּיכּוּ לֹאֲשֻׁלְמָא מִהֵימְנוּתָא.

653. תָּא חַזִּי, תָרִיסָר שְׁבִטִין, בְּד' דְּגָלִין, בְּד' סְטָרִין,
שְׁלֹשָׁה פּוֹנִים צְפוֹנָה וּשְׁלֹשָׁה פּוֹנִים יָמָה וּשְׁלֹשָׁה
פּוֹנִים נֶגְבָּה וּשְׁלֹשָׁה פּוֹנִים מְזֻרְחָה וְהָיָם עֲלֵיהֶם.
וְהֵכִי הוּא וְדָאִי תֵּלֶת שְׁבִטִין לְכָל סְטָר, לְד' רַחֲוֵי
עֲלָמָא, וְתֵּלֶת שְׁבִטִין לְדְרוּעָא דִּימִינָא, וְתֵּלֶת שְׁבִטִין
לְדְרוּעָא דְשְׂמָאלָא, וְתֵּלֶת שְׁבִטִין, לִירְכָא יְמִינָא,
וְתֵּלֶת שְׁבִטִין לִירְכָא שְׂמָאלָא, וְגוֹפָא דְשְׁכִינְתָּא
עֲלִיָּהּ, הֵה"ד וְהָיָם עֲלֵיהֶם.

654. מַאי טַעְמָא תֵּלֶת שְׁבִטִין לְדְרוּעָא, וְתֵּלֶת שְׁבִטִין
לִירְכָא, וְכֵן לְכָלָא. אֵלָּא רְזָא דְמַלְהָ, תֵּלֶת קְשָׁרִין
אִינוּן בְּדְרוּעָא יְמִינָא, וְתֵּלֶת בְּשְׂמָאלָא, וְתֵּלֶת
בִּירְכָא יְמִינָא, וְתֵּלֶת קְשָׁרִין בִּירְכָא שְׂמָאלָא,
אֲשִׁתְּכּוּ תָרִיסָר קְשָׁרִין לְאַרְבַּע סְטָרִין, וְגוֹפָא
עֲלִיָּהּ. אֲשִׁתְּכּוּ תָרִיסָר עִם גּוֹפָא כְּגוּנָא דְלְעִילָא.
מִנֵּ"ל, דְּכְתִיב כָּל אֱלֹהִי שְׁבִטֵי יִשְׂרָאֵל שְׁנַיִם עֶשֶׂר,
וְזָאת, בְּגִין דְּבָהּ אֲשִׁתְּלִים חוּשְׁבָנָא, כְּמָה דְּאִתְּמַר
וְהָיָם עֲלֵיהֶם מְלֻמָּעָה.

655. "The seven eyes of Hashem" (Zecharyah 4:10) are the seven eyes of the congregation, the seventy members of the Sanhedrin, AS EACH OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT IS INCLUDED OF TEN, SEVENTY IN ALL, IN THE SECRET OF THE VERSE "FOR THE JUDGMENT IS HASHEM'S" (DEVARIM 1:17). The hairs THAT GROW FROM THIS HEAD ARE ALLUDED TO in the verse, "All that were numbered in the camp of Yehuda were a hundred thousand" (Bemidbar 2:9). "All that were numbered in the camp of Reuven..." (Ibid. 16). ALL THOSE GREAT NUMBERS ARE CONSIDERED TO BE THE HAIRS OF THE NUKVA.

656. You may ask: In Egypt, when Ya'akov departed from the world, where was perfection at that time, where were all those WHO WERE NUMBERED IN THE CAMPS, WHO ARE CONSIDERED THE HAIRS OF THE NUKVA? IF THEY WERE NOT THERE, THE NUKVA WOULD THEN BE IMPERFECT, FOR THEY ARE HER HAIRS. HE ANSWERS: Indeed they were seventy souls WHEN THEY ARRIVED IN EGYPT, CORRESPONDING TO THE MOCHIN OF THE SEVENTY MEMBERS OF THE SANHEDRIN, and they begot innumerable descendants during the seventeen years THAT YA'AKOV LIVED IN EGYPT, as it is written: "And the children of Yisrael were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty (Heb. vaya'atzmu)" (Shemot 1:7). THEY WERE ALSO CONSIDERED AS THE HAIRS OF THE NUKVA, as it is written: "They are more (Heb. atzmu) than the hairs of my head" (Tehilim 40:13). THE WORD 'VAYA'ATZMU' ALSO REFERS TO HAIRS. THEY LIVED AT THE TIME OF YA'AKOV'S DEPARTURE FROM THE WORLD, AND THEREFORE PERFECTION WAS NOT INCOMPLETE. Happy is the portion of perfect Ya'akov, who was perfected above and below.

657. Rabbi Elazar said TO RABBI ABA, Surely this is AS YOU SAID. But concerning the supernal correction of the Yovel (Jubilee), BINAH, how could there be so much there, NAMELY THE TWELVE ASPECTS? RABBI ABA said to him: After the lion was set to enter the vineyard, who should follow? WHICH MEANS, EXPLAIN IT YOURSELF.

658. Rabbi Elazar opened the discussion with the verse, "But He is unchangeable (lit. 'in one'), and who can turn Him? and what His soul desires, even that He does" (Iyov 23:13). The supernal establishment IN BINAH is all one, and there is no division in it, like in the lower ESTABLISHMENT IN THE NUKVA, as it says "and from thence it was parted, and branched into four streams" (Beresheet 2:10), FOR THERE IS SEPARATION WITHIN THE NUKVA. Though it is divided, it all comes to one when you examine it, FOR EVEN THE SEPARATION IN HER IS FIXED BY THE CORRECTION OF THE TWELVE, AND THEN SHE IS ALL ONE. BUT BINAH WAS NEVER DIVIDED, AND NEEDS NO CORRECTION OF THE TWELVE TO FIX HER.

659. But the establishment of the supernal Yovel (Jubilee), BINAH, is also supported by twelve like the lower one, THE NUKVA. And though it is one, AND WAS NEVER PARTED, yet it perfects every side, this and that side-- IN OTHER WORDS, THE ONENESS OF THE SFIROT TO THE RIGHT COMPLETES THE LEFT SIDE, AND VICE VERSA. Thus the six supernal extremities, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF BINAH, become twelve, since each of them lends ITS LIGHTS to its neighbor and is included of its neighbor's LIGHTS. Hence they are twelve, with the body OF BINAH above THEM. What is the body? It is Ya'akov, as we learned, NAMELY TIFERET, AND NOT BINAH WHICH IS THE HEAD AND NOT THE BODY. HOW CAN YOU SAY THAT BINAH IS THE BODY OVER THE TWELVE? HE ANSWERS: the head and the body are together, TO WIT, THEY ARE INCLUDED WITHIN EACH OTHER, AND THEREFORE THE ASPECT OF TIFERET EXISTS ALSO IN THE HEAD OF BINAH.

655. שְׁבַע עֵינֵי ה' אֵינֻן שְׁבַע עֵינֵי הָעֵדָה. שְׁבַעִין סְנֵהֲדִין. שְׁעָרָה: כְּמָה דְכָתִיב, כָּל הַפְּקוּדִים לְמַחְנֵה יְהוּדָה מֵאֵת אֶלֶף וְגו'. כָּל הַפְּקוּדִים לְמַחְנֵה רְאוּבֵן, וְכֵן לְכֻלָּהוּ.

656. וְאִי תִימָא, בְּמִצְרַיִם בְּסִלְקוֹ דִּיעֲקֵב מֵעֲלָמָא, דְּאִשְׁתַּבַּח שְׁלִימֻ בְּהָיָא שְׁעָתָא, כּוּלֵי הָאִי אָן הוּא. וְדָאִי שְׁבַעִין נַפְשֵׁין הוּן, וְכָל אֵינֻן דְּאוּלִּירוֹ בְּשֶׁבַע עֶשְׂרֵה שָׁנִין, דְּלִית לֹון חוֹשְׁבָנָא, כְּמָה דְכָתִיב וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בְּמֵאדָּר מְאֹד, וְכָתִיב עָצְמוּ מִשְׁעָרוֹת רִאשֵׁי. זָכָא חוּלְקִיָּה דִּיעֲקֵב שְׁלִימָא, דְּהוּא אִשְׁתַּלֵּים לְעִילָא וְתַתָּא.

657. אָמַר ר' אֶלְעָזָר, וְדָאִי הָכִי הוּא, אָבֵל בְּתַקּוּנָא עֲלָא דְיוּבֵלָא, הֵיךְ אִשְׁתַּבַּח כּוּלֵי הָאִי. א"ל, אֲרִיָּא, בֵּין דְסִדֵּר רְגִלּוֹ לְמִיעָאֵל בְּכִרְמָא, מָאן אִיהוּ דְעִיִּיל בְּהִדְרִיהּ.

658. פִּתַּח רַבִּי אֶלְעָזָר וְאָמַר, וְהוּא בְּאַחַד וּמִי יִשְׁיבֵנוּ וְנַפְשׁוּ אוֹתָהּ וַיַּעַשׂ. הָאִי תַקּוּנָא עֲלָא, הוּא כָּלָא חֵד, לֹא הָוִי בֵּיהּ פְּרוּדָא, כְּהָאִי תַתָּא, דְּהָא כְּתִיב וּמִשָּׁם יִפְרֹד וְהִיא לְאַרְבַּעַה רִאשִׁים. וְאֵע"ג דְּאִית בֵּיהּ פְּרוּדָא, כִּד יִסְתַּבְּלוֹן מְלִי, כָּלָא סְלָקָא לְחֵד.

659. אָבֵל הָאִי תַקּוּנָא עֲלָא דְיוּבֵלָא, קְוִימָא עַל תְּרִיסַר, כְּהָאִי תַתָּא, וְאֵע"ג דְּאִיהוּ חֵד, הָאִי חֵד אֲשֵׁלִים לְכָל סֵטֵר, בְּהָאִי סֵטֵר, וּבְהָאִי סֵטֵר. אֵינֻן שְׁוִית סֵטְרִין עֲלָאִין תְּרִיסַר הוּן. דְּכָל חֵד אוּזִיף לְחִבְרִיָּה, וְאִתְכַּלִּיל מְנִיָּה, וְאִשְׁתַּבַּחוּ תְּרִיסַר, וְגוּפָא, וְכָלָא קְוִימָא עַל תְּרִיסַר. מָאן גּוּפָא, דָּא יַעֲקֹב, וְהָא אִתְמַר, אֵלָא רִישָׁא וְגוּפָא בְּחֵד קְוִימִי.

660. WE SHOULD further EXPLAIN THE SECRET OF twelve. There are three joints in the right arm, Chesed-Chassadim, WHICH MEANS ALL THREE PERTAIN TO CHESED, and three joints in the left arm, Gvurah-Gvurot, THAT IS THREE TIMES GVUROT, three joints in the right leg, Netzach-Netzachim, THAT IS, THREE TIMES NETZACH, and three joints in the left leg, Hod and Hodot. Together, there are twelve, and with the body, TIFERET, which stands above them, there are thirteen. The Torah too is expounded by the thirteen attributes, THE THIRTEEN ATTRIBUTES OF MERCY DRAWN FROM THE THIRTEEN CHARACTERISTICS OF THE BEARD OF ARICH ANPIN, which are all one WITHOUT, HEAVEN FORBID, ANY SEPARATION. They are drawn from above downward as one, until they reach that place, which is in division, THE NUKVA.

661. There are seven supernal eyes, THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF THE MOCHIN OF CHOCHMAH CALLED EYES. There are "the eyes of Hashem, they rove (masc.) to and fro through the whole earth" (Zecharyah 4:10), they are male; NAMELY OF ZEIR ANPIN, since it is the place of the male. It is written elsewhere, "For the eyes of Hashem run (fem.) to and fro" (Il Divrei Hayamim 16:9), they are part of the adornments of the Shechinah below, the place of the female. The seven supernal eyes, EITHER OF THE MALE OR OF THE FEMALE, correspond to the verse, "Yours, O Hashem, is the greatness (Chesed), and the Gvurah, AND THE TIFERET, AND THE NETZACH, AND THE HOD: FOR ALL THAT IS IN HEAVEN AND ON EARTH (YESOD) IS YOURS; YOURS IS THE KINGDOM (MALCHUT), O HASHEM" (I Divrei Hayamim 29:11). This place, MALCHUT, completes each end OF THE SIX EXTREMITIES CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD.

662. We have to look at the hairs OF THE MALE AND THE FEMALE, as it is written: "Who can utter the mighty acts (Heb. Gvurot) of Hashem?" (Tehilim 106:2). FOR THE HAIRS ARE CONSIDERED TO BE GVUROT. IT ALSO SAYS, "They are more than the hairs of my head" (Tehilim 40:13), and "Hashem's Chassadim have not ceased" (Eichah 3:22), SINCE THE HAIRS ARE GVUROT YET INNUMERABLE CHASSADIM ARE DRAWN THROUGH THEM, OF WHICH IT SAYS, THE "HASHEM'S CHASSADIM HAVE NOT CEASED." These adornments rise to another place, TO MOCHIN WITHOUT reckoning, though this place, THE MOCHIN OF RECKONING, THE SECRET OF THE SEVEN EYES OF HASHEM, is spoken of more, and put on a scale, NAMELY UPON THE CENTRAL COLUMN, WHICH BALANCES THE TWO SIDES OF THE SCALES, THE RIGHT AND THE LEFT, the upper, BINAH and the lower, MALCHUT. King Solomon expounded THE TWO NUKVAS, IN "SHIR HASHIRIM," and they need explaining UNLIKE THE MOCHIN OF THE HAIRS WHICH NEEDS NO EXPLAINING. Happier is the portion of the righteous who know the ways of the Holy One, blessed be He. And in here, IN THE MOCHIN OF RECKONING, all is made known to the knowledgeable in judgment and law.

660. תו תריסר, תלת קשרין דדרועא ימינא חס"ד חסדים. תלת קשרין דדרועא שמאלא גבור"ה גבורות. תלת קשרין בירכא ימינא, נצ"ח נצחים. תלת קשרין בירכא שמאלא, הו"ד והודות. הא תריסר. וגופא קיימא עליהו הא תליסר. תו, בתליסר מכילן אורייתא אתפרש, וכלא חד, מעילא לתתא ביחודא, עד ההוא אתר דקיימא על פרוזא.

661. שבעה עינין עלאין, אליון דכתיב, עיני ה' המה משוטטים דכורין, דהא אתר דרכורא איהו. הכא עיני ה' משוטטות, בתקוני שכינתא לתתא, אתר דנוקבא. שבעה עינין עלאין, לקביל הא דכתיב, לך ה' הגדולה והגבורה וגו'. האי אתר, אשלים לכל סטר.

662. תו שער, במה דכתיב, מי ימלא גבורות ה'. הה"ד, עצמו משערות ראשי. וכתיב חסדי ה' בי לא תמנו וגו'. ותקונין אליון אסתלקו לאתר אחרא. ואע"ג דהכא אתמר טמי, ואסתליק במתקלא יד עלאה ותתאה, ושלמה מלכא אמרן, ואצטריכנא לפרשא לון. זבאה חולקהון דצדיקנא יתיר, דינעין ארחא דקודשא בריך הוא, והכא כלא אתגלויא לינעי מדין.

67. "Zvulun shall dwell at the shore of the seas"

Rabbi Yehuda discourses on the title verse, explaining that the merchant Zvulun made an agreement with Yisachar, promising to support him while Yisachar studied the Torah. Zvulun was a merchant of the sea and he therefore dwelled among seamen for purposes of commerce. His border, we're told, reached Tzidion, a place of commerce. Although he did not occupy himself with the Torah, Zvulun is always placed before Yisachar during the blessings, because he took bread from his own mouth and gave to Yisachar. He who supports scholars of the Torah receives blessings from above and below, meriting wealth in this world and a portion in the world to come. Rabbi Aba then quotes the verse, "Nor shall you suffer the salt of the Covenant." We learn that salt is important because it washes away and perfumes bitterness to give it taste. Without salt, the world would be unable to endure the bitterness of judgment, and it is through judgment that the world learns righteousness. Salt signifies Yesod, the Covenant that supports the world. Therefore, a meal lacking salt symbolically separates Yesod and the Female Principle, a division that brings death. Rabbi Aba and Rabbi Yosi conclude with a discussion of the verse, "And that you will save alive my father and my mother" Their interpretation reveals that Rachav asked for a token of life, which, she said, rests upon the letter of truth. She was given a cord of scarlet thread, a token of Yehoshua, because the time had come for the moon to rule. She thus received a token of the moon, signifying Malchut.

The Relevance of this Passage

A profound spiritual truth emerges from this text concerning the ultimate purpose of Torah and the dangers of blind religiosity. The purpose of Torah study is not in any way related to academic, religious, or scholarly pursuits. Rather, the Torah is a tool for spiritual development with the sole

intention of leading one to the ultimate objective of "loving thy neighbor as thyself." Remarkably, many "devout" and religious men will behave with intolerance towards others in the name of God and for the sake of their own religious objectives. This is completely contrary to the underlying purpose of the Torah. The Zohar stresses this point by explaining that the biblical character of Zvulun, who was not a student of the Torah, is always placed before Yisachar during the blessings because he took bread from his own mouth and gave to a man named Yisachar. Additionally, this passage helps sweeten the judgments that must appear in our lives, demonstrating that the Torah and the Light of the Zohar offer mankind a path to spiritual perfection that is most merciful and meaningful.

663. Rabbi Yehuda said: Zvulun and Yisachar made an agreement between them that one will sit and study the Torah, YISACHAR, and the other will be a merchant, ZVULUN, and support Yisachar, as it is written: "And happy are those who hold (also: 'support') her" (Mishlei 3:18). He used to traverse the seas with merchandise. It fell in his portion since his inheritance was by the sea.

664. He is therefore called "leg (Heb. yerech)," AS IT SAYS, "AND HIS BORDER (HEB. YARCHATO) SHALL BE AT TZIDON," for it is the function of the leg to go to and fro. Hence it is written, "Rejoice, Zvulun, in your going out; and Yisachar in your tents" (Devarim 33:18). "Zvulun shall dwell at the shore of the seas" among the seamen for the purposes of commerce. "The shore of the seas," though his inheritance was by one sea, THE GREAT SEA, YET "SEAS" IS IN THE PLURAL, since it dwelt between two seas, THE GREAT SEA AND THE SEA OF GALILEE, THOUGH ITS INHERITANCE DID NOT REACH THE SEA OF GALILEE.

665. Rabbi Yosi said: All the merchants of the other seas were interested in the merchandise of his own sea. HENCE IT SAYS "THE SHORE OF THE SEAS" IN THE PLURAL. "And he shall be a haven for ships," NAMELY, where all ships would assemble to trade. "And his border": THIS IS DIFFICULT TO EXPLAIN, FOR THE BORDER OF TZIDON IS FAR FROM ZVULUN. Rabbi Chizkiyah said to him: His leg reaches the border of Tzidon, A THIN STRIP OF LAND, RESEMBLING A LEG, STRETCHED FROM ZVULUN TO TZIDON. THROUGH THIS MEANS, Zvulun's border reached THE BORDER OF TZIDON, WHICH WAS a place of commerce, where all the tradesmen would come and go there with their merchandise.

666. Rabbi Acha said: It is written, "Nor shall you suffer the salt of the covenant of your Elohim to be lacking from your meal offering: with all your offerings you shall offer salt" (Vayikra 2:13). Why is salt SO IMPORTANT? Because it washes away and perfumes the bitterness to give it taste. Without salt, THE CENTRAL COLUMN WOULD NOT BE DRAWN and the world would not endure the bitterness. Hence it says, "For when your Judgments are on the earth, the inhabitants of the world learn righteousness" (Yeshayah 26:9). It is also written, "Righteousness and justice are the foundation of your throne" (Tehilim 89:15), FOR RIGHTEOUSNESS IS PERFECTED BY JUSTICE, THE SECRET OF SALT.

667. Salt is the covenant, YESOD; NAMELY THE CENTRAL COLUMN FROM THE CHEST DOWN, which supports the world, THE NUKVA, as it is written: "Thus says Hashem; If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). Hence, THE CENTRAL COLUMN, YESOD, COMES ABOVE IT, SALT is called the covenant of your Elohim, YESOD BEING CALLED COVENANT, and the Salt Sea. The sea, WHICH IS THE NUKVA is called after THE SALT WHICH SWEETENS IT.

663. א"ר יהודה, זבולן ויששכר תנאי עבדו, חד יתיב ולעי באורייתא, וחד נפיק ועביר פרקמטיא, ותמין ליששכר, דכתיב ותומכיה מאושר. והוה פריש ד בימי למעבד פרקמטיא, וחולקיה הכי הוה, דהא ימא הוה אחסנתיה.

664. ובגיני כך קרי ליה ירך. דרביה דירך לנמקא ולמיעל, הה"ד, שמח זבולן בצאתך ויששכר באהלך. לחוף ימים ישכון, באינון פרישי ימים, למעבד פרקמטיא. לחוף ימים, אע"ג דחד ימא הוה ליה באחסנתיה, בתרין ימין שרינא.

665. ר' יוסי אמר, כל שאר ימין, הוה מהדרן קרפולין בימא דיליה. והוא לחוף אגנות, אתר דכל ארבין משתבחיין למעבד סחורתא. וירכתו, אמר ר' חזקיה, ירכתיה דיליה מטי על ספר צידון, ותחומא פריש להווא אתר, ופרקמטיא דכל מארי סחורתא, סחרין ותיבין בסחורתיהו להווא אתר.

666. רבי אחא אמר, כתיב ולא תשבית מלח ברית אלהיך מעל מנחתך על כל קרבנך תקריב מלח, וכי אמאי מלח. אלא בגין דאיהו ממרק ומבשם מריא לאטעמא, ואי לא הווי מלחא, לא יכיל עלמא למסבל מריא. הה"ד כי באשר משפטיו לארץ צדק למדו יושבי תבל. וכתיב צדק ומשפט מכון בסאך.

667. ומלח איהו ברית, דעלמא קיימא ביה, דכתיב אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי. בגין כך, אקרי ברית אלהיך, ואקרי ים המלח, וימא אקרי על שמויה.

668. Rabbi Chiya said: It is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). This is the salt, YESOD, of the sea, MALCHUT, RIGHTEOUS BEING YESOD AND RIGHTEOUSNESS BEING MALCHUT. Whoever divides between them brings death upon himself. Therefore, it is written: "Nor shall you suffer the salt...TO BE LACKING FROM YOUR MEAL OFFERING" THUS SEPARATING YESOD, WHICH IS SALT, FROM THE MEAL OFFERING, WHICH IS THE NUKVA. They are inseparable.

669. Rabbi Acha said: The sea is one, but is called 'seas', IN THE VERSE, "ZVULUN SHALL DWELL AT THE SHORE OF THE SEAS," as the water is clear in some places, in some places water is sweet, in another it is bitter. Hence, SINCE THERE ARE DIFFERENT PLACES, it is called seas. Thus it says, "At the shore of the seas." Rabbi Aba said: Each tribe corresponds to one of the joints in the body, THE NUKVA. SINCE THERE ARE DIFFERENT PLACES WITHIN THE NUKVA CALLED SEA, ACCORDING TO THE PARTICULAR TRIBE, SHE IS THEREFORE CALLED SEAS IN THE PLURAL.

670. Rabbi Aba rose one night to study the Torah. While he was sitting, Rabbi Yosi knocked on the door. He said: In the prince's chest there are jewels, TO WIT, HE WANTED TO HEAR PEARLS OF WISDOM OF THE TORAH FROM HIM.

671. They sat, occupied with the Torah. The son of the innkeeper rose and sat before them. He asked, What is the meaning of the verse, "And that you will save alive my father, and my mother" (Yehoshua 2:13) and before that "and give me a true token" (Ibid. 12). What did she ask of them? Rabbi Aba said: You have asked a good question, but tell me son, if you have heard something. He said: I HAVE another question: They did not give her what she asked for, but "you shall bind this cord of scarlet thread in the window" (Ibid. 18), WHICH ALLUDES TO MALCHUT, THE SECRET OF THE VERSE, "YOUR LIPS ARE LIKE A THREAD OF SCARLET" (SHIR HASHIRIM 4:3), WHEN SHE ASKED FOR A TOKEN OF TRUTH, WHICH ALLUDES TO TIFERET, AS WAS SAID BEFORE.

672. HE ANSWERS: I have learned that she asked for a token of life, as it is written: "And that you will save alive my father, and my mother." She also said that the token of life rests only upon the letter of Truth, which is Vav OF THE NAME YUD-HEI-VAV-HEI, TIFERET, where there is life, BEING THE TREE OF LIFE. I have learned that she asked for the token of Moshe, THE SECRET OF TIFERET. Why did they give her the cord of scarlet thread, WHICH IS A TOKEN OF YEHOSHUA, THE SECRET OF MALCHUT?

673. They told her that Moshe passed away from the world, since the sun has set, WHICH IS TIFERET AND THE ASPECT OF MOSHE. The time has come for the moon to rule. Therefore we give you the token of the moon, MALCHUT. What is it? The cord of scarlet thread, as it is written: "Your lips are like a thread of scarlet." You shall have the token of Yehoshua, THE SECRET OF MALCHUT, because now is the rule of the moon. Rabbi Aba and Rabbi Yosi rose and kissed him. They said: Surely you shall be a head of a Yeshivah, or a great man in Yisrael. Who is he? Rabbi Bon.

668. ר' חייא אמר, כתיב כי צדיק ה' צדקות אהב, דא מלחא בימא. ומאן דפריש לון, גרים לגרמיה מיתה, בג"כ כתיב, לא תשבית מלח, דהא דא בלא דא לא אזלא.

669. אמר ר' אחא, ים חד הוא, ואקרי ימים. אלא אתר אית בימא דאיהו מיין צלילן, ואתר דאית ביה מיין מתיקן, ואתר דאית ביה מיין מריקן, בג"כ ימים קרינן, וע"ד לחוף ימים. אמר ר' אבא, כל שבטא ושבטא, וכל חד וחד קשרא חד, מאינן קשרין דמתחברן בגופא.

670. ר' אבא הוה יתיב ליליא חד, וקם למלעי באורייתא, עד דהוה יתיב, אתא רבי יוסי, ובטש אפתחא, אמר סיפסא בטופסרא קפטלאי שכיחי.

671. יתבו ולעו באורייתא. אדהכי קם בריה דאושפיזא, ויתיב קמיהו, אמר לון מאי דכתיב והחיותם את אבי ואת אמי וגו'. וכתיב ונתתם לי אות אמת. מאי קא בעאת מנייהו. א"ר אבא יאות שאלת, אבל אי שמעת מידי אימא ברי. אמר תו שאלתא, דהא אינן יתבו לה מה דלא בעאת מנייהו, דכתיב, את תקות חוט השני הזה תקשרי בחלון וגו'.

672. אלא הכי אוליפנא, היא בעאת סימנא דחיי, דכתיב והחיותם את אבי וגו', ואמרה, סימנא דחיי לא שרינא, אלא באות אמת, ומאי איהו אות אמת, דא את ו', בגין דביה שריין חיון. הכי אוליפנא, סימנא דמשה קא בעאת, ואינן אמאי יתבו לה תקות חוט השני.

673. אלא אינן אמרי, משה הא אסתלק מעלמא, דהא אתכניש שמשא, והא מטא זמנא דסיהרא למשלט, סימנא דסיהרא אית לן למיהב לך, ומאי איהו. תקות חוט השני הזה, בד"א כחוט השני שפתותיך, סימנא דיהושע יהא גבר, בגין דשולטנותא דסיהרא השתא. קמו ר' אבא ור' יוסי ונשקוהו. אמרו. ודאי זמין אנת למהוי ריש מתיבתא, או גברא רבא בישראל, ומנו. רבי בון.

674. He asked further: All of Ya'akov's sons, the twelve tribes, were arranged below according to the order above, THE TWELVE KNOTS OF CHESD AND GVURAH, NETZACH AND HOD OF THE NUKVA. Why is Zvulun always placed before Yisachar during the blessings, although Yisachar was occupied with the Torah, which is universally put first? In the blessings, why was Zvulun placed before both by his father and Moshe?

675. HE ANSWERS: Zvulun was honored BY BEING PLACED BEFORE YISACHAR, since he took bread out of his own mouth and gave to Yisachar. He is therefore placed before YISACHAR in the blessings. From this, we learn that whoever supports a student of the Torah, receives blessings from above and below. He also merits two tables, which no other man is granted. He deserves to be blessed with wealth in this world, and a portion in the World to Come. Hence it says "at the shore of the sea; and he shall be a haven for ships." Since it says "Zvulun shall dwell the shore of the sea," why add "a haven for ships"? The "shore of the sea" is in this world and the "haven for ships" is in the World to Come, as it is written: "There go the ships" (Tehilim 104:26), WHICH WAS SAID OF "THIS GREAT AND WIDE SEA" (IBID. 25), WHICH IS BINAH, THE SECRET OF THE WORLD TO COME, for there abides the abundance of the World to Come.

68. "I charge you, O daughters of Jerusalem"

One explanation of the title verse tells us that the daughters of Jerusalem are the souls of the righteous, whom are always close to the King, informing Him daily of the welfare of Malchut. When a soul descends into this world, Malchut makes it swear to tell God of her love for Him so that He will be pleased with her. Man does this by proclaiming the union of the Holy Name with his mouth, heart, and soul. Another explanation of this verse interprets the daughters of Jerusalem as signifying the twelve tribes. Malchut stands upon twelve mountains and includes seven sides. The daughters of Jerusalem testify before God, declaring Yisrael love for Him. In this way, Malchut's love for Zeir Anpin is affirmed.

The Relevance of this Passage

Drawing upon the spiritual power of the righteous souls who have walked this earth throughout history, and the devout who dwell in our midst today, we unite our body and soul and our physical world with the Upper World realm called Zeir Anpin. This union produces bountiful beams of Light that brighten the lives of all mankind. The reference to the twelve Tribes is an indication to the twelve signs and the Zohar's assistance in helping us transcend the influences the stars and planets. Thus, control over our fate and fortunes is awarded to us through the spiritual power associated with this passage.

676. He opened the discussion saying: "I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him, that I am sick with love" (Shir Hashirim 5:8). HE ASKS: Who is closer to the King than the Congregation of Yisrael, THE NUKVA? Why then does she charge them, "If you find my beloved, that you tell him." HE REPLIES: The daughters of Jerusalem are the souls of the righteous who are always near the King, and inform Him daily of the welfare of the Matron, THE NUKVA.

677. For so we have learnt that when a soul descends into the world, the Congregation of Yisrael, THE NUKVA, makes it swear to tell the king and inform Him of her love for Him, so He shall be pleased with her.

674. תו שֵׁאִיל וְאָמַר, בְּנוֹי דְיַעֲקֹב כְּלָהּ תְּרִיסַר שְׁבִטִין, אֶתְסַדְרוּ לְתַתָּא בְּגוּוּנָא דְלַעִילָא, אֲמַאי אֶקְדִּים בְּבִרְכָּאן, זְבוּלוֹן לְיִשְׁשַׁכָּר תְּדִיר, וְהָא יִשְׁשַׁכָּר אֲשַׁתְּדַּלּוּתִיה בְּאוּרִייתָא, וְאוּרִייתָא אֶקְדִּים בְּכָל אֲתַר, אֲמַאי אֶקְדִּים לִיה זְבוּלוֹן בְּבִרְכָּאן, אָבוֹי אֶקְדִּים לִיה, מִשָּׁה אֶקְדִּים לִיה

675. אֵלָא זְבוּלוֹן זָכָה, עַל דְּאֶפִּיק פֶּתָא מִפּוּמִיָּה, וַיְהִיב לְפּוּמִיָּה דְיִשְׁשַׁכָּר, בְּגִינֵי כֶךְ אֶקְדִּים לִיה בְּבִרְכָּאן. מֵהֲכָא אוּלִיפְנָא, מֵאֵן דְּסַעִיר לְמַרְיָה דְּאוּרִייתָא, נָטִיל בְּרַכָּאן מֵעִילָא וְתַתָּא. וְלֹא עוֹד אֵלָא דְזָכִי לְתַרִּי פְתוּרִי, מֵה דְלֹא זָכִי בִּנְי אַחֲרָא, זָכִי לְעוֹתָרָא דִּיתְבַּרְךְ בְּהָאֵי עֲלֵמָא, וְזָכִי לְמַהוּי לִיה חוּלְקָא בְּעֲלֵמָא דְאֲתִי. הָהִ"ד זְבוּלוֹן לְחוּף יָמִים יִשְׁכּוֹן וְהוּא לְחוּף אֲנִיּוֹת. בֵּינָן דְּכְתִיב לְחוּף יָמִים, אֲמַאי וְהוּא לְחוּף אֲנִיּוֹת. אֵלָא, לְחוּף יָמִים, בְּעֲלֵמָא דִּין. לְחוּף אֲנִיּוֹת, בְּעֲלֵמָא דְאֲתִי, כִּד"א שֶׁם אֲנִיּוֹת יִהְיֶה וְגו'. דְּתַמֵּן הוּא נִגִּידוּ דְעֲלֵמָא דְאֲתִי.

676. פֶּתַח וְאָמַר, הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַיִם אִם תִּמְצְאוּ אֶת דּוֹדִי מֵה תִּגִּידוּ לוֹ שְׁחוּלַת אֶהְבֶּה אָנִי. וְכִי מֵאֵן קָרִיב לְמַלְכָּא בְּכַנְסַת יִשְׂרָאֵל, דְּאִיהִי אֲמַרְתָּ אִם תִּמְצְאוּ אֶת דּוֹדִי מֵה תִּגִּידוּ לוֹ. אֵלָא בְּנוֹת יְרוּשָׁלַיִם, אֵלִין אֵינּוֹן נִשְׁמַתְהוֹן דְּצַדִּיקִיָּא דְּאֵינּוֹן קָרִיבִין לְמַלְכָּא תְּדִיר, וּמוֹדְעִין לְמַלְכָּא בְּכָל יוֹמָא עֶסְקוּי דְּמַטְרוּנִיָּתָא.

677. דְּהָכִי אוּלִיפְנָא, בְּשַׁעְתָּא דְּנִשְׁמַתָּא נִחְתַּת לְעֲלֵמָא, בְּנִסְתָּ יִשְׂרָאֵל, עֲאֻלַּת עֲלָה בְּקִיּוּמָא דְּאוּמָאָה, דִּינְחוּי לְמַלְכָּא, וְיִוְדַע לִיה רַחֲמִיּוֹתָא דִּילָה לְגַבִּיָּה, בְּגִין לְאַתְפִּיּוּסָא בְּהָדִיָּה.

678. By which means DO THE SOULS INFORM THE KING OF THE LOVE OF THE NUKVA FOR HIM? A man should proclaim the unison of the Holy Name, THE NUKVA OF ZEIR ANPIN, by mouth, heart and soul, and attach himself wholly TO ZEIR AND THE NUKVA, like a flame to a burning coal, by the union which causes the King to be well disposed towards the Queen, and to proclaim before the King her love for Him.

679. Another explanation: The daughters of Jerusalem are the twelve tribes; NAMELY THE TWELVE KNOTS OF CHESED AND GVURAH, NETZACH AND HOD UPON WHICH STANDS THE BODY OF THE NUKVA. For we have learned that Jerusalem, THE NUKVA, is established upon twelve mountains. Those who say that she stands upon only seven are not wholly correct, though all is one, for she includes seven SIDES; NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, and has the four ASPECTS CHESED, GVURAH, TIFERET, AND MALCHUT and twelve ASPECTS, WHICH ARE THE TWELVE KNOTS WE MENTIONED. All is one, ONLY THAT THESE ARE GRADES WITHIN HER, BUT TWELVE IS PERFECTION.

680. Surely she is established upon twelve mountains, three to each side, THREE KNOTS TO THE SIDE OF CHESED, THREE TO GVURAH, THREE TO NETZACH AND THREE TO HOD, AND THE BODY OF THE NUKVA ABOVE THEM. They are then called living creature, as it is written: "This is the living creature that I saw under the Elohim of Yisrael" (Yechezkel 10:20). They are called the daughters of Jerusalem, since JERUSALEM, THE NUKVA, stands above them. They testify before the King OF THE LOVE of the Congregation of Yisrael, WHO CHARGES THEM, "IF YOU FIND MY BELOVED, THAT YOU TELL HIM, THAT I AM SICK WITH LOVE." Hence it says, "There the tribes used to go up, the tribes of Yah as a testimony unto Yisrael, to give thanks unto the name of Hashem" (Tehilim 122:4), TO TESTIFY BEFORE YISRAEL, ZEIR ANPIN, OF THE LOVE OF THE NUKVA. Rabbi Yehuda said: Happy is the portion of Yisrael, who know the ways of the Holy One, blessed be He. Of them it is written, "For you are a holy people to Hashem your Elohim, and Hashem has chosen you..." (Devarim 14:2).

678. ובמה, בגין דחובא על ב"נ ליחדא שְמָא קדישא במומא, בלבא בנפשא, ולאקשרא בלא, בשלהובא דאתקשרא בטיפסא, ובהוא יחודא דעביר, גרים לאתפויסא מלכא במטרונותא, ואודע ליה למלכא רחמנותא דילה לגביה.

679. ד"א בנות ירושלם, אלן תריסר שבטין. דתנינן ירושלם על תריסר טורין קיימא. ומאן דאמר על שבעה, לא קאמר לאשלמא שלימו, ואע"ג דכלא חר, דאית שבעה, ואית ד', ואית תריסר, וכלא חר.

680. ודאי על תריסר טורין קיימא, תלת טורין לסטרא דא, ותלת טורין לסטרא דא, וכן לארבע זווין, וכדין אתקרי חיה. כד"א היא החיה אשר ראיתי תחת אלהי ישראל. ואלן אקרון בנות ירושלם, בגין דקיימא עליהו. ואינון סהדי סהדותא למלכא על בנסת ישראל, הה"ד, שבטי יה עדות לישראל להודות לשם יי'. אמר רבי יהודה, זכא חולקהון דישראל, הירעי אורחוי דקודשא בריך הוא, עלייהו כתיב, כי עם קדוש אתה ליי' אלהיך ובך בחר יי' וגו'.

69. "Yisachar is a strong ass"

Yisachar is compared to a ass because just as a ass will lie anywhere and accepts its burden without kicking its master, so Yisachar accepted the burden of the Torah and cared nothing for his own honor, only that of his Master. Another explanation of the title verse tells us that when night falls, dogs and ass roam, and fiends have permission to wreak havoc in the world. He who rises at night to study the Torah relegates the evil demons to the holes of the great abyss and subdues the Klipah of the ass, bringing it down into the holes underneath the ground. Through his study of the Torah, Yisachar subdued the Klipah of the mule, forcing it to descend and thereby preventing it from harming the world. Indeed, Yisachar studied the Torah constantly and cleaved so strongly to God that he weakened himself through his devotion. While walking, Rabbi Shimon, Rabbi Yosi, and Rabbi Chiya continue this discussion. Rabbi Shimon comments that he who studies the Torah receives a supernal reward that no other attains. This reward is alluded to in the name Yisachar. Indeed, we are told that when the truly righteous study the Torah, the power of the other nations will be subdued and the nations of the world will ask Yisrael to be their leaders. However, if the righteous do not study the Torah, the Klipah of the ass will cause Yisrael to go into exile, and they will be ruled by other nations. Rabbi Shimon next begins a discourse on the verse, "As I looked, thrones were placed" This means that when the Temple was destroyed, two thrones fell. The two thrones above are of Ya'akov and David, and the lower thrones signify Jerusalem and the students of the Torah.

The discussion then addresses the meaning of the verse, "The mandrakes give a fragrance." This alludes to Yisachar, who caused new and old studies of the Torah to be in the synagogues and colleges. We learn that all new expositions of the Torah ascend to the Garden of Eden where God sees them and rejoices. These words are then recorded in the supernal book. The section concludes by explaining that Yehuda, Yisachar, and Zvulun are all included in the same portion, each illuminating one of the three Columns.

The Relevance of this Passage

Each negative action that we've committed, large and small, knowingly or unknowingly, creates a negative blockage [Klipah] that dims the Light of our soul and diminishes the Light of The Creator in our lives. Torah study after midnight with a contrite heart summons forth awesome streams of Light that removes these blockages from our lives and the world, as evidenced by the Zohar's story of Yisachar. This mystical Light of the night shines forth in this passage when the eyes of man touch the letters that bespeak this ancient wisdom. Hence, we can remove the blockages [Klipot] that currently darken our daily lives through our connection to Yisachar. Moreover, we are inspired to pursue the secrets of the Torah through continued learning of Zohar, helping to hasten the final redemption. Yisachar embraced his burdens with great dedication, and so when our study of Torah and its spiritual treasures becomes difficult, that is when we draw upon the strength and character of Yisachar to struggle onward. These difficult times of study are when the greatest amount of Light is ready to be revealed.

681. "Yisachar is a strong ass couching down between the shipfolds." Rabbi Elazar said: Why is Yisachar called an ass? If it is because he studied the Torah, he should be called a horse, a lion or a leopard. Why an ass? Because it is known that an ass would bear any burden without kicking his master like other living creatures. It is not fastidious and would lie anywhere. Yisachar too is occupied with the Torah, accepts the burden of the Torah and does not kick the Holy One, blessed be He. He is not haughty and, like the ass, does not care for his honor, but for the honor of his Master. He is "couching down between the sheepfolds" as we said, that one should lie on the ground, live a life of privation and labor for the Torah.

682. Another explanation for "Yisachar is a strong ass": He opened the discussion saying: "To David. Hashem is my light and my salvation; whom shall I fear? Hashem is the stronghold of my life: of whom shall I be afraid?" (Tehilim 27:1). How dear are the words of the Torah, how beloved those who study the Torah before the Holy One, blessed be He. He who studies the Torah need not be afraid of the fiends in the world, for he is protected above and protected below. Moreover, he subdues the demons in the world and pushes them down into the great abyss.

683. Come and see when night falls, the UPPER gates are closed, and dogs and asses dwell and roam about the world. Permission is given to the fiends to destroy, and the inhabitants of the world sleep in their beds. The souls of the righteous ascend to take pleasure above. When the north wind stirs at midnight, there is holy awakening in the world, as has been explained in several places.

684. Happy is the portion of the man who rises from his bed at that time, to study the Torah. When he studies the Torah, he puts all the evil demons into the holes of the great abyss and subdues THE KLIPAH OF the ass and brings it down into the holes underneath the ground, into the filth of the refuse and the dung.

685. Hence Yisachar, who studied the Torah, subdued THE KLIPAH OF the ass, and brought it down. THE ASS, who climbed the stairs (Heb. gerem) in order to harm the world, AS IT IS WRITTEN: "A STRONG (HEB. GAREM) ASS," was NOW brought into its place between the shipfolds, NAMELY AMONG THE REFUSE, the filth of the holes in the ground. THE VERSE TEACHES US THAT YISACHAR, BY STUDYING THE TORAH, BROUGHT DOWN THE KLIPAH OF THE STRONG ASS AND CAUSED HIM TO COUCH DOWN BETWEEN THE SHIPFOLDS, BY CASTING HIM DOWN INTO THE HOLES IN THE GROUND, AMONG THE REFUSE.

681. יִשָּׁשכָר חֲמֹר גָּרַם רוֹבֵץ בֵּין הַמִּשְׁפָּתִים. אָמַר רַבִּי אֶלְעָזָר, וְכִי יִשָּׁשכָר חֲמֹר אֶקְרִי. אִי בְּגִין דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא, נִקְרִינָה לִיה סוּס אוֹ אַרְיָה, אוֹ נִמֵּר, אִמָּאֵי חֲמֹר. אֶלָּא אָמַרְגּוּ, בְּגִין דְּחֲמֹר נָטִיל מְטוּלָא, וְלֹא בְּעִיט בְּמֵאֲרִיָּה כְּשֶׁאֵר בְּעִירֵי, וְלֹא אֵית בֵּיה גִּסּוֹת הָרוּחַ, וְלֹא חֵיִישׁ לְמִשְׁכָּב בְּאַתֵּר מִתְתַּקֵּן. אוּף הָכִי יִשָּׁשכָר, דְּאִשְׁתַּדַּלּוּתִיה בְּאוֹרֵייתָא, נָטִיל מְטוּלָא דְּאוֹרֵייתָא, וְלֹא בְּעִיט בֵּיה בְּקוֹדֶשָׁא בְּרִיךְ הוּא, וְלֹא אֵית בֵּיה גִּסּוֹת הָרוּחַ, כְּחֲמֹר, דְּלֹא חֵיִישׁ לִיקְרָא דִּילִיָּה, אֶלָּא לִיקְרָא דְּמֵרִיָּה. רוֹבֵץ בֵּין הַמִּשְׁפָּתִים, כְּדֹאמְרִינָן וְעַל הָאָרֶץ תִּישָׁן, וְחֵי צַעַר תַּחֲיָה, וּבִתְרוּהָ אֶתָּה עֲמַל.

682. ד"א יִשָּׁשכָר חֲמֹר גָּרַם רוֹבֵץ וּגו'. פִּתַּח וְאָמַר, לְדוֹד ה' אוֹרִי וְיִשְׁעֵי מִמִּי אִירָא יו' מַעֲזוֹ חַי מִמִּי אֶמְחַד, כְּמָה חֲבִיבִין אֵינּוֹן מַלִּין דְּאוֹרֵייתָא, כְּמָה חֲבִיבִין אֵינּוֹן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא, קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא, דְּכָל מָאן דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא, לֹא דְחִיל מִפְּגַעֵי עֲלֵמָא, נָטִיר הוּא לְעִילָא, נָטִיר הוּא לְתַתָּא. וְלֹא עוֹד, אֶלָּא דְּכַפִּית לְכָל פְּגִיעֵי דְּעֲלֵמָא, וְאַחִית לֹון לְעוֹמְקֵי דְּתַהוּמָא רַבָּא.

683. תָּא חַיִּי, בְּשַׁעְתָּא דְּעָאֵל לִילִיָּא, פִּתְחוּן סְתִימִין, וְכָלְבֵי וְחֲמֵרֵי שְׂרִיין וְשִׁטָּאן בְּעֲלֵמָא, וְאַתִּיְהִיבַת רְשׁוֹ לְחַבְלָא, וְכָל בְּנֵי עֲלֵמָא נִיִּימִי בְּעֶרְסִיָּהוּ, וְנִשְׁמַתְהוּן דְּצִדִּיקֵיָּא סֶלְקִין לְאַתְעֵנְגָא לְעִילָא. כִּד אֶתְעַר רוּחַ צְפוֹן, וְאַתְפְּלִיג לִילִיָּא, אֶתְעֲרוּתָא קְדִישָׁא אֶתְעַר בְּעֲלֵמָא, וְאַתְמַר בְּכַמָּה דוֹכְתִי.

684. זָבָהָא חוֹלְקִיָּה דְּהוּא ב"נ, דְּאִיהוּ קָאִים בְּהֵיאָא שַׁעְתָּא, וְאַשְׁתַּדַּל בְּאוֹרֵייתָא, בֵּינן דְּאִיהוּ פִּתַּח בְּאוֹרֵייתָא, כָּל אֵינּוֹן זִינִין בִּישָׁן אֶעִיל לֹון בְּנוֹקְבֵי דְּתַהוּמָא רַבָּה, וְכַפִּית לִיה לְחֲמֹר, וְנַחֲת לִיה בְּטַפְסְרֵי דְּתַחוֹת עַפְרָא, דְּזוּהֵמִי קֶסְרָא.

685. בְּגִינֵי כֶךְ, יִשָּׁשכָר, דְּאִשְׁתַּדַּלּוּתִיה בְּאוֹרֵייתָא, כַּפִּית לִיה לְחֲמֹר, וְנַחֲת לִיה. מִהוּא גָרַם הַמַּעֲלוֹת, דְּאִיהוּ סָלִיק לְגֻזָּא עֲלֵמָא, וְשׁוּי מְדוּרִיָּה בֵּין הַמִּשְׁפָּתִים, בֵּין זוּהֵמִי דְּטַפְסְרֵי דְּעַפְרָא.

686. Come and behold: It is written: "And he saw that rest was good and the land that it was pleasant and became a servant to tribute." "And he saw that rest was good" is the Written Law; while "and the land that it was pleasant" is the Oral Law. "And he bowed his shoulder to bear" the yoke of the Torah, and cleave to it days and nights, "and became a servant to tribute" to serve the Holy One, blessed be He, and cling to Him, thus weakening himself for it, BY STUDYING THE TORAH CONSTANTLY.

687. Rabbi Shimon, Rabbi Yosi and Rabbi Chiya were walking from the upper Galilee to Tiberias. Rabbi Shimon said: Let us discourse upon the Torah as we walk, for whoever can study the Torah but does not do so, risks his life and suffers besides from worldly cares, and evil oppression OF THE KINGDOM, like it is said of Yisachar, "And he bowed his shoulder to bear." What is the meaning of "bowed (also: 'turned aside')"? It means he turned aside, as it says, "But turned aside after unjust gain" (I Shmuel 8:3); NAMELY TURNED ASIDE FROM THE PATH OF RIGHTEOUSNESS. For whoever turns aside and prefers not to suffer the yoke of the Torah, he forthwith "became a servant to tribute," WHICH MEANS HE SANK UNDER THE BURDEN OF THE LAW AND THE OPPRESSION OF THE KINGDOM.

688. Rabbi Shimon opened the discussion saying: "That I may cause those who love Me to inherit substance; and I will fill their treasures" (Mishlei 8:21). Happy are the children of the world who study the Torah, for whoever is occupied with the Torah is beloved above and beloved below. He inherits the World to Come, as it is written: "That I may cause those who love Me to inherit substance." The substance is the World to Come, BINA, whose water, ITS ABUNDANCE, never stops flowing. FOR HE WHO STUDIES THE TORAH receives supernal reward, which no other man attains. What is it? It is substance (Heb. yesh), BINA. This is alluded to by the name Yisachar, who studied the Torah, SINCE HIS NAME CONTAINS THE SYLLABLES Yesh schar (lit. 'there is a reward'), the reward for those who study the Torah; NAMELY THE MENTIONED Yesh.

689. It is written, "As I looked, thrones were placed, and an ancient of days did sit" (Daniel 7:9), WHICH MEANS THAT when the Temple was ruined, two thrones fell, for there are two thrones above and two below. HE EXPLAINS, There are two thrones above, THE THRONE OF YA'AKOV, ZEIR ANPIN, AND THE THRONE OF DAVID, MALCHUT. When the lower throne was removed from the upper throne, the throne of Ya'akov from that of David, the latter fell. Hence it says, "And cast down from heaven (to) earth" (Eichah 2:1). The two thrones below, Jerusalem and the students of the Torah, resemble the thrones above, for the students of the Torah are the throne of Ya'akov, ZEIR ANPIN, and Jerusalem is the throne of David, MALCHUT. HENCE TWO THRONES FELL, THE UPPER THRONE OF DAVID, THE NUKVA, AND THE THRONE OF THE TERRESTRIAL JERUSALEM. It is therefore written: "Thrones were placed" IN THE PLURAL instead of 'throne' IN THE SINGULAR, for more than one throne fell, for the sole reason of the insult to the Torah.

686. תָּא חֲזִי

, מִה כְּתִיב, וַיֵּרָא מְנוּחָה כִּי טוֹב וְאֵת הָאָרֶץ כִּי נַעֲמָה וַיֵּט שַׁכְּמוֹ לְסָבּוּל וַיְהִי לְמַס עוֹבֵד. וַיֵּרָא מְנוּחָה כִּי טוֹב, דָּא תּוֹרָה שְׂבַכְתָּב. וְאֵת הָאָרֶץ כִּי נַעֲמָה, דָּא תּוֹרָה שְׁבַע"פ. וַיֵּט שַׁכְּמוֹ לְסָבּוּל, לְמַסְבֵּל עוֹלָא דְאֻרִּייתָא, וְלִדְבָקָא בֵּה יוֹמֵי וְלִילֵי. וַיְהִי לְמַס עוֹבֵד, לְמַהוּי פִּלַּח לְקוֹדֶשָׁא בְּרִיךְ הוּא, וְלֹא תִדְבָקָא בֵּיה, וְלֹא תִשָּׂא גְרָמִיָּה בֵּה.

687. ר"ש ור' יוסי ור' חייא, הוו קא אזלי מגלילא עלאה לטבריה, אר"ש, ניהר ונשתדל באורייתא, דכל מאן דידע לאשתדל באורייתא, ולא אשתדל, אתחייב בנפשיה. ולא עוד אלא דיהבין ליה עולא דארעא, ושעבודא בישא, דכתיב ביששכר, ויט שכמו לסבול, מהו ויט, סטא. כד"א ויטו אחרי הבצע. מאן דסטא ארחה וגרמיה, דלא למסבל עולא דאורייתא, מיד ויהי למס עובד.

688. פתח ר"ש ואמר, להנחיל אוהבי יש ואוצרותיהם אמלא. זכאין אינון בני עלמא, אינון דמשתדלי באורייתא, דכל מאן דאשתדל באורייתא, אתרחים לעילא, ואתרחים לתתא, ואחסין בכל יומא, ורותא דעלמא דאתי, הה"ד, להנחיל אוהבי יש. מאי יש. דא עלמא דאתי דלא פסק מימיו לעלמין, ונטל אגר טב עלאה, דלא זכי ביה ב"נ אחרא, ומאי איהו. י"ש. ובגיני כך, רמיז לן שמא דישישכר דאשתדל באורייתא, יש שכר. דא הוא אגרא דאינון דמשתדלי באורייתא, י"ש.

689. כתיב חזה הוית עד די כרסון רמיו ועתיק יומין יתיב וגו' חזה הוית עד די כרסון רמיו, כד אתחרב בי מקדשא, תרי כרסון נפלו, תרי לעילא, תרי לתתא. תרי לעילא, בגין דאתרחיקת תתאה מעלאה, כרסויא דיעקב אתרחיקת מכרסויא דדוד. וכרסויא דדוד נפלת, הה"ד השליך משמים ארץ. תרי כרסון לתתא: ירושלם, ואינון מארי דאורייתא. וכרסון דלתתא בגוונא דכרסון דלעילא, מריהון דאורייתא היינו כרסויא דיעקב. ירושלם היינו כרסויא דדוד, ועל דא כתיב, עד די כרסון, ולא כרסויא. כרסון סגיאין נפלו, וכלהו לא נפלו, אלא מעלבונה דאורייתא.

690. Come and see: when the truly righteous study the Torah, all the forces of the other nations and the armies, with all their power and legions, are subdued and no longer rule the world. Yisrael are appointed BY THE NATIONS OF THE WORLD, TO WIT, THEY ARE ASKED BY THEM to be their leaders. THIS IS THE SECRET OF THE NAME YISACHAR, YESH-SACHAR AS EXPLAINED. But if not, THE KLIPAH OF the ass causes Yisrael to go into exile and fall into the hands of the peoples and be ruled by them. And all this is because, "he saw rest that it was good," HE SAW THAT THE TORAH IS GOOD AND ready before him, and he could receive as his reward her benefits and comforts, yet he turned his way so as not to bear the burden of the Torah, and therefore "became a servant to tribute" IN EXILE.

691. It is written, "The mandrakes give a fragrance, and at our gates are all manner of choice fruits, new and old" (Shir Hashirim 7:14). Reuven found those mandrakes in the field, as it is written: "And found mandrakes in the field" (Beresheet 30:14). New expositions of the Torah are discoursed only by him, as it is written: "And of the sons of Yisachar were those who had knowledge of the times" (I Divrei Hayamim 12:32).

692. "And at our gates are all manner of choice fruits": It is THE CHILDREN OF YISACHAR, who caused them to be at our gates; NAMELY the doors to the synagogues and colleges. "All manner of choice fruits, new and old" are studies of the Torah, new and old, which are revealed through them in order to bring near Yisrael to their Father above. Hence it says, "to know what Yisrael ought to do" (I Divrei Hayamim 12:32).

693. "Which I have laid up for you, O my beloved" (Shir Hashirim 7:14): From this we learned that whoever studies the Torah appropriately and knows new, joyous words, these words rise up to the King's throne, WHICH IS THE NUKVA, THE THRONE OF ZEIR ANPIN. And the Congregation of Yisrael, THE NUKVA, opens the gates before them and conceals them. And when the Holy One, blessed be He, enters the Garden of Eden to take delight in the righteous AT MIDNIGHT, she brings THE NEW EXPOSITIONS ON THE TORAH before Him, and the Holy One, blessed be He, sees them and rejoices. He then crowns himself with supernal crowns and rejoices with the Matron, THE NUKVA. This is the meaning of the words "new and old, which I have laid up for you O my beloved," WHICH SHE UTTERS AT MIDNIGHT, WHEN BRINGING OUT THE NEW EXPOSITIONS ON THE TORAH BEFORE THE HOLY ONE, BLESSED BE HE. From that time on, the words OF THE STUDENT, WHO GLADDENS BY HIS WORDS, are written in the SUPERNAL book, as it says "and a book of remembrance was written before Him" (Malachi 3:16).

690. תָּא חֲזִי, כִּד אֵינוֹן זָכָא קְשׁוּט מִשְׁתַּדְּלִי בְּאוֹרֵייתָא, כָּל אֵינוֹן תּוֹקְפִין דְּשָׂר עֲמִין, דְּשָׂר חִילִין, וְכָל חִילִין דְּלֵהוֹן, אֲתַבְּמִין, וְלֹא שְׁלֵטִי בְּעַלְמָא, וְיִשְׂרָאֵל אֲחִדְמֵן עֲלֵיהּ לְסַלְקָא לֹון עַל כָּלָא, וְאִי לֹא, חֲמֹור גְּרָמָא לֹון לְיִשְׂרָאֵל לְמִיּהָר בְּגִלּוּתָא, וְלִמְנַפֵּל בִּינֵי עַמְמִיא, וְלִמְשַׁלֵּט עֲלֵיהּ. וְכָל דָּא אָמַאי, בְּגִין וִירָא מְנוּחָה בִּי טוֹב, וּמִתְקַנָּא קְמִיָּה, וְיָכִיל לְמַרוּחַ בְּגִינָה בְּמָה טְבִין וְכִמָּה כְּסוּפִין, וְסָטָא אוֹרְחִיָּה דְּלֹא לְמַסְבֵּל עוֹלָא דְּאוֹרֵייתָא, בְּגִ"כּ וְיֵהִי לְמַס עוֹבֵד.

691. כְּתִיב הַדּוּדָאִים נָתַנוּ רִיחַ וְעַל פְּתַחֵינוּ כָּל מְגִדִּים חֲדָשִׁים גַּם יִשְׁנִים וְגו'. הַדּוּדָאִים נָתַנוּ רִיחַ, אֵלִין אֵינוֹן דְּאִשְׁכַּח רְאוּבֵן. כִּד"א, וַיִּמְצָא דּוּדָאִים בַּשָּׂדֶה, וְלֹא אֲתַחְדָּשׁן מְלִי דְּאוֹרֵייתָא, אֲלֹא עַל יְדוּי בְּיִשְׂרָאֵל, כִּד"א וּמִבְּנֵי יִשְׁשָׁכָר יוֹדְעֵי בִינָה לְעֵתִים וְגו'.

692. וְעַל פְּתַחֵינוּ כָּל מְגִדִּים, אֵינוֹן גְּרָמוּ לְמַהוּי עַל פְּתַחֵינוּ, עַל פְּתַחֵי בְּתִי כְּנֻסִיּוֹת וּבְתִי מְדֻרְשׁוֹת, כָּל מְגִדִּים. חֲדָשִׁים גַּם יִשְׁנִים, בְּמָה מְלִי חֲדַתָּאן וְעִתִּיקוֹן דְּאוֹרֵייתָא, דְּאֲתַגְלִיין עַל יְדִיָּהּ, לְקַרְבָּא לְיִשְׂרָאֵל לְאַבְהוֹן דְּלַעִילָא, הָדָא הוּא דְּכְתִיב לְדַעַת מַה יַּעֲשֶׂה יִשְׂרָאֵל.

693. יוֹדְי צִפְנִתִּי לָךְ, מִהֲבָא אוֹלִיפְנָא כָּל מָאן דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא כְּדָקָא יָאוֹת, וְיֹדַע לְמַחְדֵּי מְלִין, וְלַחְדַּתוֹתִי מְלִין כְּדָקָא יָאוֹת, אֵינוֹן מְלִין סַלְקִין עַד כְּרִסְיָא דְּמַלְכָּא, וְכְּנֻסַת יִשְׂרָאֵל פְּתַח לֹון תַּרְעִין, וְגִיזוּ לֹון. וּבְשַׁעְתָּא דְּעָאֵל קוּדְשָׁא בְּרִיךְ הוּא לְאִשְׁתַּעֲשַׂע עִם צְדִיקָיָא בְּגִנְתָּא דְּעֶדֶן, אֲמִיקַת לֹון קְמִיָּה, וְקוּדְשָׁא בְּרִיךְ הוּא מְסַתְּבַל בְּהוּ וְחַדִּי, כְּדִין קוּדְשָׁא בְּרִיךְ הוּא מְתַעֲטַר בְּעֶטְרִין עֲלֵאִין, וְחַדִּי בְּמִטְרוֹנִיתָא, הֵה"ד, חֲדָשִׁים גַּם יִשְׁנִים יוֹדְי צִפְנִתִּי לָךְ. וּמַהֲהִיא שַׁעְתָּא, מְלוּי כְּתִיבִין בְּסִפְרָא, הָדָא הוּא דְּכְתִיב, וַיִּכְתֹּב סֵפֶר זְכָרוֹן לְפָנָיו.

694. Happy is the portion of him who studies the Torah appropriately, for he is happy in this world and will be happy in the World to Come. So far extends the sway of Yehuda, the arm which includes all THE THREE COLUMNS, through the strength of the sides, SOUTH, NORTH AND EAST, the three joints of the arm. TO WIT, YEHUDA, YISACHAR, AND ZVULUN ARE PLACED TOGETHER IN THIS PORTION, AS IN RELATION TO THE STANDARDS, FOR YEHUDA IS THE ILLUMINATION OF THE RIGHT COLUMN, YISACHAR THE LEFT AND ZVULUN THE CENTRAL COLUMN, so that Yehuda will overcome all THE OTHER SIDE.

694. זָכָאָה חוֹלְקִיהָ, מֵאֵן דְּאִשְׁתַּדֵּל בְּאוֹרֵינָא
בְּדָקָא יָאוֹת, זָכָאָה הוּא בְּהָא עֲלֵמָא, וְזָכָאָה הוּא
בְּעֲלֵמָא דְּאִתִּי. עַד הָכָא שׁוֹלְטָנוּתָא דִּיהוּדָה, דְּרוּעָא
דְּאַתְבָּלִיל בְּכֵלָא, בְּחֵילָא דְּכָל סַטְרִין, תִּלְתָּ קִשְׁרִין
דְּרוּעָא, לְאַתְגַּבְרָא עַל כֻּלָּא.

70. "Dan shall judge his people"

The Zohar expounds upon the tribe of Dan. When the Jews were trekking through the desert, the tribe of Dan was placed in the rear to watch over the other tribes. The Zohar then speaks of the spiritual routes taken by each of the tribes, and in doing so, reveals that each route was already inscribed a cosmic blueprint designed to arouse spiritual Light in this world. Ya'akov specifically blessed the tribe of Dan with the words "Dan should be snake on the road." The Zohar then asks what this blessing means. The lower most dimension, in this case the end of the procession, represents the lowest level of Light and therefore represents the beginning and opening for negativity to enter. Dan is the watch guard protecting all the tribes from any intrusions from the negative snake known as the Satan.

The Relevance of this Passage

The cosmic sentinel that is the tribe of Dan, blankets us with a protective armor of Light that keeps negative entities, evil thoughts, and destructive emotions incited by the angel Satan, at bay.

695. "Dan shall judge his people, as one of the tribes of Yisrael."
Rabbi Chiya said: This verse should have been, 'Dan shall judge the tribes of Yisrael' or 'Dan shall judge the tribes of Yisrael as one.' What is the meaning of "Dan shall judge his people" followed by "as one of the tribes of Yisrael"?

695. דָּן יִדִּין עַמּוֹ בְּאַחַד שְׁבֵטֵי יִשְׂרָאֵל. רַבִּי חֵיטָא
אָמַר, הָאִי קָרָא הָכִי אֵית לִיה לְמִימַר, דָּן יִדִּין
לְשֵׁבֵטֵי יִשְׂרָאֵל, אוּ דָּן יִדִּין לְשֵׁבֵטֵי יִשְׂרָאֵל בְּאַחַד,
מֵהוּ דָּן יִדִּין עַמּוֹ. וּלְבָתַר בְּאַחַד שְׁבֵטֵי יִשְׂרָאֵל.

696. HE ANSWERS: Dan, whom it says was "rearward of all the camps" (Bemidbar 10:25), is the left thigh, NAMELY HOD, and went last. HE EXPLAINS, Come and see: when Yehuda and Reuven march, the Levites and the ark unfurl their standard and then the standard of Ephraim marches to the west. The right thigh marches according to order, BY WHICH THE RIGHT THIGH GOES BEFORE THE LEFT THIGH, DAN. THEREFORE DAN IS THE LAST TO MOVE. You may say that Zvulun is the one who goes in and out, as it says of him, "Rejoice, Zvulun, in your going out" (Devarim 33:18), FOR HE PERTAINS TO THE THIGH, AS EXPRESSLY STATED, "And his border (also: 'thigh') shall be at Tzidon." ZVULUN THEN SHOULD BE THE THIGH AND NOT EPHRAIM. HE ANSWERS: Yehuda comprises all of them.

696. אֵלָא דָּן, הוּא דְּכְתִיב בֵּיה, מֵאַסָּף לְכָל
הַמַּחֲנוֹת, דִּהוּא יִרְכָּא שְׁמַאלָא, וְאִזִּיל לְבִתְרֵינָא.
תָּא חֲזִי בֵּינון דִּיהוּדָה וְרֵאוּבֵן נִטְלִין, לִיוָּאֵי וְאַרְוֵנָא
פְּרָשִׁין דְּגָלִין, וְנִטִּיל דְּגָלָא דְּאַפְרַיִם דְּאִיהוּ לְמַעַרְבָּ,
יִרְכָּא יְמִינָא נִטִּיל, בְּקַפְסִירֵי קֶסֶטָא. וְאִי תִּימָא,
זְבוּלָן דְּאִיהוּ עָל, וְנִפְיָק, דְּכְתִיב בֵּיה, שְׂמֹחַ זְבוּלָן
בְּצִאתָךְ, וְכְתִיב וַיִּרְכְּתוּ וְגו'. אֵלָא וְדָאִי, יְהוּדָה
אַתְבָּלִיל מְכֵלָא.

697. HE EXPLAINS THE ARRANGEMENT OF THE FOUR STANDARDS, SAYING: come and behold: the upper Malchut, THE NUKVA OF ZEIR ANPIN, comprised everything, ALL THE TWELVE JOINTS, and Yehuda is the lower Malchut. As the upper Malchut comprises everything, so does the lower Malchut (kingdom), Yehuda, comprise the whole body and the thigh; NAMELY TIFERET AND THE TWELVE JOINTS IN THE ARMS AND LEGS, in order to grow in strength.

697. תָּא חֲזִי, מַלְכוּ דְּלַעֲיֵלָא אַתְבָּלִיל מְכֵלָא,
וַיְהוּדָה אִיהוּ מַלְכוּ תַתָּא. כְּמָה דְּמַלְכוּ עֲלָאָה
אַתְבָּלִיל מְכֵלָא, הָכִי נִמְי מַלְכוּ תַתָּא, אַתְבָּלִיל
מְכֵלָא, מְגוּפָא מִיִּרְכָּא, בְּגִין לְאַתְגַּבְרָא בְּתוֹקְפִיהָ.

698. It is written, "From his right hand went a fiery law for them" (Devarim 33:2), which means that the Torah was given from the side of Gvurah, WHICH IS FIRE. BUT Gvurah was included within the right, CHESED, in its body, TIFERET, and the thigh, NETZACH AND HOD, and all THE SFIROT. The first corps OF THE STANDARDS is Yehuda's, which is Malchut from the side of Gvurah, BUT included within the right in the body and in the thigh, and all THE SFIROT, like Malchut above, THE NUKVA OF ZEIR ANPIN, comprises all THE SFIROT.

698. כְּתִיב מִיְמִינוֹ אִשׁ דִּתְ לְמוֹ, אוֹרֵינָא
מְסֻטָּא דְּגְבוּרָה אֲתִיבֵיהִב, וְגְבוּרָה אַתְבָּלִיל בִּימִינָא,
וּבְגוּפָא, וַיִּרְכָּא, וּבְכֵלָא. הָכִי נִמְי סִרְרָא קְדָמָא,
יְהוּדָה אִיהוּ, מַלְכוּ דְּאִתִּי מְסֻטָּר גְּבוּרָה, וְאַתְבָּלִיל
בִּימִינָא, בְּגוּפָא, וּבִירְכָּא, בְּכֵלָא אַתְבָּלִיל. כְּמָה
דְּמַלְכוּ דְּלַעֲיֵלָא, אַתְבָּלִיל מְכֵלָא.

699. The second corps of the standards is Reuven's, who was on the south side, which is right, CHESED. But the strength of the right, OF REUVEN, was taken by Yehuda, since the kingship was removed from Reuven, for "unstable as water, you shall not excel." So Yehuda took it and was reinforced with the power of the right, which was Reuven's. It is also said of David, WHO IS COME FROM YEHUDA, "Hashem says to my master, 'Sit at my right hand'" (Tehilim 110:1), because left is included in the right and has become strengthened. And so is written, "The right hand of Hashem does valiantly" (Ibid. 118:16). SINCE YEHUDA TOOK ALL REUVEN'S POWER, HE WAS THE FIRST TO MARCH. Yehuda and Reuven were the two arms, REUVEN THE RIGHT AND YEHUDA THE LEFT ARM.

700. The third corps of the standards is that of Efraim, who is the right thigh, NETZACH, which always goes before the left. Dan, who is the left thigh, HOD, goes last and is therefore "the rearward of all the camps" and marches last.

701. Yehuda had a portion in the two arms, CHESED AND GVURAH, since Reuven, who is the right arm, lost his birthright, priesthood and the kingship. It therefore says of Yehuda, "Let his hands be sufficient for him; and be you a help to him from his enemies" (Devarim 33:7), WHICH REFERS TO THE TWO HANDS, CHESED AND GVURAH.

702. Come and behold: It is written: "The king made a great throne of ivory" (I Melachim 10:18). The throne of Solomon was constructed after the supernal pattern, and all the supernal forms, NAMELY THE LION, THE OX, AND SO ON, were upon it. THUS THE LOWER MALCHUT, SOLOMON, WHO IS A DESCENDANT OF YEHUDA, INCLUDES ALL THE SFIROT LIKE THE UPPER MALCHUT. Of this says the verse, "Then Solomon sat on the throne of Hashem as king" (I Divrei Hayamim 29:23). The word king without attributes POSSIBLY DOES NOT REFER TO SOLOMON, BUT ALLUDES TO THE SUPERNAL MALCHUT. THE LESSON OF THE VERSE IS THAT "SOLOMON SAT ON THE THRONE OF HASHEM" LIKE A KING, THE SUPERNAL MALCHUT, AND LIKE IT COMPRISED ALL THE SFIROT. "Then Solomon sat upon the throne of David his father; and his kingdom was firmly established" (I Melachim 2:12). "HIS KINGDOM" REFERS TO THE SUPERNAL MALCHUT, WHICH MEANS THAT the moon, THE SUPERNAL KINGDOM, was full. HERE TOO, "AS KING" ALLUDES TO THE SUPERNAL MALCHUT.

703. "Dan shall judge his people" first, and then "the tribes of Yisrael." THE WORD "as one" MEANS like the lone one in the world, TO WIT, HE JUDGED ON HIS OWN LIKE THE ONLY ONE OF THE WORLD. This applies to Shimshon, who singlehandedly executed justice in the world, sentenced and killed by himself and needed no help.

699. סִדְרָא תְּנִינָא רֵאוּבֵן, דְּאִיהוּ לְסִטְר דְּרוּם, וְדְרוּם אִיהוּ יְמִינָא, וְכָל חֵילָא דִּימִינָא, יְהוּדָה נְטִיל לִיה, בְּגִין דְּרֵאוּבֵן אֲתַעְבִּיר מְנִיה מְלָכוּ, כְּדִ"א פָּחַז בְּמִים אֶל תּוֹתֵר, וְנְטִיל לִיה יְהוּדָה, וְאֲתַגְבֵּר בְּתוֹקְפָא דִּימִינָא, דִּהּוּה מְרֵאוּבֵן, וְכֵן כְּתִיב בְּדוֹר, נָאם יי' לֹאדְנִי שֵׁב לִימִינִי. בְּגִין דְּשִׁמְאֵלָא אֲתַכְלִיל בִּימִינָא, וְאֲתַתְקַף בְּחִילִיה, הֵה"ד, יְמִין יי' עוֹשֶׂה חֵיל וְגו'. יְהוּדָה וְרֵאוּבֵן תְּרִין דְּרוּעִין הִווּ.

700. סִדְרָא תְּלִיתָא, אֶפְרַיִם, דְּאִיהוּ יְרֵכָא יְמִינָא, וְנְטִילָא קָמִי שִׁמְאֵלָא תְּדִיר, וְדָן דְּאִיהוּ יְרֵכָא שִׁמְאֵלָא, נְטִיל לְבַתְרֵינָתָא, וְעַל דָּא הוּא הַמְאִסָּף לְכָל הַמַּחֲנוֹת לְצַבָּאוֹתָם, וְאִזִּיל לְבַתְרֵינָתָא.

701. יְהוּדָה נְטִיל חֵילָא בְּתִרִין דְּרוּעִין, בְּגִין דְּרֵאוּבֵן דְּאִיהוּ יְמִינָא, אֲתַאבִּיד מְנִיה בְּכִירוּתָא כְּהוֹנָתָא וּמְלָכוּתָא, וְעַל דָּא כְּתִיב בִּיהוּדָה, יָדִיו רַב לוֹ וְעֶזְר מִצָּרָיו תִּהְיֶה.

702. תָּא חֲזִי, כְּתִיב וַיַּעַשׂ הַמֶּלֶךְ שְׁלֹמֹה כֶּסֶּא שֵׁן גָּדוֹל. כְּרִסְיָא דְּשְׁלֹמֹה, עֶבֶד לִיה כְּגוֹוְנָא דְּלַעִילָא, וְכָל דִּיּוֹקְנֵין דְּלַעִילָא עֶבֶד הֵכָא. וְעַל דָּא כְּתִיב, וַיֵּשֶׁב שְׁלֹמֹה עַל כֶּסֶּא ה' לְמַלְכָּהּ, מֶלֶךְ מְלָךְ סְתִימָא הוּא. וְכֵן וּשְׁלֹמֹה יֵשֶׁב עַל כֶּסֶּא דְּדוֹד אָבִיו וְתַכּוֹן מְלָכוּתוֹ מְאֹד, דְּקִיּוּמָא סִיְהָרָא בְּאִשְׁלָמוּתָא.

703. דָּן יָדִין עַמּוֹ בְּקִדְמִיתָא, וּלְבַתֵּר שְׁבִטֵי יִשְׂרָאֵל בְּאַחֵר: בְּיַחְדּוֹ שֶׁל עוֹלָם כְּמָה דִּהּוּה בְּשִׁמְשׁוֹן, דְּאִיהוּ יַחֲדָאֵי עֶבֶד דִּינָא בְּעֵלְמָא, וְדָאִין וְקִטִּיל בְּחֵרָא, וְלֹא אֲצַטְרִיךְ סִמָּךְ.

704. "Dan shall judge his people." Rabbi Yitzchak said: Dan is a serpent which lurks in ways and paths. It may be said that this is true for Shimshon alone. NOT SO, but this is also true above. It is the little serpent in "the rearward of all the camps" AT THE END OF THE GRADES OF HOLINESS. It lurks in the ways and paths, and from it issue armies and hosts OF FIENDS, which lurk in wait for people, TO PUNISH THEM for the sins they cast behind their backs, TO WIT, WHICH THEY DID NOT NOTICE, AND THEN SAY THEY DID NOT COMMIT. Rabbi Chiya said: This was the primordial serpent above before it was tempered by the gladdening wine.

705. "A serpent by the way": Come and see: as there is a way above IN BINA, so there is a way below IN MALCHUT. The sea is divided THROUGH THESE TWO WAYS into several paths on each side, EACH INCLUDED OF BOTH. There is one path, which adds MOCHIN OF THE FIRST THREE SFIROT to the sea, MALCHUT. It breeds all kinds of bad fish, FOR THE KLIPOT APPROACH TO SUCK ABUNDANCE FROM THERE AND THUS GROW. As the water below breed good fish, bad fish and frogs, so bad fish issue FROM THE SUPERNAL SEA.

706. When THE KLIPOT go by way of the sea, THEY SUCK ABUNDANCE FROM IT, they are seen riding on horses, and were it not for the serpent in the rearward of the camps, NAMELY DAN, THE LITTLE SERPENT which lies in the end of the paths and wards them off, they would destroy the world. OF THEM SAYS THE VERSE, "THAT BITES THE HORSE'S HEELS, SO THAT HIS RIDER SHALL FALL BACKWARD." THESE ARE THE DEMONS WHO RIDE HORSES. From the side OF THE KLIPOT, sorcerers come into the world. Come and behold: it is written of Bila'am: "He went not, as at other times, to seek for enchantments (lit. 'serpents')" (Bemidbar 24:1), which are made to cast spells with their charms.

707. See the words: "Dan shall be a serpent by the way." HE ASKS: What way is this? HE ANSWERS: Whoever follows the serpent, rejects the household of heaven, CAUSES DIMINUTION IN THE HOLY HOSTS IN THE SUPERNAL WORLD. How so? Because this is a way which begins above, as it is written: "Who makes a way in the sea" (Yeshayah 43:16). Whoever follows the serpent, it is as if he treads this way and lessens it, BY DIMINISHING ITS ABUNDANCE, since from this way the upper worlds are sustained. HE SPOILS THEIR NOURISHMENT AND CAUSES THEM TO BECOME THIN.

708. You may ask why Dan is in this grade, WHICH IS OF THE ASPECT OF THE EVIL KLIPAH. HE ANSWERS: Like "the bright blade of a revolving sword to guard the way to The Tree of Life" (Bereshheet 3:24), IT SAYS here "that bites the horse's heels..." for the protection of all the camps. Rabbi Elazar said: This is the fixing of the throne. TO WIT, DAN HOLDING TO THE GRADE OF THE KLIPAH IS THE UPHOLDING OF THE NUKVA, TO KEEP HER FROM THE SUCKING OF THE FIENDS WHICH RIDE HORSES. Come and see: Upon Solomon's throne, there is a serpent dangling from the scepter above the lions THAT ARE ON THE THRONE, WHICH TEACHES US THAT THERE IS A SERPENT IN THE MAKING OF THE THRONE.

704. דן ירין עמו. ר' יצחק אמר, דן, היינו חוּא, כמין על אורחין ושבילין. ואי תימא דעל שמשון בלחורוי הוא. אוף הכי נמי לעילא, דא הוא נחש זוטא מאספ ללכל המחנות, וכמין לאורחין ושבילין. לבתר, חילין ומשיריין מהכא נפקי, אינון דכמאן לבני נשא, על חובין, דראמין להו לאחורא, בתר כתפיהו. אמר רבי חייא, נחש הקדמוני לעילא, עד דלא יתבסם בחמרא דחידו.

705. נחש עלי דרך. תא חזי, כמה דאית דרך לעילא, הכי נמי אית דרך לתתא, ומתפרשא ימא, לכמה אורחין בכל סטר. ואית אורחא חד, דאתי ואסיגי ימא, ורבי נוגין בישין לזנייהו, כמה דאפיקו מיין לתתא, נוגין טבין, נוגין בישין, נוגי עורדענא, כגונא דא, נוגין בישין לזנייהו.

706. וכד משתמשי מארחא דימא, אתחזון רכבין על סוסייהו. ואלמלא דהאי חוּא, דאיהו כניש לכל משיריין, כמין לסוף ארחין, ובדר לון לאחורא, הוּ מטשטשי עלמא. מסטרא דהני נפקין חרשין לעלמא. תא חזי, בבילעם כתיב, ולא הלך בפעם בפעם לקראת נחשים, בגין דאינון קיימין ללחשא בחרשי עלמא.

707. חמי מה כתיב, יהי דן נחש עלי דרך. מאי עלי דרך. אלא נחש, מאן דאשתדל אבתריה, אכחיש פמליא דלעילא, ומאי איהו, ההוא דרך עלאה דנפק מלעילא, כד"א הנותן בים דרך וגו'. נחש, מאן דאשתדל אבתריה, כאילו אזיל על ההוא דרך עלאה לאכחשא ליה, בגין דמההוא דרך, אתזנו עלמין עלאי.

708. ואי תימא, דן, אמאי איהו בדרגא דא, אלא בדכתיב, ואת להט החרב המתהפכת לשמור את דרך עץ החיים, הכי נמי הנושך עקבי סוס וגו', בגין לגטרא ליה לכל משיריין. אמר רבי אלעזר, תקנא דכורסיא איהו, תא חזי, פרסיא דשלמה מלכא, חד חוּא מרפרף, בקטורי שרביטא לעילא מאריותא.

709. It is written: "And the spirit of Hashem began to move him in the camp of Dan" (Shoftim 13:25). Come and see: Shimshon was a permanent Nazir and a recluse of great strength. He was a serpent in this world against the heathen nations, for he inherited the portion of blessings of his ancestor Dan, as it is written: "Dan shall be a serpent by the way."

710. Rabbi Chiya said: We understand about the serpent, but what of the adder? He said to him: The secret of making spells is that the serpent is an adder, **THOUGH THEY ARE TWO DIFFERENT SPECIES, THEY CAST THE SAME SPELLS AS IF THEY WERE OF THE SAME KIND.** It is written also of the evil Bilaam, who was omniscient, that he "went to a steep place (Heb. shefi)" (Bemidbar 23:3), **WHICH ALLUDES TO THE ADDER (HEB. SHEFIFON), THOUGH BEFORE IT IS WRITTEN: "HE WENT NOT, AS AT OTHER TIMES, TO SEEK SERPENTS."** He used now the one now the other, **NOW THE SERPENT AND NOW THE ADDER, SINCE HE HAD KNOWLEDGE OF BOTH.**

711. You may say that it does not pertain to Dan's grade to use **THE SERPENT AND THE ADDER. HE REPLIES:** Indeed it does not, but he was appointed over this grade **TO USE IT FOR THE NEEDS OF HOLINESS,** being of the last grade. This is to his honor, for there are chieftains charged by the King over this or that, and it is considered to be an honor to all the appointed **TO BE APPOINTED BY THE KING, REGARDLESS AS TO WHAT THEY ARE APPOINTED OVER,** for the King's throne is fixed through all the chiefs together, and under them there are paths and grades for the good and for evil, all of them united in the making of the throne, **THE NUKVA.** Hence Dan is to the north, **NAMELY THE LEFT THIGH OF THE NUKVA WHICH IS HOD.** In a hole of the great abyss, **IN THE END OF THE LEFT THIGH, WHICH IS BINAH OF THE KLIPAH,** there are many battalions of evil demons, all in charge of harming the world.

712. For this reason, Ya'akov prayed, saying, "I wait for your salvation, O Hashem." **HE ASKS:** Why does he not ask for salvation in regard to the other tribes, only to this one. **HE REPLIES:** This is because he has seen the force and strength of the serpent, when judgment is aroused to overpower holiness. **HE THEREFORE PRAYED FOR SALVATION.**

713. Rabbi Yosi and Rabbi Chizkiyah were going to visit Rabbi Shimon in Cappadocia. Rabbi Chizkiyah said: It is known that a man should first pronounce the praises of his Master and only then to say his prayer. **A QUESTION ARISES:** What of a man who is in distress or in trouble and wishes to pray, yet cannot pronounce his Master's praises?

709. כְּתִיב וַתְּחַל רוּחַ ה' לִפְעֻמוֹ בְּמַחְנֶה דָן וּגו'. תָּא חַיִּי, שְׁמִשׁוֹן נָזִיר עוֹלָם הוּא, וּפְרִישׁ עַלְמָא אִיהוּ, וְאַתְּגַבֵּר בֵּיה חֵילָא תְּקִיפָא, וְהוּא הוּא חוּיָא בְּהַאי עַלְמָא, לְקַבֵּל עִמּוּן עֲבוּרִים, דְּהָא אַחֲסַנַת חוּלְקָא דְּבִרְכָתָא דְּדָן אֲבוּהֵי יְרִית, דְּכְתִיב יְהִי דָן נָחֵשׁ עָלֵי דֶרֶךְ וּגו'.

710. אָמַר ר' חֵיָא, נָחֵשׁ יָדִיעָא, שְׁפִיפּוֹן מַאי נִיהוּ. א"ל, רָזָא דְתַקּוּנָא דְחֶרֶשִׁין, דְנָחֵשׁ אִיהוּ שְׁפִיפּוֹן, הֵכִי נִמְי הָהוּא רָשָׁע דְּבִלְעָם, בְּכֹלָא הוּא יָדַע. תָּא חַיִּי, כְּתִיב וַיֵּלֶךְ שָׁפִי, לְזִמְנִין בְּהַאי, וּלְזִמְנִין בְּהַאי.

711. וְאִי תִימָא דָן, לֹא דִרְגִיָּה בְּהַאי. הֵכִי הוּא וְדָאִי, אֶלָּא אֲתַמְנָא עַל דִּרְגָא דָא, לְמַהוּ סְטָרָא בְּתִרְיִיתָא, וְשִׁבְחָא אִיהוּ דִּילֵיהּ, מִמֶּנּוּ דְּמַלְכָא בְּהַאי, וּמִמְנָא עַל הָאִי, וְיִקְרָא אִיהוּ לְכָל אִינוּן מִמֶּנּוּ. וְכִרְסִיָּא דְּמַלְכָא, בְּכָל אִינוּן מִמֶּנּוּ אֲתַתְקִין, בְּכָל הֵנִי מִמֶּנּוּ תַּחוּתֵיהּ מִתְפָּרֶשֶׁן אֹרְחִין וְדִרְגִין, הֵן לְטָב, הֵן לְבִישׁ, וְכֹלְהוּ אֲתַאֲחֶדֶן בְּהֵנִי תְּקוּנֵי דְּכִרְסִיָּא, וּבְגִינֵי כֶךְ דָן לְסֵטֶר צָפוֹן, בְּנוֹקְבָא דְּתַהוּמָא רַבָּא, דְּסֵטֶר צָפוֹן כְּמָה חֲבִילֵי טְרִיקִין אֲזִדְמֶנּוּ תַמָּן, וְכֹלְהוּ טַפְסִירָא דְּקִסְטָרָא לְאַבְאָשָׁא עַלְמָא.

712. בְּגִינֵי כֶךְ צִלִי יַעֲקֹב וְאָמַר, לִישׁוּעָתְךָ קוּיָתִי ה'. בְּכָל שְׁבָטִים לֹא קָאֻמַר לִישׁוּעָתְךָ אֶלָּא בְּהַאי. בְּגִין דְּחָמָא לִיה תּוֹקְפָא תְּקִיפָא דְחוּיָא, מִרְחָשָׁא דִינָא לְאַתְגַּבְרָא.

713. ר' יוֹסִי וְר' חִזְקִיָּה, הוּוּ אֲזִלִי לְמַחְמֵי לְר"ש בְּקַפּוּטְקִיָּא, אָמַר רַבִּי חִזְקִיָּה, הָאִי דְאִמְרִינֵן לְעוֹלָם יִסְדֵּר בֵּר נֶשׁ שְׁבָחָא דְמִרְיָה, וּלְבִתֵּר יִצְלִי צְלוּתִיהּ, הָאִי מֵאֵן דְּלִבְיָה טְרִיד, וּבְעֵי לְצִלָּאָה צְלוּתִיהּ, וְאִיהוּ בְּעָקָא, וְלֹא יְכִיל לְסַדְרָא שְׁבָחָא דְמִרְיָה בְּדָקָא יְאוּת, מַאי הוּא.

714. Rabbi Yosi said to him: He is not fully devoted in heart and desire, yet why should he fail to praise his Master? He should first pronounce his Master's praises, though not with perfect devotion, and then say his prayer. This is the meaning of "A prayer of David. Hear the right, O Hashem, attend to my cry" (Tehilim 17:1). First, "Hear the right, O Hashem," which is the praises for the Master, and only then "attend to my cry give ear to my prayer." Whoever can praise his Master, yet does not do so, of him it is written: "Even when you make many prayers, I will not hear..." (Yeshayah 1:15).

715. It is written, "The one lamb shall you offer in the morning, and the other lamb shall you offer at evening" (Bemidbar 28:4). The prayers were ordained in the place of the daily offering, THE MORNING PRAYER CORRESPONDS TO THE MORNING OFFERING, MINCHAH TO THE EVENING OFFERING. Come and see: by the awakening below CAUSED BY THE SACRIFICE OF THE OFFERING, there is also awakening above. Through the awakening above towards that which is higher still, IT IS AROUSED too, until the awakening reaches the place where the candle is to be lit, and it is lit. Thus IT IS FOUND THAT through the ascent of the smoke WHICH RISES FROM THE OFFERING below, the candle is lit above, WHICH IS THE NUKVA. When this candle is lit, all other candles are lit and all the worlds are blessed through it. Thus the awakening of the offering is the support of the world, and the blessings of all worlds.

716. HE EXPLAINS HIS WORDS: How is this performed? When the smoke from the offering commences to rise, the holy forms appointed over the world OF ASIYAH are prepared to rouse AND RAISE MAYIM NUKVIN (FEMALE WATER.) They are aroused towards the grades above them IN THE WORLD OF YETZIRAH, with great desire, as it says, "The young lions roar after their prey..." (Tehilim 104:21). Those OF THE WORLD OF YETZIRAH are aroused toward the grades above them IN THE WORLD OF BRIYAH, UNTIL THE AWAKENING REACHES THE PLACE WHERE THE CANDLE IS TO BE LIT; NAMELY until the King, ZEIR ANPIN, wishes to join the Matron, THE NUKVA.

717. HE EXPLAINS THE MEANING OF MAYIN NUKVIN (FEMALE WATER), saying that through the desire below, the lower waters, NAMELY MAYIN NUKVIN, rise to receive the upper waters FROM THE GRADE ABOVE IT. The lower waters do not flow save through the arousal of the desire of the lower one. Then the desire OF THE LOWER AND THE UPPER cleave together, the lower waters flow to meet the DESCENDING upper waters, AND THE MATING IS CONSUMMATED. The worlds are blessed, all the candles lit, and the upper and lower beings are endowed with blessings.

714. א"ל, אע"ג דלא יכיל לכוונא לבא ורעותא, סדורא ושבחא דמריה אמאי גרע, אלא יסדר שבחיה דמאריה, אע"ג דלא יכיל לכוונא, ויצלי צלותיה. הה"ד תפלה לדוד שמעה ה' צדק הקשיבה רנתי, שמעה ה' צדק בקדמיתא, בגין דאיהו סדורא דשבחא דמריה. ולבתר הקשיבה רנתי האזינה תפילתי. מאן דיכיל לסדרא שבחא דמריה, ולא עביר, עליה כתיב, גם כי תרבו תפלה אינני שומע ידיכם וגו'.

715. כתיב את הכבש האחר תעשה בבקר ואת הכבש השני תעשה בין הערבים. תפלות כנגד תמידין תקנום. תא חזי, באתערותא דלתתא, אתער הכי נמי לעילא, ובאתערותא דלעילא, הכי נמי לעילא מניה, עד דמטי אתערותא לאתר דבעיא בוצינא לאדלקא ואדליק, ובאתערותא דתננא דלתתא, אדליק בוצינא לעילא, וכד האי אדליק, בלהו בוצינין אחרנין דלקין, ומתברכאן מניה בלהו עלמין. אשתבח, דאתערותא דקרבנא תקונא דעלמא, וברכאן דעלמין בלהו.

716. הא כיצד, שארי תננא לסלקא, אינון דיוקנין קדישין דממנן על עלמא אתתקנון לאתערא, ומתערין לדרגין בכסופא דלעילא, כד"א הכפירים שואגים לטרף וגו'. אלין אתערין לדרגין עלאין דעליהו, עד דמטי אתערותא, עד דבעי מלכא לאתחברא במטרוניתא.

717. ובכסופא דלתתא, נבעין מיין תתאין, לקבלא מיין עלאין, דהא לא נבעין מיין עלאין, אלא באתערותא דכסופא דלתתא, וכדין תיאובתא אתדבק, ונבעין מיין תתאין לקבל מיין עלאין, ועלמין מתברכאן, ובוצינין בלהו דליקן, ועלאין ותתאין משתבחי בברכאן.

718. Come and see: the priests FROM THE RIGHT COLUMN and the Levites FROM THE LEFT COLUMN are aroused WHEN THEY SACRIFICE THE OFFERING, so as to join the right with the left. Rabbi Chizkiyah said: This is true, yet I have heard AN EXPLANATION TO THIS. AT THE TIME OF OFFERING, the one stirs the left, NAMELY THE LEVITES, and the other, THE PRIESTS, the right. For the union of the male and the female occurs only through left and right, as it says, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). AFTER THE EMBRACE OF RIGHT AND LEFT, the male is united to the female with desire, all the worlds are blessed and there is joy high and low.

719. The priests and Levites then stir below THE OFFERING in order to arouse desire and love above, DESIRE BEING THE SECRET OF THE LEFT AND LOVE THE SECRET OF THE RIGHT, since all depends upon right and left. FOR THE CENTRAL COLUMN ONLY BRINGS THEM TOGETHER. It is found that the sacrifice is the foundation of the world, the making of the world, the joy of the upper and lower. Rabbi Yosi said: You have spoken well, and this is so. I, TOO, have heard the same, yet I forgot it. NOW that I hear it from you, it all comes up to one, NAMELY THROUGH THE CENTRAL COLUMN, WHICH BRINGS TOGETHER RIGHT AND LEFT AND COMPLETES THEM.

720. Now that prayer has taken the place of sacrifice, man should first pronounce the praise of the Holy One, blessed be He, fittingly, for if he does not, his prayer is no prayer. Come and see: The perfect praise for the Holy One, blessed be He, is made by him who knows how to properly unite the Holy Name, WHO CAN RAISE MAYIN NUKVIN (FEMALE WATERS) TO UNITE MALE AND FEMALE, for through this the upper and lower are awakened and draw blessings upon all the worlds.

721. Rabbi Chizkiyah said: The Holy One, blessed be He, put the children of Yisrael in exile among the nations for the sole purpose that the other nations be blessed through Yisrael, who daily draw blessings from above downward.

722. They went. As they were walking, they saw a snake on the road and turned aside. Another man came and the snake killed him. They turned their heads and saw the man dead. They said: Surely the snake acted by his Master's bidding; TO WIT, THE HOLY ONE, BLESSED BE HE, ORDERED HIM TO KILL THAT MAN. Blessed be the Merciful One who saved us.

718. תָּא חֲזִי

, בְּהִנֵּי וְלִיּוּאֵי, מִתְּעֲרִי לְאַתְחַבְּרָא שְׂמַאלָא בִּימִינָא. אָמַר ר' חֲזַקְיָה, כֹּלָא הֵכִי הוּא וְדָאֵי, אֲבָל הֵכִי שְׂמַעְנָא, בְּהִנֵּי וְלִיּוּאֵי, דָּא אַתְּעַר שְׂמַאלָא, וְדָא אַתְּעַר יְמִינָא, בְּגִין דְּאַתְחַבְּרוּתָא דְּדַכּוּרָא לְגַבֵּי נּוֹקְבָא, לֹא אִיהוּ אֵלָא בְּשְׂמַאלָא וְיְמִינָא, בְּד"א שְׂמַאלוֹ תַּחַת לְרֹאשִׁי וְיְמִינוֹ תַּחְבֵּקְנִי. וּבְדִין אַתְחַבְּר דְּכֵר בְּנוֹקְבָא, וְתִיאוּבְתָא אֲשַׁתְּבַּח, וְעַלְמִין מִתְּבַרְכִּין, וְעַלְאֵי וְתַתְּאֵי בְּחִידוֹ.

719. וְעַל דָּא, בְּהִנֵּי וְלִיּוּאֵי, מִתְּעֲרִי מְלָה לְתַתָּא, לְאַתְעַרָּא בְּסוּפָא וְחִבִּיבוּתָא לְעִילָא, דְּכֹלָא תְּלִיא בִּימִינָא וּשְׂמַאלָא, אֲשַׁתְּבַּח דְּקִרְבָּנָא יְסוּדָא דְּעַלְמָא, תְּקוּנָא דְּעַלְמָא, חִידוֹ דְּעַלְאִין וְתַתְּאִין. אָמַר ר' יוֹסִי וְדָאֵי שְׁפִיר קָא אָמַרְתָּ, וְהֵכִי הוּא, וְהֵכִי שְׂמַעְנָא מְלָה, וְאַנְשִׁינָא לָהּ, וְאַנָּא שְׂמַעְנָא הָא, וְכֹלָא בְּחֵד סֻלָּא.

720. הִשְׁתָּא צְלוּתָא בְּאַתֵּר דְּקִרְבָּנָא, וּבְעֵי ב"נ לְסַדְּרָא שְׁבַחָא דְּמַרְיָה בְּדָקָא יָאוּת, וְאִי לֹא יְסַדֵּר, לֹא צְלוּתִיהּ צְלוּתָא. תָּא חֲזִי סְדוּרָא שְׁלִים דְּשְׁבַחָא דְּקוּדְשָׁא בְּרִין הוּא, מֵאן דִּידַע לִיחְדָּא שְׂמָא קְדִישָׁא בְּדָקָא יָאוּת, דְּבִהָאֵי מִתְּעֲרִין עַלְאִין וְתַתְּאִין, וְנִגְדִי בְּרַכָּאן לְכֹלְהוּ עַלְמִין.

721. א"ר חֲזַקְיָה, לֹא אֲשַׁרִי קוּדְשָׁא בְּרִין הוּא לְיִשְׂרָאֵל בְּגִלּוּתָא בִּינֵי עַמֻּמֵּי, אֵלָא בְּגִין דִּיתְבַּרְכוּן שְׂאֵר עַמֻּין בְּגִינִיהוּן, דְּהָא אֵינּוּן נִגְדִין בְּרַכָּאן מְלַעִילָא לְתַתָּא כָּל יוֹמָא.

722. אָזְלוּ, עַד דְּהוּ אָזְלוּ, חָמוּ חַד חוּיָא דְּהוּהָ קְמַסְחָר בְּאַרְחָא. סָטוּ מְאַרְחָא. אָתָּא ב"נ אַחֲרָא לְגַבִּיּוּהוּ, קָטִיל לִיהּ חוּיָא. אֶהְדְּרוּ רִישִׁיּוּהוּ, וְחָמוּ לִיהּ, לְהֵהוּא ב"נ דְּמִית. אָמְרוּ, וְדָאֵי הֵהוּא נַחֲשׁ, שְׁלִיחוּתָא דְּמַרְיָה קָא עָבִיד. בְּרִין רַחֲמָנָא דְּשִׁזְבִּינָא.

723. Rabbi Yosi opened the discussion with the verse: "Dan shall be a serpent by the way." When was Dan a serpent? In the days of Yerovaam, as it is written: "And the other put he in Dan" (I Melachim 12:29). BECAUSE "A SNAKE" REFERS TO IDOL WORSHIPPING. And why was he put there "by the road"? "By the way," so as to prevent the pilgrimage to Jerusalem. Dan was then a snake "by the way" of Yisrael. "By the way" indeed, as it says, "the king took counsel, AND MADE TWO CALVES OF GOLD, AND SAID TO THEM, IT IS TOO MUCH FOR YOU TO GO UP TO JERUSALEM" (IBID. 28). HE THUS MADE THIS SNAKE BY THE WAY TO JERUSALEM TO PREVENT THEIR GOING THERE ON PILGRIMAGE. "An adder in the path" bit Yisrael. They were put "by the way" and in the path to prevent the children of Yisrael from going up to Jerusalem to celebrate their festivals, offer sacrifices and offering and worship there.

724. Come and see: when it was time for Moshe to bless the tribes, he saw that Dan was attached to the serpent, and linked him again to the lion, WHICH IS CHESED. This is the meaning of the verse, "And of Dan he said: 'Dan is a lion's whelp, that leaps from Bashan'" (Devarim 33:22). Wherefore did he do this? So as to connect the first and the last standards: Yehuda's who is king, as it is written: "Yehuda is a lion's whelp," the first of the standards, and Dan's in the rear, as is written, "Dan is a lion's whelp, ..." so as to link the beginning and the end to one place, THE LION WHICH IS CHESED.

725. "I wait (lit. 'waited') for your salvation, O Hashem" (Beresheet 49:18): Rabbi Chiya said: It is written, "And he shall begin to deliver Yisrael out of the hand of the Plishtim" (Shoftim 13:5). THIS IS THE SALVATION YA'AKOV WAITED FOR. Rabbi Acha said: Why DOES IT SAY, "I waited"? Ya'akov would have been dead these many years by then. Why did he say he was waiting for salvation? The secret of this matter is the verse, "And it came to pass, when Moshe held up his hand, that Yisrael prevailed" (Shemot 17:11). The word Yisrael without attributes IS ZEIR ANPIN; NAMELY THE ASPECT OF YA'AKOV. THUS THE SALVATION THROUGH SHIMSHON CONCERNS YA'AKOV, THOUGH HE HAD ALREADY PASSED AWAY. Hence he said: "I wait (lit. 'waited') for your salvation, O Hashem." Rabbi Chiya said: Surely this is correct and well. Happy is the portion of the righteous who know how to study the Torah and merit through her life eternal, as it says "for he is your life, and the length of your days: that you may dwell in the land..." (Devarim 30:20).

723. פתח רבי יוסי ואמר, יהי דן נחש עלי דרך. אימתי הוה דן נחש, ביומוי דירבעם, דכתיב ואת האחד נתן בדרך אמאי אתייהיב תמן עלי דרך. על ההוא ארץ, דיתמנע דלא יסלקון לירושלם. ודא דן, הוה לון נחש לישראל עלי דרך, עלי דרך ודאי, בד"א ויועץ המלך וגו'. שפיפון עלי ארץ. דעקיץ לון לישראל. וכלא לא הוה אלא עלי דרך, ועלי אורחא, לאתמנעא מישראל דלא יסלקון לירושלם, למיחג חגייהו, ולקרבא קרבנין ועלוון, למפלח תמן.

724. תא חזי בשעתא דמטו ברכאן לידא דמשה, לברכא לכלהו שבטים, חמא לדן דהוה קטיר בחוץ, אהדר קטר ליה בארץ, הדא הוא דכתיב ולדן אמר דן גור אריה יזנק מן הבשן. מ"ט, בגין דיהא שירותא וסופא דד' דגלין קטיר ביהודה דאיהו מלכא, בד"א, גור אריה יהודה, והוא שירותא דדגלין, וסופא דדגלין דן, דכתיב דן גור אריה וגו', למהוי שירותא וסופא קטיר בחד אחר.

725. לישועתך קויתי ה', רבי חייא אמר, בד"א והוא יחל להושיע את ישראל מיד פלשתים. אמר ר' אחא, וכי אמאי קויתי והא סליק הוה יעקב מעלמא בההוא זמנא מכמה שנין, אמאי אמר דאיהו מחכה לההוא ישועה. אלא ודאי רזא דמלך, דכתיב, והיה כאשר ירים משה ידו וגבר ישראל, ישראל סתם. אוף הכא והוא יחל להושיע את ישראל, ישראל סתם. בגיני כך אמר, לישועתך קויתי ה'. אמר ר' חייא. ודאי הכי הוא, ושפיר. זכא חולקהון דצדיקניא, דידיעו לאשתדלא באורייתא, למזבי בה לחיין דלעילא. בד"א כי היא חייך ואורך ימך לשבת על הארמה וגו'.

71. "Gad, raiders shall maraud him"

Rabbi Yisa explains the name Gad indicates that many hosts and legions are dependent on him, and that armies will issue from him and engage in war. The name Gad also signifies the sustenance that the water of the river flowing from the Garden of Eden provides to the poor and the needy. Indeed, if not for his lineage, Gad would have risen higher than all the tribes because of his name. We learn that, similar to Reuven, he was born at a propitious time. However, perfection later departed from him, and also like Reuven, he thus did not receive a portion in the Holy Land, but instead dwelt on the other side of the river Jordan.

The Relevance of this Passage

The spiritual strength and fortitude to wage war on our own Evil Inclination is instilled within us. Additionally, we awaken the spiritual Light that brings forth sustenance into our lives, helping to remove both spiritual and physical poverty from the landscape of human civilization.

726. "Gad, raiders shall maraud him, but he shall overcome at the last." Rabbi Yisa said: From THE NAME Gad, we understand that armies will issue from him and engage in war. This is derived from the spelling of Gad, which is always spelled Gimel and Dalet, YESOD AND MALCHUT, from which UNION armies come forth, as Gimel gives, BEING YESOD, and Dalet receives, BEING MALCHUT. From this we understand how many hosts and legions come from them. HENCE IT SAYS, "GAD, RAIDERS SHALL MARAUD HIM..."

727. Come and see the water of that river which comes out and flows from the Garden of Eden, BINAH, never stops flowing. It supports the poor BY GIVING THE LIGHT OF CHASSADIM THROUGH GIMEL WHICH IS YESOD TO MALCHUT, WHICH IS DALET, THAT IS POOR (HEB. DALA) AND NEEDY. Hence, hosts and legions wait here for sustenance FROM BINAH, THE SECRET OF THE SAID RIVER. THIS UNION is therefore CALLED BY THE NAME OF Gad, THE GIMEL taking out FROM BINAH to give and DALET accepting and receiving from it. The house, THE NUKVA, is sustained together with her household men, THE HOSTS AND LEGIONS OF ANGELS THAT EXTEND FROM HER.

728. Rabbi Yitzchak said: Were Gad not of the sons of a handmaids, WHO ARE CONSIDERED HINDER PARTS, he would have succeeded in rising higher than all the tribes, BECAUSE OF THE HIGH AND PERFECT ORIGIN OF THE NAME GAD. It is written "Ba Gad (Eng. 'Fortune comes') (Beresheet 30:10), but spelled "Bagad (betrayed)" without Aleph, since the hour of his birth was propitious, but later PERFECTION departed from him. This is the meaning of the words: "My brethren have dealt deceitfully (Heb. bagdu) like a river" (Iyov 6:15), since the flowing river, WHICH IS BINAH CALLED RIVER, turned away at that time, SINCE GAD WAS OF THE HINDER PARTS, UPON WHICH THE RIVER BINAH DOES NOT FLOW, AND GIMEL HAD NOTHING TO POUR UPON DALET. HENCE, it says "bagad" without Aleph, WHICH ALLUDES TO THE LACK OF BINAH'S ABUNDANCE. He therefore did not receive a portion in the Holy Land, BUT DWELT ACROSS THE JORDAN.

729. Rabbi Yehuda said: Whence do we know that the same happened to Reuven, WHO WAS AT FIRST OF A GREATER GRADE, WHICH LATER DEPARTED FROM HIM? From the verse: "Unstable as water, you shall not excel" WHICH MEANS that the water, THE LIGHTS OF BINAH, departed and did not flow. His deficiency was already explained THAT YA'AKOV THOUGHT OF RACHEL, AND THEREFORE HIS BIRTHRIGHT WAS TAKEN FROM HIM AND GIVEN TO YOSEF. Both REUVEN AND GAD did not receive a portion in the Holy Land, BUT ACROSS THE JORDAN, but they sent armies and troops AS THE VANGUARD BEFORE THE CHILDREN OF YISRAEL, to deliver the land to them. Come and behold: the flaw in Gad was made good in Asher, as it is written, "Out of Asher his bread shall be fat, and he shall yield royal dainties." Now Gimel perfects Dalet.

726. גַּד גֵּרֹדֵר יְגֹרְדֵנוּ וְהוּא יְגֹרֵד עֲקֵב. רַבִּי יִיסָא אָמַר, מִגֵּד אֲשַׁתְּמַע, דִּהָא חֵילִין יִפְקֹן לְאַגְחָא קֶרְבָּא, מִשְׁמַע דְּכִתִּיב גַּד, בְּכָל אֲתֵר גִּימ"ל דַּל"ת, חֵילִין וּמִשְׁרִיין נִפְקִי מִנֵּיהּ. דִּהָא גִימ"ל יְהִיב, וְדַל"ת לְקִיט. וּמִהָכָא בְּמָה חֵילִין, וּבְמָה מִשְׁרִיין, תְּלִין בְּהוּ.

727. תָּא חֲזִי, הֵהוּא נָהָר דְּנִגִּיד וְנִפִּיק מֵעֵדָן, לָא פְּסִקִין מִימּוֹ לְעֵלְמִין, וְהוּא אֲשֵׁלִים לְמַסְכְּנִי, וְעַל דָּא, קִימִי בְּמָה חֵילִין, וּבְמָה מִשְׁרִיין, וְאַתְּוֹנוּ מִהָכָא. וְעַל דָּא גַּד, דָּא אִפִּיק וְיְהִיב, וְדָא לְקִיט וְנִקִּיט, וְאַתְּוֹן בֵּיתָא, וְכָל אַנְשֵׁי בֵּיתָא.

728. א"ר יִצְחָק, אֲלֵמָלָא דִּהּוּי גַּד מִבְּנֵי שְׁפָחוֹת, שְׁעֵתָא קִימָא לִיה לְאַשְׁלָמָא יִתִּיר מִכָּלָא, הֵה"ד בָּא גַּד קָרִי, וּכְתִיב בְּגַד חֶסֶד אֶל"ף, דִּהָא שְׁעֵתָא קִימָא בְּשֵׁלִימוֹ, וְאַסְתֵּלַק מִנֵּיהּ, הֵה"ד, אַחִי בְּגָדוֹ כְּמוֹ נָחַל, בְּגִין דִּהֵהוּא נָהָר דְּנִגִּיד, אֲסֵתֵלַק בִּהֵהוּא שְׁעֵתָא, וּכְתִיב בְּגַד חֶסֶד אֶל"ף, וְעַל דָּא, לָא זָכָה בְּאַרְעָא קְדִישָׁא וְאַסְתֵּלַק מִנֵּיהּ.

729. ר' יְהוּדָה אָמַר, מִנִּין לְרֵאוּבֵן דִּהּוּבָה בִּהְיָא גִּוּוֹנָא, בְּדִכְתִּיב פָּחוּ כַּמִּים אֶל תוֹתֵר דְּאַסְתֵּלְקוּ מִיין, וְלֹא נִגִּידוּ, וְהָא אֲתָמֵר בְּמָה אַפְגִּים. וְתִרְוּוּיָהּ לָא זָכוּ בְּאַרְעָא קְדִישָׁא, וְחֵילִין וּמִשְׁרִיין אִפִּיקוּ לְאַחְסָנָא לְהוּ לְיִשְׂרָאֵל אֲרַעָא. תָּא חֲזִי, מָה דְּאַתְּפִגִּים בְּגַד, אֲשֵׁתִלִּים בְּאַשֶׁר, הֵה"ד מֵאֲשֶׁר שְׁמֵנָה לְחֻמוֹ וְהוּא יִתֵּן מֵעַדְנֵי מֶלֶךְ. הֲשֵׁתָא אֲשֵׁלִים גִּימ"ל לְדַל"ת.

72. "Set me as a seal upon your heart"

While sheltering themselves from the bright sun in a cave, Rabbi Aba and Rabbi Elazar discuss the title verse. Rabbi Elazar tells of Rabbi Shimon's interpretation of this verse, explaining that only the souls of the righteous can raise the Female Waters of the Female Principle. After the male and female were joined, the Female Principle quoted the title verse, desiring to retain a likeness even in separation. Similarly, Yisrael desired to remain with the Shechinah in some way, even in exile. Yisrael' love for God is so strong that any separation from Him is as difficult to bear as the day when the spirit leaves the body.

The discussion then turns to the verse, "Jealousy is cruel as Sh'ol." We learn that jealousy is a sign of true love. Therefore, a man should be jealous of his wife so that he will be attached to her in complete love and will not look at other women. Another explanation is that when the wicked are brought down to Sh'ol, their sins are announced and the jealous demand reckoning for these sins. We then learn that the "flame of Yah" is the burning flame that comes out of the Shofar, the burning flame of Yisrael love for God. This love burns so strongly that rather than extinguishing it, the "many waters" of Chesed add to it. Rabbi Shimon, Rabbi Yehuda, and Rabbi Yitzchak then join Rabbi Elazar and Rabbi Aba to conclude the discussion.

The Relevance of this Passage

Deep love for The Creator burns within us as Light and love emanate from these poetic words. This energy also helps to remove envy and jealousy of others from our hearts, while stirring a positive form of jealousy, passion, and appreciation for our spouses.

730. Rabbi Elazar and Rabbi Aba entered a cave in Lod to escape the bright sun upon the road. Rabbi Aba said: Let us encompass this cave with words of the Torah. Rabbi Elazar opened the discussion saying: "Set me as a seal upon your heart, as a seal upon your arm... its coals are coals of fire, the very flame of Hashem" (Shir Hashirim 8:6). We have already roused this verse; NAMELY EXPLAINED IT. Yet one night, when I was attending to my father, RABBI SHIMON, I heard from him that the Congregation of Yisrael, the NUKVA, had no perfection, desire and passion towards the Holy One, blessed be He, but from the souls of the righteous, who excite the flow of the lower waters OF THE NUKVA toward the supernal waters OF ZEIR ANPIN; TO WIT, THEY RAISE THE MAYIN NUKVIN (FEMALE WATERS) OF THE NUKVA. Then is a time of complete desire and passion to become one and produce fruit.

731. Come and see: After THE MALE AND THE FEMALE cleaved to each other, and she was desirous OF ZEIR ANPIN, she said: "Set me as a seal upon your heart." Why a seal? Because a seal, when it is imprinted, even after it is removed, its impress remains there, and is never erased, but its shape and likeness stay. Thus said the Congregation of Yisrael, THE NUKVA: Now that I have cleaved to you, even though I shall leave and go into exile, "set me as a seal upon your heart" so that my likeness will remain with you, like the seal which leaves its imprint wherever it is pressed.

732. "For love is strong as death." It is as strong as the spirit taking leave of the body. For we have learned that when time comes for a man to depart from the world and he sees certain sights, the spirit goes to every limb in the body and courses on waves like a passenger UPON A BOAT at sea, without oars, helplessly going up and down. Nothing is more difficult than the day when the spirit takes leave of the body. So the love of the Congregation of Yisrael to the Holy One, blessed be He, is as strong as death is, when the spirit departs from the body.

730. ר' אֶלְעָזָר וְרַבִּי אַבָּא, אֲשֶׁתְּמִיטוּ בְּמַעְרַתָא דְלוּד, דְּעָלוּ קָמִי תוֹקְפָא דְשִׁמְשָׁא, דִּהְווּ אֲזִלִּי בְּאַרְחָא. אָמַר רַבִּי אַבָּא נִסְחָר הָאִי מַעְרַתָא בְּמִלִּי דְאוּרִייתָא. פִּתַּח ר' אֶלְעָזָר וְאָמַר, שִׁימָנִי כַחוֹתֶם עַל לִבְךָ כַחוֹתֶם עַל זְרוּעֶךָ וְגו', רִשְׁפִּיהָ רִשְׁפִּי אֵשׁ שְׁלֵהֶבֶת יְהוָה, הָאִי קָרָא אֶתְעֲרָנָא בֵּיהּ, אֲבָל לִילִיא חָד הוּהּ, בְּדִ הוּיָנָא קָאִים קָמִי אַבָּא, וְשִׁמְעָנָא מִנִּיהּ מַלְּהָ, דְלִית שְׁלִימוּ וְרַעוּתָא וְכִסּוּפָא דְכִנְסַת יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא, אֲלָא בְּנִשְׁמַתְהוּן דְּצַדִּיקִינָא, דְּאִינוּן מִתְעָרִי נְבִיעוּ דְּמִיָּא תַתָּאִי, לְקַבְּלִי עֲלָאִי, וּבִהִיא שַׁעְתָּא שְׁלִימוּ דְרַעוּתָא וְכִסּוּפָא בְּדִבּוּקוֹ חָדָא, לְמַעַבְדַּ פִּירִין.

731. תָּא חֲזִי , בְּתַר דְּאֶתְדַּבְּקוּ דָּא בְּדָא, וְהִיא קְבִילַת רַעוּתָא, הִיא אֲמַרַת שִׁימָנִי כַחוֹתֶם עַל לִבְךָ, אֲמַאי כַחוֹתֶם. אֲלָא אֲרַחֲיָה דְּחוֹתֶם, בִּיּוֹן דְּאֶתְדַּבֵּק בְּאַתֵּר חָד, אַע"ג דְּאֶתְעָרִי מִינִיהּ, הָא אֲשֶׁתָּאֵר רִשְׁימוּ בִּהְהוּא אֶתֶר, וְלֹא אֶעֱרִי מִנִּיהּ, דְּכָל רִשְׁימוּ, וְכָל דְּיוֹקְנָא דִּילִיָּהּ, בֵּיהּ אֲשֶׁתָּאֵר. כֵּן אֲמַרָה כִּנְסַת יִשְׂרָאֵל, הָא אֶתְדַּבְּקָנָא בְּךָ, אַע"ג דְּאֶתְעָרִי מִינֶךָ וְאִזְוִיל בְּגִלּוּתָא, שִׁימָנִי כַחוֹתֶם עַל לִבְךָ, בְּגִין דִּישְׁתָּאֵר כָּל דְּיוֹקְנִי בְּךָ, כִּהְיָ חוֹתֶם דִּישְׁתָּאֵר כָּל דְּיוֹקְנִיהּ, בִּהְהוּא אֶתֶר דְּאֶתְדַּבֵּק בֵּיהּ.

732. בִּי עֲזָה כְּמוֹת אֱהָבָה, תְּקִיפָא הִיא, בְּפִרְיִשׁוּ דְרוּחָא מִן גּוּפָא. דְּתַנִּינוּן, בְּשַׁעְתָּא דְּב"נ מְטִי לְאַסְתַּלְקָא מִן עֲלָמָא וְחָמִי מַה דְּחָמִי, רוּחָא אֲזִלָּא בְּכָל שְׁוִיפִי דְּגּוּפָא וְסָלִיק גַּלְגְּלוּי, כְּמֵאן דְּאִזְוִיל בִּימָא בְּלֹא שְׁוִיטוֹן, סָלִיק וְנַחֲתִית וְלֹא מַהֲנִיָּא לִיהּ, אֶתָּא וְאִישְׁתָּאִיל מְכָל שְׁוִיפִי גּוּפָא, וְלִית תְּקִיפּוּ בְּיוֹמָא דְּפִרְיִשׁ רוּחָא מִן גּוּפָא. כֵּן תְּקִיפּוּ דְּרַחֲמִימוּ דְּכִנ"י לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, כְּתִקִּיפּוּ דְּמוּתָא, בְּשַׁעְתָּא דְּבִיעֵי רוּחָא לְאַתְפָּרְשָׁא מִן גּוּפָא.

733. "Jealousy is cruel as Sh'ol..." Whoever loves and is not jealous, his love is not true love. When he is jealous, love is perfected. From this we have learned that a man should be jealous of his wife, so as to be attached to her in complete love. For this way he does not look at other women. What is "cruel (lit. 'hard') as Sh'ol"? As it is hard for the wicked to descend to Sh'ol, so it is hard for the jealous lover to part from his love.

734. Another explanation for "jealousy is cruel as Sh'ol" is that when the wicked are brought down to Sh'ol, their sins are announced to them, for which they are brought down. They find it hard, so he who is jealous demands reckoning for sins, and enumerates all the SUSPICIOUS things SHE DID, and his love grows strong.

735. "Its coals are coals of fire, the very flame of Yah." What is the very flame of Yah? It is the burning flame which comes out of the Shofar, YESOD OF IMA CALLED Yah. Once it is aroused, it burns. What is it? The Left COLUMN OF IMA, as it is written: "His left hand is under my head" (Shir Hashirim 8:3). It burns the flame of Yisrael's love, THE SHECHINAH, for the Holy One, blessed be He.

736. Therefore, "many waters cannot quench love" (Shir Hashirim 8:7), for when the right comes, which is water, CHESED, it adds to the burning of love, instead of extinguishing the flame of the left, as it says "and his right hand embraces me" (Ibid. 3). Hence "many waters cannot quench love." All THE FOLLOWING VERSES are EXPOUNDED UPON in this manner.

737. As they were sitting, they heard Rabbi Shimon, who was coming this way together with Rabbi Yehuda and Rabbi Yitzchak. RABBI SHIMON approached the cave, and Rabbi Elazar and Rabbi Aba came out. Rabbi Shimon said: From the walls of the cave I see that the Shechinah is here. They sat. Rabbi Shimon asked, What are you studying? Rabbi Aba said: The Congregation of Yisrael's love for the Holy One, blessed be He. Rabbi Elazar explained the verse, "Set me as a seal upon your heart" as referring to the Congregation of Yisrael. Rabbi Shimon said: Elazar, you have looked upon sublime love and the bond of amity.

733. קָשָׁה כְּשֹׂאֹל קְנָאָה, כָּל מֵאן דְּרַחֵם, וְלֹא קָשִׁיר עֲמִיהָ קְנָאָה, לֹא רַחֲמֹתֶיהָ רַחֲמוֹתָא, בֵּינָן דְּקֵנִי, הֵא רַחֲמֹתָא אֲשֶׁתָּלִים. מִכָּאן אוֹלִיפְנָא דְּבִיעֵי ב"נ לְקְנָאָה לְאַנְתִּיתִיהָ, בְּגִין דִּיתְקַשֵּׁר עִמָּה רַחֲמֹתָא שְׁלִים, דְּהָא מִגּוּ כֶּךָ לֹא יִהְיֶב עֵינָיו בְּאִינְתּוֹ אַחֲרָא. מִהוּ קָשָׁה כְּשֹׂאֹל. אֵלָּא, מַה שֹּׂאֹל קָשִׁיָּא בְּעֵינֵיהּ דְּחֻיבִין לְמִיחַת בֵּיהּ, כֶּךָ קְנָאָה קָשִׁיָּא בְּעֵינֵיהּ דְּמֵאן דְּרַחֵם וְקֵנִי, לְאַתְפְּרָשָׁא מִרַחֲמוֹתָא.

734. ד"א קָשָׁה כְּשֹׂאֹל קְנָאָה, מַה שֹּׂאֹל, בְּשַׁעֲתָא דְּנִחְתִּין לֹון לְחֻיבֵיָּא בֵּיהּ, מוֹדִיעִין לֹון חוֹבֵיהּ עַל מַה נִּחְתִּין לֵיהּ, וְקָשִׁיָּא לְהוּ. כֶּךָ, מֵאן דְּקֵנִי, הוּא תָּבַע עַל חוֹבֵיהּ, וְחָשִׁיב כְּמַה עוֹבְדִין, וְכִדִּין קְשׁוּרָא דְּרַחֲמֹתָא אֲתִקְשֵׁר בֵּיהּ.

735. רִשְׁמִיָּה רִשְׁפִּי אֵשׁ שְׁלֵהֶבֶת יָהּ, מֵאן שְׁלֵהֶבֶת יָהּ, דָּא שְׁלֵהוּבָא דְּאֲתוּקְדָּא וְנִמְקָא מִגּוּ שׁוּמְרִי, דְּאִיהּ אֲתַעֵר וְאוּקִיד, וּמֵאן אִיהּ, שְׁמָאֵלָא. הֵה"ד שְׁמָאֵלָא תַּחַת לְרֹאשִׁי. דָּא אוּקִיד שְׁלֵהוּבָא דְּרַחֲמֵי דְּכִנְסַת יִשְׂרָאֵל, לְגַבִּי קוֹדֶשׁא בְּרִין הוּא.

736. וּבְגִינִי כֶּךָ, מִים רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֱהָבָה. דְּהָא כִּד אֲתִי יְמִינָא דְּאִיהּ מִים, אוּסִיף יְקִידוֹ דְּרַחֲמֹתָא, וְלֹא כְּבִי שְׁלֵהוּבָא דְּשְׁמָאֵלָא, כִּד"א וְיְמִינוּ תַּחְבֻּקֵנִי, הֵא אִיהּ מִים רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֱהָבָה, וְכֵן כֹּלָא כְּהֵא גִּוּנָא.

737. עַד דְּהוּה יִתְבִּי, שְׁמַעוּ קְלִיָּה דְּרַבִּי שְׁמַעוֹן, דְּהוּה אֲתִי בְּאוּרְחָא, הוּא וְרַבִּי יְהוּדָה וְרַבִּי יִצְחָק. קְרִיב לְמַעֲרָתָא, נִמְקּוּ רַבִּי אֶלְעָזָר וְרַבִּי אַבָּא. אָמַר רַבִּי שְׁמַעוֹן, מִכּוֹתְלֵי דְּמַעֲרָתָא חֲמִינָא, דְּשְׁכִינְתָּא הָכָא. יִתְבּוּ. אָמַר ר' שְׁמַעוֹן בְּמֵאֵי עֲסָקִיתוּ. אָמַר ר' אַבָּא, בְּרַחֲמֹתָא דְּכִנְסַת יִשְׂרָאֵל לְגַבִּי קוֹדֶשׁא בְּרִין הוּא, וְר"א פְּרִישׁ הֵא קְרָא בְּכִנְסַת יִשְׂרָאֵל, שְׁיִמְנִי כְּחוֹתֶם עַל לִבִּי וְגו'. אָמַר לֵיהּ, אֶלְעָזָר בְּרַחֲמֵי עֲלָאָה וְקָשִׁירוּ דְּחִבִּיבוֹתָא אֲסַתְכִּלַּת.

738. Rabbi Shimon was silent for a while, then said: Silence is good everywhere, except in relation to the Torah. I have a hidden secret, which I do not wish to be lost from you. It is a supernal matter, which I found in the book of Rav Hamnuna Saba (the elder).

738. אֲשֶׁתִּיק רַבִּי שְׁמַעוֹן שְׁעָתָא, אָמַר בְּכָל אֶתֶר
בְּעִיָּא שְׁתִּיקוּ, בְּרַ שְׁתִּיקוּ דְּאוּרִינְתָא. גִּינּוּא חָדָא
אֵית לִי גִנּוּא, וְלֹא בְּעִינָא דִּיתְאַבִּיד מִנִּיכּוֹ, וְהִיא
מְלָה עֲלָאָה, וְאִשְׁכַּחנָא לָהּ בְּסַפְרָא דְּרַב הַמְּנוּנָא
סָבָא.

739. Come and see: the male always chases after the female and arouses her love. Yet here I found that she arouses his love and courts him, AS SAID IN THE VERSE: "SET ME AS A SEAL UPON YOUR HEART..." According to custom, it is not proper that the female runs after the male. But OF NECESSITY this is a deep matter, a supernal matter HIDDEN among the King's treasures.

739. תָּא חֲזִי, בְּכָל אֶתֶר דְּכוּרָא רְדִיף בְּתֵר נּוֹקְבָא,
וְאַתְעֵר לְגִבָּה רַחֲמִימוּתָא, וְהֵכָא אִשְׁכַּחנָא, דְּהִיא
אַתְעֵר רַחֲמִימוּתָא וּרְדָפָה אֲבִתְרִיהּ, וְאוּרְחִיהּ
דְּעֵלְמָא, דְּלִית שְׂבָחָא דְּנוֹקְבָא, לְמִרְדָּף בְּתִרְיָהּ
דְּדְכוּרָא. אֲלֵא, מְלָה סְתִימָא הִיא, וּמְלָה עֲלָאָה דְּבִי
גִנּוּיָא דְּמַלְכָּא.

73. Three souls

A discussion of the three souls reveals that there are actually four. The first is the supernal soul of all souls, which is hidden and never revealed. The second is the Nukva. The third and forth are the souls of the righteous below, which come from the soul of the female and the male, Zeir Anpin. Through the analogy of a king who sends his son away to be raised in a village until he is ready to learn the ways of the palace, we learn why the soul descends to this world only to leave at a later time. The soul never leaves this world until the Matron comes for it and delivers it to the King's palace, where it remains. The discourse then returns to the subject of the previous section, Yisrael love for God. We are told that the souls of the righteous, who are male, incite the female love and desire for Zeir Anpin. The rabbis conclude by explaining that the verse, "The righteous is the foundation of the world," alludes to both Yesod of Zeir Anpin and the souls of the righteous.

The Relevance of this Passage

The wisdom woven throughout this passage awakens a deep desire within us to know our true purpose in this world. A love for the Light of The Creator and for spiritual truths is kindled in our hearts and soul, which, in turn, help unite the Lower and Upper Worlds.

Spiritual work requires both an intellectual and emotional understanding in order to provide us with the impetus to continue onward. Here, an emotional awakening concerning our source and origin is born within us as we realize that spiritual growth brings us nearer to our supernal Father.

740. Come and see: There are three souls which pertain to certain supernal grades. The three are really four. The first is a supernal soul, which cannot be perceived by the higher treasurer, much less by the lower one. It is the soul of all the souls, hidden and never revealed to be known. All stem from it.

740. תָּא חֲזִי, תִּלְתַּ נְשָׁמְתִּין אֵינּוֹן, וְאֵינּוֹן סִלְקִין
בְּדִרְגִּין עֲלָאִין יָדִיעֵן, וְעַל דְּאֵינּוֹן תִּלְתָּא אַרְבַּע
אֵינּוֹן. חָד נְשָׁמְתָא עֲלָאָה דְּלֹא אֲתַפֵּס, וְלֹא אֲתַעֵר
בֵּיהּ גִּזְבְּרָא דְּקִרְטִיטָאָה עֲלָאָה, כָּל שָׁבִין תִּתְּאָה.
וְהֵאִי נְשָׁמְתָא לְכָל נְשָׁמְתִּין, וְהוּא סְתִים, וְלֹא
אַתְגַּלִּיא לְעֵלְמִין, וְלֹא אֲתִידַע, וְכִלְהוּ בֵּיהּ תִּלְוִין.

741. It is wrapped in a garment made of the splendor of the Carmel, which drips pearls, all linked as one like the limbs of the body. The supernal soul enters them, and displays through them its works, AS THE BODY REVEALS THE WORKS OF THE SOUL. It and they are one with nothing to divide them. This is the supernal soul, the most hidden.

741. וְהֵאִי אֲתַעֲטָף בְּעֵטוּפָא דְּזָהָרָא דְּכֶרְמִלָא, בְּגוֹ
זְהִירוּתָא וְנָטִיף טַפִּין טַפִּין מִרְגָּלָאן. וְאַתְקִשְׁרוּ כִּלְהוּ
בְּחָד, בְּקִשְׁרִין דְּשִׁימִי דְּגוּפָא חָד. וְהוּא אָעִיל
בְּגוּוּיָהּ, וְאֲחֲזִי בְּהוּ עֲבִידְתִּיהּ. הוּא וְאֵינּוֹן חָד הוּא,
וְלִית בְּהוּ פְּרִישׁוּ. הֵאִי נְשָׁמְתָא עֲלָאָה טְמִירוּ דְּכִלְא.

742. Another soul is the Nukva, which hides among her armies, it She is their soul and receives a body from them. SHE IS CLOTHED IN THEM AS A SOUL WITHIN A BODY, so as to display through them her handiwork to all the world, just as the body is a vessel which executes its works through the soul. They are ATTACHED AND UNITED TO EACH OTHER, like the hidden ones above are attached.

742. נְשָׁמְתָא אַחֲרָא, נּוֹקְבָא דְּמַטְמָרָא בְּגוֹ חִילָהָא,
וְהִיא נְשָׁמְתָא לָהּ, וּמְנִיחָהּ אַחֲרָא גּוּפָא, לְאַחֲזָאָה
בְּהוּ עֲבִידְתָּא לְכָל עֵלְמָא, כְּגוּפָא דְּאִיהוּ מְאָנָא
לְנְשָׁמְתָא, לְמַעַבְדַּ בֵּיהּ עֲבִידְתָּא, וְאֵלִין כְּגוּוּנָא
דְּאֵינּוֹן קְשִׁירִין טְמִירִין דְּלַעִילָא.

743. Another soul is the souls of the righteous below. The souls of the righteous come from the supernal souls, the soul of the female and the soul of the male, ZEIR ANPIN. For this reason, the souls of the righteous are higher than all the armies and legions of angels above, SINCE ANGELS COME FROM THE OUTER PART OF THE NUKVA, BUT THE SOULS COME FROM THE INNER PART OF THE NUKVA AND ZEIR ANPIN, NAMELY FROM THEIR SOULS.

744. HE ASKS: You may say that if the souls are elevated on two sides, OF ZEIR ANPIN AND THE NUKVA, AND COME FROM THEIR INWARDNESS, why then do they descend into this world, and why leave it? HE ANSWERS: THIS IS LIKE a king who begot a son. He sent him to be raised in a village until it was time for him to be taught the ways of the palace. When the king heard his son is grown up, out of love for him, he sent the Matron his mother to fetch him. She brought him to the palace, where he rejoiced with HIS SON every day.

745. The Holy One, blessed be He, also begot a son by the Matron. Who is he? The Supernal Holy Soul, THE DESCENDANTS OF ZEIR AND NUKVA. He sent him to the village, NAMELY to this world, to be raised and be brought up in the ways of the King's palace. When the King saw that his son was grown up in this village, and that it was time to bring him to the palace, what did he do? Out of love for his son, he sent the Matron, who fetched him to his palace. The soul never leaves this world until the Matron comes for it, and brings it to the King's palace where it remains forever.

746. Yet it is the way of the world that the inhabitants of the village weep when the King's son parts from them. There was a wise man there, who said: Wherefore are you crying, is he not a king's son? It is not meet that he shall dwell among you any longer, but in his father's palace. Moshe too, who was wise, saw the inhabitants of the village crying, and said to them, "You are the children of Hashem your Elohim: you shall not gash yourselves" (Devarim 14:1).

747. Come and see: if all the righteous knew that they would be glad when the day comes for them to depart from this world. For is it not a high honor that the Matron comes for them to escort them into the King's palace, and that the King will daily rejoice in them? For the Holy One, blessed be He, amuses Himself only with the souls of the righteous.

743. נִשְׁמַתָּא אַחְרָא, הִיא, נִשְׁמַתְהוֹן דְּצַדִּיקוּיָא לְתַתָּא. נִשְׁמַתְהוֹן דְּצַדִּיקוּיָא אַתִּין מֵאִינוֹן נִשְׁמַתִּין עֲלָיִן, מִנִּשְׁמַתָּא דְנוֹקְבָא, וּמִנִּשְׁמַתָּא דְדְכוּרָא. וּבְגִין כֵּן, נִשְׁמַתִּין דְּצַדִּיקוּיָא עֲלָיִן, עַל כָּל אִינוֹן חִילִין וּמִשְׁרִינִין דְלַעִילָא.

744. וְאִי תִימָא, הָא עֲלָיִן אִינוֹן מִתְרִין סְטְרִין, אֲמַאי נַחְתִּין לְהָאִי עֲלָמָא, וְאֲמַאי אֶסְתַּלְקוּ מִנִּיהּ. לְמַלְכָא דְאַתְיָלִיד לִיהּ בֶּר, שְׁדֵר לִיהּ לְחַד בְּכַר, לְמַרְבָּה לִיהּ, וּלְגַדְלָא לִיהּ, עַד דִּיתְרַבִּי, וְיִוְלְפוֹן לִיהּ אֲרָחִי דְהִיכְלָא דְמַלְכָא. שְׁמַע מַלְכָא, דְהָא בְרִיָּה רַב וְאַתְרַבִּי. מַה עָבַד בְּרַחֲמֵי דְבְרִיָּה, מְשַׁדֵּר לָהּ לְמַטְרוֹנִיתָא אֲמִיהָ בְּגִינִיהּ, וְאָעִיל לְהִיכְלִיהּ, וְחָדִי עֲמִיהָ כָּל יוֹמָא.

745. כֵּן קוֹדֶשָׁא בְרִיךְ הוּא, אִלִּיד בֶּר בְּמַטְרוֹנִיתָא, וְאִי אִיהוּ נִשְׁמַתָּא עֲלָאָה קְדִישָׁא, שְׁדֵר לִיהּ לְכַפֵּר, לְהָאִי עֲלָמָא, דִּיתְרַבִּי בִיָּה, וְיִוְלְפוֹן לִיהּ אֲרָחִי דְהִיכְלָא דְמַלְכָא, בֵּינִין דִּידַע מַלְכָא דְהָא בְרִיָּה אַתְרַבִּי בְּהָאִי בְּכַר, וְעִידֵן הוּא לְמִיּוֹתֵי לִיהּ לְהִיכְלִיהּ. עָבַד בְּרַחֲמֵי דְבְרִיָּה, מְשַׁדֵּר לְמַטְרוֹנִיתָא בְּגִינִיהּ וְאָעִיל לִיהּ לְהִיכְלִיהּ. נִשְׁמַתָּא לָא סִלְקָא מִהָאִי עֲלָמָא, עַד דְאַתַּת מַטְרוֹנִיתָא בְּגִינָהּ, וְאָעִילָת לָהּ בְּהִיכְלָא דְמַלְכָא, וְיִתִּיבַת תַּמָּן לְעֲלָמִין.

746. וְעַם כָּל דָּא, אֲוִרְחָא דְעֲלָמָא, דְאִינוֹן בְּנֵי בְּכַר, בְּכָאן עַל פְּרִישׁוֹ דְבְרִיָּה דְמַלְכָא מְנִיְהוּ. חַד פִּקְחָ הוּהּ תַּמָּן, אָמַר לוֹן עַל מַה אַתָּן בְּכָאן, וְכִי לָאו בְרִיָּה דְמַלְכָא אִיהוּ, וְלֹא אַתְחִזִּי לְמִידֵּר וְתִיר בִּינִיכּוֹ, אֲלֹא בְּהִיכְלָא דְאָבוּי. כֵּן מִשָּׁה, דְהוּהּ פִּקְח, חָמָא בְּנֵי כְּכַר דְהוּהּ בְּכָאן. עַל דָּא אָמַר, בְּנִים אַתֶּם לִי אֱלֹהֵיכֶם לֹא תִתְגוֹדְדוּ.

747. תָּא חֲזִי , אִילוּ הוּוּ יִדְעִין כְּלָהוּ צַדִּיקוּיָא הָאִי, הוּוּ חֲדָאן הֵהוּא יוֹמָא דְמָטִי לוֹן לְאַסְתַּלְקָא מִהָאִי עֲלָמָא, וְכִי לָאו יִקְרָא עֲלָאָה הוּא, דְמַטְרוֹנִיתָא אַתַּת בְּגִינִיְהוּ, וְלֹאֻבְלָא לוֹן לְהִיכְלָא לְמַלְכָא, לְמַחְדִּי בְּהוּ מַלְכָא כָּל יוֹמָא, דְהָא קוֹדֶשָׁא בְרִיךְ הוּא לָא אֲשַׁתְּעִשַׁע אֲלֹא בְּנִשְׁמַתְהוֹן דְּצַדִּיקוּיָא.

748. Come and see: the love of the Congregation of Yisrael, THE NUKVA, for the Holy One, blessed be He, ZEIR ANPIN, is stirred by the souls of the righteous below. Since they come from the side of the King, ZEIR ANPIN, the side of the male, the female is aroused from the side of the male, and love is stirred. Thus the male incites affection and love within the female and she is united in love with the male. THIS SETTLES THE QUESTION, THAT IT IS NOT PROPER FOR THE FEMALE TO COURT THE MALE. NOW IT IS EXPLAINED, THAT THE SOULS OF THE RIGHTEOUS, WHO ARE MALE, INCITE IN HER THIS LOVE TO ZEIR ANPIN.

749. In the same manner, the desire of the female to pour forth lower waters towards the upper waters is aroused solely by the souls of the righteous. Happy are the righteous in this world and in the World to Come, for they support the upper and lower. Therefore it just says, "The righteous is the foundation of the world" (Mishlei 10:25), WHICH MAY MEAN EITHER THE SUPERNAL RIGHTEOUS, YESOD OF ZEIR ANPIN, OR THE SOULS OF THE RIGHTEOUS. BOTH MEANINGS ARE TRUE.

750. The secret thereof is that the righteous is Yesod above, YESOD OF ZEIR ANPIN, and Yesod below OF THE NUKVA AND THE SOULS OF THE RIGHTEOUS. The Congregation of Yisrael, THE NUKVA, comprises the upper and lower righteous. The righteous on this side, YESOD OF ZEIR ANPIN, and the righteous on that side, THE SOUL OF THE RIGHTEOUS BELOW, inherit THE NUKVA. Hence it says, "The righteous shall inherit the earth" (Tehilim 38:29), and assuredly they will inherit THE NUKVA CALLED earth. Come and see: The righteous, YESOD OF ZEIR ANPIN, inherits the earth, THE NUKVA, pours blessings upon it every day and furnishes it with delights and dainties which he draws FROM BINAH upon it. We have already explained this.

74. "Out of Asher his bread shall be fat"

A discussion of the title verse interprets it as signifying Binah, which gives "royal dainties" to Yesod, which in turn then gives to Malchut, our dimension of physical matter. There are two types of bread: the bread of poverty, which is the bread of Malchut, and millet bread, the bread of Zeir Anpin. The bread mentioned in the title verse is that of Zeir Anpin. Zeir Anpin nourishes Malchut through the righteous, and Malchut distributes the "royal dainties" among the grades beneath her.

Following a description of the double bread of Shabbat, there ensues a discussion of the verse, "For the bread is spent." We are told that the upper bread of Zeir Anpin is referred to as masculine and includes all types of food, while the lower bread of the Nukva is feminine and refers only to bread. Finally, the discourse informs us Moshe revealed that Asher is mentioned above in Binah. We also learn that Asher is mentioned below, in relation to Malchut and is included in the support of Malchut, below the twelve tribes.

The Relevance of this Passage

Here, the righteous sages of antiquity, and the pious who walk among us in the present, assist us in connecting our souls and the entire world [Malchut] to the level of Zeir Anpin, the fountainhead of spiritual energy, including financial sustenance for our physical reality.

751. This is the secret of the verse, "Out of Asher his bread shall be fat, and he shall yield royal dainties," WHICH MEANS THAT ASHER IS THE SAID RIGHTEOUS, YESOD OF ZEIR ANPIN, THAT POURS DAINTIES UPON THE NUKVA. Yet he is not YESOD OF ZEIR ANPIN, as it is written: "The daughters saw her, and called her happy" (Shir Hashirim 6:9), WHICH IS AN ASPECT OF THE NUKVA AND NOT YESOD OF ZEIR ANPIN. Leah therefore said "for the daughters will call me happy (Heb. oshri)" (Bereshheet 30:13). This is correct. Come and see: From the World to Come, BINAH, issues a flow upon the righteous, YESOD OF ZEIR ANPIN, to pour delicacies and dainties upon the earth, which has been bread of poverty turned millet bread. This is the meaning of, "Out of Asher his bread shall be fat, and he shall yield royal dainties." We have already explained this. ASHER IS BINAH, WHICH GIVES ROYAL DAINTIES TO YESOD, AND YESOD TO THE NUKVA.

748. תָּא חַזִּי, אֶתְעֲרוּתָא דְרַחֲמֵי דְכִנּוּי, לְגַבִּי קוֹדֶשָׁא בְרִיךְ הוּא, נִשְׁמַתְהוּן דְּצִדִּיקָא לְתַתָּא, מִתְעֲרִין לֵהּ, בְּגִין דְּאִינוּן אֲתִיין מִסְטָרָא דְמַלְכָּא, מִסְטָרָא דְדְכוּרָא, וְאֶתְעֲרוּתָא דָּא מְטִי לְנוֹקְבָא מִסְטָרָא דְדְכוּרָא, וְאֶתְעֵר רַחֲמֻתָּא. אֲשַׁתְּכַח, דְּדְכוּרָא אֶתְעֵר חֲבִיבוֹ וְרַחֲמֻתָּא לְנוֹקְבָא, וּכְדִין נוֹקְבָא אֶתְקַשְׁרַת בְּרַחֲמֻתָּא, לְגַבִּי דְכוּרָא.

749. כִּהְיֵי גִוּוּנָא, תִּיאוּבְתָא דְנוֹקְבָא, לְמִשְׁדֵּי מִיּוּן תַּתָּאִין לְקַבֵּל מִיּוּן עֲלָאִין, לֹאֵו אִיהוּ, אֵלֹא בְּנִשְׁמַתְהוּן דְּצִדִּיקָא. זָכָאִין אִינוּן צִדִּיקָא בִּהְיֵי עֲלֵמָא, וּבְעֲלֵמָא דָּאֲתִי, דְּעֲלִיָּהוּ קִיּוּמִין עֲלָאִין וְתַתָּאִין. וְעַל דָּא וְצִדִּיק יְסוּד עוֹלָם כְּתִיב סֵתֵם.

750. וְרָזָא דְכָלָא, צִדִּיק, אִיהוּ יְסוּדָא דְלַעֲלֵלָא, וְאִיהוּ יְסוּדָא לְתַתָּא, וּכְנִסַת יִשְׂרָאֵל אֶתְכַלִּילַת מִצִּדִּיק, מְלַעֲלֵלָא וּמִתַּתָּא, צִדִּיק מֵהָאִי סְטָרָא, וְצִדִּיק מֵהָאִי סְטָרָא, יִרְתִּין לֵהּ, הֵה"ד צִדִּיקִים יִרְשׁוּ אֶרֶץ. יִרְשׁוּ אֶרֶץ וְדָאִי. תָּא חַזִּי, צִדִּיק אַחֲסִין לֵהּ לֵהָאִי אֶרֶץ, וְאֶרֶץ עֲלֵהּ בְּרַכָּאן בְּכָל יוֹמָא, וְיִהְיֵי לֵהּ תַּפְנוּקִין וְעֲדוּנִין, בְּנִגְדוֹ עֲלָהּ דְנִגִּיד עֲלֵהּ, וְהָא אוֹקִימָנָא מְלֵה.

751. וְרָזָא דְכְּתִיב מֵאֲשֶׁר שְׁמֵנָה לְחֻמוֹ וְהוּא יִתֵּן מִעֲדָנֵי מֶלֶךְ. וְעַם כָּל דָּא, מְלֵה אַחֲרָא, כְּמָה דְכְּתִיב, רְאוּהָ בָנוֹת וַיֹּאשְׁרוּהָ, וְעַל דָּא אֲמַרְהָ לָאָה, בְּאֲשֶׁרִי כִי אֲשֶׁרוּנִי בָנוֹת וְכָלָא שְׁפִיר. וְתָא חַזִּי מִעֲלֵמָא דָּאֲתִי, אֶתְמַשִּׁיךְ וְנִגִּיד לֵהָאִי צִדִּיק, לְמִיָּהֵב תַּפְנוּקִין וְעֲדוּנִין לֵהָאִי אֶרֶץ, דְּאִיהוּ לֶחֶם עוֹנִי, וְאֶתְעַבִּיד לֶחֶם פָּנֵג, הֵדָּא הוּא דְכְּתִיב, מֵאֲשֶׁר שְׁמֵנָה לְחֻמוֹ וְהוּא יִתֵּן מִעֲדָנֵי מֶלֶךְ וְדָאִי, וְהָא אוֹקִימָנָא.

752. Come and see: "Out of Asher his bread shall be fat." This is the place which everyone calls happy. What is it? It is the World to Come, BINA, which the upper and lower call happy and yearn for. "His bread shall be fat": HE ASKS: Whose BREAD? It does not specify the place OF BREAD. HE REPLIES: There is bread and bread, and in the same way there is a tree and tree. There is The Tree of Life, ZEIR ANPIN, and the tree upon which death depends, THE NUKVA. SO there is bread which is called bread of poverty, THE NUKVA, and there is bread called millet bread. What is THE MILLET BREAD? It is Vav OF THE NAME YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN. This is "his bread (Heb. lachmo)": the bread (Heb. lechem) of Vav, NAMELY THE BREAD OF ZEIR ANPIN. Hence it says "Behold, I will rain bread from heaven" (Shemot 16:4), from heaven indeed, WHICH IS ZEIR ANPIN CALLED HEAVEN.

753. Hence, "out of Asher his bread shall be fat." "His bread" includes the syllables lechem and the letter Vav, TO WIT, THE BREAD OF ZEIR ANPIN CALLED 'VAV', since from him-FROM BINA CALLED 'ASHER'-the tree is nourished, and he, BINA, adorns it WITH THE FIRST THREE SFIROT, as it says "the crown with which his mother crowned him" (Shir Hashirim 3:11), TO WIT, BINA CALLED 'MOTHER'. When ZEIR ANPIN receives, he shall surely yield royal dainties (lit. 'of the king'). Who is the king? The Congregation of Yisrael, NAMELY THE NUKVA, which is nourished BY ZEIR ANPIN, who gives to her via the righteous, the holy grade of the sign of the covenant, NAMELY YESOD OF ZEIR ANPIN, and from THE NUKVA unto the other grades below IN BRIYAH, YETZIRAH AND ASIYAH, which resemble the ones above, TO WIT, THE IMPLEMENTS IN BRIYAH, YETZIRAH AND ASIYAH RESEMBLE THOSE IN ATZILUT.

754. In the book of Rav Hamnuna Saba (the elder), he said the following, "Out of Asher his bread shall be fat" refers to the Shabbat bread, which is doubly delightful, as it is written: "They gathered double bread" (Shemot 16:22). There are two kinds of breads, bread from heaven, FROM ZEIR ANPIN, and bread from the earth, FROM THE NUKVA. This is millet bread, BUT THE BREAD FROM THE EARTH DETACHED FROM THE BREAD FROM HEAVEN is the bread of poverty. On Shabbat, the lower bread OF THE NUKVA is included within the upper bread OF ZEIR ANPIN, and the lower is blessed by the upper. This is double bread.

755. RAV HAMNUNA SABA (THE ELDER) also said that the double bread of Shabbat, WHICH IS THE BREAD OF THE NUKVA, receives from the supernal Shabbat, BINA, which flows and shines upon everything. The bread OF THE NUKVA is united with the bread OF BINA and becomes double. HE EXPLAINS WHY HE DOES NOT TALK OF THE BREAD OF THE NUKVA AND THE BREAD OF ZEIR ANPIN, BUT THE BREAD OF BINA. IT IS BECAUSE that uniformly the secret of bread is the Nukva, EITHER THE NUKVA OF ZEIR ANPIN, OR BINA, WHICH IS ALSO A FEMALE. BUT THE ABUNDANCE OF ZEIR ANPIN IS NOT CALLED BREAD, SINCE IT IS MALE. Hence it is written: "Shall be fat" with a feminine suffix INSTEAD OF A MASCULINE. It also says "save the bread which he did eat" (Beresheet 39:6), WHICH ALLUDES TO the wife CALLED BREAD. HENCE BREAD IS AN ASPECT OF THE FEMALE.

752. תָּא חֲזִי, מֵאֲשֶׁר שִׁמְנָה לַחֲמוֹ. דָּא הוּא אֲתֵר דְּכָלָא מֵאֲשֶׁרִין לִיה, וּמֵאֵי אִיהוּ. עֲלֵמָא דְּאֲתֵי, דְּעֵלָאֵי וְתֵתָאֵי מֵאֲשֶׁרִין לִיה, וּמִבְּסָפִין לִיה. שִׁמְנָה לַחֲמוֹ, מֵאֵן. עַד כָּאֵן לֹא פְרִישׁ מֵאֵן הוּא אֲתֵר. אֲלֵא, אֵית לַחֵם, וְאֵית לַחֵם, כְּמָה דְּאֵית אֵילָנָא, וְאֵית אֵילָנָא, אֵית אֵילָנָא דְּחֵי, וְאֵית אֵילָנָא דְּתַלְמִיָּא בֵּיה מוֹתָא. אֵית לַחֵם דְּאֶקְרִי לַחֵם עוֹנִי, וְאֵית לַחֵם דְּאֶקְרִי לַחֵם פִּנְג. וּמֵאֵן אִיהוּ. דָּא ו', וְדָא הוּא לַחֲמוֹ: לַחֵם ו', וְעַל דָּא כְּתִיב הִנְנִי מִמָּטִיר לָכֶם לַחֵם מִן הַשָּׁמַיִם, מִן הַשָּׁמַיִם וְדָאֵי.

753. וְעַל דָּא, מֵאֲשֶׁר שִׁמְנָה לַחֲמוֹ, לַחֵם ו', דְּהָא מִינִיה אֲתֵן הָאֵי אֵילָנָא, וְהוּא מַעֲטָרָא לִיה, בְּדְכְתִיב בַּעֲטָרָה שְׁעָטָרָה לוֹ אָמוֹ. וְכֹד אִיהוּ נְקִיט, וְדָאֵי הוּא יִתֵּן מִעֲדָנֵי מַלְךְ. וּמֵאֵן מַלְךְ. דָּא כְּנִסְת יִשְׂרָאֵל, דְּהָא מִינִיה אֲתֵנָת, וְהוּא יְהִיב לָהּ עַל יְדָא דְּצִדִּיק, דְּרָגָא קְדִישָׁא אֵת קִיּוּמָא. וּמֵהֲכָא לְשֹׁאֵר דְּרָגִין דְּלִתְתָּא, וְכֻלְהוּ כְּגוּוּנָא דְּלַעִילָא.

754. בְּסִפְרָא דְּרַב הַמְנוּנָא סָבָא, אָמַר הָכִי, מֵאֲשֶׁר שִׁמְנָה לַחֲמוֹ, דָּא לַחֵם שַׁבָּת, דְּאִיהוּ פִּנְג, עַל חַד תְּרִין, בְּדְכְתִיב לָקֵטוּ לַחֵם מִשְׁנָה. מֵאֵי לַחֵם מִשְׁנָה. אֲלֵא, תְּרֵי לַחֵם: לַחֵם מִן הַשָּׁמַיִם, וְלַחֵם מִן הָאָרֶץ, דָּא הוּא לַחֵם פִּנְג, וְדָא הוּא לַחֵם דְּמַסְכְּנָא, וּבְשַׁבָּת אֲתַכְלִיל לַחֵם תִּתָּא, בְּלַחֵם עֲלָא, וְאֲתַבְרַךְ הָאֵי, בְּגִינֵי הָאֵי, וְאִיהוּ לַחֵם מִשְׁנָה.

755. וְתוֹ הִוָּה אָמַר, לַחֵם מִשְׁנָה דְּשַׁבָּת, נְקִיט מִשַּׁבָּת עֲלָא, דְּאִיהוּ נְגִיד וְאֲנָהִיר לְכָלָא, וְאֲתַחְבֵּר לַחֵם בְּלַחֵם, וְאִיהוּ מִשְׁנָה. וּבְכָל אֲתֵר, רְזָא דְּלַחֵם, נּוֹקְבָא הִיא, בְּגִין כֶּךָ שִׁמְנָה כְּתִיב וְלֹא שָׁמֵן. וְכְתִיב כִּי אִם הִלָּחֵם אֲשֶׁר הוּא אוֹכֵל, דָּא אֲנִתִּיָּה.

756. One may ask about the verse: "For the bread is spent in our vessels" (I Shmuel 9:7), THAT THE WORD "SPENT" IS MASCULINE AND not feminine. THE REASON THEREFORE IS THAT other victuals BESIDES BREAD are also called bread. It can be noticed what would be other victuals and what would be bread, for upper bread OF ZEIR ANPIN is uniformly male, AND REFERS TO ALL KINDS OF FOOD. The lower bread OF THE NUKVA is uniformly female, AND REFERS TO BREAD ALONE. We find that it is sometimes written as masculine and sometimes as feminine. All is the same, and the one is like the other, ONLY ONE IS IN ZEIR ANPIN AND THE OTHER IN THE NUKVA, and all is correct.

757. Come and see: Asher is mentioned above IN BINAH and mentioned below in relation to the adornments of the bride, WHO IS THE NUKVA, since the sea, THE NUKVA, rests upon and is supported by all the twelve tribes, THE SECRET OF THE TWELVE OXEN. This is the meaning of: "And the sea was set above upon them" (I Melachim 7:25). ASHER THEN IS PART OF THE SUPPORT OF THE NUKVA. The secret of the matter is that it is established above IN BINAH and below on earth, THE NUKVA, through certain amendments after the pattern of the supernal world BINAH. It is established below through the twelve tribes WHO SUPPORT THE NUKVA, after the supernal pattern OF BINAH WHICH IS ESTABLISHED UPON THE TWELVE SUPPORTS OF ZEIR ANPIN. Hence there is the Shechinah above, BINAH, WHICH RESTS UPON THE TWELVE SUPPORTS OF ZEIR ANPIN, THE THREE COLUMNS, EACH OF THEM FOUR FACED and there is the Shechinah below, the NUKVA, through which Yisrael is included and established by the twelve tribes, and Asher is part of her support like the other tribes.

759. If it were not for Moshe who revealed THAT ASHER IS IN BINAH, it would not be made known. Thus it says, "And let him dip his foot in oil" (Devarim 33:24) to indicate his attachment to his place, which pours the anointing oil from ITS PLACE above IN BINAH. Therefore it says, "Be Asher blessed above sons" (Ibid.).

756. ואִי תִימָא וְהִלָּחֵם אֶזֶל מִכְּלִינוֹ, וְלֹא כְּתִיב אֶזְלָת. שָׁאֵר מְזוּנָא לָחֵם קְרִינֵן לֵיהּ, וְאַשְׁתַּמּוּדְעֵן מְלִין, מֵאֵן הוּא שָׁאֵר מְזוּנָא, וּמֵאֵן הוּא לָחֵם מִמֶּשׁ. לָחֵם דְּלַעֲיִלָא, בְּכָל אֲתֵר דְּכֵר, לָחֵם תַּתָּא, בְּכָל אֲתֵר נּוֹקְבָא. וְאַנֵּן אֲשַׁכְּחִנָא דְּזִמְנִין כְּתִיב דְּכֵר, וְלִזְמִנֵּין נּוֹקְבָא, וְכָלֵא חֵד מְלָה, הָאִי כְּהָאִי, וְשִׁפּוּר כְּלָא.

757. תָּא חַיִּי, אֲשֶׁר, רָשִׁים לַעֲיִלָא, וְרָשִׁים לַתַּתָּא, בְּתַקּוּנֵי כְּלָה, וְכָלְהוּ תְּרִיסַר שְׁבָטִין יִמָּא קָאִים עֲלִיָּהּ, וְאַתְתָּקֵן בָּהּ, הֵ"ד וְהִים עֲלֵיהֶם מְלַמְעָלָה. וְרָזָא דְּמְלָה, אֲתַתָּקֵן לַעֲיִלָא, וְאַתְתָּקֵן לַתַּתָּא בְּאַרְעָא. אֲתַתָּקֵן לַעֲיִלָא בְּתַקּוּנֵין יָדִיעֵן, כְּגוּוֹנָא דְּעֵלְמָא עֲלָא. וְאַתְתָּקֵן לַתַּתָּא בְּהֵי תְּרִיסַר שְׁבָטִין כְּגוּוֹנָא דְּלַעֲיִלָא וְע"ד שְׁכִינָתָא לַעֲיִלָא וְשְׁכִינָתָא לַתַּתָּא בְּגִינִיָּהּ דִּישְׂרָאֵל, וּבְתְּרִיסַר שְׁבָטִין אֲתַכְּלִילַת וְאַתְתָּקֵנָת. אֲשֶׁר בְּתַקּוּנָהָ קִיּוּמָא, כְּשָׁאֵר שְׁבָטִין.

758. ואִי לֹא דִגְלִי מִשָּׁה, לֹא אֲתִיידַע, דְּכְּתִיב וְטוֹבֵל בְּשֶׁמֶן רְגָלוֹ. לֹאֲחַזָּא אֵן הוּא קְשָׁרָא דִּילֵיהּ בְּאַתְרֵיהּ, דְּאִיהוּ נִגִיד הוּא מִשַּׁח רַבּוֹת מְלַעֲיִלָא, בְּגִינֵי כֶךָ כְּתִיב, בְּרוּךְ מִבְּנִים אֲשֶׁר וגו'.

75. "Naftali is a hind let loose"

An interpretation of this difficult section reveals that while Malchut is considered female, anything that rises above her to Binah is considered male. We learn that a male is considered perfect when he is circumcised, because he possesses the sign of the Covenant. Therefore, the verse, "a male without blemish", alludes to the virile member which must not be castrated. Although Binah is often referred to as female, since she has many feminine aspects, when the "final part," the aspect of maleness, is revealed, all turns into male. The discussion next moves to the question of why God omitted Yosef and put Ephraim in his place when He ordered the four standards for the twelve tribes in order to adorn the Shechinah. We learn that although Yosef was righteous, he had the imprint of the male. Because the Shechinah's adornments are all female, Yosef was removed and Ephraim, who is of the feminine aspect, was put in his place. Finally, the rabbis provide further insight into the title verse through an explanation of the words, "and your mouth (speech) is comely." The voice, which signifies Zeir Anpin, guides the speech, which signifies Malchut. Just as there is no voice without speech and vice versa, Malchut and Zeir Anpin cannot illuminate without each other. Thus, the whole depends on the part, and the part depends on the whole.

The Relevance of this Passage

The realization of the interconnectedness and perfect harmony of all reality begins to take hold within our consciousness. We receive purification of our negative sexual deeds and thoughts through the Light that is set aflame during circumcision. Our efforts of meditating upon these verses help to couple Malchut and Zeir Anpin bringing Light to the planet and balance to the male and female energies that permeate all worlds.

759. Rabbi Shimon opened the discussion with: "Naftali is a hind let loose: he gives goodly words" (Beresheet 49:21). THIS VERSE IS CONSIDERED DIFFICULT, FOR SINCE IT SAYS "A HIND LET LOOSE," IT SHOULD END WITH 'SHE GIVES GOODLY WORDS', INSTEAD OF "HE." We have learned that the supernal world, BINAH, is the world of the male. Once something rises from the Congregation of Yisrael, WHICH IS FEMALE, it becomes male. Whence do we know that? From the burnt offering (Heb. olah). Why is it called olah (lit. 'goes up, fem.')? Because it rises up from the Nukva. Therefore, "let him offer a male without blemish" (Vayikra 1:3), AS ABOVE THE NUKVA IT IS MALE. FOR THIS REASON THE SUPERNAL WORLD, BINAH, IS CONSIDERED THE WORLD OF THE MALE.

760. HE ASKS: Why DOES SCRIPTURE say "A MALE without blemish"? Was there any intention of bringing it in pieces, that it admonishes "without blemish (lit. 'perfect')"? HE ANSWERS: What is perfect? It is expressed by the words: "Walk before me, and be perfect" (Beresheet 17:1). When was he perfect? At the time he was circumcised, since a male exists and is recognized only by the place called perfect, the sign of the covenant, which indicates the difference between male and female. Hence it says, "Noach was a righteous perfect man" (Beresheet 6:9), RIGHTEOUS BEING YESOD WHICH IS CALLED PERFECT. Therefore, the words "a male without blemish" allude to the virile member which must not be castrated.

761. HE ASKS: Yet it also says "a female without blemish." HE ANSWERS: Assuredly, as YESOD is called "righteous perfect," so does the Nukva, since she receives everything from him AND IS THEREFORE CALLED PERFECT LIKE HIM. BUT THE ATTRIBUTE "PERFECT" MAINLY REFERS TO THE MALE. Hence, the burnt offering which rises from the female unto the male IS MALE, since from that place, THE NUKVA, upwards, all is male. From the Nukva downward all is female, as has already been explained.

762. HE ASKS: But there is also a female above, BINAH. HE REPLIES: The final part of the body shows that the whole body is male. The head and body OF BINAH--BEING CHOCHMAH, BINAH, AND DA'AT, CHESD, GVURAH, AND TIFERET, are feminine until the final part, TO NETZACH, HOD, AND YESOD, CLOTHED IN THE HEAD OF ZEIR ANPIN TO ASSUME THE ASPECT OF THE MALE LIKE HIM, and when the final part shows THE ASPECT OF MALENESS all turns into male, EVEN ITS CHOCHMAH, BINAH, DA'AT, CHESD, GVURAH, AND TIFERET, WHICH ARE NOT CLOTHED WITH ZEIR ANPIN, ARE ALSO CONSIDERED TO BE MALE. But here IN THE NUKVA OF ZEIR ANPIN, the head and end are considered feminine, for her whole body is female, WITHOUT A TRACE OF MALE IN HER NETZACH HOD YESOD.

763. Come and see: There is a supernal secret in this, for we notice that Ya'akov blessed Yosef together with his brothers. But when the Holy One, blessed be He, ordered the four standards of the Shechinah for the twelve tribes, through which to adorn the Shechinah, he omitted Yosef and put Ephraim in his place. Why did he omit Yosef? If you say that it was for his sins, this is not so, for he was righteous.

759. ר"ש פתח ואמר, נפתלי אילה שלוחה הנותן אמרי שפר. הא אתמר, דעלמא עלאה עלמא דכורא איהו, בין דסלקא מלה מכנסת ישראל ולעילא, כלל הוא דכר. מנלן, מעולה, אמאי אתקרי עולה, בגין דסלקא לעילא מן נוקבא. ובגיני כך, עולה זכר תמים יקריבנו וגו'.

760. אמאי תמים, וכי פסקי פסקי בעינן ליה, דאמר תמים, מהו תמים. אלא, כדכתיב התהלך לפני והיה תמים. אימתי תמים, בשעתא דאתגור, דהא דכורא לא הוי, ולא אשתמודע, אלא בההוא אתר דאקרי תמים, ומאן איהו, דא את קיימא, דביה אשתמודע דכורא מן נוקבא, כדכתיב איש צדיק תמים היה. בגיני כך זכר תמים, דאשתמודע ביה האי שוימא, ולא יסרסון ליה.

761. ואי תימא, הא כתיב, נקבה תמימה. הכי הוא ודאי, כמה דאקרי צדיק תמים, כך אקרי צדק תמימה. בגין דכלל, נטלא מניה, בגיני כך, עולה דסלקא מן נוקבא לדכורא, ומהאי אתר ולעילא, כלל הוא דכורא. ומן נוקבא ולתתא, כלל הוא נוקבא, והא אוקימנא.

762. ואי תימא, הכי נמי נוקבא דלעילא. אלא, סיומא דגופא אחזי על כל גופא דאיהו דכר, רישא דגופא נוקבא, עד דנחית לסיומא, וכד סיומא אתחזי, הא עביר כלל דכר. אבל הכא, רישא וסופא נוקבא, דהא כל תקון גופא נוקבא.

763. תא חזי, חד רזא עלאה אית במלה דא, דהא חמינן דיעקב ברין ליוסף בגו אחוהי, בין דמני קודשא ברין הוא ארבע דגלים בשכינתא, בתריסר שבטין לאתתקנא בהו, גרע מנייהו ליוסף, ושוי לאפרים באתריה. מ"ט אסתלק יוסף מנייהו, אי תימא בגין חובוי, לאו הכי, דהא זכאה איהו.

764. HE ANSWERS: The secret meaning of this is that Yosef was the imprint of the male, as it is written: "Yosef is a fruitful bough, a fruitful bough by a well," WHICH IS THE ASPECT OF YESOD CALLED A FRUITFUL BOUGH, and "from thence he fed the stone of Yisrael." The stone is the Congregation of Yisrael, NAMELY THE NUKVA, of which David said: "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:21). Since Yosef was the imprint of the male, he is called Yosef the righteous, for indeed he was righteous, YESOD. "From thence he fed the stone of Yisrael" WHICH GIVES TO THE NUKVA.

765. Since all the adornments of the Shechinah are female, FOR FROM THE NUKVA DOWNWARD ALL IS FEMALE, Yosef was removed from them and Ephraim was assigned in his place to the TWELVE adornments, for he is of the aspect of the female. He was then stationed on the west side, the dwelling of the female, THE SHECHINAH BEING ON THE WEST, and the impress of the male, NAMELY YOSEF, was removed from the adornments, which are all of the world of the female and not of the world of the male. All adornments need to bear the aspect of the female.

766. Hence Yosef the righteous, YESOD WHICH IS MALE, was removed from the adornments and Ephraim was put in his stead. Therefore all the twelve tribes WHO ARE CONSIDERED FEMALE, are the adornments of the Shechinah, and must bear the likeness of above; TO WIT, TO BE FEMALES LIKE THE SHECHINAH, except the grade of righteous OF THE TRIBES, WHICH IS YESOD, which turn all the members of the body into male and should not be counted among the twelve implements so that there will be no need to deduct him.

767. "Naftali is a hind let loose: he gives goodly words" as it says "and your mouth (speech) is comely" (Shir Hashirim 4:3), for the voice, ZEIR ANPIN, guides the speech, THE NUKVA. There is no voice without speech. The voice is sent from a deep place above, BINAH, to guide the speech, since there is no voice without speech nor speech without voice. This is the whole needing the part, and the part in need the whole. The voice comes forth from the south, WHICH IS THE RIGHT COLUMN, THE LIGHT OF CHASSADIM and leads the west, THE NUKVA, which inherits the two sides, THE LIGHT OF CHASSADIM FROM THE SOUTH AND THE LIGHT OF CHOCHMAH FROM THE WEST. Hence it is written, "And of Naftali he said... possess you the west and the south" (Devarim 33:23). Therefore it is said that "Naftali is a hind let loose," NAMELY THE NUKVA below. In the same manner, the male above SHINES TOGETHER WITH HER, FOR THEY DO NOT SHINE THE ONE WITHOUT THE OTHER. Hence, "he gives goodly words" is written in the masculine, WHICH IS ZEIR ANPIN, instead of the feminine.

764. אֵלָא, רָזָא דְּמַלְהָ, יוֹסֵף רְשִׁימָא דְּדִכּוּרָא הוּהּ, דְּכִתִּיב בִּין פּוֹרְתַּי יוֹסֵף בִּין פּוֹרְתַּי עָלֵי עֵינִי. וְכִתִּיב מִשָּׁם רוּעָה אֲבִן יִשְׂרָאֵל, מִתַּמֵּן אֲתוֹן, הָאִי אֲבִן יִשְׂרָאֵל. אֲבִן: דָּא בְּנִסְתַּי יִשְׂרָאֵל, וְעֵלָה אֲמַר דּוֹד אֲבִן מֵאִסּוּ הַבּוֹנִים הֵיטָה לְרֹאשׁ פָּנָה. וּבִגִּין דִּיּוֹסֵף אִיהוּ רְשִׁימוּ דְּדִכּוּרָא, אֲקָרִי יוֹסֵף הַצְדִּיק, דְּהָא אִיהוּ צְדִיק וְדָאִי, מִשָּׁם רוּעָה אֲבִן יִשְׂרָאֵל.

765. וּבִגִּין דְּכָל תְּקוּנֵי שְׂכִינְתָּא אֵינוֹן נוֹקְבִין, אִסְתַּלַּק יוֹסֵף מִתַּמֵּן, וְאֲתַמְנֵי תַּחֲוֹתֶיהָ אֲפָרִים, וְאִיהוּ נוֹקְבָא לְתַקּוּנָהָ. וּבִגִּין דְּאִיהוּ הָבִי, אֲתַמְנֵי לְסִטְרָא מַעְרְבָא, אַתְרֵי דְּנוֹקְבָא שְׂרִיא, וְהָהוּא רְשִׁימוּ דְּאִיהוּ דִּכּוּרָא, אִסְתַּלַּק מִתַּקּוּנָהָ, בִּגִּין דְּאִיהוּ עֲלֵמָא דְּנוֹקְבָא, וְלֹא עֲלֵמָא דְּדִכּוּרָא, וְכָל תְּקוּנָהָ בְּעֵינֵי נוֹקְבִי.

766. וּבִגִּין כֶּן, יוֹסֵף דְּאִיהוּ צְדִיק, אִסְתַּלַּק מִתַּקּוּנָהָ, וְאֲתַמְנֵי אֲפָרִים תַּחֲוֹתֶיהָ. וְעַד, כְּלָהוּ תְּרִיסַר שְׁבֻטִין, תְּקוּנֵי שְׂכִינְתָּא אֵינוֹן, וְכְלָהוּ בְּעֵינֵי כְּגוּוֹנָא דְּלַעִילָא, בַּר דְּרָגָא דְּצְדִיק, דְּאִיהוּ עֲבִיד כָּל שְׂוִימִין דְּכַר, וְלֹא בְּעִי לְאַכְפָּשָׁא לִיהָ.

767. נִפְתְּלֵי אֵילָה שְׁלוּחָה הַנּוֹתֵן אֲמָרֵי שְׁפָר, הֵינּוּ דְּכִתִּיב וּמִדְּבָרָךְ נֹאווֹה, בִּגִּין דְּקוֹל מִדְּבָר לִיהָ לְדְּבֹר, וְלִית קוֹל בְּלֹא דְּבֹר, וְהָהוּא קוֹל אֲשַׁתְּלַח מֵאַתְרַי עֲמִיקָא דְּלַעִילָא, וְשְׁלִיחַ מְקַמֶּיהָ, לְאַנְהָא לְדְּבֹר, דְּהָא לִית קוֹל בְּלֹא דְּבֹר, וְלֹא דְּבֹר בְּלֹא קוֹל, וְדָא כָּלִל דְּצְרִיךְ לְפָרְט, וּפָרְט דְּצְרִיךְ לְכָלִל, וְדָא קוֹל נִמְקָא מִדְּרוֹם, וּמִדְּבָר לְמַעְרָב, יִרִית לְתַרִין סְטְרִין, וְדָא הוּא דְּכִתִּיב, וְלִנְפֹתְלֵי אֲמַר וְגו', יָם וְדְרוֹם יִרְשָׁה, לַעִילָא דְּכַר, לְתַתָּא נוֹקְבָא, בִּגִּין כֶּן נִפְתְּלֵי אֵילָה שְׁלוּחָה נוֹקְבָא לְתַתָּא. כְּגוּוֹנָא דָּא דְּכַר לַעִילָא, דְּכִתִּיב הַנּוֹתֵן אֲמָרֵי שְׁפָר, הַנּוֹתֵן כְּתִיב, וְלֹא הַנּוֹתֵן.

76. Thought, voice, speech

Thought, we are told, is the beginning of all. In the beginning, there was no separation between thought, voice, and speech, as signified by the verse, "The Creator shall be one, and His Name One." Thought then expanded and was named Binah (Understanding) when it came to the place where the spirit dwelt. The spirit expands and utters a voice, which includes all forces and guides the speech.

The Relevance of this Passage

The energy flowing from this passage transports our souls back to the moment before creation where all was one. This all-embracing unity radiates Light that returns our entire being back to an embryonic state when we were free of any negativity and defilement. This process has a refining and purifying effect on us, removing blockages and darkness from the recesses of our souls. The Light of rejuvenation ignites within us, giving us renewed strength and power to continue our spiritual transformation.

768. Come and see: Thought is the beginning of all. Thought is hidden inside and inscrutable. When thought further expanded, it came to where the spirit dwelt, and was there named Binah (understanding). Now it is not concealed as before, and though it is somewhat hidden, the spirit expands and utters a voice, which is composed of fire, water and wind, THE THREE COLUMNS north, south and east. This voice includes all forces, and guides the speech. It gives word its fixing, since it was sent from the place of the spirit and came to guide the word and utter correct words.

769. When you look at these grades, you shall find that thought, Binah, voice and speech are all one. This is the thought in the beginning of all. There was no separation but all was one and united. That very thought was attached to naught, KETER, never to separate. This is meant by: "Hashem shall be one, and His name One" (Zecharyah 14:9), and "he gives goodly words" refers to the body.

77. "Yosef is a fruitful bough"

The Zohar offers a complex discourse concerning the exact makeup of the great spiritual channel Yosef.

The Relevance of this Passage

Yosef is considered to be the foundation of our physical world. Within the structure of the Ten Sfirot, Yosef corresponds to the dimension of Yesod, the doorway through which all the energy of the Upper Worlds enters our material realm. Yosef also corresponds to sustenance. Hence, in this passage, we draw the power of good fortune and we strengthen our soul's connection to the true foundation of all spirituality.

770. The ending of the body, YESOD, is referred to in the verse: "Yosef is a fruitful bough, a fruitful bough by a well." HE ASKS: Why does it say twice "A FRUITFUL BOUGH"? HE ANSWERS: There is a fruitful bough above and a fruitful bough below. Why is there no fruitful bough below among the implements of the Matron, NAMELY AMONG THE TWELVE TRIBES, THE SECRET OF THE TWELVE OXEN, WHICH SUPPORT THE MATRON ABOVE? HE REPLIES: "The daughters advanced upon the wall," WHICH MEANS THAT females are used as her implements, FEMALE ASPECTS, WHICH ARE THE SECRET OF THE TWELVE TRIBES, and not sons. AND YOSEF IS YESOD, WHICH IS A SON, NAMELY MALE. Hence it says, "Many daughters have done virtuously" (Mishlei 31:29). "Many daughters have done virtuously" are the twelve tribes, WHO ARE MADE A THRONE FOR THE NUKVA. THUS, THE VERSE ENDS WITH "BUT YOU EXCEL (LIT. 'RISES ABOVE') THEM ALL" (IBID.).

771. Come and see: the holy Malchut does not attain perfection as holy Malchut, until it is united with the patriarchs, WHO ARE CHESED, GVURAH, AND TIFERET FROM THE CHEST AND ABOVE OF ZEIR ANPIN. When it joins them, the kingdom was turned into a complete building by the upper world, which is the world of the male, NAMELY BINAH, SINCE THEN CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN RECEIVE FROM ITS RIGHT SIDE, AND MALCHUT FROM BINAH'S LEFT SIDE. The supernal world is called seven years since it includes all seven years, AS BINAH INCLUDES WITHIN HER ALL THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT CALLED SEVEN YEARS.

768. תָּא חֲזִי, מַחְשְׁבָה רִאשִׁיתָא דְכָלָא, וּבְגִין דְאִיהִי מַחְשְׁבָה, אִיהִי לְגו סְתִימָא וְלֹא אֲתִיידַע. כֵּן אֲתַפְּשֵׁט הָאִי מַחְשְׁבָה יְתִיר, אֲתִיא לְאַתֵּר דִּירוּחָא שְׂרִיא, וְכֵד מְטִי לְהֵהוּא אֲתֵר אֲקָרִי בִינָה, וְהָא לֹא סְתִים כְּדִקְדַּמִּיתָא, וְאֵע"ג דְאִיהוּ סְתִים, הָאִי רוּחָא אֲתַפְּשֵׁט, וְאִפִּיק קָלָא, כְּלִיל מֵאֲשָׁא וּמִיא וְרוּחָא, דְאִינוּן צִפּוֹן וְדָרוּם וּמִזְרָח. וְהָאִי קָלָא, כְּלָלָא דְכָל שְׁאֵר חִילִין, וְקָלָא דָא מְדַבֵּר לְדַבּוּר, וְדָא יְהִיב מְלָה בְתַקּוּנָא, בְּגִין דְקוֹל אֲשֶׁתִּלַּח מֵאַתֵּר דִּירוּחָא, וְאִתִּי לְדַבְרָא מְלָה, לְאַפְקָא מְלִין תְּרִיצִין.

769. וְכֵד תְּסַתְבֵּל בְּדִרְגִין, הוּא מַחְשְׁבָה, הוּא בִינָה, הוּא קוֹל, הוּא דַבּוּר, וְכָלָא חֵד, וְהִיא הִיא מַחְשְׁבָה, רִאשִׁיתָא דְכָלָא, וְלֹא הִי פְרוּד, אֶלָּא כָלָא חֵד, וְקִשּׁוּרָא חֵד, דְאִיהוּ מַחְשְׁבָה מִמֶּשׁ אֲתַקְשֵׁר בְּאִין, וְלֹא אֲתַפְּרֵשׁ לְעֵלְמִין, וְדָא הוּא ה' אֶחָד וְשֵׁמוֹ אֶחָד. וְעַל דָּא, הַנּוֹתֵן אִמְרֵי שְׁפָר כְּתִיב, דָּא גּוֹפָא.

770. סִיּוּמָא דְגּוֹפָא, דָּא דְכְתִיב בֵּין פּוֹרֵת יוֹסֵף בֵּין פּוֹרֵת עָלֵי עֵין, אִמְאִי תְרֵי זְמָנִי. אֶלָּא בֵּין פּוֹרֵת לְעִילָא. בֵּין פּוֹרֵת לְתַתָּא. וְאִמְאִי לֹאֵא אִיהוּ בֵּין פּוֹרֵת לְתַתָּא, בְּתַקּוּנֵי מְטְרוֹנִיתָא. בְּגִין דְכְּנוּת צַעֲדָה, לְמַהּוּ עָלֵי שׁוּר, דְּבַעֲיִין בְּנוֹת לְתַקּוּנָהָ וְלֹא בְּנִים. כְּד"א רַבּוֹת בְּנוֹת עֲשׂו חֵיל וְגו'. רַבּוֹת בְּנוֹת עֲשׂו חֵיל, אֵלִין תְּרִיסַר שְׁבֻטִין.

771. תָּא חֲזִי, מַלְכוּתָא קְדִישָׁא, לֹא קָבִיל מַלְכוּתָא קְדִישָׁא שְׁלִימָתָא, עַד דְּאֲתַחְבֵּר בְּאַבְהֶן, וְכֵד אֲתַחְבֵּר בְּאַבְהֶן, אֲתַבְּנִי בְּנוּיָא שְׁלִימָא מֵעֲלָמָא עֲלָאָה, דְאִיהוּ עֲלָמָא דְדַבּוּרָא, וְעֲלָמָא עֲלָאָה אֲקָרִי ז' שְׁנִין, בְּגִין דְּכִלְהוּ ז' שְׁנִין בִּיה.

772. This is indicated by: "And he built it seven years" (I Melachim 6:38). This is the upper world BINAH, WHICH INCLUDES SEVEN YEARS. It therefore does not say 'in seven years', BUT SEVEN, as in: "For six days Hashem made heaven and earth" (Shemot 31:17), instead of 'in six days.' THIS MEANS THAT THE SIX DAYS CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD MADE HEAVEN AND EARTH; HERE ALSO IT MEANS THAT THE SEVEN YEARS, BINAH, BUILT IT. It is written: "These are the generations of the heaven and of the earth when they were created (Heb. be'hibar'am)," the letters of "be'avraham (Eng. 'in Avraham')," for Avraham, WHO IS CHESED, is called seven days, and by him the upper world, BINAH, was built. They are called the 'World of the Male'.

773. Likewise there are seven years below, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT DIVIDED AMONG THE TWELVE TRIBES, the secret of the lower world, THE NUKVA. This is the secret meaning of the words: "Seven days and seven days, fourteen days" (I Melachim, 8:66). HE ASKS: From "seven days and seven days," do I not know they amount to fourteen, WHY ADD "FOURTEEN DAYS"? HE ANSWERS: THEIR PURPOSE IS to indicate the upper and lower worlds, which are seven days and seven days, ALLUDED TO BY THE FOURTEEN DAYS. Those OF THE UPPER WORLD are males and those OF THE LOWER WORLD are females. This world, THE NUKVA, is above the females, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD DIVIDED AMONG THE SAID TWELVE, as it is written: "Many daughters have done virtuously." This refers to the twelve tribes, that "have done virtuously," as "all that were numbered in the camp of Yehuda..." (Bemidbar 2:9) and the others MULTIPLIED EXCEEDINGLY. THUS THE VERSE ENDS WITH "BUT YOU RISE ABOVE THEM ALL," SINCE THE NUKVA IS OVER THEM.

774. HE ASKS: You may say that the verse says "many" yet they are but twelve, excepting their virtuous deeds, FOR EACH MULTIPLIED, AS HINTED BY THE WORDS "HAVE DONE VIRTUOUSLY." Why does it say "many (Heb. rabot) daughters"? HE REPLIES: Like in the verse: "Because the cry of S'dom and Amorah is great (Heb. rabah)" (Beresheet 18:20), "many" means that they are great, above all and greater than all. These are the great living creatures. They "have done virtuously" AS EACH TRIBE MULTIPLIED EXCEEDINGLY. "AND THOSE THAT ENCAP BY HIM" (BEMIDBAR 2), YISACHAR AND ZVULUN BY THE STANDARD OF YEHUDA, AND SO ON, are called 'small living creatures', which join as one the great living creatures, YEHUDA, REUVEN, EFRAIM AND DAN, so that the Matron, THE NUKVA, will be established by them. The upper and lower will rejoice in them. Hence it says, "There is the Livyatan, whom you have made to play therein" (Tehilim 104:26). THE LIVYATAN IS THE CONNECTION BETWEEN THE SMALL AND GREAT LIVING CREATURES. Therefore "many daughters have done virtuously..."

775. Hence "the daughters advanced upon the wall." HE ASKS: IT SAYS "daughters advanced (sing.)" INSTEAD OF IN THE PLURAL. HE ANSWERS: This is the reflection of that which is written above "A FRUITFUL BOUGH BY A WELL." What is this WELL? It is the well of justice, THE NUKVA, WHICH RECEIVES JUSTICE, TIFERET. YOSEF gives to the well, THE NUKVA, which advances to take daughters for its adornment. "The daughters advanced": THE NUKVA ADVANCED WITH DAUGHTERS but not with sons, for daughters are worthy to establish her, but sons are not. "They fiercely attacked him" by looking lovingly at him, as it is written: "Turn away your eyes from me, for they have overcome me" (Shir Hashirim 6:5), FOR THEY BURN ME WITH YOUR LOVE'S FLAME. HERE TOO HE COULD NOT SUFFER THE NUKVA'S ARROWS OF LOVE. THIS IS THE MEANING OF "THEY FIERCELY ATTACKED HIM" and "the archers hated him," THAT HE COULD NOT TOLERATE IT.

772. וְסִימָנִיךָ וַיְכִנְהוּ שִׁבְעַת שָׁנִים, דָּא עֲלָמָא עֲלָאָה, וְלֹא כְתִיב בְּשִׁבְעַת שָׁנִים, כִּדְ"א בִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלֹא כְתִיב בְּשֵׁשֶׁת וּכְתִיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם: בְּאַבְרָהָם. וְאַבְרָהָם, ז' יָמִים אֶקְרִי, וְכִיָּה אֲתַבְּנִי עֲלָמָא עֲלָאָה, וְאַלִּין אֶקְרוֹן עֲלָמָא דְּכּוּרָא.

773. בְּגִזְוֹנָא דָּא לְתַתָּא, אֵית ד' שָׁנִין, רְזָא דְעֲלָמָא תַתָּאָה, וְרְזָא דָּא, דְּכְתִיב ז' יָמִים וְז' יָמִים י"ד יוֹם. דְּכִין דְּאָמַר שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים, לֹא יִדְעָנָא דְאַרְבִּיסָר אִינוֹן. אֵלָּא, לְאַחְזָאָה עֲלָמָא עֲלָאָה, וְעֲלָמָא תַתָּאָה. וְאִינוֹן שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים. אֵלִין דְּכוּרִין, וְאַלִּין נּוֹקְבִין. אֵלִין נּוֹקְבִי הֵא עֲלָמָא עֲלִיָּהּ, דְּכְתִיב רַבּוֹת בְּנוֹת עָשׂוּ חֵיל, אֵלִין תְּרִיסָר שְׁבִטִין, דְּאִינוֹן עָשׂוּ חֵיל, כְּדְכְתִיב כָּל הַפְּקוּדִים לְמַחְנֶה יְהוּדָה וְגו', וְכֵן כְּלָהּ.

774. וְאִי תִימָא רַבּוֹת, וְהֵא תְרִיסָר אִינוֹן, וְלֹא יִתִּיר, כִּי הֵוָּא חֵיל דְעֲבָדוּ, מֵאִי רַבּוֹת. אֵלָּא כְּמָה דְכְתִיב, זַעֲקַת סָדוֹם וְעַמּוֹרָה כִּי רַבָּה, כְּמוֹ גְדֻלָּה. וְכֵן רַבּוֹת גְּדוּלוֹת, עֲלִיָּין, וְרַבְרְבִין עַל כָּלָא. וְאַלִּין אֶקְרוֹן חֵיוֹת גְּדוּלוֹת. עָשׂוּ חֵיל, הֵוָּא חֵיל דְעֲבָדוּ דְסַמִּיכִין עֲלִיָּהּ, אֶקְרוֹן חֵיוֹת קְטָנוֹת, עִם גְּדוּלוֹת, לְאַתְחַבְּרָא כְּחָדָא, לְאַתְתַּקְנָא בְּהוּ מְטְרוֹנִיתָא, לְמַחְרִי בְּהוּ עֲלִיָּין וְתַתָּאִין, כִּדְ"א לוֹיְתָן זֶה יִצְרֵת לְשַׁחַק בּוֹ, בְּגִינִי כִּי רַבּוֹת בְּנוֹת עָשׂוּ חֵיל.

775. וְעַל דָּא בְנוֹת צַעֲדָה עָלֵי שׁוּר. בְּנוֹת צַעֲדָה, צַעֲדוֹת מַבְעֵי לִיָּה, אֵלָּא הֵוָּא עֵין דְכְתִיב לְעִילָא, וּמֵאֵן אִיָּהּ, עֵין מְשַׁפֵּט, וְאִיָּהּ קָאִים עָלֵי עֵין, וְאִיָּהּ עֵין, צַעֲדָה, וּפְסַעַת לְמִיטַל בְּנוֹת לְתַקּוּנָהָ, וְהִיוּנוּ בְנוֹת צַעֲדָה, וְלֹא בָנִים, בְּנוֹת צַעֲדָה, אֶסְתַּכְלַת לְתַקּוּנָהָ, וְלֹא בָנִים. וְיִמְרְרוּהוּ וְרַבּוּ, בְּאַסְתַּכְלוּתָא דְרַחֲמֵי לְגַבִּיָּה, כְּדְכְתִיב הִסְבִּי עֵינֶיךָ מִנְּגִדֵי שָׁהִם הִרְהִיבוּנִי. וְעַל דָּא וַיִּשְׁטְמוּהוּ בְעֵלֵי חֲצִים.

776. "But his bow abode in strength." The bow IS THE NUKVA. HE ASKS: Why say "his bow" WHEN IT SHOULD HAVE BEEN 'BUT BOW ABODE...'? HE ANSWERS: It is YOSEF'S spouse, AND THEREFORE IT SAYS "HIS BOW." "In strength" means that she clothed him in strength and might, and so his strength will not be enfeebled FOR HIS UNION WITH HER. For she knew that Yosef would not turn aside within his grade; TO WIT, HE WOULD NOT TURN, DUE TO MATING, TO THE LEFT GRADE, THE PLACE OF JUDGMENTS, since his sign of the covenant turns both right and left IN ONE.

777. What do the words "were made supple (Heb. vayafozu)" mean? HE ANSWERS: As it says, "More to be desired are they than gold, even much fine gold (Heb. paz)" (Tehilim 19:11) and "nor shall it be valued with pure gold (Heb. paz)" (Iyov 28: 18). HERE TOO, VAYAFOZU IS DERIVED FROM PAZ, FINE GOLD AND PRECARIOUSNESS, as his hands were precious with the sublime pearl, THE SUPERNAL NUKVA ABOVE THE CHEST, THAT RECEIVED ABUNDANCE FROM BEING UNITED. SHE RECEIVED "by the hand of the mighty One of Ya'akov" from the two sides, RIGHT AND LEFT, by which Ya'akov was strengthened. "From thence he fed the stone of Yisrael," from thence that precious stone, THE NUKVA, was fed, like we said. We should further explain that the precious stone was fed by the twelve sides, north and south, WHICH ARE THE HANDS OF YA'AKOV, FOR THERE ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD TO THE NORTH, AND CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD TO THE SOUTH, ALTOGETHER TWELVE. THE NUKVA is put in their midst to be blessed by them, fed by them via YOSEF the righteous.

778. Come and see: Yosef was bestowed yet another blessing "by the El of your father, and He shall help you; AND BY (ET) SHADAI, AND HE SHALL BLESS YOU." This verse is hard to understand, since it says "by the El of your father," when it should have been 'the El shall of your father help you.' It says "Et Shadai" instead of the particle 'el' as in "and El Shadai give you Mercy before the man" (Beresheet 43:14). "And He shall bless you" should have been 'He shall bless you.'

779. HE REPLIES: He inherited both above IN ZEIR ANPIN and below IN THE NUKVA. He inherited above, as it says "by the El of your father," which is the supernal inheritance, a place called heaven, NAMELY ZEIR ANPIN, WHICH CHARIOT YA'AKOV WAS. "And He shall help you": He shall not exchange it for another place, and His help shall be from this place and no other.

780. "And (et) Shadai": What is the meaning of this phrase, SHOULD IT NOT HAVE BEEN 'EL SHADAI', AS ASKED ABOVE? But this is another lower grade, as we have learned that uniformly "Et (the) Hashem" is the Shechinah, as in "I saw (et) Hashem" (Yechezkel 6:1), Et includes THE SHECHINAH. "And the (Heb. et)" ALLUDES TO ZEIR ANPIN, thus comprising day, ZEIR ANPIN in night, and night in day, as it is written: "and (et) Shadai" WITH VAV (=AND), since from thence blessings issue into the world.

776. וְתִשָּׁב בְּאִיתָן קִשְׁתּוֹ דָּא קִשֶּׁת. מַה קִּשֶּׁת. דָּא בֵּת זִוְגוֹ. בְּאִיתָן: תּוֹקֶפָא אֲלֵבִישֶׁת עָלוּי, דְּלֹא אַחֲלָשֶׁת חִילָא, דְּהָא יָדַעַת דְּיוֹסֶף לֹא יִסְטִי בְּהֵוֹא דְּרָגָא, דָּאֵת קִיּוּמָא דְּלִילִיָּה, לְיִמִּינָא וְלִשְׂמָאלָא.

777. וַיִּפְזוּ, מֵאִי וַיִּפְזוּ. אֵלָא בְּדִכְתִּיב הִנְחֲמָדִים מִזֶּהב וּמִפָּז רַב. וְכִתִּיב וּתְמוּרָתָהּ כָּלִי פִּז. אֲתֵינְקֵרוּ דְּרוּעוּי בְּמִרְגְּלִיתָא עֲלָאָה. מִיְדֵי אַבִּיר יַעֲקֹב, מֵאִינוּן תֵּרִין סִטְרִין, דְּאֲתִקִּיף בְּהוּ יַעֲקֹב. מִשָּׁם רוּעָה אֲבָן יִשְׂרָאֵל, מִתַּמָּן אֲתָן הָהוּא אֲבָן יִקְרָא, בְּדִקְאֲמָרָן. תּוֹ, מֵאִינוּן תֵּרִיסֵר סִטְרִין, אֲתָן הָהוּא אֲבָן יִקְרָא, דְּאִינוּן צָפוֹן וְדָרוֹם, וְהִיא אֲתֵינְיָהֵב בִּינֵינְיָהוּ, וְאֲתַבְרָכָא מְנִיָּהוּ, וְאֲתָזְנָא מְנָהוּן עַל יְדָא דְּצַדִּיק.

778. תָּא חֲזִי, לְיוֹסֶף אֲתוּסֶף לִיָּה בְּרָכָה אַחֲרָא, בְּד"א מֵאֵל אַבִּיר וַיַּעֲזֹרְךָ וְגו', הָאִי קִרָּא קִשְׁיָא, מֵאֵל אַבִּיר, אֵל אַבִּיר וַיַּעֲזֹרְךָ מִבְּעֵי לִיָּה. מֵאִי מֵאֵל אַבִּיר וְלִבְתֵּר וַיַּעֲזֹרְךָ. וְאֵת שְׂדֵי, וְאֵל שְׂדֵי מִבְּעֵי לִיָּה, כְּמָה דְּכִתִּיב וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים לִפְנֵי הָאִישׁ. וַיְבָרְכֶךָ, וַיְבָרְכֶךָ מִבְּעֵי לִיָּה.

779. אֵלָא אַחֲסִין לִיָּה לְעִילָא וְתַתָּא. אַחֲסִין לִיָּה לְעִילָא, מֵאֵל אַבִּיר, דְּאִיָּהוּ אַחֲסָנָא עֲלָאָה, אֲתֵר דְּאִקְרִי שְׁמִים. וַיַּעֲזֹרְךָ, בְּגִין דְּלֹא יַחֲלִיף הָאִי אֲתֵר, לְאֲתֵר אַחֲרָא, וְסִיּוּעָא דְּלִילִיָּה לִיָּהוּ מֵאֲתֵר דָּא, וְלֹא מֵאַחֲרָא.

780. וְאֵת שְׂדֵי, מַהוּ וְאֵת שְׂדֵי, אֵלָא, אִיָּהוּ דְּרָגָא אַחֲרָא תַתָּאָה, דְּהָא תְּנִינָן, בְּכָל אֲתֵר אֵת ה', דָּא שְׂכִינְתָּא, כְּמוֹ וְאִרָא אֵת ה', אֵת לְרִבּוּת. וְאֵת לְאֲכַלְלָא יוֹם בְּלִילָה, וְלִילָה בְּיוֹם, בְּדִכְתִּיב וְאֵת שְׂדֵי, דְּהָא מִתַּמָּן נִפְקִין בְּרָכָאן לְבְרָכָא עֲלָמִין.

781. We should explain further, Why it does not say 'And El Shadai', seeing that it has the same meaning as we said THAT IT TOO ALLUDES TO THE NUKVA, ALSO CALLED "EL SHADAI," as it is written: "and El Shadai give you mercy." All is the same SINCE "AND EL SHADAI" REFERS TO THE NUKVA LIKE "AND (ET) SHADAI." Why then omit the Lamed and replace IT with Tav? It is a mystery, that when these paths come from above, TO WIT, THE 22 LETTERS, FROM WHICH EVERY PERFECTION IS SUPPLIED, the whole of the Torah, THE ABUNDANCE OF ZEIR ANPIN, is inherited by heaven, ZEIR ANPIN, as it is written: "the (et) heaven" (Bereshheet 1:1), ET (ALEPH TAV) including all the 22 letters FROM ALEPH TO TAV. From here, they depart to the Oral Law, called earth, NAMELY THE NUKVA, as it says "and the (et) earth" (Ibid.), ALEPH TAV including the 22 letters RECEIVED BY THE NUKVA. AT FIRST, heaven, ZEIR ANPIN, includes them all as one, and then the moon, THE NUKVA, is adorned by them all; TO WIT, SHE RECEIVES THEM FROM ZEIR ANPIN and dwells in perfection. Blessings are then drawn from there, and thus it says "and (et) Shadai," WHICH INDICATES THE GREAT PERFECTION OF THE INCLUSION OF THE 22 LETTERS OF THE NUKVA, WHENCE THERE ARE BLESSINGS.

782. "And (Vav) he shall bless you" IS SPELLED WITH VAV, for further lasting prevalence TO THE BLESSINGS. For wherever there is Vav, it is an indication of an increase and maintenance. Up to this point, it was said in general. Now he gives details, as is written: "blessings of heaven..."

783. "The blessings of your father are potent above the blessings of my progenitors" The blessings of your father YA'AKOV, THE CENTRAL COLUMN, are surely more potent THAN THE BLESSINGS OF AVRAHAM AND YITZCHAK, since Ya'akov inherited more praises than the patriarchs, he being perfect in all. He gave it all to Yosef. Why? Because this is fit, for the righteous, YESOD, NAMELY YOSEF, takes and inherits all together; TO WIT, HE RECEIVES FROM ALL THE SFIROT OF ZEIR ANPIN TOGETHER; and all blessings dwell in him. He draws them from the head above, THE FIRST THREE SFIROT OF ZEIR ANPIN, and all the members of the body, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN, prepare to pass the blessings TO YESOD, and then YESOD turns into a river which flows from Eden.

784. HE ASKS OF THE MEANING OF "from Eden (lit. 'delight')." HE SAYS, When all the limbs are linked together in delight and desire from the abundance in the head above and from below, they all pour UPON YESOD their delight and desire, and it becomes a river which flows and comes out from Eden. WE SHOULD further EXPLAIN THAT the word "from Eden" MEANS that from supernal Chochmah called Eden, all flows and turns into a river, which pours down until it reaches the grade OF YESOD, and then all THE SFIROT OF ZEIR ANPIN are blessed, and all is one.

781. תו, אַמאי לֹא קֹאמֵר וְאֵל שְׁדִי, דְּהָא ה"נ מְשַׁמַּע בְּדִקְאֻמְרִינָן, דְּכִתִּיב וְאֵל שְׁדִי יִתֵּן לָכֶם רַחֲמִים, כֹּלָא אֲתֵר חַד הוּא, אַמאי שְׁבַק ל' וְכָתַב ת'. אֵלָא רְזָא אִיהוּ, דְּכַד אֵינוֹן שְׁבִילִין נִפְקִין מֵעִילָא, כֹּלְלָא דְאֻרִייתָא, אַחְסִין שְׁמִים, בְּד"א אֵת הַשְּׁמִים, כֹּלְלָא דְכ"ב אֲתוּן. וּמֵהֵכָא נִפְקִי לְתוֹרָה שְׁבַע"ס דְּאֶקְרִי אֶרֶץ, בְּדִקְאֻמְרִינָן וְאֵת הָאֶרֶץ, כֹּלְלָא דְכ"ב אֲתוּן. וְשְׁמִים כֹּלִיל כֹּלָא בְּחָדָא, וְכִדִּין מִתְעַטְרָא סִיְהָרָא בְּכֹלָא, וְיִתְבָּא בְּאַשְׁלֻמוּתָא, וּבִרְכָּאן נִגְדִין בְּדִין מִתְמָן, וְעַל דָּא וְאֵת שְׁדִי.

782. וְיִבְרַכְךָ, בְּגִין דִּיהָא לִיה קִיּוּם תְּדִיר וְיִתִּיר, דְּהָא בְּכָל אֲתֵר דְּאִית בִּיה וּא"ו, תּוֹסַפֶּת אִית לִיה, וְקִיּוּמָא. עַד כָּאן כֹּלִל, וּלְבָתֵּר עֲבִיד פֶּרֶט, דְּכִתִּיב בְּרֻכּוֹת שְׁמִים וגו'.

783. בְּרֻכּוֹת אֲבִיךָ גָּבְרוּ עַל בְּרֻכּוֹת הוֹרֵי. בְּרֻכּוֹת אֲבִיךָ גָּבְרוּ וּדְאִי, דְּהָא יַעֲקֹב אַחְסִין שְׁבַחָא דְכֹלָא, יִתִּיר מֵאַבְרָהָם, דְּהָא הוּא שְׁלִים הוּהּ בְּכֹלָא. וְכֹלָא יְהִי לִיה לְיוֹסֵף, מ"ט. בְּגִין דְּהִכִּי אֲתַחְזִי, דְּהָא צְדִיק כֹּלָא נָטִיל, וְאַחְסִין כֹּלָא בְּחָדָא, וְכָל בְּרַכָּאן בִּיה שְׂרִיין. הוּא אֲרִיךְ בְּרַכָּאן מְרִישָׁא לְעִילָא, וְכָל שְׂוִיפֵי גּוֹפָא כֹּלְהוּ אֲתַתְקֵנָן, לְאַרְקָא בִּיה בְּרַכָּאן, וְכִדִּין אֲתַעֲבִיד נְהַר דְּנִפְיָק מֵעֵדֶן.

784. מֵאִי מֵעֵדֶן, אֵלָא, בְּכָל שְׁעָתָא דְכָל שְׂוִיפִין יִתְבִּין בְּקִשּׁוּרָא חָדָא, וְאֵינוֹן בְּעֵדוּנָא דְתִיאֻבְתָּא מְרִישָׁא לְעִילָא וּלְתַתָּא, וְכֹלְהוּ מֵעֵדוּנָא וְתִיאֻבְתָּא דְלַהוֹן, מְרִיקִין בִּיה, וְאַתְעֵבִיד נְהַר דְּנִגִּיד וְנִפְיָק מֵעֵדֶן וּדְאִי. תו מֵעֵדֶן מַחֲכֵמָה עֲלָאָה, נִגִּיד כֹּלָא לְאַתְמָשְׁכָּא, וְעֵבִיד נְהָרָא, וְאַתְמָשְׁכָּא עַד דְּמִטִּי לְהֵאֵי דְרָגָא, וְכִדִּין כֹּלָא בְּבִרְכָּאן, וְכֹלָא חַד.

785. "To the utmost bound (also: 'desires') of the everlasting (lit. 'world') hills" is the passion for the two everlasting hills. What are they? The two females, one above, BINAH, and one below, THE NUKVA OF ZEIR ANPIN, each called 'world'. The desire of all the members of the body, ALL THE SFIROT OF ZEIR ANPIN, is for these two mothers. They desire to suck from the upper mother, BINAH, and desire to be attached to the lower mother, THE NUKVA. These desires of them all is the same, and therefore "they shall be on the head of Yosef," WHO IS YESOD, who will receive them all as befits.

786. Happy are those who are called righteous, for only those who keep the grade of the sign of the holy covenant are so called. They are happy in this world and in the World to Come. They came out of the cave. Rabbi Shimon said: Let each of us discourse as we walk.

78. "Binyamin is a ravenous wolf"

The first explanation for why Binyamin is called a wolf tells us that this was engraved upon the throne. The second explanation interprets it as a reference to the altar upon which he offered the flesh of sacrifice daily. The third explanation indicates that through sacrifices, Binyamin appeased the accusers, called "wolf," in order that they would accuse Yisrael. The discussion then reveals the meaning of the verse, "In the morning he shall devour the prey." We are told that in the morning, the offering causes pleasure. At this time only, Ad, of the supernal throne of Binah, consumes the sacrifice. We next learn that the smoke of the sacrifice rises and unites Zeir Anpin and the Female Principle. Wine is also poured below, thereby bringing joy to the wine above. The awakening below should be performed with fine flour in oil in order to effect the union. The first sacrifices of the day are offered entirely to God, Whom then confers blessings on the supernal armies. This unites Zeir Anpin and Malchut and connects the Upper and the Lower Worlds. Indeed, we're told, it is forbidden for a man to greet anyone in the morning before blessing God.

The Relevance of this Passage

The underlying meaning behind any sacrifice to The Creator concerns the sacrifice of our own immoral qualities that dwell deep within our nature. By meditating to uproot our negative traits, and acknowledging our jealousies, ego, and selfishness, the Light issuing through the words of these verses burns away our Evil Inclination, thus facilitating our spiritual evolution.

787. Rabbi Elazar opened the discussion with the following verse, "Binyamin is a ravenous wolf." HE ASKS: Why is Binyamin called a wolf? HE ANSWERS: Because it was so engraved upon the throne, THE NUKVA, IN THE SHAPE OF A WOLF. For all the great and small living creatures are imprinted UPON THE THRONE, as it is written "both small and great beasts" (Tehilim 104:25). The throne made by Solomon was also engraved in the same manner, after the pattern of the THRONE above.

788. Another explanation for "a ravenous wolf" is that the altar was in Binyamin's portion, and the altar is a wolf. If you say that Binyamin is a wolf, it is not so, the altar on his territory was the wolf, since it consumed flesh every day; NAMELY THE SACRIFICES OFFERED UPON IT. Binyamin used to feed it WITH SACRIFICES, because it was in his territory. It was as if he nourished and fed that wolf. "RAVENOUS" MEANS FEEDING, THE VERSE MAY READ 'BINYAMIN SHALL FEED THE WOLF,' THE ALTAR. Another explanation for "a ravenous wolf" is that 'he shall feed the wolf'. Who is the wolf? ANGELS sworn to enmity who are ready to accuse Yisrael from above. They are all appeased by the sacrifices, aroused with the arousal above. THUS BINYAMIN, IN WHOSE TERRITORY THE ALTAR LIES, FEEDS THE ACCUSERS CALLED WOLF, SO THAT THEY WILL NOT BRING ACCUSATION UPON YISRAEL.

785. עַד תְּאוֹת גְּבוּעוֹת עוֹלָם, תִּיאוּבְתָא דְאִינוּן גְּבוּעוֹת עוֹלָם. וּמֵאֵי נִינְהוּ. תְּרֵי נֻקְבֵי, חַד לְעִילָא, וְחַד לְתַתָּא, דְּכָל חַד אֶקְרִי עוֹלָם. וְתִיאוּבְתָא דְכָל שְׂוִימֵי גּוֹפָא, בְּאִינוּן תְּרִין אֲמֵהֶן. תִּיאוּבְתָא לְיוֹנָקָא מֵאֲמָא עֲלָאָה. תִּיאוּבְתָא לְאַתְקֶשְׂרָא בְּאֲמָא תַתָּאָה. וְתִיאוּבְתָא דְכָלָא חַד, בְּגִין כֶּן כְּלָהוּ, תְּהֵינְהָ לְרֵאשׁ יוֹסֵף וְגו', לְאַתְבָּרְכָא הֵהוּא דְרָגָא דְצַדִּיק, וּלְנִטְלָא כְּלָא, כְּדָקָא חַוִּי.

786. זָכָאִין אִינוּן דְאֶקְרוּן צַדִּיקִים, דְּהָא צַדִּיק לֹא אֶקְרִי, אֶלָּא מֵאֵן דְנִטִּיר הֵאֵי דְרָגָא, הֵאֵי אֶת קִיּוּמָא קְדִישָׁא. זָכָאִין אִינוּן בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְאֵתִי. נִמְקוּ מִן מַעְרֶתָא, אָמַר ר' שְׁמַעוֹן, כֹּל חַד וְחַד לִימָא מְלָה, וְנִיהֵךְ בְּאַרְחָא.

787. פֶּתַח ר' אֶלְעָזָר קָרָא אֲבִתְרִיָה, בְּנִימִין זָאֵב יִטְרָף וְגו'. בְּנִימִין זָאֵב יִטְרָף, זָאֵב אֲמָאִי. אֶלָּא בְּגִין דְּהֵבִי אֲתֵרְשִׁים בְּכִרְסִיָא, דְּהָא כָּל חִיוּן רַבְרָבִין זְעִירִין רְשִׁימִין תַּמָּן, כְּמָה דְכָתִיב חַיּוֹת קִטְנוֹת עִם גְּדוֹלוֹת. וּכְרְסִיָא דְעֵבֶד שְׁלֵמָה, הֵבִי אֲתֵרְשִׁים, כְּגוֹנָא דְלְעִילָא.

788. תּוֹ זָאֵב יִטְרָף, דְּהָא מְזַבֵּחַ בְּחוּלְקִיָה הָוָה. וּמְזַבֵּחַ אִיהוּ זָאֵב. דְּאֵי תִימָא בְּנִימִין אִיהוּ זָאֵב, לֹא הֵבִי, אֶלָּא מְזַבֵּחַ דְּהָוָה בְּחוּלְקִיָה, הוּא זָאֵב, דְּהָוָה אֵכִיל בְּשָׂרָא כָּל יוֹמָא וּבְנִימִין הָוָה זֶן לִיהּ, בְּגִין דְּהָא בְּחוּלְקִיָה הָוָה, כְּבִיכּוֹל אִיהוּ מְפָרְנֵס זֶן לְהֵאֵי זָאֵב. תּוֹ זָאֵב יִטְרָף, זָאֵב יִזּוֹן. וּמֵאֵן אִיהוּ, אִילִין מְאִרֵי דְכָבוֹ, דְאִינוּן קִיּוּמֵי לְעִילָא לְקִטְרָגָא, וּכְלָהוּ אֲתֵהֲנוּ וְאַתְתִּקְנִן מְקַרְבָּנָא, וּמִתְעִרֵי אֲתֵעֲרוּתָא לְעִילָא.

789. "In the morning he shall devour the prey (Heb. ad), and at night he shall divide the spoil" HE ASKS: What is the meaning of: "In the morning he shall devour the prey"? HE REPLIES: In the morning, when Avraham, CHESED, stirs in the world, and it is time of goodwill, the offering causes stirring and pleasure. It rises to 'ad', the place of which it says "and you shall return to (Heb. ad) Hashem your Elohim" (Devarim 30:2), WHICH IS ZEIR ANPIN, FROM THE CHEST UPWARD.

790. "In the morning" refers to Avraham like we said: WHO IS CHESED, as it is written: "And Avraham rose up early in the morning" (Beresheet 22:3) when it is time of grace and no one else eats the sacrifice. Who would eat it? The place called Ad would. It is the supernal throne, CHESED, GVURAH, AND TIFERET FROM THE CHEST OF ZEIR ANPIN UPWARD, THE THRONE OF BINAH, 'adey ad (forever)', FOR EATING IS UNITING AS WAS SAID BEFORE.

791. Ad eats in the morning, NAMELY WHEN CHESED OF ZEIR ANPIN HAS THE ASCENDANCY. Ad is above THE CHEST OF ZEIR ANPIN, A PLACE WHICH IS ALL CHASSADIM, as it is written: "Trust in Hashem for ever (Heb. adey-ad)" (Yeshayah 26:4). FROM THIS, WE UNDERSTAND THAT AD IS A VERY HIGH PLACE. In the morning, WHEN CHESED OF ZEIR ANPIN REIGNS, there is a sacrifice unto Hashem, WHEN THE NUKVA CALLED SACRIFICE IS UNITED WITH HASHEM; THEREFORE "he shall devour ad (or: ad shall devour)," THAT IS ZEIR ANPIN AND RIGHT, WHICH IS CHESED, SHALL, and no other GRADE.

792. HE EXPLAINS THE UNION WHICH IS BROUGHT ABOUT THROUGH THE SACRIFICE, SAYING the smoke OF THE SACRIFICE rises, THE AWAKENING FROM BELOW, love is aroused above and connects BETWEEN ZEIR ANPIN AND THE NUKVA, and they stand facing each other. The candle, THE NUKVA, is kindled and shines from the awakening below, TO WIT, IT RECEIVES ABUNDANCE FROM ZEIR ANPIN. The priest is stirred and the Levites praise with joy. The wine, OF THE LEFT SIDE AND GVURAH, is mingled with water, WHICH IS RIGHT AND CHESED. The wine illumines and brings joy, FOR WHEN GVUROT ARE CLOTHED IN CHASSADIM, THEY ARE CALLED 'GLADDENING WINE'. Therefore good wine should be poured from below, so as to gladden the other wine above. All then are aroused to connect the left with the right.

793. The bread of fine flour, which is Malchut, THE NUKVA, was roused by the stirring BELOW. THE NUKVA IS CALLED 'BREAD', ACCORDING TO THE SECRET MEANING OF THE VERSE: "SAVE THE BREAD WHICH HE DID EAT" (BERESHEET 39:6). She is taken by left and right, and attached to the body, NAMELY ZEIR ANPIN CALLED BODY. Then supernal oil is poured FROM ZEIR ANPIN and she receives it through the righteous, YESOD OF ZEIR ANPIN. Therefore, awakening below should be performed with fine flour in oil. All is attached together, and there is delight and pleasure in the unison, and the crowns, THE SFIROT OF THE NUKVA, receive that delight and pleasure of the unison. ZEIR ANPIN AND THE NUKVA are attached to each other; the moon, THE NUKVA, shines and joins the sun, and all settled delightedly.

789. בִּבְקֹר יֹאכֵל עַד וְלַעֲרֵב יַחְלֹק שְׁלָל. מֵאִי בִּבְקֹר יֹאכֵל עַד. אֵלָּא בְּצִמְרָא, דְּאַבְרָהָם אֲתַעֲר בְּעֵלְמָא, וְשַׁעֲתָא דְרַעוּא אֲשַׁתְּבַח, קִרְבָּנָא עֲבִיד אֲתַעֲרוּתָא וְנִיחָא וְסֻלְקָא עַד ע"ד, הֵהוּא אֲתֵר, דְּכִתְיִב וְשִׁבְתָּ עַד ה' אֱלֹהֶיךָ.

790. תו בִּבְקֹר, מֵאִי בִּבְקֹר, דָּא אַבְרָהָם כְּדִקְאֻמְרֵן, דְּכִתְיִב וַיִּשְׁכֶּם אַבְרָהָם בִּבְקֹר, בְּזִמְנָא דְרַעוּא אֲשַׁתְּבַח, בְּהֵיכָל שַׁעֲתָא לֹא הוּא אֹכִיל קִרְבָּנָא אַחֲרָא, וּמֵאֵן הוּא אֹכִיל, הֵהוּא אֲתֵר דְּאַקְרִי ע"ד, וְאִיהוּ כְּרִסְיָא עֲלָא, דְּאִיהוּ עֲרִי עַד, כְּדִכְתְּיִב עֲרִי עַד וְגו'.

791. וְזִמֵּן אֹכִילָה, בְּצִמְרָא דְע"ד הוּא, וְהָאִי עַד, לְעִילָא, דְּכִתְיִב בְּטַחוּ בְּי' עֲרִי עַד. וּבִבְקֹר, הֵיכָנּוּ קִרְבֵּן לָהּ, וְדָאִי. יֹאכֵל עַד, וְלֹא אַחֲרָא.

792. תִּנָּנָא סְלִיק, וְאֲתַעֲרוּתָא דְרַחֲיִמוֹ קָשִׁיר, וְאֲתַעֲר לְעִילָא וְקִיּוּמָא דָּא לְקַבֵּל דָּא, וְנוּרָא דְלִיק, וְאַנְהִיר בְּהָאִי אֲתַעֲרוּתָא דְלִתְתָּא. וְכִהְנָא אֲתַעֲר, וְלִיּוּאִי מְשַׁבְּחֵן, וְאַחֲזִיין חִידוֹ, וּכְדִין חֲמֵרָא אֲתַנְסַךְ, לְאַתְקַשְׂרָא בְּמִיא, וְחֲמֵרָא נְהִיר וְאַחֲזִי חִידוֹ, בְּגִינֵי כֶךְ, חֲמֵרָא טַב לְתַתָּא, לְאַחֲזָא חִידוֹ, לְחֲמֵרָא אַחֲרָא דְלְעִילָא, וְכֹלָא אֲתַעֲר, לְאַתְקַשְׂרָא שְׂמָאלָא בְּיַמִּינָא.

793. וְלַחֵם דְּאִיהוּ סֵלֶת, מְלֻכּוּתָא דְאֲתַעֲר אֲתַעֲרוּתָא, נִקְטִין לָהּ שְׂמָאלָא בְּיַמִּינָא, וּמִקְשָׁרִי לָהּ בְּגוּפָא, וּכְדִין נְגִיד מְשַׁחָא עֲלָאָה, וְלִקְטָא לִיהּ, עַל יְדָא דְצִדִּי"ק. וְע"ד בְּעִי לְמַעַבַּד אֲתַעֲרוּתָא דְסֵלֶת בְּמְשַׁחָא, וְאַתְקַשְׂר כֹּלָא כַּחֲדָא, וּכְדִין עֲדוּנָא וְנִיחָא דִּיחֻדָּא חַד, וְלִקְטִין עֲדוּנָא וְנִיחָא דִּיחֻדָּא, כֹּל אֵינוֹן כְּתִרִין, וְאַתְקַשְׂר דָּא בְּדָא, וְאַתְנַהִיר סִיחֵרָא, וְאַתְקַשְׂרָא בְּשִׁמְשָׁא, וְיִתִּיב כֹּלָא בְּעֲדוּנָא.

794. This is the sacrifice unto Hashem, WHEN THE NUKVA IS BROUGHT UNTO HASHEM and to no one else. Therefore "in the morning he shall devour the prey (Heb. ad)," AD SHALL EAT IN THE MORNING, WHICH IS ZEIR ANPIN CALLED 'AD', and none other. THE VERSE TEACHES US that first Ad, ZEIR ANPIN, shall eat and be delighted in his union in the morning, WHEN CHASSADIM RULE, for the holy name should be the first to be blessed. Then will the others be blessed, AS IT SAYS, "AND AT NIGHT HE SHALL DIVIDE THE SPOIL," AS WILL BE EXPLAINED.

795. This is why it is forbidden for a man to greet his neighbor in the morning before blessing the Holy One, blessed be He, who should be blessed first, as "in the morning he shall devour ad" (or: as shall devour) , WHICH IS ZEIR ANPIN. The others shall be blessed later; NAMELY "at night he shall divide the spoil" for the first sacrifices are offered entirely to the Holy One, blessed be He, and the stirring BELOW rises thither. Once he is blessed, he links by knots all the other supernal armies and confers blessings, each according to his worth. The worlds are sweetened and the upper and lower are blessed.

796. This is the secret of the verse, "I have drunk my wine with my milk" first. Then, dividing amongst them all, he says, "Eat, O dear ones, and drink; drink deep, O loving companions" (Shir Hashirim 5:1), thus conferring blessings upon them all and allotting each with his fitting share. Therefore, "at night he shall divide the spoil" for the holy name is blessed first and then imparts blessings amongst all the worlds. Do not say that the sacrifice is offered them nor to any other force, but all is offered to the Holy One, blessed be He, who bestows blessings and divides them to all the worlds. Therefore it is a sacrifice to Hashem, and to no other GRADE.

797. Rabbi Shimon said: You have spoken well, my son. There is another awakening brought about by the sacrifice, that draws and incites blessings so that all the worlds shall be blessed. But first there is the sacrifice unto Hashem, TO BRING THE NUKVA TO THE GRADE OF ZEIR ANPIN, and to no other. Now THAT THE UNISON WITH ZEIR ANPIN IS PERFORMED, "shall you bring your offering" (Vayikra 1:2), NAMELY so that the worlds will be connected together and the upper and lower shall be blessed.

794. וכדין קרבן ליי, ולא לאחרא, ועל דא, בפקר ואכל עד, ולא לאחרא, ואכל עד, ויתעדן ויתקשר בקשוריה בקדמיתא. אימתי, בפקר. דבעי לאתברכא שמא קדישא בקדמיתא, ולבתר יתברכון אחרנין.

795. ועל דא, אסור ליה לב"ג לברכא לחבריה בצפרא, עד דיברך לקודשא בריך הוא, דאיהו בעי לאתברכא ברישא, והיינו בפקר ואכל עד. ולבתר יתברכון אחרנין, ולערב יחלק שלל. דהא קרבנות דהוה ברישא, בלא אתקרב לקודשא בריך הוא, ואתערותא סלקא תמן. ובגין דהא הוא אתברך, הוה מקשר קשרין לכל שאר חילין עלאין, ומפליג לון ברכאן, לכל חד וחד בדקא חזי ונאות ליה, ומתבסמן עלמין, ואתברכאן עלאין ותתאין.

796. והיינו רזא דכתיב, אכלתי יערי עם דבשי וגו', בקדמיתא, לבתר פליג לכלהו, ואמר אכלו רעים שתו ושכרו דודים. אריק ברכאן לכלהו, ומפליג לון, לכל חד וחד בדקא חזי ליה, ועל דא ולערב יחלק שלל. דהא שמא קדישא יתברך בקדמיתא, והשתא פליג ברכאן לכלהו עלמין. דלא תימא דקרבנא מתקריב לון, ולא לשום חילא אחרא, אלא בלא מתקרב לקודשא בריך הוא, והוא אריק ברכאן, ומפליג ברכאן לכלהו עלמין, ובגין כך קרבן ליי, ולא לאחרא.

797. אמר ר"ש, ברי, שפיר קא אמרת. תו אתערותא אחרא דקרבנא, בלא בגין לאמשכא ברכאן, ולא אתערא ברכאן, דיתברכון בלהו עלמין. בקדמיתא קרבן ליי, ולא לאחרא, השתא תקריבו את קרבנכם, דיתקשרון בלהו עלמין בחדא, ויתחברון ויתברכון עלאי ותתאי.

79. "And this is what their father spoke to them"

Rabbi Aba inquires why a passage of Scripture refers to the twelve tribes as "All these," as opposed to "These are the twelve tribes." The word "All," we learn, signifies the mechanism by which the twelve tribes are connected to the source of all blessings, the world of Malchut.

Moreover, it indicates the Lower World's connection to the Upper World.

We are then told that the upper realm, called Zeir Anpin [Male], correlates to "voice," whereas the physical dimension of Malchut [Female] equates to speech. Thus, male and female [Upper and Lower Worlds] are unified--just as voice and speech are unified when words are spoken, through the sacred text. "That which (he) spoke." Next, we learn that all blessing issues from both the Male and Female principles, or the union of Zeir Anpin and Malchut.

The Relevance of this Passage

Here, the Upper and Lower Worlds are enjoined so that we may be the recipients of many blessings. This Light of blessing can flow freely if we do not allow negativity from the twelve signs to influence us. This effect is illustrated within this passage through the mystical power of the twelve tribes, which help us ascend over the twelve signs.

798. Rabbi Aba opened the discussion with the following verse: "All these are the twelve tribes of Yisrael..." HE ASKS: Why say "All these?" Should it not have been, 'These are the twelve tribes.' What means "All"? HE ANSWERS: It attaches the tribes to the place whence all blessings issue from, NAMELY THE NUKVA. IT THEREFORE SAYS, "All THESE." Indeed there are "twelve" knots in the implements of the Matron, THE NUKVA, and she herself is attached to them, ACCORDING TO THE SECRET OF THE VERSE "AND THE SEA WAS SET ABOVE UPON THEM" (I MELACHIM 7:25). Hence it says, "Twelve...and this is that which their father spoke to them, and blessed them," SINCE THE NUKVA CALLED THIS JOINED THE TWELVE TRIBES. For in this place speech dwells, AS ZEIR ANPIN IS CALLED VOICE AND THE NUKVA SPEECH.

799. We should explain the words: "That which (he) spoke." There is a link here which connects the lower to the upper and the upper to the lower. HE EXPLAINS, The lower TO THE UPPER via the twelve tribes, ACCORDING TO THE VERSE, "ALL THESE ARE THE TWELVE TRIBES OF YISRAEL" AND THE UPPER TO THE LOWER BY this, THE NUKVA, which was attached to them FROM ABOVE. "That which he spoke" indicates the union between male and female, FOR THERE IS NO SPEECH WITHOUT VOICE, ZEIR ANPIN. It is attached to two sides from below, THE SECRET OF TWELVE, and from above, THE SECRET OF THIS. Finally, he connected them to the supreme place, male and female FROM THE CHEST UPWARD, WHERE THEY ARE TOGETHER, AND THE FEMALE IS INCLUDED WITHIN THE ZEIR ANPIN IN THE SECRET OF THE CHASSADIM IN HIM. Hence it says "every one according to his blessing..." HE ASKS: What is "his blessing"? HE ANSWERS: "His blessing" is his spouse, NAMELY THE NUKVA CALLED SPOUSE. "Every one according to his blessing" means they are both as one, AS ZEIR ANPIN AND THE NUKVA ARE INCLUDED TOGETHER.

800. He opened the discussion saying: "Hashem shall bless you out of Tzion: and you shall see the good of Jerusalem" (Tehilim 128:5). "Hashem shall bless you out of Tzion," for from it all blessings come forth to water the garden, and it includes all blessings and passes to her. Then "you shall see the good of Jerusalem," to show that all blessings issue from male and female. Similarly, "Hashem bless you, and keep you" (Bemidbar 6:24). "Hashem bless you" by the male, "and keep you" by the female, FOR KEEPING IS DRAWN FROM THE NUKVA. All this is one, for blessings issue from both into the world. Therefore "every one according to his blessing he blessed them."

798. פֶּתַח רַבִּי אָבָא, וְאָמַר קָרָא אֲבִתְרִיהּ, כָּל אֵלֶּה שְׁבִטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וּגּו', כָּל אֵלֶּה שְׁבִטֵי יִשְׂרָאֵל, אֵלֶּה שְׁבִטֵי יִשְׂרָאֵל מִבְּעֵי לִיהּ, מֵאִי כָּל אֵלֶּה. אֵלֶּה, לְאַחֲבָרָא לֹון, בְּאַתֵּר דְּכָל בְּרַכָּאן מְרִיקִין תַּמָּן. שְׁנַיִם עָשָׂר. שְׁנַיִם עָשָׂר וּדְאִי, קְשָׁרִין דְּתַקּוּנֵי מִטְרוּנִיתָא, וְאִיהִי אֶתְחַבְּרַת בְּהַרְיִיהָ, הָהָּ"ד שְׁנַיִם עָשָׂר. וְזֹאת אֲשֶׁר דִּבֶּר לָהֶם אֲבִיהֶם וַיְבָרֶךְ אוֹתָם, דְּהָא בְּאַתֵּר דָּא, דְּבוּר שְׁרִיא.

799. תּוֹ אֲשֶׁר דִּבֶּר, הֵכָא קְשָׁרָא חֲדָא, לְאַתְחַבְּרָא מִתְתָּא לְעִילָא, וּמַעֲיִלָא לְתַתָּא. מִתְתָּא, בְּאַלִּין תְּרִיסַר שְׁבִטִין, וְזֹאת, אֶתְחַבְּרָא בְּהַרְיִיהָ. אֲשֶׁר דִּבֶּר, הָא חֲבוּרָא דְכָר וְנוּקְבָא, קְשׁוּרָא לְתֵרִין סְטֵרִין, מִתְתָּא וּמַלְעִילָא, לְסוּף קְשָׁר לֹון בְּאַתֵּר דְּלְעִילָא, דְּכָר וְנוּקְבָא כְּחָדָא. הָהָּ"ד אִישׁ אֲשֶׁר כְּבָרְכְתּוּ וּגּו'. מֵאִי כְּבָרְכְתּוּ. אֵלֶּה כְּבָרְכְתּוּ בַת זִוגוּ. אִישׁ אֲשֶׁר כְּבָרְכְתּוּ תְרוּוּיָהּ כְּחָדָא.

800. פֶּתַח וְאָמַר, יְבָרְכֶךָ יי' מִצִּיּוֹן וּרְאֵה בְטוֹב יְרוּשָׁלַם וּגּו', יְבָרְכֶךָ יי' מִצִּיּוֹן, דְּמַנְיָה נִפְקִין בְּרַכָּאן, לְאַשְׁקָאָה לְגִינְתָא, וְהוּא כְּלִיל כָּל בְּרַכָּאן, וַיְהִיב לָהּ, וּלְבַתָּר וּרְאֵה בְטוֹב יְרוּשָׁלַם. לְאַחֲזָאָה דְּכָל בְּרַכָּאן אֲתִיִּין מִדְּכָר וְנוּקְבָא. כְּגֻוּנָא דָּא יְבָרְכֶךָ יי' וַיִּשְׁמְרֶךָ. יְבָרְכֶךָ יי' מִדְּכֹוּרָא. וַיִּשְׁמְרֶךָ מִנוּקְבָא. יְבָרְכֶךָ יי' מִזְכּוֹר. וַיִּשְׁמְרֶךָ מִשְׁמוֹר. וְכֹלָא חֲדָא מְלָה, בְּגִין דְּמִתְרוּוּיָהּ נִפְקִין בְּרַכָּאן לְעֻלְמִין. וְעַל דָּא, אִישׁ אֲשֶׁר כְּבָרְכְתּוּ בִּרְךָ אוֹתָם.

80. "And Ya'akov made an end of commanding his sons"

Rabbi Yehuda explains that Ya'akov "commanded" his sons to be attached to the Shechinah, referencing the cave where Adam is buried, a place near the Garden of Eden. We're told that four couples are buried there: the three patriarchs, their wives, and Adam and Chavah. The Zohar explains that four are required to make up a Holy Chariot. The Creator, however, linked King David to the three patriarchs to form the chariot. So why, Rabbi Yehuda asks, does Adam rest in the cave with the three patriarchs while King David is buried elsewhere?

We are then told that Adam was allotted 1000 years of life, but 70 of his years were transferred to King David to allow for his physical existence. Therefore, both King David and Adam signify Malchut, which represents Female. The three patriarchs embody Zeir Anpin, which is Male. Thus, Adam could be the fourth aspect, "substituting" for David, allowing the Upper Worlds [the patriarchs] and the Lower World [David or Adam] to be united. It is then explained that the cave where King David is buried corresponds to the male energy of the Upper World, whereas King David embodies the female energy of Malchut. Hence, spiritual balance between the supernal and mundane worlds is achieved through this burial arrangement.

The Relevance of this Passage

The symmetry and perfection of the world and its inhabitants, which were brought into existence by The Creator, exist in all of us. This force of balance and union, ignited by our reading, allows the Light of the Shechinah and holy blessings to filter into our world. Our bond to the great patriarchs, King David and root of our soul, Adam, is strengthened and enriched.

801. Rabbi Yehuda opened the discussion with the verse: "And Ya'akov made an end of commanding his sons." HE ASKS: It says "commanding," but wouldn't one expect 'blessing?' HE REPLIES: He commanded them to be attached to the Shechinah, and commanded them concerning the cave, which is close to the Garden of Eden, where Adam is buried.

802. Come and see: this place is called Kiryat Arba (lit. 'city of four') because four couples were buried there: Adam and Chavah, Avraham and Sarah, Yitzchak and Rivkah, and Ya'akov and Leah. There is a difficulty here. We learned that the patriarchs are a Holy Chariot, yet a Chariot consists of no less than four. We also learned that the Holy One, blessed be He, joined King David with THE PATRIARCHS, and they formed a complete Chariot OF FOUR. The meaning of: "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:21) is that King David joined them and formed with them a complete Chariot. David was then supposed to be buried with the patriarchs in Kiryat Arba. Why was he not buried with them?

803. HE REPLIES: A place was prepared for King David, Tzion, YESOD OF ZEIR ANPIN, with which to be united as one; and Adam was buried with the patriarchs. They were buried with him, since he was the first king, from whom kingdom was removed and transferred to King David. King David lived with Adam's days, for it was decreed that Adam should live a thousand years, but seventy were removed from him to form King David's life and he gave them to him. ADAM WAS THEREFORE CONSIDERED TO PERTAIN TO MALCHUT, AND HE COMPLEMENTED THE CHARIOT OF THE FATHERS TO A FOURSOME. OTHERWISE, how could the patriarchs rise TO HAVE A COMPLETE CHARIOT before the time of King David? OF NECESSITY DID ADAM COMPLEMENT THEM. DAVID WAS NOT BURIED WITH THEM, but merited a place worthy of him, WHICH IS TZION. Hence, he was not buried with the fathers.

804. Moreover, the patriarchs dwell in a male place, TO WIT, THEY ARE CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, WHICH ARE MALES. David, WHO IS A CHARIOT TO MALCHUT, is in a female place. Hence the fathers were buried with their wives, and David was buried and attached to a male place, TZION, each as befits him.

801. ר' יהודה פתח קרא ואמר, ויכל יעקב לצוות את בניו וגו'. ויכל יעקב לצוות את בניו, לצוות לברך מפעו ליה. אלא דפקיד לון לגבי שכינתא, לאתקשרא בהדה. תו, דפקיד לון על עסקי מערתא, דהיא קריבא לגן עדן, דתמן הוא אדם הראשון קבור.

802. תא חזי, ההוא אתר אקרי קרית ארבע. מ"ט. בגין דתמן אתקברו ארבע זוגות: אדם וחוה. אברהם ושרה. יצחק ורבקה. יעקב ולאה. הא קושיא הבא, דתנינן, אבהן אינן רתיבא קדישא, ורתיבא לאו פחות מארבע, ותנינן קודשא בריך הוא אחבר למלכא דוד בהדיהו, ואתעבידו רתיבא שלימתא, הה"ד, אבן מאסו הבונים וגו'. דדוד מלכא אתחבר למהווי רתיבא שלימתא בהדיהו. אי הכי דוד בעיא לאתקברא בגו אבהן, ויהוי קרית ארבע בהדיה, מ"ט לא אתקבר בהדיהו.

803. אלא, דוד מלכא אתר מתתקן הוה ליה בדקא יאות, ומאן הוא. ציון, לאתחברא ליה כחדא. ואדם דאתקבר בגו אבהן, הא אינן אתקברו בהדיה, בגין דאיהו מלך קדמא הוה, ואתעבר מניה מלכו, ואתיהב לדוד מלכא, ומיומוי דאדם, אתקיים דוד מלכא, דאדם אלף שנין אתגזר עלוי, ואתעברו מניה שבעין שנין, יומוי דדוד מלכא, והוא יהיב לון, ואבהן היך יקומו עד דייתי דוד מלכא, אלא זכה לאתריה, בדקא חזי ליה, בגיני כך לא אתקבר לגבי אבהן.

804. תו, אבהן באתר דרכורא שריין, ודוד באתר דגוקבא, ואבהן נוקבן אתקברו בהדיהו. ודוד אתקבר ואתחבר באתר דרכורא, מלה בדקא חזי ליה.

81. "And he expired and he was gathered unto his people"

Among the many mysteries expounded upon in this passage, we learn that Ya'akov never died, but rather "expired," just as the sun expires every evening, leaving the moon to reflect its light. The intimate connection concerning the events that take place in Scripture, the characters that populate the Biblical stories, and the structure of the Upper World, are explored in detail by the Zohar. The underlying objective of this complex passage is to demonstrate how the male and female principles, Zeir Anpin and Malchut [the Nukva], are enjoined for the purpose filling all reality with the blessed Light of The Creator. The Zohar stresses the spiritual perfection of Ya'akov, whose existence positively influences all generations and unites the Lower and Upper Worlds.

The Relevance of this Passage

We are connected to the intricate structure of the supernal worlds and the processes by which the Lower and Upper worlds [Male and Female] are interlocked. This connection allows the Light of The Creator and the perfection of Ya'akov to freely flow into our lives, bringing blessing and removing the force of death from our midst.

805. "He gathered up his feet into the bed" because he dwelt in the place of the living, BEING A CHARIOT TO ZEIR ANPIN, THE TREE OF LIFE. Therefore, when he wanted to depart from the world he put his feet down upon the bed, THE SECRET OF THE NUKVA, and was gathered and gone from the world. TO WIT, HE WENT UP TO MAYIN NUKVIN (FEMALE WATERS) TO BE INCLUDED WITHIN THE UNION OF MALE AND FEMALE. Hence it says that he "expired and was gathered to his people," BUT NOT THAT HE DIED, FOR HE ASCENDED TO BE PART OF THE SUPERNAL LIFE.

806. He opened the discussion saying: "My soul longs, indeed, it faints for the courts of Hashem" (Tehilim 84:2). A DIFFICULTY IS RAISED WHY HE DOES NOT LONG FOR THE HOUSE OF HASHEM, BUT TO HIS COURTS. HE SAYS, This has already been explained by the friends, yet come and behold: there are lower stories IN BRIYAH, YETZIRAH, AND ASIYAH and upper stories IN ATZILUT. There are no SOULS in the upper ones, FOR SOULS DWELL ONLY IN BRIYAH, YETZIRAH AND ASIYAH. The stories are the inner houses IN ATZILUT and outer houses IN BRIYAH, YETZIRAH AND ASIYAH. The outer houses are called the courts of Hashem, because they are filled with love and desire for the female. DAVID SAID: "MY SOUL LONGS... FOR THE COURTS OF HASHEM" BECAUSE SOULS HAVE NO HOLD HIGHER THAN BRIYAH, YETZIRAH AND ASIYAH, CALLED THE COURTS OF HASHEM. BUT WHEN BRIYAH, YETZIRAH AND ASIYAH RISE UP TO ATZILUT, THE SOULS OF THE RIGHTEOUS ASCEND WITH THEM. Come and behold: when the soul rises, all stirs, ALL THE HOSTS OF BRIYAH, YETZIRAH AND ASIYAH, AND THEY RISE to the Nukva, WHO IS united THROUGH THEIR RISING TO HER with a complete desire WITH ZEIR ANPIN, and is attached to him.

807. Ya'akov did not die and therefore it does not say so, only that he "expired, and was gathered to his people." Look at the words "he gathered up his feet into the bed," WHICH IS THE NUKVA. IT MEANS that the sun, YA'AKOV, was gathered to the moon, THE NUKVA. The sun does not die. It is merely gathered from the world and goes to the moon.

808. Come and see: When Ya'akov was gathered, the moon shone, and the desire of the Supernal Sun, ZEIR ANPIN, was awakened for her. For when the sun, YA'AKOV, arises, another sun is awakened, ZEIR ANPIN, and they cleave to each other, ZEIR ANPIN CLINGS TO THE NUKVA, and the moon, THE NUKVA, shines FROM ZEIR ANPIN.

809. Rabbi Shimon said: You have spoken well. We also learned that the upper beings, the world of the male, NAMELY BINA, is linked to the lower, the world of the female, NUKVA OF ZEIR ANPIN, and the lower is linked to the upper. So they all resemble each other.

805. וַיֵּאסֹף רַגְלָיו אֶל הַמֶּטֶה, בְּגִין דְּהָא אִיהוּ בְּאַתֵּר דְּחַיִּין יְתִיב. כִּד בְּעָא לְאַסְתִּלְקָא מֵעֲלָמָא, נְחִית רַגְלָיו לְגַבֵּי מֶטֶה, וְאַתְכַּנְיֵשׁ וְאַסְתִּלְקָא מֵעֲלָמָא, דְּהָא הוּא דְכִתְיב וַיָּגוּעַ וַיֵּאסֹף אֶל עַמּוּיוֹ.

806. פִּתַּח וְאָמַר, נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי לְחֻצוֹת ה', מְלָה דָא הָא אוֹקְמוּהָ חֲבֵרְיָא, אָבֵל תָּא חַיִּי, אֵית מְדוּרִין תְּתַאֲיִן, וְאֵית מְדוּרִין עֲלָאִין, בְּעֲלָאִין לֹאוּ שְׂרִיין תִּמָּן, וּמֵאן אֵינּוֹן, אֵינּוֹן בְּתִי גּוֹאִי, וּבְתִי בְּרָאִי. אֵינּוֹן אֶקְרוֹן חֻצוֹת ה', בְּגִין דְּאֵינּוֹן קִיּוּמִי בְּרַחֲמֵינוּ וְתִיאוּבְתָא לְגַבֵּי נּוֹקְבָא. תָּא חַיִּי, כִּד נִשְׁמַתָּא סִלְקָא אֶתְעַר כָּלָא לְגַבֵּי נּוֹקְבָא, דְּהָא אִיהִי אֶתְאַחֲדַת בְּתִיאוּבְתָא שְׁלִימַתָּא וְאַתְקַשְׂרַת בֵּיהּ.

807. יַעֲקֹב לֹא מִית, בְּג"כ לֹא אֶתְמַר בֵּיהּ מוֹתָא, אֶלָּא וַיָּגוּעַ וַיֵּאסֹף אֶל עַמּוּיוֹ. חַמִּי מַה כְּתִיב, וַיֵּאסֹף רַגְלָיו אֶל הַמֶּטֶה, דְּאַתְכַּנְיֵשׁ שְׁמַשָּׁא לְגַבֵּי סִיְהָרָא, שְׁמַשָּׁא לֹא מִית, אֶלָּא אֶתְכַנְיֵשׁ מֵעֲלָמָא, וְאַזִּיל לְגַבֵּי סִיְהָרָא.

808. תָּא חַיִּי, בְּשַׁעֲתָא דְאַתְכַּנְיֵשׁ יַעֲקֹב, אֶתְנַהֵיר סִיְהָרָא, וְתִיאוּבְתָא דְשְׁמַשָּׁא עֲלָאָה אֶתְעַר לְגַבֵּיהּ, בְּגִין דְשְׁמַשָּׁא כִּד סִלִּיק, אֶתְעַר שְׁמַשָּׁא אַחֲרָא, וְאַתְדַּבֵּק דָּא בְּדָא, וְאַתְנַהֵיר סִיְהָרָא.

809. אָמַר ר"ש, שְׁפִיר קָא אָמַרְתָּ, אָבֵל הָא אֶתְמַר, דְּעֲלָאָה עֲלָמָא דְדְכוּרָא, אֶתְקַשֵּׁר בְּתַתָּא, דְּאִיהוּ עֲלָמָא דְנוֹקְבָא, וְתַתָּאָה אֶתְקַשֵּׁר בְּעֲלָאָה, וְכָלָא דָּא בְּגוּוֹנָא דָּא.

810. We have learned that there are two worlds, as it is written: "from the world to the world" (I Divrei Hayamim 16:36)-BINAH AND THE NUKVA. And though both are females, SINCE BINAH TOO IS A FEMALE, yet BINAH is established by the male, FOR IN GREATNESS SHE IS CONSIDERED A MALE, and THE NUKVA OF ZEIR ANPIN is established by a female. BINAH is called seven and THE NUKVA daughter of seven (Bat-Sheva). Both are mothers, BINAH is "mother of children" and THE NUKVA is the mother of Solomon, as it is written: "Go forth, O daughters of Tzion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 2:11). King Solomon is the king that the peace (Heb. shalom) is his, NAMELY ZEIR ANPIN, WHOSE MOTHER, BINAH IS THE MOTHER OF CHILDREN. The mother of Solomon, as it is written: "Bat-Sheva the mother of Solomon" (I Melachim 1:11) IS THE NUKVA, FOR HERE IT DOES NOT SAY "THE KING SOLOMON."

811. It is written: "And Solomon's Wisdom excelled" (I Melachim 5:10). Solomon's Wisdom is Solomon's mother, NAMELY THE NUKVA, in accordance with the verse: "The words of King Lemu'el, the prophecy, that his mother taught him" (Mishlei 31:1). "The words of King Lemu'el": This verse is not clear, FOR WE DO NOT KNOW WHO KING LEMU'EL IS. But "the words of King Lemu'el" means the words which were spoken to El, who is king. Who is he? The one of whom it says "and El who has indignation every day" (Tehilim 7:11) and "and El Shadai" NAMELY THE NUKVA, as has been explained.

812. Lemu'el, as in the verse "to my mouth (Heb. lemo fi)" (Iyov 40:4) MEANS HERE "TO (LIT. 'EL') EL. King Lemu'el is Bat-Sheva, THE NUKVA; "the prophecy, that his mother taught him," when he appeared before him in Givon in the vision of the night, IS "AND IF YOU WILL WALK BEFORE ME, AS DAVID YOUR FATHER WALKED" (I MELACHIM 9:4).

813. Come and see: Ya'akov was gathered to the moon, THE NUKVA, BY RAISING MAYIN NUKVIN (FEMALE WATERS) TO ZEIR AND NUKVA WHEN HE PASSED AWAY, thus producing fruits by her, BY BRINGING UNION BETWEEN MALE AND FEMALE IN GREATNESS, WHICH PRODUCES SOULS CALLED THE FRUITS OF MALE AND FEMALE. There is no generation in the world without Ya'akov's fruit, THE SOULS WHICH ARE BORN OF THE MATING OF MALE AND FEMALE IN GREATNESS, WHICH YA'AKOV BROUGHT BY RAISING MAYIN NUKVIN. For he caused stirring above, A UNION BETWEEN MALE AND FEMALE as it says, "he gathered his feet into the bed," the bed of Ya'akov BEING THE NUKVA.

814. Happy is the portion of Ya'akov who was made perfect above and below, as it is written: "Fear you not, O Ya'akov My servant, says Hashem: for I am with you" (Yirmeyah 46:28), not 'you are with me' but "I am with you." FOR HE WAS MADE PERFECT BELOW TOO THROUGH THE SHECHINAH.

810. והא אתמר תרין עלמין נינהו, בדכתיב מן העולם ועד העולם. ואע"ג דתרין נוקבי נינהו, חד מתתקן בדכורא, וחד בנוקבא. דא שבע, ודא בת שבע. דא אם, ודא אם, דא אקרי אם הבנים. ודא אקרי אם שלמה, בדכתיב צאנה וראנה בנות ציון במלך שלמה וגו'. במלך שלמה, במלך דכל שלמא דיליה. דא אם שלמה, בדכתיב, בת שבע אם שלמה.

811. ובכתיב ותרב חכמת שלמה. חכמת שלמה, דא אם שלמה, דכתיב דברי למואל מלך משא אשר יסרתו אמו. דברי למואל מלך, האי קרא לאו אתיידע מהו סתימא דיליה. אלא, דברי למואל מלך: דברים דאתמר בגין אל דאיהו מלך, ומאן איהו. דא אל זועם בכל יום. ואל שדי. כמה דאתמר.

812. למואל בד"א למו פי. למואל מלך, דאיהו בת שבע. משא אשר יסרתו אמו, בד אתגלי עלוי בגבעון, בחלמא דליליא.

813. תא חזי ועקב אתכניש לגבי סיהרא, ועביר בה פירין לעלמא. ולית לך דרא בעלמא, דלא אית ביה איבא דיעקב, בגין, דהא איהו אתער אתערותא לעילא, בגין דכתיב, ויאסוף רגליו אל המטה, דאיהו מטתיה דיעקב ודאי.

814. זכאה חולקיה דיעקב, דהא אשתלים לעילא ותתא, דכתיב ואתה אל תירא עבדי יעקב נאם ה' וגו' כי אתך אני. כי אתי אתה לא אתמר, אלא כי אתך אני, והא אתמר.

82. "The mourning of Egypt"

Rabbi Yitzchak sheds light on the term, "the mourning of Egypt." We are told that when Ya'akov resided in Egypt, "the land was blessed, waters flowed and famine ceased." For this reason, scripture reads, "the mourning of Egypt" and not "the mourning of Yisrael [Ya'akov]." Next, the significance of the word "utter" is examined in a particular verse of Torah. Yemalel, the Hebrew word for "utter," denotes the concept of severance and cutting. In the context of verse quoted by the Zohar, the word "utter" signifies the annulment and cancellation of judgments that emanate from the Sfirah of Gvurah, the Left Column force of Judgment.

Thereafter, we discover that the Egyptians were adept in the black arts and sorcery. However, while Ya'akov lived in this physical world, no nation, no matter how well versed in magic, could rule over Yisrael. Moreover, upon Ya'akov's passing from this physical plane, the Egyptians realized that Judgment would still rain down upon them; hence the term, "the mourning of Egypt."

Rabbi Shimon then reveals that upon his merit, he can protect those who are destined for death as a result of their wicked deeds, specifically, two

Roman informers. He chooses not to.

The Relevance of this Passage

Our connection to Ya'akov helps ensure that Light flows into our lives even during times of great Judgment and negativity. The additional spiritual influences arising herein, help annul Judgments that are handed down against us in the supernal courts. Finally, the exalted Light of the author of the Zohar, Rabbi Shimon, protects us from the Angel of Death, even though we might not merit exoneration.

815. Rabbi Yitzchak opened the discussion with the verse: "And they came to the threshing floor of Atad," "And when the inhabitants of the land, the Cna'anite, saw the mourning at the floor of Atad" (Beresheet 50:10-11). We have to examine these verses. Why should it concern us that they came to the threshing floor of Atad, and why was it named "the mourning of Egypt." It should have been named 'the mourning of Yisrael,' so why Egypt?

816. HE ANSWERS: So they said that as long as Ya'akov dwelt in Egypt, the land was blessed for his sake, and the Nile used to rise and water the land. Moreover, the famine ceased due to Ya'akov. Hence the Egyptians mourned, and the mourning was named after them.

817. He opened the discussion saying: "Who can utter the mighty acts (Heb. Gvurot) of Hashem? who can declare all His praise?" (Tehilim 106:2). This verse has been explained, yet why say "utter" instead of the usual "speak." If, you say scripture is wont TO USE SYNONYMS FOR THE BEAUTY OF STYLE, it is not so. But all verses WITH SYNONYMS convey a specific meaning. Here, too, there is a specific meaning in "utter (Heb. yemalel)," as in the verse "pluck the ears (Heb. melilot)" (Devarim. 23:26), WHICH IS DERIVED FROM CUTTING AND SEVERANCE. "The Gvurot of Hashem" are numerous, since all verdicts come from thence, FROM THE GVUROT OF HASHEM, THE LEFT COLUMN. SCRIPTURE therefore SAYS: "WHO CAN UTTER GVUROT OF HASHEM," WHICH MEANS who will be able to cancel and annul one decree of the mighty acts performed by the Holy One, blessed be He.

818. We should also add that 'utter' and 'speak' are the same and that UTTER MEANS speak. How numerous are the mighty acts, the prosecutors, the advocates and the executioners of those who break the Law. Speech cannot enumerate them, HENCE THE VERSE SAYS, "WHO CAN UTTER THE MIGHTY ACTS OF HASHEM."

819. THE MIGHTY ACTS OF HASHEM are made known through recital, which contains the secret of wisdom, AND THROUGH WISDOM THEY CAN BE KNOWN. For through utterance and speech, there is no uttering and knowing them, only through recital, as it is written: "One generation shall praise your works to another, and shall declare (recite) your mighty acts" (Tehilim 145:4), through which secret they are made known; NAMELY BY RECITAL, THE SECRET OF WISDOM. But of your Gvurah, the lower Gvurah WITHIN THE NUKVA, they shall talk, FOR IT CAN BE SPOKEN OF, as it is written: "and talk of your Gvurah" (Ibid. 11).

820. "Who can declare all His praise?" For many judgments are seen by it and are united in praise, and several hosts join in praise, as it is written: "Is there any number to His armies" (Iyov 25:3). Hence "who can declare all His praise?"

815. רַבִּי יִצְחָק פָּתַח וַאֲמַר, וַיָּבֹאוּ עַד גֶּרֶן הָאֶטֶד וּגּו', וּכְתִיב וַיֵּרָא יוֹשֵׁב הָאָרֶץ הַכְּנַעֲנִי אֶת הָאֵבֶל בְּגֶרֶן הָאֶטֶד וּגּו'. הִנֵּי קָרָא אֵת לְאִסְתַּבְּלָא בְּהוּ, מֵאִי אֵיכְפַּת לֶן דְּאִינוּן אֲתוּ עַד גֶּרֶן הָאֶטֶד. וּמ"ט אֲתַכְנַת אֲבִלוּתָא דָּא לְמַצְרַיִם, דִּהָא אֲבֵל יִשְׂרָאֵל מִבְּעֵי לִיהּ, מ"ט לְמַצְרַיִם.

816. אֵלָא, הֲכִי אָמְרוּ, כֹּל הָהוּא זְמַנָּא דִּיהוּ יַעֲקֹב בְּמַצְרַיִם, אֲתַבְּרַךְ אֶרְעָא בְּגִינִיהּ, וְנִלוּס הוּא נִמְיָק וְאִשְׁקִי אֶרְעָא, וְעוֹד דְּפִסַּק כְּפִנָּא בְּגִינִיהּ דִּיעֲקֹב. וְעַל דָּא, מִצְרָאֵי עֲבְדוּ אֲבִלוּתָא, וְאֲתַכְנִי עֲלֵיהּ.

817. פָּתַח וַאֲמַר, מִי יִמְלֵל גְּבוּרוֹת ה' יִשְׁמִיעַ כֹּל תְּהִלָּתוֹ, הָאִי קָרָא אוֹקְמוּהּ. אֲבֵל מַהוּ יִמְלֵל יִדְבֵּר מִבְּעֵי לִיהּ. וְאִי תִימָא דִּאֲרַחֲיָה דִּקְרָא הֲכִי הוּא, דִּהָא קָרָאֵי אִינוּן הֲכִי. לָא. דְּכֻלְהוּ לְאַחְזָא מְלָה קָא אֲתִינִן. אוֹף הֲכָא, לְאַחְזָא מְלָה קָא אֲתִינִי, מִי יִמְלֵל: כְּדִכְתִּיב וְקִטְפַת מְלִילוֹת. גְּבוּרוֹת ה', בְּגִין דְּסִגְיָאִין אִינוּן, דִּהָא כֹּל גּוֹרָא דְּדִינָא, מִתְּמָן קָא אֲתִינִי, וְעַל דָּא, מֵאֵן אִיהוּ דִּיסְלַק וְעֵבֵר גּוֹרָא חֲדָא, מֵאִינוּן גְּבוּרָאֵן דְּעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא.

818. תוּ, מִי יִמְלֵל, וַיִּדְבֵּר, כֹּלָּא חֲדָא. יִדְבֵּר, דִּהָא כְּמַה וְכְמַה גְּבוּרָאֵן אִינוּן, דְּלִית לוֹן חוּשְׁבָּנָא, כְּמַה מֵאֲרִי דְּדִינִין, כְּמַה מֵאֲרִי תְּרִיסִין, כְּמַה גְּרִדִּינִי נְמוּסִין, וּמְלוּלָא לָא יָכִיל לְמַלְלָא לוֹן.

819. וּבְמַה יִדְעִין, כֻּלְּהוּ בְּהַגְדָּה, דְּאִית בֵּיה רְזָא דְּחֻכְמָתָא, דִּהָא בְּמְלוּלָא וּבְאֲמִירָה לָא יָכִיל לְמַלְלָא לוֹן. לְמַנְדַּע לוֹן, אֲבֵל בְּהַגְדָּה יִדְעִין, כְּמַה דְּכְתִיב, דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךְ וּגְבוּרוֹתֶיךָ יִגִּידוּ, בְּרָזָא דָּא יִדְעִין, אֲבֵל גְּבוּרָתְךָ דִּהִיא גְּבוּרָה תַּתָּא, יִדְבְּרוּ, דְּכְתִיב וּגְבוּרָתְךָ יִדְבְּרוּ.

820. יִשְׁמִיעַ כֹּל תְּהִלָּתוֹ, דְּסִגְיָאִין אִינוּן דִּינִין, דְּאִשְׁתַּמוּדְעִין וּמִתְחַבְּרִין בְּתַהֲלָה, וְכְמַה חִילִין, וְכְמַה מְשִׁירִין דְּמִתְחַבְּרִין בֵּיה, כְּדִכְתִּיב, הִישׁ מִסְפָּר לְגִדּוּדֵי, וְעַל דָּא, מֵאֵן יָכִיל לְאַשְׁתַּמַּע כֹּל תְּהִלָּתוֹ.

821. Come and see: All the Egyptians were wise, on the side of Gvurah, NAMELY THE LEFT COLUMN, whence legions and hosts come forth and grades that reach the lower grades. The Egyptians, who were sorcerers, had knowledge of them, and knew of the undisclosed secrets in the world. They saw that as long as Ya'akov lived in this world, no nation could rule over his children, yet they knew that they would enslave Yisrael for a long period.

822. When Ya'akov died they rejoiced THAT NOW THEY WOULD BE ABLE TO ENSLAVE YISRAEL. They looked to see what would become of it and saw the threshing floor of Atad, the prevailing punishment, as 'Atad' has the same numerical value as 'hand', mentioned in the verse: "And Yisrael saw that great work (lit. 'hand') which Hashem did upon Egypt" (Shemot 14:31). When they came to this place, they saw the mighty acts coming from Atad UPON THEM, NAMELY THE TEN PLAGUES OF EGYPT AND THE PARTING OF THE RED SEA. Why is it called Atad (thorn-bush)? As the thorns grow on both sides of the thorn-bush, so do the fingers of the hand, each containing numerous Gvurot, punishments and decrees. Hence "they mourned with a great and very sore lamentation...so that the name of it was called the mourning of the Egyptians." This was truly a grievous mourning for the Egyptians, and no one else.

823. When Rabbi Shimon explained the verses, they went out of the cave WHERE THEY SAT. He said: I see that today a house in town will collapse, and two Roman informers will die there. If I will be in town, the house will not fall, FOR MY MERIT WILL PROTECT THEM. They returned to the cave, FOR HE DID NOT WISH TO RETURN TO HIS TOWN, AND THAT HIS MERIT WILL PROTECT THEM. SO THE HOUSE SHOULD FALL, AND THE INFORMERS BE KILLED. They sat down.

83. "Lift up your voice, O daughter of Galim"

Rabbi Shimon discusses the importance of "praising The Creator" [uttering holy words that ignite awesome spiritual forces] with a pleasant voice. We learn that the "daughter of Galim (lit. 'waves')" refers to Malchut, our physical world, the fourth and completing aspect to the three patriarchs who represent the Upper World dimension called Zeir Anpin. We then discover that the term "daughter of the waves" signifies the abundance of Light that flows from Binah into Malchut. This energy embodies the Light of the blissful world to come. It is explained that Malchut was born from the side of judgment, and thus, has the power to break and triumph over the dark side. Malchut is called "poor," for like the moon, for she has no Light of her own. However, when our prayers and the singing from worlds above unite Male and Female, Malchut [the moon] shines with abundance and wholeness. Finally, the Zohar reveals that King David's spiritual endeavors elevated the world [moon] from spiritual poverty into wealth. Thus, when David left this world, Solomon assumed spiritual command over a world that was now spiritually whole.

The Relevance of this Passage

The spiritual Light that shines through these sacred verses sweetens our prayers with pleasantness and song so that they will be heard and well received above. The Light that awaits us in the world to come is ignited and its warm rays illuminate the here and now. Our connection to King David helps unite our body and soul and the cosmic male and female principles, bringing wholeness and radiance to our existence.

821. תָּא חֲזִי, מִצְרָאֵי כָּלֵהוּ חֲבִימִין הוּוּ, וּמִסְטָרָא דְּגִבּוּרָה קָא נִפְקִי, כַּמָּה חִילִין וְכַמָּה מִשְׁרִינִין, וְכַמָּה דְּרָגִין עַל דְּרָגִין, עַד דְּמָטוּ לְגַבֵּי דְּרָגִין תַּתְּאִין, וּמִצְרָאֵי הוּוּ חֲרָשִׁין וְחֲבִימִין בָּהוּ, וַיִּדְעִין סְתִימִין דְּעֵלְמָא, וְאַסְתַּכְּלוּ הָא, דְּבִזְמָנָא דִּיעָקֵב קִיִּים בְּעֵלְמָא, לֹא אִית עֲמָא דְּשִׁלְטָא עַל בְּנוֹי, וַיִּדְעוּ דְּהָא יִשְׁתַּעֲבְדוּ בָּהוּ בִּישְׂרָאֵל זְמָנִין סְגִיָּאִין.

822. בֵּינָן דְּמִית יַעֲקֹב חָדוּ, אֲסַתְּכְּלוּ מַה יְהִי בְּסוּפָא, עַד דְּמָטוּ לְגוֹרָן הָאָטָד, דְּאִיהוּ גִזְרָא דְּרִינָא שְׁלִיטָא, אָט"ד בְּגִי' יד, כַּד"א וִירָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה וְגו', בֵּינָן דְּמָטוּ לְאַתֵּר דָּא, חָמוּ גִבּוּרָאן דְּנִפְקִי מֵהָאֵי אָטָד. אֲמַאי אֶקְרִי אָטָד. אֱלָא, מַה אָטָד נִפְקִי כּוּבִין לְהָאֵי סְטָרָא וְלְהָאֵי סְטָרָא, הֲכִי נָמִי י"ד, נִפְקִי מִינָהּ אֶצְבָּעָאן, לְהָאֵי סְטָרָא וְלְהָאֵי סְטָרָא, וְכָל אֶצְבָּעָא וְאֶצְבָּעָא סְלִיק בְּכַמָּה גִבּוּרָאן, בְּכַמָּה דִּינִין, וּבְכַמָּה נְמוּסִין, כַּדִּין וַיִּסְפְּרוּ שֵׁם מִסְפֵּד גָּדוֹל וְכִבְדָּא מְאֹד עַל כֵּן קָרָא שְׁמָה אֲבֵל מִצְרִים, וְהָאֵי אֲבֵל כְּבֵד זֶה לְמִצְרִים, וְלֹא לְאַחֲרָא.

823. ר"ש פֿריש פֿרשָׁתָא. נִפְקִי מִגּוּ מְעֵרְתָא, אֲמַר חֲמִינָא דִּיזְמָא דִּין יִנְפּוּל בֵּיתָא בְּמֵתָא, וַיַּעֲדְרוּן תְּרֵי רוּמָאֵי מִקְטָרְגִין. אִי אָנָּא בְּמֵתָא לֹא יִנְפּוּל בֵּיתָא. אֶהֱדְרוּ לְגוּ מְעֵרְתָא יְתָבוּ.

824. Rabbi Shimon opened the discussion saying: "Lift up your voice, O daughter of galim (lit. 'waves')..." (Yeshayah 10:30). "Lift up your voice" was addressed to the Congregation of Yisrael, which praises the Holy One, blessed be He, with a singing voice. Hence IT WAS SAID TO HER, "Lift up your voice." From this, we learn that whoever wishes to praise the Holy One, blessed be He, aloud, should have a pleasant voice, which would be agreeable to the listeners. Otherwise, he should not raise his voice.

825. Come and see: It is written of the Levites, who come of the side OF SINGING AND PRAISING: "And from the age of fifty years they shall go out of the ranks of the service" (Bemidbar 8:25). What is the reason thereof? IN OLD AGE, the voice fails, and is not agreeable to the ear, as THE VOICE OF his companions. He therefore retires from the high ranks of service, whose service is to play and to glorify the holy name as befits.

826. There are legions above and legions below, which praise the holy name and sing to it. Since THE SINGERS BELOW ARE THE LIKENESS OF THE SINGERS ABOVE, "they shall go out of the ranks of the service." Since the Congregation of Yisrael praises the Holy One, blessed be He, scripture says "Lift up your voice, O daughter of galim," NAMELY the daughter of the patriarchs, FOR THE NUKVA IS A FOURTH TO THE FATHERS, WHO ARE CHESED, GVURAH, AND TIFERET. SHE IS THEN THE DAUGHTER OF THE FATHERS.

827. "Daughter of the waves" is also the World to Come, BINAH, which is called waves, since everything is found in it in heaps, LIKE THE WAVES IN THE OCEAN whence they come forth unto all FACES AND WORLDS. We can also interpret "daughter of the waves" as in the words "a fountain (Heb. gal) sealed" (Shir Hashirim 4:12), THE NUKVA'S MOCHIN BEING CALLED GAL, DERIVED FROM 'REVEAL (HEB. GILUY)'. All the waves and springs come out from the World to Come, BINAH, and the Congregation of Yisrael, WHICH IS THE NUKVA, THE RECIPIENT OF BINAH, is called the daughter of the waves (Heb. galim).

828. Come and see: this verse is difficult. First it says, "Lift up your voice," and then "hearken." Why should she then lift up her voice, when she is asked to listen, AS THERE IS NO NEED TO RAISE THE VOICE WHILE LISTENING? HE ANSWERS: It says, "Lift up your voice" to sing and praise; TO WIT, RAISING THE VOICE IS FOR THE SAKE OF THE BEAUTY OF SONG, NOT TO SPEAK. Come and see: when the children of Yisrael start to sing and praise the Holy One, blessed be He, it says "hearken." Why? Because they praise the Holy One, blessed be He, for her sake, FOR THE SAKE OF THE NUKVA. Therefore it is written: "Lift up your voice" and "hearken." THE FORMER ALLUDES TO YISRAEL AND THE LATTER TO THE NUKVA, FOR WHICH SAKE THEY SING AND PRAISE.

824. פתח ר"ש ואמר, צהלי קולך בת גלים וגו' צהלי קולך, האי קרא לכנסת ישראל אתמר, בגין דאיהי משבחת ליה לקודשא בריך הוא, בקלא משבחה, ועל דא צהלי קולך. מהכא אולופנא, כל מאן דבעי לשבחה לקודשא בריך הוא בקלא, בעיא ליה קלא נעימותא, דיערב לאחרנין דשמעין ליה, ואי לאו, לא יקום לארמא קלא.

825. תא חזי, ליואי דאתיין מסטרא דא, דכתיב, ומבן חמשים שנה ישוב מצבא העבודה וגו'. מ"ט. בגין דקליה נמיר, ולא יערב לאודנין, בשאר חברוי, כדין מעברין ליה מהאי צבא העבודה דלעילא, דקיימין לנגנא לגבי האי עבודה, וליקרא שמא קדישא בדקא חזי.

826. חילין לעילא, חילין ומשריין לגבי תתאי, לשבחה שמא קדישא, ולזמרא לון. ובגיני כך ישוב מצבא העבודה, ובגין דכנ"י קא משבחה ליה לקודשא בריך הוא, אמר קרא, צהלי קולך בת גלים, בת אבהן.

827. תו, בת גלים, עלמא דאתי אקרי גלים, בגין דכלא קיימא ביה, ואתכליל ביה תלי תלים, ונפקא מניה לכלא. תו בת גלים, בדכתיב, גל נעול, וכל אינון גלים ומבועין, בלהו נפקי מעלמא דאתי, וכנסת ישראל איהי בת גלים.

828. תא חזי, האי קרא קשיא, בקדמיתא כתיב צהלי קולך, דהוא בגין לזמרא ולארמא קלא, ולבתר כתיב, הקשיבי, אי הכי אמאי צהלי קולך, בין דכתיב הקשיבי. אלא, צהלי, בגין לשבחה ולזמרא. תא חזי, אי ישראל שראן לשבחה ולזמרא לקודשא בריך הוא, כדין כתיב הקשיבי, מ"ט, בגין דישראל אינון משבחן ומזמרון בגינה לקודשא בריך הוא, ועל דא כתיב צהלי קולך, וכתיב הקשיבי.

829. "Layshah (lit. 'lioness')": HE ASKS ABOUT THE MEANING OF "HEARKEN LAYSHAH" (SHIR HASHIRIM 4:12) AND SAYS, Since THE NUKVA comes from the side of Gvurah, SHE IS CALLED A LIONESS. As "a lion which is strongest among beasts" (Mishlei 30:30), so is the lioness strong and breaks the power and strength OF THE OTHER SIDE. "O poor Anatot" (Yeshayah 10:30), WHY IS THE NUKVA SO CALLED? Because she is the mirror which does not shine, and is indeed poor, for the moon, THE NUKVA, has no light except what is given her by the sun.

830. Anatot (poverty) is a village, where poor priests beg from door to door. But no one cares since all its inhabitants are scorned by the people, and their houses are more empty than THE HOUSE OF the people, except for what they are given, being the poorest of the poor. The moon is called Anatot too, for she has no light of her own, and shines only when the sun joins her.

831. Come and see: It is written, "And to Evyatar the priest the king said: 'Get you to Anatot, to your own fields; for you are worthy of death'" (I Melachim 2:26). HE ASKS: Was he worthy of death because Adoniyahu summoned him TO HIS FEAST? HE ANSWERS: Because he came from a poor place, and the moon was attached to him, the poor Anatot.

832. You may say, SINCE IT IS WRITTEN, "Because you have been afflicted in all my father's afflictions" (Ibid.), it was due TO HIS POVERTY then that he did not kill him, WHY THEN IS HE CALLED "WORTHY OF DEATH"? HE REPLIES: Since Evyatar was poor, David took recognition of him before he became king, when Shaul pursued him, for he acted like a poor man, and Evyatar too. ALSO WHEN HE BECAME KING, THE KINGDOM WAS NOT YET WHOLE. But when Solomon reigned, the moon, THE NUKVA, attained perfection. He rejoiced since all was his. Evyatar therefore could not join him.

833. Assuredly, the field of Anatot contains this secret OF THE NUKVA UNDER THE REIGN OF THE LEFT. Yirmeyah bought THE FIELD OF ANATOT to attain the supernal secret. Come and see: when the moon, THE NUKVA, reigns, NAMELY IN FULL ILLUMINATION, she is called 'an apple field.' When she is poor, she is called 'the field of Anatot.' For this reason, the singing above brings her abundance and wholeness, BY BRINGING ABOUT THE UNION BETWEEN MALE AND FEMALE.

834. David strove all his days to perfect her by players who sang and praised her, FOR THROUGH THIS THE NUKVA ATTAINS PERFECTION. When David departed from the world, he left her whole and Solomon received her plentiful and whole. For the moon came out of poverty into wealth, through which he reigned over all the kings of the land.

829. לְיִשָּׁה: בְּגִין דְּאֵתִיא מִסְטָרָא דְּגְבוּרָה, כִּד"א לִישׁ גְּבוּר בְּבִהְמָה. וְהֵאֵי לִישָׁה, גְּבוּרָה, לְתַבְרָא חִילִין וְתוֹקְפִין. עֲנִיה עֲנִיּוֹת, בְּגִין דְּאֵיהִי אֶסְפְּקִלְרִיא דְּלֵא נִהְרָא, עֲנִיה וְדֵאֵי, לִית לָהּ נִהוּרָא לְסִיְהָרָא מִגְרָמָה, אֶלֵא מַה דִּיהִיב לָהּ שְׁמֶשָׁא.

830. עֲנִיּוֹת אֵיהִי חֶקֶל, כִּפּר חַד, וְשִׁרְיִין בִּיה כְּהֵנִי מִסְכְּנִי, דְּאֵהֲדָרֵן עַל פְּתָחִין, וְלִית מֵאן דִּישְׁגַּח בְּהוּ, בְּגִין דְּכָל אֵינוֹן בְּנֵי הָהוּא כִּפְרָא, קְלִיסִין הוּוּ בְּעִינֵיהוּ דְּעֵמָא, וּבִיתֵיהוּ רִיקְנִין וְתִיר מִכָּל עֵמָא, בַּר מַה דִּיהִיבִין לוֹן, כְּמִסְכְּנֵי קְלִיסִין דְּעֵמָא. בְּגִין כֵּךְ, סִיְהָרָא לִית לָהּ נִהוּרָא מִגְרָמָה, אֶלֵא בְּשַׁעְתָּא דְּאֶתְחַבֵּר עִמָּה שְׁמֶשָׁא אֶתְנַהִיר.

831. תָּא חֲזִי, דְּכֹתִיב, וְלֹאֲבִיתָר הִכְהֵן אֹמֵר הַמֶּלֶךְ עֲנִיּוֹת לָךְ עַל שֶׁרָךְ כִּי אִישׁ מוֹת אֶתָּה. וְכִי עַל דְּזִמִּין לִיה אֲדוֹנֵיהוּ, אִישׁ מוֹת אֶקְרִי. אֶלֵא, בְּגִין דְּהוּה מֵאֲתָר מִסְכְּנָא, דְּאִידִּבֵּק בִּיה סִיְהָרָא, דְּאֵיהִי עֲנִיה עֲנִיּוֹת.

832. וְאֵי תִימָא, וְכִי הִתְעַנִּית בְּכָל אֲשֶׁר הִתְעַנָּה אָבִי, בְּגִינִי כֵךְ זָכָא דְּלֵא קְטִיל לִיה. אֶלֵא אֲבִיתָר, בְּגִין דְּהוּה מֵאֲתָר מִסְכְּנָא, זָכָה בִּיה דּוֹד, עַד לֵא סָלִיק לְמַלְכוּ, כִּד הוּה מְכַמָּן לִיה שְׁאוּל, וְהוּי אֲרַחוּי כְּמִסְכְּנָא, אֲבִיתָר כְּגוּוֹנָא דָא, וְלִזְמָנָא דְּשִׁלַּט שְׁלֹמֹה, סִיְהָרָא קִיּוּמָא בְּאֶשְׁלֻמוֹתָא, וְהוּה בְּחֲדוּתָא דְּעֵתִירוֹ, דְּכֹלָא הוּה לִיה, לֵא זָכָה בִּיה אֲבִיתָר.

833. וְדֵאֵי שְׂדֵה עֲנִיּוֹת, רְזָא דְּמִלָּה הוּה, וִירְמְיָה דִּקְנִי לִיה, כֹּלָא הוּה, בְּגִין לְאַחְסָנָא רְזָא עֲלָאָה. תָּא חֲזִי, כֵךְ שְׁלֵטָא סִיְהָרָא, שְׂדֵה תְּפּוּחִים אֶקְרִי, כֵךְ אֵיהִי בְּמִסְכְּנָא שְׂדֵה עֲנִיּוֹת. בְּגִינִי כֵךְ, תּוֹשְׁבַתָא דְּלִתְתָּא, עָבִיד לִיה עֵתִירוֹ, וּשְׁלִימוֹתָא.

834. כְּמַה דְּדוֹד, כָּל יוֹמוֹי אֶשְׁתַּדַּל לְמַעְבַּד שְׁלִימוּ לָהּ, וְלִגְנָא זְמִרִי, לְזִמְרָא וּלְשַׁבְחָא לְתַתָּא, וְכִד דּוֹד אֶסְתַּלִּיק מִעֲלָמָא, שְׁבִיק לָהּ בְּשְׁלִימוֹ, וּשְׁלֹמָה נָטַל לָהּ בְּעוֹתָרָא, בְּשְׁלִימוֹתָא, דְּהָא סִיְהָרָא נִפְקָא מִמִּסְכְּנָא, וְעָאֵלֵת לְעוֹתָרָא, דְּבַהֲךָ עוֹתָרָא, שְׁלַט עַל כָּל מַלְכֵי אֶרֶעָא.

84. "Silver was not accounted for anything in the days of Solomon"

Here, the Zohar reveals the mighty power of the sun, Zeir Anpin, and its ability to transmute the dust of the world into gleaming gold. Moreover, we're told that the merciful Light of Zeir Anpin removes judgment from Malchut, thereby increasing gold. Such was the spiritual landscape during the reign of King Solomon. Because David had already perfected Malchut, Solomon's mystical power was directed at arousing wealth, love, and Light. However, we learn that Solomon miscalculates the spiritual processes taking place in the Upper Worlds and rejects the Right Column energy of mercy [silver]. This action darkens the moon, allowing judgment to impact our world, hence the phrase, "Silver was not accounted for anything" Moreover, because sacrifices are no longer offered in the temple, Judgment occurs each day of our lives. The Zohar then explains that the prayers of man can perfect the Upper and Lower World and remove the Left Column force of judgment.

The Relevance of this Passage

When we extend mercy to our friends and enemies, the Light of Zeir Anpin illuminates our own lives with mercy, transmuting judgments set against us into praise. When mercy is not part of our consciousness, Judgment is allowed to befall us every day. Hence, this passage awakens mercy within us, so that we may bestow it upon others. Our connection to these words helps perfect the Upper and Lower Worlds, whose union also removes judgment from own lives.

835. For this reason, "silver was not accounted for anything in the days of Solomon" (I Melachim 10:21), but all was made of gold, and gold increased. At that time, it says, "And he had dust of gold" (Iyov 28:6), since the sun, ZEIR ANPIN, looked upon the upper dust, THE NUKVA, and through its strength, it turned the dust into gold.

836. Come and see: where the dust of the earth turns into gold on the mountains, where the sunlight is strong everything turns into gold. And were it not for the wild living creatures which roamed there, people would not have been poor, because the power of the sun increases gold.

837. Hence in the days of Solomon, "silver was not accounted for anything," for the strength of the sun was upon the dust and turned it into gold. Also, the dust is of the side of judgment, WHICH IS LEFT WITHOUT RIGHT, NOT ILLUMINATING, and when the sun, ZEIR ANPIN, looked upon it, NAMELY POURED CHASSADIM UPON IT, it removed the strength OF JUDGMENT FROM IT, and gold increased. When Solomon saw this, he praised it by saying: "All was of the dust" (Kohelet 3:20).

838. Hence Solomon had no need of playing like David, SINCE THE NUKVA WAS ALREADY MADE PERFECT, but he sang SHIR HASHIRIM, which is love and wealth, light and love, for all the songs of the world were in SOLOMON'S SONG, who recited the song of the Matron, the NUKVA, when she sat upon her throne facing the King.

839. It is written: "And the king made silver to be in Jerusalem like stones" (I Melachim 10:27). Because all was made of gold and the dust, THE NUKVA, was linked to the left on the side of love, NAMELY LOVER'S LOVE, THE LOVE OF THE LEFT, as it is written: "His left hand is under my head" (Shir Hashirim 2:6). The sun, ZEIR ANPIN, cleaved to her, and did not part.

835. וְעַל דָּא אֵין בְּסָף נַחֲשָׁב בְּיָמֵי שְׁלֹמֹה. אֲלָא כֻּלָּא דְּהַב, דְּאַתְרֵיבֵי דְּהַב, וּבִהְיוּ זְמַנָּא כְּתִיב, וְעַמְרוֹת זָהָב לוֹ, דְּהָא עָפֵר דְּלַעִילָא, הוּא מִסְתַּבֵּל בֵּיה שְׁמָשָׁא, וּבְאַסְתַּבְלוּתָא דְּשְׁמָשָׁא וְתוֹקְפִיָּה, עֵפֶר עֲבִיד וְאַסְגִּי דְּהַב.

836. תָּא חַיִּי, מִטּוּרֵי דְּנִהִירוֹ, דְּתוֹקְפָא דְּשְׁמָשָׁא תָּמָן, עֵפֶר דְּאַרְעָא בִּינֵי טוּרֵי, כֻּלְּהוּ עֲבִדֵי דְּהַב, וְאַלְמָלָא חֵיווֹן בִּישִׁין דְּרַבִּיאוּ תָּמָן, בְּנֵי נֶשָׂא לֹא הוּוּ מִסְכְּנֵי, בְּגִין דְּתוֹקְפָא דְּשְׁמָשָׁא אֲסָגִי דְּהַב.

837. בְּג"כ, בְּיוֹמוֹי דְּשְׁלֹמֹה, אֵין בְּסָף נַחֲשָׁב לְמֵאוּמָה, דְּהָא תְּקִיפָא דְּשְׁמָשָׁא אֲסַתְּבֵל בְּעֵפֶרָא, וְאַסְגִּי לִיה דְּהַב. וְעוֹד דְּהָהוּ עֵפֶרָא סְטָרָא דְּדִינָא אִיהוּ, כִּד אֲסַתְּבֵל בֵּיה שְׁמָשָׁא, נָטַל תּוֹקְפָא וְאַתְרֵיבֵי דְּהַבָּא. בִּין דְּאַסְתַּבֵּל שְׁלֹמֹה בָּהּ, שִׁבַּח וְאַכְרִיז וְאָמַר, הַכֵּל הִזֶּה מִן הָעֵפֶר וּגו'.

838. וְע"ד שְׁלֹמֹה לֹא אֲצַטְרִיךְ לִנְגָּא בְּדוֹר, אֲלָא שִׁירְתָּא דְּאִיהוּ רַחֲמֵי דְּעוֹתְרָא, דְּהוּא נִהִירוֹ וּרְחִימוֹ דְּכָל תּוֹשִׁבְחָן דְּעֵלְמָא בֵּיה הוּוּ, תּוֹשִׁבְחָתָא דְּמִטְרוֹנִיתָא כִּד יִתְבָּא בְּכַרְסֵּיָא לְקַבְּלִיה דְּמַלְכָּא קָאֻמַּר.

839. כְּתִיב וַיִּתֵּן הַמֶּלֶךְ אֶת הַכֶּסֶף בִּירוּשָׁלַם כְּאֲבָנִים, בְּגִין דְּכֻלָּא הוּא דְּהַב, וְעֵפֶרָא אֲתַקְשֵׁר בְּשְׁמָלָא, בְּסְטָרָא דְּרַחֲמֵי, כִּד"א שְׁמָלֹו תַּחַת לְרֹאשִׁי, וְשְׁמָשָׁא אֲתַדְּבַק בְּהֶדֶה, וְלֹא אֲתַעֲדֵי מִינָּהּ.

840. Solomon made a mistake when he saw the moon attached to the sun, the right OF ZEIR ANPIN embracing her WITH CHASSADIM and the left OF ZEIR ANPIN under her head WITH THE ILLUMINATION OF CHOCHMAH. THE LEFT BECAME HER HEAD. As RIGHT AND LEFT were attached to each other, AND CHOCHMAH ON THE LEFT WAS ALREADY CLOTHED WITH THE RIGHT, he said: Now that they are linked together, what need is there for the right seeing that the function of the right, CHASSADIM, was to draw near ZEIR ANPIN AND THE NUKVA, SO THAT CHOCHMAH WITHIN THE NUKVA SHALL BE CLOTHED IN CHASSADIM OF ZEIR ANPIN? Now that they are together, there is no more need OF THE RIGHT, CHASSADIM. Straightaway "silver was not accounted for anything," FOR HE REJECTED THE SILVER, WHICH IS RIGHT, AS EXPLAINED.

841. The Holy One, blessed be He, said to him: You have rejected the right, WHICH IS CHESED. Upon your life, you shall yet need kindness (Chesed) from people, but you shall not be offered any. Immediately the sun, ZEIR ANPIN, declined from opposite the moon, THE NUKVA, and she began to darken. Solomon went begging, saying 'I am Kohelet,' but none did any kindness by him. Why? Because he rejected the right, CHESED, and did not consider it, as it says, "Silver was not accounted for anything in the days of Solomon."

842. Hence, the more one praises the Holy One, blessed be He, THE RIGHT, peace abounds above. SCRIPTURE therefore SAYS, "Hearken Laysha," WHICH IS THE NUKVA WHEN SEPARATED FROM THE HOLY ONE, BLESSED BE HE, THE RIGHT. It is written: "The old lion (Heb. layish) perishes for lack of prey" (Iyov 4:11). Laysha is the feminine of layish, as chok (law) and chukat (ordinance). THEY HAVE THE SAME MEANING, AS DO LAYISH AND LAYSHA. "Perishes (Heb. oved)": As in "who were lost (Heb. ovdim)" (Yeshayah 27:13), MEANS THAT IT IS LOST. "For lack of prey," since THE NUKVA demands FROM ZEIR ANPIN to give her, as it says, "She rises also while it is yet night, and gives food (prey) to her household" (Mishlei 31:15).

843. "And the lion's whelps are scattered abroad" (Iyov 4:11), for all the armies, NAMELY THE ANGELS WHO ISSUE FROM HER, come together as one when she gives them prey and feed together. But when she has no prey, on account of the exile, "the lion's whelps are scattered abroad" and her armies go different ways and roads to find a place to execute judgments. So, when sacrifices are offered, everybody is in order, and they come together like we said. Now, IN TIME OF EXILE, when sacrifice is not offered, surely "the lion's whelps are scattered abroad." Therefore, not a day passes without judgment, since the upper and lower are not aroused by supreme perfection.

840. שלמה טעה בהאי, דהא חמא דאתקריב סיהרא בשמשא, וימינא מחבקא, ושמאלא תחות יושא, כיון דאתקריבו דא בדא, אמר הא אתקריבו כחדא, ימינא מה הכא, דהא ימינא לאו איהו אלא בגין לקרבא, כיון דאתקריבו דא בדא למאי אצטריך, מיד אין כסף נחשב בימי שלמה.

841. א"ל קודשא בריך הוא, אנת דחית ימינא, חייך, אנת תצטרך לחסד בני נשא, ולא תשבח. מיד סטא שמשא מלקבל סיהרא, וסיהרא שריא לאתחשכא, והוה שלמה מהדר על פתחין, ואמר, אני קהלת, ולא הוה מאן דיעבד עמיה חסד, מ"ט, בגין דדחה ימינא, ולא חשיב ליה, הה"ד, אין כסף נחשב בימי שלמה למאומה.

842. וע"ד, כל דאסגי תושבחן לגבי קודשא בריך הוא, אסגי שלמא לעילא, בגיני כך הקשיבי ליושה. כתיב ליש אובר מבלי טרף וגו', ליש היינו ליושה, בדכתיב, חק חקה. אובר: בדכתיב, ובאו האוברים. מבלי טרף: בגין, דאיהי תבעה עליה למיהב, בדכתיב, ותקם בעוד לילה ותתן טרף לביתה.

843. ובני לביא יתפרדו. בגין, דכלהו חיילין, בד איהי יהיבת, להון טרף, בלהו מתחברן כחד, וינקין כחד. וכד איהי יתבא מבלי טרף, דגרים גלותא, ודאי בני לביא יתפרדו, מתפרשן בלהו, לכמה סטרין וארחין, בגין לאשכחא למעבד דינא. וע"ד, בזמנא דקרבנא אתעביד, כלא מתתקנן, ומתקרבין כחדא, בדקאמרן, השתא דקרבנא לא אתעביד, ודאי בני לביא יתפרדו, ובגיני כך, לית לן יום דלא אשתבח ביה דינא, דהא לא מתערין עלאין ותתאין בשלימו עלאה בדקאמרן.

844. Come and see: now in the time of exile man's prayer causes perfection above and below, and the upper and lower are blessed by the blessing of the Holy One, blessed be He. Hence, Yisrael's prayer causes the worlds to be blessed. Whoever blesses the Holy One, blessed be He, shall be blessed, and whoever does not bless the Holy One, blessed be He, is not blessed, as it is written: "For them that honor me I will honor, and they that despise me shall be lightly esteemed" (1 Shmuel 2:30).

844. תָּא חֲזִי, הַשְׁתָּא צְלוּתָא דְּבִנִּי, אֲתַעֲר שְׁלִימוֹ, לְעִילָא וְתַתָּא, וּבְבִרְכָתָא דְּבִרְיָךְ לְקוּדְשָׁא בְּרִיךְ הוּא, מִתְּבָרְכִין עֲלָאִין וְתַתָּאִין. וְעַד בְּצִלוּתָא דִּישְׂרָאֵל מִתְּבָרְכָאן עֲלָמִין. מֵאֵן דְּמִבְרִיךְ לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, יִתְבָּרַךְ. מֵאֵן דְּלֹא בְּרִיךְ לְקוּדְשָׁא בְּרִיךְ הוּא, לֹא יִתְבָּרַךְ. הָדָא הוּא דְּכֶתִיב כִּי מְכַבְּדִי אֶכְבֵּד וּבוֹחִי יִקְלֹ.

85. The cup of blessing

Rav Hamnuna Saba expounds upon the significance of a wine cup, the table, and the blessings made over the wine. The sage equates the cup to the receptive nature of Malchut and the wine to the supernal blessings that light our world. It is explained that both hands are used to receive the cup, signifying the Right and Left Columns which are required to create a circuit of spiritual energy. We're told that one should also bless the table to ensure sustenance, signified by the bread and wine that sit upon it.

The Relevance of this Passage

The tremendous Light that is awakened and drawn to this world through the blessing of wine is summoned forth, bringing us Light, balance, and sustenance.

845. Rav Hamnuna Saba (the elder) gave his cup of blessing to no one, but hastened to receive it with both hands and say the blessing. We have said that it should be received by both right and left, and though others have explained it differently, we agree with it. But the secret thereof is that for a cup of blessing we need a cup, as it is written "I will raise the cup of salvation" (Tehilim 116:13), NAMELY THE CUP CALLED THE NUKVA. By means of this cup blessings are drawn from the salvations above, AND THE CUP, THE NUKVA, receives and gathers them to it. There the supernal wine is preserved, THE ILLUMINATION OF THE LEFT FROM BINAH, and gathered in the cup, hence we need to bless it with both right and left; and the wine which is gathered in the cup will be blessed together, THAT IS, THE WINE WHICH IS THE ILLUMINATION OF THE LEFT FROM BINAH, TOGETHER WITH THE CUP, BEING THE NUKVA. We should also bless the table, THE NUKVA, that it will not be without both bread and wine.

845. רַב הַמְּנוּנָא סָבָא, בִּסָּא דְּבִרְכָתָא לֹא יְהִיב לִיה לְבִנִּי אַחֲרָא לְבִרְכָּא, אֲלֵא אִיהוּ אֶקְדִּים וְנָטִיל לִיה בְּתֵרֵי יָדָיו וּמִבְרִיךְ. וְהָא אָמְרִין, דְּבַעֲי לְנָטִילָא לִיה בִּימִינָא וּבִשְׂמָאלָא, וְאֵע"ג דְּכֹלָא אֲתַעֲרוּ בֵּיה, שְׁפִיר הוּא, אֲבָל בִּסָּא דְּבִרְכָּה הֵכִי אֶצְטְרִיךְ כּוּס, דְּכֶתִיב כּוּס יִשׁוּעוֹת אֲשָׁא, דְּהָא בְּהָאֵי כּוּס, אֲתַנְגִּידוּ בְּרַכָּאן, מֵאִינוּן יִשׁוּעוֹת דְּלְעִילָא, וְהוּא נָטִיל לֹון, וְכָנִישׁ לֹון לְגַבִּיה, וְתַמֵּן אֲתַנְטִיר חֲמְרָא עֲלָאָה, וְאֲתַכְנִישׁ בְּהָהוּא כּוּס, וּבַעֲיִנֵּן לְבִרְכָּא לִיה בִּימִינָא, וּבִשְׂמָאלָא, וְחֲמְרָא דֵּאִיהוּ בְּהָאֵי כּוּס כְּנִישׁ, דִּיתְבָּרְכוּן בְּחֻדָּא, וּבַעֲיִנֵּן לְבִרְכָּא פְתוּרָא, דְּלֹא תְהִי רִיקְנָא מִנְהֻמָּא וְחֲמְרָא כֹּלָא בְּחֻדָּא.

846. Come and see: the Congregation of Yisrael, THE NUKVA, is called a cup of blessing. Since it is a cup of blessing, we need both the right and left hands to receive it, for the cup is given by the right and left hands, CHASSADIM AND CHOCHMAH, AS HAS BEEN EXPLAINED. It should be filled with wine, because of the wine of the Torah, THE SECRET OF THE ILLUMINATION OF THE LEFT, which comes from the World to Come, BINAH.

846. תָּא חֲזִי, בְּנִסְת יִשְׂרָאֵל, כּוּס שֶׁל בְּרַכָּה אֶקְרִי, וְכִיוֵּן דֵּאִיהוּ כּוּס שֶׁל בְּרַכָּה, בַּעֲיִנֵּן יְמִינָא וּשְׂמָאלָא לְנָטִילָא לִיה, וְהָהוּא כּוּס אֲתִייהִיב בֵּין יְמִינָא וּשְׂמָאלָא, וּבַעֲי דֵּאֲתַמְלִיא חֲמְרָא, בְּגִין חֲמְרָא דְּאוּרִייתָא, דֵּאִיהוּ נָפִיק מִעֲלָמָא דְּאֲתִי.

847. Come and see supernal things have been revealed here concerning the cup of blessing, while we stayed in the cave; here was revealed the secret of the Holy Chariot, CHESED, GVURAH, TIFERET, AND MALCHUT. For the cup of blessing should be received with both right and left, which are north and south, CHESED AND GVURAH, and the cup of blessings receives its blessing from them. What is this cup of blessing? It is "his litter, that of Solomon" (Shir Hashirim 3: 7), NAMELY MALCHUT, which should be placed between north and south, CHESED AND GVURAH, but CLOSER to the right. The body OF HE WHO BLESSES, TIFERET, should be prepared with them, and one should fix his eyes upon the cup and bless it with four blessings, since it says, "The eyes of Hashem your Elohim are always upon it" (Devarim 11:12). Thus the secret of faith is found within the cup of blessing; NAMELY north and south, east and west, CHESED, GVURAH, TIFERET, AND MALCHUT. Here is a Holy Chariot worthy of it.

848. There is bread upon the table, so that the lower bread, THE NUKVA, will be blessed, and the bread of poverty, THE NUKVA WHEN WITHOUT CHASSADIM, will be blessed and become millet bread WHEN HER CHOCHMAH IS CLOTHED IN CHASSADIM, AND SHE IS CALLED MILLET BREAD, as has been explained. The Congregation of Yisrael, THE NUKVA, is thus blessed above by the four winds of the world, CHESED, GVURAH, TIFERET, AND MALCHUT, and above and below, NETZACH AND HOD. The cup of blessing brings the union between King David, THE NUKVA ABOVE THE CHEST, with the patriarchs, CHESED, GVURAH, AND TIFERET, WHENCE CHOCHMAH TAKES. And it is blessed below BY NETZACH HOD YESOD, AND THUS HAS CHASSADIM AS WELL, so that man's table be blessed that there will always be bread upon it.

849. They all rose and kissed his hands and said: Blessed be the merciful One who brought us here to hear these words. They came out of the cave and went. When they reached the town, they saw dead men, upon whom a house fell. They sat and saw people who mourned those who died along with the Roman, FOR THE HOUSE COLLAPSED UPON JEWS AND GENTILES ALIKE.

86. "The threshing floor of Atad"

Rabbi Shimon discusses the metaphor concerning the transference of earthly and spiritual power from Egypt to Yisrael. Next, we learn that Ya'akov's soul was the brightest since the Creation of the world. When Ya'akov departs this world from within the land of Egypt, which represents a domain of negativity, it is free from any influences issuing from the Other Side, and directly ascends to its proper place in the heavens.

The Relevance of this Passage

The ability to triumph over our Evil Inclinations [Egypt] and to transfer control and power to the will of our soul [Yisrael], is the great gift bestowed upon readers of this section. This action sets us on a course for greater spiritual growth, ensuring a lofty place in the world to come and increased fulfillment in the here and now.

850. Rabbi Shimon opened the discussion saying: "And they came to the threshing floor of Atad" (Beresheet 50:10). HE ASKS: What is the threshing floor of Atad? HE ANSWERS: It is an allusion to the dominion of Egypt, which is removed. The threshing floor of Atad is the dominion of Egypt which passes to give way to the dominion of Yisrael. For they saw a threshing floor, WHICH ALLUDES TO THE REIGN OF YISRAEL, like in "having put on their robes, in a threshing floor" (I Melachim 22:10). Therefore "they mourned with a great and very sore lamentation."

847. וְתָא חַזִּי, בּוֹס שֶׁל בְּרָכָה, בְּהָאֵי אֲתַגְלִינָן מְלִין עֲלָאִין, הֵכָא דְאֵנָן בְּמַעֲרָתָא, אִימָא הֵכָא אֲתַגְלִינָא רְזָא דְרִתִּיכָא קְדִישָׁא, בּוֹס שֶׁל בְּרָכָה בְּעִי לְקַבְּלָא לִיָּה בִימִינָא וּשְׂמָאלָא, דָּא צַפּוֹן וְדָרוֹם, וְכוּס שֶׁל בְּרָכָה דִּיהָא נָטִיל בְּרָכָה מִנִּיָּהּ. מֵאן בּוֹס שֶׁל בְּרָכָה, דָּא מִטְתּוֹ שֶׁלְשִׁלְמָה, דְּבַעֲיָנָן דְּאֲתִיָּהִיב בֵּין צַפּוֹן לְדָרוֹם, וּבְעִי לְאַנְחָא לָהּ בִימִינָא, וְגוֹפָא דִּיתִתְקַן בְּהִדְרִיָּהּ, וְיִשְׁגַּח בִּיהּ בְּהוּא בּוֹס, לְבִרְכָא לִיָּה בְּאַרְבַּע בְּרָכָאן, בְּגִין דְּכִתִּיב, תָּמִיד עֵינֵי ה' אֱלֹהֶיךָ בָּהּ וּגו'. אֲשַׁתְּבַח בְּכוֹס שֶׁל בְּרָכָה, רְזָא דְמַהִימְנוּתָא, צַפּוֹן וְדָרוֹם וּמִזְרַח וּמַעֲרֵב, הָא רִתִּיכָא קְדִישָׁא בְּדָקָא חַזִּי לִיָּה.

848. וּפְתוּרָא בְּנִהְמָא, בְּגִין דִּיתִתְבְּרָא הֵהוּא לָחֵם לְתַתָּא, וְיִתְבַּרַךְ לָחֵם עֲוִנִי, וְיִהְיֶה לָחֵם פָּנֵג, וְהָא אֻקְיָמָנָא. וְיִשְׁתַּבַּח דְּכִנְסַת יִשְׂרָאֵל מִתְבְּרָכָא בְּד' סְטְרֵי עֲלָמָא, לְעִילָא וְתַתָּא. וְכוּס שֶׁל בְּרָכָה, לְאַתְחַבְרָא דְּיָד מַלְכָא בְּאַבְהָן, וְיִתְבַּרַךְ לְתַתָּא, דִּיתְבַּרַךְ פְּתוּרָא דְּב"נ, לְאַשְׁתַּבַּח בִּיהּ מְזוּנָא תְּדִיר.

849. קָמוּ כֻלְהוֹ וּנְשָׁקוּ יָדוּי, אָמְרוּ בְּרִיךְ רַחֲמָנָא דְּאֵעִילָנָא הֵכָא, וּשְׂמַעְנָא מְלִין אֲלֵינָן. נִפְקוּ מִן מַעֲרָתָא, וְאֶזְלוּ, כִּד עָאלוּ בְּמִתָּא, חָמוּ עֵיטְרָא דְּבִנֵי נִשָּׂא דְּמִיתוּ, דְּנִפְל בֵּיתָא עֲלֵיהֶּוּ, יִתְבוּ וְחָמוּ דְּקָא סְפְרֵי לְאִינוֹן דְּמִיתוּ, עִם אִינוֹן רוֹמָאִי.

850. פְּתַח רַבִּי שְׂמַעוֹן וְאָמַר, וַיָּבֹאוּ עַד גֶּרֶן הָאֶטָד, מֵאן גֶּרֶן הָאֶטָד. אֱלָא, הֵכָא אֲתַרְמִיז שְׁלִטְנוּתָא דְּמִצְרָאִי דְּאֲתַעְדִּי. גֶּרֶן הָאֶטָד, דָּא מִמְנָא שׁוֹלְטָנָא דְּמִצְרָאִי, דְּאֲתַעְדִּי מְקָמִי שׁוֹלְטְנוּתָא דְּיִשְׂרָאֵל, דְּהָא חָמוּ גּוֹרֵן כִּד"א מְלוּכָשִׁים בְּגָדִים בְּגָרֵן, וְע"ד וַיִּסְפְּדוּ שָׁם מִסְפַּד גָּדוֹל וְכִבְד מְאֹד וּגו'.

851. "So that the name of it was called the mourning of the Egyptians": Assuredly the Egyptians MOURNED FOR THEIR DOMINION WHICH PASSED, but here also the weeping was not for Jews, though there were Jews among the dead. Had they been good Jews, they would not have been killed. But having died, the Holy One, blessed be He, pardons their sins.

851. עַל כֵּן קָרָא שְׁמָהּ אֲבֵל מִצְרִים עַד הַיּוֹם הַזֶּה, יוֹדְאֵי מִמְצְרִים הָיָה, אוֹף הָכָא לֹא דְיוֹדְאֵי נִינְהוּ אֵלִין בְּכִינָן, אַע"ג דְּמִיתוּ בֵּיהּ יוֹדְאֵי, וְאֵלִין יוֹדְאֵי, אֲלֵמָלָא הוּוּ יוֹדְאֵי, לֹא מִיתוּ, וְכִינָן דְּמִיתוּ, קוֹדֶשָׁא בְּרִין הוּא מְכַפֵּר חוֹבֵייהוּ.

852. Rabbi Shimon said, Come and behold: though Ya'akov yielded his soul in Egypt, it did not depart under the dominion of the other, NAMELY THE OTHER SIDE. Why? Because, as we learned, there has not been a bed more whole than Ya'akov's bed since the Creation of the world, FOR ALL HIS SONS WERE PROPER. As soon as he departed from the world, his soul joined its place, as has already been explained.

852. אָמַר ר"ש תָּא חֲזִי , דְּיַעֲקֹב אַע"ג דְּנִפְקַת נִשְׁמָתִיהּ בְּמִצְרַיִם, לֹא בְּרִשׁוּתָא אַחֲרָא נִפְקַת, מ"ט, כְּמָה דְּאַתְמַר דְּלֹא הָיָה מִיּוֹמָא דְּאַתְבָּרִי עֲלֵמָא, עֲרִסָא שְׁלִימָתָא, כְּהָדוּא עֲרִסָא דְּיַעֲקֹב. בְּשַׁעֲתָא דְּהָיָה סְלִיק מִעֲלָמָא נִשְׁמָתִיהּ מִיָּד אֲתַקְשָׁר בְּאַתְרֵיהּ, וְהָא אוֹקִימָנָא. יי

87. The embalming of Ya'akov

The Zohar reveals the luminous power and influence of Ya'akov by recounting how the scents of the Garden of Eden and candlelight radiate in a cave during his presence. Next, we learn that the souls of the righteous pass through the cave of the patriarchs to behold the spiritual deeds and Light they left behind. The process for embalming Kings is then expounded upon by Rabbi Aba and we learn that Ya'akov was embalmed to preserve both his body and soul so that he can join the Supernal Ark [Malchut]. Finally, it is revealed that Yosef is the chariot for Zeir Anpin, bridging Malchut with the Upper World. Hence, his keeping the covenant is deemed to have been accomplished in both worlds. This secret is alluded to by the two yuds ?? in the word Vayisem (Eng: 'and he was put'). When Yosef left this world from the land of Egypt, it is said that he was put into two arks, or coffins. This means that he avoided the clutches of the Other Side and connected directly to the Shechinah [the upper Ark]. The Relevance of this Passage

If we read this passage with a contrite heart and soul, we can ignite the righteousness and spiritual power of Ya'akov and Yosef to help us rise above negativity in life [Egypt]. We are inspired to recognize the value of keeping the covenant, which ensures a connection to the Light of the Shechinah in this world and in the world to come.

853. Come and behold: When Ya'akov entered the cave, all the perfumes of the Garden of Eden filled it. The cave was alight, for a candle burned THERE. When the patriarchs came to Ya'akov in Egypt to be with him, the candlelight was gone FROM THE CAVE. When Ya'akov came in to the cave, the candle returned. The cave was then perfected in all its needs.

853. תָּא חֲזִי, כִּד הָיָה עָאֵל יַעֲקֹב בְּמַעְרָתָא, כָּל רִיחִין דְּגִנְתָּא דְּעֵדֵן אֲשַׁתְּבַּח בְּמַעְרָתָא, וּמַעְרָתָא סִלְקָא נְהוֹרָא, וְשִׁרְגָא חַד דְּלִיק. וְכִד עָאֵלוּ אֲבֵהֵן לְגַבֵּי דְּיַעֲקֹב לְמִצְרַיִם, לְאַשְׁתַּבַּח עֲמִיהּ, אֲסַתְלַק נְהוֹרָא דְּשִׁרְגָא, כִּיּוֹן דְּעָאֵל יַעֲקֹב בְּמַעְרָתָא, הִדְרָא שִׁרְגָא לְאַתְרֵיהּ, כְּדִין אֲשַׁתְּלִים מַעְרָתָא מְכַל מַה דְּאַצְטְרִיךְ.

854. Never has the cave received any other man, and never will it. The souls of the righteous pass AFTER THEIR DEMISE before THE FATHERS inside the cave, so that they will awake and behold the seed they left in the world, and rejoice before the Holy One, blessed be He.

854. וְעַד יוֹמֵי עֲלָמָא, לֹא קְבִילַת מַעְרָתָא ב"נ אַחֲרָא, וְלֹא תִקְבֵּל. וְנִשְׁמָתִין דְּזִכָּאן אַעֲבֵרֵן מִקְמִייהוּ בְּבֵי מַעְרָתָא, בְּגִין דִּיתַעֲרוּן, וְחִמִּין זִרְעָא דְּשִׁבְקוּ בְּעֲלָמָא, וְיַחֲדוּ קָמֵי קוֹדֶשָׁא בְּרִין הוּא.

855. Rabbi Aba said: What was the embalming of Ya'akov like? He said to him: Go and ask a physician. Come and see: it is written: "And Yosef commanded his servants the physicians to embalm his father: and the physicians embalmed Yisrael." Could you possibly think that he was embalmed like other people? If you say that it was done due to the voyage, FOR THEY HAD TO PRESERVE HIM, it says, "So Yosef died... and they embalmed him, and he was put in a coffin in Egypt" (Beresheet 50:26). He was not taken away, but buried there, yet "they embalmed him."

856. It is the custom to embalm kings, in order to preserve the body FROM ROTTING. They are embalmed with anointing oil, superior to any other oil, mixed with spices. The good oil is absorbed in the body day after day for forty days, as it is written: "And forty days were fulfilled for him: for so are fulfilled the days of those who are embalmed." After this procedure, the body is preserved for many days.

857. For the land of Cna'an and the land of Egypt consume and corrupt the body in a shorter time than other countries, and this is done in order to preserve the body. The embalming is both for the internal part of the body and the exterior. The oil is put on the navel, and it penetrates the inner part of the body, absorbed in the entrails and preserves it for a long time.

858. Ya'akov had need of the body and so it is appropriate: for he is the body of the fathers, AS HIS FATHERS, CHESED AND GVURAH, ARE THE TWO ARMS AND HE IS TIFERET, THE BODY. Both his body and soul endured. Yosef, too, resembles the body, FOR HE IS THE COVENANT, AND THE COVENANT AND THE BODY ARE CONSIDERED THE SAME. He was preserved in both body and soul: his body, as it is written: "And they embalmed him" and his soul, as it is written: "And he was put in a coffin (ark) in Egypt," WHICH MEANS THAT HIS SOUL JOINED THE SUPERNAL ARK, WHICH IS THE NUKVA.

859. We have learned why "VAYISEM (ENG. 'AND HE WAS PUT') is spelt with two letters Yud. Yosef kept the covenant below and he kept the covenant above, BEING A CHARIOT TO ZEIR ANPIN. Therefore, when he passed away from the world, he was put in two arks (coffins), the ark above and the ark below. What is the 'ark above'? It is described by the words, "Behold, the ark of the covenant of (is) the master of all the earth" (Yehoshua 2:11). For the upper ark, THE SHECHINAH, is called 'the ark of the covenant'. It will be inherited only by him who keeps the covenant. Since Yosef kept the covenant, he was put in two arks.

855. אָמַר ר' אַבָּא, חֲנִיטָא דִּיעֲקֵב מֵאִי אִיהוּ, א"ל זֵיל שְׂאִיל לְאַסְיָא. תָּא חַזִּי, כְּתִיב וַיֵּצֵא יוֹסֵף אֶת עֲבָדָיו אֶת הָרוֹפְאִים לְחַנּוּט אֶת אָבִיו וַיַּחֲנֹטוּ הָרוֹפְאִים אֶת יִשְׂרָאֵל, ס"ד בְּשָׂאֵר בְּנֵי נֶשֶׁא הוּא חֲנִיטָא דָא. אִי תִימָא בְּגִין אֹרְחָא הוּא דַּעֲבָד, הָא כְּתִיב וַיָּמָת יוֹסֵף בֶּן וְגו' וַיֵּשֶׁם בְּאֶרֶץ בְּמִצְרַיִם, הָא לֹא אָזְלוּ עִמָּיה בְּאַרְחָא, דְּהָא תַּמָּן אֶתְקַפֵּר, וְכְתִיב וַיַּחֲנֹטוּ אוֹתוֹ.

856. אֵלָא, אֶרְחָא דְּמַלְכִין אֵינוֹן, בְּגִין לְקִיּוּמָא גּוּפִיָּהּ, חֲנִיטֵי לֹון בְּמִשְׁחָ רַבּוּת, עֲלָאָה עַל כָּל מִשְׁחִין, מְעוֹרָב בְּבוֹסְמִין, וְשָׂאִיב לִיה בְּגוּפָא, יוּמָא בְּתַר יוּמָא, בְּהֵוָה מִשְׁחָא טָבָא, אֶרְבַּעִין יוּמִין, דְּכְתִיב וַיִּמְלֹאוּ לוֹ אֶרְבַּעִים יוֹם כִּי כֵן יִמְלֹאוּ יָמֵי הַחֲנוּטִים. בְּתַר דְּאִשְׁתַּלִּים דָּא, קִיּוּמָא גּוּפָא שְׁלִים זְמַנִּין סְגִיאיִן.

857. בְּגִין דְּכָל הָהוּא אֶרְעָא דְּכַנְעַן, וְאַרְעָא דְּמִצְרַיִם, מְכַלָּה גּוּפָא וּמַרְקָב לִיה לְזַמָּן זַעִיר, מְכַל שְׂאֵר אֶרְעָא, וּבְגִין לְקִיּוּמָא גּוּפָא עֲבָדֵי דָא, וְעֲבָדֵי חֲנִיטָא דָא מְגוּ וּמְבָרָא. מְגוּ דְּשׁוּן הָהוּא מִשְׁחָא עַל טְבוּרָא, וְהוּא עָאֵל בְּטְבוּרָא לְגוּ, וְאִשְׁתַּאִיב בְּמַעוּי, וְקָאִים לִיה לְגוּפָא מְגוּ וּמְבָרָא לְזְמַנִּין סְגִיאיִן.

858. וַיַּעֲקֵב הָכִי הוּא בְּקִיּוּמָא דְּגוּפָא, וְהָכִי אֶצְטְרִיךְ, דְּגוּפָא דְּאַבְהֶן אִיהוּ, וְהוּא בְּקִיּוּמָא בְּגוּפָא וּנְפִשָׁא. כְּגוּנָא דָא לְיוֹסֵף, דְּאִיהוּ דּוּגְמָא דְּגוּפָא, וּבְקִיּוּמָא דְּגוּפָא וּנְפִשָׁא הוּא. בְּקִיּוּמָא דְּגוּפָא, דְּכְתִיב וַיַּחֲנֹטוּ אוֹתוֹ, בְּקִיּוּמָא דְּנַפְשָׁא, דְּכְתִיב וַיֵּשֶׁם בְּאֶרֶץ בְּמִצְרַיִם.

859. וְתַנִּינָן תְּרֵי יוֹדֵינָן אִמָּאִי. אֵלָא, יוֹסֵף נָטַר לִיה בְּרִית לְתַתָּא, וְנָטַר לִיה בְּרִית דְּלַעִילָא, אִסְתַּלַּק מִעֲלָמָא, אֶתְשׁוּי בְּתַרִּי אַרְוִנִי, בְּאֶרֶץ לְתַתָּא, וּבְאֶרֶץ לְעִילָא. אֶרֶץ דְּלַעִילָא מֵאֵן אִיהוּ. אֵלָא, כְּד"א הִנֵּה אֶרֶץ הַבְּרִית אֲדוֹן כָּל הָאָרֶץ, דְּאֶרֶץ דְּלַעִילָא אֶרֶץ הַבְּרִית אֲקָרִי, דְּהָא לֹא יָרִית לִיה אֵלָא מֵאֵן דְּנָטַר בְּרִית, וּבְגִין דְּיוֹסֵף נָטַר לִיה לְבְרִית, אֶתְשׁוּי בְּתַרִּי אַרְוִנִי.

88. "And he was put in a coffin in Egypt"

The Zohar expands upon the wisdom concealed inside the verse "And he was put in a coffin (also: 'ark') in Egypt." Egypt, we're told, is the land of

the Other Side, and though one may leave the world from this negative, foreign soil, the soul will merge with the Shechinah, as Yosef did, if it is righteous.

The Relevance of this Passage

The strength to rise above of the negativity and influence of our Evil Inclination [Egypt] is ignited, so that we may connect to the protective and nurturing Light of the Shechinah now, and in the world to come.

860. "And he was put in a coffin (also: 'ark') in Egypt." From this verse, we learn yet another secret. Though his soul departed in a foreign soil OF THE OTHER SIDE, it joined the Shechinah and "he was put in an ark," IN THE ARK above and IN THE ARK below. For he was righteous, and every righteous man inherits the Holy, Supernal Land, THE SHECHINAH, as it says, "Your people also shall be righteous: they shall inherit the land for ever; they shall be the branch of my planting, the work of My hands, that I may be glorified" (Yeshayah 60:21).

Blessed be Hashem for ever and ever, Amen and Amen.

The end of the book of Beresheet

860. וַיֵּשֶׁם בְּאֶרֶן בְּמִצְרַיִם, הֵכִי הוּא וְדָאִי. וְקָרָא
אוֹכַח רָזָא אַחֲרָא דְאָף עַל גַּב דְּנִפְקַת נִשְׁמָתִיהָ בְּרִשּׁוֹ
אַחֲרָא, אֶתְקַשֵּׁר בְּשִׁכְיִנְתָּא, הִדָּא הוּא דְכֶתִיב, וַיֵּשֶׁם
בְּאֶרֶן, לְעִילָא וּלְתַתָּא, בְּגִין דְּהוּהָ צַדִּיק, דְּכָל צַדִּיק
יֵרִית אֶרְעָא קֳדִישָׁא עֲלָאָה, כְּדִ"א וְעַמְךָ כָּלָם
צַדִּיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נֶצַר מִטְעֵי מַעֲשֵׂה יְדֵי
לְהַתְפָּאֵר.

בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

סְלִיק סֵפֶר בְּרֵאשִׁית