

1. "And I appeared...by the name of El Shadai, but by my name, Hashem, I was not known to them"

This passage begins with: "And Elohim spoke to Moses and said to him, 'I am Hashem, and I appeared to Abraham, Isaac and Jacob as El Shadai.'" Rabbi Aba talks about "Trust in Hashem forever...for Yod Hashem is an everlasting rock," and we hear many interpretations of this scripture. One is that people have permission to observe and understand up to the level of Hashem but no higher. Rabbi Yehuda offers the interpretation that the world was created with justice and is sustained by the name Hashem. Next the discussion moves to Moses, who said, "Adonai why did you do wrong to this nation. Why did you send me etc. And from the time that I have come to Pharaoh to speak in your name it has become worse for these people and you did not deliver your people." Rabbi Yehuda wonders how anyone can talk to God like this without being punished, and Rabbi Yitzchak replies that it was because Moses had authority over Malchut like someone over his household - thus he was able to speak without fear. We hear next of judgment and mercy being joined together, and then of the reason for the name 'El Shadai.' We are told a parable about a king and his daughter to clarify that Yod Hei Vav Hei spoke to Abraham, Isaac and Jacob only through his somewhat lower intermediary, El Shadai - and El Shadai is Malchut. Next Rabbi Yosi changes the topic to the verse: "The earth is Hashem's and the fullness thereof, the world, and they that dwell in it." He tells us that 'the earth' means The Holy Land, and that it receives the first of the blessings and the water from Hashem. Afterwards the rest of the world receives what is left over. Rabbi Yosi also talks about the verse: "For he founded it upon seas." He says that the seas are the seven pillars or Sfirot upon which the world is supported. The Sea of Galilee - Malchut - rules over them. Rabbi Yehuda does not like the phrase 'rules over them,' and he contends that Malchut receives from the Sfirot; thus the Sea of Kinneret is filled from them. Rabbi Shimon explains why Jacob does not rule over the land of Yisrael like Moses does, saying that Jacob forsook the higher realms for the lower world. Therefore Yod hei vav hei spoke to him only in the name El Shadai. Lastly we learn from Rabbi Chiya that everyone who is circumcised and observes the sign of the covenant is righteous and inherits the land, as in the verse: "And I have also established My covenant with them to give them the land of Canaan."

The Relevance of this Passage

In this section there are four names for God: El Shadai, Adonai, Hashem and Yod Hei Vav Hei. Because of their different levels of development, Moses and Jacob received messages from different aspects or manifestations of God. As each of us seeks and resonates to our own spiritual level, we can think about this concept while trying to raise ourselves higher and higher - thus becoming ever more worthy to hear the voice of the One God.

1. "And Elohim spoke to Moshe and said to him, 'I am Hashem and I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai'" (Shemot 6:2-3). Rabbi Aba opened the discussion saying, "Trust in Hashem forever (Heb. adei ad), for Yah Hashem is an everlasting rock" (Yeshayah 26:4). "Trust in Hashem" MEANS THAT all the people of the world have to strengthen themselves in the Holy One, blessed be He, and trust in Him.

וַיִּדְבֹר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְיָ וְאָרָא  
אֶל אֲבֹרָהֶם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׁדֵי וְגו'. רַבִּי  
אָבָא פָתַח, בְּטַחוּ בַּיּוֹ עֲדֵי עַד כִּי בִּיה יְיָ צוּר  
עוֹלָמִים. בְּטַחוּ בַּיּוֹ, כָּל בְּנֵי עֲלָמָא בַּעֲיִין לְאַתְתַּקְמָא  
בִּיה בְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְמַהּוֹי רַחֲצֵנוּ דְלִהוֹן בִּיה.

2. HE ASKS, If so, what is the meaning of "adei ad"? AND ANSWERS, It means that the strength of a person should be in the place which sustains and connects everything, and which is called "ad," WHICH IS ZEIR ANPIN, as is written: "In the morning he shall devour the prey (Heb. ad)" (Beresheet 49:27). "Ad" is the place that unites this side and that side, MEANING THAT IT IS THE CENTRAL COLUMN THAT CONNECTS THE RIGHT SIDE AND THE LEFT SIDE TO EACH OTHER, for sustenance and connecting, NAMELY, SO THAT THE TWO COLUMNS ARE SUSTAINED, AND THEIR ILLUMINATIONS ARE LINKED TO EACH OTHER, a connection that will not be destroyed.

2. אִי הֵכִי מַהוּ עֲדֵי עַד. אֵלָּא, בְּגִין דִּיהָא תַּקְפָּא  
דְּבֵר נָשׁ, בְּאַתֵּר דְּאִיהוּ קִיּוּמָא וְקִשּׁוּרָא דְּכָלָא, וְאִקְרִי  
עַד, וְהָא אוּקְמוּהָ, כְּמָה דְּאַתָּא אָמַר, בְּבִקְר יֹאכֹל עַד.  
וְהָאִי עַד, אַתֵּר דְּאַחִיד לְכָל סְטָרִין, לְסְטָרָא דָא,  
וּלְסְטָרָא דָא, לְאַתְקִיּוּמָא, וּלְאַתְקִשְׁרָא קִשְׁרָא, דִּי לֹא  
תַּעֲרִי.

3. And everything directs its desire towards "Ad," as written: "to (Heb. ad) the utmost bound (or desire) of the everlasting hills" (Beresheet 49:26). Who are the everlasting hills? These are the two matriarchs, MEANING BINAH AND MALCHUT, WHICH ARE females AND ARE CALLED Jubilee and Sabbatical year. BINAH IS CALLED YOVEL (ENG. JUBILEE) AND MALCHUT SHMITAH (ENG. SABBATICAL YEAR), and both are called "everlasting hills (lit. 'hills of the world')." EACH ONE OF THEM IS CALLED A HILL OF THE WORLD. THEY ARE CALLED 'world' as you say "from everlasting to everlasting (lit. 'from the world to the world')" (Tehilim 106:48), MEANING BINAH AND MALCHUT, FOR BOTH ARE CALLED 'WORLD'.

3. וְהָאִי עַד, תִּיאוּבְתָא דְּכָלָא בִּיה, כְּמָה דְּאַתָּא אָמַר,  
עַד תְּאֻת גְּבֻעוֹת עוֹלָם. מֵאֵן אֵינוֹן גְּבֻעוֹת עוֹלָם.  
אֵלִין אֵינוֹן תְּרִין אִמְהָן נּוֹקְבִי, יוֹבֵל, וּשְׁמִטָּה,  
דְּאִקְרוּן גְּבֻעוֹת עוֹלָם. עוֹלָם: כְּמָה דְּאַתָּא אָמַר, מִן  
הָעוֹלָם וְעַד הָעוֹלָם.

4. And they desire Ad, WHICH IS ZEIR ANPIN, SINCE BEING THE CENTRAL COLUMN, it sustains all sides, MEANING THE RIGHT SIDE AND THE LEFT SIDE. AND THEREFORE, Jubilee, WHICH IS BINAH, desires Ad, to adorn it WITH THE TOP THREE SFIROT, and to pour on it blessings, WHICH IS THE SECRET OF THE ABUNDANT FLOW OF CHASSADIM, and to pour sweet springs onto it, WHICH ARE THE SECRET OF CHOCHMAH SWEETENED WITH CHASSADIM. This is the meaning of: "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). KING SOLOMON (HEB. SHLOMO) IS THE SECRET OF THE KING THAT THE PEACE (HEB. SHALOM) IS HIS, WHICH IS ZEIR ANPIN; HIS MOTHER IS THE SECRET OF BINAH. Sabbatical year, WHICH IS MALCHUT, desires Ad, THAT IS ZEIR ANPIN, to be blessed by it and to illuminate from it. THUS the everlasting hills, WHICH ARE BINAH AND MALCHUT, assuredly desire Ad, THE ONE TO POUR ON IT ITS ABUNDANCE AND THE OTHER TO RECEIVE.

5. Therefore THE VERSE SAYS, "Trust in Hashem forever" (Yeshayah 26:4), WHICH IS ZEIR ANPIN. For from there up, NAMELY CHOCHMAH AND BINAH, WHICH ARE ABOVE ZEIR ANPIN, the place is covered and hidden, as none can conceive it. It is a place from which the worlds, WHICH ARE MALE AND FEMALE, emerge and are formed. This is the meaning of: "For Yah Hashem is an everlasting rock." YAH IS CHOCHMAH, YUD HEI VAV HEI IS BINAH, AND THEY DESIGN AND PRODUCE THE WORLDS THAT ARE MALE AND FEMALE. This place is hidden and concealed. Therefore, THE SCRIPTURE SAYS, "Trust in Hashem forever (Heb. adei ad)," TO TEACH that up to here, TO ZEIR ANPIN WHICH IS CALLED AD, everyone is permitted to observe. From here and further, MEANING IN CHOCHMAH AND BINAH AS MENTIONED, no one is permitted to observe because it is concealed from everyone. And what is THE PLACE THAT IS PROHIBITED TO BE OBSERVED-IT IS Yah, Yud Hei Vav Hei, WHICH ARE CHOCHMAH AND BINAH whence all the worlds were formed, and no one is able to understand that place, IN ORDER TO CONCEIVE ANYTHING.

6. Rabbi Yehuda said, The scripture proves this, THE PRECLUSION OF UNDERSTANDING ABOVE ZEIR ANPIN. For is written: "For ask now the days that are past...FROM ONE SIDE OF HEAVEN (WHICH IS ZEIR ANPIN) TO THE OTHER" (Devarim 4:32). SO IT IS EXPRESSED IN THE SCRIPTURE THAT QUESTIONING AND UNDERSTANDING PERTAIN ONLY TO THE LEVEL OF HEAVEN, WHICH IS ZEIR ANPIN, FROM ONE SIDE TO THE OTHER. Up to here, one is permitted to observe, but from here and further, MEANING ABOVE ZEIR ANPIN, no one can comprehend it.

7. Another explanation OF THE PASSAGE: "Trust in Hashem forever" IS THAT a person has to strengthen himself in the Holy One, blessed be He, throughout his life. No one can harm one who properly places his trust and strength in Him, since one who places his strength in the Holy Name endures forever.

8. HE ASKS, What is the reason, AND ANSWERS, since the world endures by His Holy Name. This is the meaning of: "For Yah Hashem is an everlasting (lit. 'worlds') rock (Heb. tzur)" (Yeshayah 26:4), WHICH MEANS the former (Heb. tzayar) of worlds. For by two letters were the worlds created, this world and the World to Come. This world was created with Judgment and is maintained, NAMELY EXISTS, on Judgment. This is the meaning of: "In the beginning Elohim created" (Beresheet 1:1), AS THIS NAME ALLUDES TO JUDGMENT. The reason is so that people would conduct themselves according to judgment (law) and would not digress from the path.

4. וְתִיאֹבְתָא דִּילְהוֹן בְּהַאי עַד, דְּאִיהוּ קִיּוּמָא דְּכָל סְטָרִין. תִּיאֹבְתָא דִּיּוֹבְלָא לְגַבִּי דְּעַד, לְאַעְטָרָא לִיהּ, וּלְגַדָּא עֲלִיהּ בְּרַבָּאן, וּלְאַרְקָא עֲלִיהּ מִבּוּעֵין מְתִיקִין, הָדָא הוּא דְּכַתִּיב, צִיְיִנָּה וְרִצְיִנָּה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלָמָה בַּעֲטָרָה שְׁעָטָרָה לוֹ אָמוֹ. תִּיאֹבְתָא דְּשִׁמְטָה, לְאַתְבָּרְכָא מְנִיָּה, וּלְאַתְנַהֲרָא מְנִיָּה. וְדָאִי הָאִי עַד תְּאֹת גְּבֻעוֹת עוֹלָם אִיהוּ.

5. בְּגִין כֶּךָ, בְּטַחוּ בֵּינִי עָדִי עַד, דְּהָא מִתְמַן וּלְעֵילָא, אַתְר טְמִיר וְגִנְזוֹ אִיהוּ, דְּלֹא יָכִיל לְאַתְדַּבְּקָא. אַתְר הוּא, דְּמְנִיָּה נִפְקוּ וְאַצְטִיּוּרוֹ עֲלִמִין, הָדָא הוּא דְּכַתִּיב, כִּי בִּיהּ יִי' צוּר עוֹלָמִים וְהוּא אַתְר גְּנִיז וְסֻתִּים, וְעַד בְּטַחוּ בֵּינִי עָדִי עַד, עַד הָכָא אֵית רְשׁוֹ לְכָל ב"נ לְאַסְתַּבְּלָא בִּיהּ, מִכָּאן וּלְהֵלָאָה, לִית לִיהּ רְשׁוֹ לְב"נ לְאַסְתַּבְּלָא בִּיהּ, דְּהָא אִיהוּ גְנִיז מִכָּלָא, וּמֵאן אִיהוּ זֶה יְדוּר. דְּמִתְמַן אַצְטִיּוּרוֹ עֲלִמִין כְּלָהוּ, וְלִית מֵאן דְּקָאִים עַל הָהוּא אַתְר.

6. א"ר יְהוּדָה, קָרָא אוֹכַח עֲלִיהּ, דְּכַתִּיב כִּי שָׁאֵל נָא לְיָמִים רַאשׁוֹנִים וְגו'. עַד הָכָא אֵית רְשׁוֹ לְב"נ לְאַסְתַּבְּלָא, מִכָּאן וּלְהֵלָאָה לִית מֵאן דְּיָכִיל לְמִיקָם עֲלִיהּ.

7. ד"א בְּטַחוּ בֵּינִי עָדִי עַד, כָּל יוֹמוֹי דְּבֵר נֶשׁ, בְּעִי לְאַתְתַּקַּמָּא בִּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּמֵאן דְּשׁוּי בִּיהּ, בְּטַחוּנִיָּה וְתוֹקְפִיָּה בְּדַקָּא יָאוּת, לֹא יָכִילִין לְאַבְאָשָׁא לִיהּ, כָּל בְּנֵי עֲלָמָא. דְּכָל מֵאן דְּשׁוּי תוֹקְפִיָּה בְּשִׁמָּא קְדִישָׁא, אַתְקִיָּים בְּעֲלָמָא.

8. מַאי טַעְמָא, בְּגִין דְּעֲלָמָא, בְּשִׁמְיָה קְדִישָׁא אַתְקִיָּים. הֵה"ד כִּי בִּיהּ יִי' צוּר עוֹלָמִים: צִיּוּר עֲלִמִין. דְּהָא בְּתֵרִין אַתְוּן, אַתְבְּרוּן עֲלִמִין, עֲלָמָא דִּין, וְעֲלָמָא דְּאַתִּי. עֲלָמָא דָּא, בְּדִינָא אַתְבְּרִי, וְעַל דִּינָא קִיּוּמָא, הֵה"ד, בְּרֵאשִׁית בְּרָא אֱלֹהִים. מ"ט, בְּגִין דִּיתְנַהֲגוּן בְּנֵי נֶשָׁא בְּדִינָא, וְלֹא יִפְקוּן מְאוּרְחָא לְבֵר.

9. Come and see: It is written, "And Elohim spoke to Moshe" (Shemot 6:1). THE NAME ELOHIM ALLUDES TO the decree of Judgment that is looming over him. It is written before: "And Moshe returned to Hashem, and said, Adonai" (Shemot 5:22) spelled Aleph Dalet Nun Yud, WHICH IS THE NAME OF MALCHUT. See the strength of Moshe, THAT AS SOON AS he started prophesying, his spirit did not rest at this place, WHICH IS MALCHUT. He said, "Adonai, why have you dealt ill with this people? why is it that you have sent me? for since I came to Pharaoh to speak in your name he has done evil to this people; neither have you delivered your people at all" (Ibid. 22-23). Who CAN talk like this? Only Moshe who knew that a another, higher level THAN MALCHUT was intended for him, BECAUSE HE WAS A CHARIOT TO ZEIR ANPIN, WHICH IS THE HUSBAND OF QUEEN.

10. Rabbi Yitzchak said, at first, the house, WHICH IS MALCHUT, was given to him, FOR BEING A CHARIOT TO ZEIR ANPIN, WHICH IS THE HUSBAND OF MALCHUT, HE MERITED THE LEVEL OF MALCHUT AS HIS HOUSE, AS IT IS A HOUSE FOR ZEIR ANPIN. THEREFORE, he commanded it like a man would command his household, and spoke whatever he wished to without fear. Moshe too spoke to his household, WHICH IS MALCHUT, without fear.

11. Another explanation of: "And Elohim spoke": THIS IS the decree of Judgment, AS THE NAME ELOHIM IS JUDGMENT, NAMELY MALCHUT. "And said to him, 'I am Hashem'": This is a different grade, NAMELY, ZEIR ANPIN which is Mercy, and here everything is connected together, Judgment and Mercy TOGETHER, WHICH IS GREAT WHOLENESS. This is the meaning of: "And said to him, 'I am Hashem'", WHICH IS THE ATTRIBUTE OF MERCY. Rabbi Shimon said, If it were written: "And Elohim spoke to Moshe, 'I am Hashem'", I would say THAT FOR HIM JUDGMENT AND MERCY WERE LINKED TOGETHER. But it is not written so. Rather, it is first written: "And Elohim spoke to Moshe" and then: "And said to him, 'I am Hashem,'" which means they are a grade after another grade INSTEAD OF JUDGMENT AND MERCY LINKED TOGETHER.

12. Rabbi Yosi said, Had not Moshe been the master of the house, AS IS WRITTEN ABOUT HIM: "A PRAYER BY MOSHE, the man of Elohim" (Tehilim 90:1), he would have been punished for saying TO ADONAI, "WHY HAVE YOU DEALT ILL WITH THIS PEOPLE..." (SHEMOT 5:22). But since HE WAS THE MASTER OF THE HOUSE, he was not punished. THIS IS LIKENED TO a man who had a quarrel with his wife, WHO WAS THE KING'S DAUGHTER, and spoke to her IMPROPER words. She started to complain, but as soon as she started speaking, the king, who was present, took over the matter, and she became silent and stopped speaking. The king said TO HER HUSBAND, Don't you know that I am the king, and that it is in my presence that you spoke these words? Similarly, so to speak, with Moshe, AS IS WRITTEN, "And Moshe returned to Hashem and said 'Adonai, why have you dealt ill...'." Immediately "Elohim spoke to Moshe", WHICH IS THE ATTRIBUTE OF JUDGMENT BECAUSE THE KING'S DAUGHTER started to complain. Immediately, the King took up the complaint, "And said to him 'I am Hashem.'" Did you not know that I am King, and it is in My presence that you spoke these words?

9. תָּא חֲזִי כְּתִיב וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה, גִּזְרֵת דִּינָא דְקַיִמָא עָלֵיהּ, מַה כְּתִיב לְעִילָא, וַיֵּשֶׁב מֹשֶׁה אֶל ה', וַיֹּאמֶר אֲדֹנָי, בְּאַל־ף דַּל־ת נֹו־ן יו־ד. חֲמִי תוֹקְפָא דְמֹשֶׁה, בְּשִׁירוֹתָא דְנְבִיאוּתִיהּ, לֹא נַח רוּחִיהּ בְּהָאֵי אֲתֵר, אָמַר, אֲדֹנָי לְמַה הִרְעִיתָהּ לְעַם הַזֶּה וְגו', וּמֵאֲזוּ בְּאֲתֵי אֶל פְּרַעָה לְדַבֵּר בְּשִׁמְךָ הִרַע לְעַם הַזֶּה וְהִצֵּל לֹא הִצֵּלְתָּ אֶת עַמְּךָ. מֵאֵן הוּא דִּימָא כְּדִין, אֶלֹא מֹשֶׁה, דִּידַע, דְּהָא דְרָגָא אַחֲרָא עֲלָאָה וּמִין לִיה.

10. אָמַר רַבִּי יִצְחָק, בְּשִׁירוֹתָא דְאֲתִיְהִיב לִיה בֵּיתָא, פְּקִיד לָהּ, כְּבֵר נֶשׁ דְּפְקִיד לְבֵיתִיהּ, וְאָמַר כָּל מֵאֵן דְּבַעֵי בְּלֹא דְחִילוּ. אוּף הָכִי מֹשֶׁה, לְבֵיתִיהּ קָאֻמַּר, וְלֹא דְחִיל.

11. דְּבֵר אַחֵר וַיְדַבֵּר אֱלֹהִים, גִּזְרֵת דִּינָא, וַיֹּאמֶר אֵלָיו אֲנִי יוֹ, דְּרָגָא אַחֲרָא דִּרְחֻמִּי. וְהָכָא אֲתַקְשֵׁר כּוֹלָא בְּחֻדָא, דִּינָא וְרַחֲמִי. הָדָא הוּא דְכְּתִיב, וַיֹּאמֶר אֵלָיו אֲנִי יוֹ. אָמַר רַבִּי שְׁמַעוֹן אִי כְּתִיב וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה אֲנִי ה', הוּיָנָא אָמַר הָכִי. אֶלֹא לֹא כְּתִיב, אֶלֹא וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה בְּקַדְמִיתָא, וּלְבֵתֵר וַיֹּאמֶר אֵלָיו אֲנִי ה', דְּמִשְׁמַע דְּרָגָא בְּתֵר דְּרָגָא.

12. וְאָמַר רַבִּי יוֹסִי, מֹשֶׁה, אֲלֻמָּלָא דְהוּהּ מְאִרִּיהּ דְּבֵיתָא, אִישׁ הָאֱלֹהִים, אֲתַעֲנֵשׁ עַל מַה דְּאָמַר, אֲבַל בְּגִינִי הָאִי, לֹא אֲתַעֲנֵשׁ. לְבֵר נֶשׁ דְּנַפְל לִיה קִטְטָה בְּדְבִיתָהּ, וְאָמַר לָהּ מַלְיִן, שְׂרָאָת הִיא לְאַתְרַעְמָא, כִּיּוֹן דְּשִׁאֲרִית מְלָה, הוּהּ תַּמָּן מְלָכָא, נָטַל מְלָכָא מְלָה, וְהִיא שְׁתַּקָּת וּפְסַקָת לְמַלְלָא. אָמַר לִיה מְלָכָא, וְכִי לֹא יִדְעָת דְּאֵנָּא הוּא מְלָכָא, וּמִקְמָאִי מַלְיִלָת מַלְיִן אֵלִין, כְּבִיכּוֹל אוּף הָכִי מֹשֶׁה, וַיֵּשֶׁב מֹשֶׁה אֶל יוֹ וַיֹּאמֶר אֲדֹנָי לְמַה הִרְעִיתָהּ וְגו'. מִידָּהּ, וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה, שְׂאֲרִי לְאַתְרַעְמָא, מִידָּהּ נָטַל מְלָכָא מְלָה וַיֹּאמֶר אֵלָיו אֲנִי יוֹ וְלֹא יִדְעָת דְּאֵנָּא הוּא מְלָכָא, וּמִקְמָאִי מַלְיִלָת מַלְיִן אֵלִין.

13. "And I appeared to Abraham, to Isaac, and to Jacob by, the name of El Shadai" Why did He use a different name than the names before, WHICH WERE ADONAI, YUD HEI VAV HEI ELOHIM, AND HERE HE SAID EL SHADAI. HE ANSWERS, THIS IS LIKENED to a king who had an unmarried daughter, and also a beloved friend. When the king wanted to speak with his beloved friend, he used to send his daughter to speak to him and thus the king spoke to him through his daughter. The time has come for his daughter to marry. On the day she married, the king said to her, precious queen, until now I spoke through you to whomever I wished to. From now on, I will tell your husband and he will speak with whomever it is necessary. After some time, the husband said HARSH words to her in the king's presence. Before she started to talk, the king took the cause and said to him, am I not the king? Until this day no person spoke to me except through my daughter. And I gave you my daughter, and I spoke to you openly, a thing I have not done for any other person.

14. Similarly, "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai," WHICH IS THE NAME OF MALCHUT BEFORE SHE UNITED WITH ZEIR ANPIN FACE TO FACE. THIS MEANS, I APPEARED TO THE PATRIARCHS BY THE NAME OF EL SHADAI, WHICH IS MALCHUT when she was unmarried in my house. I was not spoken to face to face as I did with you, and you, at the beginning of your speech, said to my daughter in my presence such words. Therefore, IT IS WRITTEN: "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai, but by my name, Hashem, I was not known to them," THAT IS, to speak to them in the grade in which I spoke to you.

15. Rabbi Yosi opened the discussion saying, "A psalm of David. The earth is Hashem's and the fullness thereof; the world, and they that dwell in it" (Tehilim 24:1). The earth refers to the Holy land of Yisrael that is the first to be blessed by Him and watered by Him, BY HASHEM. Afterwards, the whole world is watered from it. "The world, and they that dwell in it" refers to the rest of the lands that drink from it. How do we know this? From the words: "And He will judge the world in righteousness" (Tehilim 9:9).

16. "For He has founded it upon seas" (Tehilim 24:2). There are seven pillars, WHICH ARE SEVEN SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, on which the earth supports itself, and which are seven seas. The Sea of Kineret (Galilee), WHICH IS MALCHUT, rules over them. Rabbi Yehuda said, Do not say it rules over them BECAUSE MALCHUT DOES NOT RULE OVER THE SEVEN SFIROT OF ZEIR ANPIN, but THE SEA OF KINERET is filled from them, BECAUSE MALCHUT RECEIVES FROM THEM: "And established it on the rivers" (Ibid.) HE ASKS, Which rivers are being referred to? AND HE ANSWERS, It is written: "The floods have lifted up, Hashem, the floods (lit. 'rivers') have lifted up their voice" (Tehilim 93:3), WHICH ARE THE SFIROT OF YESOD OF ZEIR ANPIN WHICH IS CALLED RIVER, as written: "And a river went out from Eden to water the garden" (Beresheet 2:10). Therefore, IT IS WRITTEN: "He established it on the rivers."

13. וְאָרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׁדִי. אֲמַאי שְׁנֵי שְׁמָא הָכָא מֵאֲלִין דְּלַעִילָא. אֱלָא לְמַלְכָּא, דְּהוּה לִיה בְּרֵתָא, דְּלֹא אֲתַנְסִיבַת, וְהוּה לִיה רְחִימָא. בְּד בְּעֵי מַלְכָּא לְמַלְלָא בְּהוּא רְחִימָא, מְשִׁדֵּר לְבְרֵתִיה לְמַלְלָא עֲמִיה, וְהוּה מַלְכָּא עַל יְדָא דְּבְרֵתִיה, מְמַלִּיל עֲמִיה. אֲתָא זְמַנָּא דְּבְרֵתִיה לְאַתְנַסְבָּא, הָהוּא יוֹמָא דְּאַתְנַסִּיבַת, אָמַר מַלְכָּא, קְרוֹן לֵה לְבְרֵתָא, קְרוֹסְפוֹנָא מְטְרוֹנִיתָא. וְאָמַר לֵה, עַד הָכָא, מְלִילָנָא עַל יְדָךְ, לְמַאן דְּמַלְלִנָּא מִבָּאן וְלֵהלָאָה אָנָּא אִימָא לְבַעֲלִיךְ, וְהוּא יוֹמָא לְמַאן דְּאַצְטְרִיךְ. לְיוֹמִין, אָמַר לֵה בְּעֵלָה מְלִין קָמִי מַלְכָּא, עַד דְּהוּא שְׂרָאת לְמַלְלָא, נָטַל מַלְכָּא מֵלָה, אָמַר לִיה, וְלֹאוּ אָנָּא מַלְכָּא, דְּעַד יוֹמָא דָּא לֹא מְלִיל אִינֶשׁ עֲמִי, אֱלָא עַל יְדָא דְּבְרֵתִי, וְאָנָּא יְהִיבָנָא לָךְ בְּרֵתִי, וּמְלִילָנָא עִמָּךְ בְּאַתְגָּלִיא, מַה דְּלֹא עֲבִידְנָא לְאַחֲרָא.

14. כֵּן, וְאָרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׁדִי, בְּד אִיהִי בְּבִיתִי וְלֹא אֲתַנְסִיבַת, וְלֹא מְלִילוּ עֲמִי אֲנִפִּין בְּאַנְפִּין, כְּמָה דְּעֲבִידְנָא לָךְ. וְאֲתָּ, בְּשִׁירוֹתָא דְּמַלּוּלָךְ, מְלִילַת לְבְרֵתִי קָמִאי מְלִין אֲלִין, אֱלָא בְּגִינִי כֵּן, וְאָרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׁדִי וְשְׁמִי יוֹי לֹא נֹדַעְתִּי לָהֶם, לְמַלְלָא עִמָּהוֹן בְּדִרְגָּא דָּא דְּעִמָּךְ מְלִילָנָא.

15. רַבִּי יוֹסִי פָתַח, לְדוֹד מְזִמּוֹר לְיוֹי הָאָרֶץ וּמְלוֹאָה תִּבֵּל וַיּוֹשְׁבֵי בָּהּ. הָאָרֶץ: דָּא אֶרְעָא קְדִישָׁא דְּיִשְׂרָאֵל, דְּאִיהִי קִיּוּמָא לְאַתְשְׁקִינָא מְנִיָּה, וְלְאַתְבָּרְכָא מְנִיָּה בְּקִדְמִיתָא, וְלְבָתֵּר מְנִיָּה אֲתַשְׁקִינָא עֲלֵמָא כָּלָא. תִּבֵּל וַיּוֹשְׁבֵי בָּהּ: דָּא שְׂאָר אֶרְעָאן, דְּשִׁתָּאן מְנִיָּה, מְנָא לָן. דְּכַתִּיב, וְהוּא יִשְׁפּוֹט תִּבֵּל בְּצִדִּיק.

16. כִּי הוּא עַל יָמִים יִסְדָּהּ, אֲלִין שְׁבַעָה עֲמוּדִים, דְּאַרְעָא סְמִיכָא עֲלִיָּהּ. וְאִינוּן שְׁבַעָה יָמִים. וְיָם כְּנַרְתָּא שְׁלֵטָא עֲלִיָּהּ. א"ר יְהוּדָה, לֹא תִימָא דְּשִׁלְטָא עֲלִיָּהּ, אֱלָא דְּאַתְמַלְיָא מְנִיָּהּ. וְעַל נְהָרוֹת יְכוֹנְנָה, מֵאן אִינוּן נְהָרוֹת. אֱלָא, כְּד"א, נִשְׂאוּ נְהָרוֹת קוֹלָם וְשִׂאוּ נְהָרוֹת דְּכִים, אִינוּן נְהָרוֹת, כְּד"א, וְנִהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן, וּבְגִין כֵּן, וְעַל נְהָרוֹת יְכוֹנְנָה.

17. Come and see, this land, WHICH IS MALCHUT, is called BY THE NAME the land of Yisrael WHEN FACE TO FACE WITH ZEIR ANPIN THAT IS CALLED YISRAEL. HE ASKS, Why does not Jacob, who is Yisrael, rule over it like Moshe? FOR HE IS ALSO A CHARIOT TO ZEIR ANPIN, WHICH IS CALLED YISRAEL. For it is written: "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai", WHICH IS THE NAME OF THE NUKVA, BEFORE SHE UNITES WITH ZEIR ANPIN, and no more.

18. HE ANSWERS, We have already established that Jacob took the terrestrial house, THAT IS, IN THIS WORLD. Therefore, he lost the celestial house, WHICH IS MALCHUT, but with the terrestrial house, THAT IS, THE FOUR WIVES, he reestablished the celestial house, WHICH IS MALCHUT, with twelve tribes, with seventy branches REFERRING TO ITS SEVENTY NAMES, WHICH IS THE MEANING OF THE SEVENTY SOULS WHO CAME TO EGYPT. And we have already established that Moshe took the celestial house, WHICH IS MALCHUT, and forsook the terrestrial house BECAUSE HE SEPARATED FROM HIS WIFE. Therefore, it is written of Jacob: "By the name of El Shadai", AS MENTIONED. BECAUSE ONLY by the name El Shadai did the Holy One, blessed be He, speak to him and no more THAN THIS. "But by my name, Hashem, I was not known to them," MEANING to speak to them in this level OF YUD HEI VAV HEI, which is superior.

19. "And I appeared to Abraham, to Isaac, and to Jacob." Rabbi Chiya said, The glory of the patriarchs was Jacob, who was all-perfect. By all, it is written "to Abraham, to Isaac," but by him a letter was added, as is written: "and (=Vav) to Jacob." The letter Vav was added to him to show that he was more whole than them all. But notwithstanding, he did not merit uniting with it, WITH MALCHUT, like Moshe did, AS EARLIER MENTIONED.

20. "And I have also established my covenant with them to give them the land of Canaan" (Shemot 6:4). IT IS because they were circumcised. For all who are circumcised inherit the land. THEREFORE THE TORAH SAYS, "TO GIVE THEM THE LAND OF CANAAN." For the land is inherited only by a righteous person and everyone who is circumcised is called righteous, as is written: "Your people also shall be all righteous, they shall inherit the land forever" (Yeshayah 60:21). Everyone who is circumcised and observes the sign of the covenant is called righteous. Come and learn this from Joseph, who was not called righteous in his life until he observed that covenant, the sign of the holy covenant. Once he observed it BY THE INCIDENT OF THE WIFE OF POTIFAR, he was called righteous, namely, Joseph the righteous.

17. תָּא חֲזִי, הָאִי אֶרֶץ, אֶקְרִי אֶרֶץ יִשְׂרָאֵל. יַעֲקֹב דָּאִיְהוּ יִשְׂרָאֵל, אֲמַאי לֹא שְׁלִיט עַל דָּא כְּמֹשֶׁה, דְּהָא כְּתִיב וְאִרְא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׁדֵי וְלֹא יְתִיר.

18. אֵלָא, יַעֲקֹב הָא אֹקִימָנָא, נָטַל בֵּיתָא דְּלִתְתָּא, וְאַשְׁתְּבִיךְ מְנִיָּה בֵּיתָא דְּלַעֲיָלָא. וְעַם בֵּיתָא דְּלִתְתָּא, אֲתִקִּין בֵּיתָא דְּלַעֲיָלָא, בְּתַרְיִסָּר שְׁבָטִין, בְּשִׁבְעִין עֲנָפִין, וְהָא אֹקִמָהּ. מֹשֶׁה, נָטַל בֵּיתָא דְּלַעֲיָלָא, וְשִׁבִּיךְ בֵּיתָא דְּלִתְתָּא. וְע"ד, כְּתִיב בְּיַעֲקֹב בְּאֵל שְׁדֵי. בְּאֵל שְׁדֵי מְלִיל עֲמִיָּה קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא יְתִיר. וְשְׁמִי יו' לֹא נֹדְעָתִי לָהֶם, לְמַלְלָא עֲמֵהוּן בְּדִרְגָּא דָּא דָּאִיְהוּ עֲלָאָה.

19. וְאִרְא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב. א"ר חֲזִינָא, תּוֹשְׁבָתָן דְּאַבְרָהָם יַעֲקֹב הוּא, דְּהוּא שְׁלִימוּ דְּכָלָא. בְּכָלְהוּ כְּתִיב, אֶל אַבְרָהָם, אֶל יִצְחָק, וְכִיָּה אֲתוּסָף אֶת חַד, דְּכְתִיב, וְאֶל יַעֲקֹב. אֲתוּסָף בִּיָּה ו', לְאַחֲזָא דָּאִיְהוּ שְׁלִימָא יְתִיר מְכָלְהוּ. וְעַם כָּל דָּא, לֹא זָכָה לְאַשְׁתַּמְשָׁא בִּיָּה כְּמֹשֶׁה.

20. וְגַם הִקִּימוּתִי אֶת בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת אֶרֶץ כְּנָעַן, בְּגִין דְּאַתְגְּזֵרוּ. דְּכָל מֵאן דְּאַתְגְּזֵר, יְרִית אֶרֶעָא, דְּהָא לֹא יְרִית אֶרֶעָא, אֵלָא צְדִיק, וְכָל מֵאן דְּאַתְגְּזֵר, אֶקְרִי צְדִיק. דְּכְתִיב וְעִמְךָ כָּלִם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ, כָּל מֵאן דְּאַתְגְּזֵר, וְנָטִיר הָאִי אֶת קִיּוּמָא, אֶקְרִי צְדִיק, תָּא חֲזִי מִן יוֹסֵף, דְּכָל יוֹמוֹי לֹא אֶקְרִי צְדִיק, עַד דְּנָטִיר הֵהוּא בְּרִית, אֶת קִיּוּמָא קְדִישָׁא. בִּיּוֹן דְּנָטֵר לִיָּה, אֶקְרִי צְדִיק, יוֹסֵף הַצְדִּיק.

## 2. Visible and invisible colors

Rabbi Elazar wonders why in the passage: "And I appeared to Abraham, to Isaac and to Jacob etc.," it says, "And I appeared" rather than "And I spoke." Rabbi Shimon explains the secret of visible and invisible colors. The patriarchs saw the visible colors of El Shadai that are the reflection of the supernal colors. Moses was the only person to be able to see the higher colors of Chesed-Gvurah-Tiferet. Next Rabbi Shimon turns to: "And they who are wise shall shine like the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever," saying that the 'wise' are the kind of person who understands higher matters intuitively because they are too deep for words. He explains that there are four lights: the light that illuminates, the light that shines, purple light and the light that does not illuminate. These correspond to Chesed, Gvurah, Tiferet and Malchut. The three higher lights are reflected in Malchut. We are told that there are three colors in the eye - white, red and green - which are like the three colors of Zeir Anpin. The pupil of the eye is black, the mirror that does not illuminate. Rabbi Shimon says that the secret of seeing the three concealed lights is to close your eyes and turn them inwardly toward Cholem, Shuruk and Chirik - the three places that receive love, power and beauty. When the eye is closed it sees the higher colors as did Moses, but when it is open it sees only the lower colors. This explains why Moses was spoken to by Yud Hei Vav Hei but the patriarchs were spoken to by El Shadai. Finally, Rabbi Shimon tells us that one is not allowed to greet a wicked person, but if one greets a righteous person it is the same as though he were greeting Hashem.

21. One day Rabbi Shimon was sitting one day with his son Rabbi Elazar, and Rabbi Aba. Rabbi Elazar said, in the passage: "And I appeared to Abraham, to Isaac, and to Jacob...", why is "And I appeared" stated? It should state 'And I spoke.' RABBI SHIMON said to him, Elazar my son, this is a very high secret.

22. Come and see: There are visible colors and invisible colors. And both are a high secret of the Faith, but people neither know it nor observe it. No one was worthy of the visible COLORS until the patriarchs came and understood them, THAT IS, CONCEIVED THEM. Of this it is written: "And I appeared," since they saw the visible colors.

23. And which colors appeared? They are of El Shadai, WHICH IS MALCHUT, which are the reflection of the supernal colors, WHICH ARE IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. These are THE visible COLORS, WHICH MEANS THAT THEY CONTAIN CHOCHMAH. And the colors above, IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, which are concealed since they are invisible, WHICH MEANS THEY DO NOT CONTAIN CHOCHMAH BUT ONLY THE LIGHT OF CHASSADIM, no person understood them TO PERCEIVE THEM THERE, IN ZEIR ANPIN, except for Moshe. Of this it is written: "But by my name, Hashem, I was not known to them," WHICH MEANS I did not appear to them in the superior colors IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHICH IS CALLED YUD HEI VAV HEI. And if you claim that the patriarchs did not know THE NAME YUD HEI VAV HEI, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN; THIS IS UTTERLY IMPOSSIBLE, FOR THE PATRIARCHS ARE A CHARIOT TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. But rather, they knew it from those colors that were visible IN MALCHUT.

24. It is written: "And they who are wise shall shine like the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever" (Daniel 12:3). HE ASKS, In "And they who are wise shall shine," who are the wise ones. HE ANSWERS, This refers to the wise one who will perceive on his own LOFTY things that people cannot utter by mouth BECAUSE OF THEIR GREAT HEIGHT. And these are called "wise ones." "Shall shine like the brightness of the firmament": HE ASKS, What is the firmament? HE ANSWERS, This is the firmament of Moshe, which is situated in the center, NAMELY, ZEIR ANPIN, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT INCLUDES THE TWO COLUMNS AS WELL, THE RIGHT AND THE LEFT. And its brightness is concealed and not revealed IN CHOCHMAH THAT IS CALLED BRIGHTNESS, THOUGH ITS LIGHT IS GREAT. By means of its color THAT INCLUDES ALL THREE COLORS, it is situated over and shines on the firmament that does not illuminate, WHICH IS MALCHUT, in which the colors are visible, WHICH MEANS IT ILLUMINATES WITH CHOCHMAH WHICH IS CALLED SIGHT. And even though these colors are visible in it, they do not illuminate like the brightness of those of unrevealed colors, WHICH ARE THE COLORS OF ZEIR ANPIN THAT IS CALLED THE ILLUMINATING FIRMAMENT.

21. רַבִּי שִׁמְעוֹן הָיָה יוֹתֵב יוֹמָא, חַד, וְרַבִּי אֶלְעָזָר בְּרִיה, וְרַבִּי אַבָּא עִמּוּה. א"ר אֶלְעָזָר, הָאִי קָרָא דְכִתְיָב, וְאָרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב וְגו'. מַהוּ וְאָרָא, וְאִדְבַּר מִבְּעֵי לִיה. אָמַר לִיה, אֶלְעָזָר בְּרִי, רְזָא עֲלָאָה אִיהוּ.

22. תָּא חֲזִי, אֵית גּוּוּנִין דְּמִתְחַזִּין, וְאֵית גּוּוּנִין דְּלֹא מִתְחַזִּין. וְאֵלִין וְאֵלִין, אֵינֻן רְזָא עֲלָאָה דְּמַהִּימְנוּתָא, וּבְנֵי נָשָׂא לֹא יִדְעִין לִיה, וְלֹא מִסְתַּבְּלִין בֵּיה וְאֵלִין דְּמִתְחַזִּין, לֹא זָכָה בְּהוּ בְּר נֶשׁ, עַד דָּאֲתוּ אַבְהֵן, וְקִיִּימוּ עֲלֵיהוּ. וְעַל דָּא בְּתִיב וְאָרָא, דְּחֻמוֹ, אֵינֻן גּוּוּנִין דְּאִתְגַּלִּין.

23. וּמֵאֵן גּוּוּנִין דְּאִתְגַּלִּין. אֵינֻן דָּאֵל שְׂדֵי, דְּאֵינֻן חִיזוּ דְּגּוּוּנִין עֲלָאִין, וְאֵלִין אִתְחַזִּין. וְגּוּוּנִין דְּלַעֲיָלָא, סְתִימִין דְּלֹא אִתְחַזִּין, לֹא קָאִים אֵינִישׁ עֲלֵיהוּ, בְּר מַמְשָׁה. וְעַל דָּא בְּתִיב, וְשְׁמִי יְיָ לֹא נִודַעְתִּי לָהֶם, לֹא אִתְגַּלִּיתִי לוֹן בְּגּוּוּנִין עֲלָאִין. וְאִי תִימָא, דְּאַבְהֵן לֹא הָווּ יִדְעֵי בְּהוּ. אֶלָּא הָווּ יִדְעֵי, מִגּוּ אֵינֻן דְּאִתְגַּלִּין.

24. בְּתִיב וְהַמְשָׁכִילִים יִזְהִירוּ כְּזֹהֵר הָרָקִיעַ וּמִצְדִּיקֵי הָרָבִים כְּכּוֹכְבִּים לְעוֹלָם וָעֶד. וְהַמְשָׁכִילִים יִזְהִירוּ, מֵאֵן אֵינֻן מְשַׁכִּילִים. אֶלָּא דָּא הוּא, הֵהוּא חֶכֶם דִּיסְתַּכַּל מִגְרָמִיה מְלִין, דְּלֹא יְכִילִין בְּנֵי נָשָׂא לְמַלְלָא בְּפּוּמָא, וְאֵלִין אֶקְרוּן מְשַׁכִּילִים. יִזְהִירוּ כְּזֹהֵר הָרָקִיעַ, מֵאֵן הוּא הָרָקִיעַ. דָּא הוּא רָקִיעַ דְּמֹשֶׁה, דְּקִיִּימָא בְּאַמְצָעִיתָא, וְהָאִי זֹהֵר דִּילִיָּה, אִיהוּ סְתִימִים, וְלֹא אִתְגַּלִּיָּא מִגּוּן דִּילִיָּה קִיִּימָא עַל הֵהוּא רָקִיעָא דְּלֹא נִהִיר, דְּאִתְחַזִּין בֵּיה גּוּוּנִין, וְאֵינֻן גּוּוּנִין אַע"ג דְּאִתְחַזִּין בֵּיה, לֹא זֹהֲרֵי כְּזֹהֲרָא בְּגִין דְּאֵינֻן גּוּוּנִין סְתִימִין.

25. Come and see: There are four lights. Three of them are concealed, NAMELY, CHESED, GVURAH AND TIFERET, and one, NAMELY, MALCHUT, is revealed. THEY ARE: (A) The shining light, WHICH IS CHESED AND THE RIGHT COLUMN; (B) the bright light, WHICH IS GVURAH AND THE LEFT COLUMN. And it shines like the brightness of the heaven for its clarity. THEREFORE IT IS REFERRED TO AS SHINING. (C) purple light, WHICH IS TIFERET AND THE CENTRAL COLUMN that receives all the lights, FOR THE CENTRAL COLUMN INCLUDES THE RIGHT AND THE LEFT; and (D) the light that does not illuminate, WHICH IS MALCHUT, that looks to these THREE ABOVE MENTIONED LIGHTS and receives them. These lights are visible in it like a reflector, which is A PLATE OF POLISHED METAL and is placed against the sun, AND THE SUN IS SEEN IN IT. SO THE THREE LIGHTS OF ZEIR ANPIN THAT IS CALLED SUN ARE VISIBLE IN MALCHUT, AND IN THIS RESPECT MALCHUT IS CALLED A REFLECTOR THAT RECEIVES FROM THE SUN AND THE SUN IS SEEN IN IT.

26. And those three LIGHTS we mentioned ABOVE are concealed IN THEIR PLACE IN ZEIR ANPIN, and are situated over this FOURTH, visible LIGHT, WHICH IS MALCHUT. THAT IS TO SAY, THE THREE LIGHTS FLOW TO THE FOURTH LIGHT, WHERE THE THREE LIGHTS BECOME REVEALED AND SHINE WITH CHOCHMAH. This secret is the eye. Come and see: there are three colors in the eye, WHITE, RED AND GREEN, that are visible THROUGH THE ILLUMINATION OF CHOCHMAH, AND were imprinted on it, NAMELY, ON THE FOURTH LIGHT THAT IS IN IT, WHICH IS THE BLACK OF THE EYE. None of them shines because they are placed in the light that does not shine, FOR THEIR MAIN SOURCE IS THE BLACK IN THE EYE, WHICH IS MALCHUT, WHICH IS THE MIRROR THAT DOES NOT ILLUMINATE. And these THREE COLORS THAT ARE IN THE EYE are like those THREE COLORS OF ZEIR ANPIN, which are hidden and are situated over them, THAT IS, THEY ARE THE ASPECTS OF THE THREE COLUMNS OF ZEIR ANPIN BUT ILLUMINATE AND APPEAR IN THE PLACE OF MALCHUT. And they are the ones that appeared to the patriarchs in order to know and perceive these hidden THREE IN ZEIR ANPIN that appeared from within those that did not illuminate, MEANING THE THREE IN MALCHUT. And those that are bright yet hidden, WHICH ARE THE THREE IN THE PLACE OF ZEIR ANPIN, WERE REVEALED to Moshe in his firmament. And these are situated over AND POUR ABUNDANCE TO these THREE colors that are visible in the eye, MEANING THESE THAT APPEARED TO THE PATRIARCHS.

27. And it is a secret, THAT HE WHO WISHES TO SEE THE THREE CONCEALED IN ZEIR ANPIN, IS TOLD: Close your eyes, MEANING THAT HE SHOULD NOT DRAW CHOCHMAH WHICH IS CALLED EYES, and turn the EYE balls TOWARDS THREE PLACES-CHOLAM, SHURUK AND CHIRIK- THAT DRAW THE THREE COLUMNS OF CHESED, GVURAH AND TIFERET AS MENTIONED. In this way, the THREE colors IN ZEIR ANPIN will appear that illuminate WITH CHASSADIM and shine FROM THE BRIGHTNESS OF THE LEFT COLUMN. YET THEY ARE HIDDEN AND COVERED, since permission is given to see only with closed eyes these THREE hidden superior COLORS IN ZEIR ANPIN that are situated over and POUR ABUNDANCE TO these three colors that are visible IN MALCHUT that do not shine.

25. תָּא חֲזִי, אַרְבַּע נְהוּרִין אֵינּוּן. תֵּלֶת מְנִיָּהוּ סְתִימִין, וְחַד דְּאֶתְגְּלִיָּא: נְהוּרָא דְנְהִיר. נְהוּרָא דְזִהְרָא. וְאִיהוּ נְהִיר כְּזִהְרֵי דְשָׁמַיָא בְּרַכּוּ. נְהוּרָא דְאַרְגָּוָנָא, דְנָטִיל כָּל נְהוּרִין. נְהוּרָא דְלֹא נְהִיר אֶסְתַּבֵּל לְגַבֵּי אֱלִין, וְנָטִיל לֹן. וְאֶתְחַזֵּין אֵינּוּן נְהוּרִין בֵּיהּ, כַּעֲשָׂשִׁיתָא, לְקַבֵּל שְׁמַשָּׁא.

26. וְאֱלִין תֵּלֶת דְקַאמְרָן, סְתִימִין וְקִיּוּמִין עַל הָאֵי דְאֶתְגְּלִיָּא. וְרָזָא דָא עֵינָא תָא חֲזִי, בַּעֲיָנָא אֵיִת תֵּלֶת גּוּוּנִין, דְאֶתְגְּלִיָּין רְשִׁימִין בֵּיהּ, וְכֻלְהוּ לֹא מְזַדְהֵרִי, בְּגִין דְקִיּוּמִי בְנְהוּרָא דְלֹא נְהִיר. וְאֱלִין אֵינּוּן כְּגוּוּנָא דְאֵינּוּן סְתִימִין דְקִיּוּמִי עֲלִיָּהוּ וְאֱלִין אֵינּוּן דְאֶתְחַזֵּין לְאַבְהָן, לְמַנְדַּע אֵינּוּן סְתִימִין דְמְזַדְהֵרִין, מִגּוֹ אֱלִין דְלֹא מְזַדְהֵרִי. וְאֵינּוּן דְמְזַדְהֵרִי וְאֵינּוּן סְתִימִין, אֶתְגְּלִיָּין לְמִשָּׁה, בְּהוּא רְקִיעָא דִּילִיָּהּ. וְאֱלִין קִיּוּמִי, עַל אֵינּוּן גּוּוּנִין דְאֶתְחַזֵּין בֵּיהּ בַּעֲיָנָא.

27. וְרָזָא דָא סְתִים עֵינָךְ, וְאַסְחַר גִּלְגֻלְךָ, וְיִתְגְּלִיָּין אֵינּוּן גּוּוּנִין דְנְהִרִין, דְמְזַדְהֵרִי, וְלֹא אֶתְיָהִיב רְשׁוֹ לְמִיחָמִי, אֶלָּא בַּעֲיִינִין סְתִימִין, בְּגִין דְאֵינּוּן סְתִימִין עֲלֵאִין, קִיּוּמִי עַל אֵינּוּן גּוּוּנִין דְאֶתְחַזֵּין, דְלֹא מְזַדְהֵרִי.

28. And of this we learned that Moshe merited the illuminating mirror, THE THREE COLUMNS OF ZEIR ANPIN AS MENTIONED that is placed over AND ILLUMINATES TO that MIRROR, which does not illuminate, WHICH IS MALCHUT. Other people in the world WERE WORTHY of the mirror, which does not illuminate ONLY, WHICH IS MALCHUT. But the patriarchs saw from within these three colors that appear IN MALCHUT those hidden THREE COLORS that are situated over them AND SHINE ON THEM, WHICH ARE THE THREE COLUMNS OF ZEIR ANPIN, which THREE VISIBLE IN MALCHUT do not shine. SO WE CONCLUDE THAT ALSO THE PATRIARCHS CONCEIVED CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, THOUGH NOT FROM THEIR PLACE IN ZEIR ANPIN, BUT ONLY FROM CHESED, GVURAH AND TIFERET THAT ARE RECEIVED IN MALCHUT AND APPEAR THERE. Therefore it is written: "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai", that is, by the THREE colors that are visible IN MALCHUT THAT IS CALLED EL SHADAI.

29. "But by my name, Hashem, I was not known to them": These are the supernal colors that are hidden yet illuminate, THE SECRET OF CHESED, GVURAH AND TIFERET THAT IS CALLED YUD HEI VAV HEI that Moshe merited to observe. And this is the secret reason why the eye is SOMETIMES closed and SOMETIMES OPEN AND visible. IF IT IS closed, it sees the illuminating mirror, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, AND IF IT IS open, it sees the mirror that does not illuminate, WHICH IS MALCHUT, AS MENTIONED. Therefore, THE VERSE SAYS, "And I appeared" in the mirror that does not illuminate, which is revealed, AS THE THREE COLORS ARE VISIBLE IN IT. Sight is mentioned in relation to it. BUT in relation to the illuminating mirror, WHICH IS ZEIR ANPIN, which is concealed, THAT IS, SIGHT DOES NOT PERTAIN TO IT, knowledge is mentioned, as is written: "BUT BY MY NAME, HASHEM, I was not known." AND IT DOES NOT SAY 'I DID NOT APPEAR,' SINCE SIGHT APPLIES ONLY TO MALCHUT. Rabbi Elazar and Rabbi Aba approached and kissed the hands OF RABBI SHIMON. Rabbi Aba wept and said, Woe, when you are gone from the world and the world will remain orphaned from you. Who will be able to illuminate THEN the words of Torah?

30. Rabbi Aba opened the discussion saying, "And thus (Heb. koh) shall you say so to him, a hearty greeting (lit. 'to the living')! Peace be both to you, and peace to your house, and peace to all that you have" (I Shmuel 25:6). HE ASKS, IT IS WRITTEN, "And you shall say koh to the living", WHICH MEANS THAT RICHES AND HONOR BEFIT A LIVING MAN, THAT IS, A RIGHTEOUS MAN. Did not David know Naval TO BE EVIL, to have said of him, SAYING TO HIM: "koh to the living?" HE ANSWERS, That day was the holy day of Rosh Hashanah and the Holy One, blessed be He, was sitting in judgment over the world. For the Holy One, blessed be He, he said, "And you shall say koh to the living" in order to attach 'koh' WHICH IS MALCHUT, to the 'living', WHICH IS YESOD OF ZEIR ANPIN, from which all life comes. "Peace be both to you." HE ASKS, What is "both to you?" IT SHOULD SAY 'YOU', SO WHEREFORE IS 'VAV (BOTH)?' HE ANSWERS, "both to you" refers to the Holy One, blessed be He, in order to connect the link of Faith, WHICH IS MALCHUT, WHICH IS CALLED "YOU" TO ZEIR ANPIN THAT IS CALLED VAV as is proper. THEREFORE, "BOTH TO YOU" IS SPELLED WITH A VAV.

28. ועל דא קרינן, משה זכה באספקלריא דנהרא דקיימא על ההוא דלא נהרא. שאר בני עולם, בההוא אספקלריא דלא נהרא. ואבהן הוו חמאן מגו אלן גוונין דאתגליון, אינון סתימין, דקיימי עליהו דאינון דלא נהרין, וע"ד כתיב, וארא אל אברהם אל יצחק ואל יעקב באל שדי, באינון גוונין דאתחזיון.

29. ושמי יי' לא נודעתי להם, אלן גוונין עלאין סתימין דזהרין, דזכה בהו משה לאסתכלא בהון. ורזא דא, דעינא סתים וגליא. סתים, חמי אספקלריא דנהרא, אתגלויא, חמי אספקלריא דלא נהרא. ועל דא, וארא, באספקלריא דלא נהרא, דאיהו באתגלויא, ביה כתיב ראיה. באספקלריא דנהרא דאיהו בסתימו, כתיב ביה ידיעה, דכתיב לא נודעתי. אתו רבי אלעזר ורבי אבא ונשקו ידוי. בכה רבי אבא, ואמר, ווי בד תסתלק מעלמא, וישתאר עלמא יתום מינך, מאן יכיל לאנהרא מלון דאורייתא.

30. פתח רבי אבא ואמר, ואמרתם כה לחי ואתה שלום וביתך שלום וכל אשר לך שלום. ואמרתם כה לחי, וכי דוד לא הוה ידע ביה בנבל, דאיהו אמר בגיניה, ואמרתם כה לחי, אלא, ההוא יומא, יומא טבא דר"ה הוה, וקודשא בריך הוא יתיב בדינא על עולם, ובגין קודשא בריך הוא קאמר, ואמרתם כה, לחי, לקשרא כה, לחי, דכל חיון ביה תליון. ואתה שלום, מאי ואתה אתה מבועי ליה. אלא, ואתה כללא לקודשא בריך הוא קאמר, בגין לקשרא קשרא דמהימנותא וכדקא יאות.

31. From this I deduce that it is forbidden to be the first to greet a wicked person and, if he is forced TO DO SO, he should be the first TO GREET like David who blessed the Holy One, blessed be He, though it seemed he spoke to him, NAVAL. And if you say it was deception, it is not so because it is not considered deception for anyone to offer up HIS WORDS to the Holy One, blessed be He, though it seems he spoke TO A PERSON. BECAUSE THIS IS THE WAY OF THE RIGHTEOUS, WHO SEEMINGLY SPEAK TO A PERSON, BUT OFFER THEIR WORDS TO THE HOLY ONE, BLESSED BE HE, IN ORDER TO FULFILL THE PASSAGE: "I HAVE SET HASHEM ALWAYS BEFORE ME" (TEHILIM 16:8). Whoever is the first to greet a righteous person, it is as though he is the first to greet the Holy One, blessed be He, and all the more so my master, MEANING RABBI SHIMON, who is the peace of above and below.

31. מִכָּאן אוֹלִיפְנָא, דְּהָא לְבַר נֶשׁ חַיִּיבָא, אֲסוּר לְאַקְדָּמָא לִיה שְׁלָם, וְאִי אֶצְטְרִיךְ, יְקָדִים לִיה כְּדוּר, דְּבְרִיךְ לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, וְאַתְחֲזִי דְּבִגְיָנִיה קְאָמֵר. וְאִי תִימָא דְּרִמָּאוֹת הוּא. לָאו. דְּהָא כָּל מָאן דְּסָלִיק לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, וְאַתְחֲזִי דְּבִגְיָנִיה קְאָמֵר, לָאו רִמָּאוֹת הוּא. וּמָאן דְּאַקְדִּים שְׁלָם לְזִבְאָה, כְּאִילוּ אֶקְדִּים לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, כ"ש מֵר, דְּאִיהוּ שְׁלָמָא לְעִילָא וְתַתָּא.

### 3. The four elements - fire, air, water, earth

Rabbi Chizkiyah tells us that when man was created he was made from the dust of the Holy Temple of below, and that the four winds of the world - Chesed, Gvurah, Tiferet and Malchut - became joined there. These four winds joined in the four elements of the world: fire, air, water and dust. Furthermore, the four directions of the world joined in the four elements. In this way the body of man is composed of and joins together the lower world and the world above. Next Rabbi Chizkiyah says that gold, silver, copper and iron are emitted from fire, air, water and dust. He explains further that fire stands in the direction of north, air in the east, water in the south and dust in the west. Opposites are combined, in that fire has power of heat and dryness, and it combines with the cold moist north. Water combines with the hot dry south. The east draws from them both so it is hot and moist. Fire and water circulate back and forth between these directions. They are in conflict, though, because fire wants to burn up water and water wants to extinguish fire. It is the air that reconciles them, as is seen in: "And the wind of Elohim hovers upon the surface of the water." Dust, then, receives from fire, water and air. The air is hot and moist because it draws from fire and water. Because dust is cold and dry it can receive from all of them. Next we are told how the metals are created from earth, air, fire and water. When the dust fused with fire, water and air to produce gold, silver and copper, the dirt became stronger and brought forth other metals. It also produced four rivers where the twelve precious stones are found that correspond to the twelve tribes and the twelve oxen under the sea. However, the main sustenance of the world is still the air, or spirit. Without it nothing could exist. The soul, Nefesh, could not exist without the air, Ruach. This is the secret of: "Also, that the soul be without knowledge is not good." Rabbi Shimon says that man's body was created from the dust of Malchut yet his soul was given to him from the dust of Binah. When he was created from the dust of above and below the fire, air and water of above and below were combined in him. This is how man was completed with a body and a soul.

#### The Relevance of this Passage

At last we are told how the elements that make up the world are combined in the human being, and how the spirit sustains everything. We can use the images of fire, water and air circulating and exchanging properties to remind ourselves what amazing creatures we are, well suited to the amazing creation of the world we inhabit. Another thing to contemplate while reading this section is the question of whether the elements could ever have combined at all if they hadn't done so in the human being, and if this isn't the essential reason for the creation of mankind.

32. "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai, but by my name, Hashem, I was not known to them" (Shemot 6:3). Rabbi Chizkiyah opened the discussion saying, "Blessed is the man to whom Hashem imputes no iniquity..." (Tehilim 32:2). How obtuse are people who do not know and do not observe why they are in the world. For when the Holy One, blessed be He, created the world, He made man in His image and made him the way He did, in order that he should be occupied with the Torah and walk in His ways.

32. וְאִירָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי יי' לֹא נִודַעְתִּי לָהֶם. רַבִּי חִזְקִיָּה פָתַח, אֲשֶׁרִי אָדָם לֹא יַחֲשֵׁב ה' לוֹ עוֹן וְגו'. כִּמְהָ אֵינּוֹן בְּנֵי נֶשָׂא אֲטִימִין, דְּלֹא יִדְעִין, וְלֹא מִסְתַּבְּלִין, עַל מַה קְיָיִמִין בְּעֵלְמָא. דְּהָא קוּדְשָׁא ב"ה כִּד בְּרָא עֵלְמָא, עֵבֶר לִיה לְבַר נֶשׁ בְּדִיוקְנָא דִּילִיה, וְאַתְקִין לִיה בְּתַקְוָנוּי, בְּגִין דִּישְׁתַּדַּל בְּאוּרִייתָא, וְיֵהֵךְ בְּאוּרְחוּי.

33. For when Adam was created, he was composed of the earth of the terrestrial Temple, WHICH IS MALCHUT THAT IS CALLED EARTH, THOUGH IT IS MALCHUT SWEETENED BY BINAH, WHICH IS CALLED THE EARTH OF THE TERRESTRIAL TEMPLE. And the four directions of the world, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, were joined the that place called the Temple, MEANING IN MALCHUT THAT IS MITIGATED BY BINAH. These four directions of the world joined in four aspects, which are the elements of the world, WHICH ARE fire, air, water and earth, WHICH ARE THE INNER PART OF CHESED, GVURAH, TIFERET AND MALCHUT, and the four directions of the world joined the four elements of the world. The Holy One, blessed be He, formed from them one body of supernal arrangement, WHICH IS BINAH, MEANING THAT MALCHUT IN IT WAS REFINED IN BINAH. THUS, this body is composed of two worlds, this lower world, WHICH IS MALCHUT, and the world above, WHICH IS BINAH.

33. דְּהָא כִּד אֲתַבְּרִי אָדָם, מַעֲמָרָא דְּמִקְדָּשָׁא דְּלִתְתָּא אֲתַתְּקֵן וְאַרְבַּע סְטְרֵי דְּעֵלְמָא, אֲתַתְּחַבְּרוּ בְּהוּא אֲתֵר דְּאַקְרִי בִּי מִקְדָּשָׁא. וְאֵינּוֹן אַרְבַּע סְטְרִין דְּעֵלְמָא, אֲתַתְּחַבְּרוּ בְּאַרְבַּע סְטְרִין, דְּאֵינּוֹן יְסוּדִין דְּעֵלְמָא, א"ש ר"ח וּמִי"ם וְעַפ"ר, וְאַתְחַבְּרוּ אַרְבַּע סְטְרִין אֵלִין, כִּד יְסוּדִין דְּעֵלְמָא, וְאַתְקִין מְנִינְהוּ קוּדְשָׁא בְּרִיךְ הוּא חֵד גּוּפָא בְּתַקְוָנָא עֲלָאָה. וְהָאִי גּוּפָא, אֲתַתְּחַבְּרֵן מִתְרִין עֲלָמִין, מַעֲלָמָא דָּא תַתָּאָה, וּמַעֲלָמָא דְּלְעִילָא.

34. Rabbi Shimon said, Come and see: The four first ones, WHICH ARE THE FOUR DIRECTIONS OF THE WORLD, are the secret of the Faith, WHICH IS THE NUKVA THAT IS CORRECTED BY THEM. They are the patriarchs of all the worlds, BECAUSE ALL THE WORLDS, BINAH, ZEIR ANPIN AND MALCHUT IN ATZILUT AND THE THREE WORLDS BRIYAH, YETZIRAH, AND ASYAH WERE FORMED FROM CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ARE THREE COLUMNS, AND MALCHUT THAT RECEIVE FROM THEM. And they are the secret of the supernal holy Chariot, MEANING BINAH, WHICH IS A CHARIOT TO CHOCHMAH. And these four elements - fire, air, water and earth - are a supernal secret CONTAINED IN THE FOUR DIRECTIONS OF THE WORLD, MEANING THAT THEY ARE THE INNER PART OF CHESED, GVURAH, TIFERET, AND MALCHUT. Gold, silver, brass, and iron originate in these four ELEMENTS, MEANING THAT GOLD ORIGINATES FROM THE UNION OF ZEIR ANPIN AND MALCHUT UNDER THE DOMINATION OF FIRE OF THE LEFT COLUMN; SILVER ORIGINATES IN THE UNION OF ZEIR ANPIN AND MALCHUT UNDER THE DOMINATION OF WATER OF THE RIGHT COLUMN; BRASS ORIGINATES IN THE DOMINATION OF THE CENTRAL COLUMN AND IRON IN MALCHUT WHEN IT IS NOT UNITED WITH ZEIR ANPIN. Under these FOUR, there are other similar metals. FROM THE GOLD METAL A GREEN METAL ALLOY IS PRODUCED AND FROM THE SILVER METAL, LEAD, ETC.

35. Come and see, fire, air, water and earth are the first ones and the roots above and below; upper and lower beings are based on them. These four ELEMENTS - FIRE, AIR, WATER AND EARTH-correspond to the four directions of the world, BECAUSE THE RELATION BETWEEN THEM IS THAT OF AN OUTER TO THE INNER. THEREFORE, THEY are situated in these four - north, south, east and west - which are the four directions of the world, and the four ELEMENTS abide in them. Fire IS to the north side, WHICH ARE THE VOWEL SHURUK, THE LEFT COLUMN AND THE SFIRAH OF GVURAH. Air is to the east side, WHICH IS THE VOWEL CHIRIK, THE CENTRAL COLUMN AND THE SFIRAH OF TIFERET. Water is to the south side, WHICH IS THE VOWEL CHOLAM, THE RIGHT COLUMN AND THE SFIRAH OF CHESED. Earth is to the west, WHICH IS THE SFIRAH OF MALCHUT THAT RECEIVES THE THREE, FIRE, AIR AND WATER. And these four ELEMENTS - FIRE, AIR, WATER EARTH - are connected to the four DIRECTIONS - NORTH, SOUTH, EAST, AND WEST. And they are all one, EXCEPT THEY ARE WRAPPED ONE WITHIN THE ANOTHER AS OUTER AND INNER. And these FIRE, AIR, WATER, EARTH produce four metals, NAMELY BY MEANS OF UNION WITH MALCHUT, which are gold, silver, brass and iron. And together there are twelve ASPECTS, and are all one, NAMELY THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. AND THEY ARE THUS THREE TIMES FOUR, BECAUSE THE FIRST EIGHT ARE INNER AND OUTER, AND THE FOUR METALS ARE PRODUCED BY THEM, AS SHALL BE SAID.

36. Come and see: Fire is in the Left COLUMN to the north side, WHICH IS GVURAH. Because in the fire are the power of the heat and the power of the dryness. Its opposite is the north, WHICH IS COLD AND MOIST. The one blends with the other and they are one. Water is in the Right COLUMN and is to the south side, WHICH IS CHESED AND IS HOT AND DRY, AS SHALL BE SAID. And the Holy One, blessed be He, in order to join them together, mate the disposition of the one as the disposition of the other.

34. אר"ש, תא חזי, ד' קדמאי אינון רזא דמהימנותא. ואינון אבהן דכלהו עלמין. ורזא דרתיכא עלאה קדישא. ואינון ד' יסודין: א"ש רז"ח ומי"ם ועפ"ר. אלין אינון רזא עלאה. ומאינון נפקין, זה"ב וכס"ף ונחש"ת וברז"ל. ותחות אלין מתכאן אחרגין, דרמיון לון.

35. תא חזי. א"ש רז"ח ומי"ם ועפ"ר, אלין אינון קדמאי ושרשין דלעילא ותתא, ותתאין ועלאין עליהו קיימין. ואלין אינון ארבע, לארבע סטרי עלמא, וקיימין בארבע אלין: צפון, ודרום, ומזרח, ומערב. אלין אינון ארבע סטרי דעלמא, וקיימין בארבע אלין. א"ש לסטר צפון. רז"ח לסטר מזרח. מי"ם לסטר דרום. עפ"ר לסטר מערב. וארבע אלין, בארבע אלין קטירין, וכלהו חד, ואלין עבדי ארבע מתכאן, דאינון זה"ב וכס"ף ונחש"ת וברז"ל הא אינון תריסר, וכלהו חד.

36. תא חזי, אש הוא בשמאלא, לסטר צפון, דהא אש, תוקפא דחמימותא ביה, ונבישו דיליה תקיף. וצפון בהפוכא דיליה הוא, ואתמזיג חד בחד ואיהו חד. מים לימינא, והוא לסטר דרום. וקודשא בריך הוא, לחברא לון בחדא, עביד מזגא דא במזגא דא.

37. HE EXPLAINS FURTHER, IN the north, WHICH is cold and moist, WAS fire PLACED, WHICH IS hot and dry. SIMILARLY, He switched them in the south side. IN the south, WHICH is hot and dry, water WAS PLACED, WHICH IS cold and moist. NOW HE EXPLAINS THE BLENDING TOGETHER THAT HE AFFECTED. AND HE SAYS, And the Holy One, blessed be He, blended them as one, because water emerges from the south and enters into the north, and water flows from the north. SIMILARLY fire emerges from the north and comes into the power of the south, and the power of heat emerges into the world from the south. WE SEE THAT THE NORTH BRINGS FORTH WATER THAT APPERTAINS TO THE SOUTH, AND THE SOUTH PRODUCES HEAT THAT APPERTAINS TO THE NORTH because the Holy One, blessed be He, CAUSED them to borrow from each other. And each one lent the other of its own, as appropriate. Similarly, the wind and the east side, WHICH ARE HOT AND MOIST, CONTAINS TWO OPPOSITES BECAUSE HEAT COMES FROM THE FIRE, WHICH IS IN THE NORTH, AND MOISTURE COMES FROM WATER, WHICH IS IN THE SOUTH, in order that they should lend one to the other, to be included and join with each other.

38. HE EXPLAINS THE OPPOSITES CONTAINED AIR AND IN THE EAST, AND SAYS, Come and see, fire is on the one side, SOUTH, and water is on the other, NORTH. They are in conflict, AS FIRE WANTS TO BURN THE WATER AND WATER WANTS TO EXTINGUISH FIRE. Air comes between them and holds both sides together, UPHOLDING THEM BOTH, as is written: "And a wind from Elohim moved over the surface of the water" (Beresheet 1:2). For fire is situated above to the SOUTH side and water to the NORTH side. Air comes between them, holds both sides and settles the quarrel. The water, air and fire stand over the earth, and by means of the three over it, it receives from all of them.

39. HE EXPLAINS FURTHER, SAYING, Come and see, air IS TO the east. BEHOLD, the east is hot and moist AND SO air is hot and moist. Therefore, it is attached to both sides, since fire is hot and dry and water is cold and moist. SO the hot aspect in air, which is hot and moist, is attached to fire and the cold aspect in it is attached to water. It therefore brought peace and nullified the conflict between fire and water.

40. Earth is cold and dry; therefore, it can receive upon itself all of them, NAMELY THE FIRE, WATER AND AIR. They all perform their tasks by it, and it receives from all of them in order to produce by their powers sustenance to the world. Because the earth is attached to the west, being cold and dry LIKE THE WEST, and the cold aspect IN THE EARTH is attached to the north, which is cold and moist, because cold is attached to cold, therefore, the north is attached to the west from the one side. That which is dry in the south, which is hot and dry, is attached to the dryness of the west on the other side OF THE WEST. And so the west is attached to the two sides.

37. צֶפּוֹן אִיהוּ קֵר וְלֹחַ, אֲשֶׁא חֵם וְיָבֵשׁ. אַחֲלָף לוֹן לְסֹטֶר דְּרוֹם. דְּרוֹם, אִיהוּ חֵם וְיָבֵשׁ. מִיָּם קְרִים וְלֹחִים. וְקוֹדֶשׁא בְּרִיךְ הוּא מְזִיג לוֹן בְּחֹד הַנִּמְקִי מִיָּא מְדְרוֹם, וְעָלִין בְּגוֹ צֶפּוֹן. וּמִצֶּפּוֹן נִגְדִי מִיָּא. נִמְקִי אֲשֶׁא מִצֶּפּוֹן, וְעָלַל בְּתוֹקְפָא דְּדְרוֹם, וּמְדְרוֹם נִמְקִי תוֹקְפָא דְּחִמִּימוּתָא לְעֵלְמָא. בְּגִין דְּקוֹדֶשׁא בְּרִיךְ הוּא אוֹזִיף דָּא בְּדָא, וְכָל חֹד וְחֹד אוֹזִיף לְחִבְרִיָּה מְדִילִיָּה בְּדָקָא חֲזִי לִיהּ. בְּגוּוּנָא דָּא רוּחַ וּמְזֶרַח, בְּגִין דִּיּוֹזִיף כָּל חֹד לְחִבְרִיָּה, וְאַתְבָּלִיל דָּא בְּדָא, לְאַתְחַבְרָא בְּחֹד.

38. תָּא חֲזִי, אֲשֶׁא מִסְטֵרָא דָּא, מִיָּם מִסְטֵרָא דָּא. וְאִינוּן מַחְלֻקָת. עָלַל רוּחַ בִּינִייהוּ, וְאַחִיד לְתֵרִין סְטְרִין. הֲדָא הוּא דְּכִתִּיב וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם. דִּהָא אֲשֶׁא קָאִים לְעִילָא בְּסֵטֵרָא דָּא. וּמִיָּם קִיּוּמִי. רוּחָא אֵעִיל בִּינִייהוּ, וְאַחִיד לְתֵרִין סְטְרִין, וְאַפְרִישׁ מַחְלֻקָת. עֶפֶר מִיָּא קִיּוּמִי עָלִיָּה וְרוּחָא וְאַשָּׁא וּמִקְבָּלָא מִכְּלָהוּ, בְּחִילָא דְּתַלְתָּא אֱלִין דְּקִיּוּמִי עָלֵהּ.

39. תָּא חֲזִי, רוּחַ וּמְזֶרַח. מְזֶרַח, חֵם וְלֹחַ, רוּחַ, חֵם וְלֹחַ אִיהוּ, וּבְגִינֵי כֶךְ, אַחִיד לְתֵרִין סְטְרִין, דִּהָא אֲשֶׁ חֵם וְיָבֵשׁ, וּמִיָּם קְרִים וְלֹחִים, רוּחַ אִיהוּ חֵם וְלֹחַ, סְטֵרָא דִּאִיהוּ חֵם, אַחִיד בְּאֲשָׁא. סְטֵרָא דִּאִיהוּ לֹחַ, אַחִיד בְּמִיָּא. וְעַל דָּא אֲסָכִים בִּינִייהוּ, וְאַפְרִישׁ מַחְלֻקָת דִּאֲשָׁא וּמִיָּא.

40. עֶפֶר אִיהוּ קֵר וְיָבֵשׁ, וְעַד מִקְבָּל עָלֵיָּה כְּלָהוּ, וְכָלָהוּ עֲבָדֵי בֵּיה עֲבִידִתִּייהוּ, וּמִקְבָּלָא מִכְּלָהוּ, לְאַפְקָא בְּחִילִיהוּן מְזוּנָא לְעֵלְמָא. בְּגִין דְּבִמְעָרְב אֲתֵאָחִיד עֶפְרָא, דִּאִיהוּ קֵר וְיָבֵשׁ. וְסֵטֵרָא דִּאִיהוּ קֵר, אַחִיד בְּצֶפּוֹן דִּאִיהוּ קֵר וְלֹחַ, דִּהָא קְרִירָא אֲתֵאָחִיד בְּקְרִירָא. בְּגִ"כ צֶפּוֹן אֲתֵאָחִיד בְּמְעָרְב בְּסֵטֵרָא דָּא. דְּרוֹם דִּאִיהוּ חֵם וְיָבֵשׁ, בִּהְהוּא יְבִישׁוּתָא דִּילִיָּה, אַחִיד לְיְבִישׁוּתָא דְּמְעָרְב בְּסֵטֵרָא אַחְרָא, וְאַתֵּאָחִיד מְעָרְב בְּתֵרִין סְטְרִין.

41. The south similarly is attached to the east, for the heat of the south fuses with the heat of the east. Similarly the east is attached to the north, because its moistness fuses with the moistness of the north. Now there is south-east, MEANING THAT THEY ADHERE TO EACH OTHER THROUGH THEIR MUTUAL HEAT, north-east, THROUGH THEIR MUTUAL MOISTNESS, north-west THROUGH THEIR MUTUAL COLDNESS, and south-west THROUGH THEIR MUTUAL DRYNESS. They all are combined with each other, for they evolve from one to another.

42. In a similar way, north produces gold, because gold is formed by the potency of the fire. This is the meaning of: "From the north comes forth gold" (Iyov 37:22), since fire fuses with the earth and gold is formed. This is the meaning of: "He has gold dust" (Iyov 28:6), and the secret meaning of "two gold Cherubs" (Shemot 25:18).

43. Water fuses with earth, and the coldness OF THE EARTH with the moistness of the water produces silver, WHICH IS THE SECRET OF THE LIGHT OF CHASSADIM IN THE SOUTH, WHICH FLOWS FROM ABOVE DOWNWARDS. WHEN IT FUSES WITH THE COLDNESS AND DRYNESS IN THE EARTH, THE DRYNESS OF THE EARTH IS VOIDED AND BECOMES MOIST, MEANING THAT IT FLOWS FROM ABOVE DOWNWARDS. THIS GRADE OF EARTH IS CALLED SILVER. Now earth is attached to two sides, to gold and silver, and is placed between them. Air holds to water and fire, BEING THE CENTRAL COLUMN AS MENTIONED, and brings them both out as one which is CONSIDERED: "like burnished brass" (Daniel 10:6). When earth is on its own, with its coldness and dryness, it produces iron, as mentioned. This is deduced from: "If the iron is blunt (Heb. kehah)..." (Kohélet 10:10). EARTH, WHICH IS MALCHUT, IS CALLED THE DARK (HEB. KEHAH) HAND BECAUSE MALCHUT IS THE SECRET OF THE HAND TEFILIN, AS IS KNOWN.

44. This earth fuses with them all, NAMELY WITH FIRE, AIR AND WATER, and they all produce with it according to their likeness. FIRE PRODUCES GOLD, WHICH IS LIKE IT AND SO DOES WATER PRODUCE SILVER, WHICH IS LIKE IT. Come and see: Without earth, there is neither gold, silver nor brass, because each one lends to the other of its characteristics IN ORDER to combine one with the other. And the earth fuses with all of them because the two sides, fire and water, fuse with it. FOR THE COLDNESS IN IT FUSES WITH THE WATER AND THE DRYNESS IN IT FUSES WITH THE FIRE. And air, WHICH IS ZEIR ANPIN, is attracted to it because IT COMBINES these two - FIRE AND WATER - and performs its deed by it. AIR ALSO COMBINES FIRE AND WATER, FOR THE HEAT IN IT IS FROM FIRE AND THE MOISTNESS IN IT IS FROM WATER.

45. We find that when the earth fused WITH FIRE, WATER AND AIR THAT PRODUCED WITH IT GOLD, SILVER AND BRASS, EARTH ACQUIRED STRENGTH. EARTH made and produced other METALS similar TO GOLD, SILVER AND BRASS. In the likeness of gold, the earth produces dross OF GOLD, which is green just like real gold. In the likeness of silver, it produces lead, WHICH IS LIKE SILVER, and in the likeness of the superior brass, it produces tin, which is called brass minor. In the likeness of iron, it produces a DIFFERENT kind of iron. This is derived from: "Iron sharpens iron" (Mishlei 27:17). IT SHOWS THAT THERE ARE TWO KINDS OF IRON.

41. וְכֵן אֶתְאָחִיד דְּרוֹם בְּמִזְרָח, דִּהּא חֲמִימוּתָא דְּדְרוֹם, אֶתְאָחִיד בֵּיהּ בְּחִמְימוּתָא דְּמִזְרָח. וּמִזְרָח אֶתְאָחִיד בְּצִפּוֹן דִּהּא לְחוּתָא דִּילִיָּהּ אֶתְאָחִיד בְּלְחוּתָא דְּצִפּוֹן. הִשְׁתָּא אֲשֶׁתִּכַּח דְּרוֹמִי"ת מִזְרָחִי"ת. מִזְרָחִי"ת צִפּוֹנִי"ת. צִפּוֹנִי"ת מִעֲרָבִי"ת. מִעֲרָבִי"ת דְּרוֹמִי"ת וְכִלְהוּ כְּלִילָן דָּא בְּדָא, לְאֲשֶׁתִּלְשָׁלָא חַד בְּחַד.

42. כְּגִוּוֹנָא דָּא, צִפּוֹן עֵבִיד דִּהֲבָא. דִּמְסִטְרָא דִּתּוֹקְפָא דִּאֲשָׁא, אֶתְעֵבִיד דִּהֲבָא. וְהֵינּוּ דְכֶתִיב, מִצִּפּוֹן זָהָב יֵאָתֶה. דָּאֲשׁ אֶתְאָחִיד בְּעֶפֶר, וְאֶתְעֵבִיד דִּהֲבָא. וְהֵינּוּ דְכֶתִיב, וְעַפְרוֹת זָהָב לוֹ. וְרָזָא דָּא, שְׁנַיִם כְּרוּבִים זָהָב.

43. מִיָּם אֶתְאָחִיד בְּעֶפֶר, וּקְרִירוּתָא בְּלְחוּתָא עֵבִיד כֶּסֶף, הִשְׁתָּא הָא עֶפֶר אֶתְאָחִיד בְּתֵרִין סִטְרִין, בְּזָהָב וּבְכֶסֶף, וְאֶתִּיְהִיב בִּינִיָּהּ. רוּחָא אָחִיד לְמִיָּם, וְאָחִיד לְאֵשׁ, וְאֶפִּיק תֵּרִין בְּחַד, דִּאִיהוּ עֵין נְחֹשֶׁת קָלִל. וְעֶפֶר דְּקֶאמְרֵן, כִּד אִיהוּ בְּלְחוּדוֹ, בִּיבִישׁוֹ וּקְרִירוֹ דִּילִיָּהּ, נָפִיק בְּרָזֶל, וְסִימְנִין, אִם קָהָה הִבְרִזֵּל וְגו'.

44. וְהָאֵי עֶפֶר, אֶתְאָחִיד בְּכִלְהוּ, וְכִלְהוּ עֵבִידִין בֵּיהּ כְּגִוּוֹנָא דִּלְהוֹן. תָּא חֲזִי, בְּלֹא עֶפֶר, לִית זָהָב וְכֶסֶף וְנְחֹשֶׁת, דִּהּא כָּל חַד וְחַד אוֹזִיף לְחֻבְרִיָּה מְדִילִיָּהּ, לְאֶתְקַשְׂרָא דָּא בְּדָא. וְאֶתְאָחִיד עֶפֶר בְּכִלְהוּ, בְּגִין דְּתֵרִין סִטְרִין אָחִידִין לִיָּהּ, אֲשָׁא וּמִיָּא. וְרוּחָא אֶתְקָרִיב בֵּיהּ, בְּגִין אֵלִין תֵּרִין וְעֵבִיד בֵּיהּ עֵבִידִתָּא.

45. אֲשֶׁתִּכַּח, דִּכְדַּר אֶתְחַבֵּר עֶפֶרָא בְּהִדְיָיָהּ, עֵבִיד וְאוֹלִיד עֶפֶרָא אַחֲרָנִין, כְּגִוּוֹנָא דִּלְהוֹן. כְּגִוּוֹנָא דִּזָּהָב, אוֹלִיד עֶפֶרָא סוּסְפִיתָא יְרוּקָא, דִּאִיהוּ כְּגִוּוֹנָא דִּדְהֲבָא מִמֶּשׁ. כְּגִוּוֹנָא דְכֶסֶף, אוֹלִיד עוֹפְרָת. כְּגִוּוֹנָא דִּנְחֹשֶׁת עִילָאָה, אוֹלִיד קְסִיטְרָא דִּאִיהוּ נְחֹשֶׁת זוּטָא. כְּגִוּוֹנָא דְּבִרְזֶל, אוֹלִיד בִּרְזֶל, וְסִימְנֵן בִּרְזֶל בְּבִרְזֶל יְחַד.

46. Come and see: Fire, air, water and earth are all attached to each other and connected to one another. There is no division between them. THEREFORE THERE IS NO DISCONNECTION BETWEEN GOLD, SILVER AND BRASS THAT EMERGED FROM THEM. But those that earth produces afterwards, NAMELY THE DROSS OF GOLD, LEAD, TIN AND IRON, do not connect with each other as those superior do, NAMELY GOLD, SILVER AND BRASS THAT EMERGE FROM FIRE, WATER AND AIR, WHEN COMBINED WITH EARTH. This is stated in the verse: "And from thence it was parted, and branched into four streams" (Beresheet 2:10). Among those there is division.

47. Since when the earth produced by the power of the three upper ones, it brought forth ON ITS OWN four rivers, where there are precious stones. They concentrate in one place, NAMELY IN THE RIVER PISHON ONLY, THAT ORIGINATES FROM THE POWER OF THE FIRE WHICH IS IN THE EARTH, as is written: "There is the crystal and the onyx stone" (Ibid. 12). And these precious stones are twelve in number, to the four directions of the world, THREE TO EVERY SIDE. FOR WHEN THEY ARE INCLUDED WITHIN EACH OTHER THERE ARE ONLY THREE TO EACH OF FIRE, WATER, AIR AND EARTH, INSTEAD OF FOUR TO EACH SIDE, SINCE EARTH HAS NO ILLUMINATION OF ITS OWN, BEING JUST THE RECIPIENT. And they correspond to the twelve tribes, as is written: "And the stones shall be with the names of the children of Yisrael, twelve, according to their names" (Shemot 28:21). And these are the twelve oxen that stood under the sea THAT SOLOMON MADE, MENTIONED IN I MELACHIM 7:25.

48. Come and see: Even though the four aspects that we mentioned are interconnected and sustain the world, it is mostly sustained on air. Everything exists because of it. The Nefesh exists only with air (Ruach), for if air would be missing FROM IT even for one moment, the Nefesh could not exist. This is the secret of what is written: "Also, that the soul (Nefesh) be without knowledge is not good" (Mishlei 19:2). DA'AT (KNOWLEDGE) IS THE CENTRAL COLUMN THAT IS CALLED AIR. A Nefesh without Ruach is no good and cannot exist.

49. Come and see: These twelve stones we mentioned are the twelve oxen that are under the sea THAT SOLOMON MADE. FOR THE NUKVA IS CALLED SEA, AND IT STANDS UPON TWELVE OXEN, WHICH ARE FOUR OXEN EACH ONE COMPOSED OF THREE IN THE WORLD OF BRIYAH. THEY ARE CALLED OXEN BECAUSE THEY ARE MOSTLY UNDER THE DOMINATION OF THE LEFT, AS IT IS SAID: "THE FACE OF AN OX ON THE LEFT SIDE" (YEchezkel 1:10). Therefore, the twelve tribal princes took, AS IS SAID: "All the oxen for burnt offering were twelve bullocks..." (Bemidbar 7:87). It is all a lofty secret, and one who will observe these things will understand the secret of Supernal Wisdom wherein lies the essence of everything.

46. תָּא חֲזִי, אֵשׁ רוּחַ מַיִם וְעָפָר, כֻּלָּהוּ אֶחָדֶּךָ דָּא בְּדָא, וְאֶתְקַשְׁרֵן דָּא בְּדָא. וְלֹא הָיִי בָּהּ פְּרוּדָא. וְעָפָר דָּא, בְּדָא אִיהוּ אוֹלִיד לְבִתְרָא, לֹא מִתְקַשְׁרֵן דָּא בְּדָא בְּאִינוּן עֲלָאִי, כְּמָה דָּאֵת אֲמַר, וּמִשָּׁם יִפְרֵד וְהִיא לְאַרְבַּעָה רָאשִׁים, בְּאֵלִין הָיִי פְּרוּדָא.

47. בְּגִין דְּהָא עָפָר, בְּדָא אִיהוּ אוֹלִיד בְּחִילָא דִּתְלַת עֲלָאִי, אֶפִּיק אַרְבַּעָה נְהָרִין, דִּתְמֵן מִשְׁתַּבְּחִי אַבְנֵי יָקָר, וּבְאַתֵּר חָד אִינוּן, דִּכְתִּיב שֵׁם הַבְּדִלָח וְאֵבֶן הַשֹּׁהַם. וְאֵלִין אַבְנֵי יָקָר אִינוּן תְּרִיסַר, וְאִינוּן לְאַרְבַּע סְטְרֵי עֲלֵמָא, לְקַבִּיל תְּרִיסַר שְׁבָטִין, דִּכְתִּיב וְהָאֲבָנִים תְּהִיִּן עַל שְׁמוֹת בְּנֵי יִשְׂרָאֵל שְׁתֵּים עָשָׂר עַל שְׁמוֹתָם. וְאֵלִין תְּרִיסַר בְּקָר, דְּאִינוּן תַּחוֹת יָמָא.

48. תָּא חֲזִי, כֹּל אַרְבַּעָה סְטְרִין עֲלָאִין דְּקַאמְרֵן, אֶף עַל גַּב דִּמְתַּקְשְׁרֵן דָּא בְּדָא, וְאִינוּן קִיּוּמָא דִּלְעִילָא וְתַתָּא, קִיּוּמָא דְעֲלֵמָא יְתִיר רוּחַ, בְּגִין דְּכֹלָא קִיּוּמָא בְּגִינִיהּ, וְנִפְשָׁא לֹא קִיּוּמָא אֶלָּא בְּרוּחָא, דְּאִי גִרַע רוּחָא אֲפִילוּ רִגְעָא חָדָא, נִפְשָׁא לֹא יִכִּילַת לְאַתְקִיּוּמָא, וְרָזָא דָּא כְּתִיב, גַּם בְּלֹא דַעַת נִפְשָׁא לֹא טוֹב. נִפְשָׁא בְּלֹא רוּחָא לֹאוּ אִיהוּ טוֹב, וְלֹא יִכִּילַת לְאַתְקִיּוּמָא.

49. וְתָא חֲזִי, אִינוּן תְּרִיסַר דְּקַאמְרֵן, דְּאִינוּן תְּרִיסַר אַבְנִין, אִינוּן תְּרִיסַר בְּקָר, דִּתַּחוֹת יָמָא. בְּגִין כִּךְ, נִטְלוּ אִינוּן תְּרִיסַר נְשׁוּאִים, כֹּל הַבְּקָר לַעֲלֹה שְׁנַיִם עֶשֶׂר פָּרִים וְגו'. וְכֹלָא רָזָא עֲלָאָה הוּא, וּמֵאֵן דִּישְׁגַּח בְּמֵלִין אֵלִין, יִשְׁגַּח בְּרָזָא דְּחֻכְמַתָּא עֲלָאָה, דְּעָקָר דְּכֹלָא בִּיה.

50. Rabbi Shimon said, Rabbi Chizkiyah said that when the Holy One, blessed be He, created Adam, NAMELY HIS BODY, it was created from the earth of the terrestrial Temple, WHICH IS MALCHUT. Yet his soul was given to him from the earth of the celestial Temple, WHICH IS BINAH. As he was created from the lower earth, three aspects of the elements of the world, WHICH ARE LOWER FIRE, AIR, AND WATER were combined with it, WITH EARTH. So when he was created from the upper earth, three aspects of the elements of the world, UPPER FIRE, AIR AND WATER, were combined WITH EARTH, and Adam was complete IN BODY AND IN SOUL. This is the meaning of: "Blessed is the man to whom Hashem imputes no iniquity, and in whose spirit there is no guile" (Tehilim 32:2). When will Hashem not impute iniquity to him? When there is no guile in his spirit, NAMELY, WHEN HE HAS A SOUL FROM BINAH.

51. Come and see: Moshe was more perfect than the patriarchs because the Holy One, blessed be He, spoke to him from a higher grade than all of them, THAN THE GRADE OF THE PATRIARCHS. Moshe frequented the inside of the King's house, WHICH IS ZEIR ANPIN, NAMELY THAT HE WAS OF THE ASPECT OF DA'AT, WHO IS INNER ASPECT OF ZEIR ANPIN. Therefore it is written: "And I appeared to Abraham, to Isaac, and to Jacob..." and we already explained this.

4. "And I will bring you out...and I will deliver you... and I will redeem you"

Rabbi Yehuda tells us that the exodus from Egypt was the most important part of the events in the title verse; that is why it was mentioned first. But Rabbi Yosi thinks that the best parts are: "and I will deliver you" "and I will redeem you" because this meant the children of Yisrael would not be followed or harmed and they would be redeemed. Furthermore, Hashem promised to accept them as His people and bring them to the land of Yisrael.

The Relevance of this Passage

For deeper understanding of this section it is essential to remember that it applies to each of us as individuals. Remembering God's promise to deliver us from any kind of servitude, to keep us safe, to bring us back to Himself and to give us a home, we can go through our days with renewed faith and hope in our own futures.

52. "Therefore say to the children of Yisrael, 'I am Hashem and I will bring you out'" (Shemot 6:6). Rabbi Yehuda said this passage is in reverse order, for it is first written: "And I will bring you out from under the burdens of Egypt" and then: "And I will deliver you out of their bondage" and then: "And I will redeem you." Should it not have first said, 'I will redeem you' and then: 'And I will bring you out.' AND HE ANSWERS, The most important point of all HE MENTIONED first. Because the Holy One, blessed be He, wanted to herald to them first the best of all, WHICH IS THE EXODUS FROM EGYPT.

53. Rabbi Yosi said, But the best of all is: "And I will take you to Me for a people, and I will be to you as an Elohim" (Ibid. 7). YET He told them this afterwards. He said to him that there was nothing better for them than an exodus at that time, because they thought they would never leave their bondage. For they saw that all the prisoners among them were tied with knots of sorcery, and that they would be forever prevented to go free from them. Therefore, they were announced FIRST of that which was more dear to them than anything else.

50. אָמַר ר' שְׁמַעוֹן, הָא דְאָמַר ר' חִזְקִיָּה, דְּכַד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, מֵעַפְרָא דְּמִקְדָּשָׁא דְּלְתַתָּא אֲתַבְּרִי, מֵעַפְרָא דְּמִקְדָּשָׁא דְּלַעִילָא אֲתִיְהִיב בֵּיה נִשְׁמָתָא. כְּמָה דְּכַד אֲתַבְּרִי מֵעַפְרָא דְּלְתַתָּא, אֲתַחֲבְרוּ בֵּיה תִּלַּת סְטְרָא יְסוּדֵי עֲלָמָא. הֵכִי נִמִּי כַּד אֲתַבְּרִי מֵעַפְרָא דְּלַעִילָא, אֲתַחֲבְרוּ בֵּיה תִּלַּת סְטְרֵי יְסוּדֵי עֲלָמָא, וְאַשְׁתְּלִים אָדָם. וְהֵינֵנו דְּכֵתִיב, אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְיָ לֹא עֹון וְאִין בְּרוּחוֹ רְמִיָּה. אִימָתִי לֹא יַחֲשֹׁב יְיָ לֹא עֹון, בְּזִמְנ דְּאִין בְּרוּחוֹ רְמִיָּה.

51. תָּא חֲזִי, מֹשֶׁה אֲשְׁתְּלִים יְתִיר מֵאַבְרָהָן, בְּגִין דְּמִלִּיל עֲמִיה קוּדְשָׁא בְּרִיךְ הוּא, מִדְּרָגָא עֲלָאָה יְתִיר מִכְּלָהוּ, וּמֹשֶׁה פְּנִימָאָה דְּבִי מַלְכָּא עֲלָאָה הוּא, וְעַל דָּא כְּתִיב, וְאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב וְגו', וְהָא אוֹקִימָנָא מִלֵּי.

52. לְכֹן אָמַר לְבְנֵי יִשְׂרָאֵל אֲנִי יְיָ וְהוֹצֵאתִי אֶתְכֶם. רַבִּי יְהוּדָה אָמַר, הָאִי קָרָא אֶפְכָּא הוּא, דְּכֵתִיב וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלּוֹת מִצְרַיִם בְּקִדְמִיתָא, וּלְבָתֵּר וְהֵצֵאתִי אֶתְכֶם מֵעֲבֹדָתָם, וּלְבָתֵּר וְגֵאלְתִּי אֶתְכֶם, הוּא לִיָּה לְמִימַר מַעֲיָקְרָא וְגֵאלְתִּי אֶתְכֶם, וּלְבָתֵּר וְהוֹצֵאתִי אֶתְכֶם. אֵלָּא, עֲקָרָא דְּכָלָא בְּקִדְמִיתָא, דְּבַעָא קוּדְשָׁא בְּרִיךְ הוּא לְבִשְׂרָא לֹון בְּשַׁבְחָא דְּכָלָא בְּקִדְמִיתָא.

53. אָמַר רַבִּי יוֹסִי, וְהָא שְׁבַחָא דְּכָלָא, וּלְקַחְתִּי אֶתְכֶם לִי לְעָם וְהֵייתִי לָכֶם לֵאלֹהִים, וְאָמַר לִיָּה לְבָתֵּר. א"ל, בְּהָהוּא זְמַנָּא, לִית לְהוּ שְׁבַחָא אֵלָּא יִצִּיאָה. דְּחֻשִּׁיבֵי דְּלֹא יִמְקוֹן מֵעֲבֹדוֹתָהוֹן לְעֲלָמִין, בְּגִין דְּהוּ חֲמָאן תַּמָּן דְּכָל אֲסִירֵי דְּהוּ בִּינִיָּהוּ מְקַשְׂרוּ לֹון בְּקַשְׂרָא דְּחֻרְשֵׁי, וְלֹא יִכְלִין לְנַמְקָא מִבִּינִיָּהוּ לְעֲלָמִין. וּבְגִין כֵּךְ, מַה דְּחָבִיב עֲלֵיהוּ מִכְּלָא, אֲתַבְּשְׂרוּ בֵּיה.

54. And if you argue that even though they left EGYPT, the Egyptians might follow them to harm them, THEREFORE it is written: "And I will deliver you out of their bondage." If you say it is possible that they would go out and be saved BUT they would not be redeemed, the Torah says, "And I will redeem you with an outstretched arm." If you say that He would not accept them AS HIS PEOPLE, it is written: "And I will take". And if you say that when He accepts them AS A PEOPLE, He will not bring them to the land of Yisrael, of this is written: "And I will bring you into the land..." (Shemot 6:8).

54. ואִי תִימָא אַע"ג דְּנִפְקוּ, הָא דִּילְמָא יִזְלוּ  
בְּתַרְיֵיהוּ לְאַבְאָשָׁא לֹון, בְּתִיב וְהַצַּלְתִּי אֶתְכֶם  
מֵעֲבֹדָתָם. וְאִי תִימָא הָא יִפְקֹון וְיִשְׁתַּזְבֹּון, וְלֹא יִהְיֶה  
לֹון פְּרִיקָא, ת"ל וְגֵאלְתִּי אֶתְכֶם בְּזִרְעִי נְטוּיָה. וְאִי  
תִימָא לֹא יִקְבָּלֶם, הָא בְּתִיב וְלִקְחָתִי. וְאִי תִימָא  
בְּשִׁיקְבָּלֶם לֹא יָבִיִּים לְאַרְץ, הָא בְּתִיב וְהִבֵּאתִי  
אֶתְכֶם וְגו'.

## 5. General and particular

Rabbi Yosi opens with: "And I shall take you to me as a people and I will be to you as a Elohim and you will know that I am Hashem your Elohim." Rabbi Shimon tells us that the first and most important precept is to know God in the general sense - to know that there is a supernal ruler who is the master of the world and who created all the worlds, heaven and earth, and all their beings. Just as this is the beginning of the precepts, the end of them is to know Him particularly: General and Particular are Beginning and End. They are also the secret of male and female as in Zeir Anpin and Nukva. At the end of 40 years of wandering after leaving Egypt, Moses told the children of Yisrael: "Know therefore this day, and consider it in your heart that Yud hei vav hei is the Elohim." This then is the particular. Rabbi Shimon says that the fear of Hashem is the beginning of knowing Him in particular. We are told next that a person should perfect the 248 limbs of the soul of the soul of man - the 248 positive precepts. After he has been perfected in general he will know in particular. Rabbi Shimon turns to a discussion of the limbs, the days of the year, the Sfirot and their cures. Blessings, life and cures come down to a person only after he completes all 248 precepts. The first word of the Torah when it was given on Mount Sinai was "Anochi (I am)" which is the secret of the first precept of knowing Him in general. "For Hashem your Elohim is a consuming fire" is an allusion to the particular.

### The Relevance of this Passage

It seems that we can in no way learn to know God until we acknowledge that He exists and that He created all the worlds, heaven and earth, and all their inhabitants. If we find it difficult to 'know' God, to encounter Him in a particular and personal way, a reading of this passage can encourage us by bringing us back to encounter Him in general. We may softly think to ourselves about what we know of the world and its people, and what we imagine of heaven and the angels, and then remember that God made them all. This understanding will lead us to the wisdom which enables us to encounter God in the particular.

Ra'aya Meheimna (The Faithful Shepherd)

55. "And I will take you to me for a people, and I will be to you as an Elohim; and you shall know that I am Hashem your Elohim..." (Shemot 6:7). This commandment is the first of all the precepts BECAUSE the very beginning of all the precepts IS to know the Holy One, blessed be He, in the general ASPECT. HE ASKS, What is meant by general? HE ANSWERS, IT IS to know that there is a Supernal Ruler, who is the Master of the world, and who created all the worlds, heaven and earth, and all their hosts. This is in general. And everything ends in the particular, NAMELY to know Him in the details.

## רעיא מהימנא

55. וְלִקְחָתִי אֶתְכֶם לִי לְעָם וְהִיְיִתִּי לָכֶם לֵאלֹהִים  
וְיִדְעֶתֶם כִּי אֲנִי יי' אֱלֹהֵיכֶם וְגו' פְּקוּדָא דָּא קְדָמָא  
דְּכָל פְּקוּדִין. רֵאשִׁיתָא קְדָמָא דְּכָל פְּקוּדִין, לְמַנְדַּע  
לִיהּ לְקוּדְשָׁא בְּרִין הוּא בְּכָלְלָא. מֵאִי בְּכָלְלָא.  
לְמַנְדַּע דְּאִית שְׁלִיטָא עֲלָא, דְּאִיהוּ רַבּוֹן עֲלֵמָא,  
וּבְרָא עֲלֵמִין בְּלָהוּ, שְׁמִיָּא וְאַרְעָא וְכָל חִילִיָּהוּן. וְדָא  
אִיהוּ בְּכָלְלָא. וְסוּפָא דְּכָלְלָא בְּפִרְטָא, לְמַנְדַּע לִיהּ  
בְּפִרְטָא.

56. General and particular is beginning and end. THEY ARE the secret of male and female as one BECAUSE ZEIR ANPIN IS CALLED GENERAL AND THE NUKVA IS CALLED PARTICULAR. Thus man in this world WHO IS OCCUPIED WITH PRECEPTS is occupied with the general and particular, WHICH ARE THE BEGINNING AND THE END OF THE PRECEPTS. AND WE FIND man in this world to be general and particular MEANING THAT HE HAS TO BE PERFECTED BY BOTH. And the perfection of this world is general and particular, SO THE GENERAL, WHICH IS ZEIR ANPIN, WOULD BE UNITED WITH THE NUKVA, WHICH IS PARTICULAR. Therefore, it is first of all necessary to know that there is a ruler and judge in the world, who is the master of all the worlds, who created man from dust and blew into his nostrils the breath of life. This is general.

56. וְכָלְל וּפְרָט אִיהוּ רִישָׁא וְסוּפָא דְּרָא דְּכָר וְנוּקְבָא  
בְּחָדָא, וְאַשְׁתַּכַּח בְּר נֶשׁ בְּהַאי עֲלֵמָא, דְּאִתְעַסֵּק  
בְּכָלְל וּפְרָט, בְּר נֶשׁ בְּהַאי עֲלֵמָא אִיהוּ בְּלָל וּפְרָט.  
תְּקוּנָא דְּהַאי עֲלֵמָא, אִיהוּ בְּלָל וּפְרָט. בְּג"כ,  
רֵאשִׁיתָא דְּכָלְלָא, לְמַנְדַּע דְּאִית שְׁלִיטָא וְדִין עַל  
עֲלֵמָא, וְאִיהוּ רַבּוֹן כָּל עֲלֵמִין. וּבְרָא לִיהּ לְבַר נֶשׁ  
מֵעֶפְרָא, וְנִפְח בְּאַפּוּי נְשִׁמְתָא דְּחַיִּי, וְדָא אִיהוּ  
בְּאוּרַח כָּלְל.

57. When the children of Yisrael left Egypt, they did not know the Holy One, blessed be He. When Moshe came to them, he taught them this first precept, as written: "And you shall know that I am Hashem your Elohim, who brings you out..." Were it not for this commandment, the children of Yisrael would not be faithful TO HASHEM, EVEN AFTER all these miracles and mighty acts that THE HOLY ONE, BLESSED BE HE, performed for them in Egypt. After they knew this commandment in general, miracles and mighty deeds were performed for them, FOR THEY WERE ALREADY CERTAIN THAT THEY WOULD BELIEVE IN HASHEM THROUGH THEM, AS IS WRITTEN: "AND YISRAEL SAW...AND BELIEVED IN HASHEM, AND IN MOSHE HIS SERVANT" (SHEMOT 14:31).

58. At the end of forty years, they endeavored in all the precepts of the Torah that Moshe taught them, both those that apply in the Holy Land and those that are also applicable outside the Holy Land. Then he taught them the particular, as is written: "Know therefore this day, and consider it in your heart", "this day" is precise, that which they had no permission TO KNOW beforehand-"that Hashem is the Elohim" (Devarim 4:39). This is KNOWING by the way of particulars. In this word, PARTICULAR, there are many secrets and mysteries. This PASSAGE: "HASHEM IS THE ELOHIM" and the previous PASSAGE: "AND YOU SHALL KNOW THAT I AM HASHEM YOUR ELOHIM" all pertain to the same thing, only one is in general and the other is in particular.

59. And if you ask, Is it not written: "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7) AND MALCHUT, WHICH IS THE SECRET OF PARTICULAR, IS CALLED THE FEAR OF HASHEM, YET STILL IN ALL, IT IS REFERRED TO AS "THE BEGINNING." SO WE SEE THAT THE PARTICULAR IS THE BEGINNING AND NOT THE GENERAL. The explanation is that we are here discussing the particular itself, MEANING THE BEGINNING OF THE PARTICULAR IS THAT IT IS NECESSARY to know FIRST what the fear of Hashem is. BUT THE BEGINNING OF EVERYTHING IS THE GENERAL AND NOT THE PARTICULAR. And one should fear Him, before knowing AND COCEIVING THE FEAR OF HASHEM, SO WHY IT IS WRITTEN: "THE FEAR OF HASHEM IS THE BEGINNING OF KNOWLEDGE" WHICH SEEMS TO MEAN IT IS FIRST NECESSARY TO KNOW HIM? HE ANSWERS, Yet here it is written: "the beginning of knowledge," MEANING THAT FIRST IT IS NECESSARY TO FEAR HIM AND THROUGH FEAR WE COME TO THE BEGINNING OF KNOWLEDGE AND to know Him, SINCE THE FEAR OF HASHEM IS the beginning of knowing Him in particular, AS MENTIONED.

60. Therefore, the first commandment is to know the Holy One, blessed be He, in general and in particular, in the beginning and in the end, AS IS WRITTEN IN EGYPT: "AND YOU SHALL KNOW THAT I AM HASHEM YOUR ELOHIM..." , WHICH IS IN THE FUTURE TENSE THAT CULMINATES AT THE END OF FORTY YEARS IN PARTICULAR. And this is the secret meaning of: "I am first and I am last" (Yeshayah 44:6). "I am first" in general, "and I am last" in particular. It is all spoken with the same principle and secret meaning. After knowing this in general, one should perfect all his limbs. And what are THE LIMBS? THEY ARE the 248 positive precepts, which are the 248 limbs of THE SOUL OF man. BECAUSE EVERY POSITIVE PRECEPT PERFECTS A LIMB WHICH CORRESPONDS TO IT IN THE SOUL OF THE PERSON. After being perfected in them in general, one should know in particular, because this, MEANING PARTICULAR, is healing for everything, and one will know how all the days of the year, MEANING ALL THE SFIROT OF MALCHUT THAT IS CALLED YEAR, join to give healing to all the limbs THAT ARE THE PRECEPTS, THAT IS, THEY MAKE THEM WHOLE.

57. כִּד נִפְקֹד יִשְׂרָאֵל מִמִּצְרַיִם, לֹא הָיוּ יֹדְעֵי לִיָּה לְקוֹדֶשׁא בְּרִיךְ הוּא כִּיּוֹן דָּאֲתָא מֹשֶׁה לְגַבְיֵיהּ, פְּקוֹדָא קְדָמָא דָּא אֹלִיף לֹן, דְּכָתִיב, וַיִּדְעֶתֶם כִּי אֲנִי יְיָ אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם וּגו'. וְאַלְמֵלָא פְּקוֹדָא דָּא, לֹא הָיוּ יִשְׂרָאֵל מֵהִימָנִין, בְּכָל אֵינוֹן נִיֶּסִין וְגִבּוֹרִין דְּעֵבֵד לֹן בְּמִצְרַיִם. כִּיּוֹן דִּידְעוּ פְּקוֹדָא דָּא בְּאוֹרַח כְּלָל, אֲתַעְבִּידוּ לְהוֹן נִסִּין וְגִבּוֹרִין.

58. וְלִסּוֹף מ' שָׁנִין, דְּקָא אֲשַׁתְּדְּלוּ בְּכָל אֵינוֹן פְּקוֹדִין דְּאוֹרֵייתָא, דְּאֹלִיף לֹן מֹשֶׁה, כִּיּוֹן אֵינוֹן דְּמִתְנַהֲגִי בְּאַרְעָא כִּיּוֹן אֵינוֹן דְּמִתְנַהֲגִי לְבַר מֵאַרְעָא בְּרִין, אֹלִיף לֹן בְּאוֹרַח פֶּרֶט, הֵה"ד וַיִּדְעֶתֶם הַיּוֹם וְהִשְׁבוֹתֶם אֶל לִבְכֶּךָ, הַיּוֹם דִּיִּיקָא, מַה דְּלֹא הָיוּ רְשׁוּ מְקַדְּמַת דְּנָא. כִּי יְיָ הוּא הָאֱלֹהִים, דָּא בְּאוֹרַח פֶּרֶט, בְּמֵלָה דָּא, כְּמַה רְזִין וְסִתְרִין אֵית בֵּהּ. וְדָא, וְהֵהוּא דְּקְדָמִיתָא, כְּלָא מְלָה חֲדָא, דָּא בְּכָלָל, וְדָא בְּפֶרֶט.

59. וְאִי תִימָא, הָא כְּתִיב, וַיִּרְאֵת יְיָ רֵאשִׁית דְּעֵת. תִּירוּצָא, דָּא בְּאוֹרַח פֶּרֶט, לְמַנְדַּע מֵאן אִיהוּ יִרְאֵת יְיָ. וְאֵע"ג דְּאֵית לִיָּה לְבַר נֶשׁ לְדַחְלָא מְנִיָּה, עַד לֹא יִנְדַּע, אֲבָל הֵכָא כְּתִיב רֵאשִׁית דְּעֵת, לְמַנְדַּע לִיָּה דְּהָא אִיהוּ רֵאשִׁיתָא, לְמַנְדַּע לִיָּה בְּאוֹרַח פֶּרֶט.

60. בְּגִין כֵּן, פְּקוֹדָא קְדָמָא לְמַנְדַּע לִיָּה לְקוֹדֶשׁא בְּרִיךְ הוּא בְּכָלָל וּפֶרֶט, בְּרִישָׁא וּבְסוּפָא. וְרָזָא דָּא אֲנִי רֵאשׁוֹן וְאֲנִי אַחֲרוֹן. אֲנִי רֵאשׁוֹן בְּכָלָל, וְאֲנִי אַחֲרוֹן בְּפֶרֶט. וְכָלָא בְּכָלָלָא חֲדָא, וְרָזָא חֲדָא. כִּיּוֹן דִּינְדַּע דָּא בְּכָלָל, יִשְׁלִים כָּל שְׁיִיפוֹי. וּמֵאן אֵינוֹן. רמ"ח פְּקוֹדִין, דְּאֵינוֹן רמ"ח שְׁיִיפִין דְּבַר נֶשׁ. כִּיּוֹן דְּאֲשַׁתְּלִים בְּהוּ עַל הָאֵי בְּכָלָל, בְּרִין יִנְדַּע בְּאוֹרַח פֶּרֶט, דְּדָא אִיהוּ אֲסוּתָא לְכַלְהוּ, וַיִּנְדַּע כָּל יוֹמֵי שְׁתָּא, דְּמִתְחַבְּרִין לְמִיָּהב אֲסוּתָא לְכָל שְׁיִיפוֹין.

61. And if you ask, How do all the days of the year cure all the limbs, SEEING THAT MALCHUT, WHICH IS THE SECRET OF THE YEAR, HAS NOTHING OF ITS OWN. ON THE CONTRARY, THE LIMBS, WHICH ARE THE SECRET OF THE GENERAL, NAMELY THE 248 CHANNELS OF ABUNDANCE OF ZEIR ANPIN, ARE THOSE THAT POUR EVERYTHING TO MALCHUT. HE ANSWERS, Certainly it is so above and below, NAMELY IN MALE AND FEMALE AND IN LOWER MAN, that the year and its days, THAT ARE ITS SFIROT, supply cure for all the limbs above IN ZEIR ANPIN, and below IN MAN. The limbs supply a flow of blessings for the days of the year, WHICH ARE THE SFIROT OF MALCHUT, WHICH IS THE PARTICULAR. FOR BY THE POSITIVE PRECEPTS A PERSON PERFORMS, HE DRAWS A FLOW OF BLESSINGS FROM A LIMB, WHICH IS THE SECRET OF ONE CHANNEL OF ZEIR ANPIN, TO ONE OF THE DAYS OF THE YEAR, WHICH IS THE MEANING OF PARTICULAR. Then, healing and life are suspended over us from above UNTIL THE LIMBS become filled with all PERFECTION, AND SUPPLY THEM TO THE PARTICULAR, WHICH IS THE YEAR. THEN THE MOCHIN OF THE PARTICULAR ARE REVEALED. Who caused THE LIMBS to be filled with all PERFECTION-The days of the year ARE THOSE THAT CAUSED THIS BECAUSE THE LIMBS WERE TO PERFECT IT. AND IF THE YEAR DID NOT NEED IMPROVEMENT, THE LIMBS, WHICH ARE THE CHANNELS OF THE FLOW FROM ZEIR ANPIN, WOULD NOT BECOME FILLED WITH ABUNDANCE. THEREFORE, IT IS CONSIDERED AS THOUGH THE DAYS OF THE YEAR GAVE HEALING AND LIFE TO THE LIMBS.

62. And so it is below. When a person perfects himself with these 248 POSITIVE precepts in the Torah, there is no day that will not be blessed him, BY THAT MAN, and when they are blessed from him, life and healing are suspended over him from above. THIS MEANS THAT THEY ARE NOT DRAWN TO MALCHUT BEFORE MAN COMPLETES ALL THE 248 POSITIVE PRECEPTS IN THEIR ENTIRETY, AND THEY ARE SUSPENDED ABOVE HIM FROM ABOVE UNTIL THEN. What caused THE SUPERNAL CHANNELS TO BE FILLED WITH HEALING AND LIFE-the days of the year, AS MENTIONED BEFORE. THEREFORE, IT IS CONSIDERED AS THOUGH THE DAYS OF THE YEAR GAVE THEM HEALING AND LIFE, AS MENTIONED. Just as the days of the year are blessed from above from the secret of man, WHICH IS ZEIR ANPIN, they are also blessed below from the secret of THE LOWER man, THROUGH THE PRECEPTS THAT HE FULFILLS.

63. Fortunate are the children of Yisrael in this world with those precepts THAT THEY OBSERVE, for they are called men BECAUSE OF THIS, as is written: "are men" (Yechezkel 34:31). THIS MEANS you are called men and idol worshippers are not called men. Since the children of Yisrael are called men, they should strive in the precepts of the Torah, WHICH ARE 613 CORRESPONDING TO THE 248 LIMBS AND 365 SINEWS THAT ARE IN THE HUMAN BODY, so they would all form one body in accordance with the secret meaning of man.

61. ואי תימא, כל יומי שתא, היך יהבין אסוותא לכל שויפין. ודאי הכי הוא עילא ותתא, שתא ויומי דיליה, יהבין אסוותא לכל שויפין עילא ותתא, דשויפין אריקו ברבאן ליומי שתא כדין אסוותא וחיין תליין עלן מלעילא, ואתמליין מכלא. מאן גרים לון. יומי שתא.

62. אוף הכי נמי לתתא, כד בר נש ישלים גומיה באינן פקודין דאורייתא לית לך כל יומא דלא אתיאי לאתברכא מניה, וכד אינן אתברכא מניה, כדין חין ואסוותא תליין עליה מלעילא. מאן גרים ליה. אינן יומי שתא. יומי שתא, כמה דאתברכא מלעילא מרזא דאדם. הכי נמי אתברכא מתתא מרזא דאדם.

63. זכאין אינן ישראל בהאי עלמא, באלין פקודין דאורייתא, דאקרון אדם, דכתיב. אדם אתם. אתם קרויים אדם, ועכו"ם לא אקרון אדם. ובגין דישראל אקרי אדם, אית לון לאשתדלא באינן פקודין דאורייתא, למהוי כלל חד, ברזא דאדם.  
(ע"כ רעיא מהימנא)

64. When the Holy One, blessed be He, gave the Torah to the children of Yisrael on Mount Sinai, the first word was: "I (Heb. anochi)." "I" contains many secrets, and here is the secret of the first precept of knowing Him in general. For it is written: "I", which alludes to the existence of an Elohim, a Supernal Ruler over the world, WHICH IS THE SECRET OF ZEIR ANPIN, WHICH IS GENERAL, as written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24), WHICH IS THE SECRET OF ZEIR ANPIN and is the first precept of the aspect of general. SO THERE IS HERE AN ALLUSION to the particular, for it is written: "Hashem your Elohim" which is a particular. And this general and particular is the first precept of the need to know in the beginning and in the end as we explained. (End of Ra'aya Meheimna)

64. בְּדָ יְהִי קוֹדֶשׁא בְּרִיךְ הוּא אוֹרִייתָא לְיִשְׂרָאֵל עַל טוֹרָא דְסִינִי, מֶלֶךְ קְדָמָא אִיהוּ אֲנֹכִי, אֲנֹכִי סִלְקָא לְרִזִּין סְגִינִין. וְהִכָּא אִיהוּ רִזָּא דְפְקוּדָא קְדָמָא, לְמַנְדַּע לִיה בְּכָלְלָא. בְּגִין דְכָתִיב אֲנֹכִי, הָא קָא רְמִיז, דְאִית אֱלֹהָא שְׁלִיטָא עֲלָאָה עַל עֲלָמָא, כְּד־א בִּי יִי' אֱלֹהֵיךְ אֵשׁ אוֹכֵלָה הוּא, פְּקוּדָא קְדָמָא בְּכָלְלָא. בְּפִרְט: בְּגִין דְכָתִיב, ה' אֱלֹהֵיךְ דָּא פִרְט, וְדָא כָלִל וּפִרְט, פְּקוּדָא קְדָמָא, דְאֶצְטְרִיךְ לְמַנְדַּע בְּרִישָׁא וּבְסוּפָא, בְּמָה דְאוֹקִימָנָא.

6. "But they hearkened not to Moshe for anguish of spirit"

Rabbi Yehuda says "anguish of spirit" means the people did not have enough rest or enough breath. But Rabbi Shimon answers that it means two things: that Binah had not yet released joy so rest and freedom were not yet available; and that Malchut had not yet ruled in the world to institute just laws.

65. "And Moshe spoke so to the children of Yisrael, but they hearkened not to Moshe for anguish of spirit" (Shemot 6:9). HE ASKS, What is "anguish of spirit"? Rabbi Yehuda said, They did not rest FROM THEIR LABOR and they did not gather into themselves SUFFICIENT breath. Rabbi Shimon said, Anguish of spirit MEANS the Jubilee was still not released, WHICH IS BINAH, to give them rest AND FREEDOM, and the last spirit, WHICH IS MALCHUT, had not yet ruled IN THE WORLD to institute JUST laws IN THE WORLD. Therefore, there was anguish of spirit. Which spirit is it? It is the last spirit that we mentioned, WHICH IS MALCHUT, WHO WAS TOO HELPLESS TO SAVE YISRAEL, WHICH IS THE MEANING OF "ANGUISH OF SPIRIT."

65. וַיְדַבֵּר מֹשֶׁה בֵּן אֶל בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל מֹשֶׁה מְקוּצֵר רוּחַ. מֵאִי מְקוּצֵר רוּחַ. א"ר יְהוּדָה, דְּלֹא הָווּ נְפִישִׁי, וְלֹא הָווּ לְקִיטֵי רוּחָא. א"ר שְׁמַעוֹן, מְקוּצֵר רוּחַ: דְּעַד לֹא נִפְק יוֹבְלָא, לְמִיחָב לִזְוֹן נְפִישִׁי. וְרוּחַ בְּתַרְאָה, עַד לֹא שְׁלֵטָא לְמַעַבְד גִּימוּסִי, וּכְדִין הָוֵה עֲאֲקו דְרוּחָא. מֵאֵן אִיהוּ. רוּחַ בְּתַרְאָה דְקָאמְרִין.

7. Voice and speech

Rabbi Shimon begins with: "Behold the children of Yisrael did not listen to me and how will Pharaoh hearken to me and I have impeded lips?" He says that Zeir Anpin is voice and Malchut is speech or words. Moses was voice but while the people were in exile he had no speech until he reached Mount Sinai and was given the Torah. Then voice combined with speech and he spoke words. We hear that 'said' in "For Elohim has said lest the people regret" does not mean speaking by mouth but is rather the silent wish of the heart. Rabbi Shimon turns to the verse: "And I appeared to Abraham, to Isaac and to Jacob." He tells us that Jacob was a vehicle for Tiferet, the central column, while Abraham and Isaac are the right and left columns, their perfection depending on the central one. Lastly he says that whoever has earned a covenant has earned the land, because the two are combined.

66. Come and see: It is written: "Behold, the children of Yisrael did not listen to me; how than shall Pharaoh hear me, who am of uncircumcised lips" (Shemot 6:12). HE ASKS, What is "who am of uncircumcised lips"? At first it was written: "I am not an eloquent man... but I am slow of speech, and of a slow tongue" to which the Holy One, blessed be He, replied, "Who gave man a mouth" and He said, "And I will be with your mouth" (Shemot 4:10-12). Can you imagine that it was not so? Yet now he says, I "am of uncircumcised lips." If so, where is the previous assurance of the Holy One, blessed be He, to him, NAMELY THE ASSURANCE, "AND I WILL BE WITH YOUR MOUTH..."

66. תָּא חֲזִי, כְּתִיב הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִיךְ יִשְׁמַעֲנִי פִרְעָה וְאֲנִי עַרְל שְׁפִתִּים, מֵאִי וְאֲנִי עַרְל שְׁפִתִּים. וְהָא בְּקְדָמִיתָא כְּתִיב לֹא אִישׁ דְּבָרִים אֲנֹכִי וְגו'. כִּי כְבֵּד פָּה וּכְבֵּד לְשׁוֹן אֲנֹכִי, וְקוֹדֶשׁא בְּרִיךְ הוּא הָוֵה אוֹתִיב לִיה, מִי שֶׁם פָּה לְאָדָם וְגו', וְהוּא אָמַר וְאֲנֹכִי אֶהְיָה עִם פִּיךְ, ס"ד דְּלֹא הָוֵה בֵּן, וְהִשְׁתָּא אָמַר וְאֲנִי עַרְל שְׁפִתִּים, אִי הָכִי, אֵן הוּא מֶלֶךְ דְּאֲבָטַח לִיה קוֹדֶשׁא בְּרִיךְ הוּא בְּקְדָמִיתָא.

67. AND HE ANSWERS: It is a secret. Moshe IS voice, NAMELY ZEIR ANPIN THAT IS CALLED VOICE, and speech, which is his words, NAMELY MALCHUT, was in exile. THEREFORE, Moshe was impeded IN MOUTH from explaining things, and therefore he said, "how then shall Pharaoh hear me" when my speech, WHICH IS MALCHUT, is still in exile, and I am speechless, a speechless voice, for it is in exile. Therefore the Holy One, blessed be He, made Aaron a partner to him, INSTEAD OF MALCHUT, AS HE IS THE QUEEN'S BEST MAN.

68. Come and see, as long as speech, WHICH IS MALCHUT, was in exile, voice, WHICH IS ZEIR ANPIN, was gone FROM SPEECH, and speech was uncircumcised, voiceless. When Moshe came, the voice came BECAUSE HE WAS A CHARIOT TO ZEIR ANPIN, WHICH IS CALLED VOICE. Moshe was voice without speech because SPEECH was in exile. And Moshe went while speech was in exile to Mount Sinai and the Torah was given. At that time, voice joined with speech, NAMELY ZEIR ANPIN WITH MALCHUT, and then he spoke words. This is the meaning of: "And Elohim spoke all these words" (Shemot 20:1) IN THE ASPECT OF VOICE WITHOUT SPEECH, AND SO HE WENT UNTIL THESE BECAME CLOSE. Then Moshe became properly whole with speech, BECAUSE voice and speech were whole together.

69. And Moshe complained that he lacked speech, except for the time when MALCHUT spoke to reproach him, NAMELY at the time that is written: "for since I came to Pharaoh to speak in your name, HE HAD DONE EVIL TO THIS PEOPLE..." (Shemot 5:23). Immediately, "And Elohim spoke to Moshe," SINCE MALCHUT, THE SECRET OF WORD, WHICH IS CALLED ELOHIM, SPOKE TO HIM STERNLY, AS THE WORD 'SPEAK' IMPLIES A STERN LANGUAGE. SHE REPROACHED HIM FOR SAYING, "FOR SINCE I CAME TO PHARAOH..." MALCHUT STARTED TO SPEAK TO HIM, EVEN THOUGH SHE WAS IN EXILE, THE REASON BEING THAT THE SPEECH WAS ONLY TO SHOW ANGER. Come and see that it was so, because speech started speaking and then stopped, and the voice, WHICH IS ZEIR ANPIN, completed it. Hence the passage ENDS: "And said to him, I am Hashem" BECAUSE HASHEM IS ZEIR ANPIN. That is because speech was still in exile, and its time to speak had not yet come. THEREFORE ZEIR ANPIN SPOKE WITH HIM.

70. Because of this, Moshe was not whole in the beginning, NOT HAVING THE WORD, THAT IS MALCHUT. For he was voice THAT NEEDS THE WORD, and came for speech to take it out of the exile. As soon as it emerged from the exile, and voice and speech united at Mount Sinai AS MENTIONED, Moshe was perfected and was cured OF HIS SPEECH IMPEDIMENT. And then we find voice and word together wholly.

71. Come and see: All the days that Moshe was in Egypt and wanted to take out the word from exile, the word, which is speech, did not speak. As soon as it emerged from the exile, and voice and speech combined, that word which is speech, NAMELY MALCHUT, led and guided Yisrael, but did not speak until YISRAEL approached Mount Sinai. It opened with the Torah, which is the proper way. And if you claim IT IS WRITTEN: "For Elohim said, lest the people repent" (Shemot 13:17). AND THE NAME ELOHIM DENOTES MALCHUT, SO IT SPOKE BEFORE TORAH WAS GIVEN. HE ANSWERS, It says "said," which is NOT SPEAKING BY MOUTH, BUT RATHER the silent wish of the heart, WHICH IS CALLED "SAYING" AS IN "HAMAN THOUGHT (LIT. 'SAID') IN HIS HEART" (ESTER 6:6), as we have already explained.

67. אֵלָא רְזָא אִיהוּ, מֹשֶׁה קָלָא, וְדְבוּר דְּאִיהוּ מְלָא דִּילִיָּה, הוּהּ בְּגִלוּתָא, וְהוּהּ אִיהוּ אָטִים לְפִרְשָׁא מְלִין, וּבְגִין דָּא אָמַר, וְאִיךְ יִשְׁמַעֲנִי פִרְעָה, בְּעוֹד דְּמְלָא דִּילִי אִיהוּ בְּגִלוּתָא דִּילִיָּה, דְּהָא לִית לִי מְלָא. הָא אָנָּא קָלָא מְלָא גִרַע, דְּאִיהוּ בְּגִלוּתָא, וְעַד, שְׁתַּף קוּדְשָׁא בְּרִיךְ הוּא לְאַהֲרֹן בְּהִדְרֵיהּ.

68. תָּא חֲזִי, כָּל זְמַנָּא דְּדְבוּר הוּהּ בְּגִלוּתָא, קָלָא אִסְתַּלַּק מִנִּיהּ, וּמְלָא הוּהּ אָטִים בְּלָא קוֹל, בְּד אֶתָּא מֹשֶׁה, אֶתָּא קוֹל. וּמֹשֶׁה הוּהּ קוֹל בְּלָא מְלָא, בְּגִין דְּהוּהּ בְּגִלוּתָא, וְכָל זְמַנָּא דְּדְבוּר הוּהּ בְּגִלוּתָא, מֹשֶׁה אָזִיל קָלָא בְּלָא דְבוּר, וְהָכִי אָזִיל עַד דְּקָרִיבֻ לְטוֹרָא דְּסִינֵי, וְאֶתְהִיבַת אוֹרִייתָא, וּבִהְהוּא זְמַנָּא, אֶתְחַבֵּר קָלָא בְּדְבוּר, וּכְדִין מְלָא מְלִיל, הֵה־ד, וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה. וּכְדִין, מֹשֶׁה אִשְׁתַּכַּח שְׁלִים בְּמְלָא בְּדָקָא יְאוּת, קוֹל וְדְבוּר בְּחָדָא בְּשְׁלִימוּ.

69. וְעַל דָּא מֹשֶׁה אֶתְרַעֲס, דְּמְלָא גִרַע מִנִּיהּ, בְּר הָהוּא זְמַנָּא דְּמְלִילַת לְאַתְרַעֲמָא עָלוּי, בְּזְמַנָּא דְּכִתְיִב, וּמָאז בָּאתִי אֶל פִּרְעָה לְדַבֵּר בְּשִׁמְךָ, מִיָּד וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה. תָּא חֲזִי דְּהָכִי הוּא דְּשָׂרָא מְלָא לְמַלְלָא וּפִסַּק לָהּ, בְּגִין דְּעַד לָא מָטָא זְמַנָּא דְּכִתְיִב וַיְדַבֵּר אֱלֹהִים וְגו'. וּפִסַּק וְאִשְׁלִים קָלָא, הֵה־ד וַיֹּאמֶר אֵלָיו אֲנִי ה'. בְּגִין דְּדְבוּר הוּהּ בְּגִלוּתָא, וְלָא מָטָא זְמַנָּא לְמַלְלָא.

70. בְּגִינֵי כֵךְ, מֹשֶׁה לָא הוּהּ שְׁלִים מְלָא בְּקַדְמִיתָא, דְּאִיהוּ קוֹל, וְאֶתִי בְּגִין דְבוּר, לְאַפְקָא לִיה מִן גְּלוּתָא. בִּינֵן דְּנִפְק מִן גְּלוּתָא, וְאֶתְחַבֵּרוּ קוֹל וְדְבוּר בְּחָדָא בְּטוֹרָא דְּסִינֵי, אִשְׁתַּלִּים מֹשֶׁה וְאֶתְסִי, וְאִשְׁתַּכַּח בְּדִין קוֹל וְדְבוּר בְּחָדָא בְּשְׁלִימוּ.

71. תָּא חֲזִי, כָּל יוֹמִין דְּהוּהּ מֹשֶׁה בְּמִצְרַיִם, דְּבַעַא לְאַפְקָא מְלָא מִן גְּלוּתָא, לָא מְלִיל מְלָא, דְּאִיהוּ דְבוּר. בִּינֵן דְּנִפְק מִן גְּלוּתָא, וְאֶתְחַבֵּר קוֹל בְּדְבוּר, הָהוּא מְלָא דְּאִיהוּ דְבוּר, אֲנִהִיג וְדַבֵּר לוֹן לְיִשְׂרָאֵל, אֲבָל לָא מְלִיל, עַד דְּקָרִיבֻ לְטוֹרָא דְּסִינֵי, וּפְתַח בְּאוֹרִייתָא, דְּהָכִי אֶתְחֲזִי. וְאִי תִימָא, כִּי אָמַר אֱלֹהִים פֶּן יִנָּחֵם הָעָם, לָא כְּתִיב כִּי דַבֵּר, אֵלָא כִּי אָמַר, דְּאִיהוּ רַעוּתָא דְּלִבָּא בְּחָשָׁאי, וְהָא אוֹקִימָנָא.

72. "And Elohim spoke to Moshe, and said to him, 'I am Hashem'" (Shemot 6:2). Rabbi Yehuda opened the discussion saying, "I rose to open to my beloved; but my beloved has turned away, and was gone..." (Shir Hashirim 5:6). "I rose to open to my beloved": This is voice, WHICH IS ZEIR ANPIN, WHICH IS THE BELOVED OF MALCHUT. Come and see: When the Congregation of Yisrael, WHICH IS MALCHUT, is in exile, the voice was gone from it, and the words subsided from it, as is written: "I was dumb with silence" (Tehilim 39:3). And if the word awakened, MEANING THAT IT WAS STIMULATED TO SPEAK, it is written, "But my beloved has turned away, and was gone," since the voice was gone from it and the word discontinued. Hence, "And Elohim spoke to Moshe." It started to speak and then stopped and remained silent. And afterwards the voice finished the sentence, WHICH IS ZEIR ANPIN, and said, "And said to him, 'I am Hashem.'"

73. "And I appeared to Abraham, to Isaac, and to Jacob." By Jacob, there is an additional Vav (=and) AS IS SAID, "AND TO JACOB" TO SHOW that he is the selected of the patriarchs. VAV DENOTES TIFERET, WHICH IS THE CENTRAL COLUMN OF ZEIR ANPIN, AND JACOB WAS A CHARIOT FOR IT, AND ABRAHAM AND ISAAC ARE THE TWO COLUMNS, RIGHT AND LEFT OF ZEIR ANPIN, AND THEIR PERFECTION IS DEPENDENT ON THE CENTRAL COLUMN, WHICH IS JACOB. The same way, it is said, "The Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob" (Shemot 3:6). By Jacob there is an additional Vav (=and). Rabbi Yosi said, If so, it is written: "I am Hashem, Elohim of Abraham your father, and Elohim of Isaac" (Beresheet 28:13). Here Isaac is written with an additional Vav. BUT SURELY IT IS THE CONJUNCTIVE VAV. IT DOES NOT CARRY A HOMILETICAL REASON.

74. He said to him, It is well, AND THERE IS NO DIFFICULTY because Jacob was alive, and THE VERSE included Jacob in Isaac, whose eyes were dim, and who was as one who is dead. Because as long as a person lives in this world, the Holy Name is not mentioned in relation to him. Therefore, he was included in Isaac. THEREFORE THERE IS AN ADDITIONAL VAV BY ISAAC, but now that Jacob has died, the matter has returned to its place. This is the meaning of: "And I appeared to Abraham, to Isaac, and to Jacob" with an additional Vav.

75. "By the name of El Shadai" means I appeared to them from within the mirror that does not illuminate, WHICH IS MALCHUT THAT IS CALLED EL SHADAI, but did not appear through the illuminating mirror, WHICH IS ZEIR ANPIN CALLED YUD HEI VAV HEI. And if you say the PATRIARCHS united with the Nukva only, NAMELY MALCHUT, and not more, come and see that ZEIR ANPIN never separated FROM THE NUKVA IN RELATION TO THE PATRIARCHS. This is the meaning of: "And I have also established my covenant with them" (Shemot 6:4), because the covenant THAT IS THE YESOD OF ZEIR ANPIN joined with MALCHUT.

76. One should learn from the Holy One, blessed be He, NOT TO SEPARATE BETWEEN ZEIR ANPIN AND THE NUKVA because He did not separate them, as is written: "El Shadai", WHICH IS THE NUKVA, and also, "And also I have sustained my covenant with them", WHICH IS YESOD OF ZEIR ANPIN THAT HAS JOINED WITH HER. And we learned that whoever has merited to a covenant, TO YESOD OF ZEIR ANPIN, merited the land, WHICH IS THE NUKVA, SINCE THEY ARE JOINED TOGETHER, as mentioned.

72. וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'. ר' יְהוּדָה פָּתַח, קָמְתִּי אֲנִי לַפְתּוֹחַ לְדוּדִי וְדוּדִי חָמַק עָבַר וְגו'. קָמְתִּי אֲנִי לַפְתּוֹחַ לְדוּדִי, דָּא קָלָא. תָּא חַזִּי, בְּנִסְתַּי יִשְׂרָאֵל בַּר אֵיחִי בְּגִלּוּתָא, קָלָא אֶסְתַּלַּק מִינָהּ, וּמִלָּה אֲשֶׁתְּכֶךָ מִינָהּ, כַּמְדָּא נִאֲלַמְתִּי דוֹמִיָּה. וְאִי אֲתַעֵר מִלְתָּא, מַה בְּתִיב, וְדוּדִי חָמַק עָבַר, דִּהָא קָלָא אֶסְתַּלַּק מִינָהּ, וּפְסָקָא מִלָּה. וְעַל דָּא וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה, שְׂרִיאתָ לְמַלְלָא, וּפְסָק וּשְׂתִיק. לְבַתֵּר אֲשֵׁלִים קָלָא וַאֲמַר וַיֹּאמֶר אֵלָיו אֲנִי ה'.

73. וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב, בְּיַעֲקֹב תּוֹסַפֶּת וְאִ"ו, דְּאֵיחִי שְׁלִימוֹ דְּאַבְרָהָם, בְּמַה דְּאֵתְ אֲמַר, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, בְּיַעֲקֹב תּוֹסַפֶּת וְאִ"ו. אֲמַר רַבִּי יוֹסִי, אִי הָכִי, הָא בְּתִיב אֲנִי ה' אֱלֹהֵי אַבְרָהָם אֲבִיךָ וְאֱלֹהֵי יִצְחָק, הָא בְּיִצְחָק תּוֹסַפֶּת וְאִ"ו.

74. אֲמַר לִיה, שְׁפִיר הוּהּ, בְּגִין דְּיַעֲקֹב הוּהּ קָיָם, וְאַכְלִיל לִיה לְיַעֲקֹב בְּיִצְחָק, דְּאֲתַחֲשָׁבוּ עֵינָיו, וְהוּהּ בְּמַת, דִּהָא בְּעוֹד דַּב"נ אֵיחִי קָיָם בְּהָאֵי עֲלָמָא, לֹא אֲדַבֵּר עֲלוּי שְׁמָא קְדִישָׁא, וְעַל דָּא אַכְלִיל לִיה בְּיִצְחָק. הֲשֵׁתָא דְמִית יַעֲקֹב, אֲתָא מִלָּה בְּאַתְרֵיהּ. הֵה"ד וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב, בְּתוֹסַפֶּת ו'.

75. בְּאֵל שַׁדַּי: אֲתַחֲזִינָא לְהוּ, מְגוֹ אֶסְפַּקְלָרְיָא דְלֹא נִהְרָא. וְלֹא אֲתַחֲזִינָא מְגוֹ אֶסְפַּקְלָרְיָא דְנִהְרָא. וְאִי תִימָא דִּהָא אֲשֶׁתְּמָשׁוּ בְּנוֹקְבָא בְּלַחוּד וְלֹא יַתִּיר. תָּא חַזִּי, דְלֹא אֲתַפְרֶשֶׁן לְעֲלָמִין, הֵה"ד וְגַם הַקִּימוֹתִי אֶת בְּרִיתִי אִתָּם, דִּהָא בְּרִית אֲתַחֲבַר עִמָּהּ.

76. מְקוּדָּשָׁא בְּרִיךְ הוּא אֵית לִיה לְבַר נֶשׁ לְמִילָּהּ, דִּהָא אֵיחִי קָאֲמַר דְלֹא פְרִישׁ לוֹן, דְּכְתִיב בְּאֵל שַׁדַּי, וּכְתִיב וְגַם הַקִּימוֹתִי אֶת בְּרִיתִי אִתָּם, בְּגִין לְקִיּוּמָא קִיּוּמָא בִּיחּוּדָא חַד, וְגַם הַקִּימוֹתִי אֶת בְּרִיתִי אִתָּם וְגו'. הָא אֲתַמַּר, מֵאֵן דְּזָכִי לְבְרִית, יְרִית לְאַרְעָא.

you may know that there is a judgment." He says 'the sword' is "the sword that avenges the revenge of the covenant," in other words, that punishes anyone who cheats the covenant or is perverse. "For wrath brings the punishments of the sword" because all who falsify the covenant decrease the desire of Malchut to take sustenance from Zeir Anpin. On the other hand, everyone who observes the covenant stimulates it properly, thereby blessing those above and those below. The covenant is stimulated whenever righteous people are found in the world. As evidence for this Rabbi Shimon offers: "And also I have sustained my covenant with them to give them the Land of Canaan, the land of their sojourns (Heb. megureihem)." When the covenant was still remembered and kept by the children of Yisrael all the Sfirot combined in one to liberate them from Egypt.

77. One day, Rabbi Chiya and Rabbi Yosi were before Rabbi Shimon. Rabbi Shimon opened the discussion saying, "Be afraid of the sword. For wrath brings the punishments of the sword, that you may know that there is a judgment" (Iyov 19:29). HE ASKS, It is written: "Be afraid of the sword." What sword? HE ANSWERS, This is "a sword...that shall avenge my covenant" (Vayikra 26:25). This sword, WHICH IS MALCHUT, stands to observe who is false to the covenant, WHICH IS YESOD, because anyone who is false to the covenant BLEMISHES IT WITH SEXUAL MISCONDUCT OR SPILLING SEMEN IN VAIN, it is this sword that takes vengeance on him.

78. This is the meaning of: "For wrath brings the punishments of the sword." What is the reason? IT IS that anyone who is false to the covenant distances the desire OF MALCHUT TO RECEIVE SUSTENANCE FROM ZEIR ANPIN, and thus whoever should receive SUSTENANCE, NAMELY YESOD does not receive it, and does not give to his place, since his place, WHICH IS MALCHUT, is not awakened toward him. BECAUSE OF THE BLEMISH IN THE COVENANT THE DESIRE TO RECEIVE SUSTENANCE WAS REMOVED FROM IT. Everyone who observes this covenant arouses the covenant towards its place, WHICH IS MALCHUT, and the upper and lower beings are blessed.

79. Who awakens this covenant to its place? When there are righteous people in the world, THEY AWAKEN IT. How do we know this? From the words: "And I have also established my covenant with them, to give them the land of Canaan, the land of their sojourns (Heb. megureihem)" (Shemot 6:4). What is 'megureihem'? IT IS as written: "Be afraid (Heb. guru) of the sword", WHICH IS MALCHUT AS MENTIONED. Because it is a place that causes fear in the world. Therefore IT SAYS: "Be afraid of the sword." SO THE PATRIARCHS STIMULATED THE COVENANT TO ITS PLACE, WHICH IS MALCHUT, OF WHICH IT SAYS, "TO GIVE TO THEM THE LAND OF THEIR SOJOURNS," AS EXPLAINED.

80. "in which they sojourned (Heb. garu)" (Ibid.). 'GARU' MEANS THAT from the day that they approached the Holy One, blessed be He, they had feared in it FROM HASHEM and it consisted of a supernal fear in observing His commandments. BECAUSE MALCHUT IS THE ASPECT OF FEAR, and if a person will not place fear over his head IN OBSERVING THE COVENANT, he will never fear of the Holy One, blessed be He, in the other precepts.

81. Come and see, of the awakening from below, when the children of Yisrael were awakened towards the Holy One, blessed be He, and cried before Him, it is written: "And I have remembered my covenant" (Shemot 6:5), because He remembered the covenant. Then the desire arose to connect everything in one bond, as since the covenant was awakened, WHICH IS YESOD OF ZEIR ANPIN, the bond of all THE SFIROT OF ZEIR ANPIN became awakened. "And I have remembered my covenant" MEANS to attach it to its place, WHICH IS MALCHUT. Therefore it is written, "Therefore say to the children of Yisrael, I am Hashem" (Ibid. 6) FOR ALL THE SFIROT JOINED INTO ONE BOND TO REDEEM YISRAEL FROM EGYPT.

77. רבי חייא ורבי יוסי, הוּו שְׂכִיחֵי יוֹמָא חַד קָמִיָּה דְרַבִּי שְׁמַעוֹן, פָּתַח רַבִּי שְׁמַעוֹן וְאָמַר, גּוּרֵי לָכֶם מִפְּנֵי חָרֵב כִּי חֲמָה עֲוֹנוֹת חָרֵב לְמַעַן תִּדְרְעוּן שְׂדוּן. שְׂדִין כְּתִיב. גּוּרֵי לָכֶם מִפְּנֵי חָרֵב, מֵאֵן חָרֵב. דָּא חָרֵב נֹקֶמֶת נָקָם בְּרִית, דְּהָא הָאִי חָרֵב קָאִים לְאַסְתַּבְּלָא מֵאֵן דְּמִשְׁקַר בְּבְרִית, דְּכָל מֵאֵן דְּמִשְׁקַר בְּבְרִית, נֹקֶמָא דְנִקְמִין מִנִּיהּ, הָאִי חָרֵב הוּא.

78. הֲדָא הוּא דְכְּתִיב, כִּי חֲמָה עֲוֹנוֹת חָרֵב. מֵאֵן טַעְמָא. בְּגִין דְּמֵאֵן דְּמִשְׁקַר בְּבְרִית, פְּרִישׁ תִּיאוּבְתָא, וְלֹא נָטִיל מֵאֵן דְּנָטִיל, וְלֹא יְהִיב לְאַתְרֵיהּ, דְּהָא לֹא אֲתַעַר לְגַבִּיהּ אֲתְרֵיהּ. וְכָל מֵאֵן דְּנָטִיר לִיהּ לְהָאִי בְרִית, אִיהוּ גְרִים לְאַתְעָרָא לְהָאִי בְרִית לְאַתְרֵיהּ. וְאַתְבְּרָאן עַלְאִין וְתַתְּאִין.

79. מֵאֵן אֲתַעַר הָאִי בְרִית לְאַתְרֵיהּ. בְּרִי אֲשַׁתְּכַחוּ זַכָּאִין בְּעַלְמָא. מִנָּא לָן, מֵהֲכָא, דְכְּתִיב וְגַם הִקִּימוּתִי אֶת בְּרִיתִי אִתָּם לְתַת לָהֶם אֶת אֶרֶץ כְּנָעַן אֶת אֶרֶץ מִגּוּרֵיהֶם. מֵאֵי מִגּוּרֵיהֶם. כִּמָּה דָּאֵת אָמַר גּוּרֵי לָכֶם מִפְּנֵי חָרֵב. בְּגִין דְּאִיהוּ אֲתַר, דְּאֲשַׁרֵּי מְגוּר בְּעַלְמָא, וְעַל דָּא גּוּרֵי לָכֶם מִפְּנֵי חָרֵב.

80. אֲשֶׁר גָּרוּ בָּהּ, מִיּוֹמָא דְאַתְקְרִיבוּ לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, דְּחִילוּ בָּהּ דְּחִילוּ, וְדִחִילוּ עַלְאָה בָּהּ לְמִיטַר פְּקוּדוּי. דָּאִי בָּהִאי לֹא יוֹשְׁדֵי דְחִילוּ עַל רִישִׁיהּ דְּבֵר נֶשׁ, לֹא דְחִיל לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא לְעַלְמִין בְּשָׁאֵר פְּקוּדוּי.

81. תָּא חַיִּי, בְּאַתְעָרוּתָא דְלִתְתָּא, בְּרִי אֲתַעַרוּ יִשְׂרָאֵל לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, וְצוּחוּ לְקַבְּלִיהּ, מֵה כְּתִיב, וְאֶזְכָּר אֶת בְּרִיתִי, דְּהָא בְּבְרִית הָיִי זְכוּר. וְכִדִּין אֲתַעַר תִּיאוּבְתָא, לְאַתְקְשָׁרָא כָּלָא בְּקִשּׁוּרָא חַד. כִּיּוֹן דְּהָאִי בְרִית אֲתַעַר, הָא קִשּׁוּרָא דְכָלָא אֲתַעַר. וְאֶזְכָּר אֶת בְּרִיתִי, לְאַזְדוּגָא לִיהּ בְּאַתְרֵיהּ. וְעַל דָּא, לָכֵן אָמַר לְבָנֵי יִשְׂרָאֵל אֲנִי ה'.

## 9. "These are the heads of their fathers' houses"

This section opens with the verse: "And Hashem spoke to Moses and Aaron and commanded them about the children of Yisrael and about Pharaoh the king of Egypt." Rabbi Yosi explains that this means the children of Yisrael were to be led with gentleness and the Pharaoh was to be treated with honor and respect. Rabbi Yisa wonders why it says: "These are the leaders of their fathers' house," and Rabbi Shimon answers that they were kings and the children of kings, leaders of their clans who did not deny their customs or mingle with other nations. Moses and Aaron were without equal among the princes of Yisrael because of their lineage, especially because of Pinchas who saved so many thousands when he killed Zimri and Kozbi and halted the plague. God saw that two of Aaron's sons would eventually blemish the covenant, so he did not want to send Aaron on the mission, but when he saw Pinchas repairing the blemish - sustaining the covenant - he reinstated Aaron with Moses. Rabbi Shimon adds that Moses is air or spirit and Aaron is water, and together they combine Tiferet and Chesed.

### The Relevance of this Passage

When people are chosen to be leaders it is because they have some quality or qualities that make them fit for leadership. As we think about this section we can study the ways in which Moses and Aaron exhibited these qualities by showing gentleness, honor and respect to both their own people and their adversary. This ability in a man to transcend his own nature and honor his enemies - for even criminals treat their friends with respect - is the sign of a great soul, one who has overcome his lower nature and thereby rules his inner kingdom. This is the true 'royal man', who is also the natural choice for a temporal leader. Reading this section will make us more fit for leadership ourselves, and help us guide others to their own freedom.

82. "And Hashem spoke to Moshe and to Aaron, and gave them a charge to the children of Yisrael, and to Pharaoh king of Egypt" (Shemot 6:13). Rabbi Yosi said, THE REASON IT SAYS, "AND GAVE THEM A CHARGE to the children of Yisrael," is that He commanded to lead them with gentleness as necessary. "And to Pharaoh" MEANS treating him with honor. This has already been explained.

83. Rabbi Yisa said, Why did THE TORAH place close to the verse THE PARAGRAPH OF: "These are the heads of their fathers' houses" (Ibid. 14)? HE ANSWERS, The Holy One, blessed be He, said to him, Speak to the children of Yisrael gently, because even though they are in hard labor, they are kings, the children of kings. Therefore it is written, "These are the heads of their fathers' houses," AS HE SAID TO HIM, These that you see are the heads of fathers' houses.

84. Rabbi Chiya said, THIS IS WHY, "THESE ARE THE HEADS OF THEIR FATHERS' HOUSES" IS THE ADJASCENT VERSE, TO TEACH that they all did not deny their customs, did not mingle with any other nation. There are those who stood on their holy ground and were not false by mingling with the Egyptians. Rabbi Acha said, THE REASON "THESE ARE THE HEADS OF THEIR FATHERS' HOUSES....," IS ADJASCENT IS in order to express THE LINEAGE of Moshe and Aaron, that they were suitable to take out the children of Yisrael, to speak to Pharaoh, and to chastise him with the rod. Their equal was not to be found among all the princes of Yisrael.

85. Come and see, IT IS WRITTEN: "And Elazar the son of Aaron took him one of the daughters of Putiel to wife; and she bore him Pinchas. These are the heads of the fathers of the Levites" (Shemot 6:25). HE ASKS, WHY DOES IT SAY, "These are the heads," IN PLURAL? PINCHAS was only one. HE ANSWERS, Because Pinchas saved so many thousands and tens of thousands of Yisrael, and saved many heads of fathers WHEN HE KILLED ZIMRI AND KOZBI, SO THE PLAGUE WAS STAYED FROM YISRAEL. Therefore, it is written of him: "These" IN PLURAL.

82. וַיְדַבֵּר ה' אֶל מֹשֶׁה וְאֶל אַהֲרֹן וַיִּצְוֵם אֶל בְּנֵי יִשְׂרָאֵל וְאֶל פַּרְעֹה מֶלֶךְ מִצְרַיִם. ר' יוֹסִי אָמַר, אֶל בְּנֵי יִשְׂרָאֵל לְדַבְּרָא לֹון בְּנַחַת בְּדָקָא חֲזִי, וְאֶל פַּרְעֹה: לְאַנְהָגָא בֵּיהּ יָקָר, וְאַוּקְמוּהָ.

83. אָמַר רַבִּי יִיסָא, אֲמַאי סָמִיךְ הָכָא אֵלָהּ רָאשֵׁי בֵּית אֲבוֹתָם. אֵלָּא, אָמַר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, דְּבָרוּ לֹון לְבָנֵי יִשְׂרָאֵל בְּנַחַת, דֹּאע"ג דְּאִינוּן יִתְבִּי בְּמוֹלְחָנָא קִשְׁיָא, מְלָכִין בְּנֵי מְלָכִין אִינוּן. וּבְגִין כֵּךְ, כְּתִיב, אֵלָהּ רָאשֵׁי בֵּית אֲבוֹתָם אֵלִין דְּאֵת חָמִי, רִישֵׁי בֵּית אֲבֵהֶן אִינוּן.

84. א"ר חִיָּיא, דְּכֻלְהוּ לָא שְׁקֵרוּ נִימוּסִיהוֹן, וְלָא אֲתַעֲרְבוּ בְּעַמָּא אַחֲרָא אֵלִין אִינוּן דְּקִיּוּמוּ בְּדוּכְתֵּיהוּ קְדִישָׁא, וְלָא שְׁקֵרוּ לְאֲתַעֲרְבָא בְּהוּ בְּמִצְרַאִי. אָמַר רַבִּי אַחָא, בְּגִין לְאִיִּיתָא לְמוֹשֶׁה וְלְאַהֲרֹן, דְּאִינוּן אֲתַחֲזוּן לְאַפְקָא לְהוּ לְיִשְׂרָאֵל, וְלְמַלְלָא לְפַרְעֹה, וְלְרַדָּא לִיהּ בַּחוּטְרָא, בְּגִין דְּבָכֵל רִישֵׁיהוֹן דְּיִשְׂרָאֵל, לָא אֲשַׁתְּכַח בְּוֹתֵיהוּ.

85. תָּא חֲזִי, וְאַלְעָזָר בֶּן אַהֲרֹן לָקַח לוֹ מִבְּנוֹת פּוּטִיָּאל לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת פִּינְחָס אֵלָהּ רָאשֵׁי אֲבוֹת הַלְוִיִּם. וְכִי אֵלָהּ רָאשֵׁי, וְהָא הוּא בְּלַחְדוּי הוּא. אֵלָּא, בְּגִין דְּמִינְחָס קָיִים כְּמָה אֵלִמִּין וּרְבוּן מִיִּשְׂרָאֵל, וְהוּא קָיִים לְרָאשֵׁי אֲבֵהֶן, כְּתִיב בֵּיהּ אֵלָהּ.

86. Another EXPLANATION OF THE PASSAGE THAT SAYS, "And she bore Pinchas. These are the heads" IN PLURAL: Because the loss of the heads of the Levites was recovered in him, and he restored whatever they missed and was burned. He earned their priesthood and the form of both of them dwelt IN PINCHAS. HE ASKS, You say that the loss of the heads of Levites is found in him. Who are they? HE ANSWERS, They are Nadab and Abihu. They separated the sign of the covenant from its place, WHICH IS MALCHUT, BECAUSE THEY OFFERED A STRANGE FIRE, and he came and connected them. Therefore the inheritance and the spirit of both of them was given to him. And it is mentioned here IN THE PASSAGE what will occur later on. THEREFORE IT IS WRITTEN BY HIM: "THESE ARE THE HEADS," IN PLURAL.

87. And if you ask, Why is Pinchas mentioned here; AFTER ALL, THE PASSAGE CAME ONLY TO IMPRESS THE LINEAGE OF MOSHE AND AARON AS MENTIONED. HE ANSWERS, Because the Holy One, blessed be He, saw of Aaron, when He said, "And I remembered my covenant," that his two sons would eventually blemish this covenant. Now that He was sending him to Egypt TO TAKE OUT YISRAEL, He wanted to remove Aaron, not allowing him to go on this mission. BUT as soon as the Holy One, blessed be He, saw Pinchas standing and sustaining this covenant in its place, and repairing the blemish OF NADAB AND ABIHU, immediately THE PASSAGE SAYS, "These are that Aaron and Moshe" (Shemot 6:26). The Holy One, blessed be He, said, Now he is Aaron, the original Aaron, AS BEFORE NADAB AND ABIHU BLEMISHED THE COVENANT, BECAUSE PINCHAS REPAIRED THE BLEMISH.

88. "These are that Aaron and Moshe, to whom Hashem said 'Take out the children of Yisrael from the Land of Egypt...'" HE ASKS, THE PASSAGE SAYS, "These are that (lit. 'he is') Aaron and Moshe", but it should say, 'These are Aaron and Moshe.' HE ANSWERS, it is to combine the air, WHICH IS MOSHE, with water, WHICH IS AARON. AND WHEN IT SAYS, "He is Moshe and Aaron" (Ibid. 27), it is to combine water, WHICH IS AARON, with air, WHICH IS MOSHE. MOSHE IS THE ASPECT OF AIR, WHICH IS TIFERET OF ZEIR ANPIN, AND AARON IS THE ASPECT OF WATER, WHICH IS CHESED OF ZEIR ANPIN. Therefore, it is written: "He is AARON AND MOSHE" instead of "These are" BECAUSE THEY ARE COMBINED ONE WITH THE OTHER, AS EXPLAINED.

10. "Know therefore this day, and consider it in your heart"

Rabbi Elazar opens the discussion, saying: "And you should know today and lay it to your heart (Heb. levavecha) that Hashem is Elohim." Rabbi Shimon says if you really want to understand this and know that Hashem is Elohim, you need to know that the good and evil inclinations dwell in the heart together, and that you must love Him with both. One should convert the evil attributes so that instead of sinning they serve Hashem. Then the evil inclination and the good inclination will be one, and you will find that Hashem is Elohim. In this way judgment and mercy are included together. We are told that the wicked prevent the blessings from above from being drawn down to them, as in: "And He will hold up the heaven so that there shall be no rain." This is because they separate the evil inclination from the good one, using the evil one. Rabbi Shimon speaks about the left and right, and how they relate to Judgment. He next returns to a discussion in the previous section, reiterating that the element of air combined with that of water in Moses and Aaron - thus combining Tiferet with Chesed. He also repeats the admonition to unify the Holy Name properly by worshipping with one's whole heart and with one's whole soul.

86. תו, ותלד לו את פינחס אלה ראשי, אובדא דרישי דליואי אשתכח ביה, ומה דאינון גרעו ואתוקרו, הוא אשלים, ורוח כהונתא דילהון, ושריא ביה טסטוקא דתרווייהו. אובדא דרישי דליואי אשתכח ביה, ומאן נינהו. נרב ואביהוא. אינון פרישו את קיימא מאתריה, והוא אתא וחבר לון. בגין כך, אתייהיב ליה ירותא, ורוחא דתרווייהו. ואדבר הכא על מה דלהוי לבתר.

87. ואי תימא, אמאי אדבר הכא פינחס. אלא חמא קודשא בריך הוא לאהרן, בשעתא דאמר ואזכור את בריתי, דזמינן תרין בנוהי דאהרן לאפגמא ליה להאי ברית, והשתא דקא משדר ליה למצרים, בעא לאעברא ליה לאהרן, דלא למיהר בשליחותא דא. כיון דחמא קודשא בריך הוא, דקאים פינחס וקיים ליה להאי ברית באתריה, ואתקין עקימא דילהון, מיד הוא אהרן ומשה. אמר קודשא בריך הוא, השתא הוא אהרן, איהו אהרן דקדמינתא.

88. הוא אהרן ומשה אשר אמר ה' להם הוציאו את בני ישראל מארץ מצרים וגו'. הוא אהרן ומשה. הם אהרן ומשה מבועי ליה. אלא, לאכללא דא בדא, רוחא במיא. הוא משה ואהרן: לאכללא מיא ברוחא, ועל דא כתיב הוא, ולא הם.

89. One night, Rabbi Elazar and Rabbi Aba were in their lodgings in Lod. They awoke to study Torah. Rabbi Elazar opened the discussion saying, "Know therefore this day, and consider it in your heart (Heb. levavecha), that Hashem He is Elohim" (Devarim 4:39). HE ASKS, This passage should have said, 'Know therefore this day, that Hashem He is Elohim' AND AT THE END, 'and consider it in your heart.' BECAUSE THE KNOWLEDGE THAT HASHEM IS ELOHIM PREPARES ONE TO CONSIDER IT IN THE HEART SO, AND IF HE HAS ALREADY CONSIDERED IT IN HIS HEART ONE MOST CERTAINLY HAS THE KNOWLEDGE. Also, it should have said 'libecha (heart, with one Bet)' NOT "LEVAVECHA (WITH TWO BET'S)."

90. HE ANSWERS, But Moshe said, If you really want to understand this and know that Hashem is Elohim, then "consider it in your heart (levavcha)", and thus know it. For "levavcha" MEANS the Good Inclination and Evil Inclination THAT DWELL IN THE HEART are included within one another and are one. "AND YOU SHALL LOVE HASHEM YOUR ELOHIM WITH ALL YOUR HEART (HEB. LEVAVCHA)" (DEVARIM 6:5), MEANING WITH BOTH YOUR INCLINATIONS, THE GOOD INCLINATION AND THE EVIL INCLINATION. THUS HE SHOULD CONVERT THE EVIL ATTRIBUTES OF THE EVIL INCLINATION TO BE GOOD, NAMELY TO SERVE HASHEM WITH THEM AND NOT SIN THROUGH THEM. THEN, CERTAINLY THERE IS NO MORE DIFFERENCE BETWEEN THE GOOD INCLINATION AND THE EVIL INCLINATION, AND THEY ARE ONE. Then you will find that Hashem is Elohim. THE ATTRIBUTE OF JUDGMENT, WHICH IS CALLED ELOHIM, IS INCLUDED IN YUD HEI VAV HEI, WHICH IS THE ATTRIBUTE OF MERCY because they are included the one within the other, AS THE EVIL INCLINATION AND THE GOOD INCLINATION ARE COMBINED IN THE HEART, and they are one. SO IT CAN NOT BE KNOWN THAT HASHEM IS ELOHIM EXCEPT THROUGH CONSIDERING IT IN THE HEART. Therefore, THE PASSAGE MENTIONED FIRST, "and consider it in your heart" to know THROUGH IT that HASHEM HE IS ELOHIM.

91. Rabbi Elazar also said, The wicked cause a blemish above WITH THEIR EVIL ACTIONS. What is the blemish? IT IS that the left is not included within the right ABOVE, IT RATHER DOMINATES BY MEANS OF JUDGMENT BY ITSELF. THIS IS BECAUSE the Evil Inclination BELOW is not included in the Good Inclination, TO WORK WITH IT TO DRAW GOOD AS MENTIONED because of the sins of people WHO SIN, THROUGH THE EVIL INCLINATION, AND ATTRACT BY IT THE DOMINATION OF JUDGMENT. And they do not cause a blemish ABOVE, but actually to themselves. This is the meaning of: "Not His the corruption, but the blemish of His sons (or: His (Heb. lo, with Vav) the corruption, not (Heb. lo, with Aleph) the blemish...)" (Devarim 32:5). FIRST IT IS SAID "HIS THE CORRUPTION", SEEMINGLY INDICATING THAT THEY BLEMISH ABOVE AND THEN, "NOT THE BLEMISH OF HIS SONS" SEEMINGLY, THAT THEY DO NOT CAUSE BLEMISH ABOVE. It is as if they cause A BLEMISH yet do not cause A BLEMISH. They cause, THAT IS, THEY BRING ABOUT that blessings from above do not flow to them, as is written: "And shut up the heavens, that there be no rain" (Devarim 11:17). THEY DAMAGE THE CHANNELS OF SUSTENANCE ABOVE yet they do not cause, because the heavens, NAMELY THE CHANNELS OF ABOVE, receive for themselves as much blessings AND SUSTENANCE as they need, but they do not receive SUSTENANCE to pour downward. Certainly THIS IS NOT A BLEMISH AND FLAW OF THE ABOVE, BUT RATHER, it is the blemish of these wicked, AND IT IS UPON THEM THAT THIS FLAW RESTS AND NOT ABOVE.

89. רבי אלעזר ורבי אבא, הוו שכיחי ליליא חד בבי אושפיזיהו בלוד, קמו לאשתדלא באורייתא. פתח רבי אלעזר ואמר, וידעת היום והשבות אל לבבך כי ה' הוא האלהים. האי קרא הכי מבעי ליה. וידעת היום כי ה' הוא האלהים והשבות אל לבבך. תג, והשבות אל לבך מבעי ליה.

90. אלא, אמר משה, אי את בעי למיקם על דא, ולמנדע כי ה' הוא האלהים, והשבות אל לבבך וכדין תנדע ליה. לבבך: יצר טוב ויצר רע, דאתכליל דא בדא, ואיהו חד, כדין תשכח כי ה' הוא האלהים, דהא אתכליל דא בדא, ואיהו חד. ועל דא והשבות אל לבבך, למנדע מלה.

91. תו אמר רבי אלעזר, חייבין עבדין פגימותא לעילא, מאי פגימותא. דשמאלא לא אתכליל בימינא. דיצר רע לא אתכליל ביצר טוב, בגין חובייהו דבני נשא. ופגימו לא עבדי, אלא לון ממש, הדא הוא דכתיב, שחת לו לא בניו מומם. כביכול עבדי ולא עבדי. עבדי: דלא יתמשך עלייהו ברבאן דלעילא, במה דאת אמר ועצר את השמים ולא יהיה מטר. ולא עבדי: דהא שמיא נטלי לון לגרמייהו ברבאן מאי דאצטריך. ולא נטלי לאמשכא לתתא ודאי מומם דאינון חייבין איהו.

92. Also, IT CAN BE EXPLAINED, "His" (Heb. lo, with Vav) MEANS that the right is not included in the left ABOVE, so that blessings are not drawn downwards AND TO THIS IS SAID 'HIS' WITH VAV. "not (Heb. lo) is spelled with Aleph," since they do not receive BLESSINGS to draw to those below. THEREFORE THEY REST BLEMISHED. Who caused this? IT IS because the wicked separate the Evil Inclination from the Good Inclination and cleave to the Evil Inclination.

93. Come and see: Judah is come from the left side BECAUSE JUDAH IS THE SECRET OF MALCHUT AND MALCHUT ORIGINATES IN THE LEFT SIDE, and he cleft to the right in order to overpower nations and break their power. For had he not cleft to the right he would not break their power. And if you ask, Why DID HE CLEAVE to the right, seeing that it is the left that provokes judgments in the world. AND WHY WAS NOT THE LEFT SUFFICIENT FOR HIM TO BREAK THE POWER OF THE NATIONS?

94. HE ANSWERS, But this is a secret. When the Holy One, blessed be He, judges Yisrael, He judges them only from the left side, in order to reject them with the left and beckon them with the right. But with the other nations, He fends them off with the right, and draws them with the left. And this may be deduced from the proselyte by conviction, NAMELY BECAUSE WHEN ONE OF THEM BECOMES ATTRACTED TO HOLINESS AND HE CONVERTS, HE IS CALLED A PROSELYTE BY CONVICTION (LIT. 'A CONVERT OF RIGHTEOUSNESS'). RIGHTEOUSNESS IS THE NAME OF THE LEFT ASPECT OF MALCHUT. SO WE SEE THAT HE ATTRACTS THEM WITH THE LEFT. AND HE EXPLAINS, He fends them off with the right, as it is written: "Your right hand, Hashem, is glorious in power; Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6). He attracts them with the left, as we already said, THAT THE ONE FROM AMONG THEM, WHO HAS COME CLOSER TO JUDAISM IS CALLED A CONVERT OF RIGHTEOUSNESS, WHICH IS LEFT.

95. Therefore, Judah, who is from the left side, combined with the right IN ORDER TO SUBDUE THE NATIONS, and his journeys were to the right OF THE STANDARDS. Those TRIBES that were with him all joined to the right. Yisaschar toiled in Torah, which is right, as is written, "From His right hand a fiery law unto them" (Devarim 33:2). And so Zvulun who supported the Torah which is right. It is written: "the right thigh" (Vayikra 7:32) BECAUSE THE RIGHT LEG SUPPORTS THE RIGHT SIDE OF THE BODY. Therefore, Judah was attached to this side and that side, NAMELY TO THE LEFT AND THE RIGHT, north, which is left, to water, which is right.

96. Reuben, who sinned against his father, dwelt in the right, WHICH IS CHESED. BECAUSE OF THE SIN, he connected with the left and clove to it. Therefore those who are with him IN HIS STANDARD are left. Shimon is left because OF THE LIVING CREATURE THAT HAS THE FACE OF THE OX, WHICH IS GVURAH, as is written: "The face of an ox on the left side" (Yechezkel 1:10). Gad is the left leg, NAMELY HOD, as is written: "Gad, raiders shall maraud him, but he shall overcome at last (lit. 'heel')" (Beresheet 49:19). OVERCOMING IS THE ACTION OF THE LEFT, AND HEEL IS THE LEG. Thus, south clove to fire, right with the left.

92. תו, לו בו, דלא אתכליל ימינא בשמאלא, בגין דלא יתמשכון ברכאן לתתא. לא באל"ף, דהא לא נטלי לאתמשכא לתתאי. מאן גרים דא. בגין דחייבין מפרישין יצר רע מיצר טוב, ומתדבקין ביצר רע.

93. תא חזי יהודה אתי מסטרא דשמאלא, ואתדבק בימינא, בגין לנצחא עמין, ולתברא חיליהון. דאי לא אתדבק בימינא, לא יתבר חיליהון. ואי תימא אמאי בימינא. והא שמאלא אתער הינין בעלמא.

94. אלא רזא דא, בשעתא דקודשא בריך הוא דן להו לישראל, לא דן להו אלא מסטרא דשמאלא, בגין דיהא דחי לון בשמאלא, ומקרב בימינא. אבל לשאר עמין, דחי לון בימינא, ומקרב לון בשמאלא. וסימניך גר צדק, דחי לון בימינא, כמה דכתיב, ימינך ה' נאדרי בכת ימינך ה' תרעץ אויב. מקרב לון בשמאלא כמה דאמרן.

95. בגיני כך, יהודה דאיהו מסטר שמאלא, אתדבק בימינא, ומטלנוי לימינא. ואינון דעמיה אתחברו כלהו לימינא. יששכר דלעי באורייתא, דאיהו ימינא, דכתיב, מימינו אש דת למו. זבולון דאיהו תמין אורייתא ימינא, כד"א שוק הימין. וע"ד יהודה אתקשר מסטרא דא ודא. צפון במים, שמאלא בימינא.

96. ראובן דחטא לגבי אבוי, שרא בימינא, ואתקשר בשמאלא, ואתדבק ביה. וע"ד, אינון דאשתכחו עמיה, אינון שמאלא. שמעון דאיהו שמאלא מסטרא דשור, דכתיב, ופני שור מהשמאל. גר שוקא שמאלא, כתיב גר גדוד יגודנו והוא יגוד עקב. הכא, אתדבק דרום באשא, ימינא בשמאלא.

97. And similarly the purpose of what we said: "And you shall lay on your heart (Heb. levavecha, spelled with two Bet's)" is to include them together, the left and the right, and then you will know that "Hashem He is the Elohim." Rabbi Aba said, Definitely it is so. And now it is understandable, WHAT IS SAID, "He is Aaron and Moshe" (Shemot 6:26), "he is Moshe and Aaron" (Ibid. 27). IT IS TO TEACH THAT air, WHICH IS TIFERET, COMBINED with water, WHICH IS CHESED, and water, WHICH IS CHESED, COMBINED with air, WHICH IS TIFERET, to be one. Therefore, it is written "he."

98. Rabbi Aba opened the discussion saying, "And you shall love Hashem your Elohim with all your heart, and with all your soul, and with all your might" (Devarim 6:5). Similarly, WHAT WE SAID ABOUT THE UNIFICATION OF RIGHT AND LEFT, the holy unification is also alluded to here, and it serves as an admonition to man to profess the unity the Holy Name properly with supernal love. "With all your heart": NAMELY WITH BOTH YOUR INCLINATIONS, WHICH ARE right and left and are called Good Inclination and Evil Inclination. "And with all your soul": This is the soul of David that is placed between them, "and with all your might" MEANING to join them, THE RIGHT AND THE LEFT, above in the place where there is no limit.

99. Another explanation of: "And with all your might": This is Jacob, NAMELY ZEIR ANPIN, who is attached to all sides TO THE RIGHT AND TO THE LEFT, BEING THE CENTRAL COLUMN. And it all is the complete unity as it should be. Therefore, THE PASSAGE SAYS, "He is Aaron and Moshe," "he is Moshe and Aaron." It is all one, FOR THEY HAVE UNITED ONE WITH THE OTHER without division BETWEEN THEM.

11. "Take your rod...and it shall turn into a snake"

Rabbi Yehuda talks about how much he loves studying and talking about the Torah and praising God for his righteous laws. He says that David as the King of Yisrael had to judge and lead his people to keep them on the way of truth.

The Relevance of this Passage

Again we have the recurring themes of the law, or the Word as expressed in the Torah, and judgment and leadership. The title verse talks about the rod that turned into a snake in front of the Pharaoh. Imagining the snake/rod as the symbol of stewardship will help us pull these themes together for our meditation. When the power was given to Aaron to do this miracle he enabled himself and Moses to assume leadership over the people, and therefore also the right to judge them. The rod was the symbol of authority. Remembering that the snake was symbolic of man's original fall, we can see that assuming leadership at a high level gives one power over even original sin. Thus when we pray we may use the lesson in this text to pray for our own accession to a level where God may use us as leaders in His battle against sin.

100. "When Pharaoh shall speak to you...IT SHALL TURN INTO A SNAKE" (Shemot 7:9). Rabbi Yehuda opened the discussion saying, "How I love Your Torah! it is my meditation all the day" (Tehilim 119:97) and it is written: "At midnight I will rise to give thanks to You because of Your righteous laws" (Ibid. 62). Come and see, David is the King of Yisrael and he has to judge the people, to lead the children of Yisrael as a shepherd leads his sheep, so that they will not turn off the way of truth. And at night it is written, "At midnight I will rise to give thanks to You because of Your righteous laws." And he occupied himself with the Torah and praised the Holy One, blessed be He, until morning came.

12. Midnight and day

97. וע"ד הא דאמרן והשבות אל לבבך, לאכללא לון פחדא, שמאלא בימינא. כדן תדע כי ה' הוא האלהים. א"ר אבא ודאי הכי הוא, והשתא ידיעא, הוא אהרן ומשה, הוא משה ואהרן, רוחא במינא, ומינא ברוחא, למהוי חד. וע"ד כתיב הוא.

98. ר' אבא פתח ואמר, ואהבת את ה' אלהיך בכל לבבך ובכל נפשך ובכל מאדך. כהאי גוונא הכא אתרמיז יחודא קדישא, ואזהרה הוא לבר נש, ליחדא שמא קדישא כדקא יאות, ברחימו עלאה. בכל לבבך: דא ימינא ושמאלא דאקרי יצר טוב ויצר רע. ובכל נפשך: דא נפש דוד, דאיתיהיבת ביניהו. ובכל מאדך לאכללא לון לעילא באתר דלית ביה שעורא. הכא הוא יחודא שלים למרחם ליה לקודשא בריך הוא כדקא יאות.

99. תו, ובכל מאדך: דא יעקב, דאיהו אחיד לכל סטרין, וכלא הוא יחודא שלים כדקא יאות, בגיני כך, הוא אהרן ומשה הוא משה ואהרן, בלא הוא חד בלא פרודא.

100. כי ידבר אליכם פרעה לאמר. רבי יהודה פתח ואמר, מה אהבתי תורתך כל היום היא שיוחתי. וכתיב, חצות לילה אקום להודות לך על משפטי צדקך. תא חזי, דוד איהו מלכא דישראל, ואצטריך למידן עמא, לדברא לון לישראל, כרעיא דמדבר עאניה דלא יסטון מאורחא דקשוט. הא בלילה כתיב, חצות לילה אקום להודות לך על משפטי צדקך. ואיהו אתעסק באורייתא ובתושבון דקודשא בריך הוא, עד דאתי צפרא.

101. He wakened the dawn, as is written: "Wake up, my glory; awake, the harp and the lyre; I will awake the dawn" (Tehilim 57:9). And when day came, he said this passage: "How I love Your Torah! it is my meditation all the day." HE ASKS, What is the meaning of: "it is my meditation all the day"? HE ANSWERS, From here we learn that all who study the Torah to complete and clarify the law with lucidity, it is as though they fulfilled the entire Torah. Therefore, THE VERSE SAYS, "it is my meditation all the day" BECAUSE HE WAS OCCUPIED WITH ELUCIDATING THE LAW.

102. Come and see: By day, he was occupied with the Torah to carry out justice. And at night, he was occupied with songs and praises until day came. What was the reason? IT WAS because he was occupied all day to complete and clarify the laws, WHICH ARE THE ASPECT OF THE LEFT, in order to include the left in the right, BECAUSE DAY IS THE ASPECT OF THE RIGHT, WHICH IS CHESED. By night, HE WAS OCCUPIED WITH PRAISES WHICH ARE CHASSADIM in order to include the grade of the night, WHICH IS JUDGMENT, with day, WHICH IS CHESED.

103. And come and see: In the days of King David, he brought close all the beasts in the field, WHO INHABITED THE THREE WORLDS - BRIYAH, YETZIRAH AND ASIYAH - to the sea, WHICH IS MALCHUT. When Solomon arrived AND THE NUKVA WAS IN HER FULLNESS IN HIS DAYS, the sea, WHICH IS THE NUKVA, flowed and became full, MEANING THAT IT ASCENDED TO SUPERNAL ABA AND IMA, and watered them, FOR THERE IS ITS ABSOLUTE FULFILLMENT. THEN ALL THE INHABITANTS OF BRIYAH, YETZIRAH AND ASIYAH ASCENDED TO ATZILUT AND RECEIVED THEIR SUSTENANCE FROM THE SEA. HE ASKS, Which was watered first? HE ANSWERS, It was already explained that they are the supernal great crocodiles about which it is written: "And fill the waters in the seas" (Beresheet 1:22). THEY ARE MATATRON AND SANDALFON OF BRIYAH WHO ARE SUPERIOR TO ALL THE INHABITANTS OF BRIYAH, YETZIRAH AND ASIYAH.

### 13. The serpent couches in the midst of the streams

104. RABBI YEHUDA BRINGS HERE THE WORDS OF RABBI ELAZAR, TO DIFFERENTIATE BETWEEN THE GREAT CROCODILES (HEB. TANINIM) OF HOLINESS AND THE GREAT CROCODILE OF THE KLIPAH. FOR THE PREVIOUSLY MENTIONED PASSAGE OPENED WITH THE PHRASE: "WHEN PHARAOH SHALL SPEAK TO YOU...THEN YOU SHALL SAY TO AARON, TAKE YOUR ROD, AND CAST IT BEFORE PHARAOH, AND IT SHALL TURN INTO A SNAKE" (SHEMOT 7:9). AFTERWARDS, IT IS WRITTEN: "AND THE MAGICIANS OF EGYPT, THEY ALSO DID IN LIKE MANNER WITH THEIR SECRET ARTS. FOR THEY CAST DOWN EVERY MAN HIS ROD, AND THEY TURNED TO SNAKES (HEB. TANINIM)" (IBID. 11-12). AND THE DIFFERENCE BETWEEN THE SERPENT OF HOLINESS OF AARON'S ROD AND THE SERPENT OF THE SORCERERS IS EXPLAINED IN THE WORDS OF RABBI ELAZAR.

Rabbi Elazar said, On the supernal right side, NAMELY FROM THE RIGHT COLUMN OF BINAH, emerge thirteen supernal springs and deep rivers. THIS IS THE SECRET OF THE SUPERNAL THRONE WHICH IS BINAH. AND THERE ARE FOUR LEGS OF THE THRONE WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN, EACH CONTAINING CHESED, GVURAH, TIFERET, SO THEY ARE TWELVE, AND BINAH ITSELF WHICH IS OVER THEM, WHICH IS THE SECRET OF THE THRONE, IS THIRTEENTH. THEY ARE DIVIDED INTO TWO COLUMNS, RIGHT AND LEFT, BECAUSE TIFERET IS ALSO DIVIDED INTO RIGHT AND LEFT, WHICH ARE CHESED AND GVURAH. THOSE ON THE RIGHT SIDE ARE CALLED SPRINGS, AND THOSE ON THE LEFT, RIVERS. The ones ascend, NAMELY THOSE

101. ואִיהוּ אֶתֶּר עֶפְרָא, בְּמָה דְּכֵתִיב, עוֹרָה כְּבוֹדִי עוֹרָה הַנֶּבֶל וְכִנּוֹר אֶעִירָה שָׁחַר. בַּד אֶתִּי יִמְמָא, אָמַר הָאִי קָרָא, מָה אֶהְבֵּתִי תוֹרַתְךָ כָּל הַיּוֹם הִיא שׁוֹיְחָתִי. מֵאִי כָּל הַיּוֹם הִיא שׁוֹיְחָתִי. אֶלָּא, מִכָּאֵן אוֹלִיפְנָא, דְּכָל מָאן דִּישְׁתַּדַּל בְּאוֹרֵייתָא, לְאַשְׁלֵמָא דִּינָא עַל בּוֹרֵייהּ, בְּאִילוּ קֵיִם אוֹרֵייתָא כְּלָא. בְּג"כ, כָּל הַיּוֹם הִיא שׁוֹיְחָתִי.

102. תָּא חֲזִי, בְּיוֹמָא אֲשֶׁתִּדַּל בְּאוֹרֵייתָא, לְאַשְׁלֵמָא דִּינִין. בְּלִילְיָא, אֲשֶׁתִּדַּל בְּשִׁירִין וְתוֹשִׁבְחִין, עַד דָּאֲתִי יִמְמָא. מ"ט. כָּל יוֹמָא אֲתַעֲסַק לְאַשְׁלֵמָא דִּינִין, בְּגִין לְאַכְלֵלָא שְׂמָאלָא בְּיָמִינָא. בְּלִילְיָא, בְּגִין לְאַכְלֵלָא דְרָגָא דְלִילְיָא בְּיָמִינָא.

103. וְתָא חֲזִי, בְּיוֹמֵי דְדוֹד מַלְכָּא, הוּהּ מְקַרֵּב כָּל אֵינּוֹן חֵיתוֹ שְׂדֵי, לְגַבֵּי יָמָא. בֵּינָן דָּאֲתָא שְׁלֵמָה, נִפְקַיָּא וְאֲתַמְלִי, וְאַשְׁקִי לָהּ. הִי מְנִיְהוּ אֲתַשְׁקִינָן בְּקַדְמִיתָא. הָא אוֹקְמוּהּ. אֵלִין תְּנִינִיָּא רַבְרְבִין עָלְאִין, דְּכֵתִיב בְּהוּ, וּמָלְאוּ אֶת הַיָּם בַּיָּמִים.

104. א"ר אֶלְעָזָר, בְּסֵטְרָא יְמִינָא עֲלָאָה, נִפְקִין תְּלִיסַר מְבוּעֵין עֲלְאִין, נְהָרִין עֲמִיקִין, אֵלִין סִלְקִין, וְאֵלִין נַחְתִּין, עֵייל כָּל חַד בַּחֲבֵרִיָּה. חַד אֶפִּיק רִישִׁיָּה, וְאֶעִיל לִיה בְּתֵרִין גּוֹפִין, חַד גּוֹפָא דְנִהְרָא נָטִיל מִיָּמִין לְעִילָא, אֶפְרִישׁ לְתַתָּא אֶלְף יְאוּרִין, נִפְקִין לְאַרְבַּע סֵטְרִין.

THAT BELONG TO THE LEFT, WHICH ILLUMINATE FROM BELOW UPWARDS. And the others descend, NAMELY THOSE THAT BELONG TO THE RIGHT, ILLUMINATING FROM ABOVE DOWNWARDS. They interpenetrate each other, MEANING THAT THEY COMBINE ONE WITH THE OTHER, because one, WHICH IS THE CENTRAL COLUMN, withdraws, THAT IS, IT LESSENS its head OF THE LEFT COLUMN THAT IS CALLED RIVER, and brings it in two bodies CALLED STREAM AND RIVER. One body FROM THE ASPECT of river, WHICH IS LEFT AND CHOCHMAH, receives FROM THE CHASSADIM of the right above and brings forth TO THE LOWER BEINGS a thousand streams that emerge to four sides, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, EACH CONTAINING 250 STREAMS.

105. From these thirteen rivers OF THE LEFT, and the springs ON THE RIGHT AS MENTIONED, emerge thirteen streams, WHICH ARE LIGHTS OF THE LEFT. Entering into them, 499 and one half FROM THE RIGHT and 499 and one half from the left, take water. One half on this side and one half from this side remain, and the two halves become one. This enters between the streams and turns into a serpent.

106. The head OF THE SERPENT (HEB. TANIN) is red like a rose. THE COLOR RED DENOTES JUDGMENTS THAT ARE DRAWN FROM BINAH. Its scales are hard as iron, FOR THE ASPECT OF MALCHUT IS ESSENTIALLY CALLED IRON, WHICH IS THE SECRET OF THE ATTRIBUTE OF JUDGMENT. Its wings are swimming wings, NAMELY FINS, and they go into all these streams THAT WERE MENTIONED. When he raises his tail, he smites and kicks the other fish, and no one can withstand him.

107. The mouth OF THE SERPENT is a flaming fire. When he swims in all these streams, NAMELY, WHEN HE DRAWS CHOCHMAH FROM ABOVE DOWNWARDS LIKE THE STREAMS, the other fish there, MEANING THE GRADES, tremble and flee from there to the sea, WHICH IS MALCHUT OF HOLINESS. Once in seventy years, he couches this way, NAMELY IN 499 AND ONE HALF STREAMS ON THE RIGHT AND COMPLETES THE HALF THAT IS MISSING ON THE RIGHT. And once in seventy years, he couches that way, NAMELY IN 499 AND ONE HALF STREAMS ON THE LEFT, AND COMPLETES THE HALF THAT IS MISSING ON THE LEFT, SINCE THE SERPENT IS CONSTRUCTED FROM THESE TWO HALVES THAT ARE MISSING IN THEM. THUS the thousand streams less one were filled by him, THAT IS, BECOME COMPLETED BY HIM. The serpent couches in the midst of the streams, BUT DOES NOT SWIM IN THEM. FOR CROUCHING DOES NO ACTION AND DOES NOT DRAW CHOCHMAH FROM ABOVE DOWNWARDS, UNLIKE SWIMMING, WHICH ACTS AND DRAWS FROM ABOVE DOWNWARDS, AND THEREFORE ITS ASPECT OF JUDGMENT IS REVEALED, AS IS MENTIONED AND WRITTEN BEFORE US.

108. BUT when he swims IN THEM, a flame of fire emerges among the Klipot. And THEN THE STREAMS all rise and storm, MEANING THAT THEY RAISE THEIR WAVES ABOVE AND BRING THEM DOWN, WHICH IS CALLED STORM IN RHETORICAL LANGUAGE. These streams mix ONE WITH THE OTHER, and receive the blue color that tends to black, WHICH IS THE COLOR OF MALCHUT. And wheels move ABOVE to the four directions of the world, NAMELY THE WHEELS OF THE CHARIOT OF HOLINESS DRAW THE TOP THREE SFIROT BY THEIR TRAVELS, and the serpent straightens up his tail and smites upward THE WHEELS, THUS DAMAGING THEM, and smites below THE RIVERS. They all flee him.

105. מַאֲיוֹנוֹן נִהְרִין מְבוֹעֵין תְּלִיסֵר, מִתְּפָרֶשֶׁן תְּלִיסֵר יְאוּרִין, עֲאֲלִין וְנָטְלִי מֵיָא, אַרְבַּע מָאָה וְתִשְׁעִין וְתִשְׁעָה יְאוּרִין וּפְלָגָא, מִסְטָרָא דָא. וְאַרְבַּע מָאָה וְתִשְׁעִין וְתִשְׁעָה יְאוּרִין וּפְלָגָא, מִסְטָרָא דָא בְּשִׁמְאָלָא. אֲשֶׁתָּאֵר פְּלָגָא מִכָּאן, וּפְלָגָא מִכָּאן, וְאַתְעֵבִיד חֲדָא. דָּא אָעִיל בֵּין יְאוּרִין, וְאַתְעֵבִיד חֲוִיָא.

106. רִישָׁא: סוּמְקָא בּוֹרְדָא. קִשְׁקָשׁוּי: תְּקִיפִין בְּפִרְזָלָא. גְּדָפוּי: גְּדָפִין שְׁטָאן וְאַתְפָּרֶשֶׁן לְכָל אֵינוֹן יְאוּרִין. כֹּד סָלִיק זְנִבְיָה, מָחִי וּבִטָּשׁ לְשָׂאֵר נִגְוִין, לֵית מֵאֵן דִּיקוּם קָמִיָה.

107. פּוּמִיָה: מְלֶהטָא אָשָׁא. כֹּד נָטִיל בְּכָל אֵינוֹן יְאוּרִין, מְזַדְעָזֶען שָׂאֵר תְּנִינִיָא, וְעֶרְקִין וְעֲאֲלִין בִּימָא. חֲדָא לְשִׁבְעִין שָׁנִין רְבִיץ לְסִטְרָא דָא. וְחֲדָא לְשִׁבְעִין שָׁנִין רְבִיץ לְסִטְרָא דָא. אֶלְף יְאוּרִין חֲסֵר חֲדָא אֶתְמַלִּין מִנִּיָה. דָּא תְנִינָא, רְבִיץ בֵּין אֵינוֹן יְאוּרִין.

108. כֹּד נָטִיל נֶפֶק חֲדָא פְּסוּתָא דְאָשָׁא בְּקְלִיפִין, בְּלָהוּ קִימִין וְזַעֲפִין בְּזַעֲפִין, מִתְּעַרְבִין אֵינוֹן יְאוּרִין לְעֵין תְּכֵלָא אוּכְמָא. וְגִלְגְּלִין נָטְלִין לְאַרְבַּע סְטְרֵי דְעֵלְמָא. זְקִיף זְנִבְיָה, מָחִי לְעֵילָא, מָחִי לְתַתָּא, כָּלָא עֶרְקִין קָמִיָה.

109. Until a certain flame of fire arises in the north side, and a proclamation resounds, 'Stand in groups and disperse to four sides, for he who will put a snare upon the face of the serpent has awoken,' as written, "And I will put hooks in your jaws..." (Yechezkel 29:4). THIS REFERS TO THE SERPENT THAT COUCHES IN THE MIDST OF its streams on the STREAMS. Then all THE GROUPS scatter, take the serpent and puncture his face by the side of his jaws, and bring him into a hole in the great abyss, WHICH IS BINAH OF THE KLIPOT until his power is broken. Then he is returned to his rivers.

110. This is done to him once in seventy years, BECAUSE WHEN HE REACHES THE END OF SEVENTY YEARS WHICH IS HIS MALCHUT OF MALCHUT, THE POWER OF JUDGMENT IN HIS TAIL IS AGAIN STIMULATED, so that he would not ruin the places of the firmaments and their pillars. For this they all praise and laud: "Come, let us prostrate and bow down, let us kneel before Hashem our maker" (Tehilim 95:6).

111. BUT the supernal serpents that stand above IN HOLINESS, WHO ARE LIVYATAN AND HIS SPOUSE, are the ones who were blessed as written: "And Elohim blessed them" (Beresheet 1:22). These rule over all the other fish, WHICH ARE THE VARIED LEVEL GRADES IN THE STREAMS, as is written: "And fill the waters in the seas." And of this, it is written, "Hashem, how manifold are Your works! In wisdom have You made them all." (Tehilim 104:24).

14. "The bright blade of a revolving sword"  
Tosefta (addendum)

112. "My beloved is to me a cluster of henna" (Shir Hashirim 1:14). A cluster refers to Supernal Ima, NAMELY BINAH. As a cluster is decorated with so many leaves and so many branches to the children of Yisrael who eat it, so the Supernal Shechinah, WHICH IS BINAH, is decorated. SHE ELEVATES MAYIN NUKVIN (FEMALE WATERS) TO CHOCHMAH, with many jewels of eight vessels, NAMELY THE FOUR LETTERS OF YUD HEI VAV HEI AND THE FOUR LETTERS OF ADONAI, WHICH ARE MALE AND FEMALE, many offerings THAT YISRAEL OFFER, and many kinds of ornaments of atonement for her children. She stands in them before the King, WHICH IS CHOCHMAH, and immediately, "And I will look upon it, that I may remember the everlasting covenant" (Beresheet 9:16), MEANING THAT HE UNITES WITH HER. AND BINAH gives us from her petitions SHE ASKED FROM CHOCHMAH FOR OUR SAKES, THROUGH those blessings that the sages composed to request before the King in the prayer service.

113. At the time OF THE AFOREMENTIONED UNION OF CHOCHMAH AND BINAH, all the Judgments of the Lower Shechinah, WHICH IS MALCHUT which is Hei Vav Hei Yud Adonai, convert into Mercy such as Yud Hei Vav Hei, to fulfill the verse: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18), NAMELY Yud Hei Vav Hei. "Though they be like red crimson", which is Hei Vav Hei Yud "they shall be as white as wool", WHICH IS Yud Hei Vav Hei. All the Judgments of this, NAMELY OF MALCHUT, become whitened by the supernal Shechinah, WHICH IS BINAH.

109. עַד הַלְסֵטֶר צֶמֶן, קִם חֵד שְׁלֵהוּבָא דְאִשָּׁא, וְכִרְזָא קִרִי, אֲדִקְמוּ סִבְתִּין אֲתַבְּדֵרוּ לִד' זְוִין, הָא אֲתַעֵר מֵאֵן דְּשִׁי קוּלָא, עַל אֲנָפוּי דְּתַנִּינָא, בְּמָה דְּאֲתַמֵּר, וְנִתְתִי חֲחִים בְּלַחֲיָךְ וְגו'. בְּדִין בְּלֵהוּ אֲתַבְּדֵרוּ. וְנִקְטִין לִיה לְתַנִּינָא, וְנִקְבִי אֲנָפוּי בְּסֵטֶר עֲלֵעוּי, וְעָלִין לִיה לְנוֹקְבָא דְּתַהוּמָא רַבָּא, עַד דְּאֲתַבֵּר חִילִיה, בְּדִין אֲהֲדֵרוּ לִיה לְנִהְרֵי.

110. חֵד לְשַׁבְעִין שָׁנִין עֲבָדִין לִיה בְּדִין, בְּגִין דְּלֵא יִטְשֵׁשׁ אֲתֵרִין דְּרַקִיעִין וְסִמְכִיָּהוּ. וְעֲלִיָּהוּ כָּלָא אֹדֶן, וּמִבְּרָכָאן וְאִמְרִין, בּוֹאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לְפָנֵי ה' עוֹשֵׁנוּ.

111. תַּנִּינִיָּא עֲלָאִין לְעִילָא קִיּוּמִין אִינוּן דְּמִתְבְּרָכָאן, כַּמַּד"א וְיִבְרַךְ אוֹתָם אֱלֹהִים. אֵלִין שְׁלִטִין עַל כָּל שָׂאֵר נִוּגִין, דְּכִתִּיב וּמִלָּאוּ אֶת הַמַּיִם בַּיָּמִים. וְעַל דָּא כְּתִיב, מָה רַבּוּ מַעֲשֵׂיךָ ה' כָּלָם בְּחִכְמָה עָשִׂיתָ.

## תוספתא

112. אֲשָׁכּוּל הַכּוֹפֵר דּוּדֵי לִי. אֲשָׁכּוּל: דָּא אִימָא עֲלָאָה. מָה אֲשָׁכּוּל מִתְקַשֵּׁט בְּכֶמֶה עֲלִין בְּכֶמֶה זְמוּרוֹת לְיִשְׂרָאֵל דְּאִכְלִין לִיה, הֵכִי שְׂכִינְתָא עֲלָאָה, מִתְקַשֵּׁט בְּכֶמֶה קְשׁוּטִין דְּשִׁמְנָה בָּלִים, מְכֶמֶה קֶרְבָּנִין, מְכֶמֶה מִינֵי תְּכַשִּׁיטִין דְּכַפְּרָה לְבִנְהָא, וְאִיהִי קֶמֶת בְּהוּן קָמִי מַלְכָּא, וּמִיד וּרְאִיתִיה לְזִכּוּר בְּרִית עוֹלָם. וְיַהֲבִית לָן שְׁאִילָתִין דִּילָהּ, בְּאֵלִין בְּרַכָּאן דְּתַקִּינוּ רַבָּנָן בְּצִלּוֹתָא, לְמַשְׁאֵל קָמִי מַלְכָּא.

113. בְּהֵוֹא זְמָנָא, כָּל דִּינִין דְּשְׂכִינְתָא תַּתָּאָה, דְּאִיהִי הוּה"י אֲדִנִי, מִתְהַפֵּכָן לְרַחֲמֵי, בְּגוּוּנָא דָּא יְדוּ"ד, לְקִיּוּם אִם יִהְיוּ חֲטָאִיכֶם בְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ, יְדוּ"ד. אִם יִאֲדִימוּ כְּתוֹלַע. דּוּד"י. כְּצֶמֶר יִהְיוּ, יְדוּ"ד. כָּל דִּינִין דָּא, מִתְלַבְּנִין מִשְׂכִּינְתָא עֲלָאָה.

114. And the Shechinah, which is Hei Vav Hei Yud, is "the bright blade of a revolving sword to guard the way to the Tree of Life" (Beresheet 3:24). The sages explained THAT THE REASON IT IS CALLED THE BLADE OF A REVOLVING SWORD IS BECAUSE it revolves sometimes to Mercy and sometimes to Judgment, sometimes to men and sometimes to women; sometimes to Judgment as in Hei Vav Hei Yud, sometimes to Mercy, as in Yud Hei Vav Hei. It is from the side of the Tree of Life, MEANING THAT IF THE SHECHINAH JOINS WITH THE TREE OF LIFE, WHICH IS ZEIR ANPIN THAT ASCENDED TO BINAH, all the Judgments that it contains turn to Mercy. And from the side of the Tree of Knowledge of Good and Evil, MEANING THE SHECHINAH THAT IS NOT ATTACHED TO THE TREE OF LIFE, all the Mercy contained in it turns to Judgment, to judge all those who transgress the words of Torah.

115. And this tree OF LIFE is in the World to Come, which is Binah, in which all the names of Judgment turn into Mercy, and the sages therefore explained that the World to Come, WHICH IS BINAH, is not like this world, WHICH IS MALCHUT. FOR GOOD TIDINGS IN THIS WORLD, WE SAY 'BLESSED IS HE WHO IS GOOD AND DOES GOOD'. AND FOR BAD TIDINGS WE SAY, 'BLESSED IS THE TRUE JUDGE'. BUT IN THE WORLD TO COME, HE IS COMPLETELY GOOD AND DOES GOOD, AS THERE IS NO JUDGMENT THERE. Therefore, Binah is the blade of a revolving sword that revolves from Judgment to Mercy for the righteous, to give them reward in the World to Come. Malchut is the blade of a revolving sword that revolves from Mercy to Judgment to judge the wicked in this world

116. But from the tree of the knowledge of good and evil, which is similar to the rod THAT TURNED INTO A SERPENT, MEANING IT IS TURNED TO REAL EVIL AND NOT FROM MERCY INTO JUDGMENT AS MENTIONED, sometimes women turn into female demons and men to male demons. Hence "And Jacob told Rachel" (Beresheet 29:12). Therefore, our sages explained that a man should not have intercourse with his wife before he converses with her, since his wife might has been exchanged with a demon, because the blade in the tree of the knowledge of good and evil revolves from good to REAL evil. And if you ask about the sorcerers of Pharaoh, of whom it is written: "And the magicians did so with their secret arts (lit. 'blades')" (Shemot 8:3), who turned their rods into serpents through their blades, HOW THEY COULD DO THIS? HE ANSWERS, Because of these rotations IN THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, they could do it. (End of Tosefta)

#### 15. "Take your rod"

117. "Then you shall say to Aaron, 'Take your rod'" (Shemot 7:9). HE ASKS, What is the reason the rod of Aaron and not the rod of Moshe WAS SELECTED FOR THIS? HE ANSWERS, The rod of Moshe was especially holy because the Holy Name was carved into it in the Supernal Garden of Eden, and the Holy One, blessed be He, did not want to defile it with the rods of the sorcerers, BECAUSE IT HAD TO SWALLOW THEM, AS WRITTEN: "AND THE ROD OF AARON SWALLOWED THEIR RODS." Moreover, in order to subdue all that comes from the left side, THE ROD OF AARON IS NECESSARY, because Aaron, a priest, came from the right, and the left is subjected to the right.

114. ואִיהִי שְׁכִינָתָא דוד"י, לְהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לְשֹׁמֵר אֶת דֶּרֶךְ עַץ הַחַיִּים. וְאוֹקְמוּהָ רַבָּנִן, דְּמִתְהַפֵּכָא זְמַנִּין רַחֲמִי, זְמַנִּין דִּינָא פְּעָמִים אֲנָשִׁים, פְּעָמִים נָשִׁים. זְמַנִּין דִּינָא, בְּגוּוּנָא דָּא דוד"י. זְמַנִּין רַחֲמִי, בְּגוּוּנָא דָּא יוד"ד. דְּהָא אִיהוּ מַסְטָרָא דְאִילָנָא דְחַיִּי, כֹּל דִּינִין מִתְהַפֵּכִין לְרַחֲמִי. וּמַסְטָרָא דְעַץ הַדַּעַת טוֹב וְרָע, כֹּל רַחֲמִי מִתְהַפֵּכִין לְדִינָא, לְמִידָן בְּהוּ לְאִינוֹן דְּעִבְרִי עַל פְּתֻגְמֵי אוֹרִיּוּתָא.

115. וְעַץ דָּא בְּעֵלְמָא דְאִתִּי, דְּאִיהוּ בִּינָה, כֹּל שְׁמֵהּ דִּינָא מִתְהַפֵּכִין בְּה רַחֲמִי, בְּגִין דָּא אוֹקְמוּהָ רַבָּנִן, לֹא כְּהָעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. וּבְגִין דָּא, בִּינָה, אִיהִי לְהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, דְּמִתְהַפֵּכָת מִדִּינָא לְרַחֲמֵי לְצַדִּיקִים, לְמִיָּהֵב לֹון אֲגָרָא בְּעֵלְמָא דְאִתִּי. מַלְכוּת, לְהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, מִרַחֲמֵי לְדִינָא, לְמִידָן בְּה לְרִשְׁוִיעֵיָא בְּעֵלְמָא דִּין.

116. אָבֵל מֵעַץ הַדַּעַת טוֹב וְרָע, דְּאִיהוּ בְּגוּוּנָא דְּמִטָּה, זְמַנִּין דְּמִתְהַפֵּכִין הַנָּשִׁים לְשִׁדּוֹת, אֲנָשִׁים לְשִׁדִּים. וּבְגִין דָּא, וַיְגֵד יַעֲקֹב לְרַחֵל. וּבְגִין דָּא, אוֹקְמוּהָ רַבָּנִן, דְּלִית לִיהָ לְבַר נָשׁ לְשִׁמְשָׁא עִם אֲתִיָּה, עַד דְּמַסְפֵּר עִמָּה, שְׂמָא נִתְחַלְפָּה לוֹ בְּשִׁידָה. בְּגִין דְּלֵהַט בְּעַץ הַדַּעַת טוֹב וְרָע, מִתְהַפֵּכָת מִטוֹב לְרָע, וְאִי תִימָא דְּמַכְשָׁמִי פְּרַעָה, דְּכַתִּיב וַיַּעֲשׂוּ כֵן הַחֲרָטוּמִּים בְּלִטְיָהֶם. הוּוּ מִתְהַפֵּכִין אִינוֹן מִטוֹת דְּלֵהוֹן לְנַחֲשִׁין. וּמַסְטָרָא דְּאִלִּין הַפּוֹכֵן יַכְלִין לְאַתְהַפֵּכָא. (ע"כ תוספתא)

117. וְאָמַרְתָּ אֶל אַהֲרֹן קַח אֶת מִטְּךָ. מֵאִי טַעְמָא מִטָּה אַהֲרֹן, וְלֹא מִטָּה מֹשֶׁה. אֶלָּא, הֵהוּא דְּמֹשֶׁה אִיהוּ קְדִישָׁא יְתִיר, דְּאִתְגַּלִּיף בְּגִנְתָּא עֲלָאָה בְּשִׂמְא קְדִישָׁא, וְלֹא בְּעֵי קוֹדֶשָׁא בְּרִיךְ הוּא לְסַאבָּא לִיהָ בְּאִינוֹן חוּטְרִין דְּחֲרָשָׁא. וְלֹא עוֹד, אֶלָּא לְאַכְפִּיּוּא לֹון לְכָל אִינוֹן דְּאִתִּין מַסְטָרָא דְּשִׂמְאָלָא, בְּגִין דְּאַהֲרֹן אֲתָא מִימִינָא, וְשִׂמְאָלָא אֲתַכְפִּיּוּא בִּימִינָא.

118. Rabbi Chiya asked Rabbi Yosi, It was revealed before the Holy One, blessed be He, that these sorcerers will make serpents AND, IF SO, what is the significance of making serpents before Pharaoh? He said to him, It is because the origin of the punishments is in there, MEANING THE PRIMORDIAL SERPENT THAT CAUSED ADAM AND EVE TO FAIL. The reign OF PHARAOH starts at the origin of the serpent, NAMELY FROM THE LEFT SIDE. Then WHEN THEY SAW THE TRANSITION OF AARON'S ROD TO A SERPENT, all the sorcerers rejoiced, because the beginning of the wisdom of their serpent was such. Immediately Aaron's rod turned back into a dry piece of wood and swallowed them.

119. Because of this, they were amazed and knew that there was a higher dominion on earth, for they thought that below, ON EARTH, there is no dominion aside from them to do anything. Then, "And the rod of Aaron swallowed their rods." It is precisely "the rod of Aaron," as THE SERPENT reverted into wood, and swallowed them.

120. Therefore Aaron made two signs, one above and one below. The one above, NAMELY that the supernal serpent of Holiness overpowered their serpents, and the one below, namely that the wood dominated their serpents, BY SWALLOWING THEM. And Pharaoh was wiser than all his sorcerers, and he perceived that the supernal dominion ruled over the earth, ruling above and below.

121. Rabbi Yosi said, Lest you say that everything the sorcerers do, they do only with optical illusions, that it only appears so, but not more, the Torah tells us: "And they turned" precisely, as written: "And they turned snakes" (Shemot 7:12), AS THEY ACTUALLY MADE THE SERPENTS. And Rabbi Yosi said, Even when their serpents returned to be wood, the wood of Aaron swallowed them. BECAUSE IT IS SAID, "AND THE ROD OF AARON SWALLOWED THEIR RODS."

122. It is written: "Behold I am against you, Pharaoh King of Egypt, the great crocodile that couches in the midst of his streams" (Yechezkel 29:3). HE IS CALLED SO, BECAUSE FROM THE GREAT SERPENT starts their dominion below, but their wisdom is drawn from under all the levels OF THE SERPENT AND HIS STREAMS.

123. Come and see, their wisdom abides in the lowest levels in order to subdue and subjugate these levels to the upper levels, WHICH ARE THE GREAT SERPENT AND HIS STREAMS, TO BE INCLUDED IN THEM, AND THEN THEY CAN DRAW LIGHT TO THE LOWER LEVELS. The tops of their dominion and their sources are under the serpent. They hold to the serpent, because their highest level, WHICH IS THE KING, receives power from there. THEREFORE THEIR KING IS LIKENED TO A GREAT SERPENT WHO COUCHES IN THE MIDST OF HIS STREAMS. This is understood from the verse: "That is behind the mill," (Shemot 11:5), MEANING BEHIND THE HIGHEST LEVELS THAT ARE CALLED MILL, SINCE THEY ARE NOT CAPABLE OF RECEIVING THE LIGHT OF CHOCHMAH, WHICH IS CALLED FIRSTBORN, EXCEPT BY SUBDUING AND SUBJUGATING IT TO THE HIGHER LEVELS AS MENTIONED. THEREFORE, THEY ARE CALLED THE FIRSTBORN OF THE MAIDSERVANT.

118. רבי חייא שאל לרבי יוסי, הא גלי קמי קודשא בריך הוא, דאינון חרשין ועבדון תניינא, מאי גבורתא איהו למעבד קמי פרעה תניינא. א"ל, בגין דמתמן הוא שירותא לאלקאה, ומשירותא תנינא שארי שולטניה, ברין, חרו בוליהו חרשי, דהא ריש חכמתא דנחש דילהון הכי הוה. מיד אתהדר ההוא תנינא דאהרן לאעא ובישא, ובלע לון.

119. וע"ד תוהו, וידעו דשולטנא עלאה אית בארעא, דאינון חשיבו, דהא לתתא, בר מנייהו לא אית שלטנא למעבד מיד, ברין, ויבלע מטה אהרן, מטה אהרן דייקא, דאתהדר לאעא ובלע לון.

120. וע"ד עבד אהרן תרין אתין, חד לעילא, וחד לתתא. חד לעילא, תנינא עלאה דשלטא על אינון דלהון. חד לתתא, דשליט אעא על תנינא דילהון. ופרעה חכים הוה מכל חרשוי, ואסתכל דשולטנא עלאה שליט על ארעא, שליט לעילא שליט לתתא.

121. אמר רבי יוסי, אי תימא, חרשין כל מה דעבדין לאו איהו אלא בחיזו דעינא, דהכי אתחזי, ולא יתיר, קא משמע לן ויהיו דייקא, דכתיב ויהיו לתנינים. ואמר רבי יוסי, אפילו אינון תניינא דילהון אהדרו למהוי אעיו, ואעא דאהרן בלע לון.

122. כתיב, הנני עליך פרעה מלך מצרים התנים הגדול הרובץ בתוך יאוריו. מתמן שרותא לתתא בשולטנא דילהון. אבל חכמתא דילהון, לתתא מכלהו דרגין איהו.

123. תא חזי, חכמתא דילהון בדרגין תתאין, לאכפין לון לאלין דרגין בדרגין עלאין, רישי שולטנותהון ועקרא דילהון, לתתא מההוא תנינא, ומשתלשלן בתנינא, דהא מתמן נטיל חילא דרגא עלאה דילהון. משמע דכתיב, אשר אחר הרמים.

124. Rabbi Chiya was sitting one day at the gate of Usha. He saw Rabbi Elazar and A BIRD THAT IS NAMED Katfira flying by him. He said to Rabbi Elazar, It seems that even when you are going on the road everyone desires to follow you. RABBI ELAZAR turned his head and saw it. He said, Certainly THE BIRD has a mission since the Holy One, blessed be He, accomplishes His missions through everyone, and the Holy One, blessed be He, has many messengers. Do not say THAT HE DOES HIS MISSION only with living things, but also with inanimate things.

125. He opened the discussion saying, "For the stone will cry out of the wall and the beam out of the timber shall answer it" (Chavakuk 2:11). How careful a person must be not to sin before the Holy One, blessed be He. And if you ask who will bear testimony against him, lo and behold the stones of his house and the beams of his house will bear testimony against him. And sometimes the Holy One, blessed be He, carries out His missions through them. Come and see the rod of Aaron, which was a dry piece of wood, the Holy One, blessed be He, performed with it the first of the miracles. Two missions were accomplished with it: One is though it was a dry piece of wood yet it swallowed their serpents; the second is that it temporarily received the spirit OF LIFE and became a creature.

126. Rabbi Elazar said, May the spirit expire of those who say that the Holy One, blessed be He, will not resurrect the dead, because it is not possible that He could make a new creature of them. Let these wicked, foolish people, who are far from Torah and far from THE HOLY ONE, BLESSED BE HE, see that Aaron had in his hands a rod, dry wood, which the Holy One, blessed be He, turned it temporarily into a creature. That is, it changed in spirit and body. The Holy One, blessed be He, concealed in the dust those bodies that already had holy spirits and souls, observed the precepts of the Torah, and were occupied with Torah days and nights. At the time when the world will rejoice, MEANING AFTER THE END OF CORRECTION, how much more so will the Holy One, blessed be He, make them new creatures.

127. Rabbi Chiya said, not only this but that body that previously existed will rise. This is understood from the words: "Your dead will again live" (Yeshayah 26:19). It is not written: '...will He create', so it means that they were already created before, but THEY ONLY NEED to come alive again. One bone will remain from the body under the earth, and that bone never rots or disappears in the dust. At that time, the Holy One, blessed be He, will soften it and make it like leaven in the dough, and it will rise and spread to four corners, and the body and all its limbs will be completed from it. Afterwards, the Holy One, blessed be He, will put the spirit into it. Rabbi Elazar said to him, It is so. Come and see, this bone is softened with dew, as written: "For the dew of lights is your dew..." (Ibid.).

124. רבי חייא, הוה יתיב יומא חדא, אבבא דתרעא דאושא. חמא ליה לרבי אלעזר חד קטפירא טאסא גביה, אמר ליה לרבי אלעזר, משמע, דאפילו באורחך כלא תאיבין למהך אבתרך. אהדר רישא וחמא ליה. אמר, ודאי שליחותא אית גביה. דהא קודשא בריך הוא בכלא עביר שליחותיה, וכמה שליחין אית ליה לקודשא בריך הוא, דלא תימא מלין דאית בהו רוחא בלחודייהו, אלא אפילו אינון מלין דלית בהו רוחא.

125. פתח ואמר, כי אבן מקיר תזעק וכפיס מעץ יעננה. כמה אית ליה לבר נש לאזדהרא מחובוי, דלא יחטא קמי קודשא בריך הוא. ואי יימא מאן יסהיר ביה. הא אבני ביתיה ואעי ביתיה יסהירו ביה. ולומנן דקודשא בריך הוא הוא עביר בהו שליחותא. תא חזי חוטרא דאהרן, דאיהו אעא יבישא, קדושא בריך הוא שירותא דנסין עבד ביה, ותרי שליחותי ביה אתעבירו. חד דאיהו אעא יבישא ובלע לאינון תניניא דילהון. וחד דהא לשעתא אתהדר ברוחא ואתעביר בריה.

126. אמר רבי אלעזר, תפח רוחיהון, דאינון דאמרין, דלא זמין קודשא בריך הוא לאחויא מתיא, והיך יתעביר מנייהו בריה חדתא. ייתון ויחמון אינון טפשאין חייבין, רחיקין מאורייתא, רחיקין מניה, בדיה דאהרן הוה חוטרא, אעא יבישא, וקודשא בריך הוא לפום שעתא אהדר ליה בריה, משניא ברוחא וגופא. אינון גופין, דהו בהו רוחין וגשמתין קדישין, וגטרו פקורי אורייתא, ואשתדלו באורייתא יממא ולילי, וקודשא בריך הוא טמיר לון בעפרא. לבתר, בזמנא דיחדי עלמא, על אחת כמה וכמה דיעבד להו בריה חדתא.

127. אָמַר רַבִּי חֲזִי, וְלֹא עוֹד, אֲלֵא דִּהְיוּ גּוֹפֵא דִּהְיוּ, יָקוּם. מִשְׁמַע דְּכִתִּיב, יַחֲיוּ מִתִּיךְ, וְלֹא כְּתִיב יִבְרָא, מִשְׁמַע דְּבִרְיִין אֵינוֹן אֲבָל יַחֲיוּ. דִּהּא גִרְמָא חַד, יִשְׁתָּאֵר מִן גּוֹפֵא תַּחוּת אֶרְעָא, וְהָיוּ לֹא אֲתֵרֵקֵב וְלֹא אֲתַבְּלִי בַּעֲפָרָא לַעֲלֻמִּין, וּבִהְיוּ זְמָנָא קוּדְשָׁא בְּרִיךְ הוּא יִרְכֵּךְ לֵיהּ, וְיַעֲבִיד לֵיהּ בַּחֲמִירָא בַּעֲיָסָה, וְיִסְתַּלַּק וְיִתְפַּשֵּׁט לְאַרְבַּע זְוִיִּין וּמַגִּיָּה יִשְׁתַּכַּלֵּל גּוֹפֵא וְכָל שְׁוִיפּוֹי. וְקוּדְשָׁא בְּרִיךְ הוּא יְהִיב בֵּיהּ רוּחָא לְבַתֵּר. אָמַר לֵיהּ רַבִּי אֲלַעְזָר הַכִּי הוּא. וְתֵא חֲזִי, הָיוּ גִרְמָא בְּמָה אֲתֵרֵכֵךְ. בְּשֵׁל. דְּכִתִּיב, כִּי טַל אֹרוֹת טַלְךָ וְגו'.

# 16. "That they may become blood"

128. "And Hashem said to Moshe, 'Say to Aaron, take your rod and stretch your hand on the waters of Egypt on their streams, on their canals, and on their ponds, and on all their pools of water, that they may become blood...'" (Shemot 7:19). Rabbi Yehuda said, We must concentrate on this passage. How could he have gone to all these places, NAMELY TO ALL THE WATERS OF EGYPT AND ALL THEIR PONDS THROUGHOUT THE LAND OF EGYPT? It is also written, "And seven days were completed, after Hashem had smitten the River" (Ibid. 25). It is written: "The River," yet you say: "on the waters of Egypt, on their streams, on their canals, and on their ponds."

129. HE ANSWERS, "The waters of Egypt" is the Nile. All the other ponds and streams and wellsprings and all their waters were filled from there. Therefore, Aaron raised his hand only to smite the Nile. Come and see that it is so, for it is written, "And Egypt could not drink of the water of the River" (Ibid. 21). SO WE SEE THAT THE RIVER INCLUDES ALL THE WATERS OF EGYPT.

130. Rabbi Aba said, Come and see, the lower waters spread in many directions, NAMELY RIGHT AND TO LEFT, and the upper waters gather in the gathering place of the water, WHICH IS YESOD OF ZEIR ANPIN, as written: "And Elohim said, 'Let the waters under the heaven be gathered together to one place'...and the gathering together of the waters He called seas" (Beresheet 1:9-11). This passage was explained. Come and see, the firmament that contains the sun and moon and stars and constellations, WHICH IS YESOD OF ZEIR ANPIN, THAT INCLUDES WITHIN IT ALL THE LIGHTS OF ZEIR ANPIN, is the gathering place of the water, for it receives all the water, NAMELY ALL THE LIGHTS, and waters the earth which is the lower world, NAMELY MALCHUT. As soon as THE EARTH receives the waters, it spreads them and divides them to every side, and from there everything is watered.

128. וַיֹּאמֶר ה' אֶל מֹשֶׁה אֱמֹר אֶל אַהֲרֹן קַח מִטֶּכֶךְ וְנָטָה יָדְךָ עַל מִימֵי מִצְרַיִם עַל נְהָרוֹתָם עַל יְאֻרֵיהֶם וְעַל אֲגַמֵּיהֶם וְעַל כָּל מְקוֹה מִימֵיהֶם וַיְהִי דָם וְגו'. אָמַר רַבִּי יְהוּדָה, הָאִי קָרָא אֵינִי לְאַסְתַּכְּלָא בֵּיהּ, וְהֵיךְ יָכִיל לְמַהֲךָ לְכָל הַנִּי אֲתֵרִי. וְתוּ, דִּהּא כְּתִיב וַיִּמְלֵא שִׁבְעַת יָמִים אַחֲרֵי הַכּוֹת ה' אֶת הַיָּאֹר. אֶת הַיָּאֹר כְּתִיב, וְאֵת אֲמַרְתָּ עַל מִימֵי מִצְרַיִם עַל נְהָרוֹתָם עַל יְאֻרֵיהֶם וְעַל אֲגַמֵּיהֶם.

129. אֲלֵא, מִימֵי מִצְרַיִם נִילוֹס הָוָה. וּמִתַּמֵּן אֲתַמְלִינָן כָּל אֵינוֹן שְׂאֵר אֲגַמִּין וַיְאֻרִין וּמִבּוֹעֵין וְכָל מִימִין דִּילְהוֹן. וְעַל דָּא, אַהֲרֹן לֹא נָטָה לְמַחָא אֲלֵא לְנִילוֹס בְּלַחְדוּי. וְתֵא חֲזִי דִּהְכִי הוּא, דְּכִתִּיב וְלֹא יָכְלוּ מִצְרַיִם לְשִׁתּוֹת מִן הַיָּאֹר.

130. אָמַר רַבִּי אַבָּא, תָּא חֲזִי, מִינָן תַּתְּאִין מִתְפַּרְשָׁאן לְכַמָּה סְטָרִין, וּמִינָן עֲלָאִין מִתְכַּנְשִׁי בְּבִי כְּנִישׁוֹ מִיָּא, דְּכִתִּיב, וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד. וְכְּתִיב וּלְמְקוֹה הַמַּיִם קָרָא יָמִים. הָאִי קָרָא אוֹקְמוּהּ. וְתֵא חֲזִי, הָיוּ רְקִיעָא דְּאִית בֵּיהּ שְׁמַשׁ וְסִידְרָא כּוֹכְבֵּינָא וּמַזְלֵי, דָּא אִיהוּ בִּי כְּנִישׁוֹת מִיָּא רַבָּא, דִּהּוּא נָטִיל כָּל מִינָן, וְאַשְׁקִי לְאַרְעָא, דִּהּוּא עֲלֵמָא תַּתְּאָה, כִּינָן, דְּנָטִיל מִיָּא בְּדֵר לֹון, וּפְלִיג לֹון לְכָל עֵיבֵר, וּמִתַּמֵּן אֲתַשְׁקִינָן כָּלָא.

131. During the time when Judgment dwells, the lower world, WHICH IS MALCHUT, does not nurture from that firmament, but nurtures from the left side THAT IS NOT INCLUDED IN THE RIGHT. Then MALCHUT is called: "The sword of Hashem is filled with blood" (Yeshayah 34:6). Woe to those who then nurture from her and are sustained by her, because at that time the sea, WHICH IS MALCHUT, was nurturing from two sides, FROM YESOD OF ZEIR ANPIN AND FROM THE LEFT SIDE. THEREFORE, it is divided into two parts, white FROM THE SIDE OF YESOD, and red FROM THE LEFT SIDE. Then it casts into the River the portion of Egypt, NAMELY THE RED, smites THEIR SOURCE above, and smites below. Therefore, Yisrael drink water BECAUSE THEY ARE ATTACHED TO YESOD OF ZEIR ANPIN, WHICH IS THE WHITE PART OF MALCHUT, and the Egyptians drink blood, WHICH IS THE RED PART OF MALCHUT.

132. So if you say that THE PLAGUE OF BLOOD was only to repel them, come and see. They drank the blood, which entered their intestines, broke through and rose. So Yisrael sold them water for money. Then they drank water. Therefore, the first plague that smote them was blood.

133. Rabbi Yitzchak opened the discussion with this passage: "I will extol You, my Elohim, O King; and I will bless Your name forever and ever" (Tehilim 145:1). Come and see that David spoke of his level, "I WILL EXTOL YOU," for he wrote "my Elohim," MEANING my own ELOHIM, NAMELY MALCHUT, WHICH IS HIS LEVEL. For he wanted to raise the praise OF MALCHUT, and to bring it to the supernal light, NAMELY BINAH, to mix them one with the other, so THAT MALCHUT AND BINAH should be one. Therefore he said, "I will extol You, my Elohim, O King..."

134. For we learned that David endeavored all the days of his life to restore the Throne, WHICH IS MALCHUT, and to illuminate its face WITH THE LIGHT OF BINAH so it would protect it, and constantly illuminate the lower light, WHICH IS MALCHUT, with the upper light, WHICH IS BINAH, so that they would be one. MEANING THAT MALCHUT WOULD ASCEND TO BINAH, WHEN THEY ARE ONE. And when Solomon came, he found a world, WHICH IS MALCHUT, whole, and the moon, WHICH IS MALCHUT, full. MALCHUT HAD ALREADY ASCENDED TO BINAH, AND WAS COMPLETED AND FILLED WITH ALL ITS LIGHTS and he no longer had to toil at illuminating it.

135. Come and see, when the Holy One, blessed be He, wishes to do vengeance upon the idol-worshipping nations, the left SIDE is stimulated and the moon becomes full, FOR IT IS MALCHUT with blood from that side. Then the springs and rivers of below and all that are on the left side flow with blood. Therefore their punishment is blood.

131. ובזמנא דדינא שריא, עלמא תתאה לא ינקא מן ההוא רקיעא, וינקא מסטר שמאלא, וכדין אקרי חרב לה' מלאה דם. ווי לאיגון דינקין כדין מינה, ואתשקוין מינה, דבההוא זמנא ימא ינקא מתרין סטרין, הוה אתפלג לתרין חולקין, חוור וסומק. וכדין שדי ליאורא חולקא דמצרים, ואלקי לעילא ואלקי לתתא. ועל דא שתאן ישראל מיא. ומצראי דמא.

132. אי תימא בגין גיעולא הוה ולא יתיר. תא חזי, שתאן דמא ועאל למעיהו, ואסתלק ובקע, עד דהו מזבנין לון ישראל מיא בממונא, וכדין שתאן מיא בגיני כך שירותא לאלקאה לון הוה דמא.

133. רבי יצחק פתח האי קרא, ארוממך אלהי המלך ואברכה שמך לעולם ועד. תא חזי, דוד לקביל דרגא דיליה קאמר, דכתיב אלהי ידי. בגין דבעא לסלקא שבחיה, ולאעלא ליה לנהורא עלאה, לאתערבא דא בדא, למהוי כלא חד. בגיני כך, ארוממך אלהי המלך וגו'.

134. דתנינן, כל יומי דדוד, אשתדל לאתקנא בורסיה, ולאנהרא אנפיה, בגין דיגין עליה ואיתנהיר תדיר נהורא תתאה בנהורא עלאה, למהוי כלא חד. וכד אתא שלמה, אשכח עלמא שלים, וסיהרא דאתמליא, ולא אצטריך לאטרחא עלה לאנהרא.

135. תא חזי, בשעתא דבעי קודשא בריך הוא למיסב נוקמין מעמין עובדי ע"ז, אתער שמאלא, ואתמליא סיהרא מההוא סטרא דמא. וכדין, נבעין מבויעין ונחלין דלתתא, כל איגון דלסטר שמאלא דמא. וע"ד, דינא דילהון דמא.

136. Come and see: When this blood is aroused against any nation, it is the blood of killed people, because another nation is provoked to come and kill them. But in Egypt, the Holy One, blessed be He, did not want to bring another nation to arouse blood against them, NAMELY TO KILL THEM, because of Yisrael that were living among them, so that YISRAEL who dwelt in their country would not be distressed. The Holy One, blessed be He, smote them with blood in their streams instead, so they were not able to drink.

137. Since their dominion rules over that river, the Holy One, blessed be He, punished their dominion first, in order that their deity would be smitten first, because the Nile was one of their deities. Similarly their other deities were gushing with blood. This is the meaning of: "And that there may be blood throughout all the Land of Egypt both in vessels of wood, and in vessels of stone" (Shemot 7:19).

138. Rabbi Chiya arose one night to study Torah. The young Rabbi Yosi, who was still a child, was with him. Rabbi Chiya opened the discussion saying, "Go your way, eat your bread with joy, and drink your wine with a merry heart; for the Elohim has already accepted your works" (Kohelet 9:7). HE ASKS, What did Solomon see that caused him to say this passage.

139. AND HE ANSWERS, All the words of Solomon were said with wisdom. "Go your way, eat your bread with joy" MEANS that the Holy One, blessed be He, brings a person who goes in the ways of the Holy One, blessed be He, close to Him, and gives him tranquillity and repose. Then, he eats and drinks the bread and wine with a joyful heart because the Holy One, blessed be He, has accepted his actions.

140. That boy said to him, If so, then you have said that all the words of Solomon were with wisdom, so where is the wisdom here IN THIS PASSAGE. RABBI CHIYA said to him, My son, cook your food, MEANING CONCENTRATE WELL, and you will understand this passage. The boy said to him, Before I have cooked, I already know. RABBI CHIYA said to him, How do you know?

136. תָּא חֲזִי, כִּד הָאֵי דְמָא אֲתַעֵר עַל עַמָּא, הָהוּא דְמָא דְקִטּוּלִין אִיהוּ דִּיתַעֵר עַלֵייהוּ עַמָּא אַחֲרָא וְקִטּוּל לֹון. אָבֵל בְּמִצְרַיִם, לֹא בָעָא קוּדְשָׁא בְרִיךְ הוּא לְאִייתָאָה עַלֵייהוּ עַמָּא אַחֲרָא לְאַתַּעֵרָא עַלֵייהוּ דְמָא בְּגִין דִּישְׂרָאֵל הוּוּ בִּינִייהוּ, וְלֹא יִצְטַעֲרוּן בְּגִין דְּדִיירִין בְּאַרְעָא דִּילְהוֹן, אָבֵל קוּדְשָׁא בְרִיךְ הוּא מִחָא לֹון בְּדְמָא, בְּנַהֲרִין דִּלְהוֹן, דִּלָּא הוּוּ יִכְלִין לְמַשְׁתֵּי.

137. וּבְגִין דְּשׁוּלְטָנוּתָא דִּלְהוֹן, שְׁלֵטָא בְּהָהוּא נַהֲרָא, פְּקִיד קוּדְשָׁא בְרִיךְ הוּא לְשׁוּלְטָנוּתָא דִּלְהוֹן בְּקִדְמִיתָא, בְּגִין דִּילְקִי דְחֵלָא דִּלְהוֹן בְּקִדְמִיתָא, בְּגִין דְּנִילּוּס חֵד דְחֵלָא דִּלְהוֹן הָהּ, וְכֵן שְׂאֵר דְחֵלִין דִּלְהוֹן נִבְעִין דְמָא. הָהּ"ד וְהִיא דֵם בְּכָל אֶרֶץ מִצְרַיִם וּבַעֲצִים וּבַאֲבָנִים.

138. ר' חֲזִיא קָם לִילִיא חֵד לְמַלְעֵי בְּאוּרִייתָא, וְהָהּ עֲמִיָּה ר' יוֹסִי זֹוטָא, דִּהָהּ רַבִּיא. פִּתַּח ר' חֲזִיא וְאָמַר, לֶךְ אֲכֹל בְּשִׂמְחָה לְחֻמְךָ וְשִׂתָּה בִלְבָב טוֹב יִינֵךְ כִּי כָּבֵד רָצָה הָאֱלֹהִים אֶת מַעֲשֶׁיךָ. מֵאִי קָא חֲמָא שְׁלָמָה דְאָמַר הָאֵי קָרָא.

139. אֵלָא שְׁלָמָה כָּל מְלוּי בְּחֻכְמָה הוּוּ, וְהָאֵי דְאָמַר לֶךְ אֲכֹל בְּשִׂמְחָה לְחֻמְךָ, בְּשַׁעֲתָא דְּבֵר נֶשׁ אֲזִיל בְּאוּרְחוּי דְקוּדְשָׁא בְרִיךְ הוּא, קוּדְשָׁא בְרִיךְ הוּא מְקַרֵּב לִיהּ לְגַבִּיָּה, וְהִיב לִיהּ שְׁלוּה וְנִיחָא, כְּדִין נִהְמָא וְחֻמְרָא דְאָכִיל וְשָׁתִי, בְּחֻדְוָה דִּלְפָּא, בְּגִין דְקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בְּעוֹבְדוּי.

140. א"ל הָהוּא רַבִּיא, אִי הָכִי, הָא אָמַרְתָּ דְכָל מְלוּי דְשְׁלָמָה בְּחֻכְמָתָא הוּוּ, אֵן הוּא חֻכְמָתָא הָכָא. א"ל בְּרִי תְבַשֵּׁל בְּשׁוּלְךָ, וְתַחֲמִי הָאֵי קָרָא. א"ל עַד לֹא בְּשִׁילָנָא יִדְעָנָא. א"ל מִנ"ל.

141. The boy said to him, I heard one voice, MEANING ONE THING my father used to say about this passage. Solomon cautioned people to crown the Congregation of Yisrael, WHICH IS MALCHUT, with joy, which is the right side, NAMELY THE LIGHT OF CHASSADIM, which is bread, so it would be crowned with joy. BREAD ALLUDES TO THE LIGHT OF CHASSADIM. Then it should be crowned with wine, which is the left side, NAMELY THE ILLUMINATION OF CHOCHMAH, WHICH IS THE LEFT OF BINAH, so that the Faith of all, NAMELY MALCHUT, will be in complete joy in the right and left. When it will be between both, all the blessings will dwell in the world. THIS IS THE UTMOST PERFECTION OF MALCHUT, THAT THE ILLUMINATION OF THE LEFT, WHICH IS CHOCHMAH, WOULD BE ENVELOPED IN THE LIGHT OF CHASSADIM THAT IS ON THE RIGHT, FOR THEN BOTH ILLUMINATE IN HER. FOR THIS IS THE SECRET OF BREAD AND WINE. All this occurs when the Holy One, blessed be He, accepts the deeds of people as written: "For the Elohim has already accepted your works" (Kohelet 9:7). Rabbi Chiya approached and kissed him. He said, I swear my son that I left this for you, MEANING THAT EVEN THOUGH I ALSO KNEW IT, I DID NOT SAY IT, AND I LEFT IT FOR YOU TO SAY. And now I know that the Holy One, blessed be He, wishes to crown you with Torah.

142. Rabbi Chiya again opened the discussion saying, "Say to Aaron, 'Take your rod, and stretch your hand on the waters of Egypt'..." (Shemot 7:19). HE ASKS, Why Aaron and not Moshe, AND ANSWERS, For the Holy One, blessed be He, said, water remains in the place where Aaron is, BECAUSE WATER IS IN THE RIGHT, and the left wants to draw water from there. Aaron, who comes from that side, will stimulate A FLOW OF WATER, and when the left, WHICH IS EGYPT, receives it, it will be transformed into blood.

143. Come and see, the lowest of all levels, WHICH IS MALCHUT, WHICH IS CALLED "THE SWORD OF HASHEM IS FILLED WITH BLOOD," smote first, AND THEIR WATERS TURNED INTO BLOOD. Rabbi Shimon said, The Holy One, blessed be He, started to smite from the lowest, WHICH IS MALCHUT. His hand THAT CONTAINS TEN FINGERS, WHICH IS THE SECRET OF THE TEN SFIROT smote with each finger, FROM MALCHUT UNTIL KETER. And when He reached their highest level, WHICH IS THE FIRSTBORN OF ALL THE LEVELS, NAMELY CORRESPONDING TO KETER, He acted and passed over the land of Egypt and killed them all. Therefore, He killed all the firstborn in the land of Egypt, because this is their highest level and the firstborn to everything.

17. "And the River shall bring forth frogs in swarms"

144. Come and see, Pharaoh ruled with THE POWER OF water, as written: "The great crocodile that couches in the midst of his streams" (Yechezkel 29:3). Therefore, first his river was turned into blood. Afterward, frogs CAME OUT OF IT that plagued EGYPT with sounds that shook within their bowels. They came out of the River and onto the ground with high pitched voices in all directions until the Egyptians fell as if dead in their homes.

141. א"ל קלא חד שמענא מאבא, דהוה אמר בהאי קרא, דשלמה קא אזהר ליה לב"נ, לאעטרא לה לכנ"י בשמחה, דאיהו סטרא דימינא, ואיהו נהמא, דיתעטר בחרוה. ולבתר, יתעטר בחמרא, דאיהו שמאלא, בגין דתשתכח במהימנותא דכלא, חרוותא שלימתא, בימינא ושמאלא, וכד תהוי בין תרווייהו כדין כל ברבאן שראן בעלמא. וכל דא, כד אתרעי קודשא בריך הוא בעובדיהון דבני נשא, הה"ד כי כבר רצה האלהים את מעשיך. אתא ר' חייא ונשקיה, אמר, חייך ברי האי מלה שבקנא בגינך, והשתא ידענא, דקודשא בריך הוא בעי לאעטרא לך באורייתא.

142. תו פתח ר' חייא ואמר, אמור אל אהרן קח מטב ונטה ירך על מימי מצרים. מ"ט אהרן ולא משה. אלא, אמר קודשא בריך הוא, אהרן מיון קיימין בדוכתיה, ושמאלא בעי לנגדא מיון מתמן, אהרן דאתי מההוא סטרא יתער ליה, וכד שמאלא נקיט לון, אינון יתהדרון דמא.

143. תא חזי תתאה דכל דרגין מחא בקדמיתא. אר"ש מתתאה שרא קודשא בריך הוא. וידא דיליה, מחא בכל אצבעא ואצבעא. וכד מטא לדרגא עלאה דכל דרגין, עבד איהו דיליה, ועבר בארעא דמצרים, וקטל כלא. ובגיני כך קטל כל בוכרין בארעא דמצרים, בגין דאיהו דרגא עלאה ובוכרא דכלא.

144. ותא חזי, פרעה הוה שולטניה במיא, דכתיב התנים הגדול הרובץ בתוך יאוריו, בג"כ אתהפך נהריה בדמא בקדמיתא. לבתר צפרדעים דמשמטי לון בקלין טסירין מקרקרין בגו מעייהו, ונפקי מגו יאורא, וסלקי ביבשתא וראמין קלין בכל סטריין, עד דאינון נמלין במתין בגו ביתא.

145. And the secret of the matter is that all the ten signs the Holy One, blessed be He, performed originated from the strong hand, WHICH IS GVURAH, and this hand overpowered all the levels of their dominion in order to confuse them. They did not know what to do TO BE SAVED. When the grades tried to do something, it became apparent to all that they could do nothing TO BE SAVED FROM THE PLAGUES because of the strong hand that rested upon them.

146. "And the River shall bring forth frogs in swarms, and these will go up and come into your house" (Shemot 7:28). Rabbi Shimon opened the discussion saying, "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children..." (Yirmeyah 31:14). Come and see: This passage has been explained in many places. But this passage is difficult, for it says, "Rachel weeping for her children," yet only Joseph and Benjamin were the children of Rachel and no more, while Leah had her six tribes, so why did Rachel weep and not Leah?

147. HE ANSWERS, But it has been said, it is written: "And Leah's eyes were weak" (Beresheet 29:17). Why were they weak? Because everyday she would go out to the crossroads and ask about Esav. They would tell her about the actions of that wicked man, and she feared she would fall into his lot, so she wept daily until her eyes became weak.

148. The Holy One, blessed be He, said, You are weeping to merit that righteous man, Jacob, and not be the lot of that wicked man. Upon your life, your sister will rise at the crossroads and weep over the exile of Yisrael. But you will be inside, NAMELY IN THE CAVE OF MACHPELAH, and will not weep over them. Rachel will weep over the exile of Yisrael.

149. However, this passage really refers to what we said, MEANING THAT ACCORDING TO THE LITERAL MEANING IT IS INTERPRETED THIS WAY, but the secret meaning of the matter is that Rachel and Leah are two worlds. THE NUKVA FROM THE CHEST UP OF ZEIR ANPIN IS CALLED LEAH, AND THE NUKVA THAT IS FROM THE CHEST DOWN OF ZEIR ANPIN IS CALLED RACHEL. One is the world of concealment, NAMELY LEAH, and one is the world of revelation, NAMELY RACHEL. Therefore, the one, LEAH, was buried and concealed within the cave and was covered, while the other, RACHEL, remains at the crossroads, FOR SHE WAS BURIED ON THE WAY TO EFRAT, in the open. And everything is in the likeness of above. Therefore, Jacob did not bring RACHEL into the cave or to any other place, as it is written: "yet there was but a little way to come to Efrat" (Beresheet 48:7). He did not bring her to the city, because he knew that her place was in an open spot.

145. וְרָצָא דְּמַלְהָ, כָּל אֵינוֹן עֶשֶׂר אֲתִין דְּעֵבֵד קוּדְשָׁא בְּרִיךְ הוּא, כְּלָהּ הוּא מְגוּ יָדָא תְּקִיפָא, וְהָהוּא יָדָא אֲתַתְקַף עַל אֵינוֹן דְּרִגִּין בּוֹלָהּ שְׁלִטְנוּתָא דְּלָהוֹן, בְּגִין לְבַלְבֵּלָא דְּעִתְיָיהוּ, וְלֹא הוּא יָדְעִי לְמַעְבַּד מִיָּדִי. תָּא חֲזִי, כָּל אֵינוֹן דְּרִגִּין דְּלָהוֹן, בֵּין דְּנַפְקִי לְמַעְבַּד מִיָּדִי, דְּאֲתַחֲזִי לְכָלֵּא לֹא יִכְלִין לְמַעְבַּד מִיָּדִי. בְּגִין הָהוּא יָדָא תְּקִיפָא דְּשִׁרְיָא עָלֵיהּ.

146. וְשִׁרְץ הַיָּאֹר צִפְרָדַּיִם וְעָלוּ וּבָאוּ בְּבֵיתְךָ. ר' שְׁמַעוֹן פָּתַח וְאָמַר, קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּבֵי תַמְרוּרִים רַחֵל מִבְּכָה עַל בְּנֵיהּ וְגו'. תָּא חֲזִי, הָאִי קָרָא אוֹקְמוּהָ בְּכֻמָּה אֲתָרֵי. וְהָאִי קָרָא קִשְׁיָא, רַחֵל מִבְּכָה עַל בְּנֵיהּ, בְּנֵהָ דְּרַחֵל יוֹסֵף וּבְנֵימִין הוּא וְלֹא יִתִּיר, וְלֹאָה שִׁית שְׁבִטִין הוּא דִּילָהּ, אֲמַאי בְּכַת רַחֵל וְלֹא לֵאָה.

147. אֵלֵא הָכִי אָמְרוּ כְּתִיב, וְעֵינֵי לֵאָה רַבּוֹת. אֲמַאי רַבּוֹת. בְּגִין דְּכָל יוֹמָא נִפְקַת לְפָרֶשֶׁת אַרְחִין, וְשִׁאֲלַת עַל עֶשָׂו, וְהוּא אֲמַרִין לָהּ עוֹבְדֵי דְּהָהוּא רָשָׁע, וְדַחִילַת לְמַנְפֵּל בְּגוּ עַדְבִּיָּהּ, וְהוּא בְּכַת כָּל יוֹמָא, עַד דְּאֲתַרְכְּבוּ עֵינֵהָ.

148. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר, אַנְתְּ בְּכַת בְּגִין הָהוּא צְדִיקָא, דְּלֹא תַהֲוִי בְּעַדְבִּיָּה דְּהָהוּא רָשָׁע. חֲזִין, אַחֲתָךְ תְּקוּם בְּפָרֶשֶׁת אַרְחִין, וְתַבְכִּי עַל גְּלוּתָהּ דְּיִשְׂרָאֵל, וְאֵת תְּקוּם לָגוּ וְלֹא תַבְכִּי עָלֵיהּ וְרַחֵל אִיהִי בְּכַת עַל גְּלוּתָהּ דְּיִשְׂרָאֵל.

149. אֲבָל הָאִי קָרָא, אִיהוּ עַל מַה דְּאֲמַרִין. אֲבָל רָצָא דְּמַלְהָ, דְּרַחֵל וְלֵאָה תְּרֵי עַלְמִין נִינְהוּ. חַד עַלְמָא דְּאֲתַבְסִיָּא, וְחַד עַלְמָא דְּאֲתַגְלִיָּא. וְע"ד, דָּא אֲתַקְבֵּרַת וְאֲתַחֲפִיאת לָגוּ בְּמַעֲרֵתָא וְאֲתַבְסִיָּאת. וְדָא קִיַּימָא בְּפָרֶשֶׁת אַרְחִין בְּאֲתַגְלִיָּא. וְכָלֵּא כְּגוּנָא עֲלָהּ. וּבְגִין כֵּן לֹא אָעִיל לָהּ יַעֲקֹב בְּמַעֲרֵתָא, וְלֹא בְּאֲתָר אַחֲרָא, דְּהָא כְּתִיב בְּעוֹד כְּבֵרַת אֶרֶץ לְבֹא אֲפִרְתָּהּ, וְלֹא אָעִיל לָהּ לְמַתָּא. בְּגִין דְּהָוָה יָדַע דְּאֲתַרָּהּ הוּא בְּאֲתָרָא דְּאֲתַגְלִיָּא.

150. Come and see, the Congregation of Yisrael, WHICH IS MALCHUT, is called Rachel, as written: "And as a sheep (Heb. rachel) before her shearers is dumb" (Yeshayah 53:7). Why is she dumb? IT IS because her voice, WHICH IS ZEIR ANPIN, is stopped when other nations rule, and she becomes dumb.

151. This is the meaning of: "A voice was heard in Ramah, lamentation, and bitter weeping..." "A voice was heard in Ramah" refers to celestial Jerusalem, NAMELY BINAH. "Rachel weeping for her children": As long as the children of Yisrael are in exile, she weeps for them because she is their mother. "She refused to be comforted for her children." What is the reason? "Because he is not." HE ASKS, It should have said, 'Because they are not', AND ANSWERS it is because her husband, WHO IS ZEIR ANPIN called voice, is gone from her and is not joined to her.

152. Come and see: She did not just weep over Yisrael just once, but rather every moment they were in exile. For the reason THEY BLEMISHED THE VOICE, WHICH WAS GONE FROM RACHEL, the Holy One, blessed be He, brought about a voice to the Egyptians TO PUNISH THEM, as written: "And there shall be a great cry throughout all the land of Egypt, such as there was none like it..." (Shemot 11:6). He also arranged for them other voices in these frogs that raised their voices in their intestines, so they fell dead in the marketplaces.

153. "And the frog came up" (Shemot 8:2). IT SHOULD HAVE SAID 'FROGS' IN THE PLURAL. HE ANSWERS, It was one frog, but it bred and the land became filled with them. And they all gave themselves over to the fire, as written: "And into your ovens, and into your kneading troughs" (Shemot 7:28). What did they say: "We went through fire and through water; but You did bring us out into abundance" (Tehilim 66:12). And if you ask, how does this concern the Egyptians that all these frogs went into the fire? HE ANSWERS, they all came into the fire and went into the ovens yet did not die. Those that did die, what did they do? There was bread in the oven, and they came into the bread and burst, and others came out of them and were swallowed in the bread. And when they wanted to eat of the bread, the bread in their bowels turned back into frogs that danced and raised their voices until THE EGYPTIANS died. This PLAGUE was harder on them than all the others. Come and see, it is written: "And the River shall bring forth frogs in swarms, and these will go up and come into your house, and on your bedchamber...AND THE FROGS SHALL COME UP BOTH ON (LIT. 'IN') YOU, AND ON (IN) YOUR PEOPLE, AND ON (IN) ALL YOUR SERVANTS" (Shemot 7:28-29). SO THEY CAME INSIDE THEIR BODIES. Pharaoh was smitten first and more than everyone else, FOR IT SAYS, "ON YOU, AND ON YOUR PEOPLE, AND ON ALL YOUR SERVANTS." May the name of Hashem be blessed from everlasting to everlasting, for He examines the actions of people in everything they do.

150. תָּא חֲזִי, כְּנִסַּת יִשְׂרָאֵל הִיא אֶרֶץ רַחֵל. כִּמָּה דָּאֵת אָמַר, וּכְרַחֵל לִפְנֵי גּוֹזְזֵיהּ נְאֻלְמָה. אָמַר נְאֻלְמָה. דְּכִד שְׁלִטִין שָׂאָר עַמִּין, קָלָא אֶתְפַּסֵּק מִינָהּ, וְהִיא אֶתְאֻלְמָת.

151. וְדָא הוּא דְכִתְיב, קוֹל בְּרָמָה נִשְׁמַע נְהִי בְּכִי תַמְרוּרִים. קוֹל בְּרָמָה נִשְׁמַע דָּא יְרוּשָׁלַיִם לְעִילָא. רַחֵל מִבְּכָה עַל בְּנֵיהּ, כָּל זְמַנָּא דִּישְׂרָאֵל אִינוּן בְּגִלּוּתָא, אִיהִי מִבְּכָה עָלֵיהּ דְּאִיהִי אִימָא דְלַהוּן. מֵאַנָּה לְהַנָּחֵם עַל בְּנֵיהּ. מ"ט. כִּי אִינוּן. כִּי אִינוּן מִבְּעֵי לִיהּ. אֵלָא, בְּגִין דְּבַעֲלָה דְּאִיהִי קוֹל, אֶסְתַּלַּק מִינָהּ, וְלֹא אֶתְחַבֵּר בְּהֶדְהּ.

152. וְתָא חֲזִי, לֹא שְׁעֵתָא חָדָא, אִיהִי דְבִכַּת עָלֵיהּ דִּישְׂרָאֵל, אֵלָא בְּכָל זְמַנָּא חֲזַמְנָא דְּאִינוּן בְּגִלּוּתָא. וּבְגִינֵי כֶךְ, קֻדְּשָׁא בְּרִיךְ הוּא גֵרָם לֹון קָלָא לְמִצְרָאִי, דְּכִתְיב וְהִיתָה צַעֲקָה גְדוֹלָה בְּכָל אֶרֶץ מִצְרַיִם אֲשֶׁר כְּמוֹהוּ לֹא נִהְיָתָה וְגו'. חֲזַמִּין לֹון קָלִין אַחֲרָנִין, בְּאִינוּן עוֹרְדֵּעֵנִין, דְּרַמָּן קָלִין בְּמַעֲיָהּ, וְהוּוּ נִפְלִי בְּשׁוּקֵי כְּמַתִּים.

153. וְתַעַל הַצִּפְרָדִּיעַ, חָדָא הֵוָה, וְאוֹלִידָתָּ, וְאַתְמְלִייתָ אֶרֶעָא מִינֵיהּ. וְהוּוּ כְּלָהוּ מִסְרִין גְּרַמֵּיהּ לְאִשָּׁא, דְּכִתְיב וּבִתְנוּרֶיךָ וּבְמִשְׁאָרוֹתֶיךָ, וּמֵאִי הוּוּ אָמַר. בָּאֵנוּ בָּאֵשׁ וּבַכֵּים וְתוֹצִיאֵנוּ לְרוּיָהּ. וְאִי תִימָא, אִי הִכִּי, מֵאִי אֶכְפֵּת לָהּ לְמִצְרָאִי, דְּעָאֲלִין לְאִשָּׁא כָּל אִינוּן עוֹרְדֵּעֵנִין. אֵלָא, כְּלָהוּ עָאֲלִין לְאִשָּׁא, וְאִזְלִין בְּתַנּוּרָא וְלֹא מַתִּים. וְאִינוּן דְּמַתִּים מֵאִי קָא עֲבָדִי, נִהְמָא הוּוּ בְּתַנּוּרָא, וְעָאֲלִין בְּגוֹ נִהְמָא, וּמִתְבַּקְעִין, וְנִפְקִי מִינֵיהּ אַחֲרָנִין, וְאַשְׁתַּאֲבִין בְּנִהְמָא. אֲתוּ לְמִיכָל מִינָהּ, הֵהוּא פִתָּא אֲתַהֲדֵר עוֹרְדֵּעֵנָא בְּמַעֲיָהּ, וְרַקְדָּן, וְרַמָּן קָלִין, עַד דְּהוּוּ מַתִּים. וְדָא קִשְׁיָא לֹון מִכְּלָא. תָּא חֲזִי, כְּתִיב וְשִׁרְץ הַיָּאוֹר צִפְרָדִּיעִים וְעָלוּ וּבָאוּ בְּבֵיתְךָ וּבְחֹדֶר מִשְׁכְּבְּךָ וְעַל מִטָּתְךָ. פְּרַעָה אִיהִי אֱלֹקֵי קְדָמָא מְכָלָהּ, וְיִתִּיר מְכָלָהּ. לָהּ שְׁמִיָּהּ דִּי אֱלֹהָא מְבָרַךְ מִן עֲלָמָא וְעַד עֲלָמָא, דְּהוּא פְּקִיד עוֹבְדִין דְּבְנֵי נֶשָׁא, בְּכָל מָה דְּעֲבָדִי.

154. It is written: "And the princes also of Pharaoh saw her, and commended her before Pharaoh; and the woman was taken into the house of Pharaoh" (Bereshheet 12:15). This passage is to be interpreted as Pharaoh is mentioned three times. One Pharaoh refers to Pharaoh of that time, one ALLUDES to Pharaoh during the time of Joseph, and one ALLUDES to Pharaoh in the days of Moshe, who was smitten with his rod.

155. The first Pharaoh, when Sarah was taken to him, hinted to his artists and they drew her picture in his room on the wall over his bed. He had no peace until they made a picture of Sarah on a panel and when he entered his bed, he brought the panel with him. Every king who succeeded him saw the painted image, and jesters came before him, so when he got into his bed he enjoyed that picture. Therefore the king was smitten here more than everyone else. This is the meaning of: "And into your bedchamber, and on your bed," and afterwards "and into the house of your servants, and on your people" (Shemot 7:28). The expression "on your bed," appears in relation to none except him alone.

156. Rabbi Aba opened the discussion saying, "All the rivers run into the sea, yet the sea is not full. To the place where the rivers flow, thither they return" (Kohelet 1:7). This passage is explained and the sages have spoke of it. Yet come and see, when these rivers, WHICH ARE THE LIGHTS OF ZEIR ANPIN, run to the sea, WHICH IS MALCHUT, the sea receives them and absorbs them in itself because the water freezes in the sea, and the ice draws to itself all the water that flows to it. Afterwards, the water emerges with the power of the south, NAMELY CHASSADIM ON THE RIGHT SIDE, and waters all the wild animals, as written: "they give drink to every wild beast" (Tehilim, 104:11).

157. Come and see, the frozen sea draws in all the water and melts by the power of the south, as we have learned. This is why it "is not full." This has already been explained

158. Here, the friends remarked ABOUT THE PASSAGE: "To the place where the rivers flow, thither they return." Wherefore do they return? HE ANSWERS, Because the river that flows and comes out of Eden, WHICH IS YESOD OF ZEIR ANPIN, never interrupts its flow FROM MALCHUT, and always supplies water to the sea. Therefore, the waters return, flow and again return, never stopping. When it again flows to water everything, NAMELY TO DRAW CHOCHMAH THAT SUBDUES ALL THE KLIPOT, a northern wind arrives and the water freezes. And the southern wind, which is warm, thaws it so it can flow in every direction. Therefore, that sea abides between the two sides, NORTH AND SOUTH, and through them THE SEA perseveres. Ships, WHICH ARE THE GRADES THAT RECEIVE FROM MALCHUT, travel in it in every direction, NAMELY, AFTER ALL THE DIRECTIONS-SOUTH, NORTH, EAST AND WEST-ARE INCLUDED WITHIN EACH OTHER.

154. כְּתִיב וַיֵּרְאוּ אוֹתָהּ שְׂרֵי פַרְעֹה וַיְהַלְלוּ אוֹתָהּ אֶל פַּרְעֹה וַתִּקַּח הָאִשָּׁה בֵּית פַּרְעֹה. הָאִי קָרָא לְדִרְשָׁא הוּא דְאַתָּא. תַּלְת פַּרְעֵה הֵבָא. חֵד, בְּהוּא זְמַנָּא. וְחֵד, בְּיוֹמוֹי דְיוֹסֶף. וְחֵד, בְּיוֹמוֹי דְמֹשֶׁה דְאַלְקֵי בְּקוֹלָפוֹי.

155. פַּרְעֹה קִדְמָא, בְּשַׁעֲתָה דְאַתְנָסִיבַת שְׂרָה לְגַבְיָהּ, רְמַז לְאוֹמְנִין, וְצִיּוּרוֹ הוּא דְיוֹקְנָא בְּאֲדָרְיָה, עַל עֲרִיסָה בְּכוֹתָלָא, לֹא נָח דַּעֲתִיָּה, עַד דְּעִבְדוּ דְיוֹקְנָא דְשְׂרָה בְּנִסְיוֹ, וְכֵד סְלִיק לְעֲרִיסָה, סְלִיק לָהּ עֲמִיָּה. כָּל מַלְכָּא דְאַתָּא אֲבַתְרִיָּה, הוּא חֲמִי הוּא דְיוֹקְנָא מְצִיּוּרָא צִיּוּרָא, וְהוּ עֲאֲלִין קָמִיָּה בְּדִיחִין, כֵּד סְלִיק לְעֲרִיסָה הוּא אֲתַהֲנִי בְּהוּא צִיּוּר. בְּגִין כֵּן, מַלְכָּא אֲלֵקֵי הֵבָא וַתִּיר מַלְכָּא. הִיוֹנוּ דְכְּתִיב, וּבַחֲדָר מְשַׁכְּבְךָ וְעַל מִטָּתְךָ. וּלְבַתְרָא, וּבְבֵית עַבְדֶּיךָ וּבְעַמְךָ. וּבְכֻלָּהוּ לֹא כְּתִיב עַל מִטָּתְךָ, אֶלָּא לִיָּה בְּלַחֲדִיָּה.

156. ר' אבא פתח, כל הנחלים הולכים אל הים והים איננו מלא אל מקום שהנחלים הולכים שם הם שבים ללכת. האי קרא אתמר, ואמרי ליה חברייא. אבל תא חזי, כד אינון נחלין עאלין לגו ימא, וימא נקיט לון, ושאיב לון בגויה, בגין דקפאן מיא בגו ימא, והוא גלידי שאיב כל מיא דעאלין ביה, ולבתר נפקין מיא בתוקפא דדרום, ואשקי ית כל חיות ברא, כמר"א ישקו כל חיתו שדי.

157. ותא חזי, ימא דקפא שאיב כל מיא, ואשתרי בתוקפא דדרום, כמה דאתמר, ובגין כך איננו מלא, ואתמר.

158. והא אתערו ביה חברייא. אל מקום שהנחלים הולכים שם הם שבים ללכת. מאי טעמא הם שבים בגין דההוא נהר דנגיד ונמיק מעדן לא פסיק לעלמין, והוא אפיק תדיר מיא לימא, ועל דא, מיין שבין ללכת, ותבין, ואזלין ותבין, ולא פסקין לעלמין. וכד איהו תב ללכת, בגין למהך לאשקאה לכלא, ואתי רוח צפון וקפי מיא, ורוחא דדרום דאיהו חמימא, שרי לון למהך לכל סטר. ועל דא, האי ימא יתיב בין תרי סטרי אלין, ובגינייהו קיימא, וארבין אזלין ונטלין לכל סטר.

159. Come and see: when the King, WHO IS ZEIR ANPIN, comes to His bed, WHICH IS MALCHUT, at midnight, the northern wind awakens, WHICH IS THE LEFT SIDE, which arouses love towards the Queen, NAMELY TO MALCHUT. Without the stimulation of the north, the King would not join with her, because love starts at the north, as is said, "His left hand is under my head" (Shir Hashirim 2:6). The south, WHICH IS THE RIGHT COLUMN, embraces with love, as written: "And his right hand embraces me" (Ibid.). Then many jesters call forth songs until the morning comes, as written: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 38:7).

160. When morning comes, all the upper and lower beings recite songs. BECAUSE AT NIGHT, ONLY THE ANGELS THAT ARE DRAWN FROM THE LEFT COLUMN RECITE POETRY, BUT IN THE MORNING THEY ALL RECITE SONGS, MEANING EVEN THOSE THAT ARE DRAWN FROM THE RIGHT. THEN ALL THE COLUMNS ARE COMBINED ONE WITH THE OTHER UNDER THE DOMINION OF THE RIGHT, and similarly YISRAEL RECITE POEMS below, as written: "You that make mention of Hashem, take no rest" (Yeshayah 62:6). THIS IS ADDRESSED specifically to the lower beings, NAMELY TO YISRAEL.

161. At midnight, those who desire to constantly mention the Holy One, blessed be He, do not allow their hearts to be silent and rise FROM THEIR BEDS to make mention of the Holy One, blessed be He. With the light of morning, they hasten to the synagogue to praise the Holy One, blessed be He, and again after midday, MEANING AT MINCHAH (THE AFTERNOON PRAYER), and also at night, when darkness falls, and night is enveloped in darkness and the sun has rest. About these is written: "You that make mention of Hashem, take no rest." This refers to Yisrael, the holy nation.

162. The Holy One, blessed be He, remembered them for that in Egypt, and those that take no rest day or night rose against Pharaoh. And who are they? They are the frogs whose voices are never still. It is because He strengthened the holy people that are not silent day or night from praising the Holy One, blessed be He. And there was no one in Egypt who could speak with another. The land became devastated because of them, and babies and children died because of their sound.

163. And if you ask, Why were they not able to kill THE FROGS? HE ANSWERS, For when one raised a stick or a stone to kill one, it would burst and six frogs emerged from its bowels, which went and kicked about the land so eventually they refrained from approaching them.

159. תא חזי, בדר מלכא, אתי לערסיה, בשעתא דאתפליג לילא, רוחא דצפון אתער, דאיהו אתער חביבותא לגבי מטרונותא, דאלמלא אתערותא דצפון, לא אתחבר מלכא בהדה, בגין דצפון שארי חביבותא, כמה דאתמר, שמאלו תחת לראשי. ודרום חביב ברחימו דכתיב וימינו תחבקני, בדין כמה בדיחין מתערין שירתא, עד דאתי צפרא, דכתיב, ברוך יחד כוכבי בקר ויריעו כל בני אלהים.

160. וכד אתי צפרא, בלהו עלאי ותתאי אמרי שירתא, וישראל בגוונא דא לתתא, דכתיב, המזכירים את יי' אל דמי לכם. אל דמי לכם לתתא דייקא.

161. בדר אתפליג ליליא, אינון דתיאובתא דילהון לאדכרא תדיר לקודשא בריך הוא, לא יהבי שכיבו ללכא, וקיימין לאדכרא ליה לקודשא בריך הוא. בדר סליק צפרא מקדימין לבי כנישתא, ומשבחאן ליה לקודשא בריך הוא. וכן בתר פלגות יומא. וכן בליליא, בדר אתחשך ואתדבק ליליא בחשוכא, ובת שמשא. על אלון כתיב המזכירים את יי' אל דמי לכם. ודא עמא קדישא דישראל.

162. ועל דא, אדכר לון קודשא בריך הוא במצרים, וסליק על פרעה, אלון דלא משתככי וממא וליליא, ומאן אינון. אורדענוא, דקלהון לא משתכך תדיר, בגין דאתקיף בעמא קדישא, דלא משתככי וממא ולילי, לשבחא ליה לקודשא בריך הוא. ולא הוה ב"ג במצרים, דיכול למשתעי בהדי הדדי. ומנייהו אתחבלת ארעא. ומקלהון הו' ינוקין ורביין מתין.

163. ואי תימא היך לא יכלין לקטלא לון. אלא, אי ארים בר נש חוטר, או אבנא, לקטלא חדא, אתבקעת, ונפקין שית מינה, מגו מעהא, ואזלי וטרטשי בארעא, עד דהוי, מתמנע למקרב בהו.

164. Come and see how many rivers and how many streams emerged from the supernal sea, WHICH IS MALCHUT, at the time the water was thawed and flowed. Many rivers divide in many directions into many streams and many brooks. They belong to the minister appointed over the aspect of Egypt. These are swarming waters, for there are no waters that come from the sea, that do not bring forth fishes after their kind.

165. HE ASKS, IF THE RIVERS AND STREAMS ARE HIGH LEVELS THAT ARE DRAWN FROM MALCHUT, then who are the fishes? HE ANSWERS, They are messengers in the world who are appointed to do the bidding of their master. And they are appointed with the spirit of wisdom. Therefore we have learned, there is water that raises wise people and there is water that raises fools, according to these rivers that split to all the aspects.

166. The rivers of Egypt raise sorcerers, WHICH ARE strong fish, bound in the ten levels of sorcery, as written: "...that uses, divinations, soothsayer, or an enchanter, or a witch, or a charmer, or a medium, or a wizard, or a necromancer" (Devarim 18:11-12). "THAT USES" IS ONE, AND "DIVINATIONS" IS SECOND, SO WE HAVE THREE, AND WITH THE OTHER SEVEN THERE ARE TEN. These are ten kinds in the art of sorcery.

167. At the time OF THE EXODUS FROM EGYPT, the Holy One, blessed be He, extended His finger and mixed these streams and rivers of Egypt, WHICH ARE THE HIGH LEVELS FROM WHICH EGYPT ARE NURTURED. Their fish of wisdom were prevented FROM ISSUING TO THEM WISDOM. One reason was that it changed into blood, and another is that the fish, NAMELY THE FROGS, raised their voices, TO DRAW THE SPIRIT OF WISDOM, in vain; the spirit of their arts did not rest on them.

168. The swarm of gnats (lit. 'mixture') is ALSO like that, in that He mixed the various kinds OF LEVELS of their wisdom so they could not attain them. Even those LEVELS OF THEIR WISDOM that were already available in the land were bringing destruction upon the land, NAMELY THEY BECAME DEMONS and turned their ways evil. What is mixture? HE ANSWERS, It is a medley, as written: "A garment mingled of linen and wool" (Vayikra 19:19), and: "You shall not sow your field with mingled seed" (Ibid.), WHICH MEANS TO SOW many species by throwing by hand. SIMILARLY, MIXTURE THAT IS MENTIONED HERE MEANS A MEDLEY.

169. Come and see how many powers were aroused above as one. The Holy One, blessed be He, mixed them together in order to confuse their strong powers above. All these mighty deeds that the Holy One, blessed be He, performed in Egypt were with one hand, WHICH IS THE STRONG HAND AS MENTIONED, for He raised His hand upon them above and below. Hence, the wisdom of Egypt was lost, as written: "for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Yeshayah 29:14).

164. תָּא חֲזִי, בְּמַה נְהָרִין, בְּמַה יְאוּרִין, נִפְקָא מִגּוּ יַמָּא עֲלֵאָה, בְּדַ אֲתַמְשְׁכֵּן וּמִשְׁתַּרְן מִיָּא, וּמִתְפַּלְגִּין בְּמַה נַחְלִין, לְכַמָּה סְטָרִין, לְכַמָּה יְאוּרִין, לְכַמָּה נְהָרִין. וְחוּלְקָא דִּמְמָנָא דְסִטְרָא דְמִצְרִים אֵינוֹן מִיּוֹן מִרְחָשֵׁן אֵלִין, דְּלִית לָךְ מִיּוֹן דְּנִפְקִין מִגּוּ יַמָּא, דְּלֵא מִפְקֵי נִגְוִין לְזֵינִין.

165. מֵאֵן אֵינוֹן נִגְוִין. אֵינוֹן שְׁלִיחֵן בְּעֵלְמָא, מִמֶּנּוּ לְמַעַבְדַּ רַעוּתָא דְמֵאֲרִיהוֹן, מִמֶּנּוּ בְרוּחָא דְחִכְמָתָא. וְעַד תְּנִינֵן, אֵית מִיּוֹן מְגַדְלִין חֲכִימִין. וְאֵית מִיּוֹן מְגַדְלִין טְפָשִׁין. לְפֻם אֵינוֹן נְהָרִין דְּמִתְחַלְקִין לְכָל סְטָרִין.

166. וְהֵכָא נְהָרֵי דְמִצְרָאִי, מְגַדְלִין מֵאֲרֵי דְחֲרָשִׁין, נִגְוִין בְּסִיטִין, קְפִיטִין בְּעֶשֶׂר דְּרָגִין דְּחֲרָשִׁין, דְּכִתְיָב, קוּסִים, קְסָמִים, מְעוּנִין, וּמִנְחָשׁ, וּמִכְשָׁף, וְחוּבְר חָבֵר, וְשׂוֹאֵל אוֹב, וְיִדְעוּנִי, וְדוֹרֵשׁ אֶל הַמֵּתִים. הָא עֶשֶׂר זֵינִין דְּחִכְמָתָא דְחֲרָשִׁיא.

167. וּבִהְיוֹא זְמָנָא, אוֹשִׁיט קוּדְשָׁא בְרִיךְ הוּא אֶצְבָּעָא דִּידֵיהּ, וּבִלְבָּל אֵינוֹן נַחְלִין נְהָרִין דְּמִצְרָאִי, וְאֲתַמְנְעוּ אֵינוֹן נִגְוֵי דְחִכְמָתָא דִּילְהוֹן. חַד אֲתַהֲפֹךְ לְדָמָא, וְחַד דְּסִלִּיקוּ נִגְוֵי קִלִּין, בְּלֵא תוֹעֲלָתָא, וְלֵא אֲתִי עֲלִיָּהוּ רִוְחָא דְאֵינוֹן חִכְמָתָן.

168. עָרוֹב: כִּי הָאִי גִוּוּנָא, דְּעָרְבָב לֹון זֵינֵי דְחִכְמָתָא דִּילְהוֹן, וְלֵא יִכְלִין לְאֲתַדְבָּקָא, וְלֵא עוֹד, אֵלֵא אֲפִילוּ דְהָנִי דִּאֲשַׁתְּכּוּ בְּאַרְעָא, מִחְבְּלֵן לֹון בְּאַרְעָא, וּמִחְבְּלֵן אוֹרְחֵיהּ. עָרוֹב, מֵאִי עָרוֹב. עָרְבוּבִיא. כְּמַד"א וּבְגַד כְּלָאִים. עָרוֹבִין: שְׂדֵךְ לֵא תִזְרַע כְּלָאִים: זֵינִין סְגִיָּאִין בְּאַרְמוֹת יָדָא.

169. תָּא חֲזִי, בְּמַה חִילִין אֲתַעְרוּ לְעֵילָא בְּחַד, וּבִלְבָּל לֹון קוּדְשָׁא בְרִיךְ הוּא בְּחַדָּא, בְּגִין לְבִלְבָּל חִיילֵיהּ תְּקִיפָא לְעֵילָא. וְכָל אֵינוֹן גְּבוּרִין דְּעָבִיד קוּדְשָׁא בְרִיךְ הוּא בְּמִצְרִים, בִּידָא חַדָּא הָוָה, דְּאֲרִים יָדִיהּ עֲלֵיהּ, לְעֵילָא וְתַתָּא, וּמִתְמָן אֲתַאבִּידַת חִכְמָתָא דְמִצְרִים, דְּכִתְיָב, וְאַבְדָּה חִכְמַת חֲכָמֵי וּבִינַת נְבוֹנֵי תִסְתַּתֵּר.

170. Come and see: it is written: "And I will set Egypt against Egypt" (Yeshayah 19:2), MEANING THAT HE WILL INCITE Egypt of above, WHICH ARE THEIR MINISTERS, against Egypt on earth. These hosts of above, appointed over the hosts of below, were mixed; THEIR ARRAYS were confused above, and the Egyptians were not able to attain through their sorcery these places OF THEIR MINISTERS ABOVE, that they were able to attain before, because they were confused. Therefore, He brought upon them the plague of mixture, THAT IS, a mixture of animals.

171. WHAT IS THE MEANING OF the lice that the dust of the land raised. Come and see: every creature that is produced on earth IS DRAWN from the power of a minister above that was sown on it, and everything is based on supernal pattern.

172. Come and see that the Holy One, blessed be He, made seven firmaments and similarly seven lands. They are the boundaries that are explained in their place, NAMELY THAT THEY CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. There are seven firmaments above and seven peripheries of the earth above. Similarly, the grades spread below, seven firmaments and seven peripheries of the earth. And the friends explained that the seven lands are like boxes one over the other.

173. These seven peripheries of the earth above, WHICH CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, each expands into ten, BECAUSE EACH ONE OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT IS COMPOSED OF TEN SFIROT. Therefore, they divide to seventy princes who were appointed over the 70 nations, and those lands, which are the boundaries of every nation, WHICH ARE SEVENTY LANDS, surround the Holy Land of Yisrael, as written: "Behold it is his litter, that of Solomon! Sixty valiant men are round about it, of the mighty men of Yisrael" (Shir Hashirim 3:7). There are ten concealed in them, WITH WHICH THEY ARE SEVENTY, and they are the seventy that surround the Holy Land. This is above and is also so below.

174. Come and see that land, the boundary of the portion of Egypt. The Holy One, blessed be He, stretched out His finger at that time, and flames of fire were produced in that periphery. All these boundaries that were moist with water were dried out, as was every drop of spring water. Then, below, IN THE LAND OF EGYPT, the lice appeared from the dust of the earth.

170. וְתָא חַיִּי, כְּתִיב, וְסַכְסַכְתִּי מִצְרַיִם בְּמִצְרַיִם. מִצְרַיִם לְעִילָא, בְּמִצְרַיִם לְתַתָּא. בְּגִין דְּאִינוּן חִילִין לְעִילָא, מִמֶּנּוּ עַל חִילִין דְּלְתַתָּא, וְאַתְעָרְבוּ כֻלְהוּ. אַתְעָרְבוּ לְעִילָא, דְּלֹא הוּא מִצְרַיִם יְכֹלִי לְאַתְקַשְׁרָא בְּחַרְשֵׁיהּ, בְּאִינוּן דּוּכְתִּי דְּהוּא מִתְקַשְׁרִי בְּקַדְמִיתָא, דְּהָא אַתְבִּלְבְּלוּ. וְעַל דָּא אֵייתִי עֲלֵיהּ עָרֹב, חִיוּן דְּהוּא מִתְעָרְבִי דָּא בְּדָא.

171. בְּנִים, דְּסַלְקָא עֲפָרָא דְּאַרְעָא. וְתָא חַיִּי, כֹּל אִיבָא דְּאַתִּילִידַת בְּאַרְעָא, מִחִילָא דְּלְעִילָא מִמֶּנָּא דְּאִזְדַּרְעַת עָלֶה אִיהּ, וְכֹלָא הוּא כְּגִוּנָא דְּלְעִילָא.

172. וְתָא חַיִּי, שְׁבַעָה רְקִיעִין עֲבַד קוּדְשָׁא בְּרִין הוּא, כְּגִוּנָא דָּא שְׁבַעָה אֲרָעָן. וְאִינוּן תְּחוּמִין דְּמִתְפָּרְשֵׁן בְּדוּכְתֵיהּ. ז' רְקִיעִין לְעִילָא, שְׁבַעָה תְּחוּמֵי אֲרָעָא לְעִילָא, כְּהֵאן גִּוּנָא לְתַתָּא מִתְפָּרְשֵׁן דְּרִגִין, ז' רְקִיעִין, וְז' תְּחוּמֵי אֲרָעָא. וְהָא אִוקְמוּהוּ חֲבֵרִיָּא, בְּז' אֲרָעִין כְּסוּפָטָא דָּא עַל דָּא.

173. וְאִינוּן ז' תְּחוּמֵי אֲרָעָא לְעִילָא, כֹּל חַד וְחַד מִתְפָּרְשֵׁן לְעֶשֶׂר, וְאִינוּן מִתְפַּלְגָּאן לְע' מִמֶּנּוּ, דְּמִמֶּנּוּ עַל שְׁבַעִין עֲמִין. וְהָהוּא אֲרָעָא, תְּחוּמָא דְּכָל עֲמָא וְעֲמָא, סַחְרָא לְאַרְעָא קְדִישָׁא דִּישְׂרָאֵל. כַּד"א הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שְׁשִׁים גְּבוּרִים סָבִיב לֵה מְגִבּוּרֵי יִשְׂרָאֵל וְעֶשְׂרֵה בְּגִוּוּיָּהּ טְמִירִין, וְאִינוּן ע' דְּסַחְרָן אֲרָעָא קְדִישָׁא. וְדָא הוּא לְעִילָא, כְּגִוּנָא דָּא לְתַתָּא.

174. וְתָא חַיִּי, הֵהוּא אֲרָעָא, תְּחוּמָא דְּחוּלְקָא דְּמִצְרַיִם, בְּהָהוּא זְמַנָּא, אוֹשִׁיט קוּדְשָׁא בְּרִין הוּא אֶצְבָּעָא דִּילִיָּהּ, וְאַתִּילִידוּ טַפְסִירִין בְּהָהוּא תְּחוּמָא, וְאַתִּיבְשׁוּ כֹל אִינוּן תְּחוּמִין דְּרִכִּיכוּ מֵיָא. וְכֹל יִרְקָא דְּמִיָּין דְּנִבְעִין, כְּדִין לְתַתָּא, אַתְחֲזִיאוּ קְלָמִין מִעֲפָרָא דְּאַרְעָא.

175. HE ASKS, It says that Aaron was smiting THE DUST OF THE EARTH WITH LICE AND YOU SAY THAT THE HOLY ONE, BLESSED BE HE, EXTENDED HIS FINGER, ETC. HE ANSWERS, For this reason, Aaron was smiting, to show that the right hand of the Holy One, blessed be He, broke the enemies, as written: "Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6). BECAUSE AARON IS A PRIEST, WHO IS A CHARIOT FOR THE RIGHT HAND OF THE HOLY ONE, BLESSED BE HE. The Holy One, blessed be He, is going to bring the like upon the great city of Rome, as is written: "And its streams shall be turned into pitch, and its dust into brimstone" (Yeshayah 34:9). And because HE DRIED THE WATER FROM THE DUST OF EGYPT AS MENTIONED, all the dust of the land became lice in the whole land of Egypt.

18. "And he built it seven years"

176. Rabbi Yehuda and Rabbi Chiya were traveling on the road. Rabbi Chiya said, When they are on the road, the friends have to travel with one heart. And if it happens that either wicked of the world or people who are not of the King's palace should walk among them, they must separate from them. Whence do we know this? From Kalev, for it is written: "but my servant Kalev, because he had another spirit with him, and followed me fully" (Bemidbar 14:24). What is "another spirit"? It is that he separated from the spies as is written: "And they ascended to the Negev and he came to Chevron" (Bemidbar 13:22). IT SHOULD HAVE SAID, 'AND THEY CAME' IN PLURAL, but he separated from the spies and he alone came to Chevron to prostrate himself on the graves of the Patriarchs. THEREFORE IT IS SAID ABOUT HIM, "AND HE CAME TO CHEVRON" IN THE SINGULAR.

177. Chevron was given to him as a portion and inheritance to strengthen himself with, as is written: "And to him shall I give the land that he walked in it" (Devarim 1:36). HE ASKS, Why was Chevron given to him? If it is because he prostrated himself there on the graves of the Patriarchs to be delivered from the plans OF THE SPIES and he was delivered, it is not so.

178. HE ANSWERS, I heard the secret meaning of this matter IS similar to the words: "David inquired of Hashem saying, 'Shall I go up into any of the cities of Judah?' And Hashem said to him, 'Go up.' And David said, 'Where shall I go up?' And He said, 'To Chevron'" (II Shmuel 2:1). Here we have to reflect. Since Saul was already dead and David was anointed to receive the kingship even during the days of Saul, IF SO, why was David not made king if Saul had died? And why did not he receive the reign over all the children of Yisrael, BUT came to Chevron and received the reign over Judah alone for seven years, and he tarried there all those seven years. Only after the death of Ish Boshet did he receive the reign over Yisrael in Jerusalem.

175. וְהָא אֶתְמַר דְּאֶהֱרִן הָוָה מַחִי. אָבֵל בְּגִין דָּא אֶהֱרִן הָוָה מַחִי, לְאַחְזָא דִּימִינָא דְקוּדְשָׁא ב"ה תְּבַר לְשָׁנָאין, כּד"א, יְמִינֵךְ יִי' תִּרְעֵץ אוֹיֵב. בְּגוּוֹנָא דָּא, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאִינִתָּא עַל קְרָתָא דְרוּמֵי רִבְתָּא, דְּכְתִיב וְנִהַפְּכוּ נַחְלִיָּה לְזַפֵּת וְעַפְרָה לְגַפְרִית. וְעַל דָּא, כָּל עַפְרָא הָאֶרֶץ הִיָּה כְּנִים בְּכָל אֶרֶץ מִצְרַיִם.

176. רַבִּי יְהוּדָה וְרַבִּי חִינָא, הָווּ אֲזִילִי בְּאוּרְחָא. אָמַר רַבִּי חִינָא, חֲבֵרִינָא כִּד אֵינוֹן בְּאוּרְחָא, בְּעִינִן לְמַהֲךְ בְּלָבָא חֲדָ. וְאִי אִיעֲרַע, אוֹ אֲזִילִי בְּגוּוֹיָהּ חֲיִיבִי עֲלֵמָא, אוֹ בְּנֵי נִשָּׂא דְלָאו אֵינוֹן מֵהִיכְלָא דְמִלְכָּא, בָּעוּ לְאַתְפָּרְשָׁא מִנִּיהוּ. מִנָּא לָן. מִכְּלָב, דְּכְתִיב, וְעַבְדִּי כָלָב עָקֵב הִיָּתָה רוּחַ אַחֲרֵת עִמּוֹ וַיִּמָּלֵא אַחֲרֵי. מֵאִי רוּחַ אַחֲרֵת. דְּאַתְפָּרֵשׁ מֵאֵינוֹן מֵאַלְלִין, דְּכְתִיב, וַיַּעֲלֵוּ בְּנִגְבַּ וַיָּבֹא עַד חֲבֵרוֹן. דְּאַתְפָּרֵשׁ מֵאֵינוֹן מֵאַלְלִין וְאַתָּא אִיהוּ בְּלַחוּדוֹי לְחֲבֵרוֹן, לְאַשְׁתַּטַּח עַל קְבְרֵי אֲבָהוֹן.

177. וְחֲבֵרוֹן, אֲתִיְהִיב לִיה חוֹלֵק אַחְסָנָא לְאַתְתַּקְפָּא בֵּיה, כְּמָה דְּאַתָּא אָמַר, וְלוֹ אֶתָּן אֶת הָאֶרֶץ אֲשֶׁר דִּרְךְ בָּהּ. אָמַי יְהִיבֵנוּ לִיה חֲבֵרוֹן. אִי בְּגִין דְּאַשְׁתַּטַּח בְּקְבְרֵי אֲבָהוֹן לְאַשְׁתַּזְבָּא מֵהֵוּא עֵיטָא דִּילְהוֹן דְּאַשְׁתַּזְבֵּיב. לֹא.

178. אֵלָא, רָזָא דְמִלְכָּה שְׁמַעְנָא. בְּגוּוֹנָא דָּא כְּתִיב, וַיִּשְׁאֵל דָּוִד בֵּינִי לְאֹמֶר הָאֶעֱלֶה בְּאַחַת עָרֵי יְהוּדָה וַיֹּאמֶר יִי' אֱלֹהֵי עֲלֵה וַיֹּאמֶר דָּוִד אָנָּא אֶעֱלֶה וַיֹּאמֶר חֲבֵרוֹנָה. הֵכָּא אֵינִת לְאַסְתַּכְלָא, כִּיּוֹן דְּהָא מִית שָׁאוּל, וְדוֹד בְּיוֹמֵי דְשָׁאוּל אֶתְמַשַּׁח לְקַבְלָא מַלְכוּ. כִּיּוֹן דְּמִית שָׁאוּל אָמַי לֹא אֲמַלִּיכוּ לִיה לְדוֹד, וְלֹא קָבִיל מַלְכוּ עַל כָּל יִשְׂרָאֵל, וְאַתָּא לְחֲבֵרוֹן, וּמַלְכוּ קָבִיל עַל יְהוּדָה בְּלַחוּדוֹי שְׁבַע שָׁנִים, וְאַתְעַבְבַּ תַּמָּן כָּל הַנִּי שְׁבַע שָׁנִים. וּלְבַתֵּר דְּמִית אִישׁ בּוֹשֶׁת, קָבִיל מַלְכוּ עַל כָּל יִשְׂרָאֵל בִּירוּשָׁלַיִם.

179. HE ANSWERS, But it is all a secret before the Holy One, blessed be He. Come and see: The Holy Malchut OF ABOVE did not receive THE LIGHT OF Malchut completely until she joined with the Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET THAT ARE FROM THE CHEST UP OF ZEIR ANPIN. When she joined with them, she was built a complete edifice from the higher world, WHICH IS BINAH. And the upper world is called seven years, because all THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT-are INCLUDED in it.

180. This is understood from: "And he built it seven years" (I Melachim 6:38). This is the upper world, and THEREFORE it is not written: 'In seven years' BECAUSE IT REFERS TO THE UPPER WORLD WHICH IS CALLED SEVEN YEARS, as is written: "For six days Hashem made the heavens and the earth" (Shemot 31:17). Who are the six days, namely Abraham, as written: "These are the generations of the heaven and of the earth (behibar'am) when they were created" (Beresheet 2:4) WHICH IS SPELLED WITH THE SAME LETTERS AS 'beAbraham' (with Abraham)? Abraham is called six days, FOR HE IS CHESED OF ZEIR ANPIN, WHICH INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. The world was built with him, because he is six days. Similarly, "he built it seven years", WHICH ENCOMPASSES THE UPPER WORLD, WHICH IS BINAH, CALLED SEVEN YEARS.

181. Come and see: David wished to be built in the complete lower Malchut (kingdom), in the likeness of the upper MALCHUT. Yet he was not built until he came to join with the Patriarchs IN CHEVRON. He stayed there seven years to be built among them. After seven years, he was built in everything NECESSARY and his reign was formed so that it would never be removed from him. Were he not made ready in Chevron to join his place WITH THE PATRIARCHS, his reign would not have been constructed ENABLING IT to persevere properly. Similarly, Kalev, within whom the spirit of Chochmah shone, came to Chevron to join with the Patriarchs, and to his own place did he go, BECAUSE THE ASPECT OF THE SPIRIT OF CHOCHMAH IS ACQUIRED ONLY THROUGH LINKING WITH THE PATRIARCHS, AS ALL THIS IS SAID. Afterwards it became his place, SINCE IT WAS GIVEN TO HIM, AS MENTIONED, and he inherited it.

## 19. Ways, paths, pleasantness and peace

182. Rabbi Yisa and Rabbi Chizkiyah were traveling from Cappadocia to Lod. A Jew who had a load of BIRDS CALLED Katfira was with them on a donkey. While they were traveling, Rabbi Yisa said to Rabbi Chizkiyah, Open your mouth and say something of those good words of Torah that you speak everyday before the holy luminary, RABBI SHIMON.

179. אֵלָא, כֵּלָא הוּא רָזָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא. תָּא חַזִּי, מַלְכוּתָא קְדִישָׁא לֹא קְבִיל מַלְכוּ שְׁלִימָתָא, עַד דִּאתְחַבֵּר בְּאַבְהֶן. וְכֵד אֶתְחַבֵּר בְּהוּ, אֶתְבְּנִי בְּבִנְיָנָא שְׁלִימָו, מִעֲלָמָא עֲלָאָה, וְעֲלָמָא עֲלָאָה אֶקְרִי שְׁבַע שָׁנִים, בְּגִין דְּכִלְהוּ בֵּיהּ.

180. וְסִימָנִין וִיבְנִהוּ שְׁבַע שָׁנִים, דָּא עֲלָמָא עֲלָאָה. וְלֹא כְתִיב וִיבְנִהוּ בְּשִׁבְעַ שָׁנִים. כִּמְה דָּאֵת אָמַר, כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. מֵאן שֵׁשֶׁת יָמִים, דָּא אַבְרָהָם. דְּכְתִיב, אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם בְּאַבְרָהָם. וְאַבְרָהָם שֵׁשֶׁת יָמִים אֶקְרִי. וּבְגִין דְּאִיהוּ שֵׁשֶׁת יָמִים, אֶתְבְּנִי עֲלָמָא. בְּהִהוּא גְּוֹנָא וִיבְנִהוּ שְׁבַע שָׁנִים.

181. וְתָא חַזִּי, דְּוֹד בְּעָא לְאַתְבְּנָאָה בְּמַלְכוּ שְׁלִימָתָא לְתַתָּא, כְּגִוּוֹנָא דְלַעִיּוּלָא, וְלֹא אֶתְבְּנִי, עַד דִּאתָא וְאֶתְחַבֵּר בְּאַבְהֶן. וְקָאִים שְׁבַע שָׁנִים לְאַתְבְּנָאָה בְּגִוּוִיָּהּ. לְבַתֵּר שְׁבַע שָׁנִים, אֶתְבְּנִי בְּכֵלָא, אֶתְמַשְׁכָּא מַלְכוּתִיהָ דִּי לֹא תַעֲדִי לְעֲלָמִין. וְאִי לֹא דִּאתְעַבְדַּ בְּחִבְרוֹן לְאַתְחַבְרָא בְּדוּכְתִּיהָ, לֹא אֶתְבְּנִי מַלְכוּתִיהָ לְאַתְמַשְׁכָּא בְּדָקָא יְאוּת. כִּהָּאִי גְּוֹנָא כֵּלָב, אֶתְנַהֵר בֵּיהּ רוּחָא דְחֻכְמָתָא, וְאֶתָּא לְחִבְרוֹן, לְאַתְחַבְרָא בְּאַבְהֶן, וְלְדוּכְתִּיהָ אִזֵּל, וְלְבַתֵּר, דוּכְתִּיהָ הָהּ, וִירִית לִיהּ.

182. רַבִּי יִיסָא וְרַבִּי חִזְקִיָּה, הָווּ אִזְלִי מְקַפּוּטְקִיָּא לְלוּד, וְהָווּ עֲמַהוּן חַד יוּדָאִי בְּמַטּוֹל דְּקַטְפִּירָא דְחֻמְרָא. עַד דִּהָווּ אִזְלִי, א"ר יִיסָא לְרַבִּי חִזְקִיָּה, אֶמְתַּח פּוּמְךָ, וְאִימָא חַד מַלְהָ, מֵאִינוֹן מְלִי מַעֲלִיָּיתָא דְאוּרִיָּיתָא, דָּאֵת אִמְרַת בְּכָל יוּמָא, קָמִי בּוֹצִינָא קְדִישָׁא.

183. He opened the discussion saying, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17). "Her ways are ways of pleasantness" refers to the ways of Torah, because whoever goes in the way of the Torah, the Holy One, blessed be He, causes the pleasantness of the Shechinah to dwell upon him to never be removed from him. "And all her paths are peace" ARE THE PATHS OF THE TORAH, because all the paths of the Torah are peace. He has Peace above, peace below, he has peace in this world, peace in the World to Come.

184. The Yisrael said, There is a coin in the box, MEANING THERE IS AN INNER MEANING TO THIS PASSAGE. He said to him, How do you know this? He said to him, I heard it from my father and I learned here in this passage a good thing.

185. He opened the discussion saying, This passage has two manners and two aspects. You read in it of ways, and read of paths. You read in it of pleasantness and read of peace. What is ways and what is paths? What is pleasantness and what is peace?

186. HE ANSWERS, "Her ways are ways of pleasantness" resembles the words: "Who places a way in the sea" (Yeshayah 43:16), for any "way" in the Torah is a road open to all, like a way that is open to everyone. Similarly, her ways are the ways that are open by MEANS OF the Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET, who carved in the great sea, WHICH IS MALCHUT, and entered it. These are the roads that open to all sides and all directions in the world.

187. And this pleasantness THE VERSE SPEAKS OF is the pleasantness that emanates from the World to Come, WHICH IS BINAH, and illuminates on all the lights, WHICH ARE MALE AND FEMALE, and they spread in all direction, NAMELY TO RIGHT AND LEFT. The Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, nourish on the goodness and the light of the World to Come that is called pleasantness. Another explanation is that the World to Come is called pleasantness because when the World to Come is roused TO BESTOW, all goodness, all joy, all the lights and all the freedom of the world are awakened. Therefore THE WORLD TO COME, WHICH IS BINAH, is called pleasantness.

188. Therefore we have learned, the wicked who are in Gehenom all have joy and rest on Shabbat, once Shabbat enters. As the end of Shabbat, we have to arouse the supernal joy over us in order to be delivered from the punishment of the wicked, who, from that moment onwards, are punished. We have to awaken, saying: "And let the pleasantness of Hashem our Elohim be upon us" (Tehilim 90:17), for this DRAWS AGAIN the supernal pleasantness, WHICH IS THE MOCHIN OF BINAH, which is general joy. Therefore, "Her ways are ways of pleasantness and all her paths are peace."

183. פתח ואמר, דרכיה דרכי נעם וכל נתיבותיה שלום. דרכיה דרכי נעם, אליו אורחין דאורייתא, דמאן דאזיל באורחי דאורייתא, קודשא בריך הוא, אשרי עליו נעימותא דשכינתא, דלא תעדי מניה לעלמין. וכל נתיבותיה שלום, דכל שבילין דאורייתא, כולהון שלם. שלם ליה לעילא, שלם ליה לתתא. שלם ליה בעלמא דין, שלם ליה בעלמא דאתי.

184. אמר ההוא יודאי איסורא בקיסטרא, בהאי קרא אשתכח. א"ל מניין לך. אמר ליה, מאבא שמענא, ואולימנא הכא בהאי קרא מלה טבא.

185. פתח ואמר, האי קרא בתרין גוונין איהי, ובתרין סטריין. קרי ביה דרכים, וקרי ביה נתיבות. קרי ביה נועם, וקרי ביה שלום. מאן דרכים. ומאן נתיבות. מאן נעם. ומאן שלום.

186. אלא, דרכיה דרכי נעם, היינו דכתיב, הנותן בים דרך. דהא כל אתר דאקרי באורייתא דרך, הוא אורחא פתיחא לכלא. כהאי אורחא דהוא פתיח לכל ב"ג. כך דרכיה, אליו דרכים דאינון פתיחון מאבדון, דכראן בימא רבא, ועאלין בגויה. ואינון אורחין מתפתחין לכל עיבר, ולכל סטרי עלמא.

187. והאי נעם, הוא נעימו דנפיק מעלמא דאתי, ונהיר לכל בוצינין, ומתפרשין לכל עיבר, וההוא טיבו, ונהורא דעלמא דאתי, דינקין אבהן, אקרי נעם. דבר אחר, עלמא דאתי, אקרי נעם. וכד אתער עלמא דאתי, כל טיבו, וכל חידו, וכל נהורין, וכל חירו דעלמא אתער. ובגויי כך, אקרי נעם.

188. ועל דא תנינן, חייבין דגיהנם, בשעתא דעאל שבתא, בלהו נייחין, ואית להו חידו, וניחא בשבתא. כיון דנפיק שבתא, אית לן לאתערא חידו עלאה עלנא, דנשתזיב מההוא עונשא דחיביא, דאתדנו מהדיא שעתא ולהלאה. ואית לן לאתערא ולימא, ויהי נעם יי' אלהינו עלינו. דא הוא נעם עלאה, חידו דכלא. ועל דא, דרכיה דרכי נעם וכל נתיבותיה שלום.

189. HE ASKS, What is "her paths"? HE ANSWERS, These are the paths and courses that emerge from above, FROM ABA AND IMA. A single covenant called peace receives them, WHICH IS YESOD OF ZEIR ANPIN, household peace, and brings them to the great sea, WHICH IS MALCHUT, when in full strength, and thus it grants it peace. Hence it says: "And all her paths are peace." AND THIS EXPLAINS THE MEANING OF PATHS AND PEACE. Rabbi Yisa and Rabbi Chizkiyah came and kissed him. They said, All these lofty words were hidden by you, yet we were not aware of it. They went. When they reached a field and saw that the animals of the field were dead, they said, most certainly there is an animal pestilence in this place.

20. "Behold, the hand of Hashem is"

190. The Jew said, You said that the Holy One, blessed be He, had killed in Egypt all those cattle and all those sheep. There were three types of deaths among the animals: 1) Pestilence; 2) those killed by hail; and 3) the firstborn of the animals THAT DIED DURING THE PLAGUE OF THE FIRSTBORN.

191. HE ASKS, What was their type of death? HE ANSWERS, it is first written: "Behold the hand of Hashem is on your cattle which is in the field" (Shemot 9:3). Why is it that it is not written: "The hand of Hashem" of all the plagues? Here a hand with five fingers is concerned, because at first, BY THE PLAGUE OF LICE, it is written: "This is the finger of Elohim" (Shemot 8:15). Here all five fingers participate, each finger killing one species. And there were five species as written: "On the horses, on the asses, on the camels, on the oxen, and on the sheep" (Shemot 9:3). We see five kinds for the five fingers, which are considered a hand. Therefore, "Behold, the hand of Hashem...there shall be a very grievous plague." They died of themselves, for they were found dead.

192. Since Egypt did not return IN REPENTANCE, the very letters OF 'PESTILENCE (HEB. DEVER, DALET BET RESH)' returned and killed all those that survived, AND THE LETTERS Dalet Bet Resh turned into hail (Heb. barad, Bet Resh Dalet). What is the difference between them? PESTILENCE is affected quietly while HAIL with the strength of anger. Both of these were in one place, namely in five fingers.

193. Come and see, pestilence (Dalet Bet Resh): These are letters that are quiet, a quiet death, for they died of themselves. There was hail (Bet Resh Dalet) since the letters changed to be with the strength of anger, and killed everything. They remained sitting in that field. They saw sheep coming to a certain place and die there. That Jew rose AND WENT to that place, and saw two dead birds called Katfiri full of worms AND POISON THAT CAUSED THE SHEEP TO DIE.

189. מֵאֵן נְתִיבוֹתֶיהָ. אֵלֵין אֵינוֹן נְתִיבוֹת וּשְׂבִילֵין, דְּנִמְקֵי מַלְעִילָא, וּבְלָהוּ נְקִיט לֹון בְּרִית יַחֲדָאִי, דְּאִיהוּ אַקְרִי שְׁלוֹם, שְׁלָמָא דְּבֵיתָא, וְעָאִיל לֹון לִימָא רַבָּא, כִּד אִיהוּ בְּתוּקָמִיָּה. וּכְדִין יְהִיב לִיה שְׁלָם. הֵה"ד וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. אֲתוּ רַבִּי יוֹסָא וּר' חֲזַקִּיָּה, וְנִשְׁקוּ לִיה, אָמְרוּ וּמָה כָּל הַנִּי מַלִּין עַלְאִין טְמִירִין גַּבְרָא, וְלֹא יִדְעָנָא. אֲזִלָּה. כִּד מָטוּ חַד בֵּי חֲקָל, חָמוּ בְעִירֵי דְּבֵי חֲקָל מִתִּין, אָמְרוּ וּדְאִי דְּבַר דְּבַעֲרֵי אֵית בְּאַתֵּר דָּא.

190. אָמַר הֵהוּא יוֹדָאִי, הָא דְּאֲמַרִּיתוּ דְּקוּדְשָׁא ב"ה קָטַל בְּמִצְרַיִם, כָּל אֵינוֹן עָאנִי, כָּל אֵינוֹן בְּעִירֵי. תַּלְת מוֹתָנִי הוּוּ בְּבַעֲרֵי. חַד, דְּבַר. וְחַד, אֵינוֹן דְּקָטִיל בְּרָד. וְחַד, אֵינוֹן בּוֹכְרֵי דְּבַעֲרֵי.

191. וּמָה הָוָה מוֹתָנָא דִּילָהוֹן. אֵלָא, הָא, כְּתִיב בְּקִדְמִיתָא, הִנֵּה יָד יְי' הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, אָמַאי בְּכָלָהוּ לֹא כְּתִיב יָד יְי'. אֵלָא, הֵכָא אִיהוּ יָדָא בְּחֻמְשָׁה אֲצַבְעָאן. דְּהָא בְּקִדְמִיתָא כְּתִיב, אֲצַבְע אֱלֹהִים הִיא. וְהֵכָא בָּלָהוּ חֻמֶּשׁ אֲצַבְעָאן, וְכָל אֲצַבְעָא וְאֲצַבְעָא, קָטַל זֵינָא חֲדָא. וְחֻמְשָׁה זֵינִין הוּוּ, דְּכְתִיב, בְּסוֹסִים, בְּחֻמּוֹרִים, בְּגַמְלִים, בְּבָקָר, וּבִצְאָן. הָא חֻמְשָׁה זֵינִין, לְחֻמְשָׁה אֲצַבְעָאן, דְּאֲקָרוּן יָד. בְּגִינֵי כֶךָ, הִנֵּה יָד יְי' הוֹיָה וְגו' דְּבַר כְּבֹד מְאֹד. דְּהוּוּ מִתִּים מְגַרְמִיָּהוּ, וְאִשְׁתַּכְּחוּ מִתִּים.

192. בְּתַר דְּלֹא אֶהְדְּרוּ מִצְרָאִי, אֵינוֹן אֲתוּן מִמֶּשׁ, אֶהְדְּרוּ וְקָטְלוּ כָּל אֵינוֹן דְּאִשְׁתַּאֲרוּ. וְדְבַר, אֶהְדְּר בְּרָד. מָה בֵּין הָאִי לְהָאִי. אֵלָא דָּא בְּנִיחוּתָא, וְדָא בְּתַקִּיפּוּ דְּרוּגְזָא. וְתִרִין אֵלֵין, הוּוּ בְּאַתֵּר חַד, בְּחֻמֶּשׁ אֲצַבְעָאן.

193. תָּא חַזִּי, דְּבַר אֲתוּן דְּהוּוּ בְּנִיחוּתָא, מוֹתָנָא בְּנִיחוּתָא, דְּהוּוּ מִתִּין מְגַרְמִיָּהוּ. בְּרָד, דְּאִתְהִדְּרוּ אֲתוּן בְּתַקוּף רּוּגְזָא, וְקָטַל כָּלָא. יָתְבוּ בְּהֵהוּא חֲקָל, חָמוּ עָאנִי דְּאִתִּין לְאַתֵּר חַד, וּמִתִּין תַּמָּן, קָם הֵהוּא יוֹדָאִי לְגַבִּי הֵהוּא אֲתֵר, וְחָמָא תִּרִין קְטִמִּירֵי, דְּמַלִּין אֲקוּסְטָרָא.

## 21. "And I will make of you a great nation"

194. He opened the discussion saying, "And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing" (Beresheet 12:2). This matter is of Rabbi Elazar, who said, "And I will make of you a great nation" corresponds to THE WORDS "Get you out." "And I will bless you" corresponds to THE WORDS: "of your country," "and make your name great" corresponds to "and from your kindred." "And you shall be a blessing" corresponds to "and from your father's house" (Ibid. 1). One corresponds to the other.

195. Rabbi Shimon said, There is a secret of wisdom here. "And I will make of you a great nation" corresponds to the right aspect, WHICH IS CHESED. "And I will bless you" corresponds to the left aspect, WHICH IS GVURAH. "And make your name great" corresponds to central aspect, WHICH IS TIFERET and "And you shall be a blessing" corresponds to the aspect of the Land of Yisrael, WHICH IS MALCHUT. This is all the secret of the Holy Chariot, BECAUSE CHESED, GVURAH AND TIFERET AND MALCHUT ARE THE FOUR LEGS OF THE CHARIOT.

196. Come and see, through the awakening below there is an awakening above. There will be no awakening above to dwell on one before the awakening below. It is written of Abraham: "And they went out with them from Ur Chaldeans" (Beresheet 11:31). HE ASKS, "They went out with them" should have been 'And they went out with him' since it says, "And Terach took Abram his son..." (Ibid.). Why then does it say, "They went out with them"? HE ANSWERS, Rather Terach and Lot went out with Abraham and Sarah. For after Abraham was saved from the fire, Terach again reverted to doing his bidding. Therefore it is written: "They went out with them," BECAUSE TERACH AND LOT WENT OUT WITH ABRAHAM AND SARAH. And since they were awakened below first TO GO TO THE LAND OF CANAAN, IMMEDIATELY THERE WAS AN AWAKENING TOWARDS HIM ABOVE AND the Holy One, blessed be He, said to him "Get you out" (Beresheet 12:1).

197. Rabbi Shimon said, "Get you out (or: for yourself)", namely, to better yourself; "from your land," from that aspect of habitation that you weigh, where you were born, NAMELY FROM THE RIGHT SIDE BEFORE IT WAS INCLUDED IN THE LEFT. AND THE HOLY ONE, BLESSED BE HE, TOLD HIM TO GO FROM THERE, "and from your kindred," from your own generations, NAMELY FROM THE LEFT SIDE BEFORE IT WAS INCLUDED IN THE RIGHT, FOR THE LEFT IS THE PRODUCT OF THE RIGHT. "And from your father's house" that you regard their source. AND THE HOLY ONE, BLESSED BE HE, SAID TO HIM THAT HE MUST NO LONGER HEED THEM. "To the land that I will show you," for there that which you desire will be revealed to you, namely the power that is appointed over it, which is deep and hidden. Immediately, "So Abram departed, as Hashem has spoken to him" (Ibid. 4). We wish to go from here in order to acquire the secret of wisdom. (THE END IS MISSING)

## 22. "But Sarai was barren"

194. פֶּתַח וְאָמַר, בְּתִיב וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדְּלָה שְׁמֶךָ וְהָיָה בְּרָכָה, הָאִי מְלָה דְרַבִּי אֶלְעָזָר, דְּאָמַר, וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל, לְקַבֵּל לָךְ לָךְ. וְאֶבְרַכְךָ, לְקַבֵּל מֵאַרְצֶךָ. וְאֶגְדְּלָה שְׁמֶךָ, לְקַבֵּל וּמְמוֹלְדֶתְךָ. וְהָיָה בְּרָכָה, לְקַבֵּל וּמִבֵּית אָבִיךָ. וְדָא לְקַבֵּל דָּא.

195. ר' שְׁמַעוֹן אָמַר, רְזָא דְחֻכְמַתָּא הֵכָא. וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל, לְקַבֵּל סֵטֶר יְמִינָא. וְאֶבְרַכְךָ, לְקַבֵּל סֵטֶר שְׂמָאלָא. וְאֶגְדְּלָה שְׁמֶךָ, לְקַבֵּל סֵטֶר אֲמִצְעִיתָא. וְהָיָה בְּרָכָה, לְקַבֵּל סֵטֶר אַרְעָא דִּישְׂרָאֵל. וְכֹלָא רְזָא דִּרְתִּיבָא קְדִישָׁא.

196. תָּא חֲזִי, בְּאַתְעָרוּתָא דִּלְתַתָּא, אֲתַעֵר לְעִילָא. וְעַד לֹא יִתְעֵר לְתַתָּא, לֹא יִתְעֵר לְעִילָא, לֹא־שְׂרָאָה עָלֶיהָ. מָה בְּתִיב בְּאַבְרָהָם, וַיֵּצֵאוּ אֹתָם מֵאוּר כַּשְׂדִּים. וַיֵּצֵאוּ אֹתָם, וַיֵּצֵאוּ אֹתוֹ מִבְּעֵי לֵיהּ. דְּהָא בְּתִיב וַיִּקַּח תְּרַח אֶת אַבְרָם בְּנוֹ וְגו'. מָהוּ וַיֵּצֵאוּ אֹתָם. אֵלָּא, תְּרַח וְלוֹט נִפְקוּ עִם אַבְרָהָם וְשָׂרָה, דְּכִיּוֹן דְּאַשְׁתֻּזִּיב אַבְרָהָם מִן נוּרָא, אֲתַהֲדֵר תְּרַח לְמַעַבְדִּי רַעוּתִיהָ. וּבְגִין כֵּךְ, וַיֵּצֵאוּ אֹתָם. כִּיּוֹן דְּאִינוּן אֲתַעֵרוּ בְּקִדְמִיתָא, א"ל קוּדְשָׁא בְּרִין הוּא לָךְ לָךְ.

197. רַבִּי שְׁמַעוֹן אָמַר, לָךְ לָךְ. לְתַקּוּנָךְ לְגִרְמָךְ. מֵאַרְצֶךָ, מֵהָהוּא סֵטֶרָא דִּישׁוּבָא דְּאֵת תְּקִיל, דְּאֲתִילִידַת בֵּיהּ. וּמְמוֹלְדֶתְךָ, מֵהָהוּא תּוֹלְדָה דִּילָךְ. וּמִבֵּית אָבִיךָ, דְּאֵת אֲשַׁגַּח בְּשִׂרְשָׁא דִּלְהוֹן. אֵל הָאָרֶץ אֲשֶׁר אֲרָאךָ, תִּמְן אֲתַגְלִי לָךְ, מָה דְּאֵת בְּעִי, הָהוּא חֵילָא דְּמִמְנָא עָלָה, דְּאִיהוּ עֲמִיק וְסִתִּים. מִיד, וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יי'. וְאַנֵּן קָא בְּעִינֵן לִמְהַךְ מֵהֵכָא לְמַנְדַּע רְזָא דְחֻכְמַתָּא.

198. Rabbi Yosi and Rabbi Chiya were traveling on the road. Rabbi Yosi said to Rabbi Chiya, Why are you silent? The road is not improved save with words of Torah. Rabbi Chiya sighed and wept. He opened the discussion saying, "But Sarai was barren; she had no child" (Beresheet 11:30). Woe unto this, woe unto the time that Hagar bore Ishmael.

199. Rabbi Yosi said to him, Why? SARAH gave birth after ISHMAEL WAS BORN, and had a son of a holy stock. WHY DO YOU SAY WOE? He said to him, You see, and I see, and so I heard the matter from the mouth of Rabbi Shimon, and I wept. FOR HE SAID, Woe for that time, because since Sarah was tardy, it is written: "And Sarai said to Abram...I pray you, go in to my maid" (Beresheet 16:2). Therefore, the moment was propitious for Hagar to inherit Sarah her mistress, and HAGAR bore a son from Abraham.

200. And Abraham said, "O that Ishmael might live before you" (Beresheet 17:18). Even though the Holy One, blessed be He, gave him the news about Isaac, Abraham cleaved to Ishmael, until the Holy One, blessed be He, answered him, "And as for Ishmael, I have heard you..." (Ibid. 20). He was later circumcised and entered the holy covenant before Isaac came into the world.

201. Come and see, for four hundred years, the minister of the children of Ishmael stood and begged before the Holy One, blessed be He. He said to Him, Whoever is circumcised has a portion in Your name. THE HOLY ONE, BLESSED BE HE, said to him, it is so. He said to Him, Behold Ishmael who is circumcised. Why does he not have a portion in You like Isaac? He said to him, It is not so, the one was circumcised well and properly, while the other was not so. Moreover, the ones cleave to Me properly at the eighth day, while the others are distanced from me for many days. THE APPOINTED MINISTER said to Him, But still in all, since he is circumcised, would not he have a good reward for this?

202. Woe is to the time that Ishmael was born into the world and was circumcised. What did the Holy One, blessed be He, do PERTAINING TO THE COMPLAINT OF THE MINISTER OF ISHMAEL? He distanced the children of Ishmael from supernal cleaving and gave them a portion below in the Holy Land, because of their circumcision.

203. The children of Ishmael are destined to rule over the Holy Land for a long time when it is empty from anything, like their circumcision, which is empty and imperfect. And they will prevent the children of Yisrael from returning to their place until the reward for the merit of the children of Ishmael reaches completion.

198. רבי יוסי ורבי חייא הוו באורחא. א"ר יוסי לרבי חייא, אמאי את שתיק, הא אורחא לא אתתקן, אלא במלי דאורייתא. אתנגיד רבי חייא, ובכה, פתח ואמר, ותהי שרי עקרה אין לה ולד ווי על דא, ווי על ההוא זמנא דאולידת הגר לישמעאל.

199. א"ל רבי יוסי, אמאי. והא אולידת לבתר, והוה לה ברא גזעא קדישא. א"ל, את חמי, ואנא חמינא, והכי שמענא מפומי דר"ש מלה, ובכינא ווי על ההוא זמנא, דבגין דשרה אתעבבת, כתיב, ותאמר שרי אל אברם וגו' בא נא אל שפחתי וגו'. ועל דא, קיימא שעתא להגר, למירת לשרה גבירתה, והוה לה ברא מאברהם.

200. ואברהם אמר, לו ושמעאל יחיה לפניך, ואע"ג דקודשא בריך הוא הוה מבשר ליה על יצחק, אתדבק אברהם בישמעאל, עד דקודשא בריך הוא אתיב ליה, ולישמעאל שמעתין וגו'. לבתר אתגזר, ועאל בקיימא קדישא, עד לא יפוק יצחק לעלמא.

201. ותא חזי, ארבע מאה שנין, קיימא ההוא ממנא דבני ישמעאל, ובקא קמי קודשא בריך הוא, א"ל, מאן דאתגזר אית ליה חולקא בשמך. א"ל אין. א"ל והא ישמעאל דאתגזר, אמאי לית ליה חולקא בך כמו יצחק. א"ל, דא אתגזר בדקא יאות ובתיקוני, ודא לאו הכי. ולא עוד, אלא דאלין מתדבקין בי בדקא יאות, לתמניא יומין ואלין רחיקין מני עד כמה ימים. א"ל, ועם כל דא, כיון דאתגזר לא יהא ליה אגר טב בגיניה.

202. ווי על ההוא זמנא, דאתיליד ישמעאל בעלמא, ואתגזר. מה עבר קודשא בריך הוא, ארחיק להו לבני ישמעאל, מדבקותא דלעילא, ויהב להו חולקא לתתא בארעא קדישא, בגין ההוא גזירו דבהון.

203. וזמנין בני ישמעאל, למשלט בארעא קדישא, בד איהי ריקניא מכלא, זמנא סגי, כמה דגזירו דלהון בריקניא בלא שלימו. ואינון יעכבון להון לבני לאתבא לדוכתייהו, עד דאשתלים ההוא זכותא דבני ישמעאל.

204. The children of Ishmael will cause great wars in the world and the children of Edom will gather against them, and wage war against them, one on the sea, one on the dry land, and one near Jerusalem. And they will rule over each other, but the Holy Land will not be given over to the children of Edom.

205. At that time, a nation from the end of the earth will be roused against evil Rome and wage war against it for three months. Nations will gather there, and will fall into their hands until all the children of Edom will gather against it from all the corners of the world. Then the Holy One, blessed be He, will be roused against them. This is the meaning of: "For Hashem has a sacrifice in Botzrah" (Yeshayah 34:6). And afterwards, it is written: "That it might take hold of the ends of the earth..." (Iyov 38:13). He will destroy the descendants of Ishmael from the land, and break all the powers of above. There will not remain any power above over the eternal people, MEANING YISRAEL, except the power of Yisrael alone. This is the meaning of: "Hashem is your shade upon your right hand" (Tehilim 121:5).

206. For the Holy Name is on the right, and the Torah is on the right. Therefore, everything stems from the right. We learned that we should raise the right over the left, as it is written: "At His right hand was a fiery law unto them" (Devarim 33:2). In the future to come, IT IS WRITTEN: "Save with Your right hand and answer me" (Tehilim 60:7). And of that time, it is written: "For then I will convert the peoples to a purer language, that they may all call upon the name of Hashem, to serve Him with one consent" (Tzefanyah 3:9), and: "On that day Hashem shall be one, and His name One" (Zecharyah 14:9). Blessed is Hashem forever, amen and amen.

204. וְזַמְיָנִין בְּנֵי יִשְׁמָעֵאל, לְאַתְעָרָא קְרָבִין תְּקִיפִין בְּעֵלְמָא, וּלְאַתְבָּנְשָׁא בְנֵי אֲדוֹם עֲלֵיהוּ, וְיִתְעָרוּן קְרָבָא בְּהוּ, חַד עַל יַמָּא, וְחַד עַל יַבְשֶׁתָּא וְחַד סְמוּךְ לְיִרוּשָׁלַיִם, וְיִשְׁלֹטוּן אֵלִין בְּאֵלִין, וְאַרְעָא קְדִישָׁא לֹא יִתְמָסֵר לְבְנֵי אֲדוֹם.

205. בְּהֵהוּא זְמַנָּא, יִתְעַר עַמָּא חַד מִסִּיפֵי עֵלְמָא, עַל רוּמֵי חַיִּיבָא, וְיִגַּח בָּהּ קְרָבָא תַּלְת יָרְחִין, וְיִתְכַנְשׁוּן תַּמָּן עַמְמֵיָא, וְיַפְלֹן בִּידֵיהוּ, עַד דִּיתְכַנְשׁוּן כָּל בְּנֵי אֲדוֹם עָלָהּ, מִכָּל סִיפֵי עֵלְמָא. וְכִדִּין יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהוּ, הַה"ד כִּי זָבַח לֵי"י בְּבִצְרָה וְגו'. וּלְבָתֵּר דָּא מַה כְּתִיב, לְאַחֲזֹז בְּכַנְפוֹת הָאָרֶץ וְגו' וְיִשְׁיָצִי לְבְנֵי יִשְׁמָעֵאל מִינָהּ, וְיִתְבַּר כָּל חֵילִין דְּלַעֲיֵלָא וְלֹא יִשְׁתַּאֲר חֵילָא לַעֲיֵלָא עַל עַמָּא דְּעֵלְמָא, אֱלָא חֵילָא דִּישְׂרָאֵל בְּלַחֲדוּי. הַה"ד, יֵי צִלְךָ עַל יַד יְמִינִךָ.

206. בְּגִין דְּשִׁמָּא קְדִישָׁא בִּימִינָא, וְאוֹרִייתָא בִּימִינָא, וְעַל דָּא בִּימִינָא תְּלִיא כָּלָא וְתַנִּין, דְּבַעֲי לְזַקְמָא וְיִמִּינָא עַל שְׁמָאֵלָא, כְּמַה דְּאוּקְמוּהּ. דְּכְתִיב, מִימִינוֹ אֵשׁ דֵּת לָמוֹ. וּבְזִמְנָא דְּאַתִּי, הוֹשִׁיעָה יְמִינִךָ וְעַנֵּנִי. וּבְהֵהוּא זְמַנָּא כְּתִיב, כִּי אֶז אֶהְפֹּךְ אֶל עַמִּים שְׂפָה בְּרוּרָה לְקַרְא כְּלָם בְּשֵׁם יֵי לַעֲבֹדוֹ שְׂכָם אַחֲד. וְכְתִיב, בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וְשִׁמוֹ אֶחָד. בְּרוּךְ יֵי לְעוֹלָם אָמֵן וְאָמֵן: