

1. "If there an angel over him, an interpreter"

Rabbi Yehuda tells us that people who study Torah and observe its commandments have an Advocate stand up for them before God rather than an Accuser, for just as there are accusers in the world below, there are adversaries above as well. Rabbi Chiya wonders why if someone keeps the commandments it is necessary to have an angel intercede for him. Rabbi Yehuda answers that it is true that God sees everything, but He gave permission to the Other Side to accuse people in this world.

1. "And Hashem said to Moses, 'Go in to Pharaoh, for I have hardened his heart...' (Shemot 10:1). Rabbi Yehuda opened the discussion, saying: "Happy is the people that know the joyful note; they shall walk, Hashem, in the light of Your countenance" (Tehilim 89:16). How much should people walk in the ways of the Holy One, blessed be He, and observe the commandments of the Torah in order to merit the World to Come, and that they may be delivered from all Accusers above and below. For as there are Accusers in the world below, so there are Adversaries above whose functions is to ACCUSE people.

2. Those who observe the commandments of the Torah and walk the right path in fear of their Master, good Advocates are situated above them, as is written: "If there be an angel over him, an interpreter, one among a thousand...then He is gracious to him, and says, 'Deliver him from going down to the pit: I have found a ransom'" (Iyov 33:23). Therefore, fortunate is he who observes the commandments of the Torah.

3. Rabbi Chiya said to him: If so, why is it necessary to have an angel to intercede for the person, seeing it is written: "For Hashem will be your confidence and will keep your foot from being caught" (Mishlei 3:26). "Hashem will guard you from all evil" (Tehilim 121:7). For the Holy One, blessed be He, sees everything that a man does in the world, both good and evil. And so He says, "'Can any hide himself in secret places that I shall not see him?' Says Hashem" (Yirmeyah 23:24). IF THIS IS SO, WHY DO WE NEED AN ANGEL TO INTERCEDE OR ACCUSE?

4. Rabbi Yehuda said: Certainly it is so THAT THE HOLY ONE, BLESSED BE HE, SEES EVERYTHING. But it is written: "And touch his bone and his flesh" (Iyov 2:5), and "although you did move me against him to destroy him without cause" (Ibid. 3). This shows that permission was granted to the Other Side to accuse in worldly matters, and they should be given into his hands. All these things are to stay concealed before the Holy One, blessed be He, and you have no right to follow them TO INVESTIGATE THEM, because they are the statutes of the Holy One, blessed be He. Humans are not permitted to be particular about them except for those truly Righteous who know the secrets of the Torah and go in the way of wisdom to know these hidden things in the Torah. THIS IS THE MEANING OF: "HAPPY IS THE PEOPLE THAT KNOW THE JOYFUL NOTE (LIT. 'TRUAH') (TEHILIM 89:16), THAT IS, THEY KNOW THE WAYS OF BLESSED HASHEM, AND THAT HE BRINGS EVIL AND GOOD THROUGH MESSENGERS, ALTHOUGH HE CAN DO IT HIMSELF. SO IN THE PASSAGE: "GO IN TO PHARAOH," THE HOLY ONE, BLESSED BE HE, WANTED PHARAOH TO LET THE CHILDREN OF YISRAEL GO, EVEN THOUGH HE WAS ABLE TO TAKE THEM OUT AGAINST HIS WILL.

1. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה בֹּא אֶל פַּרְעֹה כִּי אֲנִי הַכְּבִדְתִּי אֶת לְבָבוֹ וְגו'. רַבִּי יְהוּדָה פָּתַח וַאֲמַר, אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה יְיָ בְּאוֹר פָּנָיִךְ יִהְיֶיכָן. כִּמְהָ אֲצַטְרִיכוּ בְּנֵי נֶשֶׁא, לְמַהֵךְ בְּאַרְחֵי דְקוּדְשָׁא בְּרִיךְ הוּא, וּלְמַטֵּר פְּקוּדֵי אוֹרֵייתָא, בְּגִין דְּיִזְכּוּן בְּהָ לְעֵלְמָא דְאַתִּי, וּלְשִׁזְבָּא לֹון מְכַל קְטְרוּגִין דְלַעִילָא וְתַתָּא. בְּגִין, דְּהָא כִּמְהָ דְאַשְׁתַּכְּחוּ מְקַטְרִגִין בְּעֵלְמָא לְתַתָּא, הָכִי נִמְי אֲשֶׁתַּכְּחוּ מְקַטְרִגִין לְעֵילָא דְקִיּוּמֵי עֲלִיּוּהוּ דְבְנֵי נֶשֶׁא.

2. אֵינֻן דְּעֵבְדִין פְּקוּדֵי אוֹרֵייתָא, וְאֲזִלִּי בְּאוֹרָה מִיִּשְׁרָא, בְּדַחֲלָא דְמֵאֲרִיָּהוּן, כִּמְהָ אֵינֻן סְגִיגוּרִין דְּקִיּוּמִין עֲלִיּוּהוּ לְעֵילָא, כִּמְהָ דְאַתָּ אָמַר אִם יֵשׁ עָלָיו מִלֶּאךְ מְלִיץ אֶחָד מִנִּי אֶלֶף וְגו'. וּכְתִיב וַיַּחַנְנוּ וַיֹּאמֶר פִּדְעוּהוּ מִרְדַּת שַׁחַת מִצָּאתַי כִּפֹּר. בְּגִין כֵּךְ, זָכָא אִיהוּ מֵאן דְּנָטִיר פְּקוּדֵי אוֹרֵייתָא.

3. אָמַר לִיה רַבִּי חִיָּיא, אִי הָכִי, אָמַאי אֲצַטְרִיךְ הָכָא מִלֶּאךְ דְּלִיָּהוּ סְגִיגוּרָא עֲלִיָּה דְּבֵר נֶשׁ וְהָא כְּתִיב כִּי יְיָ יִהְיֶה בְּכִסְלֶךְ וְשִׁמְרֶךְ רִגְלֶךְ מִלְּכָד, וּכְתִיב יְיָ יִשְׁמְרֶךְ מִכָּל רָע. דְּהָא חֲמֵי קוּדְשָׁא בְּרִיךְ הוּא, כָּל מַה דְּבֵר נֶשׁ עֲבִיד בְּעֵלְמָא, הֵן טַב הֵן בִּישׁ. וְכֵן הוּא אוֹמֵר, אִם יִסְתֵּר אִישׁ בְּמַסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ נָאִם יְיָ.

4. אָמַר לִיה רַבִּי יְהוּדָה, כִּלָּא הָכִי הוּא וְדָאִי. אֲבָל הָא כְּתִיב, וְגַע אֶל עֲצָמוֹ וְאֶל בָּשָׂרוֹ. וּכְתִיב, וַתְּסִיתָנִי בּוֹ לְבַלְעוֹ חֲנָם. לְאַחֲזָאָה דְּהָא רִשׁוֹ אֲתַמְסֵר לְסַטְרָא אַחֲרָא לְקַטְרָגָא, עַל מְלִין דְּעֵלְמָא, וּלְאַתְמַסְרָא בִּידּוּי. וְכָל אֵלִין אַרְחִין טְמִירִין קְמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְלִית אַנְתָּ כְּדָאִי לְמַהֵךְ אֲבַתְרִיָּהוּ, בְּגִין דְּאֵינֻן נְמוּסִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְנֵי נֶשֶׁא לֹאֻ אֵינֻן רִשְׁאִין לְדַקְדָּקָא אֲבַתְרִיָּהוּ, בְּרִי אֵינֻן זָכָאִי קְשׁוּט דִּידְעִין רִזֵּי אוֹרֵייתָא, וְאֲזִלִּין בְּאַרְחָא דְּחַכְמָתָא לְמַנְדַּע אֵינֻן מְלִין סְתִימִין דְּאוֹרֵייתָא.

2. "Now there was a day...and the Adversary came also among them"

Rabbi Elazar begins by talking about Rosh Hashanah, Judgment Day. He says there are messengers who are appointed by God to watch over the actions of people, and at Judgment Day these messengers accuse those whose actions were improper. When Yisrael sin, they weaken God, but when they perform good actions they give might and power to Him. Rabbi Elazar speaks about "The Adversary also came among them," and recounts the conversation between God and Satan wherein God distracts Satan from his accusation of Yisrael, by asking him if he has considered His servant Job. Satan always requests justice from God. We read that Job was judged as he had judged Yisrael, since he had been one of Pharaoh's advisors. The Satan was given permission to afflict Job's bones and flesh, but not to kill him. We are told that God does not want to destroy the whole world on the word of the Accuser, since the Accuser's desire is always to destroy. The discussion turns to "The end of all flesh" which is the Satan, and "the end of days" that is in Holiness. On Rosh Hashanah those who come before God with repentance deserve to be written on the side of Life; those who come with evil actions are written on the Other Side, which is Death. We are told then of the balance, where the world is half Life and half Death, and the actions of one Righteous man or one wicked person can tip the balance so that all the world is written to Life or Death. A person should not be set apart by himself because he can be noticed and accused from above. Job, who was set apart, and who was tested severely, did not even then join the Other Side. He should, however, have given a part of his sacrifice to the Other Side because then the Other Side would have removed himself from the Temple. The conclusion of this section is that God judged Job, giving him first good and then bad and then good again; thus it is proper for a person to know good and bad, and to return himself to good.

5. Rabbi Elazar opened the discussion, saying: "Now there was a day when the sons of Elohim came to present themselves before Hashem, and the Adversary came also among them" (Iyov 1:6). "Now there was a day," refers to Rosh Hashanah (the Jewish New Year), the day that the Holy One, blessed be He, rises to judge the world. Similarly, "And it happened one day, that he came there" (II Melachim 4:11). That day was the holy day of Rosh Hashanah.

6. "And the sons of Elohim came." These are the appointed ministers whose mission in the world is to observe the actions of people. "To present themselves before Hashem," as is written: "And all the hosts of heaven standing by Him on His right hand and on His left" (I Melachim 22:19). But in the passage: "To present themselves before Hashem," I have found the love of the Holy One, blessed be He, toward Yisrael. These messengers who are appointed to observe the actions of people wander around IN THE WORLD and take all these actions, and on the day that Judgment rises to judge the world, they became accuser so they are DEMOUNCING against people. Come and behold: of all the nations in the world, THE MINISTERS stand to watch over the activities of Yisrael only, because they are the children of the Holy One, blessed be He.

7. When the actions of the children of Yisrael were found to be improper, the appointed messengers stand against these actions of Yisrael, and stand by Hashem. For when the children of Yisrael perform actions that are not good, they weaken, so to speak, the strength of the Holy One, blessed be He. When they perform good actions, they give might and power to the Holy One, blessed be He. Of this, it is written: "Give strength to Elohim" (Tehilim 68:35). How IS STRENGTH GIVEN? By good actions. Therefore, all the appointed ministers gathered by (lit. 'upon') Hashem on that day. 'Upon' Hashem most certainly, for they gathered TO BRING ACCUSATIONS upon Yisrael, WHICH AMOUNTS TO having gathered against Hashem TO WEAKEN HIS STRENGTH, SO TO SPEAK.

5. רַבִּי אֶלְעָזָר פָּתַח, וַיְהִי הַיּוֹם וַיָּבֹא בְּנֵי הָאֱלֹהִים לְהַתִּיצֵב עַל יְיָ וַיָּבֹא גַם הַשָּׁטָן בְּתוֹכָם. וַיְהִי הַיּוֹם: דָּא רֵאשׁ הַשָּׁנָה, דְּקוּדְשָׁא בְּרִיךְ הוּא קָאִים לְמִידָן עֲלֵמָא. כְּגֻוְנָא דָּא, וַיְהִי הַיּוֹם וַיָּבֹא שָׁמָּה. הָהוּא יוֹמָא יוֹם טוֹב דְּרֵאשׁ הַשָּׁנָה הַזֶּה.

6. וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים, אֵלֶיךָ רַבְרַבִּין מִמֶּנּוּ שְׁלִיחֵן בְּעֲלָמָא, לְאַשְׁגָּחָא בְּעוֹבְדֵין דְּבְנֵי נָשָׂא. לְהַתִּיצֵב עַל ה': כְּמָה דָּאֵת אָמַר, וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימֵינוּ וּמִשְׁמָלָו. אֲבָל לְהַתִּיצֵב עַל ה' בְּהָאֵי קְרָא אֲשַׁכְחָנָא רַחֲמֵינוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא עָלֵיהּוּ דִּישְׂרָאֵל. בְּגִין, דְּהָנִי שְׁלִיחֵן, דְּאִינוּן מִמֶּנּוּ לְאַשְׁגָּחָא עַל עוֹבְדֵין דְּבְנֵי נָשָׂא, אֲזִלִּין וְשֹׁאטִין וְנִטְלִין אִינוּן עוֹבְדֵין כְּלָהוּ, וּבִיומָא דְּקָאֵי דִּינוּא לְמִיקָם, לְמִידָן עֲלֵמָא, אֲתַעְבִּידוּ קְטִיגוֹרִין לְמִיקָם עָלֵיהּוּ דְּבְנֵי נָשָׂא. וְתָא חֲזִי, מִכָּל עַמּוּן דְּעֲלָמָא, לֹא קִיּוּמִין לְאַשְׁגָּחָא בְּעוֹבְדֵיהוֹן, בְּרֵי בִישְׂרָאֵל בְּלַחֲדוּרֵיהּוּ, בְּגִין דְּאֵלֶיךָ בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא.

7. וְכֵד לֹא אֲשַׁתְּכֵחוּ עוֹבְדֵין דִּישְׂרָאֵל בְּדָקָא יָאוּת, כְּבִיכּוֹ"ל אִינוּן מִמֶּנּוּ שְׁלִיחֵן, כֵּד בְּעָאן לְקִיּוּמָא עַל אִינוּן עוֹבְדֵין דִּישְׂרָאֵל, עַל ה' וְדָאֵי קִיּוּמִין, דְּהָא כֵּד יִשְׂרָאֵל עֲבָדִין עוֹבְדֵין דְּלֹא כְשָׁרָן, כְּבִיכּוֹ"ל מִתִּישִׁין חִילָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְכֵד עֲבָדִין עוֹבְדֵין דְּכְשָׁרָן, יְהִבִּין תּוֹקְפָא וְחִילָא לְקוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא כְּתִיב, תָּנוּ עֹז לְאֱלֹהִים. בְּמָה. בְּעוֹבְדֵין דְּכְשָׁרָן. וְעַל דָּא, בְּהָהוּא יוֹמָא, כְּלָהוּ רַבְרַבִּין מִמֶּנּוּ אֲתַכְנָשׁוּ עַל ה'. עַל ה' וְדָאֵי, דְּהָא בֵּינָן דְּעַל יִשְׂרָאֵל אֲתַכְנָשׁוּ, עָלֵיהּ אֲתַכְנָשׁוּ.

8. "The Adversary also came among them." The word "also" adds to THE CHILDREN OF ELOHIM, because they all came to accuse Yisrael, and THE ADVERSARY also joined them because he was the greatest slanderer of them all. As soon as the Holy One, blessed be He, saw that they all came to accuse, immediately, "And Hashem said to the Adversary, 'From where do you come?'" (Iyov 1:7), SINCE HE WAS THE GREATEST OF THEM ALL. HE ASKS: Did not the Holy One, blessed be He, know where he came from SO THAT HE HAD TO ASK HIM? HE ANSWERS: Rather only to allow the matter to the wishes of the Satan, MEANING THAT WITH THESE WORDS HE GAVE HIM AN OPENING TO ACCUSE AS HE WISHES.

9. "And Hashem said to the Adversary... Then the Adversary answered Hashem and said, 'From going to and fro in the earth'" (Iyov 1:7). From here I learned that the settling of the earth is given over to Others Side, NAMELY THE SEVENTY NATIONS, except for the land of Yisrael exclusively, WHICH IS SECURED IN HOLINESS FOR THE CHILDREN OF YISRAEL. THEREFORE, since he said, "From going to and fro in the earth," THE WORD "EARTH" IS UNSPECIFIED AND MEANS THE LAND OF YISRAEL. The Holy One, blessed be He, saw that the Satan wanted to slander Yisrael AND NOT JOB OR OTHERS WHO WERE CONSIDERED OF THE NATIONS WHO INHABIT THE OTHER LANDS. Immediately, "Hashem said to the Adversary, 'Have you considered my servant Job, that there is none like him on earth...'" (Ibid. 8).

10. He saw THAT NOW WAS the opportune time to give THE SATAN a portion with which to be occupied, so he would be kept afar from Yisrael. They explained this to be similar to a shepherd who wanted to get his sheep across a river WHEN A WOLF CAME TO ATTACK THE SHEEP. WHAT DOES AN EXPERIENCED SHEPHERD DO? HE TAKES A BIG HE-GOAT AND GIVES IT TO THE WOLF, SAYING: LET HIM FIGHT WITH THE HE-GOAT UNTIL I LET MY SHEEP CROSS OVER THE RIVER AND THEN I WILL RETURN AND TAKE THIS ONE ALSO. THE HOLY ONE, BLESSED BE HE, DID LIKEWISE. HE GAVE JOB TO THE ADVERSARY TO BE OCCUPIED WITH SO HE WOULD NOT ACCUSE YISRAEL. Immediately, the Satan busied himself with him and did not accuse Yisrael.

11. "And the Adversary answered Hashem and said, 'Is it for naught that Job fears Elohim?'" (Ibid. 9). It is not surprising that a servant, whose master does his desire, fears him. Remove Your supervision from him and You will see if he still fears You or not.

12. Come and behold: During a time of duress, when a portion is given to this Side with which to occupy itself, it goes away by following it entirely. Similarly, a he-goat is sacrificed on the first day of the month and on Yom Kippur (Day of Atonement). THIS IS THE SECRET MEANING OF GIVING A PORTION TO THE OTHER SIDE, WHICH IS GIVEN TO IT in order that it shall be occupied, and so leave Yisrael in their kingdom. The time had arrived to take this portion from the whole seed of Abraham FOR the Other Side, as was written: "Behold Milkah, she also has born...Utz his firstborn..." (Bereshheet 22:21). JOB WAS IN THE LAND OF UTZ, MEANING THAT HE WAS OF THE FAMILY OF ABRAHAM.

8. וַיָּבֹא גַם הַשָּׁטָן בְּתוֹכָם, גַּם, לְאַסְגָּאָה עֲלֵיהֶם, דְּכַלְהוּ אֶתְיִין לְמַהּוּי קְטִיגוֹרִין עֲלֵיהֶם דְּיִשְׂרָאֵל, וְדָא אֲתוּסָף עֲלֵיהֶם, בְּגִין דְּאִיהוּ דִּילְטוֹרָא רַבְרָבָא מְכַלְהוּ, קְטִיגוֹרָא מְכַלְהוּ, בִּין דְּחָמָא קוּדְשָׁא בְּרִין הוּא, דְּכַלְהוּ אֶתְיִין לְקִטְרָגָא. מִיד וַיֹּאמֶר יי' אֶל הַשָּׁטָן מֵאֵין תְּבָא. וְכִי לֹא הוּא יָדַע קוּדְשָׁא בְּרִין הוּא, מֵאֵן הוּא אֶתִּי. אֲלֵא לְאִיִּתְתָּא עוֹבְדָא לְרַעוּתֵיהּ.

9. וַיֹּאמֶר יי' אֶל הַשָּׁטָן וְגו' וַיַּעַן הַשָּׁטָן אֶת יי' וַיֹּאמֶר מִשּׁוּט בָּאָרֶץ. מִכָּאן אֲוִלִּיפְנָא, דִּישׁוּבָא דְאַרְעָא אֲתַמְסֵר לְסִטְרִין אַחֲרָנִין, בְּרִי אֲרַעָא דְיִשְׂרָאֵל בְּלַחֲדָהָא. בִּין דְּאֹמֵר מִשּׁוּט בָּאָרֶץ, אֲשַׁגַּח קוּדְשָׁא בְּרִין הוּא, דְּבַעֵי לְמַהּוּי דִּילְטוֹרָא עֲלֵיהֶם דְּיִשְׂרָאֵל. מִיד, וַיֹּאמֶר יי' אֶל הַשָּׁטָן הֲשַׁמֵּת לְבָךְ עַל עַבְדִּי אִיּוֹב כִּי אֵין כָּמוֹהוּ בָּאָרֶץ.

10. חָמָא שְׁעֵתָא לְמִיָּהֵב לִיהּ חוֹלְקָא, בְּמַה דִּיתַעֲסֵק, וַיִּתְפַּרֵּשׁ מִנִּיָּהוּ דְיִשְׂרָאֵל, וְהָא אֲוִקְמָהּ, לְרַעֵיָא דְבַעָא לְמַעַבְר עֲאֲנִיה בְּחַד נְהָרָא וְכו', מִיד אֲתַעֲסֵק בֵּיהּ הֵהוּא שָׁטָן, וְלֹא קִטְרָג עֲלֵיהֶם דְּיִשְׂרָאֵל.

11. וַיַּעַן הַשָּׁטָן אֶת יי' וַיֹּאמֶר הֲחֹנֵם יִירָא אִיּוֹב אֱלֹהִים. לֹא תוֹוֵהָא לְעַבְדָּא דְמֵאֲרִיהּ עֲבִיד לִיהּ כָּל רַעוּתֵיהּ, דִּיהָא דְחִיל לִיהּ, אַעֲדִי אֲשַׁגְחוּתָךְ מִנִּיהּ, וְתַחֲמִי אִי דְחִיל לָךְ וְאִם לֹא.

12. ת"ח, בְּשְׁעֵתָא דְעָאקָה, בְּדִ אֲתִיָּהֵב חוֹלְקָא חָדָא לְהֵאֵי סִטְר לְאַתַּעֲסָקָא בֵּיהּ, אֲתַפְרִישׁ לְבִתֵּר מְכַלָּא. כְּגוֹנָא דָא שְׁעִיר בְּר"ח. שְׁעִיר בְּיוֹמָא דְכַפּוּרִי. בְּגִין דְּאַתַּעֲסֵק בֵּיהּ, וְשָׁבִיק לְהוּ לְיִשְׂרָאֵל בְּמַלְכִּיהוֹן, וְהָבָא, מְטָא זְמָנָא לְמִיטַל חוֹלְקָא דָא, מְכַל זֶרְעָא דְאַבְרָהָם, בְּסִטְרָא אַחֲרָא. בְּמַה דָּאֵת אֹמֵר, הִנֵּה יֵלְדָה מֶלֶכָה גַם הִיא וְגו' אֶת עוֹץ כְּכוּרוֹ וְגו'.

13. Come and behold: When THE ADVERSARY said, "From going to and fro in the earth," he requested Hashem to execute Judgment on the children of Yisrael. THE UNSPECIFIED WORD "EARTH" REFERS TO THE LAND OF YISRAEL, because he had an accusation against Abraham and he claimed it from the Holy One, blessed be He. AND THAT WAS because justice was not performed against Isaac when he was offered on the altar, and he should not have exchanged the offering that he prepared on the altar for another, NAMELY THE RAM, as it is written: "And he should not exchange it" (Vayikra 27:10). Isaac was already on the altar. He was not consummated to be a sacrifice, yet no punishment was carried against him. He requested this from the Holy One, blessed be He, as he requested Justice for the selling of Joseph for many generations. Anything that THE SATAN requests, HE REQUESTS by means of Judgment.

14. After Isaac was saved and his offering exchanged, the Holy One, blessed be He, prepared this FOR the Accuser, NAMELY JOB, for his portion. AS IT IS WRITTEN: "Behold Milkah, she also has born...Utz his firstborn..." NAMELY JOB, WHO DWELT IN THE LAND OF UTZ. THIS WAS SAID IMMEDIATELY AFTER THE BINDING OF ISAAC. Here, AT THE BIRTH OF UTZ, THE SATAN arrived to take for his portion from all the seed of Abraham, so he would not approach TO DAMAGE another side, NAMELY THE CHILDREN OF YISRAEL.

15. Everything is according to Justice. Just as JOB judged, so was he judged. Job was one of Pharaoh's advisers. When Pharaoh arose against Yisrael and wanted to kill them, JOB said to him: 'No, just take their money and rule over their bodies with hard labor, but do not kill them'. The Holy One, blessed be He, said to him: 'I swear on your life that you shall be judged with the same punishment THAT YOU PRONOUNCED AGAINST THE CHILDREN OF YISRAEL. It is written: "But put forth your hand now, and touch his bone and his flesh..." (Iyov 2:5). He HIMSELF was judged as he judged YISRAEL. Even though he feared the presence of the Holy One, blessed be He, in all other things, AS IS WRITTEN ABOUT HIM: "AND HE FEARED ELOHIM," HE WAS NOT SPARED FROM JUDGMENT.

16. Come and behold: it is written, "Only spare his soul" (Ibid. 6). He was given permission to rule over his flesh. For this is the secret of the verse: "The end of all flesh has come before Me" (Beresheet 6:13). And it was explained, "Has come before Me," assuredly MEANS THAT THE END OF ALL FLESH, WHICH IS THE SATAN THE DESTROYER, "HAS COME BEFORE ME" TO RECEIVE PERMISSION. This is WHAT IS CALLED 'the end of all flesh' and not CALLED 'THE END OF ALL spirit'. They explained that it is the end that comes from the side of darkness, NAMELY FROM THE ASPECT OF THE JUDGMENTS OF THE MALE, as written: "He put an end to darkness, and searches out all perfection" (Iyov 28:3). "ALL PERFECTION" RESEMBLES "all flesh," for there is another end which is the "end of days (also: 'right')" (Daniel 12:13), WHICH IS IN HOLINESS. This one HERE is a different end from the left side, which is dark. Therefore, he received permission to afflict his bone and flesh.

13. ות"ח, בשעתא דאמר משוט בארץ, בעא מיניה, למעבד דינא בישראל, דהא דינא הוה ליה על אברהם, למתבע מקודשא בריך הוא. בגין, דלא אתעביד דינא ביצחק, כד אתקריב ע"ג מדבחא, דהא לא הוה ליה לאחלפא קרבנא דאזמין על מדבחא, באחרא, כמה דאת אמר, לא יחליפנו. והכא קאים יצחק על גבי מדבחא, ולא אשתלים מיניה קרבנא, ולא אתעביד ביה דינא, ובעא דא מעם קודשא בריך הוא, כמה דבעא דיניה דיוסף לכמה דרין. וכל מה דבעא, באורח דינא בעא.

14. ומההוא זמנא דאשתזיב יצחק, ואתחלף קרבניה, זמין ליה קודשא בריך הוא, ליהווא מקטרגא, האי לחולקיה, כמה דאת אמר הנה ילדה מלכה גם היא וגו' את עוץ בכורו. והכא, מטא למיטל חולקיה עליה, מכל זרעיה דאברהם, ולא יקרב בסטרא אחרא.

15. וכלא בדינא אתא. כמה דאיהו דן, הכי אתדן. בגין דאיוב מקריבי עיטא דפרעה הוה, וכד קם פרעה עלייהו דישראל, בעא לקטלא לון. אמר ליה לא, אלא טול ממונהון ושלוט על גופיהון, בפולחנא קשיא, ולא תקטול לון. אמר ליה קודשא בריך הוא, חייך, בההוא דינא ממש, תהא דאין, מה כתיב, אולם שלח נא ירך וגע אל עצמו ואל בשרו וגו'. במה דאיהו דן, הכי אתדן. ואע"ג דבכל שאר הוה דחיל לקודשא בריך הוא.

16. ת"ח, מה כתיב, אך את נפשו שמור. ואתיהיב ליה רשו, למשלט על בשרא, בגין רזא דכתיב, קץ כל בשר בא לפני ואוקמוה, בא לפני ודאי, ודא איהו קץ כל בשר, ולא רוחא. ואיתמר, דאיהו קץ דאתי מסטרא דחשך, כמה דאת אמר, קץ שם לחשך ולכל תכלית הוא חוקר. ולכל בשרא, בגין דאית קץ אחרא, ואקרי קץ הימין, ודא איהו קץ אחרא, מסטרא דשמאלא, דאיהו חשך. וע"ד אתיהיב ליה רשו בעצמו ובשרו.

17. "Although you did move Me against him, to destroy him without cause" (Iyov 2:3). HE ASKS: If so, then was he punished unlawfully, only because of the talk of the Accuser who provoked Him and turned Him. HE ANSWERS: Rather, everything was only done according to Justice, and Elihu did say to him: "For the work of a man shall He pay back to him, and according to his ways will He cause to befall every man" (Iyov 34:11). As we said, as he decreed against the children of Yisrael by Pharaoh, such was decreed against him.

18. Yet He said, "Although you did move Me against him, to destroy him without cause." THE EXPLANATION IS THAT it is not written: 'Although you did move Me to destroy him', rather it says, "Although you did move Me against (or: in) him," which means in his mind. For he thinks that "you did move Me," as JOB said, "And shine upon the counsel of the wicked" (Iyov 10:3). Similarly, "Nevertheless they did flatter Him with their mouths, and they lied to Him with their tongues" (Tehilim 78:36), WHICH IS ALSO DIFFICULT, FOR IS IT POSSIBLE TO ENTICE THE HOLY ONE, BLESSED BE HE? It is not written: 'They did flatter Him with, and they lied to Him,' but rather, "They did flatter him with their mouths." Only by their mouths it was so, that He was enticed, MEANING THAT THEY THOUGHT SO, BUT IN TRUTH IT WAS NOT SO.

19. Rabbi Aba said: This is all well, but so have I learned. We learned, "He goes up and accuses." HE ASKS: Can he accuse BEFORE THE HOLY ONE, BLESSED BE HE, WHO KNOWS EVERYTHING? HE ANSWERS: Yes, because he is an old foolish king, as written: "Better is a poor and wise child than an old and foolish king" (Kohelet 4:13). SINCE HE IS A KING OVER PEOPLE, he can therefore accuse man. What is the reason? Because he is trusted over the actions of people. SINCE HE REIGNS OVER THEM, HE IS TRUSTED OVER THEIR ACTIONS.

20. Come and behold: THIS IS SO ONLY with judging an individual, but concerning the judging of the world, it is written: "And Hashem descended to see" (Beresheet 11:5), "I will go down and see" (Beresheet 18:21). He was not trusted, rather it was in the hands OF THE HOLY ONE, BLESSED BE HE, alone because He did not want to destroy the world according to the word of the Accuser, whose desire is always to destroy. How do we know that? Because it is written: "He put an end to darkness, and searches out all perfection" (Iyov 28:3), MEANING that he searches to destroy everything. And this is the meaning of: "The end of all flesh has come before Me" (Beresheet 6:13). THE ADVERSARY, WHO IS CALLED "THE END OF ALL FLESH," has certainly come to destroy.

21. Come and behold: "Now there was a day when the sons of Elohim came to present themselves before Hashem" (Iyov 1:6), as explained THAT IT WAS ON ROSH HASHANAH. For on that day, two sides are before the world. All those who come before the Holy One, blessed be He, with repentance and good deeds, merit to be written on that side which is Life, which brings out the effects of life. And whoever is from its side is recorded for Life. All those who come with evil actions are written on the Other Side, which is Death. It is called 'death', and in it death dwells, TO KILL PEOPLE.

17. וְתִסִּיתֵנִי בּוֹ לְבַלְעוֹ. אִי הָכִי, לֹא בְּדִינָא הוּא, אֶלָּא בְּמִימַר הָהוּא מְקַטְרָגָא, דְּאָסִית לֵיהּ, וְאָסְטִי לֵיהּ. אֶלָּא, כֹּלָא בְּדִינָא הוּא, וְהָכִי אָמַר לוֹ אֱלִיהוּא, כִּי פַעַל אָדָם יִשְׁלָם לוֹ וּבִאֲרַח אִישׁ יִמְצִיאָנּוּ. וְהָכִי הוּא כְּמָה דְּאִתְמַר, כְּמָה דְּאִיהוּ גִזֵּר, הָכִי אֲתִגְזֹר עָלֵיהּ.

18. וְהָאִי דְּאָמַר וְתִסִּיתֵנִי בּוֹ לְבַלְעוֹ חֲנָם, וְתִסִּיתֵנִי לְבַלְעוֹ לֹא כְּתִיב, אֶלָּא וְתִסִּיתֵנִי בּוֹ, בֵּיהּ קִיּוּמָא בְּדַעְתִּיהּ, דְּאִיהוּ חָשִׁיב דְּהָא תִּסִּיתֵנִי, כְּמָה דְּאָמַר וְעַל עֶצֶת רָשָׁעִים הוֹפְעֵת. כְּגִוּוֹנָא דָּא, וַיִּפְתּוּהוּ בְּפִיהֶם וּבִלְשׁוֹנָם יִכְזְבוּ לוֹ. וַיִּפְתּוּהוּ וַיִּכְזְבוּ לוֹ. לֹא כְּתִיב, אֶלָּא וַיִּפְתּוּהוּ בְּפִיהֶם. בְּפִיהֶם קִיּוּמָא מְלָה דָּא דְּהָא אֲתִפְתָּהּ.

19. א"ר אבא, כֹּלָא הוּא שְׁפִיר, אֲבָל הָכִי אֱוִלִּיפָנָא, דְּתֵנָן, סָלִיק וְאָסְטִין. וְכִי אִיהוּ יָכִיל לְאָסְטָנָא. אִין. דְּהָא אִיהוּ מַלְךְ זָקֵן וְכָסִיל, דְּכְתִיב טוֹב יֶלֶד מִסֶּבֶן וְחָכָם מִמַּלְךְ זָקֵן וְכָסִיל. וְע"ד, יָכִיל לְאָסְטָנָא לְבַר נֶשׁ. מֵאִי טַעְמָא. בְּגִין דְּאִיהוּ מְהִימָן עַל עוֹבְדֵי דְּבָנֵי נֶשָׁא.

20. ת"ח, הָאִי בְּדִינָא דִּיחִיד, אֲבָל בְּדִינָא דְּעֻלְמָא, כְּתִיב, וַיֵּרֶד יי' לִרְאוֹת. אֲרִדָּה נָא וְאֲרָאָה. דֵּלָא אֲתִיְהִיב מְהִימְנוּתָא אֶלָּא בִּידֵיהּ בְּלַחְדוּדֵי, דְּהָא לֹא בַּעַל לְאוּבְדָא עֻלְמָא, עַל מִימַר דְּהָהוּא מְקַטְרָגָא, דְּתִיאוּבְתִיָּה אִיהוּ תְּדִיר לְשִׁינְצָאָה. מְנַלְן דְּכְתִיב, קֶץ שָׁם לְחֹשֶׁךְ וּלְכָל תְּכַלִּית הוּא חוֹקֵר. לְשִׁינְצָאָה כֹּלָא, הוּא חוֹקֵר. וְדָא אִיהוּ קֶץ כָּל בָּשָׂר בָּא לְפָנֵי, וְדָאִי בְּגִין לְשִׁינְצָאָה.

21. וְת"ח, וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל יי'. כְּמָה דְּאִתְמַר. וְהָהוּא יוֹמָא, קִיּוּמִין תְּרִין סְטָרִין, לְקַבְּלָא בְּנֵי עֻלְמָא. כָּל אִינוּן דְּאִתִּין קָמִי קוּדְשָׁא בְּרִיךְ הוּא בְּתִיּוּבְתָא וּבַעוּבְדִין טְבִין, אִינוּן זְכִין לְמַהוּי כְּתִיבִין לְגַבִּיָּה דְּהָהוּא סְטָרָא דְּאִיהוּ חַיִּים, וְאִפִּיק תּוֹצְאוֹת חַיִּים. וּמֵאֵן דְּאִיהוּ מְסֻטְרִיָּה, אֲכֻתִּיב לְחַיִּים. וְכָל אִינוּן דְּאִתִּין בַּעוּבְדִין בִּישוּין, אִינוּן כְּתִיבִין לְהָהוּא סְטָרָא אַחֲרָא דְּאִיהוּ מוֹתָא, וְאִקְרִי מוֹת, וּבֵיהּ שְׂרִיא מוֹתָא.

22. On that day these two sides exist, Life and Death. Some are written to the side of Life, and some are written to the side of Death. Sometimes the world is in the middle, MEANING HALF DESERVING AND HALF GUILTY. If there is one righteous man to tip the balance in the world, they all stand and are written to Life, but if one wicked person ever balances the world, they are all written to Death.

23. The time that the world was in the middle, MEANING HALF GUILTY AND HALF MERITORIOUS, the Prosecutor wanted to accuse AND TO TIP THE WORLD TO THE SCALE OF GUILT. Immediately, it is written, "Have you considered my servant Job, that there is none like him on earth..." (Iyov 1:8). As soon as he was set apart, the Accuser immediately attacked him. Therefore, we learn that a person should not remove himself from the community so that he will not be noted apart, and he will not be accused from above.

24. It is written by the Shunamit woman: "And she said, 'I dwell among my own people,'" (II Melachim 4:13) MEANING she does not want to be set apart from the public. I dwell among my people to this day, and I will be known among my people as one whole above. Since Job was known above and was distinguished, the Accuser immediately attacked him and said, "Does Job fear Elohim for naught?" The reason he fears You and has fortified himself WITH GOOD DEEDS is not for naught; "Have You not made a hedge about him..." (Iyov 1:10). However, take away from him all this good that You did for him, and You will immediately see if "he will curse You to Your face" (Ibid. 11). He will leave You and cleave to the Other Side. For he eats at Your table at present; remove Your table from him and we will see whose he is, and to which side he will cleave.

25. Immediately "And Hashem said to the Adversary, 'Behold, all that he has is in your power,'" (Ibid. 12) to show that the fear of Job for the Holy One, blessed be He, was to guard his wealth. From here, we learn that all those who fear the Holy One, blessed be He, because of their wealth or their children, do not have proper fear. Therefore, the Accuser accused and said, "Is it for naught that Job fears Elohim. Behold you have made a hedge about him...You have blessed the works of his hands." Therefore, he fears You. Then he was granted permission to persecute him and show that Job did not serve Hashem out of love.

22. ובהוא יומא, קיימין אלן תרין סטרין: חיים, ומות. אית מאן דאכתיב לסטרא דחיים. ואית מאן דאכתיב לסטרא דמות. ולזמנן דעלמא שריא באמצעיתא, אי קיימא חד זבאה בעלמא, דאכרע עליהו, בלהו קיימין ואכתיבו לחיים. ואי חד חייבא אכרע עלמא, בלהו אכתיבו למיתה.

23. והוא זמנא, עלמא הוה קיים באמצעיתא, והוא מקטרגא בעא לאסטאה. מיד מה בתיב, השמת לבך על עבדי איוב כי אין כמוהו בארץ וגו'. כיון דאשתמודע איהו בלחודוי, מיד אתקוף ביה מקטרגא. וע"ד תנינן, דלא אצטריך ליה לבר נש לאתפרשא מכללא דסגיאין, בגין דלא יתרשים איהו בלחודוי, ולא יקטרגון עליה לעילא.

24. דכתיב בשונמית, ותאמר בתוך עמי אנכי יושבת. לא בעינא לאפקא גרמי מכללא דסגיאין, בתוך עמי יתיבנא, עד יומא דא, ובתוך עמי, בכללא חדא אשתמודע לעילא. והכא איוב, כיון דאשתמודע לעילא ואתרשים, מיד אתקוף ביה מקטרגא, ואמר החנם ירא איוב אלהים, כל מה דדחיל לך ואתתקף, לאו למגנא עבדי, הלא אתה שכת בעדו ובעד וגו'. אבל טול כל האי טבא דאנת עבד ליה, ומיד אם לא על פניך יברכך. ישבוק לך, ויתדבק בסטרא אחרא, דהא השתא בפתורך איהו אכיל, סליק פתורך מניה, ונחזי ממאן איהו, ובאן סטרא ויתדבק.

25. מיד, ויאמר יי אל השטן הנה כל אשר לו בידך. לאחזאה, דרחילו דאיוב לגביה דקודשא בריך הוא, הוא לנטרא עותריה. ומהכא אוליפנא, דכל אינון דדחלין ליה לקודשא בריך הוא, על עותריהו, או על בנייהו, לאו איהו דחילו בדקא יאות. ועל דא קטרג ההוא מקטרגא ואמר, החנם ירא איוב אלהים הלא אתה שכת בעדו וגו' מעשה ידיו ברכת. ועל דא איהו דחיל לך ואתייהיב ליה רשו לקטרגא ביה, ולאחזאה, דלא פלח איוב לקודשא בריך הוא ברחימו.

26. As soon as he was tested, he left the path and did not retain his integrity. It is written: "In all this, Job did not sin with his lips" (Iyov 2:10), but he did sin in his will. Afterwards, he sinned in everything; AS IT IS WRITTEN THAT HE SAID, "THE EARTH IS GIVEN INTO THE HAND OF WICKED..." (IYOV 9:24) AND SIMILARLY, RABA SAID, "JOB ABUSED IN TORRENTS..." LOOK THERE.

27. One may question why no person was tested EXCEPT JOB? Indeed, it is written: "Hashem tries the righteous..." (Tehilim 11:5). Therefore, Job was ALSO tried. Even though he did not retain his strength as he should have, he did not leave the domain of his Master to join the Other Side.

28. HE ASKS: How long was his test? HE ANSWERS: The duration of the dominion of the Other Side is twelve months. As we learned, the punishment of the wicked in Gehenom lasts twelve months. Since he did not join the Other Side, it is written: "So Hashem blessed the latter end of Job more than his beginning" (Iyov 42:12).

29. Rabbi Shimon said: Job's was not a test from the Holy One, blessed be He, like the test of the other Righteous men, because it is not written: 'And the Elohim tested Job', as in: "Elohim did test Abraham" (Beresheet 22:1). Abraham offered his only son to the Holy One, blessed be He, with his own hand. But Job gave nothing, and did not give anything to the Holy One, blessed be He.

30. He was not told about the test AS ABRAHAM WAS, because it was revealed before Him that he would not be able to withstand it properly. It was instead given over to the Accuser. And it was done through the Judgment of the Holy One, blessed be He, BECAUSE HE BROUGHT THE HEAVY LABOR ON THE CHILDREN OF YISRAEL IN EGYPT. The Holy One, blessed be He, aroused this Judgment by the Accuser, as written: "Have you considered my servant Job?" (Iyov 1:8)

31. He opened the discussion, saying: "And in process of time it came to pass (lit. 'at the end of days'; Heb. yamim) that Kayin brought of the fruit of the ground" (Beresheet 4:3). It is written "the end of yamim" and not 'the end of right (Heb. yamin). "THE END OF DAYS" IS THE OTHER SIDE AND THE END OF RIGHT IS HOLINESS, since he rejected 'the end of right' but came near 'the end of days'. And we explained, THAT IT IS WRITTEN: "But go you your way till the end be" (Daniel 12:13), and Daniel said, "To which end" - if to "the end of right" or to "the end of days"? The HOLY ONE, BLESSED BE HE, said to him, "to the end of right," WHICH IS IN HOLINESS. This is what David feared and said, "Hashem, make me know my end, and the measure of my days, what it is" (Tehilim 39:4), MEANING either "the end of days" or "the end of right." And here is it written: "at the end of days," WHICH PERTAINS TO THE OTHER SIDE and not 'the end of right', WHICH IS IN HOLINESS. Therefore his offering was not accepted, because it was from the Other Side.

26. דְּכִינוּן דְּאַתְנָסִי, נִמְקֵי מְאֻרְחָא, וְלֹא קָאִים בְּקִיּוּמִיהּ, מַה כְּתִיב, בְּכָל זֹאת לֹא חָטָא אִיּוֹב בְּשִׁמְתָּיו. לֹא חָטָא בְּשִׁמְתָּיו אֲבָל בְּרַעוּתִיהּ חָטָא, וּלְבַתֵּר חָטָא בְּכָלֵּא.

27. וְאִי תִימָא דְלֹא אֲתַנְסִי בְּרִי נֶשׁ, הָא כְּתִיב ה' צְדִיק יִבְחֵן וְגו'. וּבִגִּין כִּךְ אֲתַנְסִי אִיּוֹב. וְאֵע"ג דְּלֹא קָאִים בְּקִיּוּמִיהּ כִּדְקָא יָאוּת, לֹא נִמְקֵי מִתַּחַת רְשׁוּתָא דְמַרְיָה לְאַתְדַּבְקָא בְּסִטְרָא אַחְרָא.

28. וְכִמְהָ הָוָה הָהוּא נְסוּתָא דִּילִיָּה. תְּרִיסֵר יָרְחֵי, שׁוֹלְטָנוּתָא דִּיהוּא סִטְרָא אַחְרָא. כִּמְהָ דִּתְנִינָן, דִּינָא דְחִיבֵינָא בְּגִיָּהֶם י"ב יָרְחֵי, וּבִגִּין דְּלֹא אֲתַדַּבְקֵי בְּסִטְרָא אַחְרָא כְּתִיב, וַיְוִי בִּרְךְ אֶת אַחֲרִית אִיּוֹב מֵרֵאשִׁיתוֹ.

29. ר' שִׁמְעוֹן אָמַר, הָאִי דְאִיּוֹב, לֹא נְסוּתָא אִיהוּ דְקוּדְשָׁא בְּרִיךְ הוּא, כְּנְסוּתָא דְשָׂאֵר צְדִיקָא, דִּהָא לֹא כְּתִיב וְהָאֱלֹהִים נָסָה אֶת אִיּוֹב, כִּמְהָ דְכְּתִיב וְהָאֱלֹהִים נָסָה אֶת אַבְרָהָם. דְּאַבְרָהָם, אִיהוּ בִּידִיָּה אֶקְרִיב לְבְרִיָּה יַחֲידָאִי דִּילִיָּה לְגַבִּי קב"ה, וְאִיּוֹב לֹא יְהִיב בְּלוּם, וְלֹא מָסַר לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא אֲכָלוּם.

30. וְלֹא אֲתַמַּר לִיָּה, דִּהָא גְלִי קִמִּיָּה, דְּלֹא יָכִיל לְקִיּוּמָא בִּיָּה, אֲבָל אֲתַמָּסַר בִּידָא דְמִקְטָרְגָא. וּבְדִינָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲתַעֲבִיד, וְקוּדְשָׁא בְּרִיךְ הוּא אֲתַעֲרֵר דִּינָא דָא, לְהָהוּא מִקְטָרְגָא לְגַבִּיָּה, הָה"ד הַשְׁמַת לִבְךְ עַל עַבְדִּי אִיּוֹב וְגו'.

31. פְּתַח וְאָמַר, וַיְהִי מִקָּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה. מִקָּץ יָמִים, וְלֹא מִקָּץ יָמִין. אִיהוּ דְחָה לְקָץ יָמִין, וְאַתְקָרִיב לְקָץ יָמִים. וְהָא אֻקְיָמָנָא, וְאַתָּה לִךְ לְקָץ. וְאָמַר דְּנִיָּאֵל, לֹאֵן קָץ, לְקָץ הַיָּמִין, אוֹ לְקָץ הַיָּמִים. עַד דָּא"ל לְקָץ הַיָּמִין. וְע"ד דְּדוֹר דְּחִיל וְאָמַר, הוֹדַעְנִי יְיָ קָצִי וּמִדַּת יָמֵי מַה הִיא, אוֹ לְקָץ הַיָּמִים אוֹ לְקָץ הַיָּמִין. וְהָכָא מַה כְּתִיב וַיְהִי מִקָּץ יָמִים, וְלֹא מִקָּץ יָמִין, וּבִג"כ לֹא אֲתַקְבֵּל קְרִבְנִיָּה, דִּהָא מְסִטְרָא אַחְרָא הָוָה.

32. Come and behold: "And Abel, he also brought..." (Beresheet 4:4). HE ASKS: What is the meaning of "also"? HE ANSWERS: "Also" is to add one to the other, MEANING THAT HE ALSO BROUGHT SOME TO THE OTHER SIDE, LIKE KAYIN. However, his offering was entirely to the Holy One, blessed be He, NAMELY, the main part of the offering was to the Holy One, blessed be He. But he gave a portion to the Other Side, as written: "and of the fat parts thereof" (Ibid.)-WHICH MEANS THAT THE MAIN PART OF THE OFFERING, NAMELY THE FAT PARTS, WAS OFFERED TO HASHEM, AND HE GAVE THE INFERIOR PART TO THE OTHER SIDE. But Kayin made the main part of the offering for the end of days, which is the secret of the Other Side, and only gave a portion to the Holy One, blessed be He. Therefore, it was not accepted.

33. Of Job it is written: "And his sons used to go and feast...and they used to call for their three sisters to eat and drink with them. And when the days of feasting were gone about..." (Iyov 1:4-5). At the feast, the Accuser was present every day, but he could not overcome him. How do we know? Because it is written, "Have You not made a hedge about him, and about his house..." (Ibid. 10). But he never gave a part TO THE OTHER SIDE, because it is written: "And offered burnt offerings according to the number of them all" (Ibid. 5). The burnt offering rises high up and does not give a part to the Other Side. Had he given him a part, THE ADVERSARY would not have been able to overcome him afterwards; and everything that the Satan took from him was his BECAUSE HE DID NOT GIVE THE SATAN A PART OF HIS OFFERINGS.

34. One may ask why the Holy One, blessed be He, did harm to him, BECAUSE HE DID NOT GIVE A PORTION TO THE SATAN. HE ANSWERS: Had he given a part TO THE OTHER SIDE, it would have cleared the way OF HOLINESS, BECAUSE THE OTHER SIDE would have gone from the Temple. Then, the Holy Side would have ascended high up. Because he did not do so, the Holy One, blessed be He, demanded justice from him.

35. Come and behold: In the same way that he separated and did not combine good and evil - IN THAT HE DID NOT GIVE A PART TO THE OTHER SIDE SO AS TO PURIFY HOLINESS, AS MENTIONED EARLIER - He judged him, first giving him good and afterwards bad; then, He again established him in goodness. This is proper for a person, to know good and know evil, and to return himself to good. This is the secret of the Faith, WHICH IS THE NUKVA. Come and behold: Job was one of the servants of Pharaoh, as indicated by the verse: "He that feared the word of Hashem among the servants of Pharaoh" (Shemot 9:20).

32 ת"ח, מה כתיב והכל הביא גם הוא. מאי גם הוא. לאסגאה דא בדא, קרבניה לקודשא בריך הוא הוה כלל, ועקרא דקרבנא לקב"ה, ויהב חולקא לסטרא אחרא, כד"א ומחלביהן. וקין, עקרא עבד מקץ ימים, רזא דסטרא אחרא, ויהיב חולקא לקודשא בריך הוא, ועל דא לא אתקבל.

33. באיוב מה כתיב, והלכו בניו ועשו משתה וגו', ושלחו וקראו לשלשת אחיותיהם לאכל ולשתות עמם ויהי בי הקיפו ימי המשתה וגו', ובמשתתא בכל יומא מקטרגא שכיח, ולא יכיל ליה. מנא לן. דכתיב, הלא אתה שכת בעדו ובעד ביתו ובעד כל אשר לו מסביב ולעולם לא יהיב חולקא כלל לגביה, דהא כתיב והעלה עולות מספר כולם. עולה סלקא לעילא לעילא, ולא יהיב חולקא לסטרא אחרא. דאלמלא יהיב ליה חולקא, לא יכיל ליה לבתר, וכל מה דנטל מדיליה נטל.

34. ואי תימא אמאי אבאיש ליה קודשא בריך הוא. אלא. דאלמלא יהיב ליה חולקא, יפגני ארחא ויסתלק מעל מקדשא, וסטרא דקדושה אסתליק לעילא לעילא. ואיהו לא עבד בן, וע"ד קודשא בריך הוא תבע בדינא.

35. ת"ח, כמה דאיהו אתפרש, ולא אכליל טוב ורע, איהו דין ליה בההוא גוונא, יהיב ליה טוב, ולבתר רע, ולבתר אהדריה לטוב. דהכי אתחזי לב"נ, למנדע טוב, ולמנדע רע, ולאהדרא גרמיה לטוב, ודא איהו רזא דמהימנותא. ת"ח, איוב מעבדי פרעה הוה, ודא הוא דכתיב ביה, הירא את דבר יי' מעבדי פרעה.

3. The crocodiles

Rabbi Shimon speaks about "Behold, I am against you, Pharaoh, king of Egypt, the great crocodile that couches in the midst of his streams." He explains that God brought Moses into the innermost rooms to see the secret of the great crocodile, from where many levels evolve and descend. As Moses was afraid, God had to wage war with the crocodile Himself. Rabbi Shimon turns to, "And Elohim created the great crocodiles (Heb. tananim) and every living soul that crawls the waters swarmed forth according to their kinds." He says that the crocodiles are the Levyatan and his spouse. God killed the female, leaving only the male - otherwise the world could not have survived. "The streams" in the scripture are the nine rivers that he lies in, corresponding to the nine Sfirot. The crocodile comes into the river Keter whose waters are serene and quiet, which strengthens the river. Rabbi Shimon describes the rise and flow of the rivers, the emergence of the ten rivers including Keter, and the nine crocodiles, one in each river. There is a long description of the implications of the correspondence between the ten crocodiles and the ten acts of creation in Beresheet. The grasses beside the rivers are explained to be the light that sprouts from the sowing of the confined hidden light. Rabbi Shimon says that "And Elohim said, 'Let there be luminaries in the firmaments of the heavens'" refers to the Piercing Serpent that tempted Eve. Since this serpent is on dry land it always triumphs when it battles the crocodile that is in the water.

36. Rabbi Shimon said: Now it is proper to reveal secrets that are attached above and below. It is written: "Come to Pharaoh," but it should have said 'Go to Pharaoh'. What is the meaning of "Come"? HE ANSWERS: He brought MOSES in to the innermost rooms, to a very powerful crocodile, from which many levels evolve and come down. And what was it? It was the secret of the great serpent.

37. Moses was afraid and approached only the rivers that were at his grade. But he feared THE SERPENT itself, and did not approach because he saw that it was rooted in high sources.

38. When the Holy One, blessed be He, saw that Moses was afraid and that other appointed messengers above could not approach him, the Holy One, blessed be He, said: "Behold, I am against you, Pharaoh, king of Egypt, the great crocodile that couches in the midst of his streams" (Yechezkel 29:3). The Holy One, blessed be He, had to wage war with him and no other. He said, "I am Hashem." WE INTERPRET THIS TO MEAN I AND NOT A MESSENGER. They explained the secret of the wisdom of, "the great crocodile that couches in the midst of his streams," to those scholars of jurisprudence, who recognize the secret of their Master.

39. Rabbi Shimon opened the discussion, saying: "And Elohim created the great crocodiles (Heb. tananim), and every living creature that moves, which the waters brought forth abundantly after their kind" (Beresheet 1:21). This passage was explained. Yet "And Elohim created the crocodiles," is a secret. It is the Livyatan and his spouse. "Tananim" is spelled without the Yud because the Holy One, blessed be He, killed the female and brought her up for the Righteous, as it was explained. THEREFORE, ONLY THE ONE GREAT CROCODILE (TANIN) REMAINED. AND KNOW THAT THE LIVYATAN IS A KOSHER FISH, AS OUR SAGES SAY.

40. The great crocodile IS THE MALE LIVYATAN THAT REMAINED ALIVE. IT IS SAID ABOUT HIM, "THAT COUCHES IN THE MIDST OF HIS STREAMS." There are nine rivers that he lies in, CORRESPONDING TO NINE SFIROT: CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And there is one river whose waters are quiet. THIS IS KETER. The blessings of the waters of the Garden, WHICH IS MALCHUT OF ATZILUT, pour into it three times a year. THIS IS THE SECRET OF THE THREE COLUMNS - RIGHT, LEFT AND CENTRAL, OF WHICH IT IS SAID, "THREE TIMES A YEAR SHALL ALL YOUR MALES APPEAR" (DEVARIM 16:16). If they pour in twice, MEANING ONLY TWO COLUMNS, RIGHT AND LEFT, the river is blessed, but not as much BECAUSE THE CENTRAL COLUMN IS MISSING. If only one pours in, MEANING EITHER ONLY THE RIGHT OR ONLY THE LEFT, it is not BLESSED BY IT. THE NINE RIVERS, THE LOWER NINE SFIROT, RECEIVE FROM THE RIVER, WHICH IS KETER.

36. אָמַר רַבִּי שִׁמְעוֹן, הַשְׁתָּא אֵית לְגַלְיָה רִזִּין, דְּאִינוּן מִתְדַבְּקִין לְעִילָא וְתַתָּא, מַה כְּתִיב בָּא אֶל פֶּרַעַה, לֶךְ אֶל פֶּרַעַה מִבְּעֵי לֵיהּ, מֵאִי בָּא. אֵלָּא, דְּעִייל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, אֲדָרִין בְּתַר אֲדָרִין, לְגַבֵּי תַנִּינָא חָדָא עֲלָא תְּקִיפָא, דְּכַמָּה דְּרָגִין מִשְׁתַּלְשְׁלִין מִנִּיהּ. וּמֵאֵן אִיהוּ. רָזָא דְּהַתַּנִּין הַגָּדוֹל.

37. וּמֹשֶׁה דָּחִיל מִנִּיהּ, וְלֹא קָרִיב אֵלָּא לְגַבֵּי אִינוּן יְאֹרִין, וְאִינוּן דְּרָגִין דִּילֵיהּ, אֲבָל לְגַבֵּיהּ דְּחִיל וְלֹא קָרִיב, בְּגִין דְּחָמָא לֵיהּ מִשְׁתַּרְשׁ בְּשַׂרְשֵׁין עֲלָאִין.

38. בֵּינוֹן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא דְּדָחִיל מִשָּׁה, וְשִׁלְיָחַן מִמֶּנּוּ אַחֲרָנִין לְעִילָא, לֹא יִכְלִין לְקַרְבָּא לְגַבֵּיהּ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הֲנִי עֲלִיךְ פֶּרַעַה מֶלֶךְ מִצְרַיִם הַתַּנִּים הַגָּדוֹל הַרֹבֵץ בְּתוֹךְ יְאֹרָיו. וְקוּדְשָׁא בְּרִיךְ הוּא אֶצְטְרִיךְ לְאַגָּחָא בֵּיהּ קָרְבָּא, וְלֹא אַחֲרָא. כְּמָה דָּאֵת אָמַר, אֲנִי ה', וְאוֹקְמוּהָ רָזָא דְּחַכְמָתָא דְּהַתַּנִּים הַגָּדוֹל הַרֹבֵץ בְּתוֹךְ יְאֹרָיו לְאִינוּן מֵאִרֵּי מַדִּין, דִּידַעִין בְּרִזִּין דְּמֵאֲרִיהוּן.

39. פִּתַּח ר"ש וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגָּדוֹלִים וְאֵת כָּל נֶפֶשׁ הַחַיָּה הַרוֹמֶשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם. הָאִי קָרָא אוֹקְמוּהָ לֵיהּ. אֲבָל וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הוּא רָזָא דָּא לְוִיתָן וּבֵת זִגּוּ. תַּנִּינָם חָסֵר כְּתִיב, בְּגִין דְּקִטְל לְנוֹקְבָא, וְסִלְקָא קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקָא. וְאוֹקְמוּהָ.

40. הַתַּנִּים הַגָּדוֹל, תִּשְׁעַ יְאֹרִין אִינוּן, דְּאִיהוּ רַבִּיץ בִּינִיָּהּ, וְחַד יְאֹרָא אִיהוּ, דְּמִימִיו שְׂכִיכִין, וּבִרְכָּאן דְּמִימִין דְּגִנְתָּא, נִמְלִין בֵּיהּ תְּלַת זְמָנִין בְּשַׁתָּא. וְכַד תְּרִין זְמָנִין, מִתְבָּרַךְ הָהוּא יְאֹרָא וְלֹא כ"ב, וְכַד חַד לְאוּ הָכִי.

41. This crocodile comes into that river, WHICH IS KETER OF THE RIVERS, becomes strengthened by it, continues to swim and enters into the sea, WHICH IS MALCHUT OF ATZILUT, where it swallows many kinds of fish and rules. THESE ARE LEVELS IN THE SEA THAT ARE INFERIOR TO HIM; HE SWALLOWS THEM AND THEY BECOME PERFECTED IN HIM. He returns to that QUIET river, and these nine rivers continue to rise TO HIM, MEANING TO RECEIVE THEIR SUSTENANCE, BECAUSE THEY RECEIVE THEIR SUSTENANCE FROM THE QUIET RIVER, WHICH IS THEIR KETER. There are various kinds of trees and vegetation around THE RIVER. It is the first river AMONG THE RIVERS, NAMELY KETER.

42. AND NOW HE EXPLAINS THE SYSTEM OF THE EMERGENCE OF THE TEN RIVERS. Three drops emerge from the left side, from one conduit that is drawn and emerges, THAT IS, YESOD OF ZEIR ANPIN. THEY ARE FROM THE THREE COLUMNS - RIGHT, LEFT, AND CENTRAL-INCLUDED IN THE LEFT COLUMN. Every drop spreads into three drops AND THEY BECOME NINE DROPS. One river is formed from each separate drop. These are the nine rivers that grow strong and continue to flow and encircle all the firmaments.

43. After these drops finish coming out, of those that remain, NAMELY ALL THE ASPECTS OF KETER AND CHOCHMAH THAT ARE ABOVE BINAH THAT ARE NOT DRAWN THROUGH THE THREE COLUMNS, THERE remains one drop. It emerges silently and falls AMONG THE RIVERS. And from it, one river is formed. This is the river that we said flows silently, NAMELY THE QUIET RIVER MENTIONED ABOVE.

44. The stream that comes out and flows, YESOD IN ZEIR ANPIN, pours out other drops of blessings from the right side, THAT IS, WHEN IT BESTOWS UPON MALCHUT FROM THE THREE COLUMNS THAT ARE INCLUDED IN THE RIGHT COLUMN. FROM WHATEVER WAS LEFT OF THESE DROPS AND DID NOT EMERGE WITH THEM AT THE TIME, NAMELY THOSE SFIROT ABOVE BINAH THAT ARE NOT DRAWN WITH THE THREE COLUMNS AS MENTIONED, there remains one drop from these blessings that EMERGES SILENTLY AND falls into that quiet river. THUS THE QUIET RIVER ALSO HAS THE ILLUMINATION OF THE RIGHT. This is the best river.

45. When these four rivers that emerge from the Garden of Eden separate, that river called Pishon falls into the QUIET river and merges with it. Therefore, the Kingdom of Babylon is associated with this RIVER, for Pishon is the Kingdom of Babylon. BECAUSE PISHON IS THE FIRST STREAM OF THE FOUR RIVERS AND BABYLON IS THE FIRST OF THE FOUR EMPIRES, OF WHICH IT IS SAID: "YOU ARE THE HEAD OF GOLD" (DANIEL 2:38), AND THEREFORE PISHON IS BABYLON. From this QUIET river, all the other rivers are sustained and filled.

46. In each river, one crocodile swims. Thus there are nine crocodiles. Each has a hole punctured in his head, as is written: "You broke the heads of the sea monsters in the water" (Tehilim 74:13). And even this great sea monster is so, because they all blow air upwards and not downwards.

41. והאי תנינא, עאל בההוא יאורא, אתתקין ואזיל ושאט עאל גו ומא, ובלע נננין לכמה זנינן, ושלט, ותב לההוא יאורא. אלין תשעה יאורין אזלין וסלקין וסחרניה במה אלין ועשבין לזנייהו, יאורא קדמאה.

42. נפקא מסטרא שמאלא, בחד צנורא דנגיד ונפיק, תלת טפין, וכל טפה וטפה אתפרש לתלת טפין, וכל טפה וטפה אתעביד מניה יאורא חד, ואלין אינון תשעה יאורין, דמתתקסין ואזלין ושטאן וסחרן בכל אינון רקיעין.

43. ממה דאשתאר מאינון טפין בד סיימין למיפק, אשתאר טפה חדא, דנפקא בשכיכו, נפל בינייהו, ואתעביד מניה יאורא חדא. האי יאורא איהו, ההוא דאמרן דאזלא בשכיכו.

44. האי יאורא, בד ההוא נהר דנגיד ונפיק, אפיק טפין אחרנין דברכאן, מסטרא דימינא, מה דאשתאר מאינון טפין, אשתאר טפה חדא בשכיכו מאינון ברכאן, ונפל בההוא יאורא דאיהו שכיך. והאי איהו יאורא דעדיף מכלהו.

45. בד נפקין ומתפרשן אינון ארבע נהרין דנפקין מגנתא דערן, ההוא דאקרי פישון, נפיל בההוא יאורא ואתכליל ביה. וע"ד מלכות בבל, אתכליל בהאי. ומישון איהו מלכות בבל. מיאורא דא אתזנו ואתמליין כל אינון יאורין אחרנין.

46. בכל יאורא ויאורא, אזלא ושאט חד תנינא, ואינון תשע. וכל חד וחד נקיב נוקבא ברישיה, כד"א, שברת ראשי תנינים וגו'. ואפילו האי התנין הגדול הכי הוא, בגין דכלהו נפחין רוחין לגבי עילא ולא לתתא.

47. It is written: "In the beginning Elohim created" (Beresheet 1:1), and also: "And Elohim created the great crocodiles" (Ibid. 21). IN BOTH CASES IT IS WRITTEN, "CREATED." THIS TEACH US that for every action of the ten sayings IN THE WORKS OF CREATION, there are ten rivers, and one crocodile blows wind against each of them. THIS MEANS THAT ONE CROCODILE FOR EACH OF THE TEN RIVERS BLOWS WIND AGAINST THE ACT CORRESPONDING TO HIM OF THE TEN SAYINGS OF CREATION.

48. Therefore, the world shakes once in seventy years, since everything in the river shakes WHEN this great crocodile raises his fins and shakes. The whole world shudders and the earth trembles, for they are all included in this great crocodile.

49. "And the earth was without form" (Ibid. 2). Rabbi Shimon said: The friends are familiar and are occupied with the works of Creation. But few know the works of Creation as alluding to the great crocodile. We learned that the whole world evolves AND COMES from the fin OF THE GREAT CROCODILE. THEREFORE, WE MUST UNDERSTAND HOW HE IS ALLUDED TO THROUGHTOUT THE WORKS OF CREATION.

50. Come and behold: IT IS WRITTEN, "And the earth was without form and void..." We learned that it "was" EARLIER; NAMELY, IT WAS FORMLESS BEFORE THE CORRECTION BEGAN, and it has been explained. When the great crocodile enters that first river, NAMELY THE QUIET RIVER, it becomes full. It swims and extinguishes the sparks that were gathered in from the worlds that were destroyed earlier.

51. Those other crocodiles that we mentioned were and were not, FOR THEIR ILLUMINATION WAS NOT REVEALED IN THEM, SO IT IS AS THOUGH THEY DID NOT EXIST. THIS IS SO, because their strength was weakened so they would not destroy the world, except once every seventy years, when they grow strong with the power of that great crocodile, which alone grows strong. If his female had been alive with him, the world would not have survived them.

52. Until the Holy One, blessed be He, killed the female OF THE LIVYATAN, the earth was without form. It was formless and THE EARTH was void after He slew her, WHICH MEANS THE EARTH started to be sustained: "And darkness was ON THE FACE OF THE DEEP" (Beresheet 1:2). It still had not illuminated DUE TO THE ACTION THAT HE PERFORMED.

53. What did the Holy One, blessed be He, do? He crushed the head of the male OF THE GREAT CROCODILES. AND THE CROCODILE was subdued because the deep below did not illuminate. HE ASKS: What is the reason that it did not illuminate? HE ANSWERS: Because this great crocodile blew wind over the deep, darkened it, and it did not hover below.

47. כְּתִיב בְּרֵאשִׁית בָּרָא אֱלֹהִים. וְכִתִּיב וַיִּבְרָא אֱלֹהִים אֶת הַתְּנִינִים הַגְּדֹלִים, בְּכֹל עֹבְדָא דְאִינוּן עֶשֶׂר אַמְיָרִין, קִיּוּמִין לְקַבְלֵיהוּ אִינוּן עֶשֶׂר יְאוּרִין. וְחַד תְּנִינָא מִתְרַפֵּא בְּרוּחָא, לְקַבֵּל כָּל חַד וְחַד.

48. וְעַל דָּא, חַד לְשַׁבְעִין שָׁנִין מִזְדַּעֵזַע עֲלֵמָא, בְּגִין דִּהְיָא הַתְּנִין הַגְּדֹל כִּד הוּא סָלִיק סַנְפִּירוֹי וְאִזְדַּעֵזַע, כְּדִין בְּלֵהוּ מִזְדַּעֵזַע בְּאִינוּן יְאוּרִין, וְכֹל עֲלֵמָא מִזְדַּעֵזַע, וְאַרְעָא מִתְחַלְחֶלֶת, וְכֵלֵהוּ כְּלִילָן בִּהְיָא תְּנִין הַגְּדֹל.

49. וְהָאֶרֶץ הָיְתָה תוֹהוּ וָגוֹ', אָמַר רַבִּי שִׁמְעוֹן, עֹבְדָא דְּבְרֵאשִׁית, חֲבֵרָא לְעָאן בִּיה, וַיִּדְעִין בִּיה, אֲבָל זַעִירִין אִינוּן, הִידְעִין לְרַמְזָא עֹבְדָא דְּבְרֵאשִׁית, בְּרָזָא דִּתְנִין הַגְּדֹל. וְע"ד תְּנִינָן, דְּכָל עֲלֵמָא לֹא מִשְׁתַּלְשֵׁל אֶלָּא עַל סַנְפִּירוֹי דְּרָא.

50. ת"ח וְהָאֶרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וָגוֹ', תְּנִינָן הָיְתָה, וְאִקְיָמָנָא. בְּגִין דְּבִהְיָא יְאוּרָא קְדַמָּא דְּקַאמְרָן, כִּד הָאִי הַתְּנִין הַגְּדֹל עָל בִּיה, כְּדִין אֲתַמְלִינָא, וְשִׁאטִּי וְדַעִין נִיצוּצִין דְּאֲתַלְקִטוּ בְּאִינוּן עֲלֵמִין דְּאֲתַחֲרְבוּ בְּקְדַמִּיתָא.

51. אִינוּן תְּנִינִין אַחֲרָנִין דְּקַאמְרָן, הוּוּ וְלֹא הוּוּ, אֲמַאי. בְּגִין דְּאֲתַחֲלֵשׁ חִילֵּיהוּ דְּלֹא יִטְשָׁטְשׁוּן עֲלֵמָא, בְּרֵ לְשַׁבְעִין שָׁנִין, חַד זְמָנָא, וְאִינוּן אֲתַתְקִפוּ בְּחִילָא דִּהְיָא תְּנִין הַגְּדֹל, וְהָאִי אִיהוּ בְּלַחְדוּי לְאֲתַתְקִפָּא. וְאַלְמָל נּוֹקְבִיָּה קִיּוּמָת לְגַבִּיָּה, לֹא יָכִיל עֲלֵמָא לְמַסְבֵּל לֹן.

52. עַד לֹא קָטַל קב"ה לְנוֹקְבָא, הָאֶרֶץ הָיְתָה תוֹהוּ. תוֹהוּ הָיְתָה. וּלְבַתֵּר דְּקָטַל לָהּ, הָוָה בָּהּ, שְׂרָאָת לְאֲתַקְיָמָא. וְחֲשַׁךְ עַל. עַד לֹא הָיְתָה נְהִירָא עֹבְדָא דְּעֵבֶד.

53. מָה עָבִיד קוּדְשָׁא בְּרִין הוּא, מְחַץ רִישֵׁיה דְּכֹרָא לְעִילָא, וְאַתְכַּפִּיָּא, בְּגִין דִּהָא תְּהוּמָא לְתַתָּא, לֹא הָוָה נְהִיר. מ"ט לֹא הָוָה נְהִיר, בְּגִין דִּהְיָא הַתְּנִין הַגְּדֹל, הָוָה נָשִׁיב רוּחָא עַל תְּהוּמָא, וְאַחֲשִׁיר לִיה, וְלֹא מִרְפָּא לְתַתָּא.

54. Then another wind from above crossed, blew and struck that wind and placated it, FOR IT NEUTRALIZED IT. That is what is written: "And a wind from Elohim moved over the surface of the water" (Beresheet 1:2). So we learned that the Holy One, blessed be He, struck one wind with another and created the world.

55. "And Elohim said, 'Let there be light.' And there was light" (Ibid. 3), because the Supernal Light illuminated and struck on the blowing wind and it was removed from over the deep and did not cover it. As soon as the deep was lit up and the wind left, it became light, AS IS WRITTEN: "AND THERE WAS LIGHT."

56. This light shone over the head OF THE GREAT CROCODILE. Water flowed from its nostrils TO SUSTAIN THE OTHER LEVELS, and wind blew up. AND HE EXPLAINS WHY THE WATER FLOWED OUT, AND WIND BLEW ABOVE, SAYING THAT THIS IS BECAUSE BEFOREHAND, this COMPLETE luminary illuminated until the light descended FROM BINAH and sparkled to the 72 lights of the Sun, WHICH IS ZEIR ANPIN. Since these lights were impressed in the sun below, wicked people in the world knew of them and worshipped the sun, MEANING THEY WORSHIPPED TO DRAW THE LIGHT FROM ABOVE DOWNWARDS. When the Holy One, blessed be He, observed that these wicked WANTED TO DRAW THE LIGHT FROM ABOVE DOWNWARDS, He raised the Light and concealed it. Why did He conceal it BECAUSE OF THE ACTIONS OF THE WICKED? For this crocodile was ascending and descending, AND ALSO DREW THE LIGHT FROM ABOVE DOWNWARDS BECAUSE OF THE ACTIONS OF THE WICKED, and struck these rivers, until He hid the Light and it was no longer visible.

57. And He sowed that seed through one Righteous, WHICH IS YESOD OF ZEIR ANPIN, who is the Gardener of the Garden. The seed sown in the Garden, WHICH IS MALCHUT, is the storing and concealing of this Light - MEANING THAT CONCEALMENT DOES NOT CONNOTE ABSENCE, BUT RATHER THE OPPOSITE. IT IS THE ASPECT OF THE SEED PLANTED FOR THE UPCOMING BLESSING, AS THE CONCEALMENT ITSELF WILL BECOME LIGHT AGAIN, LIKE A PLANT THAT COMES FORTH FROM A SEED.

58. When this great crocodile saw that the seed of this Light grew in the garden, WHICH IS MALCHUT, he awakened to provide for the second side, the SECOND river OF THE FOUR RIVERS called Gichon. And then the waters of the River Gichon were divided BY one path OF THE CROCODILE, FOR THE REASON THAT WILL BE EXPLAINED FURTHER AHEAD. THE CROCODILE goes to the seed that has sprouted AND HAS BECOME LIGHT in the Garden, WHICH IS MALCHUT, AND RECEIVES IT and illuminates upon THE RIVER with THE LIGHT OF the greatness of this seed, which is called 'Gichon'.

59. And from that greatness of this seed, King Solomon rose to greatness when he rose to kingship, as written: "And bring him down to Gichon...anoint him there" (I Melachim 1:33-34). Bring him "there" and not to a different place, because King David knew that other waters rise to a different kingdom, and THIS MALCHUT FROM GICHON is a stronger kingdom.

54. וְעָבַר רוּחַ אַחֲרָא דְלַעִילָא, וְנָשַׁב וּבָטַשׁ בְּהוּא רוּחָא, וְשָׁכַיךְ לִיה, הָדָא הוּא דְכִתִּיב וְרוּחַ אֱלֹהִים מְרַחֶמֶת עַל פְּנֵי הַמַּיִם. וְהֵינּוּ דְתַנִּינָן, דְּקוּדְשָׁא בְּרִיךְ הוּא בָטַשׁ רוּחָא בְּרוּחָא, וּבְרָא עֲלֵמָא.

55. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר, נִהִיר נִהִירוּ דְלַעִילָא, וּבָטַשׁ עַל גְּבִי רוּחָא דְנָשִׁיב, וְאִסְתַּלַּק מֵעַל תְּהוֹמָא, וְלֹא חָפָא לִיה. כִּינּוּ דְתְהוֹמָא אֲתַנְהִיר, וְאִיהוּ אִסְתַּלַּק, כְּדִין הָוָה נִהִירוּ.

56. דָּא נִהִיר עַל רִישִׁיה, וּמֵיָא הָווּ נִמְקִי מְגוּ אַפּוֹתֶיהָ, וְרוּחָא נָשִׁיב לַעִילָא. וְנִהִיר מְנַהִירוּ דָּא, עַד דְּהָוָה נָחִית נְהוּרִיָּה, מִנְצַנְצָא לְשַׁבְעִין וְתֵרִין נְהוּרִין דְּשִׁמְשָׁא, כִּינּוּ דְאִינוּן נְהוּרִין אֲתִרְשִׁימוּ בְּגוּ שִׁמְשָׁא לְתַתָּא, הָווּ חֵיבִיָּא דְעֲלֵמָא יִדְעִין בְּהוּ, וְהָווּ פְּלַחִין לְשִׁמְשָׁא. כִּינּוּ דְאִסְתַּלַּק קוּדְשָׁא בְּרִיךְ הוּא בְּאִינוּן חֵיבִיָּא, סָלִיק נְהוּרִיָּה וּגְגִיז לִיה אֲמָי גְּגִיז לִיה. בְּגִין דְּהָוָה תַּנִּין, הָוָה סָלִיק וְנָחִית, וּבָטַשׁ בְּאִינוּן יְאוּרִין, עַד דְּגִנְז לִיה וְלֹא אֲתַגְלִיָּא.

57. חֲרַע לִיה זְרוּעָא בְּחַד צַדִּיק, דְּאִיהוּ גִנְנָא דְּגִנְתָּא, חֲרוּעָא דְזָרַע בְּגִנְתָּא, בְּגִנְזוּ בְּטַמִּירוּ דְּהָאִי אוֹר אִיהוּ.

58. כִּד הָאִי תַתְּנִין הַגְּדוֹל, חֲמִי דְצִמַּח בְּגִנְתָּא זְרוּעָא דְאוֹר דָּא, כְּדִין אֲתַעַר לְסִטְרָא אַחֲרָא, לְהָוָה נִהִיר דְּאִקְרִי גִיחוֹן. וְאֲתַפְּלְגוּ מִימּוֹי דְּהָאִי גִיחוֹן, חַד שְׂבִילָא דִילִיָּה, אִיהוּ אֲזִיל גוּ הָוָה זְרוּעָא דְאֲצַמְחָא גוּ גִנְתָּא, וְאִנְהִיר בֵּיה בְּרַבּוּ דְזְרוּעָא דָּא, וְאִקְרִי גִיחוֹן.

59. וּמִגּוּ הָהוּא רַבּוּ דְזְרוּעָא דָּא, אִסְתַּלַּק לְרַבּוּ דְשְׁלֵמָה מַלְכָּא, כִּד אִסְתַּלַּק לְמַלְכוּ דְכִתִּיב וְהוֹרְדָתָם אוֹתוֹ אֶל גִּיחוֹן, וּכְתִיב וּמָשַׁח אוֹתוֹ שָׁם. שָׁם, וְלֹא בְּאַתֵּר אַחֲרָא, בְּגִין דְּהָוָה יָדַע דְּדוֹר מַלְכָּא דָּא, וּמִימּוֹי אַחֲרָנִין אִסְתַּלַּקוּ לְמַלְכוּ אַחֲרָא, וְדָא אִיהוּ מַלְכָּא דְאִיהוּ תְּקִיפָא.

60. This great crocodile became aroused toward it, THE RIVER GICHON, TO SUSTAIN IT. The fins of this crocodile, WHICH ARE HIS MALCHUT, were elevated in that river, GICHON, and grew stronger in it. And all the other rivers ascended and descended by means of the great crocodile. AFTER SHINING ON THE RIVER GICHON, he again entered that quiet river and became quiet in it.

61. When that Light was concealed above the Gardener, the original darkness, FROM BEFORE THE LIGHT EMERGED, came out and hit the head of the crocodile on the hole that was made there. A thread was spread between that illumination THAT REMAINED from this Light that was concealed and the dimness of this darkness, as is written: "And Elohim divided the Light from the Darkness" (Beresheet 1:4).

62. This crocodile, through the division the thread made, again divided ALSO in these rivers above the darkness. The fish separated from each other according to their kinds by that division THAT WAS MADE IN THE RIVERS.

63. When the holy supernal waters were divided, all the rivers were divided and rose into the quiet river, which is the clearest. They go in and out of it three times daily.

64. And all these fish, WHICH ARE GRADES AND SOULS that grow in these rivers, were separated one from another, and are called 'nights', BECAUSE THE GRADES OF THE LEFT ARE CALLED 'NIGHT'. The ones were chief to all the others that emerged outside, and the others INSIDE ruled over everything. These were called 'the Firstborn of Egypt', which have spread from here outside of the firstborn. All these were sustained from the watering of these rivers, and this great crocodile rules all of them.

65. All this came about by the division of the upper water FROM THE LOWER, as is written: "And let it divide water from water" (Beresheet 1:6). The holy upper waters were marked and separated to be above, and the lower waters were all separated from those TO BE BELOW. The holy ones WERE DIVIDED from the unholy. Therefore, the upper angels are called 'separate', because the ones were divided from the others according to their kinds.

60. והאי התנין הגדול, אתער ליה, ואסתלק ספירוי דהאי תנין, בההוא נהר, לאתתקפא ביה. וכל אינון שאר יאורין בלהו, סלקין ונחתין בתקפא דהאי התנין הגדול, ותאב ועאל לההוא יאורא שכיבא, ואשתכך ביה.

61. וכדין, כד ההוא אור אתגניז לעיולא ליה ההוא גננא דקאמרן, כדין נפק חשך קדמאה, ובטש על רישיה, בההוא נוקפא דאתמתחא ביה, ואתפרש חד חוטא, בין ההוא נהירו דאור דא דאתגניז, ובין ההוא חשוכא דחשך דא, דכתיב, ויבדל אלהים בין האור ובין החשך.

62. האי תנין, תב בההוא פרישו דהאי חוטא דאפריש, ואפריש לאינון יאורין, גו חשוכא, ואתפרשו נונין לזנייהו אלין מאלין, בההוא פרישו.

63. וכד אתפרשו מיין עלאין קדישין. כל אינון יאורין אתפרשו, ועאלו לגו ההוא יאורא שכיבא דאתבריר מכלהו, ונפיק ועאלין ביה תלת זמנין ביומא.

64. וכל אינון נונין דמגדלן גו אינון יאורין, פרישן אלין מאלין, ואקרון לילות, ואלין אינון ראשין לכל אינון נונין דנפקין לבר, ואלין שלטין על בלהו. ואלין אקרון בכורי מצרים, ומהכא אתבדר לבר בוכרין, וכלהו אתזנו משקיו דאינון יאורין. והאי התנין הגדול, שלטא על בלהו.

65. וכלא בפרישו דמיין עלאין, דכתיב ויהי מבדיל בין מים למים, ואתרשימו מיין קדישין עלאין, ואתפרשו לעילא, ומיין תתאין, אתפרשו בלהו אלין מאלין, קדישין ודלא קדישין, וע"ד אקרון מלאכין עלאין פרישן, בגין דאתפרשו אלין מאלין לזנייהו.

66. "And Elohim said, 'Let the earth bring forth grass, herb yielding seed'" (Beresheet 1:11). THE EARTH IS THE SECRET OF MALCHUT, AND GRASSES ARE THE LIGHT THAT SPROUTS FROM SOWING OF THE TREASURED LIGHT. This is the secret: when the great crocodile would blow wind through the hole IN HIS HEAD that blew upwards, he would dry all these grasses until another wind would blow against that wind OF THE CROCODILE and would quiet him below. And the grasses grew as before, and ruled and praised and offered thanks before the Holy One, blessed be He.

67. From the left side and from within the quiet river, emerge animals according to their species. They attempt to approach these grasses but cannot. They then return to their place. All these rivers swim with that crocodile, which dominates them, and surround these grasses but cannot BENEFIT FROM THEM, except sometimes, when the supernal wind does not blow and THE CROCODILE exhales wind through that hole IN HIS HEAD. That wind then rules over the grasses THAT IS, IT DRIES THEM.

68. HE HAS ANOTHER OPPORTUNITY TO APPROACH THE GRASSES, WHEN the quiet river returns FROM MALCHUT to its place, rising and falling. Since its waters are quiet, it flows quietly. The great crocodile rises to these rivers AND IS NOT THERE IN THE QUIET RIVER. All the grasses grow around that quiet river, growing on all sides. Then that Crocodile goes up TO THE GRASSES and grows among them, AND AFTERWARDS returns to all these rivers.

69. "And Elohim said, 'Let there be luminaries in the firmament of heaven'" (Beresheet 1:16). This refers to the Piercing Serpent (Heb. bariach). Why IS IT CALLED Bariach (also: 'bolt')? This is because it locks in both sides, WHICH ARE THE TWO COLUMNS, RIGHT AND LEFT, AND DOES NOT ALLOW THE THIRD COLUMN THAT RECONCILES THEM TO EXPAND. It does not go out to HARM the world except once in a Jubilee.

70. In ancient books, THEY SAID ABOUT THE VERSE, "LET THERE BE LUMINARIES," THAT it refers to the Piercing Serpent that always goes crookedly and brought curses on the world, BECAUSE HE ENTICED EVE WITH THE TREE OF KNOWLEDGE. When this one rose, the strength of the GREAT crocodile was broken so that he could not rise, so much so that he lost his body. Because the Holy One, blessed be He, folds him into the sea when he comes to Him, treading upon the strength of the sea. The strength of the sea is the GREAT crocodile, as is written: "And He treads upon the waves of the sea" (Iyov 9:8).

66. וַיֹּאמֶר אֱלֹהִים תִּרְשָׁא הָאָרֶץ דָּשָׁא עֵשֶׁב מִזְרִיעַ זֶרַע, רָזָא דָא, בְּדֵּי הָאֵי הַתְּנִין הַגְּדוֹל, הָוָה נָשִׁיב רוּחָא בִּהְהוּא נֹקְבָא, וּמִרְפָּקָא לְגַבֵּי עֵילָא, כָּל אֵינֻן עֲשָׁבִין הָוָה מֵהֶפֶךְ לֹון לִיבִישׁוֹ, עַד דִּרוּחָא אַחְרָא נָשִׁיב בִּהְהוּא רוּחָא, וְשָׂכִיךְ לִיה לְתַתָּא, וְעֲשָׁבִין צָמְחוּ כַּמִּלְקָדְמִין. וְשִׁלְטִין וּמִשְׁבָּחֻן וְאוֹרֻן קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא.

67. מִסְטֵר שְׂמָאֵלָא, וּלְגוֹ וְאוֹרָא שְׂכִיכָא, נִמְקִין בְּעִירִין לְזַנְיָהּ, וְאִזְלִין לְמִקְרַב לְגַבֵּי דְאֵינֻן עֲשָׁבִין וְלֹא יִכְלִין, וְתַבִּין לְאַתְרֵיהּ. כָּל אֵלִין וְאוֹרִין אִזְלִין וְשִׁאטִּין, עִם הָהוּא תְּנִינָא דְשִׁלְטִי בֵּהּ, וְסַחְרִין לְאֵינֻן עֲשָׁבִין, וְלֹא יִכְלִין. בְּרֵי לְזַמְנִין, דִּרוּחָא עֲלָאָה לֹא נָשִׁיב, וְאִיהוּ מִרְפָּקָא רוּחָא בִּהְהוּא נֹקְבָא דְלַעִילָא, כְּמָה דְאוּקִימָנָא, בְּרִין שְׁלִיט הָהוּא רוּחָא עַל אֵינֻן עֲשָׁבִין.

68. וְיִאוּרָא שְׂכִיכָא תָב לְאַתְרֵיהּ, וְסִלְקָא וְנַחְתָּא. וּבְגִין דְּמִימּוּי שְׂכִיכִין, אִזְלִין בְּשְׂכִיכּוֹ, וְהָאֵי הַתְּנִינִים הַגְּדוֹל סִלְקָא לְגַבֵּי אֵינֻן וְאוֹרִין, וְעֲשָׁבִין כְּלָהּ מִגְדָּלָן סַחְרָנִיָּה דִּהְהוּא וְאוּרָא שְׂכִיכָא וְאֵלִין מִגְדָּלָן בְּכָל עֵיבֵר, בְּרִין סִלְקָא הָהוּא תְּנִינָא וְאַתְרָבִי בִּינְיָהּ, וְתָב לְכָל אֵינֻן וְאוֹרִין.

69. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם, דָּא אִיהוּ נָחַשׁ בְּרִיחַ. אֲמַאי בְּרִיחַ. בְּגִין דְּסָגִיר לְתֵרִין סְטֵרִין, וְלֹא נָפִיק לְעֵלְמִין אֲלָא חַד זְמָנָא לְיוֹבֵלָא.

70. וּבִסְפָּרֵי קִדְמָאִי, דָּא נָחַשׁ עֲקֻלְתוֹן, דְּאִיהוּ בְּעֻקְמוֹ תְּדִיר, וְאֵינִי לְוֹטִין עַל עֲלָמָא, בְּדֵּי הָאֵי קָם, אֲתַבֵּר תּוֹקְפִיָּה דִּהְהוּא תְּנִינָא, וְלֹא יָכִיל לְמִיקָם, עַד דְּאֲבִיד גְּשְׁמִיָּה. בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא כְּפִיף לִיה גּוֹ יָמָא, בְּדֵּי עָאֵל לְגַבִּיָּה. וְאִיהוּ דֶּרֶךְ עַל תְּקֻפִּיָּה דִּימָא. וְתְקֻפִּיָּה דִּימָא דָּא, אִיהוּ תְּנִינָא, כְּדִּי וְדוֹרֶךְ עַל בְּמִתֵּי יָם.

71. When this serpent rises it is written, "And He shall slay the crocodile that is in the sea" (Yeshayah 27:1), which is the great crocodile. Therefore, it is written: "Behold I am against you... THE GREAT CROCODILE THAT COUCHES IN THE MIDST OF HIS STREAMS" (Yechezkel 29:3). And this snake is 'luminaries (Heb. me'orot)' WITHOUT VAV, WHICH DENOTES AN EXPRESSION OF CURSE, AS IS WRITTEN: "THE CURSE (HEB. ME'ERAT) OF HASHEM IS IN THE HOUSE OF THE WICKED" (MISHLEI 3:33), for he brings curses to everyone. And He overpowers THE CROCODILE with the power of the great river, which is called Chidekel. This has already been explained.

72. That snake is on dry land. When they go to battle each other, the one on dry land always triumphs, because all his ways and his power are on dry land, WHERE MALCHUT IS WHICH CONTAINS ALL THE JUDGMENTS. And he always eats dirt and dust, as it is written: "And dust shall you eat all the days of your life" (Beresheet 3:14). The one grows in the dust and the other grows in water. The snake that grows in the water is not as strong as the one that grows on dry land. Therefore, it is written ABOUT THE SNAKE, me'orot with a defective spelling WITHOUT A VAV, BECAUSE HIS POWER IS STRONG ENOUGH TO KILL EVERYTHING.

73. And this SNAKE comes across that CROCODILE, which is in the water. Although he meets him, he does not fight with him; the Holy One, blessed be He, alone kills him in the sea. As we explained it, because of the haughtiness in him, it is written: "My river is my own, and I have made it for myself" (Yechezkel 29:3).

71. וְכִדְּ הָאִי נָחֵשׁ קָם, בְּדִין מִה בְּתִיב, וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בֵּינָם, דָּא אִיהוּ הַתַּנִּין הַגָּדוֹל. וְעַד בְּתִיב, הִנְנִי עֲלֶיךָ. וְדָא נָחֵשׁ, אִיהוּ מְאֵרֵת, בְּלוֹטִין לְכָלָא, בְּגִין דְּאִיהוּ תְּקִיפָא עֲלֵיהּ, בְּתַקְפֵּיהּ דִּהְיוּא נְהַר רַבְרָבָא, דְּאֶקְרִי חֲדַקְל, וְהָא אוֹקִימָנָא.

72. הָהוּא נָחֵשׁ אִיהִי בִיבְשָׁתָא כִּד נִמְקִין דָּא בְּדָא, דָּא דְּבִיבְשָׁתָא אֶתְתַּקֵּף תְּדִיר, בְּגִין דְּכָל אוֹרְחוֹי וְתַקְפוֹי בִיבְשָׁתָא אִיהִי, וְאָכִיל אֶרְעָא וְעַפְרָא תְּדִיר, כִּד"א וְעַפְרָא תֹאכֵל כָּל יְמֵי חַיֵּיךָ. דָּא גְדִיל בְּעַפְרָא, וְדָא גְדִיל בְּמֵיָא. נָחֵשׁ דְּאֶתְגְּדִיל בְּמֵיָא, לֹא תְּקִיפָא כִּהְיֵא דְּאֶתְגְּדִיל בִּיבְשָׁתָא, וְעַד בְּתִיב מְאֵרֵת חֲסֵר.

73. וְדָא אֲזִדְמָן לְגַבֵּי הָהוּא דְּמֵיָא. וְאֵע"ג דְּאֲזִדְמָן לְגַבֵּיהּ, לֹא אָגַח לְגַבֵּיהּ, אֶלָּא קוֹדֶשׁא בְּרִיךְ הוּא בְּלַחְדוֹי, דְּקָטִיל לֵיהּ מִגּוּ יָמָא, כִּמְה דְּאוֹקִימָנָא בְּגִין גִּסּוֹת רוּחָא דְּבִיהּ, כִּד"א אֲשֶׁר אָמַר לִי יְאֲרִי וְגו'.

4. "For Hashem will pass through...on the lintel, and on the two side posts"

Rabbi Shimon tells us why God required the sign of blood to be placed outside the entrance so that He would pass over Yisrael's houses when He killed the Egyptians. He says that idol worshipping is the only thing which is punished without a person having had to commit an action of some kind. The blood placed on the three places of the lintel and side posts corresponds to the three columns. There is some discussion of the color of the columns and the color of blood, and of the two bloods of Passover and Circumcision that correspond to Mercy and Judgment. At the same time that the Egyptians were being killed, Yisrael were being healed from their circumcision. We are told that the entrance, in "And Hashem will pass over on the entrance," is the opening to draw the spirit and the body, which opening is only freed upon circumcision. Rabbi Aba says that when "pass through" is written, as in "And Hashem will pass through to smite Egypt," it always means that God passed down through the emanations of the Sfirot to perform either Judgment or Mercy.

74. "For Hashem will pass through to smite Egypt..." (Shemot 12:23) We learned, as Rabbi Yosi said, that this passage is difficult. Could it be that first "He sees the blood" and then He "will pass over" (Ibid.), which means He made a sign? If you say it is because of the commandment to place the blood, then why WAS IT PLACED outside THE DOOR, and why on the lintel and two side posts? WHY DID HE NEED THIS? IS NOT EVERYTHING REVEALED BEFORE THE HOLY ONE, BLESSED BE HE? It is written: "He reveals the deep and secret things" (Daniel 2:22). And why did He have to have to reveal the blood on the lintel and two side posts?

74. וְעַבְר יִי' לְנִגּוֹף אֶת מִצְרַיִם וְגו'. תִּנָּא א"ר יוֹסִי, הָאִי קָרָא קִשְׁיָא, וְכִי וְרָאָה אֶת הַדָּם וְאֶח"כ וּפְסָח, דְּמִשְׁמַע דְּסִימָנָא הוּא דְּעֵבִיד. וְאִי תִּימָא בְּגִין דְּמָא דְּאִיהוּ מִצּוֹה, אִמָּאִי לְבַר. וְאִמָּאִי בְּתִלְת דּוּכְתֵי דְּפִתְחָא. וְהָא בְּתִיב הוּא גְלִי עֲמִיקְתָּא וְגו'. וּמ"ט בְּעָא דְּאֶתְגְּלִיא דְּמָא עַל הַמִּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת.

75. HE ANSWERS: But we studied that it is written: "And when Hashem saw it, He abhorred them" (Devarim 32:19), and also, "And Hashem saw that the wickedness of man was great in the earth" (Bereshheet 6:5). Yet we learned that providence is not seen above unless an action below becomes manifest from it. Before an action is done below, there is no looking to punish, except for the thought of idolatry, WHICH IS PUNISHED WITHOUT AN ACTION, as is written: "Take heed to yourselves, that your heart be not deceived" (Devarim 11:16). After the action is done, providence is aroused. Therefore everything, both good and bad, depends upon action.

76. Rabbi Yosi said: All the marketplaces of Egypt were full of idols. Moreover, every house had kinds OF WITCHCRAFTERS who with their witchcraft connected with the lower crowns that were below to arouse the Impure Spirit amongst them.

77. We have learnt the secret meaning of it. It is written: "And take a bunch of hyssop, and dip it in the blood that is in the basin, and touch with it the lintel and two side posts..." (Shemot 12:22). HE ASKS: Why a bunch of hyssops? HE ANSWERS: In order to destroy the Impure Spirit from among them and to indicate on their houses at these three places the Complete Faith, one on this side and one on that side - ON THE TWO SIDE POSTS THAT ALLUDE TO THE TWO COLUMNS, RIGHT AND LEFT - and one between them ON THE LINTEL THAT ALLUDES TO THE CENTRAL COLUMN. Therefore, "Hashem will pass over the door, and will not allow the Destroyer to come into your houses to smite you" (Ibid. 23), for He sees the Holy Name marked on the entrance, WHICH IS THE SECRET OF THE THREE COLUMNS.

78. Rabbi Yehuda said: If THEY ALLUDE TO THE THREE COLUMNS, why IS THIS DONE with blood? Did we not learn THAT THE COLORS OF THE THREE COLUMNS ARE white and red, and the one THAT IS BETWEEN THEM combines both colors; ITS COLOR IS GREEN LIKE THE SUN THAT COMBINES WHITE AND RED. AND WHY ARE ALL THREE COLUMNS ALLUDED TO WITH THE RED COLOR, WHICH IS BLOOD? He said to him: There were two kinds of blood, one of the Pascal sacrifice and one of circumcision AS THEY CIRCUMCISED THEMSELVES. The blood of the circumcision is Mercy, EVEN THOUGH IT IS RED, and the blood of the Pascal sacrifice is Judgment. IT THEREFORE DOES NOT DEPEND UPON COLORS IN THIS CASE.

79. Rabbi Yehuda said: It is not so, but rather as I learned that the Holy One, blessed be He, turned that blood into Mercy as though it was the white among the colors. This is the meaning of: "And when I passed by you, and saw you weltering in your blood and I said to you, 'In your blood live'..." (Yechezkel 16:6). Even though it was red, it was transformed into Mercy, for "In your blood live." IT IS NOT DEPENDENT UPON COLORS IN THIS CASE, and one therefore marked the entrance on three sides, one here, one there and one between them FOR THEY ALLUDE TO THE THREE COLUMNS.

75. אֵלֶּא תֵּנָא, כְּתִיב, וַיֵּרָא יי' וַיִּנְאֹץ, וְכְתִיב, וַיֵּרָא יי' כִּי רַבָּה רַעַת הָאָדָם בָּאָרֶץ. וְתִנִּינָן לֹא אֶתְחֹזִי אֲשַׁחֲוֶתָא דְלַעִילָא, אֵלֶּא כִּד אֶתְחֹזִי לְתַתָּא עֹבְדָא דְאֶתְעֵבִידוּ עֹבְדָא מִנִּיהּ וְעַד דְּעֵבְרִין עֲבָדָא לְתַתָּא לֹא מְשִׁיחִין לְאַבְאָשָׁא, בִּר הִרְהוּרָא דַע"ז, דְּכְתִיב הִשְׁמֵרוּ לָכֶם מִן יַמְתָּה לְבַבְכֶם. וּמִדְּאֶתְעֵבִיד עֹבְדָא, אֲשַׁחֲוֶתָא דְלַעִילָא אֶתְעַר, וּבִגִּין כֶּךָ, כֻּלָּא, בֵּין לְטַב וּבֵין לְבִישׁ, בְּעֹבְדָא תְלִיא מְלֵתָא.

76. א"ר יוסי, כָּל שוּקֵי מִצְרַיִם, מְלִיִּין טַעוּן הוּוּ, וְעוֹד דְּבָכֵל בֵּיתָא וּבֵיתָא, הוּוּ שְׂכִיחֵי זִינִין, דְּמִתְקַטְרִי בְּחִרְשִׁייהוּ, בְּאִינוּן כְּתָרִין תַּתָּאִין דְּלְתַתָּא, וּמִתְעִרִין רוּחַ מְסֻבָּא בְּגוּוֹיֵיהוּ.

77. וְרָזָא דְּמֵלָה תֵּנָא, כְּתִיב, וּלְקַחְתֶּם אֶגְדַּת אֲזוּב וּטְבַלְתֶּם בָּדָם אֲשֶׁר בְּסֹף וְהִגַּעְתֶּם אֶל הַמִּשְׁקוֹף וְאֶל שְׁתֵּי הַמְּזוּזוֹת. אֶגְדַּת אֲזוּב לְמָה. בְּגִין לְבַעֲרָא רוּחַ מְסֻבָּא מִבִּינֵייהוּ, וּלְאַחֲזָא בְּפִתְחֵיהוּ, בְּהַנִּי תֵּלַת דְּוִכְתֵּי, מְהִימְנוּתָא שְׁלִימְתָא. חַד הֶכָא, וְחַד הֶכָא, וְחַד בְּגוּוֹיֵיהוּ בְּגִין כֶּךָ, וּפְסַח יי' עַל הַפֶּתַח וְלֹא יָתֵן הַמִּשְׁחִית לְבֹא אֶל בְּתִיכֶם לְנֹגֹף, מִשּׁוּם דְּחִמֵּי שְׁמָא קְדִישָׁא רְשִׁים עַל פֶּתַחָא.

78. א"ר יְהוּדָה, אִי הָכִי אֲמַאי דְּמָא, דְּהָא תִּנִּינָן, חֲזוֹר וְסוּמָק וְחַד דְּכֻלִּיל בִּינֵי גוּוֹנֵי. א"ל, תְּרִי דְּמִי הוּוּ, חַד דְּמִילָה, וְחַד דְּפִסְחָא. דְּמִילָה רַחֲמֵי. דְּפִסְחָא דִּינָא.

79. א"ר יְהוּדָה, לָאו הָכִי, אֵלֶּא כְּמָה דְּאוּלִּיפְנָא, דְּאַחֲזִר הֵוָּא דְּמָא קוּדְשָׁא בְּרִיךְ הוּא לְרַחֲמֵי, כְּאִילוּ הוּוּ חֲזוֹר בְּגוּ גוּוֹנֵי הַה"ד, וְאַעְבּוֹר עָלֶיךָ וְאַרְאֵךְ מִתְבּוֹסֶסֶת בְּדַמִּיךָ וְאוֹמֵר לָךְ בְּדַמִּיךָ חַי וְגו'. וְאַע"ג דְּהוּוּ סוּמָקָא, אֶתְחֹזֵר לְרַחֲמֵי, דְּכְתִיב בְּדַמִּיךָ חַי. וּבג"כ, רְשִׁים פֶּתַח פֶּתַח סְטְרִין, חַד הֶכָא, וְחַד הֶכָא, וְחַד בִּינֵייהוּ.

80. Rabbi Chizkiyah learned that two types of blood appeared, THE BLOOD OF THE PASSOVER AND THE BLOOD OF CIRCUMCISION, which correspond to two crowns, MEANING SFIROT, that appeared above at that time - WHICH ARE THE TWO COLUMNS, CHESED AND GVURAH. Rabbi Yosi said: THEY CORRESPOND TO one crown that combines the two concealed sides, NAMELY, Mercy and Judgment.

81. Rabbi Aba said: The Holy One, blessed be He had compassion for His children on many occasions. A man made a house and the Holy One, blessed be He, said to him: 'Write My Name and place it on your door so when you sit in your house, I will sit outside by your door to guard you.' Here AT PASSOVER, He said: 'Mark on your entrance the secret of Faith in Me,' NAMELY THE THREE COLUMNS ON THE TWO SIDE POSTS AND ON THE LINTEL, AS MENTIONED. 'Sit in your house and I will guard you from outside,' as it is written: "And none of you shall go out at the door entrance of his house until the morning...and when He sees the blood on the lintel, and on the two side posts, Hashem will pass over the door, and will not allow the Destroyer to come into your house to smite you" (Shemot 12:22-23). SO WE SEE THAT THE HOLY ONE, BLESSED BE HE, GUARDED THEM FROM OUTSIDE.

82. Rabbi Aba also said: they made the semblance of the Holy Name Hei at the time, NAMELY THREE LINES - TWO ON THE SIDE POSTS AND ONE ON THE LINTEL ABOVE - WHICH RESEMBLES THE FORM OF THE LETTER HEI, WHICH IS MALCHUT. THEREFORE, as the Holy Name changed at that time to be of Judgment AGAINST THE EGYPTIANS, so did the blood change at that moment into Judgment, as written: "and when He sees the blood on the lintel, and on the two side posts." For everybody's mark was red, WHICH ALLUDES TO JUDGMENT, to show THAT EVEN THOUGH IT WAS MERCY FOR YISRAEL, it changed to Judgment to wreak revenge AGAINST THE EGYPTIANS

83. The secret of this matter is that they had to display below in the same manner it was above at the time-if it was Mercy, then Mercy, if Judgment, then Judgment. Since ABOVE THERE WAS JUDGMENT AGAINST EGYPT, it is written: "And dip it in the blood that is in the basin, and touch with it the lintel..." (Shemot 12:22), FOR BLOOD ALLUDES TO JUDGMENT. About the future time to come, it is written: "Who is this that comes from Edom, with crimsoned garments from Botzrah" (Yeshayah 63:1), for He will show Judgment to them all to wreak revenge. HIS GARMENTS WILL THEN REDDEN WITH BLOOD.

84. "And none of you shall go out at the door of his house until the morning." HE ASKS: What is the reason THAT THEY WERE PROHIBITED TO GO OUT OF THEIR HOUSE DOOR? HE ANSWERS: We learned that a person should not go in the market place and be in the market place at the time when Judgment hovers over the city, because once the Destroyer has been granted permission, whomever he meets comes to harm. THEREFORE, since there was Judgment FOR THE EGYPTIANS, they must not go out.

80. תַּאֲנִי ר' חֲזַקְיָה, תְּרִין דְּמֵי אֶתְחָזֵּז, לְקַבֵּל תְּרֵי כְּתִירִין, דְּאֶתְחָזֵּז לְעִילָא בְּהֵיא שְׁעָתָא. א"ר יוֹסִי, חָד כְּתָרָא דְכִלְיָא בְּתִירִין סִטְרִין טְמִירִין, בְּרַחֲמֵי דְדִינָא.

81. אָמַר רַבִּי אָבָא, בְּכֻמָּה אֶתְרִין חֶסֶד קוּדְשָׁא בְּרִיךְ הוּא עַל בְּנוֹי: עֶבֶד בְּרַ נֶשׁ בֵּיתָא, וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר לֵיהּ, כְּתוּב שְׁמִי, וְשׁוּי לְפִתְחָךְ, וְאַתָּה שְׂרִי לְגוּ בֵּיתָא, וְאַנָּה אוֹתִיב לְבַר בְּפִתְחָךְ לְנִטְרָא לָךְ. וְהִכָּא אָמַר, רָשִׁים עַל פִּתְחָא רָזָא דְמַהִימְנוּתָא דִּילִי, וְאַתָּה שְׂרִי לְגוּ בֵּיתָךְ, וְאַנָּה נָטִיר לָךְ לְבַר, דְּכִתְיִב וְאַתָּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר, וְכִתְיִב וּרְאָה אֶת הַדָּם עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת וּפָסַח ד' עַל הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לְבֹא אֶל בְּתִיכֶם לְנֹגוֹף.

82. תו אָמַר רַבִּי אָבָא, כְּגוּוֹנָא דְשִׁמְא קְדִישָׁא הָ עֶבְדוּ בְּהֵיא שְׁעָתָא. מַה שְׁמָא קְדִישָׁא אֶתְחָזֵּר בְּהֵיא שְׁעָתָא דִּינָא, אוּף הִכִּי אֶתְחָזֵּר הָאִי דְמָא בְּהֵיא שְׁעָתָא דִּינָא, דְכִתְיִב וּרְאָה אֶת הַדָּם עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת, רְשִׁימָא דְכִלְהוּ סוּמְקָא, לְאֶתְחָזָה, דְּהָא אֶתְחָזֵּר בְּדִינָא, לְמַעַבְד נּוֹקְמִין.

83. וְרָזָא דְמַלְהָ, כְּגוּוֹנָא דְהוּי לְעִילָא בְּהֵיא שְׁעָתָא, כְּדִ בְּעִי לְאֶתְחָזָה לְתַתָּא, אִי רַחֲמֵי רַחֲמֵי, וְאִי דִינָא דִינָא, הִדָּא הוּא דְכִתְיִב, וְטַבְלָתָם בְּדָם אֲשֶׁר בִּסֹּף וְהִגַּעְתָּם וְגו'. וְלִזְמַנָּא דְאַתִּי בְּתִיב, מִי זֶה בָּא מֵאֲדוּם חֲמוּץ בְּגָדִים מִבְּצָרָה. דְּזִמִּין לְאֶתְחָזָה כִּלְהוּ דִּינָא לְמַעַבְד נּוֹקְמִין.

84. וְאַתָּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר. מֵאִי טַעְמָא, מִשּׁוּם דְּתַנִּינָן, אָמַר רַבִּי יִצְחָק, לֹא לִיבְעִי לֵיהּ לְאִינֶשׁ לְמִיזֵל בְּשׁוּקָא, וְלֹא שְׁתַּבָּחָא בְּשׁוּקָא, בְּזִמְנָא דְדִינָא תִּלְיָא בְּמַתָּא, דְּכִיּוֹן דְּרִשּׁוּתָא אֲתִיְהִיב לְמַחְבְּלָא, מֵאֵן דְּפָגַע בֵּיהּ אֲתִיָּק. וְהִכָּא מִשּׁוּם דְּדִינָא אֲשַׁתַּבַּח, לֹא בְּעִי לְנַפְקָא לְבַר.

85. We learned, as Rabbi Yosi said, in the same place where there was Judgment for the Egyptians, there also was Mercy for the children of Yisrael. This is the meaning of: "And when I see the blood, I will pass over you" (Shemot 12:13). So have we learned that throughout the holy crowns above, as there is Judgment in them, so is Mercy simultaneously. Rabbi Chizkiyah taught that it is written: "And Hashem will smite Egypt, He shall smite and heal" (Yeshayah 19:22), MEANING the smiting of Egypt and the healing of Yisrael. HE ASKS what is the healing for, AND ANSWERS they needed healing from their circumcision.

86. We learned that the children of Yisrael were healed at the same moment the Egyptians were smitten. Rabbi Yosi said, we learned the verse: "Hashem will pass over the door." Why does it say "over the door," when it should have stated: 'Hashem will pass over you'? HE ANSWERS: Rather, "over the door," refers to the actual door, the opening of the body. And what is the opening of the body? Say it is the circumcision, MEANING THAT HE HEALED IT.

87. Rabbi Shimon said: at midnight, the male is awakened towards the holy crown, WHICH IS MALCHUT. Who is that male? He is supreme Chesed OF ZEIR ANPIN, as is known that one does not come about without the other. EVEN THOUGH THE NIGHT IS THE ASPECT OF MALCHUT ALONE, IT WILL NEVER OCCUR THAT MALCHUT SHALL BE WITHOUT ZEIR ANPIN, HER HUSBAND. Therefore, MALCHUT smites and ZEIR ANPIN heals at the same time.

88. And it is written: "Hashem will pass over the door," NAMELY the known door, THE DOOR OF THE BODY AS MENTIONED ABOVE. What is the door, WHY IS IT CALLED DOOR? It is the opening to draw the spirit and the body, BECAUSE THEY WERE BORN FROM THERE. Come and behold: until Abraham was circumcised, he was shut off and closed from all sides, AND WAS NOT ABLE TO BEGET IN HOLINESS. As soon as he was circumcised, everything in him opened up, and he was no longer blocked and closed as before.

89. And this is the secret that we learned: "As he sat in the tent door" (Beresheet 18:1), because Yud was revealed. HE ASKS: Why does he say so? HE ANSWERS: But Rabbi Yitzchak says, by this revealing OF THE YUD, He caused Chesed to dwell in Righteousness. This is the entrance of the supernal holy Tabernacle, WHICH IS MALCHUT. This is understood from "the tent," meaning the specific tent, WHICH IS MALCHUT CALLED 'TENT'.

90. Rabbi Elazar said: When this Yud was revealed, ABRAHAM was given the news and was blessed at the tent door, which is Righteousness, NAMELY MALCHUT that was sweetened with Chesed. This is the meaning of: "in the heat of the day," as DAYTIME is the time when Chesed reigns, which is the portion of Abraham, SINCE ABRAHAM IS A CHARIOT TO CHESD OF ZEIR ANPIN. How do we know that the tent door, WHICH IS MALCHUT, was mellowed with Chesed by the powers of Abraham? IT IS BECAUSE it is written: "And Hashem blessed Abraham in all things (Heb. bakol)" (Beresheet 24:1). BAKOL IS MALCHUT sweetened with Chesed BY ABRAHAM after Yud was revealed in him THROUGH CIRCUMCISION.

85. תָּנִיא אָמַר רַבִּי יוֹסִי, בְּהֵוּא מִמֶּשׁ דְּאַשְׁתַּכַּח דִּינָא לְמִצְרָאִי, בְּהֵוּא מִמֶּשׁ אֲשֶׁתַּכַּח רַחֲמֵי לְיִשְׂרָאֵל, הָדָא הוּא דְכְתִיב, וְרָאִיתִי אֶת הַדָּם וּפָסַחְתִּי עֲלֵיכֶם. וְכֵן תֵּנָא, בְּכָל אֵינוֹן בְּתֵרִין קְדִישִׁין דְּלַעֲיִלָא, כְּמָה דְּאַשְׁתַּכַּח דִּינָא, אֲשֶׁתַּכַּח רַחֲמֵי, וְכֹלָא בְּשַׁעְתָּא חֲדָא. תֵּנָא רַבִּי חִזְקִיָּה, כְּתִיב, וְנִגַּף יוֹ' אֶת מִצְרַיִם נִגּוֹף וְרַפָּא. נִגּוֹף לְמִצְרַיִם, וְרַפָּא לְיִשְׂרָאֵל. מֵאִי וְרַפָּא. מֵאִי שְׁנִימוּלוּ צְרִיכִים רַפּוּאָה.

86. וְתֵנָא, בְּאוֹתָהּ שַׁעַה שְׁנִגְפוּ מִצְרָאִי, בְּאוֹתָהּ שַׁעַה נִתְרַפְּאוּ יִשְׂרָאֵל. דְּתֵנִיא אָמַר רַבִּי יוֹסִי, מ"ד, וּפָסַח יוֹ' עַל הַפֶּתַח, מֵאִי עַל הַפֶּתַח. וּפָסַח יוֹ' עֲלֵיכֶם מִבְּעֵי לֵיהּ. אֲבָל עַל הַפֶּתַח, עַל הַפֶּתַח מִמֶּשׁ זֶהוּ פֶתַח הַגּוֹף. וְאִי זֶהוּ פֶתַח הַגּוֹף. הָוִי אוֹמֵר זֹו מִיִּלְהָ.

87. רַבִּי שִׁמְעוֹן אָמַר, בְּשַׁעְתָּא דְּאַתְפַּלֵּג לִילֵיָא, וְכִתְרָא קְדִישָׁא אֲתַעֵר לְגַבְהָ דְּכוּרָא. וּמֵאֵן דְּכוּרָא. חֶסֶד עֲלָאָה, דְּמִשְׁמַע, דְּדָא בְּלָא דָּא לֹא סִלְקָא, וּבְגִין דָּא, דָּא מַחִי, וְדָא מְסִי, וְכֹלָא בְּשַׁעְתָּא חֲדָא.

88. וְכְתִיב, וּפָסַח יוֹ' עַל הַפֶּתַח הַיְדוּעַ. מֵאִי הַפֶּתַח, מִשּׁוּם דְּאִיהוּ פֶתַח וּמִשִּׁיכָא דְרוּחָא וְגוֹפָא, וְתָא חַיִּי, עַד לֹא אֲתַגְזֹר אֲבִרְהָם, הוּא אָטִים וְסִתִּים מְכָל סְטֻרִי. מִדְּאֲתַגְזֹר אֲתַפַּתַּח מְכָלָא, וְלֹא הָוִי אָטִים וְסִתִּים בְּקִדְמִיתָא.

89. וְהֵינֵנוּ רְזָא דְּתַנִּינָן, וְהוּא יֹשֵׁב פֶתַח הָאֵהָל. מִשּׁוּם דְּאַתְגְּלִיָּא יוֹ"ד. מֵאִי קָא מִיּוּרִי. אֵלָא אָמַר רַבִּי יִצְחָק דְּהוּא אֲשֵׁרִי בְּגִלּוּיָא דָּא, חֶסֶד בְּצִדְקָא. וְדָא הוּא פֶתַח, דְּמִשְׁכְּנָא עֲלָאָה קְדִישָׁא, מִשְׁמַע דְּכְתִיב הָאֵהָל, הָאֵהָל הַיְדוּעַ.

90. אָמַר רַבִּי אֱלֶעָזָר, כִּד אֲתַגְּלִיָּא הָאִי יוֹ"ד, אֲתַבְּשֵׁר, וְאֲתַבְּרֵן בְּפֶתַח הָאֵהָל, דְּהִיא צִדְקָא, לְאַתְבַּסְמָא בְּחֶסֶד"ד. הָדָא הוּא דְכְתִיב, כָּחוֹם הַיּוֹם, דְּהוּא שַׁעְתָּא דְּשִׁלְטָא חֶסֶד, חוּלְקָא דְּאֲבִרְהָם. וּמ"ל דְּהִיא פֶתַח הָאֵהָל, אֲתַבַּסֵּם לְקַבְּלִיהָ דְּאֲבִרְהָם. דְּכְתִיב, וַיּוֹ בֵּרַךְ אֶת אֲבִרְהָם בְּכָל, דְּאַתְבַּסֵּם בְּחֶסֶד"ד, מִדְּאֲתַגְּלִיָּא יוֹ"ד.

91. Rabbi Aba said: "As he sat in the tent door," is similar to: "And Hashem blessed Abraham in all things (Heb. bakol)." As THE TENT door IS MALCHUT THAT IS CALLED "BAKOL." It is the tenth crown, WHICH IS MALCHUT. 'CROWN' MEANS A SFIRAH. "In the heat of the day" MEANS as the Sfirah of Chesed THAT IS CALLED 'DAY' was given to him, SO DID HE MERIT THE TENT DOOR, FOR CHESED OPENS MALCHUT CALLED 'TENT', SO IT CAN ILLUMINATE. As he sits IN CHESED, THAT IS CALLED 'DAY', so does he sit IN MALCHUT THAT IS CALLED 'THE TENT DOOR', because one does not rise without the other.

92. Another explanation FOR, "For Hashem will pass through to smite Egypt." THE MEANING OF "pass through" is that He went over the line of Judgment of the crowns that were connected with other crowns above, and disconnected them from their sustenance. THUS THE HOLY ONE, BLESSED BE HE, forwent His ways, NAMELY, HE DISRUPTED THE EVOLUTION OF THE CROWNS, in order to perform Judgment BY EGYPT, and to guard Yisrael. It is so wherever it is written: "He will pass through"; "I will pass through"; "He passed through." IT INDICATES THAT the Holy One, blessed be He, forwent His ways, MEANING THE ORDER OF THE EVOLUTION OF THE SFIROT, either to perform Judgment or for Mercy. Here, "He will pass through," MEANS to perform Judgment, while, "And Hashem passed by BEFORE HIM..." (Shemot 34:6) is in order to have mercy.

5. "And it came to pass, that at midnight"

Rabbi Chiya and Rabbi Yosi pause during their travelling to pray, because it is important to be punctual about the Minchah service. As they continue on, Rabbi Yosi is contemplating leadership, and says that the world gains from good leaders and suffers from bad ones, and yet if the bad leader is punished for his sin, then the people are spared. After it turns dark, the rabbis sit under a tree in some fear, until at midnight they see a doe, crying and then they hear shouting, a voice saying that their Master is going into the Garden of Eden to rejoice with the Righteous. After this event, Rabbi Yosi returns to the story of the Passover, and wonders why the slaughter of the firstborn was not done in the daytime so everyone could see it, and why all were killed rather than just those kings and ministers and warriors who cause war. They wait until daylight and then go to Rabbi Shimon for an answer. Rabbi Shimon is speaking about the philosophies of the other nations of the world, and says that their faith is as nothing, since they comprehend neither supernal mysteries nor lower wisdom. He turns to the story of Creation, and says that God created the heavens with His right hand, Chesed, and that He created the earth with His left hand, Judgment. It is "this," Malchut, that draws them together; the Sfirah Malchut dominates at midnight in Mercy for Yisrael and in Judgment for the heathen nations. Rabbi Shimon brings up the question of how Moses could have known it was exactly midnight, in the verse, "And it came to pass, that at midnight." He speaks of how Moses was from the highest levels, which no other man ever attained, and Moses surely knew that the night must divide in order to perform its functions; it performed its functions in the second half of the night at that time that Malchut dominates. We hear that Pharaoh, being wiser than his sorcerers, knew that Judgment would be executed against him and that his land would be destroyed. To answer Rabbi Yosi's original question about why "every firstborn" was killed, Rabbi Shimon says this means that all the upper and lower levels were broken from their dominion. Because the Egyptians were holding Yisrael by sorcery, it took the strength and dominion of God to free them. Because of the three bonds of faith, the three Covenants of Abraham, Isaac and Jacob, God saved Yisrael. Every holiday and festival and Sabbath is in memory of the deliverance from Egypt; that is the foundation and source of the Torah and all the commandments and the faith of Yisrael. Rabbi Shimon says: Why was the judgment of Egypt not by day? Because the night opened knots and did revenge, being the secret of Malchut called 'night'. Rabbi Chiya and Rabbi Yosi praise Rabbi Shimon, as being the one who can open the gates of the secrets of Wisdom. Lastly Rabbi Shimon talks about watchfulness, the watchnight, and the watchman; these allude to male and female, and wherever male and female are together all praise is directed to the male.

93. "And it came to pass, that at midnight Hashem smote all the firstborn..." (Shemot 12:29) Rabbi Chiya and Rabbi Yosi were traveling from Usha to Lod and Rabbi Chiya was riding on a donkey. Rabbi Yosi said: Let us rest here and pray, for the time for Minchah ('the afternoon service') has come. And we have learned that one should always be punctual about the Minchah service. Why DOES HE HAVE TO BE punctual? Because it is the time when Judgment is impending over the world, and one must concentrate his mind. Rabbi Chiya got down FROM THE DONKEY and prayed.

91. אָמַר רַבִּי אַבָּא, וְהוּא יוֹשֵׁב פֶּתַח הָאֵהָל, כְּמָה דְּכִתְיִב וַיּוֹךְ אֶת אֲבִרָהֶם בְּכֹל. דְּדָא הוּא פֶּתַח קְדִישָׁא, כְּתִירָא עֲשִׂירָא. כְּחֹם הַיּוֹם, כְּמָה דְּאִתְיָהִיב לֵיהּ כְּתִירָא דְּחֶסֶד, דְּדָא הוּא דְּכִתְיִב כְּחֹם הַיּוֹם. כְּמָה דִּיתִיב בְּהָא, כֵּךְ יִתִּיב בְּהָא, דְּלֹא סָלִיק הָאִי בְּלֹא הָאִי.

92. ד"א וְעֵבֶר יִי לְנֹגֹף אֶת מִצְרַיִם. מֵאִי וְעֵבֶר. דְּעֵבֶר עַל שְׁוֵי דִּינָא דְּכִתְרִין, דְּהוּוּ מִתְקַשְׁרִי בְּכִתְרִין אַחֲרָנִין דְּלַעִילָא, וְשָׂרָא לְהוּ מְקִיּוּמֵיהוֹן, וְעֵבֶר עַל אֹרְחוֹי, בְּגִין לְמַעַבְדַּ בְּהוּ דִּינָא, וּלְנִטְרָא לְהוּ לְיִשְׂרָאֵל, וְכַדִּין הוּא, כֹּל וְעֵבֶר, וְעֵבֶרְתִּי, וְעֵבֶר, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲעֵבֶר עַל כֹּל אֹרְחוֹי, אִו לְדִינָא, אִו לְרַחֲמֵי. הֵכָא וְעֵבֶר, בְּגִין לְמַעַבְדַּ דִּינָא, הֵתִם וְעֵבֶר, בְּגִין לְרַחֲמָא.

93. וַיְהִי בַּחֲצִי הַלַּיְלָה וַיִּי הֵכָה כֹּל בְּכוֹר וְגו'. ר' חִיָּיא וְר' יוֹסִי הוּוּ אֲזָלִי מֵאוּשָׁא לְלוֹד, וְהוּוּ רַבִּי חִיָּיא רָכִיב בַּחֲמֶרָא. אָמַר ר' יוֹסִי, נִיתִיב הֵכָא וְנִצְלִי, דְּהָא מָטָא זְמַנָּא דְּעֻלּוֹתָא דְּמִנְחָה, וְתַנִּינָן, לְעוֹלָם יְהִי אָדָם זָהִיר בְּעֻלּוֹתָא דְּמִנְחָה. אָמַאי זָהִיר. מְשׁוּם דְּהִיא שְׁעָתָא דְּתַלְיָא דִּינָא וּבְעֵי ב"נ לְכוּנָא דְּעֵתִיהּ, נַחַת ר' חִיָּיא וְצִלִּי.

94. While they were still traveling, the sun was setting. Rabbi Chiya said to Rabbi Yosi: Why are you silent? Rabbi Yosi said: I was contemplating that the world exists only because of the leaders of the people. If the leaders of the people are righteous, it is good for the world and good for the people. If they are not righteous, woe to the world, woe to the people.

95. Rabbi Chiya said: It is certainly so. How do we know? Because it is written: "I saw all Yisrael scattered upon the mountains, like sheep that have no shepherd; and Hashem said, 'These have no master; let them return therefore every man to his house in peace'" (II Divrei Hayamim 18:16). HE ASKS: It says "Yashuvu" ('let them return') when it should say 'Yeshvu' ('let them sit'), and similarly, "to his house" should say 'in his house'. For THE PEOPLE were in their abode, AND WHERE WERE THEY TO RETURN?

96. HE ANSWERS: But this is what we learned. If the leader of the people is not worthy IN HIS DEEDS, the people is caught in his sin. Whence do we know - from the words: "And David spoke...Lo, I have sinned, and I have done perversely; but these sheep, what have they done?" (II Shmuel 24:17). So David sinned and Yisrael suffered. If the chief of the people is caught in his sin, then the people is spared, as Judgment no longer dwells upon them, as the passage says: "And Hashem said, 'These have no master,'" meaning there are no leaders for the people, BECAUSE ACHAV WAS SLAIN. THEREFORE, "let them return therefore every man to his house in peace" from the path, AND EVEN THOUGH JUDGMENT HAS RIDDEN ON THEM IN THIS PATH, SINCE THEIR LEADER WAS SLAIN AND CAUGHT IN HIS SIN, THEY WILL RETURN IN PEACE. They are all saved if their leader is caught. It was decreed that, because he joined with Achav, even Yehoshafat would have been punished, were it not for his crying, as is written: "And Yehoshafat cried out" (I Melachim 22:32).

97. While they were still traveling, it became dark. They said: What shall we do? If continue traveling, it is ALREADY dark and, if we stay IN OUR PLACE, it is frightening. They turned off from the road and sat under a tree. They rested and discussed Torah there, and did not sleep.

98. At midnight they saw a doe passing before them, shouting and crying out loud. When they heard it, Rabbi Chiya and Rabbi Yosi got up and trembled. They heard a voice announcing and saying: Those who are awake rise, those who sleep awake. Worlds, prepare for Your Master. For your Master is going out to Garden of Eden, which is His palace, NAMELY MALCHUT, to delight with the Righteous, as it is written: "And in His temple everyone speaks of His glory" (Tehilim 29:9).

99. Rabbi Chiya said: Now it is exactly midnight, and this voice THAT WE HEARD is the voice that emerges and causes pain to the doe above, WHICH IS MALCHUT, and below, as it is written: "The voice of Hashem makes the hinds to calve" (Ibid.). Fortunate are we to hear this.

94. עד דהוּ אַזְלִי, נְטָה שְׁמֶשׁא לְמוֹעֵל. א"ר חִיָּיא לר' יוֹסִי אָמַאי אֵת שְׁתִּיק. א"ר יוֹסִי, מִסְתַּבֵּל הוּינָא בְּדַעְתָּאִי, דְּלִית עֲלֵמָא מִתְקוּימָא, אֲלֵא עַל רִישִׁיהוּן דְּעַמָּא. אִי רִישִׁי עַמָּא זָכְאִין, טַב לְעַלְמָא, טַב לְעַמָּא. וְאִי לֹא זָכְאִין, וְוִי לְעַלְמָא, וְוִי לְעַמָּא.

95. א"ר חִיָּיא, וְדֹאֵי כֶּךָ הוּא, מְנַלָּן. דְּכִתִּיב, רִאִיתִי אֵת כָּל יִשְׂרָאֵל נְפוּצִים עַל הַהָרִים כִּצְאָן אֲשֶׁר אֵין לָהֶן רוּעָה וַיֹּאמֶר יי לֹא אֲדוֹנִים לְאַלֶּה וְשׁוּבוּ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם. וְשׁוּבוּ, יִשְׁבוּ מִבְּעֵי לִיה. לְבֵיתוֹ, בְּבֵיתוֹ מִבְּעֵי לִיה. דִּהָא בְּאַתְרֵיהּ קוּימִי.

96. אֲלֵא הֵכִי תִגִּין, אִי רִישָׁא דְּעַמָּא לֹא זָכִי, עַמָּא מִתְפָּסֵן בְּחוּבִיה. מְנַלָּן. דְּכִתִּיב, וַיֹּאמֶר דָּוִד וְגו' הִנֵּה אֲנֹכִי חָטָאתִי וְאֲנֹכִי הָעוֹתִי וְאַלֶּה הִצְאָן מֶה עָשׂוּ, דָּוִד חָב, וְיִשְׂרָאֵל סָבְלוּ. וְאִי רִישָׁא דְּעַמָּא מִתְפָּס בְּחוּבִיה, עַמָּא מִשְׁתַּזְבֵּן. דִּהָא דִּינָא לֹא שְׂרִיא עָלֵיהּ. דְּכִתִּיב, וַיֹּאמֶר יי לֹא אֲדוֹנִים לְאַלֶּה, כְּלוּמַר, אֵלֹו לֹא הוּוּ רִישִׁין לְעַמָּא, מֵהֵאִי אֹורְחָא יִשְׁבוּ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם. כְּלָהוּ מִשְׁתַּזְבֵּן, אִי רִישִׁיהוּן מִתְפָּסֵן. וְאַפִּילוּ יְהוֹשָׁפָט אֲתַגְזֹר עָלֵיהּ לְאַתְעֲנָשָׁא, מִשּׁוּם דְּאַתְחַבֵּר בְּאַחָב. אִי לֹאוּ הָהוּא צוּחָא, דְּכִתִּיב, וַיִּזְעַק יְהוֹשָׁפָט.

97. עד דהוּ אַזְלִי רִמַּשׁ לִילִיא, אָמְרוּ, מַה נַּעֲבִיד, אִי נִיזִיל חֲשַׁךְ לִילִיא, אִי נִיתִיב דְּחֵלָא הוּא. סְטוּ מְאֹורְחָא, יִתְבוּ תַּחוֹת אֵילָנָא חַד. וַיִּתְבוּ וְהוּוּ אָמְרִי מִלִּי דְּאוּרִינָא, וְלֹא דְּמִיכּוּ.

98. בְּפִלְגוֹת לִילִיא, חָמוּ חַד אֵילָתָא דְּעִבְרָא קְמִייהוּ, וְהוּוּ צוּחַת וּרְמִיאת קִלִּין שְׁמַעוּ, קְמוּ ר' חִיָּיא וּר' יוֹסִי וְאֹדְעֵזְעוּ. שְׁמַעוּ חַד קֵלָא דְּמִכְרָזָא וַאֲמַר, מִתְעַרִּין קוּמוּ. נִימִין אֲתַעְרוּ. עַלְמִין, אֹודְמָנוּ לְקַדְמַת מְרִיכּוֹן. דִּהָא מְרִיכּוֹן מִפִּיק לִג"ע, דְּאִיהוּ הִיכְלִיה, לְאַשְׁתַּעֲשַׂע אִם צְדִיקָא, דְּכִתִּיב וּבְהִיכְלוֹ כְּלוֹ אוֹמֵר כְּבוֹד.

99. א"ר חִיָּיא, הִשְׁתָּא פִּלְגוּ דְּלִילִיא מִמַּש. וְקֵלָא דָּא, הוּא קֵלָא דְּנֶפֶק, וְכָאִיב אֵילָתָא דְּלַעִילָא וְתַתָּא, דְּכִתִּיב קוֹל יי יְחֻלֵּל אֵילוֹת. זָכָא חוּלְקָנָא, דְּזִכִּינָא לְמִשְׁמַע דָּא.

100. Come and behold the secret of the matter. At the time that the Holy One, blessed be He, is revealed over the Garden, the whole Garden gathers, NAMELY ALL THE RIGHTEOUS IN THE GARDEN, but does not separate from Eden, WHICH IS CHOCHMAH. Springs emerge from this Eden, NAMELY THE ILLUMINATION OF CHOCHMAH, to many ways and paths, FOR THE CONCEPTION OF THE RIGHTEOUS. This Garden is called 'The Bundle of Life', where the Righteous derive pleasure from the illumination of the World to Come. And at that time, the Holy One, blessed be He, reveals Himself to them.

101. Rabbi Chiya and Rabbi Yosi sat down. Rabbi Yosi said: Many a time I asked about the words: "And it came to pass, that at midnight Hashem smote all the firstborn in the land of Egypt..." Why did this not happen by day so the miracle would be visible to all? And why did all these weaklings behind the millstones and the lambs of the sheep die? And why did not only kings, princes and soldiers die, as it was by the episode of Sancheriv, of which it is written: "the Angel of Hashem went out and smote in the camp of Ashur..." (II Melachim 19:35). We learned that they were all kings, princes, ministers and officers, and the might of a single messenger of the Holy One, blessed be He, was seen there even greater THAN THIS MIRACLE THAT WAS DONE BY HIS OWN HAND. IT SEEMS THAT His miracle should have been even more GREAT.

102. He said to him: You asked well, and I have heard nothing about this. So I have nothing to say. But since we were worthy of all this, and the way was set before us, let us go to Rabbi Shimon bar Yochai as I have heard he is cleansing the market places of the city of Tiberias. They stayed until daybreak. When it became light, they got up and went. When they reached him, they found him sitting with a book of homiletics in his hand.

103. He opened the discussion, saying: "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity" (Yeshayah 40:17). HE ASKS: Since it said, "All nations before Him are as nothing," why is it written also, "And they are counted to Him less than nothing, and vanity"? AND HE ANSWERS: I have learned the philosophies of all the nations of the world, whose Faith is as nothing. They conceive neither the upper LEVELS nor the lower. They place for themselves a Faith of foolishness; "and they are counted to Him less than nothing, and vanity" like chaff that turns in the wind and rolls during the summer IN THE FIELDS empty, FOR IT HAS NO CONTENTS AT ALL. This is the meaning of: "And all the inhabitants of the earth are reputed as nothing" (Daniel 4:32).

104. He again opened the discussion, saying: "In the beginning Elohim created the heavens and the earth" (Bereshheet 1:1). The first "Et" ('the') is the right hand of the Holy One, blessed be He, and that Et ('the') is His left hand. I learned that the Holy One, blessed be He, stretched His right hand - WHICH IS CHESED - and created the heavens, and stretched His left hand - WHICH IS JUDGMENT - and created the earth. This is the meaning of: "My hand also has laid the foundation of the earth, and My right hand has spanned the heavens: when I call to them, they stand up together" (Yeshayah 48:13).

100. וְתָא חַזִּי רִזָּא דְּמַלְהָ, בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַחְזִי עַל גִּנְתָּא, כָּל גִּנְתָּא אֲתַכְנֹשׁ, וְלֹא מִתְפָּרֵשׁ מֵעֶדֶן. וּמַהֲאִי עֶדֶן מְבוּעֵי נִפְקִין, לְכַמְהָ אֲוִרְחִין וְשְׁבִילִין, וְהֵאִי גִנְתָּא, אֲתַקְרִי צְרוּרָא דְּחַיִּי, דְּתַמֵּן מִתְעַדְנִין צְדִיקָיָא, מְנַהִירוּ דְּעֻלְמָא דְּאַתִּי. וּבְהֵאִי שַׁעְתָּא, קוּדְשָׁא בְּרִיךְ הוּא אֲתַגְלִי עֲלֵיהּ.

101. יִתְּבוּ ר"ח וְרַבִּי יוֹסִי, אָמַר רַבִּי יוֹסִי, בְּכַמְהָ זְמָנִין שְׁאִילְנָא, הֵאִי דְּכֶתִיב, וַיְהִי בַּחֲצִי הַלַּיְלָה וַיִּזְוֶה הָכָה כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם אֲמַאי לֹא הוּהּ בִּימְמָא, דִּיתְגְּלִי לְכָל פְּרָסוּמִי נִיסָא, וְאֲמַאי מִיתוּ כָּל אִינוּן חֲלָשֵׁי דְּכֶתֶר רַחֲוִיא, וְאִינוּן טְלִינָא דְּבִנֵּי עֲאנָא, וְלֹא מִיתוּ מַלְכֵי וּפְרִדְשֵׁכִי, וְגוֹבְרֵי מַגִּיחֵי קְרָבָא, כְּמָה דְּהוּהּ בְּסַנְחֵרִיב, דְּכֶתִיב וַיֵּצֵא מֶלֶךְ יִי' וַיַּךְ בַּמַּחֲנֶה אֲשׁוּר וְגו'. וְתַנִּינָן, כְּלָהוּ מַלְכִּין בְּנֵי מַלְכִּין רּוֹפִינּוּס וּפְרִדְשֵׁכִי, הֵתָם אֲתַחְזִי גְבוּרָתָא דְּחַד שְׁלִיחָא דִּילֵיהּ, יִתִּיר מֵהֵאִי, דְּהוּהּ יָאוּת לְמַהֲוֵי דִּילֵיהּ יִתִּיר.

102. אָמַר לֵיהּ יָאוּת שְׁאַלְתָּ, וְאַנָּא לֹא שְׁמַעְנָא מִיְדֵי בְּהֵאִי, וְלֹא אִימָא, אֲבָל הָא זְכִינָא לְכָל הֵאִי, וְאַרְחָא אֲתַתְקֵן קָמָן. אָנָּא שְׁמַעְנָא דְּרִשְׁבִּי מַדְבִּי שׁוּקִין דְּטַבְרִיָּה, נִיזִיל גְּבִיָּה. יִתְּבוּ, עַד דְּהוּהּ נִהִיר יִמְמָא. כַּד סָלִיק נְהוּרָא, קָמוּ וְאִזְלִי. כַּד מָטוּ גְּבִיָּה. אֲשַׁכְחוּהוּ, דְּהוּהּ יִתִּיב, וְסַפְרָא דְּאַגְדָּתָא בִּידֵיהּ.

103. פִּתַּח וְאָמַר, כָּל הַגּוֹיִם כְּאִין נִגְדּוּ מֵאַפְסָא וְתַהוּ נַחֲשָׁבוּ לוֹ. בֵּינוֹן דְּאָמַר, כָּל הַגּוֹיִם כְּאִין נִגְדּוּ, לְמָה כְּתִיב מֵאַפְסָא וְתַהוּ נַחֲשָׁבוּ לוֹ. אֵלֹא אֹלִיפְנָא, דְּעַתְמִיָּהוּ דְּכָל עַמּוּן דְּעֻלְמָא, דְּמַהִימְנוּתָא דְּלַהוּן הוּא כְּאִין, דְּלֹא אֲרַבְקוּ עֲלָאִין וְתַתָּאִין, וְשׁוּיִין לְקַבְּלִיָּהוּ מַהִימְנוּתָא דְּשִׁטּוּתָא, אֲבָל מֵאַפְסָא וְתַהוּ נַחֲשָׁבוּ לוֹ, כְּהֵאִי עֲלֵעוּלָא, דְּסַחְרָא בְּרוּחָא, וּמִתְגַּלְגַּלָּא בְּקִיטָא בְּרִיקְנָא, הֵה"ד וְכָל דְּיִירֵי אֶרְעָא כְּלֹא חֲשִׁיבִין.

104. עוֹד פִּתַּח וְאָמַר, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶת דָּא יְמִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאֶת דָּא שְׁמָאלָא. אֹלִיפְנָא, דְּסֻטָּא קוּדְשָׁא בְּרִיךְ הוּא יְמִינִיהּ, וּבְרָא יְת שְׁמִיא, וְסֻטָּא שְׁמָאלָא, וּבְרָא יְת אֶרְעָא. הֵה"ד, אִף יְדֵי יְסֻדָּה אֶרֶץ וְיְמִינֵי טַפְחָה שְׁמַיִם קוּרָא אֲנִי אֱלֹהִים יַעֲמְדוּ יַחְדָּו.

105. HE ASKS: What is the meaning of THE VERSE: "They stand up together"? HE ANSWERS: If you think that these are heaven and earth THAT ARE ZEIR ANPIN AND HIS NUKVA, it is not so. THEY DO NOT STAND TOGETHER. Rather, THEY ARE right and left, SEPARATE, which are the (et) and the (et) AS MENTIONED ABOVE. THEREFORE, THE VERSE SAYS, "THEY STAND UP TOGETHER." How do they stand together? By means of "this," WHICH IS MALCHUT that rules at midnight, for then Et WHICH IS CHESED is combined with "this," WHICH IS MALCHUT, SO THEY STAND TOGETHER.

106. We learned that it is written: "He has made every (Heb. kol) thing beautiful in its time" (Kohelet 3:11). Et MEANS CHESED OF ZEIR ANPIN as we said. "kol" is as is said, "And Hashem blessed Abraham in all (Heb. kol) things" (Beresheet 24:1). We learned that "kol" is the Sfirah that is called "this," NAMELY MALCHUT that includes Et and Et AS MENTIONED EARLIER, and rules at midnight in two aspects, Mercy and Judgment - Mercy for Yisrael and Judgment for the heathen nations. AND THE SCRIPTURE SAYS, "HE HAS MADE ET KOL," SO THAT THEY WOULD BE UNITED TOGETHER, "BEAUTIFUL IN ITS TIME," NAMELY AT MIDNIGHT.

107. Rabbi Chiya opened the discussion, saying: If it pleases my master, I will say one thing, why I came. It is written: "And it came to pass, that at midnight Hashem smote every firstborn in the land of Egypt..." From this THING that Sir said, it is understood that this passage is ALSO explained in that manner. As for us, the way was propitious before us, to come and ask before you.

108. Rabbi Shimon opened the discussion, saying: "Who is like Hashem our Elohim, Who is enthroned on high...?" (Tehilim 113:5) MEANING, "Who is like Hashem our Elohim," WHO IS ZEIR ANPIN, that ascends and is crowned to settle in the holy upper crown, WHICH IS BINAH, which illumination is above all the shining lights, crowns and wreaths, FOR ALL THE MOCHIN IN THE WORLDS ARE DRAWN FROM BINAH. "and yet looks far down" (Ibid.), descending in His Sfirot from crown to crown, MEANING FROM THE RIGHT COLUMN OF BINAH TO HIS OWN RIGHT, from diadem to diadem, FROM THE LEFT COLUMN OF BINAH TO HIS OWN LEFT; from illumination to illumination, FROM THE CENTRAL COLUMN OF BINAH TO HIS OWN CENTRAL COLUMN; from luminary to luminary, FROM MALCHUT OF BINAH TO HIS OWN MALCHUT, to supervise over the upper beings IN THE HEAVENS and the lower beings ON EARTH. This is the meaning of: "Hashem looked down from heaven upon the children of man" (Tehilim 14:2).

109. Come and behold: it is written, "And it came to pass, that at midnight..." It should have said, 'approximately midnight' or "About midnight" (Shemot 11:4), as Moses had said. And YOU MAY CONTEND, as the friends said, that this is because the astrologers of Pharaoh might say that Moses was a liar, BECAUSE IT IS IMPOSSIBLE TO DETERMINE THE EXACT MOMENT OF MIDNIGHT. So the difficult question remains in three forms, and even the children of Yisrael will agree. 1) If so, it should have said, 'And Moses said, about midnight'. Why does it say, "Thus says Hashem," if Hashem said, "At midnight"? No matter how punctual he will be, they will not blame Moses, but rather the Master, because he said, "Thus says Hashem." 2) Moses said, "even to the firstborn of the maidservant that is behind the mill" (Ibid. 5), yet it was not so, but "to the firstborn of the captive that was in the dungeon" (Shemot 12:29). Regardless, even Yisrael will agree THAT HE IS A LIAR, because these things did not occur exactly AS HE SAID. 3) He said in the name of the Master, 'About midnight' but it is written: "And it came to pass, that at midnight" AND NOT 'ABOUT MIDNIGHT', AS MOSES SAID.

105. מהו יעמדו יחדו. ס"ד שמיא וארעא לאו הכי, אלא ימינא ושמאלא דאינון א"ת וא"ת, והיאך יעמדו יחדו. בזאת ההיא, דשלטא בפלגות ליליא, דכלילא א"ת בזאת.

106. ותנינן, כתיב את הכל עשה יפה בעתו. א"ת, הא דאמרן. הכל, כד"א, וי' ברכך את אברהם בכל. ותאנא, דהיא בתרא דאתקרי זא"ת, דכלילא מא"ת וא"ת. ושלטא בפלגות ליליא, בתרין סטרוי, ברחמי ודינא, רחמי לישראל, ודינא לעמין עכו"ם.

107. פתח ר' חייא ואמר, אי ניקח קמיה דמר, דנימא חד מלה, על מה דאתינא כתיב, ויהי בחצי הלילה וי' הבה כל בכור בארץ מצרים. ומהאי דאמר מר, אשתמע דהאי פסוקא בההוא מלה אתא ואנן אורחא אתתקנא קמן, למיתי למשאל קמן.

108. פתח ר"ש ואמר, מי בוי' אלהינו המגביהו לשבת וגו'. מי בוי' אלהינו, דסליק ואתעטר לאתישבא בכתרא עלאה קדישא, נהירו על כל בוציני דנהרו בתרין ועטרין. המשפילי לראות, דנחית בכתרוי, מכתרא לכתרא, מנזרא לנזרא, מנהירו לנהירו, מבוצינא לבוצינא. לאשגחא בעלאין ותתאין, הה"ד יי' משמים השקיף על בני אדם וגו'.

109. תָּא חֲזִי, כְּתִיב, וַיְהִי בַחֲצִי הַלַּיְלָה. בַּחֲצִי מִבְּעֵי לֵיה, אֹז בַּחֲצוֹת, כְּגֻוֹנָא דְאִמֵּר מֹשֶׁה. וְאִי כְּמָה דְאִמֵּרִי חֲבֵרְנָא, דְּלֹא יִימְרוֹן אֶצְטַגְנִינִי פְרַעָה, מֹשֶׁה בְּרָאִי הוּא. הָא קוּשְׁיָא בְּאַתְרֵיהּ קִיּוּמָא, בְּג' גֻּוֹנִי, דְאִפִּילוּ וְיִשְׂרָאֵל יִימְרוֹן הָכִי. חֲד, דְאִי הָכִי הוּא לֵיה לְמִימֵר וַיֹּאמֶר מֹשֶׁה בַּחֲצוֹת הַלַּיְלָה. אֲמַאי קֹאמֵר, כֹּה אָמַר יי' וְגו'. כְּמָה דְלֹא אֲתַבְּוּן שַׁעְתָּא, דְהָא לֹא יִתְפָּסוֹן בְּמֹשֶׁה, אֲלֵא בְּפִטְרוֹנָא, בְּגִין דְאִמֵּר כֹּה אָמַר יי' וְגו'. תְּרִי, דְהָא מֹשֶׁה אָמַר, עַד בְּכוֹר הַשְּׂפָחָה אֲשֶׁר אַחֲרֵי הָרְחִים, וְלֹא הוּא הָכִי, אֲלֵא עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבֵית הַבּוֹר. עכ"פ אִפִּילוּ וְיִשְׂרָאֵל נִמְי יִימְרוֹן הָכִי, דְהָא לֹא אֲתַבְּרוֹן מְלִי. תֵּלֶת דְאִיהוּ אָמַר מִשְׁמָא דְפִטְרוֹנָא בַּחֲצוֹת, וְכְתִיב וַיְהִי בַחֲצִי הַלַּיְלָה.

110. And also regarding your question, WHICH IS HEAVIER than a load an animal can carry. YOU ASKS: Why was the smiting of the firstborn at night and not by day? And why did the weaklings who were behind the millstone die? This is all a supernal secret among the reapers of the field, MEANING THOSE WHO MERITED THE PLANTS OF THE HIDDEN LIGHT THAT WERE SOWN IN MALCHUT THAT IS CALLED 'FIELD'. And it is all correct according to THE WORDS OF the faithful prophet.

110. וְעוֹד, שְׁאַלְתָּא דִּילְכוֹן, יִתִּיר עַל מְטוֹל דְּלֹא יְכִיל בְּעִירָא לְמַסְבֵּל. אֲמַאי הוּא בְּפִלְגוֹת לִילִיָא, וְלֹא בִימְמָא. וְאֲמַאי מִיתוּ כָּל אִינוֹן חֲלָשִׁין דְּבִתְרָ רַחֵיָא. אֲלֵא כָּלָא רְזָא עֲלָאָה הוּא, בֵּין מַחֲצְרֵי חֲקֵלָא, וְכָלָא אֲתַכְשֵׁר בְּנִבְיָאָה מְהִימְנָא.

111. Praiseworthy is the portion of Moses, about whom it is written: "You are fairer than the children of men, grace is poured into your lips: therefore Elohim has blessed you forever" (Tehilim 45:3). "You love righteousness, and hate wickedness. Therefore Elohim, your Elohim, has anointed you with the oil of gladness above your fellows" (Ibid. 8). "You are fairer than the children of men," MEANS more than Seth and Enoch. "Grace is poured into you lips," more so than Noach and his sons, OF WHOM IT SAYS: "AND NOACH FOUND FAVOR" (BERESHEET 6:8). "Therefore Elohim, your Elohim, has anointed you," more than Abraham and Isaac. "With the oil of gladness" more than Jacob. "above your fellows," refers to the other prophets. Is it possible that a man who rose to the highest levels to which no other man rose did not know what he was saying?

111. זִכָּאָה חוֹלְקִיָה דְּמֹשֶׁה, דְּעֲלִיָה כְּתִיב יְמִימִית מִבְּנֵי אָדָם הוֹצֵק חֵן בְּשִׁפְתוֹתֶיךָ עַל כֵּן בִּרְכֵךְ אֱלֹהִים לְעוֹלָם. אֶהְבֵּת צֶדֶק וְתִשְׁנֹא רִשְׁעַ עַל כֵּן מִשְׁחַךְ אֱלֹהִים אֶלְהִיךָ שֶׁמֶן שֶׁשֹּׁן מִחֲבֵרֶיךָ. יְמִימִית מִבְּנֵי אָדָם: מִשֵּׁת וְחִנוּךְ. הוֹצֵק חֵן בְּשִׁפְתוֹתֶיךָ: מִנַּח וּבְנִיּוֹ. עַל כֵּן מִשְׁחַךְ אֱלֹהִים אֶלְהִיךָ: מֵאֲבָרָהֶם וַיִּצְחָק. שֶׁמֶן שֶׁשֹּׁן: מִיעֶקֶב. מִחֲבֵרֶיךָ: מִשְׁאֵר נְבִיאִי. וְכִי גִבֵּר דְּסָלִיק בְּדִרְגִּין עֲלָאִין דְּלֹא סָלִיק ב"נ אַחֲרָא, לֹא יֵרַע מֶה דְאָמַר.

112. But this is what we learned. This Sfirah that is called "zot ('this' fem.)" - NAMELY MALCHUT - is called 'woman', as is written: "She (Heb. zot fem.) shall be called woman" (Beresheet 2:23). And why IS SHE CALLED SO? BECAUSE "she (zot) was taken out of man" (Ibid.). Who is this man? He is the one who is called "zeh ('this')" and is a male man, NAMELY ZEIR ANPIN, as is written: "for as for this (Heb. zeh masc.) Moses, the man" (Shemot 32:23) SO 'man' is called 'zeh', and 'zeh' is called 'man'. And zot is taken from zeh that is called 'male'.

112. אֲלֵא הָכִי תִינִינָן, הָאִי כְּתָרָא דְאֶקְרִי זֹאת, אֲתַקְרִי אִשָּׁה, כְּד"א, לְזֹאת יִקְרָא אִשָּׁה. אֲמַאי. מִשּׁוּם כִּי מֵאִישׁ לָקְחָהּ זֹאת. מֵאֵן הוּא אִישׁ. הֵהוּא דְאֶקְרִי זֶה. וְדָא הוּא אִישׁ דְּכָר, כְּד"א כִּי זֶה מֹשֶׁה הָאִישׁ. הָאִישׁ הַזֶּה. וְאֶקְרִי אִישׁ זֶה, וְזֶה אִישׁ. וְזֹאת, אֲתַנְסִיבַת מִזֶּה דְאֶקְרִי זָכָר.

113. Therefore, she, NAMELY MALCHUT, is CALLED "a palm tree" (Heb. tamar), WHICH DENOTES male and female, because the palm tree does not grow one without the other, MALE WITHOUT FEMALE. SHE IS THEREFORE CALLED Tamar, as is written, "like pillars (Heb. timrot) of smoke" (Shir Hashirim 3:6). The same way as smoke rises with both white and black, so here too WITH MALCHUT THAT IS CALLED 'ZOT'. Everything is included in her at midnight, so she will perform her deeds together AT ONCE, white for Yisrael, WHICH IS MERCY, and black for the heathen nations, WHICH IS JUDGMENT.

114. Before the night is divided in half at midnight, it does not perform its functions. Whence do we know this? From Abraham, as is written: "And he divided himself against them...night" (Beresheet 14:15), WHICH MEANS that it was divided in order to do its functions. Here too, Moses said, "About midnight," MEANING when THE NIGHT reaches the middle, for Moses knew that its functions would not be performed until it does.

115. And so it was that the night did not perform its functions until midnight, for it performed its functions in the second half of the night. This is the meaning of: "And it came to pass, that at midnight." What is the connotation of "mid"? IT MEANS that during the second half, when MALCHUT, rules, zot, MALCHUT is always present to perform actions, and every action that was done at night was done in the second half.

116. "And Hashem smote every firstborn." "And Hashem" IS DEFINED AS Him, ZEIR ANPIN, and His court, WHICH IS MALCHUT. "And Hashem," REFERS TO Him and His actions. "Smote every firstborn" - HE ASKS: Moses only said, "And all the firstborn...shall die" (Shemot 11:5). Why DOES IT SAY HERE "smote"? HE ANSWERS: But MALCHUT OF THE ASPECT OF JUDGMENT, WHICH IS CALLED "KOH", became aroused and Moses threatened him, as is written: "Behold, till now (Lit. 'to koh) you would not hear." THEREFORE, IT IS SAID, "HASHEM SMOTE (HEB. HIKAH)," WHICH IS THE NAME KOH THAT SLEW ALL THE FIRSTBORN OF EGYPT.

117. We learned that Pharaoh was wiser than all his sorcerers, and observed that zot, NAMELY MALCHUT, would execute Judgment upon him and destroy his land, as Moses said, "In this (zot) you shall know that I am Hashem" (Shemot 7:17). It is written about him: "And Pharaoh turned" (Ibid. 23), "turned" MEANING that he turned his heart away from this thought, as written: "And Aaron turned" (Bemidbar 12:10). "And went to his house, neither did set his heart even to this (Heb. zot)" (Ibid.) THE WORD "also," WHICH IS SUPERFLUOUS, is to add that one which will destroy his land, "neither did set his heart even to this," MEANING THE WORD "ALSO" IMPLIES THAT EVEN THOUGH HE KNEW THAT THE NAME 'ZOT', WHICH IS MALCHUT, WOULD DESTROY HIS LAND, HE DID NOT PAY ATTENTION TO IT.

113. ובגין דא, איהי תמר דכר ונוקבא, דלא סליק דא בלא דא. תמר: כד"א, בתמרות עשן. מה עשן, סליק חוור ואוכם, אוף הכא, בלא כליל בה בפלגות ליליא, למעבד נימוסוי בחד שעתא, חוור לישראל, ואוכם לעכו"ם.

114. ועוד דהאי ליליא לא אתפלג, לא עביד נימוסוי מ"ל. מאברהם. דכתיב ויחלק עליהם לילה, דאתפלג למעבד נימוסוי. אוף הכא, משה אמר כחצות, במפלג. דמשה ידע דלא יעביד נימוסוי, עד דאתפלג.

115. והכי הוה, דלא עביד ליליא נימוסוי, עד דאתפלג, בפלגות בתראה, עבד נימוסוי, הה"ד ויהי בחצי הלילה. מאי בחצי. בפלגות בתראה, בזמנא דאיהי שלטא, ואשתכח האי זאת, למעבד נימוסין תדירא, וכל נימוסא דאתעביד בליליא, בפלגותא בתראה אתעביד.

116. וי' הכה כל בכור, וי': הוא ובית דינו, וי': הוא ונימוסוי. הכה כל בכור הכה, משה לא אמר אלא ומת וגו', מהו הכה. אלא, דאתער בה, במה דאגזים משה, דכתיב והנה לא שמעת עד כה.

117. ותאנא, פרעה חכים הוה מכל חרשוי, ואסתפל בהאי זאת, דיעביד ביה דינא, וזמין לחרבא ארעיה, במה דאמר משה, בזאת תדע כי אני יי'. ובאיהו מה כתיב, ויפן פרעה. מהו ויפן. דאפני לביה מהרהורא דא. כד"א, ויפן אהרן. ויבוא אל ביתו ולא שת לבו גם לזאת. גם לרבות האי דזמינא לחרבא ארעיה, ולא שוי לביה לקבליה דזא"ת.

118. IT IS WRITTEN: "all the firstborn." "FIRSTBORN" IS THE ASPECT CHOCHMAH, AND "ALL THE FIRSTBORN" DENOTES THAT even upper and lower levels were broken in power - MEANING all those levels that rule by THE POWER OF their wisdom, WHICH IS THE WISDOM OF EGYPT as is written: "ALL THE FIRSTBORN in the land of Egypt." All the upper and lower levels that were broken in power are all alluded to in the verse, "From the firstborn of Pharaoh that sits on his throne, even to the firstborn of the maidservant that is behind the mill; and all the firstborn of cattle" (Shemot 11:5). So we see that they are all alluded to in the passage.

119. In brief, "From the firstborn of Pharaoh that sits on his throne," REFERS TO the power of the lowest Sfirah OF THE KLIPOT, WHICH RECEIVE from the upper Malchut. "even to the firstborn of the maidservant," refers to the left Sfirah, which is under the power MENTIONED EARLIER, from behind four mills, which are the four legions OF THE KLIPOT. This is understood, because it is written, "behind the millstone," and not 'from the millstone'. "And all the firstborn of cattle," REFERS TO THOSE below the lower ones MENTIONED EARLIER. It is a female, of the females of asses, cattle and donkeys, large and small animals, WHICH ARE THE LEVELS OF IMPURITY. Males and females come out from them. "To the firstborn of the captive that was in the dungeon," MEANS those that descend from the maidservant, for with them, SORCERY is performed on the prisoners in order to enslave them forever and ensure they never go free.

120. Because they relied upon these levels, the Egyptians refused TO LET THE CHILDREN OF YISRAEL GO, for they formed a knot OF SORCERY against Yisrael so they would never be able to leave their bondage. The strength and dominion of the Holy One, blessed be He, is seen in this, and this memory will never cease from Yisrael for generations and generations. If not for the strength and power of the Holy One, blessed be He, none the kings of the nations and all the sorcerers of the world would be able to deliver Yisrael from bondage. For He opened their bonds and smashed all these crowns OF THE FIRSTBORN OF THE CAPTIVE MENTIONED EARLIER in order to take them out TO FREEDOM. Referring to this, it is written: "Who would not fear You, O King of the nations? For to You it is fitting. For among all the wise men of the nations, and in all their kingdom, there is none like You" (Yirmeyah 10:7).

121. Rabbi Shimon wept, raised his voice and sighed. He said: There is an attachment formed. Have you thought HOW MUCH the Holy One, blessed be He, ATTACHED HIMSELF, AND praised HIMSELF SO many times FOR THE EXODUS FROM EGYPT? It is written: "who brought you out of the Land of Egypt" (Devarim 5:6); "Hashem your Elohim brought you forth out of Egypt" (Devarim 16:1); "Hashem your Elohim brought you out from there" (Devarim 5:15); "I brought your hosts out" (Shemot 12:17); "Remember this day, in which you came out from Egypt" (Shemot 13:3); "and brought you out, He Himself being present, with His mighty power out of Egypt" (Devarim 4:37); "Hashem brought you out from this place" (Shemot 13:3). THE EXODUS FROM EGYPT IS MENTIONED IN THE TORAH FIFTY TIMES.

118. כָּל בְּכוֹר, אֶפִּילוּ דְרָגִין עֲלָיִן וְתַתָּאִין, אֲתַבְּרוּ מְשׁוּלְטָנְהוֹן, כָּל אֵינוֹן דְּשִׁלְטִין בְּחֻכְמַתָּא דְּלֵהוֹן, דְּכִתְיִב, בְּאַרְץ מִצְרַיִם. וְכִלְהוּ דְרָגִין, עֲלָיִן וְתַתָּאִין, דְּאֲתַבְּרוּ מְשׁוּלְטָנְהוֹן, כִּלְהוּ בְּפִסּוּקָא אֲתַחְזוֹן, דְּכִתְיִב מִבְּכוֹר פְּרַעָה הַיּוֹשֵׁב עַל כִּסְאוֹ עַד בְּכוֹר הַשֹּׁפְחָה אֲשֶׁר אַחֲרֵי הָרְחִים וְכָל בְּכוֹר בְּהֵמָה, הָא כִּלְהוּ אֲתַחְזוֹן בְּפִסּוּקָא.

119. סִתְמָא דְּמַלְה, מִבְּכוֹר פְּרַעָה הַיּוֹשֵׁב עַל כִּסְאוֹ, כְּתָרָא תַתָּא דְּקוֹזְמִיטָא דְּמַלְכוּתָא דְּלַעִילָא. עַד בְּכוֹר הַשֹּׁפְחָה, כְּתָרָא שְׁמַאלָא, תַתָּא מִינָה, דְּקוֹזְמִיטָא מִבְּתַר אַרְבַּע רַחֲיִין, אַרְבַּע מְשִׁירֵיין. מְשֻׁמַּע, מְשׁוּם דְּכִתְיִב אַחֲרֵי הָרְחִים, וְלֹא מִן הָרְחִים. וְכָל בְּכוֹר בְּהֵמָה, תַתָּאִין מִתַּתָּאִין, נֹקְבָא מְנוּקְבַתָּא, דְּאֲשַׁתְּכַחוּ בְּאֲתָנִי בְּבַעֲרֵי וְחֻמְרֵי, בְּרַבְרָבִי בְּזוּטְרִי, וּמִקְבָּלִין מִנְהוֹן גּוֹבְרִין וְנוֹקְבִין. עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבֵית הַבּוֹר, אֵינוֹן דְּנַפְקִין מִשֹּׁפְחָה. דִּי בְּהוֹן עֲבָרִין לְאַסִּירֵי, דִּישְׁתַּעְבְּדוֹן בְּהוֹן לְעַלְמִין, וְלֹא יַפְקוֹן לְחִירוֹ.

120. וּבְרוּחַצְנוּתָא דְּאֵלִין דְּרָגִין, סְרִיבוּ מִצְרַאִי, דִּי בְּהוֹן עֲבָדוּ קִשְׂרָא לְיִשְׂרָאֵל, דְּלֹא יַפְקוֹן מִן עֲבֻדְתָּהוֹן לְעַלְמִין. וּבִהְיֵי אֲתַחְזִי גְבוּרָתָא וְשִׁלְטָנוּתָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, וְדִכְרָנָא דָּא לֹא יִשְׁתַּצִּי מִיִּשְׂרָאֵל לְדָרֵי דְרִין, דָּאִי לֹא הוּא חִילָא וּגְבוּרָתָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, כָּל מַלְכֵי עַמִּין, וְכָל חֲרָשֵׁי עַלְמִין, וְחֻכְמֵי עַלְמִין, לֹא יַפְקוֹן לְיִשְׂרָאֵל מִן עֲבֻדְתָּא, דְּשָׂרָא קִטְרִין דְּלֵהוֹן, וְתַבְר כָּל אֵינוֹן כְּתָרִין, בְּגִין לְאַפְקָא לֹון. עַל דָּא כְּתִיב, מִי לֹא יִרְאֶךָ מֶלֶךְ הַגּוֹיִם כִּי לֹךְ יֵאָתֶה כִּי בְּכָל חֻכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין כְּמוֹךָ.

121. בְּכָה ר"ש, אֲרִים קְלִיָּה וְאַתְנַח, אֲמַר קְנֻטָּרָא דְּקִיטְפָא אֲשַׁתְּכַח, חֲשַׁבְתָּן דְּשַׁבַּח קוֹדֶשָׁא בְּרִיךְ הוּא כְּמָה זְמָנִין, אֲשֶׁר הוֹצֵאתִיךָ מֵאַרְץ מִצְרַיִם, הוֹצִיאֲךָ יי' אֱלֹהֶיךָ מִמִּצְרַיִם, וַיּוֹצִיאֲךָ יי' אֱלֹהֶיךָ מִשָּׁם, הוֹצֵאתִי אֶת עַבְדֹּתֶיכֶם, זְכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם, וַיּוֹצִיאֲךָ בְּפָנָיו בְּכַחוֹ הַגָּדוֹל מִמִּצְרַיִם, הוֹצִיא יי' אֶתְכֶם מִזֶּה.

122. HE ANSWERS: Yet we learned that there are ten crowns, MEANING SFIROT, below IN THE KLIPOT, as above IN HOLINESS. They are all blocked by the three KLIPOT we mentioned, NAMELY THE FIRSTBORN OF PHARAOH, THE FIRSTBORN OF THE MAIDSERVANT AND THE FIRSTBORN OF CATTLE. They formed three ties on these three levels, with which they caused that Yisrael would never leave their bondage.

123. Fortunate are you, Abraham, Isaac and Jacob, for the ties were untied for your sakes, and the Holy One, blessed be He, remembered your three ties of Faith. This is the meaning of: "And Elohim remembered His covenant with Abraham, with Isaac, and with Jacob" (Shemot 2:24). "With Abraham," is one tie of Abraham, "with Isaac," is the second tie of Isaac, and "with Jacob," is the third whole tie of Jacob.

124. We learned that every holiday, festival and Shabbat are all in memory of this, THE EXODUS OUT OF EGYPT. They are all based on this and were it not for this, there would be no observance of the holidays, festivals and Shabbat. Therefore, the memory of Egypt has not ceased from all holidays, festivals and Shabbatot. Come and behold: this Judgment IN THE EXODUS FROM EGYPT is the foundation and source of the Torah and all the commandments and the complete Faith of the children of Yisrael. THEREFORE, THE EXODUS OUT OF EGYPT IS MENTIONED MANY TIMES IN THE TORAH.

125. Also regarding your question why the Judgment of Egypt did not occur by day, we learned that it is written: "This day you came out" (Shemot 13:4), and, "Hashem your Elohim brought you forth out of Egypt by night" (Devarim 16:1). But we learned that the redemption of the children of Yisrael was mainly by night, WHICH IS THE SECRET OF MALCHUT CALLED 'NIGHT', for the night opened the ties and wreaked revenge, while the day brought them out with a high hand. This is the meaning of: "The children of Yisrael went out with a high hand in the sight of all Egypt. And Egypt was burying all their firstborn whom Hashem had smitten among them" (Bemidbar 33:3). This was in order to make the miracle famous.

126. Rabbi Chiya and Rabbi Yosi came and prostrated before him, and kissed his hands. They wept and said: Upper and lower images raise their heads through your merit. The Holy One, blessed be He, made terrestrial Jerusalem, WHICH IS MALCHUT, in the likeness of celestial Jerusalem, WHICH IS BINA. And He made the outer walls of the Holy City and its gates. One can not enter until the gates are opened for him. One can not ascend until the steps to the outer walls are prepared. Who can open the gates of the Holy City? And who can repair the steps to the outer walls? This is Rabbi Shimon bar Yochai, who opens the gates of the secrets of Wisdom and repairs the upper levels. And it is written: "Every one of your males shall appear before the Master Hashem" (Shemot 34:23). Who is before the Master Hashem? This is Rabbi Shimon bar Yochai. For he who is a memory (Heb. zecher) of the remembrances, THAT IS, HE IS THE ASPECT OF THE MALE (HEB. ZACHAR) OF THE SUPERNAL MOCHIN THAT ARE CALLED 'REMEMBRANCES (HEB. ZICHRONOT)', WHICH ARE OF THE MOCHIN OF ABA AND IMA, has to appear before Him.

122. אֵלֶּא תֵּאֵנָא, י' בְּתָרִין, אֵינּוֹן לְתַתָּא, כְּגֻוּנָא דְלַעִילָא, וְכֻלְהוּ סְתִימִין, בְּתַלְתָּא אֲלִין דְאַמְרִין. וְתַלְתָּ קְשָׁרִין קְשִׁירוּ בְּהוּ, עַל ג' דְרָגִין אֲלִין דְּבְּהוּ עֲבָדוּ, דִּישְׂרָאֵל לֹא יִפְקֹן מִשְׁעַבְדֵּיהוֹן לְעַלְמִין.

123. זְכָאִין אַתּוֹן אַבְרָהָם יִצְחָק וְיַעֲקֹב, דְּבִזְכוּתְכוֹן שְׂרִיאָו קְטָרִין, וְקוּדְשָׁא בְּרִין הוּא דְכֵר תַּלְתָּ קְטָרִי מְהִימְנוּתָא דְלִכּוֹן הַה"ד וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב. אֶת אַבְרָהָם, הָא קְשָׁרָא חָדָא, דְאַבְרָהָם. אֶת יִצְחָק, הָא קְשָׁרָא תְּנִינָא, דִּיצְחָק. וְאֶת יַעֲקֹב, הָא קְשָׁרָא תַּלִּיתָא, שְׁלִימָתָא דִּיעֲקֹב.

124. תֵּנָא, כָּל זְמַנִּין וְחִגִּין וְשַׁבָּתִין, כֻּלְהוּ דּוֹכְרָנָא לְהָא, וְעַל הָאִי אַתְקִימוּ כֻּלְהוּ, דְאַלְמְלָא הָא, לֹא הוּה נְטוּרָא דְזְמַנִּין וְחִגִּין וְשַׁבָּתִין. וּבְגִינִי כֵךְ, לֹא אֲשַׁתְּצִי דְכֵרָנָא דְמִצְרַיִם מְכַל זְמַנִּין וְחִגִּין וְשַׁבָּתִין. ת"ח דִּינָא דָא, הוּא יְסוּדָא וְשִׁרְשָׁא דְאוּרִייתָא, וְכָל פְּקוּדוֹי, וְכָל מְהִימְנוּתָא שְׁלִימָתָא דִּישְׂרָאֵל.

125. וְעוֹד אָמַאי לֹא הוּה בִּימְמָא דְשְׁאִילָתוּ. תְּנִינָן, כְּתִיב הַיּוֹם אַתֶּם יּוֹצְאִים, וְכְתִיב הוֹצִיאָךְ יי' אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה. אֵלֶּא תֵּאֵנָא, עֲקָרָא דְפּוּרְקָנָא דִּישְׂרָאֵל, לֹא הוּה אֵלֶּא בְּלִילָה, דְלִילָא שְׂרָא קְטָרִין, וְעַבְד נּוֹקְמִין, וְיוֹמָא אֲפִיק לֹון בְּרִיש גָּלוּי, הָדָא הוּא דְכְּתִיב יֵצְאוּ בְּנֵי יִשְׂרָאֵל בִּיד רַמָּה לְעִינֵי כָּל מִצְרַיִם. וְכְתִיב וּמִצְרַיִם מְקַבְּרִים אֶת אֲשֶׁר הִכָּה יי' בָּהֶם כָּל בָּכוֹר, דָּא הוּא פְּרִסוּמִי נִיּוּסָא.

126. אַתּוּ ר' חִינָא וְר' יוֹסִי, אֲשַׁתְּחֹו קַמִּיה, וְנִשְׁקוּ יְדוֹי. וּבְכוּ וְאַמְרוּ, גְּלִיפִין עֲלָאִין וְתַתָּאִין, זְכָפִן רִישָׁא בְּגִינָךְ, עֲבָד קוּדְשָׁא בְּרִין הוּא יְרוּשָׁלַיִם לְתַתָּא, כְּגֻוּנָא דְלַעִילָא. עֲבָד שׁוּרֵי קְרַתָּא קְדִישָׁא וְתַרְעוּי. מֵאן דְּעִייל, לֹא עִייל, עַד דִּיפְתַּחוּן תַּרְעִין. מֵאן דְּסָלִיק, לֹא סָלִיק, עַד דִּיחֲתַקְנוּן דְרָגִין דְּשׁוּרֵי מֵאן וְכִיל לְמַפְתַּח תַּרְעִין דְּקְרַתָּא קְדִישָׁא, וּמֵאן וְכִיל לְאַתְקָנָא דְרָגִין דְּשׁוּרֵי, דָּא רִשְׁב"י, דְּאִיהוּ פְּתַח תַּרְעִין דְּרִזִּי דְּחֻכְמָתָא, וְאִיהוּ אַתְקִין דְרָגִין עֲלָאִין, וְכְתִיב יִרְאֶה כָּל זְכוּרָךְ אֶת פָּנֵי הָאָדוֹן יי'. מֵאן פָּנֵי הָאָדוֹן יי', דָּא רִשְׁב"י, דְּמֵאן דְּאִיהוּ דְּכוּרָא מִן דְּכֵרָנָא, בְּעִי לְאַתְחִזָּא קַמִּיה.

127. He said to them: Even now, I have still not finished ANSWERING your questions. For we learned, "And Hashem smote all the firstborn." "all the firstborn" is general; IT DOES NOT SAY 'THE FIRSTBORN OF EGYPT', BECAUSE IT REFERS ALSO TO THE LEVELS THE EGYPTIANS WERE ATTACHED TO, WHICH ARE THE FOUR LEVELS OF THE KLIPOT, of which we spoke before. For everyone it was the same as for those that died, MEANING THAT WHATEVER WAS DONE TO THE FIRSTBORN OF EGYPT WHO DIED WAS LIKEWISE DONE TO THE LEVELS OF KLIPOT. Of those who tied the ties and used these crowns in their witchcraft, some employed the upper, and some the lower, and even though they were all lower, THEY ALSO EMPLOYED THE UPPER. And the whole land of Egypt was full of sorcery, as is written: "For there was not a house where there was not one dead" (Shemot 12:30).

128. And Judgment was executed against them all. When they were all gathered in their homes, and were not scattered in the wilderness or in the field, the night, WHICH IS MALCHUT, executed its Judgments. And we learned that the night shone just like the day is the solstice of Tamuz, and the whole people saw the Judgments of the Holy One, blessed be He. This is the meaning of: "But the night shines like the day: the darkness and the light are both alike" (Tehilim 139:12).

129. When YISRAEL left, they were all found dead in the marketplace before everyone's sight. They wanted to bury them but could not find them, BECAUSE THE DOGS HAD EATEN THEM. HOWEVER, NOT ALL OF THEM WERE EATEN UP. SOME OF THEM DID REMAIN, OF WHOM IT IS SAID, "AND EGYPT WAS BURYING" (BEMIDBAR 33:4). This was the most difficult thing for them, as from one side they saw Yisrael leaving and from the other side they saw their dead. It was all in order to publicize the miracle, for there was nothing like it since the day the world was created.

130. Come and behold: it is written, "It is a night of (Heb. leil) watchfulness to Hashem for bringing them out...this is Hashem's watch night (Heb. lailah) for all the children of Yisrael" (Shemot 12:42). This passage is difficult. Since it says "leil," why does it say "watchfulness" using the plural suffix instead of the singular? MOREOVER, it is also written "lailah." Why does it first say "leil" and afterwards "lailah"?

131. HE ANSWERS: But this is what we learned. It is written: "If there is a virgin maiden (Heb. na'ara)" (Devarim 22:23). It is spelled "na'ara" without Hei. What is the reason thereof? Because as long as she does not accept a male, she is called "na'ara." After she receives a male, she is considered "na'arah." Also, MALCHUT IS CALLED "leil" before she receives a male, WHICH IS ZEIR ANPIN. Even though it is written: "night of watchfulness" IN THE PLURAL, WHICH SUGGESTS THAT IT ALSO INCLUDES ZEIR ANPIN, IT IS because the male - WHICH IS ZEIR ANPIN - was going to unite with her, BUT DID NOT YET. When the male united with her, it is written: "This is Hashem's watch night (plural)," WHICH INDICATE male and female, NAMELY ZEIR ANPIN AND MALCHUT. Therefore, it is spelled "lailah" with Hei.

127. אָמַר לוֹן, עַד הַשָּׁתָּא, לֹא סִימְנָא מַלְּה דְּשִׁאֲלָתָא דִּילְכוֹן, דִּהָא תְּנִינָן, וְיֵי' הִכָּה כָּל בְּכוֹר, כָּל בְּכוֹר סַתָּם, בְּדִקְאֻמְרָן. וְכָלֹא הוּא כְּמָה דְּאִינוּן דְּמִיתוּ, אִינוּן קְטוּרֵי קְטִירִין, דִּהּוּ מִשְׁתַּמְשִׁי בְּחַרְשִׁייהוּ בְּאִינוּן כְּתִירִין. מְנַהוּן מִשְׁתַּמְשִׁי בְּעֵלְאִי, וּמְנַהוּן בְּתַתְּאִי, וְאִף עַל גַּב דְּכֻלְהוּ תַּתְּאִין אִינוּן. וְכָל אֶרְעָא דְּמִצְרַיִם מְלִיא חַרְשִׁין הוּא. וְכַתִּיב כִּי אֵין בֵּית אִשְׁרֵי אֵין שָׁם מֵת.

128. וְאַתְעֵבִיד דִּינָא בְּכָלֹא, בְּשַׁעְתָּא דְּאַתְכַּנְשׁוּ כְּלָהוּ בְּבִתְיָהוּן, וְלֹא הוּוּ מִתַּפְזְרֵי בְּמִדְבָּרָא וּבְחֻקְלָא, אֶלֹא כְּלָהוּ אֲשַׁתְּכַחוּ בְּבִתְיָהוּן, וְעַבְדִּי לִילְיָא דִּינוּי בְּכָלֹא בְּהֵיאָא שַׁעְתָּא. וְתָנָא הוּא נִהִיר לִילְיָא כִּיּוּמָא דְּתַקּוּפָה דְּתַמּוּז, וְחֻמָּא כָּל עָמָא דִּינוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, הֵה"ד וְלִילְיָהּ כִּיּוּם יְאִיר בְּחֻשְׁכָּה בְּאוּרָה.

129. וּבְשַׁעְתָּא דְּנִפְקוּ אֲשַׁתְּכַחוּ כְּלָהוּן מִתִּין בְּשׁוּקִין לְעִינֵיהוּן דְּכָלֹא, בְּעִינֵין לֹאֲקַבְרָא לֵהוּ וְלֹא אֲשַׁבְחוּ, וְדָא אֶקְשִׁי לֵהוּ מְכָלֹא. חֲמוּ לְיִשְׂרָאֵל נִפְקִין לְעִינֵיהוּן בְּחַד גִּיסָא, וְחֲמוּ לְמִיתֵיהוּן בְּאִידֶךְ גִּיסָא. וּבְכָלֹא הוּא פְּרִסּוּמֵי נִיסָא, דְּלֹא הוּא כְּהֵאִי מִיּוּמָא דְּאַתְבָּרֵי עֲלֵמָא.

130. וְת"ח, כְּתִיב לֵיל שְׁמוּרִים הוּא לֵי' לְהוֹצִיאֵם וְגו', הוּא הִלְיָלָה הַזֶּה לֵי' שְׁמוּרִים לְכָל בְּנֵי יִשְׂרָאֵל וְגו', הֵאִי פְסוּקָא קְשִׁיָּא כִּיּוֹן דְּאָמַר לֵיל, מֵהוּ שְׁמוּרִים, וְלֹא שְׁמוּר, שְׁמוּר מְבַעֵי לִיָּה. וְכַתִּיב הוּא הִלְיָלָה הַזֶּה, לֵיל קָאֻמַּר בְּקִדְמִיתָא, וּבְתֵר לִילְיָהּ.

131. אֶלֹא הֵכִי תְּנִינָן, כְּתִיב, כִּי יִהְיֶה נֶעֱרָה בְּתוּלָה. נֶעֱרָה כְּתִיב, מ"ט. מְשׁוּם דְּכָל זְמַן דְּלֹא קְבִילַת דְּכָר, אֲתַקְרִי נֶעֱרָה, מִדְּקְבִילַת דְּכָר, אֲתַקְרִי נֶעֱרָה. אוּף הָכָא, לֵיל עַד לֹא קְבִילַת דְּכָר. וְאֵע"ג דְּכְתִיב בֵּיהּ שְׁמוּרִים דְּכָר הוּא זְמִין לֹאֲתַחְבָּרָא עִמָּהּ וּבְשַׁעְתָּא דְּאַתְחַבְרָא עִמָּהּ דְּכָר, כְּתִיב, הוּא הִלְיָלָה הַזֶּה לֵי' שְׁמוּרִים. שְׁמוּרִים: דְּכָר וְנוֹקְבָא. וּבְגִינֵי כִךְ כְּתִיב הִלְיָלָה הַזֶּה.

132. And wherever male and female are together, the praise is directed only to the male. The children of Yisrael also directed their praises to the male and not the female. This is the meaning of: "This (zeh masc.) is my El and I shall glorify Him" (Shemot 15:2). When both male and female are present, then the praise is directed only to the male. And this is what the children of Yisrael await, as written: "This (zeh) is Hashem; we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9). For He will do so for them, as is written: "As in the days of your coming out of the land of Egypt, I will show him marvelous things" (Michah 7:15).

133. Such is this secret, as is written here: "leil" and "lailah." So will the Holy One, blessed be He, do for them in the future, as is written: "Watchman what is of the night (Heb. lailah), Watchman what is of the night (Heb. leil)" (Yeshayah 21:11). As there was watching and "leil" there, so here is also watching and "leil." As there was watching and "lailah" there, so here also is watching and "lailah."

134. It is called "lailah" because of the male THAT IS INCLUDED IN HER AS MENTIONED. This is as written: "The morning comes, and also the night" (Ibid. 12), WHICH ARE ZEIR ANPIN AND MALCHUT, because morning MEANS as written: "And Abraham rose up early in the morning" (Beresheet 22:3). This is his own attribute, NAMELY CHESED OF ZEIR ANPIN, WHICH IS CALLED 'MORNING'. It is written: "My voice shall you hear in the morning, O Hashem" (Tehilim 5:4), NAMELY ALSO the morning itself, WHICH IS ZEIR ANPIN IN THE ASPECT OF CHESED.

135. Rabbi Chiya and Rabbi Yosi were sitting. RABBI SHIMON was teaching them the secret of the Laws of Priests. They came back every day and sat before him. One day, Rabbi Shimon went out. They went with him until they reached a field and sat down.

132. וּבֵאתֶר דְּאַשְׁתְּכֶחוּ דְּכֵר וְנוֹקְבָא, לִית שְׁבָחָא אֶלָּא לְדְכוּרָא. וְהֵכִי שְׁבָחוּ יִשְׂרָאֵל בְּתוֹשִׁבַּתְיֵיהוּ. לְדְכוּרָא וְלֹא לְנוֹקְבָא, הֵה"ד, זֶה אֱלֹי וְאֲנוּהוּ. דְּלִית שְׁבָחָא בְּאַתֶּר דְּדְכוּרָא וְנוֹקְבָא אֲשִׁתְּכֶחוּ, אֶלָּא לְדְכוּרָא. וְעַל דָּא מַחְבָּאן יִשְׂרָאֵל, דְּכֻתִּיב זֶה יְי' קִוִּינוּ לוֹ נְגִילָה וְנִשְׁמַחָה בִּישׁוּעָתוֹ. מִשּׁוּם דְּהֵכִי זְמִין לְמַעַבְדַּר לְהוּ, דְּכֻתִּיב בְּיָמֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאנוּ נִמְלָאוֹת.

133. וְרִזָּא דָּא הֵכִי הוּא, כְּגִוּוֹנָא דְּהֵכָא לִיל וְלִילָה, כִּן זְמִין קוֹדֶשָׁא בְּרִין הוּא לְמַעַבְדַּר לְהוּ, דְּכֻתִּיב שׁוֹמֵר מַה מְלִילָה שׁוֹמֵר מַה מְלִיל. מַה לְהֵלֶן שְׁמִירָה וְלִיל, אוֹף כָּאן שְׁמִירָה וְלִיל. מַה לְהֵלֶן שְׁמִירָה וְלִילָה, אוֹף כָּאן שְׁמִירָה וְלִילָה.

134. וְלִילָה אֲתִקְרִי אֲגַב דְּכוּרָא, הֵה"ד, אֲתָא בְּקֵר וְגַם לִילָה. בְּקֵר: כִּד"א וַיִּשְׁכֶּם אֲבִרְהָם בַּבֶּקֶר. דְּהוּא מְדִתּוֹ מִמָּשׁ. וּכְתִיב יְי' בְּקֵר תִּשְׁמַע קוֹלִי, בְּקֵר מִמָּשׁ.

135. יְתִבּוּ ר' חִיָּיא וְר' יוֹסִי, וְאוֹלִיף לְהוּ רְזָא דְּתוֹרַת כְּהֻנִּים, וְהוּוּ מֵהֲדָרֵי בְּכָל יוֹמָא וַיְתִבּוּ קָמִיָּה. חֲדָא יוֹמָא נִמְקַר ר"ש לְבָר, אֲזָלוּ בְּהֲרִיָּה, מִטּוּ לְחֹד חֻקְלָא יְתִבּוּ.

6. "All things have I seen in the days of my vanity"

Rabbi Shimon says that the verse, "I have seen everything in the days of my vanity. There is a righteous man who perishes in his righteousness and there is a wicked man who prolongs his life in his evil doing," contains two themes: Solomon was alluding to wisdom, but God is patient with the wicked until they repent. A person should live among the righteous because he will receive good due to their merit, while if he lives among the wicked he will be caught in their sins. Rabbi Shimon offers another explanation of the title verse, that is that Solomon was called by seven names, the seventh of which was Kohelet, that is equivalent to them all. His names were called after Wisdom, and therefore he composed three books, Shir Hashirim, Kohelet and Mishlei, corresponding to Chesed, Judgment and Mercy. Thus he perfected wisdom. Rabbi Shimon moves to the question of breath and voice, saying that breath is made of air and water, and everything in the world is made of breath. Breath has the power to produce voice, but actual voice has the enduring power to produce speech. He says that sometimes vanity nurtures from judgment, sometimes from mercy. Then while the rabbis are sitting in the field, they see a column of smoke from incense rising and falling. Meanwhile a scent arose from the field that was more fragrant, for it was the fragrance of the Shechinah.

136. Rabbi Shimon opened the discussion, saying: Come and behold. It is written: "All things have I seen in the days of my vanity. There is a just man who perishes in his righteousness and there is a wicked man who prolongs his life in his wickedness" (Kohelet 7:15). What did Solomon, who possessed more wisdom than any other person, speak of in this verse? HE RESPONDS: Solomon alluded to wisdom. We see that the ways of the Holy One, blessed be He, are not so, for it is written: "To give every man according to his ways, and according to the fruit of his doings" (Yirmeyah 17:10). But he is alluding to two themes here.

137. We have learned that the eyes of the Holy One, blessed be He, wish to watch over the world and observe it, as is written: "For the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9). If there are wicked people in the world, the righteous man in that generation is snared in their sins. The Holy One, blessed be He, is longsuffering with the wicked until they repent. If they do not REPENT, then there will be no one to plead mercy for them BECAUSE THE RIGHTEOUS HAS ALREADY DIED. This is the meaning of: "There is a just man who perishes in his righteousness." It is because he is righteous that he has departed from the world, SO HE WOULD NOT PLEAD MERCY FOR THE GENERATION.

138. Therefore we learned that a person should only live in a place where men of action live. For what reason? Woe unto the person who dwells among the wicked, for he is caught in their sins. And if he dwells among the righteous, he is dealt well with due to their merit.

139. Rabbi Chasda lived at first among the people of Cappadocia, and it was difficult for him and he was plagued with sickness. He then moved his dwelling among the protectors of Tzipori, MEANING AMONG TORAH SCHOLARS WHO ARE CALLED 'PROTECTORS'. He became great and merited much good, many riches and much Torah, and he said: I merited all this because I came among these people, whom the Holy One, blessed be He, takes care of, to do good for them.

140. Another explanation of the verse: "All things have I seen in the days of my vanity." Solomon had all the highest levels of wisdom, more than all the people of the generation, as it is written: "For he was wiser than all men" (I Melachim 5:11), and, "Then Solomon sat on the throne of the Hashem as king" (I Divrei Hayamim 29:23). Could he say about his life, "In the days of my vanity"? And, "'Vanity of vanities,' said Kohelet" (Kohelet 1:2)?

136. פֶּתַח ר"ש וְאָמַר, תָּא חַוִּי, כְּתִיב, אֶת הַכֹּל רָאִיתִי בְיָמֵי הַבְּלִי וְשׁ צָדִיק אוֹבֵד בְּצַדְקוֹ וְיֹשׁ רָשָׁע מֵאֲרִיךְ בְּרַעְתּוֹ, שְׁלֹמֹה דִּהוּת חֲכָמָתָא וְתִירָא עַל כָּלָא, מָאִי קָאֻמַּר בְּהָאִי קָרָא. אֱלָא, שְׁלֹמֹה רָמַז דְּחֲכָמָתָא קָא רָמַז. דִּהָא חֲזִינָן אוֹרְחוֹ דִּקְדוּשָׁא בְּרִיךְ הוּא דְּלָאוּ הָכִי, דִּהָא כְּתִיב, וְלָתֵת לְאִישׁ כְּדַרְכּוֹ וּכְפָרֵי מַעֲלָלוֹ. אֱלָא תְּרִי עֲנִינֵי נִינְהוּ, דְּקָא רָמַז הֵכָא.

137. דִּתְנִינָן, בְּדַ עֲנִינֵי דִּקְדוּשָׁא בְּרִיךְ הוּא בְּעָאן לְאַשְׁגָּחָא בְּעֵלְמָא, וְלַעֲיִנָּא בֵּיהּ, כְּמָה דְּכְתִיב כִּי יוֹ' עֲנִינֵי מְשׁוּטָטוֹת בְּכָל הָאָרֶץ, וְאַשְׁכָּחַן חֲטִיבִין בְּעֵלְמָא, הֵהוּא צָדִיקָא דְּאַשְׁתַּכַּח בְּדָרָא, אֲתַפֵּס בְּחֻבִּיָּהּ. וְחֲטִיבָא מֵאֲרִיךְ קְדוּשָׁא בְּרִיךְ הוּא רוּגְזִיהּ עֲמָהוֹן עַד דִּיתוּבוּן. וְאִי לָאו, לֹא יִשְׁתַּכַּח מֵאן דִּיתַבַּע רַחֲמֵי עֲלֵיהוֹן, הֵה"ד, וְשׁ צָדִיק אוֹבֵד בְּצַדְקוֹ, מְשׁוּם דִּהֵהוּא זָכָא, אֲסַתְּלַק מֵעֵלְמָא.

138. בְּגִינֵי כֶּךָ תְּנִינָן, לְעוֹלָם אֵל יָדוּר אָדָם אֱלָא בְּמָקוֹם שְׂאֲנָשֵׁי מַעֲשֵׂה דְרִים בְּתוֹכוֹ. מָאִי טַעְמָא. מְשׁוּם דְּוִי לְהָאִי דְּמְדוּרִיהּ בֵּין חֲטִיבָא, דִּהוּא אֲתַפֵּס בְּחֻבִּיָּהּ, וְאִי דִּיּוּרִיהּ בֵּין זָכָאִין, אוֹטִיבִין לֵיהּ בְּגִינֵיהוֹן.

139. דִּהָא רַב חֲסֵדָא, הוּא דִּיּוּרִיהּ בְּקַדְמִיתָא בִּינֵי קְטוּטְקָאִי, וְהוּא דְּחִיקָא לֵיהּ שַׁעְתָּא, וּמַרְעִין רַדְפִּין אֲבַתְרוּי. נָטַל וְשׁוּי מְדוּרִיהּ בֵּין מֵאֲרִי תְּרִיסִין דְּצַפּוּרִי, וְסָלִיק, וְזָכָה לְכַמָּה טְבִין, לְכַמָּה עוֹתָרָא, לְכַמָּה אוֹרִינִיתָא, וְאָמַר, כָּל הָאִי זָכִינָא, עַל דְּעֹאֲלִית בֵּין אִינוּן דִּקְדוּשָׁא בְּרִיךְ הוּא אֲשַׁגַּח לְאוּטְבָא לְהוֹ.

140. ד"א, אֶת הַכֹּל רָאִיתִי בְיָמֵי הַבְּלִי. וְכִי שְׁלֹמֹה, דִּדְרָגִין עֲלָאִין דְּחֲכָמָתָא הוּא בֵּיהּ, עַל כָּל בְּנֵי דְרָא דְּכְתִיב וַיַּחֲכֶם מִכָּל הָאָדָם, דְּכְתִיב וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יוֹ' לְמַלְכָּא, אָמַר בְּיָמֵי הַבְּלִי. וְכְתִיב, הַבֵּל הַבְּלִים אָמַר קֹהֶלֶת.

141. We learned that Solomon was called by seven names: Solomon, Yedidyah, Agur, Bin Yake, Itiel, Lemuel, Kohelet - AND THE NAME Kohelet is equal to them all. Each of them is named in the likeness of above. Kohelet IS ALSO CALLED 'a sacred congregation of ten men'. Therefore, it is said 'Less than ten people is not considered a congregation (Heb. kahal).' A congregation could even be a hundred or more, BUT NOT LESS THAN TEN. Kohelet includes everyone, ALL OF YISRAEL, as is written: "The congregation (Heb. kehilat) of Jacob" (Devarim 33:4).

142. We learned that his names were called after Wisdom, and therefore he composed three books: Shir Hashirim, Kohelet and Mishlei. The purpose of them all is to perfect wisdom. Shir Hashirim corresponds to Chesed, Kohelet corresponds to Judgment, and Mishlei corresponds to Mercy - NAMELY, THEY CORRESPOND TO THE THREE COLUMNS, CHESED, JUDGMENT, MERCY. This is in order to perfect Wisdom. Everything that he did was for the purpose of displaying wisdom and in correspondence to the highest level. He said ABOUT HIMSELF: "In the days of my vanity," and, "Vanity of vanities" (Kohelet 1:2).

143. HE ANSWERS: But vanity (Heb. hevel) is a precious secret. It is the breath (Heb. hevel) that comes out of the mouth, and by means of the breath that comes out from the mouth a sound is formed. We learned that the world exists only through the breath of the mouths of the schoolchildren who have not sinned, THAT IS, who have not actually sin. IT IS NOT THAT THEY DID NOT SIN BUT IT IS NOT CONSIDERED A SIN BECAUSE OF THEIR MINOR AGE. Breath is made of air and water, and everything in the world is made of breath. The inner meaning of the breath of these children becomes a sound and spreads throughout the world. They are the guards of the world and the guards of the city. This is the meaning of: "Unless Hashem keeps the city..." (Tehilim 127:2).

144. Come and behold: it is both breath and a sound. What is the difference between them? Breath has the power to produce a sound BUT actual sound has the power to produce words. Abel, who inherited from his father, is called Abel, and whatever SOLOMON saw came through him, and even though he had much support from above, from other LEVELS, he said, "In the days of my vanity," to make known that this word comes from there.

141. וְתָנָא, ד' שְׁמוֹת נִקְרָא: שְׁלֹמֹה. יְדִידְיָהּ, אֲגוּר. בֶּן יֶקֶטָה, אִיתִיָּא"ל, לְמוֹאֵל. קֹהֵלֶת. קֹהֵלֶת בְּנִגְדָּא כָּלָם. וְכָלָם נִקְרָא בְּעֵין שֶׁל מַעְלָה, קֹהֵלֶת בְּנוּמְיָא קְדִישָׁא דְּבֵי עֲשָׂרָה, בְּגִין כִּךְ קֹהֵל אֵין פְּחוּת מִעֲשָׂרָה. וְקֹהֵל אִפְּלִיז מֵאָה, וְקֹהֵלֶת כָּלְלָא דְּכָלָא, כַּמַּד"א קֹהֵלֶת יַעֲקֹב.

142. וְתָנָא, שְׁמוֹתָיו עַל שֵׁם הַחֲכָמָה אֶתְקִרֹן, וּבְגִין כִּךְ ג' סְפָרִין עִבְד, שִׁיר הַשִּׁירִים. קֹהֵלֶת. מְשָׁלִי. וְכָלְהוּ לְאַשְׁלֵמָא חֲכָמָתָא. שִׁיר הַשִּׁירִים לְקַבֵּל דְּחֶסֶד. קֹהֵלֶת לְקַבֵּל דִּינָא. מְשָׁלִי לְקַבֵּל דִּרְחֻמִּי. בְּגִין לְאַשְׁלֵמָא חֲכָמָתָא, וְהוּא עִבְד כָּל מַה דְּעִבְד בְּגִין לְאַחֲזָא חֲכָמָתָא, וְלְקַבֵּל דְּרָגָא עֲלָאָה, וְהוּא אָמַר בִּימֵי הַבֵּלִי הַבֵּלִי הַבֵּלִים.

143. אֵלָא, רְזָא דְּהַבֵּל יִקְרָא הוּא. וְהוּא הַבֵּל דְּנִפְמִיק מִפּוּמָא, וְרְזָא דְּהַבֵּל דְּנִפְמִיק מִפּוּמָא, קָלָא אֶתְעֵבִיד מְנִיָּה. וְתָנָא, אֵין הָעוֹלָם מִתְקִיִּים אֵלָא בְּהַבֵּל פִּיָּהֶם שֶׁל תִּינוּקוֹת שֶׁל בֵּית רַבֵּן שְׁלֹא חָטְאוּ. שְׁלֹא חָטְאוּ מִמֶּשׁ. וְהַבֵּל אֶתְעֵבִיד בְּרוּחָא וּמִיָּא, וְכָל מַה דְּאֶתְעֵבִיד בְּעֵלְמָא בְּהַבֵּל אֶתְעֵבִיד. וְרְזָא דְּהַאִי הַבֵּל שֶׁל תִּינוּקוֹת אֶתְעֵבִיד קָלָא, וְאַתְפָּשֵׁט בְּעֵלְמָא, וְאִינוּן נְטוּרֵי עֵלְמָא, וְנְטוּרֵי קֶרְתָּא, הַה"ד אִם יֵי לֹא יִשְׁמַר עִיר וְגו'.

144. וְת"ח, הוּא הַבֵּל, הוּא קָלָא. מַה בֵּין הָאֵי לְהָאֵי. הַבֵּל קָאִים בְּחִילָא, לְמִיפֵק קָלָא. קָלָא מִמֶּשׁ קָאִים בְּקִיּוּמָה לְאַפְקָא מְלָה. וְהוּא הַבֵּל דְּהוּא אַחֲסַנְתִּיה דְּאָבוּי קְרִינָה הַבֵּל, וּמְנִיָּה חָזָא כָּל מַה דְּחָזָא. וְאֵע"ג דְּסִיּוּעִין סְגִיָּאִין מִעִילָא אַחֲרָנִין הוּוּ לִיָּה, וְלֹא שְׁתַּמּוּדְעָא מְלָה, אָמַר בִּימֵי הַבֵּלִי. דְּמִלָּה דָּא מִתְּמָן אֶתָּא.

145. And the secret meaning of the words: "All is vanity....," "...in the days of my vanity, I saw everything..." and, "there is a just person who perishes in his righteousness," is the secret of that which he revealed and made known, that everything depends on "the days of my vanity." This means that when Hevel nurtures from Judgment, in order to execute Judgment - BEFORE THE RECONCILIATION OF THE CENTRAL COLUMN - "There is a just man who perishes in his righteousness" BECAUSE OF THAT JUDGMENT. When Hevel nurtures from Mercy, MEANING AFTER THE RECONCILIATION OF THE CENTRAL COLUMN, then "there is a wicked man who prolongs his life in his wickedness," AS BECAUSE OF MERCY HE IS LONGSUFFERING and both THE WICKED AND THE RIGHTEOUS are dependent upon this Hevel. Therefore, it is written, "In the days," and not, 'in the day', for they all depend on this Hevel. Whoever HAPPENS TO BE at the time of Judgment is treated with Judgment, and whoever HAPPENS TO BE at the time of Mercy is treated with Mercy.

146. It is written: "There is a just man who perishes" IN THE PRESENT CONTINUOUS TENSE. HE ASKS: Why does not it say 'perished? FOR IF IT IS DEPENDENT UPON TIME, IT SHOULD HAVE BEEN SAID IN THE PAST RATHER THAN IN THE PRESENT TENSE. HE ANSWERS: EVERY TIME IT IS AROUSED, Judgment removes the righteous man from the world and from the generation. IT IS ALWAYS THIS WAY. "There is a wicked man who prolongs his life in his wickedness, who actually prolongs his life IN HIS SIN, for when that Judgment nurtures from Mercy, it bestows mercy on that wicked man and forebears with him.

147. While they were still sitting, they saw a column of incense smoke rising up and going down. He said: this crowning, THE SMOKE is surrounded with mud of the earth from above. IT THEREFORE GOES UP AND DOWN, WHICH ALLUDES TO THE HEVEL MENTIONED BEFORE. In the meantime, there arose a scent from the field, WHICH WAS MORE FRAGRANT THAN ALL THE SPICES. He said: Let us sit here for the Shechinah is by us, as is written: "Like the smell of a field which Hashem has blessed" (Beresheet 27:27).

7. "And he smelled the smell of his garments"

Rabbi Shimon says that when Jacob entered before his father, the scent of the Garden of Eden went in with him, and that the clothes he wore belonged to Adam. He asks what happened to the clothes of Eve, and in what clothing were Adam and Eve buried? He answers himself by saying that when they left they threw off the supernal splendor with which God had clothed them. We learn that as soon as God was clothed, as in "Who covers Himself with light as with a garment," He created the world. The question arises of how Isaac knew about "the smell of a field that Hashem has blessed." Rabbi Shimon explains that the field in "And Isaac went out to meditate in the field at the evening time," was the field near the cave of the Machpelah, and that Jacob saw the Shechinah on it, and it raised supernal holy scents. The conclusion Rabbi Shimon draws is that Isaac blessed Jacob because Isaac did not attribute the scent to the clothes at all; he attributed it to Jacob himself because he saw that he was worthy and deserving of his blessing. The rabbis then talk about the tenth day of the seventh month, Yom Kippur, and the sacrifice of the lamb. We are reminded that Yisrael does an action below, and God does the action above.

148. He opened the discussion, saying: "And he smelled the smell of his garments, and blessed him, and said, 'See, the smell of my son is like the smell of a field which Hashem has blessed'" (Beresheet 27:27). "And he smelled the smell of his garments" means that the garments emitted a pleasant scent that had never left them. Now we should examine this closely; it is written: "The smell of his garments," and, "The smell of my son." It does not say, 'The smell of the garments, but rather "the smell of my son." HE ANSWERS: But we learned that when Jacob entered the Garden of Eden entered with him, and we learned that those garments belonged to Adam, as written: "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" (Beresheet 3:21), and He took them out from the Garden of Eden.

145. וְרָזָא דְּמִלְּהָ הֶבֶל אֶת הֶבֶל רְאִיתִי בְּיָמַי הֶבְלִי, יֵשׁ צַדִּיק אוֹבֵד בְּצַדִּיקוֹ, דָּא הוּא רְזָא דְּמִלְּהָ, דִּגְלִי וּפְרִסָּם, דְּכָלֵּא תְּלִיא בְּיָמַי הֶבְלִי, כְּלוּמַר בְּזִמְנָא דְּהָאִי הֶבֶל יִנְקָא מִן דִּינָא, בְּגִין לְמַעַבְדַּ דִּינָא, צַדִּיק אוֹבֵד בְּצַדִּיקוֹ, וּבְזִמְנָא דְּהָאִי הֶבֶל יִנְקָא מִרְחָמִי. רִשְׁעָא מֵאֲרִיךְ בְּרַעְתּוֹ. וְתַרְוּוּיָהּ תְּלִין בְּהָאִי הֶבֶל, וּבִגְ"כ כְּתִיב בְּיָמַי, וְלֹא כְּתִיב בְּיוֹם. וְכָלֵּא תְּלִין בְּיָמַי הֶבֶל דָּא. מֵאֵן דְּאֶעְרַע בְּדִינָא, בְּדִינָא. מֵאֵן דְּאֶעְרֵא בְּרַחֲמִי, בְּרַחֲמִי.

146. וְאִי תִּימָא יֵשׁ צַדִּיק אוֹבֵד וְלֹא קָאֻמַּר אֲבוּד. הֵכִי הוּא אוֹבֵד מִמֶּשׁ. דְּהָהוּא דִּינָא אוֹבֵד לְצַדִּיק מִעֲלָמָא וּמִדְּרָא. וְיֵשׁ רִשְׁעָא מֵאֲרִיךְ בְּרַעְתּוֹ, מֵאֲרִיךְ מִמֶּשׁ, דְּהָהוּא דִּינָא כִּד יִנְקָא מִרְחָמִי, עֲבִיד רַחֲמִי לְהָהוּא רִשְׁעָא, וּמֵאֲרִיךְ לִיהָ.

147. עַד דְּהָווּ יִתְבִּי חֲמוֹ קְטוּרָא דְּהוּהָ סְלִיק לְעִילָא וְנַחֲתִית לְתַתָּא. אָמַר אֲתַעֲטֻרֹתָא אֲתַעֲטֹר בְּטִינְתָא דְּאֶרְעָא, מִגּוֹ לְעִילָא. אֲדַהֲכִי, סְלִיק הָהוּא חֲקֵלָא רִיחָא, מִכָּל בּוֹסְמִין, אָמַר נִיתִיב הָכָא, דְּשִׁכְנִיתָא גְבִן אֲתַקְנִים. בְּגִין כֵּךְ, כְּרִיחַ שְׂדֵה אֲשֶׁר בְּרָכּוֹ יי'.

148. פִּתַּח וְאָמַר, וַיֵּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רִיחַ בְּנִי וְגו', וַיֵּרַח אֶת רִיחַ בְּגָדָיו, מִשְׁמַע דְּאִינוּן לְבוֹשִׁין הוּוּ סְלִקִּין רִיחָא טָבָא, דְּלֹא אֲתַעֲדִי מִנְהוֹן הָהוּא רִיחָא. הִשְׁתָּא אִית לְאִסְתַּכְלָא, כְּתִיב, רִיחַ בְּגָדָיו, וּכְתִיב רִיחַ בְּנִי, וְלֹא אָמַר רִיחַ הַבְּגָדִים, אֲלֵא רִיחַ בְּנִי. אֲלֵא תֵּאֵנָא, כִּיּוֹן שְׁנַכְנַס יַעֲקֹב, נִכְנַס עִמּוֹ ג' ע. וְתֵאֵנָא, אוֹתָן הַבְּגָדִים הָיוּ שֶׁל אָדָם הָרִאשׁוֹן, דְּכְתִיב, וַיַּעַשׂ יי' אֱלֹהִים לְאָדָם וְלִאִשְׁתּוֹ כִּתְנוֹת עוֹר וַיַּלְבִּישֵׁם, וְהוֹצִיאָם מִג' ע.

149. You may argue that it is written: "And they sewed fig leaves together" (Ibid. 7), and from them were THE SKIN GARMENTS THAT HASHEM MADE FOR THEM. If so, then why is it written, "did Hashem Elohim make?", IF THEY SEWN THEM THEMSELVES, and: "Coats of skins," when they were but a fig leaf. But as the Aramaic translation OF "COATS OF SKINS," it is 'precious garments'. And they emitted a scent from the spices of Eden.

150. And we learned that they were made with the full Name, as is written: "did Hashem Elohim make..." WHICH IS THE FULL NAME that even the heavens and earth were not made with. FOR ONLY ELOHIM IS MENTIONED IN RELATION TO THEM. HE ASKS: Is it not written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4)? HE ANSWERS: There is no difficulty here, for when they were first made they were not made with the full Name, but when they became permanent, they were maintained by the full Name. THE VERSE, "IN THE DAY THAT HASHEM ELOHIM MADE," WAS SAID FOR THE PURPOSE OF MAINTENANCE.

151. And concerning what was said, that these garments came to the wicked Esau, who took them from Nimrod, we explained this matter and it is difficult to understand. If so, why it is written: "For the man also and for his wife"? He made clothing for Adam and He made clothing for Eve, but what happened to the clothes of Eve? And if so, in what were they buried? Could you possibly conceive that they left and threw from themselves the supernal splendor that the Holy One, blessed be He, gave them.

152. No one else wore the garments with which Adam and Eve clothed themselves, because they were in likeness of above in these garments. If you think that they wore them by themselves, come and behold, it is written: "And clothed them," in that the Holy One, blessed be He, clothed them. Blessed is their portion.

153. It is written: "O Hashem my Elohim You are very great, You are clothed with glory and majesty" (Tehilim 104:1), "Glory and majesty are before Him" (Tehilim 96:6), and: "Who covers Himself with light as with a garment..." (Tehilim 104:2). As soon as He was clothed, He accomplished His deed, THAT IS, HE CREATED THE WORLD. It teaches that the Holy One, blessed be He, clothed Himself in Light and created the heaven. THE GARMENTS OF ADAM WERE SIMILAR TO THIS CLOTHING. But how do we explain the verse: "The best clothes...which were with her in the house" (Beresheet 27:15)? HERE, the "best clothes" MEANS kingly garments of silk and gold, and it is the custom of the world to store them in spices and scents, because of the preciousness of the garments.

154. Come and behold: first, "he smelled the smell of his garments" (Ibid. 27), BECAUSE HE THOUGHT THE SCENT CAME FROM THEM. But when he felt it, he said, "See, the smell of my son," because he knew that the scent came from him and for his sake, AND NOT FROM THE GARMENTS. "Like the smell of a field which Hashem has blessed." HE ASKS: How did Isaac know about "the smell of a field which Hashem has blessed"?

149. ואי תימא, דכתיב ויתפרו עליה תאנה דאינון הו, אי הכי, אמאי כתיב ויעש ה' אלהים. וכתיב כתנות עור, הא לא הו אלא עליה תאנה אלא כתרגומו, לבושין דיקר והו סלקין ריחין מבוסמא דערן.

150. ותניא, בשם מלא אתעבדו, דכתיב ויעש ה' אלהים. מה דלא אתעבדו ביה שמיא וארעא. ולא. והא כתיב, ביום עשות יי' אלהים ארץ ושמים. לא קשיא האי כד אתעבדו, לא אתעבדו בשם מלא, בר כד אתקיימו, בשם מלא אתקיימו.

151. ומה דאמרו דאינון לבושין אתו להווא רשע דעשו, דנסיב לו מן נמרוד הכי אוקימנא, וקשיא מלה, דאי הכי הא כתיב לאדם ולאשתו, לבושין לאדם, ולבושין לחוה. לבושין דחוה מה אתעבדו. ותו, דאי הכי במאי אתקברו, ס"ד דאינון שבקו וראמו מנהון זהרא עלאה, דיהיב לון קודשא בריך הוא.

152. אלא אינון לבושין דאתלבשו בהו אדם ואתתיה, לא אתלבש בהו ב"נ אחרא, דבאינון לבושין דמו כגוונא דלעילא ואי ס"ד, דאינון אתלבשו מגרמיהון בהו. תא חזי, כתיב וילבישם, דקודשא בריך הוא אלביש לון, זכאה חולקהון.

153. כתיב. ה' אלהי גדלת מאד הוד והדר לבשת. וכתיב הוד והדר לפניו. וכתיב עוטה אור בשלמה וגו'. כיון דאתלבש עבר מה דעבר. מלמד, שנתעטף קודשא בריך הוא באור, וברא ית שמיא. אלא במאי אוקימנא החמודות אשר אתה בבית. החמודות: בגדי מלכות במשי וזהב, וארחא דעלמא דגנזי לון בבוסמין וריחין, ליקרא דלבושיהון.

154. תא חזי ויכח את ריח בגדיו, בתחלה. וכד ארגיש, אמר ראה ריח בני, דידע דביה הוה תליא מלתא, דבגיניה סליק ריחא. בריח שדה אשר ברכו יי', וכי מניין הוה ידע יצחק ריח שדה אשר ברכו יי'.

155. HE ANSWERS: Rather, there are two things, which amount to the same. For it is written: "And Isaac went out to meditate in the field at the evening time" (Beresheet 24:63), AND THAT IS THE SAME ONE AS "A FIELD THAT HASHEM HAS BLESSED." Did not he have a house or another place to pray? But that field was the one that Abraham purchased near the cave OF MACHPELAH, as is written: "The field which Abraham purchased of the sons of Chet" (Beresheet 25:10). When Isaac came to the field, he saw the Shechinah over it, and it raised supernal holy scents. Therefore he prayed there, and set it AS A PLACE for prayer.

156. HE ASKS: Why did Abraham not pray there, IN THE FIELD OF THE CAVE OF MACHPELAH LIKE ISAAC? HE ANSWERS: Because he had a set prayer place before. Another reason was the scent that he saw at Mount Moriyah. Why was it called Mount Moriyah? Due to the good myrrh (Heb. mor) that was there.

157. And all was present BY JACOB SINCE IN ADDITION TO HIS OWN SCENT, the Garden of Eden also entered with him. Therefore, he blessed him. He did not attribute it to the garments, but rather to Jacob himself, for he saw that the scent originated in him, that he was worthy, and that he merited to be blessed and that the Garden of Eden entered with him. For this reason, when Esau stormed and protested, he said, "moreover, he shall be blessed" (Beresheet 27:33).

158. Rabbi Yitzchak said: The Torah should have started with, "This month shall be to you the beginning of months" (Shemot 12:2). What is the reason? Because it is the beginning OF THE RULE of the moon. Therefore, the Torah should have STARTED with these words, for the subject is connected with the Holy One, blessed be He. THE MOON IS THE SECRET OF MALCHUT, WHICH, WHEN FULL, UNITES WITH THE HOLY ONE, BLESSED BE HE. THEREFORE, THE TORAH SHOULD HAVE STARTED AT THE BEGINNING OF THE FULLNESS OF THE MOON, WHICH IS: "THIS MONTH SHALL BE TO YOU THE BEGINNING OF MONTHS."

159. It does not pose a difficulty, for it is not written: 'This (zot fem.)', NAMELY 'this month' BECAUSE THE NAME OF THE MOON IS 'ZOT', and this is because zeh ('this' masc.) and zot are connected together. Wherever male and female are together, the praise is directed only to the male. THEREFORE, IT SAYS "THIS (ZEH) MONTH," INSTEAD OF 'ZOT', and therefore it says, "It shall be the first month of the year to you" (Ibid.). Assuredly, it is "of the year," TO INDICATE THAT IT REFERS TO MALCHUT THAT IS CALLED 'A YEAR', ONLY IT PLACES THE PRAISE ON THE MALE. Rabbi Yehuda said: Why is "to you" said twice, AS WRITTEN, "THIS MONTH SHALL BE TO YOU...IT SHALL BE THE FIRST...TO YOU." Rabbi Yitzchak said: FROM THE DOUBLING OF "TO YOU," we understand even more THAT IT IS ONLY FOR YISRAEL AND NOT FOR THE OTHER NATIONS, as is written: "For Hashem's portion is His people" (Devarim 32:9). This connection WITH THE MONTH is to you and not to the other nations.

155. אֵלָא, תְּרִין מְלִין אֵינּוּן, וְכָלָא הוּא חָד. דְּכִתִּיב, וַיֵּצֵא יִצְחָק לִשְׁוֹחַ בְּשָׂדֶה לַפְּנוֹת עֶרֶב. וְכִי לֹא הוּא לִיָּה בֵּיתָא, אוּ מְקוֹם אַחֵר לְהִתְפַּלֵּל. אֵלָא אוֹתָהּ הַשָּׂדֶה הָיָה אֲשֶׁר קָנָה אַבְרָהָם סָמוּךְ לַמְעָרָה, דְּכִתִּיב הַשָּׂדֶה אֲשֶׁר קָנָה אַבְרָהָם מֵאֵת בְּנֵי חֵת. וּבִשְׁעֵתָא דְּהוּא יִצְחָק עָל גְּבִיָּה, חָמָא שְׂכִינְתָּא עֲלֵיהּ, וְסָלִיק רִיחִין עֲלָאִין קְדִישִׁין, וּבְגִינֵי כֵךְ הוּא מְצִלֵי תַמָּן, וְקִבְעִיהּ לְצִלוֹתֶיהּ.

156. וְאַבְרָהָם אָמַי לֹא הוּא מְצִלֵי תַמָּן, מְשׁוּם דְּקִבְעִיעוּתָא דְּאַתְרָא אַחֲרָא הוּא לִיָּה בְּקִדְמִיתָא, וּמְלָה אַחֲרָא רִיחָא דְּחָמָא בְּהַר הַמּוֹרִיָּה. וְלָמָּה נִקְרָא מוֹרִיָּה. ע"ש הַמֵּר הַטּוֹב דְּהוּא תַמָּן.

157. וְכָלָא הוּא, וּג"ע דְּעָאֵל עֲמִיָּה וּבִרְכִיָּה. וּבְגִין כֵךְ לֹא תֵלָה מְלָה בְּלִבוֹשִׁין, אֵלָא בִּיעֲקֵב מִמֶּשׁ, דְּחָמָא דְּבִיָּה הוּא תֵלִיא מְלָה וְאַתְחֲזִי, וְזִכּוּתִיהּ סָלִיק לְאַתְבָּרְכָא, וְעָאֵל עֲמִיָּה ג"ע. וּבְג"כ כֵךְ אֶתְרַעַם יַעֲשׂוּ, אָמַר גַּם בְּרוּךְ יִהְיֶה.

158. אָמַר רַבִּי יִצְחָק, לֹא אֶצְטְרִיךְ אוֹרִייתָא לְמַכְתָּב אֵלָא מִהַחֲדָשׁ הַזֶּה לְכֶם רֵאשׁ חֲדָשִׁים. מַאי טַעְמָא. מְשׁוּם דְּשִׁירוּתָא דְּסִיְהָרָא הוּי, וְע"ד אוֹרִייתָא הוּא אֶצְטְרִיךְ לְמַכְתָּב מֵהָכָא, דְּהָא בְּקוּדְשָׁא בְּרִיךְ הוּא אֶתְקַשְׁר מְלָה.

159. וְלֹא קִשְׁיָא, דְּלֹא כְּתִיב זֹאת, הַחֲדָשׁ הַזֶּאת, דְּהָא זֶה וְזֹאת בְּחָד מִתְקַשְּׁרִין וּבְאַתְר דְּאִית בִּיָּה דְּכֵר וְנוֹקְבָא בְּחָדָא, לִית שְׁבָחָא אֵלָא לְדְכוּרָא, וְעַל דָּא רֵאשׁוֹן הוּא לְכֶם לְחֲדָשֵׁי הַשָּׁנָה, לְחֲדָשֵׁי הַשָּׁנָה וְדָאִי. אָמַר רַבִּי יְהוּדָה, לְכֶם תְּרִי זְמַנִּי לָמָּה. אָמַר רַבִּי יִצְחָק, מִנִּיָּהּ, אֲשֶׁתַּמַּע יְתִיר, כְּמָה דְּכִתִּיב, כִּי חֵלֵק ה' עִמּוֹ. אֶתְקַשְׁרוּתָא דָּא לְכֶם, וְלֹא לְשָׂאֵר עַמִּין.

=====חסר סינופטיס=====

160. "Speak to all the Congregation of Yisrael, saying, On the tenth day of this month they shall take to them every man a lamb..." (Shemot 12:3). HE ASKS: Why on the tenth of the month? Rabbi Aba said: It is the time that the Jubilee, WHICH IS BINAH, shines on the moon, WHICH IS MALCHUT. As is written in regard to the Jubilee, "On the tenth day of this seventh month shall be Yom Kippur" (Vayikra 23:27). AND YOM KIPPUR IS THE ILLUMINATION OF BINAH, FOR WE SEE THE ILLUMINATION OF BINAH IN MALCHUT IS ON THE TENTH DAY OF THE MONTH.

161. "They shall take to them every man a lamb, according to the house of their fathers." Why? Because they had to draw it at that time, for we learned that the lower crown, to which all the other lower crowns OF THE KLIPAH are attached, is broken by this TAKING OF THE LAMB. Therefore, Moses was specific in his words, "Draw out and take you lambs" (Shemot 12:21), WHICH IS according to the verse: "Flocks, and menservants and womenservants" (Beresheet 32:6), WHICH ARE LOWER CROWNS OF THE KLIPOT, AND THE TERM FLOCK INCLUDES THEM ALL. AND THE EGYPTIANS MADE THEM INTO DEITIES.

162. The Holy One, blessed be He, said: 'Perform an action below BY DRAWING AND TAKEING SHEEP, and I will break their power above. As you prepare them by burning them by fire, as it is written, "but roast with fire" (Shemot 12:9) I, also, ABOVE, will pass him through fire, through Nahar Dinur (the River of Fire)."

163. HE ASKS: Why was it drawn on the tenth day OF THE MONTH and slaughtered on the fourteenth? Rabbi Aba said: through THE LAMB, WHICH IS THE ELOHIM OF EGYPT, AS MENTIONED BEFORE, Yisrael were bound by slavery 400 years. Even though they were not enslaved 400 years, they were designated to be bound to them for 400 years. HAD NOT THE HOLY ONE, BLESSED BE HE, HASTENED THE END, it would have been as if they were enslaved all 400 years. Therefore, they detained the lamb four days, tied in the property of Yisrael, and afterwards: "and the whole assembly of the Congregation of Yisrael shall kill it towards evening" (Shemot 12:6).

164. HE ASKS: Why WAS IT SLAUGHTERED at twilight? HE ANSWERS: That is when Judgment is impending, and the time when this decree OF THE EXILE IN EGYPT was given through Abraham, as is written: "And when the sun was going down, a sleep fell upon Abram; and, lo, a horror of great darkness fell upon him" (Beresheet 15:12). "Horror" is one crown OF THE KLIPAH, "darkness" is another crown and "great" is greater than all THE CROWNS. Even though we explained this passage as referring to other kinds of bondage of Yisrael - THAT HORROR REFERS TO BABYLON, DARKNESS IS MEDIA, GREAT IS GREECE, it refers to everything. THEY ALLUDE TO THE THREE CROWNS OF THE KLIPAH AND ALSO THE EXILES. In the same way WE SPOKE OF THE LAMB, OF WHICH THE HOLY ONE, BLESSED BE HE, SAID: 'YOU PERFORM AN ACTION BELOW AND I WILL BREAK THEIR POWER ABOVE,' SO, "I will utterly blot out" (Shemot 17:14). You ACT below and I WILL ACT above.

160. דָּבְרוּ אֶל כָּל עַדְתֵּי יִשְׂרָאֵל לֵאמֹר בַּעֲשׂוֹר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה וּגּו', בַּעֲשׂוֹר, אִמָּאִי בַּעֲשׂוֹר. אָמַר רַבִּי אָבָא, בְּזִמְנָא דְאַנְהִיר יוֹבְלָא לְסִיחָרָא, דְּכִתִּיב בְּיוֹבְלָא, בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכְּפוּרִים הוּא.

161. וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית אָבוֹת, אִמָּאִי, בְּגִין דְּבִזְמַנָּא דָּא אֶצְטְרִיךְ לְמִיגַד לִיה. דְּהָא תְּנִינָן, בְּמַלְתָּא דָּא אֲתַבְר כְּתָרָא תַתָּא, דְּמִתְאַחֲדִין בֵּיה כָּל שָׂאֵר כְּתָרִין תַתָּאִין, וְעַל דָּא פְּרִישׁ מֹשֶׁה וְאָמַר, מִשְׁכוּ וּקְחוּ לָכֶם צֹאן, כִּמָּה דְּכִתִּיב, צֹאן וְעֶבֶד וְשִׁפְחָה.

162. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, עֲבִידוּ אֶתוֹן עוֹבְדֵי לְתַתָּא, וְאַנָּא אֲתַבְר תְּקִפִּיהוֹן לְעִילָא, וְכִמָּה דְּתַעֲבִדוֹן בְּנוּרָא אֶתוֹן, דְּכִתִּיב בִּי אִם צְלִי אֵשׁ, אָנָּא אוּף הָכִי אֶעֱבִיר אוֹתוֹ בְּאֵשׁ בְּנֶהַר דִּינוּר.

163. אִמָּאִי אֲתַנְגִּיד בַּעֲשָׂרָה, וְאַתְנַכִּיס בְּאַרְבַּעַ עָשָׂר. אָמַר רַבִּי אָבָא בְּדָא אֲתַקְשְׂרוּ יִשְׂרָאֵל אַרְבַּע מָאָה שָׁנִין. וְאַף עַל גַּב דְּאַרְבַּע מָאָה שָׁנִין לֹא אֲשַׁתְּעִבִּידוּ בָּהוּ, מִכָּל מְקוֹם, הוּאִיל וְהָוָה זְמִין לְאַתְקַשְׂרָא בָּהוּ, אֲתַחֲשִׁיב עֲלֵיהּ כְּאִילוֹ אֲשַׁתְּעִבִּידוּ בָּהוּ כָּל ת' שָׁנִין. בְּג"כ, מַעֲכָבִין לִיה אַרְבַּע יוֹמִין, קְטִירָא בְּרִשׁוּתֵיהוּ דְּיִשְׂרָאֵל, וּלְכַתֵּר וּשְׁחֹטוּ אוֹתוֹ כָּל קָהַל עַדְתֵּי יִשְׂרָאֵל בֵּין הָעֶרְפִּים.

164. אִמָּאִי בֵּין הָעֶרְפִּים. בְּשַׁעֲתָא דְּרִינָא תְּלִיא, וּבְשַׁעֲתָא דְּאַתְמָסֵר מְלָה דָּא לִיה, עַל יְדוּי דְּאַבְרָהָם, דְּכִתִּיב וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְתַרְדֵּמָה נָפְלָה עַל אַבְרָם וְהָנָה אֵימָה חֲשֵׁכָה גְדוֹלָה נּוֹפֶלֶת עָלָיו. אֵימָה: כְּתָרָא חָדָא. חֲשֵׁכָה: כְּתָרָא אַחֲרָא. גְדוֹלָה: הָאִי דְּהִיא רַבְרָבָא מְכֻלָּא. וְאֵע"ג דְּאוּקִימָנָא קְרָא דָּא עַל שָׂאֵר שְׁעֻבוֹדֵיהוּ דְּיִשְׂרָאֵל, וְכֻלָּא הָוָה. כְּגוּוּנָא דָּא, בִּי מַחָה אֲמַחָה, אֶתוֹן מִתַּתָּא, וְאַנָּא מַעֲיִלָא.

165. We learned that Yisrael did not leave Egypt until the dominion of all their ministers above was broken. They left their domain, came under the authority of the Holiness above of the Holy One, blessed be He, and were bound to Him. This is the meaning of: "For to Me the children of Yisrael are servants; they are My servants" (Vayikra 25:55). What is the reason "they are My servants"? For "whom I brought forth out of the land of Egypt" (Ibid.). I took them out of another domain and brought them unto My authority.

165. תָּנָא, לֹא נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, עַד דְּאִתְבְּרוּ בְּלִהוּ שְׁלִטוֹנִין דְּלַעִילָא מְשׁוּלְטָנִיהוֹן, וְנִמְקוּ יִשְׂרָאֵל מִרְשׁוּתָּהוֹן, וְאָעִלוּ לְרְשׁוּתָא קְדִישָׁא עֲלָאָה בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִתְקִטְרוּ בֵּיהּ, הָדָא הוּא דְכִתְיִב, בִּי לִי בְּנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם. מֵאֵי טַעְמָא עֲבָדֵי הֵם. אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם, דְּאִפְקִית לָהּ מִרְשׁוּתָא אַחְרָא, וְעֲלִית לֹון בְּרְשׁוּתִי.

9. Leaven and leavened dough

In this discussion we read that leaven, leavened fermentation and leavened bread are all the same thing. In response to Rabbi Yehuda's query about why, if it is so important, Yisrael is only restricted from eating leaven seven days a year, Rabbi Shimon replies that this is an annual celebration of the days that they went out of bondage.

166. This is what Rabbi Shimon said: It is written, "But on the first day you shall remove leaven out of your houses; for whoever eats leavened bread" (Shemot 12:15). I have explained it thus: leaven and leavened dough are one level, and are all the same. The other dominion is the ministers appointed over the other nations, whom we call Evil Inclination, another dominion, strange El, Other Elohim. Here also, leaven, leavened dough and leavened bread are all the same. The Holy One, blessed be He, said: 'All these years, you were under the authority of others and served another nation. From now on, you are free men. "But on the first day you shall remove leaven out of your houses...you shall eat nothing leavened" (Ibid. 20) and "there shall no leavened bread be seen with you" (Shemot 13:7).

166. וְהֵינּוּ דְאָמַר רַבִּי שִׁמְעוֹן, מֵאֵי דְכִתְיִב, אֲךָ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שָׂאֹר מִבֵּיתְכֶם בִּי כָּל אוֹכֵל מִחֻמֶּצֶת. אֲנָא הָכִי אוֹקִימְנָא, הָאִי שָׂאֹר, וְהָאִי מִחֻמֶּצֶת, דְּרָגָא חַד אֵינוֹן, וְכִלְהוּ חַד. רְשׁוֹ אוֹחְרִי, אֵינוֹן שְׁלִטָּנִין, דְּמִמֶּנּוּן עַל שָׂאֵר עַמִּין, וְקִרְיָנָן לָהּ יֵצֵר הָרַע, רְשׁוּתָא אַחְרָא, אֵל נָכַר, אֱלֹהִים אַחֲרִים. אוֹף הָכִי, שָׂאֹר, וּמִחֻמֶּצֶת, וְחֻמֵּץ, וְכֹלֵא חַד. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, כָּל הַיּוֹם שְׁנֵי, קִיּוּמָתוֹ בְּרְשׁוּתָא אַחְרָא, עֲבָדִין לַעֲם אַחְרָא, מִכָּאֵן וְלַהֲלָאָה דְאִתּוֹן בְּנֵי חוּרִין, אֲךָ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שָׂאֹר מִבֵּיתְכֶם. כָּל מִחֻמֶּצֶת לֹא תֹאכְלוּ. וְלֹא יֵרָאֶה לָךְ חֻמֵּץ.

167. Rabbi Yehuda said: If so, WE SHOULD NOT EAT LEAVEN all the days of the year. Why only seven days, as is written, "Seven days shall there be no leaven found in your houses," and not more? He said to him: At all times that a person is obliged to show himself free, it is required NOT TO EAT LEAVENED BREAD, but whenever he is not obligated then he does not need TO OBSERVE THE PROHIBITION OF LEAVENED BREAD.

167. אָמַר רַבִּי יְהוּדָה, אִי הָכִי כָּל יְמֵי שְׁתָּא נְמִי, אֲמַאי שְׁבַעַת יוֹמִין, דְּכִתְיִב שְׁבַעַת יָמִים שָׂאֹר לֹא יִמְצָא בְּבֵיתְכֶם, שְׁבַעַת יָמִים, וְלֹא יִתִּיר. א"ל, כָּל זְמַנָּא דְאִתְחַיֵּיב בְּרִשָׁא לְאַתְחַזְזָא גְרָמִיָּה בֶן חוּרִין, הָכִי אֲצִטְרִיךְ, כָּל זְמַנָּא דְלֹא אִתְחַיֵּיב לֹא אֲצִטְרִיךְ.

168. This is comparable to a king who appointed a person to be a minister. He rejoiced and wore clothes of glory all those days that he was being elevated to this level, but afterwards he did not need it. The following year, he observed those days that he rose to this honor and wore those clothes, and he did so each and every year. Similarly with Yisrael, it is written: "Seven days shall there be no leaven found," for they are days of rejoicing, the days that they arose to this honor, and went out of another bondage. Every year, they observe those days when they rose to this honor and went out of another authority and came under holy authority. Therefore, it is written: "Seven days shall you eat unleavened bread."

168. לְמַלְכָּא דְעֵבֵד לְחַד בְּרִשָׁא רּוֹפִינוּס, כָּל אֵינוֹן יוֹמִין דְּסִלִּיק לָהּ דְּרָגָא, חַדִּי, וְלִבִּישׁ לְבוּשֵׁי יָקָר, לְבַתֵּר לֹא אֲצִטְרִיךְ. לְשְׁתָּא אַחְרָא נְטִיר אֵינוֹן יוֹמִין דְּסִלִּיק לְיָקִירוּ דָּא, וְלִבִּישׁ אֵינוֹן לְבוּשִׁין, וְכֵן כָּל שְׁתָּא וְשְׁתָּא כִּהְאִי גּוֹנָא יִשְׂרָאֵל, כְּתִיב, שְׁבַעַת יָמִים שָׂאֹר לֹא יִמְצָא, דְּאֵינוֹן יוֹמֵי חֲרוּתָא, יוֹמִין דְּסִלִּיקוּ לְיָקָרָא דָּא, וְנִמְקוּ מִשְׁעַבְדָּא אַחְרָא. וּבְגִין כֵּךְ, נְטִירִין בְּכָל שְׁתָּא וְשְׁתָּא, יוֹמִין דְּסִלִּיקוּ לָהּ אִי יָקָר, וְנִמְקוּ מִרְשׁוּתָא אַחְרָא, וְעָלוּ בְּרְשׁוּתָא קְדִישָׁא, וְעַל דָּא כְּתִיב, שְׁבַעַת יָמִים מִצּוֹת תֹּאכְלוּ.

10. Matzah of Judgment

Rabbi Shimon talks about the time that the moon was in a decreased state, when Yisrael had not yet completed the Covenant by the uncovering of the corona. After they were uncovered, God gave them bread from a higher place, from the heavens. Then Yisrael observe those days when they entered under the wings of the Shechinah and guarded the bread, the matzot, that came from its side. The bonds which Rabbi Shimon refers to next are those that join the upper to the lower levels, and in the observance of the sacrifice those bonds are strengthened, as when the lamb is sacrificed.

169. Rabbi Shimon said: Matzat (unleavened bread) is spelled WITHOUT VAV, as, "visions (Heb. mar'ot) of Elohim" (Yechezkel 1:1) IS WITHOUT VAV; THEREFORE, IT ALLUDES TO JUDGMENT. Why were they called Matzat-for their being of Judgment, Holy Judgment, Judgment that is attached to the Holy Name, Judgment that was not strong throughout that time among Yisrael, because the moon was flawed. And since the moon was flawed, it is written: "The bread of affliction" (Devarim 16:3).

170. HE ASKS: What is the reason THAT THE MOON, WHICH IS MALCHUT, was in a waning state? HE ANSWERS: Because they were not uncovered and the holy sign was not revealed. Yisrael were circumcised, but did not uncover the corona. When they did, it is written: "There He made for them a statute and an ordinance, and there He tested him" (Shemot 15:25). And even though we have explained this passage as referring to something else, it was all in context, and it is well.

171. If you wonder that it seems they had to be uncovered in the days of Yehoshua, this was not so. Only those about whom it is written: "But all the people that were born in the wilderness by the way as they came out of Egypt, them they had not circumcised" (Yehoshua 5:5). After they were uncovered, the Holy One, blessed be He, said to them: 'Before, you ate unleavened bread because the moon remained waned, and it was called "the bread of affliction." But from now on, bread will be from a different place', as written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Not from the moon, WHICH IS MALCHUT, as at that time BEFORE THEY WERE UNCOVERED, but actually from the heavens, WHICH IS ZEIR ANPIN, as is written: "Therefore Elohim give you of the dew of heaven" (Bereshheet 27:28).

172. And holy Yisrael observe the days when they came under the wings of the Shechinah and kept the bread that came from its side, NAMELY THE MATZOT, as is written: "And you shall observe the commandment of unleavened bread" (Shemot 12:17). What is the meaning of: "And you shall observe...the unleavened bread?" It is similar to: "And keep My covenant" (Shemot 19:5), WHICH IS THE COVENANT OF CIRCUMCISION. And it all rises and is attached to the same level, AS MENTIONED BEFORE.

173. One may wonder how it could be that Moses did not uncover them BUT LET THEM REMAIN CIRCUMCISED WITHOUT BEING UNCOVERED. HE ANSWERS: In order that Yisrael would not be delayed there until they became healed, HE THEREFORE DID NOT UNCOVER THEM. Pertaining to this, it is written: "Seven days shall you eat unleavened bread with it, the bread of affliction" (Devarim 16:3). Why WAS IT "the bread of affliction"? Because, "for you came forth...in haste" (Ibid.) and SIMILARLY, it is written: "and could not delay" (Shemot 12:39). THEREFORE, THEY WERE NOT UNCOVERED, AND CIRCUMCISION WITHOUT UNCOVERING BRINGS ABOUT THE BREAD OF AFFLICTION.

169. אָמַר רַבִּי שִׁמְעוֹן, מִצַּת כְּתִיב, כַּמַּד"א, מֵרֶאֱת אֱלֹהִים. וְלָמָּה אֶתְקָרִי מִצַּת. הֵינָא. הֵינָא קִדְיָשָׁא. הֵינָא דְאַתְאַחֲרָא בְּשֵׁמָא קִדְיָשָׁא. הֵינָא דְלֹא הוּה תְּקִיפָא כָּל הָהוּא זְמַנָּא בְּגוּוּיָהּ דְיִשְׂרָאֵל, דְּהָא קֵימָא סִיחָרָא בְּפִגְמוּתָא. וְעַל דְּקֵימָא סִיחָרָא בְּפִגְמוּתָא, לֶחֶם עָנִי כְּתִיב.

170. מ"ט קֵימָא בְּפִגְמוּתָא. בְּגִין דְּלֹא אֶתְפָּרְעוּ, וְלֹא אֶתְגַּלִּיָּא הָאִי אֶת קִדְיָשָׁא. גְּזִירִין הוּוּ וְלֹא אֶתְפָּרְעוּ, אִימְתִּי אֶתְפָּרְעוּ, בְּשַׁעֲתָא דְכְּתִיב, שָׁם שָׁם לֹא חָק וּמִשְׁפָּט וְשָׁם נִסָּהוּ, וְאֵע"ג דְּאֻקִּימָנָא הָאִי קָרָא בְּמִלָּה אַחֲרָא, כְּלָא הוּהּ וְיָאוּת.

171. וְאִי תִימָא דְבִימִי יְהוֹשֻׁעַ אֶתְפָּרְעוּ. לֹא הָכִי, אֶלָּא אֵינֻן דְּכְּתִיב וְכָל הָעָם הִילֻדִּים בְּמַדְבָּר בְּדֶרֶךְ וָגו'. בְּתַר דְּאַתְפָּרְעוּ, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, בְּקִדְמִיתָא אֶכְלָתוֹן מִצּוֹת, דְּקֵימָא סִיחָרָא בְּפִגְמוּתָא, וְאֻקִּרִי לֶחֶם עָנִי, מִכָּאן וְלַהֲלָאָה הָאִי לֶחֶם מֵאַתָּר אַחֲרָא לְהוּי. מָאִי הוּא. דְּכְּתִיב הִנְנִי מְמַטִּיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם. לֹא מִן סִיחָרָא כִּדְהוּא זְמַנָּא, אֶלָּא מִן הַשָּׁמַיִם מִמֶּשׁ, כְּמָה דְּכְּתִיב וַיִּתֵּן לָךְ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם.

172. וְיִשְׂרָאֵל קִדְיָשִׁין, נִטְרִין אֵינֻן יוֹמִין דְּעָאֲלוּ תַּחוּת גְּדַפּוּי דְשְׂכִינְתָּא, וְנִטְרִין הָהוּא נְהֵמָא דְאַתְיָא מִסְטָרְהָא, וְע"ד כְּתִיב, אֶת חֲג מִצּוֹת תִּשְׁמֹר וָגו', וְכְּתִיב וּשְׁמַרְתֶּם אֶת הַמִּצּוֹת. מְהוּ וּשְׁמַרְתֶּם אֶת הַמִּצּוֹת. כַּד"א, וּשְׁמַרְתֶּם אֶת בְּרִיתִי. וְכָלָא בְּחַד דִּרְגָא סֻלְקָא וְאַתְאַחֲד.

173. וְאִי תִימָא מֹשֶׁה הֵיךְ לֹא פָּרַע לְהוּ. אֶלָּא, בְּגִין דְּלֹא יִתְעַכְּבוּן יִשְׂרָאֵל תַּמָּן עַד דִּיתְסִיאוּ, וְעַל דָּא כְּתִיב, שִׁבַּעַת יָמִים תֹּאכַל עָלֶיךָ מִצּוֹת לֶחֶם עָנִי. מ"ט לֶחֶם עָנִי, מִשּׁוּם כִּי בַחֲפֹזוֹן יֵצֵאת וָגו' וְכְּתִיב וְלֹא יִכְלוּ לְהִתְמַהֵמָה.

174. Come and behold: when Yisrael came to the Holy Land, they came circumcised and uncovered, and it is written: "A land in which you shall eat bread without scarceness" (Devarim 8:9). And what is "scarceness"? It is "the bread of affliction." And why is it called "the bread of affliction"? This is because the moon, WHICH IS MALCHUT, is waning and is not blessed from the sun, WHICH IS ZEIR ANPIN, and does not shine from the sun, as is written: "For all (Heb. kol) that is in heaven and on earth" (I Divrei Hayamim 29:11), - MEANING THAT KOL ('ALL'), WHICH IS YESOD OF ZEIR ANPIN, IS ATTACHED TO HEAVEN, WHICH IS ZEIR ANPIN, AND TO THE EARTH, WHICH IS MALCHUT, AND RECEIVES FROM THE HEAVENS AND GIVES TO THE EARTH. What is the reason that it did not shine from the Jubilee, WHICH IS BINAH? This is because they did not uncover themselves, AS MENTIONED BEFORE, but now that Yisrael were circumcised and uncovered UPON ARRIVING INTO THE HOLY LAND, it is written: "You shall not lack anything (Heb. kol) in it" (Devarim 8:9), NAMELY, YESOD OF ZEIR ANPIN THAT ILLUMINATES ON MALCHUT AND IS CALLED 'KOL'. What is the reason for: "In which you will not eat bread without scarceness"? It is because "You shall not lack kol in it," the way they did in Egypt.

175. And every year, the children of Yisrael make a memorial to Egypt and eat UNLEAVENED BREAD and have not interrupted this for generations and generations. Because they did not uncover themselves in Egypt, they lacked this "kol," and the moon was waning and is called "the bread of affliction." Affliction MEANS 'poverty', as in the Aramaic translation. The reason they ate the bread of affliction in the Holy Land, EVEN THOUGH THEY HAD ALREADY UNCOVERED THEMSELVES, serves as a remembrance to Egypt. This is a custom for generations and generations. And for the future to come, it is written: "Your sun shall no more set; nor shall your moon withdraw itself" (Yeshayah 60:20), MEANING THAT THE WANING OF THE MOON, WHICH IS MALCHUT, WILL BE NO MORE.

176. We learned that Rabbi Shimon said: It is written, "On the tenth day of this month they shall take..." (Shemot 12:3), and, "Also on the tenth day of this seventh month there shall be Yom Kippur" (Vayikra 23:27). It is derived from what we learned, as written, "on the tenth day of this month." THE ZOHAR WONDERS AND ASKS: What does it mean by this? HE ANSWERS THAT IT ALLUDES TO THE WORDS, "on the tenth." The business OF TAKING THE LAMB comes from the tenth, WHICH IS BINAH THAT SHINES ON MALCHUT, AS MENTIONED. AND THIS IS WHY HE FIRST MENTIONS THE ANALOGY BETWEEN THE TENTH IN THIS CONTEXT AND THE TENTH OF YOM KIPPUR, WHICH IS BINAH. AND HE ASKS: It is written, "of this month," but it should say, 'In this month'. HE ANSWERS: IT IS BECAUSE when the illumination came to this level, WHICH IS MALCHUT, the phrase "of this month"; "OF THE MONTH" is exact, WHICH IS MALCHUT THAT IS CALLED 'MONTH'.

177. "They shall take to them every man a lamb, according to the houses of their fathers, a lamb for a house." We learned that there are three bonds: the firstborn of cattle, the firstborn of the captive, and the firstborn of the maidservant. All the other levels OF THE KLIPAH are connected to these three aspects above. They are all bound to the one called flock, and everything is included in it. IT IS THE HIGHEST LEVEL AMONG THEM. The flock BELOW is connected to the flock ABOVE, and is unable to separate from its bond. SO WE SEE that they are all connected to this, TO THE FLOCK. This is why it is written BY IT: "and you shall keep it" (Shemot 12:6) MEANING bind it with a knot, and it would be given into your hands under your control until you slaughter it and execute Judgment upon it. In the time to come, it is written: "Who is this that comes from Edom?" (Yeshayah 63:1) and: "For Hashem has a sacrifice in Botzrah" (Yeshayah 34:6), MEANING THAT HE WILL DESTROY ALL THE OTHER SIDE FROM THE EARTH. And THEN it is written: "And Hashem shall be king over all the earth. On that day Hashem shall be one and His Name One" (Zecharyah 14:9).

174. תָּא חֲזִי, כִּד עָלּוּ יִשְׂרָאֵל לָאֶרֶץ, עָלּוּ גְזִירִין וְאֶתְפָּרְעוּ. וּמָה בְּתִיב, אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנוֹת תֹּאכֹל בֹּה לָחֶם. מֵאִי בְּמִסְכָּנוֹת. לָחֶם עָנִי. אֲמֵאִי אֶקְרִי לָחֶם עָנִי. מִשּׁוּם דְּקִיּוּמָא סִיּהָרָא בְּפִגְמוּתָא, וְלֹא מִתְפָּרְכָא מִשְׁמַשָּׁא, וְלֹא מִתְנַהֵרָא מִן שְׁמַשָּׁא, כְּמָה דָּאֵת אָמַר, כִּי כָל בְּשָׂמִים וּבְאֶרֶץ, וְלֹא אֶתְנַהֵרָא מִיּוֹבְלָא. מֵאִי טַעְמָא. מִשּׁוּם דְּלֹא אֶתְפָּרְעוּ. אֲבָל הֵכָא, דְּאֶתְגְּזְרוּ יִשְׂרָאֵל וְאֶתְפָּרְעוּ, לֹא תִחָסֵר כָּל בֹּה בְּתִיב, וְעַל דָּא לֹא בְּמִסְכָּנוֹת תֹּאכֹל בֹּה לָחֶם. מֵאִי טַעְמָא. מִשּׁוּם דְּלֹא תִחָסֵר כ"ל בֹּה, כְּמָה דְּחָסְרוּ לִיָּה בְּמִצְרַיִם.

175. וּבְכָל שְׁתָּא וְשְׁתָּא דְּיוֹכְרָנָא דְּמִצְרַיִם קָא עֲבָדִי יִשְׂרָאֵל, וְאֲכָלִי וְלֹא אֶשְׁתַּעֲצִי מִדְּרִי דְּרִין. וּבְגִין דְּלֹא אֶתְפָּרְעוּ הֵכָא בְּמִצְרַיִם, חָסְרוּ לִיָּה לְהָאִי כָל, וְקִיּוּמָא סִיּהָרָא בְּפִגְמוּתָא, וְאֶקְרִי לָחֶם עָנִי, עָנִי: כְּתִרְגוּמוֹ מִסְכָּנוֹת. וּמֵאִי דְּאֲכָלוּ לִיָּה תִמֶן בְּאֶרֶץ, בְּגִין דְּיוֹכְרָנָא דְּמִצְרַיִם הוּא, וְהָאִי לְדְרִי דְּרִין, וְלִזְמָנָא דְּאֵתִי בְּתִיב, לֹא יָבֵא עוֹר שְׁמִשְׁךָ וִירְחֶךָ וְגו'.

176. תֵּנָא א"ר שְׁמַעוֹן בְּתִיב בְּעָשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם וְגו', וּכְתִיב אַךְ בְּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכַּפּוּרִים הוּא, אֶשְׁתַּמַּע כְּמָה דְּאֶתְמַר, דְּכְתִיב בְּעָשׂוֹר לַחֹדֶשׁ הַזֶּה. מֵאִי קָא מִיּוּרִי. אֲלֵא בְּעָשׂוֹר, מְלֵא דָא בְּעָשׂוֹר תְּלִיא. לַחֹדֶשׁ הַזֶּה בַּחֹדֶשׁ הַזֶּה מְבַעֲרִי לִיָּה. אֲלֵא, כִּד אֵתָא נִימוּסָא לְהָאִי דְּרָגָא, בְּתִיב לַחֹדֶשׁ הַזֶּה דִּיקָא.

177. וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית אָבוֹת שֶׁה לְבֵית.
תָּנָא תַּלְת קְשָׁרִין אֵינוֹן, בְּכוֹר בְּהֵמָה, בְּכוֹר הַשְּׂבִי,
בְּכוֹר הַשְּׂמֶחָה. דְּכָל שְׂאֵר מִתְקַשְׂרֵי בְּהוּ בְּאַלִּין תַּלְת
גְּוֹנֵי דְלַעִילָא. וּבִהְיָ דְאִתְקַרֵּי צֶאֱן, אִתְקַשֵּׁר כֹּלָא,
וְכֹלָא כֹּלִיל בְּצֶאֱן, אִתְקַשֵּׁר צֶאֱן בְּצֶאֱן, וְלֹא יָכִיל
לְאַתְפָּרְשָׁא מִקְטָרוֹ, וּבִהְיָ בְּלֵהוּ אִתְקַשְּׁרוּ, וְעַד
כְּתִיב, וְהָיָה לָכֶם לְמִשְׁמֶרֶת, קְטִירוֹ לֵיהּ בְּקִטְרוֹתָא,
וְיִהְיָ אִתְמָסַר בִּידִיכֹן בְּרִשְׁוֹתְכֹן, עַד דְּתִנְכְּסוּ לֵיהּ,
וְתַעֲבֹדוֹן בֵּיהּ דִּינָא, וְלִזְמַנָּא דְאִתִּי כְּתִיב מִי זֶה בֹּא
מֵאֲדָם. וְכְתִיב, כִּי זָבַח לַיהוָה בְּבִצְרָה. וְכְתִיב, וְהָיָה
יְיָ לְמֹלֵךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וְשִׁמוֹ אֶחָד.

11. Relating the praise of the exodus from Egypt

We hear again about the commandment to remove the leaven from the bread. Then we are told that Yisrael must say the praises of the exodus from Egypt, and when relating that account they will rejoice with the Shechinah in the World to Come. When God hears that praise, His retinue gathers round and rejoices and praises Him, and then His strength and power are increased above. Just as it is important for a person to relate the miracles of God, it is important for him to relate his own sins; this is because when a person enumerates every one of his sins beforehand, he leaves no open issue for the Accuser to exploit when standing before God to seek retribution. If the person repents, all will be well, but if he does not, the Accuser will return and demand judgment. Lastly, we hear again of the commandment to eat matzah on Passover because it is a remembrance for generations and generations of the secret of the Faith.

Ra'aya Meheimna (The Faithful Shepherd)

178. "And the people took their dough before it was leavened" (Shemot 12:34). This (25th) commandment is to remove the leaven. For this commandment was given over to Yisrael: "And the people took up and carried their dough before it was leavened," and: "shall there be no leaven found in your houses" (Ibid. 19). The friends have already explained it, and we have explained the secret meaning of the difference between leavened and unleavened bread OF THE EXODUS FROM EGYPT in many places - that one is the Evil Inclination and the other is the Good Inclination.

179. The following (26th) commandment is to relate the praise of the exodus from Egypt, which is incumbent upon every person always to relate these praises. We have explained that every person who relates the exodus from Egypt and rejoices when relating that account is destined to rejoice with the Shechinah in the World to Come, which is joy from all sides. For such is a person who rejoices in his Master, and the Holy One, blessed be He, rejoices in his story.

רעיא מהימנא

178. וַיִּשָּׂא הָעָם אֶת בִּצְקוֹ טָרֵם יַחְמֵץ וְגו'. כ"ה
פְּקוּדָא דָא, לְבַעַר חֲמֵץ. דְּהָא פְּקוּדָא דָא, אִתְמָסַר
לְהוּ לְיִשְׂרָאֵל וַיִּשָּׂא הָעָם אֶת בִּצְקוֹ טָרֵם יַחְמֵץ.
וְכְתִיב שְׂאוֹר לֹא יִמָּצֵא בְּבֵיתְכֶם, וְהָא אוֹקְמוּהָ
חֲבֵרַיָא, וְרָזָא אוֹקִימָנָא, בֵּין חֲמֵץ וּמָצָה דְכֻמָּה
דְּכֻכְתִּי, דָא יֵצֵר רַע, וְדָא יֵצֵר טוֹב.

179. כ"ו פְּקוּדָא בְּתֵר דָא, לְסַפֵּר בְּשִׁבְחָא דִּיצִיאת
מִצְרַיִם, דְּאִיהוּ חַיּוּבָא עַל בְּר נֶשׁ, לְאַשְׁתַּעֲי בְּהָא
שִׁבְחָא לְעַלְמִין. הֵכִי אוֹקִימָנָא, כָּל בְּר נֶשׁ דְּאַשְׁתַּעֲי
בִּיצִיאת מִצְרַיִם, וּבְהָהוּא סְפּוֹר חֲדֵי בְּחֻדָּה, זְמִין
אִיהוּ לְמַחֲדֵי בְּשִׁכְיִנְתָּא לְעַלְמָא דְאִתִּי דְהוּא חֲדוּ
מִכְּלָא, דְּהָאִי אִיהוּ בְּר נֶשׁ דְּחֲדֵי בְּמִרְיָה, וְקוּדְשָׁא
בְּרִיךְ הוּא חֲדֵי בְּהָהוּא סְפּוֹר.

180. At that time, the Holy One, blessed be He, gathers His whole retinue, and says to them: 'Go and listen to the account of My excellency that My children are relating, rejoice in My redemption.' At that time, they all gather and come and join with Yisrael to hear the story of the praise. They rejoice with the joy of the deliverance by their Master, and come to thank and praise the Holy One, blessed be He, for all these miracles and mighty deeds, and thank Him for the Holy Nation that He has on earth that rejoices in the joy of the deliverance of their Master.

181. Then His strength and power are increased above. By their recounting, the children of Yisrael give power to their Master, like a king whose strength and power are increased when his strength is praised and he is acknowledged. All fear him and his glory rises above all of them. Therefore, it is incumbent to praise and relate this story, as we learned. Similarly, it is the duty of every person to relate before the Holy One, blessed be He, and publicize the miracle among all these miracles that He did.

182. One may ask why it is obligatory TO RELATE THE MIRACLES; does not the Holy One, blessed be He, know everything, everything that was and will be in the future? And wherefore this publicity before Him of what He did, if He knows? HE REPLIES: BUT surely one has to make the miracle known and relate before Him all that He did, because these words ascend and all the company above gather and see them, and give thanks before the Holy One, blessed be He, and His glory rises over them above and below.

183. It is the same with he who relates and enumerates his sins, of everything that he did. If you ask why this is necessary, it is because the Accuser is constantly before the Holy One, blessed be He, in order to recount and seek retribution for the sins of people, and to demand Judgment against them. However, when the person enumerates each and every one of his sins beforehand, he does not leave any pretext to the Accuser to exploit. And the Accuser can not demand any Judgment against him, for he always demands Judgment first, and afterwards enumerates and accuses. Therefore, the person should take his own initiative before the Accuser and enumerate his own sins.

180. בַּיּוֹם שֶׁעָתָא, בְּגִישׁ קוֹדֶשׁא בְּרִיךְ הוּא לְכָל פְּמִלְיָא דִּילֵיהּ, וְאָמַר לוֹן, זִילוּ וּשְׁמְעוּ סְפּוּרָא דְשִׁבְחָא דִּילֵי, דְּקָא מִשְׁתַּעוּ בְּנֵי, וְחֲדָאן בְּפּוּרְקָנֵי. בְּדִין כְּלָהוּ מִתְכַּנְּשִׁין, וְאַתִּין וּמִתְחַבְּרִין בְּהַדְּיָהּ דִּישְׂרָאֵל, וּשְׁמְעוּ סְפּוּרָא דְשִׁבְחָא, דְּקָא חֲדָאן בְּחֲדוּא דְפּוּרְקָנָא דְמַרְיָהוֹן, בְּדִין אַתִּין וְאוּדִין לֵיהּ לְקוֹדֶשׁא בְּרִיךְ הוּא, עַל כָּל אֵינוֹן נִסִּין וְגִבּוּרִין וְאוּדָאן לֵיהּ עַמָּא קְדִישָׁא דְאִית לֵיהּ בְּאַרְעָא, דְּחֲדָאן בְּחֲדוּהּ דְפּוּרְקָנָא דְמַרְיָהוֹן.

181. בְּדִין אַתּוּסָף לֵיהּ חֵילָא וְגִבּוּרְתָא לְעִילָא, וְיִשְׂרָאֵל בְּהָהוּא סְפּוּרָא יְהִיבֵי חֵילָא לְמַרְיָהוֹן, כְּמִלְכָּא, דְּאַתּוּסָף חֵילָא וְגִבּוּרְתָא, כִּד מְשַׁבְּחִין גִּבּוּרְתֵיהּ, וְאוּדִין לֵיהּ, וְכָלָהוּ דְחֲלִין מְקַמֵּיהּ, וְאַסְתַּלַּק יְקָרִיָּה עַל כְּלָהוּ. וּבְגִין כֵּן, אִית לְשִׁבְחָא וּלְאַשְׁתַּעֵי בְּסְפּוּר דָּא כְּמָה דְאַתְמַר. כְּגִוּנָא דָּא, חוּבָה אִיהוּ עַל בֵּר נֶשׁ, לְאַשְׁתַּעֵי תְדִיר קְמִי קוֹדֶשׁא בְּרִיךְ הוּא, וּלְפִרְסוּמֵי נִיסָא בְּכָל אֵינוֹן נִסִּין דְּעֵבֵד.

182. וְאִי תִימָא, אָמַאי אִיהוּ חוּבָתָא, וְהָא קוֹדֶשׁא בְּרִיךְ הוּא יָדָא כְּלָא, כָּל מַה דְּהוּהּ, וְיִהְיִי לְבִתֵּר דִּנָּא, אָמַאי פִּרְסוּמָא דָּא קְמִיָּה, עַל מַה דְּאִיהוּ עֵבֵד, וְאִיהוּ יָדַע. אֵלָא וְדָאִי אֶצְטְרִיךְ בֵּר נֶשׁ לְפִרְסוּמֵי נִיסָא, וּלְאַשְׁתַּעֵי קְמִיָּה בְּכָל מַה דְּאִיהוּ עֵבֵד, בְּגִין דְּאֵינוֹן מְלִין סְלָקִין, וְכָל פְּמִלְיָא דְלַעֲיָלָא מִתְכַּנְּשִׁין, וְחֲמָאן לוֹן, וְאוּדָאן כְּלָהוּ לְקוֹדֶשׁא בְּרִיךְ הוּא, וְאַסְתַּלַּק יְקָרִיָּה עֲלֵיהּ עִילָא וְתַתָּא.

183. כְּגִוּנָא דָּא, מֵאֵן דְּאַשְׁתַּעֵי וּמִפְּרִט חֲטָאוֹי עַל כָּל מַה דְּעֵבֵד, אִי תִימָא לְמַאי אֶצְטְרִיךְ. אֵלָא מְקַטְרָגָא קָאִים תְּדִיר קְמִי קוֹדֶשׁא בְּרִיךְ הוּא, בְּגִין לְאַשְׁתַּעֵי וּלְמַתְבַּע חוּבֵי בְּנֵי נֶשָׁא, וּלְמַתְבַּע עֲלֵיהּ דִּינָא. בֵּינָן דְּאַקְדִּים בֵּר נֶשׁ, וּמִפְּרִט חֲטָאוֹי, כָּל חַד וְחַד, לֹא אֲשָׁאִיר פִּטְרָא דְפּוּמָא לְהָהוּא מְקַטְרָגָא, וְלֹא יָכִיל לְמַתְבַּע עֲלֵיהּ דִּינָא. דְּהָא תְּדִיר תְּבַע דִּינָא בְּקַדְמִיתָא, וּלְבִתֵּר מִשְׁתַּעֵי וּמְקַטְרָג פְּלוּנֵי עֵבֵד כֵּן. וְעַל דָּא, אֶצְטְרִיךְ לֵיהּ לְבֵר נֶשׁ לְאַקְדָּמָא, וּלְפִרְט חֲטָאוֹי.

184. As soon as the Accuser sees this, he has no pretext to complain against him, and then takes leave from him entirely. If he repents, well, but if not, the Accuser rests on him and says: 'So and so who came before you AND CONFESSED unashamedly, he kicked his Master, his sins are such and such.' Therefore, it is advisable that a person be careful in all this, so that he should be considered a faithful servant before the Holy One, blessed be He.

184. בִּיּוֹן דְּמִקְטָרְגָא חֲמִי דָא, לִית לִיה פִּטְרָא דְּפּוּמָא עֲלִיה, וְכִדִּין אֶתְפָּרֵשׁ מִנִּיה מְכַל וְכַל. אִי תָב בְּתִיּוּבְתָא יָאוּת, וְאִי לָאו, הָא מִקְטָרְגָא אֶשְׁתַּכַּח עֲלִיה, וְאָמַר פְּלוֹנִי דָאֲתָא לְקַמְךָ בְּתוּקְפָא דְאִפִּין, בְּעִיט בְּמַרְיָה, חוּבוֹי כֶּךָ וְכֶךָ. עַל דָּא יָאוּת לְאַזְדַּהֲרָא בְּר נֶשׁ בְּכַל הָנִי, בְּגִין דִּישְׁתַּכַּח עֲבָדָא מְהֵימְנָא קָמִי קוּדְשָׁא בְּרִין הוּא.

185. The following (27th) commandment is to eat Matzah on Pesach (Passover), because it is a remembrance for generations and generations of the secret of the Faith. It has been explained that Yisrael went out at that time from the secret of other Elohim and came into the secret of Faith. This secret has been explained in many places.

185. כ"ז פְּקוּדָא בְּתַר דָּא, לֵאכּוֹל מַצָּה בַּפֶּסַח, בְּגִין דְּאִיהוּ דּוּכְרָנָא לְדְרִי דְרִין, עַל רְזָא דְּמַהִימְנוּתָא. וְהָא אוּקְמוּהָ, דִּישְׂרָאֵל נִפְקוּ בְּהָהוּא זְמַנָּא מִרְזָא דְטַעוּן אַחֲרָן, וְעָלּוּ בְּרָזָא דְּמַהִימְנוּתָא. וְהָא אוּקְמוּהָ רְזָא דְנָא בְּכַמָּה דּוּכְתִי.

12. The Pascal sacrifice

The ordinance of the Passover is to slaughter the sacrifice at twilight of the fourteenth day of Nissan as a remembrance of the Passover in Egypt. The moon becomes complete on the fifteenth day, and the sacrifice should be slaughtered at twilight of the fourteenth day because that is the time that Judgment hangs over the world. The main part of the commandment is to gain pleasure from the scent that spreads from the roasting over the fire. Only one who is circumcised can eat of it. At the time when God came to Egypt and saw the blood marked on the entrances of the houses of Yisrael, the people used hyssop to spread the blood, since hyssop removes evil spirits and any aspect of a bad odor because it arouses the supernal Redemption of Yisrael. In the time to come, God will slaughter the Evil Inclination. Because God slew all the firstborn of the Egyptians, He obligated all the firstborn of Yisrael to redeem themselves, and He guarded them against everything. Scripture says, about the sacrifice, "Neither shall you break a bone of it", because the bones were the deities of the Other Side, and the children of Yisrael threw them out in contempt to express their contempt for the Egyptian deities.

186. "And Hashem said to Moses and Aaron, 'This is the ordinance of the Passover'" (Shemot 12:43). This (28th) commandment is to slaughter the Passover at twilight of the fourteenth day of Nissan, a remembrance to the Passover in Egypt. And this is incumbent upon everyone, as it is written: "And the whole assembly of the Congregation of Yisrael shall kill it towards evening" (Ibid. 6).

186. וַיֹּאמֶר יי' אֶל מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח וְגו'. כ"ח פְּקוּדָא דָא, לְמַשְׁחֹט פֶּסַח בֵּין הָעֶרְבִים, בִּי"ד בְּנִיסָן, דּוּכְרָנָא דְּהָהוּא פֶּסַח דְּמִצְרַיִם. וְדָא אִיהוּ חוּבְתָא עַל כָּלָא, בְּמָה דָאֲתָא אָמַר, וְשַׁחֲטוּ אוֹתוֹ כָּל קְהַל עַדְת יִשְׂרָאֵל בֵּין הָעֶרְבִים.

187. This Pascal sacrifice has to be kept since the tenth day of the month, as is written: "On the tenth day of this month, and they shall take..." (Shemot 12:3). What is the reason? It is because that is when the moon starts to shine, from the tenth day and further until it becomes full on the fifteenth day. It should be slaughtered on the fourteenth day at the time that Judgment is impending over the world, NAMELY AT TWILIGHT.

187. פֶּסַח דָּא, אֶצְטְרִיךְ לְמַהוּי נְטִיר, מַעֲשֶׂרָה יוֹמִין וּלְהֵלָאָה, דְּכְתִיב בְּעֶשְׂרִי לַחֲדָשׁ הַזֶּה וַיִּקְחוּ לָהֶם וְגו'. מֵאִי טַעְמָא. בְּגִין דְּהָא כְּדִין שְׂרִיאת סִיְהָרָא לְאַנְהָרָא, מַעֲשֶׂרָה יוֹמִין וּלְהֵלָאָה, עַד דְּאֶשְׁתַּלִּים בְּחַמִּיסָר. וְאַרְבִּיסָר דְּלִיהוּי נְכִיס, בְּשַׁעֲתָא דְּרִינָא תְלִיא עַל עֲלָמָא.

188. The meaning behind this is to remove the foreskin from before the Holy Covenant and to gain pleasure from the scent that spreads from the meat roasted on fire, MEANING THE MAIN PART OF THE COMMANDMENT IS TO ENJOY ITS SCENT. Its purpose is only satiation, THEN ONE DOES NOT NEED TO EAT ANYMORE.

Therefore, "no uncircumcised person shall eat of it" (Ibid. 48) but one who has the holy covenant may eat of it. This is because he of the members of the covenant breaks the power of the Other Side, and removes the foreskin from the covenant. Therefore, it must be done by members of the covenant and not by uncircumcised ones.

189. When the Holy One, blessed be He, came to Egypt, He saw how the blood of the Passover that was marked on the entrance and the blood of the circumcision were on the door, as is written: "And take a bunch of hyssop, and dip it in the blood that is in the basin, and touch with it..." (Shemot 12:22). We have explained that hyssop removes evil spirits and any aspect of a bad odor when it is operative for the supernal redemption of Yisrael.

190. In the future to come, the Holy One, blessed be He, will come upon the Evil Inclination and slaughter it. By this redemption FROM EGYPT, it is written: "and the whole assembly of the Congregation of Yisrael shall kill it," for it is a token of remembrance for the time to come of the supernal redemption THAT IS HIGHER THAN THE ONE FROM EGYPT.

191. "The lintel and the two side posts..." They marked the letter Yud ON THE DOOR POSTS. They marked the letter Yud ON THE LINTEL to show THROUGH THEM the mark of the holy covenant, WHICH IS THE YUD, and the foreskin was broken before the blood of the covenant that was marked on all. And blood came upon blood, NAMELY THE BLOOD OF THE PASCAL SACRIFICE ON THE BLOOD OF THE CIRCUMCISION. When the Destroyer passed, he would see blood and distance himself from the house, as is written: "And will not allow the Destroyer..." (Shemot 12:23)

192. HE ASKS: If the Holy One, blessed be He, Himself was killing, why is it written: "And will not allow the Destroyer," which implies that the Destroyer was doing it and not the Holy One, blessed be He. HE ANSWERS: Assuredly the Holy One, blessed be He, alone was carrying out the killing and the Destroyer was seeking to find a pretext against Yisrael TO ACCUSE THEM. As soon as he saw the breakage of the foreskin in two aspects, BY THE BLOOD OF THE PASSOVER AND THE BLOOD OF CIRCUMCISION, he would flee and leave them.

193. Because the Holy One, blessed be He, slew all the firstborns of that side, He obligated the firstborn of Yisrael to redeem THEMSELVES so that the Other Side will find no pretext against them. The Holy One, blessed be He, guarded them against everything, like a father over children.

188. רָזָא דָא, לֹא־עֲבָרָא זוּהֵמָא, מִקָּמֵי בְרִית קְדִישָׁא, וְלֹא־תִהְיֶהנָּה בְּהֵוָה רִיחָא דְגַדְיָה טוֹי נּוֹר. וְעַל דָּא לֹא אֲתִיָּא אֱלָא עַל שְׁבָעָא. וְעַל דָּא, וְכָל עֶרְל לֹא יֵאכֹל בּוֹ. מֵאֵן דְּאִית בֵּיה בְרִית קְדִישָׁא, יִכּוּל בֵּיה. מֵאֵן דְּלֹא אִית בֵּיה בְרִית קְדִישָׁא, לֹא יִכּוּל בֵּיה. דִּהְיִי מִבְּנֵי בְרִית אִיהוּ לְתַבְרָא תּוֹקְפָא דְחִילָא אַחְרָא, לֹא־עֲבָרָא עֲרֻלָּה מִקָּמֵי בְרִית. בְּגִין כֵּן, הֵי אֵי בְּבִנֵי בְרִית אִיהוּ לְמַעַבְד, וְלֹא בְּבִנֵי עֲרֻלָּה.

189. בְּרֵי אַתָּא קוּדְשָׁא בְרִיךְ הוּא לְמִצְרַיִם, חֲמָא דְמָא דִּהְהוּא פֶּסַח, דִּהְוֵה רָשִׁים עַל פִּתְחָא, וְדְמָא דְבְרִית, הֵיךְ הוּוּ קוּימִין עַל פִּתְחָא, דְּכִתִּיב, וּלְקַחְתֶּם אֵגֶדֶת אֲזוּב, הָא אוֹקִימָנָא דְאִיהוּ מַעַבְר רּוּחִין בִּישׁוּן, וְכָל סֵטֶר רּוּחַ בִּישָׁא, מַעַבְר בְּאַתְעֲרוּתָא דִּילִיָּה, בְּפוּרְקָנָא עֲלָאָה דִּישְׂרָאֵל.

190. לְזַמְנָא דְאַתִּי, וַיְתִי קוּדְשָׁא בְרִיךְ הוּא לְיִצְרָר הָרַע וַיְכּוֹס לֵיה. וְהִשְׁתָּא בְּפוּרְקָנָא דָא, כְּתִיב וּשְׁחָטוּ אוֹתוֹ כָּל קָהָל עַדֹת יִשְׂרָאֵל וְגו'. דְּיוֹכְרָנָא דְזַמְנָא דְאַתִּי, בְּהֵוָה פּוּרְקָנָא עֲלָאָה.

191. עַל שְׁמֵי הַמְּזוּזוֹת וְעַל הַמַּשְׁקוֹף בִּהְיִי רָשִׁימוֹ דְאַת יו"ד, וּבִהְיִי רָשִׁימוֹ דְאַת יו"ד, לֹא־חֲזָאָה רָשִׁימוֹ דְבְרִית קְדִישָׁא, וְאַתְּבַר עֲרֻלָּה מִקָּמֵי דְמָא דְבְרִית, רָשִׁים עַל כָּלָא, וְאַתָּא דְמָא עַל דְמָא. בְּרֵי עֲבַר הֵוָה מַשְׁחִית, הָוֵה חֲמֵי דְמָא, וְאִזְדְּקִיף מִבֵּיתָא, כְּמָה דְאַת אָמַר וְלֹא יִתֵּן הַמַּשְׁחִית וְגו'.

192. אֵי קוּדְשָׁא בְרִיךְ הוּא בְּלַחְדוּי קָטִיל, אֲמַאי כְּתִיב וְלֹא יִתֵּן הַמַּשְׁחִית, דְּמַשְׁמַע דְּמַשְׁחִית הָוֵה אֲזִיל וְלֹא קוּדְשָׁא בְרִיךְ הוּא. אֱלָא וְדֵאֵי קוּדְשָׁא בְרִיךְ הוּא הָוֵה קָטִיל, וּמַשְׁחִית הָוֵה אֲזִיל לֹא־שִׁבְחָא עִילָה לְיִשְׂרָאֵל, כִּיּוֹן דִּהְוֵה חֲמֵי הֵוָה תְּבִירוֹ דְעֲרֻלָּה, בְּתֵרִין סֵטְרִין, הָוֵה עֶרַק וְאַתְפָּרֵשׁ מִנֵּיהּ.

193. וְעַל דְּקָטֵל קוּדְשָׁא בְרִיךְ הוּא כָּל אִינוּן בּוֹכְרִין דִּהְהוּא סֵטְרָא, יְהִיב בּוֹכְרִין דִּישְׂרָאֵל לְפוּרְקָנָא, דְּלֹא יִשְׁבַּח עֲלִיּוּהוּ סֵטְרָא אַחְרָא עִילָה כָּלָל, וּבִכְלָא נְטִיר לִין לְיִשְׂרָאֵל קוּדְשָׁא בְרִיךְ הוּא, כְּאַבָּא עַל בְּנִין.

194. "In one house shall it be eaten, you shall not take any of the meat outside, out of the house" (Shemot 12:46). This (29th) commandment is to eat the Passover with Matzot and bitter herbs. Matzot is spelled without a Vav. HE ASKS: What is MATZOT with regard to BITTER HERBS, THAT THE VERSE OBLIGATED TO EAT THEM TOGETHER? HE ANSWERS: It is only to show the exile of the Shechinah with Yisrael in their bitterness, as written: "And they made their lives bitter with hard bondage..." (Shemot 1:14). When the Pascal sacrifice is eaten, it shows everything that was done to them in Egypt in that exile and that bondage. THEREFORE, IT IS EATEN WITH MATZOT AND BITTER HERBS.

195. What is the meaning of: "Neither shall you break a bone of it" (Shemot 12:46)? To show contempt to it, and all the deities of Egypt because the unbroken bones were thrown out to the marketplace and dogs would come and drag them from place to place. This was the most difficult thing for them, because the bones put the body in order and resemble another side, NAMELY THEIR OTHER DEITIES. The children of Yisrael cast them out into the marketplace in contempt. Therefore, it is written: "Neither shall you break a bone of it." You must not break them, but dogs came and broke them.

196. IT CAN also BE EXPLAINED: the Egyptians came afterwards and saw the dogs dragging these bones from place to place and breaking them. The Egyptians would bury them in the ground so that the dogs could not find them, which was the greatest obliteration of their idols on their side. The Holy One, blessed be He, was elevated in His glory by this. And all the other powers OF THE IDOLS were subdued. When the subjugation of the idols is from their own side, it is even more profound, NAMELY WHEN THEY BURIED BONES OF THEIR IDOLS IN THE EARTH. Therefore, it is not Yisrael that voided them, as written: "Neither shall you break a bone of it."

194. בְּבֵית אֶחָד יֵאָכַל לֹא תוֹצִיא מִן הַבֵּית וְגו', מְקוּדָא כ"ט דָּא, לְמִיכָל הָאֵי פֶסַח. עַל מִצּוֹת וּמִרּוֹיִן, מִצּוֹת מִצַּת כְּתִיב. מֵאֵי הָאֵי לְקַבֵּל הָאֵי, אֶלֹא לְאַחֲזָא גְלוּתָא דְשְׂכִינְתָא עִמְהוֹן דְיִשְׂרָאֵל, בְּהָהוּא מְרִירו דְלֵהוֹן, דְכְתִיב וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה וְגו'. וְכֵד אֲכָלִין לְהָאֵי פֶסַח, לְאַחֲזָא כָּל הָאֵי דְעִבְדוּ לֹון בְּמִצְרַיִם, בְּהָהוּא גְלוּתָא וּבְהָהוּא שְׁעִבּוּדָא.

195. מַה כְּתִיב וְעַצֵּם לֹא תִשְׁבְּרוּ בּוֹ, לְאַחֲזָא בֵּיה קִלְנָא, וּבְכָל אֵינּוֹן טַעוּן דְּמִצְרַאֵי. דְּהָא גְרָמִין הוּוּ רְמָאן בְּשׁוּקָא, וְאִתּוּ כָּלִבֵּי וְהוּוּ גְרָרִי לֹון מֵאֲתֵר לְאֲתֵר, וְדָא קִשְׂיָא לֹון מְכָלָא, דְּהָא גְרָמִי אֵינּוֹן תְּקוּנָא דְגּוּפָא, וְדָמִי לְגוּוּנָא אַחֲרָא, וַיִּשְׂרָאֵל רְמָאן לֹון בְּשׁוּקָא אֹורָח קִלְנָא, וְע"ד כְּתִיב וְעַצֵּם לֹא תִשְׁבְּרוּ בּוֹ, אִתּוּן לֹא תִשְׁבְּרוּן, אֲבָל כָּלִבֵּי הוּוּ אִתְּיִין וּמִתְבְּרִין לֵיה.

196. תו, מִצְרַאֵי הוּוּ אִתְּיִין לְבִתֵּר, וְהוּוּ חֲמָאן אֵינּוֹן גְרָמִי דְהוּוּ נְטִלֵי כָּלִבֵּי מֵאֲתֵר לְאֲתֵר, וּמִדְקֵן לֹון, וְהוּוּ מִצְרַאֵי טַמְנִי לֹון גּוֹ עֲפְרָא, בְּגִין כָּלִבֵּי דְלֹא יִשְׁכַּחוּן לֹון, וְדָא אִיהוּ בְטוּלָה דְעִבּוּדָא, וְתִיר, מְסִטְרָא דְלֵהוֹן. וּבְדָא קוּדְשָׁא בְרִיךְ הוּא אֶסְתַּלַּק בִּיקְרִיָּה, וְאִתְכַּפְּיִין כָּל חִילִין אַחֲרָנִין, דְּהָא כְּדִין אִתְכַּפְּיִין וְתִיר, כֵּד בְּטִילוֹ אֶשְׁתַּכַּח מְסִטְרָא דְלֵהוֹן, וְע"ד יִשְׂרָאֵל לֹא מְבַטְלֵי לֹון, דְכְתִיב וְעַצֵּם לֹא תִשְׁבְּרוּ בּוֹ.

13. "Sanctify to Me all the firstborn"

We are told that most people are under the domination of both the Evil Inclination and the Good Inclination. The average person should wish for two things: to be redeemed from the domination of the Evil Inclination, and to ascend to the level of Adam. Rabbi Shimon tells us how Gavriel, the Good Inclination, wrestles with man before he is born and teaches him seventy languages, and how the Evil Inclination causes him to forget the seventy languages. A man's merits and sins are always wrestling to wage war within him. Four angels descend with a man: if he has ancestral merit then they are Michael, Gavriel, Nuriel and Refael, and the Good Inclination stands above him; if he has no merit then they are the four angels of destruction - Sin, Destroyer, Anger and Fury - and the Evil Inclination stands above him to judge him in the World to Come. This is why both Gavriel and Samael judge the average person. Every person has the four elements Fire, Air, Water and Earth, but according to which of these elements is first, a different angel comes first. Next we learn of the four aspects Lion, Ox, Eagle and Adam of the right and left sides, and we are told about the characteristics of those men who are under each aspect and how they differ depending on whether they do or do not study Torah. We read that the Master Scholars of the Mishnah declared: A person should always view himself as if the whole world depends on him, because he can tip the balance. Rabbi Shimon closes by saying that every living creature is marked with the letters of the Holy Name, in order to recognize who created it.

197. "Sanctify to Me all the firstborn, whatever opens the womb..." (Shemot 13:2). This commandment is to sanctify the firstborn of the animals. A common person needs two things. He should be redeemed from under the power of the Evil Inclination, which is his master. As Jacob said to Esau, "Let my master, I pray you, pass over before his servant" (Beresheet 33:14), MEANING in this world HE IS the master because of the many sins upon the body. As we explained, the Evil Inclination judges the wicked, and the Good Inclination judges the righteous. The average man is judged by both; an average man is a brother of the Evil Inclination and a brother of the Good Inclination, AS IS WRITTEN: "My brother; keep what you have to yourself" (Ibid. 9).

198. And when the merits are numerous, the wind breaks two of the watches OF THE NIGHT, WHICH ARE a braying donkey and barking dogs, and rises to the THIRD watch of the dawn wherein there is man, THAT IS, A WIFE CONVERSING WITH HER HUSBAND. Man again becomes master OVER ALL THE CREATURES. This is the meaning of: "And I have oxen, and asses, flocks, and menservants, and womenservants" (Beresheet 32:6). He ascends to the level of man, of which it says: "And have dominion over the fish in the sea, and over the birds of air..." (Beresheet 1:28) as well as: "And the fear of you and the dread of you..." (Beresheet 9:2). THIS IS THE SECOND THING THAT A COMMON PERSON SHOULD STRIVE FOR.

199. When there is an average amount of merits: "And there wrestled a man with him" (Beresheet 32:25), MEANING that the merits and sins wrestle in war. From the side of the merits, IT IS WRITTEN: "And when he saw that he did not prevail against him" (Ibid. 26). From the side of the sins, IT IS WRITTEN: "he touched the hollow of his thigh," in the sinew of the thigh (Heb. nashe)." "Nashe" is derived from: "For Elohim has made me forget (Heb. nashani) all my toil" (Beresheet 41:51). It is a term of forgetfulness, which is one compartment of the seven lands. Whoever descends there forgets his knowledge.

200. Before a person comes to this world and emerges from his mother's womb; "And there wrestled a man with him," that is Gavriel. "AND THERE WRESTLED (HEB. VAYE'AVEK)" MEANS in the dust (Heb. avak) of earth, as is written: "And Hashem Elohim formed (Heb. vayyitzer) man of the dust of the ground" (Beresheet 2:7). SO WE FIND THAT MAN IS EARTH AND THE DUST OF THAT EARTH IS THE EVIL INCLINATION, AND GAVRIEL IS THE GOOD INCLINATION WHO BATTLES WITH THE EVIL INCLINATION CALLED 'DUST'. He teaches him seventy languages. Therefore, "vayyitzer" IS SPELLED WITH TWO YUDS, one YUD corresponds to the Good Inclination, WHICH IS GAVRIEL, who taught him seventy languages, and one YUD corresponds to the Evil Inclination who wrestled with him, as written: "Because he touched the hollow of Jacob's thigh in the sinew of the vein" (Beresheet 32:33). And he caused him to forget the seventy languages which the Good Inclination taught him.

201. Before all this, four angels descended with him, as is written: "For He shall give His angels charge over you" (Tehilim 91:11). If he has ancestral merit, THEN one is Michael by the merit of Abraham, the second is Gavriel by the merit of Isaac, the third who descends with him is Nuriel by the merit of Jacob and the fourth is Refael by the merit of Adam. And the Good Inclination is above him.

197. קִדַּשׁ לִי כָל בְּכוֹר פֶּטֶר רֶחֶם וְגו'. פְּקוּדָא דְּאֵל לְקַדֵּשׁ בְּכוֹר בְּהֵמָה, וְעַם הָאָרֶץ צָרִיךְ תְּרִין מִלִּין, חֵד דִּיהָא פֶּדְיו מִתַּחֲוֹת שְׁלִטְנוּתָא דִּינִצְר הָרַע, דְּאִיהִי אֲדוֹן הִילִיָּה, בְּגוּוֹנָא דְּאִמֵּר יַעֲקֹב לַעֲשׂו, יַעֲבֵר נָא אֲדָנִי לִפְנֵי עַבְדִּי. בְּהָאֵי עֲלָמָא. אֲדוֹן מִצַּד חוּבִין דְּנַפְיִשִׁין עַל גּוֹפָא, כְּמָה דְּאוּקְמוּהָ, חֲיִיבָא, יִצְר הָרַע שׁוֹפְטוּ. וְכָאֵה, יִצְר הַטּוֹב שׁוֹפְטוּ. בִּינוּנִי זֶה וְזֶה שׁוֹפְטוּ. בִּינוּנִי, הֵיִינוּ אַח דִּינִצְר הָרַע, וְאַח דִּינִצְר הַטּוֹב, אַחֵי יְהִי לָךְ אֲשֶׁר לָךְ.

198. וְכֵד זְכוּן נְפִישִׁין, רוּחָא תְּבֵר תְּרִין מִשְׁמֵרוֹת, דְּחִמּוֹר נוֹעֵר, כְּלָבִים צוֹעֲקִים, וְסָלִיק לְמִשְׁמֵרַת דְּשַׁחַר, דְּבִיָּה אָדָם וְאִתְהַדָּר בִּר נֶשׁ אֲדוֹן, הַה"ד, וְיְהִי לִי שׁוֹר וְחִמּוֹר צָאן וְעַבְד וְשִׁפְחָה, וְסָלִיק לְדִרְגָּא דְּאָדָם, דְּאִתְמַר בֵּיה, וּרְדוּ בְּדִגַּת הַיָּם וּבַעֲוֹן הַשָּׁמַיִם וְגו', וּמִזְרָאֲכֶם וְחִתְכֶּם וְגו'.

199. וְכֵד זְכוּן בִּינוּנִים, וְיֵאָבֵק אִישׁ עִמּוֹ, זְכוּן וְחוּבִין מִתְחַבֵּקן לְאַגָּחָא קְרָבָא. מִסְטָרָא דִּזְכוּן, וִירָא כִי לֹא יִכּוֹל לוֹ. מִסְטָרָא דְּחוּבִין, וְיַגַּע בְּכַף יִרְכּוּ בְּגִיד הַנָּשָׂה. נֶשֶׂה: לָשׁוֹן כִּי נִשְׁנִי אֱלֹהִים אֶת כָּל עַמְלִי וְאִיהוּ לָשׁוֹן נֶשֶׂה. חֵד מְדוּרָא מְאִינוֹן שְׁבַעָה אֲרַעָאן, מֵאֵן דְּנַחֲיַת תַּמָּן אֲתַנְשִׁי מִנִּיה אֲוִרִיָּתָא.

200. וְקִדְם דִּינִתִּי בִּר נֶשׁ בְּהָאֵי עֲלָמָא וְיַפּוֹק מִרְחָם אִמִּיהָ, וְיֵאָבֵק אִישׁ עִמּוֹ, דָּא גְבִרְיָאֵל, בְּהֵוָה אָבֵק דְּעַפְרָא, דְּאִתְמַר וְיִצְר יְיָ אֱלֹהִים אֶת הָאָדָם עַפְרָא מִן הָאֲדָמָה, וְאוּלִיף לִיה שְׁבַעִים לָשׁוֹן. וּבג"ד, וְיִצְר: חֵד יִצְר הַטּוֹב, דְּאוּלִיף לִיה שְׁבַעִים לָשׁוֹן. וְחֵד, יִצְר הָרַע דְּאָבִיק עִמִּיהָ. דְּאִתְמַר, כִּי נִגַּע בְּכַף יִרְךָ יַעֲקֹב בְּגִיד הַנָּשָׂה, וְאִשְׁכַּח מִנִּיה שְׁבַעִין לָשׁוֹן, דְּאוּלִיף לִיה יִצְר הַטּוֹב.

201. וְקִדְם כָּל דָּא, נַחֲתִין עִמִּיהָ אַרְבַּעָה מְלָאכִין, דְּאִתְמַר בְּהוֹן כִּי מְלָאכִיו יַצְוָה לָךְ. אִי אִית לִיה זְכוֹת אָבוֹת, חֵד מִיכָאֵל, בְּזִכּוֹת אַבְרָהָם. וְתַנְיִנָא גְבִרְיָאֵל, בְּזִכּוֹת יִצְחָק. וְתַלִּיתָא דְּנַחֲיַת עִמִּיהָ נִוְרִיָּאֵל, בְּזִכּוֹתָא דִּיעֲקֹב. וְרַבִּיעָאֵה רְפָאֵל, בְּזִכּוֹתָא דְּאָדָם קְדָמָאֵה. וְיִצְר הַטּוֹב לַעֲיִלָא מִנִּיהָ.

202. If he has no merit, then four ANGELS OF DESTRUCTION accompany him: Sin, Destroyer, Anger and Fury. And the Evil Inclination is over them to judge him in the World to Come. Therefore, they explained that a wicked person is judged by the Evil Inclination, a righteous person is judged by the Good Inclination and an average man is judged by both. Therefore, if he is an average person, both Gavriel, who is the Good Inclination, and Samael, the Evil Inclination, judge him.

203. For every person who has in him the four elements - FIRE, AIR, WATER, EARTH - four angels descend with him to his right and four to his left. The four on the right ARE Michael, Gavriel, Refael and Nuriel, while the four on the left are Sin, Destroyer, Anger and Fury. And on the side of the body, Metatron descends upon him on the right and Samael on the left.

204. There is no person that does not have the four elements - FIRE, AIR, WATER, EARTH - but the four elements line after the preceding element. If his sign is Lion, WHICH IS CHESED, Michael comes first, followed by Gavriel, Nuriel and Refael. If his sign is Ox, WHICH IS GVURAH, Gavriel precedes followed by Michael, Nuriel and Refael. If his sign is Eagle, WHICH IS TIFERET, Nuriel precedes, then Michael, Gavriel and finally Rafael. If his sign is man, WHICH IS MALCHUT, Rafael precedes, followed by Michael, Gavriel and Nuriel.

205. All FOUR aspects - LION, OX, EAGLE, MAN - of those on the right side, which is the aspect of Michael, are of Mercy. Such men perform charitable deeds and have a pale face. Such a man is charitable, pious and wise if he is occupied with Torah. If he does not OCCUPY HIMSELF WITH TORAH, he is the opposite, coming from the side of the Evil Inclination. He is a thief, a fool and has no kindness because 'an unlearned person cannot be pious'.

206. From the side of Gavriel, WHICH IS LEFT, his four faces - OX, LION, EAGLE, MAN - are Judgment, namely the quality of Judgment against the wicked, and he provokes them as we have explained that it is permitted to provoke the wicked in this world. He prevails against his inclination, and fears sins. He will be a magistrate if he is occupied in Torah, and excels in his study. Conversely, if he is from the side of the Evil Inclination, he provokes the righteous to punish them heavily, and he will exceed in committing transgressions. He does not fear sin, his face is reddish and he spills blood LIKE Esau.

202. ואי לית ליה זכות, אזלי עמיה ד', עון, משחית, אף, וחומה, ויצר הרע לעולא מנייהו, למידן ליה לעלמא דאתי. ובגין דא אוקמוה, רשע, יצר הרע שופטו. צדיק, יצר הטוב שופטו. בינוני, זה וזה שופטו. ובגין דא, אי איהו בינוני, גבריאל דאיהו יצר הטוב, וסמא"ל דאיהו יצר הרע, זה וזה שופטו.

203. דלכל בר נש דאית ביה ארבע וסודין, ארבע מלאכים נחתין עמיה מימינא, וארבע משמאלא. ארבע מימינא: מיכאל, גבריאל, רפאל, נוריא"ל. וארבע משמאלא: עז"ן, משחית, א"ף, וחמ"ה. מסטרא דגופא, מטטרו"ן נחית עליה מימינא, וסמא"ל משמאלא.

204. ולית בר נש דלית ביה ארבע וסודין, אבל כפום יסודא דאקדים ביה, הכי מתחילין אלין ארבע. אי מזל דיליה ארי"ה, אקדים מיכאל, ואבתריה גבריאל, ואבתריה נוריא"ל, ואבתריה רפאל. ואי מזל שור, אקדים גבריאל, ואבתריה מיכאל, ואבתריה נוריא"ל, ואבתריה רפאל. ואי מזל נשר, אקדים נוריא"ל, ואבתריה מיכאל, ואבתריה גבריאל, ואבתריה רפאל. ואי מזל אדם, אקדים רפאל, ואבתריה מיכאל, ואבתריה גבריאל, ואבתריה נוריא"ל.

205. ואינון מסטרא דימינא, מסטרא דמיכאל, כלהו אנפין דיליה, אינון רחמי, בעל גמילות חסדים, אנפוי חורין, והאי בר נש גמיל חסד. חסיד, וחכם, אי אשתדל באורייתא. ואי לאו, בהפך, מסטרא דיצר הרע, גזלן, טפש, לית ביה חסד. דלא עם הארץ חסיד.

206. מסטרא דגבריאל, ארבע אנפין דיליה דינא, מדת הדין על רשיעיא, ומתגרה בהו, כמה דאוקמוה, מותר להתגרות ברשעים בעולם הזה. גבור ביצריה, ירא חטא, דיין יחא, אי יתעסק באורייתא, וגבור בתלמודיה. בהפוכא מסטרא דיצר הרע, מתגרה בצדיקא, דינא קשה לון, גבור בעבירה, למעפד ליה, לאו דחיל חטאה הוא, וגוונין דאנפוי סומקין, עשו שופך דמים.

207. One whose sign is Eagle, WHICH IS OF THE CENTRAL COLUMN, is neither excessively compassionate nor has an excess of the quality of Judgment, but is rather intermediate in his Good Inclination and in his good traits, and intermediate in his Evil Inclination and in bad traits. His face is both pale and reddish.

208. One whose sign is man, WHICH IS MALCHUT, incorporates from the good side every good trait; he is pious, wise, mighty in the Torah, fears sin, full with many good qualities and his face will be blackish. If he is of the side of the Evil Inclination, he will be full of all kinds of bad traits.

209. If the sins of a person are in the majority, then all the legions of the Evil Inclination have power over him until all the legions of the Good Inclination leave him. He causes Samael and all his legions to reign over his limbs.

210. If his merits are in the majority, then the legions of the Good Inclination dominate him until all the legions of the Evil Inclination leave him. He causes the legions of the Good Inclination to reign over his limbs. At that time, the name of Yud-Hei-Vav-Hei rules over him.

211. If he is average, then the hosts of heaven stand by him on his right and on his left, some urge him toward the right to merit and others urge towards the left towards sin, and whichever is stronger prevails. Therefore the sages of the Mishnah declared: A person should always view himself as if the whole world depends on him, MEANING THAT HE SHOULD CONSIDER HIMSELF AS AVERAGE PERSON AND THAT THE WHOLE WORLD IS AVERAGE. IF HE PERFORMS ONE GOOD DEED, HE TIPS THE SCALE FOR HIMSELF AND THE WHOLE WORLD TOWARDS MERIT. IF HE COMMITS ONE SIN, HE TIPS FOR THE SCALE FOR HIMSELF AND FOR THE WHOLE WORLD TOWARDS GUILT.

212. From the side of Michael, man is called 'firstborn' whose level is white silver, WHICH ALLUDES TO CHESED. Therefore, the redemption of the firstborn son is by silver, five Selas, like the numerical value of Hei (=five) of Abraham. For if he grows wise with Torah, Yud will be added to him, which is holy, NAMELY CHOCHMAH, with which one should make holy the firstborn of cattle; namely, "Yisrael is holy to Hashem" (Yirmeyah 2:3). He needs this to tithe newborns, for each baby is from the side of the son of Yud-Hei, who is Vav, NAMELY TIFERET.

213. All animals, which are the holy living creatures, are named after the letters of the Holy Name. This is the meaning of: "Every one that is called by My Name: for I have created him for My glory" (Yeshayah 43:7). Even all the creatures were created with THE LETTERS OF THE HOLY NAME, and there is no creature that is not marked with this name, in order to recognize who created it. This Yud OF THE NAME YUD-HEI-VAV-HEI is the shape of the head of every creature. Hei-Hei OF THE NAME are the shapes of the five fingers of the right HAND and five of the left HAND. Vav is the shape of the body.

207. מאן דמזליה נש"ר, לאו רחמן סגי, ולא מדה הדין סגי, אלא בינוני, ביצר טוב במדת טבין דיליה, ובינוני ביצר רע במדות בישין, וליה אנפין חורין וסומקין.

208. מאן דמזליה אדם, מסטרא דטוב, כליל מכל מדות טובות, חסיד, וחכם, וגבור בתורה, ירא חטא, ממולא בכל מדות טבין, וגוון אנפוי אובמין ומסטרא דיצר הרע, ממולא מכל מדות בישין.

209. ואי חובוי דבר נש, נפישין שלטין עליה כל משריין דיצר הרע, עד היסתלקו מניה בלהו משריין דיצר טוב, ואמליך על אברין דיליה, סמא"ל וכל משרייתיה.

210. ואי נפישין זכווי, שלטין משריין דיצר הטוב, עד היסתלקו מניה כל משריין דיצר הרע. ואמליך על כל אברין דיליה, משריין דיצר הטוב, בההוא זמנא, שליט עליה שם ידו"ד.

211. ואם הוא בינוני, צבא השמים עומדים עליו מימינו ומשמאלו, אליו מיימינים לזכות, ואליו משמאלים לחובה, ומאן דאלים גבר. ובגין דא אוקמוה מארי מתניתין, לעולם יראה אדם עצמו כאילו כל העולם בולו תלוי בו.

212. ומסטרא דמיכאל, אתקרי בכור, דדרגיה כסף חורג, ובגין דא, פדיון הבכור כסף, ה' סלעים, כחושפן ה' דאברהם, דאי יחכים בתורה יתוסף עליה ו', דאיהו קדש, דביה צריך לקדש בכור בהמה, דהיינו קדש ישראל לוי'. וביה צריך לעשר ולדות, דכל ולר איהו מסטרא דבן י"ה, ואיהו ו'.

213. דכל חיון דאינון חיות הקודש, באתון דשמא קדישא אתקריא, דא הוא דכתיב, כל הנקרא בשמי ולכבודי בראתיו. אמילו כל ברין דאתבריאו בהון, ולית בריאה דלא אתרשים בהאי שמא, בגין לאשתמודעא למאן דברא ליה, והאי יו"ד, איהו דיוקנא דישא דכל ברין. ה' ה': דיוקנא דה' אצבעאן דימינא, וה' דשמאלא. ו' דיוקנא דגופא.

14. "For you saw no manner of form"

The discussion here turns around the verse, "'To whom then will you compare Me, that I should be equal,' says the Holy One." We learn that when the illumination of Malchut descends and spreads to people, then God appears to every individual according to their vision and imagination. It is prohibited to make Him out as a form or image at all. After He created the Chariot of supernal Adam, He is called by the ten Sfirot, so that men could grasp His essence by way of His attributes. However, one must not compare Him even to one of His own aspects. When His domination rises above those aspects, there is no way of comprehending His image. This is like the sea, where the waters have no shape or form, but only gain their form by way of the vessel, which is the earth. Rabbi Shimon tells us about the vessel Binah that is divided into seven streams; there is a source, a spring, a sea and seven streams which equal ten. If the vessels were broken, however, the water would return to its source and the broken vessels would remain dry. God called Himself "endless" because there is no end to the welling forth of the light from Keter, the source of His ten Sfirot - and there is no vessel by which one can give Him any form, so He cannot be known. We also learn of the vessels He made called Wisdom and Understanding. Rabbi Shimon explains that Wisdom only exists when a Wise Man fills it with his own welling forth, and the same is true for Understanding. He describes how God called Himself by the qualities of His Sfirot. While He can increase or decrease all the vessels, there is no one over Him who can increase or decrease Him. We read of the servants, the throne, and the angels that He created, and are told that the faith of the Egyptians in their god was broken when they saw that he was merely a horse under the Chariot of God. Again the importance of repentance is emphasized by Rabbi Shimon.

214. This is the reason it says, "'To whom then will you liken Me, that I should be his equal,' says the Holy One" (Yeshayah 40:25). There is no creature that is equal to Me, and even though I created it in the form of My letters, I can erase this form and form it AGAIN many times. There is no other deity that can erase My form.' Therefore it says, "For their rocks is not as our Rock, even our enemies being judges" (Devarim 32:31).

215. One may ask, is it not written: "For you saw no manner of form" (Devarim 4:15)? HOW CAN WE ATTRIBUTE TO HIM LETTERS AND NAMES? He will answer that this image that I saw is analogous to the meaning of: "And the similitude of Hashem does he behold" (Bemidbar 12:8), WHICH REFERS TO THE SFIRAH OF MALCHUT, and to no other image that He created and formed with letters. Therefore He said, "'To whom then will you like Me, that I should be his equal,' says the Holy One," and "To whom then will you liken El, or what likeness will you compare to Him" (Yeshayah 40:18).

216. Even this image, WHICH IS IN MALCHUT, does not belong in the place OF MALCHUT, but rather only when THE LIGHT OF MALCHUT descends and spreads to the creatures, TO RULE OVER THEM. Then it appears to them, to every individual, according to their vision and imagination, MEANING ONLY IN THE RECEIPIENTS THEMSELVES, BUT NOT THE ESSENCE OF MALCHUT. And this is: "and used similes by the means of the prophets" (Hoshea 12:11).

217. Therefore THE HOLY ONE, BLESSED BE HE, says to them: 'Even though I am like you in your forms,' MEANING IN VISION AND LIKENESS, 'still in all: "To whom then will you liken Me, that I should be his equal." Before the Holy One, blessed be He, created an image in the world and BEFORE He formed a form, the Holy One, blessed be He, was alone in the world, without a form or likeness. For one who conceives Him before the grade of Briyah, WHICH IS BINAH when He is without any form, must not make any form or image in the world - neither with the letter Hei nor with the letter Yud, or even to call Him by the Holy Name or any letter of dot. This is why the Torah says: "For you saw no manner of form," MEANING you did not see anything with a form or likeness.

214. וּבִגִּין דָּא אָמַר, וְאֵל מִי תְדַמְיוּנִי וְאִשׁוּהּ יֹאמַר קְדוֹשׁ. לִית בְּכָל בְּרִיָּה דְאִשׁוּהּ בְּוֹתִי, וְאַף עַל גַּב דְּבִרְאִתִּי לָהּ בְּדַמוֹת אֲתוּן דִּילִי, דְּאֵנָּא יָכִיל לְמַחָא הֵהִיא צוּרָה, וּלְמַעַבְדָּ לָהּ כְּמָה זְמָנִין, וְלִית אֱלוֹהַּ אַחֲרָא עָלֵי דִּיכִיל לְמַמְחֵי דִּיוּקָנִי וּבִגִּד בִּי לֹא כְצוּרְנוּ צוּרָם וְאוֹיְבֵינוּ פְּלִילִים.

215. וְאִי יִקְשֶׁה בִּנְי, דְּהָא בְּתִיב בִּי לֹא רְאִיתָם כָּל תְּמוּנָה. אִיהוּ יִתְרַץ לִיהּ, הָאִי תְּמוּנָה חֲזִינָא, דְּהָא בְּתִיב וְתְמוּנָת ה' יָבִיט. וְלֹא בְּכָל תְּמוּנָה אַחֲרָא דְּבִרְא וַיִּצַּר בְּאֲתוּוֹי, וּבִגִּין דָּא אָמַר, וְאֵל מִי תְדַמְיוּנִי וְאִשׁוּהּ וְאֵל מִי תְדַמְיוּן אֵל וְמָה דְּמוֹת תַּעֲרֹכוּ לוֹ.

216. וְאַפִּילוּ הָאִי תְּמוּנָה, לִית לִיהּ בְּאַתְרֵיהּ, אֱלֹא בְּדַחֲתִית לְאַמְלָכָא עַל בְּרִיּוֹן, וְיִתְפָּשֵׁט עֲלֵיהּוּ, יִתְחַזֵּי לֹון לְכָל חַד, כְּפֻם מְרָאָה וְחֲזִיוֹן וְדַמְיוֹן דְּלֵהוֹן, וְהָאִי אִיהוּ וּבִיד הַנְּבִיאִים אֲדַמָּה.

217. וּבִגִּין דָּא יִימָא אִיהוּ, אַע"ג דְּאֵנָּא אֲדַמָּה לְכוּ בְּדִיוּקָנֵיכוּ, אֵל מִי תְדַמְיוּנִי וְאִשׁוּהּ, דְּהָא קִדְּם דְּבִרְא קוּדְשָׁא בְּרִין הוּא דִּיוּקָנָא בְּעֵלְמָא, וְצִיּוּר צוּרָה, הוּא הוּא יְחִידָאִי בְּלֹא צוּרָה וְדַמְיוֹן, וּמֵאן דְּאִשְׁתְּמוּדַע לִיהּ, קִדְּם בְּרִיָּאָה, דְּאִיהוּ לְבַר מְדִיוּקָנָא, אֲסוּר לְמַעַבְדָּ לִיהּ צוּרָה וְדִיוּקָנָא בְּעֵלְמָא, לֹא בְּאוֹת ה', וְלֹא בְּאוֹת י' וְאַפִּילוּ בְּשֵׁמָא קְדִישָׁא, וְלֹא בְּשׁוּם אוֹת וּנְקוּדָה בְּעֵלְמָא, וְהָאִי אִיהוּ בִּי לֹא רְאִיתָם כָּל תְּמוּנָה, מְכָל דְּבִר דְּאִית בִּיהּ תְּמוּנָה וְדַמְיוֹן לֹא רְאִיתָם.

218. After He made that image of the Chariot of supernal man, He descended AND WAS ATTIRED there. In him, He is named by the form of THE FOUR LETTERS Yud-Hei-Vav-Hei, NAMELY THE TEN SFIROT - KETER, CHOCHMAH, BINAH, TIFERET AND MALCHUT-so people could grasp Him by way of His attributes, WHICH ARE THE SFIROT in each and every attribute. He was called El, Elohim, Shadai, Tzva'ot, Ehe'yeh, in order that they could recognize Him in each and every attribute, and how He rules the world with Chesed and Judgment according to the actions of the people. If His Light had not spread over all the creatures, how would they recognize Him and how would this be fulfilled: "The whole earth is full of His glory" (Yeshayah 6:3)?

219. Woe to anyone who compares Him to any attribute, even to one of His own attributes, and certainly not to humans "whose foundation is in the dust" (Iyov 4:19), who are perishable and worthless. But the likening THAT WE EMPLOY is only according to His power over that aspect, or even ACCORDING TO HIS DOMINATION over all the creatures. There is no LIKENING above that attribute, and when HIS POWER goes up from THAT ATTRIBUTE, there is no attribute, likeness or form to Him.

220. This is like the sea. For the water of the sea that flow from it has no conceivable shape or form. But by the expansion of the sea water over the vessel, which is the earth, it gains a form, and we can then calculate - NAMELY the source of the sea is one. A spring emerges from it, according to its expansion in a round vessel, which is a Yud. SO WE HAVE TWO FORMS, the source is one, and the spring that emerges from it is second. THE SOURCE IS THE SECRET OF KETER, AND THE SPRING IS THE SECRET OF CHOCHMAH.

221. Afterwards He made a large vessel, similar to a large excavation, which was filled with the water that flowed from the spring. This vessel is called 'sea'. It is the third vessel, NAMELY BINAH, and that large vessel divides into seven streams. The water spread from the sea to the seven streams as into long receptacles. And so there is a source, a spring, a sea and seven streams, which amount to ten. If the Craftsman will break these vessels that He has fashioned, the water will return to the source and the broken vessels will remain dry without water.

222. So the Cause of Causes made ten Sfirot and called Keter the source, and there is no end to the welling of its light. Therefore, He called Himself "endlessness," and He has no likeness or image. There is no vessel there able to conceive Him or have any knowledge of Him at all. Therefore, it has been said of Him, 'Do not seek that which is inconceivable to you nor search that which is hidden from you'.

218. אָבֵל בְּתֵר דְּעֵבֶר הָאֵי דִּינוּקָא דְּמֶרְכָּבָה דְּאָדָם
עֲלָאָה, נְחִית תַּמָּן, וְאַתְקֵרִי בַּהוּא דִּינוּקָא יְדוּ"ד,
בְּגִין דִּישְׁתַּמוּדְעוֹן לִיה בְּמִדּוֹת דִּילִיה, בְּכָל מִדָּה
וּמִדָּה, וְקֵרָא: אֵל, אֱלֹהִים, שְׁדִי, צְבָאוֹת, אֲדִי"ד.
בְּגִין דִּישְׁתַּמוּדְעוֹן לִיה, בְּכָל מִדָּה וּמִדָּה, אִיךְ יִתְנַהֵג
עֲלֵמָא, בְּחֶסֶד וּבְדִינוּא, כְּפֹם עוֹבְדִיהוֹן דְּבִנֵּי נָשָׁא,
דְּאֵי לֹא יִתְפָּשֵׁט נְהוּרִיָּה עַל כָּל בְּרִיּוֹן, אִיךְ
יִשְׁתַּמוּדְעוֹן לִיה, וְאִיךְ יִתְקַיֵּים, מְלֵא כָּל הָאָרֶץ
כְּבוֹדוֹ.

219. וְוִי לִיה, מֵאֵן דִּישׁוּה לִיה, לְשׁוֹם מִדָּה, וְאַפִּילוּ
מֵאֲלִין מִדּוֹת דִּילִיה, כָּל שְׂכָן לְבִנֵּי הָאָדָם, אֲשֶׁר
בְּעַפְר יִסּוּדָם, דְּכָלִים וְנַפְסָדִים. אֵלָא דְּמִיּוּנָא דִּילִיה,
כְּפֹם שְׁלֹטְנוּתִיה עַל הָהִיא מִדָּה, וְאַפִּילוּ עַל כָּל
בְּרִיּוֹן. וְלַעֲיֵלָא מֵהִיא מִדָּה. וְכֵד אֶסְתַּלִּיק מִינָּה,
לִית לִיה מִדָּה, וְלֹא דְּמִיּוֹן, וְלֹא צוּרָה.

220. בְּגוּוֹנָא דִּימָא, דְּלִית בְּמִיָּא דִּימָא דְּנַפְקֵי מִיּוּנָה,
תְּפִיסוּ כָּלִל וְלֹא צוּרָה, אֵלָא דְּאַתְפָּשְׁטוּתָא דְּמִיָּא
דִּימָא עַל מֵאנָא, דְּאִיהוּ אֶרְעָא, אֶתְעֵבִיד דְּמִיּוֹן,
וְיִכְלִנָּא לְמַעַבְד חוּשְׁפֵּן תַּמָּן, כְּגוֹן הַמְקוֹר דִּימָא הָא
חֵד. נְפִיק מִיּוּנָה מַעֲיִן, כְּפֹם אֶתְפָּשְׁטוּתָא דִּילִיה
מֵהִיא מֵאנָא, בְּעוּלָא דְּאִיהוּ י', הָא מְקוֹר חֵד,
וּמַעֲיִן דְּנַפְקֵי מִיּוּנָה הָא תְּרִין.

221. לְבֵתֵר עֵבֶד מֵאנָא רַבְרָבָא כְּגוֹן מֵאֵן דְּעֵבֶד
חֲפִירָא רַבְרָבָא וְאַתְמָלִי מֵן מִיָּא, דְּנַפְקֵי מֵן מַעֲיִן.
הֵהִיא מֵאנָא אֶתְקֵרִי יָם, וְהוּא מֵאנָא תְּלִיתָאָה,
וְהֵהוּא מֵאנָא רַבְרָבָא, וְאַתְפָּלִיג לְז' נְחָלִין, כְּפֹם
מֵאנִין אֶרִיכִין, הֵכִי אֶתְפָּשֵׁט מִיָּא מֵן יָמָא, לְשַׁבְעָה
נְחָלִין וְהָא מְקוֹר, וּמַעֲיִן, וְיָמָא, וְז' נְחָלִין, אֵינּוֹן י'
וְאֵי יִתְבַּר אֹמְנָא אֲלִין מֵאנִין דְּתַקִּין, יִהְדְּרוֹן מִיָּא
לְמְקוֹר, וְיִשְׁתַּאֲרוּ מֵאנִין תְּבִירִין יְבִשִּׁין בְּלֹא מִיָּא.

222. הֵכִי עֲלֵת הַעֲלּוֹת, עֵבִיד עֶשֶׂר סְפִירוֹת, וְקֵרָא
לְבֵתֵר מְקוֹר, וּבִיה לִית סוּף לְנִבְעוֹ דְּנְהוּרִיָּה. וּבִג"ד
קֵרָא לְגֶרְמִיָּה אֵין סוּף, וְלִית לִיה דְּמוּת וְצוּרָה, וְתַמָּן
לִית מֵאנָא לְמַתְפֵּס לִיה, לְמַנְדַּע בִּיה יִדְעָא כָּלִל.
וּבִג"ד אָמְרוּ בִּיה, בְּמוּסְפָּלָא מִמֶּךָ אֵל תְּדְרוּשׁ,
וּבְמִכּוּסָה מִמֶּךָ אֵל תַּחְקוֹר.

223. Afterwards He made a small vessel that is the Yud. It was filled from THE SOURCE, and He called it 'a spring welling wisdom. He called himself in it Wise, and the vessel He called Chochmah ('Wisdom'). Then, He made a large vessel and called it 'sea'. He called it Binah ('Understanding') and He called Himself an Understanding One.

224. He is wise of Himself and understands of Himself, because Chochmah is not called Chochmah of its own accord, but rather because of the Wise One who filled it with His own welling. Binah is not called so of its own accord, but rather because of the Understanding One who filled it from His own, and if He had removed Himself and risen from it, it would have remained dry. This is the meaning of: "The waters fail from the sea, and the river is parched, and dries up" (Iyov 14:11).

225. Afterwards, "and He shall smite it in seven streams" (Yeshayah 11:15), He made seven precious vessels and called them 'Greatness', NAMELY CHESED, Gvurah, Tiferet, Netzach, Hod, Yesod, and Malchut. He called Himself Great in Greatness and also Pious (Heb. chasid), mighty in Gvurah ('Might'), glorious in Tiferet ('Glory') and victorious in battles in Netzach Netzachim ('Victory'). In Hod ('Majesty'), He called Himself 'The Majesty of our Creator' and in Yesod, He called himself 'Righteous'. Foundation (Yesod) supports everything, all the vessels and all the worlds. And in Malchut ('Kingdom'), He called Himself 'King'. To Him is "the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven," NAMELY YESOD, and to Him is "the kingdom" (I Divrei Hayamim 29:11), THAT IS MALCHUT.

226. Everything is in His authority, whether to lessen the vessels or to increase or decrease their gushing, as is His desire with them. He does not have over Him a deity to increase or decrease in Him. THEREFORE, THIS REFERS TO THE VESSELS OF THE WORLD OF ATZILUT.

227. Then He created servants to these vessels OF ATZILUT, a throne with four pillars and six steps for the throne. Altogether, they are ten. All TOGETHER IS CALLED "throne," WHICH IS THE WORLD OF BRIYAH, like the Cup of Blessing to which they ascribed ten things because of the Torah that was given in Ten Commandments and because of the world, which was the work of Creation that was created with Ten Sayings.

228. He then arranged groups to serve the throne, who are angels - Serafim, living creatures, Ofanim, Chashmalim, Elim, Elohim, sons of Elohim, Ishim. He made servants for these, Samael and all his groups, that are like clouds to ride on in order to descend to the earth. And they are like horses FOR THE ANGELS.

223. לְבִתֵּר עֶבֶד מֵאֲנָא זְעִירָא, וְדָא י', וְאִתְמַלִּיא מִנִּיהּ, וְקָרָא לִיהּ מַעֲיָן נֹבֵעַ חֲכָמָה, וְקָרָא גְרָמִיָּה בַּה חָכָם, וְלֵהוּא מֵאֲנָא קָרָא לִיהּ חֲכָמָה. וְלִבְתֵּר עֶבֶד מֵאֲנָא רַבְרָבָא, וְקָרָא לִיהּ יָם, וְקָרָא לִיהּ בִּינָה, וְהוּא קָרָא לְגְרָמִיָּה מִבֵּין בַּה.

224. חָכָם מַעֲצָמוֹ, וּמִבֵּין מַעֲצָמוֹ, כִּי חֲכָמָה אִיהוּ לֹא אִתְקַרִּיאת חֲכָמָה מִגְרָמָה, אֲלֵא בְגִין הֵהוּא חָכָם דְּאִמְלִי לָהּ מִנְבִּיעוֹ דִּילִיהּ. וְאִיהוּ לֹא אִתְקַרִּיאת בִּינָה מִגְרָמָה, אֲלֵא ע"ש הֵהוּא מִבֵּין דְּאִמְלִי לָהּ מִנִּיהּ. דְּאִי הוּא מְסַתְּלָק מִנָּה, אִשְׁתַּאֲרֵת יִבְשָׁה. הֵה"ד אֲזִלוּ מַיִם מִנִּי יָם וְנָהָר יַחֲרֹב וַיִּבָּשׁ.

225. לְבִתֵּר וְהִכְהוּ לְשִׁבְעָה נַחְלִים. וְעֶבֶד לִיהּ לִז' מֵאֲנִין וְיִקְרִין, וְקָרָא לוֹן: גְּדוּלָּה. גְּבוּרָה. תִּת. נִצְ"ח. הו"ד. יסו"ד. מַלְכוּת. וְקָרָא גְרָמִיָּה גְדוּל בְּגְדוּלָּה וְחָסִיד. גְּבוּר, בְּגְבוּרָה. מְפֹאֵר, בְּתַפְאֲרָה. מֵאֲרִי נִצְחָן קֶרְבִּין, בְּנִצְ"ח נִצְחִים. וְבֵהוּ"ד קָרָא שְ�מִיָּה, הוּד יוֹצְרֵנוּ. וּבִיסוּ"ד קָרָא שְ�מִיָּה צְדִיק. וִיסוּ"ד, כֹּלָא סְמִיךְ בֵּיהּ, כֹּל מֵאֲנִין וְכֹל עֲלָמִין. וּבְמַלְכוּת, קָרָא שְ�מִיָּה מֶלֶךְ. וְלוֹ הַגְּדוּלָּה וְהַגְּבוּרָה וְהַתַּפְאֲרָה וְהַנִּצְ"ח וְהַהוּ"ד כִּי כ"ל בְּשָׁמַיִם, דְּאִיהוּ צְדִיק. וְלוֹ הַמַּמְלָכָה: דְּאִיהוּ מַלְכוּת.

226. כֹּלָא בְּרִשׁוּתִּיהּ, לְמַחֲסֵר בְּמֵאֲנִין, וְלֵאוּסָפָא בְּהוֹן נְבִיעוֹ, וְלְמַחֲסֵר כְּפֹם רַעוּתִיהּ בְּהוֹן וְלִית עָלֶיהּ אֱלֹהָא, דְּיוֹסִיף בֵּיהּ, אוֹ יִגְרַע בֵּיהּ.

227. לְבִתֵּר עֶבֶד מִשְׁמַשִּׁין, לְאֵלִין מֵאֲנִין, בְּרִסְיָא בְּאַרְבַּע סְמִכִין. וְשִׁית דְּרָגִין לְכְרִסְיָא. הָא עֶשֶׂר. וְכֹלָא אִיהוּ בְּרִסְיָא. כְּגוֹן כּוֹס דְּבִרְכָּה, דְּתִקְיָנוּ בּוֹ עֶשְׂרָה דְּבָרִים, בְּגִין תּוֹרָה דְּאִתְיַהֲבֵת בְּעֶשְׂרָה דְּבָרִין. בְּגִין עֲלָמָא דְּאִיהוּ מַעֲשָׂה בְּרֵאשִׁית, דְּאִתְבָּרִי בְּעֶשְׂרָה מֵאֲמֻרוֹת.

228. וְתִקִּין לְכְרִסְיָא כְּתוּת לְשִׁמְשָׁא לִיהּ, דְּאִינוּן מַלְאָכִים. אֲרָאִלִים שְׂרָפִים. חִיּוֹת אוֹפָנִים. חֲשַׁמְלִים. אֵלִים. אֱלֹהִים. בְּנֵי אֱלֹהִים. אִישׁוּ"ם. וְלֵאֵלִין עֲבִיד שְׁמַשִּׁין, סְמָא"ל, וְכֹל כְּתוּת דִּילִיהּ, דְּאִינוּן כְּעַנְגִּים לְמַרְכָּב בְּהוֹן לְנַחְתָּא בְּאַרְעָא, וְאִינוּן כְּסוּסִין לוֹן.

229. How do we know that clouds are called 'chariots'? From the verse: "Behold Hashem rides on a swift cloud and shall come into Egypt" (Yeshayah 19:1)? This is the appointed minister of Egypt WHO IS CALLED "A SWIFT CLOUD." As soon as they saw their deity, who is their minister, and saw him as a horse under the chariot of the Holy One, blessed be He, immediately "the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt" (Ibid.). They moved away from their Faith and their heart melted like wax from their Faith, THEY HAD IN THEIR APPOINTED MINISTER. They said: 'And now our Faith, NAMELY OUR DEITY appointed over us, has become like a horse'. Their heart was removed from their Faith and melted like wax, and we know that melting means melting like wax from the verse: "My heart is become like wax, it is melted in the midst of my bowels" (Tehilim 22:15).

230. "And every firstling of an ass you shall redeem with a lamb..." (Shemot 13:13). This commandment is to redeem the firstling of an ass or to break the neck of the firstling of an ass, if it is not redeemed. This is the meaning of: "And if you will not redeem it, then you shall break its neck" (Ibid.). The secret behind this is that the Evil Inclination can repent and afterwards become the Good Inclination, as was established IN THE VERSE: "I WILL MAKE HIM A HELP TO MATCH HIM" (BERESHEET 2:18). If one merits, it is a help. If one does not merit, then it is a match against him. These images of a lamb and of an ass - AS IS SAID ABOUT THEM, "AND EVERY FIRSTLING OF AN ASS YOU SHALL REDEEM WITH A LAMB" - MEAN even though he is an ass, MEANING an ignoramus, if he has merit to repent, he will be redeemed from exile by a lamb, because he is: "Yisrael is a scattered sheep" (Yirmeyah 50:17). If he does not repent, then "break its neck," for he has made himself like a stiff-necked people who will be blotted out from the book of Life. About them, it is said, "Whoever has sinned against Me, him will I blot out of My book" (Shemot 32:33).

15. The Tefilin

Rabbi Shimon expounds upon the importance and the secret of the hand Tefilin and the head Tefilin. The Tfilah, or prayer, draws holiness from above, as "All the rivers run into the sea." We are told that the four portions of the head Tefilin are Chochmah and Binah, Tiferet and Malchut, in the secret of the supernal Light that emerges from nothingness, Keter. Then Rabbi Shimon describes in detail the first portion, "sanctify," the second portion, Binah, the third portion, Sh'ma, and the fourth portion, the secret of Severe Justice. The hand Tefilin are similar, but are all in one compartment. Rabbi Shimon reminds us that a person must put on the Tefilin every day in order to be in the high image of the Above. Then Bo closes with the assertion that one day all people will know and fear God.

231. "And it shall be for a token upon your hand, and for frontlets between your eyes" (Shemot 13:16). This commandment is considered in a different category, since it is not considered a commandment but rather a matter of holiness. And these are the Tefilin, the hand Tefilin and the head Tefilin, for they are a manifestation of glorification and beauty of supernal visions. Therefore they are called "frontlets," as is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

229. וּמִנֶּלֶךְ דְּעֵנָנִים אֶקְרוֹן מֶרֶכֶב. הֵהָ"ד, הִנֵּה יוֹ' רוֹכֵב עַל עֵב קַל וּבֹא מִצְרִים. וְדֹא מִמֶּנָּה דְּמִצְרִים, וּמִיָּד דְּחִזּוּ דְּאַלְהָא דִּי הוּא מִמֶּנָּה דְּלֵהוֹן, חִזּוּ לֵיה בְּסוּסִיָּא, תַּחֲת מֶרְכַּבְתִּיה דְּקוּדְשָׁא בְּרִיךְ הוּא, מִיָּד וְנָעוּ אֱלִילֵי מִצְרִים מִפְּנֵיו, וּלְבָב מִצְרִים יִמָּס, נָעוּ מֵאֲמוּנָה דְּלֵהוֹן, וּלְב דְּלֵהוֹן נִמָּס בְּדוּנָג, מֵהֵיכַל אֲמוּנָה, וְאִמְרִי, וְכִי עַד כַּעַן אֲמוּנָה מִמֶּנָּה דִּילָן בְּסוּסִיָּא, הָוֵה נָע לְבָהוֹן מֵאֲמוּנָה דְּלֵהוֹן, וְנִמָּס בְּדוּנָג. וּמִנֶּלֶךְ דִּימָס לְשׁוֹן נִמָּס בְּדוּנָג אִיהוּ כְּדִ"א, הִיָּה לְבִי בְּדוּנָג נִמָּס בְּתוֹךְ יַמִּי.

230. וְכָל פֶּטֶר חֲמוֹר תִּפְדֶּה בִּשְׂהָ וְגו'. פְּקוּדָא דִּיא לְפִדּוֹת פֶּטֶר חֲמוֹר, וְלַעֲרוֹף פֶּטֶר חֲמוֹר, אִם לֹא יִפְדֶּה לֵיה. הֵהָ"ד וְאִם לֹא תִפְדֶּה וְעִרְפָּתוֹ. וְרָזָא דִּיא יִצֵּה"ר, יְכוּל לְאַחֲזָרָא בְּתִיּוּבָתָא, וּלְבַתֵּר לְאַחֲזָרָא יֵצֵר הַטּוֹב, כְּמָה דְּאֻקְמוּה, אִם זָכָה עֶזֶר, אִם לֹא זָכָה בְּנִגְרוּ. בְּגִין דְּאֵינוֹן דִּיּוּקְנָא, חֵד דִּשָּׂה, וְחֵד דְּחֲמוֹר, וְאִי זָכָה לְאַחֲזָרָא בְּתִיּוּבָתָא, אַע"ג דְּאִיהוּ חֲמוֹר עִם הָאָרֶץ, תִּפְדֶּה מִן גְּלוּתָא בִּשְׂהָ, דְּאִיהוּ שָׂה פְּזוּרָה יִשְׂרָאֵל. וְאִי לֹא הֵדֵר בְּתִיּוּבָתָא, וְעִרְפָּתוֹ, שׁוּי לֵיה עִם קִשָּׁה קָדֵל, דְּעִתִּידִין לְאַתְמַחָא מִן סֵפֶר חַיִּים, דְּעִלְיֵיהוּ אֲתַמֵּר, מִי אֲשֶׁר חָטָא לִי אֲמַחֲנוּ מִסְפָּרֵי.

231. וְהִיָּה לְאוֹת עַל יָדְכָה וּלְטוֹטְפוֹת בֵּין עֵינֶיךָ וְגו'. פְּקוּדָא דִּיא, פְּקוּדָא דְּאֶקְרִי בְּגוּוּנָא אַחֲרָא, דְּלֹא אֶקְרִי מִצּוּהָ, אֶלָּא קְדוּשָׁה, וְאַלִין אֵינוֹן תְּמִילִין. תְּפִלָּה שֶׁל יָד, וְתְפִלָּה שֶׁל רֹאשׁ. תְּקוּנָא פֶּאֶרָא שְׁפִירוּ דְּגוּוּנִין עֲלָאִין. וְעַד אֶקְרוֹן טוֹטְפוֹת, כְּדִ"א, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפָּאֵר.

232. It is written: "When Yisrael was a child, then I loved him" (Hoshea 11:1). It refers to young Yisrael, MEANING ZEIR ANPIN WITH MOCHIN OF SMALLNESS, and "Hear, O Yisrael (Heb. Sh'ma Yisrael)" refers to Yisrael Saba (old), WHICH IS BINAH WITH MOCHIN OF GREATNESS, which is beautiful in appearance above IN BINAH and below IN MALCHUT. HE EXPLAINS HOW ALL THE MOCHIN OF YISRAEL-SABA AND T'VUNAH COME DOWN, SAYING Joseph, WHO IS YESOD OF ZEIR ANPIN, rises up TO BINAH and is adorned there WITH TWO COLORS, WHITE AND RED, WHICH ARE IN THE TWO COLUMNS OF BINAH, BY HIS RECONCILING THE TWO COLUMNS OF BINAH, IN ACCORDANCE WITH THE MEANING OF 'THREE EMERGE FROM ONE; ONE EXISTS IN THREE'. Before HE ASCENDED TO BINAH, he is CALLED a 'lad', and in the end, AFTER HE WAS CROWNED WITH THE MOCHIN OF BINAH, he is CALLED 'righteous'. How beautiful are the sights seen in him. This is the secret of: "And Joseph was good looking and well favored" (Beresheet 39:6). HE was fair on both sides, WHICH ARE RIGHT AND LEFT; on two levels, WHICH ARE CHOCHMAH AND CHASSADIM; in two appearances, WHICH ARE WHITE AND RED; above IN BINAH and below IN MALE AND FEMALE. FOR AFTER HE MEDIATES IN BINAH, HE DESCENDS AND MEDIATES BETWEEN MALE AND FEMALE.

233. It is written: "And you shall do that which is right and good" (Devarim 6:18). The "right" refers to the hand Tefilin, WHICH IS MALCHUT, TO IMPROVE HER, MEANING to bestow on her by the head Tefilin, WHICH IS ZEIR ANPIN, so that they shall become one. The hand Tefilin is DONNED before the head Tefilin, and there must be no separation at all between them.

234. One who is crowned with Tefilin is in the same category as the above, and apprehends the two meanings we mentioned in relation to Joseph, who is called a 'lad' and also called 'Righteous', MEANING in the secret of faithful servant and the secret of only son. These are the hand Tefilin, WHICH IS THE SECRET OF THE LAD AND FAITHFUL SERVANT, and the head Tefilin, WHICH IS THE SECRET OF THE RIGHTEOUS AND ONLY SON. They are both actually one principle, AS MENTIONED.

235. The four passages that are in the Tefilin are in four compartments in the head Tefilin. As there are four compartments in the head Tefilin, so are they all in one compartment in the hand Tefilin. This is because the hand Tefilin, WHICH IS MALCHUT, has nothing of its own, but what it receives from above, FROM ZEIR ANPIN. SINCE IT RECEIVES THEM AT ONCE, IT HAS ONLY ONE COMPARTMENT. BUT ZEIR ANPIN RECEIVES THEM ONE AFTER THE OTHER; THEREFORE, THEY ARE IN FOUR COMPARTMENTS. This is the secret meaning of: "All the rivers run into the sea" (Kohelet 1:7), FOR "THE RIVERS" WHICH ARE FLOWING FROM ZEIR ANPIN FLOW TO MALCHUT, WHICH IS CALLED 'SEA'. Because it receives them from above, FROM BINAH, it is called Tefilin, and is sanctified with their holiness. It is called 'Holiness' BECAUSE THE MOCHIN OF BINAH ARE CALLED 'HOLINESS', and it is called 'Tefilin', and then Malchut is called 'the Complete Kingdom of Heaven'.

236. We have already explained the meaning of the four passages in many places. But the first passage: "Sanctify to Me all the firstborn" (Heb. kadosh) (Shemot 13:2), WHICH IS CHOCHMAH, is a supernal secret that incorporates all four compartments, WHICH ARE CHOCHMAH AND BINAH, TIFERET AND MALCHUT in the secret of the supernal Light, WHICH IS CHOCHMAH that emerges from nothingness, WHICH IS KETER CALLED 'NOTHINGNESS'. EACH OF THE FOUR PASSAGES - CHOCHMAH, BINAH, TIFERET AND MALCHUT - INCLUDES THEM ALL AND EACH HAS CHOCHMAH AND BINAH, TIFERET AND MALCHUT.

232. וכתוב כי נער ישראל ואהבהו, ישראל זוטא. שמע ישראל, ישראל סבא, שמירו גוונים, עולא ותתא. יוסף סליק ואתער בתרין גוונים בקדמיתא נע"ר, ובסופא צדי"ק. במה יאן ביה גוונים למחזי, ורזא דא ויהי יוסף יפה תאר ויפה מראה. שפירא בתרין סטרין, בתרין דרגין, בתרין גוונים, עולא ותתא.

233. בתיב ועשית הישר והטוב. הישר: דא תפלה של יד, לאמשכא ליה בתפילין של ראש, לאתיחדא בחדא. ותפלה של יד, אקדים לשל ראש. ואצטריך דלא הוי פרודא ביניהו כלל.

234. מאן דמתעטרא בתפילין, קאים ברזא בגוונא עלאה וקאים באיגון תרין רזין דקאמרן ביוסף, דאקרי נער, ואקרי צדיק, ברזא דעבד נאמן, ברזא דבן יחידאי. ואלין איגון תפלה של יד, ותפלה של ראש, ואיגון כללא חדא בלא פרודא.

235. ארבע פרשין דתפילין בד' בתים, באיגון תפילין של ראש. וכמה דאיגון ד' פרשין באיגון תפילין של ראש, אוף הכי בלהו בתפילין של יד בבית א'. דהא בתפלה של יד, לית לה מגרמה כלום, אלא מה דנקטא מלעילא. ורזא דא, כל הנחלים הולכים אל הים. ומגו דנקטא לון מלעילא, אקרי תפלה, ואתקדשת בקדושתהון אקרי קדושה. ואקרי תפלה וכדין אקרי מלכות, מלכות שמים שלימה.

236. ד' פרשין, הא אוקימנא רזא דלהון, בכמה דוכתי. אבל פרשה קדמאה, קדש לי כל בכור, דא איהו רזא עלאה, דכליל כל ד' בתים, ברזא דנהירו עלאה, דנפקא מאין.

237. All these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are alluded to in here, IN THE FIRST PASSAGE, "SANCTIFY" BECAUSE "sanctify" is the supernal Holiness, which is the secret of supernal Chochmah THAT IS CALLED 'HOLINESS'. From there, everything was sanctified by means of the supernal concealment that is called "sanctify." "To me" is Binah, which is the secret of the upper world, the internal chamber. "All" is uniformly the secret of Chesed, either above or below, NAMELY TIFERET OF THE ASPECT OF CHESD. "Firstborn" is the firstborn son, as is written: "Yisrael is my son, my firstborn" (Shemot 4:22), NAMELY TIFERET, and this firstborn son includes all aspects and all colors, THAT IS, IT INCLUDES MALCHUT IN IT AS WELL. Because of this, the verse includes all four - CHOCHMAH AND BINAH, TIFERET AND MALCHUT - within the secret of supernal Chochmah, WHICH IS THE FIRST PASSAGE. This is a general description to know that everything is included in it, but in details, each one in itself CORRESPONDS TO AN INDIVIDUAL SFIRAH. And the first passage includes the other passages.

238. The second passage, "And it shall be when Hashem shall bring you..." (Heb. vehayah ki yevia'cha) (Shemot 13:11) is Binah. The exodus from Egypt is contained in this passage, which came about from the side of Jubilee WHICH IS BINAH. Therefore it begins with: "And it shall be," because this term pertains to Jubilee. Therefore its name is "And it shall be," because THE FORM OF "And it shall be" (Heb. vehayah)," IN THE FUTURE TENSE, pertains only here IN BINAH, and WHOSE MEANING IS that it will flow down to shine on the luminaries, WHICH ARE MALE AND FEMALE, and exist in the lower level, WHICH IS MALCHUT, all pertaining to the same secret. Since it illuminates in a secret way, it is not called openly by this name, VEHAHAYAH, but is rather given over to wise to know. Therefore, BINAH is marked with the holy name in the word, VEHAHAYAH (VAV-HEI-YUD-HEI).

239. The third passage WHICH IS hear (Heb. sh'ma) (Devarim 6:4) is the secret of the right that is called supernal Chesed, MEANING DA'AT. For DA'AT unites all the four sides, THE SECRET OF THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. The Holy One, blessed be He, arranges the order of the whole world through it, FOR THE WHOLE WORLD EXISTS THROUGH IT. This is what spreads in every direction and even into the lower depths, NAMELY BY MEANS OF DA'AT THAT SPREADS TO THE LOWER BEINGS. The Holy One, blessed be He, created the world with it when He wrapped Himself in a cloak of Light, and this is what affects the unison. SINCE IT IS THE CENTRAL COLUMN THAT UNITES THE TWO COLUMNS, RIGHT AND LEFT, WHICH ARE CHOCHMAH AND BINAH, therefore, "Shma" is adjacent to "vehayah" BECAUSE "VEHAHAYAH" IS BINAH, AND "SHMA" IS DA'AT THAT MEDIATES BETWEEN CHOCHMAH AND BINAH.

240. The daily profession of unity is a meditation for the sake of knowledge and for paying attention. We have explained this meditation in many places. The daily meditation is the profession of unity in the verse, "Hear, O Yisrael (Sh'ma Yisrael), Hashem our Elohim; Hashem is One." And they are all one. Therefore He is called One. HE ASKS: There are three names here, so how are they one? We proclaim One, NAMELY "HEAR O YISRAEL, HASHEM OUR ELOHIM; HASHEM IS ONE," yet how can they be one?

237. וְכָל אֵינוֹן ד' אֶתְרֵמִיזוּ הָכָא, קִדְשׁ: דָּא קְרוּשָׁה עֲלָאָה. רְזָא דְחֻכְמָתָא עֲלָאָה, דִּמְתַּמֵּן כֹּלָא אֶתְקִדְשׁ, בְּרְזָא דְגִנְיֻז עֲלָאָה, דְּאֶתְקִרִי קִדְשׁ. לִי: דָּא בִינָה, רְזָא דְעֲלָמָא עֲלָאָה, הֵיכְלָא פְּנִימָאָה. כ"ל: רְזָא דְחֻסְדָּא, בְּכָל דּוּכְתָא, בֵּין לְעִילָא בֵּין לְתַתָּא. בְּכוֹ"ר: דָּא בֵּן בְּכוֹר, דְּכַתִּיב, בְּנִי בְּכוֹרִי יִשְׂרָאֵל, וְהָאִי בֵּן בְּכוֹר, כֹּלִיל כָּל סְטֵרִין, וְכָל גּוּוֹנִין. וּבְגִין כֵּן, קִרָּא כֹלִיל כֹּלְהוּ אַרְבַּע, בְּרְזָא דְחֻכְמָתָא עֲלָאָה. אָבֵל דָּא בְּאוּרַח כֹּלֵל, לְמַנְדַּע דְּכֹלָא כֹלִיל בְּהָאִי, אָבֵל בְּאוּרַח פִּרְט, כָּל חַד בְּלַחוּדוֹ, דָּא אִיהוּ פִּרְשְׁתָּא קִדְמָאָה, דְּכֹלִיל כָּל שְׂאָר פִּרְשְׁיִין.

238. פִּרְשָׁה תְּנִינָא, וְהִיָּה כִי יִבְיֹאךְ וְגו', דָּא בִינָה, דִּהָא בְּפִרְשְׁתָּא דָּא, אִיהִי יִצְיָאָת מִצְרַיִם, דִּהְוָה מְסֻטְרָא דִּיּוּבָלָא. וְע"ד שִׁירוּתָא דִּילָהּ וְהִיָּה, דִּהָא מְלָה דָּא אִיהִי בִּיּוּבָלָא. וּבְגִין כֵּן שְׂמָא דִּילָהּ וְהִיָּה, דְּלִית וְהִיָּה אֵלָא בְּאַתְרָא דָּא, דְּאִיהוּ זְמִין לְאַתְמַשְׁכָּא לְתַתָּא, וּלְאַנְהָרָא בּוֹצִינִין, וּלְאַשְׁתַּכְּחָא בְּדִרְגָּא תַתָּאָה, וְכֹלָא בְּרְזָא חֲדָא. וּבְגִין דְּאִיהוּ בְּאוּרַח טְמִיר, לֹא אֶקְרִי בְּאַתְגָּלִיָּא בְּשְׂמָא דָּא, אֵלָא אֶתְמַסֵּר לְחֻכְמִין לְמַנְדַּע. וְעַל דָּא אֶתְרַשִּׁים בְּשְׂמָא קִדִּישָׁא, בְּמִלָּה דָּא.

239. פִּרְשָׁה תְּלִיתָאָה, שְׂמַע, דָּא אִיהוּ רְזָא דִּימִינָא, דְּאֶקְרִי חֻסְדָּא עֲלָאָה. דְּאִיהוּ קָא מִיִּיחַד יַחוּדָא דְּכֹלָא לְד' סְטֵרִין, וְקוּדְשָׁא בְּרִיךְ הוּא מְסַדֵּר בֵּיהּ, סְדוּרָא דְּכָל עֲלָמָא, וְדָא אִיהוּ דְּקָא מִתְפַּשֵּׁט בְּכָל סְטֵרִין, אֶפִּילוּ גוֹ תְּהוּמֵי תַתָּאִי. בְּדָא קוּדְשָׁא בְּרִיךְ הוּא בְּרָא עֲלָמָא, כִּד אֶתְעַטֵּף קוּדְשָׁא בְּרִיךְ הוּא בְּעֶטּוּפָא דִּזְהָרָא, וְדָא דְּקָא מִיִּיחַד יַחוּדָא, וּבְגִין כֵּן, שְׂמַע סְמִיךְ לְוְהִיָּה.

240. יַחוּדָא דְּכָל יוּמָא, אִיהוּ, יַחוּדָא לְמַנְדַּע וּלְשׁוּאָה רַעוּתָא. יַחוּדָא דָּא הָא אֶמְרֵן בְּכֻמָּה דּוּכְתֵּי, יַחוּדָא דְּכָל יוּמָא, אִיהוּ יַחוּדָא דְּקִרָּא, שְׂמַע יִשְׂרָאֵל יְי' אֱלֹהֵינוּ יְי' הָא כֹּלְהוּ חַד, וְעַל דָּא אֶקְרִי אַחַד. הָא תְּלַת שְׂמֵהֵן אֵינוֹן, הֵיךְ אֵינוֹן חַד, וְאַף עַל גַּב דְּקִרְיָנָן אַחַד, הֵיךְ אֵינוֹן חַד.

241. This is made known through the vision of the Holy Spirit. They become part of the mystery of the mirror of the closed eye, to make known that the three COLUMNS ALLUDED TO IN "HASHEM OUR ELOHIM, HASHEM" are one, and this is the secret of the audible sound. Sound is one, and has three aspects - fire, air and water - which are all one in the secret of the sound. Also here, "Hashem, our Elohim; Hashem" are one. They are three aspects but are one.

242. And this is a sound that a person emits AS MEANS OF OF professing the unity, tending to uniting all THE LEVELS - from the Endless World to the end of everything-by means of the unification affected by this sound he produces through these three COLUMNS which are one. This is the daily profession of unity that has been revealed by means of the Holy Spirit.

243. Many manners of unification were spoken of, and they are all correct. Whoever creates this UNIFICATION does WELL and one who does another UNIFICATION does WELL. But this unification that we awaken from below, by means of sound which is one, clarifies the matter. It is in general, MEANING THAT THE PASSAGE "HEAR" (HEB. SHMA) INCLUDES WITHIN IT ALL THE THREE COLUMNS IN THE SECRET: "HASHEM OUR ELOHIM; HASHEM." Besides that, it is a detail, AS THE PASSAGE SHMA IS ONLY ONE DETAIL, NAMELY ZEIR ANPIN, as has already been stated.

244. The fourth passage is the secret of Severe Judgment, NAMELY MALCHUT, OF WHICH IT IS WRITTEN: "Take heed to yourselves" (Devarim 11:16), WHICH IS AN EXPRESSION OF JUDGMENT. These are THE FOUR PASSAGES of the head Tefilin, WHICH ARE IN FOUR COMPARTMENTS. The hand Tefilin ARE ALSO similar to these FOUR PASSAGES, BUT they are in one compartment. We have already commented that they all pertain to the same secret.

245. The knot of the head Tefilin is in the shape of a letter Dalet, and of this it is written: "And you shall see my back" (Shemot 33:23). Therefore, the knot is in the back where everything is tied into one knot.

246. When MALCHUT dons the hand Tefilin to connect WITH ZEIR ANPIN, there is another knot, NAMELY THE KNOT OF THE HAND TEFILIN, WHICH IS IN THE SHAPE OF A LETTER YUD. This is the secret of the Holy Covenant, MEANING YESOD, WITH WHICH MALCHUT CONNECTS. This secret is explained in many places, and it is all the same secret. Happy are Yisrael who know this secret. A person must don them every day to be in the celestial image. Of this it is written: "And all people of the earth shall see that you are called by the name of Hashem; and they shall be afraid of You" (Devarim 28:10).

End of Ra'aya Meheimna (The Faithful Shepherd)

241. אֵלֹא, בְּחַיּוֹנָא דְרוּחַ קְדָשָׁא אֲתִידַע, וְאִינוּן בְּחַיּוֹ דְּעֵינָא סְתִימָא, לְמַנְדַּע דְּתַלְתָּא אֱלִין אֶחָד. וְדָא אִיהוּ רְזָא דְקוֹל דְּאִשְׁתַּמַּע, קוֹל אִיהוּ חַד, וְאִיהוּ תַלְתָּא גּוּוּנִין, אִשָּׁא וְרוּחָא וּמִיָּא, וְכֻלְהוּ חַד, בְּרְזָא דְקוֹל. אוּף הָכָא: יְיָ אֱלֹהֵינוּ יְיָ אִינוּן חַד. תַלְתָּא גּוּוּנִין, וְאִינוּן חַד.

242. וְדָא אִיהוּ קוֹל דְּעֵבִיד בְּר נֶשׁ בִּיחודָא, וְלִשְׁוֹאָה רַעוּתִיָּה בִיחודָא דְכֻלָּא, מֵאִין סוּף עַד סוּפָא דְכֻלָּא, בְּהֵאִי קוֹל דְּקָא עֵבִיד בְּהֵאִי תַלְתָּא דְאִינוּן חַד. וְדָא אִיהוּ יְחודָא דְכֻל דְיוֹמָא, דְאִתְגַּלִּי בְרְזָא דְרוּחַ קוֹדֶשָׁא.

243. וְכֻמָּה גּוּוּנִין דִּיחודָא אֲתַעֲרוּ, וְכֻלְהוּ קְשׁוּט. מֵאִין דְּעֵבִיד הֵאִי עֵבִיד. וּמֵאִין דְּעֵבִיד הֵאִי עֵבִיד. אֲבָל הֵאִי יְחודָא דְקָא אֲנִן מִתְעַרֵּי מִתַּתָּא, בְּרְזָא דְקוֹל דְאִיהוּ חַד דָּא הוּא בְּרִירָא דְמַלְא, הֵאִי בְכֻלָּא, לְבַתֵּר פֶּרֶט, בְּדְקָאמֶרֶן.

244. פֶּרֶשָׁה רַבִּיעָאָה, הוּא רְזָא דְדִינָא קְשִׁיָּא, הִשְׁמָרוּ לָכֶם. אֱלִין אִינוּן תַּפְלִין דְּרִישָׁא. וְתַפְלִין דְּרִישָׁא, כְּגוּוֹנָא דָּא בְּחַד בֵּיתָא, וְהָא אֲתַעֲרָנָא בְּהוּ, וְכֻלְהוּ רְזָא חַדָּא.

245. קְשִׁרָא דְתַפְלִין דְּרִישָׁא, אִיהוּ דַּל"ת, וְעַל דָּא בְּתִיב, וְרֵאִית אֶת אַחֲרִי. וְע"ד אִיהוּ לְאַחֲרָא, וְתַמֵּן אֲתַקְשֵׁר כֻּלָּא בְּקְשִׁרָא חַדָּא.

246. וְאִיהִי, בְּר מִנְחַת אֱלִין תַּפְלִין דְּרִישָׁא לְאַתְקְשִׁרָא, אִית קְשִׁרָא אַחֲרָא, רְזָא דְבְּרִית קְדִישָׁא, רְזָא דָּא, כְּמָה דְאֲתַעֲר בְּכֻמָּה דּוּכְתִי, וְכֻלָּא רְזָא חַדָּא. זְכָאִין אִינוּן יִשְׂרָאֵל דִּינְדַּעִין רְזָא דָּא, וְאַצְטְרִיךְ בְּר נֶשׁ לְאַנְחָא לֹון כֻּל יוֹמָא, לְמַהוּי בְּרִיוֹקְנָא עֲלָאָה, וְעֲלִיָּה בְּתִיב, וְרָאוּ כֻל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ נִקְרָא עֲלֵיךְ וִירָאוּ מִמֶּךָ. (ע"כ רַעִיָּא מִהֵימְנָא)